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THIEÄN PHUÙC

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INTRODUCTION

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

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

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

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

LÔØI GIÔÙI THIEÄU

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

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

Nhöõng giaùo lyù caàn ñöôïc hieåu bôûi moãi ngöôøi ñang treân ñöôøng taàm ñaïo cuûa toân giaùo vó ñaïi naøy ñaõ ñöôïc taùc giaû trình baøy roõ reät vôùi taøi lieäu

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

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

COMMENDATION OF THE AUTHOR'S MERIT

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

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

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

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

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

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

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

California, November 7th , 2000

Hoøa Thöôïng Thích Quaûng Lieân

Vieän Chuû Tu Vieän Quaûng Ñöùc

Thuû Ñöùc—Vieät Nam

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

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

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

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

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

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

California, September 10, 2007

Dao Khanh Tho

Former Principal of Tong Phuoc Hiep HS

Vinhlong Province-South Vietnam

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

California, ngaøy 10 thaùng 9, 2007

Ñaøo Khaùnh Thoï

Cöïu Hieäu Tröôûng

Tröôøng TH Toáng Phöôùc Hieäp-Vónh Long

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

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

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

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

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

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

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

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Anaheim, California Thaùng 11, naêm 2007 Thieän Phuùc

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

Thieän Phuùc

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

Thieän Phuùc

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

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Note on Language and Abbreviations

(A) Languages: (B) Abbreviations

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

Other signs of reference.

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

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III. Sanskrit/Pali—Phaïn & Ba Li

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

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About The Author Thieän Phuùc Tran Ngoc, AKA Ngoc-Em Tran, was born on August 3rd, 1949 to Mr. Le van Thuan and Mrs. Tran thi Suu in Vónh Long Province, a small town about 136 kilometers southwest of Saigon, South Vietnam. He grew up in Vinh Long town, South Vietnam and attended Tong Phuoc Hiep High School. He was born to a very poor family; however, his parents had tried their best to raise their all children with a minimum of high school education. He obtained his Bachelor in English in 1973, and Bachelor in Vietnamese-Chinese in 1974 at Cantho University. He was brought up in a Buddhist-tradition family. His grandparents and parents were devoted lay disciples of Honorable Venerable Master Minh Ñaêng Quang. He came to the United States in 1985 and became a disciple of Most Venerable Thích Giaùc Nhieân in the same year. He has been working for California State Department of Rehabilitation as a Rehabilitation Supervisor since 1988. His main responsibility is to supervise a unit of ten counselors who counsel people with problems, especially people with disabilities. He was very much impressed by the life and teachings of the Buddha. He realizes that Buddhism has been an important part of the cultural heritage, not only of Vietnam, but

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

Quick Search for Some Important Terms in This Volume

A

AÙc Ma: Mara

AÙc moäng: Nightmare

AÙi Duïc: Love and desire

AÙi Kieán: Love growing from thinking of others

AÙi Ngöõ: Loving speech

AÙi taâm: Loving heart

AÙi Thuyeát Phaùp Tyø Kheo: Monk who loves the Dhamma and delights in hearing it

An truï trong chaùnh ñaïo chaúng boû taø ñaïo: Live by the right path but always appear to enter false paths

AÂm ma: Mara of the hell or of the underworld

AÁm Quang Boä: Mahakasyapiya

AÁn Kheá: Manual signs

B

Ba möôi giôùi phaït caám phoøng: Nissaggiya-pacittiya

Baïc ñaõi: Mistreat

Baùch Phaùp Minh Moân Luaän: Mahayana-sata-dharma-vidyadvara-sastra

Baûn Duyeân Kinh: Nidanakatha

Baûn taùnh cuûa taâm: Nature of the mind

Baùo Ñoä: Land of Reward

Baùt Nhaõ Ba La Maät Ña Taâm Kinh: Maha-Aprajna-paramita-Hridaya-Sutra

Baéc Chaåm: Northern pillow

Baéc Taïng: Northern collection of sutras

Baéc Toâng: Northern school

Baéc Toâng Nguõ Ñaïo: Northern school's five teachings
Baát chaùnh tri: Non-discernment
Baát chöôùng nhaân: Non-resistant cause
Baát Ñaõn Khoâng: Not only the void
Baát Ñoaïn Baát Thöôøng: Neither end nor permanence
Baát Ñoäng Trí: Non-distinguished and nonverbal knowledge
Baát Giaùc: Not knowing
Baát Haïi: Non-injury
Baát Hoaøn: Never return
Baát kieâu maïn bieän: Never haughty
Baát Lai: Non-returner
Baát Lai Baát Khö: Neither coming nor going
Baát Laäp Vaên Töï: Not using words
Baát meâ loaïn bieän: Never misleading or confused
Baát Muoäi Nhaân Quaû, Baát Laïc Nhaân Quaû: Not being unclear about cause and effect, not falling subject to cause and effect
Baát Nhaát Baát Dò: Neither identity nor difference
Baát nhò: Non-Duality
Baát Phoùng Daät: No looseness
Baát sanh baát dieät: Neither birth nor death
Baát taêng baát giaûm: Neither adding nor substracting
Baát teâ haùt bieän: Never hectoring
Baát thoái chuyeån: Non-backslidings
Baát Thoái Taâm: Non-retrogression mind
Baát thoái taâm truï: Non-Retrogression
Baát Thuyeát Nhaát Töï: Not a word has been said nor declared
Baát tín: Lack of faith
Baát Tònh Quaùn: Meditation on the uncleanness
Baát Töû Döôïc: Medicine of immortality
Baát Voïng Ngöõ: Mrsavadaviratih
Bích Quaùn: Meditating facing the wall
Bieán haønh nhaân: Law of generality
Bieán hoùa ñoä: Land of transformation
Bieän Trung Bieän Luaän: Madhyanta-vibhanga-sastra
Bieåu Ñöùc: Manifest virtue
Bình Ñaúng Quaùn: Meditation on the universal
Boû laïi sau löng moïi thöù: Leaving behind everything
Boá Thí Voâ Sôû Truï: No attachment in acts of charity
Boà Taùt Taïng: Mahayana scriptures

Boà Taùt Töø Thò: Maitreya Bodhisattva
Boán phaùp ñeå daãn daét chuùng sanh: Means of integration
Boån Meänh Tinh: Life star
Boån Moân: Law of Original
Buoâng boû: Letting go
C
Cam Loä: Nectar from Heaven
Caên: Mula
Caên Baûn Trung Quaùn Keä: Mulamadhyamika-karika
Caên taùnh leï laøng saùng suoát: Nature and roots should be quick and enlightened
Caáp thaáp nhaát: Lowest classes
Caâu Höõu Nhaân: Mutual causation
Caâu Sinh Hoaëc: Natural doubt
Caâu sinh ngaõ chaáp: Natural cleaving (clinging) to the idea of self or soul
Chaùnh kieán hôïp theá: Mundane right understanding
Chaùnh nieäm: Mindfulness
Chaùnh Nieäm Tyø Kheo: Mindful monk
Chaêm soùc ngöôøi beänh: Look after a sick person
Chaúng boû taâm meán thích taát caû thieän tri thöùc: Never give up friendships with wise people
Chaúng huûy baùng Phaät phaùp: Not to slander any enlightening teachings
Chaâm Khaåu Quyû: Needle-mouth ghost
Chaâm Khoång: Needle-eye
Chaân lyù cao thöôïng: Noble Truths
Chaân ngoân: Mantra
Chaân Ngoân Toâng: Mantrayana
Chaáp Kieán: Lagna-samkhyam
Chaáp Ngaõ: Lagna-atman
Chæ Phaïm: Negative in not doing good
Chæ Quaùn Luaän: Maha-samatha-Vipasyana
Chæ tieáp ngöôøi giaøu coù caùc baäc trí thöùc: Meet only with rich and intellectual people
Chieáu Kieán: Look at oneself in a mirror
Chín Baát Thôøi Baát Tieát Daãn Ñeán Ñôøi Soáng Phaïm Haïnh: Nine unfortunate inappropriate times for leading the holy life
Chín Choã An Truù Cuûa Loaøi Höõu Tình: Nine abodes of beings
Chín ñieàu khoù: Nine difficulties (Sutra in Forty-Two Sections—Chapter 36)
Chín giai ñoaïn thieàn chæ: Nine states of samatha meditation
Chín moái phieàn tröôïc: Nine bonds that bind men to mortality

Chín oai nghi: Nine ways of showing respect in India
Chín Söï Xung Ñoät: Nine causes of malice
Chín Thöù Ñeä Dieät: Nine successive cessations
Chín Thöù Ñeä Truù: Nine successive abidings
Chín thöù hình phaït thôøi coå: Nine punishments of the ancient
Cho vay laáy lôøi: Lend money with interest
Chu trình cuoäc soáng: Life cycle
Chuùng sanh: Living beings
Chuùng Sanh Tröôïc: Living beings turbidity
Chuùng taïi gia: Laity
Chuûng Chuûng Bieän Taøi Ñaø La Ni: Mental command of various intellectual powers
Chöùng ñaïo: Magga-sacchikaranam
Con ñöôøng vaø Keát quaû: Lam bras
Con ngöôøi theo quan ñieåm Phaät giaùo: Men in Buddhist point of view
Coá gaéng noã löïc giaûi quyeát nhöõng khoù khaên vaø tranh chaáp: Make effort to solve difficulties and disputes
Coá queân nhöõng tö töôûng xaáu xa: Neglecting unwholesome thoughts
Coå ñoäc quyû: Neck-Poisoned Ghost
Coâng aùn “Voâ”: Mu koan
Coâng Ñöùc: Merit and virtue
Coâng ñöùc vaø coâng haïnh tu trì: Moral conduct and religious practices
Coâng Ñöùc Leã Baùi Ngaøi Ñòa Taïng Boà Taùt: Merits of worshipping Earth-Store Bodhisattv
Coâng ñöùc veà maét: Merit of the eye
Coâng ñöùc nieäm hoàng danh vaø cuùng döôøng Ñöùc Döôïc Sö Löu Ly Quang Nhö Lai:
Master Vaidurya Light Tathagata and making offerings to Him
Coâng ñöùc veà tai: Merit of the ear
Coâng ñöùc thaân haønh nieäm: Merits of the cultivation of the mindfulness of the body
Cuùng döôøng Maïn Ñaø La: Mandala offering (Tibetan tradition)
Cuoäc soáng vaät chaát: Material life
Cuoàng Thieàn: Mad Zen
Cö Só: Lay people
Cöïc Nan Thaéng ñòa: Land extremely difficult to conquer
Cöûu AÂm: Nine elements or nine substances
Cöûu Bieán Tri: Nine forms of complete knowledge
Cöûu Boä Tieåu Thöøa: Nine classes of work belonging to the Hinayana
Cöûu Chuùng: Nine classes of disciples

Cöûu Chuûng Ñaïi Thieàn: Nine kinds of Mahayana dhyana for bodhisattvas
Cöûu Dieäu: Nine luminaries
Cöûu Duï: Nine similes
Cöûu Ñeá: Nine truths or postulates
Cöûu Ñòa: Nine lands
Cöûu Giaûi Thoaùt Ñaïo: Nine stages of the trailokya
Cöûu Giôùi: Nine realms of error
Cöûu Hoaïnh Töû: Nine major forms of untimely death
Cöûu Höõu: Nine realities
Cöûu Keát: Nine bonds that bind men to mortality
Cöûu Khoång: Nine orifices
Cöûu Khoång (Khieáu) Baát Tònh: Nine impure openings in our body
Cöûu Kieáp: Nine kalpas
Cöûu Loaïi Sanh: Nine kinds of birth
Cöûu Löïc: Nine Powers
Cöûu Maïn: Nine forms of pride
Cöûu moân: Nine realities
Cöûu Naõo: Nine distresses
Cöûu Nghieäp: Nine kinds of karma
Cöûu Phaïm: Nine heavens of the fourth dhyana heaven
Cöûu Phaåm An Döôõng Hoùa Sanh: Nine holy grades of Lotus
Cöûu Phaåm Lieân Hoa: Nine holy grades of Lotus
Cöûu Phaåm (Thöôïng) Y: Nine grades of the monk's patched robe
Cöûu phaåm vaõng sanh: Nine holy grades of Lotus
Cöûu Phöôïc Nhöùt Thoaùt: Nine states of bondage and the one state of liberation
Cöûu Phöông Tieän: Nine suitable stages in religious services
Cöûu Quyû: Nine classes of ghosts
Cöûu Sôn Baùt Haûi: Nine concentric mountain ranges and eight seas
Cöûu Thaäp Giôùi Ñoïa: Ninety Pacittiya offences which require confession and repentance
Cöûu Thöù Ñeä Ñònh: Nine degrees of samadhi
Cöûu Thöùc: Nine kinds of consciousness
Cöûu Tònh Nhuïc: Nine kinds of clean flesh
Cöûu Toân: Nine honoured ones
Cöûu Trai Nhöït: Nine days of abstinence
Cöûu Töï Maïn Ñoà La: Nine magical character Mandala
Cöûu Töôûng Quaùn: Nine types of meditation on corpse
Cöûu Voâ Giaùn Ñaïo: Nine interrupted ways
Cöûu Voâ Hoïc: Nine grades of arhats

Cöûu Voâ Vi: Nine kinds of non-action
D
Danh giaû: Names are unreal
Danh saéc: Namarupa (Name and form)
Danh töôùng: Name and appearance
Daâm duïc: Lewdness
Di Lan Ñaø: Milinda
Di Lan Ñaø Vaán Ñaïo: Milinda-panha
Di Laëc: Maitreya
Di Laëc Phaät: Laughing Buddha
Dieân Meänh Boà Taùt: Life-prolonging Bodhisattva
Dieân Meänh Phaùp: Methods of worship of the Life-prolonging Bodhisattvas
Dieät: Nirodha
Dieät Ñeá: Nirodha-satya
Dieät Taän Ñònh: Nirodha-Samapatti
Dieät thoï töôûng ñònh: Meditation on stopping Perception and Feeling
Dieäu Phaùp Lieân Hoa Kinh: Lotus Sutra
Dieäu YÙ Boà Taùt: Manavaka
Doøng Truyeàn Thöøa: Lineage
Duïc AÙi: Love in the passion realm
Duy Taâm: Mind-only
Duy Thöùc Trung Ñaïo: Medial doctrine of idealism
Duyeân: Nidanas
Döôïc Sö Löu Ly Baûn Nguyeän Coâng Ñöùc Kinh: Medicine Buddha Sutra
Döôïc Sö Phaät: Medicine Buddha
Döôïc Vöông Phaät: Medicine Master Buddha
Döôõng nhaân: Nourishing cause
Ña Vaên Tyø Kheo: Learned monk
Ñaïi AÁn: Mahamudra
Ñaïi Baûo Phaùp Vöông: Maharatna-dharma-raja
Ñaïi Baùt Nieát Baøn: Mahaparinirvana
Ñaïi Baùt Nieát Baøn Kinh: Maha Parinirvana Sutra
Ñaïi Bi: Most pity
Ñaïi Bi Taâm: Maha-karuna-citta
Ñaïi Bi Taâm Ñaø La Ni Kinh: Mahakaruna Dharani Sutra
Ñaïi Boån A Di Ñaø Kinh: Major Amitabha Sutra
Ñaïi Böûu Tích kinh: Maha-Ratnakuta Sutra
Ñaïi Ca Dieáp: Mahakassapa
Ñaïi chuùng boä: Mahasanghika

Ñaïi Chuûng: Mahabhuta
Ñaïi Haéc Thieân: Mahakala
Ñaïi Hueä: Maha-mati
Ñaïi Huøng Baûo Ñieän: Main Hall
Ñaïi khieáu ñòa nguïc: Maharaurava
Ñaïi Khoâng: Mahasunyata
Ñaïi Kieáp: Mahakalpa
Ñaïi Laïc Thuyeát: Mahapratibhana
Ñaïi Maïn Ñaø La: Maha-mandala
Ñaïi Muïc Kieàn Lieân: Mahamaudgalyayana
Ñaïi Ngaõ: Mahatma
Ñaïi Nguyeän: Mahapranidhana
Ñaïi Nhöït Kinh: Mahavairocanabhisambodhisutra
Ñaïi Nieát Baøn: Maha-nirvana
Ñaïi phaïm thaâm vieãn: Most omnipresent Brahma
Ñaïi Phaïm Thieân: Mahabrahma
Ñaïi Phaåm Kinh: Larger edition of a canonical work
Ñaïi Phöông Ñaúng Ñaïi Taäp Kinh: Mahavaipulya-Mahasamnipata-Sutra
Ñaïi Phöông Quaûng Hoa Nghieâm Kinh: Maha-Vaipulya-Avatamsaka-Sutra
Ñaïi Taäp Kinh: Mahasamnipata-Sutra
Ñaïi Theá Chí: Mahasthama
Ñaïi Theá Chí Boà Taùt: Mahasthamaprapta
Ñaïi thí hoäi: Moksa-mahaparisad
Ñaïi Thieân: Mahadeva
Ñaïi Thieân Theá Giôùi: Major chiliocosmos
Ñaïi Thieân Vöông: Maharaja-devas
Ñaïi Thieát Vi Sôn: Mahacakravala
Ñaïi Thoâng Trí Thaéng Phaät: Mahabhijna-Jnanabhibhu
Ñaïi thuûy hoûa tai: Mahapralaya
Ñaïi Thöøa: Mahayana
Ñaïi Thöøa Khôûi Tín Luaän: Mahayanasraddhotpada sastra
Ñaïi Thöøa kinh: Mahayana sutras
Ñaïi Thöøa Phaùp: Mahayana doctrine
Ñaïi Thöøa Thieân: Mahayanadeva
Ñaïi Thöøa Thieàn: Mahayana dhyana
Ñaïi Thöøa vaø Tieåu Thöøa: Mahayana and Hinayana
Ñaïi Thöøa Toâng: Mahayana school
Ñaïi Thöøa Voâ Taùc Ñaïi Giôùi: Mahayana great moral law of no external action
Ñaïi Thöïc Quang: Mahakasyapa

Ñaïi Tieân: Maharsi
Ñaïi Tònh Xaù: Mahavihara
Ñaïi Trí Ñoä Luaän: Maha-prajnaparamita-sastra
Ñaïi tröôûng laõo: Mahathera
Ñaïi töø: Most merciful
Ñaïi Töø Taâm: Maha-maitri-citta
Ñaïi Töï Taïi Thieân: Mahesvara
Ñaïi Tyø Baø Sa Luaän: Mahavibhasa
Ñaïi Tyø Loâ Giaù Na Thaønh Phaät Thaàn Bieán Gia Trì Kinh: Mahavairocanabhisam bodhivikur-Vitadhisthanna-vaipulya-Sutrendra-Raja-Nama-Dharmaparyaya
Ñaïi Uy Ñöùc: Mahatejas
Ñaïi Vieâm Nhieät: Mahatapana
Ñaïi Vöïc Long: Mahadignaga
Ñaïi Y: Monk's patch-robe
Ñan Ñieàn: Manipura-Chakra
Ñaïo Ñeá: Marga-satya
Ñaïo Giao: Mutual interaction through religion
Ñaïo Phaùp Trí: Marga-dharma jnana
Ñaïo thôø roàng: Naga-worship
Ñaúng Löu: Nisyanda
Ñaúng Löu Quaû: Nisyanda-phala
Ñaàu Uyeân Ngoaïi Ñaïo: Naked cave-dwelling
Ñeà Hoà: Milk product
Ñeà muïc veà baát tònh trong Thieàn: Meditation subjects of foulness or impurities
Ñeà nghò moät vò Tyø Kheo hay Tyø Kheo Ni hoaøn tuïc vôùi mình: Make a proposal to another monk or nun to leave the monastic life
Ñeä Töû Cuoái Cuøng: Last disciple of Buddha
Ñòa Nguïc: Naraka
Ñieåm Noùng Toái Haäu: Last warm spots after death
Ñieàu ñoä: Moderate
Ñieàu ñoä vaø haønh giaû tu Thieàn: Moderation and Zen practitioners
Ñieàu ngöï: Mastery of self-control
Ñænh Ñòa: Level of the summit
Ñænh Sinh Vöông: Murdhaja-raja
Ñònh: Meditative absorption
Ñònh Hoïc: Learning through meditation
Ñoaïn ñöùc: Merit of cutting off all illusion and perfecting of supreme nirvana
Ñoaïn kieán: Nihilism
Ñoaïn Nhuïc: Mamsa-bhak-sana-vinivrtta

Ñôøi soáng: Life
Ñoäc aùc: Maliciousness
Ñoán Ngoä Nhaát Thôøi: Momentary enlightenment
Ñoäng Baát Ñoäng Phaùp: Mutable and immutable
Ñoát ñaàu: Moxa
Ñöùc haïnh: Morality
G
Giaû Quaùn: Meditation on relative truth
Giaùc chi: Limbs of enlightenment
Giaùc Maãu: Mother of enlightenment
Giaûi Thoaùt Ñaïo: Moksa-marga
Giaûi Thoaùt Moân: Moksa-dvara
Giaûi Thoaùt Töôùng: Mark of liberation
Giaûng sö: Lecturers
Giaùo Ñoaøn Ni: Nun ordination
Giaùo Nghóa: Meanings of the teachings
Giôùi Boån Tyø Kheo: Moral monk
Giôùi Khí: Meeting the criteria to receive the rules
Giôùi khinh: Minor precepts
Giôùi Luaät: Moral Codes
Giôùi troïng cuûa Boà Taùt: Major Bodhisattva Precepts
Giôùi Töû Kieáp: Mustard-seed kalpa
H Haï Boái Quaùn: Meditation for those who should have fallen into the lowest gati Haï Caên: Lamakindriya Haï Khaåu Thöïc: Monk who earns his living by bending down to cultivate the land Haï Phaåm: Lowest quality Haï Sanh Di Laëc Thaønh Phaät Kinh: Maitreyavyakarana Sutra Haønh Cuùng Döôøng: Make offerings Haønh ñoäng coù coâng ñöùc: Meritorious action Haønh giaû taïi gia: Lay practitioner Haønh Maãu: Mother of karma Haønh töôùng: Mental activity Haønh vi phi ñaïo ñöùc: Non-ethical behaviors Haïnh Nieát baøn: Nirvanic action Hieån gia hoä: Manifest or external aid Hieån hieän Boà Taùt löïc: Manifest the power of enlightening beings Hieån hieän Boà Taùt oai löïc töï taïi thaàn thoâng: Manifesting the autonomous spiritual capacities of all Enlightening Beings Hieån hieän böôùc toái thaéng cuûa Boà Taùt: Manifest the supreme walk of the enlightening being, beyond the walk of the elephant, the bull, or the lion Hieån hieän nhöõng Phaät thaàn thoâng: Manifest the various powers of Buddhas Hieån hieän taâm töôùng: Manifestation of mind in action Hieån hieän thoâng ñaït nhöõng ngheà nghieäp vuõ thuaät binh traän theá gian: Manifest the learning of riding military arts and various worldly occupations Hieån hieän ñeå thoâng ñaït taát caû ngheä thuaät khoa hoïc theá gian: Manifest the learning of all worldly arts and sciences Hieån hieän thoâng ñaït taát caû nhöõng vaên buùt, ñaøm luaän, côø nhaïc theá gian: Manifest the learning of all kinds of worldly things such as literature, conversation, games, and amusements Hieån hieän toái thaéng voâ tyû:

Manifest supreme peerless in the world Hieån hieän tu haønh thaát giaùc böûu: Manifest the practice of the seven jewels of awakening Hieån hieän voâ löôïng theá giôùi: Manifest untold variety of Buddha-bodies in infinite worlds

Hieån hieän xa lìa nhöõng loãi laàm cuûa ba nghieäp thaân, khaåu yù: Manifest the shedding of errors and faults of word, thought, and deed Hieån hieän xaû thí baûy thaùnh taøi: Manifest the giving of the seven kinds of wealth Hieän Haønh: Manifest activities Hieän Khôûi Quang: Light in temporary manifestations Hieän löôïng moân: Manifest or evidential Hieän sanh phaùp giôùi maø khoâng nhieãm tröôùc: Manifesting birth in the phenomenal realm but having no attachment to anything Hieän Thöùc: Manifested mind Hieän töôùng kim cang ñòa: Manifest the characteristics of adamantine ground Hieän töôùng sieâu tam giôùi: Manifest the appearance of transcending the three worlds Hieän töôïng gioáng nhö ngoïn ñeøn thaép baèng daàu bô: Lamp-like appearance Hieän töôïng xaáu aùc: Makyo Hieän voâ löôïng thaân: Manifesting countless forms permanently in one and the same place Hieän voâ löôïng theá giôùi, nhieàu thöù trang nghieâm: Manifest (all kinds of) adornments in infinite worlds Hieåu laàm veà Phaät Giaùo: Misunderstanding about Buddhism Hoa quaû ñoàng thôøi: Lotus flower opens, the fruit is seen therein Hoa Quang: Lotus radiance Hoa Sen: Lotus blossoms Hoa Taïng: Lotus store Hoa Taïng Theá Giôùi: Lotus Treasury World Hoa Thai: Lotus womb Hoa Toïa: Lotus throne Hoùa Coâng Qui Kyù: Merit of converting others become one's own Hoùa Cung Ñieän: Magical palace Hoùa Ñòa Boä: Mahisasaka Hoùa Laïc Thieân: Nimmanarati Hoùa Phaùp: Methods of saving sentient beings Hoùa Phaät: Metamorphosed Buddha Hoùa Taâm: Mind in the transformation-body Hoùa Tha Thoï: Long life spent in saving others Hoùa thaân: Nirmanakaya Hoøa Thöôïng: Most Venerable Hoûa traïch Taêng: Married monks Hoûa Tröôùng: Monastery kitchen account Hoaïi Saéc: Neutral color Hoan Hyû ñòa: Land of joy Hoaøng Haäu Ma Da: Maya

Hoïc thuyeát Trung Quaùn: Madhyamaka philosophy

Hoïc Voâ Hoïc: Learning and no longer learning

Hoä Phaùp Thaàn: Lokapalas

Hoä trì tònh giôùi cuûa Nhö Lai: Maintain the Buddha's pure precepts

Hoân nhaân: Marriage

Huyeàn nghóa: Mystic meaning

Huyeãn: Maya

Höõu Bieåu Nghieäp: Manifested activities of the body, mouth, and mind

Höõu Khoâng: Material and immaterial

Höõu Laäu Hoaëc: Material or phenomenal existence

Höõu Laäu Phaùp: Leaking

Höõu Nhaân Voâ Quaû: No future consequences as a result of past or current karma

Höõu Vi Sinh Töû: Mortal samsara life

Hyû: Mudita

Hyû Laâm Uyeån: Nandanavana
I Im Laëng Cao quí: Noble silence

K

Keä Voâ Töôùng: No-mark stanza from Hui-Neng Patriarch
Keát Duyeân Chuùng: Multitude of Buddhists
Khan Laän Thaéng Phaùp: Mean or selfish in regard to the supreme law
Khaát Só: Mendicant
Khaát thöïc: Mendicancy
Khaåu Ñaàu Thieàn: Mouth meditation
Khaåu Maät: Mystic of the mouth
Khieâm toán: Modest
Khinh an: Light ease
Khinh khi thaày toå: Look down on one's master
Khinh Nhuyeãn: Lightness
Khoaûnh Khaéc Cuûa Söï Soáng: Momentariness of existence
Khoâng aên saùi giôø: Not to eat out of regulation hours
Khoâng coù gì hôn saéc duïc: No desire is as deep-rooted as sex
Khoâng dính maéc: Non-Attachment
Khoâng naèm giöôøng cao giöôøng ñeïp: Not to sleep on high and fine beds
Khoâng noùi doái: Not to lie
Khoâng Quaùn: Meditation on Emptiness
Khoâng sanh khoâng dieät: Nonproduction and nondestruction
Khoâng saùt sanh: Not to kill
Khoâng taø daâm: Not to commit sexual misconduct (ignoble conduct)
Khoâng Taän Höõu Vi Khoâng Truï Voâ Vi: Neither exhausts the mundane nor stays in the supramundane
Khoâng thaáy loãi ngöôøi: Not to look for people's mistakes
Khoâng theá naøy cuõng khoâng theá kia: Neither thus nor otherwise
Khoâng troäm caép: Not stealing
Khoâng uoáng röôïu: Not to drink liquor
Khoâng voïng ngöõ: Not to speak falsely
Khoâng voâ bieân, chæ coù höõu bieân: No infinite mind, only a finite one
Khoâng voâ bieân xöù ñòa: Land of infinite space
Khoâng xöùc nöôùc hoa hay trang ñieåm: Not to indulge in cosmetics, personal adornments
Khuyeán moân: Method of persuation
Kieán Hoaëc Tö Hoaëc: Misleading views and thoughts
Kieán Voõng: Net of heterodox doctrines
Kieát ma aán: Manual signs of Dhyani Buddhas

Kieâu maïn: Mana
Kim Luaân: Metal circle
Kinh Ñieån: Nikaya
Kình Ñaûm: Matters proposed by the Zen novice
L
La Quí: La-Kuei
Laïc Bieán Hoùa Thieân: Nirmanarati heaven
Laøm heïn ñi ra ngoaøi khoûi töï vieän vôùi ai: Make an appointment to go outside the monastery with someone
Laõo Töû: Lao-Tzu
Laït ma: Lama
Laït Ma Giaùo: Lamaism
Laêng Giaø: Lanka
Laêng Giaø Kinh: Lankavatara Sutra
Laâm Teá Nghóa Huyeàn: Lin-Chi I-Hsuan
Laâm Teá Toâng: Lin-Chi Sect
Laâm Tyø Ni: Lumbini
Lieân bang: Lotus land
Lieân Hoa: Lotus Flower
Lieân Hoa Trì Danh: Lotus Blossom Recitation
Lieân Phaùi Töï: Lien Phai Temple
Lieân Toâng: Lotus sect
Lieãu Ñaït Thieät Thaønh: Lieu Dat Thiet Thanh Zen Master
Lieãu Nhaân Phaät Taùnh: Buddha-nature
Lieãu Quaùn: Lieu Quan Zen Master
Linh Quang Töï: Linh Quang Temple in Hanoi
Linh Quang Töï: Linh Quang Temple in Hue
Linh Sôn Tieân Thaïch: Linh Son Tien Thach Temple
Linh Sôn Töï: Linh Son Temple in Saigon
Linh Sôn Töï: Linh Son Temple in Vungtau
Linh tha nguyeän maõn: Mind of aiding all to fulfil their vows and accomplish their spiritual ends
Linh Thao: Ling-T'ao
Linh Thöùu: Linh Thuu Sac Tu Temple
Loõa Hình Ngoaïi Ñaïo: Naked asetics
Long: Naga
Long Hoøa Töï: Long Hoa Temple
Long Hue: Long Hue Temple
Long Höng: Long Hung Temple in Long Xuyen

Long Höng Töï: Long Hung Temple in Bien Hoa
Long Moân: Lung-Men
Long Moân Thanh Vieãn: Lung-Men-Ch'ing-Yuan
Long Nhieãu: Long Nhieu Temple
Long Quaân: Nagasena
Long Thaïnh: Long Thanh Temple
Long Thieàn: Long Thien Temple
Long Thoï: Nagarjuna
Long Thô Tònh Ñoä: Lung-Shu Jing-Tu
Long vöông: Nagaraja
Lôïi Döôõng: Nourish oneself by gain
Loäc uyeån: Mrgadava
Luaät Nhaân Quaû: Law of cause and effect
Luaät Toâng: Lu-Tsung
Luïc Toå Ñaøn Kinh: Liu-Tsu-Ta-Shih-Fa-Pao-T'an Ching
Löôøi bieáng: Laziness
Löông Giôùi Ñoäng Sôn: Liang-Jie-Tung-Shan
Löông Hoaøng Saùm: Litany of Liang-Wu-Ti for his wife
Löôõng Boä Maïn Ñaø La: Mandala of the two sections
Ly Caáu ñòa: Land of purity
Ly Hyû Dieäu Laïc Ñòa: Land of wondrous joy after the previous joys
Lyù Söï: Noumenon and phenomenon
Lyù Söï Töông Töùc: Noumenon and phenomenon are mutually merged and immersed in each other
Lyù taùnh: Noumenon
M
Ma Ba Tuaàn: Mara-papiman
Ma Boà ñeà taâm: Mara of wishing to attain Bodhicitta
Ma Coác Baûo Trieät: Ma-Yu-Bao-Che
Ma Daân: Marakayikas
Ma duyeân: Mara-circumstance
Ma Ñaêng Giaø: Matanga
Ma Ñaêng Giaø A Lan Nhaõ: Matanga-aranyakah
Ma Ñaêng Giaø Kinh: Matangi-Sutra
Ma Ha: Mahamaya Zen Master
Ma Ha Ba Xaø Ba Ñeà: Mahaprajapati
Ma Ha Baùt Nhaõ Ba La Maät Ña: Maha-prajna-paramita
Ma Ha Ca Chieân Dieân: Mahakatyayana
Ma ha Caâu hy la: Mahakausthila

Ma Ha Chæ Quaùn: Maha-samatha-Vipasyana
Ma Ha Ma Gia: Maha-maya
Ma ha Taùt-ñoûa: Mahasattva
Ma Ha Taêng Chæ Luaät: Mahasamghika Vinaya
Ma Haàu La Giaø: Mahoraga
Ma Kieät Ñaø: Magadha
Ma Nhaãn: Mara-servitude
Ma Phieàn naõo: Mara of the passions
Ma quang: Mara's delusive light
Ma söï: Mara-deeds
Ma Tam Muoäi: Mara of Samadhi
Ma Thaån Ñaø: Mahindra
Ma Thaâu La: Mathura
Ma Thieàn: Mara-dhyana
Ma Töû: Mara of death
Ma Voâ laïc: Mara of Joylessness
Ma Voâ ngaõ: Mara of Impersonality
Ma Voâ thöôøng: Mara of Impermanence
Ma Voâ tònh: Mara of Impurity
Ma Vöông: Mara-raja
Maõ Toå: Ma-Tsu
Maõn Giaùc: Man Giac
Maïn Ñaø La: Mandala
Maïn Ñaø La Vöông: Mandala-king
Maïn Söû: Lictor of pride
Maïng Caên: Life faculty
Maïng soáng mong manh, caùi cheát laø chaéc chaén: Life is uncertain, death is certain
Maïnh Töû: Meng-Tzu (Mencius 372-289 B.C.)
Mao Ñaàu: Non-Buddhists
Maït Ñieàn: Madhyantika
Maït Lôïi Chi: Marichi
Maït Na Thöùc: Manas
Maït Ni Giaùo: Manichean religion
Maät giaùo: Mystic doctrines
Maät Giaùo Taïp Boä: Miscellaneous mystic
Maâu Ni: Muni
Maãu Chuû: Mother-lord
Maãu ñaø la Phaùp aán: Mudra
Meänh Nan: Life's hardships

Minh Ñaêng Quang: Minh Ñaêng Quang
Minh Haønh: Ming-Hsing
Minh Khieâm Hoaèng AÂn: Minh Khiem Hoang An Zen Master
Minh Khoâng: Minh Khong Zen Master
Minh Löông: Minh Luong Zen Master
Minh Trí: Minh Tri Zen Master
Minh Vaät Nhaát Tri: Minh Vat Nhat Tri Zen Master
Minh Vi Maät Haïnh: Minh Vi Mat Hanh Zen Master
Moäng Sôn Ñöùc Dò: Mung-Shan-Te-I
Muïc Kieàn Lieân: Maudgalyayana
Muïc Kieàn Lieân Tö Ñeá Tu: Maggaliputta Tissa
Mî quyû: Mei-Ghost
N
Na la dieân thieân: Narayana
Na Lan Ñaø: Nalanda Monastery University
Nam Döông Hueä Trung: Nan-Yang-Hui-Zhung
Nam Moâ A Di Ñaø Phaät: Namah Amitabha
Nam Nhaïc Hoaøi Nhöôïng: Nan-Yueh-Huai-Rang
Nam Phoå Ñaø: Nam Pho Da Temple
Nam Sôn Luaät Toâng: Nanzan-Ritsushu
Nam Thieân Nhaát Truï: Nam Thien Nhat Tru Temple
Nam Tuyeàn Phoå Nguyeän: Nan-Chuan Pu-Yuan
Nan Ñaø: Nanda
Naõo Ma: Nuisance Demons
Naêng ñaïi: Mahiman
Naêng khinh: Laghiman
Naêng trì: Magical formulas
Naêng töï taïi: Make self or others any size or anywhere at will
Ngaõ Ñaúng Maïn: Manatimana
Ngaõ sôû: Mine
Nghe Phaùp: Listen to the Dharma
Nghóa kinh: Meaning of the sutras
Nghieäp môùi: New karma
Nghieäp Quaû: Natural reward
Nghieäp Voõng: Net of karma
Ngoïc Ma Ni: Mani
Ngoïc Phöông: Ngoc Phuong Monastery
Ngoïc Vieân: Ngoc Vien Monastery
Ngoä AÁn: Ngo An Zen Master

Ngoä Chaân Long Coác: Ngo Chan Long Coc Zen Master
Ngoân ngöõ: Language
Ngoân ngöõ vaên töï: Languages and writings
Ngu Ñoàng Trì Trai Taâm: Mind of Confucianism
Ngu si: Moha
Nguõ Phaàn Luaät: Mahisasaka Vinaya
Nguyeân Thieàu: Nguyeân Thieu
Nguyeän Ñoä: Land of the vow
Nguyeän Hoïc: Nguyen Hoc Zen Master
Nguyeät AÙi Tam Muoäi: Moon-love-samadhi
Nguyeät Cung: Moon palace
Nguyeät Dieän Phaät: Moon face Buddha
Nguyeät Luaân Quaùn Tam Muoäi: Moon contemplation
Nguyeät Quang: Moonlight
Nguyeät Quang Boà Taùt: Moonlight Bodhisattva
Nguyeät Quang Thaùi Töû: Moonlight prince
Nguyeät Quang Vöông: Moonlight king
Nguyeät Thieân Töû: Moon-deva
Nguyeät Thöû: Moon-rat
Nguyeät Yeåm Toân: Moon-black Ming-Wang
Ngö Maãu: Mother fish
Ngö Thoá: Like a fish or a hare
Ngöôøi nöõ xuaát gia: Mae chi
Ngöôøi saùng taïo: Maker
Ngöu Giôùi: Live as a cow
Ngöu Lö Nhò Nhuû: Milk of cow and ass
Nhaïc aâm thoï: Music-tree
Nhaân: Manusya
Nhaân aùi vaø töø bi: Love and Compassion
Nhaân Khoâng: Man without ego
Nhaân Minh Chaùnh Lyù Moân Luaän: Nyaya-dvaratarka-sastra
Nhôn Minh Nhaäp Chaùnh Lyù Luaän: Nyayapravesa Sastra
Nhaân Thöøa: Men-vehicle
Nhaãn Ñòa: Level of patience
Nhaãn phaùp: Method of patience
Nhaát Gia Yeán: Monastery family party
Nhaát Haïnh: Nhat Hanh
Nhaát Taùnh Toâng: Monophysitic
Nhaát thaàn giaùo: Monotheism

Nhaät Lieân: Nichiren
Nhaät Lieân Chaân Toâng: Nichiren Shoshu
Nhaät Lieân Toâng: Nichiren sect
Nhaät Tinh Tuù: Naksatratara-raja-ditya
Nhaät Töôûng Quaùn: Meditation on, and observing of the setting sun
Nhieãm Duyeân: Link of pollution
Nhieäm Beänh: Laissez-faire
Nhieáp Ñaïi Thöøa Luaän: Mahayana Samparigraha Sastra
Nhieâu Vöông Phaät: Lokesvara
Nhìn: Looking
Nhìn sao ñoaùn meänh: Look at the stars to tell people's fortunes
Nhuaän Traïch: Moisturing power
Nhuïc Nhaõn: Mamsacaksu
Nhuïc thöïc: Meat eating
Nhö Hieän: Nhu Hien Zen Master
Nhö Nhaõn Töø Phong: Nhu Nhan Tu Phong Zen Master
Nhö Nhö: Nhu Nhu Zen Master
Nhö Tröøng Laân Giaùc: Nhu Trung Lan Giac Zen Master
Nhöõng giai ñoaïn cuûa con ñöôøng: Lam rim
Nhöùt thieát Phaät phaùp Ñaø La Ni: Mental command of (all) qualities of Buddhahood
Ni Kieàn Töû: Nigantha Nataputta
Ni Lieân Thieàn: Nairanjana
Ni tröôûng: Master of the nuns
Ni vieän: Nunery
Nieäm Thaân: Mindfulness occupied with the body
Nieäm Töû: Marananussati
Nieát baøn: Nirvana
Nieát Baøn Chaâu: Nirvana-island
Nieát Baøn chuûng: Nirvana class
Nieát Baøn Dieäu Taâm: Nirvana of Wonderful and Profound Mind
Nieát Baøn ñöôøng: Nirvana hall
Nieát Baøn Giôùi: Nirvana-dhatu
Nieát Baøn Hoäi: Nirvana-assembly
Nieát Baøn Höõu Dö: Nirvana with remainder
Nieát Baøn Kinh: Nirvana Sutra
Nieát Baøn Laïc: Nirvana-joy
Nieát Baøn Moân: Nirvana-door
Nieát Baøn Saéc: Nirvana color
Nieát Baøn Thaønh: Nirvana-city

Nieát Baøn Thöïc: Nirvana food

Nieát Baøn Tònh Xaù: Niet Ban Monastery

Nieát Baøn Toâng: Nirvana school

Nieát Baøn Töôùng: Nirvana-laksana

Noaõn Ñòa: Level of heat

Noùi boùng gioù ñeå nhaän ñöôïc cuùng döôøng: Make hints in order to receive donations

Noùi doái: Lying

Non Nöôùc: Non Nuoc Temple

Noäi taùn: Mental confusion

Noäi voâ saéc töôûng: Not perceiving material forms in oneself, one sees them outside

Nuùi Ñao: Mountain of swords and knives

Nöõ cö só: Laywoman follower

Nöõ Töû Xuaát Ñònh: Li-I's samadhi

O Oaùn Taéng Hoäi Khoå: Meet the hateful Oaùn Thaân Bình Ñaúng: Neither enmity nor friendship

P

Phaøm Thaùnh Ñoàng Cö Ñoä: Land of common residence of beings and saints

Phaïm taâm: Noble mind

Phaûn baùc boán khaû naêng (veà nguoàn goác cuûa vuõ truï) cuûa phaùi Trung Quaùn:

Madhyamaka Refutal of Four Possibilities

Phaùp aùi: Love inspired by the dharma

Phaùp AÁn toái thöôïng: Mudra of supreme wisdom

Phaùp Döôïc: Medicine of the law

Phaùp Ñaêng: Lamp of Dharma

Phaùp Hoa Tam Muoäi: Lotus-Blossom Samadhi

Phaùp Hoùa Sinh Thaân: Manifested Buddha

Phaùp Khoâng Quaùn: Meditative insight into the unreality of all things

Phaùp Laïp: Number of summer retreat

Phaùp Moân Baát Nhò: Non-dual dharma

Phaùp moân nieäm Phaät: Methods of the Pure Land

Phaùp Moân Thaân: Method of Buddha-kaya

Phaùp Moân Thieàn Ñònh: Methods of meditation

Phaùp quang minh Ñaø-La-Ni: Mental command of light of the teachings

Phaùp Thaân Theå Taùnh: Nature of the Dharmakaya

Phaùp traàn: Mental object

Phaùp Voâ Nieäm: No-thought dharma

Phaùt Nguyeän: Make vow

Phaùt Quang ñòa: Land of radiance
Phaân Bieät Sai Laàm: Mistaken discernment
Phaân Ñoaïn Sinh Töû: Mortal lot with various forms of reincarnation
Phaät Baûn Haïnh Taäp Kinh: Mahavastu
Phaät Di Giaùo: Last teachings of the Buddha
Phaät Giaùo Laøo: Laotian Buddhism
Phaät Giaùo Moâng Coå: Mongolian Buddhism
Phaät Nhaõn Toân: Mother of all wisdom
Phi Höõu Phi Khoâng: Neither existing nor non-existing
Phi Khoå Phi Laïc Thoï: Neither pain nor pleasure
Phi saéc phi taâm: Neither matter nor mind
Phi tam phi nhaát: Neither three nor one
Phi Thöïc Phi Phi Thöïc: Neither reality nor unreality
Phi Thöôøng Phi Voâ Thöôøng Cuù: Neither permanent nor impermanent
Phi Tö Löôïng Ñeå: Not to discriminate or reason out
Phi töôûng phi phi töôûng xöù: Naivasamjnana-samjnayatana
Phi Töôûng Phi Phi Töôûng Xöù Ñòa: Land of knowledge without thinking or not thinking
Phieàn naõo caûnh: Life's distress and illusion
Phong Ñaêng: Lamp in the wind
Phoùng daät: Laxness
Phoùng Ñaêng: Lighting strings of lanterns
Phoùng sanh: Liberate living beings
Phuù: Mraksa
Phuû ñònh: Negation
Phuïc Vuï Tyø Kheo: Monk who is skilful, not lax, using foresight in carrying them out, and is good at doing and planning
Phöôùc ñöùc: Merit
Phöông caùch thieàn ñònh: Methods of meditation
Phöông Tieän Höõu Dö Ñoä: Land of Expedient Liberation
Q
Quan saùt nhaø cöûa: Manage the house works
Quaùn baát tònh: Meditation on impurity
Quaùn Ñaõi Nhaân: Law of discontinuation
Quaùn hôi thôû: Mindfulness of the breath
Quaùn nguõ ñaïi: Meditation on the five elements
Quaùn nieäm veà thaân: Mindfulness of the body Quaùn Saùt Moân: Meditation on the glories of the Pure Land Quaùn söï cheát: Meditation on Death Quaùn taâm töø: Meditation on loving-kindness Quaùn Taâm Voâ Thöôøng: Meditation on the impermanence of mind Quaùn Töông Töùc Töông Nhaäp: Meditation on

interdependence Quaùn voâ ngaõ: Meditation on non-existence Quaùn voâ nieäm: Meditation on no thought Quaùn voâ töôûng: Meditation on the state of neither nor non-thought Quaùn xaùc cheát: Meditation on corpse Quaûng Quaû Thieân: Large or Abundant Fruitage Heaven Queân maát Boà Ñeà Taâm maø tu haønh caùc thieän phaùp ñoù laø ma nghieäp: Neglect the Bodhi Mind when practicing good deeds is the action of demons Quoác Taêng Chính: National superintendent of the clergy Quy maïng: Namah

R

Rôøi boû y chæ sö tröôùc muøa an cö kieát haï thöù 5: Leave one's mentor before the fifth

Rain Retreat

Rôøi boû Taêng Giaø: Leave the Sangha

Rôøi boû Thaày vaø Toå Ñình: Leave one's teacher and Patriarchal Temple

S

Sa di: Novice

Saùm hoái: Make a confession

Saùm Phaùp: Modes of confession

Sanh Baùo: Next life retribution

Sanh Phaùp: Living and things

Saùt Na Voâ Thöôøng: Moment of impermanence

Saéc duïc: Lust for form

Saéc höõu: Material existence

Saéc Taâm: Matter and mind

Saéc Töôùng: Material appearance

Saân Khueå Söù: Lictor of anger

Saàu muoän: Mental suffering

Si Ñaêng: Lamp of delusion

Si Söû: Lictor of ignorance

Sieâu theá: Lokottara

Sinh ñaéc thieän: Natural goodness

Sinh Phaät: Living Buddha

Sinh Phaät Baát Taêng Baát Giaûm: Living's and the Buddha's indestructibilities neither increase nor decrease

Sinh Phaät Giaû Danh: Living and the Buddha are but temporary names

Sinh Phaät Nhöùt Nhö: Living and the Buddha are one

Sinh Töôïng Sinh Töï: Natural and tarnishable

Sôn Haûi Khoâng Thò: Mountain-Ocean-Space-Market place

Sôn Thuûy Naïp: Mountain and water robe

Soå Töùc Moân: Meditation by counting one's breaths

Soáng cheát: Life and death

Soáng cheát trong an laïc: Live and die in happiness
Soáng thoï: Longevity
Suy töôùng cuûa chö Thieân: Major deterioration characteristics of heavenly beings
Sö Töû AÂm Phaät: Lion's voice Buddha
Sö töû hoáng: Lion's roar
Sö Töû Hoáng Nhö Lai: Lion's Roar Thus Come One
Sö Töû Nhuû: Lion's milk
Sö Töû Phaán Taán: Lion-arouse
T
Taø Ñònh: Miccha-samadhi
Taø Maïn: Mithyamana
Taùc Nguyeän Moân: Make and fulfill a vow to benefit self and others
Taùc yù: Manasikara
Taïc töôïng: Make an image
Taïi Gia Boà Taùt Giôùi: Lay Bodhisattvas' Precepts
Taïi Gia Xuaát Gia: Lay people and monks
Tam Giaû Quaùn: Meditation on the three unreal objects
Tam Luaän Toâng: Madhyamikas
Tam muoäi Ñaø-La-Ni: Mental command of concentration
Tam Theá Ñaø La Ni: Mental command of all times
Tam tònh nhuïc: Meat with the three pure qualities
Taùn taâm: Mental wandering
Taïng Chuû: Monk who is in charge of storing sutras
Taùnh: Nature
Taùnh Ñaéc: Natural attainment
Taùnh Ñöùc: Natural capacity for good and evil
Taùnh giaùc ngoä: Nature of enlightenment
Taùnh Giôùi: Natural moral law
Taùnh Hoûa: Nature of fire
Taùnh khoâng coù chuûng töû thieän: Nature without the seed of goodness
Taùnh Khoâng Quaùn: Meditation on the immateriality
Taùnh Ngaõ: Nature-ego
Taùnh Nieäm Xöù: Meditation on the original nature of things
Taùnh Thöù: Natural and conventional sins
Taùnh Toäi: Natural sins
Taùnh töùc thò Taâm, Taâm töùc thò Phaät: Nature is the mind, and mind is Buddha
Taïo Töôïng Phaät: Make an image (or statue) of the Buddha
Taïp Nhieãm: Moral infection
Taêng Laïp: Monastic age

Taêng Nghi: Monastic custom
Taêng phöôøng: Monastery
Taâm: Mind
Taâm Anh Ñoàng Voâ UÙy: Mind of Taoism and Brahmanism
Taâm vôùi aùnh saùng trong suoát: Mind of clear light
Taâm AÁn: Mind seal
Taâm Baït Nghieäp Nhaân Chuûng: Mind of self-enlightened ones
Taâm Baêng: Mind congealed as ice
Taâm Baát Thoái: Mind of no Retreat
Bi taâm: Mind of pity
Taâm Bí Maät Trang Nghieâm: Mind of disciples of the Diamond Vehicle
Taâm Bieán Nhaát Thieát Xöù: Mind pervades in all places
Taâm Bình Ñaúng: Mind of Equanimity
Taâm Boà Ñeà: Mind of enlightenment
Taâm Caûnh Vieân Dung: Mind and object contain one another
Taâm Caên: Mind organ
Taâm Chaâu: Mind-gem
Taâm Cô: Mind-motor
Taâm Cöïc Voâ Töï Taùnh: Mind of disciples of the One Vehicle
Taâm Duy Uaån Voâ Ngaõ: Mind of direct pupils of the Buddha, or Sravaka
Taâm Duyeân Lyù Boà Ñeà: Mind with a perfect understanding of the ultimate reality
Taâm Ñaïi ñaïo: Mind of supreme enlightenment
Taâm Ñaïi Thöøa: Mind of the Mahayana
Taâm ñòa: Mind-ground
Taâm Ñòa Phaùp Moân: Mind-Ground Dharma Door
Taâm Giaùc Taâm Baát Sanh: Mind of disciples of the Three Vehicles
Taâm giaûi thoaùt: Liberated mind
Taâm Haûi: Mind ocean
Taâm Haønh: Mental formation
Taâm Haønh Baát Ly: Mind and act are not separated
Taâm Haønh Ñaïo: Mind to practice the way
Taâm Hoa: Mind-flower
Taâm hoùa ñoä chuùng sanh: Mind of saving of all creatures
Taâm Hoøa Hôïp: Mind is in union with the thought
Taâm Hoan Hyû: Mind of Joy
Taâm Khoå: Mental suffering
Taâm khoâng chaáp tröôùc: Mind of detachment
Taâm khoâng nghi hoaëc: Mind free from doubts
Taâm Kinh: Mind sutra

Taâm Kính: Mind mirror
Taâm Lieân: Lotus of the mind
Taâm Löïc: Mind power
Taâm Löïc Nghieäp: Mind power and karmic power
Taâm Löôïng: Mind measure
Taâm ma: Mind mara
Taâm Maõ: Mind like a horse
Taâm meänh: Mind life
Taâm Minh Luaân: Mind-moon revolution
Taâm Muïc: Mind's eye
Taâm nguyeät: Mind as the moon
Taâm Nhö: Non-conceptual mind
Taâm nhö ngöôøi höôùng daãn: Mind is like a supervisor
Taâm Phaùp: Mental dharmas
Taâm Phaät: Mind is Buddha
Taâm, Phaät, Caäp Chuùng Sanh Thò Tam Voâ Sai Bieät: Mind, Buddha and all the living are the same
Taâm phuïng söï Ñaïi sö: Mind of service of all Buddhas
Taâm quang minh: Light from the mind
Taâm quaûng haønh nhaãn nhuïc: Mind of manifestation of all patience and endurance
Taâm Saùm Nguyeän: Mind of Repentance and Vows
Taâm Sôû: Mental factors
Taâm sôû haønh: Mental factor intention
Taâm sôû phaùp: Mental conditions
Taâm Sôû Taùc YÙ: Mental factor attention
Taâm Sôû Taàm: Mental factor investigation
Taâm Sôû Tö: Mental factor analysis
Taâm Sö: Mind as master
Taâm taêng thöôïng nhö nuùi: Mind outstanding like a mountain
Taâm thanh tònh: Mind free of impurity
Taâm thaønh saùm hoái: Mind of utterly sincere repentance
Taâm thaät chöùng chö phaùp: Mind of realization of the truth od all Buddha-laws
Taâm thieän caên hoài höôùng: Mind of supererogation of one's good deeds
Taâm Thöùc: Mental cognition
Taâm thöông xoùt: Mind of sympathy and pity
Taâm Tính: Mind-nature
Taâm Tònh Boà Ñeà: Mind of pure enlightenment
Taâm Toâng: Mind-Only Sect

Taâm truyeàn taâm: Mind-to-mind transmission
Taâm tröôøng thôøi tu haønh: Mind of unflagging devotion to one's vocation
Taâm tu haønh: Mind-cultivation
Taâm Töø AÙi: Mind of loving-kindness
Taâm Töø Bi: Mind of Compassion
Taâm Töï Cao Töï Ñaïi: Mind of big ego
Taâm Töï haïnh maõn tuùc: Mind of perfection of one's work
Taâm vaø Vaät: Mind and things
Taâm vieân: Mind is like a monkey
Taâm Vieân YÙ Maõ: Mind is like a monkey, the thought is like a horse
Taâm Voâ Kyù: Neutral mind
Taâm voâ sôû truï: Mind abides nowhere
Taâm Xaû: Mind of renunciation
Taâm yù khoâng theå tin ñöôïc: Not to believe your own mind
Taâm YÙ Thöùc: Mind thought and perception
Taân phaùt yù: Newly resolved on becoming a Buddhist
Taân Tueá: New year of monks and nuns
Taän theá: Last day
Teá Haïnh: Minute conducts
Teân goïi caùc töôùng hay hieän töôïng: Names of all appearance or phenomena
Teát Döông Lòch: Lunar New Year
Thaïch Hoûa: Lighted tinder
Tham duïc: Lust
Tham Duïc Söû: Messenger of desire
Thanh Minh: Learning of communication
Thaùp Laâm Tyø Ni: Lumbini Garden stupa
Thaùp Ma Kieät Ñaø: Magadha stupa
Thaéng Maïn Phu Nhaân: Malyasri
Thaân Hoøa Ñoàng Truï: Living concord
Thaân Lieân: Lotus in the body
Thaân taâm ñau ñôùn kinh hoaøng: Mind and body are aching and in a state of panic
Thaàn Bieán: Miraculous transformation
Thaàn tuùc löïc: Magic powers
Thaàn Tuùc nguyeät: Months of the devas
Theâ Ñaêng: Ladder step
Theá ñeä nhaát ñòa: Level of being first in the world
Theá Gian Phaùp: Law of the world
Theá giôùi cuûa Ñöùc Phaät Döôïc Sö: Medicine Buddha's Land
Theá giôùi ngaøy nay: Modern world

Theá giôùi vaät chaát vaø phi vaät chaát: Material and immaterial world

Theá Thieân: Lord of the World

Theá Töï Taïi Vöông: Lokesvararaja

Thæ Ñaûm Töû: Load of night-soil

Thò hieän ban cho chuùng sanh söùc duõng maõnh: Manifest the desire to give sentient beings courageous strength

Thò hieän ôû nhöõng cung ñieän trang nghieâm: Living in a palace of all kinds of adornments, giving it up and leaving home, wishing to save sentient beings

Thò hieän voâ löôïng theá giôùi: Manifest countless of pure beings in infinite worlds

Thích ñaïo nhò thöøa: Liking the ways of individual liberation

Thieân Boä Luaän Sö: Master of a thousand sastras

Thieân Ñeá Sinh Lö Thai: Lord of devas, born in the womb of an ass

Thieân Khaåu: Mouth of Brahma

Thieân ma: Mara-deva

Thieân Sam: Monk's toga

Thieân tai: Natural disasters

Thieân Thai Cöûu Toå: Nine patriarchs of the T'ien-T'ai Sect

Thieân Toân: Most honored among the devas

Thieàn Cö: Meditation abode

Thieàn duyeät thöïc: Nourishing power from meditation

Thieàn Ñaïi Thöøa: Mahayana meditation

Thieàn Ñònh: Meditation

Thieàn Ñöôøng: Meditation hall

Thieàn Minh Saùt: Meditation on insight

Thieàn Moân: Meditative method

Thieàn quaùn veà Chaân Khoâng: Meditation on true emptiness

Thieàn quaùn hay nieäm Phaät: Meditation or Buddha recitation

Thieàn Quaùn Vaø Nieäm Phaät: Meditation and Buddha recitation

Thieàn Quaùn trong Phaät giaùo: Meditation in Buddhism

Thieàn Quaùn Veà Taâm: Meditation on the mind

Thieàn Quaùn Veà Taâm Xaû: Meditation on equanimity

Thieàn Quyeàn: Meditation fist

Thieàn trí: Meditation and wisdom

Thieàn Tuûy: Marrow of meditation

Thieàn Vò: Meditation flavor

Thieän Hueä ñòa: Land of good thoughts

Thieän Höõu Tyø Kheo: Monk who is a friend, associate and intimate of good people

Thieän Ngoân Tyø Kheo: Monk who is affable, endowed with gentleness and patience, quick to grasp instruction

Thieän Nhaân Thieàn: Meditation on the good
Thieáu töï tin: Lack of confidence and assurance
Thoaïi ñaàu: Main topic of speech
Thôø cuùng: Namasya
Thôøi kyø Phaùp Hoa vaø Nieát Baøn: Mahaparinirvana period
Thuû daâm: Masturbation
Thuû Luaân: Lines on the palm and fingers
Thuaàn thuïc nghi tình: Mature (v) doubts
Thuûy Nguyeät: Moon reflected in the water
Thuïy Mieân: Middha
Thuyeát Phaùp: Lecture on the dharma
Thuyeát Xuaát Theá Boä: Lokottaravadinah
Thöû Theá Tha Theá Laïc Thieàn: Meditation on the way to bring joy to all people
Thöùc Bieán: Mental changes
Thöïc Baùo Ñoä: Land of Buddha-reward
Thöïc Baùo Tònh Ñoä: Land of Reward
Thöïc töôùng: Nature and marks
Thöôøng Baát Khinh Boà Taùt: Never-Despite Bodhisattva
Tích Hoùa: Lessons derived from external events
Tích Moân: Law of appearance
Tích Tröôïng: Monk's staff
Tòch Chieáu: Nirvana-illumination
Tòch Dieät Laïc: Nirodha-sukha
Tieàn baïc vaät chaát: Money and material things
Tieáp Daãn Ñaïo Sö Döôïc Sö Löu Ly Quang Nhö Lai: Medicine Buddha—A Welcomer and Escorter of all kinds of sentient beings
Tieát Ñoä Trong AÊn Uoáng: Moderation in eating
Tieåu Boån A Di Ñaø Kinh: Minor sutras of the Pure Land Sect
Tieåu Thaùnh vaø Ñaïi Boà Taùt: Lesser saints and greatest Bodhisattvas
Tìm Loãi Ngöôøi: Look for faults in others
Tinh Taán Tyø Kheo: Monk who ever strives to arouse energy
Tænh thöùc nôi taâm: Mindfulness of the mind
Tænh Trung Lao Nguyeät: Moon reflecting in the well
Toïa Chuû: Master of the temple
Toâng Moân: Name of a school
Toâng töôïng: Master workman of a sect
Traø Laêng UÙc: Ling-Yu
Trai Nguyeät: Months of abstinence
Trai Thöïc: Midday meal for monks and nuns

Traûo Ñoäc: Long-nailed ascetic Brahmacari
Tri Tuùc Tyø Kheo: Monk who is content with any kind of requisites
Trí tueä phaøm phu: Mundane wisdom
Trì Giôùi Ba La Maät: Morality-paramita
Trì nhaân: Maintaining cause
Trì Phaïm: Maintaining and transgressing
Trieàn caùi: Nivarana
Trieàn phöôïc taâm thaàn: Mental bondages
Troùi buoäc trong caûnh thaáp duïc giôùi: Lower fetters
Troïng chöôùng: Major obstacles
Truï taát caû kieáp: Living in all ages
Trung A Haøm: Madhyamagamas
Trung AÁm Phaùp Söï: Means used during the intermediate stage
Trung Boä Kinh: Majjhima Nikaya
Trung Boái: Middle class of rebirth in the Pure Land
Trung ñaïo: Middle Path
Trung Ñaïo vaø Caùi Toâi: Middle Way and the “I”
Trung Luaän toâng AÁn Ñoä: Madhyamika School in India
Trung Luaän Toâng Trung Hoa: Madhyamika School in China
Trung Nhaân: Mediator
Trung Quaùn: Madhyamaka
Trung Quaùn Luaän: Madhyamika-sastra
Trung Thöøa: Middle vehicle
Tu Di: Meru
Tu haønh Ñaø-La-Ni: Mental command of practice
Tu taäp noäi taâm: Mental cultivation
Tuaàn Ñöôøng: Monk’s halls
Tuùc Vöông Hoa: Naksatra-raja-sankusumitabhijna
Tuùc Vöông Hyù: Naksatra-raja-vikridita
Tueä Tuùc: Leg of wisdom
Tuøy Mieân: Latent proclivities
Tuøy Tín Haønh: Mature in confidence
Tuøy Töùc Moân: Meditation by following one’s breaths
Tö Duy Nhö YÙ Thaàn Tuùc: Mimamsa-rddhi-pada
Tö Theá Toïa Thieàn: Meditation posture
Tö töôûng xaáu: Negative thoughts
Töø: Loving kindness
Töø Bi: Maitri-Karuna Töø Bi Hyû Xaû Ñònh: Meditative concentrations of pure benevolence, compassion, joy, and equanimity Töø Bi Quaùn: Meditation on

compassion Töø Boû Theá Tuïc: Nekkhamma-samkappa Töø Löïc Vöông: Maitribala-raja Töø Thieän Kinh: Maitri Sutra Töû Thö Taây Taïng: Liberation through Hearing in the Intermediate State Töï mình ñöùng teân quaûn lyù taøi saûn töï vieän hay toå chöùc töø thieän: Make oneself the sole manager of the properties of the monastery or a charitable organization Töï Ngöõ Töông Vi: Manifest contradiction Töï Taùnh Thanh Tònh: Natural purity Töï Taùnh Thanh Tònh Taâm: Naturally pure mind Töï Thaân Di Ñaø Duy Taâm Tònh Ñoä: Myself is Amitabha, my mind is the Pure Land Töï theå môùi: New personality Töï Theä Thoï Giôùi: Make the vows and undertake the commandments oneself Töùc Taâm Töùc Phaät: Mind and Buddha are identical Töùc Töø: Life of rest and kindness Töông Nhaäp: Mutual entry Töông Tuïc Nhaân: Mutual dependence Töông öng nhaân: Mutual responsive or associated causes Töôùng: Lakshana Töôùng gioáng nhö aûo töôïng: Mirage-like appearance Töôùng haûo: Lakshana-vyanjana Tyø Kheo: Monk

U Öng voâ sôû truï nhi sanh kyø taâm: Not abiding in anything ÖÙng Ñoä: Land suited to the needs

V

Vaên Thuø Sö Lôïi: Manjusri

Vaên Thuø Sö Lôïi Vaán Kinh: Manjusripariprccha

Vaên Thuø Vieän: Manjusri Hall

Vaên trì Ñaø La Ni: Mental command of retaining what one hears without forgetting

Vaân Loâi AÂm Vöông: Megha-dundubhi-svara-raja

Vaán Ñaùp: Mondo

Vaán ñeà sieâu hình: Metaphysical issues

Voïng ngöõ: Mithya-marga

Voïng Nieäm: Misleading thoughts

Voïng taâm: Misleading mind

Vôï laø moät baø chuû: Lordly wife

Vôï phuïc vuï choàng nhö moät ngöôøi tôù gaùi: Maid wife

Voâ AÛnh Töôïng: Nirabhasa

Voâ Cöïc Chi Theå: Limitless bodies

Voâ dö Nieát baøn: Nirupadhishesha-Nibbana

Voâ Ñaûo: Not upside down

Voâ Ñaúng Ñaúng: Mutoto

Voâ kyù: Neither good nor bad

Voâ laïc ñieân ñaûo: Nirvana is a permanent place of bliss

Voâ laäu: Non-outflow

Voâ laäu hoïc: Non-outflow training

Voâ löôïng löïc: Measureless power

Voâ Minh Söû: Messenger of ignorance

Voâ Ngaõ: No-self

Voâ ngaõ ñieân ñaûo: Nirvana is a real Buddha-nature
Voâ Nhaân Voâ Quaû: Neither cause nor effect
Voâ Nhò Voâ Tam: Neither two nor three
Voâ Nhieät Trì: Lake without heat
Voâ Nieäm: No-thought
Voâ Phaùp: No dharma
Voâ Phaân Bieät Phaùp: Non-discriminating dharma
Voâ Phaân Bieät Taâm: Non-discriminating mind
Voâ Phaân Bieät Trí: Non-discriminative wisdom
Voâ Sanh Chi Sanh: Life is without birth
Voâ Sanh Phaùp: Law of no rebirth
Voâ sinh trí: Nirvana wisdom
Voâ Saéc Ñònh: Mental collectednesses belonging to the World of No-Form
Voâ Saéc Haønh: Life in the world of no-form
Voâ sinh saùm hoái: Meditate on the way to prevent wrong thoughts and delusions
Voâ Sôû Caàu Haïnh: Not to seek after anything
Voâ Sôû Höõu Xöù Ñòa: Land of nothingness
Voâ Taâm: No-Mind
Voâ tònh ñieân ñaûo: Nirvana is pure
Voâ Truï: Not abiding
Voâ Truï Xöù Nieát Baøn: Nirvana of no-abode
Voâ tröôùc nôi chö Boà Taùt: Non-attachment to all Enlightening Beings
Voâ tröôùc nôi moïi hieän töôïng: Non-attachment to all phenomena
Voâ tröôùc nôi taát caû Boà Taùt nguyeän: Non-attachment in respect to all Enlightening
Beings' vows
Voâ tröôùc nôi taát caû caùc coõi: Non-attachment in all lands Voâ tröôùc nôi taát caû caùc phöông: Non-attachment in all places Voâ tröôùc nôi taát caû choã thoï sanh: Non-attachment to all place of birth Voâ tröôùc nôi taát caû chuùng sanh: Non-attachment in respect to all beings Voâ tröôùc nôi taát caû chö Phaät: Non-attachment to all Buddhas Voâ tröôùc nôi taát caû ñòa: Non-attachment in respect to all the stages of enlightenment Voâ tröôùc nôi taát caû haïnh: Non-attachment to all practices Voâ tröôùc nôi taát caû kieáp: Non-attachment in all times Voâ tröôùc nôi taát caû nguyeän: Non-attachment to all vows Voâ tröôùc nôi taát caû phaùp: Non-attachment in respect to all phenomena Voâ tröôùc nôi taát caû sôû taùc: Non-attachment to all actions Voâ tröôùc nôi taát caû tam muoäi: Non-attachment in respect to all concentrations Voâ tröôùc nôi taát caû theá giôùi: Non-attachment to all worlds Voâ Töôùng Saùm Hoái: Markless repentance and reform Voâ Töôùng Tam Quy Y Giôùi: Markless triple refuge Voâ Töôûng Thieân: No-thinking heaven

X

Xaû Voâ Löôïng Taâm: Limitless indifference
Xem thöôøng: Look (v) lightly
Xuaát gia Boà Taùt: Monastic Bodhisattvas
Xuaát ly giôùi: Law making for deliverance
Xuaát Sanh Voâ Ngaïi Nhó Ñaø La Ni: Mental command of producing unobstructed ears
Xuaát Theá: Leave (v) the world
Y
Y aùo may theo thôøi trang: Monastic robes made according to a fashionable design
Y baù naïp: Monk's robe
Y baùo: Material environment
Y trung: Middle robe
YÙ Caên: Manayatanam
YÙ Hoïc: Mental learning
YÙ nghieäp: Mental action
YÙ sinh thaân: Manomayakaya
YÙ tam: Moras-karmas
YÙ Thöùc: Manovijnana
YÙ xöù: Mind-sense
Yeâu thöông: Love
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Lack of remorse: Anapatrapya (skt)—Voâ quí

L (khoâng bieát theïn)—See Fifty-one Dharmas interactive with the Mind. Lack of moral shame: Voâ taøm—See Lack of shame, and Seven wrong practices. Lack of shame: Ahrikya (skt)—Voâ taøm—Laøm sai maø töôûng mình ñuùng neân khoâng bieát xaáu hoå— To do wrong, but always feel self-righteous—See Seven wrong practices, and Fifty-one Dharmas Label: interactive with the Mind. 1) (v): To imputate: Gaùn cho. Lack of wisdom: Lieät tueä—See Seven wrong 2) (n): Signboard—Chieâu baøi. practices. Labha (o): Lôïi loäc. Lacking wisdom: Voâ Trí.

Labha-siloka-sakkara-micchayasa (p): Gain, Ladakh: Ö Huy—According to Eitel in The praise, honour, and ill-gotten fame—Thaâu ñoaït Dictionary of Chinese-English Buddhist Terms, baát chaùnh, tieáng toát, danh voïng, lôøi khen taëng vaø this is a name for Ladakh. “The upper Indus lôïi loäc—See Ten armies of mara. valley under Cashmerian rule but inhabited by Labho (p): Gain—Ñaéc hay ñöôïc lôïi—See Eight Tibetans.”—Theo Eitel trong Trung Anh Phaät Hoïc winds. Töø Ñieån, Ö Huy laø teân cuûa Ladakh. “Vuøng thöôïng Labor (v): Caät löïc laøm vieäc (coâng phu). nguoàn soâng AÁn Haø, döôùi söï cai trò cuûa ngöôøi Laborious (a): Chuyeân caàn. Cashmere, nhöng cö daân ôû ñaây laïi laø ngöôøi Taây Laboriously: Chuyeân caàn. Taïng. Lack of confidence and assurance: Thieáu töï Ladder step: Theâ Ñaêng—Ladder rungs, used for tin—Ngöôøi aùc giôùi, khi vaøo hoäi chuùng saùt Ñeá Lôïi, the school of gradual revelation in contrast with Baø La Moân, Sa Moân hay cö só, ñeàu vaøo moät caùch the full and immediate revelation—Baäc thang, yù sôï seät vaø dao ñoäng. Ñaây laø moät trong naêm ñieàu noùi tieäm giaùo, ñoái laïi vôùi ñoán giaùo. nguy hieåm cho ngöôøi aùc phaù giôùi—Whatever Lady: Baïch Ni Sö. assembly he approaches, whether of Khattiyas, Lagati (skt): Laggati (p)—Chaáp tröôùc—Tenet— Bramins, Ascetics, or Householders, he does so To cling—To adhere—To stick or attach one’s differently and shyly. This is one of the five self to—Holding (grasping, clinging, attaching) on dangers to the immoral through lapsing from the belief of the reality of ego and things—Baùm morality (bad morality or failure in morality)— chaët vaøo, vöôùng maéc, cho raèng ngaõ vaø vaïn höõu coù See Five dangers to the immoral through lapsing thaät. from morality. Laghiman (skt): Naêng khinh—To make self or Lack of faith: others, or the world and all things light as a 1) Ashraddhya (skt)—Baát tín—Lack of faith or feather (to make self or others lighter)—Coù khaû not to trust or believe in anyone, not to naêng laøm cho nheï ñi ñöôïc—See Eight believe in the truth, or not to believe in supernatural powers of transformation. Buddhist doctrine—Baát tín hay khoâng tín Laghu (skt): La Caàu—AÙnh saùng—Light. nhieäm hay tin töôûng ai, khoâng tin chaùnh phaùp, Lagna-atman (skt): Chaáp Ngaõ—Baùm chaët vaøo hay khoâng tin töôûng nôi Phaät phaùp—See caùi Ta—Egoism—Ego-grasping (Clinging to the Seven wrong practices and Fifty-one “I”)—In the Four Noble Truth, Sakyamuni Dharmas interactive with the Mind. Buddha taught that “attachment to self” is the root 2) Icchantika (skt)—One who doesn't believe in cause of suffering. From attachment springs grief; Buddhist doctrine—Baát tín—See Icchantika. from grief springs fear. For him who is wholly Lack of moral dread: Voâ quyù—See Seven free from attachment, there is no grief and much wrong practices.

less fear. If you don’t have attachments, naturally temples and monasteries. They give offerings you are liberated—Trong Töù Dieäu Ñeá, Phaät daïy of food, clothing, bedding and medicine to the raèng chaáp ngaõ laø nguyeân nhaân caên baûn cuûa khoå Sangha. In return, the Sangha carries on the ñau; töø chaáp tröôùc sanh ra buoàn khoå; töø buoàn khoå work of Buddhism and teaches the laity on sanh ra sôï seät. Ai hoaøn toaøn thoaùt khoûi chaáp tröôùc, the Dharma. In this way the Sangha and the keû ñoù khoâng coøn buoàn khoå vaø raát ít lo aâu. Neáu laity benefit each other and

together, they baïn khoâng coøn chaáp tröôùc, dó nhieân laø baïn ñaõ giaûi keep the Dharma alive. Whether one is a thoaùt. member of the Sangha or the laity, they all Lagna-graha (skt): Chaáp Trì—To hold firmly or are Buddhists and they should do their best to to insist firmly on anything—Giöõ vaøo hay naém live an honest life, show compassion to all vaøo khoâng lay chuyeån. living beings and set a good example. Even Lagna-laksana (skt): Chaáp Töôùng—To attach to when they are working or meditating, it forms or to cling to the characteristics of should be for the benefit of others as well as dharmas—Baùm chaët vaøo hình töôùng cuûa chö for themselves—Coäng ñoàng Phaät giaùo bao phaùp. goàm hai nhoùm, Taêng giaø vaø Phaät töû taïi gia. Töø “Taêng giaø” coù nghóa laø “Coäng ñoàng thaân Lagna-samkhyam (skt): Chaáp Kieán—Adhering höõu”. Töø naøy thöôøng ñöôïc duøng ñeå chæ chö or clinging to one’s interpretation. Views Taêng Ni. Hoï soáng trong caùc töï vieän. Phaät töû obstinately held, with consequent delusion, taïi gia bao goàm caû ngöôøi nam laãn ngöôøi nöõ, bigoted—Baùm chaët vaøo kieán giaûi cuûa mình hay nhöõng ngöôøi Phaät töû nhöng khoâng trôû thaønh giöõ laáy kieán giaûi chaáp neâ töø taâm mình, khoâng daùm Taêng Ni. Hoï thöôøng soáng taïi gia vôùi gia ñình. xa lìa neân sinh ra söï laàm laïc muø quaùng veà taát caû Böôùc ñaàu tieân ñeå trôû thaønh thaønh vieân cuûa moïi voïng kieán. coäng ñoàng taïi gia laø quy-y Tam Baûo (Phaät, Laissez-faire: Nhieäm Beänh—One of the four Phaùp, Taêng). Sau ñoù thoï trì nguõ giôùi trong mistaken ways of seeking perfection, mentioned cuoäc soáng haèng ngaøy. Nhöõng ngöôøi taïi gia giöõ in The Complete Enlightenment Sutra—Moät trong moät vai troø quan troïng trong Phaät giaùo, vì hoï boán beänh ñöôïc noùi ñeán trong Kinh Vieân Giaùc. hoä trì Taêng giaø. Hoï xaây döïng töï vieän. Hoï Tuøy duyeân nhieäm tính (phoù maëc cho sanh töû ñeå cuùng döôøng thöïc phaåm, quaàn aùo, nôi nguû caàu vieân giaùc thì goïi laø nhieäm beänh vì vieân giaùc ngheâ vaø thuoác men cho chö Taêng Ni. Ñoåi laïi, chaúng phaûi do tuøy duyeân)—See Four ailments. chö Taêng Ni gaùnh vaùc Phaät söï vaø thuyeát giaùo Laity (n): Chuùng taïi gia—See Two groups of Phaät phaùp cho coäng ñoàng taïi gia. Baèng caùch Buddhist followers. naøy caû chö Taêng Ni vaø Phaät töû taïi gia ñeàu (I) An overview of “Laity”—Toång quan veà laøm lôïi ích cho nhau, hoï cuøng nhau duy trì “Ngöôøi tu taïi gia”: The Buddhist Community Phaät phaùp. Duø laø thaønh vieân cuûa Taêng giaø consists of two groups of people, the Sangha hay taïi gia, taát caû ñeàu laø Phaät töû vaø hoï neân coá and the Laity. The word “Sangha” means gaéng heát söùc mình soáng moät ñôøi soáng phaïm “friendly community”. It usually refers to the haïnh cao caû, neâu göông töø bi toát ñeán chuùng Buddhist monks and nuns. They live in sanh muoân loaøi. Duø ñang laøm vieäc hay ñang monasteries. The laity includes Buddhist men thieàn ñònh, muïc ñích laø laøm lôïi laïc cho tha and women who do not become monks and nhaân vaø cho chính mình. nuns. They usually live at home with their (II) The meanings of “Laity”—Nghóa cuûa “Ngöôøi families. The first step to becoming a member tu taïi gia”: of the Laity is to go for refuge in the Triple 1) Kulampuriso (p)—Kulampurisha (skt)—Cö só Gem (the Buddha, Dharma and Sangha). (Öu baø taéc vaø Öu baø di)—Lay person—Ngöôøi Then, they willingly observe the Five phaøm—Tín ñoà theá

tuïc—Laity who observe Precepts in their daily life. The laity plays an the first eight commandments, one of the important role in Buddhism, as they care for eight differentiated rules of liberation for the and support the Sangha. They build the eight orders—Caän Truï giôùi, moät trong taùm

loaïi bieät giaûi thoaùt giôùi cho taùm chuùng—See 7) According to the Lankavatara Sutra, lakshana Upasaka, and Upasika. generally means individual signs by which 2) Outer company: Ngoaïi Chuùng—Ngoaïi Tuïc— one object is marked off from another object: Chuùng taïi gia ñeå phaân bieät vôùi chuùng xuaát gia Theo Kinh Laêng Giaø, lakshana thöôøng chæ caùc hay noäi chuùng Taêng Ni—In contrast with the “daáu hieäu” ñaëc thuø do ñoù laïi ñöôïc duøng theo inner company or the monks and nuns. hình thöùc phuû ñònh. Laity who observe the first eight ** See Two kinds of wisdom (B), and Thirty-two commandments: Caän Truï giôùi—See auspicious marks. Differentiated rules of liberation for the eight Lakshanasunyata (skt): Töôùng khoâng— orders. Emptiness of appearance, one of the seven Lake without heat: Manasarovara or Manasa- sunyatas. **See Seven kinds of emptiness. saro-vara (skt)—Voâ Nhieät Trì—Excellent manasa Lakshana-vyanjana (skt): Töôùng haûo. lake, the lake without heat, cold lake, or lake of 1) Good marks: Töôùng haûo. No Heat. It is said to lie south of the Gandha- a) Larger signs: Daáu hieäu kieát töôøng lôùn. madana mountains, and is erroneously reputed as b) The thirty two good marks: 32 töôùng toát cuûa the source of the four rivers Ganges, Indus, Sita Phaät. (Tarim River), and Oxus—A Naäu Ñaït Trì hay hoà 2) Good signs: Haûo tích. laïnh quanh naêm. Ngöôøi ta noùi hoà naày naèm veà phía a) Small signs or marks that please: Daáu hieäu nam nuùi Gandha-madana, laø nguoàn cuûa boán con nhoû aùm chæ kieát töôøng. soâng Haèng Haø, AÁn Haø, soâng Tarim vaø soâng Oxus. b) Eighty good signs on the physical body of Lakkhana (p): Laksana (skt): One aspect—Nhaát Buddha: 80 haûo töôùng cuûa Nhö Lai. Töôùng—See Laksana. 3) The marks on a Buddha’s sambhogakaya number 84,000: Treân Baùo Thaân Phaät coù Laksa (skt): Laëc Sa—Maøu ñoû thaúm—A reddish 84.000 haûo töôùng. colour. ** See Thirty-two auspicious marks . Laksana (skt): One aspect—Nhaát Töôùng—The Laksmi (skt): Coâng Ñöùc Thieân Nöõ—The goddess unique form—The one mind in all things— of fortune, of good auspices, etc—Caùt Töôøng Common mind in all beings—See Lakshana. thieân nöõ—Ñaïi coâng ñöùc thieân—Nöõ Thaàn may Laksana-bhaga (skt): Objective or the seen maén—See Twenty devas. portion—Töôùng Phaàn—See Four functional La-Kuei: Tröôûng laõo La Quí (852-936)—Senior divisions of consciousness. Venerable La Quí (852-936)—Senior Venerable Laksana-vyanjana (skt): Good marks—Töôùng La Quí was born in 852 in An Chaân, North Haûo—See Lakshana-vyanjana. Vietnam, the the Dharma heir of the tenth lineage Lakshana (skt): Lakkhanam (p)—Characteristic of the Vinitaruci Sect, a Vietnamese monk from marks—La Ngaät Saùi—Töôùng—Caùc töôùng ñaëc An Chaân. He wandered to seek good and famous thuø. zen masters since he was young. Later he met 1) A distinguishing mark: Töôùng traïng cuûa söï Zen master Thoâng Thieän at Thieàn Chuùng Temple vaät—Sign, or characteristic. and became one of his most outstanding disciples. 2) External appearance, the appearance

of After his master passed away, he moved to stay at things: Bieåu hieän beân ngoaøi cuûa söï vaät. Song Laâm Temple in Phuø Ninh, Thieân Ñöùc to 3) Symbol: Bieåu töôïng. expand Buddhism until he died in 936 A.D.— 4) Distinctive mark or sign: Daáu hieäu hay töôùng Tröôûng laõo La Quí sanh naêm 852 taïi An Chaân, hay töôùng traïng cuûa söï vaät. Baéc Vieät, phaùp töû ñôøi thöù möôøi doøng Tyø Ni Ña 5) Characteristic: Ñaëc tính. Löu Chi. Sö queâ ôû An Chaâu. Thuôû nhoû sö ñi du 6) Pleasing features—Good signs— phöông tìm thaày hoïc thieàn. Sau sö gaëp Thieàn Sö Distinguishing features—A mark or sign Thoâng Thieän vaø trôû thaønh moät trong nhöõng ñeä töû distinguishing one thing from another— noåi tieáng cuûa thieàn sö Thoâng Thieän taïi chuøa Thieàn Töôùng haûo. Chuùng. Sau khi Thaày thò tòch, sö dôøi veà chuøa Song

Laâm ôû Thieân Ñöùc tieáp tuïc hoaèng hoùa ñeán khi thò prevalent form of Buddhism in Tibet and the tòch vaøo naêm 936 sau Taây Lòch. Himalayan region. The designation is generally Lalita Vistara-sutra (skt): Phoå Dieäu Kinh— rejected by the practitioners of the tradition, Phöông Ñaúng Ñaïi Trang Nghieâm Kinh—Sutra of however, because a common implication of the Diffusion of Shining—A Sanskrit text that may term is the notion that Tibetan Buddhism is not have originated in the Sarvastivada tradition, but true Buddhism, but rather a debased (thaáp heøn) later revised with the addition of Mahayana aberration (ñi sai ñöôøng) in which human clerics elements. This is a biography of the Buddha (Bla-ma) are worshiped and the austere which develops the legendary aspect of his life. meditative practices of early Buddhism have Name of a sutra work giving a detailed account of been replaced by idolatry (thôø ngaãu töôïng), and the artless and natural acts in the life of the magic. It is rarely seen in recent publications on Buddha, especially his two most recent lives, his Tibetan Buddhism. The Lamaistic form of decision to be reborn in India and attain Buddhism found chiefly in Tibet, and Mongolia, Buddhahood. It also included his first sermons— and the smaller Himalayan States. In Tibet it is Kinh vaên Baéc Phaïn coù leõ baét nguoàn töø tröôøng phaùi divided into two schools, the older one wearing Thuyeát Nhaát Thieát Höõu Boä, nhöng veà sau naøy red robes, the later, which was founded by Tson- ñöôïc hieäu ñính laïi vaø theâm vaøo nhöõng yeáu toá cuûa Kha-Pa in the fifteenth century, wearing yellow; tröôøng phaùi Ñaïi Thöøa. Ñaây laø vaên baûn vieát veà its chiefs are the Dalai Lama and the Panchen cuoäc ñôøi cuûa Ñöùc Phaät, ñaëc bieät laø veà hai cuoäc Lama, respectively—Töø naøy ñöôïc caùc hoïc giaû ñôøi gaàn nhaát cuûa Ngaøi, roài Ngaøi quyeát ñònh taùi Taây phöông duøng ñeå dieãn taû moät hình thöùc vöôït sanh taïi AÁn Ñoä vaø ñaït thaønh Phaät quaû, bao goàm troäi cuûa Phaät giaùo Taây Taïng vaø vuøng Hy Maõ Laïp nhöõng baøi giaûng ñaàu tieân cuûa Ngaøi. Sôn. Tuy nhieân, hình thöùc naøy thöôøng bò caùc haønh Lama (tib): Laït ma. giaû cuûa truyeàn thoáng choái boû, vì töø naøy thöôøng aùm (A) Tibetan for a teacher or spiritual master. chæ moät khaùi nieäm raèng Phaät giaùo Taây Taïng Equivalent to the sanskrit term “Guru.”— khoâng phaûi laø chaân giaùo, maø laø moät toân giaùo thaáp Tieáng Taây Taïng coù nghóa laø moät vò thaày hay heøn ñaõ ñi sai ñöôøng trong ñoù Taêng chuùng thôø ngaãu thaày höôùng daãn tinh

thaàn, töông ñöông vôùi töø töôïng vaø buøa pheùp. Ngöôøi ta ít thaáy noù ñöôïc duøng “Guru” cuûa Baéc Phaïn—See Dalai-lama in trong caùc aán baûn môùi veà Phaät giaùo Taây Taïng. Laït Vietnamese-English Section. Ma Giaùo phaàn lôùn tìm thaáy ôû Taây Taïng, Moâng (B) In Guru tradition, lama may be translated as Coå, vaø moät vaøi nöôùc nhoû ôû vuøng Hy Maõ Laïp Sôn. teacher, is generally given to respected Taïi Taây Taïng coù hai tröôøng phaùi, cöïu phaùi maëc aùo masters. However, practically, anyone who ñoû, vaø taân phaùi maëc aùo vaøng do ngaøi Toâng Khaùch has disciples is technically a lama. In other Ba saùng laäp vaøo theá kyû thöù 15. Nhöõng vò laõnh tuï Tibetan traditions, lama is designed to anyone hai toâng phaùi naày laø Ñaït Lai Laït Ma vaø Ban who has completed a three-year meditation Thieàn Laït Ma retreat. Thus lamas may have diverse abilities Lamaist Buddhist Monastery of North and training—Theo tröôøng phaùi Guru, danh America: The first Tibetan Buddhist Monastery hieäu Laït Ma coù theå ñöôïc dòch nghóa laø ñaïo sö in North America, founded by the Kalmyk vaø thöôøng ñöôïc duøng ñeå goïi ngöôøi thaày ñaùng Mongolian Gelukpa Geshe Wanggyal (1901- toân kính. Tuy nhieân, treân thöïc teá baát cöù ai ñaõ 1983) in Freewood Acres, NJ.—Tu vieän Phaät giaùo nhaän ñeä töû ñeàu ñöôïc goïi laø Laït Ma. Theo Taây taïng ñaàu tieân ôû vuøng Baéc Myõ, ñöôïc ngaøi nhöõng tröôøng phaùi Taây Taïng khaùc thì Laït Ma Gelukpa Geshe Wanggyal cuûa tröôøng phaùi daønh cho baát cöù vò naøo ñaõ vöôït qua ba naêm tu Kalmyk Moâng Coå saùng laäp taïi Freewood Acres, thieàn kín. Nhö vaäy danh hieäu Laït Ma coù theå NJ., Hoa Kyø. coù nhieàu yù nghóa khaùc nhau veà naêng löïc vaø Lamakindriya (skt): Haï Caên—Low (dull) coâng phu tu taäp. capacities—Low spiritual faculty—Those born Lamaism: Lama (tib)—Laït Ma Giaùo—Term with base characters or of low capacity to used by Western scholars to describe the

understand dharma—Sanh ra vôùi caên taùnh keùm naøy laø nhöõng vaên kinh ñöôïc khai trieån bôûi ngaøi coõi hay khaû naêng hieåu ñöôïc Phaät phaùp raát thaáp. Sachen Gunga Nyingpo. Lamako (p): Haï Lieät—Thaáp keùm—Teä—Bad— Lament (n): Lôøi than van reân ræ. Inferior—Low—Vile. Lamentation: Lôøi than vaõn. Lamayuru: The oldest Buddhist monastery in Lamotte, EÙtienne (1903-1983): Name of a the Ladakh and Zanskar region of the Indian Belgian scholar of Buddhism who spent most of Himalayas. According to legend, Naropa (1016- his academic career at the Universiteù de Louvain 1100) selected the site and magically drained a and who produced some of the most influential lake that filled the valley. It is a Drukpa Kagyupa studies and translations of Indian Buddhism, monastery, which houses several hundred including a monumental translation of the monks—Tu vieän Phaät giaùo coå nhaát taïi Ladakh vaø Mahprajnaparamita sastra, attributed to vuøng Zanskar thuoäc vuøng Hy Maõ Laïp Sôn, AÁn Nagarjuna, and his Histoire du Bouddhisme Ñoä. Theo truyeàn thuyeát, Naropa löïa vò trí naøy vaø Indien—Teân cuûa moät hoïc giaû Phaät giaùo ngöôøi Bæ, ñaõ ruùt caïn nöôùc trong hoà moät caùch huyeãn aûo nhö ngöôøi ñaõ gaàn suoát ñôøi daïy taïi tröôøng ñaïi hoïc aûo thuaät. Ñaây laø tu vieän cuûa tröôøng phaùi Drukpa Universiteù de Louvain, vaø ñaõ xuaát baûn nhöõng Kagyupa, truù xöù cuûa haøng maáy traêm chö Taêng. nghieân cöùu coù

aûnh höôûng lôùn cuõng nhö nhöõng taùc Lamba (skt): Lam-baø—Who is associated with phaåm dòch thuaät veà Phaät giaùo AÁn Ñoä, bao goàm boä Sakyamuni—See Ten raksasi mentioned in the dòch tröù danh cuûa oâng laø boä Ñaïi Trí Ñoä Luaän dòch Lotus sutra. töø nguyeân taùc cuûa ngaøi Long Thoï, vaø boä Lòch Söû Lam bras: Con ñöôøng vaø Keát quaû—A Tibetan Phaät Giaùo AÁn Ñoä. term for “Path and result.” This is a meditative Lamp: Ñaêng (ñeøn)—See Nine similes. system that forms the basis of the training of the Lamp That Contemplates The World Sakyapa order of Tibetan Buddhism. It is a Buddha: Phaät Quan Theá Ñaêng. comprehensive vision of Buddhist practice, based Lamp of delusion: Si Ñaêng—Attracting the on the Hevajra-Tantra. In this system, path and unenlightened as a lamp does the moth—Si muoäi result are viewed as being inseparably linked: the voâ minh loâi cuoán ngöôøi aùm muoäi (khoâng giaùc ngoä) result subsumes (goäp vaøo) the path, since the nhö aùnh ñeøn loâi cuoán loaøi thieâu thaân vaäy. latter leads to the former, and the path subsumes Lamp of Dharma: Phaùp Ñaêng—The lamp of the result, since it is the means by which it is Dharma which dispels the darkness of attained. The method of this kind of practice is ignorance—Ngoïn ñeøn Phaät Phaùp xua tan boùng toái traced back to the Indian Mahasiddha Viruoa, voâ minh. whose vijra Verses (Vajra-gatha—skt) is considered one of its seminal texts. The main Lamp-like appearance: Hieän töôïng gioáng nhö outlines of the system were developed by Sachen ngoïn ñeøn thaép baèng daàu bô—According to Lama Gunga Nyingpo (1092-1158)—Töø ngöõ Taây taïng Geshe Kelsang Gyatso in Buddhism in Mahayana coù nghóa laø “Con ñöôøng vaø Keát quaû.” Ñaây laø heä Tradition, this is one of the eight levels of mind thoáng thieàn ñònh laøm neàn taûng tu taäp cho tröôøng development during the sleep process. It is phaùi Sakyapa cuûa Phaät giaùo Taây Taïng. Ñaây laø perceived instantly when the energy wind of our moät caùi nhìn toaøn dieän cuûa vieäc tu taäp trong Phaät air element dissolves—Theo Laït Ma Geshe giaùo döïa theo Maät chuù Hevajra. Trong heä thoáng Kelsang Gyatso trong Phaät Giaùo Truyeàn Thoáng naøy, con ñöôøng vaø keát quaû ñöôïc noái keát khoâng theå Ñaïi Thöøa, töùôùng gioáng nhö aûo töôïng laø moät trong taùch rôøi ñöôïc: keát quaû goäp vaøo con ñöôøng, vì caùi taùm taâm phaùt sinh trong giaác nguû. Töôùng naày ñöôïc naøy daãn tôùi caùi kia, vaø con ñöôøng goäp voâ keát quaû, nhaän ra lieàn khi luoàng khí löïc cuûa phong ñaïi trong vì noù laø phöông tieän nhôø ñoù maø keát quaû ñöôïc chuùng ta tan raõ—See Eight levels of mind thaønh ñaït. Phöông phaùp cuûa loaïi tu taäp naøy coù töø development during the sleep process. thôøi Mahasiddha Viruoa (Ñaïi Thaønh Töïu Viruoa Lamp that is limitless in the lighting of cuûa AÁn Ñoä). Giaùo thuyeát caên baûn cuûa heä thoáng other lamps: Voâ Taän Ñaêng—See Inexhaustible lamp.

Lamp of the mind: Taâm Ñaêng—Inner ligh or Land in which a Buddha himself dwells: Baùo intelligence—Ñeøn taâm hay söï saùng suoát beân trong ñoä—Quoác ñoä cuûa Ñöùc Phaät (choán truï xöù cuûa baùo hay söï thoâng minh. thaân Phaät)—See Two lands (A). Lamp in the wind: Phong Ñaêng—Phong trung Land of Buddha-reward: Thöïc Baùo Ñoä— ñaêng (ñeøn trong gioù)—As a lamp or candle in the Buddha-ksetra, or the land of Buddha-reward in wind, such is evanescence of the world and Reality

free from all barriers, that of the man—Taùnh phuø du cuûa theá giôùi vaø con ngöôøi ví Bodhisattva, the third of the four lands of T'ien- nhö ngoïn ñeøn tröôùc gioù. T'ai—Phaät Ñoä hay teân goïi taét cuûa thöïc töôùng voâ Lamp of wisdom: Tueä Ñaêng (ngoïn ñeøn saùng trí chöôùng ngaïi ñoä, ñoä thöù ba trong töù ñoä Thieân Thai. tueä phaù tan toái taêm haéc aùm). Land of the Buddha's self-expression as Lamp of the Wonderful Law: Dieäu Phaùp wisdom: Saéc Töôùng Ñoä—See Five realms of a Ñaêng. Buddha. Lamplight (n): AÙnh ñeøn. Land of calm and illumination: Land of Lam rim (tib): Patha-krama (skt)—Nhöõng giai Buddha—Tòch Quang Ñoä—The land of Buddhas ñoaïn cuûa con ñöôøng—A Tibetan term for "Stages where is calm illumination—Coøn goïi laø Thöôøng of the path," found in all orders of Tibetan Tòch Quang Ñoä. Buddhism, the oldest example of which is Land of common residence of beings and Gampopa (1079-1153) "Jewel Ornament of saints: Phaøm Thaùnh Ñoàng Cö Ñoä hay coõi Thaùnh Liberation." Lam rim is also central to the phaøm ñoàng cö. meditative system of the Gelukpa order. The lam 1) Realms where all classes dwell (men, devas, rim tradition conceives of the path to Buddhahood Buddhas, disciples, non-disciples)—Lands in hierarchically ordered stages, and trainees are where saints (Buddhas and Bodhisattvas) and expected to master each stage before moving on. ordinary people (six lower and six upper The meditative training involves progressively worlds) dwell together. The land of common eliminating negative mental states and tendencies residence of beings and saints—Coõi nöôùc while simultaneously engaging in virtuous actions trong ñoù haïng Nhaân, Thieân, Thanh Vaên, and training in accordant attitudes. Tsong Khapa Duyeân Giaùc, Boà Taùt vaø Phaät cuøng ôû chung (1357-1419), the founder of the Gelukpa, wrote vôùi nhau. several works of this type, the most 2) The Land of Common Residence of Beings comprehensive being his "Great Exposition of the and Saints, or the land where all beings, saints Stage of the Path" (Lam rim chen mo)—Töø Taäy and Ordinary Beings of the six lower worlds, Taïng duøng ñeå chæ "Nhöõng giai ñoaïn cuûa con dwell together (hells, hungry ghosts, animals, ñöôøng," ñöôøng tìm thaáy trong Phaät giaùo Taây asuras, men, devas, Bodhisattvas, and Taïng, moät thí duï xöa nhaát laø "Baûo Chaâu Trang Buddhas)—Nôi taát caû chuùng sanh, töø Thaùnh Nghieâm Giaûi Thoaùt." Lam Rim cuõng laø heä thoáng ñeán phaøm trong saùu ñöôøng, cuøng cö nguï (töø thieàn taäp chuû yeáu cuûa tröôøng phaùi Gelukpa ñòa nguïc, ngaï quyû, suùc sanh, a tu la, nhôn, Land (n): Ñaát—Ñoä—There are nine lands—Coù Thieân, Boà Taùt, Phaät). chín giôùi, chín coõi, hay chín ñaát. Land of darkness: Dark land—U ñòa (caûnh giôùi Land in which all beings are transformed: toái taêm). Hoùa ñoä—Quoác ñoä nôi chuùng sanh ñöôïc chuyeån Land of dharma clouds: Dharmamegha (skt)— hoùa (choán truï xöù cuûa hoùa thaân Phaät) —See Two Ground of the Dharma cloud—Phaùp Vaân ñòa— lands (A). See Ten grounds (II). Land of bliss: Sukhavati—The Western Pure Land and dust: Lands, countless as dust—Saùt Land—Taây Phöông Tònh Ñoä. traàn (caùc coõi ñaát nhieàu nhö nhöõng haït vi traàn). Land of Buddha's enjoyment: The pure land Land of enlightenment: Ngoä saùt (quoác ñoä giaùc of every Buddha—Lieân Hoa quoác. ngoä)—The ksetra of enlightenment or perception, i.e. Saha world is the Buddha's

ksetra—Coõi nöôùc

nôi nhöõng ngöôøi giaùc ngoä an truï ñeå töï ngoä vaø giaùc Land of joy: Paramudita (skt)—Hoan Hyû ñòa— ngoä cho chuùng sanh, nhö Ta Baø theá giôùi laø ngoä saùt Ground of happiness or delight—See Ten grounds cuûa Ñöùc Phaät Thích Ca. (II). Land of Eternally Quiescent Light: Thöôøng Land of joy and peace: Vuøng ñaát an laïc vaø Tòch Quang Tònh Ñoä—Nôi cö nguï cuûa chö Phaät— thanh bình. The Land of Eternally Quiescent Light, in which Land of knowledge without thinking or not the Buddhas dwell. thinking: Naivasanjnana-samjnayatana (skt)— Land of eternally tranquil light: Thöôøng tòch Where ther is neither consciousness nor quang ñoä—Coõi cuûa aùnh saùng tòch tònh mieân vieãn. unconsciousness—Phi Töôûng Phi Phi Töôûng Xöù Land of Eternally tranquil light serenity Ñòa (Töù Ñònh—Fourth samadhhi)—See Nine and illumination: Coõi Thöôøng Tòch Quang. lands (C). Land of the “Ever-Silent Illuminating Pure Land-locked (a): Ñöôïc bao boïc bôûi ñaát lieàn. Land”: Coõi Thöôøng Tòch Quang Tònh Ñoä. Lands in other locations: Caùc coõi phöông khaùc. Land of Expediency: Phöông tieän höõu dö ñoä— Land of No-Concern: Coõi nöôùc Voâ Öu. The Land of Expediency, inhabited by Arhats and Land of nothingness: Atkincanyayatana (skt)— lesser Bodhisattvas—Coõi Phöông Tieän Höõu Dö Voâ Sôû Höõu Xöù Ñòa (Tam Ñònh—Third hay Phöông Tieän Tònh Ñoä. Nôi cö nguï cuûa caùc samadhi)—See Nine lands (C). baäc A La Haùn vaø Boà Taùt caáp thaáp. Land of omniscience: Vijnana-nantyayatanam Land of Expedient Liberation: Phöông Tieän (skt)—Land of infinite perception—Thöùc voâ bieân Höõu Dö Ñoä (Bieán Dòch Ñoä)—According to the xöù (Nhò Ñònh—Second samadhi)—See Nine lands T’ien-T’ai Sect, this is one of the four lands or (C). realms, the realm which is temporary, where Land of purity: Vimala (skt)—Ly Caáu ñòa— beings still subject to higher forms of Ground of leaving filth—Land of freedom from transmigration, the abode of Srotapanna (Tu ñaø defilement—See Ten grounds (II). höôøn), Sakrdagamin (Tö ñaø haøm), Anagamin (A Land of radiance: Prabhakari (skt)—Phaùt na haøm), and Arhat (A la haùn)—Theo toâng Thieân Quang ñòa—Ground of emitting light—See Ten Thai, ñaây laø moät trong töù ñoä; laø coõi nöôùc maø grounds (II). chuùng sanh vaãn coøn phaûi taùi sanh trong hình thöùc Land of rest: An döôõng ñòa—Pure Land. cao hôn, truï xöù cuûa chö Thaùnh Tu Ñaø Höôøn, Tö Ñaø Haøm A Na Haøm vaø A La Haùn. Land of Reward: Baùo Ñoä—Pure Land—Thöïc Baùo Tònh Ñoä—Nôi cö nguï cuûa caùc baäc Boà Taùt ôû Land extremely difficult to conquer: caáp cao—The Land of Reward, inhabited by the Sudurjaya (skt)—Cöïc Nan Thaéng ñòa—Ground of highest Bodhisattvas. The land in which a Buddha invincibility—See Ten grounds (II). himself dwells. The Pure Land. Also called the Land of fancy: Utopia—Hö aûo ñòa (coõi hö aûo). Pure Land of all Buddhas in their Sambhogakaya. Land of freedom from defilement: Vimala There are two kinds—Coøn goïi laø Phaät ñoä hay (skt)—Ground of leaving filth—Land of purity— Tònh Ñoä laø nôi chö Phaät ngöï trò, coøn goïi laø Hoa Ly Caáu ñòa—See Ten grounds (II). Taïng Theá Giôùi: Land of good thoughts: Sadhumati (skt)— 1) Reward land of a Buddha in which all beings Thieän Hueä ñòa—Ground of good wisdom—See are able to seek salvation on their own, the Ten

grounds (II). third of the four Buddha-ksetra or Buddha- Land of great joy: Coõi cöïc laïc. domains, that in which there is complete Land of infinite space: Akasanantyayatanam response to his teaching and powers: Töi Thoï (skt)—Khoâng voâ bieân xöù ñòa (Nhöùt Ñònh—First Duïng Baùo Ñoä—Moät trong boán "Baùo Ñoä" cuûa samadhi)—See Nine lands (C). Phaät, nôi chuùng sanh coù theå töi tìm caàu giaûi thoaùt laáy mình baèng caùc tuaân thuû tu taäp theo giaùo phaùp cuûa Phaät.

2) Reward land of a Buddha, in which all beings off government subsidies for Buddhism, rather receive and obey his truth: Tha Thoï Duïng than active persecution. His assassination by the Ñoä. Buddhist monk Belgi Dorje is still regularly re-Landscape: Caûnh Trí—Sight—View—The enacted today in the "Black Hat Dance." objective world and the subjective mind, or Following his death, the Yar Lung dynasty came knowledge of the objective sphere—Caûnh hay to an end—Teân cuûa vò vua sau cuøng cuûa trieàu ñaïi coøn goïi laø lyù sôû quaùn; trí hay coøn goïi laø taâm naêng Yar Lung ôû Taây Taïng, ngöôøi leân caàm quyeàn theo quaùn. sau vuï vua Relbachen bò aùm saùt. Theo lòch söû Land and sea: Saùt haûi. truyeàn thoáng Taây Taïng oâng ñöôïc xem nhö laø ngöôøi ñaõ saép ñaët veà söï ngöôïc ñaõi Phaät giaùo, Land suited to the needs: ÖÙng Ñoä—Hoùa Ñoä— nhöng taøi lieäu lòch söû cho thaáy nhöõng hoaït ñoäng Any realm suited to the needs of its occupants, choáng Phaät giaùo cuûa oâng coù leõ chæ haïn heïp trong one of the two lands—ÖÙng trong cô duyeân chuùng vieäc deïp boû caùc Taêng vieän vaø Ni vieän Phaät giaùo, sanh maø hoùa hieän nôi ñaát nöôùc. baét buoäc hoï phaûi trôû veà ñôøi soáng taïi gia, vaø caét Land of transformation: Bieán hoùa ñoä—The heát nhöõng baûo trôï cuûa hoaøng gia cho Phaät giaùo, land where Buddhas and Bodhisattvas dwell, hôn laø nhöõng haønh ñoäng ngöôïc ñaõi baïo ngöôïc. Söï whether the Pure Land or any impure world aùm saùt oâng do moät vò sö teân Belgi Dorje ñaõ ra tay where they live for its enlightenment—Nôi chö vaø hieän nay ngöôøi ta vaãn coøn laøm laïi hoaït caûnh Phaät vaø chö Boà Taùt truï, duø laø coõi Tònh hay theá aùm saùt naøy qua "Ñieäu Vuõ Noùn Ñen." Sau caùi cheát giôùi baát tònh, nôi maø caùc ngaøi soáng vì söï giaùc ngoä cuûa oâng, trieàu ñaïi Yar Lung cuõng chaám döùt. cuûa chuùng sanh ôû ñoù. Language (n): Abhidhana (skt)—Language— Land of True Reward: Coõi Thaät Baùo Voâ Words—Ngoân ngöõ—Ngoân Töø—In the Chöôùng Ngaïi—Coõi cuûa thöïc baùo khoâng coøn Lankavatara Sutra, the Buddha taught: "It is chöôùng ngaïi. owing to his not perfectly understanding the Land of Ultimate Bliss: Cöïc Laïc quoác ñoä. nature of words that he regards them as identical Land in view of wisdom: Abhimukhi (skt)—with the sense."—Trong Kinh Laêng Giaø, Ñöùc Phaät Hieän Tieàn ñòa—Ground of manifestation—See daïy: "Chính do con ngöôøi khoâng bieát roõ caùi baûn Ten grounds (II). taùnh cuûa caùc ngoân töø, neân ngöôøi ta xem ngoân töø laø Land of the vow: Nguyeän Ñoä. ñoàng nhaát vôùi yù nghóa". 1) The land of the vow, the Pure Land of Languages of all sentient beings are infinite: Amitabha: Quoác ñoä thaønh töïu do lôøi nguyeän, Phaùp ngöõ ngoân cuûa taát caû chuùng sanh voâ löôïng— hay Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø. See Ten kinds of infinite path of Great 2) Salvation through trust in the vow, e.g. of Enlightening Beings. Amitabha: Lôøi nguyeän cuûa

Ñöùc Phaät A Di Language is simple but the thought is Ñaø, ñoä thoaùt taát caû chuùng sanh tín taâm. extraordinary: Lôøi noùi giaûn dò maø yù töù ñuû ñaày Land of wondrous joy after the previous (Ngoân giaûn yù cai). joys: Ly Hyû Dieäu Laïc Ñòa (Tam thieàn—Third Languages and writings: Desanapatha (skt)— dhyana)—See Nine lands (B). Ngoân ngöõ vaên töï—Teaching, recitation, and Lang darma (reigned 838-842): Name of the stories, etc. In the Lankavatara Sutra, the Buddha last king of the Yar Lung dynasty of Tibet, who emphasized the inner attainment of the truth, not came to power following the assassination of the teaching realized by all the Tathagatas of the Relbachen (reigned 815-836). In traditional past, present, and future. The realm of the Tibetan histories he is said to have orchestrated a Tathagatagarbha which is the Alayavijnana persecution of Buddhism, but records of the belongs to those Bodhisattva-Mahasattvas who period suggest that his anti-Buddhist activities follow the course of truth and not to those may have been mainly confined to such measures philosophers who cling to the letter, learning, and as closing monasteries and nunneries, forcing mere discourse—Giaùo lyù, söï tuïng ñoïc vaø chuyeän monks and nuns to return to lay life, and cutting

keå, vaân vaân. Trong Kinh Laêng Giaø, Ñöùc Phaät predicted, “In the future, in southern India, there nhaán maïnh vaøo söï ñaït töï noäi caùi chaân lyù maø heát will be a great master of high repute and virtue thaûy caùc Ñöùc Nhö Lai trong quaù khöù, hieän taïi vaø named Nagarjuna. He will attain the first vò lai theå chöùng, chöù khoâng phaûi laø ngöõ ngoân vaên Bodhisattva stage of Extreme Joy and be reborn in töï. Caûnh giôùi cuûa Nhö Lai taïng voán laø A Laïi Da the Land of Bliss.” This is one of the most Thöùc thì thuoäc veà chö Boà Taùt Ma Ha Taùt theo important sutras in the Mahayana Buddhism Zen. ñuoåi chaân lyù chöù khoâng thuoäc caùc trieát gia chaáp It is said that the text is comprised of discourses of vaøo vaên töï, hoïc haønh vaø suy dieãn suoâng. Sakyamuni Buddha in response to questions by Lanka (skt): Laêng Giaø. Bodhisattva Mahamati. It also discusses a wide 1) A mountain in the south-east part of Ceylon, range of doctrines, including a number of now called Adam’s Peak: Moät ñænh nuùi naèm teachings associated with the Yogacara tradition. veà phía ñoâng nam ñaûo Tích Lan, baây giôø goïi Among these is the theory of “eight laø ñænh A Ñam (veà phía ñoâng nam Sö Töû consciousnesses,” the most basic of which is the quoác coù moät ngoïn nuùi teân Laêng Giaø, hang nuùi Alaya-vijnana or the basic consciousness, which is hieåm trôû, quyû thaàn thöôøng ñeán chôi, Ñöùc Phaät comprised of the seeds of volitional activities. It xöa ñaõ töøng ñeán ñaây giaûng kinh Laêng Giaø). also emphasizes on “Tathagata-garbha” or the 2) The island of Ceylon: Ñaûo Tích Lan. “embryo of the tathafata” thought because of its Lanka Mount: Lanka (skt)—Nuùi Laêng Giaø. assertion that all sentient beings already possess the essence of buddhahood, which is merely Lankadvipa (skt): Simhaladvipa (skt)—Actual uncovered through meditative practice. This text Sri Lanka—Laêng Giaø Ñaûo (Sö Töû quoác). is currently highly influential in East Asia, Lankavatara Sutra (skt): Kinh Laêng Giaø—A particularly in the Zen traditions—Töø Baéc Phaïn Sanskrit term for “A Sutra on the Descent to Sri chæ “Kinh vieát veà cuoäc giaùng laâm treân ñænh Laêng Lanka.” A

Mahayana sutra that stresses the inner Giaø." Kinh Laêng Giaø hay kinh ñi xuoáng Tích Lan, enlightenment that does away with all duality and nhaán maïnh tôùi hoïc thuyeát ñaïi giaùc beân trong, vöôït distinctions (A scripture of the Yogachara School thoaùt nhò nguyeân vaø phaân bieät. Kinh Laêng Giaø laø which teaches subjective idealism based on the giaùo thuyeát trieát hoïc ñöôïc Ñöùc Phaät Thích Ca Buddha's Enlightenment). A philosophical Maâu Ni thuyeát treân nuùi Laêng Giaø ôû Tích Lan. Coù discourse attributed to Sakyamuni as delivered on leõ kinh naày ñöôïc soaïn laïi vaøo theá kyû thöù tö hay the Lanka mountain in Ceylon. It may have been thöù naêm sau Taây Lòch. Kinh nhaán maïnh veà taùm composed in the fourth of fifth century A.D. The thöùc, Nhö Lai Taïng vaø "tieäm ngoä," qua nhöõng tieán sutra stresses on the eight consciousness, the boä töø töø trong thieàn ñònh; ñieåm chính trong kinh Tathagatha-garbha and gradual enlightenment naày coi kinh ñieån laø söï chæ baøy nhö tay chæ; tuy through slow progress on the path of meditative nhieân ñoái töôïng thaät chæ ñaït ñöôïc qua thieàn ñònh training; the major idea in this sutra is regarding maø thoâi. Kinh coù boán baûn dòch ra Haùn töï, nay coøn that sutras merely as indicators, i.e. pointing löu laïi ba baûn. Baûn dòch ñaàu tieân do Ngaøi Phaùp fingers; however, their real object being only Hoä Ñaøm Ma La saùt dòch giöõa nhöõng naêm 412 vaø attained through personal meditation. There have 433, nay ñaõ thaát truyeàn; baûn thöù nhì do ngaøi Caàu been four translations into Chinese, the first by Na Baït Ñaø La dòch vaøo naêm 443, goïi laø Laêng Giaø Dharmaraksa between 412-433, which no longer A Baït Ña La Baûo Kinh, goàm 4 quyeån, coøn goïi laø exists; the second was by Gunabhada in 443, 4 Töù Quyeån Laêng Giaø; baûn thöù ba do Ngaøi Boà Ñeà books; the third by Bodhiruci in 513, 10 books; the Löu Chi dòch sang Haùn töï vaøo naêm 513, goàm 10 fourth by Siksananda in 700-704, 7 books. There quyeån, goïi laø Nhaäp Laêng Giaø Kinh; baûn thöù tö do are many treatises and commentaries on it, by Fa- Ngaøi Thöïc Xoa Nan Ñaø dòch vaøo nhöõng naêm 700 Hsien and others. This is one of the sutras upon ñeán 704 ñôøi Ñöôøng, goïi laø Ñaïi Thöøa Nhaäp Laêng which the Zen and Yogacara schools are based. In Giaø Kinh, goàm 7 quyeån, neân coøn goïi laø Thaát fact, this was the sutra allowed by Bodhidharma, Quyeån Laêng Giaø. Ñaây laø moät trong nhöõng boä kinh and is the recognized text of the Ch'an School. In maø hai tröôøng phaùi Du Giaø vaø Thieàn toâng laáy laøm the Lankavatara Sutra, Sakyamuni Buddha

giaùo thuyeát caên baûn. Kyø thaät boä kinh naày ñöôïc Toå Laotian state was established in the fourteenth Boà Ñeà Ñaït Ma chaáp thuaän nhö laø boä giaùo ñieån century with help of the Khmers. According to ñöôïc nhaø Thieàn thöøa nhaän. Trong Kinh Laêng Giaø, Laos chronicles report that King Jayavarman Ñöùc Phaät Thích Ca Maâu Ni ñaõ tieân ñoaùn raèng, Parmesvara (1327-1353) helped Phi Fa and Fa "veà sau naày taïi mieàn nam AÁn Ñoä seõ xuaát hieän Ngum in establishing the independent kingdom of moät vò ñaïi sö ñaïo cao ñöùc troïng teân laø Long Thoï. Lan Chang and that Buddhism was adopted as the Vò naày seõ ñaït ñeán sô ñòa Boà Taùt vaø vaõng sanh Cöïc state religion. There are inscriptions at Wat Keo Laïc." Ñaây laø moät trong nhöõng baûn kinh quan in Luan Prabang stating that three Sinhala monks

troïng trong tröôøng phaùi Thieàn Ñaïi thöøa. Ngöôøi ta traveled to Lan Chang as missionaries, bringing cho raèng ñaây laø kinh vaên traû lôøi cho nhöõng caâu hoûi Theravada Buddhism. From the fourteenth cuûa Boà Taùt Mahamati. Kinh coøn thaûo luaän roäng century onward, the region came under Thai raõi veà hoïc thuyeát, bao goàm moät soá giaùo thuyeát control, and subsequently the Thai form of lieân heä tôùi tröôøng phaùi Du Giaø. Trong soá ñoù giaùo Theravada was introduced to Laos. It remains the thuyeát veà "Baùt Thöùc," maø caên baûn nhaát laø "Taøng dominant religion in the country. Thai hegemony Thöùc," goàm nhöõng chuûng töû cuûa haønh ñoäng. Kinh lasted until the late nineteenth century, when the vaên nhaán maïnh veà tö töôûng "Thai Taïng" vì söï xaùc French annexed the area to their colonial empire. nhaän raèng taát caû chuùng sanh ñeàu coù Phaät taùnh, vaø After 1975, many monks fled the country and the Phaät taùnh aáy chæ hieån loä qua thieàn taäp. Kinh Laêng destiny of Buddhism in Laos is unclear—Laøo laø Giaø coù aûnh höôûng raát lôùn taïi caùc xöù Ñoâng AÙ, ñaëc moät quoác gia nhoû, bò bao boïc chung quanh bôûi caùc bieät laø trong caùc tröôøng phaùi veà Thieàn. nöôùc lôùn nhö Trung quoác veà phía Baéc, Thaùi Lan Lao-Tzu: Laõo Töû—Though Lao-Tzu is veà phía Taây, vaø Vieät Nam veà phía Ñoâng. Trong commonly regarded as one of China's greatest buoåi ñaàu, Laøo quoác laø trung taâm cuûa vöông quoác sages, little is known about his actual life. He is Nam Chieáu, ñaõ chieám troïn nhöõng vuøng Ñoâng Baéc said to have been born in about 604 B.C. and to be Thaùi Lan vaø Mieán Ñieän vaøo khoaûng naêm 800, vaø the author of the Tao-Teh-Ching (The way and Its thieát laäp lieân laïc vôùi AÁn Ñoä, Baø La Moân vaø Phaät Power), which is the bible of Taoism, as the giaùo ñaõ ñöôïc ñöa vaøo daân gian Laøo vaøo luùc ñoù. religion which grew up around the above Roài sau ñoù, Laøo bò Khmer laán chieám, vaø töø ñoù trôû mentioned book. The Tao has been defined as the ñi vöông quoác Nam Chieáu suy yeáu daàn. Quoác gia ground of all existence, or as the power of the Laøo ñaàu tieân ñöôïc thaønh hình vaøo khoaûng theá kyû universe—Maëc duø ngöôøi ta thöôøng xem Laõo Töû laø thöù 14 vôùi söï giuùp ñôû cuøa ngöôøi Khmers. Theo moät hieàn trieát vó ñaïi nhaát cuûa Trung Quoác, song ít töôøng thuaät cuûa Bieân Nieân Söû Laøo, vua ai bieát veà cuoäc ñôøi Laõo Töû. Ngöôøi ta noùi raèng oâng Jayavarman Parmesvara giuùp cho Phi Fa vaø Fa sanh vaøo khoaûng naêm 604 tröôùc Taây Lòch vaø laø Ngum trong vieäc thaønh hình moät vöông quoác Lan taùc giaû cuûa boä Ñaïo Ñöùc Kinh, töùc laø Thaùnh Kinh Chang ñoäc laäp vaø Phaät giaùo ñöôïc chaáp nhaän nhö cuûa Ñaïo Giaùo, toân giaùo phaùt xuaát töø boä saùch noùi quoác giaùo. Coøn nhöõng bia ñöôïc ghi laïi taïi vuøng treân. Ñaïo ñöôïc ñònh nghóa nhö laø neàn taûng cuûa Wat Keo ôû Luang Prabang keå raèng 3 vò sö ngöôøi toaøn boä cuoäc sinh toàn, hay laø naêng löïc cuûa vuõ truï. Tích Lan ñaõ du haønh sang Lan Chang nhö nhöõng Laotian Buddhism: Phaät Giaùo Laøo—Laos is a nhaø truyeàn giaùo, mang theo kinh ñieån cuûa tröôøng small country, surrounded by China in the North, phaùi Theravada. Töø theá kyû thöù 14 trôû ñi, vuøng naøy Thailand in the West, and Vietnam in the East. döôùi söï kieåm soaùt cuûa Thaùi Lan, vaø sau ñoù hình During its early period, it was the center of Nan- thöùc Phaät giaùo Nguyeân Thuûy ñöôïc giôùi thieäu vaøo Chiao kingdom, which

had conquered areas of Laøo quoác. Tröôøng phaùi naøy vaãn coøn laø moät tröôøng Northern Thailand and Burma around 800, and phaùi coù öu theá ñeán ngaøy nay taïi xöù sôû naøy. Cheá established contact with India, Brahmanism and ñoä quyeàn haønh cuûa Thaùi Lan toàn taïi ñeán cuoái theá Buddhism were introduced to Laotian people kyû thöù 19 khi ngöôøi Phaùp saùp nhaäp Laøo vaøo ñeá during this time. Then, later it was taken over by quoác thöïc daân taïi lieân bang Ñoâng Döông. Sau the Khmers, and since that time Nan-Chiao naêm 1975, nhieàu nhaø sö ñaõ vöôït thoaùt khoûi xöù kingdom weakened and weakned. The first

Laøo vaø soá phaän cuûa Phaät giaùo haõy coøn chöa roõ taïi Lashyalakshana (skt): Sôû Töôùng Naêng Töôùng— Laøo. Caùi neâu ñònh vaø caùi ñöôïc neâu ñònh—Predicating Lapis lazuli: Löu ly. and predicated. Lapse (n): Söï loãi laàm—Söï phaïm toäi. Last Age: Dharma-Ending Age—Thôøi Maït Lapse of memory: Söï nhôù laàm. Phaùp—See Dharma Ending Age. Lapse of pen: Söï vieát laàm Last but not least: Cuoái cuøng. Lapse of tongue: Söï lôõ lôøi. Last day: Taän theá—Heretical people believe Lapse from virtue: Moral lapse—Söï truïy laïc. that there would be a so-called “Last Day” when people will receive the last judgment from a so- La Qui: Tröôûng laõo La Quí (852-936)—Senior called Almighty Creator—Ngöôøi theo dò giaùo tin Venerable La Quí (852-936)—See La-Kuei. raèng coù moät ngaøy taän theá khi maø hoï phaûi chòu söï phaùn xeùt cuoái cuøng töø caùi goïi laø Ñaáng Saùng Taïo toaøn naêng. Last disciple of Buddha: Subhadra—Ñeä Töû Cuoái Cuøng—Subhadra, the Buddha’s last disciple in Kusinagara (Subhadra was over 100 years old when he became the Buddha’s disciple)—Tu Baït Ñaø La, vò ñeä töû cuoái cuøng cuûa Ñöùc Phaät taïi thaønh Caâu Thi Na (luùc aáy Tu Baït La ñaõ treân 100 tuoåi). Last existence: Ñôøi (kieáp taùi sinh) cuoái cuøng. Last judgment: Söï phaùn xeùt cuoái cuøng—See Last Day. Last teachings of the Buddha: Nhöõng lôøi di giaùo cuoái cuøng cuûa Ñöùc Phaät—Beneath the Sala Trees at Kusinagara, the Buddha taught his last words to his disciples as follows—Döôùi haøng caây Ta La Song Thoï taïi thaønh Caâu Thi Na, Ñöùc Phaät ñaõ caên daën ñeä töû cuûa Ngaøi nhöõng lôøi di giaùo cuoái Large or Abundant Fruitage Heaven: cuøng nhö sau: Brhatphala (skt)—Quaûng Quaû Thieân—See Fourth 1) Make yourself a light. Rely upon yourself, do Dhyana Heaven (II) (3). not depend upon anyone else: Haõy töï thaáp Large Amitabha Sutra: Kinh A Di Ñaø—See ñuoác leân maø ñi. Haõy veà nöông nôi chính Amitabha Sutra. mình, chôù ñöøng nöông töïa vaøo baát cöù ai khaùc. Large robe: Samghati (skt)—Dai-e (jap)—A 2) Make my teachings your light. Rely on them; kind of garment, a monk’s robe—Ñaïi y. do not rely on any other teaching: Haõy laáy Large-scale reconstruction: Truøng tu ñaïi quy giaùo phaùp cuûa ta laøm ñuoác maø ñi. Haõy nöông vaøo giaùo phaùp aáy, chôù ñöøng nöông vaøo baát cöù moâ. giaùo phaùp naøo khaùc. Larger edition of a canonical work: Ñaïi 3) Consider your body, think of its impurity: Phaåm Kinh—The fuller edition of a canonical Nghó veà thaân theå thì neân nghó veà söï baát tònh work. The Mahaprajna-Paramita Sutra translated cuûa noù. into Chinese by Kumarajiva in 27 books—Kinh 4) Consider your body, knowing that both its Ñaïi Baùt Nhaõ ñöôïc Cöu Ma La Thaäp dòch sang pains and its delight are alike causes of Haùn Taïng 27 quyeån.

suffering, how can you indulge in its desires?: Lascivious (a): Daâm—Sexual misconduct. Nghó veà thaân theå thì neân nghó raèng caû ñau ñôùn laãn deã chòu ñeàu laø nhöõng nhaân ñau khoå gioáng

nhau, thì laøm gì coù chuyeän ham chuoäng duïc giöõ ñöøng cho taâm “tham” laø caùc ñöùc haïnh cuûa voïng? caùc oâng luoân chaùnh tröïc. Haõy giöõ taâm thanh 5) Consider your “self,” think of its transciency, tònh laø lôøi noùi cuûa caùc oâng luoân thaønh tín. how can you fall into delusion about it and Luoân nghó raèng ñôøi naày phuø du moäng huyeãn cherish pride and selfishness, knowing that laø caùc oâng coù theå choáng laïi tham vaø saân, cuõng they must end in inevitable suffering and nhö traùnh ñöôïc nhöõng ñieàu aùc. afflictions?: Nghó veà caùi “ngaõ” neân nghó veà söï 10) If you find your mind tempted and so phuø du (qua mau) cuûa noù ñeå khoâng rôi vaøo aûo entangled in greed, you must try to suppress voïng hay oâm aáp söï ngaõ maïn vaø ích kyû khi and control the temptation; be the master of bieát nhöõng thöù naày seõ keát thuùc baèng khoå ñau your own mind: Neáu caùc oâng thaáy taâm mình phieàn naõo? bò caùm doã quyeän queán bôûi tham lam, caùc oâng 6) Consider substances, can you find among neân duïng coâng trì giöõ taâm mình. Haõy laø chuû them any enduring “self” ? Are they nhaân oâng cuûa chính taâm mình. aggregates that sooner or later will break 11) A man’s mind may make him a Buddha, or it apart and be scattered?—Nghó veà vaät chaát, may make him a beast. Misled by error, one caùc oâng haõy tìm xem coi chuùng coù caùi “ngaõ” becomes a demon; enlightened, one become toàn taïi laâu daøi hay khoâng? Coù phaûi chuùng chæ a Buddha. Therefore, control your mind and laø nhöõng keát hôïp taïm bôï ñeå roài chaúng choùng do not let it deviate from the right path: Taâm thì chaày, chuùng seõ tan hoaïi? caùc oâng coù theå khieán caùc oâng laøm Phaät, maø 7) Do not be confused by the universality of taâm aáy cuõng coù theå bieán caùc oâng thaønh suùc suffering, but follow my teaching, even after sanh. Heã meâ laø ma, heã ngoä töùc laø Phaät. Theá my death, and you will be rid of pain. Do this neân caùc oâng phaûi luoân trì giöõ taâm mình ñöøng and you will indeed be my disciples: Ñöøng ñeå cho noù xa rôøi Chaùnh Ñaïo. laàm loän veà söï phoå quaùt cuûa khoå ñau, maø haõy 12) You should respect each other, follow my y theo giaùo phaùp cuûa ta, ngay khi ta ñaõ nhaäp teachings, and refrain from disputes. You dieät, laø caùc oâng seõ ñoaïn tröø ñau khoå. Laøm should not like water and oil, repel each ñöôïc nhö vaäy, caùc oâng môùi quaû thaät laø ñeä töû other, but should like milk and water, mingle cuûa Nhö Lai. together: Caùc oâng neân töông kính laãn nhau, 8) My disciples, the teachings that I have given phaûi luoân tuaân thuû giaùo phaùp cuûa Nhö Lai, you are never be forgotten or abandoned. chôù khoâng neân tranh chaáp. Caùc oâng phaûi They are always to be treasured, they are to gioáng nhö nöôùc vaø söõa töông hôïp nhau, chôù be thought about, they are to be practiced. If ñöøng nhö nöôùc vaø daàu, khoâng töông hôïp vôùi you follow these teachings, you will always nhau. be happy: Naày chuùng ñeä töû, giaùo phaùp maø 13) My disciples, you should always study Nhö Lai ñaõ ñeå laïi cho caùc oâng, khoâng neân together, learn together, practise my queân laõng, maø phaûi luoân xem nhö baûo vaät, teachings together. Do not waste your mind phaûi luoân suy nghieäm vaø

thöïc haønh. Neáu caùc and time in idleness and quarreling. Enjoy the oâng y theo nhöõng giaùo phaùp aáy maø tu haønh, blossoms of Enlightenment in their season thì caùc oâng seõ luoân haïnh phuùc. and harvest the fruit of the right path: Chuùng 9) My disciples, the point of the teachings is to ñeä töû, caùc oâng neân cuøng nhau oân taàm, hoïc hoûi control your own mind. Keep your mind from vaø thöïc haønh giaùo phaùp cuûa Nhö Lai. Ñöøng greed, and you will keep your behavior right; laõng phí thaân taâm vaø thì giôø nhaøn taûn hay keep your mind pure and your words faithful. tranh caõi. Haõy cuøng nhau thuï höôûng nhöõng By always thinking about the transciency of boâng hoa giaùc ngoä vaø quaû vò cuûa Chaùnh Ñaïo. your life, you will be able to resist greed and 14) My disciples, the teachings which I have anger, and will be able to avoid all evils: Naày given you, I gained by following the path chuùng ñeä töû, ñieåm then choát trong giaùo phaùp myself. You should follow these teachings laø nhaéc nhôû caùc oâng keàm giöõ taâm mình. Haõy and conform to their spirit on every occasion:

Chuùng ñeä töû, giaùo phaùp maø Nhö Lai ñaõ duïc voïng phieàn naõo luoân tìm cô hoäi ñeå löøa truyeàn laïi cho caùc oâng laø do töï thaân Nhö Lai gaït taâm caùc oâng. Neáu moät con raén ñoäc ñang ôû chöùng ngoä, caùc oâng neân kieân thuû y nöông trong phoøng cuûa caùc oâng, muoán nguû yeân caùc theo giaùo phaùp aáy maø tu haønh chöùng ngoä. oâng phaûi ñuoåi noù ra. Caùc oâng phaûi böùt boû 15) My disciples, if you neglect them, it means nhöõng heä phöôïc cuûa duïc voïng phieàn naõo vaø that you have never really met me. It means ñuoåi chuùng ñi nhö ñuoåi moät con raén ñoäc. Caùc that you are far from me, even if you are oâng phaûi tích cöïc baûo hoä taâm mình. actually with me. But if you accept and 19) My disciples, my last moment has come, do practice my teachings, then you are very near not forget that death is only the end of the to me, even though you are far away: Chuùng physical body. The body was born from ñeä töû, neáu caùc oâng boû beâ khoâng y nöông theo parents and was nourished by food; just as giaùo phaùp Nhö Lai maø tu haønh, coù nghóa laø inevitable are sickness and death: Chuùng ñeä caùc oâng chöa bao giôø gaëp Nhö Lai. Cuõng coù töû, giaây phuùt cuoái cuøng cuûa ta ñaõ tôùi, caùc oâng nghóa laø caùc oâng xa Nhö Lai vaïn daäm, cho duø ñöøng queân raèng caùi cheát chæ laø söï chaám döùt caùc oâng coù ñang ôû caïnh Nhö Lai. Ngöôïc laïi, cuûa thaân xaùc. Thaân xaùc ñöôïc sanh ra töø tinh neáu caùc oâng tuaân thuû vaø thöïc haønh giaùo phaùp cha huyeát meï, ñöôïc nuoâi döôõng baèng thöïc aáy, duø ôû xa Nhö Lai vaïn daäm, caùc oâng cuõng phaåm, thì beänh hoaïn vaø töû vong laø ñieàu ñang ñöôïc caïnh keà Nhö Lai. khoâng traùnh khoûi. 16) My disciples, my end is approaching, our 20) But the true Buddha is not a human body: it is parting is near, but do not lament. Life is ever Enlightenment. A human body must die, but changing; none can escape the disolution of the Wisdom of Enlightenment will exist the body. This I am now to show by my own forever in the truth of the Dharma, and in the death, my body falling apart like a dilapidated practice of the Dharma. He who sees merely cart: Chuùng ñeä töû, Nhö Lai saép xa rôøi caùc oâng my body does not see me. Only he who ñaây, nhöng caùc oâng ñöøng than khoùc saàu accepts and practies my teaching truly sees muoän. Ñôøi laø

voâ thöôøng; khoâng ai coù theå me: Nhöng baûn chaát cuûa moät vò Phaät khoâng traùnh ñöôïc söï hoaïi dieät nôi thaân. Nhuïc thaân phaûi laø nhuïc theå, maø laø söï giaùc ngoä Boà Ñeà. Nhö Lai roài ñaây cuõng seõ tan hoaïi nhö moät caùi Moät nhuïc thaân phaûi töû vong, nhöng Trí hueä xe muïc naùt vaäy. Boà Ñeà seõ toàn taïi maõi maõi trong chôn lyù cuûa 17) Do not vainly lament, but realize that nothing ñaïo phaùp. Ai chæ thaáy ta baèng nhuïc theå laø is permanent and learn from it the emptiness chöa bao giôø thaáy ta; ai chaáp nhaän vaø thöïc of human life. Do not cherish the unworthy haønh giaùo phaùp Nhö Lai môùi thaät söï thaáy desire that the changeable might become ñöôïc Nhö Lai. unchanging: Caùc oâng khoâng neân bi thöông; 21) After my death, the Dharma shall be your caùc oâng neân nhaän thöùc raèng khoâng coù chi laø teacher. Follow the Dharma and you will be thöôøng haèng vaø neân giaùc ngoä thaät taùnh (taùnh true to me: Sau khi Nhö Lai dieät ñoä, thì giaùo khoâng) cuûa nhaân theá. Ñöøng oâm aáp nhöõng öôùc phaùp cuûa Nhö Lai chính laø Ñaïo Sö. Nhöõng ai voïng khoâng töôûng voâ giaù trò raèng bieán dò coù y nöông theo giaùo phaùp Nhö Lai maø tu haønh theå trôû thaønh thöôøng haèng. môùi chính laø ñeä töû thaät cuûa Nhö Lai. 18) My disciples, you should always remember 22) During the last forty-five years of my life, I that the demon of worldly desires is always have withheld nothing from my teachings. seeking chances to deceive the mind. If a There is no secret teaching, no hidden viper lives in your room and you wish to have meaning; everything has been taught openly a peaceful sleep, you must first chase it out. and clearly. My dear disciples, this is the end. You must break the bonds of worldly passions In a moment, I shall be passing into Nirvana. and drive them away as you would a viper. This is my last instruction: Trong boán möôi You must positively protect your own mind: laêm naêm qua, ta chöa töøng giöõ laïi moät thöù gì Chuùng ñeä töû, caùc oâng neân luoân nhôù raèng ma trong giaùo phaùp cuûa ta. Khoâng coù gì bí maät,

khoâng coù gì aån nghóa; taát caû ñeàu ñöôïc chæ baøy Later half of the month: Krsnakarma (skt)— roõ raøng caën keû. Hôõi chuùng ñeä töû thaân thöông, Darkening of the month—Period of the waning ñaây laø giaây phuùt cuoái cuøng. Laùt nöõa ñaây ta seõ moon—Second fortnight of a lunar month—Haéc nhaäp Nieát Baøn. Vaø ñaây laø nhöõng lôøi caên daën nguyeät. cuoái cuøng cuûa ta. Latter Dharma: End or the period of decline Last things: Nhöõng söï vieäc sau cuøng. and termination—10.000 years of decay (during Last warm spots after death: Nhöõng Ñieåm which Buddhism degenerates)—Maït Phaùp—Thôøi Noùng Toái Haäu—Last warm spots after the death, gian 10.000 naêm phaùp taøn vaø phaùp luïn—See before the entire body turns cold——Once death Three periods of the Buddha’s teaching. arrives, the body will turn cold because the ‘great Latter Eastern Han Dynasty: Trieàu ñaïi Haäu fire’ has already burned out. Even so, after all Ñoâng Haùn. breathing has ceased, in the body there is one last Latter Le Dynasty: Nhaø Haäu Leâ (VN). warm spot before the entire body turns cold. Laudation: Pasamsa (p)—Praise—Taùn Thaùn hay Sometimes this warm spot will remain for as long tieáng khen—See Eight winds. as four hours after the person has diedPhaøm moät Laugh at (v): Cöôøi nhaïo baùng. khi ngöôøi ñaõ cheát thì

thaân theå trôû neân laïnh giaù vì hoûa ñaïi ñaõ taét maát. Tuy nhieân sau khi ñaõ taét thôû Laugh (v) scornfully: Cöôøi khinh bæ—To laugh roài, nhöng trong thaân theå cuõng vaãn coøn coù ñöôïc contemptuously. moät choã noùng toái haäu tröôùc khi hoaøn toaøn trôû neân Laugh (v) wholeheartedly: Cöôøi hoàn nhieân (as laïnh giaù, coù khi ñeán boán naêm tieáng ñoàng hoà maø Maitreya does). hôi noùng toái haäu aáy cuõng vaãn coøn aám—See Six Laughing Buddha: Phaät Di Laëc—Laughing places in the body that represent the six paths of Buddha is an image of Mautreya, originated rebirth. around 10th century AD. A laughing Buddha Last words of a dead person: Lôøi traên troái. surrounded by the four deva kings. The image of Lasting: Mieân vieãn—Far-off—Durable. the Laughing Buddha is an ideal image for people in nowadays society, a fat belly symbolizes Latent (v): Tieàm aån. wealth, smile with relaxation postures indicate his Latent definition of “Neither increasing nor equanimity and contentment with himself and decreasing: Giaø thuyeân—Neither producing nor with the world—Phaät Di Laëc, bieåu töôïng cuûa destroying—Ñònh nghóa theo kieåu thuï ñoäng tieâu Maitreya, xuaát hieän töø theá kyû thöù X sau CN. Moät cöïc “khoâng taêng khoâng giaûm, khoâng sanh khoâng oâng Phaät cöôøi beân caïnh töù thieân vöông. Ñaây laø dieät.”—See Two kinds of definition. moät nhaân vaät lyù töôûng cho cuoäc soáng hoâm nay, Latent power: Söùc maïnh tieàm aån. buïng troøn chæ söï giaøu coù, caùi cöôøi thoaûi maùi noùi Latent proclivities: Anusaya (p)—Tuøy Mieân— leân söï an oån trong taâm hoàn cuûa moät ngöôøi soáng According to the Sangiti Sutta in the Long thanh bình vôùi baûn thaân vaø theá giôùi xung quanh. Discourses of the Buddha, there are seven latent Laukika (skt): Common views—Common proclivities or underlying tendencies, or inherent ways—Common things—Ordinary things—Theá tendencies. For it is owing to their inveteracy that tuïc—Tuïc ñeá hoaëc phaùp theá gian. they are called inherent tendencis (anusaya) since La Valleùe Poussin, Louis de (1869-1929): they inhere (anusenti) as cause for the arising of Belgian scholar of Buddhism, best known for his greed for sense desire, etc., again and again— monumental translation of the Chinese version of Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù Vasubandhu’s Abhidharma-Kosa, He also baûy tuøy mieân. Do chuùng aên saâu neân goïi laø tuøy published a number of other influential mieân, chuùng laø caùi nhaân cho tham duïc, v.v., sanh translations and other Buddhist thematic studies. ñi sanh laïi maõi. He spent most of his career at the University of Later: After—Posterior—Haäu (veà sau naøy). Ghent, and in 1921 founded the Socieùteù Belge Later generations: Later ages—The life after d’EÙtuses Orientales—Hoïc giaû Phaät giaùo ngöôøi Bæ, this—Haäu theá. noåi tieáng vôùi baûn dòch töø tieáng Trung Hoa sang

Anh ngöõ taùc phaåm A Tyø Ñaït Ma Caâu Xaù Luaän ñeå giöõ vöõng nhöõng quan heä ñöùng ñaén giöõa con cuûa ngaøi Theá Thaân. OÂng cuõng xuaát baûn moät soá ngöôøi. Tinh yeáu cuûa Tích moân laø trí tueä cuûa Ñöùc nhöõng taùc phaåm phieân dòch coù aûnh höôûng vaø Phaät. nhöõng nghieân cöùu chuyeân ñeà veà Phaät giaùo. Ña Law of causation: Luaät nhaân duyeân. phaàn thôøi gian cuûa oâng laø giaûng daïy taïi Ñaïi Hoïc Law of cause and effect: Luaät Nhaân Quaû— Ghent, vaø naêm 1921

oâng saùng laäp Hoäi Nghieân Every action which is a cause will have a result or Cöùu Ñoâng Phöông cuûa Bæ—See Louis De La an effect. Likewise every resultant action has its Valleùe Poussin. cause. The law of cause and effect is a Lava (skt): La Baø—La Döï—Laïp Phöôïc La Döï— fundamental concept within Buddhism governing Laïp Phaï. all situations. No one could change the Law of 1) A lava, which is equivalent to 20 finger- Cause and Effect, even the Buddha—Moïi haønh snaps—Baèng hai möôi laàn caùi khaûy moùng— ñoäng ñeàu seõ coù haäu quaû töông öùng. Cuõng nhö vaäy, See Four short divisions of time. moïi heä quaû ñeàu coù nguyeân nhaân cuûa noù. Luaät 2) A division of time, an instant (60 ksanas are Nhaân Quaû laø khaùi nieäm cô baûn trong Phaät Giaùo, equivalent to a breath, 10 breaths are equal to noù chi phoái taát caû hoaøn caûnh. Khoâng ai coù theå one lava)—Moät khoaûng thôøi gian ngaén (60 thay ñoåi ñöôïc noù, ngay caû Phaät. saùt na baèng moät hôi thôû, 10 hôi thôû baèng moät Law of change: See Law of impermanence. la baø). Law Circle: Dharma-mandala (skt)—The Law 3) A brief time; the 900th part of a day and night, Circle is the circle of letters (bija-aksara) or one minute thirty-six seconds: Moät khoaûng representing all the saintly beings—Phaùp Maïn Ñaø thôøi gian ngaén, moät phaàn 900 cuûa ngaøy vaø La laø loaïi Maïn Ñaø La baèng vaên töï, trình baøy toaøn ñeâm hay moät phuùt 36 giaây. theå caùc Thaùnh giaû—See Four kinds of Mandala. Law (n): Law of discontinuation: Upeksha-hetu (skt)— 1) Ñònh luaät—Phaùp luaät—Pheùp taéc—Qui taéc— Quaùn Ñaõi Nhaân hay luaät veà söï giaùn ñoaïn—This is Universal law: Ñònh luaät vuõ truï—See one of the six causes of all conditioned things. Dharma. Every phenomenon depends upon the union of the 2) Hoä phaùp—See Eight fields for cultivating primary cause and conditional or environmental blessedness (III). cause—Ñaây laø moät trong saùu nhaân sanh ra caùc Law of appearance: Tích Moân—The law of phaùp höõu vi. Phaùp höõu vi sanh ra ñeàu do söï hoøa appearance means the teaching of the Buddha hôïp cuûa nhaân vaø duyeân. appearing in history. The law of apearance Law-Flower: The Lotus Flower Sect—Tien Tai includes the teachings of the organization of the sect—Phaùp Hoa Toâng—See Ten schools of universe, human life, and human relationships on Chinese Buddhism. the basis of the experience and enlightenment of Law of generality: Sarvatragahetu (skt)—Bieán Sakyamuni Buddha, who attained the ideal state haønh nhaân—The law of generality, which is of a human being. Sakyamuni Buddha also applicable to certain mental qualities making the teaches us that wisdom is the most important common ground for others, or universal or attribute for maintaining correct human omnipresent cause of illusion, as of false views relationships. The essence of the law of affecting every act. This is one of the six causes appearance is the wisdom of the Buddha—Tích of all conditioned things. Every phenomenon moân nghóa laø giaùo lyù cuûa Ñöùc Phaät hieån hieän depends upon the union of the primary cause and trong lòch söû, töùc laø Tích Phaät. Tích moân bao goàm conditional or environmental cause—Luaät toång caùc giaùo lyù veà caáu truùc vuõ truï, ñôøi ngöôøi, nhöõng quaùt coù theå aùp duïng vaøo moät soá ñaëc tính taâm thöùc quan heä cuûa con ngöôøi treân caên baûn cuûa kinh laøm caên baûn chung cho caùc ñaëc tính khaùc, hay taø nghieäm vaø chöùng

ngoä cuûa Ñöùc Thích Ca Maâu Ni, kieán laø nhaân aûnh höôûng moïi haønh ñoäng. Ñaây laø vò ñaõ ñaït ñeán traïng thaùi lyù töôûng cuûa moät con moät trong saùu nhaân sanh ra caùc phaùp höõu vi. Phaùp ngöôøi. Ñöùc Phaät Thích Ca Maâu Ni cuõng daïy chuùng ta raèng trí tueä laø thuoäc taùnh quan troïng nhaát

höõu vi sanh ra ñeàu do söï hoøa hôïp cuûa nhaân vaø vuõ truï, töùc laø, caùi nguyeân lyù cô baûn hay naêng löïc duyeân. cô baûn khieán cho moïi hieän töôïng trong vuõ truï, Laws of Hinayana: Methods of Hinayana— goàm maët trôøi, caùc vì sao khaùc, con ngöôøi, loaøi vaät, Tieåu Phaùp—See Hinayana. caây coû, vaân vaân, soáng vaø hoaït ñoäng. Do ñoù, theo Law of immortality: Voâ Sanh Phaùp—See Law Boån moân thì ñöùc Phaät ñaõ hieän höõu khaép nôi trong of no rebirth. vuõ truï töø luùc khôûi ñaàu cuûa vuõ truï. Law of impermanence: Law of change—Luaät Law of phenomenal change: Hoùa Lyù—The voâ thöôøng. unchanged law or the law which never rests—Lyù bieán hoùa cuûa söï vaät, bieán chuyeån lieân tuïc, khoâng Law of karma: Ñònh luaät veà nghieäp. ngöøng nghæ. Law making for deliverance: Nissaraniya- Law of the saints: Holy law—Teaching of the dhatuyo (p)—Xuaát ly giôùi—According to the saints—Thaùnh phaùp. Sangiti Sutta in the Long Discourses of the Buddha, there are five elements making for Law of supply and demand: Quy luaät cung deliverance—Theo Kinh Phuùng Tuïng trong tröôøng caàu (cung caàu phaùp taéc). Boä Kinh, coù naêm xuaát ly giôùi. Law of transformation: Luaät bieán ñoåi. Law of moral causation: Luaät cuûa nguyeân Law of void: Khoâng lyù (about the unreality of nhaân luaân lyù. the ego and phenomena—veà tính khoâng coù thöïc Law of no rebirth: Voâ Sanh Phaùp—The law of chaát cuûa caùi ngaõ vaø vaïn höõu). no rebirth, or immortality, as the fundamental law Law of the world: Theá Gian Phaùp—The world of the bhutatathata and the embodiment of law—Law of this world, especially of birth-and- nirvana—Luaät khoâng coøn sanh töû, hay lyù chaân death; in this respect, it is associated with nhö vaø theå cuûa Nieát Baøn. suffering (khoå) and accumulated consequences in Law of Original: Boån Moân—According to the karma (taäp)—Phaùp theá gian (cuûa taát caû caùc loaïi Lotus Sutra, the law of origin is the teaching höõu tình vaø phi tình), ñaëc bieät veà sanh töû vaø lieân expressing the relationship between the Buddha heä tôùi Khoå Taäp Dieät Ñaïo. and man, that is, the salvation of man through the Lawfulness of karma: Ñònh luaät taùc nghieäp. Original Buddha. This salvation depends on the Lax (a): Loûng leûo. benevolence of the Buddha, and the benevolence Laxness: Pramada (skt)—Laxity—Phoùng daät— is the essence of the Law of Origin. The Law of With laxness, one would not to let the body and Origin declares that Sakyamuni Buddha has mind to follow the rules but does whatever one continually taught people throughout the universe pleases—Vôùi phoùng daät, ngöôøi ta laøm baát cöù caùi since the infinite past. In other words, the Buddha gì mình thích chöù khoâng thuùc lieãm thaân taâm theo is the truth of the universe, that is, the nguyeân taéc—See Fifty-one Dharmas interactive fundamental principle or the fundamental power with the Mind. causing all phenomena of the universe, including Lay adherent: Upasaka (skt): OÂ Ba Saùch Ca the sun, other stars, human beings, animals, plants, (Nam cö só hay caän söï nam, Phaät töû thuaàn and so on, to live and

move. Therefore, according thaønh)—Layman follower—Male servant or to the Law of Origin, the Buddha has existed disciple—See Upasaka. everywhere in the universe since its beginning— Lay Bodhisattvas: Taïi gia Boà Taùt—See Two Theo Kinh Phaùp Hoa, Boån moân laø giaùo lyù bieåu kinds of Bodhisattvas. hieän moái quan heä giöõa Ñöùc Phaät vaø con ngöôøi, töùc Lay Bodhisattvas' Precepts: Taïi Gia Boà Taùt laø söï cöùu ñoä con ngöôøi cuûa Ñöùc Boån Phaät. Söï cöùu Giôùi. ñoä naøy tuøy thuoäc vaøo loøng töø bi cuûa Ñöùc Phaät vaø (A) The six grave sins—Saùu giôùi troïng: loøng töø bi naøy laø tinh yeáu cuûa Boån Moân. Boån moân 1) The precept of killing—Giôùi gieát haïi: tuyeân boá raèng Ñöùc Phaät Thích Ca vaãn tieáp tuïc Followers of the Buddha! After an upasaka or giaûng daïy chuùng sanh trong khaép vuõ truï keå töø thôøi an upasika takes the precepts, even if he or voâ thæ, noùi moät caùch khaùc, ñöùc Phaät laø chaân lyù cuûa

she has to sacrifice his or her life, he or she Ñaø La, Boà Taùt bò trieàn phöôïc. Ñaây laø giôùi should not kill any being, even if it is an ant. troïng thöù hai. After taking the precepts, if he or she instructs 3) The precept of lying—Giôùi voïng ngöõ: others to kill or if he or she himself or herself Followers of the Buddha! After an upasaka or kills, he or she loses the upasaka or upasika an upasika takes the precepts, even if he or precepts. This person cannot attain even the she has to sacrifice his or her life, he or she state of warmth, let alone the fruition of a should not lie that he/she has mastered the stream-enterer or a non-returner. He or she is contemplation of impurity or attained the called a precept-breaking upasak or upasika, fruition of a non-returner. After taking the a stinking upasaka/upasika, an outcast precepts, if he or she breaks the precept, he upasaka/upasika, a defiled upasaka/upasika, or she loses the upasaka or upasika precepts. and an afflicted upasaka/upasika. This is the This person cannot attain even the state of first grave sin—Chö phaät töû! Sau khi thoï Boà warmth, let alone the fruition of a stream- Taùt taïi gia, duø cho maát thaân maïng, ngay ñeán enterer or a nonreturner. He or she is called a loaøi truøng kieán, cuõng khoâng ñöôïc gieát haïi. precept-breaking upasak or upasika, a Neáu phaïm giôùi gieát haïi, hoaëc baûo ngöôøi gieát, stinking upasaka/upasika, an outcast hoaëc töï mình gieát, seõ laäp töùc maát giôùi Boà Taùt; upasaka/upasika, a defiled upasaka/upasika, trong hieän ñôøi, khoâng theå chöùng ñöôïc noaõn and an afflicted upasaka/upasika. This is the phaùp, huoáng hoà laø Thaùnh quaû Tu ñaø hoaøn, Tö third grave sin—Chö phaät töû! Sau khi thoï Boà ñaø haøm, A na haøm. Keû ñoù laø Boà Taùt phaù giôùi, Taùt taïi gia, duø cho maát thaân maïng, cuõng Boà Taùt xuù ueá, Boà Taùt caáu oâ, Boà Taùt Chieân khoâng ñöôïc voïng ngöõ: Toâi ñaõ chöùng ñöôïc Ñaø La, Boà Taùt bò trieàn phöôïc. Ñaây laø giôùi phaùp quaùn baát tònh," hoaëc "Toâi ñaõ chöùng troïng thöù nhaát. ñöôïc thaùnh quaû A na haøm," vaân vaân... Neáu 2) The precept of stealing—Giôùi troäm caép: phaïm giôùi voïng ngöõ, seõ laäp töùc maát giôùi Boà Followers of the Buddha! After an upasaka or Taùt; trong hieän ñôøi, khoâng theå chöùng ñöôïc an upasika takes the precepts, even if he or noaõn phaùp, huoáng hoà laø Thaùnh quaû Tu ñaø she has to sacrifice his or her life, he or she hoaøn, Tö ñaø haøm, A na haøm. Keû ñoù laø Boà Taùt should not steal, even as little as a penny.

phaù giôùi, Boà Taùt xuù ueá, Boà Taùt caáu oâ, Boà Taùt After taking the precepts, if he/she breaks the Chieân Ñaø La, Boà Taùt bò trieàn phöôïc. Ñaây laø precept, he or she loses the upasaka or giôùi troïng thöù ba. upasika precepts. This person cannot attain 4) The precept of sexual misconduct—Giôùi taø even the state of warmth, let alone the daâm: Followers of the Buddha! After an fruition of a stream-enterer or a nonreturner. upasaka or an upasika takes the precepts, He or she is called a precept-breaking upasak even if he or she has to sacrifice his or her or upasika, a stinking upasaka/upasika, an life, he or she should not engage in any outcast upasaka/upasika, a defiled sexual misconduct. After taking the precepts, upasaka/upasika, and an afflicted if he or she breaks this precept, he or she upasaka/upasika. This is the second grave loses the upasaka or upasika precepts. This sin—Chö phaät töû! Sau khi thoï Boà Taùt taïi gia, person cannot attain even the state of warmth, duø cho maát thaân maïng, ngay ñeán moät ñoàng let alone the fruition of a stream-enterer or a xu, cuõng khoâng ñöôïc troäm caép. Neáu phaïm nonreturner. He or she is called a precept- giôùi troäm caép, hoaëc baûo ngöôøi troäm caép, hoaëc breaking upasak or upasika, a stinking töi mình troäm caép, seõ laäp töùc maát giôùi Boà Taùt; upasaka/upasika, an outcast upasaka/upasika, trong hieän ñôøi, khoâng theå chöùng ñöôïc noaõn a defiled upasaka/upasika, and an afflicted phaùp, huoáng hoà laø Thaùnh quaû Tu ñaø hoaøn, Tö upasaka/upasika. This is the fourth grave ñaø haøm, A na haøm. Keû ñoù laø Boà Taùt phaù giôùi, sin—Chö phaät töû! Sau khi thoï Boà Taùt taïi gia, Boà Taùt xuù ueá, Boà Taùt caáu oâ, Boà Taùt Chieân duø cho maát thaân maïng, cuõng khoâng ñöôïc taø daâm. Neáu phaïm giôùi taø daâm, seõ laäp töùc maát

giôùi Boà Taùt; trong hieän ñôøi, khoâng theå chöùng upasaka/upasika, and an afflicted ñöôïc noaõn phaùp, huoáng hoà laø Thaùnh quaû Tu upasaka/upasika. This is the sixth grave sin— ñaø hoaøn, Tö ñaø haøm, A na haøm. Keû ñoù laø Boà Chö phaät töû! Sau khi thoï Boà Taùt taïi gia, duø Taùt phaù giôùi, Boà Taùt xuù ueá, Boà Taùt caáu oâ, Boà cho maát thaân maïng, cuõng khoâng ñöôïc baùn Taùt Chieân Ñaø La, Boà Taùt bò trieàn phöôïc. Ñaây röôïu. Neáu phaïm giôùi baùn röôïu, seõ laäp töùc maát laø giôùi troïng thöù tö. giôùi Boà Taùt; trong hieän ñôøi, khoâng theå chöùng 5) The precept of talking about the wrong deeds ñöôïc noaõn phaùp, huoáng hoà laø Thaùnh quaû Tu of the four categories of Buddha’s disciples— ñaø hoaøn, Tö ñaø haøm, A na haøm. Keû ñoù laø Boà Giôùi rao noùi toäi loãi cuûa töù chuùng: Followers of Taùt phaù giôùi, Boà Taùt xuù ueá, Boà Taùt caáu oâ, Boà the Buddha! After an upasaka or an upasika Taùt Chieân Ñaø La, Boà Taùt bò trieàn phöôïc. Ñaây takes the precepts, even if he or she has to laø giôùi troïng thöù saùu. sacrifice his or her life, he or she should not (B) Twenty-eight faults—Hai möôi taùm giôùi speak of the faults of the bhikkhus, khinh: bhikkhunis, upasakas, and upasikas. After 1) The precept of not making offering to one’s taking the precepts, if he or she breaks this parents and teachers—Giôùi khoâng cuùng precept, he or she loses the upasaka or döôøng cha meï vaø sö tröôûng: Followers of the upasika precepts. This person cannot attain Buddha! As the Buddha has said, If an even the state of warmth, let alone the upasaka/upasika, after taking the precept, fruition of a stream-enterer or a nonreturner. does not make

offerings to his/her parents and He or she is called a precept-breaking upasak teachers, he/she commits the fault of not or upasika, a stinking upasaka/upasika, an being mindful and losing the initial intention outcast upasaka/upasika, a defiled in taking the precept. If he/she does not have upasaka/upasika, and an afflicted the mind of repentance, he/she will upasaka/upasika. This is the fifth grave sin— deteriorate. He/she is impure and will Chö phaät töû! Sau khi thoï Boà Taùt taïi gia, duø continue to create defiled karma that leads to cho maát thaân maïng, cuõng khoâng rao noùi toäi transmigration in the cycle of birth and death.: loãi cuûa töù chuùng: tyø kheo, tyø kheo ni, öu baø Chö Phaät töû! Ñöùc Phaät ñaõ daïy: Neáu Boà Taùt taéc vaø öu baø di. Neáu phaïm giôùi rao noùi loãi taïi gia, sau khi thoï giôùi, khoâng cuùng döôøng cuûa töù chuùng seõ laäp töùc maát giôùi Boà Taùt; cha meï vaø sö tröôûng, thì phaïm vaøo toäi sô yù. trong hieän ñôøi, khoâng theå chöùng ñöôïc noaõn Neáu khoâng khôûi taâm saùm hoái, seõ bò ñoïa laïc. phaùp, huoáng hoà laø Thaùnh quaû Tu ñaø hoaøn, Tö Ñoù laø keû nhieãm oâ, taïo nghieäp sinh töû luaân ñaø haøm, A na haøm. Keû ñoù laø Boà Taùt phaù giôùi, hoài. Boà Taùt xuù ueá, Boà Taùt caáu oâ, Boà Taùt Chieân 2) The precept of indulging in intoxicants—Giôùi Ñaø La, Boà Taùt bò trieàn phöôïc. Ñaây laø giôùi uoáng röôïu: If an upasaka/upasika, after taking troïng thöù naêm. the precept, indulges in intoxicants, he/she 6) The precept of selling alcohol—Giôùi baùn commits the fault of not being mindful and röôïu: Followers of the Buddha! After an losing the initial intention in taking the upasaka or an upasika takes the precepts, precept. If he/she does not have the mind of even if he or she has to sacrifice his or her repentance, he/she will deteriorate. He/she is life, he or she should not sell intoxicants. impure and will continue to create defiled After taking the precepts, if he or she breaks karma that leads to transmigration in the this precept, he or she loses the upasaka or cycle of birth and death. Chö Phaät töû! Ñöùc upasika precepts. This person cannot attain Phaät ñaõ daïy: Neáu Boà Taùt taïi gia, sau khi thoï even the state of warmth, let alone the giôùi, ham meâ uoáng röôïu, thì phaïm vaøo toäi sô fruition of a stream-enterer or a nonreturner. yù. Neáu khoâng khôûi taâm saùm hoái, seõ bò ñoïa He or she is called a precept-breaking upasak laïc. Ñoù laø keû nhieãm oâ, taïo nghieäp sinh töû or upasika, a stinking upasaka/upasika, an luaân hoài. outcast upasaka/upasika, a defiled

3) The precept of not visiting and looking after defiled karma that leads to transmigration in the sick—Giôùi khoâng chaêm soùc ngöôøi beänh: If the cycle of birth and death. Chö Phaät töû! Ñöùc an upasaka/upasika, after taking the precept, Phaät ñaõ daïy: Neáu Boà Taùt taïi gia, sau khi thoï does not look after those who are sick, he/she giôùi, gaëp caùc vò tyø kheo, tyø kheo ni, hoaëc caùc commits the fault of not being mindful and vò Boà Taùt taïi gia thoï giôùi tröôùc, khoâng ñöùng losing the initial intention in taking the daäy tieáp ñoùn leã laïy, thì phaïm vaøo toäi sô yù. precept. If he/she does not have the mind of Neáu khoâng khôûi taâm saùm hoái, seõ bò ñoïa laïc. repentance, he/she will deteriorate. He/she is Ñoù laø keû nhieãm oâ, taïo nghieäp sinh töû luaân impure and will continue to create defiled hoài. karma that leads to transmigration in the 6) The precept of pride when seeing the four cycle of

birth and death. Chö Phaät töû! Ñöùc categories of Buddha's disciples break the Phaät ñaõ daïy: Neáu Boà Taùt taïi gia, sau khi thoï precepts—Giôùi khinh maïn ngöôøi phaù giôùi: If giôùi, gaëp ngöôøi beänh khoå, sinh khôûi aùc taâm, an upasaka/upasika, after taking the precept, boû pheá khoâng chaêm soùc, thì phaïm vaøo toäi sô arouses this arrogant thought upon seeing yù. Neáu khoâng khôûi taâm saùm hoái, seõ bò ñoïa bhikkhus, bhikkhunis, upasakas, and upasikas laïc. Ñoù laø keû nhieãm oâ, taïo nghieäp sinh töû who violate the precepts, "I am superior to luaân hoài. them, for they are not as good as I," he/she 4) The precept of ignoring one's begging—Giôùi commits the fault of not being mindful and khoâng boá thí cho ngöôøi ñeán xin: If an losing the initial intention in taking the upasaka/upasika, after taking the precept, precept. If he/she does not have the mind of upon seeing supplicants, does not give away repentance, he/she will deteriorate. He/she is whatever he/she can, but rather send them impure and will continue to create defiled away empty-handed, he/she commits the fault karma that leads to transmigration in the of not being mindful and losing the initial cycle of birth and death. Chö Phaät töû! Ñöùc intention in taking the precept. If he/she does Phaät ñaõ daïy: Neáu Boà Taùt taïi gia, sau khi thoï not have the mind of repentance, he/she will giôùi, thaáy tyø kheo, tyø kheo ni, öu baø taéc hay deteriorate. He/she is impure and will öu baø di phaïm giôùi, beøn sinh taâm kieâu maïn, continue to create defiled karma that leads to cho raèng mình hôn hoï, hoï khoâng baèng mình, transmigration in the cycle of birth and death. thì phaïm vaøo toäi sô yù. Neáu khoâng khôûi taâm Chö Phaät töû! Ñöùc Phaät ñaõ daïy: Neáu Boà Taùt saùm hoái, seõ bò ñoïa laïc. Ñoù laø keû nhieãm oâ, taïo taïi gia, sau khi thoï giôùi, thaáy ngöôøi ñeán xin, nghieäp sinh töû luaân hoài. khoâng tuøy söùc mình maø boá thí ít nhieàu, ñeå cho 7) The precpet of not fulfilling the precept of not ngöôøi ñeán xin ra veà tay khoâng, thì phaïm vaøo eating after midday during the six days of a toäi sô yù. Neáu khoâng khôûi taâm saùm hoái, seõ bò month—Giôùi khoâng thoï saùu ngaøy baùt quan ñoïa laïc. Ñoù laø keû nhieãm oâ, taïo nghieäp sinh töû trai giôùi moãi thaùng: If an upasaka/upasika, luaân hoài. after taking the precept, does not keep the 5) The precept of not paying respect to the eight precepts and makes offerings to the elderly among the four categories of Triple Gem for six days each month, he/she Buddha's disicples—Giôùi khoâng chaøo hoûi leã commits the fault of not being mindful and laïy caùc baäc toân tröôûng: If an upasaka/upasika, losing the initial intention in taking the after taking the precept, upon seeing precept. If he/she does not have the mind of bhikkhus, bhikkhunis, elder upasakas or elder repentance, he/she will deteriorate. He/she is upasikas, does not get up to greet and bow to impure and will continue to create defiled them, he/she commits the fault of not being karma that leads to transmigration in the mindful and losing the initial intention in cycle of birth and death. Chö Phaät töû! Ñöùc taking the precept. If he/she does not have the Phaät ñaõ daïy: Neáu Boà Taùt taïi gia, sau khi thoï mind of repentance, he/she will deteriorate. giôùi, khoâng thoï saùu ngaøy baùt quan trai giôùi He/she is impure and will continue to create moãi thaùng, khoâng cuùng döôøng Tam Baûo, thì

phaïm vaøo toäi sô yù. Neáu khoâng khôûi taâm saùm and death. Chö Phaät töû! Ñöùc Phaät ñaõ daïy: hoái, seõ bò ñoïa laïc. Ñoù laø keû nhieãm oâ, taïo Neáu Boà Taùt taïi gia, sau khi thoï giôùi, nghi nghieäp sinh töû luaân hoài. nöôùc coù truøng maø vaãn coá yù uoáng, thì phaïm 8) The precept of not listening to the Dharma— vaøo toäi sô yù. Neáu khoâng khôûi taâm saùm hoái, seõ Giôùi khoâng ñi nghe Phaùp: If an bò ñoïa laïc. Ñoù laø keû nhieãm oâ, taïo nghieäp sinh upasaka/upasika, after taking the precept, töû luaân hoài. does not attend the Dharma lectures held 11) The precept of walking alone in dangerous within 12 kilometers, he/she commits the fault places—Giôùi ñi moät mình trong choã nguy of not being mindful and losing the initial hieåm: If an upasaka/upasika, after taking the intention in taking the precept. If he/she does precept, travels alone in places that are not have the mind of repentance, he/she will considered dangerous, he/she commits the deteriorate. He/she is impure and will fault of not being mindful and losing the continue to create defiled karma that leads to initial intention in taking the precept. If transmigration in the cycle of birth and death. he/she does not have the mind of repentance, Chö Phaät töû! Ñöùc Phaät ñaõ daïy: Neáu Boà Taùt he/she will deteriorate. He/she is impure and taïi gia, sau khi thoï giôùi, trong voøng 12 caây soá will continue to create defiled karma that coù choã giaûng kinh thuyeát phaùp maø khoâng ñeán leads to transmigration in the cycle of birth nghe, thì phaïm vaøo toäi sô yù. Neáu khoâng khôûi and death. Chö Phaät töû! Ñöùc Phaät ñaõ daïy: taâm saùm hoái, seõ bò ñoïa laïc. Ñoù laø keû nhieãm oâ, Neáu Boà Taùt taïi gia, sau khi thoï giôùi, ñi moät taïo nghieäp sinh töû luaân hoài. mình trong choã nguy hieåm, thì phaïm vaøo toäi 9) The precept of using the Sangha’s furniture sô yù. Neáu khoâng khôûi taâm saùm hoái, seõ bò ñoïa and utensils—Giôùi thoï duïng ñoà duøng cuûa chö laïc. Ñoù laø keû nhieãm oâ, taïo nghieäp sinh töû Taêng: If an upasaka/upasika, after taking the luaân hoài. precept, makes use of the Sangha’s beds, 12) The precept of staying alone in the chairs and utensils, he/she commits the fault bhikkhu’s/bhikkhuni’s vihara—Giôùi moät mình of not being mindful and losing the initial nguû ñeâm taïi chuøa cuûa chö Taêng Ni: If an intention in taking the precept. If he/she does upasaka/upasika, after taking the precept, not have the mind of repentance, he/she will stays overnight alone in a deteriorate. He/she is impure and will bhikkhu’s/bhikkhuni’s vihara, he/she commits continue to create defiled karma that leads to the fault of not being mindful and losing the transmigration in the cycle of birth and death. initial intention in taking the precept. If Chö Phaät töû! Ñöùc Phaät ñaõ daïy: Neáu Boà Taùt he/she does not have the mind of repentance, taïi gia, sau khi thoï giôùi, thoï duïng ñoà duøng cuûa he/she will deteriorate. He/she is impure and chö Taêng nhö ngoïa cuï, giöôøng, gheá, v.v., thì will continue to create defiled karma that phaïm vaøo toäi sô yù. Neáu khoâng khôûi taâm saùm leads to transmigration in the cycle of birth hoái, seõ bò ñoïa laïc. Ñoù laø keû nhieãm oâ, taïo and death. Chö Phaät töû! Ñöùc Phaät ñaõ daïy: nghieäp sinh töû luaân hoài. Neáu Boà Taùt taïi gia, sau khi thoï giôùi, moät 10) The precept of drinking water that contains mình nguû ñeâm taïi chuøa cuûa chö Taêng Ni, thì insects—Giôùi uoáng nöôùc coù truøng: If an phaïm vaøo toäi sô yù. Neáu khoâng khôûi taâm saùm upasaka/upasika, after taking the precept,

hoái, seõ bò ñoïa laïc. Ñoù laø keû nhieãm oâ, taïo suspects that there are living organisms in the nghieäp sinh töû luaân hoài. water and drink it anyway, he/she commits 13) The precept of fighting for the sake of the fault of not being mindful and losing the wealth—Giôùi vì cuûa ñaùnh ngöôøi: If an initial intention in taking the precept. If upasaka/upasika, after taking the precept, for he/she does not have the mind of repentance, the sake of wealth, beats and scolds his/her he/she will deteriorate. He/she is impure and slaves, servants or other people, he/she will continue to create defiled karma that commits the fault of not being mindful and leads to transmigration in the cycle of birth losing the initial intention in taking the

precept. If he/she does not have the mind of donkeys, or any other animals, and does not repentance, he/she will deteriorate. He/she is give them to those who have not taken the impure and will continue to create defiled precepts, he/she commits the fault of not karma that leads to transmigration in the being mindful and losing the initial intention cycle of birth and death. Chö Phaät töû! Ñöùc in taking the precept. If he/she does not have Phaät ñaõ daïy: Neáu Boà Taùt taïi gia, sau khi thoï the mind of repentance, he/she will giôùi, vì tieàn cuûa maø ñaùnh ñaäp hay chöûi ruûa toâi deteriorate. He/she is impure and will tôù, hoaëc ngöôøi ngoaøi, thì phaïm vaøo toäi sô yù. continue to create defiled karma that leads to Neáu khoâng khôûi taâm saùm hoái, seõ bò ñoïa laïc. transmigration in the cycle of birth and death. Ñoù laø keû nhieãm oâ, taïo nghieäp sinh töû luaân Chö Phaät töû! Ñöùc Phaät ñaõ daïy: Neáu Boà Taùt hoài. taïi gia, sau khi thoï giôùi, nuoâi döôõng voi, ngöïa, 14) The precept of giving leftover food to the four traâu, deâ, laïc ñaø, hoaëc caù loaïi suùc vaät khaùc, categories of Buddha’s disciples—Giôùi boá thí khoâng chòu tònh thí cho ngöôøi chöa thoï giôùi, thöùc aên thöøa cho töù chuùng: If an thì phaïm vaøo toäi sô yù. Neáu khoâng khôûi taâm upasaka/upasika, after taking the precept, saùm hoái, seõ bò ñoïa laïc. Ñoù laø keû nhieãm oâ, taïo offers leftover food to bhikkhus, bhikkhunis, nghieäp sinh töû luaân hoài. upasakas, upasikas, he/she commits the fault 17) The precept of not keeping the three outfits, of not being mindful and losing the initial bowls and walking sticks—Giôùi khoâng chöùa intention in taking the precept. If he/she does saün ba y, bình baùt, vaø tích tröôïng: If an not have the mind of repentance, he/she will upasaka/upasika, after taking the precept, deteriorate. He/she is impure and will does not keep the sanghati clothes, bowls, and continue to create defiled karma that leads to walking sticks (the daily necessities of the transmigration in the cycle of birth and death. Sangha), he/she commits the fault of not Chö Phaät töû! Ñöùc Phaät ñaõ daïy: Neáu Boà Taùt being mindful and losing the initial intention taïi gia, sau khi thoï giôùi, ñem thöùc aên thöøa boá in taking the precept. If he/she does not have thí cho töù chuùng, thì phaïm vaøo toäi sô yù. Neáu the mind of repentance, he/she will khoâng khôûi taâm saùm hoái, seõ bò ñoïa laïc. Ñoù laø deteriorate. He/she is impure and will keû nhieãm oâ, taïo nghieäp sinh töû luaân hoài. continue to create defiled karma that leads to 15) The precept of keeping cats or foxes—Giôùi transmigration in the cycle of birth and death. nuoâi meøo vaø choàn: If an upasaka/upasika, Chö Phaät töû! Ñöùc Phaät ñaõ daïy: Neáu Boà Taùt after taking the precept, raises cats or foxes, taïi gia, sau

khi thoï giôùi, khoâng chöùa saün ba y, he/she commits the fault of not being mindful bình baùt, vaø tích tröôïng ñeå cuùng döôøng chuùng and losing the initial intention in taking the Taêng, thì phaïm vaøo toäi sô yù. Neáu khoâng khôûi precept. If he/she does not have the mind of taâm saùm hoái, seõ bò ñoïa laïc. Ñoù laø keû nhieãm oâ, repentance, he/she will deteriorate. He/she is taïo nghieäp sinh töû luaân hoài. impure and will continue to create defiled 18) The precept of not ensuring that the irrigation karma that leads to transmigration in the water of rice farm is insect free, and to carry cycle of birth and death. Chö Phaät töû! Ñöùc out farming on land—Giôùi khoâng löïa choã Phaät ñaõ daïy: Neáu Boà Taùt taïi gia, sau khi thoï nöôùc saïch, ñaát cao raùo ñeå troàng troït: If an giôùi, nuoâi meøo vaø choàn, thì phaïm vaøo toäi sô upasaka/upasika, after taking the precept, yù. Neáu khoâng khôûi taâm saùm hoái, seõ bò ñoïa needs to farm for a living, but does not ensure laïc. Ñoù laø keû nhieãm oâ, taïo nghieäp sinh töû that the irrigation water of rice farm is insect luaân hoài. free, and to carries out farming on land, 16) The precept of reaing animals and not giving he/she commits the fault of not being mindful them away to those who have not taken the and losing the initial intention in taking the precepts—Giôùi nuoâi suùc vaät: If an precept. If he/she does not have the mind of upasaka/upasika, after taking the precept, repentance, he/she will deteriorate. He/she is raises elephants, horses, cows, goats, camels, impure and will continue to create defiled

karma that leads to transmigration in the giôùi, haønh daâm khoâng ñuùng thôøi ñuùng choã, thì cycle of birth and death. Chö Phaät töû! Ñöùc phaïm vaøo toäi sô yù. Neáu khoâng khôûi taâm saùm Phaät ñaõ daïy: Neáu Boà Taùt taïi gia, sau khi thoï hoái, seõ bò ñoïa laïc. Ñoù laø keû nhieãm oâ, taïo giôùi, laøm ngheà canh taùc sinh soáng, neáu khoâng nghieäp sinh töû luaân hoài. löïa choã nöôùc saïch, ñaát cao raùo ñeå troàng troït, 21) The precept of evading government taxes thì phaïm vaøo toäi sô yù. Neáu khoâng khôûi taâm while doing business—Giôùi gian laän thueá: If saùm hoái, seõ bò ñoïa laïc. Ñoù laø keû nhieãm oâ, taïo an upasaka/upasika, after taking the precept, nghieäp sinh töû luaân hoài. evades government taxes while doing 19) The precept of using an unjust scale in business or reports dishonestly, he/she business—Giôùi buoân baùn khoâng chaân chaùnh: commits the fault of not being mindful and If an upasaka/upasika, after taking the losing the initial intention in taking the precept, engages in business for a living, that precept. If he/she does not have the mind of uses a balance or scale to sell goods, then repentance, he/she will deteriorate. He/she is after having made a deal, he/she should not impure and will continue to create defiled call off a previous deal for a more profitable karma that leads to transmigration in the one. When buying from others, he/she should cycle of birth and death. Chö Phaät töû! Ñöùc advise the seller if he/she is trying to be Phaät ñaõ daïy: Neáu Boà Taùt taïi gia, sau khi thoï dishonest in using his/her balance or scale. If giôùi, laøm ngheà thöông maïi, coâng nghieäp, v.v., an upasaka/upasika does not do so, he/she khoâng chòu noäp thueá, hoaëc khai thueá gian laän, commits the fault of not being mindful and thì phaïm vaøo toäi sô yù. Neáu khoâng khôûi taâm losing the initial intention in taking the saùm hoái, seõ bò ñoïa laïc. Ñoù laø keû

nhieãm oâ, taïo precept. If he/she does not have the mind of nghieäp sinh töû luaân hoài. repentance, he/she will deteriorate. He/she is 22) The precept of not obeying the country's impure and will continue to create defiled law—Giôùi vi phaïm luaät phaùp quoác gia: If an karma that leads to transmigration in the upasaka/upasika, after taking the precept, cycle of birth and death. Chö Phaät töû! Ñöùc does not obey the country's law, he/she Phaät ñaõ daïy: Neáu Boà Taùt taïi gia, sau khi thoï commits the fault of not being mindful and giôùi, laøm ngheà mua baùn: luùc baùn haøng, moät losing the initial intention in taking the khi ñaõ ñoàng yù giaù caû, khoâng ñöôïc laät loïng, precept. If he/she does not have the mind of ñem baùn cho keû traû giaù cao hôn; luùc mua repentance, he/she will deteriorate. He/she is haøng, neáu thaáy ngöôøi baùn caân löôøng gian laän, impure and will continue to create defiled phaûi noùi loãi hoï, ñeå hoï söûa ñoåi. Neáu khoâng karma that leads to transmigration in the laøm nhö theá, thì phaïm vaøo toäi sô yù. Neáu cycle of birth and death. Chö Phaät töû! Ñöùc khoâng khôûi taâm saùm hoái, seõ bò ñoïa laïc. Ñoù laø Phaät ñaõ daïy: Neáu Boà Taùt taïi gia, sau khi thoï keû nhieãm oâ, taïo nghieäp sinh töû luaân hoài. giôùi, vi phaïm luaät phaùp quoác gia, thì phaïm 20) The precept of having sexual encounter at the vaøo toäi sô yù. Neáu khoâng khôûi taâm saùm hoái, seõ wrong time and place—Giôùi haønh daâm khoâng bò ñoïa laïc. Ñoù laø keû nhieãm oâ, taïo nghieäp sinh ñuùng thôøi ñuùng choã: If an upasaka/upasika, töû luaân hoài. after taking the precept, has sexual 23) The precept of not making offering to the intercourse in improper places and improper Triple Gem when obtaining new food—Giôùi times, he/she commits the fault of not being ñöôïc thöïc phaåm môùi maø khoâng daâng cuùng mindful and losing the initial intention in Tam Baûo tröôùc: If an upasaka/upasika, after taking the precept. If he/she does not have the taking the precept, does not offer the newly mind of repentance, he/she will deteriorate. harvested grain, fruits, and vegetables first to He/she is impure and will continue to create the Triple Gem, but consumes them first defiled karma that leads to transmigration in himself/herself, he/she commits the fault of the cycle of birth and death. Chö Phaät töû! Ñöùc not being mindful and losing the initial Phaät ñaõ daïy: Neáu Boà Taùt taïi gia, sau khi thoï intention in taking the precept. If he/she does

not have the mind of repentance, he/she will 26) The precept of not distributing the Sangha deteriorate. He/she is impure and will food equally—Giôùi phaân phoái thöùc aên cho continue to create defiled karma that leads to chö Taêng khoâng ñoàng ñeàu: If an transmigration in the cycle of birth and death. upasaka/upasika, after taking the precept of Chö Phaät töû! Ñöùc Phaät ñaõ daïy: Neáu Boà Taùt distributing the Sangha food equally, but does taïi gia, sau khi thoï giôùi, löùc luùa, traùi caây, rau not distribute equally, meanwhile offering caûi ñöôïc muøa, khoâng daâng cuùng Tam Baûo better food in excessive amount to his/her tröôùc, thì phaïm vaøo toäi sô yù. Neáu khoâng khôûi own master, he/she commits the fault of not taâm saùm hoái, seõ bò ñoïa laïc. Ñoù laø keû nhieãm oâ, being mindful and losing the initial intention taïo nghieäp sinh töû luaân hoài. in taking the precept. If he/she does not have 24) The precept of giving dharma lectures the mind of repentance, he/she will without the

Sangha's permission—Giôùi khoâng deteriorate. He/she is impure and will ñöôïc pheùp cuûa Taêng giaø maø thuyeát phaùp: If continue to create defiled karma that leads to an upasaka/upasika, after taking the precept, transmigration in the cycle of birth and death. gives Dharma talks without the Sangha's Chö Phaät töû! Ñöùc Phaät ñaõ daïy: Neáu Boà Taùt permission, he/she commits the fault of not taïi gia, sau khi thoï giôùi, trong luùc phaân phoái being mindful and losing the initial intention thöùc aên cho chö Taêng, sinh taâm thieân vò, löïa in taking the precept. If he/she does not have nhöõng moùn ngon, nhieàu hôn phaàn cuûa ngöôøi the mind of repentance, he/she will khaùc, ñeå cuùng döôøng thaày mình, thì phaïm vaøo deteriorate. He/she is impure and will toäi sô yù. Neáu khoâng khôûi taâm saùm hoái, seõ bò continue to create defiled karma that leads to ñoïa laïc. Ñoù laø keû nhieãm oâ, taïo nghieäp sinh töû transmigration in the cycle of birth and death. luaân hoài. Chö Phaät töû! Ñöùc Phaät ñaõ daïy: Neáu Boà Taùt 27) The precept of rearing silk worms—Giôùi nuoâi taïi gia, sau khi thoï giôùi, Taêng giaø khoâng cho taèm: If an upasaka/upasika, after taking the thuyeát phaùp maø vaãn cöù thuyeát, thì phaïm vaøo precept, raise silk worms, he/she commits the toäi sô yù. Neáu khoâng khôûi taâm saùm hoái, seõ bò fault of not being mindful and losing the ñoïa laïc. Ñoù laø keû nhieãm oâ, taïo nghieäp sinh töû initial intention in taking the precept. If luaân hoài. he/she does not have the mind of repentance, 25) The precept of walking in front of the five he/she will deteriorate. He/she is impure and categories of Buddha's disciples—Giôùi ñi will continue to create defiled karma that tröôùc naêm chuùng xuaát gia: If an leads to transmigration in the cycle of birth upasaka/upasika, after taking the precept, and death. Chö Phaät töû! Ñöùc Phaät ñaõ daïy: walks in front of a bhikkhu, bhikkhuni, Neáu Boà Taùt taïi gia, sau khi thoï giôùi, nuoâi taèm siksamana, sramanera, sramanerika, he/she laáy tô, thì phaïm vaøo toäi sô yù. Neáu khoâng khôûi commits the fault of not being mindful and taâm saùm hoái, seõ bò ñoïa laïc. Ñoù laø keû nhieãm oâ, losing the initial intention in taking the taïo nghieäp sinh töû luaân hoài. precept. If he/she does not have the mind of 28) The precept of ignoring the sick on the road— repentance, he/she will deteriorate. He/she is Giôùi ñi ñöôøng gaëp ngöôøi beänh khoâng chaêm impure and will continue to create defiled soùc: If an upasaka/upasika, after taking the karma that leads to transmigration in the precept, come across a sick person on the cycle of birth and death. Chö Phaät töû! Ñöùc road, if this upasaka/upasika does not look Phaät ñaõ daïy: Neáu Boà Taùt taïi gia, sau khi thoï after and arrange a place for this sick person, giôùi, ra ñöôøng ñi tröôùc caùc tyø kheo, tyø kheo but rather deserts him/her, he/she commits ni, sa di vaø sa di ni, thì phaïm vaøo toäi sô yù. the fault of not being mindful and losing the Neáu khoâng khôûi taâm saùm hoái, seõ bò ñoïa laïc. initial intention in taking the precept. If Ñoù laø keû nhieãm oâ, taïo nghieäp sinh töû luaân he/she does not have the mind of repentance, hoài. he/she will deteriorate. He/she is impure and will continue to create defiled karma that

leads to transmigration in the cycle of birth (I) Baøi baïc—According to the Sigalaka Sutra, and death. Chö Phaät töû! Ñöùc Phaät ñaõ daïy: there are six dangers when one attaches to Neáu Boà Taùt taïi gia, sau khi thoï giôùi, ñi ñöôøng gambling—Theo Kinh

Thi Ca La Vieät, coù saùu gaëp ngöôøi beänh, khoâng tìm phöông tieän chaêm moái nguy hieåm khi ñam meâ côø baïc—See Six soùc, hoaëc göûi gaém cho ngöôøi khaùc chaêm soùc, dangers when one attaches to gambling. thì phaïm vaøo toäi sô yù. Neáu khoâng khôûi taâm (J) Lui tôùi nhöõng nôi hoäi heø ñình ñaùm—According saùm hoái, seõ bò ñoïa laïc. Ñoù laø keû nhieãm oâ, taïo to the Sigalaka Sutra, there are six dangers nghieäp sinh töû luaân hoài. when one frequents fairs and parties—Theo Lay devotee: Kulampuriso (p)—Kulampurisha Kinh Thi Ca La Vieät, coù saùu nguy hieåm khi la (skt)—Cö só taïi gia. caø ñình ñaùm—See Six dangers when one (A) See Grhaparti. frequents fairs and parties. (B) There are five ways for a husband to show (K) AÙc höõu (baïn beø xaáu aùc)—According to the compassion and respect for his wife—Coù naêm Sigalaka Sutra, there are six dangers when pheùp cung kính cuûa ngöôøi choàng ñoái vôùi one keeps bad company—Theo Kinh Thi Ca ngöôøi vôï—See Five ways for a husband to La Vieät, coù saùu moái nguy hieåm khi thaân caän show respect for his wife. aùc höõu (baïn xaáu)—See Six dangers when one (C) There are five ways for a wife to show keeps bad company. compassion and respect to her husband—Coù (L) According to the Potaliya Sutta in the Middle naêm pheùp cung kính yeâu thöông cuûa ngöôøi vôï Length Discourses of the Buddha, there are ñoái vôùi choàng—See Five ways for a wife to eight things in the Noble One's Discipline show respect to her husband. that lead to the cutting off of affairs—Theo (D) A person should spend his wealth in five Kinh Potaliya trong Trung Boä Kinh, coù taùm areas—Moät ngöôøi neân chi tieâu cuûa caûi cuûa phaùp ñöa ñeán söï ñoaïn taän—See Eight things mình theo naêm choã—See Five areas of that lead to the cutting off of affairs. spending. Lay emphasis on something: Emphasize (E) Five reluctant situations the majority of something—Stress on something—Nhaán maïnh people go to temple—See Five reluctant vaøo ñieàu gì. situations the majority of people go to temple. Lay follower: Upasaka (skt): OÂ Ba Saùch Ca (F) According to the Sigalaka Sutra, there are six (Nam cö só hay caän söï nam, Phaät töû thuaàn ways of wasting one's property—Theo Kinh thaønh)—Lay adherent—Male servant or Thi Ca La Vieät, coù saùu caùch phung phí taøi dicciple—See Upasaka and Upasika. saûn—See Six ways of wasting one's property. Lay the hand on the top of the head: Ma (G) Nhöõng nguy hieåm khi du haønh treân ñöôøng ñaûnh hay xoa tay leân ñaàu ñeä töû (a custom of the phoá phi thôøi—According to the Sigalaka Buddha in teaching his disciples). Sutra, there are six dangers when one Lay hold of: Upadana (skt)—Grasping— wanders the streets at unfitting time—Theo Clinging to existence—Thuû—See Twelve Kinh Thi Ca La Vieät, du haønh treân ñöôøng phoá conditions of cause and effect. phi thôøi coù saùu moái nguy hieåm—See Six Lay life: Cuoäc soáng theá tuïc. dangers when one wanders the streets at unfitting time. Layman (n): Öu baø taéc—Nam cö só—See (H) According to the Sigalaka Sutra, there are six Upasaka, Lay devotee, Laypeople, and Nine dangers when one attaches to addiction of classes of disciples, who remains at home and alcoholic drinks and drugs—Theo Kinh Thi observe the eight commandments—Caän truï—See Ca La Vieät, coù saùu nguy hieåm khi ñam meâ Laypeople. caùc loaïi röôïu vaø thuoác—See Six dangers Lay people: Grhin (skt)—Caän

truï—Cö Só— when one attaches to addiction of alcoholic Secular people—Laymen or laywomen who drinks and drugs. remain at home and observe the eight commandments. Buddhism does not demand of

the lay follower all that a member of the Order is Lay person: Cö só (nam vaø nöõ). expected to observe. But whether monk or Layperson Bodhisattva: Boà Taùt Taïi Gia—layman, moral habits are essential to the upward Layperson-precept Bodhisattva. path. One who becomes a Buddhist by taking the Lay practitioner: Haønh giaû taïi gia—To help three refuges is expected, at least, to observe the laypeople overcome their disturbing attitudes and five basic precepts which is the very starting point stop committing harmful actions, the Buddha set on the path. They are not restricted to a particular out five precepts. During a brief ceremony day or place, but are to be practiced throughout performed by a monk or nun, laypeople can take life everywhere, always. There is also the refuge in the Triple Gem: Buddha, Dharma, and possibility of their being violated, except those Sangha. At the same time, they can take any of who have attained stages of sanctity. However, the five lay precepts and become either an according to Buddhism, wrongdoing is not upasaka or upasika. When performing the regarded as a 'sin', for the Buddha is not a lawyer ceremony, some masters include only the first or a judge who punished the bad and rewarded the precept of not killing, and let laypeople decide good deeds of beings. Laypeople should always themselves to take any or all of the other four. remember that the doer of the deed is responsible Other masters give all five precepts at the time of for his actions; he suffers or enjoys the giving refuge. Laypeople may also take eight consequences, and it is his concern either to do precepts for a period of 24 hours every month. good, or to be a transgressor—Vò Phaät töû taïi gia Many laypeople like to take the eight precepts on nam hay nöõ, vaãn ôû nhaø maø giöõ 8 giôùi. Phaät giaùo new and full moon days, or the end of the lunar khoâng ñoøi hoûi ngöôøi cö só taïi gia taát caû nhöõng ñieàu month, or on Buddhist festivals, although they maø moät thaønh vieân cuûa Taêng ñoaøn phaûi coù traùch may be taken on any day. The first five of these nhieäm gìn giöõ. Nhöng duø laø vò sö hay cö só, chaùnh eight are similar to the five lay precpets, with the haïnh cuõng laø neàn taûng cô baûn cho con ñöôøng expception that the precpet against unwise sexual höôùng thöôïng. Moät ngöôøi trôû thaønh Phaät töû baèng behavior become abstinent from sex, because the caùch thoï Tam Quy, ít nhaát hoï cuõng phaûi gìn giöõ precepts are kept for only one day (see Eight naêm giôùi caên baûn, ñöôïc coi laø khôûi ñieåm cuûa ñaïo precepts). In Thailand's and Cambodia's loä giaûi thoaùt. Nguõ giôùi naày khoâng haïn cuoäc trong traditions, there is a custom whereby most young moät ngaøy ñaëc bieät hay nôi ñaëc bieät naøo, maø caàn men become monks and hold the Sramanera phaûi ñöôïc thöïc haønh suoát ñôøi duø ôû ñaâu vaø baát cöù precepts for three months, at least once during luùc naøo. Dó nhieân, ngoaïi tröø caùc baäc ñaõ chöùng their lives. They usually do this when they are Thaùnh Quaû, coøn laïi taát caû moïi ngöôøi ñeàu coù theå young adults as it gives them a foundation in strict phaïm vaøo nhöõng hoïc giôùi naày. Tuy nhieân, laàm loãi ethics and is very auspicious for their families. At theo ñaïo Phaät khoâng ñöôïc xem

nhö laø moät caùi toäi, the end of the three month period, they give back vì Ñöùc Phaät khoâng phaûi laø moät quan toøa ñöùng ra their precepts and return to worldly family life— tröøng phaït nhöõng haønh ñoäng toäi loãi vaø ban thöôûng Nhaèm giuùp cho ngöôøi taïi gia vöôït qua nhöõng taâm cho nhöõng haønh ñoäng thieän laønh cuûa con ngöôøi. thaùi nhieãu loaïn vaø chaám döùt phaïm phaûi nhöõng Ngöôøi Phaät töû taïi gia neân luoân nhôù raèng ngöôøi taïo haønh vi toån haïi, Ñöùc Phaät ñaõ ban haønh naêm giôùi. nghieäp phaûi coù traùch nhieäm ñoái vôùi nhöõng ñieàu Trong moät nghi thöùc ngaén, moät vò Tyø Kheo hay mình laøm; ngöôøi aáy phaûi thoï laõnh nhöõng quaû khoå Tyø Kheo Ni coù theå cöû haønh nghi thöùc truyeàn giôùi, vui cuûa noù, do ñoù, laøm thieän hay laøm moät keû ngöôøi taïi gia coù theå quy-y Tam Baûo vaø trôû thaønh phaïm giôùi phaûi laø moái quan taâm cuûa chính mình, caän söï nam hay caän söï nöõ. Trong khi cöû haønh nghi chöù khoâng xin xoû tha toäi töø ai heát—See Upasaka. leã, vaøi vò thaày chæ noùi ñeán giôùi thöù nhaát laø khoâng Lay people and monks: Taïi Gia Xuaát Gia— saùt sanh, vaø ñeå cho Phaät töû taïi gia töï quyeát ñònh One who while remaining at home observes the thoï hay khoâng thoï baát cöù giôùi naøo trong boán giôùi whole of monk's or nun's rules—Cö só vaø tu só. Vò coøn laïi. Vaøi vò thaày khaùc coù theå cho thoï cuøng moät cö só taïi gia maø giöõ cuï tuùc giôùi cuûa moät vò taêng luùc naêm giôùi trong buoåi leã quy-y. Phaät töû taïi gia hay Ni. coù theå thoï baùt quan trai giôùi trong voøng 24 giôø moãi

thaùng. Nhieàu ngöôøi thích thoï baùt quan trai trong eliminate unwholesome deeds and to perform ngaøy ñaàu thaùng, ngaøy traêng troøn (raèm), ngaøy 30, good deeds—See Fifty-one Dharmas hay trong nhöõng ngaøy leã hoäi Phaät giaùo, duø raèng hoï interactive with the Mind. coù theå thoï baùt quan trai trong baát cöù ngaøy naøo. Lazy (a): Idle—Giaûi ñaõi—Löôøi bieáng—Traây Naêm giôùi ñaàu tieân cuûa taùm giôùi gioáng nhö nguõ löôøi—See Two kinds of affliction (C). giôùi, tröø giôùi khoâng taø daâm bieán thaønh giôùi khoâng Lead (v): Daãn daét—To guide. daâm duïc, vì taùm giôùi naøy ñöôïc giöõ chæ trong moät Lead and guide the deluded by using the ngaøy maø thoâi. Taïi Thaùi Lan vaø Cam Boát coù tuïc leä law of birth: So by birth they lead and guide the laø haàu heát nhöõng thanh nieân ñeàu trôû thaønh nhöõng deluded, causing them to open up in nhaø sö thoï giôùi Sa Di trong voøng ba thaùng, ít nhaát understanding and practice all that is good—Duøng laø moät laàn trong ñôøi. Thöôøng thì hoï laøm nhö vaäy sanh phaùp maø daïy doã daãn daét quaàn meâ, laøm cho khi hoï saép söûa böôùc vaøo ñôøi. Vieäc naøy taïo cho hoï hoï khai ngoä thöïc haønh ñuû caùc nghieäp laønh—See moät neàn taûng ñaïo ñöùc nghieâm trang vaø cuõng laø Ten kinds of Buddha-work in all worlds in all ñieàu kieát töôøng (ñieàu toát) cho gia ñình. Vaøo ngaøy times of the Buddhas (B). cuoái cuûa ba thaùng xuaát gia, nhöõng vò naøy seõ hoaøn traû laïi giôùi ñieàu vaø trôû veà ñôøi soáng theá tuïc cuûa gia Lead a holy life: Soáng ñôøi thaùnh thieän. ñình. Lead to happiness and calm: Ñem ñeán haïnh Laywomen: Upasika (skt)—Female servant or phuùc vaø an laønh. disciple—Lay follower, who undertake to obey Lead a life of idleness: Aranyaka (skt)—Be the five commandments—Caän söï nöõ—See idle—Nhaøn cö. Upasika. Lead a miserable life: Soáng ñôøi cô cöïc. Laywoman follower: Upasika (skt)—OÂ Ba Ti Lead a

religious life: Tu Haønh—See Carya. Ca (Nöõ cö só)—Female servant—A laywoman Lead someone to true happiness: Ñöa ai ñeán Buddhist who takes (observes) five precepts. A chaân haïnh phuùc—The Buddha's Path leads Buddhist laywoman, who takes the same vows as sentient beings to true happiness in this world and laymen—Nöõ cö só trì giöõ nguõ giôùi. Moät Phaät töû nöõ hereafter—Ñaïo Phaät ñöa chuùng sanh ñeán chaân taïi gia, cuõng thoï giôùi nhö Phaät töû nam—See haïnh phuùc ñôøi naøy vaø ñôøi sau. Upasaka and Upasika. Leader: Guide—Leading monk—Master—Ñaïo Laywomen (n): Upasika (skt)—Caän truï nöõ—Nöõ sö—See Seven monks (A). cö só—Öu baø di—A lay woman who devotes Leaders among gods and men: Thieân nhaân herself to Buddhism at home without becoming a tröôïng phu—According to the T'ien-T'ai Sect, this nun. A woman who remains at home and observe is one of the six kinds of contemplation or six the eight commandments—Nöõ Phaät töû taïi gia kinds of Kuan-Yin—Theo tröôøng phaùi Thieân Thai, phuïng söï Phaät giaùo maø khoâng trôû thaønh ni coâ— ñaây laø moät trong saùu quaùn phaùp—See Six kinds of Laywomen—See Upasaka, Lay devotee, contemplation. Laypeople, and Nine classes of disciples. Leader of the chanting: Intoner—Chuû teá Sö— Laziness (n): Söï löôøi bieáng. See Seven monks. 1) Theo Kinh Thi Ca La Vieät, thoùi quen löôøi Leading monk: Leader—Ñaïo Sö—See Seven bieáng coù saùu moái nguy hieåm—According to monks (A). the Sigalaka Sutra, there are six dangers when one attaches to idleness—See Six Leading virtues: Ñaïi ñöùc. dangers when one attaches to idleness. Leakage of commandments: Laäu Giôùi—To 2) Lazy mind: Taâm löôøi bieáng—See Ten kinds make a leak in the commandments, i.e. break of possession by demons of Great them—Boû beâ khoâng giöõ gìn giôùi luaät hay phaù Enlightening Beings. giôùi. 3) Kausidya (skt)—Vôùi giaûi ñaõi (Bieáng nhaùc treã Leakages of delusive memory: Nieäm Laäu— naûi), ngöôøi ta khoâng lo ñoaïn aùc tích thieän— Doøng trí nhôù cuûa aûo töôûng—The stream of With laziness, one would not to try to delusive memory.

Leaking: Phaùp Höõu Laäu—Outflows— Learn something from someone: Hoïc ñieàu gì Conditioned dharmas—Anything which serves to töø moät ngöôøi. divert beings away from inherent Budha-nature. Learn and teach: Hoïc hoûi vaø chia xeû (hoïc tu vaø Outflows are so called because they are turning of chia xeû)—One of the ten merits—Moät trong möôøi energy and attention outward rather than coâng ñöùc—See Ten kinds of meritorious actions, inward—Phaùp coøn naèm trong phaïm truø ñieàu kieän, Tem merits, and Ten merits of the cultivation of laøm cho yù chí vaø nghò löïc chuùng ta höôùng ngoaïi the mindfulness of the body. caàu hình thay vì höôùng noäi caàu laáy taâm Phaät. Learned: Bahu-sruta (skt—One who has learned Lean backward: Ngaõ veà phía sau. much—Ña vaên. Lean forward: Ngaõ veà phía tröôùc. Learned monk: Ña Vaên Tyø Kheo—A monk Lean to the right or left: Ngaõ qua beân phaûi hay who has learned much, and bears in mind, and beân traùi. retained what he has learnt. In these teachings, Leap over: Vikrama (skt)—Surpass— beautiful in the beginning, the middle and the Trascendent—Sieâu. ending, which in spirit and in letter proclaim the Learn the Buddha's truth: Tu Phaät—See absolutely perfected and purify

holy life, he is Practise Buddha's truth. deeply learned, he remembers them, recites them, reflects on them and penetrates them with Learn (v) the dharma: Hoïc Phaät phaùp—If you vision—Vò Tyø kheo nghe nhieàu, gìn giöõ nhöõng gì only learn the dharma without cultivating it, you ñaõ nghe, chaát chöùa nhöõng gì ñaõ nghe. Nhöõng phaùp will become more and more arrogant—Neáu baïn aáy, sô thieän, trung thieän, haäu thieän, nghóa lyù vaên chæ hoïc Phaät phaùp maø khoâng haønh trì, baïn seõ ngaøy cuù cuï tuùc, ñeà cao ñôøi soáng phaïm haïnh, hoaøn toaøn caøng trôû neân coáng cao ngaõ maïn. ñaày ñuû thanh tònh, nhöõng phaùp aáy, vò ñaõ nghe Learn from young: Hoïc töø thuôû nhoû—If you do nhieàu, ñaõ naém giöõ, ñaõ ghi nhôù nhôø tuïng ñoïc nhieàu not learn when young, what will you do when you laàn, chuyeân lyù quan saùt, kheùo thaønh töïu nhôø grow old?—Neáu nhoû maø khoâng hoïc thì lôùn laøm chaùnh kieán—See Ten things that give protection. ñöôïc caùi gì? Learner: Sekho puggalo (p)—Höõu hoïc nhaân— Learn to give to others what we would have See Three dharmas (XXXI). for ourself: Taäp chia xeû vôùi ngöôøi khaùc nhöõng gì Learning: Hoïc. mình coù. (A) Tu hoïc—Learning, one of the ten kinds of Learn (good) manners: Hoïc laáy phong caùch cultivation of Great Enlightening Beings— toát. See Ten kinds of cultivation of Great Learn by hearsay: Hoïc loùm—To learn merely Enlightening Beings—See Saiksa. by listening and observing. (B) Coù hai loaïi hoïc—There are two kinds of Learn by heart: Nhaäp taâm. study or learning—See Two kinds of study. Learn to love each other: Taäp thöông yeâu laãn Learning and Beyond Learning Stage: Höõu nhau. Hoïc Voâ Hoïc. Learn as much as possible, question 1) Learning Stage: Höõu Hoïc—See Saiksa. thoroughly, think carefully, judge correctly, 2) Beyond Learning Stage: Voâ Hoïc—See and act honestly: Baùc hoïc, thaåm vaán, thaän tö, Asaiksa. minh bieän, vaø ñoác haønh (hoïc roäng, hoûi cho kyõ, suy Learning of communication: Sabdavidya nghó cho chính chaén, xeùt ñoaùn cho roõ raøng, vaø (skt)—Thanh Minh. haønh ñoäng moät caùch löông thieän). (I) The meanings of "learning of Learn to protect each other: Taäp baûo veä laãn communication"—Nghóa cuûa "Thanh Minh": The learning of communication, one of the nhau. five sciences—Thanh Minh coù nghóa laø Learn to respect each other: Taäp quí troïng laãn truyeàn tin, moät trong Nguõ Minh—The Buddha nhau. realized the importance of communication;

therefore, he made it the first of the "Five ñöôïc vieát baèng Phaïn ngöõ. Sau ñoù, kinh ñieån Great Learning." For without adequate means ñöôïc dòch sang tieáng Hoa. Hieän taïi taïi Vieät of communication, all other learning types Nam kinh ñieån ñöôïc dòch sang Vieät ngöõ töø cannot be carried out. From ancient time till Phaïn hay Hoa ngöõ. now, communication can be effected by 3) Communication by other media—Truyeàn ñaït written languages or by speech. The Buddha baèng nhöõng phöông caùch khaùc: Of course encouraged people to learn how to express some may argue that the law has no speech; themselves and make themselves understood. however, without speech it cannot be Thus, we should learn not only our own expressed. The ultimate truth of the Buddha languages, but also learn other living and transcends form, yet only by means of form popular languages to communicate with

and can it be understood. Doctrinal transmission understand other peoples' ideas and thoughts can also be accomplished by arts, such as to improve our physical and spiritual life— painting, sculpture, music, and actions, as is Ñöùc Phaät ñaõ nhìn thaáy söï quan troïng cuûa the case with the esoteric sects of Buddhism. truyeàn tin, vì vaäy Ngaøi ñaõ ñaët noù leân haøng While in Zen the transmission of high wisdom ñaàu. Vì neáu khoâng coù kyõ thuaät truyeàn tin thì is carried out from mind to mind. However, caùc moân hoïc khaùc seõ khoâng phaùt huy ñöôïc. the masses with different levels of faculties, Khoa truyeàn tin töï coå chí kim chòu aûnh höôûng the transmission by way of speech and real cuûa chöõ vieát hay lôøi noùi. Ñöùc Phaät khuyeán pictures is much more popular and khích con ngöôøi haõy hoïc caùch dieãn ñaït vaø laøm effective—Chaéc chaén coù ngöôøi cho raèng chaân cho ngöôøi khaùc hieåu roõ mình. Vì vaäy, ngoaøi lyù toái thöôïng cuûa Ñöùc Phaät khoâng theå giaûi tieáng meï ñeû ra, chuùng ta caàn phaûi hoïc theâm thích baèng ngoân ngöõ, nhöng neáu khoâng duøng nhöõng sinh ngöõ thoâng duïng ñeå coù theå truyeàn ngoân ngöõ thì khoâng theå naøo dieãn ñaït ñöôïc ñaït vaø hieåu roõ tö töôûng cuûa caùc daân toäc khaùc, Phaät Phaùp, töùc laø chaân lyù toái thöôïng cuûa Ñöùc töø ñoù caûi thieän cuoäc soáng veà caû vaät chaát laãn Phaät, noù sieâu vieät leân treân moïi hình thöùc, tuy tinh thaàn. nhieân phaûi duøng tôùi phöông tieän cuûa hình thöùc (II) Methods of communication—Phöông caùch thì môùi coù theå thöïc hieän ñöôïc baèng caùc moân truyeàn thoâng: ngheä thuaät nhö hoäi hoïa, ñieâu khaéc, aâm nhaïc, 1) Communication by speech—Truyeàn ñaït baèng vaø haønh ñoäng, nhö caùc toâng phaùi Maät Toâng lôøi noùi: Speech is not only a main means of ñaõ öùng duïng. Trong Thieàn Toâng, söï truyeàn communication, but it is also a means to ñaït trí hueä cao sieâu ñöôïc thöïc hieän baèng taâm destroy barriers of different ideas and truyeàn taâm. Tuy nhieân, vôùi ña soá ñaïi chuùng thoughts—Lôøi noùi vöøa laø phöông tieän truyeàn vôùi caên cô trình ñoä khaùc nhau, thì söï truyeàn thoâng chính, vöøa cuõng laø phöông tieän phaù tan ñaït baèng ngoân ngöõ vaø hình aûnh chaân thaät vaãn nhöõng raøo caûn khaùc bieät veà tö töôûng. phoå thoâng vaø höõu hieäu hôn nhieàu. 2) Communication by writing—Truyeàn ñaït baèng ** See Five sciences. chöõ vieát: The advancement of civilization Learning of Logic and Science: Hetuvidya depends on the scriptures left to us by the (skt)—Nhaân Minh—See Five sciences. ancient sages. Buddhism originated from Learning of medicine: Cikitsa (skt)—Y Phöông India; therefore, all scriptures were written in Minh—See Five sciences. either Sanskrit or Pali. Later, they were Learning and no longer learning: Saika- translated into Chinese. Nowadays, asaika (skt)—Hoïc Voâ Hoïc—Learning means Vietnamese Buddhist monks and nuns are studying in religion in order to get rid of illusion; translating these scriptures into Vietnamese, no longer learning means no studying is needed either from Sanskrit, Pali, or Chinese—Söï since all illusion is cast off—Hoïc coù nghóa laø tu tieán trieån cuûa vaên minh tuøy thuoäc vaøo saùch vôû hoïc ñeå döùt boû phieàn naõo; khi phieàn naõo ñaõ bò cuûa caùc baäc tieàn boái ñeå laïi. Phaät giaùo xuaát ñoaïn taän khoâng caàn phaûi hoïc nöõa goïi laø voâ hoïc. phaùt töø AÁn Ñoä neân taát caû caùc kinh ñieån ñeàu

Learning through meditation: Ñònh Hoïc— Leave home at twenty-five as a hermit: The Learning through meditation, one of the three Buddha Left the home life at the age of twenty- learnings (Morality-Giôùi, Meditation-Ñònh, five—Xuaát gia tu haønh naêm 19 (or 25) tuoåi—See Wisdom-Hueä)—Hoïc qua thieàn ñònh (khaû naêng thu Eight aspects of Buddha's life. nhieáp nhöõng tinh thaàn phaân taùn hoãn loaïn ñeå hieåu Leave the impure: Abandon the defiling roõ ñaïo lyù vaø thaáy töï tính cuûa mình), moät trong tam influence of the pasions or ilusion—Ly Caáu (xa hoïc (giôùi, ñònh, tueä). lìa nhieãm caáu cuûa duïc voïng phieàn naõo). Learning of technology: Silpakarmasthana Leave the monastic order: Return to lay life— (skt)—Coâng Xaûo Minh—See Five sciences. Hoaøn tuïc. Learning without thought is useless: Hoïc maø Leave one's mentor before the fifth Rain khoâng suy nghó thì nhö khoâng hoïc (Hoïc nhi baát tö Retreat: Rôøi boû y chæ sö tröôùc muøa an cö kieát haï taéc voõng). thöù 5—A Bhiksu or Bhiksuni who leaves his or Leave: Parityajati (skt)—Abandon—To part her mentor before he or she has completed the from—Töø Boû—See Renunciation. fifth Rain Retreat, or even after the fifth Rain Leave the chain of rebirth: Ly Sanh (lìa boû Retreat but his or her practice is still weak, soáng cheát cuûa luaân hoài). commits an Expression of Regret Offence—Vò Tyø Leave the corpse in a temporary shelter Kheo hay Tyø Kheo Ni naøo rôøi boû thaày y chæ sö prior to burial: Quaøn (taïm thôøi ñeå ngöôøi cheát tröôùc muøa an cö kieát haï thöù naêm, daàu rôøi sau muøa taïi nhaø quaøn tröôùc khi choân caát). thöù naêm maø ñaïo löïc coøn yeáu, vaãn phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Leave the cycle of birth and death: Thoaùt voøng sinh töû. Leave (v) respectfully (v): Baùi töø. Leave desires or passions: Be free from Leave the Sangha: Rôøi Taêng Giaø. desires or passions—Ly duïc. 1) A Bhiksu or Bhiksuni should only ask to leave the Sangha and practice elsewhere when he Leave the dusty world of passion and or she sees that there are not enough delusion: Xuaát Traàn (coõi cuûa duïc voïng vaø aûo conditions for his or her progress in the töôûng). present situation. He or she may ask the Leave one form of existence: Lìa kieáp naày. Abbot permission to go to another monastery Leave forever the life on earth: To go beyond or nunnery where there is harmony and the cycle of death and rebirth—Pass across the happiness in the Assembly—Vò Tyø Kheo hay mundane existence—Sieâu ñoä. Tyø Kheo Ni chæ neân xin rôøi giaùo ñoaøn ñeå ñi Leave a good name: Löu danh. nôi khaùc khi thaáy ñieàu kieän hieän taïi khoâng ñuû Leave home and cast off desires: Xaû Gia Khí cho söï tieán boä cuûa chính mình. Vò aáy coù theå Duïc—Become a monk—Ly gia caét duïc ñeå trôû xin pheùp vò vieän chuû ñeå ñi ñeán töï vieän hay ni thaønh moät vò Taêng. vieän nôi coù söï hoøa hôïp vaø haïnh phuùc trong Leave (v) home and enter the way: Xuaát gia chuùng. nhaäp ñaïo. 2) Leave the Sangha out of resentment of fellow Leave home for a religious life: Go forth from practitioners—Rôøi boû giaùo hoäi vì hieàm haän vôùi baïn ñoàng tu: A Bhiksu or Bhiksuni who home into a homeless life. According to the because of resentment with his or her fellow Flower Adornment Sutra, Chapter 38, there are practitioners does not seek help from the ten reasons enlightening beings leave appear to Sangha to find ways of reconciliation and live in a royal palace—Xuaát gia ñeå soáng ñôøi instead leaves the Order to go

somewhere khoâng nhaø. Theo Kinh Hoa Nghieâm, Phaåm 38, coù else or goes back to his or her family for a möôøi lyù do khieán chö Ñaïi Boà Taùt xuaát gia—See while then come back to the Order again, Ten reasons enlightening beings leave a royal commits an Expression of Regret Offence— palace. Vò Tyø Kheo hay Tyø Kheo Ni naøo vì hieàm haän

vôùi caùc baïn ñoàng tu nhöng khoâng chòu nhôø Since there is no way to express with words, what Taêng giaø hoøa giaûi maø laïi rôøi boû giaùo ñoaøn is there to remember? What is there that we can hay boû veà nhaø moät luùc roài quay trôû laïi, laø not put down? What is left to take so seriously? phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt We should apply ourselves to this, and stop toying loà saùm hoái). with superficial aspects—Ngöôøi tu Ñaïo phaûi y Leave (v) someone or something alone: Ñeå theo chaùnh tri chaùnh kieán, coi ñoù laø maãu möïc ñeå yeân. tinh taán thöïc taäp. Luùc tu laø luùc "lìa töôùng ngoân Leave one's teacher and Patriarchal thuyeát", bôûi khoâng coøn gì ñeå noùi ra nöõa; cuõng laø luùc "lìa töôùng taâm duyeân" vì khoâng coøn duyeân Temple: Rôøi boû Thaày vaø Toå Ñình. naøo ñeå taâm theo ñuoåi caû; "lìa töôùng vaên töï" vì 1) A Bhiksu or Bhiksuni who leaves his or her khoâng coøn chöõ nghóa gì ñeå dieãn taû ra. Neáu ñaõ teacher and Patriarchal Temple to set up his khoâng noùi ñöôïc ra, thì coù thöù gì ñeå ghi nhôù, coøn or her own hermitage, temple, or to go to thöù gì ñeå chuùng ta khoâng buoâng boû ñöôïc, hay coøn another temple without the permission from gì nöõa ñeå chuùng ta quan taâm? Phaät töû chôn thuaàn the Order of Sangha, commits an Expression haõy duïng coâng thaâm saâu nhö vaäy, thay vì chæ tu of Regret Offence—Vò Tyø Kheo hay Tyø hôøi hôït beà ngoaøi chaúng coù lôïi ích gì. Kheo Ni naøo töï yù rôøi boû Thaày Toå ñeå ñi ra xaây döïng am coá, töï vieän hay ñi ñeán ôû moät töï vieän Leaving behind the stages of individual khaùc maø khoâng ñöôïc pheùp cuûa Giaùo Hoäi laø salvation: Giôùi xa lìa böïc nhò thöøa—See Ten phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. kinds of precepts. 2) A Bhiksu or Bhiksuni who encourages another Leaving home: Xuaát Gia—See Renunciation. Bhiksu or Bhiksuni to leave his or her teacher Leaving the world through liberation: and Patriarchal Temple to set up his or her Lokavidin (skt)—Theá gian giaûi—One of the ten own hermitage, temple, or go to another titles of a Buddha—Moät trong thaäp hieäu cuûa moät temple, commits an Expression of Regret vò Phaät—See Ten epithets of a Buddha. Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo Lecture: xuùi baûo vò khaùc boû Thaày Toå ñeå töï ñi caát am (n): A discourse—A sermon—Baøi phaùp. coác, töï vieän, hay ñeán ôû moät töï vieän khaùc, vò (v): To expound or to explain at length—Khai aáy phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm dieãn (kinh keä). hoái. Lecture on the dharma: Thuyeát Phaùp—To Leave (v) the world: Xuaát Theá—To leave the teach—To preach—To sermon—To lecture on the world—Beyond or outside this world—Not of this Dharma—To tell or expound the law, or world—Of nirvana character—To transcend the doctrine—According to the Vimalakirti Sutra— secular world—To manifest oneself in the world Theo Kinh Duy Ma Caät: (söï xuaát hieän cuûa Ñöùc Phaät nôi ñôøi)—See 1) One day when Maudgalyayana came to Renunciation. Vaisali to expound the Dharma

to lay Leave the wrong path for the right one: Caûi Buddhists in the street there, Vimalakirti taø quy chaùnh. came to him and said—Khi Muïc Kieàn Lieân Leaving behind everything: Boû laïi sau löng vaøo trong thaønh Tyø Xaù Leâ, ôû trong xoùm laøng moïi thöù—Cultivator of the Way must use proper noùi Phaùp cho caùc haøng cö só nghe, luùc aáy oâng knowledge and views as their standard and Duy Ma Caät ñeán baûo raèng: cultivate vigorously. Our goal is to 'leave behind a) "Maudgalyayana! When expounding the the mark of speech', so that there is nothing left to Dharma to these upasakas, you should not say. We also want to 'leave behind the mark of preach like that for what you teach should the mind and its conditions,' so that there is agree with the absolute Dharma which is free nothing left to climb on. We want to 'leave behind from the (illusion of) living beings; is free the mark of written words.' Once words also are from the self for it is beyond an ego; from life gone, they can not represent our speech at all. for it is beyond birth and death and from the

concept of a man which lacks continuity taùnh, khaép vaøo caùc Phaùp; Phaùp tuøy nôi nhö (thought seemingly continuous, like a torch khoâng coù choã tuøy; Phaùp truï thöïc teá, caùc beân whirled around); is always still for it is höõu, voâ thöôøng, ñoaïn, khoâng ñoäng ñöôïc; Phaùp beyond (stirring) phenomena; is above form khoâng lay ñoäng, khoâng nöông saùu traàn; Phaùp for it is causeless; is inexpressible for it is khoâng tôùi lui, thöôøng khoâng döøng truï; Phaùp beyond word and speech; is inexplainable for thuaän 'khoâng,' tuøy 'voâ töôùng,' öùng 'voâ taùc;' it is beyond intellection; is formless like Phaùp lìa toát xaáu; Phaùp khoâng theâm bôùt; Phaùp empty space; is beyond sophistry for it is khoâng sanh dieät; Phaùp khoâng choã veà; Phaùp immaterial; is egoless for it is beyond (the ngoaøi maét, tai, muõi, löôõi, thaân, yù; Phaùp khoâng duality of) subject and object; is free from cao thaáp; Phaùp thöôøng truï khoâng ñoäng; Phaùp discrimination for it is beyond consciousness; lìa taát caû quaùn haïnh. Thöa ngaøi Ñaïi Muïc is without compare for it is beyond all Kieàn Lieân! Phaùp töôùng nhö theá ñaâu coù theå relativities; is beyond cause for it is noùi ö? causeless; is identical with Dharmata (or b) For expounding it is beyond speech and Dharma-nature), the underlying nature (of all indication, and listening to it is above hearing things); is in line with the absolute for it is and grasping. This is like a conjurer independent; dwells in the region of absolute expounding the Dharma to illusory men, and reality, being above and beyond all dualities; you should always bear all this in mind when is unmovable for it does not rely on the six expounding the Dharma. You should be clear objects of sense; neither comes nor goes for it about the sharp or dull roots of your audience does not stay anywhere; is in line with and have a good knowledge of this to avoid voidness, formlessness and inactivity; is all sorts of hindrance. Before expounding the beyond beauty and ugliness; neither increases Dharma you should use your great nor decreases; is beyond creation and compassion (for all living beings) to extol destruction; does not return to anywhere; is Mahayana to them, and think of repaying above the six sense organs of eye, ear, nose, your own debt of gratitude to the Buddha by tongue, body and mind; is neither up nor striving to preserve the three treasures (of down; is eternal and immutable; and is Buddha,

Dharma and Sangha) for ever: Vaû beyond contemplation and practice. chaêng ngöôøi noùi Phaùp, khoâng noùi, khoâng daïy; “Maudgalyayana, such being the coøn ngöôøi nghe, cuõng khoâng nghe, khoâng characteristics of the Dharma, how can it be ñöôïc. Ví nhö nhaø huyeãn thuaät noùi Phaùp cho expounded?”: “Naày ngaøi Ñaïi Muïc Kieàn Lieân, ngöôøi huyeãn hoùa nghe, phaûi duïng taâm nhö theá noùi Phaùp cho baïch y cö só, khoâng phaûi nhö maø noùi Phaùp. Phaûi bieát caên cô cuûa chuùng sanh ngaøi noùi ñoù. Vaû chaêng noùi Phaùp phaûi ñuùng coù lôïi coù ñoän, kheùo nôi tri kieán khoâng bò ngaên nhö phaùp (xöùng taùnh) maø noùi. Phaùp khoâng ngaïi, laáy taâm ñaïi bi khen ngôïi Phaùp Ñaïi chuùng sanh, lìa chuùng sanh caáu; Phaùp khoâng Thöøa, nghó nhôù ñeàn traû ôn Phaät, chôù ñeå ngoâi coù ngaõ, lìa ngaõ caáu; Phaùp khoâng coù thoï maïng, Tam Baûo döùt maát, nhö vaäy môùi neân noùi Phaùp. lìa sanh töû; Phaùp khoâng coù nhôn, laøn tröôùc laøn 2) Vimalakirti reminded Purna that expounding sau ñeàu döùt; Phaùp thöôøng vaéng laëng, baët heát Dharma should always be in accordance with caùc töôùng; Phaùp lìa caùc töôùng, khoâng phaûi sentient beings’ faculties—OÂng Duy Ma Caät caûnh bò duyeân; Phaùp khoâng danh töï, döùt ñaõ nhaéc nhôû Phuù Laâu Na veà noùi phaùp phaûi ñöôøng ngoân ngöõ; Phaùp khoâng noùi naêng, lìa tuøy caên cô chuùng sanh nhö sau: giaùc quaùn; Phaùp khoâng hình töôùng, nhö hö a) “Purnamaitraynaiputra, you should first enter khoâng; Phaùp khoâng hyù luaän, roát raùo laø khoâng; the state of samadhi to examine the minds of Phaùp khoâng ngaõ sôû, lìa ngaõ sôû; Phaùp khoâng your listeners before expounding the Dharma phaân bieät, lìa caùc thöùc; Phaùp khoâng chi so to them. Do not put rotten food in precious saùnh, khoâng coù ñoái ñaõi; Phaùp khoâng thuoäc bowls. You should know their minds and do nhaân, khoâng nhôø duyeân; Phaùp ñoàng phaùp not take their (precious crystal for (ordinary)

glass. If you do not know their propensities, basically non-existent; this is what voidness do not teach them Hinayana. They have no means. Ego and its absence are not a duality; wounds, so do not hurt them. To those who this is what egolessness means. All things want to tread the wide path do not show basically are not what they seem to be, they narrow tracks. Do not enclose the great sea cannot be subject to extinction now; this is in the print of an ox’s foot; do not liken what nirvana means.”: Thöa ngaøi Ca Chieân sunlight to the dim glow of a firefly.”: “Thöa Dieân! Ngaøi chôù neân ñem taâm haïnh sanh dieät Phuù Laâu Na! Ngaøi neân nhaäp ñònh tröôùc ñeå maø noùi Phaùp thöïc töôùng. Ngaøi Ca Chieân quan saùt taâm ñòa cuûa nhöõng ngöôøi naày, roài Dieân! Caùc Phaùp roát raùo khoâng sanh, khoâng sau môùi noùi ñeán noùi Phaùp. Ngaøi chôù ñem moùn dieät, laø nghóa voâ thöôøng, naêm aám roãng khoâng, aên dô ñeå trong baùt baùu, phaûi bieát roõ taâm nieäm khoâng choã khôûi laø nghóa khoå; caùc Phaùp roát cuûa caùc vò Tyø Kheo naày, chôù cho ngoïc löu ly raùo khoâng coù, laø nghóa khoâng; ngaõ vaø voâ ngaõ ñoàng vôùi thuûy tinh. Ngaøi khoâng bieát ñöôïc caên khoâng hai, laø nghóa voâ ngaõ; Phaùp tröôùc khoâng nguyeân cuûa chuùng sanh, chôù neân duøng Phaùp sanh, nay cuõng khoâng dieät, laø nghóa tòch dieät.” Tieåu Thöøa maø phaùt khôûi cho hoï, nhöõng ngöôøi Lecture hall: Amphitheater—Auditorium— kia töï khoâng coù tì veát, chôù laøm cho hoï coù tì

Preaching hall—Giaûng ñöôøng. veát, hoï muoán ñi ñöôøng lôùn, chôù chæ loái nhoû. Lecture room: Caitya (skt)—Hall—Palace— Ngaøi chôù neân ñem bieån lôùn ñeå vaøo daáu chôn Temple—Ñieän—Giaûng ñöôøng trong töï vieän. traâu, chôù cho aùnh saùng maët trôøi ñoàng vôùi löûa Lecturers: Giaûng sö—Ngöôøi thuyeát giaûng— ñom ñoùm. There are five kinds of those who have testified to b) "Purnamaitryaniputra, these bhiksus have Buddhism—See Five kinds of people who have long ago developed the Mahayana mind but testified to Buddhism. they now forget all about it; how can you Leg of wisdom: Tueä Tuùc—One of the two legs teach them Hinayana? Wisdom as taught by that the Buddha used to travel in the three worlds. Hinayana is shallow; it is like a blind man The other is the leg of blessing or happiness— who cannot discern the sharp from the dull Chaân tueä, moät trong hai chaân maø Ñöùc Phaät laáy ñeå roots of living beings.": "Ngaøi Phuù Laâu Na! du haønh khaép tam giôùi. Chaân coøn laïi laø "Phöôùc Nhöõng vò Tyø Kheo naày ñaõ phaùt taâm Ñaïi Thöøa Tuùc." töø laâu, giöõa chöøng queân laõng, nay sao laïi laáy Phaùp Tieåu Thöøa daãn daïy hoï? Toâi xem haøng Legal (a): Hôïp phaùp. Tieåu Thöøa trí hueä caïn côït cuõng nhö ngöôøi muø, Legalism (n): Chuû nghóa troïng luaät baèng hình khoâng phaân bieät ñöôïc caên taùnh lôïi ñoän cuûa thöùc. chuùng sanh." Legitimacy (n): Söï hôïp phaùp—Legitimate (a) 3) Vimalakirti reminded Mahakatyayana not to Legitimate age for receiving full use mortal mind to preach immortal reality as commandments: Nieân Maõn Thoï Cuï—To follows—Khi oâng Ca Chieân Dieân dieãn noùi laïi receive full commandments, i.e. be fully ordained lôøi Phaät thuyeát phaùp veà voâ thöôøng, khoå, at the regulation age of 20—Nhaän cuï tuùc giôùi, thí khoâng vaø voâ ngaõ, Duy Ma Caät ñaõ nhaéc oâng duï nhö thoï cuï tuùc giôùi vaøo tuoåi 20. Ma Ha Ca Chieân Dieân raèng chôù neân ñem taâm Leisure (a): Idleness—Unoccupied—Nhaøn roãi. sanh dieät ra maø noùi Phaùp thöïc töôùng nhö sau: Leisure life: Cuoäc soáng nhaøn roãi. "Mahakatyayana said: "Vimalakirti came and said: 'Mahakatyayana, do not use your mortal Leisure time: Nhaøn roãi. mind to preach immortal reality. Lend money with interest: Cho vay tieàn ñeå laáy Mahakatyayana, all things are fundamentally lôøi—A Bhiksu or Bhiksuni who lends money with above creation and destruction; this is what interest, commits an offence involves Release and impermanence means. The five aggregates Expression of Regret—Vò Tyø Kheo hay Tyø Kheo are perceived as void and not arising; this is Ni naøo cho vay tieàn ñeå laáy lôøi laø phaïm giôùi xaû what suffering means. All things are ñoïa (phaûi buoâng boû vaø phaùt loà saùm hoái).

Lend things to those who do return them: Lest (conj): For fear that—E raèng—Sôï raèng. Ñoà trong nhaø chæ neân ñöa cho nhöõng ngöôøi naøo Let bygones be bygones: Haõy ñeå cho quaù khöù möôïn roài traû laïi—See Ten things which the chìm vaøo quaù khöù (Vaõng söï höu ñeà)—To forget Buddha advises any father to educate his daughter the past. before she gets married. Let food be medicine: Laáy caùi aên laøm phöông Length of life: Maïng—See Three unstable phaùp trò lieäu (dó thöïc vi lieäu)—Diet therapy. things. Let go: Lengthy (a): Daøi doøng vaên töï—Wordy. 1) Disentangle—Côûi ra—Môû ra. Lengthwise way of Hinayana: Thuï sieâu—See 2) Explain—Expound—Giaûi thích. Long way of Hinayana. 3)

Release—Unloose—Untie—Giaûi thoaùt See Lesbian: Ñoàng tình luyeán aùi (cuøng phaùi nöõ vôùi Upeksa. nhau)—See Homosexuality. Let go of things that are difficult to let go: Less emphasis on self-importance: Lower Vieäc khoù xaû boû maø xaû boû ñöôïc—See Twelve oneself—Töï nhuùn nhöôøng ñeå laøm cho loøng muoán kinds of people who have truly good heart and cuûa keû khaùc ñöôïc ñaày duû—See Twelve kinds of genuine giving. people who have truly good heart and genuine Let hundred flowers bloom: Baùch gia teà giving. phoùng, baùch gia tranh minh (traêm hoa ñua nôû, Lessen (v): Giaûm bôùt—To relieve—To reduce— traêm nhaø ñua tieáng)—Let a hundred schools of To decrease—To subside—To diminish. thought contend (struggle). Lesser saints and greatest Bodhisattvas: Let's regard our own things (deeds) to see if Tieåu Thaùnh vaø Ñaïi Boà Taùt—Lesser saints and they are done or left undone: Haõy quan taâm greatest Bodhisattvas are those who have escaped ñeán vieäc cuûa chính mình, xem coi mình ñaõ laøm Birth and Death to the greatest Bodhisattvas, ñöôïc gì vaø chöa laøm ñöôïc gì. those at Equal Enlightenment stage. They vow to Let the truth be your lamp and your refuge: be reborn in the Pure Land in order to progress Haõy laáy chaân lyù laøm ñeøn vaø nôi nöông töïa cho swiftly to the ultimate "Bodhisattva ground" and chính baïn. study the wonderful Dharma leading to Letter: Buddhahood—Goàm töø haøng tieåu Thaùnh ñaõ thoaùt 1) Aksara (skt): Syllable—Chöõ. ly voøng soáng cheát cho ñeán baäc Ñaúng Giaùc Boà Taùt, 2) Both in the spirit and the letter: Ngoân töø—Caû vì muoán mau tieán leân thöôïng ñòa, muoán hoïc hoûi veà yù nghóa laãn ngoân töø. dieäu phaùp thaønh Phaät, neân phaùt nguyeän vaõng 3) Vyanjanakaya (skt): Vaên thaân—See Twenty- sanh—See Three categories of rebirth in the Pure four non-interactive activity dharmas, and Land. Seventy-five dharmas of the Abhidharma Lesser Vehicle: Theravada Buddhism—See Kosa. Mahayana. Letter written with one's own blood: Huyeát Lessons derived from external events: Tích Thö—Ñöôïc vieát baèng chính maùu cuûa mình. Hoùa—Teaching or lessons derived from external Letting go: Thoûng tay—Buoâng boû—See events, i.e. of the Buddha's life and work, shown Renunciation. in the first fourteen sections of the Lotus Sutra; 1) A basic teaching of the Buddha on how to the second fourteen sections of that work are calm and rein in the "monkey" mind. When called his direct teaching—Giaùo thuyeát ñöôïc ruùt we feel asleep, just lie down in a quiet place, ra töø nhöõng söï kieän beân ngoaøi, thí duï nhö ruùt ra töø put the lights out and let go our minds and cuoäc ñôøi vaø coâng haïnh hoaèng hoùa cuûa Ngaøi thì bodies—Giaùo phaùp caên baûn cuûa nhaø Phaät laø goïi laø "tích hoùa," nhö 14 phaåm ñaàu trong Kinh phaûi traán tænh keàm coät taâm vieân yù maõ. Khi Dieäu Phaùp Lieân Hoa; coøn 14 phaåm sau laø nhöõng buoàn nguû thì tìm choã yeân tónh, taét ñeøn vaø naèm lôøi daïy tröïc tieáp hay "baûn hoùa"—See Two divisions of the Buddha's teaching.

xuoáng nghæ ngôi caû thaân laãn taâm—See Level and full feet: Baøn chaân baèng thaúng—See Upeksa. Thirty-two auspicious marks. 2) In Buddhism, we have always been hearing Level of heat: Noaõn Ñòa—One of the four kinds about letting go and not clinging to anything. of wonderfully perfect additional practices. When What does the

Buddha mean on letting go? the enlightenment of a Buddha is just about to He means in daily activities, no way we can become a function of his own mind, it is on the let go everything. We have to hold on things; verge of emerging but has not yet emerged, and however, try not to cling to them. For so it can be compared to the point just before example, we try to make money for our living wood ignites when it is drilled to produce fire. expenses, but not try to cling on making a lot Therefore, it is called ‘the level of heat.’—Moät of money to accumulate regardless of the trong töù gia haïnh. Laáy Phaät giaùc ñeå duøng laøm taâm means of making the money—Trong ñaïo mình, döôøng nhö hieåu roõ Phaät giaùc maø kyø thaät Phaät, chuùng ta thöôøng nghe noùi veà buoâng xaû chöa hieåu roõ. Ví duï nhö khoang caây laáy löûa, löûa vaø khoâng baùm víu vaøo thöù gì. Nhö vaäy Ñöùc saép chaùy leân, maø chöa thaät söï chaùy. Ñaây goïi laø Phaät muoán daïy gì veà buoâng xaû? Ngaøi muoán noaõn ñòa—See Four kinds of wonderfully perfect noùi trong cuoäc soáng haèng ngaøy khoâng caùch additional practices. chi maø chuùng ta buoâng moïi vaät moïi vieäc. Level of patience: Nhaãn Ñòa—One of the four Chuùng ta phaûi naém giöõ söï vieäc, tuy nhieân kinds of wonderfully perfect additional practices. ñöøng coá baùm víu vaøo chuùng. Thí duï nhö When the mind and the Buddha are two and yet chuùng ta phaûi laøm ra tieàn cho chi tieâu trong the same, he has well obtained the middle way. ñôøi soáng, nhöng khoâng baùm víu vaøo vieäc laøm He is like someone who endures something when ra thaät nhieàu tieàn maø baát chaáp ñeán vieäc laøm it seems impossible to either hold it in or let it out. ra tieàn baèng caùch naøo. Therefore it is called "‘he level of patience."— 3) Practioners do everything with a mind that Moät trong töù gia haïnh. Taâm vaø Phaät ñoàng nhau, lets go. Do not expect any praise or reward. If thì kheùo ñöôïc trung ñaïo. Nhö ngöôøi nhaãn vieäc, we let go a little, we will have a little peace. chaúng phaûi mang söï oaùn, maø cuõng chaúng phaûi If we let go a lot, we will have a lot of peace. vöôït haún söï aáy. Ñoù goïi laø nhaãn ñòa—See Four If we let go completely, we will know kinds of wonderfully perfect additional practices. complete peace and freedom—Haønh giaû laøm Levels of practice: There are two levels of baát cöù vieäc gì cuõng neân laøm vôùi caùi taâm xaû practice in the Pure Land—Coù hai loaïi chaáp trì boû. Ñöøng neân kyø voïng söï ñeàn ñaùp hay taùn trong Tònh Ñoä—See Two levels of practice in döông. Neáu chuùng ta xaû boû moät ít, chuùng ta reciting the Buddha-name. seõ coù moät ít bình an. Neáu chuùng ta xaû boû ñöôïc nhieàu, chuùng ta seõ coù nhieàu bình an. Level of the summit: Ñænh Ñòa—One of the Neáu chuùng ta xaû boû hoaøn toaøn, chuùng ta seõ four kinds of wonderfully perfect additional ñöôïc bình an hoaøn toaøn. practices. He continues on with his mind, treading where the Buddhas tread, as if relying and yet Level: Even—Bình (baèng phaúng). not. It is as if he were climbing a lofty mountain, Level of being first in the world: Theá ñeä nhaát to the point where his body is in space but there ñòa—One of the four kinds of wonderfully perfect remains a slight obstruction beneath him. additional practices. When numbers are Therefore it is called ‘the level of the summit.’— destroyed, there are no such designations as the Moät trong töù gia haïnh. Laïi laáy taâm mình thaønh middle way or as confusion and enlightenment; ñöôøng

loái ñi cuûa Phaät, döôøng nhö nöông maø chaúng this is called the 'level of being first in the phaûi nöông. Nhö leân nuùi cao, thaân vaøo hö khoâng, world.'—Moät trong töù gia haïnh. Soá löôïng tieâu döôùi chaân coøn chuùt ngaïi. Goïi laø Ñænh Ñòa—See dieät, trung ñaïo giöõa meâ vaø giaùc, ñeàu khoâng coøn Four kinds of wonderfully perfect additional teân goïi. Ñaây goïi laø theá ñeä nhaát ñòa—See Four practices. kinds of wonderfully perfect additional practices.

Levelled up teaching: Direct teaching—Bình none?" The teacher was so surprised and ñaïo giaùo—See Dual division of the Buddha's reportedly dumbfounded at the insight revealed teaching (IX). by Liang-Jie's question, and replied to him: "I Levitation (n): The rising or lifting of a person or can't be your teacher." He then sent the young thing by means held to be supernatural—Naâng Liang-Jie to study under Zen master Ling-Mo at moät ngöôøi hay moät vaät baèng söùc thaàn thoâng. Mount Wu-Tzie. At the age of twenty-one, Liang-Jie received full ordination—Thieàn sö Levitation and transportation: This is one of Löông Giôùi Ñoäng Sôn sanh naêm 807 sau Taây Lòch the eight great powers of personality or sovereign taïi Hoäi Keâ, nay thuoäc tænh Trieát Giang. Thuôû nhoû independence—Naêng caát thaân nheï nhaøng tôùi khaép theo thaày tuïng kinh Baùt Nhaõ ñeán caâu "Voâ nhaõn moïi nôi. Ñaây laø moät trong taùm caùi ngaõ töï taïi nhó tyû thieät thaân…" Sö chôït hoûi thaày: "Con coù lôùn—See Eight great powers of personality. maét, tai, muõi…Côù sao trong kinh laïi noùi laø Lewd (a): Lust or sexual desire—Daâm—See khoâng?" Thaày kinh ngaïc traû lôøi: "Ta chaúng phaûi laø Lewdness. thaày cuûa ngöôi." Theá roài thaày göûi Löông Giôùi ñeán Lewd words: Licentious talk—Daâm ngoân tham hoïc vôùi thieàn sö Linh Maëc ôø nuùi Vuõ Tieát. Sö (nhöõng cuoäc noùi chuyeän daâm ñaûng). thoï cuï tuùc giôùi naêm 21 tuoåi. Lewdness (n): Daâm—Daâm duïc—Adultery— * Liang-Jie first went to see Zen master Nan- Fornication—Lascivious—Licentious talk— Xuan-Pu-Yuan. At that time the congregation Sexual misconduct—Sexual passion—The third was preparing a feast for the following day in commandment of the five basic commandments honour of Nan-Xuan's late master, Ma-Tzu. for lay people, and the third precept of the ten Nan-Xuan asked the congregation: major precepts for monks and nuns in the Brahma "Tomorrow we will have Ma-Tzu's feast, but Net Sutra. Monks or nuns who commit this will Ma-Tzu come or not?" The monks were offence will be expelled from the Order forever— unable to answer. Liang-Jie then stepped Giôùi thöù ba trong nguõ giôùi cho haøng taïi gia, caám forward and said: "If he has a companion, he ham muoán nhieàu veà saéc duïc hay taø haïnh vôùi will come." When Nan-Xuan heard this, he ngöôøi khoâng phaûi laø vôï choàng cuûa mình. Giôùi thöù approved and said: "Though this child is ba trong möôøi giôùi troïng cho haøng xuaát gia trong young, he has a gem worthy of polishing." Kinh Phaïm Voõng, caét ñöùt moïi ham muoán veà saéc Liang-Jie said: "Master, don't crush duïc. Ngöôøi xuaát gia phaïm giôùi daâm duïc töùc laø something good into something bad."—Sö du phaïm moät trong töù ñoïa, phaûi bò truïc xuaát khoûi phöông, tröôùc yeán kieán Thieàn sö Nam Tuyeàn giaùo ñoaøn vónh vieãn. Phoå Nguyeän. Gaëp ngaøy kî trai Maõ Toå, Nam Lexicography: Linguistics—Ngöõ hoïc. Tuyeàn hoûi chuùng: "Cuùng trai Maõ Toå coù ñeán Liability

to sickness: Beänh taät deã xaâm nhaäp— hay chaêng?" Caû chuùng ñeàu khoâng ñaùp ñöôïc. See Six dangers when one attaches to addiction of Sö böôùc ra thöa: "Ñôïi coù baïn lieàn ñeán." Nam alcoholic drinks and drugs. Tuyeàn baûo: "Chuù nhoû naày tuy laø haäu sanh raát Liang-Jen: Löông Nhaãn—Founder of the deã duõa goït." Sö thöa: "Hoøa thöôïng chôù ñeø Japanese named "Universally Penetrating via neùn keû laønh ñeå noù trôû thaønh nghòch taëc." Praying to the Buddha."—Vò saùng laäp ra giaùo phaùi * Next, Liang-Jie studied with Kui-Shan. One Vieân Thoâng Nieäm Phaät taïi Nhaät. day he said: "I've heard that National teacher Hui-Zhong taught that inanimate beings Liang-Jie-Tung-Shan: Löông Giôùi Ñoäng Sôn expound Dharma. I don't understand this Thieàn Sö—Zen master Liang-Jie-Tung-Shan was clearly." Kui-Shan said: "Do you remember born in 807 A.D. in Hui-Ji, in modern Zhe-Jiang what he said or not?" Liang-Jie said: "I province. As a youth, he followed his teacher to remember." Kui-Shan said: "Please repeat recite the Heart Sutra and came upon the words it!" Liang-Jie said: "A monk asked the "No eyes, no ears, no nose, no tongue, no body…" National Teacher, 'What is the mind of the He asked his teacher: "I have eyes, ears, a nose, ancient Buddhas?' The National Teacher and so on. So why does the sutra say there is

responded, 'A wall tile.' The monk said, 'A noùi, 'Ta vì phaøm phu maø thuyeát phaùp, chôù wall tile? Isn't a wall tile inanimate?' The khoâng vì Thaùnh maø thuyeát.' Vò Taêng noùi, National Teacher said, 'Yes.' The monk 'Nhö vaäy sau khi nghe ñöôïc roài thì sao?' asked, 'And it can expound the Dharma?' The Quoác Sö ñaùp, 'Sau khi chuùng sanh ñaõ nghe National Teacher said, 'It expounds it hieåu roài thì hoï ñaâu coøn laø phaøm phu nöõa.' brilliantly, without letup.' The monk said, * Later Liang-Jie went to see Yun-Yan and 'Why can't I hear it?' The National Teacher related to the master the story about the said, 'You yourself may not hear it. But that National Teacher and asked Yun-Yan: "Who doesn't mean others can't hear it.' The monk can hear inanimate things expound Dharma?" said, 'Who are the people who can hear it?' Yun-Yan asked him: "What is inanimate can The National teacher said, 'All the holy ones hear it?" Liang-Jie asked: "Can the master can hear it.' The monk said, 'Can the master hear it or not?" Yun-Yan said: "If I could hear hear it or not?' The National teacher said, 'I it, then you could not hear me expound cannot hear it. If I could hear it I would be the Dharma." Liang-Jie said: "Why couldn't I equal of the saints. Then you could not hear hear you?" Yun-Yan held up his whisk and me expound the Dharma.' The monk said, said: "Can you still hear me or not?" Liang- 'All beings can't understand that sort of Jie said: "I can't hear you." Yun-Yan said: speech.' The National Teacher said, 'I "When I expound Dharma you can't hear me. expound Dharma for the sake of beings, not So how could you hear it when inanimate for the sake of the saints.' The monk said, things proclaim it?" Liang-Jie said: "What 'After beings hear it, then what?' The scripture teaches about inanimate things National teacher said, 'Then they are not expounding Dharma?" Yun-Yan said: sentient beings."—Keá ñeán sö tham vaán vôùi "Haven't you seen that in the Amitabha Sutra thieàn sö Qui Sôn. Sö thöa: "Ñöôïc nghe Quoác it says, 'The lakes and rivers, the birds, the Sö Hueä Trung noùi 'voâ tình thuyeát

phaùp’ con forests, they all chant Buddha, they all chant chöa thaáu hieåu choã vi dieäu aáy?” Qui Sôn baûo: Dharma’?” Upon hearing this, Liang-Jie “Coù nhôù nhöõng gì Quoác Sö noùi chaêng?” Sö experienced a great insight. He then wrote a thöa: “Con nhôù.” Qui Sôn noùi: “Vaäy thì laäp verse: laïi xem sao!” Sö noùi: “Coù moät vò Taêng hoûi “How incredible! Quoác Sö, ‘Theá naøo laø taâm cuûa chö Phaät?’ How incredible! Quoác Sö traû lôøi, ‘Moät mieáng ngoùi töôøng.’ Sö Inanimate things proclaiming Dharma is hoûi, ‘Moät mieáng ngoùi töôøng? Coù phaûi mieáng inconceivable. ngoùi töôøng laø voâ tình hay khoâng?’ Qui Sôn It can’t be known if the ears try to hear it, ñaùp, ‘Ñuùng vaäy.’ Vò Taêng hoûi tieáp, ‘Nhö vaäy But when the eyes hear it, then it may be noù coù theå thuyeát phaùp khoâng?’ Quoác Sö ñaùp, known.” ‘Mieáng ngoùi aáy thuyeát phaùp moät caùch roõ raøng * Later he wrote the second verse: khoâng vaáp vaùp.’ Vò Taêng hoûi, ‘Taïi sao con laïi “There is a way to the gateless gate, khoâng nghe ñöôïc?’ Quoác sö baûo, ‘Töï ngöôi everybody can come, khoâng nghe ñöôïc, nhöng khoâng coù nghóa laø Once you arrive there, you’ll know how ngöôøi khaùc khoâng nghe ñöôïc.’ Vò Taêng laïi wonderful it is. hoûi, ‘Nhö vaäy ai nghe ñöôïc?’ Quoác Sö ñaùp, If your mind is clear of idle weeds, ‘Caùc baäc Thaùnh nhaân nghe ñöôïc.’ Vò Taêng laïi Your body will automatically emit noùi, ‘Vaäy Thaày coù nghe ñöôïc khoâng?’ Quoác halo.” Sö ñaùp, ‘Ta khoâng nghe ñöôïc. Neáu ta nghe Sau ñoù sö laøm theâm baøi keä thöù nhì: ñöôïc thì ta ñaõ ñoàng laø Thaùnh roài coøn gì! Laøm “Khoâng moân höõu loä nhaân giai ñaùo, gì ngöôi coù theå nghe ta thuyeát phaùp.’ Vò Taêng Ñao giaû phöông tri chæ thuù tröôøng. hoûi, ‘Nhö vaäy taát caû chuùng sanh khoâng theå Taâm ñòa nhöôïc voâ nhaøn thaûo moäc, hieåu ñöôïc nhöõng lôøi thuyeát naày.’ Quoác Sö Töï nhieân thaân thöôïng phoùng haøo quang.”

* 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 became ill. He instructed a in the future someone happens to ask whether novice monk to go and speak to T'ung-Shan's I can describe the master's truth or not, how Dharma heir, Zen master Yun-Zhu. T'ung- should I answer them?" After a long pause, Shan told the novice: "If he asks whether I'm Yun-Yan said: "Just this is it." T'ung-Shan resting comfortably, you are to tell him that sighed. Then Yun-Yan said: "Worthy Liang, the lineage of Yun-Yan is ending. When you now you have taken on this great affair, you say this you must stand far away from must consider it carefully." T'ung-Shan himbecause I'm afraid he's going to hit you." continued to experience doubt. Later as he The novice monk did as T'ung-Shan crossed a stream he saw his reflection in the instructed him and went and spoke to Yun- water and was awakened to Yun-Yan's zhu. Before he could finish speaking Yun-Zhu meaning. He then composed this verse: hit him. The novice monk said nothing "Avoid seeking elsewhere, for that's far further. A monk asked: "When the master is from the self. not well, is there still someone who is well or Now I travel alone, everywhere I meet it. not?" "'T'ung-Shan said: "There is." The Now it's exactly me, now I'm not it. monk asked: "Can the one who's not ill still It must thus be understood to merge with see the master or not?" T'ung-Shan said: "I thusness." can still see him." The monk asked: "What Sö töø bieät Vaân Nham ñeå ñi nôi khaùc. Vaân does the master see?" T'ung-Shan said: Nham hoûi: "Ñi nôi naøo?" Sö thöa: "Tuy lìa "When I observe him, I don't see any illness."

T'ung-Shan then said to the monk: "When Taêng thöa: "Khi laõo Taêng xem chaúng thaáy coù you leave the skin bag, you inhabit, where beänh." Sö laïi hoûi Taêng: "Lìa caùi thaân hình ræ will you go and see me again?" The monk chaûy naày, ngöôi ñeán choã naøo cuøng ta thaáy didn't answer. T'ung-Shan the recited a nhau?" Taêng khoâng ñaùp ñöôïc. Sö beøn laøm baøi verse: keä: "Students as numerous as sands in the "Hoïc giaû haèng sa voâ nhaát ngoä Gangs but more are awakened. Quaù taïi taàm tha thieät ñaàu loä They err by searching for the path in Duïc ñaéc vong hình daãn tung tích another person's mouth. Noã löïc aân caàn khoâng lyù boä." If you wish to forget form and not leave (Keû hoïc haèng sa ngoä maáy ngöôøi any traces, Loãi taïi taàm y treân ñaàu löôõi Wholehartedly strive to walk in Muoán ñöôïc queân thaân baët daáu veát emptiness." Noã löïc trong khoâng böôùc aáy ngöôi). Moät hoâm nhaân ngaøy thieát trai cuùng kî Vaân * T'ung-Shan then had his attendants help him Nham,

coù vò Taêng hoûi: “Hoøa Thöôïng ôû choã shave his head, bathe and get dressed. He Tieân Sö ñöôïc chæ daïy gì?” Sö ñaùp: “Tuy ôû then had the bell rung to summon the monks trong aáy maø chaúng nhôø Tieân Sö chæ daïy.” so that he could bid them farewell. He Taêng hoûi: “Ñaõ chaúng nhôø chæ daïy, laïi thieát appeared to have passed away and the monks trai cuùng döôøng laøm gì, nhö vaäy laø ñaõ chaáp began wailing piteously without letup. nhaän giaùo chæ cuûa Vaân Nham roài vaäy?” Sö Suddenly T’ung-Shan opened his eyes and baûo: “Tuy nhieân nhö theá, ñaâu daùm traùi laïi said to them: “Homeless monks aren’t tieân Sö.” Taêng hoûi: “Hoøa Thöôïng tröôùc yeát attached to things. That is their authentic kieán Nam Tuyeàn tìm ñöôïc manh moái, vì sao practice. Why lament an arduous life and laïi thieát trai cuùng döôøng Vaân Nham?” Sö ñaùp: pitiful death?” T’ung-Shan then instructed the Ta chæ troïng Tieân Sö ñaïo ñöùc, cuõng chaúng vì temple director to organize a “delusion Phaät phaùp,--T’ung-Shan hosted a feast of banquet.” The monks adoration for T’ung- commemoration on the anniversary of Yun- Shan was unending. Seven days later the food Yan’s death. A monk asked: “When you were was prepared. T'u’g-Shan had a final meal at Yun-Yan’s place, what teaching did he with the congregation. He then said: give you?” T’ung-Shan said: “Although I was "D“n't’make a big deal about it. When I pass there, I didn’t receive any teaching.” The away, don't’go carrying on about it.” T’ung- monk asked: “But you are holding a Shan then returned to his room, and sitting commemorative feast for the late teacher. upright, passed away. It was the third month Doesn’t that show you approve his teaching?” in 869. He was sixty-three years of age, he’d T’ung-Shan said: “Half approve. Half not been an ordained monk for forty-two years. approve.” The monk said: “Why don’t you T’ung-Shan received the posthumous name completely approve of it?” T’ung-Shan said: “Enlightened Source.”—Sö sai caïo toùc taém “If I completely approved, then I would be goäi xong, ñaép y baûo chuùng ñaùnh chuoâng, giaõ disloyal to my late teacher.” töø chuùng ngoài yeân maø tòch. Ñaïi chuùng khoùc Sö beänh, sai sa di baùo tin Vaân Cö hay. Sö daën loùc maõi khoâng döùt. Sö chôït môû maét baûo: Sa di: “Neáu Vaân Cö hoûi Hoøa Thöôïng an vui “Ngöôøi xuaát gia taâm chaúng dính maéc nôi vaät, chaêng?” Ngöôi chæ noùi xong phaûi ñöùng xa, e y laø tu haønh chaân chaùnh. Soáng nhoïc thích cheát, ñaùnh ngöôi. Sa di laõnh meänh ñi baùo tin, noùi thöông xoùt coù lôïi ích gì?” Sö baûo chuû söï saém chöa döùt lôøi ñaõ bò Vaân Cö ñaùnh moät gaäy. Coù trai ngu si ñeå cuùng döôøng. Chuùng vaãn luyeán vò Taêng hoûi: “Hoøa Thöôïng beänh laïi coù caùi meán quaù, keùo daøi ñeán ngaøy thöù baûy. Khi thoï chaúng beänh chaêng?” Sö ñaùp: “Coù.” Taêng trai, sö cuõng tuøng chuùng thoï. Thoï trai xong, sö thöa: “Caùi chaúng beänh laïi thaáy Hoøa Thöôïng baûo chuùng: “Taêng Giaø khoâng vieäc, saép ñeán chaêng?” Sö baûo: “Laõo Taêng xem y coù phaàn.” giôø ra ñi, chôù laøm oàn naùo.” Sö vaøo tröôïng thaát

ngoài yeân maø tòch. Baáy giôø laø thaùng ba naêm That’s why there exists an endless cycle of killing 869, ñôøi nhaø Ñöôøng. Sö thoï 63 tuoåi, 42 tuoåi and bloodshed. To decrease or diminish our haï. Vua phong saéc laø “Ngoä Boån Thieàn Sö.” killing karma, we must practice liberating living Liang-Pi: Löông Bí—The T’ang monk who

beings. The merit and virtue that we accumulate assisted Amogha in the translation of the Jeân- from liberating animals is boundless. It enables us Wang Ching—Vò Taêng ñôøi Ñöôøng, ngöôøi ñaõ trôï to cause living beings to live their full extent of giuùp ngaøi Baát Khoâng Tam Taïng Phaùp Sö dòch boä their natural life span. The more we engage in Kinh Nhaân Vöông. liberating living beings, the lighter the collective Libations: Tieáu—Libations or offerings, killing karma our world has—Phoùng sanh coù nghóa especially to ancestors; the offerings of All Souls laø khoâng gieát haïi maø ngöôïc laïi baûo veä vaø thaû cho Day—Söï raõi röôïu cuùng teá, ñaëc bieät cuùng teá toå tieân ñöôïc töï do (phoùng thích) sanh vaät. Moät ngöôøi coù hay cuùng Vu Lan Boàn. taâm ñaïi bi khoâng bao giôø saùt haïi chuùng sanh. Ngöôïc laïi, ngöôøi aáy luoân coá gaéng thöïc haønh haïnh Liberal (a): Phoùng khoaùng. phoùng sanh. Phaät töû thuaàn thaønh neân luoân duy trì Liberal mind and a well-nourished body: loøng töø vaø tu taäp haïnh phoùng sanh. Ñöùc Phaät daïy: Ngöôøi coù taâm roäng löôïng thì thaân cuõng ñöôïc thaûnh “Phaät töû thuaàn thaønh neân luoân nhôù nhö vaày ‘Taát thôi—Fit and happy—Carefree and contented. caû ngöôøi nam ñaõ töøng laø cha ta vaø taát caû ngöôøi nöõ Liberalism (n): Chuû nghóa caáp tieán (töï do). ñaõ töøng laø meï ta. Khoâng coù moät sinh vaät naøo chöa Liberalist (n): Ngöôøi theo chuû nghóa caáp tieán. töøng sanh ra ta trong moät trong nhöõng tieàn kieáp, vì Liberalize (v): Töï do hoùa. vaäy taát caû hoï ñeàu laø cha meï ta. Vì vaäy, heã moät Liberate (v): Mukti (skt)—Khai phoùng—Giaûi ngöôøi gieát vaø aên thòt moät sinh vaät, töùc laø ngöôøi aáy thoaùt—To deliver—To emancipate—To free—To gieát vaø aên thòt cha meï ta.” Theo giaùo thuyeát nhaø rescue—To save—See Deliverance. Phaät, moät nguyeân nhaân duy nhaát gaây ra chieán Liberate living beings: Phoùng sanh—Liberating tranh treân theá giôùi laø coäng nghieäp cuûa con ngöôøi living beings means not to kill but to save and set quaù naëng. Neáu trong kieáp naøy toâi gieát anh, thì free living beings. A person with a greatly trong kieáp tôùi anh seõ gieát toâi; vaø trong kieáp keá tôùi compassionate heart never kills living beings. On nöõa toâi seõ trôû laïi gieát anh. Voøng gieát choùc naøy cöù the contrary, that person always tries the practice tieáp tuïc maõi maõi. Con ngöôøi gieát thuù vaø trong kieáp of liberating living beings. A sincere Buddhist tôùi hoï coù theå trôû thaønh thuù. Coù theå nhöõng con thuù should always maintain a mind of kindness and moät laàn bò con ngöôøi gieát baây giôø trôû laïi thaønh cultivate the practice of liberating liberating ngöôøi ñeå traû thuø. Caùi voøng laån quaån naøy tieáp dieãn beings. The Buddha taught: “A sincere Buddhist khoâng ngöøng. Ñoù laø lyù do taïi sao caùi voøng gieát should always reflect thus ‘All male beings have choùc ñaãm maùu naøy hieän höõu. Coâng ñöùc tích tuï töø been my father and all females have been my haïnh phoùng sanh thaät laø voâ bieân. Vì coâng ñöùc naøy mother. There is not a single being who has not coù theå giuùp cho caùc sinh vaät ñöôïc soáng heát given birth to me during my previous lives, hence nguyeân kieáp töï nhieân cuûa hoï. Ñeå giaûm thieåu hay all beings of the Six Paths are my parents. trieät tieâu coäng nghieäp saùt sanh, chuùng ta phaûi thöïc Therefore, when a person kills and eats any of haønh haïnh phoùng sanh. Chuùng ta caøng phoùng sanh these beings, he thereby slaughters my parents.” thì

coäng nghieäp saùt sanh cuûa theá giôùi naøy caøng According to Buddhist theory, the only reason that nheï ñi. causes wars in the world is people's collective Liberate someone: Ñoä thoaùt ai. killing karma is so heavy. If in this life, I kill you, Liberated: Ñöôïc giaûi thoaùt. in the next life, you'll kill me, and in the life after (Become) liberated: Ñöôïc giaûi thoaùt that, I will come back to kill you. This cycle of Liberated from existence: Absolute killing continues forever. People kill animals and annihilation—Absolute extinction—Completed in their next life they may become animals. The extinction of individual existence—Extinguished animals which they once killed now may return as from existence—Tòch dieät—See Nirvana. people to claim revenge. This goes on and on.

Liberated mind: Vimuttam-cittam (p)—Taâm Liberation through Hearing in the giaûi thoaùt—The free conscious state or the mental Intermediate State: Bardo-thos-grol (tib)—Töû state which is partially emancipated from Thö Taây Taïng—A work attributed to defilements through practice of meditation— Padmasambhava that contains description of, and Traïng thaùi taâm giaûi thoaùt hay moät phaàn ñöôïc giaûi rituals for, the intermediate state (bardo). thoaùt qua tu taäp thieàn ñònh. Sometimes referred to as the "Tibetan Book of Liberated wisdom: Tueä Giaûi Thoaùt—See the Death," it is a hidden treasure that is said to Seven persons worthy of offerings. have been concealed until the time was right for Liberation (n): its propagation. It was discovered in the 1) Söï giaûi thoaùt—Söï giaûi phoùng—Söï giaûi cöùu— fourteenth century by Karma-gling-pa (Karma Freedom—Realization of liberation—Setting Lingpa)—Taùc phaåm ñöôïc xem nhö cuûa ngaøi Lieân free. Hoa Sanh. Coù luùc ngöôøi ta goïi laø Töû Thö Taây 2) Vimokshatraya (skt)—Mukti or Vimutti (p)— Taïng. Ñaây laø moät kho taøng maø ngöôøi ta noùi ñaõ Moksha (skt)—Deliverance— ñöôïc daáu kín cho ñeán thôøi chaùnh phaùp môùi ñöôïc Emancipation—Giaûi Thoaùt—See tieát loä ra. Taùc phaåm naøy ñöôïc Karma Lingpa Deliverance, Two kinds of deliverance, khaùm phaù ra vaøo theá kyû thöù 14. Deliverance through wisdom, Emancipation Liberation in one lifetime: Giaûi thoaùt trong in this very life, and Three objects of moät ñôøi. meditation that lead toward liberation. Liberation in the present life: Giaûi haønh 3) According to the Flower Adornemnt Sutra, sinh—See Three births to become a Buddha. Chapter 38, there are ten kinds of liberation Liberation through the limitless perception: of Great Enlightening Beings. Enlightening Thöùc Voâ Bieân Xöù Giaûi Thoaùt—See Nine kinds of Beings who abide by these can perform the non-action (A), Four formless jhanas (2), and Four supreme deeds of Buddhas and teach and immaterial heavens. develop and sentient beings—Theo Kinh Hoa Liberation from the yoke of lust, hatred and Nghieâm, Phaåm 38, coù möôøi phaùp giaûi thoaùt ignorance: Thoaùt khoûi aùch tham saân si. cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp giaûi thoaùt naày thôøi coù theå ra laøm Phaät söï Libertinism: Chuû tröông phoùng daät— voâ thöôïng, giaùo hoùa thaønh thuïc taát caû chuùng Libertinism, in which there is no regulation of sanh—See Two kinds of deliverance, Ten conduct, moral or otherwise. This is one of the ten kinds of liberation of Great Enlightening wrong ways into which the Yogin may

fall— Beings, and Eight liberations. Khoâng chòu gheùp mình vaøo ñaïo haïnh, luaân lyù. Ñaây laø moät trong möôøi laàm laïc maø thieàn giaû coù (Spiritual) liberation: Giaûi thoaùt taâm linh. theå bò rôi vaøo—See Ten wrong ways into which Liberation and enlightenment: Giaûi thoaùt vaø Zen practitioners may fall. giaùc ngoä. Liberty (n): Söï töï do—Giaûi—See Four dharmas Liberation from the eternal suffering (II) and Four functions of cognition. cannot be accomplished by procastinating Liberty of contraries: Töï do ñoái laäp—Töï do and being lazy: If wishing to find liberation from löïa choïn giöõa thieän vaø aùc. the eternal suffering in tens and thousands of Liberty of movement: Töï do haønh ñoäng. reincarnations of the cycle of rebirths, it cannot be Libidinous contact with a male: Ñem loøng accomplished by procastinating and being lazy— daâm chaïm vaøo thaân theå ngöôøi nam—See Eight Muoán thoaùt ñöõïc söï thoáng khoå luaân hoài trong vaïn parajikas. kieáp, khoâng phaûi chæ duøng taâm daàn daø, chôø heïn hay bieáng treã maø ñöõïc—See Five points any Library of scriptures: Taøng kinh caùc hay Taïng Pureland practitioner should know how to reflect Ñieän (thö vieän kinh ñieån). on one's self. Library of sutras: Thieân Cung Baûo Taïng—A library of the sutras—The treasury of all the sutras

in the Tusita Heaven in Maitreya's palace—Thö unenlightenment—Si Söû—See Lictor of vieän chöùa kinh taïng hay taøng kinh caùc treân cung ignorance. trôøi Ñaâu Suaát trong cung cuûa Ñöùc Di Laëc. Lie (v): Mrsavaca (skt)—Tell lie—Noùi doái. Licavi (skt): Löïc só. Lie beyond: Naèm ngoaøi Licchavi (skt): Leâ Xa—Ly Xa—Laäp Xöôùng— Lie (v) beyond the power of comprehension: Laät Chieám Baø—Laät Chieám Tyø—Leâ Xa Tì—Leä Naèm ngoaøi taàm hieåu bieát. Xa—Leä Xöông—Luaät Xa—The ancient republic Lie lifeless: Naèm nhö cheát (baát ñoäng). of Vaisali, whose people were among the earliest Lie in wait for: Resign oneself—Watch one's followers of Sakyamuni. According to Eitel in The opportunity—AÅn nhaãn chôø thôøi. Dictionary of Chinese-English Buddhist Terms, Lien Phai Temple: Lieân Phaùi Töï—Name of an Licchavi is the ksatriyas who formed the republic ancient temple, located in Hai Ba Trung district, of Vaisali, and were among the earliest followers Hanoi City, North Vietnam. The temple belonged of Sakyamuni—Coøn goïi laø Ly Xa, moät vöông to the Lin-Chi sect, was founded by Master Laâm quoác coå cuûa Vaisali, daân ôû ñaây laø nhöõng ñeä töû Giaùc Thöôïng Só in 1726, under Emperor Le Du sôùm nhaát cuûa Phaät. Theo Eitel trong Trung Anh Tong. Master Laâm Giaùc, so-called Trinh Thap, is Phaät Hoïc Töø Ñieån, Ly Xa laø teân cuûa ngöôøi saùng Tan Quang Vuong's son and Lord Trinh Can's laäp xöù Coäng Hoøa Tyø Xaù Leâ thuoäc doøng Saùt, moät grandson (1682-1709). He married to the fourth trong nhöõng vò ñeä töû taïi gia ñaàu tieân cuûa Phaät. daughter of King Le Hy Tong. When he had the Licentious talk: Lewd words—Daâm ngoân ground of the heap dug to make a pond in the (nhöõng cuoäc noùi chuyeän daâm ñaûng). back yard of his house, he saw a lotus shoot Lictors: There are five great lictors or deva- underground. The prince consort thought that he messengers (five duta)—Nguõ Thieân Söù Giaû hay had a fate with Buddhism, so he decided to enter naêm söù giaû lôùn—See Five great lictors. the monkhood and later became the first patriarch Lictor of anger: Messenger of anger—Saân of the temple

named Lien Tong. During the Khueå Söù—The messenger or lictor of anger, one Emperor Tu Ñuc, the name of the temple was of the five envoys of stupidity—Söù giaû saân haän changed into Lien Phai to taboo the royal family's (moái sai khieán do loøng saân haän gaây ra), laø moät name. In the backyard stands Dieu Quang stupa, trong naêm ñoän söû. an octagonal ten-storeyed one built in the Lictors of Hades: Messengers of Hades—Minh nineteenth century. There stored the relics of Söù (söù quan hay söù giaû cuûa Dieâm Vöông). Patriarch Dieu Quang and five other masters—Lictor of ignorance: Si Söû—The messenger, Teân cuûa moät ngoâi chuøa coå toïa laïc trong quaän Hai lictor, or affliction of unenlightenment, one of the Baø Tröng, thaønh phoá Haø Noäi, Baéc Vieät Nam. ten bonds or fetters—Moät trong thaäp kieát söû, voâ Chuøa thuoäc phaùi Laâm Teá do vò Laâm Giaùc Thöôïng minh sai khieán con ngöôøi ñeán choã laàm laïc, khoå Só saùng laäp vaøo naêm 1726, döôùi trieàu vua Leâ Duï naõo, khoâng roõ chaùnh kieán, khoâng bieát chaùnh Toâng. Laâm Giaùc Thöôïng Só teân laø Tròng Thaäp, con ñaïo—See Five bonds in the lower desire-realms trai Taàn Quang Vöông, chaùu noäi Tròng Caên, laáy and Five ties in the higher realm. con gaùi thöù tö vua Leâ Hy Toâng. Khi sai ngöôøi ñaøo Lictor of pride: Messenger of pride—Maïn Söû— goø ôû sau nhaø ñeå xaây beå caïn thì tìm thaáy trong The messenger, or lictor of pride. Ten messengers loøng ñaát caùi ngoù sen. Phoø maõ cho mình coù duyeân that affect the mind, including five envoys of vôùi ñaïo Phaät neân ñi tu, trôû thaønh vò Toå ñaàu tieân stupidity and five wholesome deeds—Thaäp maïn cuûa chuøa Lieân Toâng. Ñeán ñôøi Töï Ñöùc, chuøa ñöôïc söù coù theå sai khieán hay aûnh höôûng thaân taâm con ñoåi thaønh Lieân Phaùi ñeå traùnh kî huùy. Thaùp Dieäu ngöôøi, bao goàm caû nguõ ñoän söû vaø nguõ lôïi söû—See Quang ôû beân sau coång chuøa, hình luïc laêng cao 10 Seven messengers. taàng, xaây vaøo khoaûng theá kyû thöù 19, trong ñoù ñaët haøi coát toå Dieäu Quang cuøng 5 vò sö khaùc. Lictor of unenlightenment: Affliction of unenlightenment—Messenger of Lieu Dat Thiet Thanh Zen Master: Thieàn Sö Lieãu Ñaït Thieät Thaønh (?-1823)—A Vietnamese

monk in the nineteenth century. His origin was religious name—Thieàn sö Vieät Nam, queâ ôû Song unknown. He was the dharma heir of the thirty- Caàu, Phuù Yeân. He was born in Song Caàu town, fifth generation of the Linn-Chih Zen Sect, a Phuù Yeân province. He moved to Thuaän Hoùa vaøo disciple of Most Venerable Minh Vaät Nhaát Tri. cuoái theá kyû thöù 17. Vaøo luùc saùu tuoåi ngaøi ñaõ moà From 1744 to 1821, he stayed at Töø AÂn Temple. coâi meï, cha ngaøi ñem ngaøi ñeán chuøa Hoäi Toân laøm In 1816, King Gia Long sent an Imperial Order to ñeä töû cuûa Hoøa Thöôïng Teá Vieân. Baûy naêm sau, summon him to Hueá Capital to preach to the king Hoøa Thöôïng Teá Vieân thò tòch, ngaøi ñeán chuøa Baûo anf the royal family. He went back to the South in Quoác xin laøm ñeä töû Hoøa Thöôïng Giaùc Phong Laõo 1823 and passed away in the same year—Vò sö Toå. Vaøo naêm 1691, ngaøi trôû veà nhaø ñeå phuïng Vieät Nam vaøo theá kyû thöù 19. Queâ quaùn cuûa ngaøi döôõng cha giaø. Naêm 1695, ngaøi ñi Thuaän Hoùa thoï khoâng roõ ôû ñaâu. Ngaøi laø Phaùp töû ñôøi thöù 35 doøng giôùi Sa Di vôùi Thieàn Sö Thaïch Lieâm. Naêm 1697, Thieàn Laâm Teá, laø ñeä töû cuûa Hoøa Thöôïng Minh ngaøi thoï giôùi cuï tuùc vôùi Hoøa Thöôïng Töø

Laâm taïi Vaät Nhaát Tri. Töø naêm 1744 ñeán naêm 1821, ngaøi chuøa Töø Laâm. Naêm 1699 ngaøi hoïc thieàn vôùi Thieàn truï taïi chuøa Töø AÂn. Naêm 1816, vua Gia Long göûi sö Töû Dung. Ngaøi laø Phaùp töû ñôøi thöù 35 doøng saéc chæ trieäu hoài ngaøi veà kinh ñoâ Hueá ñeå thuyeát Thieàn Laâm Teá. Chuùa Nguyeãn raát meán troïng ñaïo phaùp cho nhaø vua vaø hoaøng gia. Ngaøi trôû veà Nam ñöùc cuûa ngaøi neân thöôøng thænh ngaøi vaøo cung naêm 1823 vaø thò tòch trong cuøng naêm aáy. giaûng ñaïo. Haàu heát cuoäc ñôøi ngaøi, ngaøi ñaõ chaán Lieu Quan Zen Master: Thieàn Sö Lieãu Quaùn höng vaø hoaèng hoùa Phaät giaùo taïi Trung Vieät. Ngaøi (?-1743)—Zen Master Lieãu Quaùn—A laø vò khai sôn chuøa Baûo Tònh taïi Phuù Yeân vaøo Vietnamese Zen Master from Song Caàu, Phuù cuoái theá kyû thöù 17. Sau laàn trôû laïi Hueá laàn thöù hai Yeân. He was born in Song Caàu town, Phuù Yeân ñeå caàu ñaïo, ngaøi ñaõ khai sôn chuøa Vieân Thoâng province. His family moved to Thuaän Hoùa vaøo khoaûng naêm 1697. Naêm 1741, ngaøi ñaõ môû ñaïi province in the late seventeenth century. When he giôùi ñaøn taïi chuøa Vieân Thoâng. Ngaøi thò tòch naêm lost his mother at the age of six, his father brought 1743. Tröôùc khi thò tòch, ngaøi ñeå laïi moät baøi keä him to Hoäi Toân Temple to become a disciple of truyeàn thöøa cho caùc ñeä töû veà sau naày keá tieáp tuaàn Most Venerable Teá Vieân. Seven years later, Teá töï theo ñoù maø ñaët teân Phaùp. Vieân passed away. He went to Baûo Quoác Temple Thaät teá ñaïi ñaïo, taùnh haûi thanh tröøng to study with Most Venerable Giaùc Phong Laõo Toå. Taâm nguyeân quaûng nhuaän, ñöùc boån töø phong In 1691 he returned home to take care of his old Giôùi ñònh phöôùc hueä, theå duïng vieân thoâng father. In 1695, he went to Thuaän Hoùa to receive Vónh sieâu trí quaû, maät kheá thaønh coâng Samanera's precepts with Most Venerable Thaïch Truyeàn kyø dieäu lyù, dieãn söôùng chaùnh toâng Lieâm. In 1697, he receive complete precepts with Haïnh giaûi töông öng, ñaït ngoä chôn khoâng. Most Venerable Töø Laâm at Töø Laâm Temple. In Life (n): Jati (skt)—Jiva (skt & p) or Jivitendriya 1699, he studied meditation with Most Venerable (skt)—Livehood—Baûn meänh—Ñôøi soáng. Töû Dung. He was the Dharma heir of the thirty- 1) Mind: Mind consists of the combination of fifth generation of the Linn-Chih Zen Sect. Lord sensations, perceptions, volitional actions and Nguyeãn Vöông greatly appreciated his virtues and consciousness—Phaàn tinh thaàn bao goàm moät often invited him to preach Dharma in the Royal söï toång hôïp cuûa Thoï, Töôûng, Haønh vaø Thöùc. Palace. He spent most of his life to revive and 2) Matter: Matter consists of the combination of expand Buddhism in Central Vietnam. He was the the four elements of Solidity, Fluidity, Heat founder of Baûo Tònh Temple in Phuù Yeân in the and Motion—Vaät chaát bao goàm moät toång hôïp late seventeenth century. During the time when cuûa Ñaát, Nöôùc, Löûa vaø Gioù. he came to Hueá for the second time to seek the 3) One of the twelve nidanas: Moät trong 12 nhaân truth, he built Vieân Thoâng temple in 1697. In duyeân—See Twelve links of cause and 1741, he held a Vinaya-affirming ceremony at effect. Vieân Thoâng temple. He passed away in 1743. 4) According to Buddhism, life is a combination Before his death, he left a versified text to his of Mind and Matter—Theo ñaïo Phaät thì ñôøi Dharma offsprings to give the first word of the soáng bao goàm hai

phaàn tinh thaàn vaø vaät

chaát—See Twenty-four non-interactive ta soáng vaø cheát trong töøng saùt na cuûa ñôøi activity dharmas. mình. Cuoäc soáng chaúng qua chæ laø söï trôû 5) Jivita (skt): Jivitendriya (skt)—Maïng caên— thaønh vaø hoaïi dieät, moät söï sanh vaø dieät See Twenty two roots, and Seventy-five (udaya-vaya) lieân tuïc, töïa nhö nhöõng löôïn dharmas of the Abhidharma Kosa. soùng treân ñaïi döông vaäy. 4) According to Most Venerable Piyadassi in c) This change of continuity, the psycho- "The Buddha's Ancient Path"—Theo Hoøa physical process, which is patent to us this life Thöôïng Piyadassi trong quyeån "Con Ñöôøng does not cease at death but continues Coå Xöa": incessantly. It is the dynamic mind-flux that is a) Life according to Buddhism is suffering; known as will, thirst, desire, or craving which suffering dominates all life. It is the constitutes karmic energy. This mighty force, fundamental problem of life. The world is this will to live, keeps life going. According to suffering and afflicted, no being is free from Buddhism, it is not only human life, but the this bond of misery and this is a universal entire sentient world that is drawn by this truth that no sensible man who sees things in tremendous force, this mind with its mental their proper perspective can deny. The factors, good or bad—Tieán trình taâm-vaät lyù recognition of this universal fact, however, is bieán ñoåi lieân tuïc naày roõ raøng ñaõ cho chuùng ta not totally denial of pleasure or happiness. thaáy, cuoäc soáng naày khoâng döøng laïi vaøo luùc The Buddha, the Lord over suffering, never cheát maø seõ tieáp tuïc maõi maõi. Chính doøng taâm denied happiness in life when he spoke of the naêng ñoäng maø chuùng ta thöôøng goïi laø yù chí, universality of suffering—Cuoäc ñôøi, theo ñaïo khaùt aùi, öôùc muoán hay tham aùi ñaõ taïo thaønh Phaät laø bieån khoå. Caùi khoå thoáng trò moïi kieáp nghieäp löïc. Nghieäp löïc maïnh meõ naày, yù chí soáng. Noù chính laø vaán ñeà caên baûn cuûa cuoäc muoán sinh toàn naày, ñaõ duy trì cuoäc soáng. soáng. Theá gian ñaày khoå ñau vaø phieàn naõo, Theo Phaät giaùo, khoâng chæ coù cuoäc soáng con khoâng ai thoaùt khoûi söï troùi buoäc cuûa noãi baát ngöôøi maø caû theá gian höõu tình naày ñeàu bò loâi haïnh naày, vaø ñaây laø moät söï thaät chung maø keùo bôûi söùc maïnh vó ñaïi naày, ñoù laø taâm vaø khoâng moät ngöôøi saùng suoát naøo coù theå phuû caùc taâm sôû, thieän hoaëc baát thieän cuûa noù. nhaän. Tuy nhieân, vieäc nhìn nhaän söï kieän phoå d) The present birth is brought about by the quaùt naày khoâng coù nghóa laø phuû nhaän hoaøn craving and clinging karma-volition (tanha- toaøn moïi laïc thuù hay haïnh phuùc ôû ñôøi. Ñöùc upadana) of past births, and the craving and phaät, baäc thuyeát Khoå, chöa bao giôø phuû nhaän clinging acts of will of the present birth bring haïnh phuùc cuoäc soáng khi Ngaøi ñeà caäp ñeán about future rebirth. According to Buddhism, tính chaát phoå quaùt cuûa Khoå. it is this karma-volition that divides beings b) The psycho-physical organism of the body into high and low. According the undergoes incessant change, creates new Dhammapada (135), beings are hiers of their psycho-physical processes every instant and deeds; bearers of their deeds, and their deeds thus preserves the potentiality for future are the womb out of which they spring, and organic processes, and leaves the gap through their deeds alone they must change between one moment

and the next. We live for the better, remark themselves, and win and die every moment of our lives. It is liberation from ill—Kieáp soáng hieän taïi do AÙi merely a coming into being and passing vaø Thuû (Tanha-Upadana) cuûa kieáp quaù khöù away, a rise and fall (udaya-vaya), like the taïo thaønh. AÙi vaø Thuû nhöõng haønh ñoäng coù chuû waves of the sea—Cô caáu taâm-vaät lyù naày yù trong kieáp hieän taïi seõ taïo thaønh söï taùi sanh chòu söï thay ñoåi khoâng ngöøng, noù taïo ra caùc trong töông lai. Theo Phaät giaùo thì chính haønh tieán trình taâm-vaät lyù môùi trong töøng saùt na vaø nghieäp naày ñaõ phaân loaïi chuùng sanh thaønh nhö vaäy baûo toàn ñöôïc tieàm naêng cho caùc tieán cao thöôïng vaø thaáp heøn. Caùc chuùng sanh laø trình cô caáu trong töông lai, khoâng ñeå laïi khe keû thöøa töï cuûa nghieäp, laø chuû nhaân cuûa hôû naøo giöõa moät saùt na vôùi saùt na keá. Chuùng nghieäp. Nghieäp laø thai taïng, nghieäp laø quyeán

thuoäc, laø ñieåm töïa, nghieäp phaân chia caùc loaøi meï, nhöng khoâng coù söï hieän dieän cuûa chuùng höõu tình; nghóa laø coù lieät coù öu (Dhammapada sanh seõ taùi sanh, luùc ñoù cuõng khoâng coù söï thuï 135). thai. Neáu cha meï giao hôïp vôùi nhau ñuùng thôøi e) According to modern biology, a new human kyø thuï thai cuûa ngöôøi meï vaø coù söï hieän dieän life begins in that miraculous instant when a cuûa chuùng sanh seõ taùi sanh, luùc aáy maàm soáng sperm cell from the father merges with an ñaõ ñöôïc gieo vaøo baøo thai thaønh hình. Yeáu toá egg cell or ovum within the mother. This is thöù ba chæ laø moät thuaät ngöõ cho thöùc taùi sanh. the moment of birth. Science speaks of only Cuõng caàn phaûi hieåu raèng thöùc taùi sanh naày these two physical common factors. khoâng phaûi laø moät “töï ngaõ” hay “linh hoàn” Buddhism, however, speaks of a third factors hoaëc moät thöïc theå caûm thoï quaû baùo toát xaáu which is purely mental. According to the cuûa nghieäp thieän aùc. Thöùc cuõng phaùt sanh do Mahatanhasamkhaya-sutta in Majjhima caùc duyeân. Ngoaøi duyeân khoâng theå coù thöùc Nikaya, by the conjunction of three factors sanh khôûi. does conception take place. If mother and 6) Other types of life—Caùc loaïi ñôøi soáng khaùc: father come together, but it is not the • (Ignoble) life: Cuoäc soáng heøn moïn. mother’s proper season, and the being to be • (Noble) life: Cuoäc soáng cao quyù reborn (gandhabba) does not present itself, a • (A pure) life: Cuoäc soáng ñaïo haïnh. gern of life is not planted. If the parents come • (A pure simple) life: Ñôøi soáng bình dò thanh together, and it is the mother’s proper season, tònh. but the being to be reborn is not present, then • (A religious) life: Cuoäc soáng ñaïo. there is no conception. If the mother and father come together, and it is the mother’s • Worldly life: Ñôøi soáng traàn tuïc. proper season and the being to be reborn is Life after this: Haäu theá—Later generations or also present, then a germ of life is planted ages. there. The third factor is simply a term for the Life of asceticism: Cuoäc soáng khoå haïnh. rebirth consciousness (patisandhi-vinnana). It Life being a constant struggle against should be clearly understood that this rebirth sorrow and calamity: Ñôøi soáng luoân phaûi chieán consciousness is not a “self” or a “soul” or an ñaáu choáng laïi öu lo hoaïn naïn. “ego-entity” that experiences the fruits of Life of the body: Jiva (skt)—Sinh maïng (söï good and evil deeds. Consciousness is also soáng cuûa cô theå con ngöôøi). generated

by conditions. Apart from condition Lifebuoy: Floating bag—Swimming float—Phuø there is no arising of consciousness—Theo nang (phao cöùu caáp). sinh hoïc hieän ñaïi, ñôøi soáng môùi cuûa con ngöôøi Life is the co-existence of mind and matter: baét ñaàu ngay trong khoaûnh khaéc kyø dieäu. Khi Söï soáng laø söï keát hôïp cuûa taâm vaø thaân. moät teá baøo tinh truøng cuûa ngöôøi cha keát hôïp vôùi teá baøo hay noaõn baøo cuûa ngöôøi meï. Ñaây Life of a conscious being: Sinh meänh cuûa höõu laø khoaûnh khaéc taùi sanh. Khoa hoïc chæ ñeà caäp tình chuùng. ñeán hai yeáu toá vaät lyù thoâng thöôøng. Tuy Life cycle: Chu trình cuoäc soáng—According to nhieân, Phaät giaùo noùi ñeán yeáu thoá thöù ba ñöôïc Buddhist tenets, the life cycle of a sentient being xem laø thuaàn tuùy tinh thaàn. Theo Kinh begins when the consciousness enters the womb, Mahatanhasamkhaya trong Trung Boä Kinh, and traditionally this has been considered the do söï keát hôïp cuûa 3 yeáu toá maø söï thuï thai xaõy moment of conception, another life cycle ra. Neáu ngöôøi meï vaø cha giao hôïp vôùi nhau, begins—Theo Phaät giaùo, chu trình cuoäc soáng baét nhöng khoâng ñuùng thôøi kyø thuï thai cuûa ngöôøi ñaàu töø khi thaàn thöùc nhaäp thai, hay luùc baét ñaàu meï, vaø chuùng sanh seõ taùi sanh khoâng hieän cuoäc soáng cuûa moät sinh vaät khaùc. dieän, thì moät maàm soáng khoâng ñöôïc gieo vaøo, Life is dear to all: Ñôøi soáng quyù giaù vôùi moïi nghóa laø baøo thai khoâng thaønh hình. Neáu cha ngöôøi. meï giao hôïp ñuùng thôøi kyø thuï thai cuûa ngöôøi Life and death: Soáng cheát.

(A) are so filled with the desire for freedom from 1) There is one problem of human life that pain that often we are able to forget our terror cannot be solved through human knowledge of death—Moät ngöôøi ñang laâm troïng beänh and endeavor. This is the problem of death. haún phaûi kinh haõi hôn bieát bao nhieâu! Tim Man’s life expectancy has increased ngöôøi aáy haún phaûi nhö vôõ ra vì kinh haõi vaø coâ considerably with the development of ñôn khi ngöôøi aáy nghó ñeán caùi cheát coù theå xaûy medical science and undoubtedly will be ñeán cho mình baát cöù luùc naøo. Hôn nöõa, vì côn further prolonged in the future. Nevertheless, ñau seõ haønh haï ngöôøi aáy. YÙ nghó veà caùi cheát death invariably comes to us all. We seõ taêng noãi ñau cuûa ngöôøi aáy leân gaáp ñoâi instinctively feel death to be undesirable and trong nhöõng ngaøy coøn laïi. Coù ngöôøi coù theå frightening. Young people do not feel so baûo raèng anh ta khoâng ñaëc bieät sôï caùi cheát. horrified by death because they are so full of Nhöng ngöôøi aáy chæ noùi theá khi anh ta khoâng vitality and strong feelings that they do not ñoái maët vôùi caùi cheát. Chaéc chaén anh ta seõ think of death as it really is. They are not khoâng theå giöõ ñöôïc bình tónh vaøo luùc caùi cheát afraid of death because they do not think thöïc söï ñeán gaàn. Tuy raèng ñoâi khi noãi khoå vì about it. If they gave it serious consideration, ñau ñôùn quaû thaät laøm cho chuùng ta queân ñi they would probably tremble with fear—Coù raèng nhöõng ray röùc thaät söï veà caùi cheát. Khi ta moät vaán ñeà veà ñôøi soáng con ngöôøi khoâng theå caûm thaáy ñau ñôùn cuøng cöïc thì taâm ta ngaäp giaûi quyeát ñöôïc baèng tri thöùc vaø noã löïc cuûa traøn nieàm ao öôùc ñöôïc giaûi thoaùt khoûi ñau con ngöôøi. Ñoù laø vaán ñeà söï cheát. Tuoåi thoï cuûa ñôùn ñeán noãi ta coù

theå queân ñi noãi kinh haõi veà con ngöôøi ñaõ taêng leân khaù nhieàu theo vôùi söï caùi cheát. phaùt trieån cuûa y khoa vaø khoâng nghi ngôø gì 4) In a sense, however, all people are just like nöõa laø noù seõ coøn gia taêng trong töông lai. Tuy criminals sentenced to death. The time will nhieân, caùi cheát vaãn ñeán vôùi chuùng ta khoâng come when they will all surely die. When moät chuùt thay ñoåi. Theo baûn naêng, chuùng ta medical science makes further progress, their caûm thaáy caùi cheát ñaùng gheùt vaø ñaùng sôï. physical suffering at the time of death may be Ngöôøi treû khoâng caûm thaáy bò aûnh höôûng bôûi alleviated. But even so, they will not be free caùi cheát vì hoï haõy coøn traøn ñaày nhöïa soáng vaø from the terror, anxiety, and suffering of caûm giaùc maïnh meõ ñeán noãi hoï khoâng nghó death itself. There is one way to be free from ñeán caùi cheát ñuùng thaät nhö noù. Hoï khoâng sôï the threat of death. This is a religion through caùi cheát vì hoï khoâng nghó veà noù. Neáu hoï chòu which we can believe in eternal life, that we nghó veà caùi cheát moät caùch nghieâm tuùc, chaéc do not die, our lives only change in form. chaén hoï seõ run leïn vì sôï. When we can perfect our consciousness 2) How much more fear must a person who is through religion, we will be truly free from seriously ill feel! His heart must almost burst the terror and suffering of death—Tuy nhieân, with horror and loneliness when he thinks of trong moät yù nghóa naøo ñoù, moïi ngöôøi cuõng death, which may come upon him at any gioáng nhö nhöõng toäi nhaân bò xöû aùn töû hình. moment. Moreover, the pain of his illness will Thôøi ñieåm seõ ñeán khi moïi ngöôøi chaéc chaén seõ torment him. The thought of death will double phaûi cheát. Khi y khoa tieán boä xa hôn, khoå ñau his pain during his remaining days. Someone theå chaát cuûa con ngöôøi luùc saép cheát coù theå may say that he is not especially afraid of ñöôïc giaûm thieåu . Nhöng cho duø nhö theá, con death. But he says this when he is not ngöôøi cuõng khoâng thoaùt khoûi sôï haõi, lo laéng confronted by death. He will surely not be vaø khoå ñau veà chính caùi cheát. Chæ coù moät con able to keep his composure when the moment ñöôøng ñeå thoaùt khoûi söï ñe doïa cuûa caùi cheát. of death actually approaches. Ñoù laø moät toân giaùo maø nhôø noù chuùng ta coù 3) Sometimes, though, the suffering of pain theå tin vaøo cuoäc soáng vónh cöûu, raèng chuùng ta actually makes us forget the true pangs of khoâng cheát, söï soáng cuûa chuùng ta chæ thay ñoåi death. When we feel extreme pain our minds hình thöùc maø thoâi. Khi chuùng ta coù theå toaøn

thieän taâm thöùc nhôø toân giaùo, chuùng ta seõ thöïc naøynhö laø baûo raèng: “Xin Ngaøi cöù tuøy tieän. söï thoaùt khoûi söï sôï haõi vaø khoå ñau veà caùi Toâi xin daâng moïi söï leân Ngaøi.” cheát. a) What should we depend upon? To what 4) Afflictions of the ideas of life and death in should we entrust our body and mind? our daily life—Noãi ñau khoå veà tö töôûng soáng Primitive people prostrated themselves cheát trong ñôøi soáng haèng ngaøy cuûa chuùng ta: before the sun, mountains, animals, plants, or We are shadowed not only by the pangs of other human beings and spirits dwelling death but also by the suffering of life. We are within them. But such a behavior is out of the assaulted day and night by material, physical, question now. Believers in a more advanced spiritual and other sufferings. Among these form of

religion depend on its absolute many sufferings, two, material and physical power, on a god that is considered to be the sufferings, should be alleviated through almighty being who creates and governs human knowledge and endeavor. Although everything in heaven and on earth. They these two forms of suffering cannot be manage to obtain a certain degree of mental entirely abolished in our present state of peace by praying to this god and asking his knowledge, they are being lessened bit by bit help—Chuùng ta neân nöông töïa vaøo caùi gì? with the development and elevation of human Chuùng ta neân giao thaân taâm mình cho caùi gì? knowledge. In fact, these kinds of suffering Ngöôøi nguyeân thuûy suøng baùi maët trôøi, nuùi may almost disappear in time—Chuùng ta non, thuù vaät, caây coû, hay nhöõng ngöôøi khaùc khoâng nhöõng chæ bò ñeo ñaúng bôûi nhöõng ray vaø nhöõng thaàn linh cö nguï beân trong hoï. röùc veà caùi cheát maø coøn bôûi söï khoå ñau veà söï Nhöng caùch xöû söï nhö theá roõ raøng ngaøy nay soáng nöõa. Ngaøy vaø ñeâm, chuùng ta bò taán coâng khoâng coøn nöõa. Ngöôøi ta tin theo moät hình bôûi nhöõng khoå ñau vaät chaát, cô theå, tinh thaàn thöùc toân giaùo tieán boä hôn laø nöông töïa vaøo vaø nhöõng khoå ñau khaùc nöõa. Trong bao nhieâu nhöõng naêng löïc tuyeät ñoái cuûa toân giaùo aáy, ñau khoå naøy, hai khoå ñau veà vaät chaát, cô theå nöông töïa vaøo moät vò thaàn linh ñöôïc xem laø caàn phaûi ñöôïc giaûm thieåu nhôø tri thöùc vaø noã ñaáng toaøn naêng saùng taïo vaø cai quaûn moïi söï ôû löïc cuûa con ngöôøi. Maëc duø trình ñoä hieåu bieát treân trôøi vaø treân maët ñaát. Hoï xoay xôû ñeå ñaït cuûa chuùng ta chöa theå loaïi boû hoaøn toaøn hai ñöôïc an taâm ôû moät möùc ñoä naøo ñoù baèng caùch hình thöùc khoå ñau naøy ñöôïc, nhöng chuùng ta caàu nguyeän vaø xin vò thaàn linh naøy giuùp ñôõ cuõng ñang ñöôïc giaûm thieåu daàn theo vôùi söï hoï. phaùt trieån cuûa tri thöùc cuûa con ngöôøi. Thaät b) But even this peace of mind is limited. We vaäy, nhöõng khoå ñau naøy haàu nhö sôùm muoän cannot obtain absolute assurance and peace gì cuõng coù theå bieán maát. from such a god because this god exists 5) When people encounter a serious suffering externally in some transcendental sphere like that they cannot resolve however hard they heaven. A god who majestically looks down may try, they feel as if they must depend on the world from heaven, a god who upon something more powerful than mercilessly punishes evil and rewards good. themselves, something absolute, and they ask The more absolute the power this god for help. They entrust themselves body and possesses, the more dependent we become mind to this absolute power, as if to say, “Do and at the same time, the more we fear we as you please. I leave everything up to feel because we do not know when we may you.”—Khi ngöôøi ta ñoái maët vôùi moät noãi khoå be forsaken by the god or when we may be ñau traàm troïng ñeán noãi ngöôøi ta khoâng theå punished by him. For this reason, we live in a kieåm soaùt noù duø ñaõ heát söùc coá gaéng thì ngöôøi great fear of the god, although we depend ta caûm thaáy nhö mình phaûi nöông töïa vaøo moät upon him with our whole heart. With such caùi gì ñoù coù naêng löïc hôn mình, moät caùi gì mental dependence on an external force, we tuyeät ñoái, vaø ngöôøi ta caàu cöùu. Ngöôøi ta giao cannot attain true mental peace or nirvana— caû thaân taâm mình cho naêng löïc tuyeät ñoái Nhöng ngay caû

söï an taâm naøy cuõng chæ giôùi

haïn. Chuùng ta khoâng theå ñaït ñöôïc söï baûo self. You must not depend upon other people. ñaûm vaø bình an tuyeät ñoái töø moät thaàn linh nhö You should make the Law your light and theá vì vò thaàn linh naøy hieän höõu vónh vieãn taïi depend upon the Law. You must not depend moät coõi sieâu theá naøo ñoù nhö moät coõi trôøi upon others—Theá thì chuùng ta neân nöông töïa chaúng haïn. Moät vò thaàn töø coõi trôøi maø nhìn vaøo caùi gì ñeå ñöôïc cöùu ñoä? ÔÛ ñaây chuùng ta xuoáng coõi ñôøi moät caùch uy nghieâm, moät vò phaûi nhôù ñeán lôøi Ñöùc Phaät daïy: “Haõy töï mình thaàn tröøng phaït caùi aùc moät caùch taøn nhaãn vaø laøm aùnh saùng cho mình, haõy laáy Phaùp laøm ban thöôûng cho caùi thieän, vò thaàn naøy caøng coù aùnh saùng cho mình,” ñaây laø lôøi maø Ñöùc Phaät khaû naêng tuyeät ñoái bao nhieâu thì chuùng ta ñaõ noùi vôùi toân giaû A Nan, moät trong möôøi ñaïi caøng trôû neân leä thuoäc vaø ñoàng thôøi caøng caûm ñeä töû cuûa Ngaøi tröôùc khi Ngaøi nhaäp dieät. Ngaøi thaáy sôï haõi baáy nhieâu vì chuùng ta khoâng bieát A Nan nghó raèng: “Khi Ñöùc Theá Toân, baäc ñeán khi naøo chuùng ta coù theå bò vò thaàn naøy boû Ñaïo sö toái thaéng nhaäp dieät, chuùng ta seõ nöông rôi hay khi naøo chuùng ta coù theå bò ngaøi tröøng töïa vaøo ai treân ñôøi naøy ñeå tu taäp vaø sinh phaït. Vì theá, chuùng ta soáng trong kinh sôï vì soáng?” Ñaùp laïi noãi lo laéng cuûa A Nan, Ñöùc thaàn naøy, duø chuùng ta ñaõ doác loøng nöông töïa Phaät daïy ngaøi nhö sau: “Naøy A Nan! Trong vaøo ngaøi. Vôùi söï leä thuoäc taâm thöùc nhö theá töông lai, caùc oâng neân töï mình laøm aùnh saùng vaøo moät söùc maïnh beân ngoaøi, chuùng ta khoâng cho mình vaø neân nöông töïa vaøo chính mình. theå naøo ñaït ñöôïc söï an tònh taâm thöùc thaät söï. Caùc oâng chôù nöông töïa vaøo ai khaùc. Caùc oâng c) Can we depend upon anything inside cuõng neân laáy Phaùp laøm aùnh saùng cho mình vaø ourselves? No, this is also unreliable because neân nöông töïa vaøo Phaùp. Caùc oâng chôù nöông our mind is always subject to illusion. Our töïa vaøo ai khaùc.” body is also unreliable, being destined to e) In what way can we gain such consciousness? disintegrate eventually. If we could depend Needless to say, the way is to study the wholly upon something within us, we would teachings of the Buddha repeatedly and to have no need of religion and should be able root them deeply in our minds by meditating to save ourselves by our own efforts—Chuùng on them. We must keep firmly in mind the ta coù theå nöông töïa vaøo caùi gì ñoù beân trong realization that our lives should be unified chuùng ta khoâng? Khoâng, caùi aáy cuõng khoâng with the universal life or the Buddha. This ñaùng tin caäy vì taâm chuùng ta luoân bò aûo töôûng. indeed is meditation from the religious point Thaân ta cuõng khoâng ñaùng tin caäy vì cuoái cuøng of view. Through this kind of meditation, we thaân cuõng bò tan raõ. Neáu chuùng ta coù theå can purify even the mind of which we cannot nöông töïa hoaøn toaøn vaøo caùi gì ñoù beân trong be conscious ourselves, that is, our chuùng ta thì chuùng ta seõ khoâng caàn ñeán toân subconscious mind, and we can make our giaùo vaø seõ coù theå töï cöùu mình baèng chính noã thought and conduct harmonize spontaneously löïc cuûa mình. with our surroundings. If our thought and d) What then should we depend upon for our conduct are in harmony with our salvation? We must

here remember the surroundings, sufferings and worries cannot Buddha's teaching: "Make the self your light, trouble us. This mental state is true peace of make the Law your light," the words the mind; it is the state of "nirvana is Buddha spoke to Ananda, one of his ten great quiescence," the absolute quiet state in which disciples, before dying. Ananda felt anxious, we cling to nothing. This state of mind is not reflecting: "When the World Honored One, limited to a passive mental peace. Our who is unparalleled leader and teacher, dies, consciousness of being enlivened by this who on earth should we depend upon in our great universal life gives us great hope and practice and life?" In response to Ananda's courage. Energy springs from this anxiety, the Buddha taught him as follows: consciousness so that we advance to carry out "Ananda! In the future, you should make our daily lives, our work, and our bodhisattva- yourself your light and depend upon your own way for the benefit of others in this world—

Chuùng ta coù theå ñaït ñöôïc caùi taâm thöùc nhö Life and honour: Perils to life and perils to theá baèng caùch naøo? Khoâng caàn phaûi noùi, ñoù noble character—Meänh Phaïm (meänh naïn vaø laø caùch khoâng ngöøng hoïc taäp giaùo lyù cuûa Ñöùc phaïm naïn hay tai naïn lieân quan ñeán söï maát coøn Phaät vaø laøm cho giaùo lyù aáy baét reã saâu trong cuûa tính meänh 'meänh naïn' vaø tai naïn lieân quan taâm nhôø tö duy veà noù. Ta phaûi hieåu chaéc ñeán vieäc kieân trì hay khoâng kieân trì tu haønh phaïm trong taâm raèng söï soáng cuûa ta caàn hôïp nhaát haïnh 'phaïm naïn'). Meänh Phaïm laø tai naïn hay trôû vôùi söï soáng cuûa vuõ truï hay cuûa Ñöùc Phaät. Ñaây ngaïi cho tính meänh vaø söï tu trì phaïm haïnh cuûa thöïc söï laø thieàn ñònh, theo quan ñieåm toân baûn thaân mình. giaùo. Nhôø loaïi thieàn ñònh naøy, ta coù theå thanh Lifeless (a): Thieáu sinh ñoäng. tònh ñöôïc caû caùi taâm maø khoâng coù yù thöùc ñeán, Lifelike (a): Linh ñoäng—Lively—Full of life. töùc laø tieàm thöùc cuûa ta vaø coù theå khieán tö duy Life line on the hand: Ñöôøng sanh maïng. vaø haønh söû cuûa ta haøi hoøa moät caùch töï nhieân vôùi hoaøn caûnh chung quanh. Neáu tö duy vaø Life-long innocence: Nhaát sanh baát phaïm. haønh söû cuûa ta haøi hoøa vôùi hoaøn caûnh chung Life is painful, empty, impermanent, egoless quanh thì nhöõng khoå ñau lo laéng khoâng laøm ta (selfless) and nondual: Ñôøi laø khoå, khoâng, voâ roái raém. Traïng thaùi taâm thöùc naøy laø söï an tònh thöôøng, voâ ngaõ vaø baát nhò. thöïc söï cuûa taâm; ñaáy laø caáp ñoä cuûa "Nieát Baøn Life of a period of Buddhism: Life or extent laø töch laëng," caáp ñoä töch laëng tuyeät ñoái trong of a period of Buddhism—Phaät phaùp thoï meänh. ñoù chuùng ta khoâng naém baét vaøo caùi gì caû. Life is a place to lodge, death is returning Traïng thaùi taâm thöùc naøy khoâng bò giôùi haïn home: Sanh kyù töû quy (sanh giaû kyù giaû, töû giaû vaøo söï an taâm thuï ñoäng. Caùi taâm thöùc ñöôïc söï quy giaû). soáng vuõ truï lôùn lao laøm cho sinh ñoäng cuûa Life's problems: Nhöõng khoù khaên trong ñôøi. chuùng ta seõ cho chuùng ta nieàm hy voïng vaø söï can ñaûm lôùn lao. Naêng löïc tuoân ra töø taâm thöùc Life-Prolonging Avalokitesvara naøy khieán ta tieán leân maø theå hieän cuoäc soáng Bodhisattva: Dieân Meänh Quaùn AÂm Boà Taùt— haèng ngaøy, söï nghieäp vaø Boà Taùt ñaïo cuûa ta Ngaøi Quaùn AÂm coù pheùp tu vaø

ñöùc keùo daøi cuoäc nhaèm vì lôïi ích cho ngöôøi khaùc ôû treân ñôøi soáng. naøy. Life-prolonging Bodhisattva: Dieân Meänh Boà (B) See Two kinds of life and death. Taùt—The bodhisattvas who are able to increase Life and death are natural things about length of life to stay in the worldly world to save which it is useless to worry: Sanh töû leõ thöôøng, other sentient beings. These bodhisattvas are lo laéng chæ voâ ích maø thoâi. Samantabhadra, Ksitigarbha, and Avalokitesvara—Nhöõng vò Boà Taùt coù pheùp tu vaø Life and death are nirvana: Sanh töû laø Nieát ñöùc keùo daøi cuoäc soáng. Nhöõng vò naày goàm Phoå baøn. Hieàn, Ñòa Taïng vaø Quaùn AÂm. Life's distress and delusion: Phieàn naõo—See Life-Prolonging Ksitigarbha Bodhisattva: Ten stages or objects in meditation. Dieân Meänh Ñòa Taïng Boà Taùt—Ngaøi Ñòa Taïng Boà Life's distress and illusion: Phieàn naõo caûnh— Taùt coù pheùp tu vaø ñöùc keùo daøi ñöôïc tuoåi thoï. One of the ten stages or objects in meditation— Life-Prolonging Samantabhadra Moät trong möôøi caûnh trong thieàn quaùn—See Ten statges or objects in meditation. Bodhisattva: Dieân Meänh Phoå Hieàn Boà Taùt— Ngaøi Phoå Hieàn coù pheùp tu vaø ñöùc keùo daøi tuoâi Life's end: Meänh chung. thoï. Life is endless: Fate is endless—Meänh Voâ Life of rest and kindness: Töùc Töø—At rest and Giaùn—See Five untinterrupted hells. kind, an old translation of Sramana, one who has Life faculty: Jivitindriyam (p)—Maïng Caên—See entered into the life of rest and showed loving- Fifty-two mental states. kindness to all—Tieáng Phaïn laø Sa Di, ngöôøi môùi Life's hardships: Meänh Nan—The distress of nhaäp vaøo Phaät Moân, phaûi deïp yeân moïi tình caûm living—Nhöõng khoù khaên trôû ngaïi trong cuoäc soáng. theá tuïc ñeå ñem loøng töø teá ñoä nhaân sanh.

Life's retribution: Sinh baùo—The deeds done Lifetime (a): Generation—Suoát ñôøi—Theá heä. in this life produce their results in the next Lifetime (n): Moät kieáp—Over many lifetimes: reincarnation—Nhöõng vieäc laøm trong kieáp naøy Qua nhieàu kieáp. saûn sanh ra nhöõng haäu quaû trong kieáp taùi sanh saép Lifted and purified mind: Taâm trong saùng vaø tôùi. thanh tònh. Lifespan: Kieáp soáng. Light (n): Prabha (skt)—Brightness— Life star: Boån Meänh Tinh—The life-star of an Illumination—Splendor—AÙnh saùng—Quang individual, the particular star of the seven stars of minh—Quang huy—Ray—Beam—There are Ursa Major which is dominant in the year of three kinds of light—Coù ba loaïi aùnh saùng—See birth—Sao boån meänh, ñaëc bieät laø moät trong baûy vì Dual lights and Three kinds of light. sao (Thaát Huøng Tinh) cheá ngöï naêm sanh. Light of accumulation of all virtues: Tích taäp Life is suffering: Cuoäc soáng laø khoå. taát caû coâng ñöùc quang minh—See Ten Life of the Tathagata: Nhö Lai Thoï Löôïng. characteristics of the body of Buddha. Lifetime: The period of an individual Light arises within someone: AÙnh saùng toûa existence—Nhaát Kyø—Moät ñôøi. ngôøi trong ai. Life turbidity: Maïng Tröôïc—See Five kinds of Light of awareness: AÙnh saùng tænh thöùc. turbidity. Light of Buddha: Buddharansi (skt)—Aura— Life is uncertain, death is certain: Maïng soáng Glory—Halo—Spiritual enlightenment—Phaät mong manh, caùi cheát laø chaéc chaén—This is a quang. well-know saying in Buddhism. Knowing fully Light from the Buddha's body: Phaät thaân well that death is certain and is the natural quang—See

Dual lights (A). phenomenon that veryone has to face, we should Light from a Buddha's mind: Phaät taâm not be afraid of death. Yet all of us fear death quang—Taâm quang—AÙnh quang minh töø taâm because we do not think of its inevitability. We Phaät phaùt ra—See Dual lights (A) and (B). like to cling to our life and body and develop too Light of Buddha-truth: Ñaïo quang. much craving and attachment—Ñaây laø moät caâu Light candles: Ñoát ñeøn caày. noùi noåi tieáng trong Phaät Giaùo. Neáu chuùng ta luoân bieát raèng caùi cheát laø chaéc chaén vaø laø moät hieän Light and darkness: Minh minh (saùng vaø toái)— töôïng töï nhieân maø moïi ngöôøi roài seõ phaûi kinh qua, AÙnh saùng vaø boùng toái. thì chuùng ta seõ khoâng coøn sôï haõi tröôùc caùi cheát. 1) The power of light and darkness: Söùc maïnh Tuy nhieân, taát caû chuùng ta ai cuõng sôï cheát vì cuûa aùnh saùng vaø boùng toái. chuùng ta khoâng nghó veà söï taát yeáu cuûa noù. Traùi 2) Devas and Yama: Chö Thieân vaø ma quyû—laïi, chuùng ta thích chaáp thuû vaøo ñôøi soáng vaø töø ñoù Gods and demons. phaùt sinh ra ñuû thöù tham chaáp. 3) Visible and invisible: Höõu hình vaø voâ hình. Life is without birth: Voâ Sanh Chi Sanh—An Light ease: Prashraddhi (skt)—Khinh an hay nheï immortal life, a nirmanakaya, or transformation nhaøng thô thôùi—Light ease, an initial expedient in appearance of a Buddha in the world—Sanh cuûa the cultivation of Zen. Before samadhi is actually voâ sanh, nhö Ñöùc Phaät hoùa thaân thò hieän nôi coõi achieved, one experiences "light-ease."—Ngöôøi Ta Baø. tu thieàn thöôøng traûi qua giai ñoaïn "khinh an" tröôùc khi tieán vaøo "ñònh"—See Fifty-one dharmas Life in the world of no-form: Arupyacarin interactive with the mind. (skt)—Voâ Saéc Haønh—Formless deeds—The exact meaning of this term is difficult to know. It Light at the end of the tunnel: Bæ cöïc thaùi lai may be regarded as synonymous with (qua côn cô cöïc ñeán hoài toát laønh)—When "Anabhogacarya."—Nhöõng haønh ñoäng voâ hình misfortune reaches its limit, then prosperity saéc. Nghóa chính xaùc cuûa thuaät ngöõ naày thaät khoù comes. bieát. Coù leõ noù nhaèm aùm chæ ñôøi soáng ôû coõi voâ saéc, Light of enlightenment overcomes hay noù ñoàng nghóa vôùi voâ coâng duïng haïnh. ignorance: Minh Haéc—The inner light,

enlightenment censing and overcoming ignorance, taâm töø bi cuûa Ñöùc Phaät, ñaëc bieät laø cuûa Phaät A Di like incense perfuming and interpenetrating—AÙnh Ñaø. Ngöôïc laïi vôùi saéc quang minh. Moãi vò Phaät saùng giaùc ngoä khaéc phuïc voâ minh, cuõng nhö ñeàu coù caû hai thöù saéc quang vaø taâm quang. höông toûa muøi xuyeân khaép. Light-net Buddha: Voõng Minh Phaät. Light of free knowledge forever terminating Light pervades internally: Which helps the all false descriptions: Quang minh trí töï taïi döùt person extract intestinal worms—Trong Thaân haún taát caû hyù luaän—See Ten characteristics of the Nhaët Truøng—See Ten states of the form-skandha. body of Buddha. Light of Precious Flowers in Space Buddha: Light of freedom showing the eternal Phaät Hö Khoâng Baûo Hoa Quang. cancellation of all doubts: Quang minh thò hieän Light of producing free utterances adorning caûnh giôùi töï taïi döùt haún taát caû nghi ngôø—See Ten lands and maturing sentient beings: Coù characteristics of the body of Buddha. quang minh xuaát aâm thanh töï taïi

thanh tònh trang Light of future: Giaùc ngoä—See All-knowing. nghieâm quoác ñoä thaønh thuïc chuùng sanh—See Ten Light of gods: Thaàn quang—Deva light. characteristics of the body of Buddha. Light Of Great Penetrations Buddha: Phaät Light of pure, free illumination: Thanh tònh töï Ñaïi Thoâng Quang. taïi chieáu quang minh—See Ten characteristics of Light of great, wondrous sound: Xuaát ñaïi the body of Buddha. dieäu aâm quang minh—See Ten characteristics of Light and shadow: Passing time—Quang aâm the body of Buddha. (thôøi gian troâi qua). Light-hearted: Without care—Voâ tö. Light-Sound Heavens: Abhasvara (skt)—The Light of independent universal illumination heavens of utmost light and purity—Quang AÂm Thieân—See Abhasvara. of nondwelling knowledge: Quang minh trí voâ truï töï taïi chieáu khaép—See Ten characteristics of Light source: Quang nguyeân. the body of Buddha. Light of the Tathagata-eye streams forth Light of indestructibly unexcelled great radiance: A Vairocana-samadhi—Nhaát Thieát knowledge: Baát Khaû Hoaïi quang minh ñaïi trí voâ Nhö Lai Nhaõn Saéc Nhö Minh Chieáu Tam Ma thöôïng—See Ten types of characteristics of Ñòa—Moät loaïi tam muoäi cuûa Phaät Tyø Loâ Giaù Na, manifestation of a Buddha (8). trong ñoù aùnh quang nhaõn saéc cuûa Nhö Lai chieáu Light of inexhaustibly unexcelled great khaép. knowledge: Baát Khaû Cöùu Caùnh quang minh ñaïi Light in temporary manifestations: Hieän Khôûi Quang—The phenomenal radiance of trí voâ thöôïng—See Ten types of characteristics of Buddha which shines out when circumstances manifestation of a Buddha (8). require it, as contrasted to his noumenal radiance Light of knowledge: Jnana-prabha (skt)—See which is constant—Haøo quang beân ngoaøi cuûa Phaät Trí Quang. (tuøy theo hoaøn caûnh beân ngoaøi), ñoái laïi vôùi thöôøng Light of knowledge of all Buddhas: Phaät trí quang cuûa Phaät—See Two kinds of light (C). quang minh—See Ten kinds of definitive mark of Light of total universal illumination: Phoå Great Enlightening Beings. chieáu quang minh (quang minh chieáu khaép taát Light of marvelous sayings according to caû)—See Ten characteristics of the body of need: Coù quang minh tuøy sôû nghi xuaát dieäu aâm— Buddha. See Ten characteristics of the body of Buddha. Light of truth: AÙnh saùng cuûa chôn lyù. Light from the mind: Taâm quang minh—The Light of understanding all languages and light from the (Buddha's) mind, especially the gladdening others: Quang minh hieån khaép taát merciful heart of Amitabha. As contrasted with caû ngoân ngöõ khieán sanh hoan hyû—See Ten the physical light. Every Buddha has both physical characteristics of the body of Buddha. light and light of the mind—AÙnh haøo quang töø

Light of unexcelled great knowledge which Buddha-nature: Lieãu Nhaân Phaät Taùnh—The produces mystic transformation: Xuaát Sanh second of the three Buddha-nature (the revealing Bieán Hoùa quang minh ñaïi trí voâ thöôïng—See Ten or lightening causes, associated with the Buddha- types of characteristics of manifestation of a wisdom). The other two are the direct cause of Buddha (8). attaining the perfect Buddha-nature the Light of unexcelled great knowledge of all environing cause, or his goodness or merits which spiritual powers: Nhöùt Thieát Thaàn Thoâng quang result in deliverance or salvation—Taùnh thöù nhì trong tam Phaät taùnh, hai taùnh kia laø

Chaùnh nhaân minh ñaïi trí voâ thöôïng—See Ten types of Phaät taùnh vaø Duyeân nhaân Phaät taùnh. characteristics of manifestation of a Buddha (8). Light of unexcelled great knowledge of Lighting strings of lanterns: Phoùng Ñaêng—On the fifteenth of the first month, later extended to sustaining the nature of Buddhahood: Trì the seventh and fifteenth of the month. A custom Phaät Chuûng Taùnh quang minh ñaïi trí voâ thöôïng— attributed to Han-Ming Ti, to celebrate the victory See Ten types of characteristics of manifestation of Buddhism in the debate with Taoists—Nhöõng of a Buddha (8). daây ñeøn loàng ñoát leân vaøo ñeâm raèm Thöôïng Light of unexcelled great knowledge of Ngöôn, sau naày ngöôøi ta keùo daøi töø moàng baûy ñeán universal illumination: Phoå Chieáu quang minh raèm. Theo taäp tuïc töø thôøi Haùn Minh Ñeá thì vaøo ñaïi trí voâ thöôïng—See Ten types of thôøi naày chö Taêng (Ma Ñaèng Ca Dieáp vaø Truùc characteristics of manifestation of a Buddha (8). Phaùp Lan) cuøng caùc ñaïo só cuûa Laõo giaùo tranh Light of unimpeded wisdom does not rest luaän veà giaùo lyù vaø ñaõ thaéng caùc ñaïo só. Do ñoù vua on anything: Voâ ngaïi hueä quang minh khoâng Haùn Minh Ñeá xuoáng chieáu laáy ngaøy raèm Thöôïng choã y—See Ten types of characteristics of Ngöôn thaép ñeøn suoát ñeâm ñeå bieåu thò söï saùng suûa manifestation of a Buddha (9). cuûa Phaät phaùp. Light of universally unexcelled great Lighting up all the world: Mi Gian Quang— knowledge: Phoå Tuøy Thuaän quang minh ñaïi trí According to the Lotus Sutra, this is the ray light voâ thöôïng—See Ten types of characteristics of which issued therefrom lighting up all worlds— manifestation of a Buddha (8). Theo Kinh Phaùp Hoa, mi gian quang laø aùnh saùng Light of Unmoving Wisdom Buddha: Phaät traéng phaùt ra töø giöõa caëp chaân maøy cuûa Ñöùc Phaät, luoàn saùng naày chieáu saùng khaép caùc coõi. Baát Ñoäng Trí Quang. Light of various adornments unexcelled Lightness: Khinh Nhuyeãn hay nheï dòu—This is one of the eight waters of merit and virtue or eight great knowledge: Chuûng Chuûng Trang Nghieâm kinds of water of virtues, or eight virtues. It is said quang minh ñaïi trí voâ thöôïng—See Ten types of that these are characteristics of water in the lakes characteristics of manifestation of a Buddha (8). and ponds in the Pure Land of Amitabha Light-Virtue Buddha: Quang Ñöùc Phaät. Buddha—Ñaây laø moät trong taùm coâng ñöùc ñöôïc ví Light wave: Quang laõng (aùnh saùng vaø soùng). vôùi taùm taùnh cuûa nöôùc. Ngöôøi ta noùi ñaây laø taùnh Light of the western paradise: Taây Quang— ñaëc thuø cuûa nöôùc trong nhöõng ao hoà nôi coõi Tònh AÙnh saùng (haøo quang) cuûa Taây Phöông Cöïc Laïc. Ñoä cuûa Ñöùc Phaät A Di Ñaø—See Eight kinds of Light of wisdom: Tueä chieáu (aùnh saùng trí tueä water of virtues, or eight virtues. chieáu toûa khaép nôi xua tan boùng toái cuûa voâ minh). Lightness of consciousness: Cittalahuta (p)— Light of the worlds: Giaùc ngoä—See All- Taâm Khinh An—See Fifty-two mental states. knowing. Lightness of mental body: Kayalahuta (p)— Lighted tinder: Thaïch Hoûa—Tinder, i.e. of but Taâm Sôû Khinh An—See Fifty-two mental states. momentary existence—AÙnh löûa do ñaù toùe ra, ví Lightning: Ñieån Chôùp—See Nine similes. vôùi söï khôûi dieät nhanh choùng cuûa voâ thöôøng. Lightning flash: AÙnh ñieån chôùp—Thieåm Ñieän Lightening causes of attaining the perfect Quang—Lightening-flashing, therefore awe-

inspiring—AÙnh chôùp loùe leân, duøng ñeå ví vôùi söï Liking to be in tranquil extinction and mau leï maõnh lieät cuûa söï vieäc. annihilating afflictions, forgetting the Bodhi Lightning Flash Ghost King: Quyû Vöông Ñieån mind: Thích nôi tòch dieät, döùt töø phieàn naõo, neân Quang. queân maát Boà Ñeà taâm—See Ten kinds of Lightning and flint-fire: Ñieän Quang Thaïch possession by demons of Great Enlightening Hoûa—Coøn goïi laø Ñieän Hoûa Thaïch Quang, ví söï Beings. vieäc nhanh nhö laøn ñieån chôùp. Liking the ways of individual liberation: Lightning speed: Thaàn toác. Thích ñaïo nhò thöøa—Liking the ways of individual Lightning of the Truth: Phaùp ñieån (ñieän). liberation, one of the ten things that Bodhisattvas Li-I's samadhi: Nöõ Töû Xuaát Ñònh—The story of should avoid—See Ten things that cause a woman named Li-I who was so deeply in enlightening beings to regress from the Buddha samadhi before the Buddha that Manjusri could teachings. not arouse her; she could only be aroused by a Limbs of enlightenment: Sapta-bodhyangani bodhisattva who has sloughed off the skandhas (skt)—Sambojjhanga (p)—Giaùc chi—According and attained enlightenment—Chuyeän naøng Ly-YÙ to the Sangiti Sutta in the Long Discourses of the nhaäp ñònh Tam Muoäi ôû gaàn toøa Phaät maø ngaøi Vaên Buddha, there are seven Limbs (factors) of Thuø khoâng theå ñaùnh thöùc daäy ñöôïc; ngöôøi naày chæ Enlightenment, or the seven Bodhi shares. coù theå bò ñaùnh thöùc daäy bôûi moät vò Boà taùt ñaõ loät Practicing the seven awakening states will result boû ñöôïc nguõ uaån vaø thaønh ñaït giaùc ngoä Boà Ñeà maø in the following achievements: Elimination of thoâi. evil; development of virtue; feeling of Like: Tatha (skt)—As—In such manner—So— cheerfulness versus suffering; final Thus. enlightenment—Theo Kinh Phuùng Tuïng trong Like a bubble: Nhö baøo (bong boùng). Tröôøng Boä Kinh, coù baûy giaùc chi hay thaát boà ñeà phaàn. Phaät töû tu haønh thaát giaùc chi ñaït ñöôïc nhöõng Like a cloud: Nhö vaân (nhö maây). keát quaû sau ñaây: Taát caû aùc phaùp ñeàu ñöôïc tieâu Likes and dislikes: Things one likes and does töø; taát caû phaùp laønh caøng ngaøy caøng taêng tröôûng; not like—Nhöõng ñieàu thích vaø nhöõng ñieàu khoâng vì tu thieän boû aùc neân luoân luoân ñöôïc an laïc, khoâng thích. bò ñau khoå; seõ chöùng quaû thaønh Phaät—See Seven Like a dream: Nhö moäng. Bodhyangas. Like father like son: Cha naøo con naáy (Hoå phuï Limit (v): Haïn cheá—To bound—To restrict. sanh hoå töû). Limit of suffering: Khoå teá hay giôùi haïn cuoái Like a fish or a hare: Ngö Thoá—Like a fish or cuøng cuûa ñau khoå (entrance to nirvana—cöûa vaøo a hare, when caught the net may be ignored, i.e. nieát baøn). the meaning or spirit of a sutra more valuable than Limited: Haïn heïp—Höõu löôïng—Limitation the letter—Gioáng nhö caù hay thoû, moät khi ñaõ baét Restricted—Finite, opposite of measureless, ñöôïc roài thì phaûi queân löôùi ñi, cuõng nhö vaäy nghóa boundless or infinite—Coù theå ño löôøng ñöôïc, ñoái cuûa kinh coù giaù trò hôn laø chöõ trong kinh. laïi vôùi voâ löôïng hay khoâng ño löôøng ñöôïc: Like fish, which only see the bait and not Limited. the hook, people only see what serves their Limited virtue: Giôùi höõu haïn—See Precepts purpose and are blind to what does not: (IV) (6A) (1). Ngöôøi ta thöôøng chæ thaáy caùi lôïi chöù khoâng thaáy Limitless (a): Ananta—Voâ bieân—Endless— caùi haïi, cuõng gioáng nhö loaøi

caù thöôøng chæ thaáy Boundless—Infinite. mieáng moài chöù khoâng thaáy löôõi caâu ñang chôø saün Limitless bodies: Voâ Cöïc Chi Theå—The (Nhaân kieán lôïi nhi baát kieán haïi, ngö kieán thöïc nhi limitless bodies of those in the Pure Land; the baát kieán caâu). state of one who has attained nirvana—Thaân theå Like lightning: Nhö ñieån chôùp. cuûa chuùng sanh nôi Cöïc Laïc Tònh Ñoä hay traïng Likewise: Cuõng nhö vaäy. thaùi nôi thaân taâm ñaït ngoä lyù Nieát Baøn voâ cöïc.

Limitless indifference: Upeksa (skt)—Xaû Voâ remark: “You are so given up to learning my cry, Löôïng Taâm—Absolute indifference—Giving up but I want to ask you this: ‘Suppose one man all things—Complete abandonment, or absolute comes out from the eastern hall and another from indifference (renunciation of the mental faculties), the western hall, and suppose both give out the one of the four forms of unlimited, or unsparing cry simultaneously; and yet I say to you that mind of all Buddhas—Hoaøn toaøn xaû boû, moät trong subject and predicate are clearly discernible in töù voâ löôïng taâm cuûa chö Phaät—See Four this. But how will you discern them?’ If you are immeasureable minds. unable to discern them, you are forbidden Limitless perception: Vijnanancayatana (skt)— hereafter to imitate my cry.”—Laâm Teá laø moân ñeä State of boundless knowledge—Thöùc Voâ Bieân cuûa Hoaøng Baù. OÂng laø moät trong nhöõng thieàn sö Xöù—See Nine kinds of non-action (A), Four Trung Hoa noåi tieáng vaøo ñôøi nhaø Ñöôøng. Khoâng formless jhanas, and Four immaterial heavens. ai bieát oâng sanh vaøo naêm naøo. Moät toâng phaùi Thieàn ñaëc bieät ñaõ ñöôïc ñaët döôùi teân oâng. OÂng noåi Limitless perception heaven: Thöùc Voâ Bieân tieáng vì caùc phöông phaùp maïnh baïo vaø loái noùi Xöù—The second of the formless realms—Chuùng chuyeän soáng ñoäng vôùi moân sinh. Ngaøi khoâng taùn sanh truï nôi thöùc—See Nine realities. thaønh loái noùi phaùp quanh co, sôû tröôøng cuûa caùc Limitless space heaven: Khoâng Voâ Bieân Xöù— phaùp sö thieáu nhieät huyeát. Coù leõ do sö thöøa höôûng First of the formless realms—Chuùng sanh khoâng pheùp Thieàn tröïc chæ aáy töø sö phuï Hoaøng Baù, tröôùc xöù truï—See Nine realities. kia ñaùnh sö ba laàn khi ba laàn sö ñeán tham vaán veà Lin-Chi I-Hsuan (-866): Chinese Ch’an yeáu chæ cuûa Phaät phaùp. Laâm Teá ñöôïc coi nhö laø master, founder of the Lin-Chi school and dharma ngöôøi ñaàu tieân chuû xöôùng tieáng heùt, nhöng tröôùc successor of Huang-Po—Laâm Teá Nghóa Huyeàn— ñoù ñaõ coù Maõ Toå laø vò cao Taêng (see Maõ Toå) ñaõ Lin-Chi was a disciple of Huang-Po. He was one môû moät kyû nguyeân môùi cho Thieàn söû, ñaõ heùt to of the famed chinese Zen masters during the khi Baùch Tröôïng ñeán taùi vaán Thieàn, tieáng heùt aáy T’ang dynasty. His year of birth is unknown. In chaùt chuùa ñeán noãi Baùch Tröôïng phaûi bò ñieác tai China a special Zen sect was named after him ñeán ba ngaøy. Nhöng chính do Laâm Teá maø tieáng “Lin-Chi” of which doctrine was based on his heùt ñöôïc ñaéc duïng vaø coù hieäu naêng nhaát, vaø sau teachings. He was famous for his vivid speech and naày bieán thaønh moät ngoùn tuyeät kyõ cuûa Laâm Teá forceful pedagogical methods, as well as direct Toâng. Thaät söï, veà sau naày caùc ñeä töû cuûa ngaøi quaù treatment of his disciples. He never liked those laïm duïng veà tieáng heùt ñeán noãi ngaøi phaûi thoát ra: roundabout dealings which generally “Toâi nghe

quí oâng toaøn hoïc heùt. Thöû hoûi quí oâng characterized the methods of a lukewarm master. ví nhö maùi taây coù ngöôøi ra, maùi ñoâng coù ngöôøi ra, He must have got this directness from his own caû hai ngöôøi cuøng heùt. Caùc oâng coù phaân bieät ñöôïc mastewr Huang-Po, by whom he was struck three tieáng heùt naøo laø khaùch, coøn tieáng heùt naøo laø chuû times for asking the fundamental principle of khoâng? Neáu caùc oâng khoâng phaân bieät ñöôïc, töø Buddhism. Lin-Chi is regarded as the author of ñaây caám hoïc tieáng heùt cuûa laõo Taêng." "Kwats!" even though Ma-Tsu was an epoch- * From the beginning of his residence at maker in the history of Zen, uttered "Kwats!" to Huang-Bo, Lin-Chi's performance of his his disciple, Pai-Chang, when the latter came up duties was examplary. At that time, Mu-Chou to the master for a second time to be instructed in T'ao-Ming served as head monk. Mu-Chou Zen. This "Kwats!" is said to have deafened Pai- asked Lin-Chi: "How long have you been Chang's ear for three days. But it was principally practicing here?" Lin-Chi said: "Three years." due to Lin-Chi that this particular cry was most Mu-Chou said: "Have you gone for an effectively and systematically made use of and interview with the master or not?" Lin-Chi later came to be one of the special features of the said: "I haven't done so. I don' know what to Lin-Chi school in distinction to the other schools. ask him." Mu-Chou said: "Why not ask him, In fact, the cry came to be so abused by his 'What is the essential meaning of followers that he had to make the following Buddhism?'" So Lin-Chi went to see Huang-

Bo, but before he could finish his question ñöôïc thaâm chæ. Nay xin töø giaõ ra ñi. Thuû Toïa Huang-Bo struck him. Lin-Chi went out, and laïi baûo: "Khi thaày ñi neân ñeán giaõ töø Hoøa Mu-Chou asked him: "What happened when Thöôïng roài seõ ñi." Sö leã baùi xong trôû veà you asked him?" Lin-Chi said: "Before I phoøng. Thuû Toïa ñeán thaát Hoøa Thöôïng tröôùc, could get the words out he hit me. I don't thöa: "Ngöôøi ñeán thöa hoûi aáy, thaät laø ñuùng understand." Mu-Chou said: "Go ask him phaùp, khi ngöôøi aáy ñeán töø giaõ, xin Hoøa again." So Lin-Chi asked Huang-Bo again, Thöôïng phöông tieän tieáp y, veà sau ñuïc ñeõo seõ and Huang-Bo once again hit him. Lin-Chi thaønh moät goác ñaïi thoï che maùt trong thieân asked a third time, and Huang-Bo hit him haï." Sö ñeán töø giaõ. Hoaøng Baù baûo: "Chaúng again. Lin-Chi revealed this to Mu-Chou, neân ñi choã naøo khaùc, ngöôi ñi thaúng ñeán Cao saying: "Before you urgeme to ask about the An choã Thieàn Sö Ñaïi Ngu, oâng aáy seõ vì ngöôi Dharma, but all I got was a beating. Because noùi toát." of evil karmic hindrances. I'm not able to * When Lin-Chi reached T'a-Wu, T'a-Wu said: comprehend the essential mystery. So, today "Where have you come from?" Lin-Chi said: I'm going to leave here." Mu-Chou said: "If "From Huang-Bo." T'a-Wu said: "What did you're going to leave, you must say good-bye Huang-Bo say?" Lin-Chi said: "Three times I to the master." Lin-Chi bowed and went off. asked him about the essential doctrine and Mu-Chou then went to Huang-Bo and said: three times I got hit. I don't know if I made "That monk who asked you the questions, some error or not." T'a-Wu said: "Huang-Bo although he's young he's very extraordinary. has old grandmotherly affection and endures If he come to say good-bye to you, please all the difficulty for your sake—and

here you give him appropriate instruction. Later he'll are asking whether you've made some error become a great tree under which everyone on or not!" Upon hearing these words Lin-Chi earth will find refreshing shade." The next was awakened. Lin-Chi then said: "Actually, day when Lin-Chi came to say good-bye to Huang-Bo's Dharma is not so great." T'a-Wu Huang-Bo, Huang-Bo said: "You don't need grabbed him and said: "Why you little bed- to go somewhere else. Just go over to the wetter! You just came and said: you don't Kao' Monastery and practice with T'a-Wu. understand. But now you say there's not so He'll explain to you."—Tröôùc nhaát sö ñeán hoäi much to Huang-Bo's teaching. What do you Hoaøng Baù. ÔÛ ñaây sö oai nghi nghieâm chænh see? Speak! Speak!" Lin-Chi then hit T'a-Wu ñöùc haïnh chu toaøn. Thuû Toïa (Traàn Toân Tuùc) on his side three times. T'a-Wu let go of him, thaáy khen raèng: "Tuy laø haäu sanh cuøng chuùng saying: "Your teacher is Huang-Bo. I've got chaúng gioáng." Thuû Toïa beøn hoûi: "Thöôïng Toïa nothing to do with it." Lin-Chi then left T'a- ôû ñaây ñöôïc bao laâu?" Sö thöa: "Ba naêm." Thuû Wu and returned to Huang-Bo—Sö ñeán choã Toïa hoûi: "Töøng tham vaán chöa?" Sö thöa: Ñaïi Ngu. Ñaïi Ngu hoûi: "ÔÛ choã naøo ñeán?" Sö "Chöa töøng tham vaán, cuõng chaúng bieát tham thöa: "ÔÛ Hoaøng Baù ñeán." Ñaïi Ngu hoûi: vaán caùi gì?" Thuû Toïa baûo: "Sao khoâng ñeán "Hoaøng Baù coù daïy gì khoâng?" Sö thöa: "Con hoûi Hoøa Thöôïng Ñöôøng Ñaàu, theá naøo laø ñaïi yù ba phen hoûi ñaïi yù Phaät phaùp, ba laàn bò ñaùnh. Phaät Phaùp?" Sö lieàn ñeán hoûi, chöa döùt lôøi. Chaúng bieát con coù loãi hay khoâng loãi?" Ñaïi Hoaøng Baù lieàn ñaùnh. Sö trôû xuoáng. Thuû Toïa Ngu noùi: "Baø giaø Hoaøng Baù ñaõ vì ngöôi chæ hoûi: "Hoûi theá naøo?" Sö thöa: "Toâi hoûi lôøi chöa choã toät khoå, laïi ñeán trong aáy hoûi coù loãi khoâng döùt, Hoøa Thöôïng lieàn ñaùnh, toâi chaúng bieát." loãi?" Ngay caâu noùi aáy, sö ñaïi ngoä, thöa: "Xöa Thuû Toïa noùi: "Neân ñi hoûi nöõa." Sö laïi ñeán nay Phaät phaùp cuûa Hoaøng Baù khoâng nhieàu." hoûi. Hoaøng Baù laïi ñaùnh. Nhö theá ba phen hoûi, Ñaïi Ngu naém ñöùng laïi, baûo: "Con quyû ñaùi bò ñaùnh ba laàn. Sö ñeán baïch Thuû Toïa: "Nhôø döôùi saøng, vöøa noùi coù loãi khoâng loãi, giôø laïi loøng töø bi cuûa thaày daïy toâi ñeán thöa hoûi Hoøa noùi Phaät phaùp cuûa Hoaøng Baù khoâng nhieàu. Thöôïng, ba phen hoûi bò ba laàn ñaùnh, toâi töï Ngöôi thaáy ñaïo lyù gì, noùi mau! Noùi mau!" Sö buoàn chöôùng duyeân che ñaäy khoâng laõnh hoäi lieàn cho vaøo hoâng Ñaïi Ngu ba thoi. Ñaïi Ngu

buoâng ra, noùi: "Thaày cuûa ngöôi laø Hoaøng Baù, is sitting in meditation. What do you imagine chaúng can heä gì vieäc cuûa ta." Sö töø taï Ñaïi you're doing?" The head monk said: "What's Ngu trôû veà Hoaøng Baù. going on with this fellow ?"—Moät hoâm sö * Huang-Bo saw him and said: "This fellow ngoài tröôùc trong Taêng ñöôøng, thaáy Hoaøng Baù who's coming and going. How can he ever ñeán, lieàn nhaém maét laïi. Hoaøng Baù laáy tích stop?" Lin-Chi said: "Only through tröôïng neän xuoáng saøn. Laâm Teá ngaãng ñaàu grandmotherly concern." Lin-Chi then bowed leân, thaáy Hoaøng Baù ñöùng ñoù, Laâm Teá beøn and stood in front of Huang-Bo. Huang-Bo tieáp tuïc guïc ñaàu xuoáng nguû tieáp. Hoaøng Baù said: "Who has gone and returned?" Lin-Chi laøm theå sôï, lieàn trôû veà phöông tröôïng. Sö theo said: "Yesterday I received the master's ñeán phöông tröôïng leã taï. Thuû Toïa ñöùng haàu

ôû compassionate instruction. Today I went and ñoù, Hoaøng Baù baûo: “Vò Taêng ñaây tuy laø haäu practiced at T’a-Wu’s.” Huang-Bo said: sanh laïi bieát coù vieäc naøy.” Thuû Toïa thöa: “What did T’a-Wu say?” Lin-Chi then “Hoøa Thöôïng giaø döôùi goùt chôn chaúng dính recounted his meeting with T’a-Wu. Huang- ñaát, laïi chöùng cöù keû haäu sanh.” Hoaøng Baù Bo said: “That old fellow T’a-Wu talks too lieàn vaû treân mieäng moät caùi. Thuû Toïa thöa: much! Next time I see him I’ll give him a “Bieát laø ñöôïc.” painfuls whip!” Lin-Chi said: “Why wait until * One day, Lin-Chi entered the hall to preach, later, here’s a swat right now!” Lin-Chi then saying: “Over a mass of reddish flesh there hit Huang-Bo. Huang-Bo yelled: “This crazy sits a true man who has no title; he is all the fellow has come here and grabbed the tiger's time coming in and out from your sense- whiskers!" Lin-Chi shouted. Huang-Bo then organs. If you have not yet testified to the yelled to his attendant: “Take this crazy man fact, look, look!” A monk came forward and to the practice hall!”—Hoaøng Baù thaáy sö veà, asked: “Who is this true man of no title?” Lin- lieàn baûo: “Keû naày ñeán ñeán ñi ñi, bieát bao giôø Chi came right down from his straw chair and lieãu ngoä.” Sö thöa: “Chæ vì taâm laõo baø quaù taking hold of the monk exclaimed: “Speak! thieát tha, neân nhôn söï ñaõ xong, ñöùng haàu.” Speak!” The monk remained irresolute, not Hoaøng Baù hoûi: “Ñeán ñaâu veà?” Sö thöa: “Hoâm knowing what to say, whereupon the master, tröôùc vaâng lôøi daïy cuûa Hoøa Thöôïng ñeán tham letting him go, remarked, “What worthless vaán Ñaïi Ngu trôû veà.” Hoaøng Baù hoûi: “Ñaïi stuff is this true man of no title!” Lin-Ch the Ngu coù lôøi daïy gì?” Sö lieàn thuaät laïi vieäc went straight back to his room—Moät hoâm sö tröôùc. Hoaøng Baù baûo: “Laõo Ñaïi Ngu naày ñaõ thöôïng ñöôøng thuyeát phaùp: “Treân ñoáng thòt ñoû buoâng lôøi, ñôïi ñeán ñaây ta cho aên ñoøn.” Sö loøm coù moät voâ vò chaân nhaân thöôøng ra voâ tieáp: “Noùi gì ñôïi ñeán, ngay baây giôø cho aên.” theo loái cöûa môû treân maët caùc ngöôi. Thaày Sö lieàn böôùc tôùi sau löng Hoaøng Baù taùt moät naøo sô taâm chöa chöùng cöù ñöôïc thì nhìn ñaây.” taùt. Hoaøng Baù baûo: “Gaõ phong ñieân naày laïi Coù moät thaày böôùc ra hoûi: “Voâ vò chaân nhaân ñeán trong aáy nhoå raâu coïp.” Sö lieàn heùt. aáy laø caùi gì?” Laâm Teá vuït böôùc xuoáng thieàn Hoaøng Baù goïi: “Thò giaû! Daãn gaõ phong ñieân saøng, naém cöùng vò sö heùt lôùn, ‘Noùi ñi! Noùi naày laïi nhaø Thieàn.” ñi!’” Vò sö ñang lính quyùnh thì Toå buoâng ra, * One day, Lin-Chi was sleeping in the monk’s treà moâi noùi: “Voâ vò chaân nhaân, oà chæ laø moät hall. Huang-Bo came in and, seeing Lin-Chi cuïc phaân khoâ.” Noùi xong ngaøi ñi thaúng vaøo lying there, struck the floor with his staff. Lin- phöông tröôïng. Chi woke up and lifted his head. Seeing * One day, Venerable Ting asked Lin-Chi: Huang-Bo standing there, he then put his “What is the ultimate principle of Buddhism?” head down and went back to sleep. Huang-Bo He came right down from his seat, took hold struck the floor again and walked to the upper of the monk, slapped him with his hand, and section of the hall. Huang-Bo saw the head pushed him away. Venerable Ting stood monk, who was sitting in meditation. Huang- stupified. A bystander monk suggested: “Why Bo said: “There’s someone down below who don’t you make a bow?” Obeying the order,

Venerable Ting was about to bow, when he school of Buddhism in China. Lin-Chi brought the abruptly awoke to the truth of Zen—Moät new element to Zen: the koan. The Lin-Chi hoâm, Ñònh Thöôïng Toïa hoûi Laâm Teá: “Theá School stresses the importance of “Sudden naøo laø ñaïi yù cuûa phaùp Phaät?” Laâm Teá böôùc Enlightenment” and advocates unusual means or xuoáng toøa, naém laáy Thöôïng Toïc, xaùn cho moät abrupt methods of achieving it, such as shouts, baït tai, roài xoâ ra. Ñònh Thöôïng Toïa ñöùng slaps, or hitting them in order to shock them into khöïng. OÂng Taêng ñöùng beân nhaéc: “Ñònh awareness of their true nature. The Lin-Chi uses Thöôïng Toïa, sao khoâng laïy Hoøa Thöôïng ñi!” collections of koans systematically in its temples Ñònh Thöôïng Toïa toan laïy thì ngay luùc aáy hoát and downplays the reading of sutras and nhieân ñaïi ngoä. veneration of Buddha images in favor of seeking * In 867 A.D. when Lin-Chi wa about to die he the Buddha Nature directly through the use of sat upright and said: “After I’m gone, my koans and practical living. Lin-Chi was brought to Treasury of the True Dharma Eye cannot be Vietnam right after the first generation of Lin-Chi destroyed.” Lin-Chi’s disciple, San-Sheng, I-Hsuan Patriarch, and today Lin-Chi is still one of said: “How could we dare destroy the the most influential traditions of Vietnamese Master’s Treasury of the True Dharma Eye?” Buddhism—Moät trong nhöõng tröôøng phaùi Thieàn Lin-Chi said: “In the future if someone ask noåi tieáng cuûa trung Quoác ñöôïc Thieàn sö Laâm Teá about my teaching, what will you say to saùng laäp. Laâm Teá laø ñaïi ñeä töû cuûa Hoaøng Baù. Vaøo them?” San-Sheng shouted! Lin-Chi said: thôøi kyø maø Phaät giaùo bò ngöôïc ñaõi ôû Trung Quoác “Who would have thought that my Treasury khoaûng töø naêm 842 ñeán naêm 845 thì thieàn sö Laâm of the true Dharma Eye would be destroyed Teá saùng laäp ra phaùi thieàn Laâm Teá, mang teân oâng. by this blind ass!” Upon saying these words Trong nhöõng theá kyû keá tieáp, toâng Laâm Teá chaúng Lin-Chi passed away, sitting upright—Vaøo nhöõng noåi baäc veà Thieàn, maø coøn laø moät toâng phaùi naêm 867 khi saép maát, Laâm Teá ngoài ngay thieát yeáu cho Phaät giaùo Trung Hoa thôøi baáy giôø. thaúng, noùi: “Sau khi ta tòch chaúng ñöôïc dieät Toâng Laâm Teá mang ñeán cho Thieàn toâng moät yeáu maát Chaùnh Phaùp Nhaõn Taïng cuûa ta.” Tam toá môùi: coâng aùn. Phaùi Thieàn Laâm Teá nhaán maïnh Thaùnh thöa: Ñaâu daùm dieät maát Chaùnh Phaùp ñeán taàm quan troïng cuûa söï “Ñoán Ngoä” vaø duøng Nhaõn Taïng cuûa Hoøa Thöôïng.” Laâm Teá baûo: nhöõng phöông tieän baát bình thöôøng nhö moät tieáng “Veà sau coù ngöôøi hoûi, ngöôi ñaùp theá naøo?” heùt, moät caùi taùt, hay ñaùnh maïnh vaøo thieàn sinh coát Tam Thaùnh lieàn heùt! Sö baûo: “Ai bieát Chaùnh laøm cho hoï giöït mình tænh thöùc maø nhaän ra chaân Phaùp Nhaõn Taïng cuûa ta ñeán beân con löøa muø taùnh cuûa mình. Phaùi Laâm Teá tu taäp theo caùc coâng dieät maát.” Noùi xong sö ngoài thaúng thò tòch. aùn coù heä thoáng ñaõ ñöôïc caùc baäc thaày söu taäp, vaø Lin-Chi School: Laâm Teá Toâng—One of the five xem nheï vieäc ñoïc tuïng kinh ñieån cuõng nhö thôø sects of Zen Buddhism in China, which was phöôïng töôïng Phaät, tìm veà Phaät Taùnh tröïc tieáp propagated by Lin-Chi, a Dharma heir of the Sixth baèng nhöõng coâng aùn vaø tu taäp soáng thöïc. Phaùi Zen Patriarch Hui-Neng—Moät trong naêm toâng Laâm

Teá ñöôïc truyeàn sang Vieät Nam ngay sau thôøi phaùi Thieàn Phaät Giaùo cuûa Trung Quoác ñöôïc xieån toå Laâm Teá Nghóa Huyeàn. Ngaøy nay, toâng Laâm Teá döông bôûi ngaøi Laâm Teá, phaùp töû cuûa Luïc Toå Hueä vaãn coøn laø moät trong nhöõng toâng phaùi maïnh nhaát Naêng—See Lin-Chi Sect. cuûa Phaät giaùo Vieät Nam. Lin-Chi Sect: Tröôøng phaùi Laâm Teá—Rinzai Lindtner, Christian: Name of a Danish scholar (Zen) school—One of the most famous Chinese of Buddhism, best known for his influential work Ch'an founded by Ch'an Master Lin-Chi I-Hsuan, on Madhyamaka and the Epistemological a disciple of Huang-Po. At the time of the great tradition. His books include Nagarjuniana (1982) persecution of Buddhists in China from 842 to and Miscellanea Buddhica (1985)—Teân cuûa moät 845, Lin-Chi founded the school named after him, hoïc giaû Phaät giaùo ngöôøi Ñan Maïch, noåi tieáng nhôø the Lin-Chi school of Ch'an. During the next söï nghieân cöùu veà Truyeàn Thoáng Trung Quaùn centuries, this was to be not only the most Nhaän Thöùc luaän. Caùc taùc phaåm cuûa oâng goàm hai influential school of Ch'an, but also the most vital

boä Nagarjuniana (1982) vaø Miscellanea Buddhica "I used to be a cowherd." Le-T'an asked: "How (19850. do you look after the cattle?" Ling-T'ao said: "I Lines of action: There are three lines of action go out with them early in the morning and come that affect karma—Coù ba loaïi haønh nghieäp—See home when it grows dark." Le-T'an said: Three lines of action that affect karma. "Splendid is your ignorance." This remark at once Lines on the palm and fingers: Thuû Luaân— brought Ling-T'ao's mind to a state of Especially the "thousand" lines on a Buddha's enlightenment which was expressed thus: hand—Nhöõng ñöôøng treân loøng baøn tay hay ngoùn "Throwing up the tether I am a homeless tay, ñaëc bieät laø "moät ngaøn" ñöôøng treân tay Phaät. monk, The head is shaved, so is the face, and the Lineage (n): Doøng Truyeàn Thöøa—The idea of body wrapped in the kasaya. the lineage is central to the Sangha: the If someone asks, "What is the Patriarch's dominance of the master-pupil relationship idea of coming from the West? compensates for the absence of a central power Carrying the staff crosswise I sing out, La li by shifting the burden of authority to the personal la!" level. Lineage refers to the unbroken chains of Moät hoâm toå hoûi oâng hieåu sao veà Toå Ñaït Ma ñeán transmission stretching back to the Sakyamuni töø phöông Taây, chæ thaúng taâm ngöôøi, thaáy taùnh Buddha. These masters are the real foundation of thaønh Phaät. Linh Thao baøy toû raèng khoâng hieåu. the living tradition of Buddhist teaching and Laëc Ñaøm noùi: Tröôùc khi xuaát gia oâng laøm gì?" practice. This also ensures the Buddha's original Linh Thao traû lôøi: "Chaên traâu." Laëc Ñaøm hoûi: message is preserved undistorted and in its "Chaên nhö theá naøo?" Linh Thao ñaùp: "Saùng sôùm essentials. When talking about "Lineage" people cöôõi ñi, chieàu toái cöôõi veà." Toå nhaän xeùt: "OÂng always think about the Zen Lineage which began thieät ngu si quaù ñoãi." Nhôø ñoù maø sö ñaïi ngoä, vaø with the transmission of the Mind Seal from the baøy giaûi nhö sau: Buddha to the First Patriarch Mahakasyapa—YÙ "Phoùng khöôùc ngöu thaèng tieän xuaát gia töôûng veà doøng truyeàn thöøa chuû yeáu ñaët vaøo Taêng Theá tröø tu phaùt tröôùc ca sa ñoaøn: söï öu theá cuûa moái quan heä thaày-troø hoã trôï Höõu nhaân vaán ngaõ

Taây lai yù cho söï thieáu vaéng quyeàn löïc trung öông baèng caùch Truï tröôïng hoaønh khieâu la lí la chuyeån ñoåi gaùnh naëng naøy qua quyeàn haïnh ôû möùc (Vöùt boû giaây chaên roài xuaát gia ñoä caù nhaân. Doøng truyeàn thöøa noùi ñeán söï truyeàn Caïo raâu caïo toùc khoùaa Ca sa thöøa khoâng giaùn ñoaïn töø thôøi Phaät Toå Thích Ca Coù ai hoûi yù töø Taây ñeán Maâu Ni. Nhöõng vò thaày naøy laø neàn taûng thaät söï Vaùc gaäy quô ngang la lí la). cuûa truyeàn thoáng giaùo phaùp vaø thöïc haønh Phaät giaùo. Söï truyeàn thöøa naøy cuõng baûo ñaûm thoâng Linguistics: Lexicography—Ngoân ngöõ hoïc. ñieäp nguyeân thuûy cuûa Ñöùc Phaät ñöôïc löu truyeàn Ling-Yu: Thieàn Sö Traø Laêng UÙc—Zen master khoâng bò boùp meùo. Khi noùi ñeán doøng truyeàn thöøa Ling-Yu was a disicple of Zen master Yang-Ch'i. ngöôøi ta thöôøng nghó ñeán doøng Thieàn baét ñaàu töø He was the author of the below poem. According söï truyeàn Taâm AÁn töø Ñöùc Phaät ñeán Toå Ma Ha Ca to Zen master D.T. Suzuki in the Essays in Zen Dieáp—See Buddhist schools. Buddhism, Book I, verses of enlightenment show Ling-T'ao: Thieàn sö Linh Thao—A noted monk, how they vary from one another and how it is a disciple of Le-T'an-Huai-Teâng—Moät Thieàn sö impossible to suggest any intelligible explanation noåi tieáng, ñeä töû cuûa Laëc Ñaøm Hoaøi Tröøng Toå of the content of enlightenment by merely Sö—When the master asked him what was the comparing them or by analyzing them. Some of idea of the Patriarch, who, coming from the West, them are easily understood, we suppose, as is said to have transmitted one single mind-seal, expressive of the feeling of a new revelation; but which, pointing directly to the human nature, as to that revelation itself is, it will require a makes one attain Buddhahood. Ling-T'ao certain amount of personal knowledge to be able confessed ignorance. Le-T'an said: "What were to describe it more intelligently. In any event, all you before you became a monk?" Ling-T'ao said: these masters testify to the fact that there is such a

thing in Zen as enlightenment through which one Töôïng ñaù raát thieâng, vì theá môùi ñaët teân laø chuøa is admitted into a new world of value. The old Baø Ñaù. Töôïng naày hieän nay khoâng coøn nöõa. Ñaây way of viewing things is abandoned and the world laø Toå Ñình cuûa Thieàn phaùi Laâm Teá mieàn Baéc. acquires a new signification—Thieàn sö Traø Laêng Linh Quang Temple in Hue: Linh Quang Töï— UÙc laø moät ñeä töû cuûa Thieàn sö Döông Kyø Phöông Name of an ancient temple in Hue, Central Hoäi. Ngaøi laø taùc giaû cuûa baøi thô sau ñaây maø theo Vietnam. The temple is a combination of the two Thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp I, temples of Linh Giac and Vien Quang. Vien nhöõng baøi thô veà 'ngoä' thì khoâng baøi naøo gioáng Quang temple was built in 1841 by Most baøi naøo, khoù gôïi cho ta moät nhaän ñònh xaùc ñaùng Venerable Lieu Triet Tuø Minh. The temple was veà noäi dung cuûa ngoä baèng caùc so saùnh hay phaân built with rudimentary construction materials. tích, nhöng daàu sao thì qua nhöõng baøi thô naày Therefore, after the headmonk' death in 1882, it chuùng ta cuõng thaáy bieåu loä moät phaùt giaùc môùi; coøn began to fall apart. In 1885, Admiral Ton That phaùt giaùc aáy laø gì thì ta caàn töï coù ít nhieàu thaân Ñinh along with some other lay Buddhists, raised chöùng rieâng môùi coù theå noùi roõ hôn ñöôïc. Daàu ôû funds for reconstruction. Their

plan, however, was tröôøng hôïp naøo, taát caû caùc Thieàn sö ñeàu chöùng incomplete because of the crisis in the same year chaéc raèng trong Thieàn coù caùi goïi laø ‘ngoä,’ nhôø noù in Hue. While Linh Giac temple was built by con ngöôøi du nhaäp trong moät theá giôùi giaù trò môùi. Head of Eunuchs Ho Cong Thap and a number of Kieán giaûi cuõ vöùt boû laø theá gian mang moät yù nghóa other courtiers, probably at the same time with môùi: Vien Quang temple. After Ho Cong Thap’s death, I have one jewel shining bright the temple deteriorated. During the early years of Long buried it was underneath worldly king Thanh Thai’s reign, the king’s grandmother, worries; Trang Y Thuan Hieu, gave order for This morning the dusty veil is off, reconstruction of the two temples, combined two And restored is its lustre, temples into one with the name Linh Quang. She Illumining rivers and mountains and ten ordered Admiral Ton That Ñinh to take apart the Thousand things. support frame of Linh Giac and moved to Vien Ta coù ngoïc quí minh chaâu Quang for a new combined temple, with Linh Buïi ñôøi vuøi laáp baáy laâu Giac Pavillion in front and Vien Quang qorship Buïi heát hoâm nay saùng laïi house in the back. During the Venerable Mat Theá gian chieáu phaù laøu laøu Nguyen’s presidency, in 1962, the temple was Linh Quang Temple in Hanoi: Linh Quang solidly rebuilt, with a square house of the style Töï—Name of an ancient temple, located in Hoaøn ‘two houses on a floor.’ With its side 20 meters Kieám quarter, Hanoi City, North Vietnam. The long, the house consists of a high and spacious temple was built in the Lyù dynasty (1010-1224). It main hall and antechambre. The outside shape was said that in the Leâ dynasty, when Lord tròng still retaining its ancient architectural form. The had the ground dug to build Thaêng Long citadel, a back house located 8 meters back from the front, stone statue was discovered. He then decided to is dedicated to the temple’s founder. It still keeps place the statue in the front yard of the temple for the panel with the name ‘Vien Quang Ñuong.’ In worshipping. The stone statue is very sacred, 1975, a bronze two-meter-high statue of that’s why the temple is called Baø Ñaù Temple, or Avalokitesvara Bodhisattva which was transferred Lady Stone. The stone statue was lost. The temple from Quan The Am Tu (Temple), was installed in is the Patriarch House of the North Lin-Chi Sect— front of the main hall—Teân cuûa moät ngoâi chuøa coå Teân cuûa moät ngoâi chuøa coå, toïa laïc trong phöôøng ôû Hueá, Trung Vieät. Chuøa Linh Quang laø do hôïp Hoaøn Kieám, thaønh phoá Haø Noäi, Baéc Vieät Nam. nhaát hai chuøa Linh Giaùc vaø Vieân Quang. Chuøa Chuøa ñöôïc xaây vaøo thôøi nhaø Lyù (1010-1224). Ñeán Vieân Quang voán ñöôïc thieát laäp taïi ñòa ñieåm naày ñôøi nhaø Leâ, töông truyeàn Chuùa Tròng cho ñaøo ñaát vaøo naêm 1841 do Hoøa Thöôïng Lieãu Trieät Töø ñaép thaønh Thaêng Long, thaáy moät pho töôïng ngöôøi Minh khai sôn. Chuøa ñöôïc xaây döïng baèng vaät lieäu nöõ baèng ñaù, môùi ñem vaøo tröôùc chuøa ñeå thôø. ñôn giaûn, neân sau naêm 1882, Hoøa Thöôïng vieân

tòch, chuøa trôû thaønh hoang pheá. Naêm 1885, ñeà ñoác Linh Son Temple in Vungtau: Linh Sôn Töï— Toân Thaát Ñính cuøng moät vaøi tín chuû khaùc ñaõ Name of a famous ancient pagoda located in quyeân tieàn ñeå truøng tu chuøa, nhöng cuoäc binh bieán Vung Tau City, South Vietnam. According to the taïi kinh thaønh neân

coâng trình dang dôû. Trong khi records conserved by Ba Ria Museum, Vung Tau chuøa Linh Giaùc ñöôïc quan Chöôûng Veä Hoà Coâng province, the pagoda was built in the second half Thaäp cuøng moät soá quan laïi xaây döïng coù leõ cuõng of the nineteenth century. Since that time, the cuøng thôøi vôùi chuøa Vieân Quang. Ñaàu ñôøi vua stone statue of Sakyamuni Buddha has been Thaønh Thaùi, Thaùi Hoaøng Thaùi Haäu Trang YÙ worshipped in the pagoda. It was rebuilt in 1959— Thuaän Hieáu ñaõ ban yù chæ cho truøng tu hôïp nhaát hai Teân moät ngoâi chuøa coå noåi tieáng trong thaønh phoá ngoâi chuøa naày. Baø laïi saéc chæ thaùo gôû coät keøo Vuõng Taøu. Theo vieän Baûo taøng Baø Ròa thì chuøa chuøa Linh Giaùc ñem veà chuøa Vieân Quang taùi ñöôïc xaây vaøo haäu baùn theá kyû thöù 19. Trong chuøa thieát; phía tröôùc laø Linh Giaùc quaùn, phía sau laø coù moät pho töôïng Phaät Thích Ca baèng ñaù cuõng Vieân Quang ñöôøng, goïi teân laø chuøa Linh Quang. ñöôïc taïc vaøo thôøi naày ñeå leã baùi. Chuøa ñöôïc truøng Döôùi thôøi Hoøa Thöôïng Maät Nguyeän, naêm 1962, tu naêm 1959. chuøa ñöôïc taùi thieát kieân coá, goàm moät toøa nhaø Linh Son Tien Thach Temple: Chuøa Linh Sôn vuoâng moãi beà 20 meùt, coù tieàn ñöôøng chính cao Tieân Thaïch—Name of a famous ancient pagoda roäng, thoaùng ñaõng. Phía ngoaøi vaãn giöõ nguyeân located on Mount Ba Ñen, 600 meters from the fot ñöôøng neát kieán truùc coå kính. Phía sau caùch 8 meùt of the mountain, about 7 miles from Tay Ninh laø nhaø Toå, vaãn coøn mang baûng 'Vieân Quang town. The old pagoda was established in the Ñöôøng.' Vaøo naêm 1975, taïi maët tieàn chaùnh ñieän eighteenth century by Patriarch Thien Hieu who ñaõ thieát trí töôïng Quaùn Theá AÂm Boà Taùt baèng belonged to the thirty-eighth line of the Lin-Chi ñoàng cao hôn 2 meùt, ñöôïc chuyeån töø chuøa Quaùn Sect. According to "Gia Ñònh Thaønh Thoâng Chí," Theá AÂm sang. Mount Ba Ñen is high, surrounded by fresh green Linh Son Temple in Saigon: Linh Sôn Töï— trees and fresh ater springs. On the top of the Name of a famous ancient pagoda, located in the mountain stands Linh Son Pagoda. At the bottom first district, Saigon City, South Vietnam. The lie ponds and lakes. The scenery is really pagoda was built in 1840, and the present peaceful and quiet." The pagoda was rebuilt in structure was from the rebuilding in 1960. On 1960 and is a beautiful landscape of Tay Ninh— August 26, 1931, the South Vietnam Association Teân cuûa moät ngoâi chuøa coå noåi tieáng, treân ñoä cao of Buddhist Studies was established and the caùch chaân nuùi chöøng 600 meùt, treân nuùi Baø Ñen, pagoda was served as its office. Since the chuøa caùch thò xaõ Taây Ninh chöøng 7 daäm. Ñaây laø beginning of 1932, the Tu Bi Am Magazine had ngoâi chuøa do Toå Thieän Hieáu, doøng Laâm teá thöù 38, been issued by the association. Presently, the ñaõ döïng leân vaøo theá kyû thöù 18. Theo saùch Gia magazine collection has still been conserved in Ñònh Thaønh Thoâng Chí, "Nuùi Baø Ñen cao roäng, coù the pagoda. In the Main Hall stands the statue of caây coái xanh töôi, coù suoái nöôùc ngoït, treân coù chuøa One-Thousand-Arm and One-Thousand-Eye Linh Sôn, döôùi coù ao hoà, caûnh trí thaät laø u nhaõ." Avalokitesvara Bodhisattva, cast in 1963—Teân Chuøa ñöôïc truøng tu naêm 1960. moät ngoâi chuøa coå noåi tieáng ôû quaän nhaát, thaønh Linh Thuu Sac Tu Temple: Linh Thöùu Saéc Töù phoá Saøi Goøn, Nam Vieät

Nam. Chuøa ñöôïc xaây töø Töï—Name of a pagoda located near Xoaøi Moät naêm 1840, kieán truùc hieän nay laø do ñôït truøng tu market in Chaâu Thaønh district, Myõ Tho province, naêm 1968. Ngaøy 26 thaùng 8 naêm 1931, Hoäi Nam South Vietnam. Linh Thöùu Pagoda was described Kyø Nghieân Cöùu Phaät Hoïc ra ñôøi ñaët truï sôû taïi in Ñaïi Nam Nhaát Thoáng Chí as follows: “The chuøa. Ñaàu naêm 1932, hoäi baét ñaàu ra taïp chí Töø Bi temple located in the area of Thaïnh Phuù village, AÂm. Hieän nay boä söu taäp taïp chí naày vaãn coøn Kieán Höng district, the pagoda is very old; ñöôïc löu giöõ trong chuøa. Trong Chaùnh ñieän coù however, it has many beautiful sceneries. In the töôïng Boà Taùt Quaùn AÂm nghìn tay nghìn maét, ñöôïc tenth Gia Long year (1811), it was renamed Long taïc vaøo naêm 1963. Tuyeàn. In the first Thieäu trò year (1841), it was renamed Linh Thöùu. In the middle of the middle

of the eighteenth century, Most Veneable Nguyeät Lion aroused to anger: Sö Töû Phaán Taán—The Hieän, Head of the pagoda, had it rebuilt solemnly. lion aroused to anger, i.e. the Buddha’s power of Since then, it has ben reconstructed many times, arousing awe—Khí theá cuûa con sö töû duõng maõnh especially in the periods of heading of Most ñöôïc duøng ñeå ví vôùi söï uy maõnh cuûa chö Phaät. Venerable Chaùnh Haäu from 1880 to 1897, and Lion Buddha: Phaät Sö Töû. Most Venerable Bikkhuni Nhö Nghóa, Thoâng Hueä Lion-jawed: Goø maù noåi cao nhö hai meùp cuûa sö and Nhö Chôn from 1945 up to now. In the Main töû—See Thirty-two auspicious marks. Hall, there is a statue of Amitabha Buddha, made Lion king: The Buddha—Sö töû vöông (Ñöùc of marble, 1 meter 6 high. The lotus pedestal is Phaät). 0.6 meter high—Teân cuûa moät ngoâi chuøa toïa laïc gaàn chôï Xoaøi Moät trong huyeän Chaâu Thaønh tænh Lion among men: Nhaân huøng sö töû (Buddha— Long An, Nam Vieät Nam. Trong Ñaïi Nam Nhaát Phaät)—Phaät laø baäc thaày hay höôùng ñaïo sö cuûa Thoáng Chí chuøa Linh Thöùu ñöôïc dieãn taû nhö sau: loaøi ngöôøi—The Lion of men, Buddha as leader “Chuøa naèm trong ñòa phaän xaõ Thaïnh Phuù, huyeän and commander. Kieán Höng, chuøa naày laø moät ngoâi giaø lam toái coå Lion-arouse: Sö Töû Phaán Taán—The lion maø laïi coøn coù nhieàu danh lam thaéng caûnh. Naêm aroused to anger, i.e. the Buddha’s power of Gia Long thöù 10 töùc naêm 1811, chuøa ñöôïc ñoåi teân arousing awe—Khí theá cuûa con sö töû duõng maõnh laø Long Tuyeàn Töï. Naêm Thieäu Trò nguyeân nieân, ñöôïc duøng ñeå ví vôùi söï uy maõnh cuûa chö Phaät. chuøa laïi ñöôïc ñoåi laïi laø Linh Thöùu Töï.” Ñeán Lion-light: Sö töû quang—See Simharasmi. khoaûng giöõa theá kyû thöù 18, Hoøa Thöôïng Nguyeät Lion’s milk: Sö Töû Nhuû—Lion’s milk, like Hieän truï trì ñaõ xaây laïi ngoâi chuøa toân nghieâm, chuøa bodhi-enlightenment, which is able to annihilate ñöôïc truøng tu nhieàu laàn, ñaùng keå nhaát laø vaøo thôøi countless ages of the karma of affliction, just as Hoøa Thöôïng Chaùnh Haäu truï trì töø naêm 1880 ñeán one drop of lion’s milk can disintegrate an ocean naêm 1897, vaø caùc thôøi Sö Baø Thích Nöõ Nhö of ordinary milk—Söõa sö töû, gioáng nhö söï giaùc Nghóa, Thoâng Hueä, vaø Chôn Nhö truï trì töø naêm ngoä boà ñeà, coù khaû naêng trieät tieâu nghieäp cuûa vaïn 1945 ñeán nay. öùc kieáp, chæ caàn moät gioït söõa sö töû coù theå laøm maát Link of pollution: Nhieãm Duyeân—Nidana of heát muøi vò cuûa taát caû caùc loaïi söõa khaùc. pollution, which

connects illusion with the Lion of nirvana: Sakyamuni—Tòch Nghieäp Sö karmaic miseries of reincarnation. From the Töû—Sö töû nôi Nieát Baøn, aùm chæ Ñöùc Phaät Thích “water” of the bhutatathata, affected by the Ca Maâu Ni. “waves” of this nidana-pollution, arise the waves Lion’s roar: Sö töû hoáng—According to the of reincarnation—Nhieãm duyeân laø duyeân sanh ra Flower Adornment Sutra, Chapter 38, there are khoå quaû do hoaëc nghieäp. Nhö töø maët nöôùc chaân ten kinds of lion’s roar of Enlightening Beings. nhö phaúng laëng, do nhieãm duyeân “gioù” noåi leân maø Enlightening Beings who abide by these can attain gaây ra nhöõng cuoän soùng luaân hoài sanh töû khoâng the supremely great lion’s roar of Buddhas—Theo ngöøng nghæ. Kinh Hoa Nghieâm, Phaåm 38, coù muôøi sö töû hoáng Link together: Gaén lieàn nhau—Töông quan cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong töông lieân vôùi nhau. möôøi phaùp naày thôøi ñöôïc ñaïi sö töû hoáng cuûa Nhö Links with the Buddha resulting from Lai—See Ten kinds of lion’s roar of Enlightening calling upon him: Coù cô duyeân vôùi Phaät khi Beings. nieäm hoàng danh cuûa Ngaøi—There are three Lion-Roars-Sovereign-Power-King Buddha: nidanas or links with the Buddha resulting from Sö Töû Hoáng Töï Taïi Löïc Vöông Phaät. calling upon him—Coù ba moái duyeân noái keát khi Lion’s Roar Thus Come One: Sö Töû Hoáng chuùng ta caàu nieäm Phaät—See Three nidanas or Nhö Lai—According to the Earth Store links with the Buddha resulting from calling upon Bodhisattva Sutra, Chapter 9, in the past, him. indescribable asamkheyas of aeons ago, a Buddha named Lion’s Roar Thus Come One appeared in

the world. If a man or woman hears this Buddha’s canh. Vì theá cho neân chuùng ta phaûi quaùn saùt vaø name and in a single thought takes refuge, that haønh thieàn moãi ngaøy. person will encounter numberless (innumerable) Listen to one Mara-temptation opens the Buddhas, who will rub the crown of his or her way for a myriad Mara-arrows: Nhöùt Ma head and bestow a prediction of enlightenment Vaïn Tieån—Nghe moät lôøi xuùi duïc cuûa ma vöông, upon the individual—Theo Kinh Ñòa Taïng Boà ví nhö vaïn muõi teân ñoäc vöøa baén ra. Taùt, phaåm thöù chín, Baát khaû thuyeát baát khaû thuyeát Listen repectfully: Laéng nghe vôùi loøng toân kính voâ soá kieáp veà thuôû quaù khöù, coù ñöùc Phaät ra ñôøi (Taåy nhó cung thính). hieäu laø Sö Töû Hoáng Nhö Lai. Nhö coù ngöôøi nam Listen secretly: nghe leùn. ngöôøi nöõ naøo nghe ñeán danh hieäu cuûa ñöùc Phaät ñaây, maø phaùt taâm quy-y chöøng trong moät nieäm, Listen or sing songs or perform music: Nghe ngöôøi naày seõ ñaëng gaëp voâ löôïng caùc ñöùc Phaät xoa nhaïc hay ca haùt, hay chôi aâm nhaïc—A Bhiksu or ñaûnh thoï kyù cho. Bhiksuni who listens or sings songs, or performs music, either sad, sentimental, romantic, or Lion seats: Sö Töû Toøa—See Simhasana. exciting, commits an Expression of Regret Lion-shaped body: Thaân theå oai nghieâm nhö sö Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo nghe töû—Upper torso like that of a royal lion—See hay ca haùt, hay chôi caùc loaïi aâm nhaïc, duø nhaïc Thirty-two auspicious marks. buoàn, nhaïc tình, laõng maïn hay kích ñoäng ñeàu Lion Sprint Complete Buddha: Sö Töû Phaán phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Taán Phaät. Listening to the explanations of the virtues Lion Sprint Complete in Ten

Thousand of Enlightening Beings: Tònh tu ngöõ nghieäp, Practices Thus Come One: Nhö Lai Sö Töû nghe noùi coâng ñöùc cuûa Boà Taùt—Joyfully listening Phaán Taán Cuï Tuùc Vaïn Haïnh. to the explanations of the virtues of Enlightening Lion's Throne: Toøa Thieân Quang Sö Töû—Sö Töû Beings, one of the ten ways of purifying speech of Toøa. Great Enlightening Beings—See Ten ways of Lion's voice Buddha: Simhaghosa-buddha purifying speech of Great Enlightening Beings (I). (skt)—Sö Töû AÂm Phaät—A Buddha in the south- Listening to the true teaching without east of our universe, the third son of worrying about one's body or life: Tònh tu Mahabhidjnadjnanabhibhu—Vò Phaät truï taïi vuøng ngöõ nghieäp, ôû choã chö Phaät laéng nghe chaùnh phaùp Ñoâng Nam cuûa vuõ truï cuûa chuùng ta, ngöôøi con thöù chaúng tieác thaân maïng: Listening to the true ba cuûa Phaät Ñaïi Thoâng Trí Thaéng. teaching without worrying about one's body or Lips and tongue: Thaàn thieät. life, one of the ten ways of purifying speech of Liquid perfume: Liquid scent—Höông thuûy Great Enlightening Beings—See Ten ways of (nöôùc thôm). purifying speech of Great Enlightening Beings (I). Listen attentively: Laéng nghe. Listening to the voice of Buddhas joyfully: Listen not to what is contrary to the Tònh tu ngöõ nghieäp, thích laéng nghe aâm thanh cuûa Buddha's teachings: Ñöøng nghe nhöõng gì traùi Ñöùc Nhö Lai—Joyfully listening to the voice of laïi vôùi lôøi Phaät daïy (Phi leã vaät thanh). Buddhas, one of the ten ways of purifying speech of Great Enlightening Beings—See Ten ways of Listen to the Dharma: Nghe Phaùp—If we listen purifying speech of Great Enlightening Beings (I). to the Dharma teaching but don't practice it, we are like a spoon in a pot of soup. Every day, the Litany of Liang-Wu-Ti for his wife: Löông spoon is in the pot but it never knows the taste of Hoaøng Saùm—The litany of Liang-Wu-Ti for his the soup—Neáu chuùng ta chæ nghe Phaùp maø khoâng wife, who became a large snake, or drago, after thöïc haønh Phaùp, chuùng ta cuõng nhö caùi muoãng her death, and troubled the emperor's dreams. trong noài canh. Haèng ngaøy, caùi muoãng ôû trong noài After the litany was performed, she became a canh, nhöng noù khoâng bao giôø bieát ñöôïc vò cuûa devi, thanked the emperor and departed—Löông Vuõ Ñeá khi coøn laøm thöù söû Ung Chaâu, phu nhaân cuûa ngaøi laø Hy Thò taùnh tình hung aùc, sau khi maát

hoùa thaønh moät con maõng xaø luoân veà baùo moäng deminish, after having warned three times without cho vua bieát. Nhaø vua lieàn cho laäp ñaøng traøng listening deeply and changing his or her way, sieâu ñoä, môøi chö Taêng laøm leã saùm hoái. Nhôø ñoù commits a Sangha Restoration—Vò Tyø Kheo hay maø Hy Thò ñöôïc sanh veà coõi trôøi, töø treân khoâng Tyø Kheo Ni naøo soáng caåu thaû beâ boái laøm toån hoaïi trung caûm taï nhaø vua roài bay ñi. tín taâm cuûa ngöôøi cö só ñoái vôùi Tam Baûo ñöôïc caùc Literalism: Chuû nghóa tröïc giaûi—Söï giaûi thích vò Tyø Kheo hay Tyø Kheo Ni khaùc khuyeân ngaên tôùi theo nghóa ñen hay nghóa cuûa töøng chöõ moät. ba laàn maø cuõng khoâng nghe, laø phaïm toäi Taêng Literary collection: Tuyeån taäp vaên hoïc. Taøn. Literary name of a monk: Ñaïo hieäu. Live all one's life: Soáng suoát ñôøi. Literary is not the Way, it is only used to Live all one's life on fruits and roots: Soáng caû ñôøi baèng quaû vaø cuû. carry the Way: Vaên töï

khoâng phaûi laø Ñaïo, noù chæ ñöôïc duøng ñeå chuyeân chôû Ñaïo maø thoâi (Vaên Live as a cow: Ngöu Giôùi—According to the dó taûi Ñaïo). Sastra on the Prajna Sutra, to live as a cow, eating grass with bent head, as certain Indian heretics are Literary work: AÙng vaên chöông. said to have done, in the belief that a cow's next Literature of Buddhism: Phaùp Vaên (vaên reincarnation would be in the heaven—Theo Ñaïi chöông Phaät giaùo). Trí Ñoä Luaän thì Giôùi Traâu laø soáng nhö loaøi traâu, Little bell: Khaùnh—A little bell for Buddhist cuùi ñaàu gaëm coû, nhö söï tin töôûng cuûa moät soá giaùo ceremonies—Chuoâng hay khaùnh duøng trong nghi phaùi ngoaïi ñaïo, raèng kieáp sau traâu seõ ñaàu thai laøm thöùc leã laïc Phaät Giaùo. trôøi. Little learning: Thieåu vaên—See Seven wrong Live Dharma: Soáng phaùp—To practice Dharma practices. means to live Dharma with all aspects of our Liu-Tsu-Ta-Shih-Fa-Pao-T'an Ching: Luïc being and know it truly through experience. Toå Ñaøn Kinh—A Chinese term for "Platform Live from day to day: Soáng laây laát qua ngaøy. Sutra of the Sixth Patriarch." This is one of the Live a hard life: Soáng khaéc khoå. most influential works of the Ch'an tradition. It Live a holy life: Soáng ñôøi thaùnh thieän composes of chapters of discourses delivered by the sixth patriarch of Ch'an, Hui-Neng (638-713), Live (v) for one's senses or oneself: Soáng cho at the Ta-Fan Temple. It is divided into two parts: giaùc quan hay cho chính mình. the first describes his life, and the second contains Live and die in happiness: Soáng vaø cheát trong his teachings on Ch'an practice and doctrine—Töø an laïc—Death must surely come to everyone Hoa ngöõ duøng ñeå chæ "Luïc Toå Ñaøn Kinh." Ñaây laø sooner or later. But if one learns to Truth, one can moät trong nhöõng taùc phaåm coù aûnh höôûng lôùn nhaát live and die in peace and happiness—Caùi cheát seõ trong Thieàn toâng. Boä kinh goàm nhieàu chöông chöùa ñeán khoâng choùng thì chaày. Nhöõng ai hieåu ñaïo seõ ñöïng nhöõng baøi thuyeát giaûng cuûa Luïc Toå Hueä soáng cheát trong an laïc vaø haïnh phuùc. Naêng taïi chuøa Ñaïi Phöông. Kinh ñöôïc chia laøm 2 Live from day to day: Soáng laây laát. phaàn: phaàn ñaàu noùi veà cuoäc ñôøi cuûa luïc Toå, vaø Live in a great jewel-adorned mansion and phaàn thöù nhì chöùa ñöïng nhöõng giaùo thuyeát vaø thöïc perform Buddha-work: Truï nôi laàu caùc trang haønh Thieàn ñònh. nghieâm maø laøm Phaät söï—See Ten kinds of Live according to the Buddhist laws and Buddha-work in all worlds in all times of the you will be at peace at death: Soáng thuaän theo Buddhas (B) (2). lôøi Phaät daïy thì chaéc chaén luùc cheát ñöôïc bình an Live in harmony with others: Soáng haøi hoøa (Sinh thuaän töû an). vôùi tha nhaân. Live in a careless and disorderly manner: Live in harmony with universal law: Soáng Soáng caåu thaû beâ boái—A Bhiksu or Bhiksuni who haøi hoøa vôùi ñònh luaät thieân nhieân. lives in a careless and disorderly manner causing Livehood: Jiva (skt)—Life—Sinh meänh. the laypeople's faith in the Three Jewels to Live in kindness: Soáng vôùi loøng töø.

