Anh-Việt [English-Vietnamese] Volume VI (O-R) 3143-3726

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

THIEÄN PHUÙC

BUDDHIST
DICTIONARY
ENGLISH-VIETNAMESE
ANH-VIET
VOLUME VI (O-R)

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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

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

Anaheim, California Thaùng 11, naêm 2007 Thieän Phuùc

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

Thieän Phuùc

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

Thieän Phuùc

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

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

Note on Language and Abbreviations

(A) Languages: (B) Abbreviations

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

Other signs of reference.

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

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III. Sanskrit/Pali—Phaïn & Ba Li

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

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

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

Quick Search for Some Important Terms in This Volume

A

A Di Ñaø Boån Nguyeän: Original vows of Amitabha Buddha

AÙi Duïc: Passions and illusions

AÙi Duïc Löu Chuù Sinh: Passions and illusions caused by the constant interaction

AÙi Duïc Töôùng Sinh: Passions and illusions caused by the objective world

AÙi Duïc Töôûng Sinh: Passions and illusions caused by the mind or active thought

AÙi Ñoäc: Poison of love

AÙi haø: River of desire

AÙi Ngöõ: Pleasant words

AÙi Ngöõ Nhieáp: Priyavacana

AÙi Nhieãm Minh Vöông: Ragaraja

An Cö: Peaceful dwelling

An cö kieát haï: Rains Retreat

An laïc: Peaceful and joyful

An laønh: Peace

An truï Boà ñeà taâm: Persist in the determination for enlightenment

An truï tònh tín: Rest on pure faith

AÙn: Om

AÙn ma ni baùt di hoàng: Om-Mani-Padme-Hum

AÛnh Höôûng Chuùng: Reflection assembly

AÂn haø: River of grace

B

Ba Daät Ñeà: Pacittiya

Ba Ñaàu Ma Thaéng Nhö Lai: Padma Victory Thus Come One

Ba la maät: Parami
Ba La Maät Ña: Paramita
Ba Lieân Phaát: Pataliputra
Baùt Laït Maät Ñeá: Paramiti
Ba La Maät Töï: Paramita Temple
Bali Taïng: Pali Canon
Ba Tuaàn: Papiyan
Baø La Moân: Pure clerical caste (of India)
Baùc Töôùng: Reject of form characteristics
Baùch Giôùi Thieân Nhö: One thousand realms
Baùch haïi Phaät giaùo döôùi thôøi nhaø Ñöôøng: Persecution During the T'ang Dynasty
Baùch Phaùp: One hundred divisions of all mental qualities and their agents
Baùch Tröôïng Hoaøi Haûi: Pai Chang Huai Hai
Baïch Laïc Thieân: Pai-Yueh-T'ien
Baïch Lieân Giaùo: Pai Lien Tsung
Baïch lieân hoa: Pundarika
Baïch Maõ Töï: Pai Ma Tsu
Baøi xích phaùp moân cuûa toâng phaùi khaùc: Oppose other methods of practice
Ban cho moät nuï cöôøi: Offering of Countenance
Ban Thieàn Laït Ma: Pan Chen La Ma
Baøn Thaïch Kieáp: Rock kalpa
Baøng Long Uaån: Pan-Lung-Yun
Bao che cho Taêng Ni coù vieäc laøm sai traùi: Protect a Bhiksu or Bhiksuni who acts wrongly
Baùo ñaùp: Recompense
Baùo Oaùn Haïnh: Requite hatred
Baùo Thaân: Reward body
Baûo AÁn: Precious seal
Baûo Ba La Maät Boà Taùt: Ratna-Paramita Bodhisattva
Baûo Bình: Precious vase
Baûo boïc bao che cho moät vò Tyø Kheo hay Tyø Kheo Ni phaïm toäi Rôi Ruïng: Protect a
Bhiksu or Bhiksuni who commits a Degradation Offence
Baûo chaâu: Precious pearl
Baûo Giaùm: Pao-Chien Zen Master
Baûo Ninh Nhaân Duõng: Pao-Ning-Jen-Yang
Baûo Phieät: Precious raft
Baûo Quoác: Pao-Kuo Temple

Baûo Sanh: Ratnasambhava
Baûo Taïng Nhö Lai: Ratna-garbha
Baûo Taùnh: Pao-Tsing Zen Master
Baûo Thaéng Nhö Lai: Ratnaketu
Baûo Thöøa: Precious vehicle
Baûo Tích: Ratnakara
Baûo Tích Kinh: Ratnakuta Sutra
Baûo Tính: Precious nature
Baûo Trieät Ma Coác: Pao-Che Ma-Yu Zen master
Baûo Töôùng: Precious likeness
Baûo Vaân: Pao-Yun
Baûo Vöông: Precious king
Baùt chu Tam Muoäi: Pratyutpanna Samadhi
Baùt Chu Tam Muoäi Kinh: Pratyutpanna-samadhi sutra
Baùt Nhaõ: Prajna
Baùt Nhaõ Ba La Maät Ña: Prajna-paramita
Baùt Nhaõ Boà taùt: Prajna-Bodhisattva
Baùt Nhaõ Taâm Kinh: Prajnaparamita sutra
Baùt Nhaõ Thôøi: Prajnaparamita or Lotus period
Baàn ñaïo: Poor religion
Baàn Taêng: Poor monk
Baát Hoäi: Question of ignorance
Caâu sinh thaàn: Recording spirits
Caàu Kinh Toáng Gioù: Pray to avert calamities
Caàu töï töù: Receive Shining Light
Cha meï: Parents
Cha meï vaø quyeán thuoäc cuûa moät vò Boà Taùt: Parents and relatives of a Bodhisattva
Chaùnh Ñònh: Right concentration
Chaùnh haïnh: Right conduct
Chaùnh Kieán: Right understanding
Chaùnh Maïng: Right livelihood
Chaùnh Nghieäp: Right action
Chaùnh Ngöõ: Right Speech
Chaùnh Nhaãn: Right patience
Chaùnh Nieäm: Right mindfulness
Chaùnh Phaùp: Period of orthodoxy and vigour
Chaùnh Tín: Right belief
Chaùnh Tinh Taán: Right effort

Chaùnh Trí: Right knowledge
Chaùnh tröïc: Righteousness
Chaùnh Tö Duy: Right thought
Chaân chöùng: Real evidence
Chaân ñeá: Paramartha-satya
Chaân Ñeá Tam Taïng: Paramartha Tripitaka Master
Chaân Höõu Taùnh: Parinispanna-laksana
Chaân lyù töông ñoái: Relative truth
Chaân Lyù Töông Ñoái-Chaân Lyù Tuyeät Ñoái: Relative truth-Absolute truth
Chaân nhö duyeân khôûi: Relative condition
Chaân Nhö Haûi: Ocean of the bhutatathata
Chaân phaùp: Real dharma
Chaân Phaät: Real Buddha
Chaân Phaät Töû: Real Buddha son
Chaân thöïc: Real
Chaân Voïng: Real and unreal
Chaáp quaù khöù vaø vò lai laø höõu bieân vaø chaáp töông tuïc laø voâ bieân: Past and the future are finite and that the continuity of the mind is infinite
Cheá Giôùi: Restraint
Cheá ngöï Tham lam-Saân haän-Ñoá Kî: Refrain from greed, anger, and jealousy
Chí Taâm Ñaûnh Leã: Respectful Homage in Amitabha Sutra
Chæ Nguyeät: Point a finger at the moon
Chæ Tieàn: Paper money
Chieác beø: Raft
Chieác beø Phaùp: Raft of Dharma
Chính caên: Power or ability which uses the sense organs to discern the truth
Choã naèm cuûa chö Ñaïi Boà Taùt: Reclining of Great Enlightening Beings
Choái boû töù troïng aân: Refuse the four great debts
Chuù nguyeän: Pray on behalf of the donor
Chuøa: Pagoda
Chuoäc Loãi: Redeem a fault (sin)
Chuûng Taùnh: Roots of bodhisatva development
Chuyeân trì danh haïnh: Practice Buddha Recitation diligently and exclusively without cultivating other methods
Chuyeån chaùnh phaùp luaân: Operation of right teaching
Chuyeån Thöùc: Pravrtti-vijnana
Chö phaùp haûi: Ocean of truths
Chö saùt haûi: Ocean of lands
Chöùng Ñaïo: Religious experience

Chöùng ñaïo quaû Boà Ñeà: Obtain perfect enlightenment
Chöùng ñöôïc Phaät trí: Realization of Buddha-knowledge
Chöùng Nghieäm Vaõng Sanh: Proofs of Rebirth in Pure Land
Chöùng ngoä: Realization
Chöùng ngoä chaân lyù: Realization of correct views
Chöôùng ngaïi cuûa nöõ nhaân: Obstacles of women
Coõi Trôøi Voâ Saéc: Realm of formlessness
Con ñöôøng chôn lyù: Path of truth
Con ñöôøng chuaån bò: Prayoga-marga
Cô Caûm: Potentiality and response
Cô Caên: Original endowment and nature
Cô duyeân: Potentiality and conditions
Coá Khoå: Old suffering
Coâng ñöùc haûi: Ocean of virtue
Coäng Baùt nhaõ: Prajna of the imperfect Bodhisattva teaching
Cuï Tuùc Giôùi: Perfect commandments
Cuùng döôøng: Offerings
Cuùng döôøng höông hoa: Offer (v) flowers and incense
Cuùng döôøng thanh tònh: Purification of offering
Cuùng döôøng theo truyeàn thoáng Taây Taïng: Offering (Tibetan tradition)
Cöïc Laïp: Oldest monk in the Order
Cöïc Nhieät Ñòa Nguïc: Pratapana
Cöïc Quang Tònh AÂm Thieân: Pure Heaven of Utmost Light and Sound
Cöïc vi: Paramanu
Cöôøng-löïc: Power of energy
Cöùu Caùnh Giaûi Thoaùt: Principle of Perfect Freedom

D Danh Töï Töùc Phaät: One who only hears and believes is in the Buddha-law and potentially Buddha Daãn Nghieäp: Principle or integral direction of karma Di Kham: Remove the coffin to the hall for the masses Dó ñöùc baùo ñöùc: Return goodness for goodness Dò Thuïc Ñaúng Nguõ Quaû: Pacaphalani Dò Thuïc Quaû: Retribution of seed that was sown in previous life or lives Dieäm Ma Thieân: Realm of Deva Yama Dieät phaùp nhaãn: Patience of the elimination of suffering Dieät Phaùp Trí Nhaãn: Patience associated with wisdom Dieäu Minh: Profoundly enlightened mind Dieäu Phaùp vaø döï tính giaûng phaùp cuûa Ñöùc Phaät: Profound dharma and the Buddha's plan of teaching Dieäu Quaùn Saùt Trí: Pratyaveksana-jnana Dieäu Thieän Theá Giôùi: Realm of profound joy Dieäu Trung: Profound medium Doøng Thieàn Hoaøng Baù: Obaku Duïc AÙi: Ordinary human love Duïc Sanh: Rebirth in the realm of Sense-Desire Duy Giaû Thieát Danh: Prajnaptinamamatreyam Duy Taâm Tònh Ñoä: Pure Land is within the mind Duy Thöùc Hoïc: Psychology of the eight consciousnesses Duyeân: Pratyaya Duyeân Giaùc Boà Ñeà: Pratyeka-buddha form of enlightenment Duyeân Giaùc Phaùp

Giôùi: Pratyeka-buddha realm Duyeân Giaùc Thöøa: Pratyeka-buddha vehicle Duyeân Khôûi Chö Phaùp Caên Baûn Vi Taâm Phaùp: Root of all phenomena is mind Duyeân Löï Taâm: Rational cogitating mind Duyeân Löïc: Power of the conditioning cause Dö (coøn soùt laïi sau khi nhaäp dieät): Remainders Döï löu ñaïo: Path of Stream-Entry Ña Baûo: Prabhutaratna Zen master Ñaïi bi löïc voâ ngaïi: Power of great compassion Ñaïi Giôùi Phaøm Phu Taùn Thaùn Nhö Lai: Ordinary people would praise the Tathagata for his superiority of morality Ñaïi Löïc Vöông: Powerful king

Ñaïi Nguyeän löïc: Power of accomplishing a vow by a Buddha or Bodhisattva
Ñaïi quang phoå chieáu: Of universal light
Ñaïi Theá Quyû: Rich ghosts, or powerful demons
Ñaïi Trí Ñoä Luaän: Prajnaparamita sastra
Ñaïi Vieân Caûnh Trí Quaùn: Reflection of the Perfect Buddha-wisdom
Ñaûn Khoâng: Only non-existence
Ñaûnh leã theo truyeàn thoáng Taây Taïng: Prostration (Tibetan tradition)
Ñaûnh töôùng: Protuberance on the Buddha's brow
Ñaïo Ñeá: Path leading to the end (cessation) of suffering
Ñaïo giaûi thoaùt cuûa chö Ñaïi Boà Taùt: Path of Emancipation of great Enlightening Beings
Ñaïo phaùt trieån phaåm haïnh Phaät quaû cuûa chö Ñaïi Boà Taùt: Path of generating the qualities of Buddhahood of Great Enlightening Beings
Ñaïo trang nghieâm cuûa chö Ñaïi Boà Taùt: Path of adornment of Great Enlightening Beings
Ñaïo Trí: Religious wisdom
Ñaéc Ñaïo: Obtain the way
Ñaéc Ñoä: Obtain (v) salvation
Ñaéc giôùi: Obtain the commandments
Ñaúng Caáp Chuùng Sanh: Orders of beings
Ñaúng hoaït: Re-animate
Ñaàu thai: Reincarnation
Ñeà Hoà: Rich liquor skimmed from boiled butter
Ñeä Nhöùt Nghóa Taát Ñaøn: Perfect and highest truth
Ñi Nhieãu Quanh: Pradaksina
Ñòa Ñaïi: Prithin
Ñòa Taïng Boà Taùt Boån Nguyeän Kinh: Past Vows of Earth-Store Bodhisattva
Ñieàn Töôùng Y: Patched robe
Ñieän Traø: Offering of tea
Ñieàu Kieän Khôûi Ñaàu Ñöa Ñeán Hoaøi Baûo Giaùc Ngoä Toái Thöôïng: Preliminary conditions that lead to the cherishing of the desire for supreme enlightenment
Ñieàu ngöï tröôïng phu: Purusa-damya-sarathi
Ñieåu Ñaïo: Path of the birds

Ñònh löïc: Power of abstract
Ñoaïn Tröø Chöôùng Ngaïi: Overcome hindrances
Ñoïc kinh saùch: Reading of sutras
Ñoïc saùch baùo theá tuïc: Read worldly books and magazines
Ñoâ Thò Vöông: Ruler of the eighth hot hell
Ñoä OÁc Tieâu: Rescue sentient beings from their burning houses
Ñoäc: Poison
Ñoäc AÛnh Caûnh: Object-domain of mere shadow or illusion
Ñoäc Coå: Poisoned drum
Ñoäc Long: Poisonous dragons
Ñoäc Tham: Private consultation
Ñoäc Thieân Nhò Coå: Poison and Deva- drums
Ñoäc xaø: Poisonous snakes
Ñoái Chaát Caûnh: Object-domain with the original substance
Ñoái Cô: Respond to the opportunity
Ñoán giaùo: Perfect Sudden Teaching
Ñoâng Sôn Boä: Purvasailah
Ñöùc-löïc: Power of virtue
Ñöông Cô Chuùng: Pivotal assembly
G Giaû boä beänh naëng ñeå nhaän ñoà cuùng: Pretend to have serious illness in order to receive donations Giaû danh höõu: Phenomenal things Giaû Hôïp: Phenomena are combinations of elements without permanent reality Giaû Höõu Taùnh: Paratantra-laksana Giaûi ñaõi: Occasions of indolence Giaûi quyeát nhöõng khoù khaên vaø tranh chaáp: Resolve difficulties and disputes Giaûi Thoaùt Baùt Nhaõ Ba La Maät: Prajna-paramita emancipation Giaûi Thoaùt Ñaïo: Path of liberation from all sufferings Giaûi Thoaùt Thanh Tònh Phaùp Ñieän: Pure Dharma court of Nirvana Giaûi tröø chaáp khoâng: Remove attachment to void Giaûi tröø duïc voïng: Remove passions Giaûi tröø taø kieán cho chuùng sanh: Remove false views from sentient beings Giaûi tröø vöôùng maéc baèng quaùn voâ bieân thöùc: Remove attachment to material objects Giaûng phaùp: Preach the Dharma Giaûng Toâng: Preaching sect Giaùo giaûi thò ñaïo: Orally moral exhortation Giaùo Lyù Caên Baûn: Philosophical system Giaùo ngoaïi: Outside the sect Giaùo thuyeát thieân tieåu: Partial and minor teaching Gieo nhöõng yeáu toá thieän laønh: Plant pure elements Giôùi Hoøa Ñoàng Tu: Precept concord Giôùi hoái quaù: Patidesanniya Giôùi Höông: Perfume of the commandments Giôùi Khí: Qualified candidates for monks and nuns

Giôùi luaät: Precepts
Giôùi Löïc: Power derived from observing the commandments
Giôùi Ngoaïi: Outside the three realms of desire, form and formlessness
Giöõ söï chaân thaät: Protect the Truth
H

Haûi AÁn: Ocean seal
Haûi AÁn Tam Ma Ñòa: Ocean Seal Samadhi
Haûi AÁn Tam Muoäi: Ocean symbol
Haûi Chuùng: Ocean assembly
Haûi Ñöùc: Power of the ocean
Haûi long vöông: Ocean naga
Haûi Trieàu AÂm: Ocean tide voices
Haøng Ma: Overcome demons
Haøng ma löïc: Power of subduing demons
Haïng ngöôøi ñaùng cung kính: Persons worthy of offerings
Haønh Löïc: Power of working till the end of time
Haønh löïc voâ ngaïi duïng: Power of action including all practices of enlightening beings
Haønh phaùp: Practice of the Dharma
Haønh Thieän: Perform good deeds
Haønh töôùng: Performance
Haønh Töôùng Quaùn Töôûng: Performance Tantra
Haïnh an laïc nôi khaåu: Pleasant practice of the mouth of a Bodhisattva
Haïnh an laïc nôi nguyeän: Pleasant practice of the vow of a Bodhisattva
Haïnh an laïc nôi taâm: Pleasant practice of the mind of a Bodhisattva
Haïnh Baùt Nhaõ: Prajna conduct
Haïnh caàu taát caû caùc phaùp: Practice seeking all truths
Haïnh Chaân thaät: Practice of truth
Haïnh Hoan hyû: Practice of giving joy
Haïnh laøm taát caû caùc thieän caên: Practice of all roots of goodness
Haïnh-löïc: Power of action
Haïnh Ly si loaïn: Practice of non confusion
Haïnh Nan ñaéc: Practice of that which is difficult to attain
Haïnh nöông nôi taát caû Phaät saùt: Practice dealing with all Buddha-lands
Haïnh Tam muoäi: Practice of all concentration
Haïnh Thieän hieän: Practice of good manifestation
Haïnh Thieän phaùp: Practice of good teaching
Thöôøng thöïc haønh chaùnh ngöõ: Practice right speech
Haïnh thöïc haønh trí hueä: Practice of all knowledge
Haïnh toân kính vaø cuùng döôøng chö Nhö Lai: Practice dealing with all Buddhas, honoring and serving them
Haïnh toân troïng vaø hoã trôï taát caû thieän höõu tri thöùc: Practice dealing with all good companions
Haïnh tu taäp thaàn thoâng bieán hoùa: Practice all supernatural powers

Haïnh Tuøy Phaùp: Practice the teaching of others
Haïnh Tuøy Tín: Practices evolved from faith
Haïnh vì taát caû chuùng sanh: Practice dealing with all sentient beings
Haïnh Voâ ngaõ tu: Practice on non-self
Haïnh Voâ saân haän: Practice of non-opposition
Haïnh Voâ taän: Practice of indomitability
Haïnh Voâ tröôùc: Practice of nonattachment
Haäu baùo: Posterior retribution
Haäu Nguõ Baùch Nieân: Pratirupaka
Hieån Giaùo: Open teaching
Hieån Lieãu: Plain meaning
Hieån Thöùc: Open knowledge
Hieän Chöùng: Pratyaksha
Hieän Khôûi Quang: Phenomenal radiance of Buddha
Hieän löôïng: Reasoning from the manifest
Hieän nghieäp: Present karma
Hieän Thaân: Present body
Hieän thöïc luaän: Realism
Hieän Töôïng: Phenomenon
Hieän Töôïng Vaø Thöïc Theå: Phenomenon and noumenon
Hieän Töôïng Töôùng: Phenomena
Hình phaït: Punishments
Hình töôùng cuûa vaät chaát: Rupa
Hình töôïng Phaät: Pratima
Hoa Ñöùc Boà Taùt: Padmasri
Hoa Nghieâm Thôøi: Periods of Avatamsaka
Hoa sen: Padma
Hoa Thò Thaønh: Pataliputra
Hoùa Ñaïo Löïc: Power to instruct and guide
Hoùa Nhaân Thuyeát: Preacher of Buddhism
Hoûa ñöùc tinh quaân: Ruler over the fire star (Mars)
Hoûa Giôùi: Realm of fire
Hoûa Traïch Duï: Parable of the burning house
Hoaïi Saéc Y: Rag-robe
Hoan Hyû: Pleased
Hoan Hyû Taâm: Rejoicing mind
Hoaøn caûnh thöôøng haèng: Permanent situation
Hoaøn Nguyeân: Return (v) home
Hoaøn Sinh: Revive

Hoaøn Tuïc: Return to lay life
Hoaëc Nghieäp Khoå: Pains arising from a life of illusion
Hoaèng phaùp löïc: Power of spreading the truth
Hôi thôû im laëng: Quiet breathing
Hoä Minh Boà Taùt: Prabhapala
Hoä trì: Protection
Hoái Haän: Regret
Hoài höôùng: Parinamana
Hoäi Kinh Ñieån Bali: Pali Text Society
Hoäi Thieát Laäp vaø Taêng Cöôøng Coâng Bình trong Coäng Ñoàng: Rissho-koseikai
Hoàng lieân ñòa nguïc: Red lotus hell
Hueä Löïc: Power of wisdom
Huûy baùng chaùnh phaùp: Repudiate the truth
Huyeàn hoïc: Occultism
Huyeàn Nghóa: Profound meaning
Höông Quang Trang Nghieâm: Ornaments of Fragrance and Light
Höông Traàn: Odourferous object
Höôùng Bæ Hoái Toäi: Pratidesaniya
Höõu Bieân: One extreme of existence
Höõu Chaáp Thoï: Perceived perception
Höõu Dö Töû: Once-Returner
Höõu Giaùo: Realistic school
Höõu Khoâng Baát Nhò: Phenomenal and noumenal are identical
Höõu Laäu: Outflows
Höõu Thaân: Owning one's body
Hyù Luaän: Prapanca
Hyû Giaùc Phaàn: Priti-bodhyanga
K
Keä Khai Kinh: Opening the Sutra
Khaû naêng hieåu bieát vaïn vaät: Perfect knowledge of all things
Khai giaùc tri kieán: Open to the enlightened knowledge and vision
Khai Hieån: Open up and reveal
Khai Nguyeân: Open up an era
Khai Phaùp: Open a sect
Khai thò löïc: Power of revelation
Khaéc phuïc hoaøi nghi: Overcome doubts
Khaåu nhaãn: Patience (forbearance) of the mouth
Khen vaø cheâ: Praise and blame
Khoaùng Kieáp: Past kalpa

Khoå Dö: Remains of suffering
Khoå Ñaïo: Resultant path of suffering
Khoå Haïnh cuï tuùc ñòa: Perfect asceticism
Khoå Haïnh Laâm: Papaya forest
Khoâng Haønh: Practice the immaterial
Khoâng Saùt Sanh: Pranatipatad vairamani
Khoång Töôùc Minh Vöông: Peacock king
Khöùu baùo: Retribution of smelling
Kieán baùo: Retribution of seeing
Kieán Ñaïo: Path of insight
Kieán hoaëc: Perplexities arise from false views or theories
Kieán thuû: Obstinate view
Kieán thöùc tuyeät ñoái: Parinis(h)panna
Kieán vaên sinh: Past life of seeing and hearing Buddha-truth
Kieáp haûi: Ocean of kalpa
Kieáp löïc voâ ngaïi duïng: Power relating to oens, cultivating practices unceasingly
Kieáp Naày Vaø Nhôn Quaû: Present life and cause and effect
Kieát Giôùi Töù Ba La Di: Parajika
Kieát Haø: River of bondage
Kim loaïi ñaõ ñöôïc tinh luyeän: Refined metal
Kim Saéc Nöõ: Princess of Varanasi
Kyù Bieät: Record and differentiate
Kyø Xuù Quyû: Pataphutana
Kyû Thaân Di Ñaø Duy Taâm Tònh Ñoä: Oneself is Amitabha
L
La Haàu La: Rahula
La raày chö Taêng Ni: Reprimand or punish other monks or nuns
La saùt: Rakshas
La Saùt Nöõ: Raksasi
La Saùt Thieân: Raksha-deva
Laïc Ba La Maät: Paramita of joy
Laïc thuù: Pleasures
Laïc thuyeát: Pleasant speech
Laïc Vò: Pleasant taste
Laøm nhöõng böõa aên caàu kyø vaø xa xæ: Prepare fancy and luxurious meals
Laøm troøn boån phaän cuûa mình moät caùch chu ñaùo: Perform duties well
Laõo Beänh Töû: Old age-sickness-death
Laït Ma muõ ñoû: Red hat Lama
Laïy Phaät: Prostrate

Laâm Teá Toâng: Rinzai-Shu
Laán löôùt moät vò Tyø Kheo: Overpower a Bhiksu
Laäu Taän Minh: Realization that the stream of transmigration is ended
Laáy Thieän Ñoái AÙc: Return good for evil
Leã Haï Ñieàn: Ploughing Festival
Leã Thoï Giôùi: Ordination
Leä quyû: Pestilence Ghost
Lieân Hoa Sanh: Padma-Sambhava
Lieân Hoa Toïa: Padmasana
Lieân Trì Haûi Hoäi: Ocean-Wide Lotus assembly
Lieãu Ngoä: Perceive (v) clearly
Lieãu Nhaân Phaät Taùnh: Revealing causes associated with the Buddha-wisdom
Linh Cuùng: Offering to the spirits
Long Phaán Taán Tam Muoäi: Powerful dragon samadhi
Long Thô Tònh Ñoä: Pure Land Dragon Poetry
Loøng baøn chaân-Ñòa nguïc: Rebirth in the realm of hells when the warm spots (at near death) are at the sole of the feet
Lôøi caàu nguyeän: Prayer
Lôïi Tha: Parahita
Loã hoång (trong thaân): Openings
Luaân Taïng: Revolving scriptures
Luaät hoøa giaûi: Rules given in the Vinaya for settling disputes
Luaät Nghi: Rules of ceremonies
Luaät nghi cuûa chö Ñaïi Boà Taùt: Rules of behavior of Great Enlightening Beings
Luaät Toâng: Ritsu-shu
Luaät Tyø Kheo: Rules for monks and nuns
Löïc: Power
Löôïc Giôùi: Period of general moral law
Löôõng thieät: Pisunavaca
Ly Töôùng Giôùi: Observance in the heart
Lyù do khoâng aên thöïc phaåm laøm baèng thòt ñoäng vaät: Reasons for not eating animal food
Lyù do vaõng sanh Tònh Ñoä: Reasons for rebirth in the Pure Land
Lyù Nhaát Taâm: One Mind at the Level of Inner Truth
Lyù Trì: Reciting the Buddha-name at the level of inner truth

M

Ma Ha Taêng Kyø Luaät: Precepts for the Great Sangha
Ma Ni Luaân Vöông: Pearl-wheel king
Maõ AÂm Taøng: Retractable penis

Maõn Nguyeät Quang Minh Phaät: Perfect Moon Light Buddha

Maïn: Pride

Maïn traøng: Pride as a banner

Maït Höông: Powdered incense

Maït Phaùp: Period of the end of Dharma

Maëc Lyù: Principle of silence

Maét sanh Thieân: Rebirth in the celestial (heaven) realms when the warm spots (at near death) are at the eyes

Maät Giaùo Thuaàn Boä: Pure mystic

Maät Ngöõ: Occult expression

Meänh Caên: Root or reincarnation

Minh Thoâng: Omnipresent powers

Minh Vaán: Plainly and straightforwardly stated statement

Môû Maét Taâm: Open the mind's eye

Moät Coät: One-Pillar Temple

Moät traêm giôùi caàn hoïc trong sinh hoaït haèng ngaøy: One hundred rules of conduct for monks

N Nan hoaïch löïc: Power difficult to acquire Naïp Töû: Peripatetic monks Naêng Bieán: Powers of change Naêng löïc chuyeân caàn: Power of diligence Naêng löïc ñoaïn nghi: Powers of solving doubts without fear Naêng löïc hieåu roõ chö phaùp: Power to clearly understand all things Naêng löïc laøm cho nhöùt thieát trí taâm baát thoái thieän xaûo: Power of skill in preventing the will for omniscience from backsliding Naêng löïc nôi taát caû caùc phaùp khoâng nhieãm tröôùc: Power to have no attachments to anything Naêng löïc nhaäp taát caû caùc phaùp nhö hoùa: Power to comprehend that all things are like phantoms Naêng löïc nhaäp taát caû caùc phaùp nhö huyeãn: Power to comprehend that all things are like illusions

Naêng löïc nhaäp taát caû caùc phaùp ñeàu laø Phaät phaùp: Power to comprehend that all things are Buddha's teachings

Naêng löïc nhaäp töï taùnh cuûa chö phaùp: Power to comprehend the inherent essence of all things

Naêng löïc nôi taát caû Phaät phaùp thaâm tín chaúng huûy baùng: Power of deep faith in all

Buddhas' teachings without rejection

Naêng löïc quaùn chieáu: Power of contemplating

Naêng löïc cuûa thoùi quen: Power of familiarization

Naêng vieãn chí: Reach any place at will

Neâ Thaùp: Paste pagoda

Nga Vöông: Raja-hamsa

Ngaõ maïn: Overweening pride

Ngaõ Phaùp Caâu Höõu Toâng: Pudgala-vada

Ngaï quyû: Preta
Ngaï Quyû Ñaïo: Preta-destiny
Ngaï Quyû Giôùi: Realm of hungry ghosts
Nghi caên: Root of doubt
Nghi leã cuùng döôøng: Puja
Nghi Thaønh Thai Cung: Palace womb for doubters outside Amitabha's heaven
Nghòch Duyeân: Resisting accessory cause
Nghòch thuaän löïc: Power to oppose or conform
Nghieäp baùo: Retribution of karma
Nghieäp chöôùng: Obstacles of karma
Nghieäp chöôùng ñôøi tröôùc: Previous karmic obstructions
Nghieäp cuõ: Old karma
Nghieäp Dö: Remnants of karma
Nghieäp haûi: Ocean of karma
Nghieäp löïc: Power of karma
Nghieäp Ngaên Trôû: Obstructive karma
Nghieäp Taëc: Robber-karma
Nghieäp Tích Tuï: Reserve karma
Ngoaïi hình cuûa nguõ caên: Organs of sensation
Ngoaïi hoä: Outer protectors
Ngu Phu: Prithagjana
Nguyeân lyù Nhö Thöïc: Principle of True Reality
Nguyeân lyù Töông Ñoái: Principle of Reciprocal Identification
Nguyeân taéc cuûa chö Ñaïi Boà Taùt: Principle of Great Enlightening Beings
Nguyeân Taâm: Primal mind
Nguyeän: Pranihita
Nguyeän Löïc: Power of the vow
Nguyeän Löïc Vaõng Sanh: Rebirth through the power of vows
Nguyeän Phaät: Resolve of a Buddha
Ngöôøi quan saùt: Observer
Ngöôøi tham döï: Participant
Ngöôøi tu theo phaùp moân Tònh Ñoä: Pure Land practitioners
Ngöu Bì: Ox-hide
Ngöu Ñaàu Chieân Ñaøn: Ox-head sandal-wood
Ngöu Ñaàu Ñaïi Vöông: Ox-head great king
Ngöu Ñaàu Sôn: Ox-head mountain
Ngöu Giaùc: Ox-horn
Ngöu Giaùc Sa La Laâm: Ox-horn Sala Grove
Nhaân: Purusa

Nhaân Chaùnh Nhaân Phuï: Primary and secondary causes

Nhaân löïc: Power of the causes

Nhaân Vöông Baùt Nhaõ Ba La Maät Kinh: Prajna-Paramita Sutra of Benevolent king sutra

Nhaãn löïc: Powers of patient endurance

Nhaãn Nhuïc: Patience

Nhaãn Nhuïc Thaùi Töû: Patient prince

Nhaãn Nhuïc Thaân Taâm: Patience of the body and mind

Nhaãn Nhuïc Y: Robe of patience

Nhaän chaân cuoäc ñôøi: Realization of the true nature of life

Nhaän Thöùc Luaän: Pramana-vada

Nhaäp chuùng sanh: Penetration of actions of sentient beings

Nhaäp nôi trí cuûa chö Phaät ñaõ nhaäp: Reaching of knowledge of all Buddhas

Nhaát AÂm Giaùo: One-sound teaching

Nhaát Baát Ñoaïn Söï: One continuous process

Nhaát Ñòa: One ground

Nhaát Ñieåm Truï: One-pointedness

Nhaát Lai Ñaïo: Path of Once-returner

Nhaát Nhaõn Chi Qui: One-eyed sea turtle

Nhaát Nieäm Tam Thieân: One thought embraces the three thousand worlds

Nhaát Sanh Boå Xöù: One lifetime to attain enlightenment

Nhaát Sanh Vieân Maõn: Perfect realization in a lifetime

Nhaát Taùnh Toâng: Pantheistic Sect

Nhaát Taâm Nieäm Phaät: Reciting the Buddha’s name singlemindedly

Nhaát Taâm Thaáy Phaät: One mind to see the Buddha

Nhaát Thaät Caûnh Trí: One realm of one reality

Nhaát Thaät Töôùng: One state of bhutathatata

Nhaát Thaät Voâ Töôùng: One indivisible reality

Nhaát thieát khaåu nghieäp tuøy trí tueä haønh: Revealing perfect wisdom in words

Nhaát Thieát Nhö Lai Kim Cang Theä Giôùi: Original oath of every Tathagata

Nhaát thieát thaân nghieäp tuøy trí tueä haønh: Revealing perfect wisdom in deeds

Nhöùt thieát trí: Pratyeka-buddha knowledge

Nhaát thieát trí löïc voâ ngaïi duïng: Power of omniscience, attaining true enlightenment by omniscience

Nhaát thieát yù nghieäp tuøy trí tueä haønh: Revealing perfect wisdom in thoughts

Nhaát Thöøa Cöùu Caùnh Giaùo: One vehicle in its final teaching

Nhaát Tuùc Giaùc: Overnight enlightenment

Nhaát xuùc: Only one touch

Nhieãm Tröôùc: Pollution bond

Nhieáp trì söï bò ma chöôùng: Possession of demons of Great Enlightening Beings
Nhieâu ích haïnh: Practice of benefit
Nhôù ñeán caùc ñôøi soáng quaù khöù: Recollects one's manifold past lives
Nhôn Duõng Baûo Ninh: Ren-Yong-Bao-Ning
Nhu Hoøa Nhaãn Nhuïc: Peace and tolerance
Nhö Lai löïc voâ ngaïi duïng: Power of Buddhas, liberating all sentient beings
Nhö Thöïc Trí: Omniscience
Nhö yù thaân: Prapti
Nhö yù tuùc: Rddhipada
Nhöõng caâu hoûi veà Thieàn: Questions in meditation
Nhöôõng Nhaät Thöïc: Pray to avert the calamity threatened by an eclipse of sun
Nieäm Giôùi: Recollection of Morality
Nieäm Laïc: Recollection of peace
Nieäm Luïc töï Di Ñaø: Recite Amitabha Buddha
Nieäm Löïc: Power of memory
Nieäm Phaùp: Recollection of the Dharma
Nieäm Taêng: Recollection of the Sangha
Nieäm Thaân: Recollection of body
Nieäm Thí: Recollection of generosity
Nieäm Thieân: Recollection of the devas
Nieäm Töû: Recollection of death
Nieäm Töùc: Recollection of Breath
Nieäm xaû: Remember relinquishment
Nieát Baøn Giôùi: Realm of Nirvana
Nieát Baøn Kinh: Parinirvana Sutra
Nieát Baøn Nguyeân Lyù: Principle of Nirvana
Noaõn Lieâu: Presents offered to the novice
Nôi veà nöông: Refuge
Noäi Tuùc Thöïc: Overnight food
Noäi Töï: Royal temple Nuoâi suùc vaät: Raise animals

O

Oai Nghi: Respect-inspiring deportment
OÂ Tích: Rattling staff
OÁc Tieâu Thaïch: Patala
OÂn laïi caùc giai ñoaïn treân böôùc ñöôøng tu haønh: Reviewing The Stages on the Path, according to the Tibetan tradition

P

Phaù chaáp: Refute tenets
Phaù Laäp: Refuting and establishing

Phaù phaïm haïnh cuûa ngöôøi khaùc: Ruining the pure conduct of others

Phaù Taùo Ñoïa: P'o-Tsao-T'o

Phaû Laïi: Pha Lai Pagoda

Phaøm Phu: Ordinary people

Phaøm phu thaáp keùm nhöng chaân thaät: Ordinary beings with limited capacities but true and sincere

Phaøm phu coù trí hueä vaø chí nguyeän lôùn: Ordinary beings with great aspirations and a certain degree of wisdom

Phaøm phu töï bieát mình chöa giaùc ngoä: Ordinary people who always know that they are unenlightened

Phaøm Taêng: Ordinary monk

Phaøm tình: Ordinary passions

Phaïm Giôùi Luaät: Offend against the law

Phaïm Haïnh: Pure living

Phaûn Vaên Trì Danh: Reflecting the name recitation

Phaïn ngöõ Ba Li: Pali

Phaùp AÙi: Religious love

Phaùp Baûo Ñaøn Kinh: Platform Sutra

Phaùp cuùng döôøng: Offering of the Buddha-truth

Phaùp Danh: Religious name

Phaùp Dung: Phap Dung Zen Master

Phaùp Duyeân Khôûi: Paticcasamuppada

Phaùp giôùi: Realm of reality

Phaùp Giôùi Duyeân Khôûi: Principle of universal causation

Phaùp Giôùi Vieân Dung: Perfect blending of all things

Phaùp Hoa: Phap Hoa Temple

Phaùp Hoäi: Phap Hoi Temple

Phaùp Laïc: Religious joy

Phaùp Löïc: Power of Buddha-truth

Phaùp löïc voâ ngaïi duïng: Power relating to phenomena, causing all bodies to enter the bodiless

Phaùp moân ÖÙc Nieäm: Recollection method

Phaùp Nhaõn Tònh: Pure dharma-eye

Phaùp sö Kim Cang Thöøa: Rinpoche

Phaùp Taøi: Riches of the law

Phaùp taùnh löïc: Power of the nature of things

Phaùp Thoâng Thieän Hyû: Phap Thong Thien Hy Zen Master

Phaùp Thuaän: Phap Thuan Zen Master

Phaùp Vöông Töû: Prince of the Dharma

Nhöõng phaåm chaát cuûa baäc voâ hoïc: Qualities of the non-learner

Phaåm chaát ñaùng ngôïi khen: Praise-worthy qualities

Phaåm Chaát Cuûa Ngöôøi Nöõ Coù Theå Giuùp Ñöa Ngöôøi AÁy Leân Caùc Caûnh Trôøi: Qualities that make a woman seek birth in happy states

Phaåm chaát quyeát ñònh: Qualities of certainty

Phaåm Loaïi Tuùc Luaän: Prakaranapada

Phaân Bieät Sai: Parikalpita

Phaân Bieät Söï Thöùc: Reasoned

Phaân Duï: Partially correct metaphor

Phaân Thaân: Reproducing of the body

Phaân vò ñaúng löu: Organ reincarnated

Phaàn Chôn Töùc Phaät: Real wisdom is gradually opened, the screen of ignorance is gradually rolled up, the mind is clearer and clearer to totally clear

Phaät Baûo: Phat Bao Temple

Phaät Cuï Thaäp Thaân: Perfect bodies or characteristics of Buddha

Phaät Ña Baûo: Prabhutaratna Buddha

Phaät löïc: Power of the Buddha

Phaät löïc voâ ngaïi duïng: Power of enlightenment

Phaät söï vì chuùng sanh: Performance of Buddha-work for sentient beings

Phaät Tích Toøng Laâm: Phat Tich Tong Lam Temple

Phaät Toaøn Giaùc: Perfect Buddha

Phaät YÙ Linh Nhaïc: Phat Y Linh Nhac Zen Master

Phi Lai Töï: Phi Lai Temple

Phi moân phaùi: Rismed

Phæ: Piti

Phieàn naõo chöôùng: Obscuration of negative emotions

Phieààn Naõo Dö: Remnants of illusion

Phieàn naõo haø: River of affliction

Phieàn naõo haûi: Ocean of affliction

Phieàn naõo ngaïi: Obstruction of affliction

Phieät Duï: Raft parable

Phong Giôùi: Realm of wind

Phoùng Daät: Restlessness

Phoùng sinh: Release living creatures

Phoå Ñaø: Potala

Phoå Ñaø Sôn: Potalaka Mountain, Pu-To-Shan

Phoå Hieàn Haïnh Phaùp: Principles of Universal Good

Phoå Tònh: Pho Tinh Zen Master

Phuù Ñan Na: Putanas

Phuù Laâu Na: Purna

Phuù Na Xa: Punyanyasa
Phuùc Ñieàn: Phuc Dien Zen Master
Phuùc sanh thieân: Punyaprasavas
Phuïng Sôn Töï: Phung Son Temple
Phöôùc: Punya
Phöôùc Ñieàn Töï: Phuoc Dien Temple
Phöôùc Haûi: Phuoc Hai Temple
Phöôùc Haäu: Phuoc Hau Master
Phöôùc Hoøa Töï: Phuoc Hoa Temple
Phöôùc Hueä: Phuoc Hue Master
Phöôùc Höng Töï: Phuoc Hung Temple
Phöôùc Laâm Töï: Phuoc Lam Temple
Phöôùc Löïc Vaõng Sanh: Rebirth through the power of accumulated merits
Phöôùc Löu Töï: Phuoc Luu Temple
Phuôùc Thaønh: Phuoc Thanh Temple
Phöôùc Töôøng: Phuoc Tuong Temple
Phöôïc Khoå Töû: Rebirth in an animal realm
Phöông caùch thöïc tieãn trong vieäc giaûi quyeát caùc vaán ñeà: Practical way in solving problems

Q

Quaû baùo: Retribution
Quaû baùo chöôùng: Obstacles of retribution
Quaû Baùo Ñoä: Realm of reward
Quaû Giôùi Vieân Hieän: Perfectly manifesting Buddha-realm
Quaû Phöôïc: Retribution bond
Quan AÂm Saéc Töù Töï: Quan Am Sac Tu Temple
Quan heä tình duïc tröôùc hoân nhaân: Premartial sex
Quan saùt khaùch quan: Objective observation
Quan Theá AÂm: Quan The Am Temple
Quaùn AÂm Boà Taùt: Quan Am Bo Tat Pagoda
Quaùn bieån laëng: Reflection on a Calm Sea
Quaùn Chieáu Baùt Nhaõ: Prajna of meditative enlightenment on reality
Quaùn Chieáu “Tænh Laëng”: Reflection on calmness or tranquility
Quaùn Chieáu “Voâ Ngaõ”: Reflection on No-Self
Quaùn Chieáu “Voâ Thöôøng”: Reflect on impermanence
Quaùn Saùt Trí: Pravicayabuddhi
Quaùn Söù: Quan Su Pagoda
Quaùn Söù: Quan Su Temple
Quaùn töôûng Ñöùc Phaät: Recollection of the Buddha

Quang AÂm Thieân: Radiant devas

Quang Linh: Quang Linh Pagoda

Quang Minh Phaät: Rasmiprabhasa

Quang Toïa: Prabha-mandala

Quang Trung Trì Danh: Recitation Amidst Light

Quaûng Ñöùc: Quang Duc

Quaûng Höông: Quang Huong Temple

Quaûng Nghieâm: Quang Nghiem Zen Master

Quaûng Teá Töï: Quang Te Temple

Quaûng Trí: Quang Tri Zen Master

Quoác AÂn Töï: Quoc An Temple

Quoác Töû Giaùm: Quoc Tu Giam Temple

Quyû Ñaïm Tinh Khí: Pisaka

Quyeàn giaùo: Partial teaching

R Roi voït chaïm vöøa phaûi: Respond to the mild application of the whip

S Sa Moân Baát Kính Vöông Giaû Luaän: Ordained Buddhists do not have to honor royalty Saùm hoái cuûa ba haïng ngöôøi: Repentance of the three major classes Saùm hoái caàu sanh Thieân luùc laâm chung: Repented and prayed when dying Saùm Hoái Nghieäp Chöôùng: Repentance Saùm Hoái Tam Nghieäp: Repent three karmas Saùm Nghi: Rules for confession

Saùm Nguyeän Taâm: Repentance-vow-mind

Saùm quaù: Repentance or regret for error

Sanh Baùo: Rebirth retribution

Sanh vaøo coõi ngöôøi vaø xuaát gia tu haønh ñaéc ñaïo: Reborn among men, become monks, and obtain the truth

Sanh coõi Phaïm Thieân hay vaøo thôøi gaëp Phaät: Reborn in the Brahma Heaven or meet a

Buddha

Sanh Phaïn: Offerings made before a meal

Sanh Thaân: Physical body

Sanh Thieân: Reborn in Heaven

Sanh laøm thöùc giaû hay trieát giaû phaøm phu: Rebirth as worldly philosophers

Saùt löïc voâ ngaïi duïng: Power relating to lands, manifesting untold adornment and arraying them

Saùt Sanh: Panatipata

Saéc aám: Rupa-skandha

Saéc Giôùi: Rupa-dhatu

Saéc löïc: Power of personal appearance

Saéc Nhaäp: Places where the organs and objects of physical sense meet

Saéc quang minh: Physical light
Saéc Thaân: Rupakaya
Saéc Traàn: Ruparammana
Saéc Töï Töôùng: Rupasvabhava
Saéc Töùc Thò Khoâng, Khoâng Töùc Thò Saéc: Rupam eva sunyata, sunyataiva rupam
Saéc Töôùng: Rupalakshana
Saâm La Vaïn Töôïng Chi Taâm: Original mind is the source of all phenomena
Saân haän: Rage
Si Ñoäc: Poison of ignorance
Só Duïng Quaû: Purusakaraphala
Sinh Chuûng: Producing seed
Sinh Höõu: Rebirth-process becoming
Sinh nghieäp: Productive karma
Sinh nhaân: Producing cause
Sôû Duyeân Duyeân: Objective sub-cause
Sôû höõu ñaát vaø canh noâng: Owning and farming the land
Sôû tri chöôùng: Obscuration of false views
Suyeån Thöïc: Roll (v) rice into a ball in eating
Söï bieán maát trong lyù: Phenomena can disappear in the substance
Söï chöôùng: Phenomenal hindrances
Söï coù theå che daáu lyù: Phenomena can conceal the substance
Söï hoûa: Phenomenal fire
Söï vaø lyù: Phenomena and noumena
Söï Nhaát Taâm: One Mind at the Phenomenal Level
Söï phaùp thaân: Phenomenal dharmakaya
Söï phoâ baøy lyù: Phenomena can reveal the substance
Söï Söï Voâ Ngaïi Phaùp Giôùi: Perfectly unimpeded interpenetration
Söï Taïo: Phenomenal activities
Söï Trì: Practice-Recitation
Söùc bieän taøi: Power of intellect
Söùc duõng kieän: Power of courageous strength
Söùc maïnh cuûa söï laéng nghe: Power of listening
T
Taù Ñaùp: References to a known fact
Taø Giaûi: Paramasa
Taø maïn: Pride in false views or doings
Taùc Giôùi: Obedience of commandments
Taùc Phaùp Ñaéc: Receive (v) ceremonial ordination as a monk
Taùc Phaùp Giôùi: Place of assembly for ceremonial purpose

Taùc phaùp Yeát Ma: Perform a Sanghakarman Procedure
Taùi Sanh: Rebirth
Taùi sanh vaøo Baéc Cu loâ chaâu: Rebirth in Uttarakuru
Taùi sanh vaøo suùc sanh: Rebirth in the animals realm when the warm spots (at near death) are at the knees
Taùi sanh vaøo coõi trôøi duïc giôùi: Reborn in the heavens of desire
Taùi sanh vaøo cung trôøi tröôøng thoï: Rebirth in any long-life gods or heavens
Taùi sanh ngaï quyû: Rebirth as a hungry ghost
Taùi sanh laøm ngöôøi khuyeát taät: Rebirth with impaired, or deficient faculties
Taùi sanh trong coõi ngöôøi giaøu sang phuù quyù: Rich and honorable among men
Taùi sanh trong thôøi khoâng coù Nhö Lai: Rebirth in the intermediate period between Sakyamuni Buddha and his successor
Taøi cuùng döôøng: Offering of goods
Taøi löïc: Power of wealth
Tam Baûo: Ratna-traya
Taùn Döông Chi Tònh Thuûy: Praise for purifying the water
Taùn Lö Höông: Praising incense
Taùn Phaät A Di Ñaø: Praise to Amitabha Buddha
Taùn Thaùn Chö Phaät: Praise the Thus Come Ones
Taùn Tònh Ñoä: Pure Land praise
Taïng Giaùo: Pitaka Doctrine
Taïng thö giaûi thoaùt: Records of liberation
Taùnh Caûnh: Object domain of nature or immediate perception
Taùnh khôûi: Primal nature
Taùnh Taâm: Perfectly clear and unsullied mind
Taùt ñoûa: Realm of feeling
Taêng Cang: Royal-recognized monk
Taêng Laïp: Precept Age
Taâm an tònh vaø taäp trung: Peaceful and concentrated mind
Taâm Löïc: Psychical energy
Taâm Löïc Vaõng Sanh: Rebirth through Mind-power
Taâm nhaát caûnh tính: One-pointedness of mind
Taâm saùng nhö aùnh saùng: Prabhasvara-citta
Taâm Soá: Qualities of mind
Taâm Thanh Tònh Phaät Ñoä Thanh Tònh: Pure minds-Pure lands
Taâm thaâm ñaïi: Profound great determination
Taâm thöôøng haèng: Permanent mind
Taâm trí bi quan: Pessimistic mind
Taâm voâ nhaân: Rootless consciousness

Taàm Thöôøng Nieäm Phaät: Ordinary worship of Buddha
Taân Cöïu Löôõng Dòch: Old and new methods of translations
Taân Cöïu Löôõng Y: Old and new methods of healing
Taán Trò: Punishment of expulsion
Taäp Khí: Old habits
Taäp naèm quay beân phaûi: Practice lying on one right side
Taäp phaùp nhaãn: Patience of the cause of suffering
Teà An: Qi An
Tha Hoùa Töï Taïi: Rejoice the creations of others
Tha löïc: Other power
Tha Taâm Trí: Paracittaprajna
Tha thoï duïng ñoä: Reward land of a Buddha
Thaïch Löu: Pomegranate
Tham AÙi: Passion
Thanh Löông Quoác Sö: Pure-minded preceptor
Thanh Phaåu Höng Döông: Qing-Pou-Xing-Yang
Thanh tònh: Purity
Thanh tònh bi: Pure compassion
Thanh Tònh Giaùc Haûi: Pure ocean of enlightenment
Thanh tònh giôùi: Pure discipline
Thanh tònh haéc nghieäp: Purification of negative karma
Thanh tònh hyû: Pure joy
Thanh tònh nhaãn: Pure tolerance
Thanh Tònh Phaùp Nhaõn: Pure dharma-eye
Thanh Tònh Phaùp Thaân Phaät: Pure dharma-body Buddha
Thanh Tònh Taâm: Pure Mind
Thanh tònh theá giôùi: Purifying the world
Thanh tònh thieàn ñònh: Pure meditation
Thanh tònh tinh taán: Pure energy
Thanh tònh trí: Pure consciousness
Thanh tònh töø: Pure benevolence
Thanh tònh xaû: Pure equanimity
Thaønh Phaät: Reach perfect supreme bodhi
Thaùp Vöông Xaù: Rajargrha stupa
Thaéng Quaân: Prasenajit
Thaâm nhaäp Phaät phaùp: Profound penetration of the Buddha's teachings
Thaâm taâm: Profound mind
Thaân Baùo: Retribution body
Thaân cuûa aùnh saùng voøng caàu: Rainbow body

Thaân Khoå: Physical suffering
Thaân löïc: Physical powers
Thaân nghieäp: Physical actions
Thaân thanh tònh: Pure body
Thaân thanh tònh giôùi: Pure discipline of the body
Thaàn Löïc Vaõng Sanh: Rebirth through spiritual power
Thaàn Ngaõ: Permanent person
Thaàn thoâng: Rddhi
Thaàn thoâng ñaùo bæ ngaïn: Other shore of spiritual powers
Thaàn tuùc thoâng: Power of psychic travel
Thaät Töôùng Luaän: Phenomenalism
Thaày: Roshi
Theo boùng roi maø dong ruoåi: Respond to the shadow of the whip
Theá Ñeá Baát Sinh Dieät: Phenomenal world is neither becoming nor passing
Theá gian Ba La Maät: Paramitas for people
Theá gian thaéng nghóa ñeá: Postulates on constitution and function of the five skandhas
Theá voâ baát taïi: Omni-present
Theä nguyeän: Prani (Praniddhana)
Thieân Caên: Phallic emblem of Siva
Thieân Chaân: Permanent reality
Thieân Nhaõn Löïc: Power of celestial eye
Thieàn ñònh ñaïo: Path of meditation
Thieàn Taäp: Practice of meditation
Thieàn thaâm saâu: Profound meditation
Thieän caên: Roots of goodness
Thieâu Laïn Töû: Rebirth in hells
Thieåu quang Thieân: Parittabha
Thænh (Kyø nguyeän): Request
Thænh Chuyeån Phaùp Luaân: Request the Buddha to turn the dharma wheel
Thænh Phaät Truï Theá: Request the Buddha to remain in the world
Thoï dieäu phaùp: Receive the sublime Teachings
Thoï Giôùi: Receive (v) the precepts
Thoï Kyù: Receive prediction from the Buddha
Thoï Thuû: Proffer the hand
Thong Dong Luïc: Record of Great Serenity
Thôøi Baùt Nhaõ: Period of preaching of Prajna or wisdom sutra (ghola or butter)
Thôøi kyø Ña Vaên Kieân Coá: Period of strong learning
Thôøi kyø Ñaáu Tranh Kieân Coá: Period of dissension

Thôøi kyø Thaùp Töï Kieân Coá: Period of stupa and temple building
Thôøi kyø Thieàn Ñònh Kieân Coá: Period of strong meditation
Thôøi kyø tieàn Phaät giaùo: Pre-Buddhism
Thoá Giaùc: Rabbit's horns
Thoá Mao Traàn: Peck of dust on a point of hare's down
Thoâng ñieäp voâ giaù cuûa Ñöùc Phaät: Priceless Message from the Buddha
Thoáng Lónh Sôn: Pamirs
Thuù Chuû: Pasupati
Thuaän Theo Coå Leä: Old-established terms
Thuûy Giaùc: Original apprehension
Thuûy Giaùo: Preliminary teaching of the Mahayana
Thuyeát phuïc baïn ñoàng tu nhaän loãi maø vò aáy ñang daáu: Persuade other cultivator to admit the fault he or she is trying to hide
Thöùc Haûi: Ocean of mind
Thöùc Taùi Sanh: Patisandhi-vinnana
Thöïc Baùo Voâ Chöôùng Ngaïi Ñoä: Realms of permanent reward and freedom
Thöïc Haønh Boà Taùt Ñaïo: Practice the Bodhisattva's way
Thöïc haønh haïnh cuûa caùc moân Ba La Maät: Practice the way of transcendence
Thöïc haønh khoå haïnh: Practice austerities
Thöïc Ngöõ: Reliable words
Thöïc taïi: Reality
Thöïc taïi cuûa cuoäc soáng: Reality of life
Thöïc Töôùng Voâ Töôùng: Reality is nullity
Thöôøng Cuù: Permanence of ego
Thöôøng haèng: Permanent
Thöôøng Höõu Nhaân: Possibility of anything becoming cause to others
Thöôøng Ngaõ: Permanent personality
Thöôøng thöôøng chaùnh nieäm: Recollect correctly
Thöôøng Tòch Quang Ñoä: Realm of eternal rest and light
Thöôïng boái quaùn nhaân: Pure-land seekers
Thöôïng nhaân phaùp: Qualities of the true man
Ti Haï Maïn: Pride of thinking oneself is not much inferior to those who surpass us
Tích Vieân: Older perfect with limited salvation
Tòch dieät nhaãn: Patience of nirvana
Tòch tònh löïc: Power of silent calm
Tòch tònh Nieát baøn: Parinirvana
Tieân: Rsis
Tieàn Chaùnh Giaùc Sôn: Pragbodhi
Tieàn Traàn: Previous impure conditions

Tieáp Daãn Ñaïo Sö: Receiving and Leading Master

Tieåu Giôùi Phaøm Phu Taùn Thaùn Nhö Lai: Ordinary people would praise the Tathagata for his smaller matters of morality

Tim-Ngöôøi: Rebirth in the realm of human beings when the warm spots (at near death) are at the heart

Tin hoaøn toaøn vaøo Ñaáng Nhö Lai: Possession of a devout faith in the Tathagata

Tín Haûi: Ocean of faith

Tín löïc: Power of faith

Tinh cuùng: Pay homage to a star

Tinh taán döùt tröø nhöõng ñieàu aùc ñaõ phaùt sanh: Remove any evil as soon as it starts

Tinh Taán Löïc: Power of unfailing progress

Tinh taán ngaên ngöøa nhöõng ñieàu aùc chöa phaùt sanh: Prevent demerit from arising

Tinh taán phaùt trieån nhöõng ñieàu thieän laønh chöa phaùt sanh: Produce merit

Tình caûm tích cöïc: Positive emotions

Tình Traàn: Passion-defilement

Tænh Trung Lao Nguyeät: Parable of the monkeys

Tónh löïc: Power of abstract meditation

Tònh Ba La Maät: Pure paramita

Tònh Boà Ñeà Taâm: Pure bodhi mind

Tònh Cö Thieân: Pure abode heaven

Tònh Danh: Pure name

Tònh Ñoä: Pure Land

Tònh Ñoä Moân: Pure Land Methods in the Cultivation

Tònh Ñoä Toâng: Pure Land sect

Tònh Ñoä Toâng Nhaät Baûn: Pureland in Japan

Tònh Ñoä Toâng Trung Quoác: Pureland in China

Tònh Giôùi: Pure commandments

Tònh Haïnh Nôi Khaåu: Pure conduct of the actions of the mouth

Tònh Haïnh Nôi Taâm: Pure conduct of the actions of the mind

Tònh hoa chuùng: Pure flower multitude

Tònh Khieát Nguõ Duïc: Pure desires

Tònh löu ly giôùi: Pure crystal realm

Tònh Meänh: Pure livelihood

Tònh nghieäp: Pure karma

Tònh ngöõ nghieäp cuûa chö Ñaïi Boà Taùt: Purifying speech of Great Enlightening Beings

Tònh Nhaõn: Pure eyes

Tònh Nhuïc: Pure flesh

Tònh Phaät: Pure Buddha

Tònh Phöông: Pure direction

Tònh quaùn: Pure contemplation

Tònh Taâm Truï: Pure-mind stage

Tònh Thaùnh: Pure saints

Tònh Thaát: Pure abode

Tònh Thí: Pure charity

Tònh Thieân: Pure devas

Tònh Truï: Pure rest

Tònh Vöông Phaät: Pure King Buddha

Toaøn hueä: Perfect wisdom

Tôùi khaép taát caû choã maø noùi roäng dieäu phaùp: Reach all places to expound the sublime

Teaching

Toå Sö Thieàn: Patriarchal meditation

Toäi Baùo: Retribution of sin

Toân giaùo: Religion

Toâng Nhaân Duïï: Pratijna-hetu-udaharana

Toång Baùo Nghieäp: Principal direction of karma

Toång trì baát vong, thuyeát phaùp voâ uùy: Powers of memory and ability to preach without fear

Traïch Dieät: Pratisamkhyanirodha

Trai Thôøi: Regulation hours for monastic meals

Trang nghieâm kieáp: Past aeon

Traûo Thöôïng: On a toe-nail

Traïo cöû hoân traàm: Restlessness and torpor

Traàm tö (taàm): Reflection

Traâu chôû naëng ñi trong buøn saâu: Ox that carries a heavy load through deep mud

Tri caên: Organ of perception

Tri giaùc: Perception of thinking

Trí hueä ñaïo: Path of wisdom

Trí Nhö Bieån Nhaäp Voâ Thöôïng Boà Ñeà: Oceanic knowledge entering the unexcelled, complete perfect enlightenment

Trí Tònh: Pure wisdom

Trì bình hay khaát thöïc: Pinda-pata

Trì Danh Nieäm Phaät: Oral recitation

Trì-löïc: Power of firmness

Tró Cöùu Laâm Hoûa: Pheasant saved by the fire-god

Troïng Hoûa: Pay respect to the god of fire

Trôû veà söï tænh laëng: Retreat in silence
Troå Nghieäp: Ripening of karma
Troáng khoâng cuûa caùi ngaõ: Rangdong
Truï phaùp: Principle of abiding
Trung Ñaïo Thöïc Töôùng: Reality of the means
Trung Giôùi Phaøm Phu Taùn Thaùn Nhö Lai: Ordinary people often praise the Tathagata for these average matters
Truyeàn ñaêng: Pass on the lamp of truth
Trö Ñaàu Hoøa Thöôïng: Pig-head monk
Tröïc Chæ Nhaân Taâm: Point directly to the human mind
Tröôøng phaùi Heä Quaû Trung Ñaïo: Prasanghika-madhyamaka
Tröôûng laõo: Phra
Tu Ñaïo: Path of cultivating the truth
Tu Ñöùc: Power of goodness attained by practice
Tu haønh khoâng nhaøm moûi trong taát caû kieáp: Practice tirelessly in all ages
Tu Haønh Thoái Chuyeån: Regressive cultivation
Tu Nhaãn: Patience in cultivation
Tu Phöôùc: Practice of blessing
Tu taäp baùch haïnh: Practice of all cultivations
Tu taäp caàu vaõng sanh Tònh Ñoä: Practice seeking rebirth in the Pure Land
Tu Taäp Döï Bò: Purvam-gama
Tu taäp löïc: Power of practice and performance
Tu Taäp Vò: Practice-path stage
Tu theo chaân lyù Phaät: Practice the Buddha's truth
Tu theo hình thöùc beân ngoaøi cuûa thaân: Outer practices of the body
Tu Thieàn Luïc Dieäu Moân: Practice (v) meditation in accordance with the six mysterious gates
Tu Tieân: Practice Taosim
Tuaàn leã quaùn nieäm: Rohatsu sesshin
Tuùc maïng thoâng: Recollection of past life
Tuùc Taäp: Practices from former existence
Tuïc Trí: Ordinary wisdom Tueä Nhaõn: Prajnacakshus Tueä giaùc Taùnh Khoâng: Realization of emptiness Tueä quaùn: Principal insights Tuïng giôùi vôùi giaùo hoäi ít nhaát ba thaùng moät laàn: Recite the Pratimoksha with the Order at least once in three months Tuïng kinh: Recite the Buddha sutras Tuøy Duyeân Haïnh: Obedient to karma Tuøy hyû coâng ñöùc: Rejoice (v) at others' merits and virtues Tuøy Phaàn Giaùc: Partial apprehension Tuøy Phoøng Tyø Ni: Rules which are suitable to local conditions Tuøy yù: Prakamya Tö AÁn: Private seal Tö baùo: Retribution of thinking Tö Löông Ñaïo: Path of accumulation Töù Phaàn Luaät: Precepts in Four Divisions Töø choái khoâng ñeán ñeå giaûi quyeát söï xung ñoät: Refuse to come and resolve a

conflict Töø choái khoâng nghe lôøi khuyeân nhuû hay lôøi chæ daïy cuûa nhöõng Taêng Ni khaùc: Refuse to listen to the advice and instruction of other monks and nuns Töø choái lôøi xin loãi cuûa ai: Refuse to accept someone else's apology Töø choái phöông tieän soáng hay töø choái laïc thuù?: Rejection of means of life or rejection of pleasures Töø choái söï giuùp ñôõ cuûa Taêng Ni ñoàng tu: Refuse to ask for help from fellow monks or nuns in the order Töø choái söï höôùng daãn cuûa baïn ñoàng tu: Refuse guidance from a fellow practitioner Töø choái thöïc hieän giaûi phaùp ñaõ ñöôïc Taêng Giaø chaáp nhaän trong pheùp Yeát Ma: Refuse to put into effect a resolution that has been taken by the Sangha under Sanghakarman Procedure Töï Cheá Töï Thaéng: Restrain and gain victory over oneself Töï Chöùng Vaø Giaùo Phaùp: Realization and doctrinal teaching Töï Giaùc Thaùnh Trí: Pratyatmaryajnana Töï haïnh maõn tuùc: Perfection of one's work Töï Luaân: Rotation of words Töï Löïc: Own strength Töï mình coù saéc, thaáy coù saéc: Possessing form, one sees forms Töï ngaõ: Pudgala Töï Quaùn Saùt: Reflect with one's own intelligence Töï Thoï Duïng Thaân: Own enjoyment body Töï tính: Own-nature, Prakriti Töï Trí: Own intelligence Töùc Söï Nhi Chaân: Phenomena and reality are identical

Töùc söï töùc lyù: Phenomena and their underlying principles are identical

Töùc Töø: Rest and kind

Töông Ñaõi: Relativity of all things

Töông Töï Giaùc: Resembling to apprehension

Töông Töùc: Phenomenal identity

Töôùng Phaàn: Objective appearance

Töôùng thanh tònh: Perfectly pure and adorned appearance

Töôûng uaån: Perception

Tyû Thöùc: Olfactory consciousness

U

ÖÙng Hoùa: Responsive incarnation

ÖÙng Hoùa Lôïi Sanh: Revelation for the benefits of other beings

ÖÙng Hoùa Phaùp Thaân: Responsive manifestation of the Dharmakaya

ÖÙng thaân: Response-bodies

V

Vaïc Daàu: Oil pans

Vaõng Sanh Tònh Ñoä: Rebirth in the Pure Land

Vaên baùo: Retribution of hearing

Vaán Ñaùp: Questions and answers

Vaän haønh cuûa caùc hieän töôïng: Phenomenal function

Vaät duïng caù nhaân thuoäc loaïi xa xæ: Personal luxurious items

Vò baùo: Retribution of tasting

Vieân giaùo: Perfect Doctrine

Vieân maõn: Perfection

Vieân phaùt taâm Boà Ñeà: Perfect way of developing the Bodhi Mind
Vieân thaønh thaät tính: Perfect knowledge
Vieân Thöïc: Perfect reality
Vieân Tòch: Perfect rest
Vieân Tu: Observe all commandments perfectly
Vieãn nhaân: Remoter cause
Voïng Keá Töï Tính: Prabhedanayalakshana
Voïng töôûng: Polluted thoughts
Voâ dö Nieát baøn: Perfect Nirvana
Voâ dö thoï kyù: Prediction in finality
Voâ ñaúng truï: Peerless states
Voâ Giaø Ñaïi Hoäi: Quinquennial assembly
Voâ hoïc ñaïo: Path of completely understanding the truth without further study
Voâ hoïc nhaân ñieàn: Offerings to those who have completed their course
Voâ laäu caên: Passionless root
Voâ laäu ñaïo: Passionless path
Voâ Laäu Hueä: Passionless or pure wisdom
Voâ laäu moân: Passionless gate
Voâ laäu nhaân: Passionless cause
Voâ laäu phaùp: Passionless dharma
Voâ minh nghieäp töôùng: Objectively illusory world
Voâ Ngaïi: Resistless
Voâ ngaïi ñaïo: Open way
Voâ Ngaïi Giaûi: Power of interpretation
Voâ ngaïi löïc: Power of nonobstruction
Voâ Ngaïi Quang: Pervasive light
Voâ Nhaân Voâ Quaû: Rewards and punishments are independent of morals
Voâ Sanh Nhaãn: Patience rest in belief in immortality
Voâ thöôøng tu: Practice on the impermanence
Voâ Thöôïng Só: Peerless nobleman
Voâ tröôùc löïc: Power of nonattachment
Voâ Töôùng Saùm Hoái: Repentance that has no marks
Voâ Töôùng Tam Quy-Y Giôùi: Precepts of the Triple Refuge that have no marks
Voâ uùy löïc: Power of fearlessness
Voâ Vi Hö Khoâng: Passive space
Vu Lan Boàn: Obon
Vöông Thieän: Royal feast
Vöông Tieân: Royal rsi
Vöông Xaù: Rajagaha

Vöôït Qua Luyeán AÙi: Overcome attachment
Vöôït Qua Söï Saân Haän: Overcome anger
X
Xaù lôïi: Relic
Xaû boû tieàn taøi vaø saéc duïc: Renounce wealth and sex
Xaø Thaèng Ma Duï: Parable of the seeming snake
Xem chæ tay: Read palms
Xem thöôøng vieäc gì: Regard (v) something as insignificant
Xin hoïc: Request teachings
Xuaát Gia: Renunciation
Xuaát Gia vaø Traùch Nhieäm Gia Ñình Vaø Xaõ Hoäi: Renunciation and family life
Xuaát theá gian Ba La Maät: Paramitas for Sravakas and Pratyeka-buddhas
Xuaát theá gian thöôïng thöôïng Ba La Maät: Paramitas of the supreme ones
Xuaát trieàn cuùng döôøng: Offerings to those who have escaped from the toils
Xuùc: Phassa
Xuùc baùo: Retribution of touching
Xuùc traàn: Phassarammana
Xöùng Phaùp Haïnh: Practice that is in accord with the dharma
Y
Y aùo: Robe
Y aùo laøm baèng caùc loaïi vaûi moûng, boùng loaùng, trôn möôùt vaø maøu saéc röïc rôõ: Robe made of translucent, shiny, silky, or colorful material
Y Chaâu: Pearl in the garment
Y Chæ (cuûa chö Ñaïi Boà Taùt): Reliance
Y chæ cuùng döôøng taát caû chö Phaät: Practices of Enlightening Beings based on honoring all
Buddhas
Y lieãu nghóa kinh, baát y baát lieãu nghóa kinh: Rely on the complete teaching, not on the partial teaching
Y nghóa baát y ngöõ: Rely on the meaning, not on the letter
Y ngoaïi: Outer robes
Y Phaán Taûo: Robe of rags
Y trí baát y thöùc: Rely on knowledge, not on conditioned consciousness
Y Voâ Töôùng: Robe without form
YÙ Caên: Organ of mind
YÙ chí löïc: Power of will
YÙ-löïc: Power of mind
YÙ Maõ: Restless and intractable mind
Yeãm Ly Nguõ Duïc: Practice of disgust of the five desires

Yeåm quyû: Paralysis Ghost
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Obedience of precepts: Tuaân giöõ giôùi luaät—

O See Ten perfecting Mahayana rules. Obedient (a): Ngoan ngoaõn—Vaâng lôøi. Obedient hearing of the Law: Vaên—See Seven riches. Obedient to karma: Tuøy Duyeân Haïnh— According to the first patriarch Bodhidharma, Oath (n): Lôøi theà. “Obedient to karma” is one of the four disciplinary Obaku: Doøng Thieàn Hoaøng Baù—Smallest of the processes. Being obedient to karma, there is not surviving lineages of Japanese Zen, the other two ‘self’ (atman) in whatever beings that are are Soto and Rinzai, founded by the Chinese produced by the interplay of karmic conditions; Ch’an master Yun-Yuan Lung-Ch’i (Vaân Nham pain and pleasure we suffer are also the results of Long Kyø - 1673). He traveled to Japan in 1654 and our previous action. If I am rewarded with fortune, founded the school’s main temple, Obakusan honor, etc., this is the outcome of my past deeds Mampuku-di, in Kyoto. Today it is the smallest of which, by reason of causation, affect my present the three Zen lineages, and has only a handful of life. When the force of karma is exhausted, the operating temples—Doøng truyeàn thöøa nhoû nhaát result I am enjoying now will disappear; what is coøn toàn taïi trong Thieàn toâng Nhaät Baûn, hai doøng then the use of being joyful over it? Gain or loss, khaùc laø Taøo Ñoäng vaø Laâm Teá ñöôïc thieàn sö Yun- let us accept karma as it brings us the one or the Yuan Lung-Ch’i saùng laäp. OÂng du haønh sang Nhaät other; the spirit itself knows neither increase nor Baûn vaøo naêm 1654 vaø khai sôn ngoâi töï vieän chính decrease. The wind of gladness does not move it, cuûa toâng phaùi laø Obakusan Mampuku-di taïi as it is silently in harmony with the Path. Kyoto. Ngaøy nay noù laø doøng truyeàn thöøa nhoû nhaát Therefore, his is called ‘being obedient to trong ba doøng thieàn cuûa Nhaät Baûn, vaø chæ coù moät karma.’—Theo Toå Boà Ñeà Ñaït Ma, ñaây laø moät soá ít caùc chuøa hoaït ñoäng maø thoâi—See Huang-Po- trong boán haïnh cuûa Thieàn giaû. Chuùng sanh ñeàu do Hsi-Yun. duyeân nghieäp maø chuyeån thaønh, chöù chaúng coù caùi Obaku-Kiun (jap): Hoaøng Baù Hy Vaän—See ‘toâi.’ Moïi noãi khoå vui ñeàu do nhaân duyeân sanh. Huang-Po-Hsi-Yun. Neáu nay ñöôïc quaû baùo toát, höôûng ñuû vinh döï, aáy Obakushu (jap): Toâng Hoaøng Baù—See Obaku. laø do nhaân laønh thuôû tröôùc

caûm neân, nay môùi ñöôïc Obduracy (n): Thambha (p)—Hypocrisy—Coá vaäy. Heã duyeân heát thì laïi hoaøn khoâng, möøng vui chaáp (ra veû ñaïo ñöùc giaû)—Söï khoâng theå lay noãi gì? Ñöôïc maát gì ñeàu tuøy theo duyeân, nhöng chuyeån ñöôïc. taâm ngöôøi thì khoâng vì vaäy maø ñöôïc theâm hay bôùt maát caùi gì. Neáu thaáu ñaùo ñöôïc nhö vaäy thì gioù vui Obdurate (a): Khoâng theå lay chuyeån ñöôïc. chaúng ñoäng, laëng leõ maø thuaän ñaïo, neân noùi laø tuøy Obdurateness (n): See Obduracy. thuaän theo duyeân nghieäp vaäy—See Four Obduration (n): See Obduracy. disciplinary processes (B). Obedience (n): Söï vaâng phuïc—Söï phuïc tuøng— Obey (v): Nghe lôøi—Vaâng lôøi. Söï tuaân leänh—Quy-y. Obey the Buddha's teaching: Devote one's Obedience of commandments: Taùc Giôùi— life to the Buddha—Entrust one's life to the Obedience to the commandments, external Buddha—Quy meänh (quy maïng) hay laø phoù thaùc fulfillment of them, in contrast with the inner thaân mình. grace—Teân goïi khaùc cuûa "bieåu saéc." Tuaân theo Obituary: nhöõng giôùi luaät ñeå thaønh töïu thaân khaåu beân ngoaøi 1) (a): Thuoäc veà tang cheá. (nhöõng taùc nghieäp cuûa thaân vaø khaåu khi thuï giôùi 2) (n): Caùo phoù. thì goïi laø "taùc giôùi." Nhöõng nghieäp theå thaâu nhaän Object (n): Ñoái töôïng—Khaùch theå—Khaùch vaøo beân trong thaân theå thì goïi laø "voâ taùc giôùi"), quan—Muïc ñích—Muïc tieâu—Phaûn ñoái—Beà ñoái laïi vôùi voâ taùc giôùi hay voâ bieåu saéc beân trong.

ngoaøi—Dieän muïc—Söï xuaát hieän—Birth—Söï the seventh, the thought-center, looks at the sanh ra—Vaät chaát—Material—Appearance— subjective function of the eighth, the store-center, Arising. it considers that it is self or ego. The subjective (A) There are three kinds of rupa (appearance or function of the eighth, the store-center, has its object)—Coù ba loaïi saéc—See Three kinds of original substance or entity, but it is not seen as it rupa. is by the seventh consciousness and is regarded to (B) There are five objects of the five senses, be self or an abiding ego, which is in reality an corresponding to the senses—Coù naêm caûnh illusion since it is not self at all—Ñoái töôïng coù hay naêm phaùp, laø caûnh giôùi sôû duyeân cuûa nguõ moät baûn chaát nguyeân baûn nhöng laïi khoâng ñöôïc tri caên—See Five objects of the five senses. nhaän ñuùng y nhö vaäy. Khi ñeä thaát Maït Na Thöùc Object of any organ of sense: Sensation of any nhìn laïi nhieäm vuï chuû theå cuûa ñeä baùt A Laïi Da organ of sense—Caên traàn. Thöùc, noù xem thöùc naày nhö laø ngaõ. Nhieäm vuï chuû Objects of the auditory faculty: Ñoái töôïng cuûa theå cuûa A Laïi Da ñeä baùt thöùc coù baûn chaát nguyeân Nhó Caên (aâm thanh)—Noise—Sound—Voice. baûn, nhöng noù khoâng ñöôïc ñeä thaát Maït Na Thöùc nhìn thaáy y nhö vaäy, vaø chæ ñöôïc xem nhö laø ngaõ, Object can be either internal or external: maø thöïc taïi thì chæ laø aûo giaùc vì noù khoâng phaûi laø Ñoái töôïng coù theå ôû trong hay ôû ngoaøi—See Four ngaõ—See Three kinds of object-domain. objects that can be used to develop concentration. Objects of experience: Ñoái Töôïng Nhaän Bieát. Object-domain of mere shadow or illusion: Ñoäc AÛnh Caûnh—The shadow-image appears Objects in meditation: Caûnh vaät trong thieàn— simply from one's own imagination and has no There are ten stages or objects in meditation—Coù real existence. Of course, it has no original möôøi caûnh trong thieàn—See Ten stages or objects substance as a ghost

which does not exist at all. in meditation. Only the six sense-center, functions on it and Object must be neutral: Ñoái töôïng phaûi trung imagines it to be—Hay laø aûo giaùc. Hình boùng chæ tính—See Four objects that can be used to xuaát hieän töï nôi töôûng töôïng vaø khoâng coù hieän develop concentration. höõu thöïc söï. Leõ dó nhieân, noù khoâng coù baûn chaát Object must be pleasing and acceptable to nguyeân baûn, nhö moät boùng ma voán khoâng coù hieän the mind: Ñoái töôïng phaûi vöøa yù—See Four höõu. Chæ coù trung taâm giaùc quan thöù saùu hoaït ñoäng objects that can be used to develop concentration. vaø töôûng töôïng ra loaïi caûnh naày—See Three kinds Object of any organ of sense: Caên traàn. of object-domain. Objects of the outer world: Visaya (skt)— Object domain of nature or immediate Caûnh—See Three kinds of object-domain. perception: Taùnh Caûnh—The object that has the Object perceived, associated with function: original substance and presents it as it is, just as Empirical world, associated with function—The the five objects of the sense, form, sound, smell, external, or phenomenal world—Caûnh giôùi taste and touch, are perceived as they are. The töôùng—Theá giôùi hieän töôïng beân ngoaøi, coøn goïi laø first five sense-consciousnesses and the eighth, Hieän Töôùng hay Hieän Thöùc—See Three subtle the store-consciousness, perceive the object in this conceptions. way—Tri nhaän töùc thôøi, nghóa laø ñoái töôïng coù baûn Objects of recollection: Anussati-tthanani (p)— chaát nguyeân baûn vaø trình baøy noù nhö laø chính noù, Nieäm phaùp—The six thoughts to dwell upon or six cuõng nhö naêm ñoái töôïng giaùc quan, saéc, thinh, objects of recollection—See Six thoughts to dwell höông, vò, xuùc, ñöôïc tri nhaän nhö vaäy. Tieàn nguõ upon. thöùc vaø ñeä baùt A Laïi Da thöùc, tri nhaän ñoái töôïng Object that suits you at one time may not be theo caùch naày. acceptable to the mind at another time: Ñoái Object-domain with the original substance: töôïng coù luùc thích hôïp vôùi baïn nhöng raát coù theå Ñoái Chaát Caûnh—The object has an original khoâng ñöôïc taâm chaáp nhaän vaøo luùc khaùc—See substance and yet is not perceived as it is. When

Four objects that can be used to develop concurring cause, as waves are conditioned by a concentration. basin, a pond, a river, the sea, or a boat—Sôû Objectify (v): Ñoái töôïng hoùa—Khaùch quan duyeân duyeân coù moät ñoái töôïng hay moâi tröôøng khi hoùa—Hieän thöïc hoùa. moät nguyeân nhaân dieãn ra, thí duï nhöõng laøn soùng Objective (a&n): Muïc ñích—Goal—Khaùch ñöôïc taïo ra do ao, hoà, soâng, bieån hay taøu beø—See quan—(a) Thuoäc veà khaùch quan. Four sub-causes. (Lofty) objectives: Muïc ñích cao tuyeät Objective world: Töôùng sinh—See Three causes of the rise of the passions or illusions. Objective appearance: Part of laksana—Töôùng Phaàn—A form, an idea, a mental eject, one of the Objective world and subjective mind: four parts of function of cognition—Moät trong töù Knowledge of the objective sphere—Caûnh trí. phaàn taâm phaùp. Taâm theå bieán laøm caûnh töôùng sôû Objectively: Khaùch quan. duyeân (taát caû chæ laø khaùch quan thu nhieáp trong Objectively illusory world: Voâ minh nghieäp taâm lyù hoïc)—See Four parts of function of töôùng—Ignorance or the unenlightened condition, cognition and Four functions of cognition. considered as in primal action, the stirring of the Objective eye:

Bodhisattva-Cakkhu (p)—Nhö perceptive faculty, associated with corpus or Thò Nhaõn hay Phaùp Nhaõn—Bodhisattva truth— substance—Voâ minh hay tình traïng khoâng giaùc Phaùp nhaõn—The Dharma Eye that penetrates all ngoä—See Three subtle conceptions. things, to see the truth that releases men from Objectivity (n): Tính khaùch quan. reincarnation—Maét trí hueä cuûa chö Boà Taùt hay Objectivization (n): Söï khaùch quan hoùa. phaùp nhaõn nhìn thaáu suoát söï vaät ñeå cöùu ñoä chuùng Oblation: Homa (skt)—Ritual offering—Hoä ma. sanh—See Five kinds of eyes or vision. Obligation: Nghóa vuï—Traùch nhieäm. Objective observation: Söï quan saùt khaùch Obliterate grave sins: Obliterate wrongdoings quan—The Buddha stressed the importance of of countless eons—Tieâu tröø toäi chöôùng trong objective observation, one of the keys to the nhieàu kieáp. Buddhist cultivation. Through objective Obon: Leã Vu Lan Boàn—A Japanese term for observation we realize the real face of sufferings Ullambana, a yearly festival in which people and afflictions. it's is objective observation that make offerings to the spirits of the dead. The gives us an opportunity to cultivate to totally practice goes back to a story in the Pali Canon, in destroy sufferings and afflictions. Thus, objective which Maudgalyayana realized through this observation plays a key role in the process of psychic power that his mother had been reborn as cultivation—Ñöùc Phaät ñaõ nhaán maïnh ñeán söï quan a hungry ghost (Preta-skt, peta-p). The Buddha troïng cuûa vieäc quan saùt khaùch quan laø moät trong advised him to invite an assembly of monks to nhöõng ñieàu toái quan troïng trong vieäc tu taäp theo celebrate a food offering and to recite to pray for Phaät phaùp. Qua quan saùt khaùch quan chuùng ta his mother. By making offerings and performing nhaän chaân ra boä maët thaät cuûa khoå ñau phieàn naõo. rituals for her, he was able to free her from her Töø ñoù chuùng ta môùi coù cô hoäi tu taäp ñeå taän dieät suffering. The festival began in China in the sixth hoaøn toaøn khoå ñau vaø phieàn naõo. Chính vì theá maø century and was later introduced to Vietnam, ôû vaøo baát cöù thôøi ñieåm naøo trong tieán trình tu taäp, where it incorporated elements of local tradition quan saùt khaùch quan luùc naøo cuõng giöõ vai troø of "worshipping ancestors." It usually celebrated chính yeáu. during the month of July Luna calendar year Objective or the seen portion: Laksana-bhaga (usually in August)—Töø Nhaät Baûn duøng ñeå chæ (skt)—Töôùng Phaàn—See Four functional divisions "Vu Lan Boàn," moät leã hoäi haøng naêm trong ñoù of consciousness. ngöôøi ta cuùng vaät thöïc cho ma quyû vaø ngöôøi cheát. Objective sub-cause: Alambana-pratyaya Caâu chuyeän trong kinh taïng Pali, trong ñoù Muïc (skt)—Sôû Duyeân Duyeân—The objective sub- Kieàn Lieân chöùng nghieäm thaàn thoâng neân thaáy meï cause, which has an object or environment as a mình bò taùi sanh laøm ngaï quyû. Ñöùc Phaät khuyeân

oâng neân thænh chuùng Taêng laøm leã cuùng döôøng vaät giôùi, ñoái laïi vôùi Tuøy Töôùng Giôùi hay nghi thöùc leã thöïc vaø tuïng kinh caàu sieâu cho baø. Vôùi leã cuùng baùi beân ngoaøi. döôøng vaø caàu sieâu cho baø, oâng ñaõ giuùp baø thoaùt Observance of the rules: Tu Haønh hay trì giöõ khoûi khoå ñau. Leã hoäi Vu Lan baét ñaàu taïi Trung giôùi luaät—See Five developments. quoác vaøo khoaûng theá kyû

thöù saùu vaø sau naøy ñöôïc Observant: ñöa vaøo Vieät Nam, taïi ñaây ngöôøi ta phoái hôïp 1) (a): Giöõ nghieâm giôùi luaät. nhöõng yeáu toá veà truyeàn thoáng thôø oâng baø. Leã Vu 2) (n): Ngöôøi tuaân thuû giôùi luaät—Ngöôøi phuïng Lan thöôøng ñöôïc toå chöùc vaøo thaùng baûy aâm lòch haønh giôùi luaät. (thöôøng rôi vaøo thaùng 8 döông lòch)—See Observation (n): Ullambana and Ullambana basins. 1) Söï quan saùt. Obscene (n): Taø Daâm—See Sexual misconduct. 2) Söï trì giöõ: Keeping. Obscurantism (n): Chuû nghóa ngu daân. Observations of Great Enlightening Beings: Obscuration (n): Söï toái aùm veà caûm xuùc. Quaùn saùt cuûa chö Ñaïi Boà Taùt—There are ten Obscuration of false views: Jneyavarana kinds of observation of great enlightening (skt)—Hindrance of knowledge—Sôû tri chöôùng— beings—See Ten kinds of observation of Great The intellectual hindrance—Trí hueä traàn tuïc cho Enlightening Beings. nhöõng ñieàu khoâng thaät laø thaät laøm caûn trôû chaân trí Observe (v): Trì giöõ. hueä—Worldly wisdom, assuming the seeming as Observe one's actions: Theo doõi haønh vi cuûa real, a hindrance to true wisdom. The barrier of mình. the known, arising from regarding the seeming as Observe all commandments perfectly: Vieân real. Tu—To observe the complete T'ien-T'ai Obscuration of negative emotions: meditation, at one and the same time to Klesavarana (skt)— Hindrance of passions or comprehend the three ideas of noumenon, afflictive hindrance—Phieàn naõo chöôùng hay phenoumenon, and the middle path—Vieân tu vaïn nhöõng duïc voïng vaø aûo töôûng laøm taêng taùi sanh vaø haïnh ñeå thaønh Phaät. Phaùp moân ñoàng thôøi tu tam trôû ngaïi Nieát baøn—The passions and delusion quaùn Khoâng Giaû Trung cuûa toâng Thieân Thai ñeå which aid rebirth and hinder entrance into nirvana. thaønh Phaät. Obscure (a): Black (a): Dark—Sombre—Toái Observe in contrary order: Nghòch Tu—To taêm. observe in contrary order; to observe before death Obscure and ambiguous: Lôø môø. the Buddhist rites in preparation for it—Nhöõng Observance (n): Söï trì giöõ Phaät söï sau khi moät ngöôøi ñaõ quaù vaõng. Observance of the commandments: Giôùi (Trì Observe the disciplinary rules: Giöõ giôùi. giôùi)—See Seven sacred graces. Observe a fast: To fast—Trai giôùi. Observance with determination: Aditthana- Observe the laws: To keep the law—Thuû phaùp. Uposatha (p)—Taâm nieäm thuyeát giôùi (taâm nieäm Observe the law of abstinence: Trai Trì—To haønh trì giôùi luaät). keep the regulation of abstinence, i.e. food at the (Religious) observances: Leã hoäi. regulation times—Trì trai giöõ giôùi, thí duï nhö thoï Observance of the commandments: Trì giôùi— trai ñuùng thôøi. See Ten merits, and Ten merits of the cultivation Observe (v) the mental patterns of all of the mindfulness of the body. sentient beings in each moment of thought: Observance in the heart: Ly Töôùng Giôùi—Voâ Nieäm nieäm quaùn taâm haønh cuûa taát caû chuùng Töôùng Giôùi—The inner commands, in contrast sanh—See Ten ways in which Buddhas remain with the external observance or rituals—Ngöôøi unhindered. giöõ giôùi, taâm khoâng baùm víu, coi chö phaùp cuõng Observe (v) moral precepts: Giöõ giôùi. nhö hö khoâng, hieåu roõ khoâng coù giöõ giôùi vaø phaïm

Observe moral precepts develops develop great compassion, one of the ten concentration: Giöõ giôùi môùi phaùt ñònh. circumstances in which Bodhisattvas

develop their compassionate minds—Boà Taùt quaùn thaáy chuùng Observe precepts: Keep the rules—Trì giôùi. sanh xa maát Phaät phaùp maø khôûi taâm ñaïi bi—See Observe sentient beings and seeing that they Ten circumstances in which Bodhisattvas develop are already bound and tied down but are their compassionate minds. still fond of other bondage: By observing this, Observe sentient beings and seeing that they Bodhisattvas develop great compassion, one of the are not fond of wholesome dharma: By ten circumstances in which Bodhisattvas develop observing this, Bodhisattvas develop great their compassionate minds—Boà Taùt quaùn thaáy compassion, one of the ten circumstances in which chuùng sanh laøm nhöõng ñieàu aùc maø coøn thích lao Bodhisattvas develop their compassionate mình theâm vaøo trong caùc söï raøng buoäc khaùc nöõa, minds—Boà Taùt quaùn thaáy chuùng sanh khoâng öa maø khôûi taâm ñaïi bi—See Ten circumstances in thích phaùp laønh maø khôûi taâm ñaïi bi—See Ten which Bodhisattvas develop their compassionate circumstances in which Bodhisattvas develop their minds. compassionate minds. Observe sentient beings and seeing that they Observe sentient beings and seeing that they carry out wicked actions: Boà Taùt quaùn thaáy are not kind and good-natured: By observing chuùng sanh laøm nhöõng ñieàu aùc maø khôûi taâm ñaïi this, Bodhisattvas develop great compassion—Boà bi—Bodhisattvas observe sentient beings and Taùt quaùn thaáy chuùng sanh taâm taùnh chaúng ñieàu seeing that they carry out wicked actions to thuaän maø khôûi ñaïi bi taâm—See Ten circumstances develop great compassion, one of the ten in which Bodhisattvas develop their circumstances in which Bodhisattvas develop their compassionate minds. compassionate minds—See Ten circumstances in Observe sentient beings and seeing that they which Bodhisattvas develop their compassionate minds. sleep soundly in the long night of binding Observe sentient beings and seeing that they ignorance: By observing this, Bodhisatvas do not have any place to lean on: By develop great compassion, one of the ten circumstances in which Bodhisattvas develop their observing this, Bodhisattvas develop great compassionate minds—Boà Taùt quaùn thaáy chuùng compassion, one of the ten circumstances in which sanh nguû say trong ñeâm daøi voâ minh maø khôûi taâm Bodhisattvas develop their compassionate ñaïi bi—See Ten circumstances in which minds—Boà Taùt quaùn saùt thaáy caùc chuùng sanh Bodhisattvas develop their compassionate minds. khoâng nôi nöông töïa maø khôûi taâm ñaïi bi—See Ten circumstances in which Bodhisattvas develop Observe sentient beings and seeing that they their compassionate minds. suffer in poverty without wholesome karma: Observe sentient beings and seeing that they By observing this, Bodhisattvas develop great are drowning in the ocean of life and death: compassion, one of the ten circumstances in which Bodhisattvas develop their compassionate By observing this, Bodhisattvas develop great minds—Boà Taùt quaùn thaáy chuùng sanh ngheøo cuøng compassion, one of the ten circumstances in which khoán khoå, khoâng coù caên laønh maø khôûi ñaïi bi Bodhisattvas develop their compassionate taâm—See Ten circumstances in which minds—Boà Taùt quaùn thaáy chuùng sanh bò chìm Bodhisattvas develop their compassionate minds. ñaém trong bieån sanh töû maø khôûi ñaïi bi taâm—See Observe sentient beings and seeing

that they Ten circumstances in which Bodhisattvas develop their compassionate minds. are trapped enduring sufferings for an Observe sentient beings and seeing that they extensive period of time: By observing this, are far away and have lost the Buddha Bodhisattvas develop great compassion, one of the Dharma: By observing this, Bodhisattvas ten circumstances in which Bodhisattvas develop their compassionate minds—Boà Taùt quaùn thaáy

chuùng sanh bò vöông mang toäi khoå laâu daøi maø khôûi neân töï toân kieâu haõnh vì nhöõng tö töôûng toát vaø ngaõ taâm ñaïi bi—See Ten circumstances in which loøng thaát voïng vôùi nhöõng yù nghó xaáu. Tö töôûng Bodhisattvas develop their compassionate minds. ñeán roài ñi, khoâng khaùc gì caùc ngheä só treân saân Observe the vinaya rules: Trì giôùi. khaáu. Khi nghe tieáng tieáng ñoäng haõy ghi nhaän, coù Observer (n): Ngöôøi quan saùt—The Buddha “tieáng ñoäng”, roài ñem taâm trôû veà hôi thôû. Cuøng taught: “The mind is like a monkey, the thought is theá aáy, khi coù muøi, coù vò, coù xuùc chaïm, ñau, like a horse.” Whenever our mind wanders to söôùng, v.v... haõy theo doõi nhöõng tö töôûng aáy moät other thoughts, be aware of them, but do not get caùch khaùch quan, töï taïi vaø khoâng dính maéc. Tænh involved in them emotionally or intellectually; do giaùc chuù nieäm nghóa laø quan saùt baát cöù vieäc gì not comment, condemn, evaluate or appraise xaûy ñeán beân trong ta vaø trong taùc phong cuûa them, but bring our attention back to the nature chuùng ta, chôù khoâng xeùt ñoaùn xem noù toát hay xaáu. rhythm of our breathing. Our mind may be Phaät töû thuaàn thaønh neân luoân nhìn söï vaät moät caùch overwhelmed by evil and unwholesome thoughts. khaùch quan chöù khoâng chuû quan, chæ quan saùt vôùi This is to be expected. It is in meditation that we söï hay bieát suoâng. Nhìn moät caùch khaùch quan understand how our mind works. Become aware khoâng vöông vaán dính maéc vôùi nhöõng tö töôûng aáy. of both the good and evil, the ugly and beautiful, Trong tu taäp theo Phaät giaùo, quan saùt voâ tö laø chìa the wholesome and unwholesome thoughts. Do khoùa buoâng boû moïi dính maéc. not elated with our good thoughts and depressed Observer of the precepts: Keeper of the with the bad. These though come and go like discipline—Trì luaät. actors on a stage. When we hear sounds, become Observing and benefiting all sentient beings: aware of them and bring our attention back to our Giôùi quaùn saùt lôïi ích taát caû chuùng sanh—See Ten breath. The same with regard to smell, taste kinds of precepts. (which you may get mentally), touch, pain, Observing the palace ladies and attendants, pleasure and so forth. Sincere Buddhists should they develop great compassion: Quaùn nhöõng observe the thoughts in a calm detached way. theâ thieáp vaø keû haàu ngöôøi haï nôi noäi cung maø Mindfulness means observing whatever happens sanh loøng ñaïi bi—See Ten kinds of Buddha-work inside oneself, whenever one does, not judging it in all worlds in all times of the Buddhas (B) (3). as good or bad, just by watching with naked Observing that all sentient beings are awareness. Sincere Buddhists should always unreal, they develop great kindness: Quaùn observe things objectively, not subjectively, chuùng sanh hö voïng chaúng thaät maø sanh loøng ñaïi observing with our naked awareness. In Buddhist töø: —See Ten kinds of Buddha-work in all worlds

cultivation, impartial observation is the key to in all times of the Buddhas (B) (3). release all attachments—Ñöùc Phaät daïy: “Taâm (nhaûy nhoùt loaïn ñoäng) nhö con vöôïn, yù (chaïy lung Observing that there is nothing enjoyable in tung) nhö con ngöïa.” Moãi khi taâm phoùng ñi, duyeân the world, they develop great joy: Quaùn caùc vaøo nhöõng tö töôûng khaùc, haõy hay bieát söï phoùng theá gian khoâng moät gì laø ñaùng thích maø sanh loøng taâm aáy nhöng khoâng ñeå mình bò caûm xuùc, cuõng ñaïi hyû—See Ten kinds of Buddha-work in all khoâng suy tö veà nhöõng tö töôûng naøy. Khoâng neân worlds in all times of the Buddhas (B) (3). pheâ bình, chæ trích, ñaùnh giaù, hay ngôi khen nhöõng Observing the various causes and conditions tö töôûng aáy maø chæ ñem söï chuù taâm cuûa mình trôû of sentient beings’ environments: Quaùn saùt veà nhòp thôû töï nhieân. Chuùng ta coù theå bò nhöõng tö nhöõng caûnh giôùi caùc loaïi nhôn duyeân maø laøm Phaät töôûng bôïn nhô hay baát thieän traøn ngaäp. Ñieàu naøy söï—See Ten kinds of Buddha-work in all worlds coù theå xaûy ra. Chính trong khi haønh thieàn chuùng ta in all times of the Buddhas (B) (9). hieåu bieát taâm mình hoaït ñoäng nhö theá naøo. Haõy Obsessed: Bò aùm aûnh. tænh thöùc vaø haõy bieát caû hai, nhöõng tö töôûng cao Obsession (n): Ma aùm—Taø aùm. thöôïng vaø nhöõng tö töôûng thaáp heøn, nhöõng gì toát Obstacles (n): Trôû ngaïi—Chöôùng—See Ten ñeïp vaø nhöõng gì xaáu xa, thieän vaø baát thieän. Khoâng Hindrances.