Live long: Soáng thoï. Lively: Jiva or Jivaka (skt)—Alive—Living— Live in narrow circumstances: Kham khoå— Soáng ñoäng. Austere. Living: Soáng—Standard of living: Möùc soáng. Live observing the body in the body: Live Living in all ages: Truï taát caû kieáp laø vieân laâm contemplating (considering/reflecting on/looking cuûa Boà

Taùt—Living in all ages is a grove of upon) the body—Soáng quaùn thaân treân thaân—See Enlightening Beings because they embrace all Contemplation of body. great deeds. This is one of the ten kinds of grove Live in peace and harmony: Soáng trong hoøa of Great Enlightening Beings. Enlightening bình vaø hoøa hôïp. Beings who abide by these can achieve the Live in peace and be content with one's Buddhas' unexcelled peaceful, happy action, free from sorrow and afflication—Vì nhieáp nhöõng occupation: An cö laïc nghieäp. haïnh lôùn. Ñaây laø moät trong möôøi loaïi vieân laâm Live peacefully: To pacify mind and body—An cuûa chö ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp truï thaân taâm. naày thôøi ñöôïc ñaïi haïnh an laïc lìa öu naõo voâ Live a religious life: Soáng cuoäc soáng theo thöôïng cuûa Nhö Lai—See Ten kinds of grove of nhöõng qui taéc cuûa toân giaùo (tu taäp). Great Enlightening Beings. Live in retirement: Aranyaka (skt)— Living in the air: Antarikravavasina (skt)—Hö Hermitage—To conceal one's name or to live in a khoâng cö. hermitage—A lan nhaõ—Nhaøn cö—Mai danh (aån Living as animals: Ngöu Caåu Ngoaïi Ñaïo—One cö). of the six austerities which are referred to as Live by the right path but always appear to outsiders'—Loaïi trì ngöu giôùi caåu giôùi, soáng nhö enter false paths: An truï trong chaùnh ñaïo chaúng thuù vaät, moät trong saùu loái tu khoå haïnh cuûa ngoaïi boû taø ñaïo—They live by the right path, right giaùo, moät trong saùu loái tu khoå haïnh cuûa ngoaïi knowledge, and right insight, yet they can appear giaùo—See Six austerities. to enter false paths, without taking them to be true Living beings: Satta-sacetano (p)—Sattva- or pure, to cause the sentient beings involved in sacetana (skt)—Chuùng sanh. them to abandon false principles—An truï trong (I) An overview of "Living beings"—Toång quan chaùnh ñaïo, chaùnh trí vaø chaùnh kieán, maø hay thò veà "Chuùng sanh: The term "Living beings" hieän vaøo taát caû taø ñaïo, chaúng laáy laøm thieät, chaúng refer to all creatures that possess life-force. chaáp laøm tònh, laøm cho chuùng sanh ñoù xa rôøi taø Each individual living being comes into being phaùp—See Ten kinds of way of adornment of as the result of a variety of different causes Great Enlightening Beings. and conditions. The smallest living beings as Live rightly: Soáng moät caùch chaân chính. ants, mosquitoes, or even the most tiniest Live in seclusion in a room: Gynaeceum— parasites are living beings—Töø "Chuùng sanh" Room of forbidden access—Caám phoøng. noùi ñeán taát caû nhöõng vaät coù ñôøi soáng. Moãi Live together: Chung soáng—Cuøng ôû—See sinh vaät ñeán vôùi coõi ñôøi naøy laø keát quaû cuûa Three togethers. nhieàu nguyeân nhaân vaø ñieàu kieän khaùc nhau. Live with control over the sense-organs: Nhöõng sinh vaät nhoû nhaát nhö con kieán hay Soáng cheá ngöï caùc caên. con muoãi, hay ngay caû nhöõng kyù sinh truøng Live with one's identity hidden: AÅn taùnh mai thaät nhoû, ñeàu laø nhöõng chuùng sanh. (II) The meanings of Sentient beings—Nghóa cuûa danh—To bury one's name. Chuùng Sanh: Live without control over the sense-organs: 1) All the living: Sattva (skt)—Moïi ngöôøi cuøng Soáng khoâng cheá ngöï caùc caên. sinh ra. Liveliness: Jivitindriya (skt)—Animation— 2) Combinations of elements without permanent Breath of life—Liveliness—Vitality—Sinh khí. reality: Caùc phaùp giaû hôïp maø sinh hay laø söï

phoái hôïp cuûa caùc ñaïi chöù khoâng coù thöïc theå Living Buddha: An incarnation Buddha—Sinh tröôøng toàn. Phaät (Hoaït Phaät)—A living Buddha, i.e. a 3) Many lives, or many transmigrations: Söï soáng reincarnation Buddha, e.g. Hutuktu, Dalai Lama—cheát traûi qua nhieàu laàn. Vò Phaät soáng, danh hieäu cuûa Hoä Ñoä Khaéc Ñoà, hay 4) Sentient beings which possess magical and ñöùc Ñaït Lai Laït Ma, coù khaû naêng tieáp tuïc taùi spiritual powers: Animate—Conscious sanh, giöõ nhöõng chöùc vuï saún giöõ ñeå hoaèng phaùp beings—Living beings—Sentient beings—All ñoä sanh (caùc vuøng Moâng, Taïng vaø Thanh Haûi ñeàu the living, which includes the vegetable coù). kingdom; however, the term “sattva” limits Living’s and the Buddha’s the meaning to those endowed with reason, indestructibilities neither increase nor consciousness, and feeling. Those who are decrease: Sinh Phaät Baát Taêng Baát Giaûm—Taùnh sentient, sensible, animate, and rational— khoâng hoaïi dieät, baát taêng baát giaûm, vaø tuyeät ñoái Chuùng sanh noùi chung, keå caû vöông quoác thaûo cuûa chuùng sanh vaø Phaät—The indestructibility of moäc (nhöõng chuùng sanh voâ tình); tuy nhieân, töø the living and the Buddha; they neither increase “sattva” giôùi haïn nghóa trong nhöõng chuùng nor decrease. They are being the absolute. sanh coù lyù leõ, taâm thöùc, caûm thoï. Nhöõng chuùng sanh coù tri giaùc, nhaïy caûm, söùc soáng, Living and the Buddha are one: Sinh Phaät vaø lyù trí. Nhöùt Nhö—Sinh Phaät Nhöùt Theå—Sinh Phaät Baát 5) Creatures: Chuùng sanh—Haøm linh—Living Nhò—Phaøm Thaùnh Nhöùt Nhö—All are the one creatures—Conscious beings—Sentient undivided whole, or absolute; they are all of the beings—All beings possessing life, especially same substance; all are Buddha, and of the same sentient life. dharmakaya, or spiritual nature; all are of the 6) The one possessing life; life, one of the same infinity—Chuùng sanh vaø Phaät ñeàu nhö moät, sixteen wrong views believing that life is laø nhaát theå, laø baát nhò, laø khoâng sai khaùc. real: Meänh Giaû—Moät trong 16 taø kieán cho Living and the Buddha are but temporary raèng thoï meänh cuûa caùi ta laø coù thöïc. names: Sinh Phaät Giaû Danh—Which are (III) Categories of living beings—Phaân loaïi Chuùng borrowed or derived for temporal indication— Sanh: Living beings in the three realms and Nhöõng töø ngöõ chuùng sanh vaø Phaät chæ laø nhöõng six paths—Chuùng sanh trong ba neûo saùu giaû danh taïm thôøi. ñöôøng. Living concord: Thaân Hoaø Ñoàng Truï—Living (A) Three realms—Ba Neûo: See Three realms. concord, one of the six points of reverent harmony 1) The realm of desire: Duïc Giôùi. or unity in a monastery or convent or sixfold rules 2) The realm of form: Saéc Giôùi. of conduct for monks and nuns in a monastery 3) The realm of formlessness: Voâ Saéc Giôùi. which the Buddha taught in the Mahaparinibbana (B) Six paths—Saùu Ñöôøng: See Six gatis. Sutta and Sangiti Sutta—Moät trong saùu ñieåm soáng 1) Heaven: Thieân. chung hoøa hôïp trong töï vieän maø Ñöùc Phaät ñaõ daïy 2) Human: Nhaân. trong Kinh Ñaïi Baùt Nieát Baøn vaø Kinh Phuùng Tuïng 3) Asura: A-Tu-La. trong Tröôøng Boä Kinh—See Six points of reverent 4) Animals: Suùc Sanh. harmony or unity in a monastery. 5) Hungry ghosts: Ngaï Quyû. Living creatures: Chuùng Sanh—See Living 6) Hells: Ñòa Nguïc. beings. (C) See Four kinds of sentient beings. Living in darkness and bounding for (D) See Twelve

kinds of living beings. darkness: Loaïi soáng trong boùng toái vaø höôùng ñeán Living beings in the six paths: Chuùng sanh boùng toái—See Four types of persons (C). trong luïc ñaïo. Living in darkness and bounding for the Living beings turbidity: Chuùng Sanh Tröôïc— light: Loaïi soáng trong boùng toái, nhöng höôùng ñeán Turbidity of sentient beings—See Five kinds of aùnh saùng—See Four types of persons (C). turbidity.

Living on earth: Bhuma (skt)—Ñòa cö. 2) Things—Phi Tình: Insentient things or those Living intelligent being: A living soul—Sanh without emotions nor wisdom—Nhöõng chuùng Linh—The mind or intelligence of the living— sanh khoâng coù tình caûm vaø lyù trí. Taâm thöùc (taâm vaø trí thoâng minh) cuûa moät chuùng Living on wild fruits and nuts: Moäc thöïc. sanh coøn goïi laø linh hoàn. Load of night-soil: Thæ Ñaûm Töû—The human Living in isolation: Soáng aån daät—Seclude body that has to be carried about—Gaùnh phaân, yù oneself from society. noùi thaân nguôøi trong chöùa ñaày phaân maø con ngöôøi Living in the light and bounding for the phaûi luoân gaùnh noù ñi khaép nôi. darkness: Loaïi ngöôøi soáng trong aùnh saùng, nhöng Lobha (p): Tham lam—Greed—Covetousness— höôùng ñeán boùng toái—See Four types of persons Taâm naém giöõ vaät öa thích. (C). Lobho (p): Greed—Tham—See Fifty-two mental Living in the light and bounding for the states. light: Loaïi soáng trong aùnh saùng vaø höôùng ñeán aùnh Lobho akusala mulam (p): Unwholesome root saùng—See Four types of persons (C). of greed—Tham baát thieän caên—See Three dharmas (II). Living in a palace of all kinds of adornments, giving it up and leaving home, Local Buddhist Sangha: Giaùo Hoäi Phaät Giaùo Ñòa Phöông. wishing to save sentient beings: Thò hieän ôû Local Deities Hall: Lands Hall—Thoå Ñòa nhöõng cung ñieän trang nghieâm—All Buddhas Ñöôøng. show analytix examination and disenchantment while living in a palace of all kinds of adornments, Local guardian deity of the soil: God of the thereupon giving it up and leaving home, wishing soil—Thoå Ñòa Thaàn. to let sentient beings realize that things of the Local temple: Chuøa ñòa phöông. world are all illusions, impermanent, and Localism (n): Theo chuû nghóa ñòa phöông— perishable, and become deeply disillusioned, Ngöôøi ñaët quyeàn lôïi cuûa mình leân treân quyeàn lôïi avoid creating attachments, forever cut off the cuûa giaùo hoäi vaø ñaát nöôùc. affliction of worldly craving, cultivate purifying Localization (n): Ñòa phöông hoùa—Cuïc boä hoùa. practices, and benefit living beings—Chö Phaät thò Locana (skt): Lö Xaù Na. hieän ôû nhöõng cung ñieän trang nghieâm, quaùn saùt 1) Illuminating: Chieáu saùng. nhaøm lìa boû maø xuaát gia, muoán cho chuùng sanh 2) One of the forms of the Trikaya, similar to the bieát roõ theá phaùp ñeàu laø voïng töôûng voâ thöôøng hö sambhogakaya: Baùo thaân, moät trong tam thaân hoaïi, raát nhaøm lìa chaúng nhieãm tröôùc, döùt haún Phaät. phieàn naõo tham aùi, tu haïnh thanh tònh lôïi ích 3) The adorned person of Vairocana: Xaù Na Toân chuùng sanh—See Ten kinds of Buddha-work in all Ñaëc—Thaân toân nghieâm ñaëc bieät cuûa Ñöùc Tyø worlds in all times of the Buddhas (B) (4). Loâ Giaù Na (vò giaùo chuû cuûa Kinh Hoa Living soul: Intelligence of the living—Mind of nghieâm)—Vairocana Buddha. the living—Sinh linh. Location of a pagoda: Vò trí cuûa

chuøa. Living stream of wisdom: Which is able to Lockjaw: Chöùng Cöùng Haøm hay chöùng khít cleanse all impurity—Tueä löu. haøm—One of the five epidemics in Vaisali during Living and things: Men and things—Sanh the Buddha's lifetime—Moät trong naêm loaïi beänh Phaùp—Ngöôøi vaø vaät hay höõu tình vaø phi tình— ngaët ngheøo trong thaønh Vaisali vaøo thôøi cuûa Ñöùc The living and things—Men and things—The self Phaät—See Five epidemics. and things: Lodge (v) pilgrims: Provide the pilgrims with 1) The living—Höõu Tình: The sentient or those room and board (food)—Cung caáp phoøng troï vaø with emotions and wisdom—Chuùng höõu tình thöùc aên cho khaùch haønh höông. laø nhöõng chuùng sanh coù tình caûm vaø lyù trí. Lofty (a): High—Eminent—Cao tuyeät. Lofty aim: Muïc tieâu cao tuyeät.

Lofty objective: Muïc tieâu cao tuyeät. moät Phaät töû ngöôøi Anh vaø hoäi vieân cuûa Hoäi Phaät Logically reasoning of a cause: Nhaân Minh— Töû Taây Phöông, vò ñaõ saùng laäp ra toå chöùc See Hetuvidya. Trailokya Buddha Mahasangha Sahayaka Gana, moät toå chöùc coù truï sôû taïi AÁn Ñoä theo chaân cuûa Loha (skt): Loä Haï—Copper, gold, or iron, etc.— R.B. Ambedkar chuyeân lo vieäc caûi ñaïo cho nhöõng Kim loaïi, keå chung ñoàng vaøng hay saét. ngöôøi cuøng khoå tröôùc kia thuoäc giai caáp thaáp nhaát Lohagambhira (p): Ñòa nguïc ñoàng soâi. trong AÁn giaùo. Lohita (skt): Loä Giaø Ña—Maøu ñoû hay maøu Lokanatha (skt): Lokajyestha (skt)—Loä Ca Na ñoàng—Red, copper-coloured. Tha—Most excellent of the world, lord of the Loiter to engage in idle conversations: La caø world, epithet of Brahma and of a Buddha—Dòch taùn gaãu—A Bhiksu or Bhiksuni should not loiter laø Theá Toân, danh hieäu cuûa Phaïm Thieân vaø cuûa in a layperson's house or in the town to engage in Ñöùc Phaät. idle conversation or to eat snacks—Tyø Kheo hay Lokantarika (skt): Bieân Nguïc—Bieân Ñòa Ñòa Tyø Kheo Ni khoâng neân la caø ôû nhaø cö só hay nôi Nguïc—The side hells. phoá chôï ñeå taùn gaãu vaø aên quaø vaët. Lokapalas (skt): Raskapalas (skt)—Hoä quoác— Loka (skt): Loä Ca. Hoä Phaùp Thaàn—The protectors of the four 1) Open space—Universe—World—Coõi— directions, protectors of the world and the Giôùi—Theá gian—The world, a region or Buddhist teaching. They are considered as realm, a division of the universe—Theá giôùi— guardians at the gates of Buddhist monasteries. Coøn goïi laø Loä Giaø. Four Lokapalas, usually seen at the entrance to 2) Free or open space: The earth or world of Buddhist temples or monasteries. According to human beings—Khoâng gian. Buddhist legends, these are four Heaven kings or 3) District: Province—Country—Quoác ñoä. Lokapalas of the Heaven of the Four Kings, each 4) The inhabitants of the world—Worldly protecting one of the four quarters of space, the affairs—Ordinary life—Mankind—Folk—guardians of the world and of the Buddhist faith. People—Phaøm cö ñoä. This first-level heaven is halfway up Sumeru Lokadhatu (skt): This world—Theá giôùi naày— Moountain and in each of its directions, North, See Ten inexhaustible vows. South, East, West—Thaàn canh giöõ töù phöông ñeå Lokadhipateyyam (p): The predominant che chôû giôùi luaät nhaø Phaät. Lokapala cuõng coøn influence on the world—Theá taêng thöôïng—See ñöôïc xem nhö nhöõng vò long thaàn hoä phaùp baûo veä Three dharmas (XLIX). loái vaøo caùc chuøa. Boán vò thaàn hoä phaùp

thöôøng Lokageya (skt): Loä Giaø Kyø Daï—Interpreted as thaáy nôi cöûa vaøo caùc chuøa hay töï vieän. Theo repetition in verse, but also as signing also as truyeàn thuyeát Phaät giaoù, ñaây laø boán vò Thieân signing after common fashion—Dòch laø "truøng vöông ôû coõi Trôøi Töù Thieân Vöông, moãi vò canh tuïng," hay tuïng, laø moät trong 12 boä kinh trong giöõ moät phöông, yù noùi Thaàn Hoä Phaùp. Coõi Trôøi kinh ñieån Phaät giaùo. thöù nhöùt naày naèm giöõa chöøng nuùi Tu Di. Moãi vò Lokajyestha (skt): Lokanatha (skt)—World's moãi höôùng, Baéc, Nam, Ñoâng, Taây (Kinh Duy Ma Honored One—World's most venerable—Theá Caät, phaåm Phöông Tieän: "Hoä theá töù thieân vöông Toân (an epithet of a Buddha). laø nhöõng vò baûo veä chuùng sanh thoaùt khoûi söï taøn Lokamitra, Dharmachari: Name of a British haïi cuûa caùc loaøi quyû thaàn aùc ñoäc.")—See Four Buddhist and member of the Friends of Western Heavenly (Guardian) Kings. Buddhist Order (FWBO) who was one of the Lokasema (second century): Name of a Scythian founding members of the Trailokya Bauddha monk who traveled to China in the second century Mahasangha Sahayaka Gana (TBSMG), an and became an important translator of Buddhist organization based in India that works among the texts. He worked with An-Shih-Kao in Lo-Yang former Untouchables who followed R.B. for twenty years. One of his most important works Ambedkar in converting to Buddhism—Teân cuûa was a partial translation of the "Eight Thousand Line Perfection of Wisdom Sutra" (Astasahasrika-

Prajna-Paramita-Sutra)—Teân cuûa moät vò sö ngöôøi Phaät. Vò Phaät maø Phaät A Di Ñaø trong tieàn Scythian, ngöôøi ñaõ du haønh sang Trung Quoác vaøo kieáp ñaõ xuaát gia toøng tu vaø theä nguyeän 48 lôøi theá kyû thöù 2 vaø trôû thaønh moät dòch giaû quan troïng nguyeàn. trong vieäc phieân dòch kinh ñieån Phaät giaùo. Ngaøi 2) In Indo-China, Lokesvara refers to laøm vieäc vôùi sö An Theá Cao taïi Laïc Döông. Moät Avalokitesvara, whose image or face, in trong nhöõng taùc phaåm quan troïng cuûa oâng laø moät masculine form, frequently seen at Angkor: phaàn dòch thuaät boä "Taùm ngaøn caâu keä Baùt Nhaõ Ba Taïi caùc xöù AÁn Ñoä Chi Na (Vieät Nam, Mieân La Maät Ña." vaø Laøo), ngöôøi ta xem Nhieâu Vöông Phaät laø Lokakshin (skt): Saám Chi Laâu ca. Ñöùc Quaùn Theá AÂm Boà Taùt, coù maët vaø thaân Lokavartani-dharmavartani-jnanavartani- hình ngöôøi nam, thöôøng thaáy ôû vuøng Angkor. dhatu (skt): The world where this worldly life, Lokesvara-Buddha (skt): Töï taïi vöông Phaät. the Dharma and the Buddha-knowledge are Lokesvararaja (skt): Theá Töï Taïi Vöông—Theá evolved—Theá Gian Chuyeån Phaùp Luaân Trí Nhieâu Vöông—Buddha under whom Amitabha, in Chuyeån Giôùi (theá giôùi maø ôû ñoù cuoäc ñôøi traàn tuïc a previous existence, entered into the ascetic life naày Phaùp vaø Phaät trí phaùt sanh)—See Ten and made his forty-eight vows—Vò Phaät maø Phaät Inexhaustible Vows. A Di Ñaø trong tieàn kieáp ñaõ xuaát gia toøng tu vaø theä Lokavid (skt): Lokavit (skt)—Loä Ca Bò—Theá nguyeän 48 lôøi nguyeàn. Gian Giaûi—Knower of the world—He who Lokisvara-Buddha (skt): Master Sovereign knows, or interprets the world, one of the ten King Buddha—Töï Taïi Vöông Phaät. epithets (characteristics) of a Buddha—Coøn goïi laø Lokiya (p): Theá tuïc. Loä Giaø Bò, dòch laø "Tri Theá Gian," hay "Theá Gian Lokottara (skt) Lokuttara (p): Sieâu theá—

Giaûi,” moät trong möôøi danh hieäu cuûa Ñöùc Phaät—Super-mundane—Transcendental—The See Ten epithets of a Buddha. transcendental, i.e. beyond the three worlds. Lokavidu (skt): Ngöôøi hieåu roõ theá gian—The Lokottara (supramundane) means anything that is knower of the world. connected with the path to liberation or that is Lokayatika (skt): Loä Ca Da Ñeå Ca—A directed toward the attainment of nirvana. In the materialist, follower of the Carvaka system, Mahayana Buddhism, Lokottara means a atheist, unbeliver; interpreted as worldly, supramundane who is mentally and physically epicurean, the soul perishes with the body, and absolutely pure—Sieâu theá (sieâu nhieân hay vöôït the pleasures of the senses are the highest good— leân treân taát caû), vöôït ra tam giôùi vaø haøm nghóa baát Coøn goïi laø Loâ Kha Da Chi, Loä Giaø Da, Loä Giaø Da cöù gì coù lieân quan ñeán söï tieán gaàn ñeán Nieát baøn. Ñaø, dòch laø “Thuaän Theá. Laêng Giaø Kinh, töù quyeån Ñaây laø nhöõng giai ñoaïn khaùc nhau cuûa con ñöôøng vaø thaát quyeån goïi laø “AÙc Luaän” vaø “Theá Luaän” leân Thaùnh. Trong Phaät giaùo Ñaïi thöøa, sieâu nhieân hay laø ngoaïi ñaïo, nhöõng keû khoâng tin töôûng Phaät haøm nghóa thuaàn khieát tuyeät ñoái veà theå chaát laãn giaùo, nhöõng keû thuaän theo theá tuïc, töø suy nghó, tinh thaàn. ñeán noùi naêng haønh ñoäng. Lokottaravadinah (skt): Lokottaravada (skt)— Lokesvara (skt): Lokesvararaja (skt)—Nhieâu Lö Caâu Ña Baø Thi Boä—Thuyeát Xuaát Theá Boä Vöông Phaät—Theá Nhieâu Vöông Phaät—Theá Töï (Xuaát Theá Boä)—One of the twenty Hinayana Taïi Vöông Phaät. sects, a branch of Mahasanghikah, which held the 1) Theá Nhieâu Vöông—Laâu Di Caéng La Phaät—view that all in the world is merely phenomenal An ancient Buddha, The lord or ruler of the and that reality exists outside it—Moät trong 20 boä world; successor to Ting-Kuang Buddha. phaùi Tieåu Thöøa, taùch ra töø Ñaïi Chuùng Boä, boä naày Buddha under whom Amitabha, in a previous cho raèng caùc phaùp theá gian laø keát quaû sinh ra do existence, entered into the ascetic life and ñieân ñaûo hoaëc nghieäp, chuùng laø giaû danh, khoâng made his forty-eight vows—Vò Phaät trò vì theá coù thöïc theå. Chæ coù caùc phaùp xuaát theá laø khoâng do giôùi hay Theá Töï Taïi Vöông Phaät hay Phaät ñieân ñaûo maø khôûi. Nhieâu Theá laø vò coå Phaät tieáp noái Ñònh Quang

Lokuttara (p): Sieâu theá. Ñaây laø töø ñeå chæ boán Longchen Rabjampa (1308-1364): One of the ñaïo, boán quaû vaø Nieát baøn—See Supermundane most influential masters of the Nyingmapa order consciousness. of Tibetan Buddhism, particularly important in the Lokuttara-citta (p): Taâm Sieâu Theá—See Dzogchen (great perfection) tradition. Among his Supermundane consciousness. best works are the “Seven Treasuries,” and the Loneliness (n): Söï leõ loi—Söï coâ ñôn—Solitary. “Fourfold Innermost Essence. Lonely (a): Leõ loi. Long collection: See Agamas. Long Abstinence: Tröôøng trai (Söï kieâng thòt, Longevity: Soáng thoï—Nhöõng lôøi Phaät daïy veà kieâng röôïu, vaø tieát duïc vónh vieãn). “Soáng thoï” trong Kinh Phaùp Cuù—The Buddha’s teachings on “Longevity” in the Dharmapada Long and broad tongue: Töôùng löôõi roäng daøi— Sutra: Buddhas never indulge in false speech or tell lies 1) To live a hundred years, immoral and Longchen Nyingtig (tib): A Tibetan term

for uncontrolled, is no better than a single-day “Heart Sphere of the Great Expanse.” This is an life of being moral and meditative important two-volume collection of “treasure texts (Dharmapada 110): Soáng traêm tuoåi maø phaù discovered” by the 18th century Tibetan “treasure giôùi vaø buoâng lung, chaúng baèng soáng chæ moät discoverer” Jigme Lingpa (1730-1798), which ngaøy maø trì giôùi, tu thieàn ñònh. have been widely influential in the Nyingmapa 2) To live a hundred years without wisdom and order—Töø ngöõ Taây Taïng duøng ñeå chæ “Taâm control, is no better than a single-day life of Giôùi.” Ñaây laø moät boä söu taäp 2 quyeån veà “Phaùp being wise and meditative (Dharmapada Baûo tìm thaáy” vaøo theá kyû thöù 18 cuûa ngöôøi khaùm 111): Soáng traêm tuoåi maø thieáu trí hueä, khoâng phaù ra phaùp baûo Jigme Lingpa, coù aûnh höôûng roäng tu thieàn, chaúng baèng soáng chæ moät ngaøy maø raõi trong tröôøng phaùi Nyingmapa. ñuû trí, tu thieàn ñònh. Longchen Rabjampa (1308-1364): Name of 3) To live a hundred years, idle and inactive, is one of the most influential masters of the no better than a single-day life of intense Nyingmapa order of Tibetan Buddhism, effort (Dharmapada 112): Soáng traêm tuoåi maø particularly important in the Dzogchen (great giaûi ñaõi khoâng tinh taán, chaúng baèng soáng chæ perfection) tradition. Among his best works are moät ngaøy maø haêng haùi tinh caàn. the “Seven Treasuries,” and the “Fourfold 4) To live a hundred years without Innermost Essence—Teân cuûa moät trong nhöõng vò comprehending how all things rise and pass thaày coù aûnh höôûng nhaát cuûa tröôøng phaùi away, is no better than a single-day life of Nyingmapa thuoäc Phaät giaùo Taây Taïng, ñaëc bieät seeing beginning and end of all things quan troïng vôùi chi phaùi Ñaïi Toaøn (Dzogchen). (Dharmapada 113): Soáng traêm tuoåi maø khoâng Trong soá nhöõng taùc phaåm noåi tieáng nhaát cuûa oâng thaáy phaùp voâ thöôøng sinh dieät, chaúng baèng laø nhöõng boä “Thaát Baûo Taïng” vaø boä “Töù Noäi soáng chæ moät ngaøy maø ñöôïc thaáy phaùp sinh Yeáu.” dieät voâ thöôøng. Long Abstinence: Tröôøng trai (Söï kieâng thòt, 5) To live a hundred years without seeing the kieâng röôïu, vaø tieát duïc vónh vieãn). immortal state, is no better than a single-day Long Agama Sutra: Digha-nikaya (p)—Cho- life of one who sees the deathless state agon-kyo (jap)—Kinh Tröôøng A Haøm—See (nirvana) (Dharmapada 114): Soáng traêm tuoåi Agamas. maø khoâng thaáy ñaïo tòch tònh voâ vi, chaúng Long life: Eternal life—Tröôøng sinh. baèng soáng chæ moät ngaøy maø ñöôïc thaáy ñaïo Long life without death: Tröôøng sinh baát töû. tòch tònh voâ vi. (of) Long standing: Of long time—Thaâm nieân. 6) To live a hundred years without seeing the Supreme Truth, is no better than a single-day Longer Sukhavativyuha Sutra: Longer life of someone who see the highest law Amitabha Sutra—Kinh A Di Ñaø Boån Nguyeän. (Dharmapada 115): Soáng traêm tuoåi maø khoâng

thaáy phaùp toái thöôïng, chaúng baèng soáng chæ moät caùi am nhoû laøm nôi ôû vaø tu haønh cho toå. Chuøa moät ngaøy maø ñöôïc thaáy phaùp toái thöôïng. ñöôïc vua Gia Long ban taëng baûn “Saéc Töù Long Long (v) for: Khaùt voïng—To aspire for. Hueâ Töï.” Chuøa coøn coù nhieàu teân hieäu khaùc nhö Long Hoa Temple: Long Hoøa Töï—Name of a “Saéc Töù Hueä Long Töï,” vaø “Ngöï Töù Quan Long famous ancient

pagoda located in An Thaïnh Töï.” Döôùi trieàu vua Thaønh Thaùi, chuøa ñöôïc truøng hamlet, An Ngaõi village, Long Ñaát district, Baø Ròa tu laïi khang trang roäng raõi. Kieán truùc chuøa hieän Vuõng Taøu, South Vietnam. According to the nay laø moâ hình truøng tu naêm 1966. Hieän chuøa vaãn documents of the pagoda, it was built in 1797, at coøn giöõ baûn “Saéc Töù Long Hueâ Töï” ñôøi Gia Long the same time with the communal house of Long vaø moät daáu trieän baèng ngaø voi coù khaéc chöõ “Töï Thaïnh village. It came through generations: Ñöùc naêm thöù 24”. Patriarch Taâm Thoâng Hueä Lieãu, Patriarch Haûi Hoäi Long Hung Temple in Bien Hoa: Long Höng Chaùnh Nieäm (1834-1905), Patriarch Thanh Keá Töï—Name of a famous ancient pagoda, located in Hueä Ñaêng (1873-1953). It was rebuilt by Patriarch Hoøa Ñònh village, Beán Caùt district, South Hueä Ñaêng in 1929, then headed by the successive Vietnam. Long Höng pagoda was founded by patriarchs of the Lin-Chi Sect—Teân cuûa moät ngoâi Patriarch Ñaïo Trung Thieän Hieáu in the eighteenth chuøa coå noåi tieáng, toïa laïc trong aáp An Thaïnh, xaõ century. Formerly it was a thatched temple then An Ngaõi, huyeän Long Ñaát, Vuõng Taøu Baø Ròa, turned into a big pagoda by the local people in Nam Vieät Nam. Theo taøi lieäu cuûa chuøa thì chuøa 1794. At that time people called it Patriarch ñöôïc xaây döïng vaøo naêm 1797, cuøng thôøi vôùi ñình Pagoda, and gave Patriarch Thieän Hieáu a Thaàn Long Thaïnh. Chuøa ñaõ traûi qua caùc ñôøi nickname that is “Patriarch Leech.” It was said truyeàn thöøa: Toå Taâm Thoâng Hueä Lieãu, toå Haûi Hoäi that Patriarch knew how to treat the leeches from Chaùnh Nieäm (1834-1905), toå Thanh Keá Hueä Ñaêng the leech swamp in order to help the local people (1873-1953). Chuøa ñöôïc toå Hueä Ñaêng truøng tu go to the leech swamp for tilling. The uncultivated vaøo naêm 1929. Sau ñoù caùc vò truï trì thuoäc phaùi land, therefore, was changed into the fetile rice Laâm Teá. fields—Teân moät ngoâi chuøa coå noåi tieáng ôû vuøng Long Hue Temple: Chuøa Long Hueâ—Name of Soâng Beù, chuøa toïa laïc trong xaõ Hoøa Ñònh, huyeän an ancient pagoda, located in Go Vap district, Beán Caùt, Nam Vieät Nam. Chuøa ñöôïc Hoøa Thöôïng Saigon City, South Vietnam. The pagoda was Ñaïo Trung Thieän Hieáu döïng leân vaøo theá kyû thöù built in the eighteenth century by Patriarch 18. Hoài xöa chuøa chæ laø moät caùi am tranh nhoû. Nguyen Quan (his Dharma name is Ñao Thong; Ñeán naêm 1794 ñöôïc nhaân daân ñòa phöông xaây he was from Ñai Hoi village, Quang Nam thaønh ngoâi chuøa lôùn, thöôøng goïi laø Chuøa Toå. Toå province). At first, the pagoda was only a small Thieän Hieáu coøn ñöôïc goïi laø “Toå Ñæa.” Theo lôøi temple where the Patriarch stayed and truyeàn thì sö trò ñöôïc ñæa trong vuøng “Böng Ñæa” worshipped the Buddha. It was offered the “Royal ñeå daân ñòa phöông xuoáng böng laøm ruoäng, bieán Recognized Long Hueâ Pagoda” Board by King vuøng ñaát boû hoang thaønh ruoäng luùa truø phuù. Gia Long. Its other name are “Royal Recognized Long Hung Temple in Long Xuyen: Long Hue Long Tu,” and “Ngu Tu Quan Long Tu.” Höng Töï—Name of a temple, located in Long Under King Thanh Thai’s reign, Long Hue Son village, Phu Tan district, An Giang province, Pagoda was rebuilt spaciously. The present about 54 miles from Long Xuyen town. It is also structure results from the rebuilding in 1966. It called Giong Thanh Temple. It was first

built by still has conserved the “Royal Recognized Long Most Venerable Minh Ly in 1875 and has been Hue Pagoda” Board and an ivory sealon which are rebuilt many times before it became a carved the words “Twenty-fourth year of King Tu magnificient and splendid one seen nowadays. Duc’s reign.”—Teân cuûa moät ngoâi chuøa coå, toïa laïc The temple has its structure in “Song Hy” style, trong quaän Goø Vaáp, thaønh phoá Saøi goøn, Nam Vieät comprising three buildings: the Main Hall, the Nam. Chuøa ñöôïc xaây töø theá kyû thöù 18 bôûi Toå Auditorium or Lecture Hall, and the Patriarch Nguyeân Quaùn (phaùp hieäu Ñaïo Thoâng, ngöôøi xaõ Hall—Teân cuûa moät ngoâi chuøa toïa laïc trong xaõ Ñaïi Hoäi, tænh Quaûng Nam). Luùc ñaàu chuøa chæ laø Long Sôn, huyeän Phuù Taân, tænh An Giang, chuøa

caùch thò xaõ Long Xuyeân chöøng 54 daäm. Chuøa coøn Long robs and optional garments: Thính y— coù teân laø chuøa Gioàng Thaønh. Chuøa ñöôïc Hoøa Laø loaïi tröôøng y khoâng baét buoäc phaûi maëc—See Thöôïng Minh Lyù xaây döïng vaøo naêm 1875 vaø ñaõ Two kinds of clothing. ñöôïc truøng tu nhieàu laàn ñeå thaønh ngoâi chuøa khang Long slender fingers: Ngoùn tay daøi, ñaàu ngoùn trang roäng lôùn nhö hoâm nay. Chuøa ñöôïc xaây theo nhoû vaø nhoïn—See Thirty-two auspicious marks. chöõ “Song Hyû” goàm 3 gian: Chaùnh Ñieän, Giaûng Long Thanh Temple: Chuøa Long Thaïnh— Ñöôøng vaø Haäu Toå. Name of an ancient pagoda located in Binh Chanh Long-life heaven: Cung trôøi tröôøng thoï. district, Saigon City, South Vietnam. It was Long life without growing old: Tröôøng sanh established in the eighteenth century by Most baát laõo—Cuoäc soáng keùo daøi khoâng giaø, khoâng Venerable Tri Tam. It was completely destroyed cheát—Immortality. by 1945. In 1959, Most Venerable Buu Y rebuilt Long life spent in saving others: Hoùa Tha in a small scale. In the Main Hall, there is a statue Thoï—Buddha’s long or eternal life spent in of Amitabha Buddha, made of jacktree wood, 1.3 saving others, implying Buddha’s powers of meters high, the lotus pedestal is .33 meter high. unlimited salvation—Thaân Phaät tröôøng thoï vaø There is also a great bell, 1 meter high, 0.5 meter vónh haèng ñeå cöùu ñoä chuùng sanh (chuùng sanh coù in diameter, cast in the Patriarch Tu Nhuong’s theå teá ñoä thì nhieàu voâ haïn, neân ñöùc ñaïi bi cuûa chö period—Teân cuûa moät ngoâi chuøa coå toïa laïc taïi Phaät cuõng maõi maõi khoâng döùt). quaän Bình Chaùnh, thaønh phoá Saøi Goøn, Nam Vieät Long-lived: Soáng laâu. Nam. Chuøa ñöôïc Hoøa Thöôïng Trí Nghieâm xaây Long-nailed ascetic Brahmacari: Traûo Ñoäc—vaøo theá kyû thöù 18. Tröôùc naêm 1945, chuøa bò hoaøn The long-nailed ascetic Brahmacari of the toaøn suïp ñoå. Ñeán naêm 1959, Hoøa Thöôïng Böûu YÙ Vatsiputriyah; it is said that his nails were a xaây caát laïi treân moät khuoân vieân nhoû hôn. Trong treatise and his hair a discourse—Tröôøng Traûo Chaùnh ñieän coù töôïng Phaät A Di Ñaø baèng goã mít, Phaïm Chí (cuûa Ñoäc Töû Boä); ngöôøi ta noùi raèng cao moät thöôùc ba, toøa sen cao 33 phaân. Trong nhöõng moùng tay cuûa oâng ta laø vaên baûn vaø toùc cuûa chuøa coøn coù ñaïi hoàng chung cao moät thöôùc, ñöôøng oâng ta laø lôøi thuyeát (traûo chöông phaùt luaän). kính nöûa thöôùc, ñöôïc ñuùc döôùi thôøi Toå Töø Nhöôïng. Long Nhieu Temple: Chuøa Long Nhieãu—Name of a temple located in Thu Ñuc town, Thu Ñuc Long Thien Temple: Chuøa Long

Thieàn—Name district, Sai Gon City, South Vietnam. Long Nhieu of a famous ancient pagoda, located on the bank Pagoda was founded in the late nineteenth of Ñong Nai River, in Buu Hoa quarter, Bien Hoa century. It is one of the famous ancient pagoda of City, South Vietnam. The pagoda was built in Saigon City. It has still kept a lot of old statues. 1664. According to “Thieàn Sö Vieät Nam” The present architecture results from the composed by Ch’an Master Thich Thanh Tu, the construction in 1968. There are many old statues, pagoda was built in the late 17 century by disciple including the statue of Dharma Guardian, 1.7 of Most Venerable Thanh Nhac An Son (from the meters high—Teân moät ngoâi chuøa toïa laïc trong thò 34th generation of the Lin-Chi Sect). Presently traán Thuû Ñöùc, huyeän Thuû Ñöùc, thaønh phoá Saøi Most Venerable Thich Hue Thanh is Head of Goøn, Nam Vieät Nam. Chuøa ñöôïc khai sôn töø cuoái Long Thien Pagoda. He was the Chairman of theá kyû thöù 19, laø moät trong nhöõng ngoâi chuøa coå Vietnamese Traditional Buddhism—Teân moät ngoâi noåi tieáng cuûa thaønh phoá Saøi Goøn. Kieán truùc chuøa coå töï, toïa laïc beân bôø soâng Ñoàng Nai, thuoäc aáp hieän nay laø ñöôïc xaây vaøo naêm 1968. Trong chuøa Taân Bình, phöôøng Böûu Hoøa, thaønh phoá Bieân Hoøa, coù nhieàu töôïng coå, trong ñoù coù töôïng Hoä Phaùp cao Nam Vieät Nam. Chuøa ñöôïc döïng leân töø naêm 1664. 1 meùt 7. Theo boä “Thieàn Sö Vieät Nam” cuûa Hoøa Thöôïng Thieàn Sö Thích Thanh Töø, chuøa ñöôïc xaây döïng Long night of births and deaths: Ñeâm daøi vaøo cuoái theá kyû thöù 17, do Hoøa Thöôïng Thaønh sanh töû. Nhaïc AÅn Sôn (ñôøi thöù 34 phaùi Laâm Teá). Hieän taïi vò truï trì laø Hoøa Thöôïng Thích Hueä Thaønh,

nguyeân laø Taêng Thoáng Phaät Giaùo Truyeàn Thoáng naøo khi deã thaày mình laø phaïm giôùi Ba Daät Ñeà hay Vieät Nam. giôùi Ñoïa (phaûi phaùt loà saùm hoái). Long way of Hinayana: Lengthwise way of Look for: To search for—Tìm caàu. Hinayana—Thuï sieâu—Con ñöôøng doïc hay ñöôøng Look for faults in others: Tìm Loãi Ngöôøi—In tröôøng cuûa Tieåu thöøa—See Two ways of passing daily life, always look above , look below, look to over or bliss. the east or to the west, to the north or to the south Long way to work out one’s own salvation: and so on to try to find faults in others. Buddha Thuï xuaát—Giaùo phaùp chuû tröông döïa vaøo töï löïc taught that we should look into ourselves, we (Thaùnh ñaïo moân)—See Two modes of escape should reflect the light of awareness inwardly to from mortality (B). become enlightened—Trong cuoäc soáng haèng Long-work Sutras: Kinh tröôøng A Haøm—See ngaøy, chuùng ta thöôøng nhìn leân, nhìn xuoáng, nhìn Agamas. ñoâng, nhìn taây, nhìn baéc, nhìn nam, coá tìm loãi Longer Amitabha Sutra: Kinh Voâ Löôïng ngöôøi. Phaät daïy raèng chuùng ta neân nhìn laïi chuùng Thoï—See Three Pure Land Sutras. ta, chuùng ta neân phaûn quang töï kyû ñeå töï giaùc ngoä laáy chính mình. Longer Sukhavativyuha Sutra: Kinh A Di Ñaø Boản Nguyeän—Longer Amitabha Sutra—See Look forward to do something: Mong ñôïi ñeå Western land of Amitabha Buddha and Amitabha laøm ñieàu gì. Sutra. Look into: Vipasyana or Vidarsana (skt)—See Longevity for the Buddhism: Söï tröôøng toàn Contemplation. cuûa Phaät giaùo. Look (v) inward: Xem xeùt noäi taâm. Look after a sick person: Chaêm soùc ngöôøi Look inward for salvation: Nhìn vaøo beân trong beänh—A Bhiksu or Bhiksuni who sees that a cuûa

chính mình hay hoài ñaàu thò ngaïn—Turn the fellow monk or nun is sick and does not ask about head and there is the shore. his or her condition and look after him or her, or Look (v) lightly: Xem thöôøng—One should find someone else to look after him or her, never looks lightly upon slight and small evils, commits an Expression of Regret Offence—Vò Tyø considering them not to be offenses; for after Kheo hay Tyø Kheo Ni naøo thaáy vò Taêng hay Ni death retribution is undergone in the most exact ñoàng tu bò beänh maø khoâng chòu chaêm soùc hay tìm detail—Chuùng ta khoâng neân xem thöôøng nhöõng ngöôøi chaêm soùc cho vò aáy laø phaïm giôùi Ba Daät loãi laàm nhoû, vì sau khi cheát quaû baùo seõ ñeán khoâng Ñeà. traùnh khoûi. Look at with the eyes: Sacchikaroti (p)— Look not at what is contrary to the Sakshatkrita (skt)—Nhìn thaáy baèng maét—See Buddha's teachings: Ñöøng nhìn nhöõng gì ngöôïc Realization. laïi vôùi lôøi Phaät daïy (Phi laã vaät thò). Look (v) back deeply: Nhìn saâu vaøo chính mình. Look at oneself before criticizing others: Töï Look down on one's master: Khinh khi thaày xeùt mình tröôùc khi xeùt ngöôøi (Phaûn caàu chö kyû). toå—Bhiksus and Bhiksunis should never look Look at oneself in a mirror: Chieáu Kieán—Soi down on their master for being outdated and out göông, bò caám trong ñaïo Phaät, ngoaïi tröø nhöõng lyù of touch with the modern life. For sure, their do ñaëc bieät—To reflect—To look at oneself in a teacher is older than they and sometimes the mirror, forbidden to monks except for special teacher cannot be up-to-date with modern life. If reasons. Bhiksus and Bhiksunis despite their master, they Look for someone or something: Search for— commit an Expression of Regret Offence—Tyø Taàm caàu. Kheo vaø Tyø Kheo Ni ñöøng bao giôø khinh deå thaày Look at the stars to tell people's fortunes: mình vì thaày queâ muøa. Chaéc chaén thaày phaûi lôùn Nhìn sao ñoaùn meänh—A Bhiksu or Bhiksuni who hôn troø neân khoâng theå naøo coù neáp soáng vaên minh looks at the stars to tell people's fortunes tieán boä ñöôïc nhö troø. Tyø Kheo hay Tyø Kheo Ni (astrology) in order to earn money, or even not to

earn money but to mislead people into bi—See Fifteen modes of contemplation. superstitions, commits an Expression of Regret Looking for an ox: Seeking the ox—Tìm traâu— Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo xem See Ten Ox-herding pictures. sao ñeå ñoaùn vaän meänh ñeå kieám tieàn, hay ngay caû Looking into passionlessness without khoâng kieám tieàn cuõng laø höôùng daãn ngöôøi sai laïc cutting off the passion-stream in order to vaøo meâ tín dò ñoan, ñeàu phaïm vaøo giôùi Ba Daät stay in the world to liberate others: Quaùn Voâ Ñeà, phaûi phaùt loà saùm hoái. Laäu maø khoâng ñoaïn caùc laäu—See Fifteen modes Look up at someone: To adore someone—Kính of contemplation. ngöôõng ai. Looking into the relinquishment (of Look up to: Chieâm ngöôõng. To adore—To nirvana) while one's body and mind are set revere. on the practice of all good deeds: Quaùn xa lìa Look up at someone or something with (buoâng boû) maø thaân taâm tu caùc phaùp laønh—See respect: Chieâm ngöôõng. Fifteen modes of contemplation. Looking: Nhìn—Looking is one of the fine Looking into the right position (of nirvana) manners of monks and nuns. When looking, without following the Hinayana habit of monks and nuns should practice looking straight ahead with calm and ease, not glancing

nervously staying in it: Quaùn Chaùnh Phaùp Vò (choã chöùng) from side to side—Nhìn laø moät trong nhöõng uy maø khoâng theo Tieåu thöøa—See Fifteen modes of nghi cuûa chö Taêng Ni. Khi nhìn, Taêng Ni neân nhìn contemplation. thaúng moät caùch an laïc chöù khoâng neân lieác qua lieác Looking into the state of non-action while laïi moät caùch caêng thaúng—See Ten kinds of carrying out the Dharma to teach and Buddha-work in all worlds in all times of the convert living beings: Quaùn khoâng choã laøm (voâ Buddhas (B) (7). haønh) maø duøng vieäc laøm (haønh ñoäng) ñeå giaùo hoùa Looking into the absence of the ego while chuùng sanh—See Fifteen modes of continuing to teach all living beings contemplation. indefatigably: Quaùn Voâ Ngaõ maø daïy doã ngöôøi Looking into suffering in the world without khoâng nhaøm moûi—See Fifteen modes of hating birth and death, i.e. samsara: Quaùn contemplation. Theá Gian Khoå maø khoâng gheùt sanh töû—See Looking into the impermanence without Fifteen modes of contemplation. discarding the performance of good deeds: Looking into the unborn, i.e. the uncreate Quaùn Voâ Thöôøng maø khoâng nhaøm vieäc laønh (lôïi while abiding in the illusion of life to haønh)—See Fifteen modes of contemplation. shoulder responsibility to save others: Quaùn Looking into nirvana with no intention of Voâ Sanh maø duøng phaùp sanh (nöông theo höõu dwelling in it permanently: Quaùn Tòch Dieät sanh) ñeå gaùnh vaùc taát caû—See Fifteen modes of maø khoâng tòch dieät haún—See Fifteen modes of contemplation. contemplation. Looking into the unreality of all Looking into the non-existing destinations phenomena: Boà Taùt khoâng truï voâ vi—See of all things while the mind is set on Fifteen modes of contemplation. practicing excellent actions as true Loose: Vitakkacarita (p)—Baåm taùnh phoùng daät— destinations: Quaùn Khoâng Choã Veà (khoâng quy Distracted—Unrestrainted, or discursive tuùc) maø vaãn veà theo phaùp laønh—See Fifteen temperament—See Six kinds of temperament. modes of contemplation. Loose bonds: Untie bonds—Undo bonds—Giaûi Looking into nothingness (emptiness) keát. without forgetting (abandoning) about great Loose cross-legged sitting: Ngoài Xeáp Cheùo compassion: Quaùn Khoâng Voâ maø khoâng boû ñaïi Loûng—The position originated from Japan. It is neither the half-lotus nor the full-lotus—Theá ngoài

Thieàn theo kieåu Nhaät Baûn, ngoài xeáp cheùo loûng, Lord of death and hell: Töû vöông—See Yama. khoâng phaûi baùn giaø maø cuõng khoâng phaûi kieát giaø. Lord of devas: Devapati (skt)—Thieân Chuû— Loose explanation: Thuû Thöù Ngöõ—Easy, facile, See Devapati. loose talk—Söï giaûi thích loûng leûo keùm coûi. Lord of devas, born in the womb of an ass: Loose one's illusion about sins: Be Thieân Ñeá Sinh Lö Thai—Thieân Ñeá thaùc sanh vaøo disillusioned—Tænh moäng. thai löøa—According to the Dharmapada Sutra, loose someone from his bonds: To relieve there is a Buddhist fable, that Indra knowing he distress—Giaûi aùch. was to be reborn from the womb of an ass, in Looseness: No slackness—Baát phoùng daät. sorrow sought to escape his fate, and was told that Loot (v): AÊn cöôùp—To rob. trust in Buddha was the only way. Before he reached Buddha his life came to an end and he Loquacious (a): Ña ngoân. found himself in the ass. His resolve, however, Lord: Ñöùc Theá Toân. had proved

effective, for the master of the ass (A) An epithet of the Buddha—The Blessed beat her so hard that she dropped her foal dead. One—The Exalted One. Thus Indra returned to his former existence and (B) Boán vò chuùa teå cuûa theá giôùi maø phaïm vi traûi began his ascent to Buddha—Theo Kinh Phaùp Cuù töø Ñoâng, Nam, Taây, sang ñeán Baéc cuûa daõy keå laïi, thì coù moät truyeän tích keå laïi vuï trôøi Ñeá Hy maõ Laïp Sôn—The four Lords of the Thích bieát mình saép thaùc sanh vaøo thai löøa neân world, whose domain were supposed to loøng buoàn baõ khoâng nguoâi. Ngöôøi khaùc baûo raèng stretch from East, South, West, to North of the muoán thoaùt khoûi caûnh naày chæ coù caùch laø tin Phaät. Himalayas—See Four Lords of the world. Tröôùc khi oâng tôùi ñöôïc Phaät thì ñaõ thaùc vaø thaáy Lord with the absolute intelligence: The mình taùi sanh vaøo buïng löøa. Tuy nhieân, lôøi Buddha, who is said to have the knowledge of the nguyeän cuûa oâng ñaõ coù hieäu quaû vì chuû löøa ñaùnh absolute—Khoâng vöông phaùp, Ñöùc Phaät, ngöôøi coù löøa meï quaù maïnh ñeán saåy thai vaø Thieân Ñeá ñöôïc trí tueä veà taùnh khoâng tuyeät ñoái. trôû veà kieáp cuõ vaø leân gaëp Phaät. Lord of Beasts Ghost King: Quyû Vöông Chuû Lord of Domestic Animals Ghost King: Quyû Thuù. Vöông Chuû Suùc. Lord of Birds Ghost King: Quyû Vöông Chuû Lord of elephants: Töôïng Vöông—Töôïng Caàm. Chuû—The southern division of India, the Lord of Lord of Birth Ghost King: Quyû Vöông Chuû the elephant—Nam Phöông Töôïng Chuû. **See Saûn. Four Lords of the world. Lord of Calamities Ghost King: Quyû Vöông Lord of Food Ghost King: Quyû Vöông Chuû Chuû Hoïa. Thöïc. Lord of charity: Danapati (skt)—Almsgiver— Lord of great grace: Ñaïi AÂn Giaùo Chuû— Benefactor—Patron of Buddhism—Ñaøn chuû (thí Teacher of men—Buddha—Vò giaùo chuû coù aân lôùn chuû). vôùi nhaân loaïi, chæ Ñöùc Phaät. Lord of constellations: Naksatranatha (skt)— Lord of the heavens of form: Phaïm Thieân— Tinh Tuù Vöông. See Brahma. Lord of conversion: Lord of transformation—Lord of the hundred commentaries: Baùch Hoùa Chuû—Ngöôøi chuû trì vieäc giaùo hoùa. Boån Sôù Chuû—Baùch Boån Luaän Sö—Title of 1) The Buddha: Ñöùc Phaät. K'uei-Chi of the Tzu-EÂn monastery, because of 2) An Almsgiver: Ngöôøi boá thí cuùng döôøng. his work as a commentator—Ñaïi Khuy Cô ôû chuøa 3) One who exhorts believers to give alms for Töø AÂn vieát sôù giaûi cho haøng traêm boä kinh. worship: Ngöôøi khuyeán hoùa tín ñoà ñeå hoï cuùng Lord of the intellect: Thöùc Chuû—The lord of döôøng Tam Baûo. the mind, the alaya-vijnana as discriminator— Lord of Danger Ghost King: Quyû Vöông Chuû Taâm phaân bieät, taâm laøm chuû. Hieåm.

Lord of Life Ghost King: Quyû Vöông Chuû Lose (miss) an opportunity: Lôõ dòp. Maïng. Lose one's temper: Ñoå khuøng—Noåi noùng. Lord Maheshvara's Palace: Cung Thieân Lose one's vow to save other sentient Vöông. beings: Tieâu tan chí nguyeän ñoä tha—To lose Lord of Mountain Spirit Ghost King: Quyû one's altruistic determination. Vöông Chuû Mò. Lose one's way: Laïc ñöôøng. Lord of Sickness Ghost King: Quyû Vöông Chuû Lose proper mindfulness: Mushitasmriti Taät. (skt)—Thaát nieäm hay khoâng giöõ ñöôïc chaùnh Lord of the sixth desire-heaven: Mara-nieäm—Distraction—See Fifty-one Dharmas papiyan (skt)—Thieân ma ba tuaàn—See Papiyan. interactive with the Mind. Lord of supreme dharma: Buddha—Voâ Loser

bewails his loss: Ngöôøi baïi thì sanh taâm thöôïng phaùp vöông. saàu muoän—See Six dangers when one attaches to Lord of transformation: Lord of conversion— gambling. Hoùa Chuû—See Lord of conversion. Losing one's vitality: Maát heát tinh khí—See Lord of Wealth Ghost King: Quyû Vöông Chuû Nine major forms of untimely death. Taøi. Loss (n): Lord of the West: Amitabha Buddha—Taây 1) Alabho (p): Decline—Thaát—Baát Ñaéc hay Phöông Giaùo Chuû (A Di Ñaø Phaät). thua keùm—See Eight winds. Lord of the World: Bhagava (skt)— 2) Vyasanani (p): Söï maát maùt—According to the Lokajyestha (skt)—Theá Thieân—Theá Toân—World sangiti Sutta in the Long Discourses of the Most Venerable or Lokanatha—Lord of worlds—Buddha, there are five kinds of loss—Theo World's Honored One—One of the ten epithets of Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù a Buddha—Toân hieäu cuûa Ñöùc Phaät, vò coù ñuû naêm söï toån thaát—See Five kinds of loss. muoân ñöùc ñöôïc theá gian toân troïng. Moät trong Loss of good name: Thöông toån danh döï—See möôøi danh hieäu cuûa Phaät. Six dangers when one attaches to addiction of Lordship (n): Vò theá cuûa Ñöùc Vua—Chuû alcoholic drinks and drugs. quyeàn—Quyeàn thoáng trò. Loss of health: Taät beänh toån thaát—See Five Lordly wife: Ayyabhariya (p)—Vôï laø moät baø kinds of loss. chuû—This is one of the seven kinds of wives the Loss of morality: Giôùi toån thaát—See Five kinds Buddha taught in the Anguttara Nikaya Sutra. A of loss. lordly wife who is not inclined to do anything, Loss of relatives: Thaân thuoäc toån thaát—See lazy, gluttonous, harsh, cruel, fond of bad speech, Five kinds of loss. lives domineering the industrious—Ñaây laø moät Loss of right view: Chaùnh kieán toån thaát—See trong baûy loaïi vôï maø Ñöùc Phaät ñaõ noùi ñeán trong Five kinds of loss. Kinh Taêng Nhaát A Haøm. Keû löôøi bieáng, tham aên, Loss of wealth: Taøi saûn toån thaát—See Five caû ngaøy khoâng laøm gì, chæ ngoài leâ ñoâi maùch, hay kinds of loss. la loái gaét goûng choàng, khoâng bao giôø ñeå yù ñeán Lotus (n): Pundarika (skt)—Lieân Hoa—Lotus is a coâng lao khoå nhoïc vaø söï chuyeân caàn cuûa choàng— symbol of the true nature of beings, which See Seven types of wives. remains unstained by the mud of the world of Lose consciousness: Baát tænh. samsara. This nature is realized through Lose (v) courage: Ngaõ loøng. enlightenment or bodhi. In pictures, lotus is a form Lose (v) face: Maát maët. of the seat or throne of the Buddha. With the Lose one's conscience: Taùng taän löông taâm—school of the Pure Land, it is the symbol of the To be insensible to right feeling—To be wicked to Buddha's doctrine—Hoa sen töôïng tröng cho baûn the point of having no more conscience. taùnh chaân thaät cuûa con ngöôøi, maø buøn theá gian Lose one's hold in life: Maát sinh löïc. khoâng theå naøo vaáy baån ñöôïc. Baûn taùnh naày ñöôïc

thöïc hieän qua ñaïi giaùc hay Boà ñeà. Trong tranh and colours take the marks of lotus blossoms in töôïng, hoa sen laø bieåu hieän cuûa ngoâi Phaät. Vôùi the Seven-Jewel Pond of the Pure Land (one tröôøng phaùi Tònh Ñoä, hoa sen töôïng tröng cho hoïc utterance of the Buddha's name, one jewelled thuyeát cuûa Phaät. lotus blossom), because the lotus blossom Lotus blossoms: Hoa Sen—Lotus blossoms appearing in the Pure Land are inseparable from symbolize how we rise above the mire of life to the lotus blossoms created by virtues of reciting become pure through

our practice. Yet just as the mind. At the time of death, the mind- lotus blossoms grow out of, but we are not consciousness of the practitioner relies on these independent of the mire, we should never remove jewelled lotus blossoms to achieve rebirth in the ourselves from the suffering or ignore the world in Western Pure Land. Should the Pure Land the name of practice. Just as lotus blossoms grow cultivator discover that he has an affinity with this in the heart of the summer, we need to turn the technique, he should apply it and quickly enter the bothersome troubles and defilement of our lives Wonderful Lotus Blossom Buddha Recitation into opportunities to further our practice and Samadhi—Ñaây laø moät trong möôøi phaùp trì danh. cultivation—Hoa sen tieâu bieåu cho cuoäc soáng Laáy boán saéc hoa sen xanh, vaøng, ñoû, traéng, vöøa chuùng ta vöôn leân töø nôi nhieãm tröôïc ñeå trôû neân nieäm vöøa töôûng, luaân löu chuyeån tieáp, laø danh thanh tònh. Ñöøng bao giôø töï taùch mình ra khoûi nghóa cuûa loái nieäm treân ñaây. Haønh giaû khi nieäm nhöõng phieàn tröôïc cuûa traàn theá. Haõy nhö hoa sen caâu Phaät hieäu thöù nhöùt, töôûng tröôùc maët mình hieän giöõa haï, laáy nhöõng nhieãm oâ trong cuoäc soáng laøm ra moät ñoùa sen xanh to lôùn, phoùng aùnh saùng xanh. cô hoäi tieán tu. Caâu thöù hai, töôûng ñoùa sen vaøng. Cho ñeán caâu thöù (A) See Lotus flower. ba, thöù tö, laø hoa sen ñoû, traéng, maøu naøo phoùng (B) The special qualities (characteristics) of the quang aùnh saùng aáy. Keá tieáp laïi töôûng hoa sen maøu lotus—See Three special qualities xanh, cöù nhö theá maø luaân löu maõi. Ñoàng thôøi khi (characteristics) of the lotus. hoa hieän, laïi töôûng coù höông sen thanh nheï phaûng Lotus-Blossom-Light-Play-Magic Buddha: phaát xung quanh. Bôûi coù nhieàu haønh giaû trong Lieân Hoa Quang Du Hyù Thaàn Thoâng Phaät. Lieân Hoa Toâng duøng moïi phaùp thöùc vaãn khoù ngaên ñöôïc taïp nieäm, neân coå nhaân môùi phaùt minh ra loái Lotus Blossom Recitation: Lieân Hoa Trì nieäm naày. Ñaây laø caùch duøng hình saéc thay ñoåi ñeå Danh—This is one of the ten kinds of oral buoäc taâm töôûng cho chuyeân nhöùt, vaø hình saéc naày recitation. As he recites, the practitioner laïi laáy töôùng hoa sen nôi ao thaát baûo ôû coõi Cöïc contemplates the four colours of the lotus blossom Laïc “Moät caâu Di Ñaø, moät ñoùa baûo lieân,” bôûi hoa (blue, yelow, rd, and white), one colour after sen Tònh Ñoä hieän thaønh khoâng rôøi hoa sen coâng another without interruption. With his first ñöùc cuûa taâm nieäm Phaät. Vaø khi maïng chung, thaàn utterance of the Buddha’s name, he visualizes a thöùc cuûa haønh giaû seõ nöông theo hoa sen baùu aáy huge, blue lotus blossom before his eyes, emitting maø sanh veà Cöïc Laïc. Chö lieân höõu neáu thaáy coù a blue light. With the second utterance, he duyeân vôùi phöông thöùc treân ñaây, neân aùp duïng ñeå visualizes a yellow lotus blossom, emitting a mau ñi vaøo nieäm Phaät dieäu lieân hoa tam muoäi— yellow light. The third and fourth utterances are See Ten kinds of oral recitation. accompanied, respectively, by visualization of red and white lotus flowers, each colour emitting its Lotus-Blossom Samadhi: Phaùp Hoa Tam own light. He then repeats the visualization in the Muoäi—One of the four kinds of samadhi. The same sequence. As the flowers appear, he other three samadhis are Following One’s imagines a vague, lingering touch of pure, soft Inclinations Samadhi, Pratyutpanna Samadhi, and lotus fragrance.

Ancient masters devised this Single-Practice Samadhi. This is also one of the method because many practitioners in the T'ien- sixteen samadhis explained in Chapter 24 of the T'ai School, despite using all available Lotus Sutra. According to the T'ien-T'ai School, techniques, found it difficult to stem their errant the 'three truths' (emptiness, conditional thoughts. This method uses various forms and existence, the Middle Way) perfectly fused, are colours to focus mind and thought. These forms "Dharma," while the Expedient and the True,

being non-dual, are "blossom." For example, Lotus flower: Lieân Hoa. when the petals (the Expedient) of the lotus (I) The meanings of "Lotus flower": Nghóa cuûa blossom are not yet opened, its seeds (the True) "Hoa sen"—The lotus flower represents are already formed; the seeds and the petals exist purity because it is not dirtied by the filth of simultaneously. Thus, in a single flower, the full the mud in which it grows. Those who follow meaning of the True and the Expedient is the Buddha's teachings aim to be like the examplified. In Pure Land terminology, we would lotus. They hope to remain pure in a world of say, "recitation is Buddha," "form is Mind," and impure temptations. one utterance of the Buddha's name includes the "In the pond, there is nothing pretier than the "three truths," encompassing the True and the lotus, Expedient. If we recite the Buddha's name while Green leaves, white flowers and yellow buds, understanding this principle, we are practicing the Yellow buds, white flowers and green leaves. Lotus Blossom Samadhi. In cultivating this The lotus has its roots in the mud, samadhi, the practitioner alternates between It blooms into perfect beauty and purity in the sitting and walking while visualizing Amitabha sunlight." Buddha or reciting His name, to the point where Hoa sen tieâu bieåu cho söï thanh khieát vì noù he enters samadhi. This technique is somewhat khoâng bò nhieãm oâ bôûi buøn nhô nôi noù moïc easier than the Single-Practice Samadhi described leân. Nhöõng ngöôøi tuaân thuû lôøi Phaät daïy höôùng above—Moät trong boán loaïi tam muoäi. Nhöõng tam ñeán söï thanh khieát nhö hoa sen. Hoï hy voïng muoäi kia laø Tuøy Töï YÙ Tam Muoäi, Baùt chu Tam duy trì ñöôïc söï thanh khieát trong moät theá giôùi Muoäi, vaø Nhaát Haïnh Tam Muoäi. Ñaây cuõng laø moät vôùi daãy ñaày oâ nhieãm. trong möôøi saùu moân tam muoäi trong kinh Phaùp "Trong ñaàm gì ñeïp baèng sen Hoa, phaåm Dieäu AÂm Boà Taùt ñaõ traàn thuaät. Theo yù Laù xanh, boâng traéng laïi chen nhuïy vaøng, chæ cuûa toâng Thieân Thai, thì ba ñeå vieân dung laø Nhuïy vaøng, boâng traéng laù xanh. "Phaùp," quyeàn thaät khoâng hai laø "Hoa." Ví nhö Gaàn buøn maø chaúng hoâi tanh muøi buøn." hoa sen khi caùnh hoa quyeàn chöa nôû, maø göông (II) Categories of "Lotus flower"—Phaân loaïi sen thaät ñaõ thaønh, göông vôùi caùnh ñoàng thôøi; nôi "Hoa sen": moät ñoùa hoa maø goàm ñuû yù nghóa quyeàn vaø thaät 1) The blue lotus: Utpala (skt)—Sen xanh—Öu vaäy. Noùi theo toâng Tònh Ñoä thì töùc nieäm laø Phaät, Baùt La Hoa. töùc saéc laø taâm; moät caâu nieäm Phaät goàm ñuû taát caû 2) Yellow lotus: Kumuda (skt)—Sen vaøng—Caâu ba ñeá, nhieáp caû thaät quyeàn. Neáu toû ngoä lyù naày maø Vaät Ñaàu Hoa. nieäm Phaät, goïi laø tu haïnh Phaùp Hoa Tam Muoäi. 3) Red lotus: Padma (skt)—Sen hoàng—Ba Ñaàu Khi tu moân tam muoäi naày, haønh giaû duøng hai oai

Ma Hoa. nghi ngoài vaø ñi maø thay ñoåi ñeå quaùn Phaät hoaëc 4) White lotus: Pundarika (skt)—Sen traéng— nieäm Phaät, kyø cho ñeán khi naøo chöùng nhaäp vaøo Phaân Ñaø Lôïi Hoa. chaùnh ñònh. Phaùp nghi tu taäp naày laïi coù phaàn deã Lotus-Flower Light, Roaming In Spiritual hôn Nhaát Haïnh Tam Muoäi—See Following One's Power Buddha: Phaät Lieân Hoa Quang Du Hí Inclinations Samadhi, Pratyutpanna Samadhi, Thaàn Thoâng. Single-Practice Samadhi, and Four kinds of Lotus flower opens, the fruit is seen therein: samadhi. Hoa quaû ñoàng thôøi—When the lotus flower opens, Lotus in the body: Thaân Lieân. the fruit is seen therein, in the same manner we 1) The lotus in the body, i.e. the heart, or eight- find the true teaching latent in the expedient leaved lotus in all beings: Hoa sen trong thaân, teachings—Khi hoa sen nôû, thì göông sen cuõng nhö taâm hay taùm caùnh sen trong loaøi höõu tình. hieän ra ngay beân trong, nhö chaân giaùo aån taøng 2) It also represents the Carbhadhatu, which is trong giaùo phaùp phöông tieän—See Three special the matrix of the material world out of which qualities (characteristics) of the lotus. all beings come: Thaân lieân cuõng tieâu bieåu cho Thai Taïng Phaùp Giôùi.

Lotus Flower Sect: Law-Flower—Tien Tai treatises with this as part of the title. The Lotus sect—Phaùp Hoa Toâng—See Ten schools of sect founded by Hui-Yuan around 300 AD. at his Chinese Buddhism. monastery, in which was a white lotus pond. It has Lotus ksetra: See Lotus Land. no connection with the White Lily Secret Society which arose during the Mongol or Yuan dynasty. Lotus land: Lieân bang (Lieân saùt) hay mieàn Cöïc The Lotus sect is traced to the awakening of Hui- Laïc cuûa Ñöùc Phaät A Di Ñaø—Lotus ksetra or the Yuan by the reading of the Prajnaparamita Sutra. paradise of Amitabha Buddha, another name for He then turned his attention to calling on the the Pure Land of Amitabha—Moät teân khaùc cuûa name of Buddha to obtain salvation direct to his coõi Cöïc Laïc cuûa Ñöùc Phaät A Di Ñaø (ngöôøi ôû coõi Pure Land. The school became that of the naày laáy hoa sen laøm nôi ôû neân goïi laø Lieân Bang). Amitabha or Pure Land sect, which in later year Lotus leaf: Laù sen. developed into the principal Buddhist cult in the Lotus of the mind: Taâm Lieân—The original Far-East. Lotus sect was one time a branch of the purity of the mind. The exoteric school interprets Pure Land school. Its doctrine is based on the it by original purity (holds that the nature of the Lotus Sutra, thus it is called the Lotus school. Its mind is originally pure). While the esoteric school followers try to overcome all passions by strictly by the physical heart, which resembles a closed observing precepts and reciting or calling upon the lotus with eight petals—Hieån giaùo ví taâm taùnh name of Amitabha, hoping after death, they will nguyeân thuûy thanh saïch, trong khi Maät giaùo ví be welcomed by Amitabha Buddha in the Pure taâm nhö moät caùnh sen buùp taùm caùnh. Land—Phaùp Hoa Toâng nguyeân laø teân goïi cuûa Lotus palace: Padmavimana (skt)—Lieân cung. toâng Thieân Thai vì toâng naày laáy Kinh Phaùp Hoa Lotus-pietism: Nichiren (jap)—New Lotus sect laøm kinh caên baûn. Lieân Hoa Toâng ñöôïc ngaøi Hueä (Mahayanistic)—Nhaät Lieân Toâng—See Nichiren Vieãn khai saùng vaøo khoaûng naêm 300 sau Taây Lòch Sect. taïi töï vieän Baïch Lieân Trì cuûa ngaøi. Toâng phaùi naày Lotus pietism sect: Nhaät Lieân Toâng—See khoâng coù lieân

heä gì ñeán Baïch Lieân Maät Xaõ khôûi Nichiren Sect. leân thôøi nhaø Nguyeân Moâng. Ngaøi Hueä Vieãn thôøi Lotus position: Tö theá ngoài kieát giaø—Cross- Ñoâng Taán nhaân ñoïc (coù saùch noùi ngaøi nghe phaùp legged position—See Padmasana. sö Di Thieân giaûng) kinh Baùt Nhaõ maø boãng nhieân Lotus radiance: Padmaprabha (skt)—Hoa ñaïi ngoä. Sau ñoù ngaøi chuù taâm vaøo vieäc nieäm Phaät ñeå ñöôïc cöùu ñoä. Toâng phaùi cuûa ngaøi trôû thaønh Quang—The name by which Sariputra is to be Tònh Ñoä Toâng, maø nhöõng naêm veà sau naày lan known as a Buddha—Trong Kinh Phaùp Hoa, Phaät truyeàn roäng raõi khaép vuøng vieãn ñoâng. Tröôøng phaùi thoï kyù cho toân giaû Xaù Lôïi Phaát sau naày seõ thaønh Phaùp Hoa, nguyeân tröôùc ñaây laø moät nhaùnh cuûa Phaät hieäu laø Hoa Quang. tröôøng phaùi Tònh ñoä. Giaùo lyù caên baûn cuûa tröôøng Lotus samadhi: See Samadhi of the Lotus. phaùi naày laø kinh Phaùp Hoa. Tín ñoà trong tröôøng Lotus samadhi of Vairocana from which phaùi naày coá gaéng vöôït nhöõng ñam meâ baèng caùch Amitabha was born: Nhaát Thieát Nhö Lai Chö tuaân theo giôùi luaät vaø thöôøng nieäm Hoàng Danh Phaùp Boån Taùnh Thanh Tònh Lieân Hoa Tam Ñöùc A Di Ñaø ñeå khi cheát ñöôïc vaõng sanh Tònh Muoäi—The Tathagata meditation, that the Ñoä. fundamental nature of all existence is pure like Lotus seed: Lieân töû hay haït sen. the lotus—Lieân Hoa Tam Muoäi cuûa Phaät Tyø Loâ Lotus seed pod: Göông sen. Giaù Na töø ñoù Phaät A Di Ñaø ñöôïc sanh ra. Nhö Lai thieàn ñònh, baûn taùnh cuûa moïi hieän höõu ñeàu thanh Lotus Sramanas: Phaân Ñaø Lôïi Hoa Sa Moân— Baäc Thaùnh giaû cuûa quaû Tö Ñaø Haøm—See Four tònh nhö Lieân Hoa. titles applied to four grades of sramanas. Lotus school: Lieân Hoa Toâng—See Lotus sect. Lotus store: Hoa Taïng Theá Giôùi—According to Lotus sect: Lieân Moân—Lieân Toâng—Phaùp Hoa the Flower Adornment Sutra, the lotus store, or Toâng—The Lotus sect, i.e. that of T'ien-T'ai, the lotus world, the Pure Land of Vairocana, also which had this sutra for its basis. There are many the Pure Land of all Buddhas in their

sambogakaya (enjoyment bodies). Above the liberation. In many ways, the Lotus is the wind or air circle is a sea of fragrant water, in foundation sutra of the Mahayana tradition. It has which is the thousand-petal lotus with its infinite great influence in the Mahayana Buddhist world, variety of worlds, hence the meaning is the Lotus not only in India, but also in China, Japan, and which contains a store of myriads of worlds—Vietnam, where it is the favorite text of the T'ien- Theo Kinh Hoa Nghieâm, ñaây laø phaùp hoäi cuûa theá T'ai, Nichiren and some other schools. Moreover, taïng hay coõi nöôùc Tònh Ñoä cuûa Phaät Tyø Loâ Giaù it expounds the way of great compassion, the lotus Na, maø cuõng laø coõi Tònh Ñoä cuûa chö Phaät. Taàng sutra represents the essence of the Mahayana döôùi cuøng laø phong luaân, treân phong luaân coù bieån tradition's fundamental orientation, which is great "Höông Thuûy" troài ra ñoùa Ñaïi Lieân Hoa ngaøn compassion. It is considered in the Mahayana as caùnh, trong ñoùa sen naày chöùa voâ soá nhöõng theá giôùi that sutra that contains the complete teaching of khaùc nhau, goïi taét laø "Hoa Taïng Theá Giôùi (coøn the Buddha. The Lotus Sutra is a discourse of the goïi laø Baùo Ñoä hay Phaät Ñoä. Caùc Ñöùc Phaät chöùng Buddha on Vulture Peak Mountain. Dharma ñaëng Voâ Thöôïng Chaùnh

Ñaúng Chaùnh Flower Sutra or the Maha Saddharma-pundarika Giaùc/Anuttara-Samyak-Sambodhi, duøng tònh thöùc Sutra, or the Lotus Sutra, is one of the greatest chuyeån bieán ra caùc theá giôùi, vì theá cho neân goïi laø sutras taught by the Buddha. Its significance is theá giôùi chö Phaät. Tieáng Phaïn laø ksetra, nghóa laø that the Buddha united all three vehicles of coõi hay coõi nöôùc. Vì laø choã ôû cuûa baùo thaân neân Sravaka-Yana (Sound-Hearer Vehicle), Pratyeka- goïi laø "baùo ñoä." Kinh Hoa Nghieâm/Avatamsaka- Buddha-Yana, and Bodhisattva-Yana and said Sutra noùi: "trong bieån höông thuûy sanh hoa sen there is only one vehicle and that is the vehicle of lôùn, trong hoa sen haøm chöùa theá giôùi nhö soá vi Buddhahood. In it the Buddha shows that there traàn, cho neân goïi laø hoa taïng theá giôùi haûi." Hoa are many methods through which a being can sen lôùn laø thí duï chôn nhö phaùp giôùi. Hoa sen moïc attain enlightenment such as shravaska, töø trong buøn nhô maø khoâng nhieãm muøi buøn, ví nhö pratyekabuddha and bodhisattva, etc. These are chôn nhö tuy ôû khaép theá gian nhöng khoâng bò theá only expedients adapted to varying capabilities of gian laøm oâ nhieãm. Moãi theá giôùi ñeàu laø choã cö truù beings. In reality, there is only one vehicle: cho loaøi höõu tình). Buddhayana (Buddha vehicle), which leads all Lotus-store world: Lotus-world—Pure Land of beings to enlightenment, including Mahayana and Vairocana—Pure Land of all Buddhas in their Hinayana. The Saddharma-pundarika sutra enjoyment bodies—Hoa taïng theá giôùi—See Lotus represents the period of transition from Hinayana store. to Mahayana Buddhism. A large part of this sutra Lotus Sutra: Saddharma-pundarika-sutra (skt)— is devoted to proving that Hinayana Buddhism Hokkyo (jap)—Dieäu Phaùp Lieân Hoa Kinh—The was preached by the Buddha for the benefit of Lotus Sutra—The wonderful law of truth— people of lower intelligence, to whom the whole Wonderful Law Lotus Flower—The Lotus of the truth was not divulged. Hinayana Buddhists were True Law. adivised to practise the thirty-seven limbs of The period between the Second Council and enlightenment in order to rid themselves of moral the first century B.C., Mahayana literature impurities, to comprehend the Four Noble Truths developed in India, and the emergence of a and the Law of Causation, and to realize the number of important texts. After that, hundreds of absence of soul or individuality whereby they can Mahayana sutras were composed in Sanskrit. reach a place of rest or nirvana. The Buddha then Sutra of the Lotus Flower, sutra of the Lotus of advises those who had reached perfection in these the Good Dharma, written in the first century attainments, to exert themselves further in their A.D., one of the most important sutras of future existences in order to acquire the merits Mahayana Buddhism because it contains the and virtues prescribed for the Bodhisattvas for the essential teachings of Mahayana, including the attainment of Buddhahood. The sutra was doctrines of the transcendental nature of the translated into Chinese by Kumarajiva. We should buddha and of the possiblity of universal bear in mind that the Lotus Sutra was originally

translated into Chinse by Dharmaraksa in 268 and vôùi nhöõng ngöôøi naày khoâng theå giaûi baøy toaøn boä Kumarajiva in 383 in seven volumes of twenty- chaân lyù

ñöôïc. Caùc Phaät töû Tieåu Thöøa ñöôïc Phaät seven chapters. Fa-Hsien, in quest of another khuyeân neân haønh trì ba möôi baûy phaåm trôï ñaïo, chapter, started for India in 475 A.D. When he hay caùc pheùp tu daãn ñeán söï giaùc ngoä ñeå ruõ saïch reached Khotan, he found the chapter on phieàn naõo, neân hieåu roõ Töù Dieäu Ñeá, luaät Nhaân Devadatta, a treacherously acting cousin of the Quaû vaø nhaän thöùc Nhaân Khoâng hay Voâ Ngaõ, ñeå Buddha. He eturned and requested Fa-I, an Indian qua ñoù coù theå ñaït ñöôïc nieát baøn. Sau ñoù Ñöùc Phaät monk, to translate it. This translation was later nhaán maïnh raèng nhöõng ngöôøi naày caàn noã löïc theâm added to the earlier text. Thus, there are twenty- nöõa ôû ñôøi sau, taïo ñöôïc nhöõng coâng ñöùc vaø phaåm eight chapters in the present text. In 601A.D., haïnh caàn thieát cuûa moät vò Boà Taùt ñeå chöùng ñaéc Jnanagupta and Dharmagupta also translated this Phaät quaû. Kinh ñöôïc Ngaøi Dharmaraksa dòch ra sutra into Chinese—Thôøi gian giöõa Ñaïi Hoäi Keát Haùn vaên naêm 268 vaø Cöu Ma La Thaäp dòch naêm Taäp laàn thöù nhì vaø theá kyû thöù nhaát tröôùc Taây Lòch, 383. Chuùng ta neân nhôù raèng Kinh Phaùp Hoa, vaên hoùa Ñaïi Thöøa phaùt trieån taïi AÁn Ñoä vaø söï phoå nguyeân ñaõ ñöôïc ngaøi Cöu Ma La Thaäp phieân dòch bieán moät soá kinh ñieån quan troïng. Sau ñoù laø haøng thaønh baûy quyeån goàm 27 phaåm. Phaùp Hieån, tìm traêm kinh ñieån Ñaïi Thöøa ñöôïc vieát baèng tieáng kieám moät phaåm nöõa neân du haønh sang AÁn Ñoä vaøo Phaïn xuaát hieän. Lieân Hoa Kinh, ñöôïc vieát vaøo theá naêm 475. Khi ñeán Khotan, oâng tìm thaáy phaåm veà kyû thöù nhaát sau Taây Lòch, moät trong nhöõng kinh Ñeà Baø Ñaït Ña. Ñeà Baø Ñaït Ña laø anh hoï vaø cuõng chính cuûa Phaät giaùo Ñaïi thöøa vì noù chöùa ñöïng laø keû phaù hoaïi Phaät. OÂng trôû veà, vaø yeâu caàu Phaùp nhöõng yù töôûng chuû yeáu cuûa Ñaïi thöøa, yù töôûng veà YÙ, ngöôøi AÁn, phieân dòch phaåm naày. Phaåm naày veà baûn chaát sieâu vieät cuûa Phaät vaø vieäc phoå cöùu sau ñöôïc phuï theâm vaøo baûn kinh tröôùc. Do ñoù chuùng sanh. Trong nhieàu phöông dieän, kinh Phaùp kinh Phaùp Hoa hieän thôøi coù 28 phaåm. Naêm 602 Hoa ñöôïc xem laø kinh caên baûn cuûa truyeàn thoáng hai vò Jnanagupta vaø Dharmagupta cuõng dòch boä Phaät giaùo Ñaïi Thöøa. Kinh naày aûnh höôûng raát lôùn kinh naày sang Haùn vaên. ñeán theá giôùi Phaät töû Ñaïi Thöøa, khoâng nhöõng chæ ôû The Lotus Sutra or the Sutra on the Lotus of AÁn Ñoä maø coøn taïi caùc xöù khaùc nhö Trung Hoa, the Good Dharma is one of the most popular and Nhaät Baûn, vaø Vieät Nam, qua caùc toâng Thieân Thai, influential discourses of Mahayana Buddhism, Nhaät Lieân vaø nhöõng toâng khaùc. Hôn nöõa, kinh naày especially in China, Japan, and Vietnam. Extant in daãn giaûi con ñöôøng töø bi voâ löôïng, cuõng nhö coát Sanskrit, its oldest parts probably date from the loõi höôùng ñi caên baûn cuûa truyeàn thoáng Ñaïi Thöøa, first century B.C. or later. It is a beautiful and ñoù laø taâm ñaïi töø bi. Phaät giaùo Ñaïi thöøa coi Kinh lucid text, set in verse and elaborated in prose (it Lieân Hoa laø boä kinh chöùa ñöïng toaøn boä hoïc is generally assumed that the verse pre-dates the thuyeát cuûa Phaät. Kinh naày ñöôïc Phaät thuyeát giaûng prose). The Lotus Sutra is delivered by the treân nuùi Linh Thöùu. Kinh Phaùp Hoa laø moät trong Buddha at Vulture Peak Rock, near Rajagriha, nhöõng boä kinh lôùn trong giaùo phaùp cuûa Phaät. YÙ present day Rajgir, in front of

a great assembly of nghóa cuûa kinh naày laø Ñöùc Phaät ñaõ gom tam thöøa disciples and teachers. Using various parables he Thanh Vaên, Duyeân Giaùc, vaø Boà Taùt veà moät thöøa explains that there is only one vehicle to duy nhaát laø Phaät Thöøa. Trong kinh naày Ñöùc Phaät salvation, emphasizing the importance of the ñaõ giaûi thích roõ raøng veà nhieàu phöông phaùp ñaït tôùi skilful use of means in teaching and perfecting ñaïi giaùc nhö Thanh vaên, Duyeân giaùc, Boà taùt, v.v. wisdom. The role of morality, emptiness and chæ laø nhöõng phöông tieän ñöôïc ñaët ra cho thích compassion is stressed in the path of the hôïp vôùi trình ñoä cuûa töøng ngöôøi. Thaät ra chæ coù Bodhisattva. The sutra supposedly has magical moät coã xe duy nhaát: Phaät thöøa daãn ñeán ñaïi giaùc powers in its own right, and great merit accrues cho chuùng sanh moïi loaøi. Kinh Phaùp Hoa tieâu bieåu for those who extol and disseminate it—Boä kinh cho giai ñoaïn chuyeån tieáp töø Phaät giaùo Tieåu Thöøa Lieân Hoa hay Dieäu Phaùp Lieân Hoa Kinh laø moät sang Ñaïi Thöøa. Phaàn lôùn kinh ñöôïc duøng ñeå trong nhöõng baûn kinh phoå thoâng vaø coù aûnh höôûng chöùng minh raèng Ñöùc Phaät ñaõ giaûng giaùo phaùp lôùn nhaát trong Phaät giaùo Ñaïi Thöøa, ñaëc bieät taïi Tieåu Thöøa cho lôùp ngöôøi ñaàu oùc thaáp keùm, vì ñoái caùc xöù Trung Hoa, Nhaät Baûn vaø Vieät Nam. Hieän

kinh vaên goác vaãn coøn toàn taïi baèng chöõ Baéc Phaïn, kieáp töông lai oâng seõ thaønh Phaät hieäu King of nhöõng phaàn xöa nhaát cuûa noù coù theå tính töø theá kyû Self-Control and Penetration with Wisdom like thöù nhaát tröôùc Taây lòch hoaëc sau ñoù, ñaây laø boä the Mountains and Seas Nhö Lai, ÖÙng Cuùng, kinh hay vaø trong saùng, ñöôïc bieân soaïn thaønh vaên Chaùnh Bieán Tri, Minh Haïnh Tuùc, Thieän Theä, Theá vaàn vaø vaên xuoâi (ngöôøi ta thöôøng cho raèng baûn Gian Giaûi, Thieân Nhaân Sö, Phaät, Theá Toân. OÂng seõ kinh vaên vaàn coù tröôùc baûn vaên xuoâi). Kinh Lieân cuùng döôøng saùu möôi hai trieäu vò Phaät, hoä trì vaø Hoa ñöôïc Ñöùc Phaät thuyeát giaûng treân nuùi Linh che chôû Phaùp taïng cuûa caùc vò aáy. Sau ñoù oâng seõ Thöùu, gaàn thaønh Vöông Xaù, ngaøy nay laø Rajgir, ñaéc A Naäu Ña La Tam Mieäu Tam Boà Ñeà (Chaùnh tröôùc thính chuùng bao goàm caùc ñeä töû vaø caùc vò Ñaúng Chaùnh Giaùc). OÂng seõ daïy vaø chuyeån hoùa tröôûng laõo. Kinh söû duïng nhöõng nguï ngoân khaùc hai möôi ngaøn voâ soá trieäu Boà Taùt nhö voâ soá caùt nhau, Ñöùc Phaät giaûi thích raèng chæ coù moät phöông soâng Haèng, laøm cho hoï thaønh töïu A Naäu Ña La tieän duy nhaát ñeå cöùu ñoä vaø nhaán maïnh söï quan Tam Mieäu Tam Boà Ñeà. Quoác ñoä cuûa oâng goïi laø troïng trong vieäc söû duïng nhöõng phöông tieän kheùo (Banner of Victory Always Raised). Quoác ñoä ñoù leùo (thieän xaûo) trong vieäc truyeàn daïy vaø trau doài thanh tònh vôùi toaøn ñaát baèng maõ naõo xa cöø. Kieáp trí tueä. Vai troø cuûa ñaïo ñöùc, taùnh khoâng, vaø töø bi trong quoác ñoä ñoù ñöôïc goïi laø (All Pervasive ñöôïc nhaán maïnh trong Boà Taùt Ñaïo. Kinh naøy coù Wonderful Sound). Thoï maïng Phaät cuûa oâng seõ laø moät naêng löïc thaàn kyøtheo söï ñuùng ñaén cuûa chính voâ löôïng voâ bieân a taêng kyø kieáp. Chaùnh Phaùp noù, moät coâng ñöùc voâ löôïng ñöôïc tích luõy cho trong quoác ñoä ñoù seõ keùo daøi gaáp hai laàn thoï maïng nhöõng ai taùn döông vaø truyeàn baù noù. ñoù. ** See Five chief Mahayana sutras. The Lotus Sutra

records the Buddha bestowing Lotus Sutra Chapter on Avalokitesvara the prediction of future Buddhahood upon Bodhisattva: Kinh Quaùn Theá AÂm Boà Taùt. Ananda. At that time, the Buddha told Ananda, Lotus Sutra Chapter on the Universal “You in a future age shall become a Buddhaby Gateway of Avalokitesvara Bodhisattva: the name of King of Self-Control and Penetration Kinh Dieäu Phaùp Lieân Hoa—See Lotus sutra. with Wisdom like the Mountains and Seas Thus Come One Worthy of Offerings, One of Proper Lotus throne: Hoa Toïa—Buddha-throne—Ñaøi and Universal Knowledge, One Perfect in Clarity sen (lieân toøa)—The lotus throne on which and Practice, Well Gone One, Unsurpassed One Buddhas and Bodhisattvas sit. The lotus throne on Who Understands the World, Hero Who Subdues which are seated the statue of the Buddha— Toøa and Tames, Teacher of Gods and Humans, sen maø chö Phaät vaø chö Boà Taùt ngoài. Toøa sen treân Buddha, World Honored One. Ypu shall make ñoù ñaët töôïng Phaät. offerings to sixty-two million Buddhas, protecting Lotus treasury: Hoa taïng. and upholding their storehouses of Dharma. After Lotus Treasury World: Lotus treasury store— that you shall obtain Anuttara-Samyak-Sambodhi. Hoa Taïng Theá Giôùi—The Lotus world or universe You shall teach and transform Bodhisattvas as of each Buddha for his sambhogakaya (the one of many as 20,000 myriads of millions of Ganges the Amitabha Buddha is the Western Pureland, Rivers’ grains of sand, causing them to accomplish the one of the Vairocana Buddha is the Secret Anuttara-samyak-sambodhi. Your country shall be Adorned World). According to the Flower called Banner of Victory Always Raised. That Adornment Sutra, the lotus store, or the lotus land will be pure, with lapis lazuli for soil. The world, the Pure Land of Vairocana, also the Pure kalpa shall be called All Pervasive Wonderful Land of all Buddhas in their sambogakaya Sound. Your life span as a Buddha shall be (enjoyment bodies). Above the wind or air circle countless thousands of myriads of millions of is a sea of fragrant water, in which is the asamkhyeyas of aeons. The Proper Dharma shall thousand-petal lotus with its infinite variety of dwell in that world for twice that length of time— worlds, hence the meaning is the Lotus which Kinh Phaùp Hoa ghi laïi lôøi ban boá cuûa Ñöùc Phaät veà contains a store of myriads of worlds—Theá Giôùi söï thoï kyù töông lai Phaät quaû cuûa Ngaøi A Nan. Vaøo Lieân Hoa Ñaøi Taïng hay coõi Tònh Ñoä baùo thaân cuûa luùc aáy, Ñöùc phaät baûo ngaøi A Nan, “Trong moät moãi vò Phaät do hoa sen baùu taïo thaønh (cuûa Ñöùc

Phaät A Di Ñaø laø Taây Phöông Tònh Ñoä, cuûa Ñöùc Sylvain Levi and H. Kern. After completing his Phaät Tyø Loâ Giaù Na laø Maät Nghieâm Quoác). Theo studies in linguistics at Louvain, he began his Kinh Hoa Nghieâm, ñaây laø phaùp hoäi cuûa theá taïng studies in Oriental subjects at the Sorbonne as a hay coõi nöôùc Tònh Ñoä cuûa Phaät Tyø Loâ Giaù Na, maø student of S. Levi in 1891, and in the following cuõng laø coõi Tònh Ñoä cuûa chö Phaät. Taàng döôùi cuøng years went to Leyden to study the Gatha dialect laø phong luaân, treân phong luaân coù bieån “Höông with Prof. H. Kern. Here he studied Tibetan and Thuûy” troài ra ñoùa Ñaïi Lieân Hoa ngaøn caùnh, trong Chinese, which open for him a vast field of ñoùa sen naày chöùa voâ soá nhöõng theá giôùi khaùc nhau, research. In 1893 he became a Professorate at the goïi taét laø “Hoa

Taïng Theá Giôùi (coøn goïi laø Baùo Ñoä University of Ghent, where he worked for about hay Phaät Ñoä. Caùc Ñöùc Phaät chöùng ñaëng Voâ 35 years and carried on his studies in Buddhism, Thöôïng Chaùnh Ñaúng Chaùnh Giaùc/Anuttara- particularly in Sarvastivada Buddhism. In 1921 he Samyak-Sambodhi, duøng tònh thöùc chuyeån bieán ra organized the "Societe Belge d'Etudes caùc theá giôùi, vì theá cho neân goïi laø theá giôùi chö Orientales." Under the title Buddhisme: Notes et Phaät. Tieáng Phaïn laø ksetra, nghóa laø coõi hay coõi Bibliographiie," he published learned reviews of nöôùc. Vì laø choã ôû cuûa baùo thaân neân goïi laø "baùo new books on Oriental subjects. He also directed ñoä." Kinh Hoa Nghieâm/Avatamsaka-Sutra noùi: the editing of "Melanges Chinois et Bouddhique," "trong bieån höông thuûy sanh hoa sen lôùn, trong to which he contributed several valuable articles hoa sen haøm chöùa theá giôùi nhö soá vi traàn, cho neân on the Abhidharma. He contributed about 30 goïi laø hoa taïng theá giôùi haûi." Hoa sen lôùn laø thí duï articles on different Buddhist topics to the chôn nhö phaùp giôùi. Hoa sen moïc töø trong buøn nhô Encyclopedia of religion and Ethics. Together maø khoâng nhieãm muøi buøn, ví nhö chôn nhö tuy ôû with Ph. Colinet he edited and published "Le khaép theá gian nhöng khoâng bò theá gian laøm oâ Museon" in which appeared some of his valuable nhieãm. Moãi theá giôùi ñeàu laø choã cö truù cho loaøi editions like the "Bodhicaryavatara," the höõu tình)—See Land of reward and Buddha- "Bodhisattva-bhumi," the "Madhyamaka-vatara," ksetra. and the Vimsika-karika-prakarana of Lotus womb: Hoa Thai—The Lotus womb in Vasubandhu." His other notable editions are the which the believers of Amitabha are born into his "Panacakrama" (1896), the "Bodhicaryavatara- paradise. The lotus womb in which doubters and panjika" (1901-1905), the "Prasannapada of those of little virute are detained in semi-bliss for Candrakirti" (1903-1913), and the "Mahaniddesa" 500 years before they can be born into the Pure (1916-1917). His greatest works, however, are his Land by the opening of the lotus—Lieân thai laø nôi translations into French of the Abhidharmakosa of maø nhöõng ngöôøi tín ngöôõng nôi Ñöùc Phaät A Di Ñaø Vasubandhu (1923-1931) and the sanh vaøo thieân ñöôøng cuûa Ngaøi. Thai Lieân Hoa Vijnaptimatratasiddhi of Yuan Chwang (1930). He trong ñoù nhöõng keû nghi hoaëc vaø moûng ñöùc seõ bò was a pioneer in the study of the Sarvastivada giöõ laïi trong 500 naêm, khoâng thaáy ñöôïc Tam Baûo, school of Buddhism. Very little was known about gioáng nhö ñöùa treû bò boïc trong thai meï, chæ ñöôïc the teachings of this school until Poussin published thaáy Phaät nghe phaùp vaø vaõng sanh khi naøo Hoa his epoch-making translation of the Thai môû ra. Abhidharmakosa with Vasubandhu's bhasya in Lotus world: Lotus-store world—Pure Land of seven parts. He very successfully reconstructed, Vairocana—Pure Land of all Buddhas in their on the basis of Chinese and Tibetan material, enjoyment bodies—The Lotus world or universe almost the whole of the text of the "karikas" of of each Buddha for his sambhogakaya—Hoa Taïng the "Abhidharmakosa." The valuable and Theá Giôùi—See Lotus Treasury World, and Lotus exhaustive notes with which the work is provided store. show that in this great scholar there was a unique combination of the linguit, the philosopher and the Louis de la Vallee Poussin: One of the most critic. Poussin opened

the vast stores of thought eminent Belgium Buddhist scholars in the that lay buried in a sealed chamber and filled a nineteenth century. He was one of the great huge gap between the studies of early Pali works luminary of this period. He was a student of

and the late Sunyavada doctrines. The publication giaùo. Ngöôøi ta khoâng ñöôïc bieát gì maáy veà giaùo lyù of this work revolutionized Buddhist studies and cuûa boä phaùi naøy cho ñeán khi Poussin coâng boá gave rise to many controversial topics which baûn dòch, môû ra moät kyû nguyeân môùi cuûa oâng veà engaged the attention of some eminent cuoán A Tyø Ñaït Ma Caâu Xaù vôùi lôøi giaûi thích cuûa contemporaries like Mrs. Rhys Davids, Jean ngaøi Theá Thaân, chia laøm 7 taäp. Döïa treân caùc tö Przyluski and Th. Stcherbatsky. His thought- lieäu baèng tieáng Trung Hoa vaø tieáng Taây Taïng, provoking Nirvan (1925) propounded a novel view oâng ñaõ phuïc hoài laïi moät caùch thaønh coâng gaàn nhö and brought severe criticism from Th. toaøn boä caùc baøi tuïng cuûa A Tyø Ñaït Ma Caâu Xaù. Stcherbatsky, an eminent Orientalist of Russia— Nhöõng nhaän xeùt giaù trò vaø thaáu ñaùo cuûa oâng trong Moät trong nhöõng hoïc giaû Phaät giaùo ngöôøi Bæ noåi cuoán saùch naøy cho thaáy raèng nôi hoïc giaû lôùn naøy tieáng vaøo theá kyû thöù 19. OÂng laø moät ngoâi sao saùng coù söï phoái hôïp tuyeät vôøi giöõa nhaø ngoân ngöõ hoïc, cuûa thôøi kyø naøy. OÂng laø ñoà ñeä cuûa caùc giaùo sö nhaø trieát hoïc vaø pheâ bình. Poussin ñaõ môû ra cho Sylvain Levi vaø H. Kern. Sau khi hoaøn taát vieäc chuùng ta nhöõng kho taøng tö töôûng bao la ñöôïc caát nghieân cöùu ngoân ngöõ taïi Louvain, oâng baét ñaàu caùc daáu trong phoøng kín vaø ñaõ laáp ñaày nhöõng khoaûng ñeà taøi phöông Ñoâng taïi tröôøng Ñaïi Hoïc Sorbonne troáng trong vieäc nghieân cöùu caùc taùc phaåm Pali vôùi tö caùch laø hoïc troø cuûa S. Levi vaøo naêm 1891, ngaøy tröôùc vaø caùc chuû thuyeát cuûa Khoâng toâng sau vaø trong nhöõng naêm sau ñoù, oâng ñeán Leyden ñeå naøy. Vieäc xuaát baûn cuoán saùch naøy ñaõ caùch maïng nghieân cöùu thoå ngöõ Gatha vôùi giaùo sö H. Kern. hoùa coâng cuoäc nghieân cöùu Phaät giaùo vaø gaây ra Taïi ñaây oâng hoïc tieáng Taây Taïng vaø tieáng Trung nhieàu vaán ñeà tranh caõi, thu huùt söï chuù yù cuûa moät Hoa, nhôø ñoù môû ra moät laõnh vöïc roäng lôùn cho soá hoïc giaû ñöông thôøi nhö baø C.A.F. Rhys Davids, vieäc nghieân cöùu cuûa mình. Naêm 1893, oâng tham Jean Przyluski vaø Th. Stcherbatsky. Cuoán Nieát gia ban giaûng huaán cuûa tröôøng Ñaïi Hoïc Ghent vaø Baøn naêm 1925 gaây nhieàu suy nghó cuûa oâng ñeå ra laøm vieäc taïi ñaây trong 35 naêm, tieáp tuïc caùc nghieân moät quan ñieåm môùi vaø gaây neân söï chæ trích cöùu veà Phaät giaùo, ñaëc bieät laø veà Nhaát Thieát Höõu nghieâm khaéc töø phía Th. Stcherbatsky, moät nhaø Boä. Naêm 1921 oâng toå chöùc Hoäi Ñoâng Phöông Hoïc nghieân cöùu phöông Ñoâng xuaát chuùng cuûa nöôùc cuûa Bæ. Döôùi nhan ñeà “Phaät Giaùo”: Notes et Nga. Bibliographie,” oâng ñaõ cho coâng boá caùc baøi pheâ Love (v): Kaøma or Raøga (skt)—Affection—AÙi— bình uyeân baùc veà caùc cuoán saùch môùi noùi veà ñeà taøi Yeâu thöông—AÙi Keát hay thöông yeâu tham aùi. Ñoâng Phöông. OÂng coøn ñieàu haønh vieäc xuaát baûn (I) An overview of “Love”—Toång quan veà “AÙi”: caùc taäp “Thieân Nieân Kyû Trung Hoa vaø Phaät There are many different meanings of Giaùo,” trong ñoù oâng coù nhieàu baøi vieát coù giaù trò veà “Love”. Love as craving or

sexual desire is A Tyø Ñaït Ma. OÂng tham gia khoaûng 30 baøi noùi veà one of the major causes of sufferings and caùc chuû ñeà khaùc nhau cuûa Phaät giaùo trong boä rebirth. Love can have the meaning of “Baùch Khoa Toân Giaùo vaø Ñaïo Ñöùc Hoïc.” Cuøng “selfless love” which accompanies with vôùi Ph. Colinet oâng chuû bieân vaø xuaát baûn tôø “Le loving-kindness, compassion, joy, and Museon,” trong ñoù coù ñaêng moät soá aán baûn giaù trò equanimity—Coù nhieàu nghóa cho chöõ “AÙi”. cuûa oâng nhö “Boà Taùt Ñòa,” “Nhaäp Trung Luaän,” AÙi coù nghóa yeâu hay ham muoán xaùc thòt laø “Nhaäp Boà Ñeà Haønh Kinh,” vaø “Nhò Thaäp Tuïng moät trong nhöõng nguyeân nhaân chính daãn ñeán Luaän.” cuûa ngaøi Theá Thaân. caùc cuoán saùch xuaát khoå ñau vaø luaân hoài sanh töû. AÙi coù theå coù baûn coù giaù trò khaùc cuûa oâng laø “Panacakrama” nghóa laø tình thöông khoâng vò kyû ñi keøm vôùi (1896), “Bodhicaryavatara-panjika” (1901-1905), loøng töø, bi, hyû, xaû. “Prasannapada of Candrakirti” (1903-1913), vaø (II) There are two kinds of love: Coù hai loaïi aùi— “Mahaniddesa” (1916-1917). Tuy nhieân, caùc coâng See Two kinds of love. trình lôùn cuûa oâng laø nhöõng baûn dòch ra Phaùp ngöõ (III) The Buddha’s teachings on “Love”—Nhöõng caùc boä A Tyø Ñaït Ma Caâu Xaù cuûa ngaøi Theá Thaân lôøi Phaät daïy veà “AÙi”: naêm 1923-1931, vaø cuoán “Thaønh Duy Thöùc Luaän 1) Buddha taught: “Love is the only way to cuûa Huyeàn Trang. OÂng laø nhaø tieân phong trong destroy hatred. Hatred cannot be defeated vieäc nghieân cöùu Nhaát Thieát Höõu Boä cuûa Phaät with more hatred.”—Phaät daïy: “Tình thöông

laø phöông caùch duy nhaát ñeå xoùa boû haän thuø. Eastern world was largely due to the enterprise Haän thuø khoâng theå ñaùnh baïi ñöôïc haän thuø.” and tireless efforts of Asoka the Great. The 2) There is no greater love in this world than the Buddha-law made Asia mild and non-aggressive. love of the mother and father. If a person, However, modern civilization is pressing hard on carrying father on the left shoulder and Asian lands. It is known that with the rise and mother on the right shoulder, were to walk development of the so-called civilization, man’s around the Sumeru Mountain hundreds of culture deteriorates and he changes for the worse. thousands of times, with blood covering both With the match of modern science very many feet, it would still not be enough to repay the changes have taken place, and all these changes love and hardship of child rearing and improvements, being material and external, (Dhammapada)—Tình thöông treân theá gian tend to make modern man more and more worldly naày khoâng tình thöông naøo hôn tình cha meï minded and sensuous with the result that he thöông con. Neáu coù ngöôøi, vai beân traùi coõng neglects the qualities of the mind, and becomes cha, vai beân maët coõng meï, ñi giaùp nuùi Tu Di self-interested and heartless. The waves of traêm ngaøn voøng, maùu chaûy ñaày chaân, cuõng materialism seem to influence mankind and affect coøn chöa theå baùo ñeàn ñöôïc tình thöông vaø their way of thinking and living. People are so coâng ôn sanh döôõng (Kinh Phaùp Cuù). bound by their senses, they live so exclusively in ** See Love and desire, Seven emotions, Nine the material world that they fail to contact the bonds that bind men to mortality, and Twelve good within. Only the love and compassion taught conditions of cause and effect. by the Buddha can establish

complete mental Love is the beginning of hatred: AÙi vi taêng harmony and well-being—Chính tinh thaàn Töø Bi thuûy (thöông laø baét ñaàu gheùt). maø Ñöùc Phaät daïy ñaõ aûnh höôûng saâu saéc ñeán traùi Love of Blessing Heaven: Coõi Trôøi Phöôùc AÙi. tim cuûa vua A Duïc, moät ñaïi hoaøng ñeá Phaät töû cuûa AÁn Ñoä vaøo theá kyû thöù 3 tröôùc Taây Lòch. Tröôùc khi Love for the Buddha-truth: AÙi phaùp. trôû thaønh moät Phaät töû, oâng ñaõ töøng laø moät vò quaân Love and care for: AÙi tích—To be unwilling to vöông hieáu chieán gioáng nhö cha mình tröôùc laø vua give up—Luyeán aùi khoâng bao giôø muoán buoâng Bình Sa Vöông, vaø oâng noäi mình laø vua boû. Candaragupta. Khaùt voïng muoán baønh tröôùng laõnh Love and Compassion: Loøng nhaân aùi vaø töø bi—It thoå cuûa mình ñaõ khieán nhaø vua ñem quaân xaâm was the spirit of love and compassion taught by laêng vaø chieám cöù nöôùc laùng gieàng Kalinga. Trong the Buddha that touched the heart of King Asoka, cuoäc xaâm laêng naày, haøng ngaøn ngöôøi ñaõ bò gieát, the great Buddhist Emperor of India in the third trong khi nhieàu chuïc ngaøn ngöôøi khaùc bò thöông century B.C. Before he became a Buddhist he was vaø bò baét laøm tuø binh. Tuy nhieân, khi sau ñoù nhaø a warlike monarch like his father, King Bimbisara, vua tin nôi loøng töø bi cuûa ñaïo Phaät, oâng ñaõ nhaän and his grandfather, King Candragupta. Wishing ra söï ñieân roà cuûa vieäc gieát haïi naày. Vua A Duïc to extend his territories he invaded and conquered caûm thaáy voâ cuøng aân haän moãi khi nghó ñeán cuoäc Kalinga. In this war thousands were slain, while thaûm saùt khuûng khieáp naày vaø nguyeän giaõ töø vuõ many more were wounded and taken captive. khí. Coù theå noùi vua A Duïc laø vò quaân vöông duy Later, however, when he followed the Buddha's nhaát trong lòch söû, laø ngöôøi sau khi chieán thaéng ñaõ creed of compassion he realized the folly of töø boû con ñöôøng chinh phuïc baèng ñöôøng loái chieán killing. He felt very sad when he thought of the tranh vaø môû ñaàu cuoäc chinh phuïc baèng ñöôøng loái great slaughter, and gave up warfare. He is the chaùnh phaùp. Nhö chæ duï 13 khaéc treân ñaù cuûa vua only military monarch on record who after victory A Duïc cho thaáy "Vua ñaõ tra kieám vaøo voû khoâng gave up conquest by war and inaugurated bao giôø ruùt ra nöõa. vì Ngaøi öôùc mong khoâng laøm conquest by righteousness. As his Rock Edict XIII toån haïi ñeán caùc chuùng sanh." Vieäc truyeàn baù tín says, 'he sheathed the sword never to unsheath it, ngöôõng töø bi cuûa Ñöùc Phaät treân khaép theá giôùi and wish no harm to living beings.' The spread of phöông Ñoâng, phaàn lôùn laø do nhöõng noã löïc taùo the Buddha's creed of compassion throughout the baïo vaø khoâng meät moûi cuûa vua A Duïc. Phaùp Phaät

ñaõ moät thôøi laøm cho taâm hoàn ngöôøi AÙ Chaâu trôû human beings, and human beings surely have neân oân hoøa vaø khoâng hieáu chieán. Tuy nhieân, neàn emotions, but we Buddhists should not cling vaên minh hieän ñaïi ñang xieát chaët treân caùc vuøng to such emotions of love and desire. We ñaát Chaâu AÙ. Moät ñieàu maø ai trong chuùng ta cuõng should treat everyone equally, showing phaûi chaáp nhaän laø vôùi ñaø taêng tröôûng vaø phaùt trieån loving-kindness and compassion to all, but we cuûa vaên minh, thì söùc soáng noäi taâm seõ suy thoaùi, must be careful not to get trapped in the trap vaø con ngöôøi ngaøy caøng trôû neân sa ñoïa. Vôùi söï of

love and desire. Buddhists have no other tieán trieån cuûa khoa hoïc hieän ñaïi raát nhieàu thay ñoåi way to transcend but cutting off desire and ñaõ dieãn ra, taát caû nhöõng thay ñoåi vaø caûi tieán naày, getting rid of love, for whatever we are fond thuoäc veà laõnh vöïc vaät chaát beân ngoaøi, vaø coù of, we love, and whatever we dislike, we khuynh höôùng laøm cho con ngöôøi thôøi nay ngaøy hate. So if we don't cut desire and get rid of caøng trôû neân quan taâm ñeán nhuïc duïc traàn tuïc hôn, love, we will continue to go round and round neân hoï xao laõng nhöõng phaåm chaát nôi taâm hoàn, vaø in the cycle of love and hate forever—AÙi duïc trôû neân ích kyû hay voâ löông taâm. Nhöõng ñôït soùng laø Luyeán aùi vaø duïc voïng, hoaëc tình thöông vaên minh vaät chaát ñaõ aûnh höôûng ñeán nhaân loaïi vaø yeâu gia ñình. AÙi duïc laø nhöõng khoái laøm haønh taùc ñoäng ñeán loái suy tö cuõng nhö caùch soáng cuûa giaû vaáp ngaõ treân böôùc ñöôøng tu haønh. Ngoaøi hoï. Con ngöôøi bò troùi buoäc thaäm teä bôûi giaùc quan ra, bieån aùi duïc cuûa voøng sanh töû laø caùi goác cuûa hoï, hoï soáng quaù thieân veà theá giôùi vaät chaát ñeán cuûa chöôùng ñaïo. Haønh giaû naøo coøn vöôùng víu noãi khoâng coøn tieáp chaïm ñöôïc vôùi caùi thieän myõ aùi duïc, baát luaän laø vôùi ngöôøi khaùc hay vôùi ñoà cuûa theá giôùi beân trong. Chæ coù quan nieäm soáng töø vaät ñeàu seõ bò chöôùng ngaïi khoâng tieán boä ñöôïc bi theo lôøi Ñöùc Phaät daïy môùi coù theå laäp laïi söï treân böôùc ñöôøng tu taäp. Noùi toùm laïi, aùi duïc quaân bình veà tinh thaàn vaø haïnh phuùc cho nhaân chính laø sanh töû, vaø sanh töû laø aùi duïc. Nhö loaïi maø thoâi. vaäy aùi duïc laø nguoàn goác cuûa sinh töû. Neáu Love and desire: Love of family—Craving for chuùng ta khoâng chòu phaù vôõ söï voâ minh cuûa aùi sensuality—Craving for non-existence—AÙi Duïc. duïc thì khoâng caùch chi mình coù theå thoaùt ra (I) An overview of "Love and Desire": Toång khoûi voøng luaân hoài sanh töû caû. Phaät töû thuaàn quan veà AÙi Duïc—Love and desire means thaønh neân luoân nhôù raèng tröôùc khi nghó ñeán loves that attach to desires or love of family. Phaät quaû, chuùng ta phaûi heát söùc ñoaïn duïc khöû Love and desire are the stumbling blocks in aùi. Hôn 25 theá kyû veà tröôùc Thaùi töû Taát Ñaït Ña cultivation. Besides, the sea of emotional Coà Ñaøm cuõng phaûi laøm y nhö vaäy tröôùc khi love of birth and death is fundamental Ngaøi trôû thaønh moät du Taêng khoå haïnh. Phaät obstacle to the Way. If cultivators feel love töû thuaàn thaønh neân nhôù raèng chuùng ta laø and desire, whether for people or objects, it nhöõng chuùng sanh con ngöôøi, vaø chuùng sanh will hinder them from making progress in con ngöôøi chaéc chaén laø phaûi coù tình caûm, cultivation. In one word, love and desire are nhöng ngöôøi Phaät töû chuùng ta khoâng neân baùm just birth and death, and birth and death are víu vaøo nhöõng tình caûm cuûa aùi duïc naày. just love and desire. Thus love and desire are Chuùng ta phaûi luoân ñoái xöû bình ñaúng vôùi moïi the root of birth and death. If we don't break ngöôøi, phaûi toû loøng töø bi vôùi taát caû, nhöng through the ignorance of love and desire, cuõng phaûi caån troïng ñeå khoâng vöôùng vaøo caùi there is no way we can escape the cycle of baãy cuûa aùi duïc. Ngöôøi Phaät töû khoâng coù con birth and death. Sincere Buddhists should ñöôøng naøo khaùc ñeå chuyeån hoùa ngoaøi con always remember that before thinking of the ñöôøng caét

ñöùt aùi duïc, vì heã caùi gì mình thích Buddhahood, we should first cut off desire laø mình yeâu thöông, coøn caùi gì mình khoâng and get rid of love. More than twenty-five thích laø mình gheùt boû. Vì vaäy neáu mình khoâng hundred years ago, Prince Siddhartha caét ñöùt aùi vaø loaïi boû duïc thì chuùng ta chæ Gautama did just that before he became a quanh quanh quaån quaån trong caùi voøng wandering ascetic monk. Sincere Buddhists "thöông thöông gheùt gheùt" baát taän . should always remember that we all are

(II) The Buddha's teachings on "Love and doøng aùi duïc, hoï maïnh meõ dong ruoåi theo duïc Desire" in the Dharmapada Sutra—Nhöõng lôøi caûnh chaúng chuùt ngaïi nguøng, bôûi vaäy ngöôøi Phaät daïy veà "AÙi Duïc" trong Kinh Phaùp Cuù: ñaõ coù taâm taø kieán, haèng bò nhöõng tö töôûng aùi 1) It is difficult to renounce the world. It is duïc laøm troâi daït hoaøi. difficult to be a householder. It is painful to 7) Streams of pleasure and passion flow in all associate with those who are not friends. It is directions, just like the creeper sprouts and painful to be wandering in the samsara stands. Seeing the creeper that has sprung up forever. Reaching the enlightenment and let in your mind, cut it off with wisdom wander no more! Let's suffer no more! (Dharmapada 340): Loøng aùi duïc tuoân chaûy (Dharmapada 302): Xuaát gia böùt heát aùi duïc laø khaép nôi nhö gioáng coû man-la moïc traøn lan khoù, taïi gia theo ñöôøng sinh hoaït laø khoù, maët ñaát. Ngöôi haõy xen gioáng coû ñoù ñeå duøng khoâng phaûi baïn maø chung ôû laø khoå, qua laïi tueä kieám ñoaïn heát caên goác aùi duïc ñi. trong voøng luaân hoài laø khoå. Vaäy caùc ngöôi 8) Common people are subject to attachment haõy giaùc ngoä ñeå ñöøng qua laïi trong voøng and thirst; they are always happy with thoáng khoå aáy. pleasure; they run after passion. They look 2) Whoever binds to craving, his sorrows for happiness, but such men caught in the flourish like well-watered birana grass cycle of birth and decay again and again (Dharmapada 335): Neáu ôû theá gian naày maø bò (Dharmapada 341): Ngöôøi ñôøi thöôøng vui aùi duïc buoäc raøng, thì nhöõng ñieàu saàu khoå thích theo aùi duïc, öa dong ruoåi luïc traàn, tuy caøng taêng maõi nhö loaøi coû tyø-la gaëp möa. hoï coù höôùng caàu an laïc maø vaãn bò quanh quaån 3) Whoever in this world overcomes this unruly trong choán traàm luaân. craving, his sorrows fall away just like water- 9) Men who are crazed with craving, are drops from a lotus leaf (Dharmapada 336): terrified like hunted hares. The more they Neáu ôû theá gian naày, maø haøng phuïc ñöôïc hold fast by fetters, bonds, and afflictions, the nhöõng aùi duïc khoù haøng phuïc, thì saàu khoå töï longer they suffer (Dharmapada 342): Nhöõng nhieân ruïng taøn nhö nöôùc ngoït laù sen. ngöôøi trì truïc theo aùi duïc khaùc naøo thoû bò sa 4) This is my advice to you: "Root out craving; löôùi. Caøng buoäc raøng vôùi phieàn naõo, caøng root it out, just like birana grass is rooted out. chòu khoå laâu daøi. Let not Mara crush you again and again as a 10) Men who are crazed with craving, are flood crushes a reed! (Dharmapada 337)— terrified just like hunted hares. Therefore, a Ñaây laø söï laønh maø Ta baûo vôùi caùc ngöôi: monk who wishes his own passionlessness, "Caùc ngöôøi haõy doàn söùc vaøo ñeå nhoå saïch goác should first banish craving (Dharmapada 343): aùi duïc, nhö ngöôøi muoán tröø saïch gioáng coû tyø- Nhöõng

ngöôøi trì truïc theo aùi duïc, khaùc naøo la phaûi nhoå heát goác noù. Caùc ngöôi chôù laïi ñeå thoû bò sa löôùi. Haøng Tyø kheo vì caàu voâ duïc bò ma laøm haïi nhö loaøi coû lau gaëp côn hoàng neân phaûi tröôùc töï gaéng lìa duïc. thuûy!" 11) He who is free from desire for the household, 5) Latent craving is not conquered, suffering finds pleasure (of asceticism or monastic life) recovers and grows again and again, just like in the forest, yet run back to that very home. a tree hewn down grows up again as long as Look at that man! He runs right back into that its roots is unrooted (Dharmapada 338): Ñoán very bondage again! (Dharmapada 344): caây maø chöa ñaøo heát goác reã thì töôïc vaãn ra Ngöôøi ñaõ lìa duïc xuaát gia, laïi tìm vui ôû choán hoaøi, ñoaïn tröø aùi duïc maø chöa saïch caên goác sôn laâm, khaùc naøo trôû laïi nhaø; ngöôi haõy xem thì khoå naõo vaãn naåy sinh trôû laïi maõi. haïng ngöôøi ñoù, keû ñaõ ñöôïc môû ra roài laïi töï 6) If in any man, the thirty-six streams of craving troùi vaøo! are still flowing, such deluded person is still 12) To a wise man, the bondage that is made of looking for pleasure and passion, and hemp, wood or iron, is not a strong bond, the torrential thoughts of lust sweep him away longing for wives, children, jewels, and (Dharmapada 339): Nhöõng ngöôøi coù ñuû 36 ornaments is a greater and far stronger

attachment (Dharmapada 345): Ñoái vôùi ngöôøi Love or desire as a contributory cause: trí, söï troùi buoäc baèng daây gai, baèng caây, baèng Attachment—AÙi duyeân. saét chöa phaûi kieân coá, chæ coù loøng luyeán aùi vôï Love of existence: con taøi saûn môùi thaät söï laø söï troùi buoäc chaéc 1) Bhavasava (p)—See Three delusions (II) (2). beàn. 20 Possession resulting in suffering: Höõu AÙi 13) The wise people say that that bond is very Ñeá—See Nine truths or postulates. strong. Such fetters seem supple, but hard to Love of existence in one of the conditioned break. Break them! Cut off desire and realms: Bhavasava (p)—Höõu laäu—Söï ham muoán renounce the world! (Dharmapada 346): hieän höõu trong moät trong nhöõng caûnh giôùi höõu Nhöõng keû daét ngöôøi vaøo sa ñoïa, laø nhö söï troùi laäu—See Three delusions (II). buoäc chaéc beàn, noù hình nhö khoan dung hoøa höôûn maø thaät khoù loøng thoaùt ra. Haõy ñoaïn tröø Love of family: Love and desire—Craving for ñöøng dính maéc, xa lìa aùi duïc maø xuaát gia. sensuality—Craving for non-existence—AÙi duïc. 14) A man infatuated with lust falls back into the Love as fire that burns: AÙi hoûa. stream as a spider into the web spun by itself. Love and give alms to the poor: Thöông xoùt He who cuts off this bond, retire from the vaø boá thí cho ngöôøi ngheøo—See Eight fields for world, with no clinging, will leave all sorrow cultivating blessedness. behind (Dharmapada 347): Nhöõng ngöôøi say Love of the good: AÙi thieän. ñaém theo aùi duïc, töï lao mình trong löôùi buoäc Love growing from thinking of others: AÙi nhö nheän giaêng tô. Ai döùt ñöôïc söï raøng buoäc Kieán. khoâng coøn dính maéc nöõa, thì seõ xa moïi thoáng 1) Attachment or Love growing from thinking of khoå ñeå ngao du töï taïi. others. Love also means the mind of affection 15) He who has reached the goal, without fear, attached to forms, which binds us with the ties without craving and without desire, has cut off of worldly passions and desires: Chaáp tröôùc töø the thorns of life. This is his final mortal body con ngöôøi maø naåy leân thöù tình yeâu hay duïc

(Dharmapada 351): Böôùc tôùi choã cöùu caùnh thì voïng naåy nôû khi nghó ñeán ngöôùi khaùc. AÙi kieán khoâng coøn sôï haõi; xa lìa aùi duïc thì khoâng coøn cuõng coù nghóa laø taâm chaáp luyeán vaøo hình nhieãm oâ; nhoå laáy muõi teân sanh höõu thì chæ coøn thöùc, troùi buoäc chuùng ta vaøo duïc voïng vaø ham moät thaân naày laø cuoái cuøng, khoâng bò tieáp tuïc muoán traàn tuïc. sanh nöõa. 2) Love or Attachment and Views—AÙi vaø Kieán: 16) He who is without craving, without a) Love means attachment to things: AÙi nghóa laø attachment; who understands subtleties of luyeán chaáp vaøo söï. words and meanings; they are truly a great b) Views mean attachment to false views: Kieán wise who bear the final mortal body nghóa laø luyeán chaáp vaøo taø kieán. (Dharmapada 352): Xa lìa aùi duïc khoâng Love and hate: AÙi haän (aùi nhueã hay aùi taéng)— nhieãm tröôùc, thoâng ñaït töø voâ ngaïi, thaáu suoát Desire and hate—Like and dislike. nghóa voâ ngaïi, vaø thöù lôùp cuûa töï cuù, ñoù thaät laø Love inspired by desire: Passion-love, through baäc ñaïi trí ñaïi tröôïng phu, chæ coøn moät thaân any of the five senses; love in the passion-realm naày laø cuoái cuøng, khoâng bò tieáp tuïc sinh nöõa. as contrasted to love inspired by the dharma (phaùp 17) Strive hard to cut off the stream of desires. aùi) the love inspired by the dharma—Duïc aùi. Oh! Brahman! Knowing that all conditioned things will perish. Oh! Brahman! You are a Love inspired by the dharma: Phaùp aùi—Love knower of the Unmade Nirvana! inspired by the dharma is in contrast with the (Dharmapada 383): Duõng caûm ñoaïn tröø doøng passion love—Phaùp aùi laø tình yeâu khôûi leân do aùi duïc, caùc ngöôi môùi laø Baø-la-moân! Neáu Phaùp, ñoái laïi vôùi tình yeâu do duïc voïng khôûi leân thaáu roõ caùc uaån dieät taän, caùc ngöôi lieàn thaáy qua nguõ quan hay laø tình yeâu trong duïc giôùi. ñöôïc voâ taùc (Nieát baøn). Love and not to kill animals: Thöông xoùt khoâng saùt haïi suùc sanh—This is one of the eight

fields for cultivating blessedness, according to the Loving kindness: Maitri (skt)—Metta (p)— Brahma Net Sutra—Ñaây laø moät trong taùm ruoäng Affection—Tenderness—Loøng töø—See Loving- phöôùc ñieàn theo Kinh Phaïm Voõng—See Eight kindness and Compassion. fields for cultivating blessedness. (I) The meanings of loving-kindness—Nghóa cuûa Love mankind selflessly: AÙi nhaân voâ vò lôïi “Loøng Töø”: In Buddhism, loving kindness is (thöông ngöôøi moät caùch baát vuï lôïi). the greatest love toward all sentient beings. Love misfortune: Khoå luïy vì tình. Immeasurable loving kindness is the greatest Love one another: Töông aùi. love dedicated to all sentient beings, together with the desire to bring them joy and Love one’s country as much as one’s life: AÙi happiness. Human joy is totally impermanent; quoác nhö kyû (yeâu nöôùc nhö yeâu sinh meänh cuûa it is governed by misery, that is, when our chính mình). passions such as greed, anger, and ignorance Love others as much as oneself: AÙi nhaân nhö are satisfied, we feel pleased; but when they kyû (thöông ngöôøi nhö theå thöông thaân). are not satisfied, we feel sad. To have a Love in the passion realm: Duïc AÙi—To hanker permanent joy, we must first sever all after—Desire—Ordinary human love springing sufferings. Loving kindness generally goes from desire, in contrast with religious love (Phaùp together with pity whose role

is to help the aùi)—Passion-love—Love inspired by desire subjects sever his sufferings, while the role of through any of the five senses—Phaøm phu tham aùi loving kindness is to save sentient beings vôùi caûnh nguõ duïc hay aùi duïc thöôøng tình khôûi phaùt from sufferings and to bring them joy. töø duïc voïng, ngöôïc laïi vôùi Phaùp aùi—See However, loving-kindness is not an inborn Religious love. characterictic. If we really want to develop Love in the realm of form: Rupa-raga (p)— our loving-kindness, we have to devote more Saéc aùi keát hay tham saéc—Attachment to the world time to practice. Sitting in meditation alone of forms—Greed for the fine-material—Lust or cannot bring us the so-called “loving- desire for form—Craving for the world of form—kindness.” In order to achieve the loving- See Five higher bonds of desire. kindness, we must put loving-kindness in Love in the realm of formlessness: Arupa- actions in our daily life. In our daily activities, raga (p)—Voâ saéc aùi keát hay tham voâ saéc—Lust or we must develop empathy and closeness to desire for formlessness—Greed for the others by reflecting on their sufferings. For immaterial—Attachment to the formless world— example, when we know someone suffering, Craving for the formless world—See Five higher we should try our best to console them by bonds of desire. kind words or to help them with our worldly Love and Respect Ghost King: AÙi Kính Quyû possessions if needed—Trong ñaïo Phaät, loøng Vöông. töø laø loøng yeâu thöông roäng lôùn ñoái vôùi chuùng Love and righteousness: Nhaân nghóa—Charity sanh moïi loaøi, coøn goïi laø töø voâ löôïng taâm. Töø and justice. voâ löôïng taâm laø loøng thöông yeâu voâ cuøng Love someone deeply: Thöông ai saâu ñaäm. roäng lôùn ñoái vôùi toaøn theå chuùng sanh moïi loaøi, vaø gaây taïo cho chuùng sanh caùi vui chaân Love wealth as if it were life itself: AÙi taøi nhö thaät. Caùi vui cuûa theá gian chæ laø caùi vui giaû meänh (thöông tieàn nhö thöông chính thaân mình). taïm, vui khoâng laâu beàn, caùi vui aáy bò phieàn Lovely (a): Deã thöông—Lovable—Pleasant. naõo chi phoái; khi tham saân si ñöôïc thoûa maõn Loving: Coù tình—Affectionate. thì vui; khi chuùng khoâng ñöôïc thoûa maõn thì Loving heart: AÙi taâm—A mind full of desire; a buoàn. Muoán coù caùi vui chaân thaät, caùi vui vónh mind dominated by desire; a loving heart—Taâm vieãn thì tröôùc tieân chuùng ta phaûi nhoå heát khoå ñaày duïc voïng, hay taâm bò duïc voïng thoáng trò. ñau do phieàn naõo gaây ra. “Töø” phaûi coù loøng bi ñi keøm. Bi ñeå chæ nguyeân nhaân cuûa ñau khoå vaø khuyeân baûo chuùng sanh ñöøng gaây nhaân

khoå, töø ñeå chæ phöông phaùp cöùu khoå ban vui. 4) Loving kindness help us experience more Tuy nhieân, loøng töø khoâng phaûi laø moät ñaëc tính physical confort: Taâm töø aùi giuùp ta caûm thaáy baåm sinh. Neáu chuùng ta muoán phaùt trieån loøng deã chòu. töø chuùng ta phaûi boû nhieàu thôøi gian hôn ñeå 5) Loving-kindness (benevolence) is one of the thöïc haønh. Ngoài thieàn töï noù khoâng mang laïi most important entrances to the great cho chuùng ta caùi goïi laø “loøng töø.” Muoán ñöôïc enlightenment; for with it, good roots prevail loøng töø , chuùng ta phaûi ñöa noù vaøo haønh ñoäng in all situations in our daily life: Loøng “Töø” laø trong cuoäc soáng haèng ngaøy cuûa chuùng ta. moät trong nhöõng cöûa ngoõ quan troïng ñi ñeán Trong nhöõng sinh hoaït haèng ngaøy cuûa chuùng ñaïi giaùc, vì nhôø

ñoù maø thieän caên löôùt thaéng ta, chuùng ta phaûi phaùt trieån söï caûm thoâng vaø moïi hoaøn caûnh trong cuoäc soáng haèng ngaøy gaàn guõi vôùi ngöôøi khaùc baèng caùch suy nieäm cuûa chuùng ta. veà nhöõng khoå ñau cuûa hoï. Chaúng haïn nhö khi (III) The Buddha's teachings of loving-kindness in gaëp ai ñang khoå ñau phieàn naõo thì chuùng ta the Vimalakirti-Sutra—Nhöõng lôøi Phaït daïy heát loøng an uûi hoaëc giuùp ñôû hoï veà vaät chaát veà loøng töø trong kinh Duy Ma Caät: neáu caàn. 1) According to the Vimalakirti Sutra, Chapter (II) The powers of Loving-kindness—Söùc maïnh Seventh, Contemplating at Living Being, cuûa "Loøng Töø": Love has the power of when Manjusri called on to enquire bestowing temporal happiness upon us in this Vimalakirti's illness, Manjusri asked lifetime. Without love, people in this world Vimalakirti: "When a Bodhisattva meditates, will encounter a lot of problems (anger, how should he practise kindness (maitri)?— hatred, jealousy, envy, arrogance, etc). A Theo Kinh Duy Ma Caät, Phaåm Quaùn Chuùng Buddhist should develop love for all sentient Sanh, khi Ngaøi Vaên Thuø Sö Lôïi ñeán thaêm beings and to cherish others more than beänh cö só Duy Ma Caät, ngaøi coù hoûi: "Boà Taùt oneself. Love should be given equally to quaùn saùt phaûi thöïc haønh loøng töø nhö theá everyone including relatives or strangers, naøo?" friends or foes, given without any conditions, 2) Vimalakirti replied: When a Bodhisattva has without self-interests or attachment: Taâm töø made this meditation, he should think that— coù söùc maïnh ñem laïi haïnh phuùc theá tuïc cho OÂng Duy Ma Caät ñaùp: Boà Taùt quaùn saùt nhö chuùng ta trong kieáp naày. Khoâng coù taâm töø, theá roài phaûi töï nghó raèng. con ngöôøi treân theá giôùi naày seõ ñöông ñaàu vôùi a) Ought to teach living beings to meditate in voâ vaøn vaán ñeà nhö haän, thuø, ganh gheùt, ñoá kî, the same manner; this is true kindness: Phaûi kieâu ngaïo, vaân vaân. Phaät töû neân phaùt trieån vì chuùng sanh noùi phaùp nhö treân, ñoù laø loøng töø taâm töø, neân aáp uû yeâu thöông chuùng sanh hôn chaân thaät. chính mình. Thöông yeâu neân ñöôïc ban phaùt b) Should practise causeless (nirvanic) kindness moät caùch voâ ñieàu kieän, baát vuï lôïi vaø bình which prevents creativeness: Phaûi thöïc haønh ñaúng giöõa thaân sô, baïn thuø. loøng töø tòch dieät, bôûi vì khoâng sanh. 1) Loving kindness or love will help us gain c) Should practice unheated kindness which puts strong meritoious power: Taâm töø aùi ñem laïi an end to klesa (troubles and causes of coâng ñöùc maõnh lieät. trouble): Phaûi thöïc haønh loøng töø khoâng noùng 2) When we offer loving kindness to other böùc, bôûi khoâng coù phieàn naõo. people, we will gain their love and respect at d) Should practice impartial kindness which the same time: Taâm töø aùi seõ taïo ñöôïc loøng coves all the three periods of time (which kính troïng nôi tha nhaân. means that it is eternal involving past, future 3) Loving kindness helps us overcome all kinds and present): Phaûi thöïc haønh loøng töø bình of graspings of wealth, and other hindrances: ñaúng, bôûi ba ñôøi nhö nhau. Taâm töø aùi giuùp ta vöôït qua chaáp thuû vaø e) Should practice passionless kindness which chöôùng ngaïi. wipes out disputation: Phaûi thöïc haønh loøng töø khoâng ñua tranh, bôûi khoâng coù khôûi.

f) Should practice non-dual kindness which is ego: Phaûi thöïc haønh loøng töø khoâng nhaøm moûi, beyond sense organs within and sense data quaùn khoâng, voâ ngaõ. without: Phaûi thöïc haønh loøng töø khoâng hai, t) Should practice Dharma-bestowing (dana) bôûi trong ngoaøi (caên traàn) khoâng hieäp. kindness which is free from regret and g) Should practice indestructible kindness which repentance: Phaûi thöïc haønh loøng töø phaùp thí eradicates all corruptibility: Phaûi thöïc haønh khoâng coù luyeán tieác. loøng töø khoâng hoaïi, bôûi hoaøn toaøn khoâng coøn. u) Should practice precepts (sila) upholding h) Should practice stable kindness which is a kindness to convert those who have broken characteristic of the undying self-mind: Phaûi the commandments: Phaûi thöïc haønh loøng töø trì thöïc haønh loøng töø kieân coá, bôûi loøng khoâng giôùi ñeå hoùa ñoä ngöôøi phaù giôùi. huûy hoaïi. v) Should practice patient (ksanti) kindness i) Should practice pure and clean kindness which protects both the self and others: Phaûi which is spotless like Dharmata: Phaûi thöïc thöïc haønh loøng töø nhaãn nhuïc ñeå uûng hoä ngöôøi haønh loøng töø thanh tònh, bôûi taùnh caùc phaùp vaø mình. trong saïch. w) Should practice Zealous (virya) kindness to j) Should practice boundless kindness which is liberate all living beings: Phaûi thöïc haønh loøng all-pervasive like space: Phaûi thöïc haønh loøng töø tinh taán ñeå gaùnh vaùc chuùng sanh. töø voâ bieân, bôûi nhö hö khoâng. x) Should practice serene (dhyana) kindness k) Should practice the kindness of the arhat which is unaffected by the five senses: Phaûi stage which destroys all bondage: Phaûi thöïc thöïc haønh loøng töø thieàn ñònh khoâng thoï muøi haønh loøng töø cuûa A la haùn, vì phaù caùc giaëc thieàn. kieát söû. y) Should practice wise (prajna) kindness which l) Should practice the Bodhisattva kindness is always timely: Phaûi thöïc haønh loøng töø trí which gives comfort to living beings: Phaûi tueä, ñeàu bieát ñuùng nhòp. thöïc haønh loøng töø Boà Taùt, ví an vui chuùng z) Should practice expedient (upaya) kindness to sanh. appear at all times for converting living m) Should practice the Tathagata kindness which beings: Phaûi thöïc haønh loøng töø phöông tieän, leads to the state of thatness: Phaûi thöïc haønh thò hieän taát caû. loøng töø cuûa Nhö Lai, vì ñaëng töôùng nhö nhö. aa) Should practice unhidden kindness because of n) Should practice the Buddha kindness which the purity and cleanness of the enlightens all living beings: Phaûi thöïc haønh straightforward mind: Phaûi thöïc haønh loøng töø loøng töø cuûa Phaät, vì giaùc ngoä chuùng sanh. khoâng aån daáu, loøng ngay trong saïch. o) Should practice spontaneous kindness which bb) Should practice profound minded kindness is causeless: Phaûi thöïc haønh loøng töø töï nhieân, which is free from discrimination: Phaûi thöïc vì khoâng nhôn ñaâu maø ñaëng. haønh loøng töø thaâm taâm, khoâng coù haïnh xen p) Should practice Bodhi kindness which is one taïp. flavour (i.e. uniform and unmixed wisdom): cc) Should practice undeceptive kindness which Phaûi thöïc haønh loøng töø Boà Ñeà, vì chæ coù moät is faultless: Phaûi thöïc haønh loøng töø khoâng vò. phænh doái, khoâng coù löøa gaït. q) Should practice unsurpassed kindness which dd) Should practice joyful kindness which cuts off all desires: Phaûi thöïc haønh loøng töø voâ bestows the Buddha joy (in nirvana). “Such ñaúng, vì ñoaïn caùc aùi kieán. are the specialities of Bodhisattva kindness”: r)

Should practice merciful kindness which Phaûi thöïc haønh loøng töø an vui, laøm cho taát caû leads to the Mahayana (path): Phaûi thöïc haønh ñöôïc söï an vui cuûa Phaät. Loøng töø cuûa Boà Taùt loøng töø ñaïi bi daãn daïy cho phaùp Ñaïi Thöøa. laø nhö theá ñoù. s) Should practice untiring kindness because of (IV) According to the Metta Sutta, the Buddha deep insight into the void and non-existent taught: “May all beings be happy and secure May their mind be contented.

Whatever beings there may be, Loving-mother: Affectionate—Töø maãu. Feeble or strong, long, great or medium, Loving One: Phaät Di Laëc—See Maitreya. Small or large, seen or unseen, Loving-reverence: Töø kính. Those dwelling far or near, Loving speech: AÙi Ngöõ—The words of love of a Those who are born, and Bodhisattva, one of the four elements of Those who are yet to be born. popularity, or ways of leading human beings to May all beings, without exception, be happy... emancipation—Lôøi noùi yeâu thöông cuûa moät vò Boà Just as a mother would protect her only child Taùt, moät trong töù nhieáp phaùp—See Four elements Even at the risk of her own life, of popularity. Even so, let one cultivate Boundless heart towards all beings. Low capacity: Dull—Ñoän caên—Those born with Let one’s thoughts of boundless love base character or of low capacity—Nhöõng ngöôøi Pervade the whole world, sanh ra vôùi haï caên—See Low Spiritual faculty, Above, below and across, and Three cultivated levels. Without any obstruction, Low or dull faculty: Lamakindriya (p)—See Any hatred or any enmity.” Low Spiritual faculty. Low element: Hina-dhatu (p)—Lieät giôùi—See Theo Kinh Töø Thieän, Ñöùc Phaät daï: Three dharmas (XIII) (C). “Mong moïi loaøi chuùng sanh ñöôïc haïnh phuùc Low-mindedness: Styana (skt)—Hoân traàm— yeân oån, See Seventy-five dharmas of the Abhidharma Öôùc mong taâm trí chuùng sanh ñöôïc vui veû an Kosa. laïc. Low spiritual faculty: Lamakindriya (skt & Baát cöù chuùng sanh naøo, duø loaøi maïnh hay yeáu p)—Haï Caên—Low (dull) capacities—Low Duø daøi, ngaén hay vöøa, duø lôùn hay nhoû spiritual faculty—Those born with base characters Loaøi höõu hình hay voâ hình, duø ôû xa hay gaàn or of low capacity to understand dharma—Sanh ra Loaøi ñöôïc sinh, hay loaøi chöa sinh, vôùi caên taùnh keùm coõi hay khaû naêng hieåu ñöôïc Mong moïi loaøi ñeàu haïnh phuùc. Phaät phaùp raát thaáp. Gioáng nhö moät baø meï che chôû cho ñöùc con Lower class of “prayer-beads.”: Haï phaåm— ñoäc nhaát, Lower, numbering 27. This is one of the four Daàu hieåm nguy ñeán taùnh maïng, classes of “prayer-beads.”—Ñaây laø moät trong boán Cuõng vaäy ñoái vôùi moïi loaøi. loaïi nieäm chaâu—See Four classes of “prayer- Haõy tu taäp töø taâm thaám nhuaàn khaép nôi beads”. Treân döôùi vaø ngang, khoâng ngaên ngaïi Lower fetters: Nhöõng troùi buoäc trong caûnh thaáp Khoâng saân haän, khoâng thuø ñòch. duïc giôùi—According to the Sangiti Sutta in the Haõy tu taäp töø taâm.” Long Discourses of the Buddha, there are five Loving-kindness and compassion: Töø Bi— bonds in the lower desire-realms or the lower See Loving kindness and Compassion. fetters which hold the individual in the realms of Loving-kindness, compassion, joy and desire—Theo Kinh Phuùng Tuïng trong Tröôøng Boä equanimity: Töø Bi Hyû Xaû—See Loving- Kinh, coù naêm thöù Keát hoaëc cuûa Duïc giôùi trong kindness, compassion,

joy, equanimity, and Four tam giôùi—See Five bonds in the lower desire- immeasurable minds. realms. Loving-kindness or hate: Vôùi töø taâm hay vôùi Lower garments: Haï y—The lowest order of a saân taâm—Spoken with a mind of loving-kindness monk's robes, that of five patches—Y haï cuûa chö or with inner hate. This is one of the five courses Taêng, y 5 maûnh—See Kasaya. of speech that others may use when they address Lower Hinayana: Sarvastivada (skt)—Laäp Tính you—Ñaây laø moät trong naêm loaïi ngoân ngöõ maø Toâng—Everything exists or has its own nature— caùc ngöôøi coù theå duøng khi noùi vôùi caùc ngöôøi See Four kinds of inference in logic (A). khaùc—See Five courses of speech.

Lower ideas in Hinayana Nirvana: Haï thöøa who committed all sins and karma except Nieát Baøn chöôùng—See Ten hindrances. dishonoring the sutras; however, at the end of Lower Mahayana: Phaù Töôùng Toâng—Form has life, the person clasps his hands and say no reality because of the doctrine of the void— NAMO AMITABHA, that person will be born See Four kinds of inference in logic (A). in the Pure Land Precious Lake): Haï phaåm thöôïng sanh—Ngöôøi vaøo phaåm cao nhöùt cuûa Lower one's voice: Dòu gioïng. haï phaåm, nhöõng ngöôøi gaây toäi taïo nghieäp, Lower orders of disciples: Haï Chuùng—The nhöng khoâng huûy baùng kinh ñieån vaø vaøo cuoái seven lower orders of disciples who are ranked ñôøi maø chòu nieäm Hoàng danh A Di Ñaø Phaät. below the monks and the nuns—Baûy chuùng ñeä töû 2) One who enters the Pure Land of Amitabha in ñöùng sau haøng Tyø Kheo vaø Tyø Kheo Ni. the middle of the three lowest classes (those Lower realm: Haï giôùi—Human world—Theá who have broken all the commandments, giôùi loaøi ngöôøi. even stolen from monks and abuse the law; Lower regions: Haï ñòa—The lower regions of however, at the end of life, the person hears the nine lands and the lower half of the ten of the great power of Amitabha and assents bhumis of Bodhisattvas—Vuøng döôùi thaáp cuûa cöûu with but a thought, the person will be ñòa vaø phaân nöûa ñòa beân döôùi cuûa Thaäp ñòa Boà received into the paradise): Haï phaåm trung Taùt—See Nine lands and Ten grounds. sanh—Trung sanh cuûa Haï phaåm Tònh Ñoä, Lower region of the 52-stages: Haï Ñòa—The nhöõng ngöôøi phaù giôùi, aên caép cuûa Taêng chuùng lower half of the fifty-two grades of Bodhisattva vaø laïm duïng giaùo phaùp; tuy nhieân vaøo cuoái development—Phaàn döôùi cuûa 52 caáp phaùt trieån ñôøi nghe ñöôïc thaàn löïc cuûa Phaät A Di Ñaø maø Boà taùt. taùn thaùn baèng moät nieäm, seõ ñöôïc vaõng sanh Lower world: Human world—Haï giôùi. vaøo Haï phaåm Trung sanh Tònh Ñoä. Lower-yana: Haï thöøa—Hinayana—Inferior 3) One who enters the Pure Land of Amitabha in yana—Mean yana—Haï lieät thöøa. the lowest of the three lowest classes (those Lowest of the Buddha-ksetra: Kim Quang who should be fallen into the lowest gati because of their sins; however, by invoking Phaät Saùt—Caûnh giôùi thaáp nhaát cuûa Phaät Giôùi. the name of Amitabha they can escape Lowest classes: Caáp thaáp nhaát. countless ages of reincarnation and suffering, 1) Haï phaåm—The three lowest of the nine and on dying will behold a lotus flower like classes born in the Amitabha Pure Land—Ba the sun, and by responding of a single phaåm thaáp nhaát trong cöûu phaåm sanh ra trong thought, will enter the Pure Land): Haï phaåm theá giôùi Tònh

Ñoä cuûa Ñöùc Phaät A Di Ñaø—See haï sanh—Phaåm thaáp nhöùt trong Haï phaåm Nine holy grades of Lotus. Tònh Ñoä, nhöõng ai bò rôi vaøo nhöõng ñöôøng döõ, 2) Sudra: Maït Haïng—Thuû ñaø la—Servants—A nhöng chòu nieäm hoàng danh Phaät A Di Ñaø seõ man of the fourth or lowest of the four ñöôïc thoaùt khoûi voâ löôïng kieáp taùi sanh khoå original classes or castes whose business was sôû, vaø vaøo cuoái ñôøi seõ nhìn thaáy Lieân Hoa to serve the three higher classes—Giai caáp haï nhö aùnh maët trôøi, vaø chæ baèng moät nieäm taùn tieän thöù tö vaø thaáp nhaát trong caùc giai caáp, thaùn, ngöôøi ñoù seõ ñöôïc vaõng sanh vaøo Haï nhieäm vuï cuûa hoï laø phuïc vuï ba giai caáp treân. Phaåm Haï Sanh. Lowest of the lowest classes who enter the Lowest order of a monk's robes: That of five Pure Land of Amitabha: Haï phaåm haï sanh. patches—Lower garments—Haï y. Lowest quality: Haï Phaåm—The lowest Lowest ranked robe: Y haï—Three lowest quality—The three lowest of the nine classes born ranks—Ba loaïi Haï Taêng Giaø Leâ—See Nine in the Amitabha Pure Land—Ba phaåm thaáp nhaát grades of the monk’s patched robe. trong Cöûu Phaåm Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø: Lowest stages in the Pure Land: Haï phaåm— 1) One who enters the Pure Land of Amitabha in The three lowest stages of the nine stages of birth the highest of the three lowest classes (those

in the Pure Land—Ba baäc thaáp nhaát trong vaõng tree, and the future Buddha stepped out of her sanh Tònh ñoä—See Nine holy grades of Lotus (A). side. In Lumbini there had been many Lowest of the three highest classes: Thöôïng establishments, but very few are now in existence. Phaåm Haï Sanh—See Nine holy grades of Lotus At the present time, there exists a stone column (C). that king Asoka had erected there on the occasion Lowest of the three lowest classes: Haï Phaåm of a pilgrimage in the 249 or 250 BC. The Haï Sanh—See Nine holy grades of Lotus (A). inscription reads: “Twenty years after his coronation King Devanapiya Piyadasi came here Lowest of the three middle classes: Trung and commemorated his veneration because the Phaåm Haï Sanh—See Nine holy grades of Lotus Buddha, the sage of the Sakya clan, was born (B). here. He had a stone relief and a stone column set Loyal and pious: Trung hieáu. up to show that here a venerable one was born. Loyalty: Söï thuûy chung. He exempt the village of Lumbini from taxes and Luck (n): Vaän may ruûi—Soá maïng reduces its tribute.” The statement of King Asoka Lucky: Srì (skt)—Auspicious—Fortunate—Caùt on the stone pillar proves the identity of the töôøng. sanctified spot beyond any doubt. Besides the Lucky kalpa: Bhadrakalpa (skt): Nhôn Hieàn pillar, there is an ancient shrine with an image kieáp—Good Kalpa. representing the nativity of the Buddha as Lumbini (skt & p): Laïp Phaït Ni—Laâm Vi Ni— described in the sacred texts. Recently, people Laâm Tyø Ni—Long Nhó Neã—Luaän Thò Ni—Löu built in Lumbini garden Maya Devi Temple right Di Ni—Lumbini, name of a park, which is the on the side of the sacred pond in which Queen Birthplace of Siddartha Gautama, who became the Maya took a bath before delivery of Prince Buddha, over 2,600 years ago. It was near the Siddarttha. As the birth-place of the Buddha, capital of Kapilavastu of the Sakya tribe. The site Lumbini grew in sanctity and importance, is now known as Rummindei in Nepal, 15 miles especially today it becomes an important Buddhist east of

Kapilavastu, near the border of Nepal and pilgrimage site. India. Asoka, king of ancient India (273-232 BC) came here on a pilgrimage in 250 B.C. He erected a stone pillar here in commemoration of his visit. Lumbini is one of the four Holy Places of Buddhism history. The three other sacred places are Buddha Gaya, Sarnath, and Kusinara. Lumbini, one of the four sacred places in Buddhism (other sacred places are Buddha Gaya, Sarnath, and Kusinara), one of the eight Great Spiritual or Sacred Stupas of Buddhism, the birthplace of Siddhartha Gautama (almost 2,600 (Gate to Lumbini) years ago), who became the Buddha. It is near the Teân moät hoa vieân, gaàn kinh ñoâ cuûa thaønh Ca Tyø capital of Kapilavastu of the Sakya tribe, between La Veä, nôi ñaûn sanh cuûa Thaùi Töû Taát Ñaït Ña, Kapilavastu and Devadaha. The place is now caùch nay hôn 2.600 naêm veà tröôùc, ngöôøi ñaõ thaønh known as Rummindei within the territory of Phaät. Vò trí baây giôø laø Rummindei thuoäc Nepal, Nepal, about 15 miles east of Kapilavastu. khoaûng 15 daäm veà phía ñoâng cuûa thaønh Ca Tyø La According to Buddhist legends, his mother, Queen Veä, gaàn bieân giôùi Nepal vaø AÁn Ñoä. Vua A Duïc Maya, decided to travel to her parents' house to cuûa AÁn Ñoä (khoaûng 273-232 tröôùc Taây Lòch), ñaõ give birth to her son, but when she arrived at ñeán vieáng nôi naày vaø cho döïng leân moät truï ñaù ghi Lumbini she went into labor. In hagiographical laïi kyû nieäm chuyeán haønh höông chieâm baùi cuûa accounts of the Buddha's life, it is said that she ngaøi. Laâm Tyø Ni laø moät trong töù ñoäng taâm hay gave birth standing up, with her arms against a Phaät tích trong lòch söû Phaät giaùo. Ba Phaät tích kia

laø Boà Ñeà Ñaïo Traøng, Vöôøn Loäc Uyeån, vaø thaønh laø nôi ñaûn sanh cuûa Phaät, ñaây laø moät trong taùm Caâu Thi Na. Laâm tyø ni laø moät trong taùm ngoâi thaùp ngoâi thaùp thieâng lôùn cuûa Phaät giaùo—See Eight thieâng lôùn cuûa Phaät giaùo, nôi ñaûn sanh cuûa Ñöùc great spiritual or sacred stupas. Phaät (caùch nay gaàn 2.600 naêm veà tröôùc), cuõng laø moät trong boán nôi thieâng lieâng cuûa Phaät giaùo (caùc nôi khaùc laø Boà Ñeà Ñaïo Traøng, vöôøn Loäc Uyeån, vaø thaønh Caâu Thi Na). Noù toïa laïc gaàn kinh thaønh Ca Tyø La Veä cuûa boä toäc Thích Ca, giöõa Ca Tyø La Veä vaø Devadaha. Nôi maø baây giôø coù teân goïi laø Rummindei thuoäc Nepal, khoaûng 15 daäm veà höôùng ñoâng cuûa thaønh Ca Tyø La Veä. Theo truyeàn thuyeát Phaät giaùo, meï Ngaøi laø Hoaøng haäu Ma Gia, quyeát ñònh trôû veà nhaø cha meï mình ñeå khai hoa nôû nhuïy, nhöng khi vöøa ñeán Laâm Tyø Ni thì baø laâm boàn. Theo Thaùnh Tích hoïc veà cuoäc ñôøi Ñöùc Phaät Thích Ca, ngöôøi ta keå raèng khi saép laâm boàn, (Inside LumbiniGarden Stupa, the exact place hoaøng haäu ñöùng, hai tay vòn vaøo moät thaân caây thì where the Buddha was born) Ñöùc Phaät töông lai töø beân hoâng baø böôùc ra. Laâm Luminaries: AÙnh saùng kyø dieäu—There are nine Tì Ni coù nhieàu kieán truùc ñaõ ñöôïc xaây döïng, nhöng luminaries—Coù chín aùnh saùng kyø dieäu—See Nine ngaøy nay chaúng coøn ñöôïc bao nhieâu. Hieän taïi coøn luminaries. moät truï ñaù do vua A Duïc döïng leân vaøo naêm 249 Lump of clay: Mritparamanu (skt)—Neâ Vi Traàn hay 250 tröôùc CN nhaân moät cuoäc haønh höông tôùi (buïi ñaát)—Clay-atom—In the Lankavatara Sutra, laøng queâ cuûa Phaät. Truï ghi: "Hai möôi naêm sau the Buddha taught: "A lump of clay is

neither ngaøy ñaêng quang vua Devanapiya Piyadasi (A different nor not-different from its atoms."— Duïc) ñaõ ñeán ñaây ñeå toû loøng suøng kính cuûa mình Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: "Moät khoái vôùi Phaät, moät vò hieàn trieát thuoäc hoï Thích Ca ñaõ ñaát seùt thì khoâng khaùc, cuõng khoâng phaûi khoâng sanh ra ôû Laâm Tì Ni. Nhaø vua ñaõ sai döïng moät truï khaùc vôùi caùc haït buïi hay nguyeân töû cuûa noù. ñaù vaø moät böùc phuø ñieâu nhaèm ñaùnh daáu nôi ñaáng Lump of foam: Beøo boït. Chí Toân sinh ra. Ngaøi mieãn thueá vaø caét giaûm phaåm vaät haèng naêm." Nhöõng lôøi ghi khaéc cuûa vua Lunar calendar: AÂm lòch. A Duïc treân truï ñaù naày chöùng minh toâng tích cuûa Lunar New Year: Teát Döông Lòch—thaùnh ñòa moät caùch chaéc chaén nhaát. Ngoaøi truï ñaù Comparable to Solar New Year celebrated in ra, coøn coù moät ñieän thôø cuõ kyõ vôùi hình aûnh ñaûn Western countries. According to the Eastern Asian sinh cuûa Ñöùc Phaät ñöôïc dieãn taû trong caùc kinh countries, Lunar New Year is celebrated to ñieån. Môùi ñaây, trong vöôøn Laâm Tyø Ni, ngöôøi ta welcome the arrival of Spring, the symbol of joy xaây chuøa Maya Devi ngay beân caïnh gieáng nöôùc and happiness. In the old days, this festival thieâng nôi maø xöa kia hoaøng haäu Ma Gia ñaõ taém officially begins on the New Year's Eve and tröôùc khi haï sanh thaùi töû Só Ñaït Ña. Vì ñaây laø nôi extended to the observance of the fifteenth day of ñaûn sanh cuûa Ñöùc Phaät neân caøng ngaøy noù caøng trôû Lunar January. One New Year's Eve and the neân thieâng lieâng vaø quan troïng, ñaëc bieät ngaøy nay three first days of the Lunar New Year, people noù trôû thaønh moät ñòa ñieåm haønh höông quan troïng usually go to temples to chant the Healing cuûa Phaät töû—See Eight great spiritual or sacred Bhaisajva Sutra and participate in other praying stupas and Four Buddhist holy places. services to welcome the Lunar New Year—Töông Lumbini Garden stupa: Thaùp Laâm Tyø Ni— töï vôùi ngaøy Teát döông lòch ôû caùc quoác gia Taây Lumbini Garden, Buddha's birthplace in phöông. Theo caùc quoác gia Ñoâng AÙ, Teát nguyeân Kapilavastu, This is one of the eight Great ñaùn ñöôïc toå chöùc ñeå ngheânh ñoùn tieát Xuaân, moät Spiritual or Sacred Stupas of Buddhism—Thaùp bieåu töôïng cuûa an vui haïnh phuùc. Thôøi xöa, leã Teát trong vöôøn Laâm Tyø Ni trong thaønh Ca Tyø La Veä chính thöùc baét ñaàu töø ñeâm giao thöøa and keùo daøi

ñeán ngaøy 15 thaùng gieâng aâm lòch. Vaøo ñeâm giao the country of Lu, he stumbled and fell on the thöøa vaø ba ngaøy Teát, ngöôøi ta thöôøng tôùi chuøa ground. While suffering pain, he overheard tuïng kinh Döôïc Sö vaø tham döï vaøo nhöõng thôøi two men railing at each other, when a third khoùa caàu nguyeän ñeå möøng naêm môùi. one who interceded remarked, 'So I see the Lunar New Year's Eve: Ñeâm Giao Thöøa. pasions still cherished both of you.' He then Lunatic: Keû maát trí. had a kind of enlightenment. But to whatever questions he asked Fa-Yen, the answer was, Lung-Ji-Shao-Xiu: Long Teá Thieäu Tu Thieàn 'I cannot surpass you; the thing is to Sö—Zen master Lung-Ji-Shao-Xiu—See Shao- understand all by yourself.' Sometimes Fa- Xiu-Lung-Ji. Yen said, 'I do not understand myself, and I Lung-Men: Long Moân—A group of grottos cannot surpass you.' This kind of remark (caves) near Lo-Yang in the Hunan province of incited Ch'ing-Yuan's desire all the more to China, the construction

of which began in 494, know about Zen. He decided get the matter near the beginning of the Northern Wei dynasty. settled by his senior monk Yuan-Li, but Li The massive complex has 2,000 caves, 750 niches pulled him by the ear and going around the (hoác töôøng), 40 stone pagodas, and around fire place kept on saying, ‘The best thing is to 100,000 statues—Moät nhoùm caùc hang ñoäng gaàn understand all by yourself.’ Ch’ing-Yuan thaønh Laïc Döông trong tænh Hoà Nam cuûa Trung insisted: ‘If there is really such a a thing as Hoa, caáu truùc xaây döïng baét ñaàu töø naêm 494, gaàn Zen, why not uncover the secret for me? luùc baét ñaàu cuûa thôøi Baéc Nguïy. Caû nhoùm goàm Otherwise, I shall say it is all a trick.’ Li, treân 2.000 hang ñoäng, 750 hoùc töôøng, 40 chuøa however, told him: ‘Some day you will come phaät baèng ñaù, vaø khoaûng 100.000 töôïng. to realize all that has been going on today Lung-Men-Ch’ing-Yuan: Thieàn sö Long Moân between you and me.’—Roài sau ñoù Phaät Thanh Vieãn Phaät Nhaõn—Zen master Lung-Men- Nhaõn du haønh sang Nam ñeå tham kieán Phaùp Ch’ing-Yuan-Fo-Yen—Long Moân Thanh Vieãn. Dieãn (see Phaùp Dieãn Thieàn Sö). Nhaân khi ñi * Chinese Zen master who was first a student of xin aên ngang qua xöù Lö Chaâu, trôït chaân teù Vinaya; later, when reading the Lotus Sutra, nhaøo xuoáng. Trong côn ñau ñôùn, thoaûng nghe he came across the passage, “This Dharma is hai ngöôøi chöõi loän nhau, ngöôøi ñöùng ra can something that goes beyond the realm of baûo, “Vaäy laø toâi thaáy hai oâng vaãn coøn oâm aáp thought and discrimination.’ This impressed nhöõng phieàn naõo.” Töùc thì sö tænh ngoä. Nhöng him, so he came to his teacher and asked heã khi sö coù ñieàu gì muoán hoûi Phaùp Dieãn thì what was this Dharma transcending Phaùp Dieãn cöù traû lôøi: “Ta khoâng theå hôn intelligence. The teacher failed to enlighten ngöôi; cöù töï mình maø hieåu laáy.” Coù khi Phaùp him, who then saw that mere learning and Dieãn baûo: “Ta khoâng hieåu; Ta khoâng theå hôn scholarship could not solve the ultimate ngöôi.” Loái nhaän xeùt aáy caøng khieán cho problem of this existence subject to birth and Thanh Vieãn muoán bieát veà Thieàn. Sö nhaát death—Thieàn sö Trung Hoa, tröôùc theo hoïc ñònh nhôø Nguyeân Leã thuû toøa giaûi quyeát vaán luaät; veà sau, nhaân ñoïc kinh Phaùp Hoa ñeán ñeà, nhöng Nguyeân Leã keùo tai sö vöøa ñi quanh ñoaïn “Thò phaùp phi tö löông phaân bieät chi sôû loø löûa vöøa baùo ‘toát hôn heát laø oâng cöù töï hieåu naêng giaûi (phaùp naày vöôït ngoaøi laõnh vöïc cuûa laáy.’ Thanh Vieãn gaèng gioïng: “Neáu thaät coù tö duy vaø phaân bieät).” Ñieàu naày gaây xuùc ñoäng Thieàn sao khoâng khui bí maät ra cho toâi? Theá ôû sö, neân sö kieám giaûng sö cuûa mình vaø hoûi maø oâng laïi laáy laøm troø ñuøa sao?” Tuy nhieân, phaùp sieâu vieät tri thöùc ñoù laø gì. Giaûng sö Leã baûo sö: “Mai sau oâng seõ toû ngoä môùi hay khoâng soi saùng noåi cho sö, sö môùi thaáy raèng caùi quanh co naày.” nghóa hoïc vaø danh töôùng khoâng phaûi laø duyeân * When Fa-Yen moved away from T’ai-P’ing, côù ñeå giaûi quyeát vieäc lôùn sinh töû. Ch’ing-Yuan left him, and spent the summer * Fo-Yen now travelled south in order to see at Ching-Shan, where he got very well Fa-Yen of T’ai-P’ing. While begging through acquainted with Ling-Yuan. Ch’ing-Yuan

now asked his advice, saying, ‘Lately, I have * After this great enlightenment, he composed come to know of a master in the city whose the below verse—Sau khi ñaïi ngoä, sö laøm sayings seem to suit my intelligence much moät baøi keä nhö sau: better.’ But Ling-Yuan persuaded him to go The birds are too-tooing in the woods, to Fa-Yen who was the best of Zen masters of with the garment covered up the day, adding that those whose words he I sit alone all night. seemed to understand best were merely A tiny piece of live charcoal deeply teachers of philosophy and not real Zen buried in the ashes tells the secret of masters—Khi Phaùp Dieãn rôøi khoûi Thaùi Bình, life: Thanh Vieãn töø giaû ngaøi, vaø traûi qua muøa kieát The cooking range is broken to pieces haï ôû Töông Sôn, ôû ñaây sö keát baïn thaâm giao when the spirit knows where to return. vôùi Linh Nguyeân Thieàn Sö. Baáy giôø Thanh Revealed everywhere shines the truth, Vieãn xin chæ giaùo raèng: “Gaàn ñaây, toâi coù bieát but men see it not, confused is the moät vò toân tuùc ôû ñoâ thaønh, nhöõng lôøi cuûa ngaøi mind; hình nhö hôïp vôùi tri thöùc cuûa toâi raát nhieàu.” Simple though the melody is, Nhöng Linh Nguyeân khuyeân sö haõy ñeán vôùi who can appreciate it? Phaùp Dieãn, ngaøi voán laø vò toân sö baäc nhaát Thinking of it, trong thieân haï, vaø noùi theâm raèng nhöõng ai maø long will its memory abide with me; lôøi noùi nghe ra nhö deã hieåu, hoï chæ laø oâng Wide open is the gate, thaày tri giaûi chôù khoâng phaûi laø nhöõng Thieàn but how lonely the scene! sö thaät söï. Chim röøng hoùt líu lo * Ch’ing-Yuan followed his friend’s advice, Khoaùt aùo ngoài ñeâm thaâu and came back to is former master. One cold Khôi löûa, bình sinh toû night he was sitting alone and tried to clear Quaån trí thaønh beáp ñoå. away the ashes in the fire-place to see if Vieäc saùng nhöng ngöôøi muø there were any piece of live charcoal left. Khuùc nhaïc ai hoøa ca One tiny piece as large as a pea happened to Nghó ñeán khaêng khaêng nhôù be discovered way down in the ashes. He Cöûa môû, ít ngöôøi qua. then reflected the truth of Zen would also (Ñieâu ñieâu laâm ñieåu ñeà reveal itself as one dug down the rock-bed of Phi y chung daï toïa consciousness. He took up the history of Zen Baùt hoûa ngoä bình sinh known as the Transmission of the Lamp from Söï haïo nhaân töï meâ his desk, and his eye fell upon the story of the Khuùc ñaïm tuøy naêng hoïa P’o-Tsao-To (broken range), which Nieäm chi vónh baát vong unexpectedly opened his mind to a state of Moân khai thieåu nhaân quaù). enlightenment—Thanh Vieãn theo lôøi khuyeân * He passed away in 1120—Sö thò tòch naêm cuûa baïn, trôû veà vôùi thaày cuõ. Vaøo moät ñeâm 1120. laïnh, sö ngoài moät mình vaø coá kheâu saùng ñoáng Lung-Shu Jing-Tu: Long Thô Tònh Ñoä— tro trong loø löûa thöû xem coù coøn laïi moät chuùt Pureland Dragon Poetry (written by Wang-Jih- than ñoû naøo khoâng, sö thaáy taän döôùi ñoáng tro Hsiu) which taught and advised others the coù moät cuïc than nhoû xíu baèng haït ñaäu. Sö töï cultivated pathof Buddha Recitation. This nhuû raèng lyù cuûa Thieàn cuõng töï khôi môû y nhö Buddhist text was one of the most important ñaøo saâu xuoáng taûng ñaù cuûa taâm thöùc. Sö ñaët books in propagating Pureland Buddhism—Long quyeån söû Thieàn goïi laø Truyeàn Ñaêng Luïc treân Thô Tònh Ñoä (ñöôïc vieát bôûi Vöông Nhaät Höu) baøn, môû maét nhìn vaøo tieåu söû cuûa Phaù Taùo khuyeân daïy veà pheùp tu Nieäm Phaät. Ñaây laø moät Ñoïa, boãng döng taâm

trí khai thoâng maø ñöôïc trong nhöõng quyeån saùch quan troïng nhaát veà hoaèng chöùng ngoä. döông Tònh Ñoä—See Wang-Jih-Hsiu. Lurid: Xoùa môø.

Lurk somewhere: Wait secretly somewhere in Lust breeding lust: Habit cause—Taäp nhôn— order to attack someone—Rình raäp aån nuùp ôû moät See Three causes. nôi ñeå taán coâng ngöôøi naøo ñoù. Lust for carriage: Lust for beauty—Tö thaùi Lust (n): Kama-raga (p)—Desire—Duïc töôûng— duïc—Öa thích dung nghi coát caùch—See Three Tham duïc. kinds of desire (I). (I) The meanings of "Lust"—Nghóa cuûa "Tham Lusts of flesh: Saéc Duïc—Ham muoán nhuïc theå duïc": hay xaùc thòt—Sexual desire—Passion. 1) Kama (skt): Duïc Laäu hay söï ham muoán—See Lust for form: Rupa-raga (p)—Saéc duïc. Four principal poisonous outflows. 1) Lust for external appearance: Hình maïo 2) Raga (skt): Greed—Tham duïc—Duïc laïc— duïc—Öa thích maët maøy mình maåy ñeïp ñeû— Craving or greed, for which the meditation on See Three kinds of desire (I). uncleanness (Quaùn thaân baát tònh) is the 2) Desire for form—Saéc aùi keát hay tham saéc— remedy. One of the three ailments in Attachment to the world of forms—Greed for Buddhism. In order to eliminate "lust," we the fine-material—Love in the realm of should meditate on the uncleanness of our form—Craving for the world of form—See bodies—Moät trong tam beänh trong ñaïo Phaät. Five higher bonds of desire. Ñeå loaïi boû tham duïc, baïn neân quaùn thaân baát Lust for formlessness: Arupa-raga (p)—Desire tònh—See Greed, and Three ailments (A). for formlessness—Voâ saéc aùi keát hay tham voâ 3) Kamacchamda (p): See Five hindrances and saéc—Attachment to the formless world—Greed Kamacchamda. for the immaterial—Love in the realm of ** See Seven defilements, and Ten disturbers of formlessness—Craving for the formless world— the religious life. See Five higher bonds of desire. (II) How to balance "Lust"—Laøm caùch naøo ñeå Lust for sleep: Thuïy Mieân Duïc—The lust or quaân bình "Tham duïc"?: Lust should be desire for sleep, both physical and spiritual—Söï balanced by contemplation of loathsomeness. ham muoán nguû nghæ. Attachment to bodily form is one extreme, and one should keep the opposite in mind. Lust for softness to the touch or refinement: Examine the body as a corpse and see the Teá xuùc duïc—Thích söï xuùc chaïm nheï nhaøng eâm process of decay, or think of the parts of the aùi—See Three kinds of desire (I). body, such as lungs, spleen, fat, feces, and so Lustful (a): Tham duïc. forth. Remembering these and visualizing the Lustful heart: Desirous mind—Covetous loathsome aspects of the body will free us mind—Duïc taâm. from lust—Tham duïc phaûi ñöôïc quaân bình Lustful mind: A desirous, covetous, or baèng söï chuù taâm vaøo ñeà muïc baát tònh. Dính passionate mind—Duïc taâm. maéc vaøo voùc daùng coù theå laø moät cöïc ñoan. Lustful temperament: Ragacarita (p)—Baåm Gaëp tröôøng hôïp nhö theá chuùng ta phaûi ñeå taâm taùnh tham aùi—Covetousness—See Six kinds of ñeán moät cöïc ñoan khaùc cuûa cô theå. Chuùng ta temperament. haõy quan saùt cô theå vaø xem ñoù nhö moät xaùc Lustrous devas: Subhakina (skt)—There are cheát. Haõy nhìn vaøo tieán trình tan raõ, huûy hoaïi beings who are overflowing with happiness, cuûa moät xaùc cheát. Cuõng coù theå quan saùt töøng drenched with it, full of it, immersed in it, who, boä phaän cuûa cô theå nhö tim, phoåi, gan, maét,

supremely blissful, experience only perfect maùu, nöôùc tieåu, moà hoâi, vaân vaân. Haõy nhôù laïi happiness, such as the lustrous devas hình aûnh cuûa caùc yeáu toá baát tònh cuûa cô theå (subhakina)—Höõu tình thaám nhuaàn, bieán maõn, moãi khi tham duïc phaùt sanh. Laøm nhö theá seõ sung maõn, höng thònh vôùi an laïc. Hoï soáng maõn tuùc traùnh khoûi tham duïc quaáy nhieãu. vôùi an laïc aáy, caûm thoï an laïc, nhö chö Bieán Tònh Lust for beauty: Tö thaùi duïc—See Lust for Thieân—See Three dharmas (XXXVI). carriage, and Three kinds of desire (I).

Lu-Tsung: Vinayisme (skt)—The Vinaya thoaùt, vì giöõ giôùi trì luaät maø sanh ñònh, nhôø ñònh school—Luaät Toâng—Vinaya school, or Discipline maø sanh hueä). Vaên baûn chính yeáu cuûa phaùi naày laø school, or Dhammaguttika literally means “Töù Phaàn Luaät.” Boä luaät naøy chöùa ñöïng 250 giôùi “protector of the teaching;” Buddhist school luaät Tyø Kheo vaø 348 giôùi luaät Tyø Kheo Ni. Maëc belonging to the larger grouping of Sthaviras. Luaät Toâng ñöôïc xem nhö laø moät toâng phaùi Tieåu Developed out of the Mahishasaka school. It was Thöøa ôû Ñoâng AÙ, boä luaät naøy trôû thaønh tieâu chuaån founded by the Sinhalese monk Dhammagupta caên baûn cho giôùi luaät taïi Trung Hoa, Ñaïi Haøn, and was prevalent primarily in Southern India. Nhaät Baûn, Taây Taïng vaø Vieät Nam. However, Buddhist scholars believe that the Lust of the nasal organ: Desire for fragrance— founder of the school was Upali, one of the ten Söï ham muoán muøi thôm. great disciples of the Buddha. He is known as the Luxurious (a): Xa hoa. author of the “The Discipline of Four Divisions.” Luxurious bed: Giöôøng neäm xa xæ—A Bhiksu or Vinaya School emphasizes the monastic Bhiksuni who lies on a luxurious bed, commits an discipline, a major school of Buddhism in China offence involves Release and Expression of and Japan that primarily stresses strict observance Regret—Vò Tyø Kheo hay Tyø Kheo Ni naøo naèm of the rules laid down in the Vinaya-pitaka. The giöôøng xa xæ laø phaïm giôùi xaû ñoïa (buoâng boû vaø school was founded in China by T’ao-Hsuan of phaùt loà saùm hoái). the T’ang dynasty. The main text of this school is Luxurious and careless, leaders in the Four Parts of “Vinaya-Pitaka.” Chinese term backsliding, neglectful of seclusion: Nhöõng vò for “Monastic Discipline School.” Chinese naày soáng ñaày ñuû, löôøi bieáng, daãn ñaàu veà ñoïa laïc, tradition founded by Tao-Hsuan (596-667), which rôøi boû cuoäc soáng vieãn ly—See Three reasons focused on monastic discipline (Vinaya). It was elder Bhikkhus are to be blamed and Three based on the Dharmaguptaka Vinaya, which was reasons middle Bhikkhus are to be blamed. translated into Chinese by Buddhayasas and Chu Fo-Nien in 412 and referred to in China as “the Luxurious and expensive food items: Nhöõng Vinaya in four parts” (Ssu-fen-lu). This vinaya thöùc aên ñaéc tieàn vaø xa xæ—A Bhiksu or Bhiksuni contains 250 rules for monks and 348 rules for should not buy luxurious and expensive food nuns. Althought the Dharmaguptakas were items, such as tea, sweets and so on, except in considered to be a Hinayana school in East Asia, special cases—Tyø Kheo hay Tyø Kheo Ni khoâng this vinaya became the standard code of monastic neân mua thöïc phaåm xa xæ vaø caùc thöùc ñaéc tieàn nhö discipline in China, Korea, Japan, Tibet and traø, baùnh, vaân vaân, tröø nhöõng tröôøng hôïp ñaëc bieät. Vietnam—Luaät Toâng laø moät nhaùnh

Phaät Giaùo Luxurious life: Cuoäc soáng xa hoa. thoaùt thai töø phaùi Hoùa Ñòa Boä (Mahishasaka) vaø Lying: Vitatha-vac or Vitaha-vadin (skt)—Noùi trôû thaønh moät boä phaän lôùn cuûa nhoùm Sthavira, doái. ñöôïc sö Dharmagupta, ngöôøi Tích Lan thaønh laäp. (I) An overview of “Lying”: Toång quan veà “Noùi Tuy nhieân, coù nhieàu ngöôøi cho raèng ngöôøi ñaàu Doái”—Lying means verbally saying or tieân saùng laäp ra Luaät Toâng taïi AÁn Ñoä chính laø indicating through a nod or a shrug somethng ngaøi Öu Ba Ly, moät trong möôøi ñeä töû lôùn cuûa Ñöùc we know isn’t true. However, telling the truth Phaät. Ngaøi noåi tieáng vôùi taùc phaåm Luaät Töù Phaàn. should be tempered and compassion. For Luaät toâng phaùt trieån nhieàu nhaát ôû mieàn nam AÁn instance, it isn’t wise to tel the truth to a Ñoä. Luaät Toâng laø tröôøng phaùi maø chuû thuyeát döïa murderer about a potential victim’s vaøo luaät nghi tu haønh cuûa cuoäc soáng trong töï vieän, whereabouts, if this would cause the latter’s moät tröôøng phaùi Phaät giaùo lôùn cuûa Trung Quoác vaø death—Noùi doái coù nghóa laø noùi thaønh lôøi hay Nhaät, nhaán maïnh ñaëc bieät vieäc tuaân thuû nghieâm noùi baèng caùch gaät ñaàu hay nhuùn vai ñeå dieãn ngaët caùc qui taéc ñöôïc Luaät taïng ñeà ra. Taïi Trung ñaït moät ñieàu gì maø chuùng ta bieát laø khoâng Quoác, Luaät toâng ñöôïc ngaøi Ñaïo Tuyeân saùng laäp ñuùng söï thaät. Tuy nhieân, khi noùi thaät cuõng vaøo ñôøi nhaø Ñöôøng (theo toâng naày thì ngöôøi ta chæ phaûi noùi thaät moät caùch saùng suoát keát hôïp vôùi caàn tinh chuyeân haønh trì giôùi luaät laø ñöôïc giaûi taâm töø aùi. Thaät laø thieáu loøng töø bi vaø u meâ khi

thaät thaø noùi cho keû saùt nhaân bieát veà choã ôû cuûa Lying position: Fine manner of lying—Uy nghi naïn nhaân maø haén muoán tìm, vì noùi thaät nhö luùc naèm: theá coù theå ñöa ñeán caùi cheát cho naïn nhaân. 1) Practice lying on one right side: Taäp naèm (II) The meanings of lying—Nghóa cuûa noùi doái: quay beân phaûi—A Bhiksu or Bhiksuni should False (nonsense or transgression) speaking—practice lying on his or her right side to go to lying (either slander, false boasting, or sleep as this is the most peaceful and healthy deception)—Lôøi noùi giaû doái ñeå phæ baùng, position—Vò Tyø Kheo hay Tyø Kheo Ni neân khoe khoang hay löøa doái ngöôøi khaùc. taäp naèm nghieän qua hoâng phaûi vì ñoù laø theá (III) Other characteristics of “Lying”—Nhöõng ñaëc naèm an laønh nhaát. ñieåm khaùc cuûa “Noùi Doái”: According to The 2) A Bhiksu or Bhiksuni should not read or chant Buddha and His Teachings, there are four the sutra when lying down, except when he or conditions that are necessary to complete the she is sick—Vò Tyø Kheo hay Tyø Kheo Ni evil of lying—Theo Ñöùc Phaät vaø Phaät Phaùp khoâng neân ñoïc hay tuïng kinh luùc naèm, ngoaïi cuûa Hoøa Thöôïng Narada, coù boán ñieàu kieän töø luùc bò beänh. caàn thieát ñeå taïo neân nghieäp noùi doái: 3) A Bhiksu or Bhiksuni should not lie down in a 1) An untruth: Coù söï giaû doái khoâng chaân thaät. place where people pass by, except in special 2) Deceiving intention: YÙ muoán ngöôøi khaùc hieåu cases—Vò Tyø Kheo vaø Tyø Kheo Ni khoâng sai laïc söï thaät. neân naèm ôû choã coù ngöôøi qua laïi, ngoaïi töø 3) Utterance: Thoát ra lôøi giaû doái. nhöõng tröôøng hôïp ñaëc bieät. 4) Actual deception: Taïo söï hieåu bieát sai laïc cho ** See Four respect-inspiring forms of demeanor ngöôøi khaùc. (behavior). (IV) Consequences of

“Lying”: Haäu quaû cuûa “Noùi Lying speech: False speech—Noùi lôøi doái traù—Doái”—According to The Buddha and His See Five kinds of false speech. Teachings, written by Most Venerable Narada, there are some inevitable consequences of lying as follow—Theo Ñöùc Phaät vaø Phaät Phaùp cuûa Hoøa Thöôïng Narada, coù nhöõng haäu quaû khoâng traùnh khoûi cuûa söï noùi doái: 1) Being subject to abusive speech: Bò maéng chöôûi nhuïc maï. 2) Vilification: Taùnh tình ñeâ tieän. 3) Untrustworthiness: Khoâng ai tín nhieäm. M 4) Stinking mouth: Mieäng moàm hoâi thuùi. (V) The Buddha’s teachings on “Lying”—Nhöõng Macchariyam (p): Avarice—Xan Tham—See lôøi Phaät daïy veà “Noùi Doái”: According to the Fifty-two mental states. Dharmapada Sutra, verse 306, the Buddha Macchariya (p): Buûn xæn—Khoâng muoán thaáy taught: “The speaker of untruth goes down; ngöôøi khaùc haïnh phuùc nhö mình. also he who denies what he has done, both sinned against truth. After death they go Maccu (p): Töû Ma vöông. together to hells.”—Theo Kinh Phaùp Cuù, caâu Machik Lapgi Dronma (1055-1145): A student 306, Ñöùc Phaät daïy: “Thöôøng noùi lôøi voïng ngöõ of Padampa Sangye (eleventh century) who is thì sa ñoïa; coù laøm maø noùi khoâng, ngöôøi taïo best known for developing the practice “cho” hai nghieäp aáy, cheát cuõng ñoïa ñòa nguïc.” (cutting off). This is based on the doctrines of the ** See Four deadly sins, Four un-Ariyan modes “Perfection of Wisdom” sutra and involves of speech (A), Seven sins, and Eight teachers. practices designed to destroy attachment to the notion of “self.” Central to the system of “cutting off” are visualizations in which one imagines that

one’s body is cut up and devoured by demons, according to the proper Dharma teachings of the which is believed to illustrate its impermanence Buddha. People who follow this type of Zen graphically and to lead to a sense of detachment practice are often possessed by demonic spirits from physical things. According to traditional and eventually become mad. Mad Zen also biographies, Machik Lapgi Dronma was born an includes those who never practice but saying Indian brahman male near Varanasi. He practicing, never obtaining enlightenment but converted to Buddhism , but after a debate with saying obtaining enlightenment, those who are other brahmans he was urged to flee the country. still eating sentient beings’ flesh and drinking He separated his consciousness from his body and wine everyday, but always pretending themselves transferred it into a female body in Tibet, who as Zen Master—Thieàn baäy baï, khoâng ñuùng theo was named Machik Lapgi Dronma. She married a Chaùnh Phaùp Phaät Giaùo. Ngöôøi tu theo loaïi thieàn tantric yogin and later gave birth to three sons and naày thöôøng bò aâm ma aùm nhaäp trôû neân ñieân two daughters. After receiving tantric instructions cuoàng. Cuoàng Thieàn cuõng bao goàm nhöõng keû from Padampa Sangye and his student Gyodon khoâng thöïc haønh maø noùi thöïc haønh, khoâng ñaéc maø Sonam Lama, she built a hermitage, where she noùi ñaéc, ngaøy ngaøy hoï haõy coøn aên thòt uoáng röôïu spent the rest of her life. She died at the age of maø voã ngöïc xöng teân laø Thieàn Sö naày noï. ninety-five—Moät ñeä töû cuûa Padampa Sangye vaøo Mada (skt): theá kyû thöù 11, ngöôøi noåi tieáng veà vieäc phaùt trieån 1) Arrogance: Kieâu—See Seventy-five dharmas thöïc taäp “caét ñöùt.”

Giaùo phaùp naøy döïa treân hoïc of the Abhidharma Kosa. thuyeát cuûa Kinh Baùt Nhaõ Ba La Maät Ña. vaø lieân 2) Conceit of or about: Presumption—Lust— heä ñeán vieäc tu taäp ñöôïc phaùc hoïa ñeå huûy dieät söï Inspiration—Excitement—Sexual desire or chaáp tröôùc vôùi khaùi nieäm “töï ngaõ.” Chuû yeáu cuûa enjoyment—One of the Upaklesa, or heä thoáng “caét ñöùt” laù quaùn töôûng vaø töôûng töôïng secondary hindrances. thaân mình bò caét ñöùt vaø bò aên töôi nuoát soáng bôûi Madana (skt): Maït Ñaït Na—Tuùy quaû—A fruit boïn ma, maø ngöôøi ta tin raèng minh hoïa söï voâ called the intoxicating fruit. thöôøng baèng hình seõ daãn ñeán caûm giaùc buoâng boû Madarava flowers: Maïn ñaø la hoa. vaät chaát. Theo truyeàn thoáng tieåu söû hoïc thì Maddava (p): Meàm moûng—Softness— Machik Lapgi Dronma sanh laøm moät ngöôøi Nam Gentleness. trong moät gia ñình Baø La Moân ôû AÁn Ñoä, gaàn xöù Ba La Nieát Tö. OÂng beøn caûi sang ñaïo Phaät, nhöng Made known to the near, but the remote sau moät cuoäc tranh luaän vôùi nhöõng ngöôøi Baø La not: Gaàn thì bieát, xa khoâng bieát—See Eight kinds Moân khaùc, oâng bò thuùc giuïc phaûi rôøi khoûi xöù. OÂng of prediction. beøn töï taùch thöùc ra khoûi thaân vaø chuyeån noù qua Made known to others, not to self: Moïi ngöôøi thaân moät ngöôøi nöõ ôû Taây Taïng, coù teân laø Machik ñeàu bieát, chæ mình khoâng bieát—See Eight kinds of Lapgi Dronma. Baø laäp gia ñình vôùi moät ngöôøi tu prediction. theo Maät giaùo vaø sau ñoù sanh ra ba ngöôøi con trai Made known to self, not to others: Chæ mình vaø hai ngöôøi con gaùi. Sau khi thoï giaùo phaùp Maät bieát, ngöôøi khaùc khoâng bieát—See Eight kinds of giaùo vôùi Padampa Sangye vaø ñeä töû cuûa oâng laø prediction. Gyodon Sonam Lama, baø döïng moät tuùp leàu aån cö, Made known to the remote, but not the taïi ñoù baø ñaõ soáng heát cuoäc ñôøi coøn laïi cuûa mình. intermediate: Xa bieát nhöng gaàn khoâng bieát— Baø maát naêm 95 tuoåi. See Eight kinds of prediction. Mad (a): Cuoàng. Made known to self and others: Moïi ngöôøi vaø Mad and cruel: Cuoàng baïo. mình ñeàu bieát—See Eight kinds of prediction. Mad elephant: Compared with a deluded Madhu (skt): Ma Thaâu. person—So saùnh vôùi moät keû aùm muoäi u meâ— 1) Sweet: Ngoït. Cuoàng töôïng. 2) An intoxicating liquor: Moät loaïi nöôùc coù chaát Mad Zen: Cuoàng Thieàn—Mad Zen is a false laøm say. method of practicing Zen. It is erronous and not

3) Honey: Maät ong. non-appearing, incomprehensible. That is what is Madhuka (skt): Maït Ñoä Ca—Bassia latifolia, a meant by madhyama position. Kasyapa! It is fine or pleasant fruit—Moät loaïi traùi raát ngon. perception of Reality.” Extremes become the Madhya (skt): Maït Ñaø. dead ends of eternalism and annihilism. There are 1) Intoxicating liquor: Chaát cay ñoäc— those who cling exclusively to nonbeing and there Intoxicating. are others who cling exclusively to being. By his 2) One hundred thousand: 100.000. doctrine of Middle Way (madhyama pratipat), the 3) Middle: Trung. Buddha meant to show the truth that things are ** See Madhyama. neither absolute being nor absolute nonbeing, but are arising and perishing, forming continuous Madhyadesa (skt): Maït Theå Ñeà Xaù—The becoming, and that Reality is transcendent to central kingdom (in Central India)—Vöông quoác thought and cannot be caught up in the trung taâm (trung taâm AÁn Ñoä). dichotomies of the mind—Phaïn ngöõ chæ

“Trung Madhyama (skt): Middle way—Trung ñaïo—A Ñaïo.” Con ñöôøng giöõa maø Phaät Thích Ca Maâu Ni Sanskrit term for “Middle Way.” The “mean” ñaõ tìm ra, khuyeân ngöôøi neân töø boû nhò bieân, traùnh between two extremes (between realism and laøm caùc ñieàu aùc, laøm caùc ñieàu laønh vaø giöõ taâm nihilism, or eternal substantial existence and thanh tònh. Giaùo thuyeát naøy do chính Ñöùc Phaät annihilation or between), the idea of a realm of thuyeát giaûng, noù choái boû thaùi cöïc ñam meâ khoaùi mind or spirit beyond the terminology of laïc, vaø noù cuõng choái boû thaùi cöïc haønh xaùc thaùi substance (höõu) or nothing (voâ); however, it quaù. Trung Ñaïo coù nghóa laø “baát nhò (khoâng hai)”. includes both existence and non-existence. This Trung Ñaïo vöôït treân höõu voâ, nhöng chöùa ñöïng taát doctrine attributed to Sakyamuni Buddha rejects caû. Ñöùc Phaät daïy: “Khi phaân bieät bò loaïi boû thì the extremes of hedonistic self-indulgence on the trung ñaïo ñöôïc ñaït ñeán, vì chaân lyù khoâng naèm one hand and extreme asceticism on the other. trong söï cöïc ñoan maø laø trong trung ñaïo.” Hoïc Sakyamuni Buddha discovered the Middle Path thuyeát veà Trung Ñaïo khôûi thuûy coù nghóa laø con which advises people to give up extremes, to keep ñöôøng giöõa cuûa hai thaùi cöïc laïc quan vaø bi quan. away from bad deeds, to do good and to purify the Ñòa vò chính giöõa nhö vaäy laïi laø thaùi cöïc thöù ba, mind. The Eightfold Noble Path. The Buddha khoâng nghieâng theo beân ñöôøng naày hay beân taught: “When discrimination is done away with, ñöôøng kia laø yù chæ cuûa Phaät. Chaéc chaén nhö vaäy, the middle way is reached, for the Truth does not vì Ñöùc Phaät baét ñaàu baèng con ñöôøng giöõa naày coi lie in the extreme alternatives but in the middle nhö moät böôùc tieán duy nhaát cao hôn nhöõng cöïc position.” The doctrine of the Middle Path means ñoan thoâng thöôøng kia. Tuy nhieân, töøng caáp höôùng in the first instance the middle path between the thöôïng cuûa naác thang bieän chöùng seõ naâng daàn two extremes of optimism and pessimism. Such a chuùng ta leân cao maõi cho ñeán luùc ñaït tôùi giai ñoaïn middle position is a third extreme, tending neither loaïi haún thieân kieán cuûa phaûn ñeà veà ‘höõu’ vaø ‘voâ,’ one way nor the other is what the Buddha wanted vaø sieâu vieät chuùng baèng moät toång ñeà veà duy taâm to say. The Buddha certainly began with this luaän. Trung Ñaïo cuõng coù yù vò nhö laø Chaân Lyù Toái middle as only one step higher than the ordinary Cao. Theo Kinh Giaùo Thoï Ca Chieân Dieân, Ñöùc extremes. A gradual ascent of the dialectical Phaät ñaõ noùi vôùi toân giaû Ca Dieáp: “Naày oâng Ca ladder, however, will bring us higher and higher Dieáp! ‘Laø’ laø moät cöïc ñoan, ‘khoâng laø’ cuõng laø until a stage is attained wherein the antithetic moät cöïc ñoan. Caùi ñöôïc coi laø trung ñaïo thì khoâng onesidedness of ens and non-ens is denied and theå sôø thaáy, khoâng theå so saùnh, khoâng nôi choán, transcended by an idealistic synthesis. In this case khoâng hieån hieän, khoâng theå giaûi thích. OÂng Ca the Middle Path has a similar purport as the Dieáp, ñoù chính laø trung ñaïo. Trung ñaïo laø söï caûm Highest Truth. In the Katyayanavavade sutra, the nhaän Thöïc Taïi.” Nhöõng söï cöïc ñoan trôû thaønh Buddha told Maha-Kasyapa: “Kasyapa! ‘It is one nhöõng con ñöôøng khoâng coù loái thoaùt cuûa chuû extreme alternative, not is’ is another extreme thuyeát vónh haèng vaø ñoaïn dieät. Coù nhöõng

ngöôøi alternative. That which is the madhyama position chæ baùm víu vaøo 'voâ,' hoaëc coù nhöõng ngöôøi chæ is intangible, incomparable, without any position,

baùm víu vaøo 'höõu.' Ñöùc Phaät ñaõ xöû duïng thuyeát first patriarch of the Madhyamika (Middle Way) Trung Ñaïo ñeå vaïch ra chaân lyù moïi söï vaät treân theá school, also the founder of the Pure Land Sect giôùi naày khoâng phaûi laø 'höõu' tuyeät ñoái, maø cuõng (Salvation School). One of the two Mahayana khoâng phaûi laø 'voâ' tuyeät ñoái. Kyø thaät, moïi vaät ñeàu schools in India (together with the Yogacara). The coù sanh coù dieät, taïo neân söï chuyeån hoùa lieân tuïc basic statement of the doctrines of this school is khoâng ngöøng. Trung Ñaïo coù nghóa laø thöïc taïi sieâu found in Master Nagarjuna's Madhyamika- vieät ñoái vôùi nhöõng caùch lyù luaän nhò phaân cuûa lyù trí karika—Töø Phaïn ngöõ chæ "Trung Ñaïo." Ñaây laø vaø thöïc taïi khoâng theå bò haïn ñònh hoaëc ñoùng moät trong hai tröôøng phaùi Ñaïi Thöøa ôû AÁn Ñoä, khung trong nhöõng löïa choïn 'laø,' 'khoâng laø.'—tröôøng phaùi kia laø Du Giaø. Tröôøng phaùi naøy khai See Madhyama philosophy. trieån hoïc thuyeát "Baùt Nhaõ Ba La Maät" trong kinh Madhyama philosophy: Hoïc thuyeát Trung Baùt Nhaõ Ba La Maät Ña. Hoïc thuyeát caên cöù treân Ñaïo—See Madhyamaka philosophy. khaùi nieäm vaïn höõu khoâng coù töï taùnh, ñöôïc trình Madhyamagamas (skt): Majjhima Nikaya (p)— baøy vaø theo ñuoåi bôûi phaùi Trung Ñaïo, ñöôïc Long Trung A Haøm—Middle Work, or Middle Length Thoï vaø Thaùnh Ñeà Baø (Aryadeva) laäp ra vaøo theá Discourses in the Pali Canon. Metaphysical, 60 kyû thöù hai sau CN, coù moät vò trí raát lôùn taïi caùc books. The sutra preached by the Buddha about nöôùc AÁn ñoä, Taây Taïng, Trung Hoa, Nhaät, vaân his life as well as those of his disciples', vaân. Theo truyeàn thuyeát Phaät giaùo thì vaøo theá kyû fundamental doctrine of the Hinayana Buddhism, thöù ba, ngaøi Long Thoï du haønh xuoáng Long cung the Four Noble Truths and the Dependent ñeå cheùp kinh Hoa Nghieâm. Theo moät truyeàn Origination. This collection was recited by thuyeát khaùc thì Ngaøi ñaõ tìm thaáy kinh naày trong Sariputra at the First Buddhist Council—60 quyeån, moät tu vieän boû hoang. Ngaøi laø toå thöù 14 cuûa doøng taäp hôïp kinh vaên khoâng daøi khoâng ngaén. Kinh noùi Thieàn AÁn Ñoä, laø sô toå cuûa phaùi Trung Quaùn hay veà nhöõng lôøi daïy vaø ñöùc haïnh cuûa Ñöùc Phaät Thích Tam Luaän vaø Tònh Ñoä toâng. Tröôøng phaùi Trung Ca cuõng nhö caùc ñeä töû cuûa Ngaøi, veà Giaùo lyù caên Ñaïo laø moät trong hai tröôøng phaùi Ñaïi thöøa ôû AÁn baûn cuûa Phaät giaùo nguyeân thuûy, Töù ñeá, Thaäp nhò Ñoä (cuøng vôùi Thieàn Phaùi Yogacara). Giaùo lyù caên nhaân duyeân. Kinh naày ñöôïc Ngaøi Xaù Lôïi Phaát baûn cuûa tröôøng phaùi naày döïa vaøo thuyeát Trung truøng tuïng trong laàn Ñaïi Hoäi Keát Taäp Kinh Ñieån Quaùn cuûa Ngaøi Long Thoï. ñaàu tieân ngay sau khi Phaät nhaäp dieät—See Madhyamaka philosophy: Hoïc thuyeát Trung Agamas, Four agamas, and Five Agamas. Quaùn. Madhyamaka (skt): Phaùi Trung Quaùn—Middle (I) An overview on "Madhyama philosophy": View School—A Sanskrit term for "Middle Way Toång quan veà hoïc thuyeát Trung Ñaïo—The School." This is one of the two Indian Mahayana Madhyama, one of the two main schools of Buddhist schools, the other being the Yogacara. Mahayana Buddhism, of which philosophy This school

developed the doctrines of the was systematized by Nagarjuna, one of the “Perfection of Wisdom” in the Prajna-Paramita greatest thinkers of India. According to the literature. The teachings are based on the notion Madhyama, the Buddha followed a moderate that all phenomena are empty (sunyata) of path avoiding the two extremes, indulgence in inherent existence (svabhava), presented and sensual pleasures and the habitual practice of followed by the Madhyamikas, founded by self mortification. When an attempt was made Nagarjuna and Aryadeva in the second century to interpret and discover the import of that AD, which attained great influence in India, Tibet, path, Nagarjuna came forward with his own China and Japan, etc. According to one legend, in interpretation and called it Madhyamika, or the 3rd century, Nagarjuna travelled to the sea moderate. The central idea in his philosophy dragon’s palace beneath the ocean to retrieve the is “Prajna,” “wisdom,” or ultimate knowledge Avatamsaka Sutra. According to Buddhist derived from an understanding of the nature legends, he discovered the sutra in an abandoned of things in their true perspective, “sunyata.” monastery. Nagarjuna was the fourteenth Sunyata for him is a synonym for “dependent patriarch of Indian Zen. He was the founder and origination.” So the dictum: “Everything is

void” must be taken to mean that everything Trung Quaùn, Ñöùc Phaät ñaõ ñi theo con ñöôøng has a dependent origination and is hence non- oân hoøa ñeå traùnh hai ñieàu cöïc ñoan: buoâng thaû substantial. Here everything stands for all duïc laïc vaø haønh xaùc voán ñang ñöôïc aùp duïng things, dharma internal and external. So raát phoå thoâng vaøo thôøi cuûa Ñöùc Phaät. Moät khi everything for him is devoid of nay ñaõ thoâng hieåu con ñöôøng naøy, ngaøi Long Thoï substantiality and becomes illusory. When ñaõ ñi thaúng tôùi theo caùch giaûi thích cuûa rieâng this is realized the “Dharmadhatu,” or the mình goïi laø Trung Quaùn, hay trung hoøa. YÙ monistic cosmic element, becomes manifest. töôûng chuû yeáu trong trieát lyù naøy laø “Baùt Another fundamental principle in his Nhaõ,” “Tueä giaùc,” hay “kieán thöùc toái haäu coù philosophy is Ajativada, the non-origination ñöôïc do söï hieåu bieát ñöôïc baûn chaát vaïn vaät theory. Things declared non-substantial, trong boái caûnh thöïc cuûa chuùng, nghóa laø sunya, also bring home to us by implication “sunyata” hay söï roãng khoâng. Theo ngaøi Long the idea that they are un-originated and Thoï thì “sunyata” ñoàng nghóa vôùi duyeân khôûi. undestroyed. Nagarjuna takes great pains to Vì theá caâu “vaïn höõu giai khoâng” (vaïn vaät ñeàu expound the non-origination theory in his laø khoâng) phaûi ñöôïc hieåu laø vaïn vaät ñeàu coù works, such as the Madhyamika Sastra. His moät duyeân khôûi, cho neân khoâng coù töï taùnh. ÔÛ method of exposition and logic were so ñaây, vaïn vaät muoán noùi ñeán vaïn phaùp, caû convincing that even those who belonged the trong vaø ngoaøi. Theá neân, theo ngaøi Long Thoï opposite camp were tempted to adapt them to thì vaïn vaät ñeàu khoâng coù töï tính vaø trôû thaønh their own theories. To quote one example, hö aûo. Khi ñaõ nhaän thöùc ra ñieàu ñoù thì phaùp Gaudapada, a great exponent of Advaitism, giôùi, hay nguyeân lyù vuõ truï nhaát nguyeân, seõ trôû was influenced considerably by Nagarjuna’s neân hieån loä. Moät nguyeân taéc caên baûn khaùc

method of arguments. The external world, for trong trieát lyù cuûa ngaøi Long Thoï laø thuyeát both the Madhyamikas and Advaitins, is khoâng sinh khôûi. Vaïn phaùp ñöôïc goïi laø khoâng unreal. The arguments advanced by coù theå tính (sunya), neân cuõng nguï yù laø vaïn Nagarjuna were also adopted by Gaudapada phaùp khoâng sinh khoâng dieät. Ngaøi Long Thoï in so far as they supported his propositions. ñaõ toán nhieàu coâng söùc ñeå trình baøy lyù thuyeát The formulation of the non-origination theory khoâng sinh khôûi trong caùc cuoán saùch cuûa by Nagarjuna is a logical corollary of his mình, nhö cuoán Trung Quaùn Luaän. Caùch trình doctrine and relativity. The non-origination baøy vaø lyù luaän cuûa ngaøi coù tính thuyeát phuïc theory, as applied to the phenomenal world, maïnh meõ ñeán noãi nhöõng ngöôøi ôû phía ñoái was unknown in Advaitism before nghòch cuõng ñaõ tìm caùch phoûng theo phöông Gaudapada. The Upanisads speak several phaùp naøy trong caùc lyù thuyeát cuûa hoï. Toùm taét times of the Atman and Brahmin as unborn, laïi trong moät thí duï, Gaudapada, moät nhaân imperishable and eternal, but no-where do vaät lôùn cuûa thuyeát Baát nhò, ngöôøi ñaõ chòu aûnh they speak thus of the external world. Nor do höôûng naëng neà phöông phaùp lyù luaän cuûa ngaøi we find anybody before Gaudapada in the Long Thoï. Theá giôùi beân ngoaøi, ñoái vôùi caû galaxy of Advaitins who pleaded for the non- phaùi Trung Quaùn vaø thuyeát Baát Nhò, ñeàu laø origination of things in general as did khoâng thöïc. Caùc luaän chöùng do ngaøi Long Gaudapada in his Karikas. Therefore there is Thoï ñöa ra ñaõ ñöôïc Gaudapala moâ phoûng khaù no denying the fact that Gaudapada must nhieàu ñeán möùc chuùng ñöôïc duøng ñeå laøm haäu have taken the idea from Nagarjuna and thuaãn cho caùc lôøi noùi cuûa oâng. Söï phaùt bieåu adapted it suitably to provide the Advaita thuyeát khoâng sinh khôûi cuûa ngaøi Long Thoï laø doctrine with a firm foundation—Moät trong moät heä luaän taát yeáu cuûa thuyeát töông ñoái hai tröôøng phaùi chính cuûa Phaät giaùo Ñaïi (sunyata) cuûa oâng. Tröôùc Gaudapala thì trong Thöøa, maø trieát lyù cuûa noù ñöôïc ngaøi Long Thoï, thuyeát Baát Nhò chöa ai bieát ñeán thuyeát khoâng moät trong nhöõng nhaø tö töôûng vó ñaïi nhaát cuûa sinh khôûi, ñöôïc duøng ñeå noùi veà theá giôùi hieän AÁn Ñoä, heä thoáng hoùa. Theo tröôøng phaùi töôïng AÙo Nghóa Thö nhieàu laàn noùi raèng Ngaõ

(Atman) theo ngöôøi Baø La Moân laø baát sinh ascent of the dialectical ladder, however, (aja), baát hoaïi (avyaya) vaø vónh cöûu (natya) will bring us higher and higher until a stage is nhöng khoâng coù choã naøo laïi noùi nhö theá veà attained wherein the antithetic onesidedness theá giôùi beân ngoaøi. Tröôùc Gaudapala chuùng ta of ens and non-ens is denied and transcended cuõng chaúng thaáy moät ai trong caùc baäc taøi danh by an idealistic synthesis. In this case the cuûa thuyeát Baát Nhò beânh vöïc cho söï khoâng Middle Path has a similar purport as the sinh khôûi cuûa vaïn vaät noùi chung nhö laø Highest Truth: Hoïc thuyeát veà Trung Ñaïo khôûi Gaudapala ñaõ laøm trong boä Tuïng “Karika” thuûy coù nghóa laø con ñöôøng giöõa cuûa hai thaùi cuûa oâng. Do ñoù, khoâng theå baùc boû söï kieän laø cöïc laïc quan vaø bi quan. Ñòa vò chính giöõa Gaudapala haún ñaõ söû duïng caùc yù töôûng cuûa nhö vaäy laïi laø thaùi cöïc thöù ba, khoâng nghieâng ngaøi Long Thoï vaø moâ

phoûng theo ñoù moät theo beân ñöôøng naày hay beân ñöôøng kia laø yù caùch kheùo leùo ñeå taïo moät neàn taûng vöõng chaéc chæ cuûa Phaät. Chaéc chaén nhö vaäy, vì Ñöùc Phaät cho giaùo lyù Baát nhò. baét ñaàu baèng con ñöôøng giöõa naày coi nhö moät (II) The meanings of "Madhyama Philosophy"— böôùc tieán duy nhaát cao hôn nhöõng cöïc ñoan YÙ nghóa cuûa hoïc thuyeát Trung Ñaïo: thoâng thöôøng kia. Tuy nhieân, töøng caáp höôùng 1) Middle way: The "mean" between two thöôïng cuûa naác thang bieän chöùng seõ naâng daàn extremes (between realism and nihilism, or chuùng ta leân cao maõi cho ñeán luùc ñaït tôùi giai eternal substantial existence and annihilation ñoaïn loaïi haún thieân kieán cuûa phaûn ñeà veà or between), the idea of a realm of mind or 'höõu' vaø 'voâ,' vaø sieâu vieät chuùng baèng moät spirit beyond the terminology of substance toång ñeà veà duy taâm luaän. Trung Ñaïo cuõng coù (höõu) or nothing (voâ); however, it includes yù vò nhö laø Chaân Lyù Toái Cao. both existence and non-existence—Middle (III) The development of the Madhyamaka—Söï path—Sakyamuni Buddha discovered the phaùt trieån cuûa thuyeát Trung Quaùn: The Middle Path which advises people to give up Madhyamaka system of philosophy was extremes, to keep away from bad deeds, to do developed mainly by Nagarjuna. He was one good and to purify the mind—The Eightfold of the greatest geniuses the world has ever Noble Path. The Buddha taught: "When known. The system of which he laid the discrimination is done away with, the middle foundation was developed by his brilliant way is reached, for the Truth does not lie in followers. It had a continuous history of the extreme alternatives but in the middle development from the second century A.D. position."—Con ñöôøng giöõa maø Phaät Thích up to eleventh century A.D. Three stages of Ca Maâu Ni ñaõ tìm ra, khuyeân ngöôøi neân töø boû its development can be easily marked. In the nhò bieân, traùnh laøm caùc ñieàu aùc, laøm caùc ñieàu first stage, there was a systematic formulation laønh vaø giöõ taâm thanh tònh. Trung Ñaïo coù of the Madhyamaka philosophy by Nagarjuna nghóa laø "baát nhò (khoâng hai)". Trung Ñaïo and Aryadeva. The second stage is one of vöôït treân höõu voâ, nhöng chöùa ñöïng taát caû. division of the system into two schools, the Ñöùc Phaät daïy: "Khi phaân bieät bò loaïi boû thì Prasangika and the Svatantrika. The third trung ñaïo ñöôïc ñaït ñeán, vì chaân lyù khoâng stage is one of re-affirmation of the naèm trong söï cöïc ñoan maø laø trong trung Prasangika school—Tröôøng phaùi trieát hoïc ñaïo." Trung Quaùn chuû yeáu laø do ngaøi Long Thoï 2) The doctrine of the Middle Path means in the khai trieån. Ngaøi laø moät trong nhöõng thieân taøi first instance the middle path between the two vó ñaïi nhaát trong lòch söû theá giôùi. Ngaøi ñaõ ñaët extremes of optimism and pessimism. Such a neàn moùng cho tröôøng phaùi naøy, vaø sau ñoù caùc middle position is a third extreme, tending moân ñoà loãi laïc cuûa ngaøi ñaõ tieáp tuïc phaùt trieån. neither one way nor the other is what the Lòch söû phaùt trieån cuûa neàn trieát hoïc naøy ñaõ Buddha wanted to say. The Buddha certainly lieân tuïc töø theá kyû thöù 2 sau Taây lòch cho maõi began with this middle as only one step ñeán theá kyû thöù 11. Söï phaùt trieån cuûa tröôøng higher than the ordinary extremes. A gradual phaùi naøy goàm 3 giai ñoaïn raát deã ñaùnh daáu.

Trong giai ñoaïn thöù nhaát, ngaøi Long Thoï vaø his teachings and writings. He wrote a Thaùnh Ñeà Baø ñaõ ñeà xöôùng vaø giaûng giaûi moät commentary called “Madhyamakavrtti” on caùch coù heä thoáng. Giai ñoaïn thöù hai, heä thoáng the “Madhyamaka Sastra” of Nagarjuna. This trieát hoïc naøy ñöôïc phaân chia laøm hai tröôøng is available only in Tibetan translation. The phaùi laø Qui Maäu Luaän Chöùng (Prasangika) vaø original is lost. A junior contemporary of Töi Y Luaän Chöùng (Svatantrika). Gia ñoaïn thöù Buddhapalita, named Bhavya or Bhavaviveka ba laø khaúng ñònh laïi “Qui Maäu Luaän Chöùng maintained that the opponent should not only Phaùi.” be reduced to absurdity, but Svatantra or 1) First stage: Nagarjuna was the author of a independent logical argument should also be voluminous commentary on Prajnaparamita advanced to silence him. He believed that the known as Prajnaparamita-sastra. This was system of dialectics alone could not serve the translated into Chinese by Kumarajiva (402- purpose of pinpointing the Absolute Truth. He 405). The original is not available now. He, wrote the Mahayan-Karatala-ratna Sastra, however, formulated his main philosophy in Madhyamikahrdaya with an auto- Prajna-mula or Mula-Madhyamaka-Karikas commentary, called Tarkajvala, known also as Madhyamaka-Sastra. His Madhyamartha-Samgraha, and Prajna- devoted pupil Aryadeva elaborated his pradipa, a commentary on the Madhyamaka philosophy in Catuh-sastra—Ngaøi Long Thoï Sastra of Nagarjuna. Only a Tibetan ñaõ vieát raát nhieàu chuù giaûi cho Baùt Nhaõ Ba La translation of these works is a vailable. Dr. Maät Ña, nhöõng chuù giaûi naøy ñöôïc goïi laø “Baùt L.M. Joshi transcribed the Madhyamartha- Nhaõ Ba La Maät Ña Luaän (Prajnaparamita- Samgraha into Nagari letters and translated it sastra). Boä luaän naøy ñöôïc ngaøi Cöu Ma La into Hindi which appeared in the Dharmaduta Thaäp dòch ra Hoa ngöõ. nguyeân baûn cuûa boä (August 1964). N. Aiyswami Sastri has luaän naøy ñaõ bò thaát laïc. Tuy nhieân, chính ngaøi restored Karatalaratna from the Chinese ñaõ heä thoáng hoùa tö töôûng chính cuûa ngaøi trong translation of Hsuan-Tsang into Samskrta boä “Baùt Nhaõ Caên” (Prajna-mula or Mula- (Visvabharati Santiniketan 1949). So we see Madhyamaka-Karikas) hoaëc “Trung Quaùn that in the sixth century, nearly 400 years Luaän.” Vò ñeä töû thuaàn thaønh cuûa ngaøi laø Ñeà after the death of Nagarjuna, the Baø ñaõ khai trieån tö töôûng trieát hoïc aáy trong Madhyamaka school was split into two: 1) Töù Baùch Luaän (Catuh-sastra). Prasangika school, led by Buddhapalita and 2) Second stage: Nagarjuna had used the 2) Svatantrika school, led by Bhavaviveka. technique of “prasanga” in formulating his According to Y. Kajiama, the problem which Madhyamaka philosophy. “Prasanga” is a divided the Madhyamakas was whether the technical word which means “reduction ad system of relative knowledge could be absurdum” argument. Nagarjuna did not recognized as valid or not, though it was advance any theory of his own, and therefore, delusive from the absolute point of view. had no need to advance any argument to According to Hsuan-Tsang, Bhavaviveka prove his theory. He used only externally wore the Samkhya cloak, though “Prasangavakya” or “reduction ad absurdum” internally he was supporting the doctrine of argument to prove that the theories

advanced Nagarjuna—Ngaøi Long Thoï ñaõ xöû duïng kyõ by his opponents only led to absurdity on the thuaät “Prasanga” (Qui Maäu Luaän Chöùng) ñeå very principles accepted by them. This giaûng giaûi moät caùch roõ raøng trieát hoïc Trung implied that Reality was beyond thought- Quaùn cuûa mình. Chöõ “Prasanga” laø moät thuaät constructs. Buddhapalita who flourished in the ngöõ coù nghóa laø “Qui Maäu Luaän Chöùng.” middle of the sixth century was an ardent Long Thoï ñaõ khoâng ñeà ra hoïc thuyeát naøo cuûa follower of Nagarjuna. He felt that rieâng mình; vì theá, ngaøi khoâng caàn ñeà ra baát “Prasanga” was the correct method of the cöù luaän chöùng naøo ñeå chöùng minh cho hoïc Madhyamaka philosophy and employed it in thuyeát cuûa mình caû. Ngaøi chæ xöû duïng “qui

maäu luaän chöùng phaùp” ñeå chöùng minh raèng that in the sixth century, nearly 400 years nhöõng lyù luaän do ñoái thuû cuûa ngaøi ñeà ra chæ after the death of Nagarjuna, the ñöa ñeán söï phi lyù, ngay caû ñoái vôùi nhöõng Madhyamaka school was split into two: 1) nguyeân lyù maø chính hoï ñaõ chaáp nhaän. Ñieàu Prasangika school, led by Buddhapalita and naøy nguï yù raèng “thöïc taïi” laø thöù gì vöôït leân 2) Svatantrika school, led by Bhavaviveka. treân tö töôûng. According to Y. Kajiama, the problem which a) Buddhapalita who flourished in the middle of divided the Madhyamakas was whether the the sixth century was an ardent follower of system of relative knowledge could be Nagarjuna. He felt that “Prasanga” was the recognized as valid or not, though it was right and correct method of the Madhyamaka delusive from the absolute point of view. philosophy and employed it in his teachings According to Hsuan-Tsang, Bhavaviveka and writings. He wrote a commentary called externally wore the Samkhya cloak, though “Madhyamakavrtti” on the “Madhyamaka internally he was supporting the doctrine of Sastra” of Nagarjuna. This is available only in Nagarjuna—Moät ngöôøi cuøng thôøi nhöng nhoû Tibetan translation. The original is lost—Phaät hôn Phaät Hoä laø ngaøi Thanh Bieän. Ngaøi cho Hoä (Buddhapalita) sanh vaøo giöõa theá kyû thöù raèng chæ neâu ra söï sai laàm cuûa ñoái thuû vaãn 6, laø ñeä töû nhieät thaønh cuûa ngaøi Long Thoï. chöa ñuû, maø coøn phaûi ñeà ra “Töï Y Luaän Ngaøi caûm thaáy raèng “Qui Maäu Luaän Chöùng Chöùng” (Svatantra) hoaëc luaän chöùng ñoäc laäp Phaùp” laø phöông phaùp ñuùng ñaén vaø chính xaùc hôïp lyù ñeå khieán keû ñoù phaûi im tieáng. Ngaøi tin cuûa heä thoáng trieát hoïc Trung Quaùn neân ñaõ raèng chæ döïa vaøo phöông phaùp bieän chöùng thì öùng duïng noù trong hoïc thuyeát vaø taùc phaåm khoâng theå neâu ra ñöôïc chaân lyù tuyeät ñoái moät cuûa mình. Ngaøi vieát boä “Trung Quaùn Chuù” caùch chính xaùc. Ngaøi ñaõ vieát boä “Ñaïi Thöøa (Madhyamakavrtti) chuù giaûi döïa theo boä Chöôûng Traân Baûo Luaän, Trung Quaùn Taâm Trung Quaùn Luaän cuûa ngaøi Long Thoï. Saùch Luaän (Madhyamikahrdaya) vôùi lôøi chuù giaûi naøy nguyeân taùc ñaõ bò thaát laïc, chæ coøn laïi baûn coù teân laø “Tö Traïch Dieäm Luaän” dòch baèng Taïng vaên. (Tarkajvala), “Trung Luaän Yeáu Chæ” b) A junior contemporary of Buddhapalita, (Madhyamartha-Samgraha) ñeå chuù giaûi Trung named Bhavya or Bhavaviveka maintained Luaän cuûa ngaøi Long Thoï vaø “Baùt Nhaõ Ñaêng that the opponent should not only be reduced Luaän” (Prajna-pradipa). Nhöõng taùc phaåm naøy to

absurdity, but Svatantra or independent hieän nay chæ coøn toàn taïi baèng nhöõng baûn dòch logical argument should also be advanced to Taïng ngöõ maø thoâi. Tieán Só L.M. Joshi ñaõ silence him. He believed that the system of chuyeån dòch Trung Luaän Yeáu Chæ sang ngöõ dialectics alone could not serve the purpose Naøgari vaø dòch sang tieáng Hindi ñöôïc ñaêng ôû of pinpointing the Absolute Truth. He wrote "Phaùp Söù" (Dharmaduta) vaøo thaùng 8 naêm the Mahayan-Karatala-ratna Sastra, 1964. Giaùo sö N. Aiyswami ñaõ phuïc hoài boä Madhyamikahrdaya with an auto- "Chöôûng Traân Baûo Luaän" töø Hoa ngöõ cuûa commentary, called Tarkajvala, ngaøi Huyeàn Trang sang trôû laïi Phaïn ngöõ. Nhö Madhyamartha-Samgraha, and Prajna- treân chuùng ta thaáy raèng trong theá kyû thöù 6, pradipa, a commentary on the Madhyamaka gaàn 400 sau khi ngaøi Long Thoï vieân tòch, trieát Sastra of Nagarjuna. Only a Tibetan hoïc Trung Quaùn ñaõ ñöôïc chia thaønh 2 phaùi: 1) translation of these works is available. Dr. Tröôøng phaùi Qui Maäu Luaän Chöùng, do Phaät L.M. Joshi transcribed the Madhyamartha- Hoä daãn ñaàu, vaø 2) tröôøng phaùi Töï Y Luaän Samgraha into Nagari letters and translated it Chöùng, do Thanh Bieän daãn ñaàu. Theo Y. into Hindi which appeared in the Dharmaduta Kajiama, nguyeân nhaân gaây chia reõ trong phaùi (August 1964). N. Aiyswami Sastri has Trung Quaùn chính laø caâu hoûi raèng laø heä thoáng restored Karatalaratna from the Chinese tri thöùc töông ñoái coù theå ñöôïc thöøa nhaän hay translation of Hsuan-Tsang into Samskrta khoâng, maëc duø ñöùng treân quan ñieåm tuyeät ñoái (Visvabharati Santiniketan 1949). So we see thì noù laø hö voïng.

3) Third stage: In the third stage, we have two toàn ôû nhöõng baûn dòch baèng tieáng Taây Taïng. very brilliant scholars of the Madhyamaka Trong ñoù "Minh Cuù Luaän" cuûa ngaøi laø baûn system: Candrakirti and Santideva—Trong duy nhaát coøn toàn taïi trong vaên baûn Baéc Phaïn giai ñoaïn naøy, phaùi Trung Quaùn ñaõ xuaát hieän nguyeân thuûy. Döôøng nhö chính noù ñaõ haát hai vò hoïc giaû saùng choùi, ñoù laø Nguyeät Xöùng caúng taát caû nhöõng baûn chuù giaûi khaùc. Nguyeät vaø Tòch Thieân. Xöùng noåi tieáng vaøo ñaàu theá kyû thöù 7 vaø ngaøi a) About 20 of his commentaries were written ñaõ vieát moät soá taùc phaåm xuaát saéc. Ngaøi ñaõ on Nagarjuna's Madhyamaka Sastra. They töøng theo Lieân Hoa Giaùc, moät ñeä töû cuûa ngaøi are available only in Tebetan translation. Phaät Hoä, ñeå nghieân cöùu veà giaùo lyù Trung Candrakirti's Prasan-napada commentary is Quaùn, vaø coù theå ngaøi cuõng laø ñeä töû cuûa Thanh the only one that has survived in the original Bieän. Nhö ñaõ noùi, taùc phaåm "Minh Cuù Luaän" Samskrta. It seems to have elbowed every laø boä luaän giaûi do ngaøi vieát nhaèm chuù giaûi other commentary out of existence. He Trung Quaùn Luaän cuûa ngaøi Long Thoï. Ngoaøi flourished early in seventh century A.D. and ra, "Nhaäp Trung Luaän" vaø chuù thích cuûa noù wrote several works. He was born in Samanta chính laø taùc phaåm ñoäc laäp cuûa ngaøi. Trong in the South. He studied Madhyamaka Minh Cuù Luaän ngaøi thöôøng ñeà caäp ñeán "Nhaäp philosophy under Kamalabuddhi, a disciple of trung Luaän," ñieàu naøy cho thaáy roõ raèng Buddhipalita, a disciple of Kamalabuddhi, a "Nhaäp trung Luaän" ñaõ ñöôïc vieát sôùm hôn disciple of Buddhapalita and probably under Minh Cuù

Luaän. Ngoaøi ra, ngaøi coøn chuù giaûi Bhavya also. His prasannapada commentary “Thaát thaäp tuïng khoâng taùnh luaän,” “Luïc Thaäp on Nagarjuna’s Madhyamaka sastra, has Tuïng Chaùnh Lyù Luaän” cuûa ngaøi Long Thoï vaø already been mentioned. He wrote an “Töù Baùch Luaän” cuûa ngaøi Thaùnh Ñeà Baø. independent work, named Ngoaøi ra, coøn coù hai baûn khaùi luaän, ñoù laø “Madhyamakavatara” with an auto- “Nhaäp trung Ñaïo Baùt Nhaõ Luaän” vaø “Nguõ commentary. He frequently refers to Uaån Luaän.” Trong taát caû caùc saùch cuûa ngaøi, Madhyamakavatara in his Prasannapada hieän chæ coøn Minh Cuù Luaän laø vaãn coøn baûn which goes to show that the former was goác, coøn thì taát caû chæ coøn toàn taïi qua baûn dòch written earlier than the latter. He also wrote baèng Taïng ngöõ maø thoâi. Nguyeät Xöùng ñaõ commentaries on Nagarjuna’s Sunyata bieän hoä cho Quy Maäu Luaän Chöùng Phaùi moät Saptati and Yukti Sastika and on Aryadeva’s caùch nhieät lieät, hôn nöõa ngaøi coøn neâu ra raát Catuhsataka. Two other manuals nhieàu ñieåm sô hôû veà luaän lyù cuûa Thanh Bieän. (prakaranas), Madhyamaka-prajnavatara and Ngaøi cuõng uûng hoä chuû tröông quan ñieåm Pancaskandha were also written by him. Of thoâng thöôøng cuûa caûm quan tri giaùc vaø chæ all his works, only Prasannapada is available trích hoïc thuyeát “Töï Töôùng” vaø “Voâ Phaân in the original; other works are available only Bieät.” Ngaøi cuõng pheâ bình veà thuyeát “Voâ in Tibetan translation. Candrakiirti vigorously Thöùc” vaø cho raèng yù thöùc maø khoâng coù ñoái defends the Prasangika school, and exposes töôïng laø moät ñieàu khoâng theå quan nieäm ñöôïc. the hollowness of Bhavaviveka’s logic at b) Santideva was one of the great pillars of the many places. He also supports the common Prasangika School. He flourished in the sense view of sense perception and criticizes seventh century. According to Taranathaas, the doctrine of the ‘unique particular’ Santideva was the son of King (Svalaksana) and perception devoid of Kalyanavarman of Saurastra and was the determination (kalpanapodha). He has also rightful successor to the throne. As a prince criticized Vijnanavada and maintains that he was known as Santivarman. He was so consciousness (vijnana) without an object is deeply inspired by Mahayanic ideal that he unthinkable—OÂng ñaõ vieát khoaûng 20 boä luaän fled away from his kingdom and took orders giaûi veà Trung Quaùn Luaän cuûa ngaøi Long Thoï. with Jaideva in Nalanda after which he was Nhöõng taùc phaåm naøy hieän chæ coøn ñöôïc baûo known as Santideva. He was the author of

Siksa-samuccaya and Bodhicaryava-tara. In perception of Reality.” Extremes become the the former, he has referred to many important dead ends of eternalism and annihilism. Mahayana works, nearly 97 in number which There are those who cling exclusively to are now completely lost. In the nonbeing and there are others who cling Bodhicaryavatara he has emphasized the exclusively to being. By his doctrine of cultivation of Bodhicitta. He was the greatest Middle Way (madhyama pratipat), the poet of the Madhyamaka school and his work Buddha meant to show the truth that things was a beautiful fusion of poetry and are neither absolute being nor absolute philosophy. He was the follower of the nonbeing, but are arising and perishing, Prasangika method and has criticized forming continuous becoming, and that

Vijnanavada vehemently—Tòch Thieân laø moät Reality is transcendent to thought and cannot trong nhöõng coät truï vó ñaïi cuûa tröôøng phaùi Qui be caught up in the dichotomies of the mind— Maäu Luaän Chöùng. Ngaøi ñaõ xuaát hieän vaø noåi Theo Kinh Giaùo Thoï Ca Chieân Dieân, Ñöùc tieáng vaøo theá kyû thöù 7 sau Taây lòch. Theo Phaät ñaõ noùi vôùi toân giaû Ca Dieáp: "Naày oâng Taranathaas thì Tòch Thieân laø con cuûa vua Ca Dieáp! 'Laø' laø moät cöïc ñoan, 'khoâng laø' Ñöùc Khaûi trò vì xöù Saurastra, vaø laø ngöôøi thöøa cuõng laø moät cöïc ñoan. Caùi ñöôïc coi laø trung keá chaùnh thoáng ngai vaøng. Khi coøn laø moät ñaïo thì khoâng theå sôø thaáy, khoâng theå so saùnh, Thaùi töû, teân ngaøi laø Tòch Khaûi. Vì chaáp nhaän khoâng nôi choán, khoâng hieån hieän, khoâng theå moät caùch saâu saéc tö töôûng Ñaïi Thöøa neân ngaøi giaûi thích. OÂng Ca Dieáp, ñoù chính laø trung ñaõ phaùt taâm ñeå lìa boû vöông quoác vaø ñaõ ñeán ñaïo. Trung ñaïo laø söï caûm nhaän Thöïc Taïi." xuaát gia vôùi Tu Vieän Na Lan Ñaø vaø sau ñoù Nhöõng söï cöïc ñoan trôû thaønh nhöõng con ngaøi ñöôïc bieát vôùi teân Tòch Thieân. Nhöõng taùc ñöôøng khoâng coù loái thoaùt cuûa chuû thuyeát vónh phaåm cuûa ngaøi goàm coù "Hoïc Xöù Yeáu Taäp haèng vaø ñoaïn dieät. Coù nhöõng ngöôøi chæ baùm (Siksa-samuccaya) vaø "Nhaäp Boà Ñeà Haønh víu vaøo 'voâ,' hoaëc coù nhöõng ngöôøi chæ baùm Luaän" (Bodhicaryava-tara). Trong boä Hoïc Xöù víu vaøo 'höõu.' Ñöùc Phaät ñaõ xöû duïng thuyeát Yeáu Taäp, ngaøi ñaõ ñeà caäp ñeán raát nhieàu kinh Trung Ñaïo ñeå vaïch ra chaân lyù moïi söï vaät treân ñieån Ñaïi Thöøa voâ cuøng quan troïng, taát caû theá giôùi naày khoâng phaûi laø 'höõu' tuyeät ñoái, goàm 97 loaïi, nhöõng loaïi saùch naøy hieän nay ñaõ maø cuõng khoâng phaûi laø 'voâ' tuyeät ñoái. Kyø hoaøn toaøn bò thaát truyeàn. Trong Nhaäp Boà Ñeà thaät, moïi vaät ñeàu coù sanh coù dieät, taïo neân söï Haønh Luaän, ngaøi ñaõ nhaán maïnh ñeán vieäc tu chuyeån hoùa lieân tuïc khoâng ngöøng. Trung Ñaïo taäp Boà Ñeà Taâm. Ngaøi laø moät thi haøo vó ñaïi coù nghóa laø thöïc taïi sieâu vieät ñoái vôùi nhöõng nhaát trong hoïc phaùi Trung Quaùn. Haàu heát caùch lyù luaän nhò phaân cuûa lyù trí vaø thöïc taïi nhöõng taùc phaåm cuûa ngaøi ñeàu bieåu hieän söï khoâng theå bò haïn ñònh hoaëc ñoùng khung trong keát hôïp ñeïp ñeõ giöõa thi ca vaø trieát hoïc. Ngaøi nhöõng löïa choïn 'laø,' 'khoâng laø.' laø tín ñoà cuûa phaùi Qui Maäu Luaän Chöùng vaø Madhyamaka Refutal of Four Possibilities: ñaõ pheâ bình phaùi Duy Thöùc moät caùch maïnh Söï phaûn baùc boán khaû naêng (veà nguoàn goác cuûa vuõ meû. truï) cuûa phaùi Trung Quaùn—In the first verse of (IV) The Buddha's teachings in the the Mulamadhyamakarika, Nagarjuna stated: "No Katyayanavavade sutra: Lôøi Phaät daïy veà entity is produced at any time, anywhere, or in Trung Ñaïo trong Kinh Giaùo Thoï Ca Chieân any manner from self, from other, from both, or Dieân—In the Katyayanavavade sutra, the without cause." This is the fundamental Buddha told Maha-Kasyapa: "Kasyapa! 'It is Madhyamaka critique of causality. This is also the one extreme alternative, not is' is another refutal of the Madhyamaka on the four extreme alternative. That which is the possibilities for the origination of phenomena, or madhyama position is intangible, the relationship between cause and effect of incomparable, without any position, non- philosophical schools contemporary with the appearing, incomprehensible. That is what is

Madhyamaka. Madhyamaka school utilized a meant by madhyama position. Kasyapa! It is method called “reductio ad adsurdum”, or a

negative dialectic that exposes the inherent from a piece of coal as from a grain of rice, contradictions and adsurdities in the opponent's for there would be no connection between a position—Trong caâu keä ñaàu tieân cuûa Trung Quaùn stalk of rice and a grain of rice; and a piece of Luaän, Ngaøi Long Thoï ñaõ noùi: “Khoâng coù thöïc theå coal and a grain of rice would have the same naøo phaùt sinh vaøo baát cöù luùc naøo, ôû ñaâu, hay baèng relationship of difference to a stalk of rice. phöông caùch naøo töø chính noù, töø nhöõng caùi khaùc, Thus the notion that cause and effect are caû hai, hay khoâng coù nguyeân nhaân.” Ñaây laø söï absolutely different is an intrinsically absurd pheâ bình caên baûn veà nguyeân nhaân cuûa phaùi Trung idea: Tröôøng phaùi Phaät giaùo Tieåu Thöøa, phaùi Quaùn. Ñoù cuõng chính laø söï phaûn baùc cuûa phaùi Vaibahashika, Sautrantika, vaø vaøi nhoùm cuûa Trung Quaùn veà yù nieäm veà boán khaû naêng veà nguoàn heä phaùi Baø La Moân laïi ñoàng yù veà nhaân quaû goác cuûa vuõ truï cuûa caùc tröôøng phaùi trieát hoïc ñoàng khaùc bieät. Tuy nhieân, phaùi Trung quaùn cho thôøi vôùi phaùi Trung Quaùn. Phaùi Trung Quaùn ñaõ raèng neáu nguyeân nhaân vaø haäu quaû khaùc bieät, duøng phöông phaùp baùc boû moät luaän ñeà baèng caùch thì caùi gì cuõng coù theå baét nguoàn töø baát cöù caùi chöùng minh raèng neáu lyù giaûi chính xaùc töøng chöõ, gì khaùc vì taát caû caùc hieän töôïng ñeàu khaùc noù seõ daãn ñeán moät keát quaû voâ lyù: nhau. Vaäy thì thaân caây luùa coù theå baét nguoàn 1) The Sankhya system, one of the classical töø moät mieáng than ñaù cuõng deã nhö töø moät haït systems of Indian philosophy, advocated the gaïo, vì khoâng coù söï lieân heä giöõa thaân caây luùa position that maintains that the cause and vaø haït gaïo, vaø mieáng than ñaù vaø haït gaïo cuøng effect are identical. However, the coù moái lieân heä veà söï khaùc bieät ñoái vôùi thaân Madhyamaka says that, if in fact cause and caây luùa. Bôûi vaäy khaùi nieäm nguyeân nhaân vaø effect are identical, then having bought haäu quaû tuyeät ñoái khaùc bieät laø moät khaùi nieäm cottonseed with the price one would pay for voâ lyù. cloth would be the same. The idea that cause 3) The position according to which phenomena and effect are identical thus leads to originated from causes that are both identical absurdity. If cause and effect were identical, and different (cause and effect are both then there would be no difference between identical and different) was affirmed by the father and son, and also no difference Jaina philosophers. However, the between food and excrement: Heä thoáng Madhyamaka says that, no phenomenon can Sankhya, moät trong nhöõng heä thoáng coå ñieån have contradictory characteristics. An entity cuûa trieát hoïc AÁn Ñoä, taùn thaønh laäp tröôøng xaùc cannot be both existent and nonexistent at the nhaän nhaân quaû ñoàng daïng. Tuy nhieân, phaùi same time, just as one entity cannot be both Trung Quaùn cho raèng, neáu thöïc teá nguyeân red and not red at the same time. Thus there nhaân vaø haäu quaû ñoàng daïng, nhö theá laø mua are no such phenomena that can be originated haït gioáng caây boâng nhöng phaûi traû vôùi giaù from cause and effect that are identical and quaän aùo. Nhö vaäy khaùi nieäm veà nhaân quaû different at

the same time: Laäp tröôøng cho ñoàng daïng daãn ñeán voâ lyù. Neáu nguyeân nhaân raèng nhaân quaû vöøa ñoàng daïng vöøa khaùc bieät vaø haäu quaû ñoàng daïng thì khoâng coù söï khaùc ñöôïc xaùc nhaän bôûi caùc nhaø trieát hoïc Jaina. bieät giöõa cha meï vaø con caùi, vaø cuõng khoâng Tuy nhieân, phaùi Trung Quaùn noùi raèng, khoâng coù söï khaùc bieät giöõa ñoà aên vaø phaân. coù moät hieän töôïng naøo coù theå coù nhöõng ñaëc 2) The Hinayana schools of Buddhism, ñieåm maâu thuaãn. Moät thöïc theå khoâng theå naøo Vaibahashika, Sautrantika and some of the vöøa hieän höõu laïi vöøa khoâng hieän höõu ñöôïc, Brahmanical schools agreed that the position cuõng nhö moät thöïc theå khoâng theå vöøa ñoû laïi which cause and effect are different. vöøa khoâng ñoû. Nhö vaäy khoâng coù chuyeän However, the Madhyamaka says that, if in nguyeân nhaân vaø haäu quaû vöøa ñoàng daïng vöøa fact cause and effect are different, anything khaùc bieät. could originate from anything else, because 4) Phenomena arise without cause or all phenomena are equally different. Hence a phenomena originate without a cause was stalk of rice might just as easily originate affirmed by the materialists in ancient India.

However, the Madhyamaka says that, the which was first preserved by the Dragons, and idea that phenomena originate without a then brought to earth by Nagarjuna. The cause is nonsense by appeal to common Madhyamika school flourished in India for experience. For instance, if we set a kettle of well over 800 years. About 450 A.D. it split water on a lighted stove, the water will boil, into two subdivisions: one side, the but if we set it on a block of ice, it won’t. So Prasangikas, interpreted Nagarjuna’s doctrine the position that maintains phenomena as a universal skepticism, and claimed that originate without a cause is impossible: Hieän their argumentations had the exclusive töôïng naûy sinh khoâng coù nguyeân nhaân ñöôïc purpose of refuting the opinions of others; the xaùc nhaän bôûi nhöõng nhaø duy vaät thôøi coå AÁn other side, the Svatantrikas, maintained that Ñoä. Tuy nhieân, phaùi Trung Quaùn noùi raèng, argument could also establish some positive khaùi nieäm hieän töôïng duyeân khôûi khoâng coù truths. Together with Buddhism the nguyeân nhaân bò baùc boû bôûi kinh nghieäm Madhyamikas disappeared from India after chung. Chaúng haïn nhö chuùng ta ñeå moät sieâu 1,000 A.D. Their leading ideas have survived nöôùc treân moät loø löûa thì nöôùc seõ soâi, nhöng up to the present day in the Vedanta system neáu chuùng ta ñeå sieâu nöôùc naøy treân moät khoái of Hinduism into which they were nöôùc ñaù thì noù seõ khoâng soâi ñöôïc. Vì vaäy laäp incorporated by Gaudapada and Sankara, its tröôøng cho raèng hieän töôïng khoâng baét nguoàn founders. Translations of the Prajnaparamita- töø nguyeân nhaân laø khoâng theå naøo coù ñöôïc. sutras have exerted a profound influence in Madhyamayana (skt): Trung thöøa—See China from 180 A.D. onwards. The Madhyamikas. Madhyamikas existed for a few centuries, Madhyamikas: Tam Luaän Toâng—Trung Thöøa— from 400 or 600 to 900, as a separate school See Ten schools of Chinese Buddhism. called San-Lun tsung. In 625 the school came 1) The doctrine of Mahayana sutras, and of the to Japan, as Sanron, but it has been extinct Prajnaparamita in particular, was developed there for a long time. Adapted to the Chinese in a systematic and philosophical form by the and

Japanese outlook on life, the doctrine Madhyamikas. Madhyama means middle, and lives on as Ch'an or Zen—Giaùo thuyeát cuûa the Madhyamikas are those who take the nhöõng kinh ñieån Ñaïi Thöøa vaø cuûa kinh Baùt Middle Way, between affirming and denying. Nhaõ Ba La Maät Ña noùi rieâng, ñöôïc phaùt trieån The school was founded, probably about 150 döôùi hình thöùc trieát hoïc vaø heä thoáng trong A.D., by Nagarjuna and Aryadeva. Nagarjuna Trung Quaùn Luaän. Madhyama coù nghóa laø was one of the most subtle dialecticians of all trung ñaúng, vaø nhöõng boä Trung Quaùn Luaän laø times. Of Brahmin family, he came from nhöõng boä luaän chuû tröôøng Trung Ñaïo, giöõa Berar in South India, and was active in khaúng ñònh vaø phuû ñònh. Coù theå tröôøng phaùi Nagarjunikonda near Amaravati, in Northern naøy ñöôïc ngaøi Long Thoï vaø Thaùnh Thieân India. His name is explained by the legend thaønh laäp vaøo khoaûng naêm 150 sau taây lòch. that he was born under an Arjuna tree, and Long Thoï laø moät trong nhöõng nhaø bieän chöùng that Nagas, i.e. serpent-kings, or dragons, had beùn nhaïy nhaát cuûa moïi thôøi ñaïi. Doøng doõi Baø instructed him in secret lore in the Dragons' La Moân, ngaøi töø Berar ñeán Nam AÁn vaø haønh Palace under the sea. His theory is called ñoäng cuûa ngaøi taùc ñoäng trong vuøng "Sunya-vada," or "Emptiness doctrine." He Nagarjunikonda gaàn Amaravati, vuøng Baéc supplemented with a logical apparatus the AÁn. Teân ngaøi ñöôïc giaûi thích baèng thaàn thoaïi, views expounded in the Sutras on perfect theo ñoù ngaøi sinh ra döôùi taøng caây Arjuna, vaø wisdom, which he is said to have rescued loaøi roàng hay xaø thaàn ñaõ huaán ñaïo ngaøi from the Nether world of the Nagas. While nhöõng maät hoïc trong Long Cung döôùi ñaùy Sakyamuni, so the story goes, taught to men bieån. Giaùo thuyeát cuûa ngaøi ñöôïc goïi laø Khoâng the doctrine of the Disciples, in heaven he Luaän. Ngaøi ñaõ boå tuùc baèng moät heä thoáng luaän taught at the same time a deeper doctrine, lyù nhöõng khaùi nieäm trình baøy trong nhöõng

kinh ñieån veà trí tueä vieân maõn maø ngaøi ñaõ vôùt phaùi Trí Tueä" neân chuùng ta goïi laø "Taân phaùi ñöôïc töø Long cung cuûa nhöõng xaø thaàn. Theo trí Tueä." thaàn thoaïi thì khi Ñöùc Phaät Thích Ca Maâu Ni 3) See Madhyamikas. thuyeát phaùp cho con ngöôøi veà Thanh Vaên Madhyamika-karika (skt): Trung Quaùn Luaän—Thöøa, ngaøi ñaõ giaûng ôû Thieân giôùi, ñoàng thôøi, The Middle View, name of a work by Master moät giaùo lyù saâu xa hôn, ñöôïc loaøi roàng caát Nagarjuna, which is relating to the middle giöõ, sau ñoù ñöôïc ngaøi Long Thoï mang veà traàn region—See Madhyamika Sastra. gian. Phaùi trung Quaùn phoàn thònh ôû AÁn Ñoä Madhyamika-sastra (skt): Madhyamaka Sastra trong suoát 800 naêm. Vaøo khoaûng naêm 450 sau (skt)—Middle View School—Trung Quaùn Luaän Taây lòch, noù taùch ra laøm ñoâi; phaùi ÖÙng Thaønh cuûa Ngaøi Long Thoï—The Treatise on the Middle (Prasangikas) giaûi thích giaùo lyù cuûa ngaøi Long way or the Guide-Book of the School of the Thoï nhö moät thuyeát hoaøi nghi phoå quaùt vaø Middle Way. The sastra stressed on the teaching chuû trì raèng lyù luaän cuûa hoï hoaøn toaøn coù muïc of the Middle Way, the basic teaching of the ñích baùc boû nhöõng yù kieán khaùc; phaùi kia laø Madhyamika school of the Indian Mahayana Trung Luaän Tam

Quaùn (Svatantrikas) chuû Buddhism. The teaching of the Middle Way, tröông raèng söï bieän luaän coù theå cuõng thieát presented and followed by the Madhyamikas, ñònh ñöôïc moät vaøi chaân lyù thöïc nghieäm. founded by Nagarjuna and Aryadeva in the Nhöõng boä Trung Quaùn Luaän bieán maát ôû AÁn second century AD, which attained great Ñoä sau naêm 1.000, cuøng vôùi Phaät giaùo. influence in India, Tibet, China and Japan. One of Nhöõng tö töôûng chæ ñaïo cuûa Trung Quaùn vaãn the two Mahayana schools in India (together with coøn toàn taïi ñeán ngaøy nay trong heä thoáng the Yogacara). The basic statement of the Vendanta cuûa AÁn Ñoä Giaùo, trong ñoù chuùng doctrines of this school is found in Master ñöôïc saùp nhaäp vaøo bôûi Gaudapada vaø Nagarjuna's Madhyamika-karika. According to Sankara, nhöõng nhaø saùng laäp ra Vedanta. the Madhyamaka Sastra, the true meaning of Nhöõng baûn dòch kinh Baùt Nhaõ Ba La Maät Ña Emptiness (Sunyata) is non-existence, or the ñaõ gaây moät aûnh höôûng saâu ñaäm ôû Trung Hoa nonsubstantiveness. The Madhyamika-sastra, töø naêm 180 sau Taây lòch. Nhöõng boä Trung attributed to the Bodhisattva Nagarjuna as creator, Quaùn Luaän ñaõ toàn taïi trong vaøi theá kyû, töø and Nilakasus as compiler, translated into Chinese naêm 400, hay 600 ñeán naêm 900, nhö moät toâng by Kumarajiva in 409 A.D. It is the principal work phaùi rieâng bieät goïi laø Tam Luaän toâng. Naêm of the Madhyamika, or Middle School. The 625 toâng phaùi naøy ñöôïc truyeàn sang Nhaät vôùi teaching of this school opposes the rigid teân Sanron, nhöng sau ñoù noù bò lu môø trong categories of existence and non-existence, and moät thôøi gian daøi. Thích nghi vôùi nhöõng quan denies the two extremes of production or creation nieäm veà nhaân sinh cuûa Trung Hoa vaø Nhaät and non-production and other antitheses, in the Baûn, giaùo lyù naøy vaãn tieáp tuïc soáng trong interests of a middle or superior way. According Thieàn Toâng. to Nagarjuna, the Middle Way is true nature of all 2) The Madhyamikas, founded about 150 A.D. things which neither is born nor dies, and cannot by Nagarjuna, expected salvation from the be defined by either the two extremes, existence exercise of wisdom understood as the or non-existence. The first and principle work of contemplation of emptiness. Because they the three main works of the Middle School. formulated their doctrines in deliberate Fortunately the Sanskrit text of it has been contrast to those of the "Old Wisdom School," preserved. It was translated into Chinese by we speak of a "New Wisdom School."—Phaùi Kumarajiva. It is a treatise of 400 verses in which Trung Quaùn do ngaøi Long Thoï thaønh laäp vaøo Nagarjuna refutes certain wrong views of khoaûng naêm 150 sau Taây lòch, mong söï giaûi Mahayana or of general philosophers, thereby thoaùt baèng tu taäp trí hueä hieåu nhö laø söï quaùn rejecting all realistic and pluralistic ideas, and töôûng veà khoâng tính. Vì hoï xaây döïng hoïc indirectly establishing his monistic doctrine. The thuyeát trong söï töông phaûn coá yù ñoái vôùi "Coå Madhyamaka system is neither scepticism nor

agnosticism. It is an open invitation to every one Trung Ñaïo, giaùo lyù caên baûn cuûa tröôøng phaùi Trung to see Reality face to face. According to the Quaùn cuûa Phaät giaùo Ñaïi thöøa AÁn Ñoä. Theo Trung Survey of Buddhism, Sangharakshita's summary Quaùn, nghóa chaân thaät cuûa Taùnh Khoâng laø Phi of the Madhyamaka

system as follows: Höõu hay khoâng thöïc chaát. Teân ñaày ñuû laø Trung “Buddhism may be compared to a tree. Buddha’s Quaùn Luaän, do Boà taùt Long Thoï bieân soaïn vaø transcendental realization is the root. The basic Thanh Muïc Boà taùt chuù thích, Cöu Ma La Thaäp ñôøi Buddhism is the trunk, the distinctive Mahayana Taàn dòch sang Hoa Ngöõ. Ñaây laø moät trong ba boä doctrines the branches, and the schools and luaän caên baûn cuûa toâng Tam Luaän. Luaän naày chuû subschools of the Mahayana the flowers. Now the tröông trung ñaïo trieät ñeå, choáng laïi luaän cöù “höõu” function of flowers, however beautiful, is to “khoâng” hoaëc nhò bieân “sanh” vaø “voâ sanh.” Theo produce fruit. Philosophy, to be more than barren Ngaøi Long Thoï thì trung ñaïo laø chaân taùnh cuûa vaïn speculation, must find its reason and its fulfilment höõu, khoâng sanh khoâng dieät, khoâng hieän höõu, in a way of life; thought should lead to action. khoâng phi hieän höõu. Boä luaän thöù nhaát vaø cuõng laø Doctrine gives birth to method. The Bodhisattva boä luaän chính trong ba boä luaän chính cuûa Tam ideal is the perfectly ripened fruit of the whole Toâng Luaän. May maén nguyeân baûn tieáng Phaïn vaãn vast tree of Buddhism. Just as the fruit encloses coøn toàn taïi. Baûn Haùn vaên do Ngaøi Cöu Ma La the seeds, so within the Bodhisattva Ideal are Thaäp dòch. Taùc phaåm naày goàm 400 baøi tuïng, trong recombined all the different and sometimes ñoù Ngaøi Long Thoï ñaõ baùc boû moät soá nhöõng kieán seemingly divergent elements of Mahayana.” giaûi sai laàm cuûa phaùi Tieåu Thöøa hay cuûa caùc trieát According to Jaidev Singh in An Introduction To gia thôøi baáy giôø, töø ñoù oâng baùc boû taát caû nhöõng Madhyamaka Philosophy, we have seen the main quan nieäm duy thöùc vaø ña nguyeân ñeå giaùn tieáp features of Madhyamaka Philosophy. It is both thieát laäp hoïc thuyeát “Nhaát Nguyeân” cuûa mình. philosophy and mysticism. By its dialectic, its Trieát hoïc Trung Quaùn khoâng phaûi laø chuû thuyeát critical probe into all the categories of thought, it hoaøi nghi maø cuõng khoâng phaûi laø moät chuû thuyeát relentlessly exposes the pretensions of Reason to baát khaû tri luaän. Noù laø moät lôøi môøi goïi coâng khai know Truth. The hour of Reason’s despair, ñoái vôùi baát cöù ai muoán tröïc dieän vôùi thöïc taïi. however, becomes the hour of truth. The seeker Theo Nghieân Cöùu veà Phaät Giaùo, ngaøi Taêng Hoä ñaõ now turns to meditation on the arious forms of noùi veà lyù töôûng Boà Taùt trong Trung Quaùn nhö sau: ‘Sunyata,’ and the practice of ‘Prajnaparamitas.’ “Phaät Giaùo coù theå ví nhö moät caùi caây. Söï giaùc ngoä By moral and yogic practices, he is prepared to sieâu vieät cuûa Ñöùc Phaät laø reã cuûa noù. Phaät Giaùo cô receive the Truth. In the final stage of Prajna, the baûn laø caùi thaân caây, caùc hoïc thuyeát Ñaïi Thöøa laø wheels of imagination are stopped, the discursive nhaùnh cuûa noù, coøn caùc phaùi vaø chi cuûa Ñaïi Thöøa mind is stilled, and in that silence Reality stoops laø hoa cuûa noù. Baây giôø, duø hoa coù ñeïp ñeán theá to kiss the eye of the aspirant; he receives the naøo thì chöùc naêng cuûa noù laø keát thaønh quaû. Trieát accolade of prajna and becomes the knighterrant hoïc, ñeå trôû thaønh ñieàu gì cao hôn laø söï suy luaän of Truth. It is an experience of a different voâ boå, phaûi tìm ñoäng cô vaø söï thaønh töïu cuûa noù dimension, spaceless, timeless, which is beyond trong moät loái soáng; tö töôûng caàn phaûi daãn

tôùi haønh the province of thought and speech. Hence it ñoäng. Hoïc thuyeát naày sinh ra phöông phaùp. Lyù cannot be expressed in any human language— töôûng Boà Taùt laø traùi caây hoaøn myõ chín muøi treân Hoïc thuyeát veà Trung Ñaïo, ñöôïc trình baøy vaø theo caây ñaïi thuï cuûa Phaät Giaùo. Cuõng nhö traùi caây bao ñuoåi bôûi phaùi Trung Ñaïo, ñöôïc Long Thoï vaø boïc haït gioáng, vì vaäy beân trong lyù töôûng Boà Taùt laø Thaùnh Ñeà Baø (Aryadeva) laäp ra vaøo theá kyû thöù söï keát hôïp cuûa taát caû nhöõng thaønh toá khaùc nhau, hai sau CN, coù moät vò trí raát lôùn taïi caùc nöôùc AÁn vaø ñoâi khi döôøng nhö chia reõ cuûa Ñaïi Thöøa.” ñoä, Taây Taïng, Trung Hoa, Nhaät. Moät trong hai Theo Jaidev Singh trong Ñaïi Cöông Trieát Hoïc tröôøng phaùi Ñaïi thöøa ôû AÁn Ñoä (cuøng vôùi Thieàn Trung Quaùn, chuùng ta thaáy raèng nhöõng neùt chính Phaùi Yogacara). Giaùo lyù caên baûn cuûa tröôøng phaùi yeáu cuûa trieát hoïc Trung Quaùn vöøa laø trieát hoïc vöøa naày döïa vaøo thuyeát Trung Quaùn cuûa Ngaøi Long laø thuyeát thaàn bí. Baèng caùch xöû duïng bieän chöùng Thoï. Boä Trung Luaän nhaán maïnh vaøo giaùo lyù phaùp vaø chieáu roïi söï pheâ bình vaøo taát caû nhöõng

phaïm truø tö töôûng , noù ñaõ thaúng tay vaïch traàn which expressed the Madhyamika doctrine nhöõng khoa tröông hö traù cuûa lyù trí ñeå nhaän thöùc according to absolute truth (paramartha- Chaân Lyù. Baây giôø ngöôøi taàm ñaïo quay sang vôùi satya). These schools stress the doctrine of thieàn ñònh theo nhöõng hình thöùc khaùc nhau cuûa conventional truth (samvrti-satya), according ‘Khoâng Taùnh,” vaø thöïc haønh Baùt Nhaõ Ba La Maät to which all beings are conditioned and Ña. Nhôø thöïc haønh tinh thaàn ñöùc haïnh Du Giaø, merely interrelated, but do not come into ngöôøi taàm ñaïo theo Trung Quaùn doïn ñöôøng ñeå existence in the absolute sense. The practical tieáp nhaän Chaân Lyù. Taïi giai ñoaïn sau cuøng cuûa aspect of the Madhyamika philosophy was Baùt Nhaõ, nhöõng baùnh xe töôûng töôïng bò chaän expressed by these schools in their approach ñöùng, taâm trí voïng ñoäng laéng ñoïng tòch tònh laïi, to human life. Although these schools vaø, trong söï tòch tònh ñoù, Thöïc Taïi cuùi hoân leân ñoâi contributed to the cultural development of maét cuûa ngöôøi taàm ñaïo; keû ñoù ñoùn nhaän söï taùn ancient China for eight centuries, today they döông cuûa Baùt Nhaõ vaø trôû thaønh hieäp só phieâu du are only objects of historical, textural and cuûa Chaân Lyù. Ñaây laø kinh nghieäm thuoäc veà moät philosophical study. They no longer exist as chieàu khaùc, moät chieàu voâ khoâng gian, voâ thôøi religious institutions in China, except in the gian, noù sieâu vieät leân treân laõnh vöïc cuûa tö töôûng modified form of Tibetan Lamaism—Tam vaø ngoân ngöõ. Cho neân noù khoâng theå dieãn ñaït ñöôïc Luaän toâng laø moät boä phaùi Phaät giaùo dieãn taû baèng baát cöù ngoân ngöõ naøo cuûa nhaân loaïi. Trung Luaän theo chaân lyù tuyeät ñoái. Caùc toâng Madhyamika school (skt): Phaùi Trung Ñaïo—phaùi naày nhaán maïnh ôû thuyeát chaân lyù qui öôùc The Middle Doctrine School of Mahayana hay tuïc ñeá (samvrti-satya) theo ñoù thì vaïn vaät Buddhism founded by Nagarjuna in the second ñeàu do duyeân sinh vaø chæ coù söï töông quan century AD.—Tam Luaän Toâng—Trung Luaän vôùi nhau chöù khoâng phaûi hieän höõu theo nghóa Toâng ñöôïc ngaøi Long Thoï khai saùng vaøo theá kyû tuyeät ñoái. Khía caïnh

thöïc teá cuûa trieát lyù thöù hai sau Taây Lòch. Trung Luaän ñöôïc caùc tröôøng phaùi naày theå Madhyamika School in China: Trung Luaän hieän trong caùch soáng gaàn guõi vôùi con ngöôøi Toâng Trung Hoa. bình thöôøng. Maëc duø ñaõ ñoùng goùp nhieàu cho (I) History of the formation of Madhyamika in söï phaùt trieån cuûa neàn vaên hoùa Trung Hoa China—Lòch söû thaønh laäp Trung Luaän toâng trong taùm theá kyû, nhöng caùc toâng phaùi naày taïi Trung Hoa: Taïi Trung Hoa, Trung Luaän ngaøy nay chæ coøn laø nhöõng ñoái töôïng ñeå toâng hay Tam Luaän toâng ñöôïc chia thaønh hai nghieân cöùu veà lòch söû, kinh saùch vaø trieát hoïc nhoùm. Nhoùm thöù nhaát ñi theo truyeàn thoáng maø thoâi. Caùc toâng phaùi naày khoâng coøn toàn taïi 'Coå Tam Luaän toâng' töø thôøi ngaøi Long Thoï döôùi daïng theå cheá toân giaùo ôû Trung Hoa, ñeán ngaøi Cöu Ma La Thaäp, coøn nhoùm thöù hai ngoaïi töø hình thöùc ñaõ söûa ñoåi nhö laø ñaïo Laït theo truyeàn thoáng 'Taân Tam Luaän toâng' töø Ma (Lamaism) ôû Taây Taïng. thôøi Caùt Taïng 549-623), moät moân ñeä cuûa Cöu (B) Chief works—Kinh saùch chính ñaõ taïo neân heä Ma La Thaäp ñeán thôøi kyø suy thoaùi cuûa truyeàn Tam Luaän cuûa Phaät giaùo Trung Hoa: Chief thoáng naày vaøo khoaûng theá kyû thöù taùm: In texts which constitute the San-Lun literature China, the Three Madhyamika Treatises is of Chinese Madhyamika Buddhism—Caùc divided into two groups. The first tradition is kinh saùch chính cuûa toâng phaùi naày goàm: called the 'old' follows the tradition from 1) The Mahaprajnaparamita-sastra: Ñaïi Trí Ñoä Nigarjuna to Kumarajiva; and the second is Luaän. called the 'new' tradition from Chi-Tsang 2) The Dasabhumivibhasa-sastra: Thaäp Ñòa Tyø (549-623 A.D.), a disciple of Kumarajiva, to Baø Sa Luaän. the time of its decline in the eighth century 3) The Madhyamika-sastra: Trung Luaän. A.D. 4) Sata-sastra: Baùch Luaän. (II) Philosophy and works—Trieát lyù vaø kinh saùch: 5) Dvadasanikaya-sastra: Thaäp Nhò Moân Luaän. (A) Madhyamika philosophy—Trieát lyù Tam (III) The development of Chinese Madhyamika Luaän: The San-Lun-tsung was a Buddhist sect Buddhism—Söï phaùt trieån cuûa Trung Luaän

toâng ôû Trung Hoa: In China, the groups which trong vöôøn Loäc Uyeån, Ñöùc Phaät ñaõ giaûng veà embrace Madhyaminka Buddhism are Si- Trung ñaïo, voán laø con ñöôøng tu taäp khoâng Lun-Tsung, Prajna tsung, Hsing-tsung, in phaûi qua söï haønh xaùc maø cuõng khoâng phaûi which the San-Lun-tsung and Hua-Yen-tsung buoâng xuoâi theo duïc laïc. Trung ñaïo khoâng are also included—Taïi Trung Quoác, caùc chaáp nhaän caû hai quan ñieåm lieân quan ñeán söï nhoùm khaùc ñi chung vôùi Phaät giaùo Trung toàn taïi vaø khoâng toàn taïi, tröôøng cöûu vaø khoâng Luaän goàm coù Töù Luaän toâng, Baùt Nhaõ toâng, tröôøng cöûu, ngaõ vaø voâ ngaõ, vaân vaân. Noùi toùm Höng toâng, trong ñoù bao goàm caû Tam Luaän laïi, toâng phaùi naày khoâng chaáp nhaän thuyeát toâng vaø Hoa Nghieâm toâng. thöïc taïi maø cuõng khoâng chaáp nhaän thuyeát Madhyamika School in India: Trung Luaän khoâng coù thöïc taïi, phaùi naày chæ chaáp nhaän söï toâng AÁn Ñoä. töông ñoái. Tuy nhieân, caàn neân thaáy raèng (I) The history of the formation of the Trung Ñaïo ñöôïc ñeà xöôùng ôû Ba La Naïi coù Madhyamaka sect—Lòch söû thaønh laäp Trung moät yù nghóa veà ñaïo ñöùc soáng, coøn Trung Ñaïo Luaän Toâng: The Madhyamikas were so

called cuûa Trung Luaän toâng laø moät khaùi nieäm sieâu on account of the emphasis they laid on the hình. Tröôøng phaùi maø chuû thuyeát döïa vaøo ba middle view (madhyamika-pratipat). In his boä luaän chính cuûa Ngaøi Long Thoï. Ñaëc ñieåm first sermon at Banares, the Buddha preached noåi baäc nhaát cuûa toâng phaùi naày laø nhaán maïnh the Middle Path, which is neither self- ñeán chöõ 'Khoâng' vaø 'Khoâng Taùnh' nhieàu laàn, mortification nor a life devoted to the cho neân noù cuõng coøn ñöôïc goïi laø toâng phaùi coù pleasures of the senses. However, the middle 'heä thoáng trieát hoïc xaùc ñònh raèng 'khoâng' laø path, as advocated by the adherents of the ñaëc taùnh cuûa Thöïc Taïi. Ngoaøi ra, ñaõ coù raát Madhyamika system, is not quite the same. nhieàu nhaø tö töôûng Trung Luaän ñi theo ngaøi Here, the middle path stands for the non- Long Thoï nhö Thaùnh Thieân (Aryadeva) vaøo acceptance of the two views concerning theá kyû thöù ba, Buddhapatila vaøo theá kyû thöù existence and non-existence, eternity and naêm, Chandrakirti vaøo theá kyû thöù saùu, vaø non-eternity, self and non-self, and so on. In Santideva vaøo theá kyû thöù baûy. short, it advocates neither the theory of (II) Important points of the Madhyamika school— reality nor that of the unreality of the world, Nhöõng luaän ñieåm quan troïng cuûa Trung Luaän but merely of relativity. It is, however, to be toâng: noted that the middle path propounded at 1) Nagarjuna, the first patriarch of the Banares has an ethical meaning, while that of Madhyamika school, wrote a number of the Madhyamikas is a metaphysical concept. works, of which the Madhyamika-karika is The Middle School of which doctrine was regarded as his masterpiece. It presents in a based on the three main works of Nagajuna. systematic manner the philosophy of the The most striking feature of Madhyamaka Madhyamika school. In the invocation in philosophy is its ever-recurring use of verse at the beginning of the book, Nagarjuna 'Sunya' and 'Sunyata.' So this system is also gives the fundamentals of his philosohy in a known as the school with the philosophy that nutshell. He describes Dependent Origination asserts Sunya as the characterization of (Pratitya-samutpada) by means of eight Reality. Besides, there was a galaxy of negations: Ngaøi Long Thoï, sô toå Trung Luaän Madhyamika thinkers, such as Aryadeva in toâng ñaõ vieát raát nhieàu saùch, trong soá ñoù Trung the third century A.D.), Buddhapalita in the Quaùn Luaän ñöôïc xem laø taùc phaåm quan troïng fifth century, Bhavaviveka in the fifth cuûa oâng. Saùch naày trình baøy trieát lyù Trung century, Chandrakirti in the sixth century, and Luaän toâng moät caùch coù heä thoáng. Trong baøi Santideva in the seventh century—Ñöôïc goïi keä môû ñaàu cuoán saùch, ngaøi Long Thoï ñaõ toùm laø Trung Quaùn Toâng vì boä phaùi naày chuù troïng löôïc caùc ñieàu cô baûn cuûa trieát lyù naày. Ngaøi ñaõ ñeán quan ñieåm trung dung (madhyamika- giaûng giaûi luaät Duyeân Khôûi baèng taùm söï phuû pratipat). Trong baøi thuyeát phaùp ñaàu tieân ñònh (see Eight Negations).

2) According to the Madhyamika school, the the T'ien-T'ai and San-Lun sects in China indescribable absolute (sunyata) is the advocated the doctrine of 'sunyata' and were absolute: Theo Trung Luaän thì taùnh khoâng thus a continuation of the Indian Madhyamika (sunyata) laø tuyeät ñoái. sect: Theo Giaùo sö Bapat trong Hai Ngaøn 3)

There is no difference between phenomenal Naêm Traêm Naêm Phaät Giaùo, tôùi ñaàu theá kyû world (samsara) and nirvana or sunyata thöù 5, Trung Luaän toâng ñöôïc chia laøm hai (reality): Khoâng coù söï khaùc bieät giöõa luaân hoài tröôøng phaùi tö töôûng laø Prasanghika vaø (samsara) vaø Nieát Baøn (nirvana) hay söï troáng Svatantra. Tröôøng phaùi ñaàu do Buddhapalita khoâng (sunyata). vaø tröôøng phaùi sau do Bhavaviveka thaønh laäp. 4) Sunyata or the absolute corresponds to the Prasanghika duøng phöông phaùp suy luaän loaïi nirguna Brahman of the Upadesads: Söï troáng tröø ñeå xaây döïng luaän thuyeát, coøn Svatantra thì khoâng hay tuyeät ñoái töông öùng vôùi Phaïm duøng kieåu suy luaän ñoäc laäp. Coù theå noùi raèng Thieân (Brahman) nirguna trong saùch caùc tröôøng phaùi Thieân Thai vaø Tam Luaän ôû Upanisads. Trung Hoa chuû tröông thuyeát 'Khoâng Taùnh,' 5) Through the philosophy of Sunyata, the do ñoù laø moät söï tieáp noái cuûa Trung Luaän toâng Madhyamika school discussed about the ôû AÁn Ñoä. relative existence of thing, not the absolute Madhyanta-vibhanga-sastra (skt): Bieän Trung one: Qua trieát lyù 'Taùnh Khoâng,' Trung Luaän Bieän Luaän—Treatise on the Discriminating toâng baøn veà caùi hieän höõu töông ñoái, chöù between the middle and the extremes. The sastra khoâng phaûi laø hieän höõu tuyeät ñoái. was composed by Vasubandhu on the Coming 6) According to the views of the Madhyamika Buddha, Maitreya—Trung Bieân Phaân Bieät Luaän. school, sunyata is the central idea of its Boä Luaän ñöôïc Ngaøi Theá Thaân soaïn veà Ñöùc Phaät philosophy and is therefore designated the Di Laëc. 'sunyatavada.' The Madhyamika-karika Madhyantika (skt): Maït Ñieàn—Maït Ñieàn Ñeå further deals with two kinds of truths: the Ca—One of the two chief disciples of Ananda, to conventional or empirical truth (samvrti), and whom he handed down the Buddha's doctrine. He the higher or transcendental truth is reputed to have been sent to convert Kashmir, (paramartha): Theo quan ñieåm cuûa Trung the other, Sanakavasa, to convert Middle Lands, Luaän toâng thì 'Taùnh Khoâng' laø yù töôûng trung which is probably Central India, though it is taâm trong trieát lyù cuûa hoï, do ñoù chuû thuyeát understood as China—Coøn goïi laø Maït Ñaøn Ñòa, naày coù teân laø Sunyatavada. Trung Quaùn Luaän Maït Ñieàn Ñaïc Ca, Maït Ñieàn Ñeà, Maït Ñieàn Ñòa, coøn baøn veà hai loaïi chaân lyù: tuïc ñeá hay chaân Maït Ñieàn Ñòa Na, Maït Xieån Ñeà, teân cuûa moät lyù theo qui öôùc hay theo thöôøng nghieäm trong hai ñeä töû lôùn cuûa ngaøi A Nan Ña, ngöôøi (samvrti), vaø chaân ñeá hay chaân lyù sieâu nhieân ñöôïc ngaøi A Nan truyeàn laïi giaùo phaùp cuûa Phaät, (paramartha). **See Two truths. vaø noåi tieáng vì ñaõ ñeán hoaèng hoùa taïi vuøng Keá Taân (III) The development of the Madhyamika (Kashmir); ngöôøi khaùc laø oâng Thöông Na Hoøa Tu, school—Söï phaùt trieån cuûa Trung Luaän toâng: ñaõ ñeán vuøng Trung Quoác (nhöõng xöù Trung AÁn) duø According to Prof. Bapat in the Twenty-Five ñöôïc hieåu laø Trung Hoa. Hundred Years of Buddhism, towards the Madman: Ngöôøi ñieân. beginning of the fifth century A.D., the Madura (skt): Toå Ma noâ la. Madhyamika school was divided into two schools of thought: the Prasanghika school Madyapanaviratih (skt): Sura-meraya-majja- and the Svatantra. The Prasanghika school pamadatthana (p)—Not to drink intoxicants uses the method of 'reason of

reduction’ to (alcohol)—Khoâng uoáng röôïu—See Five precepts. establish its thesis, while the Savtantra school Mae chi: Ngöôøi nöõ xuaát gia—A Thai term for employs independent reasoning. The former “female renunciants,” who take the eight or ten was founded by Buddhapalita and the latter precepts for lay Buddhists but also observe many by Bhavaviveka. It may bementioned that of the rules for novice nuns outlined in the

Vinaya. The term is derived from the Pali word Ajatasatru (son of Bimbisara). King Asoka of “Pabbajita,” one who has gone forth from the Maurya dynasty also ruled this kingdom in the home life into homelessness. Their position in third century B.C. According to the Indian Thai society is ambiguous, as they are not archeologists, the old country of Magadha is now recognized as nun either by the Samgha or by in the modern Patna and Gaya district of Bihar most of the laity and are not able to take full state in the northeast India. Both Nalanda and monastic ordination because the Bhiksuni lineage Buddha Gaya, Rajagriha, Vulture Peak and the disappeared in Theravada countries centuries ago. Bamboo Grove Monastery lay within this They generally wear white robes and shave their kingdom—Ma kieät ñaø, moät trong 16 vöông quoác heads and eyebrows, and like monks they avoid coå AÁn Ñoä. Vöông quoác naày naèm veà phía Baéc AÁn eating after noon and do not wear perfume or ñoä, trong ñoù coù tu vieän Na Lan Ñaø vaø Boà Ñeà Ñaïo jewelry—Töø ngöõ Thaùi coù nghóa laø “ngöôøi nöõ xuaát Traøng, traûi daøi theo phía Nam bôø soâng Haèng vaøo gia,” ngöôøi thoï taùm hay möôøi giôùi daønh cho Phaät thôøi Phaät, caùc kinh ñoâ keá tuïc nhau cuûa noù laø töû taïi gia, nhöng cuõng trì giöõ raát nhieàu giôùi cuûa sa Rajagriha vaø Pataliputra. Caùc trieàu vua tröôùc vaø di Ni ñöôïc ñaët ra trong Luaät Taïng. Töø ngöõ ñöôïc sau thôøi Phaät goàm Bimbisara, Ajatasattu, Asoka. laáy töø chöõ Pali cho chöõ “Pabbajita,” moät ngöôøi rôøi Ma kieät ñaø laø caùi noâi Phaät giaùo. Ñaây laø moät trong boû ñôøi soáng gia ñình ñeå soáng cuoäc soáng khoâng hai vöông quoác (cuøng vôùi vöông quoác Kosala) nhaø. Vò trí cuûa nhöõng vò nöõ tu naøy trong xaõ hoäi quyeát ñònh khung caûnh chính trò vuøng soâng Haèng Thaùi Lan khoâng roõ reät, vì hoï khoâng ñöôïc Taêng vaøo nhöõng theá kyû tröôùc theá kyû thöù saùu tröôùc Taây ñoaøn vaø phaàn lôùn Phaät töû taïi gia coâng nhaän nhö laø lòch. Ñaây cuõng chính laø nôi Ñöùc Phaät giaùc ngoä söï nhöõng vò Ni, vaø hoï khoâng theå thoï giôùi Tyø Kheo Ni thaät vaø chuyeån Phaùp luaân. Ma Kieät Ñaø töøng laø bôûi vì truyeàn thoáng Tyø Kheo Ni ñaõ bieán maát trong moät trung taâm Phaät giaùo thôøi coå, nôi coù nhieàu tònh caùc xöù theo Phaät giaùo Theravada maáy theá kyû qua. xaù goïi laø Bahar. Thôøi Ñöùc Phaät coøn taïi theá, Ma Hoï cuõng maëc ñoà traéng vaø caïo toùc vaø chaân maøy, Kieät Ñaø laø moät vöông quoác huøng cöôøng, döôùi vaø cuõng nhö chö Taêng hoï cuõng khoâng aên sau giôø quyeàn cai trò cuûa vua Taàn Baø Sa La (khoaûng töø ngoï vaø khoâng duøng nöôùc hoa hay ñoà trang söùc. naêm 543-493 tröôùc Taây Lòch), coù kinh ñoâ trong Magadha (skt): Ma Ha Ñaø—Ma Kieät Ñeà—Ma thaønh Vöông Xaù. Sau ñoù Ma Kieät Ñaø döôùi quyeàn Giaø Ñaø—Xöù Ma Kieät Ñaø—Magadha, one of the cuûa vua A Xaø Theá. Vua A Duïc cuõng ñaõ töøng ngöï sixteen kingdoms of ancient India during the trò xöù naày vaøo

khoaûng theá kyû thöù ba tröôùc Taây Buddha's time, located in north-eastern India. Lòch. Theo caùc nhaø khaûo coå AÁn Ñoä thì vöông Nalanda and Buddha Gaya lay within this quoác coå Ma Kieät Ñaø baây giôø laø Patna vaø quaän haït kingdom. This kingdom was stretching along the Gaya, tieåu bang Bihar, thuoäc mieàn ñoâng baéc AÁn southern bank of the Ganges at the time of the Ñoä. Caû Nalanda vaø Gaya, thaønh Vöông Xaù, nuùi historical Buddha. Its capitals were Rajagriha and Linh Thöùu, vaø Truùc Laâm Tònh xaù ñeàu naèm trong Pataliputra successively. Among the kings of xöù Ma Kieät Ñaø ngaøy xöa. Magadha at the time of the Buddha were Magadha stupa: Thaùp Ma Kieät Ñaø—The stupa Bimbisara and his son Ajatasattu, and Asoka. is located in Magadha, where the Buddha first Magadha was the country of origin of Buddhism. enlightened. This is one of the eight Great One of the two main kingdoms (together with Spiritual or Sacred Stupas of Buddhism—Thaùp Kosala) determining the political scene in the naèm trong xöù Ma Kieät Ña, gaàn soâng Ni Lieân central Gangetic plain in the 6th century BC. It Thieàn laø nôi Phaät thaønh ñaïo. Ñaây laø moät trong was in Magadha that the Buddha realized the truth taùm ngoâi thaùp thieâng lôùn cuûa Phaät giaùo—See and first turned the Dharma wheel. Magadha was Eight great spiritual or sacred stupas. one time the headquarters of ancient Buddhism, Magga (p): Marga (skt)—Ñaïo ñeá—Path— covered with viharas and therefore called Bahar. Way—The Noble Eightfold Path—Danh töø ñeå chæ Magadha was the most powerful kingdom, ruled giaây phuùt giaùc ngoä, khi moïi phieàn naõo ñeàu ñöôïc by the king Bimbisara (543-493 B.C.) with its loaïi tröø. Taâm ñaàu tieân cuûa Nieát baøn. capital in Rajagaha. Later, Magadha was ruled by

Maggaliputta Tissa (p): Muïc Kieàn Lieân Tö Ñeá committed by the Minister who was entrusted Tu. with this task. His misunderstood the 1) Moggaliputta-Tissa was born in a Brahmin command and beheaded several monks for family and learned the three Vedas before he their refusal to carry out the King's order. was sixteen. He was, however, won over to When this sad news reported to Asoka, he the new faith by Thera Siggava and very soon was seized with grief and apologized for this attained to Arhatship with all its attendant misdeed. He then invited Maggaliputta Tissa supernatural powers. It was under his to go to Pataliputta to advise the king on this influence that the Emperor made over to the issue. After several unsuccessful attempts, Buddhist Order his son Mahinda and daughter the elder Tissa was prevailed upon to consent Sanghamitta. Later, these two crossed to to go to Pataliputta. The king asked Tissa Ceylon and converted the whole island to the whether he was guilty of the murder of the Buddhist faith: Theo Mahavamsa, Muïc Kieàn monks through his Minister. The Thera Lieân Tö Ñeá Tu sinh ra trong moät gia ñình Baø answered that there was no guilt without evil La Moân, chöa ñeán 16 tuoåi ngaøi ñaõ tinh thoâng intent. This satisfied the scruples of the King. heát ba kinh Veä Ñaø. Tuy nhieân, sau ñoù ngaøi Then the Elder expounded the holy teachings ñöôïc tröôûng laõo Siggava hoùa ñoä. Ngaøi ñaõ ñi of the Buddha for a week that helped the king theo Phaät giaùo vaø nhanh choùng ñaït ñeán quaû vò see the misguided beliefs brought to A La Haùn vôùi ñaày ñuû moïi pheùp thaàn thoâng. Buddhism by heretics and false monks. Chính

do aûnh höôûng cuûa ngaøi maø vua A Duïc Therefore, the king convened the Third ñaõ cho con trai cuûa mình laø Ma Thaån Ñaø vaø Council: Vôùi vieäc vua A Duïc ñi theo ñaïo con gaùi laø Taêng Giaø Maät Ña xuaát gia tu theo Phaät, nhieàu tu vieän nhanh choùng phaùt trieån veà ñaïo Phaät. Sau ñoù, hai vò naày ñaõ vöôït bieån ñeán maët vaät chaát vaø caùc tu só coù moät ñôøi soáng ñaày Tích Lan ñeå hoùa ñoä cho caû hoøn ñaûo naày tin ñuû deã chòu hôn. Nhieàu nhoùm dò giaùo ñaõ bò theo Phaät. maát nguoàn thu nhaäp neân ngaõ theo Phaät giaùo. 2) With the conversion of King Asoka, the Tuy nhieân, duø theo ñaïo Phaät, nhöng hoï vaãn material prosperity of the monasteries grew giöõ tín ngöôõng, caùch haønh trì, cuõng nhö thuyeát by leaps and bounds and the monks lived in giaûng giaùo lyù cuûa hoï thay vì giaùo lyù ñaïo Phaät. ease and comfort. The heretics who had lost Ñieàu naày khieán cho tröôûng laõo Muïc Kieàn their income were attracted by these Lieân Tö Ñeá Tu ñau buoàn voâ cuøng, neân oâng lui prospects to enter the Buddhist Order. They veà ôû aån moät nôi heûo laùnh trong nuùi A Phuø continued, however, to adhere to their old suoát baûy naêm. Soá ngöôøi dò giaùo vaø tu só giaû faiths and practices and preached their hieäu ngaøy moät ñoâng hôn nhöõng tín ñoà chaân doctrines instead of the doctrines of the chaùnh. Keát quaû laø trong suoát baûy naêm chaúng Buddha. This caused extreme distress to coù moät töï vieän naøo toå chöùc leã Boá Taùt hay töï Thera Moggaliputta-Tissa who retired to a töù. Coäng ñoàng tu só suøng ñaïo töø choái khoâng secluded retreat on Mount Ahoganga and chòu laøm leã naày vôùi nhöõng ngöôøi dò giaùo. Vua stayed there for seven years. The number of A Duïc raát lo laéng veà söï xao laõng naày cuûa heretics and false monks became far larger Taêng chuùng neân phaûi ra leänh thöïc hieän leã Boá than that of the true believers. The result was Taùt. Tuy nhieân, vò ñaïi thaàn ñöôïc nhaø vua giao that for seven years no Uposatha or retreat phoù nhieäm vuï naày ñaõ gaây ra moät vuï thaûm saùt (Pavarana) ceremony was held in any of the ñau loøng. OÂng ta hieåu sai meänh leänh nhaø vua monasteries. The community of the faithful neân ñaõ chaët ñaàu nhöõng tu só khoâng chiu thöïc monks refused to observed these festivals hieän leänh vua. Hay tin naày, vua raát ñau loøng. with the heretics. King Asoka was filled with Ngaøi ñaõ cho thænh tröôûng laõo Muïc Kieàn Lieân distress at this failure of the Sangha and sent Tö Ñeá Tu veà Hoa Thò ñeå thænh yù. Sau nhieàu commands for the observance of the laàn töø choái khoâng ñöôïc, tröôûng laõo Muïc Kieàn Uposatha. However, a grievous blunder was Lieân Tö Ñeá Tu phaûi nhaän lôøi ñi ñeán gaëp vua

ñeå coá vaán cho nhaø vua veà vaán ñeà naày. Vua 3) Wizardry—Mystery—Bí thuaät. hoûi xem mình coù mang toäi saùt haïi caùc tu só do Magic art: Bí Thuaät. haønh ñoäng cuûa vieân quan ñaïi thaàn cuûa mình. Magic bottle: Bhadra-kumbha (skt)—Hieàn Tröôûng laõo traû lôøi raèng neáu khoâng chuû yù xaáu Bình—Thieän Bình—Bình Nhö YÙ—Höõu Ñöùc thì khoâng coù toäi. Nhö theá moïi thaéc maéc trong Bình—Auspicious jar—See Bhadra-kumbha. loøng nhaø vua ñöôïc giaûi toûa. Ñoaïn tröôûng laõo Magic circle: Muïc Kieàn Lieân Tö Ñeá Tu coøn giaûng giaûi cho 1) Bodhimandala (skt)—Truth-plot, place of nhaø vua veà chaùnh phaùp cuûa Ñöùc Phaät trong enlightenment—Ñaïo traøng—See moät tuaàn leã. Chính nhôø vaäy maø

nhaø vua thaáy Bodhimandala. ñöôïc nhöõng sai laàm cuûa ngoaïi ñaïo cuõng nhö 2) Luaân Vieân Cuï Tuùc—A complete Mandala nhöõng vò Taêng giaû hieäu, neân ngaøi cho trieäu showing the Buddhas and others, symbolizing taäp Hoäi Nghò Keát Taäp Kinh Ñieån laàn thöù ba. their works—Maïn Ñoà La nhö chieác baùnh xe ** See Buddhist Councils (3). (coù ñaày ñuû vaønh, truïc, nan hoa, troøn tròa ñaày Magga (p) Marga (skt): Con ñöôøng dieät khoå— ñuû), noùi veà coâng ñöùc vieân maõn cuûa chö Phaät A path or way to eliminate suffering—The Noble khoâng moät chuùt khieám khuyeát (taäp trung taát Eightfold Path. caû coâng ñöùc chö Phaät vaøo Maïn Ñoà La ñeå cho Magga-sacchikaranam (p): Chöùng ñaïo. chuùng sanh böôùc vaøo Phoå Moân). 1) Religious experience: Chöùng nghieäm toân Magic City: See Illusion city. giaùo. Magic formula: Dharma-jnana-mudra (skt)— 2) Understanding clearly or realizing the Path: Phaùp Trí AÁn—See Four wisdom symbols of the Realization of the way—Having attained the Shingon cult. way (of mystic experience) or to witness to Magic incantations: Rddhi-mantra (skt)— the truth—Söï laõnh hoäi roõ raøng hay nhaän ra roõ Dharani—Thaàn Chuù—Dharani, or magic or divine raøng veà ñaïo. incantations—Ñaø La Ni hay nhöõng lôøi chuù thaàn bí. Magha (skt): Magic powers: Rddhipada (skt)—Thaàn tuùc löïc— 1) Month between the months of January and Tieân löïc—One of the ten great powers obtainable February— See Twelve Months of a Year in by a Bodhisattva—Moät trong thaäp ñaïi löïc coù theå India. ñaït ñöôïc bôûi moät vò Boà Taùt—See Ten kinds of 2) Tinh—Name of one of the twenty eight powers and Ten powers of a Buddha. constellations—See Twenty eight constellations. Magic powers in the body: Rddhi (skt)—Nhö YÙ Thaân—Thaàn löïc nôi thaân—Magic power Magha Puja (p): Festival celebrated in exempting the body from physical limitations. Theravada countries, which commemorates the Buddha’s miraculous gathering of 1,250 disciples Magic powers of the mind: Rddhipada (skt)— at Veluvana Mahavihara in Rajagrha—Leã hoäi Nhö YÙ Tuùc—Magical psychic power of ubiquity. ñöôïc caùc xöù theo Phaät giaùo Theravada cöû haønh ñeå **See Four Sufficiences. töôûng nieäm ngaøy Ñöùc Phaät hoäi hoïp vôùi 1.250 ñeä Magic words: Chöõ huyeàn dieäu—There are eight töû treân nuùi Linh Thöùu. magic words to be placed on eight parts of the Magic (a): body—Coù taùm chöõ phaân boá treân thaân—See Eight 1) Magical powers: Thaàn tuùc löïc—See Sixteen magic words to be placed on eight parts of the great powers obtainable by a Bodhisattva. body. 2) Prestidigitation: AÛo thuaät—Ma thuaät. Magical changes: Huyeãn hoaù. Magical display of all bodies: Taát caû thaân bieán hoùa—See Ten kinds of magical displays of Great Enlightening Beings.

Magical display of all lands: Khaép caùc coõi Magical formula employed in Tantric bieán hoùa—See Ten kinds of magical displays of Buddhism: Dharani (skt)—Mantra (skt)— Great Enlightening Beings. Mystical formula employed in Tantric Magical display of education and Buddhism—Vow with penalties for failure—An civilization of sentient beings: Taát caû giaùo hoùa incantation—Spell—Oath—Curse—Thaàn chuù. vaø ñieàu phuïc chuùng sanh bieán hoùa—See Ten Magical illusion: Maya (skt)—Huyeãn hoùa. kinds of magical displays of Great Enlightening Magical palace: Hoùa Cung Ñieän—The magical Beings. palace, or, palace of joy, held in the fortieth left

Magical display of gifts: Taát caû cuùng döôøng hand of Kuan-Yin of the thousand hands—Cung bieán hoùa—See Ten kinds of magical displays of ñieän hoan hyû ñöôïc giöõ treân tay thöù 40 cuûa Thieân Great Enlightening Beings. Thuû Quan AÂm. Magical display of all practical Magical power: Supernatural power—Baùo undertakings: Taát caû haïnh nguyeän bieán hoùa— thoâng—Thaàn thoâng (ñaïi thaàn löïc)—See See Ten kinds of magical displays of Great Supernatural power. Enlightening Beings. Magical power of determination: Magical display of all voices: Taát caû aâm thanh Adhisthanabala (skt)—Buddha confers his bieán hoùa—See Ten kinds of magical displays of strength on all (who seek it) and upholds them— Great Enlightening Beings. Gia trì löïc hay uy thaàn löïc—See Adhisthanabala. Magical display of all attainment of true Magical powers of goblins, satyrs, etc: Yeâu enlightenment: Taát caû thaønh chaùnh giaùc bieán thoâng—See Five kinds of supernatural powers hoùa—See Ten kinds of magical displays of Great (A). Enlightening Beings. Magically producing the appearance of all Magical display of explanation of all truth: realms of sentient beings: Khaép hoùa hieän taát caû Taát caû thuyeát chaân phaùp bieán hoùa—See Ten kinds chuùng sanh giôùi—See Ten unimpeded functions of magical displays of Great Enlightening Beings. relating to sentient beings of Great Enlightening Magical display of all empowerments: Taát caû Beings. gia trì bieán hoùa—See Ten kinds of magical Magics (n): AÛo thuaät—(Black) Magics: Ma displays of Great Enlightening Beings. thuaät. Magical display of education and Magnanimity (n): Khoan dung—Roäng löôïng— civilization of sentient beings: Taát caû giaùo hoùa Ñaïi löôïng. vaø ñieàu phuïc chuùng sanh bieán hoùa—See Ten Magnanimous Vows: The four universal vows kinds of magical displays of Great Enlightening of a Buddha or Bodhisattva (four magnanimous Beings. Vows or four all-encompassing vows)—Boán phoå Magical display of all sentient beings: Taát caû nguyeän lôùn cuûa Phaät vaø Boà Taùt—See Four chuùng sanh bieán hoùa—See Ten kinds of magical universal vows of a Buddha or Bodhisattva. displays of Great Enlightening Beings. Magnificence (n): Glory—Söï vinh quang. Magical formulas: Dharani (skt)—Protective Magnificent (a): Glorious—Vinh quang. spells—Naêng trì—Ñaø La Ni—Maintain or Magnify small mistake of another Bhiksu or preserve the power of wisdom or knowledge. Bhiksuni with the intention of destroying Able to hold on of the good so that it cannot be that Bhiksu's or Bhiksuni's reputation: lost, and likewise of the evil so that it cannot Phoùng ñaïi moät loãi nhoû cuûa moät vò Tyø Kheo hay arise—Trì giöõ, toång trì hay baûo toàn hueä löïc vaø trí Tyø Kheo Ni vôùi chuû yù laøm baïi hoaïi thanh danh löïc, khoâng ñeå cho thieän phaùp bò taùn loaïn, ngaên cuûa vò aáy. Ñaây laø moät trong nhöõng loãi Taêng Taøn che khoâng cho caùc aùc phaùp taêng tröôûng—See cuûa Tyø Kheo vaø Tyø Kheo Ni—This is one of the Dharani. Sangha Degradation Offences. Maha (skt): Great—To lôùn—Ñaïi.

Maha-Aprajna-paramita-Hridaya-Sutra: A Di Ñaø laø vöông töû thöù chín vaø Thích Ca Maâu Ni Prajnaparamitahrdaya-Sutra (skt)—Baùt Nhaõ Ba laø vöông töû thöù 16. La Maät Ña Taâm Kinh—The Heart of the Prajna- Mahabhrkuti (p): Ñaïi Tyø Cu Chi. Paramita-Sutra or Heart Sutra, the shortest of the Mahabhumika (skt): General

functions or forty sutras that constitute the Prajanparamita- universals—Bieán Ñaïi Ñòa Phaùp (nhieäm vuï toång sutra. It is one of the most important sutras of quaùt)—See Seventy-five dharmas of the Mahayana Buddhism. The sutra is especially Abhidharma Kosa. emphasized on emptiness (Shunyata). It is recited Mahabhuta (skt): Ñaïi Chuûng—Four primary so frequently in the temple that most Buddhists elements—The four great seeds or elements chant it from memory. One of the most famous which enter into all things (earth, water, fire and sentences in the sutra is "Form is no other than wind), as from seeds all things spring—Boán thöù emptiness; emptiness is no other than form," an lôùn trong khaép vaïn phaùp (ñaát, nöôùc, löûa, gioù), vaïn affirmation that is frequently referred to in Zen. vaät khoâng theå lìa boán thöù naày maø sinh ñöôïc. The Prajna-Paramita Heart Sutra literally means Mahabodhi: Boà Ñeà Ñaïo Traøng—See Bodh- "the wisdom that leads to the other shore." The Gaya. sutra was translated into Chinese by Hsuan-Mahabodhi-sangharama (skt): Ma Ha Boà Ñeà Tsang—Baùt Nhaõ Ba La Maät Ña Taâm Kinh hay Taêng Giaø Lam—Ma Ha Boà Ñeà Töï—The goïi taét laø Taâm Kinh, laø phaàn kinh ngaén nhaát trong monastery of the great enlightenment, a vihara 40 kinh taïo thaønh Ñaïi Baùt Nhaõ Ba La Maät Ña near the Bodhidruma at Gaya, in Magadha—Chuøa Kinh. Ñaây laø moät trong nhöõng kinh vaên quan Ñaïi Giaùc, gaàn Boà Ñeà Ñaïo Traøng thuoäc xöù Ma troïng nhaát trong Phaät giaùo Ñaïi thöøa. Kinh ñöôïc Kieät Ñaø. nhaán maïnh veà taùnh khoâng. Kinh thöôøng ñöôïc caùc Phaät töû tuïng thuoäc laøo trong caùc töï vieän. Moät Mahabodhisattva (p): Ñaïi boà taùt. trong nhöõng caâu noåi tieáng trong kinh laø "Saéc baát Mahabodhi Society: Organization founded in dò khoâng, khoâng baát dò saéc" (hình thöùc chæ laø hö 1881 by the Sri Lankan Buddhist activist khoâng, hö khoâng chæ laø hình thöùc), moät coâng thöùc Anagarika Dharmapala (1864-1933), the original ñöôïc laäp ñi laäp laïi trong nhaø thieàn. Toaøn boä vaên aim of which was to re-establish Buddhist control kinh cuûa Baùt Nhaõ Ba La Maät coù nghóa laø "trí hueä over Bodhgaya. The organization is still active ñaùo bæ ngaïn." Kinh ñöôïc Ngaøi Huyeàn Trang dòch today and has branches all over the world—Toå sang Haùn töï. chöùc "Mahabodhi Society" ñöôïc nhaø hoaït ñoäng Maha-augha (skt): Boäc Löu—Doøng nöôùc lôùn— Phaät giaùo Sri Lanka teân Anagarika Dharmapala Great flood. saùng laäp naêm 1881, muïc tieâu tieân khôûi cuûa toå chöùc nhaèm taùi thieát laäp söï kieåm soaùt cuûa ñaïo Phaät Mahabhijna-Jnanabhibhu (skt): Ñaïi Thoâng treân vuøng "Boà Ñeà Ñaïo Traøng." Toå chöùc vaãn coøn Trí Thaéng Phaät—The great Buddha of supreme hoaït ñoäng vôùi nhieàu chi nhaùnh khaép theá giôùi. ** penetration and wisdom—A fabulous Buddha See Bodh-Gaya. whose realm was Sambhava, his kalpa Maharupa. Having spent ten middling kalpas in ecstatic Maha-Bodhi Temple: Name of a big temple in meditation he became a Buddha, and retired again Maha-Bodhi Gaya, near the Bodhi-tree under in meditation for 84.000 kalpas, during which his which the Buddha became enlightened—Teân cuûa sixteen sons continued his preaching as Buddhas, moät ngoâi chuøa lôùn taïi Boà Ñeà Ñaïo Traøng, gaàn goác among which Amitabha is his ninth son and caây Boà Ñeà, nôi Ñöùc Phaät thaønh ñaïo. Sakyamuni is his sixteen

son—Moät vò Phaät vôùi toái Mahabrahma (skt): Ñaïi Phaïm Thieân— thöôïng thoâng trí trong coõi nöôùc Haûo Thaønh According to Eitel in the Dictionary of Chinese (Sambhava), Kyø Kieáp (Kalpa) cuûa ngaøi teân laø Ñaïi Buddhist Terms, Mahabrahman is the first person Töôùng (Maharupa). Ngaøi ñaõ qua möôøi kieáp thieàn of the Brahminical Trimurti, adopted by ñònh ñeå thaønh Phaät, vaø sau ñoù laïi lui veà 84.000 Buddhism, but placed in an inferior position, being kieáp thieàn ñònh nöõa, trong khi möôøi saùu vöông töû looked upon not as Creator, but as a transitory cuûa ngaøi vaãn tieáp tuïc thuyeát phaùp, trong soá ñoù thì devata whom every Buddhistic saint surpasses on

obtaining bodhi. Notwithstanding this, the still subject to temptation, can have nocturnal saddharma-pundarika calls Brahma or the father emissions, and doubts concerning the of all living beings (cha cuûa taát caû chuùng sanh). teaching. He is also described as a favourite Mahabrahman is the unborn or uncreated ruler of Asoka, with whom he is associated as over all, especially according to Buddhism over persecutor of the Sthavirah; however, the all the heavens of form, of mortality—Theo Eitel head of which escaped into kashmir—Teân trong Trung Anh Phaät Hoïc Töø Ñieån, Ñaïi Phaïm moät vò tyø kheo trong Ñaïi Chuùng Boä, xuaát gia Thieân ñöôïc Phaät giaùo thöøa nhaän, nhöng ôû vò theá khoaûng 100 naêm sau ngaøy Phaät nhaäp dieät. thaáp, chöù khoâng nhö vò chuùa saùng theá, maø chæ nhö Trong laàn kieát taäp kinh ñieån laàn thöù ba, vò Trôøi giao tieáp maø caùc vò Thaùnh Phaät giaùo vöôït khoaûng 100 naêm sau ngaøy Ñöùc Phaät nhaäp qua ñeå ñaït ñöôïc giaùc ngoä Boà Ñeà. Vò naày ñöôïc dieät, moät Taêng só teân Ñaïi Thieân töø Paliputra xem nhö laø cha cuûa taát caû chuùng sanh. ñaõ ñöa ra laäp luaän A la haùn vaãn chöa thoaùt Mahabrahman: Ñaïi phaïm thieân vöông—See khoûi si meâ, vaãn coøn bò caùm doã, vaãn coøn bò Twenty devas. xuaát tinh veà ñeâm, vaø vaãn coøn hoaøi nghi Phaät Mahabrahmanas (skt): Ñaïi Phaïm—See phaùp. OÂng cuõng bò coi nhö laø ngöôøi theo huøa Mahabrahma and First Dhyana Heaven (II) (3). vôùi Vua A Duïc ñònh gieát heát nhöõng ngöôøi trong Thöôïng Toïa Boä; tuy nhieân ngöôøi ñöùng Maha-Brahmane (skt): Ñaïi Baø la moân. ñaàu trong Thöôïng Toïa Boä chaïy thoaùt ñöôïc Mahacakravala (skt): Great circular “iron” sanh xöù Ka Thaáp Di La. mountain—Ñaïi Thieát Vi Sôn—Nuùi Ñaïi Thieát Mahadharma (skt): Ñaïi phaùp. Vi—The higher of the double circle of mountains forming the outer periphery of every world, Mahadharma-Chakra (skt): Ñaïi Phaùp Luaân. concentric to the seven circles around Sumeru— Mahadharma-Kinnaras Radja (skt): Ñaïi Nuùi saét bao quanh theá giôùi. Phaùp Khaån na la vöông. Mahacittasattva (skt): Ma Ha Chaát Ñeá Taùt Mahadignaga (skt): Dignaga (skt)—Ñaïi Vöïc Ñoûa—Ma Ha Boà Ñeà Chaát Ñeá Taùt Ñoûa—Boà Long—Also known as Jina, founder of the Taùt—A Bodhisattva—A great-mind being. Medieval school of Buddhist Logic about the fifth Maha-Cundi (skt): Ñaïi Chuaån Ñeà—Maha- century A.D. His works are known only in cundi, a form of Kuan Yin. There are dharanis Tobetan translation—Cuõng ñöôïc bieát döôùi teân beginning with the name of Cundi—Moät hình thöùc Traàn Na, laø vò luaän sö AÁn Ñoä noåi tieáng veà Nhaân khaùc cuûa Ñöùc Quaùn AÂm. Coù moät loaïi chuù Ñaø La Minh Hoïc vaøo

theá kyû thöù naêm sau Taây Lòch. Ni baét ñaàu vôùi teân Chuaån Ñeà. Nhöõng taùc phaåm cuûa oâng chæ ñöôïc bieát qua nhöõng dòch phaåm Taây Taïng maø thoâi—See Dignaga. Mahadanapati (skt): Great almsgiver—Ñaïi thí chuû. Maha Djna (skt): Ñaïi trí hueä. Mahadeva (skt): Ñaïi Thieân—Ma Ha Ñeà Baø. Maha-Duhkha (skt): Ñaïi khoå. 1) A former incarnation of Sakyamuni as Maha-Gotamide (skt): Ma ha Kieàu ñaøm ni. Cakravarti: Tieàn kieáp cuûa Phaät Thích Ca laø Mahagubya (p): Ñaïi bí maät cuûa Phaät. Töù Thieân Vöông. Mahahatthipadopama Sutta (p): Kinh Töôïng 2) A title of Mahesvara or Great God of Free Tích Duï. Will: Danh hieäu cuûa Ma Heâ Thuû La Thieân Maha-Himalaya (skt): Ñaïi Tuyeát Sôn. hay Ñaïi Töï Nguyeän Thieân. Mahajivaka (skt): Ma Ha Kyø Vöïc—Name of a 3) Ma Ha Ñeà Baø—An able suppporter of the monk in India (teân cuûa moät vò Taêng ôû AÁn Ñoä). Mahasanghikah, whose date is given as about Mahakala (skt): Ñaïi Haéc Thieân—Haéc Thieân— a hundred years after the Buddha's death. In Thaàn giaùm hoä—The great black deva—The the Third Buddhist Council, about 100 years black-deva, a title of Siva, the fierce Rudra, a after the Buddha's death, a monk form black or dark-blue deity with eight arms and three Pataliputra named Mahadeva put forward that eyes—Coøn goïi laø Ñaïi Haéc Thieân Thaàn, quyeán an arhat is not yet free from ignorance; he is

thuoäc cuûa Ñaïi Töï Taïi Thieân, voán teân Loâ Naïi La 6) There are six forms of Mahakala: Ñaïi Haéc (Rudra), dòch laø baïo aùc, vò coù taùm tay ba maét. Thieân coù saùu hình thöùc. 1) The esoteric cult describes the deva as the i) A black-face disciple of the Buddha, said to masculine form of Kali with one face and be the Buddha as Mahadeva in a previous eight arms, or three faces and six arms. He is incarnation, now guardian of the refectory: worshipped as giving warlike power, and Tyø Kheo Ñaïi Haéc Thieân: Vò Ñeä töû Phaät coù fierceness. He is said also to be an maët ñen, ñöôïc coi nhö laø tieàn thaân cuûa Phaät incarnation of Vairocana for the purpose of trong kieáp moät vò ñaïi Thieân. destroying the demons: Maät Giaùo cho raèng ii) Kali (skt): The wife of Siva—Ma Ha Ca La ñaây laø vò Trôøi moät maët taùm tay hay ba maët Ñaïi Haéc Nöõ—Vôï cuûa Siva. saùu tay. Vò trôøi naày ñöôïc toân suøng nhö Thaàn iii) The son of Siva: Vöông Töû Ca La Ñaïi Haéc— chieán tranh, laø ñaáng ban cho söùc maïnh vuõ baûo Con trai cuûa Thaàn Siva. cuûa chieán tranh. Ngaøi cuõng ñöôïc coi nhö laø iv) Cinta-mani (skt): Chaân Ñaø Ñaïi Haéc—The Ñöùc Ñaïi Nhöït Nhö Lai muoán haøng phuïc ma one with the talismanic pearl, symbol of quaân maø taùi sanh. bestowing fortune—Vò Haéc Thieân vôùi vieân 2) Wrathful aspect of Avalokitesvara. He is ngoïc pheùp, moät bieåu töôïng cuûa taøi thí. considered by Mongolians to be the country's v) Subduer of demons: Daï Xoa Ñaïi Haéc—Vò patron buddha, and in Tibet is viewed as a Haéc Thieân chuyeân haøng phuïc ma quaân. "dharma protector" and as a tutelary (giaùm vi) Mahakala (skt): Ma Ca La Ñaïi Haéc—Who hoä) deity. In Japan he is associated with good carries a bag on his back and holds a hammer luck. Iconographically, in Tibettan and on his right hand—Vò Haéc Thieân luoân mang Mongolian representations he is shown with treân löng moät caùi tuùi vaø caàm beân tay phaûi moät black skin, a buffalo head, and six arms, and caây buùa. is often surrounded by fire—Vò thaàn hoä phaùp Mahakalpa (skt): Ñaïi Kieáp—A mahakalpa is

coù dieän maïo beân ngoaøi cuûa Ñöùc Quan AÂm represented as 1,334,000,000 years, a kalpa is vôùi veû maët giaän döõ. Ngaøi ñöôïc ngöôøi Moâng 336,000,000 years, and a small kalpa is Coå xem nhö vò Phaät baûo hoä xöù sôû cuûa hoï, vaø 16,800,000 years. The great kalpa, from a ôû Taây Taïng thì ngöôøi ta xem ngaøi nhö laø vò beginning of a universe till it is destroyed and thaàn giaùm hoä. ÔÛ Nhaät Baûn thì ngöôøi ta xem another begins in its place. It has four kalpas or ngaøi lieân ñôùi vôùi söï may maén. Theo dieãn taû periods (the complete period of kalpas of baèng tranh ôû Taây Taïng vaø Moâng Coå, ngaøi formation, existence, destruction, and non- ñöôïc phaùc hoïa coù da ñen, ñaàu traâu, coù saùu tay existence). Each great kalpa is subdivided into vaø thöôøng bò bao quanh bôûi löûa. four assankhyeya-kalpas, each assankhyeya-kalpa 3) The Exoteric cult interprets him as a is divided into twenty antara-kalpas or small beneficent deva, a Pluto , a god of wealth, or kalpas, so that a mahakalpa consists of eighty a kindly happy deva: Hieån Giaùo thì cho raèng small kalpas. Each small kalpa is divided into a vò naày laø Thaàn Thí Phuùc. period of “increase” and “decrease.” The increase 4) The great deva-king: Ñaïi Thaàn Vöông—Moät period is ruled over by the four cakravartis in danh hieäu cuûa Ñaïi Töï Taïi hay Ma Heâ Thuû La succession, i.e. the four ages of iron, copper, Thieân—A title of Mahesvara—Siva. silver, gold, during which the length of human life 5) A guardian of monasteries, with black face, in increases by one year every century to 84,000 the dining hall; he is said to have been a years, and the length of the human body to 84,000 disciple of Mahadeva, a former incarnation of feet. Then comes the kalpa of “decrease” divided Sakyamuni: Vò thaàn maët ñen hoä phaùp caùc töï into periods of the three woes, pestilence, war, vieän, trong truø phaïn ñöôøng. Ngöôøi ta noùi vò and famine, during which the length of human life naày laø ñeä töû cuûa Ñaïi Thieân Mahadeva, vaø laø is gradually decreased (reduced) to ten years and tieàn thaân cuûa Phaät Thích Ca. the human body to one foot in heigth—Moät ñaïi kieáp laø 1.334.000.000 naêm, moät kieáp laø

336.000.000 naêm, moät tieåu kieáp laø 16.800.000 Buddha’s discourse at Venuvana Vihara. On one naêm. Ñaïi kieáp laø moät voøng thaønh, truï, hoaïi, khoâng occasion when he had just finished listening to the cuûa vuõ truï, moãi thôøi kieáp ñöôïc chia ra laøm 20 tieåu Buddha’s exposition of a sutra and was on his way kieáp, moãi tieåu kieáp laïi ñöôïc chia ra laøm hai thôøi home, he saw the Buddha already seated “taêng” vaø “giaûm,” moãi thôøi “taêng” ñöôïc cai trò bôûi underneath a tree in the road ahead. He was very “töù thieân vöông” (thieát, ñoàng, baïc, vaøng), trong surprised. It transpired that the Buddha showed a thôøi ñoù tuoåi thoï cuûa con ngöôøi taêng moät tuoåi moãi little of his supernatural powers to win over traêm naêm cho ñeán 84.000 naêm, vaø thaân ngöôøi Mahakasyapa. Since then he became a close cuõng taêng tôùi 84.000 boä. Keá ñoù laø “giaûm” thôøi laïi disciple of the Buddha. He was renowned for his ñöôïc chia laøm ba giai ñoaïn chöôùng ngaïi laø naïn ascetic self-discipline and moral strictness. Thanks dòch, chieán tranh vaø ñoùi khaùt, luùc maø tuoåi thoï cuûa to the qualities right after the death of the Buddha, con ngöôøi giaûm töø töø ñeán luùc chæ coøn 10 tuoåi thoï he was asked to reside at the First Council and to vaø chieàu cao

chæ coøn moät boä: take over leadership of the Sangha. He was 1) Vivarta (skt): Thaønh Kieáp—The creation considered (reckoned) as the first of 28 Great period—The kalpa of formation. Ancient Patriarchs Indian Zen. He was regarded 2) Vivartasiddha (skt): Truï Kieáp—The as the First Patriarch from the story of the appearance of sun and moon, light, human “transmission” of the Mind-seal when the Buddha life and other lives—The kalpa of existence. held up a golden flower and Maha-Kasyapa 3) Samvarta (skt): Hoaïi Kieáp—Decay—The smiled. Maha-Kasyapa is said to have become an kalpa of destruction. Arhat after being with the Buddha for eight days. 4) Empty kalpa: Khoâng Kieáp (Dieät Kieáp)—The After his death he is reputed to have entrusted kalpa of utter annihilation—Destruction first Ananda with leadership of the Order—OÂng laø moät by fire, then water, then fire, then delige, then nhaø cöï phuù theo ñaïo Baø La Moân, voán thoâng minh a great wind. hoïc roäng, thöôøng ñeán tònh xaù Truùc Laâm nghe Phaät Mahakaruna (skt): Great compassion—Great thuyeát phaùp. Coù moät laàn sau khi nghe Phaät giaûng mercy—Great pity—Ñaïi Bi—See Compassion. kinh xong, treân ñöôøng trôû veà, nhìn thaáy Ñöùc Phaät Maha-karuna-citta (skt): Taâm Ñaïi Bi— ñang tónh toïa döôùi boùng caây tröôùc maët, thì oâng voâ According to The Avatamsaka Sutra, this is one of cuøng kinh ngaïc. Thì ra Phaät thò hieän thaàn thoâng ñeå the eleven minds that lead to enlightenment. A thu phuïc oâng. Sau ñoù ñaõ trôû thaønh moät trong great loving heart which is desirous of protecting nhöõng moân ñoà lôùn cuûa Ñöùc Phaät, noåi tieáng veà kyû all beings—Theo Kinh Hoa Nghieâm, ñaây laø moät luaät khoå haïnh vaø ñaïo ñöùc nghieâm khaéc. Nhôø trong 11 taâm daãn ñeán giaùc ngoä. Mong baûo boïc heát nhöõng ñöùc taùnh aáy maø Ngaøi ñaõ ñöôïc töù chuùng tín thaûy chuùng sanh—See Eleven minds that lead to nhieäm chuû trì kieát taäp kinh ñieån laàn ñaàu cuõng nhö enlightenment. troïng traùch laõnh ñaïo Taêng giaø sau khi Phaät nhaäp dieät. OÂng ñöôïc coi nhö laø vò toå thöù nhaát trong 28 Mahakaruna Dharani Sutra (skt): Kinh Ñaïi vò toå cuûa doøng Thieàn coå AÁn Ñoä (Ba anh em oâng Bi Taâm Ñaø La Ni—A Sutra of the Esoteric Ca Dieáp Ba ñeàu laø ngöôøi tröôùc kia tu theo ngoaïi Buddhist tradition. The Teaching of the powerful ñaïo, thôø thaàn Löûa. Ngaøi Ñaïi Ca Dieáp coù 500 ñeä effect of the Avalokitesvara Maha-Bodhisattva töû, hai ngöôøi em moãi vò coù 250 ñeä töû. Sau khi tín Great Compassion Mantra. phuïc giaùo nghóa cuûa Ñöùc Phaät, ba vò ñaõ mang heát Mahakassapa (p): Ma Ha Ca Dieáp—Moät trong chuùng ñeä töû cuûa mình veà quy-y Phaät). OÂng ñöôïc nhöõng vò hoïc troø ñaàu tieân cuûa Ñöùc Phaät. Ngaøi laø coi nhö sô toå doøng thieàn AÁn Ñoä töø caâu chuyeän vò tyø khöu ñeä nhaát ñaàu ñaø, chuû toïa kyø keát taäp Tam “Truyeàn Taâm AÁn” veà Ma Ha Ca Dieáp mæm cöôøi Taïng laàn ñaàu tieân sau khi Ñöùc Phaät nieát baøn ba khi Ñöùc Phaät ñöa leân nhaønh kim hoa. Ngöôøi ta noùi thaùng—See Mahakasyapa. Ma Ha Ca Dieáp ñaéc quaû A La Haùn chæ sau taùm Mahakasyapa (skt): Ñaïi Thöïc Quang—Ma Ha ngaøy theo Phaät. Sau khi Ma Ha Ca Dieáp thò tòch, Ca Dieáp—He was a wealthy man and a wise and oâng uûy thaùc cho ngaøi A Nan laøm chuû tòch hoäi ñoàng widely read scholar. He never missed any of the

Taêng Giaø thôøi baáy giôø—See Ten chief disciples chính taïi ñaây oâng ñaõ ñoä cho vò vua vaø nhieàu ngöôøi of the Buddha. khaùc. Mahakasyapiya (skt): AÁm Quang Boä—The Mahakausthila (skt): Ma ha Caâu hy la— Mahakasyapiyas differed on minor poits from the Sariputra's uncle—Caäu cuûa Xaù Lôïi Phaát—One of Sarvastivadins and the Dharmaguptikas, and were the great disciples of the Buddha. One day, while closer to the Sthaviravadins. Hence, they are also the Buddha was meditating in a cave on Vulture called the Sthavariyas. The Mahakasyapiyas Peak, Sariputra's uncle Mahakaustila came for a believed that the past which has borne fruit ceases visit. Being the long-nailed Brahmacarin, an to exist, but that which has not yet ripened ascetic devoted entirely to studying sacred continues to exist, thus partially modifying the learning, he sought to debate with the Buddha on position of the Sarvastivadins, for whom the past the ultimate Truth. The Buddha's talent of speech also exists like the present. The Mahakasyapiyas fully convinced Mahakaustila in words and are sometimes represented as having effected a thought. He eventually became the Buddha's compromise between the Sarvastivadins and the disciple—Moät trong nhöõng ñaïi ñeä töû cuûa Ñöùc Vibhajyavadins, and also claim a tripitaka of their Phaät. Coù moät hoâm, Ñöùc Phaät ñang thieàn ñònh own—Boä phaùi naày khaùc vôùi Nhaát Thieát Höõu Boä trong moät hang ñaù treân nuùi Linh Thöùu, caäu cuûa Xaù vaø Phaùp Taïng Boä ñoâi chuùt nhöng raát gaàn vôùi Lôïi Phaát laø Ma Ha Caâu Hy La ñeán baùi kieán vaø Thöôïng Toïa Boä, neân coøn ñöôïc goïi laø Sthavariya. ñaøm luaän chaân lyù vôùi Ñöùc Phaät. Taøi naêng bieän AÁm Quang Boä tin raèng quaù khöù ñaõ sinh quaû thì luaän cuûa Ñöùc Phaät ñaõ laøm cho Ma Ha Caâu Hy La khoâng coøn toàn taïi nöõa, coøn quaù khöù chöa sinh quaû voâ cuøng thaùn phuïc, neân cuoái cuøng oâng xin quy-y thì tieáp tuïc toàn taïi; do ñoù, hoï laøm rung chuyeån vôùi Phaät. phaàn naøo ñòa vò cuûa phaùi Höõu Boä voán cho raèng Mahakaya (skt): Ñaïi thaân. quaù khöù cuõng toàn taïi nhö hieän taïi vaäy. Ñoâi khi Mahallakas (skt): Ma Ha La—Ngu ñaàn— AÁm Quang Boä ñöôïc xem nhö laø tröôøng phaùi thoûa Stupid—Ignorance. hieäp giöõa Höõu Boä (Sarvastivadin) vaø Phaân Tích Mahamahesvara (Mahesvara) (skt): Ñaïi töï taïi Boä (Vibhajyavadin). Phaùi naày cuõng ñoøi coù boä thieân. Tam Taïng cuûa rieâng hoï. Maha-maitri-citta (skt): Taâm Ñaïi Töø— Mahakatyayana (skt): Ma Ha Ca Chieân Dieân— According to The Avatamsaka Sutra, this is one of One of Sakyamuni's ten great (principal) the eleven minds that lead to enlightenment. A disciples, respected as the foremost in debate. He great compassionate heart which ever wishes for was a native of Avanti in western India. A the welfare of all beings—Theo Kinh Hoa Brahman by birth, he held a position as religious Nghieâm, ñaây laø moät trong 11 taâm daãn ñeán giaùc advisor to the local king. He was converted at ngoä. Luoân luoân muoán laøm lôïi ích cho heát thaûy Sravasti, capital of Kosala, where he had been chuùng sanh—See Eleven minds that lead to sent by the ruler of Avanti, who had heard reports enlightenment. of Sakyamuni Buddha's teachings. After Maha-mandala (skt): Ñaïi Maïn Ñaø La—One of becoming Sakyamuni's disciple, he returned to the four kinds of mandala, according to the Avanti, where he converted the king and many Shingon Sect. The Great Circle is the

circle of the others—Moät trong möôøi ñaïi ñeä töû cuûa Ñöùc Phaät, Buddha and his companions represented by ñöôïc toân kính laø baäc ñeä nhaát nghò luaän. OÂng laø pictures or painted figures, i.e., a plane ngöôøi baûn xöù cuûa thaønh Avanti, thuoäc mieàn taây xöù representation—Moät trong boán loaïi maïn ñaø la cuûa AÁn Ñoä. OÂng sanh ra trong gia ñình Baø La Moân, vaø toâng Chaân Ngoân. Laø voøng troøn cuûa Ñöùc Phaät vaø giöõ moät ñòa vò coá vaán toân giaùo quan troïng cho vò caùc tuøy tuøng ñöôïc trình baøy baèng hình aûnh hay vua cuûa thaønh naày. OÂng ñöôïc Ñöùc Phaät hoùa ñoä vaø tranh veõ, töùc trình baøy trong maët phaúng—See cho quy-y taïi thaønh Xaù Veä, kinh ñoâ cuûa nöôùc Coâ Four kinds of Mandala. Xa La, nôi maø nhaø vua ñaõ bieät phaùi oâng tôùi ñeå nghe ngoùng veà nhöõng baùo caùo veà Phaät phaùp. Sau khi trôû thaønh ñeä töû Phaät, oâng ñaõ trôû laïi Avanti, vaø

Mahamandarava (skt): Ma Ha Maïn Ñaø La thaønh moät; khoâng phaûi keát hôïp baèng toaùn, maø Hoa—Noun for name of a large white lotus— laø keát hôïp baèng taâm. Danh töø chæ teân goïi moät loaïi sen traéng lôùn. Mahamaudgalyayana (skt): Ñaïi Muïc Kieàn Mahamangala (p): True happiness—Chaân haïnh Lieân—Ma Ha Muïc Kieàn Lieân—Muïc Kieàn Lieân— phuùc. Muïc Lieân—La Daï Na—Ñaïi Muïc Lieân—Ñaïi Muïc Mahamangala-sutta (p): Sutta of the true Kieàn Lieân—One of the ten most important (chief) happiness—Kinh chaân haïnh phuùc. disciples of the Sakyamuni Buddha, who came from a Brahmin family. He entered the Buddhist Mahamanjusakas (skt): Ma Ha Maïn Thuø Xa- order at the same time with Sariputra, a friend Hoa—Name of a red flower yielding the madder since youth. He agreed with Sariputra that (munjeed of Bengal)—Teân goïi moät loaïi hoa ñoû whoever first found the truth would reveal it to the gioáng nhö hoa thieàn thaûo ôû vuøng Baêng Gan. other. Sariputra found the Buddha and brought Maha-mati (skt): Mahaprajna (skt)—Ñaïi Hueä— Maudgalyayana to him; the former is placed on Ñaïi Trí—Ma Ha Ma Ñeà—Great Wisdom. the Buddha's right, and the latter on his left. He 1) Great mind: Trí lôùn hay trí hueä sieâu vieät cuûa soon became famous (noted) for his supernatural chö Phaät—Great wisdom—Buddha- (miraculous) powers or abilities. Later he was wisdom—Omniscience. murdered shortly before the death of the Buddha 2) Great wisdom, a leading bodhisattva and by enemies of Buddhism. He is always standing principal interlocutor in the Lankavatara at the left of Sakyamuni, while Sariputra being on sutra: Ñaïi Hueä, vò Boà Taùt chính trong Kinh the right. In China, Mahasthamaprapta is said to Laêng Giaø, ngöôøi tham vaán chính trong kinh be a form of Mahamaudgalyayana. The Buddha naày. predicted that when Maudgalyayana is reborn, he 3) A title of Manjusri (Vaên Thuø Sö Lôïi Boà Taùt): is the Buddha with his title of Tamal-patra- Moät danh hieäu cuûa ngaøi Vaên Thuø Sö Lôïi Boà candana-gandha—Moät trong möôøi moân ñoà lôùn Taùt. cuûa Phaät, xuaát thaân töø moät gia ñình Baø La Moân. 4) Name of Hangchow Master of the Zen school OÂng gia nhaäp giaùo ñoaøn cuøng luùc vôùi Xaù Lôïi in the Sung dynasty: Teân cuûa vò Ñaïi Thieàn Sö Phaát, moät ngöôøi baïn luùc thieáu thôøi. OÂng ñaõ giao ôû Haøng Chaâu ñôøi nhaø Toáng. keát vôùi Xaù Lôïi Phaát, neáu ai tìm ñöôïc chaân lyù 5) Title of I-Hsing, a famous Zen master of the tröôùc thì phaûi noùi cho ngöôøi kia cuøng bieát.

Xaù Lôïi Ch'an school in T'ang dynasty: Danh hieäu Phaát tìm veà vôùi Ñöùc Phaät vaø beøn mang Muïc Kieàn cuûa Nhaát Haïnh, moät Thieàn Sö noåi tieáng ñôøi Lieân ñeán gaëp Phaät ñeå cuøng trôû thaønh ñeä töû Phaät. Ñöôøng. OÂng ñaõ nhanh choùng noåi tieáng nhôø vaøo nhöõng 6) There are two pillars supporting the great naêng löïc thaàn thoâng. Veà sau naày oâng bò aùm haïi edifice of Buddhism: The Great Wisdom bôûi nhöõng keû thuø gheùt Phaät giaùo. OÂng thöôøng (Mahaprajna) and the Great Compassion ñöùng beân traùi Ñöùc Phaät, trong khi Xaù Lôïi Phaát (Mahakaruna). The wisdom flows from the beân phaûi. Beân Trung Hoa ngöôøi ta noùi Muïc Kieàn compassion and the compassion from the Lieân laø hieän thaân cuûa Ngaøi Ñaïi Theá Chí Boà Taùt. wisdom, for the two are in fact one, though Muïc Kieàn Lieân ñöôïc Phaät thoï kyù sau naày seõ from the human point of view we have to thaønh Phaät hieäu laø Tamala-patra-candana-gandha. speak of them as two. As the two are thus Maha-maya (skt): Ma Ha Ma Gia. one, not mathematically united, but spiritually 1) Great deceit or illusion, worldly illusion, the coalesced: Toaøn theå ngoâi nhaø ñoà soä cuûa ñaïo divine power of illusion (which makes the Phaät döïng treân hai truï lôùn laø ñaïi trí vaø ñaïi bi. material universe appear as if really existing Trí chuyeån thaønh bi vaø bi chuyeån thaønh trí. and renders it recognizable by the senses): Tuy hai maø moät, maëc duø treân theá ñöùng cuûa Ñaïi huyeãn (laøm cho caû vuõ truï vaät chaát döôøng con ngöôøi, ta phaûi noùi ñeán nhö hai söï vieäc nhö hieän thöïc vaø laøm cho giaùc quan nhaän ra khaùc nhau, nhöng kyø thaät chuùng keát hôïp laïi nhö theá).

2) Name of Queen Mahamaya—Teân cuûa Hoaøng teachings of the Vajrayana. The critical point Haäu Ma Ha Ma Da: Mahamaya lived in the in Mahamudra is described as realization of ancient kingdom of Koliya, which is now in emptiness means freedom from samsara. Nepal. She was the wife of Suddhodana, and Meditation system found in all orders of mother of Sakyamuni (Siddhartha). Tibetan Buddhism, but particularly associated Siddhartha was born from her right side, and with Kagyupa, in which it is considered to be she died seven days later, her sister the quintessence of all Buddhist teachings and Mahaprajapati becoming his foster mother— practices. It is not found in books or words, Ma Gia Hoaøng Haäu (meï cuûa Thaùi töû Taát Ñaït because it is a direct personal realization of Ña)—Baø soáng trong vöông quoác coå teân Caâu truth. Its central focus is direct apprehension Ly, nay thuoäc vöông quoác Nepal. Baø laø of the luminous and empty nature of mind, tröôûng nöõ cuûa vua Thieän Giaùc, vaø laø vôï cuûa which leads to the realization that all vua Tònh Phaïn, meï ruoät cuûa Phaät Thích Ca. phenomena are creations of mind—Ñaïi AÁn, Thaùi Töû Só Ñaït Ña sanh ra nôi hoâng phaûi cuûa moät trong nhöõng hoïc thuyeát cao nhaát cuûa hoaøng haäu, baûy ngaøy sau thì hoaøng haäu qua tröôøng phaùi Kim Cang Thöøa. Chuû yeáu cuûa ñôøi, em gaùi hoaøng haäu laø baø Ma Ha Ba Xaø Ba hoïc thuyeát laø hieåu ñöôïc taùnh khoâng coù nghóa Ñeà trôû thaønh meï nuoâi cuûa Thaùi Töû. laø thoaùt khoûi luaân hoài sanh töû. Heä thoáng thieàn Mahamaya Zen Master: Thieàn sö Ma Ha—taäp tìm thaáy trong taát caû caùc toâng phaùi Phaät Zen Master Mahamaya—Zen master Mahamaya, giaùo Taây Taïng, ñaëc bieät quan heä vôùi phaùi a dharma heir of

the tenth lineage of the Kagyupa, trong ñoù “ñaïi aán” ñöôïc xem nhö laø Vinitaruci Sect. He was a Champa monk, but good tinh tuùy cuûa giaùo lyù vaø thöïc haønh Phaät phaùp. in both Sanskrit and Chinese. Later he met Zen Ñaïi aán khoâng tìm thaáy ñöôïc trong saùch vôû Master Phaùp Thuaän and became one of the most hay vaên töï, vì noù laø söï chöùng ngoä chaân lyù cuûa outstanding deisciples of Phaùp Thuaän. In 1014, he töøng caù nhaân. Ñieåm troïng yeáu cuûa “ñaïi aán” moved to Mount Ñaïi Vaân in Tröôøng An to focus söï thoâng hieåu tröïc tieáp veà taùnh khoâng cuûa vaïn on practicing “Dharani” or “Absolute Control.” In höõu, ñöa ñeán söï chöùng ngoä veà “vaïn phaùp duy 1029 he went to Khai Thieân Temple and stayed taâm taïo. there for six years, but in 1035 he left Khai Thieân (II) In Tibetan tradition, Mahamudra is divided and became a wandering monk. Since then his into three aspects—Trong truyeàn thoáng Taây whereabout was unknown—Thieàn sö Ma Ha, Taïng, Ñaïi AÁn ñöôïc chia laøm ba phaàn: thuoäc ñôøi thöù möôøi doøng Tyø Ni Ña Löu Chi, goác 1) The insight that the timeless true nature of the ngöôøi Chieâm Thaønh. Sö ñaõ tinh thoâng caû chöõ Phaïn mind is the unity of emptiness and laãn chöõ Haùn. Sau sö gaëp vaø trôû thaønh moät trong luminosity: Suy töôûng—Hieåu ñöôïc baûn taùnh nhöõng ñeä töû xuaát saéc nhaát cuûa Thieàn sö Phaùp vónh haèng hay baûn taùnh thaät laø söï keát hôïp tính Thuaän. Naêm 1014, sö dôøi veà nuùi Ñaïi Vaân ôû hö khoâng vaø taùnh saùng toû. Tröôøng An chuyeân tu “Toång Trì Tam Muoäi.” Naêm 2) The essence of meditation is direct, efortless 1029 sö veà truï trì chuøa Khai Thieân, nhöng ñeán experience of the nature of the mind. This is naêm 1035 sö boû ñi du phöông khoâng bieát veà ñaâu. attained through—Tinh yeáu Thieàn ñònh laø theå Maha Meru Buddha (skt): Ñaïi Tu Di Phaät. nghieäm tröïc tieáp vaø khoâng caàn noã löïc veà baûn taùnh cuûa tinh thaàn. Tinh yeáu naày coù ñöôïc nhôø Mahamoggallana (p): Ma Ha Muïc Kieàn Lieân. thöïc taäp: Moät trong hai Ñaïi Ñeä Töû cuûa Ñöùc Phaät, coù thaàn a) Contemplations of human rebirth, thoâng baäc nhaát—See Mahamaudgalyayana. impermanence, Law of karma, and Mahamucillinda (skt): Ma Ha Muïc Chi—Teân unsatisfactoriness: Quaùn chieáu vaøo taùi sanh cuûa moät vò vua roàng—Name of a Naga-king. laøm ngöôøi, vaøo voâ thöôøng, vaøo luaät nhaân quaû, Mahamudra (skt): Ñaïi AÁn. vaø vaøo söï baát toaïi. (I) An overview of “Mahamudra”—Toång quan b) Purifications of body, speech, and mind: veà “Ñaïi AÁn”: Great Seal, one of the highest Thanh loïc thaân khaåu yù.

3) The experience of Mahamudra leads to a 2) The eighth cold hell: Ñeä Baùt Haøn Nguïc—Ñòa spiritual freedom: Theå nghieäm Mahamudra laø nguïc laïnh thöù taùm. daãn tôùi töï do taâm linh. 3) The great white lotus as the Budha’s throne, Mahamuni (p): Ñaïi Maâu Ni. purity and fragrance: Böûu Toøa Baïch Sen cuûa Mahanada (skt): Maïc Ha—Mahanada, a small Phaät. river in Magadha, flowing into the gulf of Maha Pajapati Gotami: Maha Pajapati— Cambay—Doøng soâng Mahanada trong xöù Ma Pajapati Gotami (skt)—Ma Ha Ba Xaø Ba Ñeà (Keá Kieät Ñaø, chaûy vaøo vònh Cambay. Maãu cuûa Thaùi Töû Taát Ñaït Ña)—Ma Ha Ba Xaø Ba Mahanaga (skt): Ma Ha Na Daø. Ñeà—Ngöôøi dì ñoàng thôøi cuõng laø meï keá cuûa Thaùi 1) A title of a Buddha: Danh hieäu cuûa Phaät. Töû Siddhatta. Vò nöõ tyø kheo ñaàu tieân, saùng laäp Tyø 2) A title

of an arhat: Danh hieäu cuûa moät vò A kheo ni ñoaøn. Vò thaùnh ñeä nhaát veà söï chöùng ñaéc— La Haùn. See Mahaprajapati. 3) The great nage, one of the elephants hat Mahapala-Vajrasuci (p): Ñaïi löïc Kim Cang supports the world: Great dragon is also a Chaâm. synonym for the sages or the Buddha who Mahaparinirvana (skt): Great Nirvana—Ñaïi have matured beyond rebirth—Ñaïi Long Baùt Nieát Baøn—The great or final entrance into Töôïng baûo hoä theá giôùi. Roàng lôùn coøn coù extinction and cessation. It is interpreted in nghóa laø caùc nhaø hieàn trieát hay Phaät, nhöõng Mahayana as meaning the cessation or extinction ngöôøi ñaõ thoaùt khoûi luaân hoài sanh töû. of passion and delusion of mortality, and of all Mahanagna (skt): Ma Ha Naëc Daø Na—Ñaïi Loä activities, and deliverance into a state beyond Thaân—Teân cuûa moät vò Thaàn khoûa thaân—Quite- these concepts. In Mahayana it is not understood naked—Great naked powerful spirit. as the annihilation, or cessation of existence; the Mahanama (skt): Ma Ha Na Ma—Ma ha nam— reappearance of Dipamkara (who had long One of the first five of Sakyamuni's converts— entered nirvana) along with Sakyamuni on the Moät trong naêm vò tyø kheo ñöôïc Phaät ñoä ñaàu Vulture Peak supports this view. It is a state above tieân—See First five of Buddha's converts. all terms of human expression—Ñaïi nhaäp dieät hay söï nhaäp dieät lôùn. Ñaïi Thöøa giaûi thích ñaây laø söï Mahanila (skt): Ñaïi Thanh Chaâu—Ma Ha Ni chaám döùt duïc voïng vaø aûo töôûng cuûa moïi sinh hoaït La—Sapphire—A precious stone, large and blue, trong luaân hoài sanh töû, noù vöôït ra ngoaøi moïi khaùi perhaps identical with Indranila-mukta. The nieäm. Ñaây khoâng phaûi laø moät söï hoaïi dieät hoaøn precious stone of Indra—Vieân ngoïc quí, lôùn vaø toaøn hay chaám döùt hieän höõu, söï taùi xuaát hieän cuûa xanh bieát, coù leõ gioáng nhö vieân ngoïc cuûa vua Trôøi Nhieân Ñaêng Coå Phaät cuøng vôùi Phaät Thích Ca treân Ñeá Thích. ñænh Linh Thöùu ñaõ laøm saùng toû yù nghóa naày. Ñaây Maha-nirvana (skt): Ñaïi Nieát Baøn—A state of laø moät traïng thaùi vöôït ra ngoaøi moïi ngoân töø dieãn perfect quiescence realized by enlightened ñaït cuûa con ngöôøi. beings. There are different levels of Nirvana Mahaparinirvana period: Thôøi kyø Phaùp Hoa depending on the state of enlightenment. vaø Nieát Baøn—One of the five periods of the Therefore, only the Buddha can enter the state of Buddha's teachings. The period of the Maha-Nirvana—Traïng thaùi tòch tænh toaøn haûo. Coù Mahaparinirvana-Sutra, also called the period of nhöõng möùc ñoä khaùc nhau veà Nieát Baøn, tuøy thuoäc the Lotus-Sutra. In the last eight years of his life, vaøo möùc ñoä giaùc ngoä. Chæ coù Phaät môùi coù theå ñaït the Buddha taught directly from his own ñöôïc traïng thaùi Ñaïi Nieát Baøn. enlightenment, fully revealing the truth. He Maha-Nirvana Tolerance: Tòch dieät nhaãn— emphasized the absolute identity of all opposites See Five kinds of paramita tolerance. and the temporary and provisional nature of the Mahapadesa (p): Boán Ñieàu Tham Chieáu Lôùn— three vehicles of Sravakas, Pratyeka-buddhas and See Four great citations. Bodhisattvas. Then he taught how to validify and Mahapadma (skt): Ma Ha Baùt Ñaëc Ma. merge them into a single vehicle or Ekayana or 1) Great red lotus: Ñaïi hoàng Lieân hoa. Buddhayana. This period was also called the Time

of the Lotus. Here the exploring or analyzing and ñöôïc bieåu loä ñaày ñuû. Kinh phuï thuoäc, Nieát Baøn, the uniting of the doctrines are taught. The view toùm taét nhöõng gì Phaät ñaõ daïy trong suoát caû cuoäc that the three Vehicles of Hearers, Self- ñôøi cuûa Ngaøi, nghóa laø Tam thöøa vaø Töù giaùo ñeàu Enlightened Ones and Would-Be Buddhas can ñöôïc xoùa boû do hoäi tam thöøa veà nhaát thöøa vaø hôïp obtain saintly fruition was only an exploring, a töù giaùo thaønh vieân giaùo cöùu caùnh. Nhö vaäy, taát caû temporary teaching, but the three finally were giaùo lyù cuûa Phaät sau cuøng ñeàu quy tuï vaøo Phaùp united into one Vehicle, or “Uniting.” Thus the Hoa maø toâng Thieân Thai coi nhö laø giaùo lyù toái fifth period is especially called the Time of thöôïng cuûa Phaät giaùo—See Five periods and eight “Opening and Meeting.” The object of the teachings of the T’ien-T’ai. appearance of the Buddha was to save all beings Maha Parinirvana Sutra (skt): Maha and that object can be accomplished only by the Parinibbana Sutta (p)—Kinh Ñaïi Baùt Nieát Baøn— Lotus. Therefore, the Lotus is the ultimate Maha Parinirvana Sutra (Great Nirvana)—The doctrine among all the Buddha’s teachings and is Paradise Sutra)—The sutra of the Great Decease. the king of all the sutras. The Time of the Lotus (I) An overview of Maha-Parinirvana Sutra—alone is purely ‘round’ and superlatively Toång quan veà Kinh Ñaïi Baùt Nieát Baøn: excellent, wherein the purpose of the Buddha’s 1) A Sanskrit title of a Mahayana text that is advent on earth is fully and completely expressed. extant only in Chinese and Tibetan, which is The supplementary Nirvana Sutra summarizes very different from the Pali that the Buddha had preached during his whole Mahaparinibbana-sutta in tone and content. life, i.e., the three Vehicles and the four doctrines The Mahayana text, purportedly spoken on were dismissed by converting the three Vehicles the occasion of Sakyamuni Buddha’s passing to One Vehicle and combining the four doctrines away, is an important source in East Asia for with the one ultimate Round Doctrine. Thus, all the notion that the Buddha-nature is present teachings of the Buddha are absorbed finally into in all beings. It emphasized on the Buddha’s the Lotus which is considered by the T’ien-T’ai to sermon of the Great Decease or passing into be the Supreme Doctrine of all Buddhism—Moät final Nirvana. The sutra also deals with the trong naêm thôøi thuyeát giaùo cuûa Ñöùc Phaät. Trong doctrine of Buddha-nature, which is taùm naêm cuoái ñôøi, Ñöùc Phaät thuyeát giaûng tröïc tieáp immanent in all beings. The sutra was töø nhöõng kinh nghieäm maø Ngaøi ñaõ giaùc ngoä. Ngaøi translated into Chinese by Dharmaksema. ñaõ giaûng veà tính ñoàng nhöùt tuyeät ñoái giöõa caùc maët While the Pali text only reccounts Sakyamuni ñoái laäp vaø veà söï haïn heïp cuûa Tam thöøa (Thanh Buddha’s last days, and final entry into vaên, Duyeân giaùc, Boà taùt) neân Ngaøi ñaõ chæ daïy Nirvana as well as the immediate aftermath, caùch hoøa laãn nhau thaønh Nhaát thöøa (moät coã xe including the cremation of his body and the duy nhaát): Phaät thöøa. Thôøi kyø naày coøn goïi laø thôøi distribution of relics—Töø Phaïn ngöõ töïa ñeà Phaùp Hoa. Trong thôøi kyø naày, söï truy cöùu hay cuûa “Kinh Ñaïi Baùt Nieát Baøn” kinh ñieån Ñaïi phaân tích vaø dung hôïp veà caùc hoïc thuyeát ñöôïc Thöøa hieän chæ coøn laïi ôû Trung Hoa vaø Taây giaûng daïy. Quan ñieåm veà Tam thöøa Thanh Vaên, Taïng, noù

hoaøn toaøn khaùc haün baûn kinh baèng Duyeân Giaùc vaø Boà Taùt coù theå ñaït ñöôïc Thaùnh quaû tieáng Pali veà aâm ñieäu vaø noäi dung. Kinh chæ laø moät giaùo thuyeát "khai môû" taïm thôøi ñeå cuoái thuyeát veà Phaät nhaäp dieät vaø nhöõõng giaùo lyù cuøng caû ba ñeàu ñöôïc "hoäi" veà Phaät Thöøa. Nhö theá cuûa Ngaøi. Kinh cuõng baøn veà lyù thuyeát baûn thôøi thöù naêm ñaëc bieät ñöôïc goïi laø thôøi "Khai Hoäi." taùnh Phaät voán coù ôû moïi thöïc theå. Kinh ñöôïc Nhaân duyeân xuaát hieän ôû theá gian cuûa Phaät laø cöùu Ngaøi Ñaøm Voâ Saùm dòch sang Haùn töï. Trong ñoä taát caû chuùng sanh vaø nhaân duyeân aáy chæ coù theå khi baûn vaên kinh baèng tieáng Pali keå laïi nhöõng ñöôïc hoaøn thaønh bôûi Kinh Phaùp Hoa. Do ñoù Phaùp ngaøy cuoái cuøng cuûa Ñöùc Phaät vaø Phaät nieát Hoa laø giaùo lyù roát raùo trong taát caû nhöõng giaùo lyù baøn, cuõng nhö nhöõng gì xaûy ra sau ñoù, bao cuûa Phaät, vaø laø vua cuûa taát caû caùc kinh. Thôøi kyø goàm vieäc traø tyø (hoûa thieâu) vaø vieäc phaân chia Phaùp Hoa laø thôøi kyø thuaàn "Vieân" vaø toái thöôïng. xaù lôïi. Vì ôû ñaây nhaân duyeân xuaát hieän theá gian cuûa Phaät

2) The sutra or sermon of the Great Deceace or chuùng baøi kinh noåi tieáng veà Baûy Phaùp Baát passing into final Nirvana—A long sutra Thoái hay Baûy Ñieàu Kieän Soáng An Laïc vaø containing a description of the Buddha's Höng Thònh cuûa moät boä toäc vaø Baûy Phaùp Baát passing and his teaching. The sutra or sermon Thoái cuûa chuùng Tyø Kheo. Bao laâu maø baûy of the Great Decease or passing into final phaùp baát thoái coøn toàn taïi trong Taêng chuùng vaø Nirvana. A long sutra containing a description caùc Tyø Kheo kheùo hoïc taäp caùc phaùp naøy, thì of the Buddha's passing and his teaching— giaùo hoäi seõ höng thònh chöù khoâng suy thoaùi. The Paradise Sutra. The sutra also deals with ** See Seven factors of non-decline of the the doctrine of Buddha-nature, which is Bhiksus. immanent in all beings—Kinh thuyeát veà Phaät 2) He went on to the village of Koti, where he nhaäp dieät vaø nhöõõng giaùo lyù cuûa Ngaøi, coøn goïi expounded the Four Noble Truths, saying: "It laø Kinh Thieân Ñöôøng. Kinh cuõng baøn veà lyù is through not understanding the Four Noble thuyeát baûn taùnh Phaät voán coù ôû moïi thöïc theå. Truths, O Bhiksus, that we have had to (II) Summary of the content of Maha-Parinirvana wander so long in this weary path or rebirth, Sutra—Toùm löôïc noäi dung cuûa Kinh Ñaïi Baùt both you and I. Later, while he satyed at Nieát Baøn: Maha-Parinirvana Sutra is Nidika, he taught the famous discourse on the regarded as the longest and most important of Mirror of Truth (Dhammadasa) to the the Digha Nikaya. Compiled in a narrative disciples who have the confidence the Triple form, it is the story of the Buddha's last days, Gem. The Buddha, the Exalted One, the of what he did, what he said and what Arahant endowed with ten epithets. The happened to him during the last year of his Dharma which is well-taught by the life. The sutra contains many important Tathagata. It is self-realized, timeless, a com discourses on a number of the Buddha's and see thing, leading onward, to be fundamental teachings. The sutra is divided understood by the wise. The Sangha is of into six chapters—Kinh Ñaïi Baùt Nieát Baøn good conduct, of upright conduct. This order ñöôïc xem nhö laø moät boä kinh daøi nhaát vaø is worthy of offerings, of reverence, it is a quan troïng nhaát trong

Kinh Tröôøng Boä. Ñöôïc matchless field of merit for the world. This is keát taäp theo theå truyeän kyù, ñoù laø chuyeän veà the Mirror of Truth, endowed with which a nhöõng ngaøy cuoái ñôøi cuûa Ñöùc Phaät, nhöõng holy disciple may predict of himself: vieäc Ngaøi ñaõ laøm, nhöõng lôøi Ngaøi daïy vaø “Downfall is destroyed by me. I am a Stream nhöõng gì xaõy ñeán vôùi Ngaøi trong naêm cuoái Winner, I am no longer liable to be reborn in ñôøi. Kinh goàm nhieàu baøi giaûng quan troïng veà woeful states and assured of finally attaining moät soá giaùo lyù caên baûn cuûa Ñöùc Phaät, ñöôïc enlightenment. Then He proceeded to Vaisali chia ra laøm 6 phaåm: and stayed at Ambapali’s mango grove, 1) Chapter One—Chöông Moät: On the eve of his where he taught the Sangha to be mindful and last great tour, while staying at Rajagaha on self-possessed and to live contemplating the the Vulture’s Peak (Gijjhakuta), the Buddha body, feelings, mental states and mental gave the Order the famous discourse on the objects. There, the Buddha and the Order Seven Factors of Non-Decline or Seven were entertained by Ambapali, who later Conditions of Welfare of a clan and Seven offered them her mango-grove. Next he went Factors of Non-Decline of the Bhiksus. So to Beluva, a small village, where he took his long as these seven factors continue to exist rainy retreat and a severe sickness came upon in the Order and the Bhiksus are well- him, even to death. But he made a strong instructed in these, they may be expected to effort to bend down the sickness and keep his prosper, not to decline—Vaøo ñeâm tröôùc cuoäc hold on life till the allotted time. After his haønh trình vó ñaïi cuoái ñôøi cuûa Ngaøi, trong luùc recovery, he told Elder Ananda and the ñang truù nguï taïi thaønh Vöông Xaù, treân ñænh Bhiksus to be lamps to themselves, to be a Linh Thöùu, Ñöùc Phaät thuyeát phaùp cho Taêng refuge to themselves, to hold fast to the

Dharma as a lamp and not to look for refuge He spoke of the fundamental truths which He to anyone beside themselves.”—Sau ñoù khi had declared, namely: The Four Arisings of Ngaøi nguï taïi thoân Nadika, Ngaøi thuyeát baøi Mindfulness, The Four Right Efforts, The kinh noåi tieáng veà Phaùp Kính cho caùc vò ñeä töû Four Roads to Psychic Power, The Five coù loøng kính tin nôi Tam Baûo. Ñöùc Phaät laø Faculties, The Five Powers, The Seven Limbs Ñöùc Theá Toân, baäc A La Haùn vôùi ñaày ñuû thaäp of Awakening, and The Eightfold Noble Path. hieäu... (Buddha). Phaùp ñöôïc Ñöùc Nhö Lai And He exhorted them, saying: “All kheùo giaûng, do töï thaân chöùng ngoä, khoâng coù component things are impermanent. Work out thôøi gian, phaùp ñeán ñeå thaáy, höôùng thöôïng, your salvation with diligence. The final ñöôïc ngöôøi trí thaáu hieåu. Taêng giaø thieän haïnh extinction of the Tathagata will take place vaø tröïc haïnh. Taêng giaø xöùng ñaùng ñöôïc toân soon.”—Trong khi truù nguï taïi ñeàn Chapala kính vaø cuùng döôøng, ñoù laø phöôùc ñieàn voâ trong thaønh Tyø Xaù Li, Ñöùc Phaät ca ngôïi veû thöôïng treân ñôøi. Ñaây laø Phaùp Kính maø vò ñeïp cuûa thaéng caûnh taïi ñaây. Sau ñoù Ngaøi baùo Thaùnh ñeä töû ñaït ñöôïc coù theå döï ñoaùn veà phaàn cho AÙc Ma veà Nieát Baøn Voâ Dö cuûa Ngaøi mình: “Ñòa nguïc ñaõ bò ñoaïn taän ñoái vôùi ta. Ta trong ba thaùng nöõa vaø Ngaøi tænh giaùc töø boû laø vò nhaäp löu, khoâng coøn phaûi chòu söï taùi thoï haønh. Khi aáy moät côn ñaïi ñòa

chaán noåi leân sanh vaøo ñoïa xöù, vaø nhaát ñònh cuoái cuøng vaø Ngaøi giaûi thích cho Tröôûng laõo A Nan veà chöùng ñaéc quaû giaùc ngoä. Sau ñoù Ngaøi ñeán Taùm nguyeân nhaân ñòa chaán, Taùm loaïi hoäi thaønh Tyø Xaù Li vaø an truù taïi vöôøn xoaøi chuùng, Taùm thaéng xöù vaø Taùm caáp ñoä giaûi Ambapali, ôû ñoù Ngaøi daïy chö Taêng veà chaùnh thoaùt. Roài tröôûng laõo A Nan thænh caàu Theá nieäm, tænh giaùc, soáng quaùn thaân, thoï, taâm vaø Toân truï theá cho troïn kieáp vì an laïc vaø haïnh phaùp. Taïi ñoù Ñöùc Phaät vaø chö taêng ñöôïc naøng phuùc cuûa nhieàu ngöôøi, nhöng Theá Toân baùc boû kyû nöõ Ambapali môøi thoï thöïc vaø sau ñoù naøng lôøi thænh caàu aáy. Keá ñoù caùc vò ñeán Ñaïi Laâm, cuùng döôøng cho giaùo ñoaøn ngoâi vöôøn xoaøi taïi giaûng ñöôøng Kutagara, Ñöùc Phaät nhaéc laïi cuûa mình. Keá tieáp, Ngaøi ñeán Beluva, ngoâi caùc phaùp caên baûn maø Ngaøi ñaõ thuyeát giaûng, laøng nhoû, nôi Ngaøi an cö muøa möa, vaø moät Ñoù laø: Töù Nieäm Xöù, Töù Chaùnh Caàn, Töù Nhö côn beänh traàm troïng chôït ñeán vôùi Ngaøi, gaàn YÙ Tuùc, Nguõ Caên, Nguõ Löïc, Thaát Giaùc Chi, vaø nhö cheát. Nhöng Ngaøi noã löïc nhieáp phuïc cho Baùt Thaùnh Ñaïo. Vaø Ngaøi ñaõ khích leä caùc vi, qua côn beänh cho ñeán thôøi ñaõ ñònh. Sau khi Ngaøi baûo: “Caùc phaùp höõu vi ñeàu voâ thöôøng. bình phuïc, Ngaøi daïy tröôûng laõo A Nan vaø chö Haõy tinh taán töï cöùu ñoä mình. Chaúng bao laâu Taêng phaûi töï laøm ñeøncho chính mình, laøm nôi nöõa Nhö Lai seõ dieät ñoä.” nöông töïa cho chính mình, vaâng giöõ chaùnh ** See Four kinds of mindfulness, Four Right phaùp laøm ngoïn ñeøn vaø khoâng tìm nôi nöông Efforts, Five Faculties, Five Powers, Seven töïa ôû ai khaùc ngoaøi chính mình. Bodhyangas, Eight assemblies, Eight 3) While staying at Chapala shrine in Vaisali, liberations, and Eight Noble Paths. the Buddha praised the beauty of this 4) Chapter Four—Chöông Boán: On leaving charming spot. Next he told Mara, the Evil Vaisali, he went to Bhanda village, where he One, of his Parinirvana in three months and taught the Four Truths, namelt the Noble consciously rejected the rest of his life. Then Conduct (Sila), Concentration (Samadhi), arose a mighty earthquake and He explained Wisdom (Prajna) and Deliverance (Vimutti). to the elder Ananda the ‘Eight causes of the Proceeding further on to the North, He stayed earthquake, Eight kinds of assemblies, Eight at Ananda shrine in Bhoda-Nagara, where He positions of Mastery and Eight states of taught the Four Great Authorities deliverance. The Elder Ananda then (Mahapadesa). Next He went to Pava and requested the Buddha to remain during the stayed at the mango grove of Cunda, who aeon for the good and welfare of many, but offered a meal to the Buddha and the Order. the Buddha rejected his appeal. Next, they Then a severe sickness, dysentery, fell upon went to Mahavana, to Kutagara Hall, where Him, but He bore it without complaint and

went on to Kusinara. In this course, the awakened for himself alone withotu declaring Buddha had to sit down at many places and the Dharma to the world), the Sravaska (a He was offered a pair of robes by Pukkusa, a True Hearer of the Tathagata), and a young Mallian, who was amazed at his Cakravarti (Wheel-Turning King). The calmness. The He said that the two offerings Buddha said words of consolation of the of food: the one before his Enlightenment and weeping Ananda and spoke of his four

the other before his final passing away, are of wonderful qualities: he made any group of equal fruit and of much greater fruit and brothers and sisters or laymen or laywomen greater profit than any other—Khi rôøi Tyø Xaù joyful on seeing Him and hearing His Li, Ñöùc Phaät ñeán laøng Bhanda, ôû ñoù Ngaøi daïy discourse. When the Elder Ananda requested Boán phaùp, goïi laø Thaùnh giôùi, Thaùnh ñònh, Him not to attain Parinirvana in a small town Thaùnh tueä vaø Thaùnh giaûi thoaùt. Roài tieán veà like Kusinara, He told Ananda that Kusinara phöông Baéc, Ngaøi truù taïi ñeàn A Nan ôû thaønh had once been Kusavati, the royal city of a Bhoga, nôi Ngaøi thuyeát giaûng Boán Ñaïi Giaùo universal monarch named Maha-Sudassana. Phaùp hay Boán phaùp tham chieáu lôùn. Keá ñoù Then He taught the Maha-Sudassana Sutra Ngaøi ñeán Pava, truù taïi vöôøng xoaøi cuûa oâng about the greatest glory and majesty of the Thuaàn Ñaø, vò naøy cuùng döôøng Ñöùc Theá Toân greatest King to show the impermanence of vaø giaùo ñoaøn moät buoåi thoï thöïc. Sau ñoù Ngaøi all things. Then He revealed Himself as King laâm troïng beänh, beänh kieát lî, nhöng Ngaøi coá Maha-Sudassana, Queen Subhaddha as chòu ñöïng khoâng than phieàn vaø tieáp tuïc ñi ñeán Rahula's mother, and Kusinara as the spot Caâu Thi Na. Treân ñöôøng ñi ñeán Caâu Thi Na, where he had passed away seven times and Ngaøi phaûi ngöøng laïi nghæ ôû nhieàu nôi vaø Ngaøi now was the eighth time He would lay aside ñöôïc moät thanh nieân teân Pukkusa, thuoäc boä His last body there. He concluded the sutra toäc Mallas, cuùng döôøng caëp y vì thaùn phuïc söï with the celebrated verse: an tònh cuûa Ngaøi. Sau ñoù Ngaøi baûo raèng hai "How transient are all component things moùn cuùng döôøng tröôùc khi Ngaøi giaùc ngoä vaø Growth is their nature and decay; tröôùc khi Ngaøi dieät ñoä cuøng ñöôïc quaû baùo nhö They are produced, they are dissolved again nhau vaø ñöôïc nhieàu keát quaû lôùn, lôïi ích hôn To bring them all into subjection that is bliss. baát cöù moùn cuùng döôøng naøo khaùc—Four great Next the Buddha asked Elder Ananda to citations. go to Kusinara to inform the Mallas of His 5) Chapter Five—Chöông Naêm: The Buddha coming passing away in the last watch of the and the Order of Bhiksus went to the Sala night. Then the Mallas were presented in Grove of the Mallas and He asked the Elder groups to the Buddha in the first watch. At Ananda to spread a couch for Him. On His that time, Subhadda, a wandering ascetic, couch between the twin Sala Trees, He who heard of the Buddha's final passing expounded on how the Buddha is rightly away, went to the Sala Grove to request the honored and held sacred. Next, He spoke of Buddha to clear his doubt about other Four Holy Places which the faithful followers religious leaders, founders of schools of should visit with reverence: the place where doctrine. The Buddhasaid to him: "In the Tathagata was born, the place where He whatever doctrine and discipline, the noble attained Supreme Enlightenment, the place eightfold Path is not found, neither is there where He turned the Wheel of Truth and the the first Samana, nor the second, nor the third, place where He realized Parinirvana. Then nor the last. Now in the Doctrine and He taught the Bhiksus how to conduct Discipline, the Noble Eightfold Path is found themselves with women and how to do with and in it are found the true saints of the four the remains of the Tathagata. And He spoke degrees. The systems of

other teachers are of the Four Persons worthy of a stupa: “A devoid of true saints. In this Doctrine and Tathagata, Pratyeka-buddha (one who Disciple, may the Bhiksus live the righteous

life so that the world be not devoid of bieát Ngaøi saép dieät ñoä vaøo canh cuoái ñeâm aáy. Arahants!Then the wanderer Subhadda asked Sau ñoù daân chuùng Mallas ñöôïc yeát lieán Theá the Buddha to receive him into the Order, so Toân theo töøng nhoùm vaøo canh ñaàu. Baáy giôø he was the last disciple to be converted by the Subhadda, moät du só khoå haïnh, nghe tin Theá Buddha himself and soon became an Toân saép dieät ñoä lieàn ñeán röøng Sa La ñeå thænh Arahant—Ñöùc Theá Toân vaø Taêng chuùng ñi caàu Ngaøi giaûi toûa moái nghi hoaëc veà caùc ngoaïi ñeán khu röøng Ta La cuûa boä toäc Mallas vaø ñaïo sö, caùc vò saùng laäp caùc tröôøng phaùi giaùo Ngaøi baûo tröôûng laõo A Nan traûi saøng toïa cho lyù. Ñöùc Theá Toân daïy vò aáy: “Trong baát cöù Ngaøi. Treân saøng toïa giöõa ñoài Ta La Song phaùp luaät naøo cuõng khoâng tìm thaáy Baùt Thaùnh Thoï, Ngaøi thuyeát giaûng caùch Theá Toân ñöôïc Ñaïo, cuõng khoâng coù vò ñeä töû nhaát sa moân, ñeä toân troïng, kính leã ñuùng chaùnh phaùp. Keá ñoù, nhò, ñeä tam, ñeä töù (döï löu, nhaát lai, baát lai, A Ngaøi noùi veà Boán Thaùnh Ñòa maø caùc ñeä töû moä la haùn). Nay trong phaùp luaät naøy, ta tìm thaáy ñaïo phaûi chieâm baùi: nôi Ñöùc Nhö Lai ñaûn Baùt Thaùnh Ñaïo vaø thaáy ñöôïc caùc Thaùnh nhaân sanh, nôi Ngaøi chöùng Voâ Thöôïng Giaùc Ngoä, chaân chaùnh thuoäc 4 thöù haïng aáy. caùc heä thoáng vaø nôi Ngaøi nhaäp Nieát Baøn. Veà sau Ngaøi daïy ngoaïi ñaïo sö ñeàu thieáu vaéng caùc baäc Thaùnh caùc Tyø Kheo caùch ñoái xöû vôùi nöõ giôùi vaø caùch chaân chaùnh. Trong phaùp luaät naøy, öôùc mong haønh leã cuùng döôøng thaân xaù lôïi cuûa Ñöùc Nhö caùc Tyø Kheo soáng ñôøi chaân chaùnh ñeå theá giôùi Lai. Vaø Ngaøi noùi ñeán Boán Haïng Ngöôøi xöùng naøy khoâng thieáu vaéng caùc Thaùnh A La Haùn. ñaùng ñöôïc thôø taïi Baûo Thaùp: Ñöùc Nhö Lai, Roài du só Subhadda thænh caàu Ñöùc Theá Toân Ñoäc Giaùc Phaät (vò Phaät giaùc ngoä phaàn mình nhaän oâng vaøo haøng Taêng chuùng, nhö vaäy toân nhöng khoâng thuyeát phaùp cho ñôøi), Thanh giaû Subhadda laø vò ñeä töû cuoái cuøng ñöôïc Vaên (vò ñeä töû chaân chaùnh cuûa Ñöùc Nhö Lai), chính Ñöùc Theá Toân truyeàn giôùi vaø chaúng bao vaø vò Chuyeån Luaân Vöông. Ñöùc Phaät noùi lôøi laâu cuõng trôû thaønh moät baäc A La Haùn. an uûi toân giaû A Nan ñang khoùc vaø neâu leân 6) Chapter Six—Chöông Saùu: The Buddha boán ñöùc taùnh vi dieäu cuûa toân giaû: Toân giaû laøm asked the Bhiksus to take the Dharma- cho nhoùm Tyø Kheo, Tyø Kheo Ni, nam nöõ cö Discipline as their teacher after he was gone. só naøo cuõng ñeàu hoan hyû khi yeát kieán toân giaû Then He asked them many times if any vaø nghe toân giaû thuyeát phaùp. Khi tröôûng laõo brother had doubt about the Buddha, the A Nan thænh caàu Ñöùc Phaät ñöøng dieät ñoä taïi Dharma or the Path, the method, he might moät thò traán nhoû nhö Caâu Thi Na, Ngaøi baûo inquire freely, but they were silent. The raèng Caâu Thi Na töøng laø Kusavati, kinh thaønh Buddha said: “The Tathgatha knows for cuûa moät vò Chuyeån Luaân Vöông meänh danh certain that no one in this assembly has any laø Ñaïi Thieän Kieán. Sau ñoù Ngaøi giaûng kinh doubt, for even the most backward of these Ñaò Thieän Kieán Vöông veà

caûnh vinh quang 500 Bhiksus has become a Stream-Winner, is oai huøng toái thöôïng ñeå chöùng toû söï voâ thöôøng no longer liable to be reborn in a woeful state cuûa vaïn phaùp. Sau ñoù Ngaøi töï nhaän laø vua and is assured of attaining Enlightenment. At Ñaïi Thieän Kieán, hoaøng haäu Ñaïi Hieàn Phi laø last, the Buddha gave them the final maãu thaân cuûa La Haàu La, vaø Caâu Thi Na laø exhortation: “Behold now, Bhiksus, I exhort nôi Ngaøi ñaõ meänh chung baûy laàn vaø baây giôø you. Subject to change are all component laø laàn thöù taùm Ngaøi töø boû thaân cuoái cuøng taïi things. Work out your salvation with ñoù. Ngaøi keát thuùc baøi kinh vôùi vaàn keä noåi diligence!” Then the Buddha entered into the tieáng: first jhana, and rising out of it, he passed into “Höõu vi vaïn phaùp thaät voâ thöôøng, the second, the third, the fourth. Rising out of Baûn chaát sinh thaønh bieán hoaïi luoân it, he entered into the sphere of infinite space, Chuùng ñöôïc taïo neân roài ñoaïn dieät the sphere of infinite consciousness, the Caùc haønh tònh chæ, toái bình an.” sphere of nothingness, and the sphere of Keá ñoù Ñöùc Theá Toân baûo tröôûng laoõ A Nan ñi neither-perception-nor-non-perception, and vaøo thaønh Caâu Thi Na baùo cho boä toäc Mallas the stopping of feelings and perceptions.

Then passing out of it, he entered the sphere When the homage was ended, the funeral of neither-perception-nor non-perception, the pyre caught fire itself. When the cremation sphere of nothingness, the sphere of infinite ceremony was over, the Mallas paid honor consciousness, the sphere of infinite space, and homage to the relics of the Exalted One the fourth jhana, the third jhana, the second, in their council hall for seven days. Then the the first, the second, the third, the fourth, and Brahmin Dona divided the Buddha’s relics passing out of the last jhana, he immediately into eight equal parts to 1) the King of the expired. At the moment of his passing away, Magadha, Ajatasatru; 2) the Licchavis of there arose a mighty earthquake, and Brahma Vaisali; 3) the Sakyas of Kapilavastu; 4) the Sahampati, Sakra, the Elder Anuruddha and Bulis of Allakappa; 5) the Koliyas of Ananda uttered the stanzas of eulogy to the Ramagama; 6) Vethadipaka the Brahmin; 7) Buddha, expressing their feelings about the the Mallas of Pava and 8) the Mallas of impermanence of all things. The brethren Kusinara. The Brahmin Dona asked for the who were not yet freel from passions wept vessel in which the relics had been collected and lamented, rolling to and fro in anguish: and the Moriyas of the Pipphalivana received “Too soon has the Exalted One died! Too the embers. They each made a stupa over the soon has the Well-Farer/Happy One passing relics in their city and thus there were ten away! Too soon has the Light gone out of the stupas in all—Ñöùc Theá Toân baûo Taêng chuùng world!” But those who were free from laáy Phaùp vaø Luaät laøm Thaày sau khi Ngaøi dieät passions, the Arahants, bore their grief, ñoä. Roài Ngaøi hoûi nhieàu laàn xem coù vò Tyø mindful and composed at the thought: Kheo naøo nghi hoaëc veà Phaät, Phaùp, Thaùnh “Impermanent are all component things. How ñaïo vaø Phaùp moân, vò aáy coù theå töï do hoûi is it possible that they should not be Ngaøi, nhöng caùc vò ñeàu im laëng. Ñöùc Theá Toân dissolved?” The Elder Anuruddha then daïy: “Nhö Lai bieát chaéc chaén khoâng ai trong exhorted them with words of comfort and told hoäi chuùng

naøy coøn nghi hoaëc, vì ngay caû vò them of the gods in the sky and on earth who thaáp nhaát trong 500 vò Tyø Kheo cuõng ñaõ were thus expressing or bearing their grief thaønh baäc Döi löu, khoâng coøn phaûi chòu taùi over the Buddha's passing away. Next he sanh vaøo ñoïa xöù vaø chaéc chaén chöùng ñaéc asked Elder Ananda to inform the Mallas of giaùc ngoä Thaùnh quaû. Cuoái cuøng Ñöùc Theá Toân the Buddha's passing away and they all noùi lôøi khích leä toái haäu vôùi chö Taêng: "Naøy expressed their deep sorrow about it in the caùc Tyø Kheo! Haõy nhìn xem, Ta khích leä caùc like manner. Then they took perfumes, vò. Caùc phaùp höõu vi ñeàu voâ thöôøng bieán hoaïi. garlands, and all musical instruments and 500 Haõy tinh taán töi cöùu ñoä laáy mình!" Roài Theá suits of clothing and went to Sala Grove, Toân nhaäp sô thieàn, vaø xuaát sô thieàn. Ngaøi where they passed the day in paying honor, nhaäp nhò thieàn, tam thieàn, töù thieàn. Xuaát töù reverence, respect and homage to the remains thieàn Ngaøi nhaäp khoâng voâ bieân xöù, thöùc voâ of the Buddha with dancing, hymns, music, bieân xöù, voâ sôû höõu xöù, phi töôûng phi phi töôûng garlands and perfumes, making canopies of xöù vaø dieät thoï töôûng ñònh. Roài xuaát dieät thoï cloth and decorating wreaths. And they spent töôûng ñònh, Ngaøi nhaäp phi töôûng phi phi töôûng six days doing homage to the Buddha thus. xöù, voâ sôû höõu xöù, thöùc voâ bieân xöù, khoâng voâ Then at Makuta-Bhandhana Shrine of the bieân xöù, töù thieàn, tam thieàn, nhò thieàn, sô Mallas in the east of the city, they performed thieàn, nhò thieàn, tam thieàn, töù thieàn, vaø xuaát the cremation of the remains of the Tathagata töù thieàn, Ngaøi laäp töùc dieät ñoä. Ngay luùc Theá in the way the remains of a universal King Toân dieät ñoä, moät côn ñaïi ñòa chaán khôûi leân vaø were treated. The Venerable Kassyapa and Phaïm Thieân Ta Baø Chuû, Ñeá Thích Thieân 500 brethren came to the shrine in time to Chuû, Tröôûng laõo Anuruddha vaø Ananda ñeàu walk reverently around the funeral pyre of ngaâm keä taùn döông Theá Toân, cuøng baøy toû the Exalted One and bent down at his feet. caûm töôûng veà söï voâ thöôøng cuûa vaïn phaùp.

Caùc Tyø Kheo chöa giaûi thoaùt khoûi tham aùi trong kinh thaønh cuûa mình vaø nhö vaäylaø coù 10 ñeàu than khoùc bi ai laên loän ñaày saàu naõo: "OÂi baûo thaùp taát caû. Theá Toân dieät ñoä quaù sôùm! OÂi Thieän Theã dieät Mahapaya (skt): Ñaïi Phöông Tieän—The great ñoä quaù sôùm! OÂi Nhaân quang bieán maát khoûi appropriate means, or expedient method of theá gian quaù sôùm!" Coøn caùc vò ñaõ giaûi thoaùt teaching by Buddhas and bodhisattvas—Phöông tham aùi, caùc vò A La Haùn, nhaãn naïi chòu ñöïng tieän thieän xaûo cuûa Phaät vaø Boà Taùt. saàu bi, chaùnh nieäm tænh giaùc vôùi suy tö "Caùc Mahaprabha-Buddha (skt): Ñaïi Quang Phaät. phaùp höõu vi ñeàu voâ thöôøng. Laøm sao chuùng Maha Pradjapati (skt) Mahapajapati (p): Ma coù theå khoâng bieán hoaïi cho ñöôïc?" Tröôûng Ha Ba Xaø Ba Ñeà—Dì ruoät vaø cuõng laø keá maãu cuûa laõo Anuruddha khích leä caùc vò cuøng vôùi Phaät—See Mahaprajapati. nhöõng lôøi an uûi vaø noùi cho hoäi chuùng bieát chö Mahaprajapati (skt): Ma Ha Ba Xaø Ba Ñeà— Thieân treân trôøi, chö Thaàn döôùi ñaát cuõng ñang Gautami, faminine of the patronymic Gautama, bieåu loä hay kham nhaãn noãi saàu bi nhö vaäy vì the family name of Sakyamuni. Gautami is a Theá Toân

dieät ñoä. Keá ñoù toân giaû nhôø tröôûng name for Mahaprajapati, Siddhartha's aunt, nurse, laõo A Nan ñi baùo tin cho boä toäc Mallas bieát and stepmother, by whom he was raised following Theá Toân dieät ñoä vaø caû hoäi chuùng ñeàu baûy toû the death of his mother (a few days after his noãi thöông tieác saâu saéc nhö theá. Sau ñoù hoäi birth). After the death of King Suddhadona, she chuùng ñem höông hoa cuøng caùc nhaïc khí vaø requested the Buddha's consent to the 500 cuoän vaûi ñi ñeán röøng Sa La, taïi ñaây daân establishment of an order of nuns. The Buddha chuùng ôû laïi suoát ngaøy toân kính, ñaûnh leã, traân was seemingly against the request; however, later troïng cuùng döôøng thaân xaù lôïi cuûa Theá Toân one of his great disciples named Ananda vôùi vuõ khuùc, ñaïo ca, aâm nhaïc, traøng hoa, repeatedly urged the Buddha to consent. He höông lieäu, cuøng laøm caùc maøn vaûi vaø voøng finally consented with a prediction that with the hoa trang trí. Vaø daân chuùng haønh leã cuùng establishment of the order of nuns, period of döôøng Theá Toân nhö vaäy trong 6 ngaøy. Roài taïi survival of Buddha's teaching would shorten from ñeàn Makuta-Bhandhana cuûa boä toäc Mallas ôû 500 to 1000 years. She was the first nun (abbess) phía Ñoâng thaønh Caâu Thi Na, daân chuùng haønh in the Sangha. While according to the Vinaya- leä hoûa taùng thaân xaù lôïi cuûa Theá Toân Nhö Lai Pitaka, Cullavagga, she was responsible for theo nghi leã hoûa taùng di haøi cuûa vò Chuyeån convincing the Buddha to start an ordination Luaân Thaùnh Vöông. Toân giaû Kassyapa vaø lineage for women, and herself became the first 500 Tyø Kheo vöøa kòp ñeán ngoâi ñeàn cung kính Buddhist nun (bhikkhuni). Acording to the Lotus ñi quanh daøn hoûa taùng cuûa Theá Toân vaø khaáu Sutra, she is to become a Buddha, under the title ñaàu ñaûnh leã chaân Theá Toân. Khi caùc vò ñaûnh of Sarvasattva-priya-darsana—Coøn goïi laø Caâu leã xong, daøn hoûa töï baét löûa chaùy. Khi leã hoûa Ñaøm Di, Kieâu Ñaùp Di, hay Kieàu Ñaøm Ni—Haøng taùng ñaõ chaám döùt, daân Mallas ñaûnh leã xaù lôïi nöõ cuûa doøng hoï Cuø Ñaøm, teân laø Ma Ha Ba Xaø Ba cuûa Theá Toân trong baûy ngaøy taïi hoäi tröôøng Ñeà, baø laø dì, laø ngöôøi chaêm soùc, vaø cuõng laø keá cuûa hoï. Sau ñoù Baø La Moân Dona chia xaù lôïi maãu cuûa Phaät, ngöôøi ñaõ nuoâi naáng oâng sau caùi cuûa Theá Toân thaønh taùm phaàn ñeàu nhau 1) vua cheát cuûa meï oâng (vaøi ngaøy sau khi oâng ñaûn sanh). A Xaø Theá cuûa xöù Ma Kieät Ñaø, 2) boä toäc Sau khi Vua Tònh Phaïn maát, baø ñaõ naøi næ Phaät cho Licchavis ôû Tyø Xaù Li, 3) boä toäc Thích Ca ôû pheùp baø gia nhaäp giaùo ñoaøn, Phaät döôøng nhö ñaõ Ca Tyø La Veä, 4) boä toäc Bulis ôû Allakappa, 5) khoâng thuaän; tuy nhieân, sau vì söï thænh caàu cuûa A boä toäc Kolyas ôû Ramagama, 6) Baø La Moân Nan, neân Ngaøi chaáp thuaän vôùi lôøi tieân ñoaùn raèng Vethadipaka, 7) boä toäc Mallas ôû Pava, 8) boä cô caáu Ni chuùng seõ laøm phaùp Phaät giaûm thoï töø toäc Mallas ôû Kusinara. Cooø Baø La Moân Dona 500 ñeán 1000 naêm. Baø ñaõ trôû thaønh vò Ni ñaàu tieân xin chieác bình ñaõ ñöôïc duøng thaâu nhaët xaù lôïi trong giaùo ñoaøn. Trong khi theo Luaät Taïng, thì vaø boä toäc Moryas ôû Pipphalivana nhaän phaàn chính baø Ma Ha Ba Xaø Ba Ñeà ñaõ thuyeát phuïc tro. Moãi nhoùm xaây moät baûo thaùp thôø xaù lôïi Ñöùc Phaät cho pheùp baø thaønh laäp giaùo ñoaøn Ni vaø chính baø ñaõ trôû thaønh Tyø Kheo Ni

ñaàu tieân. Theo

Kinh Phaùp Hoa thì baø seõ thaønh Phaät, hieäu laø Ma thing is to avoid becoming attached to Ha Baùt Thích Xa Baùt Ñeå (theo Phaùp Hoa Huyeàn emptiness. If you sit still with an empty mind Taùn, tieáng Phaïn Kieâu Ñaùp Na coù nghóa laø gioáng you will become attached to undifferentiated "Nhaät Traù" gioáng cam giaù hay mía, laø tieáng goïi emptiness. Good Knowing Advisors, The beân hoï noäi cuûa Ñöùc Phaät, laø baûn voïng cuûa doøng emptiness of the universe is able to contain hoï Thích Ca). the forms and shapes of the ten thousand Maha-prajna (skt): Ma ha Baùt Nhaõ—Ñaïi trí—things: the sun, moon, and stars; the Ñaïi hueä. mountains, rivers, and the great earth; the Maha-prajna-paramita (skt): Ma Ha Baùt Nhaõ fountains, springs, streams, torrents, grasses, Ba La Maät Ña—According to the Platform Sutra trees, thickets, and forests; good and bad of the Sixth Patriarch's Dharma Treasure, the people, good and bad dharmas, the heavens Sixth Patriarch, Hui-Neng, taught: "Good and the hells, all the great seas, Sumeru and Knowing Advisors, Maha Prajna Paramita is a all moutains; all are contained within Sanskrit word which means 'great wisdom which emptiness. The emptiness of the nature of has arrived at the other shore.' It must be worldly men is also like this. Good Knowing practiced in the mind, and not just recited in Advisors, the ability of one's own nature to words. When the mouth recites and the mind does contain the ten thousand dharmas is what is not practice, it is like an illusion, a transformation, meant by 'great.' The myriad dharmas are dew drops, or lightning. However, when the within the nature of all people. If you regard mouth recites and the mind practices, then mind all people, the bad as well as the good, and mouth are in mutual accord. One's own without grasping or rejecting, without original nature is Buddha; apart from the nature producing a defiling attachment, your mind there is no other Buddha—Theo Kinh Phaùp Baûo will be like empty space. Therefore, it is said Ñaøn, Luïc Toå Hueä Naêng daïy: "Naøy thieän tri thöùc, to be 'great,' or 'Maha.'—Sao goïi laø Ma Ha? "Ma Ha Baùt Nhaõ Ba La Maät" laø tieáng Phaïn, dòch Ma Ha laø lôùn, taâm löôïng roäng lôùn ví nhö hö laø ñaïi trí tueä ñeán bôø kia, noù phaûi laø haønh nôi taâm, khoâng, khoâng coù bôø meù, cuõng khoâng coù khoâng phaûi tuïng ôû mieäng. Mieäng tuïng maø taâm vuoâng troøn, lôùn nhoû, cuõng khoâng phaûi xanh, chaúng haønh nhö huyeãn nhö hoùa, nhö söông, nhö vaøng, ñoû, traéng, cuõng khoâng coù treân döôùi, daøi ñieån. Mieäng nieäm maø taâm haønh aét taâm vaø mieäng ngaén, cuõng khoâng saân, khoâng hyû, khoâng phaûi, hôïp nhau, baûn taùnh laø Phaät, lìa taùnh khoâng rieâng khoâng quaáy, khoâng thieän khoâng aùc, khoâng coù coù Phaät. ñaàu, khoâng coù ñuoâi, coõi nöôùc chö Phaät, troïn 1) What is meant by Maha? Maha means ñoàng vôùi hö khoâng, dieäu taùnh cuûa ngöôøi ñôøi 'great.' The capacity of the mind is vast and voán khoâng, khoâng coù moät phaùp coù theå ñöôïc, great like empty space, and has no töï taùnh chôn khoâng cuõng laïi nhö theá. Naøy boundaries. It is not square or round, great or thieän tri thöùc, chôù nghe toâi noùi "khoâng" lieàn small. Neither is it blue, yellow, red, white. It chaáp khoâng, thöù nhaát laø khoâng neân chaáp is not above or below, or long or short. It is "khoâng," neáu ñeå taâm "khoâng" maø ngoài tònh without anger, without joy, without right,

toïa, ñoù töùc laø chaáp “voâ kyù khoâng.” Naøy thieän without wrong, without good, without evil, tri thöùc, theá giôùi hö khoâng hay bao haøm vaïn and it has no head or tail. All Buddha-lands vaät saéc töôïng, maët trôøi, maët traêng, sao, nuùi, are ultimately the same as empty space. The soâng, ñaát lieàn, khe suoái, coû caây, röøng raäm, wonderful nature of worldly people is ngöôøi laønh ngöôøi döõ, phaùp laønh phaùp döõ, originally empty, and there is not a single thieân ñöôøng ñòa nguïc, taát caû bieån lôùn, caùc nuùi dharma which can be obtained. The true Tu Di, thaûy ôû trong hö khoâng. Taùnh cuûa ngöôøi emptiness of the self-nature is also like this. ñôøi laïi cuõng nhö theá. Naøy thieän tri thöùc, töï Good Knowing Advisors, do not listen to my taùnh hay bao haøm muoân phaùp aáy laø ñaïi. explanation of emptiness and then become Muoân phaùp ôû trong töï taùnh cuûa moïi ngöôøi, attached to emptiness. The most important neáu thaáy taát caû ngöôøi aùc cuøng vôùi laønh, troïn

ñeàu khoâng coù chaáp, khoâng coù boû, cuõng khoâng 4) Good Knowing Advisors, Maha Prajna nhieãm tröôùc, taâm cuõng nhö hö khoâng, goïi ñoù Paramita is the most honored, the most laø ñaïi, neân goïi laø Ma Ha. supreme, the foremost. It does not stay; it 2) Good Knowing Advisors, what is meant by does not come or go. All Buddhas of the three ‘Prajna?’ Prajna in our language means periods of time emerge from it. You should wisdom. Everywhere and at all times, in use great wisdom to destroy affliction, thought after thought, remain undeluded and defilement and the five skandhic heaps. With practice wisdom constantly; that is Prajna such cultivation as that, you will certainly conduct. Prajna is cut off by a single deluded realize the Buddha Way, transforming the thought. By one wise thought, Prajna is three poisons into morality, concentration, produced. Worldly men, deluded and and wisdom—Naøy thieän tri thöùc, Ma Ha Baùt confused, do not see Prajna. They speak of it Nhaõ Ba La Maät toái toân, toái thöôïng, toái ñeä with their mouths, but their minds are always nhaát, khoâng truï, khoâng qua cuõng khoâng laïi, deluded. They constantly say of themselves, chö Phaät ba ñôøi thaûy ñeàu töø trong ñoù maø ra. ‘I cultivate Prajna!’ And though they Phaûi duøng ñaïi trí hueä naøy ñaäp phaù nguõ uaån, continually speak of emptiness, they are phieàn naõo, traàn lao, tu haønh nhö ñaây quyeát unaware of true emptiness. Prajna, without ñònh thaønh Phaät ñaïo, bieán tam ñoäc thaønh giôùi form or mark, is just the wisdom of the mind. ñònh hueä. If thus explained, this is Prajna wisdom—Naøy Maha-prajnaparamita-padesa-sastra (skt): thieän tri thöùc, sao goïi laø Baùt Nhaõ? Baùt Nhaõ Treatise on the Transcendental Wisdom—Ñaïi Trí nghóa laø “trí tueä.” Taát caû choã, taát caû thôøi, moãi Ñoä Luaän—See Treatise on the Transcendental nieäm khoâng ngu, thöôøng haønh trí hueä töùc laø Wisdom. Baùt Nhaõ haïnh. Moät nieäm ngu khôûi leân, töùc laø Maha-prajnaparamita-sastra (skt): Ñaïi Trí Baùt Nhaõ baët. Moät nieäm trí khôûi leân, töùc laø Baùt Ñoä Luaän (100 quyeån)—Trí Ñoä Luaän— Nhaõ sanh. Ngöôøi ñôøi ngu meâ khoâng thaáy Baùt Mahaprajnaparamita-sastra by Nagarjuna, one Nhaõ, mieäng noùi Baùt Nhaõ maø trong taâm hundred books. Sastra (Commentary) on the thöôøng ngu, thöôøng töï noùi ta tu Baùt Nhaõ, nieäm Prajna paramita sutra. It is a famous philosophical nieäm noùi khoâng nhöng khoâng bieát ñöôïc chôn Mahayana

work—Luaän veà Kinh Baùt Nhaõ Ba La khoâng. Baùt Nhaõ khoâng coù hình töôùng, taâm trí Maät Ña. Ñaây laø moät taùc phaåm trieát hoïc noåi tieáng tueä aáy vaäy. Neáu khôûi hieåu nhö theá töùc goïi laø cuûa Phaät Giaùo Ñaïi Thöøa. **See Four famous Baùt Nhaõ trí. sastras. 3) What is meant by Paramita? It is a Sanskrit Mahaprajna Sutra: Ñaïi Baùt Nhaõ—See Five word which in our language means ‘arrived at chief Mahayana sutras. the other shore,’ and is explained as ‘apart Mahapralaya (skt): Ñaïi thuûy hoûa tai—The final from production and extinction.’ When one is and utter destruction of the universe by wind, attached to states of being, production and flood and fire—Söï hoaïi dieät cuoái cuøng cuûa vuõ truï extinction arise like waves. States of being, bôûi gioù, nöôùc, vaø löûa. with no production or extinction, is like free flowing water. That is what is meant by ‘the Mahapranidhana (skt): Ñaïi Nguyeän—Great other shore.’ Therefore, it is called vows made by the Bodhisattva in the beginning of ‘Paramita.’—Sao goïi laø Ba La Maät? Ñaây laø his spiritual career. This is also the great vow of a tieáng Phaïn, coù nghóa laø “ñeán bôø kia,” giaûi Buddha or Bodhisattva to save all the living and nghóa laø “lìa sanh dieät.” Chaáp caûnh thì sanh bring them to Buddhahood—Caùc lôøi nguyeän lôùn dieät khôûi nhö nöôùc coù soùng moài, töùc laø bôø beân maø caùc vò Boà Taùt thieát laäp khi khôûi ñaàu söï nghieäp naày, lìa caûnh thì khoâng sanh dieät nhö nöôùc taâm linh cuûa caùc ngaøi. Ñaây cuõng laø ñaïi nguyeän thöôøng thoâng löu, aáy goïi laø bôø kia, neân goïi laø cuûa chö Phaät vaø chö Boà Taùt, cöùu ñoä heát thaûy Ba La Maät. chuùng sanh vaø khieán hoï ñaït thaønh Phaät quaû.

Mahapratibhana (skt): Ñaïi Laïc Thuyeát—A ñöôïc suøng baùi nhö A Di Ñaø taùi sanh. OÂng nhaän Bodhisattva in the Lotus sutra, noted for pleasant danh hieäu Toâng Khaùch Ba naêm 1426 sau Taây discourse—Moät vò Boà Taùt ñöôïc noùi ñeán trong Lòch. kinh Phaùp Hoa, chuyeân thuyeát laïc phaùp. Maharatnaketou (skt): Baûo töôùng Phaät. Mahapurna (skt): Ñaïi vieân maõn ñaø la ni. Maha-Ratnakuta Sutra (skt): Kinh Ñaïi Böûu Maharajas (skt): Tích—The sutra was translated into Chinese by 1) A great or superior king: Ma Ha La Xa—Moät Bodhiruci, one of the oldest sutras of Mahayan. In vò vua taøi gioûi. the Ratnakuta, the thought of the Middle Way is 2) Ñaïi Thieân Vöông: Töù Ñaïi Thieân Vöông— developed. It also contains sutras on Maharaja—The four guardians of the transcendental wisdom (Prajan Paramita Sutra and universe. Longer Amitabha Sutra). A very important sutra 3) Phaån noä minh Vöông—As opponents of evil (6000 pages in nine volumes) which contains and guardian of Buddhism—See Four almost all the most critical teaching of the Heavenly (Guardian) Kings. Mahayana Tradition (Great Vehicle) to carry Maharaja-devas (skt): Mahasvara (skt)—Ñaïi sentient beings to the Ultimate Enlightenment of Thieân Vöông—There are four demonic-looking- Buddhahood—Kinh ñöôïc ngaøi Boà Ñeà Löu Chi figures deva kings in the first lowest devaloka (Töù dòch sang Hoa ngöõ, laø moät trong nhöõng kinh ñieån Thieân Vöông). According to the myth, they dwell xöa nhaát cuûa Phaät Giaùo Ñaïi Thöøa. Trong Ñaïi Baûo on the world mountain Meru and are guardians of Tích, tö töôûng Trung Ñaïo ñöôïc trieån khai. Kinh the four quarters of the world and the Buddha cuõng noùi veà trí hueä sieâu vieät (Baùt Nhaõ Ba La Maät

teaching. They fight against evil and protect Ña trong tröôøng Kinh A Di Ñaø)—Taïng kinh ñieån places where goodness is taught—Boán nhaân vaät raát quan troïng goàm 6000 trang trong chín quyeån coù hình daùng nhö quyû. Theo truyeàn thuyeát thì hoï chöùa ñöïng haàu heát nhöõng giaùo ñieån troïng ñaïi cuûa soáng beân treân nuùi Tu Di, hoï laø nhöõng thaàn hoä Ñaïi Thöøa nhaèm ñöa chuùng sanh ñeán choã Giaùc phaùp, hoï chieán ñaáu choáng laïi caùi aùc vaø baûo veä caùi Ngoä Toái Thöôïng cuûa Phaät quaû. thieän, moãi thieân vöông canh giöõ moät phöông: Maharaurava (skt): Ñaïi khieáu ñòa nguïc—Ñaïi 1) Dhartarastra (skt): Trì Quoác Thieân Vöông— Khieáu Hoaùn Ñòa Nguïc—The hell of great wailing Deva king in the East. (the hell of great crying), the fifth of the eight hot 2) Virudhaka (skt): Taêng Tröôûng Thieân hells—Ñòa nguïc thöù naêm trong trong taùm ñòa nguïc Vöông—Deva king in the South. noùng (nôi tieáng keâu khoùc caøng to hôn khi bò haønh 3) Virupaksa (skt): Quaûng Muïc Thieân Vöông— hình)—See Eight great hot hells. Deva king in the West. Maharddhiprapta (skt): Nhö YÙ Ca laâu la 4) Dhanada or Vaisravana (skt): Ña Vaên Thieân Vöông. Vöông—Deva king in the North. Maharishi (Maharchis) (skt): Ñaïi Tieân ** See Four Heavenly (Guardian) Kings. Maharkiskanda-Buddha (skt): Ñaïi Dieäm Kieân Maharastra (skt): Ma Ha Thích Ñaø—The Phaät. Mahratta country, an ancient kingdom in the Maharosana (skt): Ma Ha Loâ Saét Naõ—Saân Haän north-west corner of the Deccan—Vöông quoác coå Thieân—The angry deva. veà phía taây baéc cuûa cao nguyeân Ñeà Caêng. Maharsi (skt): Ñaïi Tieân—Nhöõng vò Thaùnh Phaät Maharatna-dharma-raja (skt): Ñaïi Baûo Phaùp töû—Thanh Vaên hay Phaät—Buddhist saints as Vöông—Title of the reformer of the Tibetan superior to ordinary immortals—Sravalas— church, founder of the Yellow Sect in 1417 A.D., Buddhas. worshipped as an incarnation of Amitabha, now Maharupa (skt): Ñaïi Töôùng—Great form—The incarnate in every Bogdo-gegen-Hutuktu reigning kalpa of Mahabhijna-jnanabhibhu, who is to in Mongolia. He received this title in 1426 A.D, appear as Buddha in a realm called Sambhava. Tsong-Kha-Pa—Danh hieäu cuûa ngöôøi caûi caùch vaø Mahasahasrapramardana (skt): Kinh Thuû Hoä saùng laäp neân phaùi “Muõ Vaøng” beân Taây Taïng, Ñaïi Thieân Quoác Ñoä.

Maha-samatha-Vipasyana (skt): Ma Ha Chæ Mahasamghika-version, translated into Chinese in Quaùn—Chæ Quaùn Huyeàn Vaên—Chæ Quaùn Luaän— 40 books by Buddhabhadra—Sau khi Phaät nhaäp The foundation work on T’ien-T’ai’s modified dieät 100 naêm thì coäng ñoàng Phaät giaùo thôøi baáy giôø form of samadhi, rest of body for clearness of chia laøm hai phaùi, Thöôïng Toïa vaø Ñaïi Chuùng. vision. It is also called the concentration or mental Beân Ñaïi Chuùng Boä ñaõ töï keát taäp thaønh boä luaät Ma state, in which is perceived, at one and the same Ha Taêng Chæ, noùi veà chi tieát nhöõng giôùi luaät cuûa time, the unity in the diversity and the diversity in chö Taêng Ni. Boä Taêng Kyø Luaät ñöôïc Ngaøi Phaät the unity (a method ascribed by T’ien-T’ai to the Ñaø Baït Ñaø La ñôøi Ñoâng Taán dòch ra Hoa ngöõ, 40 Lotus Sutra). It is one of the three foundation quyeån: works of the T’ien-T’ai School; was delivered by 1) An arhat is still subject to temptation: Moät vò Chih-I to his disciple Chang-An who committed it A La Haùn vaãn coøn bò caùm doã. to writing—Boä saùch caên baûn

cuûa toâng Thieân Thai 2) An arhat is still not yet free from ignorance: daïy veà caùch an döôõng thaân ñeå taâm ñöôïc trong Moät vò A La Haùn vaãn coøn daáu veát cuûa söï ngu saùng. Cuõng ñöôïc goïi laø vieân ñoán chæ quaùn, nghóa doát. laø nhôø vaøo söï taäp trung tinh thaàn maø ngöng baët 3) An arhat is still subject to doubts concerning voïng nieäm vaø ñaït ñöôïc chaân trí töùc thì (ñaây laø the teaching: Moät vò A La Haùn vaãn coøn nghi phöông phaùp cuûa toâng Thieân Thai trong Kinh ngôø veà hoïc thuyeát. Phaùp Hoa). Ñaây laø moät trong ba boä saùch lôùn cuûa 4) An arhat can make progress on the path to Thieân Thai do ñaïi sö Thieân Thai thuyeát giaûng vaø enlightenment through the help of others: Moät ñöôïc ñeä töû cuûa ngaøi laø Chöông An ghi cheùp laïi vò A La Haùn coù theå tu haønh giaùc ngoä nhôø söï thaønh boä. giuùp ñôû cuûa tha löïc. Mahasambhava (skt): Great completion—Ñaïi 5) An arhat can advance on the path through thaønh. utterance of certain sounds: Moät vò A La haùn coù cô may ñöôïc cöùu roãi baèng vieäc laäp ñi laäp Mahasamgha (skt): Ma ha Taêng Giaø—Ñaïi laïi nhöõng aâm thanh. chuùng. ** See Four vinayas and five sastras (A). Mahasamghata Sutra (skt): Ñaïi Taäp Kinh— Mahasamnipata-Sutra (skt): Great Ñaïi Phöông Ñaúng Ñaïi Taäp Kinh—The sutra of the Aggregation Sutra—Ñaïi Taäp Kinh—Sutra of the great assembly of Bodhisattvas from every Great Assembly, one of the Vaipulya sutras of direction—See Mahavaipulya-Mahasamnipata- Mahayana Buddhism, collectioned by the 6th Sutra. century AD. The sutra stresses the nature of Mahasamghika (skt): Ñaïi Chuùng Boä—Great emptiness (shunyata) and exhibits Tantric Samgha School, name of a Buddhist school, influence and is rich in mantras and dharanis— together with the Theravada School, one of the Kinh Ñaïi Taäp, thuoäc nhoùm phöông quaûng cuûa two principal schools of Hinayana Buddhism— Phaät giaùo Ñaïi thöøa. Söu taäp töø theá kyû thöù VI sau Ñaïi Chuùng Boä, teân cuûa moät tröôøng phaùi Phaät giaùo, Taây lòch. Kinh nhaán maïnh tôùi nhaän thöùc veà tính hö moät trong hai tröôøng phaùi chính cuûa Phaät giaùo khoâng cuûa vaïn höõu. Baûn kinh naày cuõng theå hieän Tieåu thöøa, cuøng vôùi tröôøng phaùi Nguyeân Thuûy aûnh höôûng cuûa Maät toâng vaø chöùa ñöïng ñaày nhöõng (Theravada)—See Mahasanghika. Maät chuù vaø Ñaø la ni. Mahasamghika Vinaya: Ma Ha Taêng Chæ Mahasangha (skt): Great assembly—Ñaïi chuùng. Luaät—Taêng Kyø Luaät—100 years after the Mahasanghata Sutra: Kinh Ñaïi Taäp—See Five Buddha's nirvana, Buddhist community was chief Mahayana sutras. divided into two divisions: Theravada and Mahasanghika. The Theravada wanted to keep Mahasanghika (skt): Mahasanghikah (skt)—Ma the same rules since the Buddha's time; however, Ha Taêng Kyø Boä—Ñaïi chuùng boä (Ñaïi thöøa). the Mahasanghika, the majority, believed (I) An overview of "Mahasanghikah"—Toång proposed five points which laid foundation for the quan veà Ñaïi Chuùng Boä: One of the four Mahasanghika-Vinaya. Samghika-version or branches of the Vaibhasika, said to have been formed after the second synod in opposition

to the sthaviras, marking the first division in Thuûy" hay "Ñaïi Chuùng Boä." Caùc tröôøng phaùi the Buddhist temple. Followers of Mahasanghika ñöôïc coi nhö baùo tröôùc cho Mahakasyapa. The school of the community, baûn theå duy taâm vaø Phaät

giaùo Ñaïi thöøa. Trong or majority (Majority Community or ñoù tröôøng phaùi naày cho raèng moïi caùi ñeàu laø Universal Assembly); one of chief early hình chieáu cuûa taâm thöùc. Caùi tuyeät ñoái vaø caùi divisions. The other main division was bò qui ñònh, Nieát baøn vaø Ta baø, töï nhieân vaø Mahasthavirah, or the Elders Sect. After the sieâu nhieân, v.v. taát caû chæ laø teân goïi chöù third synod this school split into five sects khoâng coù baûn chaát ñích thöïc. Vaøo thôøi kyø keát (Purvasaila, Avarasaila, Haimavata, taäp kinh ñieån laàn thöù hai taïi Tyø Xaù Li, coù moät Lokottaravadinas, Prajnaptivadinas)—Ñaïi nhoùm Taêng maø ngöôøi ta noùi coù quan heä trong Chuùng Boä, moät trong boán toâng phaùi cuûa vieäc phaân chia tröôøng phaùi trong coäng ñoàng Vaibhasika, ñöôïc thaønh laäp sau laàn keát taäp Phaät giaùo. Ñaïi Chuùng Boä laø moät nhoùm Taêng kinh ñieån thöù nhì. Ñaïi Chuùng Boä, hay tröôøng só caáp tieán hôn nhoùm “Thöôïng Toïa Boä,” laø phaùi cuûa ña soá ñaïi chuùng; moät trong nhöõng nhoùm raát baûo thuû trong giôùi luaät vaø giaûng giaûi phaân boä chính cuûa caùc boä phaùi nguyeân thuûy. giaùo phaùp. Nhoùm Ñaïi Chuùng Boä nhìn Ñöùc Moät boä phaùi chính khaùc laø Thöôïng Toïa Boä Phaät nhö moät sieâu nhaân, trong khi nhoùm hay boä phaùi cuûa caùc vò tröôûng laõo. Sau laàn keát “Thöôïng Toïa Boä” chæ xem Ngaøi nhö moät con taäp kinh ñieån thöù ba, tröôøng phaùi naày chia ngöôøi xuaát chuùng maø thoâi. Moät vaøi hoïc giaû tin laøm naêm toâng. raèng Ñaïi Chuùng Boä laø moùc chuyeån tieáp cuûa 1) A Sanskrit term for “great school of the early tröôøng phaùi Ñaïi Thöøa bôûi vì noù thöøa nhaän Hinayana” or “great assembly school.” The nhöõng giaùo lyù maø veà sau naøy coù lieân heä vôùi schools Mahasanghikas are considered to Ñaïi Thöøa, chaúng haïn nhö tö töôûng veà moät vò have prepared the ground for the idealistic Boà Taùt töï nguyeän taùi sanh vaøo coõi thaáp hôn ontology and buddhology of the Mahayana nhaèm lôïi laïc chuùng sanh. because they believe that everything is only a 2) A school of Buddhism which originated in the projection of mind, the absolute as well as the schism with the Sthaviras that occured after conditioned, nirvana as well as samsara, the the Second Council in Vaisali and possibly mundane as well as the supramundane, etc; just prior to the Third Council in Pataliputra. all is only name and without real substance. Contention arose in Vaisali in the early During the Second Buddhist Council, held at Buddhist Order a century after the Buddha’s Vaisali, there was a group of monks who are parinirvana. The contending monks offered thought to have been involved in the sectarian frame certain new rules in the vinaya which schism in the Buddhist community. were not accepted by the conservatives in the Mahasanghika is said more liberal than its West. This gave rise to the convention of the main rival group of Sthaviras in both monastic second council of seven hundred elder monks discipline and doctrinal interpretation. The in the reign of Kalasoka. The regional and Mahasanghika views the Buddha as a doctrinal differences caused a crack in the supramundane being, while the Sthaviras unity of the early sangha which was split up emphasizes that he’s only an exceptional into two distinct branches of Buddhism, the human being. Some scholars believe that the conservative Theravada or the Teachings of Mahasanghika may have been a transitional the Elders School, becoming more

popular in form of the Mahayana schools later because the South, and more innovative the school adopted some doctrines that later Mahasanghika or Great Assembly School in became associated with Mahayana, such as the North. The latter became more popular in the idea that a Bodhisattva may voluntarily time for being closer to the spirit of the choose to be reborn in lower realms of masses as liberal and inclined to allow great existence in order to benefit others—Töø Phaïn freedom of interpretation of the Buddha's ngöõ chæ "tröôøng phaùi Tieåu thöøa Nguyeân teachings. Besides, they were deposed to

study more seriously the ideal of Bodhisattva vì noù gaàn guõi vôùi tinh thaàn cuûa tuyeät ñaïi ña soá and Buddhology. And therefore, around 250 quaàn chuùng. Noù coù khuynh höôùng cho pheùp B.C., in Magadha and in the South round söï töï do giaûi thích veà nhöõng lôøi daïy cuûa Ñöùc Amaravati, the dissenters from the Old Phaät chöù khoâng coù thaønh kieán baûo thuû. Beân Wisdom School organized a separate sect, the caïnh ñoù, Ñaïi Chuùng Boä ñaët vieäc nghieân cöùu Mahasanghikas, which perished only after the veà lyù töôûng Boà Taùt vaø Phaät Ñaïo moät caùch Buddhism was destroyed in India. The nghieâm chænh chöù khoâng cöùng nhaéc. Vaø chính Mahasnaghikas became the starting point of vì vaäy, maø vaøo khoaûng naêm 250 tröôùc Taây the development of teh Mahayana by their lòch, taïi vuøng Ma Kieät Ñaø vaø vuøng phía Nam more liberal attitude, and by some of their xung quanh Amaravati, nhöõng bieät giaùo cuûa special theories. In every way, the coå phaùi Trí Tueä hôïp thaønh moät giaùo phaùi Mahasnaghikas were the more liberal than rieâng bieät vaø giaùo phaùi naøy chæ bò tan raõ sau their opponents. They were less strict in khi Phaät giaùo bò tieâu dieät ôû AÁn Ñoä. Ñaïi chuùng interpreting the disciplinary rules, less boä trôû thaønh khôûi ñieåm cuûa söï phaùt trieån Ñaïi exclusive with regard to householders, they Thöøa bôûi thaùi ñoä phoùng khoaùng, vaø bôûi moät look more kindly on teh spiritual possibilities vaøi thuyeát ñaëc bieät cuûa hoï. Veà taát caû moïi of women and of less gifted monks, and were phöông dieän Ñaïi Chuùng Boä khoan dung hôn more willing to consider as authentic those ñoái phöông cuûa hoï. Hoï bôùt nghieâm nhaët hôn additions to the Scriptures which were trong vieäc giaûi thích luaät, bôùt ñoäc ñoaùn ñoái composed at a later date. The Mahasnaghikas vôùi cö só taïi gia, vaø nhìn nhöõng khaû naêng tinh were the more liberal Buddhist sect, which thaàn cuûa phuï nöõ vaø cuûa Taêng só caên cô keùm soon developed into a new trend, called the hôn baèng caëp maét thieän caûm hôn, vaø saün saøng Mahayana. The Mahayana divided itself into coi laø chính thoáng nhöõng taùc phaåm tröôùc taùc different schools, not immediately but after sau naøy theâm vaøo kinh ñieån. Ñaïi Chuùng Boä laø about 400 years. Each of the schools stressed boä phaùi Phaät giaùo phoùng khoaùng, maø ít laâu one of the many means of emancipation—sau ñoù ñaõ phaùt trieån thaønh moät truyeàn thoáng Tröôøng phaùi Phaät giaùo phaùt khôûi töø söï chia reû môùi, ñöôïc goïi laø Ñaïi Thöøa. Khoâng phaûi ngay vôùi caùc vò tröôûng laõo, xaõy ra sau Nghò Hoäi sau ñoù maø khoaûng hôn 400 naêm veà sau naøy, Keát Taäp Kinh Ñieån laàn thöù hai taïi thaønh Tyø Ñaïi Thöøa töï phaân ra laøm nhöõng tröôøng phaùi Xaù Ly vaø coù leõ ngay khi cuoäc Nghò Hoäi laàn khaùc

nhau. Moãi tröôøng phaùi ñeàu nhaán maïnh thöù ba taïi thaønh Hoa Thò. Sau khi Ñöùc Phaät ñeán moät trong nhieàu phöông tieän giaûi thoaùt nhaäp dieät chöøng moät theá kyû, coù söï tranh caõi khaùc nhau. lôùn ñaõ xaûy ra trong Taêng ñoaøn Phaät giaùo thôøi 3) The Mahasanghika School was differentiated nguyeân thuûy taïi thaønh Tyø Xaù Ly. Moät soá chö from the Sthaviravadin as a result of a council Taêng caûi caùch ñöa ra moät heä thoáng ñieàu luaät held roughly one hundred years after the môùi trong giôùi luaät, nhöng nhöõng ñieàu luaät Buddha's Parinirvana. Until this day, the naøy khoâng ñöôïc chö Taêng trong nhoùm baûo Theravada still assumes that the thuû ôû phía Taây chaáp nhaän. Ñaây cuõng chính laø Mahasanghikas a lax and breakaway group nguyeân nhaân ñöa ñeán kyø keát taäp kinh ñieån which was not prepared to accept the laàn thöù nhì cuûa baûy traêm chö Taêng döôùi söï Buddha's teachings to the fullest degree. chuû trì cuûa vua Kalasoka. Do nhöõng khaùc bieät However, the Mahasanghika School itself veà hoïc thuyeát vaø ñòa phöông ñaõ gaây ra moái presents a different picture, suggesting that baát hoøatrong coäng ñoàng Taêng löõ vaø coäng the Sthaviravada was the breakaway group ñoàng Taêng löõ thôøi nguyeân thuûy ñaõ chia laøm that was trying to modify the original hai nhaùnh rieâng bieät, nhoùm baûo thuû raát phoå Vinaya—Tröôøng phaùi Ñaïi Chuùng Boä taùch bieán ôû phía Nam, vaø nhoùm caûi caùch hay Ñaïi bieät vôùi tröôøng phaùi Thöôïng Toïa Boä do moät chuùng boä raát thònh haønh ôû phöông Baéc. Ñaïi ñaïi hoäi ñöôïc toå chöùc khoaûng 100 naêm sau Chuùng Boä trôû neân raát thònh haønh trong thôøi ñoù ngaøy Ñöùc Phaät nhaäp dieät. Cho ñeán ngaøy nay,

phaùi Theravada vaãn coi tröôøng phaùi Ñaïi believed that they represented the original, Chuùng Boä nhö moät nhoùm ngöôøi phoùng orthodox doctrine of the Buddha. We have khoaùng vaø ly khai khoâng muoán chaáp nhaän lôøi seen that Mahasanghikas coined the term daïy cuûa Ñöùc Phaät moät caùch trieät ñeå. Tuy Mahayana to represent their system of belief nhieân, Ñaïi Chuùng Boä laïi tröng ra baèng côù laø and practice, and called the Sthaviras Thöôïng Toïa Boä môùi laø nhoùm ly khai, muoán Hinayana. It is universally believed that the thay ñoåi giôùi luaät nguyeân thuûy. Mahasinghikas were the earliest seceders, 4) The Mahasanghika School was very strong in and the forerunners of the Mahayana. They Magadha, at Pataliputra in particular, and took up the cause of their new sect with zeal there is epigraphical evidence of its presence and enthusiasm and in a few decades grew in Mathura, dating from 120 B.C. And at a remarkably in power and popularity. They later point, it developed a center in Southern adapted the existing rules of the Vinaya to India, concentrated in the Guntur district, their doctrine and introduced new ones , thus around Amaravati, Jaggayapeta, and revolutionizing the Buddhist Sangha. Nagarjunakonda. However, in the twelfth Moreover, they made alterations in the century, the Mahasanghika School was arrangement and interpretation of the Sutra eliminated by the Muslim invasion and most and the Vinaya texts. They also canonized a of its canon were destroyed—Tröôøng phaùi good number of sutras, which they claimed to Ñaïi Chuùng Boä raát maïnh taïi xöù Ma Kieät Ñaø, be the sayings of the Buddha. They rejected ñaëc bieät laø taïi thaønh Hoa Thò. Cuõng coù nhöõng certain

portions of the canon which had been chöùng côù laø tröôøng phaùi naøy ñaõ coù maët taïi xöù accepted in the First Council, and did not Ma Thaãn Ñaø vaøo naêm 120 tröôùc Taây Lòch. recognize as the Buddha's sayings (the Sau ñoù tröôøng phaùi naøy ñaõ phaùt trieån moät Buddhavacana) parts of the Jataka, the trung taâm ôû mieàn Nam AÁn Ñoä, quanh nhöõng Parivara (an appendix to the Vinaya) for they khu Guntur, Amaravati, Jaggayapeta vaø believed that this portion was composed by a Nagarjunakonda. Tuy nhieân, vaøo theá kyû thöù Simhalese monk. They also rejected the 12, tröôøng phaùi naøy bò trieät tieâu bôûi cuoäc xaâm Abhidharma which was compiled in the Third laêng cuûa Hoài Giaùo vaø ña phaàn kinh ñieån cuûa Council held under the patronage of King tröôøng phaùi naøy ñeàu bò huyû dieät. Asoka. Opinion differs as to their authenticity (II) History of the formation of the as canonical texts since these works were Mahasanghikas: Lòch söû thaønh laäp Ñaïi Chuùng compositions of a later period. All these texts Boä—The general body of disciples or are therefore additional and are not included everybody who assembled outside—The in the canonical collection of the school of the community or majority; one of Mahasanghikas. Thus they compiled afresh the chief early divisions. At the council held the texts of the Dhamma and the Vinaya and at Vaisali, certain monks differed widely included those texts which had been rejected from the opinions of other monks on certain in Mahakasyapa's Council. Thus arose a important points of the dharma. Though the twofold division in the Canon. The monks that differed formed the majority, they compilation of the Mahsanghikas was were excommunicated by the others who designated the Acariyavada as distinguished called them Papa-Bhikkhus and Adhamma- from Theravada, compiled at the First vadins. In Buddhist history, these Bhikkhus Council—Ñaïi Chuùng Boä hay tröôøng phaùi chuû were known as Mahasanghikas because they tröông giaø treû cuøng hoïp beân ngoaøi vaø cuøng formed the majority at the council or probably keát taäp Luaät boä, moät trong hai tröôøng phaùi because they reflected the opinions of the ñaàu tieân. Taïi cuoäc hoäi nghò ôû Tyø Xaù Leâ, ñaõ larger section of the laity. The Bhikkhus who coù moät soá Taêng löõ baát ñoàng yù kieán traàm troïng excommunicated them styled themselves vôùi moät soá Taêng löõ khaùc nhöõng ñieåm quan Sthaviras or the Elders, because they troïng lieân quan tôùi giaùo phaùp. Soá Taêng löõ coù

nhöõng yù kieán khaùc bieät tuy chieám ña soá "Lokottara" literally means "beyond the nhöng hoï laïi bò moät soá Taêng löõ khaùc leân aùn world." According to the Mahasanghika vaø goïi laø AÙc Tyø Kheo vaø keû thuyeát phi phaùp School, the Buddha was never seen as being ñoàng thôøi ñaõ truïc xuaát hoï. Trong lòch söû Phaät merely human. For instance, he is often giaùo, soá Tyø Kheo naày ñöôïc goïi laø Ñaïi Chuùng described as having the thirty-two major and Boä vì trong cuoäc hoäi taäp hoï ñaõ chieám ña soá eighty minor marks or signs of superman. The vaø phaûn aûnh ñöôïc yù kieán cuûa ñaïi ña soá tuïc Buddha himself denied that he was either a chuùng. Nhöõng Taêng löõ ñaõ xua ñuoåi nhöõng vò man or a god. In the Mahaparinirvana Sutra, naày ñaõ töï xöng laø Thöôïng Toïa Boä hoaëc the Buddha stated that he could live for an Tröôûng Laõo vì hoï töï cho laø ñaïi bieåu chính aeon

were he asked to do so. Besides, there is thoáng giaùo nghóa Phaät Giaùo Nguyeân Thuûy. frequent reference to his outstanding magical Ñaïi Chuùng Boä laø nhöõng ngöôøi phaân phaùi sôùm powers. According to the Jatakas, an nhaát, vaø laø tieàn thaân cuûa Phaät giaùo Ñaïi Thöøa. extensive and popular literature recounting Hoï beânh vöïc cho boä phaùi môùi cuûa hoï moät the previous lives of the Buddha, the Buddha caùch taän tình vaø chæ sau vaøi chuïc naêm ñaõ phaùt has such vast stocks of merit, then this last life trieån ñaùng keå veà maët quyeàn uy vaø ñaïi chuùng. of his coult not possibly be that of an ordinary Hoï söûa ñoåi caùc giôùi luaät cuûa boä Luaät Taïng human. They also considered the Buddha's (Vinaya) cho phuø hôïp vôùi chuû thuyeát cuûa hoï previous lives prior to his las life as vaø ñöa theâm vaøo nhöõng giôùi luaät môùi, do ñoù Siddhartha Gautama as Bodhisattvas. Finally, ñaõ coù söï caûi caùch canh taân ñoái vôùi haøng Taêng the Mahasanghika School and its sub-schools giaø Phaät Giaùo. Ngoaøi ra, hoï coøn thay ñoåi caùch upheld a doctrine of "Dharmasunyata," a saép xeáp vaø caùch luaän giaûi caùc ñoaïn vaên cuûa position that had great significance both for Kinh vaø Luaät. Hoï coøn ñöa ra moät soá kinh môùi, the Abhidharma and for the Mahayana—Hoïc cho raèng ñoù laø nhöõng lôøi do chính Ñöùc Phaät thuyeát quan troïng cuûa tröôøng phaùi Ñaïi Chuùng phaùn truyeàn. Hoï baùc boû moät soá ñoaïn trong Boä laø hoïc thuyeát "Phaät Sieâu Phaøm." Phaïn kinh ñieån ñaõ ñöôïc Nghò Hoäi laàn thöù nhaát chaáp ngöõ "Lokottara" hieåu theo nghóa ñen laø "Theá nhaän. Hoï khoâng thöøa nhaän nhieàu ñoaïn trong giôùi sieâu vieät." Theo Ñaïi Chuùng Boä thì Ñöùc boä kinh Boån Sanh, phaàn phuï luïc Parivara Phaät khoâng bao giôø laø moät con ngöôì thuaàn trong Luaät Taïng vì cho raèng ñaây laø saùng taùc tuyù. Thí duï nhö ngöôøi ta luoân dieãn taû Ngaøi vôùi cuûa moät tu só ngöôøi Tích Lan. Hoï khoâng chaáp 32 töôùng toát vaø 80 veû ñeïp cuaû moät baäc sieâu nhaän boä Luaän Taïng ñöôïc keát taäp trong Nghò nhaân. Baûn thaân Ñöùc Phaät, Ngaøi luoân phuû Hoäi thöù ba döôùi söï baûo trôï cuûa vua A Duïc. nhaän Ngaøi laø ngöôøi hay laø thaàn, Trong kinh Hoï cho raèng nhöõng quyeån saùch naày chæ môùi Ñaïi Baùt Nieát Baøn, Ngaøi ñaõ tuyeân boá Ngaøi coù ñöôïc soaïn sau naày, chæ ñöôïc xem nhö laø phaàn theå soáng moät thôi gian voâ taän neáu ngöôøi ta phuï luïc chöù khoâng ñöôïc ñöa vaøo trong boä yeâu caàu nhö theá. Ngoaøi ra, ngöôøi ta luoân nhaéc söu taäp kinh ñieån cuûa hoï. Nhö theá hoï ñaõ keát tôùi caùc naêng löïc sieâu phaøm cuûa Ngaøi. Theo taäp laïi laàn nöõa caùc boä taïng Kinh, taïng Luaät, Kinh Tieàn Thaân Ñöùc Phaät, moät taùc phaåm phoå vaø ñöa vaøo nhöõng phaàn ñaõ bò Nghò Hoäi Ca bieán vaø bình daân keå laïi cuoäc ñôøi cuûa Ñöùc Dieáp gaït boû. Do ñoù maø coù söï phaân chia giaùo Phaät, Ñöùc Phaät ñaõ tích taäp voâ soá coâng ñöùc, ñieån ñeán hai laàn. Boä keát taäp cuûa Ñaïi Chuùng haún Ngaøi khoâng phaûi laø moät con ngöôøi bình boä mang teân Acariyavada, khaùc vôùi boä keát thöôøng trong kieáp cuoái cuøng naøy cuûa Ngaøi. taäp cuûa Thöôïng Toïa boä taïi Nghò Hoäi laàn thöù Beân caïnh ñoù, tröôøng phaùi Ñaïi Chuùng Boä coøn nhaát. xem nhöõng kieáp tröôùc cuaû Ñöùc Phaät laø nhöõng (III) Main beliefs of the Mahasanghikas—Nieàm kieáp cuûa moät vò Boà Taùt. Cuoái cuøng, tröôøng tin chính yeáu cuûa Ñaïi Chuùng boä: phaùi Ñaïi Chuùng Boä vaø nhöõng tröôøng phaùi cuûa 1) The major

development of the Mahasanghika noù sau naøy cuû tröông “Giaùo phaùp khoâng School is the doctrine of the supramundane taùnh,” moät laäp tröôøng coù taàm côû raát coù yù Buddha (Lokottara). The Sanskrit word of

nghóa cho caû Vi Dieäu Phaùp vaø cho caû Ñaïi kieán thöùc nhôø söï giuùp ñôû cuûa ngöôøi khaùc. Do Thöøa. ñoù quaû vò A La Haùn chöa phaûi laø giai ñoaïn 2) However, the Mahasanghikas, like the Thaùnh thieän sau cuøng. Theravadins, accepted the cardinal principles 3) According to Prof. Bapat in the Twenty-Five of Buddhism, and were, in this regard, not Hundred Years of Buddhism, the different from them. The fundamentals are Mahasanghikas have other beliefs as the four noble truths, the eightfold path, the follows—Theo Giaùo Sö Bapat trong Hai non-existence of the soul, the theory of Ngaøn Naêm Traêm Naêm Phaät Giaùo, Ñaïi Chuùng karma, the theory of the thirty-seven Boä coøn coù nhöõng nieàm tin khaùc nhö: Bodhipaksiya-dharmas (pratitya-samutpada), a) The five self-perceptions (vijnanas) conduce and the gradual stages of spiritual both to attachment to worldly matters (saraga) advancement. According to them the Buddhas and non-attachment to the same state are supramundane (lokottara); they have no (viraga): Naêm thöùc coù theå khieán cho ngöôøi ta defiled elements (sasrava dharmas); their chaáp thuû nhöõng chuyeän theá tuïc nhöng ñoàng bodies, their length of life and their powers thôøi cuõng giuùp cho ngöôøi ta ly tham. are unlimited. They are always in a state of b) The organs of sense (rupendriyas) are mere meditation (samadhi); they understand flesh. They themselves cannot perceive the everything in a moment: Tuy nhieân, Ñaïi self-perceptions (vijnanas) of the organs: Caùc Chuùng boä, cuõng nhö Thöôïng Toïa boä, ñeàu quan naêng nhö maét, tai, muõi, löôõi, thaân, vaân chaáp nhaän caùc nguyeân taéc coát yeáu cuûa ñaïo vaân, chæ laø baèng thòt cho neân khoâng theå caûm Phaät, neân veà maët naày hoï khoâng khaùc bieät nhaän ñöôïc hoaït ñoäng cuûa thöùc. Thöôïng Toïa boä. Caùc chuû thuyeát caên baûn ôû c) One can eliminate suffering and obtain the ñaây laø Töù Dieäu Ñeá, Baùt Thaùnh Ñaïo, voâ ngaõ, highest bliss through knowledge: Ngöôøi ta coù thuyeát nghieäp baùo, thuyeát möôøi hai nhaân theå ñoaïn tröø khoå ñau vaø ñaït ñeán Nieát Baøn duyeân, ba möôi baûy phaåm trôï ñaïo vaø caùc giai thoâng qua trí tueä (prajna). ñoaïn chöùng ñaéc treân ñöôøng tu ñaïo. Ñoái vôùi d) One who has entered the path of hoï, Ñöùc Phaät laø sieâu theá (lokottara); hoaøn sanctification is liable to retrogress while an toaøn thanh tònh; thaân, thoï, vaø quyeàn naêng cuûa Arhat is not. He is capable of knowing his chö Phaät laø voâ bieân. Chö Phaät luoân ôû trong own nature (svabhava) through his mind traïng thaùi ñònh (samadhi). Trí tueä Phaät naém (citta) and caitasika dharmas. He is also liable baét moïi söï vieäc trong moät thoaùng. Noùi toùm to commit all kinds of offences except the laïi, taát caû nhöõng gì thuoäc veà chö Phaät ñeàu laø five heinous crimes (pancanantaryani), sieâu vieät. Quan nieäm cuûa Ñaïi Chuùng boä veà namelt, matricide, patricide, the murder of an chö Phaät goùp phaàn phaùt trieån thuyeát ‘tam thaân Arhat, shedding the blood of the Buddha and Phaät’ sau naày trong tröôøng phaùi Ñaïi Thöøa. creating a split in the Sangha: Moät vò döï löu Nhö vaäy Ñaïi Chuùng boä quan nieäm veà Ñöùc (Srotapanna) coù theå bò thoái chuyeån, coøn vò A Phaät

theo kieåu hoùa thaân vaø môû ñöôøng cho La Haùn thì khoâng. Thoâng qua taâm vaø taâm sôû quan nieäm veà chö Boà Taùt sau naày. Theo hoï, (caitasika), vò döï löu coù theå bieát roõ töï thaân chö Boà Taùt cuõng laø sieâu nhieân, hoï khoâng bao mình (svabhava). Vò döï löu cuõng coù theå phaïm giôø coù söï tham duïc, aùc taâm, hoaëc söï toån haïi. moïi thöù toäi loãi, ngoaøi tröø naêm troïng toäi Vì muoán cöùu giuùp chuùng sanh, hoï chuû ñoäng (pancanantaryani) laø gieát meï, gieát cha, gieát A giaùng theá baèng baát cöù hoùa thaân naøo do hoï La haùn, laøm chaûy maùu thaân Phaät vaø gaây chia choïn. Taát caû nhöõng quan nieäm naày daãn tôùi söï reõ trong Taêng giaø. Thaàn Thaùnh hoùa chö Phaät vaø chö Boà Taùt. Moät e) Nothing is indeterminate (avyakrta), i.e., the boä phaän cuûa Ñaïi Chuùng boä goàm nhöõng ngöôøi nature of things must be either good or bad theo Ñaïi Thieân laïi cho raèng caùc A La haùn for it cannot be neither good or bad: Khoâng cuõng coøn nhöõng ñieåm yeáu keùm, hoï coøn phaûi coù ñieàu gì laø baát ñònh (avyakrta), nghóa laø baûn hoïc, coøn coù söï nghi hoaëc ít nhieàu, hoï chæ coù

chaát cuûa moïi vieäc phaûi laø toát hay xaáu, vì noù Mahasanghikas by one Kamalagulya during khoâng theå khoâng toát maø cuõng khoâng xaáu. the reign of Huviska. At Andharah in f) The original nature of the mind is pure; it Afghanistan, Hsuan-Tsang found three becomes contaminated when it is stained by monasteries belonging to this sect, which passions (upaklesa) and adventitious proves that this sect was popular in the North- defilements (agantukarajas). This view of the West. The cave at Karle in Maharashtra Mahsanghikas may be considered the records the gift of a village as also of a nine- precursor of the idealistic philosophy of celled hall to the adherents of the school of Yogacara, in which the alayavijnana is the the Mahasanghikas. Clearly, the storehouse of pure consciousness which Mahasanghikas had a center at Karle and becomes impure only when it is polluted by exercised influence over the people of the worldly objects: Baûn chaát cuûa taâm laø thanh West. They were not thus confined to tònh, taâm trôû neân oâ nhieãm khi bò vöôùng vaøo Magadha alone, but spread over the northern duïc voïng (upaklesa) vaø nhöõng nieäm xaáu khaùc and western parts of India and had adherents (agantukaraja). Quan nieäm naày cuûa Ñaïi scattered all over the country. In the south, Chuùng boä coù theå ñöôïc xem nhö trieát lyù duy the inscriptions at Amaravati stupa, about 18 taâm cuûa phaùi Du Giaø (Yogacara), theo ñoù A miles west of Bezwada. The stupa was laïi da thöùc (Alayavijnana) laø caùi kho cuûa yù propably constructed in the second century thöùc thanh tònh vaø yù thöùc naày chæ trôû thaønh baát B.C., its outer rail was erected in the secend tònh khi bò oâ nhieãm bôûi caùc vaán ñeà traàn tuïc. century A.D. and the sculptures in the inner g) After death and before rebirth a being has no rail are supposed to belong to the third existence: Sau khi cheát vaø tröôùc luùc taùi sanh century A.D. The Nagarjunakonda represents, thì khoâng coù söï soáng. next to Amaravati, the most important (IV) The survival of the Mahasanghikas: Söï toàn Buddhist site in southern India. These vong cuûa Ñaïi Chuùng boä—The their early structures at Nagarjunakonda obviously days, the Mahasanghikas could not make flourished as important centers of the much progress because of the strong branches

of the Mahasanghika sect and opposition of the Theravadins became places of pilgrimage. It is thus (Sthaviravadins). They had to struggle hard to apparent that the Mahasanghikas extended establish themselves in Magadha, but they their activities both towards the North and the steadily gained in strength and became a South, particularly in Guntur and Krishna powerful sect. They even established centers district—Luùc ñaàu Ñaïi Chuùng boä khoâng phaùt at Pataliputra and Vaisali and spread their trieån ñöôïc nhieàu vì söï choáng ñoái maïnh meõ influence to both the North and the South. cuûa Thöôïng Toïa boä. Hoï ñaõ phaûi chieán ñaáu Hsuan-Tsang tells us that 'the majority of the quyeát lieät môùi ñöùng vöõng ñöôïc ôû Ma Kieät Ñaø, inferior monks at Pataliputra began with the nhöng roài daàn daàn hoï taïo ñöôïc söùc maïnh vaø Mahasanghika school.' I-Ch'ing also states trôû thaønh moät boä phaùi huøng maïnh. Ñieàu naày that he found the Mahasanghikas in Magadha ñöôïc chöùng minh qua vieäc hoï ñaõ thaønh laäp in central India, a few in Lata and Sindhu in ñöôïc caùc trung taâm hoaït ñoäng taïi thaønh Hoa western India; and a few in northern, southern Thò, Tyø Xaù Ly vaø môû roäng caû veà phía nam and eastern India. The inscription on the laãn phía baéc. . Toân giaû Huyeàn Trang cho Mathura Lion Capital (120 B.C) records that a chuùng ta bieát raèng ña soá caùc Tyø Kheo caáp teacher named Budhila was given a gift so döôùi ôû thaønh Hoa Thò ñeàu khôûi ñaàu baèng that he might teach the Mahasanghikas. This tröôøng phaùi Ñaïi Chuùng boä. Nghóa Tònh (671- is the earliest epigraphic evidence that the 695) cuõng noùi raèng oâng ñaõ tìm thaáy Ñaïi Mahasanghika sect existed. The Wardak vase Chuùng boä ôû Ma Kieät Ñaø (mieàn Trung AÁn in Afghanistan containing the relics of the Ñoä), moät ít ôû Lata vaø Sindhu thuoäc mieàn taây Buddha was presented to the teachers of the AÁn, vaø moät ít ôû mieàn baéc, mieàn nam vaø mieàn

ñoâng AÁn. Bia kyù ôû kinh ñoâ Sö Töû Mathura 1) 'Maha' means 'great' and 'sattva' means (Mathura Lion Capital) naêm 120 tröôùc Taây either 'being' or 'courage'. Nagarjuna gives a Lòch cuõng ghi raèng moät luaän sö teân Budhila number of reasons why Bodhisattvas are coù bieät taøi thuyeát giaûng Ñaïi Chuùng boä. Ñaây laø called 'great beings'. It is because they baèng chöùng ñaàu tieân baèng chöõ khaéc cho thaáy achieve a great work, stand at the head of a laø coù söï hieän dieän cuûa Ñaïi Chuùng boä. Moät great many beings, activate great friendliness ngöôøi Kamalagulya trong trieàu ñaïi Huviska and great compassion, save a great number of ñaõ taëng cho caùc thaày daïy Ñaïi Chuùng boä moät beings. The Tibetans translate Mahasattvas as loï Wardak ôû A Phuù Haõn, beân trong ñöïng caùc 'great spiritual hero' and their aspirations are di tích cuûa Ñöùc Phaät. Taïi A Phuù Haõn, Huyeàn truly on a heroic scale. They desire to Trang ñaõ tìm thaáy ba tu vieän thuoäc Ñaïi discipline all beings everywhere, to serve and Chuùng boä, chöùng toû raèng boä phaùi naày ñaõ honor all the Buddhas everywhere. They ñöôïc nhieàu ngöôøi theo ôû mieàn taây baéc. Ñaïi want to retain firmly in their minds all the Chuùng boä cuõng coù moät trung taâm hoaït ñoäng teachings of the Buddhas, to have a detailed taïi Karle. Nhö vaäy, Ñaïi Chuùng boä khoâng chæ knowledge of all the Buddha-fields to giôùi haïn ôû Ma Kieät Ñaø, maø coøn lan qua caùc comprehend all the assemblies which mieàn phía baéc,

phía taây vaø coù tín ñoà raõi raùc anywhere gather around a Buddha, to plunge khaép nôi trong nöôùc. Veà phía nam AÁn Ñoä, caùc into the thoughts of all beings, to remove their bia kyù coøn ghi laïi raát nhieàu caùc boä phaùi cuûa defilements and to fathom their potentialities. Ñaïi Chuùng boä. Thaùp Amaravati, khoaûng 18 In other words, Mahasattva is like daäm veà phía taây cuûa Bezwada. Thaùp naày coù Bodhisattva who will be able to eliminate all leõ ñöôïc xaây döïng vaøo theá kyû thöù hai tröôùc his bad karmas and sufferings and will show Taây Lòch, voøng ngoaøi thaùp ñöôïc xaây vaøo the emancipation way to all beings with all khoaûng theá kyû thöù hai sau Taây Lòch, vaø caùc skills by his compassion—'Maha' nghóa laø coâng trình ñieâu khaéc voøng trong thuoäc theá kyû 'lôùn' vaø 'sattva' nghóa laø 'chuùng sanh' hoaëc thöù ba sau Taây Lòch. Thaùp Nagarjunakonda 'can ñaûm'. Ngaøi Long Thoï ñaõ ñöa ra moät soá naèm caïnh thaùp Amaravati, laø thaùnh ñòa Phaät nguyeân nhaân vì sao Boà Taùt ñöôïc goïi laø giaùo quan troïng nhaát taïi mieàn nam. Caùc kieán 'Mahasattva.' Bôûi vì ñaïi Boà Taùt ñaõ ñaït ñöôïc truùc ôû Nagarjunakonda töøng laø caùc trung taâm phaïm haïnh cao caû, thöôïng thuû giöõa nhöõng Boà quan troïng cuûa Ñaïi Chuùng Boä vaø trôû thaønh Taùt ñöùc haïnh khaùc. Caùc ñaïi Boà Taùt raát hoan nhöõng ñieåm haønh höông. Coù theå noùi laø Ñaïi hyû, töø bi giuùp ñôõ voâ soá chuùng sanh moät caùch Chuùng boä ñaõ taïo aûnh höôûng trong caû hai mieàn tích cöïc khoâng moûi meät. Ngöôøi Taây Taïng nam baéc, nhöng hoï taïo ñöôïc nhieàu aûnh höôûng dòch 'Mahasattvas' nhö laø nhöõng 'vò anh ôû mieàn nam hôn, ñaëc bieät laø ôû hai quaän huøng vôùi tinh thaàn vó ñaïi' vaø nhöõng nguyeän Guntur vaø Krishna. voïng cuûa ñaïi Boà Taùt thaät söï laø toái thöôïng cao Mahasanghika-nikaya (skt): Maïc Ha Taêng Kyø caû, hy sinh vì vieäc lôùn. Caùc ñaïi Boà Taùt ñi Ni Giaø Da—See Mahasanghika. hoaèng phaùp ôû moïi nôi, phuïng söï chuùng sanh Mahasanghika-Vinaya (skt): See nhö cuùng döôøng chö Phaät vaø bieán Ta baø thaønh Mahasamghika-Vinaya. caûnh Tònh ñoä. Caùc ñaïi Boà Taùt luoân thöïc haønh taát caû nhöõng lôøi daïy cuûa chö Phaät, quaùn chieáu Mahasara (skt): Ma Ha Sa La—Ma Ha Baø La— taát caû caûnh giôùi Tònh ñoä, ñeå hoäi tuï quaàn An ancient city in central India, the present chuùng ôû moïi nôi veà vôùi Ñöùc Phaät baèng caùch Masar, about 30 miles west of Patna—Moät thaønh caûm hoùa tö töôûng chuùng sanh, loaïi boû phieàn phoá coå maø baây giôø laø Masar, caùch Patna chöøng 30 naõo vaø phaùt khôûi nhöõng tieàm naêng giaûi thoaùt daäm. cuûa hoï. Noùi caùch khaùc, Ma Ha Taùt laø Ñaïi Boà Mahasattva (skt): Ñaïi só—Ma Ha Taùt—Ma ha Taùt, phaåm haïnh vaø coâng ñöùc hôn moät Boà Taùt Taùt-ñoûa—A Buddhist practitioner—A great bình thöôøng. Ma Ha Taùt laø nhöõng vò coù theå being—A noble—A leader of men—A Sravaka— chuyeån hoùa taát caû nghieäp xaáu vaø khoå ñau cuûa A Bodhisattva—A Buddha.

chính mình vaø seõ chæ ra con ñöôøng giaûi thoaùt Mahasatva-kumara-raja (skt): Ma Ha Taùt Ñoûa cho taát caû chuùng sanh baèng loøng töø bi hyû xaû Vöông Töû. voâ löôïng. 1) The noble and royal prince: Thaùi Töû. 2) One who benefis himself to help others—A 2) Sakyamuni Buddha: Phaät Thích Ca. great creature, having a great or noble Mahasatya-Nirgrantha (skt): Ñaïi Taùt Gia Ni essence, or being. Mahasattva is a

perfect Kieàn Töû—An ascetic who is said to have become bodhisattva, greater than any other being a disciple of the Buddha—Ni Kieàn laø tieáng duøng except a Buddha. Also great being is one with ñeå goïi chung ngoaïi ñaïo. Ñaïi Taùt Gia Ni Kieàn Töû great compassion and energy, who brings laø teân cuûa moät vò ngoaïi ñaïo khoå haïnh ñaõ veà qui y salvation to all living beings—Moät chuùng vaø trôû thaønh moät ñeä töû Phaät. sanh vó ñaïi—Moät con ngöôøi cao thöôïng hay Mahasena (334-362): King of Sri Lanka who moät ngöôøi daãn daét chuùng sanh loaøi ngöôøi— heartedly patronized Mahayana monks and who is Tieáng goïi chung cho chö Thanh Vaên, Boà Taùt reported to have razed the Theravada stronghold hay Phaät—Moät baäc töï lôïi lôïi tha. Ñaïi höõu Mahavihara and built a new Mahayana monastery tình, toaøn thieän hôn baát cöù loaøi höõu tình naøo called Jetavana on the site. His son ngoaïi tröø Ñöùc Phaät. Ma ha taùt laø vò coù taâm ñaïi Srimeghavanna, however, decided to restore the bi vaø ñaïi naêng löïc, ngöôøi ñem ñeán söï cöùu ñoä Mahavihara and to reinstate Theravada as the cho taát caû chuùng sanh. dominant form of Buddhism on the island—Vua 3) In the beginning of the Astasahasrika Prajna cuûa xöù Sri Lanka töø naêm 334 ñeán naêm 362, oâng paramita, the Buddha explained the meaning ñaõ heát loøng baûo trôï caùc vò Taêng Ñaïi Thöøa, vaø of ‘Mahasattva’ (great being) when Subhuti ngöôøi ta baùo caùo raèng chính oâng ñaõ cho san baèng asked about it. The Buddha says that a khu Ñaïi Tònh Xaù cuûa Phaät giaùo Nguyeân Thuûy vaø Bodhisattva is called ‘ a great being’ in the cho xaây moät tu vieän Ñaïi Thöøa goïi laø “Kyø Thoï sense that he will demonstrate Dharma so that Caáp Coâ Ñoäc Tònh Xaù” ngay treân ñòa ñieåm aáy. Tuy the great errors should be forsaken, such nhieân khi con trai oâng laø Srimeghavanna leân ngoâi erronous views as the assumption of a self, a thì oâng naøy quyeát ñònh phuïc hoài Ñaïi Tònh Xaù vaø being, a living soul, a person, of becoming, of Phaät giaùo Theravada nhö laø hình thöùc giaùo coù öu not becoming, of annihilation, of eternity, of theá ôû ñaûo quoác naøy. individuality, etc—Trong phaàn baét ñaàu cuûa Mahasi Sayadaw (1904-1982): Burmese monk Kinh Baùt Thieân Tuïng Baùt Nhaõ Ba La Maät, and meditation teacher whose approach diverged Ñöùc Phaät ñaõ giaûi thích veà yù nghóa cuûa ‘Ma Ha from the traditional meditative program in Taùt’ khi ngaøi Tu Boà Ñeà hoûi Ñöùc Phaät veà ñieàu Theravada Buddhism by dispensing with the naày. Ñöùc Phaät traû lôøi raèng moät Boà Taùt ñöôïc standard preliminaries of “Samatha” and instead goïi laø Ma Ha Taùt trong yù nghóa bôûi vò Boà Taùt teaching his students to practice insight meditation aáy ñaõ ban phaùp thoaïi ñeå chuyeån hoùa caùc chaáp (vipassana) intensively during extended periods of thuû, nhöõng quan ñieåm chaáp thuû sai laàm nhö meditative retreat. In his system, meditators learn ngaõ, nhaân, chuùng sanh, thoï giaû, hieän höõu, to label their immediate experiences carefully and khoâng hieän höõu, ñoaïn dieät, thöôøng haèng, vaân cultivate “momentary concentration,” in which vaân. they always become aware of the arising of 4) According to the Saddharmapundarika Sutra, momentary phenomena. He also differed from Mahasattvas have good qualities and method mainstream Theravada by de-emphasizing ritual, of practice paramita and under many hundred merit-making, and other popular aspects of thousands of

Buddhas had planted the roots of Theravada Buddhism, and by encouraging goodness—Theo Kinh Dieäu Phaùp Lieân Hoa, laypeople to practice meditation as much as Ma Ha Taùt coù phaåm haïnh toát vaø tu taäp caùc Ba monks do—Vò Taêng ngöôøi Mieán Ñieän vaø laø thieàn la maät nhö Boà Taùt vaø troàng caên laønh nôi haøng sö maø cöùu caùnh khaùc bieät vôùi truyeàn thoáng thieàn traêm ngaøn chö Phaät. ñònh cuûa tröôøng phaùi Phaät giaùo Theravada baèng caùch pha cheá vôùi tieâu chuaån sô boä cuûa “thieàn chæ”

vaø thay vì daïy thieàn sinh thöïc taäp thieàn minh saùt Power.” One who has gain great power, an moät caùch maïnh meõ trong nhöõng thôøi kyø keùo daøi important Bodhisattva in the Mahayana cuûa thieàn thaát. Trong heä thoáng cuûa oâng ta, haønh Buddhism, who bring men tha knowledge of giaû ñaët teân cho nhöõng kinh nghieäm tröïc tieáp cuûa liberation. He always appears on the right side of hoï moät caùch caån thaän vaø tu taäp “chaùnh ñònh trong Amitabha, whereas Avalokitesvara on the left. nhaát thôøi,” trong ñoù hoï luoân tænh thöùc nhöõng hieän According to Buddhist legends, Mahasthama is a töôïng nhaát thôøi khôûi leân. OÂng cuõng laøm khaùc vôùi Bodhisattva of Indian origin; however, later, his doøng chaùnh Theravada baèng caùch coi nheï nhöõng image is found throughout East Asian countries. nghi thöùc, hoài höôùng coâng ñöùc, vaø nhöõng bieåu He is commonly depicted alongside hieän phoå thoâng khaùc cuûa Phaät giaùo Nguyeân Thuûy, Avalokitesvara as a companion of Amitabha baèng caùch khuyeán taán ngöôøi taïi gia thöïc taäp thieàn Buddha, and he is thought to welcome beings into ñònh cuõng nhö ngöôøi xuaát gia. Amitabha Buddha’s Pure Land of Sukhavati. Mahasiddha (skt): A Sanskrit term for “Master Bodhisattva who has attained Great Strength— with perfect abilities.” Perfect abilities over the Great Power Obtaining BodhisattvaHe whose powers of the body and of nature. To attain wisdom and power reach everywhere, a spiritual powers, of two kinds, the lower and bodhisattva representing the Buddha-wisdom of merely psychic, and the higher, the fruits of long Amitabha; he is Amitabha’s right, with periods of spiritual training. Tantric masters who Avalokitesvara on the left. He is considered as the are particularly important in Vajrayana traditions, guardian of Buddha-wisdom—Phaïn ngöõ chæ renowned for the magical abilities they develop “Ngöôøi naém giöõ ñaïi löïc.” Ñaïi Theá Chí Boà Taùt, through their meditative practice. Usually, they’re nguôøi ñaõ chieám ñöôïc moät söùc maïnh to lôùn. Ñaây laø not monks who live in the monasteries, and they moät vò Boà Taùt quan troïng trong Phaät giaùo Ñaïi were depicted with long hair, wearing strange thöøa, vì chính vò Boà Taùt naày ñaõ ñem laïi söùc maïnh ornaments, and living unconventional lives. The giaûi thoaùt cho con ngöôøi. OÂng thöôøng xuaát hieän tradition began some time around the eighth beân phaûi Phaät A Di Ñaø, trong khi Boà Taùt Quaùn century, and it continues to be influential today in AÂm thì xuaát hieän beân traùi. Theo truyeàn thuyeát Himalayan Buddhism—Phaïn ngöõ chæ “nhöõng vò Phaät giaùo, thì ngaøi laø vò Boà Taùt coù nguoàn goác töø thaày vôùi taøi naêng toaøn haûo.” Quyeàn naêng hoaøn AÁn Ñoä, tuy nhieân, veà sau naøy thì hình aûnh ngaøi haûo laø söï laøm chuû hoaøn toaøn söùc maïnh cuûa thaân phoå caäp khaép caùc xöù Ñoâng AÙ. Ngöôøi ta

thöôøng theå vaø töï nhieân. Coù hai loaïi, moät laø thaáp aùm chæ phaùc hoïa hình ngaøi beân caïnh Quaùn Theá AÂm Boà nhöõng taâm lyù ñôn thuaàn, hai laø ôû baäc cao laø keát Taùt nhö laø vò ñoàng haønh vôùi Ñöùc Phaät A Di Ñaø, vaø quaû cuûa coâng phu luyeän taäp thieàn ñònh. Nhöõng vò laø vò tieáp daãn chuùng sanh veà coõi nöôùc Tònh Ñoä thaày Maät giaùo ñaëc bieät quan troïng trong nhöõng Cöïc Laïc cuûa Ñöùc Phaät A Di Ñaø. Ngaøi laø vò Boà Taùt truyeàn thoáng Kim Cang Thöøa, noåi tieáng vì nhöõng maø trí löïc coù theå ñeán khaép caùc nôi, ngaøi tieâu bieåu khaû naêng thaàn thoâng quaûng ñaïi maø hoï ñaõ phaùt cho trí hueä Phaät, vò ñöùng beân phaûi Phaät A Di Ñaø, trieån qua thieàn taäp. Hoï thöôøng khoâng phaûi laø caùc tieâu bieåu cho trí tueä; trong khi Boà Taùt Quaùn AÂm vò Taêng soáng trong töï vieän, vaø ngöôøi ta thöôøng thì beân traùi. Ngaøi ñöôïc coi laø vò Boà Taùt troâng nom phaùc hoïa hoï vôùi toùc daøi vaø ñeo nhöõng ñoà trang cöûa trí hueä cuûa Ñöùc Phaät. söùc kyø laï cuõng nhö soáng moät ñôøi soáng baát thöôøng. Mahasthamaprapta: Ñaïi Theá Chí Boà Taùt— Truyeàn thoáng naøy baét ñaàu vaøo khoaûng theá kyû thöù Mahasthamaprapta, representing the Buddha- 8 vaø vaãn coøn tieáp tuïc coù aûnh höôûng lôùn cho ñeán wisdom of Amitabha, he is standing on the right ngaøy nay trong Phaät giaùo vuøng Hi Maõ Laïp Sôn. sight of Amitabha—Tieâu bieåu cho trí tueä cuûa Phaät Mahasramana (skt): Great shaman—Ñaïi Sa A Di Ñaø, ñöùng beân phaûi cuûa Phaät A Di Ñaø—See moân. Two attendants (A), Four saints (rewards) (B) and Mahasri (skt): Goddess of fortune and beauty— Mahasthama. Caùt thieân nöõ. Mahasthamaprapta Bodhisattva: Boà Taùt Ñaïi Mahasthama (Mahasthamaprapta) (skt): Ñaïi Theá Chí—Vò Boà Taùt ñaõ ñaït ñöôïc ñaïi löïc—See Theá Chí—A Sanskrit term for “Holder of Great

Mahasthamaprapta, and Twenty five Bodhisattvas Mahatedjas Mahatedjo (skt): Ñaïi Oai Ñöùc— who protect all who call Amitabha. Teân moät vò vua trong loaøi Caâu laâu la. Mahasthama-prapta Bodhisattva on the Mahatedjogarbha (skt): Ñaïi Oai Ñöùc taïng. 23rd day: Leã vía Ñaïi Theá Chí Boà Taùt vaøo ngaøy Mahathera (p): Ñaïi tröôûng laõo—A Pali term for 23—See Ten Buddhas or Bodhisattvas connected “great elder.” This is a title given to Theravada with the ten fast days. monks who have been ordained for at least twenty Mahasunyata (skt): Caùi khoâng lôùn—Ñaïi years. In Thailand they must have passed a high Khoâng—Great emptiness—The great void—level examination in Pali. However, those who Universal space—Emptiness of the highest have been given the title generally refer to degree, that is, “Paramartharyajnana.” themselves as “Thera.”—Töø ngöõ Nam Phaïn chæ The Mahayana parinirvana, as being more “ñaïi tröôûng laõo.” Ñaây laø moät danh hieäu cuûa nhöõng complete and final than the nirvana of Hinayana. nhaø sö Theravada, nhöõng ngöôøi ñaõ thoï ñaïi giôùi ít It is used in the Shingon sect for the immaterial or nhaát laø 20 naêm. Taïi Thaùi Lan nhöõng vò naøy phaûi spiritual wisdom, with its esoteric symbols; its qua moät kyø thi cao caáp veà ngoân ngöõ Nam Phaïn. weapons, such as the vajra; its samadhis; its Tuy nhieân, thöôøng nhöõng ngöôøi ñöôïc ban cho sacred circles, or mandalas, etc. It is used also for danh hieäu naøy chæ töï coi mình nhö laø “tröôûng laõo” space, in which there is neither east, west, north or maø thoâi.

south—Ñaïi Khoâng laø caùi khoâng thuoäc möùc ñoä cao Mahatma (skt): Ñaïi Ngaõ. nhaát hay "Ñeä Nhaát Nghóa Thaùnh Trí Ñaïi Khoâng." 1) The great self: Ñaïi ngaõ—The true Ñaïi Khoâng hay Nieát Baøn cuûa phaùi Ñaïi Thöøa. Ñaïi personality—Thöïc chaát thaät cuûa con ngöôøi— Khoâng ñöôïc tröôøng phaùi Chaân Ngoân duøng ñeå noùi Nguyeân taéc cao nhaát con ngöôøi. leân caùi trí hueä tinh thaàn phi vaät chaát. Ñaïi Khoâng 2) Nirvana self: Nieát Baøn töï taïi. coøn laø moät bieåu töôïng, vôùi nhöõng vuõ khí nhö Kim 3) The great ego: Caùi ta lôùn. Cang chuøy, Tam ma ñòa, nhöõng voøng thieâng hay 4) The Buddha: Ñöùc Phaät—The highest nhöõng maïn ñaø la. Ñaïi khoâng cuõng ñöôïc duøng ñeå principle in man, a name of honor which aùm chæ hö khoâng, trong ñoù khoâng coù Ñoâng, Taây, should be reserved for those of highest Baéc, Nam—See Great emptiness. spiritual attainment—Moät danh hieäu daønh cho Mahatantra (dharani) (skt): Ma Ha Ñaûn nhöõng baäc ñaõ ñaït ñeán traïng thaùi taâm linh cao Ñaëc—Great spell power for overcoming the evil nhöùt. and cleaving to the good—Ñaïi löïc Ñaø La Ni giuùp Maha-usnisa (p): Phaät ñaûnh Quaûng Ñaïi. vöôït qua ma chöôùng. Mahavadin (skt): Ñaïi Luaän Sö—Danh hieäu cuûa Mahatapana (skt): Pratapana (skt)—Ñaïi Vieâm nhöõng vò thaày noåi baäc—Doctor of the Sastras—A Nhieät—The hell of great heat, the seventh of the title given to eminent teachers. eight hot hells—Ñòa nguïc cöïc noùng, laø ñòa nguïc Mahavaipulya (skt): Sutras of Mahayana—Ñaïi thöù baûy trong taùm nguïc noùng. Phöông Ñaúng. Mahatejas (skt): Ñaïi Uy Ñöùc. Maha-Vaipulya-Avatamsaka-Sutra: Kinh 1) Awe-inspiring power or virtue: Ñaïi Uy Ñöùc— Ñaïi Phöông Quaûng Hoa Nghieâm— Coù khaû naêng phaù aùc laø uy, coù coâng hoä thieän Buddhavatamsaka Sutra—The Sutra of the thì goïi laø ñöùc—Able to supress evil-doers and Garland of Buddhas. Mahayana sutra that protect the good. constitutes the basis of the teachings of the 2) A king of Garudas: Ñaïi Uy Ñöùc trong Ca Laâu Avatamsaka school (Hua-Yen), which emphasizes La Vöông. above all "mutually unobstructed 3) Title of a protector of Buddhism: Ñaïi Uy Ñöùc interpenetration." The sutra also teaches that the trong Minh Vöông. human mind is the universe itself and is identical Mahatejas Bodhisattva: Ñaïi Uy Ñöùc Vöông— with the Buddha. Indeed, the mind, Buddha and See Twenty five Bodhisattvas who protect all who all sentient beings are one and the same. This call Amitabha. aspects of the Mahayana teaching was especially

stressed by the Chinese Zen. The sutra was Chinese around 725 by Shubhakarasimha, one of translated into Chinese by Buddhabhadra—Kinh the three great Tantric master who travel to ñieån Ñaïi Thöøa goàm nhöõng giaùo lyù caên baûn cuûa China—Ñaïi Nhöït Kinh hay Kinh noùi veà Ñaáng tröôøng phaùi Hoa Nghieâm, nhaán maïnh yù töôûng veà saùng Choùi Lôùn. Ñaây laø Kinh ñieån Ñaïi thöøa cuûa "Söï thaâm nhaäp töï do laãn nhau" cuûa taát caû moïi söï tröôøng phaùi Maät Toâng taïi Trung Quoác, ñöôïc dòch vaät. Kinh cuõng daïy raèng nhôn taâm laø caû moät vuõ sang Hoa ngöõ vaøo khoaûng naêm 725 sau Taây lòch truï vaø ñoàng nhaát vôùi Phaät. Do ñoù, taâm, Phaät, vaø bôûi Shubhakarasimha, moät trong ba thaày lôùn cuûa chuùng sanh khoâng sai khaùc. Tröôøng phaùi Thieàn phaùi Maät toâng ñaõ töøng du haønh sang

Trung Quoác. ñaëc bieät nhaán maïnh ñeán khía caïnh naày cuûa hoïc Mahavamsa (skt & p): The Great Chronicle—A thuyeát Ñaïi thöøa. Kinh ñöôïc Ngaøi Phaät Ñaø Baït Ñaø Religious History compiled in the fifth or sixth La dòch sang Haùn töï. century written in Sanskrit (Pali chronicle of Mahavaipulya-Mahasamnipata-Sutra (skt): Sinhalese history), including famous stories since Ñaïi Phöông Ñaúng Ñaïi Taäp Kinh—Mahavaipulya- the time of the Buddha, spread to Ceylon, and the Mahasamnipata-Sutra is full name. The sutra of period up to the 4th century AD. Mahavamsa the great assembly of Bodhisattvas from the ten focuses on the introduction of Buddhism in Ceylon directions, and of the apocalpytic sermons since the time King Asoka sent his missionary till delivered to them by the Buddha, translated into the fourth century—Bieân nieân söû tieáng Phaïn veà Chinese around 397-439 A.D., said have been Tích Lan, goàm nhöõng truyeän coå coù töø thôøi Phaät preached by the Buddha from the age of 45 to 49, Thích Ca, thôøi Phaät giaùo ñöôïc truyeàn sang Tích to Buddhas and Bodhisatvas assembled from Lan vaø cho tôùi theá kyû thöù tö sau Taây lòch. Bieân every region, by a great staircase made between nieân söû Mahavamsa taäp trung vaøo vieäc ghi laïi söï the world of desire and that of form—Kinh Phaät giôùi thieäu Phaät giaùo vaøo Tích Lan töø khi vua A thuyeát cho ñaïi chuùng Boà Taùt khaép möôøi phöông. Duïc ñeán theá kyû thöù tö. Teân ñaày ñuû cuûa Kinh Ñaïi Taäp, ñöôïc dòch sang Mahavana-Sangharama (skt): Ñaïi Laâm Tònh Hoa Ngöõ vaøo khoaûng töø naêm 397 ñeán 439 sau Xaù—Truùc Laâm Tònh Xaù—The Venuvana Taây Lòch. Ngöôøi ta cho raèng Phaät ñaõ thuyeát boä monastery—The monastery of the great forest or kinh naày giöõa khoaûng Ngaøi töø 45 ñeán 49 tuoåi. Venuvana-vihara in the Karanda venuvana, near Kinh thuyeát cho chö Phaät vaø chö Boà Taùt. Rajagrha, a favorite resort of Sakyamuni—Truùc Mahavairocana (skt): Ma Ha Tyø Loâ Giaù Na Laâm Ca Lan Ñaø, gaàn thaønh Vöông Xaù, moät nôi (Ñaïi Nhöït Nhö Lai)—Great Sun Buddha—See maø Phaät Thích Ca thöôøng duøng laøm choã kieát haï an Vairocana Buddha. cö. Mahavairocana-bhisambodhivikur- Mahavastu (skt): Phaät Baûn Haïnh Taäp Kinh— Vitadhisthanna-vaipulya-Sutrendra-Raja- The Mahavastu is a text written in a hybrid Nama-Dharmaparyaya: Mahavairocana Sanskrit, an extensive work covering 1,325 pages, Sutra—Ñaïi Tyø Loâ Giaù Na Thaønh Phaät Thaàn Bieán composed as early as the first or second century Gia Trì Kinh—This is one of the fundamental B.C., in three volumes. This work is the Great sutras in Tantric Buddhism. It is also called Story or collection of stories (events) in previous “Mahavairocana Sutra.” The sutra was translated existences of the historical Buddha Sakyamuni, as into Chinese by Subhakarasimha and I-hsing— well as information about his final lifetime, stories Ñaây laø moät trong nhöõng kinh ñieån caên baûn cuûa about his chief disciples, and some discourses. Phaät giaùo Maät toâng, coøn ñöôïc goïi laø Kinh Ñaïi Ten steps of the Bodhisattvas towards perfection Nhöït Nhö Lai. Kinh ñöôïc caùc Ngaøi Thieän Voâ UÙy (descriptions of the career of a bodhisattva) are vaø Nhöùt haïnh cuøng dòch sang Haùn töï. set out in this work. It claims to be the first book of the Vinaya-pitaka of the Lokottaravada branch Mahavairocanabhisambodhisutra (skt): Ñaïi of the Mahasanghikas. One can consider

this book Nhöït Kinh—Sutra of the Great Radiant One. This as a transitional sign from Hinayana to Mahayana, is one of the Mahayana sutras, a fundamental through which it may be observed that the work of the Tantra in China, translated into Mahasanghikas were the first group of monks to

secede from the orthodox Buddhism. Most critic Mahavastu coøn noùi veà Thaäp ñòa Boà Taùt moâ taû scholars agree that the book lacks in system, and cuoäc ñôøi cuûa moät vò Boà taùt. Saùch töï cho mình laø is, by and large, a confused mass of legends and cuoán saùch ñaàu tieân trong boä Luaät Taïng cuûa phaùi historical facts concerning Sakyamuni's birth and Thuyeát Xuaát Theá thuoäc Ñaïi Chuùng Boä. Ngöôøi ta previous births. In the first volume, the compiler coù theå xeáp taùc phaåm naày nhö moät daáu hieäu gives an account of the hells and of the sufferings chuyeån tieáp töø Tieåu sang Ñaïi thöøa, qua ñoù chuùng witnessed by Mahamaudgalyayana. Then he ta thaáy raèng Ñaïi Chuùng Boä laø nhoùm tu só ñaàu tieân mentions the courses of attainments through rôøi boû nhoùm Phaät giaùo chính thoáng. Haàu heát caùc which a sentient being must pass in order to attain hoïc giaû ñeàu ñoàng yù raèng saùch naày vieát khoâng coù Buddhahood. After dealing with the bhumis, the heä thoáng vaø nhìn chung, ñaây laø moät môù caâu compiler takes up the story of the last existence of chuyeän keå veà nhöõng söï kieän lòch söû hoãn ñoän lieân Dipankara as a Bodhisattva which is almost a quan ñeán söï ra ñôøi cuûa Phaät Thích Ca Maâu Ni vaø copy of the story of Sakyamuni's birth. After nhöõng tieàn kieáp cuûa ngaøi. Phaàn ñaàu, töùc taäp moät attaining Bodhi, he met Meghamanava, a very cuûa boä saùch noùi qua caûnh ñòa nguïc vaø nhöõng khoå learned Brahmin student, and told him that he ñau maø ôû ñoù Muïc Kieàn Lieân ñaõ ñöôïc chöùng kieán. would become Gautama Buddha. In the second Sau ñoù noùi veà quaù trình cuûa nhöõng söï chöùng ñaéc volume, the actual biography of Prince Siddhartha maø moät chuùng sanh phaûi traûi qua ñeå ñi ñeán Phaät is to be found. It opens with an account of the quaû (see Boán Tieán Trình Tieán Ñeán Phaät Quaû). following topics as the Bodhisattva's selection of Sau khi ñaõ baøn veà caùc 'ñòa,' taùc giaû baét ñaàu caâu time, place, continent and family, his birth at chuyeän veà cuoäc ñôøi sau cuøng cuûa Phaät Nhieân Lumbinivana. Rsi Asita's visit, the Bodhisattva's Ñaêng (Dipankara) khi laøm moät vò Boà Taùt, gaàn trance at Krsigrama, the display of skill, marriage, gioáng nhö baûn sao cuûa chuyeän ñaûn sanh cuûa Ñöùc and Rahula's appearance as a son of Yasodhara. Phaät Thích Ca. Sau khi chöùng quaû Boà Ñeà, ngaøi This volume concludes with the Bodhisattva's gaëp Meghamanava, moät ngöôøi thoâng thaùi doøng Baø approach to the Niranjana river and the defeat of La Moân vaø noùi raèng anh ta seõ trôû thaønh Phaät Coà Mara. The first topic in the third volume deals Ñaøm. Keá tieáp, saùch noùi veà cuoäc ñôøi truyeàn ñaïo with concerns to the rule of 'Trikabhojana,' cuûa Ñöùc Phaät Coà Ñaøm, vaø phaàn cuoái noùi veà doøng according to which not more than three monks hoï Thích Ca (Sakya) vaø Caâu Lò (Kolya). Trong could eat together when invited. Then, it is taäp II, tieåu söû thaät söï cuûa Thaùi Töû Taát Ñaït Ña, baét followed by a detailed account of the conversions ñaàu baèng söï giôùi thieäu caùc vaán ñeà chính nhö vieäc of Sariputra and

Maudgalyayana, king choïn löïa cuûa Boà Taùt veà thôøi ñieåm, ñòa ñieåm, ñaát Suddhodana, Mahaprajapati, Yasodhara, Rahula, nöôùc vaø gia ñình, söï ra ñôøi cuûa ngaøi ôû vöôøn Laâm and the Sakyan youths along with Upali. At the Tyø Ni, cuoäc thaêm vieáng cuûa ñaïo só A Tö Ñaø, söï end of volume III, the story of the Buddha's visit xuaát thaàn cuûa Boà Taùt taïi Krsigrama, söï phoâ dieãn to Kapilavastu is resumed, then the narrative of caùc kyõ naêng, cuoäc hoân nhaân, söï xuaát hieän cuûa La seven weeks passed by the Buddha after the Haàu La laøm con cuûa baø Da Du Ñaø La. Taäp II keát attainment of Bodhi. Next comes an account of his thuùc vôùi vieäc Boà Taùt ñi ñeán bôø soâng Ni Lieân first missionary career which is followed up to the Thieàn vaø söï thaát baïi cuûa Ma vöông. Taäp III nhaéc conversion of the Buddha and King Bimbisara ar laïi giôùi luaät 'Tam nhaân coäng thöïc;' theo ñoù, khi coù Rajagrha—Kinh Ñaïi Söï, boä kinh vieát baèng thöù ngöôøi môøi aên thì khoâng ñöôïc coù ñeán ba tu só cuøng Phaïn ngöõ pha troän (Pali), moät taùc phaåm daøi 1325 döï. Tieáp theo laø nhöõng chi tieát veà söï xuaát gia cuûa trang, vieát vaøo khoaûng theá kyû thöù nhaát hay thöù nhì Xaù Lôïi Phaát, Muïc Kieàn Lieân, vua Tònh Phaïn, Baø tröôùc Taây Lòch, goàm ba taäp. Taùc phaåm naày ghi laïi Ma Ha Ba Xaø Ba Ñeà, baø Da Du Ñaø La, La Haàu nhöõng söï kieän lôùn trong cuoäc ñôøi Ñöùc Phaät trong La, nhöõng ngöôøi treû tuoåi thuoäc doøng Thích Ca, Öu nhöõng tieàn kieáp nhö cuoäc soáng cuûa moät vò Boà Taùt, Ba Li, vaân vaân, vaø cuoäc trôû veà thaêm thaønh Ca Tyø cuõng nhö chi tieát veà ñôøi soáng sau cuøng cuûa Ngaøi, La Veä cuûa Ñöùc Phaät. Phaàn cuoái noùi veà boán möôi vaø nhöõng caâu chuyeän veà caùc ñeä töû cuûa Ngaøi do chín ngaøy sau khi chöùng ñaéc Boà Ñeà cuûa Ñöùc Phaät, tröôøng phaùi Tieåu thöøa Lokottaravadin bieân soaïn.

nhöõng hoaït ñoäng truyeàn giaùo, söï hoùa ñoä cho vua Abhayagiri, vaø Jetavana, nhöng ñeán theá kyû thöù 12 Taàn Baø Sa La taïi thaønh Vöông Xaù. thì hai tònh xaù kia ñöôïc leänh nhaäp vaøo vôùi noù, Mahavibhasa (skt): Ñaïi Tyø Baø Sa Luaän— vaø töø ñoù thì giaùo hoäi Nguyeân Thuûy cuûa Ñaïi Tònh Abhidharma treatise, names one of the two works Xaù tuyeân boá laø giaùo hoäi chính thoáng taïi ñaây. (Mahavibhasha and Vibhasha) considered as Mahaviharavasinah (skt): Ma Ha Tyø Ha La fundamental by the school of Sarvastivada. They Truï Boä—A subdivision of Mahasthavira school, are two important commentaries on the which combated the Mahayana system—Moät heä Abhidharma of the Sarvastivada school. The phaùi thuoäc Mahasthavira, choáng laïi heä thoáng Ñaïi Sanskrit text is no longer extant, but it does exist Thöøa. in two Chinese versions. It is an important source Mahavikramin (skt): Ñaïi Löïc Boà Taùt. of information concerning Buddhism during that Mahavira (p): Ñaïi Caàn Duõng. period, as it mentions many differing Mahayana (skt)—Ma Ha Dieãn hay Dieãn Moân— philosophical positions of a number of schools— The school of the Great Vehicle—Tröôøng Phaùi Luaän taïng Ñaïi Tyø Baø Sa, teân cuûa moät trong hai Ñaïi Thöøa—Great Vehicle of salvation—Northern taùc phaåm Mahavibhasha vaø Vibhasha, ñöôïc coi schools of Buddhism that emphasize the nhö laø caên baûn cho tröôøng phaùi Sarvastivada. Ñaây compassionate action of Bodhisattvas. laø nhöõng bình giaûi quan troïng veà Luaän Taïng cuûa (I) An overview

of “Mahayana”—Toång quan veà tröôøng phaùi Ñaïi Chuùng Boä (Sarvastivada). Vaên “Ñaïi Thöøa”: The greater vehicle, one of the baûn baèng Phaïn ngöõ hieän nay khoâng coøn, nhöng two great schools of Buddhism (Hinayana and haõy coøn hai baûn baèng Hoa ngöõ. Ñaïi Tyø Baø Sa laø Mahayana). The Mahayana arose in the first boä luaän taïng vôùi nhöõng nguoàn tin quan troïng veà century BC. It is called Great Vehicle Phaät giaùo trong thôøi kyø ñoù vôùi nhieàu trieát lyù vaø because its objective is the salvation of all tröôøng phaùi khaùc nhau. beings. It opens the way of liberation to a Mahavihara (skt): Ñaïi Töï—Ma Ha Tyø Ha La— great number of people and indeed, expresses Ñaïi Tònh Xaù—A Sanskrit term for “Great the intentionto liberate all beings. One of the Monastery.” The monastery built in the Sri most critical in Mahayana is that it stresses Lankan capital of Anuradhapura by King the value on laypersons. It emphasizes that Devanampiya Tissa (247-207 B.C.), visited by Fa- laypersons can also attain nirvana if they Hsien in about 400 A.D., when it had 3,000 strive to free themselves from worldly inmates. After the successful mission of the monk bondages. Major Mahayana sects include Mahinda, son of King Asoka. It became the seat Hua-Yen, T’ien T’ai, Zen and the Pure Land. of Theraveda orthodoxy on the island for It should be noted that Mahayana spread from centuries it competed with the Nikaya, of India to Tibet, China, Korea and Viet Nam. Abhayagiri, and Jetavana, but in the twelfth We must recognize that the Mahayana has century the other two were ordered to contributed a great deal to Buddhist thought amalgamate with it, and since then the and culture. It has produced a wonderful Path Mahavihara nikayas was declared to be of Bodhisattvas. Sakyamuni Buddha set an orthodox—Töø Baéc Phaïn coù nghóa laø “Ñaïi Tònh example by his own career that people could Xaù.” Tònh xaù ñöôïc vua Devanampiya Tissa xaây emulate. The goal of this career was taïi thuû ñoâ Sri Lanka laø Anuradhapura, vaøo thôøi Enlightenment and Buddhahood, and the way Phaùp Hieån ñeán vieáng khoaûng naêm 400 sau Taây was the way of the Bodhisattva. The Third Lòch, coù khoaûng 3000 Taêng chuùng ñang tu taäp. Council was held during the reign of Emperor Sau söï thaønh cuûa ñoaøn truyeàn giaùo Mahinda, con Asoka in the third century B.C., there were cuûa vua A Duïc. Ngoâi Ñaïi Tònh Xaù naøy trôû thaønh already at least eighteen schools, each with truï sôû chính cuûa tröôøng phaùi Theravada chính its own doctrines and disciplinary rules. thoáng treân quoác ñaûo naøy trong haèng maáy theá kyû Among them, two schools dominated the noù caïnh tranh vôùi nhöõng tònh xaù khaùc nhö deliberations at the Third Council, an analytical school called Vibhajyavadins, and

a school of realistic pluralism known as the thöøa chính laø Hoa Nghieâm, Thieân Thai, Thieàn Sarvastivadins. The Council decided in favor vaø Tònh Ñoä…Baéc Toâng: Phaät Giaùo truyeàn veà of the analytical school and it was the views phöông Baéc qua Trung Hoa, Moâng Coå, Ñaïi of this school that were carried to Sri Lanka Haøn, Nhaät vaø Vieät Nam. Chuùng ta ai cuõng by Asoka’s missionaries, led by his son phaûi thöøa nhaän raèng Ñaïi Thöøa ñaõ ñoùng goùp Mahendra. There it became known as the raát nhieàu vaøo tö töôûng vaø vaên hoùa Phaät Giaùo. Theravada. The adherents of the Sarvastivada Noù ñaõ saûn sinh ra lyù töôûng Boà Taùt Ñaïo tuyeät mostly

migrated to Kashmir in the north west vôøi. Ñöùc Phaät Thích Ca Maâu Ni laø taám göông of India where the school became known for bôûi söï nghieäp cuûa chính Ngaøi ñeå con ngöôøi its popularization of the path of the noi theo. Muïc tieâu söï nghieäp cuûa Ngaøi laø perfections of the Bodhisattva. However, Giaùc Ngoä vaø Phaät Quaû, vaø con ñöôøng cuûa another Council (the Fourth Council) was Ngaøi laø Boà Taùt Ñaïo. Ñaïi Hoäi Keát Taäp Kinh held during the reign of King Kanishka in the Ñieån laàn thöù ba ñöôïc trieäu taäp vaøo thôøi first century A.D. in Kashmir; two more Hoaøng Ñeá A Duïc ôû theá kyû thöù ba tröôùc Taây important schools emerged, the Vaibhashikas Lòch, ñaõ coù ít nhaát laø möôøi taùm tröôøng phaùi, and the Sautrantikas. These two differed on moãi tröôøng phaùi ñeàu coù hoïc thuyeát vaø giôùi the authenticity of the Abhidharma; the luaät rieâng. Coù hai tröôøng phaùi chieám öu theá Vaibhashikas holding that the Abhidharma trong caùc cuoäc tranh luaän taïi Ñaïi Hoäi, moät was taught by the Buddha, while the tröôøng phaùi Luaän Giaûi goïi laø Tyø Baø Sa Luaän Sautrantikas held that it was not. By this Boä, vaø moät tröôøng phaùi thöïc hieän Ña Nguyeân time, Mahayana accounts tell us, a number of goïi laø Nhöùt Thieát Höõu Boä. Ñaïi Hoäi quyeát assemblies had been convened in order to ñònh theo laäp tröôøng cuûa tröôøng phaùi Luaän compile the scriptures of the Mahayana Giaûi vaø chính quan ñieåm cuûa tröôøng phaùi naày tradition, which were already reputed to be ñöôïc truyeàn sang Tích Lan bôûi nhöõng nhaø vast in number. In the north and south west of truyeàn giaùo cuûa Vua A Duïc, caàm ñaàu bôûi India as well as Nalanda in Magadha, the chính con cuûa vua laø Thaùi Töû Mahendra. Taïi Mahayana was studied and taught. Many of ñoù tröôøng phaùi naày ñöôïc bieát laø tröôøng phaùi the important texts of the Mahayana were Nguyeân Thuûy. Coøn nhöõng ngöôøi uûng hoä believed to have been related by Maitreya, tröôøng phaùi Nhöùt Thieát Höõu Boä haàu heát di cö the future Buddha and other celestial ñeán Kashmir thuoäc mieàn Taây Baéc xöù AÁn Ñoä, Bodhisattvas. The written texts of Mahayana nôi ñaây tröôøng phaùi naày trôû neân noåi tieáng do as well as those of other schools began to söï phoå caäp vieân maõn cuûa Boà Taùt Ñaïo. Tuy appear about 500 years after the Buddha’s nhieân, taïi moät Ñaïi Hoäi Keát Taäp khaùc (Ñaïi Nirvana. The earliest Mahayana sutras such Hoäi laàn thöù tö), ñöôïc toå chöùc döôùi thôøi Hoaøng as the Lotus Sutra and the Sutra of the Ñeá Ca Nò Saéc Ca taïi thaønh Ca Thaáp Di La Perfection of Wisdom are usually dated vaøo theá kyû thöù nhaát sau Taây Lòch. Hai tröôøng before the first century A.D.—Coã xe lôùn, moät phaùi quan troïng nöõa xuaát hieän, tröôøng phaùi trong hai nhaùnh lôùn Phaät giaùo (Tieåu thöøa vaø Phaân Bieät Thuyeát Boä vaø tröôøng phaùi Kinh Ñaïi thöøa). Ñaïi thöøa xuaát hieän vaøo khoaûng theá Löôïng Boä. Hai tröôøng phaùi naày baát ñoàng kyû thöù I tröôùc CN, noùi laø coã xe lôùn vì toâng chæ nhau veà tính xaùc thöïc cuûa Vi Dieäu Phaùp. cuûa noù laø giuùp ñöôïc nhieàu ngöôøi cuøng giaûi Tröôøng phaùi Phaân Bieät Thuyeát Boä cho raèng thoaùt. Kyø thaät chuû ñích cuûa Ñaïi thöøa laø cöùu ñöôïc chính Ñöùc Phaät thuyeát giaûng, trong khi ñoä nhöùt thieát chuùng sanh. Moät trong nhöõng tröôøng phaùi Kinh Löôïng Boä thì cho raèng Vi ñieåm toái quan troïng cuûa Phaät giaùo Ñaïi thöøa laø Dieäu Phaùp khoâng phaûi do Ñöùc Phaät

thuyeát noù nhaán maïnh ñeán giaù trò cuûa ngöôøi taïi gia. giaûng. Vaøo luùc naày, nhöõng moâ taû cuûa Ñaïi Noù cho raèng nhöõng ngöôøi theá tuïc cuõng coù theå Thöøa cho chuùng ta bieát moät soá caùc ñaïi hoäi ñaõ ñaït tôùi ñaïi giaùc vaø Nieát baøn neáu ngöôøi aáy ñöôïc trieäu taäp ñeå bieân soaïn kinh ñieån theo chòu coá coâng tu haønh. Nhöõng heä phaùi Ñaïi truyeàn thoáng Ñaïi Thöøa. ÔÛ phía baéc vaø phía

nam AÁn Ñoä, cuõng nhö taïi Nalanda trong Ma the major Mahayana sutras were in existence. Kieät Ñaø, ngöôøi ta nghieân cöùu vaø giaûng daïy Theoretically speaking, Mahayana Buddhism Ñaïi Thöøa. Nhieàu baûn vaên Ñaïi Thöøa lieân quan is divided into two systems of thought: the ñeán Ñöùc Phaät Di Laëc, vò Phaät töông lai vaø Madhyamika and the Yogacara—Phaïn ngöõ nhieàu Boà Taùt treân trôøi. Giaùo lyù Ñaïi Thöøa chæ “Coã xe lôùn.” Moät trong hai tröôøng phaùi cuõng nhö giaùo lyù cuûa caùc tröôøng phaùi khaùc chính cuûa Phaät giaùo AÁn Ñoä, tröôøng phaùi kia baét ñaàu xuaát hieän döôùi hình thöùc vaên töï ñöôïc tröôøng phaùi Ñaïi Thöøa goïi laø “Tieåu khoaûng 500 naêm sau ngaøy Ñöùc Phaät nhaäp Thöøa.” Ñaïi thöøa nhaán maïnh ñeán lyù töôûng Boà dieät. Nhöõng kinh ñieån Ñaïi Thöøa sôùm nhaát nhö Taùt, ngöôïc laïi vôùi quaû A La Haùn trong “Tieåu kinh Phaùp Hoa vaø Baùt Nhaõ ñöôïc phoå bieán Thöøa.” Ñaïi thöøa xem A La Haùn laø vò kyû vì A tröôùc theá kyû thöù nhaát sau Taây Lòch. La Haùn ñaïo chæ ñöa ñeán nieát baøn cho töï mình (II) The meanings of “Mahayana”—Nghóa cuûa maø thoâi, trong khi Boà Taùt noã löïc ñem taát caû “Ñaïi Thöøa”: A Sanskrit term for “Great chuùng sanh ñeán choã giaûi thoaùt. Noùi Ñaïi thöøa Vehicle.” One of the two main strands of laø coã xe lôùn vì toâng chæ cuûa noù laø giuùp ñöôïc Indian Buddhism, the other being Nikaya- nhieàu ngöôøi cuøng giaûi thoaùt. Kyø thaät chuû ñích Buddhism, referred to by Mahayana as cuûa Ñaïi thöøa laø cöùu ñoä nhöùt thieát chuùng sanh. “Hinayana.” Mahayana emphasizes the ideal Moät trong nhöõng ñieåm toái quan troïng cuûa of the Bodhisattva, which it contrasts with the Phaät giaùo Ñaïi thöøa laø noù nhaán maïnh ñeán giaù Arhat, the ideal of the “Hinayana.” It trò cuûa ngöôøi taïi gia. Noù cho raèng nhöõng considers the Arhat to be selfish because the ngöôøi theá tuïc cuõng coù theå ñaït tôùi ñaïi giaùc vaø Arhat path leads to nirvana for oneself alone, Nieát baøn neáu ngöôøi aáy chòu coá coâng tu haønh. while the Bodhisattva strives to bring all Nhöõng heä phaùi Ñaïi thöøa chính laø Hoa sentient beings to salvation. The Mahayana is Nghieâm, Thieân Thai, Thieàn vaø Tònh Ñoä, vaân called Great Vehicle because its objective is vaân. Baéc Toâng: Phaät Giaùo truyeàn veà phöông the salvation of all beings. It opens the way of Baéc qua Trung Hoa, Moâng Coå, Ñaïi Haøn, liberation to a great number of people and Nhaät vaø Vieät Nam. Nhieàu baûn vaên Ñaïi Thöøa indeed, expresses the intentionto liberate all lieân quan ñeán Ñöùc Phaät Di Laëc, vò Phaät töông beings. One of the most critical in Mahayana lai vaø nhieàu Boà Taùt treân trôøi. Coát tuûy cuûa is that it stresses the value on laypersons. It quan nieäm Ñaïi Thöøa laø töø bi cho taát caû chuùng emphasizes that laypersons can also attain sanh laø phöông tieän thieän xaûo ñeå hoùa ñoä nirvana if they strive to free themselves from chuùng sanh. Vôùi trieát lyù thaâm saâu vaø loøng töø worldly bondages. Major Mahayana sects bi

phoå quaùt, vaø xöû duïng phöông tieän thieän include Hua-Yen, T'ien T'ai, Zen and the xaûo, Phaät Giaùo Ñaïi Thöøa ñaõ nhanh choùng loâi Pure Land. It should be noted that Mahayana cuoán quaàn chuùng, khoâng nhöõng ôû AÁn Ñoä maø spread from India to Tibet, China, Korea and coøn taïi nhieàu nôi môùi phaùt trieån Phaät giaùo nhö Viet Nam. The essence of the Mahayana ôû Trung AÙ. Khôûi thuûy cuûa Phaät Giaùo Ñaïi Buddhism is the conception of compassion for Thöøa coù theå tìm thaáy ôû thôøi kyø sô khôûi cuûa all living beings. The Mahayana, with its Ñaïi Chuùng Boä vaø thôøi kyø sô khôûi cuûa Kinh profound philosophy, its universal compassion Ñieån Ñaïi Thöøa. Vaøo theá kyû ñaàu sau Taây and its abundant use of skillful means, rapidly Lòch, söï hình thaønh Ñaïi Thöøa Phaät Giaùo thöïc began to attract the majority of people, not söï hoaøn taát vaø taát caû nhöõng kinh ñieån Ñaïi only in India, but in the newly Buddhist lands Thöøa chuû yeáu vaãn coøn toàn taïi ñeán ngaøy nay. of central Asia. The origin of Mahayana may Treân lyù thuyeát maø noùi, Ñaïi Thöøa Phaät giaùo be traced to an earlier school known as ñöôïc chia laøm hai heä tö töôûng: Trung Luaän vaø Mahasanghika and earlier literary sources Duy Thöùc Du Giaø. known as Mahayana Sutras. By the first (III)An alternative understanding after the Second century A.D., the formation of the Mahayana Council—Söï hieåu bieát khaùc sau laàn Keát Taäp Budhism was virtually complete, and most of Kinh Ñieån thöù nhì: An alternative

understanding of the Buddhist goal began to and blissful paradises, which are accessed by emerge around the time of the Second a favorable rebirth following a life of Council, although its exact origins are not devotion to the presiding Buddha. In a Pure clear. This strand of Buddhism was later Land a being is able to hear and practice called Mahayana, or "Great Vehicle," and Dharma in conducive circumstances, enabling today it is the dominant form of Buddhism in swift enlightenment. Of the many Pure Lands, China, Japan, Korea, Mongolia, Tibet, and the Pure Land of the West, ruled by the Vietnam. Unlike Theravada Buddhism, which Buddha Amitabha (in Japanese, Amida), is is still a relatively unified tradition, the one of the most important Buddhas in Mahayana constitutes a variety of different Mahayana Buddhism—Moät söï hieåu bieát khaùc schools, such as in China, there were The veà muïc ñích cuûa Phaät giaùo baét ñaàu khôûi leân Three-Sastra Sect, based on the vaøo khoaûng thôøi gian Nghò Hoäi Keát Taäp Kinh Madhyamika-Sastra; Dharmalaksana Sect; Ñieån laàn thöù nhì, maëc duø nguoàn goác chính Avatamsaka Sect, based on the Buddha- xaùc cuûa noù khoâng roõ raøng. Khuynh höôùng Avatamsaka-Sutra; Vinaya or Discipline Sect, Phaät giaùo naøy veà sau ñöôïc goïi laø Ñaïi Thöøa, based on the Vinaya-Pitaka; Satyasiddhi Sect, vaø ngaøy nay noù laø hình thöùc Phaät giaùo chieám based on the Satyasiddhi Sastra; Abhidharma- öu theá taïi caùc xöù Trung Hoa, Nhaät Baûn, Trieàu Kosa Sect, based on the Abhidharma-Kosa Tieân, Moâng Coå, Taây Taïng vaø Vieät Nam. Sastra. In Japan, the Japanese Tendai and Khoâng gioáng nhö Phaät giaùo Nguyeân Thuûy Pure Land. However, the Mahayana never vaãn coøn giöõ truyeàn thoáng hôïp nhaát, Phaät giaùo formed its own monastic code. Mahayana Ñaïi Thöøa ñöôïc caáu thaønh bôûi nhöõng tröôøng monks can practice alongside monks of other

phaùi khaùc nhau taïi Trung Hoa coù Tam Luaän traditions, even though they may have Toâng, giaùo thuyeát döïa theo Tam Luaän; Phaùp different aspirations or visions of the path. Töôùng Toâng; Hoa Nghieâm Toâng, giaùo thuyeát The Mahayana accepts Gautama as a Buddha döïa treân boä Kinh Hoa Nghieâm; Luaät Toâng, but greatly expands the notion of Buddhahood giaùo thuyeát döïa treân boä Luaät Taïng; Thaønh by recognizing a rich “pantheon” of Buddhas Thaät Toâng, giaùo thuyeát döïa treân boä Thaønh and Bodhisattvas (those whose essence is Thaät Luaän; Caâu Xaù Toâng: Giaùo thuyeát Caâu enlightenment). It also recognized scriptures Xaù Toâng döïa treân boä Caâu Xaù Luaän. Taïi Nhaät that are not accepted by other forms of Baûn, coù toâng Thieân Thai vaø Tònh Ñoä toâng. Buddhism as the word of the Buddha. Broadly Tuy nhieân, caùc toâng phaùi Ñaïi Thöøa khoâng bao speaking, the Mahayana differs from the giôø taïo thaønh giôùi luaät rieâng cho töøng toâng Theravada in its representation of the final phaùi. Chö Taêng Ni trong tröôøng phaùi Ñaïi goal that a Buddhist ideal of the arhat, who Thöøa coù theå cuøng tu taäp vôùi caùc nhaø sö trong devotes himself to gaining insight, while caùc truyeàn thoáng Ñaïi Thöøa khaùc, duø raèng hoï Mahayana offers the path of the Bodhisattva coù theå coù nhöõng boån nguyeän vaø caùch nhìn as the ultimate accomplishment. Through the khaùc nhau veà con ñöôøng tu taäp. Phaät giaùo Ñaïi perfection of wisdom and compassion, the Thöøa thöøa nhaän Ñöùc Coà Ñaøm laø moät vò Phaät, Bodhisattva teaches others so that they too nhöng môû roäng khaùi nieäm veà Phaät tính baèng may achieve enlightenment. The Mahayana caùch coâng nhaän moät hình thöùc “ña thaàn” considers other paths as inferior to that of the phong phuù cuûa chö Phaät vaø chö Boà Taùt. Phaät Bodhisattva, referring to them derogatively as giaùo Ñaïi Thöøa cuõng thöùa nhaän nhöõng kinh “Hinayana” or Lesser Vehicle. A ñieån khoâng ñöôïc caùc tröôøng phaùi khaùc coâng characteristic feature of Mahayana Buddhism nhaän ñích thöïc lôøi Phaät daïy. Noùi roäng ra, Phaät is the notion that Buddhas or advanced giaùo Ñaïi Thöøa khaùc vôùi Nguyeân Thuûy trong Bodhisattvas can, through their immense söï theå hieän cöùu caùnh cuûa moät Phaät töû laø lyù powers, create “Buddha Fields” or “Pure töôûng A La Haùn, vò heát loøng tu taäp ñeå ñaït Land.” These Pure Lands are seen as unique ñöôïc tueä giaùc, trong khi Phaät giaùo Ñaïi Thöøa

ñöa ra con ñöôøng cuûa vò Boà Taùt nhö laø söï manifestations of the Buddhas or Buddhist thaønh töïu toái haäu. Qua söï toaøn haûo veà trí tueä meditational deities. Vajrayana techniques vaø loøng bi maãn, vò Boà Taùt daãn daét ngöôøi khaùc are found in teachings the Buddha gave ñeå hoï cuõng ñaït ñöôïc söï giaùc ngoä. Phaät giaùo called mantras—Giaùo lyù cuûa truyeàn thoáng Ñaïi Thöøa xem nhöõng con ñöôøng khaùc thaáp Phaät giaùo Ñaïi Thöøa, Ñöùc Phaät giaûng daïy cho keùm hôn Boà Taùt Ñaïo, vaø ñeà caäp tôùi nhöõng moät hoäi chuùng coù yù höôùng maïnh meõ veà vieäc con ñöôøng khaùc moät caùch haï thaáp phaåm chaát chöùng ñaéc Phaät quaû baèng con ñöôøng Boà Taùt. nhö “Tieåu Thöøa” hay “Coã Xe Nhoû.” Moät neùt Sau khi Ñöùc Phaät nhaäp dieät, vieäc tu taäp giaùo ñaëc tröng cuûa Phaät giaùo Ñaïi Thöøa laø quan lyù Ñaïi Thöøa khoâng ñöôïc coâng khai vaø phoå ñieåm cho raèng

chö Phaät hay chö Thieän thöôïng bieán trong ñaïi chuùng, vaø vieäc truyeàn thöøa Boà Taùt coù söùc maïnh taïo döïng ñöôïc caùc "Phaät ñöôïc truyeàn rieâng töø thaày ñeán troø. Theo Ñoä" hoaëc "Tònh Ñoä." Nhöõng vuøng Tònh Ñoä truyeàn thuyeát Phaät giaùo, moät soá kinh ñieån Ñaïi naøy ñöôïc xem nhö laø nhöõng coõi thieân ñaøng Thöøa ñöôïc mang ñi xöù khaùc ñeå baûo toàn vaø ñoäc ñaùo vaø vaø ñaày phöôùc laïc, ñöôïc daãn ñeán ñôïi ñeán cô duyeân ñuùng luùc môùi ñem ra phoå baèng söï taùi sanh thuaän lôïi theo sau moät ñôøi truyeàn trong khaép coõi. Töø theá kyû thöù nhaát heát loøng tu taäp vôùi vò Phaät ñang ngöï. Trong tröôùc Taây lòch trôû veà sau naøy, nhöõng baûn kinh coõi Tònh Ñoä, chuùng sanh coù theå nghe vaø tu ñieån Phaät giaùo Ñaïi Thöøa baét ñaàu xuaát hieän taäp theo giaùo phaùp trong nhöõng hoaøn caûnh coù moät caùch coâng khai vaø vieäc tu taäp phaùp moân theå mang laïi keát quaû nhanh nhaát. Trong soá Ñaøi Thöøa cuõng ñöôïc nhieàu ngöôøi bieát ñeán nhöõng vuøng Tònh Ñoä, coù coõi Taây Phöông Tònh moät caùch roäng raõi. Phaät giaùo Ñaïi Thöøa coù hai Ñoä, do Ñöùc Phaät A Di Ñaø cai quaûn, laø moät truyeàn thoáng: Ba La Maät Thöøa vaø Kim Cang trong nhöõng vò Phaät quan troïng nhaát trong Thöøa. Ba La Maät Thöøa laø con ñöôøng phoå quaùt Phaät giaùo Ñaïi Thöøa. cuûa Boà Taùt ñöôïc tìm thaáy trong caùc baûn kinh, (IV) The Mahayana teachings—Giaùo lyù cuûa thöøa naøy nhaán maïnh ñeán yù höôùng vò tha vaø tu truyeàn thoáng Phaät giaùo Ñaïi Thöøa: The taäp Luïc Ba La Maät hay 6 taâm thaùi vieãn haønh. Mahayana teachingswere given by the Thieàn, Tònh vaø caùc toâng phaùi khaùc cuõng ñöôïc Buddha to an audience with strong interest in bao goàm trong Ba La Maät Thöøa. Kim Cang the Bodhisattva's path to Buddhahood. After Thöøa bao goàm nhöõng phaùp moân cuûa Phaät the Buddha passing away, the Mahayana giaùo Nguyeân Thuûy vaø keát hôïp vôùi nhöõng teachings weren't practiced publicly, but phöông phaùp cuûa Ba La Maät Thöøa, ñoàng thôøi were passed down privately from teacher to theâm vaøo phöông phaùp thieàn quaùn veà nhöõng student. According to the Buddhist legends, dieäu töôùng cuûa chö Phaät. Nhöõng phaùp moân some Mahayana sutras were taken to another cuûa Kim Cang Thöøa ñöôïc tìm thaáy trong land to be cared for until conditions were nhöõng lôøi daïy cuûa Ñöùc Phaät veà caùc thaàn chuù. right for their widespread propagation in our (V) Mahayna Texts—Kinh Ñieån Ñaïi Thöøa: The world. From the first century B.C. onwards, Buddhist texts brought to China by Indian the Mahayana sutras began to appear missionaries and Chinese pilgrims weren't publicly, and this way of practice became initially systematized. Over time, people more widely known. The Mahayana has two became unsure how to resolve seeming methods of practice, Paramitayana and discrepancies between sutras, and how to Vajrayana. Paramitayana is a general practice the teachings in this vast amount of Bodhisattva path found in the sutras, and it literature. Thus in the seventh century there emphasizes the altruistic intention and the were spontaneous attempts to organize the practice of the six far-reaching attitudes. Zen, Buddhist teachings in China. Groups were Pure Land and others are included in the formed around various monks, each of whom Paramitayana. Vajrayana contains the chose a particular sutra or group of sutras as Theravada and

Paramitayana methods and the central point of their study and practice. adds the practice of meditating on various These groups later evolved and became

Buddhist traditions, each one passed down by coâng phu thieàn ñònh, hoïc hoûi giaùo ñieån vaø tu a lineage of masters. Eight major traditions taäp caùc thieän nghieäp. developed in China, as well as some minor vi) Third Period (San-Shih-Chiao), a method for ones. The eight principal traditions were— purification based on strict observance of Kinh ñieån Phaät giaùo ñaõ ñöôïc mang ñeán Trung monastic vows and charitable actions—Tam Hoa töø caùc ñoaøn truyeàn giaùo AÁn Ñoä hoaëc caùc Thôøi Giaùo toâng (Ñeä Tam Kyø Toâng) truyeàn baù nhaø haønh höông Trung Hoa tuøy caûnh tuøy thôøi phöông phaùp tònh hoùa döïa treân caùch nghieâm chöù khoâng ñöôïc heä thoáng hoùa. Qua thôøi gian trì giôùi luaät vaø thieän haïnh. laâu daøi, ngöôøi ta caûm thaáy khoâng bieát laøm sao vii) Ch'an (Zen), which emphasizes meditation ñeå laép ñöôïc nhöõng loã hoûng khaùc bieät giöõa caùc and the Lankavatara Sutra—Thieàn toâng ñaët kinh ñieån, vaø laøm caùch naøo ñeå coù phöông troïng taâm vaøo thieàn quaùn vaø kinh Laêng Giaø. thöùc tu taäp roõ raøng trong moät giaùo phaùp meânh viii) Pure Land, in which practitioners strove to be moâng. Vì vaäy maø vaøo theá kyû thöù 7 ñaõ coù reborn in the Pure Land of Amitabha Buddha nhöõng noã löïc nhaèm saép xeáp laïi giaùo lyù Phaät or Maitreya Buddha—Tònh Ñoä toâng coá gaéng giaùo ôû Trung Hoa. Nhieàu nhoùm ñöôïc thaønh tu taäp ñeå ñöôïc sanh vaøo coõi Tònh Ñoä cuûa Ñöùc hình xung quanh moät soá vò Taêng noåi tieáng Phaät A Di Ñaø. ñöông thôøi, moãi nhoùm töï choïn cho mình moät (VI)Persecution of Mahayana in China—Söï truø boä kinh naøo ñoù ñeå taäp trung tu hoïa vaø thöïc daäp Ñaïi Thöøa ôû Trung Hoa: In the Great haønh. Nhöõng nhoùm naøy veà sau phaùt trieån T'ang Persecution of 842-845 A.D., Buddhism thaønh caùc toâng phaùi Phaät giaùo, moãi toâng phaùi was severelly repressed in China. All of the coù moät doøng truyeàn thöøa thaày toå. Coù 8 toâng traditions except for Ch'an and Pure Land phaùi chính ôû Trung Hoa, vaø nhieàu toâng phaùi were essentially destroyed, although their phuï. influence remains and there is interest in i) San-lun, which followed the Madhyamika them today. After 845, Ch'an and Pure Land (Middle Way) philosophical school of Indian became the principal Buddhist traditions, both Buddhism—Tam Luaän toâng tu hoïc theo trieát of them studying the Middle Way and Mind- hoïc cuûa Trung Quaùn toâng ôû AÁn Ñoä. Only philosophies. Since the 16th century, ii) Fa-Hsiang, which followed the Yogacara Ch'an and Pure Land practices have been (Cittamatrin or Mind-Only) philosophical blended together in many Chinese school of Indian Buddhism—Phaùp Töôùng monasteries—Trong côn ñaïi naïn cuûa Phaät toâng tu hoïc theo trieát hoïc cuûa toâng Du Giaø giaùo vaøo khoaûng nhöõng naêm 842-845 sau Taây cuûa AÁn Ñoä. lòch, Phaät giaùo bò ñaøn aùp döõ doäi. Taát caû nhöõng iii) Satyasiddhi (Ch'eng-Shih), a Theravada toâng phaùi tröø Thieàn toâng vaø Tònh Ñoä toâng ñeàu tradition—Thaønh Thaät toâng laø moät toâng phaùi bò taän dieät. Tuy vaäy, aûnh höôûng cuûa caùc toâng thuoäc truyeàn thoáng Theravada (Thöôïng Toïa phaùi aáy vaãn coøn ñeán hoâm nay vaø giaùo lyù cuûa Boä). caùc toâng phaùi naøy vaãn coøn ñöôïc söï quan taâm iv) Hua-Yen, which was based on the cuûa nhieàu ngöôøi. Sau

naêm 845, Thieàn toâng vaø Avatamsaka Sutra and dealt with an array of Tònh Ñoä trôû thaønh nhöõng toâng phaùi chính, caû metaphysical concepts for contemplation— hai toâng phaùi naøy ñeàu tu hoïc theo trieát hoïc Hoa Nghieâm toâng döïa treân giaùo lyù cuûa boä Trung Quaùn vaø Duy Thöùc. Töø theá kyû thöù 16 Kinh Hoa Nghieâm hieån baøy vaø lyù giaûi nhieàu trôû veà sau naøy, nhöõng phaùp moân cuûa Thieàn khaùi nieäm sieâu hình trong phaùp thieàn quaùn. toâng vaø Tònh Ñoä ñöôïc hoøa nhaäp vôùi nhau v) T'ien-T'ai, which took the Lotus Sutra as trong nhieàu töï vieän ôû Trung Hoa. foremost and presented a balance between (VII)Mahayana in East Asia Countries—Tröôøng meditation, philosophical study, and good phaùi Ñaïi Thöøa taïi Ñoâng AÙ: Some reliable deeds—Thieân Thai toâng toân vinh kinh Phaùp sources said that Mahayana Buddhism spread Hoa vaø tình baøy moät soá giaùo lyù caân baèng giöõa to Vietnam by Indian monks who traveled to the east by sea from the beginning of the first

century A.D., and later it entered China Western countries. Zen has become very mainland; however, other source said from popular in the West, where lots of lay people China Mahayana spread to Vietnam attend meditation sessions and retreats. Some beginning in the second century A.D. and to Zen centers have begun social welfare: Korea in the fourth century. Ch'an became hospices to help the terminally ill or people prevalent in both Vietnam and Korea, with AIDS—Theo nhöõng nguoàn taøi lieäu ñaùng although in Vietnam Pure Land and tin caäy thì Phaät giaùo Ñaïi Thöøa ñaõ ñöôïc truyeàn Theravada traditions became popular as well. vaøo Vieät Nam baèng ñöôøng bieån bôûi caùc nhaø In the sixth century, most Chinese Buddhist sö AÁn Ñoä töø ñaàu theá kyû thöù nhaát, vaø sau ñoù traditions reached Japan via Korea. In the 12th noù ñi vaøo luïc ñòa Trung Hoa; tuy nhieân, coù and 13th centuries, many new traditions nguoàn taøi lieäu khaùc cho raèng Phaät giaùo Ñaïi proliferated in Japan. This occurred because Thöøa ñöôïc truyeàn töø Trung Hoa sang Vieät people were bewildered by the vastness of Nam vaøo theá kyû thöù 2, vaø sang Trieàu Tieân the Buddha's teachings and sought a single vaøo theá kyû thöù 4. Thieàn toâng chieám öùu theá taïi effective practice to engage in. During this caùc xöù naøy, maëc duø ôû Vieät Nam caùc truyeàn time, two Pure Land traditions branched off thoáng Tònh Ñoä vaø Nguyeân Thuûy cuõng trôû neân from the T'ien-T'ai tradition. Of these, the raát phoå caäp. Vaøo khoaûng theá kyû thöù 6, haàu Jodo-Shin-Shu, the True Pure Land Sect, heát caùc truyeàn thoáng Phaät giaùo ñaõ ñöôïc ñöa emphasized the family as the center of ñeán Nhaät Baûn qua ngaõ Trieàu Tieân. Vaøo religious life. It began the custom of married khoaûng nhöõng theá kyû thöù 12 vaø 13, nhieàu monks, who take vows and lead religious truyeàn thoáng môùi nôû roä ôû Nhaät Baûn. Vieäc naøy practices in temples. The temples are passed xaûy ra vì thôøi ñoù ngöôøi Nhaät caûm thaáy luùng down from father to eldest son. Although tuùng giöõa bieån phaùp meânh moâng neân hoï töï Ch'an came to Japan as early as the seventh tìm kieám cho mình moät phaùp moân duy nhaát coù century; however, it became popular in the hieäu quaû thöïc teá ñeå haønh trì. Trong giai ñoaïn twelfth. Many Zen traditions exist, but Rinzai naøy hai toâng phaùi Tònh Ñoä phaùt sinh töø toâng and Soto became the most

well-known. In the Thieân Thai laø Tònh Ñoä Toâng vaø Tònh Ñoä 13th century, the Nichiren tradition, based on Chaân Toâng. Trong hai toâng naøy thì Tònh Ñoä the Lotus Sutra, appeared. Shingon, the Chaân Toâng nhaán maïnh vaøo vieäc xem gia ñình Japanese tantric tradition, was also revitalized chính laø coát loõi cuûa vieäc tu haønh. Toâng phaùi around this time. In the Meiji Restoration of naøy cho pheùp nhöõng tu só laäp gia ñình song 1868, the Japanese government decreed that song vôùi phaùt nguyeän tu taäp toân giaùo trong töï all Buddhist clergy be allowed to marry. vieän. Chuøa ñöôïc cha truyeàn con noái cho con During the Japanese occupation of Korea in trai tröôûng. Maëc duø Thieàn toâng ñöôïc du nhaäp the early 20th century, non-celibate priesthood vaøo Nhaät Baûn vaøo theá kyû thöù 7; tuy nhieân, noù was introduced. But now most Korean Sangha chæ trôû thaønh phoå bieán roäng raõi vaøo theá kyû thöù follow the ordination vows of monks and 12. Coù nhieàu toâng phaùi Thieàn taïi Nhaät Baûn, nuns, which necessarily include celibacy. nhöng hai toâng Laâm Teá vaø Taøo Ñoäng trôû Post-was Japan has seen the arising of many thaønh hai toâng phaùi noåi tieáng nhaát. Vaøo theá small groups, each with its own way of kyû thöù 13, truyeàn thoáng Nhaät Lieân, ñaët neàn practice. Some have integrated the pre- taûng treân kinh Phaùp Hoa, xuaát hieän. Tröôøng Buddhist Shinto beliefs into their system, phaùi Chaân Ngoân, toâng phaùi Maät toâng cuûa other have adopted a Christian bent. Further Nhaät Baûn cuõng ñöôïc phuïc höng vaøo thôøi naøy. studies should be accomplished to examine Vaøo thôøi Minh Trò Phuïc Höng naêm 1868, the teachings of these groups to determine if chính quyeàn Nhaät Baûn cho pheùp Taêng só Phaät their interpretation is still faithful to the giaùo laäp gia ñình. Trong khoaûng ñaàu theá kyû Buddha's teachings. From Japan in particular, 20 khi Nhaät Baûn chieám ñoùng Trieàu Tieân vaø Zen and Nichiren-Shu have spread to truyeàn ñeán ñaây nhöõng Taêng só coù gia ñình

trong suoát thôøi kyø chieám ñoùng. Nhöng ngaøy Mahayana Buddhism is the cultivation of the six nay haàu heát Taêng ñoaøn cuûa Trieàu Tieân ñeàu paramitas; among them, the perfection of wisdom soáng ñoäc thaân. Sau thôøi chieán tranh taïi Nhaät, is the crown of the six perfections, for it is the nhieàu nhoùm nhoû xuaát hieän, moãi nhoùm coù loái penetrative, direct understanding of emptiness tu taäp rieâng bieät. Vaøi ngöôøi ñaõ loàng vaøo heä will transform the practices of generosity, thoáng Phaät giaùo nhöõng tín ngöôõng Thaàn ñaïo morality, patience, energy, and meditation into tröôùc thôøi Phaät giaùo ñöôïc du nhaäp, moät soá perfections. The role of the perfection of wisdom khaùc laïi höôùng veà saéc thaùi Thieân Chuùa. Phaûi is unique among the six perfections, for it is in the coù nhieàu nghieân cöùu kyõ caøng hôn ñeå xem xeùt light of the perfection of wisdom that we see the caùc giaùo lyù aáy coù coøn giöõ ñuùng truyeàn thoáng emptiness of the subject, object, as well as action Phaät giaùo hay khoâng. Töø Nhaät Baûn, Thieàn of the other five perfections. For example, in the toâng vaø Nhaät Lieân toâng ñaõ lan truyeàn ñeán caùc perfection of generosity, it is the perfection of xöù Taây phöông, nôi coù nhieàu Phaät töû taïi gia wisdom that causes us to understand the tham gia vaøo caùc buoåi thieàn taäp vaø aån cö. Moät emptiness of the subject of the action of giving or soá caùc trung taâm Thieàn

cuõng baét ñaàu nhöõng the giver, the emptiness of the object of giving or coâng taùc xaõ hoäi: saên soùc nhöõng ngöôøi beänh ôû the recipient, and the emptiness of the gift. giai ñoaïn cuoái vaø nhöõng beänh nhaân lieät khaùng Similarly, in the perfections of morality, patience, trong giai ñoaïn cuoái. energy, and meditation, it is through Mahayana altar: Phöông ñaúng giôùi ñaøn. understanding the perfection of wisdom that one Mahayanabhidarma-samyukta-Sangiti- understands the purity or emptiness of the subject, object, and action present in every sphere of Sutra (skt): Ñaïi thöøa A tyø ñaït ma taïp taäp luaän. action. The practice of the six paramitas results in Mahayana Buddhism: Phaät giaùo Ñaïi Thöøa— the accomplishment of the two accumulations of See Mahayana. merit and knowledge. The perfection of Mahayana cause: Ñaïi Thöøa Nhaân—The mind generosity, morality, and patience result in the of enlightenment (Boà ñeà taâm)—Nhaân cuûa Ñaïi accumulation of merit; while those of meditation thöøa hay Boà Ñeà taâm. and wisdom result in the accumulationof Mahayana commandments: Mahayana knowledge; the perfection of energy is necessary precepts or rules for monks and nuns (commands, in both accumulations of merit and knowledge. precepts, or prohibitions for monks and nuns in These two accumulations is very necessary for the Mahayana Buddhism)—Ñaïi thöøa giôùi cho chö cultivation and achievement of the Buddhahood. Taêng Ni. Besides, four infinite minds or four perfections of Mahayanadeva (skt): Ñaïi Thöøa Thieân— virtues may also be termed stereological or Mahayana-deva, a title given to Hsuan-Tsang— altruistic perfections. They are great vows of the Trôøi Ñaïi Thöøa, moät danh hieäu daønh cho Huyeàn enlightened ones with intention to free all sentient Trang, Moäc Xoa Ñeà Ba—See Hsuan Tsang. beings. These Enlightened Beings use all kinds of Mahayana Dharma Laksana school: Phaùp skillful means to save themselves as well as to Töôùng toâng—See Dharmalaksana. save others—Ñaïi Thöøa khoâng nhöõng laø moät trieát Mahayana dhyana: Ñaïi Thöøa Thieàn—There lyù vaø taâm lyù phaùt trieån cao ñoä vaø thaâm saâu, maø noù are nine kinds of Mahayana dhyana for cuõng laø moät coã xe naêng ñoäng ñeå ñaït thaønh Phaät bodhisattvas—Coù chín loaïi thieàn Ñaïi thöøa cho chö quaû. Giaùo phaùp tu taäp caên baûn cuûa Ñaïi Thöøa laø Boà taùt—See Nine kinds of Mahayana dhyana for vieäc tu taäp Luïc Ñoä Ba La Maät, trong ñoù trí tueä bodhisattvas. vieân maõn laø caùi ñænh cao nhaát, vì söï hieåu bieát tröïc Mahayana doctrine: Ñaïi Thöøa Phaùp—The tieáp saâu saéc veà taùnh khoâng seõ bieán ñoåi vieäc thöïc haønh boá thí, trì giôùi, nhaãn nhuïc, tinh taán vaø thieàn Mahayana is not only a highly developed and ñònh thaønh vieân maõn. Vai troø cuûa trí tueä vieân maõn profound philosophy and psychology, it is also an thaät laø ñoäc ñaùo trong saùu ñöùc haïnh vieân maõn, vì accessible, dynamic vehicle for achievement of döôùi aùnh saùng cuûa trí tueä vieân maõn, chuùng ta thaáy Buddhahod. The basic practice doctrine of

roõ taùnh khoâng cuûa chuû theå, khaùch theå cuõng nhö Nirvana, split into two branches: In the East of haønh ñoäng cuûa naêm ñöùc haïnh kia. Thí duï nhö India the Theravadins, who at present still trong vieäc boá thí, chính trí tueä vieân maõn khieán cho dominate Ceylon, Bruma, Thailand, Cambodia, chuùng ta hieåu ñöôïc tính khoâng

cuûa chuû theå hay and Laos; and in the West the Sarvastivadins, who ngöôøi cho, tính khoâng cuûa khaùch theå hay ngöôøi flourished for 1,500 years, with Mathura, nhaän, vaø tính khoâng cuûa taëng vaät. Töông töï, trong Gandhara and Kashmir as their centers. In ñöùc haïnh vieân maõn cuûa trì giôùi, nhaãn nhuïc, tinh addition, there were a number of other schools, of taán, vaø thieàn ñònh, chính laø do söï hieåu bieát trí tueä which almost no record is preserved. The vieân maõn maø chuùng ta coù theå hieåu ñöôïc söï thanh Mahasanghikas, in Magadha and in the South tònh hay tính khoâng cuûa chuû theå, khaùch theå, vaø round Amaravata, organized from 250 B.C. haønh ñoäng hieän dieän trong töøng phaïm vi haønh onward, the dissenters from the Old Wisdom ñoäng. Haønh trì saùu ñöùc haïnh vieân maõn ñöa ñeán School into a separate sect, which perished only vieäc thuû ñaéc coâng ñöùc vaø kieán thöùc. Ñöùc haïnh boá when Buddhism was destroyed in India. From the thí, trì giôùi, vaø nhaãn nhuïc vieân maõn seõ daãn ñeán söï Mahasanghikas developed a new doctrines. Its tích luõy coâng ñöùc; trong khi thieàn ñònh vaø trí tueä followers first called it the Bodhisattvayana, and, vieân maõn laïi daãn ñeán söï tích luõy kieán thöùc caàn later on, the Mahayana or the Great Vehicle. On thieát cho vieäc tu taäp; ñöùc haïnh tinh taán caàn thieát the contrary, the followers of the Old Wisdom cho caû coâng ñöùc vaø kieán thöùc. Caû hai thöù coâng School were occasionally referred to as Hinayana ñöùc vaø kieán thöùc ñeàu toái caàn thieát cho vieäc tu taäp or the Lesser, the Inferior, or the Small Vehicle. ñeå ñaït thaønh Phaät quaû. Ngoaøi ra, boán taâm voâ There are no clear proportions between Hinayana löôïng hay boán ñöùc haïnh phaùt sinh ra caùc ñöùc haïnh and Mahayana followers in India at different cöùu ñoä vò tha. Chuùng laø nhöõng ñaïi nguyeän cuûa times. Perhaps the Mahayanists began to nhöõng baäc giaùc ngoä muoán giaûi thoaùt chuùng sanh. outnumber the Hinayanists only after 800 A.D., Nhöõng baäc giaùc ngoä naày duøng ñuû moïi phöông tieän when Buddhism completely declined in India, and thieän xaûo ñeå ñoä mình ñoä ngöôøi. when it found its way to China, Korea, Japan, Mahayana esoteric school: Thöôïng thöøa Maät Mongolia, Tibet and Vietnam. Despite the toâng. division, both followers of the Mahayana and the Mahayana good roots realm: Ñaïi Thöøa Thieän Hinayana lived together in the same monastery Caên Giôùi—The Amitabha Pure-Land of the for a very long time, they observed the same West—Theá giôùi Taây Phöông Tònh Ñoä cuûa Ñöùc Vinaya rules, they recognized the same five Phaät A Di Ñaø. precepts, practiced the same Four Noble Truths and Eightfold Noble Path—Söï phaùt trieån cuûa tö Mahayana great moral law of no external töôûng tinh xaù, hay cuûa neàn sieâu hình hoïc veà taâm action: Ñaïi Thöøa Voâ Taùc Ñaïi Giôùi—The linh xaûy ra vaøo khoaûng 2 theá kyû sau khi Ñöùc Phaät Mahayana great moral law involving no external nhaäp Nieát Baøn daãn ñeán söï phaân chia caên baûn giöõa action; a T'ien-T'ai expression for the inner Tieåu Thöøa vaø Ñaïi Thöøa. Trong Tieåu Thöøa, tröôùc change which occurs in the recipient of ordination; heát, coù Coå Phaùi Trí Tueä, sau khi Phaät nhaäp dieät it is the activity within—Theo toâng Thieân Thai, thì chöøng 200 naêm, laïi phaân ra laøm hai nhaùnh: Ñaïi Thöøa giôùi khoâng lieân heä gì ñeán nhöõng haønh Thöôïng Toïa Boä ôû Ñoâng AÁn, ngaøy nay coøn öu theá ñoäng beân ngoaøi, maø chæ laø

nhöõng bieán ñoåi töø beân taïi caùc xöù Tích Lan, Mieán Ñieän, Thaùi Lan, Cam trong. Boát vaø Laøo; vaø veà phía Taây AÁn coù Nhaát Thieát Mahayana and Hinayana: Ñaïi Thöøa vaø Tieåu Höõu Boä, höng thònh khoaûng 1.500 naêm, vôùi caùc Thöøa—The development, or of the metaphysics of trung taâm Mathura, Gandhara, vaø Kashmir. Ngoaøi spirituality happened around two centuries after ra, coøn coù nhöõng boä phaùi khaùc maø ngaøy nay the Buddha's Nirvana led to the basic division khoâng coøn söû lieäu. Nhöõng boä phaùi cuûa Ñaïi Chuùng between Hinayana and Mahayana. In the Boä ôû Ma Kieät Ñaø, vaø phía Nam xung quanh Hinayana there is, first of all, the Old Wisdom Amaravati toå chöùc vaøo khoaûng naêm 250 tröôùc Taây School, which, about 200 years after the Buddha's lòch nhöõng bieät giaùo phaùi cuûa Coå Phaùi Trí Tueä hôïp

thaønh moät giaùo phaùi rieâng bieät vaø giaùo phaùi naøy Mahayana practitioners: Nhöõng ngöôøi tu taäp chæ bò tan raõ khi Phaät giaùo bò tieâu dieät ôû AÁn Ñoä. theo Ñaïi Thöøa—According to the Shrimaladevi- Moät giaùo lyù môùi ñöôïc phaùt trieån töø Ñaïi Chuùng Boä. Sutra, three are three types of beings who can Caùc Tín ñoà thoaït tieân goïi noù laø Boà Taùt Thöøa, sau tread the path of the Mahayana—Theo Kinh ñoù goïi noù laø Ñaïi Thöøa hay chieác xe lôùn. Ngöôïc Thaéng Man, coù ba loaïi ngöôøi coù theå böôùc theo laïi, nhöõng tín ñoà cuûa Coå Phaùi Trí Tueä ñöôïc ngöôøi neân Ñaïi Thöøa—See Three types of beings who ta gaùn cho caùi nhaõn "Tieåu Thöøa" hay chieác xe can tread the path of the Mahayana. nhoû. Khoâng coù moät tyû leä roõ raøng naøo giöõa tín ñoà Mahayana precepts: Mahayana theo Tieåu Thöøa vaø Ñaïi Thöøa ôû AÁn Ñoä qua caùc commandments or rules for monks and nuns—Ñaïi thôøi ñaïi khaùc nhau. Coù leõ soá tín ñoà cuûa Ñaïi Thöøa thöøa giôùi cho chö Taêng Ni. chæ baét ñaàu vöôït troäi soá tín ñoà Tieåu Thöøa töø sau Mahayana Samparigraha Sastra (skt): naêm 800 sau Taây lòch, khi Phaät giaùo ñaõ hoaøn toaøn Mahayana-Samparigraha-Sastra (skt)—Nhieáp suy vong ôû AÁn Ñoä vaø khi Phaät giaùo ñaõ tìm ñöôïc Luaän Toâng—Nhieáp Ñaïi Thöøa Luaän—Doctrine of ñöôøng phaùt trieån sang caùc nöôùc Trung Hoa, Trieàu the mere idddeation (school of the collected Tieân, Nhaät Baûn, Moâng Coå, Taây taïng vaø Vieät sastras), a collection of Mahayana sastras, Nam. Duø coù söï phaân chia, nhöng trong moät thôøi ascribed to Asanga, of which three translations gian thaät daøi caùc tín ñoà cuûa caû Ñaïi Thöøa laãn Tieåu were made into China—Nhieáp Ñaïi Thöøa Luaän do Thöøa cuøng chung soáng trong moät tònh xaù, cuøng Boà Taùt Voâ Tröôùc soaïn veà Phaät Giaùo Ñaïi Thöøa, tuaân thuû nguõ giôùi, cuøng tu taäp Töù Thaùnh Ñeá vaø goàm ba baûn dòch (Phaät Ñaø Phieán Ña thôøi haäu Baùt Thaùnh Ñaïo. Nguïy, Chaân Ñeá thôøi Traàn, Huyeàn Trang ñôøi Mahayana in its final stage: Ñaïi Thöøa Chung Ñöôøng). Giaùo—See Five divisions of Buddhism (I). Mahayana-sata-dharma-vidyadvara-sastra Mahayana Lankara Sastra (skt): Ñaïi Thöøa (skt): Baùch Phaùp Minh Moân Luaän—The sastra on Trang Nghieâm Luaän. the Hundred Divisions of all Mental Qualities, or Mahayana Master: Ñaïi Thöøa Phaùp Sö. the door to the knowledge of universal Mahayana meditation: Thieàn Ñaïi Thöøa (toái phenomena, translated into Chinese by Hsuan- thöôïng thöøa thieàn)—This is the method of Tsang (1 book)—Boä

luaän veà Baùch Phaùp Minh practicing meditation which is based on the Moân, ñöôïc Ngaøi Huyeàn Trang dòch sang Hoa ngöõ Mahayana Sutras. Mahayana Meditation is (1 quyeån)—See One hundred divisions of all considered as “Instant Awakening Meditation,” or mental qualities and their agents. “Supreme Meditation.” Mahayana Meditation Mahayana school: Ñaïi Thöøa Toâng—The school emphasizes: “Everyone is able to meditate, is of Mahayana—After the Buddha’s death, able to be awakened instantly and attain the Buddhism was divided into many schools. The two Buddhahood.”—Ñaây laø phöông phaùp tu thieàn ñònh main branches were Hinayana and Mahayana. döïa treân kinh ñieån Ñaïi Thöøa. Thieàn Ñaïi Thöøa laø Whoever seeks to become an arhat belongs to the loaïi thieàn ñoán ngoä hay thöôïng thöøa thieàn. Thieàn Hinayana; while whoever seeks to become a Ñaïi Thöøa nhaán maïnh: “Ai cuõng coù theå thieàn ñònh, Buddha belongs to the Mahayana. Right after the ñi ñeán ñaïi ngoä vaø ñaït thaønh Phaät Quaû.” Buddha’s death the school of Mahayana, Mahayana mind: Ñaïi Thöøa Taâm—See Ten attributed to the rise in India of the Madhyamika dwelling minds. (the school ascribed to Nagarjuna) and the Yoga; Mahayanaprabhana (skt): Ñaïi Thöøa Quang the rest of the sects belonged to the Hinayana. Minh Ñònh—One of the samadhis—Moät trong The Madhyamika and Yoga were called Tsan- nhöõng tam ma ñòa. Luan and Dharmalaksana in China. In Japan, only Mahayana-pratipada (skt): Middle Way— Kosa and Satyasiddhi belong to the Hinayana; the Trung Ñaïo (trung ñaïo khoâng rôi vaøo nhò bieân coù rest of other schools belong to the Mahayana— khoâng). Sau khi Ñöùc Phaät dieät ñoä, Phaät giaùo chia ra laøm nhieàu toâng phaùi; hai loaïi chính laø Tieåu Thöøa vaø

Ñaïi Thöøa. Nhöõng ai caàu chöùng ngoä A-La-Haùn thì d) To awaken faith in beginners: Nhaèm ñaùnh goïi laø Tieåu Thöøa, nhöõng ai caàu thaønh Phaät thì goïi thöùc loøng tin nôi nhöõng tín ñoà môùi. laø Ñaïi Thöøa. Luùc ñaàu ngay khi Phaät nhaäp dieät, chæ e) To show means from remaining free from coù hai toâng Trung Quaùn vaø Du Giaø goïi laø Ñaïi bad influences: Nhaèm chæ baøy ra nhöõng Thöøa, soá coøn laïi laø Tieåu Thöøa. Trung Quaùn töùc laø phöông tieän thoaùt khoûi nhöõng aûnh höôûng xaáu. Tam Luaän Toâng vaø Du Giaø töùc laø Phaùp Töôùng f) To teach proper methods of meditation: Toâng beân Trung Quoác. Taïi Nhaät thì Caâu Xaù vaø Nhaèm daïy phöông phaùp thieàn ñònh ñuùng. Thaønh Thöïc toâng laø Tieåu Thöøa, soá coøn laïi laø Ñaïi g) To present the advantages of reciting the Thöøa—See Mahayana. name of Amitabha: Nhaèm chæ baøy nhöõng lôïi Mahayana schools in Japan: Tröôøng phaùi Ñaïi ích cuûa vieäc nieäm hoàng danh Phaät A Di Ñaø. Thöøa Nhaät Baûn—The six Mahayana schools in h) To provide an introduction to Dhyana: Nhaèm Japan—See Six Mahayana schools in Japan. daïy phöông phaùp nhaäp moân thieàn ñònh. Mahayana scriptures: Boà Taùt Taïng—Ñaïi Thöøa 1) Explanations of the most important Mahayana Taïng—The Mahayana scriptures or canon (the terms: Nhaèm giaûi thích nhöõng töø ngöõ chính Lotus sutra, or the Hua-Yen sutra), i.e. those of trong Phaät giaùo Ñaïi thöøa. the Bodhisattva schools—Teân chung cuûa caùc kinh 2) Exposition of the Mahayana—Nhaèm trình ñieån Ñaïi Thöøa, nhö Phaùp Hoa hay Hoa Nghieâm, baøy nhöõng tö töôûng cuûa tröôøng phaùi Ñaïi thöøa: haøm chöùa

pheùp tu chöùng quaû Boà Taùt—See a) On the threefold nature of the essence of the Twofold canon (C). mind: Ba baûn tính cuûa thöïc chaát tinh thaàn. b) On enlightenment and nonenlightenment: Ñaïi Mahayanasraddhotpada sastra (skt): Ñaïi giaùc vaø khoâng ñaïi giaùc. Thöøa Khôûi Tín Luaän—Treatise on the Awakening c) On ignorance: Si meâ. of Faith in the mahayana. Mahayana work from d) Presentation of the proper methods leading to the 5th or 6th century, which explains the basic enlightenment: Giaûng veà phöông phaùp ñuùng notions of the teaching on the Awakening. This is daãn tôùi ñaïi giaùc. one of the most important book for Zen. The e) Refutation of the false teaching and sastra was composed by Asvaghosa, basic preconception: Phaûn baùc veà nhöõng nguïy doctrines and practices in Mahayana. thuyeát. Mahayanashraddhotpada-sastra is divided into f) On the merit and virtues of a Bodhisattva: five chapters—Luaän cuûa söï thöùc tænh cuûa loøng tin Nhöõng ñöùc ñoä vaø coâng lao cuûa caùc Boà Taùt. vaøo Ñaïi thöøa vaøo khoaûng theá kyû thöù 5 hay 6 sau 3) Mahayana practices—Thöïc haønh Ñaïi Thöøa Taây lòch, noùi veà vieäc thöùc tænh loøng tin nhö yù (Mahayana): töôûng lôùn cuûa Phaät giaùo Ñaïi thöøa. Ñaây cuõng laø a) Development of faith through the practices of moät taùc phaåm raát quan troïng trong nhaø thieàn. Boä generosity: Phaùt trieån loøng tin baèng caùch Luaän Ñaïi Thöøa Khôûi Tín ñöôïc Boà Taùt Maõ Minh thöïc haønh töø thieän. soaïn veà lyù thuyeát vaø thöïc haønh tinh yeáu trong b) Discipline: Ñaïo ñöùc. tröôøng phaùi Ñaïi Thöøa. Vaên baûn Luaän naày ñöôïc c) Patience: Kieân nhaãn. chia laøm naêm phaàn. d) Exertion: Nghò löïc. 1) The reasons for composition of the work— e) Wisdom: Söï saùng suoát. Nhöõng lyù do maø taùc phaåm naày ñöôïc bieân f) Samatha-Vipashyana: Tam ma ñòa. soaïn: 4) Advantages of Mahayana practices: Nhöõng a) In order to free all beings from suffering: öu theá cuûa phöông phaùp Ñaïi Thöøa Nhaèm giaûi thoaùt nhöõng ñau khoå cuûa sanh (Mahayana). linh. b) To spread the true teaching: Nhaèm truyeàn baù Mahayana sutras: Ñaïi Thöøa kinh. hoïc thuyeát thaät. (A) Among the Mahayanist sutras, nine texts are c) To support those on the path: Nhaèm giuùp tín regarded as the most important. These are ñoà ñang treân ñöôøng tieán tu. called the Vaipulya sutras—Trong soá caùc boä kinh cuûa Ñaïi Thöøa, coù chín kinh saùch ñöôïc

xem laø quan troïng nhaát. Caùc boä kinh naày Mahayana Zen Master: Ma Ha Thieàn Sö— ñöôïc goïi laø caùc kinh Phöông Quaûng Thieàn sö Ma Ha—Zen Master Mahamaya—See (Vaipulya sutras). Mahamaya Zen Master. 1) Astasahasrika-prajna-paramita: Baùt Thieân Mahayana Zen school: Thöôïng thöøa thieàn. Tuïng. Mahayanistic Negativism: Tam Luaän Toâng— 2) Sadharma-pundarika: Dieäu Phaùp Lieân Hoa. See San Lun. 3) Lankavatara: Laêng Giaø. Mahayanists: Phaät töû Ñaïi Thöøa. 4) Lalitavistara: Phoå Dieäu. 5) Suvarna-prabhasa: Kim Quang Minh. Mahayogayogin (skt): Ñaïi Tu Haønh Giaû—He 6) Gandavyuha: Hoa Nghieâm. who exerts himself in the great discipline leading 7) Tathagata-guhyaka: Nhö Lai Maät. up to Buddhahood—Ngöôøi daán thaân mình vaøo söï 8) Samadhi-raja: Tam Muoäi Vöông. tu taäp lôùn lao daãn ñeán Phaät quaû. 9) Dasabhumisvara: Thaäp Ñòa Töï Taïi. Mahendra (skt): Mahendri (skt)—Ñaïi An Ñaït (B) See Five Agamas and Five chief

Mahayana La—Rajamahendri, a city near the mouth of the sutras. Godavery, the present Rajamundry—Teân cuûa moät (C) The six works chosen by master Tz'u-En as thaønh phoá gaàn cöûa soâng Godavery, baây giôø laø authoritative in the Dharmalaksana school— Rajamundry. Saùu boä kinh maø Ñaïi Sö Töø AÂn ñaõ choïn cho Mahesvara (skt): Ñaïi Töï Taïi Thieân. Phaùp Töôùng toâng—See Six works chosen by 1) The sixth or the highest of the six desire- Tz'u-En as authoritative in the heavens: Cung trôøi thöù saùu hay laø cung trôøi Dharmalaksana school. cao nhöùt trong luïc duïc thieân. Mahayana sutra lankara sastra (skt): Luaän 2) Lord of the present chiliocosm, or universe; Ñaïi Thöøa Trang Nghieâm—The sastra was he is described under two forms: Mahesvara composed by Asanga on Maitreya's gatha or Siva (skt)—Ma Heâ Thuû La—Ma Heâ Thaáp (metrical hymn)—Boä Luaän ñöôïc Ngaøi Voâ Tröôùc Phaït La—Chuùa teå cuûa tam thieân theá giôùi; coù soaïn veà nhöõng caâu keä cuûa Ngaøi Di Laëc. hai loaïi Mahayana-sutra-lankara-tika (skt): i) Pisaca-Mahesvara (skt): Tyø Xaù Xaø Ma Heâ Exposition of the teachings of the Vijnana-vada Thuû La—Head of the demons, he is school, composed by Asanga—Ñaïi Thöøa Trang represented with three eyes and eight arms, Nghieâm Kinh Luaän (cuûa Voâ Thöùc Toâng ñöôïc ngaøi and riding on a white bull; a bull or a linga Voâ Tröôùc bieân soaïn). being his symbol. The esoteric school takes him for the transformation body of vairocana, Mahayana Sutra of Reflection on the and as appearing in many forms, Visnu, Mental State in Past Lives: Kinh Ñaïi Thöøa Narayana, Brahma...His wife is Bhima—Teân Boån Sanh Taâm Ñòa Quaùn. cuûa moät loaøi quyû ñöôïc Ma Heâ Thuû La luaän sö Mahayana-tanaratna-sastra (skt): Chöôûng thôø cuùng, loaøi quyû naày coù ba maét taùm tay, Traân Luaän. cöôõi boø traéng; boø traéng laø bieåu tröng cuûa Tyø Mahayana and Theravada: Ñaïi Thöøa Vaø Xaù Xaø. Maät giaùo laïi cho ñaây laø Ñöùc Ñaïi Nhöït Nguyeân Thuûy— See Mahayana and Hinayana. Nhö Lai öùng hieän. Hoï coøn cho raèng vò Töï Taïi Mahayana treasure: Bodhisattva treasure—Boà Thieân naày hieän ñuû moïi hình vaø coù raát nhieàu taùt Taïng—Giaùo lyù giaûng thuyeát veà Boà Taùt ñaïi teân nhö Tyø Nöõu Thieân, Na La Dieân Thieân, só—See Bodhisattva treasure, and Twofold canon Phaïm Thieân...Vôï cuûa vò Trôøi naày teân laø Ñaïi (A). Töï Taïi Thieân Phuï Bhima. Mahayana-yoga: Thöôïng thöøa Du giaø. ii) Suddhavasa (skt): Tònh Cö Ma Heâ Thuû La— Mahayana Zen: Ñaïi Thöøa Thieàn—Great Pure dwelling deva, he is described as a Vehicle Zen—See Five kinds of varieties of Bodhisattva of the tenth or the highest meditation. degree, on the point of entering the Buddhahood—Tònh Cö Ma Heâ Thuû La Thieân,

ñöôïc moâ taû nhö moät vò Boà Taùt ñaõ ñaït ñeán stronghold of Theravada Buddhism. Milanda died thaäp ñòa, ñòa cao nhaát trong Thaäp Ñòa Boà Taùt, in Ceylon at the age of 60—Ma thaån ñaø, nhaø sö nghóa laø ñang ôû ngöôõng cöûa böôùc vaøo Phaät Phaät giaùo vaøo theá kyû thöù III tröôùc Taây lòch. Con quaû. trai cuûa vua A Duïc, coù toäi vôùi nhaø vua nhöng veà ** See Two devas and the three rsi, and Twenty sau tu chöùng quaû A La haùn, ngöôøi ta noùi oâng noåi devas. tieáng nhö laø vò saùng laäp neàn Phaät Giaùo ôû Tích Mahesvara Bodhisattva: Ñaïi Töï Taïi Vöông—Lan, khoaûng 200 naêm sau ngaøy Ñöùc Phaät nhaäp See Twenty five Bodhisattvas

who protect all who Nieát Baøn. Milinda laø ngöôøi caàm ñaàu phaùi boä call Amitabha. truyeàn giaùo sang Tích Lan vaøo naêm 250 tröôùc Taây Maheshvara Heaven: Coõi Trôøi Ma-Heâ Thuû La. lòch vaø laøm cho vua xöù naày laø Devanam-Piya Tissa caûi ñaïo. OÂng ñaõ giuùp vò vua naøy xaây ngoâi Mahi (skt): Soâng Ma Haø—This is one of the eight tònh xaù ñaàu tieân treân haûi ñaûo, maø sau naøy phaùt big rivers of India at the time of the Buddha—Ñaây trieån thaønh ngoâi Ñaïi Tònh Xaù noåi tieáng nhaát cuûa laø moät trong taùm con soâng lôùn ôû AÁn Ñoä vaøo thôøi Tích Lan thôøi baáy giôø. Theo Tích Lan Ñaïi Thoáng Ñöùc Phaät—See Eight big rivers of India at the Söû, vua A Duïc muoán phaùt trieån Phaät Giaùo thaønh time of the Buddha. moät toân giaùo cuûa theá giôùi neân ngaøi ñaõ phaùi con Mahiman (skt): Naêng ñaïi—To enlarge self or trai cuûa Ngaøi laø Ma Thaån Ñaø laøm tröôûng ñoaøn others (to make self or others larger than anything Truyeàn Giaùo Tích Lan vaøo khoaûng naêm 250 tröôùc in the world), or the world and all things to fill all Taây Lòch. Ma Thaån Ñaø ñaõ ñoä cho vua Tissa, vaø space—Coù khaû naêng laøm cho lôùn ra ñöôïc—See ñöôïc nhaø vua caáp cho moät khoaûng ñaát ñeå xaây Eight supernatural powers of transformation. ngoâi “Ñaïi Tònh Xaù. Moät nhaùnh caây Boà Ñeà taïi Boà Mahinda (skt): See Mahindra. Ñeà Ñaïo Traøng cuõng ñöôïc mang sang troàng ôû Tích Mahindra (skt): Mahinda (p)—Ma Hi Ñaø—Ma Lan, ñeán nay haõy coøn xanh töôi. Trong moät thôøi Thaån Ñaø—Buddhist monk of the third century BC. gian ngaén, caùc giaùo ñoaøn ñöôïc thaønh laäp. Hieän Son of the Indian King Asoka, on repenting of his nay Tích Lan laø ñòa cöù cuûa Phaät Giaùo Nguyeân dissolute life, became an arhat, and is said to be Thuûy. Milinda maát taïi Tích Lan vaøo tuoåi 60. reputed as founder of Buddhism in Ceylon, around Mahisasaka (skt): Mahishasaka (p)—Di Sa 200 years after the Buddha’s Nirvana. Milinda Taéc—Ma EÂ Xa Sa Ca—Löu Phaùi hay Hoùa Ñòa was the leader of the mission to Ceylon around Boä—See Two divisions and the five divisions. 250 BC and that resulted in the conversion of the 1) The Mahasasaka Vinaya, one of the five Sinhalese king, Devanam-Piya Tissa. He helped divisions of the Sarvastivadah school: Di sa this king to establish the first Buddhist monastery taéc Luaät, moät trong naêm boä luaät cuûa Ñaïi on the island, which later grew into the most Chuùng Boä (sau khi Ñöùc Phaät nhaäp dieät chöøng famous Mahavihara of Ceylon at that time. 100 naêm, toå thöù tö laø Öu Ba Cuùc Ña coù naêm According to The Ceylon Mahavansa, King Asoka vò ñeä töû, dieãn giaûng Luaät Taïng thaønh naêm boä sought to expand Buddhism from the region phaùi khaùc nhau, goïi laø Nguõ Boä Luaät, Di sa around Magadha into a “world” religion. As such, Taéc laø moät trong naêm boä luaät naày). he sent his son Mahinda to Sri Lanka in hopes of 2) One of the eighteen Hinayana schools of establishing the Dharma on the island. Mahinda Early Buddhism which split off from the converted the King, Devanampiya Tissa, and Vibhajyavadins in the 2nd century BC. The received a site on the island to build a monastery. central point of the school’s teaching was the This site eventually developed into a Mahavihara reality of the present, but not of the past or or “Great Monastery.” A branch of the Bodhi Tree future. Based on present knowledge of its was brought from Bodhgaya and planted in Sri Abhidharma doctrines, it is considered to

be a Lanka as well, and it is still living well at this mainland Indian parent school linked to Sri time. In a short time, a valid ordination lineage for Lankan Theravada—Moät trong 18 tröôøng monks was established, and the religion began to phaùi Tieåu thöøa trong thôøi Phaät Giaùo Nguyeân grow on the island, remaining today as a Thuûy, taùch rôøi khoûi phaùi Phaân Bieät Thuyeát

Boä (Vibhajyavadin) vaøo tröôùc theá kyû thöù II taïi laø höõu theå, coøn quaù khöù vaø vò lai laø voâ theå. tröôùc Taây Lòch. Phaùi naày thuyeát giaûng veà tính Giaùo phaùp boä naày cuõng chuû tröông khoâng vaø hieän thöïc cuûa hieän taïi, maø phuû nhaän tính hieän voâ ngaõ maø hieän quaùn nhaát thôøi; thöøa nhaän taïp thöïc cuûa quaù khöù vaø töông lai. Döïa theo giaùo nhieãm sanh ra bôûi naêm thöùc. Toâng phaùi coøn thuyeát veà A Tyø Ñaøm (Vi Dieäu Phaùp) cuûa noù, ñaët ra ra chín thöù voâ vi (See Nine kinds of ngöôøi ta xem tröôøng phaùi naày laø tröôøng phaùi non-action). Vì phuû nhaän höõu theå nôi quaù khöù cha ñeû coù lieân heä vôùi tröôøng phaùi Nguyeân vaø vò lai neân toâng phaùi naày coøn ñöôïc goïi laø Thuûy (Theravada) ôû Tích Lan. Phaùp Voâ Phaùp Lai Toâng. Hoùa Ñòa Boä tin raèng 3) The confusion regarding this school is largely A Lan Haùn khoâng coøn bò thoái chuyeån, khoâng due to the fact that there were two groups of coù thaân trung aám giöõa kieáp naày vôùi kieáp keá this school which were prominent at two tieáp. Hoï cuõng cho raèng trong Taêng giaø coù different periods. According to Pali sources, Phaät, neân cuùng döôøng cho chö Taêng seõ coù Mahisasakah was one of the twenty Hinayana nhieàu coâng ñöùc hôn laø chæ cuùng döôøng cho sects, an offshoot from Sarvastivadah school, Ñöùc Phaät. Ñieàu ñaùng chuù yù laø Hoùa Ñòa Boä veà supposed to have been founded 300 years sau laïi coù quan ñieåm traùi ngöôïc vôùi nhöõng after the nirvana. The name Mahisasakah is ngöôøi theo Hoùa Ñòa Boä luùc ban ñaàu. Nhöõng said to be that of a ruler who converted his ngöôøi Hoùa Ñòa Boä veà sau naày tin raèng coù quaù land or people, or rectified his land. The khöù, coù vò lai vaø thaân trung aám. doctrines of the school are said to be similar Mahisasaka Vinaya: Nguõ Boä Luaät—Sa Di Taéc to those of the Mahasanghika, and to have Boä Hoøa Heâ Nguõ Phaàn Luaät (Mahisasaka-nikaya- maintain the reality of the present, but not of pancavargavinaya)—Mahisasaka-version, the past and future; also the doctrine of the translated into Chinese in 30 books by void and non-ego; the production of taint by Buddhajiva—Boä Nguõ Boä Luaät do Ngaøi Phaät Ñaø five perceptions; the theory of nine kinds of Thaäp ñôøi Toáng dòch ra Hoa ngöõ, 30 quyeån—See activity. It was called the school which denied Four vinayas and five sastras (A), Mahisasaka, reality to past and future. The Mahisasakas and Five volumes of Vinaya of Hinayana sects. first believed that the Arhats were not subject Mahopaya (skt): Great appropriate means—The to retrogression, and there was no antara- expedient method of teaching by Buddhas and bhava, ot interim existence between this life Bodhisattvas—Ñaïi phöông tieän. and the next. The Sangha included the Mahoraga (skt): Maâu Hoâ Laïc—Ma Höu Laëc— Buddha and therefore charities given to the Ma Haàu La Giaø—Coøn goïi laø Ñaïi Maõng, Ñòa former were more meritorious than those Long, hoaëc Ñaïi Xaø. given to the buddha only. It is interesting to 1) A great serpent: Snake

gods with body length notethat the later Mahisasakas held views over 100 miles—Thaàn raén coù thaân daøi treân contrary to those held by the earlier followers moät traêm boä . of the sect. They believed in the existence of 2) A class of demons in Buddhism shaped like a the past, the future and anatra-bhava: Söï laãn boa or great snake: Moät loaïi quyû coù hình raén loän veà tröôøng phaùi naày phaàn lôùn do bôûi coù trong Phaät giaùo. ñeán hai nhoùm cuûa tröôøng phaùi ñaõ thònh haønh 3) Part of the retinue of Sakyamuni Buddha: ôû hai giai ñoaïn khaùc nhau. Theo taøi lieäu Pali Moät boä trong Thieân Long Baùt Boä, thöôøng hay thì Chaùnh Ñòa Boä laø moät trong hai möôi toâng ñeán nghe Phaät thuyeát phaùp—See Eight phaùi Tieåu Thöøa, töø phaùi Thuyeát Nhaát Thieát classes of divinities. Höõu Boä maø taùch ra rieâng sau khi Phaät nhaäp 4) Mahoraga, one of the eight classes of dieät ñöôïc 300 naêm. Boä chuû cuûa boä phaùi naày supernatural beings in the Lotus Sutra or eight voán laø quoác vöông, ngöôøi ñaõ giaùo hoùa nhaân Vajra Deities. Mahoragas are depicted to be daân trong bôø coõi ñaát nöôùc mình cai quaûn, neân large-bellied creatures shaped like boas who goïi laø hoùa ñòa. Giaùo phaùp cuûa phaùi boä naày are said to be lords of the soil. They are cuõng gioáng nhö Ñaïi Chuùng Boä, cho raèng hieän mentioned among the audience of a number

of Mahayana sutras: Ma-Haàu-La Giaø, moät beings in all realms—Chaùnh ñieän trong töï vieän trong taùm chuùng sanh sieâu nhaân trong Kinh hay Phaät ñieän laø nôi cho ñaøn na tín thí ñeán leã baùi Lieân Hoa. Ma Haàu La Giaø ñöôïc phaùc hoïa laø caùc ñöùc Phaät, ñaëc bieät laø Ñöùc Thích Ca Maâu Ni nhöõng chuùng sanh buïng lôùn, coù hình daùng nhö Phaät. Thöôøng thì töôïng Phaät Thích Ca ôû giöõa, hai loaøi raén lôùn, ngöôøi ta noùi ñoù laø nhöõng thaàn beân Ngaøi laø töôïng Boà Taùt Vaên Thuø, bieåu thò cho ñaát. Ma Haàu La Giaø ñöôïc noùi ñeán nhö laø trí tueä toái thöôïng (Baùt Nhaõ), vaø töôïng ñöùc Phoå thính chuùng trong caùc kinh ñieån Ñaïi Thöøa. Hieàn Boà Taùt, töôïng tröng cho ñaïi haïnh. ÔÛ moät **See Eight classes of supernatural beings in baøn thôø thaáp hôn laø töôïng Ñöùc Quaùn Theá AÂm. the Lotus Sutra. Trong vaøi chuøa ngöôøi ta coøn ñaët töôïng Quaùn AÂm 5) Ma Hoå La Ñaïi Töôùng: See Twelve spirits Thieân Thuû Thieân Nhaõn (ngaøn tay ngaøn maét), bieåu connected with the Master of Healing töôïng cho naêng löïc töø bi voâ löôïng cöùu ñoä chuùng Maid: Girl—Female—Woman—Ngöôøi nöõ. sanh trong phaùp giôùi. Maidservant: Ñaày tôù nöõ—See Eight things that Main idea: Ñaïi yù. monks or nuns are not allowed to possessed. Main sanctuary: Ngoâi chaùnh ñieän (toøa nhaø Maid wife: Dasibhariya (p)—Loaïi vôï phuïc vuï chính trong chuøa)—Main sactuary usually consists choàng nhö moät ngöôøi tôù gaùi—This is one of the of three sections: the Fore Court, the Buddha Hall, seven kinds of wives the Buddha taught in the and the Inner Sanctuary—Thöôøng thì ngoâi chaùnh Anguttara Nikaya Sutra. A maid wife who, when ñieän bao goàm tieàn ñieän, chaùnh ñieän vaø haäu ñieän. threatened with harm and punishment, is not Main thesis: Main ideas of a text—Toâng chæ. angry but calm, endures all things of her husband Main topic of speech: Thoaïi ñaàu—The stories with no wicked heart, free from hatred, lives in from which “Kung-an” (koan) are derived, used as accordance with her husband’s wishes—Ñaây laø a topic of

meditation in the Zen tradition. The moät trong baûy loaïi vôï maø Ñöùc Phaät ñaõ noùi ñeán stories are thought to get to the very essence of trong Kinh Taêng Nhaát A Haøm. Loaïi vôï naày daàu truth and to encapsulate the moment at which coù bò haêm doïa hay ñaùnh ñaäp cuõng khoâng sôï haõi, speech exhausts itself, leading to non-conceptual, khoâng xuùc ñoäng. Im laëng chòu ñöïng taát caû, luoân direct realization of reality—Nhöõng caâu chuyeän giöõ taâm thanh khieát, vaø luoân vaâng lôøi choàng, töø ñoù caùc coâng aùn ñöôïc laáy ra, ñöôïc duøng nhö laø khoâng bao giôø saân haän—See Seven types of ñeà muïc cuûa thieàn taäp trong truyeàn thoáng Thieàn. wives. Ngöôøi ta nghó coù theå laáy ra ngay caùi coát loõi cuûa Main cause: Chính nhaân—Direct cause or true chaân lyù vaø boïc noù vaøo trong voû ngay luùc lôøi noùi töï cause, as compared to a contributory cause— noù chaám döùt, ñöa ñeán khoâng coøn khaùi nieäm vaø Nhaân chính, so vôùi nhaân phuï. tröïc chöùng chaân töôùng. Main Hall: Chaùnh ñieän (Ñaïi Huøng Baûo Ñieän)— Maintain (v): Graha (skt)—Grabh (skt)—Grau The main hall of a temple or the Buddha Hall is a (skt)—To snatch—To take by force Grasp—Hold place for people to come and revere the Buddhas, on—Obstinate—Seize—Chuïp laáy—Ñoaït laáy— especially Sakyamuni Buddha. Usually there is a Thuû Tröôùc—To grasp—To hold on to, or be held big altar in the middle, sitting the statue of by anything or idea—Thuû chaáp caùc phaùp khoâng Sakyamuni Buddha. On both sides of the lìa boû (theo Kinh Nieát Baøn: “Heát thaûy phaøm phu Sakyamuni Buddha statue are the statue of ñeàu thuû tröôùc töø saéc ñeán thöùc. Vì meâ chaáp saéc maø Manjusri Bodhisattva, symbolizing the supreme sinh loøng tham, vì tham maø bò troùi buoäc vaøo saéc wisdom, and the statue of Samantabhadra vaø thöùc, vì bò raøng buoäc neân khoâng theå traùnh khoûi Bodhisattva, symbolyzing the great action. On the khoå ñau phieàn naõo, buoàn lo, sinh, laõo, beänh, töû). altar below is the statue of Avalokitesvara Maintain the Buddha’s pure precepts: Hoä trì Bodhisattva. In some temples, people place the tònh giôùi cuûa Nhö Lai—Bodhisattvas always statue of the Thousand Arms and Thousand Eyes maintain the Buddha’s pure precepts, and their Avalokitesvara Bodhisattva, symbolizing the thoughts, words, and deeds are faultless, but immeasurable compassion of salvation for all because they want to edify immoral sentient

beings, they appear to perform the acts of maintainers of infinite forms of nature (results)— ordinary ignorant people; though they are already Moät trong naêm nguyeân nhaân—See Five causes filled with pure virtues and abide in the course of (A). Enlightening Beings, yet they appear to live in Maintaining and transgressing: Trì Phaïm. such realms as hells, animality, ghosthood, and in 1) Keeping the commandments by two ways— difficulty and poverty, in order to enable the Trì giöõ—Gìn giöõ giôùi luaät baèng hai caùch: beings therein to gain liberation; really the a) Ceasing to do wrong, i.e. maintaining the five Enlightening Beings are not born in those states— basic commandments, or 250 commandments: Chö Boà Taùt thöôøng kheùo hoä trì tònh giôùi cuûa Nhö Chæ trì—Pheùp chæ aùc hay ngöng laøm nhöõng Lai, ba nghieäp thaân, khaåu, yù khoâng laàm loãi, vì vieäc aùc, nhö trì giöõ nguõ giôùi, cho ñeán cuï tuùc muoán giaùo hoùa chuùng sanh phaïm giôùi neân thò hieän

giôùi. laøm taát caû haïnh phaøm phu. Daàu ñaõ ñaày ñuû phöôùc b) Doing what is right, e.g. worship, the ñöùc thanh tònh truï böïc Boà Taùt, maø thò hieän sanh monastic life, etc.: Taùc trì—Caùc pheùp taùc nôi taát caû ñòa nguïc, suùc sanh, ngaï quyû, cuøng nhöõng thieän, hay laøm nhöõng ñieàu ñuùng, nhö leã baùi, choã hieåm naïn baàn cuøng, laøm cho nhöõng chuùng saùm hoái, vaø soáng ñôøi phaïm haïnh, vaân vaân. sanh ñoù ñeàu ñöôïc giaûi thoaùt. Kyø thaät, Boà Taùt 2) Transgression is also of two kinds—Huûy chaúng sanh vaøo nhöõng loaøi ñoù—See Ten kinds of phaïm—Huûy phaïm coù hai loaïi: way of adornment of Great Enlightening Beings. a) Positive in doing evil: Taùc phaïm—Manh Maintain an equal and fair mind in helping ñoäng tam nghieäp ñeå xuùc phaïm pheùp chæ trì, others: Laáy caùi taâm bình ñaúng nhö nhau ra maø hay tích cöïc laøm ñieàu aùc. cöùu giuùp—See Twelve kinds of people who have b) Negative in not doing good: Chæ phaïm—Treã truly good heart and genuine giving. naûi tam nghieäp khoâng tu thieän nghieäp taùc trì, Maintain the four grave precepts as the hay tieâu cöïc trong thieän nghieäp. fundamental foundations of the cultivated Maintenance: Baûo trì—Baûo toàn—Preservation—Conservation. path: Laáy söï giöõ chaéc boán troïng giôùi (khoâng saùt sanh, khoâng troäm caép, khoâng taø daâm, khoâng voïng Maintenance of that Bodhi-mind: Taâm tu ngöõ) laøm caên baûn vaøo ñaïo—See Eight crucial chaùnh giaùc—See Five stages in Vairocana elements for Pure Land cultivators. Buddhahood. Maintain the holy life in faultlessness: Duy Maireya (skt): Madya or Sura (skt)—Wine—Meã trì ñôøi soáng phaïm haïnh khoâng loãi laàm. Leä Da—A kind of intoxicating drink, extracted from the blossoms of Lythrum fructicosum with Maintain the law-wheel: The remaining years sugar. Alcoholic liquor; forbidden to monks, nuns of teaching of the deeper truths of both unreality and lay-people by the fifth commandment—Moät (Khoâng) and reality (Höõu)—Trì Phaùp Luaân—See loaïi thöùc uoáng ngoït, nhöng coù theå laøm cho ngöôøi Three periods of the Buddha's teaching. ta say, vì ñöôïc ruùt ra töø boâng Lythrum Maintain loving kindness: Duy trì taâm töø aùi. fructicosum. Tieáng Phaïn laø Toá La, nghóa laø röôïu; Maintain the moral life in the interests of giôùi thöù naêm trong nhaø Phaät caám tín ñoà Taêng tuïc self: Phaù theá gian laïc taø kieán—See Two false khoâng ñöôïc uoáng röôïu. views (II). Maitreya (skt): Metteya (p)—Di Laëc—Coøn goïi Maintain or preserve the power of wisdom laø Mai Ñaùt Leâ, Mai Ñaùt Lôïi, hay Mai Ñaùt Lôïi Da, or knowledge: Ñaø La Ni—See Dharani. dòch laø Töø Thò, laø vò Phaät Haï Sanh sau Ñöùc Phaät Maintain or restore something: Duy trì caùi gì. Thích Ca Maâu Ni—Affection—Benevolent— Maintain someone (a retired) in his or her Friendly—The expected Buddhist Love— post: Löu duïng. Messiah. (I) An overview of Maitreya—Toång quan veà Maintaining cause: Trì nhaân—One of the five Maitreya: causes (four elements of earth, water, fire and wind which are the causers or producers and

1) The Unconquerable, or one who is free from 2) Maitreya Buddha is very popular in Buddhist the three poisons of greed, hatred, and art. He is well known East Asia as a laughing ignorance. This is the future Buddha, who figure with a fat belly: Teân cuûa moät vò Phaät presently resides in the Tusita in preparation töông lai raát noåi tieáng

trong khoa ngheä thuaät for his last rebirth, in which he will be born as Phaät Giaùo, Ngaøi noåi tieáng ôû caùc nöôùc mieàn the last Buddha of the present age. Today Ñoâng AÙ Chaâu vôùi hình aûnh cuûa moät vò Phaät people found the tradition of Maitreya cöôøi, buïng pheä. throughout the Buddhist world, where 3) Name of a Bodhisattva and future Buddha. Buddhists practice and pray to be reborn on He is said to have been reborn in the Tusita this earth at the time of his appearance, Heaven, where he is now expounding the believed to be about 30,000 years in the Dharma to the heavenly beings in the inner future—Di Laëc, coøn goïi laø Töø Thò vaø Voâ palace. He is to come 5,000 years after the Naêng Thaéng, laø baäc ñaõ thoaùt khoûi tam ñoäc nirvana of Sakyamuni, or according to the tham, saân, si. Ñaây laø vò Phaät trong töông lai other reckoning after 4,000 heavenly years, (Haï Sanh Di Laëc Toân Phaät), hieän ñang truï taïi i.e. 5,670,000,000 human years. According to cung trôøi Ñaâu Suaát, chuaån bò cho söï taùi sanh tradition he was born in Southern India of a cuoái cuøng cuûa Ngaøi nhö laø vò Phaät cuoái cuøng Brahman family: Teân cuûa moät vò Boà Taùt seõ trong hieàn kieáp (kieáp hieän taïi). Hieän nay treân thaønh Phaät trong töông lai. Ngaøi ñaõ taùi sanh khaép theá giôùi ngöôøi ta saùng laäp ra tröôøng phaùi vaø truï nôi coõi trôøi Ñaâu Suaát, hieän Ngaøi ñang Di Laëc, trong ñoù Phaät töû tu taäp vaø caàu ñöôïc thuyeát phaùp cho chö Thieân trong Ñaâu Suaát taùi sanh vaøo thôøi coù Ñöùc Phaät Di Laëc treân theá Thieân Noäi Vieän. Ngaøi seõ thò hieän 5.000 naêm giôùi naøy, maø ngöôøi ta tin seõ xaûy ñeán trong sau khi Phaät Thích Ca nhaäp Nieát Baøn. Coù voøng 30.000 naêm tôùi. thuyeát noùi raèng ngaøi thò hieän sau Ñöùc Thích 2) An enigmatic figure in the Yogacara tradition, Ca 4.000 naêm coõi trôøi, töø khoaûng 5 tyû 670 who probably lived during the fourth or fifth trieäu naêm coõi ngöôøi. Theo truyeàn thuyeát thì centuries and who is credited with the ngaøi haï sanh vaøo moät gia ñình Baø La Moân ôû authorship of five important treatises, this vuøng Nam AÁn. author is actually the future Buddha (III) Two epithets—Hai danh hieäu cuûa Ñöùc Phaät Maitreya, with whom Asanga is said to have Di Laëc: met on a number of occasions—Moät nhaân vaät 1) Benevolent Bodhisattva. His image is usually bí aån trong tröôøng phaùi Du Giaø, coù leõ soáng in the hall of the four guardians facing vaøo khoaûng nhöõng theá kyû thöù tö hay thöù naêm. outward, where he is represented as the fat Ngöôøi ta cho raèng ngaøi laø taùc giaû cuûa naêm boä laughing Buddha: Töø Thò—Töø Thò Boà Taùt maø luaän vaø chính taùc giaû naøy laø Phaät Di Laëc hình töôïng cuûa ngaøi thöôøng thaáy trong saûnh trong töông lai, ngöôøi maø ngöôøi ta cho raèng ñöôøng thôø Töù Thieân Vöông, xaây maët ra ngaøi Voâ Tröôùc ñaõ ñöôïc gaëp moät vaøi laàn. ngoaøi. Ngaøi thöôøng ñöôïc bieåu hieän baèng moät (II) The meanings of Maitreya—Nghóa cuûa Di vò Phaät to beùo vaø luoân mieäng cöôøi. Laëc: 2) Ajita (skt): Bodhisattva or Invincible 1) The Buddha-to-come, also called the next Bodhisattva—A Daät Ña—Voâ Naêng Thaéng Boà Buddha, or a Bodhisattva predicted to Taùt—Unconquerable, invincible, succeed Sakyamuni as a future Buddha. The unsurpassable; especially applied to Bodhisattva who will be the next holder of Maitreya—Uy ñöùc roäng lôùn khoâng gì thaéng the supreme office of Buddha: Vò Boà Taùt seõ noåi, chæ Ñöùc Di Laëc Boà Taùt (Töø Thò Boà Taùt). laø vò

Phaät keá tuïc Phaät Thích Ca. Ñöùc Phaät (IV) Maitreya in both Mahayana and Theravada Thích Ca Maâu Ni ñaõ thoï kyù raèng Boà Taùt Di traditions—Ñöùc Phaät Di Laëc trong caû hai Laëc veà sau naày seõ thaønh Phaät, vò Phaät noái truyeàn thoáng Ñaïi Thöøa vaø Nguyeân Thuyû: tieáp Phaät Thích Ca. Maitreya, predicted by Sakyamuni Buddha as the one destined to become the next human

Buddha, enjoys the unique distinction of Taùt Di Laëc ngöøng laïi giaây laùt, nhìn vaøo maét vò being the only Bodhisattva recognized Taêng, ñoaïn buoâng boû caùi bò vaûi xuoáng ñaát. throughout the entire Buddhist world, Trong khi vò Taêng coøn ñang boái roái khoâng especially in Theravada as well as in hieåu ngaøi Di Laëc muoán gì qua haønh ñoäng aáy, Mahayana Buddhism. A story about the thì ngaøi Di Laëc cuùi xuoáng nhaët laáy caùi bò vaûi Bodhisattva Maitreya illustrates the Buddhist vaø raûo böôùc ñi. Boû caùi bò vaûi hay “buoâng xaû,” concept of “letting go” as follow: In a long “tha thöù” hay “queân ñi” laø giaùo phaùp cuûa vò long time ago, Maitreya was in his Phaät töông lai hay Haï Sanh Di Laëc Toân Phaät. incarnation as a laughing, big-bellied monk (V) Maitreya and Vimalakirti—Ñöùc Di Laëc vaø with a sack perpetually on his back . He used ngaøi Duy Ma Caät: Maitreya Bodhisattva is to travel about the countryside seeking alms not qualified to call on Vimalakirti and and sharing them with whomever happened to enquire after his health—Di Laëc Boà Taùt be nearby. He would customarily sit under a khoâng kham laõnh thaêm beänh Duy Ma Caät: tree, surrounded by urchins, to whom he * At the time of the Buddha, once Upasaka would tell stories to illustrate Buddhist Vimalakirti was sick, the Buddha then said to teachings. Seeing this, an elder monk of the Maitreya Bodhisattva: “You go to Vimalakirti time became annoyed at what he perceived to enquire after his health on my behalf.”— as untoward conduct on the part of Maitreya. Thôøi Phaät coøn taïi theá, coù luùc cö só Duy Ma One day he stopped Maitreya at the corner of Caät bò beänh, Phaät môùi baûo Boà Taùt Di Laëc: a street and tried to test him with the “OÂng ñi ñeán thaêm beänh oâng Duy Ma Caät duøm following question: ‘Old monk, please tell ta.” me, just what do you think is the essence of * Maitrey replied: “World Honoured One, I am the Buddha’s teaching?’ Maitreya stopped for not qualified to call on him and enquire after a moment, looked at him in the eye, and just his health. The reason is that once when I let his sack fall to the ground. As the puzzled was expounding to the deva-king and his monk wondered what to make of this singular retinue in the Tusita heaven the never- action, Maitreya bent down, picked up his receding stage (of Bodhisattva development sack and walked away. Dropping the sack, into Buddhahood) Vimalakirti came and said “letting go,” forgive and forget, that is the to me: ‘Maitreya, when the World Honoured teaching of Maitreya, the future Buddha—Haï One predicted your future attainment of Sanh Di Laëc Toân Phaät laø moät vò Boà Taùt noåi supreme enlightenment (anuttara-sayak- tieáng, ñöôïc caùc toâng phaùi thöøa nhaän, nhaát laø sambodhi) in one lifetime, tell me in which Phaät Giaùo Nguyeân Thuûy vaø Phaät Giaùo Ñaïi life, whether in the past, future or present, did Thöøa. Coù moät caâu chuyeän veà söï buoâng xaû or will you receive His prophecy? If it was in cuûa Boà Taùt Di Laëc nhö sau: Thuôû xa xöa khi your past life, that has gone; if it will

be in Ngaøi Boà Taùt Di Laëc coøn trong kieáp cuûa moät your future life, that has not yet come; and if vò Taêng buïng böï, hay cöôøi, vôùi moät caùi tuùi vaûi it is in your present life, that does not stay. thöôøng tröïc treân löng. Ngaøi thöôøng du haønh As the Buddha once said: ‘O bhiksus, you are veà nhöõng vuøng queâ xin cuûa boá thí roài ñem cho born, are aging and are dying simultaneously nhöõng ngöôøi ngheøo qua laïi beân ñöôøng. Ngaøi at this very moment’; if you received His thöôøng ngoài döôùi goác caây, vaø keå nhöõng prophecy in a lifeless (state), the latter is chuyeän veà Phaät giaùo cho ñaùm treû nhoùc bu prediction (of your future Buddhahood) nor quanh. Moät vò Taêng tröôûng laõo thôøi baáy giôø realization of supreme enlightenment. How nhaän thaáy nhö vaäy cho raèng ngaøi Di Laëc coù then did you receive the prediction of your haïnh kieåm keùm coõi. Moät hoâm vò Taêng naày attainment of Buddhahood in one lifetime? Or chaën ñöôøng Boà Taùt Di Laëc ñeå thöû ngaøi baèng did you receive it in the absolute state caâu hoûi sau, “Naày oâng Taêng giaø kia, haõy noùi (thatness or tathata) of either birth or death? cho ta xem, oâng nghó gì veà Phaät phaùp?” Boà If you receive it in the absolute state of birth,

this absolute state is uncreated. If you birth, existence and death. Bodhi is true receive it in the absolute state of death, this knowledge, for it discerns the mental absolute state does not die. For (the activities of all living beings. Bodhi does not underlying nature of) all living beings and of unite, for it is free from all confrontation. all things is absolute; all saints and sages are Bodhi disentangles, for it breaks contact with in this absolute state, and so also are you, habitual troubles (klesa). Bodhi is that of Maitreya. So, if you, Maitreya, received the which the position cannot be determined, for Buddhahood, all living beings (who are it is beyond form and shape, and is that which absolute by nature) should also receive it. cannot be called by name for all names (have Why? Because that which is absolute is non- no independent nature and so) are void. dual and is beyond differentiation. If you, Bodhi is like the mindlessness of an illusory Maitreya, realize supreme enlightenment, so man, for it neither accepts nor rejects should all living beings. Why? Because they anything. Bodhi is beyond disturbance, for it are the manifestation of bodhi is always serene by itself. Bodhi is real (enlightenment). If you, Maitreya, win stillness, because of its pure and clean nature. nirvana, they should also realize it. Why? Bodhi is non-acceptance, for it keeps from Because all Buddhas know that every living causal attachments. Bodhi is non-being is basically in the condition of differentiating, because of its impartiality extinction of existence and suffering which is towards all. Bodhi is without compare, for it nirvana, in which there can be no further is indescribable. Bodhi is profound and extinction of existence. Therefore, Maitreya, subtle, for although unknowing, it knows do not mislead the devas because there is all.’—Di Laëc baïch Phaät: “Baïch Theá Toân! Con neither development of supreme bodhi-mind khoâng kham laõnh ñeán thaêm beänh oâng. Vì sao? nor its backsliding. Maitreya, you should Nhôù laïi luùc tröôùc con noùi haïnh ‘baát thoái instead urge them to keep from discriminating chuyeån,’ cho vò Thieân Vöông ôû coõi trôøi Ñaâu views about bodhi (enlightenment). Why? Suaát vaø quyeán thuoäc cuûa ngöôøi, luùc aáy oâng Because bodhi can be won by neither body

Duy Ma Caät ñeán noùi vôùi con raèng: ‘Ngaøi Di nor mind. For bodhi is the state of calmness Laëc! Theá Toân thoï kyù cho ngaøi moät ñôøi seõ and extinction of passion (i.e. nirvana) ñöôïc quaû Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc, because it wipes out all forms. Bodhi is ñoù laø ñôøi naøo maø ngaøi ñöôïc thoï kyù? Ñôøi quaù unseeing, for it keeps from all causes. Bodhi khöù chaêng? Ñôøi vò lai chaêng? Ñôøi hieän taïi is non-discrimination, for it stops memorizing chaêng? Neáu laø ñôøi quaù khöù thôøi quaù khöù ñaõ and thinking. Bodhi cuts off ideation, for it is qua. Neáu laø ñôøi vò lai thôøi vò lai chöa ñeán. free from all views. Bodhi forsakes Neáu laø ñôøi hieän taïi thôøi hieän taïi khoâng döøng inversion, for it prevents perverse thoughts. truï. Nhö Phaät noùi: “Naày Tyø Kheo! Nhö oâng Bodhi puts an end to desire, for it keeps from ngay baây giôø cuõng sanh, cuõng giaø, cuõng longing. Bodhi is unresponsive, for it wipes cheát!” Neáu duøng voâ sanh maø ñöôïc thoï kyù, thì out all clinging. Bodhi complies (with self- voâ sanh töùc laø chaùnh vò, ôû trong chaùnh vò cuõng nature), for it is in line with the state of khoâng thoï kyù, cuõng khoâng ñöôïc quaû Voâ suchness. Bodhi dwells (in this suchness), for thöôïng Chaùnh ñaúng Chaùnh giaùc. Theá naøo Di it abides in (changeless) Dharma-nature (or Laëc ñöôïc thoï kyù moät ñôøi ö? Laø töø “Nhö” sanh Dharmata, the underlying nature of all maø ñöôïc thoï kyù, maø nhö khoâng coù sanh. Neáu things.) Bodhi reaches this suchness, for it töø nhö dieät ñöôïc thoï kyù, maø nhö khoâng coù attains the region of reality. Bodhi is non- dieät. Taát caû chuùng sanh ñeàu nhö, caùc Thaùnh dual, for it keeps from (both) intellect and its Hieàn cuõng ñeàu nhö, cho ñeán Di Laëc cuõng nhö. objects. Bodhi is impartial, for it is equal to Neáu Di Laëc ñöôïc thoï kyù, taát caû chuùng sanh boundless space. Bodhi is the non-active (we cuõng phaûi ñöôïc thoï kyù. Vì sao? Vì nhö khoâng wei) state, for it is above the conditions of hai khoâng khaùc. Neáu Di Laëc ñöôïc quaû Voâ

thöôïng Chaùnh ñaúng Chaùnh giaùc, taát caû chuùng ** See Eight diamond-kings, and Fifteen sanh cuõng ñeàu ñöôïc. Vì sao? Taát caû chuùng bodhisattvas who represent the Buddha’s sanh chính laø töôùng Boà Ñeà. Neáu Di Laëc ñöôïc dharmakaya, or spiritual body; wisdom in dieät ñoä, taát caû chuùng sanh cuõng phaûi dieät ñoä. graciousness and a pierce or angry form Vì sao? Chö Phaät bieát taát caû chuùng sanh roát against evil (V). raùo vaéng laëng, chính laø töôùng Nieát Baøn, Maitreya Bodhisattva (skt): Di Laëc—Boà Taùt chaúng coøn dieät nöõa. Cho neân Di Laëc, chôù Töø Thò. duøng phaùp ñoù daïy baûo caùc Thieân töû, thaät 1) The Mercy Bodhisattva—Di Laëc Boà Taùt— khoâng coù chi phaùt taâm Voâ thöôïng Chaùnh This is one of the eight diamond-kings, or ñaúng Chaùnh giaùc, cuõng khoâng coù chi thoái lui. bodhisattvas as guardians of Vairocana (Ñaïi Ngaøi Di Laëc! Phaûi laøm cho caùc vò Thieân töû Nhöït Nhö Lai)—Töø Thò Boà Taùt (hieän laøm Ñaïi naày boû choã kieán chaáp phaân bieät Boà Ñeà. Vì Luaân Kim Cöông). Ñaây laø moät trong taùm Kim sao? Boà Ñeà khoâng theå duøng thaân ñöôïc, khoâng Cang vöông hay Kim Cang Hoä Boà taùt cho theå duøng taâm ñöôïc. Tòch dieät laø Boà Ñeà, vì Phaät Tyø Loâ Giaù Na. **See Eight diamond- dieät caùc töôùng; chaúng nhaän xeùt laø Boà Ñeà, vì kings and Maitreya. ly caùc duyeân; chaúng hieän haïnh laø Boà Ñeà, vì 2) Maitreya is also name

of a famous monk in khoâng ghi nhôù; ñoaïn laø Boà Ñeà, vì boû caùc kieán the fourth century, one of the learned scholars chaáp; ly laø Boà Ñeà, vì lìa caùc voïng töôûng; of the Consciousness-Only, or Yogacara chöôùng laø Boà Ñeà, vì ngaên caùc nguyeän; baát School: Di Laëc coøn laø teân cuûa moät vò Taêng nhaäp laø Boà Ñeà, vì khoâng tham ñaém; thuaän laø noåi tieáng, moät trong nhöõng hoïc giaû uyeân baùc Boà Ñeà, vì thuaän chôn nhö; truï laø Boà Ñeà, vì truï cuûa phaùi Du Giaø vaøo theá kyû thöù tö. phaùp taùnh; ñeán laø Boà Ñeà, vì ñeán thöïc teá; baát Maitreya Bodhisattva does not have the nhò laø Boà Ñeà, vì ly yù phaùp; bình ñaúng laø Boà "welcoming and escorting Vow": Boà Taùt Di Ñeà, vì ñoàng hö khoâng; voâ vi laø Boà Ñeà, vì Laëc khoâng coù nguyeän tieáp daãn chuùng sanh—See khoâng sanh truï dò dieät; tri laø Boà Ñeà, vì roõ taâm Three reasons why rebirth in the Pure Land does haïnh chuùng sanh; khoâng hoäi laø Boà Ñeà, vì not necessarily depend on the weight of bad nhaäp khoâng nhoùm; khoâng hieäp laø Boà Ñeà, vì karma. rôøi taäp khí phieàn naõo; khoâng xöù sôû laø Boà Ñeà, Maitreya Buddha (skt): Phaät Di Laëc—Metteya, vì khoâng hình saéc; giaû danh laø Boà Ñeà, vì danh Loving One, the future Buddha or the Buddha-to- töï voán khoâng nhö; huyeãn hoùa laø Boà Ñeà, vì come—The Bodhisattva who will be the next khoâng thuû xaû; khoâng loaïn laø Boà Ñeà, vì thöôøng holder of the supreme office of Buddha. The töï vaéng laëng; thieän tòch laø Boà Ñeà, vì taùnh Buddha of Love through the image of the fat and thanh tònh; khoâng thuû laø Boà Ñeà, vì rôøi phan always laughing Buddha. The cult of Maitreya is duyeân; khoâng khaùc laø Boà Ñeà, vì caùc Phaùp very widespread in Tibetan Buddhism. He is one ñoàng ñaúng; khoâng saùnh laø Boà Ñeà, vì khoâng of the five earthly Buddhas (Krakuchchanda, theå thí duï; vi dieäu laø Boà Ñeà, vì caùc Phaùp khoù Kanakamuni, Kashyapa, Shakyamuni, Maitreya). bieát. He is currently presiding in the Tushita heaven— * Maitreya said to the Buddha: "World Maitreya, ngöôøi cuûa yeâu thöông, vò Phaät cuûa Honoured One, when Vimalakirti so töông lai. Ngaøi laø vò Phaät noái tieáp Phaät Thích Ca. expounded the Dharma, two hundred sons of Ngöôøi ta coøn goïi Ngaøi laø Phaät cuûa tình thöông qua devas realized the patient endurance of the hình aûnh moät oâng Phaät maäp vaø luoân cöôøi. Söï thôø uncreate (anutpattika-dharma-ksanti). This is cuùng Phaät Di Laëc raát phoå bieán trong Phaät giaùo why I am not qualified to call on him and Taây Taïng. Ngaøi laø moät trong naêm vò Phaät traàn theá enquire after his health."—Di Laëc Boà Taùt (Ca na daø Maâu Ni—Kanakamuni, Thích Ca Maâu baïch Phaät: "Baïch Theá Toân! Khi oâng Duy Ma Ni—Sakyamuni, Krakuchchanda, Ca Dieáp— Caät noùi Phaùp aáy, hai traêm vò Thieân töû chöùng Kashyapa, Di Laëc—Maitreya). Ngaøi hieän ñang ñöôïc Voâ sanh phaùp nhaãn. Vì theá, neân con ngöï trò treân caùc coõi trôøi Ñaâu Xuaát. khoâng kham laõnh ñeán thaêm beänh oâng.

Maitreya-Immortal-Light Buddha: Di Laëc giaùo. Loøng töø thieän voâ tö ñoái vôùi taát caû moïi ngöôøi. Tieân Quang Phaät. Thöïc taäp loøng töø nhaèm chieán thaéng haän thuø, tröôùc Maitreyanatha: One of the founders of the laø vôùi ngöôøi thaân roài sau vôùi ngay caû ngöôøi döng, Yogachara school. He is believed to have lived in vaø sau cuøng laø höôùng loøng töø ñeán vôùi ngay caû keû the 4th-5th centuries. Works are

respectively thuø. ascribed either to Maitreyanatha or Asanga: 1) Maitribala (skt): Merciful power—Merciful The Abhidharma-samuchchaya (Collection of virtue—Töø löïc. Abhidharma) which presents the teaching of Maitribala-raja (skt): Töø Löïc Vöông—King of Yogachara; 2) The Mahayanasutralankara merciful virtue, or power, a former incarnation of (Ornament of the Sutras fo the Mahayana); 3) the Buddha when, as all his people had embraced Madhyanta-vibhanga (Differentiation of the the vegetarian life, and yaksas had no animal food Middle and the Extremes); 4) Yogacharabhumi- and were suffering, the king fed five of them with sastra—Moät trong nhöõng ngöôøi saùng laäp ra tröôøng his own blood, and he vowed that when he phaùi Yogachara. Coù leõ Ngaøi soáng ôû theá kyû thöù IV became enlightened he would save all of them hay V sau Taây lòch. Nhöõng taùc phaåm ñaõ ñöôïc gaùn with his doctrine—Coøn goïi laø Di Khö Baït La, hay cho Maitreyanatha hoaëc Asanga: 1) Abhidharma- Di La Baït La, teân moät vò vöông coù loøng töø bao la, Samuchaya (Söu Taäp Kinh Taïng) trình baøy hoïc tieàn thaân cuûa Phaät Thích Ca khi Ngaøi coøn tu haønh thuyeát Yogachara; 2) Mahayanasutralankara thaäp thieän, moïi ngöôøi ñeàu trì giôùi vaø tu haønh tam (Trang Trí caùc kinh ñieån cuûa Ñaïi Thöøa); 3) nghieäp thanh tònh neân quyû thaàn khoâng coù thòt thuù Madhyanta-Vibhanga (Phaân Bieät chính giöõa vaø ñeå aên. Baáy giôø coù 5 quyû daï xoa khoâng chòu ñöôïc caùc cöïc); 4) Du Giaø Ñòa Luaän: Yogacharabhumi- ñoùi khaùt, beøn ñeán gaëp ngaøi. Ngaøi beøn laáy maùu cuûa sastra. chính mình maø boá thí cho chuùng, vaø phaùt nguyeän Maitreya-Samadhi (skt): Töø ñònh. sau naày thaønh Phaät seõ boá thí phaùp thöïc cho chuùng. Maitreya Shrine: Ñieän Di Laëc. Maitri-Karuna (skt): Töø Bi—Kindness and Maitreyavyakarana Sutra (skt): Kinh Haï Sanh Compassion, two principal Buddhist virtues that Di Laëc Thaønh Phaät—The sutra mentioned that are the basis of the spiritual attitude of a after the historical Buddha sakyamuni's Nirvana, Bodhisattva. There are three types of Maitri- the whole Saha world entered a period without Karuna—Loøng töø thieän vaø khoan dung, hai ñöùc any Buddha (a Buddhaless period). At this time, tính chuû yeáu cuûa Phaät giaùo, cô sôû traïng thaùi tinh the Buddha-to-be is still preaching in the Tushita. thaàn cuûa Boà Taùt. Coù ba loaïi Töø thieän vaø Khoan He will descend and become the Buddha in the dung: "Long Hoa" assembly. The sutra was translated 1) Kindness and compassion toward all beings: into Chinese by Kumarajiva—Kinh ghi laïi raèng Töø thieän vaø khoan dung vôùi moïi ngöôøi. sau thôøi Phaät Thích ca nhaäp dieät thì theá giôùi Ta 2) Kindness and compassion resulting from the Baø böôùc vaøo moät thôøi kyø khoâng coù Phaät. Hieän insight into the egolessness of all dharmas thôøi Ñöùc Di Laëc ñang thuyeát phaùp treân cung trôøi that is proper to Shravakas, Pratyekabuddhas, Ñaâu Suaát, Ngaøi seõ xuaát hieän vaø thaønh Phaät trong and Bodhisattvas starting from the lowest hoäi Long Hoa. Kinh ñöôïc Ngaøi Cöu Ma La Thaäp stages in their development: Töø thieän vaø dòch sang Haùn töï. khoan dung laø keát quaû cuûa vieäc thoâng hieåu trong chö phaùp khoâng coù caùi toâi, nhö thaùi ñoä Maitri (skt): Metta (p)—Kindness, benevolence, cuûa chö Thanh vaên, Duyeân giaùc, Boà Taùt vaøo one of the principal Buddhist virtues. Maitri is a buoåi ñaàu tieán tu. benevolence toward all beings that is

free from 3) The Mahamaitri-karuna (great goodness and attachment. Maitri can be devloped gradually compassion) of a Buddha, which is without through meditation, first toward persons who are distinction or condition: Töø thieän vaø thoâng close to us, then to others, and at last to those who caûm lôùn, trong ñoù khoâng coù daáu veát cuûa söï are indifferent and ill-disposed to us—Loøng töø phaân bieät vaø söï chi phoái, ñaëc tröng cuûa chö thieän. Moät trong nhöõng ñöùc tính chuû yeáu cuûa Phaät Phaät.

Maitri Sutra (skt): Metta-Sutta (p)—Kinh Töø coù tham voïng lôùn, deã haøi loøng, khoâng maõi mieát Thieän—Sutra on Kindness composed by the trong nhöõng muïc ñích xaáu. Ñeå cho tha nhaân, caùc Hinayana school. It is one of the most popular vò hieàn trieát phaûi töï traùch mình. Phaûi caàu cho moïi texts of the Theravada and recited daily by ngöôøi ñöôïc yeân bình haïnh phuùc, caàu cho taát caû monks, nuns and lay people in this school. The ñöôïc hoaøn toaøn haïnh phuùc. Caàu cho moïi sanh texts says—Kinh noùi veà loøng töø thieän soaïn bôûi linh, ñang vaän ñoäng hay ñang naèm im, ñang boø tröôøng phaùi Phaät giaùo Tieåu thöøa. Ñaây laø moät trong hay ñang bay, nhoû hay vöøa, khoûe hay oám, höõu nhöõng baûn vaên ñöôïc bieát roäng raõi nhaát cuûa hình hay voâ hình, gaàn hay xa, Ñaõ thoï sanh hay Theravada vaø ñöôïc töù chuùng cuûa tröôøng phaùi naày vaãn coøn naèm trong thai, taát caû ñeàu ñöôïc haïnh trì tuïng moãi ngaøy: phuùc! Caàu cho ngöôøi ñoù ñöøng bao giôø treâu choïc “This is what should be done by a man who is ngöôøi khaùc. Haõy ñöøng bao giôø ai löøa gaït hay wise, who seeks the good, and know the meaning khinh mieät ai! Haõy ñöøng bao giôø bò thuùc ñaåy bôûi of the place of peace. Let him be strenuous or oaùn giaän hay haän thuø ñeå roài töï mình gaây ra laàm determined, upright, and truly straight. Let him not loãi! Gioáng nhö moät ngöôøi meï che chôû cho ñöùa be submerged by the things of the world, free of con, ñöùa con ñoäc nhaát baèng caû cuoäc ñôøi. Ñoái vôùi cares (ñaïm baïc) and easily contented and joyous. taát caû phaûi giöõ gìn cho loøng mình traùnh moïi ngaên Let his sense be controlled. Let him not desire caùch. Baøy toû loøng töø thieän vôùi taát caû moïi ngöôøi, great possessions even for his family. Let him do giöõ cho tinh thaàn mình khoâng thaønh kieán, khoâng nothing that is mean or that the wise would heïp hoøi vôùi treân, döôùi vaø vôùi xung quanh. Khoâng reprove. May all beings be happy and at their moät chuùt thuø haèn vaø ñoái ñòch. Ñöùng, ngoài, naèm ease ! May they be joyous and live in safety! All hay ñi. Duø ñaáu tranh choáng söï yeáu meàm nhö theá beings whether weak or strong, in high, middle or naøo, cuõng coá giöõ laáy tinh thaàn. Thaùi ñoä naày ñöôïc low realms of existence, small or great, visible or coi laø loái soáng Thaùnh Thaàn treân maët ñaát. Traùnh sa invisible, near or far away, born or to be born. vaøo taø thuyeát, coá giöõ laáy giôùi luaät vaø thieàn ñònh May all beings be hapy at their ease! Let none cho trí tueä trieån khai, chieán thaéng nhöõng côn khao deceives another, or despites any beings in any khaùt ñoøi hoûi khoaùi laïc. Thì khoâng coøn taùi sanh laàn states! Let none be anger or ill-will wish harm to naøo nöõa trong buïng meï.” another! Even as a mother watches over and Maitri-vihara (skt): An truù trong loøng töø bi— protects her child, her only child , so with a Abiding in the heart of

compassion and loving- boundless mind should one cherish all living kindness. beings, radiating friendliness over the entire Majestic (a): Ñoan Nghieâm—Uy nghi—One of world, above, below, and all around without limit. the six charateristics of a Bhagavat—Moät trong So let him cultivate a boundless good will towards saùu ñaëc taùnh cuûa töø Baït Giaø Phaïm—See Six the entire world, uncramped, free from ill-will or charateristics of a Bhagavat. enmity. Standing or walking, sitting or lying down, Majestic Grand Bell: Ñaïi Hoàng Chung (loaïi during all his walking hours, let him establish this chuoâng thaät lôùn). mindfulness of goodwill, which men call the Majestic supernatural powers: Uy ñöùc thaàn highest state. Abandoning vain discussions, having thoâng. a clear vision, free from sense appetites, he who Majesty (n): Prabhava (skt)—Oai nghi—Söï uy is made perfect will never again know rebirth—nghieâm—Söï toân nghieâm—Söï trang nghieâm— Ñaây laø nhöõng gì neân laøm cuûa nhöõng keû khoân Augustness—Awe-inspiring-majesty— ngoan, ñi tìm giaûi thoaùt, vaø bieát thöïc nghóa cuûa nôi Demeanors—Imposing exterior—Martial yeân tónh. Ngöôøi ñoù phaûi kieân quyeát, ngay thaúng bearing—Noble bearing—Stateliness—Oai vaø thaät thaø; trong khi vaãn dòu daøng, chaêm chuù vaø Nghi—See Three thousand demeanors. töø boû moïi kieâu haõnh; ngöôøi ñoù luoân soáng ñaïm baïc vaø deã baèng loøng, khieâm nhöôøng, chaêm chæ Majjhima-dhatu (p): The middle realm—The vöøa phaûi, nhöng thoâng minh vaø luoân laøm chuû ñöôïc middling element—Trung giôùi—See Three caùc giaùc quan. Coøn veà chuyeän gia ñình thì khoâng dharmas (XIII) (C).

Majjhima Nikaya (p): Madhyamagama (skt)— weighty prohibitions. In the Brahma-Net Sutra, The Middle Length Discourses in the Pali the Buddha said to his disciples, “There are ten Canon—Trung Boä Kinh—Middle Length major Bodhisattva precepts. If one receives the Discourses in the Pali Canon, or the Collection of precepts but fails to keep (observe/practice) them, Middle-Length Sayings. The Middle Length he is not a bodhisattva, nor he is a seed of Discourses in the Pali Canon. The sutra preached Buddhahood. I, too, recite these precepts. All by the Buddha about his life as well as those of Bodhisattvas have studied them in the past, will his disciples’, fundamental doctrine of the study in the future, and are studying them now. I Hinayana Buddhism, the Four Noble Truths and have explained the main characteristics of the the Dependent Origination. This collection was Bodhisattva precepts. You should study and recited by Sariputra at the First Buddhist Council. observe them with all your heart.”—Phaät ñaõ daïy This is the second section of the Pali Sutta-Pitaka chuùng ñeä töû raèng: “coù Möôøi giôùi troïng cho Boà Taùt. (Basket if Discourses), corresponding to the Neáu ai thoï giôùi maø khoâng giöõ, ngöôøi ñoù khoâng Sanskrit Madhyama-agama. It contains 152 phaûi laø Boà Taùt, ngöôøi ñoù cuõng khoâng coù chuûng töû sermons in Pali, most of which are attributed to Phaät. Ngay caû Phaät maø coøn Phaûi trì tuïng nhöõng Sakyamuni Buddha. Chinese translation of the lost giôùi naày. Taát caû chuùng Boà Taùt ñaõ hoïc giôùi trong Sanskrit version of 222 sutras, 97 are common to quaù khöù, seõ hoïc trong töông lai, hay ñang hoïc both. This collection was recited by Ananda at the trong luùc naày. Ta ñaõ giaûi thích nhöõng ñieåm

chaùnh first Buddhist Council—Kinh Trung Boä, nhöõng baøi cuûa Boà Taùt giôùi. Maáy oâng phaûi hoïc vaø haønh Boà thuyeát giaûng khoâng daøi khoâng ngaén. Kinh noùi veà taùt giôùi trong chính taâm mình.”—See Ten Major nhöõng lôøi daïy vaø ñöùc haïnh cuûa Ñöùc Phaät Thích Precepts. Ca cuõng nhö caùc ñeä töû cuûa Ngaøi, veà Giaùo lyù caên Major calamities: Ba ñaïi tai—There are three baûn cuûa Phaät giaùo nguyeân thuûy, Töù ñeá, Thaäp nhò major calamities—Coù ba tai hoïa lôùn—See Three nhaân duyeân. Kinh naày ñöôïc Ngaøi Xaù Lôïi Phaát major calamities. truøng tuïng trong laàn Ñaïi Hoäi Keát Taäp Kinh Ñieån Major chiliocosmos: Ñaïi Thieân Theá Giôùi—A ñaàu tieân ngay sau khi Phaät nhaäp dieät. Ñaây laø phaàn universe of 3000 great chiliocosmos—Vuõ truï cuûa thöù hai trong Taïng Kinh Pali, töông öùng vôùi kinh 3000 theá giôùi bao goàm 1.000 tieåu thieân theá giôùi, Trung A Haøm ñöôïc vieát baèng chöõ Baéc Phaïn. Kinh 1.000 trung thieân theá giôùi, vaø 1.000 ñaïi thieân theá goàm 152 baøi thuyeát giaûng trong taïng Pali, maø giôùi—See Billion-World Universe. ngöôøi ta noùi ña soá laø do Ñöùc Phaät Thích Ca Maâu Major deterioration characteristics of Ni thuyeát giaûng. Trong khi taïng Trung Hoa goàm heavenly beings: Suy töôùng cuûa chö Thieân— 222 quyeån dòch töø taïng Sanskrit ñaõ thaát laïc. Hai There are five major deterioration characteristics baûn Phaïn vaø Pali coù 97 quyeån gioáng nhau. Baûn of heavenly beings who are nearing death—See kinh baèng chöõ Baéc Phaïn ñöôïc ngaøi A Nan truøng Five signs of decay of people when approaching tuïng trong laàn keát taäp kinh ñieån laàn thöù nhaát. death. Majjhima Patipada (p): Trung Ñaïo—Middle Major Grade Afflictions: Ñaïi Tuøy Phieàn Path. Naõo—See Fifty-one Dharmas interactive with the Major (a): Lôùn—Quan troïng. Mind. Major Amitabha Sutra: Ñaïi Boån A Di Ñaø Major obstacles: Troïng chöôùng—There are ten Kinh—The Major Amitabha Sutra (the Infinite major obstacles, or ten unwholesome deeds, or Life Sutra) which the T’ien-T’ai takes as the evil actions—Coù möôøi chöôùng ngaïi chính hay major of the three Pure-Land sutras—Kinh Ñaïi thaäp aùc nghieäp—See Ten evil deeds. Boån Di Ñaø hay Kinh Voâ Löôïng Thoï ñöôïc tröôøng Major Order: Taêng ñoaøn chính. phaùi Thieân Thai duøng nhö moät trong ba boån kinh Major traditions: Nhöõng truyeàn thoáng caên baûn. chính cuûa Tònh Ñoä Toâng. Major traditions of Buddhism: Nhöõng truyeàn Major Bodhisattva Precepts: Giôùi troïng cuûa thoáng caên baûn veà Phaät giaùo. Boà Taùt—The Ten Major Precepts or the ten Major Vehicle: Ñaïi Thöøa—See Mahayana.

Major wisdom: Ñaïi Trí—There are three kinds Make a confession: Saùm hoái—Thuù nhaän— of major wisdom—Coù ba loaïi ñaïi trí—See Three When making confession, we should vow—Khi kinds of major wisdom. saùm hoái chuùng ta phaùt nguyeän: Makara (skt): Ma Kieät La—Ma Giaø La—A sea “I confess all my unwholesome deeds. monster, either in the form of a great fish, a The ten non-virtues and the five heinous crimes. whale, or a great turtle—Moät loaøi haûi quaùi, hoaëc Committed to date from time without beginning. trong loát caù voi, hoaëc trong loát ruøa. Through my mind overwhelmed by ignorance.” Make (v): We try to confess our negative actions committed 1) Laøm: To do. from time without beginning. When we first took 2) Taïo döïng: To build. birth, given the countless number of bodies into 3) Thi haønh: To carry

out. which we have been born. According to Buddhism 4) Toân phong—Make someone a king—Toân point of view, death is not an end but a means phong ai laøm vua. leading to another rebirth. The conscious mind only migrates from life to life. The starting point Make abundant offerings: Quaûng tu cuùng of such a process is impossible to retrace. döôøng—See Five stages in a penitential service However, our existence in samsara is not (II) (1), and Ten vows of respects of naturally infinite. It is possible to put an end to it. Samantabhadra Bodhisattva. The only way to do is by realizing selflessness. As Make acquaintance with someone: Laøm quen seed has no beginning but it is not naturally vôùi ai. infinite, if we burn the seed we can destroy its Make an active contribution to something: potential to grow. That is the end of it. It is Ñoùng goùp tích cöïc vaøo vieäc gì. extremely difficult for us to remember the Make an appointment to go outside the negative conduct of all our past lives, but we can monastery with someone: Laøm heïn ñi ra ngoaøi think of negative deeds we have committed since khoûi töï vieän vôùi ai—A Bhiksu or Bhiksuni who such a time we can remember. When making makes an appointment to go outside the confession, sincere Buddhists should always think monastery or the nunnery alone with a layperson about the non-virtuous deeds of countless past or with another monk or nun, commits an lives even though we cannot identify them. Expression of Regret Offence—Vò Tyø Kheo hay Confession is not a simple thing of narrating our Tyø Kheo Ni naøo laøm heïn ñi ra ngoaøi töï vieän moät negative deeds with no serious thought of mình vôùi ngöôøi theá tuïc hay vôùi moät vò Taêng Ni repentance. The skillful way of making khaùc laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi confessions is to do it with a real feeling of phaùt loà saùm hoái). remorse. Therefore, it becomes necessary to Make arrangements: Ñònh lieäu—Lo lieäu. recollect our misdeeds so that one can think about Make an attack on someone: Attack them and feel sorry about them. This will lead you someone—Coâng kích ai—Taán coâng ai. to expiate your crime. The innate nature of our Make the best use of something: Taïo ñöôïc mind is clear light. It is the very personification of perfection; however, this clear light is temporarily nhieàu lôïi laïc nhaát töø moät ñieàu gì. obscured. It is contaminated; beclouded by our Make choices: Löïa choïn. own afflictive emotions. That is why we say in our Make a clear distinction between right and confession that through our mind overwhelmed by wrong (good and evil): Phaân bieät giöõa phaûi vaø ignorance we have committed since time without traùi (toát vaø xaáu). beginning unwholesome deeds. Due to our Make a close study of the Dhamma: Tha thieát deluded mind, even in this present life, we are quaùn phaùp—See Seven grounds for constantly operating with negative actions. We do commendations. not have much freedom from afflictive emotions. We are enslaved by them. We are prisoners of our own devices. For example, when anger rises in us,

we become completely under the control of this ñeán nhöõng haønh vi baát thieän maø chuùng ta ñaõ phaïm afflictive emotion. It makes us think and act in töø luùc maø chuùng ta coù theå nhôù ñöôïc. Khi saùm hoái, ways we do not want to. If we step back and look Phaät töû thuaàn thaønh neân luoân nghó veà nhöõng haønh in a mirror

when we become angry, we will see vi baát thieän ñaõ phaïm trong voâ soá kieáp quaù khöù, what anger has done to us. We will see anger's caøng xa caøng toát ngay caû khoâng nhaän ra chuùng power to destroy us and others around us. We ñöôïc. Saùm hoái khoâng phaûi laø chuyeän giaûn dò ñeå might wonder if it is indeed possible to expiate a töôøng thuaät nhöõng haønh vi baát thieän maø khoâng coù non-virtuous deed such as one of these five yù nghó nghieâm tuùc veà söï aên naên. Caùch thieän xaûo heinous crimes. According to "Prasanghika ñeå saùm hoái laø saùm hoái vôùi moät caûm giaùc hoái haän Madhyamika," any kind of negative deed can be chaân thaät. Do ñoù, nhôù laïi nhöõng haønh vi baát thieän expiated. This is a property of negativities. If we ñaõ phaïm trôû neân caàn thieát vaø nhôø ñoù chuùng ta coù do not leave them unattended until they are ripen, theå nhôù vaø caûm thaáy hoái loãi veà chuùng. Ñieàu naøy we can purify them. Non-virtuous deeds are seõ daãn ñöôøng cho chuùng ta chuoäc loãi nhöõng toäi aùc negative by nature but have the quality of being cuûa chính mình. Baûn chaát töï nhieân saün coù cuûa taâm purified. There are people who believe that they chuùng ta laø aùnh saùng trong suoát. Noù chính laø söï can get away with whatever negative action they nhaân caùch hoùa cuûa söï hoaøn haûo. Nhöng baûn chaát commit. They are those who do not believe in the trong suoát aáy taïm thôøi bò che ñaäy. Noù bò baån nhô; law of cause and effect. We have no comment on bò che môø bôûi chính nhöõng caûm xuùc tieâu cöïc cuûa these people. Sincere Buddhists should always chuùng ta. Ñoù laø taïi sao chuùng ta noùi trong khi saùm remember that according to the law of cause and hoái raèng bôûi vì taâm con bò voâ minh laán aùp, töø voâ effect, the consequences of any kind of act one thuûy con ñaõ phaïm nhöõng haønh vi baát thieän. Do commits, virtuous or non-virtuous, must be faced taâm voïng töôûng, ngay caû trong cuoäc soáng hieän taïi, by that same person. In other words, each person chuùng ta lieân tuïc hoaït ñoäng vôùi nhöõng haønh ñoäng is responsible for his own actions. baát thieän. Chuùng ta khoâng coù töï do ñeå traùnh nhöõng "Con xin saùm hoái taát caû nhöõng haønh vi baát thieän caûm xuùc tieâu cöïc. Chuùng ta bò noâ leä bôûi chuùng. cuûa con. Chuùng ta laø teân tuø cuûa chính chuùng ta. Thí duï nhö Möôøi haønh vi baát thieän vaø naêm troïng nghieäp. khi giaän döõ khôûi leân trong chuùng ta, chuùng ta trôû Ñaõ phaïm töø voâ thuûy ñeán nay. thaønh hoaøn toaøn chòu söï kieåm soaùt cuûa caûm xuùc Bôûi taâm thöùc bò voâ minh laán aùp." tieâu cöïc naøy. Noù laøm chuùng ta suy nghó vaø haønh Chuùng ta coá gaéng saùm hoái taát caû nhöõng haønh ñoäng xöû nhöõng ñieàu maø chuùng ta khoâng muoán laøm. Neáu baát thieän ñaõ phaïm töø voâ thuûy. Chuùng ta ñaõ mang chuùng ta chòu luøi laïi moät böôùc vaø thöû nhìn vaøo khoâng bieát bao nhieâu laø thaân xaùc moãi khi chuùng ta göông khi chuùng ta giaän döõ, thì chuùng ta seõ thaáy ñöôïc sanh ra. Theo quan ñieåm Phaät giaùo, cheát söï giaän döõ ñaõ laøm gì ñeán chuùng ta. Luùc ñoù chuùng khoâng phaûi laø söï chaám döùt maø laø moät loái daãn ñeán ta seõ thaáy quyeàn löïc cuûa söï giaän döõ noù phaù huûy söï taùi sanh khaùc. Taâm thöùc chæ di chuyeån töø ñôøi chuùng ta vaø nhöõng ngöôøi chung quanh. Chuùng ta naøy sang ñôøi khaùc. Ñieåm baét ñaàu cuûa moät tieán coù theå töï hoûi khoâng bieát chuùng ta coù theå chuoäc loãi trình nhö theá thaät khoâng theå

naøo truy cöùu ñöôïc. moät haønh vi baát thieän nhö laø moät trong naêm troïng Tuy nhieân, söï hieän höõu cuûa chuùng ta trong voøng nghieäp hay khoâng. Theo Trung Quaùn Luaän, baát cöù luaân hoài sanh töû thì khoâng voâ haïn moät caùch töï haønh vi baát thieän naøo ñeàu coù theå ñöôïc chuoäc loãi. nhieân. Coù theå thöïc hieän ñeå chaám döùt noù. Caùch Ñaây laø tính chaát cuûa nhöõng ñieàu baát thieän. Neáu duy nhaát ñeå laøm ñöôïc vieäc naøy laø thöïc chöùng söï chuùng ta khoâng queân laõng chuùng, vaø chuùng chöa voâ ngaõ. Gioáng nhö moät haït gioáng khoâng coù söï baét ñöôïc chín muøi, laø chuùng ta coù theå thanh tònh hoùa ñaàu nhöng baûn chaát cuûa noù khoâng phaûi laø voâ haïn. chuùng. Nhöõng haønh vi khoâng ñaïo ñöùc thì baûn chaát Neáu chuùng ta ñoát haït gioáng aáy laø chuùng ta coù theå laø baát thieän nhöng chuùng coù moät ñaëc tính laø coù theå huûy dieät khaû naêng moïc leân cuûa noù. Ñoù laø söï chaám ñöôïc thanh tònh hoùa. Coù ngöôøi tin raèng hoï coù theå döùt. Raát khoù cho chuùng ta nhôù laïi taát caû nhöõng traùnh khoûi nhöõng haäu quaû cuûa haønh ñoäng tieâu cöïc haønh vi baát thieän maø chuùng ta ñaõ laøm trong taát caû ñaõ phaïm. Hoï laø nhöõng ngöôøi khoâng tin vaøo luaät nhöõng kieáp quaù khöù, nhöng chuùng ta coù theå nghó nhaân quaû. Chuùng ta mieãn baøn ñeán hoï. Phaät töû

thuaàn thaønh neân luoân nhôù raèng theo luaät nhaân Make fun of: Cöôøi cheâ. quaû, haäu quaû cuûa baát cöù haønh ñoäng naøo, duø thieän Make good use of something: Xöû duïng toát hay baát thieän, phaûi ñöôïc ñoái dieän bôûi chính ngöôøi ñieàu gì. ñoù. Noùi caùch khaùc, moïi ngöôøi phaûi chòu traùch Make a great contribution to something: nhieäm cho nhöõng haønh ñoäng cuûa chính baûn thaân Goùp phaàn lôùn lao vaøo vieäc gì. mình. Make great vows: Phaùt theä nguyeän lôùn laø ñaïo Make destructive use of the permanent xuaát sanh Phaät phaùp, vì taâm hoï roäng raõi—Making dwelling: Laïm duïng cuûa Tam Baûo. great vows is a way of generating qualities of Make difficulties: Laøm khoù. Buddhahood, because their minds become Make a distinction (the difference) between broad—See Ten ways of generating the qualities someone and someone: Phaân bieät giöõa ai vôùi ai. of Buddhahood of Great Enlightening Beings. Make a distinction between something and Make hints in order to receive donations: something: Phaân bieät giöõa caùi gì vôùi caùi gì. Noùi boùng gioù ñeå nhaän ñöôïc cuùng döôøng—A Bhiksu or a Bhiksuni who makes hints in any way Make an effort: Tinh taán—You should make an in order to receive donations, commits an effort to cultivate yourself, the Tathagatas are Expression of Regret Offence—Vò Tyø Kheo hay only teachers—Baïn phaûi tinh taán töï mình tu taäp, Tyø Kheo Ni naøo noùi boùng gioù baèng baát cöù caùch chö Nhö Lai chæ laø caùc ñaïo sö. naøo ñeå nhaän ñöôïc cuùng döôøng, laø phaïm giôùi Ba Make effort to solve difficulties and Daät Ñeà, phaûi phaùt loà saùm hoái. disputes: Coá gaéng noã löïc giaûi quyeát nhöõng khoù Make an image (or statue) of the Buddha: khaên vaø tranh chaáp—Bhiksus and Bhiksunis Taïo Töôïng Phaät—To make an image; the first should make their effort to solve difficulties and one made of the Buddha is attributed to Udayana, disputes within the Order. Those who don’t make king of Kausambi, a contemporary of Sakyamuni, effort to help bring about

reconciliation between who is said to have made an image of the Buddha them, and instead ally themselves with the monk after his nirvana, in sandalwood, 5 feet high. or nun who complained to them in order to oppose People believe that when they make a statue of other monks or nuns in the Order, commits an the Buddha, in the next lives they will have a Expression of Regret Offence—Tyø Kheo vaø Tyø clear vision, they will not be born in the evil Kheo Ni neân coá gaéng noã löïc giaûi quyeát nhöõng khoù places, they will always be born in a noble and khaén vaø tranh chaáp beân trong noäi boä giaùo hoäi. good family, they will be very wealthy, and they Nhöõng ai chaúng nhöõng khoâng coá gaéng noã löïc giuùp will be able to revere the Triple Jewel, and so on. giaûi quyeát ñeå ñi ñeán hoøa giaûi maø coøn lieân keát vôùi Sincere Buddhists should always remember that vò Taêng hay Ni ñaõ than phieàn nhaèm choáng laïi the number of statues we make doesn't matter, it nhöõng vò khaùc (nhöõng vò bò than phieàn), laø phaïm does matter how we cultivate to improve giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm ourselves in this very life—Ngöôøi ñaàu tieân taïc hoái). töôïng Phaät laø vua Öu Ñieàn cuûa xöù Kausambi, Make an end to suffering: Chaám döùt ñau khoå. ngöôøi cuøng thôøi vôùi Ñöùc Phaät, ñaõ taïc töôïng Phaät Make an excursion: Du ngoaïn. cao 5 boä Anh baèng goã ñaøn höông ngay sau khi Make excuse: Baøo chöõa. Phaät nhaäp dieät. Ngöôøi ta tin raèng neáu hoï taïo töôïng Make false charge against someone: Caùo gian Phaät thì trong nhöõng kieáp tôùi hoï seõ coù moät nhaõn cho ngöôøi naøo—Haøm huyeát phuùn nhaân (ngaäm quan trong saùng, hoï seõ khoâng bò sanh vaøo aùc ñaïo, maùu phun ngöôøi). hoï seõ ñöôïc sanh vaøo gia ñình cao thöôïng vaø toát Make flowers: Taïo hoa—Laøm hoa, ñaëc bieät laø laønh, hoï seõ ñöôïc giaøu sang, vaø hoï seõ coù dòp kính hoa baèng giaáy—To fabricate flowers, especially thôø Tam Baûo, vaân vaân. Phaät töû chaân thuaàn neân paper flowers. luoân nhôù raèng, taït bao nhieâu töôïng khoâng laø vaán Make fragrant: Huaân (xoâng öôùp). ñeà, vaán ñeà laø chuùng ta tu haønh nhö theá naøo ngay trong kieáp naøy. Make friends: Laøm baïn.

Make known to others, not to self: Moïi ngöôøi Make offerings to the Buddha's Dharma ñeàu bieát, chæ mình khoâng bieát. Ñaây laø moät trong Body: Cuùng Döôøng Phaùp Thaân Phaät—See Two taùm loaïi thoï kyù—This is one of the eight kinds of forms of offering (III). prediction—See Eight kinds of prediction. Make offerings to the deva: Cuùng Thieân— Make known to self and others: Moïi ngöôøi vaø Thieân Cuùng—To make offerings to the devas, mình ñeàu bieát. Ñaây laø moät trong taùm loaïi thoï Brahma, Indra, etc.—Cuùng döôøng caùc vò Trôøi, kyù—This is one of the eight kinds of prediction— Phaïm Thieân, Ñeá Thích Thieân, Coâng Ñöùc Thieân, See Eight kinds of prediction. Hoan Hyû Thieân. Make known to self, not to others: Chæ mình Make offerings to others without wishing bieát, ngöôøi khaùc khoâng bieát. Ñaây laø moät trong taùm for compensation: Cuùng döôøng cho ngöôøi maø loaïi thoï kyù—This is one of the eight kinds of chaúng caàn söï baùo ôn—See Twelve kinds of prediction—See Eight kinds of prediction. people who have truly good heart and genuine Make it up with someone: Laøm hoøa vôùi ai. giving. Make known to: Noùi cho ai nghe. Make one's appearance: Make one's presence Make known one's feelings:

Giaõi baøy—Make felt—Make itself manifest—Hieån hieän. known one's thoughts. Make one's hair stand on end: Döïng toùc gaùy. Make a leak in the commandments: To break Make one's presence felt: Make one's commandments—Laäu giôùi (phaù giôùi). appearance—Make itself manifest—Hieån linh. Make less painful: Laøm bôùt khoå ñau. Make oneself the sole manager of the Make (v) manifest: Pakatam karoti (p)— properties of the monastery or a charitable Vyatikri (skt)—Laøm bieåu loä ra. organization: Töï mình ñöùng teân quaûn lyù taøi saûn Make a monk admit that he was not in his töï vieän hay toå chöùc töø thieän—A Bhiksu or normal mind when the point of dispute Bhiksuni who makes the sole manager of the arose: Amudha-vinaya (skt)—Baát Tri— properties of the monastery or a charitable Irresponsibility—Mental derangement—Laøm cho organization without being designated by the moät beân nhìn nhaän raèng taâm trí mình khoâng bình Order, commits an offence of Release and thöôøng khi xaõy ra tranh chaáp—See Seven rules Expression of Regret—Vò Tyø Kheo hay Tyø Kheo given in the Vinaya for settling disputes among Ni naøo khoâng phaûi do giaùo hoäi chæ ñònh maø töï yù monks and nuns. ñöùng teân quaûn lyù taøi saûn cuûa moät töï vieän hay moät Make more friends with good people: Theâm toå chöùc töø thieän, laø phaïm giôùi xaû ñoaï (phaûi buoâng baïn toát—See Three More Dharmas. boû vaø phaùt loä saùm hoái). Make noise: Laøm oàn. Make a pilgrimage: Go on pilgrimate—Laøm moät chuyeán haønh höông. Make (take) an oath: Laäp theä—To swear. Make offerings: Puja (skt & p): To offer—To Make a place one's abode: Choïn nôi naøo laøm truù xöù. celebrate the anniversary of defunct (the dead)— Nghi leã (cuùng)—Haønh Cuùng Döôøng. Make preparation: Chuaån bò. 1) To go to a temple to make offerings: Ñi ñeán Make a proposal to another monk or nun to chuøa ñeå cuùng döôøng. leave the monastic life: Ñeà nghò moät vò Tyø 2) The making of offerings by performing Kheo hay Tyø Kheo Ni hoaøn tuïc vôùi mình—If a wholesome deeds: Thöïc haønh thieän phaùp ñeå Bhiksu or a Bhiksuni verbally or in writing makes cuùng döôøng chö Phaät. a proposal to another monk or nun to leave the Make offerings to the Buddha: Cuùng döôøng monastic life along with him or her, he or she Ñöùc Phaät. commmits a Sangha Restoration Offence—Neáu moät vò Tyø Kheo hay Tyø Kheo Ni ngoû lôøi hay vieát thô ñeà nghò moät vò Tyø Kheo hay Tyø Kheo Ni khaùc

hoaøn tuïc vôùi mình, vò aáy phaïm giôùi Taêng thaân giaûi Make someone calm: Laøm cho ai an tònh. cöùu. Make someone joyful all the time: Khieán ai Make progress: Tieán boä—Khai môû. luùc naøo cuõng vui veû—True religion makes us Make (v) progress towards wisdom: Khai môû joyful all the time—Chaùnh ñaïo khieán cho chuùng trí hueä. ta luùc naøo cuõng vui veû. Make public: Coâng boá. Make someone suitable to a situation: Adjust Make a rain retreat: An cö kieát haï. someone to a situation—Laøm cho ai thích öùng vaøo Make ready: Döï bò. moät hoaøn caûnh. Make (achieve) a record: Laäp kyû luïc. Make something clear: Elucidate something— Laøm saùng toû ñieàu gì. Make a request for the Mahayana Tripitaka: Thænh Tam Taïng Ñaïi Thöøa. Make a speech about something: Phaùt bieåu (ñoïc dieãn vaên) veà moät ñieàu gì. Make a resolution to do something: Make Make a strong resolve: Phaùt nguyeän. firm decision to do something—Cöông quyeát laøm vieäc gì. Make a strong vow: Phaùt

nguyeän. Make a road: Laøm ñöôøng—Road-Building Make subtle utterances to do Buddha-work Bodhisattva—Trì Ñòa Boà Taùt. for sentient beings: Vì chuùng sanh maø phaùt dieäu Make a sacrifice to the gods: Teá thaàn. aâm thanh ñeå laøm Phaät söï—See Ten kinds of Make self or others lighter: Laghiman (skt)— performance of Buddha-work. To make self or others, or the world and all things Make a thorough investigation: Tìm hieåu caën light as a feather (to make self or others lighter). keõ töø ngoïn ñeán goác (Taàm caên cöùu ñeá)—To get to This is one of the eight supernatural powers of the bottom of a matter. transformation, characteristics of every Buddha— Make (v) up: Boå khuyeát. Naêng khinh hay coù khaû naêng laøm cho nheï ñi ñöôïc. Make up the mind to Bodhi: Start out for Ñaây laø moät trong taùm loaïi bieán hoùa hay taùm thaàn bodhi—To start out for perfect enlightenment— thoâng bieán hoùa cuûa chö Phaät—See Eight Phaùt taâm Boà Ñeà. supernatural powers of transformation. Make up one's mind: Laäp chí—Quyeát ñònh— Make self or others any size or anywhere at To decide. will: Vasitva (skt)—Naêng töï taïi—To make self or Make up one's mind to do something: others any size or anywhere at will or to make Decide to do something—Quyeát ñònh laøm ñieàu gì. everything depends upon oneself, all at will. This Make visibly present before the eyes: is one of the eight supernatural powers of Sacchikaroti (p)—Sakshatkaroti (skt)—Laøm cho transformation, characteristics of every Buddha— thaáy roõ raøng tröôùc maét—Chöùng—See Realization. Naêng töï taïi hay coù khaû naêng laøm cho töï taïi ñöôïc. Make vow: Phaùt Nguyeän—Taùc nguyeän (laäp Ñaây laø moät trong taùm loaïi bieán hoùa hay taùm thaàn nguyeän)—To vow—To resolve—To make a thoâng bieán hoùa cuûa chö Phaät—See Eight vow—Devout Buddhists should make vow to supernatural powers of transformation. benefit self and others, and to fulfil the vow so as Make the sign of the Vajra armour and to be born in the Pure Land of Amitabha Buddha. helmet: Keát Truï—That of Vairocana, in order to This is the third of the five doors or ways of control the spirits. A method of the esoteric entering the Pure Land. Devoted Buddhists should sects—Laøm daáu kim cang aùi truï, nhö daáu hieäu cuûa always vow: "Awaken mind with a longing for Ñöùc Tyø Loâ Giaù Na ñeå kieåm soaùt quyû thaàn. Ñaây laø Bodhicitta, deeply believe in the law of Cause moät phöông phaùp cuûa Maät Toâng. and Effect, recite Mahayana sutras, encourage Make someone's acquaintance: Laøm quen vôùi other cultivators and save other sentient ai. beings."—Phaät töû thuaàn thaønh neân phaùt nguyeän töï Make someone blind: Blind someone—Laøm lôïi lôïi tha, vaø hoaøn thaønh nguyeän vaõng sanh Tònh quaùng maét ai. Ñoä cuûa Ñöùc Phaät A Di Ñaø. Ñaây laø phaùp moân thöù

ba trong naêm phaùp moân ñi vaøo coõi Tònh Ñoä. Phaät of jewels. The Buddha also has a great rain of töû chôn thuaàn neân luoân phaùt khôûi theä nguyeän teaching called maker because it can make raèng: "Phaùt taâm Boà ñeà, tin saâu lyù nhaân quaû, ñoïc all jewels of wisdom—Coù maây lôùn möa lôùn tuïng kinh ñieån, khuyeán taán ngöôøi tu haønh, vaø cöùu teân laø naêng thaønh, hay thaønh taát caû caùc baùu ñoä chuùng sanh." ma ni. Cuõng nhö vaäy, Ñöùc Nhö Lai cuõng coù Make and fulfill a vow to benefit self and ñaïi phaùp vuõ teân laø naêng thaønh vì noù hay others: Taùc

Nguyeän Moân—To make a vow to thaønh taát caû trí hueä phaùp böûu—See Ten types benefit self and others, and to fulfill the vow so as of characteristics of manifestation of a to be born in the Pure Land of Amitabha. This is Buddha. the third of the five doors or ways of entering the Makiguchi, Tsunesaburo (1871-1944): Pure Land—Theä nguyeän cöùu ñoä chuùng sanh vaø Founder of the Soka Kyoiko Gakkai (Value hoaøn thaønh boån nguyeän nhö laø ñöôïc sanh vaøo coõi Creation Society), which later developed into Tònh Ñoä cuûa Phaät A Di Ñaø. Ñaây laø ñeä tam moân Soka Gakkai. The school based itself on the trong Nguõ Moân Tònh Ñoä. teaching and practice of Nichiren (1222-1282)— Make an image: Taïo Töôïng—Taïc töôïng—The Ngöôøi saùng laäp ra tröôøng phaùi "Soka Kyoiko first one made of the Buddha is attributed to Gakkai" (Hoäi Saùng Taïo Giaù Trò), veà sau phaùt Udayana, king of Kausambi, a contemporary of trieån thaønh tröôøng phaùi Soka Gakkai. Tröôøng phaùi Sakyamuni, who is said to have made an image of naøy döïa treân giaùo thuyeát vaø thöïc haønh cuûa ngaøi the Buddha after his nirvana, in sandalwood, 5 Nhaät Lieân—See Nichiren. feet high—Ngöôøi ñaàu tieân taïc töôïng Phaät laø vua Making matters worse: Laøm cho vaán ñeà teä haïi Öu Ñieàn cuûa xöù Kausambi, ngöôøi cuøng thôøi vôùi hôn (Hoûa thöôïng tieâm du hay ñoå theâm daàu vaøo Ñöùc Phaät, ñaõ taïc töôïng Phaät cao 5 boä Anh baèng löûa)—Pouring more oil into the fire. goã ñaøn höông ngay sau khi Phaät nhaäp dieät. Making sublime utterances: Phaùt dieäu aâm— Make the vows and undertake the See Ten kinds of Buddha-work in all worlds in all commandments oneself: Töï Theä Thoï Giôùi—To times of the Buddhas (B) (7). make the vows and undertake the commandments Makkhali Gosala: Maït Khö Leâ Caâu Xa Li—A oneself before the image of a Buddha (self contemporary of the Buddha. He belonged to the ordination when unable to obtain ordination from sect of the Naked Ones (Acelakas), and, as the the Ordained); however, the person must see first part of his name indicates, carried a staff of auspicious marks, usually in dreams—Töï mình bamboo (maskarin). It is said that he was for some theä nguyeän thoï giôùi tröôùc baøn thôø Phaät khi khoâng time a disciple of Mahavira, but later broke away theå thoï Giôùi Ñaøn (Boà Taùt giôùi cuûa Ñaïi Thöøa khi from him. Afterwards he probably founded an khoâng coù giôùi sö, cho pheùp töï theä nguyeän tröôùc independent school known as the Ajivika School. Ñöùc Phaät maø thoï giôùi, song phaûi ñöôïc dieäu töôùng, Later writers mention two predecessors, Nanda thöôøng laø naèm moäng thaáy). Vaccha and Kisa Samkicca, thus giving this school Make wide roads and good wells: Laøm ñöôøng three prophets. This sect is now extinct, but seems roäng gieáng toát—This is one of the eight fields for to have enjoyed popularity and even royal cultivating blessedness, according to the Brahma patronage. The doctrine advocated by Gosala is Net Sutra—Ñaây laø moät trong taùm ruoäng phöôùc styled "Samsara-visuddhi" or the doctrine of ñieàn theo Kinh Phaïm Voõng—See Eight fields for attaining purity only by passing through all kinds cultivating blessedness. of existence. Gosala thought that the characteristics of all things were predetermined, Maker (n): Ngöôøi saùng taïo. and that there was no cause or condition which 1) Creator: Ngöôøi saùng taïo—Ngoaïi ñaïo tin raèng predetermined them at all. Gosala

did not believe coù caùi goïi laø “ñaáng saùng taïo”—Externalists that there was any special cause for either misery believe that there exists a so-called “maker”. of human beings or for their deliverance. He did 2) Naêng thaønh: There is a great cloud raining not believe in human effort, and held that all called maker, because it can make all kinds creatures were helpless against destiny. He

maintained that all creatures, whether wise or them as much as possible and to concentrate on foolish, were destined to pass through samsara, meditative practice only—Töø ngöõ Nhaät Baûn coù and that their misery would come to an end at the nghóa laø “nhöõng hieän töôïng xaáu aùc.” Töø Nhaät ngöõ completion of the cycle. No human efforts would naøy luoân ñöôïc duøng ñeå chæ nhöõng hieän töôïng sieâu reduce or lengthen this period. Like a ball of nhieân do keát quaû cuûa thieàn taäp, nhö thaàn thoâng, vaø thread, samsara had a fixed term, through which nhöõng naêng löïc aûo thuaät khaùc, cuõng nhö nhöõng aûo every being must pass—Ngöôøi cuøng thôøi vôùi Ñöùc giaùc. Chuùng laø nhöõng thöù laøm cho haønh giaû maát Phaät Thích Ca. OÂng thuoäc phaùi loõa theå vaø thöôøng taäp trung, neân haønh giaû ñöôïc daïy laø neân caøng phôùt choáng moät caây gaäy tre nhö phaàn teân cuûa oâng. lôø chuùng nhieàu chöøng naøo caøng toát chöùng aáy ñeå Theo truyeàn thuyeát thì ñaõ moät thôøi oâng laø moân ñeä chæ lo taäp trung vaøo thieàn taäp maø thoâi. cuûa Mahavira, nhöng sau ñoù ñaõ taùch ra khoûi oân Mala (skt): naøy. Coù leõ veà sau naøy oâng ñaõ laäp ra moät tröôøng 1) Asubham or Samkilesa (p)—Samklesa (skt)—phaùi ñoäc laäp coù teân laø tröôøng phaùi Ajivika. Nhöõng Caáu nhieãm—Söï baát tònh (khoâng thuaàn tònh ngöôøi vieát saùch sau naøy coù noùi ñeán hai vò tieàn boái hay khoâng trong saïch)—Defilement—Dust— nöõa laø Nanda Vaccha vaø Kisa Samkiccha, laøm Illusion—Impurity—Moral impurity—Mental cho tröôøng phaùi naøy coù ba ngöôøi chuû xöôùng. impurity—Uncleanness—Whatever misleads Tröôøng phaùi naøy ngaøy nay ñaõ taøn luïi nhöng tröôùc or deludes the mind—Nhieãm tröôïc—There ñaây döôøng nhö ñaõ ñöôïc nhieàu ngöôøi thích ngay caû are five kysaya periods of turbidity, impurity söï baûo trôï cuûa vöông trieàu. Giaùo lyù do Caâu Xa Li or chaos—See Seven defilements. ñeà xöôùng coù teân laø “Samsara-visuddhi” hay giaùo 2) A chaplet: Traøng Hoa—A wreath—A lyù ñaït ñeán söï thanh tònh chæ baèng caùch traûi qua taát garland—Head-dress—A string of beads that caû caùc kieáp. Caâu Xa Li khoâng tin laø coù moät is used to count repetitions (repeately) in the nguyeân nhaân ñaëc bieät naøo ñoù gaây ra söï ñau khoå recitations of mantras, dharanis, and the name hoaëc söï giaûi thoaùt cuûa con ngöôøi. OÂng khoâng tin ôû of Buddha. The number of beads in a söï noã löïc cuûa con ngöôøi vaø cho raèng taát caû moïi Buddhist mala is 108—Chuoãi traøng haït duøng sinh vaät ñeàu chaúng laøm gì ñöôïc tröôùc soá phaän, vaø ñeå laàn (ñeám soá laäp ñi laäp laïi) khi nieäm chuù, taát caû moïi ngöôøi, duø khoân hay daïi, ñeàu phaûi ñi nieäm Ñaø la ni hay hoàng danh chö Phaät, vaøo luaân hoài vaø söï khoå cuûa hoï chæ keát thuùc khi hoï thöôøng coù 108 vieân ngoïc. ñaõ ñi qua heát caùi voøng naøy. Khoâng coù noã löïc naøo 3) Tell beads: Soå chaâu (laàn chuoãi). cuûa con ngöôøi coù theå ruùt ngaén hay keùo daøi chu Maladhari (skt): Who is associated with trình ñoù. Gioáng nö moät

oáng chæ, luaân hoài coù moät Maitreya (Di Laëc)—Trì-Anh-Laïc—Voâ-Yeåm- thôøi haïn nhaát ñònh maø moïi sinh vaät ñeàu phaûi ñi tuùc—See Ten raksasi mentioned in the Lotus qua. sutra. Makkha-thambha (p): Detraction and Malakuta (skt): Maït La Cuû Tra—An ancient stubborness—Deøm pha vaø coá chaáp—Phæ Baùng vaø kingdom of Southern India, the coast of Malabar, Coá chaáp. **See Ten armies of mara. about 600 A.D. a noted haunt of the Nirgrantha Makuranososhi (jap): Luaän Chaåm Thaûo Chæ sect—Vöông quoác coå naèm veà phía nam AÁn Ñoä, (Nhaät Baûn). nôi troåi daäy cuûa ly heä ngoaïi ñaïo Ni Kieàn Ñaø vaøo Makutadanti (skt): Who is associated with khoaûng nhöõng naêm 600 sau Taây Lòch. Vairocana (Ñaïi Nhöït Nhö Lai)—Haéc Xæ—See Malasa (skt): Maït La Sa—A mountain valley in Ten raksasi mentioned in the Lotus sutra. the upper Pundjab—Moät thung luõng naèm treân Makyo (jap): Hieän töôïng xaáu aùc—A Japanese vuøng thöôïng du Pundjab. term for “evil phenomena.” This Japanese term Malasarvastivadavinaya (skt): Caên baûn thuyeát always refers to supernatural phenomena which nhaát thieát höõu boä Tì naïi da. are said to be side effects of Zazen, such as Malava (skt): Ma Laïp Baø—Nam La—Southern clairvoyance and othe magical abilities, as well as Lara, an ancient kingdom in central India; hallucinations. They are considered to be headquarters of heretical sects, in the present distractions, and so meditators are taught to ignore

Malwa, in contrast with northern Valabhi in Male organ: Purusendriya (skt)—Nam caên—See Gujarat—Nam La laø moät vöông quoác ôû mieàn Twenty two roots. Trung AÁn Ñoä, toång haønh dinh cuûa taø phaùi ngoaïi Male servant: Upasaka (skt): OÂ Ba Saùch Ca ñaïo, baây giôø laø Malwa, ñoái laïi vôùi Baéc La ôû (Nam cö só hay caän söï nam, Phaät töû thuaàn Gujarat. thaønh)—Layman follower—Lay adherent. Malaya (skt): Ma La Da—Maït La Du—The Malevolence: Vyapada (p)—AÙc taâm—Haïi—Malay peninsula (baùn ñaûo Maõ Lai)—The western Xaáu aùc—Ill-will. Ghats in Deccan, the Malabar hills, noted for their Malevolent (a): Xaáu buïng. sandalwood (the mountains abound in sandal Malice (n): Tính hieåm ñoäc—Baát nghóa—AÙc trees); the country that lies to the east of Malaya nieäm—AÙc caûm—Haïi (laøm haïi ngöôøi khaùc)—See range, Malabar—Ñoài Ma La Da noåi tieáng vôùi Six defiled things. nhöõng caây ñaøn höông. Vöông quoác naèm veà phía ñoâng raëng nuùi Malaya. Malicious (a): AÙc ñoäc—Xaáu xa—Devil-like— Devilish. Malayadesa (skt): Ma La Ñeà—Ma La Da Ñeà Malicious gossip: Noùi lôøi theâu deät. Soá—Ma Ly—Nöôùc Maõ Lai AÙ—Malaya country. Malicious speech: Pisunavaca (p)—Noùi lôøi Malayagiri (skt): Nam Haûi Ma La Da Sôn—The thaâm ñoäc. Malaya mountains in Malabar answering to the Malicious speech is to be abandoned: Noùi hai western Ghats; a district in the south of India (a löôõi (noùi lôøi thaâm ñoäc) caàn phaûi töø boû—See Eight mountain in Ceylon)—Nuùi Ma La Da phía nam AÁn Ñoä. things that lead to the cutting off of affairs. Maliciousness: Ñoäc aùc—Maliciousness is Malayasri (skt): Maït Giaø Thaát La—Daughter of planning to harm others. It includes thinking how the last king of Kosala—Coâng chuùa cuûa vò vua cuoái cuøng cuûa xöù Kosala. to revenge a wrong done to us, how to hurt others’ feelings or how to embarrass them—Ñoäc aùc laø tìm Male devotee: Upasaka (skt)—Caän söï nam— See Upasaka. caùch laøm haïi ngöôøi

khaùc. Ñoäc aùc bao goàm vieäc raép taâm traû ñuõa ngöôøi ñaõ laøm ñieàu sai traùi ñoái vôùi Male disciples: Upasaka—Öu Baø Taéc giôùi—See chuùng ta, tìm caùch laøm cho ngöôøi khaùc bò daøy voø Differentiated rules of liberation for the eight trong ñau khoå hay laøm cho ngöôøi khaùc bò rôi vaøo orders. tình caûnh theïn thuøa khoù xöû. Male novice: Sramanera (skt)—Caàn saùch—Sa Malign: Ayaso (p)—Bad repute—Defame— Di. Disgrace—Defamation—Shame—Nhuïc (AÙc Vaên) Male servant: Upasaka (skt)—Lay adherent— hay tieáng nhô hay söï huûy baùng—See Eight winds. Male disciple—Caän söï nam—See Upasaka (skt). Malignity (n): Ñoäc taâm. Malediction (n): Söï nguyeàn ruûa. Malla (skt): Maït La—Ma La—A term for Maledictory (a): Nguyeàn ruûa. inhabitants of Kusinagara and Pava, a tribe in Malefaction (n): Ñieàu aùc. northern India. The Mallas of Kusinara were the Malefactor (n): Keû gian aùc. tribe living about the site, Kusinara, where the Malefactors search for one another: Nhöõng Buddha died. Ananda presented them, family by family, to the dying Buddha and after his death, keû xaáu thöôøng tìm ñeán nhau ñeå baøn möu tính keá they were made responsible for the cremation— haõm haïi ngöôøi (Ngöu taàm ngöu maõ taàm maõ— Moät töø chæ cö daân vuøng Caâu Thi Na vaø Pava. Moät Oxen look for oxen, horses look for horses). boä toäc Maït La phía baéc AÁn Ñoä. Male and female unicorns: Kyø Laân—The ch'Ilin. Malleability of consciousness: Cittamuduta Male observer of the minor (p)—Taâ m Nhu Thuaän—See Fifty-two mental commandments: Sramanera—Sa di—See Nine states. classes of disciples.

Malleability of mental body: Kayamuduta Mamsa (skt): Flesh—Huyeát nhuïc—Xaùc thòt. (p)—Taâm Sôû Nhu Thuaän—See Fifty-two mental Mamsa-bhaksana (skt): Meat-eating—AÊn thòt states. (nhuïc thöïc). Mallika (skt): Ma Lôïi—Maït La—Maït Lôïi. Mamsa-bhak-sana-vinivrtta (skt): Ñoaïn 1) The Chinese jasmine: Maït Lôïi Hoa—Boâng Nhuïc—To forbid flesh; meat was permitted by the laøi Trung Quoác. Buddha under the Hinayana cult, but forbidden in 2) Chaplet flower, as its flowers may be formed Mahayana under the Bodhisattva cult—Caám aên into a chaplet: Man Hoa—Loaøi hoa coù theå thòt. Tieåu Thöøa khoâng caám duøng thòt (tam tònh, keát thaønh xaâu chuoãi. nguõ tònh, hay cöûu tònh nhuïc), coøn trong luaät Ñaïi 3) A concoction of various fruits mixed with Thöøa Boà Taùt ñaïo, laáy taâm ñaïi bi laøm goác neân water offered in worship: Traùi caây ñöôïc pha nghieâm caám vieäc aên thòt (trong Kinh Ñaïi Baùt Nieát cheá cuùng döôøng trong caùc caùc buoåi leã. Baøn, Ngaøi Ca Dieáp hoûi Ñöùc Theá Toân: "Vì sao maø 4) Jasmine flower or a fragrant flower variously Theá Toân laïi khoâng cho aên thòt?" Ñöùc Theá Toân described as jasmine, aloes, musk: Boâng laøi baûo: "AÊn thòt laø laøm maát ñi haït gioáng töø bi."). hay moät loaïi hoa coù muøi thôm nhö hoa laøi. Mamsa-cakkhu (p): The fleshly eye—Nhuïc 5) Name of the wife of king Prasenajit: Teân cuûa nhaõn—See Mamsacaksu, and Three dharmas vò hoaøng haäu cuûa vua Ba Tö Naëc (Maït Lôïi (XL). Phu Nhaân)—Maït lî hoaøng haäu. Mamsacaksu (skt): Human eye—Physical eye— Maltreat (v): Baïc ñaõi—To ill-treat—To Maét traàn—Nhuïc Nhaõn—The physical eye or eye persecute. of flesh (human eye), one of the five kinds of Malyasri (skt): Maït Giaø Thaát La—Thaéng Maïn

eye—Maét thòt hay maét cuûa phaøm phu, moät trong Phu Nhaân—Daughter of the last king of Kosala. nguõ nhaõn. ** See Five kinds of eyes or vision. Daughter of Prasenajit, wife of the king of Kosala Man (n): Pudgala or Purusa (skt)—Con ngöôøi—(Oudh), after whom the Srimaladevi-simhanada See It's difficult to be reborn (in the human realm) assembly and sutra are named—Coâng chuùa cuûa vò as a human being. vua cuoái cuøng cuûa xöù Kosala. Con gaùi cuûa vua Ba (A) Various kinds of man—Caùc loaïi ngöôøi khaùc Tö Naëc, nöôùc Xaù Veä, meï laø Maït Lôïi Phu Nhaân. nhau: Teân tieáng Phaïn cuûa baø laø Thi Lôïi Ma La, naøng 1) Man of sorrow: Con ngöôøi ñau khoå. vöông phi cuûa vua A Du Xaø. Veà sau ngöôøi ta laáy 2) Inner man: Con ngöôøi beân trong. teân naøng maø ñaët cho moät chuùng hoäi vaø Kinh 3) Outward man: Con ngöôøi beân ngoaøi. Thaéng Maïn. (B) Two groups of good and evil people—Hai Mama (skt): Ma Ma—Caùi cuûa toâi—My—Mine, nhoùm ngöôøi, toát vaø xaáu—See Two groups of genitive case of the first personal pronoun. good and evil people. Mamaki (skt): Ma Ma Keâ—The Vajra mother, Man-god: Nhaân thaàn. mother of the vajra or of wisdom in all the vajra Man's greed is boundless: Loøng tham cuûa con group—Coøn goïi laø Ma Maïc Tích, Mang Mang ngöôøi voâ taän (Nhaân duïc voâ nhai). Keâ, Mang Maõng Keâ, Mang Maõng Keá. Kim Cöông Man's life is like water rushing down a maãu hay meï cuûa kim cöông, laø moät vò toân trong mountain; although he is alive today, he Kim Cöông Thuû Vieän. Trí tueä cuûa caùc vò Kim Cöông ñeàu naûy sinh töø ñaây. might find it most difficult to preserve it Mammon (n): Thaàn taøi—Tieàn cuûa. tomorrow: Cuoäc soáng cuûa con ngöôøi nhö nöôùc chaûy treân non; hoâm nay daãu coøn nhöng ngaøy mai Mammonism (n): Chuû nghóa toân thôø tieàn cuûa. khoù giöõ. Ñaây laø thuyeát "Chö haønh voâ thöôøng" Mammonist (n): Ngöôøi theo chuû nghóa toân thôø cuûa giaùo lyù nhaø Phaät—This is the theory of the tieàn cuûa—Baïn khoâng theå tu haønh cuøng luùc vôùi toân "impermanence of everything on earth" in thôø tieàn cuûa ñöôïc—You cannot cultivate at the Buddhism. same time with being a mammonist. Man of merit: Ngöôøi coù phöôùc ñöùc. Mampukuji (jap): Chuøa Vaïn Phöôùc (Nhaät Baûn).

Man is the most highly endowed of all arrogances, and Seventy-five dharmas of the creatures: Con ngöôøi laø gioáng linh lôïi trong vaïn Abhidharma Kosa. höõu (Nhaân vi vaïn vaät chi linh). Manas (skt): Mano (p)—Manah or manas (skt)— Man realm: Nhaân thöøa. Maït Na Thöùc—Tö Löôïng Naêng Bieán Thöùc. Man of renown: Tieân Ñaø Khaùch—A fanous (I) The meanings of "Manas"—Nghóa cuûa "Maït Na Thöùc": The seventh vijnana, intellection, man with wealth and wisdom—Moät ngöôøi noåi reasoning. A Sanskrit term for "sentience." In tieáng, giaøu coù vaø coù trí tueä (chæ moät ngöôøi hieåu Buddhism, it is called "mental faculty" for it ñöôïc maät nghóa cuûa Tieân Ñaø Baø). constitutes man as an intelligent and moral Man with a sense of dignity: Virtuous man— being. It is commonly thought to be equated Ñaïi tröôïng phu. with the terms "citta" or "consciousness." It is Man of spirit: Hero—Baäc tröôïng phu. derived from the Sanskrit root "man," which Man with a sense of dignity: Virtuous man— means "to think" or "to imagine" and is Ñaïi tröôïng phu. associated with intellectual activity of Man with no spiritual conception: Ngöôøi consciousness—Maït

Na Thöùc hay thöùc thöù thöôøng maét thòt (Phaøm phu nhuïc nhaõn)—An baûy trong baùt thöùc. Phaïn ngöõ chæ “tri giaùc.” ordinary man with fleshy eyes. Trong Phaät giaùo ngöôøi ta goïi noù laø “YÙù Caên” Man of superior wisdom, virtue and vì noù coù khaû naêng laøm cho con ngöôøi trôû conduct: Thöôïng Nhaân (moät ngöôøi coù thöôïng trí, thaønh moät sinh vaät coù trí khoân vaø ñaïo ñöùc. thöôïng ñöùc vaø thöôïng haïnh). Maït Na thöôøng ñöôïc nghó töông ñöông vôùi Man without ego: Man without a real self or “taâm” hay “thöùc.” Noù ñöôïc ruùt ra töø goác chöõ Phaïn “Man” coù nghóa laø “suy nghó hay töôûng permanent soul—Nhaân Khoâng—Impersonality— töôïng,” vaø noù lieân heä tôùi sinh hoaït tri thöùc Man is only a temporary combination formed by cuûa “thöùc.” the five skandhas, the six elements (earth, water, (II) The activities of Manas—Söï hoaït ñoäng cuûa fire, air, space and mind), and the twelve nidanas, Maït Na Thöùc: This acts like the collection being the product of previous cause, and without a station for the first six consciousnesses. The real self or permanent soul—Con ngöôøi khoâng coù seventh of the eight consciousnesses, which caùi ngaõ tröôøng toàn. Con ngöôøi chæ laø moät phoái hôïp means thinking and measuring, or calculating. taïm thôøi bôûi nguõ uaån, luïc ñaïi (ñaát, nöôùc, löûa, gioù, It is the active mind, or activity of mind, but is hö khoâng vaø taâm thöùc), vaø 12 nhaân duyeân, chöù also used for the mind itself. The waves will khoâng coù thöïc ngaõ hay moät linh hoàn tröôøng toàn. be seen ruffling the surface of the ocean of Mana (skt): Kieâu maïn—Caäy taøi mình cao hôn Alayavijnana when the principle of maø khinh mieät ngöôøi khaùc—Arrogance or individuation known as Vishaya blows over it Haughtiness—Proud—Pride—Arrogance—Self- like the wind. The waves thus started are this conceit—Asserting superiority over inferiors and world of particulars where the intellect equality with equals. Looking down on others— discriminates, the affection clings, and Superlicious—Haughty people are self- passions and desires struggle for existence aggrandized and boasting. They tend to bully their and supremacy. This particularizing agency superiors and trample the inferior. They refuse to sits within the system of Vijnanas and is learn any more or listen to advice or explanations; known as Manas; in fact it is when Manas and as a result commit regretable errors—Khôûi begins to operate that a system of the taâm kieâu maïn cho raèng mình hôn hay mình baèng Vijnanas manifests itself. They are thus ngöôøi. Maïn laø töï naâng cao mình leân, döông döông called “object-discriminating-vijnana” (vastu- töï ñaéc. Hoï coù khuynh höôùng laán aùt ngöôøi treân, chaø prativikalpa-vijnana)—Maït Na hoaït ñoäng nhö ñaïp ngöôøi döôùi, khoâng hoïc hoûi, khoâng laéng nghe moät traïm thaâu thaäp taát caû nhöõng hoaït ñoäng lôøi khuyeân hay lôøi giaûi thích, haäu quaû laø hoï phaïm cuûa saùu thöùc kia. Maït Na chính laø thöùc thöù phaûi nhieàu loãi laàm ñaùng tieác—See Seven baûy trong taùm thöùc, coù nghóa laø “Tö Löôøng.”

Noù laø YÙ thöùc hay nhöõng hoaït ñoäng cuûa YÙ ñoaùn laàm laïc hay hö voïng phaân bieät (abhuta- Caên, nhöng töï noù cuõng coù nghóa laø “taâm.” parikalpa) hay lyù luaän sai traùi (hyù luaän quaù Nhöõng côn soùng laøm gôïn maët bieån A Laïi Da

aùc—prapanca-daushthulya). Nhöng noù trôû thöùc khi caùi nguyeân lyù cuûa ñaëc thuø goïi laø thaønh nguoàn goác cuûa tai hoïa lôùn lao khi noù vishaya hay caûnh giôùi thoåi vaøo treân ñoù nhö taïo ra nhöõng khaùt voïng ñöôïc ñaët caên baûn treân gioù. Nhöõng côn soùng ñöôïc khôûi ñaàu nhö theá nhöõng phaùn ñoaùn laàm laïc, nhö laø khi noù tin laø theá giôùi cuûa nhöõng ñaëc thuø naày ñaây trong vaøo caùi thöïc tính cuûa moät ngaõ theå roài trôû neân ñoù tri thöùc phaân bieät, tình caûm chaáp thuû, vaø chaáp vaøo ngaõ theå maø cho raèng ñaáy laø chaân lyù phieàn naõo, duïc voïng ñaáu tranh ñeå ñöôïc hieän toái haäu. Vì maït na khoâng nhöõng chæ laø caùi tri höõu vaø ñöôïc söï toái thaéng. Caùi nhaân toá phaân thöùc phaân bieät maø coøn laø moät nhaân toá öôùc bieät naày naèm beân trong heä thoáng caùc thöùc vaø voïng vaø do ñoù laø moät taùc giaû—See Eight ñöôïc goïi laø maït na (manas); thöïc ra, chính laø consciousnesses (II). khi maït na khôûi söï vaän haønh thì moät heä thoáng (IV) Other characteristics of Manas—Nhöõng ñaëc caùc thöùc hieån loä ra. Do ñoù maø caùc thöùc ñöôïc tính khaùc cuûa Maït Na Thöùc: Manyana is a goïi laø “caùi thöùc phaân bieät caùc ñoái töôïng” (söï kind of intuition, the sense that there is a phaân bieät thöùc—vastu-prativikalpa-vijnana). separate self which can exist independently (III) The function of Manas—Chöùc naêng cuûa Maït of the rest of the world. This intuition is na: The function of Manas is essentially to produced by habit and ignorance. Its illusory reflect upon the Alaya and to creat and to nature has been constructed by vijnapti, and discriminate subject and object from the pure it, in turn, becomes a basis for vijnapti. The oceans of the Alaya. The memory object of this intuition is a distorted fragment accumulated (ciyate) in the latter is now of alaya which it considers to be a self, divided into dualities of all forms and all comprised of a body and a soul. It of course is kinds. This is compared to the manifoldness never reality in itself, but just a of waves that stir up the ocean of Alaya. representation of reality. In its role as a self Manas is an evil spirit in one sense and a as well as consciousness of the self, manyana good one in another, for discrimination in is regarded as the basic obstacle to itself is not evil, is not necessarily always penetrating reality. Contemplation performed false judgment (abhuta-parikalpa) or wrong by vijnapti can remove the erroneous reasoning (prapanca-daushthulya). But it perceptions brought about by manyana—Maït grows to be the source of great calamity when na thöùc cuõng ñöôïc phaùt hieän töø A Laïi Da it creates desires based upon its wrong Thöùc. Noù laø moät thöù tröïc giaùc, tröïc giaùc veà söï judgments, such as when it believes in the coù maët cuûa moät baûn ngaõ toàn taïi vaø ñoäc laäp reality of an ego-substance and becomes vôùi theá giôùi vaïn höõu. Tröïc giaùc naøy coù tính attached to it as the ultimate truth. For manas caùch taäp quaùn vaø meâ muoäi. Tính meâ voïng cuûa is not only a discriminating intelligence, but a noù ñöôïc caàu thaønh bôûi lieãu bieät caûnh thöùc, willing agency, and consequently an actor— nhöng noù laïi trôû thaønh caên baûn cho lieãu bieät Chöùc naêng cuûa Maït na chuû yeáu laø suy nghó veà caûnh thöùc. Ñoái töôïng cuûa loaïi tueä giaùc naøy laø A Laïi Da, saùng taïo vaø phaân bieät chuû theå vaø moät maûnh vuïn bieán hình cuûa A laïi da maø noù ñoái töôïng töø caùi nhaát theå thuaàn tuùy cuûa A Laïi cho laø caùi ta, trong ñoù

coù linh hoàn vaø thaân Da. Taäp khí tích taäp trong A Laïi Da giôø ñaây xaùc. Ñoái töôïng cuûa noù khoâng bao giôø laø taùnh bò phaân ra thaønh caùi nhò bieân tính cuûa taát caû caûnh maø chæ laø ñoái chaát caûnh. Vöøa laø nhaän caùc hình thöùc vaø taát caû caùc loaïi. Ñieàu naày thöùc veà ngaõ, maït na ñöôïc xem nhö laø chöôùng ñöôïc so saùnh vôùi ña phöùc cuûa soùng quaáy ñoäng ngaïi caên baûn cho söï theå nhaäp thöïc taïi. Coâng bieån A Laïi Da. Maït na laø moät tinh linh xaáu phu thieàn quaùn cuûa lieãu bieät caûnh thöùc coù theå theo moät nghóa vaø laø moät tinh linh toát theo xoùa ñöôïc nhöõng nhaän ñònh sai laïc cuûa maït na. nghóa khaùc, vì söï phaân bieät töï noù khoâng phaûi Manas consciousness: Mana (skt)—Maït na laø xaáu, khoâng nhaát thieát luoân luoân laø söï phaùn thöùc—The rational faculty in man—See Manas.

Manage: To control—Chaáp söï. Manasikara (p): Cittotpada or Manaskara Manage the house works: Quan saùt nhaø cöûa— (skt)—Taù c YÙ. Before going to sleep, a wife should see that all 1) Attention-Attention of the mind: Attention— doors are closed, furniture is safe, servants have Deliberate attention to a subject of thought—performed their duties, and make sure that Söï chuù yù cuûa taâm—Chuù taâm quaùn saùt. parents-in-law have retired. A wife should also 2) To have the thought arise: Coù nhöõng tö töôûng rise early in the morning and, unless unwell, she daáy leân nôi taâm, coù taùc duïng maùch cho taâm should not sleep during the day—Tröôùc khi ñi nguû nöông theo caùi caûnh sôû duyeân—Be aroused, phaûi quan saùt nhaø cöûa, cöûa ñoùng then gaøi caån beget the resolve. thaän. Xem coi nhöõng ngöôøi giuùp vieäc trong nhaø ñaõ Manasikaro (p): Attention—Chuù YÙ—See Fifty- laøm troøn boån phaän chöa, vaø cha meï choàng ñaõ ñi two mental states. nguõ chöa. Ngöôøi vôï cuõng phaûi luoân thöùc khuya Manaskara (skt): Attention—Taùc yù—See daäy sôùm; tröø khi ñau oám, khoâng neân nguû ngaøy— Manasikara, and Seventy-five dharmas of the See Ten things which the Buddha advises any Abhidharma Kosa. father to educate his daughter before she gets Manasvin-naga-raja (skt): Ma Na Tö Long married. Vöông—Name of a dragon-king—Teân cuûa moät vò Manage important matters: Caùn nhieäm ñaïi söï Long vöông. (gaùnh vaùc vieäc lôùn, vôùi Phaät giaùo tu haønh laø caùn Manatimana (skt): Ngaõ Ñaúng Maïn—The pride nhieäm ñaïi söï). of thinking oneself equal to those who surpass us, Manage a temple: Quaûn trò chuøa. one of the nine kinds of pride—Ngaõ maïn cho raèng Manager: Quaûn lyù—Vò sö chaáp söï trong chuøa. ta baèng nhöõng keû hôn ta, ñaây laø moät trong chín Manager’s office: Vaên phoøng tri söï. loaïi ngaõ maïn—See Seven arrogances. Manaindriya (skt): Mind—YÙ caên—See Twenty Manatta (skt): Ma Na Baø—Ma Na Ñoûa. two roots. 1) Joy to the penitent and his felow monks Manasa (skt): Manasvati (skt)—Ma Na Kyø—Ma caused by confession and absolution: Duyeät yù Na Toâ Taát Ñeá. hay laøm vui. Tyø kheo phaïm toäi Taêng Taøn, 1) A lake in the Himalaya, one of the four lakes thöïc haønh saùm hoái, nhôø ñoù maø taåy ñöôïc toäi formed when the ocean fell from heaven loãi, neân töï mình vui vaø laøm cho chuùng Taêng upon Mount Meru: Hoà treân raëng Hy Maõ Laïp ñöôïc vui theo. Sôn, moät trong boán hoà ñöôïc thaønh hình töø khi 2) Penance or punishment for offences involving bieån rôi

xuoáng töø trôøi treân ñænh Tu Di. reprimand: Moät hình phaït trong Taêng chuùng. 2) The dragon who is the tutelary deity of this Manavaka (skt): Ma Naïp—Dieäu YÙ Boà Taùt—Ma lake: Teân cuûa moät loaøi roàng baûo hoä hoà Ma Naïp Baø—Ma Naïp Baø Ca—Ma Naïp Baø Phöôïc Na Kyø. Ca—Ma La Ma Na (naramana). Mana-kamma (p): Mana-karman (skt)—YÙ 1) Sakyamuni in a previous incarnation as Nghieäp—See Mental action. disciple of Dipankara: Ma Naïp Tieân—Tieàn kieáp Phaät Thích Ca, ñeä töû cuûa Ngaøi Nhieân Manasarovara (skt): Manasa-saro-vara (skt)— Ñaêng Coå Phaät. Voâ Nhieät Trì—Excellent manasa lake, the lake 2) A Brahman youth, or a youth: Moät ngöôøi treû without heat, cold lake, or lake of No Heat. It is Baø La Moân hay moät thieáu nieân. said to lie south of the Gandha-madana 3) Name of a robe for monks and nuns: Teân cuûa mountains, and is erroneously reputed as the moät loaïi aùo caø sa cho Taêng Ni. source of the four rivers Ganges, Indus, Sita 4) Learned-youth Bodhisattva, i.e. Confucius, he (Tarim River), and Oxus—A Naäu Ñaït Trì hay hoà having been sent from India by the Buddha to laïnh quanh naêm. Ngöôøi ta noùi hoà naày naèm veà phía instruct China: Nho Ñoàng Boà Taùt—Nho Ñoàng nam nuùi Gandha-madana, laø nguoàn cuûa boán con Boà Taùt hay Khoảng Töû ñöôïc Phaät göûi ñi töø AÁn soâng Haèng Haø, AÁn Haø, soâng Tarim vaø soâng Oxus. Ñoä ñeå giaùo hoùa Trung quoác.

Manayatanam (skt): Manayatanam (p)—Indriya coù theå laø nhöõng coâng cuï ñeå haønh thieàn. Vaøo theá or Mana-indriya (skt)—Mana-yatana (p)—YÙ kyû thöù 9, ñaøi töôûng nieäm Phaät giaùo ñöôïc xaây döïng Caên—Thought, the mind-sense, the sixth of the taïi Borobudur, Nam Döông, theo hình moät Maïn senses, the perception of thinking or faculty of Ñaø La. Nhöõng saân thöôïng cuûa noù coù nhöõng hình thinking or the thinking mind—YÙ caên, moät trong aûnh chaïm noåi moâ taû cuoäc ñôøi Ñöùc Phaät. Trong Luïc Caên, coù söï nhaän thöùc cuûa tö duy hay taâm suy Maät giaùo, maïn ñaø la laø voøng troøn dieãn taû moâi nghó (caûnh sôû ñoái cuûa maét, tai, muõi, löôõi, thaân laø tröôøng hoaït ñoäng cuûa chö Phaät trong Maät Giaùo. do saéc phaùp töù ñaïi ñaát, nöôùc, löûa, gioù hình thaønh; 1) A ritual or magic circle, a plot or place of trong khi caûnh sôû ñoái vôùi yù caên laø taâm phaùp nghóa enlightenment, a round or square altar on laø ñoái vôùi phaùp caûnh thì naåy sinh ra yù thöùc). which Buddhas or Bodhisattvas are placed. Mandala: Mandara (skt)—Maïn Ñaø La— There are two groups of such, especially the Mandalas are both symbolic representations of the Garbhadhatu and Vajradhatu groups of the Buddhist world and meditational aids-testimony to Shingon sect: Baøn thôø troøn hay vuoâng ñeå thôø the fact there is no clear divide in Buddhism phöôïng chö Phaät vaø chö Boà Taùt trong Thai between cosmology and psychology. As Taïng Giôùi vaø Kim Cang giôùi cuûa Chaân Ngoân cosmograms they are maps of the universe, while Toâng, maø Kobo Daishi ñaõ saép xeáp nhö sau: as meditational aids they are psychological tools, a) The Garbhadhatu representing the principle which assist the meditator to experience different and cause: Thai Taïng Giôùi tieâu bieåu cho lyù vaø states of mind. By concentrating on a mandala nhaân. (‘circle’ in Sanskrit) the individual can progress b) The Vajradhatu representing the intelligence toward an understanding of the reality of

the and the effect: Kim Cang Giôùi tieâu bieåu cho world as perceived by Buddhism. Mandalas, trí vaø quaû. which take various forms, are often two- and 2) The spot underneath the Bodhi Tree where three-dimensional. They range from temporary Sakyamuni Buddha sat in meditation (Bodhi- images in sand to paintings and vast stone mandala): Ñòa ñieåm ngay döôùi coäi caây Boà structures. Simple colored discs can also serve as Ñeà, nôi Ñöùc Phaät Thích Ca Maâu Ni ngoài meditational aids. In the 9th century, Buddhist thieàn. monument of Borobudur in Indonesia took the 3) A circular figure or diagram used in form of a Mandala. Its many terraces contain invocations, meditation and temple services stone reliefs depicting the Buddha's life-story. In in Tantric Buddhism. A symbolic Esoteric Buddhism, Mandala means a ritual or representation of cosmic forces in two or magic circle, or a diargram used in invocations, three-dimensional form, which is meditation and temple sevices—Maïn Ñaø La laø considerably significant in the Tantric bieåu töôïng cuûa theá giôùi Phaät giaùo cuõng nhö coâng Buddhism in Tibet and means "center and cuï trôï giuùp vieäc tham thieàn, moät baèng chöùng vôùi periphery." In Tantric Buddhism or the söï kieän laø khoâng coù söï phaân bieät roõ reät giöõa vuõ truï Vajrayana, the external world as well as the hoïc vaø taâm lyù hoïc trong Phaät giaùo. Khi laø caùc bieåu body and one's own consciousness can be ñoà traät töï vuõ truï chuùng laø caùc baûn ñoà cuûa vuõ truï vaø seen as mandalas. Mandalas are particularly trong khi laøm coâng cuï trôï giuùp vieäc tham thieàn, important in Vajrayana, where they serve as chuùng laø nhöõng coâng cuï taâm lyù giuùp haønh giaû caûm the focus of meditative visualizations. Tantric nhaän caùc traïng thaùi taâm lyù khaùc nhau. baèng caùch practitioners usually initiate a mandala before taäp trung vaøo moät voøng troøn, ngöôøi ta coù theå tieán engaging in a particular practice or ceremony. ñeán moät söï hieåu bieát veà thöïc teá cuûa theá gian baèng The basic form or structure of a mandala a caùch nhaän thöùc theo tö töôûng Phaät giaùo. Maïn Ñaø circle outside a square palace with four gates La coù nhieàu hình thöùc khaùc nhau, thoâng thöôøng coù in the four cardinal directions (North, south, ñeán 2 hay 3 chieàu. Chuùng ñöôïc trình baøy döôùi West, East). Mandalas can be reperesented in daïng ñoà hình baèng caùt maøu hay döôùi caáu truùc four ways as follows—Coøn goïi laø Maïn Ñaø baèng ñaù. Nhöõng chieác dóa maøu saéc giaûn dò cuõng La, Maïn Ñoà La, Maïn Ñaùt La, hay Maïn Noâ

La, vaân vaân. Voøng troøn nghi thöùc duøng trong purifying obscurations. There are many caùc buoãi leã Phaät giaùo Maät toâng, nôi bieåu hieän conventions differing slightly from one another cho söï giaùc ngoä, cuõng laø nôi toân thôø chö Phaät depending on the purpose of offering a mandala, vaø chö Boà Taùt. Maïn Ñoà La laø voøng troøn bieåu but for Tibetan Buddhists, the purpose of offering hieän cho nhöõng söùc maïnh vuõ truï, hay nôi tuï mandala is to request blessings, it is better to hoäi cuûa chö Hieàn Thaùnh, coù hai hay ba chieàu, follow the seven-heap mandala. If we do not have ñoùng moät vai troø quan troïng trong tröôøng phaùi a mandala set, we can make one with mudra Maät toâng beân Taây Taïng, vaø coù nghóa laø (hand gestures). In this seven-heap version of "Trung taâm vaø ngoaïi vi." Trong Maät toâng,

theá mandala offering, we offer the universe giôùi beân ngoaøi cuõng nhö thaân theå hay yù thöùc comprising the four continents with Mount Meru beân trong con ngöôøi coù theå ñöôïc bieåu hieän in the center and adorned by the moon at the rear trong moät Maïn ñaø la. Maïn ñaø la ñaëc bieät voâ and the sun in front of Mount Meru. To determine cuøng quan troïng trong Kim Cang Thöøa, vì ñaây the four cardinal directions when filling a ñöôïc coi nhö laø ñieåm taäp trung cuûa thieàn quaùn mandala, consider the side facing us to be the east töôûng. Thöôøng thöôøng haønh giaû Maät toâng laøm or continent of Purvavideha, the side opposite to maïn ñaø la tröôùc khi baét ñaàu moät buoåi tu taäp us to be the west or continent of Aparagodaniya, hay moät buoåi leã. Hình thöùc hay caáu truùc cô the side to our right to be the south or continent of baûn cuûa moät Maïn ñaø la laø moät voøng troøn bao Jambudvipa, and the side to our left to be the boïc cung ñieän hình vuoâng coù 4 cöûa xoay veà 4 north or continent of Uttarakuru. This seven-heap höôùng (Baéc, Nam, Taây, Ñoâng). Maïn ñaø la coù version of mandala offering was first used by a theå ñöôïc thöïc hieän baèng nhöõng hình thöùc döôùi Bodhisattva named Sadaprarudita who while ñaây: reciting the verse offered world-mandala to his 1) Painted pictures: Thangka—Nhöõng böùc veõ. original guru Dharmadgata: “This perfumed 2) Drawn with colored sands: Caùt nhuoäm maøu. anointed ground strewn with flowers. Adorned 3) Represented by heaps of rice: Nhöõng ñoáng with Mount Meru, four continents, Sun and Moon. gaïo. I offer in visualization as the Field of Buddhas. 4) Constructed three-dimensionally: Caáu truùc ba May all sentient beings thus enjoy this pure land.” chieàu. We can follow the footsteps of Sadaprarudita. 5) See Esoteric Doctrine. Hold the base of the mandala in our left hand and 6) See Mandala. with little grain or pebbles or jewels, whichever Mandala doctrine: Mantra teaching—Mandala we can afford to use as the contents of the doctrine, mantra teaching, magic, yoga, the true mandala in our palm. Imagine the base of the word or Shingon sect—Maïn Ñoà La Giaùo, teân khaùc mandala as the most powerful golden base. Hold a cuûa toâng Chaân Ngoân. ** See Esoteric Doctrine little grain in our right palm and with the right and Mandala. forearm rub the base many times clockwise. Mandala-king: Maïn Ñaø La Vöông—The word When doing so, imagine that we are wiping our “A” is styled the great Mandala-king—Chöõ “A” own sin and obscuration and that of all other trong tröôøng phaùi Maät toâng ñöôïc xem nhö laø Maïn sentient beings. Next rub the base three times in Ñaø La Vöông. the opposite direction and imagine that we have received great blessings. Then recite the above Mandala offering (Tibetan tradition): Cuùng verse. At the end of the mandala offering, tilt the döôøng Maïn Ñaø La (theo truyeàn thoáng Taây base of the mandala to pour the contents back into Taïng)—According to the Tibetan Buddhist their cloth container. Pour the contents towards us tradition, the term Mandala means circling the if we wish to receive more blessing but if we wish center. The term “Mandala” in Tibetan is “Kyil- to ward off interferences we may pour the Kor”, the implied meaning of “Kyil” is “essence” contents away from us—Theo truyeàn thoáng Phaät and “Kor” is “extracting.” Therefore, mandala giaùo Taây Taïng, maïn ñaø la coù nghóa laø voøng quanh means extracting the essence. Mandala

offering is trung taâm. Theo tieáng Taây Taïng laø “Kyil-Kor”, a very effective means of accumulating merit and

haøm yù cuûa “Kyil” laø tinh tuùy vaø cuûa “Kor” laø laáy nghieâng ñaùy maïn ñaø la ñeå truùt nhöõng gì chöùa ra. Do ñoù, maïn ñaø la coù nghóa laø laáy ra tinh tuùy. trong ñoù vaøo trong ñoà ñöïng baèng vaûi. Truùt nhöõng Cuùng döôøng maïn ñaø la laø moät phöông phaùp raát gì chöùa ñöïng veà höôùng chuùng ta neáu chuùng ta hieäu nghieäm ñeå tích luõy coâng ñöùc vaø thanh tònh muoán nhaän theâm söï gia trì, nhöng neáu chuùng ta hoùa chöôùng ngaïi. Coù nhieàu caùch cuùng döôøng maïn muoán traùnh neù nhöõng söï caûn trôû, chuùng ta coù theå ñaø la. Moãi nôi moãi khaùc, nhöng ñoái vôùi Phaät töû truùt theo höôùng ra khoûi mình. Taây Taïng muïc ñích cuûa söï cuùng döôøng maïn ñaø la Mandala of the two sections: Löôõng Boä Maïn laø ñeå thænh caàu ñöôïc phöôùc ñöùc, cho neân chuùng ta Ñaø La—Löôõng giôùi Maïn ñaø la—Mandala of the laøm maïn ñaø la theo phöông caùch baûy tuï. Neáu two sections, i.e. dual powers of the two groups chuùng ta khoâng coù boä maïn ñaø la thì chuùng ta coù symbolizing the Vajradhatu and Garbhadhatu theå laøm maïn ñaø la baèng kieát aán (cöû chæ nôi tay). (dual powers of the two sections of Mandala: Trong söï cuùng döôøng maïn ñaø la baèng phöông caùch Vajradhatu and Garbhadhatu)—Maïn Ñaø La cuûa baûy tuï naøy, chuùng ta cuùng döôøng vuõ truï bao goàm Kim Cöông Giôùi vaø Thai Taïng Giôùi (löïc ñoâi cuûa boán ñaïi luïc vôùi nuùi Tu Di ôû giöõa ñöôïc trang hai phaàn Kim cang giôùi vaø Thai taïng giôùi). Taát caû nghieâm bôûi maët traêng ôû phía sau vaø maët trôøi ôû phaùp moân Maät giaùo ñeàu chia laøm hai boä Kim phía tröôùc nuùi Tu Di. Ñeå xaùc ñònh boán höôùng Cöông vaø Thai Taïng (Thai Taïng Giôùi laø phaùp chính khi laøm ñaày maïn ñaø la, haõy xem phía ñoái moân thuoäc chuùng sanh voán coù ñaày ñuû lyù tính, phoái dieän vôùi chuùng ta laø höôùng Ñoâng vôùi Ñoâng hôïp vôùi lyù, phoái hôïp vôùi nhaân. Kim cöông Giôùi laø Thaéng Thaàn Chaâu ñaïi luïc, höôùng ngöôïc laïi laø phaùp moân thuoäc chö Phaät môùi thaønh quaû töôùng, höôùng Taây vôùi ñaïi luïc Taây Ngöu Hoùa Chaâu, phoái hôïp vôùi trí, phoái hôïp vôùi quaû)—See höôùng beân phaûi laø höôùng Nam vôùi ñaïi luïc Nam Mandala. Dieâm Phuø Ñeà, vaø höôùng beân traùi laø höôùng Baéc Mandara (skt): Maïn ñaø la—Giôùi ñaøn. vôùi ñaïi luïc Baéc Cu Loâ Chaâu. Söï cuùng döôøng maïn Mandara-flower: Tieåu Baïch Hoa—One of the ñaø la theo phöông caùch baûy tuï naøy ñöôïc Boà Taùt four divine flowers—Moät trong boán loaïi hoa, teân Sadaprarudita thöïc hieän ñaàu tieân. Ngaøi ñaõ cuùng dòch cuûa hoa Maïn Ñaø La—See Four divine döôøng maïn ñaø la theá giôùi ñeán vò boån sö flowers. Dharmadgata trong khi trì tuïng ñoaïn keä: “Maët ñaát Mandaraji (jap): Chuøa Maïn Traø La (Nhaät Baûn). naøy toûa ñaày höông traàm vaø raûi raùc ñaày hoa. Trang nghieâm vôùi nuùi Tu Di, boán ñaïi luïc, Maët Trôøi vaø Mandarava (skt): Maïn Ñaø La—The Sanskrit Maët Traêng. Ñeä töû cuùng döôøng, quaùn töôûng laø caûnh name for the flowers that rain down in the Pure giôùi cuûa chö Phaät. Xin nguyeän cho taát caû chuùng Land is “Mandarava” which means both “as we sanh hoan hyû vôùi caûnh giôùi thanh tònh naøy.” wish” and “white flowers.”—Teân chöõ Phaïn cho Chuùng ta coù theå theo chaân cuûa ngaøi möa hoa töø treân trôøi rôi xuoáng laø

“Maïn ñaø la” coù Sadaprarudita. Caàm ñaùy maïn ñaø la baèng tay traùi. nghóa laø “thích yù” hay “baïch hoa.” Trong loøng baøn tay, caàm moät ít haït nguõ coác, hay Madarava flowers: Maïn Ñaø La Hoa. soûi, hay chaâu baùu, baát cöù vaät gì coù khaû naêng ñeå Mandate (v): duøng laøm ñoà chöùa ñöïng cuûa maïn ñaø la. Haõy quaùn 1) Leänh truyeàn. töôûng ñaùy cuûa maïn ñaø la laø ñaùy baèng vaøng ñaày 2) UÛy nhieäm—UÛy thaùc. quyeàn naêng. Caàm moät ít haït nguõ coác trong loøng Mandjuchakas (skt): Maïn thuø sa hoa. baøn tay phaûi vaø duøng caùnh tay phaûi chaø xaùt phaàn Mangalavara (skt): Thöù Ba—Tuesday—See ñaùy nhieàu laàn theo chieàu kim ñoàng hoà. Trong khi Seven days in a week. laøm nhö vaäy, haõy quaùn töôûng raèng chuùng ta ñang Mangali (skt): An ancient capital of Udyana, the lau saïch toäi loãi vaø chöôùng ngaïi cuûa baûn thaân cuõng present Manglavor on the left bank of the Swat, a nhö cuûa taát caû chuùng sanh höõu tình khaùc. Keá ñeán, trans-Indus State west of Kashmir—Coá ñoâ cuûa chaø xaùt ñaùy maïn ñaø la ba laàn theo chieàu ngöôïc laïi Udyana, baây giôø laø Manglavor naèm beân taû ngaïn vaø quaùn töôûng raèng chuùng ta ñaõ nhaän ñöôïc nhieàu soâng Swat, moät bang cuûa AÁn Ñoä naèm veà phía taây söï gia trì. Roài ñoïc ñoaïn keä cuûa ngaøi Sadaprarudita cuûa Kashmir. ôû treân. Cuoái phaàn cuùng döôøng maïn ñaø la, haõy

Man Giac: Maõn Giaùc—Thieàn Sö Maõn Giaùc falsely taking the name of Buddhism. It continued, (1052-1096)—Zen Master Maõn Giaùc—A Famous however, to flourish in parts of China, especially Vietnamese Zen master from Thaêng Long, Hanoi, Fukien, even to the end of the Ming dynasty. North Vietnam. He was a disciple of Quaûng Trí. Chinese writers have often confused it with He became the Dharma heir of the eighth Mazdeism—Toân giaùo thôø thaàn löûa, ñaàu tieân ñöôïc generation of the Wu-Yun-T’ung Zen Sect. He ngaøi Huyeàn Trang noùi ñeán trong nhöït kyù cuûa ngaøi spent most of his life to expand Buddhism in khoaûng töø 630 ñeán 640 sau Taây Lòch. Giaùo ñoaøn Thaêng Long. He passed away in 1096, at the age Maït Ni laàn ñaàu tieân ñeán trung Quoác töø Ñaïi Taàn of 45—Thieàn sö noåi tieáng Vieät Nam, queâ ôû Thaêng vaøo naêm 694. Vaøo naêm 732, moät chieáu chæ cuûa Long, Haø Noäi, Baéc Vieät. Ngaøi laø ñeä töû cuûa Thieàn trieàu ñình tuyeân boá laø taø giaùo, maïo nhaän qua teân sö Quaûng Trí vaø laø Phaùp töû ñôøi thöù taùm doøng cuûa Phaät giaùo. Tuy nhieân, Maït Na giaùo vaãn tieáp Thieàn Voâ Ngoân Thoâng. Haàu heát cuoäc ñôøi ngaøi tuïc phaùt trieån ôû nhieàu nôi beân Trung Hoa maõi cho hoaèng hoùa taïi Thaêng Long. Ngaøi thò tòch naêm ñeán cuoái ñôøi nhaø Minh, ñaëc bieät ôû vuøng Phuùc 1096, vaøo tuoåi 45. Kieán. Nhieàu vaên só Trung Hoa laàm laãn vôùi Hoûa Mani (skt): A precious pearl, or gem—Ngoïc Ma Tieân Giaùo. Ni. Manifest (v): Taùc ñoäng—Phaùt loà—Xuaát hieän— 1) Mani stone: A stone that has the power to To reveal—To confess. grant any wish or desire, with regard to 1) To appear: To become visible—To come into material possession, to all sentient beings. sight—To manifest—To reveal—Xuaát Hieän. According to Buddhist legends, mani is an as- 2) To be manifested: To appear (as does a wished or at wish gem, whoever possesses Buddha’s temporary body or nirmanakaya)— the pearl receives whatever he desires—Chö Phaät vì ñaïi söï nhaân duyeân maø hieän ra nôi Ngoïc nhö yù coù khaû naêng

ban phaùt taát caû taøi ñôøi hay laø 'hoùa thaân' cuûa Phaät nôi ñôøi. vaät hay ñoà duøng maø chuùng sanh mong muoán. Manifest activities: Hieän Haønh—Now going, or Theo truyeàn thuyeát Phaät giaùo, ngoïc ma-ni laø proceeding; present activities—A Laïi Da coù khaû loaïi ngoïc nhö yù, ai coù ñöôïc noù ñöôïc baát cöù naêng sinh ra nhaát thieát phaùp hay chuûng töû. Töø thöù gì maø ngöôøi aáy muoán. chuûng töû naày maø sinh ra phaùp taâm saéc hay hieän 2) A symbol of Sariputra: Moät bieåu töôïng cuûa haønh. ngaøi Xaù Lôïi Phaát. Manifest (all kinds of) adornments in 3) The precious continent, or wonderful land of infinite worlds: Hieän voâ löôïng theá giôùi, nhieàu a Buddha: Ñaïi dieäu ñòa cuûa quaû Phaät. thöù trang nghieâm—All Buddhas can, in a single Mani Banner Buddha: Phaät Ma Ni Traøng. instant, manifest all kinds of adornments in Mani Banner and Lamps' Light Buddha: infinite worlds, innumerable adornments, the Phaät Ma Ni Traøng Ñaêng Quang. freedom of the enlightened, and the treasury of Manibhadra (skt): Ma Ni Baït Ñaø La. omniscience—Taát caû chö Phaät, trong moät nieäm, 1) One of the eight generals in Garbhadhatu: thò hieän voâ löôïng theá giôùi, nhieàu thöù trang Moät trong taùm vò töôùng trong Thai Taïng Giôùi. nghieâm, voâ soá trang nghieâm, taát caû trí taïng töï taïi 2) A king of Yakshas, the tutelary deity of cuûa Nhö Lai—See Ten kinds of instantly creative travellers and merchants: Vua Daï Xoa—Vò knowledge of the Buddhas. baûo hoä khaùch löõ haønh vaø thöông nhaân. Manifest the appearance of transcending Manichean religion: Maït Ni Giaùo—Maït Ni the three worlds: Hieän töôùng sieâu tam giôùi—To Hoûa AÛo Giaùo—The Manichean religion, first manifest the appearance of transcending the three mentioned in Chinese literature by Hsuan-Tsang worlds, one of the ten reasons Great Enlightening in his Memoirs, between 630 and 640 A.D. The Beings show the act of walking seven steps. For first Manichean missionary from Ta-Ch'in these ten reasons they show the act of walking reached China in 694. In 732, an imperial edict seven steps after birth; they manifest this to pacify declared the religion of Mani a perverse doctrine, sentient beings—Vì hieän töôùng sieâu tam giôùi maø

thò hieän ñi baûy böôùc, moät trong möôøi lyù do khieán ñi baûy böôùc, moät trong möôøi lyù do khieán chö ñaïi chö ñaïi Boà Taùt thò hieän ñi baûy böôùc maø Ñöùc Phaät Boà Taùt thò hieän ñi baûy böôùc maø Ñöùc Phaät ñaõ daïy ñaõ daïy trong Kinh Hoa Nghieâm. Chö Ñaïi Boà Taùt trong Kinh Hoa Nghieâm. Chö Ñaïi Boà Taùt vì muoán vì muoán ñieàu phuïc cho chuùng sanh ñöôïc an laïc ñieàu phuïc cho chuùng sanh ñöôïc an laïc neân thò neân thò hieän ñi baûy böôùc nhö vaäy—See Ten hieän ñi baûy böôùc nhö vaäy—See Ten reasons reasons Great Enlightening Beings show the act of Great Enlightening Beings show the act of walking seven steps. walking seven steps. Manifest attainment of true enlightenment Manifest contradiction: Svartha-viruddha under enlightenment trees in infinite (skt)—Töï Ngöõ Töông Vi—A manifest worlds: Taát caû chö Phaät hay thò hieän voâ löôïng theá contradiction, one of the nine fallacies of a giôùi, döôùi coäi Boà Ñeà thaønh Chaùnh Ñaúng Chaùnh proposition, i.e. "my mother is barren."—Moät Giaùc—See Ten kinds of instantly creative trong chín loãi cuûa Minh Nhaân Toâng Phaùp (ví duï knowledge of the Buddhas. nhö noùi "Meï"

ta laø “Thaïch Nöõ,” töùc laø ñaøn baø khoâng sinh nôû gioáng nhö ñaù. Theá nhöng veà höõu Manifest be awake to all truths and phaùp thì laïi noùi laø “meï ta” töùc laø ngöôøi ñaõ coù con. expound their meanings, definitively, Vaäy maø ñoái vôùi naêng bieät thì laïi noùi laø “Thaïch without duality: Chö Phaät ñeàu hay hieän giaùc taát Nöõ,” nhö vaäy coù söï maâu thuaån giöõa höõu phaùp vaø caû phaùp, dieãn thuyeát yù nghóa, quyeát ñònh khoâng naêng bieät). hai—All Buddhas can manifest be awake to all Manifest countless of pure beings in infinite truths and expound their meanings, definitively, worlds: Thò hieän voâ löôïng theá giôùi—All Buddhas without duality, one of the ten kinds of mastery of can, in a single instant, manifest countless of pure nondual action of all Buddhas—See Ten kinds of beings in infinite worlds—Taát caû chö Phaät, trong mastery of nondual action of all Buddhas. moät nieäm, ñeàu thò hieän voâ löôïng theá giôùi, voâ Manifest birth as Enlightening Beings in löôïng voâ soá chuùng sanh thanh tònh—See Ten infinite worlds: Trong moät nieäm, taát caû chö Phaät kinds of instantly creative knowledge of the ñeàu hay thò hieän voâ löôïng theá giôùi, Boà Taùt thoï Buddhas. sanh—All Buddhas can, in a single instant, Manifest the desire to give sentient beings manifest birth as Enlightening Beings in infinite courageous strength: Thò hieän ban cho chuùng worlds—See Ten kinds of instantly creative sanh söùc duõng maõnh—To manifest the desire to knowledge of the Buddhas. give sentient beings courageous strength, one of Manifest the bodies of celestial beings for the ten reasons Great Enlightening Beings show sentient beings’ desires: Tuøy theo sôû thích cuûa the act of walking seven steps. For these ten chuùng sanh maø vì hoï hieän thaân chö thieân—See reasons they show the act of walking seven steps Ten kinds of certain understanding of the realm of after birth; they manifest this to pacify sentient sentient beings. beings—Vì hieän muoán ban cho chuùng sanh söùc Manifest bodies of Enlightening Beings duõng maõnh maø thò hieän ñi baûy böôùc, moät trong adorned with virtues: Hieän thaân coâng ñöùc trang möôøi lyù do khieán chö ñaïi Boà Taùt thò hieän ñi baûy nghieâm cuûa Boà Taùt—See Ten kinds of certain böôùc maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa understanding of the realm of sentient beings. Nghieâm. Chö Ñaïi Boà Taùt vì muoán ñieàu phuïc cho Manifest the characteristics of adamantine chuùng sanh ñöôïc an laïc neân thò hieän ñi baûy böôùc ground: Hieän töôùng kim cang ñòa—To manifest nhö vaäy—See Ten reasons Great Enlightening the characteristics of adamantine ground, one of Beings show the act of walking seven steps. the ten reasons Great Enlightening Beings show Manifest education of sentient beings and the act of walking seven steps. For these ten service of the enlightened in infinite worlds: reasons they show the act of walking seven steps Taát caû chö Phaät ñeàu hay thò hieän voâ löôïng theá after birth; they manifest this to pacify sentient giôùi, giaùo hoùa chuùng sanh, cuùng döôøng chö Phaät— beings—Vì hieän töôùng kim cang ñòa maø thò hieän

See Ten kinds of instantly creative knowledge of military arts and various worldly occupations. This the Buddhas. is one of the ten reasons Enlightening Beings Manifest or evidential: Hieän löôïng moân (löôïng appear as children which the Buddha taught in the hieän thaät)—This is one of the eight kinds of Flower Adornment Sutra—Vì

hieän thoâng ñaït syllogisms in Buddhist logic—Ñaây laø moät trong nhöõng ngheà nghieäp vuõ thuaät binh traän theá gian maø taùm phaùp moân hay taùm lyù luaän khoân ngoan trong thò hieän ôû thaân ñoàng töû. Ñaây laø moät trong möôøi lyù lyù luaän Phaät giaùo—See Eight kinds of syllogisms do khieán chö Ñaïi Boà Taùt thò hieän ôû thaân ñoàng töû in Buddhist logic. maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa Nghieâm— Manifest or external aid: Hieån gia hoä—Aid in See Ten reasons Enlightening Beings appear as the blessing and powers of this life—Hieån hieän children. hay gia hoä beà ngoaøi cho phöôùc baùo cuûa ñôøi naày Manifest the learning of all worldly arts and moät caùch coâng khai—See Dual aid bestowed by sciences: Hieån hieän ñeå thoâng ñaït taát caû ngheä the Buddha. thuaät khoa hoïc theá gian—To manifest the learning Manifest the giving of the seven kinds of of all worldly arts and sciences. This is one of the wealth: Hieån hieän xaû thí baûy thaùnh taøi—To ten reasons Enlightening Beings appear as manifest the giving of the seven kinds of wealth, children which the Buddha taught in the Flower one of the ten reasons Great Enlightening Beings Adornment Sutra—Vì hieän ñeå thoâng ñaït taát caû show the act of walking seven steps. For these ngheä thuaät khoa hoïc theá gian maø thò hieän ôû thaân ten reasons they show the act of walking seven ñoàng töû. Ñaây laø moät trong möôøi lyù do khieán chö steps after birth; they manifest this to pacify Ñaïi Boà Taùt thò hieän ôû thaân ñoàng töû maø Ñöùc Phaät sentient beings—Vì hieän xaû thí baûy thaùnh taøi maø ñaõ daïy trong Kinh Hoa Nghieâm—See Ten thò hieän ñi baûy böôùc, moät trong möôøi lyù do khieán reasons Enlightening Beings appear as children. chö ñaïi Boà Taùt thò hieän ñi baûy böôùc maø Ñöùc Phaät Manifest-No-Fool Buddha: Hieän Voâ Ngu Phaät. ñaõ daïy trong Kinh Hoa Nghieâm. Chö Ñaïi Boà Taùt Manifest physical forms to do Buddha-work vì muoán ñieàu phuïc cho chuùng sanh ñöôïc an laïc for sentient beings: Vì chuùng sanh maø thò hieän neân thò hieän ñi baûy böôùc nhö vaäy—See Ten saéc thaân ñeå laøm Phaät söï—See Ten kinds of reasons Great Enlightening Beings show the act of performance of Buddha-work. walking seven steps. Manifest the power of enlightening beings: Manifest the learning of all kinds of worldly Hieån hieän Boà Taùt löïc—To manifest the power of things such as literature, conversation, enlightening beings, one of the ten reasons Great games, and amusements: Hieån hieän thoâng ñaït Enlightening Beings show the act of walking taát caû nhöõng vaên buùt, ñaøm luaän, côø nhaïc theá seven steps. For these ten reasons they show the gian—To manifest the learning of all kinds of act of walking seven steps after birth; they worldly things such as literature, conversation, manifest this to pacify sentient beings—Vì hieän games, and amusements. This is one of the ten Boà Taùt löïc maø thò hieän ñi baûy böôùc, moät trong reasons Enlightening Beings appear as children möôøi lyù do khieán chö ñaïi Boà Taùt thò hieän ñi baûy which the Buddha taught in the Flower böôùc maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa Adornment Sutra—Vì hieän thoâng ñaït taát caû nhöõng Nghieâm. Chö Ñaïi Boà Taùt vì muoán ñieàu phuïc cho vaên buùt, ñaøm luaän, côø nhaïc theá gian maø thò hieän ôûchuùng sanh ñöôïc an laïc neân thò hieän ñi baûy böôùc thaân ñoàng töû. Ñaây laø moät trong möôøi lyù do khieán nhö vaäy—See Ten reasons Great Enlightening chö

Ñaïi Boà Taùt thò hieän ôû thaân ñoàng töû maø Ñöùc Beings show the act of walking seven steps. Phaät ñaõ daïy trong Kinh Hoa Nghieâm—See Ten Manifest the practice of the seven jewels of reasons Enlightening Beings appear as children. awakening: Hhieån hieän tu haønh thaát giaùc böûu— Manifest the learning of riding military arts To manifest the practice of the seven jewels of and various worldly occupations: Hieån hieän awakening, one of the ten reasons Great thoâng ñaït nhöõng ngheà nghieäp vuõ thuaät binh traän Enlightening Beings show the act of walking theá gian—To manifest the learning of riding seven steps. For these ten reasons they show the

act of walking seven steps after birth; they Enlightening Beings show the act of walking manifest this to pacify sentient beings—Vì hieän tu seven steps. haønh thaát giaùc böûu maø thò hieän ñi baûy böôùc, moät Manifest the supreme walk of the trong möôøi lyù do khieán chö ñaïi Boà Taùt thò hieän ñi enlightening being, beyond the walk of the baûy böôùc maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa elephant, the bull, or the lion: Hieån hieän böôùc Nghieâm. Chö Ñaïi Boà Taùt vì muoán ñieàu phuïc cho toái thaéng cuûa Boà Taùt—To manifest the supreme chuùng sanh ñöôïc an laïc neân thò hieän ñi baûy böôùc walk of the enlightening being, beyond the walk nhö vaäy—See Ten reasons Great Enlightening of the elephant, the bull, or the lion, one of the ten Beings show the act of walking seven steps. reasons Great Enlightening Beings show the act of Manifest renunciation of the mundane and walking seven steps. For these ten reasons they study of the way to liberation in infinite show the act of walking seven steps after birth; worlds: Taát caû chö Phaät hay thò hieän voâ löôïng theá they manifest this to pacify sentient beings—Vì giôùi, xuaát gia hoïc ñaïo—See Ten kinds of instantly hieän böôùc toái thaéng cuûa Boà Taùt hôn haún böôùc ñi creative knowledge of the Buddhas. cuûa töôïng vöông, ngöu vöông, sö töû vöông maø thò Manifest the shedding of errors and faults hieän ñi baûy böôùc, moät trong möôøi lyù do khieán chö of word, thought, and deed: Hieån hieän xa lìa ñaïi Boà Taùt thò hieän ñi baûy böôùc maø Ñöùc Phaät ñaõ nhöõng loãi laàm cuûa ba nghieäp thaân, khaåu yù—To daïy trong Kinh Hoa Nghieâm. Chö Ñaïi Boà Taùt vì manifest the shedding of errors and faults of word, muoán ñieàu phuïc cho chuùng sanh ñöôïc an laïc neân thought, and deed. This is one of the ten reasons thò hieän ñi baûy böôùc nhö vaäy—See Ten reasons Enlightening Beings appear as children which the Great Enlightening Beings show the act of Buddha taught in the Flower Adornment Sutra—walking seven steps. Vì hieän xa lìa nhöõng loãi laàm cuûa ba nghieäp thaân, Manifest the tranquil, composed behavior khaåu yù maø thò hieän ôû thaân ñoàng töû. Ñaây laø moät of saints and individual illuminates in trong möôøi lyù do khieán chö Ñaïi Boà Taùt thò hieän ôû accordance with sentient beings' thaân ñoàng töû maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa inclinations: Tuøy theo sôû thích cuûa chuùng sanh Nghieâm—See Ten reasons Enlightening Beings maø hieän oai nghi tòch tònh cuûa Thanh Vaên hay appear as children. Bích Chi Phaät—See Ten kinds of certain Manifest the spiritual power of understanding of the realm of sentient beings. Enlightening Beings, able to enter Manifest transfigured emanation bodies, concentration in the heart of the palace: Vì coming forever: Hieän thaân bieán hoùa haèng khoâng muoán

hieän söùc oai ñöùc cuûa Boà Taùt coù theå ôû thaâm ñoaïn tuyeät—See Ten kinds of Budha-work in all cung nhaäp tam muoäi maø thò hieän ôû vöông cung— worlds in all times of the Buddhas (A). See Ten reasons Enlightening Beings appear to Manifest turning the wheel of the Teaching live in a royal palace. in infinite worlds: Taát caû chö Phaät hay thò hieän Manifest supreme peerless in the world: voâ löôïng theá giôùi chuyeån dieäu phaùp luaân—See Hieån hieän toái thaéng voâ tyû—To manifest supreme Ten kinds of instantly creative knowledge of the peerless in the world, one of the ten reasons Great Buddhas. Enlightening Beings show the act of walking Manifest untold variety of Buddha-bodies seven steps. For these ten reasons they show the in infinite worlds: Hieån hieän voâ löôïng theá act of walking seven steps after birth; they giôùi—All Buddhas, in a single instant, manifest manifest this to pacify sentient beings—Vì hieän laø untold variety of Buddha-bodies in infinite toái thaéng voâ tyû ôû theá gian neân thò hieän ñi baûy worlds—Taát caû chö Phaät trong moät nieäm, ñeàu hay böôùc, moät trong möôøi lyù do khieán chö ñaïi Boà Taùt thò hieän voâ löôïng theá giôùi, baát khaû thuyeát nhieàu thò hieän ñi baûy böôùc maø Ñöùc Phaät ñaõ daïy trong loaïi thaân Phaät—See Ten kinds of instantly Kinh Hoa Nghieâm. Chö Ñaïi Boà Taùt vì muoán ñieàu creative knowledge of the Buddhas. phuïc cho chuùng sanh ñöôïc an laïc neân thò hieän ñi baûy böôùc nhö vaäy—See Ten reasons Great

Manifest virtue: Bieåu Ñöùc—To manifest virtue like trying to cover a stone over grass, grass will (positive in deeds and thoughts as expounded in find its way to survive. We must find a better the Avatamsaka Sutra—Kinh Hoa Nghieâm), in solution than that. Why do we not train ourselves contrast with to repress the passions—Theå hieän to observe our thoughts withut following them. coâng ñöùc baèng nhöõng haønh ñoäng vaø tö töôûng thieän This will deprive them their supressing energy laønh nhö ñaõ ñöôïc giaûng daïy trong kinh Hoa and is therefore, they will die out by Nghieâm, ñoái laïi vôùi ñeø neùn duïc voïng hay “giaø themselves—Theo quan ñieåm Phaät giaùo, taát caû tình.” nhöõng hoaøn caûnh chuùng ta gaëp trong ñôøi ñeàu laø Manifest the various powers of Buddhas: nhöõng bieåu hieän cuûa taâm ta. Ñaây laø söï hieåu bieát Hieån hieän nhöõng Phaät thaàn thoâng—By means of caên baûn cuûa ñaïo Phaät. Töø caûnh ngoä khoå ñau phieàn great knowledge and energy they manifest the naõo, raéc roái, ñeán haïnh phuùc an laïc... ñeàu coù goác reã various powers of Buddhas, unhindered, nôi taâm. Vaán ñeà cuûa chuùng ta laø chuùng ta luoân inexhaustible—Duøng ñaïi trí hueä, duøng ñaïi tinh taán chaïy theo söï daãn ñaïo cuûa caùi taâm laêng xaêng aáy, thò hieän nhöõng Phaät thaàn thoâng voâ ngaïi voâ taän—caùi taâm luoân naûy sanh ra nhöõng yù töôûng môùi. Keát See Ten kinds of Buddha-work in all worlds in all quaû laø chuùng ta cöù bò caùm doã töø caûnh naøy ñeán times of the Buddhas (B) (3). caûnh khaùc vôùi hy voïng tìm ñöôïc haïnh phuùc, nhöng chæ gaëp toaøn laø meät moûi vaø thaát voïng,, vaø cuoái Manifestation (n): cuøng chuùng ta bò xoay voøng maõi trong voøng luaân 1) Söï bieåu hieän—Visible appearance. hoài sanh töû. Giaûi phaùp khoâng phaûi laø öùc cheá 2) Tu thò hieän—Manifestation, one of the ten nhöõng tö töôûng hay nhöõng ham muoán, vì ñieàu naøy kinds of cultivation of Great Enlightening khoâng theå naøo ñöôïc, cuõng

gioáng nhö laáy ñaù maø ñeø Beings—See Ten kinds of cultivation of leân coû, coû roài cuõng tìm ñöôøng ngoi leân ñeå sinh Great Enlightening Beings. toàn. Chuùng ta phaûi tìm moät giaûi phaùp toát hôn giaûi Manifestation body: Baùo thaân. phaùp naøy. Chuùng ta haõy thöû quan saùt nhöõng yù nghó Manifestation of dharma-body: ÖÙng hoùa phaùp cuûa mình, nhöng khoâng laøm theo chuùng. Ñieàu naøy thaân—Hieän thaân hay phöông tieän phaùp thaân—See coù theå khieán chuùng khoâng coøn naêng löïc aùp cheá Two kinds of dharma-body (dharmakaya) (C). chuùng ta, töø ñoù töï chuùng ñaøo thaûi laáy chuùng. Manifestation of karma: Hieän nghieäp—See Manifestation of all patience and Three gradual stage of cultivation. endurance: Quaûng haønh nhaãn nhuïc—See Ten Manifestation of the mind (itself): Duy taâm sôû charateristics of the Diamond Heart as developed nieäm. by a Bodhisattva. Manifestation of mind in action: Hieån hieän Manifestation of untold Buddhas in the taâm töôùng—Manifestations of consciousness— world: Hieän voâ löôïng chö Phaät xuaát theá—See From the Buddhist point of view, all the Ten kinds of unimpeded liberation of the circumstances of our life are manifestations of our Buddhas. own consciousness. This is the fundamental Manifested activities: Höõu Bieåu Nghieäp—See understanding of Buddhism. From painful, Manifested activities of the body, mouth, and afflictive and confused situations to happy and mind. peaceful circumstances... all are rooted in our own mind. Our problems are we tend to follow the lead Manifested activities of the body, mouth, of that restless mind, a mind that continuously and mind: Höõu Bieåu Nghieäp—In contrast with gives birth to new thoughts and ideas. As a result, their unmanifested activities—Nghieäp bieåu hieän we are lured from one situation to another hoping cuûa thaân, khaåu, yù, ñoái laïi vôùi nghieäp khoâng bieåu to find happiness, yet we only experience nothing hieän—See Two kinds of activities of the body, but fatigue and disappointment, and in the end we mouth and mind. keep moving in the cycle of Birth and Death. The Manifested Buddha: Sakyamuni Buddha— solution is not to suppress our thoughts and Phaùp Hoùa Sinh Thaân—Phaùp thaân Phaät do phaùp desires, for this would be impossible; it would be

tính hoùa hieän nhö Phaät Thích Ca Maâu Ni—See Ten unimpeded functions relating to sentient Three kinds of dharma-body. beings of Great Enlightening Beings. Manifested clearly: Vyanjita (skt)—Hieän roõ Manifesting a body of transformation: Hieän raøng. Hoùa Thaân—See Ten supernatural powers. Manifested mind: Hieän Thöùc—Manifested Manifesting the Buddhas: Thò hieän chö Phaät, mind or consciousness diversified in contact with saéc thaân töôùng haûo, nhöùt thieát trí löïc, thaønh chaùnh or producing phenomena, good or evil—Taïng ñaúng chaùnh giaùc—See Ten unimpeded functions Thöùc hay chaân taâm cuøng vôùi voâ minh hoøa hôïp maø relating to sentient beings of Great Enlightening sinh ra phaùp nhieãm, tònh, xaáu toát—See Beings. Discrimination or consciousness. Manifesting the calm behavior of Buddhas' Manifested Three Treasures: Hieän Tieàn Tam disciples: Thò hieän Thanh Vaên, Bích Chi Phaät oai Baûo—See Triratna (IV)(B). nghi tòch tònh—See Ten unimpeded functions Manifesting the autonomous spiritual relating to sentient beings of Great Enlightening capacities of all Enlightening Beings: Hieån Beings. hieän

Boà Taùt oai löïc töï taïi thaàn thoâng— Manifesting countless forms permanently in Manifesting the autonomous spiritual capacities of one and the same place: Hieän voâ löôïng thaân— all Enlightening Beings is a grove for enlighening This is one of the eight great powers of beings because they use great spiritual powers to personality or sovereign independence—Thöôøng turn the wheel of teaching unceasingly and ôû moät coõi naêng hieän voâ löôïng loaïi. Ñaây laø moät civilize sentient beings. This is one of the ten trong taùm caùi ngaõ töï taïi lôùn—See Eight great kinds of grove of Great Enlightening Beings. powers of personality. Enlightening Beings who abide by these can Manifesting the deeds of Enlightening achieve the Buddhas' unexcelled peaceful, happy Beings for all sentient beings: Thò hieän Boà Taùt action, free from sorrow and affliction—Thò hieän haïnh—See Ten unimpeded functions relating to taát caû Boà Taùt oai löïc töï taïi thaàn thoâng laø vieân laâm sentient beings of Great Enlightening Beings. cuûa Boà Taùt, vì duøng ñaïi thaàn löïc chuyeån phaùp Manifesting emergence from concentration: luaân ñieàu phuïc chuùng sanh khoâng thoâi nghæ. Ñaây Hoaëc hieän töø tam muoäi maø laøm Phaät söï—See Ten laø moät trong möôøi loaïi vieân laâm cuûa chö ñaïi Boà kinds of Buddha-work in all worlds in all times of Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc the Buddhas (B) (2). ñaïi haïnh an laïc lìa öu naõo voâ thöôïng cuûa Nhö Lai—See Ten kinds of grove of Great Manifesting many bodies or forms: Hieän Ña Enlightening Beings. Thaân—See Ten supernatural powers. Manifesting birth in the phenomenal realm Manifesting nirvana: Hieän Nieát baøn—See Ten kinds of Buddha-work in all worlds in all times of but having no attachment to anything: Hieän the Buddhas (B) (9). sanh phaùp giôùi maø khoâng nhieãm tröôùc—Imbued with the qualities of Buddhahood, they manifest Manifesting occult powers: Hieän thaàn thoâng— birth in the phenomenal realm, their physical See Ten kinds of Buddha-work in all worlds in all features perfect, their associates pure, yet they times of the Buddhas (B) (7). have no attachment to anything—Ñuû Phaät coâng Manifesting physical bodies: Thò hieän saéc ñöùc hieän sanh phaùp giôùi, thaân töôùng vieân maõn, thaân—See Ten kinds of Buddha-work in all quyeán thuoäc thanh tònh, maø ñoái vôùi taát caû khoâng worlds in all times of the Buddhas (B) (7). nhieãm tröôùc—See Ten kinds of Buddha-work in Manifesting the realm of nirvana in the all worlds in all times of the Buddhas (B) (3). realm of birth and death, manifesting the Manifesting the bodies of the celestial realm of birth and death in the realm of beings: Thò hieän nhöõng thaân Trôøi nhö Ñeá Thích, nirvana: Nôi sanh töû hieän Nieát baøn giôùi, nôi Nieát Phaïm Vöông, Töù Thieân Vöông, vaân vaân—See baøn giôùi hieän sanh töû giôùi—See Ten spheres of Great Enlightening Beings.

Manifesting wisdom: Hieän Thöùc. Manjettha (p): Cam. 1) Direct knowledge or manifesting wisdom, one Manjna-sabdabhigarjita (skt): Dieäu AÂm Bieán of the thre states mentioned in the Maõn. Lankavatara Sutra: Moät trong ba thöùc ñöôïc 1) Universal wonderful sound: AÂm thanh thuø noùi trong Kinh Laêng Giaø—See Three kinds of dieäu toûa khaép nôi nôi. perception. 2) The kalpa of Ananda as a Buddha with the 2) Another name of Alayavijnana, on which all title Manojna-Sabdabhigarjita

Buddha.: Thôøi things depend for realization, for it completes kyø maø Ñöùc A Nan thaønh Phaät vôùi danh hieäu the knowledge of the other vijnanas: Teân Dieäu AÂm Bieán Maõn Nhö Lai. khaùc cuûa A Laïi Da thöùc: Moïi phaùp ñeàu döïa Manju (skt): Suksma (skt)—Taùt Toâ—Dieäu— vaøo A Laïi Da thöùc maø hieån hieän (caùc phaùp Marvelous—Wonderful—Profound—Subtle— ñeàu hieån hieän treân baûn thöùc neân goïi laø hieän Supernatural—Mystic—Mysterious—Beyond thöùc)—See Alaya consciousness. thought or discussion—Huyeàn dieäu khoâng theå 3) Representation consciousness or or nghó baøn hay baát khaû tö nghì. perception of an external world, one of the 1) Beyond thought or discussion: Baát Khaû Tö five parijnanas mentioned in the Awakening Nghì. of Faith: Moät trong naêm thöùc ñöôïc noùi ñeán 2) Brilliant: Shining—Saùng choùi—See Seven trong Khôûi Tín Luaän—See Five kinds of brilliant ones. consciousness. 3) Special: Outstanding—Tuyeät Ñoái. Manifesting Without Delusion Buddha: Phaät 4) Incomparable: Voâ Tyû. Hieän Voâ Ngu. 5) Subtle and profound: Tinh Teá Thaäm Thaâm. Manifesting the world in the realm of space, 6) Wonderful: Mysterious—Profound— manifesting the realm of space in the world: Supernatural—Dieäu. Nôi hö khoâng hieän theá giôùi, nôi theá giôùi hieän hö Manjugosa (skt) Manjugosha (p): Ngöôøi coù khoâng—See Ten spheres of Great Enlightening gioïng noùi eâm dòu, teân goïi cuûa Ngaøi Vaên Thuø Sö Beings. Lôïi—Gentle-voiced One, another name for Manipataka Buddha: Ma Ni Traøng Phaät. Manjusri. Manipataka-Dipaprabha-Buddha: Ma Ni Manjusaka (skt): Maïn Thuø Sa—Name of a type Traøng Ñaêng Quang Phaät. of flower in north India. Name of a celestial Manipulate (v): Vaän ñoäng flower—Teân cuûa loaøi hoa Xích Ñoaøn trong vuøng baéc AÁn. Teân cuûa moät loaøi hoa trôøi. Manipulation (n): Söï vaän duïng baèng maùnh khoùe. Manjusri (skt): Manjusri Bodhisattva—The Buddha's wisdom—Vaên Thuø Sö Lôïi—Maõn Thuø Manipura-Chakra (skt): Ñan Ñieàn—It lies Thi Lôïi—Maïn Thuø Thaát Lôïi—Vaên Thuø—Name within the energy channel in the navel region. of one of the most celebrated Bodhisattvas among Cultivators who concentrate on his no longer fear the northern Buddhism (Mahayana). The of fire, even if he were thrown into a blazing fire, attendant to the left of Sakyamuni Buddha, the he would remain alive without fear of death— personification of the wisdom of the Buddha or Ñieåm giöõa ngang ruùn (cai quaûn gan vaø daï daøy). the Buddha's Wisdom. The Bodhisattva of Haønh giaû taäp trung vaøo ñaây seõ coù khaû naêng khaùm wisdom in the Mahayana Buddhism, who dispels phaù ra nhöõng kho baùu bò daáu kín. Haønh giaû taäp the darkness of ignorance. Sometimes he is trung vaøo ñieåm naày khoâng coøn sôï löûa, ngay caû khi mentioned as a Bodhisattva with "soft voice." He neùm vaøo löûa, ngöôøi aáy vaãn soáng maø chaúng sôï— is closely associated with the "Perfection of See Chakra. Wisdom" (Prajna-paramita) sutras and is often a Maniskandhanaga (skt): Ma Ni Kieän Ñaïi Long main interlocutor in them, generally asking the Vöông—The naga king in whose hand is the Buddha about the perfection of wisdom. He is talismanic pearl—Vò long vöông trong tay ai laø often depicted holding in one hand a flaming ngoïc hoä meänh cho ngöôøi aáy.

“sword of wisdom” that cut through false views Lôïi Boà Taùt ñöôïc xem nhö laø vò Boà Taùt baûo hoä trí and a Perfection of Wisdom text in the other. tueä, vaø thöôøng ñöôïc ñaët beân traùi Phaät Thích Ca, Manjusri Bodhisattva is also as popular as trong khi Phoå Hieàn beân phaûi ñöôïc coi nhö laø vò Hoä Avalokitesvara Bodhisattva. A number of sutras Phaùp. Ngaøi laø vò Boà Taùt ñaõ thaønh Phaät töø thôøi xa were composed in his honor. Manjusri is a symbol xöa vôùi toân hieäu Toân Chuûng Long Vöông Phaät. of Buddhist wisdom or an idealization of a Nhöng sau khi thaønh Phaät, ngaøi vaãn thò hieän laøm particular quality. The Lotus Sutra describes him Boà Taùt ñeå giaùo hoùa chuùng sanh, vaø giuùp ñôû Ñöùc as springing out from the great ocean. Manju is Phaät Thích Ca Maâu Ni hoaèng trì chaùnh phaùp. Vaên beautiful, Sri is good fortune, virtue, majesty or Thuø cuõng bieåu thò söï giaùc ngoä töùc söï hoát nhieân lord. Manjusri means the beautiful virtue (fortune nhaän ra nhaát theå cuûa taát caû cuoäc toàn sinh vaø naêng or lord). The Greatly Wise Manjusri Bodhisattva löïc phaùt sinh töø ñoù, maø söùc maïnh cuûa sö töû laø bieåu with his delusion-cutting vajra sword in one hand, töôïng. Moät soá caùc vò Thaày trong Phaät giaùo Taây sits on the back of a lion on the Buddha’s left. He Taïng ñöôïc xem nhö laø hieän thaân cuûa ngaøi Vaên is considered as a guardian of wisdom and is often Thuø Sö Lôïi, nhö Toâng Khaùch Ba chaúng haïn—See placed on Sakyamuni’s left, with Samantabhadra Two attendants (C). on the right side as guardian of Law. He became a Manjusri Bodhisattva: The Wonderful Voice Buddha long ago and was called the Race of Bodhisattva, the symbol of wisdom—Vaên Thuø Sö Honored Dragon Kings. However, after becoming Lôïi Boà Taùt, bieåu töôïng cuûa trí tueä—See Manjusri. a Buddha he had been continuing to manifest in Manjusri Hall: Vaên Thuø Vieän—The seventh the form of a Bodhisattva to teach and transform great court of the thirteen in the Garbhadhatu living beings, and help Sakyamuni Buddha group; it shows Manjusri in the centre of a group propagate the Correct Dharma. Manjusri also of twenty-five—Vieän thöù baûy trong möôøi ba vieän represents awakening, that is, the sudden lôùn cuûa Thai Taïng Maïn Ñoà La, laáy Vaên Thuø Sö realization of the Oneness of all existence and the Lôïi laøm trung taâm cuûa nhoùm 25 vò. power rising therefrom, of which the lion’s vigor Manjusripariprccha (skt): Vaên Thuø Sö Lôïi is symbolic. A number of Tibetan masters are Vaán Kinh—The sutra mentioned all moral rules regarded as physical manifestations of Manjusri, for a Bodhisattva’s daily practice. It is also called for example, Tsong-kha-Pa—Vaên thuø sö Lôïi, teân “Manjusri’s Questions Sutra” because Bodhisattva cuûa moät trong nhöõng vò Boà Taùt noåi tieáng cuûa Phaät Manjusri, a Bodhisattva of wisdom, asked the giaùo Baéc toâng (Ñaïi Thöøa), ngaøi thöôøng ñöùng beân Buddha about moral rules for a bodhisattva to traùi cuûa Phaät Thích Ca vaø laø nhaân caùch hoùa cho trí practice to attain Buddhahood. The sutra was hueä Phaät. Ngöôøi cao quí vaø dòu hieàn. Boà Taùt cuûa translated into Chinese by Sanghabhara—Kinh trí naêng trong Phaät giaùo Ñaïi thöøa, ngöôøi chieán ghi laïi nhöõng giôùi luaät tu haønh cho moät vò Boà Taùt. thaéng boùng toái cuûa söï ngu doát. Thænh thoaûng ngöôøi Cuõng ñöôïc goïi laø “Vaên Thuø Vaán Kinh” vì Boà Taùt ta cuõng nhaéc ñeán ngaøi nhö moät vò Boà Taùt coù gioïng

Vaên Thuø, moät baäc Boà Taùt trí tueä, ñaõ hoûi Phaät veà noùi eâm dòu. Ngaøi quan heä chaët cheõ vôùi nhöõng kinh nhöõng giôùi luaät cho moät Boà Taùt tu haønh thaønh noùi veà "Trí Tueä Ba La Maät," vaø thöôøng laø ngöôøi Phaät. Kinh ñöôïc Ngaøi Taêng Giaø Baø La dòch sang ñoái thoaïi hoaëc hoûi Ñöùc Phaät veà trí tueä ba la maät. Haùn töï. Boà Taùt Vaên Thuø Sö Lôïi cuõng phoå thoâng nhö Boà Mankind (n): Nhaân loaïi—Con ngöôøi—The Taùt Quaùn Theá AÂm. Moät soá lôùn kinh ñieån ñöôïc Buddha has classified all mankind into four tröôùc taùc ñeå ca ngôïi Ngaøi. Vaên Thuø Sö Lôïi laø moät kinds—Ñöùc Phaät phaân chia taát caû nhaân loaïi thaønh bieåu töôïng cho trí tueä cuûa ngöôøi tu Phaät. Trong boán haïng—See Four kinds of human beings and Kinh Lieân Hoa dieãn taû Ngaøi nhaûy voït leân töø trong Seven kinds of son. ñaïi döông. Chöõ Manju coù nghóa laø ñeïp, chöõ Sri coù nghóa laø gia taøi, ñöùc haïnh hay chuùa. Nguyeân chöõ Manly action: Haønh ñoäng cuûa moät baäc tröôïng Manjusri coù nghóa laø "ñöùc haïnh tuyeät vôøi." Vaên phu. Thuø moät tay caàm kieám Kim Cöông ñoaïn dieät meâ Manner (n): Phong caùch—Abstruse manner: hoaëc, ngoài treân löng sö töû. Ñaïi Trí Vaên Thuø Sö Buùt phaùp thaâm thuùy.

Manner of speaking: Khaåu khí. Hoùa—A body mentally produced or produced at Manobhirama (skt): Asaya (skt)—A Theá Da— will. Bodhisattvas from the first stage upwards A Xa Daõ—YÙ Laïc. are able to take any form at will to save sentient 1) Joy of mind, the mind satisfied and joyful: YÙ beings—Thaân cuûa caùc vò Boà Taùt töø baäc sô ñòa trôû ñöôïc thoûa maõn vui veû. leân, laø thaân vì yù muoán cöùu ñoä chuùng sanh maø ñaéc 2) The realm foretold for Maudgalyayana as a nhö yù thuï sinh (yù sinh thaân laø söï sinh thaân baèng yù Buddha: YÙ Laïc Giôùi—Nôi maø Ngaøi Muïc töôûng ví nhö yù chuyeån ñoäng nhanh choùng khoâng Kieàn Lieân seõ thaønh Phaät. coù gì trôû ngaïi). Mano-dharma (skt): The place of mind and Mano-moneyyam (p): Qualities of the sage as dharmas—YÙ Phaùp Xöù—See Twelve entrances to mind—YÙ tònh maëc—See Three dharmas (II). (XLVI). Manodijnasvara (skt): King of Gandharvas—Manorhita (skt): Manorhata (skt)—Ma Noâ La— Nhaïc AÂm Caøn Thaùt Baø Vöông. Maït Noâ Haït Laït Tha—An Indian prince who became disciple and successor to Vasubandhu as Mano-duccaritam (p): Wrong conduct in 22nd patriarch. Author of the Vibhasa-Sastra. He thought—YÙ aùc haïnh—See Three dharmas (IV). laboured in Western India and Ferghana where he Manojna (skt): Ma Noâ Thò Nhöôïc. died in 165 AD.—Moät vò hoaøng töû AÁn Ñoä trôû 1) Music: AÂm nhaïc. thaønh ñeä töû cuûa ngaøi Theá Thaân vaø keá vò ngaøi ñeå 2) Agreeable: Vöøa yù—Attractive—At will—trôû thaønh Toå thöù 22 cuûa Thieàn Toâng AÁn Ñoä. OÂng Agreeable to the mind. laø taùc giaû cuûa boä Tyø Baø Sa Luaän. OÂng laøm vieäc Manojnaghosa (skt): Maït Noâ Nhaõ Cuï Sa—An vaø tòch ôû mieàn ñoâng AÁn vaøo khoaûng naêm 165 sau ancient Indian monk—Moät vò Tyø Kheo AÁn Ñoä Taây Lòch. ** See Twenty eight Indian Patriarchs thôøi xöa. (22). Manojnasvara (skt): Maït Noâ Thò Nhaõ Taùp Manosancetanahara (p): Haønh ñoäng tinh thaàn Phöôïc La. laø nhöõng chaát boå döôõng—Mental volition as 1) Lovely sounds: Nhö YÙ AÂm—Nhaïc AÂm— nutriment. Music. Mano-socceyam (p): Purity of mind—YÙ thanh 2) A king of the Gandharvas: Vua cuûa loaøi Caøn tònh—See Three dharmas (XLV). Thaùt Baø. Mano-succaritam (p):

Right conduct in 3) Indra's musicians: Nhöõng nhaïc coâng cuûa vua thought—YÙ thieän haïnh—See Three dharmas (V). trôøi Ñeá Thích. Manomaya (skt): Ma Noâ—Ma Noâ Ma—Ma Noâ Manovijnana (skt): Mano-vinnana (p)—YÙ Thöùc—Söï suy nghó phoái hôïp vôùi caùc caên— Maït Da. Apprehension—Consciousness—Consciousness 1) Mental: YÙ—Consisting of spirit or mind— of mind or thought—Discrimination and Spiritual. comprehension consciousness—The faculty of 2) YÙ sinh thaân: Mind produced body. mind—Knowing or thought faculty—Mental 3) Buddhas, Bodhisattvas and devas can use consciousness—The mental sense or intellect— their minds to produce their bodies, or forms Mentality—Mind or mano consciousness—The at will (any appearance produced at will): thinking consciousness that coordinates the Chö Phaät, chö Boà Taùt vaø chö Thieân coù thaân perceptions of the sense organs—One of the six theå do yù mình hoùa sinh ra neân goïi laø Ma Noâ vijnanas, a mind which does not depend on any of Ma. the five sense faculties, but on the immediately Manomayadharmakaya (skt): Nhö Lai YÙ preceding continuum of mind. Mental Thaønh Phaùp Thaân—The Tathagata's Dharmakaya consciousness apprehends not only objects (form, as a will-body—Phaùp thaân cuûa Ñöùc Nhö Lai theo sound, taste, smell, touch) in the present time, but yù nghóa moät caùi thaân do yù sinh. it also apprehends objects in the past and imagines Manomayakaya (skt): YÙ sinh thaân (YÙ thaønh objects even in the future. Mental consciousness thaân)—The will-body—YÙ Thaønh Thaân—YÙ Sinh

will go with us from one life to another, while the thöïc taát caû caùc thöùc khaùc cuõng baét ñaàu vaän haønh. first five consciousnesses are our temporary Chính vì theá maø trong Kinh Laêng Giaø, Ñöùc Phaät minds. Consciousness is also one of the five baûo: "Nieát Baøn cuûa Phaät giaùo chính laø söï taùch xa skandhas. The function of Manovijnana is by caùi maït na thöùc phaân bieät sai laàm. Vì maït na thöùc hypothesis to reflect on Manas, as the eye-vijnana laøm nguyeân nhaân vaø sôû duyeân thì söï phaùt sinh baûy reflects on the world of forms and the ear-vijnana thöùc coøn laïi xaõy ra. Laïi nöõa, khi maït na thöùc phaân on that of sounds; but in fact as soon as Manas bieät vaø chaáp thuû vaøo theá giôùi cuûa caùc ñaëc thuø ôû evolves the dualism of subject and object out of beân ngoaøi thì taát caû caùc loaïi taäp khí (vasana) ñöôïc the absolute unity of the Alaya, Manovijnana and sinh ra theo, vaø A Laïi da ñöôïc chuùng nuoâi döôõng indeed all the other Vijnanas begin to operate. cuøng vôùi caùi yù töôûng veà "toâi vaø cuûa toâi," maït na Thus, in the Lankavatara Sutra, the Buddha said: naém giöõ noù, baùm vaøo noù, suy nghó veà noù maø thaønh "Buddhist Nirvana consists in turning away from hình vaø phaùt trieån. Tuy nhieân, trong baûn chaát, maït the wrongfully discriminating Manovijnana. For na vaø maït na thöùc khoâng khaùc gì nhau, chuùng nhôø with Manovijnana as cause (hetu) and support A Laïi Da laøm nguyeân nhaân vaø sôû duyeân. Vaø khi (alambana), there takes place the evolution of the moät theá giôùi beân ngoaøi thöïc voán chæ laø söï bieåu seven Vijnanas. Further, when Manovijnana hieän cuûa chính caùi taâm mình bò chaáp chaët maø cho discerns and clings to an external world of laø thöïc, thì caùi heä thoáng taâm thöùc (taâm tuï—citta- particulars, all kinds of habit-energy (vasana)

are kalapa) lieân heä hoã töông ñöôïc sinh ra trong toång generated therefrom, and by them the Alaya is theå cuûa noù. Gioáng nhö nhöng con soùng bieån, ñöôïc nurtured. Together with the thought of “me and vaän haønh bôûi côn gioù cuûa moät theá giôùi beân ngoaøi mine,” taking hold of it and clinging to it, and laø theá giôùi do chính caùi taâm ngöôøi ta bieåu hieän ra, reflecting upon it, Manas thereby takes shape and sinh khôûi vaø bieán dieät. Do ñoù baûy thöùc kia dieät is evolved. In substance (sarira), however, Manas theo vôùi söï dieät cuûa maït na thöùc.”—See Eight and Manovijnana are not differentthe one from consciousnesses (I) (A). the other, they depend upon the Alaya as cause Manservant: Ñaày tôù nam—See Eight things that and support. And when an external world is monks or nuns are not allowed to possessed. tenaciously held as real which is no other than the Mansion of the devas: Thieân ñöôøng—Heavenly presentation of one’s own mind, the mentation- hall, located between the earth and the system (citta-kalapa), mutually related, is evolved Brahmalokas. in its totality. Like the ocean waves, the Vijnanas Manslaughter (n): Ngoä Saùt—To kill through set in motion by the wind of an external world negligence—Gieát haïi chuùng sanh, nhöng khoâng which is the manifestation of one’s own mind, rise coá yù saùt sinh. and cease. Therefore, the seven Vijnanas cease Mansvin (skt): Ma na tö (Long tö vöông). with the cessation of Manovijnana.”—Moät trong saùu thöùc, yù thöùc khoâng tuøy thuoäc vaøo baát cöù caên Mantra (skt): Dharani (skt)—Manta (p)—Linh naøo, nhöng leä thuoäc vaøo söï lieân tuïc cuûa taâm. YÙ ngöõ, thaàn chuù hay chaân ngoân—Magical words— thöùc chaúng nhöõng nhaän bieát caû saùu ñoái töôïng goàm Incantation of the esoteric vehicle (Diamond saéc, thanh, höông, vò, xuùc vaø caùc hieän töôïng trong vehicle)—Maät chuù—Sacred formula. quaù khöù, hieän taïi vaø ngay caû vò lai. YÙ thöùc seõ 1) Mantra is a secret holy saying or secret cuøng ta löõ haønh töø kieáp naày qua kieáp khaùc, trong teaching of Buddhas whose primary meaning khi naêm thöùc tröôùc chæ laø nhöõng taâm taïm thôøi. YÙ or meanings is not cognitive, but on a spiritual thöùc coøn laø moät trong naêm uaån. Chöùc naêng cuûa level that transcends ordinary linguistic maït na thöùc theo giaû thieát laø suy nghó veà maït na, understanding. Mantra is also used for an nhö nhaõn thöùc suy nghó veà theá giôùi hình saéc vaø nhó incantation, spells, magical formula, muttered thöùc suy nghó veà theá giôùi cuûa aâm thanh; nhöng sound, or secret words of Buddhas. A magical thöïc ra, ngay khi maït na thöùc phaùt sinh ra caùi nhò formula or invocation believed to have bieân cuûa chuû theå vaø ñoái töôïng do töø caùi nhaát theå magical powers, used in tantric Buddhism in tuyeät ñoái cuûa A Laïi Da thì maït na thöùc vaø quaû Tibet, a power-ladden syllable or series of

syllables that carry cosmis forces or energies. thöùc thieàn ñònh (taäp trung naêng löôïng vaøo moät “Mantra” is derived from the Sanskrit root ñoái töôïng ñeå taïo neân söùc maïnh taâm linh). “man” which means “to think” or “to Trong caùc tröôøng phaùi Tònh Ñoä, ngöôøi ta duøng imagine.” “Mantras” are designed as tools for caâu chuù “Nam Moâ A Di Ñaø Phaät.” Chuù cuõng focusing the mind through repetition. In ñöôïc duøng moät caùch roäng raõi trong caùc truyeàn certain Tantric Buddhism, continuous thoáng Kim Cang Thöøa. Thöôøng thì hoï caàu ñaûo repetition of mantras

is practiced as a form of söùc maïnh cuûa moät vò Phaät naøo ñoù, vaø ñöôïc meditation (to concentrate energy on an duøng trong caû thieàn taäp vaø huyeãn thuaät maø object to create spiritual power). A mystical ngöôøi ta tin coù theå che chôû hay mang laïi verse or magical formula, incantation, charm, nhöõng lôïi laïc traàn theá. Theo truyeàn thoáng spell. In Pure Land sects, Buddhists utilize the Phaät giaùo, maät chuù coù boán caùi lôïi cho haønh mantra "Namo Amitabha Buddha" (Namo giaû: giuùp haønh giaû tieâu töø beänh taät, tai aùch, Amida Butsu—jap). Mantras are also widely phaùt sanh thieän phaùp cho haønh giaû treân böôùc used in Vajrayana traditions. They usually ñöôøng tu taäp, vaø giuùp haønh giaû theå nhaäp chaân invoke the power of a particular buddha, and lyù deã daøng hôn. Chuù khoâng neân ñöôïc dieãn are used both as a meditative aid and as dòch ra döôùi baát cöù hình thöùc naøo, vì ngoaøi magical spells that are believed to provide chö Phaät vaø caùc baäc hieàn thaùnh ra, khoâng ai protection and worldly benefits. According to khaùc coù theå thaät söï hieåu ñöôïc chaân nghóa cuûa the Buddhist tradition, mantras have four maät chuù caû. Theo Hoøa Thöôïng Tuyeân Hoùa thì benefits for cultivators: help curing an illness, maät chuù cuõng gioáng nhö maät hieäu trong quaân eradicating offenses, producing good on the ñoäi, neáu ngöôøi ta ñaùp ñuùng maät hieäu thì path of cultivation, and entering the truth. khoâng caàn phaûi hoûi gì theâm nöõa, moïi vieäc One should not translate mantra under any ñeàu toát. Neáu ngöôøi ta ñaùp traät seõ töùc thì bò form for except the Buddhas and the sages, tröøng trò, neân phaûi voâ cuøng caån troïng. no one else can really understand the real 2) The term 'Mantra' or 'Vidya' is not intended meaning of the mantra. According to Most to mean 'a secret, mysterious lore of magical Venerable Hsuan-Hua, the saying of a mantra potency which can be compressed into a is like the secret password of the military. If magical formula, a spell'. Rather, the term is the reply is correct, there is no further intended to mean, 'the knowledge of the Four question, everything will be fine. If the reply Holy Truths' which is fundamental insight of is incorrect, one is punished. So we must be the Buddha. In parallel to 'The First Turning very careful—Coøn goïi laø Maõn Ñaùt La, Maïn of the Wheel' the main subject of which is the Ñaùt La hay Maïn Ñaëc La, dòch laø chaân ngoân, Four Holy Truths—Thuaät ngöõ 'Mantra' hoaëc thaàn chuù hay lôøi noùi bí maät cuûa chö Phaät, maø 'Vidya' (Vijja-p) khoâng coù nghóa laø truyeàn nghóa nguyeân thuûy cuûa nhöõng lôøi noùi aáy thuyeát bí maät, huyeàn aån cuûa naêng löïc thaàn khoâng ai bieát, nhöng treân möùc ñoä taâm linh noù thoâng ñöôïc keát tinh laïi trong moät theå thöùc sieâu vieät (vöôït ra ngoaøi) söï hieåu bieát thoâng thaàn chuù. Noùi ñuùng hôn, 'mantra' nghóa laø thöôøng cuûa ngoân ngöõ. Linh ngöõ, thaàn chuù hay 'Lyù Töù Ñeá' laø neàn taûng trí tueä cuûa Ñöùc Phaät. chaân ngoân, hay maïn traø la, moät coâng thöùc Töông ñöông vôùi 'Chuyeån Baùnh Xe Phaùp laàn huyeãn thuaät maø ngöôøi ta tin laø coù nhöõng löïc ñaàu tieân' maø trong ñoù Töù Ñeá nhö tieâu ñeà kyø bí, ñöôïc duøng trong Phaät Giaùo Maät toâng chính. beân Taây Taïng, moät chuoãi aâm tieát mang naêng Mantra of the esoteric vehicle: Incantation of löôïng. Töø "Mantra" ñöôïc ruùt ra töø goác Phaïn the Diamond vehicle—Bí maät chuù (Kim Cang ngöõ "man" coù nghóa laø "suy nghó" hay "töôûng Thöøa). töôïng."