Obstacles of afflictions: Phieàn naõo chöôùng— tendency of those who maintain their point of One of the three types of obstacles for any view or resist and oppose change. For Buddhist cultivators—Moät trong ba trôû ngaïi cho example, there are some out-dated customs baát cöù ngöôøi tu Phaät naøo—See Three Hinderers. still practiced in Vietnam such as using Obstacles to cultivation: Nhöõng chöôùng ngaïi Chinese money papers and burning them at cho söï tu taäp (Visions, Drowsiness, funeral ceremonies. In fact, Buddhist funeral Discouragement, Fault-finding, Afflictions, etc). rites are simple. Relatives and friends recite the Amitabha Sutra to help free the dead from Obstacles of delusion: Moho kincanam (p)—Si suffering. Buddhists, especially monks and chöôùng—See Three dharmas (XXVII). nuns, prefer cremation to burial, since the Obstacles of hatred: Dosa kincanam (p)—Saân first mode is more economic, and hygienic chöôùng—See Three dharmas (XXVII). than the second one. Moreover, with time, the Obstacles of karma: Nghieäp chöôùng—The burial grounds would extend considerably, obstacles of karma. This is the most serious reducing thus the land reserved for cultivation obstacles in the three types of obstacles for any and other utilities—Loái naày laø khuynh höôùng Buddhist cultivators—Nghieäp chöôùng laø trôû ngaïi cuûa nhöõng ngöôøi giöõ laáy yù mình vaø choáng laïi nghieâm troïng nhaát trong ba chöôùng cho baát cöù söï thay ñoåi. Khoâng yù thöùc ñöôïc söï sai quaáy, ngöôøi tu Phaät naøo—See Three Hinderers. maø vaãn giöõ yù, khoâng theøm nghe ngöôøi khaùc; Obstacles of Lust: Rago-kincanam (p)—Tham hoaëc vì töï aùi hay vì cöùng ñaàu ngang ngaïnh cöù chöôùng—See Three dharmas (XXVII). tieáp tuïc giöõ caùi sai caùi dôû cuûa mình. Chaúng Obstacles of retribution: Quaû baùo chöôùng—haïn nhö ôû Vieät Nam ngöôøi ta coù thoùi quen ñoát One of the three types of

obstacles for any giaáy vaøng maõ theo phong tuïc cuûa Trung Hoa Buddhist cultivators—Quaû baùo chöôùng, moät trong trong ñaùm tang. Kyø thaät, ñaùm tang theo nghi ba trôû ngaïi cho baát cöù ngöôøi tu Phaät naøo—See thöùc Phaät giaùo thaät ñôn giaûn. Thaân baèng Three Hinderers. quyeán thuoäc teà töïu veà tuïng Kinh A Di Ñaø ñeå Obstacles of women: Chöôùng ngaïi cuûa nöõ hoä nieäm cho ngöôøi cheát thoaùt khoå. Phaät töû, nhaân—According to the Lotus Sutra, Devadatta nhaát laø chö Taêng Ni thích ñöôïc hoûa taùng hôn Chapter, there are five hindrances or obstacles of laø ñòa taùng vì caùch naày vöøa ñôû toán keùm laïi women—Theo phaåm Ñeà Baø trong Kinh Phaùp Hoa, vöøa hôïp veä sinh hôn. Hôn nöõa, theo thôøi gian ngöôøi nöõ coù naêm chöôùng ngaïi—See Five ñaát choân seõ taêng moät caùch ñaùng keå laøm giaûm hindrances of women. ñi ñaát daønh cho söï canh taùc vaø xaây caát caùc Obstinate (a): coâng thöï tieän ích khaùc. 1) Grau (skt)—Grabh (skt)—Graha (skt)— Obstruct (v): Laøm beá taéc—To block. Seize—Grasp—Hold on to—Maintain—Coá Obstruct (v) someone's path: AÙn ngöõ—To put chaáp obstacles in someone's way. 2) Stubborn—Head-strong—Stiff-necked— Obstructing condition of the passage to Pighead—Cöùng ñaàu—Chaáp nhöùt. Nirvana: Antarayikadharma (skt)—Chöôùng Obstinate view: Drstiparamasra (skt)—Kieán thuû. phaùp. 1) Wrong views caused by attachment to one's Obstruction of affliction: Phieàn naõo ngaïi—The own erroneous understandings: To hold obstruction of temptation or defilement to heterodox doctrines and be obsessed with the entrance into nirvana peace by perturbing the sense of the self—Nhöõng tranh caõi do chaáp mind, one of the two obstructions—Moät trong hai vaøo yù kieán coá chaáp vaøo thieân kieán cuûa mình, trôû ngaïi. Phieàn naõo kieán tö laøm roái loaïn thaân taâm, moät trong nguõ Kieán—See Five kinds of wrong trôû ngaïi che laáp ñöôøng vaøo nieát baøn. ** See Two views. hindrances. 2) Conservative standpoint: Kieán thuû kieán (khö Obstruction caused by suffering: Khoå aùch. khö baûo thuû yù kieán cuûa mình)—That is the

Obstruction of the delusive passions to entry shortened: Nghieäp taùi taïo toát coù khuynh into truth: Hindrance of the delusive passions to höôùng mang laïi tröôøng thoï cho chuùng sanh, laïi entry into truth—Hoaëc chöôùng. bò nghieäp ngaên trôû laøm cho ñoaûn thoï. 5) A wholesome productive karma tends to Obstruction of heterodox views: Kieán produce beauty may be impeded by an Chöôùng—Caùc loaïi taø kieán daáy leân gaây chöôùng obstructive karma, therefore it may produce a ngaïi cho Boà Ñeà Taâm (obstruction to Bodhi-mind plain appearance: Nghieäp taùi taïo toát coù or enlightenment). khuynh höôùng mang laïi saéc dieän ñeïp ñeõ, coù Obstructive (a): Caûn trôû. theå bò nghieäp ngaên trôû laøm cho dung maïo trôû Obstructive karma: Upapilaka (p)—Nghieäp neân taàm thöôøng. Ngaên Trôû—According to the Abhidharma, an 6) An unwholesome productive karma tends to obstructive karma is a karma which cannot produce rebirth in the great hells may be produce its own result (wholesome or counteracted by an obstructive wholesome unwholesome), but nevertheless obstructs, karma and produce rebirth in the minor hells frustrates, or delays some other karma from or among the hungry ghosts: Nghieäp taùi taïo producing results, countering its efficacy or baát thieän coù khuynh

höôùng ñöa chuùng sanh taùi shortening the duration of its pleasant or painful sanh vaøo nhöõng ñaïi ñòa nguïc, coù theå bò nghieäp results—Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), ngaên trôû ñoái khaùng laïi vaø chuùng sanh aáy coù nghieäp ngaên trôû khoâng coù quaû thieän aùc cuûa chính theå taùi sanh vaøo nhöõng ñòa nguïc nheï hôn hay noù, nhöng coù theå ngaên caûn hay laøm chaäm treã söï vaøo coõi ngaï quyû. troå quaû cuûa caùc nghieäp khaùc. ** See Four types of kamma (karma). 1) Even though a productive karma may be Obtain (v): Prap or Prapta (skt)—To attain—To strong at a time it is accumulated, an obtain—Ñaéc. obstructive karma directly opposed to it may Obtain (v) awareness: Buddhi-labhati (p)—Ñaït conteract it so that it becomes impaired when ñöôïc taùnh giaùc—To attain awareness. producing its results: Cho duø nghieäp taùi taïo coù cöôøng thònh vaøo luùc thaønh laäp, maø bò nghieäp Obtain (v) blessings: Ñöôïc (ñaëng) phöôùc. ngaên trôû tröïc tieáp ñoái laïi, seõ laøm cho nghieäp Obtain (v) buddhi: See Obtain awareness. taùi taïo trôû neân voâ hieäu quaû. Obtain the commandments: Ñaéc giôùi—Attain 2) For example a wholesome karma tending to to the understanding and performance of the moral produce rebirth in a superior plane of law—Obtain the commandments—To obtain the existence may be impeded by an obstructive commandments; to attain to the understanding and karma so that it generates rebirth in a lower performance of the moral law—Ñöôïc trao truyeàn plane: Tyû nhö moät nghieäp taùi taïo thieän coù giôùi phaùp, hieåu vaø haønh trì giôùi phaùp moät caùch tinh khuynh höôùng ñöa chuùng sanh taùi sanh vaøo chuyeân. coõi cao hôn, coù theå bò nghieäp ngaên trôû ñöa Obtain one's desires: Obtain one's aim—Ñaéc yù. vaøo taùi sanh nôi coõi thaáp hôn. Obtain the fruit of deeds or life: Ñaéc quaû. 3) A wholesome productive karma tends to Obtain (v) knowledge: Jnanam-labhati (p)—Ñaït produce rebirth among high families may be ñöôïc söï hieåu bieát—To attain knowledge. impeded by an obstructive karma, therefore, it Obtain (v) the marrow: Ñaéc Tuûy—To obtain may produce rebirth among low families: the secret, the essence of a certain method of Nghieäp taùi taïo toát coù khuynh höôùng ñöa cultivation—Ñaéc ñöôïc coát tuûy hay choã cuøng cöïc chuùng sanh taùi sanh vaøo nhöõng gia ñình cao cuûa lyù nhieäm maàu (theo Truyeàn Ñaêng Luïc, toå Boà sang, coù theå bò nghieäp ngaên trôû laøm cho taùi Ñeà Ñaït Ma noùi vôùi Hueä Khaû, ta ñaõ traûi qua chín sanh vaøo nhöõng gia ñình haï tieän. naêm muoán trôû veà Thieân Truùc. Hueä Khaû ñaûnh leã 4) A wholesome productive karma tends to thaày, roài lui laïi haàu phía sau. Toå Ñaït Ma daïy: produce longevity may be impeded by an "OÂng ñaõ ñaït ñöôïc choã coát yeáu cuûa ta." Lieàn quay obstructive karma, therefore life may become

laïi baûo Hueä Khaû: "Ngaøy xöa Ñöùc Nhö Lai ñem Obtain the victory: To win—Ñaéc thaéng. chính phaùp nhaõn taïng giao phoù cho ngaøi Ca Dieáp, Obtain the way: Ñaéc Ñaïo—Attain (v) nirvana— vaø truyeàn thöøa maõi ñeán ta. Nay ta giao phoù cho To enter into Nirvana—Reach enlightenment— oâng, oâng haõy giöõ gìn. Ta trao aùo Caø sa cho oâng ñeå Reach perfection—To obtain the way, or religion; laøm tín."). by obedience to the commandments, practice of Obtain the meaning of a sutra: Ñaéc yù (hieåumeditation, and knowledge, to attain ñöôïc nghóa lyù cuûa kinh).

enlightenment—Nhaäp Nieát baøn hay ñaït ñeán Nieát Obtain ordination in a ceremony: Taùc Phaùp baøn nhôø vaøo giôùi, ñònh, hueä vaø ñaït ñöôïc giaùc ngoä (trí tueä ñoaïn tröø laäu hoaëc, chöùng ñöôïc ñeá lyù goïi laø Ñaéc—Ñöôïc truyeàn giôùi qua nghi thöùc—See Three kinds of obtaining the commandments. ñaïo, nhôø thöïc haønh tam hoïc maø phaùt sinh ra trí tueä ñoù thì goïi laø “ñaéc ñaïo”). Obtain (v) a peaceful mind: Ñaït ñöôïc taâm an oån. Obtain (v) wisdom: Jnanam-labhati (p)—Ñaït ñöôïc trí hueä—To attain wisdom. Obtain perfect enlightenment: Chöùng ñaïo quaû Obtained: Upasampanna (skt)—Received—Thoï Boà Ñeà—This is one of the eight surpassing things. Those who keep the first eight commandments nhaän. receive eight kinds of reward—Ñaây laø moät trong Obtained without labor: Baát lao nhi hoaïch taùm loaïi thaéng phaùp. Nhöõng ai thoï trì baùt trai giôùi (khoâng lao nhoïc maø thu ñaït keát quaû). seõ ñöôïc taùm loaïi coâng ñöùc thuø thaéng—See Eight Obtainable (a): Labbho (p)—Coù theå ñaït ñöôïc— surpassing things. Attainable. Obtain precepts: Ñaéc giôùi—Attain to the Obtaining: Patilabha (p)—Ñang ñaéc ñöôïc— understanding and performance of the moral law Attainment—Acquisition—Gaining. (to obtain the commandments; to attain to the Obtaining the commandments: There are understanding and performance of the moral three kinds of obtaining the commandments—Coù law)—Ñöôïc trao truyeàn giôùi phaùp, hieåu vaø haønh ba loaïi thoï giôùi—See Three kinds of obtaining the trì giôùi phaùp moät caùch tinh chuyeân. commandments. Obtain (v) salvation: Enter the monastic life— Obtaining all things as if nothing: This is one Obtain transport across the river of of the eight great powers of personality or transmigration—Ñaéc Ñoä. sovereign independence—Ñöôïc moïi phaùp maø 1) To obtain transport across the river of töôûng chöøng nhö khoâng coù phaùp. Ñaây laø moät trong transmigration; to obtain salvation: Ñöôïc ñöa taùm caùi ngaõ töï taïi lôùn—See Baùt Ñaïi Töï Taïi Ngaõ. sang bôø giaûi thoaùt (sinh töû ví nhö bieån lôùn, Occasions of indolence: Kusita-vatthuni (p)— Nieát Baøn ví nhö bôø beân kia). Vöôït qua ñöôïc Giaûi ñaõi (löôøi bieáng)—According to the Sangiti bieån sinh töû ñeán beân kia bôø Nieát Baøn goïi laø Sutta in the Long Discourses of the Buddha, there ñaéc ñoä (trong kinh Di Giaùo, Ñöùc Phaät ñaõ daïy: are eight occasions of indolence—Theo Kinh “Nhöõng ngöôøi ñaùng ñöôïc ñoä, duø laø trôøi hay Phuùng Tuïng trong Tröôøng Boä Kinh, coù taùm söï giaûi ngöôøi ñeàu ñaõ ñöôïc ñoä. Nhöõng ngöôøi chöa ñaõi—See Eight occasions of indolence. ñöôïc ñoä cuõng ñaõ taïo nhaân duyeân ñöôïc ñoä). 2) A Sramanera enters the monastic life: NghiOccasions for making effort: Arabbha-vatthuni (p)—Tinh taán söï— According to the Sangiti Sutta thöùc Sa Di caét toùc xuaát gia cuõng ñöôïc goïi laø “Ñaéc Ñoä. in the Long Discourses of the Buddha, there are eight occasions for making an effort—Theo Kinh Obtain all things as if nothing: Ñöôïc moïi phaùp Phuùng Tuïng trong Tröôøng Boä Kinh, coù taùm söï tinh maø töôûng chöøng nhö khoâng coù phaùp—See Eight taán—See Eight occasions for making an effort. great powers of personality. Occasion of sins: Dòp cho ngöôøi ta taïo toäi. Obtain transport across the river of Occasional cause: Cô hoäi nguyeân nhaân. transmigration: Obtain salvation—Enter the monastic life—Ñaéc ñoä—See Obtain salvation. Occasional Mental Factors: Taâm Sôû Rieâng Bieät—See Fifty-two mental

states.

Occasional offering: Tuøy Chí Thí—See Eight Ocean assembly: Haûi Chuùng—A great assembly kinds of almsgiving (A) (1). of monks, the whole body of monks—Ñaïi chuùng Occasionalism (n): Chuû nghóa cô hoäi. Taêng hay toaøn theå chö Taêng. Giaùo hoäi cuûa chö Occult (a): Secret—Esoteric—Hidden—Huyeàn Taêng Ni ñöôïc ví nhö Haûi Chuùng hay Haûi hoäi, vì bí—Bí aån—Huyeàn dieäu—Thaàn bí. ñaây cuõng laø söï hoäi hoïp lôùn cuûa nhöõng ngöôøi ñoàng lyù töôûng giaûi thoaùt nhö chæ moät vò maën cuûa muoái. Occult cause: 1) Esoteric cause: Occult cause—Recondite Ocean of the bhutatathata: Chaân Nhö Haûi— cause—Maät nhaân. Taùnh haûi (bieån chaân nhö)—The all-containing, 2) Great mystery—Mysterious mechanism— immaterial nature of the Dharma, or immaterial Mysticism—Huyeàn cô. nature of the Dharmakaya is limitless—Lyù taùnh cuûa chaân nhö saâu roäng nhö bieån caû, bao truøm taát Occult expression: Samdha (skt)—Maät Ngöõ— caû, ñoù laø caûnh giôùi cuûa phaùp thaân Nhö Lai. Phaùp Esoteric expression—Secret language—Secret tính chaân nhö coù ñaày ñuû voâ löôïng coâng ñöùc tính. meaning—Ngoân ngöõ bí maät cuûa toâng Chaân Ngoân. Occult meaning: AÅn maät nghóa—Esoteric or Ocean of bodhi or enlightenment: Quaû Haûi hay bieån Boà Ñeà hay giaùc ngoä. secret meaning. Occult receiving of the prediction: Chaúng Ocean of Buddhas: Chö Phaät haûi—See Ten kinds of ocean of Great Enlightening Beings. hieän tieàn—See Ten ways of receiving the prediction of Budhahood (B). Ocean of Buddha-knowledge: Phaät haûi trí. Occult teaching: Bí giaùo—See Esoteric Ocean of Buddha's methods: Phaùp Moân Haûi Doctrine. (phaùp moân ñoái trò phieàn naõo cuûa Phaät nhieàu nhö bieån caû). Occult World: Spirit world. Occultism (n): Huyeàn hoïc—Chuû nghóa huyeàn Ocean of death: Töû haûi (bieån sanh töû luaân hoài). bí—Chuû tröông khoâng duøng phöông phaùp khoa Ocean of desire: AÙi Duïc Haûi—Duïc Haûi—So hoïc, chæ caàn löïc huyeàn dieäu maø bieát ñöôïc. called because of its extent and depth—Bieån duïc voïng thaâm saâu vaø bao la, khoâng ñaùy vaø voâ bôø Occupied: Baän roän—To be busy. beán. Occurence of feasts: Vieäc truøng caùc leã trong Ocean of the dharma-nature: Phaùp Taùnh moät ngaøy. Haûi—The dharma-nature, vast, unfathomable as Ocean: Sagara (skt)—Bieån—According to the ocean—Phaùp taùnh saâu roäng, khoâng theå ño löôøng Flower Adornment Sutra, Chapter 27, there are ñöôïc, ví nhö bieån caû bao la. ten kinds of ocean of Great Enlightening Beings. Ocean of emptiness: Khoâng haûi. Enlightening Beings who abide in the concentration of freedom in the elemental cosmos Ocean of faculties: Chö caên haûi—See Ten kinds also attain ten kinds of ocean. Once Great of ocean of Great Enlightening Beings. Enlightening Beings have attained these ten Ocean of faith: Tín Haûi—The true virtue of the oceans, they also attain ten kinds of excellence— believing heart is vast and boundless as the Theo Kinh Hoa Nghieâm, Phaåm 27, coù möôøi thöù ocean—Ñaïi döông cuûa nieàm tin. Thöïc ñöùc cuûa haûi cuûa chö ñaïi Boà Taùt. Chö Boà Taùt an truï trong loøng tin, roäng lôùn voâ bieân nhö bieån caû. Phaùp giôùi töï taïi ñaïi Tam muoäi cuõng seõ ñuôïc möôøi Ocean of kalpa: Kieáp haûi—Great in number— thöù haûi. Chö Ñaïi Boà Taùt moät khi ñaõ ñöôïc möôøi thöù Soá löôïng kieáp raát nhieàu,

ví nhö löôïng nöôùc bieån. haûi naày, thôøi laïi cuõng ñöôïc möôøi thöù thuø thaéng—Ocean of karma: Nghieäp haûi—The vast, deep See Ten kinds of excellence and Ten kinds of ocean of evil karma—AÙc nghieäp thì nhieàu voâ soá ocean of Great Enlightening Beings. nhö ñaïi döông saâu roäng. Ocean of affliction: Phieàn naõo haûi—The ocean Ocean of lands: Chö saùt haûi—See Ten kinds of of moral affliction which engulfs all beings— ocean of Great Enlightening Beingst. Phieàn naõo cuûa chuùng sanh saâu roäng nhö bieån caû.

Ocean-like character and influence of Bieån thieàn ñònh bao la cuûa Phaät maø taát caû caùc virtue: Ñöùc haûi. phaùp ñeàu hieän ra trong bieån trí ñoù—See Ocean Oceans of mental inclinations of all kinds of Seal Samadhi. sentient beings: Bieån taâm sôû thích cuûa caùc loaøi Ocean Seal Samadhi: Haûi AÁn Tam Ma Ñòa—A state of concentration of the highest level, chuùng sanh—See Ten kinds of Buddha-work in all mentioned in the Avatamsaka Sutra. The mind is worlds in all times of the Buddhas (B) (7). likened to the ocean, which when calm and Ocean of merit and virtue: Coâg ñöùc haûi. without a single wave, can reflect everything Ocean of mind: Chö taâm haûi—Thöùc Haûi—The throughout the cosmos, past, present and future—bhutatathata as the store of all mind—Bieån cuûa Traïng thaùi taäp trung ôû möùc ñoä cao, ñöôïc noùi ñeán taïng thöùc. Goïi chaân nhö laø Nhö Lai taïng cuûa taïng trong Kinh Hoa Nghieâm, traïng thaùi taâm nhö ñaïi thöùc (chaân nhö tuøy duyeân maø sinh ra caùc phaùp döông, moät khi tónh laëng vaø khoâng gôïn soùng seõ gioáng nhö nöôùc laø chaân nhö sanh ra soùng bieån laø phaûn chieáu moïi vaät trong vuõ truï, quaù khöù, hieän taïi caùc phaùp, neân goïi laø thöùc haûi)—See Ten kinds of vaø vò lai. ocean of Great Enlightening Beings. Ocean of sentient beings: Chuùng sanh haûi—Ocean of misery: Misery is limitless and as deep See Ten kinds of ocean of Great Enlightening as the ocean—Khoå haûi. Beings. Ocean of mortality: Samsara (skt)—Bieån sanh Ocean of sorrow: Öu haûi (öu tö phieàn muoän cuûa töû. chuùng sanh roäng nhö bieån caû meânh moâng). Ocean naga: Haûi long vöông—The Ocean-Naga, Ocean of spiritual powers: Thaàn thoâng haûi— or Dragon King of the Ocean—Vua cuûa loaøi roàng See Ten kinds of ocean of Great Enlightening bieån (theo Kinh Phaät Thuyeát Haûi Long Vöông, Beings. ngaøy aáy Ñöùc Phaät ñang ôû nuùi Linh Thöùu, khi ñaïi Ocean symbol: Ñaïi Haûi AÁn—Haûi AÁn Tam chuùng ñang quaây quaàn, chôït thaáy Haûi Long Vöông Muoäi—The ocean symbol, as the face of the sea daãn voâ soá quyeán thuoäc ñeán. Ñöùc Phaät beøn giaûng reflects all forms, so the samadhi of a bodhisattva thuyeát thaâm phaùp. Haûi Long Vöông hoan hyû thænh reflects to him all truths. Ocean symbol indicates Phaät xuoáng Long cung ñeå ñöôïc cuùng döôøng vaø the vastness of the meditation of the Buddha, the ñöôïc nghe thuyeát phaùp. Ñöùc Phaät nhaän lôøi, Long vision of all things—Laáy maët nöôùc bieån caû in hieän vöông laøm moät toøa ñieän lôùn, trang trí baèng thaát muoân hình vaïn traïng ñeå so vôùi Tam muoäi cuûa Boà baûo nhö löu ly, xa cöø, xích chaâu, maõ naõo, vaân vaân, Taùt bao haøm heát thaûy vaïn phaùp. Coøn goïi laø Haûi chung quanh naïm vaøng roøng. Laïi cho laøm con AÁn Ñònh, teân cuûa tam muoäi maø Phaät ñaõ sôû ñaéc. ñöôøng loùt baèng toaøn vaøng baïc vaø löu ly töø bôø bieån Bieån

thieàn ñònh bao la cuûa Phaät maø taát caû caùc ñeán Long cung ñeå ñoùn Ñöùc Theá Toân vaø ñaïi phaùp ñeàu hieän ra trong bieån trí ñoù (bieåu töôïng tieâu chuùng. Ñöùc Theá Toân daãn voâ löôïng ñaïi chuùng ñeán bieåu cho söï bao la trong thieàn ñònh cuûa Ñöùc Phaät, Long cung, ngoài leân toøa sö töû treân ñaïi ñieän roài coù söùc nhìn thaáy heát vaïn höõu)—See Ocean Seal thuyeát phaùp ñeå giaùo hoùa quyeán thuoäc cuûa Long Samadhi. Vöông). Ocean tide voices: The voice of the Buddha— Ocean of nagas: Sagara (skt)—Dragon King of AÂm thanh cuûa Ñöùc Phaät—Haûi Trieàu AÂm—AÂm the ocean—Haûi long vöông—Haøm haûi. thanh cuûa haûi trieàu ñöôïc ví nhö tieáng thuyeát phaùp Ocean pearls: Haûi chaâu—Indicating things hard cuûa Phaät, oai maõnh vaø vang doäi khaép nhö tieáng to obtain—Chæ caùi gì khoù ñaït ñöôïc. soùng bieån (Haûi Trieàu AÂm coøn duøng ñeå chæ thanh Ocean of practices: Chö haïnh haûi—See Ten danh cuûa chö Phaät vaø chö Boà Taùt toûa roäng khaép kinds of ocean of Great Enlightening Beings. muoân phöông, ai nghe tôùi cuõng neã sôï nhö söï huøng Ocean seal: Haûi AÁn—The ocean symbol, vó cuûa soùng bieån. Soùng bieån tuy voâ nieäm nhöng indicating the vastness of the meditation of the khoâng traùi thôøi, cuõng gioáng nhö aâm thanh thuyeát Buddha, the vision of all things—Coøn goïi laø Haûi phaùp tuïng kinh cuûa chö Taêng Ni luoân luoân thích AÁn Ñònh, teân cuûa tam muoäi maø Phaät ñaõ sôû ñaéc. hôïp vôùi thôøi cô).

Ocean of truths: Chö phaùp haûi—See Ten kinds best known for his work on Pali canonical texts of ocean of Great Enlightening Beings. and his influential book “The Buddha, his Life, his Ocean of virtue: Coâng ñöùc haûi—Ñöùc Haûi—The Doctrine, his Community.” He also translated the ocean like character and influence of virtue—AÛnh Dipavamsa and edited the five volumes of the höôûng cuûa coâng ñöùc saâu roäng nhö bieån caû meânh Vinaya-Pitaka—Moät nhaø Phaät giaùo hoïc noåi baät moâng—See Ten kinds of ocean of Great vaøo theá kyû 20, noåi tieáng vôùi nhöõng vaên kinh Pali Enlightening Beings. vaø boä “Ñöùc Phaät, Cuoäc Ñôøi, Giaùo Phaùp, Taêng Ñoaøn.” OÂng cuõng phieân dòch Bieân Nieân Söû Pali Ocean of vows: Chö nguyeän haûi—See Ten kinds (Dipavamsa) vaø xuaát baûn 5 quyeån trong Luaät of ocean of Great Enlightening Beings. Taïng. Ocean-Wide Lotus assembly: Lieân Trì Haûi Odour of sanctity: Höông thôm cuûa söï thaùnh Hoäi—Lotus assembly represents the gathering of thieän. Buddha Amitabha, the Bodhisattvas, the sages and saints and all other superior beings in the Land of Odourferous object: Grandharammana (p)—Ultimate Bliss. This Assembly is called Ocean- Höông Traàn—The atom or element of smell, one Wide as the participants infinite in number, of the six gunas—Höông traàn laø muøi höông cuûa spreading as far and wide as the multitude of luïc traàn nhö saéc, thanh, höông, vò, xuùc, phaùp..., oceans in the Dharma Realm—Lieân trì haûi hoäi khieán ngöôøi ngöûi thaáy coù caûm giaùc khoaùi laïc tieâu bieåu cho söï taäp hôïp cuûa Phaät A Di Ñaø, chö (ngöôøi tu Phaät, ñoái vôùi nhöõng muøi thôm khoâng vui Boà taùt, caùc baäc thöùc giaû, Thaùnh chuùng, cuøng caùc thích, ñoái vôùi muøi thoái khoâng khoù chòu, maø giöõ thöôïng thieän nhaân caâu hoäi nôi Taây Phöông Cöïc mình töï nhieân tröôùc höông traàn)—See Six sense Laïc. Goïi laø Lieân trì Haûi Hoäi

vì soá ngöôøi tham döï objects. laø voâ soá, traûi daøi ra nhö ñaïi döông trong phaùp giôùi. Of awe-inspiring power and virtue: Ocean of wisdom: Trí haûi—Buddha-wisdom is Mahatejas (skt)—Able to suppress evil-doers and as deep and wide as the ocean—Trí tueä Phaät saâu protect the good—Ñaïi oai ñöùc. vaø roäng nhö ñaïi döông. Of dull capacity: Unable to receive Buddha- Oceanic knowledge entering the unexcelled, truth—Ñoän caên. complete perfect enlightenment: Trí Nhö Bieån Of lion-courage: Sö töû voâ uùy—According to the Nhaäp Voâ Thöôïng Boà Ñeà—According to the T'ien-T'ai Sect, this is one of the six kinds of Flower Adornment Sutra, Chapter 38, there are contemplation or six kinds of Kuan-Yin—Theo ten kinds of oceanic knowledge entering into tröôøng phaùi Thieân Thai, ñaây laø moät trong saùu quaùn unexcelled, complete perfect enlightenment. phaùp—See Six kinds of contemplation. Enlightening beings who abide by these can attain Of notable virtue: Danh ñöùc. the ocean of supreme knowledge of Buddhas— Of penetrative powers: Intelligent—Caên lôïi. Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi Trí Of universal light: Ñaïi quang phoå chieáu— nhö bieån nhaäp voâ thöôïng Boà Ñeà cuûa chö ñaïi Boà According to the T'ien-T'ai Sect, this is one of the Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc six kinds of contemplation or six kinds of Kuan- bieån ñaïi trí hueä voâ thöôïng cuûa taát caû chö Phaät— Yin—Theo tröôøng phaùi Thieân Thai, ñaây laø moät See Ten kinds of oceanic knowledge entering trong saùu quaùn phaùp—See Six kinds of into unexcelled, complete perfect enlightenment. contemplation. Octagonal: Baùt giaùc. Of all virtues, filial piety is the most Odana (p): Côm. important: Baùch thieän hieáu vi tieân (trong traêm Oda-Nobunaga (jap): Ñieàn Tín Tröôøng (1534- ñieàu toát, hieáu haïnh laø quan troïng hôn caû). 1582). Offend (v): Gaây toäi—Vi phaïm luaät. Odata (p): Traéng. Offend (v) the eye: Gai maét—To shock the eye. Odenberg, Hermann (1854-1920): An eminent Offend against the law: To break the moral or German buddhologist in the twentieth century, ceremony laws—Phaïm Giôùi Luaät—At the time of

the Buddha, there were two bhiksus who broke the false thought is purity. Inverted (ideas) are prohibitions, and being shameful of their sins they impure and the absence of inverted (ideas) is dared not call on the Buddha. They came to ask purity. Clinging to ego is impure and non- Upali and said to him: "Upali, we have broken the clinging to ego is purity. Upali, all commandments and are ashamed of our sins, so phenomena rise and fall without staying (for we dare not ask the Buddha about this and come an instant) like an illusion and lightning. All to you. Please teach us the rules of repentance so phenomena do not wait for one another and as to wipe out our sins." Upali then taught them do not stay for the time of a thought. They all the rules of repentance. At that time, Vimalakirti derive from false views and are like a dream came to Upali and said—Khi Ñöùc Theá Toân coøn taïi and a flame, the moon in water, and an image theá, coù hai vò Tyø Kheo phaïm luaät haïnh, laáy laøm in a mirror for they are born from wrong hoå theïn, khoâng daùm hoûi Phaät, ñeán hoûi Öu Ba Li thinking. He who understands this is called a raèng: "Daï thöa ngaøi Öu Ba Li! Chuùng toâi phaïm keeper of the rules of discipline and he who luaät thaät laáy laøm hoå

theïn, khoâng daùm hoûi Phaät, knows it is called a skillful interpreter (of the mong nhôø ngaøi giaûi roõ choã nghi hoái cho chuùng toâi precepts).”—OÂng Duy Ma Caät noùi: ‘Taát caû ñöôïc khoûi toäi aáy.” Öu Ba Li lieàn y theo phaùp, giaûi chuùng sanh taâm töôùng khoâng nhô cuõng nhö noùi cho hai vò. Baáy giôø oâng Duy Ma Caät ñeán noùi theá! Thöa ngaøi Öu Ba Li! Voïng töôûng laø nhô, vôùi Öu Ba Li: khoâng voïng töôûng laø saïch; ñieân ñaûo laø nhô, * “Upali, do not aggravate their sins which you khoâng ñieân ñaûo laø saïch; chaáp ngaõ laø nhô, should wipe out at once without further khoâng chaáp ngaõ laø saïch. Ngaøi Öu Ba Li! Taát disturbing their minds. Why? Because the caû phaùp sanh dieät khoâng döøng, nhö huyeãn, nature of sin is neither within nor without, nor nhö chôùp; caùc Phaùp khoâng chôø nhau cho ñeán in between. As the Buddha has said, ‘living moät nieäm khoâng döøng; caùc Phaùp ñeàu laø voïng beings are impure because their mind are kieán, nhö chieâm bao, nhö naéng dôïn, nhö traêng impure; if their minds are pure they are all döôùi nöôùc, nhö boùng trong göông, do voïng pure.’ And mind also is neither within nor töôûng sanh ra. Ngöôøi naøo bieát nghóa naày goïi without, nor in between. Their minds being laø giöõ luaät, ngöôøi naøo roõ nghóa naày goïi laø such, so are their sins. Likewise all things do kheùo hieåu.” not go beyond (their) suchness. Upali, when * At that “time, the two bhiksus declared: ‘What your mind is liberated, is there any remaining a supreme wisdom which is beyond the reach impurity?’: “Thöa ngaøi Öu Ba Li, ngaøi chôù keát of Upali who cannot expound the highest theâm toäi cho hai vò Tyø Kheo naày, phaûi tröø döùt principle of discipline and morality?”—Luùc ngay, chôù laøm roái loaïn loøng hoï. Vì sao? Vì toäi ñoù hai vò Tyø Kheo khen raèng: “Thaät laø böïc taùnh kia khoâng ôû trong, khoâng ôû ngoaøi, khoâng thöôïng trí! Ngaøi Öu Ba Li naày khoâng theå saùnh ôû khoaûng giöõa. Nhö lôøi Phaät ñaõ daïy: ‘Taâm kòp. Ngaøi laø böïc giöõ luaät hôn heát maø khoâng nhô neân chuùng sanh nhô, taâm saïch neân noùi ñöôïc.” chuùng sanh saïch.’ Taâm cuõng khoâng ôû trong, * Upali said: ‘Since I left the Buddha I have not khoâng ôû ngoaøi, khoâng ôû khoaûng giöõa. Taâm kia met a sravaka or a Bodhisattva who can nhö theá naøo, toäi caáu cuõng nhö theá aáy. Caùc surpass hi rhetoric for his great wisdom and phaùp cuõng theá, khoâng ra ngoaøi chôn nhö. Nhö perfect enlightenment have reached such a ngaøi Öu Ba Li, khi taâm töôùng ñöôïc giaûi thoaùt high degree.’—Öu Ba Li ñaùp raèng: “Tröø Ñöùc thì coù toäi caáu chaêng?” Nhö Lai ra, chöa coù böïc Thanh Vaên vaø Boà * Öu Ba Li ñaùp: ‘Khoâng.”—Upali replied: Taùt naøo coù theå cheá phuïc ñöôïc choã nhaïo “There will be no more.” thuyeát bieän taøi cuûa oâng Duy Ma Caät. Trí tueä * Vimalakirti said: “Likewise, the minds of all oâng thoâng suoát khoâng löôøng.” living beings are free from impurities. Upali, * Thereupon, the two bhiksus got rid of their false thoughts are impure and the absence of doubts and repentance, set their mind on the quest of supreme enlightenment and took the

vow that make all living beings acquire the Offer respectfully: Kính Daâng—To present same power of speech: Khi aáy, hai vò Tyø respectfully. Kheo döùt heát nghi hoái, phaùt taâm Voâ thöôïng Offer with reverence: Cung kính thí. Chaùnh ñaúng Chaùnh giaùc vaø phaùt nguyeän raèng: Offer one’s seat to others: The seat offering—

“Nguyeän laøm cho taát caû chuùng sanh ñeàu ñöôïc Saøng toïa thí (boá thí choã ngoài)—Nhöôøng choã cho bieän taøi nhö vaäy.” ngöôøi—See Seven kinds of offering (B). Offend against one’s superior: To hurt a Offer the shelter: Phoøng xaù thí—To let others superior’s feelings—Phaïm thöôïng. spend the night at one’s home—Cho pheùp ai nguû Offender (n): Criminal—Culprit—Toäi nhaân qua ñeâm—See Seven kinds of offering (B). (ngöôøi vi phaïm luaät). Offer someone something: Bestow someone on Offense (n): Offence—Phaïm toäi—Xuùc phaïm— something—Cuùng döôøng ai vaät gì. See Sin and Two kinds of offenses. Offer a way: To open a way—Buddha Dharma Offer (v): Puja (skt & p). offers a safe way to the Deathless, to Nirvana— 1) Cuùng döôøng—Daâng leân—To offer—To Môû Ra Moät Con Ñöôøng. support—To make offerings to. Offerings: Dana (skt)—Cuùng döôøng. 2) To celebrate the anniversary of defunct (the (I) An overview of Offerings: Toång quan veà dead)—Leã cuùng töôûng nieäm ngöôøi quaù coá. Cuùng döôøng—Offerings to the Buddha and Offer to the Buddha: Cuùng Phaät. Bodhisattvas mean to express respect and Offer (v) flowers and incense: Cuùng döôøng gratitude to them. It is similar to children höông hoa. paying respect to their parents, as well as 1) Buddhists offer flowers and incense to the students showing gratitude toward their Buddha as an outward form of respect to the teachers—Cuùng döôøng ñeán chö Phaät vaø chö Buddha: Phaät töû cuùng döôøng höông hoa laø ñeå Boà Taùt ñeå toû loøng bieát ôn. Ñieàu naày cuõng toû loøng toân kính Ñöùc Theá Toân. gioáng nhö con caùi toû loøng cung kính cha meï, 2) Buddhists offer flowers and incense to the hay nhö hoïc troø toân kính thaày vaäy. Buddha as an outward form of respect to the (II) Categories of Offerings—Phaân loaïi Cuùng Buddha. When we offer flowers, we think that döôøng: as those flowers fade we also fade and die; (A) Coù hai loaïi cuùng döôøng—There are two forms therefore, there is nothing in this world for us of service or offerings—See Two forms of to cling on. Understand this, we will try our service or offerings. best to practice Buddha-dharma—Phaät töû (B) Ba loaïi cuùng döôøng: The three kinds of cuùng döôøng höông hoa laø beân ngoaøi toû loøng offerings or praises—See Three kinds of kính troïng Phaät. Khi cuùng döôøng hoa, chuùng offerings and Three modes of serving the ta neân nghó raèng hoa naày roài seõ taøn phai heùo Buddha. uùa vaø hoaïi dieät ñi, chuùng ta cuõng seõ hoaïi dieät (C) According to The Middle Length Discourses nhö vaäy, khoâng coù moät thöù gì treân ñôøi naày of the Buddha, Dakkhinavibhanga Sutra, there ñaùng cho ta baùm víu. Hieåu nhö vaäy, chuùng ta are four kinds of purification of offering— seõ quyeát taâm heát loøng duïng coâng tu haønh Theo Trung Boä, Kinh Phaân Bieät Cuùng Döôøng, Offer incense in honor of someone: Daâng coù boán söï thanh tònh cuûa caùc loaïi cuùng höông cuùng döôøng ai. döôøng—See Four kinds of offerings and Four Offer incense to worship the Buddhas: Daâng kinds of purification of offering. höông hoa cuùng döôøng chö Phaät. (D) Coù naêm thöù leã vaät ñeå cuùng döôøng—There are Offer presents to monks and nuns on a five kinds of offerings, or five Buddhist offerings—See Five kinds of offerings. fasting ceremony: Trai Taêng (cuùng döôøng thöïc (E) According to The Middle Length Discourses vaät leân chö Taêng Ni trong ngaøy trai nhaät). of the Buddha, Dakkhinavibhanga Sutra, there are seven kinds of

offerings made to the

Sangha—Theo Trung Boä, Kinh Phaân Bieät 4) For a man who has the habit of constant Cuùng Döôøng, coù baûy loaïi cuùng döôøng cho honour and respect for the elder, four Taêng Chuùng—See Seven kinds of offerings blessings will increase: longevity, beauty, (C). happiness, and good health (Dharmapada (F) According to the Sampasadaniya Sutta and 109): Thöôøng hoan hyû, toân troïng, kính leã caùc Sangiti Sutta in the Long Discourses of the baäc tröôûng laõo thì ñöôïc taêng tröôûng boán ñieàu: Buddha, there are seven persons worthy of soáng laâu, ñeïp ñeõ, töôi treû, khoûe maïnh. offerings—Theo Kinh Töi Hoan Hyû vaø Kinh 5) Whoever pays homage and offering, whether Phuùng Tuïng trong Tröôøng Boä Kinh, coù baûy to the Buddhas or their disciples, those who loaïi ngöôøi ñaùng kính troïng—See Seven have overcome illusions and got rid of grief persons worthy of offerings. and lamentation (Dharmapada 195): Keû naøo (G) According to the Sangiti Sutta in the Long cuùng döôøng nhöõng vò ñaùng cuùng döôøng, hoaëc Discourses of the Buddha, there are eight chö Phaät hay ñeä töû, nhöõng vò thoaùt ly hö voïng, persons worthy of offerings—Theo Kinh vöôït khoûi hoái haän lo aâu. Phuùng Tuïng trong Tröôøng Boä Kinh, coù taùm 6) The merit of him who reverences such loaïi ngöôøi ñaùng ñöôïc cung kính—See Eight peaceful and fearless Ones cannot be persons worthy of offerings. measured by anyone (Dharmapada 196): (H) See Ten kinds of offerings. Coâng ñöùc cuûa ngöôøi aáy ñaõ cuùng döôøng caùc (III) The Buddha's teachings on "Offerings" in the baäc tòch tònh voâ uùy aáy, khoâng theå keå löôøng. Dharmapada Sutra—Nhöõng lôøi Phaät daïy veà 7) Though receiving little, if a Bhikhshu does not "Cuùng Döôøng" trong Kinh Phaùp Cuù: disdain his own gains, even the gods praise 1) Month after month, even though one makes such a monk who just keeps his life pure and an offerings of a thousand for a hundred industrious (Dharmapada 366): Haøng Tyø kheo years, yet it is no better than one moment that duø ñöôïc chuùt ít cuõng khoâng sinh taâm khinh he pays homage to a saint who has perfected hieàm, cöù sinh hoaït thanh tònh vaø sieâng naêng, himself (Dharmapada 106): Moãi thaùng boû ra neân ñaùng ñöôïc chö thieân khen ngôïi. haøng ngaøn vaøng ñeå saém vaät hy sinh, teá töi caû Offerings to the Birth-Body of the Buddha: ñeán traêm naêm, chaúng baèng trong giaây laùt cuùng Cuùng Döôøng Sinh Thaân Phaät—See Two forms of döôøng baäc chaân tu; cuùng döôøng baäc chaân tu offering (III). trong giaây laùt thaéng hôn teá töi quyû thaàn caû Offering of the body: Praise of the body—Thaân traêm naêm. nghieäp cuùng döôøng—See Three kinds of 2) Should a man, for a hundred years, tend the offerings. sacrificial fire in the forest, yet it is no better Offering a book (or a masterpiece) to the than just one moment he honours the saint public: Cuùng döôøng moät quyeån saùch hay taùc who has perfected himself; that honour is phaåm ñeán ñaïi chuùng. indeed better than a century of fire-sacrifice or fire-worship (Dharmapada 107): Caû traêm Offering box: Donation box—Thuøng cuùng naêm ôû taïi röøng saâu thôø löûa, chaúng baèng trong döôøng. giaây laùt cuùng döôøng baäc chaân tu; cuùng döôøng Offering to Buddha: Cuùng döôøng leân Ñöùc Phaät baäc chaân tu trong giaây laùt thaéng hôn thôø löûa (Phaät cuùng). caû traêm naêm.

Offerings to the Buddha after the summer 3) Whatever alms or offering a man has done for retreat: Laïp Phaät—Ngaøy cuùng döôøng Phaät vaø a year to seek merit, is no better than a single chö Taêng, thöôøng laø ngaøy raèm thaùng 7 aâm lòch quarter of the reverence towards the righteous (usually on the 15th of the seventh month lunar man (Dharmapada 108): Suoát moät naêm boá thí calendar). cuùng döôøng ñeå caàu phöôùc, coâng ñöùc chaúng baèng moät phaàn tö söï kính leã baäc chính tröïc (chaùnh giaùc).

Offering to the Buddha-Birth Body: Cuùng Phaät—See Two forms of offering (II), Two forms Döôøng Sinh Thaân Phaät—See Two forms of of service or offerings, Three kinds of offerings, offering (III). Three modes of serving the Buddha, Four kinds of Offerings to the Buddha's Dharma Body: offerings, Four kinds of purification of offering, Cuùng Döôøng Phaùp Thaân Phaät—See Two forms of Five kinds of offerings, and Seven kinds of offering (III). offerings. Offering of the Buddha-truth: Phaùp cuùng Offerings of good or right conduct: Haønh trì döôøng—Phaùp thí—Among the various offerings to toá t. Ñaâ y laø moät trong ba loaïi cuùng döôøng ñeán Ñöùc the Buddhas, the offering of the Dharma is the Phaät—This is one of the three modes of serving highest because it enable the audience to the Buddha—See Three modes of serving the transcend Birth and Death and ultimately attain Buddha. Buddhahood—Trong caùc phaùp cuùng döôøng leân Offerings at the grave: Daõ Boá Thí—To scatter chö Phaät, Phaùp thí laø cao toät vì noù laøm cho ngöôøi offerings at the grave to satisfy hungry ghosts— nghe coù theå vöôït qua khoûi voøng luaân hoài sanh töû Cuùng caùc aâm hoàn ngaï quyû taïi nhaø moà. ñeå cuoái cuøng ñaït thaønh Phaät quaû—See See Offerings of incense, flowers, and fruits: Dharma-puja, and Two forms of offering (II). Daâng höông, hoa, quaû—This is one of the three Offering of Countenance: Boá thí hoøa tu (nuï modes of serving the Buddha—Ñaây laø moät trong cöôøi hieàn hoøa)—To offer a soft countenance with ba loaïi cuùng döôøng ñeán Ñöùc Phaät—See Three smile to others—Ban cho moät nuï cöôøi hieàn hoøa kinds of offerings. eâm dòu—See Seven kinds of offering (B). Offering of the lips: Praise of the lips—Khaåu Offering of dharma: Phaùp Thí—The almsgiving nghieäp cuùng döôøng—See Three kinds of of the Buddha-truth—Truth-giving—Offering of offerings. the Buddha-truth—See Offering of the Buddha- Offerings of material goods: Taøi Cuùng truth. Döôøng—See Three kinds of offerings. Offerings to the Dharma: Dharma-puja (skt)— Offerings made before a meal: Sanh Phaïn— Moral offering—Serving the Dharma—Phaùp Cuùng According to the Nirvana Sutra, these are Döôøng—See Dharma-puja. offerings made before a meal of a small portion of Offering of eyes: Boá thí Maét—This is to offer a food to ghosts and all others living or souls—Theo warm glance to others which will give them Kinh Nieát Baøn thì ñaây laø moät phaàn côm cuùng cho tranquility—Moät caùi nhìn noàng aám coù theå laøm cho ma quyû vaø chö chuùng sanh tröôùc khi chö Taêng Ni tha nhaân caûm thaáy an tònh—See Seven kinds of ñoä côm. offering (B). Offering a meal for monks: Trai Taêng—To Offering of the fearlessness: Voâ uùy thí. provide a meal for monks—Cuùng döôøng chö Taêng Offerings of flowers and incense: Cuùng Döôøng hay cuùng döôøng thöùc aên ñeán

chö Taêng. Höông Hoa—To offer flowers and incense—See Offering of the mind: Praise of the mind—YÙ Offer (v) flowers and incense. nghieäp cuùng döôøng—See Three kinds of Offerings of food to the Triratna: Trai Dieân— offerings. Cuùng döôøng thöùc aên ñeán Tam Baûo. Offering all one's goodness to all the living Offering of goods: Dana (skt)—Taøi cuùng and to the Buddha-way: Hoài Höôùng—Hoài döôøng—Taøi Thí—Almsgiving, or offering of höôùng coâng ñöùc hay ñem taát caû thieän caên sôû tu goods. This is also one of the three modes of höôùng vaøo chuùng sanh vaø Phaät ñaïo—See Five serving a Buddha, offerings or gifts of material stages in a penitential service (I). goods—Laáy cuûa caûi, quaàn aùo, thöùc aên, ruoäng Offering not purified by both the giver and nöông, nhaø cöûa, chaâu baùu maø boá thí. Ñaây cuõng laø the recipient: Coù söï cuùng döôøng, caû ngöôøi cuùng moät trong ba pheùp cuùng döôøng moät vò Phaät, laáy döôøng vaø ngöôøi nhaän cuùng döôøng ñeàu khoâng cuûa caûi chaâu baùu theá gian maø cuùng döôøng leân chö thanh tònh—See Four purifications of offerings.

Offerings of praise and reverence: Khaåu moät soá Tyø Kheo nhö vaäy" ñeå toâi cuùng döôøng caùc nghieäp cuùng döôøng—This is one of the three vò aáy—See Seven kinds of offerings. modes of serving the Buddha—Toû loøng toân kính. Offering, saying: "Appoint so many Ñaây laø moät trong ba loaïi cuùng döôøng ñeán Ñöùc Bhikkhunis for me from the Sangha.": Cuùng Phaät—See Three kinds of offering. döôøng vaø noùi raèng: "Mong Taêng chuùng chæ ñònh Offering purified by both the giver and the moät soá Tyø Kheo Ni nhö vaäy" ñeå toâi cuùng döôøng recipient: Coù söï cuùng döôøng, caû ngöôøi cuùng caùc vò aáy—See Seven kinds of offerings. döôøng vaø ngöôøi nhaän ñeàu thanh tònh—See Four Offering to the spirits: Linh Cuùng—Offerings purifications of offerings. to the spirits who are about the dead during the Offering purified by the giver, but not by forty-nine days of masses—Cuùng vong linh ngöôøi the recipient: Coù söï cuùng döôøng, ngöôøi cuùng cheát trong voøng 49 ngaøy (baûy thaát ñaàu). döôøng thanh tònh, nhöng ngöôøi nhaän cuùng döôøng Offering of tea: Ñieän Traø—To make an offering laïi khoâng thanh tònh—See Four purifications of of tea to a Buddha, founder of a sect, and/or offerings. spirits—Daâng cuùng traø leân Ñöùc Phaät, Toå, hay chö Offering purified by the recipient, but not höông linh. by the giver: Coù söï cuùng döôøng, ngöôøi nhaän Offering to The Triple Gem (three Gems): cuùng döôøng thanh tònh, nhöng ngöôøi cuùng döôøng Cuùng döôøng Tam Baûo. laïi khoâng thanh tònh—See Four purifications of Offerings to those who are still living in the offerings. toils: Taïi trieàn cuùng döôøng—Cuùng döôøng ñeå caàu Offering to a Sangha of Bhikkhus: Cuùng phöôùc baùo nhôn thieân cho mình (cuùng döôøng cho döôøng cho Tyø Kheo Taêng—See Seven kinds of nhöõng vò coøn luaân löu trong sanh töû)—See Two offerings. forms of offering (I). Offering to a Sangha of both Bhikkhus and Offerings to those who have completed their Bhikkhnis headed by the Buddha: Cuùng course: Voâ hoïc nhaân ñieàn—Cuùng döôøng cho döôøng cho caû hai Taêng Chuùng vôùi Ñöùc Phaät laø vò nhöõng ngöôøi ñaõ hoaøn thaønh tu taäp—See Two caàm ñaàu khi Ngaøi coøn taïi theá—See Seven kinds fields for the cultivation of happiness (B). of offerings. Offerings to those who have escaped

from Offering to a Sangha of both Bhikkhus and the toils: Xuaát trieàn cuùng döôøng—Cuùng döôøng Bhikkhunis after the Tathagata has attained khoâng caàu phöôùc baùo nhôn thieân (cuùng döôøng cho final Nirvana: Cuùng döôøng cho caû hai Taêng nhöõng vò ñaõ thoaùt ly sanh töû)—See Two forms of Chuùng sau khi Ñöùc Phaät nhaäp dieät—See Seven offering (I). kinds of offerings. Offering (Tibetan tradition): Cuùng döôøng theo Offering to a Sangha of Bhikkhunis: Cuùng truyeàn thoáng Taây Taïng. döôøng cho Tyø Kheo Ni—See Seven kinds of 1) Refuge Protectors, venerable Gurus, together offerings. with your retinues, I present you oceans of clouds of various offerings: Hôõi ñaáng Quy-Y Offering and saying: “Appoint so many Hoä Phaùp cuûa muoân loaøi, hôõi ñaáng Boån Sö toân bhikkhus and Bhikkhunis for me from the kính cuøng Thaùnh chuùng, chuùng con xin kính Sangha: Cuùng döôøng vaø noùi raèng: “Mong Taêng daâng bieån maây phaåm vaät cuùng döôøng. chuùng chæ ñònh cho toâi moät soá Tyø Kheo vaø Tyø 2) From spacious, elegant vessels, radiant and Kheo Ni nhö vaäy” ñeå toâi cuùng döôøng caùc vò aáy— precious flow gently forth four streams of See Seven kinds of offerings. purifying nectars: Töø bình tònh thuûy toân quyù, Offering, saying: “Appoint so many ñeïp vaø toûa raïng haøo quang, tuoân ra boán doøng Bhikkhus for me from the Sangha.”: Cuùng Cam Loä thanh tònh chaûy eâm aùi. döôøng vaø noùi raèng: “Mong Taêng chuùng chæ ñònh 3) Flowering trees, garlands excellently arr and beautiful flowers fill the earth and sky: Caây

nôû ñaày hoa ñeïp, voøng hoa, boù hoa, trang nhaõ caùc chö Phaät an truï beân trong vaø ñaïi kho taøng xeáp ñaày ñaát vaø trôøi. ñaày nguyeän öôùc vaø chaâu baùu cuûa chö Thieân 4) Blue summer clouds of lapis smoke from Nhaân. fragrant incense billow up to the highways of 11) To please you, venerable Gurus, I offer the gods: Maây xanh muøa haï cuoàn cuoän treân objects actually set out and a vision of a trôøi, khoùi lam toûa töø höông traàm thôm ngaùt. pleasure grove on the shore of a wish- 5) Joyful dancing light from suns, moons, granting sea, strewn with thousand-petalled glittering jewel and flaming lamps dispels the lotuses that captivate all minds. They are billion worlds’ darkness: AÙnh maët trôøi, aùnh offerings arising from samsara and nirvana’s traêng röïc rôõ nhö chaâu baùu. AÙnh ñeøn cuùng virtues. Everywhere are flowers of the döôøng nhaûy muùa vui möøng, xua tan maøu ñen worldly and supramundane virtues of the cuûa muoân öùc trieäu theá giôùi. three doors of myself and others, and myriad 6) Scented water, imbued with fragrances of fragrant. It is laden with fruis of the three camphor, sandlewood and saffron, collects trainings, two stages and five paths: Ñeå vui into great lake: Nöôùc thôm cuùng döôøng nhieàu loøng ñaáng Boån Sö toân kính, chuùng con kính nhö bieån toûa thôm löøng muøi ngheä, traàm höông daâng nhöõng phaåm vaät an baøy vaø nhöõng phaåm vaø long naõo cuoàn cuoän toûa ra taän chaân trôøi. vaät quaùn töôûng nhö luøm caây an laïc treân bôø 7) Delicacies of gods and men, drink and cuûa bieån Nhö YÙ Nguyeän: Traûi baøy vôùi nhieàu nourishing food of a hundred flavours amass hoa sen ngaøn caùnh, chieám troïn traùi tim laø at Mt. Meru: Phaåm vaät vaø ngöôøi thanh lòch, nhöõng phaåm vaät cuùng döôøng laáy töø coâng ñöùc thöùc uoáng vaø caùc thöùc aên ngon yeán tieäc laøm cuûa coõi Ta Baø vaø coõi Nieát Baøn, nôi phuû ñaày töø traêm vò höông laáy töø

nuùi Tu Di. hoa, chính laø coâng ñöùc voâ löôïng cuûa ba cöûa 8) Music from an endless variety of various ngoû cuûa chuùng ñeä töû vaø moïi höõu tình trong instruments fills the three realms: Nhaõ nhaïc theá giôùi naøy vaø caùc caûnh giôùi treân. Toûa ñaày khoâng ngöøng töø bao hoïc cuï, aâm ñieäu hoøa hôïp muoân vaøn höông thôm cuûa caùc phaåm vaät cuùng giao höôûng ñeán ba coõi. döôøng Phoå Hieàn Boà Taùt, træu naëng traùi quaû 9) Goddesses of outer and inner desire objects, tam hoïc, hai giai ñoaïn vaø naêm ñaïo loä. holding symbols of sight, sound, smell, taste 12) I offer a liberation of Chinese tea, saffron and touch, pervade all directions: Chö Thieân bright, delicately perfumed, rich with a nöõ cuûa phaåm vaät trong vaø ngoaøi mang bieåu hundred flavor. The five hooks, five lamps töôïng gìn giöõ Saéc Thanh Höông Vò Xuùc traøn and so forth are purified, transformed and ngaäp muoân phöông. increased into an ocean of nectar. I offer even 10) Refuge-Protectors, Treasures of compassion, illusion-like consorts of youthful slender and eminent and supreme field of merit with pure skilled in the 64 arts of love; a host of faith I present to you a billion times over, Mt. beautiful messenger dakinis; field-born, Meru and the four continents, the seven mantra-born and simultaneously-born: Chuùng precious royal emblems the precious minor con xin cuùng döôøng, röôùi traø thôm vaøng nhö symbols and more perfectly delightful ngheä öôùp thôm traêm vò huy hoaøng vôùi traøng environments and their beings and a great hoa thanh nhaõ. Ñaây, nguõ caâu, nguõ ñaêng vaø treasure of all that gods and humans use or moïi thöùc ñeàu thanh tònh hoùa, chuyeån hoùa vaø desire: Chuùng con kính daâng ñaáng Quy-Y Hoä taêng tröôûng thaønh bieån nöôùc Cam Loä. Chuùng Phaùp cuûa muoân loaøi taát caû chaâu baùu cuûa Töø con kính daâng leân ngöôøi caû nhöõng Phaät maãu Bi. Chuùng con kính daâng ngöôøi ruoäng Coâng nhö aûo dieãm kieàu, chuû teå caùc söù giaû Thieân Nöõ Ñöùc toái haûo toái thöôïng vôùi tín taâm thanh tònh. sinh trong caûnh giôùi Phaät, töø chuù nguyeän vaø Nuùi Tu Di vôùi boán ñaïi luïc haèng muoân öùc tyû sinh cuøng luùc vôùi khuoân maët maûnh deû, toûa laàn, baûy bieåu töôïng toân quí cuûa hoaøng gia, raïng aùnh sinh löïc treû vaø tinh töôøng 64 ngheä caùc bieåu töôïng toân quí phuï vaø nhieàu phaåm vaät thuaät tình yeâu. khaùc. Laø caûnh giôùi kyø dieäu Maïn Ñaø La cuøng

13) Unobstructed great wisdom simultaneous with coá yù chieân, xaøo, naáu nöôùng caùc loaøi vaät voâ toäi ñeå bliss, the sphere of the actual unelaborated thoûa maõn loøng tham duïc—See Three evil paths. nature of all things, spontaneous and Ointment (n): Söï xöùc daàu. indivisible, beyond thought and expression, Oil rubbed on the feet to avoid disease: Ñoà supreme ultimate Bodhicitta, I offer to you. Tuùc Daàu—Phaùi ngoaïi ñaïo xoa daàu döôùi chaân ñeå To cure the 404 affliction-caused diseases. I traùnh beänh hoaïn. offer all kinds of potent medicines, and I offer Oja (skt): Nutritive essence—Baûn chaát dinh myself as a servant to please you. Pray keep döôõng. me in your service as long as space endures: Ojogokurakuin (jap): Vaõng Sanh Cöïc Laïc Vieän Chuùng con kính daâng leân ngöôøi Boà Ñeà Taâm (trong caùc chuøa Phaät giaùo Nhaät Baûn). toái thöôïng khoâng theå nghó baøn, vöôït khoûi ngoân töø, töï nhieân vaø khoâng phaân lìa. Vuõ truï Ojoyoshu (jap): Taùc phaåm Vaõng Sanh Yeáu

Taäp Taùnh Khoâng cuûa moïi söï vaät, nhö nhö vaø giaûi (Phaät giaùo Nhaät Baûn). thoaùt khoûi moïi taø kieán; Kim Cang Boà Ñeà Oku (jap): Koti (skt)—Tens of millions or khoâng ngaên ngaïi ñoàng thôøi vôùi Hyû Laïc. hundreds of millions—ÖÙc. Chuùng con kính daâng leân ngöôøi taát caû nhöõng Olcott, Col. Henry Steele (1832-1907): loaïi thaàn y dieäu döôïc ñeå ñieàu trò nhöõng beänh American who co-founded the Theosophical traàm kha gaây ra töø boán traêm leõ boán noãi khoå Society with Helena Blavatsky. He took Buddhist ñau phieàn naõo. Vaø vôùi loøng toân kính, chuùng refuge vows in Sri Lanka in 1880 and was con kính daâng leân ngöôøi thaân mình ñeå phuïng involved in a number of contemporary Buddhist söï vaø laøm vui loøng ngöôøi. Xin nguyeän caàu issues. He is perhaps best known for developing a Ñöùc Boån Sö giöõ chuùng con laïi ñeå phuïng söï “Buddhist flag” and a “Buddhist Catechism.”— ngöôøi maõi maõi khi trôøi ñaát coøn toàn taïi. Moät ngöôøi Myõ cuøng vôùi Helena Blavatsky ñoàng Office (n): Chöùc vuï—Chöùc phaän—Chöùc traùch—saùng laäp Hoäi Thoâng Thieân Hoïc. OÂng thoï giôùi quy- Nhieäm vuï. y taïi Sri Lanka vaøo naêm 1880 vaø quan heä vôùi moät Office of the director of duties: Kyû Cöông soá vaán ñeà Phaät giaùo ñöông thôøi. OÂng ñöôïc noåi Lieâu—Phoøng ôû cuûa vò duy na (vò troâng coi heát tieáng nhaát laø ñaõ phaùt trieån laø côø Phaät giaùo vaø vieát thaûy taïp dòch trong chuøa). boä Giaùo Lyù Vaán Ñaùp Phaät Giaùo. Official notice: Coâng baùo. Old (a): Jara (skt)—Cuõ xöa—Giaø. Officiant (n): Vò chuû leã. Old acquaintance: Coá tri. Officiate (v): Cöû haønh nghi leã. Old age: Jara (skt)—Giaø—See Seven unavoidables. Officiate the service: Celebrate the service— Take or conduct the service—Haønh leã. Old age and death: Jaramarana (skt)—Laõo Töû—See Twelve conditions of cause and effect. Off-set (v): Buø laïi—To make up for—To recover. Old age-sickness-death: Laõo Beänh Töû—Prince Ogha (skt): Boäc Löu—A torrent, the stream of Siddhartha’s perception of the old age, sickness passion, or illusion—Doøng thaùc hay doøng thaùc cuûa and death happened when he was very young. duïc voïng vaø phieàn naõo. One day, with the permission from the King, Ohara (jap): Vuøng Ñaïi Nguyeân (Nhaät Baûn). Prince Siddhartha and his attendants set out a tour Oil: Daàu. around the capital city. However, after exiting the Oil pans: Vaïc Daàu—The hell where offenders East Gate not long, he saw a hunch-back old man are cooked until their bodies are completely with white hair and bare shoulders. The man was mangled. This hell is reserved for those who limping along very feebly and look pitiful, as if he intentionally cooked, fried, barbecued innocent could easily be blown away just by a slight gust of creatures to satisfy their desires while they were wind. The Prince immediately dismounted from humans—Ñòa nguïc nôi toäi nhaân bò boû vaøo vaïc daàu the elephant, walked to the old man, and spoke to maø naáu. Ñaây laø nôi trò toäi nhöõng keû treân döông theá him in a caring manner. It turned out that the old

man was deaf, with not even one tooth in his Devadatta laugh at others, no one in the world mouth. He was lonely and unprovided for because could stay alive forever. It is only a matter of time his children refused to support him. This aroused before he joins the procession of the dead.” He the Prince’s sympathy who offered to support the was then in no mood to appreciate the scenery the old man through his old age, but the old

man along the way. So he returned to the palace in only asked the Prince to help bring back his total silence. In all these tours, the Prince always rejuvenation and longevity instead. Hearing this, set out in high spirits but returned in a somber the Prince was speechless, sighted and instructed mood. Since then he remained silent and unhappy his attendants to return to the palace. A few days despite the fact that his beautiful wife and his later, the Prince and his attendants toured the good son were always by his side. Images of the West Gate. Even though the King already ordered old, the sick and the dead constantly haunted the the area to be cleaned, and the sick and the poor mind of the Prince. He thought that even his were not allowed to stay outdoors, but not long beautiful wife and baby son could not escape from after they set out, the Prince saw a sick man lying the cycle of old age, sickness and death. In his by the roadside on the verge of dying. He had a mind, human life was illusionary and unreal, like thin body and a bloated belly, and he was images of flowers in the air or the moon in the moaning. The Prince asked one of his attendants: water. Another day while in the royal garden, the “Why would the man become like this?” The Prince observed the fish in the pond fighting attendant dared not to conceal the truth, he among themselves for food, with the big fish replied: “This is a sick man. He catches illness eating the small and the small fish eating the because his body is in disorder. Whether rich or shrimps. This was the fight for survival among poor, noble or lower classes, all have the body that living creatures with the strong preying on the is subject to disease and pain.” On hearing these weak. As for humans, they waged wars out of words, the Prince felt ill and disturbed. He gave selfishness. The Prince was contemplating on its the order to return to the palace. After returning to origin and how to stop it. Wine, women and songs the palace, the Prince was unhappy all day long. could not arouse the interest of the Prince who He was wondering why people would turn old and was puzzled by the problems of old age, sickness, would contract diseases. With all the luxuries he death, and impermanence. He wanted to seek out had, he did not know how to alleviate the ways and means of emancipation from the suffering of the masses and how to make them sufferings of life. To him, this was the most live in more comfort. The King was aware of the important goal to achieve in human life. That was unhappiness of his son, but considered this a minor why the young Prince left his beautiful wife, baby incident. He persuaded the Prince to continue on son, and the luxurious life to become a homeless another tour. This time he decreed that all the mendicant—Söï nhaän bieát veà laõo beänh töû cuûa Thaùi people of the kingdom should help avoid any Töû Só Ñaït Ña ñeán vôùi Ngaøi khi tuoåi Ngaøi haõy coøn unpleasant encounters. The king even ordered raát treû. Nhaân moät hoâm ñöôïc pheùp vua cha ñi du Devadatta to accompany the Prince, as he ngoaïn ngoaïi thaønh. Nhöng khi vöøa ra khoûi cöûa believed Devadatta was excellent in archery and Ñoâng chaúng bao xa thì Ngaøi ñaõ nhìn thaáy moät oâng martial arts, which could help the Prince muster laõo löng coøng, toùc baïc, vai traàn, böôùc ñi khoù khaên more courage. Not long after setting out of the nhö muoán bò gioù thoåi, troâng thaät toäi nghieäp. Thaùi South Gate, they accidentally came upon a funeral töû laäp töùc xuoáng khoûi kieäu voi, ñeán beân

oâng laõo, procession which blocked the way of the Prince's hoûi han thaân thieát. Chaúng ngôø oâng laõo bò ñieác, carriage. The men who walked in front looked raêng coû chaúng coøn caùi naøo. Nghe oâng laõo noùi coâ sad, while all the women were crying miserably. ñôn vaø con caùi khoâng chòu chaêm soùc. Thaùi töû doäng The Prince told Devadatta: "Let's return to the loøng muoán döôõng nuoâi oâng laõo, nhöng oâng laõo chæ palace." Devadatta laughed at the Prince for his yeâu caàu Ngaøi cho trôû laïi tuoåi thanh xuaân treû maõi being afraid of dead people and said: "the true khoâng giaø. Nghe xong, Thaùi töû chæ im laëng thôû daøi, coward Prince." The Prince thought, "Although khoâng noùi, roài ra leänh cho ñoaøn tuøy tuøng xa giaù

hoài cung. Vaøi hoâm sau, Thaùi töû vaø ñoaøn tuøy tuøng xeù nhau döôùi ao, caù lôùn aên caù beù, caù beù aên toâm; töø ñi veà phía cöûa Taây. Duø nhaø vua ñaõ ra leänh doïn ñoù ngaøi quaùn töôûng ñeán chuùng sanh, vì sinh toàn deïp saïch seõ, ngöôøi beänh ngöôøi ngheøo khoâng ñöôïc maø maïnh hieáp yeáu, vì tö lôïi maø phaùt ñoäng chieán ra ñöôøng, nhöng vöøa ra khoûi cöûa Taây khoâng xa laø tranh, coù theå coù caùch naøo ngaên chaän nhöõng vieäc ñaõ nhìn thaáy moät ngöôøi beänh saép cheát ñang naèm nhö vaäy khoâng? Röôïu ngon, gaùi ñeïp, ca muùa ñeàu reân beân veä ñöôøng, thaân gaày buïng to. Thaùi töû beøn khoâng laøm cho Thaùi töû höùng thuù. Ngaøi luoân bò aùm hoûi moät ngöôøi trong ñaùm tuøy tuøng: "Ngöôøi naøy sao aûnh bôûi nhöõng vaán ñeà voâ thöôøng nhö giaø, beänh, ñeán noãi nhö vaäy?" Ngöôøi haàu khoâng daùm daáu cheát, vaân vaân. Ngaøi nghó muïc ñích chuû yeáu ñaàu dieám söï thaät, ñaùp raèng: "Ngöôøi naøy beänh vì cô theå tieân cuûa con ngöôøi laø phaûi tìm kieám ra phöông khoâng ñöôïc ñieàu hoøa. Baát luaän giaøu ngheøo, sang phaùp vaø con ñöôøng giaûi thoaùt nhöõng thoáng khoå heøn, coù thaân laø coù beänh khoå." Nghe caâu naøy, trong cuûa nhaân sinh. Ñaây laø lyù do taïi sao Thaùi töû treû töø loøng Thaùi töû run sôï vaø baát an. Ngaøi beøn ra leänh boû vôï ñeïp con ngoan vaø cuoäc soáng xa hoa ñeå trôû cho ñoaøn trôû veà cung. Sau khi veà cung, Thaùi töû thaønh moät khaát só khoâng nhaø. buoàn baõ suoát ngaøy. Ngaøi nghó taïi sao con ngöôøi laïi Old age is suffering: Giaø khoå. giaø, laïi beänh? Vôùi nhöõng thöù xa hoa trong cung Old age is unavoidable: Giaø chaúng traùnh ñieän, Thaùi töû khoâng bieát phaûi laøm theá naøo ñeå laøm ñöôïc—See Seven unavoidables. vôi ñi noãi thoáng khoå cuûa thaàn daân vaø laøm theá naøo Old-established terms: Thuaän Theo Coå Leä— ñeå moïi ngöôøi coù cuoäc soáng an vui hôn. Nhaø vua One of the five kinds of terms which Hsuan-Tsang bieát Thaùi töû khoâng vui, nhöng cho raèng ñaây laø did not translate but transliterated—Coù theå phieân vieäc ngaãu nhieân. Vì theá moät maët vua khuyeân Thaùi dòch ñöôïc, nhöng vì muoán theo coå leä neân giöõ töû tieáp tuïc vieáng caûnh, maët khaùc haï chæ cho thaàn nguyeân chöõ maø chæ phieân aâm. Moät trong naêm loaïi daân coá gaéng ñöøng cho Thaùi töû gaëp caûnh khoâng vui töø ngöõ chaúng phieân dòch ñöôïc do Ngaøi Huyeàn treân ñöôøng, laïi ra leänh cho Ñeà Baø Ñaït Ña cuøng ñi Trang ñôøi Ñöôøng quy ñònh—See Five kinds of chuyeán naøy vôùi Thaùi töû vì Ñeà Baø gioûi cung teân voõ terms that cannot be translated. ngheä coù theå laøm cho Thaùi töû caûm thaáy maïnh daïn Old-fashioned: Coå huû—Loãi thôøi—Outmoded. hôn. Nhöng

khôûi haønh chöa ñöôïc bao laâu, thì ñaõ gaëp ngay moät ñaùm tang laøm keït ñöôøng xe cuûa Old habits: Vasana (p & skt)—Taäp Khí (thoùi Thaùi töû. Nhöõng ngöôøi ñaøn oâng thì buoàn baõ, coøn quen cuõ)—Former habit—Habit energy—The ñaøn baø thì keâu khoùc moät caùch thaûm thöông. Thaùi accumulation of the past thoughts, affections, töû baûo Ñeà Baø Ñaït Ña: "Thoâi ta veà ñi." Ñeà Baø cöôøi deeds, and passions. Zen practitioner should be Thaùi töû sôï ngöôøi cheát, thaät ñuùng laø "Thaùi töû nhu clear about the basic problem of the 'vasana' (old nhöôïc." Thaùi töû nghó: "Ñeà Baø Ñaït Ña cöôøi keû habits). We practice meditation to eliminate those khaùc, nhöng treân theá giôùi, khoâng coù ai coù theå bad habits and faults, to wash the mind so it can khoâng cheát, chæ coù thôøi gian sau tröôùc maø thoâi." have clean and pure thoughts, to purge ourselves Nghó vaäy Thaùi töû chaúng coøn loøng daï naøo tieáp tuïc of jealousy towards worthy and capable ngaém caûnh nöõa, neân Ngaøi laëng leõ trôû veà cung. individuals, to bannish forever all thoughts of envy Nhöõng laàn Thaùi töû ra ngoaøi ngoaïn caûnh, ñeàu laø ñi and obstructiveness, of ignorance and afflictions. vui veà buoàn. Töø ñoù ngaøy ngaøy Thaùi töû uû doät, laëng If we can do this, then our true mind, our wisdom, leõ ít noùi. Tuy beân mình laø vôï ñeïp con ngoan, cuõng will manifest—Söï tích luõy yù nghó, tình caûm, vieäc khoâng laøm cho Thaùi töû bôùt u hoaøi. Nhöõng hình aûnh laøm vaø nhöõng duïc voïng trong quaù khöù). Ngöôøi tu cuûa caùc caûnh ngöôøi giaø, ngöôøi beänh vaø ngöôøi cheát thieàn coát yeáu phaûi nhaän ñònh cho roõ reät moät vaán luoân aùm aûnh trong ñaàu Thaùi töû. Ngaøi nghó roài ñaây ñeà caên baûn laø 'Taäp khí'. Ngoài thieàn laø ñeå loaïi tröø vôï ñeïp con ngoan cuûa ta cuõng khoâng theå naøo thoaùt taäp khí, hay nhöõng thoùi xaáu, ñeå thanh loïc taâm tö, khoûi caùi voøng laõo beänh töû naøy. Trong trí Ngaøi, ñeå giaûi tröø nhöõng thoùi xaáu ñoá kî vôùi nhöõng ai hôn cuoäc soáng con ngöôøi hö aûo khoâng thaät nhö hoa mình. Haõy gaït boû heát nhöõng taâm tö ñoá kî vaø phieàn trong khoâng trung hay nhö traêng trong nöôùc vaäy naõo. Coù nhö vaäy, chaân taâm seõ toû loä, trí tueä seõ hieån thoâi. Moät hoâm khaùc trong khi ñang ôû trong vöôøn baøy—See Vasana. thöôïng uyeån, Thaùi töû troâng thaáy ñaøn caù ñang xaâu

Old karma: Nghieäp cuõ—Old karma is what has laøm con trai hay con gaùi, vôùi taám thaân ñeïp hay made up this body of the five aggregates with its xaáu, vôùi nöôùc da xinh xaén hay khoâng xinh xaén, vôùi relation to the surroundings, such as: family, social göông maët duyeân daùng hay khoâng duyeân daùng, class, country, etc., being born as a male, or vôùi chæ soá thoâng minh cao hay thaáp, coù moät neàn female with good looking or bad looking body, giaùo duïc toát hay khoâng toát, vaân vaân... taát caû ñeàu with nice complexion or not, with graceful or naèm ngoaøi söï mong muoán cuûa con ngöôøi. Haäu quaû ungraceful face, with a high or low Intelligent traàm troïng nhaát cuûa nghieäp cuõ laø ñeå laïi cho con quotient, receiving good education or not, etc. ngöôøi treân ñôøi naøy nhöõng taäp khí khaùt aùi söï hieän These things are out of a person's mind. The höõu vaø suy nghó veà söï hieän höõu thöôøng haèng cuûa gravest result the old karma has left for a human moät caùi ngaõ. Chính nhöõng taäp khí naøy ñaõ taïo ra being in this life is his accumulating habits of

neàn vaên hoùa ñaày truïc traëc cuûa nhaân loaïi trong thirsting for things and thinking of things as having hieän taïi. Neáu con ngöôøi nuoâi döôõng caùi suy nghó a permanent self which created the current human veà moät caùi ngaõ thöôøng haèng vaø duïc voïng cuûa culture full of troubles. If a person brings up his chính mình, thì con ngöôøi seõ laøm cho nghieäp cuõ self and desire, he will strengthen his old karma maïnh theâm vaø ñi xa hôn nöõa vaøo khoå ñau phieàn and go further in suffering. If he stops them, he naõo. Neáu con ngöôøi bieát döøng laïi söï suy nghó vaø will come to cease his old and new karma for duïc voïng aáy, thì con ngöôøi seõ chaám döùt ñöôïc freedom and happiness. In fact, he appears nghieäp cuõ vaø nghieäp môùi, seõ ñöôïc giaûi thoaùt vaø completely free in the very present moment to haïnh phuùc. Thaät ra, trong giaây phuùt hieän taïi naøy make any choice he wants between what he con ngöôøi hoaøn toaøn töï do löïa choïn giöõa nhöõng gì should do and what he should not. It is the present caàn neân laøm vaø nhöõng gì khoâng neân laøm. Chính moment which is when he copes with his desire giaây phuùt hieän taïi laø luùc maø con ngöôøi ñoái ñaàu vôùi arising from his Mind caused by the attraction of duïc voïng khôûi leân töø Taâm mình do vò ngoït cuûa caùc things. The desire invades his mind. He should hieän höõu gaây ra. Duïc voïng ñoù chieám cöù taâm thöùc. know the way to fight against it as the Buddha's Con ngöôøi caàn bieát caùch ñeå choáng laïi noù nhö lôøi teaching in Dhammapada: Ñöùc Phaät daïy trong Kinh Phaùp Cuù: Of all dharmas, mind is the forerunner, Trong caùc phaùp, taâm daãn ñaàu, taâm laø chuû, mind is chief. We are what we think, we taâm taïo taùc taát caû. Neáu ñem taâm oâ nhieãm have become what we thought (what we noùi naêng hoaëc haønh ñoäng, söï khoå seõ theo are today came from our thoughts of nghieäp keùo ñeán nhö baùnh xe laên theo yesterday). If we speak or act with a chaân con vaät keùo xe (1). deluded mind or evil thoughts, suffering Trong caùc phaùp, taâm daãn ñaàu, taâm laøm or pain follows us, as the wheel follows chuû, taâm taïo taùc taát caû. Neáu ñem taâm the hoof of the draught-ox (1). thanh tònh taïo nghieäp noùi naêng hoaëc haønh Of all dharmas, mind is the forerunner, ñoäng, söï vui seõ theo nghieäp keùo ñeán nhö mind is chief. We are what we think, we boùng vôùi hình (2). have become what we thought. If we "Heát thaûy phaùp ñeàu voâ ngaõ; khi ñem trí speak or act with a pure mind or thought, tueä soi xeùt nhö theá thì seõ nhaøm lìa thoáng happiness and joy follows us, as our own khoå ñeå ñöôïc giaûi thoaùt. Ñoù laø Ñaïo thanh shadow that never leaves (2). tònh" (279). "All conditioned things are without a real ** See Karma. self. One who perceives this with wisdom, Old learned man: Kyø nho. ceases grief and achieves liberation. This Old and new methods of healing: Taân Cöïu is the path of purity." (279). Löôõng Y—According to Nirvana sutra, there are Nghieäp cuõ laø nhöõng gì laøm neân thaân nguõ uaån naøy old and new methods of healing, e.g. Hinayana vôùi söï lieân heä cuûa noù vôùi moâi tröôøng soáng nhö laø and Mahayana—Theo Kinh Nieát Baøn thì coù hai gia ñình, giai caáp xaõ hoäi, xöù sôû, vaân vaân... sinh ra phöông caùch chöõa laønh beänh cuûa chuùng sanh, cöïu

y laø phöông caùch xöa, duøng ñeå ví vôùi Tieåu Thöøa ñieàu kieän cuûa khöùu giaùc. Tyû thöùc tuøy thuoäc hoaøn giaùo; taân y laø phöông thuoác môùi duøng ñeå ví vôùi

toaøn nôi tyû caên. Nôi moät ngöôøi maát khaû naêng khöùu Ñaïi Thöøa giaùo. giaùc, thì khöùu giaùc vaø muøi vò khoâng bao giôø gaëp Old and new methods of translations: Taân nhau, do ñoù tyû thöùc khoâng khôûi sanh. Ngöôøi tu Cöïu Löôõng Dòch—Old and new terms in Phaät phaûi coá gaéng ñoùng bôùt tyû caên. translation, the old before, the new with Hsuan- Olive (n): Caây oâ-liu. Tsang—Saùch dòch töø kinh Phaät ra coù hai loaïi, moät Om: Sanskrit syllable that is often found at the laø cöïu dòch töø tröôùc ngaøi Huyeàn Trang; töø ngaøi beginning of Buddhist Mantras. It was inherited Huyeàn Trang trôû veà sau goïi laø “taân dòch.”. from Hinduism, and there are various explanations Old stories: Chuyeän ñôøi xöa. of its meaning. One common notion found in Old suffering: Coá Khoå. Mahayana literature is that it symbolizes the 1) Noåi khoå sôû xöa kia. fundamental nature of reality, i.e., emptiness 2) The suffering resulting from prolongation, e.g. (sunyata). This word is also used to show solemn too much lying, standing, walking, at first a affirmation and respectful assent. Sometimes joy, become wearying: Noãi khoå do haäu quaû translated by “Yes.” This is the most cuûa hoaït ñoäng keùo daøi, nhö naèm nhieàu, ñöùng comprehensive and venerable symbol of spiritual nhieàu, ñi nhieàu, thoaït tieân thaáy thích thuù, knowledge in Vajrayana. Om is a symbol of form nhöng sau ñoù trôû neân meät moûi raû rôøi. as well as sound. This is not a magic word. In fact Old things will die and new things will this is not even considered to be a word at all. It is rather a manifestation of spiritual power, symbol emerge: Caùi cuõ ruïng ñi caùi môùi troài leân (Cöïu laïc that is to be found throughout the East. Om, aum; taân sinh). Ñaây laø ñuùng theo luaät voâ thöôøng cuûa “a word of solemn affirmation and respectful nhaø Phaät—The process of life and death. assent, sometimes translated by yes, verily, so be Old translation: Cöïu dòch (nhöõng kinh ñieån it, and in this sense compared with Amen in ñöôïc dòch trong thôøi Cöu Ma La Thaäp). Catholic.” It is the mystic name for the Hindu Older perfect with limited salvation: Tích triad, and has othe significations. It was adopted Vieân hay Töông Ñaõi vieân—The older or by Buddhism, especially by the Tantric school, as comparatively speaking perfect doctrine of the a mystic spell, and as an object of meditation. It pre-Lotus teaching with limited salvation—Laø forms the first syllable of certain mystical vieân giaùo ñoái ñaõi vôùi thôøi kyø tieàn Phaùp Hoa vôùi söï combinations, e.g. Om mani padmi hum, which is ñoä tha giôùi haïn—See Two perfect doctrines (B). a formula of the Tibetan Lamaistic branch, said to Oldest monk in the Order: Cöïc Laïp—The be a prayer to Padmapani; each of the six oldest monk in the orders (highest number of syllables having its own mystic power of salvation years in the orders)—Vò Taêng coù tuoåi haï laïp cao from the lower paths of transmigration, etc.; the nhaát trong giaùo ñoaøn. formula is used in sorcery, auguries, etc.—Töø Baéc Olfactory consciousness: Tyû Thöùc—The Phaïn thöôøng thaáy khi baét ñaàu trong nhöõng baøi chuù. sensation or perception of smell—Smell Töø naøy ñöôïc laáy töø beân AÁn Ñoä giaùo, vaø coù nhieàu consciousness—Nose consciousness—The nose nghóa khaùc nhau. Moät khaùi nieäm thoâng thöôøng consciousness develops immediately from the trong Phaät giaùo Ñaïi Thöøa laø noù tieâu bieåu cho thaät dominant condition of the nose faculty when it taùnh hay khoâng taùnh. Töø naøy

cuõng ñöôïc duøng ñeå focuses on smell. Nose consciousness completely xaùc nhaän söï uy nghi toân kính. Thænh thoaûng ñöôïc dependents on the nose faculty. Someone who dòch laø “Vaâng.” Ñaây laø moät bieåu töôïng roäng vaø lacks smelling capability, nose faculty and smell cao nhaát trong Kim Cang thöøa. Om vöøa töôïng never meet, therefore, nose consciousness will tröng cho hình thöùc vaø aâm thanh. Ñaây khoâng phaûi never arise. Buddhist cultivators should always laø moät töø ma thuaät, noù khoâng ñöôïc coi nhö moät töø, practise meditation to stop or close the nose maø nhö moät bieåu töôïng taâm linh, moät töôïng tröng consciousness—Tyû thöùc phaùt trieån treân nhöõng phoå bieán khaép phöông Ñoâng. Tieáng “Om” ñöôïc

duøng ñeå chæ söï khaúng ñònh moät caùch nghieâm trang hum.” Both readings are, however, problematic: in vaø toân kính, gioáng nhö tieáng “a men” beân Cô Ñoác the first interpretation the mantra would be Giaùo. Tröôùc kia laø maät ngöõ cuûa AÁn Ñoä giaùo, ñöôïc ungrammatical, which is not uncommon with thöøa nhaän bôûi caùc nhaø Phaät giaùo Maät toâng, ñaëc Buddhist Sanskrit mantras; and the second bieät laø tröôøng phaùi trì maät chuù, duøng “Om” nhö interpretation faces the problem of why a male maät chuù vaø ñoái töôïng thieàn ñònh. Chöõ “Om” buddha would be referred to with a feminine thöôøng duøng ñeå hình thaønh aâm ñaàu tieân trong caùc vocative. This is the most important and oldest caâu chuù toång hôïp nhö trong caâu “UÙm Ma Ni Baùt mantra of Tibetan Tantric Buddhism. These six Di Hoàng” laø coâng thöùc chuù nguyeän cuûa Laït Ma syllables are an expression of the basic attitude of Giaùo Taây Taïng. Ngöôøi ta noùi caâu “UÙm Ma Ni Baùt compassion, and the recitation of them expresses Di Hoàng” coøn laø caâu thaàn chuù ñeå caàu nguyeän Ñöùc the longing for liberation—AÙn ma ni baùt di hoàng, Quaùn Theá AÂm, moãi chöõ trong caâu ñeàu coù thaàn löïc moät nghi thöùc trì nieäm cuûa tröôøng phaùi Laït Ma. cöùu ñoä khoûi tam aùc ñaïo. Moãi chöõ trong saùu chöõ coù uy löïc cöùu roãi nhöõng O-Mei Shan Monastery: Quang Töôùng Töï— chuùng sanh trong caùc ñöôøng döõ. Ñaïi Bi Chuù, chuù The monastery at the top of O-Mei-Shan, in Omei cuûa ngaøi Quaùn Theá AÂm Boà Taùt, vò Boà Taùt maø Ñaïi district, Szech-Wan province, where P’u-Hsien Thöøa cho laø hieän thaân cuûa töø bi. Ngöôøi ta thöôøng (Samantabhadra) is supreme—Töï vieän naèm treân thaáy chuù naøy ñöôïc trì trong Phaät giaùo Taây Taïng, ñænh nuùi Nga Mi, thuoäc huyeän Nga Mi, tænh Töù coù leõ ngaøi Quaùn Theá ñöôïc roäng raõi quaàn chuùng Xuyeân, nôi maø Phoå Hieàn Boà Taùt ñaõ ñaït ñaïo voâ xem nhö gaàn guõi vôùi Taây Taïng vaø lòch söû cuûa noù. thöôïng. Vaøi doøng truyeàn thöøa noåi baät nhaát cuûa nhöõng vò Omen (n): Daáu hieäu—Ñieàm. laït ma taùi sanh, keå caû Ñöùc Ñaït Lai Laït Ma vaø doøng Gyelpa Karmapa cuõng ñöôïc tin laø hieän thaân Omens of Pure Land Rebirth: Proof of rebirth cuûa ngaøi Quaùn Theá AÂm. Nghóa cuûa caâu chuù naøy in Pure Land—Daáu hieäu cuûa vaõng sanh Tònh Ñoä. vaãn coøn trong voøng baøn caõi cuûa caùc hoïc giaû ñöông Omission (n): Söï boû ñi. thôøi. Vaøi vò ñoïc “Padme” nghóa laø “Hoa Sen” nhö Omit (v): Boû soùt—To miss out—To leave out— laø moät Phaïn ngöõ chæ ñònh sôû caùch, trong tröôøng To foresake. hôïp naøy thì phaûi dòch laø “Om” hay “Baûo Chaâu” Om-Mani-Padme-Hum: AÙn ma ni baùt di trong Hoa Sen. Nhöõng hoïc giaû

khaùc laïi cho raèng hoàng—Great compassion mantra—A formula of “Padme” laø ñònh sôû caùch Nöõ, vaø nhö vaäy phieân Lamaistic branch. Each of the six syllables having dòch caâu chuù naøy nhö laø “Om-Baûo Chaâu—Lotus- its own mystic power of salvation the lower paths Hoa Sen.” Tuy nhieân caû hai ñeàu bò trôû ngaïi, trong of transmigration. The Mantra of Avalokitesvara, söï giaûi thích thöù nhaát thì caâu chuù khoâng thoâng veà who in Mahayana is said to be the embodiment of vaên phaïm, ñieàu naøy ít thaáy trong chuù Phaïn ngöõ compassion (karuna). It is the most commonly trong Phaät giaùo; vaø trong lôøi giaûi thích thöù nhì thì chanted mantra in Tibetan Buddhism, probably vaán ñeà laø taïi sao moät vò Phaät nam laïi ñöôïc duøng due to the fact that Avalokitesvara is widely ñeå chæ sôû ñònh caùch cuûa moät ngöôøi nöõ. Ñaây laø caâu viewed as being particularly closely associated chuù xöa nhaát trong caùc tröôøng phaùi Maät toâng Taây with Tibet and its history. Several of the most Taïng. Saùu aâm tieát trong caâu chuù naày theå hieän thaùi prominent lineages of reincarnating lamas (sprul ñoä ñoàng caûm caên baûn, maø khi nieäm leân noù theå Sku-tib), including the Dalai Lamas and the R hieän öôùc muoán giaûi thoaùt Nieát baøn. Gyal Ba Kar Ma Pas are believed to be physical Omniconscience (n): Toaøn yù thöùc—Vieäc gì cuõng manifestations of Avalokitesvara. The meaning. bieát—Ñaúng Chaùnh Giaùc—See Samyak Sambodhi. The meaning of the mantra has been debated by Omnipotence (n): contemporary scholars. Some read “padme” 1) Toaøn naêng—Vaïn naêng. (lotus) as a Sanskrit locative, in which case it 2) Universal power—Bình ñaúng Löïc. would be translated as “om” Jewel in the Lotus Omnipotent (a): Toaøn naêng (voâ sôû baát naêng)— “hum.” Others interpret “padme” as a vocative Vaïn naêng (khoâng coù gì maø khoâng laøm ñöôïc). feminine, and thus translate it as “Om Jewel-Lotus

Omnipresence: Hieän dieän khaép nôi. 2) Sambodhi (skt)—Wisdom of a Buddha—Omni-present: Theá voâ baát taïi. Chaùnh giaùc. 1) Universally shining: Chieáu dieäu khaép moïi nôi. Omniscience is infinite: Nhöùt thieát chuûng trí voâ 2) Pervaiding everywhere: Bieán Nhöùt Thieát löôïng—See Ten kinds of infinite path of Great Xöù—Ñaày khaép moïi nôi trong hö khoâng, teân Enlightening Beings. tieáng Phaïn cuûa Phaùp thaân Phaät Tyø Loâ Giaù Omniscience in regard to the future of Na—An epithet or Sanskrit name for unobstructed insight into the future: Trí Hueä Vairocana. Tri Vò Lai Voâ Ngaïi hay trí tueä bieát ñôøi Vò Lai Omnipresent causes: Sarvatragahetu (skt)— Khoâng Bò Ngaên Ngaïi—Omniscience in regard to Bieán Haønh Nhaân—One of the sixfold division of the future of unobstructed insight into the future—causes—Moät trong saùu nhaân. See Eighteen distinctive characteristics of ** See Six kinds of causes (A) (5). Buddhas (II). Omnipresent Dharma Kaya: Phaùp thaân Omniscience in regard to the past: Trí Hueä thöôøng truï. Tri Quaù Khöù Theá Voâ Ngaïi hay trí tueä bieát ñôøi quaù Omnipresent One: Voâ Ngaïi Nhaân. khöù khoâng bò ngaên ngaïi—Omniscience in regard 1) The unhindered one: Baäc khoâng coøn bò to the past or unobstructed insight into the past— chöôùng ngaïi. See Eighteen distinctive characteristics of 2) The Buddha who unbarred the way to nirvana, Buddhas (II). which releases from all limitations: Vò Phaät Omniscience in regard to the present or

môû cöûa Nieát baøn. unobstructed insight into the present: Trí 3) The omnipresent one; the one who realizes Hueä Tri Hieän Taïi Theá Voâ Ngaïi. Trí Tueä Bieát Ñôøi nirvana-truth: Baäc sieâu phaøm ñaõ chöùng ngoä Hieän Taïi Khoâng Bò Ngaên Ngaïi—Omniscience in chaân lyù nieát baøn. regard to the present or unobstructed insight into Omnipresent powers: Minh Thoâng— the present—See Eighteen distinctive Mysterious, supernatural power—Sieâu löïc vöôït characteristics of Buddhas (II). ngoaøi söï dieãn taû cuûa ngoân ngöõ hay hình töôïng. Omniscient (a): Toaøn trí. Omnipresent response to need: ÖÙng Duïng Voâ Omniscient endurance, that of a Buddha: Bieân—Universal ability to aid—Khaû naêng phoå Nhaát Thieát Trí Nhaãn hay nhaát thieát trí nhaãn cuûa hieän voâ bieân nhaèm cöùu ñoä chuùng sanh. moät moät vò Phaät—See Six kinds of enduance. Omniscience (n): Ñaïi trí—Toaøn trí—Vieäc gì Omniscient enlightenment: Bieán Giaùc—The cuõng bieát—Great mind—Great wisdom—Nhö absolute enlightenment, or universal awareness of Thöïc Trí. a Buddha—Toaøn giaùc cuûa Ñöùc Phaät. 1) Knowledge of reality, i.e. of all things Omniscient eyes: Nhöùt thieát trí nhaõn—See Ten whether whole or divided, universal or kinds of eyes and Ten kinds of eye of Great particular, as distinguished from their Enlightening Beings. seeming: Trí bieát suoát toång töôùng vaø bieät On the contrary: Ngöôïc laïi. töôùng cuûa chö phaùp moät caùch ñuùng nhö thöïc. On every side: Around—Chu (chung quanh, boán 2) Samyaksambuddha (skt)—Completely beà). enlightened—Universal knowledge of a Buddha—Chính bieán tri. On the ground: Above the ground—Ñòa thöôïng 3) Sarvajnana (skt): All-knowing—Budha- (treân maët ñaát). omniscience—Buddha-wisdom—Perfect On a small scale: Treân bình dieän nhoû. knowledge—Nhaát Thieát Trí—Phaät Trí. On a toe-nail: Traûo Thöôïng—Traûo Ñoä— Omniscience of Buddha: According to the Nirvana Sutra, the quantity of 1) Voâ Ngaïi Quang Phaät trí—Voâ Ngaïi Trí (trí earth one can put on a toe-nail, i.e. in proportion to thoâng ñaït cuûa Ñöùc Phaät). the whole earth in the world, such is the rareness

of being reborn as a human being, or according to One's actions must bring good to other the Nirvana Sutra, of attaining Nirvana—Theo living beings: Haønh ñoäng mình phaûi mang laïi lôïi Kinh Nieát Baøn, soá löôïng ñaát maø mình coù theå nheùt ích cho tha nhaân. vaøo ñaàu moùng chaân so vôùi soá löôïng ñaát treân toaøn One in all: Moät trong taát caû, taát caû trong moät— theá giôùi, noù ít oûi ví nhö söï hieám hoi ñöôïc taùi sanh See One in all, all in one. laøm ngöôøi hay ñöôïc nhaäp Nieát Baøn. One in all, all in one: Caên nguyeân laø moät—Moät Once-Returner: Sakadagamin (p)—Höõu Dö laø taát caû—The essential unity of all things—Nhaát Töû—Nhaát Lai Boà Taùt—Tö Ñaø Haøm—One-Life Töùc Nhaát Thieát, Nhaát Thieát Töùc Nhaát (moät laø taát Bodhisattva—Who is one lifetime away from caû, taát caû laø moät)—See Ten theories that Buddhahood—An enlightened being in the second independently cause the manifestation of the ideal stage towards Arhatship, who has realized the world (A). Four Noble Truths and has eradicated a great One announcement and three responses: protion of defilements. The best known example is Nhaát Baïch Tam Kieát Ma—It is the mode of the Bodhisattva Maitrya. He will return to the ordaining monks, three

responses to the one call human world for only one more rebirth before he of the abbot—Trong nghi leã thoï giôùi, vò sö ñöôïc reaches full realization of Arhatship. An thoï giôùi seõ traû lôøi ba laàn moãi caâu hoûi cuûa sö chöùng enlightened being who has realized the Four minh. Noble Truths and has eradicated a great portion of defilements. He will return to the human world for One aspect: Laksana (skt)—Nhaát Töôùng—The only one more rebirth before he reaches full unique form—The one mind in all things— realization of Arhatship—Chuùng sanh giaùc ngoä Common mind in all beings. quaû vò thöù hai trong Töù Thaùnh Quaû. Ngöôøi chöùng One-Buddha-Yana: Nhaát Phaät Thöøa—The quaû Nhaát Lai laø ngöôøi tu taäp thöïc chöùng Töù Thaùnh Mahayanists believe that this is the perfect and Ñeá vaø ñaõ ñoaïn taän nhieãm tröôïc. Thí duï ñieån hình only way to the shore of parinirvana—Nhöõng laø Boà Taùt Di Laëc. Con ngöôøi aáy seõ chæ trôû laïi taùi ngöôøi theo Phaät giaùo Ñaïi thöøa tin raèng ñaây laø con sanh laøm ngöôøi moät laàn nöõa tröôùc khi ñaéc quaû A ñöôøng duy nhaát giuùp chuùng ta ñaùo bæ ngaïn Nieát La Haùn. Boà Taùt ñaõ thöïc chöùng Töù Thaùnh Ñeá vaø Baøn. ñaõ dieät tröø ña phaàn nhieãm tröôïc. Ngöôøi naày chæ One who completely fills the four realms coøn trôû laïi traàn theá moät laàn nöõa tröôùc khi thöïc (Dharmadhatu): Nhaát Thieát Phoå Moân Thaân—Vò chöùng A La Haùn—See Four kinds of holy men traûi thaân ra khaép boán phaùp giôùi. (II), Sakradagamin, and Twelve kinds of life and One continuous process: Nhaát Baát Ñoaïn Söï— death. The unity or continuity in the unbroken processes Once-returning: Sakadagami (p)—Quaû Nhaát of nature (all being is but one continuous Lai—See Once-Returner. process)—Tieán trình ñoàng nhöùt, lieân tuïc vaø khoâng Once there is a cause, there will surely be an ñöùt ñoaïn cuûa thieân nhieân (vaïn höõu chæ laø moät tieán effect: Moät khi coù nhaân taát coù quaû. trình lieân tuïc). Once a word is said, it is very difficult to One deed includes all: Nhaát Thaønh Nhaát Thieát retract it: Moät lôøi ñaõ noùi, khoù loøng laáy laïi (Nhaát Thaønh—In the perfection of one all are ngoân kyù xuaát, töù maõ nan truy)—What is said perfected—With the Tathagata's enlightenment cannot be unsaid. all beings were enlightened—Vôùi söï ñaïi giaùc cuûa Nhö Lai, taát caû chuùng sanh roài ñaây seõ ñaït thaønh One: Nhaát—Moät—According to the T'ien-T'ai ñaïi giaùc. Moät ngöôøi toaøn thieän moïi ngöôøi roài ñaây sect in the Lotus sutra, there are four "ones" or seõ ñöôïc toaøn thieän. four kinds of unity—Theo toâng Thieân Thai giaûi thích qua Kinh Phaùp Hoa, coù boán thöù duy nhaát— One is despised by one's friends and See Four kinds of unity. companions: Baèng höõu ñoàng lieâu khinh mieät— One act: Nhaát Haønh. See Six dangers when one attaches to gambling.

One direction concentration: Nhaát Höôùng (A) Eight perceptions or forms of consciousness: ñònh—Undistracted—With a single mind—The (8) Taâm phaùp—Taùm Thöùc—See Eight mind is fixed on one direction—Taâm ñònh treân consciousnesses. moät höôùng. 1) Eye-consciousness: Caksur-vijnana (skt)— One extreme of existence: Höõu Bieân—The one Nhaõn thöùc. extreme of existence, the opposite extreme being 2) Ear-consciousness: Srotra-vijnana (skt)—Nhó non-existence—Moät thaùi cöïc cuûa söï hieän höõu (chö thöùc. phaùp ñeàu phaûi möôïn söï hoøa hôïp cuûa caùc duyeân 3)

Nose-consciousness: Ghrana-vijnana (skt)— maø sanh ra), ñoái laïi vôùi “voâ bieân”. Tyû thöùc. 4) Tongue-consciousness: Jihva-vijnana (skt)— One-eyed sea turtle: Nhaát Nhaõn Chi Qui—A Thieät thöùc. sea turtle which has only one eye, and that 5) Body-consciousness: Kaya-vijnana (skt)— underneath, entered a hollow in a floating log; the Thaân thöùc. log, tossed by the waves, happen to roll over, 6) Conscious mind: Mono-vijnana (skt)—YÙ thöùc. whereupon the turtle momentarily saw the sun and 7) Subconscious mind: Manas (skt)—Maït Na moon. This refers to the rareness of the thöùc. appearance of a Buddha, also of the difficulty of 8) Ideation store: Alaya-vijnana (skt)—A Laïi Da being born as a man—Ruøa bieån moät maét, töø ñaùy thöùc. bieån troài leân trong moät boïng caây, thaáy ñöôïc vaàng (B) Fifty-one mental ideas: (51) Taâm sôû—Höõu nhöït nguyeät, roài theo löôïn soùng maø taáp vaøo bôø. YÙ phaùp—Naêm Möôi Moát Taâm Sôû—See Fifty- noùi söï hieám quyù cuûa söï thò hieän cuûa Phaät, cuõng one Dharmas interactive with the Mind. nhö ñöôïc sanh laøm ngöôøi vaäy. (C) Eleven form dharmas: Möôøi moät saéc Phaùp— One-flavored water rained by the great The five physical organs (eye, ear, nose, clouds has no distinctions: Maây lôùn tuoân möa tongue, body) and their six modes of sense moät thöù nöôùc ñoàng moät vò khoâng coù sai khaùc—See (matter, sound, smell, taste, touch, things)—Ten types of characteristics of manifestation of a Goàm nguõ caên vaø luïc traàn: Buddha (8). 60) Eye: Caksus (skt)—Nhaõn. One ground: Nhaát Ñòa—The Buddha-nature of 61) Ear: Srota (skt)—Nhó. all living beings as all the plants grow out of the 62) Nose: Ghrana (skt)—Tyû. one ground, so all good character and works grow 63) Tongue: jihva (skt)—Thieät. from the one Buddha-nature—Phaät taùnh cuûa 64) Body: Kaya (skt)—Thaân. chuùng sanh moïi loaøi, nhö caùc loaïi caây ñöôïc troàng 65) Form: Rupa (skt)—Saéc. treân moät maûnh ñaát, taát caû nhöõng baûn chaát vaø söï 66) Sound: Sabda (skt)—Thanh. vieäc thieän laønh ñeàu ñöôïc tröôûng döôõng töø caùi Phaät 67) Smell: Gandha (skt)—Höông. taùnh aáy. 68) Taste: Rasa (skt)—Vò. One who has attained the supreme right and 69) Touch: Sprastavya (skt)—Xuùc. balanced state of bodhi: Phaät—See Four saints 70) Forms included in dharma-ayatana or (rewards) (A). elements as objects of consciousness: One hundred divisions of all mental Dharmayata-nikani-rupani (skt)—Phaùp xöù sôû qualities and their agents: One hundred nhieáp saéc. a) A substantial form analyzed to utmost , the dharmas—Baùch Phaùp—According to the Kosa smallest atom: Cöïc löôïc saéc. Sastra, there are one hundred divisions of all b) An unsubstantial form as aerial space or color mental qualities and their agents of the analyzed to utmost, the remotest atom: Cöïc Consciousness-Only School, or five groups of ine huyùnh saéc. hundred modes or things—Theo Caâu Xaù Luaän, c) A perceptive form conceived at ordination, toâng Duy Thöùc duøng baùch phaùp ñeå thuyeát minh veà the innermost impression: Thoï sô daõn saéc. muoân vaïn hieän töôïng theá gian vaø xuaát theá gian:

d) A momentary illusive form: Bieán keá sôû khôûi 96) Extinction obtained by knowledge: saéc. Pratisamkhya-nirodha (skt)—Traïch dieät voâ vi. e) A form produced by meditation: Ñònh sôû sanh 97) Extinction not by knowledge but by nature: töï saéc. Apratisamkhya-nirodha (skt)—Phi traïch dieät (D) Twenty four indefinites or

unconditioned voâ vi. elements (not interractive dharmas): Baát 98) Extinction by a motionless state of heavenly töông öng haønh (ñaéc, meänh caên, chuùng ñoàng meditation: Aniinjya (skt)—Baát ñoäng dieät voâ phaän, dò sinh tính, voâ töôûng ñònh, dieät taän vi. ñònh, voâ töôûng söï, danh thaân, cuù thaân, vaên 99) Extinction by the stoppage of idea and thaân, sinh, laõo, truï, voâ thöôøng, löu chuyeån, sensation by an arhat: Samjna-vedayita- ñònh dò, töông öùng, theá toác, thöù ñeä, phöông, nirodha (skt)—Töôûng thoï dieät voâ vi. thôøi, soá, hoøa hôïp tính, baát hoøa hôïp tính). 100)Chaân nhö voâ vi: Tathata (skt)—True 71) Acquisition: Prapti (skt)—Ñaéc. suchness. 72) Life: Jivitendriya (skt)—Maïng caên. One hundred and eight pearls (beads): Nhaát 73) Nature of sharing similar species: Nikaya- Baùch Baùt Traøng Haït—Moät traêm leõ taùm traøng haït. sabhaga (skt)—Chuùng ñoàng phaàn. One hundred rules of conduct for monks: 74) Nature of making different species: Sikkka-karaniya (skt)—Sekhiya (p)—Tieáng Phaïn Visabhaga (skt)—Dò sanh phaùp. goïi laø Thöùc Xoa Ca La Ni—According to Most 75) Meditative concentration in thoughtless Honorable Master Minh Ñaêng Quang in the Rules heaven: Asamjnisamapatti (skt)—Voâ töôûng for Mendicant Bhiksus, Sikkka-karaniya includes ñònh. one hundred rules of conduct which are connected 76) Meditative concentration in extinction: with daily activities—Theo Ñöùc Toân Sö Minh Nirodhasamapatti (skt)—Dieät taän ñònh. Ñaêng Quang trong Luaät Nghi Khaát Só, Thöùc Xoa 77) Facts obtained by thoughtless meditation: Ca La Ni laø moät traêm giôùi caàn hoïc trong sinh hoaït Asamjnika (skt)—Voâ töôûng quaû. haèng ngaøy. 78) Name: Namakaya (skt)—Danh thaân. 1) A monk should wear the inner robe all round 79) Word: Padakaya (skt)—Cuù thaân. for covering the circle of the navel and the 80) Letter: Vyanjanakaya (skt)—Vaên thaân. circles of the knees. Whoever out of 81) Birth: Jati (skt)—Sanh. disrespect dresses with an inner robe hanging 82) Stability: Sthiti (skt)—Truï. down in front or behind, there is an offence of 83) Age: Jara (skt)—Laõo. wrong-doing: Caùi chaên phaûi vaän töø nòch löng 84) Impermanence: Anityata (skt)—Voâ thöôøng. tôùi nöûa oáng chaân, chöù khoâng ñöôïc xaên, ñeå 85) Becoming: Pravrtti (skt)—Löu chuyeån. phuû truøm ruùn vaø hai ñaàu goái. Neáu ai ñeå chaên 86) Distinction: Pratiniyama (skt)—Ñònh dò. xaên leân hay loøng thoøng ra ngoaøi, duø phía tröôùc 87) Union: Yoga (skt)—Töông öùng. hay phía sau, ñeàu bò phaïm toäi Thöùc Xoa Ca 88) Speed: Java (skt)—Theá toác. La Ni. 89) Succession: Anukrama (skt)—Thöù ñeä. 2) A monk should wear the upper robe even al 90) Phöông: Desa (skt)—Region. round (whoever out of disrespect puts on an 91) Time: Kala (skt)—Thôøi. upper robe hanging down in front or behind, 92) Number: Samkhya (skt)—Soá. there is an offence of wrong-doing): Boä aùo ba 93) Totality: Samagri (skt)—Hoøa hôïp taùnh. caùi phaûi maëc cho coù thöù lôùp. 94) Differentiation: Anyathatva (skt)—Baát hoøa 3) A monk should not go into lay people’s hôïp taùnh. houses with robes hitched up. He should go (E) Six inactive or metaphysical concepts well covered in lay people’s houses (unconditioned dharmas): Voâ vi—Saùu voâ vi (inhabited areas with): Chaúng neân ñi vaøo nhaø (hö khoâng, traïch dieät, phi traïch dieät, baát ñoäng, cö só maø xaên aùo leân. töôûng thoï dieät, chaân nhö). 95) Space: Akasa (skt)—Hö khoâng voâ vi.