“Mantras” ñöôïc ñaët ra nhö moät lôïi khí Mantra for rebirth in the Pure Land: Vaõng ï duøng ñeå taäp trung taâm vaøo ñoù baèng söï laëp ñi sanh quyeát ñònh chaân ngoân. laëp laïi. Trong moät soá tröôøng phaùi Maät toâng, ngöôøi ta laäp ñi laäp laïi mantra nhö moät hình

Mantras of the Shingon sect: Storehouse of söï haønh trì bí hieåm trong vieäc tu taäp ñaïo Phaät. miraculous words—Dharanis of the Shingon Toâng phaùi naày coù moät thôøi kyø phoàn thònh ñeán sect—Dieäu ngöõ taïng. noãi ñoàng hoùa caû Baùt Nhaõ toâng vaø Töù Luaän Mantra teaching: Mandala doctrine—Maïn Ñoà toâng. Tuy nhieân, trong taát caû caùc xu höôùng La Giaùo—See Esoteric doctrine and Mandala. cuûa Phaät giaùo thì giaùo lyù Maät toâng cho ñeán ngaøy nay vaãn coøn bò xem thöôøng vaø ngoä Mantra Vehicle: Chaân thöøa—True Vehicle— nhaän. Caùc pheùp tu luyeän Maät toâng (tantras) bò True teaching or doctrine—See Mantrayana. nhieàu ngöôøi keát toäi, baét nguoàn chuû yeáu töø Mantrayana (skt): Chaân Ngoân Toâng. nhöõng truyeàn thoáng AÁn Ñoä giaùo suy ñoài vaø (I) An overview of Mantrayana—Toång quan veà nhöõng vieäc laøm baát chính maø caùc truyeàn Chaân Ngoân Toâng: The general name of thoáng naày gaây ra trong ñaùm ngöôøi ngu doát. Tantric Buddhism is given to the later aspects Thaønh kieán choáng laïi moïi caùi gì thuoäc veà Maät of Buddhism in India, i.e., esoteric, mantra, toâng nhö theá maïnh meõ ñeán noãi ngay caû caùc or esoteric school, or the Tantra School. It is hoïc giaû cuõng töø boû khoâng muoán dính daùng gì also called the True Word sect (Chaân Ngoân ñeán noù, keát quaû laø moïi söï nghieân cöùu voâ tö toâng—Mantrayana), or the secret teachings, veà giaùo phaùi naày ñaõ bò gaùc boû suoát moät thôøi the Vajrayana, or the Sahajayana. The gian daøi. founder of the Esoteric school in China was (II) The meanings of the True Word Sect—Nghóa Subhakara (Shan-Wu-Wei) around 720 A.D. cuûa Chaân Ngoân Toâng: Yoga means ‘to concentrate the mind,’ and 1) Also called Esoteric or Yogacara sects, also means ‘containing the secret doctrines.’ characterized by mystic ritualism and This sect, which taught the magic speculative doctrines: Cuõng goïi laø Maät Toâng, observances in Buddhist practices. At one hay Du Giaø Toâng, vì chuyeân veà nhöõng nghi time, this school was so prosperous that the thöùc vaø giaùo thuyeát bí maät. prajna school and the Four Madhyamika 2) The True Word or Shingon Sect, founded on Treatises school were absorbed in it. the mystical teaching “of all Buddhas,” the However, among all the aspects of Buddhism, “very words” of the Buddhas; the special its Tantric teachings have until now been the authority being Vairocana: Toâng Chaân ngoân most neglected and misunderstood. The Ñaø La Ni laø toâng giaùo bí aùo cuûa chö Phaät, ñaëc Tantras against which accusations have been bieät laø Ñöùc Ñaïi Nhaät Nhö Lai. hurled originated mostly from the decadent (III) Preliminary of the Shingon School: Cöông forms of late Hindu tradition and the yeáu Chaân Ngoân—According to Prof. Junjiro malpractices which they gave rise to among Takakusu in The Essentials of Buddhist the ignorant. The prejudice, which in this way Philosophy—Theo Giaùo Sö Junjiro Takakusu grew against everything Tantric, was so trong Cöông Yeáu Trieát Hoïc Phaät Giaùo: strong that even scholars refused to have 1) Shingon ot ‘true word’ is a translation of the

anything to do with it, and consequently any Sanskrit ‘mantra’ which means a ‘mystic impartial investigation or research was doctrine’ that cannot be expressed in the neglected for a long time—Teân goïi chung Buddha’s words should be distinguished from Phaät giaùo Maät toâng ñöôïc duøng ñeå chæ caùc the ideal which was conceived in the hình thöùc Phaät giaùo veà sau naày taïi AÁn Ñoä, Buddha’s mind but not expressed in words. nhö toâng Chaân Ngoân (Mantrayana), Kim The Shingon School aims at the Buddha’s Cang thöøa (Vajrayana), hay Caâu Sinh Khôûi own ideal not expressed in any way. An thöøa (Sahajayana). Ngöôøi saùng laäp ra Maät organization of Buddhists something like a Toâng taïi Trung Quoác laø ngaøi Thieän Voâ UÙy Mantrayana seems to have existed at (see Thieän Voâ UÙy) vaøo khoaûng naêm 720 sau Nalanda at the time of I-Ching in the seventh Taây Lòch. Du Giaø coù nghóa laø ‘ñònh trí,’ vaø century, for he mentions the existence of a cuõng mang yù nghóa ‘chöùa ñöïng nhöõng maät bulk of Mantra literature there and he himself thuyeát.’ Toâng phaùi naày daïy cho Phaät töû nhöõng

is said to have been trained in the esoteric boán loái toân thôø thaàn Homa hoaøn toaøn truøng doctrine though he could not master it hôïp vôùi nhöõng taäp tuïc cuûa Phaät giaùo. Loái toân satisfactorily. The center of learning of thôø naày coù theå laø nhöõng taäp quaùn cuûa thoå daân mysticism, however, seems to have moved to AÁn Ñoä hay coù theå laø cuûa di daân thôøi coå. Sau the Vikramasila University farther down the moät thôøi gian thöïc haønh laâu daøi, taäp tuïc naày Ganges, for Tibetan Buddhism had special daàn daàn ñoàng hoùa vôùi maät giaùo, moät toâng connections with the University: Chaân Ngoân phaùi thöôøng bò nhaàm laãn vôùi Kim Cang Thöøa laø dòch nghóa cuûa chöõ Phaïn “Mantra,” coù (Vajrayana) cuûa Phaät giaùo. Neáu vì lyù do naøo nghóa laø “Bí Maät giaùo,” moät giaùo phaùp khoâng ñoù maø Maät giaùo cuûa Phaät giaùo coù lieân heä ñeán theå phaùt bieåu baèng nhöõng ngoân ngöõ thoâng nhöõng taäp tuïc ñaùng gheùt kia thì noù khoâng theå thöôøng. Giaùo phaùp ñoù, ñöôïc noùi baèng chính ñöôïc goïi laø Kim Cang Thöøa, vì ñaây laø moät töø ngoân ngöõ cuûa Phaät, phaûi ñöôïc phaân bieät vôùi ngöõ duøng ñeå chæ cho toâng chæ bí maät cao sieâu, lyù töôûng aån kín trong taâm Phaät voán khoâng vöôït haún caû Tieåu vaø Ñaïi Thöøa. Kim Cang bieåu loä baèng lôøi. Chaân Ngoân toâng nhaèm tìm Thöøa nhö theá chæ coù theå ñöôïc tieâu bieåu nôi hieåu chính Phaät lyù khoâng bieåu hieän thaønh Hoaèng Phaùp Ñaïi Sö (774-835) laø ngöôøi taäp ngoân ngöõ ñoù. Moät hình thöùc cuûa Phaät giaùo ñaïi thaønh toaøn boä Maät Giaùo. döôùi hình thöùc Maät Thöøa (Mantrayana) döôøng (IV) The establishment and history of the the True nhö ñaõ ñöôïc thaønh hình taïi Na Lan Ñaø Word Sect: Söï saùng laäp vaø lòch söû cuûa toâng (Nalanda) vaøo thôøi cuûa Nghóa Tònh, vaøo theá Chaân Ngoân—From among the many branches kyû thöù baûy say Taây Lòch, vì Nghóa Tònh coù ñeà of Buddhism, Mantrayana and Sahajayana caäp ñeán moät soá vaên hoïc Maät Giaùo ñang ñöôïc are the least known. Generally one is of the löu haønh taïi ñaây, maø chính oâng cuõng töøng hoïc opinion that they are late developments. taäp veà maät giaùo maëc daàu khoâng am töôøng Mantras, however, are already found in hoaøn toaøn. Trung taâm hoïc taäp cuûa Maät giaùo certain passages of the old Pali Canon, as for

hình nhö dôøi veà ñaïi hoïc Vikramasila taän cuoái instance, in the Atanatiya-sutta. Although it is doøng soâng Haèng, vì Phaät giaùo Taây Taïng coù difficult to ascertain the role of mantras in the lieân heä ñaëc bieät vôùi ñaïi hoïc naày. earlier phases of Buddhism, it may safely be 2) It is a well-known fact that in India as early as assumed that because of the antiquity of the the Vedic period there existed the Atharva mantras the essentials of Mantrayana for a practice of sorcery, which had four kinds of long time developed along lines parallel with the Homa cult (burnt sacrifice) in an exact the more antique schools of Buddhism. The coincidence with those of the Buddhist founding of the esoteric sect is attributed to practice. Such a cult might have been the Vairocana, through the imaginary Bodhisattva practice of Indian aborigines or at any rate of Vajrasattva, then through Nagarjuna to earlier immigrants. Through a prolonged Vajramati and to Amoghavajra around 733 practice it eventually amalgamated into what A.D.; the latter became the effective we call 'Tantrism' which is often erroneously propagator of the Yogacara school in China confused with the Buddhist Diamond Vehicle during the T'ang dynasty; he is counted as the Vajrayana. If it is in any way connected with sixth patriarch of the school and second in obnoxious practices, it cannot be called China—Trong soá caùc chi phaùi Phaät giaùo thì Diamond Vehicle, for that is a name given to Chaân Ngoân thöøa vaø Caâu Sinh Khôûi thöøa ít a higher mystic dotrine, transcending all ñöôïc bieát ñeán nhaát. Phaàn nhieàu ngöôøi ta nghó Hinayana and Mahayana doctrines. Such raèng ñaây laø söï phaùt trieån veà sau naày. Tuy Diamond Vehicle is only represented by nhieân, trong giaùo ñieån Pali, ngöôøi ta tìm thaáy Great Master Hung-Fa to whom the ñaõ coù nhöõng caâu thaàn chuù (mantra) ôû nhieàu completion of the Mantra doctrine is due: Moät ñoaïn, chaúng haïn nhö trong Kinh Atanatiya. ñieàu roõ raøng laø taïi AÁn Ñoä, ngay töø thôøi Veä Duø raèng raát khoù maø bieát ñöôïc chaéc chaén vai Ñaø, ñaõ coù nhöõng taäp tuïc veà ma thuaät, goàm troø cuûa caâu thaàn chuù trong giai ñoaïn ñaàu cuûa

Phaät giaùo, nhöng coù theå noùi khoâng sai raèng do recognize that the state of cause of tính chaát coå xöa cuûa caùc caâu thaàn chuù cho neân Buddhahod is explicable in parts, but the state coát loõi cuûa Chaân Ngoân thöøa ñaõ töøng coù moät of effect of it can in no way be explained. thôøi gian daøi phaùt trieån song song vôùi nhöõng This state of the inexplicable Buddhahood has tröôøng phaùi coå xöa khaùc cuûa Phaät giaùo. Vieäc been explained in the above mystic texts. As saùng laäp vaø truyeàn thuï cuûa toâng Chaân Ngoân to the time occupied before the attainment of khôûi ñi töø khi Ñöùc Ñaïi Nhaät Nhö Lai sieâu vieät Buddhahood the exoteric schools hold it to be tam theá, Ngaøi an truï trong phaùp giôùi tam ñieän three long periods (kalpas), while the esoteric cuûa coõi trôøi saéc cöùu caùnh, giaûng kinh Ñaïi school regards it as merely one thought- Nhaät cho ngaøi Kim Cöông Taùt Ñoûa Boà Taùt, moment or at any rate the one life, and sau khi Ñöùc Theá Toân tòch dieät khoaûng 800 asserts that this body of ours becomes naêm thì ngaøi Long Thoï Boà Taùt noái tieáp, ñeán Buddha. In the one school the Tripitaka naêm 733 sau Taây Lòch ñöôïc ngaøi Kim Cang literature is depended upon, but in the other Trí Tam taïng vaø ngaøi Baát Khoâng Kim Cang schools the rituals (kalpa or vidhi) are noái tieáp. Ngaøi Baát Khoâng ñöôïc xem nhö

laø regarded as authoritative—Chaân Ngoân thöøa ngöôøi ñaõ hoaèng döông toâng Chaân Ngoân beân vaø Caâu Sinh Khôûi thöøa ñeà caäp chuû yeáu ñeán trung Quoác vaøo thôøi nhaø Ñöôøng. OÂng ñöôïc nhöõng khía caïnh taâm lyù cuûa söï phaùt trieån tinh xem nhö laø toå Chaân Ngoân thöù saùu beân AÁn Ñoä, thaàn. Caùc lôøi chæ daïy coù tính caùch heát söùc vaø laø toå thöù hai beân Trung Quoác (sau ngaøi rieâng bieät vaø caùc noäi dung aáy phaûi ñöôïc hieåu Kim Cang Trí Tam Taïng). qua söï kinh nghieäm tröïc tieáp. Ñieàu naày giaûi (V) The philosophy of the Shingon School: Trieát thích cho söï khoù hieåu cuûa hai tröôøng phaùi naày lyù Chaân Ngoân—Mantrayana and Sahajayana ñoái vôùi moät ñaàu oùc chæ quen hieåu caùc söï vieäc deal primarily with the psychologically theo nhöõng quan heä ñöôïc moâ taû baèng lôøi. effective aspects of spiritual development. Theo Giaùo Sö Junjiro Takakusu trong Cöông Their instructions are of highly individual Yeáu Trieát Hoïc Phaät Giaùo, Chaân Ngoân toâng töï character and their contents must be grasped cho laø Maät giaùo duy nhaát trong luùc caùc toâng with the immediacy of expereince, which khaùc ñöôïc xem nhö laø Hieån Giaùo. Söï phaân accounts for the difficulty these two aspects bieät giöõa hai giaùo lyù maät vaø hieån laø do nôi of Buddhism present to an understanding luaän giaûi veà Phaùp thaân cuûa Ñöùc Phaät. Phaùp which is accustomed to comprehend things thaân laø theå taùnh neân theo hieån giaùo laø khoâng only in terms of their verbally designated hình danh saéc töôùng, khoâng thuyeát giaùo. relations to each other. According to Prof. Trong luùc theo Maät giaùo cuûa Maät toâng thì Junjiro Takakusu in The Essentials of Ñöùc Phaät hoùa thaân thuyeát phaùp töï thaân ñaõ laø Buddhist Philosophy, the Shingon School phaùp thaân vaø coù ñuû hình töôùng saéc danh vaø claims to be the only esoteric doctrine coù thuyeát phaùp. Nhöõng lôøi daïy cuûa Ngaøi ñöôïc whereas all other schools are considered ghi laïi trong Ñaïi Nhaät vaø Kim Cang Ñaûnh exoteric. The distinction of the two doctrines Kinh. Theâm vaøo ñoù, hieån giaùo nhaän raèng is found in the treatment of the spiritual body nhaân duyeân cuûa Phaät quaû coù theå giaûi thích (Dharmakaya) of the Buddha. According to ñöôïc töøng phaàn trong luùc quaû baùo thì khoâng the exoteric doctrine, the spiritual body is the theå giaûi thích baèng caùch naøo ñöôïc. Traïng thaùi body of the principle and therefore is baát khaû tö nghì cuûa Phaät quaû laïi ñöôïc giaûi colorless, formless and speechless; whereas thích trong caùc kinh maät keå treân. Coøn veà thôøi according to the esoteric doctrine of the gian ñeå töï chöùng ñöôïc Phaät quaû thì hieån giaùo mystic school the preaching Buddha himself cho raèng phaûi traûi qua ba a taêng kyø kieáp is of spiritual body and is with form, color and trong luùc maät giaùo quan nieäm chæ caàn moät speech. His speech is found in the Great Sun nieäm hay cuøng laém trong cuøng moät ñôøi laø ñuû, (Mahavairocana) text and the Diamond Head vaø quaû quyeát chính töï thaân naày cuûa chuùng ta (Vajra-sekhara). Again, the exoteric schools seõ thaønh Phaät. Chæ coù moät toâng phaùi döïa treân

tam taïng kinh ñieån trong luùc caùc toâng phaùi conditions, the veiling power of evil: Böôùc khaùc chuù troïng hình thöùc nghi leã hôn. tieáp theo laø cuûng coá vaø phaùt trieån quan ñieåm (VI) Methods of practices of the Mantrayana— môùi ñoù. Trong

quaù trình traàm tö naày, vieäc Phöông phaùp thöïc haønh cuûa Chaân Ngoân thöøa: tuïng nieäm thaàn chuù coù vai troø quan troïng vì (A) It is, of course, that the Mantrayana aims at noù laø phöông tieän ñeå truïc xuaát caùc ñieàu kieän achieving what the other branches of ñoái nghòch, gaït boû caùc quyeàn naêng taø mò ñang Buddhism also claim to deal with, i.e., the che phuû. integration of the human being, 3) After this comes the offering of a mandala ‘as enlightenment or spiritual maturity—Chaân the means to perfect the prerequisites of Ngoân thöøa dó nhieân laø cuõng nhaèm muïc ñích merits and knowledge.’ Modern depth thöïc hieän nhöõng gì maø caùc toâng phaùi Phaät psychology has rediscovered the intrinsic giaùo khaùc ñang laøm, nhö laø söï hôïp nhaát nôi value of the mandala for the process of con ngöôøi, söï giaùc ngoä vaø söï thuaàn thuïc veà integration. Buddhism here again goes far maët taâm linh: beyond the findings of modern psychology 1) The first step is taking refuge in the Triratna and deals with the problem more and the formation of an attitude directed exhaustively , in that it does not separate and toward enlightenment (bodhicitta). However, isolate man from his context, this context taking of refuge in the Triratna here no longer being the whole universe and not a mere means taking of refuge in concrete persons socially accepted pattern. Each step in the (Buddha, Dharma, and Sangha) and preparation of the mandala corresponds to scriptures, but, it may be said, spiritual forces one of the six perfections (see Six Paramitas): symbolically represented by the Three Sau ñoù thì ñeán vieäc tröng baøy caùc Maïn Ñaø La Jewels. This taking of refuge is intimately (mandala) nhö laø moät caùch hoaøn thieân caùc connected with the resolve to attain ñieàu kieän tieân quyeát ñeå ñaït ñöôïc coâng ñöùc vaø enlightenment for the sake of all sentient tri thöùc. Khoa Phaân Taâm Hoïc ngaøy nay ñaõ beings and this resolve furthers the change of phaùt hieän giaù trò töï thaân cuûa caùc Maïn Ñaø La attitude, where the aspirant consciously turns trong quaù trình taïo neân söï hôïp nhaát. ÔÛ ñaây away from the directness of ordinary moät laàn nöõa Phaät giaùo laïi vöôït xa caùc phaùt intellectual reasoning and begins to see hieän taâm lyù hoïc hieän ñaïi vaø giaûi quyeát vaán ñeà himself and the world around him from an moät caùch toaøn dieän hôn vì Phaät giaùo khoâng intuitive standpoint: Böôùc ñaàu tieân vaãn laø taùch bieät con ngöôøi ra khoûi boái caûnh cuûa noù, quy-y Tam Baûo vaø höôùng ñeán Boà Ñeà taâm. boái caûnh naày laø vuõ truï toaøn theå chöù khoâng Tuy nhieân, quy-y Tam Baûo ôû ñaây khoâng coøn phaûi laø kieåu vuõ truï ñöôïc xaõ hoäi coâng nhaän. laø quy-y nôi nhöõng con ngöôøi hay kinh saùch Moãi böôùc trong vieäc chuaån bò maïn ñaø la cuï theå, maø coù theå noùi ñaây laø söùc maïnh taâm töông öùng vôùi luïc ñoä ba la maät (see Luïc Ñoä linh ñöôïc bieåu tröng qua Tam Baûo. Söï quy-y Ba La Maät). Ñieàu naày coù nghóa laø vieäc xaây naày gaén lieàn vôùi quyeát taâm ñaït ñeán giaùc ngoä döïng moät maïn ñaø la coù moät giaù trò thöïc teá vì vì lôïi ích cuûa taát caû chuùng sanh höõu tình vaø söï noù coù aûnh höôûng treân pheùp tu taäp cuûa caù theå. quyeát taâm naày taïo neân moät söï thay ñoåi quan 4) The final step: Böôùc cuoái cuøng—Guru- ñieåm nhieàu hôn, trong ñoù, ngöôøi hoïc ñaïo töø yoga—The Guru-yoga is the means to have boû moät caùch yù thöùc söï daãn daét cuûa kieåu suy the all-sustaining power of

reality settled on luaän theo lyù trí ñeå baét ñaàu nhìn thaáy mình vaø one's self. By the Guru-yoga one realizes the theá giôùi xung quanh baèng moät quan ñieåm indivisible unity of one's self with the tröïc giaùc. ultimate reality. The guru-yoga is a most 2) The next step is to strengthen and to develop exclusive discipline and its methods are this new attitude and this meditative process intricate. Although, in the ultimate sense, the the recitation of mantras plays an important guru is really itself and although reality is part as the means to remove the opposing found in everything and not in a fancied

'absolute' of dubious validity, without the veà giaùo töôùng cuûa Phaät quaû khaû ñaéc ngay nôi help of a human guru, who himself has nhuïc thaân naày: practised this yoga and hence is able to guide 1) The esoteric duty of body is to hold the the aspirant on his difficult path, all the symbol in the hand, or finger-intertwining and methods of the Mantrayana, no matter how other attitudes of one's body: Thaân Maät Haønh good they are, are all in vain—Phöông caùch thaân—Tay naém giöõ bieåu töôïng hay keát aùn thieát laäp khaû naêng thöïc teá vöõng vaøng trong caù kheá (mudra), vaø nhöõng cöû chæ khaùc cuûa thaân. theå. Qua giai ñoaïn naày, ngöôøi ta thöïc hieän 2) The esoteric of mouth is to recite the ñöôïc söï hôïp nhaát baát khaû phaân giöõa baûn thaân dharanis, or mystic verse and other words of vôùi thöïc taïi toái haäu. Maëc duø theo nghóa cô prayer: Khaåu Maät Haønh—Khaåu nieäm maät baûn thì 'Guru' coù nghóa laø ñaïo sö. Ñaây chính chuù hay nieäm chaân ngoân vaø nhöõng lôøi caàu laø giai ñoaïn toái quan troïng, vì duø raèng thöïc teá nguyeän khaùc. ñöôïc tìm thaáy trong moïi vaät chöù khoâng phaûi 3) The esoteric of mind is to ponder over the trong moät caùi tuyeät ñoái töôûng töôïng chæ coù giaù word "a" as the principle of the ungenerated, trò lu môø, nhöng neáu khoâng coù söï giuùp ñôõ cuûa i.e. the eternal, or yoga concentration, moät ñaïo sö, töùc laø cuûa moät con ngöôøi maø baûn corresponding to our three activities: YÙ Maät thaân ñaõ haønh trì yoga vaø do ñoù coù theå daãn daét Haønh—YÙ quaùn töôûng maät ngöõ "a" hay nhaäp cho ngöôøi môùi taäp treân böôùc ñöôøng khoù khaên, boån toân tam ma ñòa töông öùng vôùi ba nghieäp thì taát caû nhöõng phöông phaùp cuûa Chaân ngoân cuûa chuùng ta. thöøa, duø hay ñeán theá maáy, cuõng chæ laø voâ (VII)The True Word Sects—Caùc toâng Phaùi Chaân duïng. Ngoân: (B) The three esoteric duties: Tam Maät Haønh— 1) Dharmalaksana Sect: Phaùp Töôùng Toâng— The three mysteries of the body, speech and See Dharmalaksana. thought of the Buddha will remain mysteries 2) Madhyamika School of Nagarjuna: Tam Luaän forever, according to the esoteric schools, if Toâng—See Madhyamika and San-Lun. there is no means of communion. Such a 3) Saddharma-pundarika Sect: Thieân Thai means of communion should come from the Toâng—See T'ien-T'ai. mystic power or enfolding power (adhisthana) 4) Avatamsaka Sect: Hoa Nghieâm Toâng—See of the Buddha, but not from the limited effort Avatamsaka. of an aspirant. The means itself is nothing but 5) Japanese Shingon with its monastic center the manifestation of the mystic power, which located on Mount Koya in Wakayama can be expressed through the three activities Perfecture, introduced to Japan from China by of men, i.e., our body, speech, and thought. Kukai

(774-835) around 804: Chaân Ngoân According to the ritualistic prescription (vidhi Toâng Nhaät Baûn—Toå ñình toïa laïc treân ñænh or kalpa), the means of communion has three Koya, trong khu vöïc Wakayama Perfecture, aspects—Tam maät veà thaân khaåu yù cuûa Ñöùc ñöôïc Ngaøi Hoaèng Phaùp Ñaïi Sö truyeàn töø Phaät seõ vónh vieãn laø bi maät neáu khoâng coù Trung Quoác sang Nhaät vaøo khoaûng naêm 804. phöông tieän daãn ñoä. Moät phöông tieän daãn ñoä (VIII)Sutras of Shingon Sects—Caùc Kinh cuûa toâng nhö vaäy, theo maät giaùo, phaûi baét ñaàu töø gia trì Chaân Ngoân: löïc (adhisthana) chöù khoâng do noã löïc höõu haïn (A) Chinese Shingon sects—Chaân Ngoân Trung cuûa haønh giaû. Phöông tieän ñoù cuõng chæ laø bieåu Quoác: hieäu cuûa naêng löïc bí maät, coù theå ñöôïc boäc loä 1) Maha-Vairocana-Bhisambodhi sutra: Ñaïi qua ba nghieäp cuûa chuùng sanh (thaân khaåu yù). Nhaät Kinh. Qua ñoù chuùng ta coù theå bieát ñöôïc caûm öùng 2) Vajrakesekhara sutra: Kim Cang Ñaûnh Kinh. toaøn veïn cuûa Ñöùc Phaät vaø chuùng sanh, töø ñoù (B) Japanese Shingon—Chaân Ngoân Nhöït Baûn: ñaït ñöôïc keát quaû “Phaät trong ta, ta trong 1) Yugikyo sutra: Du Chæ Kinh. Phaät” (nhaäp ngaõ, ngaõ nhaäp); töø ñoù thöïc haønh

2) Maha-Birushana-Bussetsuyaryo- Manusya (skt): Manusya (skt)—Ma Noâ Sa—kunnenjukyo-sutra: Ñaïi Tyø Loâ Giaù Na Phaät Human nature—Man—Nhaân—Baûn chaát cuûa con Thuyeát Yeáu Löôïc Nieäm Tuïng Kinh. ngöôøi. Manual signs: AÁn Kheá—AÁn Töôùng—Kheá AÁn— (I) An overview of “Manusya”—Toång quan veà Manual signs indicative of various ideas. There “Nhaân ñaïo: Living beings in this realm have are many other indications and various symbols of sharp or developed minds, capable of weighty the Buddhas and Bodhisattvas—AÁn töôùng laø bieåu moral and immoral action than any other töôïng chæ roõ nhöõng yù nghóa khaùc nhau. Coù nhieàu living beings. The human realm is a mixture aán kheá khaùc nhau vaø nhieàu aán töôùng cuûa chö Phaät of both pain and pleasure, sufering and vaø chö Boà Taùt: hapiness. Bodhisattvas always choose this 1) Each finger represents one of the five realm as their last existence because it offers primary elements, earth, water, fire, air, and opportunity for attaining Buddhahood. The space, beginning with the little finger: Moãi human realm is one of the six destinies (gati) ngoùn tay bieåu töôïng cho nguõ ñaïi, ñaát, nöôùc, within cyclic existence (samsara) into which löûa, gioù vaø hö khoâng, baét ñaàu baèng ngoùn uùt. beings may be born. The sentient thinking 2) The left hand represents “stillness” or being in the desire realm, whose past deeds “meditation.”: Caùnh tay traùi bieåu töôïng cho affect his present condition. Man occupies a söï ñònh tónh. very important place in the Buddhist cosmos 3) The right hand represents “discernment” or because he has the power of decision. Human “wisdom.”: Caùnh tay phaûi bieåu töôïng cho söï life is a mixture of the happy with a good bieän bieät hay trí hueä. dash of the bitter—Nhöõng chuùng sanh coù taâm 4) A digital or manual sign, indicating mail and trí ñaõ naâng cao hay phaùt trieån, bieát phaân bieät helmet—Giaùp Truï AÁn: ñaâu laø hôïp vaø khoâng hôïp vôùi luaân lyù ñaïo ñöùc a) Two palms in front of the chest: Hai tay chaáp hôn nhöõng chuùng sanh khaùc. Caûnh giôùi trong tröôùc ngöïc. ñoù haïnh phuùc vaø khoå ñau laãn loän. Chö

vò Boà b) Two forefinger tips touch the two middle Taùt thöôøng choïn taùi sanh vaøo caûnh naày vì ôû finger tips: Ñaàu hai ngoùn troû chaäp laïi vaø ñaây coù nhieàu hoaøn caûnh thuaän lôïi ñeå haønh chaïm vaøo ñaàu hai ngoùn giöõa. nhöõng phaùp caàn thieát nhaèm thaønh töïu quaû vò c) Two thumb tips touch and point straight Phaät. Kieáp soáng cuoái cuøng cuûa caùc vò Boà Taùt upward: Hai ngoùn caùi chaïm nhau vaø chæ thaúng thöôøng ôû caûnh ngöôøi. Nhaân ñaïo laø moät trong leân treân. saùu ñöôøng trong voøng luaân hoài trong ñoù chuùng d) Slowly move the two forefinger tips to the sanh coù theå ñöôïc sanh vaøo. Chuùng sanh con middle of the two middle fingers: Töø töø di ngöôøi coù suy töôûng trong duïc giôùi, nhöõng chuyeån hai ñaàu ngoùn troû vaøo khoaûng giöõa cuûa nghieäp trong quaù khöù aûnh höôûng ñeán hoaøn hai ngoùn tay giöõa. caûnh hieän taïi. Con ngöôøi chieám moät vò trí raát Manual signs of Dhyani Buddhas: Kieát ma quan troïng trong vuõ truï cuûa Phaät giaùo, vì con aán—The manual signs by which the characteristic ngöôøi coù quyeàn naêng quyeát ñònh cho chính of each of the five Dhyani-Buddhas is shown in hoï. Ñôøi soáng con ngöôøi laø söï hoãn hôïp cuûa the diamond realm group—Naêm daáu aán baèng tay haïnh phuùc vaø ñaéng cay. cuûa moãi moät trong naêm vò Phaät trong Kim Cang (II) Man’s place in religion—Vò trí cuûa con ngöôøi Giôùi—See Five manual signs. trong toân giaùo: According to Buddhism, Manual signs indicative of various ideas: Manusya is considered to be ideal destiny for Mudra (skt)—Emblem—Seal—Stamp—Sign— the attainment of Buddhahood, because Symbol—AÁn. humans are not plagued by the constant sufferings of beings of the lower three Manusa-krtya (skt): Nhaân Keát Thöù—Demons destinies (hell beings, hungry ghosts and shaped like men—Loaïi quyû coù hình thuø gioáng nhö animals), and they also do not have happy loaøi ngöôøi. lives of gods to be lax in cultivation. In the

contrary, they experience enough suffering to ñôøi soáng quaù sung söôùng cuûa chö thieân ñeå become aware of the real nature of things xao laõng vieäc tu taäp. Ngöôïc laïi, hoï chòu khoå (impermanence, sffering, and non-self). Thus, ñau vöøa ñuû ñeå thaáy ñöôïc thöïc taùnh cuûa vaïn the Buddha taught, “a man can decide to höõu (voâ thöôøng, khoå vaø voâ ngaõ). Vì vaäy maø devote himself to selfish, unskilful ends, a Ñöùc Phaät daïy, “con ngöôøi coù theå quyeát ñònh mere existence, or to give purpose to his life daønh cuoäc ñôøi cho nhöõng muïc tieâu ích kyû, baát by the practice of skilful deeds which will thieän, moät hieän höõu suoâng roãng, hay quyeát make others and himself happy.” Still, in ñònh daønh ñôøi mình cho vieäc thöïc hieän caùc many cases, man can make the vital decision vieäc thieän laøm cho ngöôøi khaùc ñöôïc haïnh to shape his life in this way or that; a man can phuùc.” Trong nhieàu tröôøng hôïp, con ngöôøi think about the Way, and it was to man that cuõng coù theå coù nhöõng quyeát ñònh sinh ñoäng the Buddha gave most of his important ñeå uoán naén ñôøi mình theo caùch naày hay caùch teachings, for men could understand, practice khaùc; con ngöôøi coù cô hoäi nghó ñeán ñaïo vaø and realize the Way. It is man who can giaùo lyù cuûa Ngaøi haàu heát laø nhaèm cho con experience, if he wishes, Enlightenment and ngöôøi, vì con ngöôøi coù khaû naêng hieåu bieát, become

as the Buddha and the Arahants, this thöïc haønh vaø ñi ñeán chöùng ngoä giaùo lyù. Chính is the greatest blessing, for not only the con ngöôøi, neáu muoán, hoï coù theå chöùng secure tranquillity of one person's salvation is nghieäm giaùc ngoä toái thöôïng vaø trôû thaønh Phaät, gained but out of compassion the Way is ñaây laø haïnh phuùc lôùn khoâng phaûi chæ chöùng shown in many others. The opportunity to be ñaéc söï an tònh vaø giaûi thoaùt cho mình, maø coøn reborn as a human being is so rare; thus the khai thò ñaïo cho nhieàu ngöôøi khaùc do loøng töø Buddha taught: "Supposing a man threw into bi. Cô hoäi ñöôïc taùi sanh laøm con ngöôøi raát ö the ocean a piece of wood with a hole in it laø haõn höõu, chính vì theá maø Ñöùc Phaät daïy: and it was then blown about by the various "Ñöôïc sinh ra laøm ngöôøi laø ñieàu voâ cuøng quyù winds and currents over the waters. In the baùu, moät cô hoäi lôùn lao khoâng neân ñeå uoång ocean lived a one-eyed turtle which had to phí. Giaû tyû coù moät ngöôøi neùm vaøo ñaïi döông surface once in a hundred years to breathe. moät maûnh vaùn, treân maûnh vaùn coù moät loã Even in one Great Aeon it would be most hoûng, maûnh vaùn troâi daït do nhieàu luoàng gioù unlikely in surfacing, to put its head into the vaø nhieàu doøng nöôùc xoâ ñaåy treân ñaïi döông. hole in that piece of wood. Such is the rarity Trong ñaïi döông coù moät con ruøa choät maét, of gaining birth among human beings if once moät traêm naêm môùi ngoi leân maët bieån moät laàn one has sunk into the three woeful levels or ñeå thôû. Duø cho maát caû moät ñaïi kieáp, con ruøa three lower realms. Also according to cuõng khoù maø troài leân maët nöôùc vaø chui vaøo loã Buddhism, man is different from animals hoûng cuûa maûnh vaùn aáy. Cuõng theá, neáu moät because only man alone has developed his khi ngöôøi ta ñaõ bò ñoïa xuoáng ba caûnh giôùi ñaày intelligence and understanding to reflect his thoáng khoå hay haï tam ñoà, thì vieäc ñöôïc taùi reasoning. Man means a sentient being or one sanh laøm ngöôøi cuõng thaät laø hieám hoi. Cuõng who has the ability or the mind to think. The theo Phaät giaùo, con ngöôøi khaùc vôùi con vaät vì real and sincere purpose of religion is to help chæ coù con ngöôøi môùi coù khaû naêng phaùt trieån man to think correctly in order to raise him trí tueä vaø hieåu bieát phaûn aûnh ñöôïc lyù luaän cuûa above the level of the animal, to help him mình maø thoâi. Con ngöôøi coù nghóa laø moät reach his ultimate goal of supreme chuùng sanh coù khaû naêng hay coù caùi taâm ñeå happiness."—Theo ñaïo Phaät, thì "nhaân ñaïo" suy nghó. Muïc ñích chaân chaùnh vaø thaønh thöïc laø con ñöôøng lyù töôûng cho chuùng sanh tu taäp cuûa toân giaùo laø giuùp cho con ngöôøi aáy suy vaø ñaït thaønh Phaät quaû, vì hoï khoâng phaûi nghó ñuùng ñeå naâng con ngöôøi aáy leân treân taàm thöôøng xuyeân chòu ñöïng khoå ñau nhö caùc cuûa con vaät vaø giuùp con ngöôøi ñaït ñöôïc haïnh chuùng sanh trong ba ñöôøng döõ (ñòa nguïc, ngaï phuùc toái thöôïng." quyû vaø suùc sanh), hoï cuõng khoâng coù nhöõng ** See Seven states of sentient beings.

Manvantara (skt): A great cycle of Ñöùc Phaät, ma vöông hieän ra ngay luùc Thaùi töû manifestation—Two thousand Manvantaras make Taát Ñaït Ña Coà Ñaøm ñang ngoài döôùi coäi caây a Kalpa. Boà Ñeà, coá ngaên caûn khoâng cho Ngaøi chöùng Many: Bahu or Bhuri (skt)—Nhieàu. ngoä Phaät quaû. Theo huyeàn thoaïi Phaät giaùo, coù

nhieàu loaïi ma vöông, nhöng taát caû ñeàu vôùi Manyati (skt): Tö Löï—To reflect—To worry. moät muïc ñích laø laøm cho con ngöôøi tieáp tuïc ñi Many-Evils Ghost King: Quyû Vöông Ña AÙc. vaøo con ñöôøng u meâ taêm toái. Chuùng thöôøng Many-footed: Ña Tuùc—Many-legged— xuaát hieän döôùi nhieàu daïng khaùc nhau, ngay Centipedes. caû döôùi hình daïng cuûa nhöõng vò A La Haùn, Many jewels: Abundant treasures—Ña baûo. nhöõng vò Boà Taùt, hay nhöõng vò Phaät, chuùng Many Jewels Buddha: Prabhutaratna-Buddha cuõng thuyeát phaùp, nhöng thuyeát taø phaùp ñeå (skt)—Abundant treasures Buddha—Ña Baûo Nhö löøa ñaûo chuùng sanh. Lai—See Prabhutaratna Buddha. 2) The Evil One, the Temper, the God of lust, Manyana: Maït na thöùc—See Manas. sin and death—Symbolizes the passions that Mappo (jap): The Degenerate Age of Dharma— overwhelmed human beings as well as The Dharma Ending Age—The Decadence of the everything that hinders the arising of the Law—The period of the end of Dharma—Maït wholesome roots and progress on the path of Phaùp—See Dharma-Ending Age. salvation and enlightenment—AÙc ma tieâu Mara (skt): AÙc Ma—Death—Evil One— bieåu cho duïc voïng khoáng cheá chuùng sanh, cuõng nhö nhöõng chöôùng ngaïi khôûi leân laøm trôû Demons—The personification of evil and the ngaïi thieän caên treân böôùc ñöôøng tu haønh giaùc temper of man. ngoä vaø giaûi thoaùt. (I) An overview of “Mara”—Toång quan veà 3) According to Eitel in The Dictionary of “Mara”: Chinese-English Buddhist Terms, a deva 1) A Sanskrit term for “demon.” Mara, an often represented with a hundred arms and ancient Indian term, implied the evil forces riding on an elephant. He often sends his that disturb our minds. These are demonic daughter, or assumes monstrous forms, or forces that cause human beings to turn away inspires wicked men, to seduce or frighten the from Buddhist practice and continue to flow saints: Theo Eitel trong Trung Anh Phaät Hoïc in the cycle of births and deaths. According to Töø Ñieån thì thieân ma coù traêm tay, cöôõi voi, Buddhist legends of Sakyamuni Buddha’s thöôøng gôûi ma nöõ hay giaû daïng ñeå xuùi duïc keû life, mara appears to Siddhartha Gautama as xaáu hay huø doïa ngöôøi toát (baäc Thaùnh). he sits under the Bodhi Tree and tries to (II) Mara in Buddhism—Töø “Ma” trong ñaïo Phaät: prevent him from attaining Buddhahood. 1) Mara, an ancient Indian term, implied the evil According to Buddhist mythology, there are forces that disturb our minds: Ma vöông laø many different kinds of maras, but they have danh töø coå maø daân chuùng AÁn Ñoä duøng ñeå aùm the same goal: to tempt people to continue to chæ nhöõng löïc löôïng toäi loãi xaáu aùc thöôøng tread on the ignorant path. They usually quaáy nhieãu taâm hoàn chuùng ta. appear in many different forms of Arhats, 2) Mara is our greed, hatred, ignorance, pride, Bodhisattvas, or even Buddhas. They also doubt, wrong views, evil views and all the preach, but they preach false teachings to other poisons bringing people unhappiness deceive people—Töø Baéc Phaïn coù nghóa laø and grief: Ma vöông laø nhöõng aùc tính tham, “ma.” Ma vöông laø danh töø coå maø daân chuùng saân, si, maïn, nghi, taø kieán, aùc kieán, vaø caùc AÁn Ñoä duøng ñeå aùm chæ nhöõng löïc löôïng toäi taùnh ñoäc haïi khaùc coù theå mang laïi cho con loãi xaáu aùc thöôøng quaáy nhieãu taâm hoàn chuùng ngöôøi söï baát haïnh vaø phieàn naõo. ta. Ñaây

chính laø nhöõng ñoäng löïc ma quyû 3) The temper, the murder, the destruction, or khieán cho con ngöôøi quay löng laïi vôùi vieäc tu the personification of evil or death in taäp vaø tieáp tuïc laên troâi trong luaân hoài sanh töû. Buddhist mythology. In Buddhism, Mara Theo truyeàn thuyeát Phaät giaùo veà cuoäc ñôøi cuûa

symbolizes the passions that overwhelm heavens, the last of the sixth devalokas, the human beings as well as everything that abode of Mahesvara (Siva), and of Mara— hinders the arising of the wholesome roots Coõi trôøi thöù saùu trong saùu coõi trôøi duïc giôùi (ñeä and progress on the path of enlightenment: luïc thieân), nôi truù nguï cuûa Ma Heâ Thuû La Ma vöông, söï thöû thaùch, keû gieát ngöôøi hay keû Thieân vaø Ma vöông. phaù hoaïi, laø hieän thaân cuûa xaáu xa hay töû thaàn 4) Nine kinds of mara: Cöûu ma—See Nine trong huyeàn thoaïi Phaät giaùo. Trong Phaät giaùo, states of bondage and the one state of ma vöông bieåu hieän duïc voïng löôùt thaéng con liberation (A). ngöôøi cuõng nhö nhöõng gì troåi leân laøm ngaên trôû Mara-affairs Caûnh ma söï—Ma söï—One of the söï xuaát hieän cuûa thieän nghieäp cuõng nhö söï ten stages or objects in meditation—Moät trong tieán boä treân ñöôøng giaùc ngoä. möôøi caûnh trong thieàn quaùn—See Ten statges or 4) Mara is the lord of the sixth heaven of the objects in meditation. desire realm and is often depicted with a Mara-bonds: Attachments—Mara-cords—Ma hundred arms, riding on an elephant. Phöôïc—Heä phöôïc hay söï troùi buoäc cuûa thieân ma. According to legend, the Buddha Sakyamuni Mara and brahma: Mara, lord of the sixth was attacked by Mara as he was striving for heaven and Brahma, lord of the heaven of form— enlightenment. Mara wanted to prevent him Ma vöông coõi trôøi duïc giôùi, vaø Phaïm thieân, vua from showing men the way that liberates coõi trôøi saéc giôùi. them from suffering. Mara first called up a Mara-circumstance: Ma duyeân—Mara crowd of demons, but Sakyamuni did not fear conditions, or environments, or conditioning them. Then he sent his most beautiful cause, i.e. hindering the good—Nhöõng chöôùng daughter to seduce Sakyamuni, but before the duyeân laøm trôû ngaïi tu haønh thieän nghieäp. Buddha's eyes she turned into an ugly hag, where upon Mara admitted conclusive defeat: Mara-cords: Mara-bonds—Ma phöôïc Ma vöông laø chuû nhaân taàng trôøi duïc giôùi Mara-country: Ma höông (queâ höông cuûa loaøi (Triloka Deva) thöù saùu, coù traêm tay vaø thöôøng ma). thaáy cöôõi voi. Truyeàn thuyeát keå raèng Phaät Mara's daughter: Ma nöõ (who tempt men to Thích Ca bò Ma vöông taán coâng khi Ngaøi tìm their ruin). caùch ñaït tôùi ñaïi giaùc. Ma vöông tìm caùch Mara of death: Ma Töû—See Eight Maras (B). ngaên caûn Phaät khi Ngaøi chæ cho moïi ngöôøi Mara-deeds: Ma söï (deeds that hinder the con ñöôøng giaûi thoaùt. Ma vöông muoán ngaên Buddha-truth—nhöõng vieäc che chaén maát chaân lyù caûn Ñöùc Phaät khoâng cho Ngaøi chæ baøy cho Phaät phaùp). con ngöôøi con ñöôøng giaûi thoaùt. Thoaït tieân Mara's delusive light: Ma quang (aùnh saùng Ma vöông sai moät baày quyû tôùi quaáy roái, huyeãn aûo cuûa ma quaân)—See Two kinds of light nhöng Phaät khoâng nao nuùng. Sau ñoù Ma (B). vöông beøn phaùi coâ con gaùi ñeïp nhaát cuûa mình Mara who destroys of good: Phaù Hoaïi Thieän ñeán duï doã Phaät, nhöng tröôùc maét Phaät, coâ gaùi Ma vöông. bieán thaønh keû xaáu xí gôùm ghieác, neân

Ma vöông thöøa nhaän mình ñaõ thua Phaät. Mara-deva (skt): Thieân ma—Ma Thieân—The (III) Categories of “Mara”—Phaân loaïi Ma: god of lust, sin, and death—Thieân ma treân ñænh 1) The five maras associated with the five duïc giôùi—Tha Hoùa Töï Taïi Thieân—See skandhas—Nguõ AÁm Ma. **See Five Paranirmita-vasavartin. aggregates. Mara-dhyana: Ma Thieàn—Evil thoughts, or 2) Eight maras: **See Eight Maras. wrong and harmful meditation practices. In 3) Paranirmita-Vasavartin (skt): Tha Hoùa Töï Taïi Buddhism, mara-dhyana means evil or distracted Thieân—Baø Xaù Baït Ñeà—Baø La Ni Maät Baø thoughts arise during meditation. This is also the Xaù Baït Ñeà Thieân—Baø Na Hoøa Ñeà—The wrong and harmful meditation—Ma thieàn, nhöõng sixth of the six heavens of desire, or passion-tö töôûng xaáu aùc, hay phöông caùch haønh thieàn sai

traùi vaø toån haïi. Nhöõng tö töôûng aùc ñoäc hay loaïn ma chuyeân duï doã vaø phaù haïi con ngöôøi (nam ñoäng khôûi leân trong luùc thieàn hay tu thieàn ñònh ñeå giôùi). haønh ñoäng taø vaïy nhö sai khieán quyû thaàn. Mara-king: Tha hoùa töï taïi thieân ma—This is one Mara-enmity: Enemy of the Buddha—Ma oaùn, of the eight Maras or destroyers—Ñaây laø moät keû thuø cuûa Ñöùc Phaät. trong taùm loaïi ma—See Eight Maras. Mara-environment: Conditioning cause—Ma Mara-laws: Ma giôùi (those monks who seek duyeân. fame and authority—nhöõng vò Tyø Kheo tìm caàu Mara-force: Occult force or hidden cause—Ma danh voïng). löïc. Mara-law monk: Ma Giôùi Tyø Kheo—Who Mara-gifts: Ma ñaøn (ma chöôùng bôûi cuûa ñaøn na seeks fame and gains or luxury. ** See Realm of tín thí). mara. Mara-giving: Ma Ñaøn—Giving out of fame and Marana (skt&p): gains—Boá thí vì danh vì lôïi—See Two dana (B). 1) Death: In addition, in Buddhism, Marana Mara of good-knowing advisor: Thieän tri thöùc means the arising and passing away of all ma—This is one of the eight Maras or mental and physical phenomena—Söï cheát. destroyers—Ñaây laø moät trong taùm loaïi ma—See Ngoaøi ra, trong Phaät giaùo, Marana coøn coù Eight Maras. nghóa laø söï keá tuïc khoâng ngöøng cuûa caùc hieän töôïng theå chaát vaø taâm thaàn laàn löôït naåy sinh Mara Heaven: Trôøi Mara—The gods who vaø cheát ñi. attempt to dominate each other. ** See Six Desire 2) Proximate karma: Nghieäp luùc laâm chung— Heavens. Caän Töû Nghieäp—See Proximate karma. Mara of the hell or of the underworld: AÂm Marananussati (p): Nieäm Töû (thuyeát tænh thöùc ma—This is one of the eight Maras or veà söï cheát)—The recollection of death or the destroyers—Ñaây laø moät trong taùm loaïi ma. ** discourse on mindfulness of death. The See Eight Maras. contemplation on the fact that one’s own death is Mara and heretics: Thieân ma ngoaïi ñaïo—They absolutely certain, that the arrival of death is are both enemies of Buddha-truth—Thieân ma vaø utterly uncertain, and that when death comes one ngoaïi ñaïo ñeàu laø keû thuø cuûa chaân lyù. must relinquish everything—Suy nieäm veà söï cheát. Mara-hindrances: Ma chöôùng—Demonic Quaùn töôûng veà caùi cheát laø chaéc chaén, caùi cheát ñeán obstacles. baát ngôø, vaø khi cheát ngöôøi ta phaûi boû heát moïi Mara of Impermanence: Voâ thöôøng ma—This thöù—See Ten recollections. is one of the eight Maras or destroyers—Ñaây laø Maranasanna-kamma (p): Death proximate moät trong taùm loaïi ma. ** See Eight

Maras. karma—Caän töû nghieäp. Mara of Impersonality: Voâ ngaõ ma—This is Mara-papiman (skt): Duratama Mara (skt)—Ma one of the eight Maras or destroyers—Ñaây laø moät Ba Tuaàn—Ma cuûa taàng trôøi thöù saùu—Demons of trong taùm loaïi ma. ** See Eight Maras. the sixth heaven. ** See Papiyan. Mara of Impurity: Voâ tònh ma—This is one of Mara-papiyas (skt): Töû quyû—Demons of the eight Maras or destroyers—Ñaây laø moät trong death—Deadly demons—The world of death— taùm loaïi ma. ** See Eight Maras. The inhabitants of hell. Mara of Joylessness: Voâ laïc ma—This is one of Mara of the passions: Phieàn naõo ma—The the eight Maras or destroyers—Ñaây laø moät trong mara that troubles our mind and body. This is one taùm loaïi ma. ** See Eight Maras. of the eight Maras or destroyers—Loaïi ma gaây Marakata (skt): Ma La Daø—Ngoïc bích—The phieàn naõo cho thaân vaø taâm. Ñaây laø moät trong taùm emerald. loaïi ma—See Eight Maras. Marakayikas (skt): Ma Daân—Ma Töû—Ma Mara-path: Mara-way, one of the six Nöõ—Mara's people, or subjects. The daughters of destinies—Ma ñaïo, moät trong luïc ñaïo—See Six mara who tempt men to their ruin—Con gaùi thieân gatis.

Mara's people: Marakayikas (skt)—Mara's Marakata (skt): Maït La Kieát Ña—Ma La Ca subjects—Ma daân. Ñaø—Ngoïc Bích—The emerald. Mara-power: Occult force or hidden cause—Ma Marana (skt): Death—Cheát. löïc. Marananussati (p): Nieäm Töû—The recollection Mara-raja (skt): Ma Vöông—Death—Evil of death. The contemplation on the fact that one's One—Demons—The king of maras, the lord of own death is absolutely certain, that the arrival of the sixth heaven of the desire-realm, or the Lord death is utterly uncertain, and that when death of the Paranirmita-vasavartin. All the terms for comes one must relinquish everything—Suy nieäm "Mara-raja" represent Satan, or Mara, the veà söï cheát. Quaùn töôûng veà caùi cheát laø chaéc chaén, personification of evil and temper of man. Mara- caùi cheát ñeán baát ngôø, vaø khi cheát ngöôøi ta phaûi boû raja also means the Evil One, the Temper, the heát moïi thöù. God of Lust, or Sins. All of the above symbolize Maranasanna-kamma (p): Marana (skt)— the passions that overwhelmed human beings as Death-proximate karma—Nghieäp luùc saép cheát— well as everything that hinders the arising of the Nghieäp Caän Töû—See Asanna. wholesome roots and progress on the path of March of time: Tieán trình thôøi gian. salvation and enlightenment—Ma vöông, chuû coõi Mardala (skt): Mrdanga (skt)—Maâu Ñaø La—A trôøi duïc giôùi thöù saùu, hay coõi trôøi Tha Hoùa Töï Taïi. kind of drum described as having three faces— Taát caû nhöõng danh töø duøng cho Ma vöông ñeàu Moät loaïi troáng ñöôïc dieãn taû laø coù ba maët. tieâu bieåu cho duïc voïng ñaõ quaán laáy chuùng sanh Mardjaka (skt): A leâ—Nhaønh höông cuùc. laøm caûn trôû cho söï khôûi phaùt thieän nghieäp vaø tieán boä treân ñöôøng cöùu ñoä vaø ñaïi giaùc—See Mara. Marga (skt): Magga (p)—Maït Giaø. 1) Path: Ñaïo—Track—Way. Mara-realm: Ma giôùi (theá giôùi cuûa loaøi ma). 2) Noble path—Thaùnh ñaïo: Mara-robbers of the mind: Taâm Ma Taëc— a) The fourth of the four dogmas: Ñaïo Ñeá hay Teân ma taëc cöôùp maát taâm mình chaúng haïn nhö ñeá thöù tö trong Töù Dieäu Ñeá—See Four Noble duïc voïng—The robbers of the mind, such as the Truths. passions. b) The way to end

all sufferings—Ñaïo Thaùnh Mara-rules: Ma giôùi (those monks who seek Ñeá—Marga is the way that procures fame and authority—nhöõng vò Tyø Kheo tìm caàu cessation. The doctrine of the path that leads danh voïng). to the extinction of passion—Con ñöôøng dieät Mara of Samadhi: The mara of wishing to khoå laø con ñöôøng chaám döùt duïc voïng—See achieve Samadhi—Tam Muoäi ma—See Eight Four Noble (Holy) Truths. Maras (B). 3) The eight holy or correct ways, or gates out of Mara-servitude: Ma Nhaãn—The condition of suffering into nirvana: Baùt Thaùnh Ñaïo hay those who obey mara—Ma nhaãn (tröôøng hôïp cöûa ra ñau khoå ñeå böôùc vaøo nieát baøn. nhöõng keû cam taâm laøm noâ leä cho ma). Nhaãn haïnh 4) Marga is described as the cause of liberation, cuûa ma ñaïo, nhö ngöôøi bò ma sai khieán hay vì sôï bodhi as its result: Ñaïo laø nhaân giaûi thoaùt, ngöôøi khaùc maø tu nhaãn nhuïc. giaùc ngoä Boà Ñeà laø quaû. Mara-way: Mara-path, one of the six destinies— 5) A Sanskrit term for “path” in Buddhist Ma ñaïo, moät trong luïc ñaïo—See Six gatis. practice that leads to liberation from cyclic Mara of wishing to achieve Samadhi: Tam existence: Töø Baéc Phaïn chæ “con ñöôøng” Muoäi ma. Ñaây laø moät trong taùm loaïi ma—This is trong tu taäp Phaät giaùo daãn ñeán giaûi thoaùt khoûi one of the eight Maras or destroyers—See Eight voøng luaân hoài sanh töû. ** See Eight Noble maras. Paths. Mara of wishing to attain Bodhicitta: Boà ñeà Marga-aryasatya (skt): Noble path of the taâm ma. Ñaây laø moät trong taùm loaïi ma—This is liberation—Ñaïo ñeá. **See Eight Noble Paths. one of the eight Maras or destroyers—See Eight Marga-citta (skt): maras. 1) Bodhi mind: Boà Ñeà Taâm.

2) The path of the heart: Ñaïo taâm. protects from the fury of war. She is 3) Religious faith: Tín Taâm. addressed by the Chinese people as Queen of 4) The mind which bent on the right way, which Heaven: Laáy hình töôùng cuûa Thieân nöõ ñeå ñaët seeks enlightenment: Taâm tu taäp chaùnh ñaïo teân. Thieân nöõ naày thöôøng bay ñi tröôùc maët tìm caàu giaùc ngoä. trôøi, laø vò thieân thaàn coù töï taïi thoâng löïc. Neáu Marga-dharma (skt): Dogma—Teachings— nieäm teân vò thaàn naày thì seõ lìa xa ñöôïc moïi Tenets—Ñaïo phaùp. tai aùch. Ñoù laø vò thaàn thuû hoä maø Maät Giaùo Marga-dharma jnana (skt): Ñaïo Phaùp Trí— truyeàn tuïng. Theo huyeàn thoaïi Baø La Moân, The wisdom which rids one of false views in ñaây laø vò thaàn do nhaân caùch hoùa aùnh saùng, laø regard to marga, or the eight fold noble path—Trí con chaùu cuûa Phaïm Thieân, laø cha meï cuûa Maët tueä dieät tröø taø kieán meâ hoaëc do quaùn “Ñaïo Ñeá” trôøi (noäi thaàn cuûa vua Trôøi Ñeá Thích). Trong maø coù ñöôïc. soá nhöõng Phaät töû Trung Quoác, Ma Lôïi Chi laø bieåu tröng cuûa moät ngöôøi nöõ taùm tay, hai tay Margam-ashtangikam (skt): **See Eight ñöa cao vôùi hai daáu hieäu maët trôøi vaø maët Noble Paths. traêng, vò naày ñöôïc ngöôøi ta toân suøng nhö laø vò Marganga-tathata (skt): Ñaïo Phaàn Chaân Nhö— Thaàn AÙnh Saùng vaø Thaàn Baûo Quoác, che chôû See Nine kinds of non-action. daân chuùng khoûi nhöõng tai aùch binh ñao. Baø Marga-satya (skt): Ñaïo Ñeá—The truth of the cuõng coøn ñöôïc daân Trung Quoác goïi laø Thieân PATH that leads to the cessation of suffering (the Haäu. way of cure)—The truth of the right way—The 2) Rays of light, the sun’s rays, said to go before way of such extinction—To practice the Eight- the sun: Tia

saùng maët trôøi (khoâng theå troâng fold Noble Truths—Buddha taught: “Whoever thaáy vaø cuõng khoâng theå thuû ñaéc ñöôïc). accepts the four dogmas, and practises the ** See Twenty devas. Eighfold Noble Path will put an end to births and Marichi-dharani-sutra (skt): Maït lî chi Ñaø La deaths—Chaân lyù veà con ñöôøng dieät khoå, aáy laø Ni Kinh. thöïc haønh Baùt Thaùnh ñaïo. Ñöùc Phaät ñaõ daïy raèng: Marital (a): Thuoäc veà hoân nhaân. “Baát cöù ai chaáp nhaän Töù Dieäu Ñeá vaø chòu haønh trì Baùt Chaùnh Ñaïo, ngöôøi aáy seõ heát khoå vaø chaám döùt Mark (n): Nimitta (skt)—Appearance—Image— luaân hoài sanh töû.”—See Four Noble Truths. Outward—Daáu veát—Hình aûnh. Margasiras (skt): Maït Giaø Thuûy La—The month Mark of advancement: Khaû tieán töôùng—See between November and December (from 16th of Nine grades of arhats. the 9th month to the 15th of the 10th month lunar Mark (laksana) of the bhutatathata: calendar)—Thaùng giöõa thaùng möôøi moät vaø möôøi Essential characteristic of the bhutatathata—Chaân hai (töø 16th thaùng chín ñeán 15th thaùng möôøi aâm nhö thaät töôùng. lòch). ** See Twelve Months of a Year in India. Mark of birht and death: Töôùng sanh dieät. Marichi (skt): Marici (skt)—Ñaáu Muï—Maït Lôïi Mark in common: Totality—Generality—Coäng Chi (nöõ thaàn Maït lî chi)—Ma Lôïi Chi—Thieân Töôùng—See Two forms (characteristics) of the haäu—Queen of heaven—Ma Lôïi Chi—Maït Lôïi bhutatathata. Chi. Mark of complete release: Caâu giaûi thoaùt 1) A goddess independent and sovereign, töôùng—See Nine grades of arhats. protectress against all violence and peril. In Mark an era: Khai nguyeân. Brahmanic mythology, the personification of Marks of decay: Suy töôùng—There are five light, offspring of Brahma, parent of Surya. marks of decay—See Five signs of decay of Among Chinese Buddhists Maritchi is people when approaching death. represented as a female with eight arms, two Marks of existence: Trilaksana (skt)— of which are holding aloft emblems of sun Tilakkhana (p)—There are three Dharma Seals or and moon, and worshipped as goddess of light three marks of existence, or three characteristics and as the guardian of all nations, whom she

of all phenomenal existence—See Three future thought, in every thought, unstained by characteristics of all phenomenal existence. ignorance and deceit. Now I Completely repent of Mark of impermanence: Mudda-aniccam (p)— and reform all bad actions done in the past out of Voâ Thöôøng AÁn—One of the three dharma-seals— arrogance and deceit and other such offenses. Voâ thöôøng aán laø moät trong tam phaùp aán. **See May their effects be wiped away at once and may Three characteristics of all phenomenal existence. never be perpetrated again. May this disciple be Mark of karma: Nghieäp töôùng—See Three in past, present, and future thought, in every subtle marks. thought unstained by jealousy. Now I completely repent and reform all bad actions done in the past Mark of liberation: The condition of out of jealousy and other such offenses. May they liberation—Giaûi Thoaùt Töôùng—Release from the be wiped away at once and never arise again. idea of transmigration, one of the three forms or Good Knowing Advisors, the above has been the positions—Töôùng giaûi thoaùt, moät trong tam töôùng markless repentance and reform. What is giaûi thoaùt—See Three forms. repentance and what is reform? Repentance is to Mark of

life-span: Töôùng thoï giaû—To see life- repent of past errors, to repent so completely of after-life as real. all bad actions done in the past out of stupidity, Mark of manifestation: Hieän töôùng—See confusion, arrogance, deceit, jealousy, and other Three subtle marks. such offenses, that they never arise again. Reform Mark a new era: Ñaùnh daáu moät kyû nguyeân môùi. is to refrain from such transgressions in the future. Mark of others: Töôùng Nhôn—See beings as Awakening and cutting off such offenses real. completely and never committing them again is Mark of self: Töôùng Ngaõ—See self as real. called repentance and reform. Common people, Mark of sentient beings: To see all things as stupid and confused, know only how to repent of real—Töôùng chuùng sanh. former errors and do not know how to reform and refrain from transgressions in the future. Because Mark of totality: Generality—In common—they do not reform, their former errors are not Coäng Töôùng—See Two forms (characteristics) of wiped away, and they will occur in the future. If the bhutatathata. former errors are not wiped away and Mark of Turning: Chuyeån töôùng—See Three transgressions are again committed, how can that subtle marks. be called repentance and reform?"—Theo Kinh Mark of wisdom of liberation: Tueä giaûi thoaùt Phaùp Baûo Ñaøn, Luïc Toå Hueä Naêng daïy: "Naày töôùng—See Nine grades of arhat. thieän tri thöùc! Nay toâi vì caùc oâng maø trao 'Voâ Marker (n): Daây chæ maøu duøng ñeå ñaùnh daáu Töôùng Saùm Hoái' ñeå dieät toäi trong ba ñôøi, khieán trang saùch. ñöôïc ba nghieäp thanh tònh. Naày thieän tri thöùc! Moãi Market: Thò tröôøng. ngöôøi ñoàng thôøi noùi theo lôøi toâi: "Ñeä töû chuùng Markless repentance and reform: Voâ Töôùng con, töø nieäm tröôùc, nieäm hieän taïi vaø nieäm sau, Saùm Hoái—According to the Platform Sutra of the moãi nieäm khoâng bò ngu meâ laøm nhieãm, töø tröôùc coù Sixth Patriarch's Dharma Treasure, the Sixth nhöõng nghieäp aùc, ngu meâ, vaân vaân, caùc toäi thaûy Patriarch, Hui-Neng, taught: "Good Knowing ñeàu saùm hoái, nguyeän moät luùc tieâu dieät, haèng Advisors, I will now transmit to you the markless khoâng khôûi laïi. Ñeä töû chuùng con, töø nieäm tröôùc, repentance and reform to destroy the offensive nieäm hieän nay vaø nieäm sau, moãi nieäm khoâng bò actions done within the three periods of time and kieâu cuoáng laøm nhieãm, töø tröôùc coù nhöõng nghieäp to purify the three karmas. Good Knowing aùc, kieâu cuoáng, vaân vaân, caùc toäi thaûy ñeàu saùm Advisors, repeat after me: "May this disciple be, hoái, nguyeän moät thôøi tieâu dieät, haèng khoâng khôûi in past, present, and future thought, in every laïi. Ñeä töû chuùng con, töø nieäm tröôùc, nieäm hieän thought, unstained by stupidity and confusion. nay vaø nieäm sau, moãi nieäm khoâng bò taät ñoá laøm May it be wiped away at once and never arise nhieãm, töø tröôùc ñoù coù nhöõng nghieäp aùc, taät ñoá, again. May this disciple be, in past, present, and vaân vaân, caùc toäi thaûy ñeàu saùm hoái, nguyeän moät

luùc tieâu dieät, haèng khoâng khôûi laïi. Naày thieän tri the multitudes. If you cultivate this practice, you thöùc! Veà tröôùc laø 'Voâ Töôùng Saùm Hoái.' Theá naøo take refuge with yourself. Common people do not goïi laø saùm? Theá naøo goïi laø hoái? Saùm laø saùm understand that, and so, from morning to night, nhöõng loãi veà tröôùc, töø tröôùc coù nhöõng nghieäp aùc they take the triple-refuge precepts. They

say ngu meâ, kieâu cuoáng, taät ñoá, vaân vaân, caùc toäi thaûy they take refuge with the Buddha, but where is ñeàu saùm heát, haèng khoâng khôûi laïi, goïi ñoù laø saùm. the Buddha? If they cannot see the Buddha, how Hoái laø hoái nhöõng loãi veà sau, töø nay veà sau coù can they return to him? Their talk is absurd. Good nhöõng nghieäp aùc ngu meâ, kieâu cuoáng, taät ñoá, vaân Knowing Advisors, each of you examine vaân, caùc toäi nay ñaõ giaùc ngoä, thaûy ñeàu haèng ñoaïn, yourselves. Do not make wrong use of the mind. laïi khoâng taïo laïi, aáy goïi laø hoái, neân goïi laø saùm The Avatamsaka Sutra clearly states that you hoái. Ngöôøi phaøm phu ngu meâ, chæ bieát saùm loãi should take refuge with your own Buddha, not tröôùc, chaúng bieát hoái loãi sau, do vì khoâng hoái neân with some other Buddha. If you do not take refuge toäi tröôùc chaúng dieät, loãi sau laïi sanh. Toäi tröôùc ñaõ with the Buddha in yourself, there is no one you chaúng dieät, loãi sau laïi sanh, sao goïi laø saùm hoái can rely on. Now that you are self-awakened, you ñöôïc. should each take refuge with the Triple Jewel of Markless triple refuge: Voâ Töôùng Tam Quy Y your own mind. Within yourself, regulate your Giôùi—According to the Platform Sutra of the mind and nature; outside yourself, respect others. Sixth Patriarch's Dharma Treasure, the Sixth That is to take refuge with yourself."—Theo Kinh Patriarch, Hui-Neng, taught: Good Knowing Phaùp Baûo Ñaøn, Luïc Toå Hueä Naêng daïy: "Naày Advisors, I will transmit the precepts of the triple thieän tri thöùc! Nay toâi laïi vì thieän tri thöùc maø trao refuge that has no mark. Good Knowing Advisors, 'Voâ Töôùng Tam Quy Y Giôùi.' Naày thieän tri thöùc! take refuge with the enlightened, the honored, the Quy y giaùc löôõng tuùc toân, quy y chaùnh ly duïc toân, doubly complete. Take refuge with the right, the quy y tònh chuùng trung toân. Töø ngaøy nay trôû ñi honored, that is apart from desire. Take refuge xöng 'Giaùc' laøm thaày, laïi chaúng quy y taø ma ngoaïi with the pure, the honored among the multitudes. ñaïo, duøng töï taùnh Tam Baûo thöôøng töï chöùng minh, 'From this day forward, we call enlightenment our khuyeân thieän tri thöùc quy y töï taùnh Tam Baûo. Phaät master and will never again take refuge with laø 'Giaùc' vaäy, Phaùp laø 'Chaùnh' vaäy, Taêng laø deviant demons or outside religions. We 'Tònh' vaäy. Töï taâm quy y Giaùc, taø meâ chaúng sanh, constantly enlighten ourselves by means of the thieåu duïc tri tuùc hay lìa taøi saéc, goïi laø Löôõng Tuùc Triple Jewel of our own self-nature.' Good Toân. Töï taâm quy y Chaùnh, nieäm nieäm khoâng taø Knowing Advisors, I exhort you all to take refuge kieán, vì khoâng taø kieán töùc laø khoâng nhôn ngaõ coáng with the Triple Jewel of your own nature: the cao, tham aùi, chaáp tröôùc, goïi laø Ly Duïc Toân. Töï Buddha, which is enlightenment; the Dharma, taâm quy y Tònh, taát caû caûnh giôùi traàn lao aùi duïc, töï which is right; and the Sangha, which is pure. taùnh ñeàu khoâng nhieãm tröôùc, goïi laø Chuùng Trung When your mind takes refuge with enlightenment, Toân. Neáu tu haïnh naày, aáy laø töï quy y. Phaøm phu deviant confusion does not arise. Desire khoâng hieåu, töø saùng ñeán toái, thoï tam quy giôùi, neáu decreases, so that you know contentment and are noùi quy y Phaät, Phaät ôû choã naøo? Neáu chaúng thaáy able to keep away from wealth and from the Phaät thì nöông vaøo choã naøo maø quy, noùi laïi thaønh opposite sex. That is called the honored, the voïng. Naày thieän tri

thöùc! Moãi ngöôøi töï quan saùt, doubly complete. When your mind takes refuge chôù laàm duïng taâm, kinh vaên roõ raøng, noùi töï quy y with what is right, there are no deviant views in Phaät, chaúng noùi quy y vôùi Phaät khaùc, töï Phaät maø any of your thoughts because there are no deviant chaúng quy, thì khoâng coù choã naøo maø y ñöôïc. Nay views; there is no self, other, arrogance, greed, ñaõ töï ngoä, moãi ngöôøi phaûi quy y töï taâm Tam Baûo, love or attachment. That is called the honored that trong thì ñieàu hoøa taâm taùnh, ngoaøi thì cung kính is apart from desire. When your own mind takes moïi ngöôøi, aáy laø töï quy y vaäy." refuge with the pure, your self-nature is not Marmacchid (skt): Ñoaïn Maït Ma—To cut stained by attachment to any state of defilement, through wound, or reach vital parts; cause to die— desire or love. That is called the honored among Noãi ñau ñôùn cuøng cöïc luùc laâm chung vì töû huyeät

bò toån haïi (noãi ñau naày chæ coù trong duïc giôùi chöù (I) An overview of "Marriage"—Toång quan veà khoâng coù trong saéc giôùi vaø voâ saéc giôùi). "Hoân Nhaân: Acording to the dictionary, Marpa Chogi Lodro (1012-1097): First Tibetan marriage means a mutual relationship of a master of the Kagyupa tradition, who made three man and a woman. They are joined in a visits to India, where he studied Sanskrit and special kind of social legal dependence for received tantric initiations from several famous the purpose of founding and maintaining a Indian masters, including Naropa (1016-1100). family. In a true marriage, husband and wife Naropa gave him a number of initiations and think more of the partnership or of their teaching lineages, including the ritual and family than they do of themselves. They meditative practices of Cakrasamvara, the main sacrifice for the sake of their family more tutelary deity of the Kagyupa order, mahamudra, than for themselves. In Buddhism, if you and the six dharmas of Naropa. Upon his return to don't have the great opportunity to renounce Tibet he became a noted translator, married a the world, there is nothing wrong with getting woman named Dakmema, and raised several marriage; however, marriage should be sons, at the same time he also continued to considered as a process of life and should be cultivate as a lay tantric practitioner. Marpa is one treated as a good opportunity for a lay of the most widely revered figures in Tibetan Buddhists to put his or her cultivation into Buddhism, and Kagyupa is considered to have practice. Many people turn their marriage life attained a level of awakening equivalent to that of a miserable one due to lack of understanding, Buddha Vajradhara. Even though he was a lay tolerance and patience. Poverty is not really person in the outward appearance, he accepted the main cause of an unhappy life, for the monastic lifestyle, and completely thousands of years ago people still had a transcended all attachments to worldly affairs. His happy married life without that much best-known disciple was Milarepa—Nhaø sö Taây materials of nowadays society. Husband and Taïng ñaàu tieân thuoäc doøng Kagyupa, ngöôøi ñaõ ba wife need to respect each other at all times; laàn du haønh sang AÁn Ñoä, taïi ñaây oâng ñaõ theo hoïc they also need to learn to share the pleasure tieáng Baéc Phaïn vaø thoï leã quaùn ñaûnh Maät giaùo töø and pain of everything in their daily life. moät vaøi vò thaày noåi tieáng ngöôøi AÁn

Ñoä, trong ñoù Mutual respect and understanding are coù Naropa. Naropa ñaõ truyeàn cho oâng moät soá nghi extremely important for a happy family life— thöùc quaùn ñaûnh vaø giaùo phaùp, bao goàm caû nghi Hoân nhaân theo töi ñieån nghóa laø söï lieân heä hoã thöùc laãn phaùp moân thieàn taäp cuûa Cakrasamvara, töông giöõa moät ngöôøi nam vaø moät ngöôøi nöõ. vò thaàn giaùm hoä chính cuûa tröôøng phaùi Kagyupa, Hoï keát hôïp vôùi nhau theo moät kieåu caùch ñaëc nhöõng ñaïi phaùp aán, vaø luïc phaùp cuûa Naropa. Khi bieät veà söï leä thuoäc vaøo nhau treân phaùp lyù xaõ trôû veà Taây Taïng, oâng trôû neân moät nhaø phieân dòch hoäi vôùi muïc ñích laø cuøng nhau taïo döïng vaø noåi tieáng, oâng keát hoân vôùi Dakmema, vaø coù vaøi duy trì gia ñình. Trong hoân nhaân thaät söï, ñöùa con trai, trong khi ñoù thì oâng vaãn tieáp tuïc tu ngöôøi choàng vaø ngöôøi vôï nghó nhieàu ñeán taäp nhö moät Phaät töû taïi gia. Marpa laø moät trong nhöõng ngöôøi trong gia ñình hôn laø nghó ñeán nhöõng nhaân vaät ñöôïc toân kính moät caùch roäng raõi chính hoï. Hoï hy sinh vì lôïi ích cuûa gia ñình trong Phaät giaùo Taây Taïng vaø tröôøng phaùi hôn vì lôïi ích cuûa chính caù nhaân hoï. Trong Kagyupa, oâng ñöôïc xem nhö laø ngöôøi ñaõ ñaït ñaïo Phaät, neáu chöa coù ñaïi duyeân xuaát gia thì ñöôïc möùc ñoä giaùc ngoä töông ñöông vôùi Chaáp Kim khoâng coù gì sai traùi vôùi vieäc keát hoân; tuy Cang Phaät. Maëc duø oâng chæ laø moät Phaät töû taïi gia nhieân, vieäc laäp gia ñình phaûi ñöôïc xem nhö laø vôùi daùng veû beân ngoaøi, oâng chaáp nhaän soáng ñôøi moät tieán trình cuûa ñôøi soáng vaø Phaät töû taïi gia soáng töi vieän, vaø hoaøn toaøn vöôït qua taát caû nhöõng phaûi coi ñaây nhö laø cô hoäi toát cho hoï thöïc luyeán chaáp vôùi coâng vieäc theá tuïc. Vò ñeä töû noåi haønh nhöõng ñieàu tu taäp. Nhieàu ngöôøi ñaõ bieán tieáng cuûa oâng laø ngaøi Milarepa. ñôøi soáng hoân nhaân cuûa hoï thaønh moät cuoäc Marriage: Hoân nhaân—Hoân leã. soáng khoå sôû vì thieáu söï caûm thoâng, loøng khoan dung vaø kieân nhaãn. Ngheøo khoâng phaûi

thöïc söï laø nguyeân nhaân chính daãn ñeán cuoäc new couple. Despite these recent innovations, soáng khoâng haïnh phuùc ví haøng ngaøn naêm however, most Buddhist monks and nuns tend tröôùc ñaây con ngöôøi vaãn coù cuoäc soáng hoân to see participation in weddings as nhaân haïnh phuùc maø khoâng caàn ñeán vaät chaát inappropriate for monks and as a violation of cuûa caûi cuûa thôøi ñaïi hoâm nay. Choàng vaø vôï the rules of the Vinaya—Khoâng coù nghi thöùc luùc naøo cuõng phaûi töông kính laãn nhau, hoï laøm leã cho vieäc keát hoân trong giaùo ñieån Phaät phaûi hoïc caùch chia seû nhöõng vui buoàn trong giaùo, vaø chö Taêng thöôøng traùnh neù khoâng ñôøi soáng haèng ngaøy. Töông kính vaø caûm tham döï vaøo nghi thöùc cöôùi hoûi, cuõng khoâng thoâng laø hai thöù quan troïng nhaát trong cuoäc laáy gì laøm ngaïc nhieân vì nhaán maïnh cuûa Ñöùc soáng haïnh phuùc gia ñình. Phaät laø coäng ñoàng tu vieän maø caùc thaønh vieân (II) “Marriage” according to the Buddhist point of phaûi töi mình taùch rôøi khoûi cuoäc soáng theá tuïc view—Hoân nhaân theo quan ñieåm Phaät giaùo: vaø nhöõng quan ngaïi cuûa cuoäc soáng aáy. Hoân There are no canonical Buddhist marriage nhaân thöôøng ñöôïc Phaät giaùo xem nhö moät ceremonies, and Buddhist monks have phaàn cuûa tieán trình sanh, laõo, beänh vaø töû, vaø traditionally avoided participation in the cuoäc soáng gia ñình thöôøng ñöôïc

caùc giaùo ñieån process of marriage, which is not surprising Phaät giaùo xem nhö laø laøm cho con ngöôøi lieân for the Buddha's emphasis was on a monastic heä tôùi moät maïng löôùi roái raém daãn tôùi khoå ñau community whose members should dissociate phieàn naõo laø khoâng theå traùnh ñöôïc. Hôn nöõa, themselves from worldly life and its concerns. Ba la ñeà moäc xoa chöùa ñöïng moät ñoaïn vaên Marriage is generally seen in Buddhism as nhö sau: "Neáu ai trong Taêng ñoaøn haønh söû part of a process that leads to birth, aging, and nhö laøm mai moái, mang moät ngöôøi nam vaø death, and the household life is commonly moät ngöôøi nöõ laïi vôùi nhau, hoaëc cho muïc ñích characterized in Buddhist texts as involving keát hoân hay chæ vôùi muïc ñích cuûa moät laàn people in a web of entanglements that giao hôïp maø thoâi, thì vò Taêng aáy phaïm toäi inevitably lead to sufferings and afflictions. phaûi neân saùm hoái tröôùc Taêng ñoaøn." Duø vaäy, Moreover, the Pratimoksa contains a passage vieäc chö Taêng ñöôïc môøi ñi döï tieäc cöôùi cuõng stating: "If some of this Samgha acts as an raát thöôøng. Neáu hoï choïn ñi döï tieäc cöôùi, hoï intermediary, bringing a man and a woman neân tôùi ñoù tuïng kinh caàu an vaø haïnh phuùc cho together, whether for the purpose of marriage caùi gia ñình môùi naøy. Tuy nhieân hoï khoâng or for a single act of intercourse, there is an neân giöõ baát cöù vai troø naøo trong nghi thöùc offence of wrong-doing and that monk person cöôùi hoûi. Chö Taêng Ni phaûi neân luoân nhôù should repent before the assembly of monks." raèng vieäc cöôùi hoûi laø vieäc cuûa theá tuïc neân Despite this, it is common for monks to be phaûi ñöôïc thöïc hieän bôûi ngöôøi theá tuïc. Ngaøy invited to wedding ceremonies. If they choose nay moät soá giaùo hoäi coù chuaån bò nghi thöùc to attend any wedding ceremonies, they cöôùi hoûi nhaèm ñaùp öùng nhu caàu vaø nieàm tin should selected Buddhist texts that pray for cuûa caùc Phaät töû taïi gia vaø khi chö taêng ñöôïc peace and happiness in that new family. They môøi ñeán döï leã cöôùi, hoï thöôøng nguyeän caàu do not however, play any role in the ritual chuùc phuùc vaø thuyeát giaûng nhaèm giuùp ñôõ ñoâi joining of the bride and groom in marriage. vôï choàng môùi. Tuy nhieân, duø coù nhöõng caûi Monks and nuns should always remember caùch, phaàn lôùn chö Taêng Ni coù khuynh höôùng that wedding ceremonies as secular affairs of nhaän thaáy raèng tham döï vaøo ñaùm cöôùi laø lay community and should be performed by khoâng thích hôïp vaø vi phaïm giôùi luaät nhaø lay people. Nowadays a number of Buddhist Phaät. orders prepare wedding rituals in order to (III) The Buddha and the idea of marriage—Ñöùc meet the needs and belief of their laypeople Phaät vaø yù töôûng veà hoân nhaân: In Buddhism, and when monks are invited to attend such there is no encouragement in worldly wedding ceremonies, they usually provide marriage, but the Buddha praised for happy blessing prayers and give lectures to help the couples. The Buddha also gave instructions as

to how lay disciples could live happily in apt to ignore the much larger love they should marriage. The discourses of fundamentals of have for all human beings." Even though Buddhist social ethic in the Sigalovada Sutra according to the Buddhist laws, monks or nuns generally lays down the basic pattern of must live a celibate life. They may be at one relationships between husband and wife, time married before they

renounce their parents and children, and emphasizing the worldly life, but after they become monks or most essential aspects of their common life. nuns, they must renounce the worldly life. According to the Buddha, cultural However, in Japan, during the Meiji compatibility between husband and wife was Restoration in the mid nineteenth century, the considered as one of the factors of a government wanted the ordained ones to successful married life. Marriage is not marry. Thus in Japan, there are now both simply lust and romance. Many of marriage married and unmarried lineages of both problems arise from the inability to sacrifice sexes, and the precepts they keep are from both the husband and wife. Thus, enumerated differently from those of other Buddhist teachings also promote enjoyment Buddhist traditions—Ñöùc Phaät daïy: “Tình in life, moralization of biological needs, yeâu hoân nhaân giöõa ngöôøi choàng vaø ngöôøi vôï psychological satisfaction and material well dó nhieân laø moät yeáu toá quan troïng trong vieäc being of both husband and wife—Trong Phaät taïo laäp gia ñình vaø xaõ hoäi. Tuy nhieân, ngöôøi giaùo, khoâng coù söï khuyeán khích veà hoân nhaân ta coù xu höôùng trôû thaønh bò raøng buoäc quaù theá tuïc, nhöng Ñöùc Phaät taùn thaùn nhöõng caëp nhieàu vaøo tình yeâu nhö theá vaø trôû thaønh ích vôï choàng soáng haïnh phuùc vôùi nhau. Ñöùc Phaät kyû trong tình yeâu. Hoï coù theå khoâng bieát ñeán cuõng khuyeân daïy caùc ñeä töû taïi gia laøm sao coù caùi tình yeâu roäng lôùn hôn maø hoï neân coù ñoái cuoäc soáng hoân nhaân haïnh phuùc. Nhöõng baøi vôùi taát caû chuùng sanh.” Maëc daàu theo luaät giaûng cuûa Ñöùc Phaät veà neàn taûng ñaïo ñöùc Phaät nhaø Phaät, Taêng Ni phaûi soáng ñôøi ñoäc thaân. Hoï giaùo trong xaõ hoäi trong kinh Thi Ca La Vieät, coù theå ñaõ töøng coù gia ñình tröôùc khi xuaát gia; phaùc hoïa maãu möïc caên baûn trong moái quan tuy nhieân, sau khi xuaát gia hoï phaûi töø boû cuoäc heä vôï choàng, cha meï vaø con caùi, neâu nhöõng soáng theá tuïc. Tuy nhieân, taïi Nhaät Baûn vaøo boån phaän raøng buoäc vôùi nhau, nhaán maïnh ñeán thôøi Minh Trò Phuïc Höng vaøo khoaûng giöõa nhöõng khía caïnh thieát yeáu cuûa cuoäc chung theá kyû thöù 19, chính phuû muoán nhöõng ngöôøi soáng. Theo Ñöùc Phaät, vaên hoùa töông hôïp giöõa xuaát gia laäp gia ñình. Vì vaäy maø baây giôø taïi choàng vaø vôï laø moät trong nhöõng yeáu toá ñem Nhaät coù caû hai doøng truyeàn thöøa xuaát gia ñoäc laïi thaønh coâng trong haïnh phuùc löùa ñoâi, vì thaân vaø xuaát gia coù gia ñình cho caû Nam laãn hoân nhaân khoâng ñôn giaûn chæ laø nhuïc duïc vaø Nöõ, vaø giôùi luaät maø hoï phaûi trì giöõ cuõng khaùc laõng maïn. Nhieàu vaán ñeà hoân nhaân phaùt xuaát nhau trong caùc truyeàn thoáng Phaät giaùo khaùc töø söï thieáu khaû naêng cuûa ngöôøi hoân phoái nhau. trong vieäc nhaän thöùc nhöõng hy sinh trong hoân (V) Duties of the wife toward her husband: Boån nhaân. Nhö vaäy, giaùo lyù Phaät giaùo cuõng nhaèm phaän cuûa vôï ñoái vôùi choàng—See Duties of mang laïi an vui vaø haïnh phuùc, khuyeán khích the wife toward her husband. luaân lyù tình duïc, thoûa maõn taâm lyù vaø phuùc lôïi (VI) Duties of the husband toward his wife: Boån vaät chaát cho caû choàng laãn vôï. phaän cuûa choàng ñoái vôùi vôï—See Duties of (IV) The idea of “Marriage” for monks and nuns— the husband toward his wife YÙ töôûng veà “Hoân nhaân” ñoái vôùi chö Taêng Ni: Marriage bond: Bond of marriage—Söï

raøng The Buddha taught: “Conjugal love between buoäc qua hoân phoái. husband and wife is, of course, an important Marriage contract: Marriage certificate—Hoân factor in forming the individual home and thuù. society. However, people have a tendency to Marriage feast: Wedding party—Tieäc cöôùi. become attached too much to such love and become selfish in their affections. They are

Marriage form: Nghi thöùc hoân phoái—Buddhist Marrow of meditation: Thieàn Tuûy— marriage form—Nghi thöùc hoân phoái theo nghi leã Mentioned in the Lankavara Sutra—Kinh Laêng Phaät giaùo. Giaø duøng töø naày vôùi nghóa laø tinh tuùy hay coát tuûy Marriage partner: Ngöôøi phoái ngaãu. cuûa ñaïo Thieàn, (sau 9 naêm dieän bích, Toå Boà Ñeà Marriage vow: Lôøi theä nguyeän trong hoân phoái. Ñaït Ma muoán trôû veà AÁn Ñoä; tröôùc luùc ra ñi ngaøi keâu chuùng ñeä töû laïi hoûi: “Veà sau naày neáu coù ai Marriageable (a): Coù theå keát hoân ñöôïc (ñeán hoûi veà sôû ñaéc cuûa mình, caùc ngöôi coù theå noùi ñöôïc tuoåi thaønh hoân). chaêng?” Phoù Ñaïo thöa: “Theo con laø khoâng chaáp Marriageableness (n): Tình traïng coù theå keát vaên töï, maø chæ vaän duïng theo ñaïo.” Toå noùi: hoân. “Ngöôi ñaõ naém ñöôïc phaàn da cuûa ta.” Ni Toång Trì Married (a): Thuoäc veà hoân nhaân. thöa: “Theo con hieåu nhö ngaøi Khaùnh Hyû chæ thaáy Married monks: Monks in the burning house— Phaät A Suùc moät laàn roài khoâng thaáy nöõa.” Toå noùi: Hoûa traïch Taêng—Vò Taêng trong nhaø löûa hay vò “Ngöôi ñaõ naém ñöôïc phaàn thòt cuûa ta.” Ñaïo Duïc Taêng maø vaãn coøn coù vôï con, i.e. Nhaät Baûn—See thöa: “Töù ñaïi ñaát nöôùc löûa gioù voán khoâng, nguõ aám Married monks and nuns. chaúng coù, neân con thaáy khoâng coù moät phaùp naøo Married monks and nuns: In Japan, the khaû ñaéc.” Toå noùi: “Ngöôi ñaõ ñöôïc phaàn xöông cuûa monks’ and nuns’ precepts were altered during ta.” Hueä Khaû töø ngoaøi böôùc vaøo laøm leã, roài ñöùng Meiji Restoration in the mid-19th century, because ñoù chôù khoâng noùi naêng gì caû. Toå noùi: “Ngöôi ñaõ the government wanted the ordained ones to naém ñöôïc phaàn tuûy cuûa ta roài vaäy.”). marry. Thus in Japan, there are now both married Marry (v): Keát hoân. and unmarried temple monks and nuns, and the Marry early: Taûo hoân. precepts they keep enumerated differently from Mars: Angaraka (skt)—Hoûa tinh—See Seven those of other Buddhist traditions. Except for the brilliant ones. eight precepts that are taken for one day, all other Marsh spirit: Thaàn Ñaàm Laày. precepts are taken for the duration of the life. It may happen that due to unforeseen circumstances, Martial bearing: Prabhava (skt)—Augustness— a monk or a nun may not be able to keep the Awe-inspiring-majesty—Demeanors—Imposing ordination any longer or may not wish to have it. exterior—Majestic—Noble bearing—In that case, he or she can go before a spiritual Stateliness—Oai Nghi—See Three thousand master, or even tell another person who can hear demeanors and Four kinds of demeanors. and understand, and return the precepts—Thôøi Martyr: Vò töû vì ñaïo. Minh Trò Phuïc Höng cuûa Nhaät vaøo khoaûng giöõa Martyrdom: Söï cheát vì ñaïo. theá kyû thöù 19, giôùi luaät cuûa Tyø Kheo vaø Tyø Kheo Marvel (v): Laáy laøm laï. Ni ñaõ bò thay ñoåi, vì chính phuû muoán caùc vò tu só Marvelous: Miraculous—Huyeàn dieäu—See laäp gia ñình. Vì theá maø cho ñeán ngaøy nay vaãn coøn Manju. hai daïng

tu só (Taêng Ni) taïi caùc caùc heä thoáng chuøa Marvellous cure: Thaàn döôïc. laäp gia ñình vaø caùc chuøa khoâng laäp gia ñình, vaø Marxism (n): Chuû nghóa Maùc Xít—Hoïc thuyeát giôùi luaät cuûa hoï cuõng khaùc bieät lôùn giöõa caùc doøng laáy tö töôûng trieát hoïc, chính trò, xaõ hoäi vaø kinh teá truyeàn thöøa vôùi nhau. Chæ tröø Baùt Quan Trai giôùi cuûa Karl Marx laøm cô baûn. laø laõnh thoï trong moät ngaøy, coøn taát caû nhöõng giôùi khaùc phaûi laõnh thoï suoát ñôøi. Coù nhöõng tröôøng hôïp Masa (skt): Ma Taåy—Moät thaùng—A month. khoâng ñoaùn tröôùc ñöôïc, chö Taêng Ni khoâng theå Maskari-Gosaliputra (skt): Makkhali-Gosala giöõ giôùi ñöôïc nöõa, hoaëc giaû khoâng coøn muoán thoï (p)—Maït Giaø Leâ—Maït Giaø leâ Caâu Xa Leâ—One laõnh giôùi luaät nöõa. Trong tröôøng hôïp ñoù, chö Taêng of the six tirthikas, who taught a theory of Ni coù theå thöa vôùi moät vò thaày, hay chæ caàn noùi vôùi randomness, negating causality. He denied that moät ngöôøi coù theå nghe vaø hieåu ñeå xin hoaøn traû laïi present lot was due to deeds done in previous nhöõng giôùi luaät maø mình ñaõ thoï laõnh laø ñöôïc. lives, and the Lankavatara sutra says he taught total annihilation at the end of this life—Maït Giaø

Leâ Caâu Xaù Leâ, moät trong luïc sö ngoaïi ñaïo, ngöôøi Master of the sutra-pitaka: Kinh Taïng Phaùp phuû nhaän luaät nhaân quaû, cho raèng söôùng khoå laø töï Sö—There are five kinds of masters of the Law— nhieân chöù khoâng do nhaân duyeân. OÂng ta cho raèng Coù naêm loaïi Phaùp Sö—See Five kinds of masters kieáp hieän taïi khoâng phaûi laø haäu quaû cuûa nhöõng of the Law. vieäc laøm trong nhöõng ñôøi quaù khöù, vaø kinh Laêng Master teacher: Guru—Sö phuï. Giaø noùi raèng oâng ta daïy veà söï hoaøn toaøn hoaïi dieät Master of the temple: Toïa Chuû—Abbot, a vaøo cuoái ñôøi naày—See Six heretical masters. chairman, president, the head of the monks—Coøn Mass (n): goïi laø Thuû Toïa, Thöôïng Toïa, hay Toïa Nguyeân, laø 1) Leã (taïi chuøa hay nhaø thôø). vò chuû moät nhoùm cöû toïa ñaïi chuùng hay vò Thöôïng 2) Quaàn chuùng—Ñaïi chuùng. Toïa truï trì töï vieän. A mass of: Moät môù. Master of a thousand sastras: Thieân Boä Luaän Master (n): Leader—Guide—Ñaïo sö—OÂng Sö—A title for Nagarjuna and Vasubandhu—Ngaøi chuû—Thaày—There are five masters or teachers— Long Thoï Boà Taùt vieát 1000 (thieân) boä luaän. Theá Coù naêm loaïi phaùp sö—See Five masters. Thaân hay Thieân Thaân Boà Taùt caên cöù vaøo Tieåu Master: Thöøa maø vieát 500 boä luaän Tieåu Thöøa, roài sau ñoù 1) (n): Acarya (skt)—A xaø leâ—Spiritual teacher laïi vieát theâm 500 boä luaän Ñaïi Thöøa. (instructor, master, preceptor)—Giaùo thoï sö—Master of all time: Confucius—Vaïn theá sö bieåu Y chæ sö—See Acarya. (Khoảng Phu Töû). 2) (v): Khaéc phuïc—To overcome—To subdue— Master Vaidurya Light Tathagata and To control. making offerings to Him: Coâng ñöùc nieäm hoàng Master of ceremonies: Vò chuû leã. danh vaø cuùng döôøng Ñöùc Döôïc Sö Löu Ly Quang Master of the commandments: Teacher of the Nhö Lai—According to the Medicine Buddha discipline—Giôùi sö. Sutra, men or women of pure faith, who have Master of the community: Y Chæ A Xaø Leâ hay heard the name of Medicine Master Vaidurya vò thaày y chæ (duø chæ trong moät thôøi gian raát Light Tathagata, One of Proper and Equal ngaén)—See Five categories of acarya. Enlightenment, should recite and uphold

His Master and elder: Sö huynh (thaày vaø caùc baäc name. In the early morning, after brushing their ñaøn anh). teeth and bathing, they should make offerings of Master and friends: Sö höõu. fragrant flowers, incense, perfumed balms, and various kind of music before an image of that Master of the law: Teacher of the rules of the Buddha. Or they should personally write out this discipline—Phaùp sö—There are five kinds of sutra (Medicine Buddha Sutra) or ask others to do masters of the Law—Coù naêm loaïi Phaùp Sö—See so, and they should single-mindedly and Expounder of the Law and Five kinds of masters constantly recite it. If they listen to explanations of the Law. of its meaning from a Dharma Master, they should Master of a new or junior monk: Acarya make offerings to him of all necessities, so that he (skt)—Y Chæ Sö—Y Chæ A Xaø Leâ—Thaày giaùo thoï is without a slightest want. In this way, they will cuûa caùc Tyø Kheo vöøa môùi ñöôïc thoï giôùi ñeå daïy doã receive the mindful protection of the Buddhas. All vaø nhaéc nhôû trong vieäc tu haønh. of their wishes will be fulfilled, and they will Master of the nuns: Ni tröôûng—The Buddha ultimately attain Bodhi—Theo Kinh Döôïc Sö, neáu advised everyone to regard his teaching as nam töû hay nöõ nhaân naøo coù ñöùc tin thuaàn tònh, the Master: Ñöùc Phaät. khuyeân moïi ngöôøi haõy laáy ñöôïc nghe danh hieäu cuûa Ñöùc Döôïc Sö Löu Ly Giaùo Phaùp cuûa Ngaøi laøm Thaày. Quang Nhö Lai, ÖÙng Cuùng, Chaùnh Bieán Tri, nghe Master of sacred words: Phaïm AÂm Sö—See roài trì nieäm. Saùng sôùm ñaùnh raêng, taém röûa, suùc Seven monks (A). mieäng saïch seõ, ñem caùc thöù höông hoa, trong ñoù Master sovereign: Isvara (skt)—Töï Taïi vöông coù nhang, höông xoa vaø dieãn taáu kyû nhaïc maø cuùng (Vairocana). döôøng hình töôïng Ngaøi. Ñoái vôùi Kinh Döôïc Sö,

hoaëc töï cheùp, hoaëc baûo ngöôøi cheùp, nhaát taâm thoï Mastery of illuminating all truths: Töï taïi trì, nghe hoïc nghóa lyù. Ñoái vôùi phaùp sö giaûng giaûi chieáu khaép taát caû phaùp—See Ten kinds of kinh naøy, cuõng neân cuùng döôøng moïi ñoà giuùp soáng mastery of Great Enlightening Beings. thaân theå maø mình coù, haõy cuùng döôøng ñaày ñuû, Mastery of inducing the determination for ñöøng ñeå vò aáy thieáu thoán. Nhö vaäy thì ñöôïc chö enlightenment according to inclinations: Töï Phaät hoä nieäm, sôû caàu maõn nguyeän, cho ñeán khi taïi tuøy sôû thích khieán phaùt taâm Boà Ñeà—See Ten thöïc hieän tueä giaùc boà ñeà. kinds of mastery of Great Enlightening Beings. Master workman of a sect: Founder of the Mastery of manifesting attainment of true doctrine of a sect, who founded its doctrines— enlightenment according to the needs of Toâng töôïng—Toâng sö cuûa moät toâng phaùi ngöôøi ñaõ those to be taught: Töï taïi tuøy sôû öng hoùa saùng laäp ra giaùo thuyeát cuûa toâng phaùi (ngöôøi ñaõ kheùo thuyeát phaùp giuùp thaønh töïu cho ñeä töû, nhöhieän thaønh chaùnh giaùc—See Ten kinds of ngöôøi thôï ñuùc töôïng daïy hoïc troø). mastery of Great Enlightening Beings. Mastering of the teachings and attaining of Mastery of nondual action of all Buddhas: the supreme fulfillment: Nôi phaùp töï taïi roát raùo Ñieàu Voâ Nhò Thöïc Haønh Phaùp Töï Taïi Cuûa Chö toái thöôïng—See Ten kinds of way of adornment Phaät—According to the Flower Adornment Sutra, of Great Enlightening Beings (10). there are ten kinds of mastery of nondual action of Mastery: Phaùp Töï Taïi—According to the Flower all Buddhas—Theo Kinh Hoa Nghieâm,

Phaåm 33), Adornment Sutra, there are ten kinds of mastery coù möôøi ñieàu voâ nhò thöïc haønh phaùp töï taïi cuûa chö of all Buddhas—Theo Kinh Hoa Nghieâm, Phaåm Phaät—See Ten kinds of mastery of nondual action 33, coù möôøi phaùp töï taïi cuûa chö Phaät—See Ten of all Buddhas. kinds of mastery of all Buddhas. Mastery of self-control: Ñieàu ngöï (töï taïi hay töï Mastery of abstract contemplation: Lieãu vi kieåm soaùt laáy mình)—According to the thieàn ñònh. Avatansaka Sutra, Chapter 38, there are ten kinds of masteries of self-control—Theo Kinh Hoa Mastery of all practices of Enlightening Nghieâm, Phaåm 38, coù möôøi söï töï taïi—See Ten Beings: Taát caû Boà Taùt haïnh töï taïi—See Ten kinds of masteries of self-control. ways of receiving the prediction of Budhahood Mastery of undiminishing energy: Töï taïi tinh (B). taán baát thoái chuyeån—See Ten kinds of mastery of Mastery of cultivating all virtuous practices: Great Enlightening Beings. Töï taïi tu taát caû haïnh coâng ñöùc—See Ten kinds of Mastery of wisdom crushing all demons: Töï mastery of Great Enlightening Beings. taïi deïp phaù taát caû chuùng ma—See Ten kinds of Mastery of directing all roots of goodness to mastery of Great Enlightening Beings. enlightenment: Töï taïi ñem taát caû caùc thieän caên Masturbation: Thuû daâm—If masturbation can hoài höôùng Boà Ñeà—See Ten kinds of mastery of be avoided, that’s better. But, while masturbation Great Enlightening Beings. isn’t encouraged, it’s important that a person is not Mastery of the discipline of nonreliance: Töï made to feel guilty because of doing it. We need taïi caám giôùi voâ sôû y—See Ten kinds of mastery of to think deeply and find a way to explain to young Great Enlightening Beings. people, who have strong physical urges for sex, Mastery of educating and civilizing all how to handle this energy. Making them feel bad sentient beings: Töï taïi giaùo hoùa ñieàu phuïc taát caû about themselves for having physical desire chuùng sanh—See Ten kinds of mastery of Great doesn’t benefit them at all. With the Sangha, a Enlightening Beings. Bhiksu or Bhiksuni who masturbates (except in a Mastery of extensive knowledge: Töï taïi trí dream) or keeps in his or her possession tools quaûng ñaïi—See Ten kinds of mastery of Great which can be used for masturbation, commits an Enlightening Beings. offence of Release and Expression of Regret— Toát nhaát laø neân traùnh vieäc thuû daâm. Maëc duø Phaät

giaùo khuyeân khoâng neân thuû daâm, nhöng Phaät Phaät Thích Ca thu nhaän laøm ñeä töû. Trong naày, giaùo cuõng khoâng laøm cho ngöôøi thuû daâm caûm thaáy Ñöùc Phaät cuõng giaûng tæ mæ raèng moïi giai caáp ñeàu toäi loãi. Ñoái vôùi thanh thieáu nieân ñang tuoåi cöôøng bình ñaúng. Kinh ñöôïc Ngaøi Truùc Luaät Vieâm vaø traùng veà maët theå xaùc thì chuùng ta caàn phaûi suy Chi Khieâm dòch sang Haùn töï. nghó saâu saéc vaø tìm caùch giaûng giaûi cho caùc em Match: One who is equal in skill, strength, bieát phöông caùch ñeå söû duïng nguoàn naêng löôïng similar to another—Ngöôøi ngang taøi söùc. naøy. Laøm cho caùc em caûm thaáy xaáu hoå hay maëc Matchless: Unmatched—Peerless— caûm toäi loãi veà vieäc naøy seõ khoâng coù lôïi gì caû. Vôùi Unequalled—Baäc voâ song (voâ ñòch, khoâng coù ñoái Taêng giaø, vò Tyø Kheo hay Tyø Kheo Ni naøo thuû thuû). daâm (ngoaïi tröø trong giaác mô) hay caát chöùa nhöõng Matchmaker: Ngöôøi mai moái hay trung gian. duïng cuï duøng ñeå

thuû daâm laø phaïm toäi xaû ñoïa Material (buoâng boû vaø phaùt loä). 1) (a): Vaät chaát—Thuoäc veà vaät chaát. Masura Sangharama (skt): Ñaäu Giaø Lam—Ma 2) (n): Nguyeân lieäu—Vaät lieäu. Du La Giaø Lam—An ancient vihara about 200 Material appearance: Rupalakshana (skt)— miles southeast of Mongali—Moät töï vieän coå, Appearance—Form—External manifestation— chöøng 200 daäm ñoâng nam thaønh Mongali. The visible—Saéc Töôùng—Material appearance— Mat: Toïa cuï. External manifestation—The visible or corporeal Matanga (skt): Ma Ñaêng Giaø—Name of the low- features—Töôùng maïo saéc thaân beân ngoaøi, coù theå caste woman who inveigled Ananda. Later she nhìn thaáy ñöôïc hay caùc ñaëc tröng cuûa cô theå. became one of the most devoted disciples of the Material being: Höõu theå höõu hình. Buddha—Teân cuûa moät phuï nöõ trong giai caáp thaáp Material as a bubble: The impermanence of ñaõ duï doã ngaøi A Nan. Sau naày trôû thaønh moät trong material—Saéc baøo (saéc nhö bong boùng hay söï voâ nhöõng ñeä töû trung thaønh cuûa Phaät. thöôøng cuûa saéc). Matanga-aranyakah (skt): Ma Ñaêng Giaø A Lan Material cause: Nguyeân nhaân veà theå chaát. Nhaõ—One of the three Aranyakah, the second class of hermits (probably called after the lowest Material comforts: Tieän nghi vaät chaát. caste), living in cemeteries, at a distance of 3,000 Material environment: Y baùo (y quaû)—On feet from a village—Moät trong ba xöù A Lan Nhaõ, which a person depends, resulting from former truï xöù thöù nhì cuûa Tyû Kheo, trong nhöõng nghóa karma—Hoaøn caûnh vaät chaát maø moät ngöôøi phaûi ñòa, caùch xa thoân xoùm moät khoaûng 3.000 boä. tuøy thuoäc vaøo do keát quaû cuûa nghieäp ñôøi tröôùc— Matanga spell: Ma Ñaêng Giaø Chuù—The spell See Dependent condition, and Dual reward. which is performed with blood—Chuù Ma Ñaêng Material existence: Höõu (saéc höõu)—One of Giaø laøm leã vôùi maùu. three kinds of existence. Also one of the three Matangi (skt): Name of the low-caste woman affluences that feed the stream of mortality or who inveigled Ananda—See Matanga. transmigration—Moät trong tam höõu. Cuõng laø moät trong ba laäu hoaëc nuoâi döôõng doøng sanh töû luaân Matangi-Sutra (skt): Kinh Ma Ñaêng Giaø—A hoài. **See Three affluences and Three states of sutra on Matangi, and on the stars, two books. The mortal existence. sutra stressed on the story of a lady named Matangi, she belonged to the lowest class in Material food: Kabalinkara (p)—Ñoaøn Thöïc— Indian society. In this sutra, the Buddha also See Four kinds of food (B). expounded clearly on the “Equality” of all Material forms: Realm of form—Saéc Giôùi— classes. The sutra was translated into Chinese by See Nine lands (B). Chu-lu-Yen and Chih-Ch’ien—Kinh Ma Ñaêng Material and immaterial: Höõu Khoâng. Giaø noùi veà vieäc Ñöùc Phaät ñoä cho coâ gaùi Ma Ñaêng 1) Phenomenal and noumenal: Söï vaø lyù. Giaø vaø noùi veà tinh tuù. Kinh ñaëc troïng taâm vaøo caâu 2) The manifold forms of things exist, but things, chuyeän veà moät phuï nöõ teân Ma Ñaêng Giaø, thuoäc being constructed of elements, have no giai caáp thaáp nhaát trong xaõ hoäi AÁn Ñoä, ñaõ ñöôïc reality: Nhöõng söï vaät hay hieän töôïng baøy ra

tröôùc maét ta thì goïi laø ‘höõu,’ nhöng thöïc chaát thaùi hay laø chaúng coù gì coù theå hieän höõu ñöôïc caû. cuûa noù laïi laø ‘khoâng’. Trong khi theá giôùi phi vaät

chaát hay laø Taâm, thì 3) In inanimate we call “Material and khoâng coù hình chaát, khoâng theå thaáy ñöôïc, nhöng immaterial,” in living things or animate we coù tri giaùc. Maëc duø khoâng cuï theå nhö trong theá call “Matter and mind.”: ÔÛ chö phaùp thì goïi laø giôùi vaät chaát, nhöõng traïng thaùi taâm cuûa chuùng ta “Saéc Taâm,” trong caùc loaøi höõu tình thì goïi laø cuõng xuaát hieän vaø toàn taïi bôûi moät soá nhaân duyeân “Thaân Taâm”. nhaát ñònh, gioáng nhö vaïn höõu trong theá giôùi vaät a) Matter or material: Saéc (phaùp coù hình chaát chaát. gaây trôû ngaïi vaø khoâng coù tri giaùc). Material life: Cuoäc soáng vaät chaát—According to b) Mind or immaterial: Taâm (phaùp khoâng coù the Sutra In Forty-Two Sections, Chapter 42, the hình chaát, khoâng theå thaáy ñöôïc, nhöng coù tri Buddha said: “I look upon royal and official giaùc). positions as upon the dust that floats through a Material and immaterial world: Theá giôùi vaät crack. I look upon the treasures of gold and jade chaát vaø phi vaät chaát—According to Buddhist as upon broken tiles. I look upon clothing of fine theory, there are two kinds of world: the material silk as upon coarse cotton. I look upon a great world and immaterial world. Material world or thousand world-system as upon a small nut. I look world of matter is the world of living things or upon the door of expedient means as upon the animate and inanimate. In the physical world, transformations of a cluster of jewels. I look upon things come into existence by the combined force the unsurpassed vehicle as upon a dream of gold of causes and conditions. A plant or tree is able to and riches. I look upon the Buddha-Way as upon arise because of a seed, water, sunshine, garden flowers before my eyes. I look upon Zen Samadhi soil and the gardener. Without these elements, the as upon the pillar of Mount Sumeru. I look upon plant or tree would not have the conditions it Nirvana as upon being awake day and night. I needs to arise. Similarily, things cease to exist look upon deviancy and orthodoxy as upon the when they meet adverse circumstances and one true ground. I look upon the prosperity of the conditions. If anyone says that there is no such teaching as upon a tree during four seasons.”— rule called “Causes and Conditions”, then Theo Kinh Töù Thaäp Nhò Chöông, Chöông 42, Ñöùc everything would exist forever in the same state Phaät daïy: “Ta xem ñòa vò vöông haàu nhö buïi qua or nothing would come into existence at all. While keõ hôû, xem vaøng ngoïc quyù giaù nhö ngoùi gaïch, the immaterial world or the world of mind is xem y phuïc tô luïa nhö gieû raùch, xem ñaïi thieân theá shapeless and invisible, but it has its giôùi nhö moät haït caûi, xem cöûa phöông tieän nhö consciousness. Though not physical, our states of caùc vaät quyù giaù hoùa hieän, xem phaùp voâ thöôïng mind also come about and exist by certain causes thöøa nhö moäng thaáy vaøng baïc luïa laø, xem Phaät and conditions just in the same way things in the ñaïo nhö hoa ñoám tröôùc maét, xem thieàn ñònh nhö material world do—Theo giaùo lyù nhaø Phaät, coù hai nuùi Tu Di, xem Nieát Baøn nhö ngaøy ñeâm ñeàu thöùc, loaïi theá giôùi: theá giôùi vaät chaát vaø theá giôùi phi vaät xem phaûi traùi nhö saùu con roàng muùa, xem phaùp chaát. Theá giôùi vaät chaát laø theá giôùi cuûa caùc loaøi bình ñaúng nhö nhaát chaân ñòa, xem söï thònh suy höõu tình vaø voâ tình. Trong theá giôùi vaät chaát, moïi nhö caây coû boán muøa.” vaät hieän höõu nhôø vaøo söï keát hôïp cuûa

nhaân duyeân. Material objects: Nhöõng vaät chaát—Chaát lieäu Moät caùi caây hay caây lôùn coù theå moïc leân laø nhôø ñoái töôïng. vaøo haït gioáng, nöôùc, aùnh saùng maët trôøi, ñaát vöôøn Material or phenomenal existence: The taint vaø ngöôøi laøm vöôøn. Khoâng coù nhöõng yeáu toá naøy of existence—Höõu Laäu Hoaëc—Taát caû phieàn naõo thì caây khoâng coù ñuû nhöõng ñieàu kieän caàn thieát ñeå trong saéc giôùi vaø voâ saéc giôùi ngoaïi tröø voâ minh— moïc leân. Cuõng nhö vaäy, moïi ñoái töôïng ñeàu khoâng See Three affluences. toàn taïi ñöôïc neáu chuùng gaëp nhöõng nhaân duyeân Material pleasure: Thuù vui xaùc thòt. (hoaøn caûnh vaø ñieàu kieän) khoâng thuaän tieän. Neáu Material shape: Saéc—See Rupa. coù ai ñoù baûo raèng khoâng coù caùi goïi laø “Nhôn Duyeân” thì moïi vaät seõ maõi maõi ôû cuøng moät traïng

Material and spiritual support: Söï uûng hoä vaät Upagupta. The site of Upagupta monastery was chaát vaø tinh thaàn. Uru or Rurumunda hill. The monastery was built Material success: Söï thaønh coâng veà vaät chaát. by two brothers. Nata and Bhata, which is, why it was called Nata-Bhata Vihara. But later, Material things: Vaät chaát according to Hsuan-Tsang in the Records of the Material or things which have form: Saéc— Western Lands, at the time he visited Mathura, See Three active dharmas. there were only 20 monasteries with 200 monks Material for washing: Ñoà ñeå röûa raùy—See for both Mahayana and Hinayana monks—Moät Seven appurtenances of a monk. vöông quoác coå (teân hieän ñaïi laø Muttra) naèm beân Material well-being: Haïnh phuùc vaät chaát. bôø soâng Jumna, moät trong baûy Thaùnh thaønh, goïi laø Material world: Physical world—Theá giôùi vaät Khoảng Töôùc Thaønh, noåi tieáng vôùi nhöõng thaùp chaát (theá giôùi höõu hình)—Saéc Giôùi—See trong thaønh. Thaønh phoá naøy naèm beân höõu ngaïn Rupadhatu. soâng Yamuna baây giôø laø bang Uttar-Pradesh, baéc Materialism (n): Chuû nghóa vaät chaát—Duy vaät AÁn Ñoä. Töø naêm 150 ñeán 250 sau Taây lòch, Ma chuû nghóa. Thaàu ra trôû thaønh moät trung taâm vaên hoùa vaø ngheä Materialist (n): Ngöôøi theo chuû nghóa duy vaät—thuaät Phaät giaùo. Ma Thaâu La moät thôøi laø moät See Lokayatika. thaønh phoá noåi tieáng vaø kinh ñoâ cuûa moät vöông Materialistic (a): Thuoäc veà chuû nghóa duy vaät— quoác roäng lôùn. Noù bao goàm vuøng ñaát baây giôø laø nhöõng khu vöïc thuoäc Ma Thaâu La vôùi nhöõng bang Thöôøng kieán—See Two false views (I). nhoû cuûa vuøng Bharatpur, Khiraoli and Dholpur. Materialistics (n): Thöôøng kieán—One of the two Ñaây laø moät trong baûy Thaùnh thaønh, goïi laø Khoảng false views—Moät trong hai loaïi taø kieán—See Töôùc Thaønh, noåi tieáng vôùi nhöõng thaùp trong Two false views (A). thaønh. Theo ngaøi Phaùp Hieån trong Taây Vöïc Kyù, Maternal (a): Thuoäc veà ngöôøi meï. coù hôn 30 ngoâi töï vieän vôùi hôn 3.000 Taêng só, 4 Maternal family: Ngoaïi Thaân—Mother’s thaùp cuûa chö Phaät quaù khöù, caùc thaùp cho Xaù Lôïi family. Phaát, Muïc Kieàn Lieân, Phuù Laâu Na, Öu Ba Li, A Maternity (n): Tình traïng laøm meï. Nan Ñaø, vaø La Haàu La, vaø moät ñoài ñaát ñaët teân Mathura (skt): Ma Thaâu La—Maït Thoá La— cuûa Toå Öu Ba Cuùc Ña. Vò trí cuûa töï vieän Öu Ba Madhura (skt)—Ma Ñoä La—Ma Ñoät La—Ma Cuùc Ña naèm treân ñoài Rurumunda. Töï vieän ñöôïc Ñaàu La—An ancient kingdom and city, the

xaây bôûi hai anh em Nata vaø Bhata, vì vaäy maø noù modern Muttra on the bank of Jumna; the reputed coù teân laø Nata-Bhata Tònh Xaù. Veà sau naøy theo birthplace of Krsna, one of the seven sacred cities, ngaøi Huyeàn Trang trong Ñaïi Ñöôøng Taây Vöïc Kyù, called Peacock City (Krsna-pura) famous for its vaøo thôøi ñoù taïi ñaây chæ coøn 20 ngoâi töï vieän cho stupas. This city is on the right bank of the chö Taêng Ñaïi thöøa laãn Tieåu thöøa. Yamuna (Jumna) in present-day Uttar-Pradesh Mati (skt): Ma ñeà—Maït Ñeå. (north India). From 150 till 250 AD, Muthara was 1) Intellect: Hueä—See Seventy-five dharmas of a center of Buddhist art and culture. Mathura was the Abhidharma Kosa. once the famous city and the capital of a large 2) Understanding: devotion—Discernment— kingdom. It included the present districts of Understanding by wisdom—Hieåu—YÙ. Mathura with the small states of Bharatpur, Matikamata (p): Moät tín nöõ vaøo thôøi Ñöùc Phaät, Khiraoli and Dholpur. This is one of the seven hoã trôï chö taêng haønh thieàn. Trong luùc lo naáu sacred cities, called Peacock City (Krsna-pura) nöôùng cho chö taêng baø luoân luoân chuù taâm chaùnh famous for its stupas. According to Fa-Hsien in the nieäm vaøo vieäc laøm, chaúng bao laâu sau baø ñaéc quaû. records of the Buddhist kingdoms, there were Matipura (skt): Maït Ñeå Boå La—An ancient more than 30 monasteries with 3,000 monks, 4 kingdom and city, the king of which in 600 A.D., stupas of past Buddhas, and one stupa each for home of many famous priests. The present Sariputra, Mudgalaputra, Purna Maitrayaniputra, Rohilcund (Rohilkhand) between the Ganges and Upali, Ananda and Rahula, and one hill-mound of the Ramaganga. According to Hsuan-Tsang in the

Records of the Western Lands, there were about said that after Hui-Neng, Ma-Tsu is the most 10 monasteries with over 800 Sarvastivadin famous of the ancient Chinese Zen masters. Nan- monks—Teân cuûa moät vöông quoác vaø thaønh phoá Yueh-Huai-Rang and his student can be compared coå, maø vò vua vaøo khoaûng naêm 600 sau Taây Lòch. with Xing-Yuan-Xing-Si and his student Shi-Tou- Nôi ñaây laø queâ höông cuûa nhieàu nhaø truyeàn giaùo Xi-T'ien. Along with Shi-Tou-Xi-T'ien, Ma-Tsu noåi tieáng. Baây giôø laø Rohilcund, naèm giöõa doøng was the founder of the Southern Peak School of Haèng Haø vaø Ramaganga. Theo ngaøi Huyeàn Trang the Ch'an or Intuitional sect in Jiang-Tsi. Ma-Tsu trong Taây Vöïc Kyù, coù khoaûng 10 töï vieän vôùi hôn was the only Zen master in the period after Hui- 800 Taêng só thuoäc tröôøng phaùi Nhaát Thieát Höõu Boä Neng to be called a patriarch. His famous and truù trì. dharma successor was Pai-Chang-Huai-Hai—Maõ Matisimha (skt): Maït Ñeå Taêng Ha. Toå (709-788), moät trong nhöõng ñaïi thieàn sö Trung 1) The lion of intelligence: Sö töû cuûa söï thoâng Hoa vaøo ñôøi nhaø Ñöôøng, sanh naêm 709 sau Taây minh. Lòch taïi huyeän Thaäp Phöông, Haùn Chaâu (baây giôø 2) An honorific title: Moät toân hieäu raát danh döï. thuoäc tænh Töù Xuyeân). Naêm 741 oâng nhôn gaëp vaø Matricide (n): Toäi gieát meï. ñöôïc Nam Nhaïc Hoaøi Nhöôïng giaùo hoùa ñöôïc giaûi ngoä. Cuøng thôøi vôùi oâng coøn saùu ñeä töû khaùc, nhöng Matrimonial (a): Thuoäc veà hoân nhaân—Thuoäc chæ coù oâng laø ñöôïc truyeàn taâm aán maø thoâi. Sau ñoù veà choàng vôï. oâng trôû thaønh ñaïi ñeä töû cuûa Nam Nhaïc Hoaøi Matrimonial contract: Marriage certificate— Nhöôïng. OÂng thuoäc theá heä Thieàn thöù ba sau

Luïc Hoân thuù. toå Hueä Naêng. OÂng thöôøng duøng tieáng heùt ñeå khai Matrimony (n): Hoân nhaân—Hoân phoái. ngoä ñeä töû. OÂng cuõng duøng phöông caùch ñaùnh gaäy Matrix (n): Khuoân maãu—Maãu thöùc. vaøo thieàn sinh hay vaën muõi thaät ñau laøm cho thieàn Matrka (skt): Ma Chí Lyù Ca—Another name for sinh chaïm thaúng vaøo söï chöùng ngoä chaân taùnh cuûa the Abhidharma pitaka—Basket of Abhidharma— hoï. Ngöôøi ta noùi sau Luïc Toå Hueä Naêng thì Maõ Toå Baûn maãu—Teân khaùc cuûa A Tyø Ñaït Ma—See laø moät thieàn sö noåi tieáng nhaát cuûa Trung Quoác Abhidharma. thôøi baáy giôø. Nam Nhaïc Hoaøi Nhöôïng vaø Maõ Toå Matsara (skt): Maït Ta La—Boûn xeûn tham lam— Ñaïo Nhaát coù theå ñöôïc ví vôùi Thanh nguyeân Haønh Grudging—Stingy—Greedy. Tö vaø Thaïch Ñaàu Hy Thieân vaäy. Thaïch Ñaàu Hy Matsarya (skt): Ñoá kî—Envy—Jealousy— Thieân (700-790) vaø Maõ Toå laø hai vò saùng laäp ra Stinginess—One of the upaklesa, or secondary hai tröôøng phaùi Thieàn Nam Ñænh Thieàn trong tænh hindrances—See Fifty-one Dharmas interactive Giang Taây. Maõ Toå laø vò thieàn sö duy nhaát trong with the Mind, and Seventy-five dharmas of the thôøi sau Hueä Naêng ñöôïc goïi laø moät vò toå. Ngöôøi Abhidharma Kosa. hoïc troø noåi tieáng vaø phaùp töû cuûa oâng laø Thieàn sö Ma-Tsu: Maõ Toå—One of the great Chinese Zen Baùch Tröôïng Hoaøi Haûi. • One day, Ma-Tsu entered the hall and masters of the T'ang dynasty. He was born in 709 addressed the congregation, saying: "All of A.D. in Xi-Feng, Han-Chou (now is Si-Chuan you here! Believe that your own mind is province). In 741 A.D. met master Nan-Yueh- Buddha. This very mind is Buddha mind. Huai-Rang while practicing meditation on Mount When Bodhidharma came from India to China Heng. Six others also studied with Nan-Yueh, but he transmitted the supreme vehicle teaching only Ma-Tsu received the secret mind seal. He of one mind, allowing people like you to then became one of the great disciples of Nan- attain awakening. Moreover he brought with Yueh-Huai-Rang (Nan-Yueh-Huai-Jang). Ma-Tsu him the text of Lankavatara Sutra, using it as was the third generation (709-788) after Hui- the seal of the mind-ground of sentient Neng. He usually used sounds of yelling or beings. He feared that your views would be screaming to awaken disciples. He also used the inverted, and you wouldn't believe in the methods of striking his students with a stick, or teaching of this mind that each and every one twisting their noses sharply in order to shock them of you possesses. Therefore, Bodhidharma into direct realization of their true natures. It is

brought the Lankavatara Sutra, which offers rieâng coù Phaät, ngoaøi Phaät khoâng rieâng coù the Buddha's words that mind is the essence, taâm, khoâng laáy thieän, chaúng boû aùc, hai beân and that there is no gate by which to enter nhô saïch ñeàu khoâng nöông caäy, ñaït taùnh toäi Dharma. You who seek Dharma should seek laø khoâng, moãi nieäm ñeàu khoâng thaät, vì khoâng nothing. Apart from mind there is no other coù töï taùnh neân tam giôùi chæ laø taâm, sum la Buddha. Apart from Buddha there is no other vaïn töôïng ñeàu laø caùi boùng cuûa moät phaùp, mind. Do not grasp what is good nor reject thaáy saéc töùc laø thaáy taâm, taâm khoâng töï laø what is bad. Don't lean toward either purity taâm, nhôn saéc môùi coù. Caùc ngöôi chæ tuøy thôøi or pollution. Arrive at the empty nature of noùi naêng töùc söï laø lyù,

troïn khoâng coù choã ngaïi, transgressions; that nothing is attained ñaïo quaû Boà Ñeà cuõng nhö theá. Nôi taâm sinh ra through continuous thoughts; and that because thì goïi laø saéc, vì bieát saéc khoâng, neân sanh töù there is no self-nature and three worlds are chaúng sanh. Neáu nhaän roõ taâm naày, môùi coù theå only mind. The myriad forms of the entire tuøy thôøi aên côm maëc aùo nuoâi lôùn thai Thaùnh, universe are the seal of the single Dharma. maëc tình thaùng ngaøy troâi qua, ñaâu coøn coù Whatever forms are seen are but the vieäc gì. Caùc ngöôi nhaän ta daïy haõy nghe baøi perception of mind. But mind is not keä naày: independently existent. It is co-dependent “Taâm ñòa tuøy thôøi thuyeát with form. You should speak appropriately Boà ñeà dieäc chæ ninh about the affairs of your own life, for each Söï lyù caâu voâ ngaïi matter you encounter constitutes the meaning Ñöông sanh töùc baát sanh.” of your existence, and your actions are (Ñaát taâm tuøy thôøi noùi, without hindrance. The fruit of the Boà ñeà cuõng theá thoâi Bodhisattva way is just thus, born of mind, Söï lyù ñeàu khoâng ngaïi, taking names to be forms. Because of the Chính sanh laø chaúng sanh). knowledge of the emptiness of forms, birth is nonbirth. Comprehending this, one acts in the • A monk asked: “Master, why do you say that fashion of one’s time, just wearing clothes, mind is Buddha?” Ma-Tsu said: “To stop eating food, constantly upholding the babies from crying.” The monk said: “What practices of a bodhisattva, and passing time do you say when they stop crying?” Ma-Tsu according to circumstances. If one practices in said: “No mind, no Buddha.” The monk this manner is there anything more to be asked: “Without using either of these done?” To receive my teaching, listen to this teachings, how would you instruct verse: someone?” Ma-Tsu said: I would say to him “The mind-ground responds to conditions. that it’s not a thing.” The monk asked: “If Bodhi is only peace. When there is no suddenly someone who was in the midst of it obstruction in worldly affairs or principles, came to you, then what would you do?” Ma- then birth is nonbirth.”—Moät hoâm sö thöôïng Tsu said: “I would teach him to experience ñöôøng daïy chuùng: “Caùc ngöôøi moãi ngöôøi tin the great way.”—Coù vò Taêng hoûi: “Hoøa taâm mình laø Phaät, taâm naày töùc laø taâm Phaät. Thöôïng vì caùi gì noùi töùc taâm töùc Phaät?” Sö Toå Ñaït Ma töø Nam AÁn sang Trung Hoa ñaùp: “Vì voã con nít khoùc.” Vò Taêng hoûi: “Con truyeàn phaùp thöôïng thöøa nhaát taâm, khieán caùc nít nín roài thì theá naøo?” Sö ñaùp: “Phi taâm phi ngöôi khai ngoä. Toå laïi daãn kinh Laêng Giaø ñeå Phaät.” Vò Taêng laïi hoûi: “Ngöôøi tröø ñöôïc hai aán taâm ñòa chuùng sanh. Sôï e caùc nguôi ñieân thöù naày roài, phaûi daïy theá naøo?” Sö ñaùp: “Noùi ñaûo khoâng töï tin phaùp taâm naày moãi ngöôøi töï vôùi y laø Phi Vaät.” Vò Taêng laïi hoûi: “Khi chôït coù, neân Kinh Laêng Giaø noùi: ‘Phaät noùi taâm laø gaëp ngöôøi theá aáy ñeán thì phaûi laøm sao?” Sö chuû, cöûa khoâng laø cöûa phaùp’ (Phaät ngöõ taâm vi ñaùp: “Haõy daïy y theå hoäi ñaïi ñaïo.” toâng, voâ moân vi phaùp moân). Ngöôøi phaøm caàu • Although Ma-Tsu had many Dharma-heirs, phaùp neân khoâng coù choã caàu, ngoaøi taâm khoâng his most famous was Pai-Chang-Huai-Hai

(720-814)—Duø Maõ Toå coù nhieàu ñeä töû keá posthumous title “Great Stillness.”—Ngaøy thöøa Phaùp, song ngöôøi noåi baäc nhaát laø Baùch moàng boán

thaùng hai naêm 788, sö taém goäi, roài Tröôïng Hoaøi Haûi (720-814). ngoài kieát giaø thò tòch, ñöôïc vua ban hieäu “Ñaïi • One day Ma-Tsu appeared in the preaching-Tòch.” hall, and was about to speak before a Matsudai (jap): Mappo—Maït ñaïi—Maït Phaùp— congregation, when Pai-Ch’ang came forward See Degenerate Age of Dharma. and began to roll up the matting. Ma-Tsu Mattannu (p): Knower of moderation—Tri without protesting came down from his seat Löôïng—See Seven qualities of the true man. and returned to his own room. He then called Matter (n): Vaät chaát—Element. Pai-Ch’ang and asked: “I just entered the hall • Four matters: Töù ñaïi (solidity: Ñaát, Fluidity: and was about to speak the dharma, tell me Nöôùc, Heat: Löûa, Motion: Gioù). the reason you rolled up the matting before • Aggregate matter: Saéc uaån. my preach to the congregation.” Pai-Ch’ang said: “Yesterday you twisted my nose and it • See Rupa. was quite painful.” Ma-Tsu said: “Where? Matter of fact: Söï vieäc thöïc teá. Was your thought wandering then?” Pai- Matter is just immaterial, the immaterial is Ch’ang said: “It is not painful any more today, just matter: Form is emptiness and the very master.” How differently he behaves now! emptiness is form—Saéc Töùc Thò Khoâng, Khoâng When his nose was pinched, he was quite an Töùc Thò Saéc—See Rupam eva sunyata, ignoramus in the secrets of Zen. He is now a sunyataiva rupam. golden-haired lion, he is master of himself, Matter of life and death: Vaán ñeà sinh töû. and acts as freely as if he owned the world, Matter and mind: The material and pushing away even his own master far into immaterial—Saéc Taâm. the background. There is no doubt that 1) Matter or material: Saéc (phaùp coù hình chaát enlightenment does deep into the very root of gaây trôû ngaïi vaø khoâng coù tri giaùc). individuality. The change of enlightenment 2) Mind or immaterial: Taâm (phaùp khoâng coù achieved is quite remarkable—Moät hoâm Maõ hình chaát, khoâng theå thaáy ñöôïc, nhöng coù tri Toå Ñaïo Nhaát leân phaùp ñaøn toan noùi phaùp, thì giaùc). Baùch Tröôïng Hoaøi Haûi xuaát hieän, cuoán deïp 3) In inanimate we call “Material and chieáu, coi nhö beá maït thôøi phaùp. Maõ Toå immaterial,” in living things or animate we xuoáng ñaøn, trôû vaøo phöông tröôïng xong, ngaøi call “Matter and mind”: ÔÛ chö phaùp thì goïi laø goïi Baùch Tröôïng vaøo hoûi: “Ta vöøa thöôïng “Saéc Taâm,” trong caùc loaøi höõu tình thì goïi laø ñöôøng saép noùi phaùp, sao oâng cuoán chieáu deïp “Thaân Taâm”. ñi?” Baùch Tröôïng thöa: “Hoâm qua Hoøa Matters proposed by the Zen novice: Kình Thöôïng veùo muõi ñau quaù.” Maõ Toå hoûi: “OÂng Ñaûm—In Zen, there is a kind of question which noùi taàm ruoàng gì ñoù?” Baùch Tröôïng noùi: the questioner wants to propose his own view of “Hoâm nay choùt muõi heát ñau roài.” Baùch Zen and wishes to see how the master takes it. A Tröôïng hoâm nay ñaõ ñoåi khaùc heát roài. Khi monk asked his master: “As to worldly knowledge chöa bò veùo muõi thì khoâng bieát gì heát. Giôø and logical cleverness, I have nothing to do with ñaây laø kim mao sö töû, sö laø chuû, sö haønh ñoäng them; please let me have a Zen theme.” The ngang doïc töï do nhö chuùa teå cuûa theá gian master gave him a hearty blow—Trong Thieàn, coù naày, khoâng ngaïi ñaåy lui caû vò sö phuï vaøo haäu loaïi caâu hoûi trong ñoù ngöôøi hoûi coù quan ñieåm naøo tröôøng.Thaät quaù toû roõ ngoä laø caùi gì ñi saâu taän ñoù veà Thieàn vaø muoán bieát nhaän xeùt cuûa thaày ra ñaùy caù theå

con ngöôøi. Theá neân söï bieán ñoåi sao: “Toâi chaúng laøm gì ñöôïc vôùi theá trí bieän môùi kyø ñaëc ñeán nhö vaäy. thoâng; xin sö cho moät thoaïi ñaàu cuûa Thieàn.” Khi • On the fourth day of the second month in 788, nhaø sö hoûi nhö vaäy, oâng thaày lieàn giaùng cho moät the master bathed, sat in a cross-legged ñoøn raát naëng—See Eighteen kinds of questions. position, and passed away. He received the

Matter of soul in Buddhism: Vaán ñeà linh hoàn the thought of the consequence. Once the desire is trong ñaïo Phaät. cherished, the next step is more technical in the Maturation of effect: Vipaka-phala (skt)—Dò sense that an inquiring spirit is to be awakened thuïc quaû—See Ijuku-ka. and kept alive, until the final moment of solution arrives. The inquiry is concerned with the whence Maturation of a germ: Vipaøkahetu (p & skt)— of birth and the whither of death, and to be Dò thuïc nhaân (nhaân chín muoài). constantly nourished by the desire to rise above Mature in confidence: Saddhanusari (skt)— them. This is impossible unless the spirit of Tuøy Tín Haønh—The Buddha always pointed out: inquiry is matured and breaks itself out to a state ‘All is momentary and ever-changing’ or of enlightenment. In this book, Po-Shan Zen ‘Materiality is impermanent, changing, and School also mentioned ten methods of maturing becoming other’ Whoever decides about, places doubts—Trong Baùc Sôn Tham Thieàn Caûnh Ngöõ, his confidence in these dharmas in this way, is ñöôïc Voâ Dò Nguyeân Lai vieát vaøo ñaàu theá kyû thöù called mature in confidence. This is the process of 17, trong ñoù phaùi Thieàn Baùc Sôn khaúng ñònh Buddhist history which ran from the Buddha’s trong coâng phu chöùng Thieàn, ñieàu caàn thieát laø time to the present day. As a matter of fact, the nuoâi döôõng moät khaùt voïng maõnh lieät muoán huûy most important and impelling force directing the dieät caùi taâm coøn trong voøng soáng cheát. Khi khaùt progress not only of Buddhism, but also of all real voïng naøy ñöôïc khôi daäy, haønh giaû nghe ra tuoàng religions for their long-term survival, must be the nhö mình ñang bò moät ngoïn löûa höøng höïc vaây phuû. potential of association with the contemporary Y muoán troán chaïy noù laïi khoâng theå ñöôïc, ñöùng im knowledge and the need of people at all time— ra ñaáy khoâng theå ñöôïc, suy nghó vôù vaån khoâng theå Ñöùc Phaät thöôøng chæ ra caùc phaùp laø taïm bôï, thay ñöôïc, mong chôø tha löïc cuõng khoâng theå ñöôïc. Ñeå ñoåi vaø trôû thaønh caùi khaùc. Baác cöù ai haønh ñoäng khoûi maát thì giôø, y phaûi vaän heát söùc bình sinh maø uyeån chuyeån ñieàu gì maø döïa treân nieàm tin thaáy nhaåy xoå ra, khoâng e deø gì ñeán haäu quaû. Moät khi ñöôïc baûn chaát nhö thaät cuûa chö phaùp nhö treân thì khaùt voïng aáy ñöôïc nuoâi döôõng, böôùc keá tieáp coù ñöôïc goïi laø ‘Tuøy Tín Haønh.’ Ñaây laø tieán trình phaùt tính caùch thuû thuaät hôn, theo ñoù, phaûi khôi daäy trieån Phaät giaùo töø thôøi Ñöùc Phaät cho ñeán ngaøy nghi tình vaø giöõ vöõng noù trong loøng, cho ñeán phuùt nay. Thaät ra, ñaây laø yeáu toá quan troïng vaø caáp thieát choùt khi ñi tôùi moät giaûi ñaùp. Moái nghi tình naày nhaát khieán Phaät giaùo vaø taát caû caùc toân giaùo khaùc nhaém töø choã sinh töø ñaâu ñeán, cheát ñi veà ñaâu, vaø vì söï toàn taïi laâu daøi cuûa mình, phaûi coù tieàm naêng luoân luoân ñöôïc nuoâi döôõng bôûi khaùt voïng muoán keát hôïp vôùi nhöõng kieán thöùc ñöông thôøi vaø nhu vöôït leân treân soáng cheát. Caùi ñoù khoù laém,

tröø phi caàu cuûa moïi ngöôøi trong taát caû thôøi ñaïi maø uyeån nghi tình ñöôïc thuaàn thuïc vaø töï buøng vôõ thaønh chuyeån thay ñoåi. moät traïng thaùi chöùng ngoä. Trong boä saùch naày, Mature (v) doubts: Thuaàn thuïc nghi tình—In phaùi Thieàn Baùc Sôn ñaõ noùi ñeán möôøi phöông phaùp Po-Shan's Admonitions Regarding the Study of thuaàn thuïc nghi tình nhö sau—See Ten methods Zen, during the Ming Dynasty, written by Wu-I- of maturing doubts. Yuan-Lai in the beginning of the seventeenth Maturity (n): Vieân maõn—Söï thaønh thuïc. century, Po-Shan Zen School confirmed that in Matutacandi (skt): Haéc Xæ—Black teeth, name striving to master Zen, the thing needed is to of one of the raksasi—Loaïi quyû La saùt raêng ñen. cherish a strong desire to destroy a mind subject to birth and death. When this desire is awakened, the Maudgalyayana (skt): Muïc Kieàn Lieân— Zen practitioner feels as if he were enveloped in a Moggallana—One of the ten major Arhat blazing fire. He wants to escape it. He cannot just disciples of the Buddha. Maudgalyayana has the be walking about, he cannot stay quietly in it, he greatest supernatural power (miraculous powers) cannot harbour any idle thoughts, he cannot among all of Buddha's Arhat disciples. He came expect others to help him out. Since no moment is from a Brahmin family. He entered the Buddhist to be lost, all he has to do is to rush out of it to the order at the same time with Sariputra, a friend best of his strength and without being disturbed by since youth. He agreed with Sariputra that whoever first found the truth would reveal it to the

other. Sariputra found the Buddha and brought candana-gandha—See Ten chief disciples of the Maudgalyayana to him; the former is placed on Buddha. the Buddha's right, and the latter on his left. He Maulatathagata (skt): Caên Boån Nhö Lai (Ñöùc soon became famous (noted) for his supernatural Nhö Lai caên baûn)—The original Tathagata. (miraculous) powers or abilities. After he attained Maunatathagata (skt): Ñöùc Nhö Lai tòch laëng— arhatship, he observed with his deva-eye and The Tathagata in silence. found that his mother had fallen into the realm of Maxim (n): Nguyeân lyù—Chuaån taéc. the pretas (hungry-ghosts) in great suffering. The Maximum (a): Toái ña Buddha advised him to make offerings to monks at the Ullambana festival on the last day of their Maximum benefit and happiness for retreat. It could deliver his mother from suffering. mandkind: Lôïi laïc vaø haïnh phuùc toái ña cho nhaân Later he was murdered shortly before the death of loaïi. the Buddha by enemies of Buddhism. The May the Buddha bless someone: Caàu Phaät gia Ullambana Sutra was later termed the Sutra of hoä cho ai. Filial Piety and has been popular among the May the Buddha bless you: Caàu Phaät phuø hoä Chinese, Vietnam and Japan to this day. In anh. Buddhist pictures, he is always standing at the left Maya (skt): Ma Da. of Sakyamuni, while Sariputra being on the right. 1) Queen Maya: Hoaøng Haäu Ma Ha Ma Da: Ma In China, Mahasthamaprapta is said to be a form Ha Phu Nhaân—Mahamaya lived in the of Mahamaudgalyayana. The Buddha predicted ancient kingdom of Koliya, which is now in that when Maudgalyayana is reborn, he is the Nepal. She was the wife of Suddhodana, and Buddha with his title of Tamal-patra-candana- mother of Sakyamuni (Siddhartha). gandha—Ma Ha Muïc Kieàn

Lieân laø moät trong Siddhartha was born from her right side, and nhöõng vò ñaïi ñeä töû cuûa Ñöùc Phaät. Muïc Kieàn Lieân she died seven days later. His father, King laø moät vò ñeä töû A-La-Haùn coù thaàn thoâng pheùp löïc Suddhodana, then married Maya's sister baäc nhaát cuûa Phaät. xuaát thaân töø moät gia ñình Baø Mahaprajapati, so Mahaprajapati became his La Moân. OÂng gia nhaäp giaùo ñoaøn cuøng luùc vôùi Xaù foster mother—Hoaøng haäu Ma Da soáng trong Lôïi Phaát, moät ngöôøi baïn luùc thieáu thôøi. OÂng ñaõ vöông quoác coå teân Caâu Ly, nay thuoäc vöông giao keát vôùi Xaù Lôïi Phaát, neáu ai tìm ñöôïc chaân lyù quoác Nepal. Baø laø tröôûng nöõ cuûa vua Thieän tröôùc thì phaûi noùi cho ngöôøi kia cuøng bieát. Xaù Lôïi Giaùc, vaø laø vôï cuûa vua Tònh Phaïn, meï ruoät Phaát tìm veà vôùi Ñöùc Phaät vaø beøn mang Muïc Kieàn cuûa Phaät Thích Ca. Thaùi Töû Só Ñaït Ña sanh ra Lieân ñeán gaëp Phaät ñeå cuøng trôû thaønh ñeä töû Phaät. nôi hoâng phaûi cuûa hoaøng haäu, baûy ngaøy sau OÂng ñaõ nhanh choùng noåi tieáng nhôø vaøo nhöõng thì hoaøng haäu qua ñôøi. Cha Ngaøi laø vua Tònh naêng löïc thaàn thoâng. Sau khi chöùng ñaïo, oâng duøng Phaïn cöôùi em gaùi baø Ma Da laø baø Ma Ha Ba thieân nhaõn nhìn thaáy meï mình bò ñoïa trong coõi Xaø Ba Ñeà, vì vaäy maø baø Ma Ha Ba Xaø Ba ngaï quyû chòu thoáng khoå. Phaät cho bieát: "Vaøo ngaøy Ñeà trôû thaønh meï nuoâi cuûa Thaùi Töû. traêng troøn kieát haï an cö, ñaët leã Vu Lan Boàn cuùng 2) Deceit: Huyeãn—Illusion, the continually döôøng chö Taêng, coù theå giuùp cho vong maãu ngöôi changing, impermanent phenomanal world of giaûi thoaùt." Veà sau naày oâng bò aùm haïi bôûi nhöõng appearances and forms, of illusion or keû thuø gheùt Phaät giaùo. Veà sau Vu Lan Boàn Kinh deception, which an unenlightened mind ñöôïc goïi laø Baùo Hieáu Kinh, löu truyeàn trong daân takes as the only reality. The phenomenal gian taïi caùc nöôùc Trung Hoa, Vieät Nam vaø Nhaät universe is subject to differentiation and Boån cho ñeán ngaøy nay. Trong caùc tranh aûnh Phaät impermanence. Maya is merely a medium giaùo, oâng thöôøng ñöùng beân traùi Ñöùc Phaät, trong through which we measure and appraise the khi Xaù Lôïi Phaát beân phaûi. Beân Trung Hoa ngöôøi phenomenal world. It is the cause of illusion ta noùi Muïc Kieàn Lieân laø hieän thaân cuûa Ngaøi Ñaïi when this world of form is incorrectly Theá Chí Boà Taùt. Muïc Kieàn Lieân ñöôïc Phaät thoï kyù perceived as static and unchanging. When it sau naày seõ thaønh Phaät hieäu laø Tamala-patra- is seen for what it is, namely, a living flux

grounded in emptiness, maya is bodhi, or "What is it that hurried?" Ma-Tsu said: "See inherent wisdom: Moäng töôûng aûo huyeàn hay the water!" At these words Bao-Che was yù thöùc mô moäng khoâng hieän thöïc—AÛo töôûng, awakened—Moät hoâm, theo Maõ Toå ñi daïo, sö theá giôùi cuûa caùc hieän töôïng vaø hình thöùc beà hoûi Maõ Toå: "Theá naøo laø Ñaïi Nieát Baøn?" Maõ ngoaøi; theá giôùi cuûa baáp beânh vaø thöôøng Toå ñaùp: "Gaáp!" Sö hoûi: "Gaáp caùi gì?" Maõ Toå xuyeân bieán hoùa, maø moät ngöôøi chöa giaùc ngoä noùi: "Xem nöôùc." Nghe nhöõng lôøi naày sö giaùc laïi cho laø hieän thöïc. Vuõ truï hieän töôïng luoân bò ngoä. chi phoái bôûi ñoåi thay vaø voâ thöôøng. Maya chæ * Bao-Che, Nan-Quan, and another monk went laø phöông tieän ñeåà chuùng ta ño löôøng vaø ñaùnh traveling to Mount Jing. On their way they

giaù theá giôùi hieän töôïng. Noù laø huyeãn hoùa khi encountered an old woman shopkeeper. They theá giôùi saéc giôùi naày ñöôïc nhaän thöùc khoâng asked her: “What’s the way to Mount Jing?” ñuùng, nhö laø tónh vaø khoâng thay ñoåi. Khi noù She said: “Go straight ahead.” Bao-Che said: ñöôïc thaáy ñuùng nhö noù hieän höõu, nghóa laø “Is there water ahead that is too deep to pass moät doøng nöôùc chaûy sinh ñoäng thì Maya laïi through?” The old woman said: “It won’t coù nghóa laø Boà Ñeà, hay trí tueä voán coù cuûa even soak your feet.” Bao-Che said: “The chuùng sanh—See Seventy-five dharmas of rice paddy on the upper terrace is good. The the Abhidharma Kosa. rice paddy on the lower terrace is withered.” Maya-like: Mayopama (skt)—Nhö aûo—As an The old woman said: “It all been eaten by illusion or illusory—Söï vaät aûo, coù theå nhìn thaáy crabs.” Bao-Che said: “The grain is fragrant.” nhö thöïc, nghe nhö thöïc, nhöng laïi khoâng thöïc. The old woman said: “There’s no smell.” Maya-nimitta (skt): Huyeãn Töôùng—Illusory Bao-Che asked: “Where do you live?” The appearance. old woman said: “Right here.” The three monks went into the woman’s shop. She Mayavisaya (skt): World of delusion—Caûnh giôùi boiled a pot of tea and set out three cups. huyeãn aûo. Then she said: “If you masters have a Maybe: Coù leõ—Perhaps—Possible—Likely. pervasive spiritual knowledge, then drink Mayoku (jap): Maku—Ma Coác Baûo Trieät—Zen some tea.” The three monks looked at each master Ma-Yu-Bao-Che—See Ma-Yu-Bao-Che. other in surprise, and then the old woman Mayopama (skt): Nhö AÛo—Maya-like—As an said: “Look at this old crone show her illusion or illusory—Söï vaät aûo, coù theå nhìn thaáy pervasive spirit!” She then grabbed the cups, nhö thöïc, nghe nhö thöïc, nhöng laïi khoâng thöïc. knocked over the tea pot, and went out—Sö Mayopamasamadhi (skt): Meditation on the cuøng Nam Tuyeàn, Qui Toâng ñeán yeát kieán unreality of all things, the highest samadhi in the Caûnh Sôn, ñi ñöôøng gaëp moät baø giaø, sö hoûi: Lankavatara Sutra—Nhö aûo tam muoäi (quaùn taùnh “Caûnh Sôn ñi ñöôøng naøo baø?” Baø giaø ñaùp: khoâng cuûa vaïn phaùp), loaïi tam muoäi cao nhaát “Ñi thaúng.” Sö hoûi: “Ñaàu tröôùc nöôùc saâu qua trong Kinh Laêng Giaø. ñöôïc chaêng?” Baø giaø noùi: “Chaúng öôùt goùt Mayopamasamadhikaya (skt): Nhö AÛo Tam chaân.” Sö noùi: “Bôø treân luùa truùng töôi toát, bôø Muoäi Thaân—The body in which the highest döôùi luùa thaát ruoäng khoâ.” Baø giaø noùi: “Thaûy samadhi is realized—Caùi thaân ñöôïc theå chöùng bò cua aên heát.” Sö noùi: “Neáp thôm ngon.” Baø trong Nhö AÛo Tam Muoäi. giaø noùi: “Heát muøi hôi.” Sö hoûi: “Baø ôû choã Ma-Yu-Bao-Che: Ma Coác Baûo Trieät Thieàn naøo?” Baø giaø noùi: “Ngay trong ñaây.” Ba Sö—Zen master Ma-Yu-Bao-Che—Zen master ngöôøi ñoàng vaøo quaùn ngoài. Baø giaø naáu moät Ma-Yu-Bao-Che was a disciple of Zen master bình traø, böng ba cheùn chung ñeán hoûi: “Hoøa Ma-tsu—Thieàn Sö Baûo Trieät Ma Coác laø ñeä töû cuûa Thöôïng coù thaàn thoâng thì uoáng traø?” Ba ngöôøi Thieàn Sö Maõ Toå. nhìn nhau chöa noùi caâu naøo. Baø giaø lieàn baûo: * Once, while walking with Ma-Tsu, Bao-Che “Xem keû giaø naày trình thaàn thoâng ñaây.” Noùi Ma-Yu asked: “What is the great nirvana?” xong baø caàm chung nghieâng bình roùt traø, roài Ma-tsu replied: “Hurried.” Bao-Che asked: ñi.

* Once Bao-Che and T'ian-Ran-T'an-He were Meaning of the profound: Huyeàn Nghóa—See hiking in the mountains. Bao-Che pointed at Deep meaning. some fish he saw in the stream. T'an-He said: Meaning of the sutras: Nghóa kinh—Sôû "Natural! Natural!" Bao-Che waited until the Thuyeân—That which is expounded, explained, or following day, then asked T'an-He: "What commented—Nghóa lyù cuûa kinh ñieån laø sôû thuyeân did you mean yesterday?" T'an-He then lay (coøn döïa vaøo kinh vaên maø laøm cho saùng toû nghóa down in a prone position. Bao-Che said: lyù thì goïi laø naêng thuyeân). "Nlue heavens!"—Sö cuøng Ñôn Haø ñi daïo Meanings of the teachings: Meaning of a nuùi, thaáy caù loäi trong nöôùc, sö laáy tay chæ. doctrine—Giaùo Nghóa (nghóa cuûa giaùo phaùp)— Ñôn Haø noùi: "Thieân nhieân! Thieân nhieân!" There are two meanings of the teachings—Coù hai Ñeán hoâm sau, sö hoûi Ñôn Haø: "Hoâm qua yù loaïi nghóa cuûa giaùo phaùp—See Two meanings of theá naøo?" Ñôn Haø nhaûy tôùi laøm theá naèm. Sö the teachings. noùi: "Trôøi xanh!" Meaning of absolute truth: Chaân thaät nghóa. * A monk asked Bao-Che: What is the great meaning of the Buddhadharma?" Bao-Che Meaningful: Coù yù nghóa. was silent—Coù vò Taêng hoûi: "Theá naøo laø ñaïi Meanness: yù Phaät phaùp?" Sö laëng thinh. 1) Buûn xæn—There are five kinds of meanness— Mayura (skt): Ma Do La—Khoång Töôùc Ñieåu Coù naêm loaïi buûn xæn—See Five kinds of (con coâng)—A Peacock—Great "peacock" king— selfishness. Ñaïi Khoång Töôùc vöông. 2) Kieân Keát hay vò kyû—Selfish—See Nine bonds that bind men to mortality. Meal Offering Before the Buddhas: Phaïn Thöïc cuùng döôøng chö Phaät. Means: Upaøya (p & skt)—Phöông tieän (ñieàu hay vaät duøng ñeå ñaït ñeán muïc ñích nhö con thuyeàn ñöa Mean (a): ngöôøi sang soâng)—See Upaya. 1) Despicable: Baàn tieän. 2) Stingy: Avaricious—Xan—See Eight Means to cultivate or practice Buddha entanglements or evils. dharma: Phöông tieän tu taäp Phaät phaùp—There Mean or selfish in regard to the supreme are three means to cultivate or practice Buddha law: Khan Laän Thaéng Phaùp—Ích kyû trong vieäc dharma—See Three means to cultivate or practice Buddha dharma. truyeàn baù Chaùnh Phaùp, moät trong boán troïng toäi trong Phaät giaùo Maät toâng—Being mean or selfish Means of discipline: Ñöôøng loái moâ phaïm in regard to the supreme law, one of the four Means of integration: Catvari-samgraha-grave prohibitions or sins in Esoteric Buddhism— vastuni (skt)—Boán phaùp ñeå daãn daét chuùng sanh— See Four grave sins (II). Four elements of popularity—Four ways of Meaning of absolute truth: Chaân thaät nghóa. leading human beings to emancipation. Also called four means of integration, four integrative Meaning of a doctrine: Meaning of a methods, four means of integration, four teaching—Giaùo Nghóa (nghóa cuûa giaùo phaùp)— attractions, four Dharmas of attraction, or four all-There are two meanings of the teachings—Coù hai embracing virtues—See Four elements of loaïi nghóa cuûa giaùo phaùp—See Two meanings of popularity. the teachings. Means of living: Keá sinh nhai. Meaning of enlightenment: Supreme or fundamental meaning—Supreme reality—Ñeä Means of transportation over the sea of nhaát nghóa. mortality to salvation: Phöông tieän vöôït thoaùt Meaning and form: Nghóa Töôùng—Truth and bieån sanh töû ñeå ñöôïc cöùu ñoä—There are five its

aspect—Nghóa lyù vaø töôùng traïng. means of transportation over the sea of mortality to salvation (five paramitas)—Coù naêm phöông Meaning or ideas of a sutra: Kinh nghóa—YÙ tieän ñöa chuùng sanh qua bieån sanh töû. **See Five nghóa cuûa kinh—See Two bodies or elements in a sutra.

means of transportation over the sea of mortality Meat eating: Mamsa-bhaksana (skt)—AÊn thòt to salvation. (nhuïc thöïc)—In the Buddhist precept of Means used during the intermediate stage: prohibiting killing, one might expect that Trung AÁm Phaùp Söï—The means used by the Buddhists would also enjoin (baét phaûi theo) deceased's family for ensuring a favorable vegetarianism. However, according to the Pali reincarnation during the intermediate stage, Canon, which is collected by early Theravada between death and reincarnation—Nhöõng phöông schools and is believed by the current only caùch ñöôïc gia ñình ngöôøi cheát aùp duïng khoaûng 49 exisitng Theravada, there are several places in ngaøy giöõa luùc cheát vaø luùc ñaàu thai, ñeå baûo ñaûm which the subject is raised, and in all of them the cho ngöôøi cheát ñöôïc taùi sanh vaøo coõi toát hôn. Buddha explicitly refuses to require that monks Mean yana: Inferior yana—Lower yana—Haï abstain from meat. They said as mendicants, the lieät thöøa. monks subsisted on alms food, and the Vinaya Measure (n): Bieän phaùp. repeatedly indicates that they are to eat whatever is given to them, viewing it only as a means to Measure (v): Tính ñeám. sustain life. Refusing alms food deprives the Measure and reckon with one's spiritual donor of an opportunity for making merit, and it powers: Duøng thaàn löïc ñeå tính ñeám. also leads to negative feelings toward the Samgha Measureless (a): Voâ Löôïng—See Apramana. from people whose offerings are refused. There Measureless Appearance Buddha: Voâ Löôïng are, however, some restrictions. Certain types of Töôùng Phaät. meat are forbidden, including human flesh, as Measureless Curtain Buddha: Voâ Löôïng well as meat from dogs, snakes, elephants, horses, Traøng Phaät. and carnivores (loaøi aên thòt soáng). The Vinaya-Measureless-Life Buddha: Phaät Voâ Löôïng Pitaka (IV. 237) states that monks can only eat Thoï. meat that is "pure in the three respects," which Measureless power: Voâ löôïng löïc— means that they must not have seen, heard, or suspected that an animal was killed for them. The Measureless power. This is one of the ten kinds of Vinaya commentary explains that if a monk is might with enormous power of all Buddha which suspicious of the origin of meat, he should inquire the Buddha taught in the Flower Adornment how it was obtained. Reasons for suspicion Sutra—Ñaây laø moät trong möôøi thöù löïc cuûa chö include evidence of hunting, absence of a butcher Phaät maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa nearby, or the bad character of a donor. If these Nghieâm—See Ten kinds of might with enormous conditions are met, however, the monk is power of all Buddhas. "blameless." If a donor kills, or causes someone Measureless Vigour Buddha: Voâ Löôïng Tinh else to kill an animal to feed monks, this results in Taán Phaät. negative karma for the giver. The Pali Canon also Measurelessly limitless asankhyeya kalpas: reports that the Buddha's cousin Devadatta Voâ löôïng voâ bieân a taêng kyø kieáp. specifically asked him to make vegetarianism Measuring: Ño löôøng—There are two kinds of compulsory, but he refused to do so,

only allowing measuring—Coù hai loaïi ño löôøng—See Two that it was acceptable as an optional ascetic kinds of measuring. practice. These examples indicate that the Buddha Measuring by Appearance or sound, etc, i.e. and his followers would have frequently eaten smoke: Hieän löôïng—See Two kinds of meat on their begging rounds. This does not mean, measuring. however, that the killing of animals is condoned Measuring by inference, i.e. the inference of (ñöôïc tha thöù). Occupations that involve killing, fire from smoke: Tyû Löôïng—See Two kinds of such as butchery, are condemned as examples of measuring. “wrong livelihood,” and in Buddhist countries today these tasks are commonly performed by non-Buddhists. Those who perform them are often

treated as being karmically polluted. In were widely popular in East Asia, and this may Theravada countries, vegetarianism is widely partly account for the fact that most monasteries admired, but seldom practiced. Most laypeople in China, Korea and Vietnam are strictly eat meat, but there are certain observance days vegetarian. In Japan, vegetarianism is often during which many people avoid it. In these viewed as admirable by Buddhists, and is formally countries, it is generally thought that is better to practiced in most Zen monasteries. Vegetarianism eat less intelligent animals, such as fish, and to eat is also enjoined in the supplementary monastic small animals, rather than large ones. However, in code known as the Brahma-jala-sutra, which is Tibet the prevailing (thaéng theá) philosophy is just widely influential in East Asia. An early East the opposite: Tibetans generally believe that it is Asian example of this attitude is the proclamation better to eat larger animals, since a single large by Emperor Wu in 511 prohibiting meat eating animals can be used to feed many people, and and hunting. Vegetarianism is always practiced by they don’t need to kill so many small ones. There some pious laypeople in East Asia and is often are, however, a number of Mahayana texts that seen as being entailed (keát quaû cuûa) by the argue against eating meat, emphasizing that it is precept prohibiting killing. In Tibetan and incompatible with the Bodhisattva practices of Mongolian Buddhism, however, vegetarianism is generating compassion toward all sentient beings seldom practiced. The Dalai Lama has urged and viewing them as one’s former mothers. The Tibetans to eat less meat, and if still eating meat, Mahaparinirvana-Sutra, for example, states that they should eat larger animals in order to reduce meat-eating “extinguishes the seed of great the number of deaths, but is not a vegetarian compassion,” and in it the Buddha orders his himself. In the harsh environment of Tibet, followers to adopt a vegetarian diet. The vegetarianism was not feasible, since the soil and Lankavatara Sutra also has a chapter in which the climate could not support large-scale agriculture, Buddha mentions eight reasons why a Buddhist, so only a few lamas have adopted a vegetarian especially a monk or a nun should not eat meat. diet in exile. The question of how monks and nuns He mentions that in early days of Buddhism, most can clearly expound the Buddha teachings so that of Buddhists’ ability of understanding his profound Buddhists can view that according to the rule of teachings is very limited so he did not want to “cause and effect,” or “karma,” all sentient beings force them to follow strict discipline right

away. as their fathers, mothers, relatives, or friends. But to this moment, the Buddha must remind all of However, most lamas either avoid the subject or his followers that if they still believe in the rule of advise students to chant Mantras to help the “cause and effect,” they should minimize their animals achieve a better rebirth. There is “meat eating” for there is a cause, no matter what considerable uneasiness concerning this subject kind of cause it is, there will be surely an effect, among Tibetan Buddhist teachers, most of whom without any exception. The Buddha further would clearly prefer to avoid it altogether. As the reminded, “Buddhists should always remember remarks above indicate, there is no unanimity that all beings in past lives were at least once among Buddhists regarding the eating of meat, one’s fathers, mothers, relatives, and friends.” In and there is a wide variety of opinions in Buddhist addition that the smell of carnivores frightens canonical literature. However, devout Buddhists beings and leads to a bad reputation; that eating always remember that killing or slaughtering is meat interferes with meditative practice; that the first of the five precepts. Killing animals for eating meat leads to bad dreams and anxiety; that food is among the worst transgression in it leads to bad rebirths; and that even if one only Buddhism, so Buddhists should not kill living eats meat that was not explicitly killed for beings to eat. The Buddha did not feel justified in oneself, one is still participating in the process of prescribing a vegetarian diet for his disciples of killing and thus promotes the suffering of among the monks. What he did was to advise sentient beings. The Mahaparinirvana-Sutra, them to avoid eating meat because for whatever Lankavatara Sutra and other Mahayana sutras reason, eating meat means to support ‘killing,’

and animals had to be slaughtered only to feed thaáy gieát, khoâng nghe gieát vaø khoâng nghi ngôø them. Thus, before His parinirvana, the Buddha raèng con vaät bò gieát ñeå laøm thöùc aên cho mình. advised his disciples (monks and nuns) to practice Luaät Taïng giaûi thích raèng neáu moät vò Taêng nghi vegetarianism. However, the Buddha did not insist ngôø veà nguoàn goác cuûa thòt, vò aáy neân hoûi coi thòt his lay disciples to adhere to a vegetarian diet. aáy laáy töø ñaâu. Nhöõng lyù do nghi ngôø bao goàm Buddhists should practice vegetarianism baèng chöùng veà saên baén, hay laø khoâng coù haøng baùn methodically and gradually. We should not give thòt ôû gaàn ñoù, hay laø tính chaát khoâng toát cuûa ngöôøi up right away the habit of eating meat and fish to thí chuû. Tuy nhieân, neáu hoäi ñuû nhöõng ñieàu kieän aáy have vegetarian diet. Instead, we should gradually thì khoâng ai coù theå traùch ñöôïc vò Taêng veà vieäc aên reduce the amount of meat and fish, then, start thòt. Neáu thí chuû gieát con vaät, hay baûo ai gieát con eating vegetables two days a month, then four vaät ñeå cuùng döôøng chö Taêng, thì keát quaû cuûa aùc days, ten days, and more, etc. Eating a vegetarian nghieäp laø cuûa thí chuû. Kinh taïng Pali cuõng baùo diet is not only a form of cultivating compassion caùo raèng ngöôøi em hoï cuûa Ñöùc Phaät laø Ñeà Baø Ñaït and equality, but it is also free us from many Ña ñaëc bieät yeâu caàu Ñöùc Phaät baét buoäc vieäc aên diseases. Furthermore, such a diet can provide us chay, nhöng Ñöùc Phaät ñaõ töø choái, chæ cho pheùp with a lot of vitamins, and easy to digest. We vieäc naøy nhö laø söï löïa choïn trong thöïc haønh

khoå should not judge the purity and impurity of a man haïnh. Nhöõng thí duï treân cho thaáy Ñöùc Phaät vaø caùc simply by observing what he eats. Through his ñeä töû cuûa Ngaøi cuõng ñaõ thöôøng aên thòt trong caùc own evil thoughts and actions, man makes himself buoåi khaát thöïc. Tuy nhieân, vieäc naøy khoâng coù impure. Those who eat vegetables and abstain nghóa laø gieát haïi sinh vaät laø coù theå tha thöù ñöôïc. from animal flesh are praiseworthy. Those who Nhöõng ngaønh ngheà lieân heä ñeán saùt sanh nhö gieát still eat meat should be cautious, for no matter vaø baùn thòt ñeàu bò leân aùn nhö laø nhöõng thí duï cuûa what you say, you are still eating sentient beings' "taø maïng," vaø ngaøy nay trong caùc xöù theo Phaät flesh. You can say "I don't hear," or "I don't see" giaùo nhöõng coâng vieäc naøy thöôøng ñöôïc laøm bôûi the animal was killed for my food, but are you nhöõng ngöôøi khoâng phaûi laø Phaät töû. Nhöõng ngöôøi sure that the purpose of killing is not the purpose laøm nhöõng coâng vieäc naøy thöôøng ñöôïc xem nhö laø of obtaining food for you? Be careful!!!—Trong nhöõng keû naëng nghieäp. Trong caùc xöù theo Phaät giôùi luaät caám saùt sanh cuûa Phaät giaùo, ngöôøi ta giaùo Theravada, ngöôøi aên chay ñöôïc moïi ngöôøi mong ñôïi Phaät töû phaûi theo luaät aên chay. Tuy kính troïng, nhöng ít ñöôïc thöïc haønh. Haàu heát Phaät nhieân, theo kinh taïng Pali, kinh taïng ñöôïc caùc töû taïi gia ñeàu aên thòt, nhöng cuõng coù moät vaøi ngaøy tröôøng phaùi Theravada buoåi sô khai söu taäp, vaø nhieàu ngöôøi cöû thòt. Trong caùc xöù aáy, ngöôøi ta ñöôïc tröôøng phaùi Theravada duy nhaát coøn toàn taïi thöôøng nghó neân aên nhöõng con vaät ít thoâng minh tin töôûng, coù nhieàu choã ñeà taøi naøy ñaõ ñöôïc neâu hôn, nhö caù, vaø aên nhöõng con vaät nhoû hôn laø leân, vaø trong taát caû caùc tröôøng hôïp aáy roõ raøng Ñöùc nhöõng con vaät to. Tuy nhieân, taïi Taây Taïng trieát lyù Phaät töø choái ñoøi hoûi caùc vò Taêng phaûi kieâng thòt. öu theá thì ngöôïc laïi: ngöôøi Taây Taïng thöôøng tin Hoï cho raèng laø caùc nhaø sö khaát só chæ nhôø vaøo ñoà raèng neân aên nhöõng con vaät lôùn hôn, vì chæ moät con khaát thöïc, vaø Luaät taïng noùi ñi noùi laïi nhieàu laàn laø vaät lôùn bò gieát coù theå nuoâi aên ñöôïc nhieàu ngöôøi, hoï phaûi aên nhöõng gì maø ngöôøi ta cho, coi ñoù nhö neân hoï khoâng caàn phaûi gieát nhieàu con vaät nhoû. laø phöông tieän duy nhaát ñeå soáng. Töø choái thöïc Tuy nhieân, moät soá caùc giaùo ñieån Ñaïi Thöøa thì phaåm cuùng döôøng laø choái boû cô hoäi cho ñaøn na tín tranh luaän choáng laïi vieäc aên thòt, nhaán maïnh raèng thí laøm vieäc phöôùc ñöùc, vaø ñieàu naøy cuõng ñöa tôùi vieäc naøy khoâng thích hôïp vôùi tu taäp Boà Taùt laø vieäc nhöõng ngöôøi bò töø choái cuùng döôøng coù nhöõng phaùt loøng bi maãn ñeán chuùng sanh moïi loaøi vaø coi caûm nghó tieâu cöïc veà Taêng Ñoaøn. Tuy nhieân, coù hoï nhö nhöõng cha meï ñôøi tröôùc cuûa mình. Thí duï nhöõng giôùi haïn naøo ñoù. Moät vaøi loaïi thòt bò caám, nhö kinh Ñaïi Baùt Nieát Baøn, noùi raèng vì vieäc aên bao goàm thòt ngöôøi, cuõng nhö thòt choù, thòt raén, thòt thòt laøm trieät tieâu chuûng töû töø bi neân Ñöùc Phaät ñaõ voi, vaø thòt caùc loaøi aên thòt soáng. Trong Luaät Taïng baûo caùc ñeä töû cuûa Ngaøi neân aên chay. Kinh Laêng quyeån IV. 237 noùi raèng chö Taêng chæ coù theå aên Giaø cuõng coù moät chöông trong ñoù Ñöùc Phaät coù keå caùc loaïi "tam tònh nhuïc," coù nghóa laø hoï khoâng ra taùm lyù do taïi sao moät ngöôøi Phaät töû, ñaëc

bieät laø

moät Taêng hay moät vò Ni khoâng neân aên thòt. Ngaøi nghieäp löïc, thì taát caû chuùng sanh ñeàu moät thôøi noùi trong buoåi sô khai cuûa ñaïo Phaät, trình ñoä hieåu trong quaù khöù ñaõ laø cha, laø meï, laø thaân baèng bieát Phaät phaùp thaäm thaâm cuûa Phaät töû haõy coøn quyeán thuoäc. Tuy nhieân, caùc vò Laït Ma thöôøng quaù giôùi haïn neân Ngaøi khoâng muoán baét buoäc hoï traùnh neù caùc chuû ñeà vaø thöôøng khuyeân caùc ñeä töû phaûi theo nhöõng giôùi luaät khaét khe ngay laäp töùc. neân trì chuù nhaèm giuùp caùc sinh vaät aáy ñöôïc sanh Nhöng ñeán luùc naøy Ñöùc Phaät phaûi nhaéc laïi cho vaøo coõi toát hôn. Vaãn coøn coù söï khoù chòu ñaùng keå Phaät töû nhôù raèng neáu hoï coøn tin nôi luaät nhaân quaû veà vaán ñeà naøy trong soá caùc vò thaày trong Phaät thì hoï neân giaûm thieåu tôùi möùc thaáp nhaát möùc ñoä giaùo Taây Taïng, maø ña phaàn caùc vò aáy roõ raøng laø aên thòt cuûa hoï, vì heã coù nhaân, khoâng caàn bieát aáy laø traùnh neù vaàn ñeà naøy. Nhö treân ñaõ thaáy khoâng coù loaïi nhaân gì, chaéc chaén seõ coù "quaû" khoâng coù söï ñoàng nhaát trong soá Phaät töû veà vieäc aên thòt, vaø ngoaïi leä. Ñöùc Phaät nhaéc tieáp, "Phaät töû neân luoân coù nhöõng khaùc bieät lôùn lao veà yù kieán trong caùc nhôù raèng taát caû chuùng sanh trong ñôøi quaù khöù ñeàu vaên kinh Phaät giaùo veà vieäc naøy. Tuy nhieân, Phaät ñaõ ít nhaát moät laàn laø cha, laø meï, laø thaân baèng töû thuaàn thaønh neân luoân nhôù raèng Saùt sanh laø giôùi quyeán thuoäc." Hôn nöõa, caùi muøi cuûa ngöôøi aên thòt caám ñaàu tieân trong nguõ giôùi, vì theá ngöôøi Phaät töû coù theå laøm kinh ñoäng chuùng sanh vaø ñöa ñeán khoâng neân gieát haïi chuùng sanh ñeå aên thòt. Saùt tieáng xaáu, aên thòt coøn gaây trôû ngaïi cho vieäc thieàn sanh ñeå laáy thòt chuùng sanh laøm thöïc phaåm laø toäi taäp, ñöa ñeán nhöõng côn aùc moäng vaø lo laéng, vaø naëng nhaát trong Phaät giaùo. Ñöùc Phaät ñaõ khoâng cho ñöa ñeán taùi sanh vaøo aùc ñaïo, vaø ngay caû vieäc aên raèng vieäc ñeà ra caùch aên chay cho caùc ñeä töû tu só thòt cuûa nhöõng con vaät maø mình bieát chaéc laø cuûa mình laø ñieàu thích ñaùng, ñieàu maø Ngaøi ñaõ laøm khoâng phaûi gieát cho mình aên, ngöôøi aên thòt aáy vaãn laø khuyeân hoï traùnh aên thòt thuù vaät, vì cho duø laø ñang tham döï vaøo tieán trình saùt sinh vaø laøm taêng loaïi thòt gì ñi nöõa thì aên thòt vaãn laø tieáp tay cho saùt noãi khoå ñau cuûa chuùng sanh. Kinh Ñaïi Baùt Nieát sanh, vaø thuù vaät chæ bò saùt haïi ñeå laøm thöïc phaåm Baøn, Laêng Giaø vaø nhöõng kinh vaên Ñaïi Thöøa khaùc cho ngöôøi ta maø thoâi. Chính vì theá maø tröôùc khi raát phoå bieán ôû caùc xöù Ñoâng AÙ vaø ñieàu naøy cho nhaäp dieät, Ngaøi khuyeân töù chuùng neân aên chay. thaáy taïi sao haàu heát caùc töï vieän ôû nhöõng vuøng nhö Tuy nhieân, coù leõ Ñöùc Phaät khoâng ñoøi hoûi caùc ñeä Trung Hoa, Ñaïi Haøn vaø Vieät Nam ñeàu aên chay. töû taïi gia cuûa Ngaøi phaûi tröôøng chay. Ngöôøi Phaät Taïi Nhaät Baûn, ngöôøi Phaät töû kính troïng vieäc aên töû neân aên chay coù phöông phaùp vaø töø töø. Khoâng chay vaø chính thöùc ñöôïc thöïc haønh trong caùc neân boû aên maën ngay töùc thôøi ñeå chuyeån qua aên Thieàn vieän. Nhöõng ngöôøi aên chay cuõng tuaân thuû chay, vì laøm nhö vaäy coù theå gaây söï xaùo troän vaø theo giôùi luaät ñöôïc bieát tôùi trong Kinh Phaïm beänh hoaïn cho cô theå vì khoâng theå aên nhöõng moùn Voõng, kinh coù

aûnh höôûng roäng raõi taïi caùc xöù Ñoâng chay coù ñuû chaát dinh döôõng; phaûi töø töø giaûm soá AÙ. Moät thí duï cuûa vuøng Ñoâng AÙ buoåi ban sô veà löôïng caù thòt , roài sau ñoù coù theå baét ñaàu moãi thaùng thaùi ñoä naøy laø luaät caám aên thòt vaø saên baén cuûa vua hai ngaøy, roài boán ngaøy, saùu ngaøy, möôøi ngaøy, vaø Vuõ Ñeá naêm 511. AÊn chay luoân ñöôïc caùc Phaät töû töø töø nhieàu hôn. Phaät töû neân aên chay ñeå nuoâi taïi gia thuaàn thaønh cuûa caùc xöù vuøng Ñoâng AÙ tuaân döôõng loøng töø bi vaø tinh thaàn bình ñaúng, maø coøn thuû cuõng laø keát quaû cuûa luaät caám saùt sanh. Tuy traùnh ñöôïc nhieàu beänh taät. Ngoaøi ra, thöùc aên chay nhieân, Phaät giaùo Moâng Coå vaø Taây Taïng ít khi aùp cuõng coù nhieàu sinh toá boå döôõng, thanh khieát vaø deã duïng luaät aên chay. Ñöùc Ñaït Lai Laït Ma khuyeán tieâu hoùa. Chuùng ta khoâng neân phaùn xeùt ai thanh khích ngöôøi Taây Taïng neân ít aên thòt hôn, vaø neáu tònh hay baát tònh qua chay maën, thanh tònh hay baát aên thì neân aên nhöõng ñoäng vaät lôùn ñeå giaûm thieåu tònh laø do tö töôûng vaø haønh ñoäng thieän aùc cuûa soá löôïng suùc sanh bò saùt haïi, nhöng chính Ñöùc Ñaït ngöôøi aáy. Tuy nhieân, duø sao thì nhöõng ngöôøi aên Lai Laït Ma khoâng phaûi laø ngöôøi aên chay. Trong tröôøng chay ñöôïc thì thaät laø ñaùng taùn thaùn. Coøn moâi tröôøng khaét nghieät cuûa Taây Taïng thì vieäc aên nhöõng ngöôøi aên maën cuõng phaûi caån troïng, vì duø chay khoù thöïc hieän ñöôïc vì ñaát ñai vaø khí haäu bieän luaän theá naøo ñi nöõa, thì baïn vaãn laø nhöõng khoâng thuaän tieän cho ngaønh troàng troït, neân chæ coù ngöôøi aên thòt chuùng sanh. Baïn coù theå noùi “toâi moät vaøi vò Laït Ma aên chay khi löu vong. Vaán ñeà khoâng nghe,” hay “toâi khoâng thaáy” con vaät bò gieát, laø laøm sao noùi roõ ñöôïc giaùo phaùp nhaø Phaät ñeå cho nhöng baïn coù chaéc raèng nhöõng con vaät aáy khoâng Phaät töû thaáy ñöôïc raèng, theo luaät nhaân quaû hay

bò gieát vì muïc ñích ñeå laáy thòt laøm thöïc phaåm cho trung nhaân—See Five Buddhas that correspond to baïn hay khoâng? Caån troïng!!! the five elements. Meat-eating pollutes the life of the Mediatory (a): Thuoäc veà vai troø laøm trung gian. individual and his descendants: Söï aên thòt Mediatrix (n): Ngöôøi nöõ laøm trung gian. khoâng nhöõng laøm oâ ueá cuoäc soáng caù nhaân, maø noù Medicinal wine: Döôïc töûu. coøn laøm oâ ueá cuoäc soáng cuûa con chaùu sau naày Medicine: Bhaichad or Bhaisajya (skt). nöõa—See Eight reasons for not eating animal 1) Medicament: Remedy—Baát saùi (döôïc)— food. Thuoác (döôïc). Meat with the three pure qualities: Tam tònh 2) A Bhikhsu should use medicine made from nhuïc—Buddha did allow early disciples to leaves (in some sutras mentioned Urine): consume meat with the three pure qualities: Thuoác cuûa moät vò Tyø Kheo laøm baèng laù caây 1) The animal’s slaughter is not witnessed by (coù choã noùi nöôùc ñaùi)—See Four necessaries the consumer: Khoâng thaáy gieát con vaät ñeå of a monk. laøm thöïc phaåm cho mình. Medicine Buddha: Bhaishajya-Guru-Buddha 2) The sound of the animal’s slaughter is not (skt)—Döôïc Sö Phaät—According to The Medicine heard by the consumer: Khoâng nghe gieát con Buddha Sutra, the Buddha said to Manjusri vaät ñeå laøm thöïc phaåm cho mình. Bodhisattva: “East of this world, past countless 3) The animal is not slaughtered for the Buddha-lands, more numerous than the grains of

consumer: Khoâng gieát con vaät ñeå laøm thöïc sand in ten Ganges Rivers, there exists a world phaåm cho mình. called Pure Lapis Lazuli. The Buddha of that Mechanism (n): Cô cheá—Cô giôùi luaän—Hoïc world is called the Medicine Buddha Lapis Lazuli thuyeát laáy söï vaän ñoäng trong khoâng gian laøm cô Radiance Tathagata, Arhat, the Perfectly sôû giaûi thích cho nhöõng söï kieän phaùt sinh. Enlightened, Perfect in Mind and Deed, Well Meddling: Ña söï. Gone, Knower of the World, Unsurpassed Being, Medial doctrine of idealism: Duy Thöùc Trung Tamer of Passions, Teacher of Gods and Men, Ñaïo—The madhya doctrine of idealism as held by Buddha, World Honoured One. When the World the Dharmalaksana school (Phaùp Töôùng Toâng), Honoured Medicine Buddha was treading the that all things are of mind-evolution, and are Bodhisattva path, he solemnly made Twelve neither in themselves real or unreal—Theo Phaùp Great Vows to grant sentient beings whatever Töôùng Toâng thì chö phaùp duy taâm taïo, chöù khoâng they desired. Sakyamuni Buddha confirmed thaät maø cuõng khoâng giaû. Manjusri Bodhisattva: “I cannot possibly describe Mediate them all, not even if I were to speak for an eon or 1) (a): Trung gian. more. However, this Buddha-land is utterly pure. 2) (v): Laøm trung gian. You will find no temptations, no Evil Paths nor even cries of suffering there.”—Theo Kinh Döôïc Mediateness (n): Tình traïng laøm trung gian. Sö, Ñöùc Phaät baûo ngaøi Vaên Thuø Sö Lôïi Boà Taùt Mediating cause of all taint: The 7th Mano- raèng ôû phöông Ñoâng caùch coõi Ta Baø hôn möôøi caên vijnana mind—Maït na thöùc—Y boản taâm—See daø sa coõi Phaät, coù moät theá giôùi teân laø Tònh Löu Three minds (B). Ly. Ñöùc giaùo chuû coõi aáy hieäu laø Döôïc Sö Löu Ly Mediation (n): Söï laøm trung gian. Quang Nhö Lai, ÖÙng Chaùnh Ñaúng Giaùc, Minh Mediator (n): Trung Nhaân—An intermediate Haïnh Vieân Maõn, Thieän Theä, Theá Gian Giaûi, Voâ person. In Buddhism, this is an arrangement by Thöôïng Só, Ñieàu Ngöï Tröôïng Phu, Thieân Nhaân the esoteric sect of the Five Dhyani-Buddhas, Sö, Phaät, Theá Toân. Khi coøn tu haïnh Boà Taùt, Ñöùc Vairocana being the first in the central position— Döôïc Sö Löu Ly Quang Nhö Lai coù phaùt möôøi hai Ngöôøi ñöùng ra laøm trung gian daøn xeáp hay hoøa nguyeän lôùn, khieán cho chuùng höõu tình caàu chi giaûi. Trong Phaät giaùo, ñaây laø moät söï saép xeáp Nguõ ñöôïc naáy. Ñöùc Phaät Thích Ca Maâu Ni ñaõ khaúng Gia Phaät cuûa Maät giaùo, vôùi Phaät Tyø Loâ Giaù Na ôû ñònh vôùi Boà Taùt Vaên Thuø Sö Lôïi raèng: “Daàu ta coù

noùi ñeán maõn moät kieáp hay hôn moät kieáp cuõng 1) Medicine Buddha welcomes and escorts khoâng theå naøo noùi cho heát ñöôïc. Tuy nhieân, ta coù living beings who are born in the realms of theå noùi ngay raèng coõi Phaät kia khoâng coù ñaøn baø, the hungry ghosts and animals for their greed khoâng coù ñöôøng döõ vaø caû ñeán tieáng khoå cuõng and stinginess, but still remember the khoâng.”—See Twelve vows of Bhaishajya-Guru- Buddha’s name—Ñöùc Phaät Döôïc Sö Löu Ly Buddha. Quang ñoä keû tham laãn bò ñoïa vaøo ngaï quyû Medicine Buddha’s Land: Theá giôùi cuûa Ñöùc hay suùc sanh nhöng vaãn coøn nhôù ñeán teân Phaät Döôïc Sö—According to the Medicine Ngaøi: Sakyamuni Buddha told Manjusri in the Buddha Sutra, the Buddhaland has always been Medicine Buddha Sutra as follows: “There completely

pure; there are no women, no evil are living beings who don't distinguish good destinies, and no sounds of suffering. The ground from evil, who indulge in greed and is made of vaidurya, with golden cords lining the stinginess, and who know nothing of giving or roads. The city walls, towers, palace pavilions, its rewards. They are stupid, ignorant, and studios, windows, and latticework are all made of lack the foundation of faith. They accumulate the seven treasures. The merit, virtue, and much wealth and many treasures and ardently adornments of this land are identical to those of guard them. When they see a beggar coming, the Western Land of Ultimate Bliss. In this world, they feel displeased . When they have to there are two Bodhisattvas named Universally practice an act of charity that does not benefit Radiant Sunlight and Universally Radiant themselves, they feel as though they were Moonlight—Theo Kinh Döôïc Sö, theá giôùi cuûa cutting a piece of flesh from their body, and Ñöùc Phaät aáy hoaøn toaøn thanh tònh, khoâng coù nöõ they suffer deep and painful regret. There are nhaân, khoâng coù aùc ñaïo, khoâng coù caû ñeán caùi tieáng other innumerable avaricious and miserly thoáng khoå. Ñaát laøm baèng ngoïc löu ly. Ñöôøng ngaên living beings who hoard money and baèng giaây vaøng. Thaønh, cöûa thaønh, cung ñieän, laàu necessities that they don't use even for gaùc, maùi hieân, cöûa soå, löôùi giaêng, toaøn baèng baûy themselves, how much less for their parents, thöù baùu. Y nhö theá giôùi Cöïc Laïc ôû phía Taây, cuõng wives, or servants, or for beggars! At the end coâng ñöùc trang nghieâm khoâng khaùc. Trong theá of their lives, such beings will be reborn giôùi aáy coù hai vò Boà Taùt teân laø Nhaät Quang Bieán among the hungry ghosts or animals. If they Chieáu vaø Nguyeät Quang Bieán Chieáu. heard the name of that Buddha, Medicine Medicine Buddha Sutra: Bhaisaya-guru- Master Vaidurya Light Tathagata, in their vaiduryaprabhasapurvapranidhanavisesavistar—former human existence, and they recall that Kinh Döôïc Sö Löu Ly Baûn Nguyeän Coâng Ñöùc— Tathagata's name for the briefest moment The sutra stresses on the merits and virtues of while they are in the evil destinies, they will Bhaisaya-Guru and encourages sentient beings to immediately be reborn in the human realm. have faith in this Buddha so that they ca be reborn Moreover, they will remember their past lives in the Eastern Paradise; however, the sutra never and will dread the sufferings of the evil denies the Western Paradise. The Sutra was destinies. They will not delight in worldly translated into Chinese by Hsuan-Tsang—Kinh pleasures, but will rejoice in giving and nhaán maïnh veà nhöõng coâng ñöùc cuûa Ñöùc Döôïc Sö praise others who give. They will not Nhö Lai vaø khuyeân chuùng sanh haõy tin töôûng vò begrudge giving whatever they have. Phaät naày ñeå ñöôïc vaõng sanh Thieân ñöôøng Ñoâng Gradually, to those who come to beg, they Ñoä; tuy nhieân, kinh khoâng phuû nhaän Taây phöông will be able to give away their own head, Cöïc Laïc. Kinh ñöôïc Ngaøi Huyeàn Trang dòch sang eyes, hands, and even their entire body, to Haùn töï—See Twelve vows of Bhaishajya-Guru- say nothing of their money and property! — Buddha. Ñöùc Thích Ca Maâu Ni Phaät baûo Vaên Thuø Sö Lôïi Boà Taùt trong Kinh Döôïc Sö nhö sau: "Coù Medicine Buddha—A Welcomer and nhöõng keû khoâng nhaän thöùc leõ thieän aùc, chæ Escorter of all kinds of sentient beings: Tieáp moät

beà tham lam maø khoâng heà bieát boá thí vaø Daãn Ñaïo Sö Döôïc Sö Löu Ly Quang Nhö Lai.

phöôùc baùo cuûa boá thí laø gì. Ngu muoäi, voâ trí, the Sutras that the Buddha speaks. Others, thieáu caû ñöùc tin. Doàn chöùa taøi saûn vaøng ngoïc although they are learned, nonetheless give cho nhieàu, noã löïc maø oâm giöõ. Thaáy ngöôøi xin rise to overweening pride. Shadowed by ñeán, loøng hoï khoâng vui. Giaû söû baát ñaéc dó overweening pride, they justify themselves phaûi boá thí thì hoï caûm thaáy thaät tieác reõ nhö and disparage others, slander the Proper ñang caét thòt mình vaäy. Laïi coøn nhöõng keû Dharma, and join the retinue of demons. Such tham xan (tham lam keo kieát), doàn chöùa taøi fools act on their misguided views and saûn maø ñoái vôùi baûn thaân hoï, hoï coøn khoâng further, cause immeasurable millions of höôûng duïng, huoáng chi coù theå ñem cho cha beings to fall into pits of great danger. These meï, vôï con, toâi tôù, ngöôøi laøm hay keû ñeán xin. beings will drift endlessly in the realms of the Nhöõng keû aáy, sinh maïng keát thuùc ôû ñaây thì hells, hungry ghosts, and animals. But if they sanh trong theá giôùi ngaï quyû hay suùc sanh. hear the name of Medicine Master Vaidurya Nhöng xöa kia, khi ôû trong loaøi ngöôøi, töøng Light Tathagata, they will be able to ñöôïc thoaùng nghe danh hieäu cuûa Ñöùc Döôïc renounce their evil practices and cultivate Sö Löu Ly Quang Nhö Lai, neân ngaøy nay duø wholesome Dharmas, and thereby avoid ôû trong aùc ñaïo, vaãn thoaùng nhôù danh hieäu cuûa falling into the evil destinies. If those who Ñöùc Nhö Lai aáy, vaø ngay khi nhôù thì cheát ôû have fallen into the evil destinies because aùc ñaïo maø sanh laïi laøm ngöôøi, ñöôïc söï nhôù they could not renounce their evil practices ñôøi tröôùc neân sôï noãi khoå aùc ñaïo maø khoâng and cultivate wholesome Dharmas, by the ham duïc laïc, thích boá thí vaø ca tuïng ngöôøi boá awesome power of the past vows of that thí. Coù gì cuõng khoâng tieác. Daàn daàn tieáp theo, Tathagata, get to hear his naem for only a ñaàu, maét, tay chaân, maùu thòt, vaø nhöõng boä moment, then after they pass out of that phaän khaùc cuûa cô theå, coøn coù theå ñem cho existence, they will be reborn again as human ngöôøi ñeán xin, huoáng laø nhöõng thöù tieàn taøi beings. They will hold proper views and will saûn vaät khaùc. be ever vigorous. Their minds will be 2) Medicine Vaidurya Light Tathagat welcomes regulated and joyful, enabling them to those who violate the sila, those who destroy renounce their families and leave the proper views, those who neglect learning, householder's life. They will take up and those who are learned but rise to maintain study of the Tathagata's Dharma overweening pride...These beings will drift without any violation. They will understand endlessly in the realms of hells, ghosts or profound meanings and yet be free from animal, but they have a chance to hear His overweening pride. They will not slander the name—Ñöùc Döôïc Sö Löu Ly Quang Nhö Lai Proper Dharma and will never join the ranks ñoä nhöõng keû phaù giôùi, nhöõng keû phaù hoaïi of demons. They will progressively cultivate chaùnh kieán, nhöõng keû pheá boû ña vaên, nhöõng the practices of Bodhisattvas and will soon keû ña vaên maø thöôïng maïn... Nhöõng ngöôøi bring them to perfection—Coù keû duø thoï giôùi ñaùng lyù phaûi laên troâi trong tam aùc ñaïo ñòa phaùp Nhö Lai maø laïi phaù giôùi phaùp aáy.

Coù keû nguïc, ngaï quyû vaø suùc sanh, nhöng coù cô may khoâng phaù giôùi phaùp maø phaù quy taéc. Coù keû ñöôïc nghe teân Ngaøi: There are beings who, ñoái vôùi giôùi phaùp vaø quy taéc tuy khoâng phaù although they study under the Tathagata, hoaïi, nhöng laïi phaù hoaïi chaùnh kieán. Coù keû nonetheless violate the precepts. Others, khoâng phaù hoaïi chaùnh kieán maø pheá boû ña although they do not violate the precepts, vaên, neân ñoái vôùi yù nghóa saâu xa cuûa Kinh nonetheless, transgress the rules and Phaät noùi khoâng theå lyù giaûi ñöôïc. Coù keû tuy ña regulations. Others, although they do not vaên maø thöôïng maïn, vì thöôïng maïn che môø violate the precepts or rules and regulations, taâm trí neân luoân cho mình laø phaûi, ngöôøi laø nonetheless destroy their own proper views, traùi, gheùt cheâ caû chaùnh phaùp, laøm beø ñaûng vôùi nonetheless neglect learning, so they are taø ma. Nhöõng keû u meâ nhö vaäy töï mình ñaõ unable to understand the profound meaning of laøm theo taø kieán, laïi laøm cho voâ soá ngöôøi

khaùc rôi xuoáng hoá lôùn nguy hieåm. Nhöõng keû Medicine Master Vaidurya Light Tathagata, aáy ñaùng lyù phaûi laên troâi trong tam aùc ñaïo, ñòa and by this good cause are able to remember nguïc, ngaï quyû vaø suùc sanh, nhöng neáu ñöôïc it and sincerely take refuge with that Buddha, nghe danh hieäu cuûa Ñöùc Döôïc Sö Löu Ly then, by means of the Buddha's spiritual Quang Nhö Lai, thì boû ngay taùnh aùc, tu caùc power, they will be liberated from all phaùp laønh, vaø seõ khoâng sa vaøo caùc ñöôøng döõ. sufferings. They will be endowed with keen Giaû söû coù keû vaãn khoâng theå boû ngay taùnh aùc faculties, and they will be wise and erudite hay tu ngay caùc phaùp laønh maø phaûi sa vaøo aùc (learn broadly). They will always seek the ñaïo ñi nöõa, thì nhôø uy löïc cuûa Ñöùc Döôïc Sö supreme Dharmas and encounter good Löu Ly Quang Nhö Lai maø laøm cho hoï friends. They will eternally sever the nets of thoaùng nghe ñöôïc danh hieäu cuûa Ngaøi, sinh demons and smash the shell of ignorance. maïng keát thuùc ôû aùc ñaïo, sanh laïi trong coõi They will dry up the river of afflictions and be ngöôøi, ñöôïc chaùnh kieán, tinh taán, vaø yù thích liberated from birth, old age, sickness, death, kheùo ñieâu luyeän, neân thoaùt ly gia ñình, ñi ñeán anxiety, grief, suffering, and vexation phi gia ñình, ôû trong phaùp Nhö Lai maø thoï (depression)—Coù nhöõng keû tham laãn ganh giôùi, giöõ giôùi, khoâng coù phaïm giôùi maø laïi gheùt, ca tuïng baûn thaân, coâng kích keû khaùc, chaùnh kieán, ña vaên, lyù giaûi nghóa lyù cöïc kyø neân seõ sa vaøo ba ñöôøng döõ, chòu ñöïng khoå sôû saâu xa maø laïi vieãn ly thöôïng maïn, khoâng cheâ khoác lieät trong voâ soá ngaøn naêm, roài sinh maïng chaùnh phaùp, khoâng laøm baïn ma, daàn daàn tu keát thuùc ôû ñoù maø taùi sanh laøm traâu boø, löøa haønh caùc haïnh Boá Taùt vaø ñaày ñuû moät caùch ngöïa, laïc ñaø, thöôøng bò ñaùnh ñaäp, ñoùi khaùt mau choùng. haønh haï, laïi luoân mang naëng, chôû nhieàu. Neáu 3) Medicine Vaidurya Light Tathagat welcomes ñöôïc laøm ngöôøi thì sanh trong gia ñình heøn and escorts those who harbor greed and haï, laøm toâi tôù, bò ngöôøi sai söû, thöôøng khoâng jealousy, those who praise themselves and coù töï do. Nhöng neáu xöa kia khi coøn laøm disparage others...These beings will drift ngöôøi, töøng nghe danh hieäu cuûa Ñöùc Döôïc Sö endlessly in the realms of hells, ghosts or Löu Ly Quang Nhö Lai, thì do

nhaân laønh aáy animal, but they have a chance to hear His maø nay nhôù laïi, chí taâm quy-y, nhôø thaàn löïc name—Ñöùc Döôïc Sö Löu Ly Quang Nhö Lai cuûa Phaät maø thoaùt heát khoå sôû, giaùc quan tinh ñoä nhöõng keû chaáp chöùa tham laãn... Nhöõng nhueä, trí tueä ña vaên, thöôøng caàu thaéng phaùp, ngöôøi ñaùng lyù phaûi laên troâi trong tam aùc ñaïo thöôøng gaëp thieän höõu, döùt haún löôùi ma, ñaäp ñòa nguïc, ngaï quyû vaø suùc sanh, nhöng coù cô voû voâ minh, laøm khoâ caïn soâng phieàn naõo, giaûi may ñöôïc nghe teân Ngaøi: There are sentient thoaùt heát thaûy sinh laõo beänh töû, lo buoàn khoå beings who harbor stinginess, greed and naõo. jealousy, who praise themselves and 4) Medicine Vaidurya Light Tathagat welcomes disparage others, they will fall into the three and escorts those who delight in perversity evil destinies for countless thousands of years and engage in legal disputes, bringing where they will undergo intense suffering. troubles to others as well as After undergoing intense suffering, at the end themselves...These beings will drift endlessly of their lives they will be reborn in the world in the realms of hells, ghosts or animal, but as oxen, horses, camels, and donkeys that are they have a chance to hear His name—Ñöùc constantly beaten, afflicted by thirst and Döôïc Sö Löu Ly Quang Nhö Lai ñoä nhöõng keû hunger, and made to carry heavy burdens nhöõng keû thích choáng ñoái, öa kieän tuïng... along the roads. Or they may be reborn Nhöõng ngöôøi ñaùng lyù phaûi laên troâi trong tam among lowly people, as slaves or servants aùc ñaïo ñòa nguïc, ngaï quyû vaø suùc sanh, nhöng who are always ordered around by others and coù cô may ñöôïc nghe teân Ngaøi: There are who never for a moment have freedom. If beings who delight in perversity and engage such beings, in their former lives as humans, in legal dispute, bringing troubles to others as heard the name of the World Honored One, well as themselves. In their actions, speech,

and thoughts, they create and increase evil assembly of Bhikshus, Bhikshunis, Upasakas karma. They are never willing to benefit or and Upasikas, who accept and uphold the forgive others, they scheme to harm one eight precepts—Ñöùc Döôïc Sö Löu Ly Quang another instead. They pray and bow to the Nhö Lai tieáp daãn töù chuùng Tyø Kheo, Tyø Kheo spirits of the mountains, forests, trees, and Ni, Öu Baø Taéc, Öu Baø Di thoï trì Baùt quan trai graves. They kill living beings in order to giôùi: There are people among the fourfold make sacrifices of blood and flesh to the assembly of Bhikshus, Bhikshunis, Upasakas, Yaksa and Raksasa ghosts. They write down and Upasikas, as well as other good men and the names of their enemies and make images women of pure faith, who accept and uphold of them, and then they bewitch those names the eight precepts either for one year or for and images with evil mantras. They summon three months, practicing and studying them. paralysis ghosts, or command corpse-raising With these good roots, they may vow to be ghosts to kill or injure their enemies. reborn in the Western Land of Ultimate Bliss However, if the victims hear the name of where the Buddha of Limitless Life dwells, to Medicine Master Vaidurya Light Tathagata, hear the Proper Dharmas, but their resolve then all those evil things will lose their power may not be firm. However, if they hear the to do harm. The evildoers will become kind to name of the World Honored One, Medicine one another. They will

attain benefit, peace, Master Vaidurya Light Tathagata, then as the and happiness and no longer cherish thoughts end of their lives draws near, before them of malice, affliction, or enmity. Everyone will will appear eight great Bodhisattvas, whose rejoice and feel content with what they have. names are: Manjusri, Avalokitesvara (the one Instead of encroaching upon each other, they who observes the sounds of the world), Great seek to benefit one another—Coù nhöõng keû Strength Bodhisattva, Inexhaustible Intention thích choáng ñoái, ly giaùn, ñaáu tranh, kieän tuïng, Bodhisattva, Jewelled Udumbara Flower, gaây böïc töùc vaø roái loaïn cho baûn thaân vaø ngöôøi Medicine King, Medicine Superior, and khaùc. Ñem caû thaân theå, lôøi noùi, vaø yù nghó maø Maitreya Bodhisattva. Those eight great taïo ra vaø laøm taêng tröôûng ñuû thöù aùc nghieäp. Bodhisattvas will appear in space to show Gaây maõi cho nhau nhöõng söï baát lôïi ñeå möu them the way, and they will naturaly be born haïi laãn nhau. Nguyeän caàu baùi laïy thaàn röøng by transformation in that land, amid precious nuùi, caây coû, moà maû; gieát sinh vaät laáy maùu flowers. Or they may be born in the Heavens huyeát maø cuùng teá daï xoa, la saùt; vieát teân due to this cause. Although reborn in the ngöôøi mình oaùn, laøm hình aûnh cuûa ngöôøi aáy, heavens, their original good roots will not be ñem chuù thuaät taøn aùc maø thö, eám, phuù chuù, exhausted and so they will not fall into the duøng thuoác ñoäc, chuù quyû khôûi thi, duøng moïi evil destinies again. When their life in the caùch laøm ñöùt sinh maïng ngöôøi khaùc, hay laøm heavens ends, they will be born among cheát thaân hoï. Tuy nhieân, neáu nhöõng naïn nhaân people again. They may be wheel-turning aáy nghe ñöôïc danh hieäu cuûa Ñöùc Döôïc Sö kings, reigning over the four continents with Löu Ly Quang Nhö Lai thì moïi vieäc döõ treân awesome virtue and ease, bringing khoâng caùch naøo haïi ñöôïc. Laïi cuøng keû kia uncountable hundreds of thousands of living (ngöôøi muoán haïi ngöôøi khaùc), taát caû ñoâi beân beings to abide i the practice of the ten good ñeàu khôûi daäy töø taâm ñoái vôùi nhau, laøm lôïi ích deeds. Or they may be born as ksatriyas, an laïc maø khoâng coøn yù thöùc thöông toån hay Brahmans, laymen, or sons of honorable taâm lyù gheùt giaän. Ñoâi beân cuøng vui veû. Ai families. They will be wealthy, with cuõng caûm thaáy baèng loøng vôùi nhöõng gì mình storehouses filled to overflowing. Handsome coù, khoâng ai muoán laán löôùt ai maø chæ laøm lôïi in appearance, they will be surrounded by a ích cho nhau maø thoâi. great retinue of relatives. They will be 5) Medicine Vaidurya Light Tathagat welcomes intelligent and wise, courageous and valiant, and escorts those among the fourfold like great and awesome knights. If a woman

hears the name of teh World Honored One, Medicine of the law: Phaùp Döôïc—The Medicine Master Vaidurya Light Tathagata, medicine of the law (capable of healing all and sincerely cherishes it, in the future she misery)—Dieäu phaùp coù theå chöõa laønh phieàn naõo will never be born as a female—Coù nhöõng cho chuùng sanh. ngöôøi trong töù chuùng Tyø Kheo, Tyø Kheo Ni, Medicine King (Bhaisajya) Buddha on the Öu Baø Taéc, Öu Baø Di, vaø nhöõng thieän nam 29th day: Leã vía Döôïc Vöông Boà Taùt vaøo ngaøy thieän nöõ khaùc, coù ñöùc tin thuaàn tònh, neáu ai coù 29—See Ten

Buddhas or Bodhisattvas connected khaû naêng thoï trì baùt quan trai giôùi trong moät with the ten fast days. naêm hay ba thaùng. Roài ñem thieän caên naøy Medicine Master Buddha: Bhaisajya Buddha nguyeän sanh veà coõi Taây Phöông Cöïc Laïc, truï (skt)—Phaät Döôïc Vöông (Döôïc Sö)—Medicine xöù cuûa Ñöùc Phaät Voâ Löôïng Thoï, ñeå ñöôïc teacher, frequently referred to as the “Medicine nghe Chaùnh Phaùp cuûa Ngaøi, nhöng chöa Buddha.” He reigns over an Eastern Paradise, quyeát ñònh. Neáu nghe danh hieäu cuûa Ñöùc Theá while Amitabha reigns over the Western Toân Döôïc Sö Löu Ly Quang Nhö Lai, thì ñeán Paradise—Ngöôøi thaày ñieàu trò hay vò cöùu tinh. khi sinh maïng keát thuùc, coù taùm vò ñaïi Boà Taùt, Ngaøi ñang ngöï trò nôi Thieân Ñöôøng Ñoâng Ñoä, danh hieäu Vaên Thuø Sö Lôïi, Quaùn Theá AÂm, trong khi Phaät A Di Ñaø beân Taây Phöông Cöïc Laïc. Ñaïi Theá Chí, Voâ Taän YÙ, Baûo Ñaøn Hoa, Döôïc Vöông, Döôïc Thöôïng, vaø Di Laëc Boà Taùt. Medicine Master Buddha on the 8th day: Leã Taùm vò ñaïi Boà Taùt naøy löôùt khoâng gian ñeán vía Döôïc Sö Phaät vaøo ngaøy moàng taùm—See Ten tieáp daãn cho ngöôøi aáy. Töùc thì ngöôøi aáy töï Buddhas or Bodhisattvas connected with the ten nhieân hoùa sanh trong hoa sen baèng caùc thöù fast days. ngoïc vaø ñuû moïi maøu xen laãn vôùi nhau. Hoï coù Medicine Master Crystal Light Buddha: theå nhôø vaäy maø ñöôïc sanh leân coõi trôøi. Tuy Phaät Döôïc Sö Löu Ly Quang—See sinh leân coõi trôøi, nhöng thieän caên xöa cuõng Bhaisajyaguru. chöa cuøng taän, vaø khoâng coøn sinh laïi taïi caùc Medicine Master’s True Words for ñöôøng döõ nöõa. Khi thoï meänh treân coõi trôøi Anointing the Crown: Döôïc Sö Quaùn Ñaûnh chaám döùt thì hoï sinh laïi laøm ngöôøi. Baèng caùch Chaân Ngoân—See Ten small mantras. hoaëc sanh laøm chuyeån luaân vöông, ngöï trò töù Medicine for the mind: Taâm Döôïc—Moân chaâu, uy ñöùc töï taïi, khieán cho voâ löôïng traêm thuoác trò taâm—Medicine for the heart. ngaøn chuùng sanh truï vaøo thaäp thieän nghieäp. Meditate (v): Suy nieäm—Thieàn—See Hoaëc sinh vaøo doøng saùt ñeá lôïi, baø la moân, cö Contemplation. só, nhieàu tieàn baïc ngoïc ngaø chaâu baùu, kho boà Meditate upon Buddha: Quaùn Phaät—See ñaày traøn, thaân hình töôùng maïo ñeïp ñeõ trang Contemplate upon Buddha. nghieâm, baø con baïn beø ñaày ñuû, trí tueä thoâng minh, söùc löïc maïnh meõ nhö ñaïi löïc só. Neáu laø Meditate on and contemplate Buddhas: Tö phuï nöõ maø ñöôïc nghe danh hieäu cuûa Ñöùc Theá duy quaùn saùt veà chö Phaät—See Ten kinds of Toân Döôïc Sö Löu Ly Quang Nhö Lai, nhaát Buddha-work in all worlds in all times of the taâm thoï trì, thì veà sau khoâng coøn chòu laïi thaân Buddhas (B) (7). theå phuï nöõ nöõa. Meditate on the impurity of external objects Medicine of fairy: Linh ñôn. to strengthen emancipation: Laøm lôùn maïnh yù Medicine of immortality: Baát Töû Döôïc— chí giaûi thoaùt baèng quaùn söï baát tònh cuûa vaïn vaät— Medicine of immortality, called So-ho, which See Eight types of meditation for removing grows on the Himalayas and bestows on anyone various attachments. seeing it endless and painless life—Thuoác baát töû, Meditate on the impurity of one’s body to coøn goïi laø Sa ha, moïc treân daõy Tuyeát Sôn (Hi Maõ remove passions: Quaùn thaân baát tònh ñeå tröø duïc Laïp Sôn), ban cho baát cöù ai thaáy ñöôïc noù moät voïng—See Eight types of meditation for cuoäc soáng baát taän vaø khoâng ñau khoå. removing various

attachments.

Meditate on the Pure Land: Quaùn saùt chaùnh (I) An overview of "Meditation"—Toång quan veà haïnh—Quaùn saùt veà Taây Phöông Tònh Ñoä—See "Thieàn": Five proper courses to ensure the bliss of the Pure 1) In Buddhism, meditation occupies the most Land. important role, for it is in and through Meditate upon something: Ponder over meditation one can attain enlightenment and something—Reflect upon something—Think of supreme security from bondage. Expositions something—Quaùn töôûng (taâm nieäm) veà caùi gì. of meditation as it is handed down in the early Buddhist writings are more or less Meditate in walking: Cankramana (skt)—To based on the methods used by the Buddha for walk about after meditating to prevent his own attainment of enlightenment and sleepiness—Kinh haønh, ñi boä sau khi ngoài thieàn Nirvana and his personal experience of ñeå traùnh thuïy mieân. mental development—Trong Phaät giaùo, thieàn Meditate on the way to prevent wrong chieám moät vò trí toái quan troïng, vì chính nhôø thoughts and delusions: Voâ sinh saùm hoái (thieàn thöïc haønh thieàn maø chuùng ta ñaït ñöôïc söï an quaùn ñeå traùnh nhöõng suy nghó sai laàm cuõng nhö oån vaø giaùc ngoä. Nhöõng moâ taû veà thieàn ñöôïc nhöõng aûo töôûng)—See Repentance and Three ghi cheùp trong caùc kinh Phaät coå xöa khoâng modes of repentance. nhieàu thì ít ñeàu y cöù vaøo nhöõng phöông phaùp Meditating facing the wall: Bích Quaùn—The maø Ñöùc Phaät ñaõ xöû duïng ñeå chöùng ñaït söï wall-gazer, applied to Bodhidharma, at Tsao-Linn giaùc ngoä vaø Nieát Baøn cuûa Ngaøi, cuõng nhö döïa monastery in Tsung Shan mountain, who is said to vaøo kinh nghieäm rieâng cuûa Ngaøi veà söï phaùt have gazed at a wall for nine years. He said: trieån tinh thaàn. "When concentration in the 'Meditating facing the 2) Mental development. This is one of the three wall,' one will see neither selfhood nor otherness, flavors taught by the Buddha. To sit in dhyana that the masses and the worthies are of one (abstract meditation, fixed abstraction, essence. If one firmly holds on to this belief and contemplation). Its introduction to China is never moves away from it, he will not be attributed to Bodhidharma, though it came depended on any literary instructions, free from earlier, and its extension to T'ien-T'ai. conceptual discrimination."—Ngaøi Boà Ñeà Ñaït Ma According to the Vimalakirti Sutra, ôû chuøa Thieáu Laâm nuùi Tung Sôn, quay maët vaøo Vimalakirti reminded Sariputra about töôøng toïa thieàn trong suoát chín naêm lieàn. Ngaøi meditation, saying: "Sariputra, meditation is noùi: "Khi tinh thaàn ngöng truï trong caùi ñònh cuûa not necessarily sitting. For meditation means 'Bích Quaùn' thì khoâng coøn thaáy coù ta coù ngöôøi. the non-appearance of body and mind in the Thaùnh phaøm moät böïc nhö nhau; neáu moät möïc three worlds (of desire, form and no form); kieân coá khoâng lay chuyeån, roát raùo khoâng leä thuoäc giving no thought to inactivity when in vaøo vaên giaùo vaø khoâng coøn taâm töôûng phaân bieät nirvana while appearing (in the world) with nöõa—Ngaøi Boà Ñeà Ñaït Ma ôû chuøa Thieáu Laâm nuùi respect-inspiring deportment; not straying Tung Sôn, quay maët vaøo töôøng toïa thieàn trong from the Truth while attending to worldly suoát chín naêm lieàn. Ngaøi noùi: "Khi tinh thaàn affairs; the mind abiding neither within nor ngöng

truï trong caùi ñònh cuûa 'Bích Quaùn' thì without; being imperturbable to wrong views khoâng coøn thaáy coù ta coù ngöôøi. Thaùnh phaøm moät during the practice of the thirty-seven böïc nhö nhau; neáu moät möïc kieân coá khoâng lay contributory stages leading to enlightenment: chuyeån, roát raùo khoâng leä thuoäc vaøo vaên giaùo vaø and not wiping out troubles (klesa) while khoâng coøn taâm töôûng phaân bieät nöõa entering the state of nirvana. If you can thus Meditation (n): Bhaøvanaø (p & skt)—Dhyana- sit in meditation, you will win the Buddha's paramita (skt)—Samadhindriya (skt)—Ñònh caên— seal."—Thieàn quaùn (söï phaùt trieån lieân tuïc cuûa Thieàn Na hay Thieàn Ñònh Ba La Maät—See Three taâm thöùc veà moät ñoái töôïng naøo ñoù trong luùc flavors (I), Six Paramitas, Ten meritorious deeds traàm tö hay thieàn ñònh). Ñaây laø moät trong tam (III), Ten Paramitas, and Twenty two roots. vò maø Ñöùc Phaät ñaõ daïy Ngoài tu thieàn. Thieàn

laø chöõ taét cuûa "Thieàn Na" coù nghóa laø tö duy silent prayer, reading individually or tónh löï. Ñaây laø moät trong nhöõng ngheä thuaät collectively from some "holy scriptures" or daäp taét doøng suy töôûng cuûa taâm, ñeå laøm saùng concentrating on some sacred object, person toû taâm tính. Thieàn ñöôïc chính thöùc giôùi thieäu or idea. And it is believed that these mental vaøo Trung Quoác bôûi Toå Boà Ñeà Ñaït Ma, daàu exercises, at times, result in seeing visions of tröôùc ñoù ngöôøi Trung Hoa ñaõ bieát ñeán, vaø keùo saints or holy men, engaging in conversation daøi cho tôùi thôøi kyø cuûa caùc toâng phaùi Thieân with them, or hearing voices, or some Thai. Theo Kinh Duy Ma Caät, cö só Duy Ma mysterious occurences. Whether they are Caät ñaõ noùi vôùi oâng Xaù Lôïi Phaát khi oâng naày ôû illusions, imaginations, hallucinations, mere trong röøng toïa thieàn yeân laëng döôùi goác caây projections of the subconscious mind or real nhö sau: "Thöa ngaøi Xaù Lôïi Phaát! Baát taát phenomena, one cannot say with certainty. ngoài söõng ñoù môùi laø ngoài thieàn. Vaû chaêng But devout Buddhists should always ngoài thieàn laø ôû trong ba coõi maø khoâng hieän remember that according to Buddhist thaân yù, môùi laø ngoài thieàn; khoâng khôûi dieät taän doctrines, mind is an invisible force capable ñònh maø hieän caùc oai nghi, môùi laø ngoài thieàn; of producing all these phenomena. Buddhist khoâng rôøi ñaïo phaùp maø hieän caùc vieäc phaøm books tell us that through meditative phu, môùi laø ngoài thieàn; taâm khoâng truï trong absorption (jhana or dhyana), through the cuõng khoâng ôû ngoaøi môùi laø ngoài thieàn; ñoái vôùi development of mental faculties, man is caùc kieán chaáp khoâng ñoäng maø tu ba möôi baûy capable of gaining psychic powers. But it is phaåm trôï ñaïo môùi laø ngoài thieàn; khoâng ñoaïn extremely important to bear in mind that the phieàn naõo maø vaøo Nieát Baøn môùi laø ngoài Buddhist meditation is not a state of auto- thieàn. Neáu ngoài thieàn nhö theá laø choã Phaät aán hypnosis, or coma. It is a state of mental khaû (chöùng nhaän) vaäy—See Dhyana. purity where disturbing passions and impulses (II) The meanings of Meditation"—Nghóa cuûa are subdued and calmed down so that the Thieàn: mind becomes unified and collected and 1) The word "meditation" really is no equivalent enters into a state of clear consciousness and for the Buddhist term "bhavana" which mindfulness. Meditation, certainly, is not a literally means "development" or "culture,"

voluntary exile from life; or something that is development of the mind, culture of practiced for the hereafter. Meditation should the mind. It is the effort to build up a calm, be applied to the daily affairs of life, and its concentrated mind that sees clearly the true results obtained here and now. It is not nature of all phenomenal things and finally separated from the work-a-day life. It is aprt realizes Nirvana, the ideal state of mental and parcel of our life. We still participate in health. Meditation is not only for Indian or all daily activities, but remain free from the Chinese people, or for the Buddha's time, but rush of city life, from nagging preoccupation for all mankind at all times, regardless of with the world, this is easy to say but not easy their origin, religion, or ethnic races. to do; however, if we consistently practice Meditation is not a practice of today or meditation, we can do it. Any meditation we yesterday. From beginningless time, people do is of immense help in enabling us to face have been practicing meditation in different all this with calm. And the calmness itself will ways. After experiencing enlightenment, the in turn help us overcome all sufferings and Buddha once confirmed: "There never was, afflictions. According to Buddhism, and never will be, any mental development or meditation is a way of living. It is a total way mental purity without meditation. Meditation of living and not a partial activity. It aims at was the means by which I gained supreme developing man as a whole. Let's strive for enlightenment." All religions teach some kind perfection here and in this very life, not in of meditation or mental training for man's some golden age yet to come. What will we inner development. It may take the form of become when we are still participating in

daily activities, but free from all worldly keå hoï töø ñaâu ñeán, baát keå hoï theo toân giaùo naøo attachments, bonds, hindrances, and other hay thuoäc chuûng toäc naøo. Thieàn taäp khoâng problems. Are we a real son of the Buddha? phaûi laø phaùp moân môùi coù hoâm qua hay hoâm Yes, we are. Devout Buddhists should nay. Töø voâ thæ, ngöôøi ta ñaõ haønh thieàn baèng always remember that meditation taught in nhieàu phöông caùch khaùc nhau. Sau khi chöùng Buddhism is neither for gaining union with ngoä, moät laàn Ñöùc Phaät ñaõ khaúng ñònh: "Chöa any supreme being, nor for bringing about heà bao giôø vaø seõ khoâng bao giôø coù söï phaùt any mystical experiences, nor is it for any trieån taâm linh hay thanh loïc bôïn nhô nôi tinh self-hypnosis. It is for gaining tranquility of thaàn naøo maø khoâng nhôø haønh thieàn. Haønh mind (samatha) and insight (vipassana), for thieàn laø phöông caùch maø Ta ñaõ chöùng ngoä vaø the sole purpose of attaining unshakable ñaït ñöôïc Chaùnh ñaúng Chaùnh giaùc." Taát caû deliverance of the mind. This can only be caùc toân giaùo ñeàu coù daïy veà moät loaïi thieàn, obtained through the total extinction of all nhaèm reøn luyeän taâm trí ñeå phaùt trieån noäi taâm. mental defilements. Many believe that Coù theå laø im laëng nguyeän caàu, tuïng nieäm kinh meditation is only for monks and nuns in the thaùnh caù nhaân hay taäp theå, hay taäp trung vaøo past, things have changed and now there is a moät ñeà muïc, moät nhaân vaät hay moät yù nieäm growing interest in medtation in almost thieâng lieâng naøo ñoù. Vaø ngöôøi ta tin raèng everyone. If by meditation is meant mental nhöõng caùch thöïc

taäp taâm linh aáy, ñoâi khi coù discipline or mind culture, all should cultivate theå ñöa ñeán keát quaû laø nhìn thaáy thaùnh linh meditation irrespective of gender, age, clergy hay caùc ñaáng thieâng lieâng, ñeå coù theå noùi or lay. Meditation is distinctively a human chuyeän vôùi caùc ngaøi, hay nghe ñöôïc tieáng noùi phenomenon, and therefore, should be dealt cuûa caùc ngaøi, hay moät vaøi chuyeän huyeàn bí coù with from a human point of view, with human theå xaûy ra. Chuùng ta khoâng theå caû quyeát moät feelings and human understanding. Human caùch chaéc chaén nhöõng ñieàu ñoù laø nhöõng hieän problems and their solutions are basically töôïng thöïc coù hay chæ laø aûo töôûng, laø trí töôûng psychological in nature. True meditation and töôïng, laø aûo giaùc, hay chæ laø moät caùi gì chæ mysticism do not co-exist. They are two hieån hieän trong taâm hay trong tieàm thöùc. different things. While mysticism takes us Nhöng Phaät töû thuaàn thaønh neân luoân nhôù away from reality, meditation brings us to raèng, theo giaùo thuyeát nhaø Phaät, taâm laø moät reality; for through real meditation we can naêng löïc coù theå gaây neân taát caû nhöõng hieän see our own illusions and hallucinations face töôïng treân. Caùc kinh ñieån Phaät giaùo coù ghi to face without pretence. This brings about a raèng do chöùng ñaït thieàn ñònh qua söï phaùt total transformation in our personality. It is trieån caùc giaùc quan, con ngöôøi coù theå ñaéc more of an unlearning than a worldly thaàn thoâng. Nhöng moät ñieàu cöïc kyø quan learning. We have to give up many things that troïng phaûi nhôù laø thieàn trong Phaät giaùo khoâng we have learned and hugged in great glee phaûi laø traïng thaùi töï thoâi mieân hay hoân meâ. once we realize that they are hindrances and Noù laø traïng thaùi taâm thanh tònh, trong ñoù caùc obsessions—Danh töø “haønh thieàn” khoâng theå duïng voïng vaø khaùt voïng ñeàu ñöôïc khaéc phuïc, naøo töông ñöông ñöôïc vôùi töø “bhavana” maø töø ñoù taâm trôû neân an truï vaø tænh thöùc. Haønh nguyeân nghóa laø môû mang vaø trau doài, maø laø thieàn chaéc chaén khoâng phaûi laø söï löu ñaøy töï môû mang vaø trau doài taâm. Ñoù laø noã löïc nhaèm nguyeän ñeå taùch rôøi khoûi cuoäc soáng, cuõng xaây döïng moät caùi taâm vaéng laëng vaø an truï ñeå khoâng phaûi laø thöïc taäp caùi gì ñoù cho kieáp sau. coù theå thaáy ñöôïc roõ raøng baûn chaát thaät söï cuûa Haønh thieàn phaûi ñöôïc aùp duïng vaøo coâng vieäc taát caû caùc phaùp höõu vi vaø cuoái cuøng chöùng cuûa cuoäc soáng haèng ngaøy, vaø keát quaû phaûi ñaït nghieäm ñöôïc nieát baøn. Phaùp haønh thieàn ñöôïc baây giôø vaø ôû ñaây. Thieàn khoâng phaûi khoâng chæ daønh rieâng cho ngöôøi AÁn Ñoä hay taùch rôøi vôùi coâng vieäc haèng ngaøy, maø noù laø ngöôøi Trung Hoa, hay chæ cho thôøi Ñöùc Phaät moät phaàn cuûa ñôøi soáng. Chuùng ta vaãn tham coøn taïi theá, maø laø cho taát caû moïi ngöôøi, baát gia caùc hoaït ñoäng thöôøng nhaät, nhöng giöõ cho

mình thoaùt ñöôïc caûnh hoái haû roän ròp cuûa Trong khi huyeàn bí ñöa chuùng ta lìa khoûi thöïc thaønh phoá vaø nhöõng phieàn toaùi böïc boäi cuûa taïi, thì phaùp thieàn haønh mang chuùng ta trôû veà theá gian, vieäc naøy noùi deã khoù laøm, nhöng neáu vôùi thöïc taïi, vì qua pheùp haønh thieàn chaân coá gaéng thieàn taäp chuùng ta coù theå laøm ñöôïc. chaùnh chuùng ta coù theå thaáy ñöôïc nhöõng aûo Baát cöù söï thieàn taäp naøo cuõng ñeàu giuùp chuùng voïng vaø aûo töôïng cuûa

chính mình khoâng bò ta raát nhieàu trong vieäc ñoái phoù vôùi caùc dieãn chuùng löøa doái nöõa. Ñieàu naøy mang ñeán cho bieán trong cuoäc soáng moät caùch traàm tónh. Vaø chuùng ta moät söï chuyeån hoùa toaøn dieän veà con chính söï traàm tónh naøy seõ giuùp chuùng ta vöôït ngöôøi cuûa mình. Ñieàu naøy laø thaùo gôõ nhöõng gì qua nhöõng khoå ñau vaø phieàn naõo trong ñôøi. ta ñaõ hoïc ôû theá tuïc. Chuùng ta laïi phaûi döùt boû Theo Phaät giaùo, haønh thieàn laø moät loái soáng. nhieàu ñieàu maø tröôùc kia chuùng ta ñaõ hoïc vaø Ñoù laø loái soáng troïn veïn chöù khoâng phaûi laø ñaõ thích thuù giöõ chaët moät khi chuùng ta nhaän ra sinh hoaït rôøi raïc. Phaùp haønh thieàn laø nhaèm raèng chuùng chæ laø nhöõng trôû ngaïi maø thoâi. phaùt trieån toaøn theå con ngöôøi chuùng ta. Chuùng 2) Rapture, the surest way to mind-control and ta haõy coá gaéng ñaït ñöôïc söï toaøn haûo aáy ôû ñaây purification. However, you should control vaø ngay trong kieáp naøy, chöù khoâng phaûi ñôïi your body and mind at all times, not only ñeán moät thôøi hoaøng kim naøo ñoù trong töông when you sit in meditation. Your body and lai. Chuùng ta seõ thaønh gì neáu chuùng ta vaãn mind must be pure and mindful at all times. tham gia nhöõng sinh hoaït thöôøng nhaät maø Meditation means the ending of thought; khoâng vöôùng maéc, khoâng maéc keït, khoâng raéc however, if you are unable to end your roái vôùi nhöõng trôû ngaïi cuûa theá tuïc. Chuùng ta thought, you should try to concentrate your coù phaûi laø nhöõng chaân töû cuûa Ñöùc Nhö Lai mind just in one thought or one object of hay khoâng. Vaâng, chuùng ta ñích thöïc laø nhöõng contemplation. That means you should know chaân töû cuûa Ñöùc Nhö Lai. Phaät töû chaân thuaàn what you’re thinking or what you’re doing at neân luoân nhôù raèng phaùp haønh thieàn ñöôïc daïy the present time. In Zen, there is no desire, trong Phaät giaùo khoâng nhaèm gaëp gôõ taâm linh even it’s a desire of “mindfulness”, for if vôùi moät ñaáng toái thöôïng naøo, cuõng khoâng there is a desire, there must be a struggle or nhaèm ñaït ñeán nhöõng chöùng nghieäm huyeàn bí, an urge for achievement, and this is the maø chæ nhaèm thaønh töïu vaéng laëng vaø trí tueä, concept of a conditioned mind. When you are vaø chæ vôùi moät muïc ñích duy nhaát laø ñaït ñöôïc able to watch and know yourself, you are söï giaûi thoaùt khoâng lay chuyeån cuûa taâm mình. practicing meditation. When you know the Ñieàu naøy chæ thöïc hieän ñöôïc khi chuùng ta taän way you walk, what and how you eat, what dieät moïi nhô bôïn tinh thaàn maø thoâi. Trong and how you say, that means you’re quaù khöù, nhieàu ngöôøi tin raèng phaùp haønh practicing meditation. When you have gossip, thieàn chæ rieâng daønh cho chö Taêng Ni maø thoâi, hate, jealousy, etc., in your mind, you know söï vieäc ñaõ thay ñoåi, ngaøy nay haàu nhö moïi that you’re haboring gossip, hate and ngöôøi ñeàu thích thuù löu taâm ñeán thieàn taäp. jealousy, you’re practicing meditation. Thus, Neáu hieåu raèng thieàn laø moät kyû luaät tinh thaàn, meditation is not something different from hay moät phöông phaùp trau doài taâm trí thì moïi your daily life activities. If you set aside an ngöôøi neân haønh thieàn, baát keå laø nam hay nöõ, hour or so to sit in a room to meditate then giaø hay treû, Taêng hay tuïc. Phaùp haønh thieàn laø come out of it and go right back to be a moät hieän töôïng ñaëc thuø cuûa kieáp con ngöôøi, cheater, you are nothing different from

(or do ñoù phaûi ñöôïc ñeà caäp theo quan ñieåm cuûa better than) a full-time cheater. So a real con ngöôøi, vôùi nhöõng caûm giaùc vaø kieán thöùc meditation is a kind of meditation in which cuûa con ngöôøi. Baûn chaát nhöõng khoù khaên cuûa you can meditate at any time in your daily con ngöôøi vaø phöông caùch giaûi quyeát nhöõng life activities. And thus, meditation has no khoù khaên aáy chuû yeáu thuoäc veà taâm lyù. Phaùp beginning nor end. According to Zen master thieàn vaø huyeàn bí khoâng toàn taïi cuøng moät luùc. Doc The in the Essential Discipline for Daily Ñoù laø hai vieäc hoaøn toaøn khaùc bieät nhau. Use: “Just awakened, I hope that everybody

will attain great awareness and see in you use methods of constraints or imitation in complete clarity. Washing my hands, I hope practicing meditation, you’re only the person that everybody will have pure hands to who tries to cook sand for food, for at that receive reality. When puting my robe, very moment effort of constraints and washing the dishes, going to the bathroom, imitation becomes another wearisome burden folding the mat, carrying buckets of water, or for yourself. We should always remember brushing teeth... I also hope that everyone that a mind of constant awareness is a mind will have mindfulness and purity in both the that is awake, intelligent and free. Thus, those body and mind.” However, in order to who wish to seek for wider, deeper, and achieve mindfulness for the mind and purity transcendental experience are those who for the body, we should practice sitting know nothing about meditation, for why meditation everyday. When sitting in should a mind of constant awareness need meditation, you should sit upright and always any kind or any form of experience? Devout think that you are sitting on the Bodhi spot. Buddhists should always remember that once During sitting meditation, various feelings you set out to meditate, you never have a real and thoughts may arise. If we dont’t practice meditation, for a mind desiring meditation mindfulness of the breath or Buddha will be able to destroy your real meditation. recitation, these feelings and thoughts will Meditation is not a separate thing from your soon lure us away from mindfulness. But daily life activities, it is the essence of your following or counting the breath or Buddha daily life activities—Söï haønh thieàn (quaùn recitation aren’t simply means by which to töôûng), caùch chaéc chaén nhaát ñeå kieãm soaùt vaø chase away odd thoughts and feelings. They tònh taâm. Baïn neân kieåm soaùt thaân taâm moïi are also means to unite body and mind and to luùc, chöù khoâng chæ luùc ngoài thieàn. Luùc naøo open the gate to wisdom. When a feeling or thaân taâm chuùng ta cuõng phaûi thanh tònh vaø an odd thought arise, we should continue to tænh thöùc. Thieàn laø chaám döùt voïng nieäm; tuy follow or to count our breath, or to recite the nhieân, neáu baïn khoâng coù khaû naêng chaám döùt Buddha’s name. We should not chase them voïng nieäm thì baïn neân coá gaéng taäp trung taâm away, neither hate them, nor worry about cuûa baïn vaøo moät tö töôûng hay moät ñoái töôïng them. We should simply acknowledge their quaùn töôûng maø thoâi. Ñieàu naøy coù nghóa laø baïn presence. When an odd thought arises, we neân bieát baïn ñang nghó gì hay ñang laøm gì should recognize it; if it still exists, we should trong nhöõng giaây phuùt hieän taïi naøy. Trong recognize that it still exists, continues to

exist. thieàn khoâng coù loøng ham muoán, duø chæ laø ham When a feeling of pain arises, we should muoán caùi “ñònh”, vì moät khi ñaõ coù ham muoán recognize it; if it continues to exist, we should thì seõ coù söï phaán ñaáu hay söï thoâi thuùc ñeå recognize that it continues to exist. The thaønh ñaït, vaø ñaây chính laø yù nieäm veà moät caùi essential thing is not to let any feeling or taâm bò ñieàu kieän hoùa. Khi baïn coù khaû naêng thought arise without recognizing them in quan saùt vaø bieát roõ chính baïn, aáy laø baïn ñang mindfulness. Meditation means mindfulness thöïc taäp thieàn quaùn. Khi baïn bieát con ñöôøng of whatever happening. Meditation is baïn ñi, baïn aên caùi gì vaø aên nhö theá naøo, baïn nourishment for our body and mind, noùi caùi gì vaø noùi nhö theá naøo... aáy laø baïn ñang especially sitting meditation. Through sitting thöïc taäp thieàn quaùn vaäy. Khi taâm baïn chöùa meditation, our bodies obtain harmony, feel ñöïng chuyeän taøo lao, haän thuø hay ganh gheùt, lighter, and are more at peace. The path from baïn bieát taâm baïn ñang dung chöùa nhöõng thöù observation of our mind to seeing into our aáy, ñoù laø baïn ñang thöïc taäp thieàn vaäy. Thieàn own nature won’t be too rough. Meditation khoâng laø caùi gì khaùc vôùi sinh hoaït haèng ngaøy requires the highest form of discipline, not a cuûa baïn. Neáu moãi ngaøy baïn boû ra moät hay hai constraint, nor an imitation, but a constant tieáng ñeå vaøo phoøng ngoài thieàn roài sau ñoù baïn awareness of you and your surroundings. If quay ngay veà laøm moät keû löôøng gaït, thì baïn

vaø keû suoát ngaøy löôøng gaït coù gì khaùc nhau laø söï thöôøng xuyeân thaáy bieát veà chính baïn vaø ñaâu? Nhö vaäy chaân thieàn phaûi laø moät loaïi nhöõng gì quanh baïn. Neáu baïn duøng phöông thieàn maø baïn coù theå thieàn baát cöù luùc naøo caùch goø eùp hay baét chöôùc trong cuoäc haønh trong cuoäc sinh hoaït haèng ngaøy cuûa baïn. Vaø thieàn cuûa baïn, baïn chæ laø ngöôøi naáu caùt maø nhö vaäy thieàn khoâng coù baét ñaàu laïi cuõng muoán thaønh côm maø thoâi vì luùc ñoù chính söï khoâng coù chaám döùt. Theo Thieàn sö Ñoäc Theå goø eùp hay söï baét chöôùc trôû thaønh moät gaùnh trong Tyø Ni Nhaät Duïng Thieát Yeáu: “Vöøa môùi naëng khaùc cho taâm baïn. Neân nhôù raèng moät thöùc daäy vaøo ban saùng, toâi mong cho moïi caùi taâm haønh thieàn laø moät caùi taâm thöôøng ngöôøi choùng ñaït ñöôïc traïng thaùi tænh thöùc lôùn, xuyeân töï bieát chính mình, nghóa laø caùi taâm hieåu bieát thoâng suoát möôøi phöông. Khi muùc tænh thöùc, saùng suoát vaø voâ ngaïi. Nhö vaäy nöôùc röûa tay, toâi mong cho moïi ngöôøi coù nhöõng ai mong coù ñöôïc chöùng nghieäm saâu nhöõng baøn tay trong saïch ñeå ñoùn nhaän chaân hôn, lôùn hôn hay sieâu vieät hôn, chæ laø nhöõng lyù. Moãi khi maëc aùo, röûa chaân, ñi caàu, traûi con ngöôøi khoâng bieát tí gì veà chaân thieàn, vì chieáu, gaùnh nöôùc, hay suùc mieäng... Toâi ñeàu moät caùi taâm tænh thöùc, saùng suoát vaø voâ ngaïi mong cho ai naáy ñeàu coù ñöôïc thaân taâm tænh thì taïi sao laïi caàn ñeán chöùng nghieäm? Phaät töû thöùc vaø thanh tònh.” Tuy nhieân, ñeå thöïc hieän chaân thuaàn neân luoân nhôù raèng neáu baïn khôûi ñöôïc taâm tænh thöùc vaø thaân thanh tònh, chuùng taâm haønh thieàn, baïn seõ khoâng bao giôø coù ta neân thöïc haønh toïa thieàn moãi ngaøy. Khi ñöôïc moät cuoäc thieàn chaân chính, vì chính caùi ngoài thieàn neân ngoài thaúng thôùm vaø luoân nghó taâm muoán thieàn aáy noù

coù khaû naêng phaù naùt raèng mìng ñang ngoài treân phaùp toïa Boà Ñeà cuoäc thieàn thaät söï cuûa baïn. Thieàn khoâng phaûi vaäy. Trong luùc toïa thieàn, nhöõng caûm thoï vaø yù laø moät caùi gì caùch bieät vôùi nhöõng sinh hoaït töôûng coù theå khôûi daäy trong ta. Neáu chuùng ta haèng ngaøy cuûa baïn, maø noù chính laø tinh hoa khoâng duøng nhöõng phöông phaùp quaùn nieäm cuûa nhöõng sinh hoaït aáy—See Three studies hôi thôû hay nieäm Phaät thì chuùng seõ keùo chuùng (2), Meditation, Contemplation, Three ta ra khoûi söï tænh thöùc. Nhöng theo doõi hay meditations on the relationship of the ñeám hôi thôû hay nieäm Phaät khoâng chæ laø caùch noumenal and phenomenal, Two kinds of nhaèm xua ñuoåi tö töôûng vaø caûm thoï taïp nhaïp, contemplation, Two universal bases of maø chuùng coøn laø caùch noái thaân vaø taâm vaø laø meditation, Three aims of meditation, Four cöûa ñi vaøo trí tueä. Khi coù taïp nieäm khôûi leân, objects that can be used to develop chuùng ta chæ caàn tieáp tuïc theo doõi, hay ñeám concentration, Four circumstances leading to hôi thôû, hay nieäm Phaät, chöù ñöøng coù yù xua the “koan” exercises, Four functions in ñuoåi, gheùt boû hay e sôï nhöõng taïp nieäm naøy. maintaining the koan exercises in Zen, Five Chuùng ta chæ caàn nhaän dieän laø coù taïp nieäm characteristics concerning the koan exercise, hay coù caûm thoï ñau nhöùc ñang phaùt hieän nôi Five kinds of varieties of meditation, Five- ta. Neáu taïp nieäm coøn toàn taïi, ta tieáp tuïc nhaän fold procedures for quieting the mind, bieát laø taïp nieäm tieáp tuïc toàn taïi. Neáu caûm thoï Fivefold meditation, Five meditation in Lotus ñau nhöùc khôûi leân, chuùng ta nhaän bieát coù ñau sutra, Six kinds of contemplation, Six subjects nhöùc. Neáu caûm thoï ñau nhöùc tieáp tuïc toàn taïi, in meditation, and Nine kinds of Mahayana thì ta nhaän dieän noù coøn toàn taïi. Ñieàu thieát yeáu dhyana for Bodhisattvas. laø ñöøng ñeå cho baát cöù caûm thoï hay taïp nieäm 3) Ordinarily speaking, meditation means to naøo khôûi leân maø mình khoâng nhaän bieát. Nhö maintain a cool and un-agitated mind under vaäy Thieàn laø söï tænh thöùc veà moïi vieäc xaûy ra. all circumstances. But it also means the Thieàn laø thöùc aên cho thaân taâm, ñaëc bieät laø practice necessary in order to attain this Thieàn toïa. Thaân theå cuõng nhôø thieàn toïa maø result. In other words, it indicates the idea of nheï nhaøng vaø an laïc hôn. Töø söï quaùn taâm ñi contemplation, or concentration of the mind ñeán thaáy taùnh seõ khoâng gian nan vaát vaû. on a single object while sitting quietly alone. Thieàn ñoøi hoûi moät hình thöùc kyû luaät cao toät, On what should we concentrate? That is the khoâng phaûi laø söï goø eùp hay söï baét chöôùc, maø important question. And this indeed is the poit

at which religion differs from philosophy and Nirvana, but the way to attain Nirvana is not morality. However hard we may concentrate as easy as that. If it were only a matter of on something, we cannot become absolutely understanding and controlling one’s free from our sufferings as long as we are superficial, conscious mind, the problem absorbed only in immediate phenomena with would be relatively simple. Most people can a self-centered attitude. For example, we control their conscious mind by means of the devote ourselves to thinking of such a selfish Buddha’s teachings through practice of matter as wishing to be rid of uneasiness and religious disciplines.

But man also has a mind irritation concerning the management of our of which he is not aware. He cannot grasp it business, or wishing to recover from illness, it because he is unconscious of it. He cannot is obvious that we cannot be freed from such control it because of being unable to grasp it. trouble for a moment, because our mind is This kind of mind is called “alaya” or swayed by our business or our illness. This “Manas” in Sanskrit and corresponds to the kind of mental absorption is not meditation subconscious mind in scientific terminology. but a mere struggling with illusion. To reflect All that one has experienced, thought, and our past conduct, criticizing ourselves for felt in past remains in the depth of one’s what we think to be wrong and determining to subconscious mind. Psychologists recognize correct it, is a kind of meditation from a moral that the subconscious mind not only exerts a point of view. This is a very fine practice that great influence on the man’s character and his is useful for improving our character. To think mental functions but even causes various still more deeply than this about a subject is disorders. Because it is normally beyond our meditation without a self-centered idea. To reach, we cannot control the subconscious probe deeply into such matters as the mind by mere reflection and meditation. In formation of the world, the way of human fact, karma contributes a considerable life, and the ideal society, this is meditation problem to current practice of meditation—from the philosophical point of view. This Thoâng thöôøng maø noùi, thieàn ñònh coù nghóa laø kind of meditation is also a fine practice that giöõ caùi taâm bình tónh vaø khoâng dao ñoäng enhances our character, adding depth to our trong moïi hoaøn caûnh. Nhöng thieàn ñònh cuõng ideas and in turn benefiting society. However, coù nghóa laø söï thöïc haønh caàn thieát ñeå ñaït regrettably, we cannot obtain a true state of ñöôïc muïc ñích aáy. Noùi caùch khaùc, noù chæ söï mental peace or Nirvana through the forms of quan saùt hay taäp trung taâm vaøo moät ñoái töôïng meditation mentioned above. This is because ñoäc nhaát khi ngoài yeân laëng moät mình. Vaäy thì we can go only as far as the range of human chuùng ta neân taäp trung vaøo ñieàu gì? Ñaây laø knowledge permits, however sternly we may caâu hoûi quan troïng, vaø quaû thöïc ñieàu naøy laø reflect on ourselves and however deeply we ñieåm maø toân giaùo khaùc vôùi trieát lyù hay ñaïo may probe philosophically into the ideal way ñöùc. Cho duø chuùng ta coù theå kieân trì taäp trung of the world and human life. If we say that vaøo moät ñieàu gì ñoù, chuùng ta cuõng khoâng theå man cannot lead himself to Nirvana even giaûi thoaùt moät caùch tuyeät ñoái khoûi khoå ñau though he reflects on his conduct, repents of neáu chuùng ta chæ chuù taâm vaøo ñoái töôïng tröïc wrong conduct, and determines to practice tieáp vôùi moät thaùi ñoä quy ngaõ. Thí duï nhö good conduct, the following questions will chuùng ta noã löïc tö duy veà moät ñieàu coù tính naturally arise: “That must be so when chaát vò kyû nhö mong caàu khoâng bò khoù khaên reflecting on morality and society and making raéc roái veà coâng vieäc laøm aên hay mong caàu resolutions on basis of that reflection. But is it döôïc laønh beänh, thì roõ raøng chuùng ta khoâng not the way to Nirvana on oneself in the light theå coù luùc naøo ñöôïc giaûi thoaùt khoûi lo aâu vì of the Buddha’s teachings and to determine taâm chuùng ta luùc naøo cuõng bò dao ñoäng

bôûi one's actions according to them?" Indeed, this coâng vieäc laøm aên vaø beänh taät. Loaïi taäp trung is one process by which we progress toward taâm thöùc naøy khoâng phaûi laø thieàn ñònh maø chæ

laø söï ñaáu tranh vôùi aûo töôûng maø thoâi. Hoài taâm maø con ngöôøi khoâng nhaän bieát ñöôïc. Con töôûng laïi veà caùch haønh söû cuûa chuùng ta trong ngöôøi khoâng naém baét ñöôïc noù vì khoâng heà coù quaù khöù maø töï pheâ phaùn veà ñieàu maø ta nghó yù thöùc veà noù. Con ngöôøi khoâng theå kieåm soaùt laø sai vaø quyeát ñònh söûa chöõa noù laø moät loaïi noù vì khoâng theå naém baét noù ñöôïc. Loaïi taâm thieàn ñònh. Chuùng ta coù theå goïi ñoù laø thieàn naøy goïi laø "A Laïi Da" hay "Maït Na" theo ñònh theo quan ñieåm ñaïo ñöùc. Ñaây laø caùch tu Phaïn ngöõ vaø töông öùng vôùi tieàm thöùc theo taäp raát toát, coù lôïi ích cho vieäc thaêng tieán tính thuaät ngöõ khoa hoïc. Taát caû nhöõng gì maø haïnh cuûa chuùng ta. Suy nghó saâu xa hôn nhö ngöôøi ta ñaõ kinh nghieäm, suy nghó vaø caûm theá veà moät ñeà taøi laø thieàn ñònh maø khoâng coù yù nhaän trong quaù khöù vaãn toàn taïi trong chieàu nieäm quy ngaõ. Doø saâu vaøo nhöõng vaán ñeà nhö saâu cuûa tieàm thöùc. Caùc nhaø taâm lyù hoïc coâng söï thaønh hình cuûa theá giôùi, loái soáng cuûa con nhaän raèng tieàm thöùc khoâng nhöõng chæ gaây aûnh ngöôøi, vaø xaõ hoäi lyù töôûng, ñoù laø thieàn ñònh töø höôûng lôùn vaøo tính chaát vaø chöùc naêng taâm lyù quan ñieåm trieát hoïc. Loaïi thieàn ñònh naøy cuõng con ngöôøi maø coøn taïo ra nhieàu roái loaïn khaùc laø moät caùch thöïc haønh toát nhaèm giuùp naâng nhau. Vì noù thöôøng ôû beân ngoaøi taàm cuûa ta cao taùnh haïnh cuûa mình, taïo theâm chieàu saâu neân chuùng ta khoâng theå kieåm soaùt tieàm thöùc cho tö töôûng vaø laïi laøm lôïi ích cho xaõ hoäi. chæ baèng caùch tö duy vaø thieàn ñònh suoâng Tuy nhieân, ñieàu ñaùng tieác laø chuùng ta khoâng ñöôïc—See Karma. theå ñaït ñöôïc traïng thaùi taâm thöùc bình an (Nieát 4) Practitioner should never rush to practice the Baøn) thöïc söï qua caùc hình thöùc thieàn ñònh vöøa Four Formless Meditations. Never force your keå. Sôû dó nhö theá laø vì chuùng ta chæ coù theå ñi body or your mind. Be kind to yourself. Live xa tôùi möùc maø tri thöùc con ngöôøi cho pheùp tuy your daily life simply with awareness. If you raèng chuùng ta coù theå tö duy nghieâm tuùc veà are mindful, you have everything; you are chuùng ta vaø tuy raèng chuùng ta coù theå doø saâu everything! A minute of meditation is a moät caùch trieát lyù vaøo con ñöôøng cuûa theá giôùi minute of peace and happiness. If meditation vaø cuûa ñôøi ngöôøi. Neáu chuùng ta baûo raèng con is not pleasant for you, you are not practicing ngöôøi khoâng theå töï daãn daét mình ñeán Nieát correctly. Meditation brings happiness. This Baøn duø cho con ngöôøi tö duy veà caùch haønh söû happiness comes, first of all, from the fact cuûa mình, hoái haän veà caùch haønh söû sai traùi vaø that you are master of yourself, no longer quyeát ñònh thöïc haønh thieän haïnh, thì vaán ñeà caught up in forgetfulness. If you follow your sau ñaây cuõng töï nhieân khôûi leân: "Ñaønh raèng breathing and allow a half-smile to blossom, khi suy nghó veà ñaïo ñöùc, xaõ hoäi vaø nhöõng mindful of your feelings and thoughts, the quyeát ñònh thöïc haønh thieän haïnh, thì vaán ñeà movements of your body will naturally sau ñaây cuõng seõ töï nhieân khôûi leân: "Haún laø become more gentle and relaxed,

harmony nhö theá khi suy nghó veà ñaïo ñöùc, xaõ hoäi vaø will be there, and true happiness will arise. nhöõng quyeát ñònh döïa treân nhöõng suy nghó Keeping our mind present in each moment is nhö vaäy. Nhöng suy nghó veà mình döôùi aùnh the foundation of meditation practice. When saùng cuûa giaùo lyù cuûa Ñöùc Phaät vaø quyeát ñònh we achieve this, we live our lives fully and phöông höôùng haønh ñoäng cuûa mình theo giaùo deeply, seeing things that others, in lyù aáy, ñoù khoâng phaûi laø con ñöôøng ñöa ñeán forgetfulness, do not—Haønh giaû ñöøng bao giôø Nieát Baøn hay sao?" Kyø thaät, ñaây laø quaù trình voäi vaõ thöïc taäp "Töù Khoâng Ñònh Thieàn." maø chuùng ta phaûi theo ñeå tieán tôùi Nieát Baøn, Ñöøng bao giôø eùp buoäc thaân taâm cuûa chính nhöng caùch thöùc ñeå ñaït ñöôïc Nieát Baøn khoâng mình, maø phaûi töû teá vôùi chính mình. Phaûi deã daøng nhö theá. Neáu ñoù chæ laø vaán ñeà hieåu soáng thaät bình thöôøng vaø tænh thöùc. Neáu baïn bieát vaø kieåm soaùt caùi taâm coù yù thöùc nhöng hôøi coù chaùnh nieäm laø baïn coù taát caû! Moät phuùt hôït beân ngoaøi thì vaán ñeà seõ töông ñoái ñôn thieàn quaùn phaûi laø moät phuùt an bình vaø haïnh giaûn. Haàu heát moïi ngöôøi chuùng ta ñeàu coù theå phuùc. Neáu thieàn quaùn khoâng ñem laïi an laïc kieåm soaùt taâm thöùc mình nhôø tu taäp giaùo lyù cho baïn, laø baïn ñaõ thöïc taäp sai ñöôøng roài. nhaø Phaät. Nhöng con ngöôøi cuõng coù moät caùi Thieàn quaùn mang laïi haïnh phuùc. Haïnh phuùc

naøy, tröôùc tieân ñeán töø yeáu toá baïn töï laøm chuû 6) The practice of meditation is not an exercise laáy baïn, chöù khoâng coøn bò loâi keùo vaøo thaát in analysis or reasoning. The sword of logic nieäm. Neáu baïn theo doõi hôi thôû vaø cho pheùp has no place in the practice of awareness, nuï cöôøi nôû treân moâi mình, tænh thöùc caûm thoï concentration, and understanding, and those vaø tö töôûng cuûa baïn, thì nhaát cöû nhaát ñoäng of stopping and looking. When we cook we cuûa thaân theå baïn seõ töï nhieân trôû neân meàm must monitor the fire under the pot. When the maïi vaø buoâng xaû, söï hoøa hôïp seõ coù maët taïi sun's rays beat down on the snow, the snow ñoù, vaø chaân haïnh phuùc seõ khôûi leân. Giöõ cho slowly melts. When a hen sits on her eggs, taâm mình coù maët trong moãi giaây phuùt hieän the chicks inside gradually take form until taïi, ñoù laø caên baûn cuûa thieàn taäp. Khi thöïc hieän they are ready to peck their way out. These ñöôïc ñieàu naøy, töùc laø chuùng ta ñang soáng troïn are images which illustrate the effect of veïn vaø thaâm saâu ñôøi soáng cuûa chuùng ta, maø practicing meditation—Thieàn taäp khoâng phaûi nhöõng ngöôøi soáng trong thaát nieäm khoâng theå laø nhöõng noã löïc phaân tích vaø suy dieãn. Löôõi naøo coù ñöôïc. göôm phaân tích vaø suy dieãn ôû ñaây khoâng coù 5) As you continue practicing, the flower of choã ñöùng. Khi chuùng ta naáu nöôùng chuùng ta insight will blossom in you, along with the caàn phaûi theo doõi loø löûa beân döôùi caùi noài. Khi flowers of compassion, tolerance, happiness, nhöõng tia naéng cuûa maët trôøi chieáu roïi xuoáng and letting go. You can let go, because you tuyeát, tuyeát seõ tan chaûy. Khi moät con gaø maùi do not need to keep anything for yourself. aáp tröùng, nhöõng con gaø con seõ töø töø thaønh You are no longer a fragile and small "self" hình cho ñeán khi chuùng saün saøng moå beå caùi

that needs to be preserved by all possible voû beân ngoaøi ñeå chui ra. Ñoù laø nhöõng hình means. Since the happiness of others is also aûnh coù theå ñöôïc ñem ra laøm thí duï cho taùc your happiness, you are now filled with joy, duïng cuûa thieàn taäp. and you have no jealousy or selfishness. Free 7) According to Zen Master Thich Nhat Hanh in from attachment to wrong views and The Sun My Heart, the aim of this practice is prejudices, you are filled with tolerance. The to see the true face of reality, which is mind door of your compassion is wide open, and and mind-object. When we speak of mind and you also suffer the sufferings of all living of the outside world, we immediately are beings. As a result, you do whatever you can caught in a dualistic conception of the to relieve these sufferings—Khi thöïc taäp lieân universe. If we use the words mind and mind- tuïc, thieàn quaùn seõ laøm naåy nôû tueä giaùc nôi object, we can avoid the damage done by the baïn cuøng luùc vôùi nhöõng ñoùa hoa cuûa loøng bi sword of conceptualized discrimination. The maãn, tha thöù, hoan hyû vaø buoâng xaû. Baïn bieát effect of meditation is like the fire under the buoâng xaû vì baïn khoâng coù nhu caàu naém giöõ pot, the sun's rays on the snow, and the hen's cho rieâng mình. Baïn khoâng coøn laø caùi "ta" warmth on her eggs. In these three cases, nhoû beù vaø deã tan vôõ caàn phaûi baûo troïng baèng there is no attempt at reasoning or analysis, ñuû moïi caùch nöõa. Baïn trôû thaønh hoan hyû bôûi just patient and continuous concentration. We vì caùi vui cuûa tha nhaân cuõng laø caùi vui cuûa can allow the truth to appear, but we cannot baïn, ngöôøi baïn ñong ñaày hyû laïc vaø khoâng coøn describe it using math, geometry, philosophy, ganh gheùt ích kyû nöõa. Thoaùt ñöôïc söï luyeán or any other image of our intellect—Theo chaáp vaøo taø kieán vaø thaønh kieán, con ngöôøi Thieàn sö Thích Nhaát Haïnh trong quyeån "Traùi cuûa baïn seõ ñong ñaày sö khoan dung roäng Tim Maët Trôøi," muïc ñích cuûa thieàn quaùn laø löôïng. Caùnh cöûa bi maãn cuûa baïn ñöôïc môû ñeå thaáy ñöôïc maët muõi cuûa thöïc taïi, thöïc taïi roäng ra, vaø baïn cuõng bieát ñau noãi ñau cuûa naøy chính laø taâm cuûa ñoái töôïng nhaän thöùc cuûa chuùng sanh muoân loaøi. Keát quaû laø baïn laøm taâm. Khi chuùng ta noùi taâm vaø caûnh, laäp töùc baát cöù thöù gì coù theå laøm ñöôïc haàu laøm vôi ñi chuùng ta bò keït ngay vaøo vuõ truï veà khaùi nieäm nhöõng noãi ñau khoå aáy. nhò nguyeân. Neáu chuùng ta duøng chöõ taâm vaø ñoái töôïng cuûa taâm, chuùng ta coù theå traùnh ñöôïc

nhöõng thieät haïi gaây neân bôûi löôõi kieám cuûa concentration. The first three factors of the phaân bieät nhò nguyeân. Taùc duïng cuûa thieàn Noble Eightfold Path, right effort, right quaùn cuõng gioáng nhö löûa döôùi caùi noài ñang mindfulness and right concentration, form the naáu, hay nhöõng tia naéng maët trôøi ñang chieáu concentration group. This called training in roïi treân tuyeát, hay hôi aám cuûa con gaø maùi concentration or samadhi-sikkha. Progressing ñang aáp tröùng. Trong caû ba tröôøng hôïp, khoâng in virtue the meditator practices mental coù noã löïc phaân tích hay suy dieãn maø chæ coù culture, Seated in cloister cell, or at the foot coâng phu taäp trung beàn bæ. Chuùng ta chæ coù of a tree, or in the open sky, or in some other theå laøm cho thöïc taïi hieån loä, chöù chuùng ta suitable place, he fixes his mind on a subject khoâng theå naøo dieãn taû ñöôïc thöïc taïi baèng of meditation and by

unceasing effort washes toaùn hoïc, baèng hình hoïc, trieát hoïc hay baát cöù out the impurities of his mind and gradually hình thöùc tri thöùc naøo cuûa chuùng ta. gains mental absorption by abandoning the 8) The secret of meditation is to be conscious of five hindrances—Pheùp luyeän cho taâm ñöôïc each second of your existence and to keep ñònh tónh. Töông töï nhö "giôùi," trong Phaät the sun of awareness continually shining, in giaùo, khoâng coù pheùp goïi laø tu haønh naøo maø both the physical and psychological realms, in khoâng tu luyeän cho taâm ñònh tónh. Noùi toùm all circumstances, on each thing that arises. laïi, ñònh coù nghóa laø "khoâng thay ñoåi" hay While drinking a cup of tea, our mind must by "baát bieán". Trong khi tu taäp trì giôùi ñeå traùnh fully present in the act of drinking the tea—Bí khoâng phaïm toäi, ngöôøi tu Phaät neân luoân tu maät cuûa thieàn laø soáng yù thöùc trong töøng giaây ñònh ñeå coù ñònh löïc. Ñònh raát quan troïng cho töøng phuùt cuûa söï soáng, vaø giöõ cho maët trôøi ngöôøi tu Phaät. Neáu khoâng coù ñònh, chaéc chaén tænh thöùc saùng toû, chieáu roïi treân taát caû nhöõng chuùng ta seõ thaát baïi treân ñöôøng tu taäp. Hôn gì xaûy ñeán veà phöông dieän taâm lyù cuõng nhö theá nöõa, thieáu ñònh löïc thì ñaïo taâm khoâng veà theå chaát, trong moïi hoaøn caûnh khôûi leân. kieân ñònh vaø chuùng ta seõ deã daøng bò ngoaïi Khi uoáng traø, taâm cuûa chuùng ta phaûi coù maët caûnh chi phoái laøm cho ñoïa laïc. Thieàn ñònh laø trong söï uoáng traø. moät trong ba phaùp tu quan troïng cuûa ngöôøi (III) Dhyana or quiet meditation and the three Phaät töû. Hai phaùp kia laø Giôùi vaø Tueä. Theo studies in Buddhism—Thieàn ñònh vaø tam hoïc Tyø Kheo Piyadassi Mahathera trong Phaät trong Phaät giaùo: Samadhi, meditation, trance, Giaùo Nhìn Toaøn Dieän, giôùi ñöùc trang nghieâm or training the mind. In the same manner as in giuùp phaùt trieån ñònh taâm. Ba chi cuoái cuøng precepts, in Buddhism, there is no so-called cuûa Baùt Chaùnh Ñaïo laø chaùnh tinh taán, chaùnh cultivation without concentration, or training nieäm, vaø chaùnh ñònh, hôïp thaønh nhoùm ñònh. the mind. In one word, samadhi means Haønh giaû coù theå ngoài laïi trong moät tònh thaát, "unchanging". While refraining from döôùi moät coäi caây hay ngoaøi trôøi, hoaëc moät committing offenses, Buddhist cultivators nôi naøo thích hôïp khaùc ñeå gom taâm chaêm chuù should always cultivate samadhi to gain the vaøo ñeà muïc haønh thieàn, ñoàng thôøi khoâng trance power. Samadhi is extremely ngöøng tinh taán goäi röõa nhöõng bôïn nhô trong important for any Buddhist cultivators. If we taâm vaø daàn daàn trieät tieâu naêm trieàn caùi ñeå have no samadhi, we will surely fail in our ñònh taâm vaøo moät ñieåm—See Precepts and cultivation. Moreover, if we do not have Wisdom. samadhi we will not have a firm resolve, and (IV) Other characteristics of meditation—Nhöõng external temptations can easily influence us ñaëc tính khaùc cuûa Thieàn: and cause us to fall. Practicing dhyana or 1) The meditation on dharmas by itself alone quiet meditation is one of the three important can obviously not uproot all the evil in our practices for all Buddhists. The other two are hearts. It is not a panacea, a cure-all, but just precepts and wisdom. According to Bhikkhu one of the medicines in the chest of the Great Piyadassi Mahathera in The Spectrum of Physician. It is, however, bound to contribute Buddhism, virtue aids the cultivation of to our

mental health to the extent that, when

it is repeated often enough, it may set up the aûnh töôïng hay nhöõng bieán coá taøn khoác nhaát habit of viewing all things impersonally. The coù ñi qua, söï vaéng laëng thanh bình vaãn coøn burden of the world should be ñoù, nhö theå söï caáu taïo cuûa taâm laø moät thöïc correspondingly diminished. Sri Aurobindo, in theå thanh bình vónh cöûu vaø baát dieät. Moät taâm his Bases of Yoga has well set out the effect thöùc ñaõ thaønh töïu ñöôïc söï bình laëng naøy coù which meditation on dharmas may have on theå baét ñaàu haønh ñoäng, duø haønh ñoäng moät our perspective: “In the calm mind, it is the caùch döõ doäi vaø maõnh lieät, vaãn giöõ ñöôïc söï substance of the mental being that is still, so bình laëng caên baûn, töï mình khoâng taïo ra moät still that nothing disturbs it. If thoughts or caùi gì, nhöng ñoùn nhaän töø treân cao vaø cho noù activities come, they do not arise at all out of moät hình thöùc taâm linh khoâng coäng theâm baát the mind, but they come from outside and cöù caùi gì cuûa rieâng mình, moät caùch laëng leõ, cross the mind as a flight of birds crosses the traàm tónh, duø vôùi nieàm haân hoan cuûa chaân lyù sky in a windless air. It passes, disturbs vaø quyeàn löïc haïnh phuùc vaø aùnh saùng cuûa con nothing, leaving no trace. Even if a thousand ñöôøng noù ñi qua.” images, or the most violent events pass across 2) We saw that our mental ill-health goes back it, the calm stillness remains as if the very to the habit of identifying ourselves with what texture of the mind were a substance of we are not. Our personality appropriates all eternal and indestructible peace. A mind that sorts of pieces of the Universe in things one has achieved this calmness can begin to act, can see or touch. In these belongings our true even intensely and powerfully, but it will self gets estranged from itself, and for each keep its fundamental stillness, originating and every attachment which we may form we nothing from itself, but receiving from Above pay the penalty of a corresponding fear, of and giving it a mental form without adding which we are more or less aware. The anything of its own, calmly, dispassionately, Buddha teaches that we can get well, that we though with the joy of the Truth and the can escape this terrible round of Birth-and- happy power and light of its passage.”— Death only by getting rid of these Thieàn ñònh treân caùc phaùp hieån nhieân töï noù accretions—Chuùng ta ñaõ thaáy beänh taät taâm khoâng theå nhoå heát goác reã taát caû caùc aùc phaùp linh cuûa chuùng ta do thoùi quen ñoàng hoùa trong loøng chuùng ta. Noù khoâng phaûi laø moät chuùng ta vôùi caùi khoâng phaûi chuùng ta mang linh döôïc, töø taát caû moïi beänh, nhöng chæ laø laïi. Töï ngaõ chuùng ta thích nghi taát caû nhöõng moät trong nhöõng phöông thuoác trong tuû thuoác loaïi maûnh vuïn cuûa vuõ truï vaøo trong nhöõng söï cuûa Ñaïi Y Sö. Noù ñöôïc duøng ñeå trôï löïc cho vaät ngöôøi ta coù theå nhìn thaáy hay sôø moù. söùc maïnh tinh thaàn ñeán ñoä khi ñöôïc nhaéc laïi Trong nhöõng vaät phuï thuoäc naøy baûn ngaõ chaân khaù ñaày ñuû, coù theå gaây ra thoùi quen coi taát caû thaät cuûa chuùng ta xa laï vôùi chính noù, vaø vì moïi söï moät caùch voâ ngaõ. Caùi gaùnh naëng cuûa moãi moät vaø taát caû raøng buoäc chuùng ta coù theå theá giôùi seõ ñöôïc giaûm töø moät caùch töông taïo ra, chuùng ta phaûi chuoäc laïi baèng moät söï lo xöùng. Sri Aurobindo, trong taùc phaåm “Caên

sôï töông ñöông, maø chuùng ta phaàn naøo ñaõ yù Baûn Du Giaø" ñaõ moâ taû raát ñuùng hieäu quaû maø thöùc ñöôïc. Ñöùc Phaät daïy raèng chuùng ta chæ coù söï thieàn ñònh treân caùc phaùp coù theå xaûy ra cho theå laønh maïnh, chuùng ta coù theå thoaùt caùi voøng haønh vi cuûa chuùng ta. "Trong taâm trí bình sanh töû kinh khuûng naøy khi chuùng ta dieät tröø laëng, chính thöïc theå cuûa taâm theå vaéng laëng, ñöôïc nhöõng söï gia taêng ñoù. vaø vaéng laëng ñeán noãi khoâng coù gì xaùo troän 3) To some extent the hold which belongings noù. Neáu nhöõng tö töôûng hoaëc ñoäng tính ñeán, have upon us is weakened by the practice of chuùng khoâng phaùt khôûi töø taâm thöùc, nhöng sound rules of moral conduct. The Buddhist is chuùng du nhaäp töø beân ngoaøi vaø ñi qua taâm advised to possess as little as possible, to give thöùc nhö nhöõng caùnh chim bay qua baàu trôøi up home and family, to cherish poverty rather laëng gioù. Chuùng ñi qua, khoâng xaùo troän, than wealth, to prefer giving to getting, etc. In khoâng ñeå laïi daáu veá naøo. Daàu cho muoân ngaøn addition, the experience of trance works in

the same direction. Although the state of 4) One distinguishes an unconditional world trance itself is comparatively shortlived, from the world of conditioned things. We nevertheless the memory of it must continue suffer and afflict because we identify to shake the belief in the ultimate reality of ourselves with conditioned things, and act as the sensory world. It is the inevitable result of if what happens to them happened to us. By the habitual practice of trance that the things persistent meditation and mortification, we of our common-sense world appear delusive, must reject and renounce everything but the deceptive, remote and dreamlike, and that highest, which is the Unconditioned alone. In they are deprived of the character of solidity other words, we de-identify ourselves from and reliability which is usually attributed to all conditioned things. The assumption is that them. It is, however, believed that morality if and when we manage to do so habitually and trance cannot by themselves completely and completely, our individual self become uproot and destroy the foundation of our extinct, and Nirvana automatically takes its belief in individuality. According to the place—Ngöôøi ta phaân bieät phaùp voâ vi vaø doctrine of the Old Wisdom School, wisdom phaùp höõu vi. Chuùng ta khoå ñau vaø phieàn naõo alone is able to chase the illusion of vì chuùng ta ñoàng hoùa chuùng ta vôùi nhöõng individuality from our thoughts where it has phaùp höõu vi, vaø haønh ñoäng nhö vaäy neáu caùi gì persisted from age-old habit. Not action, not xaûy ra cho chuùng cuõng xaûy ra cho chuùng ta. trance, but only thought can kill the illusion Baèng thieàn ñònh vaø khoå haïnh thöôøng xuyeân, which resides in thought—Söï cheá ngöï nhöõng chuùng ta phaûi khöôùc töø vaø töø boû taát caû tröø caùi vaät phuï thuoäc chuùng ta seõ yeáu daàn ñeán moät cao caû nhaát, laø voâ vi phaùp. Noùi caùch khaùc, möùc ñoä naøo ñoù bôûi söï thöïc haønh nhöõng quy chuùng ta töï phaân hoùa chuùng ta vôùi taát caû caùc luaät laønh maïnh cuûa ñöùc haïnh. Phaät töû ñöôïc phaùp höõu vi. Ngöôøi ta noùi raèng neáu chuùng ta khuyeán khích thuû höõu caøng ít caøng toát, töø boû saép ñaët ñeå haønh ñoän nhö vaäy moät caùch nhaø cöûa, gia ñình, chuoäng soáng ngheøo naøn thöôøng xuyeân vaø hoaøn toaøn, töï ngaõ chuùng

ta hôn giaøu sang, thích cho hôn thích nhaän, vaân seõ bò tieâu huûy, vaø Nieát Baøn töï ñoäng thay theá. vaân. Theâm vaøo ñoù, kinh nghieäm thieàn ñònh 5) The essence of Zen is the acquisition of cuõng höôùng veà muïc tieâu naøy. Daàu raèng traïng enlightenment. One who has not had this thaùi nhaäp ñònh töông ñoái ngaén nguûi, song aûnh experience can never fully understand Zen. höôûng cuûa noù coøn tieáp tuïc lay chuyeån loøng tin Since one has not experienced enlightenment, töôûng vaøo thöïc taïi toái haäu cuûa saéc giôùi. Keát one can only talk about Zen in a tangential quaû khoâng traùnh ñöôïc cuûa söï tu taäp thieàn ñònh way, and not as it ought to be talked about, ñeàu ñaën laø nhöõng söï vaät theá gian thöôøng lieân out of the fullness of experience. So what is tuïc nhaân ra nhö moäng, huyeãn, baøo, aûnh, the basic goal of Zen? According to D. T. khoâng coù thöïc tính vaø chaân tính maø ngöôøi ta Suzuki in The Essays of Zen, Zen in its thöôøng gaùn cho chuùng. Tuy vaäy, ngöôøi ta tin essence is the art of seeing into the nature of töôûng raèng giôùi vaø ñònh töï chuùng khoâng theå one's being, and it points the way from hoaøn toaøn nhoå reã vaø phaù huûy neàn taûng cuûa bondage to freedom." We can say that Zen nieàm tin cuûa chuùng ta vaøo caù tính. Theo :Coå liberates all the energies properly and Phaùi Trí Tueä, duy coù trí tueä môùi coù theå xua naturally stored in each of us, which are in ñuoåi ñöôïc aûo töôûng cuûa caùc tính ra khoûi tö ordinary circumstances cramped and distorted töôûng cuûa chuùng ta maø thoâi. Chæ coù trí tueä so that they find no adequate channel for môùi coù theå xua ñuoåi ñöôïc aûo töôûng cuûa caù activity. It is the object of Zen, therefore, to taùnh ra khoûi tö töông cuûa chuùng ta, nôi maø noù save us going crazy or being crippled. This is ñaõ toàn taïi bôûi moät thoùi quen laâu ñôøi. Khoâng what we mean by freedom, giving free play phaûi haønh ñoäng, cuõng khoâng phaûi thieàn ñònh, to all creative and benevolent impulses nhöng chæ coù tö töôûng môùi coù theå tröø khöû inherently lying in our hearts. Generally, we ñöôïc aûo töôûng naèm trong tö töôûng. are blind to this fact, that we are in possession

of all the necessary faculties that will make Moät Thieàn sö ñaõ noùi: "Tröôùc khi toâi ngoä thì us happy and loving towards one another. So toâi thaáy soâng laø soâng, nuùi laø nuùi. Khi toâi baét Zen is the art of seeing into the nature of ñaàu ngoä neân soâng khoâng coøn laø soâng, nuùi one's being; it is a way from bondage to khoâng coøn laø nuùi nöõa. Baây giôø khi toâi ñaõ ngoä freedom; it liberates our natural energies. So thì soâng laïi laø soâng, nuùi laïi laø nuùi.Laàn nöõa it prevents us from going crazy or being chuùng ta laïi thaáy moät loái nhaän thöùc thöïc taïi crippled; and it impels us to express our môùi. Con ngöôøi trung bình gioáng nhö con faculty for happiness and love—Yeáu tính cuûa ngöôøi trong hang cuûa Plato, chæ thaáy nhöõng Thieàn laø ñaït ngoä. Ngöôøi naøo chöa coù kinh chieác boùng vaø laàm töôûng chuùng laø thöïc theå. nghieäm naøy khoâng bao giôø coù theå hieåu thieàn Moät khi ngöôøi aáy ñaõ nhaän ra laàm loãi naøy, moät caùch ñaày ñuû ñöôïc. Vì ngöôøi ta chöa coù ngöôøi aáy chæ bieát raèng nhöõng chieác boùng kinh nghieäm giaùc ngoä, neân ngöôøi ta chæ noùi veà khoâng phaûi laø thöïc theå. Nhöng khi ñaõ ngoä roài, thieàn moät caùch tieáp caän beân ngoaøi maø thoâi, ngöôøi aáy rôøi boû caùi hang vaø boùng toái cuûa noù chöù khoâng ñöôïc ñuùng theo caùch phaûi noùi töø söï ñeå ra ngoaøi aùnh saùng. ÔÛ

ñoù ngöôøi aáy thaáy vieân maõn cuûa kinh nghieäm. Nhö vaäy muïc tieâu ñöôïc thöïc theå chöù khoâng phaûi laø nhöõng chieác caên baûn cuûa thieàn laø gì? Theo Thieàn sö D. T. boùng. Ngöôøi aáy thöùc tænh. Khi naøo coøn ôû trong Suzuki trong Thieàn Luaän, Thieàn töï yeáu tính laø boùng toái, ngöôøi aáy khoâng hieåu ñöôïc aùnh saùng. moät ngheä thuaät nhìn vaøo baûn tính cuûa hieän Khi ra khoûi boùng toái, ngöôøi aáy hieåu ngay söï höõu cuûa mình, vaø noù chæ con ñöôøng töø heä luïy khaùc bieät giöõa vieäc mình thaáy theá giôùi nhö ñeán töï do. Ta coù theå noùi raèng Thieàn giaûi thoaùt nhöõng chieác boùng maø mình ñang thaáy vôùi taát caû nhöõng tinh löïc coá höõu vaø töï nhieân taøng thöïc taïi. tröõ trong moãi chuùng ta, maø trong nhöõng hoaøn 7) Zen is aimed at the knowledge of one's own caûnh bình thöôøng chuùng ta bò tuø tuùng vaø boùp nature. It searches to "know oneself." But this meùo ñeán noãi chuùng ta khoâng tìm ñöôïc loái knowledge is not the scientific knowledge of hoaït ñoäng thích öùng naøo caû. Do ñoù Thieàn cöùu the modern psychologist, the knowledge of chuùng ta ra khoûi ñieân loaïn vaø taøn pheá; vaø noù the knower-intellect who knows himself as thuùc ñaåy chuùng ta boäc loä caùi khaû naêng haïnh object; knowledge of self in Zen is phuùc vaø yeâu thöông. knowledge which is not intellectual, which is 6) A Zen master said: "Before I was enlightened a non-alienated, it is full experience in which the rivers were rivers and the mountains were knower and known become one. The basic mountains. When I began to be enlightened idea of Zen is to come in touch with the inner the rivers were not rivers anymore and the workings of one's being, and to do this in the mountains were not mountains. Now, since I most direct way possible, without resorting to am enlightened, the rivers are rivers again anything external—Thieàn nhaém ñeán muïc tieâu and the mountains are mountains." Again we bieát ñöôïc baûn chaát cuûa chính mình. Thieàn tìm see the new approach to reality. The average caùch "töï tri." Nhöng caùi bieát naøy khoâng phaûi is like the man in Plato's cave, seeing only laø caùi bieát "khoa hoïc" cuûa moät nhaø taâm lyù, the shadows and mistaking them for the maø laø caùi bieát cuûa naêng tri trí thöùc töï bieát substance. Once he has recognized this error, mình nhö ñoái töôïng; bieát baûn ngaõ trong thieàn he knows only that the shadows are not the laø caùi bieát khoâng coù tính caùch trí thöùc, caùi bieát substance. But when he becomes enlightened, khoâng vong thaân, maø ñoù laø kinh nghieäm vieân he has left the cave and its darkness for the maõn trong aáy naêng tri vaø sôû tri trôû thaønh moät. light: there he sees the substance and not the YÙ nieäm caên baûn cuûa thieàn laø tieáp xuùc vôùi shadows. He is awake. As long as he is in the nhöõng taùc ñoäng noäi taïi cuûa con ngöôøi mình, dark, he cannot understand the light. When he vaø tieáp xuùc moät caùch heát söùc tröïc tieáp, chöù be out of the darkness, he understands the khoâng nhôø ñeán baát cöù thöù gì töø beân ngoaøi. difference between how he saw the world as 8) This insight into one's own nature is not an shadows and how he sees it now, as reality— intellectual one, standing outside, but an

experiential one, being inside, as it were. caâu hoûi toái haäu cuûa ñôøi soáng khôûi daäy, trí This difference between intellectual and naêng khoâg traû lôøi thoûa maõn ñöôïc. experiential knowledge is of central 9) Zen wants one's mind free and

unobstructed; important for Zen and, at the same time, even the idea of oneness and allness is a constitutes one of the basic difficulties the stumbling block and a strangling snare which Western student has in trying to understand threatens the original freedom of spirit. As a Zen. The West, for two thousand years has further consequence, the concept of believed that a final answer to the problem of participation or empathy, so emphasized by existence can be given in thought; the right Western psychologists, is unacceptable to Zen answer in religion and in philosophy is of thought. The idea of participation or empathy paramount importance. By this insistence the is an intellectual interpretation of primary way was prepared for the flourishing of the experience, while as far as the experience natural sciences. Here is the right thought, itself is concerned, there is no room for any while not giving a final answer to the problem sort of dichotomy. The intellect, however, of existence, is inherent in the method and obtrudes itself and breaks up the experience necessary for the application of the thought to in order to make it amenable to intellectual practice, that is, for technique. Zen on the treatment, which means a discrimination or other hand, is based on the premise that the bifurcation. The original feeling of identity is ultimate answer to life cannot be given in then lost and intellect is allowed to have its thought. The intellectual groove of “yes” and characteristic way of breaking up reality into “no” is quite accommodating when things run pieces. Participation or empathy is the result their course; but as soon as the ultimate of intellectualization. The philosopher who question of life comes up, the intellect fails to has no original experience is apt to indulge in answer satisfactorily—Söï nhìn thaáy baûn tính it—Thieàn muoán taâm thöùc cuûa chuùng ta töï do cuûa mình khoâng phaûi laø moät caùi thaáy trí thöùc, vaø voâ ngaïi; ngay caû caùi yù thaát nieäm nhaát vaø ñöùng ngoaøi, maø laø caùi thaáy theå nghieäm, coù taát caû cuõng laø vaät chöôùng ngaïi vaø caùi baãy boùp theå noùi laø töø beân trong. Söï khaùc bieät giöõa caùi cheït ñe doïa söï töï do nguyeân baûn cuûa taâm bieát trí thöùc vaø theå nghieäm naøy thaät laø quan linh. Moät haäu quaû xa hôn, caùi khaùi nieäm tham troïng coát yeáu ñoái thieàn vaø ñoàng thôøi laø moät döï hay tham nhaäp, maø caùc nhaø taâm lyù hoïc trong nhöõng khoù khaên caên baûn maø caùc thieàn Taây phöông quaù ñeà cao, tö töôûng thieàn khoâng sinh Taây phöông coá gaéng hieåu veà thieàn. Taây chaáp nhaän ñöôïc. “Khaùi nieäm tham döï hay phöông, suoát hai ngaøn naêm vaãn tin raèng caâu tham nhaäp laø moät loái giaûi thích trí thöùc caùi giaûi ñaùp sau cuøng cho vaán ñeà hieän sinh coù kinh nghieäm ñôn sô, trong khi xeùt chính caùi theå traû lôøi baèng tö töôûng; caâu traû lôøi ñuùng kinh nghieäm, khoâng coù choã naøo cho baát cöù trong toân giaùo vaø trong trieát hoïc coù taàm quan moät söï löôõng phaân naøo. Tuy nhieân, trí naêng troïng toái thöôïng. Nhaán maïnh nhö vaäy ngöôøi chöôøng ra vaø ñaäp vôõ caùi kinh nghieäm ngoõ haàu ta chuaån bò con ñöôøng cho söï naåy nôû cuûa coù theå laáy trí naêng ñoái trò vôùi noù, theá coù nghóa khoa hoïc thieân nhieân. ÔÛ ñaây caùi tö töôûng laø phaân bieät hay nhò phaân. Luùc aáy caùi caûm ñuùng, trong khi khoâng ñöa ra ñöôïc caâu traû lôøi giaùc ñoàng nhaát nguyeân baûn maát ñi vaø chuùng toái haäu cho vaán ñeà hieän sinh, laïi coá höõu trong ta ñeå cho trí naêng

ñaäp vôõ thöïc taïi ra thaønh phöông phaùp vaø caàn thieát cho vieäc aùp duïng tö töøng maûnh theo lôøi ñaëc tröng cuûa noù. Tham töôûng vaøo thöïc haønh, nghóa laø, cho kyõ thuaät. döï hay tham nhaäp laø keát quaû cuûa trí thöùc hoùa. Traùi laïi, thieàn döïa vaøo tieàn ñeà raèng khoâng theå Nhaø trieát hoïc maø khoâng coù kinh nghieäm caên traû lôøi caâu ñaùp toái haäu cho ñôøi soáng baèng tö baûn deã bò ñaém chìm trong noù. töôûng ñöôïc. Caùi phöông thöùc coá ñònh trí thöùc 10) Not only intellect, but any authoritative cuûa “coù” vaø “khoâng” thì thaät laø thích hôïp khi concept or figure, restricts the spontaneity of söï vaät dieãn ra bình thöôøng; nhöng ngay khi experience; thus Zen does not attach any intrinsic importance to the sacred sutras or to

their exegesis by the wise and learned. baét. Naém giöõ ñöôïc thöïc taïi cöùu caùnh laø vieäc Personal experience is strongly acting against mình phaûi töï laøm laáy. authority and objective revelation. In Zen 12) The attitude of the Zen master to his student God is neither denied nor insisted upon. Zen is bewildering to the modern Western reader wants absolute freedom—Khoâng nhöõng chæ who is caught in the alternative between an trí naêng, maø baát cöù moät khaùi nieäm hay nhaân irrational authority which limits freedom and vaät thaåm quyeàn naøo cuõng haïn heïp tính chaát töï exploits its object, and a laissez-faire absence phaùt cuûa kinh nghieäm; do ñoù thieàn khoâng gaùn of any authority. Zen represents another form moät taàm quan troïng chính thöïc naøo cho caùc of authority, that of “rational authority.” The kinh ñieån hay nhöõng sôù giaûi kinh ñieån cuûa master does not call the student; he wants nhöõng baäc trí tueä hay thoâng thaùi. Kinh nothing from him, not even that he becomes nghieäm caù nhaân taùc ñoäng maïnh ñoái laïi vôùi enlightened; the student comes of his own thaåm quyeàn vaø söï khaûi thò khaùch quan. Trong free will, and he goes of his own free will. thieàn ngöôøi ta khoâng choái maø cuõng khoâng But inasmuch as he wants to learn from the nhaän thöôïng ñeá. Thieàn muoán hoaøn toaøn töï do. master, the fact has to be recognized that the 11) In accordance with Zen’s attitude towards master is a master, that is, that the master intellectual insight, its aim of teaching is not knows what the student wants to know, and as in the West an ever-increasing subtlety of does not yet know. For the master ‘there is logical thinking, but its method “consists in nothing to explain by means of words, there is putting one in a dilemma, out of which one nothing to be given out as a holy doctrine.’ must contrive to escape not through logic Thirty blows whether you affirm or negate. indeed but through a mind of higher order. Do not remain silent, nor be discursive. The Accordingly the teacher is not a teacher in Zen master is characterized at the same time Western sense. He is a master, inasmuch as by the complete lack of irrational authority, he has mastered his own mind, and hence is the source of which is genuine experience— capable of conveying to the student the only Thaùi ñoä cuûa thieàn sö ñoái vôùi ñeä töû laøm luùng thing that can be conveyed: his existence. tuùng ñoäc giaû Taây phöông, ngöôøi aáy bò vöôùng With all that the master can do, he is helpless maéc trong söï löïa choïn giöõa moät theá quyeàn phi to make the disciple take hold of the thing, lyù haïn cheá töï do vaø boùc loät ñoái töôïng

mình, unless the latter is fully prepared for it. The vaø moät söï boû maëc khoâng coù theá quyeàn naøo taking hold of the ultimate reality is to be caû. Thieàn tieâu bieåu moät hình thöùc theá quyeàn done by oneself—Phuø hôïp vôùi thaùi ñoä cuûa khaùc, moät hình thöùc theá quyeàn hôïp lyù. Vò thaày thieàn ñoái vôùi caùi thaáy trí thöùc, muïc tieâu cuûa khoâng goïi ñeä töû; oâng khoâng muoán gì nôi giaùo lyù Thieàn khoâng gioáng nhö muïc tieâu cuûa ngöôøi ñeä töû, duø laø muoán ngöôøi aáy giaùc ngoä; Taây phöông, moät söï khoâng ngôùt gia taêng caùi ngöôøi ñeä töû töï yù ñeán, vaø töï yù ñi. Nhöng vì tinh vi cuûa tö töôûng luaän lyù, phöông phaùp coát ngöôøi ñeä töû muoán hoïc hoûi nôi vò thaày, neân yeáu cuûa thieàn ôû choã ñaët ngöôøi ta vaøo choã tieán ngöôøi aáy phaûi nhaän söï kieän raèng vò thaày laø thoái löôõng nan, maø ngöôøi ta phaûi coá thoaùt ra moät vò thaày, nghóa laø, vò thaày bieát ngöôøi ñeä töû khoâng phaûi baèng lyù luaän, maø baèng taâm thöùc ôû muoán bieát gì, maø hieän ngöôøi aáy chöa bieát. trình ñoä cao hôn. Theo moät vò thaày khoâng Ñoái vôùi vò thaày, khoâng coù thöù gì ñeå giaûi thích phaûi laø moät vò thaày hieåu theo nghóa Taây baèng ngoân ngöõ, chaúng coù gì laø moät giaùo lyù phöông. OÂng laø moät vò thaày vì oâng laøm chuû thieâng lieâng ñeå giaûng daïy. Duø nhaän hay duø ñöôïc taâm mình, do ñoù oâng coù theå truyeàn ñaït choái vò thaày, ngöôøi ñeä töû vaãn laõnh 30 heøo. cho ngöôøi ñeä töû ñieàu duy nhaát coù theå truyeàn Ñöøng cöù im laëng, maø cuõng ñöøng raønh reõ. ñaït ñöôïc: cuoäc soáng cuûa mình ‘vôùi taát caû Ñoàng thôøi ñaëc tính cuûa Thieàn sö cuõng laø söï nhng gì vò thaày coù theå laøm ñöôïc, oâng khoâng hoaøn toaøn thieáu vaéng theá quyeàn phi lyù cuõng theå laøm cho ngöôøi ñeä töû naém ñöôïc söï vaät, tröø nhö söï xaùc nhaän maïnh meõ caùi quyeàn khoâng phi ngöôøi ñeä töû ñaõ chuaån bò ñaày ñuû ñeà naém

ñoøi hoûi kia, maø caên nguoàn cuûa noù laø kinh trieàn phöôïc ñeán töï do. Thieàn laø moät vaán ñeà nghieäm chính thöïc. cuûa baûn tính chöù khoâng phaûi cuûa trí naêng, theá 13) Zen cannot possibly understood unless one coù nghóa laø Thieàn phaùt sinh töø yù chí ñöôïc coi takes into consideration the idea that the nhö laø nguyeân taéc thöù nhaát cuûa ñôøi soáng. accomplishment of true insight is indissolubly 15) The Zen approach is to enter right into the connected with a change in character. Here object itself and see it, as it were, from the Zen is rooted in Buddhist thinking, for which inside. The immediate grasp of reality may characterological transformation is a also be called conative or creative—Söï tieáp condition for salvation. Greed for possession, caän cuûa thieàn laø ñi ngay vaøo chính ñoái töôïng as for anything else, self-conceit and self- vaø thaáy noù, coù theå noùi laø töø beân trong. Söï glorification are to be left behind. The laõnh hoäi laäp töùc veà thöïc taïi naøy cuõng coù theå attitude towards the past is one of the goïi laø coù tính caùch ñoäng naêng hay saùng taïo. gratitude, towards the present, of service, and 16) The aim of Zen is enlightenment: the towards the future, of responsibility. To live immediate, un-reflected grasp of reality, in Zen means ‘to treat yourself and the world without affective contamination and in the most appreciative and reverential intellectualization, the realization of the frame of mind,’ an attitude which is the basis relation of oneself to the Universe. This new of “secret virtue, a very characteristic

feature experience is a repetition of the pre- of Zen discipline. It means not to waste intellectual, immediate grasp of the child, but natural resources; it means to make full use, on a new level, that the full development of economic and moral, of everything that man's reason, objectively, individuality. comes your way."—Coù leõ ngöôøi ta khoâng theå While the child's experience, that of hieåu noãi ñöôïc thieàn tröø phi ngöôøi ta thaåm xeùt immediacy and oneness, lies before the laïi caùi yù nieäm raèng söï thaønh töïu ñöôïc chaùnh experience of alienation and the subject- kieán taát nhieân ñöa ñeán moät söï thay ñoåi baûn object split, the enlightenment experience taùnh. ÔÛ ñaây Thieàn baét reã trong tö töôûng Phaät lies after it—Muïc tieâu cuûa thieàn laø ngoä: söï giaùo, ñoái vôùi noù söï chuyeån hoùa baûn taùnh laø laõnh hoäi thöïc taïi moät caùch tröïc tieáp, khoâng moät ñieàu kieän cuûa giaûi thoaùt. Phaûi gaït boû loøng baèng bieän bieät suy tö, khoâng vôùi phieàn naõo vaø tham sôû höõu, cuõng nhö tham baát cöù thöù gì trí thöùc hoùa, söï thöïc hieän moái quan heä cuûa khaùc, töï hôïm mình, töï ca tuïng. Thaùi ñoä ñoái chính mình vaø vuõ truï. Caùi kinh nghieäm môùi vôùi dó vaõng laø thaùi ñoä bieát ôn, ñoái vôùi hieän taïi naøy laø söï laëp laïi söï laõnh hoäi tieàn trí thöùc, laäp laø söï phuïng söï, vaø ñoái vôùi töông lai laø traùch töùc cuûa ñöùa treû, nhöng treân moät möùc ñoä môùi, nhieäm. Soáng trong thieàn coù nghóa laø ñoái vôùi möùc ñoä phaùt trieån vaø vieân maõn lyù trí, khaùch chính mình vaø theá gian vôùi moät taâm thöùc öa quan tính, caù tính cuûa con ngöôøi. Trong khi meán vaø toân kính nhaát, moät thaùi ñoä chaùnh laø kinh nghieäm cuûa moät ñöùa treû, caùi kinh caên baûn cuûa maät haïnh, moät ñöôøng neùt raát laø nghieäm laäp töùc vaø nhaát tính, naèm tröôùc caùi ñaëc tröng cuûa phaùp moân Thieàn. Noù coù nghóa kinh nghieäm phaân ly vaø chia cheû chuû-khaùch laø ñöøng boû phí nhöõng taøi nguyeân thieân nhieân; theå, caùi kinh nghieäm giaùc ngoä laïi naèm sau noù. noù coù nghóa laø söû duïng troïn veïn, vöøa phaûi vaø (V) Other special characteristics in Zen—Nhöõng töø thieän taát caû nhöõng gì ñeán vôùi mình. ñaëc ñieåm khaùc trong Thieàn: 14) As positive aim, the ethical goal of Zen is to 1) Bhavana-marga (skt)—Ñi ñuùng hay tu ñaïo: achieve "complete security and fearlessness," The way of walking or the way of cultivation. to move from bondage to freedom. "Zen is a People often walk without seeing the way. matter of character and not of the intellect, Religions generally lay importance on which means that Zen grows out of the will as practice, that is, how to walk, but neglect the first principle of life."—Nhö laø muïc ñích teaching the intellectuall activity with which tích cöïc hay muïc tieâu ñöùc lyù cuûa Thieàn laø to determine the right way, that is, how to thöïc hieän "an taâm vaø voâ uùy hoaøn toaøn," ñi töø see: Ngöôøi ta thöôøng ñi maø khoâng thaáy. Toân

giaùo chuù troïng treân thöïc haønh, töùc laø ñi nhö kính naày chính laø ñònh (samadhi) vaø ñònh theá naøo, nhöng laïi sao laõng vieäc giaùo hoùa caøng saâu thì giaùc ngoä caøng mau choùng. nhöõng hoaït ñoäng trí thöùc ñeå xaùc ñònh con 3) The further impression on the negative film is ñöôøng tu taäp chaân chính, töùc laø thaáy nhö theá wisdom (prajna) and this is the basis of naøo. intellectual activity. Through the light of 2) With Zen—Vôùi Thieàn: As we go on, we reflection (prajna) outwardly,

i.e., insight, we discover that philosophy is much more see and review the outer world of diversity important than anything else. In case science once again so as to function or act and philosophy do not give a satisfactory appropriately toward actual life: Nhöõng gì result, we must resort to the meditative khaéc ñaäm hôn vaøo lôùp phim aâm baûn laø hueä method of Zen in order to get insight into any (prajna) vaø laø caên baûn cuûa nhöõng hoaït ñoäng given problem—Caøng ñi chuùng ta caøng khaùm trí thöùc. Qua aùnh saùng trí hueä roïi ra beân phaù ra raèng trieát lyù quan troïng hôn taát caû ngoaøi, haønh giaû nhìn vaø thaáy laïi caùi ngoaïi nhöõng thöù khaùc. Trong tröôøng hôïp maø khoa giôùi sai bieät laàn nöõa roài theo ñoù maø haønh söï hoïc khoâng cung öùng moät giaûi ñaùp thoûa ñaùng, thích nghi vaøo cuoäc soáng thöïc teá. thì chuùng ta phaûi troâng caäy vaøo phöông phaùp (VI) The necessity of Meditation—Söï caàn thieát tö duy cuûa Thieàn ñeå soi toû vaøo baát cöù vaán ñeà cuûa Thieàn quaùn: Meditation is a lifetime naøo ñöôïc neâu ra. process. Just as we breathe and eat every a) First, find out your way and begin to walk on day. Both breathing and eating are important it. The foot acquired by meditation can carry for life, and so is meditation, for meditation you across the wave-flux of human life, and keeps our life in balance and helps us over and above the air region of the heavenly understand ourselves and the nature of life. It world and finally make you perfect and provides a secure foundation for harmony enlightened like the Buddha: Tröôùc tieân, haønh between ourselves and others, and between giaû phaûi tìm thaáy con ñöôøng roài baét ñaàu ñi ourselves and the universe. So meditation is treân ñoù. Moãi böôùc tieán nhôø vaøo tö duy seõ ñöa not a matter of days, weeks, months, or years, ngöôøi vöôït qua lôùp soùng cuûa nhaân sinh, tieán but of a whole lifetime. When we have a laàn ñeán coõi hö khoâng cuûa thieân giôùi vaø cuoái strong determination in practice, there is no cuøng ñaït ñeán giaùc ngoä vieân maõn nhö Ñöùc doubt that we will reach our final goal, the Phaät. state of Buddhahood, the realization of b) Contemplation is the eye which gives insight, perfect wisdom and infinite compassion— and, at the same time, the foot which procures Thieàn quaùn laø moät tieán trình troïn ñôøi. Cuõng a proper walk: Quaùn laø con maét tröïc thò vaø nhö chuùng ta phaûi thôû vaø phaûi aên moãi ngaøy. ñoàng thôøi laø böôùc chaân treân con ñöôøng chaân Caû hai thöù thôû vaø aên ñeàu quan troïng cho ñôøi thöïc. soáng, thì thieàn quaùn cuõng theá, vì thieàn quaùn c) Zen (meditation and concentration) is the lens khieán cho ñôøi soáng cuûa chuùng ta ñöôïc thaêng on which diverse objects outside will be baèng, cuõng nhö giuùp chuùng ta hieåu ñöôïc chính concentrated and again dispersed and mình vaø baûn chaát cuoäc ñôøi. Noù cung caáp moät impressed on the surface of the negative neàn moùng vöõng chaéc cho söï dung hoøa giöõa plates inside: Thieàn ñònh vaø quaùn laø thaáu kính mình vaø ngöôøi, cuõng nhö giöõa mình vaø vuõ truï. trong ñoù nhöõng ñoái töôïng beân ngoaøi bò hoäi tuï Nhö vaäy thieàn quaùn khoâng phaûi laø vaán ñeà ñeå roài phaân taùn vaø khaéc aán töôïng leân maët cuûa töøng ngaøy, töøng tuaàn, töøng thaùng hay töøng nhöõng aâm baûn beân trong. naêm, maø laø troïn ñôøi. Neáu chuùng ta quyeát taâm d) The concentration on the lens itself is tu taäp moät caùch maïnh meõ, thì chaéc chaéc concentration (samadhi)

and the deeper the chuùng ta seõ ñaït ñöôïc muïc ñích toái thöôïng cuûa concentration is, the quicker the awakening mình laø thaønh Phaät, thaønh töïu trí tueä vieân of intuitive intellect: Söï taäp trung vaøo thaáu maõn vaø voâ löôïng töø bi.

(VII)Application of meditation in daily life—ÖÙng laëng vôùi taâm ñeå hieåu ñöôïc baûn chaát thaät söï duïng Thieàn vaøo cuoäc soáng haèng ngaøy: cuûa chuùng ta. Ngöôøi taïi gia coù theå töï hoûi: 1) Meditation is not a voluntary exile from life, “Laøm theá naøo chuùng toâi coù theå tìm ñöôïc thôøi or something practiced for the hereafter. gian ñeå haønh thieàn trong cuoäc soáng laêng xaêng Meditation should be applied to the daily loän xoän naày?” Haõy töï hoûi baïn raèng taïi sao affairs of life, and its results are obtained baïn vaãn tìm ñöôïc thôøi gian ñeå ñaém chìm here and now. It is not something separated trong nhöõng gì baïn thích. Neáu baïn coù yù chí, from the daily life. It is part of our lives. If we chaéc chaén baïn coù theå hy sinh moät ít thôøi gian ignore it, life lacks meaning, purpose and moãi ngaøy ñeå haønh thieàn. Coù theå ñoù laø luùc inspiration—Thieàn khoâng phaûi laø moät söï töï höøng saùng hay ngay tröôùc khi ñi nguû, hoaëc baát nguyeän truïc xuaát mình ra khoûi cuoäc soáng, cöù luùc naøo baïn caûm thaáy saün saøng, duø chæ laø thieàn cuõng khoâng phaûi ñeå thöïc haønh cho lôïi moät thôøi gian ngaén baïn cuõng vaãn coù theå taäp ích veà sau. Thieàn caàn phaûi ñöôïc aùp duïng trung tö duy cuûa mình laïi vaø quaùn chieáu. Neáu trong nhöõng coâng vieäc cuûa ñôøi soáng haèng baïn coá gaéng thöïc haønh moät chuùt thieàn quaùn ngaøy, vaø keát quaû cuûa noù phaûi ñöôïc nhaän ngay trong tónh laëng nhö vaäy töø ngaøy naày sang taïi ñaây vaø baây giôø, töùc laø ngay trong kieáp ngaøy khaùc, baïn coù theâå laøm nhöõng coâng vieäc soáng naày. Thieàn khoâng phaûi laø caùi gì taùch bieät haèng ngaøy cuûa baïn toát hôn vaø coù keát quaû hôn. khoûi ñôøi soáng bình thöôøng. Noù laø moät boä phaän Beân caïnh ñoù, baïn cuõng coù theå coù theâm söùc khaén khít vôùi cuoäc soáng cuûa chuùng ta. Neáu maïnh ñeå ñoái dieän vôùi nhöõng noãi khoå ñau vaø chuùng ta khoâng chòu haønh thieàn thì cuoäc soáng lo aâu trong cuoäc soáng. cuûa chuùng ta ñaõ thieáu ñi yù nghóa, muïc ñích, 3) Sitting meditation is already difficult for all of vaø söï phaán chaán cuûa chính noù. us. We try to make many excuses to 2) We should try to put in at least half an hour ourselves for not practicing sitting meditation. every day in practicing meditation. When our However, it is even more difficult to apply mind is calm and quiet, it is time to take meditation to our daily lives. Everyday we advantage of it by engaging in silent are working at home, at school, at the office, communication with our own mind in order to or at our job. If we keep our minds under understand our true nature. Laypeople may control, if we can realize the meaning of what ask: “In this extremely busy life with so many we are doing, if we can “be” what we “do”, duties to perform, how can laypeople find that is meditation. Everyday we face many time to meditate?” Let ask yourself, no matter problems, some are easy, some are difficult. how busy your life is, you are still able to find The difficult problems can cause us a lot of time to indulge in things that delight you. If trouble. But if we apply the method of you have the will, surely you can devote a meditation, keep the mind calm and quiet in short period of time everyday to meditation, facing the problems, we will find that it

really whether it be at dawn, just before sleep, or helps us. Of course, it is more difficult to whenever you feel you have the time, even a apply meditation in action than at rest, but we very short period of time to collect your have no other choice if we really want to thoughts and concentrate. If you try to change our lifeless style. When we can practice a little quiet contemplation day by realize this truth, then everywhere is a day, you will be able to perform your duties Nirvana for us—Toïa thieàn ñaõ laø khoù ñoái vôùi better and in an efficient way. Besides, you chuùng ta. Chuùng ta coá gaéng tìm ñuû moïi côù ñeå will have more courage to face tribulations khoâng thöïc taäp toïa thieàn. Nhöng öùng duïng and worries with a brave heart—Chuùng ta thieàn quaùn vaøo cuoäc soáng haèng ngaøy coøn khoù phaûi coá gaéng ñaàu tö ít nhaát nöûa giôø moãi ngaøy khaên hôn nhieàu. Moãi ngaøy chuùng ta laøm vieäc trong vieäc tu taäp thieàn ñònh. Khi taâm chuùng ta ôû nhaø, ôû tröôøng, ôû sôû , hay ôû coâng vieäc cuûa laéng dòu vaø tónh laëng ñoù laø luùc chuùng ta taän chuùng ta. Neáu chuùng ta kieåm soaùt ñöôïc taâm duïng noù baèng caùch tieán haønh söï lieân laïc thaàm mình, neáu chuùng ta hieåu ñöôïc yù nghóa cuûa

vieäc mình ñang laøm, neáu chuùng ta coù theå “laø” 386): Ai nhaäp vaøo thieàn ñònh, an truï choã ly ñieàu maø chuùng ta ñang laøm, ñoù laø thieàn quaùn. traàn, söï tu haønh vieân maõn, phieàn naõo laäu döùt Haèng ngaøy chuùng ta phaûi ñoái phoù vôùi nhieàu saïch, chöùng caûnh giôùi toái cao, Ta goïi hoï laø vaán ñeà, coù thöù deã, coù thöù khoù. Nhöõng vaán ñeà Baø-la-moân. khoù khaên coù theå gaây ra nhieàu phieàn toaùi. Meditation abode: Dhyana-abode—Thieàn Cö— Nhöng neáu chuùng ta chòu öùng duïng phöông Thieàn Phoøng. phaùp thieàn quaùn, giöõ taâm yeân laëng khi phaûi 1) A room for meditation: Nôi haønh thieàn—A ñoái phoù vôùi nhöõng vaán ñeà, chuùng ta coù theå cell, or a hermitage for meditation. thaáy noù giuùp ích raát nhieàu cho chuùng ta. Dó 2) A common name for a monastery: Teân nhieân, raát khoù öùng duïng thieàn quaùn khi laøm thöôøng duøng ñeå goïi “Töï Vieän”. vieäc hôn laø khi nghæ ngôi, nhöng chuùng ta Meditation on achieving the development of khoâng coù söï löïa choïn naøo khaùc neáu chuùng ta self and all others: Nhaát Thieát Thieàn hay thieàn muoán thay ñoåi loái soáng voâ hoàn cuûa chính quaùn nhaèm phaùt trieån töï giaùc vaø giaùc tha ñeán möùc mình. Khi chuùng ta nhaän thöùc ñöôïc chaân lyù toái thöôïng—See Nine kinds of Mahayana dhyana naøy, thì ñaâu ñaâu cuõng laø Nieát Baøn ñoái vôùi for Bodhisattvas. chuùng ta. Meditation against forgetfulness: Baát voïng (VIII)The Buddha’s teachings on “Meditation” in thieàn. the Dharmapada Sutra—Nhöõng lôøi Phaät daïy veà “Thieàn” trong Kinh Phaùp Cuù: Meditation on Amitabha Sutra: Kinh Quaùn 1) From meditation arises wisdom. Lack of Voâ Löôïng Thoï—See Amitayurdhyana Sutra. meditation wisdom is gone. One who knows Meditation-associates: Thieàn Hoøa—Fellow this twofold road of gain and loss, will monks—Thieàn Hoøa Giaû—Thieàn Hoøa Töû—Baïn conduct himself to increase his wisdom ñoàng tu thieàn (lôøi xöng hoâ thaân tình ñaïo vò). (Dharmapada 282): Tu Du-giaø thì trí phaùt, boû Meditation bliss: Thieàn duyeät. Du-giaø thì tueä tieâu. Bieát roõ hay leõ naøy theá Meditation and Buddha recitation: Thieàn naøo laø ñaéc thaát, roài noã löïc thöïc haønh, seõ taêng Quaùn Vaø Nieäm Phaät—Meditation is a difficult

tröôûng theâm trí tueä. way to practise. The Buddha taught: “Zen 2) He who controls his hands and legs; he who practitioners who want to cultivate must, first of controls his speech; and in the highest, he all, practice the Four Foundations of Mindfulness, who delights in meditation; he who is alone, to contemplate the body is impure, all feelings as serene and contented with himself. He is truly suffering, the ordinary mind as impermanent and called a Bhikhshu (Dharmapada 362): Gìn giöõ all phenomena as lacking self-nature. When we tay chaân vaø ngoân ngöõ, gìn giöõ caùi ñaàu cao, realize that body, feelings, mind and phenomena taâm meán thích thieàn ñònh, rieâng ôû moät mình, are impure, the source of suffering, impermanent, thanh tònh vaø töï bieát ñaày ñuû, aáy laø baäc Tyø without self-nature, false, dream-like and illusory, kheo. the True Thusness Nature will manifest itself. 3) Meditate monk! Meditate! Be not heedless. Some people have tried very hard to concentrate Do not let your mind whirl on sensual and abandon all distractions, their mind is still pleasures. Don’t wait until you swallow a red- preoccupied with all delusions. However, if they hot iron ball, then cry, “This is sorrow!” try to focus on recitation the Buddha’s name, they (Dharmapada 371): Naøy caùc Tyø Kheo, haõy can reach single-mindedness. Furthermore, the mau tu thieàn ñònh! Chôù buoâng lung, chôù meâ Pure Land Sutras are simple and easy to hoaëc theo duïc aùi. Ñöøng ñôïi ñeán khi nuoát höôøn understand and practice. If you are utterly sincere saét noùng, môùi aên naên than thôû. in your faith, conducts and vows with all efforts, 4) He who is meditative, stainless and secluded; you will be welcome by Amitabha Buddha and he who has done his duty and is free from other Saints in the Western Pure Land—Thieàn afflictions; he who has attained the highest quaùn laø phöông caùch khoù thöïc taäp. Phaät daïy ngöôøi goal, I call him a Brahmana (Dharmapada tu Thieàn tröôùc tieân phaûi tu pheùp “Töù Nieäm Xöù,”

quaùn thaân baát tònh, quaùn thoï thò khoå, quaùn taâm voâ chuù. Cöù theá maø hoâm nay hoï theo phaùp moân naøy, thöôøng, quaùn phaùp voâ ngaõ. Khi ñaõ bieát thaân, thoï, ngaøy mai hoï theo phaùp moân khaùc, ñeå roài cuoái taâm, phaùp ñeàu khoâng saïch, khoå, voâ thöôøng vaø voâ cuøng hoï chaúng ñöôïc gì ngoaøi thaân taâm raõ rôøi. Phaät ngaõ, ñeàu giaû doái nhö moäng huyeãn, thì chôn taùnh töû thuaàn thaønh neân luoân caån troïng, choïn minh sö seõ töï hieån baøy. Vaøi ngöôøi coá gaéng thaät nhieàu ñeå vaø phaùp moân tröôùc khi baét ñaàu cuoäc haønh trình trôû taäp trung tö töôûng vaø loaïi boû nhöõng loâi cuoán beân veà ñaát Phaät—See Meditation and Buddha ngoaøi, nhöng taâm hoï vaãn baän bòu ñuû thöù. Tuy Recitation. nhieân, neáu hoï coá gaéng nieäm Phaät thì hoï coù theå deã Meditation in Buddhism: Thieàn Quaùn trong daøng ñaït ñeán nhaát taâm baát loaïn. Hôn nöõa, Kinh Phaät giaùo—Many people believe that they ñieån Tònh Ñoä ñôn giaûn, deã hieåu vaø deã thöïc haønh. meditate to become a Buddha. Yes, they’re right. Neáu coù ñaày ñuû tín, haïnh nguyeän vaø duïng coâng The final goal of any Buddhist is becoming a nieäm Phaät, thì Phaät A Di Ñaø vaø Thaùnh chuùng seõ Buddha; however, meditation itself will not turn gia hoä tieáp daãn veà Taây Phöông Cöïc Laïc. any beings to a Buddha. The contemplative Meditation or Buddha recitation: Thieàn quaùn traditions of Buddhism are not simple like that. hay nieäm Phaät—As a

Buddhist cultivator, you can What distinguishes Buddhism from the apply any methods recommended by the Buddha; contemplative traditions of other religions is the however, you must be very careful to choose the fact that, for Buddhism, meditation by itself is not method that is most appropriate for you before enough. We might say that, for Buddhism, you practice. Once you have chosen the most meditation is like sharpening a knife. We sharpen suitable method for you, you should stick to that a knife for a purpose, let's say, in order to cut method to the end. There a a lot of people with something easily. Similarly, by means of wandering thinking. Today they practice meditation, we sharpen the mind for a definite meditation, but tomorrow they hear that Buddha purpose, in the case of cultivation in Buddhism, Recitation has a lot more merit and virtue, can the purpose is wisdom. The wisdom that's able us leave relics and easily be reborn in the Pure to eliminate ignorance and to cut off sufferings Land... So they give up meditation and start and afflictions. In Buddhism, meditation functions reciting the Buddha's name. Later, they hear the the job of a torch which gives light to a dark mind. merit and virtue of reciting mantras is supreme, so Suppose we are in a dark room with a torch in they stop reciting the Buddha's name and begin to hand. If the light of the torch is too dim, or if the recite the mantras. They keep changing the flame of the torch is disturbed by drafts of air, or if dharma-door, today this dharma door, and the hand holding the torch is unsteady, it's tomorrow the other dharma door. They end up impossible to see anything clearly. Similarly, if achieving nothing but an exhausted body and we don't meditate correctly, we can't never mind. Sincere Buddhists should always be very obtain the wisdom that can penetrate the darkness careful in choosing a good teacher and dharma- of ignorance and see into the real nature of door before starting the journey of going back to existence, and eventually cut off all sufferings and the Buddha-land—Laø Phaät töû, baïn coù theå aùp duïng afflictions. Therefore, sincere Buddhists should baát cöù phöông phaùp naøo maø Ñöùc Phaät ñaõ ñeà nghò. always remember that meditation is only a means, Tuy nhieân, baïn phaûi voâ cuøng caån troïng khi choïn one of the best means to obtain wisdom in phaùp moân tröôùc khi thöïc haønh. Moät khi ñaõ choïn Buddhism. Furthermore, owing to obtaining the phaùp moân thích hôïp nhaát cho mình, baïn phaûi tinh wisdom, one can see right from wrong and be able chuyeân tu haønh phaùp moân aáy cho ñeán roát raùo. Coù to avoid the extremes of indulgence in pleasures nhieàu ngöôøi luoân lang thang trong voïng töôûng. of senses and tormenting the body—Nhieàu ngöôøi Hoâm nay hoï tu taäp thieàn quaùn, nhöng ngaøy mai tin raèng raèng hoï thieàn quaùn ñeå thaønh Phaät. Vaâng, nghe ai ñoù noùi thieàn deã vaõng sanh löu xaù lôïi vôùi hoï ñuùng. Muïc tieâu cuoái cuøng cuûa baát cöù ngöôøi con nhieàu coâng ñöùc neân hoï boû thieàn theo nieäm Phaät. Ít Phaät naøo cuõng laø thaønh Phaät; tuy nhieân thieàn töï noù laâu sau ñoù, nghe noùi coâng ñöùc nieäm chuù laø toái khoâng laøm cho baát cöù chuùng sanh naøo thaønh Phaät. tuyeät, hoï beøn ngöng nieäm Phaät vaø baét ñaàu nieäm Truyeàn thoáng tö duy cuûa Phaät giaùo khoâng ñôn

giaûn nhö vaäy. Truyeàn thoáng tö duy cuûa Phaät giaùo Meditation by concentrating one's mind: khaùc vôùi truyeàn thoáng tö duy cuûa caùc toân giaùo Thieàn baèng caùch taäp trung tö töôûng (Chæ Moân)— khaùc vì Phaät giaùo coi thieàn ñònh khoâng thoâi töï noù See Six wonderful doors (3). chöa ñuû. Chuùng ta coù theå noùi, vôùi Phaät giaùo, thieàn Meditation and concentration: Thieàn Ñònh— ñònh töïa nhö mình maøi moät con dao. Chuùng ta maøi See Contemplation and Meditation. dao vôùi muïc ñích ñeå caét vaät gì ñoù moät caùch deã Meditation by concentrating the mind: Chæ daøng. Cuõng nhö vaäy, qua thieàn ñònh chuùng ta maøi Moân hay Taäp Trung Taâm YÙ hay taäp trung vaøo chæ duõa taâm mình cho moät muïc ñích nhaát ñònh, trong quaùn ñeå laéng taâm tónh laëng (ñaõ quaùn soå töùc vaø tuøy tröôøng hôïp tu theo Phaät, muïc ñích naøy laø trí tueä. töùc, haønh giaû phaûi coá gaéng tu taäp chæ quaùn)—See Trí tueä coù theå xoùa tan voâ minh vaø caét ñöùt khoå ñau Six wonderful doors. phieàn naõo. Trong Phaät giaùo, thieàn laøm coâng vieäc Meditation connected with the abode of the cuûa moät ngoïn ñuoác ñem laïi aùnh saùng cho moät caùi taâm u toái. Giaû nhö chuùng ta ñang ôû trong moät caên infinite space: Akasanantyayatana (skt)—Khoâng phoøng toái taêm vôùi moät ngoïn ñuoác trong tay. Neáu voâ bieân xöù—See Akasanantyayatana and Nine ngoïn ñuoác quaù môø, hay neáu ngoïn ñuoác bò gioù lay, kinds of non-action (A). hay neáu tay chuùng ta khoâng naém vöõng ngoïn ñuoác, Meditation by contemplating on any object chuùng ta seõ khoâng thaáy ñöôïc caùi gì roõ raøng caû. to obtain wisdom and to eliminate Töông töï nhö vaäy, neáu chuùng ta khoâng thieàn ñuùng delusions: Quaùn Töôûng Moân hay quaùn töôûng vaøo caùch, chuùng ta seõ khoâng bao giôø coù theå ñaït ñöôïc moät ñeà muïc ñeå trí tueä saùng suoát vaø döùt tröø ñieân trí tueä coù theå xuyeân thuûng ñöôïc söï taêm toái cuûa voâ ñaûo moäng töôûng—See Six wonderful doors. minh ñeå nhìn thaáy baûn chaát thaät söï cuûa cuoäc soáng Meditation by counting one's breaths: vaø cuoái cuøng ñi ñeán choã ñoaïn taän ñöôïc khoå ñau Contemplation by counting the breathing—Soå Töùc vaø phieàn naõo. Vì vaäy, Phaät töû chôn thuaàn neân luoân Moân—Thieàn baèng caùch ñeám hôi thôû. Phöông nhôù raèng thieàn chæ laø moät phöông tieän, moät trong phaùp ñeám hôi thôû ñieàu hoøa thaân taâm. Baïn coù theå nhöõng phuông tieän hay nhaát ñeå ñaït ñöôïc trí hueä ñeám töø moät ñeán möôøi hay ngöôïc laïi (ñaây laø moät trong ñaïo Phaät. Hôn nöõa, nhôø ñaït ñöôïc trí tueä maø trong nhöõng phöông phaùp troïng yeáu giuùp ta ñònh ngöôøi ta coù theå thaáy ñöôïc ñuùng sai vaø coù theå traùnh tónh)—Meditation by counting one's breaths. You ñöôïc ham meâ cöïc ñoä nhöõng duïc laïc giaùc quan van count from one to ten or vise-versa—See Six hoaëc haønh haï thaân xaùc ñeán ñoä thaùi quaù. wonderful doors (1) and Anapanasatti. Meditation-cave: Thieàn Quaät—A cell for Meditation by contemplating on any meditation, or retirement from the world—Hang objects: Thieàn baèng caùch quaùn töôûng söï vaät ñoäng ñeå haønh thieàn hay an cö. (Quaùn Töôûng Moân)—See Six wonderful doors Meditation on compassion: Töø Bi Quaùn— (4). Meditation on compassion means practice looking Meditation on corpse: Nivasamjna (skt)—Quaùn at all beings with the eyes of compassion. The xaùc cheát—There are nine types of meditation on meditation on compassion not only must

be corpse which helps free us from attachment to the practiced during the hours of sitting meditation, human body—Coù chín loaïi thieàn quaùn veà thaân theå but it must also be realized on your daily giuùp ta thoaùt ñöôïc luyeán aùi veà thaân—See activities. No matter where you go or where you Meditation on Death and Nine types of meditation sit, or what you do, remember to practice looking on corpse. at all beings with the eyes of compassion—Töø bi Meditation on Death: Quaùn veà caùi cheát—quaùn laø thöïc taäp nhìn chuùng sanh baèng ñoâi maét töø Anyone of us knows that death is certain. From bi. Töø bi quaùn khoâng nhöõng chæ ñöôïc thöïc taäp the moment of birth to the moment of death for an trong nhöõng giôø thieàn toïa, maø noù phaûi ñöôïc hieän average person is about 80 years. We all were thöïc trong nhöõng sinh hoaït haèng ngaøy cuûa baïn. Duø born empty-handed and die in the same manner. ñi ñaâu, ngoài ñaâu hay laøm gì, baïn neân luoân nhôù We should always remember that at the time of thöïc taäp töø bi quaùn. death, wealth, fame and family will be no use but

causing us more troubles of attachment. Sincere Meditation on diversity of realms: Quaùn giôùi Buddhists should try to turn our minds to practice phaân bieät—See Fivefold procedure for quieting the Dharma. Although death is certain, but no-one the mind (I). of us knows for sure the time of our death. We can Meditation door: Quaùn saùt Moân—See Five die at any moment. It is said that life is like a meritorious gates of Amitabha’s Pure Land. candle in the wind, or a bubble of water, at any Meditation on the eight negations: Thieàn time it may be gone or burst out. Understanding quaùn veà taùm phuû ñònh—See Eight Negations, and that the time of death is uncertain, we should Ten negations. always contemplate on death to remind ourselves Meditation on all elements: Meditation and the impermanence of life so that we don’t want to full realization on the transiency selflessness of cling to any thing but spending the rest of our life all elements (contemplating that all the dharmas to practice the Dharma. We should practice it are without their own nature)—Phaùp Nieäm Xöù quickly so as not to waste this opportunity and (Quaùn phaùp voâ ngaõ) hay quaùn vaø toaøn chöùng vaïn precious human life—Ai trong chuùng ta cuõng ñeàu phaùp voâ ngaõ—See Four kinds of mindfulness. bieát raèng caùi cheát laø chaéc chaén. Töø luùc sanh ra ñeán luùc cheát trung bình cho moät ngöôøi vaøo khoaûng Meditation on Emptiness: Khoâng Quaùn (quaùn 80 naêm. Chuùng ta sanh ra tay traéng vaø cheát laïi nieäm veà taùnh Khoâng cuûa vaïn höõu)—Zen cuõng traéng tay nhö vaäy. Chuùng ta neân luoân nhôù practitioner should always practice meditation on raèng vaøo luùc cheát, cuûa caûi, gia ñình, danh voïng the emptiness of all things. Contemplation the khoâng ích lôïi gì cho chuùng ta caû maø chuùng coøn nature of emptiness in the assembly of the five laøm cho chuùng ta vöôùng víu. Phaät töû chôn thuaàn aggregates: bodily form, feeling, perception, mind haõy coá gaéng höôùng taâm tu taäp giaùo phaùp. Tuy caùi functionings, and consciousnesses. Pass from cheát laø chaéc chaén nhöng khoâng ai trong chuùng ta considering one aggregate to another. See that all bieát chaéc ñöôïc thôøi ñieåm cuûa caùi cheát cuûa chính transform, are impermanent and without self. The mình. Chuùng ta coù theå cheát baát cöù luùc naøo. Ngöôøi assembly of the five

aggregates is like the ta noùi ñôøi soáng gioáng nhö ngoïn ñeøn tröôùc gioù hay assembly of all phenomena: all obey the law of bong boùng nöôùc, noù coù theå vuït taét baát cöù luùc naøo, interdependence. Their coming together and coù theå vôõ tan baát cöù luùc naøo. Hieåu ñöôïc söï khoâng disbanding from one another resembles the heïn kyø cuûa caùi cheát, chuùng ta neân luoân quaùn gathering and vanishing of clouds around the töôûng ñeán caùi cheát ñeå töï nhaéc chính mình veà söï peaks of mountains. We should practice the voâ thöôøng cuûa ñôøi soáng, töø ñoù chuùng ta khoâng contemplation on Emptiness so that we will have luyeán chaáp maø duøng heát thôøi giôø coøn laïi ñeå tu taäp the ability to neither cling to nor reject the five giaùo phaùp. Chuùng ta phaûi gaáp ruùt tu taäp ñeå khoâng aggregates. To contemplate on emptiness to know boû phí cô hoäi vaø ñôøi soáng quyù baùu cuûa con ngöôøi. that like and dislike are only phenomena which belong the assemblage of the five aggregates. To Meditation to develop the impartial mind: contemplate on emptiness so that we are able to Bình ñaúng Tam muoäi. see clearly that the five aggregates are without Meditation on the Dharmadhatu: Phaùp Giôùi self and are empty, but that they are also Quaùn. wondrous, wondrous as is each phenomenon in Meditation on (insight into) the the universe, wondrous as the life which is present Dharmakaya: Phaùp thaân quaùn. everywhere. To contemplate on emptiness so that Meditation on the difficulties: Meditation on we are able to see that the five aggregates do not the difficulties of certain dhyana conditions—Nan really undergo creation and destruction for they Thieàn hay thieàn quaùn veà nhöõng vaán ñeà khoù themselves are ultimate reality. By this khaên—See Nine kinds of Mahayana dhyana for contemplation we can see that impermanence is a bodhisattvas. concept, non-self is a concept, and emptiness is also a concept, so that we will not become imprisoned in the concepts of impermanence, non-

self, and emptines. We will see that emptiness is Meditation fist: Musti (skt)—Thieàn Quyeàn— also empty, and that the ultimate reality of The meditation fist, the sign of meditation shown emptiness is no different from the ultimate reality by the left fist, the right indicating wisdom—Daáu of the five aggregates—Haønh giaû tu thieàn neân hieäu cuûa thieàn ñònh ñöôïc töôïng tröng bôûi naém tay luoân quaùn nieäm veà taùnh Khoâng cuûa vaïn höõu. traùi, tay phaûi töôïng tröng cho trí tueä (Töôïng Ñöùc Quaùn nieäm veà taùnh voâ thöôøng cuûa hôïp theå nguõ Phaät Thích Ca coù hai vò hoä phaùp, beân traùi laø Boà uaån: saéc, thoï, töôûng, haønh, thöùc. Xeùt töøng uaån Taùt Phoå Hieàn töôïng tröng cho thieàn ñònh, beân phaûi moät, töø uaån naøy sang uaån khaùc. Thaáy ñöôïc taát caû laø Boà Taùt Vaên Thuø töôïng tröng cho trí hueä)—See ñeàu chuyeån bieán, voâ thöôøng vaø khoâng coù töï ngaõ. Manjusri and Samantabhadra. Söï tuï hôïp cuûa nguõ uaån cuõng nhö söï tuï hôïp cuûa Meditation on the five elements: Quaùn nguõ moãi hieän töôïng, ñeàu theo luaät duyeân khôûi. Söï hôïp ñaïi—Contemplation on the five elements—A tan cuõng gioáng nhö söï hôïp tan cuûa nhöõng ñaùm meditation of the esoteric school on the five maây treân ñænh nuùi. Quaùn nieäm ñeå ñöøng baùm víu elements, earth, water, fire, air and space with vaøo hôïp theå nguõ uaån. Tuy vaäy khoâng khôûi taâm their germ-words, their

forms, and their colors— chaùn gheùt hôïp theå nguõ uaån. Quaùn nieäm ñeå bieát Quaùn veà naêm yeáu toá ñaát, nöôùc, löûa, gioù, vaø hö raèng öa thích vaø chaùn gheùt cuõng laø nhöõng hieän khoâng, vôùi hình thöùc vaø maøu saéc cuûa töøng thöù. töôïng thuoäc hôïp theå nguõ uaån. Quaùn nieäm ñeå thaáy 1) The Earth corresponds to Square and Yellow: roõ tuy nguõ uaån laø voâ thöôøng, voâ ngaõ vaø khoâng, Ñòa (ñaát) töông öùng vôùi hình Vuoâng vaø maøu nhöng nguõ uaån cuõng raát maàu nhieäm, maàu nhieäm Vaøng. nhö baát cöù hieän töôïng naøo trong vuõ truï, maàu 2) Water corresponds to Round and White color: nhieäm nhö söï soáng coù maët khaép moïi nôi. Quaùn Thuûy (nöôùc) töông öùng vôùi hình Troøn vaø maøu Khoâng ñeå thaáy ñöôïc nguõ uaån khoâng thöïc söï sinh Traéng. dieät, coøn maát vì nguõ uaån laø chaân nhö. Quaùn 3) Fire corresponds to Triangular and Red color: Khoâng ñeå thaáy voâ thöôøng chæ laø moät khaùi nieäm, Hoûa (löûa) töông öùng vôùi hình Tam Giaùc vaø voâ ngaõ cuõng laø moät khaùi nieäm, vaø ngay caû Khoâng maøu Ñoû. cuõng chæ laø moät khaùi nieäm, ñeå khoâng coøn bò raøng 4) Wind or air corresponds to Half-moon and buoäc vaøo voâ thöôøng, voâ ngaõ vaø khoâng, ñeå thaáy Black color: Phong (gioù) töông öùng vôùi Baùn ñöôïc Khoâng cuõng chæ laø Khoâng, ñeå thaáy ñöôïc Nguyeät vaø maøu Ñen. chaân nhö cuûa Khoâng cuõng khoâng khaùc vôùi chaân 5) Space corresponds to Spherical shape and nhö cuûa nguõ uaån. Blue color: Hö Khoâng töông öùng vôùi hình Meditation on the entrance to all conditions: Troøn vaø maøu Xanh da trôøi. Meditation on the entrance to all the superior ** See Five elements in esoteric meditation. dhyana conditions—Nhaát Thieát Moân Thieàn hay Meditation flavor: Zen flavor—Thieàn Vò—The thieàn veà cöûa vaøo toái thöøa thieàn ñònh—See Nine mysterious taste or sensation experienced by one kinds of Mahayana dhyana for bodhisattvas. who enter abstract meditation—Muøi vò cuûa Thieàn Meditation on equanimity: Thieàn Quaùn Veà khi nhaäp vaøo thieàn ñònh, thaân taâm coù caûm giaùc Taâm Xaû—We should try to achieve equanimity muøi vò tuyeät vôøi, nheï nhaøng khoan khoaùi, tòch through meditation to reduce developing of anger tónh. toward one person and attachment toward another Meditation by following one’s breaths: Tuøy person—Chuùng ta neân thöïc taäp thieàn quaùn veà taâm Töùc Moân—Thieàn baèng caùch theo doõi hôi thôû hay xaû ñeå giaûm thieåu söï phaùt trieån cuûa saân giaän ngöôøi phöông phaùp theo doõi hay nöông theo hôi thôû naày vaø luyeán aùi ngöôøi kia. (laéng taâm theo hôi thôû, bieát mình ñang thôû vaøo, Meditation on external forms: Söï Quaùn— bieát mình ñang thôû ra)—See Six wonderful doors Phenomenal meditation—Contemplation (2). (meditation) on the phenomenal—Quaùn töôûng veà Meditation on the glories of the Pure Land: hình töôùng beân ngoaøi. Quaùn saùt hình thöùc beân Quaùn Saùt Moân hay Thieàn ñònh Vaõng Sanh—See ngoaøi hay söï quaùn ñeàu do nhaân duyeân maø sanh Five devotional gates of the Pure Land Sect. dieät. **See Two universal bases of meditation.

Meditation on the good: Thieän Nhaân Thieàn constantly meditate on these seven impurities, we hay thieàn veà nhöõng ñieàu thieän—Meditation on will gradually develop disgust toward those male the good—See Nine kinds of Mahayana dhyana and

female forms which ordinary people judge for bodhisattvas. handsome and beautiful. Thus the flames of lust Meditation hall: Zendo (jap)—Thieàn Ñöôøng— will gradually diminish—Theo Hoøa Thöôïng Thích Buddhist temple or Zen hall (room) or meditation Thieàn Taâm trong Tònh Ñoä Thaäp Nghi Hoaëc Vaán hall of the Ch'an sect, a place in which meditation Luaän, haønh giaû tu tònh ñoä muoán quyeát ñònh ñöôïc is practiced. In small temple, people use the Main sanh veà Taây Phöông Cöïc Laïc, caàn neân luoân taäp tu Hall as meditation hall; however, in large haïnh yeãm ly baèng caùch quaùn baûy phaùp baát tònh. temples, meditation hall is a separate structure, Thaân mình ñaõ theá, thaân ngöôøi khaùc laïi cuõng nhö where only meditation is practiced without any vaäy. Neáu thöôøng quaùn saùt baûy ñieàu baát tònh naày, other ceremonies—Thieàn ñöôøng laø moät caên ñoái vôùi caùc thaân nam nöõ maø ngöôøi ñôøi cho raèng phoøng caên nhaø lôùn trong töï vieän hay thieàn vieän, laø xinh ñeïp, cuõng sanh nieäm yeãm ly vaø löûa aùi duïc nôi thöïc taäp thieàn. Taïi caùc chuøa nhoû, ngöôøi ta laàn laàn tieâu giaûm—See Seven types of duøng chaùnh ñieän laøm thieàn ñöôøng, tuy nhieân, taïi contemplation on the impure body. caùc chuøa lôùn, thöôøng Thieàn Ñöôøng laø moät kieán Meditation on the impurity of the body: truùc bieät laäp chæ ñeå thöïc haønh toïa thieàn, chöù Thaân Nieäm Xöù (Quaùn Thaân Baát Tònh)—Quaùn vaø khoâng coù caùc nghi leã khaùc—Buddhist meditation toaøn chöùng ñöôïc thaân naày baát tònh—See Four hall (center). kinds of mindfulness. Meditation helps giving up ignorance: Thieàn Meditation on insight: Thieàn Minh Saùt—The ñònh giuùp chuùng ta töø boû si meâ. practice of special insight or "Vipassana" helps Meditation on the immateriality: Taùnh Khoâng develop an acutely perceptive and discerning Quaùn—The meditation on the unreality or state of mind that can directly perceive the immateriality, of the nature of things—Quaùn nhaân ultimate reality, selflessness or lack of a solid duyeân sanh theo thuyeát taùnh khoâng (moät trong ba self-identity. In the Theravada practice, this is pheùp quaùn cuûa Nam Sôn Tieåu Thöøa Giaùo). done by means of the four mindfulnesses (satipathana): mindfulness of the body, feelings, Meditation on immediate presentations: mind, and phenomena. Closely examining these Hieän quaùn—Immediate presentations—Insight four, one becomes aware of three characteristics: into immediate presentations—To meditate on or their transience, their problematic or suffering insight into—Present insight into the deep truth of nature, and their lack of a solid self-identity. By Buddhism—Tueä hieän quaùn chaân lyù. observing and examining the breath, the feelings Meditation on the impermanence of mind: in the body, the various consciousnesses, and the Quaùn Taâm Voâ Thöôøng—Meditation and full mental factors in each moment, one realizes there realization on the evanescence or impermanence is no little person somewhere inside one's head of mind and thoughts (contemplating the running the show. We are selfless, without a solid impermanence of the thought)—Taâm Nieäm Xöù self-identity that needs to be pleased and (Quaùn Taâm Voâ Thöôøng) hay quaùn vaø toaøn chöùng protected. Special insight is also developed ñöôïc taâm laø voâ thöôøng—See Four kinds of outside of formal sitting meditation. By being mindfulness. acutely aware of

each action, feeling and thought, Meditation on impurity: Quaùn baát tònh— one examines who is doing and experiencing According to Most Venerable Thích Thieàn Taâm in these things. Finding only a continuous stream of the Pure Land Buddhism, if a Pure Land mental and physical events, without a concrete practitioner wishes to be assured of rebirth, he or personality or self who is the boss, one she should perfect the practice of disgust of the understands selflessness. Combining special five desires by engaging in the seven types of insight with the concentration of calm abiding, one meditation on impurity. Our own bodies being is able to cleanse the mindstream of all disturbing impure, the bodies of others are likewise. If we attitudes and the karma that cause sufferings and

afflictions—Coâng phu tu taäp bieät quaùn hay thieàn haït" (vi traàn) thôøi gian. Moät nieäm cuûa taâm chöùa "Minh Saùt" giuùp phaùt trieån moät traïng thaùi taâm caû quaù khöù, hieän taïi vaø vò lai, vaø dung nhieáp ñöôïc thöùc tænh giaùc vaø khaû naêng bieän bieät saéc beùn coù caû vaïn höõu vuõ truï. theå tröïc nhaän ñöôïc thöïc taïi toái haäu, voâ ngaõ vaø Meditation in the law or of all things: khoâng coù töï theå kieân coá. Trong truyeàn thoáng Imperturbable examination of the law or of all Nguyeân Thuûy thì bieät quaùn ñöôïc tu taäp vôùi "Töù things—Quaùn saùt phaùp nhaãn—See Two kinds of Nieäm Xöù": chaùnh nieäm veà thaân, veà nhöõng caûm patience (B). thoï, veà taâm thöùc vaø veà caùc phaùp. Khi quaùn saùt Meditation on loving-kindness: Quaùn taâm töôøng taän 4 phaùp naøy, haønh giaû nhaän thöùc ñöôïc 3 töø—The meditation on loving-kindness is popular ñaëc ñieåm: voâ thöôøng, khoå, vaø khoâng coù töï theå in the Theravada tradition. One begins by thinking kieân coá. Baèng caùch quaùn saùt hôi thôû, quaùn saùt "May I be well and happy," and gradually spreads nhöõng caûm giaùc cuûa thaân theå, quaùn saùt nhöõng this good feeling to friends, strangers and daïng taâm töôûng khaùc nhau vaø nhöõng taâm sôû trong enemies. Considering each in turn, one thinks, töøng giaây töøng phuùt moät, ngay ñoù haønh giaû nhaän "May they be well and happy." One must let ra khoâng heà coù keû naøo trong taâm thöùc cuûa mình these words resonate inside oneself so they ñeå ñieàu ñoäng. Baûn chaát cuûa chuùng ta laø voâ ngaõ, become one's own attitude. Calm abiding can also khoâng coù moät töï theå kieân coá naøo ñeå laøm vöøa loøng be developed through meditation on loving- hay ñeå baûo veä. Bieät quaùn cuõng ñöôïc phaùt trieån kindness—Thieàn quaùn veà taâm töø laø moät phaùp ngoaøi coâng phu thieàn toïa. Baèng caùch tænh thöùc moät moân phoå bieán trong truyeàn thoáng Nguyeân Thuûy. caùch beùn nhaïy vaøo moãi haønh ñoäng, caûm thoï vaø tö Haønh giaû baét ñaàu suy nghó: "Nguyeän caàu cho con töôûng, haønh giaû quaùn saùt ñöôïc ai ñang thöïc hieän ñöôïc an vui vaø haïnh phuùc," roài daàn daàn traûi roäng vaø ai ñang kinh nghieäm nhöõng vieäc naøy, chæ tìm taâm töø ñeán baïn beø, ngöôøi laï, vaø ngay ñeán keû thuø. thaáy moät doøng chaûy lieân tuïc cuûa nhöõng haønh ñoäng Laàn löôït quaùn xeùt töøng ñoái töôïng, haønh giaû suy taâm thöùc vaø nhöõng bieán ñoäng vaät lyù maø khoâng coù nghó: "Nguyeän caàu cho nhöõng ngöôøi naøy ñöôïc an moät chuû theå kieân coá hay moät caùi ngaû naøo laøm chuû vui vaø haïnh phuùc." Haønh giaû phaûi ñeå cho nhöõng nhaân oâng caû, ngay

ñoù haønh giaû nhaän bieát ñöôïc lôøi nguyeän naøy coù aâm vang trong taâm thöùc cho taùnh voâ ngaõ. Keát hôïp phaùp moân bieät quaùn vôùi ñeán khi chuùng trôû thaønh traïng thaùi taâm thöùc cuûa phaùp moân tònh truï , haønh giaû coù theå taåy saïch doøng chính mình. Phaùp tònh truù cuõng coù theå ñöôïc phaùt chaûy cuûa taâm thöùc ñeå thoaùt khoûi nhöõng taâm thaùi trieån nhôø thieàn quaùn taâm töø naøy. nhieãu loaïn vaø nhöõng nghieäp löïc gaây neân khoå ñau Meditation on all Mahayana practices and phieàn naõo nöõa. actions: Nhaát Thieát Haønh Thieàn—Thieàn veà thöïc Meditation on interdependence: Quaùn Töông taäp vaø haønh ñoäng Ñaïi thöøa—See Nine kinds of Töùc Töông Nhaäp—In the meditation on Mahayana dhyana for bodhisattvas. interdependence, we can see that each moment of Meditation on the mean: Trung Quaùn— consciousness includes the whole universe. This Meditation on the Mean, one of the three kinds of moment might be a memory, a perception, a meditation. T'ien-T'ai sect consider the feeling, a hope. From the point of view of space, meditation on the absolute which unites all we can call it a "particle" of consciousness. From opposites. Meditation of the mean is used to get the point of view of time, we can call it a "speck" rid of the illusion of phenomena—Moät trong ba of time. An instant of consciousness embraces all pheùp quaùn. Toâng Thieân Thai laáy vieäc quaùn chö past, present and future, and the entire universe— phaùp tuyeät ñoái laøm Trung quaùn. Trong pheùp quaùn "töông töùc töông nhaäp," chuùng ta thaáy "nieäm" naøo cuûa taâm ta cuõng bao haøm caû Meditations on mercy: Töø quaùn—See Five vaïn höõu vuõ truï. Nieäm töùc laø moät khoaûnh khaéc cuûa meditation in Lotus sutra. taâm. Noù coù theå laø tö töôûng, kyù öùc, caûm giaùc, hay Meditation-methods: Thieàn Haønh—The hy voïng. Töø quan ñieåm khoâng gian, chuùng ta coù methods employed in meditation; the practices, or theå goïi noù laø moät "chaát töû" cuûa taâm. Töø quan disciplines, of the Ch'an school—Haønh phaùp toïa ñieåm thôøi gian, chuùng ta coù theå goïi noù laø "moät thieàn hay haønh nghi cuûa thieàn gia.

Meditation on the mind: Thieàn Quaùn Veà arisen ill-will, and how there comes to be the Taâm—Through continuous meditation we can future non-arising of abandoned ill-will. There perceive our mind clearly and purely. Only being sloth and torpor in him, a Bhikkhu through continuous meditation we can gradually understands: "There are sloth and torpor in me;" overcome mental wandering and abandon or there being no sloth and torpor in him, he conceptual distractions. At the same time we can understands: "There are no sloth and torpor in focus our mind within and observe whatever me;" and he also understands how there comes to arises (thoughts, sensations of body, hearing, be the arising of unarisen sloth and torpor, and smelling, tasting and images). Through continuous how there comes to be the abandoning of arisen meditation we are able to contemplate that they sloth and torpor, and how there comes to be the all are impermanent, we then develop the ability future non-arising of abandoned sloth and torpor. to let go of everything. Nirvana appears right at There being restlessness and remorse in him, a the moment we let go of everything—Qua thieàn Bhikkhu understands: "There are restlessness and taäp lieân

tuïc chuùng ta coù theå thaáy ñöôïc taâm thanh remorse in me;" or there being no restlessness and tònh. Chæ coù thieàn taäp lieân tuïc, chuùng ta coù theå remorse in him, he understands: "There are no vöôït qua traïng thaùi taâm dong ruoåi vaø xaû boû nhöõng restlessness and remorse in me;" and he also loaïn ñoäng. Cuøng luùc chính nhôø thieàn taäp maø understands how there comes to be the arising of chuùng ta coù theå taäp trung tö töôûng ñeå quaùn saùt unarisen restlessness and remorse, and how there nhöõng gì khôûi leân trong tö töôûng, trong thaân, trong comes to be the abandoning of arisen restlessness caûm thoï, nghe, neám, ngöûi vaø töôûng töôïng, vaân and remorse, and how there comes to be the vaân. Qua thieàn taäp lieân tuïc, chuùng ta coù theå quaùn future non-arising of abandoned restlessness and saùt raèng taát caû laø voâ thöôøng, töø ñoù chuùng ta coù khaû remorse. There being doubt in him, a Bhikkhu naêng buoâng boû, vaø Nieát baøn hieån hieän ngay luùc understands: "There is doubt in me;" or there chuùng ta buoâng boû taát caû. being no doubt in him, he understands: "There is Meditation on the mind-objects: Quaùn no doubt in me;" and he also understands how Phaùp—According to the Satipatthana Sutta in the there comes to be the arising of unarisen doubt, Majjhima Nikaya, the Buddha taught "Bhikkhus, and how there comes to be the abandoning of does a Bhikkhu abide contemplating mind-objects arisen doubt, and how there comes to be the as mind-objects? Here a Bhikkhu abides future non-arising of abandoned doubt. In this way contemplating mind-objects as mind-objects in he abides contemplating mind-objects as mind- terms of the five hindrances. And how does a objects internally, or he abides contemplating Bhikkhu abide contemplating mind-objects as mind-objects as mind-objects externally, or he mind-objects in terms of the five hindrances? abides contemplating mind-objects as mind- Here, there being sensual desire in him, a objects both internally and externally. Or else he Bhikkhu understands: "There is sensual desire in abides contemplating in mind-objects their arising me;" or there being no sensual desire in him, he factors, or he abides contemplating in mind- understands: "There is no sensual desire in me;" objects their vanishing factors, or he abides and he also understands how there comes to be contemplating in mind-objects both their arising the arising of unarisen sensual desire, and how and vanishing factors. Or else mindfulness that there comes to be the abandoning of arisen 'there are mind-objects' is simply established in sensual desire, and how there comes to be the him to the extent necessary for bare knowledge future non-arising of abandoned sensual desire. and mindfulness. And he abides independent, not There being ill-will in him, a Bhikkhu clinging to anything in the world. That is how a understands: "There is ill-will in me;" or there Bhikkhu abides contemplating mind-objects as being no ill-will in him, he understands: "There is mind-objects in terms of the five hindrances. no ill-will in me;" and he also understands how Again, Bhikkhus, a Bhikkhu abides contemplating there comes to be the arising of unarisen ill-will, mind-objects as mind-objects in terms of the five and how there comes to be the abandoning of aggregates affected by clinging. And how does a

Bhikkhu abide contemplating mind-objects as abandoning fetter. Here a Bhikkhu understands mind-objects in terms of the five aggregates the tongue, he understands flavours, and he affected by clinging? Here a Bhikkhu understands the fetter that arises dependent on understands: such is material form, such its origin, both; and he understands how there comes to be such its disappearance; such is feeling, such its the arising of the unarisen fetter, and how there origin, such its disappearance; such is perception, comes to be the future non-arising of the such its origin, such its disappearance; such are abandoning fetter. Here a Bhikkhu understands the formations, such their origin, such their the body, he understands tangibles, and he disappearance; such is consciousness, such its understands the fetter that arises dependent on origin, such its disappearance. In this way, he both; and he understands how there comes to be abides contemplating mind-objects as mind- the arising of the unarisen fetter, and how there objects internally, or he abides contemplating comes to be the future non-arising of the mind-objects as mind-objects externally, or he abandoning fetter. Here a Bhikkhu understands abides contemplating mind-objects as mind- the mind, he understands mind-objects, and he objects both internally and externally. Or else he understands the fetter that arises dependent on abides contemplating in mind-objects their arising both; and he understands how there comes to be factors, or he abides contemplating in mind- the arising of the unarisen fetter, and how there objects their vanishing factors, or he abides comes to be the future non-arising of the contemplating in mind-objects both their arising abandoning fetter. In this way he abides and vanishing factors. Or else mindfulness that contemplating mind-objects as mind-objects 'there are mind-objects' is simply established in internally, or he abides contemplating mind- him to the extent necessary for bare knowledge objects as mind-objects externally, or he abides and mindfulness. And he abides independent, not contemplating mind-objects as mind-objects both clinging to anything in the world. That is how a internally and externally. Or else he abides Bhikkhu abides contemplating mind-objects as contemplating in mind-objects their arising mind-objects in terms of the five aggregates. factors, or he abides contemplating in mind- Again, Bhikkhus, a Bhikkhu abides contemplating objects their vanishing factors, or he abides mind-objects as mind-objects in terms of the six contemplating in mind-objects both their arising internal and external bases. And how does a and vanishing factors. Or else mindfulness that Bhikkhu abide contemplating mind-objects as 'there are mind-objects' is simply established in mind-objects in terms of the six internal and him to the extent necessary for bare knowledge external bases? Here a Bhikkhu understands the and mindfulness. And he abides independent, not eye, he understands forms, and he understands the clinging to anything in the world. That is how a fetter that arises dependent on both; and he Bhikkhu abides contemplating mind-objects as understands how there comes to be the arising of mind-objects in terms of the six internal and the unarisen fetter, and how there comes to be the external bases. Again, Bhikkhus, a Bhikkhu future non-arising of the abandoning fetter. Here a abides

contemplating mind-objects as mind- Bhikkhu understands the ear, he understands objects in terms of the seven enlightenment sounds, and he understands the fetter that arises factors. And how does a Bhikkhu abide dependent on both; and he understands how there contemplating mind-objects as mind-objects in comes to be the arising of the unarisen fetter, and terms of the seven enlightenment factors?. Here, how there comes to be the future non-arising of there being the mindfulness enlightenment factor the abandoning fetter. Here a Bhikkhu in him, a Bhikkhu understands: “There is the understands the nose, he understands odours, and mindfulness enlightenment factor in me;” or there he understands the fetter that arises dependent on being no mindfulness enlightenment factor in him, both; and he understands how there comes to be he understands: “There is no mindfulness the arising of the unarisen fetter, and how there enlightenment factor In me; and also understands comes to be the future non-arising of the how there comes to be the arising of the unarisen

mindfulness enlightenment factor, and how the understands: “There is no concentration arisen mindfulness enlightenment factor comes to enlightenment factor in me;” and also understands fulfilment by development.” Here, there being the how there comes to be the arising of the unarisen investigation-of-states enlightenment factor in concentration enlightenment factor, and how the him, a Bhikkhu understands: “There is the arisen concentration enlightenment factor comes investigation-of-states enlightenment factor in to fulfillment by development. Here, there being me;” or there being no investigation-of-states the equanimity enlightenment factor in him, a enlightenment factor in him, he understands: Bhikkhu understands: “There is the equanimity “There is no investigation-of-states enlightenment enlightenment factor in me;” or there being no factor In me; and also understands how there equanimity enlightenment factor in him, he comes to be the arising of the unarisen understands: “There is no equamity enlightenment investigation-of-states enlightenment factor, and factor in me;” and also understands how there how the arisen investigation-of-states comes to be the arising of the unarisen enlightenment factor comes to fulfilment by equanimity enlightenment factor, and how the development.” Here, there being the energy arisen equanimity enlightenment factor comes to enlightenment factor in him, a Bhikkhu fulfillment by development. In this way he abides understands: “There is the energy enlightenment contemplating mind-objects as mind-objects factor in me;” or there being no energy internally, or he abides contemplating mind- enlightenment factor in him, he understands: objects as mind-objects externally, or he abides “There is no energy enlightenment factor in me;” contemplating mind-objects as mind-objects both and also understands how there comes to be the internally and externally. Or else he abides arising of the unarisen energy enlightenment contemplating in mind-objects their arising factor, and how the arisen energy enlightenment factors, or he abides contemplating in mind- factor comes to fulfilment by development. Here, objects their vanishing factors, or he abides there being the rapture enlightenment factor in contemplating in mind-objects both their arising him, a Bhikkhu understands: “There

is the rapture and vanishing factors. Or else mindfulness that enlightenment factor in me;" or there being no 'there are mind-objects' is simply established in rapture enlightenment factor in him, he him to the extent necessary for bare knowledge understands: "There is no rapture enlightenment and mindfulness. And he abides independent, not factor In me; and also understands how there clinging to anything in the world. That is how a comes to be the arising of the unarisen rapture Bhikkhu abides contemplating mind-objects as enlightenment factor, and how the arisen rapture mind-objects in terms of the seven enlightenment enlightenment factor comes to fulfillment by factors. Again, Bhikkhus, a Bhikkhu abides development. Here, there being the tranquility contemplating mind-objects as mind-objects in enlightenment factor in him, a Bhikkhu terms of the Four Noble Truths. And how does a understands: "There is the tranquility Bhikkhu abide contemplating mind-objects as enlightenment factor in me;" or there being no mind-objects in terms of the Four Noble Truths? tranquility enlightenment factor in him, he Here a Bhikkhu understands as it actually is: "This understands: "There is no tranquility is suffering;" he understands as it actually is: enlightenment factor In me; and also understands "This is the origin of suffering;" he understands as how there comes to be the arising of the unarisen it actually is: "This is the cessation of suffering;" tranquility enlightenment factor, and how the he understands as it actually is: "This is the way arisen tranquility enlightenment factor comes to leading to the cessation of suffering." In this way fulfillment by development. Here, there being the he abides contemplating mind-objects as mind- concentration enlightenment factor in him, a objects internally, or he abides contemplating Bhikkhu understands: "There is the concentration mind-objects as mind-objects externally, or he enlightenment factor in me;" or there being no abides contemplating mind-objects as mind- concentration enlightenment factor in him, he objects both internally and externally. Or else he

abides contemplating in mind-objects their arising mình ñang coù aùi duïc. Khi noäi taâm khoâng coù aùi factors, or he abides contemplating in mind- duïc, vò aáy yù thöùc raèng noäi taâm cuûa mình khoâng coù objects their vanishing factors, or he abides aùi duïc. Vaø vôùi aùi duïc chöa sanh nay sanh khôûi, vò contemplating in mind-objects both their arising aáy yù thöùc ñöôïc söï ñang sanh khôûi aáy. Khi moät and vanishing factors. Or else mindfulness that nieäm aùi duïc ñaõ sanh, vò aáy yù thöùc ñöôïc söï ñaõ sanh 'there are mind-objects' is simply established in khôûi aáy. Khi aùi duïc ñang ñöôïc ñoaïn dieät, töông lai him to the extent necessary for bare knowledge khoâng sanh khôûi nöõa, vò aáy yù thöùc nhö vaäy. Khi and mindfulness. And he abides independent, not noäi taâm coù saân haän, vò aáy yù thöùc raèng noäi taâm clinging to anything in the world. That is how a mình ñang coù saân haän. Khi noäi taâm khoâng coù saân Bhikkhu abides contemplating mind-objects as haän, vò aáy yù thöùc raèng noäi taâm mình ñang khoâng mind-objects in terms of the Four Noble Truths. coù saân haän. Khi moät nieäm saân haän chöa sanh nay Bhikkhus, if anyone should develop these four baét ñaàu sanh khôûi, vò aáy yù thöùc ñöôïc söï baét ñaàu foundations of mindfulness in such a way for sanh khôûi aáy. Khi moät nieäm

saân haän ñaõ sanh khôûi, seven years, one of two fruits could be expected nay ñöôïc ñoaïn dieät, vò aáy yù thöùc ñöôïc söï ñoaïn for him: either final knowledge here and now, or dieät aáy. Khi moät nieäm saân haän ñaõ ñöôïc ñoaïn dieät if there is a trace of clinging left, non-return. Let vaø töông lai khoâng coøn sanh khôûi nöõa, vò aáy yù alone seven years, Bhikkhus. If anyone should thöùc ñöôïc nhö vaäy. Khi noäi taâm coù hoân traàm thuïy develop these four foundations of mindfulness in mieân (meâ muoäi vaø buoàn nguû), vò aáy yù thöùc ñöôïc such a way for six years, for five years, for four söï hoân traàm thuïy mieân aáy. Khi noäi taâm khoâng coù years, for three years, for two years or for one hoân traàm thuïy mieân, vò aáy yù thöùc ñöôïc noäi taâm year, one of two fruits could be expected for him: cuûa mình ñang khoâng coù hoân traàm thuïy mieân. Khi either final knowledge here and now, or if there is hoân traàm vaø thuïy mieân chöa sanh nay baét ñaàu a trace of clinging left, non-return. Let alone one sanh khôûi, vò aáy yù thöùc ñöôïc söï ñang sanh khôûi aáy. year, Bhikkhus. If anyone should develop these Khi hoân traàm vaø thuïy mieân ñaõ sanh nay ñöôïc four foundations of mindfulness in such a way for ñoaïn dieät, vò aáy yù thöùc ñöôïc söï ñang ñoaïn dieät aáy. seven months, for six months, for five months, for Khi hoân traàm vaø thuïy mieân ñaõ ñöôïc ñoaïn dieät vaø four months, for three months, for two months, for töông lai khoâng theå sanh khôûi nöõa, vò aáy yù thöùc one monthor for half a month, one of two fruits ñöôïc ñieàu ñoù. Khi noäi taâm coù traïo hoái (söï dao could be expected for him: either final ñoäng baát an vaø hoái haän), vò aáy yù thöùc raèng mình knowledge here and now, or if there is a trace of ñang coù dao ñoäng baát an vaø hoái haän. Khi noäi taâm clinging left, non-return. Bhikkhus, this is the khoâng coù dao ñoäng baát an vaø hoái haän, vò aáy yù thöùc direct path for the purification of beings, for raèng noäi taâm mình ñang khoâng coù söï dao ñoäng surmounting (overcoming) sorrow and baát an vaø hoái haän. Khi dao ñoäng baát an vaø hoái haän lamentation, for the disappearance of pain and sanh khôûi, vò aáy yù thöùc raèng noäi taâm mình ñang grief, for the attainment (achievement) of the true sanh khôûi dao ñoäng baát an vaø hoái haän. Khi dao Way, for the realization of Nibbana, namely, the ñoäng baát an vaø hoái haän ñaõ sanh nay ñöôïc ñoaïn four foundations of mindfulness. That is what the dieät, vò aáy yù thöùc ñöôïc söï ñoaïn dieät aáy. Vôùi dao Blessed One said. The Bhikkhus were satisfied ñoäng baát an vaø hoái haän ñaõ ñöôïc ñoaïn dieät, töông and delighted in the Blessed One's words—Theo lai khoâng coøn sanh khôûi nöõa, vò aáy yù thöùc ñöôïc Kinh Töù Nieäm Xöù trong Kinh Trung Boä, Ñöùc Phaät nhö vaäy. Khi noäi taâm coù nghi, vò aáy yù thöùc ñöôïc daïy: "Naày caùc Tyø Kheo, theá naøo laø Tyø Kheo soáng noäi taâm cuûa mình ñang coù nghi. Khi noäi taâm quaùn nieäm phaùp treân caùc phaùp? Naày caùc Tyø khoâng coù nghi, vò aáy yù thöùc ñöôïc noäi taâm mình Kheo, ôû ñaây Tyø Kheo soáng quaùn nieäm phaùp treân ñang khoâng coù nghi. Khi noäi taâm vôùi nghi chöa caùc phaùp ñoái vôùi naêm trieàn caùi (naêm moùn ngaên sanh nay ñang sanh khôûi, vò aáy yù thöùc ñöôïc söï che). Vaø naày caùc Tyø Kheo, theá naøo laø caùc Tyø sanh khôûi aáy. Vôùi nghi ñaõ sanh nay ñöôïc ñoaïn Kheo soáng quaùn nieäm phaùp treân caùc phaùp ñoái vôùi dieät, vò aáy yù thöùc ñöôïc söï ñoaïn dieät aáy. Vôùi nghi naêm

trieàn caùi? Naày caùc Tyø Kheo, ôû ñaây noäi taâm ñaõ ñöôïc ñoaïn dieät, töông lai khoâng sanh khôûi nöõa, Tyø Kheo coù aùi duïc, vò aáy yù thöùc raèng noäi taâm cuûa vò aáy yù thöùc ñöôïc nhö vaäy. Nhö vaäy vò aáy soáng

quaùn nieäm phaùp treân caùc noäi phaùp; hay soáng quaùn sanh, nay ñang ñöôïc ñoaïn dieät. Vò aáy yù thöùc veà nieäm phaùp treân caùc ngoaïi phaùp; hay soáng quaùn nhöõng raøng buoäc ñaõ ñöôïc ñoaïn dieät, töông lai nieäm phaùp treân caû noäi phaùp laãn ngoaïi phaùp. Hay khoâng coøn sanh khôûi nöõa. Vò aáy yù thöùc veà loå muõi vò aáy soáng quaùn nieäm taùnh sanh khôûi treân caùc vaø ñoái töôïng cuûa muõi laø muøi höông vaø nhöõng raøng phaùp; hay soáng quaùn nieäm taùnh dieät taän treân caùc buoäc taïo neân do loå muõi vaø muøi höông. Vò naày yù phaùp. Hay soáng quaùn nieäm taùnh sanh dieät treân caùc thöùc veà nhöõng raøng buoäc chöa phaùt sanh nay ñang phaùp. “Coù phaùp ñaây, vò aáy an truù chaùnh nieäm nhö sanh khôûi. Vò aáy yù thöùc veà nhöõng raøng buoäc ñaõ vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, chaùnh phaùt sanh vaø ñang ñöôïc ñoaïn dieät. Vò aáy yù thöùc veà nieäm. Vaø vò aáy soáng khoâng nöông töïa, khoâng chaáp nhöõng raøng buoäc ñaõ ñöôïc ñoaïn dieät, töông lai tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø Kheo, nhö khoâng coøn sanh khôûi nöõa. Vò aáy yù thöùc veà caùi löôõi vaäy laø Tyø Kheo soáng quaùn nieäm phaùp treân caùc vaø ñoái töôïng cuûa löôõi laø vò neám vaø nhöõng raøng phaùp. Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo soáng buoäc taïo neân do caùi löôõi vaø vò neám. Vò aáy yù thöùc quaùn nieäm phaùp treân caùc phaùp ñoái vôùi nguõ uaån. veà nhöõng raøng buoäc chöa phaùt sanh nay ñang phaùt Naày caùc Tyø Kheo, theá naøo laø Tyø Kheo soáng quaùn sanh. Vò aáy yù thöùc veà nhöõng raøng buoäc ñaõ phaùt phaùp treân caùc phaùp ñoái vôùi naêm thuû uaån? Naày caùc sanh nay ñang ñöôïc ñoaïn dieät. Vò aáy yù thöùc veà Tyø Kheo, Tyø Kheo quaùn chieáu nhö sau: ñaây laø saéc nhöõng raøng buoäc ñaõ ñöôïc ñoaïn dieät, töông lai (hình theå), ñaây laø saéc taäp (söï phaùt sinh ra hình khoâng coøn sanh khôûi nöõa. Vò aáy yù thöùc veà thaân vaø theå), ñaây laø saéc dieät; ñaây laø thoï, ñaây laø thoï taäp, ñoái töôïng cuûa thaân laø söï xuùc chaïm. Vò aáy yù thöùc ñaây laø thoï dieät; ñaây laø töôûng, ñaây laø töôûng taäp, veà nhöõng raøng buoäc chöa sanh khôûi nay ñang ñaây laø töôûng dieät; ñaây laø haønh, ñaây laø haønh taäp, ñöôïc sanh khôûi. Vò aáy yù thöùc veà nhöõng raøng buoäc ñaây laø haønh dieät; ñaây laø thöùc, ñaây laø thöùc taäp, ñaây ñaõ sanh khôûi ñang ñöôïc ñoaïn taän. Vò aáy yù thöùc veà laø thöùc dieät. Nhö vaäy vò aáy soáng quaùn nieäm phaùp nhöõng raøng buoäc ñaõ ñöôïc ñoaïn dieät, töông lai treân caùc noäi phaùp; hay soáng quaùn nieäm phaùp treân khoâng coøn sanh khôûi nöõa. Vò aáy yù thöùc veà ñoái caùc ngoaïi phaùp; hay soáng quaùn nieäm phaùp treân caû töôïng cuûa yù laø tö töôûng vaø veà nhöõng raøng buoäc noäi phaùp laãn ngoaïi phaùp. Hay vò aáy soáng quaùn taïo neân do yù laø tö töôûng. Vò aáy yù thöùc veà nhöõng nieäm taùnh sanh khôûi treân caùc phaùp; hay soáng quaùn raøng buoäc chöa sanh khôûi nay ñang sanh khôûi. Vò nieäm taùnh dieät taän treân caùc phaùp. Hay soáng quaùn aáy yù thöùc veà nhöõng raøng buoäc ñaõ sanh khôûi ñang nieäm taùnh sanh dieät treân caùc phaùp. “Coù phaùp ñaây, ñöôïc ñoaïn dieät. Vò aáy yù thöùc veà nhöõng raøng buoäc vò aáy an truù chaùnh nieäm nhö vaäy, vôùi

hy voïng ñaõ ñoaïn dieät, töông lai khoâng coøn sanh khôûi nöõa. höôùng ñeán chaùnh trí, chaùnh nieäm. Vaø vò aáy soáng Nhö vaäy vò aáy soáng quaùn nieäm phaùp treân caùc noäi khoâng nöông töïa, khoâng chaáp tröôùc moät vaät gì phaùp; hay soáng quaùn nieäm phaùp treân caùc ngoaïi treân ñôøi. Naày caùc Tyø Kheo, nhö vaäy laø Tyø Kheo phaùp; hay soáng quaùn nieäm phaùp treân caû noäi phaùp soáng quaùn nieäm phaùp treân caùc phaùp ñoái vôùi nguõ laãn ngoaïi phaùp. Hay vò aáy soáng quaùn nieäm taùnh uaån. Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo soáng sanh khôûi treân caùc phaùp; hay soáng quaùn nieäm taùnh quaùn nieäm phaùp treân caùc phaùp ñoái vôùi saùu noäi dieät taän treân caùc phaùp. Hay soáng quaùn nieäm taùnh ngoaïi xöù. Naày caùc Tyø Kheo, theá naøo laø Tyø Kheo sanh dieät treân caùc phaùp. “Coù phaùp ñaây, vò aáy an soáng quaùn phaùp treân caùc phaùp ñoái vôùi saùu noäi truù chaùnh nieäm nhö vaäy, vôùi hy voïng höôùng ñeán ngoaïi xöù? Vò aáy yù thöùc veà maét vaø ñoái töôïng cuûa chaùnh trí, chaùnh nieäm. Vaø vò aáy soáng khoâng nöông maét laø hình saéc vaø veà nhöõng raøng buoäc taïo neân do töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. Naày maét vaø hình saéc. Vò aáy yù thöùc veà nhöõng raøng buoäc caùc Tyø Kheo, nhö vaäy laø Tyø Kheo soáng quaùn chöa sanh nay ñang phaùt sanh. Vò aáy yù thöùc veà nieäm phaùp treân caùc phaùp ñoái vôùi saùu noäi ngoaïi xöù. nhöõng raøng buoäc ñaõ phaùt sanh nay ñöôïc ñoaïn Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo soáng quaùn dieät. Vò aáy yù thöùc veà nhöõng raøng buoäc ñaõ ñöôïc nieäm phaùp treân phaùp ñoái vôùi thaát giaùc chi. Naày ñoaïn dieät, töông lai khoâng sanh khôûi nöõa. Vò aáy yù caùc Tyø Kheo, theá naøo laø Tyø Kheo soáng quaùn phaùp thöùc veà tai vaø ñoái töôïng cuûa tai laø aâm thanh vaø veà treân phaùp ñoái vôùi thaát giaùc chi? Khi noäi taâm coù nhöõng raøng buoäc taïo neân do tai vaø aâm thanh. Vò nieäm giaùc chi (yeáu toá chaùnh nieäm), vò aáy yù thöùc laø aáy yù thöùc veà nhöõng raøng buoäc chöa sanh nay ñang mình coù chaùnh nieäm. Vò aáy quaùn chieáu raèng taâm sanh khôûi. Vò aáy yù thöùc veà nhöõng raøng buoäc ñaõ mình ñang coù chaùnh nieäm. Khi khoâng coù chaùnh

nieäm, vò aáy yù thöùc raèng taâm mình khoâng coù chaùnh quaùn nieäm phaùp treân caùc noäi phaùp; hay soáng quaùn nieäm. Vò aáy yù thöùc veà chaùnh nieäm chöa sanh khôûi nieäm phaùp treân caùc ngoaïi phaùp; hay soáng quaùn nay ñang sanh khôûi. Vò aáy yù thöùc veà chaùnh nieäm nieäm phaùp treân caû noäi phaùp laãn ngoaïi phaùp. Hay ñaõ phaùt sanh nay ñang thaønh töïu vieân maõn. Khi vò aáy soáng quaùn nieäm taùnh sanh khôûi treân caùc noäi taâm coù traïch giaùc chi (giaùm ñònh ñuùng sai phaùp; hay soáng quaùn nieäm taùnh dieät taän treân caùc thieän aùc). Vò aáy yù thöùc laø mình ñang coù söï phaân phaùp. Hay soáng quaùn nieäm taùnh sanh dieät treân caùc ñònh ñuùng sai thieän aùc. Vò aáy quaùn chieáu raèng taâm phaùp. “Coù phaùp ñaây, vò aáy an truù chaùnh nieäm nhö mình ñang coù söï giaùm ñònh ñuùng sai thieän aùc. Khi vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, chaùnh khoâng coù söï giaùm ñònh, vò aáy yù thöùc laø mình ñang nieäm. Vaø vò aáy soáng khoâng nöông töïa, khoâng chaáp khoâng coù söï giaùm ñònh. Vò aáy yù thöùc veà moät söï tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø Kheo, nhö giaùm ñònh chöa sanh nay ñang sanh khôûi. Vò aáy yù vaäy laø Tyø Kheo soáng

quaùn nieäm phaùp treân caùc thöùc veà moät söï giaùm ñònh ñaõ sanh khôûi nay ñang phaùp ñoái vôùi thaát giaùc chi. Laïi nöõa, naøy caùc Tyø thaønh töïu vieân maõn. Khi noäi taâm coù tinh taán giaùc Kheo, vò Tyø Kheo soáng quaùn nieäm phaùp treân caùc chi, vò aáy yù thöùc laø mình ñang coù söï tinh chuyeân. phaùp ñoái vôùi Töù Dieäu Ñeá. Naøy caùc Tyø Kheo, theá Vò aáy quaùn chieáu raèng taâm mình ñang coù söï tinh naøo laø Tyø Kheo soáng quaùn phaùp treân caùc phaùp ñoái chuyeân. Khi noäi taâm khoâng coù söï tinh chuyeân, vò vôùi boán söï thaät cao quyù? Naày caùc Tyø Kheo, ôû ñaây aáy yù thöùc raèng taâm mình khoâng coù söï tinh chuyeân. Tyø Kheo yù thöùc: “Khi söï kieän laø ñau khoå, vò aáy Vò aáy yù thöùc veà moät söï tinh chuyeân chöa sanh quaùn nieäm ñaây laø ñau khoå. Khi söï kieän laø nguyeân khôûi nay ñang sanh khôûi. Vò aáy yù thöùc veà söï tinh nhaân taïo thaønh ñau khoå, vò aáy quaùn nieäm ñaây laø chuyeân ñaõ sanh khôûi nay ñang ñi ñeán thaønh töïu nguyeân nhaân taïo thaønh söï ñau khoå. Khi söï kieän laø vieân maõn. Khi noäi taâm coù hyû giaùc chi, vò aáy yù thöùc söï chaám döùt khoå ñau, vò aáy quaùn chieáu ñaây laø söï laø mình ñang coù an vui. Vò aáy quaùn chieáu raèng chaám döùt khoå ñau. Khi söï kieän laø con ñöôøng ñöa taâm mình ñang an vui. Khi noäi taâm khoâng coù an ñeán söï chaám döùt khoå ñau, vò aáy quaùn nieäm ñaây laø vui, vò aáy yù thöùc laø mình ñang khoâng coù an vui. Vò con ñöôøng daãn ñeán söï chaám döùt khoå ñau.” Nhö aáy yù thöùc veà nieàm an vui chöa sanh khôûi, nay vaäy vò aáy soáng quaùn nieäm phaùp treân caùc noäi phaùp; ñang sanh khôûi. Vò aáy yù thöùc veà nieàm an vui ñaõ hay soáng quaùn nieäm phaùp treân caùc ngoaïi phaùp; sanh khôûi, nay ñang ñi ñeán thaønh töïu vieân maõn. hay soáng quaùn nieäm phaùp treân caû noäi phaùp laãn Khi noäi taâm coù khinh an giaùc chi, vò aáy yù thöùc taâm ngoaïi phaùp. Hay vò aáy soáng quaùn nieäm taùnh sanh mình ñang coù khinh an (nheï nhoõm). Vò aáy quaùn khôûi treân caùc phaùp; hay soáng quaùn nieäm taùnh dieät chieáu raèng taâm mình ñang coù khinh an. Khi noäi taän treân caùc phaùp. Hay soáng quaùn nieäm taùnh sanh taâm khoâng coù khinh an, vò aáy yù thöùc raèng noäi taâm dieät treân caùc phaùp. “Coù phaùp ñaây, vò aáy an truù mình khoâng coù söï khinh an. Vò aáy yù thöùc veà söï chaùnh nieäm nhö vaäy, vôùi hy voïng höôùng ñeán khinh an chöa sanh khôûi, nay ñang sanh khôûi. Vò chaùnh trí, chaùnh nieäm. Vaø vò aáy soáng khoâng nöông aáy yù thöùc veà söï khinh an ñaõ sanh khôûi, nay ñang töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. Naày ñi ñeán thaønh töïu vieân maõn. Khi noäi taâm coù ñònh caùc Tyø Kheo, nhö vaäy laø Tyø Kheo soáng quaùn giaùc chi, vò aáy yù thöùc laø mình ñang coù ñònh. Khi nieäm phaùp treân caùc phaùp ñoái vôùi Töù Dieäu Ñeá. noäi taâm khoâng coù ñònh, vò aáy yù thöùc laø mình ñang Naày caùc Tyø Kheo, vò naøo tu taäp Töù Nieäm Xöù naày khoâng coù ñònh. Khi ñònh chöa sanh khôûi, nay ñang nhö vaäy trong baûy naêm, vò aáy coù theå chöùng moät sanh khôûi, vò aáy yù thöùc nhö vaäy. Khi ñònh ñaõ sanh trong hai quaû sau ñaây: Moät laø chöùng Chaùnh Trí khôûi, nay ñang ñi ñeán thaønh töïu vieân maõn, vò aáy ngay trong hieän taïi, hay neáu coøn höõu dö baùo, thì cuõng yù thöùc nhö vaäy. Khi noäi taâm coù xaû giaùc chi, cuõng ñaït ñöôïc quaû vò Baát Hoaøn (khoâng coøn taùi vò aáy yù thöùc laø mình ñang buoâng xaû. Vò aáy quaùn sanh nöõa). Naày caùc Tyø Kheo,

khoâng caàn gì ñeán chieáu laø taâm mình coù buoâng xaû. Khi noäi taâm baûy naêm, moät vò Tyø Kheo naøo tu taäp Töù Nieäm Xöù khoâng coù söï buoâng xaû, vò aáy yù thöùc laø taâm mình naày nhö vaäy trong saùu naêm, trong naêm naêm, trong ñang khoâng coù söï buoâng xaû. Vò aáy yù thöùc veà söï boán naêm, trong ba naêm, trong hai naêm, trong moät buoâng xaû chöa sanh khôûi, nay ñang sanh khôûi. Vò naêm, vò aáy coù theå chöùng moät trong hai quaû vò sau aáy yù thöùc veà söï buoâng xaû ñaõ sanh khôûi, nay ñang ñaây: Moät laø chöùng ñöôïc Chaùnh Trí trong hieän taïi, ñi ñeá söï thaønh töïu vieân maõn. Nhö vaäy vò aáy soáng hay neáu coøn höõu dö baùo, thì chöùng quaû Baát Hoaøn.