4) A monk should not sit down in lay people’s straight: Chaúng neân ngoài trong nhaø cö só maø houses with robes hitched up. He should sit lay chuyeån thaân mình. well covered in lay people’s houses: Chaúng 15) A monk should not go fidgeting amidst the neân ngoài trong nhaø cö só maø xaên aùo leân. houses (making play with hand or foot): 5) A monk should not go among the houses with Chaúng neân ñi vaøo nhaø cö só maø muùa tay. robes lifted up to the shoulders, either on one 16) A monk should not sit fidgeting in inhabited side or on both (if out of disrespect having areas (making play with hand or foot in the lifted up the robe on one side or on both, there houses): Chaúng neân ngoài trong nhaø cö só maø is an offence of wrong-doing): Chaúng neân ñi muùa tay. vaøo nhaø cö só maø laät aùo leân tôùi vai. 17) A monk should not, out of disrespect, having 6) A monk should not sit down amidst the uncovered the body, go among the houses: houses with robes lifted up to the shoulders, Chaúng neân ñi vaøo nhaø cö só maø khoâng maëc aùo either on one side or on both: Chaúng neân ngoài che mình. trong nhaø cö só maø laät aùo leân tôùi vai. 18) A monk should not, out of disrespect, sit down 7) A monk should not go into the houses of lay among the house without proper clothes: people with head covered, either with a Chaúng neân ngoài trong nhaø cö só maø khoâng towel, a hat, or a cap: Chaúng neân ñi vaøo nhaø maëc aùo che mình. cö só maø ñoäi khaên, ñoäi muõ. 19) A monk should not go among the houses with 8) A monk should not sit down amidst the houses eyes glanced around. He should go amidst the of lay people with head covered, either with a houses with eyes cast down looking only a towel, a hat, or a cap: Chaúng neân ngoài trong plough’s distance ahead: Chaúng neân ñi vaøo nhaø cö só maø ñoäi khaên, ñoäi muõ. nhaø cö só maø maét troâng beân naày, beân kia. Maét 9) A monk should not enter into any lay people’s vò aáy chæ neân nhìn xuoáng vaø xa veà phía tröôùc houses, going and running at the same time: chæ khoaûng beà ngang moät luoáng caøy. Chaúng neân ñi vaøo nhaø cö só maø vöøa ñi vöøa 20) A monk should not sit down in the houses with chaïy. eyes glanced around. He should sit down 10) After going and running at the same time, a amidst the houses with eyes cast down monk should not sit down in lay people’s looking only a plough’s distance ahead: houses: Chaúng neân ngoài trong nhaø cö só sau Chaúng neân ngoài trong nhaø cö só maø maét troâng khi vöøa ñi vöøa chaïy. beân naøy, beân kia. Maét vò aáy chæ neân nhìn 11) A monk should not enter any lay people’s xuoáng vaø xa veà phía tröôùc khoaûng beà ngang houses with the arms placed on the hips, or moät luoáng caøy. with the hands on both sides and the elbows 21) A monk should not crouch down on the heels turned outwards (akimbo): Chaúng neân ñi vaøo (sit arms akimbo) in the lay people’s houses: nhaø cö só maø chaép tay sau löng hay choáng Chaúng neân ngoài choàm hoåm trong nhaø cö só. naïnh. 22) A monk should always keep calm when 12) A monk should not sit down in lay people’s entering the houses of lay people: Haõy ñieàm houses with the arms akimbo (arms place on tónh khi ñi vaøo nhaø cö só. the hips, or hands on both sides and elbows 23) A monk should sit calmly in the houses of lay turned outwards): Chaúng neân ngoài trong nhaø people: Haõy ñieàm tónh khi ngoài trong nhaø cö cö só maø chaép tay sau löng hay choáng naïnh. só. 13) A monk should not go amidst the

houses 24) A monk should not go into the houses of lay swaying the body. He should hold the body people with loud laughter: Chaúng neân cöôøi straight: Chaúng neân ñi vaøo nhaø cö só maø lay côït khi ñi vaøo nhaø cö só. chuyeån thaân mình. 25) A monk should not sit down in the houses of 14) A monk should not sit down amidst the houses lay people with loud laughter: Chaúng neân sway the body. He should hold the body cöôøi côït khi ngoài trong nhaø cö só.

26) A monk should accept almsfood attentively: balls of food): Chaúng neân laáy côm voø vieân, Phaûi ñeå yù khi laõnh côm. maø thaûy vaøo mieäng. 27) When accepting rice (from almsfood), a monk 40) A monk should not eat scattering rice or should accept in proportion not to overflowing lumps of boiled rice about: Chaúng neân aên from the capacity of the bowl: Khi laõnh côm traùm vaøm ñeán noãi rôùt ra. ñöa baùt ra cho ngay thaúng ñöøng ñeå ñoå. 41) A monk should not eat stuffing out the cheeks 28) When accepting almsfood with soup, a monk like a monkey (stuffed the cheek on one side should accept in proportion not to overflowing or on both): Chaúng neân ñöa ñoà aên maù beân the capacity of the bowl: Khi laõnh canh ñöa naøy, qua maù beân kia nhö khæ. baùt cho ngay thaúng, ñöøng ñeå ñoå. 42) A monk should not eat making loud sound or 29) A monk should mix the rice with soup before noise: Chaúng neân nhai lôùn tieáng. eating: Phaûi troän côm vôùi ñoà aên ñaõ laõnh. 43) A monk should not suck the alms-food loudly: 30) A monk should the alms-food working down Chaúng neân nuùt maïnh trong khi aên. from the top without making exceptions 44) A monk should not eat licking or wiping, (choosing or selecting foods): Moùn naøo xuùc either the hand or the bowl: Chaúng neân laáy tröôùc thì aên tröôùc. löôõi lieám. 31) A monk should not choose alms-food to eat, 45) A monk should not eat shaking the hand i.e., choosing the alms-food in this side, that about: Chaúng neân quô tay trong khi aên. side, or in the middle of the bowl: Chaúng neân 46) A monk should not pick up dropping rice to löïa beân naøy beân kia, hay giöõa baùt. put in his mouth: Chaúng neân laáy tay löôïm côm 32) A monk should not ask for sauce and/or rice rôùt maø boû vaøo mieäng. for his own appetizing unless he is sick: 47) A monk should not accept a drinking-water Chaúng neân hoûi canh ngon, hoaëc moùn laï, tröø pot or cup with the hands soiled with food: khi ñau yeáu phaûi tuøy moùn caàn duøng. Chaúng neân caàm bình uoáng nöôùc maø chaúng röõa 33) A monk should not hide (cover up) sauce and tay. curries with rice out of desire to get more: 48) A monk should not throw out amidst the Chaúng neân xôùi côm leân che khuaát ñoà aên ñaëng houses, rinsings of the bowl with lumps of laõnh theâm nöõa. boiled rice (bowl washing water which has 34) A monk should not look enviously at rice grains in it): Chaúng neân taït nöôùc röõa baùt another's bowl: Chaúng neân thaáy vò khaùc laõnh ra saân cuûa thí chuû. ñoà aên maø sanh loøng theøm muoán. 49) A monk should not go to stool, urinate, blow 35) After accepting enough alms-food, a monk his nose, or spit saliva on vegetables: Chaúng should cover the bowl; then he should sit neân ñaïi, tieåu tieän, hæ muõi, khaïc nhoå treân rau straight up, eat and contemplate at the same coû. time: Laõnh côm vaø ñoà aên ñuû roài, phuû caùi baùt 50) A monk should not go to stool, urinate, blow laïi, vöøa aên vöøa quaùn töôûng. his nose, or spit saliva in water: Chaúng neân

36) When eating alms-food, a monk should not ñaïi, tieåu tieän, hæ muõi, khaïc nhoå treân nöôùc. make up too large a mouthful: Chaúng neân aên 51) A monk should not urinate when standing: mieáng lôùn. Chaúng neân ñöùng maø ñaïi, tieåu tieän. 37) A monk should not open the mouth till the 52) A monk should not reside and sleep at the mouthful is brought to it: Chaúng neân haù mieäng Buddha altar: Chaúng neân ôû vaø nguû trong choã lôùn, maø ñuùt ñoà aên (chaúng neân haù mieäng tröôùc thôø Phaät, tröø khi canh giöõ. khi mieáng ñoà aên ñöôïc ñöa ñeán mieäng). 53) A monk should not store anything at the 38) A monk should not talk with the mouth full Buddha altar, except in case of robbing: (talk with a mouthful in the mouth): Chaúng Chaúng neân caát ñoà vaät taïi choã thôø Phaät, tröø khi neân noùi chuyeän, khi ngaäm moät mieäng ñoà aên. bò cöôùp. 39) When eating alms-food, a monk should not make up a round mouthful (eat tossing up

54) A monk should not wear sandals to enter the neân ñaïi, tieåu tieän choã maø muøi hoâi thuùi coù theå place of Buddha altar: Chaúng neân mang deùp bay tôùi choã thôø Phaät. vaøo choã thôø Phaät. 69) A monk should not or should not allow people 55) A monk should not carry his sandals around to go to stool or to urinate at the side of the the Buddha altar: Chaúng neân xaùch deùp vaøo Buddha altar: Chaúng neân ñaïi, tieåu tieän ngay choã thôø Phaät. phía choã thôø Phaät. 56) A monk should not wear sandals when going 70) A monk should not allow people to pick their around the Buddha altar: Chaúng neân mang teeth or rinse their mouth at the Buddha altar: deùp ñi chung quanh choã thôø Phaät. Chaúng neân cho pheùp ai xæa raêng, suùc mieäng 57) A monk should not wear shoes to enter the döôùi choã thôø Phaät. place of Buddha altar: Chaúng neân mang giaøy 71) A monk should not come in front of the vaøo choã thôø Phaät. Buddha altar to pick his teeth or to rinse his 58) A monk should not carry his shoes around the mouth: Chaúng neân tôùi tröôùc töôïng Phaät maø Buddha altar: Chaúng neân xaùch giaøy vaøo choã xæa raêng hay suùc mieäng. thôø Phaät. 72) A monk should not or should not allow people 59) A monk should not sit eating and leave left- to stand around the Buddha altar to pick their over things at the Buddha altar: Chaúng neân teeth or to rinse their mouth: Chaúng neân ñöùng ngoài aên vaø boû ñoà dô thuùi döôùi choã thôø Phaät. boán phía choã thôø Phaät maø xæa raêng hay suùc 60) A monk should not allow people to carry a mieäng. corpse around the Buddha altar: Chaúng neân 73) A monk should not blow his nose or spit saliva khieâng xaùc cheát, ñi döôùi choã thôø Phaät. at the Buddha altar: Chaúng neân taïi choã thôø 61) A monk should not bury a dead body at the Phaät maø hæ muõi hay khaïc nhoå. Buddha altar: Chaúng neân choân xaùc cheát taïi 74) A monk should not stand in front of the choã thôø Phaät. Buddha altar to blow his nose or to spit saliva: 62) A monk should not allow people to cremate a Chaúng neân ñöùng tröôùc choã thôø Phaät maø hæ muõi corpse at the Buddha altar: Chaúng neân thieâu hay khaïc nhoå. xaùc cheát ngay choã thôø Phaät. 75) A monk should not stand at any sides of the 63) A monk should not allow people to cremate a Buddha altar to blow his nose or to spit saliva: corpse near the Buddha altar because it can Chaúng neân ñöùng boán phía choã thôø Phaät maø hæ emit the burnt smell at the Buddha altar: muõi hay khaïc nhoå. Chaúng neân

thieâu xaùc cheát gaàn choã thôø Phaät 76) A monk should not sit pointing his legs at the ñeå muøi hoâi thuùi bay tôùi. Buddha altar: Chaúng neân ngoài ñöa chaân ngay 64) A monk should not allow people to cremate choã thôø Phaät. corpses at the Buddha altar: Chaúng neân thieâu 77) A monk should not reside or sleep at a place xaùc cheát taïi choã thôø Phaät. which is higher than the level of the Buddha 65) A monk should not allow people to carry altar: Chaúng neân ôû, ñöùng treân cao hôn choã thôø clothes of the dead around the Buddha altar: Phaät. Chaúng neân mang ñoà cuûa ngöôøi cheát maø ñi 78) A monk should not promenade or to go for a döôùi choã thôø Phaät. walk hand in hand with anyone: Chaúng neân 66) A monk should not or should not allow people naém tay ngöôøi khaùc maø ñi daïo. to go to stool or to urinate at the Buddha altar: 79) A monk should not climb high trees (higher Chaúng neân ñaïi, tieåu tieän taïi choã thôø Phaät. than head level), except emergencies: Chaúng 67) A monk should not carry the image or statue neân leo caây cao khoûi ñaàu, tröø khi coù vieäc. of the Buddha into the rest room: Chaúng neân 80) A monk should not put his bowl in a bag, tie it ñi vaøo nhaø tieâu mang theo töôïng Phaät. to one end of his staff and carry along the 68) A monk should not allow people to go to stool road: Chaúng neân boû baùt vaøo bao maø quaûy leân or to urinate near the Buddha altar where bad vai, choã ñaàu caây gaäy. smell can fly over the Buddha altar: Chaúng

81) A monk should not teach Dharma to someone 93) A monk should not teach Dharma, going or with shirt hitched up: Chaúng neân vò tình thuyeát walking behind, to someone going or walking phaùp cho keû voâ leã; laät aùo (phanh coå). in front and who is not ill: Chaúng neân vò tình 82) A monk should not teach the law to someone thuyeát phaùp cho keû voâ leã, ñi tröôùc maø mình ñi who hangs his shirt around the neck: Chaúng sau. neân vò tình thuyeát phaùp cho keû voâ leã quaán aùo 94) A monk should not teach the law, going in a leân coå. low road, to someone going in a high road: 83) A monk should not teach Dharma to someone Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, wearing a head wrapping who is not sick: ñi treân maø mình ñi döôùi. Chaúng neân vò tình thuyeát phaùp cho keû voâ leã 95) A monk should not teach Dharma, standing khoûa ñaàu. beside (at the side of) a path, to someone 84) A monk should not teach the law to someone standing on a path (in the middle of the path): with head covered (with a turban on his head) Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, and who is not sick: Chaúng neân vò tình thuyeát ñöùng ôû giöõa ñöôøng maø mình ñöùng ôû beân phaùp cho keû voâ leã che ñaàu. ñöôøng. 85) A monk should not teach the law to someone 96) A monk should not teach Dharma to someone with arms akimbo (arms placed on the hips, or with a stick in his hand and who is not sick: hands on both sides and elbows turned Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, outwards): Chaúng neân vò tình thuyeát phaùp cho khoâng ñau beänh maø caàm gaäy. keû voâ leã, chaép tay sau löng hay choáng naïnh. 97) A monk should not teach Dharma to someone 86) A monk should not teach Dharma to someone with a sword (weapon) in his hand: Chaúng neân mounted on clogs (wooden shoes): Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, caàm göôm. vò tình thuyeát phaùp cho keû voâ leã, ñi guoác. 98) A monk should not teach Dharma to

someone 87) A monk should not teach Dharma to someone with a spear (lance) in his hand: Chaúng neân vò wearing sandals who is not sick: Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, caàm giaùo. tình thuyeát phaùp cho keû voâ leã, ñi deùp. 99) A monk should not teach Dharma to someone 88) A monk should not teach the law to someone with a knife in his hand: Chaúng neân vò tình in a vehicle who is not sick: Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, caàm dao. thuyeát phaùp cho keû voâ leã, côõi ngöïa, ñi kieäu. 100)A monk should not teach Dharma to someone 89) A monk should not teach Dharma, standing, to with an umbrella in his hand who is not sick: someone who is sitting down, and who is not Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, sick: Chaúng neân vò tình thuyeát phaùp cho keû voâ caàm duø. leã, ngoài trong khi mình ñöùng. One hundred seventy-eight rules of conduct 90) A monk should not teach Dharma, sitting, to for nuns: Moät traêm baûy möôi taùm giôùi Ba Daät Ñeà someone on a bed and who is not ill: Chaúng daønh cho Tyø Kheo Ni—See Pacittiya (II). neân vò tình thuyeát phaùp cho keû voâ leã, naèm One indivisible reality: Nhaát Thaät Voâ Töôùng— trong khi mình ngoài. The invisible—The one reality being indivisible is 91) A monk should not sit down on the ground to apart from all transient (or empty) forms, and is teach Dharma to someone sitting on a seat therefore styled the formless—Voâ töôùng laø moät söï and who is not ill: Chaúng neân vò tình thuyeát thaät khoâng theå phaân caùch ñöôïc. phaùp cho keû voâ leã, ngoài treân gheá trong khi One who is no longer inside the circle of ten mình ngoài döôùi ñaát (ngoài choã toát trong khi mình ngoài choã xaáu). realms: Phaät—See Four saints (rewards) (A). 92) A monk should not teach Dharma, having sat One who is not subject to returning: A Na down on a low seat, to someone sitting on a Haøm—Baát Lai—Quaû vò thöù ba “Baát Lai”—The high seat and who is not ill: Chaúng neân vò tình position of the Way of Cultivation. He no longer thuyeát phaùp cho keû voâ leã, ngoài choã cao trong has to undergo birth and death in the Desire khi mình ngoài choã thaáp. realm—Haønh giaû cuõng ñang trong tö theá tu Ñaïo.

Ngöôøi aáy khoâng coøn trôû laïi sinh töû trong coõi Duïc that time, the present moment is the Western giôùi nöõa—See Four kinds of holy men (II). Pure Land, and this does not contradict the One-life Bodhisattva: A Bodhisattva who is one specific existence of the Land of Ultimate lifetime away from Buddhahood (Bodhisattva who Bliss; our nature is Amitabha Buddha, and this is in the ninth Bhumi). The best known example is does not contradict the specific existence of the Bodhisattva Maitreya—Boà Taùt chæ coøn caùch the Lord Amitabha Buddha. This is the realm Phaät coù moät ñôøi (Boà Taùt ñang truï trong Cöûu Ñòa). of "one-pointedness of mind, noumenon Thí duï ñieån hình laø Boà Taùt Di Laëc—See One level,” the realm of “concentration-wisdom lifetime to attain enlightenment. being one and thus” of the Pure Land One life liberation: Giaûi thoaùt trong moät ñôøi. practitioner. This stage is equivalent to the level of Great Awakening in Zen. Regardless One lifetime to attain Buddhahood: Nhaát of whether we practice at the noumenon or Sanh Boå Xöù—See One lifetime to attain phenomena level, if we recite to the point enlightenment. where the mind is awakened and we clearly One lifetime to attain enlightenment: Nhaát see

the original Buddha Nature, this is the Sanh Boå Xöù Boà Taùt—One who, in this one life, realm of one-pointedness of mind at the accomplishes the three stages for final entry. The noumenon level. At the noumenon level we stage of having only one lifetime to go before are no longer disturbed by dualities (that is, enlightenment, generally attributed to existence or non-existence, extinction or Bodhisattvas (associated with 20th vow of permanence, etc.)—Treân Söï Nhöùt Taâm, neáu Amitabha). Everyone in the Pure Land is sure to tieán theâm moät böôùc, duïng coâng ñeán choã chí experience the stage of having only one lifetime cöïc, ngaøy kia taâm ñòa roãng suoát, thoaùt haún caên to go before enlightenment, and among them are traàn, ngoä vaøo thaät töôùng. Khi aáy hieän taïi töùc countless numbers of such superlative laø Taây Phöông Cöïc Laïc maø chaúng ngaïi gì Bodhisattvas—Vò chæ coøn sanh vaøo coõi Tònh Ñoä rieâng coù coõi Cöïc Laïc, taùnh mình chính laø Di moät laàn nöõa laø ñöôïc leân ngoâi Phaät, thöôøng chæ aùp Ñaø cuõng chaúng ngaïi gì rieâng coù Ñöùc A Di Ñaø. duïng cho Boà Taùt. Taát caû caùc vò vaõng sanh Tònh Ñaây laø caûnh giôùi Lyù Nhöùt Taâm. Ñòa vò naày laø Ñoä, ngöôøi naøo cuõng quyeát thöïc laø nhaát sanh boå xöù, caûnh “ñònh hueä nhöùt nhö” cuûa ngöôøi nieäm trong soá ñoù coù voâ soá “Thöôïng Thieän Nhaân”. Phaät, ngang haøng vôùi trình ñoä khai ngoä beân One and many: Nhaát Dò. Thieàn Toâng. Khoâng luaän söï trì hay lyù trì, One method of salvation: Nhaát Thaät Thöøa— nieäm ñeán taâm khai, thaáy roõ baûn taùnh Phaät, laø Thöøa chaân thaät (cöùu ñoä chuùng sanh). caûnh giôùi Lyù Nhöùt Taâm. Lyù nhöùt taâm khoâng One Mind: Nhaát taâm—There are two categories bò nhò bieân laøm loaïn (khoâng coù ñoaïn kieán hay for One Mind or Singleminded Practice—See Two thöôøng kieán)—See Two types of one- categories for Singleminded Practice. pointedness of mind. One mind in all things: Laksana (skt)—One 2) According to the Amitabha Sutra, the Buddha aspect—Nhaát Töôùng— Unique form—Common taught: “One Mind Without Disturb can be mind in all beings. achieved from one to seven days. Those with One Mind at the Level of Inner Truth: Lyù sharp faculties will be able to reach complete Nhaát Taâm. undisturbed Buddha-remembrance after just 1) What is one-pointedness of mind at the one day of invoking the Buddha-name. Those noumenon level?—Lyù Nhaát Taâm laø theá naøo?: with dull faculties will only be able to reach If we go a step beyond the level of complete undisturbed Buddha-remembrance phenomena and exert our utmost efforts, one after seven days of invoking the Buddha- day our mind will be completely empty, we name. Those of middle faculties may take will completely escape the dust of the senses from two to six days to reach complete and become awakened to the True Mark. At undisturbed Buddha-remembrance.” Regardless of whether you recite the Buddha-

name at the phenomenal level or the inner 1) What is one-pointedness of mind at the level truth level, if you invoke the name of of phenomena?—Söï nhöùt taâm laø theá naøo?: Amitabha Buddha until your mind opens and When the practitioner gives undivided you see inherent Buddhahood, this is the One attention to the sacred name of Amitabha Mind at the level of inner truth. The One Buddha, all sundry thoughts are, in time, Mind at the inner truth level is not deluded by eliminated. Whether he is

reclining or sitting, the supposed dualisms of essence and form, walking or standing, only the sacred name nirvana and samsara, Buddhas and sentient appears before him. At that point, he has beings, etc. This is the wisdom that comes reached the realm of one-pointedness of mind from cultivating practice. At the time of your at the level of phenomena. This is the death, if you are not deluded by dualisms, the concentration realm of the Pure Land response you get is that Amitabha Buddha practitioner, equivalent to the level of will appear before you in his Reward Body, “phenomena-concentration” in Zen. Elder along with his whole retinue of holy ones. Master Ou-I elucidated the question of one- Your mind will no longer create the delusions pointedness of mind in the following way: of Samsara and Nirvana, and you will go to be “Regardless of whether we practice recitation reborn in either the Pure Land of Real at the noumenon or phenomena level, if we Reward, or the Pure Land of Eternally recite to the point where afflictions are Quiescent Light—Trong Kinh A Di Ña ø, Ñöùc subdued and delusions of views and delusions Phaät daïy raèng “Nhaát Taâm Baát Loaïn” coù theå of thought no longer arise, this is the realm of ñaït ñöôïc trong khoaûng thôøi gian töø moät ñeán one-pointedness of mind at the level of baûy ngaøy. Ngöôøi lôïi caên coù theå nieäm trong phenomena. Thus, one-pointedness of mind is moät ngaøy laø ñöôïc nhaát taâm baát loaïn; keû ñoän not an easy thing for people today to achieve, caên phaûi caàn ñeán baûy ngaøy môùi ñöôïc nhaát even at the level of phenomena, let alone at taâm baát loaïn; coøn ngöôøi trung caên thì khoâng the level of noumenon. However, thanks to nhaát ñònh, coù theå hai ngaøy, hoaëc 3, 4, 5, 6 the virtues obtained through recitation and ngaøy môùi ñöôïc nhaát taâm baát loaïn.” Baát luaän earnest practice, each utterance erases one laø ngöôøi “Söï Trì” hay ngöôøi “Lyù Trì,” heã trì part of delusion and engenders one part of ñeán ngaøy Taâm mình môû ra, mình thaáy ñöôïc merit and wisdom, gradually and naturally Phaät cuûa Taâm tính mình, caû hai ñeàu laø Lyù leading us to rebirth in an auspicious realm. If Nhaát Taâm. Lyù Nhaát Taâm khoâng coøn bò roái we practice in that manner over a long period loaïn bôûi taø thuyeát nhò bieân nhö noäi dung hình of time, why worry about not reaching the thöùc, nieát baøn sanh töû, Phaät vaø chuùng sanh, stage where each thought awakens and vaân vaân. Ñaây chính laø trí tueä coù ñöôïc do söï tu enlightens, leading to auspicious realms? This haønh. Luùc laâm chung maø taâm mình chaúng bò idea is expressed in the phrase “each time a taø thuyeát nhò bieân laøm roái loaïn, thì mình seõ new thought arises, a new realm appears.” caûm thaáy thaân Thuï Duïng cuûa Phaät cuøng caùc Therefore, even though we possess only the vò Thaùnh chuùng hieän ra tröôùc maét. Luùc aáy taâm limited capacities of sentient beings in the mình chaúng coøn bieán khôûi ra hai caûnh vaät Dharma-Ending Age, if we truly exert ñieân ñaûo taø kieán laø nhöõng caûnh sinh laõo beänh ourselves, one-pointedness of mind, both at töû cuûa coõi Ta Baø vaø caûnh traàm khoâng cuûa coõi the phenomena and noumenon levels, is not Nieát Baøn, maø ngöôïc laïi mình ñöôïc sinh soáng completely beyond our reach—Khi haønh giaû ôû coõi thöïc baùo trang nghieâm, hoaëc coõi thöôøng chuyeân taâm chuù yù treân saùu chöõ hoàng danh, tòch quang cuûa Theá Giôùi Cöïc Laïc—See Two laâu

ngaøy taát caû taïp nieäm ñeàu döùt baët, luùc naèm categories for Singleminded Practice. ngoài ñi ñöùng duy chæ coù moät caâu nieäm Phaät One Mind at the Phenomenal Level: Söï Nhaát hieän tieàn, goïi laø caûnh giôùi Söï Nhöùt Taâm. Ñaây Taâm. laø ñònh caûnh cuûa ngöôøi tu Tònh Ñoä, cuõng ngang haøng vôùi söï nhaäp ñònh cuûa caùc baäc tu

thieàn. Vôùi thuyeát Söï Lyù Nhöùt Taâm, Ngaãu Ích no longer create the delusions of desire, form, ñaïi sö ñaõ giaûn bieät töôøng taän. Ngaøi baûo: and formlessness characteristic of this “Khoâng luaän söï trì hay lyù trì; nieäm ñeán haøng mundane world “Endurance,” and you will go phuïc phieàn naõo, kieán hoaëc, tö hoaëc khoâng to be reborn in either the Pure Land where khôûi hieän, laø caûnh giôùi söï nhöùt taâm. Nhö theá Saints and Ordinary beings dwell together, or chaúng noùi chi Lyù nhöùt taâm, vôùi söï nhöùt taâm the Pure Land of Expedient Liberation— ngöôøi ñôøi nay cuõng chaúng deã gì ñaït ñeán ñöôïc. Trong Kinh A Di Ñaø, Ñöùc Phaät daïy raèng Tuy nhieân, vôùi coâng ñöùc cuûa caâu nieäm Phaät “Nhaát Taâm Baát Loaïn” coù theå ñaït ñöôïc trong coäng theâm söï chí thaønh haønh trì, trong moãi khoaûng thôøi gian töø moät ñeán baûy ngaøy. Ngöôøi nieäm seõ dieät ñöôïc moät phaàn voâ minh theâm lôïi caên coù theå nieäm trong moät ngaøy laø ñöôïc moät phaàn phöôùc hueä, laàn laàn taát seõ ñi ñeán nhaát taâm baát loaïn; keû ñoän caên phaûi caàn ñeán caûnh giôùi toát. Vaø haønh trì laâu ngaøy nhö theá, lo baûy ngaøy môùi ñöôïc nhaát taâm baát loaïn; coøn gì khoâng tieán ñeán choã moãi nieäm khai ngoä, ngöôøi trung caên thì khoâng nhaát ñònh, coù theå ñöôïc haûo caûnh goïi laø “Nhöùt phieân ñeà khôûi hai ngaøy, hoaëc 3, 4, 5, 6 ngaøy môùi ñöôïc nhaát nhöùt phieân taân” hay moät phen khôûi nieäm, moät taâm baát loaïn.” Baát luaän laø ngöôøi “Söï Trì” hay phen loä baøy caûnh giôùi môùi. Cho neân, duø laø “Lyù Trì,” heã trì ñeán ngaøy phuïc töø heát moïi caên taùnh chuùng sanh trong thôøi Maït Phaùp, neáu phieàn naõo tham, saân, si, maïn, nghi, taø kieán, chí thaønh haønh trì, trình ñoä Söï vaø Lyù nhöùt taâm cho ñeán ngaøy dieät heát haún caû kieán hoaëc vaø tö ñoái vôùi chuùng ta khoâng phaûi hoaøn toaøn ngoaøi hoaëc, thì caû hai ñeàu laø “Söï Nhaát Taâm.” Söï taàm tay—See Two types of one-pointedness nhaát taâm thì khoâng coøn bò kieán hoaëc vaø tö of mind. hoaëc laøm roái loaïn nöõa. Khi taâm mình khoâng 2) According to the Amitabha Sutra, the Buddha coøn bò kieán hoaëc vaø tö hoaëc laøm roái loaïn luùc taught: “One Mind Without Disturb can be laâm chung, cuõng laø luùc mình caûm thaáy thaân achieved from one to seven days. Those with bieán hoùa cuûa chö Phaät vaø Thaùnh chuùng hieän sharp faculties will be able to reach complete ra tröôùc maét, khi aáy taâm mình chaúng coøn bieán undisturbed Buddha-remembrance after just khôûi ra ba caûnh vaät ñieân ñaûo, töùc laø caûnh one day of invoking the Buddha-name. Those “Duïc giôùi,” “Saéc giôùi,” vaø “Voâ saéc giôùi” ôû with dull faculties will only be able to reach trong theá giôùi Ta baø Naày nöõa, maø mình ñöôïc complete undisturbed Buddha-remembrance ñi sinh soáng hoaëc ôû coõi ñoàng cö, hay coõi after seven days of invoking the Buddha- phöông tieän ôû beân Theá Giôùi Cöïc Laïc—See name. Those of middle faculties may take Two categories for Singleminded Practice. from two to six days to reach complete One mind to see the

Buddha: Nhaát Taâm Thaáy undisturbed Buddha-remembrance.” Phaät—To see the Buddha, cultivators should first Regardless of whether you recite the Buddha-eliminate or put all distractions aside such as name at the phenomenal level or the inner worry, possessions, properties, children, family, truth level, if you invoke the name of etc.—Muoán thaáy Phaät, haønh giaû phaûi tröôùc tieân Amitabha until you subdue all afflictions of loaïi tröø hay boû nhöõng loâi cuoán qua moät beân nhö lo anger, greed, ignorance, doubt, wrong views, aâu, sôû höõu, taøi saûn, con caùi, gia ñình, vaân vaân. and put an end to illusions of views and One mind unconfused: Nhaát Taâm Baát Loaïn— thoughts, this is the One Mind at the Moät taâm khoâng loaïn ñoäng. Phenomenal Level, which is not tainted by One mind without distractions as the delusions of views and thoughts anymore. If ultimate goal: Laáy söï nhaát taâm baát loaïn laøm choã you recite the Buddha-name until you are not quy tuùc cuûa phaùp moân Tònh Ñoä—See Eight crucial deluded by delusions of views and thoughts at elements for Pure Land cultivators. the moment of you death, the response you get is that Amitabha Buddha in his Emanation One moment’s thought of Amitabha to Body along with his whole retinue of holy obtain a myriad years and no return to ones will appear before you. Your mind will mortality: Nhaát Nieäm Vaïn Nieân—Chæ moät nieäm

Di Ñaø maø ñöôïc vaïn naêm khoâng trôû laïi luaân hoài height, 1.2 meters in diameter. The temple is sanh töû. designed to resemble a lotus merging from a One-ness: Nhöùt töôùng—Laksana—One aspect in square pond. The temple was built in 1049. contrast with diversity—The one mind in all Historians stated, King Lyù Thaùi Toâng (1028-1054) things—The universal mind. dreamed that he met Avalokitesvara Bodhisattva One-ness means none-ness: There is no sitting on a lotus pedestal, and the king was led to diversity—Nhaát töôùng voâ töôùng. the pedestal too. Master Thieàn Tueä advised the king to build a temple by placing a stone pillar in One in one: See One in all. the centre of the pond, then building a lotus One’s own force: Töï Löïc—Self-power (self- pedestal to place onto the pillar as he saw in his reliance)—By one’s own force—One’s own dream. The lotus pedestal was larger size in the power or strength, merit, intelligence, Lyù dynasty than it is today. The last time the discrimination—The attempt to attain temple was rebuilt was in 1955—Teân moät ngoâi enlightenment through one’s own efforts rather chuøa coå, toïa laïc trong thaønh phoá Haø Noäi, Baéc Vieät than by relying upon the compassion of the Nam. Chuøa coøn coù teân laø Dieân Höïu Töï. Thôøi tröôùc Buddhas and Bodhisattvas—Giaùc ngoä baèng chính chuøa bao goàm chuøa Dieân Höïu vaø thaùp Lieân Hoa khaû naêng tu taäp cuûa mình, chöù khoâng leä thuoäc vaøo maø ngöôøi ta thöôøng goïi laø chuøa Moät Coät. Chuøa loøng töø bi cuûa chö Phaät vaø chö Boà Taùt. ñöôïc vua Lyù Thaùi Toâng xaây döïng vaøo naêm 1049, One’s own good or one’s own: Attattha (p)— vaø ñaõ ñöôïc truøng tu kieán thieát nhieàu laàn. Chuøa laø Atmakiya (skt)—Do ta sôû höõu. moät nhoùm kieán truùc bao goàm ngoâi chuøa vaø toøa ñaøi One’s own mind: Svacetas (skt)—Töï taâm. xaây giöõa hoà vuoâng. Rieâng Ñaøi Lieân Hoa ôû giöõa One’s own nature: Prakrti (skt)—The spirit one ñöôïc goïi laø chuøa Moät

Coät. Chuøa hình vuoâng, possesses by nature—The Buddha-nature chieàu daøi moãi caïnh 3 meùt, maùi cong döïng treân truï within—Original or natural form (matter)—Boån ñaù hình truï cao 4 meùt, ñöôøng kính 1 meùt 2, gioáng tính. nhö moät ñoùa sen vöôn thaúng treân khu ao hình One's own strength or endeavours: Töi löïc—vuoâng. Theo söû cheùp, vua Lyù Thaùi Toâng (1028- Salvation of self by cultivating morality, 1054) naèm moäng thaáy Phaät Quaùn AÂm ngoài treân meditation and wisdom—Duøng töi löïc ñeå tu haønh toøa sen. Vua cuõng ñöôïc daét leân toøa. Sau ñoù Sö giôùi ñònh tueä maø cöùu ñoä laáy mình—See Dual Thieàn Tueä khuyeân vua laøm chuøa, döïng coät giöõa powers (I). ao, laøm toøa sen ñaët treân coät ñaù nhö nhöõng gì maø One Perfect in Clarity and Conduct: Minh nhaø vua ñaõ thaáy trong moäng. Quy moâ ñaøi Lieân haïnh Tuùc. Hoa thôøi nhaø Lyù lôùn hôn baây giôø raát nhieàu. Chuøa One perfect Vehicle of the Lotus Sutra: Phaùp ñöôïc truøng tu laàn môùi nhaát vaøo naêm 1955. Hoa nhöùt thöïc—Toaøn Thöøa Phaùp Hoa. One-pointed Mind: Nhaát Ñieåm Truï—See One- One-Pillar Temple: Chuøa Moät Coät—Name of pointedness. an ancient temple, located in Hanoi City, North One-pointed state: Nhaát Ñieåm Taâm—See Vietnam. It is also called Dieân Höïu Töï. In former Ekaggata. time, the pagoda included Dien Huu Pagoda and One-pointedness: Ekagagta (p)—Nhaát Ñieåm— Lien Hoa Tower which is usually called One-Pilar Nhaát Ñieåm Truï—According to Bhikkhu Pagoda. It was built in 1049 by King Ly Thai Piyananda in The Gems of Buddhism Wisdom— Tong, and has been rebuilt many times. It is a Theo Tyø Kheo Piyananda trong Nhöõng Haït Ngoïc group of architectures consisting of a temple and a Trí Tueä Phaät Giaùo, nhaát ñieåm truï laø traïng thaùi sau monumental house built in the middle of a square ñaây—See Fifty-two mental states. pond. The Lotus monumental house was named 1) One-pointedness is a concentrated state in One-Pillar Temple. It is a square-shaped temple which all the faculties and mental powers are with a covered-up roof and each side, 3 meters. focussed and governed by the will-power and Standing on a stone cyllinder pillar of 4 meters in directed towards one point or one object. A

one-pointed mind is the opposite of a However, such high stages of concentration distracted or scattered mind. Ordinarily our are not necessary or practical for most people mental states are scattered in all directions who have to live in the hectic pace of modern but if the concentration is fixed on one object, life. For most people, the mind is jumping then you begin to know the true nature of that from past to present to future and from place object. The process of concentration gradually to place. Such people waste an enormous modifies the mental states until the whole amount of mental energy. If you can train mental energy converges towards one point: your mind to maintain enough concentration Nhaát ñieåm truï laø traïng thaùi taäp trung maø taát to pay attention to each task from moment to caû nhöõng khaû naêng vaø söùc maïnh tinh thaàn ñeàu moment, this is more than enough! When you nhaém vaøo vaø ñieàu khieån bôûi söùc maïnh yù chí are reading, walking, resting, talking, höôùng veà moät ñieåm hay moät ñoái töôïng. Nhaát whatever you do in your daily life, act with a ñieåm taâm laø moät taâm ñöôïc taäp trung vaø hôïp mind that is calm and that is

paying attention nhaát. Nhaát ñieåm taâm laø söï ñoái nghòch cuûa taâm to each and every action. Learn to focus the buoâng lung hay taùn loaïn. Bình thöôøng traïng mind on each task: Thieàn Tam Ma Ñòa huaán thaùi tinh thaàn cuûa chuùng ta chaïy ñi moïi luyeän taâm vôùi nhieàu giai ñoaïn khaùc nhau cuûa höôùng, nhöng neáu söï taäp trung ñöôïc doàn vaøo söï taäp trung tinh thaàn. ÔÛ giai ñoaïn cao cuûa söï moät ñoái töôïng, baïn baét ñaàu bieát baûn chaát thöïc taäp trung tinh thaàn, töùc laø ñaéc thieàn hay jnana, söï cuûa ñoái töôïng aáy. Tieán trình cuûa söï taäp söùc maïnh taâm linh ñöôïc phaùt trieån. Tuy nhieân, trung laàn laàn thay ñoåi traïng thaùi tinh thaàn cho giai ñoaïn cao veà söï taäp trung khoâng caàn thieát ñeán khi toaøn boä naêng löôïng tinh thaàn ñoàng hay thöïc tieån cho haàu heát moïi ngöôøi soáng quy vaøo moät ñieåm. trong nhòp ñoä cuoàng nhieät cuûa ñôøi soáng hieän 2) If you train your mind in one-pointedness, you ñaïi. Vôùi haàu heát moïi ngöôøi, taâm nhaåy töø quaù will be able to bring calmness and tranquility khöù tôùi hieän taïi vò lai, vaø töø choã naày ñeán choã to the mind and you will be able to gather khaùc khoâng ngöøng nghæ. Nhöõng ngöôøi nhö vaäy your attention to one point, so as to stop the phí phaïm moät khoái löôïng naêng löïc tinh thaàn to mind from frittering away and wasting its lôùn. Neáu baïn coù theå huaán luyeän taâm baïn duy useful energy. A calm mind is not an end in trì ñuû söï taäp trung chuù yù ñeán moãi nhieäm vuï itself. Calmness of mind is only a necessary töøng chaäp moät thì quaù thöøa ñuû! Khi baïn ñoïc condition to develop “Insight.” In other words, saùch, ñi taûn boä, nghæ ngôi, troø chuyeän, hay baát a calm mind is necessary if you want to have cöù thöù gì maø baïn laøm trong cuoäc soáng haèng a deep look into yourself and to have a deep ngaøy, haõy hoaït ñoäng vôùi moät taâm tónh laëng, understanding of yourself and the world: Neáu ñoù laø chuù taâm vaøo moãi nhieäm vuï. baïn huaán luyeän taâm vaøo “nhaát ñieåm,” baïn seõ One-pointedness concentration: Nhaát Ñieåm mang laïi bình tónh vaø söï tónh laëng cho taâm, vaø Truï—See One-pointedness. baïn coù theå gom söï chuù yù vaøo moät ñieåm, cuõng One-pointedness of mind: Cittass-ekaggata nhö coù theå ngöng nhöõng voïng töôûng cuûa taâm (p)—Citta-ekagata (skt)—Taâm nhaát caûnh tính vaø nhöõng phí phaïm naêng löôïng höõu duïng. Tuy (nhöùt ñieåm truï hay nhöùt taâm)—Concentration— nhieân, taâm tónh laëng khoâng phaûi laø muïc ñích One-pointed Mind—Single-Mindfulness— toái haäu. Söï tónh laëng naày chæ laø caàn thieát ñeå Singleminded concentration—The absolute phaùt trieån tueä giaùc. Noùi moät caùch khaùc, taâm necessary condition for achieving rebirth in the tónh laëng caàn thieát neáu baïn muoán coù moät caùi Pure Land—See One-pointedness, Mindfulness, nhìn saâu vaøo chính mình, vaø coù ñöôïc söï hieåu and Two types of one-pointedness of mind. bieát saâu xa veà chính mình vaø theá giôùi. One-pointedness of mind at the level of 3) Samatha meditation trains the mind to various phenomena: Söï nhöùt taâm laø theá naøo—See One stages of mental concentration. At very high Mind at the Phenomenal Level. stages of mental concentration, known as jnana, psychic powers can be developed.

One-pointedness of mind at the noumenon One sentence to make clear the whole Law: level: Lyù nhöùt taâmLyù nhöùt taâm—See One Mind at Nhaát Cuù Ñaïo Taän—Vôùi

moät caâu laøm toû baøy chö the Level of Inner Truth. phaùp. One precious thing: Nhaát Baûo—The spirit or One-sided higher truth: Chaân Ñeá Phieán intelligent mind or nature—Moät baûo vaät (söï linh Dieän—See Five terms of twofold truth in the maãn cuûa taâm taùnh). Madhyamika Sastra. One of Proper Pervasive Knowledge: Chaùnh One-sided worldly truth: Tuïc Ñeá Phieán Bieán Tri—See Samyak-sambuddha. Dieän—See Five terms of twofold truth in the One Real and Perfect School: Nhaát Thaät Vieân Madhyamika Sastra. Toâng. One-sidedness: Tính chaát moät chieàu. One reality: Nhaát Thaät—The bhutatathata—The One-sidedness in our view: Tính chaát moät supreme fact, or ultimate reality—Chaân lyù toái chieàu trong caùch nhìn cuûa chuùng ta. thöôïng. One-sided standpoint: Biased views—Extreme One reality being indivisible: Nhaát Thaät Voâ views—One-sided views—Bieân Kieán—Chaáp Töôùng—The invisible—The one reality being Kieán. indivisible is apart from all transient (or empty) 1) Extreme views: Biased views—One-sided forms, and is therefore styled the formless—Voâ views—The state of clinging to one of the two töôùng laø moät söï thaät khoâng theå phaân caùch ñöôïc. extremes in the world of relativity, such as One realm of one reality: Nhaát Thaät Caûnh clinging to permanence, impermanence, being Trí—According to Professor Soothill in the or non-being, etc. These views are also the Dictionary of Chinese Buddhist Terms—Theo two extreme views of annihilation and Giaùo Sö Soothill trong Töø Ñieån Phaät Hoïc Trung personal immortality, one of the five sharp Hoa. wrong views—Tình traïng baùm víu vaøo moät 1) The state or realm of “one reality.”: Traïng beân hoaëc hai beân trong theá giôùi töông ñoái, thaùi nhaát thaät. chaúng haïn nhö baùm víu vaøo söï thöôøng haèng, 2) The realization of the spirituality of all things: voâ thöôøng, hieän höõu hay khoâng hieän höõu. Söï chöùng ngoä thaät taùnh cuûa chö phaùp. Bieân kieán coøn laø moät trong nguõ kieán, hoaëc laø 3) The Tathagata-dharmakaya: Nhö Lai phaùp ñoaïn kieán, hoaëc laø thöôøng kieán. thaân. 2) This is a biased viewpoint tending to favor one side. Those who conceive this way think One recital of Buddha’s name: Nhaát Bieán— that practicing Buddha’s teachings is Moät laàn nieäm hoàng danh cuûa Phaät. equivalent to not practicing it. Another biased One region: One realm—Nhaát Caûnh. one claims that, after death man will be Oneself: Inner self—Original mind—Baûn thaân— reborn as man, beast as beast, or that there is Töï ngaõ—See Anatman. nothing left after death. The last view belongs Oneself is Amitabha: Kyû Thaân Di Ñaø Duy Taâm to a materialistic philosophy that rejects the Tònh Ñoä—Myself is Amitabha, my mind is the law of causality: YÙ kieán nghieâng veà moät beân Pure Land. All things are but the one mind, so that hay cöïc ñoan. Nhöõng ngöôøi theo bieân kieán outside existing beings, there is no Buddha and no nghó raèng ngöôøi cheát ñaàu thai laøm ngöôøi, thuù Pure Land. Thus Amitabha is the Amitabha within ñaàu thai laøm thuù. Moät loái bieân kieán khaùc cho and the Pure Land is the Pure Land of the mind— raèng cheát laø heát, hay khoâng coøn gì heát sau khi Thaân mình laø Di Ñaø, Taâm mình laø Tònh Ñoä. Muoân cheát. Loái naày thuoäc tö töôûng cuûa nhoùm duy phaùp chæ laø moät taâm, neân ngoaøi chuùng sanh ra vaät trieát hoïc, chaúng tin nôi luaät nhaân quaû. khoâng coù Phaät, maø cuõng khoâng coù Tònh

Ñoä. Vì ** See Five sharp servants. vaäy, Di Ñaø töùc laø Di Ñaø ôû ngay trong baûn thaân vaø One-sided view: Bieân Kieán—See Five kinds of Tònh Ñoä töùc laø Tònh Ñoä ôû ngay trong loøng ta. wrong views. One sentence: Nhaát cuù (moät caâu).

One-sound teaching: Nhaát AÂm Giaùo—The One thousand two hundred merits: Nhaát totality of Buddha's doctrine which was founded Thieân Nhò Baùch Coâng Ñöùc—One thousand two by Kumarajiva and Bodhiruci—Hoïc thuyeát ñöôïc hundred powers of eye, tongue and mind saùng laäp bôûi Cöu Ma La Thaäp vaø Boà Ñeà Löu Chi. predicted in the Lotus sutra—Moät ngaøn hai traêm One state of bhutathatata: Nhaát Thaät Töôùng— coâng ñöùc trong Kinh Phaùp Hoa. Töôùng chaân nhö—The state of bhutatathata. One's true nature: Chaân tính cuûa chính mình. 1) Above all differentiation: Vöôït treân moïi sai One who embodies the Truth: An arhat—A bieät. Buddha—Chaân nhaân. 2) Immutable: Baát chuyeån. One who turns the wonderful Dharma- 3) It implies the Buddha-nature: AÙm chæ Phaät wheel: Phaät—See Four saints (rewards) (A). taùnh. One Vehicle: Buddha Vehicle—Buddha-Yana— 4) It implies the immateriality and unity of all Buddhayana—Tathagata Vehicle—Buddha- things: AÙm chæ tính phi vaät chaát vaø ñoàng nhaát Bodhisattva Vehicle—Nhöùt thöøa—Phaät thöøa— cuûa vaïn höõu. See Ekayana. One stream of water may be viewed in four One Vehicle of the Distinct Doctrine: Nhaát ways: Nhaát Thuûy Töù Kieán—See Four ways to Thöøa Bieät Giaùo—See Five divisions of Buddhism view the same water. (I). One thought embraces the three thousand One vehicle Enlightenment: Nhaát thöøa Boà worlds: Nhaát Nieäm Tam Thieân—In one thought ñeà—Nhaát thöøa giaùc ngoä. to survey or embrace the three thousand worlds One-vehicle family or sect: Nhaát Thöøa Gia. with all its forms od existence—Moät nieäm bao One vehicle in its final teaching: Nhaát Thöøa truøm chuùng sanh trong caû tam thieân ñaïi thieân theá Cöùu Caùnh Giaùo—As found in the Lotus Sutra— giôùi. Nhaát thöøa vieân giaùo ñöôïc tìm thaáy trong Kinh One thought of greed and anger arises, Phaùp Hoa. thousand doors of hindrances open: Nhaát One-vehicle method: Nhaát Thöøa Phaùp Moân— nieäm tham saân khôûi, baù vaïn chöôùng moân khai. As revealed in the Lotus Sutra. One Thousand Hands and Eyes: Thieân Thuû One Vehicle of perfect teaching: Nhaát Thöøa Thieân Nhaõn—See Avalokitesvara. Vieân Toâng—Lotus school of the perfect teaching One thousand realms: Baùch Giôùi Thieân Nhö— (One Vehicle—Thieân Thai Toâng). The emmanence of each of the ten worlds in all of One vehicle of the wonderful dharma: Dieäu them accounts for 100 worlds. Further, each of Phaùp Nhöùt Thöøa—The perfect Mahayana—Moät these realms has ten different features (ten thöøa duy nhöùt cuûa Dieäu Phaùp hay Toaøn Giaùo Ñaïi features of Thusness as form, nature, substance, Thöøa. force, action, cause, circumstance, effct, One who never recedes: Avaivartika (skt)—A remuneration and the ultimate state). By beä baït trí—A Bodhisattva who, in his progress discovering these ten features in the 100 worlds, towards Buddhahood, never retrogrades to a lower the T'ien-T'ai School arrives at the doctrine of state than that to which he has attained—Baát thoái 1,000 realms—Tính noäi taïi hay caûnh vöïc cuûa moãi chuyeån—See Avaivartika. trong möôøi theá giôùi ñöôïc nhaân leân thaønh 100 theá giôùi. Theâm nöõa, moãi caûnh

vöïc coù möôøi saéc thaùi One who only hears and believes is in the khaùc nhau (möôøi hieän töôïng cuûa Nhö laø töôùng, Buddha-law and potentially Buddha: Danh taùnh, theå, löïc, taùc, nhaân, duyeân, quaû, baùo, vaø baûn Töï Töùc Phaät—Töø trong danh töï maø lyù giaûi thoâng maït cöùu caùnh). Do khaùm phaù ra möôøi hieän töôïng suoát, taát caû nhöõng ai nghe vaø tín thoï phuïng haønh naày trong 100 theá giôùi. Vì theá, toâng Thieân Thai ñeàu coù theå thaønh Phaät—See Six stages of ñaït ñeán thuyeát veà 1000 coõi goïi laø Baùch Giôùi Thieân Bodhisattva developments. Nhö.

One who is unable to become Buddha: Nhaát Ontology (n): Höõu tình hoïc (Baûn theå luaän)—Moân Xieån Ñeà—See Icchantika. hoïc nghieân cöùu veà baûn chaát cuûa vaïn vaät cuõng nhö One without desire for Buddha- ñaëc tröng vaø qui luaät cuûa chuùng. enlightenment: Nhaát Xieån Ñeà—See Icchantika. Open (v): Begin—Khai môû. One word: Nhaát Töï. Open the ambrosial door: A ceremony to One word golden wheel magical method: provide food for the hungry ghosts—Khai cam loä Nhaát Töï Kim Luaân Ñaûnh Phaùp (Chaân ngoân). moâ n , nghi leã thí thöïc cho ngaï quyû. One's word is not trusted in the assembly: Open the bodhi-mind: Phaùt Boà Ñeà taâm. Taïi hoäi tröôøng hay trong ñaïi chuùng, lôøi noùi khoâng Open to the enlightened knowledge and hieäu löïc—See Six dangers when one attaches to vision: Khai giaùc tri kieán—See Four knowledges gambling. of Opening, Demonstrating, Awakening, and One Worthy of Offerings: ÖÙng Cuùng. Entering the enlightened knowledge and vision of Only: Chæ. the Buddha. Only dominating Doctrine: Giaùo lyù ñoäc toân. Open (v) one's eyes: Khai quang (introducing Only in misery that we find happiness: Chæ the light, the ceremony of 'opening the eyes' of an image—môû maét, trong nghi thöùc khai quang ñieåm trong ñau khoå ta môùi tìm thaáy an laïc. nhaõn cho moät pho töôïng). Only non-existence: Ñaûn Khoâng— Open the eyes suddenly: Böøng maét. Immateriality, a term used by T'ien-T'ai to denote the orthodox Hinayana system—Chæ laø khoâng, Open the gate to liberation: Môû cöûa giaûi thoaùt. moät töø ñöôïc toâng Thieân Thai duøng ñeå chæ heä thoáng Open the gate to nirvana: Môû cöûa Nieát baøn. Tieåu Thöøa chính thoáng (Tieåu thöøa phaân tích chö Open the gate to peace: Môû cöûa hoøa bình. phaùp, chæ thaáy caùi khoâng maø khoâng thaáy caùi baát Open the heart: Develop the mind—Khai taâm. khoâng, neân goïi laø "Ñaûn Khoâng." Haøng Boà Taùt Ñaïi Open knowledge: Alaya-vijnana (skt)—Hieån Thöøa phaân tích chö phaùp nhö huyeãn nhö moäng, caùi Thöùc—Manifest—The store of knowledge where theå cuûa noù töùc laø khoâng, baát khoâng, neân goïi laø all is revealed, either good or bad—A Laïi da thöùc, "Baát Ñaûn Khoâng."). chöùa ñöïng moïi chuûng töû thieän aùc, hieån hieän ñöôïc Only one touch: Nhaát xuùc—Ngöu Giaùc Nhöùt heát thaûy moïi caûnh giôùi—See Alaya-vijnana. Xuùc—The ox that by merely touching a monk's Open the mind: Khai Taâm—To open the heart; robe with its horn was transformed into a deva— to develop the mind; to initiate into truth—Khai Söøng traâu vöøa chaïm aùo caø sa thì traâu lieàn ñöôïc môû hay phaùt trieån taâm trí. vaõng sanh nôi coõi trôøi (chuùng sanh duø chæ tieáp xuùc Open the mind's eye: Môû Maét Taâm—This is vôùi ñaïo Phaät duø caïn côït vaãn ñöôïc aûnh höôûng toát

another way of speaking of the experience of cuûa ñaïo Phaät maø tôùi ñöôïc thieän ñaïo). enlightenment or self-realization. Awakening to Only one vehicle: Duy nhaát thöøa—Buddhism one's true nature and hence of the nature of all has only one vehicle, Buddha Vehicle—Ñaïo Phaät existence—Ñaây laø moät caùch khaùc ñeå dieãn taû veà chæ coù moät thöøa duy nhaát, ñoù laø Phaät Thöøa. kinh nghieäm giaùc ngoä hay söï töï nhaän ra töï taùnh, töø Ono (jap): Vuøng Tieåu Daõ (Nhaät Baûn). ñoù thaáy bieát taát caû töï taùnh cuûa vaïn höõu. Onomancy (n): Thuaät boùi teân (giaûi thích caùc chöõ Open receiving of the prediction: Hieän tieàn— caùi taïo thaønh teân ñeå ñoaùn töông lai hay haäu vaän). See Ten ways of receiving the prediction of Ono-Ryu (jap): Phaùi Tieåu Daõ (Phaät giaùo Nhaät Budhahood (B). Baûn). Open a sect: Khai Phaùp—To found a teaching, Ontic (a): Thuoäc veà höõu tình luaän. e.g. as Buddha founded Buddhism—Saùng laäp ra Ontological (a): Thuoäc veà höõu theå hoïc. toâng phaùi, nhö Ñöùc Phaät khai saùng ra Phaät giaùo. Ontologism (n): Chuû nghóa höõu tình luaän. Open space: Loka (skt)—Universe—World— Coõi—Giôùi—Theá gian.

Open and straightforward: Quang minh chaùnh Open up the treasury of truth; to indicate ñaïi (roõ raøng vaø ngay thaúng). its meaning; to cause beings to apprehend Open teaching: Hieån Giaùo—Exoteric or general it; and to lead them into it: These are four teaching—The exoteric teachings or schools reasons for a Buddha's appearing in the world— (Vajradhatu and Garbhadhatu of Vairocana belong Khai, thò, ngoä, nhaäp. Ñaây laø boán lyù do ñeå moät vò to esoteric teaching)—Giaùo thuyeát maø Ñöùc Thích Phaät thò hieän ra nôi ñôøi—See Four reasons for a Ca thuyeát giaûng (hai boä Kim Taïng Giôùi vaø Thai Buddha's appearing in the world. Taïng Giôùi cuûa Ñöùc Ñaïi Nhaät Nhö Lai laø Maät Open way: Unhindered way—Voâ ngaïi ñaïo—Voâ giaùo). giaùn ñaïo hay ñaïo ñoaïn tröø nhöõng chöôùng ngaïi caàn Open up an era: Khai Nguyeân—According to phaûi ñoaïn tröø—The way of removing all obstacles Wylie in The Dictionary of Chinese-English or intervention (delusions)—See Two ways (A). Buddhist Terms composed by Professor Soothill, Open the way: Khaûi ñaïo. the K'ai-Yuan period of the T'ang emperor Open the way of enlightenment: An epithet of Hsuan-Tsang, 713-741 A.D.; during which the an enlightened Bodhisattva or an outstanding monk Chih-Cheâng in 730 issued his "Complete list monk—Khai só, danh hieäu cuûa moät vò Boà Taùt ñaõ of all the translations of Buddhist books into the chöùng ngoä hay moät vò Taêng xuaát chuùng. Chinese language from the year 67 A.D. up to the Openings: Loã hoång (trong thaân)—The Buddha date of publication, embracing the labours of 176 teaches us that there are nine openings in our individuals, the whole amounting to 2,278 body and from each of them exudes all kinds of separate works, many of which, however, were at excretions all the the time, i.e., phlegm from that time already lost." Its title was "The Records throat, sweat from the pores of skin, etc. None of of all Translations of Buddhist Works During the the things excreted are pleasant to smell or touch Early T'ang" and its abbreviated version—Theo or taste—Ñöùc Phaät daïy coù chín loå baát tònh trong Wylie trong Trung Anh Phaät Hoïc Töø Ñieån, giai cô theå chuùng ta, töø moãi loå naày luoân ræ ra moïi thöù ñoaïn khai nguyeân cuûa nhaø Ñöôøng beân Trung caën baõ nhö ñôøm nôi

coå hoïng, moà hoâi töø loå loâng nôi Quoác laø nhöõng naêm ñôøi vua Ñöôøng Huyeàn Toâng da, vaân vaân. Khoâng coù söï baøi tieát naøo coù theå ngöõi, 713-741 sau Taây Lòch. Trong thôøi gian naày (naêm rôø hay neám cho voâ. Taát caû ñeàu baát tònh—See Nine 730) thì nhaø sö Trí Thaêng ñaõ cho xuaát baûn moät orifices. danh saùch baèng Hoa ngöõ mang teân "Khai Nguyeân Thích Giaùo Luïc" cuõng nhö toùm löôïc cuûa danh Opening ceremony: Leã khai maïc. saùch naày laø "Khai Nguyeân Thích Giaùo Luïc Löôïc Opening to the enlightened knowledge and Xuaát" töø naêm 67 sau Taây Lòch ñeán 730, goàm 176 vision: Khai giaùc Tri Kieán Phaät—See Four taùc giaû vaø 2.278 dòch phaåm; tuy nhieân, nhieàu boä divisions of the Enlightened Knowledge. saùch ñaõ khoâng coøn luùc oâng ñöa ra danh saùch naày. Opening lotus: Kumuda (skt)—Refers especially Open up and reveal: Khai Hieån—To open up to the esculent white lotus—Caâu vaät ñaàu. and reveal; to expose the one and make manifest Opening the Sutra: Baøi Keä Khai Kinh. the other. It is a term used by T'ien-T'ai, i.e. to The Dharma incomparably profound and expose and dispose of the temporary or partial exquisite. teaching, and reveal the final and real truth as in Is rarely met with, even in hundreds of thousands the Lotus sutra—Khai Quyeàn Hieån Thöïc—Töø maø of millions of eons. toâng Thieân Thai duøng ñeå giaûi thích veà Khai I am now able to see, listen, accept and hold it. I Quyeàn Hieån Thöïc. Ñöùc Phaät ñaõ khai quyeàn hieån vow to understand the true meaning of the thöïc baèng caùch duøng phöông tieän ñeå laøm saùng toû Tathagatas' wonderful teachings. chaân lyù (môû cöûa phöông tieän, thò hieän töôùng chaân Homage to our Teacher Sakyamuni Buddha (3 thöïc) nhö trong Kinh Phaùp Hoa (14 phaåm ñaàu times). trong Kinh Phaùp Hoa ñeàu laø khai caän hieån vieãn Phaät phaùp roäng saâu raát nhieäm maàu. hay khai quyeàn hieån thöïc). Traêm ngaøn muoân kieáp khoù tìm caàu.

Con nay nghe thaáy chuyeân trì nieäm. giaùo phaùp ñoù, maø laïi leân tieáng hay vieát baøi choáng Nguyeän giaûi Nhö Lai ngóa nhieäm maàu. ñoái, laø phaïm toäi Taêng Taøn. Nam Moâ Boån Sö Thích Ca Maâu Ni Phaät (3 laàn). Opposing and according with: Nghòch Openness (n): Söï khai phoùng—Söï côûi môû—Söï Thuaän—The adversaties, Backward or forward, thaät tình. Resisting and complying, reverse or direct—Coøn Operate under the pleasure principle: Soáng goïi laø "Vi Thuaän." Traùi ngöôïc vôùi chaân lyù goïi laø theo duïc laïc—Doing things in life that brings one nghòch, thuaän vôùi chaân lyù laø thuaän. pleasure regardless of morals and virtues—Soáng Opposite: Vama (skt)—To go against— theo duïc laïc, baát caàn ñaïo lyù. Contrary—Nghòch (choáng laïi hay ñoái nghòch laïi). Operation (n): Söï hoaït ñoäng. Opposite shore: Para (skt)—Other shore—Bæ Operation of causes: Nhaân nghieäp (söï hoaït ngaïn (bôø beân kia). ñoäng cuûa nhaân)—See Work of cause. Opposition: Pratigha or Sapratigha (skt)— Operation of right teaching: Chuyeån chaùnh Opposing—Opposition—Whatever is capable of phaùp luaân—Operation of right teaching, one of the offering resistence, an object or material—Höõu ten kinds of cultivation of Great Enlightening Ñoái (ñoái laïi)—Baát cöù thöù gì coù khaû naêng ñoái laïi Beings—See Ten kinds of cultivation of Great (söï choáng ñoái). Enlightening Beings. Oppress (v): Ñaøn aùp—To suppress—To quell— Opinion (n): Laäp

tröôøng—YÙ kieán—Quan ñieåm— To put down—To squelch. Outlook—Concepts—See Darsana. Oppress someone: AÙp cheá ai. Opponent (n): Keû ñoái nghòch. Oppress (crush down) the weak: Ñeø ñaàu côûi Opportune and suitable: Cô nghi—Natural coå ngöôøi coâ theá. qualification for receiving the truth. Oppressed by karmic suffering: Bò böùc thieát Opportune words: Cô Ngöõ—Tuøy theo cô duyeân bôûi khoå nghieäp—Those who are oppressed by maø thuyeát phaùp—Fundamental words. karmic suffering and lack both peace of Mind and Opportunity (n): Chance—Favorable free time to practice Buddha Recitation. This is circumstances—Potentiality and conditions—Cô one of the ten types of people who cannot recite duyeân—Hoaøn caûnh thuaän tieän—Thuaän caûnh. the Buddha's name at near-death time—Nhöõng keû bò böùc thieát bôûi khoå nghieäp, neân khoâng yeân oån roåi Opportunity of learning a mantra: Maät Cô— raûnh ñeå nieäm Phaät. Ñaây laø moät trong möôøi loaïi The motive power, or fundamental element, in the ngöôøi khoâng theå nieäm Phaät ñöôïc luùc laâm chung— esoteric—Cô hoäi hoïc maät chuù cuûa toâng Chaân See Ten types of people who cannot recite the Ngoân. Buddha's name at near-death time. Oppose (v): Resist—Go against—Choáng baùng. Oppression (n): Söï aùp böùc—Söï ñaøn aùp. Oppose to: Choáng laïi—To object. Optical illusion: AÛo thò. Opposed to: Ngöôïc laïi vôùi—In contrast. Optimism (n): Chuû nghóa Laïc quan. Oppose other methods of practice: Choáng laïi Optimistic (a): Laïc quan. hay baøi xích phaùp moân cuûa toâng phaùi khaùc—A Bhiksu or Bhiksuni who has only briefly read or Oracle: Lôøi tieân tri—Saám ngoân. heard about a method of another school of Oral offering: Ngoân thí—To offer kind and Buddhism but has never had a chance to study or warm words to relieve others—Duøng lôøi aùi ngöõ put this method into practice, yet verbally or noàng aám laøm cho ngöôøi yeân vui—See Seven writtenly opposes it, commits a Sangha kinds of offering (B). Restoration Offence—Moät vò Tyø Kheo hay Tyø Oral recitation: Trì danh—Trì Danh Nieäm Kheo Ni môùi chæ ñoïc hay nghe sô qua veà moät toâng Phaät—One of the four methods of Buddha phaùi nhöng chöa bao giôø nghieân cöùu hay thöïc taäp recitation. Oral recitation is the most common Pure Land method at the present time. According

to Most Venerable Thích Thieàn Taâm, there are Ordain someone: Receive someone into the ten variants in oral recitation. In this method, the Order—Make someone a monk or a nun—Nhaän ai practitioner recites, aloud or silently, either "Nam vaøo Giaùo Ñoaøn (truyeàn giôùi cho ai). Mo Amitabha Buddha" or "Amitabha Buddha." Ordained (n): The ordained—Nhöõng ngöôøi ñaõ The short form (Amitabha Buddha) has the ñöôïc truyeàn giôùi. advantage of easily focussing the cultivator's Ordained Buddhists do not have to honor mind, while the longer version facilitates royalty: Luaän Sa Moân Baát Kính Vöông Giaû— development of a truly earnest, respectful mind During the time of Emperor An Ñeá, the emperor conducive to a response. This method, taught by traveled from the Giang Laêng region to Jiang-Tsi; Sakyamuni Buddha in the Shorter Amitabha Sutra, the Great General of the North named Haø-Voâ-Kî is the dominant form of Pure Land practice at the requested the Great Master to descend the present time—Moät trong boán phöông phaùp nieäm mountain

to welcome the Emperor. The Great Phaät. Trì danh laø phaùp tu Tònh Ñoä phoå thoâng nhöùt Master used the excuse he was ill and weak to hieän nay. Theo Hoøa Thöôïng Thích Thieàn Taâm, coù decline this request. Then the second year of möôøi caùch trì danh khaùc nhau. Trì danh nieäm Phaät Nguyeân Höng reign period, Magistrate Hoaøn laø phöông phaùp nieäm ra tieáng hay nieäm thaàm boán Huyeàn once again sent the Greta Master another hoaëc saùu chöõ hoàng danh "Nam Moâ A Di Ñaø Phaät." document. In it this magistrate gave many reasons Trì boán chöõ "A Di Ñaø Phaät" ñöôïc ñieåm lôïi laø deã why Buddhist Monks must bow and prostrate to nhieáp taâm; neáu trì ñuû saùu chöõ thì ñöôïc ñieåm lôïi laø the emperor. In response, the Great Master wrote deã phaùt khôûi söï kính thaønh cô caûm. Phöông phaùp a letter and the book with five volumes titled naày trong Kinh Phaät Thuyeát A Di Ñaø, Ñöùc Thích "Ordained Buddhists Do Not Have To Honor Toân ñaõ ñeà xöôùng, hieän ñang ñöôïc thoâng duïng Royalty." After the imperial court reviewed his nhöùt—See Four methods of Buddha Recitation. writing, they highly repsected him and had no Oral instructions: Orally transmitted choice but to honor his views—Thôøi vua An Ñeá decisions—Khaåu quyeát. nhaø Taán, vua xa giaù töø Giang Laêng ñeán Giang Oral lineage: Doøng Khaåu Truyeàn—See Tibetan Taây, quan Traán Nam laø Haø Voâ Kî yeâu caàu Ñaïi Sö Buddhism (II) (A) (6). Hueä Vieãn ñích thaân xuoáng nuùi nghinh tieáp ñöùc Oral Recitation: Trì Danh Nieäm Phaät—See vua. Ñaïi sö laáy côù ñau yeáu, khöôùc töø khoâng baùi Four methods of Buddha Recitation. yeát. Ñeán naêm Nguyeân Höng thöù hai, quan Phuï Oral tradition: Pass on the teaching from mind Chaùnh Hoaøn Huyeàn laïi gôûi cho Ñaïi sö Hueä Vieãn to mind without writing as in Intuitional school— moät vaên thô, trong ñoù coù nhieàu lyù luaän baét buoäc Separately handed down—Bieät truyeàn. haøng Sa Moân phaûi leã baùi quoác vöông. Ñaïi sö soaïn Oral transmission: Truyeàn taâm aán hay khaåu vaên thö phuùc ñaùp vaø quyeån "Sa Moân Baát Kinh truyeàn. Vöông Giaû Luaän" goàm 5 thieân ñöôïc thaønh hình ñeå Orally moral exhortation: Giaùo giaûi thò ñaïo— hoài aâm. Trieàu ñình xem xong raát laáy laøm neå troïng Duøng khaåu nghieäp (lôøi noùi) maø daãn daét—See vaø phaûi chaáp nhaän quan ñieåm cuûa ngaøi. ** See Three ways in which bodhisattvas manifest Hui Yuan. themselves for saving those suffering the pain of Ordained communities: Giaùo ñoaøn. hell. Ordained ministry: Vò Thaày ñaõ ñöôïc truyeàn Oration (n): Söï taùn döông—Söï caàu nguyeän (cho giôùi. ngöôøi cheát) Order: Sangha—Giôùi—Taêng ñoaøn—The Holy Oratory (n): Nguyeän ñöôøng—Buddhist Order: Taêng ñoaøn Thaùnh thieän. Oratory—Nieäm Phaät Ñöôøng. Orders of beings: Ñaúng Caáp Chuùng Sanh— Orchestrate (v): Phoái nhaïc (hoøa aâm). According to The Lankavatara Sutra, from the Ordain (v): Truyeàn giôùi—To be ordained—Ñöôïc religious point of view, there are five orders of truyeàn giôùi. beings—Theo Kinh Laêng Giaø, veà quan ñieåm toân

giaùo, coù naêm ñaúng caáp chuùng sanh—See Five trang nghieâm ôû Tònh Ñoä, chæ caûm nghó ñôøi soáng orders of beings. nhieàu vaát vaõ khoå nhoïc, coõi Ta Baø ñaày chaùn naõn lo Order of Buddhist monks: Taêng chuùng—The phieàn, neân nguyeän sanh veà coõi nöôùc thanh tònh an community of Buddhist monks—The Buddhist

vui—See Three categories of rebirth in the Pure brotherhood—The Sangha of Bhiksus. Land. Order of Buddhist nuns: Ni chuùng—The Ordinary blessedness: Phaøm Phuùc—Phöôùc baùo Buddhist sisterhood—The community of Buddhist nhôn thieân—The ordinary blessedness of devas nuns—The Sangha of Bhiksunis. and men as compared with that of the converted. Order of monastic age: Taêng Thöù—In order of Ordinary blessedness of devas and men: monastic age, according to years of ordination— Phaøm Phuùc—Phaøm Phuùc nhaân thieân—The Ngoâi thöù trong giôùi Taêng Ni, quy ñònh theo soá tuoåi blessedness of devas and men as compared with haï laïp nhieàu hay ít. that of the converted. Order of Monks: Taêng ñoaøn—Bhikkhus. Ordinary categories: Samvrti-satya (skt)—Tuïc Order of Nuns: Ni ñoaøn—Bhikkunis. ñeá hay theá ñeá—Ordinary categories in contrast with categories of reality (chaân ñeá)—Common or Ordinance (n): Huaán leänh—Phaùp leänh. ordinary statement, as if phenomena were real— Ordinary (a): Prthag-jana (skt)—Common— See Two truths. Earthly—Puthujjana (p)—Phaøm phu (thuoäc veà Oridnary dharmas: Theá phaùp—Common traàn tuïc, chung, thoâng thöôøng, thöôøng tình)— dharmas (truth, laws, things, etc)—Phaùp theá ñeá Profane—Vulgar—Worldly. hay phaùp theá gian. Ordinary beings with great aspirations and Ordinary eyes: Unenlightened eyes—Tuïc nhaõn a certain degree of wisdom: Phaøm phu coù trí (phaøm nhaõn hay maét cuûa ngöôøi chöa giaùc ngoä). hueä vaø chí nguyeän lôùn—Ordinary beings with Ordinary form of meditation: Ngu Phu Sôû great aspirations and a certain degree of wisdom Haønh Thieàn—See Balopacarikam. are composed of individuals who, although ordinary beings, possess great aspirations and a Ordinary good people: Phaøm Phu Tính—See certain degree of wisdom. They seek rebirth in the Five natures (II). Pure Land to ensure escape from transmigration, Ordinary householder: Grhastha (skt)—Nga La swift attainment of Buddhahood and fulfillment of Sa Tha—An ordinary man—The laity—Tuïc Nhaân their Vows to rescue themselves and others—Tuy (ngöôøi tu taïi gia)—See Ordinary man. cuõng laø phaøm phu nhöng coù trí hueä vaø chí nguyeän Ordinary human being: Moät ngöôøi bình lôùn, muoán sanh veà coõi Cöïc Laïc ñeå baûo ñaûm thoaùt thöôøng. ly neûo luaân hoài, mau chöùng ñaïo quaû, hoaøn thaønh Ordinary human love: Duïc AÙi—To hanker chí nguyeän töï ñoä ñoä tha—See Three categories of after—Love in the passion realm—Ordinary rebirth in the Pure Land. human love springing from desire, in contrast with Ordinary beings with limited capacities but religious love (Phaùp aùi)—Passion-love. Love true and sincere: Phaøm phu thaáp keùm nhöng inspired by desire through any of the five chaân thaät—Ordinary beings with limited senses—Phaøm phu tham aùi vôùi caûnh nguõ duïc hay capacities but true and sincere comprise beings aùi duïc thöôøng tình khôûi phaùt töø duïc voïng, ngöôïc who are of limited capacities but true and sincere. laïi vôùi Phaùp aùi. They may not understand what constitutes the Ordinary ideas of the pure and impure: Thoâ virtues or adornments of Buddha lands; töôùng hieän haønh töôùng (veà tònh vaø baát tònh)—See nevertheless, realizing that life is full of hardship Ten hindrances. and suffering, and that the Saha World abounds in Ordinary individual: Phaøm thaân—A common worries and troubles, they vow to be reborn in a

mortal body. pure and happy land—Nhöõng phaøm phu thaáp keùm Ordinary knowledge: Worldly knowledge— nhöng chaân thaät, khoâng hieåu coâng ñöùc cuøng söï Phaøm thöùc.

Ordinary love: AÙi phaøm tuïc. 2) Lower grades : Ngoaïi Phaøm—Chöa ñöôïc töï Ordinary man: Prthagjana (skt)—Common taïi—Who are not on the road of liberation worldling man—Ordinary householder—Phaøm yet. nhaân—A common, ignorant, or unconverted (III) The Buddha's teachings on ordinary people in man—Moät ngöôøi bình thöôøng, si meâ, hay chöa the Dharmapada Sutra—Nhöõng lôøi Phaät daïy ñöôïc chuyeån hoùa. veà Phaøm Phu trong Kinh Phaùp Cuù: 1) Long is the night to the wakeful; long is the Ordinary monk: Ordinary practicing monk— road to him who is tired; long is samsara to Phaøm Taêng—A monk who is not yet enlightened the foolish who do not know true Law the Buddhist truth, as contrasted with the holy (Dharmapada 60): Ñeâm raát daøi vôùi nhöõng keû monk who has achieved higher merit—Vò sö chöa maát nguû, ñöôøng raát xa vôùi keû löõ haønh moûi chöùng ngoä chaân lyù Phaät phaùp, ñoái laïi vôùi Thaùnh meät. Cuõng theá, voøng luaân hoài seõ tieáp noái voâ Taêng laø nhöõng vò Taêng ñaõ coù coâng ñöùc saâu daày, taän vôùi keû ngu si khoâng minh ñaït chaùnh phaùp. ñaïo cao ñöùc troïng. 2) If a traveler does not meet a companion who Ordinary opening phrase of a sutra: Thoâng is better or at least equal, let him firmly töï—"Thus I have heard"—Thoâng töï baét ñaàu baèng pursue his solitary career, rather than being in caâu "Toâi nghe nhö vaày."—See Two kinds of fellowship with the foolish (Dharmapada 61): introductory phrase. Khoâng ñöôïc keát baïn vôùi keû hôn mình, khoâng Ordinary passions: Phaøm tình. ñöôïc keát baïn vôùi keû ngang mình, thaø quyeát 1) Desires or passions of the unconverted: Phaøm chí ôû moät mình toát hôn keát baïn vôùi ngöôøi ngu tình. muoäi. 2) Ordinary temptations—Soá haønh phieàn naõo— 3) These are my sons; this is my wealth; with Nhöõng phieàn naõo nhö tham duïc hay laø caùm such thought a fool is tormented. Verily, he is doã—See Two kinds of affliction (D). not even the owner of himself. Whence sons? Ordinary patience: Common patience—Sinh Whence wealth? (Dharmapada 62): "Ñaây laø Nhaãn. con ta, ñaây laø taøi saûn ta," keû phaøm phu thöôøng 1) Common patience: Nhaãn bình thöôøng. lo nghó nhö theá, nhöng chaúng bieát chính ta coøn 2) The common or ordinary patience of the khoâng thieät coù, huoáng laø con ta hay taøi saûn masses: Nhaãn cuûa chuùng sanh. ta?. Ordinary people: Common people—Every 4) A foolish man who knows that he is a fool, for man—Sinner—Worldly man—Tuïc töû hay ngöôøi that very reason a wise man; the fool who thöôøng (ngu nhaân)—Phaøm Phu. think himself wise, he is indeed a real fool (I) The meanings of ordinary people—Nghóa cuûa (Dharmapada 63): Ngu maø töï bieát ngu, töùc laø Phaøm Phu: trí, ngu maø töï xöng raèng trí, chính ñoù môùi thaät 1) Ordinary man: Ngöôøi phaøm hay ngöôøi laø ngu. thöôøng—Sinner—A sane man—Worldly 5) If a fool associates with a wise man even all man—The sinner—Secular people—Common his life, he will understand the Dharma as litle people—The unenlightened—A common as a spoon tastes the flavour of soup fellow. (Dharmapada 64): Ngöôøi ngu suoát ñôøi gaàn guõi 2) Unenlightened disciples: Ñeä töû

Phaøm phu— ngöôøi trí vaãn chaúng hieåu gì Chaùnh phaùp, ví Ñeä töû chöa chöùng ngoä. nhö caùi muoãng muùc canh luoân maø chaúng bao (II) There are two kinds of ordinary disciples—Coù giôø bieát ñöôïc muøi vò cuûa canh. hai loaïi phaøm phu: 6) An intelligent person associates with a wise 1) The inner or higher ranks of ordinary man, even for a moment, he will quickly disciples: Noäi Phaøm—Ñang treân ñöôøng giaûi understand the Dharma, as the tongue tastes thoaùt—Who are on the road of liberation. the flavour of soup (Dharmapada 65): Ngöôøi trí duø chæ gaàn guûi ngöôøi trí trong khoaûnh khaéc cuõng hieåu ngay ñöôïc Chaùnh phaùp, chaúng khaùc

gì caùi löôõi duø môùi tieáp xuùc vôùi canh trong thaønh ra vò ñeà hoà ñöôïc. Cuõng theá, keû phaøm khoaûnh khaéc, ñaõ bieát ngay ñöôïc muøi vò cuûa phu taïo aùc nghieäp tuy chaúng caûm thuï quaû aùc canh. lieàn, nhöng nghieäp löïc vaãn aâm thaàm theo hoï 7) A fool with little wit, goes through life with nhö löûa nguùn giöõa tro than. the very self as his own greatest enemy. In 13) The knowledge and fame that the fool gains , the same manner, evil doers do evil deeds, so far from benefiting; they destroy his bright the fruit of which is bitter (Dharmapada 66): lot and cleave his head (Dharmapada 72): Keû Keû phaøm phu khoâng giaùc ngoä neân ñi chung phaøm phu, loøng thì muoán caàu ñöôïc trí thöùc maø vôùi cöøu ñòch moät ñöôøng. Cuõng theá, nhöõng haønh ñoäng laïi daãn tôùi dieät vong, neân haïnh ngöôøi taïo aùc nghieäp nhaát ñònh phaûi cuøng aùc phuùc bò toån haïi maø trí tueä cuõng tieâu tan. nghieäp ñi ñeán khoå baùo. 14) The fool always desire for an undue 8) The deed is not well done of which a man reputation or undeserved honour, precedence must repent, and the reward of which he among the monks, authority in the receives, weeping, with tearful face; one monasteries, honour among other families reaps the fruit thereof (Dharmapada 67): (Dharmapada 73): Keû ngu xuaãn thöôøng hay Nhöõng ngöôøi gaây ñieàu baát thieän, laøm xong aên muoán danh tieáng maø mình khoâng xöùng: choã naên khoùc loùc, nhoû leä daàm deà, vì bieát mình seõ ngoài cao trong Taêng chuùng, oai quyeàn trong phaûi thoï laáy quaû baùo töông lai. Taêng löõ, danh voïng giöõa caùc gia toäc khaùc. 9) The deed is well done when, after having 15) Let both monks and laymen think, “by myself done it, one repents not, and when, with joy was this done; in every work, great or small, and pleasure, one reaps the fruit thereof let them refer to me.” Such is the ambition of (Dharmapada 68): Nhöõng ngöôøi taïo caùc thieän the fool; his desires and pride increase nghieäp, laøm xong chaúng chuùt aên naên, coøn vui (Dharmapada 74): Haõy ñeå cho ngöôøi Taêng keû möøng hôùn hôû, vì bieát mình seõ thoï laáy quaû baùo tuïc nghó raèng “söï naày do ta laøm, trong moïi töông lai. vieäc lôùn hay nhoû ñeàu do nôi ta caû.” Keû phaøm 10) As long as the evil deed done does not bear phu cöù töôûng laàm nhö theá, neân loøng tham lam fruit, the fool thinks it is as sweet as honey; ngaïo maïn taêng hoaøi. but when it ripens, then he comes to grief 16) One is the path that leads to worldly gain, and (Dharmapada 69): Khi aùc nghieäp chöa thaønh another is the path leads to nirvana. Once thuïc, ngöôøi ngu töôûng nhö ñöôøng maät, nhöng understand this, the monks and the lay khi aùc nghieäp ñaõ thaønh thuïc, hoï nhöùt ñònh disciples of the Buddha, should not rejoice in phaûi chòu khoå ñaéng cay. the praise and worldly favours, but cultivate 11) Let a

fool, month after month, eats only as detachment (Dharmapada 75): Moät ñaøng ñöa much food as can be picked up on the tip of a tôùi theá gian, moät ñaøng ñöa tôùi Nieát baøn, haøng kusa blade; but he is not worth a sixteenth Tyø kheo ñeä töûø Phaät, haõy bieát roõ nhö theá, chôù part of them who have comprehended the neân tham ñaém lôïi laïc theá gian ñeå chuyeân chuù truth (Dharmapada 70): Töø thaùng naøy qua vaøo ñaïo giaûi thoaùt. thaùng khaùc, vôùi moùn aên baèng ñaàu ngoïn coû Ordinary people who always know that they Coâ-sa (coû thôm), ngöôøi ngu coù theå laáy ñeå nuoâi are unenlightened: Phaøm phu luoân töï bieát mình soáng, nhöng vieäc laøm aáy khoâng coù giaù trò chöa giaùc ngoä—Ordinary people who always baèng moät phaàn möôøi saùu cuûa ngöôøi tö duy examine themselves and realize they are just Chaùnh phaùp. unenlightened mortal filled with greed, hatred and 12) An evil deed committed may not immediately ignorance, as well as an accumulation of infinite bear fruit, just as newl drawn milk does not other transgressions in the past, present and turn sour at once. In the same manner, future—Haïng ngöôøi ngu doát toái taêm, nhöng luoân smouldering, it follows the fool like fire xeùt mình laø moät keû phaøm phu ñaày tham saân si, covered with ashes (Dharmapada 71): Ngöôøi cuøng vôùi voâ soá toäi loãi chaát choàng trong quaù khöù, caát söûa boø, khoâng phaûi chæ saùng chieàu ñaõ

hieän taïi vaø vò lai—See Two groups of good and evil people (B). Ordinary people often praise the Tathagata for these average matters: Trung Giôùi Maø Phaøm Phu Taùn Thaùn Nhö Lai—According to the Brahmajala Sutta in the Long Discourses of the Buddha, ordinary people often praise the Tathagata for these average matters—Theo Kinh Phaïm Voõng trong Tröôøng Boä Kinh, phaøm phu thöôøng taùn thaùn Nhö Lai vì nhöõng thaønh töïu trung giôùi: 1) Whereas, some ascetics and Brahmins, feeding on the food of the faithful, are addicted to the destruction of such seeds as are propagated from roots, from stems, from joints, from cuttings, from seeds, the ascetic Gotama refrains from such destruction: Trong khi moät soá Sa Moân, Baø La Moân, daàu ñaõ duøng caùc moùn aên do tín thí cuùng döôøng, vaãn coøn soáng laøm haïi ca

neäm traûi giöôøng baèng len, vaûi traûi giöôøng vua chuùa, caâu chuyeän veà aên troäm, caâu chuyeän nhieàu taám nhieàu maøu, chaên len traéng, chaên veà ñaïi thaàn, binh lính, caâu chuyeän haõi huøng, len theâu boâng, neäm boâng, neäm theâu hình caùc chieán tranh, caâu chuyeän veà ñoà aên, ñoà uoáng, con thuù, meàn baèng loâng thuù caû hai phía, meàn vaûi maëc, giöôøng naèm, caâu chuyeän veà voøng baèng loâng thuù moät phía, meàn coù ñính ngoïc, hoa, höông lieäu, caâu chuyeän veà baø con, xe coä, meàn baèng luïa, taám thaûm lôùn coù theå chöùa laøng xoùm, thò töù, thaønh phoá, quoác ñoä, caâu möôøi saùu ngöôøi muùa, neäm voi, neäm ngöïa, chuyeän veà ñaøn baø, ñaøn oâng, caâu chuyeän veà vò neäm xe, neäm baèng da sôn döông khaâu laïi vôùi anh huøng, caâu chuyeän beân leà ñöôøng, caâu nhau, neäm baèng da sôn döông goïi laø kadali, chuyeän taïi choã laáy nöôùc, caâu chuyeän veà ngöôøi taám khaûm vôùi laàu che phía treân, gheá daøi coù ñoà ñaõ cheát, caùc caâu chuyeän taïp thoaïi, caâu goái chaân maøu ñoû. Coøn Sa moân Coà Ñaøm thì töø chuyeän veà hieän traïng cuûa theá giôùi, hieän traïng boû khoâng duøng caùc

giöôøng cao vaø giöôøng lôùn cuûa ñaïi döông, caâu chuyeän veà söï hieän höõu vaø nhö treân. söï khoâng hieän höõu. Coøn Sa moân Coà Ñaøm thì 6) Whereas some ascetics and Brahmins remain töø boû khoâng noùi nhöõng caâu chuyeän voâ ích, adicted to such forms of self-adornment and taàm thöôøng keå treân. embellishment as rubbing the body with 8) Whereas some ascetics and Brahmins remain perfumes, massaging, bathing in scented addicted to disputation such as: 'You don't water, shampooing, using mirrors, ointments, understand this doctrine and discipline—I do!' garlands, scents, unguents, cosmetics, 'How could you understand this doctrine and bracelets, headbands, fancy sticks, bottles, discipline?' 'Your way is all wrong—Mine is swords, sunshades, decorated sandals, right!' 'I am consistent-- you aren't!' 'You turbans, gems, yak-tail fans, long-fringed said last what you have said first, and you said white robes, the ascetic Gotama refrains from first what you should have said last!' 'What such self-adornment: Trong khi moät soá Sa you took so long to think up has been Moân, Baø La Moân, daàu ñaõ duøng caùc moùn cuùng refuted!' 'Your argument has been döôøng cuûa tín thí, cuõng vaãn soáng duøng caùc ñoà overthrown, you're defeated!' 'Go on, save myõ phaåm. Nhö thoa daàu, ñaám boùp, taém, ñaäp your doctrine – get out of that if you can!' The tay chaân cho meàm deûo, göông, kem ñaùnh maët, ascetic Gotama refrains from such voøng hoa vaø phaán son, phaán maët, saùp maët, disputation: Trong khi moät soá Sa Moân, Baø La voøng ñeo tay, toùc giaû, gaäy caàm tay, oáng thuoác, Moân, daàu ñaõ duøng caùc moùn aên do tín thí cuùng göôm, loïng, deùp theâu, khaên ñaàu, ngoïc, phaát döôøng, vaãn coøn soáng baøn luaän tranh chaáp, nhö traàn, vaûi traéng coù vieàn tu daøi. Coøn Sa moân Coà noùi: 'Ngöôi khoâng bieát phaùp vaø luaät naøy, toâi Ñaøm thì töø boû khoâng duøng caùc loaïi trang söùc bieát phaùp vaø luaät naày.' 'Sao ngöôi coù theå bieát vaø myõ phaåm nhö treân. phaùp vaø luaät naày?' 'Ngöôi ñaõ phaïm vaøo taø 7) Whereas some ascetics and Brahmins remain kieán, ta môùi thaät ñuùng chaùnh kieán; lôøi noùi cuûa addicted to such unedifying conversation as ta môùi töông öng, lôøi noùi cuûa ngöôi khoâng about kings, robbers, ministers, armies, töông öng; nhöõng ñieàu ñaùng noùi tröôùc ngöôi dangers, wars, food, drink, clothes, beds, laïi noùi sau; nhöõng ñieàu ñaùng noùi sau ngöôi laïi garlands, perfumes, relatives, carriages, noùi tröôùc;' 'chuû kieán cuûa ngöôi ñaõ bò baøi baùc;' villages, towns, and cities, countries, women, 'caâu noùi cuûa ngöôi ñaõ bò thaùch ñaáu;' 'ngöôi ñaõ heroes, street gossip and well gossip, talk of bò thuyeát baïi.' 'Haõy ñeán maø giaûi vaây lôøi noùi the departed, desultory chat, speculations aáy; neáu coù theå ñöôïc, gaéng thoaùt ra khoûi loái about land and sea, talk about being and non- bí.' Coøn Sa moân Coà Ñaøm thì töø boû nhöõng being, the ascetic Gotama refrains from such cuoäc bieän luaän tranh chaáp ñaõ keå treân. conversation: Trong khi moät soá Sa moân, Baø 9) Whereas some ascetics and Brahmins remain La Moân, daàu ñaõ duøng caùc moùn ñoà aên do tín addicted to such things as running errands and thí cuùng döôøng, vaãn coøn soáng noùi nhöõng caâu messages, such as for kings, ministers, nobles, chuyeän voâ ích, taàm thöôøng nhö caâu chuyeän veà Brahmins, householders and young men who

say: “Go here – go there! Take this there– laáy nhöõng vaät ñaõ cho, chæ mong nhöõng vaät ñaõ bring that from there!’ The acetic Gotama cho, söï soáng thanh tònh khoâng coù troäm cöôùp. refrains from such errand-running: Trong khi 4) Abandoning unchasity, the ascetic Gotama moät soá Sa Moân, Baø La Moân daàu ñaõ duøng caùc lives far from it, aloof from the village- ñoà aên do tín thí cuùng döôøng, vaãn coøn soáng cho practice of sex: Sa moân Coà Ñaøm töø boû taø ñöa caùc tin töùc, hoaëc töï ñöùng laøm moâi giôùi, haïnh, tònh tu phaïm haïnh, soáng giaûi thoaùt, töø nhö cho caùc vua chuùa, ñaïi thaàn, caùc vò Saùt Ñeá boû daâm duïc heøn haï. Lôïi, Baø La Moân, gia chuû, cho caùc thanh nieân 5) Abandoning false speech, the ascetic Gotama vaø noùi raèng: “Haõy ñi ñeán choã aáy, haõy ñi laïi dwells refraining from false speech, a truth- choã kia; mang caùi naày laïi, ñem caùi naày ñeán speaker, one to be relied on, trustworthy, choã kia.” Coøn Sa moân Coà Ñaøm thì töø boû dependable, not a deceiver of the world: Sa khoâng cho ñöa caùc tin töùc vaø töï ñöùng laøm moâi moân Coà Ñaøm töø boû noùi laùo, traùnh xa noùi laùo, giôùi. noùi nhöõng lôøi chaân thaät, y chæ nôi söï thaät, chaéc 10) Whereas some ascetics and Brahmins remain chaén, ñaùng tin caäy, khoâng löøa gaït, khoâng phaûn addicted to deception, patter, hinting, laïi lôøi höùa ñoái vôùi ñôøi. belittling, and are always on the make for 6) Abandoning malicious speech, he does not further gains, the ascetic Gotama refrains repeat there what he has heard here to the from such deception: Trong khi moät soá Sa detriment of these, or repeat what he as heard moân, Baø La Moân, daàu ñaõ duøng caùc moùn aên do there to the detriment of those. Thus he is a tín thí cuùng döôøng, vaãn coøn soáng löøa ñaûo, noùi reconciler of those at variance and an lôøi sieåm nònh nhö treân. encourager of those at one, rejoicing in peace, Ordinary people would praise the loving it, delighting in it, one who speaks up Tathagata for his smaller matters of for peace: Sa moân Coà Ñaøm töø boû noùi hai löôõi, traùnh xa noùi hai löôõi; nghe ñieàu gì ôû choã naày, morality: Tieåu Giôùi Maø Phaøm Phu Taùn Thaùn khoâng ñi noùi ñeán choã kia ñeå sanh chia reõ ôû Nhö Lai—According to the Brahmajala Sutta in nhöõng ngöôøi naày; nghe ñieàu gì ôû choã kia, the Long Discourses of the Buddha, ordinary khoâng ñi noùi vôùi nhöõng ngöôøi naày ñeå sanh people would praise the Tathagata for elementary, chia reõ ôû nhöõng ngöôøi kia. Nhö vaäy Sa moân inferior matters of moral practice—Theo Kinh Coà Ñaøm soáng hoøa hôïp nhöõng keû ly giaùn, taêng Phaïm Voõng trong Tröôøng Boä Kinh, keû phaøm phu tröôûng nhöõng keû ñaõ hoøa hôïp, hoan hyû trong taùn thaùn Nhö Lai vì nhöõng tieåu giôùi nhoû nhaët hoøa hôïp, noùi nhöõng lôøi ñöa ñeán hoøa hôïp. khoâng quan troïng: 7) Abandoning harsh speech, he refrains from it. 1) Abandoning the taking of life, the ascetic He speaks whatever is blameless, pleasing to Gotama dwells refraining from taking life: Sa the ear, agreeable, reaching the heart, urbane, moân Coà Ñaøm töø boû saùt sanh, traùnh xa saùt pleasing and attractive to the multitude: Sa sanh. moân Coà Ñaøm töø boû lôøi noùi ñoäc aùc, traùnh xa 2) Without stick or sword, scrupulous, lôøi noùi ñoäc aùc, maø chæ noùi nhöõng lôøi noùi khoâng compassionate, trembling for the welfare of loãi laàm, ñeïp tai, deã thöông, thoâng caûm ñeán all living beings: Töø boû ñao kieám, bieát taøm taâm, tao nhaõ, ñeïp loøng nhieàu ngöôøi, vui loøng

quyù, coù loøng soáng töø, soáng thöông xoùt ñeán nhieàu ngöôøi. haïnh phuùc cuûa taát caû chuùng sanh vaø loaøi höõu 8) Abandoning idle chatter, he speaks at the tình. right time, what is correct and to the point, of 3) Abandoning from taking what is not given, the Dhamma and discipline. He is a speaker ascetic Gotama dwells refraining from taking whose words are to be treasured, seasonable, what is not given, living purely, accepting reasoned, well-defined and connected with what is given, awaiting what is given, without the goal: Sa moân Coà Ñaøm töø boû lôøi noùi yû ngöõ, stealing: Sa moân Coà Ñaøm töø boû laáy cuûa traùnh xa lôøi noùi yû ngöõ, noùi ñuùng thôøi, noùi khoâng cho, traùnh xa söï laáy cuûa khoâng cho, chæ nhöõng lôøi chaân thaät, noùi nhöõng lôøi coù yù nghóa,

noùi nhöõng lôøi veà chaùnh phaùp, noùi nhöõng lôøi veà 20) The ascetic Gotama refrains from running luaät, noùi nhöõng lôøi ñaùng ñöôïc gìn giöõ, nhöõng errands: Sa moân Coà Ñaøm töø boû khoâng phaùi lôøi hôïp thôøi, thuaän lyù, coù heä thoáng vaø maïch ngöôøi moâi giôùi hoaëc töï mình laøm moâi giôùi. laïc, coù ích lôïi. 21) The ascetic Gotama refrains from buying and 9) The ascetic Gotama is a refrainer from selling: Sa moân Coà Ñaøm töø boû khoâng buoân damaging seeds and crops. He eats once a baùn. day and not at night, refraining from eating at 22) The ascetic Gotama refrains from cheating improper times: Sa moân Coà Ñaøm khoâng laøm with false weights and measures: Sa moân Coà haïi ñeán caùc haït gioáng vaø caùc loaïi caây coû; sa Ñaøm töø boû caùc söï gian laän baèng caân, tieàn baïc moân Coà Ñaøm duøng moãi ngaøy moät böõa, khoâng vaø ño löôøng. aên ban ñeâm, töø boû khoâng aên ban ñeâm, töø boû 23) The ascetic Gotama refrains from bribery and khoâng aên phi thôøi. corruption, deception and insincerity: Sa moân 10) The ascetic Gotama avoids watching dancing, Coà Ñaøm töø boû caù taùnh taø haïnh nhö hoái loä, singing, music and shows: Sa moân Coà Ñaøm töø gian traù, löøa ñaûo. boû khoâng ñi xem muùa, haùt, nhaïc, dieãn kòch. 24) The ascetic Gotama refrains from wounding, 11) The ascetic Gotama abstains from using killing, imprisoning, highway robbery, and garlands, perfumes, cosmetics, ornaments and taking food by force: Sa moân Coà Ñaøm töø boû adornments: Sa moân Coà Ñaøm töø boû khoâng khoâng laøm thöông toån, saùt haïi, caâu thuùc, böùc trang söùc baèng voøng hoa, höông lieäu, daàu thoa ñoaït, troäm caép, cöôùp phaù. vaø caùc thôøi trang. Ordinary people would praise the 12) The ascetic Gotama avoids using high or wide Tathagata for his superiority of morality: beds: Sa moân Coà Ñaøm töø boû khoâng duøng Ñaïi Giôùi Maø Phaøm Phu Taùn Thaùn Nhö Lai— giöôøng cao vaø giöôøng lôùn. According to the Brahmajala Sutta in the Long 13) The ascetic Gotama avoids accepting gold Discourses of the Buddha, ordinary people would and silver: Sa moân Coà Ñaøm töø boû khoâng nhaän praise the Tathagata for his superiority of vaøng baïc. morality— Theo Kinh Phaïm Voõng trong Tröôøng 14) The ascetic Gotama avoids accepting raw Boä Kinh, phaøm phu thöôøng taùn thaùn Nhö Lai vì grain: Sa moân Coà Ñaøm töø boû khoâng nhaän caùc Nhö Lai thaønh töïu ñaïi giôùi: haït gioáng. 1) Whereas some asectics and Brahmins, 15) The ascetic Gotama avoids accepting raw feeding on the food of the faithful, make their flesh: Sa moân Coà Ñaøm töø boû khoâng nhaän thòt living by

such base arts, such wrong means of soáng. livelihood as palmistry, divining signs, 16) The ascetic Gotama does not accept women portents, dreams, body-marks, mouse- and young girls: Sa moân Coà Ñaøm töø boû khoâng gnawings, fire-oblations, oblations from a nhaän ñaøn baø con gaùi. ladle, of husks, rice-powder, rice-grains, ghee 17) The ascetic Gotama does not accept male or or oil, from the mouth or of blood, reading the female slaves: Sa moân Coà Ñaøm töø boû khoâng finger-tips, house-lore and garden-lore, skill nhaän noâ tyø gaùi vaø trai. in charm, ghost-lore, earth-house lore, snake- 18) The ascetic Gotama does not accept sheep lore, poison-lore, rat-lore, bird-lore, crow- and goats, coks and pigs, elephants, cattle, lore, foretelling a person's life-span, charms horses and mares: Sa moân Coà Ñaøm töø boû against arrows, knowledge of animals' cries, khoâng nhaän cöøu vaø deâ, gaø vaø heo, voi, boø, the ascetic Gotama refrains from such base ngöïa, vaø ngöïa caùi. arts and wrong means of livelihood: Trong 19) The ascetic Gotama does not accept fields khi moät soá Sa Moân, Baø La Moân, daàu ñaõ duøng and plots: Sa moân Coà Ñaøm töø boû khoâng nhaän caùc moùn aên do tín thí cuùng döôøng, vaãn coøn töï ruoäng ñaát. nuoâi soáng baèng nhöõng taø haïnh nhö xem töôùng tay chaân, chieâm töôùng, trieäu töôùng, moäng

töôùng, thaân töôùng, daáu chuoät caén, teá löûa, teá traän, vua ngoaïi bang seõ baïi traän; vua ngoaïi muoãng, duøng mieäng phun hoät caûi, v.v... vaøo bang seõ thaéng traän, vua baûn xöù seõ baïi traän. löûa, teá voû luùa, teá taám, teá gaïo, teá thuïc toâ, teá Nhö vaäy seõ coù söï thaéng traän cho phe beân naày, daàu, teá maùu, khoa xem chi tieát, khoa xem ñòa seõ coù söï thaát baïi cho phe beân kia. Coøn Sa lyù, khoa xem moäng, khoa caàu thaàn ban phöôùc, moân Coà Ñaøm thì töø boû nhöõng taø maïng keå khoa caàu ma quyû, khoa duøng buøa chuù khi ôû treân. trong nhaø baèng ñaát, khoa raén, khoa thuoác ñoäc, 4) Whereas some ascetics and Brahmins make khoa boà caïp, khoa chim, khoa chim quaï, khoa their living by such base arts as predicting an ñoaùn soá maïng, khoa ngöøa teân baén, khoa bieát eclipse of the moon, the sun, a star; that the tieáng noùi cuûa chim. Coøn Sa moân Coà Ñaøm thì sun and moon will go on their proper course – traùnh xa nhöõng taø haïnh keå treân. will go astray; that a star will go on its proper 2) Whereas some ascetics and Brahmins make course – will go astray; that there will be a their living by such base arts as judging the shower of meteors, a blaze in the sky, an marks of gems, sticks, clothes, swords, spears, earthquake, thunder; a rising, setting, arrows, weapons, women, men, boys, girls, darkening, brightening of the moon, the sun, male and female slaves, elephants, horses, the stars; and 'such will be the outcome of buffaloes, bulls, cows, goats, rams, cocks, these things,' the ascetic Gotama refrains quail, iguanas, bamboo-rats, tortoises, deer, from such base arts and wrong means of the ascetic Gotama refrains from such base livelihood: Trong khi moät soá Sa moân, Baø La arts: Trong khi moät soá Sa moân, Baø La Moân, Moân, daàu ñaõ duøng caùc moùn aên do tín thí cuùng daàu ñaõ duøng caùc moùn aên do tín thí cuùng döôøng, vaãn coøn töï nuoâi soáng baèng nhöõng taø döôøng, vaãn coøn nuoâi soáng mình baèng nhöõng taø maïng nhö ñoaùn tröôùc seõ coù nguyeät thöïc, seõ coù maïng nhö xem töôùng caùc hoøn ngoïc, töôùng que nhöït thöïc, seõ coù tinh thöïc, maët traêng, maët trôøi gaäy, töôùng aùo quaàn, töôùng göôm

kieám, töôùng seõ ñi ñuùng chaùnh ñaïo, maët traêng, maët trôøi seõ muõi teân, töôùng caây cung, töôùng voõ khí, töôùng ñi ngoaøi chaùnh ñaïo, caùc tinh tuù seõ ñi ñuùng ñaøn baø, töôùng ñaøn oâng, töôùng thieáu nieân, chaùnh ñaïo, caùc tinh tuù seõ ñi ngoaøi chaùnh ñaïo, töôùng thieáu nöõ, töôùng ñaày tôù nam, töôùng ñaày seõ coù sao baêng, seõ coù löûa chaùy caùc phöông tôù nöõ, töôùng voi, töôùng ngöïa, töôùng traâu, höôùng, seõ coù ñoäng ñaát, seõ coù saám trôøi, maët töôùng boø ñöïc, töôùng boø caùi, töôùng deâ, töôùng traêng, maët trôøi, caùc sao seõ moïc, seõ laën, seõ môø, cöøu, töôùng gia caàm, töôùng chim cun cuùt, töôùng seõ saùng, nguyeät thöïc seõ coù keát quaû nhö theá con caéc keø, töôùng vaät tai daøi, töôùng ma, töôùng naày, nhöït thöïc seõ coù keát quaû nhö theá naày, tinh thuù vaät. Coøn Sa moân Coà Ñaøm thì töø boû nhöõng thöïc seõ coù keát quaû nhö theá naày, maët traêng maët taø maïng keå treân. trôøi ñi ñuùng chaùnh ñaïo seõ coù keát quaû nhö theá 3) Whereas some ascetics and Brhamins make naày, maët traêng maët trôøi ñi ngoaøi chaùnh ñaïo seõ their living by such base arts as predicting: coù keát quaû nhö theá naày, caùc tinh tuù ñi ñuùng ‘the chiefs will march out—The chiefs will chaùnh ñaïo seõ coù keát quaû nhö theá naày, sao march back,’ Our chiefs will advance and baêng seõ coù keát quaû nhö theá naày, löûa chaùy caùc other chiefs will retreat,’ ‘Our chiefs will win phöông höôùng seõ coù keát quaû nhö theá naày, and the other chiefs will lose,’ ‘The other ñoäng ñaát seõ coù keát quaû nhö theá naày, saám trôøi chiefs will win and ours will lose,’ ‘Thus there seõ coù keát quaû nhö theá naày, maët traêng, maët will be victory for one side and defeat for the trôøi, caùc sao moïc, laën, môø, saùng, seõ coù keát other,' the ascetci Gotama refrains from such quaû nhö theá naày. Coøn Sa moân Coà Ñaøm thì base arts: Trong khi moät soá Sa Moân, Baø La traùnh xa, khoâng töï nuoâi soáng baèng nhöõng taø Moân, daàu ñaõ duøng caùc moùn aên do tín thí cuùng maïng keå treân. döôøng, vaãn coøn töï nuoâi soáng baèng nhöõng taø 5) Whereas some ascetics and Brahmins make maïng nhö ñoaùn tröôùc: Vua seõ tieán quaân, vua their living by such base arts as predicting seõ lui quaân, vua baûn xöù seõ taán coâng, vua good or bad rainfall; a good or bad harvest; ngoaïi bang seõ trieät thoaùi, vua baûn xöù seõ thaéng security, danger, disease, health; or

accounting, computing, calculating, poetic spells, causing virility or impotence, preparing composition, philosophising, the ascetic and consecrating building-sites, giving ritual Gotama refrains from such base arts and rinsing and bathings, making sacrifices, giving wrong means of livelihood: Trong khi moät soá emetics, purges, expectorants and sa moân, Baø La Moân, daàu ñaõ duøng caùc moùn ñoà phlegmagogues, giving ear-medicine, eye- aên do tín thí cuùng döôøng, vaãn coøn töï nuoâi medicine, and nose-medicine, ointments and soáng baèng nhöõng taø maïng nhö ñoaùn tröôùc seõ counter-ointments, eye-surgery, surgery, coù nhieàu möa, seõ coù ñaïi haïn, seõ ñöôïc muøa, seõ pediatry, using balms to counter the side- maát muøa, seõ ñöôïc an oån, seõ coù hieåm hoïa, seõ effects of previous remedies, the ascetic coù beänh, seõ khoâng coù beänh, hay laøm caùc ngheà Gotama refrains from such base arts and nhö ñeám treân ngoùn tay, keá toaùn, coäng soá lôùn, wrong means of livelihood: Trong khi moät soá laøm thö, laøm theo theá tình. Coøn Sa moân