Naày caùc Tyø Kheo, khoâng caàn gì ñeán moät naêm, Meditation on, and observing of the setting moät vò Tyø Kheo naøo tu taäp Töù Nieäm Xöù naày nhö sun: Nhaät Töôûng Quaùn—The first of the sixteen vaäy trong voøng baûy thaùng, vò aáy coù theå chöùng moät meditations in the Contemplations of the Infinite trong hai quaû vò sau ñaây: Moät laø chöùng ñöôïc Life Sutra—Quaùn töôûng maët trôøi laën, quaùn töôûng Chaùnh Trí trong hieän taïi, hay neáu coøn höõu dö baùo, ñaàu tieân trong 16 pheùp quaùn töôûng trong Kinh thì chöùng quaû Baát Hoaøn. Naày caùc Tyø Kheo, khoâng Quaùn Voâ Löôïng Thoï. caàn gì ñeán baûy thaùng, moät vò Tyø Kheo naøo tu taäp Meditation on the original nature of things: Töù Nieäm Xöù naày nhö vaäy trong voøng saùu thaùng, Citta-smrtyupasthana (skt)—Taùnh Nieäm Xöù— trong naêm thaùng, trong boán thaùng, trong ba thaùng, Meditation on the original nature of things, or trong hai thaùng, trong moät thaùng, trong nöûa thaùng, mind as the real nature, from which all things vò aáy coù theå chöùng moät trong hai quaû vò sau ñaây: derived. This is to say the original nature is the Moät laø chöùng ñöôïc Chaùnh Trí trong hieän taïi, hay same as the Buddha-nature. This is one of the four neáu coøn höõu dö baùo, thì chöùng quaû Baát Hoaøn. Naày objects of thought—Töï Taùnh Thieàn hay thieàn caùc Tyø Kheo, khoâng caàn gì ñeán nöûa thaùng, moät vò quaùn veà töï taùnh cuûa chö phaùp. Boån lai taùnh cuõng Tyø Kheo naøo tu taäp Töù Nieäm Xöù naày nhö vaäy laø Phaät taùnh. Ñaây laø moät trong töù nieäm xöù—See trong voøng baûy ngaøy, vò aáy coù theå chöùng moät Nine kinds of Mahayana dhyana for bodhisattvas trong hai quaû vò sau ñaây: Moät laø chöùng ñöôïc and Four Foundations of Mindfulness. Chaùnh Trí trong hieän taïi, hay neáu coøn höõu dö baùo, Meditation by pacifying the mind: Tònh Moân thì chöùng quaû Baát Hoaøn. Naày caùc Tyø Kheo, ñaây laø hay thieàn baèng caùch thanh tònh taâm mình. Taâm con ñöôøng ñoäc nhaát ñöa ñeán thanh tònh cho chuùng thanh tònh hay khoâng dính maéc vaøo ñaâu, nghóa laø sanh, vöôït khoûi saàu naõo, dieät tröø khoå öùu, thaønh töïu voïng ñoäng khoâng sanh khôûi (bieát roõ mình chaúng Chaùnh Trí, chöùng ngoä Nieát Baøn. Ñoù laø Boán Nieäm truï, chaúng ñaém, nhôø ñoù söï saùng suoát chaân thöïc Xöù. Theá Toân thuyeát giaûng nhö vaäy. Caùc Tyø Kheo khai phaùt vaø caét ñöùt moïi phieàn naõo)—See Six aáy hoan hyû, tín thoï lôøi daïy cuûa Theá Toân. wonderful doors (6). Meditation more on the impurity: Quaùn Meditation on perfect purity: Thanh Tònh chieáu nhieàu hôn veà söï baát tònh—See Three More Tònh Thieàn—Meditation on perfect purity in the Dharmas. termination of all delusion and distress and the

Meditation on nidanas: Nhaân Duyeân Quaùn— obataining of perfect enlightenment—Thieàn veà Quaùn saùt veà nhaân duyeân. thanh tònh nhaèm chaám döùt aûo giaùc vaø phieàn naõo Meditation on no thought: Quaùn voâ nieäm— ñeå ñaït ñöôïc ñaïi giaùc—See Nine kinds of Just sit in meditation thinking of nothing. If any Mahayana dhyana for bodhisattvas. thoughts arise in your mind, just forget about Meditation period: Thôøi gian haønh thieàn. them, just let them go. Do not pay any attention to Meditation of pervasive inclusiveness: The them, and do not create second thoughts. Don't meditation of non-obstruction between worry every thing will pass. Everything comes, phenomena and phenomena—Quaùn söï söï voâ and everything will go—Quaùn voâ nieäm laø ngoài ngaïi—See Three contemplations. thieàn khoâng suy töôûng. Neáu tö töôûng khôûi leân trong taâm, chæ caàn queân noù ñi chöù ñöøng ñeå yù ñeán Meditation on phenomena: Söï Thieàn—The vaø taïo neân tö töôûng thöù nhì. Ñöøng lo, moïi vieäc roài dhyana of or concentration on phenomena—Höõu seõ qua ñi. Moïi vieäc coù ñeán laø coù ñi. laäu ñònh hay thieàn ñònh taäp trung tö töôûng vaøo hieän töôïng. Meditation on non-existence: Quaùn voâ ngaõ— Removing attachment to consciousness by Meditation on the pitiable condition of the meditating on non-existence. This is one of the living: Bi quaùn—See Five meditation in Lotus eight types of meditation for removing various sutra. attachments—Giaûi tröø tri thöùc baèng quaùn voâ ngaõ. Meditation on pitifulness: Bi quaùn—See Five Ñaây laø moät trong taùm caùch thieàn quaùn—See Eight meditation in Lotus sutra. types of meditation for removing various attachments.

Meditation on pity (mercy): Quaùn Töø bi—See Meditation on the real or underlying Fivefold procedure for quieting the mind (I). nature: Lyù quaùn—Quaùn thöïc taùnh cuûa vaïn phaùp Meditation posture: Tö Theá Toïa Thieàn—The hay quaùn taùnh khoâng—See Two universal bases posture having eight features of Buddha way of of meditation. sitting: Meditation on reality: Insight into reality— 1) Straight Spine: Thaân thaúng—Löng thaúng— Thöïc töôùng quaùn (quaùn saùt chaân lyù). Straight body—Straight back—The body Meditation on the reality of the void: Chaân should be perpendicular with the floor. quaùn—See Five meditation in Lotus sutra. 2) The legs should be crossed or one over the Meditation on relative truth: Giaû Quaùn—One other: Chaân baét treùo hoaëc chaân naày choàng leân of the three kinds of contemplation of T'ien-T'ai chaân kia. sect, contemplation of all as unreal, transient or 3) One hand on top of the other, both palms temporal—Meditation on the relative truth or upwards, the two thumbs should be touching phenomenal and therefore illusory existence, in and the hands placed close to the belly with comparison with the meditation on the void the thumbs at the level of the navel: Baøn tay (Khoâng quaùn)—Moät trong ba loaïi quaùn cuûa toâng naøy naèm treân baøn tay kia, loøng baøn tay ngöõa Thieân Thai, quaùn saùt chö phaùp laø giaû taïm. Quaùn leân, hai ngoùn caùi chaïm nhau, caû hai baøn tay saùt veà söï thaät töông ñoái cuûa hieän töôïng, do ñoù chæ ñaëc saùt vaøo buïng vôùi hai ngoùn caùi ngang ruùn. laø söï hieän höõu giaû taïm, so vôùi thieàn quaùn veà 4) The head should be slightly inclined "Taùnh Khoâng."—See Three prongs of "Sunyata- downwards to prevent mental

excitement: Reality-Middle". Ñaàu hôi ngaõ veà tröôùc traùnh bò khích ñoäng taâm Meditation for removing various thaàn. 5) Shoulders should be relaxed but straight, attachments: Thieàn quaùn thaùo gôõ luyeán chaáp— level and balanced: Vai buoâng lôi nhöng There are eight types of meditation for removing thaúng moät caùch töï nhieân. various attachments—Coù taùm caùch thieàn ñònh— 6) The teeth and lips should be closed naturally. See Eight types of meditation for removing Not to open nor too tight closed: Raêng vaø moâi various attachments. kheùp laïi moät caùch töï nhieân. Meditation by returning to the mind: Hoaøn 7) The tongue should touch the upper teeth Moân—Thieàn baèng caùch höôùng veà taâm mình hay which helps prevent dry mouth: Löôõi chaïm quay veà chieáu roïi vaøo trong caùi taâm naêng quaùn vaøo beân trong thaønh raêng treân. cuûa chính mình—See Six wonderful doors (5). 8) The eyes should be half-open (neither wide Meditation on ridding all afflictions: Tröø open nor completely closed) to prevent Phieàn Naõo Thieàn—Meditation on ridding all distractions and or sleepiness: Maét nöûa nhaém suffers from the miseries of passion and nöûa môû traùnh söï loâi cuoán beân ngoaøi hay söï delusion—See Nine kinds of Mahayana dhyana buoàn nguû beân trong. for bodhisattvas. Meditation practice: Söï haønh thieàn. Meditation-river: Thieàn Haø. Meditation on practices and actions: 1) The dhyana river, i.e. the mystic trance like a Meditation on all Mahayana practices and river extinguishes the fires of the mind: Thieàn actions—Nhaát Thieát Haønh Thieàn hay thieàn veà ñònh ñöôïc ví nhö doøng soâng Thieàn daäp taét löûa thöïc taäp vaø haønh ñoäng Ñaïi thöøa—See Nine kinds taâm. of Mahayana dhyana for bodhisattvas. 2) The river Nairanjana (Niladyan), which flows Meditation on the principle of causality: past Gaya: Soâng Ni Lieân Thieàn chaûy ngang Duyeân Giaùc—See Pratyeka Buddha. qua Boà Ñeà Ñaïo Traøng. Meditations on purity: Thanh tònh quaùn—See Mediatation as the root of all virtue: Five meditation in Lotus sutra. Samadhindriya (skt)—Faculty of concentration— Ñònh caên. Meditation and quietness: Thieàn tónh.

Meditation on the sensations: Thoï Nieäm Xöù Nieát Baøn). Khoâng coøn söï giaûi thoaùt naøo cao hôn (Quaùn thoï thò khoå): Quaùn vaø toaøn chöùng ñöôïc nöõa. nhöõng caûm thoï laø xaáu xa, duø laø caûm thoï khoå ñau, Meditation subjects: Ñeà muïc haønh thieàn— vui söôùng hay trung tính—See Four kinds of According to The Abhidharma, there are forty mindfulness. meditation subjects—Theo Vi Dieäu Phaùp, coù boán Meditation on the setting sun: Nhaät Töôûng möôi ñeà muïc haønh thieàn—See Six kinds of Quaùn—Meditation on, and observing of the temperament vaø Forty meditation subjects. setting sun, the first of the sixteen meditations in Meditation subjects of foulness or the Contemplations of the Infinite Life Sutra— impurities: Ñeà muïc veà baát tònh trong Thieàn— Quaùn töôûng maët trôøi laën, quaùn töôûng ñaàu tieân According to The Abhidharma, there are ten kinds trong 16 pheùp quaùn töôûng trong Kinh Quaùn Voâ of foulness, impurities, or corpses in different Löôïng Thoï. stages of decay. This set of meditation subjects is Meditation on the six elements: Quaùn Ñaïi— especially recommended for removing sensual See Six kinds of contemplation. lust—Theo Vi Dieäu Phaùp, coù möôøi loaïi töû thi, baát

Meditation-staff: Thieàn Tröôïng—A pole for tònh, hay möôøi giai ñoaïn tan hoaïi cuûa töû thi. Ñaây touching those who fall asleep while assembled in laø nhöõng ñeà muïc haønh thieàn ñöôïc ñeà nghò cho the meditation—Caây gaäy duøng ñaùnh thöùc ngöôøi nhöõng ngöôøi ham meâ saéc duïc—See Ten kinds of hoân traàm khi ngoài toïa thieàn (ñöôïc laøm baèng truùc foulness. hoaëc saäy). Meditation Sutra: Kinh Quaùn Voâ Löôïng Thoï— Meditation on the state of neither nor non- See Amitayurdhyana Sutra, and Three Pure Land thought: Quaùn voâ töôûng—Removing non- Sutras. existence by meditating on the state of neither nor Meditation teacher: Kammatthanacariya (p)— non-thought. This is one of the eight types of Thaày daïy Thieàn. meditation for removing various attachments— Meditation for those who should have fallen Quaùn voâ töôûng. Ñaây laø moät trong taùm caùch thieàn into the lowest gati: Haï Boái Quaùn—A quaùn—Giaûi tröø chaáp voâ ngaõ baèng quaùn voâ meditation of the Amitabha sect. According to the töôûng—See Eight types of meditation for Infinite Life Sutra, those who have committed the removing various attachments. five rebellious sins (nguõ nghòch) and the ten evils Meditation on stopping Perception and (thaäp aùc) should have fallen into the lowest gati Feeling: Dieät thoï töôûng ñònh—Dieät Taän Ñònh—A (be rebirth in the uninterrupted hells); however, if samadhi in which there is complete extinction of they invoke the name of Amitabha, they can still sensation and thought. This is to say, with the obtain salvation. They can still escape countless intuitive wisdom, all cankers are utterly of reincarnation and suffering and on dying they destroyed. This is one of the highest forms of will behold a lotus flower and by response of a meditation (kenosis), resulting from concentration. single thought on the name of Amitabha, will There is no further escape—Ñònh Tam muoäi, laøm enter the Pure Land of Amitabha—Thieàn quaùn cho taâm vaø taâm sôû cuûa Luïc Thöùc daäp taét hoaøn theo loái Tònh Ñoä. Theo Kinh Voâ Löôïng Thoï, toaøn nhöõng caûm thoï vaø suy töôûng. Nghóa laø ñaït nhöõng ai phaïm phaûi toäi nguõ nghòch vaø thaäp aùc seõ ñöôïc trí tueä trong ñoù taát caû moïi laäu hoaëc ñeàu hoaøn rôi vaøo caùc ñöôøng döõ cuûa ñòa nguïc; tuy nhieân, neáu toaøn bò ñoaïn taän. Ñaây laø moät trong nhöõng phöông kheùo bieát trì nieäm hoàng danh Phaät A Di Ñaø, hoï thöùc thieàn cao nhaát daãn tôùi ñònh taâm (taâm yù khoâng vaãn ñöôïc cöùu ñoä. Hoï vaãn thoaùt khoûi voâ löôïng kieáp nhieãm khoâng nöông vaøo moät caûnh naøo, khoâng luaân hoài khoå sôû vaø trong luùc laâm chung seõ nhìn töông öùng vôùi moät phaùp naøo. Ñaây laø pheùp ñònh thaáy Lieân Hoa vaø baèng caùch töôûng nghó ñeán moät cuûa baäc Thaùnh. Khi vaøo pheùp naày thì taâm trí vöôït nieäm Di Ñaø seõ ñöôïc vaõng sanh vaøo coõi nöôùc Tònh tôùi coõi voâ saéc giôùi, truôùc khi ñi vaøo coõi Phi Töôûng Ñoä cuûa Ñöùc Phaät A Di Ñaø. Phi Phi Töôûng Ñònh, roài ñaéc quaû Phaät vaø nhaäp Meditation and thought: Thieàn quaùn—See Two kinds of study.

Meditation on the three unreal objects: Tam non-chair elements are present in the chair, Giaû Quaùn—Ba caùch quaùn chö phaùp laø giaû taïm. how can we separate them? An awakened 1) Contemplate on unreal dharmas: Quaùn phaùp individual vividly sees the non-chair elements giaû. when looking at the chair, and realizes that 2)

Contemplate on unreal sensations: Quaùn thoï the chair has no boundaries, no beginning, giaû. and no end—Khi chuùng ta nhìn vaøo moät caùi 3) Contemplate on unreal names: Quaùn danh gheá chuùng ta chæ thaáy söï coù maët cuûa goã, maø giaû. khoâng thaáy ñöôïc söï coù maët cuûa röøng, cuûa caây, Meditation on true emptiness: Thieàn quaùn veà cuûa laù, cuûa baøn tay ngöôøi thôï moäc, cuûa taâm Chaân Khoâng. ta... Haønh giaû khi nhìn vaøo caùi gheá phaûi thaáy 1) Let go habitual ways of thinking—Buoâng boû ñöôïc caû vaïn höõu trong lieân heä nhaân duyeân nhöõng taäp quaùn suy nghó: In meditation on chaèng chòt: söï coù maët cuûa goã keùo theo söï coù true emptiness, practitioners let go habitual maët cuûa caây, söï coù maët cuûa laù keùo theo söï coù ways of thinking about being and non-being maët cuûa maët trôøi, vaân vaân. Haønh giaû thaáy by realizing that these concepts were formed ñöôïc moät trong taát caû vaø duø khoâng nhìn vaøo by incorrectly perceiving things as chieác gheá tröôùc maët, cuõng thaáy ñöôïc söï coù independent and permanent—Trong thieàn maët cuûa noù trong loøng vaïn höõu. Caùi gheá quaùn “chaân khoâng,” haønh giaû buoâng boû nhöõng khoâng coù töï taùnh rieâng bieät, maø noù coù trong taäp quaùn suy nghó cuûa mình veà “coù vaø khoâng” lieân heä duyeân khôûi vôùi caùc hieän töôïng khaùc baèng caùch chöùng nghieäm raèng nhöõng khaùi trong vuõ truï; noù coù vì taát caû caùc caùi khaùc coù, nieäm ñöôïc thaønh hình sai laàm veà taùnh ñoäc laäp noù khoâng thì caùc caùi khaùc ñeàu khoâng. Moãi laàn vaø thöôøng coøn cuûa vaät theå. môû mieäng noùi “gheá”, hoaëc moãi laàn khaùi nieäm 2) See the entire universe in interwoven and “gheá” ñöôïc thaønh hình trong nhaän thöùc chuùng interdependent relations in all things: When ta laø moãi laàn löôõi göôm khaùi nieäm vung leân we look at a chair, we see the wood, but we vaø cheùm xuoáng, phaân thöïc taïi ra laøm hai fail to observe the tree, the forest, the maûnh: moät maûnh laø gheá, moät maûnh laø taát caû carpenter, or our own mind. When we nhöõng gì khoâng phaûi laø gheá. Ñoái vôùi thöïc taïi meditate on it, we can see the entire universe thì söï chia caét aáy taøn baïo voâ cuøng. Chuùng ta in all its inter-woven and interdependent khoâng thaáy ñöôïc raèng töï thaân caùi gheá laø taát relations in the chair. The presence of the caû nhöõng gì khoâng phaûi laø gheá phoái hôïp maø wood reveals the presence of the tree. The thaønh. Taát caû nhöõng gì khoâng phaûi laø gheá presence of the leaf reveals the presence of naèm ngay trong caùi gheá. Laøm sao chia caét cho the sun. Meditator can see the one in the ñöôïc? Ngöôøi trí nhìn caùi gheá thì thaáy söï coù many, and the many in the one. Even before maët cuûa taát caû nhöõng gì khoâng phaûi laø gheá, vì they see the chair, they can see its presence vaäy thaáy ñöôïc tính caùch baát sinh baát dieät cuûa in the heart of living reality. The chair is not gheá. separate. It exists only in its interdependent 3) To deny existence of anything is to deny the relations with everything else in the universe. presence of the whole universe—Phuû nhaän söï It is because all other things are. If it is not, hieän höõu cuûa söï vaâä laø phuû nhaän söï hieän höõu then all other things are not either. Every cuûa toaøn theå vuõ truï: To deny the existence of time we use the word “chair” or the concept a chair is to deny the presence of the whole “chair” forms in our mind, reality severed in universe. A chair which exists

cannot become half. There is “chair” and there is everything non-existent, even if we chop it up into small which is “not chair.” This kind of separation is pieces or burn it. If we could succeed in both violent and absurd. The sword of destroying one chair, we could destroy the conceptualization functions this way because entire universe. The concept of “beginning we do not realize that the chair is made and end” is closely linked with the concept of entirely from non-chair elements. Since all “being and non-being.” For example, from

what moment in time can we say that a 2) One of the three T’ien-T’ai meditations. The particular bicycle has come into existence and phenomenal being blended with the from what moment is it no longer existent? If noumenal or universal. The term is also used we say that it begins to exist the moment the for meditation on the universal, or absolute: last part is assembled, does that mean we Moät trong ba phaùp quaùn cuûa toâng Thieân Thai. cannot say, “This bicycle needs just one more Giaû quaùn hay quaùn söï hoøa nhaäp vaøo lyù moät part,” the prior moment? And when it is caùch bình ñaúng. Töø naày cuõng coù nghóa laø broken and cannot be ridden, why do we call “Khoâng Quaùn” hay quaùn veà taùnh khoâng tuyeät it “a broken bicycle?” If we meditate on the ñoái cuûa vaïn höõu. moment the bicycle is and the moment it is no Meditation on the unreality: Contemplation on longer, we will notice that the bicycle cannot the unreality of ego and phenomena (the be placed in the categories “being and non- meditation on the unreality or immateriality, of being” or “beginning and end.”—Phuû nhaän söï the nature of things)—Quaùn nhaân duyeân sanh coù maët cuûa caùi gheá töùc laø phuû nhaän söï coù maët theo thuyeát taùnh khoâng (moät trong ba pheùp quaùn cuûa toaøn theå vuõ truï. Caùi gheá kia maø khoâng coù cuûa Nam Sôn Tieåu Thöøa Giaùo)—See T’ao Hsuan thì vaïn höõu cuõng khoâng. Söï hieän höõu cuûa caùi and Southern Hill Sect. gheá khoâng ai coù theå laøm cho noù trôû neân Meditation on the unreality of all things: khoâng hieän höõu, ngay caû vieäc chaët cheõ noù ra, Mayopamasamadhi (skt)—Nhö aûo tam muoäi hay ñoát noù ñi. Neáu chuùng ta thaønh coâng trong (quaùn taùnh khoâng cuûa vaïn phaùp). vieäc huûy hoaïi caùi gheá, laø chuùng ta coù theå huûy Meditation on the unreality of the sin- hoaïi toaøn theå vuõ truï. Khaùi nieäm “baét ñaàu vaø nature: That sin arises from perversion and that it chaám döùt” (sanh dieät) gaén lieàn vôùi khaùi nieäm has no real existence—Thieàn quaùn ñeå thaáy roõ baûn “coù vaø khoâng.” Moät chieác xe ñaïp chaúng haïn, chaát khoâng thaät cuûa toäi loãi; toäi loãi khôûi leân töø söï baét ñaàu coù töø luùc naøo? Neáu noùi raèng caùi xe taø vaïy vaø khoâng coù thöïc höõu—See Seven mental ñaïp baét ñaàu coù töø luùc boä phaän cuoái cuøng ñöôïc attitudes in penitential meditation or worship. raùp vaøo, taïi sao tröôùc ñoù mình laïi noùi chieác xe ñaïp naøy coøn thieáu moät boä phaän? Khi chieác xe Meditation on the void: Sunnatanupassana ñaïp hö hoaïi, khoâng duøng ñöôïc nöõa, taïi sao (p)—Contemplation of emptiness—The mình laïi goïi laø chieác xe ñaïp hö? Haõy thöû meditation which dwells on the Void or the quaùn nieäm veà giôø sinh vaø giôø töû cuûa caùi xe Immaterial. Contemplation of all things as void or ñaïp ñeå coù theå thaáy ñöôïc caùi xe ñaïp khoâng theå immaterial. The meditation on the void, in naøo

ñöôïc ñaët ra ngoaøi boán phaïm truø “coù, comparison with the meditation on the relative khoâng, sinh, dieät.” truth (giaû quaùn) with the idea of illusory existence—Khoâng ñònh hay khoâng tam muoäi. Giaû Meditation on the uncleanness: Baát Tònh quaùn hay quaùn saùt moïi vaät ñeàu khoâng. Quaùn—Meditation on the uncleaness of the human body of self and others. This is the last of Meditation warden: Thieàn Traán—A piece of the nine stages of disintegration of the dead body. wood so hung as to strike the monk’s head when It is a meditation to destroy desire—Quaùn baát tònh he nodded in sleep—Moät mieáng goã duøng ñeå goõ ngay treân thaân cuûa chính mình hay cuûa ngöôøi ñaàu vò sö nguû guïc trong luùc haønh thieàn. khaùc. Ñaây laø giai ñoaïn cuoái cuøng trong chín giai Meditation on the way to bring joy to all ñoaïn quaùn töôûng veà thaân xaùc, nhaèm dieät tröø tham people: Thöû Theá Tha Theá Laïc Thieàn— duïc—See Meditation on the Impurity and Nine Meditation on the way to bring joy to all people types of meditation on corpse. both in this life and hereafter—Thieàn veà caùch Meditation on the universal: Bình Ñaúng Quaùn. mang laïi an laïc cho moïi ngöôøi trong ñôøi naày vaø 1) The beholding of all things as equal (as ñôøi sau—See Nine kinds of Mahayana dhyana for unreal and immaterial): Quaùn saùt söï khoâng bodhisattvas. thaät vaø voâ thöôøng cuûa chö phaùp. Meditations on the wider and greater wisdom: Quaûng ñaïi trí hueä quaùn—Quaùn veà trí

hueä quaûng ñaïi vaø roäng lôùn—See Five meditation cung ñieän cuûa Boà Taùt vì giaùo hoùa chuùng sanh coõi in Lotus sutra. saéc—See Ten kinds of palace of great Meditation and wisdom: Thieàn trí—Thieàn ñònh enlightening beings. vaø trí hueä—Dhyana and Prajna are gates of Meditative concentration in the thoughtless Dharma-illumination; for with them, we heaven: Asamjnisamapatti (skt)—Voâ töôûng accomplish all balanced states of dhyana and ñònh—See Twenty-four non-interactive activity wonderfully profound powers, and we teach and dharmas. guide distracted living beings—Thieàn ñònh vaø trí Meditative concentration in thoughtless tueä laø nhöõng cöûa ngoõ ñi vaøo haøo quang chö phaùp, meditation: Asamjnivipaka (skt)—Voâ töôûng vì nhôø ñoù maø chuùng ta ñaït ñeán ñònh tænh cuõng nhö baùo—See Twenty-four non-interactive activity nhöõng noäi löïc thaâm dieäu, vaø cuõng nhôø ñoù maø dharmas. chuùng ta coù theå daïy doã vaø höôùng daãn nhöõng Meditative insight into the unreality of all chuùng sanh coù taâm trí taùn loaïn. things: Phaùp Khoâng Quaùn—One of the two kinds Meditative (a): Quaùn töôûng—Meditating or of meditative insight—Moät trong hai Nhò Khoâng inclined to meditate—Rapt. Quaùn; quan nieäm cho raèng caùc phaùp saéc taâm ñeàu Meditative absorption: Samadhi (skt & p)— do nhaân duyeân sinh ra, chöù khoâng coù töï taùnh hay Ñònh—Meditative absorption means a state of thöïc theå—See Two voids (C). meditative concentration on a single object. Meditative method: Thieàn Moân. Buddhist meditation literature describes a series 1) The meditative method in general: Phaùp Moân of such states, each of which is attained through Thieàn Ñònh noùi chung. cultivation of practices designed to lead to its 2) Dhyana paramita: Thieàn Ba La Maät—See Six actualization. Actually, meditative absorptions are paramitas. cultivated not as aims in themselves, but 3) The intuitional school established in China meditative

absorptions are believed to lead to the according to tradition by Bodhidharma, development of wisdom or good qualities—Ñònh personally propagated from mind to mind as coù nghóa laø traïng thaùi thieàn ñònh taäp trung vaøo chæ an esoteric school: Thieàn Toâng ñöôïc Toå Boà moät vaät. Kinh ñieån Thieàn Phaät giaùo dieãn taû veà Ñeà Ñaït Ma truyeàn sang Trung Quoác, taâm taâm moät chuoãi nhöõng traïng thaùi, moãi traïng thaùi ñaït töông truyeàn nhö moät tröôøng phaùi maät giaùo. ñöôïc do thöïc taäp trong tu taäp ñöôïc ñaët ra nhaèm daãn tôùi söï giaùc ngoä. Kyø thaät, ñònh töï noù khoâng Meditative mind: Ñònh taâm—Taâm thieàn ñònh— phaûi laø cöùu caùnh trong tu taäp, nhöng ngöôøi ta tin Mind fixed on goodness—See Two minds (B). raèng ñònh daãn tôùi söï phaùt trieån trí hueä hay nhöõng Meditative tradition: Truyeàn thoáng tö duy— phaåm chaát cao ñeïp. See Meditation in Buddhism. Meditative concentration in the thoughtless Meditator (n): Thieàn sinh—Zen student. heaven: Asamjnisamapatti (skt)—Voâ töôûng Medium (n): Vaät trung gian—Moâi giôùi—Ngöôøi ñònh—See Twenty-four non-interactive activity leân ñoàng leân coát. dharmas. Medium capacity: Trung caên—See Three Meditative concentration in extinction: cultivated levels. Nirodhasamapatti (skt)—Dieät taän ñònh—See Medium rebirth: To be born in the Western Twenty-four non-interactive activity dharmas. Paradise of the Pure Land—Trung phaåm (sanh Meditative concentrations of pure vaøo Taây Phöông Cöïc Laïc)—See Three kinds of benevolence, compassion, joy, and attainment in the Pure Land. equanimity: Töø Bi Hyû Xaû Ñònh—The meditative Meek (a): Hieàn laønh. concentrations of pure benevolence, compassion, Meek Sramanas: Nhu Nhuyeãn Sa Moân—Baäc joy, and equanimity are a palace of Enlightening Thaùnh giaû cuûa quaû A Na Haøm—See Four titles Beings because they teach the sentient beings in applied to four grades of sramanas. the realm of form—Töù phaïm truï thieàn ñònh laø Meekly (adv): Moät caùch hieàn laønh.

Meekness (n): Söï oân nhu—Hoøa thuaän— moät vò Phaät coù aâm thanh nhö tieáng nhaïc saám treân Kindness. maây. Meet with an accident: Ngoä naïn—Sa cô (bò Meghasvara-raja (skt): Vaân Töï Taïi Vöông— hoaïn naïn)—To have misfortune. Ruler of the cloud drums, a son of Meet the hateful: Oaùn Taéng Hoäi Khoå—One of Mahabhijnabhibhu—Vò vöông trò vì Vaân Coå, con the eight sufferings, suffering of contact with trai cuûa Ñaïi Thoâng Trí Thaéng Nhö Lai. those whom we dislike or those who dislike us, or Mei-Ghost: Mî quyû—Animal ghost—If it was meeting with the uncongenial, or to have to meet greed to lie that made the person commit the hateful—Moät trong baùt khoå, khoå vì phaûi luoân offenses, after he has finished paying for his gaëp gôõ ngöôøi mình khoâng thích hay ngöôøi khoâng crimes, he takes shape when he encounters an thích mình—See Eight winds and Eight sufferings. animal, and he is called a Mei-Ghost—Tham caùc Meet and to negotiate: Hoäi thöông. vieäc meâ hoaëc ngöôøi maø gaây toäi, gaëp caùc loaøi suùc sanh thaønh hình, laøm caùc loaøi Mî Quyû—See Nine Meet only with rich and intellectual people: classes of ghosts (II), and Ten kinds of ghosts that Chæ tieáp ngöôøi giaøu coù caùc baäc trí thöùc—A Bhiksu will be reborn as an animal to continue to pay or Bhiksuni, out of discrimination, only meets with their debts. people who are rich or intellectual, not

showing concern for those who are poor or unlearned, Meiji (jap): Minh Trò Thieân Hoaøng (Nhaät Baûn). commits an Expression of Regret Offence—Vò Tyø Meka (skt): Di Ca—Said to be the name of the Kheo hay Tyø Kheo Ni naøo do bôûi kyø thò maø chæ girl who gave milk congee to Sakyamuni tieáp nhöõng ngöôøi giaøu coù hay baäc trí thöùc, coøn immediately after his enlightenment; seemingly ngöôøi ngheøo khoå ít hoïc thì khoâng quan taâm tôùi, vò the same as Sujata, Sena, or Nanda—Ngöôøi ta noùi aáy phaïm giôùi Ba Daät Ñeà. ñaây laø teân cuûa ngöôøi con gaùi ñaõ ñeán daâng söõa traâu Meeting the criteria to receive the rules: leân Ñöùc Phaät khi Ngaøi vöøa môùi thaønh ñaïo. Giôùi Khí—Those who meet the criteria to receive Mekhala (skt): Di Ca La. the rules, i.e. one who is not debarred from 1) A girdle: Voøng ñai. entering the order, such as not killing parents, not 2) Name of an elder: Teân cuûa moät vò tröôûng laõo. slandering the Triratna, etc.—Nhöõng ngöôøi ñuû tö Melancholic (a): Phieàn muoän. caùch thoï giôùi hay khoâng bò ngaên caûn gia nhaäp giaùo Melancholy: Saàu bi—Sad—Grievous. ñoaøn, chaúng haïn nhö nhöõng ngöôøi khoâng gieát cha Melodramatic (a): Taàm thöôøng maø laøm nhö meï, khoâng huûy baùng Tam Baûo, vaân vaân. troïng ñaïi. Meeting with the uncongenial is suffering: Member (n): Hoäi vieân (cuûa chuøa). Oaùn taéng hoäi khoå—See Eight sufferings. Memorable: Ñaùng ghi nhôù. Megha (skt): Di Giaø. Memorial: 1) Cloud: Maây—Vaân. 1) (a): Kính nhôù hay töôûng nieäm. 2) Name of one of the bodhisattva as a healer, 2) (n): Ñaøi töôûng nieäm. or as a cloud-controller for producing rain: Memorial service: Leã truy ñieäu. Teân cuûa Boà Taùt Di Giaø, noåi tieáng laø moät löông y hay ngöôøi kieåm soaùt maây ñeå laøm Memorize: Keep in mind—Never forget—Heä möa. nieäm. Megha-dundubhi-svara-raja (skt): Vaân Loâi Memory (n): Kyù öùc—Nieäm—See Smrti. AÂm Vöông—A Buddha who has a voice as Memory: Smrtindriya (skt)—Kyù öùc—Nieäm— musical as the sound of the thunder of the clouds Nieäm caên—See Smrti, and Twenty two roots. and conversant with the appearance of the regents Memory to cling to illusion: Nieäm Tröôùc— of the naksatras. A Buddha possessing the wisdom Through perverted memory to cling to illusion— of the Thunder-god and of the flowery stars—Coøn Töø loaïn nieäm daãn ñeán chaáp tröôùc vaøo aûo töôûng. goïi laø Vaân Tuùc Vöông Hoa Trí (Jaladhara-garjita- Memory had failed in regard to the point of ghosa-susvara-naksatra-raja-sankusumita-bhijna), dispute: Smrti-vinaya (skt)—ÖÙc Nieäm—No

recollection—See Smrti-vinaya and Seven rules khoâng hôn gì caùc sinh vaät khaùc trong vuõ truõ naøy given in the Vinaya for settling disputes among ngoaïi tröø khaû naêng hieåu bieát. Con ngöôøi ñöôïc coi monks and nuns. nhö laø moät sinh vaät coù vaên hoùa, bieát hoøa hôïp vôùi Memory-seeds: Vasanavija (skt): Huaân taäp sinh vaät khaùc maø khoâng huûy hoaïi chuùng. Toân giaùo chuûng töû—See Vasanavija. ñöôïc con ngöôøi ñaët ra cuõng vôùi muïc ñích aáy. Moïi Memory of all the thoughts of all beings: sinh vaät soáng ñeàu chia seû cuøng löïc soáng truyeàn Knowledge of all the thoughts of all beings—Kyù cho con ngöôøi. Con ngöôøi vaø nhöõng sinh vaät khaùc taâm (yù: mental)—Duøng yù nghieäp cuûa Ñöùc Phaät laø moät phaàn cuûa sinh löïc vuõ truï mang nhieàu daïng phaân bieät ñöôïc taâm haønh sai bieät cuûa keû khaùc

thöùc khaùc nhau trong nhöõng kieáp taùi sanh voâ taän, (thöùc bieät tha taâm)—See Three sovereign powers chuyeån töø ngöôøi thaønh vaät tôùi nhöõng hình thaùi sieâu for converting others. phaøm vaø roài trôû laïi trong moät chu kyø baát taän. Theo vuõ truï luaän Phaät giaùo, con ngöôøi chæ ñôn giaûn laø Memyo (jap): Asvaghosa (skt)—Maõ Minh— moät cö daân treân moät trong nhöõng caûnh giôùi hieän Name of a Buddhist patriarch in India—Teân cuûa höõu maø caùc chuùng sanh khaùc cuõng coù theå ñeán sau moät vò toå beân AÁn Ñoä—See Asvaghosa. khi cheát. Theá giôùi con ngöôøi laø söï pha troän vöøa Men: Nhaân—See Manusya and Nine states of phaûi giöõa haïnh phuùc vaø khoå ñau, con ngöôøi ôû bondage and the one state of liberation (A). trong moät vò trí thuaän lôïi ñeå taïo hay khoâng taïo Men and the Buddha's law: Nhaân Phaùp—Con nghieäp môùi, vaø nhö vaäy con ngöôøi coù theå uoán naén ngöôøi vaø giaùo phaùp nhaø Phaät. ñònh meänh cuûa chính mình. Con ngöôøi quaû thöïc laø Men in Buddhist point of view: Con ngöôøi ngöôøi Saùng Taïo vaø ngöôøi Cöùu Tinh cuûa chính theo quan ñieåm Phaät giaùo—Buddhism views man mình. Nhieàu ngöôøi tin raèng toân giaùo töø trôøi ñi as a tiny being not only in strength but also in life xuoáng, nhöng ngöôøi Phaät töû bieát raèng Phaät giaùo span. Man is no more than just another creature khôûi thuûy töø traùi ñaát vaø tieán daàn leân trôøi, leân but with intelligence that inhabit universe. Man is Phaät." regarded as a cultured living being because he Men and devas: Nhaân thieân. can harmonize with other creatures without Men and Deva vehicles: Nhaân Thieân Thöøa— destroying them. Religion was founded by men Two of the five Vehicles—Nhaân Thöøa vaø Thieân only for this purpose. Every creature that lives Thöøa, hai trong nguõ thöøa. share the same life force which energizes man. Men and disembodied spirits: Nhaân Quyû— Man and other creatures are part of the same Ngöôøi vaø quyû—Men and demons or disembodied cosmic energy which takes various forms during ghosts. endless rebirths, passing from human to animal, to divine form and back again, motivated by the Men if they do not learn, will never know powerful craving for existence which takes them what is right and wrong: Ngöôøi maø khoâng hoïc from birth to death and rebirth again in a never- thì khoâng bieát phaûi traùi (Nhaân baát hoïc baát tri lyù). ending cycle. In Buddhist cosmology, man is Men come into the world with nothing: Baûn simply the inhabitant of one of the existing planes lai voâ nhaát vaät. that other sentient beings can go after death. Men and things: Nhaân Phaùp—Men and the Human world is a good, well-balanced mixture of Buddha's law or Buddha's teaching—Con ngöôøi pleasure and pain. Man is in a favorable position vaø vaïn höõu. Con ngöôøi vaø Phaät phaùp hay giaùo to create or not to create fresh karma, and thus is phaùp cuûa Phaät. able to shape his own destiny. Man is in effect his Men and universe: Con ngöôøi vaø vuõ truï—See own Creator and Savior. Many others believe that Men in Buddhist point of view. religion has come down from heaven but Men-vehicle: Nhaân Thöøa—Man—The sentient Buddhists know that Buddhism started on the thinking being in the desire-realm, one of the five earth and reached heaven, or Buddha—Phaät giaùo vehicles (the world of men). Human being must xem con ngöôøi laø moät chuùng sanh raát nhoû, khoâng keep five

commandments to ensure rebirth in the chæ veà söùc maïnh maø coøn veà tuoåi thoï. Con ngöôøi world of men—Moät trong nguõ thöøa (Thieân, Nhaân,

A tu la, Ngaï quyû, Ñòa nguïc). Con ngöôøi phaûi trì (II) According to the Vimalakirti Sutra—Theo nguõ giôùi ñeå ñöôïc baûo ñaûm sanh trôû laïi coõi ngöôøi. Kinh Duy Ma Caät: Men's view of the world: Theá giôùi quan cuûa (A) Vimalakirti told Maha-Kasyapa about the con ngöôøi—Men thoughtlessly view the world as supreme meaning of "Mendicancy" when he pleasure place to live—Phaøm phu höôûng thuï voâ saw Maha-Kasyapa went begging for food in taâm chaúng chuùt giaùc tri—See Four points of view a village inhabited by poor people—Duy Ma of the world. Caät noùi vôùi ngaøi Ñaïi Ca Dieáp veà toái thöôïng Men or women: Nam hay nöõ. nghóa cuûa Khaát Thöïc khi gaëp oâng naày ñi khaát thöïc trong xoùm nhaø ngheøo: Men, women, the old and the young: Nam 1) "Mahakasyapa, you are failing to make your phuï laõo aáu (taát caû moïi ngöôøi trong xaõ hoäi). kind and compassionate mind all-embracing Men and women should not shake hands: by begging from the poor while staying away Nam nöõ thoï thoï baát thaân (nam nöõ khoâng ñöôïc from the rich. Mahakasyapa, in your practice ñuïng tay vaøo nhau, ñaây laø moät truyeàn thoáng coå of impartiality you should call on your donors truyeàn cuûa caû Taøu laãn Vieät Nam—This is the old in succession (regardless of whether they are tradition of both China and Vietnam). poor or rich). You should beg for food Mencius: See Meng-Tzu. without the (ulterior) idea of eating it. To Mend the sky and bathe the sun: Boå thieân wipe out the concept of rolling (food into a duïc nhaät (vaù trôøi vaø taém cho maët trôøi, yù noùi vaù trôøi ball in the hand) you should take it by the laáp bieån, töùc laø söï nghieäp to lôùn)—Great hand (i.e. without the idea of how you take achievements. it). You should receive the food given Mendicancy (n): Khaát thöïc—To beg for food. without the idea of receiving anything. When (I) General meanings of Mendicancy: Nghóa entering a village you should regard it as void chung cuûa Khaát Thöïc—Religious like empty space. When seeing a form you mendicancy—To beg for food. Literally should remain indifferent to it. When you "holding the bowl." There are many forms of hear a voice you should consider it (as mendicancy, but monks in monasteries of meaningless as) an echo. When you smell an Sangha Bhiksu Sect usually do it in group of odor take it for the wind (which has no smell). ten or fifteen. As they walk very slowly When you eat, refrain from discerning the (bare-footed and step by step) through the taste. Regard all touch as if you were streets of a town, face down, without realizing wisdom (which is free from feelings speaking. Mendicancy is the right livelihood and emotions). You should know that all of a monk. To work for a living is an improper things are illusory, having neither nature of life. In addition, mendicancy keeps a monk their own nor that of something else, and that humble, and frees him from cares of life— since fundamentally they are not self-existent Khaát thöïc cuûa Taêng nhaân. Nghóa ñen coù nghóa they cannot now be the subject of laø "caàm baùt." Coù nhieàu hình thöùc khaát thöïc, annihilation—'Naøy ngaøi Ñaïi Ca Dieáp! Coù nhöng caùc vò sö trong caùc tònh xaù cuûa heä phaùi loøng töø bi maø khoâng phoå caäp laø boû nhaø giaøu Taêng Giaø Khaát Só thöôøng ñi thaønh nhoùm

töø 10 maø ñi ñeán nhaø ngheøo. Ngaøi Ñaïi Ca Dieáp! ÔÛ ñeán 15 vò, ñi thaät chaäm, chaân khoâng, vaø ñi Phaùp bình ñaúng neân ñi khaát thöïc theo thöù lôùp. töøng böôùc moät xuyeân qua phoá thò, caùc ngaøi Vì khoâng aên maø ñi khaát thöïc; vì phaù töôùng thöôøng nhìn xuoáng ñaát vaø khoâng noùi chuyeän. hoøa hieäp maø boác côm aên; vì khoâng nhaän maø Khaát thöïc laø soáng ñuùng theo chaùnh maïng cuûa nhaän moùn aên cuûa ngöôøi; vì töôûng khoâng tuï moät nhaø sö, ngöôïc laïi vôùi nhöõng vò sö maø coøn maø vaøo laøng xoùm; coù thaáy saéc cuõng nhö ñi laøm thì goïi laø soáng theo taø maïng. Ngoaøi ra ngöôøi ñui; coù nghe tieáng cuõng nhö vang; coù khaát thöïc coøn taïo cho chö Taêng phaåm chaát ngöûi muøi cuõng nhö gioù; luùc neám vò khoâng khieâm cung töø toán, cuõng nhö khoâng trau tria phaân bieät; chaïm caùc vaät nhö trí chöùng; bieát cuoäc soáng. caùc Phaùp töôùng nhö huyeãn, khoâng coù töï taùnh,

khoâng coù tha taùnh, tröôùc voán khoâng sanh, nay 1) “Subhuti, if your mind set on eating is in the cuõng khoâng dieät. same state as when confronting all (other) 2) Mahakasyapa, if you can achieve all eight things, and if this uniformity as regards all forms of liberation without keeping from the things equally applies to (the act of) eating, eight heterodox ways (of life), that is by you can then beg for food and eat it. Subhuti, identifying heterodoxy with orthodoxy (both if without cutting off carnality, anger and as emanating from the same source), and if stupidity you can keep from these (three) you can make an offering of your (own) food evils: if you do not wait for the death of your to all living beings as well as to all Buddhas body to achieve the oneness of all things; if and all members of the Sangha, then you can you do not wipe out stupidity and love in your take the food. Such a way of eating is beyond quest of enlightenment and liberation; if you the troubles (of the worldly man) and the can look into (the underlying nature of) the absence of the troubles of Hinayana men); five deadly sins to win liberation, with at the above the state of stillness (in which same time no idea of either bondage or Hinayana men abstain from eating) and the freedom; if you give rise to neither the four absence of stillness (of Mahayana men who noble truths nor their opposites; if you do not eat while in the state of serenity); and beyond hold both the concept of winning and not both dwelling in the worldly state or in winning the holy fruit; if you do not regard nirvana, while your donors reap neither great yourself as a worldly or unworldly man, as a nor little merits, what they give being neither saint or not as a saint; if you perfect all beneficial nor harmful. This is correct entry Dharmas while keeping away from the upon the Buddha path without relying on the concept of Dharmas, then can you receive small way of sravakas. Mahakasyapa, if you and eat the food. Subhuti, if you neither see can so eat the food given you, your eating the Buddha nor hear the Dharma; if the six shall not be in vain.”—Ngaøi Ñaïi Ca Dieáp! heterodox teachers, Purana-kasyapa, Neáu coù theå khoâng boû baùt taø maø vaøo baùt giaûi Maskari-gosaliputra, Yanjaya-vairatiputra, thoaùt, duøng baùt töôùng maø vaøo Chaùnh Phaùp, Ajita-kesakambala, Kakuda-katyayana and duøng moät böõa aên maø thí cho taát caû, cuùng Nirgrantha-jnatiputra are regarded impartially döôøng chö Phaät vaø caùc böïc hieàn

thaùnh roài sau as your own teachers and if, when they môùi aên. AÊn nhö theá, khoâng phaûi coù phieàn naõo, induce leavers of home into heterodoxy, you khoâng phaûi rôøi phieàn naõo, khoâng phaûi vaøo also fall with the latter; then you can take ñònh yù, khoâng ra ñònh yù, khoâng phaûi ôû theá away the food and eat it—"Thöa ngaøi Tu Boà gian, khoâng phaûi ôû Nieát Baøn, ngöôøi thí khoâng Ñeà! Ñoái vôùi côm bình ñaúng, thì caùc Phaùp coù phöôùc lôùn, khoâng coù phöôùc nhoû, khoâng cuõng bình ñaúng, caùc Phaùp bình ñaúng thì côm ñöôïc lôïi ích, khoâng bò toån haïi, ñoù chính laø vaøo cuõng bình ñaúng, ñi khaát thöïc nhö theá môùi neân Phaät ñaïo, khoâng nöông theo haïnh Thanh Vaên. laõnh moùn aên. Nhö Tu Boà Ñeà khoâng tröø daâm Ngaøi Ca Dieáp! Neáu aên nhö theá laø aên ñoà cuùng noä si, cuõng khoâng chung cuøng vôùi noù, khoâng thí cuûa ngöôøi khoâng uoång vaäy. hoaïi thaân maø theo moät hình töôùng, khoâng döùt (B) Vimalalakirti told Subhuti about the supreme si aùi sanh ra giaûi thoaùt, ôû töôùng nguõ nghòch meanings of "Mendicancy" when Subhuti maø ñaëng giaûi thoaùt, khoâng môû cuõng khoâng went to Vimalakirti's house begging for food. buoäc, khoâng thaáy töù ñeá cuõng khoâng phaûi Vimalakirti took Subhuti's bowl and filled it khoâng ñaéc quaû, khoâng phaûi phaøm phu cuõng with rice, saying—Duy Ma Caät noùi vôùi Tu Boà khoâng phaûi rôøi phaøm phu, khoâng phaûi Thaùnh Ñeà veà toái thöôïng nghóa cuûa "Khaát Thöïc" khi nhôn, khoâng phaûi khoâng Thaùnh nhôn, tuy laøm oâng naày khaát thöïc tröôùc nhaø cuûa Duy Ma Caät. neân taát caû caùc Phaùp maø rôøi töôùng caùc Phaùp, Luùc ñoù tröôûng giaû Duy Ma Caät laáy caùi baùt theá môùi neân laáy moùn aên. Nhö Tu Boà Ñeà cuûa Tu Boà Ñeà ñöïng ñaày côm roài noùi vôùi oâng khoâng thaáy Phaät, khoâng nghe Phaùp, boïn luïc ta nhö sau: sö ngoaïi ñaïo kia nhö Phuù Lan Na Ca Dieáp,

Maïc Daø Leâ Caâu Xa Leâ Töû, San Xaø Daï Tyø La bình khaát thöïc, ñaâu phaûi laø Tyø kheo! Chæ laøm Chi Töû, A Kyø Ña Xyù Xaù Khaâm Ba La, Ca La nghi thöùc toân giaùo, cuõng chaúng Tyø Kheo vaäy! Cöu Ñaø Ca Chieân Dieân, Ni Kieàn Ñaø Nhaõ Ñeà 2) A man who has transcended both good and Töû laø thaày cuûa ngaøi. Ngaøi theo boïn kia xuaát evil; who follows the whole code of morality; gia, boïn luïc sö kia ñoïa, ngaøi cuõng ñoïa theo, who lives with understanding in this world, is môùi neân laáy moùn aên. indeed called a bhikshu (Dharmapada 267): 2) If you are (unprejudiced about) falling into Boû thieän vaø boû aùc, chuyeân tu haïnh thanh tònh, heresy and regard yourself as not reaching laáy "bieát" maø ôû ñôøi, môùi thaät laø Tyø Kheo. the other shore (of enlightenment); if you (are Mendicant: Khaát Só. unprejudiced about) the eight sad conditions (A) The meanings of Mendicant—Nghóa cuûa and regard yourself as not free from them; if Khaát Só: you (are unprejudiced about) defilements and 1) (a): Thuoäc veà khaát só. relinquish the concept of pure living; if when 2) (n): Vò Taêng tu theo heä phaùi Khaát Só. you realize samadhi in which there is absence (B) Two kinds of mendicant—Hai loaïi khaát só— of debate or disputation, all living beings also See Two kinds of mendicant. achieve it; if your donors of food are not (C) Khaát Só giôùi, moät trong taùm loaïi bieät giaûi regarded (with partiality) as (cultivating) the thoaùt giôùi cho taùm chuùng—One of the eight field of blessedness; if those making offerings differentiated rules of liberation for the eight to you (are partially looked on

as also) falling orders—See Eight liberations, and into the three evil realms of existence; if you Differentiated rules of liberation for the eight (impartially regard demons as your orders. companions without differentiating between Mendicant conducts: Ñaàu Ñaø—See Dhudanga. them as well as between other forms of Mendicant monk: Bhiksu (skt)—Almsman— defilement; if you are discontented with all Khaát Só—A Bhiksu—A mendicant scholar—A living beings, defame the Buddha, break the religious mendicant, an alm man, one who has left law (Dharma), do not attain the holy rank, and home, been fully ordained, and depends on alms fail to win liberation; then you can take away for a living. the food and eat it—Tu Boà Ñeà! Neáu ngaøi vaøo Mendicant scholar: Khaát Só—See Mendicant nôi taø kieán, khoâng ñeán bôø giaùc, ôû nôi taùm monk. naïn, ñoàng vôùi phieàn naõo, lìa Phaùp thanh tònh, ngaøi ñöôïc voâ traùnh tam muoäi, taát caû chuùng Mendicate: To beg for food—Khaát thöïc. sanh cuõng ñöôïc tam muoäi aáy, nhöõng ngöôøi thí Meng-Tzu (Mencius 372-289 B.C.): Maïnh cho ngaøi chaúng goïi phöôùc ñieàn, nhöõng keû Töû—Meng-Tzu belonged to one of the aristocratic cuùng döôøng cho ngaøiñoïa vaøo ba ñöôøng aùc, families in the state of Lu. He was born in 372 ngaøi cuøng vôùi ma naém tay nhau laøm baïn löõ, B.C. during the time of King Chou-Lieh-Wang, ngaøi cuøng vôùi caùc ma vaø caùc traàn lao nhö and died in 289 during the time of King Chou- nhau khoâng khaùc, ñoái vôùi taát caû chuùng sanh Nan-Wang. He lost his father during his childhood maø coù loøng oaùn haän, khinh baùng Phaät, cheâ bai and was cared for and educated by a kind and Phaùp, khoâng vaøo soá chuùng Taêng, hoaøn toaøn devoted mother. When he grew older, a teacher khoâng ñöôïc dieät ñoä, neáu ngaøi ñöôïc nhö theá named Tzi-Tsu taught him the proper môùi neân laáy moùn aên. philosophical teachings of Confucius. He had the (III) The Buddha’s teachings on “Begging” in the great ability to teach and often traveled abroad to Dharmapada Sutra—Nhöõng lôøi Phaät daïy veà other states such as Liang, Tsih, Tsung, etc. to use Khaát Thöïc trong Kinh Phaùp Cuù: the teachings of virtues and ethics to help others. 1) A man who only asks others for alms is not a However, al the kings of those days cared only mendicant! Not even if he has professed the about competing and battling with one another, whole Law (Dharmapada 266): Chæ mang none of them was concerned or had any respect for virtues and ethics (right and wrong) nor did

they follow the teachings of past saintly teachers. 2) Citta-sankhara (p): Taâm haønh—See Three At old age, just as Confucius, he saw his teachings links with the Buddha resulting from calling were not being applied, he returned home, upon him. together with his students to write the various 3) Performance—Haønh töôùng. experiences he had had while debating with the 4) Mana-kamma (p): Mana-karman (skt)—YÙ kings of the countries he visited as well as lessons Nghieäp—The function of mind or thought— he had taught his students. This was collected into One of the three kinds of karma (thought, seven volumes and it also included his criticism of word, and deed). Compared to the karma of other philosophical teachings. The series was self- the mouth, karma of the mind is difficult to titled Meng-Tzu—Ngöôøi sanh ra trong gia ñình establish, thought has just risen within the khoa baûng taïi nöôùc Loã, sanh vaøo

khoaûng naêm 372 mind but has not take appearance, or become tröôùc Taây Lòch vaøo thôøi vua Chaâu Lieät Vöông, vaø action; therefore, transgressions have not maát khoaûng naêm 289 tröôùc Taây Lòch vaøo thôøi vua formed—Nghieäp taïo taùc bôûi yù (nghieäp khôûi Chaâu Noaûn Vöông. Ngaøi moà coâi cha töø nhoû, ñöôïc ra töø nôi yù caên hay haønh ñoäng cuûa taâm), moät meï hieàn daïy doã. Lôùn leân theo hoïc vôùi Thaày Töû trong tam nghieäp thaân khaåu yù. So vôùi khaåu Tö, ñöôïc chôn truyeàn veà Ñaïo Hoïc cuûa Thaày nghieäp thì yù nghieäp khoâng maõnh lieät vaø thuø Khoảng Töû. Ngaøi coù taøi huøng bieän, thöôøng ñi du nghòch baèng, vì yù nghó chæ môùi phaùt ra ôû trong thuyeát ôû caùc nöôùc Löông, Teà, Toáng, vaân vaân ñeå noäi taâm maø thoâi chöù chöa loä baøy, töùc laø chöa ñem ñaïo nhaân nghóa ra cöùu ñôøi. Nhöng caùc vua thöïc hieän haønh ñoäng, cho neân khoù laäp thaønh thôøi aáy chæ lo thoân tính laãn nhau, chôù khoâng ai nghieäp hôn laø khaåu nghieäp—See Three chòu coi troïng ñieàu nhaân nghóa, hoaëc thöïc haønh karmas. theo ñaïo lyù cuûa Thaùnh Hieàn. Khi veà giaø, cuõng nhö Mental action pertaining to the door of the Khoảng Töû, nhaän thaáy khoâng ai chòu thöïc haønh mind: YÙ Nghieäp thuoäc nôi Cöûa YÙ—See Three nhöõng lôøi daïy cuûa mình, oâng veà queâ cuøng caùc doors of wholesome karma pertaining to the haøng moân ñeä ghi cheùp laïi nhöõng lôøi ñoái ñaùp vôùi sense-sphere (3). caùc vua cuøng nhöõng lôøi bình thaønh boä saùch Maïnh Mental activity: Haønh töôùng—Höõu Sôû Duyeân— Töû goàm baûy quyeån. The mind being able to climb or reach higher Menpeki (jap): A Japanese term for “facing a stages or anywhere, in contrast with non-mental wall.” This is the sort of meditation in which activities—Taâm thöùc (taâm thöùc coù caûnh sôû duyeân, Bodhidharma reportedly engaged at Shao-Lin vaät ngoaøi taâm thöùc goïi laø voâ sôû duyeân)—See Five Monastery for nine years upon his arrival in laws or categories (II). China. This practice is still common in Japanese Mental anguish: Annoyance—Sorrow—Khoå Soto monasteries, in which younger monks taâm. generally practice Zazen facing a wall, while Mental blockages: Nhöõng chöôùng ngaïi cuûa Rinzai monasteries meditators generally face the taâm—See Five mental blockages. center of the meditation hall (zendo)—Töø ngöõ Nhaät Baûn coù nghóa laø “dieän bích.” Ñaây laø moät loaïi Mental bondages: Cetaso-vinibandha (p)— thieàn trong ñoù Boà Ñeà Ñaït Ma ñaõ thöïc haønh taïi Trieàn phöôïc taâm thaàn—According to the Sangiti Chuøa Thieáu Laâm trong chín naêm khi ngaøi môùi ñeán Sutta in the Long Discourses of the Buddha, there Trung quoác. Loaïi tu taäp naøy vaãn coøn thoâng duïng ôû are five mental bondages—Theo Kinh Phuùng caùc tu vieän Taøo Ñoäng cuûa Nhaät Baûn, trong ñoù caùc Tuïng trong Tröôøng Boä Kinh, coù naêm taâm trieàn nhaø sö treû hôn thöôøng tu taäp thieàn dieän bích. phöôïc—See Five conditions of mind produced by objective perception. Mental (a): Tinh thaàn—Thuoäc veà taâm—Taâm thaàn—See Three active dharmas. Mental changes: Thöùc Bieán—All transformations, or phenomenal changes, are Mental action: YÙ nghieäp. mental, a term of the Dharmalaksana School— 1) Cetasikas (p): Mana-karman (skt)—YÙ Heát thaûy caùc phaùp moân laø do thöùc bieán ra. Toâng haønh—See Three lines of action that affect Phaùp Töôùng ñaëc bieät tu phaùp moân naày. karma, Mental factors, and Mental action.

Mental cognition: Taâm Thöùc—Intuitive Mental command of practice: Tu haønh Ñaø-La- cognition—Mental perception—Mind and Ni—Mental command of practice, as they consciousness—Internal perception—The mind skillfully observe all things as they really are—Tu and cognition—Mind and its contents. According haønh Ñaø-La-Ni, vì nhö thieät kheùo quaùn taát caû caùc to the Kosa Sastra, the two are considered as phaùp—See Ten kinds of mental command of identical in the Abhidharma-Kosa, but different in Enlightening Beings. Mahayana—Taâm vaø thöùc. Theo Tieåu Thöøa Caâu Mental command of producing Xaù Luaän thì taâm vaø thöùc gioáng nhau, nhöng trong unobstructed ears: Xuaát Sanh Voâ Ngaïi Nhó Ñaø Ñaïi Thöøa thì laïi khaùc nhau. La Ni—Mental command of producing Mental cognition of the environment: Taâm unobstructed ears, as they hear all the teachings Duyeân—Khôûi taâm baáu víu vaøo ngoaïi caûnh—To of untold Buddhas—Xuaát Sanh Voâ Ngaïi Nhó Ñaø lay hold of external things by means of the mind. La Ni, vì ñeàu coù theå nghe ñöôïc phaùp baát khaû Mental collectednesses belonging to the thuyeát cuûa chö Phaät ñaõ noùi—See Ten kinds of World of No-Form: Arupya (skt)—Voâ Saéc mental command of Enlightening Beings. Ñònh—There are four samapattis belonging to the Mental command of (all) qualities of World of No-Form (arupaloka)—Coù boán ñaúng chí Buddhahood: Nhöùt thieát Phaät phaùp Ñaø La Ni— hay söï taäp hôïp cuûa taâm trí thuoäc coõi voâ saéc. **See Mental command of all qualities of Buddhahood, Four immaterial heavens. as they are firmly established in the powers and Mental command: Ñaø la ni—There are ten fearlessnesses of the enlightened—Nhöùt thieát kinds of mental command of Enlightening Beings Phaät phaùp Ñaø La Ni, vì an truï nôi löïc voâ uùy cuûa mentioned by the Buddha in The Flower Nhö Lai—See Ten kinds of mental command of Adornment Sutra (Chapter 38—Detachment from Enlightening. the World)—Coù möôøi thöù Ñaø-La-Ni cuûa chö Boà Mental comand of reflection: Tö duy Ñaø-La- Taùt ñöôïc Phaät daïy trong Kinh Hoa Nghieâm (Phaåm Ni, vì bieát roõ taùnh cuûa taát caû caùc phaùp—Mental 38—Ly Theá Gian)—See Ten kinds of mental comand of reflection, as they comprehend the command of Enlightening Beings. nature of all things—See Ten kinds of mental Mental command of all times: Tam Theá Ñaø command of Enlightening Beings. La Ni—Mental command of all times, as they Mental command of retaining what one expound the inconceivable Buddha teachings of hears without forgetting: Vaên trì Ñaø La Ni— all times—Tam Theá Ñaø La Ni, vì dieãn noùi tam theá Mental command of retaining what they hear, as nhöõng Phaät phaùp baát tö nghì—See Ten kinds of they retain all teachings without forgetting. This is mental command of Enlightening Beings. one of the ten kinds of mental command of Mental command of concentration: Tam Enlightening Beings mentioned by the Buddha in muoäi Ñaø-La-Ni—Mental command of The Flower Adornment Sutra (Chapter 38— concentration, as their mind are not distracted as Detachment from the World)—Vaên trì Ñaø La Ni, they hear the teachings of all Buddhas of the vì trì taát caû caùc phaùp chaúng queân maát. Ñaây laø moät present—Tam muoäi Ñaø-La-Ni, vì ôû khaép choã hieän trong möôøi pheùp toång trì cuûa chö Boà Taùt maø Ñöùc taïi taát caû Phaät nghe chaùnh phaùp taâm chaúng loaïn— Phaät ñaõ daïy trong Kinh Hoa

Nghieâm—See Ten See Ten kinds of mental command of kinds of mental command of Enlightening Beings. Enlightening Beings. Mental command of universal sound: Vieân Mental command of light of the teachings: AÂm Ñaø La Ni, vì hieåu roõ baát tö nghì aâm thanh ngöõ Phaùp quang minh Ñaø-La-Ni—Mental command of ngoân—Mental command of universal sound, as light of the teachings, as they alumine the they understand inconceivable numbers of inconceivable attributes of Buddhahood—Phaùp uterances—See Ten kinds of mental command of quang minh Ñaø-La-Ni, vì chieáu baát tö nghì Phaät Enlightening Beings. phaùp—See Ten kinds of mental command of Enlightening Beings.

Mental command of various intellectual vun boài taâm thöùc trong Phaät giaùo—See Three powers: Chuûng Chuûng (raát nhieàu loaïi) Bieän Taøi flavors (II). Ñaø La Ni—Mental command of various Mental defilements: Tinh thaàn oâ tröôïc. intellectual powers, as they expound boundless Mental derangement: Amudha-vinaya (skt)—Buddha teachings—Chuûng Chuûng (raát nhieàu loaïi) Baát Tri—Irresponsibility—To make a monk admit Bieän Taøi Ñaø La Ni, vì dieãn noùi voâ bieân nhöõng that he was not in his normal mind when the point Phaät phaùp—See Ten kinds of mental command of of dispute arose—Laøm cho moät beân nhìn nhaän Enlightening Beings. raèng taâm trí mình khoâng bình thöôøng khi xaõy ra Mental concentration: Samadhi (skt)—Taäp tranh chaáp—See Seven rules given in the Vinaya trung tö töôûng. for settling disputes among monks and nuns. Mental conditions: Mental activities—Taâm Mental development: Bhaøvanaø (p & skt)— Ñòa—Taâm sôû phaùp—Taâm sôû hay Tueä soá—The Thieàn ñònh—Quaùn töôûng (söï phaùt trieån lieân tuïc mental ground or condition, mental conditions in cuûa taâm thöùc veà moät ñoái töôïng naøo ñoù trong luùc contrast to mind itself. The Mind from which all traàm tö hay thieàn ñònh)—See Meditation. things spring. The third of the three agents body, Mental dharmas: Cittam (skt)—Mental mouth and mind—Traïng thaùi taâm, ñoái laïi vôùi taâm. dharmas—Ideas—Mind—Taâm Phaùp—Chö phaùp Taâm laø goác cuûa vaïn phaùp, coù theå saûn sanh ra heát ñöôïc chia laøm hai loaïi, saéc phaùp vaø taâm phaùp— thaûy vaïn phaùp. Taùc nhaân thöù ba trong ba taùc nhaân All things are divided into two classes, physical thaân, khaåu vaø yù—See Five laws or categories (II). dharmas and mental dharmas. Mental conditions in contrast to mind itself: 1) Mental dharma which is devoid of substance Tueä soá. or resistance, or the root of all phenomena: Mental confusion: Internal distraction—Noäi Taâm Phaùp laø nhöõng gì khoâng coù chaát ngaïi maø taùn—Noäi taùn loaïn—See Five senses of mental duyeân khôûi neân caùc phaùp goïi laø Taâm Phaùp— distraction. See Root of all phenomena is mind. 2) There are eight mental dharmas: Coù taùm Taâm Mental consciousness: YÙ thöùc—One of the six Phaùp—See Eight consciousnesses. vijnanas, a mind which does not depend on any of the five sense faculties, but on the immediately Mental discipline: Ñònh—Training the mind in preceding continuum of mind. Mental Concentration—Practicing concentration of the consciousness apprehends not only objects (form, mind—Huaán luyeän taâm linh, thöïc hieän söï taäp sound, taste, smell, touch) in the present time, but trung—Samadhi (skt)—See Three ways of it also

apprehends objects in the past and imagines discipline of a hearer (B). objects even in the future. Mental consciousness Mental distraction: Taâm thaàn taùn loaïn—There will go with us from one life to another, while the are five senses of mental distraction—Coù naêm thöù first five consciousnesses are our temporary taùn loaïn—See Five senses of mental distraction. minds. Consciousness is also one of the five Mental distress: Taâm bònh. skandhas—Moät trong saùu thöùc, yù thöùc khoâng tuøy Mental endurance: YÙ nhaãn—Mental thuoäc vaøo baát cöù caên naøo, nhöng leä thuoäc vaøo söï patience—See Two kinds of patience (C). lieân tuïc cuûa taâm. YÙ thöùc chaúng nhöõng nhaän bieát Mental enlightenment: Minh taâm boà ñeà— caû saùu ñoái töôïng goàm saéc, thanh, höông, vò, xuùc Mental enlightenment, study and increase in vaø caùc hieän töôïng trong quaù khöù, hieän taïi vaø ngay knowledge and in the prajnaparamitas—Quaùn saùt caû vò lai. YÙ thöùc seõ cuøng ta löõ haønh töø kieáp naày caùc phaùp ñeå tu haønh Baùt Nhaõ Ba La Maät—See qua kieáp khaùc, trong khi naêm thöùc tröôùc chæ laø Five bodhi or stages of enlightenment. nhöõng taâm taïm thôøi. YÙ thöùc coøn laø moät trong naêm Mental expansion bodhi: Xuaát ñaùo boà ñeà— uaån—See Eight consciousnesses. Mental expansion, freedom from the limitations of Mental cultivation: Inward cultivation—Tu taäp reincarnation and attainment of Complete noäi taâm—The mental cultivation of Buddhism is knowledge—Xuaát ly tam giôùi vaø ñaït ñeán nhaát generally divided into three parts—Coù ba phaàn

thieát trí—See Five bodhi or stages of Ngöôïc laïi, khi chuùng ta thaáy caùi gì khoâng haáp daãn enlightenment. thì chuùng ta sanh taâm nhaøm chaùn khoâng muoán, coù Mental eye: Maét taâm. khi coøn sanh taâm oaùn gheùt noù nöõa laø khaùc. Mental factors: Cetasikas (p)—Caitasika (skt)— Mental factor investigation: Taâm Sôû Taàm—Taâm Sôû—Mental actions—Mental conditions or The mental factor Investigation, a mind which emotions—The attributes of the mind, especially examines objects superficially, without making a the moral qualities, emotions, love, hate, etc.— precise examination—Taâm quaùn saùt beà ngoaøi söï Taâm phaùp sôû höõu cuûa taâm vöông hay nhöõng ñieàu vaät, chöù khoâng quaùn saùt kyõ. kieän tinh thaàn, nhöõng ñoùng goùp cuûa taâm, ñaëc bieät Mental formation: Citta-samskara (skt)— laø nhöõng phaåm chaát luaân lyù, tình caûm, thöông yeâu, Samskara (skt)—Sankhara (p)—Volition—Haønh haän thuø, vaân vaân. uaån—Taâm Haønh—Söï caáu taïo cuûa taâm. Mental factor analysis: Taâm Sôû Tö—A mind 1) Citta-samskara means mental formation: Taâm which investigates its objects carefully and haønh laø söï caáu taïo cuûa taâm. precisely. Reading a book precisely, reasoning 2) Creation of the mind: Söï saùng taïo cuûa taâm. things precisely, contemplating or meditating 3) Mental functions: Duïng cuûa taâm. precisely, etc are the functions of the mental 4) Mind and action: The activities of the mind factor analysis—Taâm quaùn saùt söï vaät caån thaän vaø (heart)—Taâm haønh laø taâm thay ñoåi töøng giaây roõ raøng, chaúng haïn nhö ñoïc kyû moät quyeån saùch, lyù töøng phuùt. luaän kyû caøng, quaùn saùt kyõ caøng, vaân vaân laø nhieäm 5) Working on the mind for its control: Haønh vuï phaân tích cuûa taâm. hoaït nhaèm kieåm soaùt taâm. Mental factor attention: Taâm Sôû

Taùc YÙ—A ** See Five Aggregations. mind which focuses on one particular object from Mental formation group: Citta-samskara or among various objects. With the mental factor Samskara-skandha (skt)—See Mental formation. attention, we are able to focus on one thing Mental formation forces: Löïc caáu taïo cuûa taâm. among a goup of things or one person among a Mental formation is impermanent: Haønh laø group of people, so we can practice one-minded voâ thöôøng—See Sixty-two views. concentrationÙ—Taâm taäp trung vaøo moät ñoái töôïng Mental formation is neither permanent nor trong caùc ñoái töôïng. Vôùi taâm sôû taùc yù, chuùng ta coù impermanent: Haønh laø phi thöôøng phi voâ theå taäp trung tö töôûng vaøo moät vaät trong moät thöôøng—See Sixty-two views. nhoùm vaät, hay moät ngöôøi trong moät nhoùm ngöôøi, Mental formation is permanent: Haønh laø töø ñoù chuùng ta coù theå thöïc taäp nhöùt taâm. thöôøng—See Sixty-two views. Mental factor contact: Tieáp Xuùc Taâm Lyù— Mental formation is both permanent and When the object, the sense faculty and the consciousness meet, it is the mental factor contact impermanent: Haønh laø caû thöôøng laãn voâ which knows the object for what it is—Khi ñoái thöôøng—See Sixty-two views. töôïng, caên vaø thöùc gaëp nhau, söï tieáp xuùc taâm lyù Mental functions: Caitasika-dharma (skt) Taâm naày laøm cho chuùng ta bieát ñoái töôïng laø caùi gì. Haønh—Duïng cuûa taâm—Taâm sôû höõu phaùp—See Mental factor intention: Taâm sôû haønh—All of One hundred divisions of all mental qualities and their agents. our desires develop because of the thoughts of our mental factor intention. When we see an Mental ground: Bottom of the heart—Taâm attractive object, we develop a wish to obtain that Ñòa—The Mind from which all things spring—object. In contrary, when we see an unattractive Taâm laø goác cuûa vaïn phaùp, coù theå saûn sanh ra heát object, we develop a wish not to obtain that thaûy vaïn phaùp. object; sometimes we hate the object—Taát caû duïc Mental illness: Bònh taâm thaàn. voïng ham muoán khôûi leân do taâm sôû haønh. Khi Mental impression: Taâm AÁn—See Mind seal. chuùng ta thaáy caùi gì haáp daãn thì chuùng ta khôûi sinh Mental impurity: Mala (skt)—Defilement— loøng ham muoán vaø muoán ñaït cho baèng ñöôïc. Dust—Illusion—Impurity—Moral impurity—Söï

baát tònh nôi taâm—Whatever misleads or deludes Abhidharma-Kosa, but different in Mahayana— the mind—Baát cöù thöù gì laøm sai laïc hay meâ môø Söï nhaän thöùc hay hieåu ñieàu gì—Taâm vaø thöùc. nôi taâm ñeàu laø söï baát tònh nôi taâm—See Seven Theo Tieåu Thöøa Caâu Xaù Luaän thì taâm vaø thöùc defilements. gioáng nhau, nhöng trong Ñaïi Thöøa thì laïi khaùc Mental intelligence: Spirit of mind—State of nhau. mind—Taâm caûnh hay taâm thaàn (traïng thaùi taâm). Mental phenomena: Töôùng phaàn—Hieän töôïng Mental intoxicants: Asrava (skt)—Cankers— tinh thaàn—See Four functions of cognition. Impurity—Outflow discharge—Unclean—Mental and physical sufferings: Khoå ñau tinh Worldly—Conditioned merits and virtues lead to thaàn vaø vaät chaát—One of the eight sufferings. The rebirth within samsara—Höõu Laäu—Baát cöù thöù gì mental and physical sufferings arising from the trong voøng sanh töû, phöôùc ñöùc vaø coâng ñöùc höõu full-orbed activities of the skandhas—Moät trong laäu ñeàu daãn tôùi taùi sanh trong coõi luaân hoài. Baùt Khoå,

nguõ aám thaïnh suy khoå. Khoå ñau tinh Mental karma: YÙ Nghieäp—See Mental action. thaàn vaø vaät chaát khôûi leân do nhöõng hoaït ñoäng cuûa Mental learning: Zen—YÙ Hoïc—Mental Nguõ Uaån. learning, learning by meditation rather than from Mental potential: Tieàm naêng tinh thaàn. books, the special cult of the Ch'an or Intuitional Mental power: school, which is also called the School of the 1) Khaû naêng cuûa taâm: The inner organ is also Buddha-mind—Caùi hoïc baèng taâm cuûa Thieàn called the mental power—Cô quan beân trong Toâng. Thieàn hoïc chuù troïng vaøo yù nghieäp baèng coøn ñöôïc goïi laø khaû naêng cuûa taâm. thieàn taäp hôn laø saùch vôû, coøn coù teân laø Phaät Taâm 2) YÙ löïc: The purpose or intention to attain Toâng. bodhi or enlightenment. Mental light: Wisdom light—Taâm quang—Trí Mental powers of memory and hueä quang minh hay Taâm quang minh—See Two enlightenment: Kyù thuyeát thò ñaïo—Luùc naøo kinds of light (A). cuõng ghi nhôù vaø tìm ñuû moïi caùch maû giaûng giaûi Mental and moral hindrances: Nhöõng chöôùng baèng yù nghieäp—See Three ways in which ngaïi che laáp phaàn tinh thaàn vaø ñaïo lyù cuûa con Bodhisattvas manifest themselves for saving those ngöôøi—There are five covers, mental and moral suffering the pain of hell. hindrances, which prevent sentient beings from Mental purity: Taâm thanh tònh. seeing and practicing good deeds—Coù naêm naép Mental qualities: Citasamprayuktasamskarah che hay naêm chöôùng ngaïi veà tinh thaàn vaø luaân lyù (skt)—Taâm Sôû Höõu Phaùp. khieán chuùng sanh chaúng thaáy chaúng trì ñöôïc thieän Mental quiescence: Ceto-samatha (p & skt)— phaùp—See Five hindrances. Taâm chæ—Taâm yeân laëng hay nieäm yeân laëng— Mental object: Dhammarammana (p)—Dharma- Tranquility of thoughts. alambana (skt)—Phaùp traàn—Object of the mind Mental reservation: Giöõ trong loøng. or of mind-sense, or thought that proceed from Mental sickness: Spiritual sickness—Taâm contact with sensible objects in the mind—Phaùp laø bònh—See Two kinds of sickness. ñoái töôïng cuûa taâm hay cuûa yù caên, hay nhöõng yù nghó tieán trieån töø söï tieáp xuùc vôùi ñoái töôïng caûm Mental sloth: Heedlessness—Loaïn Ñoäng— nhaän ñöôïc trong taâm—See Six sense objects. Disturbance—Distraction—Mental sloth as opposite of right mindfulness. Filth of the precepts Mental patience: YÙ nhaãn—Mental endurance— in which intoxicating drinks are prescribed as See Two kinds of patience (C). tending to lead to pamada—Loaïn ñoäng traùi ngöôïc Mental perception: Manaketa (skt)—Notion vôùi chaùnh nieäm. Intuitive cognition—Mental cognition—Taâm Mental states: Taâm sôû—According to the Thöùc—YÙ nieäm—Mind and consciousness— Abhidharma, there are fifty-two mental states— Internal perception—The mind and cognition— Theo Luaän Vi Dieäu Phaùp (A Tyø Ñaït Ma), coù 52 Mind and its contents. According to the Kosa taâm sôû—See Fifty-two mental states. Sastra, the two are considered as identical in the

Mental state of non-semblance: Mental telepathy: Paracitta-jnana (skt)—Tha Cittanirabhava (skt)—Mind that has no form— Taâm Thoâng hay Tha Taâm Trí Thoâng—See Six Taâm voâ töôùng. miraculous or transcendental powers. Mental strength: Mental vigor—Psychical Mental training: Reøn luyeän tinh thaàn—Proper energy—Strength of mind—Taâm Löïc—See Mind mental training: Reøn luyeän tinh

thaàn ñuùng caùch. power. Mental vigor: Mental strength—Psychical Mental suffering: Khoå veà tinh thaàn—Taâm energy—Strength of mind—Taâm Löïc—See Mind Khoå—Mental suffering such as sadness, distress, power. jealousy, bitterness, unsatisfaction, unhappiness, Mental volition: Manosancetana (p)—Tö Nieäm etc. According to the Buddha, in addition to the Thöïc—See Four kinds of food (B). physical sufferings, there are mental sufferings Mental wandering: Taùn taâm (taâm dong ruoåi such as the suffering of separation from what is lang thang)—Inattentive mind—Scattered mind— dear to us, the suffering of contact with what we Wandering mind—The scattered, inattentive despite, and the suffering of not getting what we mind. A distracted or unsettled mind. Mind only desire, etc—Khoå veà tinh thaàn nhö buoàn phieàn, good at intervals, in contrast with the settled ghen gheùt, ñaéng cay, baát toaïi, khoâng haïnh phuùc, mind—Taâm taùn loaïn hay taâm phoùng daät, taâm ñuoåi vaân vaân. Theo Ñöùc Phaät, beân caïnh caùi khoå veà theå theo luïc traàn khoâng ngöøng nghæ, ñoái laïi vôùi ñònh chaát, coøn coù nhöõng caùi khoå veà tinh thaàn nhö khoå taâm. vì thöông yeâu maø bò xa lìa, khoå vì bò khinh mieät, Mental words: Thoughts and words—YÙ ngoân. khoå vì caàu baát ñaéc (ham muoán maø khoâng ñöôïc toaïi nguyeän), oaùn taéng hoäi khoå (khoå vì khoâng öa Mentality (n): Taâm Taùnh. maø cöù maõi gaëp), vaân vaân. Mentality and corporeality: Naøma-ruøpa Mental stage: Traïng huoáng taâm linh. (skt)—Danh saéc (söï toång hôïp teân goïi vaø hình theå, taâm lyù vaø vaät lyù)—Name and form. Mental suffering: Daurmanasya (skt)— Distress—Grief—Saàu muoän (söï ñau ñôùn veà taâm Mention (v): Ñaû ñoäng—To touch on. linh)—Besides physical suffering, there are also Menzan (jap): Sö Dieän Sôn (1683-1769), Phaät various forms of mental suffering. Mental giaùo Nhaät Baûn. suffering such as sadness, distress, jealousy, Merchant (n): Thöông gia. bitterness, unsatisfaction, unhappiness, etc. People Merciful (a): Hay thöông xoùt—Töø Bi—See feel sad, lonely or depressed when they lose Compassion. someone they love through separation or death. Merciful heart: Light of mind—Taâm Quang— They become irritated or uncomfortable when The light from the (Buddha's) mind, especially they are forced to be in the company of those the merciful heart of Amitabha—AÙnh haøo quang whom they dislike or those who are unpleasant. töø taâm töø bi cuûa Ñöùc Phaät, ñaëc bieät laø cuûa Phaät A People also suffer when they are unable to satisfy Di Ñaø. their needs and wants, etc.—Beân caïnh khoå ñau veà Merciful light: The light radiated from the theå xaùc, coøn coù nhieàu hình thöùc khoå ñau veà tinh Buddhas' or Bodhisattvas' body—Töø quang (aùnh thaàn. Khoå veà tinh thaàn nhö buoàn phieàn, ghen gheùt, haøo quang ñaïi töø ñaïi bi cuûa chö Phaät vaø chö Boà ñaéng cay, baát toaïi, khoâng haïnh phuùc, vaân vaân. Taùt). Ngöôøi ta thaáy buoàn, thaáy ñôn ñoäc, thaáy saàu thaûm Merciful power: Maitribala (skt)—Merciful khi maát ñi ngöôøi thaân yeâu. Caûm thaáy khoù chòu khi virtue—Töø löïc. bò baét buoäc phaûi ñi vôùi ngöôøi mình khoâng thích. Ngöôøi ta cuõng caûm thaáy khoå ñau khi khoâng theå Merciless (a): Nhaãn taâm. thoûa maõn nhöõng gì mình muoán, vaân vaân—See Mercury: Budha (skt)—Thuûy tinh—See Seven Two kinds of suffering. brilliant ones. Mental system: Cittakalapa (skt)—Heä thoáng Mercy: Bi maãn—Loøng

nhaân töø—Söï thöông xoùt. taâm thöùc. Moät trong ba loaïi thieän caên—One of the three

kinds of good root—See Three kinds of good their merit to the enlightenment of all beings.' roots. "Through the merit derived from all my good Mercy-Power-King Buddha: Töø Löïc Vöông deeds I wish to appease the suffering of all Phaät. creatures, to be the medicine, the physician, Mercy-Storage Buddha: Töø Taïng Phaät. and the nurse of the sick as long as there is sickness. Through rains of food and drink I Mercy as water fertilizing the life: Töø Thuûy— wish to extinguish the fire of hunger and Loøng töø ví nhö nöôùc cam loà röôùi nhuaän nhaân sinh. thirst. I wish to be an exhaustible treasure to Mercury (n): Thuûy tinh—Thuûy Dieäu—The the poor, a servant who furnishes them with planet Mercury, one of the nine luminaries; it is all they lack. My life, and all my re-birth, all shown south of the west door of the Diamond my possessions, all the merit that I have Court in the Garbhadhatu—Moät trong cöûu dieäu, ôû acquired or will acquire, all that I abandon veà phía nam cuûa Kim Cang Vieän trong Thai Taïng without hope of any gain for myself in order Giôùi. that the salvation of all beings might be Mere verbal agreement is not evidence: promoted."—Coâng ñöùc laø tính chaát trong Mieäng löôõi khoâng phaûi laø baèng chöùng (Khaåu thieät chuùng ta baûo ñaûm nhöõng ôn phöôùc saép ñeán, voâ baèng)—Words of mouth do not constitute caû vaät chaát laãn tinh thaàn. Khoâng caàn khoù proof. khaên laém ngöôøi ta cuõng nhìn thaáy ngay raèng Merit (n): Phöôùc ñöùc—Coâng traïng. öôùc ao coâng ñöùc, taïo coâng ñöùc, taøng chöùa (A) The karmic result of unselfish action either coâng ñöùc, hay thu thaäp coâng ñöùc, duø xöùng mental or physical. The blessing wealth, ñaùng theá naøo chaêng nöõa vaãn aån taøng moät möùc intelligence of human beings and celestial ñoä ích kyû ñaùng keå. Coâng ñöùc luoân luoân laø realms; therefore, they are temporary and nhöõng nhöõng chieán thuaät maø caùc Phaät töû, subject to birth and death. The ten merits nhöõng thaønh phaàn yeáu keùm veà phöông dieän (powers) commended by the Buddha to his taâm linh trong giaùo hoäi, duøng ñeå laøm yeáu ñi bhiksus—Möôøi coâng ñöùc—See Ten merits. nhöõng baûn naêng chaáp thuû, baèng caùch taùch rôøi (B) Merit is the quality in us which ensures future mình vôùi cuûa caûi vaø gia ñình, baèng caùch benefits to us, material of spiritual. It is not ngöôïc laïi höôùng daãn hoï veà moät muïc ñích duy difficult to perceive that to desire merit, to nhaát, nghóa laø söï thuû ñaéc coâng ñöùc töø laâu vaãn hoard, store, and accumulate merit, does, naèm trong chieán thuaät cuûa Phaät giaùo. Nhöng, however meritorious it may be, imply a dó nhieân vieäc naøy chæ coù giaù trò ôû möùc ñoä tinh considerable degree of self-seeking. It has thaàn thaáp keùm. ÔÛ nhöõng giai ñoaïn cao hôn always been the tactics of the Buddhists to ngöôøi ta phaûi quay löng laïi vôùi caû hình thöùc weaken the possessive instincts of the thuû ñaéc naøy, ngöôøi ta phaûi saün saøng buoâng boû spiritually less-endowed members of the kho taøng coâng ñöùc cuûa mình vì haïnh phuùc cuûa community by withdrawing them from such ngöôøi khaùc. Ñaïi Thöøa ñaõ ruùt ra keát luaän naøy, objects as wealth and family, and directing vaø mong moûi tín ñoà caáp cho chuùng sanh khaùc them instead towards one aim and

object, i.e. coâng ñöùc cuûa rieâng mình, nhö kinh ñieån ñaõ the acquisition of merit. But that, of course, is daïy: “Hoài höôùng hay trao taëng coâng ñöùc cuûa good enough only on a fairly low spiritual hoï cho söï giaùc ngoä cuûa moïi chuùng sanh.” level. At higher stages one will have to turn “Qua coâng ñöùc cuûa moïi thieän phaùp cuûa toâi, also against this form of possessiveness, one toâi mong öôùc xoa dòu noãi khoå ñau cuûa heát will have to be willing to give up one’s store thaûy chuùng sanh, toâi ao öôùc laø thaày thuoác vaø of merit for the sake of the happiness of keû nuoâi beänh chöøng naøo coøn coù beänh taät. Qua others. The Mahayana drew this conclusion nhöõng côn möa thöïc phaåm vaø ñoà uoáng, toâi ao and expected its followers to endow other öôùc daäp taét ngoïn löûa cuûa ñoùi vaø khaùt. Toâi ao beings with their own merit, or, as the öôùc laø moät kho baùu voâ taän cho keû baàn cuøng, Scriptures put it, ‘to turn over, or dedicate, moät toâi tôù cung caáp taát caû nhöõng gì hoï thieáu.

Cuoäc soáng cuûa toâi, vaø taát caû moïi cuoäc taùi The merit of cutting off all illusion and perfecting sanh, taát caû moïi cuûa caûi, taát caû moïi coâng ñöùc of supreme nirvana, one of the Buddha’s three maø toâi thuû ñaéc hay seõ thuû ñaéc, taát caû nhöõng kinds of virtue—Ñoaïn taän phieàn naõo duïc voïng vaø ñieàu ñoù toâi xin töø boû khoâng chuùt hy voïng lôïi chöùng nhaäp nieát baøn voâ thöôïng, moät trong ba ñöùc loäc cho rieâng toâi, haàu söï giaûi thoaùt cuûa taát caû cuûa Nhö Lai—See Three Buddha’s virtues (II) chuùng sanh coù theå thöïc hieän.” (2). Merit of converting others: Hoùa coâng (coâng Merit and demerit: Coâng quaù (coâng ñöùc vaø ñöùc chuyeån hoùa ngöôøi khaùc). nhöõng ñieàu laàm loãi laøm maát ñi coâng ñöùc). Merit of converting others become one’s Merit of the ear: Coâng ñöùc veà tai—In the Lotus own: Hoùa Coâng Qui Kyù—The merit of converting Sutra, chapter 19, the Buddha teaches that any others becomes one’s own in increased insight good son or good daughter who has improved in and liberation; it is the third stage of merit of the the five practices of the preacher will be able to T’ien-T’ai five stages of meditation and action— hear all words and sounds with his natural ears. A Coâng ñöùc hoùa ñoä ngöôøi khaùc seõ trôû thaønh coâng person who has attained a serene mind through ñöùc cuûa chính mình vì söï taêng tröôûng nôi trí tueä vaø cultivation in accordance with the Buddha’s giaûi thoaùt; ñaây laø giai ñoaïn thöù ba trong Quaùn teachings can grasp the subtle shifting of things Haïnh Nguõ Phaåm Vò cuûa toâng Thieân Thai. through their sounds. With a serene ear, one can Merits of the cultivation of the mindfulness grasp distinctly the movements of nature just by hearing the sounds of crackling fire, of murmuring of the body: Coâng ñöùc thaân haønh nieäm— water, and of whistling wind. When such a person According to the Kayagatasati-Sutta in the Middle hears the sounds of nature, he can enjoy them as Length Discourses of the Buddha, cultivation of much as if he were listening to beautiful music. mindfulness of the body means when walking, a However, the most important thing for you to person understands that he is walking; when remember in cultivation for the merit of the ear is standing, he understands that he is standing; when that a person can listen without being under their sitting, he understands that he is sitting; when control and he will hear without harm to his organ lying, he understands that he is lying. He of hearing. It

is to say even if he hears the sounds understands accordingly however his body is of beautiful music he is not attached to them. He disposed. As he abides thus diligent, ardent, and may be fond of music for a short time, but he has resolute, his memories and intentions based on the no permanent attachment to it, nor is lulled into household life are abandoned. That is how a forgetting other important matters. An ordinary person develops mindfulness of the body. There person hears the sounds of worry, of suffering, are ten merits of the cultivation of the mindfulness and of grief on one side and the sounds of dispute of the body—Theo Kinh Tu Taäp Thaân Haønh Nieäm and quarrels on the other, he will be thrown into trong Trung Boä, tu taäp thaân haønh nieäm laø khi ñi confusion, but a sincere and devout practitioner of bieát raèng mình ñang ñi; khi ñöùng bieát raèng mình the Buddha's teachings will not be overwhelmed; ñang ñöùng; khi naèm bieát raèng mình ñang naèm; khi he will dwell calmly amid the noise and will be ngoài bieát raèng mình ñang ngoài. Thaân theå ñöôïc xöû able to hear these sounds with serenity—Trong duïng theá naøo thì mình bieát thaân theå nhö theá aáy. kinh Phaùp Hoa, phaåm 19, Ñöùc Phaät daïy raèng thieän Soáng khoâng phoùng daät, nhieät taâm, tinh caàn, caùc nam töû hay thieän nöõ nhaân naøo caûi thieän veà naêm söï nieäm vaø caùc tö duy veà theá tuïc ñöôïc ñoaïn tröø. Nhôø thöïc haønh cuûa moät phaùp sö thì coù theå nghe heát ñoaïn tröø caùc phaùp aáy maø noäi taâm ñöôïc an truù, an moïi lôøi moïi tieáng baèng ñoâi tai töï nhieân cuûa mình. toïa, chuyeân nhaát vaø ñònh tónh. Nhö vaäy laø tu taäp Moät ngöôøi ñaït ñöôïc caùi taâm tónh laëng nhôø tu taäp y thaân haønh nieäm. Coù möôøi coâng ñöùc cuûa tu taäp theo lôøi Phaät daïy coù theå bieát ñöôïc söï chuyeån dôøi Thaân Haønh Nieäm—See Ten merits of the vi teá cuûa caùc söï vaät. Baèng moät caùi tai tónh laëng, cultivation of the mindfulness of the body. ngöôøi ta coù theå bieát roõ nhöõng chuyeån ñoäng cuûa Merit of cutting off all illusion and thieân nhieân baèng caùch nghe nhöõng aâm thanh cuûa perfecting of supreme nirvana: Ñoaïn ñöùc—löûa laùch taùch, cuûa nöôùc rì raàm vaø vi vu cuûa gioù.

Khi nghe ñöôïc aâm thanh cuûa thieân nhieân, ngöôøi we cannot view the real state of things until we aáy coù theå thöôûng thöùc nhöõng aâm thanh aáy thích are free from the mental illusion caused by thuù nhö ñang nghe nhaïc. Tuy nhieân, chuyeän quan selfishness and passion—Trong Kinh Phaùp Hoa, troïng nhaát trong khi tu taäp coâng ñöùc veà tai laø khi phaåm 19, Ñöùc Phaät daïy veà coâng ñöùc veà maét nhö nghe haønh giaû neân nghe maø khoâng leä thuoäc vaø sau: "Thieän nam töû hay thieän nöõ nhaân aáy, baèng nghe khoâng hoaïi nhó caên. Nghóa laø duø nghe tieáng ñoâi maét thanh tònh töï nhieân coù ñöôïc töø khi cha meï nhaïc hay, haønh giaû cuõng khoâng bò raøng buoäc vaøo sanh ra (coù nghóa laø nhöõng ngöôøi ñaõ coù coâng ñöùc ñoù. Ngöôøi aáy coù theå öa thích aâm nhaïc trong moät veà maét mang theo töø ñôøi tröôùc), seõ ñöôïc baát cöù thôøi gian ngaén nhöng khoâng thöôøng xuyeân bò raøng nhöõng gì beân trong hay beân ngoaøi tam thieân ñaïi buoäc vaøo ñoù, cuõng khoâng bò rôi vaøo söï queân laõng thieân theá giôùi, nuùi, röøng, soâng, bieån, xuoáng taän A nhöõng vaán ñeà quan troïng khaùc. Moät ngöôøi bình Tyø ñòa nguïc vaø leân tôùi Trôøi Höõu Ñænh, vaø cuõng thöôøng khi nghe nhöõng aâm thanh cuûa

lo laéng, khoå thaáy ñöôïc moïi chuùng sanh trong ñoù, cuõng nhö ñau, phieàn naõo, tranh caõi, la maéng... ngöôøi aáy seõ thaáy vaø bieát roõ caùc nghieäp duyeân vaø caùc coõi taùi bò rôi vaøo taâm traïng laãn loän. Tuy nhieân moät ngöôøi sanh theo quaû baùo cuûa hoï. Ngay caû khi caùc chuùng tu chaân chaùnh vaø tinh chuyeân seõ khoâng bò aùp ñaûo, sanh chöa coù ñöôïc thieân nhaõn nhö chö Thieân ñeå ngöôøi aáy seõ an truù giöõa tieáng oàn vaø coù theå traàm coù theå hieåu roõ thaät töôùng cuûa vaïn höõu, caùc chuùng tónh nghe caùc aâm thanh naøy. sanh aáy vaãn coù ñöôïc caùi naêng löïc nhö theá trong Merit of the eye: Coâng ñöùc veà maét—In the khi soáng trong coõi Ta Baø vì hoï ñaõ coù nhöõng con Lotus Sutra, chapter 19, the Buddha taught about maét thanh tònh ñöôïc veùn saïch aûo töôûng taâm thöùc. the merit of the eye as follows: “That a good son Noùi roõ hôn hoï coù theå ñöôïc nhö theá laø do taâm hoï or good daughter, with the natural pure eyes trôû neân thanh tònh ñeán noãi hoï hoaøn toaøn chaúng received at birth from his or her parents (it means chuùt vò ngaõ cho neân khi nhìn thaáy caùc söï vaät maø that they already brought with them from previous khoâng bò aûnh höôûng cuûa thaønh kieán hay chuû quan. lives the merit of the eyes), will see whatever Hoï coù theå nhìn thaáy caùc söï vaät moät caùch ñuùng exists within and without the three thousand- thöïc nhö chính caùc söï vaät vì hoï luoân giöõ taâm mình great-thousandfold world, mountains, forests, yeân tónh vaø khoâng bò kích ñoäng. Neân nhôù moät vaät rivers, and seas, down to the Avici hell and up to khoâng phaûn chieáu maët thaät cuûa noù qua nöôùc soâi the Summit of Existence, and also see all the treân löûa. Moät vaät khoâng phaûn chieáu maët cuûa noù living beings in it, as well as see and know in qua maët nöôùc bò coû caây che kín. Moät vaät khoâng detail all their karma-cause and rebirth states of phaûn chieáu maët thaät cuûa noù treân maët nöôùc ñang retribution. Even though they have not yet cuoän chaûy vì gioù quaáy ñoäng.” Ñöùc Phaät ñaõ daïy attained divine vision of heavenly beings, they are moät caùch roõ raøng chuùng ta khoâng theå nhìn thaáy still capable of discerning the real state of all thöïc töôùng cuûa caùc söï vaät neáu chuùng ta chöa thoaùt things, they can receive the power to do so while khoûi aûo töôûng taâm thöùc do vò kyû vaø meâ ñaém gaây living in the Saha world because they have pure neân. eyes unclouded with mental illusion. To put it Merit of faith: Merit of the believing heart— more plainly, they can do so because their minds Virtue of faith—Tín ñöùc (coâng ñöùc cuûa nieàm tin). become so pure that they are devoid of Merit of giving: Danamayam punna kiriya selfishness, so that they view things unswayed by vatthu (p)—Thí haønh phöôùc nghieäp söï—See prejudice or subjectivity. They can see things Three dharmas (XXXIII). correctly as they truly are, because they always Merit of meditation: Bhavanamaya punna maintain calm minds and are not swayed by kiriya vatthu (p)—Tu haønh phöôùc nghieäp söï—See impulse. Remember a thing is not reflected as it is Three dharmas (XXXIII). in water boiling over a fire. A thing is not Merit of morality: Silamayam punna kiriya mirrored as it is on the surface of water hidden by vatthu (p)—Giôùi haønh phöôùc nghieäp söï—See plants. A thing is not reflected as it is on the Three dharmas (XXXIII). surface of water running in waves stirred up the wind.” The Buddha teaches us very clearly that

Merit of nirvana: Quaû Ñöùc—(Thöôøng: Eternal, vaøo tu taäp ñeå töï caûi thieän mình vaø laøm giaûm Laïc: Blissful, Ngaõ: Personal or Autonomous, thieåu nhöõng ham muoán, giaän hôøn, si meâ. Caû Tònh: Pure)—Quaû ñöùc cuûa Nieát baøn hay coâng ñöùc phöôùc ñöùc vaø coâng ñöùc phaûi ñöôïc tu taäp song cuûa baäc quaû thöôïng laø Thöôøng, Laïc, Ngaõ, Tònh— haønh. Hai töø naày thænh thoaûng ñöôïc duøng laãn **See Four virtues of Nirvana. loän. Tuy nhieân, söï khaùc bieät chính yeáu laø Merit of perfect knowledge: Trí ñöùc. phöôùc ñöùc mang laïi haïnh phuùc, giaøu sang, thoâng thaùi, vaân vaân cuûa baäc trôøi ngöôøi, vì theá Merits of the Preacher: Phaåm Phaùp Sö Coâng chuùng coù tính caùch taïm thôøi vaø vaãn coøn bò Ñöùc—See Twenty-eight chapters in the Lotus luaân hoài sanh töû. Coâng ñöùc, ngöôïc laïi giuùp Sutra. vöôït thoaùt khoûi luaân hoài sanh töû vaø daãn ñeán Merit of reciting the name of Medicine quaû vò Phaät. Cuøng moät haønh ñoäng boá thí vôùi Master Vaidurya Light Tathagata and taâm nieäm ñaït ñöôïc quaû baùo traàn tuïc thì mình making offerings to Him: Coâng ñöùc nieäm hoàng seõ ñöôïc phöôùc ñöùc; tuy nhieân, neáu mình boá danh vaø cuùng döôøng Ñöùc Döôïc Sö Löu Ly Quang thí vôùi quyeát taâm giaûm thieåu tham lam boûn Nhö Lai—See Master Vaidurya Light Tathagata xeûn, mình seõ ñöôïc coâng ñöùc. and making offerings to Him. 2) Merit is obtained from doing the Buddha Merit-transference: Parinama (skt)—Eko work, while virtue gained from one’s own (jap)—Dedication—Hoài Höôùng—See Transfer of practice and cultivation. If a person can sit merit. stillness for the briefest time, he creates merit Merit of universal grace and salvation: AÂn and virtue which will never disappear. ñöùc. Someone may say, ‘I will not create any more Merit and virtue: Coâng Ñöùc—Virtue external merit and virtue; I am going to have achieved—Power to do meritorious works— only inner merit and virtue.’ It is totally Meritorious virtue. wrong to think that way. A sincere Buddhist (I) The meanings of “Merit and Virtue—Nghóa should cultivate both kinds of merit and cuûa “Coâng Ñöùc”: virtue. When your merit and virtue are 1) Virtue (which will help transcend birth and perfected and your blessings and wisdom are death and lead to Buddhahood). Merit is what complete, you will be known as the ‘Doubly- one established by benefitting others, while Perfected Honored One.’—Phöôùc ñöùc töùc laø virtue is what one practices to improve coâng ñöùc beân ngoaøi, coøn coâng ñöùc laø do coâng oneself such as decreasing greed, anger, and phu tu taäp beân trong maø coù. Coâng ñöùc do ignorance. Both merit and virtue should be thieàn taäp, duø trong choác laùt cuõng khoâng bao cultivated side by side. These two terms are giôø maát. Coù ngöôøi cho raèng ‘Neáu nhö vaäy toâi sometimes used interchangeably. However, khoûi laøm nhöõng phöôùc ñöùc beân ngoaøi, toâi chæ there is a crucial difference. Merits are the moät beà tích tuï coâng phu tu taäp beân trong laø blessings (wealth, intelligence, etc) of the ñuû’. Nghó nhö vaäy laø hoaøn toaøn sai. Ngöôøi human and celestial realms; therefore, they Phaät töû chôn thuaàn phaûi tu taäp caû hai, vöøa tu are temporary and subject to birth and death. phöôùc maø cuõng vöøa tu taäp coâng ñöùc, cho tôùi Virtue, on the other hand, transcend birth and khi naøo coâng ñöùc troøn ñaày vaø phöôùc ñöùc ñaày death and lead to Buddhahood. The same ñuû, môùi ñöôïc goïi laø

‘Löôõng Tuùc Toân.’ action of giving charity with the mind to (II) The differences between Merit and Virtue— obtain mundane rewards, you will get merit; Söï khaùc bieät giöõa Phöôùc Ñöùc vaø Coâng Ñöùc: however, if you give charity with the mind to Merit is what one establishes by benefitting decrease greed and stingy, you will obtain others, while virtue is what one practices to virtue—Söùc maïnh laøm nhöõng vieäc coâng ñöùc, improve oneself such as decreasing greed, giuùp vöôït qua bôø sanh töû vaø ñaït ñeán quaû vò anger and ignorance. Both merit and virtue Phaät. Phöôùc ñöùc ñöôïc thaønh laäp baèng caùch should be cultivated side by side. These two giuùp ñôû ngöôøi khaùc, trong khi coâng ñöùc nhôø terms are sometimes used interchangeably.

However, there is a crucial difference. Merits from king Liang-Wu-Ti actually had no merit are the blessings (wealth, intelligence, etc) of and virtue. Emperor Wu of Liang’s mind was the human and celestial realms; therefore, wrong; he did not know the right Dharma. they are temporary and subject to birth and Building temples and giving sanction to the death. Virtue, on the other hand, transcend Sangha, practicing giving and arranging birth and death and lead to Buddhahood. The vegetarian feasts is called ‘seeking same action of giving charity can lead to blessings.’ Do not mistake blessings for merit either Merit or Virtue. If you give charity and virtue. Merit and virtue are in the with the mind to obtain mundane rewards, Dharma body, not in the cultivation of you will get Merit; however, if you give blessings.” The Master further said, “Seeing charity with the mind to decrease greed, you your own nature is merit, and equanimity is will obtain virtue—Phöôùc ñöùc laø caùi maø virtue. To be unobstructed in every thought, chuùng ta laøm lôïi ích cho ngöôøi, trong khi coâng constantly seeing the true, real, wonderful ñöùc laø caùi maø chuùng ta tu taäp ñeå caûi thieän töï function of your original nature is called merit thaân nhö giaûm thieåu tham saân si. Hai thöù and virtue. Inner humility is merit and the phöôùc ñöùc vaø coâng ñöùc phaûi ñöôïc tu taäp cuøng outer practice of reverence is virtue. Your moät luùc. Hai töø naày thænh thoaûng ñöôïc duøng self-nature establishing the ten thousand laãn loän. Tuy nhieân, coù söï khaùc bieät ñaùng keå. dharmas is merit and the mind-substance Phöôùc ñöùc bao goàm taøi vaät cuûa coõi nhaân separate from thought is virtue. Not being thieân, neân chæ taïm bôï vaø coøn trong voøng luaân separate from the self-nature is merit, and the hoài sanh töû. Traùi laïi, coâng ñöùc sieâu vieät khoûi correct use of the undefiled self-nature is luaân hoài sanh töû ñeå daãn ñeán Phaät quaû. Cuøng virtue. If you seek the merit and virtue of the moät haønh ñoäng coù theå daãn ñeán hoaëc phöôùc Dharma body, simply act according to these ñöùc, hoaëc coâng ñöùc. Neáu chuùng ta boá thí vôùi principles, for this is true merit and virtue. yù ñònh ñöôïc phöôùc baùu nhaân thieân thì chuùng Those who cultivate merit in their thoughts, ta gaët ñöôïc phaàn phöôùc ñöùc, neáu chuùng ta boá do not slight others but always respect them. thí vôùi taâm yù giaûm thieåu tham saân si thì chuùng Those who slight others and do not cut off the ta ñaït ñöôïc phaàn coâng ñöùc. ‘me and mine’ are without merit. The vain (III) Coâng Ñöùc theo quan nieäm cuûa Toå Boà Ñeà Ñaït and unreal self-nature is without virtue, Ma—“Merit and

Virtue" according to because of the 'me and mine,' because of the Bodhidharma Patriarch's point of view: King greatness of the 'self,' and because of the Liang-Wu-Ti asked Bodhidharma: "All my constant slighting of others. Good Knowing life I have built temples, given sanction to the Advisors, continuity of thought is merit; the Sangha, practiced giving, and arranged mind practicing equality and directness is vegetarian feasts. What merit and virtue have virtue. Self-cultivation of one's nature is I gained?" Bodhidharma said, "There was merit and self-cultivation of the body is actually no merit and virtue."—Vua Löông virtue. Good Knowing Advisors, merit and Voõ Ñeá, Voõ Ñeá hoûi Boà Ñeà Ñaït Ma raèng: virtue should be seen within one's own "Traåm moät ñôøi caát chuøa ñoä Taêng, boá thí thieát nature, not sought through giving and making trai coù nhöõng coâng ñöùc gì?" Toå Ñaït Ma baûo: offerings. That is the difference between "Thaät khoâng coù coâng ñöùc." Ñeä töû chöa thaáu blessings and merit and virtue. Emperor Wu ñööïc leõ naày, cuùi mong Hoøa Thöôïng töø bi did not know the true principle. Our Patriarch giaûng giaûi. was not in error."—Toå nhaán maïnh nhöõng vieäc (IV) Coâng Ñöùc theo söï giaûi thích cuûa Luïc Toå Hueä laøm cuûa vua Löông Voõ Ñeá thaät khoâng coù Naêng trong Kinh Phaùp Baûo Ñaøn—The Sixth coâng ñöùc chi caû. Voõ Ñeá taâm taø, khoâng bieát Patriarch Hui-Neng interpreted about "Merit chaùnh phaùp, caát chuøa ñoä Taêng, boá thí thieát and Virtue" in the Dharma Jewel Platform trai, ñoù goïi laø caàu phöôùc, chôù khoâng theå ñem Sutra: The Patriarch emphasized that all acts phöôùc ñoåi laøm coâng ñöùc ñööïc. Coâng ñöùc laø ôû

trong phaùp thaân, khoâng phaûi do tu phöôùc maø Boà Taùt—According to the Earth Store Bodhisattva ñööïc." Toå laïi noùi: "Thaáy taùnh aáy laø coâng, Sutra, The Buddha told Contemplator of the bình ñaúng aáy laø ñöùc. Moãi nieäm khoâng ngöng World's Sounds Bodhisattva: "If good men and treä, thöôøng thaáy baûn taùnh, chaân thaät dieäu women in the future wish to fulfill hundreds of duïng, goïi laø coâng ñöùc. Trong taâm khieâm haï thousands of ten thousands of millions of wishes aáy laø coâng, beân ngoaøi haønh leã pheùp aáy laø ñöùc. and to succeed in as many undertaking in both the Töï taùnh döïng laäp muoân phaùp laø coâng, taâm theå present and the future, they should simply take lìa nieäm aáy laø ñöùc. Khoâng lìa töï taùnh aáy laø refuge with, gaze upon, worship, make oferings coâng, öùng duïng khoâng nhieãm laø ñöùc. Neáu tìm to, and praise the image of Earth Store coâng ñöùc phaùp thaân, chæ y nôi ñaây maø taïo, aáy Bodhisattva. In such a way, their wishes and what laø chôn coâng ñöùc. Neáu ngöôøi tu coâng ñöùc, they seek will all be realized. Moreover, one may taâm töùc khoâng coù khinh, maø thöôøng haønh wish that Earth Store Bodhisattva, replete with his khaép kænh. Taâm thöôøng khinh ngöôøi, ngoâ ngaõ great compassion, will offer eternal protection. khoâng döùt töùc laø khoâng coâng, töï taùnh hö voïng That peson will then dream of the Bodhisattva khoâng thaät töùc töï khoâng coù ñöùc, vì ngoâ ngaõ töï rubing the crown of his head and bestowing a ñaïi thöôøng khinh taát caû. Naøy thieän tri thöùc, prediction of enlightenment."—Theo Kinh Ñòa moãi nieäm khoâng coù giaùn ñoaïn aáy laø coâng, Taïng Boà Taùt, Ñöùc Phaät baûo ngaøi Quaùn Theá AÂm taâm haønh ngay thaúng aáy laø ñöùc; töï tu

taùnh, aáy Boà Taùt: “Trong ñôøi sau, nhö coù keû thieän nam, laø coâng, töï tu thaân aáy laø ñöùc. Naøy thieän tri ngöôøi thieän nöõ naøo muoán caàu traêm ngaøn muoân öùc thöùc, coâng ñöùc phaûi laø nôi töï taùnh maø thaáy, söï veà hieän taïi cuøng vò lai, thôøi chæ neân quy-y khoâng phaûi do boá thí cuùng döôøng maø caàu chieâm ngöôõng ñaûnh leã, cuùng döôøng, ngôïi khen ñöôïc. AÁy laø phöôùc ñöùc cuøng vôùi coâng ñöùc hình töôïng cuûa ngaøi Ñòa Taïng Boà Taùt. Ñöôïc nhö khaùc nhau. Voõ Ñeá khoâng bieát chaân lyù, khoâng theá thôøi nguyeän nhöõng chi vaø caàu nhöõng chi thaûy phaûi Toå Sö ta coù loãi. ñeàu thaønh töïu caû. Laïi caàu mong Ñòa Taïng Boà Taùt Merit-Virtue-Blossom Buddha: Coâng Ñöùc vaän ñöùc töø bi roäng lôùn uûng hoä maõi cho; ngöôøi ñoù Hoa Phaät. trong giaác chieâm bao lieàn ñaëng ngaøi Ñòa Taïng Boà Merit And Virtue And Good Renown Taùt xoa ñaûnh thoï kyù.” Buddha: Phaät Thieän Danh Xöng Coâng Ñöùc. Meritorious (a): Coù coâng ñöùc. Merit and virtue of the original pledges by Meritorious action: Haønh ñoäng coù coâng ñöùc. 1) Kusala-dharma (skt): Thieän phaùp (caùc vieäc the Medicine Buddha: Bhaisaya-guru-laønh, traùi ngöôïc vôùi caùc ñieàu aùc hay baát thieän vaiduryaprabhasapurvapranidhanavisesavistara phaùp). (skt)—Kinh Döôïc Sö Boån Nguyeän Coâng Ñöùc— 2) Punyakarma (skt): Thieän Nghieäp— The Medicine Buddha Sutra—The sutra stresses Wholesome karma—Good karma—Good on the merits and virtues of Bhaisaya-Guru and deeds—Skillful action—Kusala karma. encourages sentient beings to have faith in this 3) According to the Dharmapada Sutra, verse Buddha so that they can be reborn in the Eastern 183, the Buddha taught: Not to do evil, to do Paradise; however, the sutra never denies the good, to purify one’s mind, this is the teaching Western Paradise. The Sutra was translated into of the Buddhas.”—Theo Kinh Phaùp Cuù, caâu Chinese by Hsuan-Tsang—Kinh nhaán maïnh veà 183, Ñöùc Phaät daïy: “Chôù laøm caùc ñieàu aùc, nhöõng coâng ñöùc cuûa Ñöùc Döôïc Sö Nhö Lai vaø gaéng laøm caùc vieäc laønh, giöõ taâm yù trong saïch. khuyeân chuùng sanh haõy tin töôûng vò Phaät naày ñeå AÁy lôøi chö Phaät daïy.” ñöôïc vaõng sanh Thieân ñöôøng Ñoâng Ñoä; tuy nhieân, kinh khoâng phuû nhaän Taây phöông Cöïc Laïc. Kinh Meritorious Adornment Sutra: Coâng Ñöùc ñöôïc Ngaøi Huyeàn Trang dòch sang Haùn töï—See Trang Nghieâm Kinh—Teân taét cuûa kinh Nhaát Thieát Twelve vows of Bhaishajya-Guru-Buddha. Phaùp Coâng Ñöùc Trang Nghieâm Vöông. Merits of worshipping Earth-Store Meritorious exercise: Coâng Ñöùc Du— Meritorious exercise, i.e. walking about intoning Bodhisattva: Coâng Ñöùc Leã Baùi Ngaøi Ñòa Taïng

after duty—Coâng ñöùc maø ngöôøi tu ñaït ñöôïc trong Merukuta (skt): Tu Di Ñaûnh—Con trai thöù hai luùc vöøa ñi vöøa nieäm, sau khi laøm xong nhieäm vuï. cuûa Phaät Ñaïi Thoâng Trí Thaéng coù teân laø Tu Maät Meritorious gates to Amitabha’s Pure La Thieân hay A Suùc Beä Phaät—Second son of Land: Coâng ñöùc phaûi thaønh töïu ñeå ñöôïc vaõng Mahabhijna Buddha, whose name is Abhirati. sanh veà coõi Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø— Meruprabhasa-Buddha: Tu di Quang Phaät. There are five effective or meritorious gates to Merupradipa-Buddha: Tu di ñaêng Phaät Amitabha’s Pure Land—Coù naêm loaïi coâng ñöùc Message: Thoâng

ñieäp. phaûi thaønh töïu ñeå ñöôïc vaõng sanh veà coõi Tònh Ñoä Message of love and peace: Thoâng ñieäp veà tình cuûa Ñöùc Phaät A Di Ñaø—See Five meritorious thöông vaø hoøa bình—The Buddha's teaching is a gates of Amitabha's Pure Land. true meassage of love and peace to the world— Meritorious karmic formation: Lôøi Phaät daïy laø moät thoâng ñieäp chôn thaät veà tình Punnabhisankharo (p)—Phöôùc haønh—See Three thöông vaø hoøa bình cho toaøn theá giôùi. dharmas (XXX). Message of love and wisdom: Thoâng ñieäp cuûa Meritorious Virtue Jewelled Mountain tình thöông vaø trí tueä Spirit Mantra: Coâng Ñöùc Baûo Sôn Thaàn Chuù— Messenger (n): Maïn söù—The messenger, or See Ten Small Mantras. lictor of pride. Ten messengers that affect the Meritoriously adorned (a): Coâng ñöùc trang mind, including five envoys of stupidity and five nghieâm. wholesome deeds—Thaäp maïn söù coù theå sai khieán Merry-making feasts: Caùc troø vui hay aûnh höôûng thaân taâm con ngöôøi, bao goàm caû Meru (skt): Tu Di—Also called "Sumeru," name nguõ ñoän söû vaø nguõ lôïi söû—See Seven of a fabulous mountain in Buddhism. According to messengers. the Buddhist view, this is the axis of the world of Messenger of anger: Lictor of anger—Saân traditional Buddhist cosmology, said to be an Khueå Söù—The lictor of anger, one of the five enornous mountain in the center of the world envoys of stupidity—Söù giaû saân haän (moái sai surrounded by four continents oriented toward the khieán do loøng saân haän gaây ra), laø moät trong naêm cardinal directions and eight subcontinents. Meru ñoän söû. ** See Five envoys of stupidity. is surrounded by seas and continents, under these Messenger of the Buddha: Messenger of the lies the hells and the realms of the hungry ghosts. Tathagata—Phaät söù. Above Meru are the realms of devas and gods, Messenger of desire: Temptation of desire—pure form, formless and finally the Buddha- Tham Duïc Söû—The temptation of desire which fields—Coøn ñöôïc goïi laø "Sumeru," teân cuûa moät causes clinging to earthly life and things, ngoïn nuùi huyeàn thoaïi trong Phaät giaùo. Theo Phaät therefore reincarnation—Nhöõng phieàn naõo cuûa giaùo, ñaây laø truïc cuûa theá giôùi theo truyeàn thoáng loøng tham muoán xoâ ñaåy sai khieán thaân taâm höõu vuõ truï hoïc cuûa Phaät giaùo, ngöôøi ta noùi noù laø ngoïn tình khieán cho ñaém ñuoái maõi trong voøng luaân hoài nuùi vó ñaïi naèm ôû trung taâm theá giôùi, ñöôïc bao boïc sanh töû—See Five envoys of stupidity. bôûi boán luïc ñòa vaø taùm luïc ñòa phuï töø taùm phöông Messenger of doubt: Nghi Söû—The tempter, or töù höôùng. Meru naèm giöõa caùc bieån vaø caùc luïc ñòa, lictor, of doubt—Bò nghi hoaëc sai khieán maø löu beân döôùi laø ñòa nguïc vaø xöù cuûa ma ñoùi. Beân treân chuyeån trong tam giôùi—See Five envoys of Meru laø theá giôùi thieân thaàn, laø saéc giôùi, voâ saéc stupidity. giôùi vaø Phaät quoác—See Sumeru Mountain. Messenger Ghost: Truyeàn toáng quyû—If it was Merudhvaja (skt): Tu Di Töôùng—Name of the greed to be litigious that made the person commit universe of Merukalpa Buddha, in the northwest, offenses, then, after he has finished paying for his twelfth son of Mahabhijna—Teân cuûa vuõ truï cuûa crimes, he takes shape when he encounters Tu Di Ñaêng Vöông Phaät, ôû veà phöông taây baéc, people, and he is called a Messenger Ghost— con trai thöù 12 cuûa Phaät Ñaïi Thoâng Trí Thaéng. Tham keát beø ñaûng gaây toäi, gaëp ngöôøi thaønh hình,

Merudvaja-Buddha (skt): Sumeru-Appearance laøm caùc loaøi Quyû Truyeàn Toáng—See Nine classes Buddha—Tu Di Töôùng Phaät.

of ghosts (II) and Ten kinds of ghosts that will be Metamorphose (v): Evolve—To transform—AÛo reborn as an animal to continue to pay their debts. hoùa—Bieán hoùa—Chuyeån hoùa. Messengers of Hades: Lictors of Hades—Minh Metamorphosed Buddha: Nirmana-Buddha Söù (söù quan hay söù giaû cuûa Dieâm Vöông). (skt)—Incarnate Buddha—Hoùa Phaät—According Messenger of ignorance: Lictor of misleader of to the Contemplation on the Infinite Life Sutra, an ignorance—Voâ Minh Söû—One of the ten lictors, incarnate or metamorphosed Buddha. Buddhas messengers, or misleaders, i.e. of ignorance, who and Bodhisattvas have universal and unlimited drives beings into the chain of transmigration— powers of appearance—Theo Kinh Quaùn Voâ Moät trong 10 söû. Voâ minh coù theå sai söû con ngöôøi Löôïng Thoï thì hoùa thaân Phaät hay thaân Phaät ñöôïc löu chuyeån trong luaân hoài sanh töû. hoùa hieän tuøy yù. Phaät hay Boà Taùt coù khaû naêng voâ Messenger of pride: Maïn Söû—Maïn Söù—The haïn veà söï hieän bieán—See Nirmanakaya. lictor of pride. Ten messengers that affect the Metaphor (n): Opammam (p)—Aupamya (skt)— mind, including five envoys of stupidity and five AÅn duï—Simile—There are four metaphors of wholesome deeds—Thaäp maïn söù coù theå sai khieán infinity—Coù boán daãn duï—See Four metaphors of hay aûnh höôûng thaân taâm con ngöôøi, bao goàm caû infinity. nguõ ñoän söû vaø nguõ lôïi söû. Metaphorical (a): Thuoäc veà aån duï—Figurative. Messenger of the Tathagata: Messenger of the Metaphysical (a): Thuoäc veà Sieâu hình hoïc. Buddha—Phaät söù. Metaphysical issues: Nhöõng vaán ñeà sieâu hình— Messenger of unenlightenment: Affliction or The Buddha was not concerned with such lictor of unenlightenment—Si Söû—The metaphysical issues which only confuse man and messenger, lictor, or affliction of upset his mental equilibrium. Their solution surely unenlightenment, one of the ten bonds or fetters— will not free mankind from misery and ill. That Moät trong thaäp kieát söû, voâ minh sai khieán con was why the Buddha hesitated to answer such ngöôøi ñeán choã laàm laïc, khoå naõo, khoâng roõ chaùnh questions, and at times refrained from explaining kieán, khoâng bieát chaùnh ñaïo. those which were often wrongly formulated. The Metal circle: Kim Luaân. Buddha was a practical teacher. His sole aim was 1) The metal circle on which the earth rests, to explain in all its detail the problem of Dukkha, above the water circle which is above the suffering, the universal fact of life, to make wind or air circle which rests on space: Nôi people feel its full force, and to convince them of thaáp nhaát cuûa theá giôùi laø phong luaân; phong it. He has definitely told us what he explains and luaân döïa vaøo hö khoâng (beà daày laø 16 öùc do what he does not explain. Even questions relating tuaàn, beàn vöõng nhö kim cöông). Treân phong to the past and the future, the Buddha's answers luaân coù thuûy luaân (saâu 8 öùc do tuaàn). Treân were very clear: "Let be the past, let be the thuûy luaân coù kim luaân (daày 3 öùc 2 vaïn do tuaàn future, I will teach you the Dhamma." The do coù hình baùnh xe neân goïi laø kim luaân). Treân Buddha always emphasized: "When this is, that kim luaân laø ñòa luaân (goàm 9 nuùi 8 bieån).

comes to be. With the arising of this, that arises. 2) The cakra or wheel or disc, emblem of When this is not, that does not come to be. With sovereignty, one of the seven precious the cessation of this, that ceases." This in a possessions of a Cakra-King: Kim Luaân laø nutshell is the Buddhist doctrine of conditionality moät trong baûy baùu vaät cuûa Chuyeån Luaân or Dependent Arising (paticca samuppada). And Thaùnh Vöông—See Four wheels (D). this forms the foundation of the Four Noble Metal wheel: Kim Luaân—See Four wheels (A). Truths, the central conception of Buddhism—Ñöùc Metamorphic born: Hoùa sanh—As with moths Phaät khoâng quan taâm ñeán nhöõng vaán ñeà sieâu hình, from the chrysalis. nhöõng vaán ñeà chæ laøm boái roái con ngöôøi vaø laøm ñaûo loän söï caân baèng cuûa taâm trí hoï nhö vaäy. Söï Metamorphic devi: Kyû Ngheä Thieân Nöõ—The giaûi quyeát cuûa chuùng chaéc chaén seõ khoâng giaûi metamorphic devi on the head of Siva, perhaps thoaùt nhaân loaïi khoûi nhöõng aùc nghieäp vaø khoå ñau. the moon which is the usual figure on Siva's head.

Ñoù laø lyù do taïi sao Ñöùc Phaät do döï khi traû lôøi bò cuûa Boà Taùt—See Four methods of a nhöõng caâu hoûi nhö vaäy, vaø ñoâi luùc Ngaøi phaûi traùnh bodhisattva's preparation for preaching the Law giaûi thích nhöõng caâu hoûi thöôøng ñöôïc ñaët ra moät and Sutra of the Four Methods of a bodhisattva's caùch sai laàm. Ñöùc Phaät laø moät baäc Thaày thöïc tieãn, preparation. muïc ñích duy nhaát cuûa Ngaøi laø giaûi thích töôøng Methods of a bodhisattva's preparation for taän veà vaán ñeà khoå, söï kieän phoå quaùt cuûa cuoäc ñôøi, preaching the Law: Phöông phaùp maø vò Boà Taùt laøm cho moïi ngöôøi caûm nhaän ñöôïc aûnh höôûng duøng ñeå chuaån bò tröôùc khi thuyeát phaùp—Almost maïnh meõ cuûa noù vaø tröïc nhaän söï thöïc cuûa cuoäc the same as the four methods of a Bodhisattva's ñôøi naày. Ñöùc Phaät ñaõ noùi roõ cho chuùng ta bieát preparation, the four methods of a Bodhisattva's nhöõng gì Ngaøi caàn giaûi thích vaø nhöõng gì Ngaøi seõ preparation for preaching the Law—Gaàn gioáng khoâng bao giôø giaûi thích. Ngay caû nhöõng caâu hoûi nhö Töù Söï Kinh, Töù Söï Phaùp Moân laø boán caùch lieân quan ñeán quaù khöù vaø töông lai, caâu traû lôøi chuaån bò cuûa Boà Taùt tröôùc khi giaûng kinh—See cuûa Ñöùc Phaät thaät laø roõ raøng: "Haõy ñeå yeân quaù Four methods of a Bodhisattva's preparation for khöù, haõy ñeå yeân vò lai." Ñöùc Phaät luoân nhaán preaching the Law. maïnh: "Khi caùi naày coù maët, caùi kia coù maët. Do caùi Methods of Bodhisattva transformation: naày sanh, caùi kia sanh. Khi caùi naày khoâng coù, caùi Ways of illusion—Methods of illusion—AÛo moân. kia cuõng khoâng coù. Do caùi naày dieät, caùi kia dieät." Method of Buddha-kaya: Phaùp Moân Thaân—Toùm laïi, ñaây laø giaùo lyù cuûa ñaïo Phaät veà taùnh The methods of the Buddha. duyeân khôûi hay Phaùp Tuøy Thuoâc Phaùt Sanh 1) A T'ien-T'ai definition of the Dharmakaya of (Paticca-samup-pada). Giaùo lyù naày taïo thaønh neàn the Trinity: Toâng Thieân Thai laäp thuyeát tam taûng cuûa Töù Thaùnh Ñeá, chaân lyù trung taâm cuûa ñaïo thaân cuûa thaân Phaät. Phaät. 2) The powers of the dharmakaya: Saéc Thaân. Metaphysical-unconscious: Voâ yù thöùc sieâu 3) The reality or real qualities of the Buddha: hình. Thöïc Töôùng Thaân. Metaphysician (n): Nhaø sieâu hình hoïc. 4)

The various representations of the Metaphysics (n): Sieâu hình hoïc. perspective characteristics of Buddhas and Metapsychical: Sieâu linh. Bodhisattvas in the mandalas: Bieåu thò voâ soá Metapsychics: Sieâu linh hoïc. hình töôïng chö Phaät vaø chö Boà Taùt trong Maïn Metempsychosis: Thuyeát luaân hoài. Ñaø La. Methinks (old English): It seems to me—Döôøng Methods of Buddhist religion: Arts of nhö, Buddhist religion—Ñaïo thuaät (phöông phaùp hay ngheä thuaät tu haønh cuûa Phaät giaùo). Method: Phöông phaùp—The eight dharmas, things or methods—Taùm phaùp, vaät hay phöông Method of commandments: Giôùi Moân—The phaùp—See Eight dharmas. way or method of the commandments or rules— Obedience to the commandments as a way of Method of the ambrosial truth: Cam Loä salvation—Tu haønh giôùi luaät laø cöûa vaøo giaûi Huyeàn Moân. thoaùt. Method of analysis: Phöông phaùp phaân tích. Method of contemplating: Quaùn Haønh—Phaùp Methods of attainment or deeds of a Quaùn Saùt Haønh Phaùp cuûa Taâm. Buddha or Bodhisattva: Boån Taäp Kinh—A Methods of meditation: Phaùp Moân Thieàn sutra of method or motive of attainment or deeds Ñònh—According to the Platform Sutra of the of a Buddha or Bodhisattva—Kinh noùi veà phöông Sixth Patriarch's Dharma Treasure, the Sixth caùch vaø ñoäng löïc ñeå ñaït thaønh hay haønh ñoäng cuûa Patriarch, Hui-Neng, taught—Theo Kinh Phaùp moät vò Phaät hay Boà Taùt. Baûo Ñaøn, Luïc Toå Hueä Naêng daïy: Methods of a bodhisattva's preparation: The 1) "The door of sitting in Ch'an consists Sutra of the Four Methods of a bodhisattva's fundamentally of attaching oneself neither to preparation—Kinh noùi veà boán phöông phaùp chuaån the mind nor to purity; it is not non-

movement. One might speak of becoming unconfused when any state is encountered, attached to the mind, and yet the mind is that is true concentration. Good Knowing fundamentally false. You should know that Advisors, being separate from all external the mind is like an illusion and, therefore, marks is Ch'an and being inwardly there is nothing to which you can become unconfused is concentration. External Ch'an attached. One might say that to practice and inward concentration are Ch'an Ch'an is to attach oneself to purity, yet the concentration. The Vimalakirti Sutra says, nature of people is basically pure. It is 'Just then, suddenly return and regain the because of false thinking that the True original mind.' The Bodhisattva-Sila Sutra Suchness is obscured. Simply have no false says, 'Our basic nature is pure of itself.' Good thinking, and the nature will be pure of itself. Knowing Advisors, in every thought, see your If attachment to purity arises in your mind, a own clear and pure original nature. Cultivate, deluded idea of purity will result. What is practice, realize the Buddha Way."—"Naày delusory does not exist, and the attachment is thieän tri thöùc! Sao goïi laø toïa thieàn? Trong false. Purity has no form or mark and yet phaùp moân naày khoâng chöôùng khoâng ngaïi, there are those who set up the mark of purity ngoaøi ñoái vôùi taát caû caûnh giôùi thieän aùc taâm as an achievement. Those with this view nieäm chaúng khôûi goïi laø toïa, trong thaáy töï taùnh obstruct their own original nature and become chaúng ñoäng goïi laø thieàn. Naày thieän tri thöùc, bound by purity."—"Phaùp moân toïa thieàn naày sao goïi laø thieàn ñònh? Ngoaøi lìa töôùng

laø voán khoâng chaáp nôi taâm, cuõng khoâng chaáp thieàn, trong chaúng loaïn laø ñònh. Ngoaøi neáu nôi tònh, cuõng chaúng phaûi chaúng ñoäng. Neáu chaáp töôùng, trong taâm töùc loaïn; ngoaøi neáu lìa noùi chaáp taâm, taâm voán laø voïng; bieát taâm nhö töôùng, taâm töùc chaúng loaïn. Baûn taùnh töï tònh töï huyeãn neân khoâng coù choã ñeå chaáp vaäy. Neáu ñònh, chæ vì thaáy caûnh, suy nghó caûnh töùc laø noùi chaáp tònh, taùnh ngöôøi voán laø tònh, bôûi vì loaïn; neáu thaáy caùc caûnh maø taâm chaúng loaïn voïng nieäm che ñaäy chôn nhö, chæ caàn khoâng aáy laø chôn ñònh vaäy. Naày thieän tri thöùc! coù voïng töôûng thì taùnh töï thanh tònh. Khôûi Ngoaøi lìa töôùng töùc laø thieàn, trong chaúng loaïn taâm chaáp tònh trôû laïi sanh ra caùi tònh voïng. töùc laø ñònh, ngoaøi thieàn trong ñònh, aáy goïi laø Voïng khoâng coù choã nôi, chaáp aáy laø voïng; tònh thieàn ñònh. Kinh Boà Taùt Giôùi noùi: “Baûn taùnh khoâng coù hình töôùng trôû laïi laäp töôùng tònh, noùi cuûa ta voán töï thanh tònh. Naày thieän tri thöùc! laø coâng phu, ngöôøi khôûi kieán giaûi naày laø Trong moãi nieäm töï thaáy ñöôïc baûn taùnh thanh chöôùng töï baûn taùnh trôû laïi bò tònh troùi.” tònh, töï tu, töï haønh, töï thaønh Phaät ñaïo.” 2) “Good Knowing Advisors, what is meant by Methods of dealing with questions: Phöông ‘sitting in Ch’an?’ In this obstructed and phaùp traû lôøi caâu hoûi—The Buddha has four unimpeded Dharma-door, the mind’s thoughts methods of dealing with questions—Boán phöông do not arise with respect to any good or evil phaùp Phaät traû lôøi caâu hoûi—See Four methods of external state. That is what 'sitting' is. To see dealing with questions. the unmoving self-nature inwardly is Ch’an. Methods of development of enlightenment: Good Knowing Advisors, what is meant by Phöông phaùp phaùt trieån taâm giaùc ngoä—See Ch’an concentration? Being separate from Twenty-two modes of processes in the perfect external mark is ‘Ch’an.’ Not being confused development of enlightenment. inwardly is ‘concentration.’ If you become Method of the Dharmakaya: Phöông phaùp veà attached to external marks, your mind will be Thaân. confused inwardly. If you are separate from 1) A T’ien-T’ai definition of the Dharmakaya of external marks, inwardly your mind will be the Trinity—Toâng Thieân Thai laäp thuyeát tam unconfused. The original nature is naturally thaân cuûa thaân Phaät: pure, in a natural state of concentration. a) The powers of the dharmakaya: Saéc Thaân. Confusion arises merely because states are b) The methods of the Buddha: Phaùp Moân Thaân. seen and attended to. If the mind remains

c) The reality or real qualities of the Buddha: meditation practice through counting the Thöïc Töôùng Thaân. breathings in order to calm mind and body—Phaùp 2) The various representations of the moân thieàn quaùn baèng caùch ñeám hôi thôû ñeå laéng perspective characteristics of Buddhas and ñoïng thaân taâm. Bodhisattvas in the mandalas: Bieåu thò voâ soá Methods of mysticism: Thieàn Phaùp—See hình töôïng chö Phaät vaø chö Boà Taùt trong Maïn Methods of meditation. Ñaø La. Method of patience: Nhaãn phaùp—Nhaãn Vò— Methods of exhortation: Method of The method or stage of patience, the sixth of the persuation—Khuyeán moân. seven stages of the Hinayana in the attainment of Methods of Hinayana: Laws of Hinayana—Arahanship or sainthood, or the third of the four Tieåu Phaùp—See Hinayana. roots of

goodness—Thôøi kyø nhaãn nhuïc, yù noùi caùc Methods of illusion: AÛo moân—The ways of baäc ñaõ chöùng ngoä chaân lyù, baäc thöù saùu trong baûy illusion, or of Bodhisattva transformation—AÛo baäc hieàn, hay vò thöù ba trong töù thieän caên. moân hay con ñöôøng chuyeån hoùa cuûa Boà Taùt. Method of persuation: Methods of Method of immediacy: Ñoán phaùp—Immediate exhortation—Khuyeán moân—The method of apprehension or enlightenment as opposed to exhortation or persuation, in contrast with gradual development—Töùc thì hieåu bieát vaø giaùc prohibition or command—Phaùp moân khuyeán taán ngoä, ñoái laïi vôùi tieäm phaùp. con ngöôøi laøm vieäc thieän, ñoái laïi vôùi “Giôùi Moân” Methods laid down by the Buddha: Hoùa (ngaên caám con ngöôøi laøm vieäc aùc). Nghi—The rules laid down by the Buddha for Method of proposition on which a sect salvation—Nhöõng nguyeân taéc hay phöông thöùc depends: Toâng Y—Lyù thuyeát maø toâng phaùi döïa cöùu ñoä do Phaät ñaët ra. vaøo (Nhaân Minh Hoïc coù ba chi, chi thöù nhaát laø Methods of meditation: Phöông caùch thieànToâng Phaùp goàm Toâng theå vaø Toâng Y). ñònh—Methods of mysticism as found in the Methods of the Pure Land: Phaùp moân nieäm dhyanas records in the sutras (Tathagata-dhyanas) Phaät—There are four methods of Buddha and traditional dhyana, or the intuitional method Recitation. According to Most Venerable Thích brought to China by Bodhidharma. GenerallyThieàn Taâm in Pure Land Buddhism in Theory and speaking, there are three kinds of meditation: Practice, Buddha Recitation does not consist of Samatha, Vipassana and Walking meditation.oral recitation alone, but also includes Samatha means Stilling or Calming the mind, contemplation and meditation. Therefore, within Vipassana means focusing the mind on an object. the Pure Land School, in addition to oral Walking meditation means when we walk, we recitation, there are three other methods—Coù boán concentrate on the movement of the feet and phöông phaùp nieäm Phaät. Theo Hoøa Thöôïng Thích always stay mindfulness—Phaùp moân hay toâng chæ Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, nieäm nhaø Thieàn ñöôïc tìm thaáy trong Nhö Lai Thieàn Phaät khoâng chæ chuyeân veà mieäng nieäm, maø coøn trong caùc kinh ñieån, vaø Toå Sö Thieàn hay Ñaït Ma duøng taâm ñeå töôûng nieäm. Cho neân trong moân Thieàn ñöôïc Toå Boà Ñeà Ñaït Ma truyeàn sang Trung nieäm Phaät, ngoaøi phöông phaùp “Trì Danh Nieäm Quoác (pheùp thieàn maàu nhieäm ñöôïc truyeàn cho Phaät” coøn coù ba phaùp moân khaùc—See Four nhau baèng taâm yù giöõa caùc vò toå sö). Noùi chung, coù methods of Buddha Recitation. ba kieåu thieàn: Tònh Chæ, Quaùn Töôûng vaø Thieàn Methods of saving sentient beings: Instruction Haønh. Tònh chæ laø an taâm tònh, Quaùn töôûng laø chuù in the Buddhist principles—Hoùa Phaùp—According taâm vaøo moät ñoái töôïng, coøn Thieàn haønh laø khi to the T’ien Tai Sect, the Buddha utilized four chuùng ta ñi chuùng ta taäp trung tö töôûng vaøo cöû methods to save sentient beings—Phaùp moân hoùa ñoäng cuûa chaân vaø luoân tænh thöùc—See ñaïo hay phöông phaùp giaùo hoùa. Theo Toâng Thieân Meditation. Thai, ñeå hoùa ñoä chuùng sanh, Phaät Thích Ca duøng Method of meditation through counting the boán phöông phaùp: breathings: Soå Töùc Moân—The way of

1) Preaching in accordance with the Tripitaka Ferghana where he chose Vasumitra as his Basket: Tuïng—Noäi dung giaûng daïy caên cöù successor. He died by the fire of samadhi of his theo Tam Taïng Kinh Ñieån. own—Theo Eitel trong Trung Anh Phaät Hoïc Töø 2) Interrelated preaching: Thoâng—Noäi dung Ñieån, Di Giaø Ca laø moät cö daân thuoäc trung boä AÁn giaûng daïy thoâng suoát vôùi caùc trình ñoä, moïi Ñoä, hoaèng hoùa vuøng Baéc AÁn, roài ñeán Ferghana ngöôøi ñeàu hieåu ñöôïc. nôi maø oâng ñaõ choïn Baø Tu Maät laøm toå thöù baûy. 3) Differentiated preaching: Bieät—Noäi dung OÂng thò tòch baèng löûa tam muoäi cuûa chính mình— giaûng chæ thích hôïp vôùi trình ñoä cuûa moät soá See Twenty eight Indian Patriarchs. ngöôøi. Miccha ditthi (p): Taø kieán—Wrong view— 4) A complete, all-embracing preaching: Vieân— Wrong opinion. Giaùo lyù troøn ñaày hoaøn thieän, chæ tröïc tieáp vaøo Miccha-samadhi (p): Taø Ñònh—The mind that thöïc taïi. is obsessed by detrimental forces can not Methods of worship of the Life-prolonging concentrate successfully on any object of a Bodhisattvas: Dieân Meänh Phaùp—Methods of wholesome nature. It is true that a man can, worship of the life-prolonging bodhisattvas such however, concentrate on an object with thoughts as Universal Virtue (Samantabhadra), Earth-Store of lust or ill-will, etc, but then, that is “Wrong (Ksitigarbha), and Avalokitesvara, etc., to Concentration.” As long as impurities or passions increase length of life—Pheùp tu keùo daøi tuoåi thoï exist in man, evil and unwholesome thoughts will baèng caùch tu theo haïnh caùc vò Dieân Thoï Boà Taùt continue to arise—Taâm ngöôøi naøo coøn bò caùc nhö Phoå Hieàn, Ñòa Taïng vaø Quaùn AÂm. phaùp baát thieän che chaén, seõ khoâng theå taäp trung Methods of worship the water deva for rain: vaøo baát kyø ñeà muïc naøo ñöôïc xem laø thieän ñöôïc. Thuûy Thieân Phaùp—Thuûy Thieân Cuùng, phöông Dó nhieân, ngöôøi aáy coù theå taäp trung vaøo moät ñoái phaùp cuùng Thuûy Thieân ñeå caàu möa. töôïng naøo ñoù vôùi nhöõng tö duy tham duïc vaø saân Methodology (n): Phöông phaùp luaän. haän, nhöng luùc aáy, söï taäp trung cuûa ngöôøi aáy goïi laø “Taø Ñònh.” Bao laâu nhöõng baát tònh vaø duïc voïng Meticulous work of art: Taùc phaåm ngheä thuaät coøn hieän dieän trong con ngöôøi, caùc tö duy baát coâng phu. thieän vaãn seõ tieáp tuïc khôûi leân. Metrical hymn: Gatha (skt)—Chant, stanza, or Micchaka (skt): Toå sö Di giaø ca—See Miccaka. verse—Keä. Metrical Pieces: Ca Vònh—See Twelve sutras. Micchatta (p): Eight wrong factors or eight wrongnesses—Baùt Taø Ñaïo—See Eight Metropolitan (n): Ñoâ thò. Wrongnesses and Eight Noble Paths. Metsu (jap): Nirodha (skt)—Cessation—Dieät— Micchatta-niyato rasi (p): Evil accumulation See Nirodha. with fixed result—Taø ñònh tuï—See Three Metta (p): Taâm Töø—Universal love—Loving- dharmas (XXIV). kindness—Friendship—Active goodwill—The Microcosmo: Tieåu vuõ truï. first of the four Brahma-Viharas in which the Microcosm of the universe: The smallest force of love radiated to all beings. particle—An atom—Nhaát Vi Traàn. Metta Sutta (p): Kinh Töø Thieän—See Maitri Mid-Autumn Festival: Teát Trung Thu hay Teát Sutra. Nhi Ñoàng—This festival day for children is Metteya: Phaät Di Laëc. celebrated around the middle of the eighth month Mi (jap): Rasa (skt)—Flavor—Taste—Vò. of the Lunar Year—Ngaøy leã Teát Nhi Ñoàng ñöôïc

Miasma (n): Chöôùng khí. toå chöùc vaøo giöõa thaùng taùm aâm lòch. Miccaka (skt): Mikkaka, Mikkaka, Micchaka or Midday meal for monks and nuns: Trai Michchhaka (skt)—Di Giaø Ca—According to Eitel Thöïc—The midday meal; not eating after noon; in The Dictionary of Chinese-English Buddhist abstinential food, i.e. vegetarian food, excluding Terms, Mikkaka, a native of Central India, who vegetables of strong odour, as garlic, or onion— laboured in Northern India transported himself to Buoåi aên tröa cuûa chö Taêng Ni; khoâng aên sau giôø

ngoï, chæ aên thöïc phaåm chay, ngoaïi tröø nhöõng loaïi nhaát thieát phaùp (Trung ñeå phaù caùi hoaëc voâ minh coù muøi noàng nhö toûi haønh. vaø thaáy ñöôïc söï huyeàn dieäu taát caû caùc phaùp, quaùn Middha (skt): Middham (p)—Thuïy Mieân—Fall saùt thaáy caùi taâm chaúng phaûi khoâng khoâng, cuõng asleep to obscure the mind—To sleep—Torpor— chaúng phaûi giaû taïm, vöøa laø khoâng vöøa laø giaû, töùc Sloth—Drowsiness—Thuïy mieân hay buoàn nguõ laø trung Ñaïo). ‘Trung’ laø söï phaù boû aûo giaùc do voâ laøm môø mòt taâm trí (taâm trôû neân tieâu cöïc, thuï minh maø ra vaø coù ñöôïc moät ñaàu oùc giaùc ngoä—See ñoäng khi buoàn nguû coù maët, moät trong nhöõng baát Three prongs of “Sunyata-Reality-Middle”. ñònh phaùp taùc ñoäng vaøo taâm thaàn laøm cho noù aùm Middle Length Discourses: Kinh Trung A muoäi, maát söï tri giaùc)—See Fifty-one Dharmas Haøm—See Majjhima Nikaya. interactive with the Mind, and Seventy-five Middle Path: Madhyama-pratipada (skt)—Trung dharmas of the Abhidharma Kosa. Ñaïo (con ñöôøng bao quaùt, khoâng rôi vaøo hai cöïc Middham (p): Torpor—Thuïy Mieân—See coù vaø khoâng)—Give up extremes—The Noble Middha, and Fifty-two mental states. Eightfold Path—Baùt Chaùnh Ñaïo. Middle (a): Giöõa. 1) A righteous path of life which teaches people Middle Agama Sutra: Madhyamagama (skt)— to keep away from bad deeds, to do good and Chu-Agon-Kyo (jap)—Trung A Haøm Kinh—See to purify the mind (Shakya Muni Buddha Majjhima Nikaya. discovered the Middle Path which advises people to). The Middle Way is the path taught Middle capacity: Intermediate capacity—Trung by the Buddha, the path of moderation. We Caên—See Three cultivated levels. should recall that the life of the Buddha Middle class: Giai caáp trung löu. before His Enlightenment falls into two Middle class of goddness with a return to distinct periods. The time before His human life: Nhôn ñaïo—Do nghieäp laønh baäc giöõa renunciation was one in which he enjoyed maø böôùc tôùi—See Three good upward states of every possible luxury; for example, his father existence. built for him three palaces, one for each Middle class of “prayer-beads.”: Trung season, and provided him with sources of phaåm—Middle, numbering 54. This is one of the unimaginable pleasure in his day. Then, after four classes of “prayer-beads.”—Ñaây laø moät trong his renunciation, he lived six years of boán loaïi nieäm chaâu—See Four classes of “prayer- extreme asceticism and self-mortification. He beads”. tormented his body through various practices Middle class of rebirth in the Pure Land: like sleeping on beds of thorns and sitting in Trung Boái—According to the Infinite Life Sutra, the midst of fires under the cruel heat of this is the middle class of those in the next life in midday sun.Having experienced the extreme the Pure Land—Theo Kinh

Voâ Löôïng Thoï, thì of luxury and deprivation and having reached ñaây laø nhöõng ngöôøi seõ taùi sanh vaøo trung phaåm the limits of these extremes without any Tònh Ñoä—See Nine holy grades of Lotus. results, the Buddha discovered the Middle Middle conveyance: Duyeân Giaùc Thöøa—See Way, which avoids both the extreme of Pratyeka-buddha vehicle. indulgence in pleasures of the senses and the Middle of the day: Trung Nhaät Phaàn—See extremes of self-mortification—Con ñöôøng chaùnh daïy chuùng ta traùnh caùc ñieàu aùc, laøm Three divisions of the day. caùc vieäc laønh vaø töï tònh taâm yù. Con ñöôøng Middle doctrine: Trung—The “middle” doctrine Trung Ñaïo do Ñöùc Phaät daïy laø con ñöôøng of the Madhyamaka School, which denies both tieát cheá ñieàu ñoä. Chuùng ta neân nhôù laïi cuoäc positions in the interests of he transcendental, or ñôøi Ñöùc Phaät tröôùc khi giaùc ngoä ñöôïc chia absolute. The middle path transcends and unites laøm hai thôøi kyø khaùc bieät. Ngaøi ñaõ töøng soáng all relativities. The ‘Medial’ mode destroys moät cuoäc soáng xa hoa; thí duï nhö vua cha cuûa hallucination arising from ignorance (avidya) and Ngaøi ñaõ xaây cho Ngaøi ba cung ñieän, moãi cung establishes the enlightened mind—Trung dó dieäu ñieän daønh rieâng cho moät muøa vôùi traøn ñaày

nhöõng nguoàn hoan laïc khoâng theå töôûng töôïng thöù y ngoaïi. Ba y kia laø y thöôïng, y thaát ñieàu, vaø y noãi trong thôøi cuûa Ngaøi. Roài sau khi xuaát gia nhaäp chuùng—See Nine grades of the monk’s Ngaøi ñaõ soáng saùu naêm khoå haïnh vaø haønh patched robe. xaùc. Ngaøi ñaõ haønh haï thaân xaùc Ngaøi qua Middle school: Madhyamika (skt)—Tam Luaän nhöõng pheùp tu taäp eùp xaùc nhö naèm nguû treân toâng—The Middle school bases its doctrines on giöôøng gai vaø ngoài giöõa löûa döôùi caùi noùng gay three sastras—Tam Luaän toâng coù giaùo thuyeát döïa gaét cuûa maët trôøi giöõa tröa heø. Vì ñaõ kinh qua treân ba boä luaän—See Madhyamika and Middle nhöõng xa hoa vaø thieáu thoán vaø ñaõ ñi ñeán toät path. cuøng cuûa nhöõng giôùi haïn naøy maø khoâng coù Middle school sastra: Trung Quaùn Luaän—See hieäu quaû neân Ñöùc Phaät ñaõ khaùm phaù ra con Madhyamika-sastra. ñöôøng “Trung Ñaïo”, traùnh caû söï nuoâng chìu Middle stages of the Pure Land: Trung vaø cöïc ñoan cuûa nhöõng duïc laïc cuûa giaùc quan phaåm—The three middle stages of the nine stages vaø cöïc ñoan haønh haï thaân xaùc—See of birth in the Pure Land—Ba baäc giöõa cuûa vaõng Madhyama philosophy. sanh Tònh ñoä—See Nine holy grades of Lotus (B). 2) The Middle Way was clearly explained by Middle of the three highest classes: Thöôïng the Madhyamika. The notion of a Middle Phaåm Trung Sanh—See Nine holy grades of Way is fundamental to all Buddhist teachings. Lotus (C). It is not the property of the Madhyamika; however, it was given priority by Nagarjuna Middle of the three lowest classes (grades): and his followers, who applied it in a Haï Phaåm Trung Sanh—See Nine holy grades of singularly relentless fashion to all problems Lotus (A). of ontology, epistemology, and soteriology— Middle of the three middle classes: Trung Con ñöôøng Trung Ñaïo ñöôïc phaùi Trung Quaùn Phaåm Trung Sanh—See Nine holy grades of trình baøy moät caùch roõ raøng laø khoâng chaáp thuû Lotus (B). caùc nghòch lyù cuûa noù. Khaùi nieäm Trung Ñaïo Middle vehicle: Madhyamika (skt)—Trung laø neàn taûng cho taát caû caùc phaùp thoaïi cuûa Ñöùc

Thöøa—The middle vehicle to nirvana, includes all Phaät. Trung Ñaïo khoâng phaûi laø di saûn ñoäc intermediate or medial systems between quyeàn cuûa phaùi Trung Quaùn; tuy nhieân, Trung Hinayana and Mahayana. It also corresponds with Ñaïo ñaõ ñöôïc ngaøi Long Thoï vaø caùc toå sö noái the state of a pratyeka-buddha, who lives chiefly tieáp öùng duïng trong moät heä thoáng chaëc cheõ for his own salvation but partly for others. Middle ñaëc saéc ñoái vôùi caùc vaán ñeà veà baûn theå hoïc, Way Philosophy, a term for the way of Sakyamuni nhaän thöùc luaän vaø thaàn hoïc—See Buddha, which teaches avoidance of all extremes Madhyamika. such as indulgence in the pleasures of the senses Middle path elucidated by the union of both on one side and self-mortification and ascetisim popular and higher truths: Nhò Ñeá Hieäp Minh on the other. More specifically, it refers to the Trung Ñaïo—See Five terms of twofold truth in Madhyamika (Middle Way) school founded by the Madhyamika Sastra. Nagarjuna, which refrains from choosing beween opposing positions, and in relation to the existence Middle path of the higher truth: Trung Ñaïo and non-existence of all things, treads a middle Chaân Ñeá—See Five terms of twofold truth in the way—Trung Thöøa—Trung thöøa laø tröôøng phaùi Madhyamika Sastra. phoái hôïp giöõa Tieåu vaø Ñaïi thöøa, phuø hôïp vôùi tình Middle path of worldly truth: Trung Ñaïo Tuïc traïng tu haønh cuûa Duyeân Giaùc, chuû yeáu laø giaûi Ñeá—See Five terms of twofold truth in the thoaùt cho mình, nhöng vaãn coù moät phaàn cöùu ñoä Madhyamika Sastra. chuùng sanh. Trung Thöøa laø moät töø ngöõ chæ cho Middle robe: Uttarasanga (skt)—Chu-e (jap)— giaùo thuyeát cuûa Ñöùc Phaät, daïy veà caùch traùnh thaùi Y trung—One of the four outer robes. The others quaù baát caäp hay cöïc ñoan, nhö höôûng thuï hay khoå are upper robe, seven-strip robe, and robe for haïnh. Ñaëc bieät hôn, Trung Thöøa chæ cho phaùi going among the Sangha—Y trung, moät trong boán Trung Ñaïo do ngaøi Long Thoï saùng laäp, giaùo lyù

naày daïy chuùng ta neân ñi treân ñöôøng Trung Ñaïo vaø vaãn khoâng theå naøo tìm thaáy ñöôïc moät caùi “Toâi” coá neân traùnh hai ñoái vò nhö chuû tröông taùnh hieän höõu ñònh naøo ôû trong hay ôû ngoaøi hôïp theå thaân taâm hay khoâng hieän höõu cuûa vaïn vaät. luoân bieán ñoåi naøy. Chuùng ta vaø moïi hieän töôïng Middle View School: Chugan-Ha (jap)—Phaùi khaùc ñeàu troáng roãng, khoâng coù ñöôïc maûy may Trung Quaùn. tính thöïc höõu vaø töï toàn. Chính caùi “chaân khoâng” Middle way: Trung Ñaïo—See Middle Path. naøy môùi laø baûn tính toái haäu cuûa moïi hieän höõu— See Middle Path and Madhyamika. Middle-way germ-nature: Ñaïo Chuûng Taùnh— The middle-way germ-nature, which attains Middling chiliocosm: Trung thieân theá giôùi— insight into Buddha-laws (Thaäp hoài höôùng)—See Ñaïi Thieân Theá Giôùi—A major chiliocosmos— Five germ-natures of bodhisattva development, Universe of 3000 great chiliocosmos—Vuõ truï cuûa and Five natures (III). 3000 theá giôùi bao goàm 1.000 tieåu thieân theá giôùi, 1.000 trung thieân theá giôùi, vaø 1.000 ñaïi thieân theá Middle Way and the “I”: Middle road and the giôùi—See Billion-World Universe. “I”—Trung Ñaïo vaø Caùi Toâi—When we hear about the non-self-existence and the illusory Middling element: Majjhima-dhatu (p)—Trung nature of all phenomena including the “I”, we giôùi—See Three dharmas

(XIII) (C). might conclude that ourselves, others, the world Middling kalpa: Trung Kieáp—A period of and enlightenment are totally non-exixtent. Such 336.000.000 years (four middling kalpas make on a conclusion is nihilistic and too extreme. great kalpa—Thaønh+Truï+Hoaïi+Khoâng= A great According to the Buddha all phenomena do exist. kalpa)—Moät thôøi kyø 336 trieäu naêm, boán trung It is their apparently concrete and independent kieáp laøm thaønh moät ñaïi kieáp. manner of existence that is mistaken and must be Might: Power—Uy löïc—Söùc maïnh. rejected. We should always remember that all Might with enormous power of all Buddhas: existent phenomena are mere appearances and Söùc maïnh voâ song cuûa chö Phaät—According to lacking concrete self-existence they come into the Flower Adornment Sutra, Chapter 33, there being from the interplay of various causes and are ten kinds of might with enormous power of all conditions. They arise, abide, change and Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 33, chö disappear. All of them are constantly subject to Phaät coù möôøi löïc voâ song—See Ten kinds of change. This is true of ourselves as well. No might with enormous power of all Buddhas. matter what our innate sense of ego-grasping may Mighty: Powerful—Oai huøng. believe, there is no solid inherent “I” to be found Mighty Diamond: Vajramaharaja (skt)—Ñaïi anywhere inside or outside our everchanging body Löïc Kim Cang—The Vajramaharaja in the and mind (mental and physical components). We Garbhadhatu group, a fierce guardian and servant and all other phenomena without exception are of Buddhism—Ñaïi Löïc Kim Cang trong nhoùm empty of even the smallest atom of self-existence, “Phaùp Giôùi,” moät vò hoä phaùp ñaéc löïc. and it is this emptiness that is the ultimate nature Mighty lord of deva: Sakra (skt)—Indra— of everything that exists—Khi nghe noùi caùi toâi Vedic god—Ñeá Thích. khoâng thöïc vaø moïi hieän töôïng ñeàu huyeãn hoùa, chuùng ta coù theå voäi keát luaän raèng baûn thaân ta, moïi Mighty in loving-kindness: Naêng Nhaân—Able ngöôøi, vaø theá giôùi giaùc ngoä... cuõng ñeàu khoâng in generosity, indicating Sakyamuni’s character— thöïc. Keát luaän nhö vaäy laø coá chaáp, quaù cöïc ñoan. Coù loøng nhaân maïnh meõ. Theo Ñöùc Phaät, caùc hieän töôïng coù hieän höõu, Mihira (skt): Meâ Xí La Ñaïi Töôùng—See Twelve nhöng caùi caùch chuùng ta nhìn chuùng ñoäc laäp vaø töï spirits connected with the Master of Healing. toàn, môùi laø sai laàm, ñaùng töø boû. Chuùng ta neân luoân Miidera (jap): Phaùi Tam Tænh Töï (Phaät giaùo nhôù raèng moïi hieän höõu chæ laø nhöõng töôùng taïo ra Nhaät Baûn). do taùc ñoäng cuûa nhieàu nhaân vaø duyeân. Chuùng sinh Mijin (jap): Anu-raja (skt)—Paramanu (skt)— khôûi, toàn taïi, roài hoaïi dieät vaø bieán maát. Chuùng Atom—Particle—Vi traàn (cöïc nhoû)—Very luoân luoân thay ñoåi. Ngay chuùng ta ñaây cuõng vaäy. small—Minute—Slight—Small—Subtle. It is used Duø baûn naêng chaáp ngaõ cuûa ta tin laø coù, chuùng ta

in the sense of a molecule seven times larger than baùc tham lam, sau khi meï oâng baét buoäc oâng phaûi an atom—Vi traàn cöïc nhoû hay vi teá, ñöôïc duøng hoïc buøa pheùp aûo thuaät. OÂng neùm ra moät loaïi buøa vôùi nghóa laø moät phaân töû, baûy laàn lôùn hôn moät laøm haïi cheát nhieàu ngöôøi, nhöng mæa may cho oâng

nguyeân töû. laø ngöôøi coâ vaø ngöôøi baùc cuûa oâng khoâng heà haán Mikkaka (skt): Micchaka or Michchhaka (skt)— gì, vaø sau ñoù, quan ngaïi cho nhöõng haønh ñoäng cuûa Di Giaø Ca—According to Eitel in The Dictionary mình seõ laøm cho oâng chòu khoå ñau khuûng khieáp of Chinese-English Buddhist Terms, Mikkaka, a trong kieáp tôùi, neân oâng tìm ñeán moät vò thaày nhôø native of Central India, the sixth patriarch of giuùp ñôõ. Cuoái cuøng oâng tìm gaëp Marpa-Choskyi- Indian Ch'an Sect, who laboured in Northern Blo-Gros, ngöôøi baét oâng phaûi laøm moät soá nhöõng India transported himself to Ferghana where he pheùp tröø ma ñau ñôùn ñeå taåy tröø nghieäp chöôùng chose Vasumitra as his successor. He died by the cuûa oâng vaø daïy cho oâng moät pheùp tu taäp caên baûn. fire of samadhi of his own—Theo Eitel trong Sau ñoù Marpa daïy oâng veà ñaïi thuû aán vaø saùu phaùp Trung Anh Phaät Hoïc Töø Ñieån, Di Giaø Ca laø moät "Naropa." Tieåu söû vaø nhöõng baøi haùt xuaát thaàn cuûa cö daân thuoäc trung boä AÁn Ñoä, toå thöù saùu cuûa doøng oâng laø nhöõng taùc phaåm vaên hoïc Phaät giaùo ñöôïc Thieàn AÁn Ñoä, hoaèng hoùa vuøng Baéc AÁn, roài ñeán phoå bieán roäng raõi khaép vuøng Hy Maõ Laïp Sôn. Ferghana nôi maø oâng ñaõ choïn Baø Tu Maät laøm toå Mild and pliable heart: Nhu Nhuyeãn—A heart thöù baûy. OÂng thò tòch baèng löûa tam muoäi cuûa chính that is responsive to truth—Taâm nhu hoøa vaø tuøy mình. thuaän ñoái vôùi ñaïo. Mikkyo (jap): Mantrayana (skt)—Maät Giaùo— Milinda (skt): Menander (skt)—Vua Di Lan See Mantrayana. Ñaø—Milinda, the Indo-Greek king. He dominated Milanda (skt): Di Lan Ñaø—See Milinda. and ruled over the following areas: Peshawar, the Milarepa (1040-1123): One of the great figures upper Kabul valley, Punjab, Sindh, Kathiawar, of Tibetan Buddhism, particularly revered as an and western Uttar-Pradesh. Milinda was a well- example of an ordinary person who attained informed scholar and a keen debater. He was well awakening in one human lifetime, despite being versed in various branches of learning and expert burdened by negative karma. According to his in argument. He was first obsessed with doubts biography, he and his family were dispossessed of and dilemmas about the teachings of the Buddha, their inheritance by his greedy aunt and uncle, but was so disappointed because no one could be following which his mother coerced him into able to eliminate his doubts. He exclaimed: learning black magic. He cast (neùm ra) a spell that "Empty, alas, is all India. All Indiais but vain killed many people, but ironically left the aunt gossip. There is no ascetic or Brahmin who is and uncle unharmed, and then, concerned that his capable of disputing with me and solving my actions would doom (xeùt xöû) to terrible suffering doubts." It was by a fortunate chance that one day in his next lifetime, sought a teacher who could he saw a Buddhist monk named Nagasena going help him. He eventually found Marpa-Choskyi- on his begging round. The calm and serene Blo-Gros, who made him perform a series of personality of the sage had a silent but powerful painful and dispiriting tasks, which cleansed his influence on the king's mind. Next day, in the karma and provided a basis for his practice. After company of five hundred Yonakas , he went to the this Marpa taught him Mahamudra and the six Sankheya monastery at Segal where the monk dharmas of "Naropa." His biography and ecstatic was staying at

that time. They had a conversation songs are among the most widely known pieces of which, at the request of the king, was later Buddhist literature throughout the Himalayan resumed at the palace. The monk who was no region—Moät trong nhöõng nhaân vaät lôùn cuûa Phaät ordinary teacher told the king that he was giaùo Taây Taïng, ñöôïc ñaëc bieät toân kính vaø ñöôïc agreeable to a discussion only if it was held in the xem nhö laø moät phaøm nhaân ñaït ñöôïc giaùc ngoä Boà scholastic way and not in the royal way. The king Ñeà chæ trong moät kieáp ngöôøi, duø coù gaùnh chòu paid homage to the teacher in a fitting manner and nhieàu aùc nghieäp. Theo tieåu söû, oâng vaø gia ñình put his difficulties one by one before the sage who oâng bò truaát quyeàn sôû höõu taøi saûn bôûi nhöõng coâ ably solved them all to the king's entire

satisfaction. But later when his doubts and among several cities for the possession of his misgivings had been removed by Most Venerable ashes, but later his ashes were divided and each Nagasena, he became a great patron and city has its own memorial monument to worship supporter, a devout Buddhist ruler propagating the him. It is also significant that the coins of Milinda teachings of the Buddhist religion. During the two bear the Buddhist wheel (Dharmacakra). This is centuries that followed the decline of the power of an unmistakable sign that he was a devout the imperial Mauryas, the Greek invaders invaded Buddhist. The Shinkot inscription proves beyond a over north western India and Afghanistan. Some doubt that the Greek king helped in the thirty rulers flourished during this period, of whom propagation of Buddhism in the region between only King Milinda has left a permanent the Hindukush and Sindh. Plutarch says that as a impression on the Indian mind. This is evidently ruler , Milinda had a keen sense of justice and due to his association with Buddhism. King was dearly loved by his people. Though the power Milinda was one of the most important characters he had established in India disappeared with his in the Pali book named Milindapanda, which death, the memory of this just and wise Buddhist includes questions of King Milanda. This is one ruler will forever remain enshrined in the pages of of the most important noncanonical works of the the Milinda-panha as in his own coins bearing the Theravada school, dialogues between the Monk Dharmacakra—Di Lan Ñaø laø vò vua AÁn Ñoä goác Nagasena and King Milinda (a Greek king who Hy Laïp. Nhöõng vuøng ñaát do oâng chieám cöù vaø cai invaded and conquered northern India in the 1st trò bao goàm Peshawar, Kabul, Punjab, Sindh, century B.C.). King Milinda's questions concern Kathiawar, vaø mieàn taây Uttar-Pradesh. Di Lan Ñaø the basic teachings of Buddhism, especially the laø moät hoïc giaû uyeân baùc vaø laø moät nhaø lyù luaän saéc doctrines of rebirth, non-egoism, and the law of beùn. OÂng tinh thoâng nhieàu ngaønh hoïc thuaät vaø coù karma. King Milinda. In the Milindapanha, bieät taøi tranh luaän. Luùc ñaàu oâng mang naëng nhöõng Milinda has been described as the king of the baên khoaên thaéc maéc veà giaùo lyù cuûa Ñöùc Phaät. Yonakas from Yonas. The lands of the Yonas and OÂng raát buoàn loøng vì khoâng ai giaûi toûa ñöôïc cho Kambojas were known to Indians in the sixth oâng, oâng than thôû: "Chao oâi, caû nöôùc AÁn Ñoä laø century B.C. as is evidenced by the

Assalayana moät söï troáng khoâng! Taát caû chæ ñöôïc taøi khoaùc laùc suttanta of the Majjhima-nikaya which states that maø thoâi. Chaúng moät tu só khoå haïnh hay moät Baø La the people of these regions had only two social Moân naøo coù theå tranh luaän vôùi ta vaø giaûi toûa classes of Arya and Dasa instead of the four nhöõng moái nghi ngôø cuûa ta." Moät ngaøy kia, do classes of Indian society. It is a well-known fact moät duyeân may, oâng gaëp ñöôïc moät tu só Phaät giaùo that after the third Buddhist Council held teân laø Na Tieân ñang treân ñöôøng ñi khaát thöïc, daùng Pataliputra, Buddhist missionaries were sent by veû traàm tónh vaø thanh thaûn cuûa vò hieàn nhaân ñaõ coù King Asoka to distant areas including Yona, Syria, moät aûnh höôûng thaàm laëng nhöng maïnh meõ trong and Macedonia. Also under the reign of king loøng nhaø vua. Ngaøy hoâm sau, vua cuøng moät ñoaøn Asoka, a Greek Bhikshu named Dhammarakkhita- naêm traêm ngöôøi Yonaka ñi ñeán tu vieän Sankheya Yona Dhammarakkhita was sent to Aparantaka to taïi Sagal, laø nôi cö nguï cuûa Na Tieân. Hoï coù moät preach the Dharma there. It is thus clear that the cuoäc troø chuyeän maø theo yeâu caàu cuûa nhaø vua, blessed teachings of the Buddha had begun to sau ñoù seõ ñöôïc tieáp tuïc trong hoaøng cung. Vò tu só appeal to the Greek even before the time of king voán chaúng phaûi taàm thöôøng, ñaõ noùi vôùi nhaø vua Milinda. According to the Milinda-panha, king raèng oâng muoán cuoäc thaûo luaän dieãn ra theo kieåu Milinda died as a Buddhist monk, having retired tìm hoïc chöù khoâng phaûi theo kieåu vöông giaû. Nhaø from the world after handing over his kingdom to vua ñoàng yù vaø laàn löôït neâu leân nhöõng khoù khaên his son. King Milanda is also said to have attained cuûa mình ra vôùi ñaïo sö, oâng naày giaûi ñaùp thoûa to Arhatship which is the last stage of maõn taát caû. Nhöng veà sau naày khi nhöõng moái hoaøi sanctification according to Theravada Buddhism. nghi baên khoaên naày ñöôïc Hoøa Thöôïng Nagasena Plutarch, the Greek historian, says that Milinda's giaûi toûa, Milinda trôû thaønh moät ñaïi thí chuû, moät death occurred in a camp and there was a dispute nhaø baûo trôï lôùn cuûa ñaïo Phaät, moät oâng vua Phaät töû

heát loøng truyeàn baù ñaïo Phaät. Trong hai theá kyû moät daáu hieäu khoâng theå nhaàm laãn cho thaáy nhaø theo sau söï suy yeáu cuûa trieàu ñaïi Mauryas , nhöõng vua laø moät Phaät töû suøng ñaïo. Chöõ khaéc Shinkot keû xaâm laêng ngöôiø Hy Laïp ñaõ naém quyeàn baù chuû cho thaáy roõ raøng raèng nhaø vua ñaõ coù nhieàu coâng treân vuøng taây baéc AÁn Ñoä vaø A Phuù Haõn. Trong lao trong vieäc truyeàn baù ñaïo Phaät trong vuøng giöõa thôøi gian naày coù ñeán ba möôi vò vua noái tieáp nhau, Hindukush vaø Sindh. Plutarch noùi raèng trong khi trong ñoù chæ coù hoaøng ñeá Di Lan Ñaø laø ngöôøi ñaõ trò vì, vua Di Lan Ñaø ñaõ coù yù thöùc coâng lyù raát ñeå laïi moät aán töôïng laâu daøi trong loøng ngöôøi daân phaân minh, neân ñöôïc thaàn daân voâ cuøng yeâu meán. AÁn Ñoä. Ñieàu naày roõ raøng laø do oâng ñaõ gaén boù Duø raèng quyeàn löïc cuûa oâng taïi AÁn Ñoä khoâng coøn chaët cheõ vôùi ñaïo Phaät. Vua Di Lan Ñaø laø moät nöõa, nhöõng kyù öùc veà vò vua coâng baèng saùng suoát trong nhöõng nhaân vaät quan troïng trong cuoán naày vaãn maõi maõi coøn trong caùc trang saùch cuûa Milindapanha vôùi Nhöõng caâu hoûi cuûa Vua Di Lan quyeån Milinda-panha cuõng nhö nhöõng ñoàng tieàn Ñaø (Milanda). Ñaây laø

taùc phaåm chính ngoaøi giaùo mang daáu Phaùp Luaân cuûa oâng. **See Milinda's ñieån cuûa tröôøng phaùi Theravada noùi veà nhöõng ñoái panha. thoaïi cuûa thaày Nagasena vaø vua Di Lan Ñaø (vua Milinda-panha: Milinda's questions—Questions Hy laïp xaâm laêng vaø chieám cöù vuøng Baéc AÁn vaøo of King Milinda—Di Lan Ñaø Vaán Ñaïo—Nhöõng theá kyû thöù I tröôùc Taây lòch). Nhöõng caâu hoûi cuûa caâu hoûi ñaïo cuûa vua Di Lan Ñaø—A Sanskrit term vua Di Lan Ñaø lieân quan tröïc tieáp vôùi nhöõng yù for "questions of King Milinda." This text is an nieäm caên baûn trong Phaät giaùo veà luaân hoài, voâ ngaõ, important non-canonical Theravada text, vaø luaät nhaân quaû. Trong quyeån Milindapanha, vua purporting to be a dialogue between the Buddhist Di Lan Ñaø ñöôïc moâ taû laø vò vua thuoäc doøng doõi monk Nagasena and the Bactrian king Menander Yonakas taïi vuøng ñaát Yona. Caùc vuøng ñaát Yona in the first century, who conquered a large part of vaø Kamboja ñöôïc ngöôøi AÁn Ñoä bieát ñeán vaøo theá northern India stretching from Patna to Peshawar. kyû thöù saùu tröôùc Taây Lòch, nhö ñöôïc xaùc nhaän It focuses on the central doctrines of Buddhism trong baøi kinh Assalayana cuûa Kinh Trung Boä, noùi and contains particularly illuminating discussions raèng daân ôû caùc vuøng naày chæ coù hai giai caáp xaõ of selflessness (anatman), the problem of how hoäi laø Arya vaø Dasa, thay vì boán nhö ôû AÁn Ñoä rebirth, human being is with a soul or without a (see Töù Giai Caáp AÁn Ñoä). Moät ñieàu maø ai cuõng soul, and karma. Milinda-panha was written on bieát laø sau cuoäc keát taäp kinh ñieån laàn thöù ba taïi the celebrated dialogue between king Milinda and thaønh Hoa Thò, thì vua A Duïc ñaõ göûi nhieàu phaùi Bhikshu Nagasena. The book comprises of the ñoaøn truyeàn giaùo ñeán caùc vuøng ñaát xa xoâi nhö questions of King Milinda and the answers from Yona, Syria, vaø Macedonia. Cuõng döôùi vua A Bhikshu Nagasena. This is one of the most Duïc, moät vò Tyø Kheo ngöôøi Hy Laïp teân laø important noncanonical works of the Theravada Dhammarakkhita-Yona Dhammarakhita ñaõ ñöôïc school, dialogues between the Monk Nagasena cöû ñeán xöù Aparantaka ñeå thuyeát giaûng Chaùnh and King Milinda (a Greek king who invaded and Phaùp. Nhö vaäy roõ raøng giaùo lyù cuûa Ñöùc Phaät ñaõ conquered northern India in the 1st century BC). gôïi môû taâm trí ngöôøi Hy Laïp tröôùc thôøi vua Di King Milinda's questions concern the basic Lan Ñaø. Theo saùch Na Tieân-Di Lan Ñaø Vaán Ñaùp, teachings of Buddhism, especially the doctrines of vua Di Lan Ñaø ñaõ trao vöông quyeàn laïi cho con rebirth, non-egoism, and the law of karma. The mình, töø boû moïi chuyeän theá söï vaø töø traàn nhö moät deepest spiritual problem with which the king was tu só. Theo Phaät giaùo Nguyeân Thuûy thì vua Di Lan confronted was his inability to understand how the Ñaø ñaõ chöùng quaû A La Haùn. Theo Plutarch, moät Buddha could believe in rebirth without believing söû gia Hy Laïp, vua Di Lan Ñaø qua ñôøi trong moät in a re-incarnating self or ego. After the dialogue, leàu nhoû. Ñaõ coù nhieàu thaønh phoá tranh chaáp veà this knotty problem has been solved by the vieäc giöõ tro coát cuûa oâng. Tuy nhieân, phaàn tro sau Venrable Nagasena in a masterly way. The king naày ñöôïc chia ñeàu vaø moãi thaønh phoá ñeàu döïng expressed his gratitude to the monk for having töôïng ñaøi kyû nieäm daønh cho oâng. Ñieàu ñaùng noùi solved his

doubts. He was filled with spiritual joy laø caùc ñoàng tieàn cuûa vua Di Lan Ñaø ñeàu coù in and took refuge in the Three Jewels and entreated hình baùnh xe Chaùnh Phaùp (Dharmacakra). Ñaây laø Nagasena to accept him as an upasaka from that

day onward as long as he lived. The book was all our ancient writers. At that time, king Milinda cited by by Buddhaghosa as an authority. was not satisfied with the contemporary religious According to Theravada tradition, following the teachers, and his arrogance found expression in dialogue with Nagasena, Menander abdicated the following statements: “Jambudvipa is empty, (nhöôøng ngoâi) the throne and became a Buddhist Jambudvipa is hollow. Jambudvipa is devoid of monk. According to Prof. Bapat in The Twenty- any Sramanah or Brahmin who could argue with Five Hundred Years Of Buddhism, after the Pali me to help me solve all my doubts.” In the elder scriptures, the Questions of King Milinda Nagasena, however, king Milinda met one who (Milinda-panha) supposed to have been compiled completely subdued him not only with his superior by Mahathera Nagasena, is considered almost as intellect, but also with his impressive and authoritative a text. It is certain that the Milinda- persuasive diction. It is said that as soon as they panha must have been written either at the time of had exchanged formal greetings, the King said: king Milinda or after him, but surely before the “Sir, what is your name? How are you known?” time of Buddhsghosa, who has so often quoted Nagasena replied: “Maharaja, I am known as Nagasena’s Milinda-panha as an authority. That is Nagasena. My brother bhikshus address me thus. to say, the book must have been written between My parents call their son Nagasena, but all this is 150 B.C. and 400 A.D. It has been suggested that just usage. In reality, there does not exist any the Milinda-panha is not a unitary text for individual as such.” This statement of the Elder different chapters are written in more than one Nagasena set the ball rolling and there followed a style. Hence it is probable that some chapters are series of questions and answers, including the later additions. A strong proof of the above famous chariot illustration which maintained that theory, however, is the fact that the book was just as the parts of a chariot put together make a translated into Chinese between 317 and 420 A.D. chariot, and there is no chariot apart from them, and that its Chinese version, known as the similarly the different components of an Nagasena Sutra, contains only the first three individual make an individual and that the chapters of the Milinda-panha. From this it has individual does not exist aprt from them. No more been concluded that the remaining four chapters profound or appealing statement of the doctrine of of the Milinda-panha are later additions. Still Anatmavada can be found than the above another fact that supports the above view is that, enunciation of the Elder Nagasena in the whole at the end of the third chapter, it is stated that the Buddhist literature, with the exception of the questions of King Milinda have come to an end, scriptures. Thus Milinda-panha is a and the fourth chapter looks like a new beginning. comprehensive exposition not only of Buddhist No matter what has happened, we are probably metaphysics, but also of Buddhist ethics and not altogether justified in setting aside the psychology. As such, it is indispensable for the assumption that Nagasena, or whoever he author student of

Buddhism. Apart from its importance may have been, wrote the whle of the book as it as a Buddhist text, the Milinda-panha is also to be has come down to us today. For it is not valued as a historical document and a literary impossible that the Chinese translator himself achievement of great eminence. The Milinda- preferred to limit his translation only to the first panha provides an unsurpassed testimony to three chapters. The Milinda-panha, as it stands at Indian prose literature of the first century. In present, contains seven chapters. Out of these short, the Milinda-panha occupies a unique seven, the first one is largely personal and position in Indian letters, whether looked at from historical while the others are all doctrinal. It is the point of view of metaphysics, or literature, or strange that while Nagasena took so much time to history, or knowledge of geography. It is an tell us about his past life and that of king Milinda, indisputable fact hat in post-canonical literature, he does not give us much information about his no other treatise on Buddhism equals the Milinda- present life. Humility bordering on self- panha—Töø Baéc Phaïn chæ “nhöõng caâu hoûi cuûa Vua effacement has been a general characteristic of Milinda.” Baûn vaên naøy laø moät trong nhöõng vaên

baûn quan troïng khoâng thuoäc kinh ñieån truyeàn nhaát. Caùc chöông ñöôïc vieát theo nhieàu phong thoáng Theravada, noäi dung ghi laïi cuoäc ñoái thoaïi caùch khaùc nhau. Do ñoù, coù theå raèng moät soá giöõa Na Tieân Tyø Kheo vaø vua Menander cuûa xöù chöông ñaõ ñöôïc theâm vaøo sau naày. Tuy nhieân, Bactrian vaøo theá kyû thöù nhaát, vò vua aáy thoáng trò baèng chöùng cuï theå nhaát laø cuoán saùch naày ñaõ ñöôïc moät phaàn lôùn mieàn Baéc laõnh thoå AÁn Ñoä traûi daøi töø dòch ra chöõ Haùn vaøo khoaûng töø naêm 317 ñeán 420 vuøng Patna ñeán Peshawar. Baûn vaên taäp trung vaøo sau Taây Lòch vôùi teân laø Kinh Na Tieân, chæ coù ba cuoäc ñoái thoaïi veà giaùo lyù chính cuûa ñaïo Phaät vaø chöông ñaàu cuûa cuoán Milinda-panha maø thoâi. Töø nhöõng cuoäc ñaøm luaän laøm saùng toû caùi “voâ ngaõ,” ñoù ngöôøi ta cho raèng boán chöông coøn laïi laø phaàn vaán ñeà taùi sanh theá naøo, con ngöôøi coù hay khoâng theâm vaøo sau naày. Moät söï kieän nöõa haäu thuaãn cho coù linh hoàn, vaø nghieäp löïc. Saùch Milinda-panha quan ñieåm treân laø cuoái chöông ba, saùch ñaõ noùi ñöôïc vieát döïa treân cuoäc ñoái thoaïi noåi tieáng giöõa raèng caùc caâu hoûi cuûa vua Di Lan Ñaø ñaõ heát, coøn vua Di Lan Ñaø vaø Tyø Kheo Na Tieân. Saùch goàm chöông boán troâng gioáng nhö moät söï khôûi ñaàu môùi. nhöõng caâu hoûi cuûa Vua Di Lan Ñaø (Milinda) vaø Duø sao ñi nöõa, chuùng ta cuõng khoâng theå gaït boû ra nhöõng caâu traû lôøi cuûa Tyø Kheo Na Tieân. Ñaây laø ngoaøi giaû thuyeát cho raèng chính Na Tieân hay moät taùc phaåm chính ngoaøi giaùo ñieån cuûa tröôøng phaùi taùc giaû naøo ñoù ñaõ vieát neân toaøn boä cuoán saùch nhö Theravada noùi veà nhöõng ñoái thoaïi cuûa thaày chuùng ta thaáy ngaøy nay. Raát coù theå dòch giaû Trung Nagasena vaø vua Di Lan Ñaø (vua Hy laïp xaâm Hoa chæ giôùi haïn baûn dòch cuûa mình trong ba laêng vaø chieám cöù vuøng Baéc AÁn vaøo theá kyû thöù I chöông maø thoâi. Cuoán Di Lan Ñaø Vaán Ñaïo nhö tröôùc Taây lòch). Nhöõng caâu hoûi cuûa vua Di Lan Ñaø hieän nay goàm coù baûy chöông. Trong baûy chöông lieân quan tröïc tieáp vôùi nhöõng yù nieäm caên

baûn naày thì chöông ñaàu ghi laïi con ngöôøi vaø lòch söû, trong Phaät giaùo veà luaân hoài, voâ ngaõ, vaø luaät nhaân coøn caùc chöông kia toaøn laø giaùo lyù. Ñieàu laï luøng quaû. Vaán ñeà taâm linh saâu saéc nhaát maø nhaø vua laø trong khi Tyø Kheo Na Tieân toán nhieàu coâng phu gaëp phaûi laø vieäc oâng ta khoâng theå hieåu ñöôïc vì keå vôùi chuùng ta veà cuoäc ñôøi quaù khöù cuûa oâng vaø sao Ñöùc Phaät ñaõ tin vaøo söï taùi sanh maø laïi khoâng cuûa vua Di Lan Ñaø, oâng laïi chaúng noùi gì veà cuoäc tin vaøo söï ñaàu thai cuûa caùi töï ngaõ (ego). Sau maáy ñôøi hieän taïi cuûa oâng. Khieâm toán ñeán möùc xoùa môø ngaøy ñaøm luaän, vaán ñeà gai goác naày ñaõ ñöôïc Hoøa mình laø ñaëc ñieåm thöôøng gaëp cuûa caùc taùc giaû thôøi Thöôïng Na Tieân giaûi ñaùp moät caùch taøi tình. Nhaø xöa. Vaøo thôøi aáy vua Di Lan Ñaø ñaõ khoâng thoûa vua toû loøng bieát ôn Tyø Kheo Na Tieân ñaõ giaûi toûa maõn vôùi caùc luaän sö toân giaùo ñöông thôøi, noãi moïi nghi ngôø cho oâng. OÂng thaáy vui trong loøng khoaéc khoaûi cuûa oâng ñöôïc boäc loä trong caâu noùi neân ñaõ quy-y Tam Baûo vaø thænh caàu Tyø Kheo Na sau ñaây: “Chao oâi, caû coõi Dieâm Phuø Ñeà chæ laø moät Tieân chaáp nhaän oâng laøm moät Phaät töû taïi gia keå töø söï troáng khoâng! Dieâm Phuû Ñeà chæ laø caùi loã troáng. ngaøy aáy cho ñeán cuoái ñôøi. Saùch ñöôïc ngaøi Phaät Taát caû chæ ñöôïc taøi khoaùc laùc maø thoâi. Chaúng moät AÂm neâu daãn nhö moät tö lieäu ñaùng tin caäy. Theo tu só khoå haïnh hay moät Baø La Moân naøo coù theå truyeàn thoáng Theravada, theo sau cuoäc ñoái thoaïi tranh luaän vôùi ta vaø giaûi toûa nhöõng moái nghi ngôø thì vua Milinda nhöôøng ngoâi baùu vaø trôû thaønh moät cuûa ta.” Theá nhöng vôùi tröôûng laõo Na Tieân, nhaø Taêng só Phaät giaùo. Theo Giaùo Sö Bapat trong Hai vua ñaõ hoaøn toaøn bò chinh phuïc, khoâng nhöõng Ngaøn Naêm Traêm Naêm Phaät Giaùo, theo taøi lieäu baèng nhöõng kieán thöùc cao sieâu, maø caû caùch aên noùi Pali coøn löu laïi thì cuoán Di Lan Ñaø Vaán Ñaïo ñaày aán töôïng vaø coù söùc thuyeát phuïc. Ngöôøi ta keå (Milinda-panha) coù leõ do ñaïi tröôûng laõo Na Tieân laïi raèng sau lôøi chaøo hoûi thoâng thöôøng, nhaø vua bieân soaïn, ñöôïc xem laø cuoán saùch ñaùng tin caäy noùi: “Thöa toân oâng, xin toân oâng cho bieát phöông nhaát. Quyeån saùch naày hoaëc ñöôïc vieát trong thôøi danh quí taùnh. Ngöôøi ta goïi toân oâng nhö theá naøo?” vua Di Lan Ñaø hay sau thôøi cuûa oâng, nhöng phaûi Na Tieân ñaùp: “Taâu beä haï, caùc ñaïo höõu cuûa toâi goïi tröôùc ngaøi Phaät AÂm, vì thöôøng thaáy oâng naày trích toâi laø Na Tieân, cha meï thì ñaët teân cho toâi laø Na daãn cuoán saùch naày, xem nhö moät tö lieäu ñaùng tin Tieân, nhöng goïi theá cho tieän thoâi. Söï thöïc thì caäy. Coù nghóa laø cuoán saùch naày ñöôïc vieát vaøo khoâng coù moät ngöôøi nhö theá ñaâu.” Chính caâu noùi khoaûng töø naêm 150 tröôùc Taây Lòch ñeán naêm 400 naày cuûa tröôûng laõo daõ khai thoâng moïi chuyeän, sau Taây Lòch. Nhieàu ngöôøi cho raèng quyeån Di Lan tieáp theo laø haøng loaït caùc caâu hoûi vaø nhöõng caâu Ñaø Vaán Ñaïo khoâng phaûi laø moät cuoán saùch ñoàng traû lôøi, trong ñoù coù söï minh hoïa noåi tieáng veà chieác

xe ngöïa, theo ñoù, cuõng gioáng nhö caùc boä phaän cuûa T’ai, in Nirvana and Lotus sutras—Moät trong naêm chieác xe khi ñöôïc laép gheùp chuùng laïi thì seõ taïo thöùc aên cheá ra töø söõa, laø moùn boå döôõng nhaát, ñöôïc thaønh chieác xe, ngoaøi caùc

thöù aáy ra chaúng coù toâng Thieân Thai ví vôùi giaùo phaùp cuûa Phaät trong chieác xe naøo caû. Töông töï, caùc boä phaän khaùc nhau kinh Nieát Baøn vaø Phaùp Hoa. cuûa moät ngöôøi taïo neân con ngöôøi, ngoaøi caùc boä Millenium: Ngaøn naêm—Thieân nieân. phaän aáy ra thì chaúng coù con ngöôøi aáy. Thaät vaäy, Millenium of the Common Era: Thieân nieân ngoaïi tröø Thaùnh ñieån ra, khoâng theå tìm ñöôïc moät kyû ñaàu coâng nguyeân. caâu noùi naøo veà thuyeát voâ ngaõ laïi saâu saéc hôn vaø Mimaha (skt): Nhó Maït Haï—According to Eitel hay hôn nhöõng lôøi noùi treân cuûa Tyø Kheo Na Tieân. in The Dictionary of Chinese-English Buddhist Do ñoù, Di Lan Ñaø Vaán Ñaïo laø moät cuoán saùch Terms, Mimaha, an ancient kingdom about ñöôïc trình baøy deã hieåu, khoâng chæ veà caùc lyù thuyeát seventy miles east of Samarkand, the present cao sieâu cuûa Ñöùc Phaät, maø caû nhöõng nguyeân taéc Moughian or Maghin in Turkestan—Theo Eitel ñaïo ñöùc vaø taâm lyù cuûa Phaät giaùo. Nhö theá, ñaây trong Trung Anh Phaät Hoïc Töø Ñieån, Nhó Maït Haï chính laø moät cuoán saùch khoâng theå thieáu ñoái vôùi laø moät vöông quoác coå caùch Samarkand chöøng 70 caùc Taêng sinh Phaät giaùo. Ngoaøi taàm quan troïng daäm, nôi maø baây giôø laø Moughian hay Naghin taïi cuûa moät vaên baûn Phaät giaùo, Di Lan Ñaø Vaán Ñaïo Turkestan. coøn coù giaù trò cuûa moät tö lieäu lòch söû vaø laø moät Mimamsa (skt): Nhó Maïn Sai—The Mimamsa coâng trình vaên hoïc xuaát saéc. Cuoán saùch cung caáp system of Indian philosophy founded by Jaimini, cho chuùng ta moät chöùng lieäu noåi baäc veà vaên xuoâi especially the Purva-mimamsa. It was one of the AÁn Ñoä trong theá kyû thöù nhaát. Di Lan Ñaø Vaán Ñaïo three great divisions of Orthodox Hindu coù moät vò trí ñaëc bieät trong vaên hoïc AÁn Ñoä, duø xeùt philosophy—Moät trong ba phaùi trieát hoïc chính veà maët lyù luaän, vaên chöông, lòch söû, hay ñòa lyù. thoáng ôû AÁn Ñoä, phaùi naày cho raèng chæ coù söï giaûi Veà thôøi kyø haäu giaùo ñieån, khoâng coù moät luaän thö thích cuûa kinh Veä Ñaø laø chính ñaùng (Phaät giaùo goïi Phaät giaùo naøo saùnh ngang ñöôïc vôùi quyeån Di Lan phaùi naày laø Thanh Luaän Sö). Ñaø Vaán Ñaïo. Mimamsa-rddhi-pada (skt): Tö Duy Nhö YÙ Milinda's questions: Di Lan Ñaø Vaán Ñaïo—See Thaàn Tuùc (Quaùn Thaàn Tuùc)—Meditation on one Milinda's panha. subject—Intense contemplation or meditation— Military assistance: Boá thí veà quaân söï—See Investigation—Suffience of contemplation—The Thirty types of impure giving. state of dhyana—One of the four sufficiences. Milk: Söõa—See Eight kinds of congee. Intense contemplation. Here a monk develops Milk of cow and ass: Ngöu Lö Nhò Nhuû—The concentration of investigation accompanied by milk of cow and ass, the one turns to 'curd,' the effort of deep thinking—Moät trong Töù Nhö YÙ other to 'dung.' They are alike in appearance, but Tuùc. Mong muoán nhieáp taâm vaøo moät ñeà muïc. ÔÛ fundamentally different, as is the case with the ñaây vò Tyø Kheo tu taäp quaùn thaàn tuùc caâu höõu vôùi Buddha's teaching and that of outsiders—Hai loaïi tinh taán thöïc hieän Tö Duy Thieàn Ñònh—See Four söõa, söõa boø vaø söõa löøa, maøu saéc gioáng nhau, sufficiences. nhöng chaát löôïng khaùc nhau; söõa boø thì thaønh phoù Minamoto-no-Yoritomo (jap): Trieàu ñaïi maùt, coøn söõa löøa thì thaønh phaân. Ví nhö Phaät phaùp Nguyeân Laïi (Nhaät Baûn). vaø phaùp cuûa ngoaïi ñaïo

vaäy. Mind (n): Mano (p)—Mana (skt)—Taâm trí. Milk of the dharma: Phaùp Nhuõ—The milk of (I) The meanings of Mind—Nghóa cuûa Taâm: the Dharma which nourishes the spiritual 1) The mind or thoughts: Taâm hay yù. nature—Laáy phaùp laøm thöùc aên ñeå nuoâi döôõng 2) The storehouse of karma, wholesome or phaùp thaân. unwholesome: Taïng nghieäp (nôi toàn tröû Milk product: Ñeà Hoà—One of the five main nghieäp, thieän hay baát thieän). products from milk, a rich liquor skimmed from 3) The mind is the root of all dharmas. In boiled butter; clarified butter; ghee; used for the Contemplation of the Mind Sutra, the Buddha perfect Buddha-truth, as found according to T'ien- taught: "All my tenets are based on the mind

that is the source of all dharmas." The mind duy chaân chaùnh vôùi tinh taán vaø söï hieåu bieát has brought about the Buddhas, the Heaven, chaân chaùnh thì hieäu quaû maø noù taïo ra cuõng voâ or the Hell. It is the main driving force that cuøng toát ñeïp. Moät caùi taâm vôùi nhöõng tö duy makes us happy or sorrowful, cheerful or sad, trong saùng vaø thieän laønh thaät söï seõ daãn ñeán liberated or doomed—Taâm laø goác cuûa muoân moät cuoäc soáng laønh maïnh vaø thö thaùi. phaùp. Trong Taâm Ñòa Quaùn Kinh, Ñöùc Phaät 5) There are several Sanskrit and Pali terms for daïy: "Trong Phaät phaùp, laáy taâm laøm chuû. Taát mind such as Mana, Citta, Vijnana, and caû caùc phaùp ñeàu do taâm sanh." Taâm taïo ra Vinnana. "Mind" is another name for Alaya- chö Phaät, taâm taïo thieân ñöôøng, taâm taïo ñòa vijnana. Unlike the material body, immaterial nguïc. Taâm laø ñoäng löïc chính laøm cho ta sung mind is invisible. We are aware of our söôùng hay ñau khoå, vui hay buoàn, traàm luaân thoughts and feelings and so forth by direct hay giaûi thoaùt. sensation, and we infer their existence in 4) The mind is so closely linked with the body others by analogy: Coù moät soá töø ngöõ Sanskrit that mental states affect the body's health and vaø Ba Li chæ taâm nhö Mana, Citta, Vijnana, well-being. Some doctors even confirm that Vinnana. Taâm laø moät teân khaùc cuûa A Laïi Da there is no such thing as a purely physical Thöùc (vì noù tích taäp haït gioáng cuûa chö phaùp disease. Unless these bad mental states are hoaëc huaân taäp caùc haït gioáng töø chuûng töû caused by previous evil acts, and they are chuûng phaùp maø noù huaân taäp). Khoâng gioáng unalterable, it is possible so to change them nhö xaùc thaân vaät chaát, caùi taâm laø phi vaät chaát. as to cause mental health and physical well- Chuùng ta nhaän thöùc ñöôïc nhöõng tö töôûng vaø being to follow thereafter. Man's mind caûm nghó cuûa chuùng ta cuøng nhieàu ñieàu khaùc influences his body profoundly. If allowed to baèng tröïc giaùc, vaø chuùng ta keát luaän söï hieän function viciously and entertain unwholesome höõu cuûa chuùng baèng pheùp loaïi suy. thoughts, mind can cause disaster, can even 6) The definition of Mind varies with different kill a being; but it can also cure a sick body. people in different cultures. If you ask an When mind is concentrated on right thoughts ordinary Vietnamese where his mind is and with right effort and understanding, the effect chances are he will point to his heart or chest; it can produce is immense. A mind with pure however, when you ask the same question of and wholesome thoughts really does lead to a a Westerner and he will indicate his head. healthy and relaxed life—Taâm keát hôïp chaët According to the Buddha, mind

(or heart as cheõ vôùi thaân ñeán ñoä caùc traïng thaùi tinh thaàn the seat of thought or intelligence or mental aûnh höôûng tröïc tieáp ñeán söùc khoûe vaø söï an factors) is defined as clarity and knowing. It is vui cuûa thaân. Moät soá baùc só khaúng quyeát raèng formless which no one can see it; however, it khoâng coù moät chöùng beänh naøo ñöôïc xem is our mind which has created the actions thuaàn tuùy laø thaân beänh caû. Do ñoù, tröø khi which cause us to experience suffering and to traïng thaùi tinh thaàn xaáu naày laø do aùc nghieäp be born in cyclic existence or samsara. All do kieáp tröôùc gaây ra quaù naëng, khoù coù theå our physical, verbal and mental actions thay ñoåi ñöôïc trong moät sôùm moät chieàu, coøn depend on our mind. The function of the mind thì ngöôøi ta coù theå chuyeån ñoåi nhöõng traïng is to perceive, to apprehend and to know its thaùi xaáu ñeå taïo ra söï laønh maïnh veà tinh thaàn, objects. It discerns and discriminates between vaø töø ñoù thaân seõ ñöôïc an laïc. Taâm con ngöôøi forms, qualities, aspects and so forth. The aûnh höôûng ñeán thaân moät caùch saâu xa, neáu cöù only way to reach Buddhahood is by training ñeå cho taâm hoaït ñoäng moät caùch böøa baõi vaø in the control and transformation of our mind nuoâi döôõng nhöõng tö duy baát thieän, taâm coù until we are completely free from all theå gaây ra nhöõng tai haïi khoù löôøng ñöôïc, obscurations and defilements. In English thaäm chí coù theå gaây ra saùt nhaân. Tuy nhieân, “mind” means “heart,” “spirit,” “psyche,” or taâm cuõng coù theå chöõa laønh moät caùi thaân beänh “soul.” Mind with a small “m” means the seat hoaïn. Khi taâm ñöôïc taäp trung vaøo nhöõng tö of the intellect. Mind with a capital “M”

stands for absolute reality. From the are transmitted from life to life, irrespective standpoint of Zen experience, “mind” means of temporary physical disintegrations, total awareness. In other words, just listening reminiscence of pst births or past incidents when hearing: Ñònh nghóa veà “Taâm” ñoåi khaùc become a possibility. Mind is like a double- tuøy theo daân toäc vaø vaên hoùa. Neáu hoûi moät edged weapon that can equally be used either ngöôøi Vieät Nam bình thöôøng raèng taâm ôû choã for good or evil. One single thought that naøo, ngöôøi aáy seõ chæ vaøo traùi tim hay loàng arises in this invisible mind can even save or ngöïc; tuy nhieân, ñeå traû lôøi cho cuøng caâu hoûi destroy the world. One such thought can naày, ngöôøi Taây phöông seõ chæ vaøo caùi ñaàu either populate or depopulate a whole cuûa hoï. Theo Phaät giaùo, taâm hay yeáu toá tinh country. It is mind that creats one’s paradise thaàn ñöôïc ñònh nghóa laø söï saùng suoát vaø hieåu and one’s hell: Theo Hoøa Thöôïng bieát. Noù khoâng coù hình töôùng, khoâng ai nhìn Dhammananda trong Nhöõng Haït Ngoïc Trí thaáy noù; tuy nhieân, taâm taïo taùc moïi haønh Tueä Phaät Giaùo, taâm coù theå ñöôïc ñònh nghóa ñoäng khieán chuùng ta ñau khoå vaø laên troâi trong ñôn giaûn laø söï nhaän thöùc veà moät ñoái töôïng luaân hoài sanh töû. Taát caû moïi hoaït ñoäng vaät bôûi khoâng coù moät taùc nhaân hay linh hoàn chæ chaát, lôøi noùi hay tinh thaàn ñeàu tuøy thuoäc taâm huy moïi hoaït ñoäng. Taâm bao goàm traïng thaùi ta. Phaän söï cuûa taâm laø nhaän bieát ñöôïc ñoái tính thoaùng qua luoân luoân troãi leân roài maát ñi töôïng. Noù phaân bieät giöõa hình thöùc, phaåm nhanh nhö tia chôùp. “Vì sinh ra ñeå thaønh chaát, vaân vaân. Caùch duy nhaát ñeå ñaït ñöôïc

nguoàn cuûa noù vaø cheát ñi ñeå trôû thaønh loái vaøo Phaät taùnh laø huaán luyeän vaø chuyeån hoùa taâm cuûa noù, noù beàn vöõng traøn treà nhö con soâng cho ñeán khi chuùng ta hoaøn toaøn thoaùt khoûi nhaän nöôùc töø caùc suoái nguoàn boài theâm vaøo nhöõng nhieãm tröôïc. Trong Anh ngöõ, "mind" doøng chaûy cuûa noù." Moãi thöùc nhaát thôøi cuûa coù nghóa laø traùi tim, tinh thaàn, hay linh hoàn. doøng ñôøi khoâng ngöøng thay ñoåi, khi cheát ñi Mind vôùi chöõ "m" thöôøng coù nghóa laø choã ôû thì truyeàn laïi cho thöùc keá thöøa toaøn boä naêng cuûa lyù trí, "Mind" vôùi chöõ "M" vieát hoa coù löôïng cuûa noù, taát caû nhöõng caûm töôûng ñaõ ghi nghóa laø chaân lyù tuyeät ñoái. Theo kinh nghieäm khoâng bao giôø phai nhaït. Cho neân moãi thöùc nhaø thieàn, thì taâm laø toaøn boä tænh thöùc, noùi môùi goàm coù tieàm löïc cuûa thöùc cuõ vaø nhöõng caùch khaùc laéng nghe khi nghe laø tænh thöùc. ñieàu môùi. Taát caû nhöõõng caûm nghó khoâng phai 7) According to Most Venerable Dhammananda nhaït ñöôïc ghi vaøo caùi taâm khoâng ngöøng thay in The Gems of Buddhist Wisdom, mind may ñoåi, vaø taát caû ñöôïc truyeàn thöøa töø ñôøi naày be defined as simply the awareness of an sang ñôøi kia baát chaáp söï phaân huûy vaät chaát object since there is no agent or a soul that taïm thôøi nôi thaân. Vì theá cho neân söï nhôù laïi directs all activities. It consists of fleeting nhöõng laàn sanh hay nhöõng bieán coá trong quaù mental states which constantly arise and khöù trôû thaønh moät khaû naêng coù theå xaõy ra. perish with lightning rapidity. "With birth for Taâm laø con dao hai löôõi, coù theå xöû duïng cho its source and death for its mouth, it caû thieän laãn aùc. Moät tö töôûng noåi leân töø moät persistently flows on like a river receiving caùi taâm voâ hình coù theå cöùu hay phaù hoaïi caû from the tributary streams of sense constant theá giôùi. Moät tö töôûng nhö vaäy coù theå laøm accretions to its flood." Each momentary taêng tröôûng hay giaûm ñi daân cö cuûa moät nöôùc. consciousness of this everchanging Taâm taïo Thieân ñaøng vaø ñòa nguïc cho chính lifestream, on passing away, transmits its mình. whole energy, all the indelibly recorded 8) Citta is defined as the whole system of impressions, to its successor. Every fresh vijnanas, originally pure, or mind. Citta is consciousness therefore consists of the generally translated as "thought." In the potentialities of its predecessors and Lankavatara Sutra as well as in other something more. As all impressions are Mahayana sutras, citta may better be indelibly recorded in this everchanging rendered "mind." When it is defined as palimpsest-like mind, and as all potentialities "accumulation" or as "store-house" where

karma seeds are deposited, it is not mere place, then we also will not have afflictions, thought, it has an ontological signification and we are free of impediments. According to also: Citta coøn ñöôïc ñònh nghóa nhö laø toaøn boä the Heart Sutra, the Buddha taught: "Because heä thoáng thöùc, boån nguyeân thanh tònh, hay there is no impediment, he leaves distorted taâm. Citta thöôøng ñöôïc dòch laø "yù töôûng." dream-thinking far behind; ultimately Trong Kinh Laêng Giaø cuõng nhö trong caùc kinh Nirvana!" This, then, should be the mind of a ñieån Ñaïi Thöøa khaùc, citta ñöôïc dòch ñuùng hôn cultivator—Taâm cuûa ngöôøi tu phaûi thanh tònh. laø "taâm." Khi noù ñöôïc ñònh nghóa laø "söï chaát Ngöôøi tu khoâng neân caàu khaû naêng döï tri

hay chöùa” hay “nhaø kho” trong ñoù caùc chuûng töû söï bieát tröôùc. Söï bieát tröôùc chaúng mang laïi nghieäp ñöôïc caát chöùa, thì citta khoâng chæ ñieàu gì hay ho, maø ngöôïc laïi chæ gaây theâm rieâng nghóa yù töôûng maø noù coøn coù yù nghóa coù phieàn phöùc cho chuùng ta maø thoâi. Noù khieán tính caùch höõu theå hoïc nöõa. cho chuùng ta phaân taâm, khoâng taäp trung tinh 9) In The Dhammapada Sutta, the Buddha thaàn ñöôïc, do ñoù voïng töôûng seõ roái bôøi vaø taught: “Mind fore-runs deeds; mind is chief, phieàn naõo seõ choàng chaát theâm. Neáu khoâng and mind-made are they.”—Trong Kinh Phaùp caàu söï bieát tröôùc, chuùng ta seõ khoâng coù phieàn Cuù, Ñöùc Phaät daïy: “Taâm daãn ñaàu caùc haønh naõo, taâm khoâng bò chöôùng ngaïi. Theo Baùt vi, taâm laø chuû, taâm taïo taùc taát caû.” Nhaõ Taâm Kinh, Ñöùc Phaät daïy: “Bôûi khoâng 10) According to Great Master Ying-Kuang: “The chöôùng ngaïi, neân khoâng sôï haõi, vieãn ly heát mind encompasses al the ten directions of moïi moäng töôûng ñieân ñaûo, ñoù laø Nieát Baøn dharma realms, including Buddha dharma cöùu caùnh.” Ñaây môùi chính laø taâm cuûa haønh realm, Bodhisattva dharma realm, Pratyeka- giaû treân böôùc ñöôøng tu Ñaïo. Buddha dharma realm, Sravaka dharma (III) Categories of mind—Phaân loaïi taâm: realm, Heaven dharma realm, Human dharma 1) There are two kinds of mind—Coù hai loaïi realm, Asura dharma realm, Animal dharma taâm töôùng—See Two kinds of mind. realm, Hungry Ghost dharma realm, and Hell 2) Three minds or hearts—Tam taâm: dharma realm. One mind can give rise to a) The three minds or hearts, or three assured everything. Buddhas arise from within the ways of reaching the Pure Land—See Three cultivator’s mind, Hells also arise from the minds. cultivator’s mind.”—Theo Ñaïi Sö AÁn Quang: b) Three active dharmas: Three mental states—“Taâm bao haøm heát khaép caû thaäp phaùp giôùi, ñoù Taâm Phaùp—Phi saéc phaùp—See Three active laø Phaät phaùp giôùi, Boà Taùt phaùp giôùi, Duyeân dharmas. Giaùc phaùp giôùi, Thanh Vaên phaùp giôùi, Thieân c) YÙ—See Three equal and universal phaùp giôùi, Nhaân phaùp giôùi, A Tu La phaùp characteristics of the one Tathagata (A). giôùi, Suùc Sanh phaùp giôùi, Ngaï Quyû phaùp giôùi, 3) Catubbidha-citta (p)—Theo A Tyø Ñaït Ma vaø Ñòa Nguïc phaùp giôùi. Moät taâm maø hay sanh Luaän (Vi Dieäu Phaùp), coù boán loaïi taâm taát caû. Phaät cuõng do taâm sanh, maø ñòa nguïc vöông—According to the Abhidharma, there cuõng do taâm taïo.” are four classes of consciousness—See Four (II) Mind of practitioner: Taâm cuûa haønh giaû—The classes of consciousness. mind of a cultivator must be pure. Do not long 4) Citta (skt): Taâm—The Buddha taught— for foreknowledge of events. To have this “When the mind is still, all realms are calm.” kind of foreknowledge is, in fact, nothing but Therefore, the issue of certainty is a a lot of trouble, because it leads to determination of our future Buddhahood— discrimination in our thinking and prevents us Phaät daïy taâm yeân caûnh laëng. Nhö vaäy, söï from being able to concentrate. Being unable quyeát ñònh trong taâm cuõng laø söï quyeát ñònh to concentrate or focus our energy on Phaät quaû trong töông lai—See Four serious cultivation, our idle thoughts run wild, then matters in any cultivator’s life. afflictions come in droves (herds). If we do 5) According to the Abhidharma, there are five not

crave this foreknowledge in the first kinds of path consciousness—Theo A Tyø Ñaït

Ma Luaän, coù naêm loaïi ñaïo taâm—See Five 1) According to the Buddhist point of view, the kinds of path of consciousness. mind or consciousness is the core of our 6) The five condition of mind produced by existence. All our psychological experiences, objective perception—Naêm taâm khôûi leân theo such as pain and pleasure, sorrow and tieán trình giaùc tri ngoaïi caûnh—See Five happiness, good and evil, life and death, are conditions of mind produced by objective not attributed to any external agency. They perception. are only the result of our own thoughts and 7) See Six points to develop a true Bodhi Mind. their resultant actions. Mind actually 8) Mind (mano) consciousness: YÙ thöùc hay Maït influences the body in every minute of life. If na thöùc—See Seven consciousnesses. we allow it to function with the vicious and 9) According to the Abhidharma, there are eight unwholesome thoughts, mind can cause kinds of supermundane mind—Theo A Tyø disaster; it can even kill another being. Ñaït Ma Luaän, coù taùm loaïi taâm sieâu theá—See However, when the mind is concentrated on Eight kinds of supermundane mind. right thoughts with right effort and 10) According to Lama Geshe Kelsang Gyatso in understanding, it can produce an excellent Buddhism in Mahayana Tradition, there are effect. Thus, the Buddha taght: “No enemy eight levels of mind development during the can harm one so much as one’s own thoughts sleep process. Each level has a different of craving, thoughts of hate, thoughts of sign—Theo Laït Ma Geshe Kelsang Gyatso jealousy, and so on.” A mind with pure and trong Phaät Giaùo Truyeàn Thoáng Ñaïi Thöøa, coù wholesome thoughts really lead to a peaceful taùm taàng lôùp taâm phaùt sinh trong giaác nguû; and relaxed life—Theo quan ñieåm Phaät giaùo, moãi taàng lôùp coù moät daáu hieäu rieâng—See taâm hay thöùc laø phaàn coát loõi cuûa kieáp nhaân Eight levels of mind development during sinh. Taát caû nhöõng kinh nghieäm taâm lyù nhö the sleep process. ñau ñôùn hay sung söôùng, buoàn hay vui, thieän 11) Buddha’s teachings on mind—Nhöõng lôøi Phaät hay aùc, soáng hay cheát, ñeàu khoâng do moät daïy veà Taâm: According to The Avatamsaka nguyeân lyù beân ngoaøi naøo, maø chæ laø keát quaû Sutra, there are elven minds that lead to cuûa nhöõng tö töôûng cuûa chuùng ta vaø nhöõng enlightenment (desire for enlightenment is haønh ñoäng do nhöõng tö töôûng aáy ñöa ñeán maø really arouse from these minds)—Theo Kinh thoâi. Taâm thaät söï aûnh höôûng ñeán thaân theå con Hoa Nghieâm, coù 11 taâm daãn ñeán giaùc ngoä— ngöôø i trong töøng giaây töøng phuùt trong ñôøi See Eleven minds that lead to enlightenment. soá ng. Neáu chuùng ta ñeå maëc cho nhöõng tö 12) According to the Abhidharma, there are töôûng haèn hoäc daøy xeùo, nhöõng troø tieâu khieån twenty-four Sense-Sphere Beautiful khoâng laønh maïnh thao tuùng, thì taâm naøy coù Consciousnesses—Theo A Tyø Ñaït Ma Luaän theå gaây neân thaûm hoïa, thaäm chí coù theå gieát (Vi Dieäu Phaùp), coù hai möôi boán taâm ñeïp— cheát sinh maïng khaùc. Tuy nhieân, chính taâm See Twenty-four sense-sphere beautiful naøy laïi coù theå cöùu ñöôïc moät thaân xaùc beänh minds. hoaïn. Khi taâm ñöôïc taäp trung vaøo nhöõng tö 13) Citta-dharma (skt): Taâm phaùp—See One töôûng chính ñaùng, vôùi nhöõng noã löïc chaân hundred divisions of all mental qualities and thaønh, vaø

nhöõng hieåu bieát xaùc ñaùng thì noù coù their agents (A). theå mang laïi moät keát quaû thuø thaéng. Chính vì 14) This is one of the six senses on which one vaäy maø Ñöùc Phaät daî: “Khoâng moät keû thuø relies or from which knowledge is received— naøo coù theå haïi ñöôïc mình hôn taâm nieäm khaùt Ñaây laø moät trong saùu giaùc quan hay saùu choã aùi, saân haän vaø ñoá kî cuûa chính mình.” Taâm ñeå nhaän bieát—See Six senses on which one vôùi nhöõng nieäm töôûng thanh tònh vaø thieän relies. laønh thöïc söï seõ mang laïi cuoäc soáng an laønh (III) Other characteristics of Mind—Nhöõng ñaëc vaø thanh thaûn. **See Eight minds. tính khaùc cuûa Taâm: 2) Mind is not separate from the world of thoughts and feelings, how can it leave and

retire into itself? When we look at the tree in soâng, caây, coû, ñoäng vaät. Nhö vaäy laø khi chuùng front of us, our mind does not go outside of us ta noùi ñeán taâm hay vaät, chuùng ta chæ nghó ñeán into the forest, nor does it open a door to let hieän töôïng (taâm töôïng vaø caûnh töôïng), chöù the trees in. Our mind fixes on the trees, but khoâng noùi ñeán taâm theå vaø vaät theå. Chuùng ta they are not a distinct object. Our mind and thaáy raèng caû hai loaïi hieän töôïng (taâm töôïng the trees are one. The trees are only one of vaø caûnh töôïng) ñeàu nöông nhau maø thaønh, vaø the miraculous manifestations of the mind— theå tính cuûa chuùng laø söï töông duyeân, vaäy sao Taâm khoâng phaûi laø moät thöïc taïi bieät laäp vôùi chuùng ta khoâng thaáy ñöôïc raèng caû hai loaïi theá giôùi caûm giaùc vaø suy töôûng ñeå ñi ra khoûi hieän töôïng ñeàu cuøng moät theå tính? Theå tính theá giôùi aáy roài ruùt veà töï thaân. Khi chuùng ta aáy coù ngöôøi thích goïi laø “taâm”, coù ngöôøi thích nhìn caùi caây tröôùc maët chuùng ta, taâm chuùng ta goïi laø “vaät,” coù ngöôøi thích goïi laø “chaân nhö.” khoâng ñi ra ngoaøi chuùng ta ñeå ñi vaøo röøng, noù Daàu goïi laø caùi gì ñi nöõa, chuùng ta khoâng theå cuõng khoâng môû cöûa ñeå ñoùn caûnh röøng ñi vaøo. duøng khaùi nieäm ñeå ño löôøng theå taùnh naøy Taâm chuùng ta chæ nhaém vaøo caùi caây, nhöng ñöôïc. Vì theå taùnh aáy khoâng bò ngaên ngaïi hoaëc nhöõng caùi caây aáy khoâng phaûi laø moät ñoái giôùi haïn. Töø quan ñieåm hôïp nhaát, ngöôøi ta goïi töôïng bieät laäp. Maø luùc ñoù taâm vaø caûnh laø noù laø “Phaùp thaân.” Töø quan ñieåm nhò nguyeân, moät. Caûnh chæ laø nhöõng bieåu hieän kyø dieäu cuûa ngöôøi ta goïi noù laø “Taâm khoâng ngaên ngaïi” taâm maø thoâi. ñoái maët vôùi “theá giôùi voâ ngaïi.” Kinh Hoa 2) When we speak of mind, we usually think of Nghieâm goïi noù laø Taâm voâ ngaïi vaø caûnh voâ psychological phenomena, such as feelings, ngaïi. Caû hai dung hôïp nhau moät caùch vieân thoughts, or perceptions. When we speak of maõn neân goïi laø “taâm caûnh vieân dung.” objects of mind, we think of physical ** See Eighty-one divisions in the Maha-Prajna- phenomena, such as mountains, trees, or Paramita Sutra. animals. Speaking this way, we see the Mind of abandoning things of the world: Xaû phenomenal aspects of mind and its objects, Taâm—Boà taùt xaû boû moïi thöù—See Ten directional but we don’t see their nature. We have decisions. observed that these two kinds of phenomena, Mind is able to enter countless mind and objects of mind, rely on one another concentrations: Taâm töï taïi—Control of mind— for their existence and are therefore Trí hueä hay nhaäp voâ soá tam muoäi—See Ten kinds

interdependent. But we do not see that they of control of Great Enlightening Beings. themselves have the same nature. This nature Mind abides nowhere: Taâm voâ sôû truï. is sometimes called “mind” and sometimes 1) The mind is like a monkey, let it moves called “suchness.” Whatever we call it, we wherever it will; however, the Diamond Sutra cannot measure this nature using concepts. It suggests: “Cultivate the mind and the is boundless and all inclusive, without awareness so that your mind abides limitations or obstacles. From the point of nowhere.”: Taâm nhö vöôïn chuyeàn caây, haõy view of unity, it is called Dharmakaya. From ñeå cho noù ñi nôi naøo noù muoán; tuy nhieân, the point of view of duality, it is called “mind Kinh Kim Cang ñeà nghò: “Haõy tu taäp taâm vaø without obstacle” encountering “world söï tænh thöùc sao cho noù khoâng truï laïi nôi naøo without obstacle.” The Avatamsaka Sutra caû.” calls it unobstructed mind and unobstructed 2) The mind without resting place: A mind object. The mind and the world contain each which does not abide anywhere—A mind other so completely and perfectly that we call which let “bygone be bygone.”—Taâm khoâng this “perfect unity of mind and object.”—Khi truï vaøo ñaâu. Haõy ñeå cho quaù khöù ñi vaøo quaù noùi ñeán taâm, ngöôøi ta nghó ñeán nhöõng hieän khöù. töôïng taâm lyù nhö caûm giaùc, tö töôûng vaø nhaän 3) The mind without resting place, detached thöùc, cuõng nhö khi noùi ñeán vaät, chuùng ta nghó from time and space, the past being past may ngay ñeán nhöõng hieän töôïng vaät lyù nhö nuùi, be considered as a non-past or non-existent,

so with present and future, thus realizing their Mind of aiding all to fulfil their vows and unreality. The result is detachment, or the accomplish their spiritual ends: Linh tha liberated mind, which is the Buddha-mind, the nguyeän maõn—This is one of the ten bodhi-mind, the mind free from ideas or characteristics of the “diamond heart” as creation and extinction, of beginning and end, developed by a Bodhisattva—Ñaây laø moät trong recognizing that all forms and natures are of möôøi taâm kim cang ñöôïc moät vò Boà Taùt phaùt trieån the Void, or Absolute: Taâm voâ sôû truï laø taâm qua tu taäp—See Ten charateristics of the chaúng chaáp vaøo khoâng gian hay thôøi gian. Caùi Diamond Heart as developed by a Bodhisattva. taâm quaù khöù töï noù seõ döùt, töùc goïi laø voâ quaù Mind of amlsgiving: Thí taâm. khöù söï, vôùi hieän taïi vaø vò lai laïi cuõng nhö vaäy Mind of anger: Saân Khueå Taâm—The heart of (taâm hieän taïi roài seõ töï döùt, töùc goïi laø voâ hieän anger, one of the three poisons—Taâm töùc giaän taïi söï; taâm vò lai roài cuõng seõ töï döùt, töùc goïi laø noùng naûy hay loøng saân nhueá, moät trong tam ñoäc. voâ vò lai söï), nhaän bieát chö phaùp khoâng thaät neân khoâng chaáp tröôùc. Taâm ñoù goïi laø taâm voâ Mind apart from all ideas of activity or sôû truï hay taâm giaûi thoaùt, taâm Phaät, taâm Boà inactivity: Nhaát Ñaïo Voâ Vi Taâm. Ñeà; taâm khoâng vöôùng maéc vaøo yù töôûng sanh Mind attached to love: Taâm aùi tröôùc—Mind of dieät (voâ sinh taâm), ñaàu ñuoâi. sensual love—See Six bonds of the mind. Mind is in accordant with wisdom: Nhaát Mind of attention or Inquiry: Taàm caàu taâm— Thieát YÙ Nghieäp Tuøy Trí Hueä—Mind is accordant See Five conditions of mind produced by with wisdom or all thoughts are in accordance objective perception. with knowledge and wisdom, one of the eighteen Mind being free

from delusion: Taâm töï taïi— distinctive characteristics or unique qualities of The mind which has got rid of all hindances. Buddhas—Nhaát Thieát YÙ Nghieäp Tuøy Trí Hueä hay Mind as bhutatathata: Chaân Nhö Moân—Taâm moïi yù nghieäp ñeàu laøm theo trí tueä, moät trong möôøi Chaân Nhö Moân—Our mind is by nature that of the taùm ñieàu khoâng loãi theo Ñaïi Trí Ñoä Luaän—See bhutatathata—Taâm chuùng sanh taùnh thöôøng roãng Eighteen distinctive characteristics of Buddhas laëng nhö chaân nhö—See Two doors (C). (II). Mind of big ego: Taâm Töï Cao Töï Ñaïi—Some Mind and act are not separated: Taâm Haønh Buddhists are very humble and gentle; however, Baát Ly—Thought and deed in accord, especially after some time of cultivation and achieving some in relation to Amitabha—Taâm vaø haønh khoâng theå worldly merits, then develop a big ego and look taùch rôøi nhau. Taâm töôûng vaø haønh ñoäng phaûi ñoàng down on everyone, give rise to thoughtless action, thuaän vôùi nhau, ñaëc bieät laø trong quan heä vôùi vieäc and eventually fall into the evil paths—Moät soá tu nieäm theo Phaät A Di Ñaø. Phaät töû luùc môùi tu thì khieâm cung töø toán, nhöng Mind and actions: Citta-samskara (skt)— sau khi tu ñöôïc moät thôøi gian, laøm ñöôïc moät vaøi Activities of the Mind—Söï hoaït ñoäng cuûa Taâm. phöôùc ñöùc, thì sanh taâm töï kieâu töï ñaéc, khinh 1) Citta-samskara means mental formation: Taâm thöôøng moïi ngöôøi, laøm nhöõng ñieàu caøn dôû, keát haønh laø söï caáu taïo cuûa taâm. cuoäc phaûi sa vaøo aùc ñaïo. 2) Creation of the mind: Söï saùng taïo cuûa taâm. Mind of black near-attainment: Taâm maøu 3) Mental functions: Duïng cuûa taâm. ñen cuûa ñònh caän haønh (gaàn chöùng ñaéc ñònh an 4) The activities of the mind (heart): Taâm haønh chæ)—According to Lama Geshe Kelsang Gyatso laø taâm thay ñoåi töøng giaây töøng phuùt. in Buddhism in Mahayana Tradition, this is one of 5) Working on the mind for its control: Haønh the eight levels of mind development during the hoaït nhaèm kieåm soaùt taâm. sleep process. Everything appears entirely empty ** See Activities of the Mind. but dark or black. During this stage we experience Mind or active thought: Töôûng sinh—See our deepest sleep—Theo Laït Ma Geshe Kelsang Three causes of the rise of the passions or Gyatso trong Phaät Giaùo Truyeàn Thoáng Ñaïi Thöøa, illusions. töùôùng gioáng nhö aûo töôïng laø moät trong taùm taâm

phaùt sinh trong giaác nguû. Moïi söï xuaát hieän nhöng Mind of Buddha: Spiritual enlightened heart— coù moät maøu ñen kòt. Trong giai ñoaïn naày, ta traûi Phaät taâm—Taâm Phaät—See Mind is Buddha. qua giaác nguû saâu xa nhaát cuûa mình—See Eight Mind and Buddha are identical: The identity levels of mind development during the sleep of mind and Buddha—Mind is Buddha—The process. highest doctrine of Mahayana—Mind here and Mind and body are aching and in a state of now is Buddha—Töùc Taâm Töùc Phaät—Töùc Taâm panic: Thaân taâm ñau ñôùn kinh hoaøng—Even if Thò Phaät—The identity of mind and Buddha, the you do not meet with evil conditions, but simply highest doctrine of Mahayana. The negative form expire after a mild illness, at that time the four is “No mind no Buddha,” or apart from mind there elements (earth, water, fire, air) separate, your is no Buddha; and all the living are of the one ligaments and bones jerk and retract, Mind and mind—Phaùp

toái thöôïng thöøa cuûa Ñaïi Thöøa Giaùo, body are aching and in a state of panic, not unlike taâm naøy laø Phaät naøy. Hình thöùc tieâu cöïc laø “Phi a turtle being skinned alive or a crab thrown alive Taâm Phi Phaät” hay ngoaøi taâm khoâng coù Phaät. into a boiling pot. How can you then recite the Mind, Buddha and all the living are the Buddha’s name?—Giaû söû baïn khoâng bò nhöõng aùc same: Taâm, Phaät, Caäp Chuùng Sanh Thò Tam Voâ duyeân maø chæ beänh sô saøi roài maõn phaàn, thì luùc Sai Bieät—Outside the mind there is no other saép cheát töù ñaïi ñaát, nöôùc, löûa, gioù phaân ly, gaân thing; mind, Buddha, and all the living, these three xöông ruùt chuyeån, thaân taâm ñau ñôùn kinh hoaøng, are not different. There is no differentiating nhö con ñoài moài bò loät vaûy, con cua rôùt vaøo nöôùc among these three because all is mind. All are of soâi, laøm sao maø nieäm Phaät?— See Seven the same order. This is an important doctrine of circumstances that are difficult to practice Buddha the Hua-Yen sutra. The T’ien-T’ai called “The Recitation. Mystery of the Three Things.”—Ngoaøi taâm ra Mind in bondage: Taâm Phöôïc—The mind in khoâng coù gì nöõa; taâm, Phaät vaø chuùng sanh khoâng bondage, which takes the seeming for the real— sai khaùc. Ñaây laø moät giaùo thuyeát quan troïng trong Voïng töôûng nhö daây buoäc taâm, laáy huyeãn laøm Kinh Hoa Nghieâm. Toâng Thieân Thai goïi ñaây laø thöïc. Tam Phaùp Dieäu. Mind which is not bound to anything is a Mind and Buddha witness together: Taâm liberated mind: Taâm khoâng vöôùng maéc laø taâm Chöùng—To realize—The inner witness, or giaûi thoaùt. assurance—Taâm vaø Phaät aán chöùng laãn nhau. Mind is Buddha: Taâm Phaät. Mind that is capable of enlightenment from 1) The mind of the Buddha: The Buddha within within: Töï Giaùc Ngoä Taâm—A mind independent the heart, or from mind is Buddhahood—Taâm of externals—Pure thought capable of cuûa Phaät hay Taâm töùc Phaät. enlightenment from within—Giaùc ngoä baèng chính 2) The Buddha revealed in or to the mind: The noäi taâm cuûa mình chöù khoâng do ngoaïi löïc beân mind is Buddha—Phaät hieän ra trong taâm. ngoaøi. 3) According to the Dharma Jewel Platform Mind choosing well what to do, never Sutra, the Sixth Patriarch said: “If the making a mistake anywhere: YÙ kheùo löïa choã preceding thought does not arise, it is mind. If laøm, vì chöa töøng coù moät choã loãi laàm—See Ten the following thought does not end, it is kinds of heart of Great Enlightening Beings (II). Buddha. Thus, he advised one should not be Mind of clear light: Taâm vôùi aùnh saùng trong afraid of rising thoughts, but only of the delay suoát—According to Lama Geshe Kelsang Gyatso in being aware of them.”: Theo Phaùp Baûo in Buddhism in Mahayana Tradition, this is one of Ñaøn Kinh, Luïc Toå noùi: “Neáu nieäm tröôùc the eight levels of mind development during the khoâng khôûi, ñoù laø taâm. Nieäm sau khoâng döùt sleep process. The dark appearance disappears ñoù laø Phaät. Vì theá ngaøi khuyeân khoâng sôï and we perceive a clear light like the colour of nieäm khôûi, chæ sôï giaùc ngoä chaäm maø thoâi.” dawn. This is called the clear light of sleep. There is no consciousness more subtle than the mind of clear light. At the last instant before death our to develop a true Bodhi Mind. We ourselves and mind perceives the clear light. If a person has the all sentient beings already possess the virtues, special good karma to be reborn as a human

embellishment and wisdom of the Buddhas. being, the continuum of that very subtle mind later However, because we are deluded as to our True enters into the union of the father's and mother's Nature, and commit evil deeds, we resolve in sperm and egg. From that time on the mind Birth and Death, to our immense suffering. Once becomes grosser and grosser—Theo Laït Ma we have understood this, we should rid ourselves Geshe Kelsang Gyatso trong Phaät Giaùo Truyeàn of the mind of love-attachment, hate and Thoáng Ñaïi Thöøa, töùôùng gioáng nhö aûo töôïng laø discrimination, and develop the mind of moät trong taùm taâm phaùt sinh trong giaác nguû. Hieän repentance and compassion. We should seek töôïng maøu ñen bieán maát, vaø khi aáy ta thaáy moät expedient means to save ourselves and others, so aùnh saùng trong suoát nhö maøu bình minh. Ñaây goïi that all are peaceful, happy and free of suffering. laø aùnh saùng trong suoát cuûa giaác nguû. Khoâng coù Let us be clear that compassion is different from taâm naøo vi teá hôn taâm cuûa aùnh saùng trong suoát aáy. love-attachment, that is, the mind of affection, Vaøo giaây phuùt cuoái cuøng tröôùc khi cheát taâm ta attached to forms, which binds us with the ties of nhaän thaáy aùnh saùng trong suoát. Khi moät ngöôøi coù passion. Compassion is the mind of benevolence, thieän nghieäp ñaëc bieät ñeå ñöôïc taùi sanh laøm ngöôøi, rescuing and liberating, detached from forms, thì doøng töông tuïc cuûa caùi taâm vi teá aáy seõ nhaäp without discrimination or attachment. This mind vaøo söï giao hôïp cuûa tinh cha tröùng meï. Töø ñoù trôû manifests itself in every respect, with the result ñi taâm trôû neân caøng ngaøy caøng thoâ hôn—See that we are peaceful, happy and liberated, and Eight levels of mind development during the sleep possess increased merit and wisdom. If we wish to process. expand the compassionate mind, we should, Mind which clings to things as real: Taâm taking our own suffering as starting point, chaáp vaøo vaïn höõu thöïc coù. sympathize with the even more unbearable Mind closely guarding the senses: YÙ giöõ gìn misery of others. A benevolent mind, eager to caùc caên—See Ten kinds of heart of Great rescue and liberate, naturally develops; the Enlightening Beings (II). compassionate thought of the Bodhi Mind arises from there. As the Bodhisattva Samantabhadra Mind and cognition: Taâm Thöùc—Mind and taught in the Avatamsaka Sutra: "Great consciousness—Internal perception—Mind and its Bodhisattvas develop great compassion by ten contents. According to the Kosa Sastra, the two kinds of observations of sentient beings: they see are considered as identical in the Abhidharma- sentient beings have nothing to rely on for Kosa, but different in Mahayana—Taâm vaø thöùc. support; they see sentient beings are unruly; they Theo Tieåu Thöøa Caâu Xaù Luaän thì taâm vaø thöùc see sentient beings lack virtues; they see sentient gioáng nhau, nhöng trong Ñaïi Thöøa thì laïi khaùc beings are asleep in ignorance; they see sentient nhau. beings do bad things; they see sentient beings are Mind of common people: Dò Sanh Kyø Döông bound by desires; they see sentient beings Taâm—Various paths of blind life driven by the drowning in the sea of Birth and Death; they see instinctive impulse. This is the stage of common sentient beings have no desire for goodness; they people, one of the ten stages of spiritual see sentient beings have lost the way to development—Nhöõng neûo ñöôøng cuûa cuoäc

soáng enlightenment.” Having developed the great muø quaùng do baûn naêng ñieàu khieån. Ñaây laø giai compassionate mind, we should naturally develop ñoaïn cuûa phaøm ngu—See Ten stages of spiritual the Great Bodhi Mind and vow to rescue and development. liberate. Thus the great compassionate mind and Mind of Compassion: Taâm Töø Bi—Heart of the great Bodhi Mindinterpenetrate freely. That is pity—According to Most Venerable Thích Thieàn why to develop the compassionate mind is to Taâm in The Pure Land Buddhism in Theory and develop the Bodhi Mind. Only when we cultivate Practice, enlightened mind is one of the six points with such great compassion can we be said to

have “developed the Bodhi Mind.”—Theo Hoøa abandonment, or absolute indifference Thöôïng Thích Thieàn Taâm trong Nieäm Phaät Thaäp (renunciation of the mental faculties), one of the Yeáu, taâm giaùc ngoä laø moät trong saùu yeáu ñeåm phaùt four forms of unlimited, or unsparing mind of all trieån Boà Ñeà Taâm. Ta cuøng chuùng sanh sanh ñeàu Buddhas—Hoaøn toaøn xaû boû, moät trong töù voâ saún ñuû ñöùc haïnh, töôùng haûo trí hueä cuûa Nhö Lai, löôïng taâm cuûa chö Phaät—See Four maø vì meâ chaân taùnh, khôûi hoaëc nghieäp neân phaûi bò immeasureable minds. luaân hoài, chòu voâ bieân söï thoáng khoå. Nay ñaõ roõ Mind comprehending all freedoms, nhö theá, ta phaûi döùt taâm gheùt thöông phaân bieät, manifesting realization of Buddhahood kôûi loøng caûm hoái töø bi tìm phöông tieän ñoä mình everywhere in a single instant: Taâm cuøng cöùu ngöôøi, ñeå cuøng nhau ñöôïc an vui thoaùt khoå. khaép taát caû töï taïi, vì moät nieäm khaép hieän thaønh Neân nhaän roõ töø bi khaùc vôùi aùi kieán. AÙi kieán laø Phaät—See Ten kinds of comprehensive mind of loøng thöông yeâu maø chaáp luyeán treân hình thöùc, Great Enlightening Beings. neân keát quaû bò sôïi daây tình aùi raøng buoäc. Töø bi laø Mind comprehending all infinities, knowing loøng xoùt thöông cöùu ñoä, maø lìa töôùng, khoâng phaân bieät chaáp tröôùc; taâm naày theå hieän döôùi ñuû moïi the differentiations of the networks of maët, neân keát quaû ñöôïc an vui giaûi thoaùt, phöôùc illusions: Taâm cuøng khaép taát caû voâ bieân, vì bieát hueä caøng taêng. Muoán cho taâm töø bi ñöôïc theâm nhöõng huyeãn voïng sai bieät—See Ten kinds of roäng, ta neân töø noãi khoå cuûa mình, caûm thoâng ñeán comprehensive mind of Great Enlightening caùc noãi khoå khoù nhaãn thoï hôn cuûa keû khaùc, töï Beings. nhieân sanh loøng xoùt thöông muoán cöùu ñoä, nieäm töø Mind comprehending all knowledge, bi cuûa Boà Ñeà taâm chöa phaùt boãng töï phaùt sanh. knowing the realms of reality everywhere: Trong Kinh Hoa Nghieâm, ngaøi Phoå Hieàn ñaõ khai Taâm cuøng khaép taát caû trí hueä, vì tuøy thuaän bieát roõ thò: “Ñaïi Boà Taùt vôùi loøng ñaïi bi coù möôøi caùch phaùp giôùi—See Ten kinds of comprehensive mind quaùn saùt chuùng sanh khoâng nôi nöông töïa maø khôûi of Great Enlightening Beings. ñaïi bi. Quaùn saùt chuùng sanhtaùnh chaúng ñieàu thuaän Mind comprehending all nonobstruction, maø khôûi ñaïi bi, quaùn saùt chuùng sanh ngheøo khoå not dwelling on the mind of self or the mind khoâng caên laønh maø khôûi ñaïi bi. Quaùn saùt chuùng of other: Taâm cuøng khaép taát caû voâ ngaïi, vì chaúng sanh nguû say trong ñeâm daøi voâ minh maø khôûi ñaïi truï töï taâm, tha taâm—See Ten kinds of bi. Quaùn saùt chuùng sanh laøm

nhöõng ñieàu aùc maø comprehensive mind of Great Enlightening khôûi ñaïi bi. Quaùn saùt chuùng sanh ñaõ bò raøng buoäc, Beings. laïi thích lao mình vaøo choã raøng buoäc maø khôûi ñaïi bi. Quaùn saùt chuùng sanh bò chìm ñaém trong bieån Mind comprehending all non-origination, sanh töû maø khôûi ñaïi bi. Quaùn saùt chuùng sanh not apprehending any intrinsic nature in vöông mang taät khoå laâu daøi maø khôûi ñaïi bi. Quaùn anything: Taâm cuøng khaép taát caû voâ sanh, vì caùc saùt chuùng sanh khoâng öa thích phaùp laønh maø khôûi phaùp töï taùnh baát khaû ñaéc—See Ten kinds of ñaïi bi. Quaùn saùt chuùng sanh xa maát Phaät phaùp maø comprehensive mind of Great Enlightening khôûi ñaïi bi…" Ñaõ phaùt taâm ñaïi bi taát phaûi phaùt Beings. ñaïi Boà Ñeà taâm theà nguyeàn cöùu ñoä. Theá thì loøng Mind comprehending all past, present, and ñaïi bi vaø loøng ñaïi Boà Ñeà dung thoâng nhau. Cho future, knowing them all in a single neân phaùt töø bi taâm töùc laø phaùt Boà Ñeà taâm. Duøng thought: Taâm cuøng khaép taát caû tam theá, vì moät loøng ñaïi töø bi nhö theá maø haønh ñaïo, môùi goïi laø nieäm ñeàu bieát roõ—See Ten kinds of phaùt Boà Ñeà taâm—See Six points to develop a true comprehensive mind of Great Enlightening Bodhi Mind. Beings. Mind of compassion and kindness: Spirit of Mind comprehending all realms of reality, compassion and kindness—Töø yù. deeply penetrating infinity: Taâm cuøng khaép Mind of complete abandonment: Upeksa phaùp giôùi, vì thaâm nhaäp voâ bieân—See Ten kinds (skt)—Limitless indifference—Giving up all things—Xaû Voâ Löôïng Taâm—Complete

of comprehensive mind of Great Enlightening taùm thöùc, hay Maït Na thöùc, hay taâm nhieãm oâ bôûi Beings. caùi "ngaõ"—See Eight consciousnesses (II) (7). Mind comprehending all sentient beings, Mind control bodhi: Mind control the passions knowing their faculties, inclinations, and and observance of the paramitas—Phuïc taâm boà habit energies: Taâm cuøng khaép taát caû chuùng ñeà (cheá phuïc phieàn naõo maø tu haønh caùc haïnh Ba sanh, vì bieát roõ caên duïc taäp khí—See Ten kinds of La Maät)—See Five bodhi or stages of comprehensive mind of Great Enlightening enlightenment. Beings. Mind of corresponding with the laws: Taâm Mind comprehending all spaces, their Baá t Töông Öng—The functioning of the mind not corresponding with the laws—Haønh hoaït cuûa taâm intentions far-reaching: Taâm cuøng khaép taát caû khoâng töông öng vôùi Phaät phaùp. hö khoâng, vì phaùt yù roäng lôùn—See Ten kinds of comprehensive mind of Great Enlightening Mind-cultivation: Taâm tu haønh (tu taâm)—"A Beings. monk, especially a novice, who practices the way Mind of conclusion or decision: Quyeát ñònh should not like a buffalo pulling a rotating grain mill; he should practice with all his mind. If the taâm—See Five conditions of mind produced by way of the mind is cultivated, where id the need objective perception. to cultivate the body?" —Phaät daïy nhöõng vò môùi Mind of Confucianism: Ngu Ñoàng Trì Trai tieán tu raèng: "Moät tu só, nhöùt laø vò môùi tieán tu, Taâm (nhaân thöøa)—Coá gaéng vöôït leân soáng ñôøi ñaïo ñöøng haønh ñaïo nhö kieåu traâu keùo coái xay, tuy ñöùc, nhö tröôøng hôïp cuûa Khoång Giaùo—The thaân haønh ñaïo maø taâm chaúng haønh. Neáu taâm ñaõ Vehicle of human beings striving to have a moral haønh thì caàn noùi chi ñeán thaân?" life, the

stage of Confucianism, one of the ten Mind delivered from desire: Taâm giaûi thoaùt—stages of spiritual development—See Ten stages Taâm giaûi thoaùt khoûi duïc voïng—See Two kinds of of spiritual development. deliverance (E). Mind congealed as ice: Taâm Baêng—The heart Mind delivered from ignorance by wisdom: congealed as ice (unable to solve a difficulty)— Hueä giaûi thoaùt—Hueä giaûi thoaùt khoûi si me—See Trong taâm coù ñieàu gì khoù khaên öù ñoïng khoâng giaûi Two kinds of deliverance (E). quyeát ñöôïc ñoùng baêng. Mind consciousness: YÙ thöùc—See Six Mind in a dependent state: YÛ Tha Taâm—The mind of the Buddha in a higher state of consciousnesses. incarnation—Taâm trong traïng thaùi leä thuoäc, leä Mind and consciousness: Taâm Thöùc—Mind thuoäc vaøo Phaät hay caàu Phaät ñeå ñöôïc taùi sanh vaøo and consciousness—Internal perception—The moät coõi cao hôn. mind and cognition—Mind and its contents. Mind of detachment: Taâm khoâng chaáp tröôùc—According to the Kosa Sastra, the two are Equanimity—Mind of renunciation—Detachment considered as identical in the Abhidharma-Kosa, or renunciation includes physical (wealth, body, but different in Mahayana—Taâm vaø thöùc. Theo form, sound, smell, taste, touch, etc) and mental Tieåu Thöøa Caâu Xaù Luaän thì taâm vaø thöùc gioáng (biased minds, wrong views, self-grasping, ego- nhau, nhöng trong Ñaïi Thöøa thì laïi khaùc nhau. grasping, etc).—Taâm khoâng chaáp tröôùc laø taâm Mind-contact: Mano-samphasso (p)—YÙ Xuùc— khoâng luyeán aùi, bao goàm khoâng chaáp tröôùc boû vaät According to the Sangiti Sutta in the Long chaát nhö nhöõng cuûa caûi, thaân, saéc, aâm thanh, vò vaø Discourses of the Buddha, this is one of the six tieáp xuùc, vaân vaân; vaø xaû boû tinh thaàn nhö taâm groups of contacts—Theo Kinh Phuùng Tuïng trong thieân vò, taø kieán hay ngaõ chaáp, vaân vaân. Tröôøng Boä Kinh, ñaây laø moät trong saùu xuùc thaân— Mind development: Phaùt trieån taâm—According See Six groups of contacts. to Lama Geshe Kelsang Gyatso in Buddhism in Mind of contamination: Nhieãm OÂ YÙ—A name Mahayana Tradition, there are eight levels of for the seventh vijnana, i.e. egoism, or wrong mind development during the sleep process. Each notion of the self—Teân cuûa thöùc thöù baûy trong level has a different sign—Theo Laït Ma Geshe

Kelsang Gyatso trong Phaät Giaùo Truyeàn Thoáng chaân thaät, giai ñoaïn cuûa Tam Luaän vaø Phaùp Ñaïi Thöøa, coù taùm taàng lôùp taâm phaùt sinh trong Töôùng toâng—See Ten stages of spiritual giaác nguû; moãi taàng lôùp coù moät daáu hieäu rieâng— development. See Eight levels of mind development during the Mind of disgust and renunciation: Taâm nhaøm sleep process. boû—See Ten profound minds. Mind devoted to enlightenment: Taâm chuyeân Mind-dust: Afflictions—Taâm traàn (phieàn naõo). nhaát caàu giaùc ngoä—The mind is exclusively Mind of desire and attachment: AÙi taâm—A devoted to enlightenment. mind full of desire; a mind dominated by desire; a Mind of Dhyana: Ñònh Taâm—Taâm thieàn loving heart—Taâm ñaày duïc voïng, hay taâm bò duïc ñònh—See Ten directional decisions. voïng thoáng trò. Mind of direct pupils of the Buddha, or Mind dominated by desire: Loving heart—A Sravaka: Duy Uaån Voâ Ngaõ Taâm (Thanh Vaên mind full of desire—AÙi taâm. thöøa)—The Vehicle of the direct pupils of the Mind and its

emotions: Taâm Taâm Soá—Taâm vaø Buddha, or sravaka, striving for higher spiritual taâm sôû—The mind and its conditions. life as in Hinayana schools, Kusala, and the Mind of enlightenment: Bodhihrdaya or Satyasiddhi schools, one of the ten stages of Bodhicitta (skt)—Giaùc taâm—Ñaïo Giaùc Taâm—Boà spiritual development—Ñaây laø thöøa cuûa caùc ñeä töû Ñeà Taâm. tröïc tieáp cuûa Phaät, vöôn leân ñôøi soáng taâm linh cao 1) The illuminated mind, the original nature of ñaúng nhö trong caùc boä phaùi Tieåu thöøa, Caâu Xaù vaø man—Caùi dieäu taâm baûn giaùc hay baûn taùnh Thaønh Thaät toâng—See Ten stages of spiritual nguyeân thuûy cuûa con ngöôøi. development. 2) This body is not ME (self) or MINE (self- Mind of disciples of the Diamond Vehicle: Bí belonging), but is only a temperary Maät Trang Nghieâm Taâm—The Diamond Vehicle collaboration of the four great elements (land, as held by the Shingon School. According to the water, fire, and wind): Thaân naày chaúng phaûi Shingon idea, the Diamond Vehicle stands above TA vaø CUÛA TA, maø ñoù chæ laø moät söï toâng all others; it is the supreme Vehicle of mysticism, hôïp giaû taïm cuûa töù ñaïi (ñaát, nöôùc, löûa, gioù) one of the ten stages of spiritual development— maø thoâi. Toâng chæ cuûa Chaân Ngoân toâng hay Kim Cang 3) The discriminating mind is the same way; it is Thöøa. Theo quan ñieåm cuûa Chaân Ngoân toâng, Kim the result from the combination of the six Cang thöøa ñöùng treân caùc thöøa khaùc, ñoù laø toái elements of form, sound, odor, flavor, touch thöôïng thöøa veà Maät Giaùo—See Ten stages of and dharma. Therefore, it is also not ME or spiritual development. SELF-BELONGING either. If cultivators are Mind of disciples of the One Vehicle: Cöïc Voâ able to penetrate and comprehend in this way, Töï Taùnh Taâm—Nhaát Ñaïo Voâ Vi Taâm—The they will be able to eliminate the followings: doctrine of One Vehicle, holding the one Vehicle TAÂM THÖÙC PHAÂN BIEÄT naày cuõng theá, noù as real, the stage of Hua-Yen and T'ien-T'ai chæ laø söï toång hôïp cuûa saùu traàn laø saéc, thinh, schools, one of the ten stages of spiritual höông, vò. Xuùc, vaø phaùp maø thoâi. Do vaäy neân development—Nhaát Thöøa, cho raèng chæ coù moät noù cuõng chaúng phaûi laø TA vaø CUÛA TA nöõa. thöøa laø chaân thaät, giai ñoaïn cuûa Hoa Nghieâm vaø Hieåu ñöôïc nhö vaäy, haønh giaû tu taäp seõ döùt tröø Thieân Thai—See Ten stages of spiritual nhöõng thöù sau ñaây. development. a) Two types of bondage of SELF and SELF- Mind of disciples of the Three Vehicles: Giaùc BELONGING. If there is no "Self" or "Self- Taâm Baát Sanh Taâm—Tha Duyeân Ñaïi Thöøa belonging," then the Self-Form, or the Taâm—The doctrine of the three Vehicles, holding characteristic of being attached to the concept the three Vehicles as real, the stage of San-Lun of self will be eliminated immediately: Hai and Dharmalaksana schools, one of the ten stages thöù troùi buoäc laø NGAÕ vaø NGAÕ SÔÛ. Ngaõ vaø of spiritual development—Cho raèng ba thöøa laø

such a mind is called "developing the Bodhi Ngaõ sôû ñaõ khoâng, töùc nhieân seõ döùt tröø ñöôïc caùi "Ngaõ Töôùng" hay caùi "Chaáp Ta". Mind."—Theo Hoøa Thöôïng Thích Thieàn Taâm b) The Other's Form or the characteristic of trong Nieäm Phaät Thaäp Yeáu, taâm giaùc ngoä laø moät clinging to the concept of other people does trong saùu yeáu ñeåm phaùt trieån Boà Ñeà Taâm. Trong not exist either: Söï "Chaáp

coù nôi ngöôøi khaùc" kheá kinh, Ñöùc Phaät khuyeân daïy: "Taát caû chuùng hay "Nhôn Töôùng" cuõng khoâng. sanh ñeàu coù Phaät taùnh, ñeàu laø cha meï ñôøi quaù khöù c) The Sentient Beings Form or the vaø chö Phaät ñôøi vò lai." Chö Phaät thaáy chuùng sanh characteristic of clinging to the existence of laø Phaät, neân duøng taâm bình ñaúng ñaïi bi maø teá ñoä. all other sentient beings will no longer exist: Chuùng sanh thaáy chö Phaät laø chuùng sanh, neân khôûi Söï chaáp "Coù" nôi taát caû chuùng sanh hay loøng phieàn naõo phaân bieät gheùt khinh. Cuõng ñoàng "Chuùng Sanh Töôùng". moät caùi nhìn, nhöng laïi khaùc nhau bôûi meâ vaø ngoä. d) The Recipient-Form is also eliminated: Söï Laø ñeä töû Phaät, ta neân tuaân lôøi Ñöùc Theá Toân chæ chaáp "Thoï Giaû Töôùng" hay khoâng coù ai daïy, ñoái vôùi chuùng sanh phaûi coù taâm bình ñaúng vaø chöùng ñaéc. toân troïng, bôûi vì ñoù laø chö Phaät vò lai, ñoàng moät ** Because these four form-characteristics of Phaät taùnh. Khi duøng loøng bình ñaúng toân kính tu sentient beings no longer exist, the nieäm, seõ döùt ñöôïc nghieäp chöôùng phaân bieät khinh practitioners will attain Enlightenment: Vì maïn, naûy sanh caùc ñöùc laønh. Duøng loøng bình ñaúng Boán Töôùng Chuùng Sanh ñeàu bò döùt tröø, neân nhö theá maø haønh ñaïo, môùi goïi laø phaùt Boà Ñeà haønh giaû lieàn ñöôïc Giaùc Ngoä. taâm—See Six points to develop a true Bodhi Mind of enlightenment in the past that took Mind. care of infinite sentient beings: Quaù khöù voâ Minds are equanimous, without sense of löôïng Boà Ñeà Taâm nhieáp thoï taát caû chuùng sanh— high or low status: Taâm bình ñaúng, khoâng cao See Ten infinities of things that the manifestation haï—See Ten kinds of pure wisdom of Great of Buddha can be accomplished. Enlightening Beings. Mind entrance: YÙ Nhaäp—See Six entrances. Mind of existence and non-existence: Taâm coù Mind of Equanimity: Bình Ñaúng Taâm— taâm khoâng. According to Most Venerable Thích Thieàn Taâm in Mind-extinction: Taâm dieät. The Pure Land Buddhism in Theory and Practice, Mind's eye: Drishti (skt)—Taâm Muïc (maét enlightened mind is one of the six points to taâm)—Mind and eye, the chief causes of the develop a true Bodhi Mind. In the sutras, emotions—Taâm vaø maét, nhöõng nguyeân nhaân Sakyamuni Buddha stated: "All sentient beings chính gaây neân nhöõng xuùc caûm. possess the Buddha Nature; they are our fathers Mind faculty: Manayatanam (p)—Indriya or and mothers of the past and the Buddhas of the Mana-indriya (skt)—Mana-yatana (p)—Mind future." The Buddhas view sentient beings as sense—YÙ Caên—See Manayatanam. Buddhas and therefore attempt, with equanimity Mind of faith: Tín Taâm—The bodhisattvas have and great compassion, to rescue them. Sentient the mind of faith—See Ten directional decisions. beings view Buddhas as sentient beings, Mind of feeling deep inside: Taâm töï haøo. engendering afflictions, discrimination, hatred and scorn. The faculty of vision is the same; the Mind fixed on goodness: Ñònh taâm—Taâm thieàn difference lies in whether we are enlightened or ñònh—Meditative mind—See Two minds (B). not. As disciples of the Buddhas, we should follow Mind fixed on meditation: Ñònh taâm ñònh yù. their teachings and develop a mind of equanimity Mind of floursihing brightness: Taâm minh and respect towards sentient beings; they are the thaïnh—See Ten profound minds. Buddhas of the future and are all endowed with Mind-flower:

Taâm Hoa—Taâm voán ngaây thô the same Buddha Nature. When we cultivate with trong traéng nhö moät caùnh hoa—Heart-flower— a mind of equanimity and respect, we rid The heart in its original innocence resembling a ourselves of the afflictions of discrimination and flower. scorn, and engender virtues. To cultivate with

Mind free from discriminating: Nirvikalpa Phaät tính thanh tònh, neân ñöôïc ví vôùi ngoïc minh (skt)—Voâ phaân bieät taâm (trí). chaâu. Mind free from doubts: Taâm khoâng nghi Mind of glorifying all Buddha-worlds: Trang hoaëc—According to the Flower Adornment Sutra, nghieâm theá giôùi—This is one of the ten Chapter 38, there are ten ways of developing a characteristics of the “diamond heart” as mind free from doubt by Great Enlightening developed by a Bodhisattva—Ñaây laø moät trong Beings—Theo Kinh Hoa Nghieâm, Phaåm 38, chö möôøi taâm kim cang ñöôïc moät vò Boà Taùt phaùt trieån Ñaïi Boà Taùt phaùt möôøi taâm khoâng nghi—See Ten qua tu taäp—See Ten charateristics of the ways of developing a mind free from doubt by Diamond Heart as developed by a Bodhisattva. Great Enlightening Beings. Mind of glowing wisdom: Hueä taâm. Mind free to wander in the realm of all Mind of great detachment: Xaû voâ löôïng taâm— things: Du taâm phaùp giôùi. See Four immeasurable minds. Mind free of greed: Taâm lìa tham—See Ten Mind of great joy: Hyû voâ löôïng taâm—See Four profound minds. immeasurable minds. Mind free of impurity: Taâm thanh tònh—One Mind of great kindness: Töø voâ löôïng taâm— of the three purities of a bodhisattva—Taâm thanh See Four immeasurable minds. tònh, moät trong ba loaïi thanh tònh cuûa chö Boà Mind of great pity: Bi voâ löôïng taâm—See Four Taùt—See Three purities, and Three purities of a immeasurable minds. bodhisattva. Mind-ground: Taâm ñòa—Another term for the Mind free to wander in all realms: Du Taâm mind. The mind is compared to the ground. Phaùp Giôùi—A mind free to wander in the realm of According to the Sixth Patriarch Hui-Neng, the all things; that realm as the realm of liberated mind is the source from which all dharmas spring mind—Ñeå cho taâm töï taïi chu du trong phaùp giôùi and also the place to which all dharmas return— nhö trong hö khoâng maø khoâng bò vöôùng maéc, ñeå Moät töø khaùc cuûa “taâm.” Taâm ñöôïc so saùnh vôùi thaáy roõ thieân sai vaïn bieät, aáy laø taâm giaûi thoaùt. “ñaát.” Theo Luïc Toå Hueä Naêng thì taâm laø nguoàn Mind full of desires: AÙi Taâm—A mind full of phoùng ra vaïn phaùp vaø cuõng chính laø nôi thu veà desire; a mind dominated by desire; a loving vaïn phaùp. heart—Taâm ñaày duïc voïng, hay taâm bò duïc voïng Mind-Ground Dharma Door: Taâm Ñòa Phaùp thoáng trò. Moân—The method about the Mind from which all Mind full of doubt: Taâm nghi tröôùc—See Six things spring. The mental ground or condition— bonds of the mind. Phaùp moân noùi veà Taâm laø goác cuûa vaïn phaùp, coù Mind full of hate: Taâm saân tröôùc—See Six theå saûn sanh ra heát thaûy vaïn phaùp. bonds of the mind. Mind of guarding the law: Hoä Taâm—Taâm hoä Mind full of lust: Taâm duïc tröôùc—See Six phaùp—See Ten directional decisions. bonds of the mind. Mind is not heart nor brain; it’s a Mind full of pride: Taâm maïn tröôùc—See Six combination of feeling, perception, thinking bonds of the mind. and awareness: Taâm khoâng phaûi laø tim hay oùc; Minds gaining freedom in the midst of all maø laø söï

phoái hôïp cuûa caûm giaùc, caûm xuùc, söï suy things, they develop great relinquishment: nghó vaø nhaän thöùc. Vôùi taát caû phaùp taâm ñöôïc töï taïi maø sanh loøng ñaïi Mind or heart of the Mahayana: Seeking the xaû—See Ten kinds of Buddha-work in all worlds mind of Buddha by means of Mahayana—Ñaïi in all times of the Buddhas (B) (3). Thöøa taâm. Mind-gem: Taâm Chaâu—The mind stuff of all the Mind here and now is Buddha: Töùc Taâm Thò living, being of the pure Buddha-nature, is likened Phaät—Töùc Taâm Thaønh Phaät—Töùc Taâm Töùc to a translucent gem—Taâm tính chuùng sanh voán laø Phaät—The identity of mind and Buddha, the highest doctrine of Mahayana. The negative form

is “No mind no Buddha,” or apart from mind there ñeán caùc loaïi chuùng sanh, coù laøm ñöôïc coâng is no Buddha; and all the living are of the one ñöùc gì , duø laø nhoû moïn cuõng vui möøng theo. mind—Phaùp toái thöôïng thöøa cuûa Ñaïi Thöøa Giaùo, Vaø khi thaáy ai ñöôïc söï phöôùc lôïi, höng thaïnh taâm naøy laø Phaät naøy. Hình thöùc tieâu cöïc laø “Phi thaønh coâng, an oån, cuõng sanh nieäm vui veû Taâm Phi Phaät” hay ngoaøi taâm khoâng coù Phaät. möøng duøm. Mind of highest wisdom: Ñænh taâm. 2) A “forgive and forget” mind means that even Mind hovering over the hoard of acquired if sentient beings commit nefarious deeds, show ingratitude, hold us in contempt and wealth: Ñaàu oùc lieân töôûng ñeán cuûa caûi tích luõy. denigrate us, are wicked, causing harm to Mind is impermanent: Taâm voâ thöôøng. others or to ourselves, we calmly forbear, Mind in its inner character and influence: gladly forgiving and forgetting their Noäi taâm töôùng—Baûn taâm thanh tònh bình ñaúng transgressions. This mind of joy and beân trong—See Two kinds of mind. forbearance, if one dwells deeply on it, does Mind of Inexpressible: Taâm baát tö nghì. not really exist, because there is in truth no Mind of insight, knowing the mentalities of mark of self, no mark of others, no mark of all sentient beings: YÙ roõ bieát beân trong, vì bieát annoyance or harm. As stated in The roõ taâm sôû thích cuûa chuùng sanh—See Ten kinds of Diamond Sutra: “The Tathagata teaches heart of Great Enlightening Beings (II). likewise that the Perfection of Patience is not Mind of Joy: Hoan Hyû Taâm—Hyû taâm— the Perfection of Patience; such is merely a According to Most Venerable Thích Thieàn Taâm in name.”: Hyû xaû laø duø coù chuùng sanh laøm The Pure Land Buddhism in Theory and Practice, nhöõng ñieàu toäi aùc, vong aân, khinh huûy, hieåm enlightened mind is one of the six points to ñoäc, toån haïi cho ngöôøi hoaëc cho mình, cuõng develop a true Bodhi Mind. Having a benevolent an nhaãn vui veû maø boû qua. Söï vui nhaãn naày mind, we should express it through a mind of joy. neáu xeùt nghó saâu, thaønh ra khoâng thaät coù The rejoicing mind can destroy the affliction of nhaãn, vì töôùng ngöôøi, töôùng ta vaø töôùng naõo mean jealousy. The “forgive and forget” mind can haïi ñeàu khoâng. Neân Kinh Kim Cang daïy: put an end to hatred, resentment, and revenge. “Nhö Lai noùi nhaãn nhuïc Ba La Maät, töùc Because the mind of joy cannot manifest itself in chaúng phaûi nhaãn nhuïc Ba La Maät, ñoù goïi laø the absence of Enlightenment, it is that very nhaãn nhuïc Ba La Maät.” Bodhi Mind. This mind is of two kinds: a rejoicing ** See Six points to develop a true Bodhi Mind, mind and a mind of “forgive and forget.”—Theo and Ten directional decisions. Hoøa

Thöôïng Thích Thieàn Taâm trong Nieäm Phaät Mind of keeping moral law: Giôùi Taâm—Taâm Thaäp Yeáu, taâm giaùc ngoä laø moät trong saùu yeáu giöõ gìn giôùi luaät—See Ten directional decisions. ñeåm phaùt trieån Boà Ñeà Taâm. Ñaõ coù xoùt thöông taát Mind of Kindness: Töø Taâm—See Ten dwelling phaûi theå hieän loøng aáy qua taâm hoan hyû. Loøng tuøy minds. hyû tröø ñöôïc chöôùng taät ñoá nhoû nhen. Loøng hyû xaû Mind and knowledge: Trí Taâm—Taâm vaø trí giaûi ñöôïc chöôùng thuø baùo phuïc. Bôûi taâm Hoan Hyû (taâm laø theá, trí laø duïng)—Knowledge and mind or khoâng ngoaøi söï giaùc ngoä maø theå hieän, neân ñoù the wisdom of the mind (mind being the organ, chính laø loøng Boà Ñeà. Hoan hyû coù hai thöù: knowing the function). 1) A rejoicing mind means that we are glad to Mind of leadership, generating all roots of witness meritorious and virtuous acts, goodness: YÙ thöôïng thuû vì phaùt khôûi taát caû thieän however, insignificant, performed by anyone, caên—See Ten kinds of heart of Great from the Buddhas and saints to all various Enlightening Beings (II). sentient beings. Also, whenever we see Mind life: Taâm meänh—Mind life (the life, anyone receiving gain or merit, or prosperous, ogevity, or eternity of the dharmakaya or spiritual successful and at peace, we are happy as body of mind). well, and rejoice with them: Tuøy Hyû laø khi thaáy treân töø chö Phaät, Thaùnh nhaân, döôùi cho

Mind like the adamantine world- ñoäng) nhö con vöôïn, yù (chaïy lung tung) nhö con surrounding mountains: Taâm nhö Kim Cang ngöïa. Vi sôn—See Ten kinds of heart of Great Mind like the polar mountain: Taâm nhö Tu Di Enlightening Beings (I). Sôn vöông—See Ten kinds of heart of Great Mind like the clear sun: Taâm nhö tònh nhöït—Enlightening Beings (I). See Ten kinds of heart of Great Enlightening Mind like sand in its countless functionings: Beings (I). Sa Taâm—Haèng haø sa soá taâm. Mind like diamond: Taâm nhö Kim Cang—See Mind like space: Taâm nhö hö khoâng—See Ten Ten kinds of heart of Great Enlightening Beings kinds of heart of Great Enlightening Beings (I). (I). Mind is like a supervisor: Taâm nhö ngöôøi Mind like the finest jewel: Taâm nhö Ma Ni höôùng daãn—According to the Sutra In Forty-Two Böûu vöông—See Ten kinds of heart of Great Sections, Chapter 31, the Buddha said: “There Enlightening Beings (I). was once someone who, plagued by ceaseless Mind like the great earth: Taâm nhö nhö ñaïi sexual desire, wished to castrate himself. To cut ñòa—See Ten kinds of heart of Great Enlightening off your sexual organs would not be as good as to Beings (I). cut off your mind. You mind is like a supervisor; if the supervisor stops, his employees will also quit. Mind like the great ocean: Taâm nhö ñaïi haûi— If the deviant mind is not stopped, what good does See Ten kinds of heart of Great Enlightening it do to cut off the organs?” The Kasyapa Buddha Beings (I). taught: ‘Desire is born from your will; your will is Mind like a horse: Taâm Maõ—The mind like a born from thought. When both aspects of the mind horse, that needs breaking in or stimulating with a are still, there is neither form nor activity.”—Theo whip—Taâm loaïn ñoäng nhö con ngöïa, caàn thaéng Kinh Töù Thaäp Nhò Chöông, Chöông 31, Ñöùc Phaät baèng cöông roi. daïy: “Coù ngöôøi lo laéng vì loøng daâm duïc khoâng döùt Mind like a horse and the heart like a neân muoán ñoaïn aâm. Ñoaïn aâm khoâng

baèng ñoaïn monkey: YÙ maõ taâm vieân. taâm. Taâm nhö ngöôøi höôùng daãn, moät khi ngöôøi Mind like a lotus blossom: Taâm nhö lieân hoa— höôùng daãn ngöøng thì nhöõng keû tuøng söï ñeàu phaûi See Ten kinds of heart of Great Enlightening ngöøng. Taâm taø khoâng ngöng thì ñoaïn aâm coù ích Beings (I). gì? Ñöùc Phaät Ca Dieáp coù daïy raèng: 'Duïc sinh töø Mind is like a monkey: Taâm vieân—Someone nôi yù. YÙ do tö töôûng sinh, hai taâm ñeàu tòch laëng, asks a Zen master on how to look into one's self- khoâng meâ saéc cuõng khoâng haønh daâm'." nature. The Zen master replies: "How can? For if Mind like an udumbara flower: Taâm nhö hoa there is a cage with six windows, in which there is öu-ñaøm-baùt—See Ten kinds of heart of Great a monkey. Someone calls at one window, 'O, Enlightening Beings (I). monkey,' and he replies. Someone else calls at Mind of the living: Intelligence of the living— another window, and again he replies. And so on. The living soul—Sinh linh. Human's mind is no different from that Mind of loving-kindness: Taâm Töø AÙi—Loving- monkey."—Coù ai ñoù hoûi vò Thieàn sö laøm sao nhìn kindness—Love—Love has the power of vaøo töï taùnh cuûa mình. Vò Thieàn sö ñaùp: "Laøm sao bestowing temporal happiness upon us in this thaáy ñöôïc? Vì neáu coù moät caùi loàng vôùi saùu cöûa soå lifetime. Without love, people in this world will vaø moät con khæ trong ñoù. Neáu coù ai goïi 'khæ ôi,' encounter a lot of problems (anger, hatred, con khi lieàn traû lôøi, vaø neáu coù ai khaùc laïi goïi nöõa jealousy, envy, arrogance, etc). A Buddhist should 'khæ ôi' thì khæ laïi traû lôøi. Vaø cöù theá noù tieáp tuïc traû develop love for all sentient beings and to cherish lôøi. Taâm con ngöôøi laïi cuõng nhö theá aáy" others more than oneself. Love should be given Mind is like a monkey, the thought is like a equally to everyone including relatives or horse: Taâm Vieân YÙ Maõ—Taâm (nhaûy nhoùt loaïn strangers, friends or foes, given without any conditions, without self-interests or attachment—

Taâm töø coù söùc maïnh ñem laïi haïnh phuùc theá tuïc Mind measure: Taâm Löôïng—Capacity of mind, cho chuùng ta trong kieáp naày. Khoâng coù taâm töø, or the ordinary man's calculating mind—Taâm con ngöôøi treân theá giôùi naày seõ ñöông ñaàu vôùi voâ phaøm phu khôûi voïng töôûng ño löôøng ngoaïi caûnh. vaøn vaán ñeà nhö haän, thuø, ganh gheùt, ñoá kî, kieâu Mind medicament: Taâm döôïc. ngaïo, vaân vaân. Phaät töû neân phaùt trieån taâm töø, neân Mind of meditation: Ñònh taâm—See Ten aáp uû yeâu thöông chuùng sanh hôn chính mình. directional decisions. Thöông yeâu neân ñöôïc ban phaùt moät caùch voâ ñieàu Mind and mental conditions: Taâm taâm (taâm kieän, baát vuï lôïi vaø bình ñaúng giöõa thaân sô, baïn vaø taâm sôû). thuø. 1) Loving kindness or love will help us gain Mind as a microcosm: Taâm Tính Tam Thieân— strong meritorious power: Taâm töø aùi ñem laïi Moät nieäm taâm tính coù ñuû tam thieân ñaïi thieân theá coâng ñöùc maõnh lieät. giôùi hay caû vuõ truï trong moät nieäm—The universe 2) When we offer loving kindness to other in a thought. people, we will gain their love and respect at Mind-to-mind transmission: Ishin-denshin the same time: Taâm töø aùi seõ taïo ñöôïc loøng (jap)—Taâm truyeàn taâm—According to Zen kính troïng nôi tha nhaân. tradition, its teachings are passed on directly from 3) Loving kindness helps us overcome all kinds

the mind of the master to that of the disciple, of graspings of wealth, and other hindrances: without recourse to words and concepts. This Taâm töø aùi giuùp ta vöôït qua chaáp thuû vaø requires that students demonstrate their direct chöôùng ngaïi. experience of truth to their teachers, who serve as 4) Loving kindness help us experience more the arbiters who authenticate the experience. physical confort: Taâm töø aùi giuùp ta caûm thaáy Mind-To-Mind-Transmission means a special deã chòu. transmission outside the teaching of textual Mind of the Mahayana: Heart of the tradition. The phrase “Transmitting Mind Through Mahayana—Taâm Ñaïi Thöøa—The mind or heart Mind” is a Ch’an expression for the authentic of the Mahayana, or seeking the mind of Buddha transmission of Buddha-Dharma from master to by means of Mahayana—Taâm Ñaïi Thöøa hay tìm students and dharma successors within the veà taâm Phaät qua phaùp tu Ñaïi Thöøa. lineages of transmission of the Ch’an tradition. The notion of “Transmission from heart-mind to Mind of manifestation of all patience and heart-mind” became a central notion of Zen. That endurance: Taâm quaûng haønh nhaãn nhuïc—This is is to say what preserved in the lineage of the one of the ten characteristics of the “diamond tradition and “transmitted” is not book knowledge heart” as developed by a Bodhisattva—Ñaây laø in the form of “teachings” from sutras, but rather moät trong möôøi taâm kim cang ñöôïc moät vò Boà Taùt an immediate insight into the true nature of phaùt trieån qua tu taäp—See Ten charateristics of reality, one’s own immediate experience—Taâm the Diamond Heart as developed by a Truyeàn Taâm—Theo truyeàn thoáng Thieàn toâng, Bodhisattva. giaùo phaùp nhaø Thieàn ñöôïc truyeàn tröïc tieáp töø taâm Mind mara: Taâm ma—Taâm Taëc—The mara- cuûa vò Thaày ñeán taâm cuûa ñeä töû maø khoâng phaûi robbers of the mind, such as the passion—Teân ñaïo duøng ñeán ngoân töø hay khaùi nieäm. Vieäc naøy ñoøi taëc cöôùp maát taâm mình nhö duïc voïng. hoûi ngöôøi ñeä töû phaûi chöùng toû cho thaày mình thaáy Mind as master: Taâm Sö—The mind as master, söï chöùng nghieäm chaân lyù tröïc tieáp cuûa mình. Taâm not like the heretics mastering or subduing the Truyeàn Taâm laø moät loái bieät truyeàn ngoaøi giaùo mind—Taâm laø thaày, chöù khoâng phaûi nhö ngoaïi ñieån theo truyeàn thoáng. Töø ngöõ “Taâm Truyeàn ñaïo cheá ngöï taâm. Taâm” laø thuaät ngöõ cuûa nhaø Thieàn aùm chæ vieäc moät Mind of mastery: Ñaïi thaéng taâm. thieàn sö trao truyeàn y phaùp cho ñeä töû laøm ngöôøi Mind and matter: Namarupa (skt)—Name and keá vò Phaùp cuûa doøng Thieàn. Khaùi nieäm “Truyeàn form—Individuality of things—Danh saéc—See töø Taâm Tinh Thaàn sang Taâm Tinh Thaàn” trôû thaønh Twelve conditions of cause and effect. khaùi nieäm trung taâm cuûa Thieàn Toâng, nghóa laø söï

hieåu bieát ñöôïc giöõ gìn vaø truyeàn thuï beân trong chöù Mind of non-existence: Voâ Taâm—Mindless— khoâng phaûi laø söï hieåu bieát qua saùch vôû, maø laø söï Unintentional—Effortless action— hieåu bieát tröïc giaùc vaø tröïc tieáp veà hieän thöïc thaät. Inconsciousness—Unconscious—Mind of non- Hieän thöïc naày coù ñöôïc nhôø ôû söï theå nghieäm cuûa existence—Without thought, will or purpose— caù nhaân. The real immaterial mind free from illusions— Mind mirror: Taâm Kính—The

heart mirror, or “Mind of non-existence” does not mean that we the mirror of the mind, which must be kept clean don’t have a mind or have no mind, it does mean if it is to reflect the Truth—Göông Taâm caàn ñöôïc that we have a mind which is free from giöõ saïch ñeå phaûn chieáu chaân lyù. attachment to thoughts (free from self- Mind is like a monkey, the thought is like a consciousness). In Zen Buddhism, “No-Mind” is horse: Taâm vieân yù maõ—Taâm (nhaûy nhoùt loaïn considered to be the ideal state of awareness ñoäng) nhö con vöôïn, yù (chaïy lung tung) nhö con because it describes a state of consciousness ngöïa. before the division into duality created by thought takes place, that is to say all dualistic thoughts are Mind as the moon: Taâm nguyeät—Taâm Minh— eliminated and one attains a state of mental The natural mind or heart pure and bright as the equanimity. In this state one fully actualizes one’s full moon—Taâm töï nhieân trong saùng nhö maët Buddha-nature. Only when the mind is empty nguyeät. (does not have anything); thus it is called “mind of Mind-moon revolution: Taâm Minh Luaân—The non-existence.” The Buddha taught that in mind’s or heart’s moon—The mind’s or heart’s cultivation, practictioners should take this mind to moon revolutions (the moon’s varying stages, tame the deluded mind—Voâ taâm khoâng coù nghóa typifying the grades of enlightenment from laø khoâng coù taâm, voâ taâm coù nghóa laø caùi taâm beginner to saint—Söï xoay vaàn cuûa Taâm Minh khoâng vöôùng maéc. Trong Thieàn Phaät giaùo, “Voâ Luaân tieâu bieåu cho möùc ñoä giaùc ngoä töø baäc sô cô Taâm” ñöôïc xem nhö laø moät traïng thaùi giaùc ngoä lyù ñeán Thaùnh. töôûng trong nhaø Thieàn, vì noù dieãn taû traïng thaùi Mind-motor: Taâm Cô—The mind the motor— taâm thöùc tröôùc khi nhò nguyeân bò phaân chia bôûi tö The motive power of the mind—Löïc vaän chuyeån töôûng, nghóa laø moïi tö töôûng nhò nguyeân ñeàu bò cuûa taâm. loaïi tröø vaø ngöôøi ta hoaøn toaøn hieän thöïc ñöôïc Phaät Mind-nature: Taâm Tính—The Tathagata- taùnh cuûa mình. Chæ khi naøo trong taâm khoâng coøn garbha—Self-existing fundamental pure mind— moät vaät, aáy laø voâ taâm. Phaät daïy, trong tu taäp phaûi Immutable mind-corpus—According to the laáy phaùp voâ taâm ñeå cheá ngöï voïng taâm. Awakening of Faith, this is the self-existing Mind of non-mental: Citta-viprayukta- fundamental pure mind (Immutable mind corpus, samskarah (skt)—Non-mental—Taâm baát töông or mind-nature)—Theo Khôûi Tín Luaän, ñaây laø öng haønh phaùp. taâm baát bieán hay Nhö Lai Taïng Taâm hay Tính Mind of no rebirth: Voâ sanh taâm. Thanh Tònh Taâm. Mind of no Retreat: Baát Thoái Taâm—According Mind nature being universal: Phaùt Taâm to Most Venerable Thích Thieàn Taâm in The Pure Ñaúng—The mind nature being universal, its field Land Buddhism in Theory and Practice, of action is universal—Lyù tính sôû y bình ñaúng, enlightened mind is one of the six points to neân taâm naêng phaùt cuõng bình ñaúng—See Four develop a true Bodhi Mind. Although a virtues which a Buddha out of his infinte heart practitioner may have repented his past manifest equally to all (II). transgressions and vowed to cultivate, his habitual Mind that has no form: Taâm khoâng hình töôùng. delusions and obstructions are not easy to Mind of no hindrances: Taâm töï taïi—The mind eliminate, nor is the accumulation of merits and which has got rid of all hindances. virtues through

cultivation of the six paramitas Mind of no-rebirth: Taâm voâ sinh. and ten thousand conducts necessarily easy to achieve. Moreover, the path of perfect Enlightenment and Buddhahood is long and

arduous, full of hardship and obstructions over the Mind is nothing but talkative: Taâm chæ laø söï course of untold eons. It is not the work of one or noùi leùp nheùp chöù khoâng laø gì caû. two life spans. For example, the Elder Sariputra, Mind-object: Dhammayatanam (p)—Phaùp Xöù one of the main disciples of Sakyamuni Buddha, hay ñoái töôïng cuûa yù—According to the Sangiti had reached the sixth abode of Bodhisattvahood in Sutta in the Long Discourses of the Buddha, this is one of his previous incarnations and had one of the six external sense-spheres—Theo Kinh developed the Bodhi Mind practicing the Paramita Phuùng Tuïng trong Tröôøng Boä Kinh, ñaây laø moät of Charity. However, when an externalist (non- trong saùu ngoaïi xöù. **See Six external sense- Buddhist) asked him for one of his eyes and then, spheres. instead of using it, spat on it and crushed it with Mind and object contain one another: Taâm his foot, even Sariputra became angry and Caûnh Vieân Dung—This term aims at helping retreated from the Mahayana mind. We can see, practitioners end all discrimination between the therefore, that holding fast to our vows is not an mind and its objects. When we look at the blue easy thing! For this reason, if the practitioner sky, the white clouds, and the sea, we are prone to wishes to keep his Bodhi Mind from retrogressing, seeing them as three separate phenomena. But if he should be strong and frim in his vows. He we look more carefully, we can see that the three should vow thus: “Although this body of mine may are of the same nature and cannot exist endure immense suffering and hardship, be independently of one another. If you say: “I was beaten to death or even reduced to ashes, I shall afraid of the snake I just encountered,” you treat not, in consequence, commit wicked deeds or the snake as physical and fear as psychological. retrogress in my cultivation.” Practicing with such The meditation on “Mind and Object Contain One a non-retrogressing mind is called “developing the Another” is a means of overcoming that kind of Bodhi Mind.”—Theo Hoøa Thöôïng Thích Thieàn separation—Thuaät ngöõ coù nghóa laø quaùn chieáu Taâm trong Nieäm Phaät Thaäp Yeáu, taâm giaùc ngoä laø “Taâm Caûnh vieân dung,” chuû ñích giuùp haønh giaû moät trong saùu yeáu ñeåm phaùt trieån Boà Ñeà Taâm. Duø chaám döùt söï phaân bieät giöõa taâm vaø caûnh. Khi ñaõ saùm hoái phaùt nguyeän tu haønh, nhöng nghieäp chuùng ta nhìn trôøi xanh, maây traéng, vaø bieån caû, hoaëc ma chöôùng khoâng deã gì döùt tröø, söï laäp coâng chuùng ta thaáy ba thöù trôøi, maây vaø nöôùc. Nhöng boài ñöùc theå hieän saùu ñoä muoân haïnh khoâng deã gì neáu quaùn saùt kyõ caøng chuùng ta seõ thaáy khoâng thaønh töïu. Maø con ñöôøng Boà Ñeà ñi ñeán quaû vieân nhöõng maây vaø nöôùc coù cuøng moät theå chaát maø caû giaùc laïi xa vôøi daãy ñaày gay go chöôùng naïn, phaûi ba thöùc ñeàu khoâng theå taùch rôøi nhau maø hieän höõu traûi qua haèng sa kieáp, ñaâu phaûi chæ moät hai ñôøi? ñöôïc. Khi baïn noùi: “Toâi sôï con raén maø toâi môùi Ngaøi Xaù Lôïi Phaát trong tieàn kieáp chöùng ñeán ngoâi vöøa thaáy,” baïn xem con raén nhö moät hieän töôïng luïc truï, phaùt ñaïi Boà Ñeà taâm tu

haïnh boá thí. Nhöng vaät lyù vaø söï hoaûng sôï nhö moät hieän töôïng taâm lyù. khi chòu khoå khoeùt moät con maét cho ngoaïi ñaïo, bò Pheùp quaùn taâm caûnh vieân dung laø phöông phaùp hoï khoâng duøng lieäng xuoáng ñaát roài nhoå nöôùc daõi, xoùa boû yù nieäm phaân bieät coù tính caùch nhò nguyeân laáy chaân chaø ñaïp leân treân, ngaøi coøn thoái thaát Ñaïi aáy. thöøa taâm. Theá thì ta thaáy söï giöõ vöõng taâm nguyeän Mind of observance of the commandments: laø ñieàu khoâng phaûi deã! Cho neân haønh giaû muoán Giôùi taâm—See Ten directional decisions. ñöôïc ñaïo taâm khoâng thoái chuyeån, phaûi laäp theä nguyeän kieân coá. Theà raèng: “Thaân naày daàu bò voâ Mind observing sentient beings well: YÙ kheùo löôïng söï nhoïc nhaèn khoå nhuïc, hoaëc bò ñaùnh gieát quaùn saùt chuùng sanh—See Ten kinds of heart of cho ñeán thieâu ñoát naùt tan thaønh tro buïi, cuõng Great Enlightening Beings (II). khoâng vì theá maø phaïm ñieàu aùc, thoái thaát treân böôùc Mind ocean: Cittodadhi (skt)—Mind sea—Taâm ñöôøng tu haønh.” Duøng loøng baát thoái chuyeån nhö Haûi—Bieån taâm—Mind-ocean—Mind as a sea or theá maø haønh ñaïo, môùi goïi laø phaùt Boà Ñeà taâm— ocean (external phenomena being the wind, and See Six points to develop a true Bodhi Mind. the eight consciousnesses or forms of cognition Mind is not dual: Taâm baát nhò. being the waves). The waves of the mind-ocean are uninterruptedly stirred by the wind of

objectivity—Taâm nhö bieån caû hay ñaïi döông, hieän from mind. Similar to “Only Mind,” or “Only töôïng ngoaïi caûnh laø gioù vaø taùm thöùc laø soùng. Soùng Consciousness” in the Lamkavatara Sutra— cuûa bieån taâm khoâng ngöøng bò nhöõng côn gioù ñoái Hoïc thuyeát chæ coù thöïc theå duy nhaát laø phaàn töôïng khuaáy ñoäng. tinh thaàn, laø taâm. Heát thaûy chö phaùp ñeàu ôû Mind-only: Prajnaøptimaøtra (skt)—Idealism— beân trong caùi taâm, khoâng coù phaùp naøo ôû ngoaøi Duy Taâm (taâm taïo taùc vaø chi phoái taát caû. Taâm laø taâm (taâm coù nghóa laø nhoùm khôûi leân caùc goác cuûa söï phaân bieät veà theá giôùi hieän töôïng, söï phaùp; thöùc coù nghóa laø phaân bieät caùc phaùp). vaät)—Knowledge only. Gioáng nhö yù nieäm Duy Thöùc trong Kinh Laêng (I) An overview of “Mind-only”—Toång quan veà Giaø. “Duy Taâm”: (II) This single mind encompasses the four kinds 1) A Sanskrit term for “Mind only.” A term that of lands in their totality—Chæ moät taâm naày implies that all of reality is actually a creation maø coù ñuû ñaày boán coõi—See Four kinds of of consciousness. It is commonly associated lands. with the Yogacara tradition of Indian (III) The doctrine of “Mind-Only” runs through the Buddhism, although it is only rarely Lankavatara Sutra as if it were wrap and weft mentioned in Yogacara works, which (sôïi ngang) of the sutra. To understand it is to generally use the term Vijnapti-matra, or realize the ultimate truth, and not to “Cognition-only.” Even though the term is understand it is to transmigrate through many rare in Yogacara literature, it is used by cycles of births and deaths. The sutra lay Tibetan Buddhism to designate the tradition, much emphasis on the importance of the instead of the better-attested term doctrine, so much, indeed, that it makes “Yogacara,” or “Practice of Yoga.”—Thuaät everything hinge on this one point of the ngöõ Baéc Phaïn coù nghóa laø “Duy Taâm.” Töø salvation of the world, not to say anything of

ngöõ aùm chæ raèng Taâm taïo taùc vaø chi phoái taát the individual. The Buddha taught about the caû. Taâm laø goác cuûa söï phaân bieät veà theá giôùi eight meanings of “Mind-only” as follows— hieän töôïng vaø söï vaät. “Duy Taâm” thöôøng lieân Hoïc thuyeát Duy Taâm traûi suoát trong Kinh heä tôùi truyeàn thoáng Du Giaø cuûa Phaät giaùo AÁn Laêng Giaø. Hieåu ñöôïc noù laø theå nghieäm ñöôïc Ñoä, maëc nhöõng taùc phaåm cuûa Du Giaø ít khi chaân lyù toái haäu vaø khoâng hieåu noù laø tieáp tuïc ñeà caäp tôùi “Duy Taâm,” thöôøng thì truyeàn luaân hoài sanh töû. Kinh Laêng Giaø ñaët nhieàu söï thoáng naøy xöû duïng töø “Duy Thöùc.” Maëc duø nhaán maïnh vaøo taàm quan troïng cuûa hoïc trong kinh vaên Du Giaø töø “Duy Taâm” øhieám thuyeát naày, quaû thöïc, quaù nhieàu ñeán noãi noù thaáy, noù thöôøng ñöôïc Phaät giaùo Taây Taïng laøm cho moïi söï ñeàu xoay quanh söï cöùu ñoä theá duøng ñeå chæ truyeàn thoáng hôn laø duøng töø ñaõ giôùi, chöù khoâng noùi ñeán nhöõng gì thuoäc veà caù ñöôïc xaùc chöùng hôn nhö “Du Giaø,” hay “Tu nhaân. Ñöùc Phaät daïy veà taùm yù nghóa cuûa Duy Taäp Du Giaø.” Taâm nhö sau—See Eight meanings of “Mind- 2) Duy Taâm: Mind-only or mind itself— only”. Idealism—The theory that the only reality is Mind that is only good at intervals: mental, that of the mind—Nothing exists Scattered, inattentive mind—Taùn taâm—Taâm taùn apart from mind. Similar to “Only Mind,” or loaïn hay laø taâm tu taùn thieän—See Two minds (B). “Only Consciousness” in the Lamkavatara Mind-Only Sect: Vijnanavada (skt)—Intuitive Sutra—Heát thaûy chö phaùp ñeàu ôû beân trong Sect—Zen Sect—Taâm Toâng—See Ten schools of caùi taâm, khoâng coù phaùp naøo ôû ngoaøi taâm (taâm Chinese Buddhism. coù nghóa laø nhoùm khôûi leân caùc phaùp; thöùc coù 1) During the first centuries of Christian Era, a nghóa laø phaân bieät caùc phaùp). Gioáng nhö yù new Buddhist school known as the Mind-Only nieäm Duy Thöùc trong Kinh Laêng Giaø. (Yogacarins), began to form. After 500 A.D. it 3) The theory that the only reality is mental, that came to dominate the thought of the of the mind. The theory that the only reality is Mahayana more and more. The distinctive mental, that of the mind. Nothing exists apart doctrine of the Yogacarins taught that the

Absolute is “Thought.” This doctrine is not separate from ideation. Although it is usually really a new one. It had been clearly stated in expressed by saying that all dharmas are the scriptures of all other schools—Vaøo mere ideation or that there is nothing but nhöõng naêm ñaàu coâng nguyeân. Moät toâng phaùi ideation, the real sense is quite different. It is Phaät giaùo môùi ñöôïc bieát döôùi teân “Duy Thöùc” idealistic because all elements are in some baét ñaàu phaùt trieån. Sau naêm 500 sau Taây lòch, way or other always connected with ideation. toâng phaùi naøy ngaøy caøng phaùt trieån vaø cheá This doctrine was based on the teaching of ngöï tö töôûng cuûa tröôøng phaùi Ñaïi Thöøa. Giaùo the Buddha in the Avatamsaka Sutra, that the lyù ñaëc thuø cuûa Du Giaø Sö daïy raèng tuyeät ñoái three worlds exist only in ideation. According theå laø “Thöùc.” Lyù thuyeát naøy thöïc ra khoâng to Ideation Theory, the outer world does not coù gì môùi meû. Noù ñaõ ñöôïc kinh ñieån cuûa moïi exist but the internal ideation presents toâng phaùi noùi ñeán. appearance as if it were an outer world. The 2) Between 150 and 400 A.D., we have several whole world is

therefore of either illusory or other literary documents which teach causal nature and no permanent reality can be “Thought-Only.” The Lankavatara Sutra, the found. In India, two famous monks named Avatamsaka, and the Abhisamayalankara Wu-Ch’o and T’ien-Ts’in wrote some sastras occupy a position midway between on Vijnana. They had an outstanding disciple Madhyamikas and Yogacaras. The named Chieh-Hsien, an Indian monk living at Abhisamayalankara is an influential Nalanda monastery. Later, Chieh-Hsien commentary on the Prajnaparamita which has established the Vijnanavada school and guided its exegesis from 350 A.D. onward, contributed much to the arrangement of the and which is still the basis of the explanation Buddhist canons. In China, Hsuan-Tsang, to of the Prajnaparamita in the monasteries of whom Chieh-Hsien handed over the sastra, Tibet and Mongolia. The Avatamsaka takes founded this school in his native land. Later, up the teaching of the sameness of the school was also called Dharmalaksana everything, and interprets it as the (Fa-Tsiang-Tsung) and was led by Kwei-Chi, interpenetration of every element in the a great disciple of Hsuan-Tsang—Duy Thöùc world with everything else—Giöõa naêm 150 Toâng, coøn goïi laø Duy Thöùc Gia hay Phaùp vaø 400 sau Taây lòch, coù vaøi taøi lieäu kinh giaûng Töôùng toâng. Hoïc thuyeát cuûa Duy Thöùc toâng thuyeát veà Duy Thöùc laø Kinh Laêng Giaø vaø chuù troïng ñeán töôùng cuûa taát caû caùc phaùp; döïa Hoa Nghieâm, giöõ ñòa vò trung gian giöõa Trung treân ñoù, luaän thuyeát veà Duy Thöùc Hoïc ñöôïc Quaùn Luaän vaø Duy Thöùc toâng. laäp neân ñeå minh giaûi raèng ly thöùc voâ bieät Abhisamyalankara laø moät sôù giaûi quan troïng phaùp hay khoâng coù phaùp naøo taùch bieät khoûi veà Kinh Baùt Nhaõ Ba La Maät Ña, ñaõ höôùng thöùc ñöôïc. Maëc duø toâng naày thöôøng ñöôïc daãn nhöõng giaûi thích veà kinh Baùt Nhaõ vaøo bieåu loä baèng caùch noùi raèng taát caû caùc phaùp khoaûng nhöõng naêm 350 sau Taây lòch vaø trôû veà ñeàu chæ laø thöùc, hay raèng khoâng coù gì ngoaøi sau naøy, vaø baây giôø vaãn coøn laø caên baûn giaûi thöùc; thöïc ra yù nghóa chaân chính cuûa noù laïi thích kinh treân trong nhöõng tònh xaù ôû Taây khaùc bieät. Noùi duy thöùc, chæ vì taát caû caùc phaùp Taïng vaø Moâng Coå. Kinh Hoa Nghieâm laáy laïi baèng caùch naày hay caùch khaùc luoân luoân lieân giaùo nghóa veà ñoàng nhaát tính cuûa vaïn phaùp vaø heä vôùi thöùc. Thuyeát naày döïa vaøo nhöõng lôøi giaûi thích noù nhö söï töông nhaäp cuûa caùc yeáu daïy cuûa Ñöùc Phaät trong Kinh Hoa Nghieâm, toá vôùi nhau. theo ñoù tam giôùi chæ hieän höõu trong thöùc. 3) Dharmalaksana sect, which holds that all is Theo ñoù theá giôùi ngoaïi taïi khoâng hieän höõu, mind in its ultimate nature. The doctrine of nhöng noäi thöùc phaùt hieän giaû töôùng cuûa noù Idealism School concerns chiefly with the nhö laø theá giôùi ngoaïi taïi. Toaøn theå theá giôùi do facts or specific characters (lakshana) of all ñoù laø taïo neân do aûo töôûng hay do nhaân duyeân, elements on which the theory of idealism was vaø khoâng coù thöïc taïi thöôøng toàn naøo caû. Taïi built in order to elucidate that no element is AÁn Ñoä, toâng phaùi naày chuyeân chuù vaøo vieäc

nghieân cöùu Duy Thöùc Luaän vaø caùc kinh saùch taâm “thöôïng caàu Boà Ñeà, haï hoùa chuùng sanh.” cuøng loaïi, neân coù teân laø Duy Thöùc Töôùng Ñaây cuõng laø

taâm Boà Ñeà toái thöôïng Giaùo. Taùc giaû caùc boä saùch naày laø Voâ Tröôùc Mind of perfection of one's work: Taâm Töï vaø Thieän Thaân, hoï töøng coù moät ñeä töû xuaát saéc haïnh maõn tuùc—This is one of the ten laø Giôùi Hieàn, moät ngöôøi AÁn Ñoä, soáng trong tu characteristics of the "diamond heart" as vieän Na Lan Ñaø. Giôùi Hieàn laø ngöôøi ñaõ laäp ra developed by a Bodhisattva—Ñaây laø moät trong Duy Thöùc Toâng taïi AÁn Ñoä vaø coù nhieàu coâng möôøi taâm kim cang ñöôïc moät vò Boà Taùt phaùt trieån lao trong vieäc saép xeáp caùc kinh ñieån Phaät qua tu taäp—See Ten charateristics of the Giaùo. Taïi Trung Quoác, sau khi Huyeàn Trang Diamond Heart as developed by a Bodhisattva. ñöôïc Giôùi Hieàn trao cho boä luaän, ñaõ laäp neân Mind pervades in all places: Cittam-hi-sarvam toâng phaùi naày. Veà sau, toâng naày cuõng coù teân (skt)—Taâm Bieán Nhaát Thieát Xöù—All is mind, laø Phaùp Töôùng Toâng vaø do moät ñoà ñeä cuûa mind pervades in all places, in all the bodies. The Huyeàn Trang laø Khuy Cô daãn daét. ignorance perceive multiplicity, but there is 4) According to The Lankavatara Sutra, there are nothing predicable in Mind-Only—Taát caû ñeàu laø six proofs for the "Mind-Only"—Trong Kinh taâm, taâm toûa traøn khaép moïi nôi, trong moïi thaân Laêng Giaø, coù saùu luaän chöùng veà Duy Taâm— theå. Phaøm phu nhaän thöùc caùi ña phöùc, nhöng See Six proofs for the "Mind-Only". khoâng coù caùi gì coù theå ñöôïc neâu ñònh trong Duy Mind organ: Manas (skt)—Taâm Caên—The eye Taâm. of the mind, or mental vision, one of the twenty- Mind of pity: Bi taâm—Compassionate mind— five tattva or postulates of a universe—Maét cuûa Mind of pity—A compassionate mind is a mind taâm hay Maït Na thöùc, moät trong 25 ñeá trong vuõ with wholesome thoughts which always wishes truï. others to be released from their sufferings and Mind-oriented training: Tu taäp höôùng veà taâm. afflictions. A compassionate mind does not only Mind outstanding like a mountain: Taâm taêng bring forth happiness and tranquility for others, thöôïng nhö nuùi—According to the Flower but also to ourselves. The compassionate mind Adornment Sutra, Chapter 38, there are ten kinds also helps us dispel our negative thoughts such as of mind outstanding like a mountain of Great anger, envy and jealousy, etc.—Taâm bi laø taâm Enlightening Beings. Enlightening Beings who thieän vôùi nhöõng tö töôûng tö töôûng thieän laønh, abide by these can attain the mountain-like mong cho ngöôøi khaùc thoaùt khoûi khoå ñau phieàn outstanding mind of supremely great knowledge naõo. Taâm bi chaúng nhöõng mang laïi haïnh phuùc vaø of Buddhas—Theo Kinh Hoa Nghieâm, Chapter an tònh cho ngöôøi khaùc maø coøn mang laïi cho mình 38, coù möôøi taâm taêng thöôïng nhö nuùi cuûa chö Ñaïi nöõa. Taâm bi giuùp ta loaïi boû nhöõng tö töôûng baát Boà Taùt. Chö Boà Taùt an truï trong ñaây thôøi ñöôïc thieän nhö giaän hôøn, ganh gheùt vaø ñoá kî—See Ten taâm taêng thöôïng nhö sôn vöông ñaïi trí voâ thöôïng dwelling minds. cuûa Nhö Lai—See Ten kinds of mind outstanding Mind power: Taâm Löïc—Mind power or will like a mountain of Great Enlightening Beings. power is the strength of the mind. Because our Mind of patience or endurance: Nhaãn nhuïc mind thoughts have many strengths and taâm—See Ten directional decisions. weaknesses which keep pulling us; therefore, Mind of the people: Daân taâm. when we die our consciousness will go with

the Mind of perfect receptivity: AÙi laäp taâm. stronger force—Taâm löïc laø söùc maïnh bôûi taâm nieäm cuûa chuùng ta. Bôûi taâm nieäm coù nhieàu moái Mind with a perfect understanding of the naëng nheï khaùc nhau neân khi laâm chung thaàn thöùc ultimate reality: Duyeân Lyù Boà Ñeà Taâm—A cuûa chuùng ta theo moái naøo naëng nhöùt maø ñi. supreme bodhi mind that has a perfect Mind power and karmic power: Taâm Löïc understanding of the ultimate reality; therefore, Nghieäp—According to Great Master Chi-Sun, the start out a vow “Above to seek bodhi, below to Twelfth Patriarch of the Thirteen Patriarchs of save beings.”—Taâm toaøn giaùc veà chaân lyù toái Chinese Pureland Buddhism, there are two kinds thöôïng (taát caû caùc phaùp voán laø tòch dieät) neân phaùt

of karma, mind power and karmic power. Even citta, pure in its original essence, gives itself up to though karmic power is great, the mind power is the influence of the secondary evil passions, even greater. Because karma does not have an Manas, etc., and the ego. According to the inherent nature. It means that karma is not a pre-Awakening of Faith, this is the self-existing existing phenomenon, but it relies entirely on the fundamental pure mind (Immutable mind corpus, mind to arise. Therefore, if the mind gives it or mind-nature)—Caùi taâm voán thanh tònh (laïi importance, then the karma will become stronger. buoâng cho aûnh höôûng cuûa caùc phieàn naõo phuï The mind can give rise to karma, it can also thuoäc, maït na vaø caùi ngaõ). Theo Khôûi Tín Luaän, destroy it—Theo ngaøi Teá Tænh Ñaïi Sö, Toå thöù 12 ñaây laø taâm baát bieán hay Nhö Lai Taïng Taâm hay trong Lieân Toâng Thaäp Tam Toå cuûa Trung Quoác, Tính Thanh Tònh Taâm. coù hai thöù löïc laø taâm löïc vaø nghieäp löïc. Duø nghieäp Mind of realization of the truth od all löïc coù lôùn, nhöng taâm löïc laïi caøng lôùn hôn. Bôûi vì Buddha-laws: Taâm thaät chöùng chö phaùp—This nghieäp kia nguyeân lai khoâng coù töï taùnh, nghóa laø is one of the ten characteristics of the “diamond nghieäp khoâng coù saún, maø chæ hoaøn toaøn nöông vaøo heart” as developed by a Bodhisattva—Ñaây laø nôi taâm. Vì theá khi taâm chuù troïng thì laøm cho moät trong möôøi taâm kim cang ñöôïc moät vò Boà Taùt nghieäp maïnh theâm. Taâm coù theå taïo nghieäp thì phaùt trieån qua tu taäp. **See Ten “diamond” cuõng chính taâm coù theå dieät nghieäp. **See Karmic minds. power and Mind power. Mind of red increase: Taâm maøu ñoû taêng Mind to practice the way: Taâm Haønh Ñaïo—tröôûng—According to Lama Geshe Kelsang “A monk, especially a novice, who practices the Gyatso in Buddhism in Mahayana Tradition, this way should not like a buffalo pulling a rotating is one of the eight levels of mind development grain mill; he should practice with all his mind. If during the sleep process. The mind which the way of the mind is cultivated, where id the perceives the red appearance is subtler than the need to cultivate the body?”—Phaät daïy nhöõng vò previous levels of mind. This mind perceives môùi tieán tu raèng: “Moät tu só, nhöùt laø vò môùi tieán tu, everything totally empty, but there is a red- ñöøng haønh ñaïo nhö kieåu traâu keùo coái xay, tuy coloured appearance—Theo Laït Ma Geshe thaân haønh ñaïo maø taâm chaúng haønh. Neáu taâm ñaõ Kelsang Gyatso trong Phaät Giaùo Truyeàn Thoáng haønh thì caàn noùi chi ñeán thaân?” Ñaïi Thöøa, töùôùng gioáng nhö aûo töôïng laø moät trong Mind

of the production therefrom of the taùm taâm phaùt sinh trong giaác nguû. Caùi taâm nhaän ra causation: Ñaúng löu taâm—See Five conditions maøu ñoû naøy vi teá hôn nhöõng taàng taâm thöùc tröôùc of mind produced by objective perception. ñaáy. Taâm naày thaáy moïi söï hoaøn toaøn troáng roãng, Mind of profound penetration: YÙ thaâm nhöng coù töôùng maøu ñoû xuaát hieän—See Eight nhaäp—See Ten kinds of heart of Great levels of mind development during the sleep Enlightening Beings (II). process. Mind of protection of the Trirstna: Hoä taâm— Mind of renouncement of the world: Xaû See Ten directional decisions. taâm—See Ten directional decisions. Mind of pure enlightenment: Pure bodhi Mind of renunciation: Equanimity—Mind of mind—Tònh Boà Ñeà Taâm—The first stage of the detachment—Mind of renunciation—Xaû Taâm— practitioner in the esoteric esct. Pure bodhi mind, The mind of renunciation, one of the four or mind of pure enlightenment, the first stage of immeasurable minds. Detachment or renunciation the practitioner in the esoteric sect—Giai ñoaïn tu includes physical (wealth, body, form, sound, taäp ñaàu tieân cuûa haønh giaû trong Phaät giaùo Maät smell, taste, touch, etc) and mental (biased minds, toâng. Caùc vò haønh giaû Chaân Ngoân Toâng môùi nhaäp wrong views, self-grasping, ego-grasping, etc)— vaøo sô ñòa, kieán phaùp minh ñaïo, ñaéc ñöôïc voâ caùi Taâm vöùt boû taát caû, khoâng vöôùng maéc, moät trong töù chöôùng tam muoäi. voâ löôïng taâm. Taâm xaû laø taâm khoâng luyeán aùi, bao Mind-pure in its original essence: Tathagata- goàm xaû boû vaät chaát nhö nhöõng cuûa caûi, thaân, saéc, garbha (skt)—Töï Taùnh Thanh Tònh Taâm—The aâm thanh, vò vaø tieáp xuùc, vaân vaân; vaø xaû boû tinh

thaàn nhö taâm thieân vò, taø kieán hay ngaõ chaáp, vaân taïo ra voâ löôïng voâ bieân aùc nghieäp. Thaäm chí ñeán vaân—See Four immeasureable minds. chö Phaät, Thaùnh nhôn, vì taâm ñaïi bi ñaõ ra ñôøi Mind of Repentance and Vows: Saùm Nguyeän thuyeát phaùp cöùu ñoä loaøi höõu tình, trong aáy coù ta, Taâm—According to Most Venerable Thích Thieàn maø ñoái vôùi ngoâi Tam Baûo ta laïi sanh loøng vong aân Taâm in The Pure Land Buddhism in Theory and huûy phaù. Ngaøy nay giaùc ngoä, ta phaûi hoå theïn aên Practice, enlightened mind is one of the six points naên, ñem ba nghieäp chí thaønh saùm hoái. Ñöùc Di to develop a true Bodhi Mind. In the endless cycle Laëc Boà Taùt ñaõ leân ngoâi baát thoái, vì muoán mau of Birth and Death, all sentient beings are at one chöùng quaû Phaät, moãi ngaøy coøn leã saùm saùu thôøi. time or another rlated to one another. However, Vaäy ta phaûi ñem thaân nghieäp kính leã Tam Baûo, because of delusion and attachment to self, we khaåu nghieäp toû baøy toäi loãi caàu ñöôïc tieâu tröø, yù have, for countless eons, harmed other sentient nghieäp thaønh khaån aên naên theà khoâng taùi phaïm. Ñaõ beings and created an immense amount of evil saùm hoái, phaûi döùt haún taâm haïnh aùc, khoâng coøn cho karma. The Buddhas and the sages appear in this tieáp tuïc nöõa, ñi ñeán choã taâm vaø caûnh ñeàu khoâng, world out of compassion, to teach and liberate môùi laø chaân saùm hoái. Laïi phaûi phaùt nguyeän, sentient beings, of whom we are a part. Even so, nguyeän höng long ngoâi Tam Baûo, nguyeän ñoä khaép we engender a mind of ingratitude and chuùng sanh ñeå chuoäc laïi loãi xöa vaø ñeàn

ñaùp boán destructiveness toward the Triple Jewel (Buddha, aân naëng (aân Tam Baûo, aân cha meï, aân sö tröôûng, Dharma, Sangha). Now that we know this, we aân thieän höõu tri thöùc, vaø aân chuùng sanh). Coù taâm should feel remorse and repent the three evil saùm nguyeän nhö vaäy toäi chöôùng môùi tieâu töø, karmas. Even the Maitreya Bodhisattva, who has coâng ñöùc ngaøy theâm lôùn, vaø môùi ñi ñeán choã phöôùc attained non-retrogression, still practices hueä löôõng toaøn. Duøng loøng saùm nguyeän nhö theá repentance six times a day, in order to achive maø haønh ñaïo, môùi goïi laø phaùt Boà Ñeà taâm—See Buddhahood swiftly. We should use our bodies to Six points to develop a true Bodhi Mind. pay respect to the Triple Jewel, our mouth to Mind that resides in faith: Tín Taâm Truï—See confess our transgression and seek expiation, and Ten grades of Bodhisattva's faith. our minds to repent sincerely and undertake not to Mind that resides in irreversibility: Non- repeat them. Once we have repented, we should retrogression—Baát thoái taâm truï—See Ten grades put a complete stop to our evil mind and conduct, of Bodhisattva's faith. to the point where mind and objects are empty. Mind that resides in Making Transferences: Only then will there be true repentance. We Reflexive powers—Hoài höôùng taâm truï—See Ten should also vow to foster the Triple Jewel, rescue grades of Bodhisattva's faith. and liberate all sentient beings, atone for our past Mind that resides in mindfulness: transgressions, and repay the "fo“r great debts," Rememberance—Unforgetfulness—Nieäm taâm— w”ich are the debt to the triple Jewel, the debt to See Ten grades of Bodhisattva's faith. our parents and teachers, the debt to our spiritual Mind that resides in precepts: Nirvana mind friends, and finally the debt we owe to all sentient in effortlessness—Giôùi taâm truï—See Ten grades beings. Through this repentant mind, our past of Bodhisattva's faith. transgressions will disappear, our virtues will increase with time, leading us to the stage of Mind that resides in protecting the Dharma: perfect merit and wisdom. Only when we practice Protection of the Truth—Hoä phaùp taâm truï—See with such a repentant mind can we be said to have Ten grades of Bodhisattva's faith. “developed the Bodhi Mind.”—Theo Hoøa Thöôïng Mind that resides in samadhi: Settled Thích Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, taâm firmness on concentration—Ñònh taâm truï—See giaùc ngoä laø moät trong saùu yeáu ñieåm phaùt trieån Boà Ten grades of Bodhisattva's faith. Ñeà Taâm. Trong kieáp luaân hoài, moïi loaøi haèng ñoåi Mind that resides in vigor: Zealous progress— thay laøm quyeán thuoäc laãn nhau. Theá maø ta vì meâ Tinh taán taâm truï—See Ten grades of môø laàm laïc, töø kieáp voâ thæ ñeán nay, do taâm chaáp Bodhisattva's faith. ngaõ muoán lôïi mình neân laøm toån haïi chuùng sanh,

Mind that resides in vows: Action at will in Mind of self-enlightened ones: Baït Nghieäp anything in anywhere—Nguyeän taâm truï—See Nhaân Chuûng Taâm (Ñoäc Giaùc thöøa)—The Vehicle Ten grades of Bodhisattva's faith. of the self-enlightened ones (pratyeka-buddha) Mind resides in wisdom: Wisdom—Tueä taâm enjoying self-enlightenment yet falling into tru—See Ten grades of Bodhisattva's faith. egoism, one of the ten stages of spiritual Mind of resolve: Nguyeän Taâm—Taâm phaùt theä

development—Thöøa naày thoï höôûng giaùc ngoä nguyeän—See Ten directional decisions. rieâng tö, nhöng coøn vò kyû—See Ten stages of spiritual development. Mind as a restless monkey: Taâm nhö vöôïn chuyeàn caây. Mind-sense: YÙ xöù—The sixth of the six senses or the twelve entrance—Thought, the mind-sense, Mind road: Taâm Loä—Ñöôøng cuûa taâm hay the sixth of the senses, the perception of thinking ñöôøng ñi ñeán Phaät quaû—The road to or faculty of thinking or the thinking mind—YÙ Buddhahood. caên, moät trong Luïc Caên, coù söï nhaän thöùc cuûa tö Mind of the same mental characteristics: duy hay taâm suy nghó (caûnh sôû ñoái cuûa maét, tai, Equal mind—The universal mind common to all— muõi, löôõi, thaân laø do saéc phaùp töù ñaïi ñaát, nöôùc, Ñaúng taâm. löûa, gioù hình thaønh; trong khi caûnh sôû ñoái vôùi yù Mind of saving of all creatures: Taâm hoùa ñoä caên laø taâm phaùp nghóa laø ñoái vôùi phaùp caûnh thì chuùng sanh—This is one of the ten characteristics naåy sinh ra yù thöùc)—See Twelve entrances. of the “diamond heart” as developed by a Mind of service of all Buddhas: Taâm phuïng söï Bodhisattva—Ñaây laø moät trong möôøi taâm kim Ñaïi sö—This is one of the ten characteristics of cang ñöôïc moät vò Boà Taùt phaùt trieån qua tu taäp— the “diamond heart” as developed by a See Ten characteristics of the “Diamond heart” as Bodhisattva—Ñaây laø moät trong möôøi taâm kim developed by a Bodhisattva. cang ñöôïc moät vò Boà Taùt phaùt trieån qua tu taäp— Mind seal: Taâm AÁn. See Ten characteristics of the “Diamond heart” as 1) Mental impression: Intuitive certainty—The developed by a Bodhisattva. mind is the Buddha mind in all, which can Mind-shape: Taâm töôùng. seal or assure the truth. The term indicates 1) Manifestation of mind in action: Haønh Töôùng the intuitive method of the Ch’an (Zen) Taâm—Haønh töôùng cuûa taâm—Actions school, which was independent of the spoken corresponding with mind. or written word—Taâm AÁn—Taâm ñöôïc Phaät 2) Heart-shape or the physical heart: Nhuïc Ñoaøn aán chöùng veà chaân lyù. Töø ngöõ chæ aán chöùng Taâm—Traùi tim baèng thòt cuûa chuùng sanh. baèng tröïc giaùc, chöù khoâng qua ngoân ngöõ hay Mind skilled in entering concentration: YÙ vaên töï (taâm aán laø caùch truyeàn ñaïo ñaëc bieät kheùo nhaäp tam muoäi—See Ten kinds of heart of cuûa Thieàn Toâng. Phaùi naày chaúng nöông theo Great Enlightening Beings (II). vaên töï trong kinh ñieån, chaêng duøng lôøi noùi. Mind Heã sö phuï thaáy trình ñoä cuûa ñeä töû coù theå thoï space: Emptied mind—Mind spaciousness—Taâm khoâng. laõnh giaùo phaùp, beøn duøng taâm maø aán taâm, töùc Mind spirit: Taâm linh—Taâm Hoàn—Taâm laø ñem caùi taâm Phaät nôi mình maø in thaúng vaøo taâm cuûa ñeä töû). Ñaêng—The mind genius—Intelligence—See 2) Mind-seal of the Buddha, a sign of the true Nine elements or nine substances (B). transmission from a Zen master to his Mind of spiritual baptism by the Buddha: disciple: Phaät Taâm AÁn—Daáu in vaøo taâm hay Ñænh Taâm—Taâm quyeát ñöôïc Phaät thoï kyù—See daáu hieäu truyeàn taâm töø taâm cuûa moät vò thieàn Ten directional decisions. sö qua taâm cuûa moät ñeä töû. Mind of supererogation of one’s good deeds: Mind of seeking the Buddha’s wisdom at all Taâm thieän caên hoài höôùng—This is one of the ten times: Taâm töù thôøi caàu chuûng trí Phaät. characteristics of the “diamond heart” as Mind of seeking a true master: Taâm

caàu Chaân developed by a Bodhisattva—Ñaây laø moät trong Sö. möôøi taâm kim cang ñöôïc moät vò Boà Taùt phaùt trieån

qua tu taäp—See Ten characteristics of the an effective method of overcoming it, this is to “Diamond heart” as developed by a Bodhisattva. forget the self in service for other people, it is to Mind of supreme enlightenment: Anuttaram- turn our love from inwards to outwards—Noùi cittam (p)—Ñaïi ñaïo taâm—Taâm Voâ Thöôïng Boà chung, con ngöôøi khoâng bò phieàn nhieãu bôûi hieän Ñeà—Mind of supreme enlightenment or supreme töôïng hay vaät, maø bôûi yù töôûng hoï ñaët ra lieân quan enlightened mind without any other superior ñeán hieän töôïng aáy. Caùi cheát chaúng haïn, töï noù mental states, which means the conscious state of chaúng coù gì laø khuûng khieáp, nhöng söï khieáp sôï veà reaching the fine material sphere or the caùi cheát laïi naèm ngay trong ñaàu cuûa chuùng ta. Söï immaterial sphere, two of the highest realms in luyeán chaáp veà ñôøi soáng khôi daäy söï sôï haõi giaû taïo the three realms (desire, material, and immaterial veà caùi cheát. Phaät töû chaân thuaàn neân luoân nhaän realms)—Taâm voâ thöôïng hay taâm khoâng coøn thöùc raèng caùi cheát laø ñieàu khoâng theå traùnh khoûi, traïng thaùi naøo cao hôn, coù nghóa laø traïng thaùi taâm neân khoâng côù gì chuùng ta laïi ñi sôï haõi caùi chuyeän ñaõ ñaït ñeán saéc giôùi hay voâ saéc giôùi, hai caûnh giôùi maø chuùng ta khoâng theå naøo traùnh ñöôïc. Noùi gì thì cao nhaát trong tam giôùi (duïc giôùi, saéc giôùi vaø voâ noùi, thaät laø cöïc kyø khoù khaên ñeå chuùng ta baát chaáp saéc giôùi). caùi cheát vaø vöôït qua nhöõng bieåu hieän baûn naêng töï Mind sutra: Hrdaya or Maha-Prajnaparamita- toàn vì ñoù laø baûn chaát töï nhieân cuûa taâm mình. Tuy Hridaya Sutra (skt)—Heart-Sutra—Taâm Kinh— nhieân, Phaät töû vaãn coù moät caùch coâng hieäu ñeå haøng Baùt Nhaõ Taâm Kinh—The Prajanparamita Hridaya phuïc taâm mình, ñoù laø queân mình ñeå giuùp ích tha Sutra, one of the smallest and with the Diamond nhaân, vì laøm ñöôïc nhö vaäy laø chuùng ta chuyeån söï Sutra, contained in the Vast Prajnaparamita. luyeán aùi beân trong baûn thaân mình thaønh ra töø bi hay yeâu thöông tha nhaân. Mind of sympathy and pity: Taâm thöông xoùt—Ten kinds of mind of sympathy and Mind and thought: Taâm Töôûng—Thought— compassion (pity) possessed by Bodhisattvas— Thoughts of the mind—To imagine—Tö töôûng Möôøi taâm thöông xoùt cuûa chö Boà Taùt. **See Ten hay taâm vaø töôûng. kinds of mind of sympathy and compassion (pity). Mind thought and perception: Cittam-manas Mind of Taoism and Brahmanism: Anh Ñoàng ca vijnana (skt)—Taâm YÙ Thöùc—Taâm, YÙ vaø Voâ UÛy Taâm (Thieân thöøa)—The Vehicle of Thöùc—Mind, thought, and discernment—In the heavenly beings striving to have a supernatural Lankavatara Sutra, these three terms “Citta” power, the stage of Taoism and Brahmanism, one “Mana” and “Vijnana” are found in combination of the ten stages of spiritual development—Giai meaning the whole machinery of mentation. ñoaïn chuùng sanh ôû coõi trôøi, noã löïc cho moät söùc When “Citta” is going along with “Mana” and maïng sieâu nhieân, nhö Laõo giaùo vaø Baø La Moân “Vijnana,” it corresponds to the empirical giaùo—See Ten stages of spiritual development. consciousness, .e., Citta in its relative aspect and therefore together with false

discrimination— Mind of ten good qualities: Thaäp thieän taâm. Trong Kinh Laêng Giaø, “Taâm yù Thöùc” coù nghóa laø Mind and things: Taâm vaø Vaät—Generally toaøn boä maùy moùc cuûa taâm thöùc. Khi “Citta” ñöôïc speaking, men are not disturbed by things, but by keøm theo vôùi “Mana” vaø “Vijnana,” thì noù töông the notions they form concerning things. The öùng vôùi caùi taâm thöùc thöïc nghieäm, töùc laø “Citta” death for example, is not in itself, fearful; the fear trong khía caïnh töông ñoái cuûa noù cuøng vôùi söï resides only in our mind. Attachment to life on phaân bieät sai laàm. earth stimulates the unnatural morbid fear of Mind-training: Huaán luyeän tinh thaàn. death. Devout Buddhists should always realize that death is inevitable, so there is no reason for Mind in the transformation-body: Hoùa us to be fearful with such an inevitable event. No Taâm—The mind in the transformation body of the matter what we say, it’s extremely difficult for us Buddha or Bodhisattva, which apprehends things to despite and ignore these manifestations of the in their reality—Taâm trong hoùa thaân cuûa Phaät hay instinct for self-preservation for this is the natural Boà Taùt, taâm coù caùi nhìn nhö thöïc. nature of the mind. However, Buddhists still have

Mind-transmission: Truyeàn Taâm: The three ñònh; muoán roõ ñöôøng sieâu ñoïa, phaûi nhìn nôi taâm places where Sakyamuni is said to have nieäm keùm hôn. Cho neân moät löôïng vaøng roøng transmitted his mind or thought direct and without thaéng noåi boâng goøn traêm löôïng, chuùt löûa le loùi ñoát speech to Kasyapa—Ba nôi maø theo keå laïi laø tieâu rôm coû muoân truøng.”—See Three conditions nhöõng nôi Phaät ñaõ taâm truyeàn taâm cho Ngaøi Ca that evil beings may be reborn in the Pure Land. Dieáp—See Three places of the Buddha’s Mind vehicle: YÙ xa—Taâm Thöøa—Taâm Quaùn— transmission of mind. Insight—The vehicle of intellectual Mind is in union with the thought: Taâm Hoøa consciousness. In Buddhism, meditation is the Hôïp—One of the six unions of the six sense principal practice—Phaät giaùo laáy taâm quaùn laøm organs with the six objects of the senses—YÙ phaûi chuû yeáu. hoøa hôïp vôùi ñieàu suy nghó, moät trong saùu söï hoøa Mind as water: Taâm Thuûy—Taâm trong saïch hôïp giöõa saùu caên vôùi saùu traàn—See Six unions of nhö maët nöôùc hieän leân caùc hình aûnh hoaëc muoân the six sense organs. vaøn hieän töôïng—The mind as a reflecting water- Mind of unflagging devotion to one’s surface, clear and turbid. vocation: Taâm tröôøng thôøi tu haønh—This is one Mind of white appearance: Taâm coù töôùng maøu of the ten characteristics of the “diamond heart” traéng—According to Lama Geshe Kelsang Gyatso as developed by a Bodhisattva—Ñaây laø moät trong in Buddhism in Mahayana Tradition, this is one of möôøi taâm kim cang ñöôïc moät vò Boà Taùt phaùt trieån the eight levels of mind development during the qua tu taäp—See Ten characteristics of the sleep process. At this time everything is perceived “Diamond heart” as developed by a Bodhisattva. as totally empty but white and bright. At this point Minds are unobstructed and like the earth, the subtle mind of sleep develops and our mind becomes subtler and subtler—Theo Laït Ma Geshe they benefit all equally: Khoâng taâm chöôùng Kelsang Gyatso trong Phaät Giaùo Truyeàn Thoáng ngaïi ñoái vôùi chuùng sanh loaïi—See Ten

kinds of Ñaïi Thöøa, töùôùng gioáng nhö aûo töôïng laø moät trong pure wisdom of Great Enlightening Beings. taùm taâm phaùt sinh trong giaác nguû. Luùc aáy moïi söï Mind is unreal: Illusion mind—AÛo taâm. ñöôïc taâm nhaän thöùc laø hoaøn toaøn troáng roãng Mind of utterly sincere repentance: Taâm nhöng traéng vaø saùng. Vaøo thôøi ñieåm naày taâm vi teá thaønh saùm hoái—A mind of utterly sincere cuûa giaác nguû phaùt trieån, vaø taâm ta caøng luùc caøng repentance. If rebirth is not due to efforts at trôû neân vi teá hôn tröôùc—See Eight levels of mind cultivation in this life nor good karma from development during the sleep process. previous lives, the cultivator, at the time of death, Mind of the will for good for self and others: must have recited the Buddha's name with a mind Nguyeän taâm—See Ten directional decisions. of utterly sincere repentance. Thus, Elder Master Mind of wisdom: Taâm Hueä—Taâm vaø trí hueä— Yung Ming has said: "Since the nature of causes Mind of glowing wisdom—Mind or heart and conditions is intrinsically empty, good or bad wisdom—Mind of perfect understanding—See karma is not fixed. In determining the path of Ten directional decisions. salvation or perdition, we should consider whether the state of mind is slowly transcendental at the Mind of wisdom-radiance: Hueä quang taâm. time of death. This is analagous to an ounce of Mind within: Noäi taâm—Insight—The heart pure gold which is worth much more than a within. hundred times its weight in cotton wool, or a Mind is without inversion: Taâm baát ñieân ñaûo. small, isolated flame, which can reduce a pile of Mind without resting place: Taâm Voâ Sôû Truï— straw, enormous beyond reckoning, to ashes— See Mind abides nowhere. Neáu haønh giaû khoâng do coâng tu trong hieän ñôøi hay Mind of zealous progress: Taán taâm—Taâm tinh nghieäp laønh veà kieáp tröôùc, taát khi laâm chung keû taán—See Ten directional decisions. aáy ñaõ nieäm Phaät vôùi loøng saùm hoái tha thieát cuøng (Clear) mind: Taâm yù trong saïch. cöïc. Neân Ngaøi Vónh Minh noùi: "Vì theå nhaân Mindful (a): Coù chaùnh nieäm. duyeân voán khoâng, neân nghieäp thieän aùc chaúng

Mindful monk: Chaùnh Nieäm Tyø Kheo—Here a walking, walking must be the most important monk who is mindful, with a great capacity for thing in our life. When we are drinking tea, clear recalling things done and said long ago—Vò drinking tea must be the most important thing Tyø Kheo chaùnh nieäm, ñaày ñuû toái thöôïng nieäm vaø in our life, and so on. Every activity in our tænh giaùc, nhôù ñeán vaø ghi nhôù nhöõng ñieàu noùi vaø daily life is meditation. Therefore, we are laøm töø laâu—See Ten things that give protection. able to be mindful twenty-four hours a day, Mindfulness (n): Sati (p)—Smrtindriya (skt)— not just the moment we may allot for sitting Chaùnh nieäm—Nieäm caên—Nieäm löïc—Söï tænh meditation. Each act must be carried out in thöùc—Memory—Mindfulness is the first factor of mindfulness—Kinh Quaùn Nieäm noùi: "Khi ñi, enlightenment. The nearest equivalent term in baïn neân yù thöùc raèng baïn ñang ñi. Khi ñöùng, Pali for "mindfulness" is "Sati." Mindfulness has baïn yù thöùc raèng baïn ñang ñöùng. Khi ngoài, come to be the accepted translation of "sati" into baïn yù thöùc raèng baïn ñang ngoài. Khi naèm, baïn English. However, this word has a kind of passive yù thöùc raèng baïn ñang

naèm. Baát cöù thaân taâm connotation which can be misleading. mình ñang ñöôïc söû duïng trong tö theá hay suy “Mindfulness” must be dynamic and nghó naøo, baïn ñeàu luoân yù thöùc tö theá hay suy confrontative. Mindfulness should leap onto the nghó aáy. Cöù nhö theá baïn luoân soáng trong tænh object, covering it completely, penetrating into it, thöùc.” Phaät töû neân luoân nhôù raèng chuùng ta not missing any part of it. Mindfulness can be well tænh thöùc raèng chuùng ta ñang coù khaû naêng understood by examining its three aspects of soáng ngay trong luùc hieän taïi naøy. Caùi gì characteristics, function and manifestation— chuùng ta ñang laøm ngay trong hieän taïi laø caùi Chaùnh nieäm laø yeáu toá giaùc ngoä thöù nhaát. “Sati” laø quan troïng nhaát cho ñôøi soáng cuûa chuùng ta. thuaät ngöõ töông ñöông gaàn nhaát trong ngoân ngöõ Luùc chuùng ta ñang noùi chuyeän, thì noùi chuyeän Nam Phaïn duøng ñeå chæ vaø dòch ra cho töø “Chaùnh laø chuyeän quan troïng nhaát trong ñôøi. Luùc nieäm.” Tuy nhieân, chaùnh nieäm phaûi ñöôïc hieåu vôùi chuùng ta ñang ñi, thì chuyeän ñi laø chuyeän nghóa tích cöïc hôn. Chaùnh nieäm phaûi ñöôïc hieåu laø quan troïng nhaát trong ñôøi. Luùc chuùng ta ñang taâm tieán ñeán vaø bao phuû hoaøn toaøn ñoái töôïng, uoáng traø, thì chuyeän uoáng traø laø chuyeän quan xuyeân thaáu vaøo trong ñoái töôïng khoâng thieáu phaàn troïng nhaát trong ñôøi, vaân vaân. Moïi sinh hoaït naøo. Chaùnh nieäm coù theå ñöôïc hieåu roõ baèng caùch trong cuoäc soáng haèng ngaøy cuûa chuùng ta ñeàu khaûo saùt ba khía caïnh laø ñaëc taùnh, chöùc naêng vaø laø Thieàn. Chính vì vaäy maø chuùng ta coù khaû söï theå hieän. naêng tænh thöùc hai möôi boán giôø trong moät (A) The Sutra of Mindfulness says: “When ngaøy, chöù khoâng chæ ngay luùc ngoài thieàn maø walking, you must be conscious that you are thoâi. Moïi haønh ñoäng ñeàu phaûi ñöôïc laøm trong walking. When standing, you must be söï tænh thöùc. conscious that you are standing. When sitting, (B) In Buddhism, mindfulness means being aware you must be conscious that you are sitting. of all activities, both physical and mental. A When lying down, you must be conscious that meditator who is mindful of his bodily you are lying down. No matter what position activities becomes aware of his postures: your body is in and your mind is thinking, you when walking, standing, sitting or lying down. must be conscious of that position or that All his bodily activities he does with thought. Practicing thus, you are always mindfulness. In walking to and from, in mindful of what you are doing and thinking at looking ahead and in looking aside, he all times.” Buddhists should always applies mindfulness; in bending and remember that we should be mindful that we stretching he applies mindfulness; in wearing are capable of living at the very present time. clothes, in eating, drinking, chewing, etc. he Whatever we are doing at the present time is applies mindfulness; in walking, standing, the most important thing for our life. When sitting, lying down, he applies mindfulness; in we are talking, talking must be the most keeping awake, speaking, and being silent, he important thing in our life. When we are applies mindfulness—Trong Phaät giaùo chaùnh

nieäm laø luoân tænh thöùc veà taát caû moïi sinh 3) In order for non-superficiality and non- hoaït, töø vaät chaát ñeán tinh thaàn. Haønh giaû giöõ disappearance, the

characteristic and function taâm chaùnh nieäm laø vò aáy hieåu bieát roõ raøng veà of mindfulness, to appear clearly in our nhöõng hoaït ñoäng cuûa cô theå mình vaø luoân tænh practice, we must try to understand and thöùc veà nhöõng uy nghi: khi ñi, ñöùng, ngoài hay practice the third aspect of mindfulness. This naèm. Taát caû nhöõng hoaït ñoäng cuûa cô theå haønh is the manifestation aspect, which develops giaû ñeàu laøm vôùi caùi taâm tænh thöùc. Khi ñi tôùi and brings along the other two. The chief ñi lui, khi nhìn tôùi hoaëc nhìn moät beân, haønh manifestation of mindfulness is confrontation: giaû chuù taâm hay bieát roõ raøng; khi co tay co it sets the mind directly face to face with the chaân hay khi duoãi tay duoãi chaân haønh giaû object just the same as when we are walking luoân laøm trong chaùnh nieäm; khi maëc quaàn aùo, along a road and we meet a traveler, face to khi aên, uoáng, nhai, vaân vaân, haønh giaû phaûi face, coming from the opposite direction. luoân chuù taâm hay bieát roõ raøng; khi ñi, ñöùng, When we are meditating, the mind should ngoài, naèm, haønh giaû phaûi luoân giöõ chaùnh meet the object in just this way. Only through nieäm; khi noùi cuõng nhö khi khoâng noùi haønh direct confrontation with an object can true giaû phaûi luoân hay bieát roõ raøng. mindfulness arise. As a practitioner (C) Special characteristics of Mindfulness—Ñaëc repeatedly comes face to face with the object, taùnh cuûa Tænh thöùc: his or her efforts begin to bear fruit. 1) The characteristic of mindfulness is non- Mindfulness is activated and becomes firmly superficiality. This suggests that mindfulness established on the object of observation. is penetrative and profound. If we throw a There are no misses. The objects do not fall cork into a stream, it simply pops up and away from view. They neither slip away nor down on the surface, floating downstream disappear, nor are they absent-mindedly with the current. If we throw a stone instead, forgotten. The kilesas cannot infiltrate this it will immediately sink to the very bottom of strong barrier of mindfulness. If mindfulness the stream. So, too, mindfulness ensures that can be maintained for a significant period of the mind will sink deeply into the object and time, the practitioner can discover a great not slip superficially past it—Ñaëc tính cuûa purity of mind because of the absence of chaùnh nieäm laø khoâng hôøi hôït beà ngoaøi. Coù kilesas. Protection from attack by the kilesas nghóa laø chaùnh nieäm phaûi xuyeân suoát vaø thaâm is a second aspect of the manifestation. When saâu. Neáu chuùng ta quaêng moät caùi nuùt chai mindfulness is persistently and repeatedly xuoáng doøng suoái, caùi nuùt chai aáy seõ noåi troâi activated, wisdom arises. There will be theo doøng nöôùc. Neáu chuùng ta quaêng moät hoøn insight into the true nature of body and mind. ñaù, thí hoøn ñaù aáy seõ chìm ngay xuoáng ñaùy Not only does the practitioner realize the true doøng suoái. Cuõng vaäy, chaùnh nieäm seõ ñöa taâm experiential sensations in his or her own chìm saâu vaøo ñoái töôïng maø khoâng phôn phôùt body, but he or she also comprehends the treân beà maët. individual characteristics of the various 2) The function of mindfulness is to keep the physical and mental phenomena happening object always in view, neither forgetting it inside him or herself—Ñeå khoâng chæ coù söï nor allowing it to disappear. When quan saùt ñoái töôïng moät caùch hôøi hôït beân mindfulness is present, the occurring object ngoaøi

hay khoâng ñeå cho ñoái töôïng bieán maát, will be noted without forgetfulness—Chöùc chuùng ta phaûi thoâng hieåu khía caïnh thöù ba naêng cuûa chaùnh nieäm laø giöõ cho ñoái töôïng cuûa chaùnh nieäm, ñoù laø yeáu toá hieån baøy. Khi luoân ôû trong taàm quan saùt cuûa haønh giaû, chöù yeáu ôùt hieåm baøy ñöôïc phaùt trieån thì noù seõ keùo khoâng cho noù bieán maát. Khi chaùnh nieäm coù theo hai yeáu toá ñaëc tính vaø chöùc naêng cuûa maët thì ñoái töôïng xuaát hieän seõ ñöôïc ghi nhaän chaùnh nieäm. Söï hieån baøy chaùnh cuûa chaùnh khoâng bò queân laõng hay boû soùt. nieäm laø söï tröïc dieän vôùi ñeà muïc: maët ñoái maët vôùi ñeà muïc gioáng nhö khi chuùng ta ñi treân

ñöôøng daøi gaëp moät khaùch boä haønh ñi ngöôïc bieát roõ raøng; khi maëc aùo, khi aên, khi uoáng, khi chieàu veà höôùng cuûa mình. Khi chuùng ta haønh nhai, khi nghe vò cuûa thöùc aên, khi ñi, ñöùng, thieàn, taâm chuùng ta phaûi ñoái dieän vôùi ñeà muïc naèm, ngoài, khi tænh giaác, khi noùi vaø khi giöõ im y nhö vaäy. Chæ khi naøo chuùng ta tröïc dieän vôùi laëng, haønh giaû cuõng thöôøng hay bieát roõ raøng. ñeà muïc thì chaùnh nieäm môùi thöïc söï phaùt sinh. 5) When lying down, a practitioner should lie Khi haønh giaû lieân tuïc maët ñoái maët vôùi ñeà down with his mind on the subject of muïc, thì nhöõng noã löïc cuûa haønh giaû môùi coù meditation, and thus falls asleep undeluded— keát quaû. Chaùnh nieäm seõ trôû neân tích cöïc vaø Trong khi naèm xuoáng, haønh giaû phaûi naèm gaén chaët hôn vaøo ñoái töôïng quan saùt. Khoâng xuoáng vôùi caùi taâm luoân giöõ taâm nieäm vaøo ñeà bò boû soùt, khoâng bò laõng queân. Ñeà muïc khoâng muïc haønh thieàn cuûa mình, vaø khi ñi vaøo giaác bò maát trong taàm quan saùt cuûa haønh giaû. Luùc nguû khoâng bò si loaïn laøm môø aùm. taâm chaùnh nieäm nhö theá thì phieàn naõo khoâng 6) Meditator should always be mindful and wide theå xen vaøo ñöôïc. Neáu chaùnh nieäm ñöôïc duy awake. Here these words of the Buddha: trì trong moät thôøi gian daøi, haønh giaû coù theå “Mindfulness, o monks, I declare, is essential khaùm phaù ra söï thanh tònh vó ñaïi vì phieàn naõo in all things everywhere, ‘it is as salt to ñaõ vaéng boùng. Söï baûo veä taâm khoâng bò phieàn curry.’ O monks, I know of no other thing that naõo taán coâng laø khía caïnh thöù hai cuûa söï bieåu brings such profits as mindfulness; hieän chaùnh nieäm. Khi chaùnh nieäm ñöôïc phuïc mindfulness, verily, brings great profit.”— hoaït moät caùch ñeàu ñaën vaø kieân trì thì trí tueä Haønh giaû neân luoân tænh giaùc trong moïi tröôøng seõ phaùt sinh. Haønh giaû seõ thaáy roõ baûn chaát hôïp. Ñaây laø nhöõng lôøi daïy cuûa Ñöùc Theá Toân: cuûa thaân vaø taâm. Khoâng nhöõng haønh giaû “Chuù nieäm, naøy chö Tyø Kheo, Nhö Lai tuyeân chöùng nghieäm ñöôïc baûn chaát thaät cuûa caûm boá ‘chuù nieäm thieát yeáu trong moïi vieäc, ôû moïi thoï maø coøn thaáy roõ ñaëc tính rieâng bieät cuûa voâ nôi, cuõng gioáng nhö muoái caàn thieát cho noài caø vaøn hieän töôïng danh saéc dieãn ra beân trong. ri vaäy.’ Naøy chö Tyø Kheo, Nhö Lai khoâng 4) The meditator who is mindful of his body bieát coù thöù gì khaùc maø ñem laïi lôïi ích ñöôïc activities becomes aware of his postures: nhieàu nhö söï chuù nieäm. Chuù nieäm quaû thaät when going, walking, standing, sitting or lying ñem laïi raát nhieàu lôïi ích lôùn lao.” down, he is aware of the postures. All his 7) One has to understand the question of bodily activities

he does with mindfulness. In mindfulness and clear comprehension (sati- walking to and from, in looking ahead and in sampajanna) in a wider sense. Of course, the looking aside, he applies clear discussion of the fourfold effort, already comprehension; in bending and stretching he mentioned is a good safeguard. Mindfulness applies clear comprehension; in wearing the has to be spread over all situations at the clothes, in eating, drinking, chewing, outset so that its calmness helps one to take savoring, in answering the calls of nature, he stock of a situation wisely. But as an aspect of applies clear comprehension; walking, the Middle Path itself, upon occasion one has standing, sitting, lying down, in keeping to exert the fourfold effort, even the vigorous awake, speaking, and being silent, he applies type when bare awareness is in itself clear comprehension—Vò haønh giaû giöõ taâm insufficient—Chuùng ta phaûi nhaän thöùc vaán ñeà nieäm, hieåu bieát roõ raøng nhöõng hoaït ñoäng cuûa chuù nieäm vaø hieåu bieát roõ raøng trong yù nghóa cô theå mình cuõng hay bieát oai nghi cuûa mình. roäng raõi. Leõ dó nhieân töù chaùnh caàn ñaõ laø söï Nhö khi ñi, ñöùng, ngoài, naèm, haønh giaû luoân baûo veä chaéc chaén. Söï chuù nieäm phaûi ñöôïc aùp luoân hay bieát caùc nghi theå aáy. Taát caû moïi duïng trong moïi tröôøng hôïp ngay töø luùc ñaàu, hoaït ñoäng cuûa mình, vò aáy ñeàu laøm vôùi caùi vaø traïng thaùi vaéng laëng cuûa taâm tænh giaùc seõ taâm hoaøn toaøn tænh giaùc. Khi ñi tôùi ñi lui, khi giuùp haønh giaû naém vöõng tình theá moät caùch nhìn tröôùc hay khi nhìn moät beân, haønh giaû thuaän lôïi. Nhöng ñaây cuõng laø saéc thaùi chính luoân chuù taâm hay bieát roõ raøng; khi co tay co cuûa “Trung Ñaïo,” coù nhöõng tröôøng hôïp maø chaân, hoaëc khi duoãi ra, haønh giaû chuù taâm hay

haønh giaû phaûi vaän duïng phaùp töù chaùnh caàn every person will attain awareness and see in trong hình thöùc maïnh meû nhaát. complete clarity.” When he washed his hand, (D) The Buddha’s teachings on Mindfulness— he used this thought to place himself in Ñöùc Phaät daïy veà söï Tænh Thöùc: The Buddha mindfulness: “Washing my hands, I hope that taught in the Satipatthana Sutta: “The first every person will have pure hands to receive cause of mindfulness is nothing more than reality.” This book is comprised entirely of mindfulness itself.” Naturally, there is a such sentences. Their goal was to help the difference between the weak mindfulness beginning practitioners take hold of their own that characterized one’s early meditative consciousness. Monk Doc The helped all efforts and the mindfulness at higher levels of young novices to practice, in a relatively easy practice, which becomes strong enough to way, those things which are taught in the cause enlightenment to occur. In fact, the Sutra of Mindfulness. Each time you put on development of mindfulness is a simple your robe, washed the dishes, went to the momentum, one moment of mindfulness bathroom, folded your mat, carried buckets of causing the next—Ñöùc Phaät daïy trong Kinh water, or brushed your teeth, etc… you could Nieäm Xöù: “Nguyeân nhaân ñaàu tieân cuûa chaùnh use one of the thoughts from the book in nieäm khoâng coù thöù gì khaùc hôn laø chaùnh nieäm order to take hold of your consciousness. The töï noù.” Leõ töï nhieân, coù söï khaùc bieät giöõa Sutra of Mindfulness says: “When walking, chaùnh nieäm yeáu ñöôïc saép loaïi trong nhöõng

noã the practitioner must be conscious that he is löïc thieàn taäp buoåi ban sô vaø chaùnh nieäm trong walking. When sitting, the practitioner must thieàn taäp ôû nhöõng möùc ñoä cao hôn, thöù chaùnh be conscious that he is sitting. When lying nieäm ñuû maïnh ñeå ñöa ñeán giaùc ngoä. Kyø thaät, down, the practitioner must be conscious that söï phaùt trieån chaùnh nieäm laø moät caùi trôùn, vì he is lying... No matter what position one's chaùnh nieäm naøy seõ daãn tôùi chaùnh nieäm keá body is in, the practitioner must be conscious tieáp. of that position. Practicing thus, the ** See Four powers (A), Ten meritorious deeds practitioner lives in direct and constant (III), Twenty two roots, and Fifty-two mental mindfulness of the body...The mindfulness of states. the position of one's body is not enough, Mindfulness of the body: Kayagata-sati (p)— however. One must be conscious of each Kayagatasmrti (skt)—Quaùn nieäm veà thaân (tö duy breath, each movement, every thought and hay traàm tö veà thaân theå con ngöôøi). feeling, everything which has any relation to 1) Mindfulness directed toward the body, one of the practitioner."—Theo Thieàn Sö Thích Nhaát the four foundations of mindfulness. It is a Haïnh trong Pheùp Laï Cuûa Söï Tænh Thöùc, thieàn mindfulness on walking, standing, lying, and sö nhaéc ñeán quyeån "Tyø Ni Nhaät Duïng" cuûa sitting and or any bodily actitivies—Söï chuù Sö Ñoäc Theå, chuøa Baûo Sôn. Ñaây laø moät taäp taâm taäp trung vaøo thaân theå, moät trong boán cô saùch moûng vaøo khoaûng 40 trang, nhöng noù sôû chuù taâm. Noù bao goàm vieän ñi, ñöùng, naèm, chöùa ñöïng nhöõng yù töôûng maø Sö Ñoäc Theå ngoài vaø baát cöù hoaït ñoäng thaân theå naøo. duøng ñeå tænh thöùc taâm yù cuûa oâng khi laøm baát 2) According to Zen Master Thich Nhat Hanh in cöù vieäc gì . Khi môùi thöùc daäy vaøo ban saùng, the "Miracle of Mindfulness," the master oâng khôûi daäy yù töôûng nhö vaày trong trí, "Vöøa recalls a small book titled "The Essential môùi tænh giaác, toâi mong cho moïi ngöôøi mau Discipline for Daily Use" written by Buddhist ñaït ñöôïc traïng thaùi tænh thöùc, hieåu bieát thaáu Monk Doc The from Bao Son Pagoda. This is suoát möôøi phöông." Khi muùc nöôùc röûa tay, a thin book with about 40 pages, but it oâng xöû duïng yù töôûng naøy ñeå töï ñöa mình veà contained all the thoughts that monk Doc The traïng thaùi yù thöùc: Muùc nöôùc röûa tay, toâi mong used to awaken his mind while doing any cho moïi ngöôøi coù nhöõng baøn tay trong saïch task. When he woke up in the morning, his ñeå ñoùn nhaän laáy chaân lyù." Toaøn taäp Tyø Ni first thought was, "Just awakened, I hope that Nhaät Duïng Thieát Yeáu, chæ coù nhöõng caâu nhö

theá, muïc ñích laø giuùp haønh giaû môùi vaøo ñaïo breath means to keep mindfulness on every single naém laáy ñöôïc taâm yù mình. Sö Ñoäc Theå ñaõ breath. Breathing in and out with mindfulness. giuùp cho caùc haønh giaû môùi böôùc vaøo ñaïo thöïc Breathing in and out with consciousness of our hieän nhöõng ñieàu daïy trong Kinh Quaùn Nieäm whole body's breathing in and out. After assuming moät caùch töông ñoái deã daøng. Moãi khi maëc aùo, the correct bodily posture for meditation, the mind röûa chaân, ñi caàu, traûi chieáu, gaùnh nöôùc, suùc settles into a quiet state, the meditator begins to mieäng, vaân vaân... haønh giaû ñeàu coù theå möôïn breathe lightly, softly and naturally, counting the moät yù töôûng trong Tyø Ni

Nhaät Duïng ñeå naém breaths from one to ten and from ten to one. baét taâm yù mình. Kinh Quaùn Nieäm daïy: “Khi During meditation the eyes a closed lightly, but ñi, haønh giaû yù thöùc raèng mình ñang ñi; khi the mind’s eye tries to visualize the breath going ñöùng, yù thöùc raèng mình ñang ñöùng; khi ngoài, in and out. Nothing else is seen but the breath, yù thöùc raèng mình ñang ngoài; khi naèm, yù thöùc nothing else is thought but the breath. The raèng mình ñang naèm. Baát cöù thaân theå mình meditator must visualize the breaths as cleearly as ñang ñöôïc xöû duïng trong tö theá naøo, haønh giaû possible. Such practice intensifies the meditation cuõng yù thöùc ñöôïc tö theá aáy cuûa thaân theå. Cöù experience and helps cut thoughts of theá haønh giaû soáng trong söï thöôøng tröïc quaùn discrimination. While practicing the mindfulness nieäm thaân theå. Tuy vaäy, yù thöùc ñöôïc nhöõng tö of breathing, we should contemplate on the three theá cuûa thaân theå vaãn chöa ñuû. Ta coøn phaûi yù characteristics of impermanence, suffering, and thöùc veà moïi hôi thôû, moïi ñoäng taùc, moïi hieän selflessness of the body and the mind. We should töôïng sinh lyù, vaät lyù, caûm giaùc vaø tö duy lieân also contemplate the origination and dissolution heä tôùi baûn thaân mình nöõa.” factors in the body. According to the Satipatthana 3) According to the Kayagatasati-Sutta in the Sutta, the Buddha taught: “Bhikkhus, does a Middle Length Discourses of the Buddha, Bhikkhu abide contemplating the body as a body? cultivation of mindfulness of the body means Here a Bhikkhu, gone to the forest or to the root when walking, a person understands that he is of a tree or to an empty hut, sit down; having walking; when standing, he understands that folded his legs crosswise, set his body erect, and he is standing; when sitting, he understands established mindfulness in front of him, ever that he is sitting; when lying, he understands mindful he breathes in, mindful he breathes out. that he is lying. He understands accordingly Breathing in long, he understands: ‘I breathe in however his body is disposed. As he abides long;’ or breathing out long, he understands: ‘I thus diligent, ardent, and resolute, his breathe out long.” Breathing in short, he memories and intentions based on the understands: ‘I breathe in short;’ or breathing out household life are abandoned. That is how a short, he understands: “I breathe out short.’ He person develops mindfulness of the body: trains thus: ‘I shall breathe in experiencing the Thaân Haønh Nieäm Tu Taäp—Theo Kinh Thaân whole body of breath;’ he trains thus: ‘I shall Haønh Nieäm trong Trung Boä Kinh, Tu taäp thaân breathe out experiencing the whole body of haønh nieäm laø khi ñi bieát raèng mình ñang ñi; breath.’ He trains thus: ‘I shall breathe in khi ñöùng bieát raèng mình ñang ñöùng; khi naèm tranquilizing the bodily formation;’ he trains thus: bieát raèng mình ñang naèm; khi ngoài bieát raèng ‘I shall breathe out tranquilizing the bodily mình ñang ngoài. Thaân theå ñöôïc xöû duïng theá formation.’ Just as a skilled turner or his naøo thì mình bieát thaân theå nhö theá aáy. Soáng apprentice, when making a long turn, understands: khoâng phoùng daät, nhieät taâm, tinh caàn, caùc ‘I make a long turn;’ or when making a short turn, nieäm vaø caùc tö duy veà theá tuïc ñöôïc ñoaïn tröø. understands: ‘I make a short turn;’ so too, Nhôø ñoaïn tröø caùc phaùp aáy maø noäi taâm ñöôïc breathing in long, a Bhikkhu understands: ‘I an truù, an toïa,

chuyeân nhaát vaø ñònh tónh. Nhö breathe in long,' he trains thus: 'I shall breathe out vaäy laø tu taäp thaân haønh nieäm. tranquilizing the bodily formation.'"—Tænh thöùc Mindfulness of the breath: Quaùn hôi thôû— veà hôi thôû coù nghóa laø tænh thöùc treân töøng hôi thôû. Mindfulness of the breath or contemplation of the Thôû vaøo vaø thôû ra trong tænh thöùc. Thôû vaøo vaø thôû

ra vôùi söï yù thöùc veà söï thôû vaøo vaø thôû ra cuûa toaøn Mindfulness and clear awareness in thaân. Khi ngoài ñaõ ñuùng tö theá thieàn quaùn, ñeå taâm meditation: Tu Taäp Thieàn Ñònh Ñöa Ñeán Chaùnh laéng ñoïng trong traïng thaùi yeân tónh, thieàn giaû khôûi Nieäm Tænh Giaùc—See Four concentrative söï thôû nheï, ñeàu vaø töï nhieân, ñeám hôi thôû töø 1 ñeán meditations. 10, roài töø 10 trôû laïi 1. Trong luùc quaùn töôûng, maét Mindfulness of the devas: Nieäm Thieân—One hôi nhaém laïi, nhöng taâm chæ nhìn hôi thôû ra vaøo of the six devalokas, that of recollection and chöù khoâng nhìn thaáy gì khaùc ngoaì hôi thôû, khoâng desire—Nieäm duïc giôùi Thieân hay nieäm Tam Giôùi nghó ñeán gì khaùc ngoaøi hôi thôû. Thieàn giaû phaûi coá Thieân, moät trong saùu loaïi Duïc Thieân (Tieåu Thöøa nhìn thaáy hôi thôû cho thaät roõ. Coâng phu naøy giuùp noùi nieäm Duïc giôùi Thieân, Ñaïi Thöøa noùi nieäm Tam laøm gia taêng kinh nghieäm thieàn quaùn vaø döùt taâm Giôùi Thieân). sai bieät. Trong khi thöïc taäp tænh thöùc veà hôi thôû, Mindfulness of the Dharma: Nieäm Phaùp—To chuùng ta neân quaùn veà ba ñaëc tính voâ thöôøng, khoå pray to the Dharma. vaø voâ ngaõ cuûa thaân vaø taâm. Chuùng ta cuõng neân quaùn nhöõng yeáu toá sinh khôûi vaø hoaïi dieät cuûa Mindfulness on the in-and-out breathing: thaân. Theo kinh Quaùn Nieäm, Ñöùc Phaät daïy: "'Naày Anaøpraønasmrti (skt)—Anaøpaønasatti (p)—Nhaäp caùc Tyø Kheo, theá naøo laø Tyø Kheo soáng quaùn nieäm töùc xuaát töùc nieäm—Soå töùc quaùn hay thieàn quaùn thaân theå treân thaân theå? Naøy caùc Tyø Kheo, ôû ñaây, baèng caùch taäp trung vaøo hôi thôû ra vaø vaøo—See Tyø Kheo ñi ñeán khu röøng, ñi ñeán goác caây, hay ñi Anapana. ñeán ngoâi nhaø troáng, vaø ngoài kieát giaø, löng thaúng Mindfulness of the mind: Tænh thöùc nôi taâm vaø an truù trong chaùnh nieäm tröôùc maët. Vò aáy thôû (ñieàu taâm)—The purpose of practicing meditation voâ tænh giaùc laø mình ñang thôû voâ; vò aáy thôû ra tænh to take hold of our mind and to obtain the giaùc laø mình ñang thôû ra. Thôû voâ moät hôi daøi, vò mindfulness of the mind. If the practitioner knows aáy yù thöùc raèng: 'Toâi ñang thôû voâ moät hôi daøi.' his own mind, he will not waste his time and Thôû ra moät hôi daøi, vò aáy yù thöùc raèng: 'Toâi ñang effort, otherwise, his time and effort will be thôû ra moät hôi daøi.' Thôû voâ moät hôi ngaén, vò aáy yù useless. To know your mind, you should always thöùc raèng: 'Toâi ñang thôû voâ moät hôi ngaén.' Thôû ra observe and and recognize everything about it. moät hôi ngaén, vò aáy yù thöùc raèng: 'Toâi ñang thôû ra This must be practiced at all times, while you are moät hôi ngaén.' Caûm giaùc toaøn thaân, toâi seõ thôû voâ," walking, standing, lying, sitting, speaking, or even vò aáy taäp; 'caûm giaùc toaøn thaân, toâi seõ thôû ra,' vò aáy when you are not speaking. The most important taäp; 'An tònh toaøn thaân, toâi seõ thôû voâ,' vò aáy taäp; thing is to try not to be dominated by the 'An tònh toaøn thaân, toâi seõ thôû ra,' vò aáy taäp. Naøy distinction between extremes of

good and bad, caùc Tyø Kheo, nhö ngöôøi thôi quay hay hoïc troø wholesome and unwholesome, just and unjust, ngöôøi thôi quay thieän xaûo khi quay daøi, vò aáy yù etc. Whenever a wholesome thought arises, thöùc raèng: 'Toâi quay daøi" hay khi quay ngaén, vò acknowledge it: "A wholesome thought has just aáy yù thöùc raèng: 'Toâi quay ngaén.' Cuõng vaäy, naøy arisen." If an unwholesome thought arises, caùc Tyø Kheo, Tyø Kheo thôû voâ daøi, yù thöùc raèng: acknowledge it as well: "An unwholesome 'Toâi ñang thôû voâ daøi.' Thôû ra daøi, yù thöùc raèng: thought has just arisen." Don't dwell on it or try to 'Toâi ñang thôû ra daøi.' Thôû voâ ngaén, yù thöùc raèng: get rid of it. To acknowledge it is enough. If they 'Toâi ñang thôû voâ ngaén.' Thôû ra ngaén, yù thöùc raèng: are still there, acknowledge they are still there. If 'Toâi ñang thôû ra ngaén.' Vò aáy taäp: 'Toâi coù yù thöùc they have gone, acknowledge they have gone. roõ reät veà troïn caû hôi thôû maø toâi ñang thôû vaøo.' Vò That way the practitioner is able to hold of his aáy taäp: 'Toâi coù yù thöùc roõ reät veà troïn caû hôi thôû maø mind and to obtain the mindfulness of the mind— toâi ñang thôû ra.' Vò aáy taäp: 'Toâi ñang thôû vaøo vaø Muïc ñích cuûa thöïc taäp Thieàn laø ñeå ñieàu taâm vaø coù laøm cho söï ñieàu haønh trong thaân theå toâi trôû neân an ñöôïc söï tænh thöùc nôi taâm. Haønh giaû neáu bieát roõ tònh.' Vò aáy taäp: 'Toâi ñang thôû ra vaø laøm cho söï ñöôïc taâm mình thì seõ khoâng laõng phí coâng khoâng, ñieàu haønh trong thaân theå toâi trôû neân an tònh.'" ngöôïc laïi thì chæ laø uoång coâng phí söùc maø thoâi. Mindfulness and clear awareness: Chaùnh Muoán bieát taâm mình, baïn phaûi luoân quaùn saùt vaø nieäm vaø tænh thöùc. nhaän bieát veà noù. Vieäc naøy phaûi ñöôïc thöïc taäp baát

cöù luùc naøo, duø ñi, ñöùng, naèm, ngoài, noùi, nín… Mindroling: One of the major monasteries of the Ñieàu quan troïng laø coá gaéng ñöøng bò chi phoái bôûi Nyingmapa order of Tibetan Buddhism, founded caùc cöïc ñoan, toát xaáu, thieän aùc, chaùnh taø…Khi in the seventeenth century by Terdak Lingpa moät nieäm thieän phaùt khôûi, ta chæ neân nhaän dieän: (1646-1714) in the Hlokha region of Tibet. It "Moät nieäm thieän vöøa môùi phaùt sanh." Khi moät suffered extensive damaga during the early nieäm baát thieän phaùt khôûi, ta cuõng nhaän dieän: "Moät Chinese invasion and annexation of Tibet, but is nieäm baát thieän vöøa môùi phaùt khôûi." Coá gaéng ñöøng now being restored. Another Mindroling has been loâi keùo hoaëc xua ñuoåi chuùng. Nhaän dieän nieäm ñeán established in Dehra Dun, India by Tibetan nieäm ñi laø ñuû. Neáu chuùng coøn, bieát chuùng ñang refugees—Moät trong nhöõng ngoâi tònh xaù chính coøn. Neáu chuùng ñaõ ñi roài thì bieát chuùng ñaõ ñi roài. cuûa tröôøng phaùi Nyingmapa thuoäc Phaät giaùo Taây Nhö vaäy laø haønh giaû coù khaû naêng ñieàu taâm vaø ñaït Taïng, ñöôïc ngaøi Terdak Lingpa saùng laäp vaøo theá ñöôïc söï tænh thöùc nôi taâm. kyû thöù 17 ôû vuøng Hlokha thuoäc Taây Taïng. Ngoâi Mindfulness occupied with the body: tònh xaù aáy ñaõ bò hö haïi naëng neà hoài thôøi Trung Kayagatasati (p)—Nieäm Thaân—The Quoác môùi xaâm laêng vaø saùp nhaäp Taây Taïng vaøo xöù contemplation of the thirty-two repulsive parts of naøy, nhöng baây giôø ñang ñöôïc truøng tu laïi. Moät the body, hair of the head, hairs of the body, nails, ngoâi chuøa Mindroling khaùc cuõng ñaõ ñöôïc nhöõng teeth, skin,

flesh, sinews, bones, marrow, etc— ngöôøi tî naïn Taây Taïng xaây döïng taïi vuøng Dehra Suy nieäm hay tænh thöùc veà thaân. Quaùn töôûng veà 32 Dun thuoäc AÁn Ñoä. phaàn cuûa thaân theå nhö toùc, loâng, moùng, raêng, da, Mine: Atmiya (skt)—Ngaõ sôû. xöông, tuûy, vaân vaân—See Ten recollections. (I) The meanings of "Mine"—Nghóa cuûa "Ngaõ Mindfulness of the Sangha: Nieäm Taêng. sôû": "Mine" means something that belongs to Mindfulness and self-possession: Chaùnh nieäm oneself: Ngaõ Sôû laø caùi thuoäc veà cuûa toâi hay tænh giaùc. caùi do ta sôû höõu. Mindfulness as the sphere of action: Duøng (II) The Buddha's teachings on "Mine" in the chaùnh nieäm laøm choã sôû haønh, vì ñaày ñuû nieäm Dharmapada Sutra—Ngaõ sôû hay caùi cuûa toâi. xöù—They fulfill the points of mindfulness—See Nhöõng lôøi Phaät daïy veà "Ngaõ Sôû" trong Kinh Ten kinds of sphere of action of Great Phaùp Cuù: Enlightening Beings. 1) These are my sons; this is my wealth; with such thought a fool is tormented. Verily, he is Mindless (a): Voâ taâm—Without thought—The not even the owner of himself. Whence sons? real immaterial mind is free from illusions. Whence wealth? (Dharmapada 62)—"Ñaây laø Mindlessness: See Mind of non-existence. con ta, ñaây laø taøi saûn ta," keû phaøm phu thöôøng Mindon (1853-1878): Name of a Burmese king lo nghó nhö theá, nhöng chaúng bieát chính ta coøn who worked to revive Buddhism in Burma. In khoâng thieät coù, huoáng laø con ta hay taøi saûn ta? 1871 he sponsored the "Fifth Buddhist Council," 2) He who has no thought of "I" and "mine," for which was held in Mandalay. The council was whatever towards his mind and body he does convened in order to revise the Pali Canon, and not grieve for that which he has not. He is after this task was finished the texts were indeed called a Bhikhshu (Dharmapada engraved on 729 marble tablets and stored in the 367)—Neáu vôùi thaân taâm khoâng laàm chaáp laø Kuthodaw Pagoda in Mandalay—Teân cuûa moät vò "ta" hay "cuûa ta." Vì khoâng ta vaø cuûa ta neân vua Mieán Ñieän ngöôøi ñaõ phuïc höng Phaät giaùo taïi khoâng lo sôï. Ngöôøi nhö vaäy môùi goïi laø Tyø xöù naøy. Vaøo naêm 1871 oâng baûo trôï cho Hoäi Nghò Kheo. Keát Taäp Kinh Ñieån laàn thöù naêm toå chöùc taïi Mine is always better than others': Caùi cuûa ta Mandalay. Ñaïi Hoäi ñöôïc trieäu taäp nhaèm truøng luùc naøo cuõng hay hôn cuûa ngöôøi. tuyeân laïi kinh taïng Pali, vaø sau khi coâng vieäc Ming-Hsing: Zen Master Minh Haønh (1596- hoaøn taát thì taát caû vaên kinh ñaõ ñöôïc khaéc vaøo 729 1659)—Zen Master Minh Haønh, a Chinese monk phieán ñaù caåm thaïch vaø löu giöõ taïi chuøa Kuthodaw from Kieán Xöông, Giang Taây. He followed his ôû Mandalay. master, Most Venerable Chuyeát Chuyeát to go to

Vietnam. They arrived at Thaêng Long in 1633. Vietnamese Sangha Bhikshu Buddhist Sect. Not They stayed at Ninh Phuùc (Buùt Thaùp) Temple for long after the day he founded the school, millions more than 11 years. After Zen Master Chuyeát of followers followed him to practice. In mid 70s, Chuyeát passed away in 1644, Zen Master Minh one of his great disciples, Most Venerable Thích Haønh became the Dharma heir of the thirty-fifth Giaùc Nhieân, founded the International Sangha lineage of the Linn-Chih Zen Sect. On the same Bhikshu Buddhist Association in the United States year, the temple was rebuilt on a larger scale by of which followers are all over

the world Zen Master Minh Haønh and the Queen Mother nowadays. Venerable Master Minh Dang Quang Tròng Thò Ngoïc Truùc. He continued to stay at Ninh was born and raised in a family with Confucian Phuùc Temple to expand the Buddha Dharma until tradition. He was much imbued with the lofty he passed away in 1659—Thieàn Sö Trung Quoác, principles of Confucianism since he was very queâ ôû Kieán Xöông, Tænh Giang Taây. Ngaøi theo sö young so that He was always sincerely respect the phuï laø Hoøa Thöôïng Chuyeát Chuyeát qua Vieät Nam main principles of Confucius-Mencius although he vaø ñeán Thaêng Long vaøo naêm 1633. Hoï truï taïi deeply devoted to the Triple Gem. Even though chuøa Ninh Phuùc (Buùt Thaùp) hôn 11 naêm. Sau khi his time of propagation of the Dharma was only Hoøa Thöôïng Chuyeát Chuyeát thò tòch naêm 1644, ten years, he had contributed so much to Thieàn sö Minh Haønh trôû thaønh Phaùp töû ñôøi thöù 35 Vietnamese Buddhism and to Buddhism in doøng Thieàn Laâm Teá. Cuøng naêm aáy, Thieàn Sö general. Venerable Master Minh Dang Quang had Minh Haønh vaø baø Hoaøng Thaùi Haäu Tròng Thò come and gone. Seventy years had elapsed since Ngoïc Truùc döïng laïi chuøa Buùt Thaùp thaønh ngoâi his magnificient propagation of the Buddha- chuøa coù quy moâ to lôùn hôn. Thieàn sö Minh Haønh dharma adorned the historical background of tieáp tuïc truï taïi chuøa Ninh Phuùc ñeå hoaèng döông Vietnam at that time, especially the Southern Phaät phaùp ñeán khi ngaøi thò tòch naêm 1659. parts. From a lonely shadow of his during the most Ming's Supplementary miscellaneous chaotic time of Vietnamese history, he opened a collection of Buddhist books: Ñaïi Minh Tuïc new era for Buddhism in Vietnam, an era of a real Nhaäp Taïng Chö Taäp—Made under the Ming Buddhism, an era of an orthodox Buddhism, a dynasty from 1368 to 1644 A.D.—Kinh ñieån linh Buddhism that indeed deeply infiltrated tinh cuûa Phaät giaùo ñöôïc söu taäp döôùi thôøi nhaø Vietnamese people after years of suffer under the Minh, töø khoaûng 1368 ñeán 1644 sau Taây Lòch. policy of religious destruction implemented by the French colonists. More than half a century had Mingle one's midn with the Dharma: Hoøa passed, Venerable Master Minh Dang Quang, his laãn taâm mình vôùi Phaùp. life and his religious works never lose their Mingle something with something else: Mix powerful impact upon not only his disciples, but something with something else—Hoøa laãn caùi naøy also those who come across them. As a matter of vôùi caùi kia. fact, time seems to have no impact on his memory Minh Ñaêng Quang: Toå Sö Minh Ñaêng Quang— and the law of impermanence also seems to An important Vietnamese Monk in the first half of refuse to imprint its miserable seal on the great the twentieth century. He was born in 1923 and fame of this outstanding master. His shining considered missing on the way to preach in 1954. personality and supernatural character, in addition When moral and traditions of Vietnamese to his determined will to carry out his noble Buddhism were in rapid decline, he was one of mission had helped his ability to found a famous the key monks in the revival and reformation of Buddhist tradition in Vietnam. He started his Vietnamese Buddhism during that time; he was mission even when he was very young. His vigor also the founder of the Vietnamese Sangha and his unceasing search for and propagation of Bhikshu Buddhist

school. Most Honorable One the Buddha-dharma always inspire our respect Minh Ñaêng Quang cleverly combined both and encourage us to continue to follow his doctrines from Mahayana and Theravada footsteps and his gorgeous example to serve the (Hinayana) to make the doctrine for the Correct Dharma—Moät Ñaïi Taêng quan troïng cuûa

Phaät giaùo Vieät Nam vaøo tieàn baùn theá kyû 20. Ngaøi mình ngay töø khi haõy coøn raát treû. Söï nhieät thaønh sanh vaøo naêm 1923 vaø vaéng boùng vaøo naêm 1954. haêng haùi cuûa Ngaøi ñeå tìm kieám vaø truyeàn baù Phaät Ngaøi laø moät trong nhöõng nhaø sö caûi caùch Phaät phaùp luùc naøo cuõng khieán haøng haäu boái chuùng ta giaùo chuû yeáu trong luùc luaân lyù vaø ñaïo ñöùc Phaät kính phuïc vaø luoân khuyeán taán chuùng ta tieáp tuïc ñi giaùo ñang côn nghieâng ngöûa, vaø laø ngöôøi saùng laäp theo veát chaân cuõng nhö taám göông raïng ngôøi cuûa ra Giaùo Hoäi Phaät giaùo Taêng Giaø Khaát Só Vieät Ngaøi ñeå phuïc vuï Chaùnh Phaùp. Nam. Ngaøi ñaõ kheùo leùo phoái hôïp giöõa hai truyeàn Minh Hanh Zen Master: Thieàn Sö Minh Haønh thoáng giaùo lyù Baéc vaø Nam toâng ñeå laøm thaønh giaùo (1596-1659)—Zen Master Minh Haønh—See Ming lyù caên baûn cho giaùo hoäi. Khoâng bao laâu sau khi Hsing. thaønh laäp, haøng trieäu tín ñoà ñaõ theo Ngaøi tu taäp. Minh Khiem Hoang An Zen Master: Thieàn Vaøo giöõa thaäp nieân 70s, moät ñeä töû lôùn cuûa Ngaøi laø Sö Minh Khieâm Hoaèng AÂn (1850-1914)—Zen Hoøa Thöôïng Thích Giaùc Nhieân ñaõ thaønh laäp Giaùo Master Minh Khieâm Hoaèng AÂn—A Vietnamese Hoäi Phaät Giaùo Taêng Giaø Khaát Só Theá Giôùi vôùi soá monk, one of the outstanding disciples of Zen tín ñoà khaép nôi treân theá giôùi. Toân sö Minh Ñaêng Master Tieân Giaùc Haûi Tònh. In 1869 he stayed at Quang sanh ra vaø lôùn leân trong moät gia ñình theo Vieân Giaùc Temple. He was the Dharma heir of truyeàn thoáng Khoång Maïnh. Chính vì theá neân duø the thirty-eighth generation of the Linn-Chih Zen sau naøy laøu thoâng Tam Taïng kinh ñieån, Ngaøi vaãn Sect. In 1875, he became the Acarya (see Acarya) toân troïng neà neáp Khoång Maïnh ñaõ aên saâu trong when he was only 26 years old. When his master loøng daân toäc. Ngaøi thaám nhuaàn trieát lyù Khoång passed away, he spent most of his life to revive Maïnh ngay töø khi Ngaøi coøn raát nhoû ñeán noãi Ngaøi and expand Buddhism in the South. He passed luoân toân troïng giaùo lyù Khoång Maïnh maëc duø hoaøn away in 1914—Thieàn sö Minh Khieâm Hoaèng AÂn, toaøn thoâng suoát kinh ñieån. Duø thôøi gian hoaèng moät trong nhöõng ñeä töû noåi tieáng cuûa Thieàn sö phaùp cuûa Toân sö chæ voûn veïn coù möôøi naêm, nhöng Tieân Giaùc Haûi Tònh. Naêm 1869 ngaøi truï trì chuøa Ngaøi ñaõ ñoùng goùp thaät nhieàu cho Phaät giaùo Vieät Vieân Giaùc. Ngaøi laø Phaùp töû ñôøi thöù 38 doøng Thieàn Nam noùi rieâng vaø cho Phaät giaùo noùi chung. Toân sö Laâm Teá. Naêm 1875, ngaøi ñöôïc cöû laøm giaùo thoï Minh Ñaêng Quang ñaõ ñeán vaø ñaõ ñi. Ñaõ 70 naêm khi môùi 26 tuoåi. Sau khi thaày ngaøi thò tòch, haàu heát troâi qua töø khi coâng cuoäc Hoaèng Phaùp ñaày yù nghóa cuoäc ñôøi ngaøi, ngaøi ñaõ truøng tu vaø hoaèng hoùa Phaät cuûa Ngaøi ñaõ ñieåm toâ cho boái caûnh lòch söû Vieät giaùo taïi mieàn Nam nöôùc Vieät. Ngaøi thò tòch naêm Nam vaøo thôøi ñoù, ñaëc bieät laø caùc vuøng ôû mieàn ñaát 1914. phöông

Nam. Töø moät chieác boùng ñôn leû trong thôøi Minh Khong Zen Master: Thieàn sö Minh buoåi cöïc kyø ly loaïn cuûa lòch söû Vieät Nam, Ngaøi ñaõ Khoâng (1076-1141)—Zen master Minh Khoâng— môû ra moät kyû nguyeân môùi cho Phaät giaùo Vieät A Vietnamese Zen master from Nam Ñònh, North Nam, kyû nguyeân cuûa ñaïo Phaät thaät söï, ñaïo Phaät Vietnam. He was the Dharma heir of the chính thoáng, ñaïo Phaät thaät söï ngaám saâu vaøo loøng thirteenth generation of the Vinitaruci Zen Sect. daân Vieät sau nhieàu naêm oaèn oaïi döôùi chaùnh saùch At the age of 29, he accompanied Giaùc Haûi and huûy dieät toân giaùo cuûa thöïc daân Phaùp. Ñaõ hôn nöûa Ñaïo Haïnh to travel to India. When he returned he theá kyû troâi qua, theá maø cuoäc ñôøi vaø söï nghieäp tu built Dieân Phöôùc Temple and focused in reciting haønh cuûa Ngaøi chaúng bao giôø maát aûnh höôûng, Great Compassion Mantra. He was honored by chaúng nhöõng ñoái vôùi haøng ñeä töû maø coøn ñoái vôùi King lyù Nhaân Toâng as the National Teacher. He taát caû nhöõng ai coù cô hoäi bieát ñeán Ngaøi. Kyø thaät, passed away in 1141—Thieàn sö Vieät Nam, queâ ôû thôøi gian döôøng nhö khoâng coù aûnh höôûng gì heát Nam Ñònh, Baéc Vieät. Ngaøi laø Phaùp töû ñôøi thöù 13 vôùi nhöõng kyù öùc veà Ngaøi, vaø ñònh luaät voâ thöôøng doøng Tyø Ni Ña Löu Chi. Naêm 29 tuoåi, ngaøi theo döôøng nhö cuõng khoâng chòu in daáu tang thöông Giaùc Haûi vaø Ñaïo Haïnh du haønh sang Thieân Truùc. treân danh tieáng vó ñaïi cuûa vò thaày vó ñaïi naøy. Taùc Khi trôû veà queâ höông ngaøi xaây chuøa Dieân Phöôùc phong saùng ngôøi vaø ñöùc taùnh sieâu nhieân cuûa Ngaøi, vaø tinh chuyeân tuïng chuù Ñaïi Bi. Ngaøi ñöôïc vua theâm vaøo yù chí kieân quyeát ñaõ giuùp Ngaøi coù khaû Lyù Nhaân Toâng toân laøm Quoác Sö. Ngaøi thò tòch naêng khai môû moät truyeàn thoáng Phaät giaùo noåi naêm 1141. tieáng taïi Vieät Nam. Ngaøi baét ñaàu söù maïng cuûa

Minh Luong Zen Master: Thieàn sö Minh ñôøi ngaøi, ngaøi ñaõ chaán höng vaø hoaèng hoùa Phaät Löông—A Vietnamese famous monk from Mount giaùo taïi mieàn Nam. Ngaøi thò tòch naêm 1786. Moät Phuø Laõng. He met and became a disciple of Most vaøi ñeä töû xuaát saéc cuûa ngaøi nhö Thieàn sö Thieät Venerable Chuyeát Coâng when the latter arrived in Thaønh Lieãu Ñaït ôû chuøa Thieân Muï, Hueá; Thieàn sö Vietnam. Later he became the Dharma heir of the Thieät Thoaïi Taùnh Töôøng, khai sôn chuøa Hoa 35th generation of the Linn Chih Zen Sect. After Nghieâm ôû Thuû Ñöùc, Gia Ñònh; Thieàn sö Phaät Chí his master passed away in 1644, he moved and Ñöùc Haïnh, khai sôn chuøa Long Nhieãu ôû Thuû Ñöùc, stayed at Vónh Phuùc Temple on Mount Coân Cöông Gia Ñònh. in Phuø Laõng to expand the Buddha Dharma. Minh Vi Mat Hanh Zen Master: Thieàn Sö Before he passed away, he transmitted the Minh Vi Maät Haïnh (1828-1898)—Zen master Dharma to Zen Master Chaân Nguyeân—Thieàn sö Minh Vi Maät Haïnh—A Vietnamese monk, a Minh Löông, moät vò cao Taêng ngöôøi Vieät Nam, disciple of Zen master Tieân Giaùc Haûi Tònh. In queâ ôû Phuø Laõng. Ngaøi gaëp Hoøa Thöôïng Chuyeát 1850, he stayed at Giaùc Laâm temple in Gia Ñònh. Coâng vaø trôû thaønh ñeä töû khi Hoøa Thöôïng töø beân He was the dharma heir of the thirty-eighth Taøu sang Vieät Nam. Sau ñoù ngaøi trôû thaønh Phaùp generation of the Linn-Chih Zen Sect. After his töû ñôøi thöù 35 doøng Thieàn Laâm Teá. Sau khi

Thaày master passed away, he spent most of the rest of thò tòch vaøo naêm 1644, ngaøi dôøi veà chuøa Vónh his life to revive and expand Buddhism in the Phuùc treân nuùi Coân Cöông, Phuø Laõng ñeå hoaèng South until he passed away in 1898, at the age of döông Phaät phaùp. Tröôùc khi thò tòch ngaøi truyeàn 71—Thieàn sö Minh Vi Maät Haïnh, ñeä töû cuûa Thieàn phaùp laïi cho Thieàn Sö Chaân Nguyeân. sö Tieân Giaùc Haûi Tònh. Naêm 1850, ngaøi truï taïi Minh Tri Zen Master: Thieàn Sö Minh Trí (?-chuøa Giaùc Laâm vaø laø Phaùp töû ñôøi thöù 38 cuûa doøng 1196)—A Vietnamese Zen master from Phuø Caàm, Thieàn Laâm Teá. Sau khi sö phuï ngaøi thò tòch, phaàn North Vietnam. When he was young, he met and lôùn cuoäc ñôøi coøn laïi cuûa ngaøi, ngaøi ñaõ truøng tu vaø became a disciple of Zen master Ñaïo Hueä. He hoaèng hoùa Phaät giaùo taïi mieàn Nam nöôùc Vieät. was the dharma heir of the tenth generation of the Ngaøi thò tòch naêm 1898, thoï 72 tuoåi. Wu-Yun-T'ung Zen Sect. Later, he stayed at Phuùc Minister: Quan ñaïi thaàn—Phuïc vuï—Giuùp ñôû. Thaùnh Temple to expand Buddhism until he Ministers of the Law: Phaùp Thaàn—Ministers of passed away in 1196—Thieàn sö Vieät Nam, queâ ôû the Law, i.e. Bodhisattvas; the Buddha is King of Phuø Caàm, Baéc Vieät. Luùc haõy coøn treû, ngaøi gaëp vaø the Law, these Bodhisattvas are his ministers— trôû thaønh ñeä töû cuûa Thieàn sö Ñaïo Hueä. Ngaøi laø Phaät laø Phaùp Vöông, chö Boà Taùt laø Phaùp Thaàn phaùp töû ñôøi thöù 10 doøng Thieàn Voâ Ngoân Thoâng. hay beà toâi cuûa Phaùp Vöông. Veà sau, ngaøi truï taïi chuøa Phuùc Thaùnh ñeå hoaèng Ministry (n): Hoaèng phaùp. hoùa cho ñeán khi ngaøi thò tòch vaøo naêm 1196. Ministry of sacrifice: Hoaèng phaùp trong tinh Minh Vat Nhat Tri Zen Master: Thieàn Sö thaàn hy sinh. Minh Vaät Nhaát Tri (?-1786)—Zen Master Minh Minobu (jap): Nuùi Thaân Dieân (Nhaät Baûn). Vaät Nhaát Tri—A Vietnamese Zen master from Minor (a): Nhoû—Thöù yeáu. Ñoàng Nai, South Vietnam. He was a disciple of Patriarch Nguyeân Thieàu Sieâu Baïch. He spent Minor afflictions: Ten minor afflictions—Tieåu most of his life to revive and expand Buddhism in phieàn naõo—Tieåu phieàn naõo ñòa phaùp—Möôøi the South. He passed away in 1786. Some of his hoaëc—See Two kinds of affliction (C). most outstanding disciples are: Zen master Thieät Minor calamities: There are three minor Thaønh Lieãu Ñaït at Thieân Muï Temple in Hueá, Zen calamities—Coù ba tai hoïa nhoû—See Three minor master Thieät Thoaïi Taùnh Töôøng, founder of Hoa calamities. Nghieâm temple in Thuû Ñöùc, Gia Ñònh, Zen master Minor evil mental functions: Vimsatirupaklesa Phaät Chí Ñöùc Haïnh, founder of Long Nhieãu (skt)—Tuøy phieàn naõo—See Fifty-one Dharmas Temple in Thuû Ñöùc, Gia Ñònh—Thieàn sö Vieät interactive with the Mind. Nam, queâ taïi Ñoàng Nai, Nam Vieät. Ngaøi laø ñeä töû cuûa Toå Nguyeân Thieàu Sieâu Baïch. Haàu heát cuoäc

Minor functions of defilement: Upaklesa- Minute (a): Nhoû—Vi teá—Small—Slight—bhumika (skt)—Tieåu phieàn naõo ñòa phaùp—See Subtle. Seventy-five dharmas of the Abhidharma Kosa. Minute action: Vi haønh (haønh vi nhoû hay vi Minor Grade Afflictions: Tieåu Tuøy phieàn teá)—Subtle action. naõo—See Fifty-one Dharmas interactive with the Minute conducts: Teá Haïnh—There are eighty Mind. thousand minute conducts. Eighty thousand Minor illness: Beänh nheï. minute conducts are the

extremely small conducts Minor illness which goes untreated for lack of a religious figure. The eighty thousand tiny of a physician or medicine: beänh tuy nheï, conducts originate from the 250 Bhiksu Precepts nhöng khoâng thaày, khoâng thuoác—See Nine major as follows—Taùm muoân teá haïnh laø 80.000 caùi forms of untimely death. haïnh vi teá cuûa ngöôøi xuaát gia. Taùm muoân teá haïnh phaùt xuaát töø 250 giôùi cuï tuùc cuûa chuùng Tyø Kheo Minor light: Thieåu quang. maø thaønh nhö sau—See Eighty thousand minute Minor Light Heaven: Parittabha (skt)—Thieåu conducts. Quang Thieân—See Second Dhyana Heaven (II) Minute offence to the law: Toäi nhoû (vi tieåu (1). toäi)—Minor offence to the law. Minor moral defects arising from Miracle (n): Pheùp maàu—So-called miracles: unenlightenment: Upaklesabhumikah (skt)—Caùi goïi laø pheùp laï—There are three miracles— According to the Kosa Sastra, there are ten lesser See Three dharmas (LIII). evils or illusions or temptations—Theo Caâu Xaù Miracles of all Buddhas: Söï thaàn bieán cuûa chö Luaän, coù möôøi taâm sôû khôûi daäy töø söï voâ minh Phaät. chöa giaùc ngoä—See Ten lesser illusions. Minor offence to the law: See Minute offence Miracle of instruction: Anusasani-patihariyam (p)—Giaùo giôùi thaàn thoâng—See Three dharmas to the law. (LIII). Minor precepts: Giôùi khinh (giôùi nheï)—There Voâ thöôøng: Anicca (p)—Impermanence—See are forty eight secondary or lighter precepts which Three Dharma Seals (A). the Buddha taught all Bodhisattvas in the Brahma- Miracle man: Ngöôøi laøm pheùp laï (thaàn thoâng) Net Sutra—See Forty-eight Secondary Precepts which the Buddha taught all bodhisattvas in the Miracle powers: Thaàn Thoâng—See Abhijna. Brahma-Net Sutra. Miracle of psychic power: Iddhi-patihariyam Minor Purity Heaven: Parittasubha (skt)— (p)—Thaàn tuùc thaàn thoâng—See Three dharmas Lesser Purity Heaven—Thieåu Tònh Thieân—See (LIII). Third Dhyana Heaven (II) (1). Miracle of telepathy: Adesana-patihariyam Minor restraint: Niyama (skt)—Noäi Cheá—See (p)—Tha taâm thaàn thoâng—See Three dharmas Eight factors of Yoga concentration. (LIII). Minor sutras of the Pure Land Sect: Tieåu Miraculous: Marvelous—Dieäu—Marvelous— Boån A Di Ñaø Kinh—The T'ien-T'ai takes the Wonderful—Profound—Subtle—Supernatural— Amitabha Sutra as one of the minor sutras of the Mystic—Mysterious—Beyond thought or Pure-Land Sect—Kinh A Di Ñaø ñöôïc Tònh Ñoä discussion—Huyeàn dieäu khoâng theå nghó baøn hay Toâng cuûa phaùi Thieân Thai duøng nhö Kinh Tieåu baát khaû tö nghì. Boån. Miraculous change: Thaàn hoùa. Minor Vehicle: Tieåu Thöøa—See Hinayana. Miraculous drug: Tieân döôïc. Minority (n): Thieåu soá. Miraculous fable: Truyeàn thuyeát. Minuscule (a): Nhoû xíu. Miraculous medicine: Thaàn döôïc. Minus side: Toån giaûm bieân—See Two extreme Miraculous power: Thaàn Thoâng—See Abhijna. views. Miraculous response: Dieäu öùng—Wonderful response or self manifestation of Buddhas and

Bodhisattvas in responding to beings' praying— others—Theo Laït Ma Geshe Kelsang Gyatso Dieäu öùng hay söï töï thò hieän cuûa chö Phaät vaø chö trong Phaät Giaùo Truyeàn Thoáng Ñaïi Thöøa, töôùng Boà Taùt ñeå ñaùp öùng lôøi caàu nguyeän cuûa chuùng gioáng nhö aûo töôïng laø moät trong taùm taâm phaùt sanh. sinh trong giaác nguû. Töôùng aûo phaùt sinh khi luoàng Miraculous transformation: Thaàn Bieán. khí

löïc cuûa ñòa ñaïi tan vaøo beân trong. Nhöng vì 1) Miracles or supernatural influences causing hieän taïi ta chöa theå xöû duïng kyù öùc hay chaùnh the changes in natural events: Nhöõng hieän nieäm trong khi nguû, neân ta khoâng theå nhaän ra töôïng thaàn kyø laøm thay ñoåi nhöõng chuyeän töï töôùng naày roõ raøng laém. Neáu nghieân cöùu kyõ baûn nhieân (thaàn laø beân trong, bieán laø beân ngoaøi). chaát nhöõng töôùng naày, thì coù theå ta seõ nhaän ra 2) Miraculous transformations, e.g. the chuùng ñöôïc. Khi phaùt sinh caùi taâm nhaän ra ñöôïc transforming powers of a Buddha, both in töôùng aûo töôïng, thì taâm naøy laø moät taâm töông ñoái regard to himself and others: Söï bieán hoùa kyø coøn thoâ. Trong caùi taâm vi teá cuûa giaác nguû, coù moät dieäu, nhö löïc bieán hoùa cuûa Phaät, coù theå töï soá taâm töông ñoái thoâ, moät soá töông ñoái vi teá hôn bieán hoùa mình vaø bieán hoùa nôi ngöôøi khaùc. nhöõng taâm khaùc—See Eight levels of mind 3) The Buddha’s miraculous acts, e.g. unharmed development during the sleep process. by poisonous snakes, unburnt by dragon fire, Miroku (jap): Maitreya (skt)—Phaät Di Laëc—See etc.: Nhöõng taùc ñoäng kyø dieäu cuûa Phaät, nhö Maitreya. raén ñoäc khoâng haïi ñöôïc, roàng löûa khoâng ñoát Mirokukyo (jap): Kinh Di Laëc—See Maitreya. chaùy ñöôïc, vaân vaân. Mirror: Kính—The four resemblances between ** See Abhijna, Five kinds of supernatural a mirror and the bhutatathata in the Awakening of powers, and Six miraculous or transcendental Faith—Theå töôùng boån giaùc coù boán nghóa töông töï powers. nhö moät caùi kính—See Four resemblances Mirage (n): between a mirror and the bhutatathata. 1) Hallucination—AÛo caûnh. Mirror and gully: Kính Coác—Reflection and 2) An illusion: AÛo aûnh—AÛo caûnh. echo, i.e. the response of the Buddhas to 3) Nhieät Thôøi Vieâm: Döông Vieâm—Caùi noùng prayers—Göông soi boùng mình hay hang voïng cuûa maët trôøi vaøo muøa noùng, troâng xa ra ñoàng tieáng ñoäng, ví vôùi söï caûm öùng cuûa Ñöùc Phaät vaø khoâng moâng quaïnh thaáy gioù buïi aùnh trong chuùng sanh. aùnh naéng, sinh ra loaïi aûo aûnh “Döông Vieâm” Mirror of heaven and earth: The Prajna- gioáng nhö coù nöôùc ngay tröôùc maët. paramita sutra—Thieân Ñòa Kính (Kinh Baùt Nhaõ Mirage city: Demon-city—Gandharva city—Caøn Ba La Maät Ña). thaùt baø thaønh—Quyû thaønh. Mirror of the mind: Taâm Caûnh—Taâm Kính— Mirage-like appearance: Töôùng gioáng nhö aûo The heart-mirror which must be kept clean if it is töôïng—According to Lama Geshe Kelsang to reflect the Truth—Taám kieáng taâm, caàn phaûi Gyatso in Buddhism in Mahayana Tradition, this ñöôïc giöõ gìn cho saïch seõ ñeå thaáu suoát ñöôïc chaân is one of the eight levels of mind development lyù vaïn phaùp. during the sleep process. The mirage-like Mirror of wisdom: Tueä Kính hay trí kính (kieán appearance develops when the energy wind of the trí hueä. Trí tueä coù theå thaáy moïi söï vieäc neân goïi laø earth element dissolves inwardly. But since at tueä kính). present we cannot use our recollection or Misapprehend (v): Naém baét khoâng ñuùng choã. mindfulness during sleep, we cannot recognize these signs or appearances precisely. But if we Miscalculate (v): Tính sai. carefully study the nature of these signs, it Miscelaneous Agamas: Samyuktagama (skt)— becomes possible to recognize them. When we Taïp A Haøm (Töông ÖÙng A Caáp Ma)—See develop the mind which perceives the

mirage-like Agama. appearance, this is a relatively gross mind. Within Miscellaneous beings: Jantu (skt)—Gunsho the subtle mind of sleep, some minds are (jap)—Living beings—Quaàn sinh. relatively more gross and some more subtle than

Miscellaneous Canon: Taïp Taïng—See Misfortune and adversity: Baát haïnh vaø hoaïn Samyuktapitaka. naïn. Miscellaneous cultivation: Varied pratice— Misfortune and happiness: Hoïa phöôùc. Aids thereto or adjunctive observances—Taïp tu—Misfortunes never come singly: Hoïa tôùi doàn See Two kinds of devotions. daäp (Hoïa voâ ñôn chí). Miscellaneous mystic: Maät Giaùo Taïp Boä— Misinterpretation: Giaûi thích sai laàm. What we designate as “Miscellaneous Mystic” of Mislead someone by lying: Noùi gaït ai. which mantras were translated early in the fourth Misleaders: Nhöõng thöù laøm cho chuùng ta meâ century A.D. Srimitra of Kucha, a Central Asian laàm—The six misleaders, the six senses—Chæ saùu state inhabited by a white race, translated some caên laø nhöõng keû daãn daét chuùng sanh ñeán choã meâ texts into Chinese. These were charms, cures, and laàm—See Six roots. other sorts of sorcery, often containing some Misleadings: There are eight misleadings—Coù matra prayers and praises of gods or saints of taùm thöù meâ—See Eight misleadings. higher grades, but generally speaking they could not be regarded as expressing a high aspiration—Misleading character of the material: Saéc Phaùi Maät Giaùo Taïp Boä coù kinh ñieån ñöôïc dòch raát Caùi. sôùm vaøo theá kyû thöù 4 sau Taây Lòch. Caùt Höõu 1) The concealing, or misleading, character of (Srimitra) ngöôøi xöù Qui-Tö, moät boä laïc da traéng, the visible or material: Baûn chaát cuûa vaät chaát ñaõ dòch moät vaøi baûn kinh sang Haùn vaên. Ñoù laø laø che ñaäy vaø laøm cho chuùng sanh meâ muoäi. nhöõng buøa chuù thöôøng goàm coù moät vaøi maät chuù vaø 2) The seeming concealing reality: Caùi giaû che nhöõng baøi taùn thaàn hay thaùnh ôû thöôïng giôùi, nhöng ñaä y caùi thaät. thaät ra chuùng khoâng theå ñuôïc xem nhö laø bieåu Misleading ideas: Nhöõng yù töôûng meâ hoaëc. döông cho nhöõng öôùc voïng cao. Misleading mind: A false or wrong mind— Mischievous: AÙc—Wrong—Cruel—Wicked. Voïng taâm—The unenlightened mind or heart of Misconception (n): Quan nieäm sai laàm. all men. The illusion (deluded, wrong, false, or Misconduct: Haïnh kieåm xaáu—Taø haïnh—There misleading)-mind, which results in complexity and confusion in this world—Voïng taâm gaây neân söï are two classes of misconduct—See Two classes phöùc taïp vaø phieàn naõo treân ñôøi naày. of misconduct. Misleading path: Way of sins—Meâ ñoà. (Sexual) misconduct: Taø haïnh Misleading thoughts: Vitathavitakka (p)— Misdeed (n): Haønh ñoäng xaáu. Voïng Nieäm—False thoughts—False or Miserable (a): Very unhappy—Uncomfortable—misleading thoughts—Transient thoughts—If we Khoå sôû—Khoán khoå—Baát haïnh. are able to disregard when false thoughts arise, Miserable states: AÙc ñaïo—See Six paths. they will naturally vanish—Khi voïng töôûng khôûi Miseries (n): Khoå ñau—Khoå naïn. maø chuùng ta baát chaáp ñöôïc thì töï nhieân chuùng seõ Miserly man: Ngöôøi keo kieát (boûn xeûn). bieán maát. Misery (n): Dukkha (p)—Sorrow—Suffering— Misleading views: See Misleading views and Unsatisfying—Khoå (buoàn khoå)—Khoå naïn (khoå sôû thoughts. ñôùn ñau)—See

Sufferings, and Eight winds. Misleading views and thoughts: Kieán Hoaëc Misery of death: Töû khoå—See Suffering of Tö Hoaëc—Illusory views and thoughts—AÛo death. töôûng ñöa ñeán taø kieán: Misery and trouble: Soka (skt)—Annoyance— 1) Delusions in the visible world: Kieán Hoaëc— Distress—grief—Sorrow—Khoå naõo. Caùc loaïi voïng kieán, phaân bieät taø vaïy, gaây ra Misery and unreality: Pain and emptiness—nhöõng meâ hoaëc. Khoå khoâng. 2) Illusions in the mental or moral world: Tö Hoaëc—Laáy tình caûm meâ chaáp tham, saân, si, Misfortune (n): Baát haïnh. maø nghó caûm veà vaïn höõu treân theá gian.