Coà Sa Moân, Baø La Moân, daàu ñaõ duøng caùc moùn Ñaøm traùnh xa caùc taø haïnh keå treân. aên do tín thí cuùng döôøng, vaãn coøn töï nuoâi 6) Whereas some ascetics and Brahmins make soáng baèng nhöõng taø maïng nhö duøng caùc aûo their living by such base arts as arranging the thuaät ñeå ñöôïc yeân oån, ñeå khoûi laøm caùc ñieàu giving and taking in marriage, engagements ñaõ höùa, ñeå ñöôïc che chôû khi ôû trong nhaø ñaát, and divorces; declaring the time for saving ñeå döông ñöôïc thònh, ñeå laøm ngöôøi lieät döông, and spending, bringing good or bad luck, ñeå tìm ñaát toát laøm nhaø, ñeå caàu phöôùc cho nhaø procuring abortions, using spells to bind the môùi, leã röûa mieäng, leã hy sinh, laøm cho möûa, tongue, binding the jaw, making the hands laøm cho xoå, baøi tieát caùc nhô baån veà phía treân, jerk, causing deafness, getting answers with a baøi tieát caùc nhô baån veà phía döôùi, taåy tònh mirror, a girl-medium, a deva; worshipping trong ñaàu, thoa daàu trong tai, nhoû thuoác maét, the sun or Great Brahma, breathing fire, cho thuoác xòt qua loå muõi, xöùc thuoác maét, thoa invoking the goddess of luck, the ascetic daàu cho maét, chöõa beänh ñau maét, laøm thaày Gotama refrains from such base arts and thuoác moå xeû, chöõa beänh cho con nít, cho uoáng wrong means of livelihood: Trong khi moät soá thuoác laøm baèng caùc loaïi reã caây, ngaên ngöøa Sa moân, Baø La Moân, daàu ñaõ duøng caùc moùn aên coâng hieäu cuûa thuoác. Coøn Sa moân Coà Ñaøm do tín thí cuùng döôøng, vaãn coøn töï nuoâi soáng traùnh xa caùc taø maïng keå treân. baèng nhöõng taø maïng. Nhö saép ñaët ngaøy laønh Ordinary physical eye: Thöôøng nhaõn—Maét thòt ñeå röôùc daâu hay reã, löïa ngaøy giôø toát ñeå hoøa cuûa phaøm phu. giaûi, löïa ngaøy giôø toát ñeå chia reõ, löïa ngaøy giôø Ordinary practice: Phaøm taäp—The practices, toát ñeå ñoøi nôi, löïa ngaøy giôø toát ñeå cho möôïn good and evil, of common or unconverted men. hay tieâu duøng, duøng buøa chuù ñeå giuùp ngöôøi Ordinary practicing monk: Phaøm Taêng—The ñöôïc may maén, duøng buøa chuù ñeå khieán ngöôøi ordinary practicing monk, as contrasted with the bò ruûi ro, duøng buøa chuù ñeå phaù thai, duøng buøa holy monk (Thaùnh Taêng) who has achieved higher chuù ñeå laøm coùng löôõi, duøng buøa chuù khieán merit—Phaøm Taêng ngöôïc laïi vôùi Thaùnh Taêng quai haøm khoâng cöû ñoäng, duøng buøa chuù khieán (nhöõng vò Taêng ñaõ coù coâng ñöùc saâu daày, ñaïo cao cho ngöôøi phaûi boû tay xuoáng, duøng buøa chuù ñöùc troïng). khieán cho tai bò ñieác, hoûi göông soi, hoûi phuø Ordinary preceptors: Phaøm sö—See Two ñoàng, thieáu nöõ, hoûi thieân thaàn ñeå bieát hoïa sages (B). phöôùc, thôø maët trôøi, thôø ñaïi ñòa, phun ra löûa, caàu Siri thaàn taøi. Coøn Sa moân Coà Ñaøm traùnh Ordinary seed: Common seed—Phaøm chuûng. xa caùc taø maïng keå treân. Ordinary speculation: Drishti (skt)—Kieán Laäu 7) Whereas some ascetics and Brahmins, hay kieán giaûi phaøm phu—See Four principal feeding on the food of the faithful, make their poisonous outflows. living by such base arts, such wrong means of Ordinary statement: Tuïc Ñeá—See Samvr(i)ti- livelihood as appeasing the devas and Satya. redeeming vows to them, making earth-house

Ordinary teacher: A worldly teacher who is not precepts for Sramanera or Sramaneri, or eight yet enlightened the Buddhist truth—Phaøm sö—Vò precepts for Siksamana in

a period of a sö chöa giaùc ngoä chaân lyù maø Phaät ñaõ giaûng daïy. minimum of three years' formal training— Ordinary teaching: Prajnapti (skt)—Giaû Giôùi luaät ñöôïc xem nhö moät söùc maïnh ñaïo Thuyeát—Doctrines dervied from the phenomenal ñöùc noäi taïi naèm ngay trong taâm ngöôøi thoï or mental construction, or ideation—Hoïc thuyeát giôùi. Vaäy chuùng ta coù theå nhaän ra taàm quan döïa vaøo hieän töôïng hay caáu truùc taâm thöùc. troïng ôû ñaây ñöôïc ñaët treân söï hieäu nghieäm tinh thaàn cuûa vieäc thoï giôùi hôn laø vieäc cöû haønh Ordinary teaching of a moral life: Theá gian nghi leã. Giai ñoaïn chuaån bò cho leã thoï cuï tuùc giaùo—See Dual division of the Buddha's teaching giôùi luoân baét ñaàu vôùi söï quy-y Tam Baûo, (IV). nghóa laø trôû thaønh moät Phaät töû, taäp giöõ 10 giôùi Ordinary temptations: Ordinary passions—Soá Sa Di hay Sa Di Ni, hay taùm giôùi Thöùc Xoa haønh phieàn naõo—Nhöõng phieàn naõo nhö tham duïc Ma Ni trong thôøi gian hoïc ñaïo toái thieåu laø ba hay laø caùm doã—See Two kinds of affliction (D). naêm. Ordinary truth: Conventional truth—Worldly (II) Prerequisite requirements for receiving truth—Theá ñeá hay Tuïc ñeá (chaân lyù cuaû theá tuïc). Ordination: Nhöõng ñoøi hoûi tröôùc khi ñöôïc thoï Ordinary underlying nature of all men: cuï tuùc giôùi—In order to enter the Buddhist Phaøm taùnh. monastic community (samgha or sangha), a Ordinary wisdom: Tuïc Trí—Ordinary formal initiation procedure is required, in wisdom—Worldly knowledge—Ordinary which the ordinand takes certain vows with knowledge or earthly knowledge or common respect to lifestyle and conduct. In the knowledge. Common or worldly wisdom, which by Theravada tradition (and in other traditions its illusion blurs or colours the mind, blinding it to that follow the Mulasarvastivada Vinaya), reality—Theá gian trí (phaøm thöùc hay tri kieán theá there are two main types of ordination: novice tuïc). Caùi trí thieån caän cuûa phaøm phu hay thöôøng ordination and full monastic ordination. The trí, do bôûi aûo töôûng toâ veû laøm meâ môø baûn taâm (trí novice ordination (Sramanera for males, hieåu bieát tuïc ñeá hay trí höõu laäu taïp nhieãm). Sramaneri for females) involves formally Ordinary worship of Buddha: Taàm Thöôøng "taking refuge" (in the 'three refuges' or Nieäm Phaät—Normal or ordinary worship of Sarana: Buddha, Dharma, and Samgha) and Buddha, in contrast with special occasions—Nieäm acceptance of ten rules of conduct (dasa-sila). Phaät bình thöôøng (haèng ngaøy), ñoái laïi vôùi nieäm The ordinand is required to follow the code of Phaät trong nhöõng tröôøng hôïp ñaëc bieät (caàu an caàu conduct outline in the Pratimoksa (a set of sieâu). rules for monks and nuns) and is assigned two Ordinary Zen: Phaøm Phu Thieàn—See Five teachers: 1) an acarya (instructor); and 2) an kinds of varieties of meditation. upadhyaya (preceptor). The novice's head is Ordination (n): Giôùi Ñaøn—Leã thoï cuï tuùc giôùi (leã shaved, and he or she presented with three robes (tricivara) and a begging bowl. This thuï phong)—Sacerdotal Age. ordination is referred to as "Pravrajya" (going (I) An overview of "Ordination": Toång quan veà forth from the home life into homelessness). leã thoï cuï tuùc giôùi—The essence of discipline The full ordination is called upasampada, and was considered to be unmanifested moral through this a person becomes a full-fledged force immanent in the recipient's mind. We adult member of the Samgha or Sangha

can thus realize that importance was here laid (Bhiksu for males, and Bhiksuni for females). upon the spiritual effect of ordination rather Both types of ordination require a quorum of than the ceremonial performance of the rite. (ñònh soá) properly ordained members of the The preoaratory period begins with taking samgha or sangha (generally either five or refuge with the three jewels, that is, formally ten). Buddhist ordination is a voluntary act, becoming a Buddhist, then taking the ten and the ordinand may at any time decide to

leave the monastic community and return to which a novice is consecrated as a monk or lay life—Ñeå ñöôïc gia nhaäp vaøo Taêng ñoaøn, nun (becomes either a bhiksu or bhiksuni). ñoøi hoûi phaûi coù moät buoåi leã quy-y thoï giôùi, 4) Phong Boà Taùt trong Ñaïi thöøa: The bodhisattva trong ñoù ngöôøi thoï giôùi phaûi theä nguyeän soáng ordination in the Mahayana. This ordination is ñôøi phaïm haïnh. Trong truyeàn thoáng Nguyeân for both monks, nuns and lay followers. Thuûy, hay caùc tröôøng phaùi khaùc theo luaät cuûa Organ of hearing: Srotrendriya (skt)—Nhó Caên. Thuyeát Nhaát Thieát Höõu Boä coù hai loaïi thoï Organs of joy: Laïc caên—See Organs of giôùi: thoï giôùi sa di vaø cuï tuùc. Thoï giôùi sa di pleasure. daønh cho sa di vaø sa di ni, thöôøng laø quy-y Organs, objects, and consciousness: Caên, Tam Baûo: Phaät, Phaùp, Taêng vaø thoï nhaän möôøi Traàn, Thöùc. giôùi. Ngöôøi thoï giôùi phaûi tuaân thuû luaät daønh Organ of memory: Smrtindriya (skt)—Root of cho Taêng Ni ñaõ ñaët ra trong Ba La Ñeà Moäc memory—Nieäm Caên—See Five Faculties. Xoa vaø ñöôïc daïy doã bôûi hai vò giaùo thoï: 1) giaùo thoï sö vaø 2) giôùi thoï sö. Ñaàu phaûi caïo, vaø Organ of mind: Manayatanam (p)—Indriya or vò sa di hay sa di ni seõ ñöôïc cung caáp cho ba Mana-indriya (skt)—Mana-yatana (p)—YÙ Caên— boä y aùo vaø moät bình baùt. Söï thoï giôùi naøy ñöôïc Caên cuûa taâm. xem nhö laø leã xuaát gia (töø boû cuoäc soáng theá 1) The perception of thinking: Tri giaùc. tuïc ñeå böôùc vaøo cuoäc soáng khoâng nhaø). Thoï 2) Faculty of thinking: Naêng löïc tö duy. giôùi cuï tuùc ñöôïc goïi laø upasampada, vaø phaûi 3) Thought, the mind-sense, the sixth of the ñöôïc truyeàn thoï töø moät vò coù ñaày ñuû thaåm senses, the perception of thinking or faculty of quyeàn vaø cao haï trong giaùo ñoaøn. Caû hai loaïi thinking or the thinking mind: YÙ caên, moät thoï giôùi naøy ñeàu ñoøi hoûi moät soá nhaát ñònh veà trong Luïc Caên, coù söï nhaän thöùc cuûa tö duy söï hieän dieän cuûa soá Taêng trong giaùo hoäi hay taâm suy nghó (caûnh sôû ñoái cuûa maét, tai, (thöôøng laø 5, 7 hay 10 vò). Thoï giôùi trong Phaät muõi, löôõi, thaân laø do saéc phaùp töù ñaïi ñaát, giaùo laø moät haønh ñoäng töï nguyeän vaø ngöôøi nöôùc, löûa, gioù hình thaønh; trong khi caûnh sôû thoï giôùi coù theå baát cöù luùc naøo quyeát ñònh rôøi ñoái vôùi yù caên laø taâm phaùp nghóa laø ñoái vôùi boû töï vieän ñeå hoaøn tuïc. phaùp caûnh thì naåy sinh ra yù thöùc). (III)Ordination in Buddhism is initiation into the Organ of perception: Tri caên. Buddhist Order (Sangha) in the presence of 1) Five organs of perception: Nguõ caên. witnesses and self-dedication to monastic life. 2) To know the roots or capacities of all beings In Buddhism it is required three superior as do Bodhisattva; therefore, they have no monks and a minimum of seven witnesses fear: Boà Taùt bieát roõ caên coäi vaø khaû naêng cuûa except in outlandish places, two

witnesses are chuùng sanh neân khoâng coøn sôï haõi. valid. There are four different types of Organs of pleasure: Laïc caên—The six organs of ordination—Leã thoï giaùo (giôùi) hay leã ñöôïc eyes, ears, nose, tongue, body and mind—Saùu caên chaáp nhaän vaøo Taêng ñoaøn, vôùi söï coù maët cuûa maét, tai, muõi, löôõi, thaân vaø yù—See Six roots. tam sö thaát chöùng, tröø nhöõng vuøng xa chæ caàn Organ reincarnated: Phaân vò ñaúng löu—Each hai ngöôøi chöùng laø ñuû. Trong Phaät giaùo coù organ as reincarnated according to its previous boán baäc thuï phong: deeds (if you had made someone blind in your 1) Leã quy y cho Phaät töû taïi gia: The ceremony to previous life, you will be blind this or next life)— accept new upasakas and upasikaswhen they Töøng boä phaän khi taùi sanh theo haäu quaû tröôùc, vow to take refuge in the Triratna and to keep chaúng haïn mình laøm muø maét ai trong kieáp tröôùc five basic precepts. thì kieáp naày mình muø maét—See Three equal 2) Leã phong chöùc thaáp (cho haøng sa di): The currents. lower ordination, through which one becomes Organs of sensation: Indriya (skt)—Ngoaïi hình a novice or Shramanera. cuûa nguõ caên—The external organs of sensation, 3) Leã phong chöùc cao (töø Sa Di leân Tyø Kheo hay i.e. of sight, hearing, etc, which aid the senses. Tyø Kheo Ni): The higher ordination, through

Also means “fleeting,” or “vacuous,” these Original afflictions: Fundamental illusions—external things having an illusory existence; the Fundamental passions, desire, hate, delusion, real organs, or indriya; in contrast with the pride, doubt, bad views (or false opinions)—Caên function of faculty of sensation—Phuø traàn caên— baûn phieàn naõo. Nguõ Traàn Phuø Trôï Chính Caên hay ngoaïi hình cuûa Original apprehension: Thuûy Giaùc—One of nguõ caên, coù theå thaáy ñöôïc hay nghe ñöôïc nhö thò the four intelligences or apprehensions mentioned giaùc, thính giaùc, vaân vaân, laø phuø traàn phuø trôï in the Awakening of Faith—Töï taùnh thanh tònh “chính caên.” Ñoái laïi vôùi thaéng nghóa caên. taâm cuûa heát thaûy chuùng sanh voán dó lìa voïng nieäm Organ of sense: Indriyam (skt)—Power of vaø coù ñöùc chieáu minh, moät trong boán thöù giaùc ngoä sense—Faculty of sense—Caên—See Six roots. theo Ñaïi Thöøa Khôûi Tín Luaän—See Four Organs of sense, eyes, ears, nose, and tongue apprehensions. formed during the seventh week: Caùc caên Original awareness: Prakriti-buddhi (skt)—Boån Thaønh Hình—See Eight stages of the human fetus. Giaùc—See Original bodhi. Organ of sight: Nhaõn Caên—One of the six Original bodhi: Prakriti-bodhi (skt)—Boån senses—Moät trong luïc caên—See Six organs of Giaùc—Boån Minh—Original Bodhi (Baûn giaùc hay sense. söï giaùc ngoä coù saún—Original awareness or Organ of smell: Tyû caên—See Olfactory inherent enlightenment in the form of primal consciousness. intelligence), awareness, wisdom or knowledge, Organ of speech: Mukha (skt)—Mouth—Khaåu. or the immanent mind in all things; as contrasted with initial knowledge (thuûy giaùc)—Taâm theå cuûa Organ of taste: Thieät Caên. chuùng sanh töï taùnh thanh tònh, lìa moïi voïng töôùng, Organ of wisdom: Tueä Caên—The root of saùng toû vaèng vaëc, chaúng phaûi do tu maø thaønh; ñoái wisdom, one of the five organs—Moät trong nguõ laïi vôùi “thuûy giaùc” laø baûn taâm töø voâ thuûy ñeán nay caên, caên coù theå quaùn ñaït chuùng

sanh ñeå naåy sinh bò voâ minh che môø. Thuûy giaùc chính laø theå cuûa ra ñaïo lyù. baûn giaùc (ngoaøi baûn giaùc khoâng coù thuûy giaùc): Orient (n): Phöông Ñoâng. 1) Fundamental Truth: Lyù boån giaùc. Oriental (a): Thuoäc veà phöông Ñoâng. 2) Primal Intelligence: Töôùng boån giaùc—The Oriental rites: Nghi leã Ñoâng phöông. immanent mind in all things—Enlightenment. Origin (n): Mula (skt)—Root—Basis—Caên— 3) Boån Giaùc Chaân Nhö: The bhutatathata is the Nguyeân khôûi—Nguoàn goác. corpus, or embodiment which is the Origin of delusion: Root of delusion—Boån fundamental truth (lyù); the original bodhi is hoaëc—Caên Boån Hoaëc—Caên Boån Phieàn Naõo— the form of primal intelligence which is the Caên baûn phieàn naõo chieâu caûm laáy meâ quaû—The knowledge or wisdom (trí) of the bhutatathata. root or origin of delusion—See Two aspects of Together they form the whole wmbodiment of illusion and Three delusions. the Buddha-dharmakaya—Caên cöù vaøo töôùng Origin of dukkha: Root of suffering—Origin of maø noùi thì goïi laø boån giaùc, caên cöù vaøo theå maø noùi thì goïi laø chaân nhö. Baûn giaùc laø trí naêng suffering—Khoå caên (nguoàn coäi cuûa khoå ñau). chöùng, coøn chaân nhö laø lyù sôû chöùng. Hai thöù Original (a): Prakriti (skt)—Boån lai—Nguoàn lyù trí naày laø toaøn theå phaùp thaân Nhö Lai. goác—Nguyeân lai—Fundamental. Original body: Baûn thaân. Original abiding essence of things: Pauranasthitidharmata (skt)—Boån truï phaùp tính. Original Buddha: Boån Phaät—Phaät taùnh nôi moãi ngöôøi—The Buddha-nature within oneself. Original action: Boån Haïnh—The root of (I) The Buddha-nature within oneself: Phaät taùnh action—The method or motive of attainment nôi moãi chuùng sanh. (Deeds or doings of a Buddha or bodhisattva)— (II) Boån Phaät—Vairocana—Phaät Tyø Loâ Giaù Na. Caên baûn haønh ñoäng cuûa Phaät vaø Boà Taùt. (A) The Original Buddha is the power that makes everything live and is omnipresent in the

universe. There is no place where the Buddha causes everything to live—Moãi Ñöùc Phaät nhö does not exist. It is natural that the Original laø moät baùo thaân cuûa ñöùc Boån Phaät, coù moät theá Buddha appear in a form appropriate to the giôùi chòu söï giaùo hoùa cuûa Ngaøi. Theá giôùi naøy object that he causes to live, because he is the ñöôïc goïi laø Hoùa Thoå, hay moät coõi taïm maø power that makes everything live. When he Ñöùc Phaät hieän dieän ñeå giaùo huaán. Ñöùc Nhö appears in the world of man, he takes a shape Lai Döôïc Sö coù hoùa thoå cuûa Ngaøi taïi Vaõng suited to it. If we superficially interpret the Tònh Löu Ly ôû phöông Ñoâng, Ñöùc A Di Ñaø taïi words “the Original Buddha appears,” we coõi Tònh Ñoä ôû phöông Taây, vaø Ñöùc Nhö Lai may wonder why, then, everybody cannot see Thích Ca Maâu Ni taïi theá giôùi Ta Baø. Tuy him when he makes his appearance. But this nhieân, Ñöùc Thích Ca Nhö Lai Phaät, töùc laø ñöùc doubt is unfounded. It means replacing the Boån Phaät, khoâng chæ giôùi haïn trong moät coõi realization of his existence with the words “he taïm nhö theá ñeå giaùo hoùa maø Ngaøi hieän dieän appears,” nothing more. As long as the khaép nôi vaø khieán cho moïi söï sinh soáng. Original Buddha is the truth and the power 2) All the Buddhas are the reward-body of the that makes all men live, he

always exists in Original Buddha, who appears in different each of us. We can all realize his existence in shapes in various situations. Though each some way. To do this is to see the Buddha— Buddha is honorable in himself, he originates Ñöùc Boån Phaät laø caùi naêng löïc laøm cho moïi söï in the Tathagata Sakyamuni, the Eternal soáng vaø Ngaøi coù maët ôû khaép moïi nôi trong vuõ Original Buddha, and is united with him. From truï. Khoâng coù choã naøo khoâng coù ñöùc Phaät. Dó this we can establish the object of worship of nhieân ñöùc Boån Phaät xuaát hieän theo moät hình our faith—Heát thaûy chö Phaät ñeàu laø baùo thaân töôùng thích hôïp vôùi ñoái töôïng maø Ngaøi gaây söï cuûa Ñöùc Boån Phaät xuaát hieän theo nhöõng hình soáng vì Ngaøi laø caùi naêng löïc laøm cho moïi söï töôùng khaùc nhau trong nhöõng tình huoáng khaùc ñöôïc soáng. Khi Ngaøi xuaát hieän trong coõi nhau. Duø töï thaân Ñöùc Nhö Lai Thích Ca Maâu ngöôøi, Ngaøi mang hình töôùng thích hôïp vôùi Ni, ñöùc Boån Phaät vónh haèng vaø hôïp nhaát vôùi con ngöôøi. Neáu chuùng ta hieåu töø Boån Phaät Ngaøi. Töø ñoù chuùng ta coù theå thieát laäp ñoái moät caùch hôøi hôït thì chuùng ta seõ töï hoûi theá thì töôïng toân thôø theo nieàm tin cuûa chuùng ta. taïi sao moïi ngöôøi khoâng thaáy ñöôïc khi Ngaøi (B) According to the Lotus Sutra, Original Buddha xuaát hieän. Nhöng moái nghi ngôø naøy laø voâ caên is the Buddha who exists in every part of the cöù. Thay vì baûo söï theå hieän cuûa söï hieän höõu universe from the infinite past to the infinite cuûa Ngaøi thì ôû ñaây noùi “Ngaøi xuaát hieän,” chæ future, but only through the teachings of coù theá maø thoâi. Heã chöøng naøo ñöùc Boån Phaät Sakyamuni, who appeared in this world in vaãn laø chaân lyù vaø laø caùi naêng löïc laøm cho moïi obedience the truth of the Original Buddha, ngöôøi soáng thì Ngaøi vaãn luoân luoân hieän höõu can we understand that truth. So, we cannot trong moãi ngöôøi chuùng ta. Taát caû chuùng ñeàu declare that either the Original Buddha or the coù theå hieåu söï hieän höõu cuûa Ngaøi theo moät appearing Buddha is the more holy or the caùch naøo ñoù. Hieåu nhö theá töùc laø thaáy Phaät. more important, both are necessary. The 1) Each Buddha, as the reward-body of the Original Buddha is one with the truth of the Eternal Buddha, has a world that is under his universe. This Buddha appears in various charge for instruction. This world is called a forms appropriate to the particular time and “temporary land” where the Buddha is place for the salvation of all people by means present for instruction. The Tathagata Healing suited to their capacity to understand his has his ‘temporary land’ in the World of the teachings. This is the concept of the Original Pure Land Emerald in the east; the Tathagata Buddha. According to the Original Buddha’s Amitabha in the Pure Land in the west; the teachings, we need only live in accordance Tathagata Sakyamuni, the Eternal Original with the truth of the universe, the original Buddha, is not limited to such a temporary buddha will appear to us. At that time the dark land for instruction but is omnipresent and cloud of illusion covering our minds and

bodies vanishes completely and the brilliant Original Buddhism: Orthodox Buddhism—Phaät light of our essential life begins to shine from giaùo chính thoáng. within our minds. This state of mind is our Original cause: Hetu or Hetupratyaya (skt)— real salvation, and the spiritual state that we Nguyeân Nhaân—See

Hetupratyaya. should attain—Theo Kinh Phaùp Hoa thì Boån Original cause of any phenomena: Boån Phaät hieän höõu khaép nôi trong vuõ truï töø quaù duyeân. khöù voâ thæ ñeán töông lai voâ chung, nhöng nhôø Original consciousness: Chaân Thöùc—The giaùo lyù cuûa Ñöùc Phaät Thích Ca Maâu Ni laø vò Tathagata-garbha—The eighth or alaya—The Phaät ñaõ xuaát hieän treân coõi ñôøi naøy theo ñuùng original or fundamental unsullied consciousness chaân lyù cuûa Ñöùc Boån Phaät maø chuùng ta môùi of mind—Nhö Lai taïng, töï tính thanh tònh khoâng hieåu ñöôïc chaân lyù aáy. Vì vaäy chuùng ta khoâng ueá nhieãm, hay thöùc A Laïi Da, hay thöùc thöù taùm— theå baûo raèng Ñöùc Boån Phaät hay Ñöùc Tích See Discrimination or consciousness. Phaät, vò naøo thaùnh dieäu hay quan troïng hôn vò naøo, caû hai vò ñeàu thieát yeáu nhö nhau. Ñöùc Original covenant: Samaya (skt)—Boån Theä— Boån Phaät ñoàng nhaát vôùi chaân lyù cuûa vuõ truï. Original Vow made by every Buddha or Ñöùc Phaät naøy xuaát hieän baèng nhieàu hình Bodhisattva—Theä nguyeän caên baûn cuûa moãi vò töôùng khaùc nhau, thích hôïp vôùi töøng thôøi gian, Phaät hay Boà taùt (theä nguyeän maø chö Boà Taùt laäp ra vaø nôi choán rieâng ñeå cöùu ñoä heát thaûy moïi khi truï nôi “Nhaân Ñòa”). ngöôøi baèng nhöõng phöông tieän töông öùng vôùi Original darkness: Radical Ignorance—Caên khaû naêng hieåu bieát cuûa hoï veà giaùo lyù cuûa Baûn Voâ Minh—See Primal ignorance. Ngaøi. Theo giaùo lyù cuûa Ngaøi, chuùng ta chæ caàn Original element: Fundamental element— soáng ñuùng theo chaân lyù laø Ñöùc Boån Phaät seõ Radical element—Caên baûn. hieän ra. Baáy giôø ñaùm maây môø cuûa hö aûo bao Original endowment and nature: Cô Caên— phuû taâm vaø thaân ta seõ hoaøn toaøn tan bieán, vaø Tö chaát (caên cô): aùnh saùng röïc rôõ cuûa ñôøi soáng tinh anh cuûa ta 1) Fundamental quality: Baûn tính hay caên tính seõ toûa saùng leân töø beân trong cuûa chính taâm cuûa chuùng sanh—Natural or fundamental mình. Traïng thaùi naøy cuûa taâm môùi laø söï cöùu quality—Original endowment and nature. roãi thaät söï cho chuùng ta, vaø laø traïng thaùi taâm 2) Suitability: Khaû Naêng Thích ÖÙng—Capacity. linh maø chuùng ta caàn phaûi ñaït cho ñöôïc. Original enlightenment: Prakriti-bodhi (skt)— Original Buddha’s teaching: Boån Moân—Giaùo Boån giaùc—Taâm theå cuûa chuùng sanh baûn lai trong phaùp caên baûn cuûa Phaät trong möôøi boán chöông sau saùng vaø troáng roãng nhö hö khoâng—The immanent cuûa Kinh Phaùp Hoa—The original or fundamental or space-like mind in all things (dharmakaya Phaùp Buddha’s teachings, the last fourteen chapters of thaân)—See Original bodhi, and Two kinds of the Lotus Sutra. enlightenment (A). 1) Phaùp Hoa Tích Moân: The first fourteen Original essence: Baûn theå goác—Boån Lai—See chapters which related to the Buddha’s early Prakriti. life and previous teaching—Möôøi boán chöông Original existence: Boån Höõu—The original or ñaàu trong Kinh Phaùp Hoa lieân heä ñeán giai fundamental existing—Primal existence—ñoaïn ñaàu cuoäc ñôøi Ñöùc Phaät vaø nhöõng giaùo Original dharma which is complete in each thuyeát tröôùc ñoù. individual—The present body and mind-The 2) Phaùp Hoa Boån Moân: The following fourteen source or substance of all phenomena. chapters which related to the final revelation Original form: Boån theå. of the Buddha

as eternal and Bodhisattva 1) Substantive form: Boån hình—Hình töôùng doctrines—Möôøi boán chöông sau lieân heä ñeán nguyeân thuûy—Original figure—The giai ñoaïn sau khi Phaät Thích Ca thaønh ñaïo substantive form. cho ñeán chuùng hoäi Phaùp Hoa, cuõng nhö nhöõng 2) Initial form: The former state of things—Baûn giaùo thuyeát cho Boà Taùt. lai dieän muïc.

Original or fundamental cause: Nguyeân thaønh Phaät töû. Vò Thaày naøy cöïc kyø quan troïng Nhaân—See Hetupratyaya. trong tieán trình tu taäp cuûa chuùng ta vì moät Original good seed-nature: Tính chuûng töû— ngöôøi hieàn laønh coù theå deã daøng bò aûnh höôûng Baûn tính thieän töø voâ thuûy—See Two kinds of bôûi moät vò thaày xaáu vaø ñi theo con ñöôøng seed-nature (A). khoâng coù ñaïo ñöùc moät caùch deã daøng. Original heart (mind): One's own heart or Original mind: Oneself—Inner self—Baûn taâm. mind—Boån taâm. Original mind in all: Innocent mind in all— Original Honoured One: Boån Toân. Unadulterated mind in all, which is independant of 1) The Most Honoured of all Buddhas: Vò toái toân birth and death—Buddha-wisdom—Real toái thaéng trong coõi xuaát theá gian. knowledge free from illusion—Chaân thöùc. 2) Chief object of worship in a group, the Original mind is the source of all specific Buddha being served: Trong chö toân phenomena: Saâm La Vaïn Töôïng Chi Taâm— laáy Boån Toân laøm caên baûn ñeå toân suøng. According to the Awakening of Faith, the original Original ignorance: Caên Baûn Voâ Minh—See mind is the source of all phenomena, the mind Original darkness. which is in all things. This is the primal mind Original innocence: Primal ignorance—Original behind all things—Theo Khôûi Tín Luaän thì ñaây laø state of avidya—Nguyeân phaåm voâ minh—See nguoàn cuûa moïi hieän töôïng. Nguyeân taâm troøn ñaày, Original ignorance. bao truøm khaép möôøi phöông. Ñaây laø caùi taâm nguyeân thuûy khoâng phaân bieät ñoái ñaõi. Original insulliedconsciousness of mind: Chaân thöùc. Original or natural form (matter): Prakrti (skt)—The spirit one possesses by nature—One's Original knowledge: Prakriti-buddhi (skt)—Boån own nature—Boån tính. Giaùc—Boån Minh—Boån Giaùc—See Original bodhi. Original nature: Citta-smrtyupasthana (skt)—Buddha nature—Phaät taùnh—Boån taùnh—Taùnh Original language terms: Töø ngöõ nguyeân thuûy. Nieäm Xöù—The original nature is the same as the Original light: Boån minh. Buddha-nature. This is one of the four objects of Original manifestations of a Buddha: Boån thought—Boån lai taùnh cuõng laø Phaät taùnh. Ñaây laø Tích—The original Buddha or Bodhisattva and his moät trong töù nieäm xöù—See Prakriti. varied manifestations for saving all beings, i.e. Original nature of human: Mind of Kuan-Yin with thirty-three forms—Boà Taùt vaø Phaät enlightenment—Illuminated mind—Thought of do coù phaùp thaân töø sô ñòa trôû leân do thöïc thaân cuûa wisdom—Giaùc taâm—See Original nature of man. mình bieán thaønh nhieàu thaân öùng hoùa ñeå hoùa ñoä Original nature of all the living: Baûn taùnh cuûa chuùng sanh, nhö Phaät Quaùn AÂm vôùi ba möôi ba taát caû chuùng sanh—The bhutatathata in its hình töôùng khaùc nhau. phenomenal aspect—Boån taùnh hay chaân nhö phaùp Original marvel: Original mystery—Nguyeân taùnh cuûa chuùng sanh (Chaân Nhö Phaùp Taùnh coù 2 dieäu (giaùc theå cuûa Nieát Baøn). nghóa baát bieán vaø tuøy

duyeân). Original Master: Boån Sö. Original nature of man: Bodhihrdaya or 1) Sakyamuni Buddha: Ñöùc Boån Sö Thích Ca Bodhicitta (skt)—Giaùc Taâm—Ñaïo Giaùc Taâm—Boà Maâu Ni Phaät. Ñeà Taâm—The mind of enlightenment, the 2) Thaày boån sö—Any Buddhist must have an illuminated mind, the original nature of man—Caùi original master, the master we took refuge dieäu taâm baûn giaùc hay baûn taùnh nguyeân thuûy cuûa when we first became a Buddhist. This master con ngöôøi. is extremely important in our cultivation Original nature out of which all things process for a gentle person can easily become influenced by a dubious master and to follow arose: Minh Ñeá—The Sankhya doctrine of a less moral path—Phaät töû naøo cuõng coù moät vò primordial profundity, beyond estimation—Coøn thaày boån sö, vò thaày maø chuùng ta quy-y khi trôû goïi laø Minh Tính hay Töï Tính. Phaùi Soá Luaän

ngoaïi ñaïo laäp ra ñeá thöù nhaát trong 25 ñeá, leõ ñuùng Original vow: Parvapranidhana (skt)—Boån veà caùi môø mòt khoâng roõ raøng, khoâng bieát ñöôïc, laø Nguyeän—See Purvapranidhana. nguoàn goác khôûi leân vaïn höõu. Original vows of Amitabha Buddha: A Di Ñaø Original oath of every Tathagata: Nhaát Thieát Boån Nguyeän—Nhöõng lôøi caàu nguyeän caên baûn cuûa Nhö Lai Kim Cang Theä Giôùi—With the roar of a Ñöùc A Di Ñaø. Nhöõng lôøi nguyeän caên baûn trong töù lion, he declares that all creatures shall become as thaäp baùt nguyeän cuûa Ngaøi—The basic essential himself)—Lôøi theä nguyeän nguyeân thuûy cuûa Nhö vows in his forty-eight vows: Lai nhö tieáng roáng cuûa sö töû, nguyeän raèng taát caû 1) In the Pure Land, there will be no inferior chö chuùng sanh roài seõ trôû thaønh nhö Nhö Lai. modes or evil path of existence: Trong coõi Original objective: Muïc tieâu ñaàu tieân. Tònh Ñoä seõ khoâng coù moät ñieàu kieän taùi sanh Original practice: Boån Haønh—Practice done in vaøo coõi thaáp keùm hay aùc ñaïo. original situation or in the past or in past lives. 2) In the Pure Land, there will be no women, as Original practice of Bodhisattvas: Boån Haïnh all women who are reborn there will Boà Taùt Ñaïo. transform at the moment of death into men: Treân coõi Tònh Ñoä seõ khoâng coù ngöôøi nöõ, Original purity of the mind: Taâm Lieân—See ngöôøi nöõ naøo ñöôïc vaõng sanh Tònh ñoä ñeàu Lotus of the mind. bieán thaønh nam giôùi. Orginal, simple, pure, natural mind of all 3) There will be no differences in appearance creatures: Buddha-mind—Chôn taâm—Nhö Lai there, every being is to have 32 marks of Taïng Taâm saún coù cuûa chuùng sanh—See Two perfection: Khoâng coù söï khaùc bieät beà ngoaøi minds (A). vôùi nhöõng chuùng sanh Tònh ñoä, moïi ngöôøi ñeàu Original sources: Nguoàn coäi—Boån Lai—See coù 32 töôùng haûo. Prakriti. 4) Every being in the Pure Land posseses Original spirit: Thaàn boån. perfect knowledge of all past existences: Moãi Original state of avidya: Original innocence— chuùng sanh Tònh ñoä ñeàu coù moät nhaän thöùc Original state of ignorance—Original state of hoaøn haûo veà tieàn kieáp cuûa mình. unenlightenment—See Original ignorance.) Every being possesses a Divine eye: Moïi Original substance: Prakriti (skt)—Baûn theå ñaàu ngöôøi ñeàu coù Thieân nhaõn thoâng—See Divine tieân—Boån Lai—Original or natural form of eyes. something—Original or primary substance. 6) Every being possesses a Divine Ear: Moïi 1) Original nature: Baûn theå ñaàu tieân. ngöôøi ñeàu coù Thieân Nhó

thoâng—See Divine 2) Original essence: Baûn theå goác. ear. 3) Fundamental form: Hình thaùi cô baûn. 7) Moïi ngöôøi ñeàu coù Thaàn tuùc thoâng: Every 4) Original sources: Nguoàn coäi. being possesses the ability to move about by 5) Original or primary substance is an original or supernatural means—See Rddhi. natural form or condition of anything: Baûn lai 8) Every being possesses the ability to know the laø ñieàu kieän hay hình thaùi goác, hay baûn theå thoughts of others: Moïi ngöôøi ñeàu coù Tha ñaàu tieân cuûa baát cöù thöù gì Taâm thoâng ñeå coù theå ñoïc thaáy yù nghó cuûa 6) Original or Buddha-nature: Coming from the ngöôøi khaùc. root. The original or Buddha-nature, which is 9) All beings of the worlds in all ten directions, the real nature of all things—Phaät taùnh xöa upon hearing the name of Amitabha, will nay laø baûn taùnh thaät cuûa chö phaùp. arouse Bodhicitta and vow to be reborn in the Original teacher: See Original Master. Western Pure Land after death: Moïi chuùng sanh trong möôøi phöông nghe danh hieäu Ngaøi Original Teaching: Giaùo lyù nguyeân thuûy. ñeàu phaùt boà ñeà taâm vaø nguyeän vaõng sanh Taây Original time: Boån Thôøi—The period when phöông Tònh Ñoä. Sakyamuni obtained enlightenment—Thôøi kyø Ñöùc Phaät ñaït ñöôïc ñaïi giaùc.

10) Amitabha and all saints will appear at the Originally: Coming from the root—moment of their death to all beings who have Fundamentally—Boån lai. aroused Bodhicitta through hearing his name Originally Abiding Essence of things: (this is the most important vow): Phaät A Di Ñaø Pauranasthitidharmata (skt)—Boån truï phaùp tính. cuøng Thaùnh chuùng seõ xuaát hieän tieáp daãn vaøo Originally-abiding truth: Purvadharmasthitita luùc laâm chung, nhöõng ai ñaõ phaùt taâm Boà ñeà or Pauranasthitidharmata (skt)—Boån Truï Phaùp— sau khi nghe ñöôïc hoàng danh cuûa Ngaøi (ñaây Caùi chaân lyù voán vaãn thöôøng truï—Originally- laø lôøi nguyeän quan troïng nhaát). abiding reality. 11) All beings who through hearing his name Originally or fundamentally existing: Bhuøta have directed their minds toward rebirth in his (skt)—Elements of living being—Primal Pure Land and have accumulated wholesome existence—The source and substance of all karmic merits will be reborn in the Western phenomena—The present life—Baûn höõu. Paradise: Ngaøi nguyeän seõ laøm cho taát caû nhöõng ai khi nghe ñeán teân Ngaøi, höôùng yù nghó Originally not a thing existing: Before cuûa mình veà ñaát Tònh Ñoä vaø tích luõy thieän anything existed—Boån lai voâ nhaát vaät—Originally nghieäp ñeå vaõng sanh veà coõi Taây phöông Cöïc not a thing existing, or before any thing existed. Laïc. This is a subject for meditation—Xöa nay khoâng 12) After rebirth in the Pure Land, only one moät vaät, khoâng laïi theâm khoâng hay ñeä nhöùt nghóa further rebirth will be necessary before entry khoâng. Ñaây laø moät ñeà muïc thieàn quaùn. into Nirvana, no more falling back into lower Originally pure: Prakrti-prabhasvaram (skt)— paths: Sau khi vaõng sanh Tònh Ñoä, chuùng sanh Boån nhieân thanh tònh (töï taùnh thanh tònh). chæ coøn moät laàn taùi sanh duy nhaát tröôùc khi Originate from: Baét nguoàn töø. leân haún Nieát Baøn, chuùng sanh ôû ñaây khoâng Ornaments (n): Personal ornaments such as coøn rôi vaøo coõi thaáp nöõa. jewelry (images of Buddhas and Bodhisattvas)— Original vow or resolve in a previous Ñoà trang söùc—Trang

Nghieâm—See Adornment. existence: Nguyeän Chuû—See Original vow. Ornaments of Fragrance and Light: Höông Original wisdom: Boån Trí. Quang Trang Nghieâm—One whose mind 1) Fundamental wisdom: Caên Baûn Trí— meditates on Buddha becomes interpenetrated Original, or primal wisdom, source of all truth and glorified by Buddha-fragrance and light— and virtue; knowledge of fundamental Höông Nghieâm laø vò chuù taâm quaùn chö Phaät trôû principles; intuitive knowledge or wisdom, in neân thaâm nhaäp vaøo höông quang cuûa Phaät. contrast with acquired wisdom—Coøn goïi laø Ornamentation (n): Söï trang hoaøng. Chaân Trí, Chaùnh Trí, Nhö Lyù Trí, Voâ Phaân Orphan and widow: Coâ Quaû. Bieät Trí, nghóa laø hieåu bieát roõ chaân lyù maø Orthodox (a): Authentic—Genuine—Chính khoâng coù söï phaân bieät naêng duyeân hay sôû thoáng (chaân truyeàn). duyeân, ñaây laø trí sanh ra nhaát thieát chaân lyù vaø Orthodox Buddhism: Original Buddhism—Phaät coâng ñöùc, ñoái laïi vôùi “haäu ñaéc trí”. Giaùo Chính Thoáng. 2) The first part of the Prajnaparamita: Thöïc Orthodox Dharma Age: Chaùnh phaùp—See töôùng Baùt nhaõ—Phaàn ñaàu cuûa Baùt Nhaõ Ba La Correct dharma. Maät hay trí tueä goác—See Two kinds of wisdom (B). Orthodox doctrine: Right path—Right teaching—Right way—Chaùnh ñaïo (chaùnh giaùo). Original work: Upadesa or Matrka (skt)—Boån Maãu—Öu Ba Ñeà Xaù—Ma Ñaùt Lyù Ca—The Orthodox and heretic: Correct and false— original mother or matrix, or the original sutra or Genuine and false—Chaùnh taø. work—Taäp hôïp caùc kinh nghóa nghò luaän laïi maø Orthodox sect: Authentic sect—Chính toâng. thuyeát minh, töø ñoù sinh ra caùc nghóa rieâng bieät cuûa Oryo-Enan (jap): Huang-Lung-Hui-Nan—Hoaøng caùc kinh. Long Hueä Nam—See Hui-Nan-Huang-Lung.

Osaka (jap): Ñaïi Baûn (Nhaät Baûn). sanh Taây Phöông Cöïc Laïc thì cô caûm hôïp nhau, Osh (skt): Ush (skt)—Hoaïch Sa—An ancient nöông nhôø Phaät löïc lieàn ñöôïc vaõng sanh—See kingdom, north of Sita, probably the present Two kinds of power. Ingachar, possibly Uch-Turfan or Yangishahr— Other shore: Para or Paramita (skt)—Opposite Moät vöông quoác coå naèm veà phía baéc cuûa Sita, coù shore—The other shore of the stream of leõ baây giôø laø Ingachar; raát coù theå laø Uch-Turfan transmigration—Bæ ngaïn (bôø beân kia)— hay Yangishahr. Emancipation—Beyond the realm of samsara— Oshajo (jap): Rajagrha (skt)—City of Royal Nirvana—Bæ Ngaïn—The other shore, nirvana. Palaces—Vöông Xaù Thaønh—See Rajagaha. 1) The samsara of reincarnation is this shore: Thöû ngaïn hay bôø beân naày cuûa luaân hoài sanh Osho (jap): Upadhyaya (skt)—Most venerable— töû. Hoøa Thöôïng. 2) The stream of karma is the stream between Otani (jap): Vuøng Ñaïi Coác (Nhaät Baûn). one shore and the other: Trung Löu—Giöõa Otappa: Söï gheâ sôï toäi loãi. doøng cuûa hai beân bôø sanh töû vaø nieát baøn. Other: Different—Diferentiate—Special—Khaùc 3) The state of emancipation or beyond the bieät. realm of samsara: Bæ ngaïn hay traïng thaùi giaûi Other people: Tha nhaân. thoaùt vöôït ra ngoaøi voøng luaân hoài sanh töû. Other power: Tariki (skt)—The power of 4) The other (yonder) shore of stream of others—Tha löïc—The power or strength of transmigration, i.e. nirvana—Beân kia bôø cuûa another, that of a Buddha or Bodhisattva, doøng luaân hoài sanh töû hay Nieát

Baøn. especially Amitabha, obtained through faith in Other shore of spiritual powers: Thaàn thoâng Mahayana salvation. According to Masters Chih-I ñaùo bæ ngaïn (thaàn thoâng vöôït thoaùt qua bôø beân and T'ien-Ju in the Pure Land Buddhism, this is kia)—Ten kinds of other shores of spiritual powers one of the two kinds of power for ordinary people. of Great Enlightening Beings (The Flower With regard to other-power, if anyone believes in Adornment Sutra—Chapter 27)—Möôøi thöù thaàn the power of Amitabha Buddha's compassionate thoâng bæ ngaïn cuûa chö Ñaïi Boà Taùt (Kinh Hoa vow to rescue sentient beings and then develops Nghieâm—Phaåm 27)—See Ten kinds of other the Bodhi-Mind, cultivates the Buddha shores of spiritual powers of Great Enlightening Remembrance (Recitation) Samadhi, grows Beings. weary of his temporal, impure body in the Triple Other strength: Tariki (skt)—Other power—Realm, practices charity, upholds the precepts and The strength of others, the Buddhas, particularly performs other meritorious deeds, dedicating all Amitabha—Tha löïc. the merits and virtues to rebirth in the Western Others surpass me: Höõu Thaéng Ngaõ Maïn—Vaãn Pure Land, his aspirations and the Buddha's khôûi taâm kieâu maïn duø bieát raèng ngöôøi ñoù hôn response will be in accord. Relying thus on the mình—See Nine forms of pride. Buddha's power, he will immediately achieve Other world: Theá giôùi khaùc—Theá giôùi beân kia. rebirth—Söùc maïnh cuûa ngöôøi khaùc, ñaëc bieät laø Otherworldlines: Ñaëc tröng theá giôùi tinh thaàn. cuûa Phaät vaø Boà Taùt maø haønh giaû ñaït ñöôïc baèng nieàm tin cöùu ñoä trong giaùo lyù Ñaïi Thöøa. Theo Trí Others: Tha nhaân. Giaû vaø Thieân Nhö Ñaïi Sö trong Tònh Ñoä Thaäp Ottappa (p): The treasure of moral dread—Quyù Nghi Hoaëc Vaán Luaän, ñaây laø moät trong hai loaïi Taøi (Gheâ sôï toäi loãi, khoâng muoán laøm ñieàu aùc vì sôï löïc cho haøng phaøm phu. Veà tha löïc, neáu keû naøo tin haäu quaû tai haïi cuûa noù; ñaây laø thaùi ñoä cuûa ngöôøi nôi nguyeän löïc ñaïi bi nhieáp laáy chuùng sanh nieäm trí)—See Seven Treasures of Enlightened Beings. Phaät cuûa Ñöùc Phaät A Di Ñaø, roài phaùt loøng Boà Ñeà Ottappam (p): Fear of wrong-doing—Quyù—See tu moân Nieäm Phaät Tam Muoäi, chaùn thaân höõu laäu Fifty-two mental states. trong ba coõi, thöïc haønh boá thí, trì giôùi, cuøng caùc Oudayi (Oudayin) (skt): Öu ñaø di. phöôùc nghieäp, moãi haïnh ñeàu hoài höôùng nguyeän

Ourselves: Boån Ngaõ—Ourselves—Atman— Outflow discharge: Cankers—Impurity—Soul—Ego—The belief in ego creates and fosters Mental intoxicants—Unclean—Worldly—Höõu egoism and desire, thus preventing the realization Laäu—See Asrava. of the unity of life and the attainment of Out of ignorance: Do bôûi voâ minh. enlightenment—Söï tin töôûng vaøo baûn ngaõ daãn tôùi Out of place: Saùi choã—Misplaced. vò kyû vaø duïc voïng, do ñoù laøm caûn trôû vieäc thöïc Out of the question: Baát thaønh vaán ñeà (khoâng chöùng veà tính ñoàng nhöùt cuûa ñôøi soáng cuõng nhö thaønh vaán ñeà)—No difficulties. vieäc ñaït ñöôïc ñaïi giaùc. Out of reverence for someone: Out of respect Out-breathing: Thôû ra. for someone—Vì toân troïng ai. Outcast: Candala (skt): Chieân ñaø la— Out of season: Traùi muøa. Untouchable—See Candala and Four castes in Outer garment: Uttarasanga (skt)—Uaát Ña La India. Taêng Y—Outer garment, the seven-piece Out of

common: Extraordinary—Sieâu phaøm cassock—Thöôïng Y hay aùo maëc treân aùo an ñaø (sieâu daät). hoäi, y baûy maûnh—See Three kasaya. Out of the ocean of becoming: Ñaõ vöôït ngoaøi Outer manifestations: Ngoaïi taâm töôùng—Theo bieån sanh töû—See Ten Characteristics of duyeân maø hieän ra caùc ñoái caûnh—See Two kinds Sravakas in the Gandavyuha Assembly. of mind. Outdated (a): Loãi thôøi. Outer practices of the body: Tu theo hình thöùc Outdo (v): Vöôït qua. beân ngoaøi cuûa thaân—According to the Sutra In Outer manifestations: Ngoaïi taâm töôùng—See Forty-Two Sections, Chapter 40, the Buddha said: Two kinds of mind. “A Sramana who practices the Way should not be Outer protectors: Ngoaïi hoä—The outer or like an ox turning a millstone because an ox is like supporters, those who supply that is needed for one who practices the way with his body but his one’s body and mind—Nhöõng ngöôøi yeåm trôï vaø mind is not on the Way. If the mind is giuùp ñôõ nhöõng thöù caàn thieát cho thaân vaø taâm tu concentrated on the Way, one does not need the trì—See Two protectors. outer practices of the body.”—Theo Kinh Töù Thaäp Outer robes: Uttarasanga (skt)—Outer robes Nhò Chöông, Chöông 40, Ñöùc Phaät daïy: “Sa Moân include the upper robe, middle robe, seven-strip haønh ñaïo, ñöøng nhö con traâu keùo vaát vaû; thaân tuy robe, and robe for going among the Sangha—Y coù tu taäp maø taâm khoâng tu taäp. Neáu taâm thaät söï tu ngoaïi bao goàm y thöôïng, y trung, vaø y nhaäp taäp thì khoâng caàn hình thöùc beân ngoaøi cuûa thaân.” chuùng—See Upper Robe, Middle robe, Robe for Outer tangle: Ngoaïi trieàn. going among the Sangha, and Seven-strip robe. Outflow discharge: Asrava (skt)—Höõu Laäu— Outer supporters: Ngoaïi hoä—See Two Passions—Distress—Pain—Affliction—Trouble— protectors. Compounded—Mortal—Mortality—Temporal— Outer tangle: Ngoaïi trieàn (nhöõng trieàn phöôïc Reincarnational—Whatever is in the stream of ñeán töø beân ngoaøi). births and deaths. Even conditioned merits and Outflows: Phaùp Höõu Laäu—Conditioned virtues lead to rebirth within samsara. There are Dharmas—Leaking—Anything which serves to many kinds of outflows. Anger is an outflow, so divert beings away from the inherent Buddha- are greed and ignorance. Outflows are the root of nature. Outflows are so called because they are birth and death, and the reason for us not to end turning of energy and attention outward rather the cycle of birth and death is that we still have than inward—Phaùp coøn naèm trong phaïm truø ñieàu outflows—Baát cöù thöù gì trong voøng sanh töû ñeàu laø kieän, laøm cho yù chí vaø nghò löïc chuùng ta höôùng höõu laäu. Ngay caû phöôùc ñöùc vaø coâng ñöùc höõu laäu ngoaïi caàu hình thay vì höôùng noäi caàu laáy taâm ñeàu daãn tôùi taùi sanh trong coõi luaân hoài. Coù nhieàu Phaät. loaïi höõu laäu. Saân haân laø moät loaïi höõu laäu, tham lam vaø si meâ cuõng laø nhöõng loaïi höõu laäu. Höõu laäu

laø caên coäi cuûa luaân hoài sanh töû, vaø nguyeân nhaân Outstanding: Kieät xuaát—Tuyeät Ñoái—See cuûa vieäc chuùng ta tieáp tuïc laên troâi trong traàm luaân Beyond compare. sanh töû laø vì chuùng ta coøn naèm trong phaùp höõu laäu. Outstanding figure: An excellent person— Outline of the important points: Löôïc

Yeáu— Nhaân vaät xuaát chuùng. Sô löôïc nhöõng ñieåm quan troïng. Outstanding and incorruptible light of Outshine: Excel—Trascend—Sieâu baït. unexcelled great knowledge: Voâ Naêng Hoaïi Outside: Bahya (skt)—Ngoaïi—Beân ngoaøi. quang minh ñaïi trí voâ thöôïng—See Ten types of “Outside the cave” sect: Ngoaïi Quaät—See characteristics of manifestation of a Buddha (8). “Within the cave” sect. Outstretch (the wings): Dang roäng ra (ñoâi Outside disturbances: External disturbances— caùnh). Disturbances coming from outside—Ngoaïi ma— Outward appearance: Rupa (skt)—Saéc—See See Ma and Mara. Three kinds of rupa. Outside objects: Bahyubhava (skt)—External Outwardly in agreement but really in world—Ngoaïi vaät (caûnh vaät beân ngoaøi). opposition: Ngoaøi maët vaâng daï maø beân trong laïi Outside the school: Not undergoing normal ngaàm phaûn ñoái (döông phuïng aâm vi). instruction—Outside the sect—Giaùo Ngoaïi—Giaùo Outwardly round but inwardly square: Ngoaïi Bieät Truyeàn—See Outside the sect. Ngoaøi troøn trong vuoâng, yù noùi beà ngoaøi coi xueà Outside the sect: Not undergoing normal xoøa deã chòu nhöng beân trong thì khoù chòu (Ngoaïi instruction—Outside the school—Giaùo ngoaïi. vieân phöông noäi). Sincere or devout Buddhists 1) Outside the sect, or school, or church: Beân shouldn’t be that way. ngoaøi toâng phaùi. Ovasista (skt): Baø tö Traù—Name of an ancient 2) Instruction or teaching from outsiders. Special rsi in India—Teân cuûa moät vò coå tieân ôû AÁn Ñoä. transmission outside of the teaching. The Overcast: AÛm ñaïm—Dismal—Gloomy— intuitive school which does not rely on texts Sombre—Dull—Dreary. or writings, but on personal communication of Overcome (v): Vöôït qua—Cheá ngöï—To its tenets, either oral or otherwise, including subdue—To master. direct contact with the Buddha or object of worship: Toâng phaùi khoâng truyeàn baèng nhöõng Overcome anger: Vöôït Qua Söï Saân Haän— lôøi daïy trong kinh ñieån, maø laø taâm truyeàn According to the Buddhist theory, in order to taâm. overcome anger, one must contemplate that a 3) See Special transmission outside the person or an animal which causes us to be angry teachings. today may have been our friend, relative or even our father or mother in a certain previous life—Outside the three realms of desire, form and Theo thuyeát nhaø Phaät, muoán vöôït qua saân haän formlessness: Giôùi Ngoaïi—The pure realms, or chuùng ta phaûi quaùn raèng moät con ngöôøi hay con illimitable “spiritual” regions of the Buddhas and thuù laøm cho mình giaän hoâm nay coù theå ñaõ töøng laø Bodhisattvas outside the three limitations of baïn hay laø ngöôøi thaân, hay coù theå laø cha laø meï desire, form, and formlessness—Quoác ñoä ôû ngoaøi cuûa ta trong moät kieáp naøo ñoù trong quaù khöù. ba coõi Duïc giôùi, Saéc giôùi, vaø Voâ saéc giôùi. Ngoaøi Overcome attachment: Vöôït Qua Luyeán AÙi— ba coõi naày laø coõi tònh ñoä cuûa chö Phaät, Boà Taùt. We should meditate or contemplate that a friend Outside way of meditation: Ngoaïi ñaïo today may become an enemy tomorrow and Thieàn—Outsider Zen—See Five kinds of varieties therefore, there is nothing for us to attach to— of meditation. Muoán qua luyeán aùi chuùng ta neân tu taäp thieàn ñònh Outsider Zen: Ngoaïi ñaïo Thieàn—Outside way vaø quaùn töôûng raèng moät ngöôøi baïn hoâm nay coù of meditation—See Five kinds of varieties of theå trôû thaønh keû thuø ngaøy mai, do

ñoù khoâng coù gì meditation. cho chuùng ta luyeán aùi.

Overcome demons: Haøng Ma—To overcome and circled the Sixth Patriarch three times, then demons, e.g. as the Buddha did at his stood there upright. The Sixth Patriarch said, “This enlightenment—Haøng phuïc ma quaân nhö Ñöùc monk possesses the three thousand noble Phaät ñaõ laøm khi Ngaøi vöøa thaønh Chaùnh Giaùc (Khi characteristics and the eighty thousand fine Ñöùc Phaät saép söûa thaønh chaùnh giaùc, Ngaøi ngoài ôû attributes. Oh monk! Where have you come from? How have you attained such self-possession?” Boà Ñeà Ñaïo Traøng, thì coù vò trôøi thöù saùu ôû coõi duïc Hsuan-Chieh replied, “The great matter of birth giôùi hieän töôùng aùc ma ñeán thöû thaùch Ngaøi baèng ñuû and death does not tarry.” The Sixth Patriarch thöù nguy haïi, hoaëc duøng lôøi ngon ngoït duï doã, hoaëc duøng uy löïc böùc haïi. Tuy nhieân, ñöùc Phaät ñeàu said, “Then why not embody what is not born and haøng phuïc ñöôïc taát caû). attain what is not hurried?” Hsuan-Chieh said, Overcome (control) desires and grief in the “What is embodied is not subject to birth. What is world: To conquer desire and grief—To attained is fundamentally unmoving.” The Sixth Patriarch said, “Just so! Just so!” Upon hearing overcome the hankering and dejection in the these words, everyone among the congregation of world—Nhieáp phuïc tham aùi vaø saàu bi ôû ñôøi. monks was astounded. Hsuan-Chieh then formally Overcome doubts: Khaéc phuïc hoaøi nghi—To paid his respect to the Sixth Patriarch. He then study scriptures, to read stories of enlightened advised that he was immediately departing. The ones, as well as to contemplate will help us Sixth Patriarch said, “Don’t go so quickly!” perceive the truth and overcome doubts—Hoïc Hsuan-Chieh said, “Fundamentally there is kinh, ñoïc truyeän noùi veà nhöõng ngöôøi giaùc ngoä, nothing moving. So how can something be too cuõng nhö Thieàn quaùn laø nhöõng phöông caùch giuùp quick?” The Sixth Patriarch said, “How can one chuùng ta nhaän bieát chaân lyù vaø khaéc phuïc hoaøi knows there’s no movement?” Hsuan-Chieh said, nghi. “The distinction is completely of the master’s own Overcome hindrances: Ñoaïn Tröø Chöôùng making.” The Sixth Patriarch said, “You have Ngaïi—Vöôït qua chöôùng ngaïi—To overcome fully attained the meaning of what is unborn.” hindrances (illusion, karma and suffering). Hsuan-Chieh said, “So, does what is unborn have Overcome one’s illness: To bend down one’s a meaning?” The Sixth Patriarch said, “Who sickness—Nhieáp phuïc côn beänh. makes a distinction about whether there is a Overcome the maras: Phaù Ma—Phaù dieät aùc meaning or not?” Hsuan-Chieh said, “Distinctions ma—To exorcise demons. are meaningless.” The Sixth Patriarch shouted, Overeat (v): AÊn quaù nhieàu—To eat too much. “Excellent! Excellent! Now, just stay here a single Overflowing: Chan chöùa—Plentiful—Abundant. night!” Thus people referred to Hsuan-Chieh as Overhanging cover of doubt: Nghi Caùi—The the “Overnight Guest.” The next day Hsuan-Chieh descended the mountainand returned to Wen- overhanging cover of doubt, which prevents Chou, where Zen students gathered to study with sentient beings from seeing and practicing good him—Moät ngaøy noï sö Huyeàn Giaùc ñi thaêm Luïc deeds, one of the five covers or mental and moral Toå Hueä Naêng. Laàn ñaàu tieân gaëp Toå, sö tay caàm

hindrances—Taùnh hay nghi hoaëc che laáp maát taâm tích tröôïng vai mang bình baùt ñi nhieãu Toå ba voøng, thöùc, khieán khoâng thaáy ñöôïc chaân lyù, khoâng thöïc ñoaïn ñöùng thaúng. Toå thaáy theá beøn noùi, “Phaøm sa haønh ñöôïc thieän nghieäp, ñaây laø moät trong naêm moân coù ñuû ba ngaøn uy nghi taùm muoân teá haïnh. trieàn caùi. **See Five hindrances. Ñaïi Ñöùc ngöôøi phöông naøo ñeán maø sanh ñaïi ngaõ Overhear (v): Nghe loùm. maïn nhö vaäy?” Huyeàn Giaùc thöa, “Sanh töû laø vieäc Overjoyced: Vui möøng khoân xieát. lôùn, voâ thöôøng qua nhanh quaù.” Toå baûo, “Sao Overlook (v): boû qua—Boû xoùt. khoâng ngay nôi ñoù theå nhaän laáy voâ sanh, lieãu Overnight enlightenment: Nhaát Tuùc Giaùc— chaúng mau ö?” Huyeàn Giaùc thöa: “Theå töùc voâ One day Hsuan-Chieh went to Cao-Xi to visit the sanh, lieãu voán khoâng mau.” Toå khen, “Ñuùng theá! Sixth Patriarch. Upon his first meeting with Hui Ñuùng theá!” Luùc ñoù ñaïi chuùng nghe noùi ñeàu ngaïc Neng, Hsuan-Chieh struck his staff on the ground nhieân. Sö beøn ñaày ñuû oai nghi leã taï toå. Choác laùt

sau sö xin caùo töø. Toå baûo, “Trôû veà quaù nhanh!” Own: Cuûa chính mình. Huyeàn Giaùc thöa, “Voán töï khoâng ñoäng thì ñaâu coù Own disciplines: Kyû luaät töï giaùc. nhanh.” Toå baûo, “caùi gì bieát khoâng ñoäng?” Huyeàn Own effort: Noã löïc cuûa chính mình. Giaùc thöa, “Ngaøi töï phaân bieät.” Toå baûo, “Ngöôi Own endeavours: Töï löïc—Own strength— ñöôïc yù voâ sanh raát saâu.” Huyeàn Giaùc thöa, “Voâ Salvation of self by cultivating morality, sanh maø coù yù sao?” Toå baûo, “Khoâng yù, caùi gì bieát meditation and wisdom—Duøng töï löïc ñeå tu haønh phaân bieät?” Huyeàn Giaùc thöa, “Phaân bieät cuõng giôùi ñònh tueä maø cöùu ñoä laáy mình—See Dual khoâng phaûi yù.” Toå khen, “Laønh thay! Laønh thay!” powers (I). Sö ôû laïi Taøo Kheâ moät ñeâm ñeå hoûi theâm ñaïo lyù. Saùng hoâm sau sö trôû veà OÂn Giang, nôi maø chuùng Own enjoyment body: Töï Thoï Duïng Thaân— ñeä töû ñang chôø oâng ñeå hoïc ñaïo. Thôøi nhôn töø ñoù Sambhogakaya for his own enjoyment, one of the goïi sö laø “Nhaát Tuùc Giaùc” hay moät ñeâm giaùc ngoä. four kinds of kaya—Baùo thaân, moät trong boán loaïi thaân (trong Töï Thoï Duïng Thaân, moät vò Phaät töï coù Overnight food: Noäi Tuùc Thöïc—Food that has Phaùp Laïc). been kept overnight in a monastic bedroom and is therefore one of the unclean foods—Thöïc phaåm Own enlightenment: Natural enlightenment— daønh cho caùc vò Tyø Kheo, ñeå qua moät ñeâm trong Töï giaùc. phoøng thì goïi laø noäi tuùc thöïc, do ñoù laø moät trong Own and farm the land: To own and cultivate nhöõng moùn aên baát tònh, Tyø Kheo khoâng ñöôïc aên. the land—Canh noâng—See Eight things which are Overpass the limits: Pass beyond the limits— unclean to a monk or a nun. Vöôït quaù giôùi haïn. Own intelligence: Svabuddhi (skt)—Töï Trí—By Overpower a Bhiksu: Laán löôùt moät vò Tyø means of his own intelligence the Bodhisattva Kheo—A Bhiksuni who tries to overpower a causes a revolution in his inmost abode where his Bhiksu, through actions or words, even though that former memory is stored—Nhôø vaøo trí tueä cuûa Bhiksu has less seniority than she, commits an chính mình, vò Boà Taùt gaây neân moät söï chuyeån Expression of Regret Offence—Vò Tyø Kheo Ni bieán trong truù xöù thaâm saâu nhaát cuûa ngaøi, nôi maø naøo coá laán löôùt moät vò Tyø Kheo, baèng haønh ñoäng taäp khí xöa cuõ cuûa ngaøi ñöôïc tích taäp. hay lôøi noùi,

duø cho vò Tyø Kheo aáy coù ít tuoåi ñaïo Own-mind-seen-only: Vijnanavada sect—hôn vò Tyø Kheo Ni, thì vò Tyø Kheo Ni aáy phaïm Dharmalaksana sect—Chæ thaáy ñöôïc baèng chính giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm taâm mình—Duy thöùc toâng. hoái). Own-nature: Prakriti or Svabhava (skt)—Töï Overpraise (v): Eulogize—Taùn Thaùn. tính—Own nature—Self-nature—Original nature, Overseer (n): Ngöôøi quaûn lyù. contrasted to supreme spirit or purusha. Original nature is always pure in its original essence—Töï Overshadow (v): Phuû boùng. taùnh hay baûn taùnh, traùi laïi vôùi taùnh linh thöôïng Overweening pride: Atma-mana (skt)—Ngaõ ñaúng. Töï taùnh luoân thanh tònh trong baûn theå cuûa maïn—Ngaõ maïn coáng cao—Egotism—Pride—The noù. pride of thinking oneself is superior to equals— Own salvation: Töï löïc giaùo—Working out one's Exalting self and depreciating others—See Seven own salvation—Töï tu haønh giaûi thoaùt—See Two arrogances. modes of escape from mortality (A). Overwhelmed: Bò traøn ngaäp. Own self: True body—Body of an enlightened Oviparious birth: Noaõn Sanh—Form of man—Chaân thaân. oviparous birth., as with birds, one of the four Own strength: Töï Löïc—Self-power (self- ways of coming into existence—Nhöõng loaøi töø reliance). By one's own force, by one's own tröùng maø sanh ra, moät trong töù sanh—See Four power or strength, merit, intelligence, forms of birth. discrimination. The attempt to attain Owing to: Vì. enlightenment through one's own efforts rather Owing to one's evil deeds: Vì aùc nghieäp. than by relying upon the compassion of the

Buddhas and Bodhisattvas—Giaùc ngoä baèng chính Ox-head mountain: Gosrnga (skt)—Ngöu Ñaàu khaû naêng tu taäp cuûa mình, chöù khoâng leä thuoäc vaøo Sôn—A mountain 13 li from Khotan. One of the loøng töø bi cuûa chö Phaät vaø chö Boà Taùt—See Dual same name exists in Kiangning in Kiangsu, which powers (I). gave its name to a school of Niu-T'ou Shan-Fa or Ownership: Sôû Höõu—What one has: Niu-T'ou Sung; its fundamental teaching was the Possession—Proprietorship—Caùi maø ngöôøi ta coù. unreality of all things, that all is dream or Owning and farming the land: Sôû höõu ñaát vaø illusion—Nuùi Ngöu Ñaàu, coøn goïi laø Ngöu Giaùc canh noâng—To own and farm the land or to own Sôn, ôû phía nam caùch thaønh Hoøa Ñieàn (Khotan) and cultivate the land. This is one of the eight khoaûng 3 daäm. Nôi maø baây giôø vaãn goïi nhö vaäy. things that monks and nuns are not allowed to Ox-head sandal-wood: Gosirsa-candana (skt)— possess—Moät trong taùm thöù maø chö Taêng Ni Ngöu Ñaàu Chieân Ñaøn—Xích Chieân Ñaøn—Red khoâng ñöôïc sôû höõu—See Eight impure things. sandal-wood; said to come from the ox-head Owning one's body: Höõu Thaân—Coù thaân— mountains, and if rubbed on the body to make one Being in the body—Having consciousness of one's impervious to fire, generally protective against real physical presence—Coù thaàn thöùc veà söï hieän fire, curative of wounds and generally medicinal. höõu cuûa thaân. The first image of Sakyamuni was made of this Ox (n): Gaus or Go (skt)—Bull—Con boø. wood—Loaïi goã chieân ñaøn töø nuùi Ngöu Ñaàu, neáu chaø saùt vaøo thaân coù theå tröø löûa, thöôøng ñöôïc duøng Ox that carries a heavy load through deep ñeå ngaên löûa. Töôïng ñaàu tieân cuûa Ñöùc Thích Ca mud: Traâu chôû naëng ñi trong buøn saâu—According

Maâu Ni ñöôïc laøm baèng loaïi goã naày. to the Sutra In Forty-Two Sections, Chapter 41, Ox-hide: Ngöu Bì—Da traâu—Mortal happiness the Buddha said: “One who practices the way is injures the wisdom-life of gods and men, just as ox like an ox that carries a heavy load through deep hide shrinks and crushes a man who is wrapped in mud, the work is so difficult that he dares not it and placed under the hot sun—Ñaép da traâu maø glance to the left or right. Only when he gets out phôi döôùi aùnh naéng maët trôøi seõ caøng ngaøy caøng bò of the mud he is able to rest. Likewise, the cöùng (gioáng nhö buoäc raâu roàng maø laën xuoáng nöôùc Sramana should look upon emotion and desire as thì ngaøy caøng bò sieát ñau). Ví nhö phuùc höõõu laäu deep mud and with an undeviating mind, he cuûa trôøi ngöôøi luoân laøm haïi ñeán Tueä meänh cuûa should recollect the Way, then he can avoid phaùp thaân. suffering.”—Theo Kinh Töù Thaäp Nhò Chöông, Chöông 41, Ñöùc Phaät daïy: “Ngöôøi haønh ñaïo gioáng Ox-horn: Ngöu Giaùc (söøng traâu)—A synonym for nhö con traâu chôû naëng ñi trong buøn saâu, meät laém things that are even, or on a level—Ñoàng nghóa maø khoâng daùm nhìn hai beân, ñeán khi ra khoûi buøn cho nhöõng gì baèng phaúng. laày roài môùi coù theå nghæ ngôi. Ngöôøi Sa Moân phaûi Ox-horn Sala Grove: Ngöu Giaùc Sa La Laâm— luoân quaùn chieáu tình duïc coøn hôn buøn laày, moät Another name for Sala Tree Grove. Ox-horn sala loøng nhôù Ñaïo môùi coù theå khoûi bò khoå vaäy.” grove, said to be a couple of sala or teak tres Ox-cart: The ox-cart for the Hinayana shaped like ox-horns, which grew near Bodhisattvas—Xe Traâu cho baäc Boà Taùt Tieåu Kusinagara, under which the Buddha preached the Thöøa—See Four carts. Nirvana Sutra. He is reported to have entered Nirvana in a grove of eight sala trees standing in Ox-head: Ngöu Ñaàu (ñaàu traâu). pairs—Moät teân khaùc cuûa röøng Ta La Song Thoï, Ox-head great king: Ngöu Ñaàu Ñaïi Vöông. nôi caây song ñoâi gioáng nhö söøng traâu, moïc gaàn 1) The guardian deity of the Jetavana monastery thaønh Caâu Thi Na, nôi maø döôùi goác nhöõng caây naày (Kyø ñaø): Vò hoä phaùp taïi tònh xaù Kyø Thoï Caáp Ñöùc Phaät ñaõ thuyeát Kinh Nieát Baøn. Ngöôøi ta noùi Coâ Ñoäc Vieân. raèng Ngaøi ñaõ nhaäp Nieát Baøn döôùi nhöõng taøng caây 2) An incarnation of the Bhaisajyaraja Buddha: naày. Tieàn kieáp taùi sanh cuûa Phaät Döôïc Sö.

Ox-tracks: Ngöu Tích—Phaät phaùp—The Paccayasannissita sila (p): Morality pertaining teaching of the Buddha or of the royal bull—See to the use of the necessaries of life—Giôùi veà caùch Ten Oxen Pictures. xöû duïng vaät duïng haèng ngaøy—See Four kinds of Oxus: Soâng Baùc Xoa—This is one of the eight big higher morality. rivers of India at the time of the Buddha—Ñaây laø Pacceka (p): Phaät Ñoäc Giaùc. moät trong taùm con soâng lôùn ôû AÁn Ñoä vaøo thôøi Ñöùc Pacceka Buddha (p): Ñoäc Giaùc Phaät—Töï mình Phaät—See Eight big rivers of India at the time of giaùc ngoä, nhöng sau khi giaùc ngoä khoâng theå giaûng the Buddha. daïy cho ngöôøi khaùc. Paccuppanno addha (p): Present—Hieän taïi— See Three dharmas (XX). Paccuppatthita-kama (p): Desire what presents itself to them—Höõu tình do duïc an truù—See Beings who desire what presents itself to them

P and Three dharmas (XXXV). Pacifier (n): An uûi—Comforter. Pacificism (n): Chuû nghóa hoøa bình. Pacify (v): To settle—To sooth—An (an oån). Pabbajita (p): Xuaát gia hay töø boû—Ngöôøi töø boû Pacify the country and set up its ñôøi soáng theá tuïc ñeå dieät tröø phieàn naõo. institutions: An bang ñònh quoác (laøm cho ñaát Pabbajja (p): Xuaát gia—Going forth to the nöôùc thanh bình vaø ñònh laäp theå cheá cho quoác gia). homeless life. Pacify mind and body: To live peacefully—An Pabbajitena (p): Ngöôøi xuaát gia. truï thaân taâm. Pabhassara (p): Pha troän naêm maøu. Pacittiya (skt): Giôùi Ba Daät Ñeà—Giôùi ñoïa— Pacaphalani (skt): Dò Thuïc Ñaúng Nguõ Quaû—Offences which require confession and repentance. The five fruits of karma. Pancaphalani, or effects (I) Ninety Pacittiya offences—Chín möôi giôùi Ba produced by one or more of the six hetus or Daät Ñeà: According to Most Honorable Minh causes—Naêm quaû dò thuïc, hay naêm quaû ñöôïc saûn Ñaêng Quang in the Rules for Mendicant sanh bôûi saùu nhaân. Bhiksus, ninety Pacittiya offences which 1) Vipaka-phala (skt): Dò Thuïc Quaû. require confession and repentance. If a monk 2) Nisyanda-phala (skt): Uniformly continuous doing any of them, makes a confession of it effect—Ñaúng Löu Quaû. before the Sangha with clear heart, he will 3) Purusakara-phala (skt): Simultaneous effect become free from the offence. If he doesn't, produced by the sahabhu-hetu and the the offence itself will not only obstruct his samprayukta-hetu—Só Duïng Quaû. development of wholesome acts, but it will 4) Adhipati-phala (skt): Aggregate effect also cause his rebirth in lower realms, i.e., produced by the karma-hetu—Taêng Thöôïng hell, hungry ghosts, or animal—Theo Luaät Quaû. Nghi Khaát Só ñöôïc Ñöùc Toân Sö Minh Ñaêng 5) Visamyoga-phala (skt): Emancipated effect Quang soaïn cho chö Taêng Ni heä phaùi Khaát Só, produced by all six causes—Ly Heä Quaû. 90 giôùi Ba Daät Ñeà, neáu phaïm moät trong ** See Five fruits or effects. nhöõng toäi naày maø chí thaønh phaùt loà saùm hoái Paccakkha-nana (p): Tri giaùc tueä—Tri giaùc do tröôùc Taêng chuùng, thì toäi ñöôïc tieâu khieân. kinh nghieäm tröïc tieáp. Tueä giaùc tröïc tieáp. Ñoàng Neáu khoâng chí thaønh phaùt loà saùm hoái, chaúng nghóa vôùi chöõ Vipassana. nhöõng seõ trôû ngaïi cho vieäc khôûi sanh thieän Paccaya (p): Condition. phaùp, maø seõ coøn bò ñoïa vaøo ñòa nguïc, ngaï quyû, suùc sanh.

1) A monk should not tell a conscious lie (telling 11) A monk should not destroy vegetable growth: a conscious lie means the words, the Caám ñoán caây. utterance, the speech, the talk, the language, 12) A monk should not argue to disturb other the intimation, the un-ariyan statement of one people: Caám tranh caõi nhieàu lôøi laøm cho intent upon deceiving with words, saying: "I ngöôøi ta phieàn nhieãu. have not seen what I have seen, heard what I 13) A monk should not defame or bad mouth in have not heard, sensed what I have not criticizing the headmaster of the Order: Caám sensed, etc): Caám cho raèng phaûi moät vieäc sai cheâ bai, noùi aùc, hay xuùc phaïm ñeán vò Sö Trò traùi. Söï trong Giaùo Hoäi. 2) A monk should not speak insulting speech to 14) A monk should not spread in the open air a discourage people: Caám cheâ bai laøm ngöôøi chair or a mattress or a stool belonging to the ruûn chí. Order, setting forth, but does not removed or 3) A monk should not speak slandering speech

to have it removed, to cause it destroyed: Caám cause people to break their harmony: Caám duøng ñoà cuûa chuøa maø boû ôû ngoaøi, laøm cho hö noùi löôõi hai chieàu ñaâm thoïc laøm cho ngöôøi ta beå. giaän nhau. 15) A monk should not spread a sleeping place or 4) A monk should not lie down in a sleeping having it spread in a dwelling belonging to the place with a woman: Caám ôû chung nhaø vôùi Order, setting forth, but should neither ñaøn baø trong moät ñeâm. remove it nor have it removed: Caám duøng ñoà 5) A monk should not lie down in a sleeping cuûa chuøa, khi ñi khoâng deïp caát. place with one who is not ordained for more 16) A monk should not lie down in a sleeping than two nights: Caám ôû quaù hai ñeâm chung place in a dwelling belonging to the Order, vôùi ngöôøi chöa thoï giôùi nhaø sö. knowing that he is encroaching upon the 6) A monk should not make one who is not space intended for a monk arrived first: Caám ordained to recite sutras together line by line. khi ñi löõ haønh, giaønh choã naèm cuûa moät ngöôøi However, if a monk recite in studying khaùc. together with lay good advisors, there is no 17) Out of angry and displeased, a monk should offence of Pacittiya: Caám tuïng kinh chung vaø not throw out another monk or cause him to moät löôït vôùi ngöôøi chöa thoï ñaïi giôùi. Tuy be thrown out from a dwelling place nhieân, neáu cuøng baäc thieän höõu tri thöùc taïi gia belonging to the Order: Caám ñuoåi hay sai ñoïc tuïng vaø nghieân cöùu kinh ñieån thì khoâng ñuoåi moät vò Tyø Kheo khoâng haïp yù mình ra phaïm giôùi Ba Daät Ñeà. khoûi phoøng. 7) A monk should not speak of another monk's 18) A monk who dwells in a lofty cell with an very bad offence to one who is not ordained: upper part, in a dwelling place belonging to Caám hoïc toäi moät vò Tyø Kheo khaùc vôùi ngöôøi the Order. He should not cause any boards or chöa thoï giôùi nhaø sö. removable feet of his couch to fall down to 8) A monk should not speak of a condition of hurt other people: Neáu ôû phaàn treân gaùc, khi furthermen to one who is not ordained: Caám giaêng muøng loùt vaùn, caám ñeå caây rôùt truùng khoe mình ñaéc ñaïo coù pheùp thaàn thoâng vôùi ngöôøi. ngöôøi chöa thoï ñaïi giôùi. 19) A monk should not sprinkle grass or clay, or 9) A monk should not teach dharma to women in should not have them sprinkled if he knows more than five or six sentences, except a that the water contains life: Caám laáy nöôùc learned man is present: Caám moät mình thuyeát duøng khi bieát trong nöôùc aáy coù coân truøng. phaùp cho ñaøn baø nghe, duø chæ naêm saùu caâu 20) A monk should not cover his dwelling place maø khoâng coù ñaøn oâng trí thöùc tham döï. with heavy material that collapse to harm 10) A monk should not dig the ground or have it other people: Khi lôïp tònh xaù, caám duøng ñoà dug: Caám ñaøo ñaát, cuoác ñaát, hay sai ngöôøi quaù nhieàu chaát naëng khieán bò saäp. ñaøo cuoác.

21) A monk should not exhort nuns if there is no ñaøn baø daàu töø laøng naày tôùi laøng kia cuõng vaäy, order from the Sangha: Khi khoâng coù leänh tröø khi ngaët ngheøo. cuûa Giaùo Hoäi sai ñi, caám daïy ñaïo, ñoïc giôùi 31) A monk should not eat more than one meal at boån vôùi Tyø Kheo Ni. a public house, nor should he eat two meals in 22) Even though agreed upon by the Order, a two days at the same house: Caám aên ñeán hai monk should not exhort nuns after sunset: buoåi côm moät ngaøy,

hai buoåi hai ngaøy trong Maëc daàu coù leänh Giaùo Hoäi, caám thuyeát phaùp moät nhaø. vôùi chuùng Tyø Kheo Ni töø buoåi chieàu toái ñeán 32) A monk should not eat more than one meal saùng. and residing at various locations in one day, 23) A monk should not joke that the elder monks except when he is ill: Caám aên nhieàu buoåi are exhorting nuns for the sake of gain: Caám côm, ôû nhieàu choã trong moät ngaøy, tröø khi ñau noùi gieãu raèng caùc vò sö ñi thuyeát phaùp cho Tyø yeáu. Kheo Ni coát chæ ñeå aên uoáng no say. 33) A monk should not be absent from the group 24) A monk should not give robe-material to a meal, except at a right time, i.e., time of nun who is not a relation, except in exchange: illness, time of giving robes, time of being Caám taëng aùo cho Tyø Kheo Ni xa laï, tröø khi embarked in a boat, etc.: Caám vaéng maët buoåi mua duøm hoaëc ñoåi aùo môùi. côm kyø hoäi, tröø khi ñau yeáu, ñi xa, hay trai 25) A monk should not sew or cause a robe to be taêng. sewn for a nun who is not a relation: Caám 34) A monk should not eat solid food or soft food may aùo cho Tyø Kheo Ni xa laï. that is not left over when he feels full 26) A monk should not sit down in a private place (satisfied); however, when he is still hungry, together with a nun: Caám ngoài chung vôùi Tyø he can ask for more food: Caám aên no roài maø Kheo Ni, ôû moät choã che khuaát. aên laïi nöõa, nhöng khi coøn ñoùi coù theå hoûi theâm. 27) A monk should not have arranged together 35) When receiving a lot of alms-food, a monk with a nun to go along the same road, even must share them with other monks in the among villages, except at the right time (in Order. If not, there is an offence of Pacittiya this case, the right time must be agreed upon (If a monk, going up to a family, and was by the Order that the road is dangerous and invited to take cakes or barley-gruel, two or frightening that one must go with a weapon): three bowlfuls may be accepted by the monk. Caám ñi chung vôùi Tyø Kheo Ni, daàu töø laøng Should he accept more than that, there is an naày hay laøng kia, tröø khi ngaët ngheøo (tröôøng offence of Pacittiya. Should he accept two or hôïp ngaët ngheøo ôû ñaây phaûi ñöôïc giaùo hoäi three bowfuls, take these cakes back from ñoàng yù laø ñöôøng xaù nguy hieåm vaø gheâ sôï ñeán there and would not share with other monks in noãi ngöôøi ñi ñöôøng phaûi mang vuõ khí). the monastery, there is an offence of 28) A monk should not have arranged together Pacittiya): Caám laõnh ñoà aên nhieàu quaù maø with a nun to embark in a boat and to go khoâng chia sôùt cho vò khaùc (Khi vò sö ñi hay either upstream or downstream, except for ñöôïc môøi thænh ñeán nhaø thí chuû vaø ñöôïc cuùng crossing over to the other bank on a ferry: döôøng hai hay ba baùt boät nhoài maät ñeå mang Caám heïn nhau ñi chung moät thuyeàn, tröø khi veà, vò Taêng aáy coù theå nhaän. Neáu muoán nhieàu qua ñoø. hôn theá laø phaïm toäi Ba Daät Ñeà. Neáu nhaän veà 29) A monk should not eat alms-food knowing töï vieän maø khoâng chia laïi cho chö Taêng trong that it was procured through the intervention töï vieän cuõng bò phaïm toäi Ba Daät Ñeà). of a nun: Caám aên côm cuûa thí chuû ñaõi, khi nhôø 36) A monk should not ask another monk who has coù Tyø Kheo Ni noùi vaøo thí chuû môùi chòu 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 food at the wrong time (wrong time means

afternoon has passed until sunrise): Caám aên the army for two nights: Neáu vì lyù do gì ñoù saùi giôø töø quaù ngoï tôùi ngoï hoâm sau. maø phaûi ñeán vieáng traïi binh, caám ôû chung vôùi 38) A monk should not convey to his mouth quaân binh hai ngaøy. nutriment not given: Caám duøng vaø ñeå ñoà aên 50) If a monk, staying with the army for less than vaøo mieäng, moùn chaúng phaûi cuûa cuùng döôøng. two nights, he should not go see a sham-fight 39) A monk should not eat or partake of solid or to the troops in array or to the massing of food or soft food that was stored so that he the army or to see a review of the army: Neáu doesn't have to go begging for alms-food the phaûi vieáng traïi binh, caám ñi xem söï taäp taønh next day: Caám ñeå daønh ñoà aên caùch ñeâm ñaëng ngöïa voi, quaân binh ñaáu voõ. hoâm sau khoûi ñi khaát thöïc. 51) A monk should not drink fermented liquor and 40) A monk who is not ill should not ask for spirits, nor should he smoke opium, nor should sumptuous foods (sumptuous foods include he chew betel: Caám uoáng röôïu men, caùc thöù ghee, fresh butter, oil, honey, fish, meat, milk, röôïu, thuoác huùt, aù phieän, traàu cau. curds, etc.): Caám hoûi ñoà aên myõ vò, töø côn ñau 52) A monk should not playing in the water: Caám phaûi tuøy moùn caàn duøng. chôi theå thao hay giôûn côït moät caùch quaù töï do 41) A monk should not cause other monks to be döôùi nöôùc. tardy to the meal: Caám coá yù laøm cho maáy vò 53) A monk should not hit other people with Tyø Kheo khaùc treã quaù giôø aên. hands or feet: Caám laáy tay chaân maø ñaùnh ñaù 42) A monk should not give with his own hand ngöôøi ta. solid food or soft food to a naked ascetic, or to 54) A monk should not disrespect any blame or a wanderer or to a female wanderer: Caám warning from the elder monks: Caám baát tuaân trao tay thí ñoà aên cho loõa theå hay nam nöõ vaø khinh deã lôøi quôû traùch caûn ngaên. ngoaïi ñaïo. 55) A monk should not frighten a nother monk: 43) After eating, a monk should not sit down in a Caám doïa naït laøm cho moät vò Tyø Kheo khaùc house where there is a beautiful woman: Caám kinh sôï. 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, töø 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, töø 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.

61) A monk should not intentionally deprive a giao thieäp, hay noùi chuyeän vôùi vò sö noùi saùi living thing of life: Caám coá yù gieát cheát maïng quaáy. thuù vaät. 71) A monk, being spoken to by monks regarding 62) A monk should not knowingly make use of a rule, should speak thus: “Your reverences, I water that contains living things: Caám uoáng will not train myself in this rule of training nöôùc maø mình bieát laø coù truøng. until I have inquired about it of another 63) A monk should not cause sadness to other experienced monk who is expert in people. On the contrary, a monk should do his discipline.” There is an offence of Pacittiya. best to comfort people when they are sad: He should say: “Monks, it should be learnt, it Caám coá yù laøm cho ngöôøi ta buoàn maø khoâng should be inquired into, it should be khuyeân giaûi. investigated by a monk who is training.”: Caám 64) A monk should not knowingly conceal another choái toäi noùi raèng khoâng bieát ñeå ñi hoûi laïi. monk’s very bad offence (an offence that 72) When the Patimokkha is being recited, a involves defeat and the thirteen entailing a monk should not disparaging the rule of formal meeting of the Order): Caám daáu toäi training by saying thus: “On what account are thoâ tuïc, choïc gheïo, giao daâm cuûa moät Tyø the lesser and minor rules of training recited? Kheo (toäi thoâ tuïc naày lieân heä ñeán Töù Ba La They only tend to remorse, to vexation, to Di hay Thaäp Tam Giôùi Taêng Taøn). perplexity.”: Caám noùi phaù raèng ñoïc giôùi boån 65) A monk should not knowingly confer the laø phieàn haø voâ ích. Upasampada Ordination on an individual 73) A monk should not avoid being blamed by under twenty years of age: Caám nhaän vaøo saying that he does not understand the haøng Tyø Kheo, keû naøo chöa ñuùng 20 tuoåi troïn. Patimokkha (Whatever monk, while the 66) A monk should not knowingly open up for a Patimokkha is being recited every half-month, further formal act a legal question already should speak thus: “Only now I do understand settled according to rule: Caám khieâu gôïi söï that this rule is, as is said, handed down in a raày raø sau khi ñaõ eâm thuaän. clause, contained in a clause, and comes up 67) A monk should not have arranged together for recitation every half-moth; if other monks with a caravan set on theft, should not should know concerning this monk has sat knowingly go along the same high road, even down two or three times before, not to say among villages: Caám ñi chung vôùi gian nhaân, oftener, while Patimokkha was being recited, daàu töø laøng naày tôùi laøng kia cuõng vaäy. there is not only no freedom for that monk on 68) A monk should not speak lewd words to account of his ignorance, but he ought to be obstruct

the cultivated path: Caám noùi lôøi daâm dealt with according to the rule for the duïc laøm ngaên trôû söï thaønh ñaïo. offence into which he has fallen there, and 69) A monk should not knowingly allow the 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 noùi novice, nor should he lie down in a sleeping 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 xöû 70) A monk should not knowingly eat together 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 or uncorrectly about the Buddha-Dharma and departing from his seat when the Order is misinterprets the Buddha: Caám aên uoáng vaø engaged in decisive talk: Caám phaù khuaáy laøm

giaùn ñoaïn buoåi hoäi nghò, baèng caùch ñöùng daäy 87) A monk should not sit or lie on a large piece hay böôùc ra ngoaøi. of sleeping bag (oversize): Caám traûi ngoïa cuï 76) A monk should not first consent for ligitimate choaùn choã roäng quaù. acts, and afterwards engage in criticism: Caám 88) A monk should not use oversize itch-cloth laøm caûn trôû khoâng cho thi haønh ñieàu maø giaùo (four spans in length and two spans in hoäi ñaõ quyeát nghò. breadth): Caám duøng vaûi gieû nhieàu quaù ñeå boù 77) A monk should not stand overhearing other choã ñau (boán gang chieàu daøi vaø hai gang monks when they are quarrelling, disputing: chieàu roäng). Caám hoïc ñi hoïc laïi, chuyeän caõi laãy gaây goå, 89) A monk should not use oversize towel or cloth sau khi ñaõ eâm thuaän. for the rains: Caám duøng chaên taém lôùn quaù. 78) When angry and displeased, a monk should 90) A monk should not have a robe made the not give another monk a blow: Caám giaän maø measure of the Buddha’s robe, or more (the ñaùnh moät vò Tyø Kheo khaùc. measures for the Buddha’s robe are nine 79) When angry and displeased, a monk should spans in length and six spans in breadth): Caám not raise the palm of the hand against another maëc aùo roäng daøi nhö aùo cuûa Phaät (aùo cuûa monk: Caám giaän maø vaû, hay vaën tay moät vò Phaät chieàu daøi chín gang, chieàu roäng saùu Tyø Kheo khaùc. gang). 80) A monk should not defame another monk with (II) One hundred seventy-eight rules for an unfounded charge of an offence entailing a mendicant Bhiksunis: Pacittiya (skt)—Baùch formal meeting of the Order: Caám caùo gian Thaát Thaäp Baùt Giôùi Ba Daät Ñeà—According raèng vò Tyø Kheo khaùc phaïm giôùi Taêng Taøn. to Most Honorable Minh Ñaêng Quang in the 81) A monk should not suddenly enter the Rules for Mendicant Bhiksus and Bhiksunis, threshold of the king palace without waiting to one hundred seventy-eight Pacittiya offences be welcome: Caám vaøo cung vua thình lình, which require confession and repentance. If a khoâng chôø ñôïi ñöôïc nghinh tieáp. nun committed any of them, makes a 82) A monk should not pick up or cause another to confession of it before the

Sangha (Order of pick up treasure or what is considered to be monks and nuns) with clear heart, she will treasure, except when he knows the owner become free from the offence. If she doesn't, and picks to set aside for the owner to take it: the offence itself will not only obstruct her Caám löôïm, hay sai löôïm cuûa quaáy vaät boû rôi, development of wholesome acts, but it will tröø khi naøo bieát roõ chuû nhaân maø muoán caát also cause her rebirth in lower realms, i.e., giuøm. hell, hungry ghosts, or animal—Theo Luaät 83) A monk should not enter a village at the Nghi Khaát Só ñöôïc Ñöùc Toân Sö Minh Ñaêng wrong time, unless the Order instructs him to Quang soaïn cho chö Taêng Ni heä phaùi Khaát Só, go for some kind of urgent thing to be done: 178 giôùi Ba Daät Ñeà daønh cho Ni chuùng, neáu Caám vaøo laøng saùi giôø, tröø ra coù vieäc cuûa Giaùo phaïm moät trong nhöõng toäi naày maø chí thaønh Hoäi. phaùt loà saùm hoái tröôùc Taêng Ni chuùng, thì toäi 84) A monk should not sit on a couch or chair with ñöôïc tieâu khieân. Neáu khoâng chí thaønh phaùt loà the legs higher than eight finger-breadths: saùm hoái, chaúng nhöõng seõ trôû ngaïi cho vieäc Caám ngoài gheá cao (cao hôn taùm loùng tay), khôûi sanh thieän phaùp, maø seõ coøn bò ñoïa vaøo naèm giöôøng roäng, chieáu lôùn xinh ñeïp. ñòa nguïc, ngaï quyû, suùc sanh. 85) A monk should not have a couch or a chair 1) A nun should not tell a conscious lie (telling a made covered with good cotton: Caám doàn conscious lie means the words, the utterance, gheá, neäm, goái baèng goøn toát. the speech, the talk, the language, the 86) A monk should not have a needle-case made intimation, the un-ariyan statement of one of bone or ivory or horn: Caám duøng oáng ñöïng intent upon deceiving with words, saying: "I kim baèng xöông, söøng, ngaø. have not seen what I have seen, heard what I have not heard, sensed what I have not

sensed, etc): Caám cho raèng phaûi moät vieäc sai people, and swearing: Caám cheâ bai, noùi aùc, traùi. chæ trích vaø theà thoát. 2) A nun should not speak insulting speech to 14) A nun should not spread in the open air a discourage people: Caám cheâ bai laøm ngöôøi chair or a mattress or a stool belonging to the ruûn chí. Order, setting forth, but does not removed or 3) A nun should not speak slandering speech to have it removed, to cause it destroyed: Caám cause people to break their harmony: Caám duøng ñoà cuûa chuøa maø boû ôû ngoaøi, laøm cho hö noùi löôõi hai chieàu ñaâm thoïc laøm cho ngöôøi ta beå. giaän nhau. 15) A nun should not spread a sleeping place or 4) A nun should not lie down in a sleeping place having it spread in a dwelling belonging to the with a man: Caám ôû chung nhaø vôùi ñaøn oâng Order, setting forth, but should neither trong moät ñeâm. remove it nor have it removed: Caám duøng ñoà 5) A nun should not lie down in a sleeping place cuûa chuøa, khi ñi khoâng deïp caát. with one who is not ordained for more than 16) A nun should not lie down in a sleeping place two nights: Caám ôû quaù hai ñeâm chung vôùi in a dwelling belonging to the Order, knowing ngöôøi chöa thoï giôùi nhaø sö. that she is encroaching upon the space 6) A nun should not make one who is not intended for a nun arrived first: Caám khi ñi löõ ordained speak dharma line by line. However, haønh, giaønh choã naèm cuûa moät ngöôøi khaùc. if a monk recite in studying together with lay 17) Out of angry and displeased, a nun should not good advisors, there is no offence of Pacittiya:

throw out another nun or cause her to be Caám tuïng kinh chung vaø moät löôït vôùi ngöôøi thrown out from a dwelling place belonging to chöa thoï ñaïi giôùi. Tuy nhieân, neáu cuøng baäc the Order: Caám ñuoåi hay sai ñuoåi moät vò Tyø thieän höõu tri thöùc taïi gia ñoïc tuïng vaø nghieân Kheo Ni khoâng haïp yù mình ra khoûi phoøng. cöùu kinh ñieån thì khoâng phaïm giôùi Ba Daät 18) A nun who dwells in a lofty cell with an upper Ñeà. part, in a dwelling place belonging to the 7) A nun should not speak of another nun's very Order. She should not cause any boards or bad offence to one who is not ordained: Caám removable feet of her couch to fall down to hoïc toäi moät vò Tyø Kheo Ni khaùc vôùi ngöôøi hurt other people: Neáu ôû phaàn treân gaùc, khi chöa thoï ñaïi giôùi. giaêng muøng loùt vaùn, caám ñeå caây rôùt truùng 8) A nun should not speak of a condition of super ngöôøi. powers to one who is not ordained: Caám khoe 19) A nun should not sprinkle grass or clay, or mình ñaéc ñaïo coù pheùp thaàn thoâng vôùi ngöôøi should not have them sprinkled if she knows chöa thoï ñaïi giôùi. that the water contains life: Caám laáy nöôùc 9) A nun should not teach dharma to men in duøng khi bieát trong nöôùc aáy coù coân truøng. more than five or six sentences, except a 20) A nun should not cover her dwelling place learned woman is present: Caám moät mình with heavy material that collapse to harm thuyeát phaùp cho ñaøn oâng nghe, duø chæ naêm other people: Khi lôïp tònh xaù, caám duøng ñoà saùu caâu maø khoâng coù ñaøn baø trí thöùc tham döï. quaù nhieàu chaát naëng khieán bò saäp laøm toån haïi 10) A nun should not dig the ground or have it ngöôøi khaùc. dug: Caám ñaøo ñaát, cuoác ñaát, hay sai ngöôøi 21) A nun should not have so many meals a day, ñaøo cuoác. except when she is ill: Caám aên nhieàu böõa côm 11) A nun should not destroy vegetable growth: trong moät ngaøy, töø khi ñau yeáu. Caám ñoán caây. 22) A nun should no be absent during the 12) A nun should not argue to disturb other assembly meal (group meal), except when people: Caám tranh caõi nhieàu lôøi laøm cho she is ill, and at a right time, i.e., time of ngöôøi ta phieàn nhieãu. illness, time of giving robes, time of being 13) A nun should not defame (make derogative embarked in a boat, etc.: Caám vaéng maët buoåi remarks) or bad mouth in criticizing other

côm kyø hoäi, töø khi ñau yeáu, ñi xa, trai Taêng, 31) A nun should not find fault to dismiss another tôûi aùo, hay phaûi ñi xa baèng taøu ñoø. nun from going into a village for alms-food to 23) When receiving a lot of almsfood, a nun must cause that nun to starve: Caám oaùn gheùt, kieám share them with other nuns in the Order. If côù laøm cho moät vò ni khaùc bô vô nhòn ñoùi. not, there is an offence of Pacittiya (If a nun, 32) A nun should not store so much medicines: going up to a family, and was invited to take Caám laõnh ñeå daønh nhieàu thuoác. cakes or barley-gruel, two or three bowlfuls 33) A nun should not go to see an army fighting: may be accepted by the nun. Should she Caám xem dieãn binh taäp traän. accept more than that, there is an offence of 34) If there is some reason for a nun to go to visit Pacittiya. Should she accept two or three the army, that nun should not stay with the bowlfuls, take these cakes back from there army for two nights: Neáu vì lyù do gì ñoù maø and would not share with other nuns in the phaûi ñeán vieáng traïi binh, caám ôû chung vôùi

monastery, there is an offence of Pacittiya): quaân binh hai ngaøy. Caám laõnh ñoà aên nhieàu maø khoâng chia sôùt cho 35) If a nun, staying with the army for less than caùc vò aáy (khi vò Ni ñi hay ñöôïc môøi thænh ñeán two nights, she should not go see a sham-fight nhaø thí chuû vaø ñöôïc cuùng döôøng hai hay ba or to the troops in array or to the massing of baùt boät nhoài maät ñeå mang veà, vò Ni aáy coù theå the army or to see a review of the army: Neáu nhaän. Neáu muoán nhieàu hôn theá laø phaïm toäi phaûi vieáng traïi binh, caám ñi xem söï taäp taønh Ba Daät Ñeà. Neáu nhaän veà töï vieän maø khoâng ngöïa voi, quaân binh ñaáu voõ. chia laïi cho Ni chuùng trong töï vieän cuõng bò 36) A nun should not drink fermented liquor and phaïm toäi Ba Daät Ñeà). spirits, nor should she smoke opium, nor 24) A nun should not eat or partake solid or soft should she chew betel: Caám uoáng röôïu men, food at the wrong time (wrong time means caùc thöù röôïu, thuoác huùt, aù phieän, traàu cau. afternoon has passed until sunrise): Caám aên 37) A nun should not freely bathing and playing in saùi giôø töø quaù ngoï tôùi ngoï hoâm sau. the water: Caám taém röõa moät caùch quaù töï do 25) A nun should not eat or partake of solid food vaø giôõn côït. or soft food that was stored so that she doesn't 38) A nun should not kick people with her legs or have to go begging for alms-food the next hands: Caám laáy tay chaân maø ñaùnh ñaù ngöôøi day: Caám ñeå daønh ñoà aên caùch ñeâm ñaëng hoâm ta. sau khoûi ñi khaát thöïc. 39) A nun should not disrespect any blame or 26) A nun should not convey to her mouth warning from the elder monks or nuns: Caám nutriment not given: Caám duøng vaø ñeå ñoà aên baát tuaân vaø khinh deã lôøi quôû traùch caûn ngaên. vaøo mieäng, moùn chaúng phaûi cuûa cuùng döôøng. 40) A nun should not frighten other people: Caám 27) A nun should not cause other nuns to be tardy doïa naït laøm cho ngöôøi khaùc kinh sôï. to the meal: Caám coá yù laøm cho maáy vò Tyø 41) A nun should not bathe at intervals of less Kheo Ni khaùc treã quaù giôø aên. than half a month, except at a right time, i.e., 28) After eating, a nun should not sit down in a the time of illness, the body is dirty, or too hot house where there is a man: Caám aên roài maø during the summer time: Caám taém tôùi hai laàn coøn ngoài naùn laïi laâu trong nhaø coù ñaøn oâng. trong nöûa thaùng, töø khi ñau yeáu, dô hay nöïc 29) After receiving alms-food, a nun should not sit vaøo trôøi heø. down in a private place on a secluded seat 42) If she is not ill, a nun should not warm herself, together with a man: Caám laõnh ñoà aên roài, maø kindle or cause a fire to be kindled: Caám voâ coøn ngoài laïi choã kín, trong nhaø coù ñaøn oâng. côù chuïm löûa choã troáng, töø khi ñau yeáu, laïnh 30) After receiving alms-food, a nun should not sit leõo hay trong ñeâm toái. down in a private place on a secluded seat 43) A nun should not hide or cause to hide together with a man: Caám laõnh ñoà aên roài, maø another nun's bowl or robe or cloth, even in coøn ngoài laïi choã kín, trong nhaø coù ñaøn oâng. fun: Caám gieãu côït maø giaáu, hoaëc xuùi ngöôøi

daáu ñoà cuûa ngöôøi khaùc (nhö baùt, aùo, vaûi, vaân Dharma and misinterprets the Buddha, should vaân). not encourage that novice, should not support, 44) A nun should not get back things that she should not eat with that novice, nor should he already offered to another nun: Caám laáy leùn lie down in a sleeping place with that novice:

laïi ñoà, aùo ñaõ cho ngöôøi ta roài. Caám giöõ taïi chuøa vaø ñeå haàu mình, keû Sa Di 45) A nun should not wear a robe (white) that has Ni noùi saùi quaáy. no disfigurement of black, dark green or 55) A nun, being spoken to by nuns regarding a muddy colors: Caám maëc duøng chaên aùo, maøu rule, should speak thus: “Your reverences, I vaûi traéng, maø phaûi nhuoäm laïi cho xaáu tröôùc will not train myself in this rule of training khi duøng. until I have inquired about it of another 46) A nun should not knowingly make use of experienced monk who is expert in water that contains living things: Caám uoáng discipline.” There is an offence of Pacittiya. nöôùc maø mình bieát laø coù truøng. She should say: “Monks, it should be learnt, it 47) A nun should not intentionally deprive a should be inquired into, it should be living thing of life: Caám coá yù gieát cheát maïng investigated by a nun who is training.”: Caám thuù vaät. choái toäi noùi raèng khoâng bieát ñeå ñi hoûi laïi 48)A nun should not cause sadness to other people 56) When the Patimokkha is being recited, a nun without comforting them: Caám coá yù laøm cho should not disparaging the rule of training by ngöôøi ta buoàn maø khoâng khuyeân giaûi. saying thus: “On what account are the lesser 49) A nun should not knowingly conceal another and minor rules of training recited? They only nun’s very bad offence (an offence that tend to remorse, to vexation, to perplexity.”: involves defeat and the seventeen entailing a Caám noùi phaù raèng ñoïc giôùi boån laø phieàn haø voâ formal meeting of the Order): Caám daáu toäi ích. thoâ tuïc, choïc gheïo, giao daâm cuûa moät Tyø 57) A nun should not avoid being blamed by Kheo Ni (toäi thoâ tuïc naày lieân heä ñeán Töù Ba saying that she does not understand the La Di hay Thaäp Thaát Giôùi Taêng Taøn). Patimokkha (Whatever nun, while the 50) A nun should not knowingly open up for a Patimokkha is being recited every half-month, further formal act a legal question already should speak thus: “Only now I do understand settled according to rule: Caám khieâu gôïi söï that this rule is, as is said, handed down in a raày raø sau khi ñaõ eâm thuaän. clause, contained in a clause, and comes up 51) A nun should not have arranged together with for recitation every half-moth; if other nuns a caravan set on theft, should not knowingly should know concerning this nun has sat down go along the same high road, even among two or three times before, not to say oftener, villages: Caám ñi chung vôùi gian nhaân, daàu töø while Patimokkha was being recited, there is laøng naày tôùi laøng kia cuõng vaäy. not only no freedom for that nun on account of 52) A nun should not speak lewd words to his ignorance, but he ought to be dealt with obstruct the cultivated path: Caám noùi lôøi daâm according to the rule for the offence into duïc laøm ngaên trôû söï thaønh ñaïo. which she has fallen there, and further 53) A nun should not knowingly frequent, confusion should be put on her, saying: ‘Your exchange things, speak, be in communion reverence, this is bad for you, this is badly with, or lie down in a sleeping place with a gotten by you, that you, while the Patimokkha nun who speaks uncorrectly about the is being recited, do not attend applying Buddha-Dharma and misinterprets the yourself properly.”: Caám choái toäi noùi raèng taïi Buddha: Caám giao thieäp, ñöa ñoà, noùi chuyeän mình khoâng thuoäc giôùi boån. vôùi keû noùi saùi quaáy aáy, chaúng haïn nhö noùi saùi 58) A nun should not say that the

Order’s decision quaáy veà Phaät Phaùp vaø Ñöùc Phaät. is not fair: Caám noùi Giaùo Hoäi nghò xöû chaúng 54) A nun should not knowingly allow the novice coâng bình. who speaks uncorrectly about the Buddha-

59) A nun should not break or interrupt the 70) A nun should not eat the five forbidden meeting, not giving the consent by rising up or pungent roots, i.e., garlic, onion, leeks, etc.: departing from her seat when the Order is Caám aên nguõ taân nhö toûi, haønh, heï, neùn, kieâu. engaged in decisive talk: Caám phaù khuaáy laøm 71) A nun should not disobey the law by not giaùn ñoaïn buoåi hoäi nghò, baèng caùch ñöùng daäy shaving the eyebrows: Caám baát tuaân chaúng hay böôùc ra ngoaøi. caïo chôn maøy. 60) A nun should not first consent for ligitimate 72) A nun should not joke or laugh at someone: acts, and afterwards engage in criticism: Caám Caám cöôøi baäy. laøm caûn trôû khoâng cho thi haønh ñieàu maø giaùo 73) A nun should not talk worldly affairs: Caám hoäi ñaõ quyeát nghò. noùi chuyeän theá tuïc. 61) A nun should not stand overhearing other 74) Two nuns should not play or trifle with hands: nuns when they are quarrelling, disputing: Caám hai coâ duøng tay bôõn côït (tröûng giôõn). Caám hoïc ñi hoïc laïi, chuyeän caõi laãy gaây goå, 75) A nun should not stand with drinking water or sau khi ñaõ eâm thuaän. with a fan close to a monk while he is eating 62) When angry and displeased, a nun should not or drinking: Caám moät Ni moät Sö uoáng nöôùc give another nun a blow: Caám giaän maø ñaùnh chung vaø quaït cho nhau. moät vò Tyø Kheo Ni khaùc. 76) A nun should not eat or partake of solid food 63) When angry and displeased, a nun should not or soft food that was stored so that she doesn’t raise the palm of the hand against another have to go begging for alms-food the next nun: Caám giaän maø vaû, hay vaën tay moät vò Tyø day: Caám ñeå daønh ñoà aên caùch ñeâm ñaëng hoâm Kheo Ni khaùc. sau khoûi ñi khaát thöïc. 64) A nun should not defame another nun with an 77) A nun should not go to stool or urinate to unfounded charge of an offence entailing a cause pollution in the area of vegetables, formal meeting of the Order: Caám caùo gian plants or trees: Caám ñaïi, tieåu tieän laøm dô caây raèng vò Tyø Kheo Ni khaùc phaïm giôùi Toån Haïi coái. Taêng Taøn. 78) A nun should not throw out the excriment or 65) A nun should not suddenly enter the threshold urine or rubbish or remains of food over a of the king palace without waiting to be wall or a fence: Caám quaêng ra ngoaøi raøo, ñoà welcome: Caám vaøo cung vua thình lình, ñaïi, tieåu tieän khi ñeâm. khoâng chôø ñôïi ñöôïc nghinh tieáp. 79) A nun should not go to see dancing, singing, 66) A nun should not pick up or cause another to or music: Caám ñi xem haùt. pick up treasure or what is considered to be 80) A nun should not speak with a man in a treasure, except when she knows the owner secluded place (it is not proper for a nun to and picks to set aside for the owner to take it: stand with a man or talk to him alone in a Caám löôïm, hay sai löôïm cuûa quaáy vaät boû rôi, secluded place, i.e., in the dark of the night töø khi naøo bieát roõ chuû nhaân maø muoán caát when there is no light). In doing so, she giuøm. commits an offence which requires expiation: 67) A nun should not enter a village at the wrong Caám noùi chuyeän vôùi ñaøn oâng choã vaéng veû. time, unless the Order instructs her to go for 81) A nun should not meet and talk with a man in some kind of urgent

thing to be done: Caám a private place: Caám gaëp vaø noùi chuyeän vôùi vaøo laøng saùi giôø, tröø ra coù vieäc cuûa Giaùo Hoäi. ñaøn oâng choã chaùn chöôøng. 68) A nun should not sit on a couch or chair with 82) A nun should not order another nun to leave the legs higher than eight finger-breadths: so that she can be free to talk to a man: Caám Caám ngoài gheá cao (cao hôn taùm loùng tay), baûo coâ khaùc ñi xa ñaëng mình tieän beà noùi naèm giöôøng roäng, chieáu lôùn xinh ñeïp. chuyeän vôùi ñaøn oâng. 69) A nun should not have a couch or a chair 83) A nun should not leave a lay person's house made covered with good cotton: Caám doàn without asking the owner's permision: Caám ôû gheá, neäm, goái baèng goøn toát.

nhaø cö gia maø ra ñi thình lình khoâng cho chuû 95) A nun should not walk on almstour during the nhaø hay. rains, for she may tread on worms and other 84) A nun should not enter the house of a lay insects: Caám ñi xa luùc muøa möa, vì coù theå person without informing the owner, then stay daãm leân vaø gieát haïi saâu boï. overnight without asking for permision of the 96) A nun should not stay at the retreat are after owner: Caám vaøo nhaø cö gia maø chuû nhaø the rainy season: Caám ñaõ heát muøa möa maø chaúng hay bieát roài töï tieän ôû laïi ñeâm nôi ñoù. chaúng chòu ñi. 85) A nun should not enter the house of a lay 97) A nun should not go on alms-tour within a person without informing the householder, dangerous region. Her disobeying the rule is and sit or lie down at ease: Caám vaøo nhaø cö the committing of an offence of expiation: gia maø chuû nhaø khoâng hay bieát roài ngoài naèm Caám ñi quanh vuøng nguy hieåm. nôi ñoù. 98) A nun should not go on alms-tour within a 86) A nun should not enter the house of a lay chaotic region: Caám ñi quanh xöù loän xoän. person, then enter a private place with a man: 99) A nun should not keep company with a man Caám voâ nhaø ngöôøi, vaøo phoøng kín vôùi ñaøn (whatever nun should keep company with a oâng. householder or with the householder's son, 87) A nun should not misinterpret the master's that nun should be spoken to thus by the nuns: instructions: Caám ñoïc baäy vôùi keû khaùc lôøi daïy "Do not, lady, keep company with a cuûa baø Thaày daïy hoïc. householder and with a householder's son. 88) A nun should not get angry, nor swear: Caám Let the lady desist, the Order praises such theà oaùn töùc toái. detachment in a sister." But if that nun, being 89) A nun should not argue, nor yell loudly at the spoken to thus by the nuns, should persist as same time beat her chest: Caám tranh hôn before, that nun should be admonished by the thua, ñaám ngöïc keâu la. nuns up to the third time for giving up that 90) Two nuns should not share one couch, except course. If she should give up, while being when they are ill. If not, they commit the admonished up to the third time, that is good. offence of expiation: Caám hai coâ naèm chung, If she should not give up, there is an offence tröø khi ñau yeáu. of expiation): Caám thaân caän vaø ôû chung nhaø 91) Two nuns should not share one couch, except vôùi ñaøn oâng. in case of emergency: Caám hai coâ naèm chung 100)A nun should not go to see a king's palace, giöôøng tröø khi caàn kíp. including the king's pleasure house, a picture 92) A nun should not cause troubles for other gallery, a park, or a pleasure grove, or a lotus nuns, nor should she cause others to be late to pond (it is said that if she goes to any of the sutra-recitation, supportive

recitation, above mentioned places, she commits the ceremonies, or preaching: Caám laøm phieàn offence of expiation): Caám ñi xem ñeàn ñaøi hoaëc laøm treã maáy coâ khaùc trong cuoäc tuïng cung ñieän cuûa vua. kinh, hoä nieäm, laøm leã, vaø giaûng ñaïo. 101)A nun should not bathe naked. It is not 93) A nun who should neither attend to an ailing advisable for a nun to take a bath without woman who lives with her, nor should she clothes or having no dress at all. If she does make an effort to get her attended to, commits so, she commits an offence of expiation: Caám the offence of expiation: Caám chaúng saên soùc taém döôùi nöôùc maø chaúng coù choaøng taém. ngöôøi ôû gaàn mình trong côn ñau beänh. 102)A nun should not use a bathing cloth beyond 94) Whaterver nun, having given quarters to a the measure prescribed for the Nun. When a nun, should, angry, displeased, throw her out bathing cloth is being made for a nun, it must or have her thrown out, commits the offence be made to a proper measure. This is the of expiation: Caám trong muøa möa ñuoåi moät proper meausre: in length four spans, in width coâ ñi choã khaùc, sau khi mình ñaõ tìm xong choã two spans. For her who exceeds this measure, nguï. should she make or arrange to make a bathing

cloth beyond the measure prescribed for the with her own hand solid food or soft food to a Nun, there is an offence of expiation (The householder, a male or female wanderer, she Book Of The Discipline, I.B. Horner, 1997): commits an offence of expiation: Caám trao Caám duøng choaøng taém roäng quaù thöôùc taát. tay thí ñoà aên cho keû ngoaïi ñaïo. 103)A nun should neither sew or make effort to 113)A nun should not do household work for a lay have the robe sewn beyond the limit of five person. Leading the holy life, a nun should days. Whatever nun, having unsewn or having not do the household work. If she does so, she made another unsewn a nun's robe, if she is commits an offence of expiation: Caám ra tay not afterwards prevented should neither sew it laøm vieäc cho ngöôøi cö gia. nor should make an effort to get it sewn, 114)A nun should not spin yarn: Caám töï mình keùo except on the fourth and fifth days, there is an chæ quay tô. offence of expiation: Caám may moät caùi aùo ñeå 115)A nun should not make use of a sofa or a quaù naêm ngaøy. divan at the house of a lay person: Caám ngoài 104)A nun should not store a ready-to-wear robe: treân giöôøng vaùn cuûa cö gia. Caám may aùo roài maø chaúng maëc lieàn. 116)If a nun must stay overnight at the house of a 105)A nun should not hold back a legally valid lay person, the next morning when she leaves, division of robe-material: Caám nhôn danh she must inform the owner. If she does not, Giaùo Hoäi, phaùt aùo vaø vaûi roài ñeå daønh laïi moät she commits an offence of expiation: Caám ít cho mình. nghæ ñeâm nôi nhaø cö gia maø saùng sôùm ra ñi 106)A nun should not wear a robe of someone khoâng cho chuû nhaø hay bieát. else without permision: Caám maëc ñoà cuûa moät 117)A nun should not recite incantation the same coâ khaùc maø khoâng hoûi tröôùc. way as the heretic magicians do: Caám ñoïc 107)A nun should not give away other nuns' chuù nhö maáy keû phaùp phuø. robes: Caám laáy aùo cuûa moät coâ khaùc maø cho 118)A nun should not teach other people to recite ngöôøi. incantation: Caám daïy ngöôøi ta ñoïc chuù. 108)A nun should not be an obstacle in the way of 119)A nun

should not ordain a pregnant woman. In a group's receiving robe or in legal case of doing so, she commits the offence of distribution of robe material in the Sangha: expiation: Caám cho nhaäp ñaïo moät coâ coù thai. Caám coù yù caûn trôû söï phaùt aùo cuûa Giaùo Hoäi. 120)A nun should not ordain a woman giving suck 109)A nun should not use her speech as an (it is forbidden for a nun to ordain a woman obstacle in the way of a group's receiving giving suck). In case of violation of the rule, robe or in legal distribution of robe material in she commits an offence of expiation: Caám the Sangha: Caám duøng lôøi noùi caûn trôû söï phaùt cho nhaäp ñaïo moät coâ coøn coù con nhoû. aùo cuûa Giaùo Hoäi. 121)A nun should not ordain a maiden under 110)A nun should not use any means to obstruct twenty years of age. In case of violation of the way of a group's receiving robe or in legal the rule, she commits an offence of expiation: distribution of robe material in the Sangha: Caám cho nhaäp haøng Ni coâ moät ngöôøi chöa Caám laøm caùch cheá caûn trôû söï phaùt aùo cuûa ñuùng hai möôi tuoåi troïn. Giaùo Hoäi. 122)A nun should not ordain a probationer who 111)There is some legal question to be settled by has not trained for two years in the six rules. the Order. If a nun does not agree or does not Even after reaching the age of twenty years, a make effort to get it settled, she commits married girl is not fit for ordination, if she is Expiation offence: Caám ñaõ coù ngöôøi hoøa giaûi not trained for two years in six rules (see maø khoâng chòu hoøa. Thaäp Giôùi II B): Caám cho nhaäp haøng Ni coâ 112)A nun should not give with her own hand solid moät ngöôøi chöa taäp söï hai naêm. food or soft food to a heretics. According to 123)A nun should not ordain a woman who The Book Of The Discipline, translated into committed Parajikas, even though she is over English by I.B. Horner in 1997, if a nun gives twenty years of age and she is trained for two

years: Caám cho nhaäp haøng Ni coâ moät ngöôøi 134)A nun should not ordain a probationer without phaïm ñaïi giôùi, maëc daàu ñaõ ñuùng tuoåi vaø ñaõ the consent of the parents and husband. If a taäp söï hai naêm. nun ordain a probationer without such 124)A nun should not refuse to ordain a consent, she commits an offence of expiation: probationer who meets all required Caám nhaän moät keû tu taäp vaøo haøng Ni coâ thieät qualifications (over twenty years of age and thoï, neáu ngöôøi nhaø keû aáy chaúng thuaän. two years of training in six rules): Caám khoâng 135)A nun should not cause a woman to feel sad cho nhaäp ñaïo haøng Ni coâ moät ngöôøi ñaõ ñuû and worry, so that she will leave home to join ñieàu kieän. the Order: Caám laøm cho moät thieáu phuï buoàn 125)A nun should not hurry to ordain a woman and chaùn, sôï seät ñaëng boû gia ñình nhaäp ñaïo. not to train her in six rules: Caám voäi vaõ cho 136)A nun should not first promise to ordain a nhaäp ñaïo sôùm vaø chaúng taäp söï. trainable probationer, then later breaks her 126)A nun should not ordain a married girl without promise: Caám höùa neáu ai deã daïy thì cho nhaäp obtaining the permision from the Order, even ñaïo, keá khoâng giöõ lôøi. though the girl has completed twenty years of 137)A nun should not promise another nun for age and has trained for two years in the six ordination, in a gain of a robe and afterwards rules. In case of doing so, she commits the breaks her promise, her such doing is an offence of

expiation: Caám cho nhaäp ñaïo maø offence of expiation. Whatever nun, having chaúng ñöôïc Giaùo Hoäi chö Taêng thò nhaän. said to a probationer: “If you, lady, will give 127)A nun should not conceal any of the me a robe, then will I ordain you.” If information from 119 to 126: Caám giaáu nhöõng afterwards, she should neither ordain her nor söï sô thaát aáy. should she make an effort to get her ordained, 128)After ordaining a woman, a nun should keep there is an offence of expiation.A nun should her under supervision and should help her for not promise to ordain a woman who seems to two years in training in six rules. It is a be trainable, and afterwards breaks her general rule for a nun to give ordained promise: Caám höùa neáu ai cuùng aùo thì cho woman instructions for two years. In nhaäp ñaïo, keá khoâng giöõ lôøi. disobeying this she commits the offence of 138)A nun who joined the Order less than a year, expiation: Caám ñaõ thaâu nhaän hoïc troø maø should not ordain a probationer: Caám môùi khoâng lo daïy doã trong hai naêm taäp söï. nhaäp ñaïo chöa ñöôïc moät naêm maø thaâu nhaän 129)Ordaining a maiden every year by a nun is ngöôøi khaùc cho thoï giôùi cuï tuùc. committing the offence of expiation: Caám 139)A nun should not ordain a woman and wait môùi nhaäp ñaïo chöa ñöôïc hai naêm maø thaâu until the next day to inform the Order of nhaän hoïc troø. monks: Caám sau khi thaâu nhaän moät Ni coâ maø 130)An unqualified nun should not admit a novice: ñeå qua ñeâm môùi trình dieän vôùi Giaùo Hoäi chö Caám moät coâ thieáu söùc maø cho ngöôøi nhaäp Taêng. ñaïo. 140)A nun should not be absent on the Uposatha 131)An unqualified nun should not ordain a Day, except when she is ill: Caám vaéng maët probationer: Caám moät coâ thieáu söùc maø truyeàn ngaøy ñoïc Giôùi luaät, töø khi ñau yeáu. giôùi cuï tuùc cho ngöôøi. 141)A nun should not forget her general duty of 132)A nun who is not thorough in Vinaya, should asking the Order of the monks the dates of the not ordain a probationer: Caám moät coâ thieáu observance day and preaching Dharma day: pheùp maø truyeàn giôùi cuï tuùc cho ngöôøi. Caám queân hoûi Giaùo Hoäi caàu thaày thuyeát phaùp 133)A nun should not complain the Order for not vaø ñoïc giôùi boån. allowing her the permision to ordain a 142)After the rainy season retreat, if a nun does probationer: Caám phieàn traùch khi Giaùo Hoäi not invite the Order of Monks and Nuns in chaúng cho pheùp truyeàn giôùi. respect of three matters that is what is seen or heard or suspected, she commits the offence

of expiation: Caám ñeán cuoái muøa möa queân scented groundsesamum. In case of violation, ñoïc laïi vôùi Giaùo Hoäi chö Taêng nhöõng ñieàu she commits the offence of expiation: Caám nghe thaáy. doài phaán xöùc daàu. 143)A nun should not spend the rains in a 152)A nun should not induce another nun to apply residence where there is no monk. In case of cosmetic powder, nor should she induce violation of the instruction and staying during another nun to use perfumes: Caám xuùi moät Ni the rainy season in a monastery without coâ doài phaán xöùc daàu. monk, she commits the offence of expiation 153)A nun should not induce a cultivator to apply (the Buddha has made the rules for the nuns cosmetic powder or to use perfumes: Caám xuùi to enter into rainy season retreat in a moät keû tu taäp doài phaán xöùc daàu. monastery where there are also monks. 154)A nun should not induce a disciple to apply Probably

this has been done with the cosmetic powder or to use perfumes: Caám xuùi consideration of providing them hoïc troø doài phaán xöùc daàu. guardianship): Caám hoïp nhau trong muøa möa 155)A nun should not induce a lay person to apply ôû moät xöù khoâng coù chö Taêng. cosmetic powder or to use perfumes: Caám xuùi 144)A nun should not enter a monastery without ngöôøi taïi gia doài phaán xöùc daàu. asking for advanced permision: Caám vaøo tònh 156)A nun should not wear thin robe through xaù chö Taêng maø khoâng xin pheùp tröôùc. which one can see her skin: Caám baän aùo 145)A nun should not revile or abuse another nun. moûng thaáy mình. In doing so she commits the offence of 157)A nun should not wear clothes of lay people: expiation: Caám nhieác maéng maáy Ni coâ khaùc. Caám laáy y phuïc cuûa ngöôøi taïi gia maëc vaøo. 146)A nun should not use coarse words to cause 158)A nun should not use a sunshade and sandals. troubles in the Order: Caám duøng lôøi thoâ bæ When she does so, she commits the offence of kheâu neân söï raày raø ôû Giaùo Hoäi. expiation: Caám mang giaøy, caàm duø ñi ra 147)It is not proper for a nun to make a boil or ñöôøng. scab that has formed on the lower part of her 159)A nun should not goes in a vehicle if she is body to be operated by a man without the not ill: Caám ñi kieäu, tröø khi ñau yeáu. permision of the Order; she should not also 160)A nun should not enter the village without get it washed or smeared, bound up or wearing her vest (robe): Caám vaøo laøng maø unbound by a man. Doing so, she commits the chaúng maëc aùo Ni coâ. offence of expiation: Caám khi beänh khoâng coù 161)A nun should not enter the house of a lay Giaùo Hoäi cho pheùp maø ñeå ngöôøi khaùc caét person at night without inviation: Caám khi hoaëc boù cho mình. ñeâm vaøo nhaø cö só neáu khoâng ñöôïc môøi thænh. 148)A nun should not eat or partake of solid food 162)A nun should not open the gate of the temple or soft food after her being satisfied: Caám aên and go out in the evening without informing no roài maø coøn aên laïi nöõa. other nuns in the temple: Caám vaøo buoåi 149)A nun should not be envious with other nuns. chieàu, môû coång chuøa ra ñi, khoâng cho maáy coâ It is not proper for her in her monastic life to khaùc hay. harbor jealousy against anyone. If she does 163)After the sun sets, a nun should not open the so, she commits the offence of expiation: gate of the temple and go out without Caám ganh gheùt caùc Ni coâ khaùc. informing other nuns: Caám sau khi maët trôøi 150)A nun should not apply any cosmetic powder, laën, môû coång chuøa ra ñi, khoâng cho maáy coâ nor should she wear ornaments: Caám doài maøi khaùc hay. trang ñieåm thaân mình. 164)A nun should not be absent in the assembly 151)A nun should not apply cosmetic powder, nor day of the rainy season retreat: Caám vaéng should she use perfumes. It is not proper for a maët ngaøy hoäi trong muøa an cö kieát haï. nun to use perfumes and paints in water for bathing as well as she should not bathe in

165)A nun should not ordain a woman who has 177)A nun should not wear worldly clothes and chronic disease: Caám cho nhaäp ñaïo moät coâ coù ornaments: Caám maëc ñoà vaø trang ñieåm nhö beänh khoù. maáy coâ ôû theá tuïc. 166)A nun should not ordain a bisexual person: 178)A nun should not instigate a heretic girl to Caám cho nhaäp ñaïo moät coâ baùn nam baùn nöõ. apply cosmetic powder and use perfumes:

167)A nun should not ordain a woman with Caám xuùi moät coâ gaùi ngoaïi ñaïo doài phaán xöùc unusual disease: Caám cho nhaäp ñaïo moät coâ daàu. coù beänh khaùc thöôøng. (III) Ninety-two pacittiya offences—Cöûu Thaäp Nhò 168)A nun should not ordain a woman who is in Giôùi Ñoïa: According to The Book of debt or handicapped: Caám cho nhaäp ñaïo moät Discipline, Part II and III, translated into coâ maéc nôï hoaëc taøn taät. English by I.B. Horner, ninety-two Pacittiya 169)A nun should not learn divination or fortune- offences which require confession and telling: Caám hoïc caùch boùi ñoaùn vaän maïng, repentance. If a monk doing any of them, sanh nhai theo ngöôøi theá tuïc. makes a confession of it before the Sangha 170)A nun should not teach other people with clear heart, he will become free from the divination or fortune-telling: Caám daïy ngöôøi offence. If he doesn't, the offence itself will khaùc boùi ñoaùn vaän maïng. not only obstruct his development of 171)A nun should not disobey not to leave when wholesome acts, but it will also cause his someone asks to leave: Caám ñaõ coù ai baûo ñi rebirth in lower realms, i.e., hell, hungry maø chaúng chòu ñi. ghosts, or animal—Theo Luaät Taïng, 90 giôùi 172)A nun should not suddenly ask a monk Ba Daät Ñeà, neáu phaïm moät trong nhöõng toäi without asking for advanced permision: Caám naày maø chí thaønh phaùt loà saùm hoái tröôùc Taêng chaúng xin pheùp maø thình lình hoûi lyù moät vò chuùng, thì toäi ñöôïc tieâu khieân. Neáu khoâng chí sö. thaønh phaùt loà saùm hoái, chaúng nhöõng seõ trôû 173)A nun should not sit or lie down in a place ngaïi cho vieäc khôûi sanh thieän phaùp, maø seõ that blocks other people's way and causes coøn bò ñoïa vaøo ñòa nguïc, ngaï quyû, suùc sanh. them troubles: Caám ngoài naèm choã ñöôøng ñi 1) A monk should not tell a conscious lie (telling laøm khoù vaø phieàn keû khaùc. a conscious lie means the words, the 174)A nun should not build a stupa for another nun utterance, the speech, the talk, the language, within the temple of monks: Caám caát thaùp, the intimation, the un-ariyan statement of one xaây moà cho moät Ni coâ khaùc trong voøng chuøa intent upon deceiving with words, saying: "I cuûa chö Taêng. have not seen what I have seen, heard what I 175)Even though a hundred years' standing by the have not heard, sensed what I have not higher ordination , a nun must always pay sensed, etc): Caám cho raèng phaûi moät vieäc sai respect to a monk, no matter how young he is, traùi. offer her seat to him, reverence him, and 2) A monk should not speak insulting speech to perform all proper duties towards him though discourage people: Caám cheâ bai laøm ngöôøi he has just received the Higher Ordination on ruûn chí. that very day: Caám moät Ni coâ giaø gaëp moät vò 3) A monk should not speak slandering speech to sö treû maø chaúng laøm leã theo luaät. Daàu traêm cause people to break their harmony: Caám tuoåi haï, tyø kheo ni luùc naøo cuõng phaûi toân kính noùi löôõi hai chieàu ñaâm thoïc laøm cho ngöôøi ta moät vò Taêng duø treû vaø phaûi nhöôøng choã ngoài giaän nhau. cho vò aáy, phaûi ñaûnh leã vaø thöïc haønh boån 4) A monk should not make one who is not phaän ñoái vôùi vò Tyø kheo, maëc daàu vò naày chæ ordained to speak dharma line by line. môùi xuaát gia ngaøy hoâm aáy. However, if a monk studies together with lay 176)A nun should not walk and wriggle at the good advisors, there is no offence of Pacittiya: same time: Caám vöøa ñi vöøa uoán eùo

thaân Caám ñeå cho ngöôøi chöa thoï ñaïi giôùi thuyeát mình. phaùp. Tuy nhieân, neáu cuøng baäc thieän höõu tri

thöùc taïi gia nghieân cöùu kinh ñieån thì khoâng space intended for a monk arrived first: Caám phaïm giôùi Ba Daät Ñeà. khi ñi löõ haønh, giaønh choã naèm cuûa moät ngöôøi 5) A monk should not lie down in a sleeping khaùc. place with one who is not ordained for more 17) Out of angry and displeased, a monk should than two nights: Caám ôû quaù hai ñeâm chung not throw out another monk or cause him to vôùi ngöôøi chöa thoï giôùi nhaø sö. be thrown out from a dwelling place 6) A monk should not lie down in a sleeping belonging to the Order: Caám ñuoåi hay sai place with a woman: Caám ôû chung nhaø vôùi ñuoåi moät vò Tyø Kheo khoâng haïp yù mình ra ñaøn baø trong moät ñeâm. khoûi phoøng. 7) A monk should not teach dharma to women in 18) A monk who dwells in a lofty cell with an more than five or six sentences, except a upper part, in a dwelling place belonging to learned man is present: Caám moät mình thuyeát the Order. He should not cause any boards or phaùp cho ñaøn baø nghe, duø chæ naêm saùu caâu removable feet of his couch to fall down to maø khoâng coù ñaøn oâng trí thöùc tham döï. hurt other people: Neáu ôû phaàn treân gaùc, khi 8) A monk should not speak of a condition of giaêng muøng loùt vaùn, caám ñeå caây rôùt truùng furthermen to one who is not ordained: Caám ngöôøi. khoe mình ñaéc ñaïo coù pheùp thaàn thoâng vôùi 19) A monk should not cover his dwelling place ngöôøi chöa thoï ñaïi giôùi. with heavy material that collapse to harm 9) A monk should not speak of another monk's other people: Khi lôïp tònh xaù, caám duøng ñoà very bad offence to one who is not ordained: quaù nhieàu chaát naëng khieán bò saäp. Caám hoïc toäi moät vò Tyø Kheo khaùc vôùi ngöôøi 20) A monk should not sprinkle grass or clay, or chöa thoï giôùi nhaø sö. should not have them sprinkled if he knows 10) A monk should not dig the ground or have it that the water contains life: Caám laáy nöôùc dug: Caám ñaøo ñaát, cuoác ñaát, hay sai ngöôøi duøng khi bieát trong nöôùc aáy coù coân truøng. ñaøo cuoác. 21) A monk should not exhort nuns if there is no 11) A monk should not destroy vegetable growth: order from the Sangha: Khi khoâng coù leänh Caám ñoán caây. cuûa Giaùo Hoäi sai ñi, caám daïy ñaïo, ñoïc giôùi 12) A monk should not argue to disturb other boån vôùi Tyø Kheo Ni. people: Caám tranh caõi nhieàu lôøi laøm cho 22) Even though agreed upon by the Order, a ngöôøi ta phieàn nhieãu. monk should not exhort nuns after sunset: 13) A monk should not defame or look down or Maëc daàu coù leänh Giaùo Hoäi, caám thuyeát phaùp bad mouth in criticizing the headmaster of the vôùi chuùng Tyø Kheo Ni töø buoåi chieàu toái ñeán Order: Caám cheâ bai, khi deã, noùi aùc, hay xuùc saùng. phaïm ñeán vò Sö Trò Söï trong Giaùo Hoäi. 23) When there no order from the Sangha, a monk 14) A monk should not spread in the open air a should not approach nun's quarters, and chair or a mattress or a stool belonging to the exhort them: Khi khoâng coù leänh cuûa Giaùo Order, setting forth, but does not removed or Hoäi, caám ñi ñeán khu cuûa Tyø Kheo Ni ñeå hoûi have it removed, to cause it destroyed: Caám han hay coã voõ. duøng ñoà cuûa chuøa maø boû ôû ngoaøi, laøm cho hö 24) A monk should not joke that the elder monks beå. are exhorting nuns for the sake of gain: Caám 15) A

monk should not spread a sleeping place or noùi gieãu raèng caùc vò sö ñi thuyeát phaùp cho Tyø having it spread in a dwelling belonging to the Kheo Ni coát chæ ñeå aên uoáng no say. Order, setting forth, but should neither 25) A monk should not give robe-material to a remove it nor have it removed: Caám duøng ñoà nun who is not a relation, except in exchange: cuûa chuøa, khi ñi khoâng deïp caát. Caám taëng aùo cho Tyø Kheo Ni xa laï, tröø khi 16) A monk should not lie down in a sleeping mua duøm hoaëc ñoåi aùo môùi. place in a dwelling belonging to the Order, 26) A monk should not sew or cause a robe to be knowing that he is encroaching upon the sewn for a nun who is not a relation: Caám

may aùo hay nhôø ai may aùo cho Tyø Kheo Ni xa offence of Pacittiya. Should he accept two or laï. three bowfuls, take these cakes back from 27) A monk should not have arranged together there and would not share with other monks in with a nun to go along the same road, even the monastery, there is an offence of among villages, except at the right time (in Pacittiya): Caám laõnh ñoà aên nhieàu quaù maø this case, the right time must be agreed upon khoâng chia sôùt cho vò khaùc (Khi vò sö ñi hay by the Order that the road is dangerous and ñöôïc môøi thænh ñeán nhaø thí chuû vaø ñöôïc cuùng frightening that one must go with a weapon): döôøng hai hay ba baùt boät nhoài maät ñeå mang Caám ñi chung vôùi Tyø Kheo Ni daàu töø laøng veà, vò Taêng aáy coù theå nhaän. Neáu muoán nhieàu naày tôùi laøng kia, tröø khi ngaët ngheøo (tröôøng hôn theá laø phaïm toäi Ba Daät Ñeà. Neáu nhaän veà hôïp ngaët ngheøo ôû ñaây phaûi ñöôïc giaùo hoäi töï vieän maø khoâng chia laïi cho chö Taêng trong ñoàng yù laø ñöôøng xaù nguy hieåm vaø gheâ sôï ñeán töï vieän cuõng bò phaïm toäi Ba Daät Ñeà). noãi ngöôøi ñi ñöôøng phaûi mang vuõ khí). 35) A monk should not eat solid food or soft food 28) A monk should not have arranged together that is not left over when he feels full with a nun to embark in a boat and to go (satisfied); however, when he is still hungry, either upstream or downstream, except for he can ask for more food: Caám aên no roài maø crossing over to the other bank on a ferry: aên laïi nöõa, nhöng khi coøn ñoùi coù theå hoûi theâm. Caám heïn nhau ñi chung moät thuyeàn, tröø khi 36) A monk should not ask another monk who has qua ñoø. eaten, who is satisfied, to take solid or soft 29) A monk should not eat alms-food knowing food that is not left over: Caám eùp vò sö khaùc that it was procured through the intervention aên no roài maø phaûi aên laïi nöõa. of a nun: Caám aên côm cuûa thí chuû ñaõi, khi nhôø 37) A monk should not eat or partake solid or soft coù Tyø Kheo Ni noùi vaøo thí chuû môùi chòu ñaõi. food at the wrong time (wrong time means 30) A monk should not sit down in a private place afternoon has passed until sunrise): Caám aên together with a nun: Caám ngoài chung vôùi Tyø saùi giôø töø quaù ngoï tôùi ngoï hoâm sau. Kheo Ni, ôû moät choã che khuaát. 38) A monk should not eat or partake of solid 31) A monk should not eat more than one meal at food or soft food that was stored so that he a public house, nor should he eat two meals in doesn’t have to go begging for alms-food the two days at the same house: Caám aên ñeán hai next day: Caám ñeå daønh ñoà aên caùch ñeâm ñaëng buoåi côm moät ngaøy, hai buoåi hai ngaøy trong hoâm sau khoûi ñi khaát thöïc. moät nhaø. 39) A monk who is not ill should not ask for 32) A monk

should not eat more than one meal sumptuous foods (sumptuous foods include and residing at various locations in one day, ghee, fresh butter, oil, honey, fish, meat, milk, except when he is ill: Caám aên nhieàu buoåi curds, etc.): Caám hoûi ñoà aên myõ vò, tröø côn ñau côm, ôû nhieàu choã trong moät ngaøy, tröø khi ñau phaûi tuøy moùn caàn duøng. yeáu. 40) A monk should not convey to his mouth 33) A monk should not eat solid food or soft food nutriment not given: Caám duøng vaø ñeå ñoà aên that is not left over when he feels full vaøo mieäng, moùn chaúng phaûi cuûa cuùng döôøng. (satisfied); however, when he is still hungry, 41) A monk should not give with his own hand he can ask for more food: Caám aên no roài maø solid food or soft food to a naked ascetic, or to aên laïi nöõa, nhöng khi coøn ñoùi coù theå hoûi theâm. a wanderer or to a female wanderer: Caám 34) When receiving a lot of alms-food, a monk trao tay thí ñoà aên cho loõa theå hay nam nöõ must share them with other monks in the ngoaïi ñaïo. Order. If not, there is an offence of Pacittiya 42) A monk should not find fault to dismiss (If a monk, going up to a family, and was another monk from going into a village for invited to take cakes or barley-gruel, two or alms-food to cause that monk to starve: Caám three bowlfuls may be accepted by the monk. oaùn gheùt, kieám côù laøm cho moät vò sö khaùc bô Should he accept more than that, there is an vô nhòn ñoùi.

43) A monk should not intrude and sit down in a 52) A monk should not tickle with the fingers to house with food: Caám ñi vaøo nhaø coù ñoà aên maø make other monks laugh: Caám laáy tay thoïc leùt ngoài xuoáng. ñeå choïc cöôøi nhöõng vò Taêng khaùc. 44) After receiving alms-food, a monk should not 53) A monk should not playing in the water sit down in a private place on a secluded seat (sporting in the water): Caám chôi theå thao hay together with a woman: Caám laõnh ñoà aên roài, giôûn côït moät caùch quaù töï do döôùi nöôùc. maø coøn ngoài laïi choã kín, trong nhaø coù ñaøn baø 54) A monk should not disrespect any blame or ñeïp. warning from the elder monks: Caám baát tuaân 45) A monk should not sit down together with a vaø khinh deã lôøi quôû traùch caûn ngaên. woman in a private place (that can lead to the 55) A monk should not frighten another monk: development of sexual intercourse): Caám Caám doïa naït laøm cho moät vò Tyø Kheo khaùc ngoài gaàn ñaøn baø choã chaùn chöôøng (choã rieâng kinh sôï. tö coù theå ñöa ñeán vieäc haønh daâm). 56) If he is not ill, a monk should not warm 46) Whatever monk, being invited and being himself, kindle or cause a fire to be kindled: provided with a meal, not having asked for Caám voâ côù chuïm löûa choã troáng, tröø khi ñau permission if a monk be there, should call yeáu, laïnh leõo hay trong ñeâm toái. upon families before a meal or after a meal, 57) A monk should not bathe at intervals of less except at a right time, there is an offence of than half a month, except at a right time, i.e., expiation. In this case, a right time is the time the time of illness, the body is dirty, or too hot of giving robes, the time of making robes: during the summer time: Caám taém tôùi hai laàn Caám neáu khoâng ñöôïc môøi maø töï yù ñeán nhaø trong nöûa thaùng, tröø khi ñau yeáu, dô hay nöïc gia chuû tröôùc giôø aên, tröø phi ñoù laø luùc phaùt aùo vaøo trôøi heø. (sau muøa an cö kieát haï). 58) A monk should not obtain or wear a robe 47) When a monk is not ill, an

invitation to accept (white) that has no disfigurement of black, a requisite for four months may be accepted, dark green or muddy colors. If a monk makes unless there be a renewed invitation, unless use of a new robe without taking any one there be a permanent invitation. If one should mode of disfigurement (of the three modes of accept for longer than that, there is an offence disfigurements), there is an offence of of expiation: Ngoaïi tröø luùc beänh, caám nhaän expiation: Caám nhaän, maëc, hay duøng chaên aùo, tröôùc lôøi môøi ñeán nhaø gia chuû tröôùc kyø haïn maøu vaûi traéng, maø phaûi nhuoäm laïi cho xaáu ñeán boán thaùng. tröôùc khi duøng. 48) A monk should not go to see an army fighting: 59) A monk should not get back things that he Caám xem dieãn binh taäp traän. already offered to another monk. If a monk 49) If there is some reason for a monk to go to assigns a robe to a monk or to a nun or to a visit the army, that monk should not stay with female probationer or to a male novice, then the army for two nights: Neáu vì lyù do gì ñoù make use of it or take it back to give to maø phaûi ñeán vieáng traïi binh, caám ôû chung vôùi another monk, there is an offence of quaân binh hai ngaøy. expiation: Caám laáy leùn laïi ñoà, aùo ñaõ cho 50) If a monk, staying with the army for less than ngöôøi ta roài. two nights, he should not go see a sham-fight 60) A monk should not hide or cause to hide or to the troops in array or to the massing of another monk's bowl or robe or cloth, even in the army or to see a review of the army: Neáu fun: Caám gieãu côït maø giaáu, hoaëc xuùi ngöôøi phaûi vieáng traïi binh, caám ñi xem söï taäp taønh daáu ñoà cuûa ngöôøi khaùc (nhö baùt, aùo, vaûi, vaân ngöïa voi, quaân binh ñaáu voõ. vaân). 51) A monk should not drink fermented liquor and 61) A monk should not intentionally deprive a spirits, nor should he smoke opium, nor should living thing of life: Caám coá yù gieát cheát maïng he chew betel: Caám uoáng röôïu men, caùc thöù thuù vaät. röôïu, thuoác huùt, aù phieän, traàu cau.

62) A monk should not knowingly make use of give it up, that is good. But if he should not water that contains living things: Caám uoáng give it up, there is an offence of expiation: nöôùc maø mình bieát laø coù truøng. Caám noùi "Toâi hieåu giaùo phaùp ñöôïc truyeàn 63) A monk should not knowingly open up for a daïy bôûi Ñöùc Thieän Theä, maø khi tu theo nhöõng further formal act a legal question already phaùp naày seõ coù nhöõng trôû ngaïi." Chö Taêng seõ settled according to rule: Caám khieâu gôïi söï hoûi ñi hoûi laïi ngöôøi phaïm loãi naày ba laàn. Neáu raày raø sau khi ñaõ eâm thuaän. ngöôøi aáy vaãn khö khö khoâng söûa, thì ngöôøi aáy 64) A monk should not knowingly conceal another phaïm luaät Ba Daät Ñeà. monk's very bad offence (an offence that 69) A monk should not knowingly eat together involves defeat and the thirteen entailing a with or be in communion with or lie down in a formal meeting of the Order): Caám daáu toäi sleeping place with a monk who speaks thoâ tuïc, choïc gheïo, giao daâm cuûa moät Tyø uncorrectly about the Buddha-Dharma and Kheo (toäi thoâ tuïc naày lieân heä ñeán Töù Ba La misinterprets the Buddha: Caám aên uoáng vaø Di hay Thaäp Tam Giôùi Taêng Taøn). giao thieäp, hay noùi chuyeän vôùi vò sö noùi saùi 65) A monk should not knowingly confer the quaáy. Upasampada Ordination on an individual 70) A monk should not knowingly allow the under twenty years of

age: Caám nhaän vaøo novice who speaks uncorrectly about the haøng Tyø Kheo, keû naøo chöa ñuùng 20 tuoåi troïn. Buddha-Dharma and misinterprets the 66) A monk should not have arranged together Buddha, should not encourage that novice, with a caravan set on theft, should not should not support, should not eat with that knowingly go along the same high road, even novice, nor should he lie down in a sleeping among villages: Caám ñi chung vôùi gian nhaân, place with that novice: Caám giöõ taïi chuøa vaø daàu töø laøng naày hay laøng kia cuõng vaäy. ñeå haàu mình, keû Sa Di noùi saùi quaáy. 67) A monk should not have arranged together 71) A monk, being spoken to by monks regarding with a woman to go along the same road (see a rule, should speak thus: “Your reverences, I the last part of number 27): Caám ñi chung vôùi will not train myself in this rule of training ñaøn baø daàu töø laøng naày tôùi laøng kia cuõng vaäy, until I have inquired about it of another töø khi ngaët ngheøo. experienced monk who is expert in 68) Whatever monk should speak thus: “In so far discipline.” There is an offence of Pacittiya. as I understand dhamma taught by the He should say: “Monks, it should be learnt, it Blessed One, it is that in following those should be inquired into, it should be things called stumbling-blocks by the Blessed investigated by a monk who is training.”: Caám One, there is no stumbling-block at all;” that choái toäi noùi raèng khoâng bieát ñeå ñi hoûi laïi. monk should be spoken to by the monks thus: 72) When the Patimokkha is being recited, a “Do not, venerable one, speak thus, do not monk should not disparaging the rule of misrepresent the Blessed One, training by sayng thus: “On what account are misrepresentation of the Blesed One is not all the lesser and minor rules of training recited? seemly, and the Blessed One certainly would They only tend to remorse, to vexation, to not speak thus; in many a figure, your perplexity.”: Caám noùi phaù raèng ñoïc giôùi boån reverence, are things that are stumbling- laø phieàn haø voâ ích. blocks called stumbling-blocks by the Blessed 73) A monk should not avoid being blamed by One, and in following these there is a saying that he does not understand the veritable stumbling-block.” And if that monk, Patimokkha (Whatever monk, while the when he has been spoken to thus by the Patimokkha is being recited every half-month, monks, should persist as before, that monk should speak thus: “Only now I do understand should be admonished by the monks up to the that this rule is, as is said, handed down in a third time for giving up that course. If being clause, contained in a clause, and comes up admonished up to the third time, he should for recitation every half-moth; if other monks

should know concerning this monk has sat 81) Whatever monk, having given away a robe by down two or three times before, not to say means of a complete Order, should afterwards oftener, while Patimokkha was being recited, engage in criticism, saying: “The monks are there is not only no freedom for that monk on appropriating a benefit belonging to the Order account of his ignorance, but he ought to be according to acquaintanceship,” there is an dealt with according to the rule for the offence of expiation: Caám noùi vò Taêng khaùc offence into which he has fallen there, and ñöôïc aùo vì söï quen bieát vôùi Giaùo Hoäi. further confusion should be put on him, 82) Whatever monk should knowingly appropriate saying: ‘Your reverence, this is bad for

you, to an individual an apportioned benefit this is badly gotten by you, that you, while the belonging to the Order, there is an offence of Patimokkha is being recited, do not attend expiation: Neáu bieát ai laáy cuûa Giaùo Hoäi maø applying yourself properly.”: Caám choái toäi noùi khoâng baùo laø phaïm toäi Ba Daät Ñeà. raèng taïi mình khoâng thuoäc giôùi boån. 83) A monk should not suddenly enter the 74) When angry and displeased, a monk should threshold of the king palace without waiting to not give another monk a blow: Caám giaän maø be welcome: Caám vaøo cung vua thình lình, ñaám moät vò Tyø Kheo khaùc. khoâng chôø ñôïi ñöôïc nghinh tieáp. 75) When angry and displeased, a monk should 84) A monk should not pick up or cause another to not raise the palm of the hand against another pick up treasure or what is considered to be monk: Caám giaän maø vaû, hay vaën tay moät vò treasure, except when he knows the owner Tyø Kheo khaùc. and picks to set aside for the owner to take it: 76) A monk should not defame another monk with Caám löôïm, hay sai löôïm cuûa quaáy vaät boû rôi, an unfounded charge of an offence entailing a tröø khi naøo bieát roõ chuû nhaân maø muoán caát formal meeting of the Order: Caám caùo gian giuøm. ñeå laøm haïi raèng vò Tyø Kheo khaùc phaïm giôùi 85) A monk should not enter a village at the Taêng Taøn. wrong time, unless the Order instructs him to 77) Whatever monk should intentionally arouse go for some kind of urgent thing to be done: remorse in a monk thinking, “There will be no Caám vaøo laøng saùi giôø, tröø ra coù vieäc cuûa Giaùo comfort for him even for a moment,” if having Hoäi. done it for just this object, not for another, 86) A monk should not have a needle-case made there is an offence of expiation: Caám coá yù noùi of bone or ivory or horn: Caám duøng oáng ñöïng vì caûm thaáy thöông xoùt moät vò Taêng raèng: kim baèng xöông, söøng, ngaø. “Khoâng bao giôø vò aáy caûm thaáy an uûi duø chæ 87) A monk should not sit on a couch or chair with trong moät luùc.” the legs higher than eight finger-breadths: 78) A monk should not stand overhearing other Caám ngoài gheá cao (cao hôn taùm loùng tay), monks when they are quarrelling, disputing: naèm giöôøng roäng, chieáu lôùn xinh ñeïp.. Caám hoïc ñi hoïc laïi, chuyeän caõi laãy gaây goå, 88) A monk should not have a couch or a chair sau khi ñaõ eâm thuaän. made covered with good cotton: Caám doàn 79) A monk should not first consent for ligitimate gheá, neäm, goái baèng goøn toát. acts, and afterwards engage in criticism: Caám 89) A monk should not sit or lie on a large piece laøm caûn trôû khoâng cho thi haønh ñieàu maø giaùo of sleeping bag (oversize). When a piece of hoäi ñaõ quyeát nghò. cloth to sit upon is being made for a monk, it 80) A monk should not break or interrupt the must be made to a proper measure. This is the meeting, not giving the consent by rising up or proper measure: in length two spans, in departing from his seat when the Order is breadth one and a half spans. In exceeding engaged in decisive talk: Caám phaù khuaáy laøm this measure, there is an offence of expiation: giaùn ñoaïn buoåi hoäi nghò, baèng caùch ñöùng daäy Caám traûi ngoïa cuï choaùn choã roäng quaù. hay böôùc ra ngoaøi. 90) A monk should not use oversize itch-cloth (four spans in length and two spans in

breadth): Caám duøng vaûi gieû nhieàu quaù ñeå boù 5) If a nun is taking an ablution with water choã ñau (boán gang chieàu daøi vaø hai gang (washing the private parts in

the body), she chieàu roäng). may take at most a measure of two finger- 91) A monk should not use oversize towel or cloth joints. For whoever exceeds this, there is an for the rains. When a cloth for the rains is offence of expiation: Caám duøng quaù hai loùng being made for a monk, it must be made to a tay nöôùc ñeå röõa nhöõng choã kín trong thaân. proper measure: six spans in length, two and a 6) A nun should not stand with drinking water or half spans in breadth: Caám duøng chaên taém lôùn with a fan close to a monk while he is eating quaù. or drinking: Caám moät Ni moät Sö uoáng nöôùc 92) A monk should not have a robe made the chung vaø quaït cho nhau. measure of the Buddha's robe, or more (the 7) Whatever nun, having asked for raw grain or measures for the Buddha's robe are nine having had it asked for, or having roasted it or spans in length and six spans in breadth): Caám having caused it to be roasted, or having maëc aùo roäng daøi nhö aùo cuûa Phaät (aùo cuûa pounded it or having caused it to be cooked, Phaät chieàu daøi chín gang, chieàu roäng saùu should eat it, there is an offence of expiation: gang). Caám nöôùng xay haït töôi hay baûo ngöôøi nöôùng (IV) One hundred sixty-six rules for Bhiksunis, xay haït töôi. according to the Book of Rules (Vinaya 8) A nun should not throw out the excriment or Pitaka)—Moät traêm saùu möôi saùu giôùi Ba Daät urine or rubbish or remains of food over a Ñeà theo Luaät Taïng: One hundred sixty-six wall or a fence: Caám quaêng ra ngoaøi raøo, ñoà Pacittiya offences which require confession ñaïi, tieåu tieän khi ñeâm. and repentance. If a nun committed any of 9) A nun should not go to stool or urinate to them, makes a confession of it before the cause pollution in the area of vegetables, Sangha (Order of monks and nuns) with clear plants or trees. A nun should not throw out or heart, she will become free from the offence. should not cause to throw out excrement or If she doesn't, the offence itself will not only urine or rubbish or the remains of food on to obstruct her development of wholesome acts, the crops: Caám ñaïi, tieåu tieän laøm dô caây coái, but it will also cause her rebirth in lower hay quaêng ñoà ñaïi tieåu tieän hay ñoà aên thöøa leân realms, i.e., hell, hungry ghosts, or animal— muøa maøng. Theo Luaät Taïng, Pacittiya laø 166 giôùi Ba Daät 10) A nun should not go to see dancing or singing Ñeà daønh cho Ni chuùng, neáu phaïm moät trong or music: Caám xem ca muùa haùt xöôùng. nhöõng toäi naày maø chí thaønh phaùt loà saùm hoái 11) A nun should not speak with a man in a tröôùc Taêng Ni chuùng, thì toäi ñöôïc tieâu khieân. secluded place (it is not proper for a nun to Neáu khoâng chí thaønh phaùt loà saùm hoái, chaúng stand with a man or talk to him alone in a nhöõng seõ trôû ngaïi cho vieäc khôûi sanh thieän secluded place, i.e., in the dark of the night phaùp, maø seõ coøn bò ñoïa vaøo ñòa nguïc, ngaï when there is no light). In doing so, she quyû, suùc sanh. commits an offence which requires expiation: 1) A nun should not eat the five forbidden Caám noùi chuyeän vôùi ñaøn oâng choã vaéng veû. pungent roots, i.e., garlic, onion, leeks, etc.: 12) A nun should not meet and talk with a man in Caám aên nguõ taân nhö toûi, haønh, heï, neùn, kieâu. a private place: Caám gaëp vaø noùi chuyeän vôùi 2) A nun should not disobey the law by not ñaøn oâng choã chaùn chöôøng. shaving the eyebrows: Caám baát tuaân chaúng 13) A nun should not stand together with a man, caïo chôn maøy. nor should she talk with a man

in an open 3) In slapping with the palms of the hands, there place: Caám cuøng ñöùng hay cuøng noùi chuyeän is an offence of expiation: Caám voã tay. vôùi ngöôøi nam ngoaøi ñöôøng. 4) In application of lac, there is an offence of 14) A nun should not stand together with a man, expiation: Caám doài phaán. nor should she talk with him on a carriage road or in a cul-de-sac or at cross-roads, nor

should she whisper in his ear: Caám cuøng ñöùng cloth beyond the measure prescribed for the hay cuøng noùi chuyeän vôùi ngöôøi nam trong xe, Nun, there is an offence of expiation (The nôi ngoû cuït, goùc ñöôøng, hay noùi ræ tay vôùi Book Of The Discipline, I.B. Horner, 1997): ngöôøi nam. Caám duøng choaøng taém roäng quaù thöôùc taát. 15) A nun should not enter lay people's houses 23) A nun should neither sew or make effort to before a meal, sit down and leave the house have the robe sewn beyond the limit of five without asking the owner's permision: Caám ñi days. Whatever nun, having unsewn or having vaøo nhaø cö gia tröôùc giôø aên, ngoài xuoáng, roài made another unsewn a nun's robe, if she is ra ñi thình lình khoâng cho chuû nhaø hay. not afterwards prevented should neither sew it 16) A nun should not enter the house of a lay nor should make an effort to get it sewn, person after a meal, and sit or lie down at except on the fourth and fifth days, there is an ease without informing the householder or offence of expiation: Caám may moät caùi aùo ñeå asking for the householder's permision: Caám quaù naêm ngaøy. vaøo nhaø cö gia sau böõa aên maø chuû nhaø khoâng 24) Whatever nun should miss not going about in hay bieát roài ngoài naèm nôi ñoù. an outer cloak for five days, there is an 17) A nun should not enter the house of a lay offence of expiation: Caám ñi ra ngoaøi vôùi aùo person at the wrong time (from sunset to khoaùt quaù naêm ngaøy. sunrise) without informing the owner, then 25) A nun should not wear a robe of someone stay overnight without asking for permision of else without permision (a nun should not wear the owner: Caám vaøo nhaø cö gia maø chuû nhaø a robe that should be handed back): Caám maëc chaúng hay bieát roài töï tieän ôû laïi ñeâm nôi ñoù. ñoà cuûa moät coâ khaùc maø khoâng hoûi tröôùc. 18) A nun, because of a misapprehension, 26) A nun should not put an obstacle in the way of because of a misunderstanding, should not a group's receiving robe or in legal make someone look down upon another: Caám distribution of robe material in the Sangha: moät vò Ni vì hieåu laàm maø laøm cho ngöôøi naày Caám coù yù caûn trôû söï phaùt aùo cuûa Giaùo Hoäi. khinh deã ngöôøi kia. 27) A nun should not hold back a legally valid 19) A nun should not curse herself or another with division of robe-material: Caám nhôn danh hell: Caám moät vò Ni nguyeàn ruûa chính mình Giaùo Hoäi, phaùt aùo vaø vaûi roài ñeå daønh laïi moät hay ngöôøi khaùc. ít cho mình. 20) A nun should not weep or strike herself again 28) A nun should not give recluses' robe-material and again. If she strikes but does not weep, to anyone without permission from the Order, there is an offence of wrong-doing. If she i.e., a householder or to a wanderer or to a weeps, but does not strike, there is an offence female wanderer: Caám ñöa ñoà may aùo cho of wrong-doing: Caám khoùc loùc hay ñaám ngöïc. baát cöù ai maø khoâng coù pheùp cuûa Giaùo Hoäi. Neáu ñaám ngöïc maø khoâng khoùc, hay khoùc maø 29) A nun, when an expectation of

robe-material khoâng ñaám ngöïc cuõng vaãn phaïm toäi. is not sure, should not let the robe-season 21) A nun should not bathe naked. It is not pass. advisable for a nun to take a bath without 30) A nun should not hold back a legally valid clothes or having no dress at all. If she does removal of the kathina (privileges): Caám nhôn so, she commits an offence of expiation: Caám danh Giaùo Hoäi phaùt vaûi may aùo maø ñeå laïi moät taém döôùi nöôùc maø chaúng coù choaøng taém. ít cho mình. 22) A nun should not use a bathing cloth beyond 31) Two nuns should not share one couch, except the measure prescribed for the Nun. When a when they are ill. If not, they commit the bathing cloth is being made for a nun, it must offence of expiation: Caám hai coâ naèm chung, be made to a proper measure. This is the tröø khi ñau yeáu. proper meausre: in length four spans, in width 32) Two nuns should not share one covering- two spans. For her who exceeds this measure, cloth: Caám hai coâ cuøng ñaép chung. should she make or arrange to make a bathing

33) A nun should not intentionally cause pond (it is said that if she goes to any of the discomfort to another nun: Caám laøm cho vò Ni above mentioned places, she commits the khaùc khoù chòu. offence of expiation): Caám ñi xem ñeàn ñaøi 34) A nun who should neither attend to an ailing cung ñieän cuûa vua. woman who lives with her, nor should she 42) A nun should not make use of a sofa or a make an effort to get her attended to, commits divan at the house of a lay person: Caám ngoài the offence of expiation: Caám chaúng saên soùc treân giöôøng vaùn cuûa cö gia. ngöôøi ôû gaàn mình trong côn ñau beänh. 43) A nun should not spin yarn: Caám töï mình keùo 35) Whaterver nun, having given quarters to a chæ quay tô. nun, should, angry, displeased, throw her out 44) A nun should not do household work for a lay or have her thrown out, commits the offence person. Leading the holy life, a nun should of expiation: Caám trong muøa möa ñuoåi moät not do the household work. If she does so, she coâ ñi choã khaùc, sau khi mình ñaõ tìm xong choã commits an offence of expiation: Caám ra tay nguï. laøm vieäc cho ngöôøi cö gia. 36) A nun should not keep company with a man 45) A nun, being spoken to by a nun, saying: “Do (whatever nun should keep company with a come, lady, and settle this legal question, and householder or with the householder’s son, having answered, ‘Very good,’ yet if she is that nun should be spoken to thus by the nuns: not afterwards prevented, should neither “Do not, lady, keep company with a settle it nor should make an effort to get it householder and with a householder’s son. settled, there is an offence of expiation: Caám Let the lady desist, the Order praises such tröôùc höùa giaûi quyeát oån thoûa nhöõng vaán ñeà detachment in a sister.” But if that nun, being lieân quan ñeán phaùp luaät, nhöng sau laïi khoâng spoken to thus by the nuns, should persist as chòu giaûi quyeát. before, that nun should be admonished by the 46) A nun should not give with her own hand solid nuns up to the third time for giving up that food or soft food to a heretics. According to course. If she should give up, while being The Book Of The Discipline, translated into admonished up to the third time, that is good. English by I.B. Horner in 1997, if a nun gives If she should not give up, there is an offence with her own hand solid food or soft food to a of expiation): Caám thaân caän vaø ôû chung

nhaø householder, a male or female wanderer, she vôùi ñaøn oâng. commits an offence of expiation: Caám trao 37) A nun should not go on alms-tour within a tay thí ñoà aên cho keû ngoaïi ñaïo. dangerous region. Her disobeying the rule is 47) A nun should not wear clothes of lay people the committing of an offence of expiation: (her household robe): Caám laáy y phuïc cuûa Caám ñi quanh vuøng nguy hieåm. ngöôøi taïi gia maëc vaøo. 38) A nun should not go on alms-tour within a 48) A nun, not having given up her dwelling, chaotic region: Caám ñi quanh xöù loän xoän. should set out on almstour, there is an offence 39) A nun should not walk on almstour duirng the of expiation: Caám vò Ni chöa xaû boû nôi cö truù rains, for she may tread on worms and other maø ñi khaát thöïc. insects: Caám ñi luùc muøa möa, vì coù theå daãm 49) A nun should never learn worldly (secular, not leân vaø gieát haïi saâu boï. connected with the goal) knowledge. There is 40) A nun, during the rains, should not set out on no offence if she learns writings: Caám vò Ni almstour, even for a distance of five or six hoïc kieán thöùc theá tuïc. Neáu hoïc caùch vieát chöõ yojanas: Chaúng neân ñi khaát thöïc xa nôi an cö thì khoâng phaïm toäi. kieát haï, duø chæ laø naêm saùu do tuaàn (see Do 50) A nun should not teach worldly knowledge: Tuaàn). Caám vò Ni daïy kieán thöùc theá tuïc. 41) A nun should not go to see a king's palace, 51) A nun should not enter a monastery without including the king's pleasure house, a picture asking for permision: Caám vaøo tònh xaù chö gallery, a park, or a pleasure grove, or a lotus Taêng maø khoâng xin pheùp.

52) A nun should not revile or abuse other nuns. get it washed or smeared, bound up or In doing so she commits the offence of unbound by a man. Doing so, she commits the expiation: Caám nhieác maéng maáy Ni coâ khaùc. offence of expiation: Caám khi beänh khoâng coù 53) A nun, being quick tempered, should abuse a Giaùo Hoäi cho pheùp maø ñeå ngöôøi khaùc caét group, there is an offence of expiation: Caám hoaëc boù cho mình. noùng naûy la loái tröôùc ñaùm ñoâng. 61) A nun should not ordain a pregnant woman. In 54) A nun, being invited or being satisfied, should case of doing so, she commits the offence of eat or partake of solid food or soft food, there expiation: Caám cho nhaäp ñaïo moät coâ coù thai. is an offence of expiation: Caám aên nöõa khi ñaõ 62) A nun should not ordain a woman giving suck aên no hay coù ngöôøi khaùc môøi aên theâm. (it is forbidden for a nun to ordain a woman 55) A nun should be one who is grudging as to giving suck). In case of violation of the rule, families, there is an offence of expiation: she commits an offence of expiation: Caám Caám ghen gheùt haèn hoïc. cho nhaäp ñaïo moät coâ coøn coù con nhoû. 56) A nun should not spend the rains in a 63) A nun should not ordain a probationer who residence where there is no monk. In case of has not trained for two years in the six rules. violation of the instruction and staying during Even after reaching the age of twenty years, a the rainy season in a monastery without married girl is not fit for ordination, if she is monk, she commits the offence of expiation not trained for two years in six rules: Caám cho (the Buddha has made the rules for the nuns nhaäp haøng Ni coâ moät ngöôøi chöa taäp söï hai to enter into rainy season retreat in a naêm. monastery whre there are also monks. 64) A nun should not ordain a married girl without Probably this has been done with

the obtaining the permision from the Order, even consideration of providing them though the girl has completed twenty years of guardianship): Caám hoïp nhau trong muøa möa age and has trained for two years in the six ôû moät xöù khoâng coù chö Taêng. rules. In case of doing so, she commits the 57) After the rainy season retreat, if a nun does offence of expiation: Caám cho nhaäp ñaïo maø not invite the Order of Monks and Nuns in chaúng ñöôïc Giaùo Hoäi chö Taêng thò nhaän. respect of three matters: that is what was seen 65) A nun should not ordain a girl married for less or heard or suspected, she commits the than twelve years: Caám cho nhaäp ñaïo moät coâ offence of expiation: Caám ñeán cuoái muøa möa gaùi keát hoân chöa ñöôïc 12 naêm. queân ñoïc laïi vôùi Giaùo Hoäi chö Taêng nhöõng 66) A nun should not ordain a girl, even though ñieàu nghe thaáy. she married over twelve years, but has not 58) A nun should not go for exhortation or for trained for two years in the six rules: Caám cho communion: Caám ñi ñeán choã hoâ haøo coå voõ. nhaäp ñaïo moät coâ gaùi, duø ñaõ keát hoân treân möôøi 59) A nun should not forget her general duty of hai naêm, nhöng maø chöa taäp söï ñöôïc hai naêm. asking the Order of the monks the dates of the 67) A nun should not ordain a girl married for observance day and preaching Dharma day. more than twelve years and has been trained Every half month a nun should desire two for over two years without obtaining the things from the Order of monks: the asking as permision from the Order. In case of doing so, to the date of the Observance day and the she commits the offence of expiation: Caám approaching for exhortation. For her who cho nhaäp ñaïo moät coâ duø ñaõ keát hoân treân möôøi transgresses this, there is an offence of hai naêm vaø ñaõ taäp söï treân hai naêm, nhöng expiation: Caám queân hoûi Giaùo Hoäi caàu thaày chaúng ñöôïc Giaùo Hoäi chö Taêng thò nhaän. thuyeát phaùp vaø ñoïc giôùi boån. 68) After ordaining a woman, a nun should keep 60) It is not proper for a nun to make a boil or her under supervision and should help her for scab that has formed on the lower part of her two years in training in six rules. It is a body to be operated by a man without the general rule for a nun to give ordained permision of the Order; she should not also woman instructions for two years. In

disobeying this she commits the offence of promise: Caám höùa neáu ai deã daïy thì cho nhaäp expiation: Caám ñaõ thaâu nhaän hoïc troø maø ñaïo, keá khoâng giöõ lôøi. khoâng lo daïy doã trong hai naêm taäp söï. 77) A nun should not promise another nun for 69) Whatever nun for two years should not wait ordination, in a gain of a robe and afterwards upon an ordained woman instructor, there is breaks her promise, her such doing is an an offence of expiation: Caám baét ngöôøi mình offence of expiation. Whatever nun, having cho thoï giôùi phuïc dòch mình trong hai naêm. said to a probationer: “If you, lady, will give 70) Whatever nun, having ordained the woman me a robe, then will I ordain you.” If who lives with her, should neither withdraw afterwards, she should neither ordain her nor her nor have her withdrawn even to a distance should she make an effort to get her ordained, of five or six yojanas, there is an offence of there is an offence of expiation.A nun should expiation: Caám khi ñaõ cho moät ngöôøi thoï giôùi not promise to ordain a woman who seems to roài ñeå cho

ngöôøi ñoù ñi xa, duø chæ xa naêm hoaëc be trainable, and afterwards breaks her saùu do tuaàn (see Do Tuaàn). promise: Caám höùa neáu ai cuùng aùo thì cho 71) A nun should not ordain a maiden under nhaäp ñaïo, keá khoâng giöõ lôøi. twenty years of age. In case of violation of 78) Whatever nun, having said to a probationer: the rule, she commits an offence of expiation: “If you, lad, will wait upon me for two years, Caám cho nhaäp haøng Ni coâ moät ngöôøi chöa then will I ordain you,” yet if she is not ñuùng hai möôi tuoåi troïn. afterwards prevented, should neither ordain 72) A nun should not ordain a probationer who her nor should make an effort to get her has not trained for two years in the six rules. ordained, there is an offence of expiation: Vò Even after reaching the age of twenty years, a Ni naøo tröôùc höùa vôùi ngöôøi taäp söï: “Neáu married girl is not fit for ordination, if she is ngöôøi chòu ñôïi ta hai naêm sau ta seõ cho ngöôøi not trained for two years in six rules: Caám cho thoï cuï tuùc giôùi,” nhöng sau ñoù chaúng nhöõng nhaäp haøng Ni coâ moät ngöôøi chöa taäp söï hai khoâng cho ngöôøi thoï cuï tuùc, maø coøn khoâng coá naêm, duø coâ naày ñaõ treân hai möôi tuoåi. gaéng tìm caùch cho ngöôøi thoï cuï tuùc. 73) A nun should not ordain a married girl without 79) Whatever nun shold ordain a probationer who obtaining the permision from the Order, even keeps company with men, who keeps though the girl has completed twenty years of company with youths, who is violent, there is age and has trained for two years in the six an offence of expiation: Vò Ni naøo cho thoï cuï rules. In case of doing so, she commits the tuùc ngöôøi taäp söï coù dan díu vôùi ñaøn oâng, vaø coù offence of expiation: Caám cho nhaäp ñaïo moät quan heä tôùi baïo ñoäng laø phaïm giôùi. coâ duø ñaõ treân hai möôi tuoåi vaø ñaõ taäp söï treân 80) A nun should not ordain a probationer without hai naêm, nhöng chaúng ñöôïc Giaùo Hoäi chö the consent of the parents and husband. If a Taêng thò nhaän. nun ordain a probationer without such 74) A nun should not ordain other nuns while she consent, she commits an offence of expiation: is less than twelve years of standing: Caám Caám nhaän moät keû tu taäp vaøo haøng Ni coâ thieät moät vò Ni chöa coù möôøi hai naêm tu haønh maø thoï, neáu ngöôøi nhaø keû aáy chaúng thuaän. cho ngöôøi khaùc thoï giôùi. 81) Whatever nun should ordain a probationer by 75) A nun who has completed twelve years of showing favoritism to monks placed on standing, but who is not agreed upon by the probation, there is an offence of expiation: Order, should not ordain other nuns: Vò Ni duø Caám cho thoï giôùi moät Ni coâ ñeå laáy loøng vò ñaõ tu treân möôøi hai naêm maø khoâng ñöôïc giaùo Taêng cao haï. hoäi cho pheùp cuõng khoâng ñöôïc cho ngöôøi 82) A nun who joined the Order less than a year, khaùc thoï giôùi cuï tuùc. should not ordain a probationer: Caám môùi 76) A nun should not first promise to ordain a nhaäp giaùo ñoaøn chöa ñöôïc moät naêm maø thaâu trainable woman, then later breaks her nhaän ngöôøi khaùc cho thoï giôùi cuï tuùc.

83) A nun should not ordain two probationers in blameworthy matter, unbecoming, which one year: Caám cho thoï cuï tuùc giôùi hai ngöôøi ought to be confessed; I confessed it.” There trong moät naêm. is an offence of expiation: Vò ni coâ naøo khoâng 84) A nun should not use a sunshade (umbrella) coù beänh maø xin daàu,

maät, söõa, vaø bô ñaëc ñeå and sandals: Caám vò Ni coâ mang duø hay giaøy duøng laø phaïm toäi. deùp. 96) A nun should not tell a conscious lie (telling a 85) A nun who is not ill, should not go in a conscious lie means the words, the utterance, vehicle: Neáu khoâng coù beänh, caám ni coâ khoâng the speech, the talk, the language, the ñöôïc ñi kieäu hay ñi xe. intimation, the un-ariyan statement of one 86) A nun should not wear a petticoat if she is not intent upon deceiving with words, saying: “I ill: Neáu khoâng coù beänh, caám ni coâ maëc aùo have not seen what I have seen, heard what I choaøng ngoaøi. have not heard, sensed what I have not 87) A nun should not apply any cosmetic powder, sensed, etc): Caám cho raèng phaûi moät vieäc sai nor should she wear ornaments: Caám doài maøi traùi. trang ñieåm thaân mình. 97) A nun should not should not speak insulting 88) A nun should not bathe with scented ground speech to discourage people: Caám cheâ bai sesamum: Caám ni coâ taém vôùi nöôùc thôm. laøm ngöôøi ruûn chí. 89) A nun should not cause herself to be rubbed 98) A nun should not speak slandering speech to with ointment, or should cause herself to be cause people to break their harmony: Caám massaged by another nun: Caám ni coâ xoa daàu noùi löôõi hai chieàu ñaâm thoïc laøm cho ngöôøi ta hay baûo moät ni coâ khaùc xoa boùp. giaän nhau. 90) A nun should not cause herself to be rubbed 99) A nun should not make one who is not with ointment, or should cause herself to be ordained to speak dharma line by line. massaged by a probationer: Caám ni coâ xoa However, if a nun studies together with lay daàu hay baûo ngöôøi taäp söï xoa boùp. good advisors, there is no offence of Pacittiya: 91) A nun should not sit down on a seat in front of Caám ñeå cho ngöôøi chöa thoï ñaïi giôùi thuyeát a monk without asking for advanced phaùp. Tuy nhieân, neáu cuøng baäc thieän höõu tri permission: Caám ni coâ ngoài tröôùc maët moät vò thöùc taïi gia nghieân cöùu kinh ñieån thì khoâng Taêng maø khoâng xin pheùp tröôùc. phaïm giôùi Ba Daät Ñeà. 92) A nun should not ask a question of a monk 100)A nun should not lie down in a sleeping place without asking for advanced permission: Caám with one who is not ordained for more than ni coâ vaán hoûi moät vò Taêng maø khoâng xin pheùp two nights: Caám ôû quaù hai ñeâm chung vôùi tröôùc. ngöôøi chöa thoï giôùi nhaø sö. 93) A nun should not enter the village without her 101)A nun should not speak of a condition of vest (robe): Caám vaøo laøng maø chaúng maëc aùo furthermen to one who is not ordained: Caám Ni coâ. khoe mình ñaéc ñaïo coù pheùp thaàn thoâng vôùi 94) Whatever nun who is not ill, having had ghee ngöôøi chöa thoï ñaïi giôùi. asked for, should partake of it, it should be 102)A nun should not dig the ground or have it confessed by that nun, saying: “I have fallen, dug: Caám ñaøo ñaát, cuoác ñaát, hay sai ngöôøi ladies, into a blameworthy matter, ñaøo cuoác. unbecoming, which ought to be confessed; I 103)A nun should not destroy vegetable growth: confessed it.” There is an offence of Caám ñoán caây. expiation: Vò ni coâ naøo khoâng coù beänh maø xin 104) bô ñeå duøng laø phaïm toäi. 105)A nun should not defame or look down or bad 95) Whatever nun who is not ill, having had oil, mouth in criticizing the headmaster of the honey, milk, curds asked for, should partake Order: Caám cheâ bai, khi deã, noùi aùc, hay xuùc of it, it should be confessed by that nun, phaïm ñeán vò Sö Trò Söï trong Giaùo Hoäi. saying: “I

have fallen, ladies, into a

106)A nun should not spread in the open air a 114)A nun should not have arranged together with chair or a mattress or a stool belonging to the a monk to embark in a boat and to go either Order, setting forth, but does not removed or upstream or downstream, except for crossing have it removed, to cause it destroyed: Caám over to the other bank on a ferry: Caám heïn duøng ñoà cuûa chuøa maø boû ôû ngoaøi, laøm cho hö nhau ñi chung moät thuyeàn vôùi moät vò Tyø beå. Kheo, tröø khi qua ñoø. 107)A nun should not spread a sleeping place or 115)A nun should not eat more than one meal at a having it spread in a dwelling belonging to the public house, nor should he eat two meals in Order, setting forth, but should neither two days at the same house: Caám aên ñeán hai remove it nor have it removed: Caám duøng ñoà buoåi côm moät ngaøy, hai buoåi hai ngaøy trong cuûa chuøa, khi ñi khoâng deïp caát. moät nhaø. 108)A nun should not lie down in a sleeping place 116)A nun should not eat more than one meal and in a dwelling belonging to the Order, knowing residing at various locations in one day, that he is encroaching upon the space except when she is ill: Caám aên nhieàu buoåi intended for a monk arrived first: Caám khi ñi côm, ôû nhieàu choã trong moät ngaøy, tröø khi ñau löõ haønh, giaønh choã naèm cuûa moät ngöôøi khaùc. yeáu. 109)Out of angry and displeased, a nun should not 117)A nun should not eat solid food or soft food throw out another nun or cause her to be that is not left over when she feels full thrown out from a dwelling place belonging to (satisfied); however, when she is still hungry, the Order: Caám ñuoåi hay sai ñuoåi moät vò Tyø she can ask for more food: Caám aên no roài maø Kheo Ni khoâng haïp yù mình ra khoûi phoøng. aên laïi nöõa, nhöng khi coøn ñoùi coù theå hoûi theâm. 110)A nun who dwells in a lofty cell with an upper 118)When receiving a lot of alms-food, a nun must part, in a dwelling place belonging to the share them with other nuns in the Order. If Order. She should not cause any boards or not, there is an offence of Pacittiya (If a nun, removable feet of her couch to fall down to going up to a family, and was invited to take hurt other people: Neáu ôû phaàn treân gaùc, khi cakes or barley-gruel, two or three bowlfuls giaêng muøng loùt vaùn, caám ñeå caây rôùt truùng may be accepted by the nun. Should she ngöôøi. accept more than that, there is an offence of 111)A nun should not cover her dwelling place Pacittiya. Should she accept two or three with heavy material that collapse to harm bowfuls, take these cakes back from there and other people: Khi lôïp tònh xaù, caám duøng ñoà would not share with other monks in the quaù nhieàu chaát naëng khieán bò saäp. monastery, there is an offence of Pacittiya): 112)A nun should not sprinkle grass or clay, or Caám laõnh ñoà aên nhieàu quaù maø khoâng chia sôùt should not have them sprinkled if he knows cho vò khaùc (Khi vò sö ñi hay ñöôïc môøi thænh that the water contains life: Caám laáy nöôùc ñeán nhaø thí chuû vaø ñöôïc cuùng döôøng hai hay duøng khi bieát trong nöôùc aáy coù coân truøng. ba baùt boät nhoài maät ñeå mang veà, vò Taêng aáy 113)A nun should not have arranged together with coù theå nhaän. Neáu muoán nhieàu hôn theá laø a monk to go along the same road, even phaïm toäi Ba Daät Ñeà. Neáu nhaän veà töï vieän maø among villages, except at the right time (in khoâng chia laïi cho chö Taêng

trong töï vieän this case, the right time must be agreed upon cuõng bò phaïm toäi Ba Daät Ñeà). by the Order that the road is dangerous and 119)A nun should not ask another nun who has frightening that one must go with a weapon): eaten, who is satisfied, to take solid or soft Caám ñi chung vôùi moät vò Tyø Kheo daàu laøng food that is not left over: Caám eùp vò sö khaùc naày hay laøng kia, töø khi ngaët ngheøo (tröôøng aên no roài maø phaûi aên laïi nöõa. hôïp ngaët ngheøo ôû ñaây phaûi ñöôïc giaùo hoäi 120)A nun should not eat or partake solid or soft ñoàng yù laø ñöôøng xaù nguy hieåm vaø gheâ sôï ñeán food at the wrong time (wrong time means noãi ngöôøi ñi ñöôøng phaûi mang vuõ khí). afternoon has passed until sunrise): Caám aên saùi giôø töø quaù ngoï tôùi ngoï hoâm sau.

121)A nun should not eat or partake of solid food 131)If a nun, staying with the army for less than or soft food that was stored so that she doesn't two nights, she should not go to see a sham- have to go begging for alms-food the next fight or to the troops in array or to the massing day: Caám ñeå daønh ñoà aên caùch ñeâm ñaëng hoâm of the army or to see a review of the army: sau khoûi ñi khaát thöïc. Neáu phaûi vieáng traïi binh, caám ñi xem söï taäp 122)A nun who is not ill should not ask for taønh ngöïa voi, quaân binh ñaáu voõ. sumptuous foods (sumptuous foods include 132)A nun should not drink fermented liquor and ghee, fresh butter, oil, honey, fish, meat, milk, spirits, nor should she smoke opium, nor curds, etc.): Caám hoûi ñoà aên myõ vò, töø côn ñau should she chew betel: Caám uoáng röôïu men, phaûi tuøy moùn caàn duøng. caùc thöù röôïu, thuoác huùt, aù phieän, traàu cau. 123)A nun should not convey to her mouth 133)A nun should not tickle with the fingers to nutriment not given: Caám duøng vaø ñeå ñoà aên make other nuns laugh: Caám laáy tay thoïc leùt vaøo mieäng, moùn chaúng phaûi cuûa cuùng döôøng. ñeå choïc cöôøi nhöõng vò Ni coâ khaùc. 124)A nun should not give with her own hand solid 134)A nun should not playing in the water food or soft food to a naked ascetic, or to a (sporting in the water): Caám chôi theå thao hay male wanderer or to a female wanderer: Caám giôûn côït moät caùch quaù töï do döôùi nöôùc. trao tay thí ñoà aên cho loõa theå hay nam nöõ 135)A nun should not disrespect any blame or ngoaïi ñaïo. warning from the elder nuns: Caám baát tuaân vaø 125)A nun should not find fault to dismiss another khinh deã lôøi quôû traùch caûn ngaên. nun from going into a village for alms-food to 136)A nun should not frighten another nun: Caám cause that nun to starve: Caám oaùn gheùt, kieám doïa naït laøm cho moät vò Tyø Kheo khaùc kinh côù laøm cho moät vò sö khaùc bô vô nhòn ñoùi. sôï. 126)A nun should not intrude and sit down in a 137)If she is not ill, a nun should not warm herself, house with food: Caám ñi vaøo nhaø coù ñoà aên maø kindle or cause a fire to be kindled: Caám voâ ngoài xuoáng. côù chuïm löûa choã troáng, töø khi ñau yeáu, laïnh 127)Whatever nun, being invited and being leõo hay trong ñeâm toái. provided with a meal, not having asked for 138)A monk should not bathe at intervals of less permission if a nun be there, should call upon than half a month, except at a right time, i.e., families before a meal or after a meal, except the time of illness, the body is dirty, or too hot at a right time, there is an offence of during the summer time: Caám taém tôùi hai laàn expiation. In this case, a right time is the

time trong nöûa thaùng, tröø khi ñau yeáu, dô hay nöïc of giving robes, the time of making robes: vaøo trôøi heø. Caám ñi ñeán nhaø cö só tröôùc böõa aên neáu khoâng 139)A nun should not obtain or wear a robe ñöôïc môøi tröôùc. (white) that has no disfigurement of black, 128)When a nun is not ill, an invitation to accept a dark green or muddy colors. If a nun makes requisite for four months may be accepted, use of a new robe without taking any one unless there be a renewed invitation, unless mode of disfigurement (of the three modes of there be a permanent invitation. If one should disfigurements), there is an offence of accept for longer than that, there is an offence expiation: Caám nhaän, maëc, hay duøng chaên aùo, of expiation: Khi khoâng coù beänh, caám nhaän maøu vaûi traéng, maø phaûi nhuoäm laïi cho xaáu ñoà caàn duøng tröôùc haïn kyø boán thaùng. tröôùc khi duøng. 129)A nun should not go to see an army fighting: 140)A nun should not get back things that she Caám xem dieãn binh taäp traän. already offered to another nun. If a nun 130)If there is some reason for a nun to go to visit assigns a robe to a monk or to a nun or to a the army, that nun should not stay with the female probationer or to a male novice, then army for two nights: Neáu vì lyù do gì ñoù maø make use of it or take it back to give to phaûi ñeán vieáng traïi binh, caám ôû chung vôùi another nun, there is an offence of expiation: quaân binh hai ngaøy. Caám laáy leùn laïi ñoà, aùo ñaõ cho ngöôøi ta roài.