** See Three delusions, and Three kinds of giôùi vaãn coøn hieåu laàm veà Phaät giaùo. Nhieàu ngöôøi affliction. coi Phaät giaùo laø coå huû, khoâng hôïp lyù vaø ñaày Misrakavana (skt): The park where all desires nhöõng meâ tín dò ñoan—Nowadays, people in so are fulfilled, in the West, one of Indra's four many places in the world still have a parks— Taïp Laâm Uyeån—See Four pleasure misunderstanding about Buddhism. They view grounds. Buddhism as out-fashioned, irrational, and bound Miss (v): Boû xoùt. up with outdated superstitions—See Buddhism. Miss out (v): Boû soùt—To omit—To leave out— Misuse one's authority: Laïm duïng quyeàn theá To drop out. (taùc oai taùc oaùi). Mission (n): Söù maïng—Thöøa phaùi truyeàn giaùo. Misuse (v) or destroy (v) possessions of the Missionaries (n): Ñoaøn truyeàn giaùo. permanent dwelling: Laïm duïng hay phaù hoaïi cuûa thöôøng truï. Missionary 1) (a): Ñöôïc sai phaùi—Ñöôïc uûy thaùc söù meänh. Mithya (skt): Miccha (p)—Taø vaïy—Voïng— 2) (n): Nhaø truyeàn giaùo—Nhaø truyeàn giaùo Phaät Contrarily—False—Untrue—Erroneous— giaùo—Buddhist missionary. Improperly—Invertedly—Incorrectly—Untrue— Wrong view—Wrongly. Mistake (n): Error—Fault—Quaù thaát (sai laàm). Mistaken: Loãi laàm. Mithyadarsana (skt): Theá trí bieän thoâng— Pretensiousness—Making a false show—Worldly Mistaken discernment: Parikalpita (skt)—Phaân wise and fast talking—One of the eight Bieät Sai Laàm. inopportune situations. 1) Wrong discernment: Thinking of a negative Mithya-drsti (skt): Voïng kieán—False views or action is a positive action—Phaân bieät sai laàm wrong views of reality. hay cho raèng tieâu cöïc laø tích cöïc. 2) In the Lankavatara Sutra, the Buddha Mithyamana (skt): Taø Maïn—Doing evil for reminded Mahamati: "Oh Mahamati, maya is self-advancement—Pride in false views or not the cause of confusion, for it does not doings—Vaunting lack of virtue for virtue—To produce errors, as errors come from wrong hold to heterodox views and not to reverence discrimination.": Trong Kinh Laêng Giaø, Ñöùc Triratna. Perverse or evil pride—Khoâng toân kính Phaät ñaõ nhaéc nhôû Ngaøi Mahamati: "Naøy Tam Baûo, laøm nhöõng vieäc quaáy aùc ñeå ñöôïc lôïi Mahamati, huyeãn aûo khoâng taïo ra caùc sai mình. Ngaõ maïn trong taø kieán vaø nhöõng vieäc laøm laàm, vì caùc sai laàm phaùt xuaát töø söï phaân bieät xaèng baäy. Khôûi taâm kieâu maïn cho raèng mình coù hö voïng. ñaïo ñöùc, kyø thaät mình chaúng coù ñaïo ñöùc gì—See Seven arrogances. Mistreat: Baïc ñaõi—A Bhiksu or Bhiksuni who, out of anger, heavily punishes or mistreat another Mithya-marga (skt): Voïng ngöõ—False or wrong monk or nun in the Order, causing that person to speech—Taø ñaïo (con ñöôøng sai laàm,

khoâng ñuùng fall ill and unable to cultivate, commits a Sangha vôùi chôn lyù). Restoration Offence—Vò Tyø Kheo hay Tyø Kheo 1) False (nonsense or transgression) speaking: Ni vì giaän hôøn maø xöû phaït naëng hay baïc ñaõi moät lying (either slander, false boasting, or vò Tyø Kheo hay Tyø Kheo Ni khaùc khieán cho vò aáy deception)—Lôøi noùi giaû doái ñeå phæ baùng, bò beänh vaø khoâng theå tu taäp ñöôïc, laø phaïm toäi khoe khoang hay löøa doái ngöôøi khaùc. Taêng Taøn. 2) According to the Dharmapada Sutra, verse 306, the Buddha taught: “The speaker of Mistress of the nuns: Gautami—Mahaprajapati, untruth goes down; also he who denies what the foster-mother of Sakyamuni—Ni Chuùng Chuû. he has done, both sinned against truth. After Mistrial: Ngoä phaùn. death they go together to hells.”—Theo Kinh Misunderstanding: Söï hieåu laàm. Phaùp Cuù, caâu 306, Ñöùc Phaät daïy “Thöôøng noùi Misunderstanding about Buddhism: Söï hieåu lôøi voïng ngöõ thì sa ñoïa; coù laøm maø noùi khoâng, laàm veà Phaät Giaùo—Hieän nay nhieàu nôi treân theá

ngöôøi taïo hai nghieäp aáy, cheát cuõng ñoïa ñòa hoái; coù nhieàu loaïi nhö Quaùn AÂm Saùm Phaùp, Di Ñaø nguïc. Saùm Phaùp, vaân vaân. Mitigate (v): Laøm giaûm thieåu. Modes of development of enlightenment: Mitigate (v) pain and sorrow: Laøm giaûm thieåu Phöông phaùp phaùt trieån taâm giaùc ngoä—There are khoå ñau buoàn phieàn. twenty-two modes of processes in the perfect Mitsugon’in (jap): Maät Nghieâm Vieän (trong caùc development of enlightenment—Coù hai möôi hai chuøa thuoäc Phaät giaùo Nhaät Baûn). phaåm trong tieán trình phaùt trieån toaøn thieän Boà Ñeà—See Twenty-two modes of processes in the Mi-Tsung: Maät toâng—See Secret teaching. perfect development of enlightenment. Mixed: Heterogenous—Hybrid—Variegated— Modes of enlightenment: Various branches of Taïp nhaïp. enlightenment—Giaùc chi. Mixed cultivation: Taïp Haïnh—See Sundry Modes of meditation: Phaùp haønh thieàn— Fifty practices. modes of meditation mentioned in the Maha- Mixed marriage: Hoân nhaân dò chuûng. Prajna—Naêm möôi phaùp haønh thieàn trong Ñaïi Mixed practices: Taïp Haïnh—Combining Phaåm Baùt Nhaõ—See Fifty modes of meditation practices—Mixed cultivation—Sundry practices— mentioned in the Maha-Prajna. See Sundry practices. Mode of repentance: Saùm Phaùp—See Modes of Mixing or intermingling visualization: Quaùn confession. töôûng taïp—See Sixteen kinds of contemplation in Mode of saving lives of ants: Nghóa Veä—The the Pure Land. duty and mode of saving lives of ants—Thuaät ñeå Mi-Zo-U-Ho (jap): Adbhuta-dharma (skt)— cöùu ñaøn kieán (taïi moät nôi ngaäp nöôùc, ñaøn kieán bò Marvels—Unprecedented occurences— nöôùc cuoán troâi, coù ngöôøi laáy caønh caây baéc ngang Wonders—Vò taèng höõu (hi phaùp). qua cho chuùng boø leân). Mleccha (skt): Di Leä Xa—Maät Lôïi Xa. Model: Khuoân maãu—Moâ hình—Example— 1) Barbarian, foreigner, wicked: Ngöôøi man rôï, Pattern. hung döõ. Model teacher: Sö bieåu—See Master of all 2) Defined as ill-looking: Veû maët hung haêng. time. 3) A term for non-Buddhist tribe or people. Non- Modelled clay and carved wood, images: Neâ Buddhist nations, the barbarians: Moät töø duøng Toá Moäc Ñieâu—Nhöõng böùc töôïng (baèng ñaát thì ñeå chæ nhöõng boä toäc hay gioáng ngöôøi ngoaïi naén, baèng goã thì chaïm troå). ñaïo vaø haõy coøn man rôï. Moans and

groans: Than van reàn ræ Moderate (a): Ñieàu ñoä. 1) Soft: Nhu hoøa. Mock (v): Cheá nhaïo—To laugh at—To jeer at— 2) Temperate: Ñieàu Ñoä—To arrange—To To deride. calculate—Moderate—To manage, Modality (n): Hình thöùc—Hình thaùi. especially relating to provision for material Mode of approach: Upaya (skt)—Phöông needs. According to the Dharmapada Sutra, Tieän—See Upaya. verse 325, the Buddha taught: "Nhö heo kia Modes of the Buddha's teaching of the öa nguû, laïi tham aên, keû phaøm ngu vì tham aên Southern sects: There are three modes of the öa nguû, neân phaûi bò tieáp tuïc sanh maõi trong Buddha's teaching of the Southern sects—Coù ba voøng luaân hoài—The stupid one, who is torpid, caùch daïy cuûa Phaät—See modes of the Buddha's gluttonous, sleepy and rolls about lying like a teaching of the Southern sects. hog nourished on pig-wash, that fool finds Modes of confession: Saùm Phaùp—The mode of rebirth again and again."—Ñaëc bieät noùi veà action, or ritual, at the confessional; the various ñieàu ñoä veà vaät chaát. Theo Kinh Phaùp Cuù, caâu types of confessional, e.g. that of Kuan-Yin, 325, Ñöùc Phaät daïy: "Nhö heo kia öa nguû, Amitabha, etc.—Nghi thöùc hay phöông caùch saùm laïi tham aên, keû phaøm ngu vì tham aên öa

nguû, neân phaûi bò tieáp tuïc sanh maõi trong differently. You can see the mental voøng luaân hoài." distortions that formerly seemed normal, and Moderation (n): Söï ñieàu ñoä. you can see danger where you did not see it before. This brings sense restraint. You Moderation in eating: Tieát Ñoä Trong AÊn become sensitive, like one who enters a Uoáng—According to the Sekha Sutta in the forest or jungle and becomes aware of danger Middle Length Discourses of the Buddha, the from poisonous creatures, thorns, and so forth. Buddha confirmed his noble disciples on One with a raw wound is likewise more moderating in eating as follows—Theo Kinh Höõu aware of danger from flies. For one who Hoïc trong Trung Boä Kinh, Ñöùc Phaät ñaõ daïy 'Theá meditates, the danger is from sense objects. naøo laø vò Thaùnh ñeä töû bieát tieát ñoä trong aên uoáng?': Sense restraint is thus necessary; in fact, it is 1) Reflecting wisely: Quaùn saùt moät caùch khoân the highest kind of virtue—Chuùng ta coù theå ngoan. deã daøng nhaän ra moät cô theå baát thöôøng, ñui, 2) When taking food—Khi thoï duïng caùc moùn ñieác, caâm, queø, vaân vaân, nhöng khoù nhaän ra aên: moät traïng thaùi taâm baát thöôøng. Khi baét ñaàu a) Not for amusement: Khoâng phaûi ñeå vui ñuøa. haønh thieàn, haønh giaû seõ thaáy moïi söï khaùc b) Not for intoxication: Khoâng phaûi ñeå ñam meâ. haún. Baïn seõ nhìn thaáy moät traïng thaùi taâm c) Not for the sake of physical beauty and meùo moù, maø tröôùc ñaây ñoái vôùi baïn laø bình attractiveness: Khoâng phaûi ñeå trang söùc hay thöôøng. Baïn seõ thaáy nguy hieåm ôû nôi maø töï laøm ñeïp mình. tröôùc ñaây baïn khoâng thaáy. Ñieàu naày giuùp baïn d) Only for the endurance and continuance of thu thuùc. Baïn seõ trôû neân nhaïy caûm, nhö ngöôøi this body, for enduring discomfort, and for ñi vaøo röøng saâu yù thöùc ñöôïc moái nguy hieåm assisting the holy life: Chæ ñeå thaân naày ñöôïc cuûa thuù döõ, raén ñoäc, gai nhoïn, vaân vaân. Moät duy trì, ñöôïc baûo döôõng, khoûi bò gia haïi, ñeå ngöôøi coù veát thöông, raát thaän troïng tröôùc söï chaáp trì phaïm haïnh. nguy hieåm cuûa loaøi ruoài. Cuõng nhö vaäy, ñoái 3)

Considering: “Thus I shall terminate old vôùi ngöôøi haønh thieàn, moái nguy hieåm phaùt feelings without arousing new feelings and I xuaát töø caùc ñoái töôïng cuûa giaùc quan, töùc laø shall be healthy and blameless and shall live luïc traàn. Bôûi theá, thu thuùc luïc caên laø ñöùc haïnh in comfort.”—Vò aáy neân nghó raèng: “Nhö vaäy cao nhaát. ta dieät tröø caùc caûm thoï cuõ vaø khoâng cho khôûi 2) Moderation in eating: Tieát ñoä trong vieäc aên leân caùc caûm thoï môùi; vaø ta seõ khoâng phaïm loãi uoáng—It is difficult to eat little or in laàm, soáng ñöôïc an oån.” moderation. Let learn to eat with mindfulness Moderation and Zen practitioners: Ñieàu ñoä and sensitivity to our needs, learn to vaø haønh giaû tu Thieàn—According to Zen Master distinguish needs from desires. Training the Achaan Chah in “A Still Forest Pool,” there are body is not in itself self-torment. Going three basic points of practice to work with are without sleep or without food may seem sense restraint, which means taking care not to extreme at times. We must be willing to resist indulge and attach to sensations; moderation in laziness and defilement, to stir them up and eating; and wakefulness—Theo Thieàn Sö Achaan watch them. Once these are understood, such Chah trong “Maët Hoà Tónh Laëng,” coù ba ñieåm caên practices are no longer necessary. This is why baûn ñeå thöïc haønh laø thu thuùc luïc caên, nghóa laø we should eat, sleep, and talk little, for the khoâng chìm ñaém vaø dính maéc trong duïc laïc nguõ purpose of opposing our desires and making traàn, aên uoáng tieát ñoä, vaø tænh thöùc. them reveal themselves—AÊn ít vaø tieát ñoä ñoái 1) Sense restraint: Thu thuùc luïc caên—We can vôùi chuùng ta quaû thaät laø khoù khaên. Haõy hoïc easily recognize physical irregularities, such caùch aên trong chaùnh nieäm. YÙ thöùc ñöôïc nhu as blindness, deafness, deformed limbs, but caàu thöïc söï cuûa mình; hoïc caùch phaân bieät irregularities of mind are another matter. giöõa muoán vaø caàn. Ñaøo luyeän cô theå khoâng When you begin to meditate, you see things phaûi laø haønh xaùc. Khoâng nguû, khoâng aên, duø

coù giaù trò cuûa chuùng, nhöng cuõng chæ laø nhöõng inhabitants: Theá giôùi cuûa chuùng ta laø theá giôùi cöïc ñoan. Haønh giaû phaûi thöïc söï muoán choáng chòu ñöïng, nôi coù ñaày nhöõng khoå ñau phieàn laïi söï bieáng nhaùc vaø phieàn naõo. Khuaáy ñoäng naõo; tuy theá chuùng sanh trong ñoù vaãn haân chuùng leân vaø quan saùt chuùng. Moät khi hieåu hoan höôûng thuï vaø chòu ñöïng. ñöôïc chuùng thì nhöõng söï thöïc haønh coù veû cöïc (II) The world today—Theá giôùi ngaøy nay: The ñoan treân seõ khoâng caàn thieát nöõa. Ñoù laø lyù do world today is not what it was half a century taïi sao chuùng ta phaûi aên, nguû, vaø noùi ít laïi, ago. Ideas of good and bad are fast changing, nhaèm ñeø neùn taâm luyeán aùi vaø khieán chuùng töï attitudes toward moral and immoral conduct loä dieän. are different and the general outlook on men 3) Wakefulness: Tænh thöùc—To establish and things is also very different—Theá giôùi wakefulness, effort is required constantly, not ngaøy nay khoâng coøn gioáng nhö theá giôùi cuûa just when we feel diligent. Even if we nöûa theá kyû veà tröôùc nöõa. Nhöõng quan nieäm meditate all night at times, it is not correct veà toát xaáu ñaõ thay ñoåi nhanh choùng, nhöõng practice if at other times we still follow our thaùi ñoä ñoái vôùi caùi hôïp ñaïo lyù vaø khoâng hôïp laziness. You should

constantly watch over vôùi ñaïo lyù cuõng ñaõ khaùc ñi, vaø caùi nhìn chung the mind as a parent watches over a child, vaøo con ngöôøi vaø söï vaät cuõng trôû neân khaùc protects it from its own foolishness, teaches it bieät. what is right. It is incorrect to think that at (III) An age of rush and speed—Thôøi ñaïi voäi vaõ, certain times we do not have the opportunity gaép ruùt vaø nhanh choùng: We are living in an to meditate. We must constantly make the age of rush and speed. It is tension, tension effort to know ourselves; it is as necessary as everywhere. If you stand at the corner of a our breathing, which continues in all busy street and scan the faces of the people situations. If we do not like certain activities, hurrying feverishly by, you will notice that such as chanting or working, and give up on most of them are restless. They carry with them as meditation, we will never learn them an atmostphere of stress. They are most wakefulness—Muoán coù chaùnh nieäm thì phaûi pictures of rush and worry. Rarely will you coù noã löïc lieân tuïc, chöù khoâng phaûi chæ sieâng find a picture of calm, content and repose in naêng moät luùc roài thoâi. Daàu chuùng ta coù haønh any of these faces. Such is the modern thieàn suoát ñeâm nhöng trong luùc khaùc chuùng ta world—Chuùng ta ñang soáng trong moät thôøi ñeå cho söï löôøi bieáng cheá ngöï thì cuõng khoâng ñaïi voäi vaõ, gaép ruùt vaø nhanh choùng. Caêng phaûi laø haønh thieàn ñuùng caùch. Chuùng ta phaûi thaúng baát cöù nôi ñaâu. Neáu baïn ñöùng ôû moät luoân quan saùt, theo doõi taâm chuùng ta nhö cha goùc ñöôøng nhoän nhòp vaø nhìn kyû saéc maët cuûa meï theo doõi con caùi, baûo veä khoâng ñeå chuùng nhöõng ngöôøi qua laïi moät caùch voäi vaõ, baïn seõ hö hoûng. nhaän thaáy raèng phaàn lôùn nhöõng ngöôøi aáy coù Modern world: Theá giôùi ngaøy nay. veû laêng xaêng, loän xoän, vaø nghæ ngôïi lo aâu, chöù (I) An overview of the “World”—Toång quan veà khoâng coù maáy ngöôøi thoaûi maùi. Hoï mang theo “Theá giôùi”: vôùi hoï moät baàu khoâng khí caêng thaúng. Hoï laø 1) The world of the living beings, who are hình aûnh cuûa söï voäi vaõ lo aâu. Hieám khi chuùng receiving their correct recompense (chaùnh ta tìm ñöôïc moät hình aûnh an tònh, bình thaûn vaø baùo) or karma: Chuùng sanh theá giôùi—Theá thoaûi maùi treân nhöõng göông maët cuûa hoï. Ñoù giôùi cuûa chuùng sanh, nhöõng nguôøi ñang nhaän laø theá giôùi hieän ñaïi. laáy chaùnh baùo cuûa chính hoï. (IV) An age of inordinate haste leading to quick 2) The modern world is full of storms and decisions and imprudent actions—Thôøi ñaïi conflicts. This is the world of storm and strife hoái haû voâ traät töï, ñöa ñeán nhöõng quyeát ñònh (xung ñoät): Theá giôùi ngaøy nay ñaày xung ñoät. nhanh choùng vaø nhöõng haønh ñoäng thieáu thaän 3) The world of endurance refers to our world troïng: which is filled with sufferings and affections, 1) The world of today is characterized by yet gladly enjoyed and endured by its inordinate haste leading to quick decisions

and imprudent actions. Some shout when they nhaïc nhieàu hôn. Nhöõng ai trong chuùng ta ñang could speak in normal tones and other talk soáng trong caùc thaønh phoá lôùn khoâng coøn thì excitedly at a forced pitch for long periods giôø ñeå nghó ñeán tieáng oàn aøo. Cuoäc soáng cuûa and finish a conversation almost exhausted. chuùng ta ñaõ bò noù ñieàu kieän hoùa. Chuùng ta trôû Any kind of excitement is a

stress in the neân raát quen thuoäc vôùi tieáng oàn aøo. Söï oàn aøo psychologist's sense of the word, and stress nhoän nhòp vaø caêng thaúng aáy phöông haïi nhieàu causes the speeding up of bodily processes. It ñeán söùc khoûe cuûa chuùng ta vaø gaây nhöõng is not seldom that a person driving a vehicle chöùng beänh nhö ñau tim, ung thö, lôû loeùt, thaàn gets agitated on seeing the green color of the kinh vaø maát nguû. Phaàn lôùn nhöõng chöùng beänh traffic lights giving place to amber. The cuûa chuùng ta phaùt sanh do nhöõng traïng thaùi anxious man regards even a minor event as if baên khoaên, phieàn muoän, saàu naõo veà ñôøi soáng it were a crisis or a threat. As a result man is kinh teá. Nhöõng chaán ñoäng thaàn kinh trong worried and unhappy—Ñaëc ñieåm cuûa theá giôùi cuoäc soáng hieän ñaïi vaø luoân luoân bò kích thích, ngaøy nay laø hoái haû voâ traät töï, ñöa ñeán nhöõng khoâng yeân nghæ. quyeát ñònh nhanh choùng vaø nhöõng haønh ñoäng 3) Nervous exhaustion—Thaàn kinh meät moûi: thieáu thaän troïng. Vaøi ngöôøi la to noùi lôùn trong Nervous exhaustion in man is increasing with khi coù theå noùi moät caùch bình thöôøng ñöôïc vaø the speeding up of life leading to delirious ngöôøi khaùc thì noùng naûy kích thích thoát ra excitement. People often return home after nhöõng lôøi leõ giaän döõ roài heát hôi khi caâu work showing signs of nervous exhausation. chuyeän keát thuùc. Treân phöông dieän taâm lyù maø As a consequence, man's concentration is noùi thì baát cöù söï kích thích naøo cuõng ñöa tôùi weakened and mental and physical efficiency söï caêng thaúng thaàn kinh vaø ñaåy maïnh caùc is lowered. Man becomes easily irritated and hoaït ñoäng trong cô theå. Khoâng phaûi laø hieám is quick to find fault and pick a quarrel. He khi moät ngöôøi laùi xe böïc doïc khi thaáy ñeøn becomes morbidly introspective and xanh hoùa ra vaøng. Ngöôøi coù taùnh lo aâu xem experiences aches and pains and suffers from nhöõng vieäc nhoû nhaët nhö vaäy laø moät khuûng hyper-tension and sleeplessness. These hoaûng hay moät moái ñe doïa. Keát quaû laø con symptoms of nervous exhausation clearly ngöôøi trôû neân lo aâu vaø khoâng coù haïnh phuùc. show that modern man's mind and body 2) Another feature of the modern world is its require rest, rest of a high quality—Thaàn kinh noisiness. "Music hatch charms," they say, caøng meät moûi caøng laøm cho ñôøi soáng caêng but today, even such music is not agreeable to thaúng ñaåy maïnh ñöa ñeán kích thích quaù ñoä. many if there is no noise; louder the noise Chuyeän thöôøng xaõy ra laø sau moät ngaøy laøm greater is the music to them. Those of us who vieäc ngöôøi ta trôû veà nhaø vôùi taâm thaàn meät live in big cities have no time to think of the moûi. Do ñoù söï chuù taâm keùm ñi vaø coù laøm noise, we are conditioned by it and coâng vieäc gì baèng tay chaân hay trí oùc cuõng accustomed to it. This noise, this stress, and khoâng coù coâng hieäu. Ngöôøi ta deã bò kích ñoäng strain have done much damage by way of vaø nhanh choùng tìm loãi hay kieám chuyeän gaây ailments: heart disease, cancer, ulcers, goå vôùi ngöôøi khaùc. Bao nhieâu chuyeän doàn nervous tension and insomnia. Most of our daäp quay trôû vaøo beân trong laøm cho ngöôøi ta illnesses are caused by psychological anxiety ñau ñôùn, aùp huyeát taêng cao vaø maát nguû. states, the nervous tension of modern life, Nhöõng trieäu chöùng thaàn kinh meät moûi aáy roõ economic distress and emotional unrest—Moät raøng

cho thaáy raèng taâm cuûa con ngöôøi trong ñaëc ñieåm khaùc nöõa cuûa theá giôùi ngaøy nay laø theá giôùi hoâm nay caàn phaûi ñöôïc an nghæ, moät söï oàn aøo. Ngöôøi ta noùi “aâm nhaïc coù söùc haáp söï an nghæ coù phaåm chaát cao. daãn,” nhöng ngaøy nay, ngay caû ñeán aâm nhaïc 4) A requisite to mental hygiene for human cuõng khoâng laøm vöøa yù nhieàu ngöôøi neáu noù beings in the modern world—Nhu caàu tieân khoâng oàn aùo naùo nhieät. Ñoái vôùi nhöõng ngöôøi quyeát cho söï laønh maïnh cuûa nhaân taâm trong aáy, tieáng oàn caøng to thì caøng coù tính caùch aâm theá giôùi ngaøy nay: Let us bear in mind that a

certain aloofness, a withdrawing of the mind ngöôøi ngu môùi tham ñaém, chöù keû trí naøo heà from susiness of life is a requisite to mental baän taâm. hygiene. Whenever you get an opportunity 3) Whoever was formerly heedless and try to be away from the town and engage afterwards overcomes his sloth; such a person yourself in quiet contemplation, call it illuminates this world just like the moon when “yoga,” Concentration or meditation. Learn to freed from clouds (Dharmapada 172): Ngöôøi observe the silence. Silence does so much naøo tröôùc buoâng lung sau laïi tinh taán, ngöôøi good to us. It is quite wrong to imagine that ñoù laø aùnh saùng chieáu coõi theá gian nhö vaàng they alone are powerful who are noisy, traêng ra khoûi maây muø. garrulous and fussily busy. Silence is golden, 4) Whoever was formerly heedless and and we must speak only if we can improve on afterwards does good deeds; such a person silence. The greatest creative energy works illuminates this world just like the moon when in silence. Observing silence is important. We freed from clouds (Dharmapada 173): Ngöôøi absolutely do that in our meditation—Chuùng naøo tröôùc laøm aùc sau laïi laøm laønh, ngöôøi ñoù ta neân ñeå yù raèng ruùt lui caùi taâm ra khoûi cuoäc laø aùnh saùng chieáu coõi theá gian nhö vaàng traêng soáng baän roän vaø phieàn toaùi ôû ñôøi laø nhu caàu ra khoûi maây muø. tieân quyeát cho söï laønh maïnh cuûa taâm. Moãi 5) This work is so dark that only a few can khi chuùng ta coù ñöôïc cô hoäi chuùng ta neân coá see it clearly, like birds escape from a net gaéng thoaùt ra khoûi thaønh phoá ñeå ngoài yeân laïi but very few of them fly up straight traàm tö maëc nieäm, goïi ñoù laø “Du Giaø,” chuù (Dharmapada 174): Nhö chim thoaùt khoûi nieäm, hoaëc haønh thieàn. Chuùng ta haõy taäp giöõ löôùi, chaúng maáy con bay thaúng leân trôøi im laëng. Im laëng ñem laïi raát nhieàu lôïi laïc. Nghó raèng chæ coù nhöõng ngöôøi oàn aøo, laêng cao, trong theá gian naày muø möt chaúng xaêng môùi laø maïnh meû, nghó nhö vaäy laø sai maáy ngöôøi saùng suoát troâng thaáy cao xa. laàm. Im laëng laø vaøng, vaø chuùng ta chæ neân noùi Modern literature: Kim vaên. khi naøo lôøi noùi aáy coù lôïi ích hôn laø im laëng. Modern perspective: Nhaõn quan hieän ñaïi. Chính trong söï im laëng maø ngöôøi ta reøn ñuùc Modern western science: Khoa hoïc hieän ñaïi ñöôïc nhöõng naêng löïc vó ñaïi nhaát. Giöõ im laëng taây phöông. laø toái troïng yeáu. Khi haønh thieàn chuùng ta phaûi Modernism (n): Chuû nghóa hieän ñaïi—Chuû nghóa tuyeät ñoái giöõ im laëng. taân thôøi. (V) The Buddha’s teachings in the Dharmapada Modest (a): Khieâm toán—Humble— Sutra—Nhöõng lôøi Phaät daïy veà Theá Gian Unpresumptuous—Humility—Humility is one of trong Kinh Phaùp Cuù: the most

important entrances to the great 1) Look upon the world as one would look upon enlightenment; for with it, haughtiness and all a bubble, just as one would look upon a other vicious ill will disappear—Khieâm toán laø moät mirage. If a man thus looks down upon the trong nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì world, the king of death does not see him nhôø ñoù maø nhöõng cao ngaïo cuõng nhö caùc taät xaáu (Dharmapada 170): Ngöôøi naøo xem theá gian khaùc ñeàu bieán maát. naày nhö boït nöôùc, nhö aûo aûnh thì seõ chaám Modesty: Shame or a sense of shame and fear of döùt moïi ñau khoå vaø chaúng coøn sôï thaàn cheát wrong doing—Söï hoå theïn. keùo loâi. 2) Supposed this world is like a brilliantly Modify (v): Caûi tieán. ornamented royal chariot; the foolish are Moggallana (p): Ma Ha Muïc Kieàn Lieân—One immersed in it, but the wise do not attach to it of the Buddha's chief disciples, being renowned (Dharmapada 171): Giaû söû theá gian naày coù for his supernatural powers—See ñöôïc trang hoaøng loäng laãy nhö chieác xe cuûa Maudgalyayana. vua ñi nöõa, thì trong soá ngöôøi ñeán xem, chæ Moha (skt): Avijja (p)—Avidya (skt)—Moä Haø— Delusion—Ignorance—Stupid—Stupidity—

Unenlightened—Unconsciousness—Ngu si—Voâ trong taùm coâng ñöùc ñöôïc ví vôùi taùm taùnh cuûa Minh. nöôùc. Ngöôøi ta noùi ñaây laø taùnh ñaëc thuø cuûa nöôùc 1) Klesa (skt): Phieàn naõo—Affliction or trong nhöõng ao hoà nôi coõi Tònh Ñoä cuûa Ñöùc Phaät delifement by the passions—Phieàn naõo hay A Di Ñaø—See Eight kinds of water of virtues, or söï ueá nhieãm cuûa tham duïc. eight virtues, and Eight virtues of water. 2) Wrong views: Taø kieán. Moksa (skt): Moäc Xoa—Giaûi thoaùt— 3) Deluded mind: Taâm aùm muoäi (Taâm khoâng ñuû Deliverance—Emancipation—See Pratimoksa. khaû naêng nhaän bieát nhöõng ñieàu xaûy ra, ñaëc Moksadeva (skt): Moäc Xoa Ñeà Baø—A title bieät laø caùc caûm giaùc voâ kyù. Moät trong ba given by Hinayanists in India to Mahayanadeva, Phieàn naõo chính tham, saân, si laøm taâm chuùng such as Hsuan-Tsang—Moân ñoà Tieåu Thöøa ôû Taây sinh meâ môø, ñen toái). Truùc toân kính ngaøi Huyeàn Trang neân goïi ngaøi laø 4) Ignorance: Voâ minh—Foolish—Delusion— Moäc Xoa Ñeà Baø hay laø Giaûi Thoaùt Thieân—See Unconsciousness—Perplexity—Silly— Pratimoksa. Infatuation. Ignorance is interpreted by Moksa-dvara (skt): Vimokshamukha (skt)—Giaûi unenlightened, i.e. misled by appearances, Thoaùt Moân—Emancipation-entrance—Gate of taking the seeming for real; from this emancipation—The gate of libertaion. unenlightened condition arises every kind of (A) The meanings of the door of release: Nghóa klesa, i.e. affliction or defilement by the cuûa cöûa giaûi thoaùt—The door of release— passions, etc. It is one of the three poisons, The stage of meditation characterized by desire, dislike, delusion—Meâ söï boû lyù, nghi vacuity and absence of perception or ngôø chaùnh phaùp, töø ñoù taát caû moïi phieàn naõo wishes—Cöûa giaûi thoaùt, giai ñoaïn thieàn quaùn khôûi leân. Ñaây laø moät trong tam ñoäc tham, saân, laøm vaéng laëng khaùi nieäm hay ao öôùc (khoâng, si—See Seventy-five dharmas of the voâ töôùng vaø voâ nguyeän). Abhidharma Kosa. (B) Categories of gates of enlightenment used by Mohaggi (p): Fire of delusion—Löûa si—See the Buddha: Phaân loaïi giaûi thoaùt moân. Three dharmas (XXVIII) (A). 1) Wisdom gate: Trí moân—Buddha-wisdom

Mohamedanism (n): Hoài giaùo. gate, which directs to the enlightenment of Moho (p): Delusion—Si—See Fifty-two mental self—Cöûa trí cuûa Phaät, ñi thaúng vaøo töï mình states. giaûi thoaùt. Moho akusala mulam (p): Unwholesome root 2) Pity gate: Bi moân—Buddha-pity gate, which of delusion—Si baát thieän caên—See Three directs to the salvation of others—Cöûa Bi cuûa dharmas (II). Phaät ñi vaøo cöùu ñoä chuùng sanh. Moho kincanam (p): Obstacles of delusion—Si Moksagupta (skt): Moäc Xoa Cuùc Ña—A monk chöôùng—See Three dharmas (XXVII). of Karashahr, protagonist of the Madhyamayana Moist and Wet Conditions Born: Samsvedaja school whose ignorance Hsuan-Tsang publicly (skt)—Thaáp Sanh—See Four forms of birth. exposed. Moisture-born: Samsvedaja (skt)—Thaáp sanh— Moksa-mahaparisad (skt): Great gathering for Water-born, as with worms and fishes—See Four almsgiving—Ñaïi thí hoäi—Great gathering for forms of birth. almsgiving for all, rich and poor—Ñaïi thí hoäi cho moïi ngöôøi, giaøu laãn ngheøo. Moisture sprung: Samsvedaja (skt)—Birth from 1) A great gathering for almsgiving to all, rich moisture—Haøn nhieät hoøa hôïp sinh (thaáp sinh). and poor, nominal quinquenial: Ñaïi hoäi boá thí Moisturing power: Nhuaän Traïch hay uy löïc cho taát caû moïi ngöôøi, töø giaøu ñeán ngheøo, treân röôùi maùt moïi vaät—This is one of the eight waters danh nghóa naêm naêm moät laàn. of merit and virtue or eight kinds of water of 2) According to the Vimalakirti Sutra, once virtues, or eight virtues. It is said that these are Upasaka Vimalakirti was sick, the Buddha characteristics of water in the lakes and ponds in then said to a son a an elder called Excellent the Pure Land of Amitabha Buddha—Ñaây laø moät

Virute: “You call on Vimalakirti to enquire greed from charity–perfection (dana-parmita); his health on my behalf.”: Theo Kinh Duy Ma ceasing to break the precepts from discipline- Caät, vaøo thôøi Phaät coøn taïi theá, luùc cö só Duy perfection (sila-paramita); egolessness from Ma Caät laâm beänh, Phaät baûo tröôûng giaû töû patience-perfection (ksanti-paramita); Thieän Ñöùc: “OÂng ñi ñeán thaêm beänh oâng Duy relinquishment of body and mind from zeal- Ma Caät duøm ta.” perfection (virya-paramita); realization of * Excellent Virtue said: “World Honoured One, enlightenment from serenity-perfection I am not qualified to call on him to enquire (dhyana-paramita); realization of all- after his health. The reason is that once I knowledge (sarvajna) from wisdom– held a ceremonial meeting at my father’s perfection (prajna-paramita); the teaching and house to make offerings to the gods and also converting of living beings spring from the to monks, brahmins, poor people, outcastes void; non-rejection of worldly activities and beggars. When the meeting ended seven springs from formlessness; appearance in the days later, Vimalakirti came and said to me: world springs from inactivity; sustaining the ‘O son of the elder, an offering meeting right Dharma from the power of expedient should not be held in the way you did; it devices (upaya); the liberation of living should bestow the Dharma upon others, for beings from the four winning virtues; respect what is the use of giving alms away?’—Thieän for and service to others from the Ñöùc baïch Phaät: “Baïch Theá Toân! Con khoâng determination to wipe out arrogance; the kham laõnh ñeán thaêm beänh oâng. Vì sao? Nhôù relinquishment of body, life and wealth from laïi thuôû

tröôùc, con laäp ra ñaïi hoäi thi ôû nhaø cha the three indestructibles; the six thoughts to con, haïn trong baûy ngaøy ñeå cuùng döôøng cho dwell upon from concentration on the taát caû vò sa Moân, Baø la moân, cuøng haøng ngoaïi Dharma; the six points of reverent harmony in ñaïo, keû ngheøo khoù, heøn haï, coâ ñoäc vaø keû aên a monastery form the straightforward mind; xin. Baáy giôø oâng Duy Ma Caät ñeán trong hoäi right deeds from pure livelihood; joy in the noùi vôùi con raèng, 'Naày tröôûng giaû töû! Vaû pure mind from nearness to saints and sages; chaêng hoäi ñaïi thí khoâng phaûi nhö hoäi cuûa oâng non-rising of hate for bad people from the laäp ra ñaâu, phaûi laøm hoäi Phaùp thí chôù laäp ra effective control of mind; retiring from the hoäi taøi thí naøy laøm gì?" world from the profound mind; practice in * I asked: 'Venerable Upasaka, what do you accordance with the preaching from the wide mean by bestowal of Dhama?'—Con noùi: knowledge gained from hearing (about the "Thöa cö só! Sao goïi laø hoäi Phaùp thí?" Dharma); absence of disputation from a * He replied: 'The bestowal of Dharma is leisurely life; the quest of Buddha wisdom (beyond the element of time, having) neither from meditation; the freeing of living beings start nor finish, and each offering should from bondage from actual practice; the benefit all living beings at the same time. earning of all excellent physical marks to This a bestowal of Dharma.'—OÂng ñaùp: "Hoäi embellish Buddha lands from the karma of Phaùp thí laø ñoàng thôøi cuùng döôøng taát caû chuùng mortal excellence; the knowledge of the sanh, khoâng tröôùc khoâng sau ñoù laø hoäi Phaùp minds of all living beings and the relevant thí." expounding of Dharma to them, from the * I asked: 'What does this mean?'—Con hoûi: karma of good knowledge; the understanding "Theá laø nghóa gì?" of all things commensurate with neither * He replied: 'This means that bodhi springs acceptance nor rejection of them to realize from kindness (maitri) toward living beings; their oneness, from the karma of wisdom; the the salvation of living beings springs from eradication of all troubles (klesa), hindrances compassion (karuna); the upholding of right and evils from all excellent karmas; the Dharma from joy (mudita); wisdom from realization of all wisdom and good virtue indifference (upeksa); the overcoming of from the contributory conditions leading to

enlightenment. All this, son of good family, phaùp aáy, trong chuùng Baø la moân hai traêm pertains to the bestowal of Dharma. A ngöôøi ñeàu phaùt taâm Voâ thöôïng Chaùnh ñaúng Bodhisattva holding this meeting that bestows Chaùnh giaùc. the Dharma, is a great almsgiver (danapati); * I myself realized purity and cleanness of he is also a field of blessedness for all mind which I had never experienced before. worlds.'—Cö só ñaùp: "Nghóa laø vì ñaïo Boà Ñeà, I then bowed my head at his feet and took out khôûi töø taâm; vì cöùu chuùng sanh , khôûi taâm ñaïi my priceless necklace of precious stones bi; vì muoán giöõ gìn Chaùnh Phaùp, khôûi taâm which I offered to him but he refused it. I hoan hyû; vì nhieáp trí tueä, laøm theo taâm xaû; vì then said: 'Venerable Upasaka, please accept nhieáp taâm tham laãn, khôûi boá thí Ba la maät; vì my present and do what you like with it.' He ñoä keû phaïm giôùi, trì giôùi Ba la maät; vì khoâng took my necklace and divided it in two, ngaõ phaùp, khôûi nhaãn nhuïc Ba la maät; vì rôøi offering half to the poorest beggar in the töôùng thaân

taâm, khôûi tinh taán Ba la maät; vì assembly and the other half to the ‘Invincible töôùng Boà Ñeà, khôûi thieàn ñònh Ba la maät; vì Tathagata’ whose radiant land was then nhöùt thieát trí, khôûi trí tueä Ba la maät; vì giaùo visible to all those present, who saw the half- hoùa chuùng sanh maø khôûi ra ‘Khoâng;’ chaúng necklace transformed into a precious tower in boû Phaùp höõu vi maø khôûi ‘voâ töôùng;’ thò hieän all its majesty on four pillars which did not thoï sanh, maø khôûi ‘voâ taùc;’ hoä trì Chaùnh shield one another—Luùc ñoù taâm con ñaëng Phaùp, khôûi söùc phöông tieän; vì ñoä chuùng sanh, thanh tònh, ngôïi khen chöa töøng coù, cuùi ñaàu khôûi töù nhieáp phaùp; vì kính thôø taát caû, khôûi ñaûnh leã döôùi chôn oâng Duy Ma Caät. Con lieàn phaùp tröø khinh maïn; ñoái thaân maïng vaø taøi môû chuoãi Anh Laïc giaù ñaùng traêm ngaøn löôïng saûn, khôûi ba phaùp beàn chaéc; trong phaùp luïc vaøng daâng leân, oâng khoâng chòu laáy. Con noùi: nieäm, khôûi ra phaùp nhôù töôûng; ôû saùu phaùp hoøa “Thöa cö só! Xin ngaøi haõy naïp thoï, tuøy yù Ngaøi kính, khôûi taâm chaát tröïc; chôn chaùnh thöïc cho!” OÂng Duy Ma Caät lieàn laáy chuoãi Anh haønh thieän phaùp, khôûi söï soáng trong saïch; vì Laïc chia laøm hai phaàn, moät phaàn ñem cho taâm thanh tònh hoan hyû, khôûi gaàn böïc Thaùnh ngöôøi aên xin heøn haï nhöùt trong hoäi, coøn moät hieàn; vì chaúng gheùt ngöôøi döõ, khôûi taâm ñieàu phaàn ñem daâng cho Ñöùc Nan Thaéng Nhö Lai. phuïc; vì phaùp xuaát gia, khôûi thaâm taâm ; vì Taát caû chuùng trong hoäi ñeàu thaáy coõi nöôùc ñuùng theo choã noùi maø laøm khôûi ña vaên; vì Quang Minh vaø Ñöùc Nan Thaéng Nhö Lai, laïi phaùp voâ traùnh, khôûi choã yeân laëng; vì ñi tôùi thaáy chuoãi Anh Laïc ôû treân ñöùc Phaät kia bieán Phaät hueä, khôûi ra ngoàu yeân laëng (toïa thieàn); thaønh boán truï ñaøi quyù baùu, boán maët ñeàu trang vì môû raøng buoäc cho chuùng sanh, khôûi taâm tu nghieâm röïc rôõ khoâng ngaên che nhau. haønh; vì ñaày ñuû töôùng toát vaø thanh tònh coõi * After this supernatural transformation, Phaät, khôûi söï nghieäp phöôùc ñöùc; vì muoán bieát Vimalakirti said: ‘He who gives alms to the taâm nieäm taát caû chuùng sanh ñuùng choã neân noùi poorest beggar with an impartial mind phaùp, khôûi ra nghieäp trí; vì bieát taát caû phaùp performs an act which does not differ from khoâng laáy khoâng boû, vaøo moân nhöùt töôùng, the field of blessedness of the Tathagata, for khôûi ra nghieäp hueä; vì ñoaïn taát caû phieàn naõo, it derives from great compassion with no taát caû chöôùng ngaïi, taát caû baát thieän, khôûi laøm expectation of reward. This is called the taát caû phaùp trôï Phaät ñaïo. Nhö vaäy thieän nam complete bestowal of Dharma.’—Sau khi oâng töû! Ñoù laø hoäi Phaùp Thí. Neáu Boà Taùt truï nôi Duy Ma Caät hieän thaàn bieán xong, laïi noùi hoäi phaùp thí ñoù, laø vò ñaïi thí chuû, cuõng laø raèng: “Neáu ngöôøi thí chuû duøng taâm bình ñaúng phöôùc ñieàn cho taát caû theá gian.” thí cho moät ngöôøi aên xin raát heøn haï xem cuõng * World Honoured One, as Vimalakirti was nhö töôùng phöôùc ñieàn cuûa Nhö Lai, khoâng expounding the Dharma, two hundred phaân bieät, loøng ñaïi bi bình ñaúng, khoâng caàu Brahmins who listened to it, set their minds quaû baùo, ñoù goïi laø ñaày ñuû phaùp thí vaäy.” on the quest of supreme enlightenment— * After witnessing Vimalakirti’s supernatural Baïch Theá Toân! Khi oâng Duy Ma Caät noùi power, the poorest beggar who had also

listened to his expounding of the Dharma as follows: “All beings have only a very short developed a mind set on supreme instant to live, only so long as a moment of a slash enlightenment. Hence I am not qualified to of a lightning. When this is extinguished, the call on Vimalakirti to enquire after his being is also extinguished. The beings of the last health.”: Trong thaønh nhöõng ngöôøi aên xin heøn moment is now no longer living, and does not live haï nhaát thaáy thaàn löïc nhö vaäy vaø nghe lôøi noùi now or will not live again later. The being of the kia, ñeàu phaùt taâm Voâ thöôïng Chaùnh ñaúng present moment did not live previously, lives just Chaùnh giaùc. Vì theá neân con khoâng kham laõnh now, but later will not live any more. The being of ñeán thaêm beänh oâng Duy Ma Caät. the future has not lived yet in the past, does not * Thus each of the Bodhisattvas present related yet lived now, and will only live later.”—Theo his encounter with Vimalakirti and declined Taêng só ngöôøi Ñöùc Nyanatiloka keå laïi lôøi cuûa to call on him to enquire after his health: Nhö Visuddhi-Magga nhö sau: “Caùc thöïc theå chæ coù theá, caùc Boà Taùt ñeàu tuaàn töï ñeán tröôùc Phaät moät khoaûnh khaéc raát ngaén ñeå soáng, ngang vôùi thôøi trình baøy choã boå duyeân cuûa mình, vò naøo cuõng gian cuûa moät tia chôùp. Khi thôøi gian ñoù keát thuùc khen ngôïi, thuaät laïi nhöõng lôøi oâng Duy Ma thì thöïc theå aáy tieâu tan. Theá laø thöïc theå cuûa quaù Caät vaø ñeàu noùi: “Khoâng kham laõnh ñeán thaêm khöù ñaõ cheát, khoâng coøn ñang soáng vaø cuõng khoâng beänh oâng.” soáng laïi ñöôïc trong hieän taïi hay töông lai. Thöïc Moksa-marga (skt): Giaûi Thoaùt Ñaïo. theå trong hieän taïi khoâng soáng trong quaù khöù, noù 1) The way of release (the way or path of ñang soáng trong khoaûng khaéc hieän taïi, nhöng cuõng liberation from) all sufferings by realization khoâng soáng trong töông lai khoâng soáng trong quaù of truth: Con ñöôøng giaûi thoaùt khoûi moïi khoå khöù hay hieän taïi, noù chæ soáng veà sau naày. Moät ñau phieàn naõo baèng caùch chöùng ngoä chaân lyù. thöïc theå trong töông lai. 2) Buddhism, the way or doctrine of liberation Momentary enlightenment: Ñoán Ngoä Nhaát (emancipation—Release): Ñaïo Phaät, ñaïo Thôøi—Momentariness—Enlightenment comes xuaát ly giaûi thoaùt. upon one abruptly and is a momentary Mold (v): Uoán naén experience. In fact, if it is not abrupt and Molecule (n): Vi traàn (haït buïi thaät nhoû)—Atomic momentary, it is not enlightenment. One of the element. eight chief characteristics of ‘satori.’ In Zen. This abruptness is what characterizes the Hui-Neng Molten Brass Hell: Ñòa Nguïc Döông Ñoàng. school of Zen ever since its proclamation late in Moment of impermanence: Saùt Na Voâ the seventh century. His opponent Shen-Hsiu was Thöôøng—Not a moment is permanent, but passes insistent on a gradual unfoldment of Zen through stages of birth, stay, change, death— consciousness. Hui-Neng’s followers were thus Khoâng coù luùc naøo ñöôïc goïi laø thöôøng haèng, chæ distinguished as strong upholders of the doctrine trong khoaûnh khaéc moät saùt na maø coù ñaày ñuû boán of abruptness. This abrupt experience of töôùng sanh, truï, dò, dieät. enlightenment, then, opens up in one moment Moment of joy and happiness: Trong luùc sung (ekamuhurtena) an altogehter new vista, and the söôùng haïnh phuùc whole existence appraised from quite a new angle Moments of past, present and future: Saùt na of

observation—Söï Chöùng ngoä dieãn ra moät caùch tam theá (ba thôøi quaù khöù, hieän taïi vaø vò lai)—Ba ñöôøng ñoät; vaø ñoù laø moät kinh nghieäm trong nhaát thôøi khaùc nhau trong khoaûnh khaéc ba saùt na, saùt thôøi. Moät trong taùm ñaëc taùnh cuûa giaùc ngoä trong na quaù khöù, saùt na hieän taïi vaø saùt na vò lai. Thieàn. Thöïc söï, khoâng phaûi laø ñöôøng ñoät vaø nhaát Momentariness (n): See Momentary thôøi, thì khoâng phaûi laø ngoä. Ñoán laø ñaëc ñieåm cuûa enlightenment. doøng Thieàn Hueä Naêng, keå töø khôûi nguyeân cuûa noù Momentariness of existence: An instance of vaøo cuoái theá kyû thöù baûy. Ñoái thuû cuûa Ngaøi laø life—Khoaûnh Khaéc Cuûa Söï Soáng—A German Thaàn Tuù, nhaán maïnh treân söï khai trieån tuaàn töï monk named Nyanatiloka, reiterated the cuûa taâm thöùc. Nhö vaäy caùc ñoà ñeä cuûa Hueä Naêng momentariness of existence from Asuddhi-Magga hieån nhieân laø nhöõng ngöôøi tích cöïc chuû tröông

giaùo lyù ñoán ngoä. Kinh nghieäm ñoán ngoä naày môû ra age on the conclusion of the summer retreat. The moät nhaõn giôùi hoaøn toaøn môùi meû ngay trong moät precedence of monks and nuns in the Order is khoaûnh khaéc (ekamuhurtena) vaø toaøn theå ñôøi soáng determined by the number of summer retreats baáy giôø ñöôïc ñaùnh giaù töø moät quan ñieåm môùi meû they have attended—Tuoåi cuûa Taêng Ni ñöôïc tính haún. baèng soá an cö kieát haï maø caùc vò ñaõ traûi qua—Sau Momentary experience: Ñoán Ngoä Nhaát Thôøi— kieát haï an cö, chö Taêng Ni naøo ñaõ nhaäp haï ñeàu Momentariness—See Momentary enlightenment. ñöôïc taêng moät tuoåi ñaïo. Quyeàn ñi tröôùc cuûa Taêng Mommu (jap): Hoaøng ñeá Vaên Vuõ (Nhaät Baûn). Ni trong ñoaøn tuøy thuoäc vaøo tuoåi haï laïp—See Ullambana and Vassa. Monasterial (a): Monastic—Thuoäc veà ñôøi soáng aån tu—Thuoäc veà tònh xaù—Thuoäc veà Taêng vieän. Monastic annual periods: Nhöõng muøa quan troïng trong töï vieän—There are four monastic Monastery (n): Taêng phöôøng. annual periods—Coù boán tieát hay boán ngaøy quan 1) Asram or Asrama (skt): Hermitage—Tònh xaù troïng trong töï vieän hay thieàn laâm—See Four (Phaïm uyeån)—A place where celibate monastic annual periods. discipline is practiced. 2) Hall of blessedness: Court of blessedness— Monastic Bodhisattvas: Xuaát gia Boà Taùt. Phuùc ñình. (I) Who are monastic Bodhisattvas?—Nhöõng ai 3) A monastery where all are of one mind as the laø caùc vò Boà Taùt xuaát gia?: Great Compassion sea is of one taste: Hoøa Hôïp Haûi—Taêng is the life calling of Buddhas and chuùng trong töï vieän hoøa hôïp thaønh moät theå, Bodhisattvas. Thus, those who have gioáng nhö nöôùc bieån chæ thuaàn moät vò. developed the Bodhi Mind, wishing to rescue and ferry other sentient beings across, should Monastery in the Bamboo Grove: Venuvana simply vow to be reborn in the Triple Realm, (skt)—Truùc Laâm Tònh Xaù—See Bamboo-Grove among the five turbidities and the three evil Vihara. paths. If we abandon sentient beings to lead a Monastery family party: Nhaát Gia Yeán— selfish life of tranquility, we lack compassion. When a monk, on becoming head of a monastery, A preoccupation with egoistic needs contrary invites his colleagues to a feast—Sö truï trì môùi veà to the path of enlightenment. According to truù xöù môøi caùc ñoàng vieän tham döï buoåi tieäc ñaõi Masters Chih-I and T'ien-Ju in The Pure Land trong tònh xaù.

Buddhism, there are two types of Monastery kitchen: Gragrant kitchen—Höông Bodhisattvas—Chö Phaät vaø chö Boà Taùt laáy truø. ñaïi bi laøm söï nghieäp. Vaäy ngöôøi ñaõ phaùt taâm Monastery kitchen account: Hoûa Tröôùng— Boà Ñeà, neáu muoán cöùu ñoä chuùng sanh, chæ neân The kitchen account of the rice cooked and person nguyeän sanh trong ba coõi, ôû nôi ñôøi nguõ tröôïc, served in a monastery—Soå saùch ghi soá gaïo naáu vaøo ba ñöôøng aùc maø cöùu khoå cho chuùng höõu vaø soá ngöôøi ñöôïc phuïc vuï trong chuøa. tình. Neáu ñaõ phaùt taâm tu theo Phaät maø laïi xa Monastery wholly Hinayana: Nhaát Höôùng rôøi chuùng sanh, töï soáng rieâng moät cuoäc ñôøi an Tieåu Thöøa Töï—Töï vieän Tieåu Thöøa. oån, e raèng thieáu loøng töø bi, chuyeân lo töï lôïi vaø Monastery wholly Mahayana: Nhaát Höôùng traùi vôùi ñaïo Boà Ñeà. Theo Ñaïi Sö Trí Giaû vaø Ñaïi Thöøa Töï—Töï vieän Ñaïi Thöøa. Thieân Nhö trong Tònh Ñoä Thaäp Nghi Hoaëc Monastic (a): Monasterial—Thuoäc veà cuoäc soáng Vaán Luaän, coù hai haïng Boà Taùt. aån tu hay Taêng löõ. (II) Categories of monastic Bodhisattvas—Phaân Monastic age: Taêng Laïp—Age in the order— loaïi Boà Taùt xuaát gia: 1) Those who have followed the Bodhisattva Precept age—Sacerdotal age—The age of a monk path for a long time and attained the as monk, the years of his ordination, or the years a Tolerance of Non-Birth or insight into the person has been a monk are counted by the non-origination of phenomena: Baäc tu Boà Taùt number of summer retreats passed. To receive ñaïo ñaõ laâu, ñaõ chöùng ñöôïc Voâ Sanh Phaùp one's monastic age—To add to one's monastic Nhaãn.

2) These Bodhisattvas can vow to be reborn in of non-believers and externalists, it is difficult this evil realm to rescue sentient beings to encounter genuine sages. Therefore, it is without fear of being drown in the sea of not easy to hear the Buddha Dharma nor Birth and Death with sentient beings. The achieve the goals of the sages. Of those who Perfection of Wisdom Treatise states: "Take planted the seeds of generosity, morality and the case of the person who watches a relative blessings in previous lives and are thus now drowning in the river, a person, more enjoying power and fame, how many are not intelligent and resourceful, hurries off to fetch infatuated with a life of wealth and honor, a boat and sails to rescue his relative. Thus allowing in endless greed and lust? both persons escape drowning. This is similar Therefore, even when they are counselled by to the case of a Bodhisattva who has attained enlightened teachers, they do not believe Tolerance of Non-Birth, has adequate skills them nor act accordingly. Moreover, to satisfy and means to save sentient beings."—Baäc their passions, they take advantage of their naày coù theå nguyeän sanh trong ñôøi aùc ñeå cöùu existing power and influence, creating a great ñoä chuùng sanh maø khoâng sôï cuøng chuùng sanh deal of bad karma. Thus, when their present ñaém chìm trong bieån sanh töû luaân hoài. Luaän life comes to an end, they descend upon the Ñaïi Trí Ñoä daïy: "Baäc Boà Taùt ñaõ chöùng Voâ three evil paths for countless eons. After that, Sanh Nhaãn cuõng ví nhö ngöôøi coù thaân nhaân bò they are reborn as humans of low social and nöôùc loâi cuoán, maø coù ñuû ñaày khaû naêng vaø economic status. If they do not then meet phöông tieän, ngöôøi aáy tænh saùng laáy thuyeàn

good spiritual advisors, they will continue to bôi ra cöùu, neân caû hai ñeàu khoâng bò naïn traàm be deluded , creating more bad karma and nòch." descending once again into the lower more (III) Bodhisattvas who have not attained the realms. From time immemorial, sentient Tolerance of Non-Birth, as well as ordinary beings caught in the cycles of Birth and Death people who have just developed the Bodhi have been in this predicament. The Mind: Baäc chöa chöùng Voâ Sanh Phaùp Nhaãn Vimalakirti Sutra also states: "If you cannot vaø haøng phaøm phu môùi phaùt taâm Boà Taùt—If even cure your own illness, how can you cure these Bodhisattvas aspire to perfect that the illnesses of others?" The Perfection of Tolerance and enter the evil life of the Triple Wisdom Treatise further states: "Take the Realm to save sentient beings, they should case of two persons, each of whom watches a always remain close to the Buddhas and relative drowning in the river. The first Good Advisors. The Perfection of Wisdom person, acting on impulse, hastily jumps into Treatise states: "It is unwise for human the water. However, because he lacks beings who are still bound by all kinds of capabilities and the necessary means, in the afflictions, even if they possess a great end, both of them drown." Thus newly compassionate Mind, to seek a premature aspiring Bodhisattvas are like the first rebirth in this evil realm to rescue sentient individual, who still lacks the power of beings. Why is this so? It is because this evil, Tolerance of Non-Birth and cannot save defiled world, afflictions are powerful and sentient beings. The Perfection of Wisdom widespread. Those who lack the power of Treatise further teaches: "This is not unlike a Tolerance of Non-Birth are bound to be young child he should not leave his mother, swayed by external circumstances. They then lest he fall into a well, drown in the river or become slaves to form and sound, fame and die of starvation; or a young bird whose wings fortune, with the resulting karma of greed, are not fully developed. It must bide its time, anger and delusion. Once this occurs, they hopping from branch to branch, until it can fly 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

themselves to Buddha Recitation, to achieve chìm." Baäc Boà Taùt môùi phaùt taâm vì chöa ñuû one-pointedness of Mind. Once that goal is nhaãn löïc neân chaúng nhöõng khoâng cöùu ñöôïc reached, at the time of death, they will chuùng sanh, maø coøn haïi ñeán chính baûn thaân certainly be reborn in the Pure Land. Having mình. Theá neân Ñaïi Trí Ñoä Luaän daïy tieáp: seen Amitabha Buddha and reached the "Boà Taùt sô taâm nhö treû thô khoâng neân rôøi meï, Tolerance of Non-Birth, they can steer the neáu rôøi meï thì hoaëc rôi vaøo haàm gieáng, teù boat of that Tolerance into the sea of Birth xuoáng soâng ñaàm, hoaëc ñoùi khaùt maø cheát. Laïi and Death, to ferry sentient beings across and nhö chim non chöa ñuû loâng caùnh, chæ coù theå accomplish countless Buddha deeds at nhaûy chuyeàn theo caønh caây; ñôïi chöøng naøo will."—Nhöõng vò naày caàn phaûi thöôøng khoâng loâng caùnh ñaày ñuû, môùi coù theå bay xa, thong rôøi Phaät môùi coù cô thaønh töïu ñöôïc nhaãn löïc thaû voâ ngaïi. Phaøm phu khoâng nhaãn löïc; chæ vaø coù theå ôû trong ba coõi, vaøo nôi ñôøi

aùc ñeå neân chuyeân nieäm Phaät A Di Ñaø cho ñöôïc cöùu ñoä chuùng sanh. Cho neân Ñaïi trí Ñoä Luaän nhaát taâm, ñôïi khi tònh nghieäp thaønh töïu, luùc noùi: “Haïng phaøm phu coøn ñuû moïi söï raøng laâm chung seõ ñöôïc Phaät tieáp daãn vaõng sanh, buoäc, duø coù loøng ñaïi bi, nhöng voäi muoán sanh quyeát ñònh khoâng nghi. Khi thaáy Ñöùc Phaät A trong ñôøi aùc ñeå cöùu ñoä chuùng höõu tình khoå Di Ñaø vaø chöùng quaû Voâ Sanh roài, chöøng aáy naõo, ñoù laø ñieàu khoâng hôïp lyù. Taïi sao theá? Vì seõ côõi thuyeàn Phaùp Nhaãn vaøo bieån luaân hoài trong coõi ñôøi aùc tröôïc, nghieäp phieàn naõo cöùu vôùt chuùng sanh, maëc yù laøm voâ bieân Phaät maïnh meõ. Khi aáy mình ñaõ khoâng coù nhaãn löïc, söï” töùc taâm seõ tuøy caûnh maø chuyeån, roài bò saéc, ** See Two kinds of Bodhisattvas. thanh, danh, lôïi troùi buoäc, sanh ra ñuû nghieäp Monastic companion: Taêng löõ—Taêng ñoà hay tham, saân, si. Chöøng ñoù töï cöùu ñaõ khoâng baïn Taêng—Monastic company—Clergy. xong, noùi chi laø cöùu ñoä chuùng sanh? Giaû söû Monastic confession and repentance: Taùc ñöôïc sanh trong coõi ngöôøi thì caûnh xaáu aùc, keû Phaùp Saùm Hoái—One of the three kinds of taø ngoaïi daãy ñaày, nguôøi chaùnh chôn khoù gaëp, monastic confession and repentance—Moät trong cho neân Phaät phaùp khoâng deã gì ñöôïc nghe, ba loaïi saùm hoái (thaân leã baùi, mieäng xöng lôøi, yù Thaùnh ñaïo khoâng deã gì chöùng ñöôïc. Neáu laø suy nghó). ngöôøi do nhaân boá thí, trì giôùi hay tu phöôùc maø Monastic custom: Taêng Nghi—Shaving head ñöôïc laøm baäc quyeàn quyù, maáy ai khoâng meâ and beard, wearing the robe, etc.—Uy nghi hình ñaém caûnh giaøu sang, buoâng lung trong tröôøng daùng cuûa chö Taêng Ni, nhö caét toùc, caïo raâu, maëc duïc laïc? Luùc ñoù duø coù baäc thieän tri thöùc aùo caø sa laø nhöõng uy nghi caàn thieát ñaàu tieân cho khuyeân baûo, hoï cuõng khoâng chòu tin laøm theo, chö Taêng Ni (phaûi giöõ ñuùng uy nghi cho moïi laïi vì muoán thoûa maõn loøng tham duïc cuûa ngöôøi toân kính). mình, nöông quyeàn caäy theá saún coù, gaây ra Monastic dining hall: Trai Ñöôøng—Phoøng aên theâm nhieàu toäi nghieäp. Ñeán khi cheát roài, bò cuûa töï vieän—Abstinence hall. ñoïa vaøo tam ñoà traûi qua voâ löôïng kieáp, khi khoûi tam ñoà daàu coù sanh ñöôïc laøm ngöôøi Monastic education: Söï giaùo duïc Taêng Ni. cuõng phaûi thoï thaân baàn tieän; neáu khoâng gaëp Monastic grade: Religious grade—Ñaïo phaåm. thieän tri thöùc laïi meâ laàm gaây theâm toäi aùc thì Monastic life: Cuoäc soáng tònh haïnh trong töï laïi bò ñoïa nöõa. Töø tröôùc ñeán nay chuùng sanh vieän—One of the three pleasant flavors—Moät luaân hoài ñeàu ôû trong tình traïng aáy. Vì theá maø trong tam vò—See Three flavors (I). Kinh Duy Ma noùi: “Chính bònh cuûa mình coøn Monastic Order: Tu vieän aån tu. khoâng töï cöùu ñöôïc, ñaâu coù theå cöùu ñöôïc bònh Monastic possessions: Taêng Kyø Vaät—Monastic cho keû khaùc.” Luaän Ñaïi Trí Ñoä cuõng noùi: “Ví things or property—Ñoà vaät cuûa Taêng chuùng (goàm nhö hai ngöôøi, moãi keû ñeàu coù thaân nhaân bò taát caû ñoà vaät cuûa Tyø Kheo, Tyø Kheo Ni, hay thaäp nöôùc loâi cuoán, moät ngöôøi taùnh gaáp nhaûy ngay phöông tín thí). xuoáng nöôùc ñeå cöùu vôùt, nhöng vì thieáu khaû Monastic robes made according to a naêng vaø phöông tieän neân caû hai ñeàu bò ñaém fashionable design: Y aùo may theo thôøi trang—

A Bhiksu or Bhiksuni who makes monastic robes stick and said, “Call it not a stick; if you do according to a fashionable design or an imitation you assert. Nor deny that it is a stick; if you of robes worn by wealthy and powerful people, do you negate. Without affirmation or denial, rather than robes that reflect the spirit of monastic speak, speak!” The answer can be quite simplicity, commits an offence involves Release revealing, and psychologically cleansing, and Expression of Regret—Vò Tyø Kheo hay Tyø provided they are not interpreted—Töø Mondo Kheo Ni naøo maëc y aùo may theo thôøi trang hay cuûa Nhaät Baûn töông ñöông vôùi töø “Vaán Ñaùp” baét chöôùc kieåu daùng cuûa daân nhaø giaøu hay quyeàn trong nhaø Thieàn cuûa Trung Hoa. Tuy nhieân, theá, chöù khoâng may ñôn giaûn theo kieåu cuûa töï Mondo ñoøi hoûi Thieàn sinh coù caâu traû lôøi ngay vieän, laø phaïm giôùi xaû ñoïa (buoâng boû vaø phaùt loà laäp töùc, chöù khoâng nhö coâng aùn caàn coù thôøi saùm hoái). giôø nghieàn ngaãm. Thí duï nhö coù moät laàn vò Monastic robe of purity: Stainless garment—Thieàn sö ñöa Thieàn tröôïng leân hoûi, “Khoâng Voâ Caáu Y—The stainless garment, the monastic ñöôïc goïi noù laø caây gaäy; neáu noùi laø gaäy töùc laø robe of purity—Teân goïi chung cho y aùo caø sa ‘xaùc nhaän.’ Cuõng khoâng ñöôïc noùi khoâng vì (khoâng dính buïi phieàn naõo). noùi khoâng laø ‘phuû nhaän.’ Khoâng ñöôïc xaùc Monastic routine: Thieàn moân quy cuû. nhaän cuõng khoâng ñöôïc phuû nhaän, noùi mau, noùi mau!” Caâu traû lôøi coù theå bieåu hieän söï Monastic schoolroom: Ñaøm Laâm—Phoøng thanh tònh veà maët taâm lyù, mieãn khoâng phaûi giaûng trong töï vieän. giaûi thích laø ñöôïc. Monasticism (n): Ñôøi soáng trong töï vieän—Ñôøi Money: Tieàn—See Eight things that monks or soáng xuaát gia. nuns are not allowed to possessed. Mondo (jap): Vaán Ñaùp. Money corrupts men’s hearts: Vaøng baïc laøm (A) A Japanese term for “question and answer.” hö hoûng loøng ngöôøi (Hoaøng kim haéc theá taâm). This is the dialogues between a Zen master and a student, or between two masters, which Money and material things: Tieàn baïc vaät are thought to demonstrate their perspective chaát—The Buddha taught in the Lotus Sutra: “If levels of understanding. They are not money or material things are sought and used for debates, but rather spontaneous expressions the right purpose, they never become an obstacle and responses. The focus is generally a to faith and cultivation, but an excessive desire for Buddhist doctrine or doctrinal issue, and the them warps one’s mind.”—Ñöùc Phaät daïy trong answer is supposed to get to the essence of kinh Phaùp Hoa: “Neáu tieàn cuûa vaät chaát ñöôïc kieám the issue by intuition without recourse (troâng ra vaø söû duïng cho muïc ñích chaùnh ñaùng thì chuùng caäy vaøo) to conceptual or dialectical khoâng bao giôø trôû thaønh moät trôû ngaïi cho nieàm tin thought—Töø ngöõ Nhaät Baûn duøng ñeå chæ cuoäc vaø söï tu taäp, nhöng neáu quaù ham muoán chuùng thì “vaán ñaùp.” Ñaây laø cuoäc vaán ñaùp giöõa Thieàn taâm seõ bò leänh laïc.” sö vaø ñeä töû hay giöõa hai thieàn sö vôùi nhau, Mongali (skt): An ancient capital of Udyana, the maø ngöôøi ta nghó laø hoï seõ baøy toû trình ñoä hieåu present Manglavor on the left bank of the Swat, a bieát. Hoï khoâng tranh luaän, nhöng laø nhöõng trans-Indus State west of Kashmir—Coá ñoâ cuûa caûm nghæ vaø ñoái ñaùp töùc thì. Taäp trung chuû Udyana, baây giôø laø

Manglavor naèm beân taû ngaïn yeáu vaøo vaán ñeà giaùo phaùp vaø caâu traû lôøi phaûi soâng Swat, moät bang cuûa AÁn Ñoä naèm veà phía taây chæ thaúng vaøo vaán ñeà baèng tröïc giaùc chöù cuûa Kashmir. khoâng phaûi troâng caäy vaøo khaùi nieäm hay tö Mongkut (1851-1868): Name of King Rama IV, töôûng. Thai king who was a Buddhist monk from 1824 to (B) In Chinese means “Question and answer” 1868, during which time he founded the system. This is different from koan. However, Thammayut sect. As the name “Thammayut” in Mondo, an immediate answer is demanded. (Dhammayutika—p) means adhering to the In koan, Zen practitioner needs time to reflex. dharma. This is a reformist group, which For example, a Zen Master once held out a emphasizes strict adherence to the rules of

monastic conduct (Vinaya) as well as study of the serving as spiritual preceptors to the Mongol scriptures. During his reign, he worked very hard court, and the Khan in turn pledged to protect to help purify the Thai samgha—Teân cuûa vua Tibet and the Sakyapas. In 1269 Phags pa devised Rama IV (1824-1868), vò vua Thaùi Lan, ngöôøi ñaõ (ñeå laïi) a block script that led to the translation of töøng laø Taêng só trong thôøi ñoù oâng thaønh laäp a large number of Buddhist texts into Mongolian, tröôøng phaùi Thammayut. Teân Thammayut gaén mostly from exisiting Uighur translations. Despite lieàn vôùi “Phaùp.” Ñaây laø nhoùm caûi caùch, nhaán these efforts, it appears that at this time Buddhism maïnh ñeán vieäc tu taäp giôùi luaät töï vieän cuõng nhö was mainly confined to the aristocracy, and when hoïc taäp kinh ñieån. Trong thôøi laøm vua, oâng cuõng Mongol rule over China ended in 1369 the laøm vieäc heát söùc mình nhaèm giuùp thanh tònh Taêng Mongols returned to their indigenous religion ñoaøn Thaùi. (Shamanism). In the sixteenth century a second Mongolian Buddhism: Phaät Giaùo Moâng Coå— phase of Buddhism’s dissemination to Mongol The earliest Mongolian contacts with Buddhism began as a consequence of military conquests in probably occured during the fourth century when eastern border regions of Tibet by Altan Khan Chinese monks began their missionaries in inner (1507-1583), which again brought contacts with Mongolia and other border areas. By the seventh Tibetan Buddhists. The third Dalai Lama, Sonam century, Buddhist influence had spread as far as Gyatso (1543-1588), visited Altan Khan’s palace the Yenisei region, and the Mongols also came in Kole Khota in 1578, and after this a number of into contact with Buddhism through the cultural Buddhist missionaries traveled to Mongolia. influence of the Buddhist oasis states along the Among these were Neyichi Toyin (1557-1653), Silk Route. These early contacts seem to have had who converted the eastern Mongols, and Zaya no lasting influence, however, and the first Pandita (seventeenth century), who converted the substantial (troïng yeáu) influx (söï chaûy vaøo) of western and northern Mongols. With the help of Buddhism among the Mongols was really initiated royal patronage, Tibetan Buddhism quickly spread by the visit of the Sakyapa hierarch Sakya Padita among the Mongolian masses. The process (1182-1251) to the court of Godan Khan in 1244. continued among the northern Mongols as a result This was intended as a formal accession (söï nhaäm of the efforts of Abadai Khan of the Khalkha, who chöùc) of Tibet to Mongol hegemony (quyeàn laõnh also visited the third

Dalai Lama during his stay in ñaïo), but according to traditional Tibetan and Mongolia and in 1586 built the Erdini Juu Mongolian Chronicles the Khan was so impressed monastery to house images that bSod nams rgya by Sakya Pandita that he converted to Buddhism mtsho gave him. As a sign of their commitment to and appointed him as a court chaplain. The Buddhism, Mongol rulers promulgated a number reality, however, was probably somewhat of Buddhist laws, including the banning of live different, and records of the time indicate that sacrifices and hunting. In addition, many of the Sakya Pandita's appointment as regent (quan practices of shamanism were prescribed, nhieáp chaùnh) of Tibet, along with the Khan's talismans were outlawed. The process of request that he remain at the court, may really translation was also restarted, and within a few have been intended to keep him as a hostage in decades a substantial corpus of Tibetan Buddhist order to prevent rebellion in Tibet. Later Sakyapa works had been translated into Mongolian. rule over Tibet was passed on to Sakya Pandita's Tibetan became the lingua franca of Buddhist nephew and successor Pakpa Lodro (1235-1289), monks and scholars. During the Ch'ing dynasty in who by all accounts played a major in converting China (1644-1911), several of the Manchu rulers the Mongols to Buddhism. He is considered to patronized Tibetan Buddhism, and with the have converted Khubilai Khan (on reign from financial support of Emperor K'ang-Hsi (1661- 1260 to 1294) and his consort Chamui to 1722) a revised edition of the Mongolian Buddhism, and together with the Khan he Ganggyur (Translation of Teachings) was printed developed the "patron-priest" relationship. This from 1718 to 1720. A translation of Dengyur involved the Sakyapa patriarchs (toång giaùm muïc) (Translations of Treatises) was initiated by

Emperor Ch'ien-Lung (1736-1795) and finished in trong trieàu. Tuy nhieân, treân thöïc teá, coù leõ hôi 1749. Copies of the complete canon were then khaùc, vaø hoà sô thôøi ñoù cho thaáy coù söï boå nhaäm printed in Beijing and distributed throughout Sakya Pandita laøm quan nhieáp chaùnh cuûa Taây Mongolia. In the eighteenth and nineteenth Taïng theo lôøi yeâu caàu cuûa Kha Haõn Godan laø oâng centuries, Buddhism spread rapidly, and during naøy phaûi löu laïi trieàu ñình Moâng Coå, coù leõ yù ñònh the nineteenth century there were over 1,200 muoán giöõ oâng laïi nhö laø con tin ñeå traùnh vieäc noåi monasteries and temples in Inner Mongolia and loaïn ôû Taây Taïng. Vieäc truyeàn thoáng Sakya cai trò over 700 in Outer Mongolia. In addition, there toaøn coõi Taây Taïng chuyeån qua cho ngöôøi chaùu trai were 243 reincarnate lamas among the Mongols. cuûa Sakya Pandita roài ñeán Pakpa Lodro, ngöôøi coù Even more significantly, according to official coâng chính trong vieäc chuyeån Moâng Coå sang ñaïo reports one-third of the adult male population Phaät. OÂng ñöôïc xem nhö laø ngöôøi ñaõ caûi sang ñaïo were monks. In modern times Mongolia has been Phaät cho Kha Haõn Khubilai vaø Chamui, vaø cuøng split into two parts. Inner Mongolia is a part of vôùi Kha Haõn, oâng ñaõ phaùt trieån moái quan heä veà China, and Buddhism there has suffered much the vieäc "baûo trôï Taêng giaø" cuûa hoaøng gia. Vieäc naøy same fate as in Tibet. Outer Mongolia (the area of lieân heä ñeán vieäc caùc vò toå cuûa doøng truyeàn thöøa the present-day Mongolian

People’s Republic) Sakyapa cuõng laøm quoác sö cho trieàu ñình Moâng established itself as an independent republic in Coå, vaø ñoåi laïi Kha Haõn höùa baûo veä Taây Taïng vaø the 1920s with Russian help, and although the doøng truyeàn thöøa Sakyapa. Vaøo naêm 1269 Phags socialist government was initially hostile to pa ñaõ ñeå laïi Moâng Coå moät soá lôùn kinh ñieån ñöa Buddhism, in recent decades religious tolerance ñeán vieäc phieân dòch moät soá lôùn kinh ñieån Phaät has increased. There are signs of religious revival giaùo sang tieáng Moâng Coå, phaàn lôùn töø nhöõng baûn in Mongolia, and when the Dalai Lama performed dòch Uighur coøn laïi. Maëc duø coù nhöõng coá gaéng aáy, the Yamantaka initiation ceremony there in 1982 döôøng nhö vaøo luùc ñoù Phaät giaùo phaàn lôùn bò thu for 140 lamas, a crowd of over 200,000 reportedly heïp trong giôùi quyù toäc, vaø khi söï cai trò cuûa ngöôøi gathered outside. With the recent relaxing of Moâng Coå treân ñaát Trung Hoa chaám döùt vaøo naêm government restrictions in Inner Mongolia, the 1369 thì ngöôøi Moâng Coå trôû veà vôùi toân giaùo buoåi number of monks is increasing, and some ban sô cuûa hoï laø Shaman. Vaøo theá kyû thöù 16, laàn reincarnate lamas have returned to their monastic truyeàn giaùo thöù nhì taïi Moâng Coå baét ñaàu khi Kha seats—Nhöõng tieáp xuùc sôùm suûa nhaát cuûa ngöôøi Haõn Altan duøng quaân ñoäi chieám cöù caùc vuøng bieân Moâng Coå vôùi Phaät giaùo coù leõ xaõy ra trong theá kyû giôùi mieàn Ñoâng Taây Taïng, laïi laàn nöõa ñem ñeán söï thöù tö khi caùc nhaø sö Trung Hoa baét ñaàu caùc ñoaøn tieáp xuùc vôùi Phaät giaùo Taây Taïng. Ñöùc Ñaït Lai Laït truyeàn giaùo ñi vaøo noäi Moâng vaø nhöõng nôi khaùc ôû Ma ñôøi thöù 3, Sonam Gyatso vieáng thaêm trieàu vuøng bieân giôùi. Vaøo khoaûng theá kyû thöù 7, aûnh ñình cuûa Kha Haõn Altan taïi Kole Khota vaøo naêm höôûng phaät giaùo ñaõ traûi roäng ñeán taän vuøng 1578, vaø sau ñoù moät soá ñoaøn truyeàn giaùo ñaõ du Yenisei, vaø ngöôøi Moâng Coå cuõng tieáp xuùc vôùi haønh sang Moâng Coå. Trong soá naøy coù ngaøi Phaät giaùo qua aûnh höôûng vaên hoùa cuûa caùc quoác Neyichi Toyin, ngöôøi ñaõ caûi sang ñaïo Phaät cho gia oác ñaûo doïc theo con ñöôøng Tô Luïa. Tuy nhöõng ngöôøi Moâng Coå ôû mieàn Ñoâng, Zaya nhieân, nhöõng tieáp xuùc sôùm suûa naøy khoâng duy trì Pandita (vaøo theá kyû thöù 17) ngöôøi ñaõ caûi sang ñaïo ñöôïc aûnh höôûng, maø doøng Phaät giaùo troïng yeáu ñi Phaät cho nhöõng ngöôøi Moâng Coå ôû mieàn Taây vaø vaøo Moâng Coå thaät söï baét ñaàu vaøo thôøi Sakya mieàn Baéc. Vôùi söï giuùp ñôû cuûa hoaøng gia caùc Kha Padita cuûa doøng truyeàn thöøa Sakyapa ñeán vieáng Haõn, Phaät giaùo Taây Taïng ñaõ nhanh choùng truyeàn trieàu ñình Moâng Coå cuûa vua Godan Khan vaøo baù ñeán coâng chuùng Moâng Coå. Tieán trình tieáp tuïc naêm 1244. Vieäc naøy chính ra laø Sakya Padita ñeán trong soá caùc ngöôøi Moâng Coå ôû vuøng phía Baéc do ñeå nhaäm chöùc quyeàn cai trò Taây Taïng, vì luùc aáy keát quaû cuûa nhöõng noã löïc cuûa Kha Haõn Abadai, Taây Taïng naèm döôùi quyeàn cuûa Moâng Coå, nhöng ngöôøi cuõng ñaõ thaêm vieáng ñöùc Ñaït Lai Laït Ma theo bieân nieân söû Taây Taïng thì Kha Haõn Godan ñôøi thöù ba trong luùc vò aáy ñang ôû Moâng Coå vaø vaøo raát caûm kích Sakya Pandita neân oâng ñaõ caûi sang naêm 1586 oâng ñaõ xaây Töï vieän Erdini Juu ñeå thôø ñaïo Phaät vaø boå nhaäm Sakya Pandita laøm quoác sö toân töôïng maø bSod nams rgya mtsho

ñaõ cho oâng.

Nhö moät daáu hieäu cuûa söï cam keát vôùi Phaät giaùo, Monk: Bhikkhu (p)—Bhiksu (skt)—Tyø Kheo— nhöõng nhaø laõnh ñaïo Moâng Coå ban boá moät soá luaät Taêng (ngöôøi tu só ñeä töû cuûa Phaät coù laõnh thoï giôùi leä Phaät giaùo, bao goàm vieäc caám teá sinh maïng vaø phaùp theo luaät cuûa Phaät qui ñònh)—Buddhist saên baén. Theâm vaøo ñoù, nhieàu caùc thöïc taäp mendicant—Monks give up all worldly belongings Shamanism (moät kieåu toân giaùo coå cuûa Moâng Coå) and possess only a bare minimum of personal ñöôïc ban truyeàn laïi, buøa pheùp bò ñaët ra ngoaøi goods (an alm bowl, three robes, a belt, a razor voøng phaùp luaät, Tieán trình phieân dòch kinh saùch and a needle). According to early Buddhist cuõng baét ñaàu laïi, vaø trong vaøi thaäp nieân sau ñoù tradition, they live as wandering religious moät taäp sao luïc kinh taïng cuûa Phaät giaùo Taây Taïng beggars, settling in one place only for the three ñaõ ñöôïc phieân dòch sang tieáng Moâng Coå. Tieáng months of the rainy season. The monks rely on the Taây Taïng ñaõ trôû thaønh ngoân ngöõ chung cho chö charity of the laity for food and other subsistence, Taêng Phaät giaùo vaø hoïc giaû. Trong suoát trieàu ñaïi such as clothing, shelter and medicine. Expulsion nhaø Thanh ôû Trung quoác, vaøi nhaø laõnh ñaïo Maõn is rare and enforced only in an extreme case, Thanh ñaõ baûo trôï Phaät giaùo Taây Taïng, vaø vôùi söï although a monk or nun may leave the Sangha if trôï giuùp taøi chaùnh cuûa vua Khang Hy, baûn in laàn he or she wishes—Nhaø sö töø boû taát caû nhöõng tö thöù hai cuûa boä Phieân Dòch Phaät Phaùp hay Moâng höõu theá gian vaø chæ giöõ laïi moät phaàn toái thieåu caùc taïng ñaõ taùi baûn töø naêm 1718 ñeán 1720. Baûn dòch vaät duïng caù nhaân nhö 1 baùt khaát thöïc, 3 boä y, moät Luaän Taïng cuõng baét ñaàu töø thôøi vua Caøng Long daây thaét löng, moät dao caïo raâu vaø moät caây kim. vaø hoaøn thaønh vaøo naêm 1749. Baûn in cuûa toaøn boä Theo truyeàn thoáng Phaät giaùo buoåi ban sô, caùc vò Moâng Taïng sau ñoù ñöôïc in taïi Baéc Kinh vaø phaân Taêng phaûi soáng ñôøi du Taêng khaát só, chæ an cö moät phoái ñi khaép Moâng Coå. Vaøo nhöõng theá kyû thöù 18 nôi trong ba thaùng muøa an cö kieát haï. Chö Taêng vaø 19, Phaät giaùo lan truyeàn raát nhanh, vaø trong theá döïa vaøo loøng töø thieän cuûa ñaøn na tín thí taïi gia, kyû thöù 19 ñaõ coù treân 1.200 ngoâi chuøa ôû Noäi Moâng cuùng döôøng thöùc aên vaø nhöõng thöù caàn thieát khaùc vaø treân 700 ngoâi ôû Ngoaïi Moâng. Hôn nöõa, coù 243 nhö quaàn aùo, nôi ôû, vaø thuoác men. Söï vieäc bò truïc vò Laït Ma taùi sanh trong soá nhöõng ngöôøi Moâng xuaát ra khoûi giaùo hoäi laø nhöõng tröôøng hôïp raát Coå. Ñaùng chuù yù hôn, theo nhöõng baùo caùo chính hieám hoi, töø phi coù nhöõng tröôøng hôïp quaù ñaùng, thöùc thì coù treân moät phaàn ba thanh nieân nam giôùi maëc duø chö Taêng Ni luoân ñöôïc pheùp rôøi khoûi giaùo laø Taêng só. Vaøo thôøi hieän ñaïi Moâng Coå bò chia ñoaøn neáu hoï muoán. laøm hai phaàn. Noäi Moâng trôû thaønh moät phaàn cuûa 1) See Bhiksu and Venerable. Trung quoác, vaø Phaät giaùo taïi ñaây cuõng chòu chung 2) There are two classes of monks—Coù hai loaïi soá phaän nhö Phaät giaùo taïi Taây Taïng. Ngoaïi Moâng Tyø Kheo—See Two classes of monks. (phaàn maø ngaøy nay laø nöôùc Coäng Hoøa Nhaân Daân 3) There are three main monks in a monastery— Moâng Coå) töï thieát laäp cho

mình nhö moät quoác gia Coù ba vò sö chính trong töï vieän—See Three ñoäc laäp vôùi söï trôï giuùp cuûa ngöôøi Nga vaøo thaäp main monks in a monastery. nieân 1920s, vaø maëc duø chaùnh quyeàn theo xaõ hoäi 4) Three reasons are to be blamed for a chuû nghóa khôûi ñaàu coù ñoái nghòch vôùi Phaät giaùo, venerable monk—See Three reasons elder trong nhöõng thaäp nieân gaàn ñaây söï khoan nhöôïng Bhikkhus are to be blamed. vôùi toân giaùo ñaõ gia taêng. Coù nhöõng daáu hieäu cho 5) Three reasons are to be blamed for a monk— thaáy toân giaùo hoài sinh ôû Moâng Coå, vaø khi Ñöùc Ñaït See Three reasons middle Bhikkhus are to be Lai Laït Ma laøm leã ban phaùp quaùn ñaûnh blamed. Yamantaka ôû ñaây vaøo naêm 1982 cho 140 vò Laït 6) The four necessaries of a monk: Boán thöù caàn Ma, moät ñaùm ñoâng ñöôïc baùo caùo treân 200.000 thieát cho Taêng só—See Four necessaries of a ngöôøi ñaõ tuï hoïp beân ngoaøi. Vôùi söï deã daõi veà monks. nhöõng giôùi haïn gaàn ñaây taïi Noäi Moâng, soá Taêng só 7) Mahapadesa (p)—Nhöõng ñieàu tham chieáu lôùn cuõng gia taêng, vaø vaøi vò laït ma taùi sanh cuõng ñaõ lao—Great citations or references by means trôû veà vò trí cuûa hoï trong töï vieän. of which the word of the Buddha could be Monism (n): Thuyeát nhaát nguyeân. tested and clarified—Boán Ñaïi Giaùo Phaùp hay Monji-Mandara (jap): Vaên töï maïn ñaø la. boán ñieàu tham chieáu lôùn, maø y cöù theo ñoù

chuùng ta coù theå traéc nghieäm vaø laøm saùng toû 16) Akkhana-asamaya-brahmacariya-vasaya nhöõng lôøi giaùo huaán cuûa Ñöùc Phaät—See Four (p)—There are nine unfortunate, great citations. inappropriate times for leading the holy life— 8) According to the Sangiti Sutta in the Long Coù chín thöù baát thôøi baát tieát daãn ñeán ñôøi soáng Discourses of the Buddha, there are four phaïm haïnh—See Nine unfortunate things to be realised—Theo Kinh Phuùng Tuïng inappropriate times for leading the holy life. trong Tröôøng Boä Kinh, coù boán phaùp caàn phaûi 17) Forty Eight Secondary or Lighter Precepts chöùng ngoä—See Four things to be realized. which the Buddha taught all Bodhisattvas in 9) According to the Sangiti Sutta in the Long the Brahma-Net Sutra—See Forty-eight Discourses of the Buddha, there are five Secondary Precepts which the Buddha taught points to be borne in mind by a monk wishing all bodhisattvas in the Brahma-Net Sutra. to rebuke another—Theo Kinh Phuùng Tuïng 18) Eighty thousand minute conducts—Eighty trong Tröôøng Boä Kinh, coù naêm phaùp noäi taâm thousand minute conducts are the extremely moät vò Tyø Kheo caàn phaûi coù neáu muoán chæ small conducts of a religious figure. The trích moät vò khaùc—See Five points a monk eighty thousand tiny conducts originate from who wishes to rebuke another should bear in the 250 Bhiksu Precepts—Taùm muoân teá haïnh mind. laø 80.000 caùi haïnh vi teá cuûa ngöôøi xuaát gia. 10) Garava (p)—According to the Sangiti Sutta in Taùm muoân teá haïnh phaùt xuaát töø 250 giôùi cuï the Long Discourses of the Buddha, there are tuùc cuûa chuùng Tyø Kheo maø thaønh—See six kinds of respect—Theo Kinh Phuùng Tuïng Eighty thousand minute conducts. trong Tröôøng Boä Kinh, coù saùu phaùp cung 19) Tyø Khöu giôùi—See Differentiated rules of kính—See Six kinds of respect. liberation for the eight orders. 11) According to the Sangiti Sutta in the Long Monk who is affable,

endowed with Discourses of the Buddha, there are six kinds gentleness and patience, quick to grasp of disrespect—Theo Kinh Phuùng Tuïng trong instruction: Thieän Ngoân Tyø Kheo—Vò Tyø Kheo Tröôøng Boä Kinh, coù saùu khoâng cung kính laø thieän ngoân, ñaày ñuû söï nhu hoøa vaø khieâm phaùp—See Six kinds of disrespect. nhöôøng, nhaãn naïi vaø nhaän söï chæ trích moät caùch 12) Tyø Khöu giôùi, moät trong taùm loaïi bieät giaûi cung kính—A monk is affable, endowed with thoaùt giôùi cho taùm chuùng—One of the eight gentleness and patience, quick to grasp differentiated rules of liberation for the eight instruction—See Ten things that give protection. orders—See Differentiated rules of liberation Monks in the burning house: Married for the eight orders. monks—Hoûa traïch Taêng (Taêng coù gia ñình, i.e. 13) According to the Sangiti Sutta in the Long Nhaät Baûn). Discourses of the Buddha, there are eight persons worthy of offerings—Theo Kinh Monk's chamber: Taêng phoøng. Phuùng Tuïng trong Tröôøng Boä Kinh, coù taùm Monk who is in charge of storing sutras: loaïi ngöôøi ñaùng ñöôïc cung kính—See Eight Taïng Chuû—Taïng Ty—The monk in charge of persons worthy of offerings. storing sutras and keeping them in good shape (in 14) Eight things which are unclean to a monk or a some big monasteries, scriptures are stored in the nun—See Eight things which are unclean to a east and west wings)—Vò sö chòu traùch nhieäm veà monk or a nun. vieäc taøng tröû kinh ñieån (ôû caùc chuøa lôùn, kinh ñieån 15) According to the Potaliya Sutta in the Middle ñöôïc chia laøm hai boä vaø ñaët moät ôû caùnh ñoâng, moät Length Discourses of the Buddha, there are ôû caùnh taây; ngöôøi coi kinh taïng beân caùnh ñoâng goïi eight things in the Noble One's Discipline laø Ñoâng taïng chuû, ngöôøi coi kinh ñieån beân caùnh that lead to the cutting off of affairs—Theo taây goïi laø Taây taïng chuû). Kinh Potaliya trong Trung Boä Kinh, coù taùm Monk in charge of the kettles in a phaùp ñöa ñeán söï ñoaïn taän—See Eight things monastery: Thang Ñaàu—Vò sö lo vieäc naáu nöôùc that lead to the cutting off of affairs. trong chuøa.

Monk in charge of novices: Xuaát Gia A Xaø 2) The assembly hall: Nhaø Ñaïi Chuùng—Nôi hoïp Leâ—One who has charged of novices—Ngöôøi sôû chuùng tuïng nieäm. y ñaéc xuaát gia hay ngöôøi phuï traùch daïy doã nhöõng 3) The meditating hall: Nhaø Thuû Toïa—Nôi ngoài ngöôøi môùi xuaát gia—See Five categories of thieàn. acarya. 4) Room for supervisor of monks: Nhaø Duy Monk's clothes: Naâu soøng—Clothes which have Na—Nôi duøng vaøo caùc ngaøy Thaùnh Tieát. been dyed in brown. 5) Room for guest monks: Nhaø Tham Ñaàu—Nôi duøng cho khaùch Taêng. Monk who is content with any kind of 6) The storage: Nhaø Ñoâ Töï—Nhaø kho. requisites: Tri Tuùc Tyø Kheo—Vò Tyø kheo töï 7) Tea Room for guest monks: Nhaø Thænh Khaùch mình baèng loøng vôùi caùc vaät duïng nhaän ñöôïc nhö y Thieâu Höông—Nôi uoáng traø cuûa khaùch Taêng. phuïc, aåm thöïc, saøng toïa, beänh döôïc—Here a 8) Room for Sramanera or novice monks to ask monk who is content with any kind of requisites: and practice meditation: Nhaø Sa Di—Nôi ñeå robes, alms-food, lodging, medicine in case of caùc vò Sa Di tham vaán veà thieàn. illness—See Ten things that give protection. Monk's hat: Thuûy Quan—A monk's hat shaped Monk who controls the latrines: Monk who like the character "Water" in

front—Caùi muõ cuûa controls the restrooms in the temple—Tònh ñaàu. Taêng coù hình gioáng nhö chöõ “Thuûy” ôû phía tröôùc. Monk who destroys the truth: Hoaïi Ñaïo Sa Monks who hear and repeat many sutras, Moân—A monk who destroys the religion by his but are not devoted doers: Ña vaên tyø kheo— evil conduct—Vò Sa Moân phaù hoaïi chaân lyù hay See Two classes of monks. ñaïo phaùp baèng nhöõng haønh ñoäng baïi hoaïi (moät trong boán loaïi Sa Moân). Monk from India: Phaïm Taêng (vò Taêng töø AÁn Ñoä). Monk who earns his living by bending down to cultivate the land: Haï Khaåu Thöïc—A monk Monk-king: Maâu Ni Vöông—A title of the Buddha—Vua cuûa chö Taêng, moät danh hieäu cuûa earns his living (livelihood) by bending down to Phaät. cultivate the land. One of the four heterodox means of living of a monk—Moät vò sö kieám soáng Monks and the laity: Taêng tuïc—See Bhiksus baèng caùch caøy caáy hay nhöõng phöông phaùp taø vaïy and Laypeople. khaùc—See Four heterodox means of living of a Monks and laymen: Ñaïo tuïc. monk. Monks and laypeople: Taêng tuïc—See Bhiksus Monk who has ended the stream of and Laypeople. transmigration: Arhat—Laäu taän Tyø Kheo (A La Monk who loves the Dhamma and delights Haùn) in hearing it: AÙi Thuyeát Phaùp Tyø Kheo—Here a Monk who is a friend, associate and monk who loves the Dhamma and delights in intimate of good people: Thieän Höõu Tyø hearing it, he is especially fond of the advanced Kheo—Vò Tyø Kheo laø thieän höõu, thieän baïn löõ, doctrine (abhidhamme) and dicipline thieän baïn ñaûng—See Ten things that give (abhivinaye)—Vò Tyø kheo öa Phaùp, aùi luyeán noùi protection. Phaùp, töï mình voâ cuøng hoan hyû ñoái vôùi Thaéng Phaùp, Thaéng Luaät—See Ten things that give Monk of great talent: Baäc Taêng taøi. protection. Monk of great virtue and old age: Great Monks and nuns (friars): Taêng Ni—This is Monk—Senior monk—Ñaïi Laõo Taêng (Ñaïi Laõo one of the five reverence-fields which belong to Hoøa Thöôïng). the eight fields for cultivating blessedness—Ñaây Monk’s halls: Tuaàn Ñöôøng—Monk’s halls laø moät trong naêm Kính Ñieàn thuoäc taùm ruoäng include the following halls—Tuaàn ñöôøng bao goàm phöôùc ñieàn—See Eight fields for cultivating nhöõng nhaø sau: blessedness. 1) The tea hall: Nhaø Truï Trì—Nôi uoáng traø vaø Monk’s outer robe: Thöôïng y. ngoài thieàn.

Monk’s patch-robe: Ñaïi Y—A monk’s robe, metal rings for shaking to make announcement of made in varying grades from nine to twenty-five one’s presence, and also used for demon patches. Garments made of castaway rags—Y cuûa expulsion—Caây gaäy cuûa nhaø sö, phaàn ñaàu coù chö Taêng, may baèng caùch gheùp vaûi vaøo nhau, töø nhöõng voøng thieát, khi rung gaäy ñeå baùo cho bieát söï chín ñeán hai möôi laêm mieáng. Caùc vò Taêng nhaët coù maët cuûa ai; gaäy cuõng coøn ñöôïc duøng ñeå tröø ma laáy nhöõng maûnh vaûi raùch maø ngöôøi ta vöùt ñi ñeå quyû. keát laïi laøm aùo cho maëc cho mình (baát keå vaûi raùch Monk who ever strives to arouse energy: aáy laø cuûa ngöôøi hoát phaân hay cuûa haïng thuû ñaø la). Tinh Taán Tyø Kheo—A monk who ever strives to Monks who read and repeat few sutras, but arouse energy, to get rid of unwholesome states, are devoted in their lives: Quaû thieån tyø kheo— to establish wholesome states, untiringly and See Two classes

of monks. energetically striving to keep such good states and never shaking off the burden—Vò Tyø Kheo soáng Monk who refuses instructions: Voâ Vaên Tyø tinh taán sieâng naêng ñoaïn tröø caùc aùc phaùp, thaønh Kheo—Vò Tyø Kheo töø choái söï höôùng daãn cuûa moät töïu caùc thieän phaùp, cöông quyeát, kieân trì tinh taán, vò Y Chæ Sö. nhaãn trì khoâng pheá boû caùc thieän phaùp—See Ten Monk's robe: Priestly garments—Tri ñieàn (y baù things that give protection. naïp). Monk student: Taêng sinh. 1) See Kasaya. 2) Garment of the field of blessing: Phöôùc ñieàn Monk's toga: Thieân Sam—The monk's robe, y. thrown over one shoulder, some say the right, 3) The monk's robe as putting an end to illusion: others the left—Loaïi aùo cuûa chö Taêng maëc phuû Tieâu Saáu Phuïc—Teân khaùc goïi aùo caø sa laø qua moät vai, coù ngöôøi noùi phuû vai phaûi, laïi coù tieâu tröø phieàn naõo. ngöôøi noùi phaûi phuû vai traùi (taát caû chæ laø hình 4) A monk's robe (Caø Sa), to be so called töôùng beân ngoaøi, noäi taâm môùi laø phaàn quan because its square appearance: Phöông troïng). Phuïc—Phaùp phuïc cuûa Taêng Ni, heát thaûy ñeàu Monks who wear patched robes: Naïp ñöôïc raùp noái baèng hình vuoâng. Chuùng—Caùc vò Taêng chuùng maëc y aùo baù naïp. 5) A monk's garment, upper and lower in one: Monkey: Thaân (from 3 p.m. to 5 p.m.)—See Tröïc Chuyeát—AÙo cuûa chö Taêng chaáp vaù hay Twelve animals. noái lieàn aùo loùt vaø quaàn, treân döôùi thaønh moät. Monkey-mind: Taâm Vieân—According to Monk's robe made of patches: Baù naïp y—See Buddhism, our mind behaves like a monkey, Monk's robe. intractable, restless and always jumping—Theo Monk scholar: Moät vò Taêng uyeân baùc. Phaät giaùo thì taâm cuûa con ngöôøi loaïn ñoäng nhö Monks of senior ranks: Tieân Boái. vöôïn chuyeàn caây. Monk who is skilful, not lax, using foresight Monkey-witted (a): Blunt—Dull—Foolish—Ignorant—Silly—Stupid—Ñaàn ñoän—Ngu ñaàn— in carrying them out, and is good at doing See Ignorance. and planning: Phuïc Vuï Tyø Kheo—Whatever Monlam Chenmo (tib): A Tibetan term for various jobs there are to be done for his fellow "Great Prayer Festival," one of the most important monks, he is skilful, not lax, using foresight in annual festivals of Tibetan Buddhism, instituted carrying them out, and is good at doing and by Tsong-Khapa in 1409. It is celebrated annually, planning—Khi naøo coù nhöõng traùch nhieäm caàn and begins at the Tibetan New Year. It involves phaûi laøm ñoái vôùi caùc vò ñoàng phaïm haïnh maø nieân both monks and laypeople, and encompasses a laïp cao hôn, vò aáy kheùo leùo, khoâng bieáng nhaùc, plethora (nhieàu) religious activities, such as suy tö moät caùch ñaày ñuû ñeå laøm, vöøa ñuû ñeå toå prayer, prostration, and public lectures by chöùc—See Ten things that give protection. Buddhist teachers—Töø ngöõ Taát Taïng coù nghóa laø Monk's staff: Khakkara (skt)—Tích Tröôïng—A "Ñaïi Leã Caàu Nguyeän," moät trong nhöõng leã hoäi monk's staff, partly of metal, especially with haøng naêm quan troïng cuûa Phaät giaùo Taây Taïng,

ñöôïc khôûi ñaàu bôûi Toâng Khaùch Ba vaøo naêm 1409. Buddhists, the first, fifth, and ninth months—Ba Leã hoäi ñöôïc toå chöùc haøng naêm, vaø baét ñaàu vôùi Teát thaùng aên chay ñaëc bieät cuûa Phaät töû taïi gia, thaùng Nguyeân Ñaùn Taây Taïng. Leã hoäi coù lieân heä ñeán caû gieâng, thaùng naêm vaø thaùng chín (trong ba

thaùng taêng laãn tuïc vôùi nhieàu sinh hoaït toân giaùo nhö caàu naày Phaät töû neân trì trai giöõ giôùi, giöõ gìn lôøi aên nguyeän, leã baùi, vaø thuyeát phaùp cho ñaïi chuùng bôûi tieáng noùi, cuõng nhö haønh vi cöû chæ, traùnh laøm vieäc nhöõng thaày Phaät giaùo. aùc, neân laøm vieäc thieän, vaø luoân giöõ cho taâm yù Monochromatic light: AÙnh ñôn saéc. thanh saïch). Monogamist (n): Ngöôøi chuû tröông nhöùt phu Months of the devas: Thaàn Tuùc nguyeät—Thaàn nhöùt theâ (moät choàng moät vôï). Bieán Nguyeät—Thaàn Thoâng Nguyeät—The first, Monogamy (n): Nhaát Phu Nhaát Theâ—Cheá ñoä fifth, and ninth months, when the devas go on moät choàng moät vôï. circuit throughout the earth—Tam tröôøng trai nguyeät trong thaùng gieâng, thaùng naêm, vaø thaùng Mononobe (jap): Doøng hoï Vaät Boä (Nhaät Baûn). chín, vì trong nhöõng thaùng naày chö Thieân ñi khaép Monophysitic: Nhaát Taùnh Toâng—Pantheistic theá giôùi ñeå kieåm soaùt. sect of Mahayana, which assert that all beings Monthly preaching: Nguyeät thöù giaûng (baøi have one and the same nature with all Buddhas— giaûng haøng thaùng veà giôùi luaät cuûa chö Taêng Ni). Nhaát Taùnh Toâng trong Phaät giaùo Ñaïi thöøa quyeát ñoaùn raèng taát caû chuùng sanh ñeàu coù Phaät taùnh nhö Moon: nhau (toâng phaùi cuûa nhöõng ngöôøi theo phieám thaàn 1) Canda (p): The male fairy's name—Nguyeät giaùo). lang, teân cuûa vò nam tieân. 2) Canda (p): The female fairy's name—Nguyeät Monophysitic sect: Pantheistic Sect—Nhaát nga, teân cuûa vò nöõ tieân. Taùnh Toâng—See Monophysitic. 3) Soma (skt): Maët Traêng (thaùi aâm)—See Seven Monopolise (v): Ñoäc quyeàn. brilliant ones. Monotheism (n): Chuû nghóa nhaát thaàn giaùo— Moon-black Ming-Wang: Moon-spot Ming- Nhaát thaàn giaùo—A more advanced form of Wang—Nguyeät Yeåm Toân—One of the names of religion than the primitive pantheism, whose Ming Wang, such as "moon black," or "moon believers regard everything in the universe as spots." The maharaja who subdues all resisters, god. While a primitive monotheism, which past, present, and future, represented with black proclaims that one and only one god exists in this face, three eyes, four protruding teeth, and fierce world and presides over all things, including good laugh—Teân cuûa moät trong ba vò Minh Vöông, nhö and evil, in this world—Nhaát thaàn giaùo laø moät Haéc Dieän Minh Vöông, vaø Nguyeät Ñieåm Minh hình thöùc toân giaùo tieán boä hôn tín ngöôõng buoåi sô Vöông. Vò minh vöông naày coù khaû naêng haøng khai laø phieám thaàn, caùc tín ñoà theo tín ngöôõng naøy phuïc taát caû nhöõng keû choáng ñoái trong quaù khöù, xem moïi vaät trong vuõ truï ñeàu laø thaàn. Trong khi hieän taïi vaø vò lai, maët ñen, ba maét, boán raêng lôûm nhaát thaàn giaùo chæ xem coù moät vò thaàn duy nhaát chôûm vaø gioïng cöôøi hung tôïn. hieän höõu treân theá giôùi naøy vaø chuû trì treân taát caû Moon contemplation: Moon samadhi—Nguyeät moïi vaät, bao goàm caû thieän vaø aùc treân ñôøi naøy. Luaân Quaùn Tam Muoäi—The moon contemplation Monotheist (n): Ngöôøi theo nhaát thaàn giaùo. or samadhi. The samadhi in regard to its sixteen Monotheistic (a): Thuoäc veà thuyeát nhaát thaàn nights of waxing to the full and the application of giaùo. this contemplation to the development of bodhi Monotheistical (a): See Monotheistic. within, especially of the sixteen kinds of Monsoon-season-retreat: An Cö Kieát Haï—See Bodhisattva mind of the lotus and of the

human Summer retreat. heart—Thai Taïng giôùi duøng nhuïc ñoaøn taâm maø Monstruous: Very cruel—Ñaïi aùc. quaùn thaùnh sen taùm caùnh, coøn Kim Cang giôùi, Month (n): Thaùng. quaùn maët traêng troøn saùng nhö Boà Ñeà taâm (hay Months of abstinence: Trai Nguyeät—The three quaùn nhuïc ñoaøn taâm thaønh nguyeät luaân) töông special months of abstinence and care for lay

öùng vôùi 16 ñeâm, töôïng tröng cho 16 loaïi Boà Taùt Moonlight prince, name of Sakyamuni in a taâm trong hoa sen cuûa taâm nhuïc ñoaøn. previous incarnation as a prince, when he split one Moon-deva: Minh Nguyeät Thieân Töû—Nguyeät of his bones to anoint a leper with its marrow and Thieân Töû—The moon-deva, in Indra's retinue. gave him his blood to drink—Theo Ñaïi Trí Ñoä According to the Abhidharma, there is the male Luaän, Ñöùc Phaät Thích Ca trong ñôøi quaù khöù ñaõ regent of the moon, named Baûo Caùt Töôøng, one töøng laø con cuûa moät vò quoác vöông teân laø Nguyeät of the metamorphoses of the Bodhisattva Quang Thaùi Töû, ñaõ töøng ñaäp xöông laáy tuûy trò Mahasthamaprapta. In the Vajradhatu, he is beänh cho ngöôøi huûi, roài laáy maùu mình cho ngöôøi considered as one of the descents of the Sakya aáy uoáng maø khoûi beänh. tribes in the Garbhadhatu groups—Nguyeät Thieân Moon-love-samadhi: Nguyeät AÙi Tam Muoäi—A Töû trong coõi trôøi Ñeá Thích. Theo Vi Dieäu Phaùp, vò Buddha's "moon-love-samadhi," in which he rids Thieân Töû ôû nguyeät cung teân laø Baûo Caùt Töôøng, laø men of the distresses of love and hate—Phaät nhaäp söï hoùa hieän cuûa Ñöùc Ñaïi Theá Chí Boà Taùt. Treân Nguyeät AÙi Tam Muoäi (nhö aùnh traêng maùt dòu) Maïn Ñoà La cuûa Kim Cang giôùi, vò naày ñöôïc coi laø nhaèm töø nhieät naõo thöông gheùt cuûa chuùng sanh. haøng Chuûng cuûa Thai Taïng giôùi—See Two kinds Moon palace: Nguyeät Cung—The moon palace of devas (A). of the male regent of the moon (Candradeva or Moon-disk: Nguyeät Luaân (maët traêng). Somadeva), made of silver and crystal; it is Moon face Buddha: Nguyeät Dieän Phaät— described as forty-nine yojanas square—Cung According to the Flower Adornment Sutra, the ñieän cuûa Nguyeät Thieân Töû, laøm baèng baïc vaø löu "Moon-Face" Buddha, whose life is only a day ly treân moät dieän tích boán möôi chín laäp phöông do and a night, in contrast with the "Sun-Face" tuaàn. Buddha whose life is 1.800 years—Theo Kinh Moon-rat: Nguyeät Thöû—One of the two rats, Hoa Nghieâm thì Nguyeät Dieän Phaät chæ thoï meänh black and white, that gnaw the cord of life, night coù moät ngaøy moät ñeâm, ñoái laïi vôùi Nhaät Dieän Phaät and day—Nguyeät thöû laø moät trong hai loaøi chuoät thoï meänh 1.800 naêm. treân cung Haèng, loaøi gaäm nhaém sôïi daây sinh töû Moon of Liberation Bodhisattva: Giaûi Thoaùt cuûa ñeâm vaø ngaøy. nguyeät Boà Taùt. Moon reflected in the water: Jalacandra or Moonlight (n): Candraprabha (skt)—Nguyeät Udakacandra (skt)—Thuûy Nguyeät—The moon Quang—Chieán Ñaït La Baùt Laït Baø—Moonlight, reflected in the water (all is illusory and unreal)— name of Sakyamuni when a king in a former Maët traêng phaûn chieáu treân maët nöôùc (caùc phaùp hö incarnation, who cut off his head as a gift to huyeãn vaø khoâng thaät nhö boùng traêng trong nöôùc). others—Teân cuûa Phaät Thích Ca trong tieàn kieáp Moon reflecting in the well: Tænh Trung Lao khi Ngaøi coøn laø moät vò quoác vöông, caét ñaàu boá

Nguyeät—Like ladling the moon out of the well; thí—See Two attendants (B). the parable of the monkeys who saw the moon Moonlight Bodhisattva: Nguyeät Quang Boà fallen into a well, and fearing there would be no Taùt—One of the two bodhisattvas assistants of the more moonlight, sought to save it; the monkey Master of Healing (Döôïc Sö)—Laø moät trong hai king hung on to a branch, one hung on to his tail vò Boà Taùt theo phoø trì Phaät Döôïc Sö—See Surya- and so on, but the branch broke and all were prabhasana. drowned—Vôùt traêng töø gieáng; chuyeän keå veà moät Moonlight king: Nguyeät Quang Vöông—Name baày khæ khi thaáy rôi xuoáng gieáng (traêng hieän döôùi of Sakyamuni in his previous incarnation as a maët gieáng), sôï raèng seõ khoâng coøn aùnh saùng traêng prince, when he gave his head to a brahman— nöõa, neân tìm caùch vôùt traêng leân. Khæ chuùa tay ñu Trong tieàn kieáp, Phaät Thích ca töøng laø moät vò Thaùi caønh, roài moät con naém ñuoâi khæ chuùa vaø caùc con Töû coù teân laø Nguyeät Quang Thaùi Töû, ngöôøi ñaõ boá khaùc cöù noái ñuoâi nhau, nhöng caønh gaãy caû boïn thí ñaàu cho ngöôøi Baø La Moân. cheát ñuoái. Moonlight prince: Nguyeät Quang Thaùi Töû— Moon-samadhi: Moon contemplation—Nguyeät According to the Sastra on the Maha-Prajna Sutra, Luaân Quaùn Tam Muoäi—The moon contemplation

or samadhi. The samadhi in regard to its sixteen keát hôïp haøi hoøa giöõa nhöõng caûm xuùc vaø tri nights of waxing to the full and the application of thöùc cuûa con ngöôøi. this contemplation to the development of bodhi 2) The Buddha points out to his disciples the within, especially of the sixteen kinds of ways of overcoming verbal and physical ill Bodhisattva mind of the lotus and of the human behavior. According to the Majjhima Nikaya, heart—Thai Taïng giôùi duøng nhuïc ñoaøn taâm maø the Buddha taught: “Having tamed his quaùn thaùnh sen taùm caùnh, coøn Kim Cang giôùi, tongue, having controlled his bodily actions quaùn maët traêng troøn saùng nhö Boà Ñeà taâm (hay and made himself pure in the way he earns quaùn nhuïc ñoaøn taâm thaønh nguyeät luaân) töông his living, the disciple establishes himself öùng vôùi 16 ñeâm, töôïng tröng cho 16 loaïi Boà Taùt well in moral habits. Thus he trains himself in taâm trong hoa sen cuûa taâm nhuïc ñoaøn. the essential precepts of restraint observing Moral them scrupulously and seeing danger in the 1) (a): Thuoäc veà luaân lyù hay ñaïo ñöùc. slightest fault. While thus restraining himself 2) (n): Baøi hoïc luaân lyù. in word and deed he tries to guard the doors Moral action: Haïnh nghieäp. of the senses, for if he lacks control over his senses unhealthy thoughts are bound to fill his Moral argument: Lyù chöùng luaân lyù. mind. Seeing a form, hearing a sound, and so Moral causation: Nguyeân nhaân luaân lyù. on, he is neither attracted nor repelled by Moral Codes: Giôùi Luaät. such sense objects, but maintains balance, 1) The moral code taught in Buddhism is very putting away all likes and dislikes.”—Ñöùc vast and varied and yet the function of Phaät vaïch ra cho haøng ñeä töû cuûa Ngaøi nhöõng Buddhist morality is one and not many. It is caùch ñeå khaéc phuïc taø haïnh veà thaân vaø khaåu. the control of man’s verbal and physical Theo Kinh Tröôøng Boä (Majjhima Nikaya), actions. All morals set forth in Buddhism lead Ñöùc Phaät daïy: “Sau khi ñieàu phuïc lôøi noùi, ñaõ to this end, virtuous behavior, yet moral code cheá ngöï ñöôïc caùc

haønh ñoäng cuûa thaân vaø töï is not an end in itself, but a means, for it aids laøm cho mình thanh tònh trong caùch nuoâi concentration (samadhi). Samadhi, on the maïng, vò ñeä töû töï ñaët mình vaøo neáp soáng giôùi other hand, is a means to the acquisition of haïnh. Nhö vaäy vò aáy thoï trì vaø hoïc taäp caùc wisdom (panna), true wisdom, which in turn hoïc giôùi, giöõ giôùi moät caùch thaän troïng, vaø brings about deliverance of mind, the final thaáy söï nguy hieåm trong nhöõng loãi nhoû nhaët. goal of the teaching of the Buddha. Virtue, Trong khi tieát cheá lôøi noùi vaø haønh ñoäng nhö vò Concentration, and Wisdom therefore is a aáy phaûi coá gaéng phoøng hoä caùc caên. Vì neáu vò blending of man's emotions and intellect— aáy thieáu söï kieåm soaùt caùc caên cuûa mình thì Giôùi luaät trong Phaät giaùo coù raát nhieàu vaø ña caùc tö duy baát thieän seõ xaâm nhaäp ñaày taâm daïng, tuy nhieân, nhieäm vuï cuûa giôùi luaät chæ coù cuûa mình. Thaáy moät saéc, nghe moät aâm thanh, moät. Ñoù laø kieåm soaùt nhöõng haønh ñoäng cuûa vaân vaân... Vò aáy khoâng thích thuù, cuõng khoâng thaân vaø khaåu, caùch cö xöû cuûa con ngöôøi, hay khoù chòu vôùi nhöõng ñoái töôïng giaùc quan aáy, noùi khaùc ñi, laø ñeå thanh tònh lôøi noùi vaø haønh maø giöõ loøng bình thaûn, boû qua moät beân moïi vi cuûa hoï. Taát caû nhöõng ñieàu hoïc ñöôïc ban öa gheùt." haønh trong ñaïo Phaät ñeàu daãn ñeán muïc ñích ** See Precepts. chaùnh haïnh naày. Tuy nhieân, giôùi luaät töï thaân Moral conduct: Holding precepts (Discipline)— noù khoâng phaûi laø cöùu caùnh, maø chæ laø phöông Impulse—Giôùi Ba La Maät: Trì giôùi—Soáng ñaïo tieän, vì noù chæ hoã trôï cho ñònh (samadhi). Ñònh ñöùc theo ñuùng giôùi luaät—See Ten Paramitas. ngöôïc laïi laø phöông tieän cho cho söï thu thaäp Moral conduct and religious exercises: trí tueä, vaø chính trí tueä naày laàn löôït daãn ñeán Discipline—Moral conduct—Moral deed—söï giaûi thoaùt cuûa taâm, muïc tieâu cuoái cuøng cuûa Upright conduct—Ñöùc haïnh—See Moral conduct ñaïo Phaät. Do ñoù, Giôùi, Ñònh vaø Tueä laø moät söï and religious practices.

Moral conduct and religious practices: Moral infection: Taïp Nhieãm—All kinds of Virtues—Virtuous—Morality—Good conduct— moral infection, the various causes of Moral conduct and moral deeds—Ñöùc Haïnh— transmigration—Taát caû caùc phaùp höõu laäu laø nhöõng Coâng ñöùc vaø coâng haïnh tu trì—The Buddha's taïp nhaân cuûa luaân hoài sanh töû. teachings on "Virtues" in the Dharmapada Moral law: Luaät luaân lyù. Sutra—Nhöõng lôøi Phaät daïy veà "Ñöùc Haïnh" trong Moral law which reveals or evolves the Kinh Phaùp Cuù: Buddha-nature: Phaät Taùnh Giôùi—The moral 1) The scent of flowers does not blow against law which arises out of the Buddha-nature in all the wind, nor does the fragrance of beings; the law which reveals or evolves the sandalwood and jasmine, but the fragrance of Buddha-nature—Giôùi luaät khôûi leân töø Phaät taùnh the virtuous blows against the wind; the trong chuùng sanh moïi loaøi hay giôùi luaät laøm hieån virtuous man pervades every direction loä Phaät taùnh. (Dharmapada 54): Muøi höông cuûa caùc thöù Moral monk: Patimokkha (p)—Giôùi Boån Tyø hoa, duø laø hoa chieân ñaøn, hoa ña giaø la, hay Kheo—Here a monk is moral, he lives restrained hoa maït ly ñeàu khoâng theå bay ngöôïc gioù, chæ according to the restraint of the discipline, coù muøi höông ñöùc

haïnh cuûa ngöôøi chaân chính, persisting in right behavior, seeing danger in the tuy ngöôïc gioù vaãn bay khaép caû muoân phöông. slightest fault, he keeps to the rules of training— 2) Of little account is the fragrance of sandal- ÔÛ ñaây, vò Tyø kheo coù giôùi haïnh, soáng cheá ngöï vôùi wood, lotus, jasmine; above all these kinds of söï cheá ngöï cuûa giôùi boån Patimokkha, ñaày ñuû oai fragrance, the fragrance of virtue is by far nghi, chaùnh haïnh, thaáy nguy hieåm trong nhöõng loãi the best (Dharmapada 55): Höông chieân ñaøn, nhoû nhaët, thoï laõnh vaø tu hoïc trong giôùi phaùp—See höông ña giaø la, höông baït taát kyø, höông Ten things that give protection. thanh lieân, trong taát caû thöù höông, chæ thöù höông ñöùc haïnh laø hôn caû. Moral offering: Dharma-puja (skt)—Offerings 3) Of little account is the fragrance of sandal; to (for) the Dharma—Serving the Dharma—Phaùp the fragrance of the virtuous rises up to the Cuùng Döôøng—See Dharmapuja. gods as the highest (Dharmapada 56): Höông Moral philosophy: Right way to be human— chieân ñaøn, höông ña giaø la ñeàu laø thöù höông Ñaïo laøm ngöôøi (luaân thöôøng ñaïo lyù). vi dieäu, nhöng khoâng saùnh baèng höông ngöôøi Moral precept: Giôùi Ba La Maät—Moral ñöùc haïnh, xoâng ngaùt taän chö thieân. precepts, the second of the six paramitas—Giôùi 4) Mara never finds the path of those who are luaät, Ba La Maät thöù hai trong saùu Ba La Maät— virtuous, careful in living and freed by right See Six paramitas. knowledge (Dharmapada 57): Ngöôøi naøo Moral principle: Ñaïo nghóa—Nguyeân taéc ñaïo thaønh töïu caùc giôùi haïnh, haèng ngaøy chaúng ñöùc. buoâng lung, an truï trong chính trí vaø giaûi Moral responsibility: Traùch nhieäm luaân lyù thoaùt, thì aùc ma khoâng theå doøm ngoù ñöôïc. (traùch nhieäm tinh thaàn). 5) To be virtue until old age is pleasant; to have Moral restraint: Giôùi—See Seven riches. steadfast faith is pleasant; to attain wisdom is Moral rules of Bodhisattva: Bodhisattva-sila pleasant; not to do evil is pleasant (skt)—Boà taùt giôùi. (Dharmapada 333): Giaø vaãn soáng ñöùc haïnh laø vui, thaønh töïu chaùnh tín laø vui, ñaày ñuû trí tueä Moral sense of Scriptures: Nghóa luaân lyù cuûa laø vui, khoâng laøm ñieàu aùc laø vui. kinh ñieån. Moral formation: Study of the rules—Study of Morale: Nhaân taâm—Só khí. discipline—Giôùi hoïc. Moralist: Nhaø ñaïo ñöùc. Moral impurity: Mala (skt)—Dust—Impurity— Moralistic (a): Thuoäc veà söï raên daïy luaân lyù. Mental impurity—Whatever misleads or deludes Morality (n): Guna (skt)—Ñöùc haïnh—Trì giôùi— the mind—Illusion—Defilement—Caáu. Good conduct—Moral power—Virtue—Morality forms the foundation of further progress on the

right path. The contents of morality in Buddhism in contrast we continue to attach to our compose of right speech, right action, and right ignorance, and refuse to be near good livelihood—Giôùi hình thaønh neàn moùng cuûa söï tieán knowledgeable advisors in order to learn and trieån treân con ñöôøng chaùnh ñaïo. Noäi dung cuûa giôùi cultivate the proper dharma—Chuùng ta chaúng haïnh trong Phaät giaùo bao goàm caû chaùnh ngöõ, nhöõng khoâng tin luaät luaân hoài nhaân quaû; maø chaùnh nghieäp, vaø chaùnh maïng—See Four right ngöôïc laïi coøn baùm víu vaøo söï ngu toái si meâ, objects of faith and five right modes of procedure, khoâng chòu thaân caän caùc baäc thieän höõu tri Five precepts, Ten meritorious deeds (III), and thöùc ñeå hoïc

hoûi ñaïo phaùp vaø tu haønh. Ten Paramitas. More Dharmas: Theâm ba phaùp—There are Morality helps giving up ill-will or hatred: three More Dharmas—Coù theâm ba phaùp—See Trì giôùi giuùp chuùng ta töø boû aùc yù vaø saân haän. Three more dharmas. Mortality is Nirvana: Sanh töû töùc Nieát Baøn. (The) More you say, the more erros you Morality-paramita: Sila-paramita (skt)—Trì make: Caøng noùi nhieàu caøng sai nhieàu (Ña ngoân Giôùi Ba La Maät—Precept paramita—Morality ña quaù). Caøng noùi ít caøng toát—The less said, the paramita, or keeping the moral law, one of the six better. paramita. The Sila-paramita is a gate of Dharma- Mormon (n): Giaùo phaùi Mormon, moät heä phaùi illumination; for with it, we distantly depart from Tin Laønh xuaát phaùt töø tieåu bang Utah cuûa Hoa the hardships of evil worlds, and we teach and Kyø. guide precept-breaking living beings—Giöõ troøn Morning assembly: Taûo tham (buoåi tham thieàn giôùi luaät, moät trong luïc Ba la maät. Trì giôùi Ba la sôùm mai). maät coøn laø cöûa ngoõ ñi vaøo haøo quang chö phaùp, vì Morning period: Thaàn Trieâu—The first of the nhôø ñoù maø chuùng ta xa lìa theá giôùi nhieãm tröôïc, three divisions of the day—Moät trong ba thôøi vaø cuõng nhôø ñoù maø chuùng ta coù theå höôùng daãn trong ngaøy, buoåi saùng. nhöõng chuùng sanh hay buoâng lung phaù giôùi—See Morning service: Khoùa leã buoåi saùng trong chuøa. Six Paramitas. Mortal Morality-play: Kòch coù tính caùch daïy luaân lyù ñeå 1) (a): Thuoäc veà caùi cheát—Phaûi cheát—All raên ñôøi. beings are mortal—Moïi sinh vaät ñeàu phaûi Morality is as sound as the hill: Cuoäc soáng cheát. giôùi ñöùc ñaïo haïnh cao nhö nuùi (Nghóa troïng nhö 2) (n): Phaøm nhaân. sôn). Mortal dispensation: Phaân Ñoaïn Sinh Töû— Moralize (v): Raên daïy veà luaân lyù. Phaân ñoaïn thaân—Phaân ñoaïn tam ñaïo—The Moras-karmas (skt): YÙ tam—Ba giôùi veà yù— mortal lot or dispensation in regard to the various The three dealing with the mind: forms of reincarnation. The condition and station 1) Not to be covetous—Khoâng ganh gheùt: We resulting from good or bad karma in the three do not know how to desire less and when is realms (desire, form and formless) and in the six enough; but we continue to be greedy and paths—Thaân cuûa saùu ñöôøng sanh töû luaân hoài, moãi covetous—Chuùng ta khoâng chòu thieåu duïc tri ñöôøng ñeàu tuøy theo nghieäp nhaân cuûa mình trong tuùc, maø ngöôïc laïi coøn khôûi taâm tham lam vaø tam giôùi maø thoï meänh coù phaân haïn, hình theå coù ganh gheùt. ñoaïn bieät (neân goïi laø phaân ñoaïn). 2) Not to be malicious—Khoâng xaáu aùc: We do Mortal life: Bond of existence—Höõu keát (phieàn not have peace and tolerance toward others; naõo tham saân si troùi buoäc chuùng sanh trong voøng but, in contrast, we continue to be malicious sanh töû). and to have hatred—Chuùng ta chaúng nhöõng Mortal lot with various forms of khoâng chòu nhu hoøa nhaãn nhuïc; maø laïi coøn luoân sanh khôûi caùc nieàm saân haän xaáu aùc. reincarnation: Phaân Ñoaïn Sinh Töû—Phaân ñoaïn 3) Not to be unbelief—Khoâng baát tín: We do not töû—Phaân ñoaïn thaân—Phaân ñoaïn tam ñaïo—See believe in the Law of Causes and Effetcs, but Mortal dispensation.

Moral and mental nature: Dharmakaya (skt)— Most Honored among two footed beings Phaùp thaân—See Two forms of body (C). (men and devas): Löôõng Tuùc Toân—An

epithet Mortal samsara life: Höõu Vi Sinh Töû—The of the Buddha—Moät danh hieäu cuûa Ñöùc Phaät— samsara life of births and deaths, contrasted with See Ten epithets of a Buddha. effortless mortality, e.g. transformation such as Most importantly: Quan troïng nhaát. that of the bodhisattva—Luaân hoài hay phaân ñoaïn Most merciful: Great loving-kindness—Great sinh töû cuûa phaøm phu, trong khi bieán dòch sinh töû compassion—Ñaïi töø—According to the T'ien-T'ai cuûa Boà Taùt goïi laø voâ vi sinh töû. Sect, this is one of the six kinds of contemplation Mortal and Spiritual bodies: Phaân ñoaïn vaø or six kinds of Kuan-Yin—Theo tröôøng phaùi Bieán dòch thaân—See Two forms of body (B). Thieân Thai, ñaây laø moät trong saùu quaùn phaùp—See Mortal stream of existence: Höõu Löu—Kieán Six kinds of contemplation. Löu—The stream of existence with its karma and Most omnipresent Brahma: Ñaïi phaïm thaâm delusion—Vì quaû baùo tam giôùi maø löu chuyeån vieãn—According to the T'ien-T'ai Sect, this is trong luaân hoài sanh töû. one of the six kinds of contemplation or six kinds Mortality (n): Söï cheát—Söï töû vong. of Kuan-Yin—Theo tröôøng phaùi Thieân Thai, ñaây Mortification (n): Haønh xaùc—Khaéc khoå. laø moät trong saùu quaùn phaùp—See Six kinds of Mortify oneself (one's body): Haønh xaùc. contemplation. Self-mortification (n): Töï haønh xaùc. Most pitiful: Ñaïi bi—According to the T'ien- T'ai Sect, this is one of the six kinds of Mortify (v): Haønh xaùc. contemplation or six kinds of Kuan-Yin—Theo Most: Supreme—Very—Toái. tröôøng phaùi Thieân Thai, ñaây laø moät trong saùu Most charitable: Nhaân töø nhöùt. quaùn phaùp—See Most pity and Six kinds of Most durable: Tröôøng toàn. contemplation. Most essentially: Thieát yeáu nhöùt. Most pity: Mahakaruna (skt)—Ñaïi Bi—Most Most exquisite voices: Vi dieäu aâm. pitiful—Great pity—To be full of compassion Most Heroic, Mightiest and Most (greatly pitiful). Mahakaruna means the Great Compassionate One: Ñaáng Ñaïi Huøng, Ñaïi Löïc, Compassion of the Buddhas and Bodhisattvas. Ñaïi Töø Bi. Also means a heart that seeks to save the Most Honorable One: Buddha—Toái Thaéng suffering (great compassion), applied to all Buddhas and Bodhisattvas, especially to Kuan- Toân. Yin, for their original vows growing out of a great Most honored among the devas: Thieân Toân. compassionate heart—Loøng töø bi roäng lôùn hay 1) The highest of divine beings: Baäc toân quyù taâm ñaày loøng töø bi. Ñaïi bi laø loøng thöông xoùt vó nhöùt cuûa chö Thieân. ñaïi cuûa chö Phaät vaø chö Boà Taùt. Ñaïi bi coøn coù 2) The Maharaja protectors of Buddhism and nghóa laø loøng cöùu ñoä chuùng sanh ñau khoå, chæ chö others in the sense of honoured devas: Thieân Phaät vaø chö Boà Taùt, ñaëc bieät aùm chæ Phaät Quaùn vöông hoä phaùp vaø nhöõng baäc toân quyù khaùc AÂm, vì boån nguyeän cuûa caùc ngaøi phaùt sinh töø loøng cuûa chö Thieân. ñaïi bi roäng lôùn—See Compassion. 3) Title applied by the Taosits to their divinities: Nhöõng baäc Thaàn Thaùnh cuûa nhöõng ngöôøi theo Most reasonable: Chí lyù. Laõo Giaùo. Most sincerely: Thaønh taâm thaønh yù. 4) A title of the Buddha: Danh hieäu cuûa Ñöùc Most superior class of "prayer-beads.": Phaät. Thöôïng phaåm—Most superior, numbering 1.080. Most honoured among men: Vairocana—Nhaát This is one of the four classes of "prayer- Thieát Nhaân Trung Toân—Taát caû nhöõng baäc ñöôïc beads."—Ñaây laø moät trong boán loaïi nieäm chaâu— loaøi ngöôøi toân kính nhaát.

See Four classes of “prayer-beads”. Most supreme vehicle: Mahayana—Voâ thöôïng thöôïng thöøa (Ñaïi Thöøa).

Most Venerable: Upadhyaya (skt)—Hoøa Most-Victorious Buddha: Phaät Toái Thaéng. Thöôïng. Most virtuous: 1) A general term for a senior monk: Hoøa 1) Members of the Great Assembly, Upasakas Thöôïng—Töø duøng ñeå chæ moät vò Taêng cao and Upasikas: Chö ñaïi ñöùc bao goàm caû ñaïi tuoåi haï. chuùng öu baø taéc vaø öu baø di. 2) A senior monk who is strong in producing or 2) Daitoku (jap)—Bhandanta (skt): Title of begetting strength in his disciples: Löïc Sinh— honor applied to senior monks—Danh hieäu aùp Moät vò Taêng cao haï trong töï vieän, nhôø vò naày duïng cho caùc vò sö cao tuoåi haï. maø ñaïo löïc cuûa caùc ñeä töû ñöôïc sinh ra. Mote (n): Haït buïi—A mote of dust—A speck of 3) Vandya (skt): OÂ Xaõ—See Most Venerable dust. (6) and (7). Moth flying into the lamp: Nga Thuù Ñaêng Hoûa 4) Dharma master, a senior monk and teacher of (con thieâu thaân lao mình vaøo aùnh ñeøn)—Like a doctrine: Phaùp Sö—Vò Taêng cao tuoåi haï vaø moth flying into the lamp, is man after his cuõng laø vò Phaùp Sö. pleasures—Con ngöôøi chaïy theo duïc voïng nhö 5) A senior monk, a discerner of sin from not nhöõng con thieâu thaân phoùng mình vaøo aùnh ñeøn sin, or the sinful from the not-sinful: Tri Höõu vaäy. Toäi Tri Voâ Toäi—Moät vò Taêng cao haï, ngöôøi Mother (n): Meï—This is one of the two grace or coù khaû naêng bieän bieät toäi khoâng toäi. gratitude-fields which belong to the eight fields 6) Teacher or preceptor. It is said to be derived for cultivating blessedness. This is also one of the from Khotan in the form of Vandya. The five fields of offerings (one of the five to be Sanskrit term used in its interpretation is constantly served)—Ñaây laø moät trong hai AÂn Upadhyaya, a sub-teacher of the Vedas, Ñieàn thuoäc taùm ruoäng phöôùc ñieàn. Ñaây cuõng laø inferior to an acarya: Öu Baø Ñaø Da—Ngöôøi moät trong naêm choã ñeå cuùng döôøng—See Five ta noùi töø naày xuaát phaùt töø töø “OÂ Xaõ” hay places for offerings, and Eight fields for “Hoøa Xaõ” ñöôïc duøng ôû Ñieàn Quoác. Phaïn Ngöõ cultivating blessedness. giaûng giaûi laø Öu Baø Ñaø Da, moät vò thaày thaáp hôn thaáp A Xaø Leâ. Mother of the Buddha: Buddhamatr (skt)—7) Originally a subsidiary teacher of the Phaät Maãu. Vedangas; later through Central Asia, it 1) Maha Maya: The mother of the Buddha— became a term for a teacher of Buddhism, in Hoaøng haäu Ma Da laø meï cuûa Phaät. distinction from disciplinists and 2) Mahapajapatti: His aunt who was also his intuitionalists, but as Ho-Shang it attained foster-mother—Baø Ma ha Ba Xaø Ba Ñeà laø keá universal application to all masters: Hoøa maãu vaø cuõng laø dì cuûa Phaät. Thöôïng—Nguyeân thuûy Öu Ba Ñaø Da coù Mother of Buddhas with white radiant nghóa laø thaân giaùo sö, y chæ sö, hay y hoïc sö; umbrella: Ñaïi Baïch Taûn Caùi Phaät Maãu—The veà sau naày taïi caùc xöù Trung AÙ, töø naày ñöôïc emblem of her protection of all beings—Meï cuûa duøng nhö laø moät vò Thaày trong Phaät giaùo noùi chö Phaät, coù ñaïi uy löïc phoùng quang minh, laáy chung, ñeå phaân bieät vôùi luaät sö hay thieàn sö, loäng traéng che rôïp khaép caû chuùng sanh. nhöng töø naày coøn ñöôïc duøng ñeå goïi Hoøa Mother of enlightenment: Giaùc Maãu. Thöôïng laø thaân giaùo sö hay vò thaày chæ daïy 1) Mother of enlightenment: Meï cuûa söï giaùc tröïc tieáp trong töï vieän. ngoä. 8)

Preaching monks: OÂ Ba Ñaø Da (Hoøa 2) A title of Manjusri as the eternal guardian of Thöôïng)—This is one of the five reverence- mystic wisdom, all Buddhas, past, present, fields which belong to the eight fields for and future, deriving their enlightenment from cultivating blessedness—Ñaây laø moät trong him as its guardian: Danh hieäu cuûa ngaøi Vaên naêm Kính Ñieàn thuoäc taùm ruoäng phöôùc Thuø vaø coâng ñöùc cuûa ngaøi nhö vò hoä trì maät ñieàn—See Eight fields for cultivating trí. Chö Phaät quaù khöù, hieän taïi vaø vò lai ñeàu blessedness. ñaït ñöôïc söï giaùc ngoä töø nôi ngaøi.

3) The Dharma or law which produced him: Mother of virtue: Ñöùc Maãu—The faith which is Giaùo phaùp ñaõ sanh ra Phaät. the root of the religious life—Meï cuûa moïi coâng 4) The Prajna-paramita, mother of begetter of ñöùc, nhö nieàm tin laø caên baûn cuûa cuoäc soáng toân all Buddhas: Baùt Nhaõ Ba La Maät Ña, meï cuûa giaùo. chö Phaät. Mother of all wisdom: Phaät Nhaõn Toân—A term Mother fish: Ngö Maãu—The care of a mother- of the esoteric cult for the source or mother of all fish for its multitudinous young, e.g. Amitabha's wisdom—Nhaát Thieát Phaät Nhaõn Ñaïi Kim Cöông care of all in leading them to his Pure Land—Söï Caùt Töôøng Nhaát Thieát Phaät Maãu, hay Phaät Nhaõn chaêm soùc cuûa caù meï cho ñaøn con ñoâng ñaûo, cuõng Boä Maãu, hay Phaät Maãu Toân, laø teân cuûa moät vò toân gioáng nhö Ñöùc Phaät A Di Ñaø daãn daét chuùng sanh do Maät Giaùo ñaët ra. ñi veà coõi Tònh Ñoä cuûa Ngaøi vaäy. Motherhood (n): Tình meï—Ñòa vò cuûa ngöôøi Mother of karma: Matrka (skt)—Haønh Maãu— meï. Ma Ñöùc Lyù Ca—The "mother of karma," i.e. the Motherly wife: Matubhariya (p)—Loaïi vôï chaêm Abhidharma-pitaka, which shows that karma soùc cho choàng nhö moät baø meï—See Lordly wife. produces karma, one act producing another—"Meï Motif (n): Kieåu, trang söùc. cuûa nghieäp," thí duï trong Vi Dieäu Phaùp, chæ roõ Motion (n): Mutable—Chuyeån ñoäng. nghieäp sanh nghieäp, hay laø moät haønh ñoäng ñöa 1) Move: Chuyeån ñoäng—Movement arises from ñeán (saûn sanh) moät haønh ñoäng khaùc. the nature of wind which is the cause of Mother-lord: Maãu Chuû—Baø meï coù khaû naêng motion—Töï tính cuûa gioù gaây ra söï chuyeån sinh saûn—In the mandala of Vajradhatu and ñoäng (cuûa caùc ñaïi khaùc). Garbhadhatu; Vairocana, being the source of all 2) Proposal (from City Council members): Kieán things, has no "mother" as progenitor, and is the Nghò (töø nghò vieân Thaønh Phoá). lord of the mandala. The other four dhyani- Motionless (a): buddhas have "mothers" who are supposed to • Nis-cale (skt)—Khoâng ñoäng—Immovable. arise from the paramitas—Trong Thai Taïng Giôùi, • Aceshta (skt)—Khoâng tinh taán—Effortless. Phaät Tyø Loâ Giaù Na laø goác hay laø boä chuû trong Maïn Ñaø La. Boán vò Phaät khaùc ñeàu coù "Boä Maãu" Motivated by: Bò thuùc ñaåy bôûi. vaø ñeàu phaûi naûy sinh ra Ba La Maät cho maãu chuû: Motivation (n): Söï thuùc ñaåy. 1) Aksobhya Buddha has vajra-paramitas for Motive (a): Ñoäng cô thuùc ñaåy—High motive in mother: A Suùc beä Phaät coù Kim Cang Ba La Buddhism is the will to reduce the sufering of all Maät cho maãu chuû. forms of life—Motive to attain enlightenment. 2) Ratnasambhava Buddha has jewel-paramitas (Selfish) motives: Ñoäng cô ích kyû. for mother: Nam Phaät coù Baûo Ba La Maät cho Motive power:

Caên cô—Fundamental ability. maãu chuû. Mouni (skt): Tòch tònh. 3) Amitabha-Buddha has dharma-paramitas for Mounimitra (skt): Maâu ni Maät ña la—Tòch höõu. mother: A Di Ñaø Phaät coù Phaùp Ba La Maät cho maãu chuû. Mount of Fearlessness: Abhayagiri (skt)—Voâ 4) Amogha-siddhi Buddha has precept- UÙy Sôn—Mount Fearless in Sri Lanka with paramitas for mother: Baát Khoâng Phaät coù ancient monastery where Fa-Hsien found 5,000 Yeát-Ma Ba La Maät cho maãu chuû. monks—Nuùi Voâ UÙy ôû Sri Lanka, vôùi moät tònh xaù nôi maø ngaøi Phaùp Hieån tìm thaáy ñaõ töøng coù 5.000 Mother of Maugalyayana: Thanh Ñeà Nöõ—The chö Taêng. mother of Maugalyaya na in a former incarnation, noted for her meanness—Meï cuûa Muïc Kieàn Lieân Mount of Fearlessness Sect: Abhayagirivasin trong moät tieàn kieáp, noåi tieáng veà söï baàn tieän cuûa (skt)—Voâ UÙy Sôn Truï Boä—One of the early baø. eighteen Buddhist sect in India—Moät trong 18 boä phaùi Phaät giaùo nguyeân thuûy ôû AÁn Ñoä. Mother of religions: Ñaát meï cuûa toân giaùo. Mount Sumeru: Nuùi Tu Di. Mother Superior: Sö baø (vieän chuû moät Ni vieän). Mount Sumeru Buddha: Phaät Tu Di Sôn.

Mountain of enlightenment: Giaùc sôn—The Mountain of swords and knives: Nuùi Ñao—A Buddha-truth—Chaân lyù Phaät phaùp cao thaâm nhö mountain which is composed entirely of swords nuùi (giaùc ngoä). and knives; those with offenses will be brought to Mountain King Buddha: Sôn Vöông Phaät. the top by their karmic power. The cold wind Mountain of knowledge: Trí Sôn—Knowledge gusts freeze the prisoners' feet. As they fall and tumble down the mountain, their bodies are exalted as a mountain—Trí tueä cao tuyeät nhö nuùi. maimed to little pieces. This mountain is reserved Mountains and monasteries: Nuùi vaø töï vieän for those who often murder sentient beings as well (sôn moân)—Five mountains and monasteries— as those who work as butchers—Quaû nuùi toaøn See Five mountains in India. baèng ñao kieám; nhöõng keû coù toäi bò nghieäp löïc Mountain-Ocean-Space-Market place: Sôn mang leân taän ñænh, keá ñeán gioù laïnh thoåi laøm cho Haûi Khoâng Thò. teâ coùng chaân caúng. Khi hoï bò teù thì thaân theå bò ñao (A) The four places which men cannot conceal kieám phanh ra töøng mieáng nhoû. Nuùi ñao daønh cho from the eye of impermanence (a messenger nhöõng keû treân döông theá coù toäi saùt sanh hay ngöôøi of death)—Boán nôi maø con ngöôøi khoâng theå laøm ngheà ñoà teå—See Three evil paths. traùnh khoûi con maét cuûa voâ thöôøng hay söù giaû Mountain tribesman: Ngöôøi thuoäc boä toäc mieàn cuûa töû thaàn: nuùi. 1) Mountain: Sôn (nuùi). 2) Ocean: Haûi (bieån). Mountain and water robe: Sôn Thuûy Naïp— 3) Sky or Space: Khoâng (khoâng trung). Name of a monastic garment during the Sung 4) Market place: Thò (nôi chôï buùa). dynasty. Later this was the name given to a richly embroidered dress—Teân cuûa moät loaïi y maëc (B) This phrase sums up a story of four brothers trong tu vieän döôùi thôøi nhaø Toáng. Veà sau naày töø who tried to use their miraculous power to naày ñöôïc duøng ñeå chæ nhöõng loaïi y theâu deät maøu escape death by hiding in the mountains, meø. seas, sky, and market places. The one in the Mountain world: Monasteries—Sôn theá (nhöõng market place was the first to be reported as ngoâi töï vieän). dead. It is so difficult to stay and cultivate in Mourn

someone: Thöông khoùc ai. the market place: Töø treân ñaây toùm taéc caâu chuyeän veà boán anh em coá duøng pheùp thaàn Mournful (a): Bi thaûm—Deplorable—Tragic— thoâng ñeå troán chaïy töû thaàn baèng caùch troán leân Drama. non, xuoáng bieån, vaøo hö khoâng, vaø laãn loän Mournfulness (n): Sadness—Ai thaùn (söï buoàn vaøo nôi chôï buùa. Ngöôøi nôi chôï buùa ñöôïc baùo thaûm). caùo laø cheát tröôùc nhaát. Theá môùi bieát tu chôï laø Mouth (n): Mukkha (p)—Mukha (skt)—Khaåu— khoù. Mieäng—Organ of speech—See Nine impure Mountain-Ocean Wisdom Bodhisattva: Sôn openings in our body. Haûi Hueä Boà Taùt—See Twenty five Bodhisattvas Mouth of Brahma: Thieân Khaåu—The mouth of who protect all who call Amitabha. the gods, a synonym for fire, as that element Mountain school: Sôn Gia—The “mountain devours the offerings; to this the homa, or fire school,” the profounder interpretation of T’ien- altar cult is attributed, fire becoming the object of T’ai doctrines developed by Shu-Ming. worship for good fortune. Fire is also said to speak Mountain-Sea-Wisdom-Sovereign-Magic- for or tell the will of the gods—Mieäng Trôøi— King Buddha: Sôn Haûi Hueä Töï Taïi Thoâng Pheùp cuûa Baø La Moân coi löûa laø mieäng trôøi, hoûa Vöông Phaät. thieâu vaät cuùng thì chö Thieân ñöôïc aên. Ñaây laø Mountain spirit: Thaàn Nuùi. nguoàn goác cuûa Hoä Ma Cuùng. Mountain of swords: Nuùi Ñaïo—See Mountain Mouth meditation: Khaåu Ñaàu Thieàn—Mouth of swords and knives. meditation is a mode of relaxation rather than meditation, in which cultivator depends on the leading of others, inability to enter into personal

meditation—Ñaây laø phöông phaùp buoâng xaû hôn laø Mrgadava (skt): Rsivadana or Saranganatha thieàn, haønh giaû tuøy thuoäc vaøo söï höôùng daãn cuûa (skt)—Deer park—Loäc Daõ Vieân—Loäc uyeån ngöôøi khaùc chöù khoâng coù khaû naêng töï vaøo thieàn. (vöôøn nai). Movable (a): Chuyeån ñoäng. Movable knowledge: Kuppam-nanam (p)— Ñoäng Trí. Move (v): —Move—Motion—Mutable. 1) Movement arises from the nature of wind which is the cause of motion—Movement arises from the nature of wind which is the cause of motion—Töï tính cuûa gioù gaây ra söï chuyeån ñoäng (cuûa caùc ñaïi khaùc)—Move— Motion—Mutable—Chuyeån ñoäng—Töï tính cuûa gioù gaây ra söï chuyeån ñoäng (cuûa caùc ñaïi khaùc). 2) To influence: Caûm—To touch—To be (Deer park in Benares—Loäc Daõ Vieân trong thaønh affected—To be moved—To be touched— Ba La Naïi) AÛnh höôûng. Move lightly: Flit—Di chuyeån nheï nhaøng. Mrgadava literally means Deer Park, one of the four important sacred places of Buddhism, the Move out of the house: Di chuyeån khoûi nhaø. place where the Buddha preached his first Move to zeal: Inspire to progress—Caûm taán. sermon, Dharmacakrapravartana-Sutra or Setting Moved: Caûm ñoäng—Touched. in Motion of the Wheel of the Law. to his first five Movement (n): Phong traøo—Söï vaän ñoäng. disciples and where foundation of Buddhist Order Moxa (jap): Mokusa (skt)—Ñoát ñaàu—A was laid, located outside of Benares. The park, Japanese term for “burning herbs” in Japanese abode, or retreat of wise men, whose resort it Buddhist practice, also found in Chinese formed; a famous park north-east of Varanasi, a Buddhism, of burning small scars on the forehead favourite resort of

Sakyamuni. The modern of a newly ordained monk or nun with a piece of Sarnath, or Saranganatha, near Benares. T'ien- incense. In fact, the habit is said to have begun in T'ai also counts it as the scene of the second China. The number of scars varies between three period of his teaching, when during twelve years and twelve—Töø ngöõ Nhaät Baûn coù nghóa laø "ñoát he delivered the Agama sutras. Its ancient name is ñaàu" trong tu taäp cuûa phaät giaùo Nhaät Baûn, cuõng Rsipatana (skt) or Isipatana (p), the modern name tìm thaáy trong Phaät giaùo Trung Hoa, veà vieäc ñoát is sarnath, situated at a distance of about seven nhöõng seïo nhoû treân traùn cho moät vò Taêng môùi thoï miles from the present-day city of Benares or giôùi baèng moät maãu nhang. Kyø thaät, thoùi quen naøy Varanasi, in the Uttar Pradesh state of northern baét nguoàn töø Trung quoác. Soá seïo thay ñoåi töø 3 ñeán India. Sarnath marks the birth of the religion of 12. the Gautama Buddha. Hence it became a great Mraksa (skt): Concealment—Phuù—Söï che ñaäy center of Buddhist activities and remained so for toäi loãi—Hypocrisy—Concealment of one vices. In more than fifteen hundred years after the death of Buddhism, this is one of the 24 minor evil the Buddha. This is also the place where the qualities—One of the Upaklesa, or secondary Buddha spent his first rainy season retreat. hindrances—Ñaây laø moät trong 24 toäi nheï. Ñaây According to Prof. P.V. Bapat in The Twenty-Five cuõng laø moät trong nhöõng phieàn naõo hay chöôùng Hundred Years of Buddhism, the inscription on ngaïi phuï—See Covering, Fifty-one Dharmas the stone pillars refer to the site as the interactive with the Mind, and Seventy-five "Monastery of the Turning of the Wheel of dharmas of the Abhidharma Kosa. Righteousness" (Saddharmacakra-pravartana Mrga (skt): Maät Lôïi Giaø La—A deer—Con nai. vihara) by which name this sacred place was

known to ancient Buddhist writers. Though very Phaät giaùo ñaàu tieân, naèm beân ngoaøi thaønh Ba La little is known of the history of the Deer Park Naïi. Coøn goïi laø Loäc Daõ Uyeån, Tieân Nhaân Ñoaïn during the early centuries of Buddhism, the place Xöù, Tieân Nhaân Loäc Vieân, Tieân Nhaân Luaän Xöù, acquires celebrity, like the other holy places of Tieân Nhaân Truï Xöù. Ñaây laø nôi an cö kieát haï noåi Buddhism, from the time of Asoka. This saintly tieáng cuõa Ñöùc Phaät. Toâng Thieân Thai cho raèng monarch erected a series of monuments including ñaây laø nôi maø trong 12 naêm ñaàu Ñöùc Phaät ñaõ a pillar inscribed with an edict warning the thuyeát nhöõng boä kinh A Haøm. Khu vöïc naày baây resident monks and nuns against creating schisms giôø goïi laø Sanarth, gaàn thaønh Ba La Naïi. Teân cuõ in the temple. The Chinese pilgrims, Fa-Hsien and laø Rsipatana, teân môùi laø Sarnath, caùch thaønh Ba Hsuan-Tsang, visited the place in the fifth and La Naïi chöøng baûy daäm, trong tieåu bang Uttar seventh centuries A.D. respectively, and left us Pradesh, mieàn Baéc AÁn Ñoä. Loäc Uyeån laø nôi ñaùnh valuable information regarding this important site. daáu söï ra ñôøi cuûa ñaïo Phaät, do ñoù nôi ñaây trôû The ruins of Sarnath cover an extensive area. The thaønh moät trung taâm lôùn cuûa caùc hoaït ñoäng Phaät archaeologists have excavated at the site a giaùo trong suoát hôn moät ngaøn naêm traêm naêm sau number of interesting monuments and sculptures ngaøy

Phaät nhaäp dieät. Ñaây cuõng laø nôi maø Ñöùc of exquisite beauty from Banares, the first Phaät traûi qua muøa an cö kieát haï ñaàu tieân. Theo landmark that attracts the eye is a lofty mound of Giaùo Sö P.V. Bapat trong Hai Ngaøn Naêm Traêm brickwork, locally known as the Chaukhandi, Naêm Phaät Giaùo, caùc doøng chöõ khaùc treân caùc bia surmounted by an octagonal tower at the top. The ñaù, goïi nôi naày laø "Tu Vieän Sô Chuyeån Phaùp mound represents the ruins of a stupa on a Luaân" (Saddharmacakra-pravartana vihara), ñaây terraced basement erected to mark the spot where laø caùi teân maø caùc nhaø vaên Phaät giaùo thôøi xöa vaãn the Buddha, on his way from Gaya to Ispatana, thöôøng xöû duïng. Duø raèng ngöôøi ta khoâng ñöôïc first met his five former comrades who were soon bieát nhieàu veà lòch söû Loäc Uyeån trong caùc theá kyû to become coverts to his Faith. Half a mile to the ñaàu tieân cuûa Phaät giaùo, nhöng ñòa danh naày ñaõ trôû north is the site of the Deer Park, which must have neân noåi tieáng nhö caùc thaùnh ñòa Phaät giaùo khaùc keå had imposing buildings in the days of its gloriness. töø thôøi vua A Duïc. OÂng vua thaùnh thieän naày ñaõ All is now in ruins, except a battered structure, the döïng leân moät loaït tu vieän, keå caû moät truï ñaù coù ghi Dhamekh stupa, which rears its head to a height of khaéc moät chæ duï caám caùc Taêng Ni chia reõ trong nearly 150 feet above the surrounding country. giaùo hoäi. Caùc nhaø haønh höông Trung Quoác laø These constructions belong to different periods, Phaùp Hieån vaø Huyeàn Trang ñaõ laàn löôït ñeán chieâm the earliest going back to the days of Asoka. baùi nôi naày vaøo theá kyû thöù naêm vaø thöù baûy sau Although the Dhamekh is battered by time, it still Taây lòch, hoï ñaõ ñeå laïi cho chuùng ta nhöõng chi tieát stands 143 feet high from its original foundations. coù giaù trò veà ñòa ñieåm quan troïng naày. Caùc di tích Indeed, it is a solid structure, built of massive cuûa Loäc Uyeån traûi ra treân moät dieän tích roäng. Caùc blocks of stone at the lower stage and of brick. It nhaø khaûo coå ñaõ thöïc hieän nhieàu cuoäc khai quaät taïi is of cylindrical shape and is relieved in the lower ñaây vaø ñaõ phôi baøy ra aùnh saùng moät soá coâng trình section by eight projecting bays, each with a large kieán truùc vaø ñieâu khaéc tuyeät myõ. Treân ñöôøng ñeán altar platform containing an image. Besides the ñaây töø thaønh Ba La Naïi (Banares), ñieåm ñaäp vaøo ruins and relics of the past, a place of modern maét ngöôøi ta tröôùc tieân laø moät goø cao xaây baèng interest is furnished by the Mulagandhakuti gaïch, teân ñòa phöông laø Chaukhandi, treân choùp coù Vihara, erected by the Mahabodhi Society where moät ngoïn thaùp hình baùt giaùc. Ñaây laø di tích cuûa are enshrined certain Buddhist relics discovered at moät ngoïn thaùp ñaët treân moät beä cao, döïng leân ñeå Taksasila, Nagarjunakonda and Mirpur-khas in ghi daáu nôi Ñöùc Phaät treân ñöôøng ñi töø Gaya ñeán Sindh—Mrgadava coù nghóa laø "Vöôøn Nai" hay Isipatana, ñaõ gaëp laïi naêm ngöôøi baïn ñoàng tu tröôùc Vöôøn Loäc Uyeån, moät trong boán nôi thieâng lieâng kia vaø nhöõng ngöôøi naày sau ñoù ñaõ ñöôïc Ngaøi hoùa cuûa ñaïo Phaät, nôi Ñöùc Phaät thuyeát thôøi phaùp ñaàu ñoä ñeå theo Chaùnh Phaùp. Caùch nöûa daëm veà phía tieân (Kinh Chuyeån Phaùp Luaân) cho naêm ñeä töû ñaàu Baéc laø caûnh vöôøn Loäc Uyeån, nôi ñaõ coù nhieàu coâng tieân cuûa Ngaøi vaø cuõng laø nôi thaønh laäp giaùo

ñoaøn trình kieán truùc nguy nga trong nhöõng ngaøy cöïc

thònh xa xöa. Taát caû baây giôø chæ laø nhöõng pheá tích Mrsavadaviratih (skt): Musavada-veramani ñoå naùt, ngoaïi tröø ngoâi thaùp bieán daïng Dhamekh (p)—Baát Voïng Ngöõ—Against lying, deceiving ñang vöôn cao ñænh nhoïn leân khoûi vuøng xung and slandering—Refraining from lying speech— quanh gaàn 45 meùt. Caùc coâng trình kieán truùc naày Not to lie, deceive or slander—No false speaking. ñöôïc thöïc hieän vaøo caùc thôøi ñaïi khaùc nhau, maø Not lying, the fourth commandment in the five coâng trình sôùm nhaát coù töø thôøi vua A Duïc. Duø ñaõ commandments—Khoâng noùi doái hay noùi lôøi bòa bò bieán daïng nhöng thaùp Dhamekh vaãn coøn coù ñoä ñaët, giôùi thöù tö trong nguõ giôùi (Lôøi noùi khoâng cao 143 boä Anh tính töø ñaùy. Ñaây quaû laø moät kieán thaønh thaät goïi laø noùi doái, noùi sai söï thaät. Ñoù laø truùc kieân coá, xaây baèng nhöõng taûng ñaù lôùn ôû taàng vieäc phaûi noùi quaáy, vieäc quaáy noùi phaûi, khoâng döôùi, vaø baèng gaïch ôû caùc taàng treân. Thaùp coù hình nghe noùi nghe, nghe noùi khoâng nghe, thaáy noùi laêng truï, ôû phaàn döôùi coù taùm choã loài ra, moãi choã khoâng thaáy, khoâng thaáy noùi thaáy, vaân vaân, cho loài ra laø moät beä thôø vôùi moät pho töôïng beân trong. ñeán chöa chöùng quaû maø tuyeân boá mình ñaõ chöùng Ngoaøi nhöõng pheá tích ñoå naùt vaø di tích cuûa thôøi quaû, chöa thaønh coâng maø noùi thaønh coâng)—See quaù khöù ra, coøn coù moät ñòa ñieåm ñaùng ñöôïc chuù yù Five precepts. ngaøy nay, ñoù laø nôi ñöôïc Hoäi Ñaïi Boà Ñeà xaây Mrtyu-mara (skt): Töû ma—Demons of death. döïng ñeå trang bò cho tu vieän Mulagandhakuti Much Hatred Hell: Ñòa Nguïc Ña Saân. nhaèm muïc ñích thôø caùc xaù lôïi Phaät tìm thaáy ôû Mucillinda (skt): Mucalinda (skt)—King of the Taksasila ** See Four Buddhist holy places. dragon—Chaân lieân ñaø (Long vöông)—Muïc Chi Mrganika (skt): Loäc daõ (baø thöù phi thöù ba cuûa Laân Ñaø—Muïc Laân—Maâu Chaân Laân Ñaø—Maãu thaùi töû Taát ñaït Ña). Chaân Laân Na—Vaên Chaân Laân Ñaø—Ma Ha Muïc Mrganka (skt): Loäc Hình Thaàn—The spirit with Chi Laân Ñaø—A naga or dragon king who dwelt in marks or form like a deer. a lake near a hill and cave of this name, near Mrgasiras (skt): Invaka (skt)—Truy—Name of Gaya, where Sakyamuni sat absorbed for seven one of the twenty eight constellations—See days after his enlightenment, protected by this Twenty eight constellations. nage king—Teân cuûa long vöông hay vua cuûa loaøi Mrga-sthapana (skt): Mrgadava (skt)—Maät Laät roàng (nhôø nghe phaùp maø giaûi thoaùt khoûi kieáp Giaø Taát Tha Baùt Na—According to Eitel in The roàng) truï trong hang cuûa ao Muïc Chi Laân Ñaø, beân Dictionary of Chinese-English Buddhist Terms, caïnh toøa kim cöông ôû Boà Ñeà Ñaïo Traøng nôi Phaät Mrga-sthapana, a famous park north-east of ngoài tónh toïa baûy ngaøy ñeâm ngay sau khi Ngaøi Varanasi, a favourite resort of Sakyamuni. The thaønh ñaïo, chính vò long vöông naøy ñaõ baûo veä modern Sarnath, near Benares—Theo Eitel trong Ñöùc Phaät trong khoaûng thôøi gian ñoù. Trung Anh Phaät Hoïc Töø Ñieån, Maät Laät Giaø Taát Mucalinda Lake: Muchilinda (skt)—A famous Tha Baùt Na, laø khu vöôøn Loäc Daõ noåi tieáng, naèm lake at Bodhgaya, about 2 kilometers south to the veà phía ñoâng baéc thaønh Ba La Naïi, nôi Ñöùc Phaät Lotus Tank, is pointed out the spot

where the thích veà an cö kieát haï. Baây giôø laø Sarnath gaàn Buddha spent the sixth week. While the Buddha Benares. was meditating near the lake, there broke out a Mrigatrishna (skt): Caùi khaùt nöôùc cuûa loaøi nai, severe thunder storm. Seeing that the Buddha was yù noùi aûo hoùa—Deer-thirst. getting drenched and Naga king of the lake called Mritparamanu (skt): Neâ Vi Traàn—Buïi ñaát— “Calinda” came out from his abode and encircling Clay-atom—In the Lankavatara Sutra, the Buddha the body of the Buddha, held his hood over him— taught: “A lump of clay is neither different nor Moät caùi hoà noåi tieáng ôû Boà Ñeà Ñaïo Traøng, khoaûng not-different from its atoms.”—Trong Kinh Laêng 2 caây soá veà phía Nam cuûa hoà Hoa Sen, nôi Ñöùc Giaø, Ñöùc Phaät daïy: “Moät khoái ñaát seùt thì khoâng Phaät ñaõ traûi qua tuaàn leã thöù saùu sau khi Ngaøi ñaït khaùc, cuõng khoâng phaûi khoâng khaùc vôùi caùc haït buïi ñöôïc ñaïi giaùc. Trong khi Ñöùc Phaät ñang toïa thieàn hay nguyeân töû cuûa noù. gaàn hoà thì moät côn gioâng toá lôùn xaõy ra. Thaáy Ñöùc Mrsa (skt): Voïng. Phaät bò öôùt, Long vöông cuûa hoà laø “Calinda” xuaát Mrsavaca (skt): Lie—Tell lie—Noùi doái.

hieän bao boïc quanh Ñöùc Phaät vaø ñaàu phuøng ra important in Vajrayana traditions, in which they beân treân Ñöùc Phaät. are used in connection with ritual and Mucilinda (skt): King of the Dragon—Chaân lieân meditation—Tö theá cuûa thaân theå hay cöû chæ töôïng ñaø. tröng cuûa baøn tay. Trong Hình Töôïng hoïc Phaät Mud of affliction: Phieàn naõo neâ—The soil of giaùo, thuû aán tieâu bieåu cho nhöõng khía caïnh khaùc moral affliction, out of which grows the lotus of nhau trong giaùo thuyeát nhaø Phaät, cuõng nhö nhöõng enlightenment—Phieàn naõo nhö buøn, töø nôi ñoù sinh hoaït giaûng daïy. Trong Phaät giaùo, moãi vò Phaät nhöõng caùnh sen giaùc ngoä vöôn leân. coù caùch ñeå tay rieâng, töông öùng vôùi cöû chæ töï nhieân hay phöông thöùc giaûng daïy cuûa vò Phaät naày. Mudha (skt): Ngu Si—Thick-skulled (headed)—Thuû aán ñaëc bieät quan troïng vôùi caùc truyeàn thoáng Stupid—Ignorant and unenlightened—Tieáng Phaïn Kim Cang Thöøa, trong ñoù chuùng ñöôïc duøng trong laø Moä Haø, coù nghóa taâm tính aùm muoäi, hay voâ söï noái keát giöõa nghi leã vaø thieàn ñònh. minh vaø khoâng giaùc ngoä, khoâng coù trí saùng suoát 1) Dhyani-Mudra: The back of the right hand ñeå thoâng ñaït söï lyù (coøn goïi laø voâ trí, voâ kieán, voâ rests on the palm of the other in such a way hieän quan, hoân muoäi, ngu si, voâ minh, vaø haéc aùm). that the tips of the thumbs lightly touch one Mudhaya (p): Moha (skt)—Folly or Ignorance— another. Place both hands right in front of the Stupidity—Delusion—Unwillingness to accept navel. This Mudra is utilized by cultivators Buddha-truth—Unintelligence—Si—See Three during practicing meditation—Löng baøn tay poisons. phaûi ñaët leân loøng baøn tay traùi, ñaàu hai ngoùn Mudita (skt&p): Hyû (vui möøng tröôùc söï thaønh caùi chaïm nheï nhau. Ñaët tö theá hai baøn tay coâng, haïnh phuùc cuûa keû khaùc)—Joy for others’ naày ngay tröôùc roán. Ñaây laø tö theá luùc thöïc taäp success or welfare and happiness. Sympathetic thieàn ñònh. Joy, joy in the happiness of other beings. The 2) Vitarka-Mudra: The right hand points upward, practice of Mudita helps overcome taking the lef downward; both palms are turned pleasure in others’ misfortunes and to

eliminate outward. The thumbs and index fingers of the sense of separating between self and other. It each hand of each hand form a circle. The is one of the four immesurable mind of the right hand is at the shoulder level, the left at Buddha. Mudita also means limitless joy over the the level of the hips. The vitarka Mudra is liberation of others from sufferings and troubles— found most frequently in representations of Hyû, nieàm vui chia seû, nieàm vui khi thaáy ngöôøi Amitabha and Vairocana Buddhas—Baøn tay khaùc haïnh phuùc. Thöïc taäp Haïnh “hyû” nhaèm giuùp phaûi höôùng leân treân, baøn tay traùi höôùng xuoáng choáng laïi taät xaáu laø vui treân nieàm baát haïnh cuûa keû döôùi (hay ngöôïc laïi, tay traùi ñöa leân tay phaûi khaùc, vaø cuõng nhaèm xoùa boû söï phaân bieät giöõa ta thoûng xuoáng), hai loøng baøn tay quay veà phía vaø ngöôøi. Ñaây laø moät trong töù voâ löôïng taâm cuûa tröôùc, ngoùn caùi vaø ngoùn troû moãi baøn tay taïo Ñöùc Phaät. Mudita coøn coù nghóa laø nieàm vui voâ thaønh moät voøng troøn. Baøn tay phaûi ñaët cao haïn khi thaáy ngöôøi khaùc ñöôïc thoaùt khoûi khoå ñau ngang vai, baøn tay traùi cao ngang hoâng. Ñaây phieàn naõo . laø tö theá cuûa caùc Phaät A Di Ñaø vaø Ñaïi Nhaät Mudra (skt): Emblem—Manual signs indicative Nhö Lai. of various ideas—The seal of Buddha-truth—Maãu 3) Dharmachakra-Mudra: The left palm is ñaø la Phaùp aán—Sign—Stamp—Symbol—Ritual turned toward the body, the right outward, gestures of the hands used in symbolic magic. In and the circles formed by the thumbs and Buddhist iconography, mudras symbolize different index fingers of each hand touch one another. aspects of Buddhist doctrine, as well as such This mudra is found in representations of activities as teaching, protection, etc. In Sakyamuni, Amitabha, Vairocana and Buddhism, every Buddha is depicted with a Maitreya Buddhas—Loøng baøn tay traùi höôùng characteristic gesture of the hands. Such gestures vaøo thaân, coøn loøng baøn tay phaûi höôùng ra correspond to natural gestures of teaching, phía tröôùc. Ngoùn caùi vaø ngoùn troû moãi baøn tay protecting and so on. Mudras are particularly taïo thaønh moät voøng troøn, hai voøng troøn chaïm

nheï vaøo nhau. Ñaây laø tö theá cuûa caùc Phaät 8) Mudra of supreme wisdom: The right index Thích Ca, Di Ñaø, Ñaïi Nhaät vaø Di Laëc. finger is grasped by the five fingers of the left 4) Bhumisparsha-Mudra: The left hand rests hand. This represents the unity in the palm upward in the lap (sometimes holds a manifold as embodied in the Buddha. This beg bowl); the right hand hanging over the Mudra is a characteristic of Vairocana—Ngoùn knee, palm inward, points to the earth. This troû cuûa baøn tay phaûi ñöôïc bao quanh baèng Mudra is the gesture with which Sakyamuni naêm ngoùn cuûa baøn tay kia. Phaùp aán naày tieâu Buddha summoned the earth as witness to his bieåu cho tính ñôn nhaát trong tính ña daïng. realization of Buddhahood. This is also Ñaây laø cöû chæ cuûa Phaät Ñaïi Nhaät Nhö Lai. considered as a gesture of unshakability of 9) Anjali-Mudra: The palms are held together at Akshobhya Buddha—Baøn tay traùi ñaët vaøo the level of the chest. This is the customary loøng, loøng baøn tay höôùng leân treân; baøn tay gesture of greeting in India. In Buddhism, it phaûi höôùng xuoáng ñaát, löng baøn tay höôùng veà expresses “Suchness.”—Hai loøng baøn tay eùp phía tröôùc. Ñaây laø tö theá khaát thöïc cuûa

Phaät vaøo nhau ngang ngöïc. Cöû chæ naày thöôøng Thích Ca khi Ngaøi baùo cho chuùng sanh bieát duøng ñeå chaøo hoûi taïi AÁn ñoä. Trong Phaät giaùo Ngaøi ñaõ ñaït ñöôïc chaùnh ñaúng chaùnh giaùc, ñaây cöû chæ naày coù nghóa laø "Nhö theá ñoù." cuõng laø bieåu töôïng cho söï vöõng chaéc khoâng 10) Vajrapradama-Mudra: The fingertips of the lay chuyeån cuûa A Suùc Beä Phaät. hands are crossed—Caùc ñaàu ngoùn tay cuûa hai 5) Abhaya-Mudra: The right hand is raised to baøn tay cheùo vaøo nhau. the shoulder height with fingers extended and Mudra of supreme wisdom: Phaùp AÁn toái palm turned outward. This is the gesture of thöôïng—The right index finger is grasped by the Sakyamuni Buddha immediately after five fingers of the left hand. This represents the attaining enlightenment—Baøn tay phaûi ñöa unity in the manifold as embodied in the Buddha. cao ngang vai, ngoùn tay duoãi thaúng vaø loøng This Mudra is a characteristic of Vairocana— baøn tay höôùng veà phía tröôùc. Ñaây laø cöû chæ Ngoùn troû cuûa baøn tay phaûi ñöôïc bao quanh baèng cuûa Phaät Thích Ca khi Ngaøi vöøa thöïc hieän ñaïi naêm ngoùn cuûa baøn tay kia. Phaùp aán naày tieâu bieåu giaùc. cho tính ñôn nhaát trong tính ña daïng. Ñaây laø cöû 6) Varada-Mudra: The right hand palm facing chæ cuûa Phaät Ñaïi Nhaät Nhö Lai. out, directed downward. This is the gesture of Mugaku (jap): Asaiksa (skt)—No study—No Sakyamuni Buddha when he summoned longer a pupil—Voâ hoïc—See Asaiksa. Heaven as witness to his Buddhahood—Baøn Mugaku-Sogen (jap): Sö Voâ Hoïc Toå Nguyeân tay phaûi höôùng xuoáng döôùi, loøng baøn tay (1226-1286). höôùng ra phía tröôùc. Ñaây laø cöû chæ cuûa Phaät Muhammad (570- 632): Little is known about Thích Ca toû yù laáy trôøi laøm chöùng cho tính Muhammad' birth and early life; however, Phaät cuûa mình. according to Qur'an, he was born around 570. He 7) Uttarabodhi-Mudra: Both hands are held at was a founder of Islam, born in Mecca into an the level of chest, the two raised index impoverished clan of the dominant tribe, the fingers touch one another (an form a point of Quraish. The record of his life and prophetic Vajra), The remaining fingers are crossed and activity is found in the Qur'an and in various folded down; the thumbs touch each other or posthumous traditions, including the Hadith, which crossed and folded down. This mudra is became authoritative for Islam law. The Qur'an frequently seen in images of vairocana—Hai is regarded as Allah's final revelation to baøn tay ñaët cao ngang vai, hai ngoùn troû chaáp mankind—Raát ít taøi lieäu bieát veà naêm sanh vaø vaøo nhau (taïo thaønh muõi nhoïn cuûa Kim cöông cuoäc ñôøi thôøi nieân thieáu cuûa oâng Mahammad, tuy chuøy), nhöõng ngoùn tay khaùc cheùo nhau, caùc nhieân, theo Kinh Qur'an thì oâng sanh vaøo khoaûng ngoùn caùi chaïm nheï nhau hoaëc cuõng cheùo naêm 570. OÂng laø ngöôøi saùng laäp ra Hoài giaùo, sanh nhau. Ñaây laø cöû chæ cuûa Phaät Ñaïi Nhaät Nhö ra taïi Mecca, trong moät gia ñình ngheøo thuoäc boä Lai. toäc Quraish. Söï ghi laïi veà cuoäc ñôøi cuõng nhö hoaït

ñoäng tieân tri cuûa oâng ñöôïc ghi laïi trong Kinh question lies beyond words and doctrines and Qur'an vaø trong caùc truyeàn thoáng khaùc sau khi must be grasped directly and intuitively. When a oâng ñaõ qua ñôøi, keå caû truyeàn thoáng Hadith, sau student understands the purport of Chao-Chou's naøy trôû thaønh boä luaät coù

thaåm quyeàn nhaát cuûa luaät answer, it is said that a spontaneous flash of Hoài giaùo. Kinh Qur'an ñöôïc xem nhö laø söï soi insight dawns—Thöôøng thì ñaây laø coâng aùn ñöôïc raïng (maëc khaûi) cuoái cuøng cuûa Allah ñeán vôùi nhaân trao cho moät thieàn sinh môùi trong Phaät giaùo, döïa loaïi. vaøo caâu chuyeän cuûa thieàn sö Trung Hoa teân laø Muhurta (skt): Maâu Hoâ Laät Ña. Trieäu Chaâu Toøng Thaåm khi ñöôïc hoûi, "Con choù coù 1) A brief space of time: Moät khoaûng thôøi gian Phaät taùnh hay khoâng?" OÂng traû lôøi "Khoâng!" ngaén. Khoâng coù nghóa laø "khoâng coù gì heát," nhöng trong 2) A period of forty-eight minutes: Khoaûng thôøi baøi naøy noù chæ söï töø choái cung caáp moät caâu traû lôøi gian 48 phuùt. baèng tö töôûng khaùi nieäm hay ngoân ngöõ phaøm phu. 3) A period of a day and a night: Khoaûng thôøi Vaán ñeà coâng aùn, theo Thieàn toâng, taát caû chuùng gian moät ngaøy moät ñeâm. sanh ñeàu coù Phaät taùnh, vaø vì vaäy con choù cuõng Mujo (jap): Anitya (skt)—Impermanent— phaûi coù Phaät taùnh. Nhöng neáu Trieäu Chaâu traû lôøi Inconstant—Voâ Thöôøng—See Impermanence. caâu hoûi laø "coù," thì hoùa ra oâng ta bò maéc keït vaøo nhò nguyeân. Ngöôïc laïi, neáu oâng traû lôøi "khoâng," Mujo-Shoto-Kaku (jap): Anuttara-samyak- hoùa ra oâng töï ñaët mình taùch rôøi khoûi trí tueä cuûa sambodhi (skt)—The supreme right and balanced caùc vò toå trong truyeàn thoáng. Vì vaäy maø caâu traû lôøi state of complete truth—Supreme balanced and cuûa oâng chæ raèng traû lôøi caâu hoûi naøy vöôït ra ngoaøi right state of truth—Voâ thöôïng chaùnh ñaúng giaùc— ngoân ngöõ vaø giaùo phaùp vaø phaûi ñöôïc naém baét See Auttara-samyak-sambodhi. baèng tröïc giaùc. Khi thieàn sinh hieåu ñöôïc yù ñònh Mujo-Tosho-Kaku (jap): Anuttara-samyak- cuûa caâu traû lôøi cuûa Trieäu Chaâu, ngöôøi ta noùi ñoù laø sambodhi (skt)—See Mujo-Shoto-Kaku. moät tia loeù töùc thôøi cuûa trí tueä. Mukha (skt): Muïc khö—Entrance—Mouth—Muktahara (skt): Anh laïc—Necklace- Mieäng (khaåu). rnament—String of pearls. Mukti (skt): Moäc Ñeà—Moäc Ñeå—Muïc Ñeá La— Mukti (skt)—Moäc Ñeà—Muïc Ñeá La— Deliverance (giaûi thoaùt)—Liberation— Deliverance (giaûi thoaùt)—Liberation— Emancipation—The getting rid of evils one by Emancipation—The getting rid of evils one by one. one. Mu koan (jap): Coâng aùn "Voâ"—Often the first Mula (skt): Moä La—Basis—Fundamental— Koan presented to a new student of Zen Origin—Root—Caên. Buddhism, based on a story in which the Chinese (I) The meanings of "Mula" or "Indriya"—Nghóa master Chao-Chou Ts'ung-Shen (Joshu-Jushin, cuûa "caên": 778-897) is asked, "Does a dog have the buddha- 1) Basis: Mula (skt)—Origin—Caên baûn. nature?" He responds by saying "Wu!" Wu 2) Organs of sense: Indriya (p & skt)—Senses— literally means "nothing" or "not," but in this Faculty of sense—Giaùc quan. context indicates a refusal to provide an answer 3) Faculty of sense: Sense—Organ of sense— that is based on conceptual thought or ordinary Naêng löïc cuûa giaùc quan. language. The problem of the koan is that 4) Bodily and mental power: Naêng löïc cuûa thaân according to Ch'an tradition all beings have the vaø taâm. buddha-nature, and so dogs would naturally be 5) Spiritual faculties or power of the spirituality: included. But if Chao-Chou responds to the Naêng löïc cuûa taâm linh. question affirmatively, he falls to the trap of 6) Root:

Reã caây—Root, or source which is duality. On the other hand, if he responds capable of producing or growing, as the eye is negatively, he puts himself at odds with the able to produce knowledge, as faith is able to received wisdom of the patriarchs of tradition. bring forth good works, as human nature is Thus his response indicates that the answer to the able to produce good or evil karma—Coù söùc

sanh tröôûng, moïc ra caùc thöù caønh, nhö nhaõn function of flowers, however beautiful, is to caên cuûa maét coù söùc maïnh coù theå sinh ra nhaõn produce fruit. Philosophy, to be more than barren thöùc, tín caên coù theå sinh ra nhöõng vieäc thieän, speculation, must find its reason and its fulfilment nhaân tính coù taùc duïng sanh ra thieän aùc nghieäp. in a way of life; thought should lead to action. (II) Categories of “mula” or “Andriyam”—Phaân Doctrine gives birth to method. The Bodhisattva loaïi caên: ideal is the perfectly ripened fruit of the whole 1) Five senses: Nguõ Caên—See Five senses. vast tree of Buddhism. Just as the fruit encloses 2) Six senses: Luïc Caên—See Six roots of the seeds, so within the Bodhisattva Ideal are sensations. recombined all the different and sometimes Mulabarhani (skt): Mula (skt)—Mi—Name of seemingly divergent elements of Mahayana.” one of the twenty eight constellations—See According to Jaidev Singh in An Introduction To Twenty eight constellations. Madhyamaka Philosophy, we have seen the main Muladhara-Chakra (skt): It is located at the features of Madhyamaka Philosophy. It is both lowest part between the root of the genitals and philosophy and mysticism. By its dialectic, its the anus. Cultivators who are able to practice and critical probe into all the categories of thought, it penetrate to the muladhara-chakra conquer the relentlessly exposes the pretensions of Reason to quality of earth and no longer fears bodily know Truth. The hour of Reason’s despair, death—Ñieåm naèm ôû döôùi cuøng giöõa cô quan sinh however, becomes the hour of truth. The seeker duïc vaø haäu moân. Ngöôøi luyeän Yoga maø nhaäp vaøo now turns to meditation on the arious forms of ñöôïc Muladhara-Chakra seõ thaéng ñöôïc söï gaén boù ‘Sunyata,’ and the practice of ‘Prajnaparamitas.’ traàn theá vaø khoâng coøn sôï cheát—See Chakra. By moral and yogic practices, he is prepared to receive the Truth. In the final stage of Prajna, the Mulamadhyamika-karika (skt)—Caên Baûn wheels of imagination are stopped, the discursive Trung Quaùn Keä—One of the three main works of mind is stilled, and in that silence Reality stoops the Middle School, composed by Nagarjuna. to kiss the eye of the aspirant; he receives the Fortunately the Sanskrit text of it has been accolade of prajna and becomes the knighterrant preserved. It was translated into Chinese by of Truth. It is an experience of a different Kumarajiva. It is a treatise of verses written in 27 dimension, spaceless, timeless, which is beyond sections in which Nagarjuna refutes certain wrong the province of thought and speech. Hence it views of Mahayana or of general philosophers, cannot be expressed in any human language— thereby rejecting all realistic and pluralistic ideas, Moät trong ba boä luaän chính cuûa Tam Toâng Luaän. and indirectly establishing his monistic doctrine. Boä Caên Baûn Trung Quaùn Keä do Ngaøi Long Thoï Mulamadhyamaka-karika became the central text bieân soaïn, may maén nguyeân baûn tieáng Phaïn vaãn of the Madhyamaka tradition. it focuses

on the coøn toàn taïi. Baûn Haùn vaên do Ngaøi Cöu Ma La doctrine of emptiness (sunyata), according to Thaäp dòch. Taùc phaåm naày goàm hai möôi baûy phaàn, which all conditioned phenomena (samskrta) are trong ñoù Ngaøi Long Thoï ñaõ baùc boû moät soá nhöõng empty of inherent existence (svabhava), come kieán giaûi sai laàm cuûa phaùi Tieåu Thöøa hay cuûa caùc into being in dependence upon causes and trieát gia thôøi baáy giôø, töø ñoù oâng baùc boû taát caû conditions, and are thus impermanent (anitya). nhöõng quan nieäm duy thöùc vaø ña nguyeân ñeå giaùn The Madhyamaka system is neither scepticism tieáp thieát laäp hoïc thuyeát “Nhaát Nguyeân” cuûa nor agnosticism. It is an open invitation to every mình. Boä Keä Caên Baûn Trung Quaùn trôû thaønh giaùo one to see Reality face to face. According to the ñieån caên baûn cuûa tröôøng phaùi Trung Quaùn, noù Survey of Buddhism, Sangharakshita’s summary nhaán maïnh ñeán “taùnh khoâng,” theo ñoù vaïn höõu of the Madhyamaka system as follows: khoâng coù thöïc taùnh, maø chæ hieän höõu nhôø nhaân “Buddhism may be compared to a tree. Buddha’s duyeân vaø khoâng hieän höõu cuõng vì nhaân duyeân. transcendental realization is the root. The basic Trieát hoïc Trung Quaùn khoâng phaûi laø chuû thuyeát Buddhism is the trunk, the distinctive Mahayana hoaøi nghi maø laø moät chuû thuyeát baát khaû tri luaän. doctrines the branches, and the schools and Noù laø moät lôøi môøi goïi coâng khai ñoái vôùi baát cöù ai subschools of the Mahayana the flowers. Now the

muoán tröïc dieän vôùi thöïc taïi. Theo Nghieân Cöùu veà phaùi Phaät giaùo AÁn Ñoä maø giôùi luaät ñaõ trôû thaønh Phaät Giaùo, ngaøi Taêng Hoä ñaõ noùi veà lyù töôûng Boà tieâu chuaån cho haàu heát caùc tröôøng phaùi ôû Taây Taùt trong Trung Quaùn nhö sau: “Phaät Giaùo coù theå Taïng. Caên Baûn Thuyeát Nhöùt Thieát Höõu Boä, hay ví nhö moät caùi caây. Söï giaùc ngoä sieâu vieät cuûa Ñöùc vaïn höõu ñeàu laø thöïc höõu—See Two divisions and Phaät laø reã cuûa noù. Phaät Giaùo cô baûn laø caùi thaân the five divisions. caây, caùc hoïc thuyeát Ñaïi Thöøa laø nhaùnh cuûa noù, Mula-sarvastivadah-nikaya (skt): Moä La Taùt coøn caùc phaùi vaø chi cuûa Ñaïi Thöøa laø hoa cuûa noù. Baø Taát Ñeå Baø Ñaø Ni Ca—The fundamental Baây giôø, duø hoa coù ñeïp ñeán theá naøo thì chöùc naêng works, original texts of the Hinayana school of cuûa noù laø keát thaønh quaû. Trieát hoïc, ñeå trôû thaønh Sarvastivadah—Caên baûn thuyeát Nhöùt Thieát Höõu ñieàu gì cao hôn laø söï suy luaän voâ boå, phaûi tìm Boä—See Sarvastivada. ñoäng cô vaø söï thaønh töïu cuûa noù trong moät loái Mula-sarvastivada-vinaya (skt): Caên Baûn soáng; tö töôûng caàn phaûi daãn tôùi haønh ñoäng. Hoïc Thuyeát Nhöùt Thieát Höõu Boä Tyø Naïi Da (Boä luaät thuyeát naày sinh ra phöông phaùp. Lyù töôûng Boà Taùt cuûa tröôøng phaùi Caên Baûn Thuyeát Nhaát Thieát Höõu laø traùi caây hoaøn myõ chín muøi treân caây ñaïi thuï cuûa Boä). Phaät Giaùo. Cuõng nhö traùi caây bao boïc haït gioáng, Mulasthanapura (skt): Maâu La Tam Boä Lö— vì vaäy beân trong lyù töôûng Boà Taùt laø söï keát hôïp Vuøng maø baây giôø goïi laø Multan—The modern cuûa taát caû nhöõng thaønh toá khaùc nhau, vaø ñoâi khi Multan. döôøng nhö chia reõ cuûa Ñaïi Thöøa.” Theo Jaidev Mulatathagata (skt): Phaùp Thaân—Chaân thaät Singh trong Ñaïi Cöông Trieát Hoïc Trung Quaùn, Nhö lai—Real Tathagata. ** See Dharmakaya. chuùng

ta thaáy raèng nhöõng neùt chính yeáu cuûa trieát hoïc Trung Quaùn vöøa laø trieát hoïc vöøa laø thuyeát Multiform: Thieân hình vaïn traïng. thaàn bí. Baèng caùch xöû duïng bieän chöùng phaùp vaø Multilocation (n): Khaép moïi nôi ñeàu coù. chieáu roïi söï pheâ bình vaøo taát caû nhöõng phaïm truø Multi-meshed net of Indra: Truøng truøng ñeá tö töôûng , noù ñaõ thaúng tay vaïch traàn nhöõng khoa voõng (truøng truøng löôùi cuûa Trôøi Ñeá Thích). tröông hö traù cuûa lyù trí ñeå nhaän thöùc Chaân Lyù. Multiplicity (n): Tính ña daïng. Baây giôø ngöôøi taàm ñaïo quay sang vôùi thieàn ñònh Multiply (v): Laøm cho sinh soâi naåy nôû. theo nhöõng hình thöùc khaùc nhau cuûa 'Khoâng Multiply bodies to go to all worlds in the ten Taùnh," vaø thöïc haønh Baùt Nhaõ Ba La Maät Ña. Nhôø directions: Phaân thaân qua khaép möôøi phöông theá thöïc haønh tinh thaàn ñöùc haïnh Du Giaø, ngöôøi taàm giôùi—See Ten kinds of Buddha-work in all worlds ñaïo theo Trung Quaùn doïn ñöôøng ñeå tieáp nhaän in all times of the Buddhas (B) (7). Chaân Lyù. Taïi giai ñoaïn sau cuøng cuûa Baùt Nhaõ, nhöõng baùnh xe töôûng töôïng bò chaän ñöùng, taâm trí Multipresence (n): Hieän dieän khaép nôi tuøy theo voïng ñoäng laéng ñoïng tòch tònh laïi, vaø, trong söï tòch yù muoán. tònh ñoù, Thöïc Taïi hoân leân ñoâi maét cuûa ngöôøi taàm Multireligious (a): Ña toân giaùo. ñaïo; keû ñoù ñoùn nhaän söï taùn döông cuûa Baùt Nhaõ vaø Multitudes (n): trôû thaønh hieäp só phieâu du cuûa Chaân Lyù. Ñaây laø 1) Ñaøn (baày)—Crowd—Flock—Herd. kinh nghieäm thuoäc veà moät chieàu khaùc, moät chieàu 2) Bao la—State of being numerous. voâ khoâng gian, voâ thôøi gian, noù sieâu vieät leân treân Multitude of Buddhists: Keát Duyeân Chuùng— laõnh vöïc cuûa tö töôûng vaø ngoân ngöõ. Cho neân noù The company of those who now become Budhists khoâng theå dieãn ñaït ñöôïc baèng baát cöù ngoân ngöõ in the hope of improved karma in the future, one naøo cuûa nhaân loaïi. of the four groups of disciples—Moät trong Töù Mula-sarvastivada (skt): Taùt Baø Ña boä—Nhaát Chuùng, do duyeân kieáp tröôùc coøn noâng caïn, chöa Thieát Höõu Caên Boån (Caên baûn thuyeát nhaát thieát ñöôïc ñoä neân keát nhaân duyeân ñaéc ñaïo sau naày, vôùi höõu boä)—An Indian Buddhist school whose hy voïng caûi thieän nghieäp chöôùng trong töông lai— Vinaya became the standard for most traditions in See Fourfold disciples (B) (4). Tibet. Original School of the Preaching that All Mumble (v): AÁp uùng—To speak indistinctly. Things Exist, or the fundamental doctrine that all Mumonkan (Jap): Voâ Moân Quan—The term things are real (the reality of things)—Tröôøng Mumonkan is equivalent with the term Wu-men-

kuan in Chinese. A collection of forty-eight caùc söï kieän treân laïi vôùi nhau laøm thaønh kieán thöùc Chinese koans composed by Mumon Ekai in the môùi. thirteenth century, translated into English with the Munetsu-Chi (jap): Anavapta (skt)—Voâ Nhieät name "The Pass without a Gate."—Töø Mumonkan Trì. cuûa Nhaät töông ñöông vôùi töø Voâ Moân Quan cuûa 1) Name of a dragon king—Teân cuûa moät loaøi Trung Hoa. Ñaây laø moät boä söu taäp 48 coâng aùn vua roàng. Trung Hoa do Thieàn Sö Mumon Ekai soaïn vaøo 2) Name of a lake "Lake of No Heat"—Teân cuûa theá kyû thöù 13, ñöôïc dòch sang Anh ngöõ vôùi töïa ñeà hoà Voâ Nhieät Trì. "Voâ Moân Quan." Mung-Shan-Te-I: Moäng Sôn Ñöùc Dò (?-1104)— Mundaka (skt): Munda (skt)—To shave

one’s Mung-Shan-Te-I, who was the eighth descendant head—Caïo toùc—See Shave (v) one’s hair. of Fa-Yen of Wu-Tsu. Mung-Shan told the Mundane (a): Phaøm tuïc. following stories of his experience in Zen—OÂng Mundane experience: Kinh nghieäm theá gian. thuoäc ñôøi thöù taùm cuûa doøng Thieàn Nguõ Toå Phaùp Mundane marks: Töôùng theá gian. Dieãn. Moäng Sôn ñaõ keå laïi nhöõng kinh nghieäm Thieàn cuûa mình nhö sau: Mundane or ordinary modes of expression: * When I was twenty years old, I became Theá Giôùi Taát Ñaøn—See Four kinds of siddhanta. acquainted with Zen, and before I was thirty- Mundane right understanding: Chaùnh kieán two I had visited seventeen or eighteen Zen hôïp theá—Mundane right understanding means an masters asking them as to their method of ordinary worldling’s knowledge of the efficacy of discipline, but none were able to enlighten moral causation or of actions and their results. me on the most important point. When later I Therefore, mundane right understanding means came to the master Huan-Shan, he told me the knowledge that accords with the Four Noble see into the meaning of ‘Wu,’ and added, ‘Be Truths. This is called mundane because the vigilant over your WU through all the periods understanding is not yet free from taints. This may of the day, as constantly vigilant as a cat is be called “knowing accordingly.”—Chaùnh kieán when she tries to catch a rat, or as a hen is hôïp theá nghóa laø söï hieåu bieát cuûa haøng phaøm nhaân while sitting on the eggs. As long as you have veà nghieäp vaø quaû cuûa nghieäp. Vì theá, chaùnh kieán as yet no insight, be like a rat gnawing at the hôïp theá coù nghóa laø söï hieåu bieát hôïp vôùi Töù Thaùnh coffin-wood and never vacillate in your Ñeá. Goïi laø chaùnh kieán hôïp theá vì söï hieåu bieát naày exertion. As you go on with your task like chöa thoaùt khoûi caùc laäu hoaëc (caáu ueá). Chaùnh that, the time will surely come when your kieán hôïp theá coù theå goïi laø “tuyø giaùc trí.”—See mind will become enlightened.”—Naêm 20 Two kinds of right understaning. tuoåi toâi môùi quen bieát vôùi Thieàn, cho ñeán Mundane wisdom: Trí tueä phaøm phu— naêm 32 tuoåi, toâi ñaõ thaêm vieáng 17 hay 18 Mundane wisdom is quite naturally present in Thieàn sö, hoûi hoï veà caùch thöïc haønh phaùp moân anyone. It is the ability to think clearly and to Thieàn, nhöng khoâng ai chæ ra manh moái. Sau understand comprehensively. There are two naày khi ñeán tìm tröôûng laõo Hoaøn Sôn, ngaøi categories of mundane wisdom: hearing wisdom daïy toâi haõy nhìn vaøo yù nghóa cuûa ‘Voâ,’ vaø and thinking wisdom. Hearing wisdom is the noùi theâm ‘haõy chaêm chuù vaøo chöõ Voâ suoát caû accumulation of raw facts through learning while ngaøy ñeâm khoâng ngöøng nghæ, nhö con chuoät thinking wisdom is the connection of these facts ñang rình meøo, nhö gaø maùi aáp tröùng. Khi chöa together to form new knowledge—Trí tueä phaøm thaáy roõ, haõy nhö con chuoät gaëm nhaém caùi phu hieån nhieân hieän höõu trong moïi ngöôøi. Ñaây laø röông goã vaø ñöøng bao giôø xao laõng coâng phu. khaû naêng suy nghó roõ raøng vaø khaû naêng hieåu bieát Thöïc haønh coâng phu nhö vaäy, chaéc chaén thôøi töôøng taän. Coù hai loaïi phaøm tueä: vaên tueä vaø tö cô böøng saùng cuûa taâm ngöôi seõ ñeán tueä. Vaên tueä laø söï tích luõy caùc söï kieän coøn nguyeân * Following this instruction, I steadily applied sô qua söï hoïc hoûi, trong khi tö tueä laø söï noái keát myself to the work, day

and night. Eighteen days thus elapsed. Suddenly, when I was

taking tea, I cam upon the meaning of found that I was half cured of the disease; I Kasyapa's smile, which was elicited when the sat down again until the small hours of the Buddha produced a flower before a morning when the physical disorder congregation of his disciples. I was completely disappeared. I was myself again, overjoyced; I wished to find out whether my well and in good spirits—Y theo lôøi daïy naày, understanding was correct and called upon a toâi chaêm chæ thöïc haønh, ngaøy ñeâm khoâng few masters of Zen. They, however, gave me nghæ. Roài traûi qua 18 ngaøy. Boãng nhieân khi no definite answer; some told me to stamp the ñang uoáng traø toâi chôït hieåu caùi cöôøi nuï cuûa whole universe with the stamp of Sagara- Ca Dieáp khi Ñöùc Phaät ñöa leân moät caønh hoa mudra-samadhi, and not to pay attention to tröôùc ñaïi chuùng. Toâi möøng rôõ khoân xieát; ñi anything else. Believing this, I passed two caàu moät vaøi vò tröôûng laõo cuûa Thieàn, nhöng years. In the sixth month of the fifth year of caùc ngaøi khoâng traû lôøi roõ reät, coù vò baûo toâi Ching-Ting (1265), I was in Ch'ing-Ch'ing, haõy duøng baûo aán tam muoäi maø aán chöùng Szu-Ch'uan, and suffering a great deal from möôøi phöông theá giôùi, chöù ñöøng baän loøng ñeán dysentary, was in a most critical condition. No thöù gì khaùc. Toâi tin lôøi naày, traûi qua hai naêm, energy was left in me, nor was the naêm hieäu Caûnh Ñònh thöù naêm (1265), toâi Sagaramudra of any avail at this hour. ñang lôû taïi tænh Töù Xuyeân, phuû Truøng Khaùnh, Whatever understanding of Zen I had all ñang nguy kòch vì bò beänh kieát naëng. Khoâng failed to support me. The tongue refused to coøn chuùt löïc naøo, caû ñeán haûi aán tam muoäi speak, the body to move; all that remained cuõng khoâng giuùp gì trong luùc naày. Keå caû caùi was to greet death. The past unrolled itself hieåu veà Thieàn ñaõ töøng coù cuõng chaúng giuùp toâi before me, the things I had done, as well as ñöôïc. Löôõi khoâng chòu noùi, thaân theå khoâng the situations I had been in; I was thus in a chòu cöû ñoäng; chæ coøn chôø cheát laø heát. Quaù ghastly state of despondency and completely khöù dieãn ra tröôùc maét: nhöõng ñieàu ñaõ laøm, at a loss as to how to escape from its torture. nhöõng caûnh ngoä ñaõ töøng traûi; theá laø toâi ôû At last, determining to be master of myself, I trong moät traïng thaùi tuyeät voïng gheâ gôùm vaø managed to make my will. I then got up heát coøn bieát caùch naøo thoaùt khoûi caùi daøy voø quietly, lit some incense, arranged the invalid cuûa noù. Sau cuøng coá gaéng töï chuû, toâi phaân cushions; I made bows to the Triple Treasure phoù yù muoán cuûa mình, roài laëng leõ ñöùng daäy, and also to the Naga gods, and silently thaép moät ít nhang, doïn laïi caùi boà ñoaøn cuõ kyõ; confessed my previous sins before them. I laøm leã Tam Baûo, Thieân Long vaø thaàm saùm prayed that if I were to pass away at this time hoái nhöõng toäi chöôùng tieàn khieân. Toâi khaán I might be reborn through the power of Prajna nguyeän raèng neáu toâi heát kieáp naày thì mong in a good family and become a monk in my nhôø naêng löïc cuûa Baùt Nhaõ maø taùi sinh trong early years. But if I should be cured of this moät gia ñình toát ñeïp vaø ñöôïc xuaát gia töø khi disease I wanted to become a monk at once haõy coøn beù boûng. Nhöng neáu toâi ñöôïc laønh and devote the rest of my life entirely to the beänh, toâi muoán ñöôïc

xuaát gia ngay vaø hieán caû study of Zen. If an illumination should come I cuoäc ñôøi coøn laïi ñeå hoïc Thieàn. Neáu ñöôïc giaùc would help others even as myself to get ngoä, toâi seõ cöùu giuùp moïi ngöôøi cuõng ñöôïc enlightened. After making this prayer, I set up giaùc ngoä nhö mình. Sau lôøi khaán nguyeän naøy, “WU” before my mind and turned the light toâi ñeà khôûi chöõ Voâ trong loøng vaù quay aùnh within myself. Before long I felt my viscera saùng soi vaøo trong mình. Khoâng laâu, toâi nghe twist for a few times, but I paid no attention; trong taïng phuû maùy ñoäng ñoâi ba laàn, nhöng it was after some time that my eyelids khoâng ñeå taâm ñeán; moät luùc sau loâng maøy toâi became rigid and refused to blink, and later nghe cöùng khoâng chòu chôùp, vaø laùt nöõa toâi heát on I became unconscious of my own body; bieát ñeán thaân theå cuûa mình; chæ coù chöõ Voâ the “WU” alone occupied my consciousness. coøn laïi trong loøng thoâi. Ñeán chieàu toâi rôøi choã In the evening I arose from my seat and ngoài vaø thaáy beänh mình bôùt ñöôïc moät nöûa; toâi

ngoài xuoáng trôû laïi cho ñeán khi gaàn saùng. Baáy muø nhö che maét nay ñöôïc queùt saïch, toâi thaáy giôø beänh hoaøn toaøn bieán maát. Giôø ñaõ bình nhö vöøa taém xong, hoaøn toaøn maùt meû. phuïc, thaân taâm nhö thô thôùi. * As to the koan, a state of mental fixation * In the eighth month of the same year I went prevailed, and the koan occupied the centre to Chiang-Ling and had my head shaved to of attention without any conscious striving on become a monk. Before the year was over, I my part for it. All external sensations, the five went on a pilgrimate, and while cooking rice I passions, and the eight disturbances, no found out that the koan exercise must be longer annoyed me; I was as pure and carried on uninterruptedly and with transparent as a snow-filled silver bowl or as continuous effort. I then settled myself at the autumnal sky cleared of all darkening Huang-Lung. When I felt sleepy for the first clouds. The exercise thus went on quite time I exercised my will to resist it and kept successfully but as yet with no turning point. on sitting, when the sleepiness was early Later I left this monastery and travelled to vanquished. When I became sleepy a second Cheâ-Chiang. On the way I experienced many time, I drove it away in a similar manner. A hardships and my Zen exercise suffered third attack was too strong; I got down from accordingly. I came to the Ch’eng-T’ien my seat and made bows to the Buddha, which monastery which I was presided over by the revived me. I resumed my seat and the Master Ku-Ch’an, and there took up my process had to be repeated. But when at last I temporal habitation. I vowed to myself that I had to sleep I used a pillow and slept a little; would not leave this place until I realized the later my elbow was substituted for the pillow, truth of Zen. In a little over a month I and finally I altogether avoided lying down. regained what I had lost in the exercise. It Two nights were thus passed; on the third was then that my whole body was covered night I was so fatigued that I felt as if my feet with boils; but I was determined to keep the did not touch the ground. Suddenly the dark discipline even at the cost of my life. This cloud that seemed to obstruct my vision helped a great deal to strengthen my spiritual cleared away, and I felt as if I had just come powers, and I knew how to keep up my from a bath and was thoroughly seeking and striving even in illness—Coøn veà rejuvenated—Thaùng taùm

naêm aáy, toâi ñeán coâng aùn thì nghi tình laø naëng nhaát vaø coâng aùn Giang Laêng thí phaùt laøm sö. Gaàn heát moät naêm söøng söõng ra ñaáy maø khoâng caàn duïng coâng. toâi ñi haønh cöôùc, vaø luùc ñang thoåi côm thì Taát caû nhöõng caûm giaùc ngoaïi thaân, nhöõng nguõ thaáy ra raèng vieäc tu taäp coâng aùn phaûi giöõ duïc vaø baùt phong khoâng coøn quaáy phaù nöõa; töï khoâng giaùn ñoaïn vaø vôùi coâng phu lieân tuïc. mình trong suoát nhö moät cheùn pha leâ ñaày Roài toâi ñeán truù nguï taïi Hoaøng Long. Laàn thöù tuyeát, nhö trôøi thu quang ñaõng khoâng maây. nhaát buoàn nguû, toâi vaän duïng yù chí choáng laïi Coâng phu cöù dieãn tieán raát toát ñeïp nhö theá, vaø vaãn ngoài nhö cuõ, côn buoàn nguû bò chinh nhöng chöa coù chuùt döùt khoaùt naøo. Sau ñoù toâi phuïc deã daøng. Laàn thöù hai buoàn nguû, toâi toáng giaõ töø chuøa du haønh sang Chieát Giang. Doïc khöù noù y nhö laàn tröôùc. Laàn thöù ba côn buoàn ñöôøng vì quaù nhieàu meät nhoïc neân coâng phu nguû xaâm chieám naëng neà, toâi böôùc xuoáng khoûi Thieàn cuõng suy giaûm. Toâi ñeán chuøa Thöøa choã ngoài vaø ñi leã Phaät, nhôø vaäy maø thaáy tænh Thieân, nôi ñaây Coâ Thieàm Hoøa Thöôïng ñang taùo laïi. Trôû laïi choã ngoài vaø tieáp tuïc tieán tôùi. truï trì, vaø taïm thôøi döøng chaân ôû ñoù. Toâi töï theä Nhöng sau heát luùc phaûi ñi nguû toâi duøng goái keâ seõ khoâng rôøi khoûi nôi naày cho ñeán khi naøo ñaàu vaø nguû ñöôïc moät chuùt; sau ñoù, laáy caùnh laõnh hoäi ñöôïc ñaïo Thieàn. Hôn moät thaùng sau, tay laøm goái, vaø cuoái cuøng hoaøn toaøn khoûi phaûi toâi laáy laïi coâng phu ñaõ maát. Baáy giôø khaép naèm daøi xuoáng. Qua hai ñeâm nhö theá, ñeán mình gheû lôõ; nhöng vaãn quyeát taâm giöõ vöõng ñeâm thöù ba, toâi meät nhoïc ñeán ñoä nhö thaáy coâng phu duø coù ñaùnh ñoåi caû cuoäc ñôøi. Nhôø ñoù chaân khoâng chaám ñaát. Boãng ñaâu ñaùm maây maø taâm löïc ñöôïc maïnh meõ theâm nhieàu, vaø

bieát giöõ vöõng coâng phu cuûa mình ngay caû luùc mình thaáy moät vieãn töôïng taâm linh môùi meû, beänh hoaïn. vaø cuøng vôùi tieáng keâu toâi thaáu trieät töï theå cuûa * One day, being invited out to dinner I walked mình, choäp ñöôïc oâng giaø Trieäu Chaâu (taùc giaû on with my koan all the way to the devotee's chöõ Voâ). Toâi buoäc mieäng ñoïc ngay moät baøi house, but I was so absorbed in my exercise tuïng: that I passed by the house without even "Moät höùng loä ñaàu cuøng recognizing where I was. This made me Ñaïp phieân ba thò thuûy realized what was menat by carrying on the Trieäu Chaâu laõo sieâu quaàn exercise even while engaged in active work. Dieän muïc chæ nhö thò My mental condition then was like the (Ñöôøng ñi chôït heát böôùc reflection of the moon penetrating the depths Daãm ngöôïc, soùng laø nöôùc of a running stream the surface of which was Giaø Trieäu Chaâu quaù chöøng in rapid motion, while the moon itself Maët maøy chaúng chi khaùc). retained its perfect shape and serenity in spite * During the autumn I interviewed masters of of the commotion of the water—Moät hoâm high reputation such as Hsueh-Yen, T'ui- ñöôïc môøi ñi thoï trai, suoát treân ñöôøng ñeán nhaø Keng, Shih-Fan, and Hsu-Chou. The last- trai chuû, vöøa ñi vöøa ñeo ñuoåi coâng aùn, maõi mentioned advised me to to go to Huan-Shan. mieát trong coâng phu tu taäp cho tôùi ngang qua When I saw Huan-Shan, he asked: "The light, nhaø maø vaãn khoâng hay mình ñang ôû ñaâu.

Nhôø serenely illuminating, fills all the universe to vaäy maø toâi hieåu ra theá naøo goïi laø thöïc haønh its furthest limits, are these not the words of coâng phu ngay trong moïi ñoäng duïng. Ñeán ñaây the literari Chang-Chuo?" I was about to open thì taâm cô cuûa toâi nhö maët traêng phaûn chieáu my mouth when Huan-Shan gave a "Kwatz!" töø loøng saâu cuûa doøng nöôùc ñang chaûy; maët and dismissed me unceremoniously. This nöôùc tuy chaûy xieát, nhöng maët traêng vaãn y upset me, and since then my thoughts were nhieân baát ñoäng. concentrated on this attitude of the master. * On the sixth of the third month I was holding Walking or sitting, eating or drinking, my "WU" in my mind as usual while sitting on mind was occupied with it—Suoát muøa thu, toâi the cushion, when the head-monk came into tham vaán caùc ñaïi danh Taêng nhö Tuyeát the meditation hall. Accidentally he dropped Nham, Thoái Canh, Thaïch Khanh vaø Hö Chu. the incense-box on the floor, making a noise. Hö Chu khuyeân toâi ñeán kieám Hoaøn Sôn. Khi This at once opened my mind to a new toâi ñeán gaëp Hoaøn Sôn, ngaøi hoûi: "Quang minh spiritual vista, and with a cry I obtained a tòch chieáu khaép caû haø sa theá giôùi, ñaây haù glimpse into my inner being, capturing the old khoâng phaûi laø lôøi cuûa Tuù Taøi Tröông man Chao-Chou (the author of WU). I gave Chuyeát?" Toâi saép môû mieäng thì Hoaøn Sôn heùt voice to the following stanza: moät tieáng vaø ñuoåi toâi ñi chaúng chuùt leã ñoä. "Unexpectedly the path comes to an end Nhôø ñaáy maø toâi ñoåi ngöôïc haún, vaø töø ñaây, When stamped through, the waves are taâm toâi chuyeân chuù vaøo thaùi ñoä naøy cuûa ngaøi. the Khi ñi hay ngoài, aên hay uoáng, taâm toâi phoù water itself. thaùc vaøo ñoù. They say, old Chao-Chou stands * Six months passed when, one day in the supremely above the rest, spring of the following year, I was returning But nothing extraordinary I find in his from an out-of-town trip and was about to features." climb a flight of stone steps, when the solid Ngaøy moàng saùu thaùng ba, toâi ñang ngoài treân ice that had been clogging my brain for so boà ñoaøn, taâm nieäm chöõ Voâ nhö thöôøng leä thì long unexpectedly melted away, and I forgot vò Taêng thuû toøa böôùc vaøo Thieàn ñöôøng. Tình that I was walking on the roadway. I côø thaày laøm rôi hoäp nhang treân neàn nhaø, khua immediately went to the master, and when he leân moät tieáng. Tieáng ñoäng chôït khôi toû taâm repeated the question I overturned his seat. I

now thoroughly understood the koan, whose Murderer Mara: Paøpiyaøn (skt)—Very knots had been so hard to unite—Saùu thaùng wicked—The Evil One; because he strives to kill troâi qua, vaøo moät ngaøy muøa xuaân naêm sau, all goodness—AÙc ma—Ba tuaàn. khi ñi daïo töø ngoaøi thaønh trôû veà, vöøa böôùc leân Murderess (n): Ngöôøi nöõ saùt nhaân. böïc thang ñaù, thì giaù laïng ñoùng baêng trong oùc Murderous demon: Saùt Quyû—A ghost of the naõo töø laâu chôït tan chaûy, toâi queân mình ñang slain—Loaøi quyû gieát haïi chuùng sanh (caùc chuøa ñi treân ñöôøng. Toâi ñi thaúng ñeán Hoøa Thöôïng, thöôøng veõ saùt quyû vôùi hai tay oâm laáy baùnh xe luaân vaø ngay khi laäp laïi caâu hoûi cuûa toâi tröôùc kia, hoài). toâi beøn laät ngöôïc Thieàn saøng cuûa ngaøi. Baây Murderous mind: Taâm ñòa saùt nhaân. giôø toâi ñaõ hieåu roõ troïn veïn coâng aùn maø nhöõng nuùt thaét thaät laø

khoù noái keát. Murdhaja (skt): Quaùn ñaûnh. * Oh Brother! Be thorough going in your Zen Murdhaja-raja (skt): Ñænh Sinh Vöông. exercise. If I had been taken ill when at 1) The king born from the crown of the head: Vò Chung-Ch'ing my life might have been thieân vöông sanh ra töø vöông mieän treân ñænh almost wasted. The main thing is to be ñaàu. introduced to a master with really spiritual 2) Name of the first cakravarti ancestors of the insight. Consider how earnestly and steadily Sakya clan: Teân cuûa vò Chuyeån Luaân Thaùnh the ancient master devoted themselves both Vöông laø taèng toå cuûa boä toäc Thích Ca. day and night to the study of Zen in order to 3) The name is also applied to a former grasp the ultimate truth of it—Naøy caùc nhaân incarnation of Sakyamuni: Teân cuûa tieàn thaân giaû: Haõy ñi cho troïn loái tham Thieàn. Giaû söû Ñöùc Phaät Thích Ca. toâi khoâng bò beänh ôû Truøng Khaùnh, cuoäc ñôøi 4) Born from his mother's head, a reputed cuûa toâi leõ ra ñaõ troâi xuoâi. Caàn thieát phaûi gaëp previous incarnation of the Buddha, who still moät vò thaày thaät saùng suoát. Haõy xem coå nhaân ambitious, despite his universal earthly sway, ñaõ doác loøng haêng haùi vaø beàn bó caû ngaøy ñeâm his thousand sons, flew to Indra's heaven, tham thieàn haàu deã thaáu ñaùo ñaïo lyù cöùu caùnh saw the celestial devi (thieân thöôïng ngoïc nöõ), cuûa Thieàn. but on the desire arising to rule there on Muni (skt): Mahamuni (skt)—Maâu Ni. Indra's death, he was hurled to earth—Sanh 1) Sage—Baäc thoâng thaùi. ra töø treân ñænh ñaàu cuûa meï, neân ñöôïc goïi laø 2) Sakyamuni: Thích Ca Maâu Ni Phaät—Name Ñænh Sanh Vöông, laø tieàn thaân cuûa Ñöùc Phaät of the Buddha Sakyamuni—The sage of the Thích Ca. Sakya, naøm of the Buddha Sakyamuni. A Murdhajata (skt): Vaên Ñaø Kieät—Ñænh Sanh pious person, sage or siant who has reached a Vöông—See Murdhaja-raja. high level of consciousness through Murky: Dirty—Unclear—Ñuïc (nöôùc). continuous cultivating—Maâu Ni, ngöôøi thoâng Murmur (v): Japati (p & skt)—Noùi thaàm—To thaùi cuûa doøng hoï Thích Ca, danh hieäu Phaät. mutter—To whisper—Tieáng suoái chaûy roùc raùch—Ngöôøi hieåu ñaïo, thoâng thaùi hay moät vò Thaùnh The water is murmuring out of a spring—Tieáng ñaõ ñaït tôùi trình ñoä yù thöùc cao nhôø tinh chuyeân nöôùc roùc raùch töø khe suoái. tu haønh. Murmuring: Japanam (p)—Japa (skt)—Ñang Munisri (skt): Maâu Ni Thaát Lôïi—Name of a noùi thaàm—Muttering—Whispering. noted monk from northern India in the fifth Muromachi (jap): Thôøi ñaïi Thaát Ñænh cuûa Nhaät century—Teân cuûa moät vò cao Taêng thuoäc vuøng Baûn (1393-1568) Baéc AÁn vaøo theá kyû thöù naêm. Muromaji (jap): Muromachi—Thôøi ñaïi Thaát Murder (v): Saùt nhaân—To cut down—to cut Ñænh (Nhaät Baûn). off—To kill—To put to death—To slay—See Musa (jap): Asamskrta (skt)—Not doing— Eight teachers. Passive—Inactive, physically or mentally—Non- Murderer (n): Keû saùt nhaân (saùt giaû). causative—Not creating—Uncreated—Not being

produced—Not becoming—Voâ Vi hay söï taïo taùc Musical instruments for ceremonies: Ñaøn khoâng coù nhaân duyeân—Phaùp khoâng nhôø haønh daønh cho leã hoäi—See Ten kinds of offerings and ñoäng cuûa thaân khaåu yù—See Asamskrta. Six articles for worship. Musaragalva (skt): Musalagarbha (skt)—Maâu Musk deer always exudes fragrance: Höõu xaï Sa Laïc—Ma Sa La. töï nhieân höông. Moät ngöôøi

coù taøi khoâng caàn 1) Mother-of-pearl: Xa Cöø—Coral, one of the quaûng caùo vì moïi ngöôøi roài seõ bieát—A man of saptaratna—Moät trong thaát baûo. ** See talent does not need to advertise this for people Seven treasures. are bound to notice. 2) A kind of white coral: Moät loaïi san hoâ traéng. Muso-Kokushi (jap): Sö Moäng Sôn Sô Thaïch 3) Corneilian: Maõ Naõo—Agate (mother of (Nhaät Baûn). pearl). It is one of the seven kinds of precious Musoten (jap): Asamjni-sattvah (skt)— stone (sapta-ratna). Thoughtless Heaven—Voâ Töôûng Thieân—See Musavada (p): Voïng ngöõ—False, lying speech. Deva. Musavada-veramani (skt): No falsehood—No Mustard-seed kalpa: Giôùi Töû Kieáp—A lying—Baát voïng ngöõ. mustard-seed kalpa, i.e. as long as the time it Muscae volitantes: Dancing flowers before the would take to empty a city 100 yojanas square, by eyes—Cuoàng hoa. extracting a seed once every century—Laáy Giôùi Muscular strength: Söùc maïnh cuûa baép thòt. Töû Kieáp ñeå ví vôùi moät thôøi gian thaät daøi nhö vieäc Mushitasmriti (skt): Distraction—Thaát nieäm laøm troáng moät thaønh phoá vuoâng vöùc moãi caïnh laø hay khoâng giöõ ñöôïc chaùnh nieäm—See Fifty-one 100 do tuaàn, baèng caùch moãi theá kyû laáy ra moät haït Dharmas interactive with the Mind. caûi. Mushotoku (jap): Voâ sôû ñaéc—Nothing Mustard-seed kalpa and rock kalpa: Giôùi obtainable, the immaterial universal reality Thaïch—Mustard-seed kalpa and rock kalpa, the behind all phenomena—Khi theå hoäi ñöôïc chaân lyù former interpreted as immeasurable kalpas, the voâ töôùng, thì trong loøng khoâng coù gì chaáp tröôùc. latter the time required to rub away a rock 40 Mushroom noodles: Mì naám. mile-square by passing a soft cloth over it once every century—Giôùi Töû Kieáp vaø Baøn Thaïch Music (a): Manojna or Prti (skt)—AÂm nhaïc. Kieáp. Giôùi Töû Kieáp nghóa laø voâ löôïng kieáp. 1) Profane music: Nhaïc theá tuïc. 2) Sacred music: Nhaïc ñaïo (thieâng lieâng). Musti (skt): Thieàn Quyeàn—The meditation fist, the sign of meditation shown by the left fist, the Music deity: Nhaïc thaàn. right indicating wisdom—Daáu hieäu cuûa thieàn ñònh Music that calms the mind or helps ñöôïc töôïng tröng bôûi naém tay traùi, tay phaûi töôïng concentrate: Nhieáp YÙ AÂm Nhaïc—Nhaïc giuùp tröng cho trí tueä (Töôïng Ñöùc Phaät Thích Ca coù hai taâm laéng ñoïng hay giuùp taâm taäp trung. vò hoä phaùp, beân traùi laø Boà Taùt Phoå Hieàn töôïng Music and sensual pleasures are destructive tröng cho thieàn ñònh, beân phaûi laø Boà Taùt Vaên Thuø to virtue: Ca vuõ muùa haùt vaø saéc duïc laø nhöõng thöù töôïng tröng cho trí hueä)—See Manjusri. laøm di haïi ñeán ñaïo ñöùc (Thanh saéc giaû baïi ñöùc chi Mutable and immutable: Ñoäng Baát Ñoäng cuï). Phaùp—The changing and the unchanging, the Music-tree: Nhaïc aâm thoï (caây aâm nhaïc). Kamadhatu, or realms of metempsychosis and the 1) The sensation, or perception of pleasure: Khi two higher realms, Rupadhatu and Arupadhatu— thoï laõnh thuaän caûnh thì thaân taâm vui veû. Caùc phaùp trong duïc giôùi voâ thöôøng nhanh choùng 2) The trees in Amitabha’s paradise which give goïi laø ñoäng phaùp; caùc phaùp treân hai coõi saéc vaø voâ forth music to the breeze: Gioù nheï thoåi vaøo laø saéc giôùi vónh cöûu baát ñoäng neân goïi laø baát ñoäng caây treân coõi nöôùc cuûa Ñöùc Phaät A Di Ñaø laøm phaùp. phaùt ra nhöõng aâm thanh nhö tieáng nhaïc. Mutation (n): Söï bieán hoùa—Söï chuyeån bieán— Söï ñoät bieán.

Mutodo (jap): Equality without equal—Of rank conditional or environmental cause—Töông Tuïc unequalled, or equal with the unequalled—Voâ Nhaân hay söï tuøy thuoäc laãn nhau, noùi veà töï vaø tha ñaúng ñaúng—Equality without equal, the ñoái ñaõi vôùi nhau, nhôø ñoù maø toàn taïi, nhö hình nhôø unequalled state of equilibrium—Caùi khoâng gì coù ba caïnh maø thaønh hình tam giaùc, saéc caûnh ñoái saùnh noåi, laïi khoâng gì saùnh ngang baèng—See ñaõi vôùi nhaõn caên maø thaønh saéc caûnh, nhaõn caên ñoái Mutoto. vôùi saéc caûnh maø thaønh nhaõn caên, ngaén ñoái vôùi daøi Mutoto (jap): Asamasama (skt)—Voâ Ñaúng maø thaønh ngaén, daøi ñoái vôùi ngaén maø thaønh Ñaúng—The unequal state of equilibrium—daøiÑaây laø moät trong saùu nhaân sanh ra caùc phaùp Equality without equal—The unequalled state of höõu vi. Phaùp höõu vi sanh ra ñeàu do söï hoøa hôïp equilibrium, of rank unequalled, or equal with the cuûa nhaân vaø duyeân—See Six chief causes in the unequalled. Buddha and Buddhism are without Theory of Causal Relation. equal—Caùi khoâng gì saùnh noåi, laïi khoâng gì saùnh Mutual dependence and aid of all beings in ngang baèng. Toân hieäu cuûa chö Phaät vaø ñaïo Phaät a universe: Phaùp Giôùi Gia Trì (chuùng sanh gia trì (Phaät khoâng ai saùnh baèng, ñaïo Phaät sieâu tuyeät laãn nhau hay söï tuøy thuoäc vaø giuùp ñôû laãn nhau khoâng ñaïo naøo saùnh baèng). cuûa vaïn höõu trong vuõ tru). ï Mutter (v): Japati (p & skt)—Noùi thaàm—To Mutual entry: Töông Nhaäp—Mutual entry; the murmur—To whisper. blending of things, i.e. the common light from Muttering: Japanam (p)—Japa (skt)—Ñang noùi many lamps (dharmas, though different in forms, thaàm—Murmuring—Whispering. they’re completely similar in meanings)—Söï hoøa Mutthassati (p): Be unmindful—Thaát nieäm— troän cuûa söï vaät, maø khoâng töông phaûn nhau, gioáng See Seven wrong practices. nhö nhieàu aùnh ñeøn hoøa laãn vaøo nhau (ñoái vôùi chö phaùp tuy coù sai bieät khaùc nhau veà hình thöùc, Mutual (a): Töông teá—Reciprocal. nhöng nghóa luoân vieân dung voâ ngaïi). Mutual aid association: Hoäi töông teá. Mutual interaction with the Buddha: Ñaïo Mutual benefit: Kieâm Lôïi—To benefit self and giao—See Mutual interaction through religion. others—Caû hai cuøng coù lôïi (caû mình laãn ngöôøi Mutual interaction through religion: Ñaïo ñeàu ñöôïc lôïi laïc). Giao—Mutual interaction between the individual Mutual causation: Sahabhuhetu (skt)—Caâu seeking the truth and the Buddha who responds to Höõu Nhaân—Corresponding causation— his aspirations; mutual intercourse through Simultaneous causes—Mutual causation, one of religion—Taùc ñoäng hoå töông giöõa haønh giaû vaø the six causes, the simultaneous causal interaction Phaät, ñaáng ñaùp öùng laïi öôùc voïng cuûa haønh giaû. of a number of things, e.g. earth, water, fire, and Mutual penetration of dissimilar things: air. Corresponding or mutual causation, i.e. mind, Nhaát Ña Töông Dung Baát Ñoàng Moân—See Ten or mental conditions causing mentation. One of profound theories. the six causes—Moät trong luïc nhaân, töù ñaïi cuøng thay phieân nhau laøm nhaân duyeân. Taâm vöông laø Mutual protectors: Lieân höõu—Mutual helpers nhaân maø khôûi leân taâm sôû, coi taâm sôû laø nhaân maø or members of the Lotus Sect—Hoäi vieân cuûa Lieân khôûi leân taâm vöông (ví bæ thöû töông öùng neân goïi laø Hoa

Toâng—See Lotus sect and Nichiren Sect. töông öùng nhaân)—See Six chief causes in the Mutual respect: Töông kính. Theory of Causal Relation. Mutual response between the man and his Mutual dependence: Sambandha-hetu (skt)— object of worship: Töông ÖÙng. Töông Tuïc Nhaân—Mutual dependence speaks 1) Union of the tally: Duïc Ngaát Ña—Kheá Hôïp about mutual dependence or relativity of all things (nhö söï töông öùng giöõa taâm vaø taâm sôû). for their existence, i.e., the triangle depends on its 2) One agrees with the other: Du Giaø hay Du three lines, the eye on things having color and Kyø—Kheá Lyù (thu nhieáp chö phaùp). form, long or short. This is one of the six causes Mutual responsive or associated causes: of all conditioned things. Every phenomenon Samprayuktahetu—Töông öng nhaân—The law of depends upon the union of the primary cause and association (mutual responsive or associated

causes, i.e. mind and mental conditions, subject existing beings, there is no Buddha and no Pure with object). This is one of the six causes of all Land. Thus Amitabha is the Amitabha within and conditioned things. Every phenomenon depends the Pure Land is the Pure Land of the mind— upon the union of the primary cause and Mình chính laø Phaät Di Ñaø, taâm mình chính laø Tònh conditional or environmental cause—Töông öng Ñoä. Nhöùt thieát duy taâm taïo, ngoaøi taâm ra khoâng nhaân hay luaät töông öùng hay phoái hôïp. Ñaây laø moät coù vaïn höõu, khoâng coù Phaät vaø cuõng khoâng coù Tònh trong saùu nhaân sanh ra caùc phaùp höõu vi. Phaùp höõu Ñoä. Chính vì theá maø Di Ñaø laø Di Ñaø töï taâm, Tònh vi sanh ra ñeàu do söï hoøa hôïp cuûa nhaân vaø Ñoä laø Tònh Ñoä töï taâm. duyeân—See Six chief causes in the Theory of Mysteric aid: Minh gia hoä—Invisible aid, in Causal Relation. getting rid of sins, increasing virtue—Gia hoä Mutual support: Söï hoå trôï laãn nhau. khoâng thaáy ñöôïc hay gia hoä moät caùch bí maät trong Mutually opposing cause: Töông Vi Nhaân— vieäc loaïi tröø toäi loãi vaø taêng tröôûng coâng ñöùc—See Saéc sinh nhaân, nhöng gaëp trôû ngaïi neân khoâng sinh Dual aid bestowed by the Buddha. ñöôïc, moät trong naêm nhaân—One of the five Mysteries (n): Huyeàn bí—Mysterious (a). causes. ** See Five causes and Ten causes and Mysteries of the esoteric sect: Bí phaùp— ten effects. Nhöõng giaùo phaùp bí maät cuûa Maät giaùo (coù hai loaïi Mutualism (n): Chuû nghóa hoã töông—Chuû thuyeát Thoâng vaø Bieät. Thoâng giaùo chæ chung caùc vieäc hoä coi vaïn söï tuaàn hoaøn hoã töông nhau. ma, tuïng nieäm maø khoâng ñeå cho ngöôøi khaùc thaáy. Mutuality (n): Lieân quan hoã töông—Töông Bieät giaùo goàm Ñaïi phaùp, Chuaån Ñaïi phaùp, Bí quan. phaùp, vaø Thoâng Ñoà phaùp). My: Cuûa toâi. Mysterious (a): Manju or Suksma (skt)—Dieäu— Myoho (jap): Saddharma (skt)—Right dharma— Bí maät—Esoteric—Occult—Secret. Wonderful dharma—Chaùnh phaùp—Dieäu phaùp. Mysterious mechanism: Great mystery—Myohorengekyo (jap): Saddharma-pundarika- Occult cause—Mysticism—Huyeàn cô. Sutra (skt)—Wonderful Law Lotus Flower—The Mysterious power: Pheùp maàu—Miracle. Lotus of the True Law—See Saddharma Mysterious, supernatural, omnipresent Pundarika Sutra. power: Minh Thoâng (sieâu löïc vöôït ngoaøi söï dieãn Myokenji (jap): Chuøa Dieäu Hieån (Nhaät Baûn). taû cuûa ngoân ngöõ hay hình töôïng). Myomanji (jap): Chuøa Dieäu Maõn (Nhaät Baûn). Mysterious transformation:

Acintyaparinama Myoshinji (jap): Chuøa Dieäu Taâm—A famous (skt)—Baát khaû tö nghì huaân bieán. and biggest Lin-Chi monastery in Kyoto (former Mystery (n): Magic—Wizardry—Bí maät—Bí capital of Japan)—Moät tu vieän noåi tieáng vaø lôùn thuaät—Huyeàn dieäu—Laï luøng—Huyeàn bí. nhaát cuûa Thieàn phaùi Laâm Teá ôû Kyoto (ñeá ñoâ cuûa Mystery of non-existence: Asat (skt)—Dieäu Nhaät Baûn). Voâ—Söï kyø dieäu cuûa söï "khoâng hieän höõu." Myriad (a): Vaïn—Voâ soá. Mystery of the "perfect": Vieân dieäu—See Myriad forms dense and close in the Three prongs of "Sunyata-Reality-Middle". universe: Saâm La Vaïn Töôïng—Caùc loaïi hieän Mystery of the three things: Taâm Phaät Chuùng töôïng toàn taïi trong vuõ truï , voâ soá hình theå hay Sanh Thò Tam Voâ Sai Bieät—Outside the mind thieân hình vaïn traïng daày ñaëc vaø gaàn guïi nhau baøy there is no other thing; mind, Buddha, and all the ra trong vuõ truï. living, these three are not different. There is no Myriad things but one mind: Vaïn phaùp nhaát differentiating among these three because all is taâm—All things as noumenal. mind. All are of the same order. This is an Myself: Ngaõ—See Ego. important doctrine of the Hua-Yen sutra. The T'ien-T'ai called "The Mystery of the Three Myself is Amitabha, my mind is the Pure Things."—Ngoaøi taâm ra khoâng coù gì nöõa; taâm, Land: Töï Thaân Di Ñaø Duy Taâm Tònh Ñoä—All Phaät vaø chuùng sanh khoâng sai khaùc. Ñaây laø moät things are but the one mind, so that outside

giaùo thuyeát quan troïng trong Kinh Hoa Nghieâm. Mystic of the mouth: Khaåu Maät—The mystic Toâng Thieân Thai goïi ñaây laø Tam Phaùp Dieäu. of the mouth (secret or magical words), one of the Mystic (a): Manju or Suksma (skt)—Dieäu. three mystics. The other two are the mystic of the 1) Bí maät—Huyeàn bí—Mysterious—Occult— body and the mystic of the mind—Khaåu maät laø Marvellous--Recondite. moät trong tam maät (thaân, khaåu, yù). 2) Dieäu, moät trong saùu ñoái töôïng thieàn quaùn. Mystic nature of dharanis: Chaân Ngoân Bí Baèng thieàn quaùn chuùng ta coù theå vöôït qua Maät—The mystic nature of the mantras—Baûn moïi aûo töôûng duïc voïng—Mystic, one of the taùnh bí maät cuûa chuù vaø ñaø la ni. six subjects in meditation. By meditations on Mystic signs: Mudra (skt)—Maâu ñaø la—Mystic the distasteful and the delight, delusions and seal—See Mudra. passions may be overcome—See Six subjects Mystic things: Nhöõng thöù bí maät cuûa chö Phaät— in meditation. There are three mystic things (body, mouth and Mystic body: All things being this mystic body— mind) of the Tathagata. All creatures in body, Thaân maät—See Three mysteries. voice and mind are only individualized parts of Mystic doctrines: Maät giaùo—According to Prof. the Tathagata, but illusion hides their Tathagata Junjiro Takakusu in The Essentialsof Buddhist nature from them. Buddhist cultivators seek to Philosophy, there exist two forms of the mystic realize their Tathagata nature by physical signs doctrine. Both agree in their treatment of the and postures, by voicing of dharani and by Buddhas, Sakyamuni and Mahavairocana—Theo meditation—Coù ba thöù bí maät cuûa chö Phaät (Thaân Giaùo Sö Junjiro Takakusu trong Cöông Yeáu Trieát Khaåu YÙ). Thaân khaåu yù cuûa moïi sinh vaät laø nhöõng Hoïc Phaät Giaùo, coù ñeán hai phaùi Maät giaùo. Caû hai phaàn cuûa Chaân nhö, nhöng phieàn naõo che laáp baûn ñeàu ñoàng quan nieäm veà Ñöùc

Phaät Thích Ca Maâu taùnh chaân nhö—See Three mysteries. Ni vaø Ñaïi Nhaät Nhö Lai—See Two forms of the Mystic trance and wisdom: Thieàn Hueä— mystic doctrine. Thieàn ñònh vaø trí hueä (y vaøo hai moùn naày thì coù Mystic form of the bhutatathata: theå nhieáp heát thaûy caùc haønh chöùng). Dharmakaya (skt)—Chaân Saéc—The form of the Mystic voice: All sound this mystic voice—Khaåu void or immaterial—Subtle form of the maät—See Three mysteries. bhutatathata—Dieäu Saéc trong Nhö Lai Taïng, töùc Mystical (a): Thuoäc veà thaàn bí. laø caùi dieäu saéc chaân khoâng (theo Kinh Laêng Mystical formula employed in Tantric nghieâm, trong Nhö Lai Taïng caùi tính saéc töï nhieân thanh tònh khaép trong phaùp giôùi). Buddhism: Dharani (skt)—Mantra (skt)— Magical formula employed in Tantric Buddhism—Mystic insight: Prativedha (skt)—Attainment— Vow with penalties for failure—An incantation— Conviction by thinking—Full understanding—Spell—Oath—Curse—Thaàn chuù. Penetration—Realization—Chöùng phaùp hay nhaän thöùc thaáu ñaùo veà Phaùp—The realization of Mystical powers: Rddipada (skt)—Jinsoku experiential proof of the dharma in bodhi or (jap)—Thaàn Tuùc Thoâng—See Abhijna and nirvana—See Realization. Supernatural powers. Mystic knowledge: Trí dieäu—Mystic Mysticism (n): Thaàn bí luaän. knowledge which reveals spiritual realities—Maät Myth (n): Thaàn thoaïi—Tö töôûng thaàn bí. trí giuùp phôi baøy chaân lyù. Mythicism (n): Chuû nghóa thaàn thoaïi. Mystic meaning: Huyeàn nghóa—Five layers of Mythicism of creation: Thaàn thoaïi veà söï taïo mystic meaning when one explicates the text of a döïng—Heretics believe that the whole world sutra—Naêm taàng nghóa huyeàn vi khi giaûi thích created within 6 days by an almighty creator— moät boä kinh—See Five layers of mystic meaning Ngoaïi giaùo tin raèng theá giôùi naày ñöôïc saùng taïo when one explicates the text of a sutra. trong 6 ngaøy bôûi moät ñaáng toaøn naêng saùng taïo. Mystic mind: All thought this mystic mind—YÙ Mythicist (n): Ngöôøi giaûi thích veà thaàn thoaïi. maät—See Three mysteries.

Mythologist (n): Thaàn thoaïi gia—Taùc giaû cuûa human face with serpent-like lower nhöõng chuyeän thaàn thoaïi. extremities. With Buddhism, they are also Mythology (n): Moân hoïc veà thaàn thoaïi. represented as ordinary men. Snakes and Dragons are symbols of initiates of the wisdom, especially in India the Nagas or Serpent Kings are symbols of initiates of the Wisdom: Roàng—Nhö loaøi roàng tieâu bieåu cho loaøi boø saùt maïnh nhaát; noù coù theå bieán hieän, taêng giaûm, daøi ngaén tuøy yù. Noù coù theå bay treân

N trôøi, loäi döôùi nöôùc hay ñi vaøo trong ñaát. Vaøo muøa xuaân noù bay löôïn treân trôøi, muøa ñoâng laïi chui vaøo ñaát. Loaøi roàng maët nguôøi. Ñoái vôùi Phaät giaùo, thì ñaây laø tieâu bieåu cho nhöõng Nabha (p): The sky—Baàu trôøi. phaøm nhaân. Loaøi roàng hay aù thaàn ñaày nhaân töø, daáu hieäu cuûa khôûi ñieåm trí tueä, ñaëc bieät laø Nada (skt): Sound—AÂm thanh. ôû AÁn Ñoä. Nadi (skt): Na Ñeà—Soâng—Thaùc—River— a) Dragons are regarded as beneficent, bringing Torrent. the rains: Roàng ñöôïc xem nhö höõu ích, vì Nadikasyapa (skt): Na Ñeà Ca Dieáp—Naïi Ñòa mang laïi möa. (Ñeà) Ca Dieáp Ba—Brother of Mahakasyapa, to b Guarding the

heavens: Thieân Long Hoä Phaùp. become Samantaprabhasa Buddha—Em trai cuûa c) They control rivers and lakes, and hibernate Ñaïi Ca Dieáp, sau thaønh Phaät Phoå Minh Nhö Lai. in the deep: Chuùng aån döôùi vöïc saâu ñeå kieåm Na-Fu-Po: Naïp Phöôïc Ba—Na-Fu-Po, Hsuan- soaùt soâng hoà. Tsang's name for a city on the ancient site of I- d) Naga and Mahagana are titles of a Buddha: Hsun, capital of Shan-Shan in the Former Han Long vaø Ñaïi Long laø danh hieäu cuûa Phaät. dynasty, afterwards known as Nob or Lop in e) Naga and Mahanaga are titles of those freed Marco Polo. It corresponds to the modern from reincarnation, because of his powers, or Charkhlik—Teân cuûa moät thaønh phoá coå maø ngöôøi because like the dragon he soared above ta ñaõ laáy teân ngaøi Huyeàn Trang ñeå ñaët cho noù. earthly desires and ties: Long vaø Ñaïi Long Thaønh phoá naày naèm gaàn khu vöïc Y Tuaàn, ñeá ñoâ cuõng laø danh hieäu cuûa nhöõng baäc ñaõ thoaùt cuûa nhaø Haùn, sau naày ñöôïc bieát nhö laø Nob hay voøng sanh töû, vì löïc thoaùt voøng tham duïc vaø Lop trong truyeän kyù cuûa Marco Polo. Baây giôø laø troùi buoäc traàn theá cuûa caùc ngaøi bay vuùt nhö thaønh phoá Charkhlik. roàng bay leân trôøi. Naga (skt): Na Giaø—Thieân long—Heavenly (B) Naga in Buddhism—Naga trong Phaät giaùo: dragons. 1) A Sanskrit term for "Serpent-like beings." A (A) The meaning of Naga—Nghóa cuûa Naga: kind of being with bodies of snakes and 1) A kind of snake: Moät loaïi raén. human heads, said to inhabit in the waters or 2) A race of serpent-worshippers: Moät chuûng toäc the city of Bhoga-vati under the waters. They thôø raén. are said to be endowed with miraculous 3) Elephant: Töôïng. powers and to have capricious natures. 4) As dragon it represents the chief of the scaly According to Madhyamaka mythology, they reptiles; it can disappear or manifest, increase played a key role in the transmission of the or decrease, lengthen or shrink at will. It can "Perfection of Wisdom" (Prajna-Paramita) mount in the sky and in water, and enter the texts. Fearing that they would be earth. In spring it mounts in the sky and in misunderstood, the Buddha reportedly gave winter enters the earth. Dragon or a the texts to the nagas for safekeeping until beneficent half-divine being (serpent or the birth of someone who was able to serpent demon). They supposed to have a interpret them correctly. This was Nagarjuna

(150-250), who is said to have magically Nagalata (p): The betel creeper—Daây traàu. flown to the nagas city and received the Nagaloka (p): The Naga world—Long giôùi (theá hidden books. The story is apparently giôùi cuûa loaøi roàng). intended to explain only the chronological Nagamanavaka (p): A young man of the Naga discrepancy between the death of the Buddha race—Long töû (moät thieáu nieân cuûa loaøi roàng). and the appearance of these texts—Naga laø Nagamanavika (p): Naga maiden—Long nöõ. töø Phaïn ngöõ chæ "nhöõng chuùng sanh gioáng nhö loaøi raén." Ñaây laø moät loaïi chuùng sanh coù thaân Naga meditation: Na Giaø Ñònh—The naga hình cuûa loaøi raén vaø ñaàu cuûa loaøi ngöôøi, meditation, which enables one to become a ngöôøi ta noùi chuùng thöôøng truù nguï döôùi nöôùc dragon, hibernate in the deep, prolonged one's hay trong thaønh Bhoga-vati. Ngöôøi ta noùi loaøi life and meet Maitreya—Thieàn ñònh Na Giaø, naøy coù söùc maïnh kyø dieäu vaø baûn chaát

khaùc khieán ngöôøi thaønh “thoï long” hay roàng tröôøng thoï thöôøng. Theo thaàn thoaïi Trung Luaän, loaøi naøy ôû nôi choã saâu, ñeå sau naày ñöôïc gaëp Ñöùc Haï Sanh ñoùng moät vai troø quan troïng trong vieäc truyeàn Di Laëc Toân Phaät. thöøa giaùo lyù “Baùt Nhaõ Ba La Maät.” Vì sôï Nagapuspa (skt): Puspanaga (skt)—Dragon-raèng giaùo thuyeát naøy coù theå bò hieåu laàm neân flower tree—Long Hoa Thuï—Boân Giaø Na—The Ñöùc Phaät ñaõ giao giaùo ñieån naøy cho loaøi dragon-flower tree, which will be the bodhi-tree “thieân long” baûo hoä cho ñeán khi naøo moät vò of Maitreya, the Buddhist Messiah, when he naøo coù khaû naêng thuyeát giaûng ra ñôøi. Ñoù laø comes to earth—Loaïi caây boâng roàng, laø caây Boà ngaøi Long Thoï Boà Taùt, ngöôøi ta noùi ngaøi ñaõ Ñeà maø Ngaøi Di Laëc ngoài döôùi goác khi thaønh ñaïo. duøng pheùp thaàn thoâng bay tôùi long cung ñeå Nagara (p): Town—Phoá thò. nhaän nhöõng giaùo ñieån ñöôïc caát giaáu aáy. Caâu Naga-radja (skt): Dragon king or queen or water chuyeän roõ raøng coá yù giaûi thích khoaûng troáng dieties who govern springs, lakes, rivers and thôøi gian giöõa luùc Ñöùc Phaät nhaäp dieät vaø söï seas—Long vöông, caùc thaàn linh döôùi nöôùc, cai xuaát hieän cuûa nhöõng giaùo ñieån naøy maø thoâi. quaûn suoái, soâng, hoà, bieån. 2) A serpent of great power, classified with Nagarahara (skt): Nagara (skt)—Kinh thaønh Na other divine beings in Buddhist Legends— caøn ha la—Na Yeát La Haùt La—According to The Raén thaàn (thieân long), moät loaøi raén coù söùc Dictionary of Chinese-English Buddhist Terms, maïnh raát lôùn, ñöôïc xeáp vaøo caùc thaàn linh this is the name of an ancient kingdom on the trong thaàn thoaïi Phaät giaùo—See Naga. southern bank of the Cabool River, about 30 miles 3) Moät trong taùm chuùng sanh sieâu nhaân trong west of Jellalabad. It’s situated at the confluence Kinh Lieân Hoa—Naga, one of the eight of the Surkhar of Surkh-rud and Kabul rivers. classes of supernatural beings in the Lotus While According to Prof. Bapat in the Twenty- Sutra or eight Vajra Deities—See Eight Five Hundred Years of Buddhism, this is the name classes of supernatural beings in the Lotus of a Buddhist place in southern India. Sutra. Nagapattam, near Madras on the East Coast, had 4) Moät trong taùm boä quyû chuùng—Nagas, one of a Buddhist settlement in the time of the Cholas. the eight groups of demon-followers of the An important copper-plate inscription of the four maharajas—See Eight groups of demon- eleventh century A.D. states that the Chola King, followers. Rajraja, gave the village of Anaimangalam for the Nagabala (p): Having the strength of an maintenance of a shrine of the Buddha in the elephant—Maïnh nhö voi. Culamannivarama Vihara which the Sailendra Nagabhavana (p): The region of the nagas—Truù king, Maravijayottung Varman of Sri-vijaya and xöù cuûa loaøi roàng. Kataha of Indonesia, had erected at Nagapattam. Nagabodhi (skt): Long Trí. In the epilogue of his commentary on the Netti- Nagakanya (skt): Long nöõ—A naga maiden— pakarana, Dharmapala mentions this place and See Dragon-daughter. Dharmasoka Vihara in it, where he composed this commentary—Theo Eitel trong Trung Anh Phaät

Hoïc Töø Ñieån, ñaây laø teân cuûa moät vöông quoác coå, Nagarjuna. One of his major accomplishments naèm treân bôø nam soâng Cabool, khoaûng 30 daëm veà was

his sytematization of the teaching presented phía Taây cuûa Jellalabad. Trong khi theo giaùo sö in the Prajnaparamita Sutra. Nagarjuna's Bapat trong Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, methodological approach of rejecting all opposites thì ñaây laø ñòa danh Phaät giaùo ôû vuøng nam AÁn Ñoä. is the basis of the Middle Way. He is considered Noù naèm ngay choã hôïp löu cuûa caùc soâng Surkhar the author of the Madhyamika-Karika (Memorial of Surkh-rud vaø Kabul. Theo Giaùo Sö Bapat trong Verses on the Middle teaching), Mahayana- Nagapattam ôû gaàn Madras treân bôø bieån phía ñoâng, vimshaka (Twenty Songs on the Mahayana), and ñaõ coù hoaït ñoäng Phaät giaùo töø thôøi ñaïi Chola. Moät Dvada-Shadvara-Shastra (Treatise of the Twelve baûn khaéc chöõ quan troïng treân phieán ñoàng cuûa theá Gates). He was the 14th patriarch of the Indian kyû 11 cho bieát raèng vua Chola laø Rajaraja, ñaõ ban lineage. He was the one who laid the foundation caáp laøng Anaimangalam duøng ñeå baûo döôõng cho for (established) the doctrine of the Madhyamika moät ngoâi ñeàn Phaät giaùo trong tu vieän in the "Eight Negations" (no elimination, no Culamanivarama do vua Sailendra, production, no destruction, no eternity, no unity, Maravijayottung Varman cuûa Sri-vijaya vaø no manifoldness, no arriving, no departing). To Kataha cuûa Nam Döông döïng leân taïi Nagapattam. him, the law of conditioned arising is extremely Trong phaàn cuoái cuûa luaän giaûi cuûa mình veà boä important for without this law, there would be no Nettipakarana, ngaøi Hoä Phaùp (Dharmapala) ñaõ coù arising, no passing away, no eternity, or noùi ñeán ñòa ñieåm naày vaø tu vieän Dharmasoka mutability. The existence of one presupposed the trong ñoù, nôi maø oâng ñaõ vieát cuoán luaän giaûi. existence of the other. Nagarjuna is revered in all Nagaraja (skt): Long vöông—Dragon king— of Mahayana as a great religious figure, in many Dragon king, a title for the tutelary deity of a lake, places as a Bodhisattva. Not only Zen, but also river, sea, and other places—Vò vua roàng, ngöi trò Tantric branch of Buddhism and the devotional nôi soâng, hoà, bieån caû—See Dragon and Naga. communities of Amitabha Buddha, count Nagarasodhaka (p): A town cleaner—Ngöôøi Nagarjuna among their patriarchs. Nagarjuna queùt doïn trong khu phoá. created an age in the history of Buddhist philosophy and gave it a definite turn. Hsuan- Nagaravasi (p): A citizen—Coâng daân. Tsang speaks of the 'four suns which illumined Nagarjuna (skt): Dragon-Tree Bodhisattva— the world.' One of these was Nagarjuna, the other Long Thoï—An Indian Buddhist philosopher, three being Asvaghosa, Kumarajiva, and founder of the Madhyamika School. He was the Aryadeva. Indeed as a philosophical thinker, 14th Patriarch of Indian Zen. He composed Nagarjuna has no match in the history of Indian Madhyamika sastra and sastra on Maha prajna philosohy. According to one legend, in the 3rd paramita. According to Kumarajiva, Nagarjuna century, Nagarjuna traveled to the sea dragon's was born in South India in a Brahmin family. palace beneath the ocean to retrieve the Hsuan-Tsang, however, stated that Nagarjuna was Avatamsaka Sutra. According to another legend, born in South Kosala, now Berar. When he was he discovered the sutra in an abandoned young, he studied the whole of the Tripitaka in monastery. Nagarjuna was the fourteenth three months, but was not satisfied. He received

patriarch of Indian Zen. He was the founder and the Mahayana-Sutra from a very old monk in the first patriarch of the Madhyamika (Middle Way) Himalayas, but he spent most of his life at school, also the founder of the Pure Land Sect Sriparvata of Sri Sailam in South India which he (Salvation School). Although a great number of made into a center for propagation of Buddhism. works are attributed to him by Buddhist tradition, He was one of the most important philosophers of only a handful are thought by contemporary Buddhism and the founder of the Madhyamika scholars to have actually been composed by him. school or Sunyavada. Nagarjuna was a close The most important of these is the Fundamental friend and contemporary of the Satavahana king, Verses on the Middle Way (Mulamadhyamaka- Yajnasri Gautamiputra (166-196 A.D.). The world Karika), in which he extends the logic of the has never seen any greater dialectician than

doctrine of emptiness (sunyata). In the giaû ñònh vì phaûi coù söï toàn taïi cuûa caùi kia. Ngaøi Lankavatara Sutra, the Buddha is asked who will Long Thoï ñöôïc caùc phaùi Ñaïi Thöøa Phaät Giaùo toân teach the Mahayana after he has passed away. He kính nhö moät vò Boà Taùt. Chaúng nhöõng Thieàn fortold the coming of Nagarjuna and Nagarjuna's Toâng, maø ngay caû Tònh Ñoä toâng cuõng xem Ngaøi rebirth in the Pure Land: "After 500 years of my Long Thoï nhö toå cuûa chính hoï. Long Thoï ñaõ taïo passing away, a Bhikshu most illustrious and ra moät kyû nguyeân trong lòch söû trieát hoïc Phaät giaùo distinguished will be born; his name will be vaø khieán cho lòch söû naày coù moät khuùc quanh quyeát Nagarjuna, he will be the destroyer of the one- ñònh. Huyeàn Trang ñaõ noùi veà boán maët trôøi roïi sided views based on being and non-being. He saùng theá giôùi. Moät trong soá ñoù laø Long Thoï; coøn will declare my Vehicle, the unsurpassed ba maët trôøi kia laø Maõ Minh, Cöu Ma La Thaäp, vaø Mahayana, to the world; attaining the stage of Joy Thaùnh Thieân. Thaät vaäy, Long Thoï laø moät nhaø trieát he will go to the Land of Bliss."—Long Thoï Boà hoïc khoâng coù ñoái thuû trong lòch söû trieát hoïc AÁn Taùt, moät nhaø trieát hoïc Phaät giaùo noåi tieáng, ngöôøi Ñoä. Theo truyeàn thuyeát thì vaøo theá kyû thöù ba, saùng laäp ra tröôøng phaùi Trung Quaùn. Ngaøi laø vò toå ngaøi Long Thoï du haønh xuoáng Long cung ñeå thöù 14 doøng Thieàn AÁn Ñoä, ngöôøi ñaõ bieân soaïn boä cheùp kinh Hoa Nghieâm. Theo moät truyeàn thuyeát Trung Quaùn Luaän vaø Ñaïi Trí Ñoä Luaän. Long Thoï khaùc thì Ngaøi ñaõ tìm thaáy kinh naày trong moät tu Boà Taùt, theo Cöu Ma La Thaäp, thì ngaøi sinh ra vieän boû hoang. Ngaøi laø toå thöù 14 cuûa doøng Thieàn trong moät gia ñình Baø La Moân taïi mieàn nam AÁn AÁn Ñoä, laø sô toå cuûa phaùi Trung Quaùn hay Tam Ñoä, nhöng theo Huyeàn Trang thì ngaøi sanh ra ôû Luaän vaø Tònh Ñoä toâng. Maëc duø moät soá toâng phaùi mieàn nam Kieàu Taát La, nay laø Berar. Ngaøi ñaõ tin raèng ngaøi ñaõ tröôùc taùc moät soá lôùn caùc taùc nghieân cöùu toaøn boä tam taïng kinh ñieån trong ba phaåm, nhöng caùc hoïc giaû ñöông thôøi laïi cho raèng thaùng nhöng khoâng thaáy thoûa maõn. Ngaøi tieáp nhaän ngaøi chæ thöïc söï saùng taùc moät vaøi boä maø thoâi. kinh Ñaïi Thöøa töø moät Taêng só cao nieân ôû vuøng Hy Quan troïng nhaát laø boä Keä Caên Baûn veà Trung Ñaïo Maõ Laïp Sôn, nhöng phaàn lôùn cuoäc ñôøi ngaøi ngaøi trong ñoù

ngaøi môû roäng lyù luaän veà hoïc thuyeát soáng ôû mieàn Nam AÁn, roài bieán mieàn naày thaønh "Taùnh Khoâng." Trong Kinh Laêng Giaø, khi ñöôïc moät trung taâm quaûng baù ñaïo Phaät. Ngaøi laø moät hoûi ai laø ngöôøi seõ giaûng daïy giaùo phaùp Ñaïi Thöøa trong nhöõng nhaø trieát hoïc chính cuûa Phaät giaùo, veà sau naày, thì Ñöùc Phaät ñaõ tieân ñoaùn veà söï xuaát ngöôøi saùng laäp ra tröôøng phaùi Trung Ñaïo hay hieän cuõng nhö söï vaõng sanh Cöïc Laïc cuûa ngaøi Trung Luaän Toâng (Madhyamika school) hay Long Thoï: "Khi ta dieät ñoä khoaûng 500 veà sau seõ Khoâng Toâng (Sunyavada school). Long Thoï laø coù moät vò Tyø Kheo teân laø Long Thoï xuaát hieän baïn thaân cuûa vua Yajnasri Gautamiputra cuûa xöù giaûng phaùp Ñaïi Thöøa, phaù naùt bieân kieán. Ngöôøi Satavahana. OÂng laø moät nhaø bieän chöùng vó ñaïi aáy seõ tuyeân döông phaùp Ñaïi Thöøa Toái Thöôïng chöa töøng thaáy. Moät trong nhöõng thaønh töïu chính cuûa ta, vaø ngöôøi aáy seõ vaõng sanh veà coõi Cöïc Laïc." cuûa oâng laø heä thoáng hoùa giaùo thuyeát trong Kinh Baùt Nhaõ Ba La Maät. Phöông phaùp lyù luaän ñeå ñaït ñeán cöùu caùnh cuûa oâng laø caên baûn "Trung Ñaïo," baùt boû nhò bieân. OÂng ñöôïc coi laø taùc giaû cuûa caùc taùc phaåm Nhaät kyù thô veà Trung Ñaïo, Hai Möôi ca khuùc Ñaïi Thöøa, baøn veà Thaäp Nhò Moân (Möôøi Hai Cöûa). OÂng laø Toå thöù 14 Thieàn Toâng AÁn Ñoä. Chính oâng laø ngöôøi ñaët cô sôû cuûa phaùi trung Ñaïo baèng Taùm Phuû ñònh (khoâng thuû tieâu, khoâng saùng taïo, khoâng huûy dieät, khoâng vónh haèng, khoâng thoáng nhaát, khoâng ña daïng, khoâng ñeán, khoâng ñi). Ñoái vôùi oâng luaät nhaân duyeân raát quan troïng vì ñoù laø thöïc chaát cuûa theá giôùi phi hieän thöïc vaø hö khoâng; ngoaøi nhaân duyeân ra, khoâng coù sinh ra, bieán maát, vónh haèng hay thay ñoåi. Söï toàn taïi cuûa caùi naày laø

Nagarjunakonda (skt): Name of a Buddhist taân taïo vaø xaây caát boå sung bôûi Santisiri cuøng caùc place in the Southern India. According to Prof. meänh phuï khaùc trong hoaøng toäc. Nhöõng ngöôøi naày Bapat in the Twenty-Five Hundred Years of ñöôïc xem laø ñaõ coù coâng giuùp cho Phaät giaùo phaùt Buddhism, nothing was known of this great stupa trieån taïi Andhra trong theá kyû thöù 3. Thaùp naày of Nagarjunakonda or the Hill of Nagarjunakonda ngaøy nay tuy ñaõ ñoå naùt nhöng troâng coøn ñoà soä hôn before it was discovered in 1934. It is situated on thaùp ôû Amaravati. Haøng traêm coâng trình ñieâu the south bank of the river Krishna in the Guntur khaéc thöïc hieän theo phong caùch Amaravati ñaõ district. It was also a mahastupa, enshrining the ñöôïc tìm thaáy taïi ñaây. Qua caùc doøng chöõ khaéc mortal remains of the Buddha, and was probably treân caùc caây truï Ayaga, ngöôøi ta thaáy roõ raèng built in the time of Asoka. It was renovated with Nagarjunakonda, thaønh phoá coå cuûa Vijayapuri, coù additions by Santisiri and other ladies of the local taàm quan troïng to lôùn cuûa moät trung taâm Phaät Iksvaku royal family, to whom goes the credit of giaùo ñaõ coù danh tieáng quoác teá. Nhieàu tu vieän ñaõ making Buddhism popular in Andhra in the third ñöôïc xaây caát taïi nôi naày ñeå laøm nôi truù nguï cho tu century A.D. Now it is in ruins which are greater só Phaät giaùo thuoäc caùc toâng phaùi khaùc töø nhieàu than those at Amaravati. Hundreds of remarkable nöôùc ñeán nhö Tích Lan, Kashmir, Gandhara, sculptures executed in the

Amaravati style have Trung Hoa, vaân vaân. Ngöôøi daân Andhra giao been found. From the inscriptions on the Ayapa thöông vôùi caû trong nöôùc vaø nöôùc ngoaøi, hoï ñaõ coù pillars, it is evident that Nagarjunakonda the söï tieáp xuùc saâu xa vôùi xaõ hoäi La Maõ thôøi aáy. Ñieàu ancient city of Vijayapuri, was of great naày ñöôïc chöùng minh qua söï phaùt hieän nhöõng baûn importance as a centre of Buddhism and enjoyed khaéc vaø coâng trình ñieâu khaéc moâ taû moät chaøng international fame. Several monasteries were lính raâu ria maëc aùo cheõn, quaàn taây, vaø nhieàu vaät buitl at this place for the residence of Buddhist duïng khaùc coù nguoàn goác töø La Maõ. Taïi Andhra, monks of different schools coming from different caùc nôi nhö Guntapali, caùch ga xe löûa Ellore countries like Ceylon, Kashmir, Gandhara, and chöøng 28 daëm, vaø Sankaram, caùch Anakapalli moät China, etc. The people of Andhra traded in and daëm veà phía Ñoâng, laø nhöõng ñòa ñieåm noåi tieáng vì outside the country and had close contacts with caùc coâng trình kieán truùc trong ñaù. Caùc ñòa ñieåm the Roman world of the time. This is proved by khaùc trong vuøng laân caän cuõng ñöôïc xem laø coù taàm the discovery of inscriptions, of sculptures quan troïng trong thôøi ñaïi cuûa Phaät giaùo, ñieàu naày depicting a bearded soldier wearing a tunic, and ñöôïc xaùc nhaän qua söï hieän dieän cuûa caùc ngoâi thaùp trousers, and of various other objects of Roman cuøng caùc di tích coå taïi ñaây. Caùc ñòa ñieåm ñaùng origin. In Andhra, Guntapalli, about 28 miles of chuù yù nhaát trong soá naày laø Goli, Chezarta, Ellore railway station, and Sankaram, a mile east Gummatia, Bezwada, Garikapadu, Uraiyur, of Anakapalli, are important for their rock-cut Kuvain, Chinve vaø Vidyadharpur. architecture. Other places in the neighborhood Nagaravasi (p): A citizen—Coâng daân. appear to have assumed significance in Buddhist Nagasena (skt): Long Quaân—A learned monk times, as the presence of stupas and other whose conversations with King Milinda on antiquities testifies. The most notable among difficult points of Buddhist teaching. He is these are Goli, Chezarta, Gummatia, Bezwada, considered to have been extremely talented; he Garikapadu, Uraiyur, Kuvain, Che and had the ability to memorize the entirety of the Vidyadharpur—Ñòa danh Phaät giaùo ôû vuøng Nam Abhidharma-pitaka after hearing only one time. AÁn Ñoä. Theo Giaùo sö Bapat trong Hai Ngaøn Naêm Nagasena, a famous Indian monk of the second Traêm Naêm Phaät Giaùo, ngöôøi ta khoâng ñöôïc bieát gì century B.C. According to the Milidapanha Sutra veà ngoâi thaùp lôùn ôû Nagarjunakonda hay ñoài (The Questions of King Milinda), he was born to a Nagarjunakonda cho ñeán khi thaùp naày ñöôïc phaùt Brahman family, in a city called Kajangala, a hieän vaøo naêm 1934. Thaùp naèm treân maïn phía nam well-known town near the Himalayas, on the cuûa soâng Krishna trong quaän Guntur. Ñaây cuõng laø eastern border of the Middle country, and his moät ñaïi thaùp vì coù caát giöõ di haøi cuûa Ñöùc Phaät, vaø father was a Brahmin called Sonuttara. When coù leõ ñöôïc xaây vaøo thôøi vua A Duïc. Thaùp ñöôïc Nagasena was well-versed in the study of the

three Vedas, history and other subjects, he studied Nagatomi, Masatoshi: Eminent scholar of the Buddha's doctrine and entered the Buddhist Buddhist Studies who spent most of his career at Order. First, he studied the Buddha’s doctrine with Harvard

University’s Yenching Institute. Best the Elder Rohana. Later he studied under the known for his work on Buddhist epistemology Elder Assagutta of Vattaniya. Afterwards he was (theory of the nature, sources and limits of sent to Pataliputra, now Patna where he made a knowledge), he is also renowned in the field for special study of the Buddha’s doctrine. Then he his extensive knowledge of the whole of Indian stayed at Sankheyya monastery, where he met Buddhism, and is responsible for training a king Milinda. He debated on various subjects with number of prominent scholars—Hoïc giaû noåi baät the Greek King Menander, who ruled in northern trong nghieân cöùu Phaät giaùo, oâng ñaõ traûi qua gaàn India and is said to have been converted by heát nhöõng naêm laøm vieäc cuûa oâng vôùi Vieän Nagasena. This debate is famous as an example Yenching cuûa tröôøng Ñaïi Hoïc Harvard. Noåi tieáng of the earliest encounters between Greek nhaát laø taùc phaåm Nhaän Thöùc Luaän Phaät Giaùo, oâng civilization and Buddhism. According to Prof. cuõng noåi tieáng trong laõnh vöïc kieán thöùc veà toång Bapat in The Twenty-Five Hundred Years Of theå Phaät giaùo AÁn Ñoä, vaø oâng cuõng ñaõ traùch nhieäm Buddhism, after the Pali scriptures, the Questions daïy doã cho moät soá hoïc giaû noåi tieáng. of King Milinda (Milinda-panha) supposed to Naga-worship: Accent religion—Ñaïo thôø have been compiled by Mahathera Nagasena, is roàng—Under the reign of emperor Asoka, even considered almost as authoritative a text—Na though the emperor strongly supported Buddhism Tieân tyø kheo, moät nhaø sö thoâng thaùi ñaõ ñoái thoaïi and the glorious accounts of the popularity of vôùi vua Di Lan Ñaø (Milinda) veà nhöõng ñieåm tinh Buddhism in Northern India, especially in teá cuûa hoïc thuyeát Phaät. Ngaøi coù khaû naêng thuoäc Kashmir, the fact remains that Buddhism had to laøo Kinh Taïng sau khi chæ nghe moät laàn. OÂng laø face a strong opposition in the country from the moät vò Taêng noåi tieáng ngöôøi AÁn vaøo theá kyû thöù established beliefs in Naga-worship being the hai tröôùc Taây Lòch. Theo Na Tieân Tyø Kheo Kinh practice of ancient Indian before the appearance (hay Di Lan Ñaø Vaán Kinh), Na Tieân sanh ra trong of Buddhism. According to Buddhist legends, moät gia ñình Baø La Moân, taïi Kajangala, moät Naga-worship was quite common in India when thaønh phoá nhieàu ngöôøi bieát ñeán beân caïnh daõy Hy Buddhism made its appearance and that is the Maõ Laïp Sôn. Cha oâng laø moät ngöôøi Baø La Moân reason why the legends of Nagas and their teân Sonutttara. Khi Na Tieân ñaõ hoïc haønh thoâng conversion by the Buddha occur occasionally in thaïo ba kinh Veä Ñaø, lich söû cuõng nhö caùc moân Buddhist texts. According to the Buddhist khaùc thì oâng nghieân cöùu Phaät giaùo vaø xuaát gia Chronicles, Kashmir was the land of lakes under theo ñaïo Phaät. Thoaït tieân oâng hoïc vôùi tröôûng laõo the control of the Nagas. They are generally Rohana, keá tieáp vôùi tröôûng laõo Assagutta ôû associated with watery and mountainous regions, Vattaniya. Sau ñoù oâng ñöôïc göûi ñeán thaønh Hoa and so it is quite likely that Kashmir should be Thò, nay laø Patna ñeå nghieân cöùu veà giaùo lyù cuûa called a land of Naga-worhsippers—Döôùi thôøi vua ñaïo Phaät. Sau ñoù oâng gaëp vua Milinda taïi tu vieän A Duïc, duø coù söï hoã trôï maïnh meõ cuûa nhaø vua vaø Sankheyya ôû Sagala. OÂng laø moät luaän sö raát noåi theo nhöõng baøi töôøng

thuaät veà söï phoå caäp cuûa tieáng. Chính oâng ñaõ bieän luaän vôùi vua Hy Laïp laø Phaät giaùo ôû vuøng Baéc AÁn, ñaëc bieät laø trong vuøng Di Lan Ñaø vaø ñoä cho vò vua naày trôû thaønh Phaät töû. Kashmir, nhöng Phaät giaùo vaãn phaûi ñoái maët vôùi söï Ñaây laø cuoäc tranh luaän noåi tieáng vaø ñöôïc bieát nhö choáng ñoái maïnh meõ cuûa tín ngöôõng thôø roàng ñaõ laø moät ñieån hình veà nhöõng cuoäc gaëp gôõ sôùm nhaát ñaët neàn taûng vöõng chaéc vaø raát thònh haønh ôû AÁn Ñoä giöõa neàn vaên minh Hy Laïp vaø Phaät giaùo. Theo thôøi baáy giôø, tröôùc khi coù söï xuaát hieän cuûa ñaïo Giaùo Sö Bapat trong Hai Ngaøn Naêm Traêm Naêm Phaät. Theo truyeàn thuyeát Phaät giaùo, tín ngöôõng Phaät Giaùo thì caùc taøi lieäu Pali coøn löu laïi cho thaáy thôø roàng khaù phoå bieán ôû AÁn Ñoä khi Phaät giaùo xuaát cuoán Di Lan Ñaø Vaán Ñaïo coù leõ ñöôïc ñaïi tröôûng hieän vaø ñoù laø lyù do taïi sao truyeàn thuyeát thôø roàng laõo Na Tieân bieân soaïn, ñöôïc xem laø cuoán saùch vaø Ñöùc Phaät hoùa ñoä roàng thænh thoaûng ñöôïc tìm ñaùng tin caäy. thaáy trong kinh ñieån Phaät giaùo. Theo Bieân Nieân

Söû Phaät Giaùo, vuøng Kashmir laø vuøng ñaát cuûa afternoon before the night of his enlightenment nhieàu hoà coù roàng ñang truù nguï. Roàng thöôøng lieân after sitting meditation forty-nine days under the heä tôùi nhöõng vuøng coù nöôùc vaø nuùi non, vaø cuõng Bodhi-Tree, located in the present-day Buddha- chính vì theá maø vuøng Kashmir cuõng ñöôïc goïi laø Gaya village which is situated at a short distance vuøng ñaát cuûa nhöõng ngöôøi thôø roàng. to the west of this river. Nagga (p): Naked (a)—Loõa theå. Naggiya (p): Nudity—Söï traàn truoàng. Nagna (skt): Naëc Giaø Naëc. 1) Naked: Traàn truoàng. 2) A naked mendicant: Ñaïo só loõa theå. 3) A name of Siva: Teân cuûa Thaàn Siva. 4) Name of a Vajra-king: Teân cuûa Kim Cang vöông. Nahapana (p): Bathing or washing—Taém goäi. Nahayati (p): To take a bath—Taém goäi. Naiads: Quyû Voïng Löôïng—See Ten kinds of ghosts that will be reborn as an animal to continue (Dried Nairanjana River, now Nilajan River, near to pay their debts. Bodhgaya, Bihar State, India—Soâng Ni Lieân Nai-e (jap): Inner robe—Noäi y (cho chö Taêng Ni). Thieàn khoâ caïn, gaàn Boà Ñeà Ñaïo Traøng, bang Naihsargika-prayascittika (skt): Ni Taùt Kyø Ba Bihar). Teân cuûa con soâng Ni Lieân Thieàn, moät phuï Daät Ñeà—Xaû Ñoïa (moät trong nguõ thieân toäi)—The löu veà höôùng Ñoâng cuûa soâng Phalgu. Baây giôø daân thirtieth of the 250 rules of nuns: Luaät thöù 30 trong AÁn Ñoä goïi laø soâng Lilajana vôùi nöôùc trong xanh, 250 giôùi Tyø Kheo: tinh khieát vaø maùt meû. Doøng soâng phaùt xuaát gaàn 1) The sin is being forgiven on confession and vuøng Simeria, trong quaän Hazaribad, mieàn trung restoration being made: Ni Taùt Kyø (Xaû)—Toäi tieåu bang Bihar, thuoäc vuøng ñoâng baéc AÁn Ñoä. Nôi ñöôïc xaû boû vì ngöôøi phaïm bieát thuù toäi vaø saùm maø nhaø tu khoå haïnh Só Ñaït Ña ñaõ thaêm vieáng vaø hoái. taém sau khi Ngaøi töø boû loái tu khoå haïnh. Treân bôø 2) The sin is not being forgiven because of soâng Ni Lieân coù khu röøng Sa La, nôi Ñöùc Phaät ñaõ refusal to confess and restore: Ba Daät Ñeà nghæ ngôi vaøo buoåi chieàu tröôùc khi Ngaøi leân ngoài (Ñoïa)—Toäi phaûi bò ñoïa vì ngöôøi phaïm khoâng thieàn ñònh 49 ngaøy döôùi coäi Boà Ñeà vaø thaønh ñaïo chòu thuù nhaän vaø saùm hoái. taïi Boà Ñeà Ñaïo Traøng, caùch moät khoaûng

ngaén veà ** See Complete moral precepts for nuns in phía taây soâng Ni Lieân. Mendicant school. Nairatmyadvaya (skt): Dharma-nairatmya Nairanjana (skt): Neranjara (p)—The Nilajan (skt)—Phaùp Voâ Ngaõ—No permanent individuality River that flows past Gaya—Soâng Ni Lieân chaûy in or independence of things—See Two ngang qua Boà Ñeà Ñaïo Traøng—Ni Lieân Thieàn— categories of non-ego. Ni Lieân Thieàn Na—The name of a river Nairatmyam (skt): Anatma (skt)—Voâ Ngaõ—Nairanjana (Nilajan) that flows past Gaya, an Khoâng coù töï ngaõ—Soullessness—The fact that eastern tributary of the Phalgu, during the there is no Self. **See Anatman. Buddha's time. It is now called by Indian people Nairmanika (skt): Hoùa—Bieán ñoåi, giaùo hoùa, the Phalgu or Lilajana river with its clear, blue, höôùng daãn vaøo ñaïo Phaät—To transform— pure and cold water. The river has its source near Metamorphose—Conversion by instruction into the Simeria region in the district of Hazaribad in Buddhism—Magic power of transformation. the central Bihar state of the northeast India. This Nairmanikabuddha (skt): Nirmanabuddha river was visited and bathed by Siddarttha after he (skt)—Hoùa Phaät—Buddhas of transformation— gave up his ascetic practices. There was a Sala According to the Contemplation on the Infinite grove on the banks where the Buddha spent the Life Sutra, an incarnate or metamorphosed

Buddha, or Buddhas and Bodhisattvas have Nakagawa Soen Roshi (1908-1983): Japanese universal and unlimited powers of appearance— Zen master of the Rinzai tradition, dharma- Theo Kinh Quaùn Voâ Löôïng Thoï thì hoùa thaân Phaät successor (Hassu) of Yamamoto Gempo Roshi hay thaân Phaät ñöôïc hoùa hieän tuøy yù. Phaät hay Boà (1865-1901), who was influential in both Japanese Taùt coù khaû naêng voâ haïn veà söï hieän bieán. and Western Zen. He made his first visit to the Naiskramya (skt): Vieãn traàn ly caáu (xa roài traàn U.S.A. in 1949, which led to the founding of the caáu cuûa theá tuïc)—To be far removed from the Zen Studies Society in New York in 1965—Thieàn dust and defilement of the world. sö Nhaät Baûn thuoäc toâng Laâm Teá, phaùp töû cuûa Naivasamjnana-samjnayatana (skt): Phi Yamamoto Gempo Roshi, ngöôøi coù aûnh höôûng veà töôûng phi phi töôûng xöù—The state of neither Thieàn cho caû Nhaät Baûn vaø Taây phöông. OÂng ñaõ thinking nor not thinking—Phi Höõu Töôûng Phi Voâ laàn ñaàu tieân du haønh sang Myõ vaøo naêm 1949, ñöa Töôûng Thieân—Höõu Ñænh Thieân—The heaven or ñeán vieäc saùng laäp Hoäi Thieàn Hoïc ôû Nöõu Öôùc vaøo place where is neither thinking nor not-thinking. It naêm 1965. is beyond thinking, the fourth of the four Nakamura, Hajime (1912-1999): One of the Immaterial Heavens (Töù Khoâng Thieân). The leading figures in Buddhist studies in Japan, best samadhi or degree of meditation of this leads to known for his Indian Buddhism: A Survey with rebirth in the rupa heaven; which is not entirely Bibliographical Notes, which covers an free from eight forms of distress. This fourth and impressive range of studies in the field by final immaterial attainment is so called because it Japanese and Western scholars. According to cannot be said either to include perception or to Nakamura, there are eight treasuries in Buddhist exclude perception. The nature of this theories: the womb treasury, the intermediate

concentration is neither in the sphere of mental treasury, the maha-vaipulya treasury, the sila activities nor out of it. This is the state or heaven treasury, the treasury of the ten grounds, the of neither thinking nor not thinking which may miscellaneous treasury, the diamond treasury and resemble a state of intuition. The realm of the Buddha-treasury—Moät trong nhöõng nhaân vaät consciousness or knowledge without thought is laõnh ñaïo trong ngaønh nghieân cöùu Phaät giaùo taïi reached (intuitive wisdom). Existence in this stage Nhaät Baûn, noåi tieáng vôùi taùc phaåm “Phaät Giaùo AÁn may last to 80,000 great kalpas—Trôøi Töù Khoâng Ñoä: Nghieân Cöùu Thaùnh Ñieån,” bao goàm moät loaït Thieân hay trôøi voâ saéc thöù tö (taàng cao nhaát trong nhöõng nghieân cöùu trong laõnh vöïc Phaät giaùo raát coù tam giôùi), nôi khoâng coøn suy nghó hay khoâng suy aán töõïng vôùi caùc hoïc giaû Nhaät Baûn vaø Taây nghó nhôø ñi vaøo thieàn ñònh cöïc kyø tónh dieäu. Möùc phöông. Theo oâng thì coù taùm taïng (kho chöùa) ñoä thieàn ñònh cuûa Phi Töôûng Phi Phi Töôûng xöù trong giaùo thuyeát Phaät giaùo: thai taïng, trung aám daãn ñeán taùi sanh vaøo coõi Trôøi voâ saéc, vaãn chöa taïng, ma ha phöông ñaúng taïng, giôùi luaät taïng, thaäp hoaøn toaøn giaûi thoaùt khoûi baùt khoå. Goïi laø “Phi truï taïng, taïp taïng, kim cöông taïng, vaø Phaät taïng. Töôûng Phi Phi Töôûng Xöù” vì ôû traïng thaùi naày, Naked asetics: Nirgrantha (skt)—Loõa Hình “töôûng” khoâng theå ñöôïc bao goàm maø cuõng khoâng Ngoaïi Ñaïo—One of the twenty heretic (non- theå bò loaïi tröø. maø cuõng khoâng coù “khoâng töôûng.” Buddhist) sects in India at the time of the Baûn chaát cuûa caùi ñònh naày laø khoâng ôû trong caûnh Buddha—Moät trong 20 phaùi ngoaïi ñaïo ôû Thieân giôùi hoaït ñoäng cuûa taâm thöùc maø cuõng khoâng ôû Truùc trong thôøi Phaät coøn taïi theá, khoå haïnh traàn ngoaøi caûnh giôùi aáy. Ñaây laø coõi trôøi voâ töôûng, nôi truoàng. chæ coøn trí tröïc giaùc chöù khoâng coøn suy töôûng nöõa. Naked cave-dwelling: Ñaàu Uyeân Ngoaïi Ñaïo— Thoï meänh trong coõi trôøi naày coù theå keùo daøi ñeán Naked cave-dwelling or throwing oneself down 80.000 ñaïi kieáp—See Four formless jhanas and precipices, one of the six austerities which are Nine lands (C). referred to as outsiders—Soáng nôi hang ñaù trô troïi Naive realism: Thöïc taïi luaän chaát phaùc. hay töï gieo mình vaøo vöïc thaúm maø cheát, moät Naka (p): Heaven—Trôøi. trong saùu loái tu khoå haïnh cuûa ngoaïi giaùo—See Six austerities.

Naked are clothed, the troubled and con voi maø Ñeà Baø Ñaït Ña ñaõ duøng ñeå chuû yù haûm suffering all gain peace and happiness: Keû haïi Ñöùc Phaät. Ñeà Baø Ñaït Ña laø ñeä töû maø cuõng laø ngheøo khoå thieáu thoán ñöôïc aám no haïnh phuùc— em hoï cuûa Phaät. OÂng ta mong muoán trôû thaønh See Ten kinds of Buddha-work in all worlds in all ngöôøi laõnh ñaïo Taêng giaø trong töông lai. Nhöng times of the Buddhas (B) (7). oâng ta raát ñoãi ngaïc nhieân khi thaáy Ñöùc Phaät ñoái xöû vôùi oâng nhö bao nhieâu ngöôøi khaùc. Vieäc naøy Nakha (p): Nail—Moùng tay. laøm cho oâng giaän döõ ñeán noãi oâng ñaõ aâm möu haõm Naksatranatha (skt): Lord of constellations— haïi Ñöùc Phaät. Trong laøng coù moät con voi noåi tieáng Tinh Tuù Vöông. gieát ngöôøi. Teân cuûa noù laø Nalagiri. Moät ngaøy noï, Naksatra-raja-sankusumitabhijna (skt): Ñeà Baø Ñaït Ña cho voi Nalagiri uoáng röôïu

vaø laøm King of the star-flower—Tuùc Vöông Hoa— cho noù trôû neân hung döõ. Ñoaïn Ñeà Baø ñöa voi ñeán King of the star-flower, a bodhisattva in the con ñöôøng maø Ñöùc Phaät ñang ñi. Ngay khi vöøa Wonder Lotus Sutra—Moät vò Boà Taùt trong Kinh thaáy Phaät, voi Nalagiri phoùng nhanh ñeán Ngaøi Dieäu Phaùp Lieân Hoa. moät caùch hung tôïn. Moïi ngöôøi ñeàu hoaûng sôï vaø Naksatra-raja-vikridita (skt): Tuùc Vöông taûn ra töù höôùng. Hoï la lôùn cho Ñöùc Phaät nghe: Hyù—The play of the star-king, or king of the "Voi ñieân! Ngaøi haõy chaïy mau!" Tuy nhieân, ai constellations, one of the samadhi in the Lotus naáy ñeàu ngaïc nhieân, Ñöùc Phaät ñoái ñaàu vôùi voi sutra—Tuùc Vöông Hyù laø vua cuûa choøm sao nhò Nalagiri moät caùch bình thaûn khi Ngaøi ñöa tay voã thaäp baùt tuù, moät loaïi tam ma ñòa trong Kinh Dieäu veà noù. Sinh vaät khoảng loà naøy quyø moïp moät caùch Phaùp Lieân Hoa. khieâm cung tröôùc tröôùc söùc maïnh töø bi cuûa Ñöùc Naksatratara-raja-ditya (skt): Nhaät Tinh Tuù— Phaät. A degree of meditation, such as the sun, stars and Nalanda Monastery University: Khu Ñaïi Hoïc constellations samadhi—Möùc ñoä thieàn ñònh, Na Lan Ñaø. chaúng haïn nhö nhaém vaøo maët trôøi, tinh tuù hay choøm sao maø ñònh. Nakula (skt): La Haùn Naëc cöï la. Nalagiri (skt): Nalagiri is the name of an elephant which Devadatta once used with an intention to try to harm the Buddha. Devadatta was one of the Buddha's disciple and also His cousin. He therefore expected to become the future leader among the monks. To his surprise, the Buddha treated him like everyone else. This made him so angry that he plotted to harm the Buddha. In the village, there was an elephant known to be a man-killer. Her name was Nalagiri. (Entrance to the Ruin of Nalanda—Coảng vaøo khu One day, Devadatta gave Nalagiri some alcohol pheá tích Na Lan Ñaø) to make her go wild. He then drove the elephant onto the path where the Buddha was walking. As The ruins of Nalanda University are famous to the soon as Nalagiri caught sight of the Buddha, she whole world, located in a village called 'Bada rushed towards Him in a mad fury. People Gaon', Southeast of Patna (used to be Pataliputra) scattered in fright in all directions. They shouted, in Bihar State, Northeast of India. One of the "Mad elephant! Run for your lives!" To greatest centers of Buddhist learning in ancient everyone's surprise, the Buddha faced Nalagiri India, founded in Bihar some time around the calmly as He raised his hand to touch her. The second century by King Sakraditya of Magadha. huge creature felt the power of the Buddha's Though it is traditionally dated to the time of the compassion and readily went on her knees in front Buddha (6th-5th centuries B.C.), however, of Him, as if bowing humbly—Nalagiri laø teân cuûa archaeological excavations date its current

foundations to the 5th century A.D. It was centuries. Thereafter, the monastery was enlarged probablly name after a local spirit and was by the kings of the late Gupta period. The originally a small institution, but beginning with Nalanda Monastery was in reality a Buddhist Kumara Gupta I (414-455) it began to receive university, where many learned monks came to royal support from the Hupta rulers of North India. further their study of Buddhism. The ruins of In its heyday, it attracted some of the greatest Nalanda extend over a large area. The structures scholars of Mahayana

Buddhism in India, both as exposed to view represent only a part of the teachers and students, and pilgrims from all over extensive establishment and consist of monastic the Buddhist world traveled there to study, and it sites, stupa sites, and temple sites. Lengthwise later became one of the principal sources for the they extend from north to south, the monasteries transmission of Buddhism to Tibet. It then on the eastern flank, and stupas and temples on developed into a university located in now North the west. Through the ruins, we can see the India. There was a great library there. According evidence that these monasteries were storeyed to Hsuan-tsang and I-Ching, who visited Nalanda structures; and even in their ruins, they still on various occasions, stated that at the height of convey a memory of their imposing and glorious its activity, 10 thousand monks were resident past. In the museum are deposited numerous there and studied the teaching of Hinayana and sculptures and other antiquities recovered during Mahayana, with more than 2,000 teachers. The the excavations. Besides, there are a lot of university flourished for seven centuries from the epigraphic materials, including copper-plate and 5th to the 12th century. However, Nalanda is stone inscriptions, and inscriptions on bricks, and thought have been destroyed by Muslims in the terracotta seals. Among the seals, we have the 12th or 13th century. The famous monastic official seal belonging to the community of establishments at Nalanda, near Rajgir, were of venerable monks of the great monastery. Through extreme importance in the history of latter day these materials, we can see that the Buddhism Buddhism. The history of the monastic that was practised at Nalanda and other establishments can be traced back to the days of contemporary institutions in Bengal and Bihar was Asoka. neither the simple Hinayana, nor Mahayana of the early days. It was strongly influenced by the Brahmanism and Tantrism. Hsuan-Tsang, a famous Chinese monk, who traveled to India in the seventh century, wrote of the imposing structure and prosperity of this monastery. According to Hsuan-Tsang, at one time, there were more than 10,000 Mahayana Buddhist monks stayed there to study. He stated very clearly about their rules and practices. He also mentioned Harsa and several of his predecessors as beneficent patrons of this institution. I-Ching, another Chinese traveller, had also left us a picture of the life led by Nalanda monks. According to Eitel in The Dictionary of Chinese- According to I-Ching, Nalanda was maintained by English Buddhist Terms, Nalanda is a famous 200 villages which donated by different kings. monastery which was located 7 miles north of Nalanda was known throughout the Buddhist Rajarha in Maghada, northern India, built by the world of that time for its learned and versatile King Sakraditya after the Buddha’s nirvana. Now teachers, and the names of Acarya Silabhadra, Baragong. As a center of Buddhist study, Santaraksita, and Atisa or Dipankara, were particularly of Madhyamika philosophy. It shining stars among a galaxy of many others, prospered from the fifth through the twelfth conjure up a vision of the supreme eminence of

the Nalanda Mahavihara throughout its trong khoaûng baûy theá kyû töø theá kyû thöù 5 ñeán theà prosperous history. kyû thöù 12. Tuy nhieân, Nalanda bò ngöôøi Hoài giaùo phaù huûy vaøo theá kyû thöù XII hay XIII. Caùc cô sôû tu vieän löøng danh taïi

Na Lan Ñaø trong thaønh Vöông Xaù coù taàm quan troïng raát lôùn trong lòch söû Phaät giaùo thôøi gian sau naày. Lòch söû cuûa caùc kieán truùc taïi ñaây coù theå baét ñaàu töø ñôøi vua A Duïc (Asoka). Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Na Lan Ñaø laø ngoâi chuøa noåi tieáng, nôi maø ngaøi Huyeàn Trang töøng toøng hoïc, tröôøng khoaûng 7 daëm veà phía baéc thaønh Vöông Xaù cuûa xöù Ma Kieät Ñaø,mieàn baéc AÁn Ñoä, ñöôïc vua Thöôùc Ca La A (Ruins of Nalanda University—Pheá tích tröôøng Daät Ña (Sakraditya) xaây döïng sau khi Phaät nhaäp Ñaïi Hoïc Na-Lan-Ñaø) dieät. Baây giôø laø Baragong. Na Lan Ñaø ñöôïc xem nhö laø moät trung taâm nghieân cöùu Phaät giaùo, ñaëc Pheá tích cuûa khu tröôøng Ñaïi Hoïc Na Lan Ñaø noåi bieät laø veà trieát lyù Trung Quaùn. Na Lan Ñaø cöïc tieáng khaép theá giôùi, naèm trong moät ngoâi laøng teân thònh vaøo khoaûng töø theá kyû thöù 5 ñeán theá kyû thöù ‘Bada Gaon’, veà phía Ñoâng Nam thuû phuû Patna 12. Sau ñoù Na Lan Ñaø ñöôïc caùc vua cuoái trieàu (ngaøy xöa laø thaønh Hoa Thò) cuûa bang Bihar, Gupta môû mang roäng lôùn. Kyø thaät Na Lan Ñaø laø thuoäc vuøng Ñoâng Baéc AÁn Ñoä. Na Lan Ñaø laø moät moät tröôøng Ñaïi Hoïc Phaät Giaùo, nôi nhöõng cao trong nhöõng trung taâm Phaät Hoïc lôùn nhaát trong Taêng toøng hoïc tu ñeå môû mang kieán thöùc veà Phaät thôøi coå AÁn Ñoä, theo truyeàn thuyeát Phaät giaùo, ñöôïc giaùo. Caùc di tích cuûa tu vieän Na Lan Ñaø traûi ra vua Sakraditya cuûa xöù Ma Kieät Ñaø thieát laäp trong treân moät vuøng roäng lôùn. Caùc coâng trình xaây döïng tænh Bihar vaøo khoaûng theá kyû thöù hai. Duø theo ñöôïc thaáy hoâm nay chæ laø moät phaàn cuûa cô ngôi truyeàn thoáng thì Na Lan Ñaø coù töø thôøi Ñöùc Phaät, ñoà soä vaø laø daáu tích cuûa caùc tu vieän, ñeàn, thaùp. vaøo khoaûng theá kyû thöù 5 hay thöù 6 tröôùc Taây Lòch, Caùc coâng trình kieán truùc chaïy theo höôùng baéc tuy nhieân, caùc pheá tích ñöôïc caùc nhaø khaûo coå ñaøo nam, caùc tu vieän naèm beân söôøn ñoâng, coøn caùc ñeàn leân cho thaáy neàn taûng Na Lan Ñaø ñöôïc xaây döïng thaùp naèm beân söôøn taây. Qua pheá tích, chuùng ta vaøo khoaûng theá kyû thöù 5 sau Taây Lòch. Coù leõ noù thaáy nhöõng tu vieän ñöôïc xaây nhieàu taàng vaø ngay ñöôïc ñaët teân theo moät vò thaàn cuûa ñòa phöông vaø trong nhöõng ñoå naùt ngaøy nay, chuùng vaãn coøn gôïi khôûi thuûy chæ laø moät hoïc vieän nhoû, nhöng baét ñaàu leân cho chuùng ta söï hoaøi nieäm veà moät quaù khöù töø thôøi vua Cöu Ma La Cuùc Ña ñeä nhaát tu vieän baét ñöôøng beä vaø vinh quang. Trong vieän baûo taøng ñaàu nhaän ñöôïc söï baûo trôï cuûa hoaøng gia töø nhöõng hieän coøn tröng baøy nhieàu taùc phaåm ñieâu khaéc nhaø cai trò Hupta cuûa mieàn Baéc AÁn Ñoä. Trong thôøi cuøng caùc coå vaät khaùc tìm ñöôïc trong caùc cuoäc khai vaøng son tu vieän naøy ñaõ thu huùt vaøi hoïc giaû vó ñaïi quaät. Ngoaøi ra, coøn nhieàu di saûn khaùc nhö caùc laù cuûa tröôøng phaùi Ñaïi Thöøa ôû AÁn Ñoä, caû thaày laãn ñoàng, caùc bia kyù baèng ñaù, chöõ khaéc treân gaïch vaø troø, vaø nhöõng nhaø haønh höông du haønh töø theá giôùi caùc con daáu baèng ñaát nung. Trong soá caùc con daáu, Phaät giaùo ñeán ñoù ñeå tu hoïc, vaø sau naøy noù trôû chuùng ta coù con daáu thuoäc coäng ñoàng tu só khaû thaønh nguoàn truyeàn giaùo chính cuûa ñaïo Phaät töø kính cuûa Ñaïi Tu Vieän. Nhöõng chöùng lieäu cho thaáy AÁn Ñoä sang Taây Taïng. Thaønh Na lan ñaø, moät tu Phaät giaùo haønh trì taïi Na Lan Ñaø cuøng caùc tu vieän

vieän, trung taâm nghieân cöùu. Sau ñöôïc trieån khai ñöông thôøi taïi Bengal vaø Bihar khoâng phaûi laø Phaät thaønh tröôøng Ñaïi hoïc Phaät giaùo ñaàu tieân taïi Baéc giaùo Tieåu Thöøa ñôn thuaàn, cuõng khoâng phaûi Ñaïi AÁn Ñoä. Taïi ñaây coù moät thö vieän phong phuù. Chính Thöøa thôøi khôûi thuûy, maø noù thaâm nhieãm caùc tö Huyeàn Trang vaø Nghóa Tònh, hai nhaø sö thænh kinh töôûng Baø La Moân vaø Maät toâng. Huyeàn Trang, moät noåi tieáng cuûa Trung Quoác ñaõ tôùi ñoù nhieàu laàn vaø cao Taêng Trung Quoác, ñaõ du haønh sang AÁn Ñoä ñaõ ghi laïi laø nôi naày ñaõ töøng chöùa ñeán 10.000 hoïc vaøo theá kyû thöù baûy, ñaõ keå laïi veà söï ñoà soä vaø phoàn Taêng cho caû Tieåu laãn Ñaïi thöøa, vôùi treân 2.000 thònh cuûa Na Lan Ñaø. Theo oâng thì tu vieän naày ñaõ giaùo thoï. Tröôøng Ñaïi Hoïc Na Lan Ñaø phoàn thònh coù laàn coù ñeán 10.000 vò sö Ñaïi Thöøa ñeán tu taäp taïi

ñaây. OÂng ñaõ noùi raát roõ veà caùc giôùi ñieàu vaø söï Pure Land—Nam Moâ A Di Ñaø Phaät, laø quy meänh haønh trì cuûa chö Taêng taïi ñaây. OÂng coøn nhaéc ñeán ñoái vôùi Ñöùc Phaät A Di Ñaø hay chuùng sanh moät vua Harsa vaø caùc vò tieàn nhieäm nhö nhöõng nhaø loøng quy ngöôõng nôi lôøi nguyeän cöùu ñoä cuûa Ñöùc baûo trôï ñaéc löïc cho tu vieän naày. Nghóa Tònh, moät Phaät A Di Ñaø maø nieäm hoàng danh cuûa Ngaøi, töùc nhaø haønh höông khaùc cuûa Trung Hoa, cuõng ñaõ ñeå laø môû cöûa ñi vaøo coõi Tònh Ñoä. laïi cho chuùng ta moät baûn moâ taû cuoäc soáng cuûa caùc Namah Amitabha Buddha of the Land of tu só taïi Nalanda, tu vieän naày ñöôïc duy trì baèng soá Ultimate Bliss: Nam Moâ Cöïc Laïc Theá Giôùi A Di tieàn thu ñöôïc töø 200 ngoâi laøng ñöôïc caùc ñôøi vua Ñaø Phaät. ban caáp cho tu vieän. Vaøo thôøi aáy, Na Lan Ñaø noåi Namah Descending line of Patriarchs tieáng trong theá giôùi Phaät giaùo vì coù nhöõng giaùo sö Bodhisattvas: Nam Moâ Chö Toå Boà Taùt. taøi gioûi, uyeân baùc vaø nhöõng teân tuoåi nhö Giôùi Hieàn (Silabhadra), Tòch Hoä (Santaraksita), A Ñeå Namah Medicine Master Assembly of Sa (Atisa), hay Dipankara, nhöõng ngoâi sao saùng Buddhas and Bodhisattvas: Nam Moâ Döôïc Sö ñaõ gôïi leân hình aûnh cao troïng cuûa tu vieän trong Hoäi Thöôïng Phaät Boà Taùt. suoát thôøi kyø phoàn thònh cuûa noù. Namah Sakya Muni Buddha: Namah Nalata (p): Forehead—Traùn. Fundamental (Original) Teacher Sakyamuni Nalaya mandala (skt): Non-alaya-mandala— Buddha—Homage to our Teacher Sakyamuni Na A Laïi Da Maïn Ñaø La—The non-alaya Buddha—Nam Moâ Boån Sö Thích Ca Maâu Ni Phaät mandala, or the bodhi site or seat, which is (con xin quy maïng Ñöùc Phaät Thích Ca Maâu Ni). without fixed place, independent of place, and Namah Wonderful-Law Lotus-Flower: Nam entirely pure—Khoâng phaûi laø A Laïi Da Maïn Ñaø Moâ Dieäu Phaùp Lieân Hoa—The recitation of the La, hay laø Boà Ñeà Ñaïo Traøng, khoâng phaûi laø nôi Nichiren Sect—Caâu trí nieäm cuûa Toâng Phaùp Hoa coá ñònh. beân Nhaät. Nalini (p): Lotus pond—Ao sen. Nama-kaya (skt): Name—Danh thaân—See Nama (skt & p): Twenty-four non-interactive activity dharmas, and 1) Immaterial factors—Yeáu toá khoâng coù thöïc Seventy-five dharmas of the Abhidharma Kosa. theå. Naman (skt) Nama (p): Name, refers to 2) Name—Danh hay teân goïi. psychological as opposed to the physical. Naman 3) Danh hay taâm—Taâm, theo nguyeân nghóa, laø includes the four skandhas of feeling, perception, caùi höôùng ñeán ñoái töôïng hay caùi laøm cho

mental formations, and consciousness (the last nhöõng caùi khaùc höôùng ñeán chuùng. Ñaây laø moät aggregate is corporeality)—Danh hay teân (name), töø ñeå chæ moïi hieän töôïng cuûa taâm. coù tính caùch taâm lyù ñoái choïi vôùi theå chaát. Naman Namah (skt) Namo (p): Quy maïng—Blessing— bao goàm boán trong naêm uaån taïo thaønh kinh Adoration—Taking refuge—See Take refuge in nghieäm caù nhaân laø tri giaùc, yù thöùc, khaùi nieäm, vaø Triratna. nhaän thöùc. (uaån thöù naêm laø hình thöùc beân ngoaøi 1) Homage: To submit oneself to—To make hay tính theå chaát). obeisance—Quy Maïng. Namarupa (Name and form) (skt & p): Danh 2) To pay homage to: To bow to—An saéc—Mind and body—Mentality and expression of submission to command— corporeality—Name and form—Mentality and Complete commitment—Reverence— corporeality—Mind and matter—See Twelve Devotion—Kænh Leã. conditions of cause and effect. Namah Amitabha: Namo Amitayuse-Buddha 1) Name and form or mind and body (mental (skt)—Nam Moâ A Di Ñaø Phaät—Namah and physical energies). This is the result of Amitabha, the formula of faith of the Pure Land the conscioussness which stands for the first sect, representing the believing heart of all beings skandha, and the fourth link in the chain of and Amitabha's power and will to save; repeated conditioned arising: Danh saéc, theå chaát vaø in the hour of death it opens the entrance to the taâm thaàn hay teân goïi vaø hình theå hay vaät lyù vaø taâm lyù. Ñaây laø keát quaû cuûa yù thöùc, laø uaån

thöù nhaát cuûa nguõ uaån, vaø maéc thöù tö cuûa thaäp nhìn nhò nguyeân cho raèng thaân taâm laø hai thöïc nhò nhaân duyeân. theå rieâng bieät thì coù theå ñaït ñeán gaàn chaân lyù 2) Name under which Subhuti will be reborn as thöïc taïi. Nhieàu ngöôøi ñaõ baét ñaàu yù thöùc raèng Buddha: Teân cuûa oâng Tu Boà Ñeà khi thaønh taát caû nhöõng gì xaûy ñeán cho thaân thì cuõng xaûy Phaät. ñeán cho taâm vaø ngöôïc laïi. Y khoa hieän ñaïi ñaõ 3) One of the twelve nidanas: Moät trong möôøi nhaän ra raèng theå xaùc bò beänh coù theå do taâm hai nhaân duyeân. thaàn gaây neân. Thaân vaø taâm khoâng phaûi laø hai 4) Name (feeling, perception, volition, and thöïc theå rieâng bieät maø chæ laø moät. consciousness) and form (both are unreal and Namassana (p): Worship—Söï thôø phuïng. give rise to delusion): Danh (goàm thoï, töôûng, Namassati (p): To pay honor—To venerate— haønh, thöùc) vaø saéc ñeàu khoâng thaät, nhöng laïi Toân kính. coù khaû naêng khôûi leân phieàn naõo. Namasya (skt): Thôø cuùng—According to our old i) A Sanskrit term for "psycho-soma" or body customs, Buddhists worship ancestors to show our and mind formation. The mind-body as one appreciations. According to Buddhism, worshiping entity. The same thing sometimes appears as ancestors, with the hope of relieving their karma, mind, and sometimes appears as body— is not a bad custom. Buddhists diligently cultivate Thuaät ngöõ Baéc Phaïn duøng ñeå chæ "taâm-sinh- is the best way to show our appreciations to our lyù" hay hôïp theå cuûa thaân vaø taâm. Cuøng moät ancestors. However, some Buddhists thöù maø coù khi phaùt hieän ra nhö thuoäc veà taâm, misunderstand about Buddhism and consider the maø coù khi laïi phaùt hieän ra nhö thuoäc veà thaân. worshiping the most important issue in ii) The fourth part of the

twelvefold process of Buddhism—Theo coå tuïc, Phaät töû chuùng ta thôø dependent arising (pratitya-samutpada). cuùng toå tieân laø ñeå toû loøng bieát ôn. Theo ñaïo Phaät Name and form or mind and body (mental thì thôø cuùng toå tieân, khoâng phaûi laø moät phong tuïc and physical energies). This is also the result xaáu, vôùi hy voïng mong cho hoï ñöôïc nheï nghieäp. of the conscioussness which stands for the Ngöôøi Phaät töû neân luoân nhôù raèng tu haønh tinh taán first skandha—Phaàn thöù tö trong möôøi hai laø caùch ñeàn ñaùp toå tieân xöùng ñaùng nhaát. Tuy nhaân duyeân. Danh saéc, theå chaát vaø taâm thaàn nhieân, moät soá Phaät töû vì hieåu laàm Phaät giaùo neân hay teân goïi vaø hình theå hay vaät lyù vaø taâm lyù. xem chuyeän thôø cuùng laø toái quan troïng trong ñaïo Ñaây cuõng laø keát quaû cuûa yù thöùc, laø uaån thöù Phaät. nhaát cuûa nguõ uaån. Namati (p): To bend—Cuùi xuoáng. iii) Our dualistic view tells us that mind cannot be body, and body cannot be mind. But looking Nambokucho (jap): Nam Baéc Trieàu (Nhaät Baûn). deeply, we see that body is mind and mind is Name: Nama or Namakaya (skt)—Danh. body. If we can overcome the duality that 1) Fame—Renown—Reputation—See Twenty- sees the mind and body as entirely separate, four non-interactive activity dharmas, and we come very close to the truth. Many people Seventy-five dharmas of the Abhidharma are beginning to realize that what happens to Kosa. the mind, and vice versa. Modern medicine is 2) Which are merely indications of the aware that the sickness of the body may be a temporal—Giaû danh töôùng—See Three kinds result of the sickness in the mind. And of appearance (B). sickness in our minds may be connected to Name and appearance: Danh töôùng— sickness in our bodies. Body and mind are not Visible—One of the five laws or categories, two separate entities, they are one—Do nhaän everything has a name and an appearance—Moät thöùc nhò nguyeân cuûa chuùng ta maø chuùng ta trong nguõ phaùp, moïi söï vaät ñeàu coù danh coù töôùng. nghó raèng taâm khoâng phaûi laø thaân vaø thaân Names of all appearance or phenomena: khoâng phaûi laø taâm. Nhöng neáu quaùn chieáu Danh—Teân goïi caùc töôùng hay hieän töôïng— saâu saéc chuùng ta seõ thaáy raèng thaân töùc laø taâm According to Zen Master D. T. Suzuki in The vaø taâm töùc laø thaân. neáu vöôït thoaùt ñöôïc loái Studies In The Lankavatara Sutra, this is one of

the five categories of forms. Names are not real daät dôø treân bieån luaân hoài sanh töû, vaø nhö con taøu things, they are merely symbolical, they are not voâ chuû, anh ta phaûi troâi theo caùc doøng nöôùc bieån worth getting attached to as realities. Ignorant aáy. Anh laïi coøn ñöôïc ví nhö baùnh xe keùo nöôùc, cöù minds move along the stream of unreal luoân quay troøn treân cuøng moät caùi truïc maø thoâi. constructions, thinking all the time that there are Anh khoâng bao giôø vöôn leân hay phaùt trieån, anh really such things as “me” and “mine.” They keep vaãn chính laø anh chaøng xöa cuõ khôø khaïo, muø tenacious hold of these imaginary objects , over quaùng moø maãm vaø phaïm toäi aáy. Do bôûi si muoäi, which they learn to cherish greed, anger, and anh khoâng theå thaáy ñöôïc raèng taát caû caùc söï vaät infatuation, altogether veiling the light of wisdom. ñeàu nhö huyeân thuaät, aûo aûnh hay boùng traêng trong These passions lead to actions, which, being nöôùc. Do bôûi si

muoäi, anh khoâng theå thoaùt ra khoûi repeated, go on to weave a cocoon for the agent yù nieäm hö nguïy veà ngaõ theå hay töï tính veà “toâi” vaø himself. He is now securely imprisoned in it and is “cuûa toâi,” veà “chuû theå” vaø “ñoái töôïng,” veà “sinh unable to free himself from the encumbering truï dò dieät.” Anh khoâng theå hieåu ñöôïc raèng taát caû thread of wrong judgments. He drifts along on the nhöõng thöù naày ñeàu laø nhöõng saùng taïo cuûa taâm vaø ocean transmigration, and, like the derelict, he bò dieãn dòch sai laàm. Vì lyù do aáy maø cuoái cuøng anh must follow its currents. He is again compared to trôû neân toân giöõ nhöõng khaùi nieäm nhö ñaáng Töï Taïi, the water-drawing wheel turning around the same Thôøi Gian, Nguyeân Töû, vaø Thaéng Giaû, ñeå roài trôû axle all the time. He never grows or develops, he neân dính chaët trong caùc hình töôùng maø khoâng theå is the same old blindly-groping sin-commiting naøo thoaùt ra ñöôïc baùnh xe voâ minh—See Five blunderer. Owing to this infatuation, he is unable laws or categories (I). to see that all things are like maya, mirage, or like Name and description: Name—Danh töï. a lunar reflection in water; he is unable to free Name and form: Nama-rupa (skt)—Mentality himself from the false idea of self-substance and corporeality—Danh-saéc (söï toång hôïp teân goïi (svabhava), of “me and mine,” of subject and vaø hình theå, taâm lyù vaø vaät lyù)—See Twelve object, of birth, staying and death; he does not conditions of cause and effect. realize that all these are creations of mind and Name only: Duy danh. wrongly interpreted. For this reason he finally Names of people and places: Nhaân danh ñòa comes to cherish such notions as Isvara, Time, danh. Atom, and Pradhana, and becomes so inextricably involved in appearances that he can never be Name received by a monk on ordination: freed from the wheel of ignorance—Theo Thieàn Phaùp Hieäu—Teân ñaïo cuûa moät vò sö khi ñöôïc laøm Sö D. T. Suzuki trong Nghieân Cöùu Kinh Laêng Giaø, leã thoï giôùi. ñaây laø moät trong naêm phaùp töôùng. Teân goïi caùc Name of a school: Toâng Moân. töôùng hay hieän töôïng. Danh khoâng phaûi laø nhöõng 1) Name of a sect: Teân cuûa moät toâng phaùi. caùi gì thöïc, chuùng chæ laø töôïng tröng giaû laäp, 2) It refers to the Ch’an (Zen) or Intuitional chuùng khoâng ñaùng keå ñeå cho ngöôøi ta chaáp vaøo schools, other schools are called “Teaching nhö laø nhöõng thöïc tính. Phaøm phu cöù troâi laên theo Sects,” or those who rely on the written word doøng chaûy cuûa nhöõng caáu truùc khoâng thöïc maø luùc rather than on the “inner light.”: Tieáng duøng naøo cuõng nghó raèng quaû thöïc laø coù nhöõng thöù nhö ñeå goïi Thieàn toâng hay toâng phaùi tu taäp baèng “toâi” vaø “cuûa toâi.” Hoï cöù naém chaéc laáy nhöõng ñoái tröïc giaùc, trong khi caùc toâng phaùi khaùc ñöôïc töôïng giaû töôûng naøy, töø ñoù maø hoï toân giöõ tham goïi laø Giaùo Moân hay nhöõng toâng phaùi tu baèng lam, saân haän vaø si meâ, taát caû ñeàu che laáp aùnh giaùo ñieån ñöôïc ghi laïi. saùng cuûa trí tueä. Caùc phieàn naõo naày daãn hoï ñeán Name still unknown: Khuyeát danh. caùc haønh ñoäng maø nhöõng haønh ñoäng naày cöù taùi Names are unreal: One of the three dieãn, tieáp tuïc deät caùi keùn cho chính taùc nhaân. Taùc unrealities—Danh giaû—Caùc teân cuûa chö phaùp nhaân naày giôø ñaây ñöôïc giam giöõ moät caùch an toaøn ñeàu khoâng thaät, moät trong tam giaû (Danh nöông trong caùi keùn aáy vaø khoâng theå thoaùt ra khoûi sôïi

vaøo yù töôûng maø coù chöù khoâng coù töï taùnh)—See chæ roái ren cuûa caùc phaùn ñoaùn sai laàm. Anh ta troâi Three fallacious postulates, and Three unrealities.

Naming ceremony: Leã ñaët teân. Namo Earth Treasury King Vow Namkkara (p): Homage (n)—Söï toân kính. Bodhisattva: Namo Great Vows Earth Store Namo (p) Namah (skt): Adoration—Blessing— Bodhisattva—Namo Earth Store King Bodhisattva To pay homage to—To submit oneself to—Quy of great vows—Nam Moâ Ñaïi Nguyeän Ñòa Taïng maïng—Nam Moâ—Quy meänh hay veà nöông— Vöông Boà Taùt. Devotion-of-life bow. Namo Enlightened Being, Cloud Canopy of 1) To entrust one's life, or to devote one's life to Fragrance Bodhisattva, Mahasattva: Nam the Buddha, etc.: Thaân meänh nöông theo Ñöùc Moâ Höông Vaân Caùi Boà Taùt Ma Ha Taùt . Phaät. Namo Eternally Dwelling Ten Directions 2) To obey Buddha's teaching: Quy thuaän theo Buddhas: Nam Moâ Thöôøng Truï Thaäp Phöông giaùo meänh hay lôøi daïy cuûa Phaät. Phaät. 3) To cultivate the Buddha's way, hoping one Namo Eternally Dwelling Ten Directions day we can enter nirvana as did the Buddha: Caên meänh quy nguyeân nhö Ñöùc Phaät ñaõ töøng Sangha: Nam Moâ Thöôøng Truï Thaäp Phöông quy nguyeân vaäy. Taêng. Namo all Buddhas of the Ten Directions Namo Generations of Patriarchs, (Quarters) and three times: Namo all Buddhas Bodhisattvas: Nam Moâ Lòch Ñaïi Toå Sö Boà Taùt. everywhere throughout all realms of time—Nam Namo Great Holy Kinnara King Moâ Thaäp Phöông Tam Theá Nhöùt Thieát Chö Phaät. Bodhisattva: Nam Moâ Ñaïi Thaùnh Khaån Na La Namo All Dharma Guardian Deva Vöông Boà Taùt. Bodhisattvas: Nam Moâ Hoä Phaùp Thieân Long Boà Namo Great Merciful and Compassionate Taùt. Buddha Amitabha of the Western Land of Namo Diamond Buddha of the ten Ultimate Bliss: Ñaïi Töø Ñaïi Bi A Di Ñaø Phaät. directions: Quy Maïng Thaäp Phöông Kim Cang Namo Great Strength Bodhisattva: Namo Phaät—Take refuge in the Diamond Buddha of the Bodhisattva Mahasthama—Namo Bodhisattva ten directions. who has attained great strength—Nam Moâ Ñaïi Namo All Heavenly Dharma-Protecting Theá Chí Boà Taùt. Bodhisattvas: Nam Moâ Hoä Phaùp Chö Thieân Boà Namo Great Virtues Universal Worthy Taùt. Bodhisattva: Nam Moâ Ñaïi Haïnh Phoå Hieàn Boà Namo Amitabha Buddha of the Land of Taùt. Ultimate Bliss: Nam Moâ Cöïc Laïc Theá Giôùi A Di Namo Great Vows Earth Store Bodhisattva: Ñaø Phaät. Nam Moâ Ñaïi Nguyeän Ñòa Taïng Vöông Boà Taùt. Namo Bodhisattva, Mahasattva of the Clear Namo Heaven: Nam Moâ Trôøi—Usually used to Cool Ground: Nam Moâ Thanh Löông Ñòa Boà pray for blessing by the Vietnamese countryside Taùt Ma Ha Taùt. people—Töø naày thöôøng ñöôïc daân mieàn queâ Vieät Nam duøng ñeå caàu nguyeän. Namo Buddha: Nam Moâ Phaät—Namo Buddha; I devoted myself entirely to the Buddha, or Namo All Heavenly Dharma-Protecting Triratna, or Amitabha—Quy meänh ñoái vôùi Phaät, Bodhisattvas: Nam Moâ Hoä Phaùp Chö Thieân Boà vôùi Tam Baûo, vôùi Phaät A Di Ñaø. Taùt. Namo Buddhaya: Nam Moâ Phaät Ñaø Gia— Namo Holy Assembly of Temple-Guarding Homage and honor to the Buddha—Ñeä töû suøng Bodhisattvas: Nam Moâ Giaø Lam Thaùnh Chuùng kính vaø ngöôõng moä Phaät. Boà Taùt. Namo Descending line of Patriarchs Namo Homage To The Ullambana Bodhisattvas: Nam Moâ Chö Toå Boà Taùt. Assembly of Buddhas and Bodhisattvas:

Nam Moâ Vu Lan Hoäi Thöôïng Phaät Boà Taùt.

Namo Kuan Shi Yin Bodhisattva: Nam Moâ Namo Ratnatrayaya: Homage to the Triple Quaùn Theá AÂm Boà Taùt. Jewels—Nam Moâ haéc ra ñaù ra daï da (Quy-y Tam Namo Kuan Shi Yin Great Compassion Baûo). Bodhisattva: Namo Great Compassionate Namo Sakya Muni Buddha: Nam Moâ Boån Sö Bodhisattva Avalokitesvara—Namo Kuan Shi-Yin Thích Ca Maâu Ni Phaät—Namo Fundamental Bodhisattva of great Compassion—Nam Moâ Ñaïi (Original) Teacher Sakyamuni Buddha—Homage Bi Quan Theá AÂm Boà Taùt. to our Teacher Sakyamuni Buddha—Con xin quy Namo The Land of Ultimate Bliss Amitabha maïng Ñöùc Phaät Thích Ca Maâu Ni. Buddha: Nam Moâ Cöïc Laïc quoác A Di Ñaø Phaät. Namo Sea Vast Lotus Pool Assembly of Namo (Homage) Lord of Brahma Net, Buddhas and Bodhisatvas: Homage to the Vairocana Buddha: Nam Moâ Phaïm Voõng Giaùo Lotus Pool Assembly of Buddhas and Bodhisattvas as vast as the sea—Nam Moâ Lieân Chuû Tyø Loâ Xaù Na Phaät (Tyø Loâ Giaù Na Phaät). Trì Haûi Hoäi Phaät Boà Taùt. Namo Maitreya Honored Future Buddha: Namo Shurangama Assembly of Buddhas Namo the Honoured Buddha Maitreya, Soon to be born in the world)—Nam Moâ Ñöông Lai Haï Sanh and Bodhisattvas: Nam Moâ Laêng Nghieâm Hoäi Di Laëc Toân Phaät. Thöôïng Phaät Boà Taùt. Namo Manjusri Great Wisdom Namo Supreme Shurangama of the Bodhisattva: Bodhisattva of great wisdom— Buddha's Summit: Nam Moâ Phaät Ñaûnh Thuû Nam Moâ Ñaïi Trí Vaên Thuø Sö Lôïi Boà Taùt. Laêng Nghieâm. Namo Medicine Master Assembly of Namo Tassa Bhagavato Arahato Samma Buddhas and Bodhisattvas: Nam Moâ Döôïc Sö Sambuddhasa: A formula of homage to the Hoäi Thöôïng Phaät Boà Taùt. Buddha—Kính leã Ñöùc Theá Toân, Ngaøi laø baäc giaûi thoaùt, giaùc ngoä hoaøn toaøn. Namo Medicine Master Buddha who dispels calamities and lengthens life: Nam Moâ Tieâu Namo Universal Eye Bodhisattva, Tai Dieân Thoï Döôïc Sö Phaät. Mahasattva : Nam Moâ Tònh Nhaõn Boà Taùt Ma Ha Namo Permanently Dwelling Ten Directions Taùt. Buddhas: Nam Moâ Thöôøng Truï Thaäp Phöông Namo Universal Worthy Great Conduct Phaät—Namo Eternally Abiding (Everlasting) Bodhisattva: Namo Samantabhadra Bodhisattva Buddhas of the ten directions. of great conduct—Nam Moâ Ñaïi Haïnh Phoå Hieàn Namo Permanently Dwelling ten Directions Boà Taùt. Dharmas: Nam Moâ Thöôøng Truï Thaäp Phöông Namo Vaira Treasury Bodhisattvas: Nam Moâ Kim Cang Taïng Boà Taùt. Phaùp. Namo Permanently Dwelling (abiding) of Namo Vairocana Buddha: Quy Maïng Tyø Loâ Xaù Na Phaät—Take refuge in Vairocana Buddha. the Ten Directions of Sanghas: Nam Moâ Namo Vajrapani Bodhisattvas, Dharma Thöôøng Truï Thaäp Phöông Taêng—Namo Eternally Abiding (Everlasting) Sangha of the ten Protector and Honoured Deva (God): Nam directions. Moâ Hoä Phaùp Vi Ñaø Toân Thieân Boà Taùt. Namo Pure Assembly of Bodhisattvas as Nam Pho Da Temple: Chuøa Nam Phoå Ñaø— Vast as the Oceans: Namo Great Pure Sea-Vast Name of a famous pagoda, located in the sixth district, Saigon City, South Vietnam. The pagoda Assembly of Bodhisattvas—Nam Moâ Thanh Tònh was built in 1953 and headed by four successive Ñaïi Haûi Chuùng Boà Taùt. elders. It was constructed with three Holy Shrines Namo Quelling Disasters

Lengthening Life worshipping Sakyamuni Buddha, Avalokitesvara Medicine Master: Nam Moâ Döôïc Sö Löu Ly Bodhisattva, and Yama of Hell. Nam Phoå Ñaø is a Quang Phaät. famous Chinese pagoda from Fu-Chian province

belonging to the Buddhist sect of Tsi-Shan Ch'an Nana (p): Töù ñeá. Tzih. In the the Main Hall stand stone statues of Nana-dassana (p): Insight—Vision through the Three Jewels and the wooden statues of the wisdom—Söï nhìn thaáy baèng trí tueä. Three Noble Ones of the West Heaven are Nanamoli Bhikkhu: Osbert Moore (1905-1960), worshipped. On both sides of the statues stand a British Theravada monk who was ordained in those of Buddhist Bonze, Dharma Guardian. 1950 in Sri Lanka. He translated a number of Patriarch Bodhidharma is worshipped in the Back important Pali works into English, including Hall—Teân moät ngoâi chuøa noåi tieáng trong quaän Buddhaghosa's Visuddhimagga or the Path of saùu, thaønh phoá Saøi Goøn, Nam Vieät Nam. Chuøa Purification—Moät nhaø sö Phaät Giaùo Nguyeân Thuûy ñöôïc xaây döïng vaøo naêm 1953 vaø ñaõ traûi qua boán thoï giôùi Tyø Kheo vaøo naêm 1950 taïi Tích Lan. OÂng ñôøi truï trì. Chuøa kieán laäp ba ngoâi ñieän thôø cuûa ñaõ phieân dòch nhieàu taùc phaåm quan troïng töø tieáng Phaät Thích Ca, Boà Taùt Quaùn Theá AÂm, vaø Boà taùt Pali sang tieáng Anh bao goàm boä Thanh Tònh Ñaïo Ñòa Taïng. Nam Phoå Ñaø laø ngoâi chuøa noåi tieáng cuûa cuûa Buddhaghosa. ngöôøi Trung Hoa beân tænh Phuùc Kieán, thuoäc doøng Nananda (p): Husband's sister—Chò em choàng. Thieàn Phoå Ñaø Taây Sôn. Chaùnh ñieän toân trí thôø Tam Baûo vôùi töôïng Phaät baèng ñaù, töôïng goã Taây Nan-Chuan Pu-Yuan: Nan Ch'uan-Pu-Yuan Thieân Tam Thaùnh, hai beân coù töôïng Giaø Lam, Hoä 749-835—Nam Tuyeàn Phoå Nguyeän—Zen master Phaùp. Maët sau thôø Toå Boà Ñeà Ñaït Ma. Nan-Ch'uan-Pu-Yuan was born in 749 A.D., was a disciple of Ma Tsu (Maõ Toå) and a teacher of Nampon-Nehangyo (jap): Nam Baûn Nieát Baøn Zhao-Chou. Nan-Ch'uan, one of the great Chinese Kinh. Zen masters of the T'ang dynasty. Nan-Ch'uan Namskara (skt): Homage—The Mudra of folded already had a period of intensive study of hands raised in salutation—Chaáp tay xaù moät caùch Buddhist philosophy behind him, including the toân kính. teachings of the Fa-Hsiang, Hua-Yen, and San- Nam Thien Nhat Tru Temple: Chuøa Nam Lun doctrines of Chinese Buddhism. When he Thieân Nhaát Truï—Name of a famous pagoda came to Ma-Tsu, under whose guidance he located in Thuû Ñöùc district, Saigon City, South realized profound enlightenment. Later, he Vietnam. It was built in 1959 by Most venerable became a Dharma successor of Ma-Tsu Tao-I— Trí Duõng. Its general structure follows the design Thieàn sö Nam Tuyeàn Phoå Nguyeän sanh naêm 749, of One-Pillar Pagoda in Haø Noäi. The Main Hall laø ñeä töû cuûa Maõ Toå vaø laø thaày cuûa Trieäu Chaâu. was constructed skillfully. The Buddha statues, Nam Tuyeàn laø moät trong nhöõng thieàn sö lôùn cuûa altars, carved drafts, bas-reliefs, etc. are Trung Quoác vaøo thôøi nhaø Ñöôøng. Nam Tuyeàn ñaõ magnificient masterpieces. The pagoda has nghieân cöùu saâu xa trieát hoïc Phaät giaùo, ñaëc bieät laø conserved a sutra copied on palm leaves, a gift trieát thuyeát cuûa caùc phaùi Phaùp Töôùng, Hoa from Indian Prime Minister in 1964—Teân cuûa moät Nghieâm vaø Tam Luaän cuûa Trung Quoác. Khi oâng ngoâi

chuøa noåi tieáng naèm trong quaän Thuû Ñöùc, ñeán hoïc vôùi Maõ Toå Ñaïo Nhaát, oâng ñaït ñöôïc ñaïi thaønh phoá Saøi Goøn, Nam Vieät Nam. Chuøa ñöôïc giaùc thaâm saâu. Veà sau, oâng trôû thaønh Phaùp töû cuûa Hoøa Thöôïng Trí Duõng kieán laäp vaøo naêm 1959, Maõ Toå Ñaïo Nhaát. ñöôïc laøm theo kieåu chuøa Moät Coät ôû Haø Noäi. * At his first meeting with Ma-Tsu, he is said to Chaùnh ñieän ñöôïc xaây caát raát coâng phu. Caùc pho have “instantly forgot the net of delusions and töôïng Phaät, caùc baøn höông aùn, bao lam, vaø phuø delighted in samadhi.”—Trong cuoäc gaëp gôõ ñieâu laø nhöõng taùc phaåm ngheä thuaät ñaëc saéc. Chuøa ñaàu tieân vôùi Maõ Toå, ngöôøi ta noùi sö ñaõ ñaït coù baûn kinh Phaät baèng laù boái do Thuû Töôùng AÁn ñöôïc Du hyù tam muoäi (chaùnh ñònh ngao du töi Ñoä taëng naêm 1964. taïi) Namuci (p): The Death—The Destroyer—Töû * One day, Nan-Ch’uan was serving rice gruel thaàn (teân khaùc cuûa Mara). to the monks from a bucket, Ma-Tsu asked: Namu-Myohorengekyo (jap): Nam Moâ Dieäu “What’s in the bucket?” Nan-Ch’uan said: Phap1 Lieân Hoa Kinh—See Nichiren Sect. “The old monk should close his mouth and

say this!”—Moät hoâm, sö böng chaùo cho been saved.”—Nhaø Ñoâng nhaø Taây tranh nhau chuùng Taêng, Maõ Toå hoûi: “Trong thuøng thoâng hai con meøo, sö troâng thaáy lieàn baûo chuùng: laø caùi gì?” Sö thöa: “OÂng giaø neân ngaäm “Noùi ñöôïc laø cöùu con meøo, noùi khoâng ñöôïc mieäng, noùi naêng laøm gì?” thì cheùm noù.” Chuùng Taêng ñeàu ngô ngaùc * In 795, after gaining transmission from Ma- khoâng noùi ñöôïc. Sö lieàn cheùm con meøo. Trieäu Tsu, Nan-Ch’uan built a solitary hut on Mount Chaâu ôû ngoaøi ñi vaøo. Sö duøng caâu noùi tröôùc Nan-Ch’uan in Chi-Chou, from which his hoûi. Trieäu Chaâu lieàn côõi giaøy ñeå treân ñaàu ñi naem is derived, and remained there for ra. Sö baûo: “Giaù khi naûy coù ngöôi ôû ñaây, ñaõ more than thirty years practicing Zen. In 827, cöùu ñöôïc con meøo.” a high-ranking official named Lu-Kung and * Zen Master Nan-Ch’uan-Pu-Yuan entered the some Zen monks persuaded and invited Nan- hall and addressed the monks, saying: Ch’uan to descend from the mountain and “Dipamkara Buddha said: ‘The arising in honoured him by becoming his student. Due mind of a single thought gives birth to the to this event, Nan-Ch’uan’s reputation spread myriad things.’ ‘Why is it that phenomenal widely and students numbering in hundreds existence is empty? If there is nothing within came to study under him—Naêm 795, sau khi mind, then how does one explain how the ñöôïc Maõ Toå truyeàn phaùp, sö ñeán nuùi Nam myriad things arise? Isn’t it as if shadowy Tuyeàn caát am, laáy teân ngoïn nuùi naày laøm teân forms differentiate emptiness? This question mình, vaø ôû maõi hôn ba möôi naêm chöa töøng is like someone grasping sound and placing it xuoáng nuùi. Nieân hieäu Thaùi Hoøa naêm 827. in a box, or blowing into a net to fill the air. Lieâm söù thaønh Tuyeàn Chaâu laø Luïc Coâng Therefore some old worthy said: ‘It’s not Tuyeân nghe ñaïo phong cuûa sö beøn cuøng Giaùm mind. It’s not Buddha. It’s not a thing.’ Thus quaân, vaø nhieàu thieàn sö khaùc trong vuøng ñoàng we just teach you brethren to go on a journey. ñeán thænh sö xuoáng nuùi, vôùi tö caùch ñeä töû It’s said that Bodhisattvas who have passed thænh thaày. Töø ñaây, sö môû roäng ñaïo huyeàn, soá through the ten stages of development and ngöôøi tham hoïc khoâng khi naøo döôùi vaøi traêm. attained the

Surangama Samadhi and the * Once, Zen master Nan-Ch'uan said: "Ma-Tsu profound Dharma store-house of all Buddhas of Jiang-Xi said: 'Mind is Buddha.' But old naturally realize the pervasive wondrous teacher Wang doesn't talk that way. It's not liberation of Zen samadhi. Throughout all mind, it's not Buddha, it's not a thing. Is there worlds the form-body is revealed, and the any error in speaking thus?" Zhao-Chou highest awakening is manifested. The great bowed and went out—Sö daïy chuùng: "Maõ Toå Wheel of Dharma is turned, nirvana is ôû Giang Taây noùi 'Töùc taâm töùc Phaät,' Vöông entered, and limitless space can be placed in laõo sö chaúng noùi theá aáy, maø noùi 'Chaúng phaûi the hole on the point of a feather. 'Although a taâm, chaúng phaûi Phaät, chaúng phaûi vaät,' noùi single phrase of scripture is recited for theá coù loãi chaêng?" Trieäu Chaâu leã baùi lui ra. endless eons, its meaning is never exhausted. * The monks of the eastern and western halls It's teaching transports countless billions of were arguing about a cat. Nan-Ch'uan picked beings to the attainment of the unborn and it up and said to the monks: "Say the enduring Dharma. And that which is called appropriate word and you'll save the cat. If knowledge or ignorance, even in the very you don't say the appropriate word then it smallest amount, is completely contrary to the gets cut in two!" The monks were silent. Nan- Way. So difficult! So difficult!. Take care!"— Ch'uan cut the cat in two. Later, Zhao-Chou Sö thöôïng ñöôøng daïy chuùng: "Phaät Nhieân returned from outside the temple and Nan- Ñaêng noùi: 'Neáu taâm töôùng khôûi nghó sanh ra Ch'uan told him what had happened. Zhao- caùc phaùp laø hö giaû chaúng thaät.' Vì côù sao? Vì Chou then removed his sandals, placed them taâm coøn khoâng coù, laáy gì sanh ra caùc phaùp, ví on his head and went out. Nan-Ch'uan said: nhö boùng phaân bieät hö khoâng, nhö ngöôøi laáy "If you had been there, the cat would have tieáng ñeå trong röông, cuõng nhö thoåi löôùi maø

muoán ñöôïc ñaày hôi. Cho neân laõo tuùc baûo: nhaän thöùc khoâng phaûi laø ñöôøng ñi (Voâ Moân 'Chaúng phaûi taâm, chaúng phaûi Phaät, chaúng Quan 34). phaûi vaät.' Noùi theá laø daïy caùc huynh ñeä choã ñi * Another equally well known is example 27 of vöõng chaéc. Noùi: 'Boà Taùt Thaäp Ñòa truï chaùnh the Wu-Men-Kuan: "The way is not mind, it ñònh Thuû Laêng Nghieâm ñöôïc phaùp taïng bí is not Buddha, it is not things.": Moät thí duï noåi maät cuûa chö Phaät, töï nhieân ñöôïc taát caû thieàn tieáng khaùc trong Voâ Moân Quan 27 cuõng ñöôïc ñònh giaûi thoaùt thaàn thoâng dieäu duïng, ñeán taát bieát tôùi, "Con ñöôøng khoâng phaûi laø tinh thaàn, caû theá giôùi khaép hieän saéc thaân, hoaëc thò hieän khoâng phaûi laø Phaät, cuõng khoâng phaûi laø söï thaønh Phaät chuyeån baùnh xe Ñaïi Phaùp, vaøo vaät." Nieát Baøn, khieán voâ löôïng vaøo moät loã chôn * Nan-Ch'uan had seventeen dharma loâng, noùi moät caâu traûi voâ löôïng kieáp cuõng successors, among them Chao-Chou-Tsung- khoâng heát nghóa, giaùo hoùa voâ löôïng ngaøn öùc Shen and Ch'ang-Sha-Ching-Tsen were two chuùng sanh ñöôïc voâ sanh phaùp nhaãn, coøn goïi most prominent disciples: Nam Tuyeàn coù 17 laø sôû tri ngu vi teá. Sôû tri ngu cuøng ñaïo traùi ngöôøi keá vò Phaùp, trong ñoù Trieäu Chaâu Tuøng nhau. Raát khoù! Raát khoù! Traân troïng." Thaåm vaø Tröôøng Sa Caûnh Saàm laø hai ñeä töû * One of the most impressive koans with Nan- lôùn. Ch'uan is example 40 of the Pi-Yen-Lu. Lu- *

Nan-Ch’uan appears in examples 14, 19, 27, Huan Tai-Fu said to Nan-Ch’uan in the course and 34 of the Wu-Men-Kuan, and in of their conversation, “Chao the Dharma examples 28, 31, 40, 63, 64 and 69 of the Pi- teacher said, ‘Heaven and Earth and I have Yen-Lu—Nam Tuyeàn ñöôïc nhaéc tôùi trong caùc the same root; the ten thousand things and I thí duï 14, 19, 27 vaø 34 cuûa Voâ Moân Quan, are one body.’ Absolutely wonderful! Nan- cuõng nhö trong caùc thí duï 28, 31, 40, 63, 64 vaø Ch’uan, pointing to a blossom in the garden 69 cuûa Bích Nham Luïc. said, “The man of our times sees this * Nan-Ch’uan’s comments and instructions are blossoming bush like someone who is recorded in the Ch’ing-Chou-Nan-Ch’uan-Pu- dreaming.”—Moät trong nhöõng coâng aùn gaây Yuan-Ch’an-Shih Kuang-Lu or Great aán töôïng maïnh nhaát veà Nam Tuyeàn ñöôïc ghi Collection of the Words of the Ch’’n Master trong thí duï 40 Bích Nham Luïc. Ñaïi sö Luïc Nan-Chuan-Pu-Yuan from Ch’ing-Chou— Hoaøn noùi vôùi Nam Tuyeàn trong cuoäc troø Nhöõng chaâm ngoân thuyeát giaûng cuûa Nam chuyeän. Luïc Hoaøn hoûi, “Trieäu Phaùp sö noùi Tuyeàn ñöôïc thu thaäp vaøo Tròng Chaâu Nam ‘Trôøi ñaát cuøng ta ñoàng goác, vaïn vaät cuøng ta Tuyeàn Phoå Nguyeän Thieàn Sö Quang Luïc. moät theå,’ thaät laø kyø quaùi! Nam Tuyeàn chæ moät * He died in 834—Sö thò tòch naêm 834. boâng hoa trong vöôøn roài noùi vôùi Ñaïi Sö, Nanda (skt): Nan Ñaø—Hoan Hyû. “Thôøi nhaân thaáy goác hoa naày gioáng nhö côn (A) The meaning of Nanda—Nghóa cuûa Nan Ñaø: moäng.” Pleased—Delightful—Joyful—Full of joy— * Nan-Ch’uan was famous for his vivid Take delight in—Glad—Happiness—Joy— expressions and paradoxical pronouncements Felicity—Pleasure—Ñöùc Phaät luoân hoan hyû in the course of Zen training, come a number laøm ñieàu lôïi laïc cho chuùng sanh—A Buddhist of much-cited Zen sayings. Thus, in apparent always takes delight in doing good things to contradiction of his master Ma-Tsu, such as others. Delight is one of the most important “Consciousness is not Buddha, knowledge is entrances to the great enlightenment; for it is not the way.” (Wu-Men-Kuan 34)—Nam the mind of peace and tranquility—Hoan hyû Tuyeàn coøn noåi tieáng veà nhöõng chaâm ngoân coøn laø moät trong nhöõng cöûa ngoõ quan troïng ñi sinh ñoäng vaø nhöõng thuaät ngöõ traùi nghòch vaøo ñaïi giaùc, vì nhôø ñoù maø taâm ta luoân an ñöôïc oâng duøng ñeå ñaøo taïo ñeä töû. Coù luùc oâng tònh. tuyeân boá coù veû ñi ngöôïc laïi vôùi thaày Maõ Toå (B) Names of “Nanda” in Buddhist history—Teân cuûa mình nhö: “YÙ thöùc khoâng phaûi laø Phaät; Nan Ñaø trong lòch söû Phaät giaùo:

1) Name of a disciple, Cowherd Nanda, who laâu sau oâng ñaéc quaû A La Haùn. Ngaøi Nan Ñaø enlightened after asking the Buddha about the cuõng coù daùng daáp gioáng y nhö Phaät, chæ thaáp 11 methods of taking care of a cowherd: Muïc hôn Phaät chöøng ba taác; ngaøi cuõng coù ba möôi Ngöu Nan Ñaø laø teân cuûa moät vò Tyø Kheo, hai töôùng haûo cuûa Phaät, duø khoâng toaøn haûo. nhaân hoûi Phaät veà 11 coâng vieäc thaû traâu maø Vì theá khi ngaøi maëc aùo vaøng, raát nhieàu khi bieát heát thaûy moïi trí tueä cuûa Phaät. ngöôøi ta töôûng laàm ngaøi laø Phaät; cho neân Ñöùc 2) Sundarananda, an arhat, different from Phaät baûo ngaøi neân maëc aùo ñen cho moïi ngöôøi Ananda. He was one of the Buddha’s great phaân bieät ñöôïc vôùi

Phaät. disciplies and younger half brother, the son of 3) Another Nanda, a milkman, who gave Shuddhodana and Sakyamuni's maternal aunt Sakyamuni milk: Moät vò khaùc nöõa cuõng teân Mahaprajapati. He had a graceful figure and Nan Ñaø, ngöôøi baùn söõa, ñaõ cuùng döôøng söõa was known as Sundarananda or Beautiful leân Ñöùc Phaät. Nanda. After Sakyamuni remounced the 4) A poor woman who used the only penny she secular world, Nanda took his place as heir to had (could only offer a cash) to buy oil for a King Shuddhodana. Just as he was about to lamp to Buddha: Moät ngöôøi ñaøn baø ngheøo marry the beautiful Sundari, Sakyamuni cuõng teân Nan Ñaø, duøng heát gia taøi moät ñoàng Buddha returned to Kapilavastu for the first tieàn mua daàu ñoát ñeøn cuùng Phaät. time following his Awakening, and Nanda 5) Name of a Naga King: Teân cuûa moät vò Long was persuaded to join the Buddhist Order. It Vöông. is said that he was for some time tormented Nandagarbha-Maniratnakuta-Buddha (skt): by doubts and second thoughts, under Hoan Hyû Taïng Ma Ni Baûo Tích Phaät. Sakyamuni Buddha's guidance, he was Nandanavana (skt): Hyû Laâm Uyeån—Hoan Hyû eventually able to fully dedicate himself to Vieân—Hoan Hyû Uyeån—Hoan Laïc Vieân—Hyû Buddhist practice and attained the state of Laâm Uyeån—Garden of joy, or Joy-grove garden, arhat. Nanda was only three inches shorter or park of all delight; one of the four gardens of than Buddha and had all thirty-two Indra's paradise, north of his central city—Moät outstanding traits of the Buddha, though not trong boán vöôøn cuûa Ñeá Thích ôû coõi trôøi Ñao Lôïi, as perfect. Thus, when he wore his golden vöôøn naày ôû veà phía baéc cuûa thaønh Hyû Kieán (chö ropes, many times Buddhists mistakenly Thieân vaøo ñaây thì töï naûy ra söï hoan hyû)—See assumed he was Buddha; therefore, the Four pleasure grounds. Buddha had him wear a black rope so Nandati (p): To be glad (a)—Hoan hyû. everyone could distinguish Buddha and Nanda-Upananda (skt): Nan Ñaø Baït Nan Ñaø— Nanda: Thieän Hoan Hyû Nan Ñaø laø moät vò A Name of Nanda and Upananda, two naga La Haùn ñeä töû cuûa Phaät, khaùc vôùi ngaøi A Nan brothers, who protected Magadha—Teân cuûa hai Ñaø. OÂng laø moät trong nhöõng ñaïi ñeä töû cuûa Long Vöông Nan Ñaø vaø Baït Nan Ñaø, ñaõ baûo veä Ñöùc Phaät, con vua Tònh Phaïn vaø baø dì cuõng laø xöù Ma Kieät Ñaø. di maãu cuûa Phaät laø baø Ma Ha Ba Xaø Ba Ñeà. Khi sanh ra oâng coù moät daùng daáp vui veû neân Nandhati (p): To wrap—Goùi laïi. ñöôïc ñaët teân laø Thieän Hoan Hyû. Luùc Ñöùc Nandi (skt): Nan Ñeà. Phaät xuaát gia thì oâng theá ngoâi Thaùi Töû cuûa 1) The happy one: Ngöôøi haïnh phuùc. Ngaøi ñeå sau naày noái ngoâi vua Tònh Phaïn. 2) Name of Visnu: Teân cuûa Thaàn Visnu. Ngay luùc oâng saép cöôùi naøng Sundari xinh ñeïp 3) Name of Siva: Teân cuûa Thaàn Siva. vaø leân ngoâi vua, thì Ñöùc Phaät Thích Ca Maâu 4) Name of a monk from northern India: Teân Ni trôû veà thaønh Ca Tyø La Veä laàn ñaàu tieân keå cuûa moät vò Taêng ngöôøi goác vuøng baéc AÁn. töø ngaøy Ngaøi ñaéc ñaïo. Nan Ñaø gaëp Phaät vaø 5) A term for "stupa": Töø duøng ñeå chæ thaùp moä. xuaát gia gia nhaäp giaùo ñoaøn. Luùc ñaàu oâng bò Nandika (skt)—Nan Ñeà Ca—Name of one of vöôùng víu bôûi nhöõng nghi nan voïng töôûng, Devadatta's brothers—Teân cuûa moät trong soá caùc nhöng döôùi söï höôùng daãn cuûa Phaät

chaúng bao ngöôøi em cuûa Ñeà Baø Ñaït Ña.