141)A nun should not hide or cause to hide 147)A nun should not knowingly eat together with another nun’s bowl or robe or cloth, even in or be in communion with or lie down in a fun: Caám gieãu côït maø giaáu, hoaëc xuùi ngöôøi sleeping place with a nun who speaks daáu ñoà cuûa ngöôøi khaùc (nhö baùt, aùo, vaûi, vaân uncorrectly about the Buddha-Dharma and vaân). misinterprets the Buddha: Caám aên uoáng vaø 142)A nun should not intentionally deprive a giao thieäp, hay noùi chuyeän vôùi vò Ni coâ noùi living thing of life: Caám coá yù gieát cheát maïng saùi quaáy. thuù vaät. 148)A nun should not knowingly allow the female 143)A nun should not knowingly make use of novice who speaks uncorrectly about the water that contains living things: Caám uoáng Buddha-Dharma and misinterprets the nöôùc maø mình bieát laø coù truøng. Buddha, should not encourage that novice, 144)A nun should not knowingly open up for a should not support, should not eat with that further formal act a legal question already novice, nor should she lie down in a sleeping settled according to rule: Caám kheâu gôïi söï place with that novice: Caám giöõ taïi chuøa vaø raày raø sau khi ñaõ eâm thuaän. ñeå haàu mình, keû Sa Di Ni noùi saùi quaáy. 145)A nun should not have arranged together with 149)A nun, being spoken to by nuns regarding a a caravan set on theft, should not knowingly rule, should speak thus: “Your reverences, I go along the same high road, even among will not train myself in this rule of training villages: Caám ñi chung vôùi gian nhaân, daàu töø until I have inquired about it of another laøng naày hay laøng kia cuõng vaäy. experienced nun who is expert in discipline.” 146)Whatever nun should speak thus: “In so far as There is an offence of Pacittiya. She should I understand dhamma taught by the Blessed say: “Nuns, it should be learnt, it should be One, it is that in following those things called inquired into, it should be investigated by a stumbling-blocks by the Blessed One, there is nun who is

training.”: Caám choái toäi noùi raèng no stumbling-block at all;” that nun should be khoâng bieát ñeå ñi hoûi laïi. spoken to by the nuns thus: “Do not, 150)When the Patimokkha is being recited, a nun venerable one, speak thus, do not should not disparaging the rule of training by misrepresent the Blessed One, saying thus: “On what account are the lesser misrepresentation of the Blesed One is not all and minor rules of training recited? They only seemly, and the Blessed One certainly would tend to remorse, to vexation, to perplexity.”: not speak thus; in many a figure, your Caám noùi phaù raèng ñoïc giôùi boån laø phieàn haø voâ reverence, are things that are stumbling- ích. blocks called stumbling-blocks by the Blessed 151)A nun should not avoid being blamed by One, and in following these there is a saying that she does not understand the veritable stumbling-block.” And if that monk, Patimokkha (Whatever monk, while the when he has been spoken to thus by the Patimokkha is being recited every half-month, monks, should persist as before, that nun should speak thus: “Only now I do understand should be admonished by the nuns up to the that this rule is, as is said, handed down in a third time for giving up that course. If being clause, contained in a clause, and comes up admonished up to the third time, she should for recitation every half-month; if other nuns give it up, that is good. But if she should not should know concerning this nun has sat down give it up, there is an offence of expiation: two or three times before, not to say oftener, Caám noùi mình ñaõ hieåu giaùo phaùp cuûa Ñaáng while Patimokkha was being recited, there is Thieän Theä laøm trôû ngaïi cho nhöõng ai tu theo. not only no freedom for that nun on account of Ni chuùng seõ hoûi vò naày ba laàn. Neáu vò aáy vaãn her ignorance, but she ought to be dealt with khoâng chòu saùm hoái, töùc laø phaïm toäi Ba Daät according to the rule for the offence into Ñeà. which she has fallen there, and further confusion should be put on her, saying: ‘Your

reverence, this is bad for you, this is badly 160)A nun should not enter a village at the wrong gotten by you, that you, while the Patimokkha time, unless the Order instructs her to go for is being recited, do not attend applying some kind of urgent thing to be done: Caám yourself properly.”: Caám choái toäi noùi raèng taïi vaøo laøng saùi giôø, tröø ra coù vieäc cuûa Giaùo Hoäi. mình khoâng thuoäc giôùi boån. 161)A nun should not have a needle-case made of 152)Whatever nun should intentionally arouse bone or ivory or horn: Caám duøng oáng ñöïng remorse in a nun thinking, “There will be no kim baèng xöông, söøng, ngaø. comfort for her even for a moment,” if having 162)A nun should not sit on a couch or chair with done it for just this object, not for another, the legs higher than eight finger-breadths: there is an offence of expiation. Caám ngoài gheá cao (cao hôn taùm loùng tay), 153)A nun should not stand overhearing other naèm giöôøng roäng, chieáu lôùn xinh ñeïp. nuns when they are quarrelling, disputing: 163)A nun should not have a couch or a chair Caám hoïc ñi hoïc laïi, chuyeän caõi laãy gaây goå, made covered with good cotton: Caám doàn sau khi ñaõ eâm thuaän. gheá, neäm, goái baèng goøn toát. 154)A nun should not first consent for ligitimate 164)A nun should not sit or lie on a large piece of acts, and afterwards engage in criticism: Caám sleeping bag (oversize). When a piece of laøm caûn trôû

khoâng cho thi haønh ñieàu maø giaùo cloth to sit upon is being made for a nun, it hoäi ñaõ quyeát nghò. must be made to a proper measure. This is the 155)A nun should not break or interrupt the proper measure: in length two spans, in meeting, not giving the consent by rising up or breadth one and a half spans. In exceeding departing from her seat when the Order is this measure, there is an offence of expiation: engaged in decisive talk: Caám phaù khuaáy laøm Caám traûi ngoïa cuï choaùn choã roäng quaù. giaùn ñoaïn buoåi hoäi nghò, baèng caùch ñöùng daäy 165)A nun should not use oversize itch-cloth (four hay böôùc ra ngoaøi. spans in length and two spans in breadth): 156)Whatever nun, having given away a robe by Caám duøng vaûi gieû nhieàu quaù ñeå boù choã ñau means of a complete Order, should afterwards (boán gang chieàu daøi vaø hai gang chieàu roäng). engage in criticism, saying: “The nuns are 166)A nun should not have a robe made the appropriating a benefit belonging to the Order measure of the Buddha’s robe, or more (the according to acquaintanceship,” there is an measures for the Buddha’s robe are nine offence of expiation: Caám noùi vò Ni khaùc spans in length and six spans in breadth): Caám ñöôïc aùo cuûa Giaùo Hoäi vì söï quen bieát. maëc aùo roäng daøi nhö aùo cuûa Phaät (aùo cuûa 157)Whatever nun should knowingly appropriate Phaät chieàu daøi chín gang, chieàu roäng saùu to an individual an apportioned benefit gang). belonging to the Order, there is an offence of Pada (skt): Baùt Ñaø . expiation: Caám chia phaàn lôïi cuûa Giaùo hoäi 1) Pace: Böôùc chaân. cho moät caù nhaân vì söï quen bieát. 2) Footstep: Daáu chaân—Stride. 158)A nun should not suddenly enter the threshold 3) Phrase: A portion of a verse—Cuù—Caâu. of the king palace without waiting to be Pada-kaya (skt): Sentence—Cuù thaân—See welcome: Caám vaøo cung vua thình lình, Seventy-five dharmas of the Abhidharma Kosa. khoâng chôø ñôïi ñöôïc nghinh tieáp. Padakkhina (p): Ñi Nhieãu Quanh—A mode of 159)A nun should not pick up or cause another to reverential salutation by walking clockwise (round pick up treasure or what is considered to be a person or object, keeping the right side turned to treasure, except when she knows the owner him)—Loái chaøo cung kính baèng caùch ñi voøng and picks to set aside for the owner to take it: quanh theo chieàu kim ñoàng hoà (töø beân phaûi moät Caám löôïm, hay sai löôïm cuûa quaáy vaät boû rôi, ngöôøi hay ñoái töôïng). tröø khi naøo bieát roõ chuû nhaân maø muoán caát Padma (skt): Paduma (p): Hoa sen—A Sanskrit giuøm. term for “Lotus.” It is widely used as a symbol of

awakening (Bodhi) in Buddhism. In Buddhist considered by the Nyingmapa order of Tibetan iconography, particularly in Vajrayana tradition, Buddhism to be its founder, and is revered within Buddhas are often depicted sitting on huge lotus the tradition as a physical emanation of Amitabha thrones—Töø Phaïn ngöõ duøng ñeå chæ “Lieân Hoa” Buddha, along with his disciple Yeshe Tsogyel, he (hoa sen). Töø naøy ñöôïc duøng roäng raõi nhö laø moät is credited with composing a huge corpus of texts bieåu töôïng cuûa giaùc ngoä trong Phaät giaùo. Trong called “hidden treasures,” which were concealed Tieáu Töôïng Hoïc, ñaëc bieät laø trong truyeàn thoáng by them. This concealment was safeguarded by Kim Cang Thöøa, chö Phaät thöôøng ñöôïc hoïa ngoài spells which ensured that only their respective treân toøa sen. ordained “treasure

discoverers” would be able to Padmacri (skt): Hoa Ñöùc Boà Taùt. find and reveal them—Lieân Hoa Sanh (nhaø sö AÁn Padma hells: Hells of Red lotus flower—Baùt ñaëc truyeàn giaùo taïi Taây Taïng), moät vò thaày Maät giaùo ma—Ba Ñaàu Ma Ñòa Nguïc—Hoàng lieân hoa— töø Oddiyana, maø baây giôø vaøi hoïc giaû tin laø vuøng Hells where the flesh being covered with sore Swat, nhöng vaøi hoïc giaû khaùc laïi tin laø vuøng gaàn resembling it—Phaïm nhaân phaûi chòu reùt ñeán ñoä da Ghazni, theo bieân nieân söû Taây Taïng thì ngaøi Lieân thò ñoû leân nhö sen hoàng—See Eight cold hells. Hoa Sanh du haønh sang Taây Taïng döôùi thôøi Padmapani (skt): Lieân Hoa Thuû Boà Taùt—The Trisong Detsen. Khi ñeán ñoù ngaøi ñaõ gaëp phaûi söùc ñeà khaùng maõnh lieät töø nhöõng ngöôøi trung thaønh Avalokitesvara Bodhisattva who holds a lotus vôùi giaùo phaùi coå cuûa Taây Taïng laø giaùo phaùi Bon, flower—Vò Quaùn Theá AÂm Boà Taùt tay caàm hoa nhöng nhôø thaàn löïc ngaøi ñaõ ñaùnh baïi ñöôïc boïn hoï. sen—See Avalokitesvara. Sau ñoù thì Lieân Hoa Sanh, Trisong Detsen, and Padmaprabha (skt): Lotus-radiance—The name Santaraksita xaây döïng töï vieän Phaät giaùo ñaàu tieân by which Sariputra is to be known as a Buddha— ôû Taây Taïng mang teân laø Samye vaøo naêm 775. Hoa quang hay Hoa Quang Nhö Lai—Trong Kinh Ngaøi ñöôïc tröôøng phaùi Nyingmapa cuûa Phaät giaùo Phaùp Hoa, Phaät thoï kyù cho toân giaû Xaù Lôïi Phaát Taây Taïng xem nhö laø vò toå khai sôn cuûa tröôøng sau naày seõ thaønh Phaät hieäu laø Hoa Quang. phaùi naøy, vaø ñöôïc moïi ngöôøi trong tröôøng phaùi toân Padmaprabha-Buddha (skt): Hoa Quang Nhö kính nhö laø hieän thaân cuûa Ñöùc Phaät A Di Ñaø. Lai—The name by which Sariputra is to be known Cuøng vôùi ñeä töû cuûa ngaøi laø Yeshe Tsogyel, ngaøi as a Buddha—Trong Kinh Phaùp Hoa, Phaät thoï kyù ñaõ bieân soaïn moät boä giaùo ñieån khoång loà maø ngöôøi cho toân giaû Xaù Lôïi Phaát sau naày seõ thaønh Phaät ta goïi laø “AÅn Taïng,” vaø caát giaáu ñi. Söï caát giaáu hieäu laø Hoa Quang—See Padmaprabha and naøy ñöôïc baûo toaøn bôûi maät chuù maø chæ coù ngöôøi Sariputra. ñaõ thoï giôùi “Khai Taïng” (khaùm phaù ra AÅn taïng) Padmaraga (skt): Baùt Ñaøm Ma La Ca—Baùt Ma cuûa tröôøng phaùi môùi coù theå tìm ra maø thoâi. La Ca—Maøu sen ñoû hay hoàng ngoïc—Lotus-hued, Padmasana (skt): Padumasana (p)—Lieân Hoa a ruby. Toïa—Kieát Giaø—To sit cross-legged. Padma-Sambhava (eighth century): Lieân Hoa (I) An overview of “Padmasana”: Toång quan veà Sanh—Lotus born—Tantric master from Kieát Giaø Phu Toïa—The Buddha’s sitting Oddiyana, which some scholars believe was posture with legs crossed and soles upward. modern-day Swat, but others think may have been “Padmasana” is a Sanskrit term for “Lotus near Ghazni, who according to later Tibetan position.” This is one of the most common chronicles traveled to Tibet, during the dynasty of positions for seated meditation, in which one Trisong Detsen (740-798). Upon his arrival he crosses both legs, placing the feet on the encountered firece opposition from the demons of inside of the thighs, soles facing upward. The Tibet and from adherents of the indigenous palms rest in the lap, facing upward, with right religion of Bon, but through his magical powers he on top of left and tips of the thumbs touching. was able to defeat them all. Following this, To sit cross-legged or to sit in a lotus posture. Padmasambhava, Trisong

Detsen, and The Buddha's sitting posture with legs crossed Santaraksita established the first Buddhist and soles upward, both feet rest on top of the monastery in Tibet, named Samye, in 775. He is

thigh of the opposite leg—Theá ngoài hoa sen, right or left. Try to sit straight, but not stiff as theo kieåu ngoài cuûa Phaät Toå Thích Ca, hai a wooden board or as an iron bar: Khi ngoài chaân treùo nhau, baøn chaân ngöûa leân. trong tö theá "Lieân Hoa" baïn neân giöõ cho thaân Padmasana laø thuaät ngöõ Baéc Phaïn duøng ñeå ñöôïc thaúng. Khoâng neân ngaõ ngöõa veà phía sau chæ "Vò theá Hoa Sen." Ñaây laø moät trong nhöõng hay chuùi ñaàu veà phía tröôùc. Ñöøng laéc lö veà vò theá toïa thieàn thoâng thöôøng nhaát, trong ñoù beân phaûi hay beân traùi. Ngoài thaúng nhöng haønh giaû treùo caû hai chaân, ñeå hai baøn chaân khoâng cöùng nhaét nhö mieáng caây hay thanh leân treân hai ñuøi, loøng baøn chaân ngöûa leân trôøi. saét. Loøng baøn tay ñaët ngöûa leân trong loøng, baøn tay 2) When you sit, you should put the tip of your phaûi naèm beân treân baøn tay traùi, vaø hai ñaàu tongue on the roof of your mouth. That way ngoùn caùi chaïm vaøo nhau. Theá ngoài hoa sen, the saliva in your mouth will flow directly into theo kieåu ngoài cuûa Phaät Toå Thích Ca, hai your stomach: Khi ngoài, baïn neân ñeå ñaàu löôõi chaân treùo nhau, baøn chaân ngöûa leân. Caû hai chaïm beân trong phaàn treân cuûa mieäng. Baèng baøn chaân ñeàu naèm treân hai ñuøi ñoái dieän nhau. caùch naøy nöôùc mieáng seõ chaûy thaúng vaøo bao (II) Details of "Padmasana"—Chi tieát veà Kieát giaø töû cuûa baïn. phu toïa: 3) When you sit in this position, you want to 1) The left leg is over right, the left hand is over make your breath even. You should always the right hand for being subduing of demons: breathe at the speed at all times. Breathe and Haøng Ma Kieát Giaø—When you sit down to and breathe out naturally, not to force meditate with your left leg over the right yourself with a long breath-in, or breath-out: thigh, and then take your right leg and put it Khi ngoài trong tö theá naøy, baïn neân thôû ñeàu on top of your left calf. That's the full-lotus ñaën. Baïn neân thôû vôùi cuøng moät nhòp thôû trong posture, or the jeweled vajra sitting position, moïi luùc. Thôû vaøo vaø thôû ra daøi hay ngaén laø or the Bodhi position. If you sit in this tuøy nôi thôi thôû cuûa baïn, chöù ñöøng goø eùp. position, it's easy to enter samadhi—Chaân 5) When sitting in this position, don't be afraid of traùi treùo leân ñuøi phaûi. Khi baïn ngoài thieàn vôùi the pain. Perhaps you can sit for half an hour chaân traùi ñaët leân ñuøi phaûi, vaø chaân phaûi ñöôïc before the pain starts, but when it does appear ñaët treân baép chuoái traùi. Ñoù laø theá lieân hoa you should be patient. The more you feel troøn ñaày, hay theá Kim cang baûo, hay theá ngoài painful, the more you should be patient. If you Boà Ñeà. Neáu baïn ngoài thieàn trong tö theá naøy are patient enough, sooner or later, you'll be thì baïn seõ choùng ñöôïc vaøo ñònh. able to sit for an hour, two hours, or even 2) The right leg is over left for blessing, the right longer. And if you continue to practice sitting hand is being placed over the left one: Caùt meditation in this position day in and day out, Töôøng Kieát Giaø—When you sit down to you will experience a "state of ease" and meditate with your right leg over the left eventually you will obtain the samadhi power: thigh, and then take your left leg and put it on Khi ngoài trong tö theá naøy,

baïn ñöøng sôï bò ñau. top of your right calf—Chaân phaûi treùo leân Coù leõ baïn seõ khoâng caûm thaáy ñau sau khi ñaõ chaân traùi, baøn tay phaûi ñaët treân baøn tay traùi. ngoài treân nöûa giôø, nhöng khi chaân baét ñaàu Chaân traùi treùo leân ñuøi phaûi. Khi baïn ngoài ñau, baïn neân kieân nhaãn. Caøng ñau caøng kieân thieàn vôùi chaân phaûi ñaët leân ñuøi traùi, vaø chaân nhaãn. Neáu baïn ñuû kieân nhaãn thì chaúng bao traùi ñöôïc ñaët treân baép chuoái phaûi. laâu sau baïn coù theå ngoài moät giôø, hai giôø, hay (III) Body postures while sitting in the laâu hôn nöõa. Vaø neáu baïn tieáp tuïc tu taäp töø "Padmasana" position—Vò theá thaân theå khi ngaøy naøy qua ngaøy khaùc, baïn seõ ñaït ñöôïc ngoài ôû theá "Lieân Hoa": traïng thaùi "khinh an" vaø cuoái cuøng baïn seõ ñaït 1) When you sit in the "Padmasana" position, ñöôïc ñònh löïc—See Meditation. your body should be held upright. Do not lean Padmasri (skt): Hoa Ñöùc Boà Taùt—Lotus- backwards or forwards. Do not swing to the Brillance Bodhisattva, translated as Lotu-Virtue,

name of Subhavyuha when incarnated as a built to house the remains of deceased member of Sakyamuni's retinue—Vò Boà Taùt cuûa Buddhist masters—Moät kieåu kieán truùc trôû Hoa Sen saùng choùi, teân cuûa Dieäu Trang Nghieâm thaønh phoå caäp taïi caùc xöù Phaät giaùo Ñoâng AÙ, khi coøn laø moät thaønh vieân trong thaân quyeán cuûa ngöôøi ta tin raèng kieåu kieán truùc naøy laáy töø caùc Phaät Thích Ca Maâu Ni. thaùp Phaät ôû AÁn Ñoä. Cuõng coù moät loái suy dieãn Padmavati (skt) Padmapani (p): Lieân Hoa (vôï khaùc laø töø "Pagoda" coù leõ ñöôïc laáy töø töø ngöõ vua A duïc). Sri Lanka duøng ñeå chæ thaùp "dagaba." Kieåu Padma Victory Thus Come One: Ba Ñaàu Ma chuøa sôùm suûa nhaát ôû Trung quoác ñöôïc thöøa Thaéng Nhö Lai—According to the Earth Store nhaän laø töø theá kyû thöù 5. Kieåu caên baûn goàm Bodhisattva Sutra, Chapter 9, the Buddha taught: truïc chính vôùi ba maùi, maø veà sau treân noùc trôû "In the past, a Buddha named Padma Victory Thus neân nhoû daàn. Caùc ngoâi chuøa, cuõng gioáng nhö Come One appeared in the world. If a man or caùc ngoâi thaùp, thöôøng ñöôïc xaây döïng ñeå thôø woman hears this Buddha's name, as it passes coát cuûa nhöõng vò sö Phaät giaùo. through his or her ear faculty, that person will be Pagoda adorned with gems: Stupa for precious reborn one thousand times in the six desire things or relics—Baûo thaùp. heavens. How much more will this be true if he or Pagodas and temples: Thaùp mieáu. she sincerely recites the name of that Thus Come Pahana-sanna (p): Perception of abandoning—One."—Theo Kinh Ñòa Taïng Boà Taùt, phaåm thöù Ñoaïn Töôûng—Ñoaïn Tröø Töôûng—See Five chín, Ñöùc Phaät daïy: "Laïi veà thuôû quaù khöù, coù ñöùc perceptions of making for maturity of liberation, Phaät ra ñôøi hieäu laø Ba Ñaàu Ma Thaéng Nhö Lai. and Six perceptions conducive to penetration. Nhö coù ngöôøi nam ngöôøi nöõ naøo, nghe danh hieäu Pai Chang Huai Hai: Baùch Tröôïng Hoaøi Haûi—cuûa ñöùc Phaät ñaây thoaùt qua loã tai, ngöôøi naày seõ He was born in 720 A.D., a Dharma successor of ñöôïc moät ngaøn laàn sanh leân saùu taàng trôøi duïc giôùi, Ma-Tsu Tao-I (jap—Baso Doitsu 709-788) and huoáng nöõa laø chí taâm xöng nieäm!" one of the most influential Chinese Zen masters. Padmavimana (skt): Lieân Hoa Cung Ñieän—The He was an outstanding Zen master, the first to lotus-palace. establish the

Zen community in China with precise Padmavrichabhavikramin (skt): Hoa Tuùc An rules and regulations and the emphasis on manual haønh Phaät. labor. He is best known for his rules for the Paean of joy: Vui möøng veà söï töï thaéng conduct of monks in Ch'an monasteries, the Pure Paganism (n): Taø giaùo—Heterodox doctrine. Rule of Pai Chang (Pai Chang Ch'ing Kuei). His rules emphasize the importance of both daily Pageant (n): Hoaït caûnh. sitting meditation and manual work. He is credited Pagoda (n): Chuøa. with first enunciating (phaùt bieåu) the famous 1) Caitya (skt)—Sepulchral monument— Ch'an dictum (caùch ngoân), "A day without work is Shrine—Cheá ña (thaùp moä). a day without food." With this emphasis on self- 2) Sangharama (skt)—Chuøa—Temple— sufficiency, Ch'an monks no longer followed the Monastery—Architectural style that became Indian paradigm (daïng thöùc) of relying primarily popular in East Asian Buddhism, believed to on alms received by begging. However, Pai Chang have been derived from the Indian Buddhist retained the alms round, not to beg for food, but as Stupas. There is also another speculation that an exercise in humility. He died in 814 A.D— the term "pagoda" may have derived from the Baùch Tröôïng Hoaøi Haûi sanh naêm 720 sau Taây Sri Lankan term for "Stupa, dagaba." The Lòch, Phaùp töû cuûa Maõ Toå Ñaïo Nhaát. OÂng laø vò pagoda style is attested in China as early as thieàn sö ñaàu tieân thieát laäp moät coäng ñoàng töï vieän the fifth century. The basic design consists of ôû Trung Quoác vôùi nhöõng luaät leä quy cuû roõ raøng vaø a central axis with three or more eaves (maùi nhaán maïnh ñeán vieäc lao ñoäng chaân tay trong nhaø chuøa), which become gradually smaller from thieàn. OÂng noåi tieáng qua quyeån Baùch Tröôïng bottom to top. Pagodas, like stupas, are often Thanh Quy. Quy luaät cuûa oâng nhaán maïnh ñeán söï

quan troïng cuûa vieäc thieàn toïa moãi ngaøy vaø lao taùc could they all come to the realization of the trong töï vieän. Ngöôøi ta cho raèng oâng laø ngöôøi ñaàu truth of Zen? If there is, what inner tieân phaùt bieåu caâu caùch ngoân tröù danh trong nhaø relationship is there? What is this Thieàn: "Moät ngaøy khoâng lao taùc trong töï vieän laø enlightenment? What new point of viewing moät ngaøy khoâng aên." Vôùi söï nhaán maïnh veà töï tuùc things is this? So long as our observation is naøy, Thieàn Taêng ôû Trung Hoa khoâng coøn theo limited to those conditions which preceded daïng thöùc AÁn Ñoä laø leä thuoäc chính yeáu vaøo söï the opening of a disciple's eye we cannot cuùng döôøng qua vieäc khaát thöïc. Tuy nhieân, Baùch perhaps fully comprehend where lies the Tröôïng vaãn duy trì vieäc khaát thöïc, khoâng phaûi ñeå ultimate issue. They are matters of everyday xin thöùc aên, maø ñeå tu taäp haïnh khieâm cung. OÂng occurrence, and if Zen lies objectively among tòch vaøo naêm 814 sau Taây Lòch. them, every one of us is a master before we * One day Pai-Zhang accompanied Ma-Tzu on are told of it. This is partly true because there a walk. A flock of wild ducks flew past them. is nothing artificially constructed in Zen, but if Ma-Tzu said: "What's that?" Pai-Zhang said: the nose is to be really twisted or the candle "Wild ducks." Ma-Tzu said: "Where'd they blown out in order to take scale off the eye, go?" Pai-Zhang said: "They flew away." Ma- our attention must be directed inwardly to the Tzu then twisted Pai-Zhang's nose so hard working of our minds, and it will be there

that he cried out. Ma-Tzu said: “So you say where we are flying geese and the washed they’ve flown away!” Upon hearing these dishes and the blown-out candle and any other words, Pai-Zhang attained enlightenment. happenings that weave out infinitely Returning to the attendant’s room, Pai-Zhang variegated patterns of human life—Moät hoâm cried out loudly. One of the other attendants sö theo haàu Maõ Toå ñi daïo, thaáy moät baày vòt asked Pai-Zhang: “Are you homesick?” Pai trôøi bay qua, Maõ Toå hoûi: “Ñoù laø caùi gì?” Sö Zhang said: “No.” The attendant said: “Did thöa: “Vòt trôøi.” Maõ Toå hoûi: “Bay ñi ñaâu?” Sö someone curse at you?” Pai-Zhang said: thöa: “Bay qua.” Maõ Toå beøn naém loã muõi cuûa “No.” The attendant said: “Then why are you sö maø vaën maïnh moät caùi, ñau quaù sö la thaát crying?” Pai-Zhang said: “Master Ma twisted thanh. Maõ Toå baûo: “Laïi noùi bay qua ñi.” Ngay my nose so hard that the pain was caâu aáy sö tænh ngoä. Trôû veà phoøng thò giaû. Sö unbearable.” The attendant said: “What did khoùc loùc thaûm thieát, nhöõng ngöôøi chung you do that offend him? Pai-Zhang said: “You phoøng nghe ñöôïc beøn hoûi: Huynh nhôù cha meï go ask him.” The attendant went to Ma-Tzu phaûi khoâng?” Sö ñaùp: “Khoâng.” Bò ngöôøi ta and said: “What did the attendant Huai-Hai do maéng chöõi phaûi khoâng? Sö ñaùp: “Khoâng.” Vò to offend you? He is in his room crying. sö hoûi: Vaäy taïi sao laïi khoùc?” Sö ñaùp: “Loã Please tell me.” The great teacher said: “He muõi toâi bò Hoøa Thöôïng keùo ñau thaáu xöông.” himself knows. Go ask him. The attendant Vò thò giaû kia laïi hoûi: “Coù nhôn duyeân gì returned to Pai-Zhang’s hut and said again: khoâng kheá hoäi?” Sö ñaùp: “Ñi hoûi Hoøa Thöôïng “The master says that you already know, so I ñi.” Vò thò giaû aáy tôùi hoûi Hoøa Thöôïng raèng: should come here and ask you.” Thereupon “Thò giaû Hoaøi Haûi coù nhôn duyeân gì chaúng Pai-Zhang laughed out loud. The attendant kheá hoäi, maø ñang khoùc ôû trong phoøng, xin said: “A moment ago you were crying, so why Hoøa Thöôïng vì chuùng con maø noùi.” Maõ Toå are you laughing now?” Pai-Zhang said: “My baûo: “Y ñaõ kheá hoäi, caùc ngöôi töï hoûi laáy y.” crying moment ago is the same as my Vò thò giaû laïi trôû veà phoøng hoûi: “Hoøa Thöôïng laughing now.” The attendant was bewildered noùi huynh ñaõ hoäi, neân baøo chuùng toâi veà hoûi by Pai-Zhang’s behavior. Is there any huynh.” Sö beøn cöôøi Haû! Haû! Caùc vò aáy baûo: connection in any possible way between the “Vöøa roài khoùc sao baây giôø laïi cöôøi.” Sö ñaùp: washing of the dishes and the blowing out a “Vöøa roài khoùc baây giôø cöôøi cuõng vaäy thoâi.” candle and the twisting of the nose? We must Caùc vò aáy môø mòt khoâng hieåu gì caû. Theo say with Yun-Men: “If there is none, how Thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp

I, coù theå coù lieân heä naøo khoâng giöõa caùc caâu * One day he entered the hall to preach the chuyeän röõa cheùn cuûa chuù tieåu, thoåi taét ngoïn Buddha-Dharma. But he merely walked ñeøn vaø vaën treùo loå muõi treân? Ta phaûi noùi nhö forward a few steps, stood still, and opened Vaân Moân Vaên Yeån: “Neáu khoâng coù gì heát, thì his arms, then returned to his room. His laøm sao nhöõng ngöôøi aáy ñaït ñöôïc lyù Thieàn? disciples came to ask for the reason, he said: Neáu coù thì moái thaân thuoäc ra sao? Caùi ngoä aáy “That’s all of the great principle of laø gì? Caùi nhaõn quan môùi thaáy laø gì? Heã söï Buddhism.”—Moät hoâm, sö thöôïng ñöôøng quan saùt cuûa ta

coøn bò giôùi haïn trong nhöõng thuyeát phaùp. Nhöng sö chæ böôùc tôùi vaøi böôùc, ñieàu kieän cuûa tröôùc thôøi môû con maét ñaïo, coù ñöùng yeân, roài môû roäng voøng tay ra, roài trôû veà leõ ta khoâng bao giôø thaáy ñöôïc ñaâu laø choã roát phöông tröôïng. Sau ñoù ñeä töû vaøo hoûi thì ngaøi raùo keát thaønh. Ñoù toaøn laø vieäc dieãn ra haèng traû lôøi: "Ñoù, ñaïi nghóa cuûa phaùp Phaät chæ laø ngaøy, vaø neáu khaùch quan Thieàn naèm ôû choã vaäy." thöôøng nhaät aáy thì moãi chuùng ta ñeàu laø Thieàn * Foremost among them Bai-Zhang's students sö heát maø khoâng bieát. Ñieàu naày raát ñuùng bôûi were Huang-Bo and Kui-Shan. One day Bai- leõ khoâng coù caùi gì giaû taïo ñöôïc xaây döïng Zhang said to the congregation: "The trong ñaïo Thieàn, nhöng phaûi coù caùi vaën muõi, Buddhadharma is not a trifling matter. coù caây ñeøn bò thoåi taét, thì maét chuùng ta môùi Formerly great Master Ma-Tzu shouted so loät heát vaûy caù, vaø ta môùi chuù yù ñeán beân trong, loudly that I was deaf for three days." When vaø höôùng ñeán söï ñoäng duïng cuûa taâm thöùc; vaø Huang-Bo heard this, he stuck out his tongue. chính taïi ñoù tieàm aån moái lieân heä maät thieát Bai-Zhang said to him: "In the future, will you giöõa söï thoåi taét ñeøn hay caùi vaën muõi cuõng nhö carry on Ma-Tzu's Dharma?" Huang-Bo said: voâ soá nhöõng vieäc khaùc deät thaønh taám maøn theá "There's no way I could do so. Today, söï cuûa loaøi ngöôøi chuùng ta. because of what you've said, I've seen Ma- * The next day Ma-Tzu went into the hall to Tzu's great function, but I still haven't address the monks just when the monks had glimpsed Ma-Tzu. If I carry on Ma-Tzu's finished assembling, bai-Zhang rolled up his teaching by half, then our descendants will be siting mat. Ma-Tzu got down from his chair cut off." Bai-Zhang said: "Just so! Just so! The and Bai-Zhang followed him to the abbot's one who is his teacher's equal has diminished room. Ma-Tzu said: "Just now I hadn't said a his teacher by half. Only a student who word. Why did you roll up your sitting mat?" surpasses his teacher can transmit his Bai-Zhang said: "Yesterday the master teacher's teaching. So how does the student painfully twisted my nose." Ma-Tzu said: "Is surpass the teacher?" Huang-Bo then there anything special about yesterday that bowed—Trong soá nhöõng ñaïi ñeä töû cuûa Baùch you've noticed?" Bai-Zhang said: "Today, my Tröôïng coù Hoaøng Baù vaø Qui Sôn. Moät hoâm nose doesn't hurt anymore." Ma-Tzu said: Baùch Tröôïng baûo Taêng chuùng: "Phaät phaùp "Then you really understand what happened khoâng phaûi laø vieäc nhoû, laõo Taêng xöa bò Maõ yesterday." Bai-Zhang then bow and went Toå naït ñeán ba ngaøy loå tai coøn ñieác." Hoaøng out—Hoâm sau Maõ Toå vöøa leân toøa, chuùng Baù nghe noùi baát giaùc le löôõi. Baùch tröôïng nhoùm hoïp xong. Sö böôùc ra cuoán chieáu, Maõ baûo: "Con veà sau naày thöøa keá Maõ Toå chaêng?" Toå xuoáng toøa, sö theo sau ñeán phöông tröôïng. Hoaøng Baù thöa: "Khoâng. Nay nhôn Hoøa Maõ Toå hoûi: "Ta chöa noùi caâu naøo, taïi sao Thöôïng nhaéc laïi, con ñöôïc thaáy Maõ Toå ñaïi ngöôi cuoán chieáu?" Sö thöa: Hoâm qua bò Hoøa cô, ñaïi duïng, nhöng vaãn khoâng bieát Maõ Toå. Thöôïng keùo choùt muõi ñau." Maõ Toå baûo: Neáu con thöøa keá Maõ Toå, veà sau maát heát con "Hoâm qua ngöôi ñeå taâm choã naøo?" Sö noùi: chaùu cuûa con." Baùch Tröôïng baûo: "Ñuùng theá, "Choùt muõi ngaøy nay laïi chaúng ñau." Maõ Toå ñuùng theá, thaáy baèng vôùi

thaày laø keùm thaày nöûa baûo: “Ngöôi hieåu saâu vieäc hoâm qua.” Sö laøm ñöùc, thaáy vöôït hôn thaày môùi kham truyeàn leã roài lui ra. trao. Con haún coù caùi thaáy vöôït hôn thaày.” Hoaøng Baù lieàn leã baùi.

* Every day when Zen master Bai-Zhang spoke rôi vaøo nhaân quaû hay khoâng?” Baùch Tröôïng in the hall, there was an old man who would ñaùp: “Ngöôøi ñaïi tu haønh khoâng laàm (khoâng attend along with the assembly. One day meâ môø) nhôn quaû.” Ngay caâu noùi aáy, oâng giaø when the congregation had departed, the old ñaïi ngoä, laøm leã thöa: “Con ñaõ thoaùt thaân man remained. Bai-Zhang asked him: “Who choàn. Con ôû sau nuùi, daùm xin Hoøa Thöôïng laáy are you?” The old man said: “I’m not a leã maø an taùng nhö moät vò Taêng. Sö vaøo trong person. Formerly, during the age of Kasyapa keâu duy na ñaùnh kieång baûo chuùng aên côm Buddha, I was the abbot of a monastery on xong ñöa ñaùm moät vò Taêng, ñaïi chuùng nhoùm this mountain. At that time a student asked nhau baøn taùn “Ñaïi chuùng ñeàu maïnh, nhaø me: “Does a great adept fall into cause and döôõng beänh khoâng coù ngöôøi naøo naèm, taïi sao effect?” I answered: “A great adept does not coù vieäc naày?” Sau khi côm xong, sö daãn fall into cause and effect.” Thereafter, for five chuùng ñeán hang nuùi phía sau, laáy gaäy khôi leân hundred lifetimes I’ve been reborn in the thaáy xaùc moät con choàn vöøa cheát, beøn laøm leã body of a fox. Now I ask that the master say a thieâu nhö moät vò Taêng. turning phrase in my behalf, so that I can shed * The master died on the seventeenth day of the fox’s body. Bai-Zhang said: “Ask the the first month in 814. He received the question.” The old man said: “Does a great posthumous title “Zen Master Great adept fall into cause and effect or not?” Bai- Wisdom.” His stupa was named “Great Zhang said: “A great adept is not blind to Treasure Victorious Wheel.”—Thieàn sö Baùch cause and effect.” Upon hearing these words, Tröôïng thò tòch ngaøy möôøi baûy thaùng gieâng the old man experienced unsurpassed naêm 814. Sau khi thò tòch sö ñöôïc vua ban enlightenment. He then said: “Now I have hieäu “Ñaïi Trí Thieàn Sö: vaø thaùp hieäu “Ñaïi shed the body of a fox. I lived behind the Baûo Thaéng Luaân.” mountain. Please provide funeral services for Pai Lien Tsung: Baïch Lieân Giaùo—A society a monk who has died.” Bai-Zhang then formed early in the fourth century A.D. by Hui- instructed the temple director to tell the Yuan, who with 123 notable, literati, swore to a monks to assemble after the next meal for life of purity before the image of Amitabha, and funeral services. The monks were all planted white lotuses in symbol. The White Lotus mystified by this, because there was no one Congregation composed of more than 3,000 who was ill in the temple infirmary, so how Buddhists. Among them, 123 were honored as the could this be? After the meal, Bai-Zhang Vitruous and eighteen of them were considered as instructed the monks to assemble beneath a the Highest Virtues. They were often referred as grotto behind the mountain. He then brought Ñoâng Laâm Temple’s Eighteen Greatly Virtuous out the body of a dead fox on his staff, and Beings. In the twelfth century, a group named proceeded to cremate it according to “Pai-Lien-Tsung” founded by Mao Tzu-Yuan, a established ritual—Moãi ngaøy Baùch Tröôïng T’ien T’ai monk who became interested in the thöôïng ñöôøng daïy chuùng, coù moät oâng giaø theo

teachings of Hui-Yuan (334-416) and the Ch'ing chuùng nghe phaùp. Hoâm noï, chuùng ra heát chæ T'u tradition. The White Lily Society, set up near coøn oâng giaø khoâng ñi, sö hoûi: "OÂng laø ngöôøi the end of the Yuan dynasty, announcing the gì?" OÂng giaø thöa: "Con chaúng phaûi laø ngöôøi. coming of Maitreya, the opening of his white lily, Thôøi quaù khöù thuôû Ñöùc Phaät Ca Dieáp, con and the day of salvation at hand. It developed into laøm Taêng ôû nuùi naày, nhôn hoïc troø hoûi: "Ngöôøi a revolution which influenced the expulsion of the ñaïi tu haønh coù coøn rôi vaøo nhôn quaû chaêng?" Mongols and establishment of the Ming dynasty. Con ñaùp: "Khoâng rôi vaøo nhôn quaû." Do ñoù Under the Ch'ing dynasty it was resurrected under ñeán naêm traêm kieáp ñoïa laøm thaân choàn. Nay a variety of names, and caused various uprisings. thænh Hoøa Thöôïng chuyeån moät caâu cho con The society included monks, nuns, and laypeople, thoaùt khoûi thaân choàn. Baùch Tröôïng baûo: "OÂng whose collective goal was to be reborn in hoûi ñi." OÂng giaø hoûi: "Ngöôøi ñaïi tu haønh coù

Amitabha's Pure Land of Sukhavati. Its members When he was a governor in a district, there was a engaged in a daily recitation of penance and Zen master who was living within his jurisdiction performed good works in order to accumulate popularily known as the "Bird's Nest," for he used good karmas necessary for rebirth in Sukhavati. to practice his meditation on a seat made of They followed a strict vegetarian diet, and also thickly growing branches of a tree. Seeing this avoid wine, milk, and five pungent roots (onions, Pai-Yueh-T'ien told the Zen master: "What a leeks, etc.). They were accused of worshipping dangerous seat you have up in the tree!" Yours is demons and banned, but the group survived, far worse than mine, retorted the master. Pai- becoming a secret society—Do Phaùp Sö Hueä Vieãn Yueh-T'ien responded: "I am the governor of this ñôøi nhaø Taán thaønh laäp vaøo khoaûng ñaàu theá kyû thöù district and I don't see what danger there is in it." tö sau Taây Lòch. OÂng cuøng 123 vò khaùc theà tröôùc "Then you don't know yourself! When your baøn thôø Phaät ñeå tu Tònh Ñoä Taây Phöông, vaø troàng passions burn and your mind is unsteady, what is sen traéng laøm bieåu töôïng. Baïch Lieân Xaõ quy tuï more dangerous than that?" Pai-Yueh-T'ien then hôn 3.000 ngöôøi, trong ñoù coù 123 vò ñöôïc toân laø asked: "What is the teaching of Buddhism?" The baäc Hieàn. Trong soá 123 baäc Hieàn laïi coù 18 baäc master recited this famous stanza: Thöôïng Thuû goïi laø Ñoâng Laâm Thaäp Baùt Ñaïi Hieàn. "Not to commit evils, Ñeán theá kyû thöù 12, moät nhoùm mang teân Baïch Lieân To practice all good, Giaùo ñöôïc Mao Tzu Yuan saùng laäp. Moät giaùo phaùi And to keep the heart pure, (coù theå laø taø giaùo?), ñöôïc thaønh laäp vaøo cuoái ñôøi This the teaching of the Buddhas. nhaø Nguyeân, noùi raèng Phaät Di Laëc seõ haï sanh vôùi Pai-Yueh-T'ien, however, protested: "Any child boâng sen traéng nôû, vaø ngaøy cöùu ñôøi. Giaùo phaùi three years old can know and say that." "Yes, any naày phaùt trieån thaønh moät cuoäc caùch maïng aûnh child three years old may know and say it, but höôûng ñeán söï ñaùnh ñuoåi quaân Moâng Coå ra khoûi even an old man of eighty years finds it difficult to Trung Hoa vaø söï thieát laäp Minh Trieàu veà sau naày. practice." So concluded the Zen master up in

the Döôùi thôøi nhaø Thanh, giaùo phaùi naày soáng laïi döôùi tree—Moät nhaø thô lôùn ñôøi nhaø Ñöôøng. Khi laøm nhöõng teân khaùc nhau (Thanh Thuûy, Baùt Quaùi, quan, trong huyeän coù moät thieàn sö noåi tieáng vôùi Vinh Hoa, Hoàng Döông, Baïch Döông, Thanh bieät danh laø OÂ Saøo Thieàn Sö, vì sö thöôøng hay toïa Lieân, Hoàng Lieân) vaø ñaõ gaây ra nhöõng cuoäc noåi thieàn treân caùc caønh caây chi chít. Thaáy vaäy Baïch daäy choáng Thanh Trieàu. Nhoùm naøy bao goàm caû Laïc Thieân beøn baûo vò thieàn sö: "Choã thaày ngoài Taêng, Ni vaø Phaät töû taïi gia, vôùi moät muïc ñích treân caây thaät laø nguy hieåm." Sö ñaùp: "Choã cuûa chung laø vaõng sanh veà coõi nöôùc Tònh Ñoä cuûa Ñöùc oâng coøn nguy hieåm hôn nhieàu." Baïch Laïc Thieân Phaät A Di Ñaø. Hoäi vieân tuïng kinh vaø laøm ñieàu ñaùp laïi: "Toâi laø quan tri huyeän, toâi thaáy choã aáy coù thieän moãi ngaøy ñeå keát taäp thieän nghieäp caàn thieát gì laø nguy hieåm?" Sö ñaùp: Vaäy laø taïi oâng khoâng ñeå vaõng sanh Cöïc Laïc. Hoï aên chay, khoâng uoáng bieát ñoù thoâi. Khi loøng duïc oâng böøng leân vaø taâm röôïu, khoâng uoáng söõa, khoâng aên nguõ taân. Hoï bò oâng khoâng vöõng, thì coøn gì nguy hieåm hôn?" Theá caùo buoäc laø thôø ma quyû vaø bò caám ñoaùn, nhöng roài Baïch Laïc Thieân laïi hoûi tieáp: Phaät giaùo daïy hoäi vaãn toàn taïi vaø neân trôû thaønh hoäi kín. ñieàu gì?" Sö tuïng boán caâu keä noåi tieáng: Pai Ma Tsu: Baïch Maõ Töï—White Horse "Khoâng laøm caùc ñieàu aùc, Monastery, one of the oldest Buddhist monasteries Laøm caùc ñieàu laønh, in China, probably has been built on the model of Giöõ taâm yù trong saïch, the Indian Jetavana retreat some time around the AÁy lôøi chö Phaät daïy." first century—Moät trong nhöõng ngoâi chuøa coå nhaát Tuy nhieân, Baïch Laïc Thieân phaûn ñoái noùi raèng: ôû Trung Quoác, coù leõ ñöôïc xaây döïng vaøo theá kyû "Caùi ñoù ñöùa treû leân ba cuõng bieát vaø noùi ñöôïc." thöù nhaát phoûng theo moâ hình cuûa Truùc Laâm Tònh Thieàn sö ngoài treân caây beøn ñaùp laïi: "ÔØ thì ñöùa treû Xaù ôû AÁn Ñoä. leân ba cuõng bieát vaø noùi ñöôïc, nhöng oâng laõo taùm Pai-Yueh-T'ien: Baïch Laïc Thieân—Pai Yueh- möôi vaãn chöa laøm ñöôïc." T'ien was a great poet during the T'ang dynasty.

Pain (n): Distress—Pain—Physical suffering— khoå vaø töông lai quaû baùo khoå—See Four ways of Ñau ñôùn veà theå xaùc. undertaking Dhamma. Pains arising from a life of illusion: Hoaëc Painful in the present and brings pleasant Nghieäp Khoå—Illusion, accordant action, and future results: Sukha-vipakam (p)—Hieän taïi khoå suffering—The pains arising from a life of vaø töông lai quaû baùo laïc—See Four ways of illusion, such as greed, hatred, ignorance—Caùc undertaking Dhamma. phieàn naõo nhö tham, saân, si thì goïi laø hoaëc; nhöõng Painful progress with quick comprehension: vieäc laøm thieän aùc y vaøo caùi hoaëc naày goïi laø Khoå Haønh Toác Chöùng—See Four kinds of nghieäp; laáy nghieäp naày laøm nhaân sinh töû nieát baøn progress (A). goïi laø khoå. Painful progress with slow comprehension: Pain of being eaten by a garuda, a dragon- Khoå Haønh Trì Chöùng—See Four kinds of progress eating bird: Khoå ñau vì bò garuda (loaøi chim hay (A). aên thòt roàng) aên thòt—See Three kinds of burning. Painfulness of pain: Dukkha-dukkhata (skt)— Pain of death: Töû khoå—See Suffering of death. Pain produced by misery or pain; suffering arising Pain of disasters: The pain of disasters, i.e., from external circumstances, i.e.

famine, storm, violent winds, which take away jeweled clothes sickness, torture, etc. In short, this is a kind of and ornaments—Khoå ñau vì tai öông laøm tieâu tan suffering sensation caused by bodily pain—Khoå trang söùc aùo quaàn—See Three kinds of burning. khoå, nhöõng ñau ñôùn gaây bôûi hoaøn caûnh beân ngoaøi Pain and emptiness: Misery and unreality— nhö ñoùi khaùt, gioù baõo, beänh hoaïn, hay haønh haï, Khoå khoâng. vaân vaân. Noùi toùm laïi, ñaây laø loaïi khoå thoï gaây ñau ñôùn cho thaân xaùc. Pain of the heat: The pain of hot wind and sand being blown against the skin—Khoå ñau vì ngoaïi Painstakingly: Moät caùch thaän troïng. nhieät laøm noùng chaùy da—See Three kinds of Painting of a rock: Hoïa Thaïch—A painting of a burning. rock (though the water of the water-colour rapidly Pains of life: Traàn luïy—The passion-karma disappears, the painting remains). which entangles the mind—Nhöõng khoå luïy cuûa Pair bands: Uyeân Ban—To stand facing each cuoäc ñôøi. Nghieäp cuûa duïc voïng laøm roái loaïn taâm other when reciting sutras—Ñöùng thaønh haøng ñoái trí. maët nhau luùc tuïng kinh, nhö kieåu chim uyeân ñaäu. Pain or pleasure resulting in this life from Pair of parallel sentences: Caëp caâu ñoái song the practices of a previous life: Baùo quaû—Haäu song. quaû khoå ñau hay vui söôùng (khoå laïc) trong kieáp Pair of wings: Nhò Döïc—Moät caëp caùnh. naày do töø nhöõng nhaân hay haønh ñoäng thieän aùc cuûa 1) Charity: Boá thí. kieáp tröôùc—See Two kinds of fruit or karma. 2) Wisdom: Trí hueä. Pain of the senses: Ñau khoå caûm quan—Söï ñau Pajapati Gotami: Baø Ma ha Ba Xaø Ba Ñeà Kieàu khoå cuûa thaân theå. Ñaøm Ni—Siddhattha's step-mother. Pain of wisdom-life being killed by the five Pala (skt)—Ngöôøi baûo hoä—Keeper—Guardian— Warden. desires: Khoå ñau vì bò nguõ duïc gieát cheát hueä maïng—See Three kinds of burning. Pajra: Ba Di La Ñaïi Töôùng—See Twelve spirits connected with the Master of Healing. Painful (a): Ñau thöông. Painful feeling: Dukkha vedana (p)—Painful— Pakahu (p): Löûa baùt gia boà. Suffering feeling—Unpleasant feeling—Khoå Pakasati (p): Vyaktaya (skt)—Thò hieän—Baøy toû thoï—See Three dharmas (XXII), and Three states ra ngoaøi—To manifest—To make manifest. of sensation (II). Pakhudha Kaccayana (skt): A contemporary of Painful in the present and brings painful the Buddha. He is probably Kakuda Katyayana as mentioned in the Prasnopanisad. He and his views future results: Dukkha-vipakam (p)—Hieän taïi

are also referred to in the Suyagada, the Second 1) Keeper: Ngöôøi baûo hoä—Guardian—Warden. Book of the Shvetambara Jaina Canon. His 2) A particular measure or weight, interpreted as doctrine may be called Asasvatavada. He four ounces: Moät ñôn vò ño löôøng töông ñöông advocated a theory of the universe, according to vôùi boán laïng. which it was either eternal or non-eternal. 3) Supportive recitation: Hoä nieäm. According to him, there are seven elements which 4) Flesh: Thòt soáng—Meat. are immutable, and do not in any way contribute Palace: Caitya (skt)—Hall—Lecture room— to pleasure or pain. The body is ultimately Temple—Ñieän (cung ñieän)—Giaûng ñöôøng trong dissolved into these seven eternal elements— töï vieän. Pakhudha Kaccayana laø ngöôøi ñöông thôøi vôùi Ñöùc Palace of darkness: Hades—Minh Phuû (cung Phaät coù leõ teân laø Kakuda Katyayana nhö ñaõ

ñöôïc ñieän nôi aâm phuû hay ñòa nguïc). noùi ñeán trong Prasnopanisad. OÂng naøy vaø caùc Palace of devas: Devapura (skt)—Abode of the quan ñieåm cuûa oâng cuõng ñaõ ñöôïc nhaéc ñeán trong gods—Thieân Cung. kinh “Suyagada,” cuoán thöù hai trong boä kinh Kyø 1) The deva bow: Cung cuûa coõi trôøi—The Na (Shavetambara). Chuû thuyeát cuûa oâng coù theå rainbow. goïi laø “Voâ Thöôøng Luaän” (Asasvatavada). Theo 2) Devapura: Devaloka—The abode of the oâng thì coù baûy yeáu toá khoâng bò bieán ñoåi taïo neân cô gods—Heavenly palace. theå, caùc yeáu toá naøy khoâng lieân quan gì ñeán söï gaây 3) The six celestial world situated above the ra vui söôùng hay buoàn khoå. Thaân xaùc cuoái cuøng seõ Meru, between the earth and the tan ra thaønh baûy yeáu toá vónh cöûu ñoù. Brahmalokas: Cung trôøi thöù saùu naèm treân nuùi Pakka (p): Name of a monk mentioned in the Tu Di, giöõa theá giôùi vaø Phaïm Thieân giôùi. Theragatha. One day, Venerable went out to the Palace of the devas of light and sound: village for alms, he sat down beneath a tree. Abhasvaras (skt)—Cung Ñieän Quang AÂm Thieân— There he saw a hawk seized some flesh and flew See Four imperishables. up into the sky. Seeing this, many other hawks Palace of Dharma: Laâu ñaøi Chaùnh Phaùp. chased it to attack, made it drop the meat. Another hawk grabbed the fallen meat, and was plundered Palace of Enlightening Beings: The by another. Venerable Pakka thought: “Just like determination is a palace of Enlightening Beings that meat are worldly desires, common to all, full because they never forget it—Boà Ñeà taâm laø cung of pain and woe.” After that Venerable Pakka ñieän cuûa Boà Taùt vì haèng khoâng queân maát—See meditated deeply on these issues and eventually Ten kinds of palace of great enlightening beings. realized the insight and won Arahantship—Teân Palace of Great Enlightening Beings: Cung cuûa moät vò Tyø Kheo ñöôïc noùi ñeán trong Tröôûng ñieän cuûa chö Ñaïi Boà Taùt—According to The Laõo Thi Keä. Moät ngaøy noï, Tyø Kheo Pakka vaøo Flower Adornment Sutra, Chapter 38, there are laøng khaát thöïc, ngaøi ngoài döôùi moät goác caây. Töø ten kinds of palace of great enlightening beings. ñaây ngaøi thaáy moät con dieàu haâu chuïp ñöôïc moät Enlightening Beings who abide by these can attain mieáng thòt bay vuït leân khoâng. Thaáy vaäy nhieàu con coronation by truth and freedom of spiritual dieàu haâu khaùc ñuoåi theo taán coâng daønh mieáng thòt, powers in all worlds—Theo Kinh Hoa Nghieâm, laøm cho con dieàu haâu kia phaûi nhaû rôùt mieáng thòt phaåm 38, chö Ñaïi Boà Taùt coù möôøi cung ñieän. Chö xuoáng ñaát. Moät con dieàu haâu khaùc bay tôùi ñôùp Boà Taùt an truï trong ñaây thôøi ñöôïc phaùp quaùn ñaûnh mieáng thòt vöøa rôùt xuoáng ñaát. Tyø Kheo Pakka suy nôi taát caû theá gian thaàn löïc töï taïi—See Ten kinds nghó: “Duïc laïc chaúng khaùc naøo mieáng thòt kia, thaät of palace of great enlightening beings. thoâng thöôøng giöõa theá gian ñaày khoå ñau phieàn naõo Palace of the Vairocana in the naøy.” Sau ñoù Tyø Kheo Pakka thieàn ñònh thaät saâu Garbhadhatu: Kim cang phaùp giôùi cung. vaøo nhöõng vaán ñeà naøy, cuoái cuøng ngaøi ñaéc thaéng Palace womb: Cung Thai—The palace womb, trí vaø quaû vò A La Haùn. where those who call on Amitabha but are in Pala (skt): Baùt La—Baø la—Ba La. doubt of him are confined for 500 years, devoid of

the riches of Buddha-truth, till born into th Pure reserved. Many language researchers regard Pali Land—Thai cung nôi nhöõng ngöôøi nieäm Phaät vaõng as the variation of the Magadha dialect that is said sanh maø coøn nghi ngôø nôi Ñöùc Phaät A Di Ñaø seõ to have been the language of the Magadhan elite ñöôïc veà ôû taïi ñaây trong 500 naêm cho ñeán khi ñuû and the language of the Buddha—Phaïn ngöõ Ba Li, coâng ñöùc sanh veà Tònh Ñoä. moät trong nhöõng ngoân ngöõ caên baûn ghi laïi nhöõng Palace womb for doubters outside giaùo ñieån Phaät. Ngoân ngöõ maø tröôøng phaùi Amitabha's heaven: Nghi Thaønh Thai Cung— Theravada ñaõ duøng ñeå ghi laïi Phaät phaùp. Tieáng The palace womb for doubters outside Amitabha's Pali xuaát phaùt töø moät loaïi ngoân ngöõ coå ôû vuøng Taây heaven, or those who call on him but are in doubt AÁn. Tieáng Pali cuõng chöùa nhoùm ngoân ngöõ coå cuûa of him (where all doubters of Amitabha) are xöù Ma Kieät Ñaø, thöù ngoân ngöõ maø Ñöùc Phaät ñaõ confined for 500 years until fit to enjoy his duøng ñeå thuyeát giaûng. Theo truyeàn thoáng Phaät paradise (born into the Pure Land)—Vuøng bieân giaùo thì chöõ Ba li baét nguoàn töø tieáng Baéc Phaïn, ñòa quoác ñoä cuûa Ñöùc Phaät A Di Ñaø coù moät toøa ñaõ ñöôïc duøng ñeå ghi cheùp kinh ñieån Phaät giaùo. cung ñieän goïi laø "Nghi Thaønh Thai Cung," nôi truù Nhieàu nhaø ngoân ngöõ hoïc ñaõ ñoàng yù vôùi nhau raèng nguï cuûa nhöõng ngöôøi ñaõ vaõng sanh maø trong loøng Pali laø moät bieán theå cuûa ngoân ngöõ xöù Ma Kieät Ñaø coøn nghi ngôø Ñöùc A Di Ñaø. Hoï seõ ôû ñaây 500 naêm maø xöa kia ñaõ ñöôïc duøng trong giôùi quí toäc; noù coù maø khoâng nghe thaáy Tam Baûo. theå ñöôïc xem laø ngoân ngöõ cuûa Phaät. Palada (skt): A flesh-eater or a raksasa—Loaøi aên Palibhasa (skt): Pali language—See Pali. thòt soáng. Pali Canon: Pali Tripitaka—The Scriptures of Paladharma (skt): Dharmapala (skt)—Hoä phaùp the Theraveda School written in Pali—Bali —Protect or maintain the Buddha-truth— Taïng—Tam taïng kinh ñieån Phaät giaùo vieát baèng Protectors of the Dharma. **See Dharma tieáng Pali—This is the Scriptures or scriptural protector. collection of the Theraveda School written in Pali, consisting of "Three Baskets" (Tripitaka) of texts: Palasa (skt): Ba La Xa Hoa—According to 1) Sutta-pitaka (Sanskrit—Sutra-Pitaka) or Basket Professor Soothill in The Dictionary of Chinese- of Discourses, containing sermons believed to English Buddhist Terms, palasa is the name of a have been spoken by Sakyamuni Buddha or his blossom of a tree with green leaves and red immediate disciples; 2) Vinaya Pitaka, "Basket of flowers, whose sap is used to dye fabric stuff. Its Discipline," which includes texts outlining the flowers are said to be black before sunrise, red rules and expected conduct for Buddhist monks during the day, and yellow after sunset—Theo and nuns; and 3) Abhidharma Pitaka, Basket of Giaùo Sö Soothill trong Trung Anh Phaät Hoïc Töø Higher Doctrine, consisting of scholastic treatises Ñieån, Palasa laø teân cuûa moät loaïi hoa cuûa moät loaïi that codify and explain the doctrines of the first caây ôû Taây Vöïc, laù xanh, hoa coù ba saéc. Khi maët Basket. Pali is an Indian language that is trôøi chöa moïc thì maøu ñen, maët trôøi tröa thì maøu structurally and grammatically similar to Sanskrit. ñoû, maët trôøi laën thì maøu vaøng. Nöôùc caây raát ñoû Contemporary scholars generally believe that it is duøng laøm thuoác nhuoäm. a hybrid dialect (ngoân ngöõ

taïp chuûng) which Palestine (n): Daân Pa-leùt-tin. exhibits features of dialects spoken in Pali: Phaïn ngöõ Ba Li—One of the basic northwestern India. Theravada orthodoxy languages in which the Buddhist tradition is maintains that the Pali canon contains the actual preserved. The language adopted by the words of the Buddha and that it was definitively Theraveda for the preservation of the Dharma. redacted (bieân soaïn) and sealed shortly after his Pali is derived from an ancient western Indian death at the “First Buddhist Council” at Rajagrha, language. It also contains some elements of Old but modern scholarship has shown that it consists Maghadi which Sakyamuni Buddha delivered his of materials evidencing different styles and discourses. According to the Buddhist tradition, authors, and that it was probably redacted and Pali, one of the basic languages derived from altered over the course of centuries before being Sanksrit, in which the Buddhist tradition is

written down—Tam taïng kinh ñieån Phaät giaùo vieát Palm leaves: Pattra (skt)—Laù boái—Used for baèng tieáng Pali. Ñaây laø taïng kinh ñieån cuûa tröôøng writing material—Duøng laøm vaät lieäu ñeå vieát. phaùi Theravada ñöôïc vieát baèng ngoân ngöõ Pali, Palmist (n): Ngöôøi coi chæ tay. goàm ba taïng: 1) Kinh taïng hay nhöõng baøi thuyeát Palmistry (n): Thuaät xem chæ tay. giaûng maø ngöôøi ta tin laø cuûa Ñöùc Phaät; 2) Luaät Palmyra-tree: Tala (skt)—Boái ña (caây boái, moät taïng hay caùi gioû ñöïng giôùi luaät ñaõ ñöôïc ñeà ra cho loaïi caây gioáng nhö caây keø). chö Taêng Ni theo; vaø 3) Luaän taïng, hay caùi gioû ñöïng Vi Dieäu Phaùp. Pali laø moät ngoân ngöõ Nam Pamada (p): Heedlessness—Mental sloth as the Phaïn maø caùch caáu truùc vaø vaên phaïm cuõng gioáng opposite of right mindfulness—Filth of the nhö Baéc Phan Sanskrit. Caùc hoïc giaû ñöông thôøi precepts in which intoxicating drinks are thôøng tin raèng ñaây laø ngoân ngöõ taïp chuûng bieåu loä proscribed as tending to lead to Pamada—Loaïn caùc hình thaùi cuûa caùc tieáng ñòa phöông ñöôïc noùi ñoäng. taïi mieàn Taây Baéc AÁn Ñoä. Chính thoáng Nguyeân Pamirs: Thoáng Lónh Sôn—Name of a range of Thuûy trì giöõ kinh taïng Pali vì noù chöùa ñöïng vaø roõ mountains in North India, in the middle of Pamirs. raøng chæ bieân soaïn nhöõng lôøi do chính Phaät noùi ra According to Fa-Hsien in the Records of Western chæ moät thôøi gian ngaén sau khi Ngaøi nhaäp dieät, Kingdoms, the road is dangerous, bordered by trong cuoäc keát taäp kinh ñieån laàn thöù nhaát taïi thaønh steep cliffs or precipices. The mountains are like a Vöông Xaù, nhöng caùc hoïc giaû caän ñaïi ñaõ chöùng toû rocky wall and rise into thousand peaks. Eyes are noù bao goàm nhöõng taøi lieäu laøm chöùng cöù cho thaáy dazzled in looking at them. Formerly, people coù nhöõng kieåu noùi khaùc cuûa nhöõng taùc giaû khaùc, hewed a path out of the rocks, which looked like a ñaây coù leõ laø do vieäc bieân soaïn vaø thay ñoåi trong staircase with 700 steps. Below the mountains runs nhieàu theá kyû tröôùc khi noù ñöôïc vieát xuoáng. a river called Indus. In the Pamirs, there is always Pali original language technical terms: Thuaät snow in the winter as well as in summer. There ngöõ Pali nguyeân thuûy. are also poisonous winds, rains and snow and Pali original language terms: Töø ngöõ Pali sand storms. Not one in ten thousand people can escape alive in this area—Teân cuûa moät daõy nuùi ôû nguyeân thuûy. mieàn Baéc AÁn, ôû giöõa

daõy Thoáng Lónh. Theo Phaùp Pali Text Society: Hoäi Kinh Ñieån Bali—An Hieån trong Taây Vöïc Kyù, ñöôøng ñi trong raëng academic organization founded by Thomas W. Thoáng Lónh raát nguy hieåm, vieàn quanh toaøn vöïc Rhys Davids in 1881 with the stated purpose of thaúm. Nhöõng raëng nuùi gioáng nhö nhöõng böùc töôøng translating and editing the texts of the Pali Canon. ñaù döïng coù haøng ngaøn ñænh nhoïn, nhìn ñeán hoa caû It brought together most of the leading scholars in maét. Ngöôøi ta ñaõ ñeõo moät con ñöôøng ñi trong ñaù, the field, and it has succeeded in producing troâng gioáng nhö moät caùi thang coù 700 naác. Sau khi Romanized edited transliterations and English qua heát nhöõng naác naøy, beân döôùi coù con soâng teân translation of most of the canon—Hoäi Kinh Ñieån laø AÁn Haø. Trong daõy nuùi Tuyeát, luoân coù tuyeát phuû Bali, moät toå chöùc haøn laâm Phaät giaùo, ñöôïc Rhys veà muøa Ñoâng laãn muøa Heø. Laïi coù gioù ñoäc, möa Davids saùng laäp vaøo naêm 1881 vôùi muïc ñích laø tuyeát vaø baõo caùt. Trong vaïn ngöôøi khoâng coù laáy phieân dòch vaø xuaát baûn giaùo ñieån Pali. Toå chöùc moät ngöôøi thoaùt hieåm toaøn maïng trong vuøng naøy naøy ñaõ ñöa ñeán nhieàu hoïc giaû haøng ñaàu trong laõnh (vaøo thôøi cuûa ngaøi Phaùp Hieån). vöïc phieân dòch giaùo ñieån, vaø hoäi cuõng ñaõ thaønh Pamojja (p): Pamujja (p)—Khinh hyû hay thieåu coâng trong vieäc La Maõ hoùa söï chuyeån dòch vaø dòch hyû. haàu heát giaùo ñieån Pali sang Anh ngöõ. Pamsu-kula (skt): A dust heap—Rags—A Pali Tripitaka: See Pali Canon. collection of rags out of a dust heap used by Palm (n): Caây coï (döøa kieång)—Loøng baøn tay. Buddhist monks for their clothing. Palm-leaf scriptures: Phaïm Giaùp—Kinh ñieån Pamsupatas (skt): Pasupatas (skt)—Ñoà Hoâi laøm baèng laù caây ña la (moät loaïi caây keø coù laù gioáng Ngoaïi Ñaïo—Followers of Siva, Saiva ascetics; a nhö laù thoát noát).

class of heretics who smeared themselves with tuïc troâi chaûy laø panatipata. Pana coøn coù nghóa ashes—Ñoà ñeä cuûa phaùi ngoaïi ñaïo boâi tro. laø caùi gì coù hôi thôû. Do ñoù taát caû nhöõng ñoäng Pan (skt): Pun (skt)—Baùn (phaân nöûa)—Half. vaät, keå caû loaøi thuù, ñeàu ñöôïc xem laø pana. Pana (p & skt): Ba Ni. 3) According to the Buddhist laws, the taking of 1) Wisdom: Hueä. human life offends against the major 2) Beverage as water: Thöùc uoáng nhö nöôùc. commands, of animal life against the less stringent commands. Suicide also leads to Panasa (skt): Ba Na Sa—Baùn Na Sa—The bread- severe penalties in the next lives: Theo giaùo fruit tree—Jaka or jack-fruit—Moät loaïi caây nhö thuyeát nhaø Phaät thì gieát ngöôøi laø phaïm troïng caây mít. giôùi, gieát baát cöù loaøi sinh vaät naøo cuõng ñeàu Panatipata (p): Pranatipataviratih (skt)—Saùt phaïm khinh giôùi. Töï vaån cuõng ñöa ñeán nhöõng Sanh—See Five precepts. hình phaït naëng neà trong kieáp lai sanh. (I) The meanings of Panatipata—Nghóa cuûa saùt 4) Plants are not considered as “living beings” as sanh: they possess no mind. Monks and nuns, 1) Vadha-himsa (skt): Saùt—Killing, one of the however, are forbidden to destroy even plant four grave prohibitions or sins in Buddhism. life. This rule, it may be mentioned, does not Killing is intentionally taking the life of any apply to lay-followers: Caây coû khoâng ñöôïc being, including animals. The advice of not xem laø “sinh vaät” vì chuùng khoâng coù phaàn killing challenges

us to think creatively of tinh thaàn. Tuy nhieân, chö Taêng Ni cuõng khoâng alternate means to resolve conflict besides ñöôïc pheùp huûy hoaïi ñôøi soáng cuûa caây coû. Giôùi violence—Gieát haïi chuùng sanh, moät trong boán naày khoâng aùp duïng cho nhöõng cö só taïi gia. troïng toäi trong Phaät giaùo. Saùt sanh laø coá yù gieát (II) Formation of the karma of killing and haïi maïng soáng cuûa chuùng sanh, keå caû thuù vaät. retributions—Söï thaønh laäp nghieäp saùt vaø Lôøi khuyeân khoâng saùt sanh thaùch thöùc chuùng nhöõng heä quaû cuûa noù: ta phaûi saùng taïo ra nhöõng phöông caùch khaùc (A) Five conditions that are necessary to complete hôn baïo ñoäng nhaèm giaûi quyeát nhöõng xung the evil of killing—Naêm ñieàu kieän caàn thieát ñoät ñeå thaønh laäp moät nghieäp saùt sanh: 2) One of the ten kinds of evil karma, to kill 1) A living being: Coù moät chuùng sanh. living beings, to take life, kill the living, or 2) Knowledge that it is a living being: Bieát raèng any conscious being. According to The ñoù laø moät chuùng sanh. Buddha and His Teaching, written by Most 3) Intention of killing: YÙ muoán gieát. Venerable Narada, killing means the 4) Effort to kill: Coá gaéng ñeå gieát. intentional destruction of any living being. 5) Consequent death: Gieát cheát. The Pali term pana strictly means the psycho- (B) The consequences of killing. The gravity of physical life pertaining to one's particular the evil deed of killing depends on the existence. The wanton destruction of this life- goodness and the magnitude of the being force, without allowing it to run its due concerned: Haäu quaû hay quaû baùo cuûa saùt course, is panatipata. Pana also means that sanh—Nghieäp döõ gaây ra do haønh ñoäng saùt which breathes. Hence all animate beings, sanh naëng hay nheï tuøy söï quan troïng cuûa including animals, are regarded as pana: Moät chuùng sanh bò gieát: trong möôøi aùc nghieäp, gieát haïi maïng soáng cuûa (C) The killing of a virtuous person or a big loaøi höõu tình. Theo Ñöùc Phaät vaø Phaät Phaùp animal is regarded as more heinous than the cuûa Hoøa Thöôïng Narada, saùt sanh laø coá yù gieát killing of a vicious person or a small animal, cheát moät chuùng sanh. Trong Phaïn ngöõ, because a greater effort is needed to commit "Panatipata," pana coù nghóa laø ñôøi soáng taâm the evil and the loss involved is considerably vaät lyù cuûa moät chuùng sanh. Xem thöôøng ñôøi great: Gieát moät baäc vó nhaân hieàn ñöùc hay moät soáng, tieâu dieät, caét ñöùt, ngaên chaän söùc tieán con thuù to lôùn taïo nghieäp naëng hôn laø gieát cuûa naêng löïc moät ñôøi soáng, khoâng cho noù tieáp moät teân saùt nhaân hung döõ hay moät sinh vaät beù

nhoû, vì söï coá gaéng ñeå thöïc hieän haønh ñoäng saùt beings, fear and hatred arise in the present, sanh vaø tai haïi gaây ra quan troïng hôn. fear and hatred will arise in the future, (D) The evil effetcs of killing include—Quaû döõ thereby bringing up pain and suffering in cuûa nghieäp saùt sanh bao goàm: mind. Refrain from killing living beings, fear 1) Brevity of life: Yeåu maïng. and hatred do not arise in the present, will not 2) Ill-health: Beänh hoaïn. arise in the future, thereby not bringing up 3) Constant grief due to the separation from the pain and suffering in mind. Those who refrain loved one: Buoàn raàu khoå naïn vì chia ly. from killing living beings will calm down this 4) Constant fear: Luoân luoân lo sôï. fear and hatred."—Chính vì vaäy maø Ñöùc Phaät (III) Buddha's teachings on "Killing or not ñaõ daïy Phaät töû taïi gia trong Kinh

Trung Boä, killing”—Nhöõng lôøi Phaät daïy veà “Saùt sanh nhö sau: “Naøy gia chuû, saùt sanh , do duyeân saùt hay khoâng saùt sanh.” sanh taïo ra sôï haõi haän thuø ngay trong hieän taïi, 1) The Buddha advises people, especially sôï haõi haän thuø trong töông lai, khieán taâm caûm Buddhist followers not to kill because all thoï khoå öu. Töø boû saùt sanh, khoâng taïo ra sôï sentient beings tremble at the stick, to all life haõi haän thuø trong hieän taïi, khoâng sôï haõi haän is dear. The Buddha has respected for life, thuø trong töông lai, khoâng khieán taâm caûm thoï any life, even the life of an insect or of a khoå öu. Ngöôøi töø boû saùt sanh laøm laéng dòu sôï plant. He sets himself an example, not to haõi haän thuø naøy.” throw remaining food on green vegetation, or 3) The Buddha taught Bhiksus as follows: “Here, in the water where there are small insects. He o Bhiksus, the Aryan disciple does not kill advises His disciples not to kill living beings living beings, give up killing. O Bhiksus, the and makes it very clear that, killing living Aryan disciple who gives up killing, gives no beings will lead to hell, to the hungry ghost or fear to innumerable living beings, gives no to the animal, and the lightest evil result to be hatred to innumarable living beings, gives obtained is to be reborn as human being but harmlessness to innumerable living beings. with very short life. Moreover, killing living Having given no fear, no hatred, and beings will bring up fear and hatred in the harmlessness to innumerable living beings, present and in the future, and pain and the Aryan disciple has his share in suffering in mind—Ñöùc Phaät khuyeân con innumerable fearlessness, in no hatred and in ngöôøi, nhaát laø Phaät töû khoâng neân saùt sanh vì harmlessness. O Bhiksus, this is first class chuùng höõu tình ai cuõng sôï ñaùnh ñaäp gieát choùc, charity, great charity, timeless charity that is vaø sanh maïng laø ñaùng traân quyù. Ñöùc Phaät not despised by reclusees and brahmanas.”— luoân toân troïng söï soáng, ngay caû söï soáng cuûa Ngaøi laïi daïy caùc ñeä töû xuaát gia nhö sau: “ÔÛ loaøi coân truøng vaø coû caây. Ngaøi töï mình thöïc ñaây, naøy caùc Tyû kheo, Thaùnh ñeä töû ñoaïn taän haønh khoâng ñoå thöùc aên thöøa cuûa mình treân saùt sanh, töø boû saùt sanh. Naøy caùc Tyû kheo, ñaùm coû xanh, hay nhaän chìm trong nöôùc coù Thaùnh ñeä töû töø boû saùt sanh, ñem söï khoâng sôï caùc loaïi coân truøng nhoû. Ñöùc Phaät khuyeân caùc haõi cho voâ löôïng chuùng sanh, ñem söï khoâng ñeä töû cuûa Ngaøi chôù neân saùt sanh. Ngaøi trình haän thuø cho voâ löôïng chuùng sanh, ñem söï baát baøy roõ raøng raèng saùt sanh ñöa ñeán taùi sanh toån haïi cho voâ löôïng chuùng sanh. Sau khi cho trong ñòa nguïc, ngaï quyû hay suùc sanh, vaø haäu voâ löôïng chuùng sanh khoâng sôï haõi, khoâng haän quaû nheï nhaøng nhaát cho saùt sanh laø trôû laïi laøm thuø vaø baát toån haïi, vò aáy seõ ñöôïc san seû voâ ngöôøi vôùi tuoåi thoï ngaén. Laïi nöõa, saùt haïi löôïng khoâng sôï haõi, khoâng haän thuø vaø baát toån chuùng sanh ñem ñeán söï lo aâu sôï haõi vaø haän haïi. Naøy caùc Tyû kheo, ñaây laø boá thí thöù nhaát, thuø trong hieän taïi vaø töông lai vaø laøm sanh laø ñaïi boá thí, ñöôïc bieát laø toái sô, ñöôïc bieát laø khôûi taâm khoå taâm öu. laâu ngaøy, khoâng bò nhöõng Sa moân, Baø la moân 2) Thus the Buddha taught lay people in the coù trí khinh thöôøng.” Middle Length Discourses: “O householder, killing living beings, due to killing living

(IV) The Buddha's teachings on "Killing" in the 2) Wheat: Luùa mì. Dharmapada Sutra—Nhöõng lôøi Phaät daïy veà 3) Fish: Caù. "Saùt Sanh" trong Kinh Phaùp Cuù: 4) Flesh: Thòt. 1) All tremble at sword and rod, all fear death; 5) Parched rice or Cakes: Baùnh. comparing others with onerself, one should Pancadharma (skt): **See Five laws or neither kill nor cause to kill (Dharmapada categories. 129): Ai ai cuõng sôï göôm ñao, ai ai cuõng sôï söï Panca-drstayah (skt): Nguõ kieán—Five views: cheát; vaäy neân laáy loøng mình suy loøng ngöôøi, 1) Satkaya-drsti (skt)—Thaân kieán: The chôù gieát chôù baûo gieát. personality view. 2) All tremble at sword and rod, all love life; 2) Antagraha-drsti (skt)—Bieân kieán: Extremism. comparing others with oneself; one should not 3) Mithya-drsti (skt)—Taø kieán: Atheism. kill nor cause to kill (Dharmapada 130): Ai ai 4) Drsti-paramarsa (skt)—Kieán thuû kieán: cuõng sôï göôm ñao, ai ai cuõng thích ñöôïc soáng Dogmatism. coøn; vaäy neân laáy loøng mình suy loøng ngöôøi, 5) Silavrata-paramarsa (skt)—Giôùi caám thuû chôù gieát chôù baûo gieát. kieán: Attachment to precepts and 3) He who takes the rod and harms a harmless observances. person, will soon come to one of these ten Panca-indriyani (skt): Nguõ caên—Five stages (Dharmapada 137): Neáu laáy ñao gaäy spiritual faculties (five good roots)—See Thirty- haïi ngöôøi toaøn thieän toaøn nhaân, laäp töùc keû kia seven Aids to Enlightenment. phaûi thoï laáy ñau khoå trong möôøi ñieàu. Pancakhadaniya (skt): Baùn Giaû Kha Ñaûn Ni— 4) He will be subject to cruel suffering of Baùn Giaø Khö Ñaûn Ni—Baùn Giaû Khö Xaø Ni—Nguõ infirmity, bodily injury, or serious sickness töôùc thöïc hay naêm moùn aên phuï coù theå duøng raêng (Dharmapada 138): Thoáng khoå veà tieàn taøi bò töôùc ra maø aên—The five chewing foods, not tieâu maát, thaân theå bò baïi hoaïi, hoaëc bò troïng regular foods: bònh böùc baùch. 1) Roots: Reã. 5) Or loss of mind, or oppression by the king, or 2) Stems: Thaân caây. heavy accusation, or loss of family members 3) Leaves: Laù. or relatives (Dharmapada (139): Hoaëc bò taùn 4) Flowers: Hoa. taâm loaïn yù, hoaëc bò vua quan aùp baùch, hoaëc bò 5) Fruits: Quaû. vu troïng toäi, hoaëc bò quyeán thuoäc ly taùn. 6) Or destruction of wealth, or lightening fire fire Pancakkhandha (p): Nguõ uaån—Five burn his house, and after death will go to the Aggregates: hell (Dharmapada 140): Hoaëc bò taøi saûn tan 1) Matter: Saéc. naùt, hoaëc phoøng oác nhaø cöûa bò giaëc thieâu ñoát, 2) Sensation: Thoï. vaø sau khi cheát bò ñoïa vaøo ñòa nguïc. 3) Perception: Töôûng. 4) Volition: Mental activities—Haønh. Panatipato (p): saùt sanh—See Panatipata. 5) Consciousness: Thöùc. Panca-balani (skt): Nguõ löïc—Five powers ** See Five Aggregations. (strengths—forces). **See Five powers, and Panca-mandalaka (skt): Nguõ Luaân—Five Thirty-seven Aids to Enlightenment. circles—Five wheels. **See Five wheels. Pancabhijnana (skt): Baùt Giaø Tuaàn—The five Panca-Marga (skt) Pancha-Magga (p): Naêm supernatural powers—See Five supernatural giai ñoaïn taâm linh—Five spiritual phases or paths: powers. 1) Sambhara-marga: Phase of accumulation— Pancabhojaniya (skt): Baùn Giaû Boà Thieän Ni— Giai ñoaïn taäp trung. Baùn Giaû Boà Xaø Ni—Nguõ Haùm Thöïc hay Nguõ 2) Prayoga-marga: Phase of preparation—Giai Chính Thöïc hay naêm loaïi thöïc phaåm chính—The ñoaïn chuaån bò. five regular articles of food: 3) Darshana-marga: Phase of

seeing—Giai ñoaïn 1) Rice: Côm gaïo traéng. chöùng kieán.

4) Bhavana-marga: Phase of meditation—Giai Avalokitesvara. Thus the fifth Dalailama declared ñoaïn thieàn ñònh. that his teacher to be on a higher level of the 5) Ashaiksha-marga: Phase of no more reincarnation of Amitabha. In contrast to the learning—Giai ñoaïn ñaït ñöôïc nhaän thöùc. Dalailama, the Panchen Lama has no political Pancanirmitabuddha (skt): Nguõ Hoùa Phaät— responsibilities, even though he is still The five Transformation-Buddhas. reincarnated again and again. The second most Pancaphala (skt): Nguõ Quaû—The five fruits or influential reincarnate lama (sprul sku) of the effects. **See Five fruits or effects. Gelukpa order of Tibetan Buddhism. The Tibetan Panchen-Lama ranks second only to the Dalai- Panca-sarvatraga (skt): Five general mental Lama among the Grand Lamas of the Gelugpa functions—Naêm taâm sôû bieán haønh—See Fifty-one School of Tibetan Buddhism, believed to be a Dharmas interactive with the Mind. physical manifestation of Amitabha Buddha. The Panca-silani (skt): Nguõ giôùi—Naêm giôùi chaùnh title “Pan Chen” or “Great Scholar,” was first cho ngöôøi Phaät töû—The five precepts—The five given to Gendun Drup (1391-1475), the abbot of chief rules of conduct for Buddhist. *See Five bKra shis lhun po. It was later inherited by precepts. successive abbots of the monastery. His seat is in Pancaskandha (skt)—Pancakkhandha (p): the Tashilhumpo Monastery at Shigatse. In 1640, Nguõ Uaån bao goàm naêm hôïp theå: saéc, thoï, töôûng, the fifth Dalai Lama, with the aid of the Mongols, haønh vaø thöùc—Five aggregates compose of five having acquired temporal as well as spiritual components: form, feeling, perception, mental control of the whole country, honoured his own volition, and consciousnesses. **See Five tutor with the title of Panchen Lama (a learned Aggregations. Lama), and built the Tashilhumpo Monastery for Panca-varsika-parisad (skt): Quinquennial him. On the death of the title-holder, the new assembly—The quinquennial assembly, for having Lama is found in the body of a small child, as in all things in common, and for confession, penance, the case of the Dalai Lama, and no new Lama is and remission—Cöù naêm naêm thì chö Taêng Ni hoïp recognized as such by the people until examined ñaïi hoäi moät laàn ñeå chia xeû kinh nghieäm tu haønh, and appointed by a Tibetan commission appointed vaø cuøng nhau phaùt loà saùm hoái (tuïc coù töø thôøi for the purpose. There is an on-going dispute Löông Voõ Ñeá). between the Dalai Lama and the People’s Pancavici-karmani (skt): Nguõ voâ giaùn nghieäp— Republic of China (PRC) regarding the identity of The five actions leading to incessant hell—The the eleventh Pan Chen La Ma. The Dalai Lama five deadly sins—The five cardinal sins. **See officially recognized a Tibetan boy named Five betrayals. Gendun Chogi Nyima as the reincarnation of the Pancavijnanakaya (skt): Nguõ Thöùc Thaân (heä tenth Pan Chen Lama, but the PRC has rejected thoáng caùc thöùc)—The system of the Vijnanas. both his choice and his authority to recognize Panca-visaya (skt): Nguõ duïc—The five reincarnations, despite the fact that he is the desires—The five objects of desire. **See Five spiritual leader of Tibetan Buddhism, and official desires. PRC doctrine denounces the institution of Pancendriya (p): Nguõ caên—Moät töø veà thieàn ñeå reincarnation as a “feudal

superstition.” The PRC has even gone so far as to install its own chæ naêm taâm sôû: Tín, Taán, Nieäm, Ñònh, Hueä—See candidate, but the absurdity (söï voâ lyù) of non-Five Faculties. Buddhist Communist Party officials choosing Pancendriyani (skt): Nguõ caên—Five roots. reincarnations has made it necessary for the PRC **See Five Faculties. to use force and imprisonment to coerce Tibetans Pan Chen La Ma (tib): Great Tibetan Lama— to accept its choice—Ban Thieàn Laït Ma, danh Ban Thieàn Laït Ma—An honorable title used to hieäu toân vinh do vò Ñaït Lai Laït Ma ñaët cho thaày refer to a Dalailama’s teacher. In Tibetan mình. Theo truyeàn thoáng Taây Taïng thì vò Ñaït Lai tradition, Dalailama is the incarnation of Laït Ma chính laø hieän thaân cuûa Quaùn Theá AÂm, neân

vò Ñaït Lai Laït Ma thöù V ñaõ tuyeân boá thaày mình laø 1) The third of the eight great yaksas, husband of Phaät A Di Ñaø. Khaùc vôùi Ñaït Lai Laït Ma, Ban Hariti: Daï Xoa thöù ba trong Baùt Ñaïi Daï Xoa, thieàn Laït ma khoâng phaûi thi haønh nhöõng nghóa vuï laø choàng cuûa Quyû Töû Maãu. chính trò tuy vaãn coøn luaân hoài sanh töû. Ban Thieàn 2) One of the eight generals of Vaisravana: Moät Laït Ma laø vò laït ma taùi sinh coù aûnh höôûng lôùn thöù trong taùm vò töôùng cuûa Tyø Sa Moân Thieân nhì cuûa phaùi Gelukpa trong phaät giaùo Taây Taïng, Vöông. **See Vaisravana, and —See Twenty maø ngöôøi ta tin laø do söï thò hieän cuûa Ñöùc Phaät A devas. Di Ñaø. Chöùc Ban Thieàn Laït Ma laø chöùc vò thöù hai Pancupada-nakkhandha (p): Do nguõ uaån phoái sau Ñöùc Ñaït Lai Laït Ma cuûa Phaät Giaùo Taây Taïng. hôïp. Töôùc hieäu “Ban Thieàn” hay “Hoïc giaû vó ñaïi” ñöôïc Pandaka (skt): Ñaïi quyû thaàn vöông—Hoaøng ban cho Gendun Drup, vò truï trì cuûa töï vieän bKra Moân—Kieän Nam—A eunuch by castration shis lhun po. Veà sau naøy thì caùc vò truï trì keá tieáp (deprive of testes, or ovaries; render impotent)— ñöôïc keá vò. Vò Ban Thieàn Laït Ma ngöï taïi ñieän Ngöôøi bò thieán (khoâng coù nam caên). Tashilhumpo hay Luaân Boá Mieáu, trong thaønh Pandaravasini (skt): Ñaïi Baïch Y—The great Nhöït Caùp Taéc. Vaøo naêm 1640 vò Ñaït Lai Laït Ma white-robed one, a form of Kuan-Yin, all in white, thöù naêm, nhôø söï trôï löïc cuûa Moâng Coå, ñaõ naém with white lotus, white throne—Baïch Y Quaùn AÂm, troïn quyeàn haønh chaùnh vaø toân giaùo trong nöôùc, taát caû ñeàu moät maøu traéng, sen traéng, toøa traéng, ngaøi beøn toân vinh vò Thaày cuûa mình chöùc Ban vaân vaân… Thieàn Laït Ma, vaø xaây döïng ñieän Traùt Thaäp Luaân Pandemonium (n): Hell—Hoûa nguïc. Boá cho ngaøi. Khi vò Ban Thieàn Laït Ma naày thò tòch, moät vò khaùc (moät ñöùa treû) ñöôïc tìm thay theá, Pander (v): Thoûa maõn—To indulge—to satisfy. gioáng nhö tröôøng hôïp cuûa chöùc vò Ñaït Lai Laït Ma, Panduravasini (p): Baïch Y Toân—Baïch Y Quaùn nhöng vò Laït Ma töông lai seõ khoâng ñöôïc daân Theá AÂm—See Avalokitesvara. chuùng thöøa nhaän cho ñeán khi naøo vò naày qua ñöôïc Pangs of death: Söï ñau ñôùn cuûa caùi cheát. nhöõng cuoäc khaûo nghieäm cuûa caùc uûy vieân hoäi Pani (skt): Baù Ni—Loøng baøn tay—The palm of ñoàng Phaät Giaùo Taây Taïng. Haõy coøn moät vaán ñeà the hand. ñang baøn caõi giöõa Ñaït Lai Laït Ma vaø veà vaán ñeà Panila (skt): Ba Ni Boàn—Bình chöùa nöôùc uoáng— tìm ra vò Ban Thieàn Laït Ma ñôøi thöù 11. Ñaït Lai A drinking vessel. Laït Ma thì chính thöùc thöøa nhaän moät caäu beù Taây Panini (skt): Ba Neã

Ni—According to the Record Taïng teân Gendun Chogi Nyima nhö laø vò taùi sinh of the Western Lands, this was the great Indian cuûa Ban Thieàn Laït Ma ñôøi thöù möôøi, nhöng nöôùc grammarian and writer of the fourth century B.C. Coäng Hoøa Nhaân Daân Trung Hoa baùc boû caû vò taùi He was also known as Salaturiya—Theo Taây Vöïc sanh, laãn quyeàn thöøa nhaän vò taùi sanh cuûa Ñöùc Ñaït Kyù thì ñaây laø teân cuûa moät vò coå tieân Salaturiya, Lai Laït Ma, duø cho ñöùc Ñaït Lai Laït Ma laø vò laõnh cuõng laø nhaø vaên vaø nhaø vaên phaïm (cuù phaùp chöõ ñaïo tinh thaàn cuûa Phaät giaùo Taây Taïng, vaø chuû Phaïn) noåi tieáng cuûa AÁn Ñoä vaøo theá kyû thöù tö tröôùc thuyeát chính thöùc cuûa Trung Hoa baùc boû söï ñaët ra Taây Lòch. OÂng coøn ñöôïc bieát ñeán vôùi teân taùi sanh coi ñoù nhö laø meâ tín dò ñoan thôøi phong Salaturiya. kieán. Coäng Hoøa Nhaân Daân Trung Hoa coøn ñi xa Panita-dhatu (skt): The sublime realm—Thaéng hôn nöõa laø töï laäp ra öùng vieân cho chöùc Ban Thieàn giôùi. Laït Ma, nhöng söï nghòch lyù cuûa nhöõng vieân chöùc ñaûng Coäng Saûn phi Phaät giaùo löïa choïn nhöõng vò Panjab (skt): Ñaïi Taàn. taùi sanh, khieán hoï phaûi duøng vuõ löïc hay ñe doïa tuø Pan-Lung-Yun: A famous lay-follower. Here ñaøy ñeå chieâu duï daân chuùng Taây Taïng chaáp nhaän are his some outstanding verses—Baøng Long Uaån, söï löïa choïn cuûa hoï. moät cö só noåi tieáng. Ñaây laø nhöõng baøi keä noåi baäc Pancika (skt): Baùn Chæ Ca. cuûa oâng: “We have gathered from ten directions To learn the concept of non-birth and non-annihilation.

This life is a testing-to-become-Buddha obeserve after he or she takes refuge in the center Triratna—Nguõ giôùi, naêm qui taéc ñaïo ñöùc maø Phaät Those who have acquired the mind of töû phaûi tuaân theo sau khi ñaõ qui y Tam Baûo. emptiness will return home with glory Panthaca (skt): Ñaïi A la haùn Baùn Thaùc Ca—See and joy.” Panthaka. “Thaäp phöông ñoàng tuï hoäi Panthaka (skt): Baùn Ca—Baøn Ñaø Giaø—Baøn Caù caù hoïc voâ vi Ñaëc—One who was born on the road, one of the Thöû thò tuyeån Phaät tröôøng great disciples of Sakyamuni Buddha—Ngöôøi Taâm khoâng caäp ñeä qui.” ñöôïc sanh ra beân veä ñöôøng, moät trong nhöõng ñaïi (Möôøi phöông ñoàng tuï hoäi ñeä töû cuûa Phaät. Moãi ngöôøi hoïc voâ vi Pantheism (n): Höõu thaàn giaùo—The worship of Ñaây laø tröôøng thi Phaät all gods of different creeds. Buddhism is not a Taâm khoâng thi ñaäu veà). form of pantheism, for it lacks the duality of thought implied in the God-concept and that which “We have a single son, the God creates—Chuû nghóa thôø ña thaàn. Ñaïo And an unmarried daughter. Phaät khoâng laø hình thöùc cuûa chuû nghóa ña thaàn vì The whole family is gathering, noù khoâng coù khaùi nieäm veà thaàn thaùnh hay thöôïng To talk about the unborn.” ñeá, noù cuõng khoâng cho raèng thöôïng ñeá saùng taïo “Höõu nam baát thuù vaïn höõu. Höõu nöõ baát giaù Pantheist (n): Ngöôøi theo ña thaàn giaùo. Ñaïi gia ñoaøn bieán ñaàu Coäng thuyeát voâ sanh thoaïi.” Pantheistic Sect: Nhaát Taùnh Toâng—(Coù con trai khoâng cöôùi vôï Monophysitic sect of Mahayana, which assert that Coù con gaùi khoâng gaõ choàng all beings have one and the same nature with all Caû nhaø cuøng ñoaøn tuï Buddhas—Nhaát Taùnh Toâng (toâng phaùi cuûa nhöõng Ñoàng noùi lôøi voâ sanh). ngöôøi theo phieám thaàn giaùo). Nhaát Taùnh Toâng trong Phaät

giaùo Ñaïi thöøa quyeát ñoaùn raèng taát caû Panna (p): Baùt Nhaõ—Trí hueä—Wisdom or chuùng sanh ñeàu coù Phaät taùnh nhö nhau. penetrative insight—Trí tueä tröïc giaùc veà chaân lyù toái thöôïng. Pantheistic sect of Mahayana: Nhaát Taùnh Toâng—See Pantheistic Sect. Panna-bhavana (p): Development of wisdom— Tueä tu—See Three dharmas (XLII). Pantheon (n): Chö thaàn—Ñeàn thôø baùch thaàn. Panna-cakkhu (p): The eye of wisdom—Tueä Pao-Che Ma-Yu Zen master: Bao-Che Ma- nhaõn—See Three dharmas (XL). Yu—Zen master Ma-Yu-Pao-Che was a disciple of Zen master Ma-tsu—Thieàn Sö Baûo Trieät Ma Pannakkhanda (p): Naâng cao trí hueä. Coác laø ñeä töû cuûa Thieàn Sö Maõ Toå. Pannava (p): Wise and sagacious—Saùng suoát vaø * Once, while walking with Ma-Tsu, Pao-Che khoân ngoan. Ma-Yu asked: “What is the great nirvana?” Panna-vimutti (p): Deliverance through the Ma-tsu replied: “Hurried.” Pao-Che asked: wisdom—Tueä giaûi thoaùt. “What is it that hurried?” Ma-Tsu said: “See Pannavudham (p): Wisdom—Tueä—See Three the water!” At these words Pao-Che was dharmas (XXXVIII). awakened—Moät hoâm, theo Maõ Toå ñi daïo, sö Pannindriya (p): Panna—Wisdom—Indriya— hoûi Maõ Toå: “Theá naøo laø Ñaïi Nieát Baøn?” Maõ Pure reason—The faculty of Panna. Toå ñaùp: “Gaáp!” Sö hoûi: “Gaáp caùi gì?” Maõ Toå Pan realist: Sarvastivadin—Nhaát Thieát Höõu noùi: “Xem nöôùc.” Nghe nhöõng lôøi naày sö giaùc Boä—See Sarvastivada. ngoä. Pansil (p): Pancha sila—Five precepts. Five * Pao-Che, Nan-Quan, and another monk went moral rules that all Buddhists undertake to traveling to Mount Jing. On their way they

encountered an old woman shopkeeper. They hoûi Ñôn Haø: “Hoâm qua yù theá naøo?” Ñôn Haø asked her: “What’s the way to Mount Jing?” nhaûy tôùi laøm theá naèm. Sö noùi: “Trôøi xanh!” She said: “Go straight ahead.” Pao-Che said: * A monk asked Bao-Che: What is the great “Is there water ahead that is too deep to pass meaning of the Buddhadharma?” Bao-Che through?” The old woman said: “It won’t even was silent—Coù vò Taêng hoûi: “Theá naøo laø ñaïi soak your feet.” Pao-Che said: “The rice yù Phaät phaùp?” Sö laëng thinh. paddy on the upper terrace is good. The rice Pao-Chien Zen Master: Zen Master Baûo Giaùm paddy on the lower terrace is withered.” The (?-1173)—A Vietnamese Zen master from Trung old woman said: “It all been eaten by crabs.” Thuïy, North Vietnam. He was an official in the Pao-Che said: “The grain is fragrant.” The old royal palace with the rank of “Cung Haäu Xaù” woman said: “There’s no smell.” Pao-Che during the reign of king Lyù Anh Toâng. When he asked: “Where do you live?” The old woman was 30 years old, he left home and became a said: “Right here.” The three monks went into disciple of Zen master Ña Vaân at Baûo Phöôùc the woman’s shop. She boiled a pot of tea and Temple. He spent time to copy all sutras for this set out three cups. Then she said: “If you temple. After his master passed away, he masters have a pervasive spiritual knowledge, continued to stay at Baûo Phöôùc temple to expand then drink some tea.” The three monks looked Buddhism until he passed away in 1173—Thieàn sö at each other in surprise, and then the old Vieät Nam, queâ ôû Trung Thuïy, Baéc Vieät. Ngaøi laøm woman said: “Look at this old crone show her quan döôùi trieàu vua Lyù Anh Toâng tôùi chöùc “Cung pervasive spirit!” She then grabbed the cups, Haäu Xaù.” Naêm 30 tuoåi, ngaøi xuaát

gia laøm ñeä töû knocked over the tea pot, and went out—Sö cuûa Thieàn sö Ña Vaân taïi chuøa Baûo Phöôùc. Ngaøi cuøng Nam Tuyeàn, Qui Toâng ñeán yeát kieán trôû thaønh phaùp töû ñôøi thöù 9 doøng Thieàn Voâ Ngoân Caûnh Sôn, ñi ñöôøng gaëp moät baø giaø, sö hoûi: Thoâng. Taïi chuøa Baûo Phöôùc ngaøi ñaõ sao cheùp taát "Caûnh Sôn ñi ñöôøng naøo baø?" Baø giaø ñaùp: "Ñi caû kinh ñieån cho chuøa. Khi thaày thò tòch, ngaøi tieáp thaúng." Sö hoûi: "Ñaàu tröôùc nöôùc saâu qua ñöôïc tuïc truï taïi chuøa Baûo Phöôùc ñeå hoaèng phaùp cho chaêng?" Baø giaø noùi: "Chaúng öôùt goùt chaân." Sö ñeán khi thò tòch vaøo naêm 1173. noùi: "Bôø treân luùa truùng töôi toát, bôø döôùi luùa Pao-Kuo Temple: Toå Ñình Baûo Quoác—Name thaát ruoäng khoâ." Baø giaø noùi: "Thaûy bò cua aên of an old temple in Hueá. Baûo Quoác Patriarchal heát." Sö noùi: "Neáp thôm ngon." Baø giaø noùi: Temple, with its original name Haøm Long Sôn "Heát muøi hôi." Sö hoûi: "Baø ôû choã naøo?" Baø Thieân Thoï Töï, was founded by Most Venerable giaø noùi: "Ngay trong ñaây." Ba ngöôøi ñoàng vaøo Phaùp Haøm Giaùc Phong in the late seventeenth quaùn ngoài. Baø giaø naáu moät bình traø, böng ba century. In 1747, Lord Nguyeãn Phöôùc Hoaït cheùn chung ñeán hoûi: "Hoøa Thöôïng coù thaàn enlarged the temple, recognized it as a national thoâng thì uoáng traø?" Ba ngöôøi nhìn nhau chöa temple, and renamed it Baûo Quoác Töï. In 1808, noùi caâu naøo. Baø giaø lieàn baûo: "Xem keû giaø Queen Hieáu Khöông, mother of king Gia Long, naày trình thaàn thoâng ñaây." Noùi xong baø caàm had the temple restored and renamed it Thieân chung nghieâng bình roùt traø, roài ñi. Thoï. In 1824, king Minh Maïng visited it and * Once Pao-Che and T'ian-Ran-T'an-He were renamed it Baûo Quoác. In 1858, king Töï Ñöùc had it hiking in the mountains. Pao-Che pointed at rebuilt with a grant of 700 kuan from the throne— some fish he saw in the stream. T'an-He said: Teân cuûa moät ngoâi chuøa coå ôû Hueá. Toå ñình Baûo "Natural! Natural!" Pao-Che waited until the Quoác nguyeân thuûy teân laø Haøm Long Sôn Thieân following day, then asked T'an-He: "What did Thoï Töï do Hoøa Thöôïng Phaùp Haøm hieäu Giaùc you mean yesterday?" T'an-He then lay down Phong khai sôn vaøo cuoái theá kyû thöù 17. Naêm 1747, in a prone position. Pao-Che said: "Blue chuùa Nguyeãn Phöôùc Hoaït môû roäng qui moâ cuûa heavens!"—Sö cuøng Ñôn Haø ñi daïo nuùi, thaáy chuøa, naâng leân haøng quoác töï vaø ñaët teân laïi laø Baûo caù loäi trong nöôùc, sö laáy tay chæ. Ñôn Haø noùi: Quoác Töï. Naêm 1808, Hieáu Khöông Hoaøng Haäu, "Thieân nhieân! Thieân nhieân!" Ñeán hoâm sau, sö meï vua Gia Long, ñaõ cho truøng tu chuøa vaø goïi teân

chuøa laø Thieân Thoï. Naêm 1824, vua Minh Maïng Pao-Tsing Zen Master: Baûo Taùnh Thieàn Sö— leân thaêm chuøa ñaët teân laïi laø Baûo Quoác. Naêm Zen Master Baûo Taùnh (?-1034)—A Vietnamese 1858, vua Töï Ñöùc ban 700 quan tieàn cho truøng tu Zen master from Chu Minh, North Vietnam. He chuøa. left home and became a disciple of Ñònh Höông Pao-Ning-Jen-Yang: Baûo Ninh Nhaân Duõng— when he was very young. He became the Dharma Chinese Zen master Pao-Ning-Jen-Yang (?- heir of the seventh generation of the Wu-Yun- 1046)—Pao-Ning-Jen-Yang was a disciple of T'ung Zen Sect. After the letter's death, he stayed Yang-Ch'I-Fang-Hui. Before he became a Zen at Caûm ÖÙng Temple to expand Buddhism. He and devotee he was a

great scholar of T'ien-T'ai Zen master Minh Taâm recited the Lotus Sutra for philosophy. When he came to Hsueh-Tou, who 15 years. In 1034, he wanted to self-immolate his was a great figure in the Yun-Men school of Zen, body with the flame of samadhi to enter Nirvana. the master at once recognized in him a future Zen Upon hearing the news, King Lyù Thaùi Toâng sent master. To stimulate him, Hsueh-Tou addressed an Imperial Order to summon him to the capital to him sarcastically, "O, you great college preach the Buddha Dharma to the royal family the professor!" The remark stung Jen-Yang to the last time. Right after the surmon, he self- quick, and he determined to surpass in Zen even immolated his body by the flame of samadhi— this great master. When he finally became a Thieàn sö Vieät Nam, queâ ôû Chu Minh, Baéc Vieât. master himself, as Hsueh-Tou had expected, he Ngaøi xuaát gia laøm ñeä töû Thieàn sö Ñònh Höông luùc once appeared in the pulpit and said: "Behold, I tuoåi coøn raát treû. Ngaøi trôû thaønh Phaùp töû ñôøi thöù am now in the tongue-pulling hell?" So saying, he baûy doøng Thieàn Voâ Ngoân Thoâng. Sau khi Thaày was seen as if pulling out his tongue with his own mình thò tòch, ngaøi tieáp tuïc truï taïi chuøa Caûm ÖÙng hand and exclaimed: "Oh! Oh! This hell is meant ñeå hoaèng phaùp. Ngaøi cuøng Thieàn sö Minh Taâm for liars." Another time, seeing his attendant monk cuøng nhau tuïng kinh Phaùp Hoa trong 15 naêm lieàn. offering incense to the Buddha, preparatory for a Vaøo naêm 1034, ngaøi muoán nhaäp hoûa quang tam regular discourse to be given by the master, he muoäi. Khi nghe tin naày, Vua Lyù Thaùi Toâng göûi saéc said: "Monks, my attendant has already given you duï trieäu hoài ngaøi veà kinh thuyeát phaùp cho hoaøng a sermon," and without another word he came gia laàn cuoái. Sau khi thuyeát phaùp xong, ngaøi beøn down from the pulpit. He passed away in 1046— nhaäp vaøo hoûa quang tam muoäi. Thieàn sö Baûo Ninh Nhaân Duõng voán laø moân ñeä cuûa Pao-Yun: Baûo Vaân—Pao-Yun, a monk of Liang-Döông Kyø Phöông Hoäi. Tröôùc khi theo Thieàn, sö Chou, who travelled to India around 397 A.D., laø moät ñaïi hoïc giaû cuûa trieát lyù Thieân Thai toâng. returned to Ch'ang-An, and died in 449, at the age Khi sö ñeán tìm Tuyeát Ñaäu, moät thieàn sö loãi laïc of 74—Baûo Vaân laø teân cuûa moät nhaø sö Trung cuûa Vaân Moân toâng, ñöôïc nhaän ra ngay laø coù caên Quoác, queâ ôû Löông Chaâu, ñaõ du haønh sang AÁn Ñoä khí cuûa thieàn. Ñeå phaán khích, Tuyeát Ñaäu vöøa keâu vaøo khoaûng naêm 397 sau Taây Lòch, trôû veà Tröôøng vöøa dieãu: "Naøy toøa chuû deành daøng!" Nhaân Duõng An, cheát naêm 449, ôû tuoåi 74. vì theá maø phaån chí, quyeát vöôït qua Thieàn, vöôït Papakarin (skt): Baø Baø Giaø Lôïi. Tuyeát Ñaäu, roài veà sau , sö chöùng ngoä nhö döï ñoaùn 1) Evil-doer: AÙc giaû. cuûa Tuyeát Ñaäu. Sö thöôøng baûo moân nhaân: "Naày, 2) Name of a prince: Teân cuûa moät vò thaùi töû. baây giôø ta ñang ôû trong ñòa nguïc ruùt löôõi!" Vöøa Papaya forest: Uruvilva (skt)—Moäc Hoa Laâm—noùi sö vöøa laøm nhö laáy tay ruùt löôõi vaø la: "ÔÙ! ÔÙ! Khoå Haïnh Laâm—The place near Gaya where Nguïc naày daønh cho nhöõng teân noùi doái." Moät laàn Kasyapa, Sakyamuni and others practised their khaùc, nhaân thaáy thaày Taêng thò giaû ñang ñoát höông austerities before the latter's enlightenment, cuùng Phaät, söûa soaïn buoåi thuyeát phaùp thöôøng leä, hence the former is styled Uruvilva Kasyapa—

sö baûo: “Naøy chö Taêng, oâng thò giaû cuûa toâi ñaõ Röøng khoå haïnh, nôi Ca Dieáp, Thích Ca Maâu Ni thuyeát phaùp cho roài ñoù.” Roài sö rôøi ñaùm moân cuøng caùc ngöôøi khaùc thöïc haønh khoå haïnh tröôùc khi nhaân, khoâng noùi theâm moät lôøi. Ngaøi thò tòch naêm Phaät thaønh chaùnh giaùc, vì vaäy röøng naày coù teân laø 1046. Öu Laâu Taàn Loa Ca Dieáp.

Paper bags cannot wrap a fire: Chæ bao baát truï baèng nhöõng phöông tieän xe deâ, xe nai, xe traâu, hoûa (tuùi giaáy khoâng bao ñöôïc löûa, yù noùi bí maät theá ñaëc bieät laø Baïch Ngöu Xa—See Burning house. naøo cuõng bò loä)—Secrets cannot be kept forever. Parable of the Herbs: Phaåm Döôïc Thaûo Duï— Paper money: Chæ Tieàn—Tieàn giaáy (aâm tieàn)— See Twenty-eight chapters in the Lotus Sutra. This is not real money for daily use, but it is for Parable of the Magic City: Phaåm Hoùa Thaønh use in services to the dead, according to Chinese Duï—See Twenty-eight chapters in the Lotus and Vietnamese customs—Ñaây khoâng phaûi laø loaïi Sutra. tieàn giaáy duøng trong sinh hoaït haèng ngaøy, maø ñaây Parable of the monkeys: Tænh Trung Lao laø loaïi tieàn vaøng baïc duøng ñeå cuùng teá ngöôøi cheát Nguyeät—Like ladling the moon out of the well; theo phong tuïc cuûa Trung Hoa vaø Vieät Nam. the parable of the monkeys who saw the moon Papiyan (skt): Papiman (skt)—Ba Ty Daï—Ba fallen into a well, and fearing there would be no Tuaàn—A Buddhist term for those who more moonlight, sought to save it; the monkey intentionally commit wrong doings, the very king hung on to a branch, one hung on to his tail wicked, the evil one, or the murderer. They and so on, but the branch broke and all were always strive to kill the good—Moät thuaät ngöõ Phaät drowned—Vôùt traêng töø gieáng; chuyeän keå veà moät giaùo ñeå chæ nhöõng keû coá tình phaïm toäi, nhöõng keû baày khæ khi thaáy traêng rôi xuoáng gieáng (traêng hieän cuøng hung cöïc aùc, keû saùt nhaân. Nhöõng ngöôøi naøy döôùi maët gieáng), sôï raèng seõ khoâng coøn aùnh saùng luoân noã löïc gieát cheát nhöõng ngöôøi toát: traêng nöõa, neân tìm caùch vôùt traêng leân. Khæ chuùa 1) A very wicked: Moät keû cuøng hung cöïc aùc. tay ñu caønh, roài moät con naém ñuoâi khæ chuùa vaø caùc 2) The evil one: AÙc giaû. con khaùc cöù noái ñuoâi nhau, nhöng caønh gaãy caû 3) The murderer: Saùt giaû. boïn cheát ñuoái. 4) Mara who strives to kill all goodness in Parable of the seeming snake: Xaø Thaèng Ma human beings: Ma quaân—AÙc ma coá gaéng caét Duï (thí duï veà söï laàm töôûng sôïi daây laø con raén)— ñöùt thieän caên nôi con ngöôøi. The seeming snake, which is only a rope, and in 5) The evil one. He is the special Mara of the reality hemp—Caùi maø ta töôûng laø raén chæ laø moät Sakyamuni period: Moät loaïi ma vöông ñaëc sôïi daây thöøng, kyø thaät khi ñaõ bieát ra thì môùi bieát bieät hoài Phaät coøn taïi theá. thöïc töôùng cuûa daây thöøng chæ laø nhöõng sôïi ñay maø 6) A Buddhist term for those who intentionally thoâi. commit wrong doings: Ba Tuaàn—Moät thuaät Paracittaprajna (skt): Tha Taâm Trí—The eighth ngöõ Phaät giaùo ñeå chæ nhöõng keû coá tình phaïm of the ten kinds of wisdom. Intuitive knowledge or toäi. understanding the minds of others (all other ** See Deva-Mara. beings). This is also the third of the six Papiyas (skt): Quyû döõ—Most wicked ones—Evil transcendental powers, or the eighth of the spirits—The evil—More or most wicked or

Amitabha's forty-eight vows that men and devas miserable—See Papiyan. in his paradise should all have the joy of this Para (skt): Other shore—Opposite shore—Bæ power—Trí thöù taùm trong thaäp trí. Teân ñuû laø Trí ngaïn. Tha Taâm Thoâng hay laø trí bieát roõ taâm traïng cuûa Parable (n): Caâu chuyeän—Nguï ngoân—Duï ngoân. ngöôøi khaùc. Ñaây cuõng laø thaàn thoâng thöù ba trong Parable of the burning house: Hoûa Traïch Luïc Thoâng, vaø lôøi nguyeän thöù taùm trong boán möôi Duï—The burning house, one of the seven taùm lôøi nguyeän cuûa Phaät A Di Ñaø; Ngaøi nguyeän parables in the Wonder Lotus sutra, from which khoâng thaønh Phaät cho ñeán khi naøo heát thaûy chuùng the owner tempts his heedless children by the sanh ñeàu coù ñöôïc Tha Taâm Trí naày. **See Ten device of the three kinds of carts (goat, deer and Kinds of Wisdom, Six miraculous or bullock), especially the white bullock cart—Thí duï transcendental powers and Forty-eight vows of veà nhaø löûa ñang chaùy, moät trong baûy nguï ngoân Amitabha. trong Kinh Dieäu Phaùp Lieân Hoa, trong ñoù oâng Paradigm (n): Thí duï kieåu maãu, daïng thöùc. Tröôûng giaû duøng ñeå daãn duï nhöõng ñöùa con voâ taâm Paradise (n): Laïc caûnh—Thieân ñaøng.

Paradise after earthly life: Ly sanh hyû laïc ñòa Jika coù nghóa laø ÑOÏA. Baùt Ñoïa coù nghóa laø taùm (Sô thieàn—First dhyana)—See Nine lands (B). toäi Ba La Di thoaùi ñoïa phaùp phaûi vaø bò khai tröø Paradise of cessation of rebirth: Ñònh sanh hyû khoûi Ni Chuùng. Theo quan ñieåm xuaát gia cuûa Phaät laïc ñòa (Nhò thieàn—Second dhyana)—See Nine giaùo thì nhöõng vi phaïm naày ñöôïc xem laø coù tính lands (B). chaát nghieâm troïng. Baát cöù vò Ni naøo, baát keå thöù baäc vaø thaâm nieân trong Giaùo Ñoaøn, heã phaïm phaûi Paradise of joy after previous joys: Ly hyû moät trong Baùt Ba La Di naày seõ bò truïc xuaát khoûi dieäu laïc ñòa (Tam thieàn). Giaùo Ñoaøn. Moät khi bò truïc xuaát seõ khoâng bao giôø Paradise (Pure Land) of abandonment of ñöôïc pheùp trôû laïi Giaùo Ñoaøn (baát cöù heä phaùi naøo thought or recollection of past delights: Xaû trong Phaät Giaùo). Nhöõng vò naày seõ vónh vieãn bò nieäm thanh tònh ñòa (Töù thieàn). ñoïa laïc. Vì theá maø Ñöùc Phaät khuyeán caùo chö Ni Paradox (a): Nghòch lyù. phaûi caån troïng ñöøng ñeå vöôùng phaûi moät trong Baùt Paragata (skt): Ba La Giaø—One who has Ba La Di naày: coù taùm toäi cuûa chö Ni. reached the other shore—Vò ñaõ ñaùo bæ ngaïn. (A1)According to the Mahayana and Hinayana—Parahita (skt): To benefit others—Benefitting Theo Ñaïi Thöøa vaø Tieåu Thöøa: others—Lôïi Tha—To think about the happiness 1) Vadha-himsa (skt): Saùt—Gieát haïi chuùng and well-being of others. In order to benefit other sanh—Killing—See Killing. people the Bodhisatvas assume various forms— 2) Adattadana (skt): Stealing—Ñaïo—Troäm Laøm lôïi hay mang laïi lôïi ích cho tha nhaân (ngöôøi Caép—See Stealing. khaùc). Nghó ñeán haïnh phuùc vaø lôïi laïc cuûa ngöôøi 3) Abrahmacarya (skt): Adultery—Sexual khaùc. Ñeå laøm lôïi laïc cho chuùng sanh, chö vò Boà immorality or bestiality—Daâm Duïc—Phaïm Taùt mang laáy nhieàu hình töôùng khaùc nhau. **See toäi thoâng daâm—See Sexual misconduct. Lôïi Tha. 4) Uttaramanusyadharma-pralapa (skt): False Parajika (skt): Ba La Di Toäi—Baùt Ba La Di— speaking—Falsity—Voïng—Voïng ngöõ hay Baùt Cöïc Troïng Caûm Ñoïa

Toäi—Baùt Troïng—Kieát noùi doái—See Lying. Giôùi Töù Ba La Di—The first section of the Vinaya (A2)According to the Esoteric sect—Theo Maät pitaka containing rules of expulsion from the Giaùo: order, for unpardonable sin. These are eight 1) Discarding the truth: Xaû Chaùnh Phaùp—Pheá grave prohibitions or sins. The word Parajika is boû Chaùnh Phaùp. derived from the Sanskrit root Para and Jika which 2) Discarding the Bodhi-mind: Xaû Boà Ñeà Taâm— means that makes DEFEAT. Eight parajikas for Pheá boû Boà Ñeà taâm. nuns mean eight causes of falling from grace and 3) Being mean or selfish in regard to the final excommunication or expulsion of a nun. supreme law: Khan Laän Thaéng Phaùp—Ích kyû According to the monastic point of view, these trong vieäc truyeàn baù Chaùnh Phaùp. offences are regarded as very serious in nature. 4) Injuring the living: Naõo Haïi Chuùng Sanh— Any nuns, regardless of their ranks and years in Laøm toån haïi ñeán chuùng sanh. the Order, violate any one of these offences, are (B) subject to expulsion from the Order of the Nuns. 5) The action like enjoying rubbing, touching Once they are expelled, they are never allowed to and pressing against a male person below the join the Order again. They are defeated forever. collar-bone and above the circle of the knees Therefore, the Buddha cautioned all nuns not to with some desire by a nun is treated as a indulge in any one of them: there are eight serious offence which makes her defeated in parajika, in relation to the sins of a nun—Phaàn the spiritual life: Caám moät Ni coâ rôø raãm, chaø ñaàu trong phaàn luaät taïng bao goàm nhöõng luaät veà xaùt hay xoa boùp ngöôøi nam töø xöông coå trôû truïc xuaát khoûi giaùo ñoaøn vì nhöõng toäi khoâng theå xuoáng tôùi ñaàu goái. naøo saùm hoái ñöôïc. Ñaây laø 8 troïng toäi. Chöõ 6) It is a serious offence named Parajika for a Parajika ñöôïc laáy töø goác chöõ Baéc Phaïn Para vaø nun who with some desire consents to hold the hand of a male person, his outer cloak,

standing near him, holding a talk with him or hay laø ñôn vò vaät chaát phaân tích ñeán nhoû nhaát, suggesting to go a rendez-vous, consent to khoâng theå phaân chia ñöôïc nöõa, chæ ñöôïc nhìn meet him or enter into a covered place and thaáy baèng maét chö Thieân, chöù khoâng thaáy dispose the body for such purpose: Caám moät ñöôïc baèng maét ngöôøi thöôøng. Cho tôùi baây giôø Ni coâ naém tay naém aùo ngöôøi nam, ñöùng gaàn, ngöôøi ta vaãn coøn baøn caõi veà söï hieän höõu cuûa noùi chuyeän, hay ñeà nghò gaëp gôõ hay heïn hoø cöïc vi, coù hieän höõu, coù vónh haèng khoâng thay vôùi ngöôøi nam ôû nôi kín ñaùo. ñoåi hay khoâng. 7) A nun should not conceal a knowingly Parajka 2) According to the Sarvastivadah (the sect with offence of some other nuns entails her to be the concept of “the self is empty, the Dharma defeated in the monastic life: Caám moät Ni coâ exists.”), there are three kinds of atoms— daáu toäi cuûa nhöõng Ni coâ khaùc. Theo Höõu Boä Toâng (toâng phaùi vôùi quan nieäm 8) A nun who follows a Bhikkhu or a Bhikkhuni “ngaõ khoâng phaùp höõu”), cöïc vi coù ba loaïi: who have been suspended by the Sangha a) An atom, (especially as a mental concept), the even after thrice admonitions by other nuns is smallest parts of the ten rupa, including the an act of Parajika for the nun: Caám ñi theo five faculties or pancendriyani, and the moät vò Tyø Kheo hay Tyø Kheo Ni ñaõ bò truïc objects of five senses: Cöïc vi chi vi—Phaàn xuaát khoûi Giaùo Ñoaøn. nhoû beù

nhaát cuûa thaäp saéc goàm nguõ caên vaø nguõ ** See Six kinds of wrong-doing and Seven caûnh hay nguõ traàn (maét, tai, muõi, löôõi, thaân; kinds of wrong-doing of monks and nuns. vaø saéc, thanh, höông, vò, xuùc. Phaàn thöïc saéc Parajnaparamita (skt): Tri Kieán Ba La Maät— naày khoâng theå naøo chia nhoû ra ñöôïc nöõa neân Trí Tueä Baùt Nhaõ—Wisdom paramita. goïi laø cöc vi chi vi). Paraka (skt): Ba La Giaø—Ñaùo bæ ngaïn— b) A material atom which has a centre and six Carrying over—Saving—The paramita boat. directions, an actual but imperceptible atom: Saéc tuï chi vi—Moät nguyeân töû vaät chaát goàm Parallelism (n): Song haønh luaän. moät nhaân vaø saùu höôùng bao quanh nhaân Paralysis Ghost: Yeåm quyû—If it was greed to nguyeân töû naày (saéc tuï chi vi nhö saéc, thanh, be unjust to others that made the personthe person v.v. vöøa keå treân cöïc vi chi vi tuï hoïp laïi maø trôû commit offenses, then after he has finished paying thaønh phaàn toái cöïc vi veà maët vaät chaát. Chuùng for his crimes, he takes shape when he encounters khoâng ñôn ñoäc sinh ra, maø phaûi do caùi naày darkness, and he is called a Paralysis Ghost— döïa vaøo caùi kia maø cuøng naûy sinh). Tham söï vu baùng gaây toäi, gaëp choã toái taêm thaønh c) Seven atoms make a molecule, the smallest hình, laøm caùc loaøi Yeåm Quyû—See Nine classes of perceptible aggregation is ascribed to the ghosts (II). deva-eye rather than to the human eye: Vi Parama (skt): Baùt La Nhó—Toái thöôïng—traàn—Baûy nguyeân töû laøm moät vi traàn, ñaây laø Highest, supreme, first. phaàn töû nhoû nhaát maø chæ coù maét cuûa caùc vò Paramanu (skt): Cöïc vi. trôøi môùi nhìn thaáy, chöù khoâng theå thaáy ñöôïc 1) An atom, especially as a mental concept, in baèng maét thòt cuûa ngöôøi phaøm. contrast with a material atom which has a Paramama (p): Moät ñaïi hoàn. centre and the six directions, an actual but Paramanu (skt): Vi traàn—The smallest imperceptible atom, seven atoms make a conceivable thing—An infinitessimal particle or molecule, the smallest perceptible atom—See Parama. aggregation, called an anu; the perceptibility Paramartha (skt): Ba La Maït Ñaø. is ascribed to the deva-eye rather than to the 1) Ñeä nhaát nghóa—The highest truth—Ultimate human eye. There is much disputationas to truth. whether the ultimate atom has real existence 2) Chaân Ñeá: Reality—Fundamental meaning. or not, whether it is eternal and immutable and so on: Coøn goïi laø Cöïc Teá Traàn, Cöïc Vi Paramartha Tripitaka Master: Chaân Ñeá Tam Traàn, caùch dòch cuõ laø Laân Hö, moät nguyeân töû Taïng (499-569)—Name of a famous monk from

West India—Chaân Ñeá Tam Taïng, teân cuûa moät vò trong khoaûng thôøi gian ñoù ñeán naêm 557, oâng sö noåi tieáng ngöôøi mieàn Taây AÁn Ñoä. ñaõ dòch 70 taùc phaåm. Ngöôøi ta noùi oâng cuõng (I) Paramartha's Biography: Tieåu söû cuûa Chaân coù vieát treân 40 taùc phaåm khoaûng 200 quyeån. Ñeá—According to the Awakening of Faith, Ñoái töôïng chính cuûa oâng laø truyeàn baù hoïc Paramartha was a famous translator, a monk thuyeát A Tyø Ñaït Ma Caâu Xaù vaø Nhieáp Ñaïi from Ujjayini, western India, probably Thöøa Luaän. Hoaït ñoäng vaên hoïc cuûa oâng hình connected with Valabhi University. Around nhö ñaõ gaây aûnh höôûng lôùn trong taâm hoàn 546-548 A.D., a Chinese emperor had sent a Trung Hoa thôøi baáy giôø; ñieàu naày ñöôïc minh mision to Magadha to request the king of that chöùng vôùi

nhieàu ñoà ñeä xuaát saéc döôùi tröôùng. country to send a scholar who could teach the Chaân Ñeá thieát laäp Caâu Xaù Toâng vaø hoaït ñoäng Buddha-Dharma to China. Paramartha cuûa oâng chæ coù theå so saùnh ñöôïc vôùi Cöu Ma accompanied the Chinese envoys back to La Thaäp ôû theá heä tröôùc vaø Huyeàn Trang ôû theá China in response to this request. He carried heä sau oâng maø thoâi. Sau ñoù oâng bò buoäc phaûi with him a large collection of Buddhist texts ñi lang thang nhieàu nôi do nhöõng bieán ñoäng and travelled by the sea route, arriving in chaùnh trò ôû Trung Hoa. OÂng soáng nhöõng naêm Nanking in 548 A.D. In accordance with the cuoái ñôøi trong aån daät. Naêm 569 oâng thò tòch, desire of the emperor, from that time to 557, thoï baûy möôi moát tuoåi. he translated seventy texts. He is also said to (II) Paramartha's career of translating Sanskrit have written more than forty works, texts and propagation of Buddhism: Söï nghieäp altogether amounting to two hundred Chinese dòch thuaät caùc kinh saùch tieáng Phaïn vaø hoaèng volumes. His chiefly object was to propagate phaùp cuûa Chaân Ñeá—He reached China the doctrine of Abhidharma-kosa and the around 546 or 548, but the country was so Mahyana-samparigraha. His literary and disturbed that he set off to return by sea; his religious activity seems to have greatly ship was driven back to Canton, where he influenced the Chinese mind of the time as is stayed and translated some fifty works. Here testified by the fact that he had many able he became one of the four great translator in pupils under him. Paramartha founded the Chinese Buddhism, particularlly of Yogacara realistic Kosa School and his activities can be texts, including Asanga's Compendium of the compared only with Kumarajiva who came Great Vehicle (Mahayana-samgraha) and before him and Hsuan-Tsang who came after Vasubandhu's Twenty Verses (Vimsatika) him. Thereafter he was compelled to wander and Treasury of Higher Doctrine from place to place on account of political (Abhidharma-Kosa), and the Diamond Sutra. upheavals in China. The last years of his life In all he is credited with translating 64 works were spent in solitude and retirement and he in 278 volumes. According to Prof. Bapat in died in 569 A.D. at the age of seventy-one— the Twenty-Five Hundred Years of Theo Khôûi Tín Luaän, Chaân Ñeá Tam Taïng laø Buddhism, Paramartha's career of translating moät nhaø sö, nhaø dòch thuaät noåi tieáng, töø vuøng Sanskrit texts can be divided into two parts— Taây AÁn. Chaân Ñeá queâ quaùn ôû Ujjayini, coù leõ OÂng ñeán Trung Quoác khoaûng nhöõng naêm 546 quan heä ñeán ñaïi hoïc Valabhi, vuøng Taây AÁn hay 548, nhöng thôøi ñoù nöôùc Taøu quaù loaïn laïc Ñoä, moät trung taâm hoïc Phaät. Khoaûng naêm neân ngaøi phaûi trôû veà AÁn baèng ñöôøng bieån, taøu 546-548, moät hoaøng ñeá Trung Hoa cöû moät cuûa ngaøi bò troâi daït vaøo Quaûng Chaâu. Taïi ñoù phaùi ñoaøn ñeán Ma Kieät Ñaø ñeå thænh caàu vua ngaøi dòch hôn 50 boä kinh. Taïi ñaây ngaøi trôû nöôùc naày cöû moät hoïc giaû coù theå giaûng daïy thaønh moät trong boán nhaø dòch thuaät lôùn cuûa giaùo lyù ñaïo Phaät cho Trung Hoa. Chaân Ñeá ñaõ Phaät giaùo Trung hoa goác ngöôøi AÁn, ngaøi ñaõ theo phaùi ñoaøn ñeán Trung Hoa ñeå ñaùp laïi lôøi dòch ra tieáng Trung hoa nhieàu taùc phaåm, ñaëc thænh caàu. OÂng mang theo moät soá lôùn kinh bieät laø nhöõng taùc phaåm cuûa tröôøng phaùi Du Phaät vaø ñi baèng ñöôøng bieån ñeán Nam Kinh

Giaø nhö Toaùt Yeáu Ñaïi Thöøa cuûa ngaøi Voâ vaøo naêm 548. Theo mong öôùc cuûa nhaø vua, Tröôùc, Nhò Thaäp Keä cuûa ngaøi Theá Thaân, A Tyø

Ñaït Ma Caâu Xaù (Kho Taøng Vi Dieäu Phaùp), political restrictions, the deterioration of vaø, Vimsatika cuûa Vasubandhu, vaø kinh Kim temples, and the loss of popular support. Cang. OÂng cuõng phieân dòch 64 taùc phaåm chia Besides these conditions, the popularity of the laøm 278 quyeån. Theo Giaùo Sö Bapat trong Dharmalaksana school established by Hsuan- Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, söï Tsang might also be considered one of the nghieäp dòch thuaät caùc kinh saùch tieáng Phaïn reasons for the decline of the She-Lun-Tsung. cuûa Chaân Ñeá coù theå chia laøm hai phaàn: Paramartha greatly emphasized the necessity a) The period from 548 to 557 A.D.: Thôøi kyø töø of studying the Mahayanasamparigraha- naêm 548- ñeán 557—During this period he sastra, but Hsuan-Tsang, in his turn, translated translated about 10 works, of which six were the Vidy amatrasiddhi-sastra and laid still in existence in 730 A.D.—Trong thôøi kyø emphasis on the necessity for the study of naày oâng ñaõ dòch khoaûng 10 taùc phaåm, trong selected texts, which consist of six sutras and ñoù 6 cuoán coøn toàn taïi cho ñeán naêm 730. eleven sastras and include the b) The period from 557 to 569 A.D.: Thôøi kyø töø Mahayanasamparigraha-sastra. Thus the naêm 557 ñeán 569 sau Taây Lòch—During this Mahayanasamparigraha-sastra school period, he worked on numerous texts under established by Paramartha was absorbed by the patronage of the Han dynasty and the Dharmalaksana school founded by Hsuan- continued his labours till he died in 569 Tsang. This school was called the New A.D.—Trong thôøi kyø naày oâng ñaõ dòch moät soá Translation Method while the She-Lun-Tsung lôùn kinh saùch döôùi söï baûo trôï cuûa trieàu ñình founded by Paramartha was known as the Old nhaø Haùn vaø tieáp tuïc coâng vieäc cuûa cuûa mình Translation Method. In spite of the fact that cho ñeán khi thò tòch naêm 569. the She-Lun-Tsung was absorbed by another (III) Paramartha’s translation of Sanskrit texts— school, it remains a permanent Chinese Caùc baûn dòch töø Phaïn ra Haùn cuûa Chaân Ñeá: Buddhist institutionin China—Chaân Ñeá laäp ra 1) Vajracchedika-Prajnaparamita-sutra: Kim Nhieáp Luaän Toâng (Mahayanasampari-graha- Cöông Baùt Nhaõ Ba La Maät Ña. sastra school) taïi Trung Hoa. Tröôøng phaùi naày 2) Mahayanasamparigraha-sastra: Nhieáp Ñaïi döïa treân neàn taûng cuûa nhieàu kinh saùch tieáng Thöøa Luaän. Phaïn ñöôïc oâng dòch ra chöõ Haùn. Quan troïng 3) Madhyantavibhaga-sastra: Trung Bieän Phaân nhaát laø boä Nhieáp Ñaïi Thöøa Luaän Bieät Luaän. (Mahayanasamparigraha-sastra), kinh saùch 4) Abhidharma-kosa-vyakhya-sastra: A Tyø Ñaït caên baûn cuûa tröôøng phaùi naày. Tröôøng phaùi Ma Caâu Xaù Chính Luaän. naày ñaõ coù nhöõng moân ñeä xuaát saéc vaø chieám 5) Mahayanasamparigraha-sastra-vyakhya: soá ñoâng trong caùc hoïc giaû Phaät giaùo Trung Nhieáp Ñaïi Thöøa Chính Luaän. Hoa suoát moät thôøi gian khoaûng 80 naêm. Tuy 6) Vinaya-dvavimsatiprasannartha-sastra: Luaät nhieân, cuõng gioáng nhö bao tröôøng phaùi khaùc ôû Nhieáp Minh Lieãu Luaän. Trung Hoa, tröôøng phaùi naày cuõng phaûi chòu (IV) Paramartha established the nhöõng goø boù chung veà chính trò, nhöõng suy Mahayanasamparigraha-sastra school (She- thoaùi

cuûa chuøa chieàn, vaø maát ñi söï haäu thuaãn Lun-Tsung) in China: Chaân Ñeá Tam Taïng laäp cuûa daân chuùng. Beân caïnh ñoù, söï phoå bieán cuûa ra Nhieáp Luaän Toâng ôû Trung Hoa—This Phaùp Töôùng Toâng (Dharmalaksana school) do school was based on many Sanskrit texts Huyeàn Trang ñeà xöôùng cuõng coù theå xem laø translated by him , the most important being moät trong nhöõng lyù do laøm suy yeáu Nhieáp the Mahayanasamparigraha-sastra, a basic Luaän toâng. Chaân Ñeá coi troïng söï caàn thieát text of that school. This school had eminent phaûi nghieân cöùu Nhieáp Ñaïi Thöøa Luaän, nhöng disciples and prevailed among Buddhist Huyeàn Trang thì laïi dòch boä Thaønh Duy Thöùc scholars in China for about 80 years. Luaän (Vidyamatrasiddhi-sastra) vaø nhaán However, like other Buddhist schools in maïnh treân söï caàn thieát phaûi nghieân cöùu moät China, this school, too, suffered from general soá kinh ñieån choïn loïc goàm saùu cuoán kinh vaø

möôøi boä luaän, keå caû Nhieáp Ñaïi Thöøa Luaän. Paramattha dhamma (p): Chaân ñeá—Thöïc taïi Do ñoù Nhieáp Luaän toâng do Chaân Ñeá saùng laäp tuyeät ñoái—Ñoái töôïng ñöôïc nhaän bieát moät caùch ñaõ bò hoøa nhaäp vaøo Phaùp Töôùng toâng cuûa tröïc tieáp khoâng qua khaùi nieäm. Huyeàn Trang. Tröôøng phaùi naày ñöôïc goïi laø Paramattha sacca (p): Chaân lyù tuyeät ñoái—Cuøng phaùi ‘Taân Dòch Thuaät’ (New Translation nghóa vôùi paramattha dhamma. (phaûn nghóa vôùi Method), coøn phaùi Nhieáp Luaän toâng do Chaân sammuti sacca)—See Ultimate truth. Ñeá saùng laäp ra ñöôïc goïi laø ‘Cöïu Dòch Thuaät.’ Paramattha-saccam (p): Paramartha-satya Maëc duø bò hoøa nhaäp vaøo moät tröôøng phaùi (skt)—Absolute truth—Chaân ñeá (chaân lyù hay söï khaùc, nhöng Nhieáp Luaän toâng vaãn coøn laø moät thaät tuyeät ñoái)—See Ultimate truth. toå chöùc Phaät giaùo Trung Hoa toàn taïi. Param-bodhi (skt): Baùt La Ma Boà Ñeà— Paramartha-satya (skt): Paramattha-saccam Supreme enlightenment—Giaùc ngoä boà ñeà hay (p)—Absolute truth—The Buddha law— giaùc ngoä toái thöôïng. Categories of reality in contrast with ordinary Parami (p): Ba la maät—Hoaøn haûo—Söùc maïnh categories (tuïc ñeá)—Chaân ñeá (chaân lyù hay söï thaät thanh tònh noäi taâm ñöôïc phaùt trieån vaø tích luõy qua tuyeät ñoái)—Thaéng ñeá—Supreme truth—Ultimate nhieàu ñôøi. Coù möôøi ba la maät: dana (boá thí), sila truth—The asseveration or categories of reality. (trì giôùi), nekkhama (xuaát gia hay khöôùc töø), Truth in reality, opposite of ordinary or worldly panna (trí tueä), viriya (tinh taán), khanti (nhaãn truth (Theá ñeá) or ordinary categories; they are nhuïc), sacca (chaân thaät), adhitthana (quyeát ñònh), those of the sage, or man of insight, in contrast metta (taâm töø) vaø upekkha (taâm xaû)—See with those of the common man, who knows only Paramita, and Ten paramitas. appearance and not reality—Phaät phaùp, ñeä nhaát nghóa ñeá. Giaùo phaùp giaùc ngoä toái thöôïng cuûa Phaät Paramita (skt): Perfection—Reaching the other hay caùi thöïc khoâng hö voïng voán coù, ñoái laïi vôùi theá shore—Ba La Maät Ña—Ñaùo bæ ngaïn— ñeá (tuïc ñeá) cuûa phaøm phu, haïng chæ bieát hình Perfected—Traversed Transcendental töôùng beân ngoaøi chöù khoâng phaûi laø chaân lyù—The perfection—Ba La Maä t—Ñoä Voâ Cöïc. correct dogma or averment of the enlightened— (I) An overview of “Paramita”: Toå ng quan veà See Ultimate truth.

“Ba La Maät—The Sanskrit term “Paramita” is transliterated into Chinese as “Po-luo-mi.” Paramartha-satya-sastra (skt): Thaéng Nghóa “Po-luo” is Chinese for “pineapple”, and “mi” Ñeá Luaän—A philosophical work by means “honey.” In Buddhism, “Paramita” Vasubandhu—Taäp luaän veà Thaéng Nghóa Ñeá cuûa means to arrive at the other shore, to ferry ngaøi Theá Thaân Boà Taùt. across, or save, without limit. Paramita also Paramartha-sunyata (skt): Emptiness of the means perfection, or crossed over, or gone to ultimate truth—Ñeä Nhaát Nghóa Khoâng—Khoâng the opposite shore (reaching the other shore). cuûa chaân lyù cöùu caùnh—See Emptiness of the Crossing from Samsara to Nirvana or crossing ultimate truth. over from this shore of births and deaths to Paramasa (p): Taø Giaûi—Misapprehension—A the other shore. Practice which leads to term for “wrong view,” because it occurs in the Nirvana. Paramita also means to achieve, aspect of missing the individual essence of a given finish, or accomplish completely whatever we dharma and apprehending an unactual individual- do. For instance, if we decide to cultivate to essence—Moät töø ñeå chæ “taø kieán” vì noù sanh khôûi become a Buddha, then the realization of döôùi hình thöùc khoâng thaáy ñöôïc töï tính cuûa moät Buddhahood is “Paramita.” The (six) practices phaùp, laïi thaáy caùch khaùc khoâng thöïc. of the Bodhisattva who has attained the Paramatma (p): Ñaïi ngaõ—Macrocosmo soul— enlightened mind. The term “Paramita” is Cosmic soul—The Buddha is free from the notion popular for both Mahayana and Theravada of a Microcosmic Souls, or a Macrocosmic Soul, Buddhism—Tieáng Phaïn “Paramita” ñöôïc or even a Cosmic Soul. chuyeån dòch sang Haùn ngöõ laø Ba-la-maät. “Ba la” coù nghóa traùi thôm, coøn “maät” coù nghóa laø

ngoït. Trong Phaät giaùo, tieáng Phaïn “Paramita” 2) They are never born deaf: Hoï khoâng bao giôø (dòch cuõ laø Ñoä Voâ Cöïc, dòch môùi laø Ñaùo Bæ sanh ra maø bò ñieác. Ngaïn) nghóa laø ñeán bôø beân kia, ñöa qua bôø 3) They never become insane: Hoï khoâng bao giôø beân kia, hay cöùu ñoä khoâng coù giôùi haïn. Ñaùo bò maát trí. bæ ngaïn (ñaït tôùi beân kia bôø. ÔÛ beân kia beán bôø 4) They are never slobbery or rippled: Hoï khoâng cuûa theá giôùi nhò nguyeân hay theá giôùi cuûa söï bao giôø bò chaûy nöôùc daõi. phaân bieät vaø chaáp tröôùc) cuõng coù nghóa laø söï 5) They are never born among savages: Hoï toaøn haûo hay hoaøn thaønh nhöõng thöù caàn hoaøn khoâng bao giôø sanh ra laøm ngöôøi man daõ. thaønh. Ba La Maät cuõng coù nghóa laø thaønh töïu, 6) They are never born from the womb of a hoaøn taát, hay laøm xong moät caùch hoaøn toaøn slave: Hoï khoâng bao giôø sanh ra laøm noâ leä. caùi maø chuùng ta caàn laøm. Thí duï nhö neáu 7) They are never born in a heretic family: Hoï chuùng ta quyeát chí tu haønh ñeå laøm Phaät thì khoâng bao giôø sanh ra trong gia ñình theo dò vieäc ñaït ñöôïc Phaät quaû chính laø “Ñaùo ñöôïc bæ giaùo. ngaïn.” Ñaây cuõng laø nhöõng (saùu hay möôøi) ñöùc 8) They never change their sex no matter how tính ñöôïc Boà Taùt thöïc hieän trong ñôøi tu haønh many births and deaths they have been cuûa mình. Töø “Ba La Maät” thoâng duïng cho caû through: Cho duø hoï coù luaân hoài sanh töû bao Phaät giaùo Ñaïi Thöøa laãn Nguyeân Thuûy: nhieâu laàn, hoï se khoâng bao giôø ñoåi giôùi tính. (II) Categories of

“Paramita”—Phaân loaïi “Ba La 9) They are never guilty of any of the five grave Maät”: sins (anantarika-kammas): Hoï khoâng bao giôø (A) In the Lankavatara Sutra, the Buddha gave phaïm naêm troïng toäi—See Five betrayals. three kinds of Paramitas—Trong Kinh Laêng 10) They never become a leper: Hoï khoâng bao Giaø, Ñöùc Phaät ñöa ra ba loaïi Ba La Maät—See giôø trôû thaønh ngöôøi cuøi huûi. Three kinds of Paramitas. 11) They are never born as an animal: Hoï khoâng (B) Four kinds of paramitas: Töù Ba La Maät—See bao giôø sanh ra laøm suùc sanh. Eternity, Bliss, True self, Purity. 12) They are never born as a hungry ghost: Hoï (C) The five paramitas—Naêm Ba La Maät—See khoâng bao giôø sanh ra laøm ngaï quyû. See Five means of transportation over the sea 13) They are never born among different classes of mortality to salvation. of asuras: Hoï khoâng bao giôø sanh ra trong (D) Phöông tieän vöôït thoaùt bieån sanh töû ñeå ñöôïc haøng a tu la. cöùu ñoä—There are five means of 14) They are never born in the Avici: Hoï khoâng transportation over the sea of mortality to bao giôø sanh vaøo ñòa nguïc voâ giaùn. salvation (five paramitas)—Coù naêm phöông 15) They are never born in the side hells tieän ñöa chuùng sanh qua bieån sanh töû—See (Lokantarika-Nirayas): Hoï khoâng bao giôø See Five means of transportation over the sea sanh vaøo Bieân Ñòa Ñòa Nguïc (Bieân Nguïc). of mortality to salvation. 16) They are never born as a mara: Hoï khoâng bao (E) The six paramitas: Luïc Ba La Maät—See Six giôø sanh ra laøm ma Ba Tuaàn. paramitas. 17) They are never born in the world where there (III) Benefits for those who practice “Paramitas”— is no perception: Hoï khoâng bao giôø sanh vaøo Lôïi laïc cho nhöõng ai thöïc haønh haïnh Ba La caûnh giôùi khoâng coù tình thöùc. Maät: According to the Sutta Nipata 18) They are never born in a heatless heaven Commentary, those who practice “Paramitas” (Anavatapta): Hoï khoâng bao giôø sanh trong will escape from being born in the following coõi voâ nhieät thieân. inauspicious states—Theo Sôù Giaûi Kinh Taäp, 19) They are never born in the rupa world: Hoï nhöõng ai thöïc haønh haïnh Ba La Maät khoâng khoâng bao giôø sanh ra trong coõi saéc giôùi. sanh vaøo nhöõng traïng thaùi xaáu keùm sau ñaây: 20) They are never born in a small world: Hoï 1) They are never born blind: Hoï khoâng bao giôø khoâng bao giôø sanh ra trong tieåu theá giôùi. sanh ra maø bò muø.

Paramita-charitable: Boá thí Ba la maät—See costs; they are like the worldly people who Charitable Giving-Paramita. are attached to the enjoyment of egotism— Paramita giving: Boá Thí Ba La Maät—See Loaïi Ba La Maät sieâu theá gian ñöôïc chö Thanh Charitable Giving-Paramita. Vaên vaø Duyeân Giaùc thöïc haønh. Chö vò naày chaáp vaøo yù nieäm veà Nieát Baøn vaø quyeát ñaït Paramita of joy: Laïc Ba La Maät—One of the cho ñöôïc Nieát Baøn baèng moïi giaù. Hoï cuõng four nirvana virtues in Buddhism. The paramita of gioáng nhö ngöôøi theá gian bò raøng buoäc vaøo söï joy is an eternal joy of the nirvana—Moät trong höôûng thuï quy ngaõ—See Three kinds of boán ñöùc trong Phaät giaùo. Laïc Ba La Maät laø nieàm Paramitas. vui vónh haèng nôi nieát baøn tònh tòch, nieàm vui 2) Paramitas of Sravakas and Pratyeka-buddhas khoâng truï vaøo nôi töôùng cuûa thaân taâm—See Four relating to the future life for themselves, one virtues of Nirvana. of the three kinds of Paramitas—Xuaát theá

Paramitas of people: Theá gian Ba La Maät. gian Ba La Maät, moät trong ba loaïi Ba La 1) Paramitas for people in general relating to Maät—See Three kinds of Paramitas. this world—Theá gian Ba La Maät: The worldly Paramitas of the supreme one of kind of paramitas is practiced by worldly people who cling to the idea of an ego and Bodhisattvas: Xuaát theá gian thöôïng thöôïng Ba what belongs to it; they are unable to shake La Maät. themselves off the fetters of dualism such as 1) Paramitas of the supreme ones, relating to the being and non-being, and all the virtues they future life for all—Xuaát theá gian thöôïng would practice are based on the idea of thöôïng Ba La Maät: The Paramita that are gaining something material as a reward. They super-worldly in the highest sense are may gain certain psychic powers and after practiced by a Bodhisattva who understands death be born in the heaven of Brahma—Loaïi that the world is dualistically conceived, theá gian Ba La Maät ñöôïc thöïc haønh bôûi nhöõng because of the discriminating mind, and who ngöôøi theá gian taàm thöôøng, thöôøng chaáp vaøo yù is detached from erroneous imaginations and nieäm veà “ngaõ” vaø “ngaõ sôû;” hoï khoâng theå wrong attachments of all kinds, such as mind, vuøng thoaùt khoûi nhöõng raøng buoäc nhò bieân nhö form, characters, etc. He would practice the höõu vaø phi höõu, vaø taát caû nhöõng ñöùc haïnh maø virtue of charity solely to benefit sentient hoï thöïc haønh ñeàu ñöôïc ñaët caên baûn treân yù beings and to lead them a a blissful state of nieäm ñaït moät caùi gì ñoù coù tính caùch vaät chaát mind. To practice morality without forming nhö laø moät söï ñeàn ñaùp laïi. Hoï coù theå ñaït ñöôïc any attachment to condition in which he binds moät soá khaû naêng taâm linh naøo ñoù vaø sau khi himself, this is his sila-paramita. Knowing the cheát ñöôïc sanh vaøo coõi Trôøi cuûa Phaïm distinction between subject and object, and Thieân—See Three kinds of Paramitas. yet quietly to accept it without waking any 2) The Paramitas of people in general relating to sense of attachment or detachment, this is the this world, one of the three kinds of Bodhisattva’s Kshanti-paramita. To exercise Paramitas—Theá gian Ba La Maät, moät trong himself most intently throughout the day and ba loaïi Ba La Maät—See Three kinds of night, to conform himself to all the Paramitas. requirements of discipline, and not to evoke a discriminating mind, this is his Vyria- Paramitas of Sravakas and Pratyeka- paramita. Not to cling to the philosopher’s buddhas: Xuaát theá gian Ba La Maät. view of Nirvana and to be free from 1) Paramitas for Sravakas and Pratyeka-buddhas discrimination, this is his Dhyana-paramita. relating to the future life for themselves—Xuaát As to Prajna-paramita, it is not to evoke a theá gian Ba La Maät: The super-worldly kind discriminating mind within oneself, nor to of paramitas is practiced by Sravakas and review the world with any kind of analytical Pratyekabuddhas who, clinging to the idea of understanding, not to fall into dualism, but to Nirvana, are determined to attain it at all

cause a turning at the basis of consciousness. of a mandarin named Nguyeãn Khoa Luaän, while It is not to destroy the working of a past the country was being torn by the invaders. When karma, but to exert oneself in the exercise of king Ñoàng Khaùnh ordered his court soldiers to bringing about a state of self-realization, this fight against

Caàn Vöông movement, he resigned is Prajna-paramita—Caùc loaïi Ba La Maät sieâu from the post, went to Ñaïi Bi temple in Thanh theá gian trong yù nghóa cao nhaát ñöôïc thöïc Hoùa and stayed there as a hermit. Sometime later, haønh bôûi moät vò Boà Taùt hieåu raèng theá giôùi he got back to his native village. When being ñöôïc quan nieäm moät caùch nhò bieân do bôûi caùi appointed a mandarin again by the court, he taâm phaân bieät vaø vò aáy thoaùt khoûi nhöõng pretended to go crazy in order to refuse the töôûng töôïng sai laàm vaø nhöõng raøng buoäc hö appointment. Then, he resolved to leave home voïng nhö taâm, hình töôûng, ñaëc tính, vaân vaân. and join the Order. He went to Töø Hieáu temple to Vò aáy thöïc haønh ñöùc haïnh boá thí chæ nhaèm become a monk with the Buddha name Thanh laøm lôïi cho taát caû chuùng sanh höõu tình vaø ñöa Chôn. In autumn 1886, his wife, Toân Nöõ Thò Tyø, hoï ñeán traïng thaùi taâm linh haïnh phuùc. Vò aáy built a temple within her mansion, and invited him thöïc haønh trì giôùi maø khoâng ra baát cöù ñieàu back to be the headmonk there. He passed away kieän hay söï raøng buoäc naøo, aáy laø trì giôùi Ba in 1900. In 1934, the Nguyeãn Khoa descendents La Maät cuûa moät vò Boà Taùt. Vò aáy bieát ñöôïc söï rebuilt the temple. In 1943, Most Venerable Trí khaùc bieät giöõa chuû theå vaø ñoái töôïng, nhöng Thuû renovated the temple again and its vaãn yeân laëng chaáp nhaän maø khoâng khôûi leân construction has remained the same until now— baát cöù yù nghó naøo veà söï gaén boù hay taùch rôøi Teân cuûa moät ngoâi chuøa coå ôû Hueá, Trung Vieät. naøo, ñoù chính laø nhaãn nhuïc Ba La Maät cuûa Lòch söû thaønh laäp cuûa chuøa Ba La Maät gaén lieàn moät vò Boà Taùt. Vò aáy tu taäp moät caùch maïnh vôùi quaûng ñôøi cuûa moät vò quan thuoäc doøng hoï meõ suoát ngaøy suoát ñeâm, hoøa mình theo moïi Nguyeãn Khoa, giöõa luùc ñaát nöôùc ñang bò ngoaïi ñoøi hoûi cuûa kyõ luaät maø khoâng khôûi leân caùi bang xaâu xeù. Khi vua Ñoàng Khaùnh ra leänh cho taâm phaân bieät naøo, ñoù chính laø tinh taán Ba La quan quaân trieàu ñình tieâu töø phong traøo Caàn Maät. Vò aáy khoâng chaáp vaøo kieán giaûi veà Nieát Vöông, oâng beøn treo aán töø quan, boû leân chuøa Ñaïi Baøn cuûa caùc trieát gia vaø thoaùt khoûi moïi söï Bi ôû Thanh Hoùa aån daät. Ñöôïc ít laâu, oâng veà queâ, phaân bieät, ñoù chính laø Thieàn ñònh Ba La Maät. nhöng trieàu ñình laïi trieäu oâng ra giöõ chöùc Thò Coøn veà Baùt Nhaõ Ba La Maät, vò aáy khoâng sanh Lang Binh Boä, oâng giaû beänh khoâng ra nhaäm chöùc. taâm phaân bieät beân trong mình, khoâng nhìn theá Töø ñoù oâng phaùt nguyeän tu haønh, leân chuøa Töø Hieáu giôùi baèng baát cöù loaïi hieåu bieát hay phaân taùch laøm leã xuaát gia vôùi Hoøa Thöôïng Haûi Thieäu. Veà naøo, khoâng rôi vaøo nhò bieân maø gaây neân söï sau, baø phu nhaân cuûa oâng laø Coâng Toân Nöõ Thò Tyø, chuyeån bieán töø caên baûn cuûa taâm thöùc. Ñoù laø ñaõ xaây döïng xong ngoâi chuøa trong khuoân vieân cuûa khoâng ñoaïn dieät söï vaän haønh cuûa nghieäp gia toäc laáy teân laø chuøa Ba La Maät oâng veà truï taïi trong quaù khöù, maø coá gaéng tu taäp ñeå taïo ra ñaây ñeán khi thò tòch naêm 1900. Naêm 1934, con moät traïng thaùi töï chöùng—See Three kinds of chaùu doøng hoï Nguyeãn Khoa truøng tu chuøa. Naêm Paramitas. 1943, Hoøa Thöôïng Trí Thuû truøng tu laàn nöõa vaø 2) The Paramitas of the supreme one of kieán truùc chuøa vaãn duy trì cho ñeán ngaøy nay. Bodhisattvas,

relating to the future life for all, Paramiti (skt): Pramiti (skt)—Baùt Laït Maät Ñeá— one of the three kinds of Paramitas—Xuaát theá A monk from Central India, came to Kuang-Chou, gian thöôïng thöôïng Ba La Maät, moät trong ba China during the T'ang dynasty. He translated the loaïi Ba La Maät—See Paramitas of the Surangama Sutra into Chinese around 705 A.D— supreme ones, relating to the future life for all Moät vò Taêng ngöôøi Trung AÁn, ñeán Quaûng Chaâu and Three kinds of Paramitas. döôùi thôøi nhaø Ñöôøng. Ngaøi ñaõ dòch boä Kinh Thuû Paramita Temple: Ba La Maät Töï—Name of an Laêng Nghieâm sang Hoa ngöõ vaøo khoaûng naêm 705 ancient temple in Hueá, Central Vietnam. The sau Taây Lòch. history of the temple is closely attached to the life Paramount (a): Toái thöôïng

Paramudita (skt): Land of joy, or ground of Parassa utsparinnanana (skt): Tha taâm thoâng. happiness or delight—Hoan Hyû ñòa—See Ten Paratantra (skt): grounds (II). 1) The knowledge of relativity: Trí töông ñoái. Paranirmita-vasavartin (skt): Baø Xaù Baït Ñeà— 2) Not a nature of its own, but constituted of Baø La Ni Maät Baø Xaù Baït Ñeà Thieân—Baø Na Hoøa elements. Dependent on another that which Ñeà—Trôøi Tha Hoùa—Tha Hoùa Töï Taïi Thieân— arises: Y Tha Khôûi Tính—Khoâng coù taùnh ñoäc Name of deities in the 6th heaven in the world of laäp, chæ nöông nhau maø thaønh—Not having an desire. Gods who transform others and do as they independent nature. Y tha khôûi tính hay please. Also name of a class of Buddhist deities duyeân khôûi tính (tính chaát nöông töïa vaøo (constantly enjoying pleasures provided by nhöõng yeáu toá chung quanh maø sinh khôûi neân others). The sixth of the six heavens of desire, or hieän höõu, hieän töôïng vaø söï vaät. **See Three passion-heavens, the last of the sixth devalokas, forms of knowledge. the abode of Mahesvara (Siva), and of Mara. 3) Empirical knowledge: Kieán thöùc thöôøng Reborn in the paranirmita-vasavartin (the sixth nghieäm—See Three degrees of knowledge. devaloka heaven). This is one of the eight happy Paratantra-laksana (skt): Giaû Höõu Taùnh— conditions in which one may be reborn so that one According to the Mind-Only School, this is one of can keep the five commandments and the ten the three kinds of existence for everything. good ways and bestows alms—Coõi trôøi thöù saùu Temporary or transitory existence, also called trong saùu coõi trôøi duïc giôùi (ñeä luïc thieân), nôi truù "Character of Dependence upon others." Those of nguï cuûa Ma Heâ Thuû La Thieân vaø Ma vöông. Taùi temporary or transitory existence, having no sanh trong coõi trôøi Tha Hoùa. Ñaây laø moät trong taùm permanent character (asvabhava), like a house ñieàu kieän taùi sanh haïnh phuùc khi chuùng ta trì giöõ that is built by timbers, stones, tiles, etc. It exists nguõ giôùi vaø thaäp thieäncuõng nhö boá thí. Tha hoùa töï only by a combination of causes or causal taïi Thieân laø teân cuûa chö thieân treân coõi trôøi thöù saùu. combination, and is not self-existent. It has no Chö thieân coù khaû naêng hoùa thaân ngöôøi khaùc vaø permanent reality—Theo Duy Thöùc Toâng, ñaây laø laøm theo öôùc muoán cuûa mình. Tha hoaù töï taïi thieân moät trong ba loaïi hieän höõu cuûa moïi vaät. Giaû höõu cuõng laø teân cuûa chö thieân hoä phaùp trong Phaät giaùo. taùnh coøn ñöôïc goïi laø "Y Tha Khôûi Taùnh." Nhöõng **See Eight happy conditions in which one may höõu theå giaû taïm hay nhaát

thôøi khoâng coù taùnh be reborn. thöôøng taïi, nhö caên nhaø ñöôïc döïng baèng goã, gaïch, Paranoia (a): Lo sôï—E ngaïi ngoùi, vaân vaân. Noù chæ hieän höõu baèng moät traøng (Without) paranoia: Khoâng thaáy e ngaïi toång hôïp nhöõng nhaân duyeân vaø khoâng töï höõu. Noù Paran-tapo-hoti (p): A certain man who khoâng coù thöïc taïi thöôøng toàn—See Three kinds of torments others or is given to torment others—existence. Loaïi ngöôøi laøm khoå ngöôøi khaùc vaø sieâng naêng laøm Paratantra-svabhava (skt): Y Tha Khôûi Tính— khoå ngöôøi khaùc—See Four types of persons (A). See Dependent nature. Parapsychology (n): Sieâu taâm lyù hoïc. Paravata (skt): Ba La Vieät—Chim boà caâu—A Parasi (skt): Ba Kyø—Ba La Töùc—Ba Tö—Ba dove. Laëc Kyø—Vuøng ñaát Ba Tö ngaøy nay—Persian— Paravritti (skt): Söï ñoät chuyeån—Turning-up— Persia—According to Eitel in The Dictionary of Turning-over—Revulsion—The turning about or Chinese-English Buddhist Terms composed by sudden revulsion at the deepest seat of Professor Soothill, in its capital of Surasthana the consciousness which is the Buddhist moment of Buddha's almsbowl was said to be in 600 A.D.— conversion. Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån thì Paravrtti (skt): Revolution at substratum— Ba La Töùc laø kinh ñoâ cuûa nöôùc Surasthana, nôi maø Transformation at the base—Chuyeån y. ngöôøi ta cho raèng "baùt khaát thöïc" cuûa Phaät ñöôïc Pardon: mang ñeán löu tröõ vaøo khoaûng naêm 600 sau Taây 1) (n): Söï xaù toäi. Lòch.

2) (v): Xaù toäi. Parents and relatives of a Bodhisattva: Cha Parents (n): Cha meï—Song thaân—One of the meï vaø quyeán thuoäc cuûa moät vò Boà Taùt— four fields for cultivating happiness (blessing). According to Zen Master D.T. Suzuki in Essays in The Buddha taught: "Children should pay special Zen Buddhism, Book III, Bodhisattvas have attention to their parents. As parents age, it is twenty parents and relatives—Theo Thieàn Sö D.T. inevitable that their bodies will gradually weaken Suzuki trong Thieàn Luaän Taäp III, chö Boà Taùt coù and deteriorate in a variety of ways, making them hai möôi cha meï vaø quyeán thuoäc—See Twenty increasingly susceptible to physical illnesses that parents and relatives of a Bodhisattva. can affect every organ in their system. This is Pariccheda (skt): Sai Bieät—Difference— natural and there is no escape. Even though, Differentiation—Discrimination—Opposite of on children have no forceful obligation to care for the level—Sai bieät hay khaùc bieät, hay söï phaân their aged and sick parents, and aged parents have bieät, ñoái laïi vôùi "bình ñaúng." to depend on their children's goodwill. Buddhists Paricitra (skt): Ba Lôïi Chaát Ña La—Ba Lôïi Chaát should take good care of their parents piously, and La—Ba Nghi Chaát Caáu—Ba Lôïi Chaát Ña La Caâu Buddhists should always remember that there is Ñaø La—Ba Lôïi Thuï—A tree in the Trayastrimsas no better institution to care for the aged parents heavens which fills the heavens with fragrance— other than the family itself."—Phuïng döôõng song Caây Höông Bieán (töø caùnh laù ñeán quaû ñeàu thôm) thaân, moät trong boán maûnh ruoäng phöôùc ñieàn. Ñöùc treân coõi trôøi Ñao Lôïi, toûa ngaùt höông thôm cuøng Phaät daïy: "Con caùi neân trieät ñeå löu yù ñeán cha meï. khaép coõi trôøi naày. Khi cha meï lôùn tuoåi, khoâng theå naøo traùnh khoûi Parideva (p): Ta thaùn. caûnh thaân hình töø töø giaø yeáu suy nhöôïc baèng nhieàu

Parijata (skt): Ba Lôïi Chaát Ña La—Ba Lôïi Chaát caùch, laøm cho hoï khoâng ngôùt phaûi chòu ñöïng beänh La—Ba Nghi Chaát Caáu—Ba Lôïi Chaát Ña La Caâu khoå laøm suy nhöôïc moãi cô quan trong heä tuaàn Ñaø La—Ba Lôïi Thuï—A tree in Indra's heaven, hoaøn. Ñieàu naøy laø taát nhieân khoâng traùnh khoûi. Duø one of the five trees of the paradise, the coral con caùi khoâng bò baét buoäc phaûi chaêm soùc cha meï tree—Moät loaïi san hoâ moïc trong vöôøn cuûa vua Ñeá giaø yeáu beänh hoaïn, vaø cha meï chæ troâng chôø vaøo Thích, moät trong naêm loaïi caây treân coõi nöôùc Cöïc thieän chí cuûa con caùi maø thoâi. Ngöôøi Phaät töû neân Laïc (khi Phaät coøn taïi theá, Ngaøi ñaõ töøng leân ñaây chaêm soùc cha meï giaø baèng taát caû loøng hieáu thaûo ngoài döôùi goác caây Ba Lôïi Chaát Ña La naày maø cuûa mình, vaø ngöôøi Phaät töû neân luoân nhôù raèng thuyeát phaùp cho chö Thieân, ngöôøi ñaàu tieân ñöôïc khoâng coù moät cô sôû naøo coù theå chaêm soùc cha meï ngaøi ñoä chính laø meï cuûa ngaøi laø Hoaøng Haäu Ma giaø toát baèng chính gia ñình mình."—See Four Da). fields for cultivating happiness. Parijata-tree: Thieân thoï vöông—The parijata Parents-in-law and husband should be tree which grown in front of Indra's palace— regarded as divinities: The Buddha himself Thieân thoï vöông moïc trong cung trôøi Ñeá Thích— refers to parents-in-law as divinities—Cha meï See Parijita. choàng vaø choàng phaûi ñöôïc toân kính nhö nhöõng vò Parijataka (skt): Baø Lôïi Xaø Ña Ca—Moät loaïi trôøi trong nhaø—See Ten things which the Buddha hoa cuûa chö Thieân—A deve flower. advises any father to educate his daughter before she gets married. Parijna (skt): Full understanding—Thorough knowledge—Lieãu tri—See Parijnana. Parental (a): Thuoäc veà cha meï. Parijnana (skt): Chaân lyù. Parental authority: Quyeàn laøm cha meï. (A) There are five parijnanas, ordinarily those Parental intercourse is unclean: Thoï sanh baát arising from the five senses—See Five tònh (cha meï giao caáu, huyeát ñoû huyeát traéng chaúng parijnanas. saïch)—See Seven kinds of impurity. (B) Pancavijnana (skt)—The five senses of Parenthood (n): Tình traïng laøm cha meï— consciousness or five parijnanas, perceptions Responsible parenthood—Laøm cha meï coù traùch or cognitions; ordinarily those arising from the nhieäm.

five senses form, sound, smell, taste, touch— Phaät ñaõ nhaéc nhôû Ngaøi Mahamati: "Naøy Naêm thöùc hay taâm thöùc döïa vaøo maét, tai, muõi, Mahamati, huyeãn aûo khoâng taïo ra caùc sai löôõi vaø thaân maø sinh vaø duyeân vaøo naêm caûnh laàm, vì caùc sai laàm phaùt xuaát töø söï phaân bieät saéc, thinh, höông, vò, xuùc—See Five kinds of hö voïng. consciousness. Parikalpita-laksana (skt): False existence— Parikalpa (skt): Parikappa (p)—Wrong Voïng Höõu Taùnh (Bieán Keá Sôû Chaáp Taùnh)—judgment, imagination construction—Bieân keá sôû According to the Mind-Only School, this is one of chaáp tính (tính chaát cuûa nhöõng phaùn ñoaùn sai laàm, the three kinds of existence for everything. False söï kieán laäp töø trí töôûng töôïng). **See Vibhajya. existence, also called "Character of Sole Parikalpita (skt): Phaân Bieät Sai. Imagination." Those of false existence which are 1) Falsely imagine, wrong view or at the same time bereft of an original substance conceptualization—AÛo giaùc hay yù töôûng sai (adravya), just like a ghost that exists merely in laïc: According to the

Yogachara doctrine, that one's imagination but not in reality—Theo Duy which people take to be the objective world is Thöùc Toâng, ñaây laø moät trong ba loaïi hieän höõu cuûa imagined or conceptualized. In fact, this world moïi vaät. Voïng höõu taùnh coøn ñöôïc goïi laø "Bieán Keá is illusory and deceptive; it exists only as a Sôû Chaáp Taùnh." Nhöõng hieän höõu khoâng thaät voán semblence but not as a true reality—Theo Du ñoàng thôøi khoâng coù moät baûn theå, nhö ma quyû chæ Giaø (Yogachara), caùi maø ngöôøi ta cho laø theá hieän höõu trong söï töôûng töôïng cuûa con ngöôøi chöù giôùi khaùch quan thaät ra chæ laø moät aûo giaùc hay khoâng coù trong thöïc taïi—See Three kinds of yù töôûng sai laïc. Kyø thaät theá giôùi naày khoâng existence. phaûi laø hieän thaät, noù chæ gioáng nhö toàn taïi, chöù Parikalpita-svabhava (skt): Voïng Keá Tính khoâng phaûi laø thöïc theå. (Bieán Keá Sôû Chaáp)—See Imagined nature. 2) Bieán Keá: Counting everything as real, the Parikara (skt): Ba Lôïi Giaø La—Ba Giaø La. way of the unenlightened—Voïng tình cuûa 1) An auxiliary garment, loin cloth, towel: Moät phaøm phu, suy tính khaép caùc phaùp vaø cho thöù khaên taém. raèng chuùng coù thaät. 2) A body-guarding shirt: Chieác aùo baûo veä thaân 3) Bieán keá sôû chaáp tính: Söï töôûng töôïng— theå. Imagination—Illusory knowledge—Kieán thöùc Pariksina-vasana (skt): Taåy tröø taäp khí—To huyeàn aûo—The nature of the unenlightened, dispel the old habits or the pervasions of passions. holding to the tenet that everything is Parinakaya (skt: The guiding one, one of the calculable or reliable, or that maintains the Buddha's epithets—Vò daãn ñaïo, moät trong nhöõng seeming to be real, i.e. is what it appears to danh hieäu cuûa Ñöùc Phaät. be—Voïng tình cuûa phaøm phu so ño tính toaùn Parinama (skt): Chuyeån Bieán—Change— heát thaûy caùc phaùp (cho voâ ngaõ laø ngaõ, voâ Transform—Evolve—All the transformations are phaùp laø phaùp, chæ nhìn chö phaùp baèng daùng veû to be regarded as due to erroneous beà ngoaøi), cho caùc phaùp huyeãn giaû laø thaät. discrimination—Söï chuyeån bieán hay khoâng ngöøng **See Three Three degrees of knowledge, thay ñoåi (nhaân duyeân sinh ra caùc phaùp, nhaân and forms of knowledge (1). duyeân noái tieáp taùc ñoäng aûnh höôûng keát hôïp vôùi 4) Wrong discernment: Mistaken discernment— nhau thaønh ra moïi söï vaät coù hình töôùng, coù teân Thinking of a negative action is a positive goïi, coù ñaëc tính khaùc nhau, nhöng taát caû ñeàu phaûi action—Phaân bieät sai laàm hay cho raèng tieâu traûi qua boán thôøi kyø sanh, truï, dò, dieät). Taát caû cöïc laø tích cöïc. nhöõng chuyeån bieán phaûi ñöôïc xem laø do bôûi söï 5) In the Lankavatara Sutra, the Buddha phaân bieät sai laàm. **See Four states of all reminded Mahamati: "Oh Mahamati, maya is phenomena. not the cause of confusion, for it does not produce errors, as errors come from wrong Parinamana (skt): Hoài höôùng—Dedicate—discrimination": Trong Kinh Laêng Giaø, Ñöùc Dedication—Transfer—To turn towards—To turn something from one person or thing to another—

Transference of merit, especially of one's merits With the nine grades of Lotus flowers as to another—Turning merit-transference. parents. (I) An overview of "Parinamana": Toång quan veà When the flowers open, they will see the "Hoài Höôùng"—According to the Lankavatara Buddha and become enlightened to the Sutra, parinamana means

transference, unproduced. especially of one's merit to another or Anh the irreversible Bodhisattvas will be their towards the realization of supreme wisdom. companions This is one of the most characteristic ideas of I vow that merit and virtue from this. Mahayana Buddhism—Theo Kinh Laêng Giaø, Will go everywhere and reach everyone. hoài höôùng laø söï chuyeån nhöôïng, ñaëc bieät laø I and all other sentient beings. chuyeån nhöôïng coâng ñöùc cuûa moät ngöôøi sang Will all realize the Buddha-path. ngöôøi khaùc hay chuyeån ñeán söï theå chöùng trí Tuïng kinh coâng ñöùc thuø thaéng haïnh. tueä toái thöôïng. Ñaây laø moät trong nhöõng yù Voâ bieân thaéng phöôùc giai hoài höôùng. nieäm ñaëc saéc cuûa Phaät Giaùo Ñaïi Thöøa. Phoå nguyeän phaùp giôùi chö chuùng sanh (II) The meanings of Parinamana—YÙ nghóa cuûa Toác vaõng voâ löôïng quang Phaät saùt. hoài höôùng: Nguyeän tieâu tam chöôùng tröø phieàn naõo 1) Demitting the good to all others: Hoài höôùng Nguyeän ñaéc trí hueä chôn minh lieãu. coâng ñöùc thieän laønh—To turn something from Phoå nguyeän toäi chöôùng taát tieâu tröø. one person or thing to another—Hoài höôùng Theá theá thöôøng haønh Boà taùt Ñaïo. coâng ñöùc thieän laønh cuûa moät ngöôøi hay moät Nguyeän sanh Taây phöông Tònh ñoä trung. vaät, ñeán cho moät ngöôøi hay moät vaät khaùc. Cöûu phaåm Lieân Hoa vi phuï maãu. 2) The goal or direction of bodhisattva or Hoa khai kieán Phaät ngoä voâ sanh. Buddha which devotes all merits to the Baát thoái Boà taùt vi baïn löõ. salvation of others. This is one of the most Nguyeän dó thöû coâng ñöùc. outstanding ideas of Mahayana Buddhism: Phoå caäp ö nhöùt thieát. Hoài höôùng coâng ñöùc laø muïc tieâu hay höôùng ñi Ngaõ ñaúng döõ chuùng sanh. maø Boà Taùt vaø Phaät ñaõ taän tuïy tu haønh cöùu ñoä Giai coïng thaønh Phaät ñaïo. chuùng sanh. Ñaây laø moät trong nhöõng yù nieäm Parinamana Gatha: Keä Hoài Höôùng—See ñaëc bieät nhaát trong Phaät Giaùo Ñaïi Thöøa. Parinamana (III). (III) The gatha of parinama—Baøi keä hoài höôùng: Parinamana in Memorial of the Departed: I dedicate the merit and virtue of reciting Vaõng sanh vò hoài höôùng. sutras. Parinibbana (p): Voâ Dö Nieát Baøn. Moät vò Phaät With all its superior, limitless blessing. hay A la haùn khi coøn soáng thì goïi laø Höõu Dö Nieát With all the universal vow that all beings in Baøn, luùc rôøi boû thaân theå naøy thì goïi laø Voâ Dö Nieát all realms. Baøn—See Parinirvana. Will quickly go to the Land of the Buddha of Parinneyya (p): Phaân taùch vaø quan saùt—Söï nhaän Limitless Light (Amitabha). thöùc. I vow to eradicate the three obstructions and all afflictions. Parinirvana (skt) Parinibbana (p): Ba Lôïi Naëc I vow to obtain wisdom and to obtain true Phöôïc Nam—Tòch tònh Nieát baøn. understanding. 1) Tòch tònh Nieát baøn—Ñaïi Tòch Dieät—Ñaïi Nieát I make a universal vow that the obstacles of Baøn—The great nirvana—The great my offenses will be totally eliminated. extinction and passing over from mortality. And that in life after life we shall constantly **See Mahaparinirvana, Mahaparinirvana practice the path of the Bodhisatvas. period, and Nirvana. We vow that they will be born in the Western 2) Complete (total) extinction, the stage of final Pure Land. Nirvana achieved by an enlightened being at the time of physical death (can be after or

before death): Voâ dö Nieát Baøn—An nhieân naêm phaùp. Tri giaùc nhö thaät, chính xaùc veà ñoái tòch dieät. töôïng cuûa nhaän thöùc—See Svabhavalakshana- 3) The death of a monk or nun: Tòch dieät hay laø traya, Three degrees of knowledge, Three forms caùi cheát cuûa moät nhaø tu. of knowledge, and Five laws or categories. Parinirvana Sutra: Maha-Parinirvana—Kinh Parinispanna-laksana (skt): Chaân Höõu Taùnh— Ñaïi baùt Nieát Baøn—Kinh Nieát Baøn—Parinirvana According to the Mind-Only School, this is one of Sutra was the last sutra which the Buddha the three kinds of existence for everything. True preached before he passed away. According to existence, also called “Character of Ultimate Prof. Junjiro Takakusu in The Essentials of Reality.” Those of true existence, that is to say, Buddhist Philosophy, the doctrine of the Nirvana non-existent in the highest sense of the word, text was another fascinating subject of learning at bereft of all false and temporary nature the present time. Tao-Sheâng, already conspicuous (alaksana). This is, in truth, not non-existence but in the study of the Lotus, was also a leader in the transcendental existence. This is also called the exposition of the ideal of Nirvana. On reading the “Substratum of all” and can be known only by a old Nirvana text, which was in six Chinese person of supreme knowledge. It represents volumes, he set forth the theory that the Icchantika merely the remainder after the elimination of the (a class of men who were bereft of Buddha-nature first two—Theo Duy Thöùc Toâng, ñaây laø moät trong and destined to be unable to evolve to the Buddha ba loaïi hieän höõu cuûa moïi vaät. Chaân höõu taùnh coøn stage) could attain Buddhahood. Soon afterwards, ñöôïc goïi laø “Vieân Thaønh Thaät Taùnh.” Nhöõng höõu a Sanskrit text of the Mahaparinirvana Sutra was theå chaân thaät, nghóa laø phi höõu trong yù nghóa cao introduced and translated. The theory that the nhaát cuûa danh töø naày, xa lìa taát caû töôùng khoâng Icchantika could attain Buddhahood was found in thaät vaø giaû taïm hay voâ töôùng. Söï thöïc, caùi naày the text. People marveled at his deep insight. khoâng phaûi laø phi höõu maø laø hieän höõu sieâu vieät. Later he also compiled a commentary on the Taùnh naày coøn ñöôïc goïi laø “Baûn Theå cuûa taát caû” vaø Nirvana Sutra—Kinh Nieát Baøn laø boä kinh cuoái chæ coù nhöõng ngöôøi coù trí tueä sieâu vieät môùi thaáu cuøng maø Ñöùc Phaät thuyeát tröôùc khi Ngaøi nhaäp hieåu noù ñöôïc. Taùnh naày tieâu bieåu nhöõng gì coøn soùt dieät. Theo Giaùo Sö Junjiro Takakusu trong Cöông laïi sau khi hai taùnh tröôùc ñaõ bò loaïi boû—See Yeáu Trieát Hoïc Phaät Giaùo, giaùo lyù cuûa Kinh Nieát Three kinds of existence. Baøn laø moät ñeà taøi hoïc hoûi haáp daãn trong thôøi kyø Parisankaya (p): Reproof based on what has naày. Ñaïo Sanh haèng chuù taâm vaøo vieäc nghieân cöùu been suspected—Nghi—See Three dharmas Kinh Phaùp Hoa, cuõng laø moät laõnh tuï trong vieäc (XXXIV). quaûng dieãn lyù töôûng Nieát Baøn. Nhaân ñoïc baûn cöïu Parisannu (p): Knower of groups—Tri Chuùng— dòch kinh Nieát Baøn goàm saùu quyeån, oâng neâu leân See Seven qualities of the true man. chuû tröông raèng Nhaát Xieån Ñeà (Icchantika—Haïng Parisravana (skt): Baùt Lyù Taùt La Phaït Naõ—A ngöôøi ñöôïc xem nhö khoâng coù Phaät tính vaø khoâng filtering bag, or cloth, for straining water to save theå thaønh töïu Phaät quaû) cuõng coù theå ñaït ñeán Phaät the lives of insects, part of the

equipment of a quaû. Roài ngay sau ñoù moät baûn kinh baèng Phaïn ngöõ monk—Tuùi hay mieáng vaûi loïc nöôùc, ñeå cöùu nhöõng veà Ñaïi Baùt Nieát Baøn ñöôïc truyeàn vaøo vaø phieân sinh vaät nhoû, ñaây laø moät trong taùm moùn caàn duøng dòch ra Haùn vaên. Lyù thuyeát cho raèng Nhaát Xieån cuûa moät nhaø sö—See Eight requisites. Ñeà cuõng coù theå ñaït ñeán Phaät quaû ñöôïc tìm thaáy Parisuddhi (skt): Visuddhi (skt)—Pure and trong baûn kinh naày. Sau ñoù oâng cuõng soaïn moät clean. **See Visuddhi. baûn sôù giaûi veà Kinh Nieát Baøn. Parisuddhi sukha (p): Tònh laïc—Haïnh phuùc an Parinis(h)panna (skt): Absolute knowledge—laïc khoâng troän laãn vôùi phieàn naõo—See Nirvana. Kieán thöùc tuyeät ñoái—Perfect knowledge, one of the Svabhavas corresponding to Right Knowledge Parita (skt): Protection—Mantra—Chaân ngoân— of the Five Dharmas—Vieân Thaønh Thaät Tính, moät Maät chuù. trong tam töï tính töông öùng vôùi chaùnh kieán cuûa

Parittabha (skt): Minor light heaven—Thieåu pleasure grounds outside of Sudarsana, the quang Thieân—The fourth Brahmaloka or the first heavenly city of Indra—Hyû Laâm Uyeån ôû veà region of the second dhyana heavens—Trôøi Töù phöông Baéc, moät trong boán nôi vui thuù beân ngoaøi Phaïm hay ñeä nhöùt thieân trong nhò thieàn thieân— Thieän Kieán Thaønh, thaønh phoá cuûa coõi trôøi Ñeá See Second Dhyana Heaven (II) (1). Thích—See Four pleasure grounds. Parittasubhas (skt): Thieåu Tònh Thieân—Minor Park of chariots: Caitrarathavana (skt)—The (Lesser) Purity Heaven—See Third Dhyana park of chariots in the east, one of the four Heaven (II) (1). pleasure grounds outside of Sudarsana, the Parivaras (p): Nhöùt Thieát Chö Thò Veä—heavenly city of Indra—Chuùng Xa Uyeån ôû veà Followers. phöông Ñoâng, moät trong boán nôi vui thuù beân ngoaøi Thieän Kieán Thaønh, thaønh phoá cuûa coõi trôøi Ñeá Parivasa (skt): Ba Lôïi Baø Sa—Sent to a separate Thích—See Four pleasure grounds. abode, isolation for improper conduct—Bieät Truï, teân cuûa moät hình phaït trong Luaät Taïng. Keû phaïm Park where all desires are fulfilled: giôùi phaûi ôû moät mình moät phoøng rieâng, khoâng Misrakavana (skt)—The park where all desires ñöôïc ôû cuøng vôùi caùc vò Taêng khaùc. are fulfilled, in the West, one of the four pleasure grounds outside of Sudarsana, the heavenly city of Parivarta (skt): The turning over of merit Indra—Taïp Laâm Uyeån ôû veà phöông Taây, moät acquired by good deeds of an individual to the trong boán nôi vui thuù beân ngoaøi Thieän Kieán benefit of another being, or of all beings. Thaønh, thaønh phoá cuûa coõi trôøi Ñeá Thích—See Parivrajaka (skt): Four pleasure grounds. 1) Baùt Lôïi Phaït La Cuù Ca: According to Eitel in Parricide (n): Toäi gieát cha. The Dictionary of Chinese-English Buddhist Terms, Parivrajaka is a sivaitic sect, Parrot (n): Anh voõ. worshippers of Mahesvara, who wear clothes Parsad (skt): Followers. of the colour of red soil and leave a little hair Parsimony: Matsarya (skt)—Xan—See Seventy- about the crown of the head, shaving off the five dharmas of the Abhidharma Kosa. rest—Theo Eitel trong Trung Anh Phaät Hoïc Parsva (skt): Parshva (skt)—Ba Laät Thaáp Phöôïc. Töø Ñieån cuûa Giaùo Sö Soothill, Baùt Lôïi Phaït 1) Parshva is now acknowledged to be La Cuù Ca laø moät toâng phaùi thôø Ma Heâ Thuû La Mahavira's predecessor and is believed to Thieân, maëc quaàn aùo maøu ñaát ñoû, ñaàu caïo gaàn lived 250 years before the

time of the Buddha heát chæ chöøa laïi moät choùp treân ñænh ñaàu. and Mahavira. Parshva's ethical code 2) Baù Lôïi Baø La Xa Ca: Phaùi tu theo caùch quaùn consisted of four rules, whereas that of xaùc cheát trong nghóa trang—A Sivaitic sect. Mahavira consisted of five. Of these, the first 3) Wandering religious monk—Haønh giaû. three, not to kill living things, not to take Pariyatra (skt): Ba Lyù Y Ña La—According to articles of use unless they are given, and not Eitel in The Dictionary of Chinese-English to tell a lie, are common to the schools of both Buddhist Terms, Pariyatra was an ancient Parshva and Mahavira. The fourth rule in kingdom, 800 miles south-west of Satadru, a Parshva's teaching, that of "aparigraha", not center of heretical sects. The present city of Birat, to have any worldly possessions including a west of Mathura—Theo Eitel trong Trung Anh wife, was split up into two by Mahavira to Phaät Hoïc Töø Ñieån, ñaây laø moät vöông quoác coå, 800 make up his code of five. Not to take a wife daäm veà phía taây nam cuûa Satadru, trung taâm cuûa or to lead a celibate life, which is the fourth caùc phaùi ngoaïi ñaïo. Baây giôø laø thaønh phoá Birat, rule in Mahavira's code, and not to have phía taây cuûa Mathura. worldly possessions except clothes, which is Pariyatti Dhamma (p): Phaùp hoïc. the fifth rule in Mahavira's code seems to Park of all delight: Nandanavana (skt)—The constitute jointly the fourth rule of Parshva. park of all delight, in the North, one of the four The main difference in the practical or external aspects of Parshva's and Mahavira's

code of conduct thus seems to have been that ñôøi, caùc moân ñeä cuûa Parshva vaø Mahavira while Parshva and his followers were Naked cuøng hoïp laïi ôû thaønh Xaù Veä vaø ñi ñeán choã (Acelakas), Mahavira and his followers wore hôïp nhaát. Veà sau naøy, Kyø Na giaùo giaûi thích white garments, but refused to have any other söï hoøa nhaäp cuûa hai tröôøng phaùi baèng caùch paraphernalia. In other words, the Jaina faith theâm vaøo 22 nhaø tieân tri ñaõ coù tröôùc Parshva, as preached by Mahavira is the same as khieán cho Parshva trôû thaønh nhaø tieân tri thöù Parshva's, but somewhat more modern. It was 23, vaø Mahavira laø nhaø tieân tri thöù 24 cuûa hoï. natural, therefore, that these two schools Tuy nhieân, cuõng khoâng hoaøn toaøn sai khi noùi should have become one as they actually did raèng Parshva vaø Mahavira ñaõ ñoäc laäp xaây some 250 years after the death of Parshva, döïng neân moät trieát lyù vaø heä thoáng toân giaùo coù when the disciples of Parshva and those of nhöõng giaùo lyù gioáng nhau. Mahavira met at Sravasti and brought about 2) Parsva: A native of Central India. He is also thr Union. Later, the Jainas explained this said to have presided over the Fourth Council. fusion of schools differently by adding According to Professor Soothill in The twenty-two prophets to precede Parshva, Dictionary of Chinese-English Buddhist thereby making Parshva the twenty-third and Terms, Parsva was the tenth patriarch, the Mahavira the twenty-fourth of their prophets. master of Avaghosa, previously a Brahman of It would, however, be quite correct to hold Gandhara, who took a vow to not lie down that Parshva and Mahavira independently until he had mastered the meaning of the evolved a philosophy and a religious system Tripitaka, cut off all desire in the realms of which had identical tenets—Parshva laø ngöôøi sense, form, and non-form, and obtained the ñaõ soáng 250 naêm tröôùc thôøi

Ñöùc Phaät. Ngaøy six supernatural powers and the eight nay ngöôøi ta bieát ñeán oâng nhö laø baäc tieàn boái paramitas. This he accomplished after three cuûa Mahavira. Giôùi luaät ñaoï ñöùc cuûa Parshva years. He died around 36 B.C—Hieáp Toân Giaû coù boán ñieàu, coøn cuûa Mahavira coù naêm ñieàu. (Worship of the Ribs)—OÂng laø moät cö daân Trong caùc ñieàu naøy thì ba ñieàu ñaàu tieân laø vuøng Trung AÁn. OÂng laø ngöôøi chuû toïa Ñaïi hoäi khoâng saùt sanh, khoâng troäm caép, khoâng noùi kieát taäp kinh ñieån laàn thöù tö. Theo Giaùo Sö doái cuûa caû Parshva vaø Mahavira ñeàu gioáng Soothill trong Trung Anh Phaät Hoïc Töø Ñieån, nhau. Ñieàu thöù tö trong giaùo lyù cuûa Parshva laø Hieáp Toân Giaû (thôøi Ñöôøng beân Trung Quoác khoâng ñöôïc coù caùc sôû höõu traàn tuïc keå caû coù goïi Ngaøi Parsva laø Hieáp Toân Giaû) laø vò Toå thöù vôï, ñöôïc Mahavira taùch ra laøm hai ñeå laøm möôøi cuûa AÁn Ñoä, laø thaày cuûa Toå Maõ Minh, thaønh naêm ñieàu. Vieäc khoâng laáy vôï hoaëc soáng ngöôøi ñaõ theä nguyeän khoâng naèm cho ñeán khi ñoäc thaân trong giôùi luaät thöù tö cuûa Mahavira, naøo thaáu trieät chôn lyù trong Tam Taïng Kinh vaø vieäc khoâng coù caùc sôû höõu traàn tuïc ngoaïi Ñieån. Trong ba naêm, Ngaøi ñaõ caét ñöùt moïi duïc töø y phuïc trong ñieàu thöù naêm cuûa giôùi luaät voïng trong Duïc giôùi, saéc giôùi, vaø Voâ saéc giôùi, Mahavira coù veû nhö hôïp laïi vôùi nhau ñeå laøm ñaït ñöôïc luïc thoâng vaø Baùt Ba La Maät. Ngaøi thaønh ñieàu luaät thöù tö cuûa Parshva. Do ñoù, söï thò tòch khoaûng naêm 36 töôùc Taây Lòch—See khaùc bieät chính veà maët thöïc haønh hay ngoaïi Twenty eight Indian Patriarchs. hieän cuûa caùc quy luaät ñaïo ñöùc giöõa Mahavira Part (v) from: Parityajati (skt)—Abandon— vaø Parshva laø trong khi Parshva cuøng caùc moân Divide—To leave—Separate—Taùch rôøi—See ñeä cuûa oâng theo luaät loõa hình thì Mahavira vaø Renunciation. caùc moân ñeä maëc y phuïc maøu traéng, nhöng Part of laksana: Objective appearance—Töôùng chaúng mang theâm moät trang söùc naøo caû. Noùi Phaàn—A form, an idea, a mental eject, one of the moät caùch khaùc, ñöùc tin cuûa Kyø Na theo lôøi four parts of function of cognition—Moät trong töù giaûng cuûa Mahavira cuõng gioáng nhö cuûa phaàn taâm phaùp. Taâm theå bieán laøm caûnh töôùng sôû Parshva, nhöng coù phaàn hieän ñaïi hôn. Do ñoù, duyeân (taát caû chæ laø khaùch quan thu nhieáp trong hai tröôøng phaùi naøy töï nhieân seõ hoøa nhaäp laøm taâm lyù hoïc)—See Four functions of cognition (A). moät nhö ñaõ xaõy ra 250 sau khi Parshva qua

Part or lot of nirvana: Nieát Baøn Phaàn—The lot Perfect or complete Teachings—Thoâng giaùo vaø of nirvana—Moät phaàn cuûa Nieát Baøn. Bieät giaùo Quyeàn Ñaïi Thöøa ñoái laïi vôùi Vieân Part of realization of the self realization: giaùo—See Temporal schools of Mahayana. Chöùng töï chöùng phaàn. Partial teaching: Quyeàn giaùo—Giaùo phaùp Part of self realization: Partial realization— khoâng hoaøn toaøn maø chæ duøng taïm roài boû—See Phaàn chöùng. Dual division of the Buddha's teaching (VI). Parts or Speciality: Bieät Töôùng—See Six Partially correct metaphor: Phaân Duï—A characteristics of everything. metaphor only correct in part, such as saying "a face like the moon."—Moät thí duï chæ coù theå hieåu Partake (v): Chia seû—Tham döï. duï ñöôïc moät phaàn, chöù chaúng theå toaøn phaàn; thí

Partaker (n): Ngöôøi döï phaàn vaøo. duï nhö khi noùi “maët nhö vaàng traêng,” chæ laø laáy Partial and all-embracing: Thieân vieân— moät khía caïnh ñoan chính cuûa vaàng traêng ñeå laøm Hinayana and Mahayana—Caùi töông ñoái thieân noåi baät moät phaàn söï ñoan chính cuûa göông maët maø leäch cuûa Tieåu Thöøa vaø caùi vieân maõn cuûa Ñaïi thoâi. Thöøa. Participant: Ngöôøi tham döï—According to Partial apprehension: Tuøy Phaàn Giaùc. Buddhism, the object of mind and the mind itself 1) One of the four intelligences or apprehensions cannot by separated. Buddhists never observe mentioned in the Awakening of Faith—Töøng anything with complete objectivity. That is to say, phaàn ñoaïn voâ minh, töøng phaàn giaùc chaân giaùo, “mind cannot be separated from the objects.” moät trong boán thöù giaùc ngoä theo Ñaïi Thöøa Thus, nowadays Buddhists suggest people to Khôûi Tín Luaän—See Four apprehensions. utilize the term “participant” for “observer.” For if 2) The third of the four intelligences or there is an observer, there must be a strict apprehensions of the Awakening of Faith— boundary between subject and object, but with a Giaùc ngoä töøng phaàn, moät trong “töù giaùc” ñöôïc participant, the distinction between subject and noùi ñeán trong Khôûi Tín Luaän. ** See Four disappears, and direct experience is possible. The apprehensions of the Awakening of faith. notion of a participant is close to meditation Partial enlightenment: Tuøy Phaàn Giaùc—See practice. When we meditate on our body, Partial apprehension. according to the Satipatthana Sutra, we meditate Partial idea: Thieân kieán. on “the body in the body” emphasis added. This Partial or incomplete prediction: Höõu dö thoï means that we do not consider our body as a kyù—See Two classes of Buddha’s predictions of a separate object, independent of our mind which is disciple’s destiny. observing it. Meditation is not measuring or Partial or incomplete truth: Quyeàn lyù. reflecting on the object of the mind, but directly Partial and minor teaching: Giaùo thuyeát thieân perceiving it. This is called “perception without discrimination.”—Theo Phaät giaùo, caûnh vaø taâm tieåu—The Buddha’s teaching during the first khoâng theå taùch rôøi. ngöôøi Phaät töû khoâng bao giôø twelve years of his ministry—Nghieâng veà caùi nhoû, quan saùt baát cöù thöù gì moät caùch khaùch quan ñöôïc. chæ söï thuyeát phaùp cuûa Ñöùc Phaät trong 12 naêm sau Nghóa laø taâm khoâng theå taùch rôøi khoûi caûnh. Vì theá khi thaønh ñaïo (ngöôøi ta cho raèng nghóa lyù maø Ñöùc maø Phaät töû ngaøy nay ñeà nghò töø “Tham döï vieân” Phaät thuyeát giaûng trong thôøi kyø naày chæ môùi laø thay vì chæ laø “quan saùt vieân.” Vì khi laø quan saùt böôùc ñaàu haïn heïp). vieân, haønh giaû bò giôùi haïn trong söï phaân bieät giöõa Partial prediction: Incomplete prediction—Höõu chuû theå vaø ñoái töôïng, nhöng khi ñaõ laø moät “tham dö thoï kyù—See Two classes of Buddha’s döï vieân” thì söï phaân bieät giöõa chuû theå vaø ñoái predictions of a disciple’s destiny. töôïng bieán maát, nhöôøng choã cho kinh nghieäm tröïc Partial realization: Phaàn chöùng. tieáp. YÙ nieäm “tham döï vieân” ñöa haønh giaû ñeán Partial schools of Mahayana: Intermediate gaàn söï thöïc taäp thieàn quaùn. Khi chuùng ta quaùn and Differentiated doctrines in contrast with the thaân treân thaân, theo kinh Nieäm Xöù, haønh giaû bieát

mình quaùn nieäm thaân treân thaân. Nghóa laø haønh giaû 1) Quyeàn giaùo: See Dual division of the khoâng coi thaân mình nhö moät ñoái töôïng bieät laäp Buddha's teaching (VI). vôùi taâm quaùn nieäm cuûa mình. Thieàn quaùn khoâng 2) Thieân giaùo: See Dual division of the laø söï ño löôøng hay suy töï treân ñoái töôïng quaùn Buddha's teaching (XII). nieäm maø laø moät kinh nghieäm tröïc tieáp veà ñoái Particular teaching of a sect: Giaùo töôùng. töôïng aáy. Caùi kinh nghieäm tröïc tieáp naøy ñöôïc goïi Partridge: Kapinjala (skt)—Ca taàn xa la—Chim laø nhaän thöùc "voâ phaân bieät." tró. Participate (v): Tham döï. Parttasubhas (skt): Thieåu Tònh Thieân—The first Participation (n): Söï tham döï. and smallest heaven (brahmaloka) in the third Participate in something: Contribute to dhyana region of form—Ñeä nhaát thieân thuoäc ñeä something—Goùp phaàn vaøo caùi gì. tam thieàn ôû coõi saéc giôùi. Particle (n): Haït. Parusaka (skt): Ba Laâu Sa Ca—A park in the Particular: Trayastrimsas heaven—Moät coâng vieân treân coõi (a): Caù bieät. trôøi Ñao Lôïi. (n): Ñôn vò ñaëc thuø duy nhaát. Parusakavana (skt): The war park, in the South, Particular form: Individuality—Personal— one of Indra's four parks—Thoâ AÙc Uyeån—See Component parts—Töï Töôùng—See Two forms Four pleasure grounds. (characteristics) of the bhutatathata. Parusavaca (skt): Rough speech—Noùi lôøi thoâ loã Particular states: Viniyata (skt)—Special (coäc caèn). mental function—Taâm sôû bieät caûnh—See Fifty- Parva (skt): Hieáp Toân Giaû. one Dharmas interactive with the Mind. Parvapranidhana (skt): Original vow—Vows of Particular teaching of a sect: Giaùo töôùng (giaùo a Buddha or Bodhisattva, e.g. the fourty eight of thuyeát ñaëc bieät cuûa moät toâng phaùi). Amitabha—Boån nguyeän. Particularly interesting: Kyø thuù. Parvata (skt): Baùt Phaït Ña—An ancient kingdom Particularism (n): Thuyeát aân suûng ñaëc thuø—AÂn and province of Takka, 700 miles north-east of suûng daønh cho moät soá ngöôøi ñaëc bieät. Mulasthanapura, perhaps the modern Futtihpoor Particularist (n): Ngöôøi theo thuyeát ñaëc suûng. between Multan and Lahore—Teân cuûa moät vöông quoác coå hay moät tænh vuøng ñoâng baéc AÁn Ñoä, 700 Particularistic (a): Thuoäc veà thuyeát ñaëc suûng. daäm veà höôùng ñoâng baéc cuûa Mulasthanapura, coù Particulars (n): Visesa (skt)—Bieät Töôùng— leõ baây giôù laø vuøng Futtihpoor giöõa multan vaø Though all things have the universal basis of Lahore. impermanence, they have particular qualities Paryayana (skt): Ba Dieãn Na—Ba Nha Na—An (earth-solidity, heat of fire, etc)—Duø chö phaùp ambulatory, courtyard, or a sheltered place for ñeàu coù chung moät caên baûn voâ thöôøng, chuùng vaãn walking in a temple—Moät haønh lang, saân, hay nôi coù nhöõng phaåm chaát ñaëc bieät rieâng—See Two coù maùi che ñeå ñi haønh thieàn trong töï vieän. forms (characteristics) of the bhutatathata. Partial enlightenment: Tuøy Phaàn Giaùc—Partial Pasakamala (skt): Baùt Taéc Maïc—Traøng chuoãi— Dice-chain, i.e. a rosary. enlightenment, the third of the four intelligences or apprehensions of the Awakening of Faith— Pasamsa (p): Laudation—Praise—Taùn Thaùn hay Giaùc ngoä töøng phaàn, moät trong "töù giaùc" ñöôïc noùi tieáng khen—See Eight winds. ñeán trong Khôûi Tín Luaän—See Four Pasedani Kosala (p): Vua Ba Tö Naëc. apprehensions of the Awakening of faith. Pass across the mundane existence: To go Partial meaning:

Baát lieãu nghóa—Incomplete beyond the cycle of death and rebirth—To leave meaning—Kinh ñieån giaáu ñi moät phaàn thöïc forever the life on earth—Sieâu ñoä. nghóa—See Two meanings of the teachings (A). Pass (v) away: Die—Return to the fairyland— Partial teaching: Quy tieân. ** See Death.