Nandikavarta (skt): Nadyavarta (skt)—Nan Ñeà Nan-Yueh-Huai-Rang: Nam Nhaïc Hoaøi Ca Vaät Ña—Joyous or auspicious turning or Nhöôïng Thieàn Sö—Zen Master Nan-Yueh-Huai- turning to the right, i.e. curling as a Buddha's Rang—Nan-Yueh was born in 677 A.D. in Jing- hair—Xoay voøng kieát töôøng hay xoay quaén veà Chou, one of the famous Zen masters during the beân phaûi, nhö kieåu toùc xoaén cuûa Ñöùc Phaät. T'ang dynasty. He was the great disciple of the Nandimitra (skt): Nan ñeà Maät ña la. Sixth Patriarch. He left home at the age of fifteen Nangala (p): A plough—Caùi caøy. to study under a Vinaya master named Hung-Jing. After his ordination, he studied the Vinayapitaka, Nanjiden (jap): Nam Töï Tuyeàn (Nhaät Baûn). but he became dissatisfied, and then traveled to Nannin-Egyo (jap): Nan-Yuan-Hui-Yung— see a teacher named Hui-An on Mount Tsung. Thieàn sö Nam Vieän Hueä Ngung. Although Nan-Yueh made some spiritual progress Nansen-Fugan (jap): Nan-Chuan-Pu-Yuan— with Hui-An, he soon continued on to Tsao-Xi to Nam Tuyeàn Phoå Nguyeän (749-835)—See Nan- studied with the Sixth Patriarch Hui-Neng—Nan- Chuan Pu-Yuan. Yueh-Huai-Jang, sanh naêm 677 sau Taây Lòch taïi Nan-Ta-Kuang-Yong: Nam Thaùp Quang Duõng Kim Chaâu, oâng laø moät thieàn sö xuaát saéc ñôøi nhaø Thieàn Sö. **See Kuang-Yong Nan-Ta. Ñöôøng, ñaïi ñeä töû cuûa Luïc Toå Hueä Naêng, vaø cuõng Nanto-Rokushu (jap): Nam Ñoâ Luïc Toâng (Phaät laø thaày cuûa Maõ Toå. Nam Nhaïc xuaát gia naêm 15 giaùo Nhaät Baûn). tuoåi vôùi luaät Sö Hoaøng Caûnh. Sau khi thoï giôùi cuï Nan-Yang-Hui-Zhung: Nam Döông Hueä tuùc, sö hoïc heát Taïng Luaät, nhöng sö khoâng thoûa Trung—Nan Yang Hui Ch'ung—Nan-Yang, a maõn neân du phöông tìm ñeán moät vò thaày teân laø noted monk who had influence with the T'ang Hueä An ôû nuùi Tung Sôn. Duø sö coù tieán boä, nhöng emperors from 761 to 775 A.D. Nan-Yang Hui- Hoøa Thöôïng Hueä An baûo sö neân ñeán Taøo Kheâ Ch'ung, an early Chinese Ch'an master, a disciple tham vaán Luïc Toå Hueä Naêng. and Dharma successor of Hui-Neng. It is said that * Nan-Yueh came to Tsao-Xi to study with Hui- he did not speak a single word till the age of Neng. Hui-Neng said to Nan-Yueh: "Where sixteen and would never cross the bridge in front did you come from?" Nan-Yueh said: "From of his parents' house. One day a Ch'an master Mount Song." Hui-Neng said: "What is it that was approaching the house, he ran over the bridge thus come?" Nan-Yueh couldn't answer. to the master and requested him to accept him as After eight years, Nan-Yueh suddenly a disciple. The master, who recognized the boy's attained enlightenment. He informed the great potential, sent him to the monastery of Hui- Sixth Patriarch of this, saying: "I have an Neng. Hui-Neng told him that he would be a understanding." The Sixth Patriarch said: "Buddha standing alone in the world," accepted "What is it?" Nan-Yueh said: "To say it's a him as a student and later confirmed him as his thing misses the mark." The Sixth Patriarch Dharma successor—Nam Döông Hueä Trung laø said: "Then can it be made evident or not?" teân cuûa moät nhaø sö coù aûnh höôûng raát lôùn vôùi caùc Nan-Yueh said: "I don't say it can't be made sö nhaø Ñöôøng vaøo khoaûng nhöõng naêm 761 ñeán evident, but it can't be defiled." The Sixth 775 sau Taây Lòch. Nam Döông laø moân ñoà cuûa

Luïc Patriarch said: “Just this that is undefiled is Toå Hueä Naêng. Ngöôøi ta keå raèng, ñeán naêm 16 tuoåi, what is upheld and sustained all Buddhas. Nam Döông khoâng heà noùi moät lôøi naøo, cuõng nhö You are thus. I am also thus. “Prajnadhara khoâng bao giôø baêng qua chieác caàu tröôùc nhaø. Moät has foretold that from beneath your feet will hoâm, coù moät thieàn sö vöøa qua caàu tröôùc ngoõ, oâng come a horse which will trample to death voäi vaøng böôùc qua caàu ñeå gaëp thaày vaø xin ñöôïc everyone in the world. Bear this in mind but laøm ñeä töû. Thaáy ñöôïc taøi naêng cuûa chaøng thieáu don’t soon repeat it.” Nan-Yueh suddenly nieân, thaày beøn phaùi chaøng ñeán gaëp Luïc Toå Hueä experienced Great Enlightenment. He then Naêng. Luïc Toå tieân ñoaùn Hueä Trung seõ laø moät vò served the Sixth Patriarch for fifteen years— Phaät ñoäc nhaát treân theá giôùi, neân nhaän laøm ñeä töû Sö ñeán Taøo Kheâ tham vaán Luïc Toå Hueä Naêng. vaø keá thöøa Phaùp cuûa Ngaøi—See Hui-Zhung. Toå hoûi: “ÔÛ ñaâu ñeán?” Sö thöa: “ÔÛ Tung Sôn

ñeán.” Toå hoûi: “Vaät gì ñeán?” Sö thöa: “Noùi in one cultivate mind to be in accord with tuoàng moät vaät töùc khoâng truùng.” Toå hoûi: “Laïi formless samadhi?” Nan-Yueh said: “You’re coù theå tu chöùng chaêng?” Sö thöa: “Tu chöùng studying the Dharma gate of mind-ground, töùc chaúng khoâng, nhieãm oâ töùc chaúng ñöôïc.” and this activity is like planting seeds there. Toå noùi: “Chính caùi khoâng nhieãm oâ naày laø choã The essential Dharma of which I speak may hoä nieäm cuûa chö Phaät, ngöôøi ñaõ nhö theá, ta be likened to the rain that falls upon the cuõng nhö theá. Toå Baùt Nhaõ Ña La ôû Taây Thieân seeded ground. In this same manner your coù lôøi saám raèng: ‘Döôùi chaân ngöôi seõ xuaát auspicious karmic conditions will allow you to hieän NHAÁT MAÕ CAÂU (con ngöïa tô) ñaïp cheát perceive the Way.” T’ao-Yi then asked: ngöôøi trong thieân haï. ÖÙng taïi taâm ngöôi “The Way is without color or form. How can chaúng caàn noùi sôùm.’” Sö hoaùt nhieân kheá hoäi. one perceive it?” Nan-Yueh said: “The Töø ñaây sö ôû haàu haï Toå ngoùt möôøi laêm naêm. Dharma eye of mind-ground can perceive the * During the Kai-Yuan era of the T’ang true way. The formless samadhi is likewise dynasty (713-741) there was a novice monk perceived.” T’ao-Yi then asked: “Does it called Ma-Tsu T’ao-Yi who constantly have good and bad, or not?” Nan-Yueh said: practice Zen meditation upon Mount Heng. “If the Way is seen in the aggregation and Nan-Yueh knew that T’ao-Yi was a great disintegration of good and bad, then it is not vessel for the Dharma, and once walked up to the way. Listen to this verse: him and said: “ What does your Worthiness “The mind-ground fully sown, intend to do by sitting in meditation?” Ma-Tsu When moisture comes, all seeds sprout said: “I intend to become a Buddha.” Nan- The formless flower of samadhi, Yueh then picked up a piece of tile from the How can it be bad or good?” ground and began grinding on a rock. T’ao-Yi At these words T’ao-Yi experienced great then asked: “What are you trying to make by enlightenment and unsurpassed realization. grinding that?” Nan-Yueh said: “I’m grinding Coù vò Sa Moân ôû huyeän Truyeàn Phaùp hieäu it to make a mirror.” T’ao-Yi said: “How can Ñaïo Nhaát, haèng ngaøy ngoài thieàn. Sö bieát ñoù you make a irror by grinding a tile on a rock?” laø phaùp khí (ngöôøi höõu ích trong Phaät phaùp) Nan-Yueh said: “If you can’t

make a mirror beøn ñi ñeán hoûi: “Ñaïi ñöùc ngoài thieàn ñeå laøm by grinding a tile on a rock, how can you gì?” Ñaïo Nhaát thöa: “Ñeå laøm Phaät.” Sau ñoù become a Buddha by sitting in meditation?” sö laáy moät cuïc gaïch ñeán treân hoøn ñaù ôû tröôùc T’ao-Yi said: “What is the correct way?” am Ñaïo Nhaát ngoài maøi. Ñaïo Nhaát thaáy laï Nan-Yueh said: “It can be compared to an ox hoûi: “Thaày maøi gaïch ñeå laøm gì?” Sö ñaùp: pulling a cart. If the cart doesn’t move, do you “Maøi ñeå laøm göông.” Ñaïo Nhaát noùi: “Maøi strike the cart or strike the ox?” T’ao-Yi gaïch ñaâu coù theå thaønh göông ñöôïc?” Sö hoûi didn’t answer. Nan-Yueh then said: “Are you laïi: “Ngoài thieàn ñaâu coù theå thaønh Phaät ñöôïc?” sitting in order to practice Zen, or are you Ñaïo Nhaát hoûi: “Vaäy laøm theá naøo môùi phaûi?” sitting to be a Buddha? If you’re sitting to Sö noùi: “Nhö traâu keùo xe, neáu xe khoâng ñi, practice Zen, then know that Zen is not found thì ñaùnh xe laø phaûi hay ñaùnh traâu laø phaûi?” in sitting or lying down. If you’re sitting to Ñaïo Nhaát laëng thinh, sö noùi tieáp: “Ngöôi hoïc become a Buddha, then know that Buddha ngoài thieàn hay hoïc ngoài Phaät? Neáu hoïc ngoài has no fixed form. With respect to the thieàn, thieàn khoâng phaûi ngoài naèm. Neáu hoïc constantly changing world, you should neither ngoài Phaät, Phaät khoâng coù töôùng nhaát ñònh, ñoái grasp it nor reject it. If you sit to become a phaùp khoâng truï, chaúng neân thuû xaû. Ngöôi neáu Buddha, you kill Buddha. If you grasp sitting ngoài Phaät, töùc laø gieát Phaät, neáu chaáp töôùng form then you have not yet reached the ngoài, chaúng ñaït yù kia.” Ñaïo Nhaát nghe sö chæ meaning.” When T’ao-Yi heard this daïy nhö uoáng ñeà hoà, leã baùi hoûi: “Duïng taâm instruction it was as though he had drunk theá naøo môùi hôïp vôùi voâ töôùng tam muoäi?” Sö sweet nectar. He bowed and asked: “How can baûo: “Ngöôi hoïc phaùp moân taâm ñòa nhö gieo

gioáng, ta noùi phaùp yeáu nhö möa moùc, neáu ground, one’s actions are unobstructed. Be duyeân ngöôi hôïp seõ thaáy ñaïo naày.” Ñaïo Nhaát careful using this teaching with those not of laïi hoûi: “Ñaïo khoâng phaûi saéc töôùng laøm sao superior understanding—Sö laïi baûo: “Taát caû thaáy ñöôïc?” Sö noùi: “Con maét phaùp taâm ñòa caùc phaùp ñeàu töø taâm sanh, taâm khoâng choã hay thaáy ñöôïc ñaïo. Voâ töôùng tam muoäi cuõng sanh, phaùp khoâng theå truï. Neáu ñaït taâm ñòa, laïi nhö vaäy.” Ñaïo Nhaát hoûi: “Coù thaønh hoaïi vieäc laøm khoâng ngaïi, khoâng phaûi thöôïng caên chaêng?” Sö noùi: “Neáu laáy caùi thaønh hoaïi tuï thì deø daët chôù noùi (nhaát thieát chö phaùp giai taùn, thieän aùc maø thaáy ñaïo, laø khoâng theå thaáy tuøng taâm sanh, taâm voâ sôû sanh, phaùp voâ sôû ñaïo. Nghe ta noùi keä: truï. Nhöôïc ñaït taâm ñòa sôû taùc voâ ngaïi, phi ngoä Taâm ñòa haøm chö chuûng, thöôïng caên nghi thaän töø tai). (Ñaát taâm chöùa caùc gioáng) * A great worthy one asked Nan-Yueh: “If an Ngoä traïch töùc giai manh image is reflected in a mirror, where does the (Gaëp öôùt lieàn naåy maàm) light of the image go when it’s no longer Tam muoäi hoa voâ töôùng observed?” Nan-Yueh said: “It’s similar to (Hoa tam muoäi khoâng töôùng) remembering when Your Worthiness was a Haø hoaïi phuïc haø thaønh? child. Where has your childlike appearance (Naøo hoaïi laïi naøo thaønh?) . gone now? The worthy one asked: “But Nhôø nhöõng lôøi naày maø Ñaïo Nhaát khai

ngoä afterward, why does the image not remain?" taâm yù sieâu nhieân. Nan-Yueh said: "Although it is no longer * Six disciples entered Nan-Yueh-Huai-Rang's reflected, it can be reproved even slightly."— room to received transmission. He Coù vò Ñaïi ñöùc ñeán hoûi sö: "Nhö göông ñuùc commended each of them, saying: "Six of you töôïng, sau khi töôïng thaønh khoâng bieát caùi represent my body, each in accord with one saùng cuûa göông ñi veà choã naøo?" Sö baûo: "Nhö part of it."—Ñeä töû nhaäp thaát goàm coù saùu Ñaïi ñöùc töôùng maïo luùc treû thô hieän thôøi ôû ngöôøi, sö aán khaû raèng: "Saùu ngöôøi caùc ngöôi ñaâu?" Ñaïi ñöùc laïi hoûi: "Taïi sao sau khi thaønh ñoàng chöùng thaân ta, moãi ngöôøi kheá hoäi moät töôïng khoâng chieáu soi?" Sö baûo: "Tuy khoâng phaàn: chieáu soi, nhöng ñoái y moät ñieåm cuõng chaúng i) Chang-Hao inherits my eyebrows and their ñöôïc." dignified appearance: Ngöôøi ñöôïc chaân maøy * Once after T'ao-Yi left Nan-Yueh and was ta, gioûi veà uy nghi laø Thöôøng Haïo. teaching in Jiang-Hsi, Nan-Yueh addressed ii) Zhi-T'a inherits my eyes and their stern glare: the monks, saying: "Is T'ao-Yi teaching for Ngöôøi ñöôïc maét ta gioûi veà ngoù lieác laø Trí the benefit of beings or not?" Some monks in Ñaït. the congregation replied: "He's been teaching iii) T'an-Ran inherits my ears and their ability to for the benefit of beings." Nan-Yueh said: hear true principle: Ngöôøi ñöôïc tai ta gioûi veà "I've never heard any specific news about nghe lyù laø Thaûn Nhieân. this." The congregation couldn't offer any iv) Shen-Zhao inherits my nose and its ability to news on this. Nan-Yueh dispatched a monk to perceive smelling: Ngöôøi ñöôïc muõi ta gioûi veà Ma-Tsu's place, instructing him: "Wait until bieát muøi laø Thaàn Chieáu. he enters the hall to speak, and then ask him: v) Yuan-Xuan inherits my tongue and its ability 'What's going on?' Take note of his answer to articulate speaking: Ngöôøi ñöôïc löôõi ta gioûi and then bring it back to tell it to me." The veà ñaøm luaän laø Nghieâm Tuaán. monk then carried out Nan-Yueh's vi) T'ao-Yi inherits my mind and its knowledge instructions. He returned and said: "Master of past and present: Ngöôøi ñöôïc taâm ta gioûi Ma-Tsu said: 'In the thirty years since the veà xöa nay laø Ñaïo Nhaát. barbarian uprising I've never lacked salt or * Nan-Yueh also said: "All dharmas are born of sauce.'" Nan-Yueh approved this answer— mind. Mind is unborn. Dharmas are Sau Ñaïo Nhaát ñi giaùo hoùa ôû Giang Taây, sö nonabiding. When one reaches the mind- hoûi chuùng: "Ñaïo Nhaát vì chuùng thuyeát phaùp

chaêng?" Chuùng thöa: "Ñaõ vì chuùng thuyeát (subsidiary) ones. The hells are ruled by Yama— phaùp." Sö hoûi: "Sao khoâng thaáy ngöôøi ñem tin Ñòa nguïc, moät trong saùu ñöôøng sanh töû luaân hoài, töùc veà?"Chuùng laëng thinh. Sö beøn sai moät vò laø con ñöôøng ñi xuoáng, nôi khoâng vui maø chæ coù Taêng ñi thaêm. Tröôùc khi hoûi: 'Laøm caùi gì?' Y khoå sôû. Theo Vi Dieäu Phaùp cuûa Ngaøi Bhikkhu traû lôøi, nhôù ghi nhöõng lôøi aáy ñem veà ñaây." Vò Bodhi, ñòa nguïc laø caûnh giôùi sinh toàn thaáp nhöùt, Taêng ñi thaêm, laøm ñuùng nhö lôøi sö ñaõ daën. nôi coù nhieàu caûnh khoå, nôi chuùng sanh phaûi traû Khi trôû veà vò Taêng thöa: "Ñaïo Nhaát noùi: 'Töø nhöõng nghieäp baát thieän ñaõ taïo trong quaù khöù. Ñaây loaïn Hoà sau ba möôi naêm, chöa töøng thieáu khoâng phaûi laø ñòa nguïc tröôøng cöûu, ñeán luùc traû töông muoái." Sö nghe xong gaät ñaàu. xong nghieäp xaáu, chuùng sanh baát

haïnh coù theå taùi * He died in 744 A.D.—Sö thò tòch vaøo naêm 744 sanh vaøo moät caûnh giôùi khaùc, an vui haïnh phuùc sau Taây Lòch. nhôø vaøo caùc nghieäp thieän. Ñaây laø nôi tra taán vaø Nanzan-Ritsushu (jap): Nam Sôn Luaät Toâng— chòu hình phaït chuoäc toäi. Ñaây cuõng laø moät trong Southern hill, name of a monastery which gave its ba ñöôøng döõ, nhöng ñaây khoâng phaûi laø choã voâ name to T'ao-Hsuan of the T'ang dynasty, haïn, sau khi heát nghieäp, coù theå ñöôïc taùi sanh trong founder of the Vynaya school—Ngaøi Ñaïo Tuyeân moät thaân phaän thuaän lôïi hôn. Cuõng nhö Tònh ñoä, ñôøi nhaø Ñöôøng laø vò toå cuûa toâng Töù Phaàn Luaät, truï ñòa nguïc aùm chæ traïng thaùi yù thöùc, chöù khoâng phaûi trì taïi chuøa trong nuùi Chung Nam, neân chuøa ñöôïc laø nôi choán. Vuõ truï luaän Phaät giaùo chia laøm hai goïi laø Nam Sôn—See T'ao Hsuan. loaïi ñòa nguïc: hoûa nguïc vaø haøn nguïc, moãi loaïi coù Nanzenji (jap): Nam Thieàn Töï (Nhaät Baûn). taùm ñòa nguïc chính, moãi ñòa nguïc chính coù möôøi saùu ñòa nguïc phuï. Moãi ñòa nguïc ñöôïc cai quaûn bôûi Nara (jap): Trieàu ñaïi Naïi Löông (Nhaät Baûn). Dieâm vöông—See Hells. Naradhara (skt): Na La Ñaø—Nhaân Trì Hoa—A Narakagati (skt): Hells—Ñòa nguïc ñaïo—See flower carried about for its scent—Moät loaïi hoa Seven states of sentient beings. thôm. Naraka (skt): Niraya (p)—Hell—Ñòa Nguïc Na Narakaggi (p): Hell-fire—Löûa trong ñòa nguïc. Laïc Ca—Hell or earth prison, one of the six gati Naramanava (skt): Na La Ma Na (Naïp)—A or ways of transmigration, the downward path to young Brahman, a descendant of Manu—Thieáu hell (a place of joyless and suffering, the realm of nieân Baø La Moân. hell beings, earth-prison). There are different Nararadhama (p): A wicked or vile man—Keû kinds of hells. According to the Abhidharma, xaáu aùc. composed by Bhikkhu Bodhi, Hell (Niraya) is the Nararasabha (p): The lord of men—Theá Toân. lowest plane of existence, the place of most Narasam-gharama (skt): Nhaân Giaø Lam—An intense suffering. It is said that beings in the Hell ancient monastery close to the capital of Kapisa— have to suffer the result of their evil deeds in the Moät ngoâi giaø lam (chuøa) coå gaàn kinh ñoâ Ca Tyø La past. This is not a permanent hell, once these Veä. beings pay all retributions for their past Narasiha (p): The lion of man and Deva, a title unwholesome karmas, they can be reborn in a of the Buddha—Sö Töû cuûa nhaân thieân, moät danh better and happier plane owing to their past hieäu cuûa Ñöùc Phaät. wholesome karmas. Place of torture and torment Narayana (skt): Na la dieân thieân—Narayana is and retribution for bad deeds. One of the three represented with three faces, of greenish-yellow negative modes of existence, but existence in colour, right hand with a wheel, riding a garuda hells is finite, after negative karma has been bird—Tieâu bieåu vôùi ba maët, maøu vaøng, tay phaûi exhausted, rebirth in another better form of caàm baùnh xe, cöôõi chim Ca Laâu La. existence is possible. Like the Pure Land, hells 1) Name of a deva, a strong, manly hero having are more as a state of mind than as places. divine power: Teân cuûa loaøi trôøi coù thaàn löïc. Buddhist cosmology distinguishes two types of 2) Son of Nara or the original man, patronymic hells: hot and cold, divided into eight main hells; of the personified Purusha or first living each main hell surrounded by sixteen secondary being, author of the Purusha Hymn: Teân vò

löïc só ôû Thöôïng Thieân laø toå phuï cuûa chuùng Dharma. He was unable to do so, and was sanh. informed that her ugliness was a reflection of his 3) He is also identified with Brahma, Visnu, or own pride and other negative emotions. After that, Krsna, interpreted by the originator of human she instructed him to seek out Tilopa, who only life: Teân khaùc cuûa Phaïm Thieân Vöông, Tyø agreed to teach him after subjecting him to a Nöõu Thieân. series of painful and bizarre tests, such as crushing ** See Five vehicles (I). his penis between two rocks. After mastering the Narayana Buddha: Na La Dieân Phaät. practices taught to him by Tilopa, he passed them Narayana-deva (skt): Trôøi Na La Dieân. on to Mar Pa, who in turn brought them to Tibet, where this lineage developed into the Kagyupa Narayana-deva-sakti (skt): Na La Dieân Thieân Order—Moät vò thaày Maät giaùo ngöôøi AÁn Ñoä, ñeä töû Haäu—Sakti or female energy is shown in the cuûa Tilopa, vaø laø thaày cuûa Mar Pa Chos Kyi. Theo Garbhadhatu group—Phu nhôn cuûa Na La Dieân truyeàn thuyeát veà cuoäc ñôøi cuûa oâng, thôøi ñoù oâng laø Thieân hay naêng löïc cuûa nöõ giôùi ñöôïc chæ baøy trong moät hoïc giaû noåi tieáng ôû Tu Vieän Ñaïi Hoïc Na Lan nhoùm Thai Taïng Phaùp Giôùi. Ñaø, nhöng oâng phaûi rôøi boû vò trí sau khi moät ngöôøi Narendrayasas (skt): Na Lieân Ñeà Leâ Da Xaù. ñaøn baø cöïc kyø xaáu ñeán vaán ñaïo oâng veà tinh yeáu 1) Venerable: Toân xöng. cuûa phaùp maø oâng khoâng theã giaûi thích ñöôïc, vaø 2) A monk of Udyana, northwest India, sixth ngöôøi ta cho raèng söï xaáu xí cuûa ngöôøi ñaøn baø century, translated the Candra-garbha, Surya- chính laø phaûn aûnh cuûa söï kieâu ngaïo vaø nhöõng caûm garbha, and other sutras: Teân vò Tyø Kheo Na giaùc tieâu cöïc nôi chính oâng. Sau ñoù ngöôøi ñaøn baø Lieân Da Xaù, ngöôøi nöôùc OÂ Traønh, mieàn Taây baûo oâng tìm gaëp thaày Tilopa ñeå hoïc ñaïo, Tilopa Baéc AÁn, vaøo theá kyû thöù saùu, töøng dòch khoaûng ñoàng yù daïy oâng sau moät loaït thöû thaùch ñau ñôùn 80 quyeån Kinh Luaän. nhö eùp döông vaät giöõa hai hoøn ñaù... Sau khi ñaõ Nari (p): A woman—Ngöôøi phuï nöõ. naém vöõng ñöôïc giaùo phaùp cuûa Tilopa, oâng beøn Narikela (skt): Narikera (skt)—Na Lôïi Keá La—truyeàn laïi cho Mar Pa, ngöôøi naøy mang giaùo phaùp The coco-nut—Traùi döøa hay caây döøa. aáy qua Taây Taïng vaø laäp neân toâng phaùi Kagyupa. Narikeladvipa (skt): Ñaûo Na Lôïi Keá La— Naropa Institute: The first accredited Buddhist According to Eitel in The Dictionary of Chinese- university in the U.S.A., founded in 1974 by English Buddhist Terms, this is described as “an Chogyam Trungpa (1940-1987), a reincarnate island several thousand miles south of Ceylon, lama of the Kagyupa order of Tibetan Buddhism. inhabited by dwarfs 3 feet high, who have human The main goal of the Institute is to combine bodies with beaks like birds, and live upon coco- Buddhist contemplative practices and Western nuts—Theo Eitel trong Trung Anh Phaät Hoïc Töø academic subjects; Trungpa claimed that he was Ñieån, ñaây laø moät hoøn ñaûo naèm caùch phía nam trying to follow the model of Nalanda Monastic Tích Lan vaøi ngaøn daëm, truù xöù cuûa nhöõng ngöôøi University—Tröôøng ñaïi hoïc Phaät giaùo ñöôïc coâng luøn vôùi chieàu cao khoaûng ba boä Anh, coù mình nhaän ñaàu tieân ôû Myõ, ñöôïc ngaøi Chogyam ngöôøi moû chim, chæ aên döøa maø thoâi. Trungpa, moät vò laït ma taùi sanh thuoäc doøng Narmada (skt): Naïi Maït Ñaø—The modern

Kagyupa cuûa Phaät giaùo Taây Taïng saùng laäp vaøo Nerbudda river—Con soâng maø baây giôø coù teân laø naêm 1974. Muïc ñích chính cuûa vieän ñaïi hoïc laø tu Nerbudda. taäp quaùn töôûng theo Phaät giaùo phoái hôïp vôùi nhöõng Naropa: Nadapada 1016-1100, an Indian ngaønh hoïc cuûa Taây phöông; ngaøi Chogyam Buddhist tantric master, student of Tilopa and Trungpa cho raèng ngaøi ñaõ raäp theo kieåu maãu cuûa teacher of Mar Pa Chos Kyi Blo Gros. According vieän ñaïi hoïc Tu Vieän Nalanda. to legends about his life, he was a renowned Narrate (v): Keå laïi—Thuaät laïi. scholar at Nalanda Monastic University, but left Narration (n): Söï keå laïi. his position after an experience in which a Narrative hideously ugly woman appeared before him and 1) (a): Coù tính chaát töôøng thuaät. demanded that he explain the essence of the 2) (n): Baøi töôøng thuaät.

Narratives in regard to the present life: Thöû nhöõng baûn chöõ khaéc lyù thuù vaø xinh ñeïp cuûa caùc Ñoä Tröù Thuaät—Part of the Miscellaneous trieàu ñaïi Nahapana, Gautamiputra vaø Sri Yajna Pitaka—Nhöõng baøi thuaät laïi veà hieän kieáp, moät Satakarni. phaàn trong Taïp A Haøm Kinh. Nasika (p): Nose—Muõi. Narrator (n): Ngöôøi töôøng thuaät. Nassana (p): Disappearance—Söï bieán maát. Narrow-minded: Bigoted—Phaùp Kieán— Nassati (p): To disappear—Bieán maát. Maintaining one tenet and considering others Nastika (skt): Chaáp khoâng—Non-realists who wrong—Ñaàu oùc thoâ thieån heïp hoøi hay meâ chaáp deny all reality. vaøo moät phaùp; cho phaùp ñoù laø ñuùng, coøn caùc phaùp Nastyasti (skt): Höõu vaø Voâ (phi höõu)—Being and khaùc laø sai. non-being. Narrow-minded view: Phaùp kieán—See Nata (skt): Coâng Kyû Nhi. Narrow-minded. 1) Na La: A dancer or actor—Ngöôøi nhaûy muùa Narrow needle-mouth ghosts: Chaâm (Kim) hay dieãn vieân. Khaåu Quyû—Quyû coù mieäng nhoïn nhö kim—See 2) Na Tra: A powerful demon king, said to be Nine classes of ghosts (I). the eldest son of Vaisravana, and represented Narrowness (n): Söï heïp löôïng. with three faces, eight arms—Thaùi töû con trai Narrowness and meanness of aspiration: Chí cuûa Tyø Sa Moân Thieân Vöông, moät Quyû nguyeän heøn keùm—See Ten kinds of possession by Vöông huøng traùng, ba maët, taùm tay. demons of Great Enlightening Beings. 3) A skilful or wily dancer: Kyû nöõ gioûi. Nasa (p): Ruin—Destruction—Pheá tích. 4) The heart or mind: Taâm. Nasana (p): Destruction—Pheá boû. Natchatraradja-Buddha(skt): Tuùc Vöông Phaät. Naseti (p): To kill—Saùt haïi. Natchatraradja-samkusumi-tabhidjna (skt): Tuùc vöông hoa Boà Taùt. Nasik (skt): Name of a Buddhist place in west India. According to Prof. Bapat in the Twenty- Natha (p). Five Hundred Years of Buddhism, there are 1) Protection: Söï baûo hoä. twenty-three caves in Nasik, dating from the first 2) Protector: Ngöôøi baûo hoä. century B.C. to the secon century A.D. Some of Nati (p): Bowing down—Bending—Inclination— these were altered and adapted by the Mahayana Cuùi xuoáng. Buddhists between the sixth and the seventh Nation (n): Quoác gia. century A.D. Cave number three, called National affair: Quoác söï. Gautamiputra Vihara, is large, having six pillars National characteristics: National spirit—Quoác with carvings of elephants, bulls, and horses on tuùy. the capital. Cave number 10 is called the National hero: Anh huøng daân toäc. Nahapana Vihara. The

Nasik caves are especially National history: Quoác söû. important for the interesting and beautiful inscriptions of Nahapana, Gautamiputra and Sri National superintendent of the clergy: Quoác Yajna Satakarni—Ñòa danh Phaät giaùo ôû vuøng taây Taêng Chính—Sa Moân Thoáng—The national AÁn Ñoä. Theo Giaùo sö Bapat trong Hai Ngaøn Naêm superintendent of archbishop over the Order Traêm Naêm Phaät Giaùo, Nasik coù moät nhoùm 23 appointed under Wei dynasty. An office which at hang ñoäng coù töø nieân ñaïi thöù nhaát tröôùc Taây Lòch one time existed in China—Vaên phoøng Taêng cho ñeán theá kyû thöù hai sau Taây Lòch. Moät soá hang Thoáng. Vò Taêng Thoáng caùc Taêng Ñoà trong nöôùc, naày ñaõ ñöôïc caùc tu só Phaät Giaùo Ñaïi Thöøa trong ñöôïc boå nhaäm bôûi caùc vua ñôøi nhaø Nguïy beân Taøu. theá kyû thöù 6 vaø 7 söûa ñoåi laïi. Hang soá 3, coøn goïi Native medicine: Y hoïc daân toäc. laø ñieän Gautamiputra, roäng lôùn vaø coù saùu caây Native place: Baûn ñòa (nôi xuaát phaùt). thaïch truï vôùi nhöõng hình chaïm voi, ngöïa, boø ñöïc Native place of the six gunas: Traàn höông— treân ñaàu truï. Hang soá 10 goïi laø ñieän Nahapana. Native home of the six gunas, i.e. that of Nhöõng hang ñoäng ôû Nasik ñaëc bieät quan troïng vì

transmigration—Queâ höông cuûa luïc traàn hay coõi 1) Natural sins, i.e. sins against natural law, such luaân hoài sanh töû. as murder and stealing: Taùnh Toäi—Nhöõng toäi Nativism (n): Thuyeát thieân phuù—Thieân phuù gaây ra ngöôïc vôùi luaân lyù töï nhieân nhö gieát luaän. ngöôøi cöôùp cuûa. Nattha (p): Lost—Maát. 2) Sins against conventional or religious law, e.g. for a monk to drink wine, cut down trees, Natthi (p): Not—Khoâng. etc.: Giaù Toäi—Nhöõng toäi gaây ra vì vi phaïm Natthi-kaditthi (p): Nihilistic view—Ñoaïn kieán. luaät toân giaùo, nhö nhaø sö uoáng röôïu, chaët caây, Natthu (p): The nose—Caùi loã muõi. vaân vaân. Nattu (p): Grand-son—Chaùu noäi hay chaùu ngoaïi. Natural death: Taän meänh töû—Thieän chung— Natural (a): Spontaneous—Inborn as opposed to Death of old age—See Two kinds of death. acquired—Caââu sinh (thuoäc veà thieân nhieân). Natural desire: Khaùt voïng töï nhieân. Natural attainment: Taùnh Ñaéc—Sanh Ñaéc— Natural disasters: Thieân tai—Natural disasters, Natural attainment, not acquired by effort—Söï such as earthquakes, floods or famine, can cause a hieåu bieát caûm nhaän khoâng do noã löïc tu taäp hay lot of suffering to people. People who have to kinh nghieäm hoïc vaán, maø do ôû baûn taùnh saún coù face hardship caused by war and social injustice. ñaày ñuû. These problems are unwanted. People try their Natural attributed Buddha-nature: Töï Taùnh best to avoid them and to be free from them, but Phaät—One of the five characteristics of a they are unavoidable—Thieân tai nhö ñoäng ñaát, luït Buddha's nature—Tam Nhôn Phaät Taùnh. Moät loäi hay ñoùi khaùc coù theå gaây neân khoå ñau phieàn trong naêm baûn taùnh ñaëc bieät cuûa Phaät taùnh—See naõo cho con ngöôøi. Khi gaëp nhöõng khoù khaên vaø Five surnames of Buddha before he became baát coâng trong xaõ hoäi ngöôøi ta cuõng caûm thaáy khoå enlightened (A). ñau. Khoâng ai muoán nhöõng tai hoïa naøy. Ngöôøi ta Natural capacity: tìm moïi caùch ñeå traùnh chuùng nhöng khoâng theå 1) Caên taùnh—Caên khí—Capacity of any organ. ñöôïc. 2) Natural capacity for good or evil, in contrast

Natural doubt: Caâu Sinh Hoaëc—Natural doubt, with powers of goodness obtained by inborn illusion, in contrast to doubt or illusion practice—Tính ñöùc töï nhieân toát hay xaáu, ñoái acquired, e.g. being taught—Caùc moái nghi hoaëc laïi vôùi tu ñöùc ñaït ñöôïc qua tu taäp. cuøng sinh khôûi (ngaõ chaáp caâu sinh, phaùp chaáp caâu Natural capacity for good and evil: Taùnh sinh, phieàn naõo chöôùng caâu sinh, sôû tri chöôùng caâu Ñöùc—In contrast with power of goodness attained sinh), ñoái laïi vôùi nhöõng nghi hoaëc huaân taäp hay by practice—Taùnh thieän aùc saún coù, ñoái laïi vôùi ñöôïc daïy doã. thieän taùnh do tu taäp maø coù. Natural duty: Thieân chöùc. Natural capacity for goodness: Taùnh ñöùc—In Natural enlightenment: Own enlightenment— contrast with power of goodness attained by Töï giaùc—See Two kinds of enlightenment (C). practice (Tu ñöùc)—Baûn taùnh toát, ngöôïc laïi vôùi tu Natural family planning: Keá hoaïch gia ñình ñöùc qua coâng phu. theo phöông caùch töï nhieân. Natural capacity of penetrative powers: Natural or fundamental quality: Original Intelligent—Caên taùnh lanh lôïi (thoâng minh). endowment and nature—Suitability—Cô caên. Natural cleaving (clinging) to the idea of self Natural goodness: Sinh ñaéc thieän—As or soul: Intinctive cleaving (clinging) to the idea differentiated from goodness acquired by effort or of self or soul—Caâu sinh ngaõ chaáp—Ngaõ chaáp work—Sinh ñaéc thieän do baåm sinh maø coù khaùc baåm sinh, luùc môùi sanh ra ñaõ coù—See Two vôùi gia haønh thieän do tu haønh maø chöùng ñaéc ñöôïc. reasons for clinging to the idea of self. Natural law: Luaät thieân nhieân. Natural and conventional sins: Taùnh Thöù Natural law of change: Quy luaät thay ñoåi cuûa (taùnh toäi vaø giaù toäi)—Sins against natural law and vaïn phaùp. sins against conventional or religious law.

Natural life: Ñôøi soáng töï nhieân. cöôùp cuûa ñöôïc xem nhö laø nhöõng ñieàu aùc töï nhieân Natural moral law: Luaät ñaïo ñöùc töï nhieân— (taùnh toäi), khoâng ñôïi phaûi coù Phaät caám cheá (maø töï Taùnh Giôùi—Töï taùnh thieän—Baûn Taùnh Giôùi—The taùnh cuûa mình ñaõ xem laø aùc, phaïm vaøo taát bò toäi ten natural moral laws to man, apart from the baùo). Buddha's commandments—Thaäp thieän giôùi laø Natural and tarnishable: Sinh Töôïng Sinh khoâng ñôïi ñeán giôùi luaät cuûa Phaät, töï taùnh bieát thoï Töï—Töï nhieân vaø töông töï vôùi töï nhieân, nhö vaøng trì möôøi giôùi luaät caên baûn naày. **See Ten good vaø baïc—Natural and similar, i.e. gold and silver. deeds. 1) The proper natural or unchanging (colour): Natural perception: Natural wisdom—Thieân Sinh Töôïng—Vaøng laø loaïi kim khí thieân thöùc—Chaân Nhö—Natural wisdom—The primal nhieân vaø toaøn haûo töø phaåm chaát laãn maøu endowment in men—The Bhutatathata (chaân saéc—Gold being the natural and perfect nhö). metal and colour. 2) The tarnishable or changing (colour): Sinh Natural position: Baûn vò. Töï—Baïc ñöôïc saép haïng keá vaøng, duø coù theå bò Natural powers and conditioning môø nhaït ñi—Silver being next, though it will environment: Nature and environment—Caên tarnish. duyeân. Natural tendency to consider things as real: Natural powers of perception: Mental Caâu sinh phaùp chaáp—Khuynh höôùng thoâng knowledge—Taùnh Thöùc—Natural powers of thöôøng coi moïi söï laø coù thaät, phaûi qua quaù trình tu perception, or the

knowledge acquired through the taäp maø ñoaïn tröø—See Two tenets in regard to sense organs—Khaû naêng nhaän bieát töï nhieân qua things. caùc caên. Natural Tolerance: Thuaän nhaãn—See Five Natural purity: Töï Taùnh Thanh Tònh—Self- kinds of paramita tolerance. existent pure mind, or the nature of the original Natural void: Tính Khoâng—The immateriality nature is always pure in its original essence—Töï of the nature of all things. taùnh thöôøng thanh tònh trong baûn theå cuûa noù (chaân Naturalism (n): Chuû nghóa töï nhieân—Chuû nghóa nhö thanh tònh)—See Two kinds of purity. loaïi boû sieâu nhieân—Töï nhieân luaän. Natural quality: Fundamental quality—Original Naturalist (n): Nhaø töï nhieân hoïc. endowment and nature—Tö chaát (caên cô). Natural religion: Toân giaùo töï nhieân (khoâng maëc Naturally dried meat: Thòt khoâ töï nhieân—Do con vaät töï cheát laâu ngaøy döôùi aùnh naéng laøm cho khaûi). thòt khoâ laïi—See Nine kinds of clean flesh. Natural reward: Nghieäp Quaû—The natural Naturally evil: Wrongness—Bad essence—Evil reward or retribution for a deed, brought about by by nature—Taùnh AÙc—Taùnh aùc saún coù. the law of karma mentioned by the Buddha. The fruit of karma, conditions of rebirth depending on Naturally good: Taùnh Thieän—Naturally good, previous karmaic conduct—Nghieäp quaû laø haäu or good essence, or rightness—Good by nature quaû taát nhieân cuûa haønh ñoäng theo luaät nhaân quaû (rather than by effort), in contrast with evil by cuûa nhaø Phaät. Haäu quaû cuûa nghieäp taùi sanh tuøy nature—Thieän taùnh saún coù chöù khoâng do noã löïc tu thuoäc vaøo nghieäp gaây taïo cuûa nhöõng ñôøi tröôùc. taäp, ñoái laïi vôùi taùnh aùc saún coù. Natural reward or retribution for a deed: Naturally pure mind: Töï Taùnh Thanh Tònh Nghieäp Quaû—See Natural reward. Taâm (Nhö Lai taïng taâm)—The citta, pure in its original essence, gives itself up to the influence of Natural and similar: Sinh Töôïng Sinh Töï—See the secondary evil passions, Manas, etc., and the Natural and tarnishable. ego—Caùi taâm voán thanh tònh (laïi buoâng cho aûnh Natural sins: Taùnh Toäi—Sins that are such höôûng cuûa caùc phieàn naõo phuï thuoäc, maït na vaø caùi according to natural law, apart from Buddha’s ngaõ). teaching, i.e. murder, stealing, etc—Nhöõng toäi Nature (n): Baûn chaát—Tính theå—Baûn tính— gaây ra ngöôïc vôùi luaân lyù töï nhieân nhö gieát ngöôøi Tính tình.

(I) An overview of “Nature” in Buddhist point of subsists, nature is not and the body and mind view—Toång quan veà “Taùnh” theo quan ñieåm is destroyed. The Buddha is to be made Phaät giaùo: Nature stands in most cases for the within nature and not to be sought outside the ultimate constituent, or something ultimate in body. In this, Hui-Neng attempts to give us a the being of a thing or a person, or that which clearer understanding of what he means by is left after all that accidentally belongs to a ‘nature.’ Nature is the dominating force over thing is taken away from it. It may be our entire being; it is the principle of vitality, questioned what is accidental and what is physical and spiritual. Not only the body but essential in the constitution of an individual also the mind in its highest sense is active object. Though it must not be conceived as an because of nature being present in them. individual entity, like a kernel or nucleus When ‘nature’ is no more, all is dead, though which is left when all

the outer casings are this does not mean that ‘nature’ is something removed, or like a soul which escapes from apart from the body and mind, which enters the body after death. Nature means into it to actuate it, and depart at the time of something without which no existence is death. This mysterious nature, however, is not possible, or thinkable as such. As its a logical a priori but an actuality which can be morphological construction suggests, it is ‘a experienced, and it is designated by Hui- heart or mind which lives’ within an Neng as “self-nature” or “self-being,” individual. Figuratively, it may be called throughout his Platform Sutra—Trong Phaùp ‘vital force.’—Taùnh thöôøng ñöôïc duøng ñeå chæ Baûo Ñaøn Kinh, Luïc Toå Hueä Naêng ñònh nghóa caùi nguyeân lyù toái haäu cuûa söï hieän höõu cuûa chöõ “Taùnh” theo caùch nhö sau: “Taùnh hay moät vaät hay moät ngöôøi hay caùi maø noù vaãn coøn taâm laø laõnh thoå,” ôû ñaây taùnh laø vua: vua ngöï toàn taïi cuûa moät vaät khi ngöôøi ta laáy heát taát caû trò treân laõnh thoå cuûa mình; choã naøo coù taùnh, nhöõng gì thuoäc veà vaät aáy hay ngöôøi aáy ñi maø choã ñoù coù vua; taùnh ñi, vua khoâng coøn nöõa, taùnh aáy vaãn thuoäc veà ngöôøi aáy hay vaät aáy khi taùnh ôû thì thaân taâm coøn, khi naøo taùnh moät caùch baát ngôø ngöôøi ta coù theå hoûi veà caùi khoâng ôû thì thaân vaø taâm hoaïi dieät. Ñöùc Phaät maø noù coù tính caùch baát ngôø vaø caùi coù taùnh taát phaûi ñöôïc thaønh töïu trong taùnh chôù ñi tìm yeáu trong söï taïo thaønh moät caù theå rieâng bieät. ngoaøi thaân. Veà vieäc naøy Luïc Toå Hueä Naêng Duø khoâng neân hieåu “taùnh” nhö laø moät thöïc ñaõ noã löïc ñem ñeán cho chuùng ta söï hieåu bieát theå rieâng leû, nhö moät haït nhaân coøn laïi sau khi roõ raøng veà caùi maø ngaøi nghe ñöôïc baèng boùc heát caùc lôùp voû beân ngoaøi, hay nhö moät “Taùnh.” Taùnh laø löïc thoáng trò toaøn theå con linh hoàn thoaùt khoûi thaân xaùc sau khi cheát. ngöôøi chuùng ta, noù laø nguyeân lyù cuûa söï soáng Taùnh coù nghóa laø caùi maø neáu khoâng coù noù thì cuûa chuùng ta, caû veà theå xaùc laãn tinh thaàn. Söï khoâng theå coù söï hieän höõu naøo caû, cuõng nhö hieän dieän cuûa Taùnh laø nguyeân nhaân cuûa söï khoâng theå naøo töôûng töôïng ra noù ñöôïc. Nhö soáng, caû veà theå xaùc laãn tinh thaàn, theo nghóa caùch caáu taïo tö daïng cuûa noù gôïi yù, noù laø moät cao nhaát cuûa noù. Khi Taùnh khoâng ôû nöõa, taát traùi tim hay moät caùi taâm soáng ôû beân trong moät caû ñeàu cheát, ñieàu naøy khoâng coù nghóa laø taùnh caù theå. Theo caùch töôïng tröng, ngöôøi ta coù theå laø moät vaät gì ngoaøi thaân vaø taâm, nôi noù vaøo goïi noù laø “löïc thieát yeáu.” ñeå laøm chuùng hoaït ñoäng vaø ra ñi vaøo luùc cheát. (II) The definition of “Nature” in the Platform Tuy nhieân, caùi Taùnh kyø dieäu naøy khoâng phaûi Sutra—Ñònh nghóa cuûa chöõ “Taùnh” trong laø moät loaïi lyù luaän tieân nghieäm, maø laø moät Phaùp Baûo Ñaøn Kinh: In the Platform Sutra, thöïc taïi coù theå kinh nghieäm ñöôïc vaø noù ñöôïc the Sixth Patriarch Hui Neng defined ‘nature’ Luïc Toå Hueä Naêng chæ danh döôùi hình thöùc as follows: “The nature, or mind or heart is “Töï Taùnh, hay baûn taùnh rieâng cuûa caùi “mình” the dominion, nature is the lord: the rules trong suoát Phaùp Baûo Ñaøn Kinh. over his dominion, there is ‘nature’ and there ** See Six kinds of temperament. is the ‘lord’; nature departs, and the lord is no Nature of all things: Phaùp taùnh—See Twelve more; nature is and the body and mind aspects of the

Bhutatathata.

Nature and character: Caên taùnh—The nature * Takes the sixth elements (earth, water, fire, of the powers of any sense. air, space) as noumenon or fundamental Nature of conditioned arising: Duyeân khôûi chi Dharmakaya: Lyù Phaùp Thaân—Laáy nguõ ñaïi taùnh—See Nine kinds of non-action (A). (ñaát, nöôùc, löûa, gioù, hö khoâng) laøm trí hay caên baûn phaùp thaân. Nature of the Dharmadhatu: Phaùp giôùi taùnh. * Takes mind (intelligence or knowledge) as Nature of the Dharmakaya: The embodiment the wisdom dharmakaya: Trí Phaùp Thaân— or totality—Theå taùnh cuûa phaùp thaân—Phaùp Thaân Laáy taâm laøm Trí Phaùp Thaân. Theå Taùnh. Nature-ego: Taùnh Ngaõ—The Buddha-nature 1) In Hinayana the Buddha-nature in its absolute ego, which is apperceived when the illusory ego is side is described as not discussed, being banished—Caùi ta roäng lôùn cuûa taâm taùnh, lìa khoûi synonymous with the five divisions of the voïng ngaõ cuûa haïng phaøm phu taát seõ trôû veà caùi commandments, meditation, wisdom, release, taùnh ngaõ cuûa Nhö Lai. and doctrine: Tieåu Thöøa Phaùp Thaân Theå Taùnh: Trong Tieåu Thöøa, Phaät taùnh laø caùi gì Nature of the ego: Ngaõ taùnh. tuyeät ñoái, khoâng theå nghó baøn, khoâng theå noùi Nature of Emptiness: Sunyata (skt)—Taùnh veà lyù taùnh, maø chæ noùi veà nguõ phaàn phaùp thaân khoâng. hay nguõ phaàn coâng ñöùc cuûa giôùi, ñònh, tueä, Nature of enlightenment: Taùnh giaùc ngoä— giaûi thoaùt, vaø giaûi thoaùt tri kieán. Nature of enlightenment of all Buddhas is the 2) In the Mahayana—Ñaïi Thöøa Phaùp Thaân Theå same—Taùnh giaùc ngoä nôi chö Phaät khoâng sai Taùnh: khaùc—See Three things that are without essential a) The Madhyamika School of Nagarjuna difference. defines the absolute or ultimate reality as the Nature and enlightenment of all Buddhas is formless which contains all forms, the the same: Taùnh vaø söï giaùc ngoä nôi chö Phaät essence of being, the noumenon of the other khoâng sai khaùc—See Buddha and Three things two manifestations of the Triratna: Ñaïi Thöøa that are without a nature or separate existence of Tam Luaän Toâng cuûa Ngaøi Long Thoï laáy thöïc their own (B). töôùng laøm phaùp thaân. Thöïc töôùng laø lyù khoâng, Nature and enlightenment of all living laø chaân khoâng, laø voâ töôùng, maø chöùa ñöïng taát beings is the same: Taùnh vaø söï giaùc ngoä nôi caû caùc phaùp. Ñaây laø theå tính cuûa phaùp thaân. chuùng sanh khoâng sai khaùc—See Three things b) The Dharmalaksana School defines the that are without a nature or separate existence of nature of the dharmakaya as—Phaùp Töôùng their own (B). Toâng hay Duy Thöùc Toâng ñònh nghóa phaùp thaân theå tính nhö sau: Nature and environment: Caên duyeân—Natural * The nature or essence of the whole Triratna: powers and conditioning environment. Phaùp thaân coù ñuû ba thaân. Nature ever sure: Eternal—Phaùp ñònh—See * The particular form of the Dharma in that Twelve aspects of the Bhutatathata. trinity: Phaùp thaân trong ba thaân. Nature of fire: Taùnh Hoûa—Fire as one of the c) The One-Vehicle Schools represented by the five elements, in contrast with phenomenal fire Hua-Yen and T'ien-T'ai sects, consider the (söï hoûa)—Taùnh hoûa laø moät trong nguõ ñaïi, ñoái laïi nature of the dharmakaya to be the vôùi söï hoûa. Bhutatathata, noumenon and wisdom being Nature of the holy way:

Thaùnh ñaïo chi taùnh— one and undivided: Nhaát Thöøa Toâng cuûa Hoa See Nine kinds of non-action (A). Nghieâm vaø Thieân Thai thì cho raèng “Phaùp Nature of karma: Nghieäp Tính—The nature of Thaân” laø chaân nhö, laø lyù vaø trí baát khaû phaân. karma, its essential being—Nghieäp theå hay töï theå d) The Shingon sect takes the six elements as cuûa nghieäp. the nature of dharmakaya—Chaân Ngoân Toâng thì laáy luïc ñaïi laøm Phaùp Thaân Theå Tính:

Nature and life: Tính vaø meänh (söï töông quan Thusness,” or “Dharma Realm”: Chaân töôùng giöõa baûn chaát cuûa vaïn höõu vaø sinh meänh cuûa höõu coøn ñöôïc goïi laø “töï taùnh,” “phaùp thaân,” “Voâ tình chuùng). vi,” “Chaân nhö,” hay “Phaùp Giôùi”. Nature of life: Baûn chaát cuoäc ñôøi. (B) Wonderful existence: Chaân khoâng dieäu höõu—Nature means noumenon or essence; Nature of making different species: Nikaya- marks mean characteristics, forms or visabhaga (skt)—Dò sanh taùnh, moät trong hai möôi physiognomy. Marks and nature are boán phaùp baát töông öng trong Duy Thöùc Hoïc— contrasted, in the same way noumenon is See Twenty-four non-interactive activity dharmas. contrasted with phenomenon. True mark Nature of man: Nhaân tính. stands for true form, true nature, buddha Nature and marks: True emptiness—Thöïc nature always unchanging. True mark of all töôùng. phenomena is like space: always existing but (A) The nature of anything and its phenomenal really empty; although empty, really expression: Taùnh Töôùng—Taùnh töôùng cuûa existing—Taùnh laø lyù, töôùng laø hình thöùc beân vaïn höõu. ngoaøi. Töôùng vaø taùnh ñoái nghòch nhau nhö lyù 1) Nature, noumenon or essence which is ñoái laïi vôùi söï. unchangeable: Taùnh—Töï theå cuûa chö phaùp, Nature of the mind: Baûn taùnh cuûa taâm—Nature khoâng thay ñoåi. of the mind is the same in Buddhas, men and all a) Nature stands for Non-functional (voâ vi): the living—Baûn chaát cuûa taâm khoâng sai bieät nôi Taùnh laø phaùp voâ vi. Phaät, ngöôøi vaø moïi chuùng sanh—See Three things b) Nature is noumenal: Taùnh laø töï theå hay that are without essential difference, and Three nguyeân lyù. things that are without a nature or separate c) Nature and marks are like mind and external existence of their own (B). scenes: Taùnh vaø töôùng nhö taâm vaø caûnh. Nature is the mind, and mind is Buddha: 2) Marks: Töôùng—Töôùng maïo theå hieän ra Taùnh töùc thò Taâm, Taâm töùc thò Phaät—Mind and ngoaøi, coù theå phaân bieät ñöôïc, thay ñoåi— nature are the same when awake and Characteristics or forms which are understanding, but differ when the illusion. changeable. Buddha-nature is eternal, but mind is not eternal; a) Marks are Functional (höõu vi) or phenomenal: the nature is like water, the mind is like ice; Töôùng laø phaùp höõu vi. illusion turns nature to mental ice form, b) Marks are contrasted with nature, in the same awakening melts it back to its proper nature—way that phenomena are contrasted with Taùnh laø taâm, taâm laø Phaät. Taâm vaø taùnh laø moät khi noumenon: Töôùng ñoái laïi vôùi taùnh, cuøng theá “ngoä,” nhöng khi “meâ” thì taâm taùnh khoâng ñoàng. aáy hieän töôïng hay traïng thaùi ñoái laïi vôùi töï theå Phaät taùnh vónh haèng nhöng taâm luoân thay ñoåi. hay nguyeân lyù. Taùnh nhö nöôùc, taâm nhö baêng; meâ khieán nöôùc c) The true mark of all phenomena is like space, ñoùng baêng, khi ngoä thì baêng tan chaûy trôû laïi thaønh

always existing but really empty; although nöôùc. empty, really existing: Chaân töôùng cuûa vaïn höõu gioáng hö khoâng, thöôøng hieän höõu maø hö Nature and its phenomenal expression: khoâng; hö khoâng maø hieän höõu. Nature and marks—Taùnh Töôùng—Taùnh töôùng d) The true mark of the Triple World is No- cuûa vaïn höõu—See Nature and marks. Birth, No-Death, not existent, not non- Nature of the powers of any sense: Nature existent, not like this, not like that: Chaân and character—Caên taùnh. töôùng cuûa tam giôùi laø voâ sanh, voâ töû, voâ höõu, Nature and roots should be quick and voâ phi höõu, khoâng gioáng caùi naày, cuõng khoâng enlightened: Caên taùnh leï laøng saùng suoát—A Zen gioáng caùi kia. practitioner's nature and roots should be quick and e) True mark is also called "Self-Nature," enlightened. This is one of the five necessary "Dharma body," the "Unconditioned," "True conditions for any Zen practitioners. If a Zen

practitioner does not meet these five conditions, Navadevakula (skt): Naïp Phöôïc Ñeà Baø Cuû La— he is very easily subject to get harm from According to Eitel in The Dictionary of Chinese- demon—Ñaây laø moät trong naêm ñieàu kieän caàn English Buddhist Terms, Navadevakula, an thieát cho baát cöù haønh giaû tu thieàn naøo. Neáu vò tu ancient city, a few miles south-east of thieàn naøo khoâng hoäi ñuû naêm ñieàu kieän treân raát deã Kanyakubdja, on the eastern bank of the Ganges. bò ma chöôùng laøm toån haïi—See Five conditions The present Nobatgang—Theo Eitel trong Trung toward successful achievements for a Zen Anh Phaät Hoïc Töø Ñieån, Naïp Phöôïc Ñeà Baø Cuû La, practitioner. moät thaønh phoá coå chæ caùch Kanyakubdja coù vaøi Nature-seed nature: Taùnh Chuûng Taùnh— daäm veà phía ñoâng nam, beân bôø ñoâng soâng Haèng, Original or primary nature, in contrast with baây giôø laø thaønh phoá Nobatgang. "Active or Functioning Nature."—Chuûng taùnh Nava Graha (skt)—Nine seizers or upholders: nguyeân thuûy, ñoái laïi vôùi "Taäp Chuûng Taùnh." Nine luminaries or planets—Cöûu Chaáp—See Nature of sharing similar species: Nikaya- Nine luminaries. sabhagata (skt)—Chuùng ñoàng phaän—See Navaka (p). Twenty-four non-interactive activity dharmas. 1) A new comer: Ngöôøi môùi tôùi. Nature of suffering: Khoå taùnh (taùnh chaát cuûa 2) A young person: Ngöôøi treû. khoå ñau). Navan (skt): Nava (skt)—Cöûu—Nine—Chín. Nature of the Tathagata: Nhö Lai Taïng Tính— Navasangharama (skt): Naïp Phöôïc Taêng Giaø The natures of all the living are the nature of the Lam—According to Eitel in The Dictionary of Tathagata—Taùnh cuûa chuùng sanh moïi loaøi laø Nhö Chinese-English Buddhist Terms, Lai Taïng taùnh. Navasangharama, an ancient monastery near Nature of things: Baûn chaát cuûa vaïn höõu. Baktra, famous for three relics of Sakyamuni, Nature of visualization: Quaùn theå. a tooth, a basin, and a staff—Theo Eitel trong Nature of void: Tính Khoâng—The immateriality Trung Anh Phaät Hoïc Töø Ñieån, Naïp Phöôïc of the nature of all things; nothing has a nature of Taêng Giaø lam laø ngoâi töï vieän coå gaàn thaønh its own—Tính chaát phi vaät chaát cuûa vaïn höõu, Baktra, noåi tieáng vôùi ba thöù xaù lôïi cuûa Ñöùc khoâng coù thöù gì coù töï tính. Phaät, raêng Phaät, boàn nöôùc nhoû, vaø caây tích tröôïng cuûa Phaät. Nature without the seed of goodness: Taùnh khoâng coù chuûng töû thieän—The nature

without the Navuta (skt): Na Do Tha—Na Du Ña—Na Do seed of goodness and so unable to escape from Ña—Na Thuaät—A numeral, 100,000, or one the stream of transmigration, one of the five million, or ten million—Teân soá ñeám, töông ñöông germ-natures or roots of Bodhisattva development vôùi 100.000, 1.000.000 hay 10 trieäu. established by the Dharmalaksana Sect—Taùnh Naya (skt): Na Da. khoâng coù chuûng töû thieän vì theá khoâng coù khaû naêng 1) Good way—Right method—Chaùnh ñaïo— vöôït thoaùt khoûi voøng luaân hoài sanh töû. Ñaây laø moät Chaùnh Lyù (ñaïo lyù chaân chính)—Right trong naêm tính maø toâng Phaùp Töôùng thaønh laäp, principle. khoâng coù thieän chuûng voâ laäu roát raùo laø khoâng 2) Leading: Chính yeáu. thoaùt ly ñöôïc luaân hoài sanh töû—See Five germ- 3) Method: Phöông thöùc. natures of bodhisattva development. 4) Yana (skt): Thöøa—Con ñöôøng tu ñaïo maø Nature worship: Söï suøng baùi thieân nhieân (caùc haønh giaû noi theo, töø moät nieäm thieän cho tôùi hieän töôïng töï nhieân ñöôïc coi nhö caùc thaàn linh ñeå khi thaønh Phaät—Conveyance—Mode of thôø phöôïng, nhö thaàn soâng, thaàn nuùi, thaàn ñaát, progress. thaàn gioù, thaàn löûa, vaân vaân.). Naya (p): Method—Phöông thöùc. Naturism (n): See Nature worship. Nayaka (Nayoka) (skt): Great guide—Great Nava (p): teacher—Great leader, i.e Buddha or a 1) New: Môùi. Bodhisattva—Leader—Master—Ñaïi ñaïo sö hay 2) Nine: Navan (skt)—Soá chín. ngöôøi daãn ñaïo.

Nayana (p): The eye—Maét. (B) The six things which a monk must have—Saùu Nayana-avudha (p): One whose weapon is the vaät maø Tyø Kheo phaûi coù—See Six things eye, i.e. King Yama—ngöôøi duøng aùnh maét laøm vuõ which a monk must have. khí nhö Dieâm Vöông. Necessity (n): Tính taát nhieân—Tính taát yeáu— Nayati (p): To lead—Höôùng daãn. Vieäc taát nhieân. Nayhati (p): To tie—To bind—Coät chaët. Necessity of goal: Tính taát nhieân cuûa muïc ñích laø duøng phöông tieän. Nayika (p): Female leader—Ngöôøi laõnh ñaïo laø phuï nöõ. Necessity of means: Tính taát yeáu cuûa phöông tieän. Nayuta (p): Na do tha—Ñôn vò soá löôïng töông ñöông vôùi 100 A Do Tha, khoaûng 1000 tyû—A Necessity of skill in means: Tính taát yeáu cuûa numerical unit, equal to 100 ayuta, approximately phöông tieän thieän xaûo. a trillion. Nechung Choje (tib): The main protector deity Near: Near to—Intimate—Close—Caän. of the Tibetan government, who during certain ceremonies possesses the state oracle (lôøi saám), Near death: Caän töû—About to die—At the point who resides at gNas Chung Monastery. In Tibet of death. this was located near Drebung Monastery, and the Near made known, but not the remote: Gaàn Tibetan exile community has rebuilt the thì bieát, xa khoâng bieát. Ñaây laø moät trong taùm loaïi monastery in Dharamsala. While in trance the thoï kyù—This is one of the eight kinds of oracle utters prophetic (and orally enigmatic-maät prediction—See Eight kinds of prediction. khaåu) statements in response to questions. He is Near or perfect enlightenment: Laân Vieân— consulted about all important affairs of state and The stage before enlightenment—Gaàn ñeán choã often predicts events that will occur in the future. toaøn giaùc, giai ñoaïn tröôùc giai ñoaïn toaøn giaùc. Nechung Choje is regarded as one of the “five Near the perfect wisdom: Laân Trí—Similar to protector kings.” He is

said to be related to Pe har, the last entry or the Buddha's wisdom—Gaàn the main dharma-protector of Tibetan Buddhism, gioáng nhö trí hueä cuûa Phaät. who according to tradition was appointed to this Near and remote both made known: This is position by Padmasambhava. gNas Chung is also one of the eight kinds of prediction—Gaàn xa ñeàu often identified with Dorje Drakden, another of bieát. Ñaây laø moät trong taùm loaïi thoï kyù—See Eight the five protector kings—Vò thaàn giaùm hoä chính kinds of prediction. cuûa chính quyeàn Taây Taïng, ngöôøi maø trong moät Near and remote both not made unknown: vaøi nghi leã coù ban lôøi saám, vaø thöôøng truù taïi Tu Gaàn xa ñeàu khoâng bieát. Ñaây laø moät trong taùm Vieän Nechung (gNas Chung). ÔÛ Taây Taïng tu vieän loaïi thoï kyù—This is one of the eight kinds of naøy toïa laïc gaàn Tu Vieän Drebung, vaø coäng ñoàng prediction—See Eight kinds of prediction. Phaät giaùo löu vong cuûa Taây Taïng ñaõ xaây laïi tu Near to: Near—Intimate—Close—Caän. vieän gaàn Dharamsala. Trong luùc nhaäp xaùc (leân Nearing perfection: Upasampanna (skt)—Caän ñoàng) thì vò thaàn aáy thöôøng duøng maät khaåu ñeå traû lôøi nhöõng caâu hoûi. Ngöôøi ta thöôøng tham vaán vôùi vieân (gaàn tôùi choã vieân maõn). vò thaàn naøy veà caùc vaán ñeà quoác gia ñaïi söï vaø ngaøi Necessary appearance in the flesh of the thöôøng tuyeân ñoaùn nhöõng gì seõ xaûy ra trong töông Buddha for ordinary people: Söï xuaát hieän caàn lai. Nechung ñöôïc xem nhö laø moät trong naêm vò thieát baèng thaân xöông thòt vaø töôùng haûo cuûa Phaät vua giaùm hoä. Ngöôøi ta noùi ngaøi coù quan heä tôùi ñeå chæ daïy phaøm nhaân—See Two kinds of Pehar, vò thaàn giaùm hoä chính cuûa Phaät giaùo Taây manifestation or appearance. Taïng, ngöôøi maø theo truyeàn thoáng ñöôïc ngaøi Neccesaries: Saindhava (skt)—Tieân Ñaø Baø Lieân Hoa Sanh boå nhaäm vaøo chöùc vuï naøy. (A) There are four neccesaries: Töù Ñaït—Coù boán Nechung cuõng thöôøng laøm cho mình gioáng vôùi thöù caàn thieát—See Four necessaries of a Dorje Drakden, vò thaàn khaùc trong naêm vò thaàn monks. giaùm hoä.

Necklace of pearl: Keruva (skt)—Necklace of Need the spur to bite the bone: This is one of diamond—Chuoãi Anh laïc. the four kinds of horses, likened to four classes of Necklace of diamond: Keruva (skt)—Necklace monks—Phaûi laáy vuøi saét ñaâm vaøo thaân thaáu ñeán of pearl—Anh laïc. taän xöông môùi chòu laøm theo yù chuû. Ñaây laø moät Neck-Poisoned Ghost: Coå ñoäc quyû—If it was trong boán loaïi ngöïa ñeå ví vôùi boán loaïi Tyø Kheo— greed for hatred that made the person commit See Four kinds of horses. offenses, then, after he has finished paying for his Needle: Kim—A needle—See Eight crimes, then, after he has finished paying for his appurtenances of a monk or a nun. crimes, he takes shape when he encounters Needle-eye: Chaâm Khoång—A needle eye; it is as worms, and he is called a Ku-Poison Ghost— difficult to be reborn as a man as it is to thread a Tham saân haän, gaây toäi, gaëp loaøi truøng thaønh hình, needle on earth by throwing the threadat it from laøm caùc loaøi Quyû Coå Ñoäc—See Nine classes of the sky—Loå kim, yù noùi taùi sanh laøm ngöôøi coøn ghosts (II). khoù hôn chuyeän moät sôïi chæ töø treân khoâng bay xoû Nectar city: Nectar region—Cam loä giôùi—Cam vaøo ngay loå kim döôùi ñaát (theo Phaùp Uyeån Chaâu Loä Thaønh—Thaønh cam loä ñöôïc ví vôùi Nieát Baøn— Laâm, quyeån 31,

“Neáu nhö coù moät ngöôøi ñöùng treân The nectar city or nirvana. . ñænh nuùi Tu Di keùo ra moät sôïi daây cöïc nhoû, moät Nectar gate: The teaching of Buddha—Cam loä ngöôøi ñöùng döôùi chaân nuùi tay caàm caây kim ñoùn moân. laáy ñaàu daây, ôû löng chöøng gioù loác, gioù xoaùy laïi noåi leân döõ doäi vaøo sôïi daây, sôïi daây thaät laø khoù Nectar from Heaven: Amrta (skt)—Toâ Ñaø—Toâ chui vaøo ñöôïc ñuùng loå kim. Laøm ñöôïc thaân ngöôøi Ma (soma)—Cam Loä. coøn khoù hôn theá aáy nöõa). 1) Sweet dew: Söông Ngoït. 2) Ambrosia: Phaán Ong (phaán hoa do ong tích tuï Needle-like hair ghosts, self-piercing: Chaâm trong toå ñeå aên). Mao Quyû—Quyû coù loâng nhoïn nhö kim—See Nine 3) Wine of gods: Thaàn Töûu—The alcoholic classes of ghosts (I). drink made from the plant named “Soma” and Needle-mouth ghost: Chaâm Khaåu Quyû—Kim formerly offered to the Brahminical gods— Khaåu Quyû—One of the nine classes of pretas, Moät loaïi thöùc uoáng coù röôïu laøm töø moät loaïi needle-mouth ghosts, with mouth so small that caây maø tröôùc ñaây ñöôïc duøng ñeå teá leã Phaïm they cannot satisfy their hunger or thirst—Moät Thieân. trong chín loaïi quyû, laø loaïi quyû coù mieäng nhoû nhö 4) The nectar (water) of immortality: The nectar caây kim, khoâng aên uoáng gì ñöôïc—See Hungry from heaven—Nöôùc (maät) Baát Töû. ghost and Nine classes of ghosts. 5) Deva-wine: The nectar of gods—Thieân Töûu Needy (n): Cuøng ñinh. (röôïu trôøi). There are four kinds: Negation (n): Söï phuû ñònh. a) Green Ambrosia: Thanh Cam Loä. (A) Ten negations in five pairs: Thaäp Baát Trung b) Yellow Ambrosia: Hoaøng Cam Loä. Ñaïo—Möôøi ñieàu phaûn baùc Trung Ñaïo—See c) Red Ambrosia: Hoàng (Xích) Cam Loä. Ten negations. d) White Ambrosia: Baïch Cam Loä. (B) Middle School (the same as ten negations Nectar of Immortality: Cam Loä—See Nectar except the last pair). In the Eight Negations, from Heaven. all specific features of becoming are denied. Nectar jug: Kunda (skt)—Quaân ñoà loä (tònh bình). The fact that there are just eight negations Nectar-king: Amitabha Buddha—Dharma- has no specific purport; this is meant to be a king—Cam loä vöông—See Amitabha Buddha. whole negation. It may be taken as a crosswise sweeping away of all eight errors Nectar of nirvana: Cam loä dieät. attached to the world of becoming, or a Nectar region: Nectar city—Cam loä giôùi. reciprocal rejection of the four pairs of one- Need a guide for the voyage: Caàn moät ngöôøi sided views, or a lengthwise general thrusting daãn ñaïo cho cuoäc haønh trình. aside of the errors one after the other. In this

way, all discriminations of oneself and 2) Hell and earth: Ñòa phuû vaø döông gian. another or this and that are done away with— 3) In Chinese cosmology, the principle of Taùm phuû ñònh cuûa Ngaøi Long Thoï, ngöôøi polarity, namely earth and heaven, female saùng laäp ra Tam Luaän Toâng. Baùt Baát Trung and male: Yin-Yang—Löôõng cöïc theo vuõ truï Ñaïo phuû nhaän taát caû nhöõng saéc thaùi hieän höõu. quan cuûa Trung Quoác—Ñaát vaø trôøi—Nöõ vaø Söï thöïc Baùt Baát Trung Ñaïo khoâng coù moät Nam. muïc ñích naøo caû. Chuùng ta coù theå xem noù nhö Negative principles: Nhöõng nguyeân taéc toái moät moùc treùo caøn queùt taát caû taùm thöù sai laàm aùm—In Buddhism, negative principles (as gaén lieàn vôùi theá giôùi hieän theå, hay söï ñaøo thaûi opposed to positive principles) are phenomena hoã töông cuûa boán

caëp thieân kieán, hay moät that obscure the true nature of things—Trong Phaät chuoãi daøi bieän luaän nhaèm gaït boû töø sai laàm giaùo, ñoù laø nhöõng hieän töôïng toái aùm che chaén baûn naày ñeán sai laàm khaùc. Theo caùch naày taát caû chaát thaät cuûa vaïn höõu. nhöõng bieän bieät veà 'töï' hay 'tha,' veà 'bæ' hay Negative theology: Thaàn hoïc phuû ñònh—Thuyeát 'thöû' ñeàu bò tuyeät dieät—See Eight Negations. laáy phöông thöùc "thaàn khoâng laø gì caû" ñeå bieän Negative (a): luaän. 1) Phuû nhaän—Tieâu cöïc—Baát thieän—Evil— Negative thoughts: Nhöõng tö töôûng xaáu— Unwholesome—For more information, please Negative thoughts disturb our mind and cause us a see AÂm. lot of problems. Negative thoughts include— 2) Tieâu cöïc: Passive—Pessimistic. Nhöõng tö töôûng xaáu laøm trôû ngaïi taâm taùnh vaø gaây Negative actions: AÙc Nghieäp—Evil work, one cho chuùng ta nhieàu trôû ngaïi. Nhöõng tö töôûng xaáu of the three lines of action that affect karma—Toäi bao goàm: haønh, moät trong ba ñöôøng haønh ñoäng. 1) Resentment: Oaùn haän. Negative becoming: Asankrta-dharma (skt)— 2) Jealousy: Ganh tî. Voâ Vi Phaùp—See Three non-created dharmas and 3) Anger: Giaän döõ. Seventy-five dharmas of the Abhidharma Kosa. 4) Greed: Tham lam. Negative in not doing good: Chæ Phaïm— 5) Wishing to harm others: Muoán haïi ngöôøi Ceasing to do wrong, while transgression sin by khaùc. action, active sin, or positive in doing evil such as 6) Wrong views: Taø kieán. killing, stealing, etc. Self-control in keeping the 7) Slander: Phæ baùng. commandments or prohibitions relating to deeds 8) Lying: Noùi doái. and words—Thuï ñoäng trong nhöõng vieäc thieän laønh 9) Arrogance: Coáng cao ngaõ maïn. nhö khoâng boá thí laø "chæ phaïm", trong khi phaïm 10) Stealing: Troäm caép. toäi baèng haønh ñoäng (hay phaïm nhöõng giôùi maø 11) Sexual misconduct: Taø daâm. mình ñaõ thuï) nhö saùt sanh, troäm caép, vaân vaân thì 12) Substance abuse: Huùt,uoáng hay chích nhöõng goïi laø "taùc phaïm." Töï kieåm baèng caùch giöõ giôùi chaát cay ñoäc. hay ngöøng laøm nhöõng vieäc taø vaïy. 13) Double-tongued: Noùi löôõi hai chieàu. Negative forces: Voâ löïc—Subordinate or inert 14) Harsh speech: Noùi lôøi ñoäc aùc. forces—See Dual powers (III). 15) Bad attitudes: Thaùi ñoä xaáu aùc. 16) Wrong discernments: Phaân bieät sai laàm. Negative image: Hình aûnh tieâu cöïc. 17) Faithlessness: Khoâng coù nieàm tin. Negative karma: AÙc nghieäp—Harmful Negative way: Phöông caùch tieâu cöïc. actions—See Evil karma. Negative mind: Taâm Baát Thieän—See Negativism (n): Ucchedavada (p & skt)—Ñoaïn Dieät Thuyeát—Negativism or Nihilism opposed to Unwholesome mind. eternalism—Ñoaïn dieät thuyeát ñoái laïi vôùi Thöôøng Negative path: AÙc ñaïo—Black path. haèng thuyeát—See Six heterodox teachers. Negative and positive: AÂm Döông—Cöïc AÂm Neglect (v): Cheånh maûng. vaø Cöïc Döông—Tieâu cöïc vaø tích cöïc. 1) Death and life: Cheát vaø soáng.

Neglect the Bodhi Mind when practicing Neither active nor inactive: Phi höõu vi phi voâ good deeds is the action of demons: Queân maát vi hay Söï Lyù voâ ngaïi phaùp giôùi—See Five forms Boà Ñeà Taâm maø tu haønh caùc thieän phaùp ñoù laø ma of dharmadhatu. nghieäp—A concrete example in the Avatamsaka Neither adding nor substracting: Baát taêng baát Sutra is that if we neglect our Bodhi mind suring

giaûm—The Unvarying Bhutatathata, one of the we give charity; the charity may be made for ten Bhutatathata. In reference to the absolute fame, benefits or praise, and so on; such conduct reality, neither adding nor subtracting or nothing is the conduct of the demons—Moät thí duï cuï theå can be added or taken away—Baát taêng baát giaûm trong Kinh Hoa Nghieâm, ñoù laø neáu chuùng ta laø moät trong möôøi chaân nhö. Noùi veà chaân lyù thöïc khoâng vì Boà ñeà taâm maø boá thí thì caùi boá thí aáy coù töôùng, khoâng taêng khoâng giaûm, khoâng theâm khoâng theå vì danh vì lôïi hay vì muoán ñöôïc khen taëng, bôùt. vaân vaân, ñoù laø caùch caùch haønh xöû cuûa loaøi ma. Neither appear nor disappear: There is no Neglect summer retreat: Phaù Haï—Phaù hoaïi an appearance and disappearance of real dharmas— cö kieát haï, nghóa laø khoâng tuaân thuû theo nhöõng Real dharmas are bare manifestations—Thò chö caám tuùc cuûa ba thaùng an cö. phaùp khoâng töôùng, baát sanh baát dieät. Neglectful (a): Caåu thaû—Careless. Neither ass nor horse: Phi lö phi maõ—To copy Neglecting unwholesome thoughts: Coá queân but fail—Khoâng phaûi löøa maø cuõng khoâng phaûi nhöõng tö töôûng xaáu xa—Simple neglect or ngöïa, yù noùi baét chöôùc khoâng ñuùng caùch thaønh ra becoming wholly inattentive to unwholesome khoâng gioáng ai. thoughts. This is one of the five practical Neither birth nor death: Neither born nor suggestions given by the Buddha will be dead—Baát sanh baát dieät (khoâng sanh khoâng dieät). beneficial to all—Khoâng ñeå yù, coá queân laõng 1) This phrase means not changing in ‘going nhöõng tö töôûng xaáu xa aáy. Ñaây laø moät trong naêm away or coming forth.’ The phrase ‘going ñeà nghò cuûa Ñöùc Phaät nhaèm ñem laïi lôïi ích cho away’ expresses the idea of things haønh giaû—See Five practical suggestions given disappearing, while the phrase ‘coming forth’ by the Buddha. indicates that things appearing. The whole Negoro (jap): Nuùi Caên Lai (Nhaät Baûn). phrase “Neither birth nor death” means all Negoroyama (jap): Vuøng nuùi Caên Lai (Nhaät things seem to be changing, but they appear Baûn). to be doing so from a phenomenal and relative point of view. When the Tathagata Nehan (jap): Nirvana (skt)—Nibbana (p)—Nieh- sees the real state of all things, they neither Pan—Nieát Baøn—See Nirvana. disappear, and they are immortal and eternal. Nehando (jap): Nieát Baøn Ñöôøng—See When this idea applied to the human body, Anrakudo. ‘coming forth’ means birth and ‘going away’ Nehangyo (jap): Parinirvana Sutra (skt)—See means death. Although man seems to be born, Nirvana and Nirvana Sutra. grow old, suffer from disease, and finally die, Neighbor (n): Ngöôøi laùng gieàng. these phenomena are only produced by Neighbour’s pearls: Laân Traân—A neighbour’s superficial changes in the substances that pearl which is no aid to me—Haït minh chaâu cuûa form the human body; true human life nhaø laùng gieàng khoâng giuùp ích gì ñöôïc ta. continues eternally. This confirms the Law of Neighbouring monks: Laân Ñôn—One’s indestructibility of matter, through which neighbouring monks, who seat in the right and left science confirms that matter neither seats during a ceremony—Caùc vò sö chuøa laân caän, decreases nor disappears. The snow on the ngoài beân phaûi hay beân traùi thaày truï trì moãi khi coù ground seems to melt away as the days go by, leã. but in reality, it merely changes into water and sinks into

the ground or evaporates into the air. The snow only changes its form; the

quantity of fundamental elements that thaønh moät ñaùm maây. Khi nhöõng gioït nöôùc constitute it do not decrease, much less nhoû naøy keát hôïp laïi thaønh nhöõng gioït nöôùc disappear. When water vapor in the air comes lôùn thaønh möa rôi xuoáng ñaát. Chuùng seõ khoâng into contact with cold air as a condition or rôi thaønh möa maø thaønh tuyeát khi nhieät ñoä secondary cause, it becomes a tiny drop of giaûm xuoáng ñeán moät möùc ñoä naøo ñoù. Nhö water. These drops accumulate to form a theá, duø vaät chaát coù veû nhö bieán maát, treân thöïc cloud. When these tiny drops of water join to teá noù khoâng bieán maát, maø chæ thay ñoåi hình form large drops of water, they become rain thaùi maø thoâi. Cuõng coù theå noùi nhö theá veà con and fall on the earth. They will fall not as rain ngöôøi. Theo söï thaáy cuûa Ñöùc Nhö Lai thì söï but as snow when the temperature falls below sinh ra vaø cheát ñi cuûa con ngöôøi chæ laø nhöõng a certain point. Thus though matter seems to thay ñoåi hình thaùi; söï soáng cuûa con ngöôøi töï disappear, in actual fact it does not disappear noù vaãn vónh haèng. Khi ñöôïc nhìn thaáy baèng but only changes in form. The same can be Phaät nhaõn, söï hieän höõu cuûa con ngöôøi “khoâng said of man. In the sight of the Tathagata the soáng cuõng khoâng cheát.” birth and death of man are merely changes in 2) There nothing appears, nothing disappears, form; man’s life itself remains eternally. Seen meaning there is neither origination nor with the eye of the Buddha, man’s existence cessation; refuting the idea of appearing or is “neither living nor dead.”—Töø naøy coù birth by the idea of disappearance—Baát Sanh nghóa laø “khoâng sanh cuõng khoâng dieät,” hoaëc Baát Dieät hay baát sanh dieäc baát dieät (khoâng “khoâng ñi khoâng ñeán.” Töø “ñi” dieãn taû yù nieäm sanh khoâng dieät), nghóa laø khoâng coù khôûi veà caùc söï vaät bieán maát ñi trong khi “ñeán” chæ cuõng khoâng coù dieät; phaù huûy yù nieäm khôûi yù nieäm veà caùc söï vaät xuaát hieän. Toaøn theå töø baèng yù nieäm dieät—See Eight negations, and ngöõ naøy coù nghóa laø “Taát caû caùc söï vaät coù veû Ten negations. nhö ñang thay ñoåi, nhöng chuùng xuaát hieän deã 3) Neither birth nor death, one of the ten mang veû nhö theá theo quan ñieåm hieän töôïng negations in five pairs—Baát Sanh Baát Töû, vaø töông ñoái. Khi Ñöùc Nhö Lai nhìn thaáy thöïc moät trong möôøi ñieàu phaûn baùc trung ñaïo— töôùng cuûa taát caû caùc söï vaät, thì chuùng khoâng Khoâng sanh khoâng cheát—See Ten negations, bieán maát cuõng khoâng xuaát hieän, chuùng laø baát and Ten negations. dieät, vónh haèng.” Khi yù nieäm naøy ñöôïc aùp Neither black nor white karma: Karma which duïng vaøo thaân theå con ngöôøi, “ñeán” nghóa laø does not affect metempsychosis either evil or sinh ra, “ñi” nghóa laø cheát ñi. Maëc duø con good—Phi haéc phi baïch nghieäp—Nghieäp Voâ ngöôøi coù veû nhö ñöôïc sinh ra, giaø ñi, khoå vì Laäu—Tính cuûa nghieäp voâ laäu laø khoâng nhieãm oâ beänh, roài cuoái cuøng cheát ñi, nhöõng hieän töôïng neân goïi laø phi haéc, khoâng ñem laïi caùi thieän quaû naøy chæ do nhöõng thay ñoåi beân ngoaøi cuûa cuûa höõu laäu neân goïi laø phi baïch (khoâng phaûi aùc nhöõng theå chaát thaønh hình thaân theå con ngöôøi nghieäp maø cuõng khoâng phaûi thieän nghieäp). vaãn töông tuïc maõi. Chuùng ta coù theå laáy ñònh Neither born nor ended: Baát sinh baát dieät. luaät veà

tính baát hoaïi cuûa vaät chaát laøm moät thí Neither cause nor effect: Voâ Nhaân Voâ Quaû— duï ñôn giaûn, theo ñoù khoa hoïc xaùc nhaän raèng Baát Nhaân Baát Quaû hay khoâng nhaân khoâng quaû. vaät chaát khoâng giaûm ñi cuõng khoâng bieán maát. 1) Rewards and punishments are independent of Tuyeát treân maët ñaát hình nhö tan ñi sau nhieàu morals—Taø kieán phuû nhaän heát thaûy nhaân ngaøy, nhöng thöïc ra, noù chæ bieán ñoåi thaønh quaû, cho raèng khoâng coù nghieäp nhaân thieän aùc nöôùc vaø thaám vaøo ñaát roài boác hôi leân khoâng coù theå thuï quaû söôùng khoå—See Four khí. Tuyeát chæ thay ñoåi hình thaùi, soá löôïng caùc erroneous tenets (A). phaàn töû cô baûn taïo thaønh noù khoâng giaûm ñi 2) Neither cause nor effect, one of the ten huoáng chi laø bieán maát. Khi hôi nöôùc trong negations in five pairs—See Ten negations. khoâng khí tieáp xuùc vôùi khoâng khí laïnh nhö laø Neither coming nor going: Baát Lai Baát Khöù. moät ñieàu kieän hay duyeân, thì noù trôû thaønh 1) Nothing comes, nothing goes, refuting the nhöõng gioït nöôùc nhoû. Nhöõng gioït naøy tích tuï idea of ‘disappearance’ by the idea of

‘come,’ meaning neither coming-in nor going- does not remain in the supramundane, and in out; refuting the idea of ‘come’ by the idea order to fullfil all his vows, he does not exhaust of ‘go.’—Baát Lai Baát Khöù hay baát lai dieäc the mundane. To gather the Dharma medicines baát khöù (khoâng ñeán khoâng ñi), phaù huûy yù he does not stay in the supramundane, and to nieäm veà dieät baèng yù nieäm ‘ñeán,’ nghóa laø administer remedies he does not exhaust the khoâng coù ñeán maø cuõng khoâng coù ñi; phaù huûy mundane. Since he knows the illnesses of all yù nieäm ‘ñeán’ baèng yù nieäm ‘ñi.’—See Eight living beings he does not stay in the negations, and Ten negations. supramundane, and since he wants to cure their 2) One of the ten negations in five pairs—Baát illnesses, he does not exhaust the mundane. Khöù Baát Lai hay khoâng ñeán khoâng ñi—See Virtuous Ones, a Bodhisattva practicing this Ten negations. Dharma neither exhausts the mundane nor stays in Neither end nor permanence: Baát Ñoaïn Baát the supramundane. This is called the exhaustible Thöôøng. and inexhaustible Dharma doors to liberation 1) There nothing has an end, nothing is eternal, which you should study—Theo Kinh Duy Ma Caät, meaning neither permanence nor phaåm möôøi moät, Boà Taùt Haïnh, Phaät baûo caùc Boà impermanence; refuting the idea of Taùt raèng: “Coù phaùp moân ‘Taän, Voâ Taän Giaûi ‘permanence’ by the idea of ‘destruction.’— Thoaùt’ caùc oâng neân hoïc. Sao goïi laø Taän? Nghóa laø Baát Ñoaïn Baát Thöôøng hay baát ñoaïn dieäc baát phaùp höõu vi. Sao goïi laø Voâ Taän? Nghóa laø phaùp voâ thöôøng (khoâng ñoaïn khoâng thöôøng), nghóa laø vi. Nhö Boà Taùt thôøi khoâng taän höõu vi, cuõng khoâng khoâng coù tröôøng cöûu cuõng khoâng coù baát truï voâ vi.” Laïi vì ñuû caùc phöôùc ñöùc maø khoâng truï tröôøng cöûu; phaù huûy yù nieäm veà ‘thöôøng’ baèng voâ vi; vì ñuû caû trí tueä maø khoâng taän höõu vi; vó ñaïi ‘ñoaïn.’—See Eight negations, and Ten töø bi maø khoâng truï voâ vi; vì maõn boån nguyeän maø negations. khoâng taän höõu vi; vì nhoùm thuoác phaùp maø khoâng 2) Neither end nor permanence, one of the ten taän höõu vi; vì tuøy beänh cho thuoác maø khoâng taän negations in five pairs—Baát Tuyeät Baát Haèng höõu vi; vì bieát beänh chuùng sanh maø khoâng truï

voâ hay khoâng ñoaïn khoâng haèng—See Ten vi; vì döùt tröø beänh chuùng sanh maø khoâng taän höõu negations. vi. Caùc Boà Taùt chaùnh só tu taäp phaùp naày thôøi Neither enmity nor friendship: Oaùn Thaân khoâng taän höõu vi, khoâng truï voâ vi, ñoù goïi laø phaùp Bình Ñaúng—A mind that knows neither enmity moân Taän, Voâ Taän Giaûi Thoaùt maø caùc oâng caàn nor friendship, no discrimination of persons—Taâm phaûi hoïc. bình ñaúng khoâng phaân bieät thuø baïn. 1) “What is meant by not exhausting the mundane (state)? It means not discarding Neither exhausts the mundane nor stays in great benevolence; not abandoning great the supramundane: Not exhausting the compassion; developing a profound mind set mundane state—Khoâng Taän Höõu Vi Khoâng Truï on the quest of all-knowledge (sarvajna) or Voâ Vi—According to the Vimalakirti Sutra, Buddha knowledge) without relaxing for even chapter eleven, the Bodhisattva Conduct, the an instant; indefatigable teaching and Buddha said to the Bodhisattvas: “There are the converting living beings; constant practice of exhaustible and the inexhaustible Dharmas which the four Bodhisattva winning methods; you should study. What is the exhaustible? It is upholding the right Dharma even at the risk of the active (yu wei or mundane) Dharma. What is one’s body and life; unwearied planting of all the inexhaustible? It is the non-active (wu wei or excellent roots; unceasing application of supramundane) Dharma. As Bodhisattvas, you expedient devices (upaya) and dedication should not exhaust (or put an end to) the mundane (parinamana); never-ending quest of the (state); nor should you stay in the supramundane Dharma; unsparing preaching of it; diligent (state). Further, to win merits, a Bodhisattva does worship of all Buddhas; hence fearlessness not stay in the supramundane, and to realize when entering the stream of birth and death; wisdom he does not exhaust the mundane. absence of joy in honour and of sadness in Because of his great kindness and compassion, he

disgrace; refraining from slighting non- to forget the Dharma; being aware of the practisers of the Dharma; respecting roots of all living beings in order to cut off practisers of Dharma as if they were their doubts and suspicions (about their Buddhas; helping those suffering from klesa underlying nature); use of the power of to develop the right thought; keeping away speech to preach the Dharma without from (desire and) pleasure with no idea of impediment; perfecting the ten good (deeds) prizing such a high conduct; no preference for to win the blessings of men and devas (in one’s happiness but joy at that of others; order to be reborn among them to spread the regarding one’s experience in the state of Dharma); practicing the four infinite minds samadhi as similar to that in a hell; (kindness, pity, joy and indifference) to teach considering one’s stay in samsara (i.e. state of the Brahma heavens; rejoicing at being birth and death) as similar to a stroll in a park; invited to expound and extol the Dharma in giving rise to the thought of being a good order to win the Buddha’s (skillful) method of teacher of Dharma when meeting those preaching; realizing excellence of body, seeking it; giving away all possessions to mouth and mind to win the Buddha’s respect- realize all-knowledge (sarvajna); giving rise inspiring deportment; profound practice of to the thought of salvation when seeing those good

Dharma to make one's deeds breaking the precepts; thinking of the (six) unsurpassed; practicing Mahayana to become perfections (paramitas) as dear as one's a Bodhisattva monk; and developing a never- parents; thinking of the (thirty-seven) receding mind in order not to miss all conditions contributory to enlightenment as if excellent merits. This is the Bodhisattva not they were one's helpful relatives; planting all exhausting the mundane state—Sao goïi laø excellent roots without any restrictions; Khoâng Taän Höõu Vi? Nghóa laø khoâng lìa ñaïi gathering the glorious adornments of all pure töø, khoâng boû ñaïi bi, saâu phaùt taâm caàu nhöùt lands to set up one's own Buddha land; thieát trí maø khoâng khinh boû, giaùo hoùa chuùng unrestricted bestowal of Dharma to win all sanh quyeát khoâng nhaøm chaùn; ñoái phaùp töù the excellent physical marks (of the Buddha); nhieáp thöôøng nghó laøm theo , giöõ gìn chaùnh wiping out all evils to purify one's body, phaùp khoâng tieác thaân maïng, laøm caùc vieäc mouth and mind; developing undiminished laønh khoâng heà nhaøm moûi, chí thöôøng ñeå nôi bravery while transmigrating through samsara phöông tieän hoài höôùng, caàu phaùp khoâng bieáng in countless aeons; untiring determination to treã, noùi phaùp khoâng laãn tieác, sieâng cuùng listen to (an account of) the Buddha's döôøng chö Phaät, coá vaøo trong sanh töû maø countless merits; using the sword of wisdom khoâng sôï seät, ñoái vieäc vinh nhuïc loøng khoâng to destroy the bandit of klesa (temptation) to lo khoâng möøng, khoâng khinh ngöôøi chöa hoïc, take living beings out of (the realm of the kænh ngöôøi hoïc nhö Phaät, ngöôøi bò phieàn naõo five) aggregates (skandhas) and (twelve) laøm cho phaùt nieäm chaùnh, caùi vui xa lìa entrances (ayatana) so as to liberate them for khoâng cho laø quyù, khoâng ñaém vieäc vui cuûa ever; using firm devotion to destroy the army mình maø möøng vieäc vui cuûa ngöôøi, ôû trong of demons; unceasing search for the thought- thieàn ñònh töôûng nhö ñòa nguïc, ôû trong sanh töû free wisdom of reality; content with few töôûng nhö vöôøn nhaø, thaáy ngöôøi ñeán caàu phaùp desires while not running away from the töôûng nhö thaày laønh, boû taát caû vaät sôû höõu world in order to continue the Bodhisattva töôûng ñuû nhöùt thieát trí, thaáy ngöôøi phaù giôùi work of salvation; not infringing the rules of taâm nghó cöùu giuùp, caùc phaùp Ba La Maät töôûng respect-inspiring deportment while entering laø cha meï, caùc phaùp ñaïo phaåm töôûng laø the world)to deliver living beings); use of the quyeán thuoäc, laøm vieäc laønh khoâng coù haïn transcendental power derived from wisdom to löôïng, ñem caùc vieäc nghieâm söùc ôû caùc coõi guide and lead all living beings; controlling Tònh Ñoä trau doài coõi Phaät cuûa mình, thöïc (dharani) the thinking process in order never haønh boá thí voâ haïn, ñaày ñuû töôùng toát, tröø taát

caû ñieàu xaáu, trong saïch thaân khaåu yù, nhieàu soá order to stay in the world to liberate others); kieáp sanh töû maø loøng vaãn maïnh meõ, nghe caùc looking into the state of non-action while Ñöùc Phaät quyeát chí khoâng moûi, duøng göôm trí carrying out the Dharma to teach and convert tueä phaù giaëc phieàn naõo, ra khoûi aám giôùi nhaäp, living beings; looking into nothingness gaùnh vaùc chuùng sanh ñeå ñöôïc hoaøn toaøn giaûi without forgetting about great compassion; thoaùt, duøng söùc ñaïi tinh taán phaù deïp ma quaân, looking into the right position (of nirvana) thöôøng

caàu voâ nieäm, thöïc töôùng trí hueä, thöïc without following the Hinayana habit (of haønh ít muoán bieát ñuû maø chaúng boû vieäc ñôøi, staying in it); looking into the unreality of all khoâng saùi oai nghi maø thuaän theo theá tuïc, phenomena which are neither firm nor have khôûi tueä thaàn thoâng daãn daét chuùng sanh, ñaëng an independent nature, and are egoless and nieäm toång trì ñaõ nghe thôøi khoâng queân, kheùo formless, but since one's own fundamental bieát caên cô döùt loøng nghi cuûa chuùng sanh, vows are not entirely fulfilled, one should not duøng nhaïo thuyeát bieän taøi dieãn noùi phaùp voâ regard merits, serenity and wisdom as unreal ngaïi, thanh tònh möôøi nghieäp laønh höôûng thoï and so cease practicing them. This is the phöôùc trôøi ngöôøi, tu boán moùn voâ löôïng môû Bodhisattva not staying in the non-active (wu ñöôøng Phaïm Thieân, khuyeán thænh noùi phaùp, wei) state—Sao goïi laø khoâng truï voâ vi? Nghóa tuøy hyû ngôïi khen ñieàu laønh, ñaëng tieáng toát laø tu hoïc moân Khoâng; khoâng laáy khoâng laøm cuûa Phaät, thaân khaåu yù troïn laønh, ñaëng oai choã tu chöùng; tu hoïc moân voâ töôùng, voâ taùc, nghi cuûa Phaät, coâng phu tu taäp phaùp laønh saâu khoâng laáy voâ töôùng, voâ taùc laøm choã tu chöùng; daày caøng tieán nhieàu leân, ñem phaùp Ñaïi thöøa tu hoïc phaùp Voâ Sanh khoâng laáy Voâ Sanh laøm giaùo hoùa thaønh töïu Boà Taùt Taêng, loøng khoâng choã tu chöùng; quaùn Voâ Thöôøng maø khoâng buoâng lung, khoâng maát caùc ñieàu laønh. Laøm nhaøm vieäc laønh (lôïi haønh); quaùn Theá Gian caùc phaùp nhö theá goïi laø Boà Taùt khoâng taän höõu Khoå maø khoâng gheùt sanh töû; quaùn Voâ Ngaõ vi. maø daïy doã ngöôøi khoâng nhaøm moûi; quaùn Tòch 2) "What is the Bodhisattva not staying in the Dieät maø khoâng tòch dieät haún; quaùn xa lìa supra-mundane state (nirvana)? It means (buoâng boû) maø thaân taâm tu caùc phaùp laønh; studying and practicing the immaterial but quaùn Khoâng Choã Veà (khoâng quy tuùc) maø vaãn without abiding in voidness; studying and veà theo phaùp laønh; quaùn Voâ Sanh maø duøng practicing formlessness and inaction but phaùp sanh (nöông theo höõu sanh) ñeå gaùnh vaùc without abiding in them; studying and taát caû; quaùn Voâ Laäu maø khoâng ñoaïn caùc laäu; practicing that which is beyond causes but quaùn khoâng choã laøm (voâ haønh) maø duøng vieäc without discarding the roots of good laøm (haønh ñoäng) ñeå giaùo hoùa chuùng sanh; causation; looking into suffering in the world quaùn Khoâng Voâ maø khoâng boû ñaïi bi; quaùn without hating birth and death (i.e. samsara); Chaùnh Phaùp Vò (choã chöùng) maø khoâng theo looking into the absence of the ego while Tieåu thöøa; quaùn caùc phaùp hö voïng, khoâng beàn continuing to teach all living beings chaéc, khoâng nhaân, khoâng chuû, khoâng töôùng, indefatigably; looking into nirvana with no boån nguyeän chöa maõn maø khoâng boû phöôùc intention of dwelling in it permanently; ñöùc thieàn ñònh trí tueä. Tu caùc phaùp nhö theá looking into the relinquishment (of nirvana) goïi laø Boà Taùt khoâng truï voâ vi. while one's body and mind are set on the Neither existent nor nonexistent: Chaúng coù practice of all good deeds; looking into the chaúng khoâng—See Ten kinds of adamantine mind (non-existing) destinations of all things while of commitment to universal enlightenment (6). the mind is set on practicing excellent actions Neither existent nor nonexistent cultivation: (as true

destinations); looking into the unborn Phi höõu phi voâ—See Ten kinds of infinite path of (i.e. the uncreate) while abiding in (the Great Enlightening Beings. illusion of) life to shoulder responsibility (to Neither existing nor non-existing: Phi Höõu save others); looking into passionlessness Phi Khoâng—Neither existing nor empty—If we without cutting off the passion-stream (in express our answer, it must be “Neither yes nor

no,” i.e., having nothing to do with the question or 2) Neither identity nor difference, one of the ten no use answering. Neither material nor immaterial negations in five pairs—Baát Ñoàng Baát Dò hay (The characteristics of bhutatathata). In the light khoâng gioáng khoâng khaùc—See Ten of this, though the phenomenal has no reality in negations. itself, the noumenal is not void—Phi Höõu Phi Neither the learner nor the non-learner: Khoâng—Chaúng phaûi coù maø cuõng chaúng phaûi N’eva sekho nasekho puggalo (p)—Phi höõu hoïc khoâng. Neáu chuùng ta dieån taû caâu traû lôøi, noù phaûi phi voâ hoïc nhaân—See Three dharmas (XXXI). laø “Vöøa khoâng phaûi, vöøa khoâng khoâng phaûi,” Neither listening to nor asking about: Baát nghóa laø khoâng ñeà caäp ñeán caâu hoûi hay khoâng caàn vaên baát vaán (khoâng nghe, khoâng hoûi)—To ignore phaûi traû lôøi. Trung ñaïo maø Duy Thöùc Luaän trình someone completely. baøy taát caû caùc phaùp ñeàu chaúng phaûi hieän höõu maø Neither living nor dead: See Neither birth nor cuõng chaúng phaûi khoâng hieän höõu; chaúng phaûi vaät death. chaát maø cuõng chaúng phaûi phi vaät chaát (ñaây laø baûn Neither matter nor mind: Phi saéc phi taâm— chaát cuûa Chaân Nhö). Duø söï laø phi höõu, lyù cuõng Neither phenomenal nor noumenal, one of the chaúng phaûi laø phi khoâng—See Four terms of three kinds of active dharmas. Apart from the two differentiation of all things (A). categories of matter and mind—Chaúng phaûi saéc Neither form nor mental: Phi saéc phi taâm— maø cuõng chaúng phaûi taâm (ñöùng rieâng khoûi hai thöù See Three active dharmas. thaân vaø taâm). **See Samskrita and Three active Neither going nor coming: Eternal like the dharmas. dharmakaya—Baát khöù baát lai—Voâ Khöù Voâ Lai— Neither pain nor pleasure: Baát Khoå Baát Laïc Khoâng ñi khoâng ñeán, chæ phaùp thaân cuûa Ñöùc Nhö Thoï—Xaû Thoï—The state of renunciation or Lai vaéng laëng thöôøng truï (theo Kinh Kim Cang thì indifference to sensation, one of the three kinds of Nhö Lai laø khoâng töø ñaâu tôùi vaø khoâng ñi ñaâu; theo sensation, the state of experiencing neither pain Khôûi Tín Luaän thì Nhö Lai khoâng sinh khoâng dieät, nor pleasure. This is also one of the five vedanas boán töôùng khoâng laøm noù di ñoäng, khoâng ñi khoâng or sensations, the state in which one has abandon ñeán, ba ñôøi khoâng laøm noù thay ñoåi). both pain and pleasure—Moät trong ba thöù thoï, Neither good nor bad: Avyakrta or Avyakhaøta khoâng khoå khoâng laïc. Ñaây cuõng laø moät trong naêm (skt)—Voâ kyù. traïng thaùi caûm thoï, traïng thaùi trong ñoù con ngöôøi 1) Unrecordable (either good or bad): Khoâng theå ñaõ xaû boû söï ñôùn ñau cuõng nhö laïc thuù—See Five ghi nhaän laø thieän hay baát thieän. sensations. 2) Neutral: Neither good nor bad. Things that Neither painful-nor-pleasant feeling: The are innocent or cannot be classified under state of experiencing neither pain nor pleasure— moral Phi Khoå Phi Laïc Thoï: Trung tính—Voâ khoå voâ categories—Trung tính. laïc—See Three states of sensation (II).

Neither good nor evil karma: Voâ kyù nghieäp— Neither permanent nor impermanent: Phi See Three lines of action that affect karma. Thöôøng Phi Voâ Thöôøng Cuù—Neither permanent Neither identity nor difference: Baát Nhaát Baát nor impermanent; that the body is impermanent, Dò. but the ego not impermanent—Ngoaïi ñaïo cho 1) Nothing is identical with itself, nor is there raèng thaân coù khaùc neân laø phi thöôøng; ngaõ thì anything differentiated, meaning neither unity khoâng khaùc neân laø phi voâ thöôøng—See Four nor diversity; refuting the idea of 'unity' by tenets held by various non-Buddhist schools. the idea of 'diversity.'—Baát Nhaát Baát Dò hay Neither phenomenal nor noumenal: Neither baát nhaát dieäc baát dò (khoâng gioáng khoâng matter nor mind—Phi saéc phi taâm. khaùc), nghóa laø khoâng coù thoáng nhaát cuõng Neither pleasant nor painful feeling: khoâng coù phaân ly; phaù huûy yù nieäm veà 'nhaát' Adukkham-asukha vedana (p)—Phi khoå phi laïc baèng 'dò.'—See Eight negations, and Ten thoï—See Three dharmas (XXII). negations.

Neither pleasant nor unpleasant feeling: either the existence or the nonexistence of Neutral feeling—Baát laïc baát khoå thoï—Döûng things. Thus we can maintain calm minds and döng—Khoâng vöøa yù maø cuõng khoâng khoâng vöøa lead vigorous lives—Khoâng thöïc cuõng khoâng yù—See Sensation. phi thöïc bao haøm moät giaùo lyù raát quan troïng Neither reality nor unreality: Phi Thöïc Phi Phi veà caùch soáng cuûa chuùng ta. Chuùng ta khoâng Thöïc. neân quaù tin töôûng khi nhaän thaáy söï hieän höõu 1) "Reality" means that we perceive things as if cuûa caùc söï vaät, cuõng khoâng neân bi quan khi they were really there. "Unreality" means nhaän thaáy söï phi hieän höõu cuûa moät söï vaät, that we perceive them as not being there. To chuùng ta phaûi döï phoøng ñeán luùc chuùng ta seõ regard a tangible thing as surely existing is a nhaän thaáy söï phi hieän höõu cuûa noù. Ngöôïc laïi, one-sided way of considering matter. On the duø chuùng ta coù theå nghó raèng moät vaät laø phi other hand, to regard an intangible thing as hieän höõu, noù cuõng thöïc söï hieän höõu, vaø chuùng not existing is also a partial viewpoint. For ta caàn phaûi tìm kieám noù. Moïi söï ñeàu ñuùng example, while we confidently affirm the nhö theá baát keå baûn chaát cuûa noù vaø khaû naêng existence of water because it is visible and cuûa con ngöôøi. Chuùng ta phaûi luoân luoân laøm tangible, it evaporates without our being toát phaàn mình maø khoâng bò buoäc chaët vì caùi yù aware of it. Conversely, while we do not nieäm veà söï hieän höõu hay phi hieän höõu cuûa recognize the existence of vapor because it is caùc söï vaät. Nhö theá, chuùng ta coù theå giöõ taâm invisible, it becomes rain and falls on the tónh laëng vaø soáng moät cuoäc soáng linh hoaït. earth. To be swayed by either "reality" or a) Take the case of a river. Water is incessantly "unreality" is a superficial way of looking at flowing in the river. Although we see a wide things. The right way to look at them is with expanse of water stretching before us, the the Tathagata's eyes: "Neither reality nor water that was seen a second a go now exists unreality."—Reality coù nghóa laø "khoâng thöïc no longer. The water seen in the present cuõng khoâng phi thöïc," hay "khoâng theá naøy moment no longer exists in the next moment. cuõng khoâng theá kia." "Thöïc" nghóa laø chuùng For all

that, the river does not disappear but ta nhaän thöùc caùc söï vaät ñuùng nhö chuùng thöïc really exists—Haõy xem tröôøng hôïp moät doøng söï ôû ñoù. “Phi thöïc” nghóa laø chuùng ta nhaän soâng. Nöôùc chaûy khoâng ngöøng trong soâng. Duø thöùc chuùng khoâng ñuùng nhö chuùng ôû ñoù. Xem chuùng ta thaáy moät vuøng nöôùc roäng traûi ra phía moät söï vaät cuï theå nhö laø chaéc chaén hieän höõu tröôùc chuùng ta, nöôùc ñöôïc nhìn thaáy moät giaây thì ñaáy chæ laø moät caùch xem xeùt phieán dieän. tröôùc ñaây baây giôø khoâng coøn ñoù nöõa. Nöôùc Maët khaùc, xem moät söï vaät khoâng cuï theå nhö ñöôïc thaáy vaøo luùc naøy khoâng coøn ñoù nöõa vaøo laø khoâng hieän höõu thì ñoù cuõng laø moät quan luùc keá tieáp. Suoát trong nhöõng luùc naøy, doøng ñieåm baát toaøn. soâng khoâng bieán maát maø hieän höõu thaät söï. 2) Neither reality nor unreality include a very b) The same thing applies to human life. Strictly important teaching concerning our way of speaking, our self of yesterday is not the life. We must not be overconfident when we same as our self of today. The cells of our perceive the existence of things, not body are reborn moment by moment. The pessimistic when we perceive their state of our mental powers and techniques are nonexistence. While perceiving the existence different today from yesterday. At the same of a thing, we must provide against the time time, we cannot say that our self of yesterday when we will perceive its nonexistence. is one thing and our self of today is quite Conversely, even though we may think a another, for our lives continue unceasingly thing is nonexistent, it is really existent, and from yesterday to today—Ñoái vôùi ñôøi ngöôøi we should seek it. This is true of everything laïi cuõng nhö theá. Noùi moät caùch gaét gao hôn, regardless of its substance and of man’s caùi töï ngaõ cuûa chuùng ta hoâm qua khoâng gioáng ability. We must always do our part well nhö caùi töï ngaõ cuûa chuùng ta hoâm nay. Caùc teá without being rigidly bound by their idea of baøo cuûa thaân theå ta ñöôïc taùi sinh töøng luùc

moät. Traïng thaùi naêng löïc taâm thöùc vaø kyõ thuaät neân cöù maõi lo laéng veà nhöõng gì ñaõ xaûy ra cuûa ta hoâm qua khaùc hoâm nay. Ñoàng thôøi, ta hoâm qua. Chuùng ta khoâng theå tieán leân ñöôïc khoâng theå baûo raèng töï ngaõ cuûa chuùng ta laø neáu chuùng ta cöù bò quaù khöù raøng buoäc. Duø moät thöù vaø caùi töï ngaõ cuûa chuùng ta hoâm qua quaù khöù hieän höõu thöïc söï, chuùng ta cuõng laø moät thöù khaùc hoaøn toaøn, vì söï soáng cuûa khoâng neân ñeå cho quaù khöù laøm chao ñaûo. chuùng ta tieáp tuïc khoâng ngöøng töø hoâm qua Vaäy thì chuùng ta neân laøm gì? Chuùng ta cöù ñeán hoâm nay. vieäc soáng hoâm nay cho toát, cho troïn veïn vaø c) We can no more say: “This is the river,” khoâng bò hoái tieác. Soáng theo caùch naøy khieán when we see one section of it before us than cho chuùng ta laøm tieâu aùc nghieäp maø ta ñaõ taïo we can consider our life aside from its parts. ra hoâm qua vaø tích luõy thieän nghieäp cho ngaøy For this reason, we cannot adopt the attitude mai. that if we can only pass the present moment e) The present disappears momentarily, but it pleasantly, never mind the consequences. really exists, so we should attach great Yesterday was yesterday, and today is today. importance to this time that seems to be so Tomorrow will take care of itself. The karma transient . This attitude embodies the idea of that we produced yesterday continues to exist the Buddha’s words “neither

reality nor today, just as the river goes on and on. The unreality."—Hieän taïi bieán maát trong choác laùt, karma that we produce today is certain to nhöng noù hieän höõu, cho neân chuùng ta caàn xem affect tomorrow. If someone pours poison in trong caùi thôøi gian coù veû nhö quaù ngaén nguûi the river, the fish downstream will die. If he naøy. Thaùi ñoä naøy bao haøm yù töôûng cuûa lôøi stirs up the water, the river will become Ñöùc Phaät daïy "Khoâng thöïc cuõng khoâng phi muddy downstream—Moät khi ta coù theå xem thöïc." xeùt ñôøi soáng cuûa ta taùch bieät khoûi nhöõng phaàn f) In this way, if we follow the example of the ñoaïn cuûa noù thì chuùng ta seõ khoâng coøn coù theå Buddha-knowledge and try to view the real baûo raèng: "Ñaây laø doøng soâng" khi ta chæ nhìn state of all things without being bound by thaáy moät ñoaïn cuûa noù tröôùc maét ta. Vì theá, ta their surface appearances, that is, their khoâng theå chaáp nhaän caùi quan ñieåm cho raèng changes, existence, nonexistence, and neáu ta coù theå traûi qua giaây phuùt hieän taïi moät differences, we can lead correct and positive caùch hyû laïc thì ñöøng bao giôø nghó ñeán caùc haäu lives and can accomplish the mission for quaû; hoâm qua ñaõ laø hoâm qua; hoâm nay laø which we were born into this world—Theo hoâm nay; ngaøy mai seõ töï lo cho noù. Nghieäp ñoù, neáu chuùng ta soi göông Phaät trí vaø coá maø ta ñaõ taïo ra hoâm qua vaãn tieáp tuïc hieän gaéng nhìn thaáy thöïc töôùng cuûa taát caû caùc söï höõu hoâm nay, nhö doøng soâng cöù tieáp tuïc maõi. vaät maø khoâng bò raøng buoäc bôûi nhöõng veû beà Nghieäp maø taïo ra hoâm nay chaéc chaén coù aûnh ngoaøi cuûa chuùng, töùc laø nhöõng bieán ñoåi, söï höôûng ñeán ngaøy mai. Neáu coù ngöôøi roùt thuoác hieän höõu vaø phi hieän höõu vaø nhöõng khaùc bieät ñoäc vaøo doøng soâng thì caù döôùi doøng soâng seõ cuûa chuùng, thì chuùng ta coù theå soáng moät cuoäc cheát. Neáu ngöôøi aáy quaäy ñoäng nöôùc thì doøng soáng ñuùng ñaén vaø tích cöïc vaø coù theå thaønh soâng seõ trôû neân ñuït ngaàu vì buøn bò daáy leân. töïu caùi nhieäm vuï maø vì noù, chuùng ta ñaõ sinh d) At the same time, we must not continually ra trong ñôøi naøy. worry about what happened yesterday. We Neither self nor something apart: Baát Töùc cannot go forward when we are bound by the Baát Ly—Neither the thing itself, nor something past. Though the past really exists, we should apart, as water and the wave. Neither unity or not be swayed by it. What then should we do? diversity—Baát Nhaát Baát Dò. We have only to live today well, fully, and Neither thinking nor not thinking: Naisvasa- without regret. To live in this way will lead us jnanasamjnayatana (skt)—The heaven or place to extinguish the evil karma that we produced where there is neither thinking nor not thinking— yesterday and to accumulate good karma for Beyond the condition of thinking or not-thinking— tomorrow—Ñoàng thôøi, chuùng ta cuõng khoâng Trôøi Phi Töôûng Phi Phi Töôûng.

Neither Thought Heaven: Trôøi Phi Töôûng. Khoâng phaûi moät maø cuõng khoâng khaùc, tyû nhö Neither three nor one: Phi tam phi nhaát— nöôùc vôùi soùng. Neither three nor one, a T'ien-T'ai phrase that Nekkhamma (p): Xuaát gia—Renunciation. noumenon, phenomenon, and madhya or mean, Nekkhamma-nisamsa (p): Phöôùc baùu cuûa söï are three aspects of absolute truth, but are not xuaát gia. merely three

nor merely one; similarly, three Nekkhamma-samkappa (p): Töø Boû Theá Tuïc—powers of dharmakaya, wisdom, and nirvana are Renunciation—After realizing all nature of life neither three nor one—Khoâng phaûi ba maø cuõng and human suffering in life, Crown Prince khoâng phaûi moät, moät töø cuûa Toâng Thieân Thai Siddhartha stopped enjoying worldly pleasures. duøng ñeå chæ ba khía caïnh khoâng, giaû vaø trung, He thought of leaving the world in search of truth khoâng phaûi ba maø cuõng khoâng phaûi moät; töông töï and peace. He then became a penniless ba thöù phaùp thaân, trí hueä vaø nieát baøn khoâng phaûi wandering ascetic to struggle for enlightenment. ba maø cuõng chaúng phaûi moät. He did many penances and underwent much Neither thus nor otherwise: Khoâng theá naøy suffering. He practiced many forms of severe cuõng khoâng theá kia—“Thus” indicates the idea of austerity. However, he got no hope after six years always existing without change and “otherwise” of torturing his body so much that it was reduced means the opposite, the idea of change. This to almost a skeleton. He changed his method as phrase means that to view matter either as his penances proved useless. He gave up unchanging or as changing is a partial way of extremes and adopted the Middle Path and considering matter. An ordinary person is apt to became a Buddha at the age of 35—Sau khi nhaän take such a one-sided view, but the Tathagata can ra raèng baûn chaát cuûa cuoäc soáng con ngöôøi laø ñau discern equally both the unchangeable and the khoå, Thaùi töû Só Ñaït Ña ngöøng baët moïi höôûng thuï changeable states of things. In other words, he can duïc laïc. Ngaøi nghó caùch xuaát theá gian tìm ñöôøng see things as they truly are—“Theá naøy” chæ caùi yù cöùu ñoä. Sau ñoù ngaøi trôû thaønh moät keû khoâng tieàn, nieäm veà luoân luoân hieän höõu, khoâng bieán ñoåi, vaø soáng ñôøi lang thang khoå haïnh, nhöõng mong ñaït “theá kia” nghóa laø ngöôïc laïi, töùc laø yù nieäm veà söï ñöôïc ñaïi giaùc. Ngaøi ñaõ töï haønh haï thaân xaùc vaø tu bieán ñoåi. Noùi chung, töø naøy coù nghóa laø nhìn söï haïnh eùp xaùc. Tuy nhieân, sau saùu naêm khoå haïnh vaät nhö laø khoâng bieán ñoåi hay nhö laø bieán ñoåi ñeàu trong voâ voïng, thaân xaùc Ngaøi chæ coøn laïi boä laø moät loái nhìn baát toaøn. Moät ngöôøi bình thöôøng xöông. Ngaøi beøn ñoåi caùch vaø boû caùch tu voâ duïng. coù theå coù caùi nhìn phieán dieän nhö theá, nhöng Ñöùc Ngaøi töø boû nhò bieân, ñi theo con ñöôøng trung ñaïo Nhö Lai thì coù theå nhaän roõ nhöõng traïng thaùi bieán vaø thaønh Phaät vaøo naêm 35 tuoåi. **See ñoåi laãn khoâng bieán ñoåi cuûa caùc söï vaät. Noùi moät Renunciation. caùch khaùc, Ngaøi coù theå nhìn thaáy caùc söï vaät ñuùng Nekkhamma sukha (p): Haïnh phuùc cuûa söï nhö caùc söï vaät. khöôùc töø, haïnh phuùc cuûa söï xuaát gia. Haïnh phuùc, Neither two nor three: Voâ Nhò Voâ Tam— an laïc vaø thoaûi maùi ñeán töø söï xa lìa duïc laïc nguõ According to the Lotus Sutra, Buddhism is neither traàn, xa lìa nhöõng phieàn naõo do laïc thuù nguõ traàn two nor three, but only one Vehicle—Theo Kinh ñem laïi. Phaùp Hoa, ñaïo Phaät chaúng phaûi Nhò thöøa, cuõng Nekkkamma-vitakko (p): Wholesome thought chaúng Tam thöøa, maø chæ Nhaát Thöøa (trong möôøi of renunciation—Ly duïc taàm—See Three phöông coõi Phaät; chæ coù phaùp nhaát thöøa, khoâng coù dharmas (VII). hai cuõng khoâng coù ba, tröø Phaät thuyeát phöông Nembutsu: Nieäm Phaät—See Recite

Amitabha tieän). Buddha. Neither unity nor diversity: Baát Nhaát Baát Nemimdhara (skt): Ni Daân Ñaït La—See Seven Dò—Baát Töùc Baát Ly—Neither unity or diversity, concentric ranges around Sumeru. as water and the wave. Neither the thing itself, Nen (jap): Smrti (skt): Mindfulness—Chaùnh nor something apart, as water and the wave—nieäm.

Nento-Butsu (jap): Dipankara-Buddha (skt)— Net of phraseology woven by erroneous Burning Lamp Buddha—Nhieân Ñaêng Phaät. imagination: Parikalpitabhidhana (skt)—Voïng Neophyte (n): Taân toøng. taâm sôû thuû danh nghóa (maïng löôùi cuù ngöõ ñöôïc Nepal: Nepal, anciently corresponding to that ñan beän bôûi söï töôûng töôïng sai laàm). part of Nepal which lies east of Kathmandu. A Net of sexual desire: Daâm La Voõng—Löôùi ham part of India 2,500 years ago, while Sakyamuni muoán saéc duïc. was alive; now it is an independent state, Net of the six gunas: Traàn Voõng—Those northeast of India—Nepal xöa kia cuõng laø phaàn connected with the six senses—Löôùi luïc traàn laøm ñaát Nepal baây giôø, naèm veà phía Ñoâng cuûa tænh vöôùng maéc luïc caên. Kathmandu, laø moät phaàn cuûa AÁn Ñoä, trong thôøi Net of suffering: Khoå voõng. Phaät coøn taïi theá; baây giôø laø quoác gia ñoäc laäp, naèm Nether world: Underworld—Yama world— veà phía Ñoâng Baéc AÁn Ñoä. Phöông döôùi—Ñòa nguïc. Nepala (skt): Ni Ba La—See Nepal. Neti (skt): Not-ness—The point where thought Neranjara (skt & p): Soâng Ni Lieân Thieàn. ends and no thought, no mind takes over. Nervous disorder: Beänh thaàn kinh. Neurons (n): Nhöõng teá baøo naõo. Net-Brightness Buddha: Phaät Voõng Minh. Neutral (a): Trung tính—Voâ kyù—See Neither Net of desire: Noose of desire—AÙi voõng (löôùi good nor bad. cuûa aùi duïc). Neutral color: Kasaya (skt)—Hoaïi Saéc. Net of falsity: Taø Voõng—Löôùi taø hay taø kieán 1) Broken colour (not a bright colour): Maøu toái. ñan beän vaøo nhau nhö nhö caùi löôùi—See Net of 2) A secondary color (not the five primary heterodox doctrines. colours): Maøu phuï (khoâng phaûi laø naêm maøu Net of great teaching: Ñaïi Giaùo Voõng—The chính). net which saves men from the sea of mortal life— 3) It is described as a neutral colour through the Löôùi Ñaïi Giaùo cöùu chuùng sanh thoaùt khoûi bieån ñôøi dyeing out of the other colours: Maøu trung sanh töû. tính, hay laø maøu ñöôïc nhuoäm töø caùc maøu Net of heterodox doctrines: Kieán Voõng—The khaùc. net of heterodox views, which binds men and rob 4) A fundamental rule in Buddhism is to dye the them of freedom—Löôùi buûa cuûa taø kieán (troùi buoäc kasaya with a secondary color: Luaät nhaø Phaät khoâng cho thaân taâm ta giaûi thoaùt khoûi luaân hoài laø nhuoäm sao cho aùo caø sa coù maøu hoaïi saéc. sanh töû). Neutral feeling: Neither pleasant nor unpleasant Net of heterodox views: Löôùi taø kieán—See Net feeling—Baát laïc baát khoå thoï. of heterodox doctrines. Neutral mind: Taâm Voâ Kyù—Indifferent mind or Net of ignorance: Ngu voõng (löôùi si meâ). a neutral mind is neither wholesome nor Net of Indra: Indra-jala (skt)—Baûo Voõng—unwholesome. Neutral mind can be easily Which is hanging in Indra's hall, out of which all transformed into positive or negative one—Taâm things can be produced—Ñeá Thích voõng—See voâ kyù laø taâm khoâng thieän khoâng aùc. Taâm voâ kyù coù Indra-jala. theå deã daøng ñöôïc chuyeån hoùa thaønh hoaëc tích cöïc

hoaëc tieâu cöïc. Net of karma: Nghieäp Voõng—The net of karma which entangles beings in the sufferings of Neutrality: Phi Taùc Phi Voâ Taùc—See Nine kinds rebirth—Löôùi nghieäp laøm chuùng sanh vöôùng maéc of karma (C). trong khoå ñau cuûa luaân hoài sanh töû. Neutrality of mind: Tatramjjhattata (p)—Taâm Net of lights: Löôùi Quang Minh. Xaû—See Fifty-two mental states. Net of Mara: Ma voõng. Neutron (n): Trung hoøa töû—An uncharged elementary particle of an atom with Net of passion: Net of desire—Daâm la voõng— approximately the same mass as a proton. Löôùi duïc voïng.

N'eva sekho nasekho puggalo (p): The one Never giving up the practices of who is neither the learner nor the non-learner— Enlightening Beings: Troïn chaúng nhaøm boû Phi höõu hoïc phi voâ hoïc nhaân—See Three dharmas haïnh Boà Taùt, töï bieát thoï kyù—See Ten ways of (XXXI). receiving the prediction of Budhahood (A). Never: Khoâng bao giôø. Never haughty: Baát kieâu maïn bieän—Never Never decaying: Avinasya—Baát hoaïi— haughty, one of the eight characteristics of a Indestructible—Eternal. Buddha's speaking—Baát kieâu maïn bieän hay bieän Never-Despite Bodhisattva: Sadaparibhuta luaän khoâng toû veû kieâu maïn, moät trong taùm taøi (skt)—Thöôøng Baát Khinh Boà Taùt—Bodhisattva huøng bieän cuûa Ñöùc Nhö Lai hay taùm ñaëc tính cuûa who constant greeted all beings he met and Phaät trong luùc noùi—See Eight characteristics of a praised that they were destined for Buddhahood. Buddha's speaking. According to the Lotus Sutra, Chapter 20, Never Never hectoring: Baát teâ haùt bieän—Never Despite (Never Slighted) Bodhisattva was the hectoring, one of the eight characteristics of a previous incarnation of the Buddha. Bodhisattva Buddha's speaking—Baát teâ haùt bieän (khoâng la où who constant greeted all beings he met and hoø heùt), moät trong taùm taøi huøng bieän cuûa Ñöùc Nhö praised that they were destined for Buddhahood— Lai hay taùm ñaëc tính cuûa Phaät trong luùc noùi—See Vò Boà Taùt luoân vaùi chaøo khi gaëp moïi ngöôøi vaø noùi Eight characteristics of a Buddha's speaking. raèng roài ñaây quyù ngaøi seõ thaønh Phaät. Theo Phaåm Never know of exhaustion: Khoâng bao giôø bieát 20 Kinh Phaùp Hoa, Thöôøng Baát Khinh Boà Taùt laø ñeán meät moûi—See Ten characters of Bodhicitta. tieàn thaân Phaät Thích Ca, Ngaøi luoân chaøo hoûi vaø Never losing the bodhi-mind: Baát xaû Boà ñeà taùn thaùn nhöõng ngöôøi Ngaøi gaëp vaø noùi "Toâi khoâng taâm hay chaúng boû Boà Ñeà taâm—See Four dharmas daùm khinh caùc Ngaøi vì caùc Ngaøi roài ñaây seõ thaønh (I B). Phaät." Never losing good-knowing advisors: Baát xaû Never diminishing will to save: YÙ muoán cöùu thieän tri thöùc hay chaúng boû thieän tri thöùc—See ñoä chuùng sanh—Never diminishing will to save—Four dharmas (I B). Endless volition, or desire of saving beings, one of Never losing the monastic forest life the eighteen distinctive characteristics or unique (aranyaka): Baát xaû a-luyeän-nhaõ (nôi tu haønh tòch qualities of Buddhas—YÙ muoán cöùu ñoä chuùng sanh tænh) hay chaúng boû ñôøi soáng tònh haïnh—See Four khoâng heà nhaøm chaùn vaø khoâng cuøng taän, moät dharmas (I B). trong möôøi taùm ñieàu khoâng loãi theo Ñaïi Trí Ñoä Luaän. Never losing perseverance in progress: Baát xaû kham nhaãn hay chaúng boû kham nhaãn—See Never fall into mischief: Ñöøng bao

giôø rôi vaøo Four dharmas (I B). aùc ñaïo Never lost or decayed knowledge: Trí chaúng Never forget: Keep in mind—To memorize—Heä hö maát cuûa Nhö Lai—See Ten types of nieäm. characteristics of manifestation of a Buddha (8). Never give up friendships with wise people: Never misleading or confused: Baát meâ loaïn Chaúng boû taâm meán thích taát caû thieän tri thöùc— bieän—Never misleading or confused, one of the Should never give up their friendship with wise eight characteristics of a Buddha's speaking—Baát people. This is one of the ten kinds of rules of meâ loaïn bieän (khoâng meâ môø loaïn ñoäng), moät behavior of great enlightening beings. trong taùm taøi huøng bieän cuûa Ñöùc Nhö Lai hay taùm Enlightening beings who abide by these can attain ñaëc tính cuûa Phaät trong luùc noùi—See Eight the supreme discipline of great knowledge—Ñaây characteristics of a Buddha's speaking. laø moät trong möôøi luaät nghi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc luaät Never receding: Avaivartika (skt)— nghi ñaïi trí voâ thöôïng—See Ten kinds of rules of Avinivartaniya (skt)—Always progressing—Not behavior of great enlightening beings. backsliding—Not losing ground—Never retreating—Never retreating but going straight to

nirvana, an epithet of every Buddha—Baát thoái— backsliding—Not losing ground, an epithet of Baát thoái chuyeån—See Avaivartika. every Buddha—Baát thoái. Never-receding Bodhisattva: Baát thoái Boà Taùt. Never return: Baát Hoaøn—Anagami—Not to Never-receding Buddha-vehicle: Dharma return—Never return—Not to return to the desire wheel of universal salvation—Baát thoái chuyeån world, but rising above it to form-realm (saéc giôùi) Phaùp. or even the formless realm (voâ saéc giôùi)—A Na Never receding from being in accordance Haøm hay Baát Lai, ngöôøi khoâng trôû laïi trong duïc giôùi, maø vöôït leân treân coõi trôøi saéc giôùi vaø voâ saéc with procedures: Luaät Nghi Baát Thoái—See giôùi. Five non-backslidings. Never receding from the faith obtained: Tín Never-returner: Ngöôøi ñaéc quaû baát hoaøn— According to the Sangiti Sutta in the Long Baát Thoái—See Five non-backslidings. Discourses of the Buddha, there are five kinds of Never receding from the line of good action anagamins (Na Haøm) who never return to the pursued: Haïnh baát thoái—See Three kinds of desire-real—Theo Kinh Phuùng Tuïng trong Tröôøng non-retreat. Boä Kinh, coù naêm loaïi baát hoaøn hay nguõ chuûng Na Never-receding land: Baát thoái ñòa—The Pure Haøm—See Five kinds of anagamins. Land, from which there is no falling away—Tònh Never turn back the quest for supreme Ñoä, töø nôi naøy khoâng coøn rôi rôùt trôû laïi nöõa. enlightenement: Chaúng bao giôø thoái chuyeån voâ Never-receding mind: A Beä Baït Trí—See thöôïng Boà Ñeà—See Ten kinds of definitive mark Avaivartika. of Great Enlightening Beings. Never receding from position attained: Non- New (a): Môùi. retreat from position attained—Vò baát thoái— New birth: Taùi sanh. Khoâng thoái chuyeån töø choã ñaõ ñaït—See Three New earth: Caûnh ñaát môùi laï. kinds of non-retreat, and Five non-backslidings. Never receding from pursuing a right line New and full moon: Ñaùn Voïng—The first and the fifteen of the moon—Ngaøy ñaàu vaø ngaøy giöõa of thought or mental discipline: Non-retreat thaùng (moàng moät vaø raèm). from

mindfulness—Nieäm baát thoái—Khoâng thoái New heaven: Caûnh trôøi môùi laï. chuyeån trong thieàn ñònh—See Three kinds of non- retreat. New Kadampa Tradition (NKT): International organization founded by Geshe Kelsang Gyatso Never receding from the realization (1931 -), headquartered in England. The group attained: Chöùng Baát Thoái—See Five non- hasn't been supported by the Tibetan backslidings. government-in-exile and the Dalai Lama, Never receding from a right course of primarily due to its insistence on continuing the action: Haïnh baát thoái—Non-retreat from propitiation (söï laøm laønh) and worship of the practice—Khoâng thoái chuyeån töø nhöõng haønh ñoäng protector deity Dorje Shukden, who according to thieän laønh ñang theo ñuoåi—See Three kinds of Tibetan Buddhist mythology is a wrathful dharma- non-retreat, and Five non-backslidings. protector (dharma-pala) who is dedicated to Never-resenting actions: Voâ saân haän haïnh— defending the Gelukpa order against its enemies. One of the ten lines of actions of a Bodhisattva— The Dalai Lama has proscribed (ñaët ra ngoaøi voøng Moät trong möôøi haïnh cuûa chö Boà Taùt—See Ten phaùp luaät) practices related to Dorje Shunkden necessary practices of a Bodhisattva. because the protector is associated with Never retreating: Never-receding—Baát thoái sectarianism, but the NKT claims that this ban chuyeån. infringes (vi phaïm) on religious freedom. The Never retreating but going straight to choice of the name "New Kadampa Tradition" nirvana: Avaivartika (skt)—Avinivartaniya indicates that the group sees itself as continuing the lineage of Atisa and Tsong-Khapa. The NKT (skt)—Never receding, always progressing—Not has been characterized as a fundamentalist

government because it believes that the Gelukpa môùi laø nhöõng gì maø con ngöôøi ñaõ, ñang vaø seõ laøm order as a whole has strayed (bò laïc) from the trong ñôøi soáng haèng ngaøy qua thaân, khaåu vaø yù. teachings of Tsong-Khapa, and it claims to be Ñöùc Phaät luoân nhaán maïnh veà nghieäp môùi cuûa moät maintaining a pure form of the tradition. The caù nhaân. Giaùo lyù cuûa Ngaøi ñaët troïng taâm ôû vieäc group has a publishing company named Tharpa thaáy roõ chaân lyù Duyeân Khôûi cuûa nguõ uaån vaø Publications, which publishes books by Kelsang khoâng dính maéc vaøo nguõ uaån naøy ñeå ñaït ñöôïc Gyatso—Toå chöùc quoác teá ñöôïc ngaøi Geshe haïnh phuùc thaät söï. Theo Phaät giaùo, nghieäp laø haønh Kelsang Gyatso saùng laäp, truï sôû ñaët taïi Anh quoác. ñoäng coá yù. Haønh ñoäng coá yù laø haønh uaån. Söï vaän Nhoùm naøy khoâng ñöôïc chính phuû löu vong Taây haønh cuûa haønh uaån laø söï vaän haønh cuûa nguõ uaån. Taïng vaø Ñöùc Ñaït Lai Laït Ma hoã trôï, chuû yeáu vì toå Nhö vaäy, söï vaän haønh cuûa nghieäp laø söï vaän haønh chöùc naøy cöù khaêng khaêng ñoøi laøm laønh vaø thôø cuûa nguõ uaån. Con ñöôøng giaûi thoaùt söï troùi buoäc phuïng thaàn giaùm hoä Dorje Shukden, ngöôøi maø cuûa nghieäp theo ñaïo Phaät laø giaûi thoaùt khoûi söï troùi theo thaàn thoaïi Phaät giaùo Taây Taïng laø moät vò thaàn buoäc cuûa nguõ uaån. Söï tu taäp nguõ uaån bao goàm hoä phaùp döõ daèn, töï nguyeän baûo veä tröôøng phaùi vieäc cheá ngöï thoùi quen cuûa con ngöôøi veà söï suy tö Gelukpa choáng laïi keû thuø. Ñöùc Ñaït Lai Laït Ma ñaõ veà moät caùi ngaõ thöôøng haèng töø ñoù duïc voïng daáy ñaët nhöõng tu taäp lieân

heä tôùi Dorje Shunkden ra leân, vaø phaùt trieån caùi nhìn veà söï voâ ngaõ cuûa vaïn ngoaøi voøng phaùp luaät vì vò hoä phaùp coù lieân heä vôùi höõu töø ñoù voâ duïc khôûi sanh. chuû nghóa beø phaùi, nhöng toå chöùc NKT tuyeân boá New law: Luaät môùi. raèng vieäc caám caûn naøy vi phaïm ñeán töï do toân New Lotus Sect: Nhaät Lieân Toâng—See giaùo. Vieäc löïa choïn teân "New Kadampa Nichiren Sect. Tradition" cho thaáy raèng nhoùm naøy töï xem mình New moon eyebrows: Nguyeät mi (loâng maøy cuûa laø keá tuïc doøng truyeàn thöøa cuûa A Ñeå Sa vaø Toâng Ñöùc Phaät cong nhö vaàng traêng non). Khaùch Ba. Nhoùm NKT ñöôïc moâ taû nhö laø chính New personality: Attabhava-patilabha (p)—Töï phuû chính thoáng vì toå chöùc naøy tin raèng toaøn boä theå môùi (nhaân tính môùi)—According to the Sangiti tröôøng phaùi Gelukpa ñaõ bò laïc höôùng khoûi giaùo lyù Sutta in the Long Discourses of the Buddha, there cuûa Toâng Khaùch Ba, vaø NKT tuyeân boá vaãn giöõ are four ways of getting new personality—Theo ñöôïc hình thöùc thanh tònh cuûa truyeàn thoáng. Toå Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán chöùc coù moät nhaø xuaát baûn teân laø Tharpa phöông caùch ñöôïc töï theå môùi—See Four ways of Publications, xuaát baûn saùch cuûa Kelsang Gyatso. getting new personality. New karma: Nghieäp môùi—The new karma is New translation: Taân dòch (nhöõng kinh ñieån what a man has done, is doing and will do in this ñöôïc dòch trong thôøi Huyeàn Trang). life through his body, speech and mind. The Buddha always emphasizes on an individual's New world: Theá giôùi môùi. new karma. His teaching is centered on seeing the New Year: Nieân Trieàu—See Four monastic truth of dependent origination of the five annual periods. aggregates and detaching from them for true New Year Mantra Recitation: Tuïng kinh ñaàu happiness. According to Buddhism, karma is naêm. volitional action. Volitional action is activities New year of monks and nuns: Taân Tueá—The aggregates. The operation of activities of new year of the monks, beginning on the day after aggregate is that of the five aggregates. So karma summer retreat, the 16th of the seventh month, is actually the operation of those aggregates. The lunar calendar—Naêm môùi cuûa ngöôøi xuaát gia, baét Buddhist way of releasing the bondage of karma ñaàu töø ngaøy ñaàu tieân sau ngaøy maõn an cö kieát haï, means releasing the bondage of the five töùc ngaøy 16 thaùng baûy aâm lòch. aggregates. The cultivation of aggregates includes Newly-elected: Môùi ñöôïc baàu leân. controlling a person's habits of things as having a Newly influenced or active seed: Thaân huaân permanent self from which desire for things arise, chuûng töû—The newly active seed when acted and developing his regard to things as non-self upon by the seven other consciousness, thus from which desireless thought arises—Nghieäp

becoming productive—See Two kinds of seeds baù ñaàu tieân cuûa Phaät giaùo ñeán Taây Taïng, baét ñaàu (B). vôùi söï quang laâm cuûa Lieân Hoa Sanh vaø Newly-ordained (a): Môùi ñöôïc truyeàn giôùi xuaát Santaraksita döôùi trieàu ñaïi Trisong Detsen. Ba vò gia. aáy ñaõ thieát laäp Tònh xaù Phaät giaùo ñaàu tieân trong Newly-ordained monk: Vò taân Tyø Kheo. xöù Taây Taïng, goïi laø Samye. Khi Phaät giaùo ñaõ ñöôïc phoå caäp, soá ngöôøi Taây taïng du haønh qua AÁn Next life: State

after death—Kieáp sau. Ñoä tu hoïc ngaøy caøng gia taêng, vaø ngaøy caøng coù Newly resolved on becoming a Buddhist: nhieàu thaày daïy Phaät phaùp ngöôøi AÁn Ñoä ñöôïc ñöa Taân phaùt yù—One who has newly resolved on ñeán Taây Taïng. Vaên phoøng phieân dòch ñöôïc thieát becoming a Buddhist, or on any new line of laäp, vaø chaùnh phuû baét ñaàu baûo trôï nhöõng sinh hoaït conduct—YÙ nguyeän môùi phaùt taâm caàu Boà Ñeà giaùc Phaät giaùo. Giai ñoaïn truyeàn baù Phaät giaùo ñaàu tieân ngoä, hay môùi phaùt taâm caàu giöõ giôùi (ñieàu naày chaám döùt khi vua Relbachen bò saùt haïi vaø Lang khoâng haïn heïp vôùi ngöôøi xuaát gia, maø cho caû Darma leân ngoâi (töø naêm 838 ñeán naêm 842). Sau nhöõng ngöôøi taïi gia). khi leân ngoâi, oâng môû ra moät cuoäc ngöôïc ñaõi ñaïo Next life retribution: Sanh Baùo—Rebirth Phaät vaø ruùt laïi heát nhöõng taøi trôï cho caùc thaày vaø retribution—Moät trong Tam Baùo vaø Töù Baùo— nhöõng keá hoaïch Phaät giaùo, nhöng chaúng bao laâu One of the three and four retributions, life's sau oâng bò aùm saùt bôûi moät vò Taêng khoâng coù thieän retribution. The deeds, wholesome or caûm vôùi oâng teân laø Belgi Dorje. Vieäc naøy ñöa ñeán unwholesome, done in this life produce their vieäc chaám döùt trieàu ñaïi Yar Lung, vaø Phaät giaùo bò results, meritorious retributions or evil karma, in suy yeáu. Vieäc chaám döùt naøy laø khôûi ñieåm cho the next reincarnation—Kieáp naày (sanh baùo) gaây vieäc truyeàn baù Phaät giaùo laàn thöù hai khi A Ñeå Sa nghieäp thieän aùc thì kieáp sau seõ chòu quaû baùo ñeán Taây Taïng vaøo naêm 1042. söôùng khoå. Ngakpa (tib): Mantrin (skt)—Tibetan term that Ngadar (tib): A Tibetan term for "first refers to tantric practitioners in general, but most dissemination," or the first period of transmission commonly designates lay practitioners who are of Buddhism to Tibet, which began with the recognized as adpets (tinh thoâng). They often arrival of Padmasambhava and Santaraksita adopt a particular way of dress that includes long during the reign of Trisong Detsen (740-798). The hair piled up on top of their heads—Töø ngöõ Taây three founded the first Buddhist monastery in the Taïng duøng ñeå chæ nhöõng haønh giaû maät giaùo noùi country, called Samye. As Buddhism gained chung, nhöng thöôøng ñöôïc duøng ñeå chæ moät haønh popularity, increasing numbers of Tibetans giaû taïi gia ngöôøi ñöôïc thöøa nhaän laø tinh thoâng. Hoï traveled to India to study, and more Indian thöôøng chaáp nhaän loái aên maëc ñaëc bieät, bao goàm Buddhist teachers were brought to Tibet. caû vieäc ñeå toùc daøi thaønh ñoáng treân ñaàu. Translation bureaus were established, and the Ngawang Losang Gyatso (1617-1682): The government began sponsoring Buddhist activities. fifth Dalai Lama, referred to by Tibetans as the The period of the first dissemination ended when "Great Fifth" because of his accomplishments as a king Relbachen (reigned 815-836) was scholar, meditator, and ruler. With the help of assassinated and Lang Darma (reigned 838-842) Mongol forces he came to power in 1642, and ascended the throne. He instituted a persecution during the next few decades united the three of Buddhism and withdrew government funding provinces of Tibet (Central, South, and West) for Buddhist teachers and projects, but was soon under a single ruler for the first time since the assassinated by a disaffected Buddhist monk assassination of king Lang Darma in 842. During named Belgi Dorje.

This brought the Yar Lung his reign construction of the Potala palace was dynasty to an end, and Buddhism went into initiated, but he died before it could be finished. decline. This ended with the start of the “second However, his chief minister Sangye Gyatso, dissemination” when Atisa arrived in Tibet in fearing that news of his death would halt the 1042—Töø ngöõ Taây Taïng duøng ñeå chæ “Cuoäc construction, concealed it for several years, truyeàn giaùo laàn thöù nhaát,” hay laø giai ñoaïn truyeàn claiming that the Dalai Lama was in meditative

retreat. Subsequent Dalai Lamas were also rulers Zen Sect; however, his generation was unknown. of Tibet until the invasion by China in the 1950s He built Ñöùc Vaân Temple on Mount Chöa Chan in forced the fourteenth Dalai Lama to flee into Bieân Hoøa province. Late in his life, he became a exile—Vò Daït Lai Laït Ma ñôøi thöù naêm, ñöôïc bieát wandering monk. His whereabout and when he tôùi nhö laø “Vò Thöù Naêm Vó Ñaïi” chaúng nhöõng vì passed away were unknown—Thieàn sö Ngoä Chaân nhöõng thaønh töïu cuûa Ngaøi maø coøn laø moät thieàn sö Long Coác, queâ ôû Nam Vieät. Ngaøi laø moät thieàn sö vaø moät nhaø cai trò vó ñaïi nöõa. Vôùi söï trôï giuùp cuûa thuoäc doøng Laâm Teá, nhöng khoâng roõ ñôøi naøo. caùc löïc löôïng Moâng Coå, ngaøi leân caàm quyeàn vaøo Ngaøi khai sôn chuøa Ñöùc Vaân treân nuùi Chöùa Chan naêm 1642, vaø trong nhöõng thaäp nieân sau ñoù ngaøi ôû Bieân Hoøa. Luùc cuoái ñôøi ngaøi ñi vaân du, ngaøi thò ñaõ laàn ñaàu tieân hôïp nhaát ñöôïc ba tænh (Trung, tòch hoài naøo vaø ôû ñaâu khoâng ai bieát. Nam vaø Taây cuûa Taây Taïng) döôùi moät nhaø laõnh Ngoc Phuong Monastery: Tònh Xaù Ngoïc ñaïo duy nhaát töø sau khi vua Lang Darma bò aùm Phöông—Name of a famous monastery located in saùt vaøo naêm 842. Döôùi thôøi cuûa ngaøi, ngaøi ñaõ cho Goø Vaáp district, Saigon City, South Vietnam. It xaây döïng cung ñieän Potala, nhöng ngaøi thò tòch was built 1958 by Venerable Elder Bikkhuni tröôùc khi cung ñieän hoaøn thaønh. Tuy nhieân, thuû Huyønh Lieân. It was rebuilt in 1970 and in 1972— töôùng chính phuû Sangie Gyatso sôï raèng tin ngaøi Teân cuûa moät ngoâi tònh xaù noåi tieáng naèm trong thò tòch seõ laøm trì hoaûn vieäc xaây caát, neân ñaõ daáu quaän Goø Vaáp, thaønh phoá Saøi Goøn, Nam Vieät nheïm tin naøy ñeán naêm baûy naêm sau, vaø loan baùo Nam. Tònh xaù ñöôïc Ni Sö Huyønh Lieân kieán laäp raèng ngaøi ñang nhaäp thaát thieàn ñònh. Nhöõng vò Ñaït vaøo naêm 1958, vaø ñöôïc truøng tu laïi trong nhöõng Lai Laït Ma keá tuïc vaãn cai trò ñaát nöôùc Taây Taïng naêm 1970 vaø 1972. cho ñeán khi Trung Quoác xaâm chieám ñaát nöôùc naøy Ngoc Vien Monastery: Tònh Xaù Ngoïc Vieân—vaøo thaäp nieân 1950s, baét buoäc vò Ñaït Lai Laït Ma Name of a monastery, a Patriarch Temple of the ñôøi thöù 14 phaûi löu vong. Vietnamese Medicant Sect, located in Vinh Long Ngo An Zen Master: Thieàn Sö Ngoä AÁn (1019- Town, Vinh Long province, South Vietnam. It was 1088)—Zen Master Ngoä AÁn—It is said that he established and built in 1948 by the Most was abandoned by his mother when he was child. venerable Master and Zen Master Minh Ñaêng A Champa monk picked him up and raised him in Quang. The Main Hall is rectangular symbolizing his temple. He received complete precepts at the the “Prajna Boat.” In the middle of the Main Hall age of 19. Later he studied meditation with Zen is the Dharma stupa where the statue of

Lord master Quaûng Trí at Quaùn Ñaûnh Temple. The Sakyamuni Buddha is placed and worshipped— latter transmitted Dharma to him to be the Teân cuûa moät ngoâi Toå Ñình thuoäc heä phaùi Khaát Só, Dharma heir of the eighth generation of the Wu- toïa laïc trong thò xaõ Vónh Long, tænh Vónh Long, Yun-T'ung Zen Sect. Later, he went to Thieân ÖÙng Nam Vieät Nam. Toå ñình ñöôïc Toå Sö Minh Ñaêng to build a thatch hut and stayed there to practice Quang xaây döïng naêm 1948. Ngoâi chaùnh ñieän hình meditation. He spent most of his life to revive and chöõ nhaät, töôïng tröng cho "Thuyeàn Baùt Nhaõ." expand Buddhism in the North. He passed away in Giöõa chaùnh ñieän laø Phaùp thaùp nôi ñaët toân töôïng 1088, at the age of 69—Ngöôøi ta noùi raèng meï cuûa Ñöùc Phaät Thích Ca. ngaøi boû ngaøi töø khi coøn laø moät ñöùa treû. Moät nhaø sö Ngorpa Sakyapa: One of the two main branches Chieâm Thaønh löôïm ngaøi ñem veà nuoâi. Naêm 19 of the Sakyapa order of Tibetan Buddhism, the tuoåi ngaøi thoï cuï tuùc giôùi. Veà sau ngaøi hoïc thieàn other being Tsharpa Sakyapa. Its headquarters is vôùi Thieàn sö Quaûng Trí vaø trôû thaønh Phaùp töû ñôøi Ngor Ewam Choden Monastery, founded by thöù taùm doøng Voâ Ngoân Thoâng. Roài ngaøi tôùi Thieân Lamdre master Ngorchen Gunga Sangpo (1382- ÖÙng döïng thaûo am tu thieàn. Haàu heát cuoäc ñôøi 1457)—Moät trong hai chi phaùi chaùnh cuûa tröôøng ngaøi, ngaøi chaán höng vaø hoaèng hoùa Phaät giaùo ôû phaùi Sakyapa cuûa Phaät giaùo Taây Taïng, chi phaùi Baéc Vieät. Ngaøi thò tòch naêm 1088, thoï 69 tuoåi. khaùc laø Tsharpa Sakyapa. Truï sôû chaùnh laø Tu Ngo Chan Long Coc Zen Master: Ngoä Chaân Vieän Ngor Ewam Choden, ñöôïc saùng laäp bôûi Long Coác—A Vietnamese zen master from South Thaày Lamdre Ngorchen Gunga Sangpo. Vietnam. He was a monk from the the Linn Chih

Nguyen Hoc Zen Master: Nguyeän Hoïc Thieàn great Vinaya-affirming ceremony at Thieân Muï Sö—Zen master Nguyeän Hoïc—A Vietnamese temple. Later on he received an edict to be Zen master from Phuø Caàm, North Vietnam. When headmonk of Haø Trung temple. At the end of his he was very young, he was a disciple of Zen life, he moved to Quoác AÂn temple. In a period of master Vieân Trí at Maät Nghieâm Temple, and more than 60 years, he subsequently founded a became the tenth generation of the Wu-Yun- number of other temples in Central Vietnam. In T'ung Zen Sect. He stayed at Mount Veä Linh to 1728, after being slightly ill, he summoned all his practice ascetics and meditation for two years. disciples and delivered a discourse on the Later, king Lyù Anh Toâng sent an Imperial Order wonderful truths of Buddhism. After giving his to summon him to the royal palace to preach instructions to the disciples, he wrote his last Dharma to the royal family. Then he moved to poem: Quaûng Baùo Temple in Nhö Nguyeät and stayed The image in the mirror, there to expand Buddhism until he passed away in The latter tranquil in itself, 1174—Thieàn sö Vieät Nam, queâ ôû Phuø Caàm, Baéc Should not be considered as real. Vieät. Luùc coøn raát treû, ngaøi xuaát gia laøm ñeä töû The reflection from a gem, Thieàn sö Vieân Trí taïi chuøa Maät Nghieâm, vaø trôû The latter perfectly clear in itself, thaønh phaùp töû ñôøi thöù 10 doøng Thieàn Voâ Ngoân Should not be taken as true. Thoâng. Ngaøi truï taïi nuùi Veä Linh tu taäp khoå haïnh Things existing to you do not really

exist. vaø thieàn ñònh. Veà sau vua Lyù Anh Toâng truyeàn What is non-existent to you is truly non- chieáu chæ trieäu hoài ngaøi veà kinh ñoâ giaûng phaùp cho Existent. hoaøng gia. Roài sau ñoù ngaøi dôøi veà chuøa Quaûng Having finished this poem, he peacefully breathed Baùo ôû Nhö Nguyeät ñeå tieáp tuïc hoaèng hoùa cho ñeán his last breath, at the age of 81. His disciples built khi ngaøi thò tòch vaøo naêm 1174. a stupa in his memory at Thuaän Hoùa hamlet, Nguyen Thieu: Thieàn Sö Nguyeân Thieàu (1648- Döông Xuaân Thöôïng village. Lord Nguyeãn Phöôùc 1728)—Zen Master Nguyeân Thieàu—A Chinese Chu himself wrote the eulogy for his tomb, and Zen Master from Kuang-Tung. He was born in honored him with postthumous title “Haïnh Ñoan 1648, left home at the age of nineteen and Thieàn Sö.” The stele now remains in front of became a disciple of Zen Master Boån Khao Quoác AÂn temple. He is viewed by the Vietnamese Khoaùng Vieân at Baùo Tö temple in Kuang-T’ung, tradition as the founder of the Nguyen Thieu China. He was the Dharma heir of the thirty-third school of Zen, a Lin-Chi tradition that today is generation of the Linn-Chih Zen Sect. According considered the largest Buddhist tradition in to the Biographies of Zen Patriarchs, he belonged Vietnam—Thieàn Sö Trung Hoa, queâ ôû Quaûng to the sixty-ninth generation after Sakyamuni Ñoâng. Ngaøi sinh naêm 1648, xuaát gia vaøo tuoåi 19 Buddha. In 1665, he fled to Vietnam following the vaø trôû thaønh ñeä töû cuûa Thieàn sö Boån Khao Manchu conquest of China. There he settled in Khoaùng Vieân taïi chuøa Baùo Tö, tænh Quaûng Ñoâng, Cental Vietnam and stayed in Qui Ninh, Bình Trung Quoác. Ngaøi laø Phaùp töû ñôøi thöù 33 doøng Ñònh, where he established Thaäp Thaùp Di Ñaø Thieàn Laâm Teá. Theo Lòch Truyeàn Toå Sö, thì ngaøi Temple. The temple is situated on Long Bích hill, thuoäc doøng thöù 69 keå töø sau thôøi Ñöùc Phaät Thích about 25 kilometers from Qui Nhôn City, across Ca Maâu Ni. Vaøo naêm 1665, ngaøi chaïy sang Vieät Ñaäp Ñaù town, in Vaïn Xuaân hamlet, Nhôn Thaønh Nam ñeå laùnh naïn nhaø Thanh xaâm chieám Trung village, An Nhôn district. Later, he went to Thuaän Hoa. Taïi ñaây ngaøi ñònh cö taïi Trung Vieät vaø truï Hoùa to build Haø Trung Temple, then to Phuù Xuaân taïi Qui Ninh, tænh Bình Ñònh, nôi maø ngaøi ñaõ xaây to build Quoác AÂn Temple and Phoå Ñoàng Stupa. At chuøa Thaäp Thaùp Di Ñaø. Thaäp Thaùp Di Ñaø toïa laïc one time, he obeyed order from Lord Nguyeãn treân ñoài Long Bích, caùch Qui Nhôn khoaûng 25 caây Phöôùc Traên to return to Kuang-Chou to invite soá, qua khoûi thò traán Ñaäp Ñaù, thuoäc thoân Vaïn more high-rank Chinese monks to Vietnam, and to Xuaân, xaõ Nhôn Thaønh, quaän An Nhôn. Veà sau, obtain more statues of Buddhas as well as ngaøi ñi Thuaän Hoùa xaây chuøa Haø Trung, vaø Phuù religious ritual instruments in preparation for a Xuaân xaây chuøa Quoác AÂn vaø thaùp Phoå Ñoàng. Ngaøi

ñaõ töøng phuïng maïng chuùa Nguyeãn Phöôùc Traên trôû by the South Vietnamese government, and now laïi Quaûng Ñoâng ñeå thænh caùc baäc cao Taêng, töôïng lives in France. In 1967 Martin Luther King, Jr. Phaät vaø phaùp khí veà toå chöùc giôùi ñaøn Thieân Muï. was so impressed by his efforts on behalf of peace Sau ñoù ngaøi vaâng saéc chæ laøm truï trì chuøa Haø that he nominated him for the Nobel Peace Prize. Trung. Trong suoát thôøi gian treân 60 naêm, ngaøi ñaõ In 1982, he founded

Plum Village, a monastery khai sôn moät soá chuøa khaùc ôû Trung Vieät. Khoaûng and retreat center in southwestern France, which cuoái ñôøi, ngaøi trôû laïi chuøa Quoác AÂn. Naêm 1728, now is his main residence. He has authored more ngaøi hôi coù beänh, ñeán ngaøy 19 thaùng 10, ngaøi than ninty-five books, mainly on Buddhist topics trieäu taäp ñoà chuùng laïi vaø thuyeát veà leõ huyeàn vi. and peace, in Vietnamese, French, and English, Xong ngaøi daën doø ñeä töû baèng baøi keä thò tòch: including the beast-selling “Being Peace.” In Thò tòch kính voâ aûnh January 2005, he and his followers from the Plum Minh minh chaâu baát dung Village were allowed by the Communist Ñöôøng ñöôøng vaät phi vaät government to come back to Vietnam for the first Lieâu lieâu khoâng vaät khoâng. time since 1964. He stayed in Vietnam for three (Laëng leõ göông khoâng boùng, months, but received an indifferent welcome from Saùng trong ngoïc chaúng hình the Vietnamese Unified Buddhist staff—Thieàn sö Roõ raøng vaät khoâng vaät Vieät Nam, thoï ñaïi giôùi vaøo naêm 1942, vaø trong Meânh moâng khoâng chaúng khoâng.) nhöõng thaäp nieân 1950s vaø 1960s ñaõ giuùp thaønh laäp Vieát xong baøi keä, ngaøi an nhieân thò tòch, thoï 81 phong traøo Phaät Giaùo Nhaäp Theá. Ngöôøi ta cho tuoåi. Ñoà chuùng döïng thaùp ngaøi ôû thoân Thuaän raèng oâg ñaõ ñaët ra töø “Engaged Buddhism,” vaø laø Hoøa, laøng Döông Xuaân Thöôïng. Chuùa Nguyeãn moät trong nhöõng lyù thuyeát gia coù aûnh höôûng nhaát. Phöôùc Chu thaân laøm bi kyù vaø ban thuïy hieäu laø Sau khi hoïc xong chöông trình ôû tröôøng Ñaïi Hoïc Haïnh Ñoan Thieàn Sö.” Nay bia vaãn coøn tröôùc Princetone vaø daïy hoïc ngaén haïn taïi tröôøng Ñaïi chuøa Quoác AÂn. Ngöôøi Vieät Nam coi ngaøi nhö laø toå Hoïc Columbia oâng trôû veà Vieät Nam tham gia vaøo sö cuûa doøng Thieàn Nguyeân Thieàu, moät doøng söï noåi daäy cuûa phong traøo choáng chieán tranh sau Thieàn thuoäc doøng Laâm Teá maø baây giôø laø truyeàn khi cheá ñoä Ngoâ Ñình Dieäm bò suïp ñoå. OÂng laø moät thoáng lôùn nhaát Vieät Nam. trong nhöõng ngöôøi laõnh ñaïo phong traøo bieåu tình Nhat Hanh (1926 -): Nhaát Haïnh—Vietnamese baát baïo ñoäng döïa vaøo nhöõng nguyeân taéc cuûa Zen monk who was ordained in 1942, and during Gandhi. Vaøo naêm 1964, oâng thaønh laäp Tröôøng the 1950s and 1960s helped found the Engaged Thanh Nieân Phuïc Vuï Xaõ Hoäi, göûi nhöõng nhoùm Buddhism movement. He is also credited with thanh nieân veà mieàn queâ giuùp ñôõ naïn nhaân chieán coining (ñaët ra) the term “Engaged Buddhism,” tranh, thieát laäp tröôøng hoïc vaø traïm xaù y teá, vaø veà and has been one of its most influential sau naøy xaây döïng laïi laøng maïc ñaõ bò bom ñaïn taøn theoreticians. Following studied at Princetone phaù. Khi Saøi Goøn suïp ñoã, toå chöùc naøy ñaõ coù treân University and a teaching stint (haïn cheá) at 10.000 thieän nguyeän vieân, keå caû chö Taêng Ni vaø Columbia University. He returned to Vietnam to Phaät töû taïi gia. Vì nhöõng haønh ñoäng choáng chieán engage in anti-war agitation (söï khuaáy roái) tranh oâng ñaõ bò chính phuû Vieät Nam Coäng Hoøa following the fall of the Diem regime. He was one baét buoäc phaûi soáng löu vong, vaø baây giôø oâng ñang of the leaders of a non-violent protest movement soáng ôû Phaùp. Naêm 1967, Martin Luther King Jr. based on Gandhian principles. In 1964, he raát caûm kích vaø ñeà nghò cho oâng giaûi Hoøa Bình founded the School of Youth

for Social Service, Nobel. Vaøo naêm 1982, oâng saùng laäp Laøng Mai, which sent teams of youth people into the moät töi vieän vaø trung taâm an cö ôû mieàn Taây Nam countryside to help war victims, establish schools nöôùc Phaùp, maø baây giôø laø nôi cö nguï chính cuûa and health clinics, and later rebuilt villages that oâng. OÂng laø taùc giaû cuûa treân 95 taùc phaåm, chuû yeáu had been bombed. By the fall of Saigon, the veà chuû ñeà Phaät giaùo vaø hoøa bình baèng tieáng Vieät, organization had over 10,000 volunteers, tieáng Phaùp vaø tieáng Anh, goàm caû nhöõng quyeån includings monks, nuns, and laypeople. Because baùn chaïy nhaát laø quyeån "Being Peace." Vaøo of his anti-war activities, he was forced into exile thaùng gieâng naêm 2005, oâng vaø moät soá ñoà ñeä töø

Laøng Mai ñöôïc chính quyeàn Coäng Saûn Vieät Nam expand and to revive Buddhism in the South. He cho pheùp trôû veà Vieät Nam laàn ñaàu tieân keå töø naêm passed away in 1938, at the age of 74—Thieàn sö 1964. OÂng löu laïi Vieät Nam ba thaùng, nhöng ñöôïc Vieät Nam noåi tieáng, queâ ôû Ñöùc Hoøa, Long An, caùc thaønh vieân cuûa Giaùo Hoäi Phaät Giaùo Vieät Nam Nam Vieät. Naêm 1880, khi song thaân hoaïch ñònh Thoáng Nhaát tieáp ñoùn moät caùch lôït laït. cuoäc hoân nhaân cho ngaøi, thì ngaøi boû nhaø ñi xuaát Nhu Hien Zen Master: Thieàn Sö Nhö Hieän— gia vôùi Hoøa Thöôïng Minh Khieâm Hoaèng AÂn vôùi Zen Master Nhö Hieän (?-1765)—A Vietnamese Phaùp hieäu Nhö Nhaõn Töø Phong vaø trôû thaønh Phaùp monk from Haûi Döông, a disciple of Zen Master töû ñôøi thöù 39 doøng Laâm Teá. Naêm 1887, baø Traàn Chaân Nguyeân. He left home at the age of 16 and thò Lieãu xaây chuøa Giaùc Haûi ôû Phuù Laâm vaø thænh became a monk at Long Ñoäng Temple on Mount ngaøi veà truï. Naêm 1909, ngaøi ñöôïc thænh laøm Phaùp Yeân Töû. He was the Dharma heir of the thirty- Sö taïi chuøa Long Quang tænh Vónh Long. Haàu heát seventh generation of the Linn-Chih Zen Sect. cuoäc ñôøi ngaøi hoaèng hoùa vaø truøng tu Phaät giaùo taïi After his master passed away, he went to Ñoäng mieàn Nam Vieät Nam. Ngaøi thò tòch naêm 1938, thoï Kheâ, Haûi Phoøng and founded Nguyeät Quang 74 tuoåi. Temple. According to the Vietnamese Zen Nhu Nhu Zen Master: Nhö Nhö Thieàn Sö— Masters, written by Most Venerable Thích Töø, Zen Master Nhö Nhö—A Vietnamese Zen Master Zen Master Nhö Hieän was appointed as the Chief from Hanoi. He was the Dharma heir of the forty- Monk in 1748, and given the religious name fifth generation of the T'ao-T'ung Zen Sect. He Great Master Thuaàn Giaùc by King Leâ Hieán Toâng built Thieân Truùc Temple in Meã Trì, Hanoi. He in 1757. He passed away in 1765—Moät thieàn sö spent most of his life to revive and expand Vieät Nam, queâ ôû Haûi Döông, ñeä töû cuûa ngaøi Chaân Buddhism in North Vietnam. He passed away on Nguyeân. Ngaøi xuaát gia luùc 16 tuoåi vaø tu taïi chuøa the twentieth of July, but the year was unknown— Long Ñoäng treân nuùi Yeân Töû. Ngaøi laø Phaùp töû ñôøi Thieàn sö Vieät Nam, queâ ôû Haø Noäi. Ngaøi laø Phaùp thöù 37 cuûa Thieàn phaùi Laâm Teá. Sau khi thaày thò töû ñôøi thöù 45 doøng Thieàn Taøo Ñoäng. Ngaøi khai tòch ngaøi ñeán Ñoäng Kheâ ôû Haûi Phoøng vaø khai sôn sôn chuøa Thieân Truùc ôû Meã Trì, Haø Noäi. Haàu heát ngoâi chuøa Nguyeät Quang. Ngaøi ñöôïc vua Leâ Hy cuoäc ñôøi ngaøi, ngaøi chaán höng vaø hoaèng hoùa Phaät

Toâng ban chöùc Taêng Cang, vaø ban ñaïo hieäu laø giaùo ôû Baéc Vieät. Ngaøi thò tòch ngaøy 20 thaùng baûy, Thuaàn Giaùc Hoøa Thöôïng. Theo Thieàn Sö Vieät nhöng khoâng roõ naêm naøo. Nam cuûa Hoøa Thöôïng Thích Thanh Töø, naêm Nhu Trung Lan Giac Zen Master: Thieàn Sö 1748, Thieàn sö Nhö Hieän ñöôïc vua Leâ Hieán Toâng Nhö Tröøng Laân Giaùc—Zen Master Nhö Tröøng ban chöùc Taêng Cang, vaø naêm 1757, ñöôïc saéc Laân Giaùc (1696-1733)—A Vietnamese monk phong laø Taêng Thoáng Thuaàn Giaùc Hoøa Thöôïng. from Thaêng Long Citadel. He was born in 1696, Ngaøi thò tòch naêm 1765. named Tròng Thaäp, Taàn Quang Vöông's son and Nhu Nhan Tu Phong Zen Master: Thieàn Sö Lord Tròng Caên's grandson. He married to the Nhö Nhaõn Töø Phong (1864-1939)—A Vietnamese fourth daughter of King Leâ Hy Toâng. When he famous Zen Master from Ñöùc Hoøa, Long An, had the earth mound in his back yard, he saw a South Vietnam. In 1880, his parents planned his lotus shoot underground. The Prince Consort marriage, but he left home and became a disciple thought that he had a fate with Buddhism, so he of Most Venerable Minh Khieâm Hoaèng AÂn with decided to enter the monkhood. Later he went to the Buddha name of Nhö Nhaõn Töø Phong, and Long Ñoäng Temple on Mount Yeân Töû to become became the Dharma heir of the thirty-ninth a disciple of Chaân Nguyeân. After receiving the generation of the Linn-Chih Zen Sect. He was the complete precepts with Zen Master Chaân secretary monk for Giaùc Vieân Temple. In 1887, Nguyeân, he became the dharma heir of the thirty- he stayed at Giaùc Haûi Temple in Phuù Laâm. The seventh generation of the Linn-Chih Zen Sect. temple was built and donated to the Sangha by a Then he returned to stay at Lieân Toâng Temple. lay woman named Traàn Thò Lieãu. In 1909 he was There he established Lieân Toâng Zen Sect. He invited to be the Dharma Master at Long Quang passed away in 1733, at the age of 37—Moät vò sö Temple in Vónh Long. He spent most of his life to Vieät Nam, queâ taïi Thaêng Long. Ngaøi sanh naêm

1696, teân laø Tròng Thaäp, con trai Taàn Quang Laêng Giaø, Nieát Baøn nghóa laø thaáy suoát vaøo truù xöù Vöông, laø chaùu noäi Chuùa Tròng Caên, laáy con gaùi cuûa thöïc tính ñuùng chính thöïc tính (Nieát Baøn giaû thöù tö cuûa vua Leâ Hy Toâng. Moät hoâm, ngaøi sai kieán nhö thöïc xöù—Blowing out), vaø sau khi thaáy ñaøo goø phía sau nhaø ñeå xaây beå caïn thì thaáy trong ñöôïc nhö vaäy, moät vò Boà Taùt vôùi taâm ñaïi bi, töø boû loøng ñaát coù caùi ngoù sen. Phoø maõ cho mình coù nieát baøn ñeå höôùng daãn nhöõng ngöôøi khaùc ñi ñeán duyeân vôùi ñaïo Phaät neân coù yù muoán ñi tu. Sau ñoù giaûi thoaùt—See Nirvana. ngaøi ñeán chuøa Long Ñoäng treân nuùi Yeân Töû vaø trôû Nibbana is unborn, unorignated, uncreated, thaønh ñeä töû cuûa Thieàn Sö Chaân Nguyeân. Sau khi unformed: Nieát baøn khoâng sanh, khoâng khôûi, thoï cuï tuùc giôùi, vaø trôû thaønh Phaùp töû ñôøi thöù 37 khoâng taïo, khoâng thaønh. doøng Thieàn Laâm Teá, ngaøi trôû veà vaø truï taïi chuøa Nibbana is beyond logic and reasoning: Nieát Lieân Toâng, chuøa naày ñeán ñôøi vua Töï Ñöùc chuøa baøn vöôït khoûi lyù luaän vaø tö duy. ñoåi teân Lieân Phaùi ñeå traùnh "huùy" cuûa nhaø vua. Taïi Nibbanic bliss: Haïnh phuùc Nieát baøn. ñaây ngaøi ñaõ thaønh laäp Thieàn Phaùi Lieân Toâng. Ngaøi thò tòch naêm 1733, vaøo

tuoåi 37. Nibbatteti (p): To remove—Dôøi ñi. Ni (jap): Srotra (skt)—Ear—Hearing—Nhó— Nichiju (jap): Sö Nhaät Thaäp (Phaät giaùo Nhaät Thính giaùc. Baûn). Nibbana (p): Nirvana (skt)—Nieát baøn—End of Nicca (p): Permanent (a)—Thöôøng haèng. all suffering—A Sanskrit term for "cessation." Niccala (p): Motionless—Baát ñoäng. The term is a combination of the Sanskrit prefix Nicca-sila (p): Uninterrupted observance of "nir" plus the verbal root "va" and literally means virtue—Haønh trì ñöùc haïnh khoâng ngaên ngaïi. "blow out" or "extinguish." This is a "cessation" Niccata (p): Permanence—Söï voâ thöôøng. of the process of becoming, eternal peace, or Niccharana (p): Sending out—Göûi ñi. extinction or Ultimate reality Absolute Truth, or Nicchareti (p): To emit (send out)—Phoùng ra. the state achieved by the conquest of craving, the Nicchata (p): Satisfied (having no hunger)—AÁm extinction of birth and death. This is the highest no. state of bliss, peace and purity. This is the unconditioned reality. This is also the supreme Nicchaya (p): Goal of Buddhist endeavour (the spiritual goal of 1) Determination: Söï cöông quyeát. Buddhism); release from the limitations of 2) Resolution—Laäp nguyeän. existence. A state which is free from rebirth by Nicchinati (p): To discriminate—Phaân bieät. extinguishing of all desires and the elimination of Niccola (p): Clotheless—Naked—Traàn truoàng. egoism. According to the Lankavatara Sutra, Nichiren (jap): Nhaät Lieân (1222-1282)—Also Nirvana means to see the abode of reality as it is, called New Lotus School, a branch of Japanese and after seeing this a Bodhisattva with great Buddhism founded by Nichiren (1222-1282). compassion forgo his own nirvana in order to lead Nichiren believers devotedly recite "Namo others to liberation—Töø Baéc Phaïn chæ "söï chaám Wonderful Dharma Lotus Sutra" to the vigorous döùt." Töø naøy do söï keát hôïp cuûa tieáp ñaàu ngöõ "nir" accompaniment of their own drum-beating—Coøn vaø caên ngöõ ñoäng töø "va" coù nghóa laø "thoåi taét" hay goïi laø Taân Lieân Hoa Toâng, moät toâng phaùi cuûa "daäp taét." Ñaây laø söï chaám döùt tieán trình hieän höõu Phaät Giaùo Nhaät Baûn do ngaøi Nhaät Lieân saùng laäp. cuûa duïc voïng ñeå ñaït tôùi nieàm an laïc tröôøng cöûu. Caùc tín ñoà phaùi Nhaät Lieân suøng moä tuïng "Nam Nieát baøn, cheá ngöï moïi duïc voïng, ñoaïn taän luaân Moâ Dieäu Phaùp Lieân Hoa Kinh" hoøa nhòp vôùi tieáng hoài sanh töû. Ñaây laø traïng thaùi cao nhaát cuûa haïnh troáng maïnh meõ cuûa hoï. phuùc, bình an vaø thuaàn khieát. Ñaây cuõng laø muïc (I) Nichiren's biography: Tieåu söû Nhaät Lieân— tieâu toái haäu cuûa moïi coá gaéng cuûa chö Phaät töû Nichiren, Japanese monk, son of a fisherman (Muïc tieâu taâm linh thuø thaéng trong Phaät giaùo), who was ordained at the age of fifteen and nhaèm giaûi thoaùt khoûi söï toàn taïi haïn heïp. Nieát baøn, subsequently studied in the Tendai tradition traïng thaùi thoaùt khoûi taùi sanh baèng caùch dieät töø on Mount Hiei. He was later became moïi ham muoán vaø ñoaïn taän ngaõ chaáp. Theo Kinh dissatisfied with Tendai and he began

preaching that in the present degenerate age organization continues to distribute to its the only valid text is the Lotus Sutra. He members copies of a gohonzon which it considered the doctrines of the text to be too claims that the scroll originally inscribed by profound for most people, however, and so he Nichiren—Nhaät Lieân, moät nhaø

sö Nhaät Baûn, advised his followers to chant “Namu Myoho- con cuûa moät ngö phuû, thoï giôùi ôû tuoåi 15 vaø renge-kyo” (Praise to the Lotus Sutra) while sau ñoù hoïc ñaïo vôùi toâng Thieân Thai cuûa Nhaät facing a scroll with Chinese characters of the Baûn treân nuùi Hiei. Veà sau naøy vì baát ñoàng vôùi sutra’s title. He was the founder of the toâng phaùi naøy neân oâng baét ñaàu thuyeát raèng Japanese sect that bear his name. This sect is trong thôøi maït phaùp hieän taïi chæ coù Kinh Phaùp also called New Lotus School. In 1253 he Hoa môùi coù hieäu nghieäm maø thoâi. Tuy vaäy, proclaimed that one should invoke the title of oâng cho raèng giaùo thuyeát trong kinh quaù thaâm the Lotus Sutra with the formula “Namu saâu, vì vaäy oâng khuyeân ñeä töû chæ caàn nieäm Myoho Renge-kyo.” During his active “Nam Moâ Dieäu Phaùp Lieân Hoa Kinh” trong propagation of the Lotus Sutra he suffered khi maët höôùng veà cuoän giaáy coù ghi teân cuûa much persecution, including exile. His works Kinh baèng chöõ Hoa. OÂng laø vò saùng laäp ra include a very important commentary on the toâng phaùi mang teân oâng. Coøn goïi laø Taân Lieân Lotus Sutra. Later on, Nichiren believers Hoa Toâng. Naêm 1253 oâng tuyeân boá ngöôøi ta devotedly recite “Namo Wonderful Dharma neân nieäm leân Kinh Phaùp Hoa baèng bieåu thöùc Lotus Sutra” to the vigorous accompaniment “Nam Moâ Dieäu Phaùp Lieân Hoa Kinh.” Suoát of their own drum-beating. He also criticized cuoäc truyeàn baù tích cöïc veà Kinh Phaùp Hoa other Buddhist schools, accusing them of cuûa oâng, oâng ñaõ chòu nhieàu khuûng boá haønh propounding heretical teachings that he haï, keå caû bò löu ñaøy. Trong nhöõng boä luaän believed would lead to disaster for Japan. He cuûa oâng coù moät boâ luaän raát quan troïng veà also wrote several missives to the emperor Kinh Phaùp Hoa. Veà sau caùc tín ñoà phaùi Nhaät urging that all other forms of Buddhism be Lieân suøng moä tuïng “Nam Moâ Dieäu Phaùp Lieân suppressed. Of course, this led to some Hoa Kinh” hoøa nhòp vôùi tieáng troáng maïnh meõ animosity, and even his life was threatened cuûa hoï. OÂng cuõng chæ trích caùc toâng phaùi khaùc on some occasions; however, he miraculously vaø toá giaùc hoï ñeà xöôùng taø ñaïo maø theo oâng seõ escaped, and credited his survival with the laøm baêng hoaïi nöôùc Nhaät. OÂng cuõng vieát vaên power of the Lotus Sutra. Despite this thö leân Nhaät Hoaøng khaån thieát ngaøi haõy trieät setback, his sect still attracted a number of haï taát caû nhöõng hình thöùc khaùc cuûa Phaät giaùo. followers. Today there are two main schools Dó nhieân ñieàu naøy daãn tôùi thuø oaùn vaø ngay caû claiming descent from Nichiren: the lay Soka taùnh maïng cuûa oâng cuõng bò ñe doïa vaøi laàn, Gakkai and the Nichiren Shoshu priesthood; nhöng oâng ñeàu thoaùt hieåm moät caùch laï kyø however, the two are engaged in a bitter neân oâng cho laø nhôø uy löïc cuûa Kinh Phaùp rivalry, with the latter claiming that its Hoa. Cho duø gaëp baát lôïi, oâng cuõng thu huùt priesthood has sole authority for ñöôïc moät soá ñoâng tín ñoà. Ngaøy nay coù hai administering the tradition, while the former tröôøng phaùi chính töï cho mình laø truyeàn thöøa is only a lay organization. The Nichiren phaùi Nhaät Lieân: nhoùm taïi gia Soka Gakkai Shoshu Priesthood keeps the original and Taêng giaø Tònh Ñoä Nhaät Lieân, tuy nhieân, Gohonzon (a scroll with Chinese characters of hai nhoùm kình choáng nhau döõ doäi, Taêng giaø the sutra’s title) inscribed by

Nichiren and its Nhaät Lieân cho raèng chæ coù Taêng löõ cuûa hoï laø headquarters “Taisekiji” at the foot of Mount coù quyeàn truyeàn thöøa duy nhaát, coøn nhoùm Fuji, and maintains that this is the only tröôùc chæ laø moät toå chöùc theá tuïc maø thoâi. authentic one. The Nichiren priesthood claims Nhoùm Taêng Giaø Nhaät Lieân coøn giöõ baûn goác that members of Soka Gakkai are using false cuûa cuoän vaûi ghi baèng chöõ Hoa töïa “Dieäu Gohonzons and will derive no benefit from Phaùp Lieân Hoa Kinh” do chính ngaøi Nhaät practices using them. However, the lay Lieân vieát tay taïi toång haønh dinh Taisekiji döôùi

chaân nuùi Phuù Só, vaø cho raèng ñaây môùi laø baûn out of national calamities. In 1271, he was thaät, coøn nhoùm taïi gia thì duøng baûn giaû, seõ arrested, tried and sentenced to death. In a khoâng coù lôïi ích gì khi thöïc taäp phaùp moân miraculous way, he escaped the execution naøy. Tuy nhieân, nhoùm taïi gia vaãn tieáp tuïc and was banished to the remote island of phaân phaùt cho hoäi vieân cuûa hoï baûn sao cuûa Sado at the end of the same year. After three cuoän töïa ñeà Kinh Phaùp Hoa maø hoï cho raèng years, he was allowed to return to Kamakura. nguyeân lai do chính ngaøi Nhaät Lieân vieát tay. Because of his unusual views, his life was a (II) Nichiren and the development of Nichiren succession of persecutions by the Sect in Japan—Nhaät Lieân vaø söï phaùt trieån government. Nevertheless, the burning cuûa Nhaät Lieân Toâng taïi Nhaät: See Nichiren patriotism he preached in his sermons as well Sect. as his simple doctrine gained for him much 1) Nichiren saw himself as the savior of his sympathy and devotion among Japanese nation. He wanted to bring about peace in people. The sect founded by him was called Japan by causing its people to live in the Nichiren sect after him. He was looked accordance with the teachings of the Lotus upon by the followers of the Nichiren sect as Sutra. He accused the rulers of supporting a Mahabodhisattva who saved the nation. In “heretical” schools of Buddhism and regarded 1274, he retired to Minobu, west of Mount this as the reason for the difficulties in which Fuji, and lived peacefully. He died at the country found itself at the time. Later, he Ikegami, near Tokyo, in 1282: Nhöõng cuoäc attacked the religious schools violently. He coâng kích caùc toâng phaùi cuûa Nhaät Lieân ngaøy formulated his views as follows: the Pure caøng trôû neân voâ cuøng maõnh lieät hôn tröôùc. Land is hell, Meditative Intuitionism is devil, OÂng bò xua ñuoåi khoûi Izu naêm 1261. OÂng trôû Shingon or mysticism is national ruin and veà queâ Kamakura. Nhaân dòp söù thaàn Moâng Vinaya sect is traitorous, and Amitabha- Coå sang Nhaät ñoøi coáng vaät, sö khaùng caùo pietism is enemy of all Buddha, chiefly trieàu ñình phaûi ñaøn aùp caùc toâng phaùi khaùc vaø responsible for the evils and calamities within nhìn nhaän Phaùp Hoa laø ñöôøng loái duy nhaát and without the nation: Nhaät Lieân töï coi mình ñöa quoác gia ra khoûi hoïa hoaïn. Naêm 1271, nhö ngöôøi cöùu tinh cuûa daân toäc. OÂng hy voïng oâng bò baét vaø bò keát aùn töû hình. Nhöng vôùi ñem laïi hoøa bình cho Nhaät Baûn theo göông moät pheùp laï, oâng thoaùt khoûi cuoäc xöû töû vaø bò cuûa Kinh Phaùp Hoa. OÂng traùch cöù caùc quaân ñaøy ra hoang ñaûo Taù Ñoä vaøo cuoái naêm ñoù. vöông ñaõ uûng hoä caùc traøo löu Phaät giaùo “taø Sau ba naêm oâng trôû veà Kamakura. Do quan thuyeát. Theo oâng,

ñoù laø nguyeân nhaân cuûa ñieåm khaùc thöôøng cuûa oâng maø suoát cuoäc ñôøi nhöõng khoù khaên maø laøm cho ñaát nöôùc laâm oâng lieân tuïc bò nhaø caàm quyeàn ngöôïc ñaõi, ñaøy nguy thôøi baáy giôø. Veà sau oâng ñaû kích caùc ñoïa. Tuy nhieân, tinh thaàn aùi quoác noàng nhieät toâng phaùi hieän thôøi moät caùch maõnh lieät. OÂng qua caùc baøi thuyeát phaùp cuûa oâng ñaõ taïo ñöôïc cho raèng Tònh Ñoä toâng laø ñòa nguïc, Thieàn nhieàu thieän caûm vaø suøng moä trong loøng ngöôøi toâng laø yeâu ma, Chaân ngoân toâng laø dieät vong daân Nhaät Baûn. Toâng phaùi do oâng laäp ra mang quoác gia, luaät toâng laø phaûn boäi, vaø Di Ñaø giaùo teân Nhaät Lieân, döïa theo teân oâng, vaø oâng ñöôïc laø keû thuø cuûa chö Phaät, phaûi chòu traùch nhieäm tín ñoà Nhaät Lieân xem nhö moät Ñaïi Boà Taùt ñaõ veà nhöõng teä haïi vaø suy ñoài trong vaø ngoaøi cöùu ñoä quoác gia. Naêm 1274, sö lui veà ôû aån nöôùc. treân nuùi Thaân Dieân, phía taây Phuù Só vaø soáng 2) Nichiren's attacks against other schools an bình ôû ñaây. OÂng thò tòch taïi Ikegami, gaàn became more and more violent. In 1261, he Tokyo, naêm 1282. was mobbed, attacked and banished to Izu. Nichiren sect: Nhaät Lieân Toâng. He returned to Kamakura. Upon the arrival of (I) An overview of "Nichiren Sect": Toång quan the Mongolian envoys demanding tribute, he veà Nhaät Lieân Toâng—Also known as the again remonstrated the regime to suppress Lotus Sect (Phaùp Hoa Toâng), founded by and adopt the Lotus doctrine as the only way Nichiren, a Japanese founder in 1252 AD.

Nichiren believers devotedly recite "Namo Sau nhieàu naêm nghieân cöùu, Nhaät Lieân tuyeân Wonderful Law of the Lotus Sutra" (I trust in boá raèng boä kinh Dieäu Phaùp Lieân Hoa chính laø the sutra of the Lotus of the Wonderful Law). söï phaùt trieån chaân lyù cuoái cuøng. OÂng ñöa ra To know Nichiren School we must first know lôøi taùn tuïng kinh Dieäu Phaùp Lieân Hoa, coù leõ the Lotus text on which all his ideas and laø ñeå hoùa giaûi aûnh höôûng cuûa vieäc nieäm Phaät arguments are founded. Originally, the Lotus suoâng cuûa phaùi Tònh Ñoä. Theo oâng thì Ñöùc sutra consisted of twenty-one sections and Thích Ca Maâu Ni laø Ñöùc Phaät vónh haèng vaø was later enlarged into twenty-eight sections tuyeät ñoái, ñoïc kinh Dieäu Phaùp Lieân Hoa hay by additional revision. The earliest translation chæ caàn ñoïc teân boä kinh laø caùch toát nhaát ñeå was by Dharmaraksa in 286 A.D., and the ñaït ñeán giaùc ngoä. Giaùo thuyeát chính cuûa second by Kumarajiva in 406 A.D., and the Nhaät Lieân toâng goàm tam maät: third and complete translation by Jnanagupta 1) Chief object of worship: Boån Toân—Chief and Dharmagupta in 601 A.D.. Among them, object of worship being the great mandala of the second was the best in Chinese the worlds of the ten directions, or universe, composition. The text of twenty-eight such as the body or nirmanakaya of Buddha— sections was used by Chih-I and Nichiren— Hình töôïng thôø phöôïng chính laø möôøi phöông Nhaät Lieân Toâng coøn coù teân laø Phaùp Hoa vuõ truï Maïn ñaø la hay hoùa thaân cuûa Phaät. Toâng, ñöôïc Ngaøi Nhaät Lieân, moät Taêng só 2) The title of the Lotus Sutra: Ñeà Muïc (Nam Nhaät baûn saùng laäp naêm 1252 sau Taây Lòch, Moâ Dieäu Phaùp Lieân Hoa Kinh)—The title of maø giaùo thuyeát döïa vaøo Tam Ñaïi Bí Phaùp. the Lotus Sutra (Namo Wonderful Dharma Moân ñoà cuûa phaùi Nhaät Lieân Toâng thöôøng Lotus Sutra or Homage to

the Lotus of Truth), nieäm “Nam Moâ Dieäu Phaùp Lieân Hoa Kinh.” preceded by Namo, or Adoration to the Muoán tìm hieåu Nhaät Lieân toâng, tröôùc heát scripture of the Lotus of the wonderful law, chuùng ta tìm hieåu Kinh Phaùp Hoa. Kinh naày for it is Buddha’s spiritual body—Kinh Phaùp goàm 21 chöông, nhöng sau ñoù do theâm thaét vaø Hoa, baét ñaàu baèng chöõ Nam-Moâ hay söï toân phaân chia maø thaønh ra 28 chöông. Baûn Haùn kính Boản Kinh Phaùp Hoa, vì ñaây chính laø thaân dòch sôùm nhaát do ngaøi Phaùp Hoä dòch naêm 286 tinh thaàn cuûa Phaät. sau Taây Lòch; baûn thöù hai do Cöu Ma La 3) The altar of the law: Giôùi Ñaøn—The altar of Thaäp dòch vaøo khoaûng naêm 406; vaø baûn thöù the law, which is also the title of the Lotus ba ñaày ñuû nhaát do Xaø Na Quaät Ña vaø Ñaït Ma Sutra; the believer, wherever he is, dwells in Caáp Ña dòch naêm 601. Trong maáy baûn naày thì the Pure Land of calm light, the baûn dòch cuûa Cöu Ma La Thaäp laø coù vaên sambhogakaya—Giôùi luaät cuõng döïa vaøo Kinh chöông hay nhaát. Baûn kinh 28 chöông naày Phaùp Hoa; moät khi tín ñoà tin töôûng, lieàn ñöôïc ñöôïc Trí Khaûi vaø Nhaät Lieân duøng. vaõng sanh veà coõi Tòch Quang Tònh Ñoä. (II) Main doctrines of the Nichiren School: Giaùo Nichiren Shoshu: Nhaät Lieân Chaân Toâng—Also thuyeát chính—After many years of study, known as the “True School of Nichiren,” one of Nichiren declared the Lotus of the Good Law the two main contemporary organizations, along (Saddharma-pundarika) to be the final with Soka-Gakkai, that trace themselves back to revelation of the truth. He introduced the Nichiren (1222-1282). The Nichiren Shoshu formula ‘homage to the sutra of the Lotus of Sakgakkai (Nichiren Value Creation Society) was the Good Law, perhaps to counteract the founded in 1930 by Tsunesaburo Makiguchi and influence of the Pure Land sect (Jodo). further expanded by his disciple Josei Toda (1900- According to him, the Sakyamuni Buddha is 1958). It was formally incorporated in 1937, and in the eternal, absolute Buddha, and the 1951 adopted the name “Nichiren Shoshu recitation of the Saddharma-pundikara-sutra Sokagakkai. In its early years it enjoyed or even its title is the best way of attaining phenomenal growth, largely due to its aggressive enlightenment. Its chief tenets are the three and controversial recruitment practices. One of great mysteries, representing the Tripitaka— the most effective of these was Shakubuku, which

involved pressuring potential converts in order to Phaùp Lieân Hoa Kinh” tröôùc moät baûn vieát thaät cuûa wear them down, but this practice has been de- ngaøi Nhaät Lieân thì môùi coù coâng hieäu, coøn nhöõng emphasized in recent years. After an acrominious keû duøng baûn vieát cuûa nhoùm Soka Gakkai laø khoâng (gay gaét) battle between the priesthood and the coù coâng hieäu gì heát trong vieäc tu taäp vaø thôø lay leadership. In 1991 the high priest of Nichiren phuïng—See Nichiren Sect. Shoshu, Nikken Abe, officially excommunicated Nichirenshu (jap): Nhaät Lieân Toâng—See the lay Soka Gakkai organization. He declared Nichiren Sect. that only priesthood of the Nichiren Shoshu Nichison (jap): Sö Nhaät Toân (Phaät giaùo Nhaät represented the true tradition of Nichiren, and Baûn). further claimed that only its Gohonzon (a scroll Nichizo (jap): Sö Nhaät Töôïng (1269-1342), Phaät inscribed by Nichiren with the Chinese characters giaùo Nhaät Baûn. of the Daimoku) is an

authentic basis for chanting Nicita (p): Accumulated (a)—Choàng chaát. and worship. The priests of the Nichiren Shoshu also claim that the practice of chanting the Nidagha (p): Drought—Haïn haùn. “daimoku” (Namo Myoho-renge-kyo or Praise to Nidanas: Ni Ñaø Na—Duyeân—See Twelve the Lotus Sutra) requires that the practitioner sutras. perform it in front of an authentic (thaät) 1) The twelve causes or links in the chain of “gohonzon” and that those used by the Soka existence—Thaäp Nhò Nhaân Duyeân—See Gakkai are ineffective for worship—Cuõng ñöôïc Twelve links of cause and effect. bieát ñeán nhö laø “Nhaät Lieân Chaân Toâng,” moät 2) Applied to the purpose and occasion of trong hai tröôøng phaùi lôùn ñöông thôøi, cuøng vôùi writing sutras, Nidana means—Trong caùc tröôøng phaùi kia laø Soka-Gakkai, hoï töï cho mình laø kinh thöôøng coù baøi “Töï” nhö lôøi töïa neâu leân nhöõng doøng truyeàn thöøa töø thôøi Nhaät Lieân. lyù do vì sao Ñöùc Phaät laïi thuyeát phaùp: Nichiren Shoshu Sakgakkai ñöôïc Tsunesaburo a) Those written because of a request or query: Makiguchi saùng laäp vaøo naêm 1930 vaø ñöôïc ñeä töû Bieät Töï—Coù ngöôøi hoûi neân thuyeát söï ñoù. cuûa oâng laø Toda phaùt trieån roäng raõi, vaø vaøo naêm b) Those written because of certain events: 1951 teân Nichiren Shoshu Sokagakkai ñöôïc chính Thoâng Töï—Vì nhaân duyeân maø thuyeát söï hay thöùc coâng nhaän. Trong nhöõng naêm ñaàu tröôøng noùi veà moät bieán coá ñaëc bieät. phaùi naøy phaùt trieån raát nhanh choùng, phaàn lôùn nhôø 3) Duyeân—There are three nidanas or links with loái tuyeån moä maõnh lieät vaø haõy coøn trong voøng the Buddha resulting from calling upon him— tranh luaän. Moät trong nhöõng phöông thöùc höõu hieäu Coù ba moái duyeân noái keát khi chuùng ta caàu laø Shakubuku, lieân heä tôùi vieäc aùp löïc vaø laøm meät nieäm Phaät—See Three nidanas or links with moûi nhöõng ngöôøi saép ñöôïc tuyeån moä, nhöng the Buddha resulting from calling upon him phöông thöùc naøy khoâng coøn ñöôïc nhaán maïnh and Twelve links of cause and effect. trong nhöõng naêm gaàn ñaây nöõa. Sau moät traän chieán 4) Sutra on cause and effect: Kinh Nhôn gay gaét giöõa caùc Taêng só vaø laõnh ñaïo cuûa nhöõng Duyeân—See Twelve sutras ngöôøi taïi gia. Vaøo naêm 1991 Taêng só cao caáp cuûa Nidana-matrka (skt): Ni Ñaø Na Muïc Ñaéc Ca. tröôøng phaùi naøy laø Nikken Abe, ñaõ chính thöùc loaïi 1) Two of the twelve divisions of the sutras: Hai töø toå chöùc cuûa ngöôøi taïi gia trong tröôøng phaùi laø trong möôøi hai boä Kinh Phaät. toå chöùc Soka Gakkai. OÂng tuyeân boá raèng chæ coù 2) Sutra dealing with nidanas: Kinh Nhaân Taêng só trong tröôøng phaùi Shoshu môùi laø ñaïi dieän Duyeân. cho truyeàn thoáng Nhaät Lieân chaân chính, vaø oâng 3) Matrka (skt): Muïc Ñaéc Ca—Kinh Boån Söï—cuõng tuyeân boá theâm raèng chæ coù cuoän giaáy coù chöõ Dealing with previous incarnations. vieát baèng Hoa ngöõ cuûa ngaøi Nhaät Lieân duøng ñeå trì Nidana of pollution: Link of pollution—Nhieãm tuïng vaø leã baùi ñang naèm trong tay caùc Taêng só môùi Duyeân—Link of pollution, which connects illusion ñích thaät laø cuûa ngaøi. Caùc Taêng só trong tröôøng with the karmaic miseries of reincarnation. From phaùi cuõng tuyeân boá ñoøi hoûi ngöôøi tu taäp trong the “water” of the bhutatathata, affected by the tröôøng phaùi chæ coù tu taäp trì nieäm “Nam Moâ Dieäu “waves” of this nidana-pollution, arise the waves

of reincarnation—Nhieãm duyeân laø duyeân sanh ra Ñaâu Suaát giaùng traàn cho ñeán khi ngaøi ñöôïc giaûi khoå quaû do hoaëc nghieäp. Nhö töø maët nöôùc chaân thoaùt sau cuøng taïi Boà Ñeà Ñaïo Traøng, ñöôïc goïi laø nhö phaúng laëng, do nhieãm duyeân "gioù" noåi leân maø thôøi kyø giöõa. Töø hoaït ñoäng thuyeát phaùp ñaàu tieân gaây ra nhöõng cuoän soùng luaân hoài sanh töû khoâng cuûa ngaøi cho ñeán khi ngaøi gaëp thí chuû Caáp Coâ ngöøng nghæ. Ñoäc (Anathapindika) vaø nöõ cö só Loäc Maãu Nidana sutra (skt): Kinh Nhôn Duyeân— (Visakha) taïi thaønh Xaù Veä, ñöôïc xeáp vaøo thôøi kyø Narratives of the past which explain a person's gaàn (Santike nidana). Baûn Duyeân Kinh keå laïi present state. cuoäc ñôøi cuûa Ñöùc Phaät töông öùng vôùi 21 vò Phaät, Nidanakatha (skt): Kinh Baûn Duyeân— ba vò sau cuøng laø caâu Löu Toân (Kakusandha), Caâu Nidanakatha, the only biography of Gautama Na Haøm (Konagamana), vaø Ca Dieáp (Kasyapa). Buddha in Pali which forms the introduction of the (I) The Distant Epoch—Thôøi kyø xa: Jatka commentary. Its authorship is not mentioned 1) The "Distant Epoch" opens with the anywhere, although the author speaks of the three biography of SumedhaBrahmin. Sumedha monks: Atthadassi, a recluse, Buddhamitta of the was born at Amaravati in a wealthy Brahmin Mahisasaka sect, and Buddhadeva, a monk of family of pure lineage but lost his parents at clear intellect, who inspired him to write the an early age. He learned the Brahmanic Jataka commentary. About the division of the sciences. Being dissatisfied with the wealth biography, the compiler of the Nidanakatha states left by his parents, he gave it away in charity that the existence of the Bodhisattva from the and became an ascetic, seeking time of Dipankara Buddha up to his birth as a Amatamahanibanna which was free from Tusita god are placed in the "Distant Epoch" origin and decay, pleasure, and pain, disease (Dure nidana), while the account of the and suffering. He realized that everything in Bodhisattva's descent from the Tusita heaven to this world had two aspects, positive and his final emancipation at Bodh-Gaya is treated as negative, and therefore as an antidote to the "Intermediate Epoch" (Avidure Nidana). The birth, there must be something which was early missionary career of the Buddha up to the unborn. He was determined to realize it and time of his meeting with Anathapindika and went to the Himalayas to meditate. He took Visakha at Savatthi is included in the "Proximate up his abode at the Dhammaka mountain and Epoch (Santike nidana). Nidanakatha relates the lived only on fruit that fell from the trees. He forms of existence of the Buddha for each of the soon attained perfection in the five higher next twenty-one Buddhas, the last three of whom powers (Abhinna), and in meditation. At this were Kakusandha, Konagamana and Kasyapa— time Dipankara Buddha reached the city of Theo Giaùo sö P.V. Bapat trong Hai Ngaøn Naêm Rammaka in the border of the country and Traêm Naêm Phaät Giaùo, kinh Baûn Duyeân laø baûn stopped at Sudassana-mahavihara. Sumedha- tieåu söû duy nhaát cuûa Ñöùc Phaät baèng tieáng Ba Li. tapasa found everyone busy making the place Kinh Baûn Duyeân duøng laøm ñoaïn môû ñaàu cho phaàn neat and tidy to welcome the Buddha; so he bieän giaûi Truyeän Tieàn Thaân (Jataka). Khoâng thaáy also came forward to take a share in it. He ñeà caäp gì ñeán taùc giaû cuûa Kinh Baûn Duyeân,

duø was charmed by the glory of the Buddha's raèng soaïn giaû coù noùi ñeán ba vò tu só, ñoù laø appearance and wanted to lay down his life Atthadassi, moät aån só, Buddhamitta cuûa Hoùa Ñòa for him. He was afraid that the Buddha should Boä vaø Phaät Thieân (Buddhadeva), moät tu só uyeân soil his feet in the slush he lay flat on it like a baùc ñaõ gôïi yù cho ngaøi vieát phaàn luaän giaûi cuûa bridge in order that the Buddha and his Truyeän Tieàn Thaân. Veà vieäc phaân ñoaïn tieåu söû, disciples, who were all Arhats, might tread soaïn giaû boä Kinh Baûn Duyeân cho raèng cuoäc ñôøi over him. As he lay thus, he wished he could cuûa Boà Taùt töø thôøi Phaät Nhieân Ñaêng (Dipankara refrain from achieving his own salvation and Buddha) cho ñeán khi ngaøi ñöôïc sanh ra laøm moät become a Buddha himself so that he might be Thieân thaàn treân cung trôøi Ñaâu Suaát laø thuoäc thôøi able to rescue endless numbers of beings kyø xa, coøn ñoaïn moâ taû töø khi Boà Taùt töø cung trôøi from the stream of existence. The Dipankara

Buddha prophesied that the great ascetic Boà Ñeà nhö theá naøo, cuõng nhö caùc ñeä töû haøng Jatila would become a Buddha himself so that ñaàu cuûa oâng laø ai. Söï tieân ñoaùn ñöôïc khaúng he might be able to rescue endless numbers ñònh bôûi nhieàu söï kieän nhieäm maàu, keå caû of beings from the stream of existence. Then ñoäng ñaát, vaø khoâng nghi ngôø gì raèng Dipankara Buddha prophesied that the great Sumedha laø moät Ñöùc Phaät Bijankura. ascetic Jatila would become a Buddha after Sumedha cuõng nhaän ra ñieàu naày vaø xaùc ñònh innumerable aeons and related in detail qua thaéng trí cuûa mình raèng ngaøi caàn phaûi ñaït where he would be born, how he would attain ñöôïc möôøi Ba La Maät maø caùc Boà Taùt tröôùc Bodhi and who his chief disciples would be. ñaây ñaõ coù roài môùi chöùng ñaéc Phaät quaû. The prophecy was confirmed by many 2) Long after Dipankara Buddha, Buddha miraculous events, including an earthquake, Kondanna appeared at Rammavati-nagara. At and there was no doubt left that Sumedha was that time our Bodhisattva was reborn as a Budha-Bijankura, a seeding of the Buddha. Emperor Vijitavi and gave a large gift to the He also realized this fact and ascertained by Buddha and his Sangha. When the prophecy his higher knowledge (abhinna) that he must that he would become a Buddha was acquire the ten perfections (paramitas) which reiterated by Buddha Kodanna he listened to were acquired by the previous Bodhisattvas his religious discourses and became a recluse. in order to achieve Buddhahood: Thôøi kyø xa He studied the three Pitakas, mastered the baét ñaàu vôùi tieåu söû Baø La Moân Sumedha. eight forms of meditation (samapatti) and Sumedha ñöôïc sanh ra trong moät gia ñình Baø obtained the five higher powers (abhinna). La Moân giaøu coù thuoäc doøng doõi chính thoáng, Then he passed away and was reborn in the nhöng cha meï cheát sôùm. Ngaøi ñöôïc hoïc caùc Brahmaloka: Moät thôøi gian daøi sau Phaät moân khoa hoïc Baø La Moân. Khoâng baèng loøng Nhieân Ñaêng thì Phaät Kieàu Traàn Nhö xuaát vôùi taøi saûn cha meï ñeå laïi, ngaøi ñem boá thí cho hieän taïi Rammavati-nagara. Vaøo thôøi ñieåm ngöôøi ngheøo khoù roài trôû thaønh moät tu só khoå naày, Boà Taùt cuûa chuùng ta ñaõ ñöôïc taùi sanh haïnh, ñi tìm cam loä nieát baøn ñeå khoâng coøn laøm hoaøng ñeá Vijitavi vaø ñaõ coù nhieàu

söï cuùng sinh dieät, söôùng khoå, beänh taät. Ngaøi nhaän döôøng cho Phaät cuøng Taêng ñoaøn. Khi lôøi tieân thaáy raèng moïi thöù treân ñôøi naày ñeàu coù hai tri ñöôïc Phaät Kieàu Traàn Nhö nhaéc laïi laø Boà maët tích cöïc vaø tieâu cöïc. Do ñoù, ñeå giaûi tröø söï Taùt seõ thaønh Phaät thì ngaøi chuyeân nghe chaùnh sinh, caàn coù moät caùi gì voâ sinh. Ngaøi quyeát phaùp vaø soáng cuoäc ñôøi aån daät. Ngaøi nghieân ñònh thöïc hieän ñieàu naày vaø ñi ñeán Tuyeát Sôn cöùu boä Tam Taïng, naém vöõng baùt ñònh vaø ñaït ñeå suy töôûng. Ngaøi choïn choã ôû trong nuùi ñöôïc naêm thaàn thoâng. Ngaøi qua ñôøi vaø ñöôïc Dhammaka vaø chæ soáng baèng traùi caây ruïng. taùi sanh taïi Brahmaloka. Chaúng bao laâu, ngaøi ñaït ñeán möùc toaøn thieän 3) The Distant Epoch section ends with a list of veà thaéng trí (abhinna) vaø veà thieàn quaùn. Vaøo the Jatakas which depict the Bodhisattva's thôøi ñieåm naày Ñöùc Phaät Nhieân Ñaêng ñi ñeán perfection in the ten paramitas: Thôøi kyø xa thaønh phoá Rammaka. Sumedha tham gia ñoùn keát thuùc vôùi moät baûn lieät keâ caùc tieàn thaân cuûa tieáp Ñöùc Phaät Nhieân Ñaêng. Ngaøi say söa Phaät trong ñoù moâ taû söï toaøn thieän cuûa ngaøi veà tröôùc veû uy nghi cuûa Ñöùc Phaät vaø muoán coáng möôøi Ba La Maät. hieán ñôøi mình cho ngaøi. Sôï Ñöùc Phaät bò vaáy (II) The Intermediate Epoch—Thôøi kyø giöõa: The baån baøn chaân treân maët ñaát, ngaøi beøn naèm daøi intermediate epoch opens with the existence xuoáng laøm moät chieác caàu cho Ñöùc Phaät vaø of the Bodhisattva as the lord of the Tusita caùc moân ñeä daãm leân mình. Trong khi laøm heaven. He was entreated by the gods to vieäc naày, ngaøi cuõng muoán chaäm thaønh Phaät appear in the mortal world to become a ñeå coù theå cöùu ñoä chuùng sanh. Sau ñoù Ñöùc Buddha. He agreed and selected the time, Phaät Nhieân Ñaêng tieân ñoaùn laø Ñaïi Taêng place, family, mother, and limit of life. The Jatila seõ thaønh Phaät sau nhieàu thieân kyû vaø noùi rest of the story from his descent up to the chi tieát veà nôi seõ sinh ra, vaø seõ chöùng ñaéc quaû attainment of Bodhi—Thôøi kyø giöõa baét ñaàu

vôùi cuoäc ñôøi cuûa Boà Taùt khi coøn laø moät vò vua 2) He was invited by King Suddhodana to visit treân cung trôøi Ñaâu Suaát. Sau ñoù, ngaøi ñöôïc Kapilavastu, where he performed miracles to chö Thieân khaån naøi ñeå xuaát hieän nôi coõi convince the sakyas of his greatness, and phaøm traàn roài trôû thaønh Phaät. Ngaøi ñoàng yù vaø went round the city with his disciples begging choïn thôøi ñieåm, ñòa ñieåm, gia ñình, ngöôøi meï for food. The king and Yasodhara felt vaø giôùi haïn cuoäc ñôøi cuûa mình. Phaàn coøn laïi aggrieved at the latter but could not stop him. cuûa caâu chuyeän töø khi ngaøi giaùng theá cho ñeán As Yasodhara remained in her apartments khi chöùng ñaéc Boà Ñeà. and would not come out to welcome him, the (III) The Proximate Epoch—Thôøi kyø gaàn: Teacher himself went to her with his four 1) The proximate epoch begins with the seven disciples. She spoke of the sacrifices she had weeks immediately after the attainment of made for the sake of her lord. This led to a Bodhi. Then follows the acceptance of reference to her former existence as related Tapussa and Bhalika as lay devotees and the in the Canda-Kinnara Jataka: Ngaøi ñöôïc vua gift of hair relics to them for the erection of a Tònh Phaïn môøi veà thaønh Ca Tyø La Veä, taïi stupa. There is a reference to the Buddha's ñaây, ngaøi ñaõ thi thoá caùc

pheùp thaàn thoâng ñeå hesitation in preaching the doctrines, cho doøng hoï Thích Ca thaáy söï vó ñaïi cuûa followed by an account of the Buddha's visit mình, roài cuøng caùc ñeä töû cuûa mình ñi vaøo to Banares where he convinced the five trong phoá ñeå khaát thöïc. Vua cha Tònh Phaïn vaø Brahmin ascetics in turn of the excellence of baø Da Du Ñaø La thaáy phieàn loøng veà vieäc laøm his teaching and delivered to them the naày cuûa ngaøi nhöng khoâng ngaên caûn ñöôïc. Vì discourses called Dhammacakka and Anatta- baø Da Du Ñaø La cöù ôû maõi trong cung chöù lakkhana. He then converted Yasa and his khoâng chòu ra ngoaøi ñeå ngheânh ñoùn ngaøi, neân friends so that the number of his disciples ñích thaân ngaøi vaø boán ñeä töû cuûa mình ñeán gaëp rose to sixty. He sent them in different baø. Baø noùi veà nhöõng hy sinh maø baø phaûi chòu directions to propagate his teachings and ñöïng vì ngaøi. Nhaân ñaây Baûn Duyeân Kinh noùi himself went to Uruvela and converted the veà kieáp tröôùc cuûa baø nhö chuyeän keå naøng tieân three Jatila Kassapas by his sermon on Fire: trong nuùi Khaån Na La. Thôøi kyø gaàn baét ñaàu vôùi boán möôi chín ngaøy 3) After this, Nidanakatha relates the usual sau khi chöùng ñaéc quaû Boà Ñeà. Roài ñeán vieäc account of the ordination of Rahula and of the ngaøi nhaän Tapussa vaø Bhallika laøm tín ñoà taïi crown prince Nanda on the eve of the latter's gia vaø nhaän di tích toùc daâng hieán ñeå xaây moät coronation and marriage: Sau ñoù Baûn Duyeân ngoâi baûo thaùp. Coù ñoaïn nhaéc ñeán söï löôõng löï kinh keå veà chuyeän xuaát gia cuûa La Haàu La, cuûa Ñöùc Phaät trong vieäc thuyeát giaûng giaùo lyù con trai ngaøi, vaø cuûa Thaùi töû Nan Ñaø ngay cho chuùng sanh, roài ñeán vieäc Ñöùc Phaät ñeán tröôùc ngaøy thaùi töû leân ngoâi vaø keát hoân. vieáng Ba La Naïi (Banares), taïi ñaây ngaøi 4) Next comes the episode of the meeting giaûng giaûi cho naêm tu só khoå haïnh Baø La Moân between the Buddha and Anathapindika at thaáy tính öu vieät cuûa ñaïo Phaät, thuyeát giaûng Rajagrha, the purchase of Jetavana and the cho hoï veà Kinh Chuyeån Phaùp Luaân construction on it of a monastery. The (Dhammacakka) vaø Kinh Voâ Ngaõ Töôùng biography ends with the Buddha at Sravasti (Anatta-lakkhana). Sau ñoù, ngaøi hoùa ñoä cho where the merchant Anathapindika, like Da Xaù (Yasa) cuøng caùc baïn höõu cuûa oâng naày, Visakha, gave away the monastery to the khieán cho soá moân ñeä cuûa ngaøi leân ñeán saùu Sangha: Roài keá tieáp laø vieäc gaëp gôõ giöõa Ñöùc möôi ngöôøi. Ngaøi cöû hoï ñi theo nhieàu höôùng Phaät vaø Caáp Coâ Ñoäc (Anathapindika) taïi ñeå truyeàn ñaïo, baûn thaân ngaøi thì ñi ñeán Öu thaønh Vöông Xaù, vieäc mua laïi vöôøn Theä Ña Laâu Taàn Loa (Uruvela) vaø qua baøi thuyeát (Jetavana) ñeå xaây tònh xaù Kyø Thoï Caáp Coâ phaùp veà söï ñoát chaùy ñeå hoùa ñoä ba anh em Ca Ñoäc. Baûn Duyeân Kinh keát thuùc vôùi chuyeän Dieáp. Ñöùc Phaät ôû thaønh Xaù Veä (Sravasti), taïi ñaây, thöông gia Caáp Coâ Ñoäc, cuõng gioáng nhö nöõ

cö só Loäc Maãu (Visakha) ñaõ hieán tu vieän naày naêm 1974. Tònh xaù goàm boán taàng laàu, dieän tích cho Taêng ñoaøn. 1.000 meùt vuoâng. ÔÛ coång vaøo tònh xaù coù böùc phuø Nidassana (p): An example—Thí duï. ñieâu long maõ cao 4 meùt, roäng 2 meùt, laøm baèng Nidasseti (p): To pint out—Vaïch ra. nhieàu maûnh söù traùng men beå gheùp laïi. Ñoái dieän laø caây truï phöôùn cao 21 meùt, coù 42 taàng, cuõng

oáp Nidda (p): Sleep—Nguû. baèng nhöõng maûnh söù traùng men beå coù maøu vaøng Niddasili (p): Fond of sleep—Ham thích nguû ñoû, phía treân ñaàu chia thaønh hình ba nhaùnh sen. ÔÛ nghæ. chaùnh ñieän coù töôïng Phaät Thích Ca nhaäp Nieát Niddayana(p): Ñang nguû. Baøn, daøi 12 meùt, maøu naâu hoàng. Treân taàng ba coù Niddara (p): Free from anguish, pain or fear— thuyeàn Baùt Nhaõ ñaàu roàng, laøm baèng xi maêng ñaép Thoaùt khoûi lo aâu, thoáng khoå hay sôï haõi. gaïch men ñuû maøu, daøi 12 meùt. Tònh xaù coøn giöõ Niddaya (p): Merciless—Cruel—Taøn nhaãn. chieác lö chaïm hình töù linh vaät, ñaép baèng caùc maûnh Niddayati (p): To sleep—Nguû nghæ. söù beå raát coâng phu vaø kheùo leùo. Tònh xaù coøn coù Niddhana (p): Poor (a)—Ngheøo naøn. moät ñaïi hoàng chung cao 3 meùt 8, naëng 3 taán 5. Niddhota (p): Washed—Cleansed—Ñöôïc röõa Nigacchati (p): To undergo—Traûi qua. saïch. Nigama (p): A market town—Phoá chôï. Niddisati (p): To point out—Vaïch ra. Nigamana (p): Conclusion—Keát luaän. Niddosa (p): Faultless—Undefiled—Khoâng loãi— Nigantha Nataputta: Ni Kieàn Töû—One of the Khoâng nhieãm tröôïc. six thinkers at the time of the Buddha. According Niddukkha (p): Free from pain or misery— to the Jaina tradition, he was the last prophet of Khoâng khoå. the present world cycle. He seemed to have been Niet Ban Monastery: Nieát Baøn Tònh Xaù— slightly older than the Buddha. He preached ethical doctrines without apparently knowing that Name of a famous monastery, located in Vuõng similar ideas had been held by an incomparable Taøu City. The monastery was built in 1969 on a senior ascetic named Parshva (see Parshva). In slope of Mount Nhoû and completed in 1974. The the Samanaphala Sutta, Nigantha Nataputta is monastery consists of four floors built on an area mentioned as having held the doctrine of fourfold of 1,000 square meters. At the gateway, there is a restraint: retraint from the use of cold water as it bas-relief of a horse-dragon, 4 meters high, 2 contains life, and from sinful activities such as meters wide, made of pieces of broken China killing and sexual intercourse. He was free from earthernware. Across the bas-relief is a pennon all sins and had purified himself. In the pillar, 21 meters high, , with 42 stairs with yellow Udumbarika-sihanada sutta, the restraints ascribed and red enamelled tiles. On the upper part of the to him are different but identical with the four pilar emerge three branches of lotus. The statue of vows of Parshva. According to Jaina sources, Buddha at His Parinirvana, 12 meters in height however, Jainism is not a purely ethical system, and pinkish brown in colour, is worshipped in the but also a philosophy based on the doctrine of Main Hall. A dragon-deaded boat named Prajna, many possibilities, known as Anekanta or 12 meters long, is made of cement covered by Syadvada. The doctrine looks at two aspects of multicoloured enamelled tiles and placed on the everything, the eternal and the non-eternal. The third floor. The monastery has still kept an soul undergoes migration according to good or bad incense burner having the shape of the four sacred deeds, As Jainism regards the existence of “jiva” animals. It was cast painstakingly by pieces of in everything, it enjoins ssuch behavior as does broken China earthernware. A great bell of 3.8 not cause injury to any “jiva”. The soul becomes meters in height, 3.8 meters in circumference and impure and is engulfed by samsara

if it is 3.5 tons in weight is also placed in the subjected to the influence of sense objects. In monastery—Teân cuûa moät tònh xaù noåi tieáng trong order to keep the soul pure from their thò xaõ Vuõng Taøu. Tònh xaù ñöôïc xaây döïng vaøo naêm contamination, and to secure its release, it is 1969 treân trieàn nuùi Nhoû ôû Vuõng Taøu vaø hoaøn taát necessary to practice restraint. To achieve this,

one must resort to or acquire right knowledge, maø neân ngoài daäy xoa boùp cho maùu chaûy ñeàu, faith and conduct—Moät trong saùu nhaø tö töôûng hoaëc thöïc taäp thieàn haønh (thieàn ñi) chöøng möôøi ñöông thôøi vôùi Ñöùc Phaät. Theo truyeàn thoáng Kyø phuùt tröôùc khi trôû vaøo nguû laïi. Na giaùo, oâng laø nhaø tieân tri cuoái cuøng cuûa chu kyø Nightmarish ghost: Yeåm quyû—See Ten kinds theá giôùi. Döôøng nhö oâng coù phaàn lôùn tuoåi hôn Ñöùc of ghosts that will be reborn as an animal to Phaät. OÂng thuyeát giaûng caùc giaùo lyù veà ñaïo ñöùc maø continue to pay their debts. döôøng nhö oâng khoâng bieát ñaõ coù moät tröôûng laõo Night session: Daï Toïa—Meditation done after töøng coù tö töôûng töông töï nhö theá teân laø Parshva 9:00 PM, the usual bedtime hour in the Zen (see Parshva). Trong Kinh Sa Moân Quaû, Ni Kieàn monastery—Thôøi toïa thieàn ban ñeâm sau 9 giôø, laø Töû ñöôïc noùi ñeán nhö laø ngöôøi ñaõ ñi theo giaùo lyù giôø nguû trong caùc thieàn vieän. vôùi boán ñieàu kieâng kî: khoâng duøng nöôùc laïnh vì Night spirit: Thaàn Chuû Ñeâm. trong nöôùc coù chöùa söï soáng, traùnh caùc haønh ñoäng Night Spirit Sea of Still and Quiet Sound: toäi loãi nhö saùt sanh vaø daâm duïc. OÂng ta khoâng Tòch Tònh Haûi Vaân Chuù Daï Thaàn. phaïm moät loãi naøo vaø ñaõ taïo ñöôïc söï thanh tònh. Trong Kinh Udambarika-sihanada thì nhöõng ñieàu Niguhana (p): Concealment—Söï daáu dieám. kieâng kî cuûa oâng coù khaùc, nhöng laïi gioáng vôùi Niguhati (p): To cover up—Che ñaäy. haïnh nguyeän cuûa Parshva. Tuy nhieân, theo kinh Niguma (eleventh century): Sister of Naropa saùch Kyø Na giaùo thì ñaoï naøy khoâng phaûi laø moät (1016-1100). She is best known for developing a heä thoáng luaân lyù thuaàn tuùy maø coøn laø moät trieát lyù set of tantric practices referred to as the “six döïa treân thuyeát “khaû theå” (Anekanta hay dharmas of Niguma.” These have the same names Syadvada). Chuû thuyeát naøy nhìn moïi vaät döôùi hai and the same general outlines as the “six dharmas khía caïnh: vónh cöûu vaø khoâng vónh cöûu. Linh hoàn of Naropa,” but her explanations differ on a chòu söï luaân hoài tuøy theo nhöõng vieäc laøm thieän aùc. number of points—Ngöôøi em gaùi cuûa Naropa. Baø Vì Kyø Na giaùo cho laø coù sinh maïng trong moïi vaät, noåi tieáng nhôø phaùt trieån moät boä tu taäp Maät giaùo cho neân toân giaùo naøy buoäc phaûi xöû söï sao cho “Niguma Luïc Phaùp.” Nhöõng phaùp naøy cuõng coù khoâng gaây thöông toån cho baát kyø moät sinh maïng cuøng teân vaø toång quan cuõng gioáng nhö cuûa naøo. Linh hoàn seõ khoâng thanh tònh vaø chìm ñaém Naropa, nhöng söï giaûi thích cuûa baø laïi khaùc hôn trong luaân hoài neáu noù chòu aûnh höôûng cuûa traàn veà moät soá vaán ñeà. tuïc. Ñeå giöõ cho linh hoàn thanh tònh, khoâng taäp Nihilism (n): Ucchedavada (p & skt)—Ñoaïn kieán nhieãm oâ tröôïc vaø muoán chaéc ñöôïc giaûi thoaùt thì hay thuyeát hö voâ—Negativism—The philosophic phaûi tu taäp ñieàu ngöï. Muoán laøm ñöôïc ñieàu naøy doctrine that denies a substantial reality to the caàn

phaæ vaän duïng chaùnh trí hoaëc laø ñaït ñeán phenomenal universe—Holding to the view of chaùnh trí, loøng tin vaø ñaïo ñöùc. total annihilation (without reincarnation nor cycle Niggaha (p): Blame—Reproach—Khieån traùch. of births and deaths)—Hoïc thuyeát choái boû söï hieän Niggama (p): Departure—Söï ra ñi. höõu cuûa vaät chaát vaø vuõ truï. Tröôøng phaùi naày tin Nigganhana (p): Punishment—Hình phaït. raèng moät khi cheát laø heát (khoâng coù luaân hoài)— See Holding to the view of total annihilation. Nigghatana (p): Killing—Gieát haïi. Nihilist (n): Ngöôøi theo thuyeát ñoaïn kieán. Night before the winter soltice: Ñoâng Daï—Ñeâm tröôùc hoâm Ñoâng Chí. Nihilistic (a): Ñoaïn kieán—Thuoäc veà thuyeát ñoaïn kieán—See Two false views (I). Nightmare (n): Côn aùc moäng—A Bhiksu or Bhiksuni who has a nightmare should not allow Nihilistics (n): Ñoaïn kieán—One of the two false himself or herself to go back to sleep views—Moät trong hai loaïi taø kieán—See Two immediately, but should sit up and massage so false views (A). that blood circulates evenly or practice walking Nihina (p): Base—Vile (a)—Haï tieän—Thaáp heøn. meditation outside for about ten minutes before Nihonshoki (jap): Taùc phaåm Nhaät Baûn Thö Kyû. going back to sleep—Vò Tyø Kheo hay Tyø Kheo Ni naøo gaëp aùc moäng thì khoâng neân trôû laïi nguû tieáp,

Nihsvabhava (skt): No self nature—Without Söu Taäp Ñieãn Leã Pali (ñoàng nghóa vôùi self-nature—Voâ töï tính—Khoâng coù töï tính hay Agama trong tieáng Phaïn). khoâng töï coù baûn chaát caù bieät. 2) An individual school. In this sense, it refers to Nihsvabhava-lakshana (skt): Voâ töï tính a group of monks who share a common töôùng—Nhöõng daáu hieäu chæ veà söï khoâng coù töï textual tradition and who engage in the same tính—Signs indicating the absence of self-nature. communal rituals. The key factor for distinguishing one “Nikaya” from another is Nihyakugojikkai (jap): Cuï Tuùc Giôùi Tyø Kheo— its interpretation and practice of Vinaya rules. Nhò baùch nguõ thaäp giôùi (250 giôùi cho Tyø Kheo)— Not long after the death of the Buddha, a See Complete moral precepts for monks. separate “Nikaya” is formed when a group of Nija (p): One’ own—Cuûa chính mình. monks can no longer agree on the Nijjara (p): Free from old age, a deity—Thoaùt performance of Vinaya rules (Vinaya-karma) caûnh giaø nua (chö Thieân). or other matters of doctrine. The result is a Nijjareti (p): To destroy—Phaù huûy. “splitting of the Samgha.”—Moät tröôøng phaùi Nijjata (p): Disentangled (a)—Thoaùt caûnh roái caù nhaân. Veà nghóa naøy thì Nikaya chæ moät raém. nhoùm Taêng só cuøng coù moät truyeàn thoáng kinh Nijjhana (p): Insight—Tueä giaùc. ñieån vaø nghi leã. Söï khaùc bieät giöõa Nikaya vaø Nijjhayati (p): To meditate—To reflect—Thieàn caùc truyeàn thoáng khaùc laø söï giaûi thích veà giôùi taäp. luaät. Chaúng bao laâu sau khi Ñöùc Phaät nhaäp Nijjinna (p): Exhausted (a)—Kieät söùc. dieät, moät nhoùm Taêng só khoâng ñoàng yù vôùi vieäc tu taäp giôùi luaät hay nhöõng vaán ñeà khaùc Nijjiva (p): Lifeless (a)—Khoâng coù ñôøi soáng. cuûa giaùo lyù, keát quaû laø “söï phaân chia trong Nijjivha (p): Tongueless (a)—Khoâng coù löôõi. Taêng Giaø. Nijugobosatsuraiko (jap): Nhò thaäp nguõ Boà Taùt Nikaya Buddhism: Name of a Buddhist lai ngheânh (ngöôøi tinh chuyeân nieäm Phaät, luùc laâm tradition that base themselves on the discourses chung seõ ñöôïc 25 vò Boà

Taùt tieáp röôùc). contained in the five Nikayas. Traditionally the Nikamalabhi (p): One who has obtained number of these schools was said to be eighteen, something without difficulty—Ngöôøi ñaït ñöôïc but in fact many more are mentioned in Indian vieäc gì khoâng khoù khaên. Buddhist literature. The only Nikaya Buddhist Nikamana (p): Desire—Söï ham muoán. tradition that continues today is Theravada—Teân Nikameti (p): To crave—To desire—Ham muoán. cuûa tröôøng phaùi maø giaùo thuyeát cuûa hoï döïa vaøo Nikantati (p): To cut off—Caét ñöùt. naêm boä kinh A Haøm. Theo truyeàn thoáng thì coù 18 Nikanti tanha (p): Tham luyeán vaøo nhöõng laïc tieåu boä, nhöng kyø thaät coù raát nhieàu tieåu boä ñöôïc thuù do thieàn ñem laïi. Ñaây laø moät loaïi phieàn naõo noùi ñeán trong vaên chöông Phaät giaùo AÁn Ñoä. Ngaøy raát vi teá, mong manh nhö maïng nheän nhöng laøm nay chæ coøn moät boä phaùi toàn taïi ñoù laø tröôøng phaùi caûn trôû baùnh xe trí tueä. Theravada. Nikara (p): Multitude—Nhieàu. Nikaya-sabhagata (skt): Nature of sharing similar species—Chuùng ñoàng phaän—See Twenty- Nikasa (p): Neighborhood—Laùng gieàng. four non-interactive activity dharmas. Nikati (p): Cheating—Löøa loïc. Niketa (p): Abode—Home—Truï xöù. Nikaya (skt & p): Kinh Ñieån. Nikhanati (p): To bury—Choân caát. 1) School—Collection—Heap—Assemblage— Group—Class—A Sanskrit and Pali term for Nikhila (p): Entire (a)—Toaøn theå. “scripture collection,” or collection of Nikittha (p): Low (a)—Thaáp heøn. chapters or sections of scriptures or sutras in Nikkama (p): Without craving or lust—Khoâng Pali canon (the term Nikaya is equivalent to tham duïc. Agama in Sanskrit)—Töø chung cuûa Baéc Phaïn Nikkankha (p): Confident (a)—Doubtless—Tin vaø Nam Phaïn chæ “boä söu taäp kinh ñieån.” Boä töôûng (khoâng nghi ngôø).

Nikkarana (p): Groundless (a)—Voâ caên cöù. thaønh phoá coå, naèm veà phía ñoâng nam bieân giôùi sa Nikkaruna (p): Merciless—Heartless—Nhaãn maïc Gobi. taâm (taøn nhaãn). Nimba (skt): Nhaâm Baø—The neemb tree, which Nikkasava (p): Free from impurity—Khoâng bò has a small bitter fruit; its leaves in India are nhieãm tröôïc. chewed at funeral ceremonies—Caây nhaâm baø, coù traùi nhoû vaø ñaéng nhö traùi khoå qua; ngöôøi AÁn nhai Nikkilesa (p): Unstained—Khoâng nhieãm tröôïc. laù caây naày trong tang leã. Nikkodha (p): Free from anger—Thoaùt khoûi saân Nimindhara (skt): Nemimdhara (skt)—Ni Daân haän. Ñaø La—Ni Daân Ñaït La. Nikkuha (p): Not deceitful—Khoâng löøa loïc. 1) Nimindhara maintaining the circle, i.e. the Nikkujjeti (p): To turn upside down—Loän outermost ring of the seven concentric ranges ngöôïc. of the world, the mountain that holds the land: Nila (skt): Ni La—Thanh saéc—Dark blue or Ni Daân Ñaït La laø teân cuûa ngoïn nuùi ôû ngoaøi green; also green, black—Maøu xanh da trôøi ñaäm cuøng cuûa baûy voøng nuùi kim sôn. hay maøu xanh laù caây. 2) The name of a sea fish whose head is Nilaja (skt): Ni lieân thieàn. supposed to resemble this mountain: Ni Daân Nilajan River: Soâng Ni Lieân Thieàn—A river Ñaït La coøn laø teân cuûa moät loaïi caù coù caùi ñaàu that flows past Gaya. ñöôïc coi nhö gioáng nuùi Ni Daân Ñaït La vaäy. Nilapita (skt): Ni La Teá Ñoàù—“The blue Nimita (p): Appearance—Image—Mark— collection” of annals and royal edicts, mentioned Outward—"Töôùng" hay hình aûnh trong taâm xuaát in the record of the

Voyage to the West—Nhöõng hieän luùc haønh thieàn, cho thaáy khaû naêng ñònh taâm chieáu chæ vaø baùo caùo haøng naêm ñöôïc keå ñeán trong cao. Taây Du Ky. Nimitta (skt): Appearance—Image—Mark— Nila-udumbara (skt): Ni La Öu Ñaøm Baùt La— Outward—Hình aûnh. An udumbara with dark blue coloured flowers— Nimmana (p): Loaïi hoa Öu Ñaøm Baùt La coù hoa maøu xanh ñaäm. 1) Creation—Söï taïo laäp. Nilavajra (skt): Ni La Baø Ñaø La—Ni Lam Baø— 2) Free rom pride: Khoâng kieâu ngaïo. The blue vajra or thunderbolt—Kim Cang chuøy Nimmanarati (p): Trôøi Hoùa Laïc—The realm of maøu lam. Heaven of Desire where the gods have the power Nilaya (p): Dwelling place—Habilitation— to create objects of sensual enjoyment by thought, Home—Truï xöù. in accordance with their desires—Coõi trôøi Duïc Nilini (p): The indigo plant—Caây traøm. giôùi nôi maø chö Thieân coù khaû naêng taïo ra nhöõng Niliyati (p): To hide—To keep oneself hidden— thuù vui baèng tö töôûng, tuøy theo sôû thích cuûa hoï. AÅn troán. Nimmatu (p): Creator—Ñaáng saùng theá. Nillajja (p): Shameless (a)—Khoâng bieát xaáu hoå. Nimmita-kama (p): Höõu tình coù loøng duïc ñoái Nillolupa(p): Free from greed—Thoaùt khoûi tham vôùi nhöõng söï vaät do hoï taïo ra—See Beings who desire what they have created and Three dharmas duïc. (XXXV). Nilotpala (skt): Ni La AÂu Baùt La—The blue lotus—Boâng sen xanh. Nin (jap): Purusa (skt)—Human being—Nhaân (ngöôøi). Niluppala (p): Water-lily—Caây luïc bình. Ninda (p): Blame—Censure—Disparagement— Nimat (skt): Calmadana (skt)—Nieát Maït— Ridicule—Cheâ Traùch—See Eight winds. According to Eitel in The Dictionary of Chinese- English Buddhist Terms, Calmadana is an ancient Nindana (p): Insult—Söï maï lî. kingdom and city at the south-east borders of the Nindati (p): To insult—Maï lî. desert of Gobi—Theo Eitel trong Trung Anh Phaät Nindiya (p): Blameworthy (a)—Ñaùng traùch. Hoïc Töø Ñieån, Nieát Maït laø moät vöông quoác vaø Nine: Navan (skt)—Nava (skt)—Cöûu (chín).

Nine abodes of beings: Chín Choã An Truù Cuûa 6) Grasping: Thuû Kieán Keát—Chaáp thuû— Loaøi Höõu Tình—According to the Sangiti Sutta, Possession. there are nine abodes of beings—Theo Kinh 7) Doubt: Nghi Keát—Nghi hoaëc (Tam Baûo). Phuùng Tuïng trong Tröôøng Boä Kinh, coù chín choã 8) Envy: Taät Keát—Ganh gheùt (vôùi söï giaøu sanh an truù cho loaøi höõu tình: hay hay ho cuûa ngöôøi). 1) Beings different in body and different in 9) Selfish: Kieân Keát—Vò kyû—Meanness. perception such as human beings, some devas Nine causes of malice: Aghata-vatthuni (p)— and hells: Loaøi höõu tình coù thaân sai bieät,töôûng Chín Söï Xung Ñoät—According to the Sangiti sai bieät nhö loaøi ngöôøi vaø moät soá chö Thieân. Sutta in the Long Discourses of the Buddha, there 2) Beings different in body and alike in are nine causes of malice which are stirred up by perception such as new-rebirth Brahma: Loaøi the thought—Theo Kinh Phuùng Tuïng trong höõu tình coù thaân sai bieät, töôûng ñoàng nhaát nhö Tröôøng Boä Kinh, coù chín söï xung ñoät khôûi leân bôûi Phaïm chuùng Thieân khi môùi taùi sanh. tö töôûng: 3) Beings are alike in body and different in 1) He has done me an injury: Ngöôøi aáy ñaõ laøm perception such as Light-sound heavens haïi toâi. (Abhasvara): Loaøi höõu tình coù thaân ñoàng 2) He is doing me an injury: Ngöôøi aáy ñang laøm nhaát, töôûng sai bieät nhö Quang AÂm Thieân. haïi toâi. 4)

Beings alike in body and alike in perception 3) He will do me an injury: Ngöôøi aáy seõ laøm haïi such as Heavens of pure dwelling: Loaøi höõu toâi. tình coù thaân ñoàng nhaát, töôûng ñoàng nhaát nhö 4) He has done an injury to someone who is Tònh Cö Thieân. dear and pleasant to me: Ngöôøi aáy ñaõ laøm haïi 5) The realm of unconscious beings such as ngöôøi toâi thöông meán. heavens of no-thought: Loaøi höõu tình khoâng 5) He is doing an injury to someone and coù töôûng, khoâng coù thoï nhö chö Voâ Töôûng pleasant to me: Ngöôøi aáy ñang laøm haïi ngöôøi Thieân. toâi thöông meán. 6) Beings who have attained the Sphere of 6) He will do an injury to someone who is dear Infinite Space: Loaøi höõu tình ñaõ chöùng ñöôïc and pleasant to me: Ngöôøi aáy seõ laøm haïi (ôû coõi) Khoâng Voâ Bieân Xöù. ngöôøi toâi thöông meán. 7) Beings who have attained to the Sphere of 7) He has done an injury to someone who is Infinite Consciousness: Loaøi höõu tình ñaõ hateful and unpleasant to me: Ngöôøi aáy ñaõ chöùng ñöôïc (ôû coõi) Thöùc Voâ Bieân Xöù. laøm haïi ngöôøi toâi khoâng thöông khoâng thích. 8) Beings who have attained to the Sphere of 8) He is doing an injury to someone who is No-Thingness: Loaøi höõu tình ñaõ chöùng (ôû coõi) hateful and unpleasant to me: Ngöôøi aáy ñang Voâ Sôû Höõu Xöù. laøm haïi ngöôøi toâi khoâng thöông khoâng thích. 9) Beings who have attained to the Sphere of 9) He will do an injury to someone who is Neither-Perception-Nor-Non-Perception: hateful and unpleasant to me: Ngöôøi aáy seõ Loaøi höõu tình ñaõ chöùng (ôû coõi) Phi Töôûng Phi laøm haïi ngöôøi toâi khoâng thöông meán. Phi Töôûng Xöù. Nine cavities: Nine entrances—Nine orifices— Nine bonds that bind men to mortality: Cöûu Cöûu Khoång—See Nine orifices. Keát—Chín moái phieàn tröôïc ñaõ keát noái con ngöôøi Nine classes of disciples: Cöûu Chuùng—Chín trong sanh töû. loaïi ñeä töû. 1) Bond of Love: AÙi Keát—Thöông yeâu hay (A) Those who have left home—Chuùng xuaát gia: tham aùi. 1) A monk: Bhiksu (skt)—Tyø kheo. 2) Hate: Nhueá Keát—Söï hôøn giaän. 2) A female observer of all the commandments: 3) Pride: Maïn Keát—Ngaõ maïn hay kieâu maïn. Bhiksuni (skt)—Tyø kheo ni. 4) Ignorance: Si Keát—Si meâ hay söï voâ minh cuûa 3) A novice nun: Siksamana (skt)—A novice or vieäc khoâng hieåu söï lyù. observer of the six commandments—Thöùc 5) Wrong views: Kieán Keát—Taø kieán. xoa ma na.

4) A male observer of the minor nôi töø trong phoøng oác, ñeán phoá chôï, soâng hoà, commandments: Sramanera (skt)—Sa di. caây coái. 5) Junior monk who has received the eight (II) According to The Surangama Sutra—Theo commandments: Sa Di Taäp Söï thoï trì taùm Kinh Thuû Laêng Nghieâm: The Buddha giôùi. reminded Ananda as follows: “Ananda! After 6) A female observer of the minor the living beings who have slandered and commandments: Sramanerika (skt)—Sa di ni. destroyed rules and deportment, violated the 7) Junior nun or a novice nun who has received Bodhisattva precepts, slandered the Buddha’s the eight commandments: Sa Di Ni Taäp Söï Nirvana, and created various other kinds of thoï trì taùm giôùi. karma, pass through many kalpas of being (B) Those who still remain at home—Chuùng taïi burned in the inferno, they finally finish gia: paying for their offenses and are reborn as 8) Lay man: Upasaka (skt)—Öu baø taéc—Nam ghosts.”—Ñöùc Phaät ñaõ nhaéc ngaøi A Nan veà cö só. chin

loaïi quyû nhö sau: “A Nan! Caùc chuùng 9) Lay woman: Upasika (skt)—Öu baø di—Nöõ cö sanh phaù luaät nghi, phaïm giôùi Boà Taùt, cheâ só. Nieât Baøn cuûa Phaät, cuõng nhö caùc taïp nghieäp Nine classes of ghosts: Cöûu Quyû—Chín loaïi khaùc, bò khoå nhieàu kieáp ñoát chaùy. Sau khi heát quyû. toäi ñòa nguïc, maéc baùo laøm caùc thöù quyû.” (I) According to the Mahayana Buddist Sutras— 1) If it was greed for lust that made the person Theo kinh ñieån Phaät Giaùo Ñaïi Thöøa: commit offenses, then, after he has finished 1) Burning torch-like ghost: Cöï Khaåu Quyû—paying for his crimes, he takes shape when Quyû mieäng boác löûa nhö ngoïn ñuoác. he encounters the wind, and he is called a 2) Narrow needle-mouth ghosts: Chaâm (Kim) drought-ghost: Tham saéc gaây toäi, gaëp gioù Khaåu Quyû—Quyû coù mieäng nhoïn nhö kim. thaønh hình, laøm caùc loaøi Baït Quyû. 3) Stinking mouth ghosts: Xuù Khaåu Quyû—Quyû 2) If it was greed to lie that made the person mieäng thoái. commit offenses, after he has finished paying 4) Needle-like hair ghosts, self-piercing: Chaâm for his crimes, he takes shape when he Mao Quyû—Quyû coù loâng nhoïn nhö kim. encounters an animal, and he is called a Mei- 5) Hair-sharp and stinking, or stinking hair Ghost: Tham caùc vieäc meâ hoaëc ngöôøi maø gaây ghosts: Xuù Mao Quyû—Quyû coù loâng thoái. toäi, gaëp caùc loaøi suùc sanh thaønh hình, laøm caùc 6) Ghosts of which bodies are full of tumours: loaøi Mî Quyû. Anh Quyû—Quyû thaân theå ñaày muïn nhoït. 3) If it was greed for hatred that made the 7) Ghosts that haunt sacrifices to the dead: Hy person commit offenses, then, after he has Töø Quyû—Loaøi quyû thöôøng laån khuaát trong finished paying for his crimes, then, after he ñeàn mieáu, hy voïng ñöôïc aên uoáng. has finished paying for his crimes, he takes 8) Ghosts that eat human leavings: Hy Thí shape when he encounters worms, and he is Quyû—Demons that live on the remains of called a Ku-Poison Ghost: Tham saân haän, gaây sacrifices, or any leavings in general—Loaøi toäi, gaëp loaøi truøng thaønh hình, laøm caùc loaøi quyû thöôøng aên ñoà thöøa thaûi cuûa ngöôøi khaùc, Quyû Coå Ñoäc. hoaëc ñoà cuùng hay baát cöù thöù gì coøn thöøa. 4) If it was greed for animosity that made the 9) Rich ghosts: Ñaïi Theá Quyû—Rich ghosts, or person commit offenses, then, after he has powerful demons, i.e. yaksas, raksasas, finished paying for his crimes, he takes shape picasas, etc. All belong to the realm of Yama when he encounters degeneration, and he is whence they are sent everywhere, called a Pestilence Ghost: Tham söï nhôù thuø consequently are ubiquitous in every house, xöa gaây toäi, gaëp choã suy bieán thaønh hình, laøm lane, market, mound, stream, tree, etc.—Loaøi caùc loaøi Leä Quyû. quyû giaøu coù phuùc lôùn. Ñaây laø loaïi quyû coù theá 5) If it was greed to be arrogant that made the löïc nhö Daï Xoa, La Saùt, chuùng ôû raûi raùc khaép person commit offenses, then after he has

finished paying for his crimes, he takes shape nuùi hay luïc ñòa bò phaân caùch bôûi taùm bieån cuûa vuõ when he encounters gases, and he is called a truï. Hungry Ghost: Tham söï kieâu ngaïo gaây toäi, (A) Nine mountain ranges according to the gaëp khí thaønh hình, laøm caùc loaøi Ngaï Quyû. Mahayana—The central mountain of the nine 6) If it was greed to be unjust to others that is Sumeru, and around it are the ranges of made the personthe person commit offenses, other mountains—Theo Ñaïi Thöøa, cöûu

sôn then after he has finished paying for his hay chín raëng nuùi: crimes, he takes shape when he encounters 1) Taïi trung taâm hoøn nuùi cao nhöùt laø nuùi Tu Di, darkness, and he is called a Paralysis Ghost: vaø xung quanh laø caùc nuùi khaùc. Tham söï vu baùng gaây toäi, gaëp choã toái taêm 2) Khadiraka (skt): Nuùi Yeát Ñòa Laïc Ca. thaønh hình, laøm caùc loaøi Yeåm Quyû. 3) Isadhara (skt): Nuùi Y Sa Ñaø La. 7) It was greed for views that made the person 4) Yugamdhara (skt): Nuùi Du Caùn Ñaø La. commit offenses, then, after he has finished 5) Sudarsana (skt): Nuùi Toâ Ñaït Leâ Xaù Na. paying for his crimes, he takes shape when he 6) Asvakarna (skt): Nuùi An Thaáp Phöôïc Yeát Noâ. encounters essential energy, and he is called 7) Nemimdhara (skt): Nuùi Ni Daân Ñaø La. a Wang-Liang Ghost: Tham trí thoâng minh 8) Vinataka (skt): Nuùi Tyø Na Ña Ca. gaây toäi, gaëp loaøi tinh linh thaønh hình, laøm caùc 9) Cakravada (skt): Nuùi Sôû Ca La. loaøi quyû Voïng Löôïng. (B) The Abhidharma Kosa gives a different 8) If it was greed for deception that made the order—Vi Dieäu Phaùp Caáu Xaù laïi cho moät thöù person commit offenses, then, after he has töï khaùc: finished paying for his crimes, he takes shape 1) Sumeru in the center: Nuùi Tu Di ôû giöõa. when he encounters brightness, and he is 2) Yugamdhara: Nuùi Du Caùn Ñaø La. called a Servant Ghost: Tham söï thaønh coâng 3) Isadhara: Nuùi Y Sa Ñaø La. gaây toäi, gaëp loaøi minh tinh thaønh hình, laøm 4) Khadiraka: Nuùi Yeát Ñòa Laïc Ca. caùc loaøi Quyû Dòch Söû. 5) Sudarsana: Nuùi Toâ Ñaït Leâ Xaù Na. 9) If it was greed to be litigious that made the 6) Asvakarna: Nuùi An Thaáp Phöôïc Yeát Noâ. person commit offenses, then, after he has 7) Vinataka: Nuùi Tyø Na Ña Ca. finished paying for his crimes, he takes shape 8) Nemimdhara: Nuùi Ni Daân Ñaø La. when he encounters people, and he is called a 9) An Iron-Wheel mountain encompassing all Messenger Ghost: Tham keát beø ñaûng gaây toäi, these above mentioned mountains: Nuùi Thieát gaëp ngöôøi thaønh hình, laøm caùc loaøi Quyû Luaân bao boïc caùc nuùi vöøa keå treân. Truyeàn Toáng. Nine days of abstinence: Cöûu Trai Nhöït—Nine Nine classes of work belonging to the days of abstinence on which no food is eaten after Hinayana: Cöûu Boä Tieåu Thöøa—The nine classes twelve o'clock and all the commandments must of work belonging to the Hinayana, including the be observed. On these days Indras and the four whole of the twelve classes of the mahyana less deva-kings investigate the conduct of men—Chín (minus) the Udana or Voluntary Discourses, the ngaøy aên chay, trì giôùi, vaø cöû aên quaù ngoï. Trong Vaipulya or Broader Teaching, and the chín ngaøy naày vua Trôøi Ñeá Thích vaø Töù Thieân Vyakarana or Prophecies—Chín boä kinh thuoäc veà vöông doø xeùt söï thieän aùc cuûa nhaân gian. Tieåu Thöøa, goàm 12 boä cuûa Ñaïi Thöøa boû ra ba boä (A) Voâ Vaán Töï Thuyeát, Phöông Quaûng vaø Thoï Kyù. 1) Every day of the first month: Moãi ngaøy trong **See Twelve divisions of Mahayana Sutras thaùng gieâng. (canon). 2) Every day of the fifth month: Moãi ngaøy trong Nine concentric mountain ranges and eight thaùng naêm. 3) Everyday of the ninth month: Moãi ngaøy trong seas: Nine Cakravala (skt)—Cöûu Sôn Baùt Haûi— thaùng chín. Nine concentric mountain ranges or continents, (B) Other months each month six days as separated by eight seas, of a universe—Chín raëng follow—Caùc thaùng khaùc moãi thaùng saùu ngaøy:

4) The 8th: Moàng taùm. 8) If one does have sufficient faith, it is still 5) The 9th: Moàng chín. difficult for one to resolve one's mind on 6) The 14th: Moàng 14. Bodhi: Ñaõ coù ñöôïc nieàm tin, vaãn khoù phaùt 7) The 23rd: Haêm ba. taâm Boà Ñeà. 8) The 29th: Haêm chín. 9) If one does resolve one's mind on Bodhi, it is 9) The 30th: Ba möôi. still difficult to be without cultivation and Nine degrees of samadhi: Cöûu Thöù Ñeä Ñònh— without attainment: Phaùt taâm Boà Ñeà maø ñaït The samadhi of the nine degrees—Chín möùc ñoä ñeán choã voâ tu voâ chöùng laø khoù. thieàn ñònh: ** For more information, please see Twenty 1-4) Four dhyanas: Töù Thieàn ñònh—Töù Thieàn difficulties people always encounter. Thieân—See Four dhyana heavens. Nine distresses: Cöûu Naõo—Nine distresses 5-8) Four formless: Four realms beyond form—Töù borne by the Buddha while he was still alive— Voâ saéc ñònh—Töù Voâ Bieân Xöù Ñònh—See Chín söï phieàn naõo hay chín tai naïn maø Ñöùc Phaät Four formless jhanas. ñaõ gaëp phaûi khi Ngaøi coøn taïi theá. 9) The samadhi beyond sensation and thought: 1) He was badly slandered by Sundara: Ngaøi bò Voâ thoï töôûng ñònh—Chæ töùc nhöùt thieát thoï naøng Toân Ñaø Lôïi phæ baùng thaäm teä. töôûng ñònh. 2) Canca tried to dishonor him by pretending to Nine difficulties: Nine distresses—Cöûu Naïn— pregnant and falsely accusing him: Naøng See Nine distresses. Chieân Giaø coá laøm nhuïc Ngaøi baèng caùch giaû Nine difficulties (Sutra in Forty-Two buïng chöûa roài vu caùo. 3) Devadatta, his cousin, plotted to assassinate Sections—Chapter 36): Chín ñieàu khoù trong him by rolling stones down hill when he Kinh Töù Thaäp Nhò Chöông—Chöông 36). passed by the creek: Ñeà Baø Ñaït Ña, ngöôøi 1) It is difficult for one to leave the evil paths em hoï cuûa Ngaøi, ñaõ aâm möu aùm saùt Ngaøi and become a human being: Keû thoaùt ñöôïc aùc baèng caùch laên ñaù xuoáng ñoài khi Ngaøi ñi ñaïo ñeå ñöôïc sanh laøm ngöôøi laø khoù. ngang qua khu nuùi. 2) It is still difficult to become a male human 4) Pierced by an arrow accidentally: Bò muõi teân being (a man rather than a woman): Ñöôïc töï döng lao tôùi ñaâm vaøo chaân. laøm ngöôøi maø thoaùt ñöôïc thaân nöõ ñeå laøm thaân 5) Son of King Prasenajit killed all people in the nam laø khoù. Sakya tribe: Bò Löu Li Vöông Thaùi töû con vua 3) Once one becomes a man, it is difficult to Ba Tö Naëc ñem quaân ñeán gieát heát nhöõng have the six organs complete and perfect: ngöôøi trong doøng hoï Thích Ca. Laøm ñöôïc thaân nam maø saùu giaùc quan ñaày ñuû 6) Due to his compassion, the Buddha accepted laø khoù. an invitation from a Brahman; however, when 4) Once the six organs are complete and perfect, the Buddha and his order arrived, the it is still difficult for one to be born in the Brahman refused to serve them. As a result, central county: Moät khi ñaõ coù saùu caên ñaày ñuû, the Buddha and his order had to accept vaãn khoù ñöôïc sanh vaøo xöù trung taâm. offering from the stable-keeper: Vì loøng töø bi, 5) If one is born in the central country, it is still Ngaøi nhaän lôøi thænh caàu ñeán nhaø moät ngöôøi difficult to be born at the time of a Buddha: Baø La Moân ñeå nhaän cuùng döôøng, nhöng khi Ñaõ sanh ñöôïc vaøo xöù trung taâm, vaãn khoù ñeán ngöôøi aáy khoâng cuùng. Phaät vaø Taêng ñoaøn ñöôïc sanh vaøo thôøi coù Phaät. cuûa Ngaøi phaûi aên luùa ngöïa cuûa moät ngöôøi 6) If one is born at the time of a Buddha, it is chaên ngöïa ñem cho. still difficult for one to

encounter the Way: 7) Cold wind to cause back pain: Bò gioù laïnh Ñaõ sanh vaøo thôøi coù Phaät, vaãn khoù ñöôïc gaëp thoåi laøm ñau löng. Ñaïo. 8) Six years of ascetics: Saùu naêm khoå haïnh. 7) If one does encounter the Way, it is still 9) Entering the village for alms for three difficult for one to bring forth faith: Ñaõ gaëp consecutive days without receiving any food Ñaïo, vaãn khoù khôûi ñöôïc nieàm tin.

(returning with empty bowl): Vaøo xoùm Baø La nhö nhöõng phöông caùch caét ñöùt duïc voïng vaø aûo Moân khaát thöïc trong ba ngaøy lieàn, khoâng ai töôûng. cuùng döôøng, phaûi mang baùt khoâng veà. Nine forms of pride: Cöûu Maïn—Theo Vi Dieäu Nine distresses borne by the Buddha while Phaùp thì coù chín loaïi maïn—According to he was still alive: Chín söï phieàn naõo hay chín tai Abhidharma, there are nine forms of pride: naïn maø Ñöùc Phaät ñaõ gaëp phaûi khi Ngaøi coøn taïi 1) That I surpass those who are equal to me: theá—See Nine distresses. Ngaõ Thaéng Maïn—Ñoái vôùi ngöôøi baèng mình, Nine dragons: Cöûu Long. laïi sinh taâm quaù maïn cho raèng mình hôn hoï. 2) That I am equal to those who surpass me: Nine elements: Nine substances—See Nine Ngaõ Ñaúng Maïn—The pride of thinking elements or nine substances. oneself equal to those who surpass us—Ñoái Nine elements or nine substances: Cöûu AÂm. vôùi ngöôøi hôn mình, laïi sinh taâm quaù maïn cho (A) The five elements—Nguõ Ñaïi: raèng mình baèng hoï. 1) Earth: Ñaát. 3) That I am not so bad as others: Ngaõ Lieät 2) Water: Nöôùc. Maïn—Khôûi taâm kieâu maïn cho raèng mình 3) Fire: Löûa. khoâng ñeán noãi teä nhö ngöôøi khaùc. 4) Wind: Gioù. 4) That others surpass me: Höõu Thaéng Ngaõ 5) Space: Hö khoâng. Maïn—Vaãn khôûi taâm kieâu maïn duø bieát raèng (B) Other substances—Nhöõng Yeáu Toá Khaùc: ngöôøi ñoù hôn mình. 6) Time: Thôøi. 5) None are equal to me: Voâ Ñaúng Ngaõ Maïn— 7) Mind or spirit (manas): Taâm. Khôûi taâm kieâu maïn cho raèng khoâng ai baèng 8) Alaya (skt): A Laïi Da. mình. 9) Atman (skt): Ñaïi Ngaõ—Soul. 6) None are inferior to me: Voâ Lieät Ngaõ Maïn— Nine entrances: Nine cavities—Nine orifices—Duø bieát raèng khoâng ai keùm hôn mình nhöng Nine suppurations—Cöûu Khoång—Cöûu Löu—See vaãn sanh loøng kieâu maïn cho raèng mình chæ Nine orifices and Nine impure openings in our keùm ngöôøi chuùt ít thoâi. body. 7) None surpass me: Voâ Thaéng Ngaõ Maïn—Ñoái Nine-fold future life in the Pure Land: Cöûu vôùi ngöôøi baèng mình, laïi sanh taâm kieâu maïn Phaåm Tònh Ñoä—Cöûu phaåm vaõng sanh—See Nine cho raèng khoâng ai coù theå hôn mình ñöôïc. holy grades of Lotus. 8) That are equal to me: Höõu Ñaúng Ngaõ Maïn— Ninefold Paradise: Cöûu Phaåm An Döôõng Hoùa Duø bieát ngöôøi cuõng baèng mình, nhöng vaãn Sanh—Those born by transformation from the sanh taâm kieâu maïn cho raèng hoï chæ baèng ta heavenly lotus into the ninefold Paradise—Nhöõng thoâi. chuùng sanh hoùa sanh töø hoa sen vaøo cöûu phaåm An 9) That are worse than me: Höõu Lieät Ngaõ Döôõng ñòa—See Nine holy grades of Lotus. Maïn—Ñoái vôùi ngöôøi baèng mình, laïi khôûi taâm Nine forms of Amitabha: Cöûu Phaåm Di Ñaø— kieâu maïn cho raèng hoï teä hôn mình. Corresponding to the nine departments of the Pure Nine founders of the T'ien-T'ai Sect: Thieân Land—Chín hình thöùc cuûa Di Ñaø Tònh Ñoä, töông Thai Cöûu Toå—See Nine patriarchs of the T'ien- öùng vôùi chín phaåm trong

coõi nöôùc Tònh Ñoä—See T'ai Sect. Nine holy grades of Lotus. Nine gates: Cöûu moân (chín cöûa)—See Nine Nine forms of complete knowledge: Cöûu Bieán realities. Tri—The nine forms of complete knowledge of Nine golden circles on top of a pagoda: Kim the four Noble Truths (knowledge of sufferings, saùt—Cöûu Kim Luaân ñaët treân ñænh thaùp. accumulation of sufferings, termination of Nine grades of arhats: Cöûu Voâ Hoïc—The nine sufferings and knowledge of the path) as well as grades of arhats who are no longer learning, the cutting off passion and delusion—Chín hình having atained their goal—Chín loaïi voâ hoïc cuûa thöùc cuûa toaøn tri (bieát heát thaûy) veà boán chaân lyù (kieán khoå, kieán taäp, kieán dieät vaø kieán ñaïo) cuõng

caùc baäc A-La-Haùn ñaõ ñaït ñöôïc muïc ñích toái haäu Tònh Ñoä, töông öùng vôùi chín söï phaùt trieån trong khoâng caàn phaûi hoïc nöõa. tieàn kieáp, khoaûng caùch vôùi Ñöùc A Di Ñaø trong 1) The stage beyond study, where intuition kieáp töông lai seõ tuøy thuoäc vaøo ñoù maø hoa sen nôû rules: Asaiksa (skt)—Baát Thoaùi töôùng. sôùm hay muoän—See Nine holy grades of Lotus. 2) Ungrasping mark: Baát Thuû töôùng. Nine heavens of the fourth dhyana heaven: 3) Immortal mark: Baát Töû töôùng. Cöûu Phaïm—Chín coõi trôøi thuoäc Töù Thieàn Thieân. 4) Undwelling mark: Baát Truï töôùng. 1) Cloudless Heaven: Voâ Vaân. 5) Mark of advancement: Khaû tieán töôùng. 2) Producing Blessing Rewards: Phuùc Sinh. 6) Indestructible mark: Avinasya (skt)—Baát 3) Broad Phala, the 12th Brahmaloka, great fruit hoaïi töôùng. or abundant merits: Quaûng Quaû. 7) Unpleasurable mark: Baát khoaùi töôùng. 4) Absence of thinking, or the Heaven above 8) Mark of wisdom of liberation: Tueä giaûi thoaùt Thought: Asamjni-sattvah (skt)—Voâ Töôûng. töôùng. 5) Free from trouble, the 13th Brahmaloka, the 9) Mark of complete release: Caâu giaûi thoaùt 5th region of the fourth Dhyana: Voâ Phieàn töôùng. (see Töù Thieàn Thieân). Nine grades of the monk's patched robe: 6) The Heaven without heat or affliction: Cöûu Phaåm (Thöôïng) Y—The sanghati, there are Anavatapta (skt)—Voâ Nhieät. nine grades of the monk's patched robe—Trong 7) The 7th Brahmaloka, 8th of the Dhyana Taêng Giaø Leâ, coù chín loaïi aùo khaùc nhau. Heavens: Sudrsd (skt)—Thieän Hieän. (A) Three superior—Ba loaïi Thöôïng Taêng Giaø 8) Good to see Heaven: Sudarsana (skt)—Thieän Leâ (cao nhaát): Kieán. 1) Twenty-one patched robe: AÙo hai möôi moát 9) The highest of the material heavens: maûnh. Akanistha (skt)—Saéc Cöùu Caùnh—See Rupa- 2) Twenty-three patched robe: AÙo hai möôi ba dhatu and Deva. maûnh. Nine Hinayana sutras: Cöûu Boä—Nine 3) Twenty-five patched robe: AÙo hai möôi laêm Hinayana sutras which are the same as the twelve maûnh. sutras in Mahayana except Vaipulya (Phöông (B) Three middle—Ba loaïi Trung Taêng Giaø Leâ: quaûng), Vyakarana (Thoï Kyù), and Udana (Voâ vaán 4) Fifteen patched robe: AÙo möôøi laêm maûnh. töï thuyeát)—Chín boä kinh Tieåu thöøa, gioáng nhö 12 5) Seventeen patched robe: AÙo möôøi baûy maûnh. boä kinh Ñaïi thöøa, ngoaïi tröø Phöông Quaûng, Thoï 6) Nineteen patched robe: AÙo möôøi chín maûnh. kyù vaø Voâ vaán töï thuyeát—See Twelve divisions of (C) Three lowest ranks—Ba loaïi Haï Taêng Giaø Mahayana Sutras (canon). Leâ: Nine holy grades of Lotus: Cöûu Phaåm Lieân 7) Nine patched robe: AÙo chín maûnh. Hoa: 8) Eleven patched robe: AÙo möôøi moät maûnh. A. The three lowest stages: Haï phaåm. 9)

Thirteen patched robe: AÙo möôøi ba maûnh. 1) The lowest of the three lowest classes: Haï Nine grades of the Pure Land: Cöûu Phaåm phaåm haï sanh. Tònh Ñoä—See Nine holy grades of Lotus. 2) The middle of the three lowest classes: Haï Nine grades of rebirth: Cöûu Phaåm—Cöûu Phaåm phaåm trung sanh. Lieân Hoa—See Nine holy grades of Lotus. 3) The highest of the three lowest classes: Haï Nine grades or rewards of the Pure Land: phaåm thöôïng sanh. Cöûu Phaåm An Döôõng—The nine grades or B. The three middle stages of birth in the Pure rewards of the Pure Land, corresponding to the Land: Trung phaåm. nine grades of development in the previous life, 4) The lowest of the three middle classes: Trung upon which depends, in the next life, one's phaåm haï sanh. distance from Amitabha, the consequent aeons 5) The middle of the three middle classes: Trung that are needed to approach him, and whether phaåm trung sanh. one's lotus will open early or late—Chín phaåm

6) The highest of the three middle classes: thaéng chöôùng ngaïi; laïi cuõng coù chín ñaïo voâ giaùn Trung phaåm thöôïng sanh. vaø ñi töø giai ñoaïn naày ñeán giai ñoaïn khaùc trong C. The three highest stages of birth in the Pure tam giôùi ñeå giaûi thoaùt baèng trí tueä ñeå vöôït thoaùt Land: Thöôïng phaåm. phieàn naõo trong moãi giai ñoaïn. 7) The lowest of the three highest classes: Nine kalpas: Cöûu Kieáp—According to the Thöôïng phaåm haï sanh. Maharatnakuta Sutra, though Sakyamuni and 8) The middle of the three highest classes: Maitreya started together, the zeal of the first Thöôïng phaåm trung sanh. enabled him to become Buddha nine kalpas 9) The highest of the three highest classes: sooner—Theo Kinh Ñaïi Baûo Tích, duø Phaät Thích Thöôïng phaåm thöôïng sanh. Ca vaø Di Laëc cuøng khôûi ñaàu moät löôït, nhöng söï Nine honoured ones: Cöûu Toân—The nine tinh taán ñaõ khieán cho Ngaøi Thích Ca thaønh Phaät honoured ones in the eight-petalled hall of the sôùm hôn Ngaøi Di Laëc ñeán 9 tieåu kieáp. Garbhadhatu; Vairocana in the center of the lotus, Nine karmas for being reborn in the Pure with four Buddhas and four Bodhisattvas on the Land: Cöûu Phaåm Haïnh Nghieäp—The nine karma petals; the lotus representing the human heart— to be attained by the conduct or practice through Chín baäc ñaùng toân vinh treân boâng sen taùm caùnh, which one may be born into the Pure Land—Chín Phaät Tyø Loâ Giaù Na ôû trung taâm, boán vò Phaät vaø haïnh nghieäp ñaït ñöôïc qua tu taäp, nhôø ñoù con boán vò Boà Taùt treân moãi caùnh sen. Boâng sen bieåu ngöôøi ñöôïc vaõng sanh Tònh Ñoä. tröng cho nhaân taâm. Nine kinds of birth: Cöûu Loaïi Sanh—Chín loaïi Nine impure openings in our body: Cöûu sanh. Khoång (Khieáu) Baát Tònh—The Buddha teaches us (A) The first four kinds are common to devas, that there are nine openings in our body and from earth, and hells: each of them exudes all kinds of excretions all the 1) Birth from the womb: Thai Sanh. the time, i.e., phlegm from throat, sweat from the 2) Birth from the egg: Noaõn Sanh. pores of skin, etc. None of the things excreted are 3) Birth from the moisture: Thaáp Sanh. pleasant to smell or touch or taste. They are all 4) Birth from transformation: Hoùa Sanh. unclean things—Chín loå baát tònh trong thaân. Ñöùc (B) The second five for upper sages and saints in Phaät daïy coù chín loå baát tònh trong cô theå chuùng ta, the realms of form and non-form: töø moãi loå naày luoân ræ ra moïi thöù caën baõ nhö ñôøm 5) Birth

into the heavens of form: Höõu Saéc. nôi coå hoïng, moà hoâi töø loå loâng nôi da, vaân vaân. 6) Birth into the heavens of non-form: Voâ Saéc. Khoâng coù söï baøi tieát naøo coù theå ngöõi, rôø hay neám 7) Birth into the heavens of thought: Höõu Töôûng. cho voâ. Taát caû ñeàu baát tònh. 8) Birth into the heavens of non-thought: Voâ 1-2) Two eyes: Hai maét. Töôûng. 3-4) Two ears: Hai loå tai. 9) Birth into the heavens of neither thought nor 5-6) Two nose nostrils: Hai loå muõi. non-thought: Phi Töôûng Phi Phi Töôûng. 7) Mouth: Mieäng. Nine kinds of clean flesh: Cöûu Tònh Nhuïc. 8) Anus: Tieåu tieän. 1-5) Nguõ Tònh Nhuïc—See Five kinds of clean 9) Rectum: Ñaïi tieän. flesh. Nine interrupted ways: Cöûu Voâ Giaùn Ñaïo— 6) Creatures not killed for me: Con vaät khoâng Chín ñaïo voâ giaùn—In every universe there are phaûi vì mình maø bò gieát. nine realms, in every realm there are nine 7) Naturally dried meat: Thòt khoâ töï nhieân—Do illusions in practice and nine ways of relief; hence con vaät töï cheát laâu ngaøy döôùi aùnh naéng laøm the nine ways of overcoming hindrances; also cho thòt khoâ laïi. there are nine interrupted ways of advance from 8) Things not seasonable or at the right time: one stage to another of the nine stages of the Nhöõng moùn khoâng phaûi do öôùc heïn, nhöng trailokya by the wisdom of overcoming delusion tình côø gaëp maø aên. in each stage—Tam giôùi coù chín ñòa, tö hoaëc trong moãi ñòa laïi coù chín caùch laøm giaûm nheï, töø ñoù vöôït

9) Things previously killed: Moùn thòt ñaõ laøm töø 8) Neutrality: Phi Taùc Phi Voâ Taùc. tröôùc khi coù söï hieän dieän cuûa mình taïi ñoù. 9) Immortality: Voâ Laäu Nghieäp. Nine kinds of cognition: Cöûu Thöùc—See Nine Nine kinds of Mahayana dhyana for kinds of consciousness. bodhisattvas: Cöûu Chuûng Ñaïi Thieàn—Chín loaïi Nine kinds of consciousness: Cöûu Thöùc—The thieàn Ñaïi thöøa cho chö Boà taùt. nine kinds of cognition or consciousness 1) Meditation on the original nature of things, or (Vijnana)—Chín loaïi yù thöùc. mind as the real nature, from which all things 1) Consciousness of the sight: Nhaõn Thöùc. derived: Töï Taùnh Thieàn—Thieàn quaùn veà töï 2) Consciousness of the hearing: Nhó Thöùc. taùnh cuûa chö phaùp. 3) Consciousness of the smelling: Tyû Thöùc. 2) Meditation on achieving the development of 4) Consciousness of the tasting: Thieät Thöùc. self and all others to the utmost: Nhaát Thieát 5) Consciousness of touch: Thaân Thöùc. Thieàn—Thieàn quaùn nhaèm phaùt trieån töï giaùc 6) Consciousness of the mind: YÙ Thöùc. vaø giaùc tha ñeán möùc toái thöôïng. 7) Consciousness of manas: Maït Na Thöùc—A 3) Meditation on the difficulties of certain Ñaø Na Thöùc—YÙ caên. dhyana conditions: Nan Thieàn—Thieàn quaùn 8) Consciousness of the mental perception: A veà nhöõng vaán ñeà khoù khaên. Laïi Da Thöùc—Taøng thöùc. 4) Meditation on the entrance to all the superior 9) Purified or Buddha consciousness: A Ma La dhyana conditions: Nhaát Thieát Moân Thieàn—Thöùc—Phaät Thöùc—Voâ Caáu Thöùc—Thanh Thieàn veà cöûa vaøo toái thöøa thieàn ñònh. Tònh Thöùc—Chaân Nhö hay chaân taâm. 5) Meditation on the good: Thieän Nhaân Thieàn— Nine kinds of disciples: Cöûu chuùng—Nine Thieàn veà nhöõng ñieàu thieän. kinds of disciples include seven kinds plus junior 6) Meditation on all Mahayana practices and monks and nuns or novice who have received the actions: Nhaát Thieát Haønh Thieàn—Thieàn veà eight commandments—Chín chuùng

ñeä töû goàm thöïc taäp vaø haønh ñoäng Ñaïi thöøa. Thaát Chuùng coäng vôùi hai chuùng Sa Di vaø Sa Di Ni 7) Meditation on ridding all suffers from the Taäp Söï thoï trì taùm giôùi—See Seven classes of miseries of passion and delusion: Tröø Phieàn disciples. Naõo Thieàn—Thöû Theá Tha Theá Laïc Thieàn. Nine kinds of irregular death: Cöûu Hoaïnh 8) Meditation on the way to bring joy to all Töû—Chín nguyeân nhaân gaây ra caùi cheát baát ñaéc kyø people both in this life and hereafter: Thieàn töû—See Nine major forms of untimely death. veà caùch mang laïi an laïc cho moïi ngöôøi trong ñôøi naày vaø ñôøi sau. Nine kinds of karma: Cöûu Nghieäp—Chín loaïi 9) Meditation on perfect purity in the nghieäp. termination of all delusion and distress and (A) Karma in the Desire realm—Nghieäp trong the obataining of perfect enlightenment: Duïc Giôùi: Thanh Tònh Tònh Thieàn—Thieàn veà thanh tònh 1) Conduct that causes karma: Taùc Nghieäp. nhaèm chaám döùt aûo giaùc vaø phieàn naõo ñeå ñaït 2) Conduct that does not cause karma: Voâ Taùc ñöôïc ñaïi giaùc. Nghieäp. 3) Conduct that is neutral: Phi Taùc Phi Voâ Taùc. Nine kinds of non-action: Cöûu Voâ Vi—Chín (B) Karma in the Form realm—Nghieäp trong Saéc phaùp voâ vi. Giôùi: (A) 4) Conduct that causes karma: Taùc Nghieäp. 1) Pratisamkhyanirodha (skt)—Traïch dieät: Ñoaïn 5) Conduct that does not cause karma: Phi Taùc dieät baèng tri thöùc—Cessation through Nghieäp. knowledge. 6) Conduct that is neutral: Phi Taùc Phi Voâ Taùc. 2) Apratisamkhyanirodha (skt): Phi traïch dieät— (C) Karma in the Formless realm—Nghieäp trong Cessation without knowledge, i.e., through Voâ Saéc Giôùi: the natural cessation of the causes—Ñoaïn 7) Non-causative deeds: Voâ Taùc Nghieäp. dieät khoâng baèng tri thöùc, nghóa laø do söï ñoaïn dieät töï nhieân cuûa nguyeân nhaân.

3) Sunya (skt): Hö khoâng—Space. Nine lands: Cöûu Ñòa—chín giôùi—Chín coõi— 4) Akasanantyayatana (skt): Khoâng voâ bieân Chín ñaát. xöù—The dhyana, or meditation connected (A) Desire realm: Duïc Giôùi. with the abode of the infinite space (the 1) The realm of desire: Sensuous realm—Duïc formless or immaterial), in which all thought Giôùi Nguõ Thuù Ñòa. of form is suppressed—Thieàn ñònh lieân heä tôùi (B) Realm of form: Material form—Saéc Giôùi. coõi khoâng voâ bieân xöù. Khi phaùt ñònh trong coõi 2) Paradise after earthly life: Ly Sanh Hyû Laïc naày thì haønh giaû chæ coøn caûnh giôùi laø khoâng Ñòa (Sô thieàn—First dhyana). voâ bieân xöù, chöù khoâng coøn bieát cuõng khoâng 3) Paradise of cessation of rebirth: Ñònh Sanh coøn hieåu. Hyû Laïc Ñòa (Nhò thieàn—Second dhyana). 5) The state of boundless knowledge: limitless 4) Land of wondrous joy after the previous joys: perception—Thöùc voâ bieân xöù. Ly Hyû Dieäu Laïc Ñòa (Tam thieàn—Third 6) The state of nothing: The state of nothing or dhyana). non-existence. This is the third region in the 5) The Pure Land of abandonment of thought or realm of formlessness—Voâ sôû höõu xöù recollection of past delights: Xaû Nieäm Thanh 7) Beyond the condition of thinking or not Tònh Ñòa (Töù thieàn—Fourth dhyana). thinking, of active consciousness or (C) Formless realms: Realms beyond form—Voâ unconsciousnes: Phi töôûng phi phi töôûng xöù— Saéc Giôùi. Vöôït ra ngoaøi voøng suy nghó hay khoâng suy 6) Akasanantyayatanam (skt): The land of nghó. infinite space—Khoâng Voâ Bieân

Xöù Ñòa (Nhöùt 8) The nature of conditioned arising: Duyeân Ñònh—First samadhi). khôûi chi taùnh. 7) Vijnana-nantyayatanam (skt): The land of 9) The nature of the holy way: Thaùnh ñaïo chi omniscience or infinite perception—Thöùc Voâ taùnh. Bieân Xöù Ñòa (Nhò Ñònh—Second samadhi). (B) According to the Mahisasakah school, there 8) Atkincanyayatana (skt): Land of are nine kinds of non-action—Theo Hoùa Ñòa nothingness—Voâ Sôû Höõu Xöù Ñòa (Tam Boä, coù chín phaùp voâ vi hay chín phaùp giuùp Ñònh—Third samadhi). haønh giaû töï taïi khoâng bò bieán thieân vì boán 9) Naivasanjnana-samjnayatana (skt): The land töôùng: of knowledge without thinking or not 1-3) Same as in (A). thinking, or where ther is neither 4) Anenjata (skt)—Baát ñoäng: Immovability. consciousness nor unconsciousness—Phi 5) Kusala-dharma-tathata (skt): Thieän Phaùp Töôûng Phi Phi Töôûng Xöù Ñòa (Töù Ñònh— Chaân Nhö. Fourth samadhhi). 6) Akusala-dharma-tathata (skt): Baát Thieän Nine leakages: Cöûu Laäu—See Nine impure Phaùp Chaân Nhö. openings in our body. 7) Avyakrta-dharma-tathata (skt)—Voâ Kyù Phaùp Nine Lotus grades: Cöûu phaåm Lieân hoa (see Chaân Nhö—That is, suchness of the dharma Nine Holy grades of Lotus). that are meritorious, unmeritorious and Nine lower realms: Cöûu Theá Gian—See Six neither the one, nor the other—Coù nghóa laø realms of the samsara (existence) and four realms chaân nhö cuûa vaïn phaùp voán laø toát ñeïp, khoâng of the saints, and Nine lower worlds. toát ñeïp, chaúng phaûi toát ñeïp maø cuõng chaúng phaûi chaúng toát ñeïp. Nine lower worlds: Cöûu Theá Gian—The nine 8) Marganga-tathata (skt): Ñaïo Phaàn Chaân Nhö. lower of the ten worlds, the highest or tenth being 9) Pratitya-samutpada-tathata (skt)—Duyeân the Buddha-world. The rest nine are always Khôûi Chaân Nhö: Suchness of the factors of subject to illusion, confused by the senses—Chín the Path and suchness of the Law of theá giôùi thaáp trong möôøi theá giôùi, theá giôùi cao Dependent Origination. nhaát hay theá giôùi thöù möôøi laø Phaät giôùi. Chín theá

giôùi coøn laïi luoân bò aûo giaùc meâ muoäi cuûa giaùc untimely death; however, there nine major quan chi phoái. forms of untimely death—Theo Kinh Döôïc Nine luminaries: Cöûu Dieäu. Sö, Cöùu Thoaùt Boà Taùt ñaõ baûo Ngaøi A Nan laø 1) Aditya (skt)—Nhaät: The sun. coù chín thöù hoaïnh töû. 2) Soma (skt)—Nguyeät: The moon. 1) Some sentient beings contract a minor illness 3) Angaraka (skt)—Hoûa Tinh: Mars. which goes untreated for lack of a physician 4) Budha (skt)—Thuûy Tinh: Mercury. or medicine; or else, even though there is a 5) Brhaspati (skt)—Moäc Tinh: Jupiter. physician, he prescribes the wrong medicine, 6) Sukra (skt)—Kim Tinh: Venus. causing premature death. Or, the patients, 7) Sanaiscara (skt)—Thoå Tinh: Saturn. believing the false pronouncements of earthly 8) Rahu (skt)—La Haàu: The spirit that causes demons, heretics or practitioners of black eclipses. magic, may panic, unable to calm their minds. 9) Ketu (skt)—Keá Ñoâ: A comet. They may then engage in divination or Nine magical character Mandala: Cöûu Töï perform animal sacrifices in order to Maïn Ñoà La—The lotus with its eight petals and propitiate the spirits, praying for blessings and its center; Avalokitesvara may be placed in the longevity, all in vain. Through ignorance, heart and Amitabha on each petal, generally the confusion and reliance on

wrong, inverted shape of the Sanskrit “Seed” letter—Chín chöõ views, they meet with untimely death and Maïn Ñoà La chín chöõ huyeàn dieäu. Boâng sen taùm sink into the hells, with no end in sight: Neáu caùnh vôùi Quaùn Töï Taïi Boà Taùt ôû trung ñaøi vaø Phaät coù chuùng höõu tình naøo bò beänh tuy nheï, nhöng A Di Ñaø treân moãi caùnh, thöôøng ñöôïc kieán laäp khoâng thaày, khoâng thuoác, khoâng ngöôøi saên thaønh hình chöõ “Haát Lyù” (chuûng) trong Phaïn ngöõ. soùc, hay giaù coù gaëp thaày laïi uoáng laàm thuoác, neân beänh khoâng ñaùng cheát maø laïi cheát ngang. Nine major forms of untimely death: Cöûu Ñang luùc beänh laïi tin theo nhöõng thuyeát hoïa Chuûng Hoaïnh Töû. phuùc vu vô cuûa boïn taø ma ngoaïi ñaïo, yeâu (I) Nine major forms of untimely death nghieät trong ñôøi, sanh loøng run sôï khoâng coøn according to the Early Buddhist Sects—Chín töï chuû ñoái vôùi söï chaân chaùnh, ñi boùi khoa ñeå loaïi hoaïnh töû theo truyeàn thoáng caùc toâng phaùi tìm hoûi roài gieát haïi loaøi vaät ñeå taáu vôùi thaàn Phaät giaùo nguyeân thuûy: linh, vaùi van voïng löôïng caâu xin ban phuùc, 1) Khoâng neân aên maø cöù aên: To eat what is not mong ñöôïc soáng laâu, nhöng roát cuoäc khoâng allowed to. theå naøo ñöôïc. Bôûi si meâ laàm laïc, tin theo taø 2) Eat too much: AÊn quaù löôïng. kieán ñieân ñaûo neân bò hoaïnh töû, ñoïa vaøo ñòa 3) Eat what is not suitable for the stomach: nguïc ñôøi ñôøi khoâng ra khoûi. Chaúng aên quen maø cöù aên. 2) Excecuted by royal decree: Bò pheùp vua tru 4) Eat what is difficult for the stomach to digest: luïc. AÊn khoâng tieâu ñöôïc. 3) Losing one’s vitality to the demons through 5) Eat uncooked food: AÊn thöù chöa ñöôïc naáu hunting, gambling, debauchery, drunkenness chín. or extreme dissipation: Sa ñoïa ñaém say nôi söï 6) Breaking precepts (law-breaking): Khoâng giöõ chôi bôøi, saên baén, ñam meâ töûu saéc, buoâng giôùi luaät. lung voâ ñoä, bò loaøi quyû ñoaït maát tinh khí. 7) Associate with bad friends: Gaàn guûi aùc tri 4) Death by fire: Cheát thieâu. thöùc. 5) Death by drowning: Cheát chìm. 8) To set out at the wrong time: Vaøo xoùm laøng 6) Being devoured by wild animals: Bò thuù döõ aên chaúng ñuùng luùc. thòt. 9) Should avoid but not avoid: Drowning—Ñaùng 7) Falling off a mountain or a cliff: Bò rôi töø nuùi traùnh maø chaúng traùnh (Cheát chìm). cao xuoáng vöïc thaúm. (II) According to The Medicine Buddha Sutra, 8) Death by poison, incantations, evil mantras Salvation Bodhisattva told Ananda that the and demons-raised-from-the-death: Cheát vì Tathagatas mentioned countless forms of

thuoác ñoäc, eám ñoái, ruûa noäp, truø eûo vaø bò quyû 5) The power of fear of wrongdoing: Quyù löïc töû thi laøm haïi. (bieát gheâ sôï haäu quaû cuûa toäi loãi). 9) Death from hunger or thirst, for lack of food (B) Unwholesome—Baát thieän: and water: Cheát vì ñoùi khaùt khoán khoå. 6) The power of shamelessness: Voâ taøm löïc Nine orifices: Nine entrances—Nine cavities— (khoâng bieát hoå theïn khi gaây neân toäi loãi). Cöûu Khoång—See Nine impure openings in our 7) The power of fearlessness of wrongdoing: Voâ body. quyù löïc (khoâng bieát gheâ sôï haäu quaû cuûa toäi Nine patches robe: Sanghati (skt)—Cöûu Ñieàu loãi). Y—AÙo chín maûnh—The lowest rank of the patch- (C) Either wholesome or unwholesome or robe—Taêng Giaø Leâ hay ñaïi y hay aùo cöûu ñieàu indeterminate—Hoaëc thieän, hoaëc baát thieän, (chín maûnh)—See Six things which a monk must hoaëc trung tính: have (A) and Nine

grades of the monk's patched 8) The power of energy: Taán löïc. robe. 9) The power of concentration: Ñònh löïc. Nine patriarchs of the T'ien-T'ai Sect: Nine punishments of the ancient: Chín thöù Thieân Thai Cöûu Toå—Chín vò Toå lieân tieáp cuûa hình phaït thôøi coå hay Cöïu cheá cöûu hình. Toâng Thieân Thai—The sucession of the nine 1) Branding: Thích chöõ vaøo maët. founders of the T'ien-T'ai Sect—The nine 2) Cutting off the nose: Tî hay caét muõi. patriarchs of the T'ien-T'ai Sect: 3) Severrance of the feet: Ngoaïc, phi hay chaët 1) Nagarjuna was considered as the founder of chaân. the T'ien-T'ai School: Long Thoï—Long Thoï 4) Castration: Cung hay thieán. ñöôïc xem laø Cao Toå cuûa toâng Thieân Thai. 5) Death: Ñaïi tòch hay xöû töû. **See Nagarjuna. 6) Banishment: Löu hay ñi ñaøy. 2) Hui-Wen: Hueä Vaên (505-577)—Nhò Toå—See 7) Money fine: Thuïc hay duøng tieàn chuoäc toäi. Hui Wen. 8) Whipping: Tieân hay ñaùnh baèng tröôïng. 3) Hui-Ssu: Hueä Tö—Tam Toå Hueä Tö—See 9) Flogging: Phaùc hay ñaùnh baèng roi. Hui-Ssu. Nine realities: Cöûu Höõu—The nine states or 4) Chih-I: Trí Giaû—Töù Toå Trí Khaûi—Chih-Cheâ conditions in which sentient beings enjoy to (Chih-I)—See Chih-I. dwell—Chín coõi trôøi hyû laïc. 5) Kuan-Ting: Quaùn Ñaûnh—Nguõ Toå Quaùn 1) The world and the six deva heavens of desire Ñaûnh—See Kuan-Ting. in which there is variety of bodies and 6) Fa-Hua: Phaùp Hoa—Luïc Toå Phaùp Hoa. thinking or ideas: Duïc Giôùi Nhaân Thieân—Sô 7) T'ien-Kung: Thieân Cung—Thaát Toå Thieân chuùng sanh cö—Theá giôùi Ta Baø vaø saùu coõi Cung. trôøi duïc giôùi trong ñoù chuùng sanh coù nhieàu 8) Tso-Ch'i: Taû Kheâ—Baùt Toå Taû Kheâ. loaïi thaân vaø nhieàu loaïi töôûng. 9) Chan-Jan: Traïm Nhieân—Cöûu Toå Traïm 2) The three Brahma-heavens where bodies Nhieân—See Chan-Jan. differ but thinking is the same (the first Nine Powers: Cöûu Löïc—According to Bhikkhu dhyana heaven: Phaïm Chuùng Giôùi Thieân— Bodhi in Abhidhamma, there are nine powers— Nôi chuùng sanh coù nhieàu thaân khaùc nhau Theo Tyø Kheo Boà Ñeà trong Vi Dieäu Phaùp, coù nhöng töôûng laïi gioáng nhau—Sô thieàn thieân). chính thöù löïc: 3) The three bright and pure heavens where (A) Either wholesome or indeterminate—Thieän bodies are identical but thinking differs: Cöïc hay trung tính: Quang Tònh Thieân—Nôi chuùng sanh chæ coù 1) The power of faith: Tín löïc. moät loaïi thaân nhöng nhieàu loaïi töôûng khaùc 2) The power of mindfulness: Nieäm löïc. nhau—The second dhyan heaven—Nhò thieàn 3) The power of wisdom: Tueä löïc. thieân. 4) The power of shame: Taøm löïc (bieát hoå theïn 4) The three universally pure heavens where khi gaây neân toäi loãi). bodies and thinking are the same: Bieán Tònh Thieân—Nôi chuùng sanh chæ coù moät thaân vaø

moät töôûng gioáng nhau—The third dhyana ways of overcoming hindrances; also there are heaven—Tam thieàn thieân. nine interrupted ways of advance from one stage 5) The no-thinking or no-thought heave: Voâ to another of the nine stages of the trailokya by Töôûng Thieân—Nôi chuùng sanh khoâng coù the wisdom of overcoming delusion in each töôûng maø cuõng khoâng coù giaùc tri—The stage—Trong tam giôùi coù cöûu ñòa, moãi ñòa ñeàu coù highest of the four dhyana heavens—Töù thieàn kieán hoaëc, tö hoaëc, vaø tu hoaëc. Treong moãi vuõ truï thieân. coù chín ñòa, trong moãi ñòa laïi coù chín caùch laøm 6) Limitless space: Khoâng Voâ Bieân Xöù—First of

giaûm nheï, töø ñoù vöôït thaéng chöôùng ngaïi; laïi cuõng the formless realms—Chuùng sanh khoâng xöù coù chín ñaïo voâ giaùn vaø ñi töø giai ñoaïn naày ñeán truï. giai ñoaïn khaùc trong tam giôùi ñeå giaûi thoaùt baèng 7) Limitless perception: Thöùc Voâ Bieân Xöù— trí tueä ñeå vöôït thoaùt phieàn naõo trong moãi giai Limitless perception (the second of the ñoaïn. formless realms)—Chuùng sanh truï nôi thöùc. Nine states of bondage: Chín traïng thaùi troùi 8) Nothingness: Voâ Sôû Höõu Xöù—Nothingness, buoäc—See Nine states of bondage and the one the place beyong things (the third of the state of liberation (A). formless realms)—Chuùng sanh baát duïng xöù Nine states of bondage and the one state of truï. liberation: Cöûu Phöôïc Nhöùt Thoaùt—Chín traïng 9) Beyond thought or non thought: Phi Töôûng thaùi troùi buoäc vaø moät traïng thaùi giaûi thoaùt. Phi Phi Töôûng—The fourth formless realms— (A) The nine states of bondage—Chín traïng thaùi Chuùng sanh höõu töôûng voâ töôûng xöù. troùi buoäc: Nine realms: Cöûu giôùi—All realms in the 1) Hell of fire: Hoûa Ñoà. cosmos, with the exeption of the Buddha 2) Hell of blood: Huyeát Ñoà. Realms—See Ten Realms. 3) Hell of sword: Ñao Ñoà. Nine realms of error: Cöûu Giôùi—The nine 4) Asuras: A-Tu-La. realms of error, or subjection to the passion; all 5) Men: Nhaân. the realms of the living from Bodhisattvas down to 6) Devas: Thieân. hells, except the tenth and highest, the Buddha 7) Maras: Ma. realm—Chín giôùi haõy coøn trong sai traùi vaø vaãn 8) Nirgranthas: Ni Kieàn Ñaø (ngoaïi ñaïo). coøn bò duïc voïng chi phoái; taát caû caùc giôùi cuûa 9) Form and formless states: Saéc vaø Voâ Saéc. chuùng höõu tình töø Boà Taùt xuoáng haøng ñòa nguïc, (B) The one state of liberation—Moät traïng thaùi ngoaïi töø Phaät giôùi laø giôùi cao nhaát—See Nine giaûi thoaùt: lands (C). 1) Freedom of Nirvana: Nieát Baøn. Nine similes: Cöûu Duï. Nine states or conditions in which sentient 1) Stars: Tinh (sao). beings enjoy to dwell: Chín coõi trôøi hyû laïc— 2) Eye-film: Hoa Ñoám. See Nine realities. 3) Lamp: Ñaêng (ñeøn). Nine states of samatha meditation: According 4) Prestidigitation: AÛo (aûo thuaät). to Lama Khenchen Thrangu in “The Practice of 5) Dew: Söông (söông muø). Tranquility and Insight”, there are nine states of 6) Bubble: Baøo (bong boùng). samatha Truths in the Vajrayana—Theo Laït Ma 7) Dream: Moäng. Khenchen Thrangu, theo Kim cang Thöøa, coù chín 8) Lightning: Ñieån Chôùp. giai ñoaïn thieàn chæ. 9) Cloud: Vaân (maây). (I) Samatha in the desire realm—Thieàn Chæ trong Nine stages of the trailokya: Cöûu Giaûi Thoaùt coõi duïc: Ñaïo—In the nine stages of the trailokya each has 1) One-pointed samatha: Nhaát taâm ñònh—In the its possible delusions and erroneous Desire Realm, there is one-pointed samatha, performances. In every universe there are nine which means that one does not have complete realms, in every realm there are nine illusions in mental stability, but one has a certain amount practice and nine ways of relief; hence the nine

of mental stability so that one is not distracted 6) Samatha of infinite space: Thieàn Chæ veà by external objects—Trong coõi Duïc Giôùi, coù khoâng gian voâ bieân. Nhaát taâm ñònh, nghóa laø trong coõi naày chuùng 7) Samatha of infinite consciousness: Thieàn Chæ sanh khoâng coù taâm bình oån hoaøn toaøn, nhöng veà thöùc voâ bieân. coù moät soá tính toaùn naøo ñoù veà söï oån ñònh tinh 8) Samatha of neither

existence nor non- thaàn ñeå khoâng bò kích ñoäng bôûi caùc ñoái töôïng existence: Thieàn Chæ veà phi höõu phi phi höõu beân ngoaøi. (khoâng hieän höõu, cuõng khoâng khoâng hieän (II)Samatha in the form realm—Thieàn Chæ trong höõu). coõi saéc giôùi: In the form realm, there are four 9) Samatha of nothing whatsoever: Thieàn Chæ veà successive levels of samatha meditation— voâ höõu xöù. Trong coõi saéc giôùi, coù boán möùc ñoä thieàn chæ: Nine successive abidings: Chín Thöù Ñeä Truù— 2) Samatha with examination and analysis: According to the Sangiti Sutta in the Long Thieàn chæ thaåm tra vaø phaân tích. Discourses of the Buddha, there are nine 3) Samatha with joy and bliss: Thieàn chæ hyû laïc. successive abidings—Theo Kinh Phuùng Tuïng 4) Samatha with inhalation and exhalation: trong Tröôøng Boä Kinh, coù chín thöù ñeä truù: Thieàn chæ cuûa söï thôû vaøo vaø thôû ra. 1) The first jhana heaven: Nhaát Thieàn Thieân. 5) Samatha that is free from the eight defects: 2) The second jhana heaven: Nhò Thieàn Thieân. Thieàn chæ giaûi thoaùt khoûi taùm khuyeát ñieåm: 3) The third jhana heaven: Tam Thieàn Thieân. a) The physical suffering of the desire realm: 4) The fourth jhana heaven: Töù Thieàn Thieân. Khoå veà vaät chaát cuûa coõi duïc. 5) The Sphere of Infinite Space: Khoâng Voâ Bieân b) The mental suffering of the desire realm: Khoå Xöù. veà tinh thaàn cuûa coõi duïc. 6) The Sphere of Infinite Consciousness: Thöùc c) Analysis: Söï phaân tích. Voâ Bieân Xöù. d) Examination: Kieåm tra. 7) The Sphere of No-Thingness: Voâ Sôû Höõu Xöù. e) Joy: Hyû. 8) The Sphere of Neither-Perception-Nor-Non- f) Bliss: Laïc. Perception: Phi Töôûng Phi Phi Töôûng Xöù. g) Inhalation: Thôû vaøo. 9) The Sphere of Cessation of Perception and h) Exhalation: Thôû ra—Freedom from inhalation Feeling: Dieät Thoï Töôûng Ñònh Xöù. and exhalation means that in that state one is Nine successive cessations: Anupubha-nirodha completely still without any breathing—Söï (p)—Chín Thöù Ñeä Dieät—According to the Sangiti giaûi thoaùt khoûi khuyeát ñieåm veà thôû vaøo vaø thôû Sutta in the Long Discourses of the Buddha, there ra coù yù muoán noùi raèng trong traïng thaùi ñoù are nine successive cessations—Theo Kinh Phuùng haønh giaû hoaøn toaøn tænh taùo maø khoâng coù hôi Tuïng trong Tröôøng Boä Kinh, coù chín thöù ñeä dieät: thôû naøo. 1) By the attainment of the first jhana, (III) Samatha in the formless realm—Thieàn Chæ perceptions of sensuality cease: Thaønh töïu Sô trong coõi voâ saéc giôùi: In the formless realm, Thieàn, caùc duïc töôûng bò ñoaïn dieät. there are four levels of samatha meditation. 2) By the attainment of the second jhana, The state in these four levels is like that of thinking and pondering cease: Thaønh töïu Nhò emptiness, but not the emptiness of the Thieàn, taàm töù ñoaïn dieät. Madhyamaka. It is just a void or blank in 3) By the attainment of the third jhana, delight which nothing is perceived or focused on— (piti) ceases: Thaønh töïu Tam Thieàn, hyû ñoaïn Trong coõi saéc giôùi, coù boán möùc ñoä thieàn chæ. dieät. Traïng thaùi trong boán möùc ñoä naày laø traïng thaùi 4) By the attainment of the fourth jhana, in-and- taùnh khoâng, nhöng khoâng phaûi laø taùnh khoâng out breathing ceases: Thaønh töïu Töù Thieàn, cuûa thuyeát Trung Quaùn. Noù chæ laø söï troáng hôi thôû vaøo hôi thôû ra bò ñoaïn dieät. roãng, trong ñoù khoâng coù caùi gì ñöôïc nhaän laáy 5) By the attainment of the Sphere of Infinite hoaëc ñöôïc taäp trung vaøo:

Space, the perception of materiality ceases:

Thaønh töïu Hö Khoâng Voâ Bieân Xöù, saéc töôûng 3) The void: Voidness.—Unreality of things— bò ñoaïn dieät. Khoâng Ñeá. 6) By the attainment of the Sphere of Infinite 4) No permanent ego or soul: Voâ Ngaõ Ñeá. Consciousness, the perception of the Sphere 5) Love of existence or possession resulting in of Infinite Space ceases: Thaønh töïu Thöùc Voâ suffering: Höõu AÙi Ñeá. Bieân Xöù, töôûng hö khoâng voâ bieân xöù ñoaïn 6) Fear of being without existence or possession dieät. also resulting in suffering: Voâ Höõu AÙi Ñeá. 7) By the attainment of the Sphere of No- 7) Cutting of suffering and its cause: Bæ Ñoaïn Thingness, the perception of the Sphere of Phöông Tieän Ñeá. Infinite Consciousness ceases: Thaønh töïu Voâ 8) Nirvana with remainder still to be worked Sôû Höõu Xöù, thöùc voâ bieân xöù bò ñoaïn dieät. out: Höõu Dö Nieát Baøn Ñeá. 8) By the attainment of the sphere of Neither- 9) Complete Nirvana: Voâ Dö Nieát Baøn Ñeá. Perception-Nor-Non-Perception, the Nine types of meditation on corpse: perception of the Sphere of No-Thingness Nivasamjna (skt)—Cöûu Töôûng Quaùn—Nine types ceases: Thaønh töïu Phi Töôûng Phi Phi Töôûng of meditation on corpse which helps free us from Xöù, voâ sôû höõu xöù töôûng bò ñoaïn dieät. attachment to the human body—Chín loaïi thieàn 9) By the attainment of the Cessation-of- quaùn veà thaân theå giuùp ta thoaùt ñöôïc luyeán aùi veà Perception-and-Feeling, perception and thaân. feeling cease: Thaønh töïu Dieät Thoï Töôûng 1) Contemplate on a bloated corpse: Ñònh, caùc töôûng vaø caùc thoï ñeàu bò ñoaïn dieät. Vyadhmatakasamjna (skt)—Quaùn xaùc sình Nine suitable stages in religious services: leân—Töôûng thaây vöøa môùi cheát vaø baét ñaàu Cöûu Phöông Tieän—Chín giai ñoaïn thích hôïp trong sình leân. phuïc vuï toân giaùo. 2) Contemplate on a corpse changing color to 1) Salutation to the universal Triratna: Taùc Leã. dark purple: Vinilakas (skt)—Quaùn xaùc ñoåi 2) Repentance and confession: Xuaát Toäi. saéc baàm tím—Töôûng thaây cheát ñoåi saéc baàm 3) Trust in Triratna: Qui Y. xanh tím. 4) Giving of self to the Tathagata: Thí Thaân. 3) Contemplate on a decaying corpse: 5) Vowing to devote the mind to bodhi: Phaùt Boà Vipadumakas (skt)—Quaùn xaùc ruùt nhoû laïi— Ñeà Taâm. Töôûng thaây ñang hoaïi dieät. 6) Rejoicing in all good: Tuøy Hyû. 4) Contemplate on blood leaking out from a 7) Beseeching all Tathagatas to rain down the corpse: Vilohitakas (skt)—Quaùn xaùc ræ maùu— saving law: Caàn Giaûng. Töôûng thaây sình baáy nöùc raõ vaø ræ maùu. 8) Praying for the Buddha-nature in self and 5) Contemplate on a corpse covered with pus: others for entry in the Pure Land: Caàu Vaõng Vipuyakas (skt)—Quaùn xaùc bò phuû ñaày maùu Sanh. muû—Töôûng thaây cheát sình leân ñaày daãy maùu 9) Demitting the good produced by the above muû vaø saép raõ. eight methods., to others, universally, past, 6) Contemplate on a corpse that torn apart by present and future: Hoài Höôùng Coâng Ñöùc. wild birds and wild beasts: Vikhaditakas Nine suitable stages in religious services of (skt)—Quaùn xaùc bò thuù aên—Töôûng thaây raõ ra the ten paramita Bodhisattvas: Cöûu Phöông töøng khuùc, laøm moài cho chim thuù. Tieän Thaäp Ba La Maät Boà Taùt—Chín giai ñoaïn 7) Contemplate on the scattered limbs of a thích hôïp laøm phöông tieän hoaèng phaùp cuûa Thaäp corpse: Viksiptakas (skt)—Quaùn xaùc bò raû ra Ba La Maät Boà Taùt—See

Nine suitable stages in töøng phaàn—Töôûng thaây ñang tan raõ ra töøng religious services, and Ten paramitas. phaàn. 8) Contemplate on left-over white bones: Asthis Nine truths or postulates: Cöûu Ñeá—Chín chaân (skt)—Quaùn xaùc chæ coøn laïi xöông traéng— lyù. Töôûng naéng chan möa goäi, thaây nay chæ coøn 1) Impermanence: Voâ Thöôøng Ñeá. trô laïi moät boä xöông traéng. 2) Suffering: Khoå ñeá.

9) Contemplate on the bones reduced to ashes: female followers: Phaïm haïnh truù baát thôøi baát Vidagdhakas (skt)—Quaùn tro coøn laïi—Töôûng tieát thöù saùu laø ngöôøi aáy bò sanh vaøo choã bieân xöông tieâu muït theo thôøi gian, nay chæ coøn trô ñòa, giöõa caùc loaøi moïi rôï voâ trí, nhöõng choã maø laïi moät nhuùm tro. caùc haøng Tyø Kheo, Tyø Kheo Ni, Nam cö só, Nine unfortunate inappropriate times for Nöõ cö só khoâng coù ñaát ñöùng. leading the holy life: Akkhana-asamaya- 7) The seventh unfortunate, inappropriate time brahmacariya-vasaya (p)—Chín Baát Thôøi Baát Tieát is that that person is born in the middle Daãn Ñeán Ñôøi Soáng Phaïm Haïnh—According to country, but he has wrong views and distorted the Sangiti Sutta in the Long Discourses of the vision, thinking: “There is no giving, offering, Buddha, there are nine unfortunate, inappropriate or sacrificing, there is no fruit or result of times for leading the holy life. A Tathagata has good or bad deeds; there is not this world and been born in the world, Arahant, fully-enlightened the next world; there are no parents and there Buddha, and the Dhamma is taught which leads to is no spontaneous rebirth; there are no calm and perfect nirvana, which leads to ascetics and Brahmins in the world who, enlightenment as taught by the Well-farer, and having attained to the highest and realised for this person is born in the following realms—Theo themselves the highest knowledge about this Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù chín world and the next.”: Phaïm haïnh truù baát thôøi thöù baát thôøi baát tieát daãn ñeán ñôøi soáng phaïm baát tieát thöù baûy laø ngöôøi aáy sanh vaøo coõi haïnh—Nhö Lai xuaát hieän ôû ñôøi, baäc A La Haùn, trung taâm, nhöng laïi theo taø kieán ñieân ñaûo: Chaùnh Ñaúng Giaùc, Phaùp ñöôïc thuyeát giaûng, ñöa “Khoâng coù boá thí, khoâng coù cuùng döôøng, ñeán an tònh, höôùng ñeán Nieát Baøn, tieán tôùi giaùc khoâng coù cuùng teá, khoâng coù quaû baùo caùc haønh ngoä, ñöôïc Thieän Theä khai thò, maø ngöôøi aáy laïi vi thieän aùc, khoâng coù ñôøi naøy, khoâng coù ñôøi sanh vaøo nhöõng coõi sau ñaây. sau, khoâng coù meï, khoâng coù cha, khoâng coù 1) The first unfortunate, inappropriate time is caùc loaøi hoùa sanh, khoâng coù caùc vò Sa Moân, that that person is born in a hell-state: Phaïm Baø La Moân ñaõ chöùng ñaït chôn chaùnh, ñaõ töï haïnh truù, baát thôøi baát tieát thöù nhaát laø ngöôøi aáy mình chöùng tri, chöùng ngoä theá giôùi naày vôùi sanh vaøo ñòa nguïc. theá giôùi sau vaø tuyeân thuyeát. 2) The second unfortunate, inappropriate time is 8) The eighth unfortunate, inappropriate time is that that person is born among the animals: that that person is born in the middle country Phaïm haïnh truù baát thôøi baát tieát thöù nhì laø but lacks wisdom and is stupid, or is deaf and ngöôøi aáy bò sanh vaøo coõi baøng sanh. dumb and cannot tell whether something has 3) The third unfortunate, inappropriate time is been well said or ill-said: Phaïm

haïnh truù baát that that person is born among the petas: thôøi baát tieát thöù taùm laø ngöôøi aáy ñöôïc sanh Phaïm haïnh truù thöù ba baát thôøi baát tieát laø vaøo nöôùc trung taâm, nhöng aùc hueä, ngu si, ngöôøi aáy bò sanh vaøo coõi ngaï quyû. ñieác, ngoïng, khoâng bieát nghóa lyù ñöôïc kheùo 4) The fourth unfortunate, inappropriate time is noùi hay vuïng noùi. that that person is born among the asuras: 9) The ninth unfortunate, inappropriate time is Phaïm haïnh truù baát thôøi baát tieát thöù tö laø ngöôøi that that person is born in the middle country aáy bò sanh vaøo coõi A-Tu-La. and is intelligent, not stupid, and not deaf and 5) The fifth unfortunate, inappropriate time is dumb and well able to tell whether something that that person is born in a long-lived group has been well said or ill said, but no of devas: Phaïm haïnh truù baát thôøi baát tieát thöù Tathagata has arisen: Phaïm haïnh truù baát thôøi naêm laø ngöôøi aáy ñöôïc sanh vaøo coõi trôøi baát tieát thöù chín laø ngöôøi aáy ñöôïc sanh vaøo tröôøng thoï. nöôùc trung taâm, coù trí tueä, khoâng ngu si, 6) The sixth unfortunate, inappropriate time is khoâng ñieác, khoâng ngoïng, bieát nghóa lyù ñöôïc that that person is born in the border kheùo noùi hay vuïng noùi, nhöng laïi khoâng coù regionsamong foolish barbarians where there Nhö Lai xuaát hieän. is no access for monks and nuns, , or male or

Nine ways of overcoming malice: Aghata- Ninety Pacittiya offences which require pativinaya (p)—Chín Söï Ñieàu Phuïc Xung Ñoät— confession and repentance: Pacittiya (skt)— According to the Sangiti Sutta in the Long Cöûu Thaäp Giôùi Ñoïa—According to Most Discourses of the Buddha, there are nine ways of Honorable Minh Ñaêng Quang in the Rules for overcoming malice by thinking “There is no use to Mendicant Bhiksus, ninety Pacittiya offences think that a person has harmed, is harming, or will which require confession and repentance. If a harm either you, someone you love, or someone monk doing any of them, makes a confession of it you hate.”—Theo Kinh Phuùng Tuïng trong Tröôøng before the Sangha with clear heart, he will Boä Kinh, coù chín söï ñieàu phuïc xung ñoät baèng caùch become free from the offence. If he doesn’t, the nghó raèng: “Coù lôïi ích gì maø nghó raèng moät ngöôøi offence itself will not only obstruct his ñaõ laøm haïi, ñang laøm haïi, vaø seõ laøm haïi mình, haïi development of wholesome acts, but it will also ngöôøi mình thöông, hoaëc haïi ngöôøi mình gheùt.” cause his rebirth in lower realms, i.e., hell, hungry Nine ways of showing respect in India: Cöûu ghosts, or animal—Theo Luaät Nghi Khaát Só ñöôïc Nghi—Chín oai nghi—According to Hsuan-Tsang, Ñöùc Toân Sö Minh Ñaêng Quang soaïn cho chö there are nine ways of showing respect in Indian Taêng Ni heä phaùi Khaát Só, 90 giôùi Ba Daät Ñeà, neáu at his time—Theo Ngaøi Huyeàn Trang, coù chín phaïm moät trong nhöõng toäi naày maø chí thaønh phaùt phöông caùch toû veû toân kính cuøa AÁn Ñoä. loà saùm hoái tröôùc Taêng chuùng, thì toäi ñöôïc tieâu 1) Saluting by asking about welfare (speaking khieân. Neáu khoâng chí thaønh phaùt loà saùm hoái, softly): Phaùt Ngoân UÙy Vaán—Toû lôøi chaøo hoûi chaúng nhöõng seõ trôû ngaïi cho vieäc khôûi sanh thieän (hoûi thaêm söùc khoûe vaø aên noùi nhoû nheï). phaùp, maø seõ coøn bò ñoïa vaøo ñòa nguïc, ngaï quyû, 2) Saluting by bowing the head: Phuû Thuû Thò suùc sanh. Kính—Cuùi ñaàu kính chaøo. 1) A monk should not

tell a conscious lie (telling 3) Saluting by holding high hands: Cöû Thuû Cao a conscious lie means the words, the AÁp—Ñöa tay leân cao ñeå chaøo. utterance, the speech, the talk, the language, 4) Saluting by bowing head with folded hands: the intimation, the un-ariyan statement of one Hôïp Chöôûng Bình Cuûng—Chaáp tay cuùi ñaàu intent upon deceiving with words, saying: "I chaøo. have not seen what I have seen, heard what I 5) Saluting by bending the knee: Khuaát Taát— have not heard, sensed what I have not Nhuùn cong ñaàu goái chaøo. sensed, etc): Caám cho raèng phaûi moät vieäc sai 6) Saluting by kneeling: Tröôøng Quyø—Quyø goái traùi. ñeå chaøo. 2) A monk should not should not speak insulting 7) Saluting by placing two hands and knees on speech to discourage people: Caám che bai the ground: Thuû taát Cöù Ñòa—Chaøo baèng caùch laøm ngöôøi ruûn chí. ñeå hai baøn tay vaø hai ñaàu goái xuoáng ñaát. 3) A monk should not speak slandering speech 8) Saluting by placing two elbows and knees on to cause people to break their harmony: Caám the ground: Nguõ Luaân Caâu Khaát—Chaøo baèng noùi löôõi hai chieàu ñaâm thoïc laøm cho ngöôøi ta caùch cho hai cuøi choû vaø hai ñaàu goái xuoáng giaän nhau. ñaát. 4) A monk should not lie down in a sleeping 9) Saluting by humbly and submissively place with a woman: Caám ôû chung nhaø vôùi prostrating the whole body on the ground: ñaøn baø trong moät ñeâm. Nguõ Theå Ñaàu Ñòa—Chaøo baèng caùch phuû 5) A monk should not lie down in a sleeping phuïc caû thaân ngöôøi saùt ñaát. place with one who is not ordained for more Nine worlds: Cöûu Theá Giôùi—See Nine lower than two nights: Caám ôû quaù hai ñeâm chung worlds. vôùi ngöôøi chöa thoï giôùi nhaø sö. Nineteen patched robe: AÙo möôøi chín maûnh— 6) A monk should not make one who is not See Nine grades of the monk's patched robe. ordained to recite sutras together line by line. However, if a monk recite in studying together with lay good advisors, there is no

offence of Pacittiya: Caám tuïng kinh chung vaø 17) Out of angry and displeased, a monk should moät löôït vôùi ngöôøi chöa thoï ñaïi giôùi. Tuy not throw out another monk or cause him to nhieân, neáu cuøng baäc thieän höõu tri thöùc taïi gia be thrown out from a dwelling place ñoïc tuïng vaø nghieân cöùu kinh ñieån thì khoâng belonging to the Order: Caám ñuoåi hay sai phaïm giôùi Ba Daät Ñeà. ñuoåi moät vò Tyø Kheo khoâng haïp yù mình ra 7) A monk should not speak of another monk's khoûi phoøng. very bad offence to one who is not ordained: 18) A monk who dwells in a lofty cell with an Caám hoïc toäi moät vò Tyø Kheo khaùc vôùi ngöôøi upper part, in a dwelling place belonging to chöa thoï giôùi nhaø sö. the Order. He should not cause any boards or 8) A monk should not speak of a condition of removable feet of his couch to fall down to furthermen to one who is not ordained: Caám hurt other people: Neáu ôû phaàn treân gaùc, khi khoe mình ñaéc ñaïo coù pheùp thaàn thoâng vôùi giaêng muøng loùt vaùn, caám ñeå caây rôùt truùng ngöôøi chöa thoï ñaïi giôùi. ngöôøi. 9) A monk should not teach dharma to women in 19) A monk should not sprinkle grass or clay, or more than five or six sentences, except a should not have them sprinkled if he knows learned man is present: Caám moät mình thuyeát that the water contains life: Caám laáy nöôùc phaùp cho ñaøn baø nghe, duø chæ naêm saùu caâu duøng khi bieát trong nöôùc aáy coù coân truøng. maø khoâng coù ñaøn oâng trí thöùc tham döï. 20) A

monk should not cover his dwelling place 10) A monk should not dig the ground or have it with heavy material that collapse to harm dug: Caám ñaøo ñaát, cuoác ñaát, hay sai ngöôøi other people: Khi lôïp tònh xaù, caám duøng ñoà ñaøo cuoác. quaù nhieàu chaát naëng khieán bò saäp. 11) A monk should not destroy vegetable growth: 21) A monk should not exhort nuns if there is no Caám ñoán caây. order from the Sangha: Khi khoâng coù leänh 12) A monk should not argue to disturb other cuûa Giaùo Hoäi sai ñi, caám daïy ñaïo, ñoïc giôùi people: Caám tranh caõi nhieàu lôøi laøm cho boån vôùi Tyø Kheo Ni. ngöôøi ta phieàn nhieãu. 22) Even though agreed upon by the Order, a 13) A monk should not defame or bad mouth in monk should not exhort nuns after sunset: criticizing the headmaster of the Order: Caám Maëc daàu coù leänh Giaùo Hoäi, caám thuyeát phaùp cheâ bai, noùi aùc, hay xuùc phaïm ñeán vò Sö Trò vôùi chuùng Tyø Kheo Ni töø buoåi chieàu toái ñeán Söï trong Giaùo Hoäi. saùng. 14) A monk should not spread in the open air a 23) A monk should not joke that the elder monks chair or a mattress or a stool belonging to the are exhorting nuns for the sake of gain: Caám Order, setting forth, but does not removed or noùi gieãu raèng caùc vò sö ñi thuyeát phaùp cho Tyø have it removed, to cause it destroyed: Caám Kheo Ni coát chæ ñeå aên uoáng no say. duøng ñoà cuûa chuøa maø boû ôû ngoaøi, laøm cho hö 24) A monk should not give robe-material to a beå. nun who is not a relation, except in exchange: 15) A monk should not spread a sleeping place or Caám taëng aùo cho Tyø Kheo Ni xa laï, tröø khi having it spread in a dwelling belonging to mua duøm hoaëc ñoåi aùo môùi. the Order, setting forth, but should neither 25) A monk should not sew or cause a robe to be remove it nor have it removed: Caám duøng ñoà sewn for a nun who is not a relation: Caám cuûa chuøa, khi ñi khoâng deïp caát. may aùo cho Tyø Kheo Ni xa laï. 16) A monk should not lie down in a sleeping 26) A monk should not sit down in a private place place in a dwelling belonging to the Order, together with a nun: Caám ngoài chung vôùi Tyø knowing that he is encroaching upon the Kheo Ni, ôû moät choã che khuaát. space intended for a monk arrived first: Caám 27) A monk should not have arranged together khi ñi löõ haønh, giaønh choã naèm cuûa moät ngöôøi with a nun to go along the same road, even khaùc. among villages, except at the right time (in this case, the right time must be agreed upon

by the Order that the road is dangerous and (If a monk, going up to a family, and was frightening that one must go with a weapon): invited to take cakes or barley-gruel, two or Caám ñi chung vôùi Tyø Kheo Ni, daàu töø laøng three bowlfuls may be accepted by the monk. naày hay laøng kia, tröø khi ngaët ngheøo (tröôøng Should he accept more than that, there is an hôïp ngaët ngheøo ôû ñaây phaûi ñöôïc giaùo hoäi offence of Pacittiya. Should he accept two or ñoàng yù laø ñöôøng xaù nguy hieåm vaø gheâ sôï ñeán three bowfuls, take these cakes back from noãi ngöôøi ñi ñöôøng phaûi mang vuõ khí). there and would not share with other monks 28) A monk should not have arranged together in the monastery, there is an offence of with a nun to embark in a boat and to go Pacittiya): Caám laõnh ñoà aên nhieàu quaù maø either upstream or downstream, except for khoâng chia sôùt cho vò khaùc (Khi vò sö ñi hay crossing over to the other bank on a ferry: ñöôïc môøi thænh ñeán nhaø thí chuû vaø ñöôïc cuùng

Caám heïn nhau ñi chung moät thuyeàn, tröø khi döôøng hai hay ba baùt boät nhoài maät ñeå mang qua ñoø. veà, vò Taêng aáy coù theå nhaän. Neáu muoán nhieàu 29) A monk should not eat alms-food knowing hôn theá laø phaïm toäi Ba Daät Ñeà. Neáu nhaän veà that it was procured through the intervention töï vieän maø khoâng chia laïi cho chö Taêng trong of a nun: Caám aên côm cuûa thí chuû ñaõi, khi töï vieän cuõng bò phaïm toäi Ba Daät Ñeà). nhôø coù Tyø Kheo Ni noùi vaøo thí chuû môùi chòu 36) A monk should not ask another monk who has ñaõi. eaten, who is satisfied, to take solid or soft 30) A monk should not have arranged together food that is not left over: Caám eùp vò sö khaùc with a woman to go along the same road (see aên no roài maø phaûi aên laïi nöõa. the last part of number 27): Caám ñi chung vôùi 37) A monk should not eat or partake solid or soft ñaøn baø daàu töø laøng naày tôùi laøng kia cuõng vaäy, food at the wrong time (wrong time means tröø khi ngaët ngheøo. afternoon has passed until sunrise): Caám aên 31) A monk should not eat more than one meal at saùi giôø töø quaù ngoï tôùi ngoï hoâm sau. a public house, nor should he eat two meals in 38) A monk should not convey to his mouth two days at the same house: Caám aên ñeán hai nutriment not given: Caám duøng vaø ñeå ñoà aên buoåi côm moät ngaøy, hai buoåi hai ngaøy trong vaøo mieäng, moùn chaúng phaûi cuûa cuùng döôøng. moät nhaø. 39) A monk should not eat or partake of solid 32) A monk should not eat more than one meal food or soft food that was stored so that he and residing at various locations in one day, doesn’t have to go begging for alms-food the except when he is ill: Caám aên nhieàu buoåi next day: Caám ñeå daønh ñoà aên caùch ñeâm ñaëng côm, ôû nhieàu choã trong moät ngaøy, tröø khi ñau hoâm sau khoûi ñi khaát thöïc. yeáu. 40) A monk who is not ill should not ask for 33) A monk should not be absent from the group sumptuous foods (sumptuous foods include meal, except at a right time, i.e., time of ghee, fresh butter, oil, honey, fish, meat, milk, illness, time of giving robes, time of being curds, etc.): Caám hoûi ñoà aên myõ vò, tröø côn ñau embarked in a boat, etc.: Caám vaéng maët buoåi phaûi tuøy moùn caàn duøng. côm kyø hoäi, tröø khi ñau yeáu, ñi xa, hay trai 41) A monk should not cause other monks to be taêng. tardy to the meal: Caám coá yù laøm cho maáy vò 34) A monk should not eat solid food or soft food Tyø Kheo khaùc treã quaù giôø aên. that is not left over when he feels full 42) A monk should not give with his own hand (satisfied); however, when he is still hungry, solid food or soft food to a naked ascetic, or he can ask for more food: Caám aên no roài maø to a wanderer or to a female wanderer: Caám aên laïi nöõa, nhöng khi coøn ñoùi coù theå hoûi trao tay thí ñoà aên cho loõa theå hay nam nöõ theâm. ngoaïi ñaïo. 35) When receiving a lot of alms-food, a monk 43) After eating, a monk should not sit down in a must share them with other monks in the house where there is a beautiful woman: Caám Order. If not, there is an offence of Pacittiya

aên roài maø coøn ngoài naùn laïi laâu trong nhaø coù 56) A monk should not bathe at intervals of less ñaøn baø ñeïp. than half a month, except at a right time, i.e., 44) After receiving alms-food, a monk should not the time of illness, the body is dirty, or too hot sit down in a private place on a secluded seat during the summer time: Caám taém tôùi hai laàn together with a woman: Caám laõnh ñoà aên roài, trong nöûa thaùng, tröø khi

ñau yeáu, dô hay nöïc maø coøn ngoài laïi choã kín, trong nhaø coù ñaøn baø vaøo trôøi heø. ñeïp. 57) If he is not ill, a monk should not warm 45) A monk should not sit down together with a himself, kindle or cause a fire to be kindled: woman in a private place (that can lead to the Caám voâ côù chuïm löûa choã troáng, tröø khi ñau development of sexual intercourse): Caám yeáu, laïnh leõo hay trong ñeâm toái. ngoài gaàn ñaøn baø choã chaùn chöôøng (choã rieâng 58) A monk should not hide or cause to hide tö coù theå ñöa ñeán vieäc haønh daâm). another monk's bowl or robe or cloth, even in 46) A monk should not find fault to dismiss fun: Caám gieãu côït maø giaáu, hoaëc xuùi ngöôøi another monk from going into a village for daáu ñoà cuûa ngöôøi khaùc (nhö baùt, aùo, vaûi, vaân alms-food to cause that monk to starve: Caám vaân). oaùn gheùt, kieám côù laøm cho moät vò sö khaùc bô 59) A monk should not get back things that he vô nhòn ñoùi. already offered to another monk: Caám laáy leùn 47) A monk should not store so much medicines: laïi ñoà, aùo ñaõ cho ngöôøi ta roài. Caám laõnh ñeå daønh nhieàu thuoác. 60) A monk should not wear a robe (white) that 48) A monk should not go to see an army fighting: has no disfigurement of black, dark green or Caám xem dieãn binh taäp traän. muddy colors: Caám maëc duøng chaên aùo, maøu 49) If there is some reason for a monk to go to vaûi traéng, maø phaûi nhuoäm laïi cho xaáu tröôùc visit the army, that monk should not stay with khi duøng. the army for two nights: Neáu vì lyù do gì ñoù 61) A monk should not intentionally deprive a maø phaûi ñeán vieáng traïi binh, caám ôû chung vôùi living thing of life: Caám coá yù gieát cheát maïng quaân binh hai ngaøy. thuù vaät. 50) If a monk, staying with the army for less than 62) A monk should not knowingly make use of two nights, he should not go see a sham-fight water that contains living things: Caám uoáng or to the troops in array or to the massing of nöôùc maø mình bieát laø coù truøng. the army or to see a review of the army: Neáu 63) A monk should not cause sadness to other phaûi vieáng traïi binh, caám ñi xem söï taäp taønh people. On the contrary, a monk should do his ngöïa voi, quaân binh ñaáu voõ. best to comfort people when they are sad: 51) A monk should not drink fermented liquor and Caám coá yù laøm cho ngöôøi ta buoàn maø khoâng spirits, nor should he smoke opium, nor khuyeân giaûi. should he chew betel: Caám uoáng röôïu men, 64) A monk should not knowingly conceal caùc thöù röôïu, thuoác huùt, aù phieän, traàu cau. another monk's very bad offence (an offence 52) A monk should not playing in the water: Caám that involves defeat and the thirteen entailing chôi theå thao hay giôûn côït moät caùch quaù töï do a formal meeting of the Order): Caám daáu toäi döôùi nöôùc. thoâ tuïc, choïc gheïo, giao daâm cuûa moät Tyø 53) A monk should not hit other people with Kheo (toäi thoâ tuïc naày lieân heä ñeán Töù Ba La hands or feet: Caám laáy tay chaân maø ñaùnh ñaù Di hay Thaäp Tam Giôùi Taêng Taøn). ngöôøi ta. 65) A monk should not knowingly confer the 54) A monk should not disrespect any blame or Upasampada Ordination on an individual warning from the elder monks: Caám baát tuaân under twenty years of age: Caám nhaän vaøo vaø khinh deã lôøi quôû traùch caûn ngaên. haøng Tyø Kheo, keû naøo chöa ñuùng 20 tuoåi 55) A monk should not frighten a nother monk: troïn. Caám doïa naït laøm cho moät vò Tyø Kheo khaùc 66) A monk should not knowingly open up for a kinh sôï.

further formal act a legal question already

settled according to rule: Caám khieâu gôïi söï understand that this rule is, as is said, handed raày raø sau khi ñaõ eâm thuaän. down in a clause, contained in a clause, and 67) A monk should not have arranged together comes up for recitation every half-moth; if with a caravan set on theft, should not other monks should know concerning this knowingly go along the same high road, even monk has sat down two or three times before, among villages: Caám ñi chung vôùi gian nhaân, not to say oftener, while Patimokkha was daàu töø laøng naày tôùi laøng kia cuõng vaäy. being recited, there is not only no freedom for 68) A monk should not speak lewd words to that monk on account of his ignorance, but he obstruct the cultivated path: Caám noùi lôøi daâm ought to be dealt with according to the rule duïc laøm ngaên trôû söï thaønh ñaïo. for the offence into which he has fallen there, 69) A monk should not knowingly allow the and further confusion should be put on him, novice who speaks uncorrectly about the saying: 'Your reverence, this is bad for you, Buddha-Dharma and misinterprets the this is badly gotten by you, that you, while the Buddha, should not encourage that novice, Patimokkha is being recited, do not attend should not support, should not eat with that applying yourself properly.": Caám choái toäi novice, nor should he lie down in a sleeping noùi raèng taïi mình khoâng thuoäc giôùi boån. place with that novice: Caám giöõ taïi chuøa vaø 74) A monk should not say that the Order's ñeå haàu mình, keû Sa Di noùi saùi quaáy. decision is not fair: Caám noùi chö Taêng nghò 70) A monk should not knowingly eat together xöû chaúng coâng bình. with or be in communion with or lie down in a 75) A monk should not break or interrupt the sleeping place with a monk who speaks meeting, not giving the consent by rising up uncorrectly about the Buddha-Dharma and or departing from his seat when the Order is misinterprets the Buddha: Caám aên uoáng vaø engaged in decisive talk: Caám phaù khuaáy laøm giao thieäp, hay noùi chuyeän vôùi vò sö noùi saùi giaùn ñoaïn buoåi hoäi nghò, baèng caùch ñöùng daäy quaáy. hay böôùc ra ngoaøi. 71) A monk, being spoken to by monks regarding 76) A monk should not first consent for ligitimate a rule, should speak thus: "Your reverences, I acts, and afterwards engage in criticism: Caám will not train myself in this rule of training laøm caûn trôû khoâng cho thi haønh ñieàu maø giaùo until I have inquired about it of another hoäi ñaõ quyeát nghò. experienced monk who is expert in 77) A monk should not stand overhearing other discipline." There is an offence of Pacittiya. monks when they are quarrelling, disputing: He should say: "Monks, it should be learnt, it Caám hoïc ñi hoïc laïi, chuyeän caõi laãy gaây goå, should be inquired into, it should be sau khi ñaõ eâm thuaän. investigated by a monk who is training.": 78) When angry and displeased, a monk should Caám choái toäi noùi raèng khoâng bieát ñeå ñi hoûi not give another monk a blow: Caám giaän maø laïi. ñaùnh moät vò Tyø Kheo khaùc. 72) When the Patimokkha is being recited, a 79) When angry and displeased, a monk should monk should not disparaging the rule of not raise the palm of the hand against another training by sayng thus: "On what account are monk: Caám giaän maø vaû, hay vaën tay moät vò the lesser and minor rules of training recited? Tyø Kheo khaùc. They only tend to

remorse, to vexation, to 80) A monk should not defame another monk perplexity.”: Caám noùi phaù raèng ñoïc giôùi boån with an unfounded charge of an offence laø phieàn haø voâ ích. entailing a formal meeting of the Order: Caám 73) A monk should not avoid being blamed by caùo gian raèng vò Tyø Kheo khaùc phaïm giôùi saying that he does not understand the Taêng Taøn. Patimokkha (Whatever monk, while the 81) A monk should not suddenly enter the Patimokkha is being recited every half- threshold of the king palace without waiting month, should speak thus: “Only now I do

to be welcome: Caám vaøo cung vua thình lình, Ninnoe (jap): Nhaân Vöông Hoäi (Hoäi nghieân cöùu khoâng chôø ñôïi ñöôïc nghinh tieáp. tuïng ñoïc Nhaân Vöông Baùt Nhaõ Kinh taïi Nhaät 82) A monk should not pick up or cause another Baûn). to pick up treasure or what is considered to be Ninnohannakyo (jap): Karunikaraja- treasure, except when he knows the owner Prajnaparamita-Sutra (skt)—The sutra stressed on and picks to set aside for the owner to take it: the “Buddha wisdom” for rulers to maintain Caám löôïm, hay sai löôïm cuûa quaáy vaät boû rôi, security and welfare for the country. The sutra tröø khi naøo bieát roõ chuû nhaân maø muoán caát was translated into Chinese by Kumarajiva— giuøm. Nhaân Vöông Baùt Nhaõ Kinh Kinh nhaán maïnh ñeán 83) A monk should not enter a village at the “Trí hueä Phaät” trong vieäc duy trì an ninh phuùc lôïi wrong time, unless the Order instructs him to trong quoác gia. Kinh ñöôïc Ngaøi Cöu Ma La Thaäp go for some kind of urgent thing to be done: dòch ra Haùn töï. Caám vaøo laøng saùi giôø, tröø ra coù vieäc cuûa Giaùo Nipajjati (p): To lie down (to sleep)—Naèm Hoäi. xuoáng (nguû). 84) A monk should not sit on a couch or chair Nipaka (p): Clever (a)—Khoân kheùo. with the legs higher than eight finger- breadths: Caám ngoài gheá cao (cao hôn taùm Nipata (p): Collection. loùng tay), naèm giöôøng roäng, chieáu lôùn xinh Nippapa (p): Sinless (a)—Khoâng toäi. ñeïp. Nippapanca (p): Free from defilement—Khoâng 85) A monk should not have a couch or a chair bò nhieãm tröôïc. made covered with good cotton: Caám doàn Nippariyaya (p): Without distinction—Voâ phaân gheá, neäm, goái baèng goøn toát. bieät. 86) A monk should not have a needle-case made Nipphajjana (p): Achievement— of bone or ivory or horn: Caám duøng oáng ñöïng Accomplishment—Söï thaønh töïu. kim baèng xöông, söøng, ngaø. Nippilana (p): Squeezing—Vaét. 87) A monk should not sit or lie on a large piece Nipppileti (p): To squeeze—Vaét. of sleeping bag (oversize): Caám traûi ngoïa cuï choaùn choã roäng quaù. Nirabhasa (skt): Voâ AÛnh Töôïng—Imageless or 88) A monk should not use oversize itch-cloth shadowless—Without image or shadow—Without (four spans in length and two spans in semblance or appearance. Before reaching the breadth): Caám duøng vaûi gieû nhieàu quaù ñeå boù stage of Bodhisattvahood known as Joy, a choã ñau (boán gang chieàu daøi vaø hai gang Bodhisattva enters into the realm of no-shadows. chieàu roäng). A Bodhisattva on going up to the seventh stage, a 89) A monk should not use oversize towel or Bodhisattva still has a trace of mindfulness, but at cloth for the rains: Caám duøng chaên taém lôùn the eighth the state of imagelessness or no quaù. conscious strivings obtains. It is by means of 90) A monk should not have a robe made the Prajna that the Imagelessness and the measure of the Buddha’s robe, or more (the supernatural glory are realized—Khoâng caàn aûnh

measures for the Buddha's robe are nine töôïng hay hình töôùng beân ngoaøi. Tröôùc khi ñaït spans in length and six spans in breadth): ñeán Hoan Hyû Ñòa, vò Boà Taùt nhaäp vaøo caûnh giôùi Caám maëc aùo roäng daøi nhö aùo cuûa Phaät (aùo voâ töôùng. Moät vò Boà Taùt khi leân ñeán ñòa thöù baûy cuûa Phaät chieàu daøi chín gang, chieàu roäng saùu vaãn coøn coù daáu veát cuûa taâm lyù, nhöng ôû ñòa thöù gang). taùm thì coù traïng thaùi voâ hình töôùng, töùc khoâng coù noã löïc coù yù thöùc. Chính nhôø trí tueä maø voâ töôùng Ningai (jap): Sö Nhaân Haûi (955-1046), Phaät giaùo vaø dieäu trang nghieâm ñöôïc theå chöùng. Nhaät Baûn. Nirabuda (skt): Enlarged Arbuda—Ni La Phuø Ninnaji (jap): Chuøa Nhaân Hoøa (Nhaät Baûn). Ñaø—Ni Laït Boä Ñaø—Ni La Phuø Ñaø—Ni thích boä ñaø—Bursting tumours, the second naraka of the

eight cold hells—Teân goïi cuûa ñòa nguïc thöù hai See Nine states of bondage and the one state trong taùm ñòa nguïc laïnh (nôi da thòt nöùt vôõ vì quaù of liberation (A). laïnh)—See Eight cold hells. Nirgrantha-jnatiputra (skt): Ni Kieän Ñaø Nhaõ Nirahara (p): Fasting (a) (foodless)—Nhòn aên. Ñeà Töû—Ni Caøn Ñaø Nhöôïc Ñeà Töû—Ni kieàn töû— Niralamba (skt): Khoâng ñöôïc nöông töïa— An opponent of Sakyamuni. His doctrines were Unsupported. determinist, everything being fated, and no Niramisa (p): Free from sensual desires—Thoaùt religious practices could change one's lot. He khoûi nhöõng ham muoán nhuïc duïc taught the doctrine of interdeterminism, considering all things in term of "maybe."—Moät Nirantara (p): Continuous (a)—Lieân tuïc. ngöôøi choáng ñoái Ñöùc Phaät khi Ngaøi coøn taïi theá, Niraparadha (p): Guiltless—Innocent (a)—Voâ chuû thuyeát cuûa oâng ta laø thuyeát "ñònh meänh," moïi toäi. thöù ñeàu coù saún ñònh meänh, vaø khoâng coù söï tu haønh Nirasa (p): Desireless (a)—Khoâng tham duïc. naøo coù theå caûi ñoåi ñöôïc ñònh meänh cuûa con ngöôøi. Nirasanka (p): Unsuspicious—Not doubting— OÂng ta cho raèng söôùng, khoå, phuùc, toäi "coù leõ" ñeàu Khoâng nghi hoaëc. do ñôøi tröôùc, aét phaûi ñeàn boài, chöù chaúng phaûi do tu Niratanka (p): Free from disease—Healthy— haønh ñôøi nay maø quyeát ñònh ñöôïc—See Six Khoâng beänh hoaïn. heretical masters. Nirattha (p): Useless (a)—Voâ duïng. Nirgrantha (skt) Nigantha (p): Ly heä ngoaïi ñaïo Niraya (p): Naraka (skt)—ñòa nguïc—The Ni kieàn ñaø. downward path to hell. **See Hell. Nirgrantha-putra (skt): Ni Kieän Ñaø Phaát Ñaùt Nirayabhaya (p): The fear of hell—Noãi sôï haõi La—See Nirgrantha. veà ñòa nguïc. Nirlaksana-Buddha (skt): Alaksana-Buudha Nirayadukkha (p): The pain of hell—Noãi thoáng (skt)—The Buddha without the thirty-two or khoå trong ñòa nguïc. eighty marks—Vò Phaät khoâng coù ba möôi hai hay Nirayagami (p): Leading to hell (a)—Ñi veà ñòa taùm möôi töôùng haûo—Voâ Töôùng Nhö Lai nguïc. Nirmana (skt): Nirayapala (p): A guardian in hell—Cai nguïc. 1) To transform: To change into—To become— Nirdesa (skt): Theå thanh—This is one of the Transform, especially the mutations of Buddhas and bodhisattvas—Bieán hoùa. eight cases of nouns in Sanskrit—Theå thanh hay 2) Forming: Building—Creating— chuû caùch noùi chung veà vaät theå. Ñaây laø moät trong Composition—To build—To make out of—taùm tröôøng hôïp chuyeån thanh trong Phaïn ngöõ To produce—To fabricate—To form—Söï (subanta)—See Eight cases of nouns in Sanskrit. thaønh laäp. Nirdha (skt):

Ñoaïn tuyeät. 3) Transformation (in Buddhism): Hoùa thaønh. Nirdha-Aryasatya (skt): Dieät ñeá—See Four Nirmana-Bhumi (skt): Bieán hoùa ñoä—Land Noble Truths. where Buddhas and bodhisattvas dwell, whether Nirgatam (skt): Baát xuaát—Khoâng ra khoûi—Not the Pure Land or any impure world where they out of. live for its enlightenment. Nirgrantha (skt): Ni Kieàn Ñaø (ngoaïi ñaïo)—Ni Nirmana-Buddha (skt): Nairmanikabuddha Kieàn—Ni Kieän—Ni Caøn Ñaø. (skt)—Incarnate Buddha—Metamorphosed 1) Freed from all ties: Voâ heä, voâ keát hay khoâng Buddha—Bieán hoùa Phaät—Hoùa Phaät—According bò troùi buoäc bôûi nhöõng heä phöôïc cuûa tam giôùi. to the Contemplation on the Infinite Life Sutra, an 2) A naked heretic mendicant or devotee who is incarnate or metamorphosed Buddha. Buddhas free from all ties, wanders naked, and covers and Bodhisattvas have universal and unlimited himself with ashes: Moät loaïi xuaát gia ngoaïi powers of appearance—Theo Kinh Quaùn Voâ ñaïo tu theo loái khoå haïnh côûi truoàng boâi tro— Löôïng Thoï thì hoùa thaân Phaät hay thaân Phaät ñöôïc hoùa hieän tuøy yù. Phaät hay Boà Taùt coù khaû naêng voâ

haïn veà söï hieän bieán. **See Five supernatural cuûa Ñöùc Phaät Thích Ca Maâu Ni. Theo Phaät powers and Nirmanakaya. giaùo Taây Taïng, nhöõng haønh giaû thaâm aùo coù Nirmanakaya (skt): Buddha's metamorphosic ñöôïc khaû naêng löïa choïn hoaøn caûnh taùi sanh body—Hoùa thaân—ÖÙng thaân. cuûa hoï moät caùch yù thöùc, vaø nhöõng vò thaày 1) Hoùa thaân: One of the three bodies of a thaâm aùo khaùc coù khaû naêng nhaän ra ñöôïc Buddha, according to Mahayana buddhology, nhöõng ngöôøi naøy. Ngaøy nay taïi Taây Taïng coù the other two are enjoyment body and truth vaøi traêm doøng taùi sanh nhö vaäy, maø noåi baät body. Body of transformation, the earthly nhaát laø caùc ñöùc Ñaït Lai Laït Ma. body in which Buddhas appear to men in 2) ÖÙng Thaân: The transformation Body of the order to fulfill the buddhas' resolve to guide Buddha—The formless true body of all beings to advance to Buddhahood Budhahood)—Manifestation Body—The (liberation). The nirmanakaya is embodied in Body-of-Form of all Buddhas which is the earthly Buddhas and Bodhisattvas manifested for the sake of men who cannot projected into the world through the yet approach the Dharmakaya (Phaùp thaân)— meditation of the sambhogakayaas a result of ÖÙng thaân. their compassion. Also according to 3) According to the Tantric Buddhism, the Mahayana Buddhism, Buddhas are credited meaning of Nirmanakaya is the "body of with a variety of suparnatural powers, emanation," the body of existence or including the ability to create "emanation manifestation of our mind and our body. It is body," or physical manifestations that are also the manifestation of the bodies of those produced in order to benefit sentient beings. who have already experienced or gone These may be human or animal forms, or may through the other two kayas, and who then even be bridges or other physical objects that manifest on the third level, the nirmanakaya. provide benefit. However, the most important In that sense the nirmmanakaya refers type of emanation body is the physical form specifically to the vajra master or teacher of a Buddha as in teh case of Sakyamuni who is here on earth. Such a teacher has Buddha. According to Tibetan

Buddhism, achieved the dharmakaya and the advanced practitioners acquire the ability to sambhogakaya, but in order to communicate choose their rebirth situations consciously, with our body, our food, our clothes, and our and other advanced master are able to earth, that is, with our sense perceptions, he identify them. Today there are hundreds of needs a manifested body. It is necessary that reincarnational lineages in Tibetan Buddhism, the teacher manifest in the nirmanakaya in the most prominent of which are the Dalai order to communicate with us and to teach the Lamas—Moät trong ba thaân cuûa moät vò Phaät, vajrayana and the entire Buddhadharma— theo Phaät giaùo hoïc Ñaïi Thöøa, hai thaân kia laø Theo Phaät giaùo Maät toâng, hoùa thaân coù nghóa Baùo thaân vaø Phaùp thaân. Hoùa Thaân ñöôïc Phaät laø “thaân cuûa söï toûa raïng,” thaân cuûa söï hieän duøng ñeå hieän leân vôùi con ngöôøi, nhaèm thöïc höõu hay bieán hieän. Noù laø söï bieán hieän cuûa hieân yù muoán ñöa taát caû chuùng sanh leân Phaät. thaân vaø cuûa taâm chuùng ta. Noù cuõng laø söï bieán Ñaây cuõng chính laø hieän thaân cuûa chö Phaät vaø hieän thaân cuûa nhöõng ai ñaõ thaønh töïu hai thaân chö Boà Taùt traàn theá. Cuõng theo Phaät giaùo Ñaïi tröôùc vaø bieán hieän trong thaân thöù ba naøy. Thöøa, chö Phaät coù nhieàu khaû naêng sieâu nhieân Trong yù nghóa naøy hoùa thaân ñaëc bieät duøng ñeå bao goàm caû vieäc “hieän thaân,” hay söï hieån chæ vò ñaïo sö Kim Cang hay vò thaày ñang soáng hieän baèng thaân vaät chaát ñeå laøm lôïi laïc chuùng trong hieän taïi treân traùi ñaát naøy. Moät vò thaày sanh. Söï hieän thaân naøy coù theå laø qua thaân nhö theá ñaõ thaønh töïu phaùp thaân vaø baùo thaân, ngöôøi hay suùc vaät, hay ngay caû caàu ñöôøng, nhöng ñeå coù theå ñoái dieän vôùi nhöõng hình hay moät vaät theå naøo ñoù ñeå cung caáp söï lôïi töôùng, löông thöïc, y phuïc vaø theá giôùi, hay noùi laïc. Caùch hieän thaân quan troïng nhaát laø hieän ra khaùc hôn laø vôùi nhöõng nhaän thöùc cuûa chuùng döôùi hình thöùc moät vò Phaät nhö tröôøng hôïp ta, ngöôøi caàn phaûi coù moät hoùa thaân. Moät vò

thaày caàn phaûi xuaát hieän trong moät hoùa thaân hoan, con ñöôïc hoùa sinh töø nôi ñaàu goái cuûa nam ñeå coù theå truyeàn ñaït cho chuùng ta Kim Cang nöõ, môùi sinh ra laø baèng treû 12 tuoåi nôi coõi ngöôøi— thöøa vaø giaùo lyù Phaät ñaø. See Joy-born heaven. ** See Two forms of body (A) and (E). Nirmitadhishthana (skt): Bieán Hoùa Gia Trì— Nirmanarati (skt): Ni Ma La—Ni Ma La Being sustained by the power of the transformed Thieân—Hoùa Laïc Thieân—Laïc Bieán Hoùa Thieân— one—Ñöôïc hoä trì bôûi naêng löïc cuûa moät vò coù khaû Tu Maät Ñaø Thieân—Devas who delight in naêng (ñöôïc) hoùa hieän. transformations, the fifth of the six devalokas of Nirodha (p & skt): Nirdha (skt)—Dieät— desire, where life lasts for 8,000 years—Coõi trôøi Cessation—Extinction—Dieät khoå—Ni Laâu Ñaø. hoùa laïc, coõi trôøi thöù naêm trong saùu coõi trôøi duïc 1) The extinction of passion is possible: Dieät giôùi, nôi thoï meänh laâu ñeán 8.000 naêm. **See Thaùnh Ñeá—The extinction (cessation) of Nirmanarati heaven. desire and its consequences, and the leaving Nirmanarati-deva (skt): A class of beings of the suffering—Trieät tieâu duïc voïng vaø inhabiting the fifth heaven. or name of inhabitants nhöõng heä quaû cuûa noù ñeå chaám döùt ñau khoå— of the 5th heaven in the world of desire. Gods who See Four Noble (Holy)

Truths. create pleasure (enjoying pleasures provided by 2) Nirvana—Nieát Baøn: To exterminate, to themselves)—Hoùa laïc thieân, chö thieân treân coõi destroy, to annihilate, translation of Nirodha trôøi duïc giôùi thöù naêm. of Nirvana. Dead, extinguished, blown out, Nirmanarati heaven: Sunirmita (skt)—Tu Nieát perfect rest, highest felicity—Caùi theå cuûa Maät Ñaø—Dieäu Laïc Hoùa Thieân—Hoùa Töï Taïi Nieát Baøn laø voâ vi tòch dieät. Thieân—Laïc Hoùa Thieân—Laïc Bieán Hoùa Thieân— 3) Nirodha is the third of the four axioms: pain, The fifth of the six desire heavens, where every its focusing, its cessation or cure, the way of form of joy is attainable at will. Reborn in the such cure. With the breaking of the chain of nirmanarati heaven (the fifth devaloka). This is karma there is no further bond to one of the eight happy conditions in which one reincarnation: Dieät Ñeá, moät trong Töù Dieäu may be reborn so that one can keep the five Ñeá, thoâng vôùi nhaân quaû töø khoå, taäp, dieät, ñaïo commandments and the ten good ways and hay con ñöôøng dieät khoå. Moät khi daây nghieäp bestows alms. The Nirmanarati heaven is about bò böùt ñöùt thì seõ khoâng coøn dính maéc vaøo sanh 640,000 yojanas above Meru; it is next above the töû luaân hoài nöõa Tusita (fourth devaloka). A day there is equal 800 4) The cure or elimination or dissolution of all human years; life lasts 8,000 years; its inhabitants sufferings in the sense of the third of the four are eight yojanas in height, and ligh-emitting; noble truths. Nirodha means extinction, mutual smiling produces impregnation and cessation, or stopping of all passions, of children are born on the knees by metamorphosis, feelings and perceptions, and undesirable at birth equal in development to human children conditions, which are the cause of suffering of twelve—Coõi trôøi thöù naêm trong saùu coõi trôøi duïc and as the ending or cessation or annihilation giôùi, nôi caùc vò trôøi baèng thaàn thoâng töï taïi bieán ra of all attributes of finite existence: Xoùa boû nhöõng nieàm vui tuyeät dieäu vaø vui thích vôùi nhöõng nhöõng ñau khoå theo Töù Dieäu Ñeá (Dieät ñeá). nieàm vui aáy. Ñaây laø moät trong taùm ñieàu kieän taùi Nirodha coù nghóa laø xoùa boû nhöõng ñam meâ, sanh haïnh phuùc khi chuùng ta trì giöõ nguõ giôùi vaø tình caûm, caûm giaùc, vaø nhöõng baát toaïi, laø thaäp thieän cuõng nhö boá thí. Laïc Bieán Hoùa Thieân nguoàn goác cuûa khoå ñau vaø luaân hoài sanh töû. caùch khoaûng 640.000 do tuaàn beân treân nuùi Tu Di, Vôùi Phaät giaùo, Nirodha ñoàng nghóa vôùi tieán ôû treân Ñaâu Suaát Thieân, nhöng döôùi Tha Hoùa Töï tôùi Nieát baøn Taïi Thieân. Coõi trôøi naày laáy 800 naêm treân coõi 5) Vinaya (skt)—Tyø Ni: Annihilation or ngöôøi laøm moät ngaøy moät ñeâm. Thoï meänh cuûa chö extinction of the passions as the cause of pain thieân ôû ñaây laø 8000 naêm tuoåi. Chö thieân treân coõi which leads to the extinction of existence, or trôøi naày coù thaân cao taùm do tuaàn, thaân thöôøng toûa of rebirth and mortal existence—Giôùi haïnh haøo quang, höôùng vaøo nhau maø cöôøi khi giao dieät töø chö aùc hay höõu sôû dieät, dieät töø nhöõng

nguyeân nhaân cuûa khoå ñau daãn ñeán luaân hoài khoâng theå chöùng cho rieâng mình caùi haïnh phuùc sanh töû. cuûa söï tòch dieät vaø haïnh phuùc cuûa tam muoäi. 6) Extinction: Ni Di Löu Ñaø—Dieät— Niroga (p): Healthy (a)—Khoûe maïnh. Annihilation. Nirrta (skt): Neâ Lyù Ñeå—One of kings of Nirodha-arya-satya (skt): Dieät

Ñeá—The Truth Raksasas—Moät trong caùc vua La Saùt. of the end of suffering. The extinction of Nirrti (skt): Queen of Raksasas—Neâ Lyù Ñeå— suffering, which is rooted in reincarnation, the Nieát Lyù Ñeå. third of the four axioms (dogmas)—Chaân lyù veà söï 1) Destruction: Söï hoaïi dieät. dieät khoå, ñeá thöù ba trong Töù Dieäu Ñeá—See Four 2) The goddess of death and corruption, regent Noble Truths. of the south-west: Nieát Lyø Ñeå—Vò Nöõ Thaàn Nirodha-dhatu (skt): The element of cuûa töû thaàn vaø söï hoaïi dieät, cai quaûn phía taây cessation—The realm of cessation—Dieät giôùi—nam (Thaàn Nieát Lyù). See Three dharmas (XIII) (B). 3) One of the raksa-kings: Neâ Lyù Ñeå—Moät Nirodha and marga: Extinction of suffering and trong caùc vua La Saùt. the way of extinction—Dieät ñaïo—See Four Nirrti and Raksah heaven in the Southwest: Noble Truths. Taây Nam vôùi trôøi Nieát Lyù Ñeå vaø La saùt Thieân—Nirodha-Samapatti (skt&p): Dieät Taän Ñònh (söï Southwest with Nirrti and Raksah heaven. This is tòch laëng taâm linh)—Annihilation trance— one of the eight heavens and devas at the eight Meditative concentration in extinction—Mental points of the compass—Ñaây laø moät trong taùm coõi tranquility—Attainment the state of extinction; Trôøi vaø chö Thieân ôû taùm höôùng—See Eight the state in which all mental activities are heavens and devas at the eight points of the temporarily eliminated. This is the mental status compass. of tranquility in arhat passing through the four Nirudaka (p): Waterless (a)—Khoâng coù nöôùc. stages of formlessness—Ñaït ñeán traïng thaùi xoùa Niruddha (p): Ceased to exist—Nhaäp dieät. boû hay huûy dieät, trong ñoù moïi hoaït ñoäng yù thöùc Nirujjhana (p): Ceasing—Ngöøng haún. hay taâm thaàn ñeàu bò loaïi boû. Ñaây laø traïng thaùi tinh Nirukta Sastra (skt): Ni Loäc Ña Luaän—Works thaàn thanh thaûn vaø saùng suoát cuûa caùc A-la-haùn which are regarded as auxiliary to and even in hay A na haøm sau khi ñaõ vöôït qua töù thieàn voâ some sense as part of the Veda, their objects saéc—See Twenty-four non-interactive activity being to secure the proper pronunciation and dharmas, and Seventy-five dharmas of the correctness of the text and the right employment Abhidharma Kosa. of the Mantras of sacrifice as taught in the Nirodha-satya (skt): Dieät Ñeá—Chaân lyù dieät Brahmanas—Ni Loäc Ña Luaän (giaûi thích nhaân khoå—The truth of the cessation of suffering (its duyeân ñaët teân cho moïi vaät). Moät trong saùu boä luaän cessation)—The truth of dissolution—Extinction ngoaïi ñaïo, goàm boán boä Veä Ñaø vaø saùu boä luaän— of suffering—There is an end to suffering, and See Six vedangas. this state of no suffering is called Nirvana—Cöùu Nirukti (skt): Thích Cuù—Söï giaûi thích theo töø caùnh dieät khoå laø Nieát baøn tònh tòch (neáu chòu haï cuù—Terminological explanation. loøng tham xuoáng roài boû noù ñi, hay truïc noù ra khoûi mình thì goïi laø dieät)—See Four Noble Truths. Nirupaddava (p): Harmless (a)—Baát toån haïi. Nirodha-sukha (skt): Tòch Dieät Laïc—The bliss Nirupadhi (p): Free from passions or of cessation. Because of his compassion with attachment—Thoaùt khoûi tham duïc vaø luyeán aùi. which he regards all beings and because of his Nirupadhisesa-Nirvan (skt) desire to fulfill his original vows, the Bodhisattva Nirupadhishesha-Nibbana (p): Voâ dö Nieát does not personally realize the bliss of cessation baøn—Parinirvana achieved after death, in

which and that of tranquility—Haïnh phuùc cuûa söï tòch there would be no remainder of conditions, no dieät. Do bôûi loøng töø bi thöông xoùt chuùng sanh maø presence of the aggregates, the twelve sense vaø boån nguyeän cöùu ñoä chuùng sanh maø vò Boà Taùt realms, the eighteen elements and indriyas. This

parinirvana comes about at the death of an (II) The meanings of Nirvana—Nghóa cuûa Nieát Arhat—Voâ dö Nieát baøn sau khi cheát, trong ñoù Baøn: khoâng coøn veát tích cuûa söï qui ñònh, khoâng coøn nguõ 1) Nirvana consists of 'nir' meaning exit, and uaån, möôøi hai caûm giaùc, hay caên coäi cuûa giaùc 'vana' meaning craving. Nirvana means the quan cuõng khoâng coøn. Voâ dö nieát baøn ñeán sau khi extinguishing or liberating from existence by vò A la haùn nhaäp dieät. ending all suffering. So Nirvana is the total Nirutara (p): Not answerable (a)—Khoâng theå traû extinction of desires and sufferings, or lôøi ñöôïc. release (giaûi thoaùt). It is the final stage of Nirutti (p): those who have put an end to suffering by the 1) Base: Caên nguyeân. removal of craving from their mind (Tranquil 2) Language: Ngoân ngöõ. extinction: Tòch dieät—Extinction or extinguish: Dieät)—Inaction or without effort: Nirutti-patisambhida (p): Töø Ngöõ Bieän Taøi Voâ Voâ vi—No rebirth: Baát sanh—Calm joy: An Ngaïi—See Unobstructed eloquence in the laïc—Transmigration to extinction: Dieät ñoä). Language. In other word, Nirvana means extinction of Nirvana (skt) Nibbana (p): Nieát Baøn. ignorance and craving and awakening to inner (I) An overview of "Nirvana"—Toång quan veà Peace and Freedom. Nirvana with a small "n" Nieát Baøn: Total extinction of desires and stands against samsara or birth and death. sufferings. Nirvana is the supreme goal of Nirvana also refers to the state of liberation Buddhist endeavor. When we speak about through full enlightenment. Nirvana is also Nirvana we encounter some problems of used in the sense of a return to the original expression, because the exact nature of an purity of the Buddha-nature after the experience cannot and never can be disolution of the physical body, that is to the communicated merely by words. This perfect freedom of the unconditioned state. experience must be experienced directly by The supreme goal of Buddhist endeavor—An each one of us, without any exception. We attainable state in this life by right aspiration, have to experience the end of sufferings and purity of life, and the elimination of egoism— afflictions for ourselves, and the only way we The Buddha speaks of Nirvana as "Unborn, can do this is by eliminating the causes of unoriginated, uncreated, and unformed," sufferings and afflictions: the attachment, contrasting with the born, originated, created aversion, and ignorance. When we have and formed phenomenal world. The ultimate eliminated such causes of sufferings and state is the Nirvana of No Abode afflictions, then we will experience nirvana (Apratisthita-nirvana), that is to say, the for ourselves—Nieát baøn laø söï chaám döùt hoaøn attainment of perfect freedom, not being toaøn nhöõng ham muoán vaø khoå ñau phieàn naõo. bound to one place. Nirvana is used in both Nieát Baøn laø muïc tieâu toái thöôïng cuûa nhöõng Hinayana and Mahayana Buddhist schools. In ngöôøi tu theo Phaät. Khi chuùng ta noùi ñeán Nieát the Lankavatara Sutra, the Buddha told Baøn chuùng ta gaëp phaûi nhöõng khoù khaên trong Mahamati: "Oh Mahamati,

Nirvana means vieäc dieãn taû vì baûn chaát xaùc thöïc cuûa moät seeing into the abode of reality in its true kinh nghieäm khoâng theå vaø khoâng bao giôø coù significance. The abode of reality is where a theå ñöôïc truyeàn ñaït baèng ngoân töø. Kinh thing stands by itself. To abide in one's self- nghieäm naøy phaûi ñöôïc moãi ngöôøi töï mình station means not to be astir, i.e., to be kinh qua, khoâng coù ngoaïi leä. Chuùng ta phaûi eternally quiescent. By seeing into the abode kinh qua vieäc chaám döùt khoå ñau phieàn naõo, of reality as it is means to understand that nhöõng tai hoïa cuûa luyeán chaáp, saân haän vaø voâ there is only what is seen of one's own mind, minh. Khi chuùng ta loaïi boû ñöôïc nhöõng and no external world as such." After the nguyeân nhaân cuûa khoå ñau phieàn naõo laø chuùng Buddha's departure, most of the metaphysical ta chöùng nghieäm nieát baøn cho chính mình. discussions and speculations centered around

the subject of Nirvana. The Mahaparinirvana Chaân nhö, Phaùp giôùi, Phaùp thaân, vaø söï khaùc Sutra, the Sanskrit fragments of which were nhau giöõa caùc yù töôûng Tieåu Thöøa vaø Ñaïi discovered recently, one in Central Asia and Thöøa. Taát caû nhöõng chuû ñieåm ñoù lieân quan another in Koyasan, indicates a vivid ñeán vaán ñeà Nieát Baøn, vaø cho thaáy moái baän discussion on the questions as to what is taâm lôùn cuûa suy luaän ñöôïc ñaët treân vaán ñeà voâ 'Buddha-nature,' 'Thusness,' 'the Realm of cuøng quan troïng naày. Principle,' 'Dharma-body' and the distinction 2) The most probable expalantion of Nirvana is between the Hinayana and Mahayana ideas. that it is the highest level of meditation, the All of these topics relate to the problem of ceasing of ideation and feeling. The Nirvana, and indicate the great amount of attainment of Nirvana is also called the speculationundertaken on this most important cessation of consciousness, since rebirth is question—Nirvana goàm 'Nir' coù nghóa laø ra effected through the medium of vijnana and khoûi, vaø 'vana' coù nghóa laø khaùt aùi. Nirvana the Nirvana is the cessation of rebirth, the coù nghóa laù thoaùt khoûi luaân hoài sanh töû, chaám reality of no-self. In the stream of döùt khoå ñau, vaø hoaøn toaøn tòch dieät, khoâng consciousness processes, of which vijnana coøn ham muoán hay khoå ñau nöõa (Tòch dieät consists, is stopped and emptied, usually by hay dieät ñoä). Nieát Baøn laø giai ñoaïn cuoái cuøng means of the meditational exercises to insight cho nhöõng ai ñaõ döùt tröø khaùt aùi vaø chaám döùt exist. Buddhism had always maintained that khoå ñau. Noùi caùch khaùc, Nieát Baøn laø chaám the state of Nirvana can not be expressed in döùt voâ minh vaø ham muoán ñeå ñaït ñeán söï bình words by a lot of negation such as: 'There is an vaø töï do noäi taïi. Nieát Baøn vôùi chöõ "n" the not-born, the not-become, the not-created, thöôøng ñoái laïi vôùi sanh töû. Nieát baøn coøn duøng the not-compounded. There is the realm ñeå chæ traïng thaùi giaûi thoaùt qua toaøn giaùc. where there is neither earth nor water; Nieát Baøn cuõng ñöôïc duøng theo nghóa trôû veà neither the boundless realm of space nor vôùi taùnh thanh tònh xöa nay cuûa Phaät taùnh sau boundless consciousness. There is neither khi thaân xaùc tieâu tan, töùc laø trôû veà vôùi söï töï coming nor going nor standing, neither do hoaøn toaøn cuûa traïng thaùi voâ ngaïi. Traïng origination nor annihilation... This is the end thaùi toái haäu laø voâ

truï Nieát Baøn, nghóa laø söï of suffering. So, Nirvana is beyond all thaønh töïu töï do hoaøn toaøn, khoâng coøn bò raøng suffering and change. It is as unfading, still, buoäc ôû nôi naøo nöõa. Nieát Baøn laø danh töø undecaying, taintless, as peace and blissful. It chung cho caû Tieåu Thöøa laãn Ñaïi Thöøa. Theo is an island, the shelter, the refuge and the Kinh Laêng Giaø, Ñöùc Phaät baûo Mahamati: goal. In addition, the term Nibbana in the "Naày Mahamati, Nieát Baøn nghóa laø thaáy suoát literature of Pali Nikayas clearly refers to a vaøo truù xöù cuûa thöïc tính trong yù nghóa chaân unity eternally existing beyond the three thaät cuûa noù. Truù xöù cuûa thöïc tính laø nôi maø world. It is infinite, inexpressible, unborn, moät söï vaät töï noù truù. Truù trong chính caùi choã undecaying and empty. It is homogeneous cuûa mình nghóa laø khoâng xao ñoäng, töùc laø maõi and knows no individuality. In it, all maõi tónh laëng. Nhìn thaáy suoát vaøo truù xöù cuûa discriminations or dichotomy cease—Söï giaûi thöïc tính ñuùng nhö noù nghóa laø thoâng hieåu thích töông ñoái nhaát cuûa Nieát Baøn laø traïng raèng chæ coù caùi ñöôïc nhìn töø chính taâm mình, thaùi cao nhaát cuûa thieàn ñònh 'ñaõ döøng moïi yù chöù khoâng coù theå giôùi naøo beân ngoaøi nhö theá töôûng vaø caûm thoï.' Nieát Baøn cuõng coøn goïi laø caû." Sau khi Ñöùc Phaät vaéng boùng, haàu heát caùc söï taän dieät caùc thöùc, töùc laø söï thöïc nghieäm voâ thaûo luaän suy luaän sieâu hình taäp trung quanh phaân bieät, bôûi leõ voøng luaân hoài sanh töû ñöôïc ñeà taøi Nieát Baøn. Kinh Ñaïi Baùt Nieát Baøn, thaønh hình qua doøng taâm thöùc, vaø Nieát Baøn nhöõng ñoaïn vaên baèng tieáng Baéc Phaïn vöøa chính laø söï tieâu dieät sanh töû, laø thöïc taïi cuûa ñöôïc phaùt kieán môùi ñaây, moät ôû Trung AÙ vaø voâ ngaõ. Baèng nhöõng phöông tieän tu taäp thieàn ñoaïn khaùc ôû Cao Daõ Sôn cho thaáy moät thaûo ñònh ñeå trí tueä hieän tieàn seõ tònh chæ ñöôïc tieán luaän soáng ñoäng veà caùc vaán ñeà nhö Phaät taùnh, trình hoaït ñoäng cuûa yù thöùc. Phaät giaùo luoân

luoân duøng moät soá töø phuû ñònh ñeå taïm moâ taû 13) Imperishable: Akkhara (p)—Baát Khaû Dieät. traïng thaùi khoâng theå dieãn taû ñöôïc cuûa Nieát 14) Absolute Purity: Visuddho (p)—Tuyeät ñoái Baøn nhö: 'Ñaây laø söï khoâng sanh, khoâng höõu, trong saïch. khoâng taïo, khoâng taùc, vaân vaân. Nieát Baøn laø 15) Supramundane: Lokuttara (p)—Sieâu Theá. traïng thaùi khoâng ñaát, khoâng nöôùc, khoâng coù 16) Immortality: Amata (p)—Vónh Cöûu. caûnh giôùi Khoâng voâ bieân xöù hoaëc Thöùc voâ 17) Emancipation: Mutti (p)—Giaûi Thoaùt. bieân xöù. Nieát Baøn khoâng ñeán, cuõng khoâng ñi, 18) Peace: Santi (p)—Vaéng Laëng. khoâng ñöùng, khoâng sanh, khoâng dieät, khoâng (IV) The characteristics of Nirvana—Ñaëc taùnh cuûa baét ñaàu, khoâng chaám döùt. Nhö theá laø söï chaám Nieát Baøn: döùt ñau khoå. Vì vaäy Nieát Baøn laø vöôït ra ngoaøi (A) General characteristics of Nirvana—Ñaëc tính söï ñau khoå. Nôi ñoù khoâng coù thay ñoåi, khoâng toång quaùt cuûa Nieát Baøn: saàu muoän, khoâng oâ nhieãm. Nôi ñoù an laïc vaø 1) Permanent: Thöôøng Truï. haïnh phuùc. Ñaây chính laø haûi ñaûo, laø nôi truù 2) Tranquil extinguish: Tòch Dieät. aån, nôi veà nöông vaø muïc ñích toái haäu. Theâm 3) No Aging: Baát Laõo. vaøo ñoù, thuaät ngöõ 'Nibbana' trong kinh ñieån 4) No Death: Baát Töû. Pali roõ raøng bieåu thò moät thöïc theå thoáng nhaát 5) Purity: Thanh Tònh. thöôøng haèng, toàn taïi, vöôït

khoûi tam giôùi. Ñaây 6) Release: Liberated from existence—Giaûi laø baûn chaát voâ taän, khoâng theå dieãn taû ñöôïc, Thoaùt. khoâng sanh, khoâng dieät vaø vöôït qua taát caû 7) Inaction: Without effort—Passiveness—Voâ nhöõng phaân bieät ñoái ñaõi, ñoàng nhaát vôùi voâ Vi. ngaõ. 8) No rebirth: Baát Sanh. (III) Terms the Buddha used to call "Nirvana"— 9) Calm joy: An laïc. Nhöõng töø maø Ñöùc Phaät duøng ñeå goïi Nieát Baøn: 10) Transmigration to extinction: Dieät Ñoä. The Buddha said that Nirvana is supreme a) Cessation of rebirth: Extinction or end of all happiness, peace, immortal, uncreated, return to reincarnation—Dieät Sanh Töû. beyond earth, water, fire, and air, the sun and b) Extinction of passion: Dieät Tham Duïc. moon. It is unfathomable and immeasurable. c) Extinction of all misery and entry into bliss: He has described Nirvana in the following Chaám döùt heát thaûy khoå ñau ñeå ñi vaøo an laïc. terms—Ñöùc Phaät noùi raèng Nieát Baøn laø haïnh (B) Special characteristics of Nirvana—Ñaëc Tính phuùc, laø nieàm an laïc toái thöôïng, baát töû, khoâng rieâng cuûa Nieát Baøn: coù taïo taùc, noù vöôït ra ngoaøi ñaát, nöôùc, löûa, 1) Nirvana may be enjoyed in the present life as gioù. Noù khoâng theå naøo doø hay ño löôøng ñöôïc. an attainable state: Nieát Baøn coù theå ñöôïc vui Ngaøi ñaõ dieãn taû Nieát baøn baèng nhöõng danh töø höôûng ngay trong kieáp naày nhö laø moät traïng sau ñaây: thaùi coù theå ñaït ñöôïc. 1) Infinite: Ananta (p)—Voâ taän. 2) According to the Nirvana Sutra, Nirvana has 2) Non-conditioned: Asamkhata (p)—Baát Tuøy all of the followings in the transcendental Theá. realm—Theo Kinh Nieát Baøn thì Nieát Baøn coù 3) Incomparable: Anupameya (p)—Voâ Song. ñaày ñuû nhöõng baûn chaát cuûa coõi sieâu vieät sau 4) Supreme: Anuttara (p)—Toái Thöôïng. ñaây: 5) Highest: Para (p)—Toái Cao. a) Permanence (permanence versus 6) Beyond: Para (p)—Vöôït ra ngoaøi. impermanence): Thöôøng (khoâng coùn bò chi 7) Highest Refuge: Parayana (p)—Nöông Töïa phoái bôûi voâ thöôøng). Toái Thöôïng. b) Bliss (Bliss versus suffering): Laïc. 8) Safety: Tana (p)—Chaâu Toaøn. c) Personality (Supreme self versus personal 9) Security: Khema (p)—An Toaøn. ego): Ngaõ. 10) Happiness: Siva (p)—Haïnh Phuùc. d) Purity (Equanimity versus anxiety): Tònh. 11) Unique: Kevala (p)—Duy Nhaát. 12) Abodeless: Analaya (p)—Voâ Truï.

3) Nirvana has all of the following transcendent to both thought and speech. characteristics—Nieát Baøn coù ñaày ñuû nhöõng Neither the concept of 'bhava' not 'abhava' is baûn chaát sau—See Eight flavors of nirvana. applicable to it. Nirvana or the Absolute (C) Other special characteristics of Nirvana— Reality cannot be a 'bhava' or empirical Nhöõng ñaëc tính khaùc cuûa Nieát Baøn: existence, for in that case it would be subject 1) An attainable state in this life by right to origination, decay, and death; there is no aspiration, purity of life, and the elimination empirical existence which is free from decay of egoism. The Buddha speaks of Nirvana as and death. If it cannot be 'bhava' or "Unborn, unoriginated, uncreated, and existence, far less can it be 'abhava' or non- unformed," contrasting with the born, existence, for non-existence is only the originated, created and formed phenomenal concept of absence of existence (abhava). world—Söï trieät tieâu hoaøn toaøn cuûa ham muoán When 'bhava' itself is proved to be vaø ñau khoå—Muïc tieâu toái thöôïng cuûa nhöõng inapplicable to

Reality, ‘abhava’ cannot stand ngöôøi tu Phaät. Traïng thaùi coù theå ñaït ñöôïc scrutiny, for abhava is known only as the baèng nhöõng öôùc voïng chaùnh ñaùng nhö thanh disappearance of ‘bhava.’ When the concept tònh cuoäc soáng vaø taän dieät baûn ngaõ. Phaät ñaõ of ‘bhava’ or empirical existence, and noùi veà Nieát Baøn nhö moät nôi khoâng sanh, ‘abhava’ or the negation of bhava cannot be khoâng dieät. applied to the Abslute, the question of 2) The fact that Nirvana is realized as one of the applying any other concept to it does not mental states. It is not a state of arise, for all other concepts depend upon the nothingness—Nieát baøn laø moät traïng thaùi tinh above two. In summary, the absolute is thaàn coù theå chöùng ngoä ñöôïc. Söï kieän roõ raøng transcendent to thought, and because it is chöùng toû Nieát baøn khoâng phaûi laø moät traïng transcendent to thought, it is inexpressible. thaùi hö voâ. What cannot be an object of thought cannot 3) Nirvana is not a place or a kind of heaven be an object of speech: Theo Boà Taùt Long where a self or soul resides. Nirvana is the Thoï trong Trieát Hoïc Trung Quaùn, Nieát Baøn attainment of a state which is dependent on hoaëc thöïc taïi tuyeät ñoái khoâng theå laø höõu (vaät this body itself and this state can be achieved toàn taïi), bôûi vì neáu noù laø höõu, noù seõ bò keàm in this very life. Nirvana is beyond cheá ôû nôi sanh, hoaïi, dieät, vì khoâng coù söï toàn description of words. It is beyond time and taïi naøo cuûa kinh nghieäm coù theå traùnh khoûi bò space described by ordinary people—Nieát hoaïi dieät. Neáu Nieát Baøn khoâng theå laø höõu, thì Baøn khoâng phaûi laø moät nôi choán hay moät loaïi noù caøng khoâng theå laø voâ, hay vaät phi toàn taïi, thieân ñaøng cho linh hoàn truù aån trong ñoù. Nieát bôûi vì phi toàn taïi chæ laø moät khaùi nieäm töông Baøn laø traïng thaùi chöùng ñaéc tuøy thuoäc chính ñoái, tuøy thuoäc vaøo khaùi nieäm höõu maø thoâi. baûn thaân naøy, vaø traïng thaùi naøy coù theå chöùng Neáu chính ‘höõu’ ñöôïc chöùng minh laø khoâng nghieäm ngay trong ñôøi naøy. Nieát Baøn vöôït ra theå aùp duïng cho thöïc taïi, thì voâ laïi caøng ngoaøi söï dieãn taû cuûa vaên töï ngoân ngöõ. Noù khoâng theå chòu noåi söï soi xeùt chi li, bôûi vì ‘voâ’ vöôït ra ngoaøi phaïm truø thôøi gian vaø khoâng chæ laø söï tan bieán cuûa ‘höõu’ maø thoâi.’ Nhö gian maø phaøm phu dieãn taû. vaäy khaùi nieäm ‘höõu’ vaø ‘voâ’ khoâng theå aùp 4) Nirvana is a place where (if we can duïng ñoái vôùi thöïc taïi tuyeät ñoái, laïi caøng temporarily say so) craving, hate and delusion khoâng theå nghó tôùi chuyeän aùp duïng nhöõng are destroyed. Nirvana is the attainment of khaùi nieäm naøo khaùc, bôûi vì moïi khaùi nieäm the cessation of sufferings—Nieát baøn laø nôi khaùc ñeàu tuøy thuoäc vaøo hai khaùi nieäm naày. (neáu chuùng ta coù theå taïm goïi nhö vaäy) maø Noùi toùm laïi, tuyeät ñoái laø sieâu vieät ñoái vôùi tö tham saân si bò dieät taän vaø caùc laäu hoaëc bò töôûng, vaø vì noù sieâu vieät ñoái vôùi tö töôûng neân ñoaïn taän. noù khoâng theå ñöôïc bieåu ñaït baèng tö töôûng, (D) According to Nagarjuna Bodhisattva in the nhöõng gì khoâng phaûi laø ñoái töôïng cuûa tö Madhyamaka Philosophy, the absolute is

töôûng thì chaéc chaén khoâng theå laø ñoái töôïng The Mahayana says that in the Hinayana cuûa ngoân töø. “Remainderless Nirvana” for the arhat, there (V) Categories of Nirvana—Phaân loaïi Nieát Baøn: are still remains of illusion, karma, and According

to Keith in The Dictionary of suffering, and it is therefore only an Chinese-English Buddhist Terms, there are “Incomplete nirvana” in Mahayana. In two kinds of Nirvana—Theo Keith trong Mahayana, complete nirvana, these remains Trung Anh Phaät Hoïc Töø Ñieån, coù hai loaïi of illusion, karma, etc., are ended—Theo Nieát Baøn: thuyeát Ñaïi Thöøa thì nhaân sanh töû bieán dòch 1) Nirvana with a remnant: Saupadisesa-nibbana heát saïch goïi laø “Höõu Dö Nieát Baøn,” trong khi (p)—Höõu Dö Nieát Baøn—Höõu Dö Y— quaû sanh töû bieán dòch heát taän vaø ñöôïc thöôøng Nirvana with remainder—Nirvana with thaân cuûa Phaät thì goïi laø “Voâ Dö Nieát Baøn.” residue—Nirvana reached by those (Voâ Nhaân Voâ quaû, ñaéc Thöôøng Thaân Phaät). enlightened beings who have not yet ii) As a technical term the extinction of human completely rid themselves of their samsaric passion is called the ‘Nirvana with the burden of skandhas—The cause has been condition of being still remaining’ or, ‘the annihilated, but the remnant of effect still Nirvana with the upadhi remnant,’ upadhi remains. A saint may enter into this nirvana being the material and immaterial condition during life, but has continue to live in this of being—Noùi theo thuaät ngöõ, söï dieät taän cuûa mortal realm (has not yet eliminated the five phieàn naõo goïi laø “Höõu Dö Y Nieát Baøn,” Nieát aggregates) till the death of his body—Nhöõng Baøn vôùi ñieàu kieän cuûa höõu vaãn coøn, hay saùt vò ñaõ ñaéc quaû Nieát Baøn, caùi nhaân sanh töû luaân nghóa hôn, Nieát Baøn haõy coøn tuï hay uaån, laø hoài ñaõ heát, nhöng quaû khoå nguõ uaån vaãn chöa nhöõng ñieàu kieän vaät chaát vaø phi vaät chaát cuûa hoaøn toaøn döùt haún. Vò Thaùnh naày coù theå nhaäp söï höõu. Nieát Baøn ngay trong kieáp naày, nhöng phaûi ñöïi 2) Remnantless Nirvana or nirvana without ñeán luùc thaân nguõ uaån cheát ñi thì quaû khoå môùi residue: Anupadisesa-nibbana or Khandha- thaät söï chaám döùt. parinibbana (p)—Voâ Dö Nieát Baøn—Voâ Dö a) The view of the Hinayana: Theo quan nieäm Y—Where there are no more cause and cuûa Tieåu Thöøa—Hinayana holds that the effect, the connection with the chain of mortal arhat, with the full extinction of afflictions, life being ended. A saint enters this perfect after his last term of mortal existence enters nirvana upon the death of his body (the into nirvana, while alive here he is in the aggregates have been eliminated)—Final state of limited or modified nirvana nirvana—Nothing remaining—No further (sopadhisesa-nirvan), in contrasted with mortal suffering—Nôi khoâng coøn nhaân quaû, complete nirvana (nirupadhisesa-nirvana)— khoâng coøn luaân hoài sanh töû. Theo quan nieäm cuûa Tieåu Thöøa thì moät vò A a) Final nirvana without remainder of La Haùn ñaõ döùt boû heát moïi phieàn naõo vaø tuyeät reincarnation where all the effects (quaû) are dieät nhaân sanh töû vò lai, ñi vaøo Höõu Dö Nieát ended: The nirvana state in which exists no Baøn, trong luùc vaãn coøn soáng, nhöng vaãn coøn remainder of the karma of suffering, or the dö laïi thaân theå quaû baùo cuûa kieáp naøy. Khi quaû full extinction of the groups of existence— baùo heát vaø ngöôøi aáy tòch dieät thì goïi laø Voâ Dö Nieát baøn sau cuøng khoâng coøn thöù gì soùt laïi Nieát Baøn (Voâ nhaân Höõu quaû sinh töû). cho kieáp luaân hoài sanh töû, nôi maø taát caû b) The view of the Mahayana—Quan nieäm theo nhöõng quaû ñeàu chaám döùt, hay söï hieän höõu

Ñaïi Thöøa: cuûa maïng caên ñaõ hoaøn toaøn bò daäp taét. i) The Mahayana holds that when the cause of b) The nirvana of arhat extinction of body and reincarnation is ended the state is that of mind: Nieát Baøn cuûa A La Haùn nôi thaân taâm incomplete nirvana; when the effect is ended, ñeàu ñoaïn dieät. and the eternal Buddha-body has been c) The Nirvana without the upadhi remnant. It is obtained, then there is a complete nirvana. the total extinction of the conditions of being

as well as of passion. One may call it the con ngöôøi. Phieàn naõo coù theå bò dieät taän ngay annihilation of being. This is Nirvana of trong hieän theá. Do ñoù, giaûi thoaùt söï meùo moù Perfect Freedom, or the passing away of nhö theá cuûa taâm laø ñoái töôïng chính cuûa tu trì Sakyamuni Buddha: Nieát Baøn khoâng coøn laïi trong Phaät giaùo. Nieát Baøn hay söï taän dieät cuûa tuï hay uaån. Noù laø söï dieät taän toaøn dieän nhöõng phieàn naõo, cuûa duïc voïng, cuûa giaùc naêng, cuûa ñieàu kieän cuûa höõu cuõng nhö phieàn naõo. Coù taâm trí, vaø ngay caû dieät taän yù thöùc caù bieät cuûa theå goïi noù laø voâ dö cuûa höõu. Ñaáy laø Nieát Baøn con ngöôøi. hay “Giaûi Thoaùt Vieân Maõn,” laø söï nhaäp dieät 3) To Buddhist mind, Nirvana did not contain cuûa Ñöùc Phaät Thích Ca Maâu Ni. any idea of deification of the Buddha. It (VI) Questions concerning Nirvana—Nhöõng vaán simply meant the eternal continuation of his ñeà lieân quan ñeán Nieát Baøn: personality in the highest sense of the word. It 1) In the Dharmapada Sutra, whenever the meant returning to his original state of Buddha was asked by a questioner whether Buddha-nature, which is his Dharma-body, he was to live after death or what sort of but not his scripture-body as misunderstood world he was to enter after Nirvana, he by people. Dharma means the 'i‘eal' ’tself always remained silent. When the When the which the Buddha conceived in his perfect Buddha remained silent to a question Enlightenment. Nirvana is this ideal body requiring an answer of ‘yes’ or ‘no,’ his which is without any restricting conditions: silence usually meant assent. Ut his silence Trong taâm cuûa ngöôøi theo ñaïo Phaät, Nieát Baøn on the question concerning Nirvana was due khoâng chöùa baát cöù yù töôûng thaàn thaùnh hoùa to the fact that his listeners could not naøo veà Ñöùc Phaät. Noù ñôn giaûn chæ cho söï lieân understand the profound philosophy involved: tuïc vónh cöûu cuûa nhaân caùch cuûa Ngaøi trong yù Theo Kinh Phaùp Cuù, moãi khi coù ngöôøi hoûi nghóa cao nhaát cuûa chöõ naày. Noù chæ cho vieäc Phaät coøn toàn taïi sau khi cheát hay khoâng, hay trôû veà Phaät taùnh baûn höõu cuûa Ngaøi, laø thaân Ngaøi ñi vaøo theá giôùi naøo sau khi Nieát Baøn, Chaùnh Phaùp cuûa Ngaøi chöù khoâng phaûi laø thaân luoân luoân Ngaøi im laëng. Khi Phaät im laëng kinh ñieån nhö moät soá laàm töôûng. Phaùp coù tröôùc moät caâu hoûi caàn traû lôøi laø “phaûi” hay nghóa laø lyù theå maø Phaät ñaõ nhaän ñöôïc trong “khoâng,” thì söï im laëng cuûa Ngaøi thöôøng coù giaùc ngoä vieân maõn. Nieát baøn laø thaân lyù theå nghóa laø thöøa nhaän. Nhöng söï im laëng cuûa khoâng bò haïn cuoäc trong ngoân ngöõ naøo caû. Ngaøi tröôùc caâu hoûi veà Nieát Baøn laø bôûi vì 4) The formalists, on the other hand, hold that thính giaû cuûa Ngaøi khoâng theå hieåu noåi caùi the scripture is the perfect representation of trieát lyù saâu xa naèm trong ñoù. the ideal of the Buddha. Hence their opinion 2) The main problem of Buddhism

either that the Buddha lives forever in the scripture- formalistic or idealistic, was concerning the body, Nirvana being his entire annihilation extinction of human passion, because this and extinction otherwise: Caùc nhaø chuû tröông distorted state of mind is considered to be the hình thöùc chuû tröông kinh ñieån laø söï bieåu source of all evils of human life. Human döông troïn veïn cho lyù theå cuûa Phaät. Do ñoù hoï passion can be extinguished even during quan nieäm Phaät vónh vieãn toàn taïi trong thaân one's lifetime. Therefore liberation from such giaùo phaùp, coøn Nieát Baøn laø dieät taän voâ dö cuûa disorder of mind is the chief object of Ngaøi. Buddhist culture. Nirvana means the 5) The principle of Nirvana or the state of a fire extinction of passion, of desire, of sense, of blown out in the light of space and time. It mind, and even of individual consciousness: was an illusion on the part of philosophers, Vaán ñeà then choát cuûa ñaïo Phaät, duø chuû tröông especially some of the Indian philosophers, to hình thöùc hay chuû tröông duy taâm, ñeàu quy believe that space and time were infinite: vaøo söï taän dieät phieàn naõo; bôûi vì traïng thaùi Nguyeân lyù Nieát Baøn hay traïng thaùi taét löûa meùo moù ñoù cuûa taâm ñöôïc coi nhö laø coäi trong aùnh saùng cuûa thôøi gian vaø khoâng gian. nguoàn cuûa taát caû moïi toäi loãi trong ñôøi soáng Ñoái vôùi caùc trieát gia, nhaát laø trieát gia AÁn Ñoä,

neáu tin raèng khoâng gian vaø thôøi gian laø voâ thousand years. And with the heavenly haïn, thì ñoù laø moät aûo töôûng. beings, their one day and night is said to be as 6) Buddhism, however, has never treated space long as the whole fifty years of the earthly and time as infinite, for Buddhism takes them men. A day-fly, on the other hand, live a short to be physical matters. The theory that space wave-length of only one day: Moät soá tröôøng is curved, set forth by modern physicists, has phaùi coi thôøi gian laø thöïc höõu, moät soá khaùc considerably facilitated the elucidation of the noùi noù baát thöïc. Nhöng caàn ghi nhaän ñaëc bieät doctrine of Nirvana. The universe, or the raèng thôøi gian chöa heà ñöôïc coi nhö hieän höõu Realm of Principle (Dharmadhatu) as it is taùch bieät khoâng gian . Theá coù nghóa laø, moïi technically called, is the region which is loaøi vaø moïi vaät ñeàu coù thôøi gian cuûa rieâng noù. occupied by space and time and in which they Khoâng gian vaø thôøi gian luoân luoân nöông control all the waves of existence. So in nhau. Loaøi ngöôøi coù tröôøng ñoä soáng trung practice, the space-time world is the ocean of bình, hay tuoåi thoï khoaûng traêm naêm. Nhöng the waves of life and death. It is the sphere of coù ngöôøi noùi loaøi haïc laïi soáng caû ngaøn naêm , the flowing cycles of life or samsara, the ruøa soáng tôùi vaïn tuoåi. Vôùi caùc loaøi trôøi, ngöôøi world of creation, of energy, of action, of ta noùi moät ngaøy moät ñeâm cuûa chuùng daøi baèng causation and ideation, of self-creation and of caû 50 naêm cuûa ngöôøi traàn gian. Traùi laïi, ruoài dynamic becoming. It is the sphere of desire, nhaëng chæ soáng ngaén nguûi trong moät ngaøy. matter (form) and mind: Tuy nhieân, ñaïo Phaät (VII)Principle of Nirvana: Perfect Freedom—Nieát chöa töøng noùi khoâng gian vaø thôøi gian laø voâ Baøn Nguyeân Lyù—See Principle of Nirvana. haïn, vì ñaïo Phaät coi chuùng laø nhöõng chaát theå (VIII)The Buddha's teaching on Nirvana in the vaät lyù. Lyù thuyeát khoâng gian xoaén oác do caùc Dharmapada Sutra: Lôøi Phaät daïy veà Nieát Baøn nhaø vaät

lyù hoïc hieän ñaïi ñeà ra, khaù ñaû thoâng trong Kinh Phaùp Cuù—Some are born in a thuyeát Nieát Baøn. Vuõ truï hay phaùp giôùi noùi womb; evil-doers are reborn in hells; the theo thuaät ngöõ laø khu vöïc ñöôïc chieám cöù bôûi righteous people go to blissful states; the khoâng gian vaø thôøi gian, vaø trong khu vöïc ñoù undefiled ones pass away into Nirvana chuùng kieåm soaùt nhöõng ngoïn soùng cuûa hieän (Dharmapada 126)—Moät soá sinh ra töø baøo höõu. Vaäy treân thöïc tieãn, theá giôùi thôøi-khoâng thai, keû aùc thì ñoïa vaøo ñòa nguïc, ngöôøi chính laø ñaïi döông cuûa nhöõng laøn soùng sinh töû. Noù tröïc thì sinh leân chö thieân, nhöng coõi Nieát baøn laø moâi tröôøng cuûa chu kyø sinh töû, theá giôùi cuûa chæ daønh rieâng cho nhöõng ai ñaõ dieät saïch saùng taïo, cuûa naêng löïc, cuûa nhaân duyeân, cuûa nghieäp sanh töû. yù theå, cuûa töï taïo, vaø cuûa bieán haønh. Noù laø ** See Three signs. moâi tröôøng cuûa duïc, cuûa saéc vaø taâm. Nirvana-assembly: Nieát Baøn Hoäi—The Nirvana 7) Space is considered one of the five elements assembly, second moon 15th day, on the (earth, water, fire, air, and space), and it is anniversary of the Buddha's death (some sometimes represented to be of round shape: countries believe on different dates, 8th of 2nd Khoâng gian ñöôïc coi nhö laø moät trong nguõ ñaïi moon, 8th of 8th moon, 15th of 3rd moon, or 8th of 9th hay naêm haønh chaát, vaø ñoâi khi noù ñöôïc trình moon)—Leã kyû nieäm ngaøy Ñöùc Phaät nhaäp dieät, baøy laø coù hình daùng troøn. ngaøy raèm thaùng hai (coù nôi cho laø ngaøy 8 thaùng 2, 8) Time is treated as real in some schools while ngaøy 8 thaùng 8, ngaøy raèm thaùng ba, hay ngaøy 8 in other schools it is treated as unreal. But it is thaùng chín). to be particularly noted that time has never Nirvana-bliss: Nirvana-joy—An laïc trong Nieát been considered to exist separately from baøn—See Three joys. space. That is to say, every being or thing has Nirvana is the calming of all activities, the time of its own. Space and time are always renunciation of all attachment, the correlative. Men have an average lifetime of one hundred years. But a crane is said to live destruction of craving, dispassion, stopping: for a thousand years, and a tortoise even ten

Nieát Baøn laø söï tònh chæ caùc haønh, xaû ly moïi luyeán Baøn Voâ Dö Y. Khi vò aáy nhaäp dieät, caùc uaån aùi, ñoaïn taän duïc voïng, ly tham, ñoaïn dieät. cuûa vò aáy cuõng ngöng vaän haønh, chuùng seõ tieâu Nirvana-city: Nieát Baøn Thaønh—The Nirvana hoaïi vaøo luùc cheát; caùc thoï cuûa vò aáy khoâng city, the abode of the saints—Thaønh Nieát Baøn, laø coøn nöõa, vaø do söï taåy tröø tham saân si maø vò aáy nôi ôû cuûa caùc vò Thaùnh. khoâng coøn taùi sanh, ñöông nhieân luùc aáy söï aáp Nirvana class: Nieát Baøn chuûng—Tòch Chuûng— uû caùc caûm thoï cuõng khoâng coøn. Vaø do ñoù, thoï The nirvana class, i.e. the Hinayanists who are cuûa vò aáy seõ trôû neân nguoäi laïnh said to seek only their own salvation—Chuûng tính (sitibhavissanti). cuûa caùc baäc Tieåu thöøa (Thanh Vaên Duyeân Giaùc) 2) Saupadisesa-nibbanadhatu (p): Bieát Baøn Giôùi chæ vui thích vôùi söï tòch dieät cuûa nieát baøn tieåu Höõu Dö Y—An Arhat whose taints are thöøa, chöù khoâng coù yù höôùng cöùu ñoä chuùng sanh. destroyed, who has lived the life, done what was to be done, laid down the burden, Nirvana color: Nieát Baøn Saéc—Nirvana-colour, attained Arahatship by stages, destroyed i.e. black representing north—Maøu saéc nieát baøn,

completely the bond of becoming, one who is nhö maøu ñen töôïng tröng cho höôùng baéc. free through knowing rightly. As his faculties Nirvana deliverance: Voâ vi giaûi thoaùt—See have not been demolished he experiences Two kinds of deliverance (A). what is agreeable and disagreeable, he Nirvana-dhatu (skt): Abode of Nirvana—experiences pleasure and pain. The five Nirvana-world—Realm of nirvana—Nieát Baøn aggregates remain. It is his extinction of lust, Giôùi (theá giôùi Nieát Baøn)—The realm of nirvana hate and delusion, that is called the Nibbana (the abode of Nirvana), or bliss, where all virtues element with a basis remaining (saupadisesa- are stored and whence all good comes, one of the nibbanadhatu)—Baäc A La Haùn ñaõ ñoaïn taän three dharmas of inaction. There are two Nibbana caùc laäu hoaëc, ñaõ thaønh töïu caùc phaïm haïnh, ñaõ elements: Nibbana element with a basis ñaït ñöôïc A La Haùn quaû, ñaõ ñaët xong gaùnh remaining, and Nibbana element without a basis naëng xuoáng, ñaõ ñoaïn dieät caùc höõu kieát söû, remaining—Nieát Baøn coù theå taøng giöõ muoân ñöùc baäc aáy ñaõ giaûi thoaùt nhôø hieåu bieát chaân voâ vi, nôi sanh ra caùc vieäc lôïi laïc theá gian vaø xuaát chaùnh. Chính caùc caên cuûa vò aáy chöa bò huûy theá gian, moät trong tam phaùp voâ vi. Coù hai Nieát hoaïi neân vò aáy caûm thoï caùc ñieàu khaû yù vaø Baøn Giôùi: Dö Y vaø Höõu Dö Y. khoâng khaû yù, vò aáy caûm thoï laïc vaø khoå. Nguõ 1) Anupadisesa (p): Nirvana element without a uaån vaãn coøn, chính söï taän dieät tham, saân, si basis remaining—Nieát Baøn Giôùi khoâng coù Dö cuûa vò aáy ñöôïc goïi laø Nieát Baøn Giôùi Höõu Dö Y—An Arhat whose taints are destroyed, who Y. Nguõ uaån cuûa vò aáy laø do tham saân si trong has lived the life, done what was to be done, quaù khöù voâ ñònh cuûa vò aáy taïo thaønh. Vò aáy laid down the burden, attained Arahatship by vaãn coøn soáng neân caùc uaån cuûa vò aáy phaûi vaän stages, destroyed completely the bond of haønh. Do ñoù, vò aáy vaãn caûm thoï nhöõng thoï laïc becoming, one who is free through knowing cuõng nhö thoï khoå maø caùc caên cuûa vò aáy löu rightly. All his feelings not being welcome, giöõ do söï xuùc chaïm vôùi caùc traàn caûnh. Nhöng not being delighted in, will here and now vì vò aáy ñaõ thoaùt khoûi söï chaáp thuû, phaân bieät become cool; it is thus, that is called the vaø yù nieäm veà ngaõ theå neân vò aáy khoâng bò taùc Nibbana element without a basis remaining— ñoäng bôûi nhöõng caûm thoï naày nöõa. Baäc A La Haùn ñaõ ñoaïn taän caùc laäu hoaëc, ñaõ ** See Three non-created dharmas, and Ten thaønh töïu caùc phaïm haïnh, vieäc caàn laøm ñaõ inexhaustible vows. laøm xong, ñaõ ñaët gaùnh naëng xuoáng, ñaõ ñaït Nirvana-door: Nieát Baøn Moân. ñöôïc A La Haùn Quaû, ñaõ taän dieät hoaøn toaøn 1) The gate or door into Nirvana: Cöûa vaøo Nieát caùc höõu kieát söû, baäc ñaõ giaûi thoaùt nhôø hieåu Baøn. bieát chaân chaùnh. Moïi caûm thoï cuûa vò aáy 2) The northern gate of a cemetery: Cöûa baéc khoâng coøn öa thích, khoâng coøn thích thuù, ñaõ nghóa ñòa. trôû neân laéng dòu. Vò aáy ñaõ chöùng ñöôïc Nieát

Nirvana ego: Real ego—Transcendental ego, as nôi maø Ñöùc Phaät cöùu vôùt chuùng sanh baèng thuyeàn contrasted with the illusory or temporal ego— Baùt Chaùnh. ** See Eight Noble Paths. Chaân ngaõ. Nirvana-joy: Nirvana-bliss—An laïc trong Nieát Nirvana elements: Nieát Baøn Giôùi—See baøn—Nieát Baøn Laïc—Nirvana-joy or bliss,

one of Nirvana-dhatu. the three kinds of joy—Caûnh vui söôùng ôû Nieát Nirvana food: Nieát Baøn Thöïc—Nirvana food; Baøn, moät trong ba nieàm an laïc. ** See Three joys. the passions are faggots, wisdom is fire, the two Nirvana-laksana (skt): Nirvana-sign—Nieát Baøn prepare nirvana as food—Thöïc phaåm Nieát Baøn, Töôùng—The 8th sign of the Buddha, his entry into laáy duïc voïng laøm cuûi ñoát, laáy trí hueä laøm löûa, hai nirvana, i.e. his death, after delivering “in one day thöù chuaån bò naáu thöïc phaåm Nieát Baøn. and night” the Parinirvana Sutra—Töôùng nhaäp Nirvana-form of Buddha: Nieát Baøn Phaät— dieät hoùa thaân thöù taùm cuûa Ñöùc Phaät, töùc laø töôùng Hình thöùc Nieát Baøn cuûa Phaät (ÖÙng thaân giaùo hoùa nhaäp dieät cuûa Ñöùc Theá Toân (Ñöùc Phaät giaùo hoùa cuûa Phaät ñaõ xong, laïi thò hieän dieät ñoä). chuùng sanh ñeán naêm 80 tuoåi thì hoùa duyeân heát, ngaøi lieàn ñeán giöõa hai caây Ta La beân bôø soâng Baït Nirvana as the fruit of extinction (of desire): Ñeà, taïi thaønh Caâu Thi Na, vuøng trung AÁn Ñoä, Dieät quaû. thuyeát giaûng xong Kinh Nieát Baøn roài nhaäp dieät). Nirvana hall: Nieát Baøn ñöôøng (Tónh haønh Nirvana mark: Tòch Dieät Töôùng—Nirvana ñöôøng)—Dieân Thoï Ñöôøng—Tónh Haønh Ñöôøng— considered independently of the phenomenal— Voâ Thöôøng Vieän—The nirvana hall, or dying Töôùng cuûa Nieát baøn laø xa rôøi hay ñoäc laäp vôùi chö place of a monk in a monastery, in the direction of töôùng. the sunset at the north-west corner. The hall or room into which a dying person is taken to enter Nirvana method: Vikiktadharma (skt)—Tòch upon his “long life.”—Nôi ñöa chö Taêng ñau naëng Dieät Phaùp—The nirvana-method, the solitary, the ñeán ñeå nhaäp dieät, veà höôùng maët trôøi laën, goùc taây eternal serene—Caùi tónh laëng thöôøng haèng. baéc cuûa töï vieän. Phoøng nôi ngöôøi saép cheát ñöôïc Nirvana mind in effortlessness: Mind that ñöa vaøo ñeå caàu an (ngöôøi saép cheát laém khi taâm resides in precepts—Giôùi taâm truï—See Ten thaàn baán loaïn neân ñem loøng tham luyeán phoøng ôû, grades of Bodhisattva’s faith. y baùt, ñoà duøng haønh ñaïo, neân ñem hoï ñeán ñaây Nirvana Monastery: Nieát Baøn Tònh Xaù—See nghe kinh keä ñeå thaáy raèng moïi söï vaät ñeàu laø voâ Niet Ban Monastery. thöôøng, khoâng coù gì ñeå cho ta luyeán aùi tröôùc khi Nirvana of no-abode: Voâ Truï Xöù Nieát Baøn— hoï thò tòch). The Buddha in Nirvana has a perfect freedom to Nirvana home: Voâ Vi Xaù (voâ vi Nieát Baøn hay live any where he pleases; he can act in whatever nieát baøn laø ngoâi nhaø yeân oån cuûa con ngöôøi). way he wishes and on that account he has no fixed Nirvana-illumination: Tòch Chieáu—Nirvana- abode and his Nirvana is called the ‘Nirvana of illumination; ultimate reality shining forth—Caùi No Abode.”—Phaät taïi Nieát Baøn töï do toaøn veïn, theå cuûa chaân lyù goïi laø “tòch,” caùi duïng cuûa chaân lyù muoán soáng baát cöù nôi naøo tuøy yù. Ngaøi coù theå laøm goïi laø “chieáu.” Baäc tu haønh döùt ñöôïc phieàn naõo, baát cöù caùch naøo Ngaøi muoán, vaø vì raèng Ngaøi trôû neân tòch tónh thì taâm trí quang minh choùi raïng. khoâng coù truï xöù coá ñònh, neân Nieát Baøn cuûa Ngaøi Nirvana insight: Laäu taän minh—Insight into ñöôïc goïi laø “Voâ Truï Xöù Nieát Baøn.” present mortal sufferings so as to overcome all Nirvana-palace: Nieát Baøn cung (cung ñieän Nieát passions or temptations—Ñoaïn tröø taát caû caùc laäu Baøn cuûa caùc baäc Thaùnh). hoaëc

(nhöõng duïc voïng vaø quyeán ruû)—See Three Nirvana patience: Tòch Dieät Nhaãn—The insights. suppression of all passion—Moät trong nguõ nhaãn, Nirvana-island: Nieát Baøn Chaâu—Nirvana- ñöùc nhaãn nhuïc cuûa baäc ñaéc ñaïo—One of the five island, i.e. the stream of mortality, from which kinds of tolerance, Nirvana patience, the patience stream the Buddha save men with his eight-oar of the nirvana—See Five kinds of paramita boat of truth—Nieát Baøn Chaâu hay doøng sanh töû, tolerance (5).

Nirvana is permanent: Only Nirvana is ñaïo laïi cho raèng ngay caû Nieát baøn cuõng voâ permanent, joy with a real soul and purity—Nieát thöôøng—See Eight upside-down views (B). Baøn Tòch Dieät hay chæ coù Nieát baøn laø vónh vieãn, Nirvana with remainder: Nieát Baøn Höõu Dö— voâ khoå vaø thanh tònh. Nirvana with residue—Nirvana reached by those Nirvana is a permanent place of bliss: Voâ laïc enlightened beings who have not yet completely ñieân ñaûo—Nirvana is a permanent place of bliss; rid themselves of their samsaric burden of however, heretics believe that everywhere skandhas. **See Nirvana (V) (1) and Nine truths including nirvana as no pleasure, but suffering. or postulates. This is one of the eight upside-down views which Nirvana with a remnant: Höõu dö nieát baøn (see belongs to the four upside-down views on Nirvana with remainder)—See Nine truths or impermanence. Buddhism believes that Nirvana is postulates. permanent and eternal; however, heretics believe Nirvana with residue: Höõu dö Nieát Baøn (see that everything including nirvana as Nirvan with remainder). impermanent—Nieát baøn laø nôi cuûa an laïc; tuy Nirvana school: Nieát Baøn Toâng—The school nhieân taø ñaïo laïi cho raèng moïi nôi keå caû Nieát baøn based on the Mahaparanirvana Sutra, one of the ñeàu khoå chöù khoâng vui. Ñaây laø moät trong taùm thirteen sects in China (Ñaïi Baùt Nieát Baøn Kinh). ñieân ñaûo thuoäc Voâ thöôøng ñieân ñaûo. Ñaïo Phaät cho According to Prof. Junjiro Takakusu in The raèng Nieát baøn laø thöôøng haèng vónh cöûu; tuy nhieân Essentials of Buddhist Philosophy, although the taø ñaïo laïi cho raèng ngay caû Nieát baøn cuõng voâ study of the Nirvana text started and continued in thöôøng—See Eight upside-down views (B). the South and in the North, the Nirvana School Nirvana is pure: Voâ tònh ñieân ñaûo—Nirvana is was founded in the South where most of the able pure; however, heretics believe that everything is scholars lived. When the T'ien-T'ai School impure. This is one of the eight upside-down appeared, the Southern branch of the Nirvana views which belongs to the four upside-down Sect merged in the T'ien-T'ai Sect—Toâng phaùi views on impermanence. Buddhism believes that döïa vaøo Kinh Nieát Baøn (moät trong 13 toâng phaùi Nirvana is permanent and eternal; however, Phaät giaùo Trung Quoác). Theo Giaùo Sö Junjiro heretics believe that everything including nirvana Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, as impermanent—Nieát baøn laø thanh tònh; tuy duø vieäc nghieân cöùu kinh Nieát Baøn phaùt khôûi ôû caû nhieân, taø ñaïo cho raèng ngay caû Nieát baøn cuõng baát hai mieàn Nam vaø Baéc, nhöng Nieát Baøn toâng laïi tònh. Ñaây laø moät trong taùm ñieân ñaûo thuoäc Voâ ñöôïc thaønh laäp ôû phöông Nam, vì ña soá hoïc giaû coù thöôøng ñieân ñaûo. Ñaïo Phaät cho raèng Nieát baøn laø taøi naêng

ñeàu quy tuï ôû phöông Nam. Veà sau naày thöôøng haèng vónh cöûu; tuy nhieân taø ñaïo laïi cho khi toâng Thieân Thai ñöôïc thaønh laäp thì Toâng Nieát raèng ngay caû Nieát baøn cuõng voâ thöôøng—See Baøn ñöôïc saùp nhaäp vaøo toâng Thieân Thai. Eight upside-down views (B). Nirvana-sign: Nirvana-laksana (skt)—Nieát Baøn Nirvana is a real Buddha-nature: Voâ ngaõ Töôùng—See Nirvana-laksana. ñieân ñaûo—Nirvana is a real Buddha-nature; Nirvana and space are considered to be however, heretics believe that there is no such unconditioned dharmas: Nieát Baøn vaø hö Buddha-nature. This is one of the eight upside- khoâng ñöôïc xem laø voâ vi phaùp—See Asamskrta down views which belongs to the four upside- dharma. down views on impermanence. Buddhism Nirvana stage: Chöùng tòch dieät ñòa—See Ten believes that Nirvana is permanent and eternal; grounds (D) (7). however, heretics believe that everything including nirvana as impermanent—Nieát baøn laø Nirvana Sutra: Kinh Ñaïi Baùt Nieát Baøn—Great chaân Phaät taùnh; tuy nhieân taø ñaïo cho raèng laøm gì Nirvana—Parinirvana Sutra—Maha Parinirvana coù caùi Phaät taùnh. Ñaây laø moät trong taùm ñieân ñaûo Sutra. thuoäc Voâ thöôøng ñieân ñaûo. Ñaïo Phaät cho raèng (A) The meaning of Nirvana Sutra—Nghóa cuûa Nieát baøn laø thöôøng haèng vónh cöûu; tuy nhieân taø Kinh Nieát Baøn: The sutra or sermon of the Great Decease or passing into final Nirvana.

A long sutra containing a description of the theå ñaït ñeán Phaät quaû ñöôïc tìm thaáy trong baûn Buddha's passing and his teaching. The kinh naày. Sau ñoù oâng cuõng soaïn moät baûn sôù Paradise Sutra. The sutra also deals with the giaûi veà Kinh Nieát Baøn. doctrine of Buddha-nature, which is (B) Details on Nirvana Sutra—Chi tieát veà kinh immanent in all beings. The sutra was Nieát Baøn: Nieát Baøn Kinh—Coù hai boä—There translated into Chinese by Dharmaksema. are two versions. Parinirvana Sutra was the last sutra which the 1) Hinayana—Tieåu Thöøa: Buddha preached before he passed away. i) The Mahaparinirvana Sutra, translated into According to Prof. Junjiro Takakusu in The Chinese by Po-Fa-Tsu from 290 to 306 A.D. Essentials of Buddhist Philosophy, the of the Western Chin dynasty: Phaät Baùt Neâ doctrine of the Nirvana text was another Hoaøn Kinh, do Baïch Phaùp Toå ñôøi Taây Taán fascinating subject of learning at the present dòch. time. Tao-Sheâng, already conspicuous in the ii) The Mahaparinirvana Sutra, translated by Fa- study of the Lotus, was also a leader in the Hsien around 118: Ñaïi Baùt Nieát Baøn Kinh, do exposition of the ideal of Nirvana. On reading ngaøi Phaùp Hieån dòch naêm 118. the old Nirvana text, which was in six ii) The Mahaparinirvana Sutra, translator Chinese volumes, he set forth the theory that unknown: Baùt Neâ Hoaøn Kinh, dòch giaû voâ the Icchantika (a class of men who were danh. bereft of Buddha-nature and destined to be iv) The Hinayana Nirvana Sutra in the Middle unable to evolve to the Buddha stage) could Length Discourses of the Buddha: Tieåu Thöøa attain Buddhahood. Soon afterwards, a Nieát Baøn Kinh trong Kinh Trung Boä. Sanskrit text of the Mahaparinirvana Sutra 2) Mahayana—Ñaïi Thöøa: was introduced and translated. The theory i) Caturdaraka-samadhi-sutra, translated into that the Icchantika could attain Buddhahood Chinese by Dharmaraksa of the Western Chin was found in the text. People marveled at his 256-316 A.D.: Phaät

huyeát Phöông Ñaúng Baùt deep insight. Later he also compiled a Neâ Hoaøn Kinh, do ngaøi Phaùp Hoä Ñaøm Ma La commentary on the Nirvana Sutra—Kinh Saùt ñôøi Taây Taán dòch sang Hoa ngöõ khoaûng thuyeát veà Phaät nhaäp dieät vaø nhöõõng giaùo lyù nhöõng naêm 256 ñeán 316 sau Taây Lòch. cuûa Ngaøi, coøn goïi laø Kinh Thieân Ñöôøng. Kinh ii) Mahaparinirvana sutra, translated into cuõng baøn veà lyù thuyeát baûn taùnh Phaät voán coù ôû Chinese by Fa-Hsien, together with moïi thöïc theå. Kinh ñöôïc Ngaøi Ñaøm Voâ Saùm Buddhabhadra of the Eastern Chin around dòch sang Haùn töï. Kinh Nieát Baøn laø boä kinh 317-420 A.D.: Ñaïi Baùt Neâ Hoaøn Kinh, do cuoái cuøng maø Ñöùc Phaät thuyeát tröôùc khi Ngaøi ngaøi Phaùp Hieån cuøng vôùi ngaøi Giaùc Hieàn Phaät nhaäp dieät. Theo Giaùo Sö Junjiro Takakusu Ñaø Baït Ñaø La ñôøi Ñoâng Taán dòch sang Hoa trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, giaùo ngöõ khoaûng nhöõng naêm 317 ñeán 420 sau Taây lyù cuûa Kinh Nieát Baøn laø moät ñeà taøi hoïc hoûi Lòch haáp daãn trong thôøi kyø naày. Ñaïo Sanh haèng iii) Caturdaraka-samadhi-sutra, translated into chuù taâm vaøo vieäc nghieân cöùu Kinh Phaùp Hoa, Chinese by Jnana-gupta of the Sui dynasty, cuõng laø moät laõnh tuï trong vieäc quaûng dieãn lyù around 589-618 A.D.: Töù Ñoàng Töû Tam Muoäi töôûng Nieát Baøn. Nhaân ñoïc baûn cöïu dòch kinh Kinh: Do Xaø Na Quaät Ña ñôøi Tuøy dòch sang Nieát Baøn goàm saùu quyeån, oâng neâu leân chuû Hoa ngöõ, khoaûng nhöõng naêm 589 ñeán 618 sau tröông raèng Nhaát Xieån Ñeà (Icchantika—Haïng Taây Lòch. ngöôøi ñöôïc xem nhö khoâng coù Phaät tính vaø iv) The complete translation of the khoâng theå thaønh töïu Phaät quaû) cuõng coù theå Mahaparinirvana Sutra, northern book, ñaït ñeán Phaät quaû. Roài ngay sau ñoù moät baûn translated by Dharmaraksa, around 423 A.D.: kinh baèng Phaïn ngöõ veà Ñaïi Baùt Nieát Baøn Ñaïi Baùt Nieát Baøn Kinh Baéc Boån (ñaày ñuû) do ñöôïc truyeàn vaøo vaø phieân dòch ra Haùn vaên. Ñaøm Voâ Saám dòch sang Hoa ngöõ vaøo khoaûng Lyù thuyeát cho raèng Nhaát Xieån Ñeà cuõng coù nhöõng naêm 423 sau Taây Lòch.

v) The Mahaparinirvana-sutra, produced in tröïc tieáp vôùi taâm linh cuûa tröôøng phaùi Thieàn Chien-Yeh, the modern Nan-King, by two Toâng—See Eight fundamental principles. Chinese monks, Hui-Yen and Hui-Kuan, and Nirvana-world: Nirvanadhatu (skt)—Nieát Baøn a literary man, Hsieh Ling-Yun: Ñaïi Baùt Nieát Giôùi (theá giôùi Nieát Baøn)—See Ten inexhaustible Baøn Kinh Nam Boån do hai nhaø sö Trung Hoa vows. laø caùc ngaøi Tueä Vieãn vaø Tueä Quaân dòch sang Nirvanic action: Haïnh Nieát baøn, vì chaúng döùt Hoa ngöõ. sanh töû noái tieáp—Not cutting off the continuity of ** For more information, please see Maha- birth and death, one of the ten kinds of action of Parinirvana-Sutra, and Five chief Mahayana Great Enlightening Beings. Enlightening Beings sutras. who abide by these can achieve the action of Nirvana Tolerance: Tòch dieät nhaãn—See Five Buddhas that has no coming or going—See Ten kinds of paramita tolerance. kinds of practice of great enlightening beings (II). Nirvana wind: Nieát Baøn Phong—The nirvana- Nirvikalpa (skt): Voâ Phaân Bieät—Non- wind which wafts the believers into bodhi—Gioù discriminating—Khoâng phaân bieät. Nieát Baøn ñöa tín höõu vaøo neûo Boà Ñeà. Nirvikalpa-jnana (skt):

Non-discriminating Nirvana wisdom: Voâ sinh trí. mind—Passionless—Voâ Phaân Bieät Taâm. 1) Final knowledge attained by the Arhat, his (I) The meaning of Non-discriminating mind: release from the chain of transmigration: Toái Nghóa cuûa Voâ Phaân Bieät Taâm—A mind cöïc trí—Trí tueä maø moät vò A La Haùn ñaït which is free from particularization, ñöôïc, giuùp ngaøi thoaùt khoûi söï troùi buoäc cuûa especially from affection and feelings—Taâm voøng luaân hoài sanh töû—See Ten forms of thöùc xa lìa vöùt boû caùi yù thöùc phaân bieät (ñaït understanding (A). ñeán trí tueä bình ñaúng chaân thöïc). 2) The knowledge of a Bodhisattva of the (II) Categories of Non-discriminating mind—Loaïi assurance of immortality, or no rebirth: Trí cuûa Voâ Phaân Bieät Taâm: tueä cuûa moät vò Boà Taùt xaùc chöùng söï voâ sanh 1) Unconditioned or absolute non-discriminating cuûa ngaøi. mind, or the mind free from particularization Nirvana of Wonderful and Profound Mind: (memory, reason, self-consciousness) as in Nieát Baøn Dieäu Taâm—The Nirvana of wonderful the bhutatathata: Voâ Phaân Bieät Taâm Voâ Laäu and profound mind or heart which is beyond hay Chaân Nhö—Voâ phaân bieät trí, töùc caùi trí human thought. The mind which clings to neither theå hoäi chaân nhö. to nothingness nor to actuality. The mind in which 2) Conditioned as in dhyana. Particularization all erronuous imaginings have been removed. includes memory, reason, self-consciousness: According to to the Differentiated Teaching of the Voâ Phaân Bieät Taâm Höõu Laäu—Taâm hieän T'ien-T'ai school, limited this to the mind of the löôïng tö tính cuûa caûnh bao goàm trí nhôù do suy Buddha, while the Perfect teaching universalized nghó, lyù luaän vaø töï thöùc. it to include the unenlightened heart of all men. Nirvikalpalokottarajnanam (skt): Voâ Phaân This is one of the eight fundamental principles, Bieät Xuaát Theá Gian Trí—Non-discriminative intuitional or relating to direct mental vision of the transcendental knowledge—Caùi trí xuaát theá gian Zen School—Nieát Baøn Dieäu taâm laø taâm theå tuyeät voâ phaân bieät. dieäu khoâng theå nghó baøn, noù vöôït ra ngoaøi söï suy Nirvikalpa-pracara (skt): Voâ Phaân Bieät töôûng cuûa nhaân thieân, khoâng coøn vöôùng maéc bôûi Haønh—Deeds of non-discrimination—Haønh ñoäng coù khoâng, trong ñoù taát caû nhöõng aûo töôûng taø vaïy khoâng phaân bieät. ñeàu bò loaïi boû. Theo Thieân Thai Bieät Giaùo, thì Nirvritti (skt): ñaây chæ giôùi haïn vaøo taâm Phaät, trong khi Thieân 1) Completion: Hoaøn taát. Thai Vieân Giaùo laïi cho raèng ñaây laø taâm cuûa ngay 2) Disappearance: Tòch dieät. caû nhöõng ngöôøi chöa giaùc ngoä. Ñaây laø moät trong Nisad (skt): Nisanna (skt)—Toïa. taùm nguyeân taéc caên baûn, cuûa tröïc giaùc hay lieân heä 1) To preside: Chuû toïa—To take the chair.

2) To rest: Nghæ ngôi. retention—Töø Nissaggiya-pacittiya goác Nam 3) To sit: Ngoài—A seat. Phaïn, coù hai phaàn: phaàn thöù nhaát laø Nissaggiya coù 4) Throne: Toøa. nghóa laø töø boû; phaàn thöù hai Pacittiya coù nghóa laø 5) To situate: Toïa laïc. ñieàu giaûi tröôùc giaùo ñoaøn. Con ngöôøi thöôøng coù Nisadi (p): Lying down—Naèm xuoáng. khuynh höôùng sa ngaõ; vì theá duø ñaõ gia nhaäp vaøo Nisajja (p): Sitting down—Ngoài xuoáng. cuoäc soáng töï vieän, chö Taêng Ni vaãn thænh thoaûng vi phaïm luaät soáng trong töï vieän, nhö chaáp nhaän Niscala (skt): Acala (skt)—Dhruva (skt)— quaù soá vaät duïng haèng ngaøy ñöôïc Ñöùc Phaät quy

Unmoved—Immobile—Motionless— ñònh cho chö Taêng Ni. Chính vì theá maø Ñöùc Phaät Immovable—Baát ñoäng. ñaõ ñaët ra thanh quy töï vieän, nhaèm giuùp chö Taêng Nisedha (p): Prevention—Söï phoøng ngöøa. Ni traùnh phaïm phaûi loãi laàm. Theo Luaät Nghi Khaát Nisedheti (p): To prohibit—Ngaên caám. Só ñöôïc Ñöùc Toân Sö Minh Ñaêng Quang soaïn töø Nisevati (p): To associate—Quan heä vôùi. Luaät Taïng cho Taêng Ni heä phaùi Khaát Só, ba möôi Nishihonganji (jap): Chuøa Taây Boån Nguyeän giôùi maø ngöôøi phaïm toäi phaûi giaûi thích tröôùc giaùo (Nhaät Baûn). ñoaøn vaø phaûi bò phaït caám phoøng saùu böõa. Nisidana (skt): Toïa cuï—An article for sitting on, (I) Thirty offences for monks—Ba möôi giôùi cho said to be a cloth or mat, when practicing chö Taêng: meditation—Duïng cuï (baèng vaûi hay baèng chieáu 1) Not to wear or keep an extra robe for more coái) ñeå ngoài thieàn. than ten days: Caám caát giöõ dö chaên aùo quaù Nisidati (p): To sit down—Ngoài xuoáng. möôøi ngaøy. Nisinnaka (p): Sitting down (a)—Ngoài xuoáng. 2) Not to leave robes and sleeping material in another place, even for one night (monks Nisitha (p): Midnight (n)—Nöûa ñeâm. should not be away, separated from the three Niskala (skt): Ni Ca La—Nieát Ca La. robes, even for one night): Caám boû chaên aùo ôû 1) Temporary: Taïm thôøi. moät nôi khaùc, trong moät ñeâm. 2) A short time: Moät thôøi gian ngaén. 3) When robes worn out, and the robe-material 3) Indivisible: Baát khaû phaân. is accrued to the monk, even not at the right 4) The name of a tree: Caây Ni Ca La. time, it may be accepted by that monk if he so 5) Seedless or barren: Khoâng hoät hay trô troïi. wish. Having accepted it, it should be made 6) A short time to live: Soáng trong giaây phuùt up quickly. But if it is not sufficient for him, ngaén nguûi. that robe-material may be laid aside by that Nissadda(p): Silent—Noiseless (a)—Im laëng. monk for a month at most: Khi aùo raùch maát, Nissaggiya-pacittiya (skt): Ba möôi giôùi phaït coù ngöôøi cuùng döôøng vaûi, duø khoâng ñuùng thôøi caám phoøng—The Nissaggiya-pacittiya has two (trai taêng töï töù) vò Taêng vaãn coù theå nhaän. Khi components: the word Nissaggiya means giving nhaän laø phaûi may cho nhanh; tuy nhieân, neáu up; and the word Pacittiya means reconciliation or khoâng ñuû vaûi may, coù theå ñeå daønh chôø coù expiation. A person by his or her true nature is theâm, nhöng caám ñeå daønh vaûi quaù moät thaùng. subject to lapses; therefore, even after joining the 4) Not to accept a robe from the hand of a nun monastic life, the monk or nun sometimes, makes who is not in relation, except in exchange: transgression of the monastic rules, i.e., accepting Caám nhaän aùo cuûa moät Tyø Kheo Ni laï, tröø söï things of daily use in excess of the number ñoåi aùo môùi. allowed by the Buddha is not proper for monks 5) A monk should not get a soiled robe washed and nuns. Thus, the Buddha set forth rules that or dyed or beaten by a nun who is not in help making monks and nuns free from relation: Caám baûo Tyø Kheo Ni xa laï, giaët transgressions. According to Rules for Mendicants nhuoäm hay caát giöõ aùo cho mình. composed by Most Honerable Master Minh Ñaêng a) However, if she washes it unasked, or if he Quang, thirty offences which require explanation makes her wash an unused robe, there is no and punishment for the offenders is six-day room offence: Tuy nhieân, neáu khoâng ai baûo maø vò

Tyø Kheo Ni aáy töï giaët, hay vò aáy giaët moät caùi six years, whether he has got rid of or has not aùo chöa xaøi thì khoâng phaïm toäi. got rid of that former rug, but he has a new b) If it is washed by a female probationer or by a rug made, except on the agreement of the female novice, there is no offence: Neáu ngöôøi Order, there is an offence of expiation maø vò Tyø Kheo sai giaët aùo laø moät ngöôøi taäp involving forfeiture): Caám chöa ñuùng saùu söï hay Sa Di Ni, thì khoâng phaïm toäi. naêm, maø saém theâm ngoïa cuï khaùc. 6) A monk should not ask a man or woman 15) Not to take the new rug to wrap around the householder for a robe, except at the right old rug in order to disfigure it: Caám laáy ngoïa time (robe is stolen or destroyed): Caám hoûi cuï môùi, che cho caùi cuõ laøm mau hö. xin aùo vôùi nam nöõ thí chuû, tröø khi thaét ngaët 16) Sheep's wool may accrue to a monk as he is (khi aùo mò maát hay bò hö haïi). going along a road. It may be accepted by a 7) Not to accept more than an inner and upper monk, if he likes; but having accepted it, it robes (if a monk is offered robe-material for should be conveyed in his own hands for many robes, then at most he should accept three yojanas at the utmost. If he carries enough for an inner and an upper robe. If he further than that, there is an offence of accepts more than that there is an offence of expiation involving forfeiture: Caám khi vieãn expiation involving forfeiture): Caám nhaän haønh coù ai cuùng vaûi, maø oâm ñi xa quaù ba nhieàu chaên aùo quaù boä, tröø khi thaéc ngaëc. ngaøn thöôùc. 8) When there is a householder plans to offer 17) A monk should not have sheep's wool washed robe-material, or robe-fund, a monk should or dyed or combed by a nun who is not in not design the robe as he wishes: Caám töï yù relation: Caám bieåu Tyø Kheo Ni xa laï, giaët, muoán kieåu caét may, khi coù moät thí chuû ñònh nhuoäm, hay caát giöõ vaûi cho mình. saém cho aùo. 18) A monk should not take gold and silver, nor 9) When there are two or more householders should he ask another person to take for him: plan to offer robe-material or robe-fund, a Caám nhaän tieàn baïc vaøng, gôûi hoaëc baûo keû monk should not design the robe as he khaùc nhaän theá. wishes: Caám töï yù muoán kieåu caét may, khi coù 19) A monk should not engage in various nhieàu thí chuû ñònh saém cho. transactions in which gold and silver is used: 10) Not to obtain robe-fund and urge the Order to Caám buoân baùn ñoà quyù baùu. make the robe immediately: Caám nhaän tieàn 20) A monk should not engage in any kinds of ñeå may aùo, vaø hoái thuùc Giaùo Hoäi may lieàn. bartering: Caám buoân baùn baát luaän vaät gì. 11) A monk should not cause a rug to be made 21) A monk should not keep an extra bowl for mixed with silk: Caám duøng chaên aùo baèng tô, more than ten days: Caám giöõ theâm moät caùi luïa, haøng, maëc daàu coù pha loän vaûi. baùt, caát quaù möôøi ngaøy. 12) A monk should not cause a rug to be made of 22) A monk should not get another new bowl in pure black sheep's wool: Caám duøng ngoïa cuï exchange for the old bowl, even though the maøu ñen raët, khoâng coù pha loän maøu khaùc. old bowl is very old, but is still usable (If a 13) A monk should not cause a new rug to made monk sould get another new bowl in of pure white (if a monk should cause a new exchange for a bowl mended in less than five rug to be made not taking two portions of places, there is an offence of expiation pure black sheep's wool, the third of white,

involving forfeiture. That bowl is to be the fourth of reddish brown colors, there is an forfeited by that monk to the company of offence of expiation involving forfeiture): monks, and whatever the last bowl belonging Caám duøng ngoïa cuï maøu traéng raët, khoâng coù to that company of monks, that should be pha loän maøu khaùc. given to this monk with the words: “Monk, 14) A monk should not get rid of a rug if it’s less this is a bowl for you; it should be kept until it than six years old (a new rug which a monk breaks.” That is the proper course in this has made should last for six years. If, within

case): Caám kieám baùt môùi toát, maëc daàu ñuùng 30) A monk should not take any things that naêm maø caùi cuõ vaãn coøn xaøi ñöôïc. belong to the Order: Caám leùn laáy moät moùn ñoà 23) A monk should not ask a man or a woman gì cuûa Giaùo Hoäi. householder who is not a relation to weave (II) Thirty offences for nuns—Ba möôi giôùi cho his robe (saying this robe-matrial is being chö Ni: Tam Thaäp Giôùi Xaû Ñoïa Tyø Kheo especially woven for me, please make it long Ni—The Nissaggiya-pacittiya has two and wide, and make it evenly woven, well components. The word Nissaggiya means woven and well scraped, etc): Caám ñem chæ giving up; and the word Pacittiya means cho thôï deät xa laï deät aùo cho mình khi coù reconciliation or expiation. A man by his true ngöôøi cuùng. nature is subject to lapses; therefore, even 24) A monk should not ask for yarn, or should not after joining the monastic life, the monk have robe-material woven by weavers: Caám sometimes, makes transgression of the ra kieåu ni cho thôï deät, khi thí chuû deät aùo cho monastic rules, i.e., accepting things of daily mình. use in excess of the number allowed by the 25) A monk should not give a robe to another Buddha is not proper for nuns. Thus, the monk and then take it back because he is Buddha set forth rules that help making nuns angry or displeased of that monk: Caám giaän free from transgressions. These are thirty hôøn ñoøi laïi aùo khi ñaõ cho ngöôøi roài. offences which require explanation and 26) A monk should not store medicine, sugar, punishment for the offenders is six-day room fresh butter, oil, honey, etc. for over seven retention—Töø Nissaggiya-pacittiya goác Nam days, except when he is ill: Caám ñeå daønh Phaïn, coù hai phaàn: phaàn thöù nhaát laø thuoác, ñöôøng, daàu, quaù baûy ngaøy, töø khi ñau Nissaggiya coù nghóa laø töø boû; phaàn thöù hai beänh maø coù ngöôøi cuùng döôøng. Pacittiya coù nghóa laø ñieàu giaûi tröôùc giaùo 27) A monk should not look for robe-material as ñoaøn. Con ngöôøi thöôøng coù khuynh höôùng sa a cloth for the rain a month before the ngaõ; vì theá duø ñaõ gia nhaäp vaøo cuoäc soáng töï monsoon, and put it on fifteen days before the vieän, chö Ni vaãn thænh thoaûng vi phaïm luaät monsoon starts: Caám xin vaûi choaøng taém muøa soáng trong töï vieän, nhö chaáp nhaän quaù soá vaät möa tröôùc moät thaùng, duøng tröôùc 15 ngaøy. duïng haèng ngaøy ñöôïc Ñöùc Phaät quy ñònh cho 28) A monk should not obtain the robe before the Ni. Chính vì theá maø Ñöùc Phaät ñaõ ñaët ra thanh robe-season, lay it aside, and ask again during quy töï vieän, nhaèm giuùp chö Ni traùnh phaïm the robe-season: Caám ñaõ laõnh aùo tröôùc kyø, phaûi loãi laàm. Ñaây laø ba möôi giôùi maø ngöôøi maø khi ñeán leä laïi coøn hoûi nöõa. phaïm toäi phaûi giaûi thích tröôùc giaùo ñoaøn vaø 29) Having spent the rains up to the full moon of phaûi bò phaït caám phoøng saùu böõa. the rains, in case a

monk who is staying in 1) A nun should not wear or keep an extra robe such lodgings as those jungle lodgings which for more than ten days: Caám caát giöõ dö chaên are held to be dangerous and frightening, so aùo quaù möôøi ngaøy. desires, he may lay aside one of his three 2) A nun should not leave robes and sleeping robes inside the a house; and should there be material in another place, even for one night any reason for that monk to be away, (nuns should not be away, separated from the separated from that robe, that monk can be three robes, even for one night): Caám boû away and separated from that robe for at most chaên aùo ôû moät nôi khaùc, trong moät ñeâm. six nights. Should he be away, separated from 3) When robes worn out, and the robe-material that robe for longer than that, except on the is accrued to the nun, even not at the right agreement of the Order, there is an offence of time, it may be accepted by that nun if she so expiation involving forfeiture: Sö aån cö khi wish. Having accepted it, it should be made veà Giaùo Hoäi, caám gôûi aùo nhaø quen quaù 6 up quickly. But if it is not sufficient for her, ngaøy. that robe-material may be laid aside by that nun for a month at most: Khi aùo raùch maát, coù

ngöôøi cuùng döôøng vaûi, duø khoâng ñuùng thôøi nun to the company of nuns, and whatever the (trai taêng töï töù) vò Ni vaãn coù theå nhaän. Khi last bowl belonging to that company of nuns, nhaän laø phaûi may cho nhanh; tuy nhieân, neáu that should be given to this nun with the khoâng ñuû vaûi may, coù theå ñeå daønh chôø coù words: “Nun, this is a bowl for you; it should theâm, nhöng caám ñeå daønh vaûi quaù moät thaùng. be kept until it breaks.” That is the proper 4) A nun should not ask a man or woman course in this case): Caám kieám baùt môùi toát, householder for a robe, except at the right maëc daàu ñuùng naêm maø caùi cuõ vaãn coøn xaøi time (robe is stolen or destroyed): Caám hoûi ñöôïc. xin aùo vôùi nam nöõ thí chuû, tröø khi thaét ngaët 13) A nun should not ask a man or a woman (khi aùo bò maát hay bò hö haïi). householder who is not a relation to weave 5) A nun should not accept more than an inner her robe (saying this robe-matrial is being and upper robes (if a nun is offered robe- especially woven for me, please make it long material for many robes, then at most she and wide, and make it evenly woven, well should accept enough for an inner and an woven and well scraped, etc): Caám ñem chæ upper robe. If she accepts more than that cho thôï deät xa laï deät aùo cho mình khi coù there is an offence of expiation involving ngöôøi cuùng. forfeiture): Caám nhaän nhieàu chaên aùo quaù boä, 14) A nun should not ask for yarn, or should not tröø khi thaéc ngaëc. have robe-material woven by weavers: Caám 6) When there is a householder plans to offer ra kieåu ni cho thôï deät, khi thí chuû deät aùo cho robe-material, or robe-fund, a nun should not mình. design the robe as he wishes: Caám töï yù muoán 15) A nun should not give a robe to another monk kieåu caét may, khi coù moät thí chuû ñònh saém cho and then take it back because she is angry or aùo. displeased of that nun: Caám giaän hôøn ñoøi laïi 7) When there are two or more householders aùo khi ñaõ cho ngöôøi roài. plan to offer robe-material or robe-fund, a 16) A nun should not store medicine, sugar, fresh nun should not design the robe as he wishes: butter, oil, honey, etc. for over seven days, Caám töï yù muoán kieåu caét may, khi coù nhieàu thí except when she is ill:

Caám ñeå daønh thuoác, chuû ñònh saém cho. ñöôøng, daàu, quaù baûy ngaøy, töø khi ñau beänh 8) A nun should not obtain robe-fund and urge maø coù ngöôøi cuùng döôøng. the Order to make the robe immediately: 17) A nun should not obtain the robe before the Caám nhaän tieàn ñeå may aùo, vaø hoái thuùc Giaùo robe-season, lay it aside, and ask again during Hoäi may lieàn. the robe-season: Caám ñaõ laõnh aùo töôùc kyø, 9) A nun should not take gold and silver, nor maø khi ñeán leä laïi coøn hoûi nöõa. should she ask another person to take for her: 18) A nun should not take any things that belong Caám nhaän tieàn baïc vaøng, gôûi hoaëc baûo keû to the Order: Caám leùn laáy moät moùn ñoà gì cuûa khaùc nhaän theá. Giaùo Hoäi. 10) A nun should not engage in various 19) A nun should not do any shopping for a man: transactions in which gold and silver is used: Caám mua saém ñoà cho moät ngöôøi ñaøn oâng. Caám buoân baùn ñoà quyù baùu. 20) A nun should not take away any thing that is 11) A nun should not engage in any kinds of offered to the Order: Caám duøng laøm cuûa bartering: Caám buoân baùn baát luaän vaät gì. rieâng mình moùn ñoà ngöôøi ta cuùng cho Giaùo 12) A nun should not get another new bowl in Hoäi. exchange for the old bowl, even though the 21) A nun should not take away anything that old bowl is very old, but is still usable (If a another nun offers to the Order: Caám duøng nun should get another new bowl in exchange laøm cuûa rieâng mình moùn ñoà maø moät coâ khaùc for a bowl mended in less than five places, trao ra ñeå giao cho Giaùo Hoäi. there is an offence of expiation involving forfeiture. That bowl is to be forfeited by that

22) A nun should not use the donations from lay Nissaraniya-dhatuyo (p): Naêm Xuaát Ly Giôùi— Buddhists for personal purposes: Caám duøng The five elements making for deliverance—See ñoà cuûa thí chuû cho veà vieäc khaùc. Five elements making for deliverance. 23) A nun should not gain any personal gains on Nissatta (p): Soulless (a)—Khoâng coù linh hoàn. behalf of the Order: Caám nhôn danh Giaùo Hoäi Nissaya (p): Support (n)—Söï hoã trôï. maø saém ñoà rieâng cho mình. Nissayati (p): To rely on—Troâng caäy vaøo. 24) A nun should not keep an extra bowl: Caám coù ñeán hai caùi baùt ñeå thay ñoåi. Nissirika (p): Unfortunate (a)—Khoâng may. 25) A nun should not store beautiful things, such Nissoka (p): Free from sorrow (a)—Thoaùt khoûi as art crafts, pictures, etc.: Caám chöùa nhieàu saàu muoän. ñoà toát ñeïp. Nistya: Svati (skt)—Khaùng—Name of one of the 26) A nun should not brak her promise to give twenty eight constellations—See Twenty eight cloth for bandage to another nun: Caám höùa constellations. cho moät coâ khaùc vaûi boù ròt trong côn ñau maø Nisyanda (skt): Flowing down—Flowing out— khoâng cho. Ñaúng Löu. 27) A nun should not exchange the robe which is 1) Outflow, regular flow, equal current: Doøng given by the Order for another one from lay troâi chaûy khoâng phaân bieät: Flowing-out or Buddhists: Caám ñoåi laáy aùo cuûa thí chuû cho, down. chôù khoâng laáy aùo cuûa Giaùo Hoäi phaùt (vì aùo 2) Like producing like; the equality of cause and cuûa thí chuû toát hôn). effect; like causes produce like effects; of the 28) A nun should not give a robe to another nun same order: Do nhaân maø troâi chaûy tôùi quaû, do and then take it back because he is angry or goác maø troâi chaûy tôùi ngoïn töông töï gioáng

displeased of that nun: Caám baát bình, giaän nhau. hôøn ñoøi laïi aùo khi ñaõ cho ngöôøi roài. Nisyandabuddha (skt): Phaät Loâ Xaù Na—Sôû 29) A nun should not use more than four batches Löu Phaät. of cloth for heavy (winter) clothes. It is Nisyanda-phala (skt): Flowing down fruit— advisable for a nun to bargain for a heavy Flowing out fruit—Fruit of the development of cloth for four bronzes. If she bargains one germ—Ñaúng Löu Quaû. worth more than that, she commits the 1) One of the five fruits, uniformly continuous offense of expiation: Caám may aùo muøa ñoâng effect, like effetcs arise from like causes, e.g. ñeán boán xaáp vaûi. good from good, evil from evil; present 30) A nun should not use more than two and a condition in life from conduct in previous half batches for light (summer) clothes. existence; hearing from sound, etc.: Moät Bargaining for light clothes should be made trong naêm quaû, töø thieän nhaân sinh ra thieän for at most two and half bronzes. If she quaû, töø aùc nhaân sinh ra aùc quaû, töø voâ kyù nhaân bargains a light cloth worth more than that, sinh ra voâ kyù quaû (töø caùi thieän taâm cuûa yù nghó she commits an offense of expiation involving tröôùc, maø chuyeån thaønh thieän taâm sau; hoaëc forteature: Caám may aùo muøa heø treân hai xaáp töø caùi baát thieän taâm cuûa yù nghó tröôùc, maø sinh röôõi vaûi. ra caùi baát thieän taâm sau, hay baát thieän nghieäp Nissajati (p): To give up—Töø boû. cuûa yù nghó sau), tính quaû gioáng tính nhaân maø Nissanda (p): Result—Outcome—Keát quaû. troâi chaûy ra neân goïi laø Ñaúng Löu Quaû. Nissanga (p): Unattached—Khoâng luyeán aùi. 2) Like producing like; The equality of cause Nissara (p): Worthless (a)—Khoâng coù giaù trò. and effect; like causes produce like effects: Nissarana (p): Chöôùng ngaïi—Hindrances— Loaïi naøo sanh ra loaïi ñoù. Obstructions. Nita-artha (skt): Lieãu nghóa. Nita-attha (p): Lieãu nghóa.

Nittanha (p): Free from desire—Khoâng ham naêm nhaân toá gaây trôû ngaïi vaø laøm roái loaïn tinh muoán. thaàn, cuõng nhö ngaên caûn con ngöôøi nhìn thaáy chaân Nitteja (p): Powerless (a)—Khoâng coù söùc maïnh. lyù cuõng nhö ñaït tôùi söï taäp trung hoaøn toaøn. Trieàn caùi goàm: Nittha (p): conclusion—Söï keát luaän. 1) Abhidya: Lust, or desire—Ham muoán. Nitthana (p): Completion—Söï keát thuùc. 2) Pradosha: Ill-will, hatred—Hung döõ. Nitthapeti (p): To accomplish—Hoaøn thaønh. 3) Styana and Middha: Slot and torpor—Cöùng Nittharati (p): To cross over—Vöôït qua. raén hay meàm yeáu. Nitthita (p): Completed—Hoaøn thaønh. 4) Anuddhatya and Kaukritya: Worry Nitthunana (p): A groan—Söï than khoùc. (Restlessness) and compunction—Soâi noåi vaø Nitthunati (p): To groan—To moan—Than caén röùt. khoùc. 5) Vichikitsa: Doubt—Nghi ngôø. Nitthura (p): Cruel (a)—Taøn nhaãn. ** See Five hindrances. Nitya (skt): Thöôøng haèng—Eternal— Nivaranani (p): Hindrances—Trieàn Caùi—See Five hindrances. Invariable—Constantly—Constantly dwelling or engaged in. Nivareti (p): To prevent—Phoøng ngöøa. Nityam-acintyam (skt): Thöôøng haèng baát tö Nivasa (p): Abode—Resting place—Truï xöù. nghì—Unthinkable eternity. Nivasamjna (skt): Nine types of meditation on Nityodyukta Bodhisattvas: Thöôøng Tinh Taán corpse which helps free us from attachment to the Boá Taùt—This Bodhisattva has cultivated for eons human

body—Chín loaïi thieàn quaùn veà thaân theå without ever stopping, making constant progress, giuùp ta thoaùt ñöôïc luyeán aùi veà thaân—See Nine tirelessly benefitting self and others—Vò Boà Taùt types of meditation on corpse. naøy tu haønh trong nhieàu kieáp, khoâng ngöøng nghæ, Nivasana (skt): tieán boä ñeàu ñaën ñeå laøm lôïi mình vaø lôïi ngöôøi 1) A skirt, a kind of garment, especially an khoâng bao giôø moûi meät. under garment: Caùi quaàn. Niu-T'ou Shan-Fa: Ngöu Ñaàu Sôn Phaùp— 2) An inner garment of monks and nuns: Neâ Meditation on the unreality of all things (all is Hoaøn Taêng—Neâ Phöôïc Ta Na—Quyeát Tu dream or illusion)—YÙ cuûa Ngöu Ñaàu Toâng laø La—Noäi y cuûa chö Taêng Ni. xem caùc phaùp khoâng thöïc, nhö moäng huyeãn—See Nivasati (p): To dwell—To live—To stay—Truï Gosrnga and Fa-Yung. (ôû). Nivaha (p): Multitude (a)—Nhieàu. Nivataka (p): A sheltered place—Nôi truù aån. Nivarana (p & skt): Hindrances, obstacles or Nivattati (p): To turn back—To turn away obstructions—Trieàn Caùi—Nivarana is a Sanskrit from—Ngoaûnh maët quay löng vôùi caùi gì (tham saân term that means those which hinder and obstruct si chaúng haïn). mental development. They are called hindrances Nivatavutti (p): Humble (a)—Khieâm toán. because they completely close in, cut off and Nivattha (p): Dressed or clothed with—Maëc caùi obstruct. They close the door to deliverance. The gì (quaàn aùo). five factors which hinder, dusrupt the mind and Nivedana (p): Announcement—Söï thoâng baùo. blind our vision from the truth and prevent our Nivedeti (p): To communicate—To make ability to concentrate. They are—Thuaät ngöõ Baéc known—Thoâng baùo cho bieát. Phaïn coù nghóa laø trieàn caùi, nghóa laø nhöõng gì ngaên Nivesa (p): Settlement—Söï oån ñònh. che vaø caûn trôû söï phaùt trieån tinh thaàn, sôû dó goïi laø trieàn caùi bôûi vì noù ñoùng kín, caét ñöùt vaø che khuaát. Niveseti (p): To establish—Thaønh laäp. Chuùng ñoùng kín caùnh cöûa ñi vaøo giaûi thoaùt. Nguõ Nivittha (p): Devoted to—Taän tuïy laøm vieäc gì. caùi, hay nguõ trieàn caùi (söï troùi buoäc bôûi phieàn naõo Niyama (skt): Ni Daï Ma. goàm tham, saân, hoân traàm, thuïy mieân, traïo cöû vaø 1) Vow: Nguyeän—Restraint—Determination— nghi hoaëc). Chöôùng ngaïi hay ngaên caûn. Ñaây laø Resolve.

2) A degree of Bodhisattva progress, never vaøo saéc maø laøm boá thí, khoâng neân truï vaøo turning back: Baát Thoái Boà taùt. thanh, höông, vò, xuùc, phaùp maø laøm boá thí. 3) (p): Certainty—Söï chaéc chaén. OÂng Tu Boà Ñeà! Taïi sao maø Boà Taùt khoâng 4) Minor restraint: Noäi Cheá—See Eight factors neân truï vaøo saéc töôùng maø boá thí nhö theá? Vì of Yoga concentration. neáu Boà Taùt khoâng truï vaøo hình saéc maø boá thí, Niyata (p): Sure (a)—Certain—Chaéc chaén. thì phuùc ñöùc ñoù khoâng theå suy löôøng ñöôïc. Niyati (p): Destiny—Soá phaän. 2) Also, Subhuti! Bodhisattvas who give without attachment have equal amounts of merit and Niyyatu (p): Leader—Ngöôøi laõnh ñaïo. virtue. It is incomprehensible and No: Khoâng. immeasurable: Laïi nöõa, oâng Tu Boà Ñeà! Boà No absolute beginning can be assigned to Taùt khoâng truï vaøo hình töôùng maø boá thí, thì anything: Khoâng coù söï khôûi ñaàu tuyeät ñoái naøo coù phuùc ñöùc ñoù cuõng nhieàu nhö theá, khoâng theå theå ñöôïc quy cho söï vaät—See Eight ways of no- suy löôøng ñöôïc. birth. 3) Subhuti! If

Bodhisattvas give with attchments, No adultery: Khoâng Taø Daâm—See they are walking in darkness and see nothing. Kamamithyacaradviratih. If Bodhisattvas give witohout attachments, No-Affliction Heaven: Voâ Phieàn Thieân—Coûi they are walking under the sunand everything Trôøi Voâ Phieàn—See Five pure-dwelling heavens is clear: OÂng Tu Boà Ñeà! Neáu taâm cuûa Boà Taùt in the fourth dhyana (II). coøn truï vaøo phaùp söï töôùng maø laøm haïnh boá No anger: Khoâng saân—See Three good deeds. thí, thì cuõng ví nhö ngöôøi ôû choã toái taêm, No Appearance: Nirabhasa (skt)—Voâ hình khoâ ng theå troâng thaáy gì heát, coøn neáu Boà Taùt laøm haïnh boá thí maø taâm khoâng truï tröôïc vaøo töôùng—Voâ töôùng—Imageless or shadowless— söï töôùng, thì nhö ngöôøi coù con maét saùng, laïi See Nirabhasa, and Three voids (A). ñöôïc aùnh saùng cuûa maët trôøi, troâng thaáy roõ caû No appearance nor disappearance: Neither hình saéc söï vaät. arising nor ceasing—Baát Sanh Baát Dieät—Neither to be born nor ended. Since all existences are No-Birth: Non birth—The nature of Nirvana— The extinction of all desires and delusions—Voâ empty, there is ultimately neither arising nor sanh baát dieät. ceasing. This is one of the fundamental teachings of the Mahayana Schools—Do bôûi vaïn höõu giai No birth no death: Baát sanh baát dieät (khoâng khoâng neân khoâng coù caùi gì sanh maø cuõng khoâng sanh khoâng dieät)—To reach the state of nirvana. coù caùi gì dieät. Ñaây laø moät trong nhöõng giaùo lyù caên No-body is completely useless, for given the baûn cuûa caùc tröôøng phaùi Ñaïi Thöøa. chance everybody is good at something: No attachment in acts of charity: Boá Thí Voâ Khoâng ai hoaøn toaøn voâ duïng, neáu coù cô hoäi ngöôøi Sôû Truï—According to the Diamond Sutra, the aáy seõ laøm toát ñöôïc vieäc gì ñoù (duïng nhaân nhö Buddha reminded Sibhuti about “acts of charity duïng moäc). without attachment” as follows—Theo Kinh Kim No-body likes people who talk too much: Cang, Ñöùc Phaät nhaéc nhôû Tu Boà Ñeà veà Boá Thí Khoâng ai thích nhöõng keû noùi nhieàu (Ña ngoân Voâ Sôû Truï nhö sau. chuùng sôû kî). 1) Subhuti! Bodhisattvas in truth have no No calculability of essence: Khoâng khaû toaùn soå attachment in cts of charity. One should not taùnh—See Ten kinds of jewel-like state in attach to sight while giving. One should not unexcelled complete perfect enlightenment (7). attach to sound, smell, taste, touch, or No characteristics: Khoâng töôùng—See Ten conciousness in giving. Subhuti ! Bodhisattvas kinds of jewel-like state in unexcelled complete should give without attachment. Why ? If they perfect enlightenment (7). do, the merits and virtues are immeasurable: No-consciousness: Acinta (skt)—Voâ Nieäm— OÂng Tu Boà Ñeà! Boà Taùt thöïc haønh pheùp boá thí Thoughtlessness—See No-thought. phaûi neân “Voâ sôû truï.” Nghóa laø khoâng neân truï

No death: Baát töû—One of the eight flavors of phaùp laø khoâng. Theo Baùt Nhaõ Taâm Kinh, “Ngaøi Nirvana—Moät trong taùm vò cuûa Nieát Baøn—See Quaùn Töï Taïi Boà Taùt quaùn nguõ uaån giai khoâng, ñoä Four unattainables, and Eight flavors of nirvana. nhaát thieát khoå aùch.” Theo Phaät giaùo Tieåu Thöøa, No definite order: Nhöõng chuùng sanh khoâng ngaõ laø söï keát hôïp cuûa nguõ uaån hay nhieàu vaät chaát thuoäc ñaúng caáp roõ raøng naøo—Those who belong hôïp laïi maø thaønh,

neân khoâng thaät (ñaây laø caùi to no definite order. Those who are of the khoâng töông ñoái). Theo Phaät giaùo Ñaïi Thöøa, vaïn indeterminate nature. For those who belong to it höõu giai khoâng, töø baûn chaát ñaõ laø khoâng (ñaây laø may take to either one of the above three orders caùi khoâng tuyeät ñoái). according to their opportunities—Nhöõng chuùng No difference between antecedents and sanh coù baûn chaát baát ñònh, vì nhöõng chuùng sanh consequents, and no absolute beginning can naøo thuoäc ñaúng caáp naày coù theå nhaäp vaøo moät be assigned to anything: From that which trong ba ñaúng caáp vöøa keå treân tuøy theo hoaøn caûnh precedes there is that which follows, and there is cuûa mình—See Five orders of beings. no difference between antecedents and No desire to act for the salvation of others: consequents, and no absolute beginning can be Baát duïc haønh chöôùng—Lôïi tha Baát duïc haønh assigned to anything—Töø caùi ñi tröôùc maø coù caùi chöôùng—See Ten hindrances. sau, vaø khoâng coù phaân bieät naøo giöõa nhöõng caùi No desire is as deep-rooted as sex: Khoâng coù tröôùc vaø nhöõng caùi sau, cuõng nhö khoâng coù söï thöù gì hôn saéc duïc—According to the Sutra In khôûi ñaàu tuyeät ñoái naøo coù theå ñöôïc quy cho söï Forty-Two Sections, Chapter 24, the Buddha said: vaät—See Eight ways of no-birth. “As to love and desire, no desire is as deep-rooted No doubt: Khoâng nghi hoaëc—See Five higher as sex; there is nothing greater than the desire for wholesome deeds (A). sex. Fortunately, it is one of a kind. If there were No drip: No leak—Outside the passion stream— something else like it, no one in the world would Passionless—Outside the stream of transmigratory be able to cultivate the Way.”—Theo Kinh Töù suffering—Away from the downflow into lower Thaäp Nhò Chöông, Chöông 24, Ñöùc Phaät daïy: forms of rebirth—See Voâ laäu. “Trong caùc thöù aùi duïc, khoâng gì hôn saéc duïc. Söï No-ego: Anatman or Nairatmya (skt)—No soul of ham muoán saéc duïc maïnh hôn moïi thöù khaùc. Hæ coù an independent and self contained character. moät saéc duïc nhö vaäy, neáu coù caùi thöù hai gioáng nhö No essence: Voâ taùnh—See Ten kinds of jewel- saéc duïc, thì khoâng ai coù theå tu taäp theo Ñaïo like state in unexcelled complete perfect ñöôïc.” enlightenment (7). No dharma: The emptiness of all phenomena— No essential personality: Chö Phaùp Voâ Ngaõ— Voâ Phaùp—No-Dharma or the emptiness of all See Four laws. phenomena. No-Dharma means true No faith: To disbelieve—To refuse to believe or understanding that the five skandhas are empty, unable to believe—Baát Tín—The opposite of not only because they are aggregates, but by their faith, the action of a mind which refuses to very nature. According to the Heart Sutra, “the believe in the Three Jewels. This is one of the Avalokitesvara Bodhisattva illuminated the five great defilement elements, one of the twenty skandhas and saw that they were empty. Thus he secondary defilements in the doctrine of the Fa- overcame all ills and sufferings.” In Theravada, Hsiang School—Ngöôïc laïi vôùi Tín, haønh ñoäng cuûa the self is a composite, or an aggregate of many taâm töø choái tin töôûng nôi Tam Baûo. Ñaây laø moät other elements, and is therefore empty or relative trong nhöõng oâ nhieãm lôùn, moät trong hai möôi emptiness. In Mahayana Buddhism, al phenomena phieàn naõo phuï ñöôïc daïy trong Phaùp Töôùng Toâng. including the self are empty in their very nature or

absolute emptiness—Voâ Phaùp hay taùnh khoâng cuûa No falling to karmic retribution: Baát Laïc vaïn höõu. Voâ phaùp coù nghóa laø söï hieåu bieát chôn Nhaân Quaû—Not falling to karmic retribution and chaùnh veà taùnh khoâng cuûa nguõ uaån, khoâng phaûi vì without ambiguity in the law of cause and chuùng laø nguõ uaån, maø vì baûn chaát thaät cuûa vaïn effect—Khoâng bò rôi vaøo cuõng nhö khoâng u muoäi vôùi quaû baùo nhaân quaû—See Not being unclear

about cause and effect, not falling subject to cause No infinity of essence: Khoâng voâ löôïng taùnh— and effect. See Ten kinds of jewel-like state in unexcelled No-falsehood: Musavada-veramani (skt)—No complete perfect enlightenment (7). lying—Baát voïng ngöõ. No infinite mind, only a finite one: Khoâng coù No-Filth Buddha: Voâ Caáu Phaät. voâ bieân, chæ coù höõu bieân—A person speculates No food between breakfast and the noon that his own pervasive knowledge is infinite and meal: Khoâng aên vaët—See Twelve kinds of that all other people appear within his awareness. ascetic practices (dhuta). And yet, since he himself has never perceived the nature of their awareness, he says they have not No-form: obtained an infinite mind, but have only a finite 1) Khoâng saéc—See Ten kinds of jewel-like state one—Ngöôøi naøo ñoù chaáp caùi ngaõ khaép bieát ñöôïc in unexcelled complete perfect enlightenment tính voâ bieân, taát caû moïi ngöôøi ñeàu bò ngaõ bieát, maø (7). ngaõ khoâng hay hoï coù tính bieát rieâng, neân cho laø 2) Khoâng Töôùng—Animitta (skt)—See hoï khoâng coù tính voâ bieân, hoï chæ laø tính höõu Animitta. bieân—See Four finitenesses. No future consequences as a result of past No killing: Khoâng Saùt Sanh—See Pranatipatad or current karma: Höõu Nhaân Voâ Quaû—Cause vairamani. without effect—Ñoaïn kieán cho raèng chæ coù hieän No leak: Anasrava (skt)—Voâ Laäu—See taïi, chöù khoâng coù ñôøi sau, khoâng coù haäu quaû gì Anasrava. trong töông lai ñoái vôùi vieäc laøm hieän taïi—See Four erroneous tenets (A). No leakage: Anasrava (skt)—Without leakage— Voâ Laäu—See Anasrava. No giver: Khoâng thaáy ngöôøi cho—See Three voids (C). No longer learning: Beyond study—The state of arhatship—See Asaiksa. No good deed goes unpunished: Bad happenings occuring to good people. Karma No looseness: Appamado (p)—Baát Phoùng Daät— extends over many lifetimes, and therefore our No slackness—Concentration of mind and will on present good deeds may attenuate the bad results the good. No looseness is one of the good mental of past misdeeds but not necessarily eliminate function elements in the doctrine of the Fa-Hsiang them completely—Khoâng coù haønh ñoäng naøo maø School. Appamado is a mental function of khoâng coù haäu quaû cuûa noù. Tuy nhieân, laém khi resisting evil existences and cultivating good ngöôøi ngay maéc naïn. Vì nghieäp keùo daøi qua ones; however, it’s only a provisional element, nhieàu ñôøi kieáp, vì theá laém khi ngöôøi laøm vieäc not a real one—Khoâng töï tieän phoùng tuùng, maø thieän ñôøi naày vaãn bò quaû baùo xaáu cuûa ñôøi tröôùc. phaûi taäp trung tö töôûng vaøo nhöõng ñieàu thieän laønh. Baát phoùng daät ñöôïc xem laø moät thieän taâm sôû theo No greed: Khoâng tham—See Five higher Phaùp Töôùng Toâng. Thieän taâm sôû naøy giuùp haønh wholesome deeds (A). giaû ñoái khaùng vôùi nhöõng aùc phaùp vaø tu taäp thieän No growing old: Baát laõo—One of the eight phaùp; tuy nhieân, noù chæ

laø taïm thôøi chöù khoâng flavors of Nirvana—Moät trong taùm vò cuûa Nieát phaûi laø moät taâm sôû thaät. Baøn—See Eight flavors of nirvana. No lust: No selfish desire—Khoâng tham—See No hatred (hate): Khoâng saân—See Five higher Three good deeds. wholesome deeds (A). No lying: Musavada-veramani (skt)—No- No Heat Heaven: Coõi Trôøi Voâ-Nhieät—Voâ Nhieät falsehood—Baát voïng ngöõ. Thieân—See Deva, and Five pure-dwelling No marks: Voâ Töôùng—Na-vidyate, or heavens in the fourth dhyana (II). Nirabhasa, or Animitta, or Alakshana (skt)— No ignorance: No stupidity—Unwillingness to Formlessness or imagelessness or learn—Khoâng si—See Three good deeds. shadowlessness. 1) Formless: Signlessness—Without appearance, form, or sign—No marks or

characteristics—Nothingness—Have no No-Mind: Voâ Taâm—Mindless—Unintentional— existence—Is not found—Does not occur—Effortless action—Inconsciousness— Khoâng coù hình töôùng. Unconscious—Mind of non-existence—Without 2) Absolute truth as having no differentiated thought, will or purpose—The real immaterial ideas: Chaân lyù döùt tuyeät moïi töôùng. mind free from illusions. 3) Nirvana: Nieát Baøn. (I) The meanings of “No-mind”—Nghóa cuûa “Voâ ** See Nirabhasa, and Animitta. taâm”: No-mark stanza from Hui-Neng Patriarch: 1) No-mind does not mean that we don’t have a Keä Voâ Töôùng Cuûa Luïc Toå Hueä Naêng—Patriarch mind or have no mind, it does mean that we Hui-neng wanted to remind the cultivators try not have a mind which is free from attachment to to see anybody’s faults, but our own because the thoughts (free from self-consciousness): Voâ more time we spend to find other people’s faults taâm khoâng coù nghóa laø khoâng coù taâm, voâ taâm the farther we are away from the Path—Luïc toå coù nghóa laø caùi taâm khoâng vöôùng maéc. muoán nhaéc nhôû ngöôøi tu khoâng neân tìm loãi ngöôøi, 2) In Zen Buddhism, “No-Mind” describes a vì caøng duøng thôøi gian ñeå tìm loãi ngöôøi chuùng ta state consciousness before the division into caøng xa ñaïo: duality created by thought takes place: Trong He who treads the path in earnest, see not the Thieàn Phaät giaùo, “Voâ Taâm” dieãn taû traïng thaùi mistake of the world. taâm thöùc tröôùc khi nhò nguyeân bò phaân chia If we find faults with others, we ourselves are bôûi tö töôûng. also in the wrong. 3) Only when the mind is empty (does not have When other people are in the wrong, we should anything); thus it is called “mind of non- ignore it. existence.” The Buddha taught that in For it is wrong for us to find faults. cultivation, practictioners should take this By getting rid of the habit of fault-finding, mind to tame the deluded mind: Chæ khi naøo We cut of a source of defilement. trong taâm khoâng coøn moät vaät, aáy laø voâ taâm. When neither hatred nor love disturb our mind. Phaät daïy, trong tu taäp phaûi laáy phaùp voâ taâm Serenely we sleep. ñeå cheá ngöï voïng taâm. Nhöôïc kieán tha nhôn phi (neáu laø baäc chaân tu, 4) The state of consciousness before the division chuùng ta khoâng bao giôø thaáy loãi ñôøi) into duality created by thought takes place: Töï phi khöôùc thò taû (Neáu nhö thaáy loãi ngöôøi, Taâm baát nhò—Traïng thaùi cuûa taâm thöùc tröôùc mình cheâ thì mình cuõng laø keùm dôõ) khi noù bò chia thaønh nhò bieân bôûi tö töôûng. Tha phi ngaõ baát phi (Ngöôøi quaáy ta ñöøng quaáy). (II) No-mind as a

transcendental mind—Voâ taâm Ngaõ phi töï höõu quaù (Neáu cheâ laø töï ta ñaõ coù loãi). laø taâm sieâu vieät: Patriarch Bodhidharma Ñaûn töï khöôùc phi taâm. brought with him to China the Indian view Ñaû tröø phieàn naõo phaù (Muoán phaù tan phieàn naõo). that all this world comes from mind. What we Taéng aùi baát quan taâm (Thöông gheùt chaúng ñeå may call Divine Mind, since it is beyond all loøng). limitations, just as the sun is beyond all Tröôøng thaân löôõng cöôùc ngoïa (Naèm thaúng ñoâi clouds. His successors, up to the Fifth chaân nghæ). Patriarch, agreed that meditation should be No means of staying: Non-abiding—Voâ sôû truï. such as to favor the reception of this pure No measurability of essence: Khoâng khaû xöùng light without stain or dust. The monk's mind löôïng taùnh—See Ten kinds of jewel-like state in was to be "a mirror bright" and must not unexcelled complete perfect enlightenment (7). "gather dust while it reflects," which means that he must be on guard. It was only upon the No meat is eaten-no butchers: ÔÛ choã naøo Hui-Neng's lightning that the doctrine of "No- khoâng coù söï aên thòt, seõ khoâng coù ngöôøi ñoà teå saùt Mind" came forward—Toå Boà Ñeà Ñaït Ma haïi ñôøi soáng cuûa chuùng sanh—See Eight reasons mang sang Trung Quoác quan ñieåm cuûa ngöôøi for not eating animal food. AÁn veà chö phaùp ñeán töø taâm. Caùi maø chuùng ta

goïi laø taâm sieâu vieät vì noù vöôït qua giôùi haïn, moät nhieäm vuï vaø neáu doác heát naêng löïc, cuoái nhö maët trôøi khoâng bò maây che. Taát caû caùc vò cuøng caùc baïn coù theå thaønh coâng, caùc baïn töï noái phaùp cuûa Ngaøi, cho ñeán toå thöù naêm, ñeàu buoâng mình vôùi tö caùch yù thöùc. Tuy nhieân, ñoàng yù raèng thieàn laø giöõ cho taâm naøy khoâng treân thöïc teá taâm thöùc cuûa caùc baïn vaãn coøn noã bò nhieãm oâ. Taâm nhö minh kính ñaøi, khoâng ñeå löïc hoaøn thaønh coâng vieäc, tröôùc khi caùc baïn cho buïi ñoùng khi soi noù, nghóa laø ngöôøi tu bieát roõ ñieàu ñoù caùc baïn thaáy söï vieäc ñaõ xong phaûi giöõ taâm mình nhö ngöôøi soi göông giöõ roài, "Hoaïn naïn cuûa con ngöôøi laø cô may cuûa kieáng vaäy. Maõi ñeán khi tieáng seùt Hueä Naêng thöôïng ñeá." Ñoù laø ñieàu maø ngöôøi ta muoán noùi noå leân thì thuyeát "Voâ Taâm" môùi thöïc söï ra baèng caâu "Thöïc hieän ñöôïc nhieäm vuï nhôø ôû voâ ñôøi. taâm." Nhöng ngöôøi ta cuõng coù theå hieåu quan (III) No-mind means beings' innate nieäm cuûa Phaät chaúng coù taâm theo caùch trieát Buddhahood—Voâ taâm laø Phaät taùnh saún coù nôi hoïc. Vì theo trieát hoïc Thieàn, taát caû chuùng ta moãi chuùng sanh (khoâng phaûi do noã löïc maø coù ñeàu coù saün Phaät taùnh phaùt sinh Baùt Nhaõ, soi caùi taâm naøy, chæ caàn trôû veà vôùi noù laø ñöôïc): saùng moïi sinh hoaït tinh thaàn vaø theå xaùc cuûa The idea is that when every effort is put chuùng ta. Phaät taùnh cuõng taùc ñoäng nhö maët forward to achieve some task, and you are trôøi phaùt sinh ra aùnh saùng vaø söùc noùng, hay finally exhausted and have come to an end of nhö taám göông phaûn aûnh taát caû nhöõng gì xuaát your energy, you give yourself up so far as hieän tröôùc noù, nghóa laø moät caùch voâ thöùc, vôùi your consciousness is concerned. In fact, "voâ taâm" theo nghóa traïng töø. Vì vaäy ngöôøi ta however, your conscious mind is still noùi raèng "Phaät voâ taâm" hay "nhôø thaønh Phaät intensely bent on the work accomplished. ngöôøi ta hieåu voâ nieäm." Do ñoù, moät caùch trieát "Man's extremity

is God's opportunity." This lyù maø noùi, khoâng caàn baát cöù moät noã löïc coù yù is really what is meant by 'to accomplish the thöùc naøo caû, kyø thaät chuùng chæ laø nhöõng task by no-mind.' But there is also a chöôùng ngaïi cho söï thaønh Phaät maø thoâi. philosophical construction of the idea of Chuùng ta voán laø nhöõng vò Phaät. Noùi thaønh Buddha's no-mind. For, according to Zen moät caùi gì ñoù laø phaïm Thaùnh vaø theo lyù luaän philosophy, we are all endowed with the hoïc, laø moät söï truøng laäp. Do ñoù "khoâng coù Buddha-nature from which Prajna issues, taâm" hay "yeâu thích voâ nieäm," do vaäy noù coù illumining all our activities, mental and nghóa laø khoâng coù taát caû moïi noã löïc xaûo dieäu, physical. The Buddha-nature does this in the töï taïo hay giaû doái beân ngoaøi, taát caû ñeàu traùi same way as the sun radiates heat and light, ngöôïc vôùi voâ taâm. or as the mirror reflects everything coming No-mind mind: Taâm khoâng. before it, that is to say, unconsciously, with No-mind samadhi: Voâ Taâm Tam Muoäi—Voâ 'no-mind', in its adverbial sense. Hence it is taâm ñònh—The samadhi in which active thought declared that 'Buddha is unconscious' or 'By has ceased—Tam muoäi dieät boû heát nhöõng suy Buddhahood is meant the unconscious.' nghó phaân bieät. Philosophically speaking, therefore, no No more birth-and-death: Voâ haäu sinh töû special conscious strivings are necessary; in (khoâng coøn sanh töû luaân hoài nöõa)—The fact they are a hindrance to the attainment of Bodhisattva who will not again be subject to the Buddhahood. We are already Buddhas. To cycle of transmigration—Vò Boà Taùt khoâng coøn bò talk about any sort of attainment is a leä thuoäc trong voøng luaân hoài nöõa. desecration, and logically a tautology. No name of birth, no name of extinction: 'Having no-mind,' or 'cherishing the Khoâng teân sanh, khoâng teân dieät—See Ten kinds unconscious,' therefore means to be free from of skill in means of all Buddhas (9). all these artificial, self-created, double- roofing efforts. Even this 'having', this No name of Buddha: Khoâng teân Phaät—See 'cherishing', goes against "no-mind."—YÙ Ten kinds of skill in means of all Buddhas (9). töôûng laø khi caùc baïn noã löïc ñeå hoaøn thaønh

No name of country or land, no name of No permanent human ego or soul: Pudgala-noncountry: Khoâng teân quoác ñoä, khoâng teân phi nairatmya (skt)—Nhaân voâ ngaõ—See Two quoác ñoä—See Ten kinds of skill in means of all categories of non-ego. Buddhas (9). No permanent individuality in things: No name of enlightening being: Khoâng teân Boà Dharma-nairatmya (skt)—No permanent Taùt—See Ten kinds of skill in means of all independence of things—Phaùp voâ ngaõ—See Two Buddhas (9). categories of non-ego. No name of existence, no name of No permanent soul: No permanent ego—Voâ nonexistence: Khoâng teân coù, khoâng teân khoâng— Ngaõ Ñeá—See Nine truths or postulates. See Ten kinds of skill in means of all Buddhas (9). No permanence of instant after instant: No name of law or nonlaw: Khoâng teân phaùp Nieäm Nieäm Voâ Thöôøng—Unceasing change— khoâng teân phi phaùp—See Ten kinds of skill in No-permanence of Instant after instant, i.e. the means of all Buddhas (9). impermanence of all phenomena—Heát thaûy caùc phaùp höõu vi sinh dieät khoâng döøng truï trong töøng No name of past, present, or future: Khoâng saùt na. teân quaù khöù, khoâng teân hieän taïi hay vò lai—See Ten kinds of skill in means

of all Buddhas (9). No place: Voâ Phöông. 1) No where: Unlimited to place or method—No name of sentient beings, no name of Buddha's power. inanimate beings: Khoâng teân chuùng sanh, khoâng 2) Buddha's power which is unlimited to place teân phi chuùng sanh—See Ten kinds of skill in or method: Phaät Löïc voâ phöông (khoâng giôùi means of all Buddhas (9). haïn baát cöù nôi naøo). No name of sets, no name of nonsets: Khoâng No rebirth: Voâ Sanh—Anutpatti or Anutpanna teân soá, khoâng teân phi soá—See Ten kinds of skill (skt)—Unborn—Immortal—Not born— in means of all Buddhas (9). Uncreated—Without being born or produced—No No name of unity, no name of variety: Khoâng rebirth—Not to be reborn—Non-appearance— teân moät, khoâng teân nhieàu—See Ten kinds of skill The state without appearance—Exempt from in means of all Buddhas (9). rebirth—See Anutpatti. No name of virtue or nonvirtue: Khoâng teân No receiver: Khoâng thaáy ngöôøi nhaän—See coâng ñöùc, khoâng teân phi coâng ñöùc—See Ten kinds Three voids (C). of skill in means of all Buddhas (9). No recollection: Smrti-vinaya (skt)—ÖÙc Nieäm— No obstruction between thing and thing: No witness or proof—See Smrti-vinaya and Seven Each thing involves every other, and is seen to be rules given in the Vinaya for settling disputes self-determinative, self-generated—Söï Söï Voâ among monks and nuns. Ngaïi—See Perfectly unimpeded interpenetration. No relations with others: Xaû boû keû thaân ngöôøi No offerings for three consecutive days in a thuø—See Seven riddances. Brahman village: Ñöùc Phaät ñi vaøo xoùm Baø La No remnant: Asesa (skt)—Without remainder— Moân khaát thöïc trong ba ngaøy lieàn, khoâng ai cuùng Voâ Dö (khoâng taøn dö hay khoâng coøn soùt laïi thöù gì döôøng, neân Ngaøi phaûi mang baùt khoâng veà—See hay söï toät baäc cuûa söï lyù). Nine distresses. No-retreat: Baát Thoái Taâm—See Ten dwelling No one: Voâ nhaát (khoâng phaûi moät). minds. No one, neither two nor three: Voâ nhaát, voâ No-self: Anatman (skt)—Voâ Ngaõ—Not self—nhò voâ tam (khoâng phaûi moät, khoâng phaûi hai, cuõng Non-ego. khoâng phaûi ba). (I) An overview on "No-self"—Toång quan veà No permanent ego: No permanent soul—Voâ Voâ ngaõ: When Sakyamuni Buddha put forth Ngaõ Ñeá—See Nine truths or postulates. the notion of "no-self," he upsets many concepts about life in the universe. He

blasted our most firm and widespread name or term "I", for such a permanent entity conviction, that of a permanent self. Those would have to be independent, permanent, who understand "not self" know that its immutable and impervious to change, but function is to overthrow "self," not to replace such a permanent entity and/or such a self is it with a new concept of reality. The notion of nowhere to be found—Chöõ Anatman trong "not self" is a method, not a goal. If it Phaïn ngöõ coù nghóa laø voâ nhaân tính, khoâng coù becomes a concept, it must be destroyed thöïc chaát hay voâ ngaõ. Thuyeát Voâ Ngaõ coù hai along with all other concepts—Khi Ñöùc Phaät ñaëc taùnh chính laø phaùp voâ ngaõ vaø nhaân voâ ñöa ra khaùi nieäm veà "Voâ ngaõ," Ngaøi ñaõ laøm ngaõ. Ñoâi khi giaùo lyù "voâ ngaõ" gaây ra boái roái ñaûo loän khoâng bieát bao nhieâu quan nieäm veà vaø hieåu laàm. Baát cöù luùc naøo chuùng ta noùi "Toâi vuõ truï vaø nhaân sinh. Ñöùc Phaät ñaõ giaùng moät ñang noùi", hay

“Toâi ñang ñi”, vaân vaân. Nhö ñoøn lôùn treân yù nieäm phoå bieán vaø kieân coá nhaát vaäy laøm sao chuùng ta coù theå choái boû thöïc teá cuûa loaøi ngöôøi thôøi ñoù: yù nieäm veà söï toàn taïi cuûa caùi “Ta”? Phaät töû chôn thuaàn neân luoân cuûa caùi “ngaõ” thöôøng coøn. Nhöõng ai thaáu hieåu nhôù raèng Ñöùc Phaät khoâng baûo chuùng ta choái ñöôïc voâ ngaõ ñeàu bieát raèng noù ñöôïc ñöa ra ñeå boû vieäc xöng hoâ “Ta” hay “Toâi”. Chính Ñöùc ñaùnh ñoå yù nieäm veà “ngaõ” chöù khoâng phaûi laø Phaät coøn phaûi duøng moät töø naøo ñoù ñeå xöng moät ñoà aùn môùi cuûa thöïc taïi. Khaùi nieäm “Voâ hoâ, nhö töø “Nhö Lai” chaúng haïn, khoâng caàn ngaõ” laø phöông tieän, chöù khoâng phaûi laø cöùu bieát töø naøy coù nghóa gì, noù vaãn laø moät töø hay caùnh. Neáu noù trôû thaønh moät yù nieäm thì noù moät danh xöng. Khi Ñöùc Phaät daïy veà “Voâ cuõng caàn ñöôïc phaù vôõ nhö bao nhieâu yù nieäm ngaõ”, Ngaøi nhaán maïnh ñeán söï töø boû moät yù khaùc. **See Anatman. nieäm cho raèng “Toâi” laø moät thöïc theå thöôøng (II) The meanings of the self—Nghóa cuûa caùi haèng vaø khoâng thay ñoåi. Ngaøi noùi naêm uaån “Ta”: Anatman in Sanskrit means the (saéc, thoï, töôûng, haønh vaø thöùc) khoâng phaûi laø impersonality, insubstantiality, or not-self. caùi “Ta”, vaø khoâng coù caùi “Ta” naøo ñöôïc tìm The doctrine of no-self has two main thaáy trong naêm uaån naøy caû. Söï phuû nhaän cuûa characteristics: selflessness of things Ñöùc Phaät coù nghóa laø söï phuû nhaän moät nieàm (dharma-nairatmya) and selflessness of tin coù moät thöïc theå coù thaät, ñoäc laäp vaø thöôøng person (pudgalanairatmya). Sometimes, the coøn ñöôïc ngöôøi ta goïi laø “Ta” vì moät thöïc theå teaching of “not-self” causes confusion and nhö vaäy phaûi ñoäc laäp, phaûi thöôøng coøn, khoâng misunderstanding. Any time we speak, we do bieán ñoåi, khoâng hoaùn chuyeån, nhöng moät thöïc say “I am speaking” or “I am talking”, etc. theå nhö vaäy hay moät caùi “Ta” nhö theá khoâng How can we deny the reality of that “I”? theå tìm thaáy ôû ñaâu ñöôïc. Sincere Buddhists should always remember (III) No-self of “Body-Mind-Environment”— that the Buddha never asked us to reject the Thaân-Taâm-Caûnh Voâ Ngaõ: No-Self means that use of the name or term “I”. The Buddha there is no self, no permanent nature per se himself still use a word “Tatathata” to refer to and that we are not true masters of ourselves. himself, no matter what is the meaning of the This point, too, is divided into the no-self word, it is still a word or a name. When the body, the no-self mind, and the no-self Buddha taught about “not-self”, he stressed environment—Chö phaùp voâ ngaõ laø khoâng coù on the rejection of the idea that this name or ta, khoâng coù töï theå, töï chuû. Ñieàu naày cuõng term “I” stands for a substantial, permanent goàm coù thaân voâ ngaõ, taâm voâ ngaõ vaø caûnh voâ and changeless reality. The Buddha said that ngaõ. the five aggregates (form, feeling, perception, 1) The no-self body means that this body is volition and consciousness) were not the self illusory, not its own master. It cannot be kept and that the self was not to be found in them. eternally young or prevented from decaying The Buddha’s rejection of the self is a and dying. Even gods and immortals can only rejection of the belief in a real, independent, postpone death for a certain period of time: permanent entity that is represented by the Thaân voâ ngaõ laø thaân

naày hö huyeãn khoâng töï

chuû, ta chaúng theå laøm cho noù treû maõi, khoâng because the self cannot control the body. The giaø cheát. Duø cho baäc thieân tieân cuõng chæ löu body falls ill, gets tired and old against our truï ñöôïc saéc thaân trong moät thôøi haïn naøo thoâi. wishes. The body has an appearance, which 2) The no-self of mind refers to the deluded often does not agree with our wishes. Hence mind of sentient beings, which has no in no way does the self possess the body: Caùi permanent nature. For example, the mind of "Ta" khoâng coù caùi thaân theo nghóa khi noùi greed, thoughts of sadness, anger, love, and "Ta" coù moät caùi xe, moät caùi maùy truyeàn hình happiness suddenly arise and then disappear, vì caùi "Ta" khoâng kieåm soaùt ñöôïc caùi thaân. there is nothing real: Taâm voâ ngaõ, chæ cho Thaân ñau yeáu, meät moûi, giaù nua ngöôïc laïi taâm hö voïng cuûa chuùng sanh khoâng coù töï theå; nhöõng ñieàu mình mong muoán. Beà ngoaøi cuûa nhö taâm tham nhieãm, nieäm buoàn vui thöông caùi thaân nhieàu khi khoâng theo nhöõng öôùc giaän thoaït ñeán roài tan, khoâng coù chi laø chaân muoán cuûa mình. Cho neân khoâng theå naøo cho thaät. raèng caùi "Ta" coù caùi thaân. 3) No-self of environment means that our c) The self does not exist in the body. If we surroundings are illusory, passive and subject search our bodies from top to bottom, we can to birth and decay. Cities and towns are in find nowhere locate the so-called "Self". The time replaced by abandoned mounds, self is not in the bone or in the blood, in the mulberry fields soon give way to the open marrow or in the hair or spittle. The "Self" is seas, every single thing changes and nowhere to be found within the body: Caùi fluctuates by the second, one landscape "Ta" khoâng ôû trong thaân. Neáu ta tìm töø ñaàu disappears and another takes its place: Caûnh ñeán chaân, chuùng ta khoâng theå tìm ra choã naøo voâ ngaõ laø caûnh giôùi xung quanh ta nhö huyeãn laø caùi "Ta". Caùi "Ta" khoâng ôû trong xöông, moäng, noù khoâng töï chuû ñöôïc, vaø bò söï sanh trong maùu, trong tuûy, trong toùc hay nöôùc boït. dieät chi phoái. Ñoâ thò ñoåi ra goø hoang, ruoäng Caùi "Ta" khoâng theå tìm thaáy baát cöù nôi naøo daâu hoùa thaønh bieån caû, vaïn vaät luoân luoân trong thaân. bieán chuyeån trong töøng giaây phuùt, caûnh naày d) The body does not exist in the self. For the aån maát, caûnh khaùc hieän leân. body to exist in the self, the self would have ** See Three voids (B), and Not self. to be found apart from the body and mind, but (IV)The Buddha's analyses of the self—Phaân tích the self is nowhere to be found: Thaân khoâng ôû cuûa Ñöùc Phaät veà caùi "Ta": The Buddha used trong caùi "Ta". Neáu thaân ôû trong caùi "Ta", caùi the following analysis to prove that the self is "Ta" phaûi ñöôïc tìm thaáy rieâng reõ vôùi thaân vaø nowhere to be found either in the body or the taâm, nhöng caùi "Ta" chaúng ñöôïc tìm thaáy ôû mind—Ñöùc Phaät ñaõ duøng caùch phaân tích sau ñaâu caû. ñaây ñeå chöùng minh raèng caùi "Ta" chaúng bao 2) Mind is not the self: Taâm khoâng phaûi laø caùi giôø tìm thaáy ñöôïc ôû thaân hay trong taâm: "Ta": 1) Body is not the self: Thaân khoâng phaûi laø caùi a) The mind is not the self because, like the "Ta": body, the mind is subject to constant change a) The body is not the self, for if the body were and is agitated like a monkey. The mind is the self, the self would be impermanent, happy

one moment and unhappy the next. would be subject to change, decay, Hence the mind is not the self because the destruction, and death. Hence the body mind is constantly changing: Taâm khoâng phaûi cannot be the self: Thaân khoâng phaûi laø caùi laø caùi “Ta” vì leõ noù gioáng nhö taâm, taâm thay “Ta”, vì neáu thaân laø caùi “Ta” thì caùi “Ta” ñoåi khoâng ngöøng vaø luoân luoân laêng xaêng nhö phaûi thöôøng coøn, khoâng thay ñoåi, khoâng taøn con vöôïn. Taâm luùc vui luùc buoàn. Cho neân taâm taï, khoâng hö hoaïi vaø khoâng cheát choùc, cho khoâng phaûi laø caùi “Ta” vì noù luoân thay ñoåi. neân thaân khoâng theå laø caùi “Ta” ñöôïc. b) The self does not possess the mind because b) The self does not possess the body, in the the mind becomes excited or depressed sense that I possess a car or a television, against our wishes. Although we know that

certain thoughts are wholesome and certain Nhöng moät khi vaát boû ñöôïc loøng tin vaøo caùi thoughts unwholesome, the mind pursues “Ta” ñoäc laäp vaø thöôøng coøn, chuùng ta coù theå unwholesome thoughts and is different toward soáng vôùi moïi ngöôøi moät caùch thoaûi maùi vaø an wholesome thoughts. Hence the self does not bình. possess the mind because the mind acts 2) The Buddha taught: “Understanding not-self independently of the self: Caùi “Ta” khoâng sôû is a key to great enlightenment for the belief höõu caùi taâm vì taâm höùng thuù hay thaát voïng in a self is synonymous with ignorance, and traùi vôùi nhöõng ñieàu chuùng ta mong muoán. ignorance is the most basic of the three Maëc duø chuùng ta bieát moät soá tö töôûng laø thieän afflictions (greed, anger, and stupidity). Once vaø moät soá laø baát thieän, nhöng taâm cöù chaïy we identify, imagine, or conceive ourselves theo nhöõng tö töôûng baát thieän vaø laïnh luøng as an entity, we immediately create a schism, vôùi nhöõng tö töôûng thieän. Cho neân caùi “Ta” a separation between ourselves and the khoâng sôû höõu taâm vì taâm haønh ñoäng hoaøn people and things around us. Once we have toaøn ñoäc laäp vaø khoâng dính líu gì ñeán caùi this conception of self, we respond to the “Ta”. people and things around us with either c) The self does not exist in the mind. No matter attachment or aversion. That’s the real danger how carefully we search the contents of our of the belief of a self. Thus, the rejection of minds, no matter how we search our feelings, the self is not only the key of the end of ideas, and inclinations, we can nowhere foind sufferings and afflictions, but it is also a key the self in the mind and the mental states: Caùi to the entrance of the great enlightenment.”: “Ta” khoâng ôû trong taâm. Duø chuùng ta caån Ñöùc Phaät daïy: “Hieåu ñöôïc voâ ngaõ laø chìa thaän tìm kieám trong taâm, duø chuùng ta heát söùc khoùa ñi vaøo ñaïi giaùc, vì tin vaøo caùi “Ta” laø coá gaéng tìm trong tình caûm, tö töôûng vaø sôû ñoàng nghóa vôùi voâ minh, vaø voâ minh laø moät thích, chuùng ta cuõng khoâng tìm thaáy ñaâu caùi trong ba loaïi phieàn naõo chính (tham, saân, si). “Ta” ôû trong taâm hay trong nhöõng traïng thaùi Moät khi nhaän bieát, hình dung hay quan nieäm tinh thaàn. raèng chuùng ta laø moät thöïc theå, ngay laäp töùc d) The mind does not exist in the self because chuùng ta taïo ra söï ly giaùn, phaân chia giöõa again the self would have to exist apart from mình vaø ngöôøi cuõng nhö söï vaät quanh mình. the mind and body, but such a self is nowhere Moät khi coù yù nieäm veà

caùi ta, chuùng ta seõ phaûn to be found: Taâm cuõng khoâng hieän höõu ôû öùng vôùi ngöôøi vaø söï vaät quanh mình baèng trong caùi “Ta” vì caùi “Ta” neáu noù hieän höõu noù caûm tình hay aùc caûm. Ñoù laø söï nguy hieåm hieän höõu rieâng reõ vôùi taâm vaø thaân, nhöng caùi thaät söï cuûa söï tin töôûng vaøo moät caùi ta coù “Ta” nhö theá chaúng theå tìm thaáy ôû choã naøo. thaät. Chính vì vaäy maø söï choái boû caùi ‘Ta’ (V) Why should we reject the idea of a self?—Taïi chaúng nhöõng laø chìa khoùa chaám döùt khoå ñau sao chuùng ta neân choái boû yù nieäm veà caùi phieàn naõo, maø noù coøn laø chìa khoùa ñi vaøo cöûa “Ta”?: We should reject the idea of a self for ñaïi giaùc. ” two reasons—Chuùng ta neân choái boû yù töôûng ** See Egolessness. veà caùi “Ta” bôûi hai lyù do: No-self characteristic: Anatta-lakkhana (p)—1) As long as we still cling to the self, we will Voâ ngaõ töôùng. always have to defend ourselves, our No-self-nature: Nihsvabhva (p)—Voâ töï taùnh hay property, our prestige, opinions, and even our khoâng coù töï taùnh (khoâng coù baûn chaát caù bieät, ñaëc words. But once we give up the belief in an thuø). independent and permanent self, we will be No selfish desire: No lust—Khoâng tham—See able to live with everyone in peace and Three good deeds. pleasure: Chöøng naøo maø chuùng ta coøn chaáp No-Selfness: No Self-Quality—Tính voâ ngaõ. vaøo caùi “Ta”, chöøng aáy chuùng ta coøn phaûi baûo veä mình, baûo veä cuûa caûi, taøi saûn, uy tín, laäp No-Self Quality: No-Selfness—Tính voâ ngaõ. tröôøng vaø ngay caû ñeán lôøi noùi cuûa mình.

No sickness: Khoâng oám ñau bònh hoaïn—See nieäm naøy ñaõ theo moät khuoân khoå tri thöùc Four unattainables. thuoäc nôi kinh nghieäm aáy. Khi noù môû roäng vaø No slackness: No looseness—Baát phoùng daät— ñaøo saâu, giaùo lyù voâ ngaõ mang hình thaùi sieâu See No looseness. hình hôn, vaø giaùo lyù taùnh khoâng phaùt trieån. ÔÛ möùc ñoä kinh nghieäm taùc ñoäng, giaùo lyù aáy No stupidity: No ignorance—Khoâng si—See cuõng trôû laïi nhö vaäy, nhöng giaùo lyù ‘taùnh Three good deeds, and Five higher wholesome khoâng’ coù moät moâi tröôøng öùng duïng roäng raõi deeds (A). hôn, vaø vôùi tö caùch trieát hoïc noù thaâm nhaäp No-thinking heaven: No-thought heaven—Voâ saâu hôn vaøo nguoàn kinh nghieäm. Vì khaùi Töôûng Thieân—The highest of the four dhyana nieäm ‘taùnh khoâng’ hieän nay ñöôïc aùp duïng heavens—Nôi chuùng sanh khoâng coù töôûng maø khoâng chæ vôùi kinh nghieäm veà söï vaéng maët cuõng khoâng coù giaùc tri (Töù thieàn thieân)—See cuûa caùi ta maø coøn vôùi kinh nghieäm veà söï Nine realities. vaéng maët cuûa saéc töôùng noùi chung. Taát caû caùc No-thought: Voâ nieäm. kinh baùt Nhaõ Ba La Maät Ña ñeàu kòch lieät töø (I) An overview of “No-thought”—Toång quan veà choái khaùi nieäm veà con ngöôøi, veà höõu theå, veà “Voâ Nieäm: No-thought is primarily derived moät ñaáng saùng taïo, vaø veà baûn chaát, vaân vaân. from “non-ego” (anatman) or “selflessness” Voâ ngaõ vaø Taùnh Khoâng thöïc teá taïo thaønh nhö which is the principal conception of moät giaùo phaùp. Vôùi Taùnh Khoâng ñi keøm vôùi Buddhism, both Hinayana and Mahayana. Baùt Nhaõ, hieän noù ñaõ trôû thaønh moät trong With the Buddha this was no philosophical nhöõng ñeà taøi noøng coát cuûa caùc kinh. concept, it was his very experience, and (II) The meanings of

No-thought—Nghóa cuûa Voâ whatever theory developed around it was a Nieäm: No-thought or no-mind literally means later intellectual framework to support the thoughtlessness (no-thought) or mindlessness. experience. When the intellectualization But in Zen, consciousness or mind means went further and deeper the doctrine of more than thought or mind. No-consciousness anatman assumed a more metaphysical or no-mind point to the same state of aspect, and the doctrine of Synyata consciousness—Voâ nieäm hay voâ taâm coù developed. So far as the experience itself was nghóa ñen laø khoâng suy nghó hay khoâng trí oùc. concerned it was the same, but the doctrine of Nhöng trong nhaø Thieàn, nieäm hay taâm coøn coù Sunyata has a more comprehensive field of nhieàu yù nghóa hôn laø suy nghó hay trí oùc. Voâ application, and as a philosophy it goes Nieäm vaø Voâ Taâm ñeàu gôïi leân moät traïng thaùi deeper into the source of the experience. For taâm thöùc. the concept of Sunyata is now applied not (III)No-thought and no-mark—Voâ nieäm vaø voâ only to the experience of egolessness, but to töôùng: No-thought is psychological, while no- that of formlessness generally. The mark is ontological, and no-abode is moral. Prajnaparamita Sutra all emphatically deny The first and the third have a subjective the notion of a person, of a being, of a sense, while the second has an objective creator, of a substance, etc. Anatman and sense. They all practically and ultimately Sunyata are practically the same teaching. mean the same thing, but Zen is most Along with Sunyata there comes Prajna, interested in psychology, in realizing the which no becomes one of the principal topics Unconscious; in going beyond it, for when this of the Sutras—Voâ taâm hay voâ nieäm laáy töø is gained an abode that is no-abode is found, goác chöõ “Voâ ngaõ’ töùc laø khoâng coù caùi ta, hay and the mind is altogether detached from söï vaéng maët cuûa caùi ta, noù laø khaùi nieäm noøng form, which also means detachment from the coát cuûa Phaät giaùo, tieåu thöøa cuõng nhö ñaïi mind itself; and this is a state of “No-thought- thöøa. ÔÛ Ñöùc Phaät, noù khoâng phaûi laø moät khaùi ness.” Hitherto this has been studied in nieäm trieát hoïc maø laø moät kinh nghieäm ñích connection with Prajna, because Hui-Neng thöïc vaø toaøn boä lyù thuyeát laäp thaønh quan was intensively occupied with the problem of

Prajna and Dhyana, reflecting the spirit of his (V) No-thought according to Zen master Shen- age—Voâ nieäm coù tính caùch taâm lyù hoïc, trong Hui—Voâ Nieäm theo Thieàn sö Thaàn Hoäi: khi voâ töôùng coù tính caùch baûn theå hoïc vaø voâ According to Zen master Shen-Hui in Chinese truï coù tính caùch luaân lyù hoïc. Voâ nieäm vaø voâ Zen Masters, we should not be attached to truï coù nghóa chuû quan, trong khi voâ töôùng coù form. Not to be attached to form means nghóa khaùch quan. Veà maët thöïc tieãn maø noùi Suchness. What is meant by Suchness? It thì caû ba ñeàu cuøng chæ moät söï theå, nhöng means No-thought. What is No-thought? It is Thieàn haàu nhö chæ quan taâm ñeán phaàn taâm lyù not to think of being and non-being; it is not to hoïc, söï theå hieän Voâ nieäm, vaø cuõng coù khuynh think of good and bad; it is not to think of höôùng vöôït ra ngoaøi söï theå hieän cuûa voâ nieäm having limits or not having limits; it is not to naøy, vì khi khaùm phaù ra moät choã truï vaø taâm think of measurements or of non- hoaøn toaøn khoâng dính vaøo

töôùng, nghóa laø noù measurements; it is not to think of cuõng khoâng dính maéc vaøo chính noù; ñoù laø enlightenment, nor is it to think of being traïng thaùi voâ nieäm, hay "khoâng suy nghó." enlightened; it is not to think of Nirvana: this Ñeán ñaây chuùng ta ñaõ höôùng söï nghieân cöùu is No-thought. No-thought is no other than naøy cho phuø hôïp vôùi Baùt Nhaõ vaø Thieàn ñònh, Prajnaparamita itself. Prajnaparamita is no vì Hueä Naêng trong tinh thaàn thôøi ñaïi cuûa other than the Samadhi of Oneness. Thus, ngaøi, ngaøi cuõng raát quan taâm ñeánvaán ñeà Baùt when practice meditation, whenever thoughts Nhaõ vaø Thieàn ñònh. are awakened in our minds, we should turn to (IV)No-thought and no-mind-ness—Voâ nieäm vaø our own source of consciousness. When the voâ taâm: What is meant by "No-mind-ness" or awakened mind is dead, the conscious "No-thought-ness?" It is difficult to find in illumination vanishes by itself, this is No- and English equivalent except the thought. This "No-thought" is absolutely free Unconscious, though even this must be used from all conditions, for if there are any in a definitely limited sense. It is not the conditions, it cannot be known as No-thought. unconscious in its usual psychological sense, Zen master Shen-Hui also described No- nor in the sense given it by the analytical thought as follows: "To see into No-thought is psychologists, who find it very much deeper to understand self-nature; to understand self- than mere lack of consciousness, but probably nature is not to take hold of anything; not to in the sense of the 'abysmal ground' of the take hold of anything is the Tathagata's mediaeval mystics, or in the sense of the Dhyana. Self-nature is from the first Divine Will even before it utterance of the thoroughly pure, because its Body is not to be word—Nghóa cuûa 'voâ taâm' laø 'traïng thaùi taken hold of. To see it thus is to be on the khoâng coù taâm' hay 'traïng thaùi khoâng coù yù same standing with the Tathagata, to be nghó.' Khoù loøng tìm thaáy moät chöõ töông detached from all forms, to have all vagaries ñöông nhö vaäy trong Anh ngöõ tröø chöõ "Voâ of falsehood at once quieted, to equip oneself Thöùc," maëc duø chöõ naøy cuõng phaûi ñöôïc duøng with merits of absolute stainlessness, or to theo moät nghóa roõ raøng vaø raát giôùi haïn. Ñaây attain true emancipation." To those who see khoâng phaûi laø caùi maø ngöôøi ta hieåu baèng chöõ No-thought, karma naturally ceases to "Unconscious" theo nghóa taâm lyù hoïc thoâng function, and what is the use for them to thöôøng, cuõng khoâng phaûi hieåu theo nghóa maø cherish an erroneous thought and to try to phaân taâm hoïc ñaõ ban cho noù, phaân taâm hoïc destroy karma by means of confusion? To go hieåu Voâ Thöùc saâu hôn nhieàu so vôùi söï thieáu yù beyond the dualism of being and non-being thöùc ñôn giaûn, nhöng noù coøn hôn caû theo and love the track of the Middle Way, this is nghóa nhöõng vuøng saâu nhö hoá thaúm cuûa caùc No-thought. No-thought means to be nhaø huyeàn hoïc thôøi trung coå, hay theo nghóa conscious of the absolute one; to be conscious thieân yù nhö ñaõ coù ngay tröôùc khi coâng boá ngoâi of the absolute one means to have all- Trôøi knowledge, which is Prajna. Prajna is the

Tathagata-Dhyana—Theo Thieàn sö Thaàn Hoäi free from any form of stirring, this is No- trong Thieàn Sö Trung Hoa, chuùng ta ñöøng ñeå thought. No-thought is thus known as to be bò dính töôùng. Khoâng bò dính töôùng coù nghóa truly conscious of

itself. But to be conscious laø chôn nhö. Chôn nhö coù nghóa laø gì? Chôn of consciousness is a false form of No- nhö coù nghóa laø Voâ Nieäm. Voâ Nieäm laø gì? Voâ thought. Why? The Sutra states that to make Nieäm laø khoâng nghó ñeán coù hay khoâng, people become conscious of the six vijnanas khoâng nghó ñeán thieän hay aùc, khoâng nghó ñeán is to have the wrong consciousness; to cherish höõu haïn hay voâ haïn, khoâng nghó ñeán löôïng the six vijnanas is false; where a man is free hay voâ löôïng, khoâng nghó ñeán giaùc ngoä hay from the six vijnanas, he has the right ñaït ñeán giaùc ngoä, cuõng khoâng nghó ñeán Nieát consciousness. 'To see No-thought' does not Baøn: aáy laø Voâ Nieäm. Voâ Nieäm khoâng laø gì means any form of self-consciousness, nor is khaùc hôn laø Baùt Nhaõ Ba La Maät Ña. Baùt Nhaõ to sink into a state of ecstacy or indifference Ba La Maät Ña khoâng laø gì khaùc hôn laø Nhaát or apathy, where all traces of ordinary Theå Tam Muoäi. Chính vì vaäy khi tu taäp thieàn consciousness are wiped out. 'To see No- quaùn, moãi laàn taâm nieäm khôûi leân, haõy quay thought' is to be conscious and yet to be trôû veà quaùn laáy nguoàn taâm. Khi taâm nieäm unconscious of self-nature. because self- cheát, söï quaùn taâm töï tieâu tan. Ñaây laø Voâ nature is not to be determined by the logical Nieäm. Voâ Nieäm naøy tuyeät ñoái töï taïi vôùi taát caû category of being anf non-being, to be so caûnh, vì neáu coøn coù caûnh, khoâng theå bieát noù determined means to bring self-nature into laø Voâ Nieäm. Thieàn sö Thaàn Hoäi coøn mieâu taû the realm of empirical psychology, in which it Voâ Nieäm nhö sau: "Thaáy Voâ Nieäm töùc laø ceases to be what it is in itself. If No-thought, hieåu Töï Taùnh; hieåu Töï Taùnh khoâng phaûi laø on the other hand, means the loss of bieát moät caùi gì ñoù, khoâng bieát caùc phaùp chính consciousness, it then spells death, or at best laø Thieàn cuûa Nhö Lai. Töï Taùnh xöa nay hoaøn a temporary suspension of life itself. But this toaøn thanh tònh, bôûi vì khoâng coù gì coù theå laøm impossible inasmuch as self-nature is the chuû ñöôïc caùi Theå cuûa noù. Thaáy nhö theá töùc laø Mind itself as according to the Prajnaparamita bình ñaúng vôùi Nhö Lai, khoâng bò dính maéc vôùi sutra and other sutras: 'To be unconscious in caùc töôùng, döùt heát caùc taäp khí voïng töôûng, töï all circumstances is possible because the ñöôïc coâng ñöùc thanh tònh tuyeät ñoái, laø ñaït ultimate nature of all things is emptiness, and ñöôïc chaân giaûi thoaùt vaäy." Ñoái vôùi nhöõng ai because there is after all not a form which thaáy ñöôïc Voâ Nieäm thì nghieäp töï nhieân one can say one has laid hands on. This ngöøng hoaït ñoäng, öa thích voïng nieäm vaø noã unattainability of all things is Reality itself, löïc dieät nghieäp bôûi laàm laãn coøn duøng ñeå laøm which is the most exquisite form of the gì nöõa? Vöôït qua hai töôùng coù khoâng, thöôøng Tathagata.' No-thought is thus the ultimate öa thích Trung Ñaïo töùc laø Voâ Nieäm. Voâ reality, the true form, the most exquisite body Nieäm töùc laø nieäm caùi Moät tuyeät ñoái, töùc laø coù of Tathagatahood. It is certainly not a hazy toaøn trí, noù chính laø Baùt Nhaõ. Baùt Nhaõ laø Nhö abstraction, not a mere conceptual postulate, Lai Thieàn. but a living experience in its deepest sense— (VI)No-thought according to Zen master Ta-Chu- Thieàn sö Ñaïi Chaâu Hueä Haûi, moät ñaïi ñeä töû Hui-Hai—Voâ Nieäm theo Thieàn sö Ñaïi Chaâu cuûa Maõ Toå, xaùc nhaän trong Ñoán Ngoä Nhaäp Hueä Haûi:

Zen master Ta-Chu-Hui-Hai, a Ñaïo Yeáu Moân Luaän cuûa sö nhö sau: “Voâ chief disciple of Ma-Tsu, in his Essential Nieäm laø Voâ Taâm trong taát caû caûnh, nghóa laø Teaching of the Abrupt Awakening: “No- khoâng bò moät caûnh naøo haïn ñònh, khoâng moät thought means to have no-mind in all aùi nhieãm, khoâng moät duïc voïng. Ñoái vôùi taát caû circumstances, that is to say, not to be traàn caûnh, song vaãn luoân luoân töï taïi vôùi taát caû determined by any conditions, not to have any hình thöùc caûm nhaän, ñoù laø Voâ Nieäm. Voâ affections or hankerings. To face all Nieäm ñöôïc nhaän bieát nhö theá ñeå thöïc nieäm objective conditions, and yet to be eternally chính noù. Nhöng nieäm veà nieäm laø moät hình

thöùc sai laàm veà Voâ Nieäm. Taïi sao vaäy? Kinh voâ nieäm thì thaáy caûnh giôùi cuûa chö Phaät, ngöôøi noùi raèng saùu thöùc khôûi nieäm laø coù taø nieäm, keû ngoä ñöôïc phaùp voâ nieäm thì ñeán ñòa vò Phaät.” naøo öa thích saùu thöùc laø laàm laãn, khi moät No-thought heavens: Coõi trôøi Voâ Töôûng—The ngöôøi töï taïi vôùi saùu thöùc laø coù yù chôn nieäm. Heaven Above Thought—The no-thinking or no- “Thaáy Voâ NIeäm” khoâng coù nghóa theo hình thought heavens (The highest of the four dhyana thöùc noäi quan, noù khoâng thuoäc veà söï rôi vaøo heavens—Töù thieàn thieân)—Voâ Töôûng Thieân, nôi traïng thaùi xuaát thaàn, noù cuõng khoâng ôû trong chuùng sanh khoâng coù töôûng maø cuõng khoâng coù traïng thaùi xuaát thaàn, cuõng khoâng ôû trong traïng giaùc tri—See Fourth Dhyana Heaven (II) (4), thaùi laõnh ñaïm vaø voâ tình, maø taát caû daáu veát Seven Heavens in the Form Realm (B), and Nine cuûa yù thöùc thoâng thöôøng bieán maát trong ñoù. realities. “Thaáy Voâ Nieäm” laø coù yù thöùc, song khoâng yù No-thought Tolerance: Voâ sanh nhaãn—See thöùc veà töï taùnh. Vì caùc phaïm truø cuûa luaän lyù Five kinds of paramita tolerance. hoïc veà höõu hay voâ seõ thay theá töï taùnh trong No-thought and unconscious beings: Loaøi laõnh vöïc thoáng trò cuûa taâm lyù hoïc thöïc höõu tình khoâng coù töôûng, khoâng coù thoï nhö chö nghieäm, nôi maø noù khoâng coøn laø caùi maø noù Voâ Töôûng Thieân—The realm of unconscious hieän höõu trong chính noù. Maët khaùc, neáu Voâ beings such as heavens of no-thought—See Nine Nieäm coù nghóa laø maát yù thöùc thì noù ñoàng abodes of beings. nghóa vôùi cheát hay ít ra noù cuõng ñoàng nghóa No variety of essence: Khoâng caùc thöù taùnh—vôùi moät söï ngöng treä nhaát thôøi cuûa söï soáng. See Ten kinds of jewel-like state in unexcelled Nhöng ñieàu naøy khoâng theå coù ñöôïc, bôûi vì Töï complete perfect enlightenment (7). Taùnh chính laø Taâm vì theo Kinh Baùt Nhaõ Ba La Maät Ña vaø caùc kinh khaùc cuûa Ñaïi Thöøa thì No-vow: Voâ nguyeän—See Three voids. “Khoâng theå naøo khoâng coù yù thöùc trong taát caû No witness or proof: Smrti-vinaya (skt)—ÖÙc moïi caûnh bôûi vì baûn taùnh toái haäu cuûa taát caû Nieäm—No recollection—See Smrti-vinaya and caùc phaùp laø taùnh “khoâng” bôûi vì roát raùo khoâng Seven rules given in the Vinaya for settling coù moät hình töôùng naøo ngöôøi ta coù theå ñaët disputes among monks and nuns. baøn tay treân ñoù. Tính caùch baát khaû ñaéc naøy No-Worry-Virtue Buddha: Voâ Öu Ñöùc Phaät. cuûa taát caû caùc phaùp chính laø Chôn Nhö, laø caùi Noble hermit: AÅn só cao quyù. töôùng toaøn haûo nhaát cuûa Nhö Lai. Nhö theá Voâ Noble (a): Cao quyù—Lofty—Fine. Nieäm laø thöïc

taïi toái haäu, laø chôn töôùng, laø Noble action: Phaïm Haïnh—See Pure living. thaân toaøn haûo nhaát cuûa Nhö Lai. Chaéc chaén Noble or common: Sang hay heøn. noù khoâng phaûi laø moät söï tröøu töôïng mô hoà, cuõng khoâng phaûi laø moät ñònh ñeà thuaàn khaùi Noble Eightfold Path: Ariyathangikamagga nieäm, maø laø moät kinh nghieäm soáng theo nghóa (p)—Aryaøstangikamaørga (skt)—Baùt Chaùnh saâu nhaát. Ñaïo—The Buddhist scheme of moral and spiritual self-development leading to Enlightenment—The No-thought dharma: Phaùp Voâ Nieäm— Noble Eightfold Path is arranged in three group According to the Platform Sutra of the Sixth (for more information, please see Baùt Chaùnh Patriarch's Dharma Treasure, the Sixth Patriarch, Ñaïo): Hui-Neng, taught: "Good Knowing Advisors, one I. Wisdom group (Panna): who awakens to the no-thought dharma 1) Right Understanding: Samma Ditthi—Right completely penetrates the ten thousand dharmas; view—Chaùnh Kieán. one who awakens to the no-thought dharma sees 2) Right Thought: Samma Sankappa—Right all Buddha realms; one who awakens to the no- mental attitude or motive—Chaùnh Tö Duy. thought dharma arrives at the Buddha position."— II. Virtue group (Sila): Theo Kinh Phaùp Baûo Ñaøn, Luïc Toå Hueä Naêng daïy: 1) Right Speech: Samma Vaca—Chaùnh Ngöõ. "Naày thieän tri thöùc, ngöôøi ngoä ñöôïc phaùp voâ nieäm 2) Right Action: Samma Kammanta—Chaùnh thì muoân phaùp ñeàu khoâng, ngöôøi ngoä ñöôïc phaùp Nghieäp.

3) Right Livelihood: Samma Ajiva—Right Noble path of liberation: Marga-arya-satya pursue, including means of livelihood— (skt)—Ñaïo ñeá (con ñöôøng giaûi thoaùt cao thöôïng). Chaùnh Maïng. Noble personality: Nhaân baûn thanh khieát. III. Concentration group (Samadhi): Noble and properous families: Doøng hoï toân 1) Right Effort: Samma Vayama—Chaùnh Tinh quí—See Ten kinds of Buddha-work in all worlds Taán. in all times of the Buddhas (B) (10). 2) Right Mindfulness: Samma Sati—Chaùnh Noble pure mind: Phaïm Taâm—The mind which Nieäm. practises the discipline that ensures rebirth in the 3) Right Concentration: Samma Samadhi—Right realm without form—Taâm tu theo phaïm haïnh hay contemplation—Chaùnh Ñònh. thanh cao vaø tinh khieát maø ngöôøi thöïc taäp seõ ñöôïc Noble eye of wisdom: Aryaprajnacaksu (skt)— sanh veà coõi trôøi voâ saéc. Thaùnh tueä nhaõn. Noble qualities: Phaåm caùch cao thöôïng. Noble life: Cuoäc soáng cao quyù. Noble silence: Im Laëng Cao quí. Noblemen and powerful mandarins: Coâng (I) An overview of "Noble silence: Toång quan haàu khanh töôùng (nhöõng ngöôøi quí phaùi vaø coù veà "Im laëng cao quyù"—Speak only when quyeàn chöùc). necessary: Buddha Sakyamuni refrained from Noble mind: Phaïm taâm—Tònh taâm. giving a definitive answer to many 1) Pure Mind: The noble or pure mind (which metaphysical questions of his time (questions practises the discipline that ensures rebirth in of self-exists, not self-exists, if the world is the realm without form)—Taâm tu theo phaïm eternal, or unending or no, etc). According to haïnh hay thanh cao vaø tinh khieát maø ngöôøi the Buddha, a silent person is very often a thöïc taäp seõ ñöôïc sanh veà coõi trôøi voâ saéc. wise person because he or she avoids wasting 2) To purify one's mind: Pure heart, which is the energy or negative verbiage—Chæ noùi khi caàn original Buddha-nature in every

man— thieát. Ñöùc Phaät khoâng traû lôøi nhöõng caâu hoûi Purification of the mind—Baûn taùnh thanh tònh veà töï toàn, khoâng töï toàn, theá giôùi vónh cöûu, vaân cuûa con ngöôøi voán ñaày ñuû. Taâm thanh tònh thì vaân. Theo Ñöùc Phaät, ngöôøi giöõ im laëng laø thaân nghieäp vaø khaåu nghieäp cuõng thanh tònh. ngöôøi khoân ngoan vì traùnh ñöôïc hao hôi toån 3) Pure mind is one of the most important töôùng cuõng nhö nhöõng lôøi noùi tieâu cöïc voâ boå. entrances to great enlightenment; for with it, (II) The Buddha's reactions toward irrelevant there is no defilement: Tònh taâm laø moät trong questions: Phaûn öùng cuûa Ñöùc Phaät tröôùc nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhöõng caâu hoûi khoâng aên nhaäp gì ñeán tu taäp— nhôø ñoù maø chuùng ta khoâng bò nhieãm tröôïc. One day a certain man said to the Buddha ** See Three purities and Three purities of a that he would join the band of his disciples if Bodhisattva the Buddha would give clear answer to the Noble name: Danh xöng cao quyù questions: Would the Buddha ever die, and, if Noble objective of nirvana: Phaïm haïnh—See so, what would become of him after death? Seven excellences claimed for the Buddha's What was the first cause of the universe, and teaching. what was the universe going to be like in the Noble one: Arya-pudgala (skt)—Holy One— future? Why do men live and what becomes Saintly one—Baäc Voâ Thöôïng—See Six realms of of them after death? If the person asks the samsara (existence) and four realms of the because he wants to cause troubles for the saints and Three sages or holy ones. Buddha, the Buddha will remain silent. If the Noble Path: Ariya-magga (p)—Arya-marga person asks because he wants to study, the (skt)—Thaùnh ñaïo hay con ñöôøng nhaän thöùc vaø Buddha's answer was to the following effect: haønh ñoäng cuûa baäc Thaùnh trí—See Eight Noble "Suppose you were shot by a poison arrow Paths. and a physician came to draw the arrow from your body and to dress the wound, would you

first ask him questions as to what the arrow be? If not, what was the reason of his silence? was made of, what the composition of the Through a searching inquiry into this silence poison was., and who shot the arrow, and, if was the dialectic born. There are well-known the physician did not dress the wound, what questions which the Buddha declared to be was going to happen, and such blissful avyakrta or the answers to which were questions, and refuse the treatment until the inexpressible, Cadrakirti enumerates them in physician answered all the questions to your his commentary on the Madhyamaka Sastra satisfaction? You would be dead before you that the Buddha announced fourteen things to obtained the answers." In this parable the be inexpressible—Theo Trieát Hoïc Trung Buddha advised the questioner to become his Quaùn, söï im laëng bí aån cuûa Ñöùc Phaät ñoái vôùi disciple without wasting his time on problems nhöõng caâu hoûi coù tính caùch sieâu hình caên baûn which were too profound to be understood by nhaát ñaõ thuùc ñaåy Boà Taùt Long Thoï nghieân an ordinary man, probably a long cultivation cöùu tìm hieåu lyù do taïi sao Ñöùc Phaät laïi giöõ im as a disciple of the Buddha he might come to laëng. Coù phaûi Ñöùc Phaät chuû tröông "Baát khaû understand: Moät hoâm coù ngöôøi noùi vôùi Phaät y tri" nhö moät soá ngöôøi Taây phöông nghieân cöùu seõ nhaäp boïn caùc ñeä töû cuûa Ngaøi

neáu Ngaøi ñöa Phaät Giaùo ñaõ nghó? Neáu khoâng thì vì lyù do gì ra ñöôïc nhöõng giaûi ñaùp saùng toû veà caùc vaán ñeà maø Ngaøi giöõ thaùi ñoä im laëng? Qua moät cuoäc nhö Phaät soáng maõi hay khoâng, neáu theá thì caùi nghieân cöùu ñoái vôùi söï im laëng naày, Long Thoï gì seõ xaõy ra sau khi Ngaøi cheát? Nguyeân nhaân ñaõ ñaët ra bieän chöùng phaùp. Coù moät soá caâu hoûi ñaàu tieân cuûa vuõ truï laø gì vaø vuõ truï roài seõ tröù danh maø Ñöùc Phaät cho laø "Voâ kyù," töùc laø gioáng nhö caùi gì trong töông lai? Taïi sao loaøi nhöõng giaûi ñaùp maø Ngaøi cho raèng khoâng theå ngöôøi soáng vaø caùi gì xaõy ra sau khi chuùng ta dieãn ñaït. Trong nhöõng chuù giaûi cuûa Nguyeät cheát? Vaân vaân vaø vaân vaân. Neáu ngöôøi aáy hoûi Xöùng veà Trung Luaän, Ngaøi ñaõ töøng noùi veà ñeå vaán nan Phaät thì Ngaøi chæ im laëng. Ví baèng chuyeän Ñöùc Theá Toân ñaõ tuyeân boá veà möôøi Ngaøi thaáy raèng ngöôøi aáy hoûi ñeå hoïc thì Ngaøi boán söï vieäc khoâng theå thuyeát minh ñöôïc nhö seõ traû lôøi nhö theá naày: "Giaû söû baïn bò truùng sau: moät muõi teân taåm thuoác ñoäc, coù moät y só ñeán 1) Whether the world is…—Theá giôùi phaûi chaêng ñeå nhoå muõi teân aáy ra khoûi thaân theå cuûa baïn laø...: vaø trò veát thöông cho laønh, tröôùc tieân baïn coù a) Eternal: Vónh haèng. hoûi oâng ta nhöõng vaán ñeà nhö muõi teân ñöôïc b) Not eternal: Khoâng vónh haèng. laøm baèng thöù gì, thuoác ñoäc ñöôïc cheá baèng thöù c) Both eternal and not eternal: Hoaêc vöøa vónh gì, ai baén muõi teân ñoù, vaø neáu y só khoâng trò haèng vöøa khoâng vónh haèng. veát thöông, caùi gì seõ phaûi xaõy ra, vaân vaân vaø d) Neither eternal nor not eternal: Hoaëc chaúng vaân vaân; vaø töø choái chöõa trò tröø phi y só traû lôøi phaûi vónh haèng maø cuõng chaúng phaûi khoâng taát caû nhöõng vaán ñeà ñoù ñeå thoûa maõn baïn? vónh haèng. Baïn seõ cheát tröôùc khi nhaän ñöôïc nhöõng giaûi 2) Whether the world is…—Phaûi chaêng theá giôùi ñaùp." Trong thí duï naày, Phaät khuyeán caùo caùc laø...: ngöôøi hoûi neáu laø ñeä töû cuûa Ngaøi thì ñöøng neân a) Finite: Höõu bieân. phí maát thôøi gian veà nhöõng vaán ñeà quaù saâu xa b) Infinite: Voâ bieân. ngoaøi taàm laõnh hoäi cuûa moät ngöôøi thöôøng, coù c) Both finite and infinite: Hoaëc vöøa höõu bieân theå sau thôøi gian daøi tu taäp theo nhaø Phaät thì vöøa voâ bieân. töï nhieân seõ thaáu hieåu. d) Neither finite nor infinite: Hoaëc chaúng phaûi (III) According to the Madhyamaka Philosophy, höõu bieân maø cuõng chaúng phaûi voâ bieân. the mysterious silence of the Buddha on most 3) Whether the Tathagata…—Phaûi chaêng sau fundamental questions of Metaphysics led khi Nhö Lai nhaäp dieät...: him to probe into the reason of that silence. a) Exists after death: Ngaøi vaãn toàn taïi. Was the Buddha agnostic as some of the b) Does not exist after death: Ngaøi khoâng coøn European writers on Buddhism believe him to toàn taïi.

c) Either exists or does not exist after death: causes of suffering can be extinguished; and there Hoaëc Ngaøi vöøa toàn taïi vöøa khoâng toàn taïi. exists a way to extinguish the cause."—Boán chaân d) Neither exists nor does not exist after death: lyù nhieäm maàu trong giaùo lyù nhaø Phaät, noùi roõ vì Hoaëc Ngaøi chaúng toàn taïi maø cuõng chaúng ñaâu coù khoå vaø con ñöôøng giaûi thoaùt. Ngöôøi ta noùi khoâng toàn taïi. Ñöùc Phaät Thích Ca Maâu Ni ñaõ giaûng baøi phaùp ñaàu 4) Whether the soul is—Phaûi chaêng linh hoàn vaø tieân veà "Töù Dieäu Ñeá" trong vöôøn Loäc Uyeån,

sau theå xaùc: khi Ngaøi giaùc ngoä thaønh Phaät. Trong ñoù Ñöùc Phaät a) Identical with the body: Ñoàng nhaát. ñaõ trình baøy: “Cuoäc soáng chöùa ñaày ñau khoå, b) Different with the body: Khoâng ñoàng nhaát. nhöõng khoå ñau ñoù ñeàu coù nguyeân nhaân, nguyeân (IV) According to Majjhima Nikaya II, Cula nhaân cuûa nhöõng khoå ñau naày coù theå bò huûy dieät Malunkyaputta Sutta, the Buddha reminded baèng con ñöôøng dieät khoå.”—See Four Noble Malunkyaputta: “Malunkyaputta, there are Truths. problems unexplained, put aside and ignored Noble Truth of Dukkha: Chaân lyù veà Khoå ñeá— by the Tathagata; namely: ‘The world is See Four Noble Truths. eternal, or it’s not eternal. The universe is Noble Truth of the cause of Dukkha: Chaân lyù finite, or it is infinite. Life is the same as veà Taäp ñeá—See Four Noble Truths. body, or life is one thing and body another. Noble Truth of the end of Dukkha: Chaân lyù The Tathagata exists after death, or the veà Dieät ñeá—See Four Noble Truths. Tathagata does not exist after death. The Noble Truth of the Path leading to the end Tathagata both exists and does not exist after death. The Tathagata neither exists nor not of Dukkha: Chaân lyù veà Ñaïo ñeá—See Four exists after death.’ To explain these thing is a Noble Truths. waste of time.”—Theo Kinh Trung Boä II, Noble woman: Phaïm Nöõ—A woman of high kinh Tieåu Malunkyaputta, Ñöùc Phaät nhaéc nhôû character—Con gaùi cuûa Phaïm Chí—Ngöôøi con toân giaû Malunkyaputta: “Naøy Malunkyaputta! gaùi phaïm haïnh. Coù caùc vaán ñeà khoâng ñöôïc Nhö Lai giaûi thích, Nodal (skt): Töông Tuïc Thöôøng—Successive bò Nhö Lai boû sang moät beân, hay khoâng ñöôïc continuity, in contrast with uninterrupted Nhö Lai quan taâm tôùi; ñoù laø: ‘Theá giôùi thöôøng continuity—Lieân tuïc khoâng giaùn ñoaïn, ñoái laïi vôùi haèng, hay voâ thöôøng? Vuõ truï höõu bieân hay voâ baát ñoaïn thöôøng (lieân tuïc coù giaùn ñoaïn). bieân? Sinh maïng vaø thaân laø moät hay sinh No inter-relation: Moät Giao Thieäp—Khoâng lieân maïng vaø thaân laø khaùc? Nhö Lai toàn taïi sau quan, khoâng aên nhaäp vôùi nhau. khi cheát hay Nhö Lai khoâng toàn taïi sau khi Nominal (a): Treân danh nghóa. cheát? Nhö Lai vöøa toàn taïi, vöøa khoâng toàn taïi Nominalism (n): Duy danh luaän. sau khi cheát? Nhö Lai khoâng toàn taïi cuõng Nomism (n): Chuû nghóa coi troïng luaät cuûa toân khoâng khoâng toàn taïi sau khi cheát?’ Giaûi thích giaùo. nhöõng vaàn ñeà naøy chæ toán thôøi gian voâ ích.” (See II). Non: Phi. Noble Truths: Chaân lyù cao thöôïng—There are Non-acquisition: Aprapti (skt)—Phi ñaéc—See four Truths, or four Noble Truths, or four Seventy-five dharmas of the Abhidharma Kosa. Philosophies in Buddhism. A fundamental Non-action: Voâ Vi—The doctrine of non- doctrine of Buddhism which clarifies the cause of interference taught by Lao-Tzi. There are nine suffering and the way to emancipation. kinds of non-action—Hoïc thuyeát Voâ Vi cuûa Laõo Sakyamuni Buddha is said to have expounded the Töû. Coù chín phaùp voâ vi—See Nine kinds of non- Four Noble Truths in the Deer Park in Sarnath action and Asamkrta. during his first sermon after attaining Non-active void: Asamskrta-sunyata (skt)—Voâ Buddhahood. The Buddha organized these ideas Vi Khoâng—The immaterial character of the into the Fourfold Truth as follows: “Life consists transcendent—Taát caû voâ phaùp laø phi vaät chaát neân entirely of suffering; suffering has causes; the khoâng theå naém baét

ñöôïc.

Non-alaya mandala: Nalaya-mandala (skt)— duïc voïng. Chuùng ta thích thuù vôùi nhöõng tieän Na A Laïi Da Maïn Ñaø La—The non-alaya nghi vaät chaát vaø nhöõng khoaùi laïc cuûa giaùc mandala, or the bodhi site or seat, which is quan. Vì theá chuùng ta chaáp tröôùc vaøo thaân without fixed place, independent of place, and naøy, nhöng xeùt cho cuøng thì chuùng ta thaáy entirely pure—Khoâng phaûi laø A Laïi Da Maïn Ñaø raèng thaân naøy laø nguoàn goác cuûa khoå ñau La, hay laø Boà Ñeà Ñaïo Traøng, khoâng phaûi laø nôi phieàn naõo. Vì thaân naøy khoâng ngöøng thay ñoåi. coá ñònh. Chuùng ta ao öôùc ñöôïc soáng maõi, nhöng töøng Non-Arising: Never coming into being—Not giôø töøng phuùt thaân xaùc naøy thay ñoåi töû treû truly existing—Khoâng phaùt sinh. sang giaø, töø soáng sang cheát. Chuùng ta coù theå vui söôùng trong luùc chuùng ta coøn treû trung Non-Attachment: Khoâng chaáp—Khoâng dính khoûe maïnh, nhöng khi chuùng ta quaùn töôûng maéc. ñeán söï giaø nua beänh hoaïn, cuõng nhö caùi cheát (I) The meaning of ‘Non-Attachment’—Nghóa luoân ñe doïa aùm aûnh thì söï lo aâu seõ traøn ngaäp cuûa ‘Khoâng chaáp tröôùc’: Our world is a world chuùng ta. Vì theá chuùng ta tìm caùch troán chaïy of desire. Every living being comes forth ñieàu naøy baèng caùch neù traùnh khoâng nghó ñeán from desire and endures as a combination of noù. Tham soáng vaø sôï cheát laø moät trong nhöõng desires. We are born from the desires of our hình thöùc chaáp tröôùc. Chuùng ta coøn chaáp tröôùc father and mother. Then, when we emerge vaøo quaàn aùo, xe hôi, nhaø laàu vaø taøi saûn cuûa into this world, we become infatuated with chuùng ta nöõa. Ngoaøi ra, chuùng ta coøn chaáp many things, and become ourselves well- tröôùc vaøo nhöõng kyù öùc lieân quan ñeán quaù khöù springs of desire. We relish physical comforts hoaëc nhöõng döï tính cho töông lai nöõa. Theo and the enjoyments of the senses. Thus, we Kinh Hoa Nghieâm, chö ñaïi Boà Taùt coù möôøi are strongly attached to the body. But if we thöù khoâng dính maéc—See Ten kinds of consider this attachment, we will see that this nonattachment of Great Enlightening Beings. is a potential source of sufferings and (II) Non-attachment and meditators: Haønh giaû tu afflictions. For the body is constantly thieàn vaø söï khoâng chaáp tröôùc—Zen changing. We wish we could remain alive practitioners should always have this attitude forever, but moment after moment the body is ‘Looking but not seeing, hearing but not passing from youth to old age, from life to listening, smelling but not noticing the scent.’ death. We may be happy while we are young Why is it described as ‘looking, but not and strong, but when we contemplate seeing?’ Because the person is returning the sickness, old age, and the ever present threat light to shine within, and introspecting. Why of death, anxiety overwhelms us. Thus, we is it ‘hearing, but not listening?’ Because he is seek to elude the inevitable by evading the turning the hearing to listen his own nature. thought of it. The lust for life and the fear of Why does it say, ‘smelling, but not noticing death are forms of attachment. We are also the scent?’ Because he has gathered back his attached to our clothes, our car, our storied body and mind, and is not disturbed any houses, and our wealth. Besides, we are also longer by scent. At this time, the

cultivator's attached to memories concerning the past or eyes contemplate physical forms, but the anticipations of the future. According to the forms do not exist for him. His ears hears Flower Adornment Sutra, there are ten kinds sounds, but the sounds do not exist for him. of nonattachment of Great Enlightening His nose smells scents, but those scents do not Beings—Theá giôùi maø chuùng ta ñang soáng laø exist for him. His tongue tastes flavors, but theá giôùi cuûa duïc voïng. Moïi chuùng sanh ñöôïc for him, those flavors do not exist. His body sinh ra vaø toàn taïi nhö laø moät söï keát hôïp cuûa feels sensations, but does not attach itself to nhöõng duïc voïng. Chuùng ta ñöôïc sinh ra do söï those sensations. His mind knows of things, ham muoán cuûa cha cuûa meï. Khi chuùng ta but does not attach to them—Haønh giaû tu böôùc vaøo theá giôùi naøy chuùng ta trôû neân meâ thieàn neân luoân coù thaùi ñoä 'Nhìn maø khoâng ñaém vaät chaát, vaø töï trôû thaønh nguoàn goác cuûa

thaáy, nghe maø khoâng hay, ngöôi maø khoâng coù Dharma is the mindfulness that is both muøi.' Taïi sao laïi nhìn maø khoâng thaáy? Bôûi vì mindfulness and no-mindfulness. It is the coù söï hoài quang phaûn chieáu. Taïi sao nghe maø practice that is both practice and non-practice. khoâng hay? Bôûi vì phaûn vaên vaên töï kyû, töùc It is words that are words and non-words. It is quay caùi nghe ñeå nghe chính mình. Taïi sao cultivation that is cultivation and non- ngöôi maø khoâng coù muøi? Bôûi vì thaâu nhieáp cultivation. Those who understand are near to thaân taâm, neân muøi vò khoâng laøm cho mình it; those who are confused are far from it dính maéc. Ñaây laø traïng thaùi khi maét nhìn saéc indeed. The path of words and language is cut maø khoâng thaáy saéc, tai nghe tieáng maø coi nhö off; it cannot be categorized as a thing. If you khoâng coù aâm thanh, muõi ngöôi muøi höông maø are off (removed) by a hair's breadth, you khoâng thaáy coù muøi höông, löôõi neám maø lose it in an instant."—Theo Kinh Töù Thaäp khoâng thaáy coù vò, thaân xuùc chaïm maø khoâng Nhò Chöông, Chöông 18, Ñöùc Phaät daïy: thaáy coù caûm giaùc, yù coù phaùp maø khoâng dính "Phaùp cuûa ta laø nieäm maø khoâng coøn chuû theå maéc vaøo phaùp. nieäm vaø ñoái töôïng nieäm; laøm maø khoâng coøn (III)Non-attachment on Dharma born of chuû theå laøm vaø ñoái töôïng laøm; noùi maø khoâng conditions, according to the Vajra Sutra— coù chuû theå noùi vaø ñoái töôïng noùi; tu maø khoâng Khoâng chaáp tröôùc theo phaùp höõu vi theo Kinh coøn chuû theå tu vaø ñoái töôïng tu. Ngöôøi ngoä thì Kim Cang: raát gaàn, keû meâ thì raát xa. Döùt ñöôøng ngoân "All things born of conditions are like dreams, ngöõ, khoâng bò raøng buoäc baát cöù caùi gì. Sai ñi Like illusions, bubbles, and shadows; moät ly thì maát töùc khaéc." Like dewdrops, like flashes of lightning: Non-attachment ability: Upeksa- Contemplate them in these ways." sambodhyanga (skt)—Xaû Giaùc Chi—See Seven Anything with shape or form is considered a Bodhyangas. "dharma born of conditions." All things born Non-attachment to all actions: Voâ tröôùc nôi of conditions are like dreams, illusory taát caû sôû taùc—Non-attachment to all actions, one transformations, bubbles of foam, and of the ten kinds of nonattachment of great shadows. Like dewdrops and lightning, they enlightening beings. Enlightening Beings who are false and unreal. By contemplating abide by these can quickly overturn all concepts everything in this way,

we will be able to and attain supreme pure wisdom—Voâ tröôùc nôi understand the truth, let go of attachments, taát caû sôû taùc, moät trong möôøi phaùp voâ tröôùc cuûa and put an end to random thoughts. chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày “Heát thaûy caùc phaùp höõu vi thôøi coù theå mau chuyeån taát caû töôûng vaø ñöôïc trí Nhö moäng, huyeãn, baøo, aûnh. hueä thanh tònh voâ thöôïng—See Ten kinds of Nhö söông, nhö ñieån chôùp nonattachment of Great Enlightening Beings (II). Neân quan saùt chuùng nhö vaäy.” Non-attachment to all Buddhas: Voâ tröôùc nôi Phaøm caùi gì coù hình töôùng ñeàu laø phaùp höõu taát caû chö Phaät—Non-attachment to all Buddhas, vi. Phaùp höõu vi cuõng gioáng nhö moät giaác one of the ten kinds of nonattachment of great moäng, moä thöù huyeãn hoùa, moät caùi boït nöôùc, enlightening beings. Enlightening Beings who hay moät caùi boùng hình, moät tia ñieån chôùp, abide by these can quickly overturn all concepts toaøn laø nhöõng thöù hö voïng, khoâng coù thöïc and attain supreme pure wisdom—Voâ tröôùc nôi chaát. Heát thaûy moïi thöù ñeàu phaûi quaùn nhö taát caû chö Phaät, moät trong möôøi phaùp voâ tröôùc cuûa vaäy, môùi coù theå hieåu minh baïch leõ chaân thaät, chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày ñeå chuùng ta khoâng chaáp tröôùc, khoâng bò voïng thôøi coù theå mau chuyeån taát caû töôûng vaø ñöôïc trí töôûng quaáy nhieãu. hueä thanh tònh voâ thöôïng—See Ten kinds of (IV) The Buddha’s teachings on Non- nonattachment of Great Enlightening Beings (II). Attachment—Lôøi Phaät daïy veà khoâng chaáp Non-attachment to all Enlightening Beings: tröôùc: According to the Sutra In Forty-Two Voâ tröôùc nôi chö Boà Taùt—Non-attachment to all Sections, Chapter 18, the Buddha said: “My Enlightening Beings, one of the ten kinds of

nonattachment of great enlightening beings. nonattachment of great enlightening beings. Enlightening Beings who abide by these can Enlightening Beings who abide by these can quickly overturn all concepts and attain supreme quickly overturn all concepts and attain supreme pure wisdom—Voâ tröôùc nôi chö Boà Taùt, moät pure wisdom—Voâ tröôùc nôi taát caû choã thoï sanh, trong möôøi phaùp voâ tröôùc cuûa chö Ñaïi Boà Taùt. moät trong möôøi phaùp voâ tröôùc cuûa chö Ñaïi Boà Chö Boà Taùt an truï trong phaùp naày thôøi coù theå mau Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi coù theå chuyeån taát caû töôûng vaø ñöôïc trí hueä thanh tònh voâ mau chuyeån taát caû töôûng vaø ñöôïc trí hueä thanh thöôïng—See Ten kinds of nonattachment of Great tònh voâ thöôïng—See Ten kinds of nonattachment Enlightening Beings (II). of Great Enlightening Beings (II). Non-attachment in all lands: Voâ tröôùc nôi taát Non-attachment to all practices: Voâ tröôùc nôi caû caùc coõi—Non-attachment in all lands, one of taát caû haïnh—Non-attachment to all practices, one the ten kinds of nonattachment of Great of the ten kinds of nonattachment of great Enlightening Beings. Great enlightening beings enlightening beings. Enlightening Beings who abide in the concentration of the differentiated abide by these can quickly overturn all concepts bodies of all sentient beings can attain ten kinds of and attain supreme pure wisdom—Voâ tröôùc nôi non-attachment—Nôi taát caû coõi voâ sôû tröôùc, moät taát caû haïnh, moät trong möôøi phaùp voâ tröôùc cuûa

trong möôøi thöù khoâng dính maéc cuûa chö Ñaïi Boà chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày Taùt. Chö Ñaïi Boà Taùt truï trong nhöùt thieát trí chuùng thôøi coù theå mau chuyeån taát caû töôûng vaø ñöôïc trí sanh sai bieät thaân ñaïi tam muoäi coù theå ñaït ñöôïc hueä thanh tònh voâ thöôïng—See Ten kinds of möôøi thöù voâ sôû tröôùc—See Ten kinds of nonattachment of Great Enlightening Beings (II). nonattachment of Great Enlightening Beings (I). Non-attachment in respect to all beings: Voâ Non-attachment to all phenomena: Voâ tröôùc tröôùc nôi taát caû chuùng sanh. nôi moïi hieän töôïng—Non-attachment to all 1) Non-attachment in respect to all beings, one phenomena, one of the ten kinds of of the ten kinds of nonattachment of Great nonattachment of great enlightening beings. Enlightening Beings. Great enlightening Enlightening Beings who abide by these can beings abide in the concentration of the quickly overturn all concepts and attain supreme differentiated bodies of all sentient beings pure wisdom—Voâ tröôùc nôi moïi hieän töôïng (chö can attain ten kinds of non-attachment—Nôi phaùp), moät trong möôøi phaùp voâ tröôùc cuûa chö Ñaïi taát caû chuùng sanh voâ sôû tröôùc, moät trong möôøi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi coù thöù khoâng dính maéc cuûa chö Ñaïi Boà Taùt. Chö theå mau chuyeån taát caû töôûng vaø ñöôïc trí hueä thanh Ñaïi Boà Taùt truï trong nhöùt thieát trí chuùng sanh tònh voâ thöôïng—See Ten kinds of nonattachment sai bieät thaân ñaïi tam muoäi coù theå ñaït ñöôïc of Great Enlightening Beings (II). möôøi thöù voâ sôû tröôùc—See Ten kinds of Non-attachment in all places: Voâ tröôùc nôi taát nonattachment of Great Enlightening Beings caû caùc phöông—Non-attachment in all places, one (I). of the ten kinds of nonattachment of Great 2) Non-attachment to all sentient beings, one of Enlightening Beings. Great enlightening beings the Ten kinds of nonattachment of great abide in the concentration of the differentiated enlightening beings. Enlightening Beings who bodies of all sentient beings can attain ten kinds of abide by these can quickly overturn all non-attachment—Nôi taát caû phöông voâ sôû tröôùc, concepts and attain supreme pure wisdom— moät trong möôøi thöù khoâng dính maéc cuûa chö Ñaïi Voâ tröôùc nôi taát caû chuùng sanh, moät trong Boà Taùt. Chö Ñaïi Boà Taùt truï trong nhöùt thieát trí möôøi phaùp voâ tröôùc cuûa chö Ñaïi Boà Taùt. Chö chuùng sanh sai bieät thaân ñaïi tam muoäi coù theå ñaït Boà Taùt an truï trong phaùp naày thôøi coù theå mau ñöôïc möôøi thöù voâ sôû tröôùc—See Ten kinds of chuyeån taát caû töôûng vaø ñöôïc trí hueä thanh tònh nonattachment of Great Enlightening Beings (I). voâ thöôïng—See Ten kinds of nonattachment Non-attachment to all place of birth: Voâ of Great Enlightening Beings (II). tröôùc nôi taát caû choã thoï sanh—Non-attachment to Non-attachment in respect to all all place of birth, one of the ten kinds of concentrations: Voâ tröôùc nôi taát caû tam muoäi—

Non-attachment in respect to all concentrations, thieát trí chuùng sanh sai bieät thaân ñaïi tam muoäi coù one of the ten kinds of nonattachment of Great theå ñaït ñöôïc möôøi thöù voâ sôû tröôùc—See Ten Enlightening Beings. Great enlightening beings kinds of nonattachment of Great Enlightening abide in the concentration of the differentiated Beings (I). bodies of all sentient beings can attain ten kinds of

Non-attachment in respect to all non-attachment—Nôi taát caû tam muoäi voâ sôû tröôùc, phenomena: Voâ tröôùc nôi taát caû phaùp—Non- moät trong möôøi thöù khoâng dính maéc cuûa chö Ñaïi attachment in respect to all phenomena, one of Boà Taùt. Chö Ñaïi Boà Taùt truï trong nhöùt thieát trí the ten kinds of nonattachment of Great chuùng sanh sai bieät thaân ñaïi tam muoäi coù theå ñaït Enlightening Beings. Great enlightening beings ñöôïc möôøi thöù voâ sôû tröôùc—See Ten kinds of abide in the concentration of the differentiated nonattachment of Great Enlightening Beings (I). bodies of all sentient beings can attain ten kinds of Non-attachment in respect to all Buddhas: non-attachment—Nôi taát caû phaùp voâ sôû tröôùc, moät Non-attachment in respect to all Buddhas, one of trong möôøi thöù khoâng dính maéc cuûa chö Ñaïi Boà the ten kinds of nonattachment of Great Taùt. Chö Ñaïi Boà Taùt truï trong nhöùt thieát trí chuùng Enlightening Beings. Great enlightening beings sanh sai bieät thaân ñaïi tam muoäi coù theå ñaït ñöôïc abide in the concentration of the differentiated möôøi thöù voâ sôû tröôùc—See Ten kinds of bodies of all sentient beings can attain ten kinds of nonattachment of Great Enlightening Beings (I). non-attachment—Nôi taát caû Phaät voâ sôû tröôùc, moät Non-attachment in respect to all the stages trong möôøi thöù khoâng dính maéc cuûa chö Ñaïi Boà of enlightenment: Voâ tröôùc nôi taát caû ñòa—Non- Taùt. Chö Ñaïi Boà Taùt truï trong nhöùt thieát trí chuùng attachment in respect to all the stages of sanh sai bieät thaân ñaïi tam muoäi coù theå ñaït ñöôïc enlightenment, one of the ten kinds of möôøi thöù voâ sôû tröôùc—See Ten kinds of nonattachment of Great Enlightening Beings. nonattachment of Great Enlightening Beings (I). Great enlightening beings abide in the Non-attachment in respect to all concentration of the differentiated bodies of all Enlightening Beings: Non-attachment in sentient being can attain ten kinds of non- respect to all Enlightening Beings, one of the ten attachment—Nôi taát caû ñòa voâ sôû tröôùc, moät trong kinds of nonattachment of Great Enlightening möôøi thöù khoâng dính maéc cuûa chö Ñaïi Boà Taùt. Beings. Great enlightening beings abide in the Chö Ñaïi Boà Taùt truï trong nhöùt thieát trí chuùng sanh concentration of the differentiated bodies of all sai bieät thaân ñaïi tam muoäi coù theå ñaït ñöôïc möôøi sentient beings can attain ten kinds of non- thöù voâ sôû tröôùc—See Ten kinds of nonattachment attachment—Nôi taát caû Boà Taùt voâ sôû tröôùc, moät of Great Enlightening Beings (I). trong möôøi thöù khoâng dính maéc cuûa chö Ñaïi Boà Non-attachment to all roots of goodness: Taùt. Chö Ñaïi Boà Taùt truï trong nhöùt thieát trí chuùng 1) Non-attachment to all roots of goodness, one sanh sai bieät thaân ñaïi tam muoäi coù theå ñaït ñöôïc of the ten kinds of nonattachment of great möôøi thöù voâ sôû tröôùc—See Ten kinds of enlightening beings. Enlightening Beings who nonattachment of Great Enlightening Beings (I). abide by these can quickly overturn all Non-attachment in respect to all concepts and attain supreme pure wisdom: Voâ Enlightening Beings' vows: Voâ tröôùc nôi taát caû tröôùc nôi taát caû moïi thieän phaùp, moät trong Boà Taùt nguyeän—Non-attachment in respect to all möôøi phaùp voâ tröôùc cuûa chö Ñaïi Boà Taùt. Chö Enlightening Beings' vows, one of the ten kinds of Boà Taùt an truï trong phaùp naày thôøi coù theå mau nonattachment of Great Enlightening Beings. chuyeån taát caû töôûng vaø ñöôïc

trí hueä thanh tònh Great enlightening beings abide in the voâ thöôïng—See Ten kinds of nonattachment concentration of the differentiated bodies of all of Great Enlightening Beings (II). sentient beings can attain ten kinds of non- 2) Gieo taát caû thieän caên ñoàng phaùp giôùi—See attachment—Nôi taát caû Boà Taùt nguyeän voâ sôû Ten peerless states of Great Enlightening tröôùc, moät trong möôøi thöù khoâng dính maéc cuûa Beings. chö Ñaïi Boà Taùt. Chö Ñaïi Boà Taùt truï trong nhöùt

Non-attachment to all sentient beings: Voâ Yogacarabhumi sastra says that the stage of non- tröôùc nôi taát caû chuùng sanh—See Non-attachment backsliding is the first of the ten bhumis, and Fo- in respect to all beings. Hsing-Lun says it is the first of the ten dedications Non-attachment in all times: Voâ tröôùc nôi taát of merit. There are five non-backslidings caû kieáp—Non-attachment in all times, one of the according to the Dharmalaksana (Fa-Hsiang). ten kinds of nonattachment of Great Enlightening According to the Pure-Land sect, there are four Beings. Great enlightening beings abide in the kinds of Non-backslidings—Baát thoái coù nghóa laø concentration of the differentiated bodies of all khoâng chòu thua hay khoâng moûi meät vôùi vò trí hieän sentient beings can attain ten kinds of non- taïi, hay khoâng thaùo lui, ñaëc bieät khi noùi veà söï tu attachment—Nôi taát caû kieáp voâ sôû tröôùc, moät taäp Phaät ñaïo. Theo caùc giaùo ñieån Ñaïi Thöøa thì baát trong möôøi thöù khoâng dính maéc cuûa chö Ñaïi Boà thoái chuyeån naèm trong ñòa thöù baûy trong möôøi ñòa, Taùt. Chö Ñaïi Boà Taùt truï trong nhöùt thieát trí chuùng nhöng Du Giaø Sö Ñòa Luaän noùi raèng baát thoái sanh sai bieät thaân ñaïi tam muoäi coù theå ñaït ñöôïc chuyeån laø sô ñòa trong thaäp ñòa Boà Taùt, trong khi möôøi thöù voâ sôû tröôùc—See Ten kinds of Phaät Tính Luaän laïi cho raèng baát thoái chuyeån laø nonattachment of Great Enlightening Beings (I). yeáu toá ñaàu tieân trong thaäp hoài höôùng coâng ñöùc. Theo Phaùp Töôùng Toâng thì coù naêm ñieàu baát thoái. Non-attachment to all vows: Voâ tröôùc nôi taát Theo Tònh Ñoä Toâng, coù boán thöù baát thoái—See caû nguyeän—Non-attachment to all vows, one of Avaivartika and Four kinds of non-backslidings. the ten kinds of nonattachment of great enlightening beings. Enlightening Beings who Non-bashfulness: Anapatrapya (skt)—Voâ quyù, abide by these can quickly overturn all concepts moät trong baûy möôi laêm phaùp Caâu Xaù Toâng—See and attain supreme pure wisdom—Voâ tröôùc nôi Seventy-five dharmas of the Abhidharma Kosa. taát caû nguyeän, moät trong möôøi phaùp voâ tröôùc cuûa Non-beings: Phi chuùng sanh. chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày Non-belief: Asraddhya (skt)—Baát tín—See thôøi coù theå mau chuyeån taát caû töôûng vaø ñöôïc trí Seventy-five dharmas of the Abhidharma Kosa. hueä thanh tònh voâ thöôïng—See Ten kinds of Non-believer: Ngöôøi khoâng coù tín ngöôõng. nonattachment of Great Enlightening Beings (II). Non-birth: Anutpatti (p)—Anutpada (skt)— Non-attachment to all worlds: Voâ tröôùc nôi taát Ajata (skt)—Not to be reborn—Exempt from caû theá giôùi—Non-attachment to all worlds, one of rebirth—Unproductive—Sapless—Baát sanh—Voâ the ten kinds of nonattachment of great sanh—See No Birth. enlightening beings. Enlightening Beings who Non-Buddhists: Mao Ñaàu—Nhöõng ngöôøi khoâng abide by these can quickly

overturn all concepts Phaät giaùo—Buddhists and non-Buddhists. A name and attain supreme pure wisdom—Voâ tröôùc nôi for ordinary people, non-Buddhists, or the taát caû theá giôùi, moät trong möôøi phaùp voâ tröôùc cuûa unenlightened—Nhöõng ngöôøi Phaät giaùo vaø khoâng chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày Phaät giaùo. Teân goïi khaùc cuûa phaøm phu. thôøi coù theå mau chuyeån taát caû töôûng vaø ñöôïc trí Non-Buddhist classical works: Theá ñieån (saùch hueä thanh tònh voâ thöôïng—See Ten kinds of vôû ngoaøi ñôøi, kinh ñieån hay saùch vôû cuûa theá gian nonattachment of Great Enlightening Beings (II). chöù khoâng phaûi Phaät phaùp). Non-attainment of complete mastery of all Non-Buddhist cults: Ngoaïi giaùo. things: Chö phaùp vò ñaéc töï taïi chöôùng—Phaùp vò Non-Buddhist dharmas: Ngoaïi phaùp—Nhöõng töï taïi chöôùng—See Ten hindrances. giaùo phaùp khoâng phaûi cuûa Phaät giaùo. Non-backslidings: Non-retrogression—Nhöõng Non-Buddhist rules or tenets: Ngoaïi phaùp ñieàu baát thoái chuyeån—Non-backsliding means not (ngoaïi chaáp). to give up on or not to grow weary with current Non-Buddhist-scriptures: Ngoaïi ñieån (giaùo position, or not retreating, especially in terms of ñieån ngoaïi ñaïo). the Buddhist path of cultivation. According to various Mahayana scriptures, non-backsliding is Non-Canonical subjects: Caùc moân ngoaïi ñieån. the seventh of the ten abodes, but the Non-causative: Voâ Taùc—See Asamskrta.

Non-causative deeds: Voâ Taùc Nghieäp—See Non-created Elements: Asamskritas or Nine kinds of karma (C). Asamskrta-dharma (skt)—Voâ Vi Phaùp—See Non-cognitive: Thuoäc veà phi nhaän thöùc. Seventy-five dharmas of the Abhidharma Kosa, Non-cognizance: Ajnana (skt)—Baát tri—Ngu si and One hundred divisions of all mental qualities veà taâm linh—Khoâng coù nhaän thöùc—Spiritual and their agents (E). ignorance. Non-cruelty: Voâ haïi giôùi—See Three dharmas Noncoming body, not being born in any (XII). world: Baát lai thaân vì chaúng thoï sanh ôû taát caû theá Non-Delusion: Taâm Sôû Tueä Caên—See Fifty-two gian—See Ten kinds of body of Enlightening mental states. Beings (I). Non-discernment: Baát chaùnh tri—Improper Non-conceptual mind: Citto-tathata (skt)—Taâm knowledge—Incorrect knowing—One of the Nhö—Taâm Voâ Phaân Bieät—The thusness of mind, twenty secondary defilement elements in the or a nonconceptual awareness (nirvikalpaka- doctrine of the Fa-Hsiang School. Incorrect buddhi). With a Non-conceptual mind, we don’t knowing is a mental action of arising an incorrect have to think or to imagine to perceive an object. view due to a mistaken approach to an object— Non-conceptual thought is a process which Baát chaùnh tri laø moät trong hai möôi phieàn naõo phuï perceives or apprehends its objects directly or theo giaùo thuyeát cuûa Phaùp Töôùng Toâng. Baát intuitively. Perceiving by the five sense chaùnh tri laø moät loaïi yù haønh khôûi leân töø söï suy consciousnesses is non-conceptual, while mental nghó sai laàm veà moät ñoái töôïng. consciousness can be either conceptual or non-Non-discriminating: Avikalpa or Nirvikalpa conceptual—Taâm nhö hay caùi bieát khoâng khaùi (skt)—Khoâng phaân bieät. nieäm. Vôùi taâm voâ phaân bieät chuùng ta khoâng suy Non-discriminating dharma: Avikalpa (skt)— nghó, töôûng töôïng hay nhaän bieát ñoái töôïng, maø Voâ Phaân Bieät Phaùp—Non-discriminating nhaän

bieát ñoái töôïng baèng tröïc giaùc moät caùch tröïc dharma—The absolute dharma underlying all tieáp. Nhaän bieát baèng naêm thöùc laø voâ phaân bieät. particular dharmas, which cannot be described by Non-condition and fixed karma: Voâ duyeân vaø words or thoughts; the absolute as contrasted with ñònh nghieäp—Even the Buddha could save neither the relative—Caùi lyù thöïc töôùng cuûa chö phaùp laø non-condition nor the fixed karma—Phaät Baát Hoùa khoâng theå trình baøy ñöôïc baèng lôøi noùi, ngoân ngöõ Ñoä Voâ Duyeân, Baát Hoùa Ñoä Ñònh Nghieäp. hay baèng suy nghó (ngoân ngöõ ñaïo ñoaïn, taâm haønh Non-conforming (a): Baát tuøng (khoâng theo luaät taän dieät). leä cuûa giaùo hoäi). Non-discriminating mind: Nirvikalpa-jnana Non-conformist: Ngöôøi khoâng theo luaät leä cuûa (skt)—Voâ Phaân Bieät Taâm. giaùo hoäi. (I) The meaning of Non-discriminating mind— Nghóa cuûa Voâ Phaân Bieät Taâm: Non-cooperation: Baát hôïp taùc. 1) Passionless mind: A mind which is free from Non-created dharmas: Asamskritas or particularization, especially from affection Asamskrta-dharma (skt)—Non-created and feelings—Taâm thöùc xa lìa vöùt boû caùi yù Elements—Voâ Vi Phaùp. thöùc phaân bieät (ñaït ñeán trí tueä bình ñaúng chaân 1) According to the Kosa School in the thöïc). Abhidharma, there are three non-created 2) Non-discrimination mind is the mind where dharmas—Theo Caâu Xaù toâng trong A Tyø reality is perceived in its nature of ultimate Ñaøm Luaän, coù ba phaùp voâ vi—See Three perfection, or when one sees reality is as non-created dharmas. reality, nothing else. This is a wondrous 2) According to the Dharmalaksana Sect, there communion in which there is no longer any are six non-created dharmas—Theo Phaùp distinction made between subject and Töôùng toâng, coù saùu phaùp voâ vi—See One object—Voâ Phaân Bieät Trí laø trí nôi maø hieän hundred divisions of all mental qualities and thöïc ñöôïc nhìn baèng caùi nhìn “Vieân Thaønh their agents (E).

Thöïc Taùnh,” nghóa laø hieän thöïc laø hieän thöïc Nondoing of comprehension of the chöù khoâng laø gì khaùc. Nhaän thöùc ôû ñaây laø moät essencelessness of phenomena: Roõ phaùp voâ söï caûm thoâng maàu nhieäm trong ñoù khoâng coøn taùnh voâ sôû taùc—See Ten kinds of nondoing of söï phaân bieät chuû theå vaø ñoái töôïng nöõa. Great Enlightening Beings. (II) Categories of Non-discriminating mind—Loaïi Nondoing of following the letter without cuûa Voâ Phaân Bieät Taâm: destroying the meaning: Y ngöõ baát hoaïi nghóa 1) Unconditioned or absolute non-discriminating voâ sôû taùc—See Ten kinds of nondoing of Great mind, or the mind free from particularization Enlightening Beings. (memory, reason, self-consciousness) as in the bhutatathata: Voâ Phaân Bieät Taâm Voâ Laäu Nondoing of knowing things have no hay Chaân Nhö: Voâ phaân bieät trí, töùc caùi trí destruction: Bieát phaùp khoâng dieät voâ sôû taùc— theå hoäi chaân nhö. See Ten kinds of nondoing of Great Enlightening 2) Conditioned as in dhyana. Particularization Beings. includes memory, reason, self-consciousness: Nondoing of knowledge of nondissolution of Voâ Phaân Bieät Taâm Höõu Laäu—Taâm hieän the force of actions: Bieát nghieäp chaúng hoaïi voâ löôïng tö tính cuûa caûnh bao goàm trí nhôù do suy sôû taùc—See Ten kinds of nondoing of Great nghó, lyù luaän vaø töi thöùc.

Enlightening Beings. Non-discrimination: Avikalpa-jnana (skt)— Nondoing of knowledge of nonorigination: Khoâng phaân bieät. Voâ sanh khôûi trí voâ sôû taùc—See Ten kinds of Non-discrimination mind: Voâ Phaân Bieät Trí— nondoing of Great Enlightening Beings. See Non-discriminating mind. Nondoing of mental acts: YÙ nghieäp voâ sôû taùc— Non-discriminative knowledge: See Ten kinds of nondoing of Great Enlightening Nirvikalpajnana (skt)—Khoâng phaân bieät trí (trí voâ Beings. phaân bieät). Nondoing of nondiscriminatory knowledge: Non-discriminative transcendental Voâ sai bieät trí voâ sôû taùc—See Ten kinds of knowledge: Nirvikalpalokottarajnanam (skt)— nondoing of Great Enlightening Beings. Voâ phaân bieät xuaát theá gian trí—Caùi trí xuaát theá Nondoing of Physical acts: Thaân nghieäp voâ sôû gian voâ phaân bieät. taùc—See Ten kinds of nondoing of Great Non-discriminative wisdom: Avikalpajnana or Enlightening Beings. Nirvikalpajnana (skt)—Voâ Phaân Bieät Trí—The Nondoing of spiritual powers: Thaàn thoâng voâ unconditioned or passionless mind, or non- sôû taùc—See Ten kinds of nondoing of Great discriminative wisdom (knowledge), or the Enlightening Beings. knowledge gained has no discrimination. The Nondoing of verbal acts: Ngöõ nghieäp voâ sôû state where there is no distinction between subject taùc—See Ten kinds of nondoing of Great and object—Caùi trí voâ laäu khoâng phaân bieät. Traïng Enlightening Beings. thaùi maø chuû theå vaø ñoái töôïng khoâng coøn phaân Non-Dual: No-self and no-Dharma—Baát nhò. bieät—See Nirvikalpa-jnana. Non-dual dharma: Phaùp Moân Baát Nhò. Non-discursive thinking: Avicara (p)—Khoâng (I) An overview of “Non-dual dharma”—Toång tö duy bieän luaän. quan veà “Phaùp Moân Baát Nhò”: Most of us are Non-distinguished and nonverbal still attached to duality and have not knowledge: Akuppam-nanam (p)—Immovable reconciled essence and marks, existence and knowledge—Baát Ñoäng Trí—In contrast with non-existence, noumenon and phenomena. movable and verbal knowledge—Tri kieán khoâng We embrace essence and reject marks, we phaân bieät vaø khoâng lôøi, ñoái laïi vôùi ñoäng trí ñöôïc embrace non-existence (emptiness) and reject dieãn taû baèng lôøi. existence and so on. This kind of wrong view Non-doctrinal (a): Khoâng thuoäc veà giaùo thuyeát. creates a lot of disputes, doubts and Non-dogmatic (a): Khoâng thuoäc veà giaùo ñieàu. perplexity. In fact, there is mutual identity

between noumenon and phenomena, Dharma as you understand it.” In the meeting phenomena are noumenon, noumenon is a Bodhisattva called “Comfort in the phenomena. Buddhist cultivators should Dharma” said: “Virtuous Ones, birth and reconcile all things and eliminate this death are a duality but nothing is created and unnecessary attachment. Sincere cultivators nothing is destroyed. Realization of this should try to reconcile essence and marks, patient endurance leading to the uncreate is existence and non-existence, noumenon and initiation into the non-dual Dharma.”—Baáy phenomena. We embrace essence and reject giôø oâng Duy Ma Caät baûo caùc vò Boà Taùt raèng: marks, we embrace non-existence “Caùc nhaân giaû! Theo choã caùc ngaøi hieåu thì (emptiness) and reject existence and so on. theá naøo laø Boà Taùt vaøo phaùp moân khoâng hai?” This kind of wrong view creates a lot of

Trong Phaùp hoäi coù Boà Taùt teân laø Phaùp Töï Taïi disputes, doubts and perplexity. In fact, there noùi: “Caùc nhaân giaû! Sanh Dieät laø hai. Phaùp is mutual identity between noumenon and voán khoâng sanh, cuõng khoâng dieät, ñaëng voâ phenomena, phenomena are noumenon, sanh phaùp nhaãn, ñoù laø vaøo phaùp moân khoâng noumenon is phenomena. Buddhist cultivators hai.” should reconcile all things and eliminate this * The Bodhisattva called “Guardian of the attachment—Ña phaàn chuùng ta haõy coøn Three Virtues” said: “Subject and object are a vöôùng maéc vaøo nhò nguyeân neân khoâng theå duality for where there is ego there is also nhaän roõ ñaâu laø tinh tuùy, ñaâu laø hình töôùng beân (its) object, but since fundamentally there is ngoaøi, ñaâu laø hieän höõu, ñaâu laø khoâng hieän no ego, its object does not arise; this is höõu, danh saéc hay hieän töôïng, vaân vaân. initiation into the non-dual Dharma.”—Boà Chuùng ta thöôøng oâm laáy tinh tuùy vaø choái boû Taùt Ñöùc Thuû noùi: “Ngaõ vaø Ngaõ Sôû laø hai. hình töôùng beân ngoaøi, oâm laáy taùnh khoâng vaø Nhaân coù ngaõ môùi coù ngaõ sôû, neáu khoâng coù choái boû söï hieän höõu, vaân vaân. Ñaây laø loaïi taø ngaõ thôøi khoâng coù ngaõ sôû, ñoù laø vaøo phaùp kieán taïo ra nhieàu tranh caõi vaø nghi nan. Thaät moân khoâng hai.” ra coù söï hoå töông giöõa taâm linh vaø hieän * The Bodhisattva “Never Winking” said: töôïng. Haønh giaû neân töï hoøa giaûi vôùi chính “Responsiveness (vedana, the second mình ñeå loaïi nhöõng vöôùng maéc khoâng caàn aggregate) and unresponsiveness are a thieát. Phaät töû chaân thuaàn neân coá gaéng hoøa duality. If there is no response to giaûi giöõa taùnh töôùng, höõu voâ, lyù söï. Chuùng ta phenomena, the latter cannot be found oâm aáp taùnh vaø choái boû töôùng, oâm aáp voâ vaø anywhere; hence there is neither accepting choái boû höõu, oâm aáp lyù vaø choái boû söï, vaân vaân. nor rejecting (of anything), and neither Taø kieán naày ñöa ñeán nhieàu tranh luaän vaø nghi karmic activity nor discrimination; this is nan. Kyø thaät, coù söï töông ñoàng giöõa lyù vaø söï. initiation into the non-dual Dharma.”—Boà Söï laø lyù vaø lyù laø söï. Phaät töû tu haønh neân hoøa Taùt Baát Thuaán noùi: “Thoï vaø Khoâng Thoï laø giaûi vaïn vaät vaïn söï haàu taän dieät söï chaáp tröôùc hai. Neáu caùc phaùp khoâng thoï thôøi khoâng coù naày. ‘ñöôïc,’ vì khoâng coù ‘ñöôïc,’ neân khoâng thuû xaû, (II) According to the Vimalakirti Sutra, chapter khoâng gaây khoâng laøm ñoù laø vaøo phaùp moân nine, Initiation into the Non-Dual Dharma, khoâng hai.” Upasaka Vimalakirti discussed with other * The Bodhisattva “Highest virtue” said: Bodhisattvas about the Non-Dual Dharma as “Impurity and purity are a duality. When the follows—Theo Kinh Duy Ma Caät, phaåm thöù underlying nature of impurity is clearly chín, Phaùp Moân Khoâng Hai, cö só Duy Ma Caät perceived, even purity ceases to arise. Hence hoïp baøn cuøng caùc Boà Taùt veà phaùp moân this cessation (of the idea of purity) is Khoâng Hai nhö sau: initiation into the non-dual Dharma.”—Boà * At that time, Vimalakirti said to the Taùt Ñöùc Ñaûnh noùi: “Nhô vaø Saïch laø hai. Thaáy Bodhisattvas present: “Virtuous Ones, each of ñöôïc taùnh chaân thaät cuûa nhô, thôøi khoâng coù you please say something about the non-dual

töôùng saïch, thuaän theo töôùng dieät, ñoù laø vaøo (coming into play), this is initiation into the phaùp moân khoâng hai.” non-dual Dharma.”—Boà Taùt Sö Töû

noùi: “Toäi * The Bodhisattva “Winner of Samadhi by vaø Phöôùc laø hai. Neáu thoâng ñaït ñöôïc taùnh cuûa Looking at the Star” said: “(External) toäi, thì toäi cuøng phöôùc khoâng khaùc, duøng tueä disturbance and (inner) thinking are a duality; kim cang quyeát lieãu töôùng aáy, khoâng buoäc when disturbance subsides, thinking comes to khoâng môû, ñoù laø vaøo phaùp moân khoâng hai.” an end and the absence of thought leads to * The Bodhisattva “Lion’s Fearlessness” said: non-dual Dharma.”—Boà Taùt Thieän Tuùc noùi: “The mundane and supra-mundane are a “Ñoäng vaø Nieäm laø hai. Khoâng ñoäng thôøi duality. If all things are looked into khoâng nieäm, khoâng nieäm thôøi khoâng phaân impartially, neither the mundane nor the bieät; thoâng suoát lyù aáy laø vaøo phaùp moân khoâng supra-mundane will arise, with no hai.” differentiation between form and * The Bodhisattva “Skilful Eye” said: “Monistic formlessness, this is initiation into the non- form and formlessness are a duality. If dual Dharma.”—Boà Taùt Sö Töû YÙ noùi: “Höõu monistic form is realized as (fundamentally) Laäu vaø Voâ Laäu laø hai. Neáu chöùng ñöôïc caùc formless, with relinquishment of formlessness phaùp bình ñaúng thôøi khoâng coù töôùng höõu laäu in order to achieve impartiality, this is vaø voâ laäu, khoâng chaáp coù töôùng cuõng khoâng initiation into the non-dual Dharma.”—Boà chaáp voâ töôùng, ñoù laø vaøo phaùp moân khoâng Taùt Thieän Nhaõn noùi: “Moät Töôùng vaø Khoâng hai.” Töôùng laø hai. Neáu bieát moät töôùng töùc laø * The Bodhisattva “Pure Interpretation” said: khoâng töôùng, cuõng khoâng chaáp khoâng töôùng “Activity (ju wei) and non-activity (wu wei) maø vaøo bình ñaúng, ñoù laø vaøo phaùp moân khoâng are a duality, but if the mind is kept from all hai.” mental conditions it will be (void) like space * The Bodhisattva “Wonderful Arm” said: “The and pure and clean wisdom will be free from Bodhisattva mind and the Sravaka mind are a all obstructions. This is initiation into the duality. If the mind is looked into as void and non-dual Dharma.”—Boà Taùt Tònh Giaûi noùi: illusory, there is neither Bodhisattva mind nor “Höõu Vi vaø Voâ Vi laø hai. Neáu lìa taát caû soá Sravaka mind; this is initiation into the non- thôøi taâm nhö hö khoâng, duøng tueä thanh tònh dual Dharma.”—Boà Taùt Dieäu Tyù noùi: “Taâm khoâng coù chöôùng ngaïi, ñoù laø vaøo phaùp moân Boà Taùt vaø Taâm Thanh Vaên laø hai. Quaùn khoâng hai.” töôùng cuûa taâm voán khoâng, nhö huyeãn nhö * The Bodhisattva Narayana said: “The hoùa, thôøi khoâng coù taâm Boà Taùt cuõng khoâng coù mundane and the supra-mundane are a taâm Thanh Vaên, ñoù laø vaøo phaùp moân khoâng duality but the underlying nature of the hai.” mundane is void (or immaterial) and is but the * The Bodhisattva Pusya said: “Good and evil supra-mundane which can be neither entered are a duality; if neither good nor evil arises so nor left and neither overflows (like the stream that formlessness is realized to attain Reality, of transmigration) nor scatters (like smoke). this is initiation into the non-dual Dharma.”— This is initiation into the non-dual Boà Taùt Phaát Sa noùi: “Thieän vaø Baát Thieän laø Dharma.”—Boà Taùt Na La Dieân noùi: “Theá hai. Neáu khoâng khôûi thieän vaø baát thieän, vaøo Gian vaø Xuaát Theá Gian laø hai. Taùnh theá gian goác khoâng töôùng maø thoâng suoát ñöôïc, ñoù laø khoâng töùc laø xuaát theá gian, trong ñoù khoâng vaøo phaùp moân khoâng hai.” vaøo khoâng ra, khoâng

ñaày khoâng vôi, ñoù laø * The Bodhisattva Simha (Lion) said: “Weal vaøo phaùp moân khoâng hai.” and woe are a duality; if the underlying * The Bodhisattva “Skillful Mind” said: nature of woe is understood, woe does not “Samsara and nirvana are a duality. If the differ from weal. If the diamond underlying nature of samsara is perceived (indestructible) wisdom is used to look into there exists neither birth nor death, neither this with neither bondage nor liberation bondage nor liberation, and neither rise nor

fall. Such an understanding is initiation into are (the other four aggregates) reception the non-dual Dharma.”—Boà Taùt Thieän YÙ noùi: (vedana), conception (sanjna), discrimination “Sanh Töû vaø Nieát Baøn laø hai. Neáu thaáy ñöôïc (samskara) and consciousness (vijnana- in taùnh sanh töû thôøi khoâng coù sanh töû, khoâng relation to voidness). “Consciousness and buoäc khoâng môû, khoâng sinh khoâng dieät, hieåu voidness are a duality (yet) consciousness is nhö theá ñoù laø vaøo phaùp moân khoâng hai.” identical with voidness, which does not mean * The Bodhisattva “Direct Insight” said: “The that consciousness wipes out voidness for the exhaustible and the inexhaustible are a underlying nature of voidness is void of itself. duality. If all things are looked into A thorough understanding of this is initiation exhaustively, both the exhaustible and the into the non-dual Dharma.”—Boà Taùt Hyû Kieán inexhaustible cannot be exhausted; and the noùi: “Saéc vaø Khoâng laø hai. Saéc töùc laø khoâng, inexhaustible is identical with the void which chaúng phaûi saéc dieät roài môùi khoâng, taùnh saéc is beyond both the exhaustible and the töï khoâng; thoï, töôûng, haønh, thöùc cuõng theá. inexhaustible. Such an interpretation is Thöùc vaø Khoâng laø hai. Thöùc töùc laø khoâng, initiation into the non-dual Dharma.”—Boà chaúng phaûi thöùc dieät roài môùi khoâng, taùnh thöùc Taùt Hieän Kieán noùi: “Taän vaø Khoâng Taän laø töï khoâng. Thoâng hieåu lyù ñoù laø vaøo phaùp moân hai. Phaùp ñeán choã roát raùo thôøi taän hoaëc khoâng khoâng hai.” taän ñeàu laø töôùng Voâ Taän töùc laø Khoâng, khoâng * The Bodhisattva “Understanding the Four thôøi khoâng coù töôùng taän vaø khoâng taän, ñöôïc Elements” said: “The four elements (earth, nhö theá ñoù laø vaøo phaùp moân khoâng hai.” water, fire and air) and their voidness are a * The Bodhisattva “Upholder of Universality” duality (but) the underlying nature of the four said: “The ego and non-ego are a duality. elements is identical with that of voidness. Since the ego cannot be found, where can the Like the past (before the four elements came non-ego be found? He who perceives the into being) and the future (when they scatter real nature of the ego will not give rise to away) which are both void, the present (when dualities; this is initiation into the non-dual they appear) is also void. Identical Dharma.”—Boà Taùt Phoå Thuû noùi: “Ngaõ vaø Voâ understanding of the underlying nature of all Ngaõ laø hai. Ngaõ coøn khoâng coù, thôøi Phi Ngaõ four elements is initiation into the non-dual ñaâu coù ñöôïc. Thaáy ñöôïc thöïc taùnh cuûa Ngaõ Dharma.”—Boà Taùt Minh Töôùng noùi: “Töù Ñaïi khoâng coøn coù hai töôùng, ñoù laø vaøo phaùp moân vaø Khoâng Ñaïi laø hai. Taùnh töù ñaïi töùc laø taùnh khoâng hai.” khoâng ñaïi, nhö lôùp tröôùc lôùp sau khoâng, thôøi * The Bodhisattva “Lightning Perception” said: lôùp giöõa cuõng khoâng.

Neáu bieát ñöôïc thöïc taùnh “Enlightenment and unenlightenment are a caùc ñaïi thôøi ñoù laø vaøo phaùp moân khoâng hai.” duality, but the underlying nature of * The Bodhisattva “Deep Thought” said: “Eyes unenlightenment is enlightenment which and form are a duality (but) if the underlying should also be cast away; if all relativities are nature of the eye is known with neither desire discarded and replaced by non-dual nor anger nor stupidity in relation to things impartiality, this is initiation into the non-dual seen, this is nirvana. “Likewise, the ear and Dharma.”—Boà Taùt Ñieån Thieân noùi: “Minh vaø sound, the nose and smell, the tongue and Voâ Minh laø hai. Thöïc taùnh cuûa voâ minh laø taste, the body and touch, and the mind and minh, minh cuõng khoâng theå nhaän laáy, lìa taát ideation are dualities (but) if the underlying caû soá, ôû ñoù bình ñaúng khoâng hai, ñoù laø vaøo nature of the mind is known with neither phaùp moân khoâng hai.” desire, anger and stupidity in relation to * The Bodhisattva Priyadarsana said: “Form things (heard, smelt, tasted, touched and (rupa) and voidness are a duality, (but) form thought), this is nirvana. Resting in this state is identical with voidness, which does not (of nirvana) is initiation into the non-dual mean that form wipes out voidness, for the Dharma.”—Boà Taùt Dieäu YÙ noùi: “Con Maét vaø underlying nature of form is void of itself. So Saéc Traàn laø hai. Neáu bieát ñöôïc taùnh cuûa maét

thôøi ñoái vôùi saéc khoâng tham, khoâng saân, * The Bodhisattva “Unstirred Sense Organs” khoâng si, töùc laø tòch dieät. Tai vôùi tieáng, muõi said: “Buddha, Dharma and Sangha are three vôùi höông, löôõi vôùi vò, thaân vôùi xuùc, yù vôùi different treasures and when each is phaùp cuõng laø hai. Neáu bieát ñöôïc taùnh cuûa yù compared to the other two there are three thôøi ñoái vôùi phaùp khoâng tham, khoâng saân, dualities (but) Buddha is identical with khoâng si, töùc laø tòch dieät. Nhaän nhö theá ñoù laø Dharma, and Dharma is identical with vaøo phaùp moân khoâng hai.” Sangha. For the three treasures are non- * The Bodhisattva “Inexhaustible Mind” said: active (wu wei) and are equal to space, with “Charity-perfection (dana-paramita) and the the same equality for all things. The dedication (parinamana) of its merits towards realization of this (equality) is initiation into realizing the all-knowledge (sarvajna) are a the non-dual Dharma.”—Boà Taùt Tònh Caên duality, (but) the underlying nature of charity noùi: “Phaät, Phaùp, vaø chuùng Taêng laø hai. Phaät is dedication towards the All-knowledge. töùc laø Phaùp, Phaùp töùc laø chuùng Taêng. Ba ngoâi “Likewise, discipline perfection (sila- baùu aáy ñeàu laø töôùng voâ vi, cuõng nhö hö paramita), patience-perfection, (ksanti- khoâng. Taát caû phaùp cuõng vaäy, theo ñöôïc haïnh paramita), zeal-perfection (virya-paramita), aáy laø vaøo phaùp moân khoâng hai.” meditation-perfection (dhyana-paramita) and * The Bodhisattva “Unimpeded Mind” said: wisdom-perfection (prajna-paramita), with “Body and its eradication (in nirvana) are a dedication to the All-knowledge, are (five) duality but body is identical with nirvana. dualities, but their underlying natures are but Why? Because if the underlying nature of dedication to the All-knowledge, while body is perceived, no conception of (existing) realization of their oneness is initiation into body and its nirvanic condition will arise, for the non-dual Dharma.”—Boà Taùt Voâ Taän YÙ both

are fundamentally non-dual, not being noùi: “Boá Thí vaø Hoài Höôùng Nhöùt Thieát Trí laø two different things. The absence of alarm hai. Taùnh boá thí töùc laø taùnh hoài höôùng nhöùt and dread when confronting this ultimate thieát trí. Trì giôùi, nhaãn nhuïc, tinh taán, thieàn state is initiation into the non-dual ñònh, trí tueä vaø hoài höôùng nhöùt thieát trí laïi Dharma.”—Boà Taùt Taâm Voâ Ngaïi noùi: “Thaân cuõng laø hai. Taùnh trí tueä töùc laø taùnh hoài höôùng vaø Thaân Dieät laø hai. Thaân töùc laø thaân dieät. Vì nhöùt thieát trí, ôû trong ñoù vaøo moät töôùng laø vaøo sao? Thaáy thöïc töôùng cuûa thaân thôøi khoâng phaùp moân khoâng hai.” thaáy thaân vaø thaân dieät. Thaân vaø thaân dieät * The Bodhisattva “Profound Wisdom” said: khoâng hai, khoâng khaùc, theo ñoù chaúng kinh “Voidness, formlessness and non-activity are chaúng sôï laø vaøo phaùp moân khoâng hai.” (three different gates to liberation, and when * The Bodhisattva “Superior Virtue” said: “The each is compared to the other two there are) three karmas (produced by) body, mouth and three dualities, (but) voidness is formless and mind (are different when each is compared to formlessness is non-active. For when the other two and make three) dualities (but) voidness, formlessness and non-activity their underlying nature is non-active; so non-obtain, there is neither mind, nor intellect nor active body is identical with non-active consciousness, and liberation through either mouth, which is identical with non-active one of these three gates is identical with mind. These three karmas being non-active, liberation through all the three. This is all things are also non-active. Likewise, if initiation into the non-dual Dharma.”—Boà wisdom (prajna) is also non-active, this is Taùt Thaâm Tueä noùi: “Khoâng Voâ Töôùng vaø Voâ initiation into the non-dual Dharma.”—Boà Taùc laø hai. Khoâng töùc laø voâ töôùng, voâ töôùng Taùt Thöôïng Thieän noùi: “Thaân Thieän, Khaåu töùc laø voâ taùc. Neáu khoâng voâ töôùng, voâ taùc Thieän vaø YÙ Thieän laø hai. Ba nghieäp naøy laø thôøi khoâng coù taâm, yù thöùc. Moät moùn giaûi töôùng voâ taùc. Töôùng voâ taùc cuûa thaân töùc laø thoaùt laø ba moùn giaûi thoaùt, ñoù laø vaøo phaùp töôùng voâ taùc cuûa khaåu, töôùng voâ taùc cuûa khaåu moân khoâng hai.” töùc laø töôùng voâ taùc cuûa yù. Töôùng voâ taùc cuûa

ba nghieäp naày töùc laø töôùng voâ taùc cuûa taát caû Taùt Nguyeät Thöôïng noùi: “Toái vaø Saùng laø hai. caùc phaùp. Tuøy thuaän trí tueä voâ taùc nhö theá laø Khoâng toái, khoâng saùng thôøi khoâng coù hai. Vì vaøo phaùp moân khoâng hai.” sao? Nhö vaøo ñònh dieät thoï töôûng thôøi khoâng * The Bodhisattva “Field of Blessedness” said: coù toái, khoâng coù saùng. Taát caû phaùp töôùng “Good conduct, evil conduct and cuõng nhö theá; bình ñaúng vaøo choã aáy laø vaøo motionlessness are (different and when each phaùp moân khoâng hai.” is compared to the other two make three) * The Bodhisattva Ratna Mudra((Precious dualities (but) the underlying nature of all Symbol) said: Joy in nirvana and sadness in three is voidness which is free from good, evil samsara are a duality which vanishes when and motionlessness. The non-rising of these there is no longer joy and sadness. Why? three is initiation into the non-dual Because where there is bondage, there is also Dharma.”—Boà Taùt Phöôùc Ñieàn noùi: “Laøm (desire for) liberation, but if fundamentally Phöôùc, Laøm Toäi,

Laøm Baát Ñoäng laø hai. Thöïc there is no bondage nor liberation, there will taùnh cuûa ba vieäc laøm töùc laø Khoâng, khoâng be neither joy nor sadness; this is initiation thôøi khoâng laøm phöôùc, khoâng laøm toäi, khoâng into the non-dual Dharma."—Boà Taùt AÁn Thuû laøm baát ñoäng. ÔÛ ba vieäc naày maø khoâng khôûi noùi: "Öa Nieát Baøn, Khoâng Öa Theá Gian laø laø vaøo phaùp moân khoâng hai." hai. Neáu khoâng öa Nieát Baøn, khoâng chaùn theá * The Bodhisattva "Majestic Blossom" said: gian thôøi khoâng coù hai. Vì sao? Neáu coù buoäc "The ego and its objective are a duality, (but) thôøi coù môû, neáu khoâng coù buoäc thì naøo coù caàu if the underlying nature of the ego is looked môû. Khoâng buoäc, khoâng môû, thôøi khoâng öa, into, this duality vanishes. If duality is cast khoâng chaùn, ñoù laø vaøo phaùp moân khoâng hai." away there will be no consciousness, and * The Bodhisattva "Gem on the Head" said: freedom from consciousness is initiation into "Orthodoxy and heterodoxy are a duality, the non-dual Dharma."—Boà Taùt Hoa Nghieâm (but) he who dwells in (i.e. realizes) noùi: "Do Ngaõ maø Khôûi ra laø hai. Thaáy ñöôïc orthodoxy does not discriminate between thöïc töôùng cuûa ngaõ thôøi khoâng khôûi ra hai orthodoxy and heterodoxy. Keeping from phaùp. Neáu khoâng truï hai phaùp thôøi khoâng coù these two extremes is initiation into the non- thöùc. Khoâng coù thöùc laø vaøo phaùp moân khoâng dual Dharma."—Boà Taùt Chaâu Ñaûnh Vöông hai." noùi: "Chaùnh Ñaïo vaø Taø Ñaïo laø hai. ÔÛ chaùnh * The Bodhisattva "Treasure of Threefold ñaïo thôøi khoâng phaân bieät theá naøo laø taø, theá Potency" said: "Realization implies subject naøo laø chaùnh. Lìa hai moùn phaân bieät ñoù laø and object which are a duality, but if nothing vaøo phaùp moân khoâng hai." is regarded as realization, there will be * The Bodhisattva "Joy in Reality" said: neither grasping nor rejecting, and freedom "Reality and unreality are a duality, (but) he from grasping and rejecting is initiation into who realizes reality does not even perceive the non-dual Dharma."—Boà Taùt Ñöùc Taïng it, still less unreality. Why? Because reality noùi: "Coù töôùng Sôû Ñaéc laø hai. Neáu khoâng coù is invisible to the ordinary eyes and appears sôû ñaéc thôøi khoâng coù laáy boû. Khoâng laáy boû laø only to the eye of wisdom. Thus (realization vaøo phaùp moân khoâng hai." of) the eye of wisdom, which is neither * The Bodhisattva "Moon in Midheaven" said: observant nor unobservant, is initiation into "Darkness and light are a duality. Where the non-dual Dharma."—Boà Taùt Nhaïo Thaät there is neither darkness nor light, this duality noùi: "Thöïc vaø Khoâng Thöïc laø hai. Thöïc thaáy is no more. Why? Because in the state of coøn khoâng thaáy thöïc, huoáng laø khoâng thöïc samadhi resulting from the complete thaáy. Vì sao? Khoâng phaûi maét thòt maø thaáy extinction of sensation and thought there is ñöôïc, chæ coù maét tueä môùi thaáy ñöôïc. Nhöng neither darkness nor light, while all things maét tueä khoâng thaáy maø choã naøo cuõng thaáy caû, disappear. A disinterested entry into this state ñoù laø vaøo phaùp moân khoâng hai." is initiation into the non-dual Dharma."—Boà

* After the Bodhisattva had spoken, they asked non-differentiation of samsara and nirvana. Manjusri for his opinion on the non-dual According to the Heart Sutra, Avalokitesvara Dharma—Caùc Boà Taùt noùi nhö theá roài, hoûi Bodhisattva says that

form is not different from ngaøi Vaên Thuø Sö Lôïi theá naøo laø Boà Taùt vaøo emptiness and emptiness is not different from phaùp moân khoâng hai. form. The other aggregates, too, are not different * Manjusri said: “In my opinion, when all things from emptiness, and emptiness is not different are no longer within the province of either from the aggregates. Thus samsara and nirvana, word or speech, and of either indication or the aggregates and emptiness, phenomena and knowledge, and are beyond questions and conditioned, the conditioned and the answers, this is initiation into the non-dual transcendental are all alternatives that are relative Dharma.”—Ngaøi Vaên Thuø Sö Lôïi noùi: “Nhö to each other. They have no independent yù toâi ñoái vôùi taát caû caùc phaùp khoâng noùi, existence. Indeed, because they are relative to khoâng raèng, khoâng chæ, khoâng bieát, xa lìa caùc each other, they are, each of them, ultimately vaán ñaùp, ñoù laø vaøo phaùp moân khoâng hai.” unreal and empty. Hence the duality of samsara * At that time, Manjusri asked Vimalakirti: “All and nirvana is dissolved in the vision of of us have spoken; please tell us what is the emptiness. Emptiness is the way out of all Bodhisattva’s initiation into the non-dual extremes, even the extremes of samsara and Dharma.”—Khi ñoù ngaøi Vaên Thuø Sö Lôïi hoûi nirvana—Baát nhò laø troïng taâm cuûa hoïc thuyeát Ñaïi oâng Duy Ma Caät raèng: “Chuùng toâi ai ai cuõng Thöøa. Tính khoâng hai hay khoâng khaùc bieät veà noùi roài, ñeán löôït nhaân giaû noùi theá naøo laø Boà luaân hoài vaø nieát baøn. Theo Taâm Kinh, khi ngaøi Boà Taùt vaøo phaùp moân khoâng hai?” Taùt Quaùn Theá AÂm noùi saéc chaúng khaùc khoâng, * Vimalakirti kept silent without saying a word. khoâng chaúng khaùc saéc. Caùc uaån khaùc laïi cuõng nhö At that, Manjusri exclaimed: “Excellent, vaäy, cuõng chaúng khaùc khoâng vaø khoâng cuõng excellent; can there be true initiation into the chaúng khaùc caùc uaån. Bôûi vaäy, luaân hoài vaø nieát non-dual Dharma until words and speech are baøn, caùc uaån vaø tính khoâng, caùc hieän töôïng vaø no longer written or spoken?—OÂng Duy Ma nhöõng caùi voâ ñieàu kieän, caùi coù ñieàu kieän vaø sieâu Caät im laëng khoâng noùi moät lôøi. Baáy giôø Ngaøi ñaúng, taát caû ñeàu laø nhöõng khaû naêng xen laãn nhau, Vaên Thuø Sö Lôïi khen raèng: “Hay thay! Hay chuùng ñeàu töông ñoái vôùi nhau, chuùng ñeàu khoâng thay! Cho ñeán khoâng coù vaên töï ngöõ ngoân, ñoù hieän höõu ñoäc laäp. Thaät vaäy, vì chuùng töông ñoái môùi thaät laø vaøo phaùp moân khoâng hai.” vôùi nhau, neân moãi thöù tuyeät nhieân ñeàu khoâng thaät * After this initiation into the non-dual Dharma vaø huyeãn. Cho neân tính hai maët cuûa luaân hoài sanh had been expounded, fie thousand töû vaø nieát baøn bò huûy boû trong caùi nhìn cuûa “taùnh Bodhisattvas at the meeting were initiated khoâng” hay “huyeãn”. Taùnh khoâng chính laø con into it thereby realizing the patient endurance ñöôøng beân ngoaøi caùc thaùi cöïc, ngay caû thaùi cöïc veà of the uncreate—Sau khi noùi phaåm phaùp moân luaân hoài vaø nieát baøn—See Advita, and Non-dual khoâng hai naày, trong chuùng coù naêm ngaøn Boà dharma. Taùt ñeàu vaøo phaùp moân khoâng hai, chöùng Voâ Non-ego: Anatman (skt)—Impersonality—Not Sanh Phaùp Nhaãn. self—No-self—Khoâng coù moät baûn ngaõ hay thuoäc Non-Dual Method: See Non-dual dharma. tính vónh haèng, baát dieät, vì söï vaät hieän töôïng do Non-Dual

View: Quan ñieåm Baát Nhò. nöông töïa vaøo nhau maø coù—See Anatman. Nondualism (n): Chuû nghóa khoâng nhò nguyeân Non-ego discipline: Voâ ngaõ tu. hay chuû nghóa sieâu vieät nhò nguyeân. Non-egocentric: Thoaùt ly khoûi ñònh kieán cuûa töï Nondualistic knowledge: Advaya-jnatritva ngaõ. (skt)—Tri kieán baát nhò. Non-enmity: Voâ saân giôùi—See Three dharmas Non-Duality: Advaya (skt)—Baát nhò—No (XII). second—Khoâng hai—The nonduality is the Non-ethical behaviors: Haønh vi phi ñaïo ñöùc— central Mahayana doctrine. The nonduality or Nonvirtuous actions that can cause harm to

ourselves or to others. There are three kinds of Non-greediness: Alobha (skt)—Voâ tham—See nonvirtuous actions. We can only restrain such Seventy-five dharmas of the Abhidharma Kosa. nonvirtuous acts once we have recognized the Non-harming: Ahimsa (skt)—Voâ haïi hay baát consequences of these actions—Haønh vi phi ñaïo toån haïi laø khoâng laøm toån haïi sinh vaät—Not ñöùc coù theå gaây toån haïi cho chính mình vaø cho harming any living beings—See Fifty-one ngöôøi khaùc. Chuùng ta chæ coù theå ngaên ngöøa nhöõng Dharmas interactive with the Mind. haønh vi naøy moät khi chuùng ta bieát ñöôïc haäu quaû Non-harmonization: Baát hoøa hôïp tính—cuûa chuùng maø thoâi. Coù ba loaïi haønh vi phi ñaïo Disharmony—Unharmonizing natures—This is ñöùc: one of the twenty-four elements of the mind in the 1) Nonvirtuous acts done by the body which Consciousness-Only theory. In contrast with compose of three different kinds: killing, “Harminization.”—Theo giaùo thuyeát cuûa Duy stealing and sexual misconduct—Haønh vi phi Thöùc Hoïc, baát hoøa hôïp tính laø moät trong 24 yeáu toá ñaïo ñöùc nôi thaân goàm ba thöù khaùc nhau laø saùt cuûa taâm. Ñoái laïi vôùi “Hoøa hôïp tính.” sanh, troäm caép vaø taø daâm. Non-hatred: Adoso (p)—Khoâng Saân—See Fifty- 2) Nonvirtuous acts by speech which compose of two mental states. lying, divisive, offensive, and senseless speeches: Haønh vi phi ñaïo ñöùc nôi khaåu, goàm Non-humans: Phi Nhôn—See Seven states of nhöõng lôøi noùi doái, noùi chia reõ, noùi phæ baùng vaø sentient beings. noùi lôøi voâ nghóa. Non-human angels: Nhôn Phi Nhôn—Having 3) Nonvirtuous thoughts which compose of the appearance of humans but possess parts of covetousness, malice and wrong views: Tö animals—Loaøi quyû hình ngöôøi maø khoâng phaûi laø töôûng phi ñaïo ñöùc bao goàm loøng tham, söï aùc ngöôøi, coù nhöõng boä phaän cuûa loaøi thuù. ñoäc vaø taø kieán hay nhöõng quan ñieåm sai traùi. Nonindulgence: Baát phoùng daät—See Ten kinds Non-existence: of nonindulgence. 1) Sunyata (skt)—Abhava (p)—Khoâng toàn taïi— Non-inflammable robe: Hoûa Hoaûn Boá Caø Sa— See Emptiness and Khoâng. An asbestos cassock; also a non-inflammable robe 2) Avidyamana (skt): Nothing existing—Voâ sôû said to be made of the hair of the fire rat—Loaïi höõu (khoâng coù thöù gì toàn taïi). aùo caø sa duøng loâng cuûa loaøi hoûa thöû (chuoät löûa) Non-existing: Khoâng—Khoâng nhi baát höõu—If maø deät, löûa chaúng theå ñoát chaùy ñöôïc, khi aùo dô we express our answer, it must be “No.”—Neáu chæ caàn neùm vaøo löûa maø giaët laø saïch. chuùng ta dieãn taû caâu traû lôøi, noù phaûi laø “Khoâng Non-injury: Ahimsa (skt)—Baát Haïi—Khoâng toån phaûi”—See Four terms of differentiation of all haïi hay khoâng laøm haïi ñeán

ai—Harmlessness or things (A). doing harm to none, one of the ten good mental Nonfalse body: Showing the world the truth— function in the doctrine of the Fa-Hsiang School. Baát hö thaân, vì duøng lyù nhö thaät thò hieän theá In Consciousness-only, the mental function of “not gian—See Ten kinds of body of Enlightening harming others” is a provisionally named function, Beings (I). arising dependent upon the mental function of no- Non-form: Arupa (skt)—Formless— anger—Baát toån haïi laø moät trong möôøi taâm sôû Immaterial—Phi saéc. trong giaùo thuyeát Phaùp Töôùng Toâng. Trong Duy Thöùc Hoïc, taâm sôû baát toån haïi laø taâm sôû nhaát thôøi Non-functional nature of things: Taùnh töôùng khôûi leân töø taâm sôû “voâ saân haän.”—See Seventy- voâ vi. five dharmas of the Abhidharma Kosa. Nongoing body: Impossible to find in any Non-interactive Activity Dharmas: Phaùp baát world—Baát khöù thaân, vì nôi taát caû theá gian caàu töông öng trong duy thöùc hoïc—The twenty-four chaúng ñöôïc—See Ten kinds of body of Non-interactive Activity Dharmas—See Twenty- Enlightening Beings (I). four non-interactive activity dharmas. Non-greed: Alobho (p)—Khoâng Tham—See Non interrelated actions: Baát töông öng haønh. Fifty-two mental states.

Non-interrelated mind: Baát töông öng taâm, Non-learner’s right thought: Voâ Hoïc Chaùnh moät trong Tam Töôùng Vi Teá—See Three subtle Tö Duy—See Ten qualities of the non-learner. marks. Non-learner’s right view: Voâ Hoïc Chaùnh Tri Non-interrelated or primary taint of Kieán—See Ten qualities of the non-learner. accepting an external world: The non- Non-malevolence: Advesa (skt)—Voâ saân—See interrelated or primary taint (ignorant mind as yet Seventy-five dharmas of the Abhidharma Kosa. hardly discerning subject from object), of Non-marriageable (a): Chöa ñeán tuoåi keát hoân. accepting an external world, or the stage of Non-Moving-Wisdom-Light Buddha: Baát emancipation from the material—Hieän saéc baát Ñoäng Trí Quang Phaät. töông öng nhieãm—See Six mental taints. Non-necessary appearance of the Buddha to Non-interrelated or primary taint of those of spiritual vision: Söï xuaát hieän khoâng accepting a perceptive mind: The non- caàn thieát cuûa Phaät ñeán vôùi nhöõng chuùng sanh taâm interrelated or primary taint of accepting a linh—See Two kinds of manifestation or perceptive mind, or the stage of emancipation appearance. from mental effort—Naêng kieán taâm baát töông öng Non Nuoc Temple: Chuøa Non Nöôùc—Non nhieãm—See Six mental taints. Nuoc Temple was originally built in 1091 on Non-Killing: Ahimsa (skt)—See Non-harming. Mount Non Nuoc, Ninh Binh town, Ninh Binh Non-killing of living beings: “Y cöù khoâng saùt province. During the Tran Dynasty, it was sanh, saùt sanh caàn phaûi töø boû”—See Eight things destroyed by a big storm. Later, monk Tri Nhu that lead to the cutting off of affairs. rebuilt on the old foundation and named it “Linh Non-laxness: Apramada (skt)—Baát phoùng daät Te Temple”, but the temple was destroyed soon hay khoâng buoâng lung maø theo ñuùng luaät leä—To after that. During the reign of king Gia Long follow the rules—See Fifty-one Dharmas (1802-1819), local people collected stones and old interactive with the Mind. bricks from the old temple to build another temple Non-learner: Asekho puggalo (p)—Voâ hoïc on Mount Canh Dieu with the same name

“Non nhaân—See Three dharmas (XXXI). Nuoc Temple” in memory of the old temple on Non-learner’s right action: Voâ Hoïc Chaùnh Mount Non Nuoc—Chuøa Non Nöôùc nguyeân lai Nghieäp—See Ten qualities of the non-learner. ñöôïc xaây döïng vaøo naêm 1091 treân nuùi Non Nöôùc, thò xaõ Ninh Bình, tænh Ninh Bình. Ñeán ñôøi nhaø Non-learner’s right concentration: Voâ Hoïc Traàn, chuøa bò moät traän baõo lôùn laøm ñoå naùt. Veà sau Chaùnh Ñònh—See Ten qualities of the non- nhaø sö Trí Nhu xaây döïng laïi treân neàn cuõ vaø ñaët learner. teân laø “Linh Teá Töï,” nhöng sau ñoù khoâng laâu chuøa Non-learner’s right effort: Voâ Hoïc Chaùnh cuõng bò taøn phaù. Döôùi thôøi vua Gia Long, daân ñòa Tinh Taán—See Ten qualities of the non-learner. phöông goùp nhaët ngoùi vaø ñaù treân ngoâi chuøa cuõ Non-learner’s right knowledge: Samma- döïng laïi ngoâi chuøa treân nuùi Caùnh Dieàu vaø ñaët teân nanam (p)—Voâ Hoïc Chaùnh Trí—See Ten laø Non Nöôùc Töï ñeå nhôù tôùi ngoâi chuøa ôû nuùi Non qualities of the non-learne. Nöôùc khi xöa. Non-learner’s right liberation: Samavimutti Non-outflow: Voâ laäu—Whatever is in the (p)—Voâ Hoïc Chaùnh Giaûi Thoaùt—See Ten stream of births and deaths. Even conditioned qualities of the non-learner. merits and virtues lead to rebirth within samsara. Non-learner’s right livelihood: Voâ Hoïc Chaùnh We have been swimming in the stream of Maïng—See Ten qualities of the non-learner. outflows for so many aeons, now if we wish to get Non-learner’s right mindfulness: Voâ Hoïc out of it, we have no choice but swimming against Chaùnh Nieäm—See Ten qualities of the non- that stream. To be without outflows is like a bottle learner. that does not leak. For human beings, people Non-learner’s right speech: Voâ Hoïc Chaùnh without outflows means they are devoided of all Ngöõ—See Ten qualities of the non-learner. bad habits and faults. They are not greedy for

wealth, sex, fame, or profit. However, sincere Non-phenomenal space: Passive space—Buddhists should not misunderstand the Noumenal space—Voâ Vi Hö Khoâng—See Two differences between “greed” and “necesities”. kinds of space. Remember, eating, drinking, sleeping, and resting, Nonprevaricating guts: Buïng chaúng hö giaû, vì etc will become outflows only if we overindulge khoâng hieåm doái—Having no crookedness—See in them. Sincere Buddhists should only eat, drink, Ten kinds of guts of Great Enlightening Beings. sleep, and rest moderately so that we can Nonproduction and nondestruction: Khoâng maintain our health for cultivation, that’s enough. sanh khoâng dieät—Certain person has ended the On the other hand, when we eat, we eat too much, source of thoughts, there is no more reason for or we try to select only delicious dishes for our them to arise. In the state of flowing, halting, and meal, then we will have an outflow—Baát cöù thöù turning, the thinking mind, which was the cause of gì trong voøng sanh töû ñeàu laø höõu laäu. Ngay caû production and destruction, has now ceased phöôùc ñöùc vaø coâng ñöùc höõu laäu ñeàu daãn tôùi taùi forever, and so he naturally thinks that this is a sanh trong coõi luaân hoài. Chuùng ta ñaõ nhieàu ñôøi state of nonproduction and nondestruction. As a kieáp laên troâi trong voøng höõu laäu, baây giôø muoán result of such reasoning, he speculates that this chaám döùt höõu laäu, chuùng ta khoâng coù con ñöôøng state is permanent.

Because of these speculation naøo khaùc hôn laø loäi ngöôïc doøng höõu laäu. Voâ laäu of permanence, he will lose proper and pervasive cuõng nhö moät caùi chai khoâng bò roø ræ, coøn vôùi con knowledge, fall into externalism, and become ngöôøi thì khoâng coøn nhöõng thoùi hö taät xaáu. Nhö confused about the Bodhi nature—Ngöôøi naøo ñoù vaäy con ngöôøi aáy khoâng coøn tham taøi, tham saéc, ñaõ cuøng toät caùi caên nguyeân cuûa töôûng, heát caùi sinh tham danh tham lôïi nöõa. Tuy nhieân, Phaät töû chaân lyù, löu chæ xoay vaàn; sinh dieät töôûng taâm, nay ñaõ thuaàn khoâng neân laàm hieåu veà söï khaùc bieät giöõa döùt baët, töï nhieân thaønh caùi lyù baát sanh dieät. Nhaân "loøng tham" vaø "nhöõng nhu caàu caàn thieát." Neân taâm so ño chaáp tröôùc cho laø thöôøng. Vì chaáp nhôù, aên, uoáng, nguû, nghæ chæ trôû thaønh nhöõng laäu thöôøng, maø maát chaùnh bieán tri, ñoïa laïc ngoaïi ñaïo, hoaëc khi chuùng ta chìu chuoäng chuùng moät caùch meâ laàm tính Boà Ñeà—See Four theories regarding thaùi quaù. Phaät töû chaân thuaàn chæ neân aên, uoáng nguû pervasive permanence. nghæ sao cho coù ñuû söùc khoûe tieán tu, theá laø ñuû. Non-rational (a): Thuoäc veà phi lyù tính. Traùi laïi, khi aên chuùng ta aên cho thaät nhieàu hay löïa nhöõng moùn ngon maø aên, laø chuùng ta coøn laäu hoaëc. Nonreal body: Realizing all worlds as they really are—Baát thaät thaân, vì taát caû theá gian ñöôïc Non-outflow training: Voâ laäu hoïc—There are nhö thaät—See Ten kinds of body of Enlightening three studies or threefold training, or endeavors of Beings (I). the non-outflow, or the those who have passionless life and escape from transmigration—Non-reality of the atman: Non-reality of the Coù ba phaàn hoïc cuûa haøng voâ laäu, hay cuûa haïng atman, the soul, the person—Ngaõ khoâng (Nhaân ngöôøi ñaõ döùt ñöôïc luaân hoài sanh töû—See Three khoâng)—See Two voids (A). studies of the non-outflow. Non-reality of things: Phaùp khoâng—See Two Non-outflow wisdom: Tueä voâ laäu—See Three voids (A). studies of the non-outflow. Non-reasoning and judgment: Avitakko (p)— Non-perceptibility: Baát khaû tri giaùc tính. Traïng thaùi khoâng lyù luaän vaø xeùt ñoaùn. Non-permanence: Voâ thöôøng—See Three Nonregressing faculties: Baát thoái caên—See signs. Ten kinds of faculties of Great Enlightening Beings. Non-person: Phi nhaân vò. Non-Regression: Baát thoái chuyeån—See Non- Non-personalistic (a): Thuoäc veà phi nhaân vò. Retrogression and Three kinds of non-retreat. Non-personality: Voâ Ngaõ—See No-self, and Nonreligious (a): Thuoäc veà phi toân giaùo tính. Three signs. Non-resistant cause: Baát chöôùng nhaân—Non- resistant cause, as space does not resist—This is

one of the six causes of all conditioned things. made and the cultivated path has been taken— Every phenomenon depends upon the union of the Theo Hoøa Thöôïng Thích Thieàn Taâm trong Lieân primary cause and conditional or environmental Toâng Thaäp Tam Toå, sao goïi laø Baát Thoái Taâm? cause—Ñaây laø moät trong saùu nhaân sanh ra caùc Phaûi neân bieát raèng tuy ñaõ coù saùm nguyeän vaø tu phaùp höõu vi. Phaùp höõu vi sanh ra ñeàu do söï hoøa haønh roài. hôïp cuûa nhaân vaø duyeân—See Six Chief Causes (A) Cultivators still encounter the following (hetu) and four Sub-causes (A). obstructions—Haønh giaû vaãn coøn vöôùng nhieàu Non-retreat: Baát thoái chuyeån—See Three kinds chöôùng ngaïi: of non-retreat. 1) Binding karma,

afflictions as well as other Non-retreat from mindfulness: Never demonic obstructions are not easy to receding from pursuing a right line of thought or eliminate and destroy: Nghieäp hoaëc, phieàn mental discipline—Nieäm baát thoái—Khoâng thoái naõo, cuøng caùc thöù ma chöôùng khaùc khoâng deã chuyeån trong thieàn ñònh—See Three kinds of non- gì döùt tröø ñöôïc. retreat. 2) Cultivating for the six Paramitas and ten thousand conducts of Bodhisattvas are not Non-retreat from position attained: Never easy to attain: Tu luïc ñoä, vaïn haïnh cuûa Boà receding from position attained—Vò baát thoái— Taùt cuõng khoâng deã gì thaønh töïu ñöôïc. Khoâng thoái chuyeån töø choã ñaõ ñaït—See Three 3) The path toward achieving the Ultimate kinds of non-retreat. Bodhi is an extremely long process; it is not Non-retreat from practice: Never receding easy to accomplish either: Con ñöôøng ñi ñeán from a right course of action—Haïnh baát thoái— quaû vò voâ thöôïng Boà Ñeà laïi raát daøi xa, khoâng Khoâng thoái chuyeån töø nhöõng haønh ñoäng thieän laønh deã gì chöùng ñaéc ñöôïc. ñang theo ñuoåi—See Three kinds of non-retreat. (B) Cultivators must develop firm vows of non- Non-Retrogression: Non-regression—Never retrogression, even if this body has to endure retreat—Mind that resides in irreversibility—Baát infinite degradations, pains, and sufferings; or Thoái—Baát thoái taâm truï. even if this body is burned to ashes—Haønh 1) One who has reached the realization of giaû phaûi phaùt lôøi theà nguyeàn kieân coá, baát thoái emptiness (Tolerance and Non-birth) will chuyeån, duø cho thaân naày coù bò voâ löôïng nhuïc never regress from the Buddha or Bodhisattva nhaèn, khoå nhoïc, hay bò thieâu ñoát naùt tan: Paths—Baäc ñaõ ñaït ñöôïc taùnh khoâng hay voâ 1) I am determined not to commit wicked sanh phaùp nhaãn seõ khoâng bao giôø bò thoái transgressions: Quyeát khoâng vì theá maø phaïm chuyeån ra khoûi Boà Taùt hay Phaät ñaïo. vaøo ñieàu aùc. 2) When one has reached the level where one 2) I am determined not to regress on my does not fall back or non-retrogression is cultivated path: Quyeát khoâng vì theá maø thoái another way of saying one will achieve thaát treân böôùc ñöôøng tu. Buddhahood in one lifetime—Khi moät baäc ñaõ 3) I am determined to use this “Non- tieán tôùi choã khoâng coøn rôi ngöôïc trôû laïi (luaân Retrogression Mind” to practice for hoài sanh töû) hay baát thoái chuyeån laø caùch noùi enlightenment and to save other sentient khaùc cuûa “nhaát sinh thaønh Phaät” hay thaønh beings: Quyeát luoân duøng taâm “Baát Thoái Phaät trong kieáp naøy. Chuyeån” nhö vaäy maø haønh ñaïo. ** See Avaivartika, Three kinds of non-retreat, Non-returner: Anagamin (p)—A Na Haøm—Baäc Ten grades of Bodhisattva’s faith, and Ten Baát Lai—One who does not return—One exempt grounds. from transmigration—Never-Returner—A Non-retrogression mind: Baát Thoái Taâm—transliteration of the Sanskrit “Anagamin.” This is According to Most Venerable Thích Thieàn Taâm in a Hinayana sage who has fully severed the The Thirteen Patriarchs of Pureland Buddhism, afflictions of the desire realm and will not again what is a Non-Retrogression Mind? It is necessary be reborn in this world. Anagamin is one who to know that even if repentance-vow has been attains the third stage of Sainthood in Hinayana

schools, who is no more reborn in this world. After vaø khoâng lôøi, ñoái laïi vôùi ñoäng trí ñöôïc dieãn taû death he is born in the Pure Lands (Abodes) or in baèng lôøi. the rupa or arupa heavens until he attains Non-violent (a): Ahimsa (skt)—Absence of Arhatship or nirvana—Baát Lai, dòch töø Phaïn ngöõ cruelty—Baát baïo ñoäng. “Anagamin,” (Hoa ngöõ A Na Haøm). Ñaây laø moät None are equal to me: Voâ Ñaúng Ngaõ Maïn— baäc Thaùnh Tieåu Thöøa, vò ñaõ ñoaïn tröø heát phieàn Khôûi taâm kieâu maïn cho raèng khoâng ai baèng naõo trong duïc giôùi vaø khoâng coøn phaûi taùi sanh vaøo mình—See Nine forms of pride. theá giôùi naøy nöõa. A Na Haøm laø baäc khoâng coøn trôû None are inferior to me: Voâ Lieät Ngaõ Maïn— laïi, ngöôøi ñaõ ñöôïc mieãn tröø khoûi doøng sanh töû. Duø bieát raèng khoâng ai keùm hôn mình nhöng vaãn Baát lai laø quaû vò thöù ba trong boán Thaùnh quaû vò sanh loøng kieâu maïn cho raèng mình chæ keùm ngöôøi cuûa tröôøng phaùi Tieåu thöøa, ngöôøi khoâng coøn taùi chuùt ít thoâi—See Nine forms of pride. sanh trong theá giôùi naày nöõa. Sau khi laâm chung thì None surpass me: Voâ Thaéng Ngaõ Maïn—Ñoái ngöôøi aáy seõ vaõng sanh Tònh Ñoä hay vaøo coõi trôøi vôùi ngöôøi baèng mình, laïi sanh taâm kieâu maïn cho saéc giôùi vaø voâ saéc giôùi cho ñeán khi ñaït ñöôïc quaû raèng khoâng ai coù theå hôn mình ñöôïc—See Nine vò A La Haùn hay nieát baøn—See Four kinds of holy forms of pride. men. Noontide (poetic): Midday—Giöõa tröa (ñuùng Non-returning: Anagami (p)—Quaû Baát lai. ngoï). Non-scriptural (a): Khoâng thuoäc veà kinh ñieån. Noose of desire: Net of desire—AÙi voõng (löôùi Non-seeking practices: Voâ Sôû Caàu—See Three cuûa aùi duïc). doors of liberation. Nor pride nor arrogance: Khoâng ngaõ maïn Nonsense speech: Samphappalapa (p)— coáng cao—See Five higher wholesome deeds (A). Trangression speech—Noùi lôøi voâ nghóa (roà daïi)—Norbulingka: Summer residence of the Dalai Noùi lôøi phi lyù—See Five kinds of false speech. Lamas prior to the Chinese invasion and Non-sentient objects: Phi tình (khoâng phaûi laø annexation of Tibet in the 1950s. It was chuùng sanh höõu tình—grass, wood, earth, stone, constructed in the eighteenth century and is etc). located outside Lhasa—Cung ñieän muøa heø cuûa Non-soul: Voâ ngaõ Ñöùc Ñaït Lai Laït Ma tröôùc khi Trung quoác xaâm Non-substantial hypothesis: Voâ theå tuøy hình laêng Taây Taïng vaøo thaäp nieân 1950s. Cung ñieän giaû—See Two hypotheses. naøy ñöôïc xaây döïng beân ngoaøi thuû ñoâ Lhasa vaøo Non-substantiality: Nihsvabhava-sunya (skt)—theá kyû thöù 18. Khoâng thöïc chaát tính. Norm (n): Standard—Tieâu chuaån—Qui taéc. Nonsubstantiveness (n): Khoâng thöïc chaát. Norms of practice: Qui taéc tu haønh— According Nonswindling guts: Buïng khoâng thi ñoaït, vì to the Flower Adornment Sutra, Chapter 38, there khoâng tham ñoái vôùi taát caû vaät—Having no greed are ten norms of practice of Great Enlightening for anything—See Ten kinds of guts of Great Beings. Enlightening Beings who abide by these Enlightening Beings. can attain the Buddhas’ supreme method of Non-technical (a): Khoâng chuyeân moân. practice—Theo Kinh Hoa Nghieâm, Phaåm 38, coù Non-thought: Phi töôûng. möôøi phaùp tu haønh cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc phaùp tu haønh Non-Thoght Heaven: Trôøi Phi Phi Töôûng—See voâ thöôïng cuûa Nhö Lai—See Ten norms of Nine kinds of non-action (A). practice of Great

Enlightening Beings. Non-Trainer: Non-Learner—Vò voâ hoïc. Normadic life: Du muïc. Nonverbal knowledge: Akuppam-nanam (p)— Normal unenlightened idea: Common Immovable knowledge—Tri Kieán Voâ Ngoân— principles—Common axioms—Tuïc ñeá. Non-distinguished and nonverbal knowledge, in contrast with movable and verbal knowledge—Tri Normative (a): Thuoäc veà tieâu chuaån. thöùc khoâng baèng lôøi noùi. Tri kieán khoâng phaân bieät North: Phöông Baéc—See Ten directions.

Northeast: Phöông Ñoâng Baéc—See Ten came to be divided into two schools, the Northern directions. and Southern. When we understand Shen-Hsiu North-east corner of a house: Quyû Moân—The and what was taught by him, it will be easier to northeast corner of the house, through which the understand Hui-Neng. Unfortunately, however, spirits can come and go—Cöûa quyû, cöûa Ñoâng Baéc we are not in possession of much of the teaching cuûa nhaø ôû vaø thaønh quaùch, laø nôi maø quyû coù theå of Shen-Hsiu, for the fact that this School failed to ñeán vaø ñi. prosper against its competitor led to the North guardian deva: Hoaïi Chö Boá Keát Hoä— disappearance of its literature. The Teaching of the Five Means by the Northern School, one of See Four great guardian devas of the four the preserved writings of the Northern School, quarters. which is incomplete and imperfect in meaning, Northern Buddhism: Baéc Phöông Phaät Giaùo— and not written by Shen-Hsiu. They were notes Baéc Toâng Phaät Giaùo—Northern Buddhism, in taken by his disciples of the Master's lectures. contrast with Southern Buddhism (Nam phöông Here the word "Means" or method, upaya in Phaät giaùo—Hinayana)—Phaät giaùo phöông Baéc, Sanskrit, is not apparently used in any special ñoái laïi vôùi Phaät giaùo Nam phöông hay Phaät giaùo sense, and the five means are five heads of Nguyeân Thuûy hay Tieåu Thöøa. **See Mahayana. reference to the Mahayana Sutras as to the Northern collection of sutras: Baéc Taïng—The teaching in the Northern School. The Northern northern collection or edition of 1,621 works School teaches that all beings are originally (Buddhist sutras) first published in Peking around endowed with Enlightenment, just as it is the 1403-1424. Later this edition was published in nature of a mirror to iluminate. When the passions Japan in 1678-1681 by Tetsugen—Toaøn boä kinh veil the mirror it is invisible, as thought obscured ñieån Baéc Toâng, khoaûng 1.621 quyeån ñöôïc in aán with dust. If, according to the instructions of Shen- taïi Baéc Kinh laàn ñaàu tieân vaøo khoaûng nhöõng naêm Hsiu, erroneous thoughts are subdued and töù 1403 ñeán 1424. Veà sau naày boä Baéc taïng ñöôïc annihilated, they cease to rise. The the mind is Ngaøi Thieát Nhaõn in laïi taïi Nhaät Baûn trong khoaûng enlightened as to its own nature, leaving nothing 1678-1681. unknown. It is like brushing the mirror. When Northern continent: Uttarakuru (skt)—Baéc Cu there is no more dust the mirror shines out, Loâ Chaâu—The northern of the four continents leaving nothing unillumined. Therefore, Shen- surrounding Sumeru—Baéc Cu Loâ (Caâu Lö) Chaâu, Hsiu, the great Master of the Northern School, coøn goïi laø Uaát Ñan Vieät Chaâu. Chaâu naèm veà phía writes, in his gatha presented to the Fifth Baéc trong töù chaâu bao boïc chung quanh nuùi Tu Patriarch: Di—See Uttarakuru and Four continents. "This body is the Bodhi tree Northern heaven king: Vaisravana or Dhanada The mind is like a mirror

bright; (skt)—Vessavana (p)—Ña Vaên Thieân Vöông— Take heed to keep it always clean Baéc thieân vöông—See Four Heavenly (Guardian) And let not dust collect upon it." Kings. This dust-wiping attitude of Shen-Hsiu and his Northern pillow: Baéc Chaåm—Goái Phöông followers inevitably leads to the quietistic method Baéc—The northern pillow, i.e. Sakyamuni, when of meditation, and it was indeed the method which dying, pillowed his head to the north, pointing the they recommended. They taught the entering into way for the extension of his doctrine—Phaät Thích a samadhi by means of concentration, and the Ca Maâu Ni, khi Ngaøi nhaäp dieät, goái höôùng veà purifying of the mind by making it dwell on one phöông Baéc, coù nghóa laø giaùo phaùp cuûa Ngaøi seõ thought. They further taught that by awakening of ñöôïc phaùt trieån veà phöông Baéc. thoughts an objective world was illumined, and Northern school: Great vehicle—Baéc Toâng— that when they were folded up an inner world was Hung-Jen was a great Zen Master, and had many perceived—Hoaèng Nhaãn laø moät ñaïi Thieàn sö vaø capable followers, but Hui-Neng and Shen-Hsiu ngaøi coù nhieàu ñeä töû öu tuù, nhöng Hueä Naêng vaø stood far above the rest. During that time Zen Thaàn Tuù vöôït haún taát caû nhöõng ñeä töû khaùc. Ñaây

chính laø thôøi ñieåm maø Thieàn chia thaønh hai toâng 2) When the mind is kept immovable, the senses Nam vaø Baéc. Hieåu ñöôïc Thaàn Tuù vaø giaùo phaùp are quietened, and in this state the gate of cuûa oâng khieán chuùng ta nhaän ñònh roõ raøng hôn veà supreme knowledge opens: Khi taâm ñöôïc duy giaùo phaùp cuûa Hueä Naêng. Nhöng khoâng may, trì trong baát ñoäng, caùc thöùc yeân tónh vaø trong chuùng ta coù raát ít taøi lieäu vaø giaùo phaùp cuûa Thaàn traïng thaùi aáy, caùnh cöûa tri thöùc toái thöôïng Tuù, vì söï suy taøn cuûa toâng phaùi naày keùo theo söï khai môû. thaát taùn vaên hoïc cuûa ngaøi. Ngaøy nay chæ coøn löu 3) This opening of supreme knowledge leads to laïi thuû baûn "Baéc Toâng Nguõ Ñaïo," khoâng hoaøn a mystical emancipation of mind and body. chænh, cuõng khoâng phaûi do chính Thaàn Tuù vieát, coát This, however, does not mean the absolute yeáu vieát laïi nhöõng yeáu chæ do moân ñeä cuûa Thaàn quietism of the Nirvana of the Hinayanists, Tuù naém ñöôïc vôùi söï tham khaûo yù kieán cuûa thaày for the supreme knowledge attained by hoï. ÔÛ ñaây chöõ "Ñaïo" hay "Ñöôøng" hay "Phöông Bodhisaatvas involved unattached activity of tieän" trong tieáng Phaïn, khoâng ñöôïc duøng theo moät the senses: Söï khai môû tri thöùc toái thöôïng naày nghóa ñaëc bieät naøo, naêm ñöôøng laø naêm caùch quy daãn ñeán söï giaûi thoaùt kyø dieäu cuûa thaân vaø keát giaùo phaùp cuûa Baéc Toâng vôùi kinh ñieån Ñaïi taâm. Tuy nhieân, ñaây khoâng phaûi laø caûnh Nieát Thöøa. Baéc Toâng daïy raèng taát caû chuùng sanh ñeàu Baøn tòch dieät cuûa Tieåu Thöøa vaø tri thöùc toái coù tính Boà Ñeà, gioáng nhö baûn taùnh cuûa caùi göông thöôïng do chö Boà taùt thaønh töïu ñem laïi hoaït phaûn chieáu aùnh saùng. Khi phieàn naõo daáy leân, tính khoâng dính maéc cuûa caùc thöùc. göông khoâng thaáy ñöôïc, gioáng nhö bò buïi phuû. 4) This unattached activity means being free Theo lôøi daïy cuûa Thaàn Tuù laø phaûi cheá ngöï vaø dieät from the dualism of mind and body, wherein ñöôïc voïng nieäm thì chuùng seõ ngöøng taùc ñoäng. Khi the true character of things is grasped: Hoaït aáy taâm nhaân ñöôïc söï chieáu saùng cuûa

töï taùnh tính khoâng dính maéc naày coù nghóa laø söï giaûi khoâng coøn bò che môø nöõa. Ñaây gioáng nhö ngöôøi ta thoaùt hai töôùng thaân taâm, söï giaûi thoaùt trong lau caùi guông. Khi khoâng coøn buïi, göông chieáu ñoù chaân töôùng caùc phaùp ñöôïc nhaän thöùc. saùng vaø khoâng coøn gì ngoaøi aùnh saùng cuûa noù. 5) Finally, there is the path of Oneness, leading Thaàn Tuù ñaõ vieát roõ trong baøi keä trình Toå nhö sau: to a world of Suchness which knows no “Thaân thò Boà Ñeà thoï obstructions, no differences. This is Taâm nhö minh caûnh ñaøi Enlightenment: Cuoái cuøng ñoù laø con ñöôøng Thôøi thôøi thöôøng phaát thöùc Nhaát Theå, daãn ñeán caûnh giôùi Chôn Nhö Vaät söû nhaï traàn ai.” khoâng bieát, khoâng ngaïi, khoâng khaùc. Ñoù laø (Thaân laø caây Boà Ñeà, giaùc ngoä. Taâm nhö ñaøi göông saùng Northern school of Zen sect: Thieàn Baéc Toâng Luoân luoân sieâng lau chuøi (Thieàn phaùi cuûa Thaàn Tuù). Chôù ñeå buïi traàn baùm). Northern T’ai: Baéc Ñaøi—The northern T’ai, i.e. Thaùi ñoä cuûa Thaàn Tuù vaø caùc moân ñeä cuûa ngaøi taát Wu-T’ai-Shan in Shansi, the northernmost of the nhieân daãn ñeán phöông phaùp tónh toïa. Hoï daïy caùch four famous Buddhist Mountains—Nuùi Baéc Ñaøi, nhaäp ñònh qua söï taäp trung vaø laøm saïch taâm baèng nhö Nguõ Ñaøi Sôn ôû Sôn Taây, ngoïn nuùi naèm veà caùch truï noù treân moät yù nieäm duy nhaát. Hoï coøn phía cöïc Baéc trong boán ngoïn nuùi noåi tieáng cuûa tuyeân boá raèng neáu khôûi söï nieäm quaùn chieáu ngoaïi Trung Quoác. caûnh thì söï dieät nieäm seõ cho pheùp nhaän thöùc noäi Northwest: Phöông Taây Baéc—See Ten giôùi. directions. Northern school’s five teachings: Baéc Toâng Nose: Nguõ Ñaïo. 1) Höông Nhaäp: The sense of smell and its 1) Buddhahood is enlightenment, and organ—Loå muõi hay höông ñöôïc ngöõi thaáy laø enlightenment is not awakening the mind: do ôû muõi. Thaønh Phaät laø giaùc ngoä coát yeáu laø khoâng khôûi 2) This is one of the six senses on which one taâm. relies or from which knowledge is received— Ñaây laø moät trong saùu giaùc quan hay saùu choã

ñeå nhaän bieát—See Six senses on which one enlightenment (10), Ten kinds of Buddha-work in relies. all worlds in all times of the Buddhas (A), and Ten 3) Ghranendriya (skt): Nostrils—Tyû caên— kinds of reliance of Great Enlightening Beings. According to the Flower Adornment Sutra, Not abandon what the Teacher tells them to Chapter 38, there are ten kinds of nose of abandon: Nhöõng phaùp naøo vò Ñaïo Sö daïy neân töø Great Enlightening Beings. Enlightening boû, nhöõng phaùp aáy hoï khoâng töø boû—See Three Beings who accomplish these will acquire the reasons middle Bhikkhus are to be blamed and infinite, boundless nose of Buddhas—Theo Three reasons elder Bhikkhus are to be blamed. Kinh Hoa Nghieâm, Phaåm 38, coù möôøi muõi Not abiding: Apratshthita (skt)—Voâ Truï—Not cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt thaønh töïu abiding—Things having no independent nature of nhöõng phaùp naày thôøi ñöôïc voâ löôïng voâ bieân their own, they have no real existence as separate thanh tònh tyû cuûa Nhö Lai—See Nine impure entities—Vaïn höõu khoâng coù taùnh ñoäc laäp cuûa noù, openings in our body, Ten kinds of nose of chuùng khoâng coù söï hieän höõu thaät söï nhö moät thöïc Great Enlightening Beings, and Twenty two theå rieâng bieät, neân khoâng baùm víu vaøo ñaâu (chæ roots. tuøy theo duyeân maø noåi leân). 4) Ghrana (skt): Tyû—See Seventy-five dharmas Not abiding in

anything: Öng voâ sôû truï nhi of the Abhidharma Kosa. sanh kyø taâm (kinh Kim Cang)—According to the Nose avoiding fragrant scent: Muõi ñöøng ngöõi Diamond Sutra, a Bodhisattva should produce a muøi thôm—See Six robbers. thought which is nowhere supported, or a thought Nose-bleeding: Xuaát Huyeát Muõi—One of the awakened without abiding in anything whatever. five epidemics in Vaisali during the Buddha's The complete sentence which the Buddha taught lifetim—Moät trong naêm loaïi beänh ngaët ngheøo Subhuti as follows: "Do not act on sight. Do not trong thaønh Vaisali vaøo thôøi cuûa Ñöùc Phaät—See act on sound, smell, taste, touch or Dharma. One Five epidemics. should act without attachments."—Theo Kinh Kim Nose can smell fragrance: Ghrana-gandha Cang, moät vò Boà taùt neân coù caùc tö töôûng ñöõïc thöùc (skt)—Place of nose and smell—Tyû Höông Xöù— tænh maø khoâng truï vaøo baát cöù thöù gì caû. Toaøn caâu See Twelve entrances (II). Ñöùc Phaät daïy trong Kinh Kim Cang nhö sau: "Baát Nose consciousness: Tyû thöùc—See Olfactory öng truï saéc sanh taâm, baát öng truï thinh, höông, vò, consciousness. xuùc, phaùp sanh taâm; öng voâ sôû truï nhi sanh kyø taâm Nose-contact: Tyû Xuùc—According to the Sangiti (khoâng neân sinh taâm truï vaøo saéc, khoâng neân sinh Sutta in the Long Discourses of the Buddha, this is taâm truï vaøo thanh, höông, vò, xuùc, Phaùp. Neân sinh one of the six groups of contacts—Theo Kinh taâm Voâ Sôû Truï, töùc laø khoâng truï vaøo choã naøo). Phuùng Tuïng trong Tröôøng Boä Kinh, ñaây laø moät Not accept necessities from a man: Caám vì yù trong saùu xuùc thaân—See Six groups of contacts. rieâng laõnh cuûa ñaøn oâng nhöõng thöùc caàn duøng— Nose entrance: Tyû Nhaäp—See Six entrances. See Sanghadisesa. Nose is in union with the smell smelt: One of Not to accuse falsely: Caám caùo gian—See the six unions of the six sense organs with the six Sanghadisesa. objects of the senses—Muõi phaûi hoøa hôïp vôùi muøi Not to act as a go-between for a woman ngöõi, moät trong saùu söï hoøa hôïp giöõa saùu caên vôùi with a man: Caám laøm mai, cöôùi gaõ hay moâi giôùi saùu traàn—See Six unions of the six sense organs. cho söï heïn hoø—See Sanghadisesa. Not (adv): Khoâng. Not adequate for: Baát caäp (khoâng ñuû). Not abandon great compassion: Chaúng boû ñaïi Not to ask other people to accept necessities bi—See Ten kinds of adamantine mind of from a man: Caám vì yù rieâng möôïn keû khaùc laõnh commitment to universal enlightenment (10). theá cuûa ñaøn oâng nhöõng thöùc caàn duøng—See Not to abandon sentient beings: Ñaïi bi chaúng Sanghadisesa. boû taát caû chuùng sanh—See Ten kinds of adamantine mind of commitment to universal

Not attempting to solve it intellectually Not to be reborn: Anutpatti or Anutpada or where there are no such cues in it: Khoâng coá Ajata (skt)—Exempt from rebirth—Non-birth— gaéng giaûi quyeát coâng aùn baèng trí naêng trong khi Unproductive—Voâ Sanh—See Anutpatti. chaúng coù trình töï luaän lyù naøo trong ñoù—See Ten Not to be reborn in the realm of animals: methods of maturing doubts. Chaúng taùi sanh vaøo coõi suùc sanh—This is one of Not backsliding: Avaivartika (skt)— the eight surpassing things. Those who keep the Avinivartaniya (skt)—Never receding, always forst eight commandments receive eight kinds of progressing—Not losing ground—Never reward—Ñaây laø moät trong taùm loaïi thaéng phaùp.

retreating but going straight to nirvana, an epithet Nhöõng ai thoï trì baùt trai giôùi seõ ñöôïc taùm loaïi of every Buddha—Baát thoái. coâng ñöùc thuø thaéng—See Eight surpassing things. Not (so) bad as others: Ngaõ Lieät Maïn (khôûi Not be right not to give something to those taâm kieâu maïn cho raèng mình khoâng ñeán noãi teä who are not cooking: One gives, thinking: "I nhö ngöôøi khaùc)—See Nine forms of pride. am cooking something, they are not. It would not Not to be angry: Khoâng saân giaän—See Three be right not to give something to those who are good deeds, Ten precepts (II), and Ten rules not cooking." This is one of the eight bases for which produce no regrets. giving according to the Sangiti Sutta in the Long Not to be attracted to any world: Khieán Discourses of the Buddha—Boá thí vì nghó raèng chaúng nhieãm tröôùc taát caû theá gian—There is a "Ta naáu, hoï khoâng naáu. Thaät khoâng phaûi, neáu ta spiritual friend who helps cultivators not to be naáu maø ta ñem boá thí cho keû khoâng naáu." Ñaây laø attracted to any world. This is one of the ten kinds moät trong taùm loaïi boá thí theo Kinh Phuùng Tuïng of spiritual friends who help them along the path trong Tröôøng Boä Kinh—See Eight causes of dana. to enlightenment in the Flower Adornment Not being acquisitive in respect to Sutra—Coù moät loaïi thieän tri thöùc khieán haønh giaû anything: Giôùi voâ sôû ñaéc nôi taát caû phaùp—See chaúng nhieãm tröôùc taát caû theá gian. Ñaây laø moät Ten kinds of precepts. trong möôøi loaïi thieän höõu tri thöùc maø Ñöùc Phaät ñaõ Not being affected by any worldly things: daïy trong Kinh Hoa Nghieâm—See Ten kinds of Yet not stopping work in the world—Chaúng nhieãm spiritual friends. taát caû phaùp theá gian, maø chaúng döùt taát caû vieäc laøm Not to be avaricious: Khoâng xan tham—See cuûa theá gian—See Ten Paths Of Emancipation Of Ten precepts (II). Great Enlightening Beings. Not to be cast away: Baát Khaû Khí (khoâng theå Not being attached to any of the boû ñöôïc). incarnations of Buddhas: Giôùi chaúng tham Not to be destroyed: Avinasya (skt)— tröôùc taát caû thaân Nhö Lai—See Ten kinds of Indestructible—Never decaying—Eternal—Baát precepts. hoaïi. Not being disturbed by pluralities of Not to be greedy: Khoâng tham lam—See Three objects: Khoâng dao ñoäng bôûi vaïn vaät—See Ten good deeds. methods of maturing doubts. Not be grudging body and life: Baát Tieác Thaân Not being unclear about cause and effect, Meänh—The Bodhisattva virtue of not sparing not falling subject to cause and effect: Baát one's life for the sake of bodhi—Vò Boà Taùt khoâng Muoäi Nhaân Quaû, Baát Laïc Nhaân Quaû. tieác thaân meänh mình treân ñöôøng tu taäp ñaïo quaû (I) Story of "Not being unclear about cause and Boà ñeà. effect, not falling subject to cause and Not to be ignorant with wrong views: Khoâng effect"—Caâu chuyeän veà "Baát Muoäi Nhaân si meâ taø kieán—See Three good deeds. Quaû, Baát Laïc Nhaân Quaû": Not being unclear Not to be mean nor rude: Khoâng heøn haï thoâ about cause and effect, not falling subject to loã—See Ten rules which produce no regrets. cause and effect. Patriarch Pai-Chang-Huai- Hai, an awakened Zen Practitioner, was on a

throne speaking the dharma. After the dharma fox in my den at the base of the mountain, session ended, everyone departed except for behind this temple, I ask the Great Master to an elderly man with white hair and beard. please make funeral

arrangements on my Seeing this, Patriarch Pai-Chang asked why, behalf. The next day, Pai-Chang ordered the so the elderly man recounted the following ringing of bells to gather the community of story: Dear Patriarch, originally, in the past, I monks in order to give a funeral service to a was a Buddhist Monk cultivating in this monk who had just passed away. This came mountain. At that time, I was on the throne as a great surprise to the Bhikshus in the teaching the dharma and a young student temple because they had not noticed any studying the Buddha Dharma asked me: “For monk in the temple who was gravely ill or those who cultivate Mahayana Buddhism, do had died recently. Pai-Chang then led the they remain a part of the Law of Cause-and- great following to the cave behind the temple Effect?” I replied: “Outside of the law of and used his rod to poke into the cave. After a cause-and-effect.” Because my answer was while, they were able to recover a body of a unclear in that way, the Dharma listener fox with white fur who had died recently. He misinterpreted it as “There is no cause-and- had everyone chant a sutra for the liberation effect.” Although I was a Dharma Master of the spirit for a period of time before who taught the Mahayana Dharma Sutra lighting a fire to cremate the body. The ashes teachings, yet I answered in such an were collected and buried. Sincere Buddhists ambiguous manner, causing the listener to should always remember ‘with a false saying misinterpret my answer; therefore, I was not contrary to the proper dharma, with a blind able to achieve any spiritual fulfillment. In teaching without a clear meaning,’ that contrast, I was condemned to be a paranormal former monk was condemned to be an fox and I have lived in this mountain for the animal for 500 reincarnations, let alone past 500 reincarnations. Today I asked the teaching of wrong teaching or wrong views Great Master to have compassion to help me that is not appropriate to the time and level to change that mistake, and help me escape this guide and teach Buddhists, and in the process suffering existence of being an animal. Pai- of harming, delaying and impeding sentient Chang said to the old man: “If that is the case, beings’ cultivated path toward achieving at this time, you should use the same words of enlightenment—Khoâng bò meâ môø vì nhaân that student and ask me.” The old man knelt duyeân, cuõng khoâng ñeå ñoïa laïc vì nhaân duyeân. down, put his palms together and asked Khi xöa luùc Toå Baùch Tröôïng, töùc Ngaøi Hoaøi respectfully: “For those who cultivate Haûi Thieàn Sö, moät baäc tu thieàn ngoä ñaïo, Mahayana Buddhism, do they remain as part thaêng toøa thuyeát phaùp. Sau khi thôøi phaùp ñaõ of the Law of Cause-and-Effect?" The xong roài, thính chuùng ñeàu giaûi taùn heát, chæ coøn Patriarch replied: "Do not doubt the law of laïi moät oâng giaø toùc raâu baïc traéng. Toå thaáy cause-and-effect." Meaning those who vaäy beøn hoûi nguyeân do, thì oâng laõo thöa raèng: cultivate Mahayana Buddhism should never “Baïch Toå Sö, khi xöa toâi nguyeân laø moät sa doubt the law of cause-and-effect. They must moân tu ôû taïi nuùi naày, luùc toâi thaêng toøa thuyeát know the theory of cause-and-effect is phaùp, coù moät ngöôøi thô sinh hoïc Phaät phaùp inherent clear and inseparable like a shadow hoûi toâi raèng: “Ngöôøi tu phaùp Ñaïi Thöøa coù coøn is to a body. As soon as the Patriarch finished, bò laïc vaøo nhaân quaû hay khoâng?” Toâi traû lôøi the elderly

man was awakened suddenly. He raèng: “Baát laïc nhaân quaû. YÙ noùi ngöôøi tu theo prostrated respectfully and said: “I have been phaùp Ñaïi Thöøa, khoâng coøn naèm trong voøng condemned as a fox for over 500 nhaân quaû nöõa.” Bôûi vì toâi traû lôøi khoâng roõ reincarnations, but, today, relying on just one raøng nhö vaäy neân ngöôøi nghe phaùp kia hieåu line of your teaching, I will be able to find laàm laø khoâng coù nhaân quaû. Vì laøm phaùp sö liberation. I will now abandon my body as a giaûng kinh phaùp Ñaïi Thöøa maø giaûi ñaùp khoâng

roõ raøng khieán cho ngöôøi nghe hieåu laàm nhö world of particulars and where we have our theá, neân sau khi cheát toâi khoâng ñöôïc sieâu being. In the case of “Without ambiguity in thaêng chi caû, traùi laïi phaûi bò ñoïa laøm thaân the law of cause and effect,” what happens is choàn ôû taïi nuùi naày trong naêm traêm kieáp. Kính the shifting of our mental attitude towards a xin ngaøi töø bi vì toâi maø giaûng noùi roõ ra sai laàm world above cause and effect. An because of kia cho ñuùng nghóa, cöùu toâi thoaùt khoûi kieáp this shifting the whole outlook of life assumes suùc sanh khoå luïy naày. Toå Baùch Tröôïng môùi a new tone which may be called spiritual “not noùi: “Vaäy thì baây giôø oâng haõy laáy lôøi cuûa to obscure.”: Theo truyeän Baùch Tröôïng Daõ ngöôøi hoïc troø kia maø hoûi laïi ta ñi.” OÂng giaø Hoà, “Baát Laïc” laø moät haønh vi luaân lyù, trong quyø xuoáng nhö ngöôøi hoïc troø hoûi phaùp khi khi “Baát Muoäi” laø moät thaùi ñoä tri thöùc. “Baát xöa, chaép tay cung kính hoûi raèng: “Baïch ngaøi! Laïc” ñaët ngöôøi ta ñöùng haún ra ngoaøi voøng Ngöôøi tu phaùp Ñaïi Thöøa coù coøn bò laïc nhôn nhaân quaû voán laø theá giôùi vaïn bieät naày vaø ñaáy quaû hay khoâng?” Toå sö ñaùp: “Baát muoäi nhaân laø caùi voøng hieän höõu cuûa chuùng ta. “Baát quaû.” Nghóa laø ngöôøi tu phaùp Ñaïi Thöøa khoâng Muoäi” hay khoâng meâ môø, vieäc xaõy ra laø söï bao giôø nghi ngôø vaøo nôi lyù nhaân quaû, nhöng chuyeån höôùng cuûa thaùi ñoä tinh thaàn chuùng ta cuõng vaãn naèm trong voøng nhaân quaû. Toå vöøa höôùng veà moät theá giôùi ôû treân nhaân quaû. Vaø do döùt lôøi thì oâng giaø kia lieàn thöùc tænh, cung söï chuyeån höôùng naày toaøn theå vieãn quan veà kính laïy taï maø thöa raèng: “Toâi bò ñoïa laøm ñôøi soáng ñoùn nhaän moät saéc thaùi môùi meû ñaùng choàn ñaõ hôn 500 ñôøi roài, ngaøy nay do nhôø moät ñöôïc goïi laø “Baát Laïc Nhaân Quaû.” caâu noùi cuûa Ngaøi maø ñöôïc thoaùt kieáp, Nay toâi (III) A big issue of real understanding of Buddhist seõ boû thaân choàn naày taïi nôi hang ôû döôùi chaân doctrines—Moät vaán ñeà troïng ñaïi trong vieäc nuùi phía sau chuøa, xin Hoøa Thöông töø bi choân thoâng hieåu moät caùch chaân thaät veà giaùo lyù nhaø caát duøm. Hoâm sau Toå Baùch Tröôïng sai thænh Phaät: Through the story of Pai-Chang and The chuoâng nhoùm hoïp ñoà chuùng laïi ñeå ñöa ñaùm Fox, we see that the question of “Not falling cho moät oâng Taêng vöøa môùi thò tòch, laøm cho to karmic retribution and without ambiguity in chö Taêng ai naáy ñeàu ngaïc nhieân, bôûi vì ñaâu the law of cause and effect” is a big issue, not thaáy coù oâng Taêng naøo trong chuøa thò tòch. Toå only for Buddhists of all schools, but also for daãn ñaïi chuùng ra nôi hang nuùi ôû phía sau philosophers and religiously minded people. chuøa, laáy gaäy kheàu vaøo trong hang, hoài laâu In other words, it is the question of freedom môùi keùo ra ñöôïc moät caùi thaây choàn, loâng

of the will, it is the question of transcending traéng tinh vöøa môùi cheát, truyeàn cho chuùng karma, it is the question of logic and spirit , of Taêng tuïng kinh caàu sieâu moät hoài roài noåi löûa science and religion, of nature and super- thieâu ñoát thaân choàn aáy, laáy tro ñem choân. Theá nature, of moral discipline and faith. Indeed, môùi bieát, moät lôøi noùi sai laàm khoâng ñuùng it is the most fundamental of all religious phaùp, hay moät lôøi daïy muø môø khoâng roõ nghóa, questions. If “not falling to karmic maø coøn bò ñoïa laïc nhö theá, huoáng laø ñem taø retribution,” then this will jeopardizes the phaùp taø kieán ra daïy laøm toån haïi hay laøm trì whole plan of the universe, for “cause and treä con ñöôøng tu taäp daãn ñeán söï giaùc ngoä cuûa effect” or the law of causation that binds chuùng sanh? existence together, and without the reality of (II) A moral deed and an intellectual attitude— moral responsibility the very basis of society Moät haønh vi luaân lyù vaø moät thaùi ñoä tri thöùc: is pulled down. Buddhists should be careful According to the story of Pai-Chang and the with the meaning of “baát muoäi.” Although it Fox, “not to fall to the karmic retribution” is a is the literal meaning of “not to be obscured,” moral deed, and “not to obscure or without here the sense is rather “not to negate,” or ambiguity the law of cause and effect” is an “not to ignore,” or “not to obliterate.”: Qua intellectual attitude. “Not to fall to the karmic caâu chuyeän Baùch Tröôïng Daõ Hoà, chuùng ta retribution” makes one stand altogether thaáy vaán ñeà baát laïc nhaân quaû vaø baát muoäi outside the realm of causation, which is the nhaân quaû laø moät vaán ñeà troïng ñaïi khoâng

rieâng cho caùc Phaät töû cuûa moïi toâng phaùi maø töôïng—Do not calculate according to your cho caû caùc trieát gia vaø nhöõng ngöôøi coù ñaïo imagination. This is one of the ten advices taâm. Noùi caùch khaùc, ñaây laø vaán ñeà yù chí töï regarding the Zen koan from Zen Master T’ui- do, laø vaán ñeà aân suûng, thaàn thaùnh, laø vaán ñeà Yin—Ñaây laø moät trong möôøi lôøi khuyeân veà thieàn nghieäp baùo sieâu vieät; noù laø vaán ñeà cuûa luaän coâng aùn cuûa Thieàn Sö Thoái AÅn—See Ten advices lyù vaø taâm linh cuûa khoa hoïc vaø toân giaùo, cuûa regarding the Zen koan from T’ui-Yin. nhieân giôùi vaø sieâu nhieân giôùi, cuûa ñaïo ñöùc vaø Not caring to remain in the world: Chaúng tín ngöôõng. Neáu baát laïc nhaân quaû, töùc laø laøm thích truï theá gian—One of the ten things that hö toaøn boä keá hoaïch cuûa vuõ truï; bôûi vì chính Bodhisattvas should avoid—See Ten things that luaät nhaân quaû raøng buoäc hieän höõu, vaø neáu cause enlightening beings to regress from the khoâng coù thöïc taïi cuûa traùch nhieäm ñaïo ñöùc thì Buddha teachings. caên cô coát yeáu cuûa xaõ hoäi seõ bò ñoã nhaøo. Phaät Not caring for worldly things: Khoâng baän töû chuùng ta neân hieåu chöõ “baát muoäi” ôû ñaây loøng ñeán nhöõng phaùp theá tuïc—See Ten methods khoâng phaûi laø khoâng meâ môø veà nhaân quaû, maø of maturing doubts. laø khoâng bieát hay khoâng choái boû, hoaëc xoùa Not to commit adultery: boû. Kamamithyacaradviratih (skt)—Kamesu- Not to believe your own mind: Taâm yù khoâng micchacara (p)—Khoâng taø daâm—Against lust— theå tin ñöôïc—According to the Sutra In Forty- Not to engage in improper sexual conduct— Two Sections, Chapter 28, the Buddha said: “Be Abstain

from all sexual excess, or refraining from careful not to believe your own mind; your mind sexual misconduct—See Three good deeds of the cannot be believed. Be careful not to get involved body, and Five precepts. with sex; involvement with sex leads to disasters. Not to commits evil conduct or misbehavior: Once you have attained Arahantship, then you can Caám cöôõng lyù khi laøm quaáy, chaúng chòu nghe lôøi believe your own mind."—Theo Kinh Töù Thaäp khuyeân giaûi—See Sanghadisesa. Nhò Chöông, Chöông 28, Ñöùc Phaät daïy: "Phaûi Not to commit sexual misconduct (ignoble thaän troïng, ñöøng chuû quan vôùi taâm yù; taâm yù khoâng theå tin ñöôïc. Haõy thaän troïng ñöøng gaàn nöõ saéc, gaàn conduct): Khoâng taø daâm. nöõ saéc thì tai hoïa phaùt sanh. Khi naøo chöùng quaû 1) Not to have unchaste because we don't want A-La-Haùn roài, chöøng ñoù môùi tin ñöôïc nôi taâm yù." to be a bad person in the society. Not to have unchaste will help us become pure and Not-Bodhisattva: Phi Boà Taùt—Those who have good—Khoâng taø haïnh vì chuùng ta khoâng not yet inclined their heart to Mahayana—Khoâng muoán laøm ngöôøi xaáu trong xaõ hoäi. Khoâng taø phaûi Boà Taùt, chæ nhöõng ngöôøi tu haønh maø chöa daâm giuùp cho thaân taâm chuùng ta thanh baïch phaùt nguyeän Ñaïi Thöøa. vaø löông thieän (Giôùi naày chia laøm hai loaïi, taïi Not in bondage to anything: Voâ Tröôùc—See gia vaø xuaát gia. Khoâng taø daâm chæ daønh cho Non-Attachment. ngöôøi taïi gia thoï trì naêm giôùi caám, nghóa laø vôï Not born: There are four "not-born."—Voâ choàng khoâng chính thöùc cöôùi hoûi, phi thôøi, phi Sanh—See Anutpatti and Four kinds of "not- xöù, ñeàu thuoäc taø daâm. Giôùi caám naày chaúng born." nhöõng giuùp ta traùnh ñöôïc quaû baùo, maø coøn Not born, not extinct: Chaúng sanh chaúng dieät—ñaëc bieät gìn giöõ vaø tröôûng döôõng thaân taâm See Ten kinds of adamantine mind of khoâng cho chaïy theo tình duïc phi thôøi phi commitment to universal enlightenment (6). phaùp. Veà phaàn Taêng chuùng xuaát gia, vôùi yù chí Not to bring any law suits or any legal caàu phaïm haïnh, giôùi naày ñoøi hoûi Taêng chuùng questions to the government officials for ñoaïn tuyeät vôùi taát caû moïi haønh vi daâm duïc, judgment: Caám kieän thöa ñeán quan chöùc—See cho ñeán khôûi taâm ñoäng nieäm ñeàu laø phaïm Sanghadisesa. giôùi). a) Not to have unchaste because we don't want Not to calculate according to your to be a bad person in the society: Khoâng taø imagination: Khoâng tính toaùn theo trí töôûng

haïnh vì chuùng ta khoâng muoán laøm ngöôøi xaáu Not to discriminate or reason out: Phi Tö trong xaõ hoäi. Löôïng Ñeå—According to the Orthodox or b) Not to have unchaste will help us become teaching sects, "not to discriminate, or reason out" pure and good: Khoâng taø haïnh giuùp chuùng ta means not to dintinguish or to reason. However, trôû neân trong saïch vaø ñaøng hoaøng hôn. according to the Ch'an sect, "not to discriminate, 2) This is one of the first eight of the ten or reason out" means to get rid of wrong thoughts commandments which the Buddha set forth (by freeing the mind from active operation)— for lay Buddhists to observe 24 hours every Theo chính thoáng giaùo, "Phi Tö Löôïng Ñeå" coù fornight—Ñaây laø moät trong taùm giôùi ñaàu nghóa laø khoâng phaân bieät lyù luaän. Tuy nhieân, theo trong Thaäp Giôùi maø Ñöùc Phaät cheá ra cho Phaät Thieàn Toâng, "Phi Tö Löôïng Ñeå" coù nghóa laø deïp

töû taïi gia cöù moãi nöûa thaùng laø phaûi giöõ taùm boû taø kieán (giaûi phoùng taâm thoaùt khoûi chö haønh). giôùi naày trong 24 giôø—See Abstaining from Not disturbing self or others: Choã naèm Phaïm Committing adultery, Three doors of thieân, vì chaúng naõo haïi mình vaø ngöôøi—Reclining wholesome karma pertaining to the sense- of Brahma—See Ten kinds of reclining of Great sphere (1), and Eight precepts. Enlightening Beings. Not committing: Maïc Taùc (ñöøng laøm). Not to do things to destroy the harmony of Not comprehending: Incomprehensible—Not the Order: Caám duøng caùch naày theá kia ñeå phaù understanding the reason—Baát lieãu. söï hoøa hieäp cuûa giaùo hoäi—See Sanghadisesa. Not to conceal other nun's faults due to Not doing: Asamskrta (skt)—Voâ Taùc—Not personal affection: Caám giaáu loãi moät coâ khaùc vì doing—Passive—Inactive, physically or tình thaân—See Sanghadisesa. mentally—Non-causative—Not creating— Not continuous: Interrupted—NotUncreated—Not being produced—Not becoming—Voâ Vi hay söï taïo taùc khoâng coù nhaân intermingled—Höõu giaùn (bò giaùn ñoaïn chöù khoâng lieân tuïc). duyeân. Phaùp khoâng nhôø haønh ñoäng cuûa thaân khaåu Not to defame the Triratna: Khoâng huûy baùng yù—See Asamskrta. Tam Baûo—See Ten rules which produce no Not to drink intoxicants (alcohol): regrets. Madyapanaviratih (skt)—Sura-meraya-majja- Not denying interindependent origination: pamadatthana (p)—Khoâng uoáng röôïu—See Five Chaúng choái duyeân khôûi—See Ten kinds of actionsprecepts. of knowledge (7). Not to drink liquor: Madyapanaviratih (skt)— Not to despise: Khoâng toû yù khinh thöôøng—A Sura-maireya-madya (p)—Khoâng Uoáng Röôïu— husband should never despise his wife. This is oneAbstinance from taking fermented liquor—See of the five ways for a husband to show Ten precepts (I). compassion and respect for his wife which taught 1) Not to drink liquor because it leads to by the Buddha in the Sigalovada Sutta—Ñaây laø carelessness and loss of all senses: Khoâng moät trong naêm phaùp cung kính cuûa choàng ñoái vôùi uoáng röôïu vì noù laøm ta maát söï tænh giaùc vaø töï vôï maø Ñöùc Phaät ñaõ daïy trong Kinh Thi Ca La chuû caùc caên. Vieät—See Five ways for a husband to show 2) Not to drink will help us become careful with respect for his wife. all clear senses: Khoâng uoáng röôïu giuùp ta tænh Not destroyed: Baát Dieät—See Anirodha. giaùc vôùi caùc caên trong saùng. 3) This is one of the first eight of the ten Not devas: Asuras—Phi Thieân—A Tu La— commandments which the Buddha set forth Khoâng phaûi laø chö Thieân, maø phaûi chòu quaû baùo for lay Buddhists to observe 24 hours every gioáng nhö chö Thieân, thí duï nhö A Tu La. fornight—Ñaây laø moät trong taùm giôùi ñaàu Not to direct (superintend) other nuns to trong Thaäp Giôùi maø Ñöùc Phaät cheá ra cho Phaät give up precepts: Caám ñoác xuùi nhöõng coâ khaùc töû taïi gia cöù moãi nöûa thaùng laø phaûi giöõ taùm hoaøn giôùi—See Sanghadisesa. giôùi naày trong 24 giôø—See Eight precepts.

4) Not to drink liquor is the fifth of the ten from all sexual excess, or refraining from sexual commandments. Not to drink liquor because it misconduct—See Five precepts. leads to carelessness and loss of all senses. Not enter into evil ways: Chaúng ñoïa aùc ñaïo— Not to drink will help us to become careful See Ten kinds of Buddha-work in all

worlds in all with all clear senses—Khoâng uoáng röôïu laø times of the Buddhas (B) (10). giôùi thöù naêm trong thaäp giôùi. Khoâng uoáng Not expressed: Avijnapti (skt)—Voâ Bieåu (khoâng röôïu vì uoáng röôïu seõ laøm cho taùnh ngöôøi bieåu thò ra ngoaøi). cuoàng loaïn, röôïu laø coäi goác cuûa buoâng lung Not expressed in words: Maëc—In Zen, there is (Röôïu laøm cho thaân taâm sanh nhieàu thöù beänh, a kind of question which is not expressed in ngöôøi uoáng röôïu thöôøng öa ñaáu tranh, maát words. A non-Buddhist philosopher came to the daàn trí hueä, vì uoáng röôïu maø daãn ñeán toäi aùc. Buddha and stood before him without uttering a Khi uoáng röôïu say roài, ngöôøi aáy coù theå phaïm word. The Buddha then said, “Abundantly indeed, caùc giôùi khaùc vaø laøm caùc vieäc aùc khaùc raát laø O philosopher!” The philosopher praised the deã daøng. Ñöùc Phaät caám khoâng cho Phaät töû Buddha saying, “It is all owing to the Blessed uoáng röôïu laø vì muoán cho hoï giöõ gìn thaân taâm One’s mercy that I now enter upon the path.”— thanh tònh, vaø taêng tröôûng ñaïo nieäm). Trong Thieàn, coù loaïi caâu hoûi khoâng dieãn taû thaønh Not to drink nor deal in wine: Khoâng uoáng, lôøi. Moät trieát gia ngoaïi ñaïo ñeán kieám Phaät vaø cuõng khoâng buoân baùn röôïu—See Ten rules which ñöùng tröôùc ngaøi maø khoâng noùi moät tieáng. Phaät produce no regrets. lieàn baûo: “Quaù nhieàu roài oâng ôi!” Trieát gia naøy Not to drink wine and beer: Khoâng uoáng taùn thaùn Phaät, noùi: “Do loøng töø bi cuûa Ñöùc Theá röôïu—See Not to drink liquor. Toân maø nay toâi ñöôïc vaøo Ñaïo.”—See Eighteen Not to eat out of regulation hours: Abstinance kinds of questions. from taking food in unprescribed time—Khoâng aên Not-extinction: Phi Dieät—The Buddha’s saùi giôø—This is one of the first eight of the ten extinction or death is not considered as real—Söï commandments which the Buddha set forth for lay nhaäp dieät cuûa Theá Toân khoâng phaûi laø söï dieät maát. Buddhists to observe 24 hours every fornight— Not extinguished: Unextinguished—Baát Dieät— Ñaây laø moät trong taùm giôùi ñaàu trong Thaäp Giôùi See Anirodha. maø Ñöùc Phaät cheá ra cho Phaät töû taïi gia cöù moãi Not to fall away from the status attained: nöûa thaùng laø phaûi giöõ taùm giôùi naày trong 24 giôø—Xöù baát thoaùi. See Eight precepts, and Ten precepts (I). Not falling to karmic retribution and Not edifying sentient beings: Chaúng giaùo hoùa without ambiguity in the law of Cause and chuùng sanh—See Ten kinds of possession by demons of Great Enlightening Beings. Effect: Baát Laïc Nhaân Quaû vaø Baát Muoäi Nhaân Quaû—See Not being unclear about cause and Not effaminate voice: Baát nöõ aâm—One of the effect, not falling subject to cause and effect. eight tones of a Buddha’s voice—Moät trong taùm aâm thanh cuûa Phaät—See Eight tones of a Not flexible and patient: Khoâng vöõng loøng beàn Buddha’s voice. chí neân thoái lui—See Three causes of karmic obstructions. Not empty: Baát Khoâng—See Avaivartika. Not form, not formless: Chaúng saéc chaúng Not encountering a good knowledgeable khoâng saéc—See Ten kinds of adamantine mind of advisor or having virtuous friends: Khoâng commitment to universal enlightenment (6). gaëp minh sö hay thieän höõu tri thöùc—Ba Lyù Do Ma Not to fornicate: Abstain from sexual Söï Phaùt Sanh—See Three reasons for demonic misconduct—Khoâng gian daâm—Khoâng taø haïnh—

obstructions. See Ten meritorious deeds (I), and Ten rules Not to engage in improper sexual which produce no regrets. misconduct: Kamamithyacaradviratih (skt)— Not to get what one desires is suffering: Caàu Kamesu-micchacara (p)—Khoâng taø daâm—baát ñaéc khoå—See Eight sufferings (7). Against lust—Not to commit adultery—Abstain

Not getting attached to a state of quietude: Not to have Covetousness: Khoâng Tham AÙi— Khoâng ñaém mình trong traïng thaùi tònh maëc—See See Three doors of wholesome karma pertaining Ten methods of maturing doubts. to the sense-sphere (3). Not to give rise to any malice toward Not to have False Speech: Khoâng Noùi Doái—sentient beings: Chaúng khôûi taát caû taâm toån haïi See Three doors of wholesome karma pertaining chuùng sanh—Should not give rise to any malice to the sense-sphere (2). toward sentient beings. This is one of the ten Not to have Ill-will: Khoâng Saân Haän—See kinds of rules of behavior of great enlightening Three doors of wholesome karma pertaining to beings. Enlightening beings who abide by these the sense-sphere (3). can attain the supreme discipline of great Not to have sexual misconduct: Khoâng taø knowledge—Ñaây laø moät trong möôøi luaät nghi cuûa daâm—See Not to commit sexual misconduct chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày (ignoble conduct). thôøi ñöôïc luaät nghi ñaïi trí voâ thöôïng—See Ten Not to have unchaste: Kamamithy- kinds of rules of behavior of great enlightening acaradviratih (skt)—Khoâng Taø Daâm—Not to have beings. adultery—No adultery—See Not to commit Not giving up the determination for sexual misconduct (ignoble conduct). enlightenment: Chaúng boû Boà Ñeà taâm—Giôùi Not to have wrong views: Khoâng Taø Kieán— chaúng boû Boà Ñeà taâm—See Ten kinds of actions of See Three doors of wholesome karma pertaining knowledge (2), and Ten kinds of precepts. to the sense-sphere (3). Not giving up this great undertaking: Chaúng Not having a firm foundation and boû ñaïi nguyeän caàu nhöùt thieát trí. understanding of the Buddha's teachings: Not giving up making the way in search of Khoâng thoâng hieåu vöõng chaéc veà giaùo lyù—See Buddhahood: Bieát taát caû caùc phaùp ñeàu voâ taùc—Three reasons for demonic obstructions. See Ten peerless states of Great Enlightening Not having regrets afterward: Choã naèm thieän Beings. nghieäp, vì veà sau chaúng aên naên—Reclining of Not to go alone to a remote region: Caám ñi xa good works—See Ten kinds of reclining of Great moät mình—See Sanghadisesa. Enlightening Beings. Not good: Akusala (skt)—Baát thieän— Not independent: Baát Töï Taïi—Khoâng ñöôïc nhö Unwholesome, contrary to the wholesome. nhö töï taïi—Not one's own master—Under Unwholesome karmas are harmful to present and governance. future life—Baát thieän, ñoái laïi vôùi thieän. Baát thieän Not to indulge in cosmetics, personal nghieäp coù haïi cho ñôøi soáng hieän taïi vaø töông lai. adornments: Khoâng xöùc nöôùc hoa hay trang Not to gossip, nor listen to or discuss stories ñieåm—Not to indulge in cosmetics, personal of other families: Khoâng neân ngoài leâ ñoâi maùch, adornments (not to use adornments of flowers, nor nghe ngoùng nhöõng chuyeän xaáu cuûa ngöôøi ngoaøi perfumes), dancing or music, even not to listen to roài ñem veà nhaø baøn taùn—See Ten things which music (not to perform as

an actor, juggler, acrobat, the Buddha advises any father to educate his or go to watch and hear them). This is one of the daughter before she gets married. first eight of the ten commandments which the Not grasping on any realization: Khoâng thuû Buddha set forth for lay Buddhists to observe 24 chöùng—See Ten peerless states of Great hours every fornight—Khoâng xöùc nöôùc hoa, trang Enlightening Beings. ñieåm, nhaûy muùa hay ca haùt, ngay caû khoâng nghe Not grasping anything: Nôi taát caû phaùp khoâng nhaïc. Ñaây laø moät trong taùm giôùi ñaàu trong Thaäp chaáp tröôùc—See Ten peerless states of Great Giôùi maø Ñöùc Phaät cheá ra cho Phaät töû taïi gia cöù Enlightening Beings. moãi nöûa thaùng laø phaûi giöõ taùm giôùi naày trong 24 giôø—See Eight precepts.

Not injuring: Ahimsa (skt)—Harmlessness— and kill others is one of the most important Doing harm to none—Baát haïi. virtue of a Buddhist. Those who develop the Not intermingled: Interrupted—Not habit of being cruel to animal are quite continuous—Höõu giaùn (bò giaùn ñoaïn chöù khoâng capable of ill treating people as well when lieân tuïc). the opportunity comes. When a cruel thought gradually develops into an obsession it may Not to judge the koan with dualistic well lead to sadism. Those who kill suffer standard of existence and non-existence: often in this life. After this life, the karma of Khoâng phaùn ñoaùn coâng aùn theo tieâu chuaån “Höõu their ruthless deeds will for long force them vaø Voâ”—Do not judge the koan with dualistic into states of woe. On the contrary, those who standard of existence and non-existence. This is show pity towards others and refrain from one of the ten advices regarding the Zen koan killing will be born in good states of from Zen Master T’ui-Yin—Ñaây laø moät trong existence, and if reborn as humans, will be möôøi lôøi khuyeân veà thieàn coâng aùn cuûa Thieàn Sö endowed with health, beauty, riches, Thoái AÅn—See Ten advices regarding the Zen influences, and intelligence, and so forth— koan from T’ui-Yin. Khoâng saùt sanh ñoàng thôøi môû loøng töø ñeán taát Not justifiable: Khoâng baøo chöõa ñöôïc. caû chuùng sanh khoâng ñöa ra moät giôùi haïn naøo Not karma-created: Nakarmaprabhva (skt)— caû. Taát caû chuùng sanh trong ñaïo Phaät, haøm yù Baát Tuøng Nghieäp Sinh—Khoâng phaûi ñöôïc sinh ra taát caû moïi loaøi sinh vaät, moïi loaøi coù hôi thôû. do nghieäp hay haønh ñoäng. Moät ñieàu ai trong chuùng ta cuõng phaûi thöøa Not to keep your mind in the attitude of nhaän raèng moïi loaøi ñeàu coù söï soáng, duø laø waiting for enlightenment to turn up: Ñöøng ngöôøi hay vaät, ñeàu tham soáng sôï cheát. Vì söï ñem loøng chôø ñôïi chöùng ngoä—Do not keep your soáng quyù giaù ñoái vôùi muoân loaøi nhö vaäy, muïc mind in the attitude of waiting for enlightenment ñích cuûa chuùng ta laø khoâng ñeå noù bò haïi vaø to turn up. This is one of the ten advices regarding tìm caùch keùo daøi söï soáng. Ñieàu naày aùp duïng the Zen koan from Zen Master T’ui-Yin—Ñaây laø ñeán caû nhöõng sinh vaät nhoû nhoi nhaát coù yù moät trong möôøi lôøi khuyeân veà thieàn coâng aùn cuûa thöùc veà söï soáng. Theo Kinh Phaùp Cuù (131), Thieàn Sö Thoái AÅn—See Ten advices regarding Ñöùc Phaät daî: “Ai möu caàu haïnh phuùc, baèng the Zen koan from T’ui-Yin. caùch haïi chuùng sanh, caùc loaøi thích an laønh, Not to kill: Khoâng saùt sanh. ñôøi sau chaúng haïnh phuùc.” Haïnh phuùc cuûa (I) An

overview of “Not to kill”—Toång quan veà moïi loaøi sinh vaät tuyø thuoäc vaøo söï soáng cuûa “Khoâng saùt sanh”: Abstain from killing and to chuùng. Vì vaäy töôùc ñoaït ñi caùi ñöôïc xem laø extend compassion to all beings does not voâ cuøng quyù giaù ñoái vôùi chuùng laø cöïc kyø ñoäc entail any restriction. All beings, in aùc vaø voâ löông taâm. Vì vaäy, khoâng laøm haïi vaø Buddhism, implies all living creatures, all that gieát choùc keû khaùc laø moät trong nhöõng ñaïo ñöùc breathe. It is an admitted fact that all that live, quan troïng nhaát cuûa ngöôøi con Phaät. Nhöõng ai human or animal, love life and hate death. As muoán döôõng thoùi quen ñoái xöû ñoäc aùc vôùi loaøi life is precious to all, their one aim is to vaät cuõng hoaøn toaøn coù khaû naêng ngöôïc ñaõi preserve it from harm and prolong it. This con ngöôøi khi coù cô hoäi. Khi moät yù nghó ñoäc implies even to the smallest creatures that are aùc daàn daàn phaùt trieån thaønh noãi aùm aûnh, noù conscious of being alive. According to the coù theå daãn ñeán tính taøn baïo. Nhöõng ngöôøi saùt Dhammapada (131), “Whoever in his search sanh phaûi chòu ñau khoå trong kieáp hieän taïi. for happiness harasses those who are fond of Sau kieáp soáng naày, aùc nghieäp seõ ñaåy hoï vaøo happiness will not be happy in the hereafter.” khoå caûnh laâu daøi. Ngöôïc laïi, ngöôøi coù loøng The happiness of all creatures depends on thöông töôûng ñeán nhöõng chuùng sanh khaùc vaø their being alive. So to deprive them of that traùnh xa vieäc saùt sanh seõ ñöôïc taùi sanh vaøo which contains all good for them, is cruel and nhöõng coõi an vui vaø neáu coù sanh laïi laøm heartless in the extreme. Thus, not to harm ngöôøi cuõng seõ ñöôïc ñaày ñuû söùc khoûe, saéc

ñeïp, giaøu sang, coù aûnh höôûng, vaø thoâng minh, insight, the condition of people in general, vaân vaân. who mistake the phenomenal for the real, and (II) Other characteristics of “Not to kill”—Nhöõng by ignorance beget karma, reaping its results, ñaëc tính khaùc cuûa “Khoâng saùt sanh”: in the mortal round of transmigration: Khoâng 1) This is one of the first eight of the ten giaùc ngoä hay khoâng hieåu maø cho raèng theá giôùi commandments which the Buddha set forth hieän töôïng laø hieän thaät vaø vì si meâ maø gaây toäi for lay Buddhists to observe 24 hours every taïo nghieäp, cuõng nhö chaát choàng nghieäp baùo fornight—Ñaây laø moät trong taùm giôùi ñaàu trong voøng töû sanh luaân hoài. trong Thaäp Giôùi maø Ñöùc Phaät cheá ra cho Phaät 2) One’s attachment to the self-nature of töû taïi gia cöù moãi nöûa thaùng laø phaûi giöõ taùm realities takes place owing to one’s not giôùi naày trong 24 giôø—See Eight precept. knowing hat the truth that what is presented 2) If we truly believe that all sentient beings are as an external world is no more than the mind the Buddhas of the future, we would never itself: Söï chaáp tröôùc cuûa ngöôøi ta vaøo töï tính think of killing or harming them in any way. cuûa caùc thöïc tính xaõy ra do bôûi ngöôøi ta Rather, we would have feelings of loving- khoâng bieát chaân lyù veà nhöõng gì ñöôïc hieån baøy kindness and compassion toward all of them, ra theá giôùi beân ngoaøi chæ laø chính caùi taâm cuûa without exception—Neáu chuùng ta thöïc söï tin mình maø thoâi. raèng taát caû chuùng sanh seõ laø Phaät trong töông Not knowing how to practice mental lai, chuùng ta seõ khoâng bao giôø nghó ñeán saùt reflection of one’s self, or lacking self- haïi chuùng sanh baèng baát cöù giaù naøo. Maø awareness:

This is the most crucial point among ngöôïc laïi chuùng ta seõ caûm thöông chuùng sanh the three—Khoâng bieát töï xeùt laáy mình, ñaây laø vôùi loøng töø bi khoâng coù ngoaïi leä. ñieåm quan yeáu nhaát trong ba ñieåm treân—See 3) Buddhists should not kill: Phaät töû khoâng neân Three reasons for demonic obstructions. saùt sanh. Not to lend things to those who do not • Not to kill out of the pity of others: Khoâng saùt sanh vì loøng thöông xoùt ñoái vôùi chuùng sanh return them: No household utensils should be khaùc. lent to those who do not return tem—Khoâng neân • Not to kill will help us become kind and full ñöa cho nhöõng ngöôøi möôïn ñoà maø khoâng traû laïi— of pity: Khoâng saùt sanh giuùp cho chuùng ta trôû See Ten things which the Buddha advises any neân roäng löôïng vaø giaøu loøng töø maãn. father to educate his daughter before she gets ** See Three doors of wholesome karma married. pertaining to the sense-sphere (1), Ten Not to let your attention be drawn where meritorious deeds (I), and Ten rules which the master raises his eyebrows or twinkles produce no regrets. his eyes: Khoâng phoùng taâm xao laõng khi minh sö Not to kill or harm animals: Khoâng saùt sanh nhöôùng maøy hay nhaém maét—Let not your haïi vaät—See Eight fields for cultivating attention be drawn where the master raises his blessedness (III). eyebrows or twinkles his eyes. This is one of the Not to kill or injure any living being: ten advices regarding the Zen koan from Zen Pranatipataviratih (skt)—Panatipata (p)—Khoâng Master T’ui-Yin—Ñaây laø moät trong möôøi lôøi saùt sanh—Against murder—Refraining from khuyeân veà thieàn coâng aùn cuûa Thieàn Sö Thoái AÅn— taking life—See Five precepts. See Ten advices regarding the Zen koan from Not to kill living beings: Abstinance from T’ui-Yin. taking life—Khoâng saùt sanh (chaúng gieát maïng Not to lie: Abstinance from lying—Khoâng noùi soáng)—See Three good deeds of the body, and doái (chaúng noùi laùo)—See Ten meritorious deeds Ten precepts (I). (I), Ten precepts (I), and Ten rules which produce Not knowing: Baát Giaùc. no regrets. 1) Unconsciously, unknowingly, unenlightened or Uncomprehending, without “spiritual”

1) Not to lie because if we lie, nobody would adamantine mind of commitment to universal believe us: Neáu chuùng ta noùi doái thì seõ khoâng enlightenment (6). ai tin chuùng ta. Not men: Not of the human—Phi nhaân (devas, 2) Not to lie will help us become truthful and nagas, raksas, etc—trôøi, roàng, daï xoa, vaân vaân). trustful: Khoâng noùi doái giuùp ta trôû neân chaân Not minding any appearances: Chaúng töôûng thaät vaø ñaùng tin caäy hôn. nieäm taát caû töôùng, maø chaúng boû taát caû chuùng sanh ** See Five precepts. chaáp töôùng—Yet not abandoning sentient beings Not to lie, deceive or slander: Mrsavadaviratih attached to appearances—See Ten Paths Of (skt)—Khoâng voïng ngöõ—Against lying, deceiving Emancipation Of Great Enlightening Beings. and slandering—Refraining from lying speech— Not a moment is permanent: Saùt Na Voâ See Five precepts. Thöôøng—Every moment passes through the Not to look for people’s mistakes: Khoâng thaáy stages of birth, stay, change, and destruction (not a loãi ngöôøi. moment is permanent, but passes through stages 1) The Buddha taught: “When we do not see of birth, stay, change, death)—Moïi luùc ñeàu qua others’ mistakes or see only our own caùc giai ñoaïn sanh, truï, dò vaø dieät.

Khoâng coù luùc rightness, we are naturally respected by naøo ñöôïc goïi laø thöôøng haèng, chæ trong khoaûnh seniors and admired by juniors.”: Phaät daïy: khaéc moät saùt na maø coù ñaày ñuû boán töôùng sanh, “Khi naøo chuùng ta khoâng coøn thaáy loãi ngöôøi truï, dò , dieät. hay chæ thaáy caùi hay cuûa chính mình, chöøng Not moving: Akuppa (p)—Acala (skt)—Baát ñoù chuùng ta seõ ñöôïc caùc baäc tröôûng laõo neã vì Ñoäng—Voâ ñoäng—Immobile—Motionless— vaø haäu boái kính ngöôõng. Unvarying—Unchanging—Unmoved— 2) According to the Dharmapada, sentence 50, Unmoving—Unshakeable. the Buddha taught: “Let not one look on the Not to mumble on the koan: Khoâng laãm nhaãm faults of others, nor things left done and coâng aùn—Do not ratiocinate on the koan. This is undone by others; but one’s own deeds done one of the ten advices regarding the Zen koan and undone.”—Theo Kinh Phaùp Cuù, caâu 50, from Zen Master T’ui-Yin—Ñaây laø moät trong Ñöùc Phaät daïy, “chôù neân doøm ngoù loãi ngöôøi, möôøi lôøi khuyeân veà thieàn coâng aùn cuûa Thieàn Sö chôù neân doøm coi hoï ñaõ laøm gì hay khoâng laøm Thoái AÅn—See Ten advices regarding the Zen gì, chæ neân ngoù laïi haønh ñoäng cuûa mình, thöû koan from T’ui-Yin. ñaõ laøm ñöôïc gì vaø chöa laøm ñöôïc gì.” Not to necessarily seek the ability to refute Not losing ground: Avaivartika (skt)— and rebut: Oan öùc khoâng caàn bieän baïch—See Avinivartaniya (skt)—Never receding, always Ten non-Seeking Practices. progressing—Not backsliding—Never retreating but going straight to nirvana, an epithet of every Not only the void: Middle-way emptiness— Buddha—Baát thoái. Not-only-empty—Baát Ñaõn Khoâng—Not only the void, or non-void. The term expressing the idea Not to make a bad example for others to that while all things are seen as each being empty, imitate: Caám khoâng trang nghieâm, laøm quaáy aùc their aspect of non-emptiness has not been cho keû khaùc baét chöôùc—See Sanghadisesa. recognized. Sravakas and pratyeka-buddhas see Not making great vows: Chaúng phaùt ñaïi only the “void,” Bodhisattvas see also the “non- nguyeän—See Ten kinds of possession by demons void.” This is called the “pervasive teaching of of Great Enlightening Beings. emptiness” by the T’ien-T’ai Sect—Baát Ñaûn Not made known to both near and remote: Khoâng, töø ñöôïc duøng ñeå dieãn taû yù töôûng veà vaïn Gaàn xa ñeàu khoâng bieát—See Eight kinds of höõu giai khoâng, trong khi khía caïnh veà “baát prediction. khoâng” cuûa chuùng chöa ñöôïc thöøa nhaän. YÙ noùi Not material, not immaterial: Chaúng vaät chaát haøng Thanh Vaên vaø Duyeân Giaùc thaáy chö phaùp chaúng khoâng vaät chaát—See Ten kinds of ñeàu khoâng, Boà Taùt chaúng nhöõng thaáy “khoâng,”

maø coøn thaáy caû “baát khoâng.” Ñaây laø giaùo thuyeát Not to provoke other nuns to disobey the öu theá ñöôïc toâng Thieân Thai truyeàn giaûng. laws of the Order: Caám ñoác xuùi nhöõng coâ khaùc, Not to ordain a person who has committed a baûo ñöøng nghe Giaùo Hoäi—See Sanghadisesa. capital offense: Caám cho nhaäp ñaïo moät ngöôøi Not to quarrel and reproach or condemn phaïm toäi ñaùng cheát—See Sanghadisesa. the Order: Caám gaây goã vaø phieàn traùch Giaùo Not of a particular nature, not without Hoäi—See Sanghadisesa. nature: Chaúng taùnh chaúng khoâng taùnh—See Ten Not reached: Baát caäp (khoâng ñeán). kinds of adamantine mind of

commitment to Not a realization of realms and beings: Caûnh universal enlightenment (6). vaø ngöôøi ñeàu khoâng khoâng ñoaït—Return is Not to pay homage: Baát baùi (khoâng laïy)— definitely return; birth is definitely birth—Veà taát According to Buddhist tradition, lay people may quyeát ñònh veà, sanh cuõng quyeát ñònh sanh—See not pay homage to the gods of other religions; Buddha Recitation and the Four Realizations. monks and nuns may not pay homage to kings or Not really born not really die: Phi sinh phi parents (usually they pay homage to their parents dieät—The doctrine of the Buddha was not really the last time before leaving home)—Theo truyeàn born and did not really die, for it is an eternal thoáng Phaät giaùo, Phaät töû taïi gia coù theå khoâng leãtruthl, or the absolute truth. The Buddha as not baùi thaàn thaùnh ngoaïi ñaïo; Taêng Ni khoâng leã baùi really born and did not really die, for he is eternal vua chuùa hay cha meï (thöôøng thì vò aáy ñaõ leã laïy (his dharmakaya is eternal)—Giaùo phaùp cuûa Ñöùc cha meï laàn cuoái cuøng tröôùc khi xuaát gia). Phaät khoâng sanh khoâng dieät, vì noù laø chaân lyù vónh Not perceiving material forms in oneself, haèng. Ñöùc Phaät laø baát sanh baát dieät vì phaùp thaân one sees them outside: Noäi voâ saéc töôûng—Not cuûa Ngaøi laø vónh haèng. perceiving material forms in oneself, one sees Not reciting the koan as if it were the them outside is a type of liberation when no Nembutsu practice or a form of Dharani: subjective desire arises by still meditating or Khoâng ñoïc coâng aùn y nhö tuoàng nieäm Phaät hay contemplating of the object or of all things. First tuïng chuù—See Ten methods of maturing doubts. contemplating on impurity of external objects, Not rely on texts: Giaùo ngoaïi bieät truyeàn. then on purity. This is one of the eight types of Not relying on books: Not established on meditation for removing various attachments to words—Baát Laäp Vaên Töï—It is not relying on forms and desires—Noäi voâ saéc töôûng, ngoaïi quaùn books, or not established on words. saéc giaûi thoaùt Tam muoäi. Quaùn töôûng noäi saéc laø voâ saéc, thaáy caùc ngoaïi saéc baát tònh. Ñaây laø moät Not relying on others: Aparapraneya (skt)— trong taùm giaûi thoaùt, hay taùm pheùp thieàn ñònh giaûi Baát do ö tha (khoâng döïa vaøo ngöôøi khaùc). thoaùt khoûi saéc duïc—See Eight liberations. Not rising: Anabhinirvritti (skt)—Khoâng khôûi. Not to polish your words for personal Not in the same class: Dissimilar—Distinctive, advantages: Abstain from speaking double- each its own—Baát coäng (khoâng gioáng nhau). tongued—Khoâng noùi lôøi theâu deät—See Ten Not saying anything unpleasant to sentient meritorious deeds (I). beings: One of the ten ways of purifying speech Not to possess or store gold, silver or ivory: of Great Enlightening Beings—Tònh tu ngöõ Khoâng tích tröû vaøng baïc ngoïc ngaø—See Ten nghieäp, chaúng noùi nhöõng lôøi maø chuùng sanh chaúng precepts (I). thích nghe—See Ten ways of purifying speech of Not to praise oneself and discredit others: Great Enlightening Beings (I). Khoâng ca ngôïi mình vaø laøm maát uy tín ngöôøi— Not seeing others' mistakes: Khoâng Thaáy Loãi See Ten rules which produce no regrets. Ngöôøi—See Not to look for people's mistakes. Not profound: Thieån Löôïc—Superficial— Not self: Anatman (skt)—Non-ego—No-self— Simple—Nhöõng vaán ñeà thoâ thieån vaø giaûn löôïc (yù See No-self. noùi nhöõng vaán ñeà maø Maät giaùo aùm chæ Hieån giaùo).

Not set up scriptures: Baát Laäp Vaên Töï— haïnh Boà Taùt—See Ten kinds of mind outstanding According to the Buddha's teachings in the like a mountain of Great Enlightening Beings. Lankavatara Sutra, the Zen or intuitive school Not a single thing that fulfills the practice of does "not set up scriptures." It lays stress on Enlightening Beings: Khoâng coù moät phaùp vieân meditation and intuition rather than on books and maõn haïnh Boà Taùt—See Ten kinds of mind other external aids—Theo lôøi Phaät daïy trong Kinh outstanding like a mountain of Great Enlightening Laêng Giaø, nhaø Thieàn döïa vaøo thöïc taäp hôn laø vaên Beings. töï saùch vôû. Not a single thing that has been or will be or Not to seek after anything: Voâ Sôû Caàu Haïnh— is ever attained in complete enlightenment: According to the first patriarch Bodhidharma, Khoâng moät phaùp ôû nôi voâ thöôïng Boà Ñeà ñaõ thaønh, "Not to seek after anything" is one of the four hieän thaønh, seõ thaønh—See Ten kinds of mind disciplinary processes. By 'not seeking after outstanding like a mountain of Great Enlightening anything' is meant this: "Men of the world, in Beings. eternal confusion, are attached everywhere to one Not a single thing that has been or will be or thing or another, which is called seeking. The is ever explained in complete enlightenment: wise, however, understand the truth and are not Khoâng coù moät phaùp ñaõ noùi, hieän noùi , hay seõ like the vulgar. Their minds abide serenely in the noùi—See Ten kinds of mind outstanding like a uncreated while the body turns about in mountain of Great Enlightening Beings. accordance with the laws of causation. All things are empty and there is nothing desirable and to be Not a single thing that honors all Buddhas: sought after. Wherever there is nothing merit of Khoâng moät phaùp cung kính cuùng döôøng chö brightness there follows the demerit of darkness. Phaät—See Ten kinds of mind outstanding like a The triple world there one stays too long is like a mountain of Great Enlightening Beings. house on fire; all that has a body suffers, and who Not a single thing that teaches and tames all would ever know what is rest? Because the wise sentient beings: Khoâng moät phaùp giaùo hoùa ñieàu are thoroughly acquainted with this truth, they get phuïc chuùng sanh—See Ten kinds of mind neer attached to anything that becomes, their outstanding like a mountain of Great Enlightening thoughts are quieted, they never seek. Says the Beings. sutra: 'Wherever there is seeking, there you have Not to Slander: Khoâng Noùi lôøi Ñaâm Thoïc—See sufferings; when seeking ceases you are blessed. Three doors of wholesome karma pertaining to Thus we know that not to seek is verily the way to the sense-sphere (2). the truth. Therefore, one should not seek after Not to slander any enlightening teachings: anything."—Theo Toå Boà Ñeà Ñaït Ma, ñaây laø moät Chaúng huûy baùng Phaät phaùp—Should not slander trong boán haïnh cuûa Thieàn giaû. Ngöôøi ñôøi maõi maõi any enlightening teachings. This is one of the ten ñaém meâ, vieäc gì cuõng tham tröôùc, theá goïi laø caàu. kinds of rules of behavior of great enlightening Baäc trí ngoä leõ chaân, chuyeån ngöôïc theá tuïc, neân an beings. Enlightening beings who abide by these taâm truï nôi voâ vi, thaân hình tuøy nghi maø vaän can attain the supreme discipline of great chuyeån. Muoân vaät ñeàu laø khoâng, coù gì vui maø caàu knowledge—Ñaây laø moät trong möôøi luaät nghi cuûa ñöôïc. Heã coù coâng ñöùc thì

lieàn coù haéc aùm ñuoåi chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày theo. ÔÛ laâu trong ba coõi khaùc naøo nhö trong nhaø thôøi ñöôïc luaät nghi ñaïi trí voâ thöôïng—See Ten löûa. Coù thaân coù khoå, ñöôïc gì maø vui? Thoâng suoát kinds of rules of behavior of great enlightening ñöôïc vaäy aét buoâng heát söï vaät, döùt töôøng, chaúng beings. caàu. Kinh noùi: ‘Coøn caàu coøn khoå. Heát caàu môùi Not to slander the Triratna: Khoâng huûy baùng ñöôïc vui. Xeùt bieát khoâng caàu môùi thöïc laø ñaïo Tam Baûo—See Ten precepts (II). haïnh neân noùi laø haïnh khoâng caàu mong—See Four Not to sleep on high or broad beds: Khoâng disciplinary processes (B). naèm giöôøng cao neäm roäng—See Ten precepts (I). Not a single thing that cultivate the practice of Enlightening Beings: Khoâng coù moät phaùp tu

Not to sleep on high and fine beds: Khoâng Not to steal: Adattadanaviratih (skt)—naèm giöôøng cao giöôøng ñeïp—Not to sleep on high Adinnadana (p)—Khoâng troäm caép—Abstain from and fine beds (not to sit on elevated, broad, and stealing—Abstinance from taking what is not large divans or beds), but on a mat on the ground. given—Against theft—Not to take anything which This is one of the first eight of the ten does not belong to you or what is not given to you. commandments which the Buddha set forth for lay Not to take what is not been given—Khoâng troäm Buddhists to observe 24 hours every fornight— caép (chaúng laáy cuûa khoâng cho)—See Not stealing, Khoâng naèm giöôøng cao giöôøng ñeïp, maø chæ naèm Five precepts, Ten meritorious deeds (I), Ten chieáu traûi treân ñaát. Ñaây laø moät trong taùm giôùi ñaàu precepts (I), and Ten rules which produce no trong Thaäp Giôùi maø Ñöùc Phaät cheá ra cho Phaät töû regrets. taïi gia cöù moãi nöûa thaùng laø phaûi giöõ taùm giôùi naày Not to steal any properties of others: Khoâng trong 24 giôø—See Eight precepts. troäm caép—See Three good deeds of the body. Not to speak falsely: Khoâng voïng ngöõ—This is Not to steal or to take things not given: one of the first eight of the ten commandments Khoâng troäm caép—See Not stealing, Three doors which the Buddha set forth for lay Buddhists to of wholesome karma pertaining to the sense-observe 24 hours every fornight—Ñaây laø moät sphere (1), Eight precepts, and Ten precepts (I). trong taùm giôùi ñaàu trong Thaäp Giôùi maø Ñöùc Phaät Not stealing: Adinnadana-veramani (skt)— cheá ra cho Phaät töû taïi gia cöù moãi nöûa thaùng laø Abstain from stealing—Khoâng Troäm Caép. phaûi giöõ taùm giôùi naày trong 24 giôø—See Eight (I) An overview of “Not stealing”—Toång quan precepts. veà “Khoâng troäm caép: Abstain from stealing Not to speak frivolous talk: Khoâng Noùi Nhaûm and to live honestly, taking only what is one’s Nhí—See Three doors of wholesome karma own by right. To take what belongs to another pertaining to the sense-sphere (2). is not so serious as to deprive him of his life, Not to speak harsh speech: Khoâng Noùi Thoâ but it is still a grave crime because it deprives Loã—See Three doors of wholesome karma him of some happiness. As no one wants to be pertaining to the sense-sphere (2). robbed, it is not difficult to understand that it Not to speak ill of the husband and parents- is wrong to take what is not one’s own. The in-law to others: A wife should not speak ill of thought that urges a person to steal can never her husband and parents-in-law to others, nor does be good or wholesome. Then robbery leads to

she report shortcomings or household quarrels violence and even to murder. This precept is elsewhere—Khoâng neân noùi xaáu choàng vaø cha meï easily violated by those in trade and choàng vôùi ngöôøi ngoaøi, cuõng khoâng ñem chuyeän commerce. A man can use both his pen and xaáu beân choàng maø thuaät laïi cho ngöôøi ngoaøi—See his tongue with intent to steal. There can be Ten things which the Buddha advises any father to no peace or happiness in a society where educate his daughter before she gets married. people are always on the look-out to cheat and rob their neighbors. Theft may take many Not to speak the sins of those in orders: forms. For instance, if an employee slacks or Khoâng noùi toäi cuûa chö Taêng Ni trong giaùo ñoaøn— works badly and yet is paid in full, he is really See Ten precepts (II). a theft, for he takes the money he has not Not to speak in support for a nun who has earned. And the same applies to the employer committed one of the eight Parajikas: Caám if he fails to pay adequate wages—Khoâng binh vöïc moät ni coâ phaïm ñaïi giôùi—See troäm caép ñoàng thôøi soáng löông thieän, chæ laáy Sanghadisesa. nhöõng gì ñöôïc cho theo ñuùng pheùp. Laáy Not to speak in support for a person who nhöõng gì thuoäc veà ngöôøi khaùc tuy khoâng does things to destroy the harmony of the nghieâm troïng nhö töôùc ñoaït maïng soáng cuûa Order: Caám binh vöïc keû phaù söï hoøa hieäp ôû Giaùo hoï, nhöng noù vaãn ñöôïc xem laø troïng toäi bôûi vì Hoäi—See Sanghadisesa. ñaõ laáy ñi cuûa hoï moät nieàm vui naøo ñoù. Vì khoâng ai muoán bò troäm caép, cho neân khoâng coù

gì khoù hieåu khi thaáy raèng laáy nhöõng gì khoâng for lay Buddhists to observe 24 hours every phaûi laø cuûa rieâng mình laø moät loãi laàm. YÙ nghó fornight—Ñaây laø moät trong taùm giôùi ñaàu thuùc ñaåy moät ngöôøi troäm caép khoâng bao giôø trong Thaäp Giôùi maø Ñöùc Phaät cheá ra cho Phaät laø thieän yù hay haûo yù ñöôïc. Vì theá troäm caép töû taïi gia cöù moãi nöûa thaùng laø phaûi giöõ taùm daãn ñeán baïo haønh, thaäm chí caû saùt nhaân nöõa. giôùi naày trong 24 giôø Nhöõng ngöôøi buoân baùn raát deã phaïm phaûi giôùi (III) The consequences of “Not to steal”—Keát quaû ‘khoâng troäm caép’. Moät ngöôøi coù theå duøng cuûa vieäc khoâng troäm caép: ngoøi vieát vaø mieäng löôõi cuûa mình vôùi yù ñoà 1) To increase one’s generosity: Taêng loøng troäm caép. Khoâng theå coù an laïc vaø haïnh phuùc quaûng ñaïi. trong moät xaõ hoäi maø ngöôøi ta luùc naøo cuõng 2) To increase trust in other people: Taêng loøng phaûi ñeà phoøng troäm caép. Troäm caép coù theå coù thaønh tín nôi ngöôøi. nhieàu hình thöùc, nhö moät coâng nhaân laøm vieäc 3) To increase one’s honesty: Taêng loøng thaønh cheånh maûng hay vuïng veà nhöng vaãn ñöôïc traû thaät. löông ñaày ñuû, ngöôøi aáy thaät söï laø moät teân 4) Life without sufferings: Khoâng khoán khoå. troäm, vì hoï nhaän ñoàng tieàn maø hoï khoâng ñaùng 5) Life without disappointment: Khoâng thaát nhaän. Vaø ñieàu naày cuõng aùp duïng ñoái vôùi voïng. ngöôøi chuû, neáu hoï khoâng traû löông ñaày ñuû cho Not stopping the practices of the deeds of coâng nhaân. enlightening beings: Chaúng döùt tu haønh haïnh (II) The meanings of “Adninnadana-veramani”— Boà Taùt—See Ten kinds of Buddha-action of great Nghóa cuûa “Khoâng Troäm Caép”: Not to steal or Enlightening Beings. no stealing is the second of the ten Not stopping the practices of enlightening

commandments. Not to steal because we beings: Chaúng döùt Boà Taùt haïnh laø ñaïo xuaát sanh have no right to take what is not given. Not to Phaät phaùp, vì taêng tröôûng Ñaïi bi—A way of steal will help us become honest—Khoâng generating qualities of Buddhahood, by increasing troäm caép laø giôùi thöù nhì trong nguõ giôùi. Chuùng great compassion—See Ten ways of generating ta khoâng coù quyeàn laáy baát cöù thöù gì maø ngöôøi the qualities of Buddhahood of Great Enlightening ta khoâng cho. Khoâng troäm caép giuùp cho chuùng Beings. ta trôû neân löông thieän hôn (baát cöù vaät gì cuûa ngöôøi khoâng cho maø mình coá yù laáy, thì goïi laø Not subject to annihilation: Baát Dieät—See thaâu ñaïo hay troäm caép. YÙ nghóa ngaên caûn Anirodha. troäm caép laø ñeå dieät tröø nghieäp baùo, nhôn quaû Not to suspect with a groundless charge: ôû ngoaøi, chuû yeáu laø tröø taâm nieäm tham vaø Caám nghi quaáy moät gì maø khoâng coù thaät—See dieät haún ngaõ chaáp, aùi duïc maïnh thì khôûi taâm Sanghadisesa. tham caàu, tham caàu khoâng ñöôïc thì sanh ra Not to take anything which does not belong troäm caép. Moät khi chaáp ngaõ, nghóa laø chaáp coù to you or what is not given to you: ta, thì coù cuûa mình maø khoâng coù cuûa ngöôøi, Adattadanaviratih (skt)—Adinnadana (p)—Khoâng chæ nghó ñeán sôû höõu cuûa ta, khoâng nghó ñeán sôû troäm caép—Against theft—Not to steal—See Five höõu cuûa ngöôøi. Ngaên ngöøa troäm cöôùp töùc laø precepts. chaän ñöùng loøng tham vaø chaáp ngaõ). Not to take the koan as pointing to absolute 1) Not to steal because we have no right to take emptiness: Khoâng coi coâng aùn nhö laø chæ ñieåm what is not give: Khoâng troäm caép vì chuùng ta cho ngoan khoâng (tuyeät ñoái troáng roãng)—Do not khoâng ñöôïc quyeàn laáy nhöõng gì maø ngöôøi ta take the koan as pointing to absolute emptiness. khoâng cho. This is one of the ten advices regarding the Zen 2) Not to steal will help us become honest: koan from Zen Master T'ui-Yin—Ñaây laø moät Khoâng troäm caép laøm cho chuùng ta trôû neân trong möôøi lôøi khuyeân veà thieàn coâng aùn cuûa Thieàn lieâm khieát. Sö Thoái AÅn—See Ten advices regarding the Zen 3) This is one of the first eight of the ten koan from T'ui-Yin. commandments which the Buddha set forth

Not to take part in singing, dancing or phaùp naày thôøi ñöôïc luaät nghi ñaïi trí voâ thöôïng— playing musical instrument: Khoâng ca haùt, See Ten kinds of rules of behavior of great ñôøn ñòch, nhaûy muùa—See Ten precepts (I). enlightening beings. Not to take what is not been given: Khoâng Not thinking: Nis-cinta (skt)—Khoâng suy nghó— troäm caép (chaúng laáy cuûa khoâng cho)—Abstinance Thoughtless. from taking what is not given—Not to steal—See Not a thought arising: Nhaát Nieäm Baát Sinh— Ten precepts (I). Khoâng moät nieäm naøo phaùt sanh. Not to take Zen for a state of mere passivity: Not to train in seclusion: As disciples of the Ñöøng coi Thieàn nhö moät traïng thaùi chæ thuï ñoäng— Teacher who lives secluded they do not train in Do not take Zen for a state of mere passivity. This seclusion—Vò Ñaïo Sö soáng vieãn ly, caùc ñeä töû laïi is one of the ten advices regarding the Zen koan khoâng tuøy hoïc vieãn ly—See Three reasons middle from Zen Master T'ui-Yin—Ñaây laø moät trong Bhikkhus are to be blamed and Three reasons möôøi lôøi khuyeân veà thieàn coâng aùn cuûa Thieàn Sö elder Bhikkhus are to be blamed. Thoái AÅn—See Ten advices

regarding the Zen Not to try to demonstrate on the words: koan from T'ui-Yin. Khoâng boäc baïch baèng lôøi—Do not try to Not taking cultivation for a state of doing- demonstrate on the words. This is one of the ten nothing-ness: Khoâng coi noù laø moät traïng thaùi voâ advices regarding the Zen koan from Zen Master haønh—See Ten methods of maturing doubts. T'ui-Yin—Ñaây laø moät trong möôøi lôøi khuyeân veà Not taking a temporary state of thieàn coâng aùn cuûa Thieàn Sö Thoái AÅn—See Ten advices regarding the Zen koan from T'ui-Yin. transparency for finality: Khoâng coi traïng thaùi Not to try to extract meaning from the way saùng toû taïm thôøi laø cöùu caùnh—See Ten methods of maturing doubts. the koan is worded: Khoâng quy ñònh coâng aùn Not talking vainly or idly: Avikarsa (skt)— ñeå ruùt ra moät yù nghóa—Do not try to extract meaning from the way the koan is worded. This is Khoâng hyù luaän. one of the ten advices regarding the Zen koan Not to tell of a fellow-Buddhist's sins: Khoâng from Zen Master T'ui-Yin—Ñaây laø moät trong noùi loãi ngöôøi—See Ten rules which produce no möôøi lôøi khuyeân veà thieàn coâng aùn cuûa Thieàn Sö regrets. Thoái AÅn—See Ten advices regarding the Zen Not a thing to bring or carry away: Empty- koan from T'ui-Yin. handed—Nothingness—Nhaát Vaät Baát Töông Lai. Not trying to be merely clever about Not to think that the sense of the koan is to anything: Khoâng coá moå xeû baát cöù thöù gì—See be grasped where it is held out as an object Ten methods of maturing doubts. of thought: Khoâng ñaët yù nghóa coâng aùn laøm ñoái Not undergoing normal instruction: Outside töôïng cho tö töôûng—This is one of the ten advices the sect—Outside the school—Giaùo ngoaïi. regarding the Zen koan from Zen Master T'ui- Not upside down: Voâ Ñaûo—Not upside-down, Yin—Ñaây laø moät trong möôøi lôøi khuyeân veà thieàn seeing things right side up, or correctly, i.e. coâng aùn cuûa Thieàn Sö Thoái AÅn—See Ten advices correct views of truth and things, e.g. not regarding the Zen koan from T'ui-Yin. regarding the seeming as real, the temporal as Not think of those who seek individual eternal, etc.—Chaùnh kieán lìa khoûi taát caû moïi ñieân salvation: Chaúng moùng loøng ghi nhôù nhöõng ñaûo, khoâng cho hình töôùng laø thaät, khoâng cho voâ Thanh Vaên Ñoäc Giaùc—Should not think of those thöôøng laø thöôøng (ngöôïc laïi phaøm phu thì hieåu who seek individual salvation. This is one of the bieát ñieân ñaûo caû söï laãn lyù, cho khoå laøm vui, cho ten kinds of rules of behavior of great voâ thöôøng laø thöôøng). enlightening beings. Enlightening beings who Not to use garlics and perfumes: Khoâng duøng abide by these can attain the supreme discipline nhöõng chaát kích thích nhö haønh toûi hoaëc daàu of great knowledge—Ñaây laø moät trong möôøi luaät thôm—See Ten precepts (I). nghi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong

Not to use harsh speech: Not be of evil Not wholesome root: Akusalamula (skt)—speech—Abstain from hurtful words—Khoâng noùi Fuzen-gon (jap)—Baát thieän caên. lôøi ñoäc aùc—See Ten meritorious deeds (I). Not to wish that our bodies be always free Not using words: Baát laäp vaên töï—People who of diseases: Nghó ñeán thaân theå thì ñöøng caàu practice Zen often advise not using words. This is khoâng bònh khoå—See Ten non-Seeking Practices. not to discredit words, but to avoid the danger of

Not to wish that our cultivation be free of becoming stuck in them. It is to encourage us to demonic obstacles: Xaây döïng ñaïo haïnh thì ñöøng use words as skillfully as possible for the sake of caàu khoâng bò ma chöôùng—See Ten non-Seeking those who hear them. In the second century, Practices. Nagarjuna wrote “The Madhyamika Sastra,” in Not to wish that everyone, at all times, be on which he used concepts to destroy concepts. He was not trying to create a new doctrine, but to good terms and in harmony with us: Vôùi break all the bottles, all the flasks, all the vases, ngöôøi thì ñöøng mong taát caû ñeàu thuaän theo yù all the containers, to prove that water needs no mình—See Ten non-Seeking Practices. form to exist. He outlined a dance for us, a dance Not to wish for gain in our social relations: for us to drop our categories and barriers so that Giao tieáp thì ñöøng caàu lôïi mình—See Ten non- we can directly encounter reality and not content Seeking Practices. ourselves with its mere reflection. This is one of Not to wish that our lives be free of all the eight fundamental principles, intuitional or misfortune and adversity: ÔÛ ñôøi thì ñöøng caàu relating to direct mental vision of the Zen khoâng hoaïn naïn—See Ten non-Seeking Practices. School—Ngöôøi thöïc taäp thieàn thöôøng khuyeân “baát Not to wish our mind cultivation be free of laäp vaên töï.” Ñaây khoâng nhaát thieát laø ñeå phuû nhaän all obstacles: Cöùu xeùt taâm taùnh thì ñöøng caàu khaû naêng dieãn ñaït cuûa vaên töï maø chæ ñeå traùnh söï khoâng khuùc maéc—See Ten non-Seeking nguy hieåm cuûa söï maéc keït vaøo ngoân ngöõ maø thoâi. Practices. Ngöôøi ta khuyeân chuùng ta neân duøng vaên töï moät Not to wish that our plans and activities caùch kheùo leùo vì lôïi ích cuûa ngöôøi nghe. Vaøo theá kyû thöù 2, ngaøi Long Thoï ñaõ vieát boä Trung Quaùn meet with easy success: Vieäc laøm thì ñöøng Luaän, bieåu tröng cho yù thöùc muoán söû duïng yù nieäm mong deã thaønh—See Ten non-Seeking Practices. ñeå ñaäp vôõ yù nieäm. Trung Quaùn Luaän khoâng nhaém Not to wish to be repaid for our good deeds: tôùi söï thaønh laäp moät yù nieäm hay moät luaän thuyeát Thi aân thì ñöøng caàu ñeàn ñaùp—See Ten non- naøo heát maø chæ nhaém tôùi vieäc phaù boû taát caû moïi yù Seeking Practices. nieäm, ñaäp vôõ heát taát caû moïi chai loï, oáng vaø bình Not to wish to share in opportunities for ñeå cho ta thaáy nöôùc laø caùi gì khoâng caàn hình profit: Thaáy lôïi thì ñöøng nhuùng vaøo—See Ten töôùng maø vaãn hieän thöïc. Ngaøi ñaõ phaùc hoïa ra moät non-Seeking Practices. ñieäu muùa cho chuùng ta nhaèm giuùp chuùng ta loaïi Not a word has been said nor declared: Baát boû caùc khuoân khoå yù nieäm tröôùc khi ñi vaøo söï theå Thuyeát Nhaát Töï—This statement was said by the nghieäm thöïc taïi, ñeå khoâng töï maõn vôùi chính chuùng Buddha when he emphasized the danger of ta baèng nhöõng hình aûnh cuûa thöïc taïi. Ñaây laø moät abusing words. He said: “In forty-nine years, I trong taùm nguyeân taéc caên baûn, cuûa tröïc giaùc hay haven’t said a word.” Later, this statement has lieân heä tröïc tieáp vôùi taâm linh cuûa tröôøng phaùi become popular when Zen Masters using the Thieàn Toâng—See Eight fundamental principles. statement to teach their disciples—Baát thuyeát Not to vaunt (praise) self and depreciate nhaát töï, lôøi ñöôïc Ñöùc Phaät noùi khi Ngaøi nhaán others: Khoâng khen mình cheâ ngöôøi—See Ten maïnh veà söï nguy hieåm cuûa laïm duïng ngoân töø.

precepts (II). Ngaøi noùi: “Trong boán möôi chín naêm, ta khoâng Not to wear adornments and perfumes: noùi moät lôøi.” Veà sau caâu naày trôû thaønh thoâng duïng Khoâng mang ñoà trang söùc, cuõng nhö khoâng thoa khi caùc Thieàn Sö duøng caâu naày ñeå daïy ñeä töû tu nöôùc hoa—See Ten precepts (I). thieàn.

Notable virtue: Danh ñöùc. Nothing obtainable: Voâ Sôû Ñaéc—The Notarize (v): Coâng chöùng hay thò thöïc (giaáy tôø immaterial universal reality behind all hay chöõ kyù teân). phenomena—Khi theå hoäi ñöôïc chaân lyù voâ töôùng, Notary (n): Coâng chöùng vieân (ñeå thò thöïc giaáy thì trong loøng khoâng coù gì chaáp tröôùc. tôø). Nothing on which to rely: Voâ y (khoâng coù caùi Nothing: gì ñeå töïa vaøo). 1) Hö khoâng—Khoâng coù gì. Nothingarian (n): Non-believer—Ngöôøi khoâng 2) Nowhere—Voâ sôû. tín ngöôõng. Nothing is accidental in this world: Khoâng coù Nothingness (n): Khoâng. chuyeän gì ngaãu nhieân treân theá giôùi naøy caû (Söï phi 1) Absolute Void: Sunyata (skt)—Hö voâ— ngaãu nhieân). Neáu khoâng coù nhaân, aét khoâng coù Emptiness—Non-existence—Nothingness— quaû—If there is no cause, there won’t be any Nothingness, empty (a), non-existent (a), effect. unreal (a)—Thöïc theå cuûa chö phaùp laø troáng Nothing but skin and bones: Da boïc xöông. roãng, khoâng thöïc—See Emptiness. 2) Empty-handed: Not a thing to bring or carry Nothing that can be called self-substance: away—Nhaát Vaät Baát Töông Lai. Khoâng coù caùi gì coù theå ñöôïc goïi laø töï tính— 3) The place beyond things—The third of the Because of relative dependence or paratantra, we formless realms—Voâ Sôû Höõu Xöù—Chuùng assume natural origin, but in reality there is sanh baát duïng xöù truï—See Nine realities. nothing that can be called self-substance—Do bôûi söï tuøy thuoäc töông ñoái hay y tha khôûi hay duyeân Notify (v): khôûi tính (paratantra) maø chuùng ta tin laø nguoàn 1) Indicate—Proclaim—Coâng boá—Tuyeân boá— goác töï nhieân, nhöng thöïc ra khoâng coù caùi gì coù theå Chæ daïy (chæ thò). ñöôïc goïi laø töï tính—See Eight ways of no-birth. 2) Invite to come—Beckon—Call—Chieâu. Nothing that can be called self-substance: Notion (n): Khaùi nieäm—Kyù hieäu—YÙ nieäm—Khoâng coù caùi gì coù theå ñöôïc goïi laø töï tính—See Idea—Concept. Eight ways of no-birth. Notion of Bodhicitta: One of the most Nothing can take anything else’s place: important makrs which label the Mahayana as Khoâng coù caùi gì coù theå thay theá cho baát cöù thöù gì distinct from the Hinayana—Khaùi nieäm Boà Ñeà ñöôïc—See Eight ways of no-birth. taâm laø moät trong nhöõng tieâu chæ quan troïng phaân bieät Ñaïi Thöøa vaø Tieåu Thöøa—See Ten characters Nothing is created: Phaùp chaúng sanh. of Bodhicitta. Nothing is destroyed: Phaùp chaúng dieät. Notion of karma: Khaùi nieäm veà nghieäp. Nothing on earth partakes of the character Notion of self-substance which is not based of absolute reality: Khoâng coù gì treân traùi ñaát on reality: YÙ nieäm veà töï tính phaùt xuaát töø söï naày coù theå chia seû ñöôïc tính tuyeät ñoái. töôûng töôïng, laø thöù khoâng ñöôïc ñaët caên baûn treân Nothing has an ego: Chö phaùp voâ ngaõ— thöïc tính—See Eight ways of no-birth. Nothing is independent of the law of causation— Notional (a): Thuoäc veà kyù hieäu. Khoâng coù thöù gì ñoäc laäp vôùi lyù nhaân quaû. Nothing has a nature of its own: Taùnh Noumenal: Imaginary, understood as facts and not as illusions—Phaùp höõu—See

Three states of khoâng—Khoâng coù thöù gì coù thöïc taùnh cuûa chính mortal existence (A). noù—See Two voids (B). Nothing hurts like the truth: Not all truths are Noumenal absolute: Toång töôùng phaùp thaân— The unity of dharmakaya—See Two kinds of proper to be told—Trung ngoân nghòch nhó. dharma-body (dharmakaya) (A). Nothing left to cut off: One of the three kinds Noumenal Buddha: Thöïc Hoùa—The real of cutting off—Phi sôû ñoaïn, moät trong ba loaïi Buddha as contrasted with the temporal or ñoaïn dieät—See Three excisions of beguiling delusion.

phenomenal Buddha—Chaân lyù vónh haèng ñoái laïi ñaïi ñoàng, caùi tröøu töôïng, vaân vaân. Lyù taùnh coù theå vôùi quyeàn hoùa vôùi hieän töôïng nhaát thôøi. dòch laø thaät töôùng hay voâ töôùng. Thaät töôùng chæ coù Noumenal dharmakaya: Lyù phaùp thaân—Lyù theå nhaän qua caùc hieän töôïng. Theo Kinh Phaùp thuyeát hay chaân lyù do Nhö Lai sôû chöùng—See Hoa, chöông hai coù daïy: “Nhöõng gì Phaät ñaõ thaønh Two kinds of dharma-body (dharmakaya) (E). töïu laø phaùp toái thöôïng, hi höõu, khoù hieåu. Chæ coù Noumenal hindrance: Lyù chöôùng—Hindrances chö Phaät môùi thaáu suoát ñöôïc thaät töôùng cuûa taát caû that prevent cultivators from entrying into caùc phaùp, töùc laø taát caû caùc phaùp ñeàu nhö thò töôùng, Nirvana, such as false doctrines, etc—Nhöõng nhö thò theå, nhö thò nhaân, nhö thò löïc, nhö thò taùc, chöôùng ngaïi caûn trôû haønh giaû ñi vaøo Nieát Baøn nhö nhö thò duyeân, nhö thò quaû, nhö thò baùo, nhö thò taø giaùo, vaân vaân—See Two hindrances. baûn maït cöùu caùnh.” Qua nhöõng bieåu hieän naøy cuûa nhöõng hieän töôïng hay cuûa chaân nhö, chuùng ta thaáy Noumenal mandala: Lyù Maïn Ñaø La—The ñöôïc thaät töôùng. Ñuùng hôn, nhöõng bieåu hieän naøy Garbhadhatuin contrast with the Vajradhatu töùc laø thaät töôùng. Khoâng coù thaät theå beân ngoaøi mandala—Maïn Ñaø La cuûa Thai Taïng Giôùi, laøm hieän töôïng, chính nôi hieän töôïng laø thöïc theå. hieån hieän caùi ñöùc cuûa lyù tính maø chuùng sanh voán coù, ñoái laïi vôùi Trí Maïn Ñaø La laø thuyeát giaûng trí Noumenon and phenomenon: Absolute and töôùng môùi thaønh cuûa Ñöùc Nhö Lai. relative—Formless and with form—Fundamental essence and external activity—Principle and Noumenal and phenomenal aspects: Lyù Söï—practice—Visible and invisible—Khoâng saéc— See Noumenon and Phenomenon. Kieán Phi Kieán—Lyù Söï—The visible and the Noumenal source of all phenomena: invisible—Phenomenal and noumenal—Nhöõng Unconditioned dharma—Ultimate inertia from caùi deã thaáy deã bieát vaø nhöõng ñieàu saâu saéc huyeàn which all forms come—Dieät phaùp. dieäu. Noumenal space: Passive space—Non- 1) Principle and practice: Nguyeân taéc vaø thöïc phenomenal space—Voâ Vi Hö Khoâng—See Two haønh. kinds of space. Noumenal universe: Bhutatathata (skt)—Thaät teá lyù ñòa—See Bhutatathata. Noumenon (n): Lyù taùnh—Lyù—Thaät theå—In Buddhism, “lyù” means “a principle,” “reason,” “the whole,” “the all,” “totality,” “the universal,” “the abstract,” etc. The noumenon can be translated as true state, or no state. The true state or noumenon can be only realized through phenomena. According to the Lotus Sutra, chapter two: “What the Buddha has accomplished is the dharma foremost, rare and inconceivable. Only the Buddhas can realize the true state of all dharmas; that is to say, all dharmas are thus- formed, thus-natured, thus-substantiated, thus- caused,

thus-forced, thus-activated, thus- circumstanced, thus-effected, thus-remunerated and thus-beginning-ending-completing." Through these manifestations of Thusness or phenomena we can see true state. It is to say, these manifestations are the true state. There is no noumenon besides phenomenon; phenomenon itself is noumenon—Theo ñaïo Phaät, "lyù" laø nguyeân lyù, laø caùi toaøn theå, caùi nguyeân khoái, caùi

phenomenon is unable to subsist by itself and traïng thaùi cuûa "Nhö" hoaëc "Vieân dung voâ ngaïi." phenomenon is subject to a constant change. Noùi gì vaãn laø khaùi nieäm hoùa, vaø maát haún ñi chuû Noumenon, on the other hand, has no separate ñích. Caùi "Nhö" vöôït ngoaøi taàm hieåu bieát cuûa loaøi existence; if it has, it will be another phenomenon ngöôøi. Chöõ "Nhö" chæ coù theå thöïc chöùng maø thoâi, and no more noumenon. Noumenon supplies to nghóa laø tröïc ngoä. Thoùi thöôøng ngöôøi ta phaûi coù phenomenon a field of operation, as it were, ñöôïc kieán giaûi tri thöùc tröôùc roài sau môùi coù moät lyù whereby the latter may extend in space and giaûi baèng taâm chöùng. Nhöng moät khi taâm chöùng function in time. Noumenon is a kind of supporter roài, ñoät ngoät saùng ra môùi thaáy chaân lyù vöôït haún ra for phenomenon, but there is no real supporter for ngoaøi taát caû lyù luaän, nghóa laø ngoaøi khaû naêng hieåu phenomenon as such on the plane of distinction. bieát cuûa tri thöùc. "Identity" does not exactly express the idea of Noumenon, phenomenon, and the principle "merge and immerse", for "Identity" suggests a which unites both: Khoâng Giaû Trung—See dualism, whereas "merge and immerse" is the Three prongs of "Sunyata-Reality-Middle". emphasis which is placed on the state of self- Noumenal realm: Inactive realm—Lyù phaùp giôùi identity as it is, and not on the two objects that are (voâ vi phaùp giôùi)—See Four dharma realms, and identical. For this state of "as-it-is-ness" Five forms of dharmadhatu. Buddhism has a special term "Suchness." "A Noumenal world: Lyù phaùp giôùi—See Four perfect mutual unimpeded solution" is suchness. dharma realms. However, the more we talk, the more we are unable to express the term "Suchness" because Nourish oneself by gain: Lôïi Döôõng—To "Suchness" is beyond the human understanding. nourish oneself by gain, not to cultivate to attain "Suchness" is only to be experienced, i.e., to be emancipation—Laáy lôïi ñeå nuoâi thaân (laáy thöùc aên intuited. ANything that is expressible in words is thöùc uoáng maø nuoâi thaân hôn laø laáy phaùp ñeå tu already conceptualized, and misses the point haønh, hay nhöõng ngöôøi xuaát gia tu coát ñöôïc tieáng altogether. What is regarded as an intellectual taêm, chöù khoâng phaûi vì muïc ñích giaûi thoaùt). understanding is generally made to precede the Nourish a tiger and receive injury oneself, spiritual, but when a man actually has the nourish a bad karma and receive a bad experience or intuition, he at once realizes that it result: Döôõng hoå di hoïa, döôõng aùc nghieäp thoï aùc is utterly beyond any sort of ratiocination, that is, quaû. it altogether supercedes intellectual Nourishing cause: Döôõng nhaân—Moät trong understanding—Lyù söï töông töùc nghóa laø caùi naøy naêm nguyeân nhaân—Strengthening cause, one of töùc laø caùi kia. Söï nhaân lyù maø hieån vì söï khoâng theå the five causes (four elements of earth, water, fire töï toàn taïi vaø söï bieán ñoåi khoâng ngöøng nghæ. Lyù, and wind which are the causers or producers

and traùi laïi khoâng theå ñöùng lìa ra, vì neáu noù ñöùng lìa maintainers of infinite forms of nature (results)— ra thì noù khoâng coøn laø lyù nöõa maø noù hoùa thaønh Moät trong naêm nguyeân nhaân—See Five causes moät söï khaùc. Lyù laø ñaát hoaït ñoäng cuûa söï, nhôø lyù (A). maø söï khai trieån trong khoâng gian vaø thôøi gian. Lyù Nourishing power from meditation: Thieàn laø ñieåm töïa cuûa söï, laø thöù ñieåm döïa nhö chuùng ta duyeät thöïc—The nourishing powers and the joy of thöôøng quen hình dung trong theá giôùi sai bieät. Vaû the mystic trance of Zen—Söùc maïnh nuoâi döôõng laïi, chöõ “ñoàng nhaát” khoâng theå loät heát ñöôïc tinh taâm thöùc cuûa Thieàn, khi nhaäp vaøo thieàn ñònh thì thaàn cuûa “töông töùc” noùi treân, vì ñoàng nhaát coøn thaân taâm nheï nhaøng khoan khoaùi giuùp tröôûng gôïi yù nhò nguyeân ñoái laäp, coøn “töông töùc töông döôõng thaân theå vaø hueä maïng. nhaäp” nhaán maïnh vaøo traïng thaùi voán laø moät, töï Novice (n): Sramanera—Sramananerika—Sa nhieân laø nhö vaäy ñoù, thay vì nhaém vaøo hai vaät di—Sa di ni—Tu só môùi taäp söï—A novice gioáng nhau. Traïng thaùi töï nhieân nhö vaäy ñoù ñaïo receives the teaching from an accomplished Phaät goïi baèng “Nhö.” Nhö laø vieân dung voâ ngaïi, instructor, who in turn has been trained by another troän laãn vaøo nhau moät caùch tuyeät haûo, khoâng ngaên master, and thus, in theory at least the chain ngaïi. Tuy nhieân caøng noùi caøng khoâng dieãn taû ñöôïc extends to the Buddha himself. A novice though a

beginner, but he may become an arhat, so not to they take the appearance of dragons, fish, and treat him lightly—Moät vò Sa Di thoï nhaän giaùo serpent-like creatures. In his commentaries phaùp töø moät vò thaày ñaõ thaønh töïu, thöôøng thì vò Samatha and Vipassana for Beginners, the thaày naøy cuõng ñaõ ñöôïc huaán ñaïo bôûi moät vò thaày Patriarch Chih-I mentioned a type of demon with khaùc, vaø nhö vaäy, treân lyù thuyeát ít nhaát heä thoáng a face like a pear-shaped lute, four eyes and two naøy keùo daøi ra töø thôøi cuûa Ñöùc Phaät. Sa Di tuy mouths, which enjoys disturbing cultivators. nhoû, nhöng coù theå thaønh baäc Thaùnh, neân khoâng Waiting for the individual to begin to practice, it theå khinh thöôøng—See Siksamana, and Four takes the form of worms or tiny insects and crawls things that may not be treated lightly. all over his head and face, penetrates into his Novice with the age of twenty or over: Danh mouth, nose, eyes and ears, or goes under his Töï Sa Di—Sa Di ôû tuoåi 20 hay lôùn hôn (tuoåi coù armpits or belly to sting him. At other times it theå trôû thaønh Tyø Kheo)—A novice with the age of shouts loudly into the practitioner’s ears, creating 20 or over and can officially become a monk. a great disturbance and giving him a headache; or Novice female: Sa Di Ni giôùi, moät trong taùm loaïi it suddenly embraces him tightly. If the bieät giaûi thoaùt giôùi cho taùm chuùng—One of the practitioner attempt to seize it in return, nothing is eight differentiated rules of liberation for the eight there. This type of nuisance demon also causes orders—See Differentiated rules of liberation for scenes of the five Dusts to appear, either the eight orders. favorable or unfavorable, or neither favorable nor unfavorable. Such transformations are countless Novice male: Sa Di giôùi, moät trong taùm loaïi bieät and can cause the practitioner to become agitated. giaûi thoaùt giôùi cho taùm chuùng—One of the eight As he does not

know what to make of all this, he differentiated rules of liberation for the eight loses his concentration. The general way to orders—See Differentiated rules of liberation for subdue these nuisance demons is to “gather” the the eight orders. mind in correct samadhi or diligently recite Novice nun: Siksamana (skt)—A novice or mantras or the Buddha’s name, they will then all observer of the six commandments—Thöùc xoa ma disappear—Moät trong ba loaïi ngoaïi ma. Naõo ma na—See Nine classes of disciples. laø loaïi ma chuyeân phaù roái, laøm naõo loaïn ngöôøi tu. Novitiate (n): Thôøi gian taäp söï trong töï vieän. Coù gioáng tinh mò moãi loaøi ñeán theo giôø cuûa noù, Now going: Now proceeding—Hieän haønh. ñaïi khaùi moãi giôø coù ba loaøi, möôøi hai giôø thaønh ba Now proceeding: Now going—Hieän haønh. möôi saùu loaøi tinh thuù. Nhö giôø Daàn ñeán, taát laø Nowhere: No place—Voâ phöông hay voâ sôû baát loaøi coïp, beo, gaáu; giôø Meïo ñeán laø loaøi meøo, thoû, chí (khoâng coù nôi naøo maø khoâng ñeán ñöôïc)—In caùo; giôø Thìn laø loaøi, roàng, caù, thuoàng Buddhism, nowhere means unlimited to place and luoàng…Theo trong Toïa Thieàn Chæ Quaùn coù thöù method, i.e. Buddha’s power—Trong Phaät giaùo, quyû Du Laïp Kieát Chi, Taøu goïi laø Ñoâi Dòch, ñaàu voâ phöông coù nghóa laø khoâng giôùi haïn veà nôi choán maët nhö caây ñaøn tyø baø, boán maét hai mieäng, hay phöông caùch, nhö löïc cuûa Ñöùc Phaät. thöôøng öa khuaáy ñoäng phaù roái ngöôøi tu. Chuùng Noxious (ku) ghost: Coå Ñoäc Quyû—See Ten chôø khi ngöôøi tu ñang tuïng nieäm, hoùa ra saâu truøng, kinds of ghosts that will be reborn as an animal to hoaëc boø leân khaép ñaàu maët, hoaëc chun vaøo mieäng, continue to pay their debts. loã muõi, maét, loã tai; hoaëc chui vaøo naùch, buïng cuûa Nuisance (n): Moái nguy haïi. haønh giaû maø caén chích. Ñoâi khi chuùng keâu vang vaøo loã tai, laøm thaønh tieáng oàn aøo, nhöùc oùc; hoaëc Nuisance Demons: Naõo Ma—One of the three chôït oâm giöõ ngöôøi, quô tìm thì khoâng ñuïng thaáy. external demons. This type of demon concentrates Chuùng coøn hoùa ra caûnh nguõ traàn hoaëc thuaän, hoaëc on harassing and disturbing the practitioner. There nghòch, hoaëc khoâng thuaän nghòch, bieán huyeãn is a certain species of spirits and ghosts which can khoân löôøng, laøm cho haønh giaû loaïn ñoäng chaúng be subdivided into many types, each appearing at bieát ñaâu maø nhaän thöùc, deã maát ñònh taâm. Muoán a fixed time of the day. In general, each hour has ñoái trò vôùi ba möôi saùu loaøi tinh thuù, cöù theo giôø three types of spirits. For example, during the keâu teân cuûa noù maø quôû traùch; vôùi ma Ñoâi Dòch, period between seven and nine in the morning,

neân tuïng tam quy nguõ giôùi hoaëc giôùi boån, bôûi Numberless lands: Voâ soá quoác ñoä. chuùng laø thöù quyû phaïm toäi phaù giôùi. Laøm nhö theá Numberless worlds: Infinite world—Voâ Bieân chuùng lieàn aån maát. Hoaëc caùch ñoái trò toång quaùt laø Theá Giôùi—The infinite world, i.e. space; infinite neân nhieáp taâm vaøo chaùnh ñònh, hay chuyeân chæ trì worlds; the numberless worlds in infinite space—chuù nieäm Phaät, chuùng seõ tan bieán—See External Theá giôùi voâ bieân trong khoâng gian voâ taän. demons, and Three types of demons (2). Numerical Arranged Subjects: Kinh Taêng Null (a): Huûy boû—Voâ hieäu. Nhöùt A Haøm. Nullification (n): Söï huûy boû. Numerology (n): Thuaät boùi soá. Nullifidian (a): Khoâng coù nieàm tin

hay tín Numerous: Ña (nhieàu). ngöôõng. Numerous as molecules: Nhieàu voâ soá keå nhö Nullify (v): Huûy boû hay voâ hieäu hoùa. nhöõng haït vi traàn. Nullity (n): Söï voâ hieäu hoùa. Nun (n): Ni—Nöõ tu. Number (n): Samkhya (skt)—Con soá—See 1) See Bhiksuni. Twenty-four non-interactive activity dharmas. 2) Tyø Khöu Ni giôùi, moät trong taùm loaïi bieät giaûi Number of summer retreat: Phaùp Laïp. thoaùt giôùi cho taùm chuùng—One of the eight 1) The end of the monk's year after the summer differentiated rules of liberation for the eight retreat: Cuoái kyø tu taäp ba thaùng an cö kieát haï orders—See Differentiated rules of liberation cuûa moät vò Taêng. for the eight orders. 2) The number of summer retreat or discipline Nun's altar: Ni ñaøn. years indicating the years since a monk's Nun ordination: Giaùo Ñoaøn Ni—In the ordination: Soá naêm Tyø Kheo ñaõ an cö kieát haï Mahayana countries, i.e. China, Japan, Korea, sau khi thoï giôùi hay tuoåi haï laïp cuûa Tyø Kheo. Mongolia, Taiwan, and Vietnam, nun ordination 3) The age of a monk as monk, the years of his continues without any problems; however, in the ordination, or the years a person has been a Theravada countries of Southeast Asia and monk are counted by the number of summer Tibetan Buddhism, nun ordination died out retreats passed. To receive one's monastic several centuries ago. Today, there are women in age. To add to one's monastic age on the Sri Lanka with ten precepts called "Dasasimatas." conclusion of the summer retreat. The In Thailand there are women entitled "Maejis" precedence of monks and nuns in the Order is with eight prepcets. But in both cases, their determined by the number of summer retreats precepts are considered to be lay precepts, and they have attended: Tuoåi cuûa Taêng Ni ñöôïc they aren't officially regarded as ordained nuns. tính baèng soá an cö kieát haï maø caùc vò ñaõ traûi In Tibet, the novice ordination for women took qua. Sau kieát haï an cö, chö Taêng Ni naøo ñaõ root, but Bhikshuni ordination didn't. In recent nhaäp haï ñeàu ñöôïc taêng moät tuoåi ñaïo. Quyeàn years, many women from Theravada and Tibetan ñi tröôùc cuûa Taêng Ni trong ñoaøn tuøy thuoäc traditions have to travel to either China or Taiwan vaøo tuoåi haï laïp. to take Sramanerika, Siksamana, or Bhikshuni Number of years a monk or nun has been ordinations from Chinese masters. Nowadays, ordained: Giôùi Laïp—The number of years a many women in these countries are looking into monk has been ordained—Soá naêm thoï giôùi cuûa the possibility of bringing the Sramanerika, moät vò Tyø Kheo (vò thöù cuûa Tyø Kheo tuøy theo giôùi Siksamana, and Bhikshuni lineages from the laïp nhieàu ít maø xaùc ñònh). Chinese tradition back into the Theravada Numberless (a): Asamkhyeya (skt)—Haèng sa tradition—Trong caùc nöôùc theo truyeàn thoáng Ñaïi (nhieàu voâ soá keå). Thöøa, nhö ôû Trung Quoác, Nhaät Baûn, Ñaïi Haøn, Numberless Great Multitudes gods from all Moâng Coå, Ñaøi Loan vaø Vieät Nam vieäc thoï giôùi Tyø Kheo Ni vaãn tieáp tuïc khoâng trôû ngaïi; tuy nhieân, heavens: Voâ löôïng chö Thieân. taïi caùc nöôùc theo truyeàn thoáng Nguyeân Thuûy ôû Numberless illusion: Traàn sa hoaëc. Ñoâng Nam AÙ vaø Phaät giaùo Taây Taïng, vieäc thoï

giôùi Tyø Kheo Ni ñaõ bò mai moät trong nhieàu theá kyû 2) Also interpreted as the willow, probably from qua. Ngaøy nay, phuï nöõ ôû Tích Lan thoï möôøi giôùi the

drooping characteristic: Cuõng ñöôïc dieãn ñöôïc goïi laø “Dasasilmatas.” ÔÛ Thaùi Lan nhöõng dòch nhö laø caây lieãu, coù leõ do tính chaát ruõ ngöôøi nöõ giöõ taùm giôùi ñöôïc goïi laø “Maejis.” xuoáng cuûa taøng caây. Nhöng trong caû hai tröôøng hôïp naøy, hoï chæ ñöôïc Nyanatiloka (1878-1957): Anton Walter Florus xem laø Phaät töû taïi gia chöù khoâng ñöôïc chính thöùc Gueth, came from a Catholic family. He was a coâng nhaän laø nhöõng Tyø Kheo Ni coù ñaày ñuû giôùi German violin virtuouso who converted to phaåm. ÔÛ Taây Taïng, vieäc truyeàn giôùi Sa Di Ni ñaõ Buddhism after traveling to India, Sri Lanka and baét reã, nhöng vieäc truyeàn giôùi cho Tyø Kheo Ni Burma. During a trip to Sri Lanka, he came in vaãn chöa coù. Trong nhöõng naêm gaàn ñaây, nhieàu contact with Buddhism. He then went to Burma phuï nöõ töø caùc xöù theo Phaät giaùo Nguyeân Thuûy vaø where he entered the Buddhism monastery. He Taây Taïng ñaõ ñi ñeán Trung Quoác vaø Ñaøi Loan ñeå became one of the most important Pali scholar. thoï giôùi Sa Di Ni, Thöùc Xoa Ma Na, hay Tyø Kheo He was ordained as a Theravada monk in Burma Ni vôùi nhöõng vò ñaïo sö ngöôøi Hoa. Ngaøy nay in 1903, and in 1911 he returned to Sri Lanka, ngöôøi ta ñang nghó ñeán vieäc mang doøng truyeàn where he founded a hermitage. Among his works thöøa Sa Di, Thöùc Xoa Ma Na vaø Tyø Kheo Ni töø of translation: Milindapanha, Aguttara-nikaya vaø Trung Quoác vaø Ñaøi Loan sang nhaäp vaøo heä thoáng Vasuddhi-Magga. He also wrote or composed a Phaät giaùo Nguyeân Thuûy—See Sramaneri, number of books, including “Guide through the Siksamana, and Bhiksuni. Abhidharma Pitaka” and “Path to Deliverance,” Nun student: Ni sinh. many doctrinal works and a Buddhist Dictionary— Nun teacher: Ni Phaùp Sö—Effeminate. Teân thaät cuûa oâng laø Anton Walter Florus Gueth, Nunery (n): Convent—Monastery for nuns or xuaát thaân töø moät gia ñình Thieân chuùa giaùo. OÂng laø Bhikkhunis—Ni Töï—Ni vieän—The first nunery in moät nhaïc só döông caàm ñaïi taøi, ngöôøi ñaõ caûi sang China is said to have been established in the Han ñaïo Phaät sau khi du haønh sang AÁn Ñoä. Trong moät dynasty—Ni vieän ñaàu tieân ñöôïc thaønh laäp taïi chuyeán du haønh sang Tích Lan, oâng ñaõ tieáp xuùc Trung Hoa döôùi trieàu ñaïi nhaø Haùn. vôùi Phaät giaùo, sau ñoù oâng sang Mieán ñieän xuaát gia tu hoïc. OÂng ñaõ trôû thaønh moät trong nhöõng hoïc giaû Nuptial (a): Thuoäc veà hoân leã. Ba Li noåi tieáng. OÂng thoï ñaïi giôùi nhö laø moät vò sö Nurturing or renewal of vows: Posadha Theravada taïi Mieán Ñieän vaøo naêm 1903, vaø vaøo (skt)—Upavasatha (skt)—Uposana (skt)— naêm 1911 oâng trôû laïi Sri Lanka, taïi ñaây oâng xaây Uposatha (p)—Bi-monthly Fasting (fast)—Boá taùt. döïng moät choã ôû cuûa ngöôøi aån só vaø tu taäp taïi ñoù. Nutriment of blessedness: Deeds of charity— Nhöõng dòch phaåm cuûa oâng goàm coù: Milindapanha, Phuùc ñöùc tö löông. Anguttara-nikaya vaø Vasuddhi-Magga. OÂng cuõng Nutriment of sensation: Xuùc thöïc—One of the vieát moät soá saùch, trong ñoù coù “Luaän Taïng” vaø four nutriments or four kinds of food—Moät trong “Con Ñöôøng Giaûi Thoaùt,” nhieàu saùch giaùo khoa boán loaïi thöïc phaåm—See Four kinds of food. vaø moät boä Töï Ñieån Phaät giaùo. Nutritive essence: Oja (skt)—Baûn chaát dinh Nyanti (skt): Thaâm Nhaäp—Ni Dieân Ñeå—Deep döôõng. entering—To infiltrate—To penetrate into, or the Nyagrodha (skt): Banyan

tree—Caây ña—Ni deep sense, i.e. desire, covetousness, cupidity— Caâu Ñaø. Teân rieâng cuûa tham (loøng tham coù khaû naêng ñi 1) Banyan-tree—Caây ña—The down growing saâu vaøo caùi caûnh maø noù muoán, laïi coù theå ñi saâu tree, Ficus Indica, or banyan; high and wide vaøo töï taâm neân goïi laø thaâm nhaäp). spreading, leaves like persimmon leaves, fruit Nyaya-dvaratarka-sastra (skt): Nhaân Minh called "to-lo" used as a cough-medicine: Moät Chaùnh Lyù Moân Luaän—A treatise composed by loaïi caây gioáng nhö caây ña, taøng roäng, laù gioáng Dignaga, translated into Chinese by I-Ching nhö laù hoàng, traùi goïi laø "ña laët" ñöôïc duøng ñeå during the T'ang dynasty—Boä luaän veà lyù luaän hoïc laøm thuoác ho. ñöôïc Ngaøi Traàn Na bieân soaïn vaø ngaøi Nghóa Tònh dòch sang Hoa Ngöõ vaøo thôøi nhaø Ñöôøng.

Nyayapravesa Sastra (skt): Nhôn Minh Nhaäp "Dzogchen" hay laø "Ñaïi Ba La Maät," vaø tröôøng Chaùnh Lyù Luaän—The sastra was composed by phaùi coù lieân heä thaät maät thieát vôùi tröôøng phaùi "AÅn Sankarasvamin, written on "Introduction to Taïng." Nyingmapa tin raèng nhöõng kinh vaên cuûa Logic." A treatise on logic composed by tröôøng phaùi "AÅn Taïng" ñaõ ñöôïc daáu ñi bôûi ngaøi Sankarasvamin, follower of Dignaga, translated Lieân Hoa Sanh vaø nhöõng ñeä töû cuûa ngaøi, hoï ñaõ into Chinese by Hsuan-Tsang in one book, on caát giaáu nhöõng phaùp chuù vaøo nôi maø hoï tin raèng which there are numerous commentaries and ñuùng thôøi seõ coù ngöôøi tìm ra. Nguoàn chính khaùc works—Boä Luaän ñöôïc Ngaøi Do Thöông Kieát La cuûa tröôøng phaùi Nyingmapa laø giaùo phaùp vaø söï tu Chuû soaïn, noùi veà Luaän Lyù hoïc. Thuyeát minh veà lyù taäp cuûa hoï laø giaùo phaùp truyeàn thöøa, maø ngöôøi ta luaän (chaân naêng laäp, chaân naêng phaù, chaân hieän tin raèng noù tieâu bieåu cho söï truyeàn thöøa khoâng ñöùt löôïng, chaân tyû löôïng, töï naêng laäp, töï naêng phaù, töï ñoaïn töø thôøi Phaät toå. Khoâng gioáng nhö nhöõng hieän löôïng, töï tyû löôïng) do ñeä töû cuûa Traàn Na laø tröôøng phaùi khaùc ôû Taây Taïng, tröôøng phaùi Thöông Yeát La soaïn, Traàn Huyeàn Trang ñôøi Nyingmapa khoâng phaùt trieån laõnh ñaïo trung öông Ñöôøng dòch sang Hoa Ngöõ, moät quyeån bao goàm hay toå chöùc ñaúng caáp, vaø thöôøng traùnh quan heä nhöõng lôøi bình. ñeán chính trò. Nyingmapa (tib): The oldest of the four orders of Nyo (jap): Tathata (skt). Tibetan Buddhism. It traces itself back to 1) Reality—Nhö thöïc. Padmasambhava, the yogin who according to 2) True nature: True state of things—Thöïc taùnh. Tibetan tradition helped to establish Buddhism in Niyoga (p): Order—Meänh leänh. Tibet in the eighth century. Its name is based upon Nyo-i (jap): Nhö yù (as one wishes). the fact that its adherents rely on the "old Nyo-I-Ju (jap): Cintamani (skt)—The gem of translations," made during the period of the "first doing as one pleases—Nhö yù chaâu. dissemination" of Buddhism to Tibet. Its highest Nyojo (jap): Sö Nhö Tònh (1163-1228), Phaät giaùo meditative practice is "Dzogchen" or "great Nhaät Baûn. perfection," and it is the order most closely Nyorai (jap): Tathagata (skt)—The Thus-gone— associated with the "hidden treasure" (Gter Ma) Nhö Lai—See Tathagata. tradition. The texts of the "hidden treasure" tradition are believed by Nyingmapa to have been Nyshanda (skt): Sôû Löu—Ñaúng Löu—Söï chaûy hidden by Padmasambhava and his disciples, who ra hay chaûy xuoáng—Flowing-out or down.

placed spells on them to ensure that they would only be discovered at the proper time and by the proper “treasure discoverer” (Gter-ston). The other main source of Nyingmapa doctrines and practices is the “teaching lineage,” believed to represent an unbroken line of transmission of the dharma from the Buddha. Unlike the other orders of Tibetan Buddhism, it never developed a centralized leadership or organized hierarchy (ñaúng caáp), and generally avoided political involvements—Tröôøng phaùi laâu ñôøi nhaát trong boán tröôøng phaùi cuûa Taây Taïng. Tröôøng phaùi naøy Proverbs—Tuïc ngöõ: cho raèng noù coù töø thôøi cuûa ngaøi Lieân Hoa Sanh, nhaø du giaø maø theo truyeàn thoáng Taây Taïng ñaõ A fault confessed is half redressed: Bieát nhaän loãi giuùp thaønh laäp Phaät giaùo Taây Taïng vaøo theá kyû thöù laø ñaõ söûa ñöôïc phaân nöûa. 8. teân cuûa tröôøng phaùi naøy döïa treân söï kieän laø tröôøng phaùi döïa vaøo nhöõng baûn cöïu dòch coù töø thôøi A flow will have an ebb: Soâng coù khuùc, ngöôøi coù cuoäc truyeàn baù Phaät giaùo Taây Taïng laàn thöù nhaát. luùc. Tu taäp thieàn cao nhaát cuûa tröôøng phaùi laø

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