Pass away in the final: Utter passing away— cö ôû choã khoâng coù giaùo ñoaøn Taêng laø phaïm giôùi Tòch dieät. Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Pass away without sorrow: Tòch dieät moät caùch Pass (v) through: Tieán qua. an nhieân. Pass through a kalpa: In the course of a kalpa Pass down the garments: Hand down the or through many existences or lives—Lòch kieáp garments—Truyeàn y. (tieán trình qua moät kieáp hay traûi qua nhieàu ñôøi). Pass down by word of mouth: Maät Phoù—To Passable good: Kha khaù. pass down esoterically—Maät truyeàn hay chæ Passaddhi (p): Thö thaùi—Chi thöù naêm trong thaát truyeàn baèng mieäng chöù khoâng baèng vaên töï. giaùc chi—See Seven Bodhyangas. Pass from mind to mind: Transmit from mind Passing away: Death—Du tieân (cheát). to mind—Truyeàn Taâm—See Pass on the lamp of Passing-away and re-arising to be realised truth. by divine eye: Sanh töû caàn phaûi chöùng ngoä bôûi Pass into meditation: Come into meditation— thieân nhaõn—See Four things to be realized. Enter into meditation—Nhaäp ñònh. Passing away of a thought: Dó Nieäm hay ñaõ Pass into nothingness: Come to nothing—Ñi naûy ra yù nieäm roài—See Four stages of a thought. vaøo hö khoâng. Passing bell: Voâ Thöôøng Chung—The passing Pass (v) on the Buddha's Teachings to gong, for the dying—Chuoâng duøng ñeå ñaùnh leân others: Truyeàn baù giaùo lyù cuûa Phaät cho ngöôøi khi coù ngöôøi laâm chung trong töï vieän. khaùc. Passing circumstances and the objects of the Pass on the lamp of truth: Transmission of the senses: Lòch duyeân ñoái caûnh (traûi qua nhöõng Heart-Seal of the Buddha Seal of mind)—Truyeàn duyeân caûnh). ñaêng—Records of those who have passed on the Passing the marriageable age: Lôõ thôøi. lamp of Buddhist Truth—Transmission of the lamp Passing over: Stepping over—Sieâu vieät—There ot to transmit the light. In fact, there is no truth to are two ways of passing over or bliss—Coù hai transmit; however, a master can seal his pupil's caùch sieâu thoaùt—See Two ways of passing over or achievement of enlightenment by testing and bliss. approving it as true—Truyeàn trao ngoïn ñuoác Passing phenomenon: Moät hieän töôïng ñang troâi chaùnh phaùp. Kyø thaät, khoâng coù söï thaät veà chuyeän qua. truyeàn thöøa naày; tuy nhieân, moät vò thaày coù theå aán chöùng veà söï thaønh töïu giaùc ngoä baèng chöùng Passing thoughts: Unreal fancies—Phuø töôûng. nghieäm khaû naêng cuûa ñeä töû mình. Passion (n): Kama or Rajas (skt)—Duïc voïng— Pass out of meditation: Come out of Ñam meâ—Tham AÙi—Affliction—Cupidity— meditation—Emerge from meditation—Xuaát ñònh. Desire—Indulgence—Lust—Passion. Pass over: Paramita (skt)—To cross over—To (I) An overview of Passion—Toång quan veà Tham Duïc: Greed and lust are unrestrained save—To transform—Chuyeån hoùa—Ñoä. desires for material possessions such as food, Pass on the teaching from mind to mind: sleeping, sexual intercourse, etc., all related Separately handed down—Oral tradition, without to sensual pleasures. We also have a desire writing as in Intuitional school—Bieät

truyeàn. for appropriations, showing off, authority, and Pass three months Rains Retreat with profits. Since they are like bottomless barrel, Bhiksu Sangha: Traûi qua ba thaùng an cö vôùi neither obsessive greed nor desire can be Taêng ñoaøn—A Bhiksuni who passes three month stopped or satisfied. Through tricks, Rains Retreat in a place where there is no Bhiksu expedients, and manipulations we try to reach Sangha, commits an Expression of Regret our goal irrespective of whatever happens to Offence—Vò Tyø Kheo Ni naøo traûi qua ba thaùng an others. We Buddhists must see that greedy people are generally selfish, wicked, and

prone to cause sufferings to others. As a the afflictions. Klesa is generally divided into result, they transform this world into a two groups, primary and secondary. The battlefield where tears are shed like streams, primary comprises of such evil impulses that and sufferings rise like an ocean tide—Tham lie at the foundation of every tormenting aùi, tham duïc ñoøi hoûi nhöõng söï ham muoán veà thought and desire: Nhöõng raøo caûn cuûa duïc vaät chaát nhö theøm aên, theøm nguû, theøm aân aùi, voïng vaø ueá tröôïc laøm trôû ngaïi söï thaønh ñaït vaân vaân, laø nhöõng khoaùi laïc veà nguõ quan. Con Nieát baøn. ngöôøi coøn ham muoán ñeå ñöôïc thoûa maõn (III)Categories of Passion—Phaân loaïi Tham Duïc: nhöõng nhu caàu veà tinh thaàn nhö ham chieám 1) There are four desires or passions—Töù Duïc— ñoaït, ham phoâ tröông, ham quyeàn löïc, ham lôïi See Four desires or passions. loäc. Loøng ham muoán ñaém meâ khoâng bao giôø 2) There are five great passions or disturbers or bieát ngöøng, khoâng bao giôø ñöôïc thoûa maõn caû, Klesas—Coù naêm phieàn naõo caên baûn—See nhö chieác thuøng khoâng ñaùy. Ñeå thoûa maõn duïc Five great disturbers. voïng maø con ngöôøi sanh ra vò kyû, ñoäc aùc, laøm 3) There are six great klesa, passion or haïi, laøm khoå ngöôøi khaùc ñeå mình ñöôïc vui, distressers—Coù saùu phieàn naõo lôùn—See Six ñöôïc sung söôùng. Vì loøng tham maø chuùng ta great klesas, passions or distressers. khoâng ngaïi xöû duïng moïi thuû ñoaïn ñeå ñaït cho Passing through danger leads to anxiety: ñöôïc muïc ñích, baát keå chuyeän gì xaõy ñeán cho Thaáy gian hieåm hay lo—See Ten states of Feeling ngöôøi khaùc. Phaät töû chuùng ta neân thaáy roõ vì Skandha. khoâng tu neân coõi ñôøi trôû thaønh moät ñaáu tröôøng Passion: Duïc voïng—See Three kasaya. maø nöôùc maét ñoå nhö möa raøo, beå khoå daâng Passion of anger: Defilement of anger—Saân leân nhö nöôùc thuûy trieàu bieån khôi. phieàn naõo. (II) Other meanings of Passion—Nhöõng nghóa Passion-defilement: Tình Traàn—Passion- khaùc cuûa Tham Duïc: defilement, or the six gunas or objects of sensation 1) Bandha (skt): Attachment—Bind—Bond— of the six organs of sense; sensation and its data; Tie—Phöôïc—Another name for affliction—sensation-data; passion-defilement—Söï oâ nhieãm Teân goïi khaùc cuûa phieàn naõo—The way of cuûa duïc voïng hay luïc traàn. temptation or passion which produces bad karma (life's distress and delusion), cause one Passion-and- delusion mara: Ma phieàn naõo— to wander in the samsara and hinder one from See Four enemies (maras). reaching enlightenment—Con ñöôøng cuûa caùm Passion of desire: doã vaø duïc voïng sanh ra aùc nghieäp (ñaây chính 1) AÙi thuûy—Desire is like water carrying things laø khoå ñau vaø aûo töôûng cuûa cuoäc soáng), laø along. The semen

that fertilizes evil fruit— nhaân cho chuùng sanh laên troâi trong luaân hoài Loaïi nöôùc töôùi taåm laøm naåy nôû quaû xaáu aùc. sanh töû, cuõng nhö ngaên trôû giaùc ngoä—See 2) Klesa (skt): Temptation—Tham phieàn naõo. Affliction. Passions ended and mind freed: State of the 2) The passions and delusion which aid rebirth Arhat—Laäu taän yù giaûi (traïng thaùi cuûa moät vò A La and hinder entrance into nirvana: Nhöõng duïc Haùn). voïng vaø aûo aûnh tieáp söùc cho taùi sanh vaø laøm Passion of the flesh: One of the three chöôùng ngaïi Nieát baøn. Phieàn naõo chöôùng coøn hinderers—Nhuïc phieàn naõo, moät trong tam coù nghóa laø nhöõng trôû ngaïi cuûa phieàn naõo. chöôùng—See Three Hinderers. Phieàn naõo ñöôïc chia laøm hai nhoùm, phieàn naõo Passion of the heart: One of the three chính vaø phuï. Phieàn naõo chính goàm nhöõng hinderers—Taâm phieàn naõo, moät trong tam thuùc ñaåy xaáu voán naèm trong neàn taûng cuûa moïi chöôùng—See Three Hinderers. tö töôûng vaø öôùc muoán gaây ñau khoå. Passion karma: Pains of life—Traàn luïy. 3) The barrier of temptation, passion or Passions and illusions: AÙi Duïc—There are defilement, which obstructs the attainment of three sources or causes of the rise of the passions the nirvana. Klesa is also means hindrance of

and illusions—Coù ba nguoàn goác gaây neân duïc voïng Passionless dharma: Voâ laäu phaùp—The way of vaø aûo töôûng—See Three causes of the rise of the purity, or escape from the passion and lower passions or illusions. transmigration—Thanh tònh ñaïo, con ñöôøng thoaùt Passions and illusions caused by the khoûi duïc voïng vaø luaân hoài vaøo aùc ñaïo. constant interaction: Passions caused by the Passionless dharma-nature: Voâ laäu phaùp taùnh. continuous stream of latent predispositions, one of Passionless gate: Asravaksaya-jnana (skt)—Voâ three sources or causes of the rise of the passions laäu moân—Entrance to spiritual knowledge free and illusions—AÙi Duïc Löu Chuù Sinh (aùi duïc do from all faults—Cöûa vaøo tri thöùc taâm linh khoâng nhöõng taùc ñoäng lieân tuïc sinh khôûi), moät trong ba coøn bò loãi laàm nöõa. nguoàn khôûi sinh aùi duïc—See Three causes of the Passionless knowledge: Voâ laäu trí. rise of the passions or illusions. Passionless path: Voâ laäu ñaïo—The way of Passions and illusions caused by the mind or purity, or deliverance from passion—Con ñöôøng active thought: One of three sources or causes thanh tònh, hay con ñöôøng giaûi thoaùt khoûi duïc of the rise of the passions and illusions—AÙi Duïc voïng. Töôûng Sinh (aùi duïc do suy nghó maø sinh khôûi), moät Passionless or pure reality: Voâ laäu thöïc töôùng. trong ba nguoàn khôûi sinh aùi duïc—See Three Passionless or pure wisdom: Jnanam-anasrava causes of the rise of the passions or illusions. (skt)—Voâ Laäu Hueä—Knowledge or Passions and illusions caused by the enlightenment, which is free from the taint of objective world: One of three sources or causes egotism—Trí hueä thanh tònh, khoâng bò oâ nhieãm vì of the rise of the passions and illusions—AÙi Duïc vò kyû (Voâ laäu tueä hay trí tueä giaùc ngoä). Töôùng Sinh (aùi duïc do theá giôùi khaùch quan beân Passionless root: Voâ laäu caên—Roots that ngoaøi sinh khôûi), moät trong ba nguoàn khôûi sinh aùi produce pure knowledge—Voâ laäu caên saûn sanh ra duïc—See Three causes of the rise of the passions tònh trí. or illusions. Pass up an opportunity to meet someone: Passion-love:

Duïc aùi—Passion-love, love Boû qua cô hoäi gaëp ngöôøi naøo. inspired by desire, through any of the five senses; Passive: Pessimistic—Tieâu cöïc—See Negative. or love in the passion-realm as contrasted to the Passive space: Non-phenomenal space— love inspired by the dharma—Duïc aùi laø tình yeâu Noumenal space—Voâ Vi Hö Khoâng—Non- khôûi leân do duïc voïng qua nguõ quan; hay laø tình phenomenal or noumenal space which is without yeâu trong duïc giôùi ñoái laïi vôùi tình yeâu do phaùp bounds or limitations, and belongs entirely to khôûi leân. mental conception—Hö khoâng khoâng coù haïn Passion or moral afflictions are bodhi; the löôïng, khoâng coù bieân teá, chaân khoâng tòch dieät, xa one is included in the other: Phieàn naõo töùc boà lìa taát caû chöôùng ngaïi, ñaây thuoäc veà sôû duyeân cuûa ñeà—See Afflictions are Bodhi. yù thöùc—See Two kinds of space. Passion of the skin: One of the three Passivity: Tính thuï ñoäng. hinderers—Bì phieàn naõo, moät trong tam chöôùng— Past: Atito addha (p)—Quaù khöù—See Three See Three Hinderers. dharmas (XX), and Eight misleadings. Passion world: Duïc giôùi—Human world— Past aeon: Trang nghieâm kieáp (kieáp quaù khöù)— Desire world. See Three asankhyeya kalpas. Passionate mind: A desirous, covetous, or Past and the future are finite and that the lustful mind—Duïc taâm. continuity of the mind is infinite: Chaáp quaù Passionless cause: Voâ laäu nhaân—Passionless khöù vaø vò lai laø höõu bieân vaø chaáp töông tuïc laø voâ purity as a cause for beings attaining Nirvana— bieân—A certain person speculates that the origin Voâ laäu nhaân nhaèm giuùp chuùng sanh ñaït ñöôïc Nieát of life flows and functions ceaselessly. He judges Baøn. that the past and the future are finite and that the

continuity of the mind is infinite—Ngöôøi naøo ñoù nhì noùi veà tieàn thaân cuûa Ngaøi. Phaàn thöù ba noùi veà taâm chaáp caùi sinh nguyeân löu duïng chaúng döùt. moái töông giao cuõng nhö nhöõng nhaân vaät lieân heä Chaáp quaù khöù vaø vò lai laø höõu bieân vaø chaáp töônggiöõa tieàn thaân vaø hieän kieáp cuûa Ngaøi. tuïc laø voâ bieân—See Four finitenesses. Past sins: tieàn khieân (nhöõng toäi loãi ñaõ gaây ra töø Past kalpa: Khoaùng Kieáp—The part of a kalpa kieáp tröôùc). that is past—Nhaán maïnh veà ñoä daøi cuûa moät kieáp Past Vows of Earth-Store Bodhisattva: laâu xa veà quaù khöù (nhaán maïnh veà ñoä daøi cuûa moätKsitigarbhapranidhana-Sutra (skt)—Kinh Ñòa kieáp laâu xa veà töông lai thì goïi laø “vónh kieáp”). Taïng Boà Taùt Boån Nguyeän—Earth Store Sutra Past karma: Nghieäp quaù khöù—Past karma is the mentioned about the Buddhaless period, the cause for some results (effects) reaped in the period from the time the nirvana of the historical present life—Nghieäp quaù khöù tích tuï quaû hieän Buddha until the time the coming Buddha taïi—See Three stages of karma. Maitreya descends. In this period, ther is no Past life: Kieáp tröôùc. Buddha; however, the Saha world still has Earth- Past life of seeing and hearing Buddha- Store Bodhisatva who vows to save all beings in truth: Kieán vaên sinh—See Three births to hells. The sutra was translated into Chinese by Siksananda—Kinh Ñòa Taïng, noùi veà moät vò Boà become a Buddha. Taùt ôû vaøo thôøi kyø voâ Phaät, töùc laø thôøi kyø giöõa luùc Past Lives Sutra: Jataka (skt)—Boån Sanh Phaät Thích Ca nhaäp dieät vaø Phaät Di Laëc ra ñôøi. Kinh—Xaø Ñaø Daø—Jataka Sutra, Birth Stories or Trong thôøi

kyù naày khoâng coù moät vò Phaät naøo caû; Past Lives Sutra, a part of the Khuddaka-Nikaya. tuy nhieân, theá giôùi Ta Baø vaãn coù Boà Taùt Ñòa Taïng The 547 Jatakas are by themselves the biggest vôùi boån nguyeän roäng lôùn laø cöùu ñoä moïi chuùng section of the Sutra Pitaka. These are stories of sanh ñau khoå cuûa ñòa nguïc. Kinh ñöôïc Ngaøi Thaät the Sakyamuni Buddha's previous incarnations, Xoa Nan Ñaø dòch sang Haùn töï. one of the twelve classes of sutras, one of the Paste pagoda: Neâ Thaùp—Paste pagoda; a twelve Mahayana sutras. Legendary stories of the mediaeval Indian custom was to make a small Buddha's past lives as a Bodhisattva. These pagoda five or six inches high of incense, place stories depict the series of good acts by which scriptures in and make offerings to it. The Sakyamuni was able to be reborn as the Buddha in esoterics adopted the custom, and worshipped for India. A Jataka story is traditionally divided into the purpose of prolonging life and ridding three parts. The first introduces an incident in the themselves of sins, or sufferings—Theo tuïc AÁn life of Sakyamuni Buddha in India. The second Ñoä, nghieàn höông thaønh boät, troän ñaëc laïi nhö buøn, relates an incident in one of his past existences. ñeå laøm thaùp nhoû cao chöøng naêm saùu taác, ñeå kinh The third demonstrates the casual relationship ñieån beân trong maø cuùng döôøng. Maät Giaùo duøng between the incident in the past and the one in the phaùp cuùng döôøng "Neâ Thaùp" naày ñeå caàu keùo daøi present, and identifies the persons involved in the tuoåi thoï vaø döùt boû moïi toãi loãi khoå ñau. past incident with those living in the present—Boån Sanh Kinh, moät phaàn cuûa Khuddaka-Nikaya. Chæ Pastor (n): Muïc sö (Tin Laønh). rieâng phaàn naày, coù 547 truyeän, laø moät phaàn quan Pasu (skt): Ba Thuù—Loaøi suùc sanh—Any animal. troïng nhaát cuûa Kinh Taïng. Ñaây laø moät trong 12 boä Pasupata (skt): Ba Thaâu Baùt Ña—A particular Kinh Ñaïi Thöøa, coøn goïi laø Chuyeän tieàn thaân Ñöùc sect of Sivaites who smeared their bodies with Phaät hay kinh vaên maø Ñöùc Nhö Lai noùi veà haønh ashes—Phaùi ngoaïi ñaïo khoå haïnh, boâi tro leân khaép nghieäp tu haønh cuûa Ngaøi khi coøn laø Boà Taùt. Kinh thaân mình. ghi laïi nhöõng baøi thuyeát phaùp cuûa Ñöùc Phaät nhaéc Pasupati (skt): Thuù Chuû—Baùt Du Baùt Ña. veà caùc ñôøi tröôùc cuûa Ngaøi, hoài Ngaøi coøn trong 1) Lord of the animals, or herds: Chuùa teå loaøi kieáp Boà Taùt. Kinh cuõng noùi veà nhöõng baøi tieân thuù hay loaøi suùc sanh. ñoaùn veà söï thaønh Phaät cuûa Ngaøi taïi AÁn Ñoä. Kinh 2) Name of a non-Buddhist sect: Teân cuûa moät ñöôïc chia laøm ba phaàn. Phaàn ñaàu noùi veà cuoäc ñôøi chi phaùi ngoaïi ñaïo. Ñöùc Phaät Thích Ca Maâu Ni taïi AÁn Ñoä. Phaàn thöù

Pataka (skt): sect, a precursor of Theravada, were reportedly 1) Dhvaja (skt)—Ketu (skt)—Banner— declared to be orthodox. According to the Records Streamer—Pennant—Ba Daät Ñeà—Phan—Côø of the Buddhist Kingdoms, Fa-Hsien mentioned phöôùn—Ba Ña Ca—Laù côø hay phöôùn treo taïi that there was a magnificient Mahayana chuøa trong caùc ngaøy leã (vaät trang nghieâm bieåu Monastery at Pataliputra, but did not give any töôïng cho uy ñöùc cuûa Ñöùc Phaät)—Flag. details about the development of Mahayana 2) Ba Daät Ñeå Daø—Ba Döôïc Chí—Ba La Daät Buddhism here—Moät thaønh phoá coå cuûa AÁn Ñoä, Chi

Kha—Ba La Daï Chaát Chi Ca—Ba Chaát töông öùng vôùi baây giôø laø Patna, nguyeân thuûy laø Chi Kha—Ba Da Ñeà—Ñoïa Toäi—Those who thaønh Kusumapura. Kinh ñoâ cuûa trieàu ñaïi commit one of the five grave sins, will not Mauryan, naèm veà phía Nam cuûa xöù Ma Kieät Ñaø, only be excommunicated from the order, but Baûn ñòa cuûa Voâ Öu Vöông hay A Duïc Vöông will also fall into avici forever—Nhöõng ai thuoäc xöù Ma Kieät Ñaø. Vaøo thôøi thaønh ba Lieân phaïm giôùi luaät troïng toäi nhö nguõ nghòch, Phaát coøn döôùi quyeàn cai trò cuûa vua A Duïc, trong chaúng nhöõng bò truïc xuaát khoûi giaùo ñoaøn, maø thaønh oâng ra leänh cho nhoùm phi nhaân xaây cung coøn phaûi ñoïa vaøo a tyø ñòa nguïc. ñieän vaø chaát nhöõng taûng ñaù laøm töôøng. Nhöõng Patala (skt): OÁc Tieâu Thaïch—The rock or chaïm troå vaø ñieâu khaéc khoâng phaûi laø nhöõng tröôùc mountain, on the bottom of the ocean, just above taùc cuûa theá gian naøy. Pheá tích nhöõng nôi naøy ñeán the hot purgatory, which absorbs the water and naøy vaãn coøn. Trong toaøn theå vöông quoác Trung thus keeps the sea from increasing and Thoå (AÁn Ñoä) thì thaønh Ba Lieân Phaát laø thaønh phoá overflowing—Nuùi ñaù döôùi ñaùy bieån, beân treân ñòa lôùn nhaát. Ñaây cuõng laø nôi kieát taäp kinh ñieån laàn nguïc noùng, huùt nöôùc vaø giöõ cho löu löôïng nöôùc thöù ba vaøo khoaûng naêm 250 tröôùc Taây lòch vaø khoâng taêng cuõng nhö khoâng traøn ngaäp leân bôø. ñöôïc chuû trì bôûi Moggaliputta Tissa. 1.000 vò Taêng ñaõ ñöôïc trieäu taäp veà tham döï nghò hoäi ñeå baøn thaûo Patali (skt): Baùt Ñaûm La—See Ba Ñaø La—An nhöõng lyù thuyeát khaùc nhau ñaõ ñöôïc phaùt trieån töø ancient kingdom in India—Moät vöông quoác coå ôû khi Ñöùc Phaät Thích Ca Maâu Ni nhaäp dieät. Nhöõng AÁn Ñoä. quan ñieåm naøy veà sau ñöôïc söu taäp trong moät Pataliputra: Kusumapura (skt)—Ba Lieân Phaát— Luaän Taïng coù chuû ñeà “Nhöõng Ñieåm Tranh Luaän.” Hoa Thò Thaønh—An anccient Indian city Quan ñieåm cuûa tröôøng phaùi Vibhajyavada, maø corresponding to modern-day Patna, originally moät vò huøng bieän cuûa tröôøng phaùi Theravada ñaõ Kusumapura. It was the capital of Magadha tuyeân boá laø chính thoáng. Theo Taây Vöïc Kyù cuûa kingdom of the Mauryan dynasty, it located in the ngaøi Phaùp Hieån, chæ coù moät ngoâi töï vieän Ñaïi thöøa southern part of Magadha. This was the residence taïi ñaây maø thoâi, nhöng khoâng noùi theâm chi tieát of Asoka, to whom the title of Kusuma is applied. naøo veà söï phaùt trieån cuûa Phaät giaùo Ñaïi thöøa taïi At the time Pataliputra was ruled by king Asoka. ñaây. In the city he ordered the genie to build the royal Patanjali (skt): The putative compiler of a book palace and pile rocks to make walls. The carving of yoga aphorisms dealing with the philosophy, and sculptures were not of this world. Now their the disciples, and the techniques of meditation ruins can still be seen. This is the largest city of “leading to knowledge of the Godhead.” So little the whole Middle Kingdom. The was also the site is known of Patanjali that guesses as to the date of of the third Buddhist Council (convoked by King his work range all the way from the fourth century Asoka), occurred some time around 250 B.C., and B.C. to the fourth century A.D.—Moät nhaø bieân taäp was headed by the monk named Moggaliputta noåi tieáng cuûa moät taäp chaâm ngoân veà Yoga baøn veà Tissa. A thousand monks were convened at the trieát lyù veà caùc

pheùp tu luyeän vaø kyõ thuaät quaùn council to debate various theories that had töôûng “ñöa ñeán tri kieán thöôïng ñeá.” Ngöôøi ta bieát developed since the death of Sakyamuni Buddha. raát ít veà Patanjali maø chæ ñoaùn raèng taùc phaåm cuûa These view points were later collected in an oâng ñöôïc vieát töø khoaûng theá kyû thöù tö tröôùc Taây Abhidharma text entitled Points of Controversy Lòch ñeán theá kyû thöù tö sau Taây Lòch. (Kathavatthu). The views of the Vibhajyavada

Pataphutana: Kataputana (skt)—Ca-Tra Phuù lyù thuyeát thieàn ñònh, trong thôøi gian ñoù haønh giaû Ñôn Na—Kyø Xuù Quyû—Caø Tra Boá Ñôn Na—A tích tröõ hai loaïi tích tröõ: 1) tích tröõ coâng ñöùc, lieân kind of extremely ugly demons (pretas of heä tôùi vieäc tu taäp coâng ñöùc ñeå coù ñöôïc thieän remarkably evil odour) whose bodies expel the nghieäp; 2) tích tröõ trí tueä, baèng caùch tu taäp thieàn foulest odors, who makes people scream and cry ñònh ñeå ñaït ñöôïc trí tueä nhaèm lôïi laïc chuùng sanh out in pain and agony. They also cause a lot of moïi loaøi. Trong giaùo thuyeát thieàn ñònh cuûa Phaät danger to humans—Moät loaøi quyû cöïc kyø xaáu xí giaùo Ñaïi Thöøa, ngöôøi ta noùi haønh giaû böôùc vaøo vôùi thaân hình hoâi haùm, khi baét ngöôøi thì khieán cho con ñöôøng tích tuï coâng ñöùc baèng caùch phaùt taâm hoï keâu khoùc moät caùch thoáng khoå. Loaøi quyû naày Boà Ñeà. Söï tu taäp treân con ñöôøng naøy ñöa ñeán con cuõng gaây nhieàu nguy hieåm cho loaøi ngöôøi. ñöôøng keá tieáp laø con ñöôøng chuaån bò—See Patava (skt): Keen intelligence—Lôïi Trí. Sambhara. Patched garments: Sanghati (skt): Taêng giaø Path of adornment of Great Enlightening leâ—See Kasaya and Monk’s robe. Beings: Ñaïo trang nghieâm cuûa chö Ñaïi Boà Taùt— Patched or rag clothing: Quaàn aùo baù naïp (duøng According to the Flower Adornment Sutra, nhieàu mieáng vaûi raùch may laïi vôùi nhau)—See Chapter 38, there are ten kinds of way of Four necessaries of a monks (II). adornment of Great Enlightening Beings. Enlightening Beings who abide by these can attain Patched robe: Ñieàn Töôùng Y—A patch-robe, its the supreme way of great adornment of Buddhas, patches resembling the rectangular divisions of without leaving the Ways of Enlightening fields—AÙo Caø Sa chaáp laïi bôûi nhieàu maûnh troâng Beings—Theo Kinh Hoa Nghieâm, Phaåm 38, coù gioáng nhö hình nhöõng bôø ruoäng. möôøi ñaïo trang nghieâm cuûa chö Ñaïi Boà Taùt. Chö Patent or positive: Bieåu thuyeân—A positive Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñaïo ñaïi statement—Ñònh nghóa tích cöïc theo “tri kieán giaùc trang nghieâm voâ thöôïng cuûa Nhö Lai, cuõng chaúng chieáu.”—See Two kinds of definition. boû Boà Taùt Ñaïo—See Ten kinds of way of Paternal (a): Thuoäc veà ngöôøi cha. adornment of Great Enlightening Beings. Paternity (n): Ñaïo laøm cha. Path of Animals: Tiryagyoni-gati (skt)—Suùc Path (n): Marga (skt)—Way—Con ñöôøng— Sanh Ñaïo—See Six gatis. There are two ways—Coù hai con ñöôøng—See Path of Asura: Asura-gati (skt)—A-Tu-La Two paths of cultivation. Ñaïo—See Six gatis. (Right) path: Chaùnh Ñaïo—See Eight Noble Path of beholding the truth: Kieán Ñaïo—See Paths. Way of beholding the truth and Three paths all Path of accumulation: Sambhara-marga (skt)— have to tread. Tö Löông Ñaïo—First of the five paths delineated Path of the birds: Ñieåu Ñaïo. in Buddhist meditation theory, during which one 1) The path of the birds, evasive, mysterious, amasses (tích tröõ) two

“collections”: 1) the difficult, as is the mystic life: Ñöôøng ñi cuûa ‘collection of merit’ (punya-sambhara), involves chim, yù noùi nhöõng vieäc khoù khaên, bí aån. cultivating virtuous deeds and attitudes, which 2) A fabulous island only reached by flight: Moät produce corresponding positive karmic results; and hoøn ñaûo thaàn thoaïi chæ coù theå bay ñeán ñoù maø 2) the ‘collection of wisdom’ (jnana-sambhara), thoâi. involves cultivating meditation in order to obtain Path of ceaseless honor of the enlightened wisdom for the benefit of other sentient beings. In and request them to teach: Ñaïo cung kính toân Mahayana meditation theory, it is said that one troïng khuyeán thænh Nhö Lai khoâng thoâi nghæ—See enters on the path with the generation of the Ten kinds of path of Great Enlightening Beings “mind of awakening” (Bodhicitta). The training of (4). this path leads to the next level, the “path of preparation” (prayoga-marga)—Con ñöôøng thöù nhaát trong naêm con ñöôøng ñaõ ñöôïc vaïch ra trong

Path of ceaseless rejoice in virtue: Ñaïo tuøy hyû abide by these will gain ten appellations of phöôùc ñöùc khoâng thoâi nghæ—See Ten kinds of greatness—Theo Kinh Hoa Nghieâm, Phaåm 38, path of Great Enlightening Beings (4). möôøi ñaïo phaùt trieån phaåm haïnh Phaät quaû cuûa chö Path of ceaseless remove of the barriers of Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày wrongdoing by repentance: Ñaïo saùm tröø toäi thôøi ñöôïc möôøi danh hieäu ñaïi tröôïng phu—See Ten ways of generating the qualities of chöôùng khoâng thoâi nghæ—See Ten kinds of path of Buddhahood of Great Enlightening Beings and Great Enlightening Beings (4). Appellations. Path of completely understanding the truth Path of glory: Ñöôøng coâng danh. without further study: Voâ hoïc ñaïo—See Three Path of Great Enlightening Beings: Boà Taùt paths all have to tread. Ñaïo—According to the The Flower Adornment Path of cultivating the truth: Tu Ñaïo—One of Sutra, Chapter 38, there are ten kinds of path of the three paths that all have to tread on—Moät Great Enlightening Beings. Enlightening Beings trong tam ñaïo maø moïi ngöôøi roài seõ phaûi giaãm who abide by these ten paths can attain the path of leân—See Three paths all have to tread. unexcelled skill in means of all Buddhas—Theo Paths of destinies: Chö thuù—Paths of destinies Kinh Hoa Nghieâm—Phaåm 38, coù möôøi ñaïo cuûa of sentient existence include devas, men, asuras, chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong möôøi ñaïo beings in purgatory, pretas and animals, etc—Chö naày thôøi ñöôïc ñaïo phöông tieän thieän xaûo voâ thuù bao goàm trôøi, ngöôøi, a tu la, ñòa nguïc, ngaï quyû, thöôïng cuûa taát caû Nhö Lai—See Ten kinds of path vaø suùc sanh. of Great Enlightening Beings. Path of Emancipation of great Enlightening Path to happiness: Con Ñöôøng Haïnh Phuùc. Beings: Ñaïo giaûi thoaùt cuûa chö Ñaïi Boà Taùt— Path of the heart: Marga-citta (skt)—The mind According to the Flower Adornment Sutra, which is bent on the right way, which seeks Chapter 38, there are ten Paths Of Emancipation enlightenment—Ñaïo taâm. Of Great Enlightening Beings. Enlightening Path of human beings: Manusya-gati (skt)— Beings who abide by these will attain qualities of Nhaân Ñaïo—See Six gatis. certainty of Enlightening Beings—Theo Kinh Hoa Path of hungry ghosts: Preta-gati (skt)—Ngaï Nghieâm, Phaåm 38, coù möôøi ñaïo ly sanh cuûa chö

Quyû Ñaïo tieáng Phaïn laø Preta—See Six gatis. Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc phaùp quyeát ñònh cuûa Boà Taùt—See Ten Path of insight: Darsanamarga (skt)— Paths Of Emancipation Of Great Enlightening Ditthimagga (p)—Ditthapada (p)—Kieán Ñaïo— Beings. Theory, the way or stage of beholding the truth, Path of Emptiness: Khoâng ñaïo—See Ten kinds i.e. that of the Sravakas and the first stage of Bodhisattva (one who has seen the Truth)—Con of path of Great Enlightening Beings (3). ñöôøng cuûa söï thaáy bieát chaân lyù. Thaáy ñöôïc chaân Paths of evil deeds: AÙc Ñaïo—Evil courses— lyù chaám döùt luaân hoài sanh töû, nhö caùc baäc Thanh Miserable worlds—Realms (paths) of woe— Vaên vaø Sô Ñòa Boà Taùt (baäc ñaõ thaáy ñöôïc chaân There are three realms (paths) of woe. Three lyù)—See Three paths all have to tread (II). lower paths of the six destinations—The paths of The path leading to the end (cessation) of evil deeds, or three evil courses (three miserable worlds)—Coù ba ñöôøng döõ—See Three evil ways. Dukkha: See Path leading to the end (cessation) of suffering. Path of generating the qualities of Buddhahood of Great Enlightening Beings: Path leading to the end (cessation) of Ñaïo phaùt trieån phaåm haïnh Phaät quaû cuûa chö Ñaïi suffering: Ñaïo Ñeá hay con ñöôøng ñöa ñeán chaám Boà Taùt—According to the Flower Adornment döùt ñau khoå—The Eightfold Path to the Cessation Sutra, Chapter 38, there are ten Path of of Duhkha and afflictions, enumerated in the generating the qualities of Buddhahood of Great fourth Noble Truth, is the Buddha's prescription Enlightening Beings. Enlightening Beings who for the suffering experienced by all beings. It is

commonly broken down into three components: voâ giaùn ñaïo. Giai ñoaïn naày lieân heä tôùi giai morality, concentration and wisdom. Another ñoaïn cuûa Tam quaû A Na Haøm—See Four approach identifies a path beginning with charity, modes of progress. the virtue of giving. Charity or generosity Path of life-culture: Cultivating the truth—Tu underlines morality or precept, which in turn Ñaïo—See Three paths all have to tread (B), and enables a person to venture into higher Seven Bodhyangas. aspirations. Morality, concentration and wisdom Path of life-view: Kieán Ñaïo—See Three paths are the core of Buddhist spiritual training and are all have to tread (B), and Eight Noble Paths. inseparably linked. They are not merely Path of meditation: Bhavana-marga (skt)— appendages to each other like petals of a flower, Thieàn ñònh ñaïo—Fourth of the five paths to but are intertwined like "salt in great ocean," to Buddhahood, in which the meditator is said to invoke a famous Buddhist simile—Baùt Chaùnh Ñaïo remove the subtlest traces of afflictions so daãn ñeán söï ñoaïn dieät khoå ñau vaø phieàn naõo ñöôïc thoroughly that they will never reappear. This ñònh roõ trong Töù Dieäu Ñeá laø söï trình baøy cuûa Ñöùc prepares one of the next phase, the "path of no Phaät veà caùi khoå maø taát caû chuùng sanh ñeàu phaûi more learning" (Asaiksa-marga), in which one traûi qua. Noù thöôøng ñöôïc phaân taùch laøm 3 thaønh completes the training and becomes a Buddha. phaàn chuû yeáu: giôùi, ñònh vaø tueä. Moät phöông caùch The meditator also depends his or her familiarity töông töï khaùc cuõng gioáng nhö con ñöôøng naøy with meditation on emptiness (sunyata), which nhöng baét ñaàu baèng boá thí. Boá thí laøm neàn moùng was directly

perceived on the previous level, the cho trì giôùi vaø keá tieáp coù theå giuùp haønh giaû tieán xa “path of seeing” (Darsana-marga)—Con ñöôøng hôn tôùi nhöõng nguyeän voïng cao caû. Giôùi, ñònh, tueä thöù tö trong naêm con ñöôøng ñi ñeán Phaät quaû, trong laø coát loõi cuûa söï tu taäp taâm linh trong ñaïo Phaät vaø giai ñoaïn naày haønh giaû giaûi tröø hoaøn toaøn nhöõng khoâng theå taùch rôøi chuùng ñöôïc. Chuùng khoâng chæ daáu hieäu vi teá cuûa phieàn naõo, cho chuùng khoâng thuaàn tuùy laø nhöõng phaàn phuï trôï vôùi nhau gioáng coøn taùi xuaát hieän nöõa. Giai ñoaïn naày chuaån bò cho nhö nhöõng cuoáng hoa, nhöng ñöôïc hoøa troân vôùi giai ñoaïn keá tieáp, töùc laø “voâ hoïc ñaïo’, trong ñoù nhau gioáng nhö “muoái trong ñaïi döông” daãn ñeán haønh giaû hoaøn taát tu taäp vaø trôû thaønh Phaät. söï so saùnh noåi tieáng cuûa Phaät giaùo—See Path of misery: Illusion, mortality—Phieàn naõo Discipline-Meditation-Wisdom. ñaïo—See Three paths all have to tread (I). Path leads to calm, wisdom, Enlightenment Path to Nirvana: Con ñöôøng ñöa ñeán Nieát and Nirvana: Con ñöôøng ñöa ñeán an tònh, thaéng Baøn—The Buddha shows the Path to Nirvana— trí, giaùc ngoä vaø Nieát Baøn (ñaïo Phaät). Ñöùc Phaät chæ con ñöôøng ñöa ñeán Nieát Baøn. Path of Liberation: Giaûi Thoaùt Ñaïo—See Path Path of no-more learning: Voâ hoïc Ñaïo—See of liberation from all sufferings. Three paths all have to tread (II), and Arhat. Path of liberation from all sufferings: Moksa- Path of Non-Returner: A Na Haøm—Baát Lai— marga (skt)—Giaûi Thoaùt Ñaïo. Quaû vò thöù ba “Baát Lai”—The position of the Way 1) The way of release (the way or path of of Cultivation. He no longer has to undergo birth liberation from) all sufferings by realization and death in the Desire realm—Haønh giaû cuõng of truth: Con ñöôøng giaûi thoaùt khoûi moïi khoå ñang trong tö theá tu Ñaïo. Ngöôøi aáy khoâng coøn trôû ñau phieàn naõo baèng caùch chöùng ngoä chaân lyù. laïi sinh töû trong coõi Duïc giôùi nöõa—See Four kinds 2) The way or doctrine of liberation of holy men (II). (emancipation—Release): Buddhism—Ñaïo Path of not attached to the three worlds: Phaät, ñaïo xuaát ly giaûi thoaùt. Chaúng nhieãm tröôùc tam giôùi ñaïo—See Ten kinds 3) Liberation or freedom, reaching the state of of path of Great Enlightening Beings (3). assurance or proof and knowledge of the truth. This stage associated with the stage of Path of Once-returner: Tö Ñaø Haøm— an Anagamin—Haønh vi sanh nhaát nieäm chaùnh Sakrdagamin (skt)—Nhöùt Lai Ñaïo—Quaû vò thöù trí vaø chöùng ngoä chaân lyù sau khi ñaõ thaønh töïu nhì “Nhaát Lai”—The state of returning only once

again, or once more to arrive, or be born—One aûo töôûng maø khôûi leân nghieäp, töø nghieäp coù khoå, töø who is still subject to “One-return.” The position khoå laïi khôûi sanh aûo töôûng, ñaây laø voøng troøn aùc of the way of cultivation. He still has to undergo nghieät cuûa chuùng sanh)—See Three paths all have “one birth” in the heavens or “once return” among to tread (I). people. The second grade of arahatship involving Path of truth: Con ñöôøng cuûa chôn lyù—Ñaïo only one rebirth—Haønh giaû ñang trong tö theá tu phaûi thoâng löu—According to the Platform Sutra Ñaïo. Ngöôøi aáy vaãn coøn phaûi sanh thieân moät laàn of the Sixth Patriarch’s Dharma Treasure, the hay moät laàn nöõa trôû laïi trong coõi ngöôøi—See Four Sixth Patriarch, Hui-Neng, taught: “Good kinds of holy men (II) and Once-Returner. Knowing Advisors,

the Way must penetrate and Path-opener: The Buddha—Khai ñaïo giaû (ngöôøi flow. How can it be impeded? If the mind does not khai môû ñaïo phaùp). dwell in dharmas, the way will penetrate and flow. Path of purity: Path of Purification—Thanh Tònh The mind that dwells in dharmas is in self- Ñaïo—See Visuddhi. bondage. To say that sitting unmoving is correct is Path of rebirth: Round of rebirth—Voøng luaân to be like Sariputra who sat quietly in the forest hoài sanh töû. but was scolded by Vimalakirti. Good Knowing Advisors, there are those who teach people to sit Path of sages: Difficult path to practice—Tu khoå looking at the mind and contemplating stillness, haïnh. without moving or arising. They claimed that it Path Signlessness: Voâ töôùng ñaïo—See Ten has merit. Confused men, not understanding, kinds of path of Great Enlightening Beings (3). easily become attached and go insane. There are Path of skill in means: Ñaïo phöông tieän thieän many such people. Therefore, you should know xaûo—Moät trong hai ñaïo Boà Taùt, vì Boà Taùt xuaát that teaching of this kind is a greater error."— sanh trí hueä vaø phöông tieän—One of the two paths Theo Kinh Phaùp Baûo Ñaøn, Luïc Toå Hueä Naêng daïy: of Enlightening Beings because they develop "Naày thieän tri thöùc! Nhaát haïnh tam muoäi laø ñoái wisdom and skill in means—See Ten kinds of path vôùi taát caû choã, ñi ñöùng naèm ngoài thöôøng haønh moät of Great Enlightening Beings. tröïc taâm aáy vaäy." Kinh Tònh Danh noùi: "Tröïc taâm Path of skillful practice of ceaseless laø ñaïo traøng, tröïc taâm laø Tònh ñoä. Taâm ñöøng laøm dedication: Ñaïo thieän xaûo hoài höôùng khoâng thoâi nhöõng chuyeän sieåm khuùc, mieäng noùi tröïc, mieäng nghæ—See Ten kinds of path of Great noùi nhaát haïnh tam muoäi maø khoâng haønh tröïc taâm, Enlightening Beings (4). coøn haønh tröïc taâm, ñoái vôùi taát caû caùc phaùp chôù coù Path of sole determination: Boà Ñeà taâm ñoäc chaáp tröôùc. Ngöôøi meâ chaáp phaùp töôùng, chaáp nhaát nhöùt laø Boà Taùt ñaïo, vì chaúng boû Boà Ñeà taâm ñoäc haïnh tam muoäi, chæ noùi ngoài khoâng ñoäng, taâm nhöùt—One path is a Path of Enlightening Beings voïng khoâng khôûi töùc laø nhaát haïnh tam muoäi, ngöôøi because they do not give up the sole khôûi hieåu theá naày töùc laø ñoàng vôùi voâ tình, trôû laïi determination for enlightenment—See Ten kinds laø nhôn duyeân chöôùng ñaïo." Naày thieän tri thöùc! of path of Great Enlightening Beings. Ñaïo phaûi thoâng löu, do ñaâu trôû laïi ngöng treä, taâm Path of Stream-Entry: Tu Ñaø Hoaøn—Döï löu khoâng truï nôi phaùp, ñaïo töùc laø thoâng löu. Taâm neáu ñaïo—Nhaäp Löu—Nghòch Löu—Quaû vò Döï Löu truï phaùp goïi laø töï phöôïc, neáu noùi thöôøng ngoài ñaàu tieân—One who has entered the stream—The khoâng ñoäng, aáy chæ nhö Ngaøi Xaù Lôïi Phaát ngoài position of the way of seeing. He still has to yeân trong röøng laïi bò Ngaøi Duy Ma Caät quôû traùch. undergo seven instances of birth and death—Haønh Naày thieän tri thöùc! Laïi coù ngöôøi daïy ngoài khaùn giaû ñang trong tö theá thaáy ñöôïc Ñaïo. Ngöôøi aáy taâm quaùn tònh, khoâng ñoäng khoâng khôûi, töø ñaây maø vaãn coøn phaûi baûy laàn sanh töû nöõa—See Four kinds laäp coâng khoùa, ngöôøi meâ khoâng hieåu lieàn chaáp of holy men (II). thaønh ra ñieân cuoàng, nhöõng ngöôøi nhö theá naày thaät Path of suffering: Khoå ñaïo (from illusion arises laø ñoâng, daïy nhau nhö theá, neân bieát ñoù laø laàm lôùn." karma, from karma

suffering, from suffering illusion, this is the vicious circle of beings—Töø nôi Path of wealth and fame: Ñöôøng danh lôïi.

Path of wisdom: Ñaïo trí tueä—Moät trong hai ñaïo any sort. The doctrine of conditionality can not be Boà Taùt, vì Boà Taùt xuaát sanh trí hueä vaø phöông labelled as determinism, because in this teaching tieän—One of the two paths of Enlightening Beings both the physical environment and the moral because they develop wisdom and skill in causation (psychological causation) of the means—See Ten kinds of path of Great individual function together. The physical world Enlightening Beings. influences man's mind, and mind, on the other Path of Wishlessness: Voâ nguyeän ñaïo—See hand, influences the physical world, obviously in a Ten kinds of path of Great Enlightening Beings higher degree, for as the Buddha taught in the (3). Samyutta-Nikaya: "The world is led by the mind." If we fail to understand the real significance and Path of work: Action or doing, productive of application to life of the Dependent Arising, we karma—Nghieäp ñaïo—See Three paths all have to mistake it for a mechanical law of casuality or tread (I). even a simple simultaneous arising, a first Pathamajjhanabhumi (skt): Sô Thieàn Thieân— beginning of all things, animate and inanimate. As The first dhyana heaven—The first region, as there is no origination out of nothing in Buddhist large as the whole universe—See Four dhyana thought, Dependent Arising shows the heavens. impossibility of a first cause. The first beginning Pathetic (a): Laâm ly thoáng thieát. of existence, of the life stream of living beings is Pathina (p): Löûa baù theå voâ. inconceivable and as the Buddha says in the Pati Samyutta-Nikaya: "Notions and speculations 1) (p): Hyû—Nhôø taâm trong saùng thanh tònh neân concerning the world may lead to mental thaân vaø taâm coù caûm giaùc nheï nhaøng thích thuù. derangement. O Monks! This wheel of existence, 2) (skt): A master—Possessor—Owner—Lord— this cycle of continuity is without a visible end, Ruler—Sovereign. and the first beginning of beings wandering and Patibhana (p): Hieåu bieát toaøn boä veà (Attha: yù hurrying round, wrapt in ignorance and fettered by nghóa, Dharma: giaùo phaùp, Nirutti: caên nguyeân). craving is not to be perceived." In fact, it is Patibhanapatisambhida (p): Trí Bieän Taøi Voâ impossible to conceive of a first beginning. None Ngaïi—See Unobstructed eloquence in can trace the ultimate origin of anything, not even intelligence. of a grain of sand, let alone of human beings. It is Paticcasamuppada (p): Phaùp Duyeân Khôûi—useless and meaningless to seek a beginning in a beginningless past. Life is not an identity, it is a Dependent Arising is an essential corollary to the becoming. It is a flux of physiological and second and third of the Four Noble Truths, and is psychological changes—Phaùp Duyeân Khôûi laø heä not, as some are inclined to think, a later addition quaû taát yeáu ñoái vôùi Thaùnh ñeá thöù hai vaø thöù ba to the teaching of the Buddha. This Dependent trong Töù Thaùnh Ñeá, vaø khoâng theå, nhö moät soá Arising, this doctrine of conditionality, is often ngöôøi coù khuynh höôùng cho raèng ñaây laø moät söï explained severely practical terms, but it is not a theâm thaét sau naày vaøo lôøi daïy cuûa Ñöùc Phaät. Giaùo mere pragmatical teaching, though it may appear lyù duyeân khôûi naày luoân luoân ñöôïc giaûi thích baèng to be so, owing to

the shortness of the nhöõng töø ngöõ heát söùc thöïc tieãn, nhöng noù khoâng explanations. Those conversant with the Buddhist phaûi laø lôøi daïy chæ coù tính giaùo ñieàu, maëc duø thoaït Canon know that in the doctrine of Dependent nhìn coù veû nhö vaäy, do tính chaát ngaén goïn cuûa caùc Arising is found that which brings out the basic lôøi giaûi thích. Nhöõng ai töøng quen thuoäc vôùi Tam principles of knowledge and wisdom in the Taïng Kinh Ñieån ñeàu hieåu raèng Giaùo Lyù Duyeân Dhamma. In this teaching of the conditionality of Khôûi naày ñöôïc thieát laäp treân cô sôû laøm roõ neùt everything in the world, can be realized the nhöõng nguyeân taéc caên baûn cuûa trí tueä. Trong lôøi essence of the Buddha's outlook on life. This daïy veà taùnh duyeân khôûi cuûa vaïn höõu trong theá conditionality goes on uninterrupted and gian, ngöôøi ta coù theå nhaän ra quan ñieåm cuûa Ñöùc uncontrolled by self-agency or external agency of Phaät veà cuoäc ñôøi. Tính duyeân khôûi naày dieãn tieán

lieân tuïc, khoâng bò giaùn ñoaïn vaø khoâng bò kieåm (I) Four Patidesanniya offences for monks—Töù soaùt bôûi baát cöù loaïi töï taùc hay tha taùc naøo caû. Tuy Ba La Ñeà Xaù Ni—Boán Giôùi hoái quaù daønh cho nhieân, cuõng khoâng theå gaùn cho giaùo lyù Duyeân chö Taêng—According to Most Honorable Khôûi naày laø quyeát ñònh thuyeát hay ñònh meänh Master Minh Ñaêng Quang in The Rules for thuyeát, bôûi vì trong giaùo lyù naày caû hai moâi tröôøng Mendicant Bhiksus, the word Patidesaniya is vaät lyù vaø quan heä nhaân quaû cuûa caù nhaân vaän haønh a Sanskrit word means a confession of an cuøng nhau. Theá giôùi vaät lyù aûnh höôûng ñeán taâm cuûa offence or some sort of transgression of con ngöôøi, vaø taâm cuûa con ngöôøi ngöôïc laïi cuõng monastic rules which ought to be confessed aûnh höôûng ñeán theá giôùi vaät lyù, hieån nhieân ôû möùc before the Order, and the punishments for ñoä cao hôn, vì theo Kinh Töông Öng Boä, nhö Ñöùc these offences are decided by the Order— Phaät noùi: "Theá gian bò daãn daét bôûi taâm." Neáu Theo Toân Sö Minh Ñaêng Quang trong Luaät chuùng ta khoâng hieåu yù nghóa chính xaùc cuûa Phaùp Nghi Khaát Só, chöõ Patidesaniya laø goác chöõ Duyeân Khôûi vaø söï öùng duïng cuûa noù trong cuoäc Baéc Phaïn, coù nghóa laø phaùt loà xöng ra söï vi soáng, chuùng ta seõ laàm laãn cho ñoù laø moät quy luaät phaïm luaät xuaát gia tröôùc Giaùo Hoäi. Boán giôùi nhaân quaû coù tính maùy moùc hoaëc thaäm chí nghó Ba La Ñeà Xaù Ni laø nhöõng vi phaïm maø hình raèng ñoù chæ laø moät söï khôûi sanh ñoàng thôøi, moät phaït phaûi ñöôïc Giaùo Hoäi quyeát ñònh. nguyeân nhaân ñaàu tieân cuûa caùc phaùp höõu tình cuõng 1) A monk should not eat or partake of solid nhö voâ tình. Vì hoaøn toaøn khoâng coù moät söï khôûi food or soft food, having accepted it with his nguoàn naøo töø khoâng maø coù trong lôøi daïy cuûa Ñöùc own hand from the hand of a nun who is not a Phaät. Phaùp Duyeân Khôûi cho thaáy tính khoâng theå relation: Caám chaúng ñau maø aên nhôø ñoà cuûa coù ñöôïc cuûa nguyeân nhaân ñaàu tieân naày. Nguoàn Tyø Kheo Ni xa laï. goác ñaàu tieân cuûa söï soáng, doøng ñôøi cuûa caùc chuùng 2) When a householder invites a monk to come sanh laø ñieàu khoâng theå quan nieäm ñöôïc, vaø nhö to the family. If a nun comes to be standing as Ñöùc Phaät noùi trong Kinh Töông Öng Boä: "Nhöõng though giving directions, saying:

“Here give suy ñoaùn vaø yù nieäm lieân quan ñeán theá gian coù theå curry, give cooked rice here,” that nun should ñöa ñeán söï roái loaïn veà taâm trí. Voâ thæ, naøy caùc Tyø be rebuked by the monk, saying: “Stand aside, Kheo, laø söï luaân hoài. Ñieåm baét ñaàu cuõng khoâng sister, while the monks eat.” If not, the monk theå neâu roõ ñoái vôùi chuùng sanh bò voâ minh che violates the Patidesaniya: Caám chaúng töø choái ñaäy, bò khaùt aùi troùi buoäc, phaûi löu chuyeån luaân Tyø Kheo Ni noùi vôùi thí chuû ñaõi côm cho mình hoài.” Thaät vaäy, raát khoù coù theå hình dung ñöôïc veà (khi thí chuû môøi chö Taêng ñeán nhaø thieát ñaõi moät ñieåm khôûi ñaàu, khoâng ai coù theå phaêng ra cuøng Trai Taêng. Neáu coù moät vò Tyø Kheo Ni ñeán toät nguoàn goác cuûa baát cöù ñieàu gì, ngay moät haït beân baûo thí chuû ñem ñeán cho chö Taêng moùn caùt, huoáng laø con ngöôøi. Truy tìm khôûi ñieåm ñaàu caø ri, moùn côm, vaân vaân. Vò Taêng phaûi quôû tieân trong moät quaù khöù voâ thæ thaät laø moät vieäc laøm traùch ngay vò Tyø Kheo Ni aáy “Ni sö neân ñöùng voâ ích vaø voâ nghóa. Ñôøi soáng khoâng phaûi laø moät qua moät beân khi chö Taêng ñang thoï duïng.” caùi gì ñoàng nhaát, noù laø moät söï trôû thaønh. Ñoù laø Neáu khoâng laø phaïm phaûi toäi Ba La Ñeà Xaù moät doøng bieán dòch cuûa caùc hieän töôïng taâm-sinh Ni). lyù. 3) A monk should not keep begging for foods at Patichcha-samuppada (p): Nidana (skt)— the same house to cause them to be poor Pratitya-samutpada (skt)—Thaäp Nhò Nhaân Duyeân because of their continuous offerings: Caám (Thaäp Nhò Duyeân Khôûi)—See Twelve conditions xin maõi moät nhaø, laøm cho ngöôøi ta ngheøo of cause and effect. tuùng. Patidana (skt): Transfer the merit to— 4) A monk should not reside in those jungle Transferring merit—Hoài höôùng coâng ñöùc. lodgings that are dangerous and frightening for donators who travel to offer foods and Patidesanniya (skt): Ba La Ñeà Xaù Ni—Giôùi hoái drinks: Caám sö aån cö ôû choã nguy hieåm, ñeå coù quaù. söï nguy haïi cho thí chuû khi ñem côm tôùi cho mình.

(II) Eight Patidesanniya offences for nuns—Baùt 7) It is not proper for a nun who is not ill to as for Ba La Ñeà Xaù Ni—Baùt Giôùi hoái quaù daønh cho delicious food (for curing the illness): Caám chö Ni: According to Most Honorable Master neáu khoâng ñau, khoâng ñöôïc xin ñoà ngon. Minh Ñaêng Quang in The Rules for 8) It is not proper for a nun who is not ill to ask Mendicant Bhiksus and Bhiksunis, the word for precious things (usually medications for Patidesaniya is a Sanskrit word means a healing the illness): Caám neáu khoâng ñau, confession of an offence or some sort of khoâng ñöôïc xin ñoà quí (thöôøng laø thuoác men transgression of monastic rules which ought to ñeå trò beänh). be confessed before the Order, and the Patience (n): Ksanti (skt)—Endurance— punishments for these offences are decided Forebearance—Tolerance—Nhaãn Nhuïc—Söï by the Order. Any nun who is not ill, but nhaãn naïi—Patience is one of the most attributes of asking for any one of these below mentioned a Buddhist practitioner. Patience is inner calm and things, commits an offence which ought to be strength that enables us to act clearly in any confessed with clear expression. By clear difficult situation—Nhaãn nhuïc laø moät trong nhöõng expression, it is meant that the nun should ñöùc taùnh cuûa ngöôøi tu Phaät. Kieân

nhaãn laø moät say: “I have fallen, sisters, into a traïng thaùi tónh laëng cuøng vôùi nghò löïc noäi taïi giuùp blameworthy matter which ought to be chuùng ta coù nhöõng haønh ñoäng trong saùng khi laâm confessed and I confessed it.”—Theo Toân Sö vaøo baát cöù hoaøn caûnh khoù khaên naøo—See Three Minh Ñaêng Quang trong Luaät Nghi Khaát Só, sources of cultivation, Four right objects of faith chöõ Patidesaniya laø goác chöõ Baéc Phaïn, coù and five right modes of procedure, and Ten nghóa laø phaùt loà xöng ra söï vi phaïm luaät xuaát Paramitas. gia tröôùc Giaùo Hoäi. Taùm giôùi Ba La Ñeà Xaù Ni (A) Coù hai loaïi nhaãn—There are two kinds of laø nhöõng vi phaïm maø hình phaït phaûi ñöôïc patience or endurance—See Nhò Nhaãn. Giaùo Hoäi quyeát ñònh. Neáu khoâng ñau, maø vò (B) See Nhaãn, Nhaãn Nhuïc Ba La Maät, and Tam Ni naøo ñoøi hoûi moät trong nhöõng ñieàu döôùi ñaây Nhaãn. ñeàu phaïm toäi Ba La Ñeà Xaù Ni, phaûi xöng ra (C) Three kinds of patience—Ba loaïi Nhaãn: roõ raøng. Xöng roõ raøng coù nghóa laø trong kyø Boá 1) Not being upset with those who harm us— Taùt, vò Ni aáy phaûi noùi: “Thöa Ni chuùng, toâi ñaõ Khoâng böïc töùc ñoái vôùi ngöôøi laøm toån haïi phaïm phaûi moät vaán ñeà ñaùng traùch phaûi xöng mình: This type of patience enables us to be toäi xaû ñoïa, vaø toâi xin xöng ra ñaây.” clear-minded and calm no matter how others 1) It is not proper for a nun who is not ill to ask treat us. We usually blame the other person for milk or beans (curd): Caám neáu khoâng ñau, and become agitated when we receive harm. khoâng ñöôïc xin söõa hay ñaäu. Sometimes our agitation takes the form of 2) It has been stated that it is not proper for a self-pity and depression, and we usually nun who is not ill to ask for oil: Caám neáu complain about how badly others treat us. khoâng ñau, khoâng ñöôïc xin daàu. Other times, it becomes anger and we 3) It is not proper for a nun who is not ill to ask retaliate by harming the other person. We for honey: Caám neáu khoâng ñau, khoâng ñöôïc should always remember that if we want other xin maät hoa. people to forgive our shortcomings, other 4) It is not proper for a nun who is not ill to ask people do wish us to be tolerant too, and not for sugar: Caám neáu khoâng ñau, khoâng ñöôïc to take what they say and do to heart when xin ñöôøng. their emotions get our of control—Loaïi kieân 5) It is not proper for a nun who is not ill to ask nhaãn naøy giuùp chuùng ta giöõ ñöôïc taâm trong for flour: Caám neáu khoâng ñau, khoâng ñöôïc saùng vaø ñieàm tónh duø cho ngöôøi khaùc coù ñoái xin boät. xöû vôùi ta nhö theá naøo ñi nöõa. Thöôøng thì 6) It is not proper for a nun who is not ill to ask chuùng ta hay traùch moùc khi chuùng ta bò ngöôøi for ghee (rice soup): Caám neáu khoâng ñau, khaùc laøm haïi. Traïng thaùi khoù chòu aáy coù khi laø khoâng ñöôïc xin chaùo.

caûm giaùc töï tuûi thaân hay bò buoàn khoå, chuùng veà luaät nhôn quaû vaø seõ khoâng coøn traây löôøi ta hay traùch cöù ngöôøi khaùc taïi sao ñoái xöû vôùi trong vieäc giuùp ñôõ ngöôøi khaùc ñoàng caûnh ngoä. mình teä nhö vaäy. Coù khi traïng thaùi khoù chòu Kieân nhaãn laø moät phaåm chaát caàn thieát cho aáy bieán thaønh giaän döõ khieán chuùng ta sanh vieäc tu taäp. Ñoâi khi chuùng ta caûm thaáy khoù taâm muoán traû thuø ñeå laøm haïi ngöôøi khaùc. khaên trong vieäc thoâng hieåu lôøi Phaät daïy trong Chuùng ta phaûi luoân nhôù raèng neáu chuùng ta vieäc cheá ngö taâm thöùc hay trong vieäc kyû luaät muoán ngöôøi khaùc khoan dung ñoä löôïng

cho baûn thaân. Chính taâm kieân nhaãn giuùp ta vöôït nhöõng khuyeát ñieåm cuûa mình thì ngöôøi aáy qua nhöõng khoù khaên treân vaø chieán ñaáu vôùi cuõng muoán chuùng ta hyû xaû vaø khoan dung, nhöõng taâm thaùi xaáu aùc cuûa chính mình. Thay ñöøng ñeå loøng nhöõng lôøi noùi hay haønh ñoäng maø vì mong ñôïi keát quaû töùc thì töø söï tu taäp ngaén ngöôøi aáy ñaõ noùi lôõ hay laøm lôõ khi maát töï chuû. nguûi kieân nhaãn giuùp chuùng ta giöõ taâm tu taäp 2) Transcending problems and pain with a lieân tuïc trong moät thôøi gian daøi. positive attitude—Chuyeån hoùa nhöõng raéc roái (D) Five kinds of Paramita Tolerance. The five vaø khoå ñau baèng moät thaùi ñoä tích cöïc: The stages of Bodhisattva-ksanti, patience or patience to transcend problems enables us to endurance—Naêm loaïi nhaãn nhuïc Ba La transform painful situations, such as sickness Maät—See Five kinds of paramita tolerance. and poverty, into supports for our Dharma (E) There are six kinds of patience—See Six practice. Rather than becoming depressed or kinds of enduance. angry when we’re plagued with difficulties, (F) Ksanti-paramita (skt)—Saèn Ñeà hay Nhaãn we’ll learn from these experiences and face nhuïc Ba La Maät—See Six Paramitas and Ten them with courage—Taâm kieân nhaãn tröôùc Paramitas. nhöõng raéc roái vaø khoå ñau giuùp chuùng ta Patience associated with wisdom: Dieät Phaùp chuyeån hoùa nhöõng tình theá khoå sôû nhö beänh Trí Nhaãn—One of the eight kinds of endurance, hoaïn vaø ngheøo tuùng thaønh nhöõng phaùp hoã trôï the endurance and patience associated with the cho vieäc tu taäp cuûa ta. Thay vì chaùn naûn hay knowledge or wisdom of the dogma of extinction töùc giaän khi rôi vaøo khoå naïn thì chuùng ta laïi of passion and reincarnation—Dieät Phaùp Nhaãn hoïc hoûi ñöôïc nhieàu ñieàu vaø ñoái maët vôùi caûnh hay nhaãn nhuïc ñaït ñöôïc nhôø coù Dieät Phaùp Trí khoå aáy moät caùch can ñaûm. (nhôø Dieät Phaùp Trí maø sanh ra loaïi nhaãn nhuïc coù 3) Enduring difficulties encountered in Dharma theå ñoaïn tröø duïc voïng vaø luaân hoài sanh töû). practice—Chòu ñöïng nhöõng khoù khaên khi tu Patience in attaining absolute reality: Voâ taäp Chaùnh phaùp: Enduring difficulties makes sanh phaùp nhaãn—Kham nhaãn khi ñaït thaønh chaân us more compassionate toward those in lyù tuyeät ñoái—See Three forms of Patience (A). similar situations. Our pride is deflated, our Patience attained through dharma to understanding of cause and effect increases, overcome illusion: Phaùp Nhaãn—See and we won’t be lazy to help someone in Dharmakshanti. need. Patience is a necessary quality when practicing Dharma. Sometimes it’s difficult to Patience attained by regarding suffering as understand the teachings of the Buddha, to unreal: Khoâng nhaãn—See Ten kinds of control our minds, or to discipline ourselves. acceptance. Patience helps us overcome this and to Patience of the body: Thaân nhaãn—Endurance wrestle with our unruly minds. Rather than or forebearing of the body—Nhaãn nhuïc nôi thaân— expecting instant results from practicing See Three kinds of patience. briefly, we’ll have the patience to cultivate Patience of the body and mind: Forebearance our minds continuously in a long period of in both the body and the mind—Nhaãn Nhuïc Thaân time—Chòu ñöïng nhöõng khoù khaên khieán cho Taâm—We can only measure our level of chuùng ta phaùt trieån loøng bi maãn ñoái

vôùi nhöõng attainment and patience of the body and mind ngöôøi laâm vaøo tình caûnh töông töï. Taâm kieâu when we are contempted, slandered, under maïn giaûm xuoáng thì chuùng ta seõ hieåu roõ hôn

calamities, under injustice and all other obstacles. Patience or endurance of human assaults If we want to accomplish the Bodhisattvahood, we and insults: Chuùng sanh nhaãn—See Two kinds should always be forebearing in both the body and of patience. the mind—Chuùng ta chæ coù theå ño löôøng ñaïo löïc Patience which endures enmity and injury: vaø söï nhaãn nhuïc thaân taâm khi chuùng ta bò khinh Naïi Oaùn Haïi Nhaãn—Söï nhaãn nhuïc tröôùc nhöõng huûy, chöôûi maéng, vu oan giaù hoïa, cuõng nhö moïi oaùn haän vaø gaây toån haïi cho chính mình. chöôùng ngaïi khaùc. Neáu muoán thaønh töïu quaû vò Boà Patience of the elimination of suffering: Dieät Taùt, chuùng ta phaûi thöïc haønh thaân nhaãn yù nhaãn. phaùp nhaãn—Endurance or patience of the Patience of the cause of suffering: Taäp phaùp elimination of suffering. Ñaây laø moät trong taùm nhaãn—Endurance or patience of the cause of loaïi nhaãn nhuïc hay söùc nhaãn nhuïc trong duïc giôùi, suffering. Ñaây laø moät trong taùm loaïi nhaãn nhuïc saéc giôùi vaø voâ saéc giôùi. Baùt nhaãn ñöôïc duøng ñeå hay söùc nhaãn nhuïc trong duïc giôùi, saéc giôùi vaø voâ ñoaïn tröø kieán hoaëc trong tam giôùi vaø ñaït ñeán taùm saéc giôùi. Baùt nhaãn ñöôïc duøng ñeå ñoaïn tröø kieán loaïi trí hueä Baùt Nhaõ—This is one of the eight hoaëc trong tam giôùi vaø ñaït ñeán taùm loaïi trí hueä ksanti or powers of patient endurance, in the Baùt Nhaõ—This is one of the eight ksanti or powers desire realm and the two realms above it. The of patient endurance, in the desire realm and the eight powers of endurance are used to cease false two realms above it. The eight powers of or perplexed views in trailokya and acquire eight endurance are used to cease false or perplexed kinds of prajna or wisdom—See Eight ksantis or views in trailokya and acquire eight kinds of powers of patient endurance (A). prajna or wisdom—See Eight ksantis or powers of Patience of enlightenment: Ngoä nhaãn. patient endurance (A). Patience or forbearance of the body: Thaân Patience in cultivation: Tu Nhaãn—Bodhisattvas who practice the ten kinds of dedication and nhaãn—See Three kinds of patience. meditation of the mean, have patience in all things Patience or forbearance of the mind: Taâm for they see that all things, phenomena and nhaãn—See Three kinds of patience. noumena, harmonize—Boà Taùt tu taäp thaäp hoài Patience or forbearance of the mouth: Khaåu höôùng vaø Trung Quaùn thaáy raèng chö phaùp, söï lyù nhaãn—See Three kinds of patience. ñeàu dung hoøa neân sanh tu nhaãn—See Eight Patience in hearing the sound: Endure the ksantis or powers of patient endurance (A). sound we hear—Understanding the truth we Patience of cultivation of the Path of hear—AÂm höôûng nhaãn—Kham nhaãn chòu ñöïng elimination of suffering: Ñaïo phaùp nhaãn— nhöõng aâm thanh mình nghe—See Three forms of Endurance of cultivation of the Path of Patience (A). elimination of suffering—See Eight ksantis or Patience of joy: Achieved on beholding by faith powers of patient endurance (A). Amitabha and his Pure-Land—Hyû nhaãn. Patience with Dharmas of Accumulation: Patience with Kinds of Accumulation: Taäp Taäp Phaùp nhaãn—See Sixteen minds. loaïi nhaãn—See

Sixteen minds. Patience with Dharmas of Extinction: Dieät Patience with Kinds of Extinction: Dieät loaïi Phaùp nhaãn—See Sixteen minds. nhaãn—See Sixteen minds. Patience with Dharmas of Suffering: Khoå Patience with Kinds of Suffering: Khoå loaïi phaùp nhaãn—See Sixteen minds. nhaãn—See Sixteen minds. Patience with Dharmas of the Way: Ñaïo Patience with Kinds of the way: Ñaïo loaïi Phaùp nhaãn—See Sixteen minds. nhaãn—See Sixteen minds. Patience or endurance of the assaults of Patience of the mind: Taâm nhaãn hay YÙ nhaãn— nature: Phaùp nhaãn—See Two kinds of patience. See Three kinds of patience, and Three forms of Patience.

Patience (forbearance) of the mouth: Patience and wisdom: Nhaãn Trí—Nhaãn nhuïc Uttering no rebuke under insult or persecution— vaø trí tueä. Khaåu nhaãn. 1) In the Hinayana, patience is cause, wisdom 1) Uttering no rebuke under insult or effect: Theo Tieåu Thöøa Höõu Boä thì “nhaãn” laø persecution: One of the three patiences. The nhaân, coøn “trí” laø quaû. other two are patience of the body (thaân 2) In Mahayana, the two are merged, though nhaãn) and patience of the mind (yù nhaãn)— patience precedes wisdom: Theo Ñaïi Thöøa thì Moät trong tam nhaãn. Hai nhaãn kia laø thaân “nhaãn” vaø “trí” khoâng khaùc nhau, duø nhaãn coù nhaãn vaø yù nhaãn—See Three forms of tröôùc trí (tueä taâm an truï ôû phaùp goïi laø nhaãn, Patience. ñoái caûnh quyeát ñoaùn goïi laø trí; hay nhaãn laø 2) See Three kinds of patience. khoâng chöôùng ngaïi, coøn trí laø giaûi thoaùt). Patience of nirvana: Tòch dieät nhaãn—See Five Patient endurances: Nhaãn nhuïc—See Ten kinds of paramita tolerance. grounds (I). Patience in obeying the truth: Nhu thuaän Patient prince: Nhaãn Nhuïc Thaùi Töû—The nhaãn—Kham nhaãn khi laéng nghe chaân lyù—See prince of Varanasi (Benares), who gave a piece of Three forms of Patience (A). his flesh to heal his sick parents, which was Patience and perseverance: Ñònh nhaãn— efficacious because he had never given way to Patience and perseverance in meditation—Kieân anger—Vò thaùi töû cuûa thaønh Varanasi, Ba La Naïi, nhaãn trong thieàn ñònh. ngöôøi ñaõ caét thòt mình ñeå chöõa laønh beänh cho meï Patience prince: Nhaãn Nhuïc Thaùi Töû—See cha maø khoâng toû chuùt giaän hôøn khoù chòu. Patient prince. Patient progress: Khama-patipada (p)—Kham Patience rest in belief in immortality: Voâ Nhaãn Haønh—See Four kinds of progress (B). Sanh Nhaãn—The patience rest in belief in no Patient rsi: Ksantirsi (skt)—Enduring rsi—Saèn rebirth, the state in which interference do not ñeà tieân nhaân—Name of Sakyamuni Buddha in a previous incarnation—Teân cuûa Ñöùc Phaät Thích Ca arise—An truï ôû caùi lyù khoâng sanh khoâng dieät maø Maâu Ni trong tieàn kieáp. khoâng ñoäng, töùc laø traïng thaùi maø trong ñoù khoâng coøn söï can thieäp naøo nöõa. Patiently endure (v): Saha (skt)—Kham nhaãn— Patience of suffering: Endurance of suffering— Nhaãn nhuïc chòu ñöïng khoå naïn—To bear patiently. Khoå phaùp nhaãn—This is one of the eight ksanti or Patigha (p): powers of patient endurance, in the desire realm 1) Evil thoughts: AÙc yù—See Seven defilements. and the two realms above it. The eight powers of 2) Hatred: Saân—Naõo haïi—One of the three endurance are used to cease false or perplexed fires (Greed, Hatred, and Illusion). views in trailokya and acquire eight kinds of 3) Resentment: Saân Tuøy Mieân—The underlying prajna or wisdom—Ñaây

laø moät trong taùm loaïi tendency to aversion—The inherent tendency nhaãn nhuïc hay söùc nhaãn nhuïc trong duïc giôùi, saéc to resentment—See Seven underlying giôùi vaø voâ saéc giôùi. Baùt nhaãn ñöôïc duøng ñeå ñoaïn tendencies. tröø kieán hoaëc trong tam giôùi vaø ñaït ñeán taùm loaïi Patiloma (p): Söï chaám döùt—Cessation. trí hueä Baùt Nhaõ—See Eight ksantis or powers of Patimokkha (p): Pratimoksha (skt)—The 227 patient endurance (A). disciplinary rules binding on the Bhikkhu and 311 Patience towards all living beings under all for Bhikkhuni, according to the Theravada circumstances: Chuùng sinh nhaãn. Buddhism, recited on Uposatha days (nhöõng ngaøy Patience towards all under all Boá Taùt) for the purposes of confession—Giôùi luaät circumstances: Chuùng sanh nhaãn. ñöôïc ghi trong taïng luaät (227 giôùi cho Tyø khöu vaø Patience under suffering: Thoï khoå nhaãn—An 311 giôùi cho Tyø khöu ni), taïng ñaàu tieân trong Tam Taïng Pali cuûa Phaät giaùo nguyeân thuûy. Chö Taêng thoï khoå nhaãn hay Nhaãn nhuïc tröôùc khoå ñau—See Two kinds of patience (B).

Ni moãi thaùng phaûi tuïng giôùi boån hai laàn vaøo ngaøy “Cycle of Existence” ceases. In the Majjhima möôøi boán vaø ba möôi moãi thaùng. Nikaya, the Buddha explained: “How is there not Patimokkha Sila (p): Ba La Ñeà Moäc Xoa—The re-becoming in the future? By the cessation of fundamental moral code, various rules which a ignorance, by the arising of knowledge, by the monk is expected to observe—Giôùi luaät caên baûn cessation of craving there is thus no re-becoming maø moät vò Tyø Kheo phaûi trì giöõ—See Four kinds in the future.” In the Dhammapada (153-154), on of higher morality. attaining Enlightenment, the Buddha spoke these Patina-dhatu (p): The sublime element—Thaéng joyful words: giôùi—See Three dharmas (XIII) (C). “Repeated births are each a torment. Seeking but not finding the “House Builder”, Patipada (p): Söï tieán trieån—Progress which may I wandered through many a Samsaric birth. be painful or pleasant. O “House Builder”, thou art seen, Patipadanuttariyam (p): The unsurpassable of Thou wilt not rebuild the house. practice—Haønh voâ thöôïng—See Three dharmas All thy rafters have been shattered, (XLIII). Demolished has thy ridge pole been. Patipatti Dhamma (p): Phaùp haønh. My mind has won the Unconditioned (Nirvana), Patipuccha-vyakaraniyo-panho (p): Requiring The extinction of craving is achieved.” (fruit of a counter-question—Traû lôøi caâu hoûi baèng caùch Arhat) chaát vaán—See Four ways of answering questions. Theo Phaät giaùo, thöùc taùi sanh khoâng phaûi laø moät Patisambhida (p): Voâ Ngaïi Bieän—Söï hieåu bieát töï ngaõ hay linh hoàn, hoaëc moät thöïc theå caûm thoï do tröïc giaùc chöù khoâng do hoïc hoûi—See quaû baùo toát xaáu cuûa nghieäp thieän aùc, maø laø thöù taùi Unobstructed eloquences. sanh ñöôïc quyeát ñònh bôûi caùc duyeân. Ngoaøi duyeân Patisandhi-vinnana (p): Rebirth khoâng coù thöùc sanh khôûi. Chuùng ta ñaët teân cho Consciousness—Thöùc Taùi Sanh—In Buddhism, doøng taâm thöùc naày baèng nhöõng töø nhö: sanh, töû, rebirth consciousness is not a Self or a Soul, or an tieán trình taâm, vaân vaân. Kyø thaät chæ coù nhöõng saùt Ego-entity that experiences the fruits of good and na taâm, saùt na taâm cuoái cuøng chuùng ta goïi laø “töû”, evil deeds. Consciousness is generated by saùt na taâm ñaàu tieân chuùng ta goïi laø

“sanh”. Nhö conditions. Apart from condition there is no arising vaäy, nhöõng laàn sanh töû xaõy ra trong doøng taâm thöùc of consciousness. We call names such as birth, naày, cuõng chæ laø moät chuoãi cuûa nhöõng saùt na taâm death, thought-processes, and so on, to a stream of töông tuïc maõi maõi maø thoâi. Bao laâu con ngöôøi coøn consciousness. There are only thought-moments. chaáp chaët vaøo söï hieän höõu do voâ minh, aùi, vaø thuû The last thought-moment we call death, and the cuûa hoï, chöøng ñoù caùi cheát ñoái vôùi ngöôøi aáy vaãn first thought-moment we call birth. Thus, birth and khoâng phaûi laø söï chaám döùt cuoái cuøng. Hoï seõ tieáp death occur in this stream of consciousness, which tuïc laên troâi trong “Baùnh xe sinh toàn” hay “voøng is only a series of ever continuing thought- luaân hoài” cuûa hoï. Ñaây laø troø chôi baát taän cuûa moments. So long as man is attached to existence “nhaân vaø quaû” ñöôïc nghieäp duy trì söï chuyeån through his ignorance, craving and clinging, to him ñoäng khoâng ngöøng, bò che laáp bôûi voâ minh vaø thuùc death is not the final end. He will continue his ñaåy bôûi aùi duïc. Vì nghieäp do chuùng ta taïo taùc, neân journey of whirling round the “Wheel of chuùng ta coù ñuû söùc maïnh ñeå beû gaãy chuoãi nhaân Existence.” This is the endless play of “cause and quaû baát taän naày. Chính do ñoaïn tröø voâ minh vaø caét effect” or action and reaction kept in perpetual ñöùt ñoäng löïc thuùc ñaåy cuûa noù laø tham aùi, khaùt motion by karma concealed by ignorance khao söï hieän höõu, öôùc muoán soáng naày, maø voøng propelled by craving or thirst. As karma, or action, luaân hoài döøng laïi. Theo Kinh Trung Boä, Ñöùc Phaät is of our own making, we have the power to break giaûi thích: “Laøm theá naøo söï taùi sanh trong töông this endless chain. It is through the eradication of lai khoâng xaõy ra? Do söï dieät cuûa voâ minh, maø ignorance and of this driving force, craving, this tham aùi ñöôïc ñoaïn dieät, nhö vaäy söï taùi sanh trong thirst for existence, this will to live, that the töông lai khoâng xaõy ra. Theo Kinh Phaùp Cuù (153-

154), sau khi ñaït ñeán giaùc ngoä, Ñöùc Phaät ñaõ noùi Mahakasyapa what the Buddha’s transmission leân nhöõng lôøi haân hoan naày: was, Mahakasyapa said: “Go and take the “Lang thang bao kieáp soáng banner-stick down!” Ananda understood him Ta tìm nhöng khoâng gaëp at once. Thus the mind-sign was handed down Ngöôøi xaây döïng nhaø naày successively. The teaching was called the Khoå thay phaûi taùi sanh ‘school of the Buddha-mind.’: Lòch söû cuûa OÂi! Ngöôøi laøm nhaø kia, Thieàn Toâng vaãn coøn laø moät huyeàn thoaïi. Nay ta ñaõ thaáy ngöôi, Truyeàn thuyeát cho raèng moät ngaøy noï, thaàn Ngöôøi khoâng laøm nhaø nöõa, Phaïm Thieân hieän ñeán vôùi Ñöùc Phaät taïi nuùi Ñoøn tay ngöôi bò gaãy Linh Thöùu, cuùng döôøng Ngaøi moät caùnh hoa Keøo coät ngöôi bò tan Kumbhala vaø yeâu caàu Ngaøi giaûng phaùp. Ñöùc Taâm ta ñaït tòch dieät Phaät lieàn böôùc leân toøa sö töû, vaø caàm laáy caønh Tham aùi thaûy tieâu vong.” hoa trong tay, khoâng noùi moät lôøi. Trong ñaïi Pativedha Dhamma (p): Phaùp thaønh. chuùng khoâng ai hieåu ñöôïc yù nghóa. Chæ coù Ma Pativinodeti (p): Pariksina (skt)—Taåy tröø—To Ha Ca Dieáp laø mæm cöôøi hoan hyû. Ñöùc Phaät dismiss—To dispel—To get rid of—To noùi: “Chaùnh Phaùp Nhaõn Taïng naày, ta phoù eradicate—To remove. chuùc cho ngöôi, naøy Ma Ha Ca

Dieáp. Haõy nhaän laáy vaø truyeàn baù.” Moät laàn khi A Nan Patra (skt): An almsbowl—A drinking bowl—Baùt hoûi Ca Dieáp Ñöùc Phaät ñaõ truyeàn daïy nhöõng Ña La—Baùt khaát thöïc—ÖÙng löôïng khí—A bowl gì, thì Ñaïi Ca Dieáp baûo: “Haõy ñi haï coät côø (a vessel, receptacle, an almsbowl). The almsbowl xuoáng!” A nan lieàn ngoä ngay. Cöù theá maø taâm of the Buddha is said to have been brought by aán ñöôïc truyeàn höøa. Giaùo phaùp naày ñöôïc goïi Bodhidharma to China in 520 A.D—Baùt laø moät laø “Phaät Taâm Toâng.” loaïi vaät duïng duøng ñöïng thöùc aên cho chö Taêng Ni. 2) According to Prof. Junjiro Takakusu in The Ngöôøi ta noùi Toå Boà Ñeà Ñaït Ma ñaõ ñem chieác baùt Essentials of Buddhist Philosophy, the cuûa Phaät ñeán Trung Quoác vaøo khoaûng naêm 520 meditation of the patriarchal Zen was not an sau Taây Lòch. analytical like science, nor was it a Patriarch (n): Teacher of one’s teacher—Toå hay synthetical method like philosophy. It was a tröôûng laõo, ngöôøi saùng laäp ra toâng phaùi—Founder method of thinking without ordinary thinking, of a school in Buddhism. transcending all methods of logical argument. Patriarch Bodhidharma: Toå Boà ñeà Ñaït ma. To think without any method of thinking is to Patriarchal (a): Thuoäc veà toå. give opportunity for the awakening of the Patriarchal meditation: Toå Sö Thieàn—The intuitional knowledge or wisdom. All methods Zen of the Patriarchs—Zen Patriarchate. of meditation as taught by Hinayana, by 1) The history of Zen is mythical. It is said that Yogacara (quasi-Mahyana), by the abrupt one day Brahma came to the Buddha who was method of calmness and insight residing at the Vulture Peak, offered a (samathavipasyana) of T’ien-T’ai, or by the Kumbhala flower, and requested him to mystical yoga of Shingon can be used if the preach the Law. The Buddha ascended the aspirant likes, but are in no way necessary. Lion seat and taking that flower touched it The ideas peculiar to Zen may be summarized with his fingers without saing a word. No one as follows: “from mind to mind it was in the assembly could understand the transmitted, not expressed in words or written meaning. The venerable Mahakasyapa alone in letters; it was a special transmission apart smiled with joy. The world-Honoured One from the sacred teaching. Directly point to the said: “The doctrine of the Eye of the True human mind, see one's real nature and Law is hereby entrusted to you, Oh become an enlightened Buddha.” The idea Mahakasyapa! Accept and hand it down to was very well expressed in Hakuin’s hymn on posterity.” Once when Ananda asked sitting and meditating: “All beings are

fundamentally Buddhas; it is like ice (which 1) Chuû nhaân—Keû sôû höõu. represents our actual condition) and water 2) Ngöôøi baûo trôï. (which represents an underlying Buddha- 3) Lord of charity: Danapati (skt)—Ñaøn chuû. nature); without water there will be no ice, Patron of Buddhism: Danapati (skt)— etc. This very earth is the lotus-land and this Almsgiver— Benefactor—Lord of charity—Ñaøn body is Buddha.”: Theo Giaùo Sö Junjiro chuû (thí chuû). Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Patronage (n): Söï baûo trôï—Söï baûo hoä—Under Giaùo, Thieàn cuûa Toå Sö khoâng phaûi laø phöông the patronage—Döôùi söï baûo trôï. phaùp phaân taùch nhö khoa hoïc, cuõng khoâng Patta (p): ÖÙng löôïng khí—See Patra. phaûi laø moät phöông phaùp toång hôïp nhö trieát Pattabha (p): Ñöôïc ñaït ñeán. hoïc. Ñaây laø moät heä

thoáng tö duy khoâng tö duy theo thoâng tuïc, noù sieâu vieät taát caû nhöõng Patthana (p): Boä Vò Trí—The Book of Causal phöông phaùp cuûa luaän chöùng hôïp lyù. Tö duy Relations, one of the books of the Theravadin khoâng caàn phöông phaùp tö duy laø ñeå taïo cô Abhidhamma Pitaka. This book is concerned with hoäi cho söï thöùc tænh cuûa tueä giaùc. Haønh giaû coù the causal relations, a full discussion of pratitya- theå aùp duïng nhöõng phöông phaùp tu thieàn cuûa samutpada—Saùch Phaùt Thuù hay quyeån saùch ñeà Tieåu Thöøa, cuûa Du Giaø Luaän (baùn Ñaïi Thöøa), caäp ñeán nhaân quaû töông quan, moät trong nhöõng boä phaùp chæ quaùn cuûa toâng Thieân Thai, hay Du saùch cuûa Boä Luaän Taïng cuûa tröôøng phaùi Phaät giaùo Giaø bí maät cuûa toâng Chaân Ngoân neáu haønh giaû Nguyeân Thuûy. Boä saùch naøy bieân soaïn nhöõng tranh thích, nhöng thaät ra taát caû nhöõng phöông phaùp luaän ñaày ñuû veà taùnh duyeân khôûi—See Theravada naày ñeàu khoâng caàn thieát. Quan ñieåm cuûa (V) (7). Thieàn toâng coù theå toùm taét nhö sau: “Dó taâm Pattra (skt): Boái Ña—Palm leaves from the truyeàn taâm, baát laäp vaên töï, giaùo ngoaïi bieät Borassus flabelli-formis, grown in Magadha, truyeàn, tröïc chæ nhaân taâm, kieán taùnh thaønh leaves and bark are used for writing material—Phaät,” hay “Thöû taâm töùc Phaät.” Baïch AÅn Teân moät loaøi caây keø moïc taïi xöù Ma Kieät Ñaø, duøng Thieàn Sö ñaõ phaùt bieåu yù kieán naày raát roõ trong laøm vaät lieäu vieát saùch (cao töø saùu ñeán baûy tröôïng, baøi keä veà phaùp ‘toïa thieàn’: “Chuùng sanh voán muøa ñoâng khoâng ruïng laù, laù moûng vaø mòn coù theå laø Phaät; cuõng nhö baêng (cô duyeân hieän taïi cuûa duøng ñeå vieát chöõ). chuùng ta) vaø nöôùc (Phaät taùnh aån taøng), khoâng Pattra tablets: Boái Ñieäp—Pattra tablets, sutras coù nöôùc thì khoâng coù baêng. Chính theá gian written on palm leaves—Kinh vaên ñöôïc vieát treân naày laø lieân hoa caûnh giôùi vaø thaân naày laø laù boái. Phaät.” Patu (skt): Tiksna (skt)—Lôïi caên—Clever— Patriarchal Zen: Zen—Zen stresses the Sharp—Keen. immediate enlightenment of the practitioner—Toå Paucity (n): Söï ngheøo naøn thieáu thoán. Sö Thieàn—See Patriarchal meditation. Paulkasa (skt): Pukkasa or Pulkasa (skt)—Boå Patriarchs of Zen: Toå Thieàn Toâng. Yeát Sa—Coøn goïi laø Boác Yeát Sa. Patriotic (a): AÙi quoác. 1) An aboriginal, or the son of a “sudra” father Patriotism of the country’s welfare: Thoughts and of a “kshatriya” mother, interpreted as of the country’s welfare—Quoác ñoä giaùc—AÙi quoác low caste, scavenger: Teân moät gioáng ngöôøi haï hay nghó ñeán söï lôïi ích cuûa quoác gia—See Eight tieän ôû AÁn Ñoä ngaøy xöa, cha thuoäc giai caáp thuû wrong perceptions of thought. ñaø la, meï thuoäc giai caáp saùt ñeá lôïi. Patriotism and love for all: AÙi quoác aùi quaàn 2) Also an unbeliever in the Buddhist doctrine of (yeâu nöôùc thöông noøi). law of retribution: Coøn aùm chæ nhöõng ngöôøi khoâng tin luaät nhôn quaû cuûa nhaø Phaät. Patrol and receive any complaints:Tuaàn AÙn (tuaàn haønh vaø ghi nhaän nhöõng than phieàn trong töï Pauranasthitidharmata (skt): Originally vieän). Abiding Essence of things—Boån truï phaùp tính. Patron (n):

Pausa (skt): Taisa (skt)—Baùo Sa—The first of Pay (v) someone back in his own coin: Pay the three Indian winter months, from 16th of the someone out—Return in kind—Baùo phuïc. 10th Chinese month (between the months of Pay someone

compensation: Ñeàn buø cho ai. December and January)—Thaùng ñaàu tieân trong ba Pay (v) someone out: Pay someone back in his thaùng muøa ñoâng ôû AÁn Ñoä, töø 16th thaùng möôøi cuûa own coin—Return in kind—Baùo phuïc. Trung Quoác—See Twelve Months of a Year in Pay tribute: Coáng leã. India (10). Pay (v) a visit to someone: Thaêm vieáng ai. Pausamasa (skt): Baûo Sa Ma Taåy—According to Pay (v) a visit to a superior: Baùi kieán. Eitel in The Dictionary of Chinese-English Buddhist Terms, Pausamasa is the tenth Indian Payas (skt): Baø Da—Nöôùc hay chaát loûng—Water, month, beginning on the 16th of the 12th Chinese liquid, or fluid—Juice. month—Theo Eitel trong Trung Anh Phaät Hoïc Töø Payasa (p): Söõa boø. Ñieån, Pausamasa laø thaùng thöù möôøi cuûa AÁn Ñoä, Payattika (skt): Ba daät ñeà (90 giôùi phuï cuûa tyø baét ñaàu töø 16th thaùng chaïp cuûa Trung Hoa—See kheo). Twelve Months of a Year in India. Peas: Ñaäu non—See Eight kinds of congee. Paustika (skt): Boá Saéc Tröøng Ca—For success or Peace (n): An laønh. prosperity. One of the five kinds of esoteric 1) Ksema (skt)—Tranquil—Quiet—Pacify—An ceremonial—Taêng ích hay Taêng vinh coù nghóa laø laïc—Thanh bình—Hoøa bình—Peace can exist taêng tröôûng. Moät trong naêm loaïi tu phaùp—See only in the present moment. It is ridiculous to Five kinds of esoteric ceremonies. say, “Wait until I finish this, then I will be Pavaka (p): Tònh hoûa. free to live in peace.” What is “this?” A Pavarana (p): Leã Töï töù. degree, a job, a house, a car, the payment of a Pave the way for someone: Doïn ñöôøng cho ai. debt? If you think that way, peace will never come. There is always another “this” that will Pavilion of the mind: Taâm Höôûng (thaân)—The follow the present one. According to body. Buddhism, if you are not living in peace at Pavivekavudham (p): Detachment—Xaû ly— this moment, you will never be able to. If you See Three dharmas (XXXVIII). truly want to be at peace, you must be at Pay (v) attention to: Ñeå yù tôùi—To watch out— peace right now. Otherwise, there is only “the To take notice. hope of peace some day.”—An laïc laø moät caùi Pay (v) a debt of gratitude: Acknowledge (v)— gì coù theå hieän höõu trong giôø phuùt hieän taïi. Requite favours—Return good for good—Baùo aân. Thaät laø kyø cuïc khi noùi, “Haõy ñôïi cho ñeán khi Pay homage to a star: Tinh Teá—Tinh cuùng— toâi laøm xong caùi naøy roài thì toâi thoaûi maùi ñeå To sacrifice, or pay homage to a star, especially soáng trong an laïc ñöôïc.” Caùi aáy laø caùi gì? Moät one’s natal star (this is the way of worship of maûnh baèng, moät coâng vieäc, moät caùi nhaø, moät heretic sects)—Cuùng baùi sao, ñaëc bieät laø sao boån chieác xe, hay traû moät moùn nôï? Nhö vaäy baïn meänh (ñaây laø loái tu haønh cuûa taø giaùo ngoaïi ñaïo). seõ khoâng bao giôø coù an laïc. Luùc naøo cuõng coù Pay no attention to: Boû ngoaøi tai. moät caùi khaùc sau caùi naøy. Theo ñaïo Phaät, neáu Pay one’s respect to someone: Ñaûnh leã ai. baïn khoâng soáng trong an laïc ngay trong giaây phuùt naøy, thì baïn seõ khoâng bao giôø coù an laïc. Pay respect to the god of fire: Troïng Hoûa—At Neáu baïn thöïc söï muoán an laïc, thì baïn coù theå the time of the Buddha, there was a significant an laïc ngay trong giôø phuùt naøy. Neáu khoâng thì sect of those who pay respect to the god of fire— baïn chæ coù theå soáng trong hy voïng ñöôïc an laïc Vaøo thôøi cuûa Ñöùc Phaät, taïi AÁn Ñoä coù moät phaùi raát trong töông lai maø thoâi.

ñaùng keå cuûa nhöõng keû theo ñaïo thôø Thaàn löûa. 2) Tòch dieät: One of the eight flavors of Pay reverence: Vandani (skt)—To worship— Nirvana—Moät trong taùm vò cuûa Nieát Baøn— Kính leã.

See Eight savours (pleasures) of the Buddha's Peaceful and contented gods: Trôøi Ñaâu Xuaát nirvana. (nhöõng vò trôøi thoûa maõn)—See Six Desire Peace Hall: Tònh Ñöôøng—Living quarters of the Heavens. Sangha—Nôi nghæ ngôi cuûa chö Taêng. Peaceful dwelling: Vassa (skt)—Summer Peace and happiness: Sikha (skt)—Comfort—Retreat—Meditation retreat—An Cö. Well-being—Ease of the body and joy at heart— 1) An cö Kieát Haï: Monsoon-season (Rain) Thaân taâm an laïc. Retreat—Peaceful residing during the Peace of mind: An laïc—Tónh taâm—Peace of summer retreat—The three months of mind is only attained in Zen practice—Söï tónh taâm summer retreat every year (from 15th of the chæ ñaït ñöôïc qua Thieàn taäp maø thoâi. Lunar fourth month to 15th of the Lunar Peace and tolerance: Nhu Hoøa Nhaãn Nhuïc—In seventh month). The period of three months in the Dharmapada Sutra, the Buddha taught: "If we the monsoon season (Indian rainy season). use peace and tolerance as our armor, then this During the rains it was difficult to move about armor is stronger and more durable than the most without injuring the insect life, so monks and precious armors in this world because it protects nuns are expected to reside in one place and our minds and bodies from being harmed by the devote themselves to their studies and enemies of hatred and afflictions."—Trong Kinh practice. The end of the Rain Retreat Phaùp Cuù, Ñöùc Phaät daïy: "Laáy söï nhu hoøa nhaãn coincides with theUllambana Festival. It is an nhuïc laøm aùo giaùp, thì loaïi aùo giaùp aáy chaéc chaén laø auspicious day for monks and nuns, as on that cöùng chaéc hôn taát caû moïi thöù aùo giaùp khaùc treân day those who attended the Rain Retreat ñôøi, bôûi vì noù baûo hoä cho thaân taâm ta khoûi bò caùc become one year older in the Order—Ba thöù giaëc saân haän vaø phieàn naõo gaây neân toån haïi." thaùng an cö kieát haï moãi naêm vaøo muøa möa (töø 15 thaùng tö ñeán 15 thaùng baûy aâm lòch). Peaceful (a): Safe—Secure—Satble—Ñaày an Vaøo muøa möa khoù maø di chuyeån vaø khoâng laïc—An oån. muoán laøm toån haïi coân truøng, neân chö Taêng Ni Peaceful and concentrated mind: Taâm an tònh truï laïi moät nôi ñeå duïng coâng tu taäp. Khi chaám vaø taäp trung—Peaceful and concentrated mind is döùt muøa an cö kieát haï cuõng truøng vaøo dòp leã always good for any cultivator. Devoted Buddhists Vu Lan Boàn, ngaøy maø chö Taêng Ni tham döï should always make the mind peaceful, an cö ñöôïc taêng moät tuoåi ñaïo. concentrated, and use this concentration to 2) Toïa Laïp: The retreat or rest during the examine the mind and body. When the mind is not summer rains (based on the instruction of the peaceful, we should also watch. Then we will Buddha)—Teân goïi khaùc cuûa "An Cö Kieát know true peace, because we will see Haï." Taêng ñoaøn vaâng theo lôøi chæ daïy cuûa impermanence. Even peace must be seen as Phaät maø toïa vuõ an cö hay an cö kieát haï veà impermanent. If we are attached to peaceful states muøa möa (ñeå giaûm thieåu söï toån haïi caùc loaøi of mind, we will suffer when we do not have coân truøng, ñoàng thôøi nhaäp thaát tònh tu). them. Give up everything, even peace—Taâm an Peaceful

dwelling mind: Taâm an truï—See Ten tònh vaø taäp trung laø moät ñieàu raát toát cho baát cöù profound minds. ngöôøi tu Phaät naøo. Phaät töû thuaàn thaønh neân duøng taâm bình an, tónh laëng vaø taäp trung naày ñeå xem Peaceful existence: Bình an voâ söï—Freedom xeùt thaân taâm. Ngay caû nhöõng luùc taâm baát an chuùng from anxiety. ta cuõng phaûi ñeå taâm theo doõi; sau ñoù chuùng ta seõ Peaceful and joyful: An Laïc. thaáy taâm an tònh, vì chuùng ta seõ thaáy ñöôïc söï voâ 1) Stable and comfortable: Passadhisukham thöôøng. Ngay caû söï bình an, tónh laëng cuõng phaûi (p)—Comfort—Comfortable—Happy (ease of ñöôïc xem laø voâ thöôøng. Neáu chuùng ta bò dính maéc body and joy of heart)—Peaceful and vaøo traïng thaùi an tònh, chuùng ta seõ ñau khoå khi joyful—An bình vaø haïnh phuùc (thaân deã chòu khoâng ñaït ñöôïc traïng thaùi bình an tónh laëng. Haõy vaø taâm hoan hyû). vöùt boû taát caû, ngay caû söï bình an tónh laëng.

2) The Buddha comes to the Saha World for the i.e. a man starving yet possessed of a priceless welfare and happiness of sentient beings: pearl in his garment, of which he was unaware."— Phaät ñeán vôùi coõi Ta Baø vì an laïc cho chuùng Chaúng bieát trong aùo cuûa mình coù buoäc haït chaâu, sanh. laïi töôûng mình ngheøo khoán maø ñi xin aên. Theo lôøi 3) The joy or happiness of tranquility: Phaät daïy trong Kinh Phaùp Hoa, phaåm thöù saùu veà Samasudha (skt)—Nieàm vui hay haïnh phuùc Thoï Kyù: "Haït ngoïc minh chaâu trong aùo, thí duï noùi cuûa söï yeân tænh. veà moät chaøng cuøng töû, coù haït minh chaâu trong Peaceful land: Coõi an laïc (sau khi cheát—after cheùo aùo mình maø khoâng bieát, neân cöù lang thang death). cuøng khoå maõi." Peaceful mind: Prasrabdhi-sambodhyanga Pearl or jewel in the fortieth hand of the (skt)—Passaddhi (p)—Khinh An Giaùc Chi—See "thousand hand" Kuan-Yin: Nguyeät Tinh— Seven Bodhyangas. The pearl or jewel in the fortieth hand of the Peaceful residing during the summer "thousand hand" Kuan-Yin, towards which retreat: An cö kieát haï—See Summer retreat. worship is paid in case of fevers—Ngoïc baûo chaâu Peaceful and silent: Yeán Maëc—Yeân bình vaø trong tay thöù boán möôi cuûa Ñöùc Thieân Thuû Quaùn AÂm, maø ngöôøi bò caûm soát thöôøng hay cuùng vaùi. traàm maëc. Peacefully: Moät caùch oân hoøa. Pearl-wheel king: Ma Ni Luaân Vöông—The pearl-wheel king to the wonderful enlightenment, Peacemaker (n): Ngöôøi taïo taùc hoøa bình. one of the six kinds of cakravarti, or wheel kings, Peacemaking (n): Söï taïo taùc hoøa bình. each allotted to one of the six positions—See Six Peacock (n): Con coâng. kinds of cakravarti. Peacock king: Khoång Töôùc Minh Vöông—Phaät Pearly moon: Kha Nguyeät—Traêng trong nhö Maãu Ñaïi Kim Dieäu Khoång Töôùc Minh Vöông—A baïch ngoïc—The jade-like moon. former incarnation of Sakyamuni, when as a Peck of dust on a point of hare's down: Thoá peacock he sucked from a rock water of Mao Traàn—The peck of dust that can rest on the miraculous healing power; now one of the point of a hare's down, one-seventh of that on a maharaja bodhisattva, with four arms, who rides sheep's hair—Haït vò traàn nhoû hôn haït buïi. Moät on a peacock—Tieàn thaân cuûa Phaät Thích Ca, khi haït buïi baùm treân ñaàu loâng thoû lôùn gaáp baûy laàn haït coøn laø chim khoång töôùc, ngaøi ñaõ töøng nuùt laáy nöôùc buïi baùm treân loâng tröøu. töø ñaù ñeå laøm thaàn döôïc trò beänh; baây giôø laø

moät Pedakaya (skt): Word—Cuù thaân—See Twenty- ñaïi minh vöông Boà Taùt moät ñaàu boán tay, cöôõi four non-interactive activity dharmas. chim khoảng töôùc. Peerless (a): Unequalled—Unmatched—Khoâng Pearl (n): Mani (skt)—Gem—Jewel—Precious coù baïn ñoàng haønh—Voâ thöôïng. stone—See Jewel and Seven treasures. Peerless honorable one: Buddha—Voâ Thöôïng Pearl of faith: Tín Chaâu—The pearl of faith; as Toân. faith purifies the heart it is likened to a pearl of Peerless inconceivable realms of all the purest water—Haït chaâu nieàm tin; nieàm tin thanh tònh taâm nhö haït traân chaâu trong suoát nhö Buddhas: Möôøi thöù caûnh giôùi voâ tæ baát tö nghì nöôùc. cuûa chö Phaät (Kinh Hoa Nghieâm—Phaåm 33)— Ten kinds of peerless inconceivable realms of all Pearl on the forehead: Ngaïch Thöôïng Chaâu— Buddhas (The Flower Adornment Sutra—Chapter The Buddha-nature in every one—Haït chaâu kim 33)—See Ten kinds of peerless inconceivable cöông treân traùn, yù noùi moïi ngöôøi ñeàu coù Phaät taùnh. realms of all Buddhas. Pearl in the garment: Heä chaâu—Y Chaâu—A Peerless nobleman: Anuttara (skt)—Buddha— pearl fastened in a man's garment, yet he, in Voâ Thöôïng Só—The supreme master, or the ignorance of it, is a beggar. According to the peerless nobleman, one of the ten titles of the Buddha's teaching in the Lotus Sutra, the sixth chapter of Prediction: "The pearl in the garment,

Buddha—Voâ Thöôïng Só, moät trong möôøi danh Thieàn sö Thuaàn Chaân. Ngaøi trôû thaønh Phaùp töû ñôøi hieäu cuûa Phaät. thöù 13 doøng Thieàn Tyø Ni Ña Löu Chi. Sau ñoù ngaøi Peerless states: Voâ ñaúng truï (khoâng ai coù theå dôøi veà chuøa Chuùc Thaønh ñeå hoaèng phaùp. Haàu heát cuøng truï vôùi chö Boà Taùt)—According to the cuoäc ñôøi ngaøi, ngaøi chaán höng vaø hoaèng hoùa Phaät Flower Adornment Sutra, Chapter 38, there are giaùo taïi Baéc Vieät. Ngaøi thò tòch naêm 1140. ten peerless states (of Great Enlightening Beings) Pen-Ching Zen Master: Boån Tònh Thieàn Sö—which no listeners or individual illuminates can Zen Master Boån Tònh (1100-1176)—A equal. Enlightening Beings who abide by these Vietnamese Zen master from Vónh Khöông, North can attain the peerless state of supremely great Vietnam. He left home and became a disciple of knowledge and all qualities of Buddhahood— Zen master Maõn Giaùc at Giaùo Nguyeân Temple. Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi Voâ He was the dharma heir of the ninth generation of ñaúng truï cuûa chö Boà Taùt. Chö Boà Taùt an truï trong the Wu-Yun-T'ung Zen Sect. First, he went to phaùp naày thôøi ñöôïc ñaïi trí voâ thöôïng, taát caû Phaät Mount Chí Linh to stay at a small temple named phaùp voâ ñaúng truï—See Möôøi Voâ Ñaúng Truï Cuûa Bình Döông to practise meditation. Later, he Chö Boà Taùt. accepted the invitation of Thaønh Döông Coâng to Pei-Tu: Boâi Ñoä—A fifth century Buddhist monk stay at Kieàn An Temple to revive and expand said to be able to cross a river in a cup or a bowl, Buddhism until he passed away in 1176, at the age hence his name—Moät vò sö vaøo theá kyû thöù naêm. of 77—Thieàn sö Vieät Nam, queâ ôû Vónh Khöông, Töông truyeàn sö thöôøng qua soâng baèng moät caùi Baéc Vieät. Ngaøi xuaát gia laøm ñeä töû cuûa Thieàn sö taùch hay moät caùi cheùn, nhaân ñoù ngöôøi ta goïi oâng Maõn Giaùc taïi chuøa Giaùo Nguyeän. Ngaøi laø phaùp töû laø Boâi Ñoä. ñôøi thöù 9 cuûa doøng Thieàn Voâ Ngoân

Thoâng. Thoaït Pelican (n): Chim boà noâng. tieân, ngaøi leân nuùi Chí Linh vaø truï taïi am Bình Döông ñeå tu thieàn. Veà sau, ngaøi nhaän lôøi thænh caàu Penal servitude: Hình phaït khoå sai. cuûa Thaønh Döông Coâng veà truï taïi chuøa Kieàn An Penalty (n): Hình phaït. ñeå tieáp tuïc chaán höng vaø hoaèng phaùp cho ñeán khi Penance (n): Söï ñeàn toäi. ngaøi thò tòch naêm 1176, thoï 77 tuoåi. Penances (n): Haïnh eùp xaùc. Penetrate (v): Penantential attitude: Saùm hoái—There are 1) Enter into something: Make a way into seven mental attitudes in penitential meditation or something—Thaáu suoát—Ñi saâu vaøo. worship—Coù baûy taâm saùm hoái—See Seven 2) Understand something thoroughly: Hieåu thaáu mental attitudes in penitential meditation or caùi gì. worship. Penetrate the essence of things: Have an Pen-Chi Zen Master: Thieàn Sö Boån Tòch (?- insight into—See through—Taâm ñaéc. 1140)—Zen Master Boån Tòch—A Vietnamese Penetrate (v) into: Nyanti (skt)—Deep Zen master from Taây Keát, North Vietnam. He was entering—To infiltrate—Thaâm Nhaäp—Ni Dieân extraordinarily intelligent when he was very Ñeå—To penetrate into, or the deep sense, i.e. young. He left home and became one of the most desire, covetousness, cupidity—Teân rieâng cuûa outstanding disciples of Zen master Thuaàn Chaân. tham (loøng tham coù khaû naêng ñi saâu vaøo caùi caûnh After he received complete precepts and became maø noù muoán, laïi coù theå ñi saâu vaøo töï taâm neân goïi the Dharma heir of the thirteenth generation of the laø thaâm nhaäp). Vinitaruci Zen Sect, he went to stay at Chuùc Penetrate the numbers, patterns, Thaønh Temple to expand Buddhism. He spent explanations, and purities of the present: most of his life to revive and expand Buddhism in Nhaäp taát caû theá giôùi ñôøi hieän taïi, theá giôùi haïnh, North Vietnam. He passed away in 1140—Thieàn theá giôùi thuyeát, theá giôùi thanh tònh—See Ten sö Vieät Nam, queâ ôû Taây Keát, Baéc Vieät. Luùc coøn kinds of profound penetration of the Buddhas's raát nhoû ngaøi ñaõ thoâng minh moät caùch laï thöôøng. teachings of Great Enlightening Beings. Ngaøi xuaát gia laøm ñeä töû vaø thoï cuï tuùc giôùi vôùi

Penetrate to reality through contemplation: Penetrate the various actions and Quaùn Ñaït—Ñaït ñöôïc chaân lyù qua thieàn quaùn. consequences of all sentient beings: Nhaäp caùc Penetrate all sentient beings' actions of thöù nghieäp baùo cuûa taát caû chuùng sanh—See Ten afflictions and habit energies: Nhaäp taát caû kinds of profound penetration of the Buddhas's chuùng sanh phieàn naõo taäp khí haïnh—See Ten teachings of Great Enlightening Beings. kinds of penetrations of actions of sentient beings. Penetrate the various practices of all Penetrate all sentient beings' actions of Enlightening Beings: Nhaäp caùc thöù haïnh cuûa taát senses: Nhaäp taát caû chuùng sanh caên haïnh—See caû Boà Taùt—See Ten kinds of profound Ten kinds of penetrations of actions of sentient penetration of the Buddhas's teachings of Great beings. Enlightening Beings. Penetrate all sentien beings' actions of Penetrate all worlds in the future: Nhaäp taát understanding: Nhaäp taát caû chuùng sanh giaûi caû phaùp giôùi ñôøi vò lai—See Ten kinds of haïnh—See Ten kinds of penetrations of actions of profound penetration of the Buddhas's teachings sentient beings. of Great Enlightening Beings. Penetrate all sentient beings' bad actions: Penetrate all worlds of

the past: Nhaäp taát caû Nhaäp taát caû chuùng sanh baát thieän haïnh—See Ten theá giôùi ñôøi quaù khöù—See Ten kinds of profound kinds of penetrations of actions of sentient beings. penetration of the Buddhas's teachings of Great Penetrate all sentient beings' future actions: Enlightening Beings. Nhaäp taát caû chuùng sanh vò lai haïnh—See Ten Penetration (n): kinds of penetrations of actions of sentient beings. 1) The ability to make a way into something: Khaû naêng xaâm nhaäp. Penetrate all sentient beings' good actions: 2) The ability to understand something fully: Nhaäp taát caû chuùng sanh thieän haïnh—See Ten Khaû naêng thaáu trieät caùi gì. kinds of penetrations of actions of sentient beings. 3) Realization (n): Prativedha (skt)—Chöùng Penetrate all sentient beings' mental ngoä—Attainment—Conviction by thinking—actions: Nhaäp taát caû chuùng sanh taâm haïnh—See Full understanding— Mystic insight— Ten kinds of penetrations of actions of sentient Penetration—Chöùng phaùp hay nhaän thöùc thaáu beings. ñaùo veà Phaùp—The realization of experiential Penetrate all sentient beings' past actions: proof of the dharma in bodhi or nirvana—See Nhaäp taát caû chuùng sanh quaù khöù haïnh—See Ten Realization. kinds of penetrations of actions of sentient beings. Penetration of actions of sentient beings: Penetrate all sentient beings' present Nhaäp chuùng sanh—Ten kinds of penetrations of actions: Nhaäp taát caû chuùng sanh hieän taïi haïnh— actions of sentient beings (utilzed by a great See Ten kinds of penetrations of actions of enlightening being) in the Flower Adornment sentient beings. Sutra—Möôøi phaùp nhaäp chuùng sanh cuûa chö Boà Penetrate all sentient beings' timely and Taùt trong Kinh Hoa Nghieâm—See Ten kinds of untimely actions of teaching and training: penetrations of actions of sentient beings. Nhaäp taát caû chuùng sanh giaùo hoùa ñieàu phuïc thôøi Penetration of the exhaustion (extinction) of vaø phi thôøi haïnh—See Ten kinds of penetrations outflows: Asravaksaya-jnana (skt)—Laäu Taän of actions of sentient beings. Thoâng hay khaû naêng chaám döùt nhieãm tröôïc—See Penetrate (v) thoroughly: Quaùn trieät. Six miraculous or transcendental powers. Penetrate the variety of all worlds: Nhaäp caùc Penetration of the Heavenly Ear: Divyasrotra thöù taùnh cuûa taát caû theá giôùi—See Ten kinds of (skt)—Thieân Nhó Thoâng—See Six miraculous or profound penetration of the Buddhas's teachings transcendental powers. of Great Enlightening Beings.

Penetration of the Heavenly Eye: People of the past: Ngöôøi xöa. Divyacaksus (skt)—Thieân Nhaõn Thoâng—See Six People's untold miseries: Traêm hoï laàm than miraculous or transcendental powers. (Sinh linh ñoà thaùn). Penetration into others' minds or thoughts: Peradventure (old English): Maybe—Perhaps— Paracitta-jnana (skt)—Tha Taâm Thoâng hay Tha Coù leõ. Taâm Trí Thoâng—See Six miraculous or Perceive (v): Nhaän bieát—To notice. transcendental powers. Perceive (v) clearly: Lieãu Ngoä. Penetration of spiritual fulfillment 1) To apprehend, or understand clearly: Hieãu roõ. (fulfillment of the spirit): Rddhi-saksatkriya- 2) Thorough enlightenment: Clear jnana (skt)—Thaàn Tuùc Thoâng—See Six apprehension—Clear knowledge or miraculous or transcendental powers. understanding—Perfect knowledge— Penetrative (a): Saâu xa Complete enlightenment—Söï hieåu roõ.

Penetrative insight: Nhaäp kieán. Perceive the idea of reality: Ngoä Nhaäp—Enter Penetrative power of Buddha's wisdom: Phaät into the idea of reality—To aprehend or perceive tri kieán. and enter into the idea of reality—Giaùc ngoä lyù Penetrative understanding: Söï hieåu bieát saâu thöïc töôùng, hay nhaäp vaøi lyù thöïc töôùng (tænh ngoä xa. vaø ñaéc nhaäp laø hai trình ñoä lieân tieáp cuûa ngöôøi tu Phaät. Trong Kinh Phaùp Hoa, phaåm Phöông Tieän, Penitence (n): Söï saùm hoái. Ñöùc Phaät ñaõ daïy: "Muoán laøm cho chuùng sanh ngoä Penitency (n): See Penitence. nhaäp tri kieán Phaät, neân ngaøi ñaõ thò hieän ôû ñôøi."). Penitent: Perceive (v) things as they are: Thaáy nhö thaät 1) (a): AÊn naên saùm hoái—Daèn vaët. (thaáy söï vaät nhö thöïc). 2) (n): Ngöôøi saùm hoái. Perceive-World-Lamp Buddha: Quaùn Theá Penitential: Ñaêng Phaät. 1) (a): Toû loøng saùm hoái. Perceived perception: Höõu Chaáp Thoï—The 2) (n): Ngöôøi saùm hoái. perceptive perception. We can perceive the four Penitential service: Saùm hoái—There are five elements (earth, water, fire and air) in our body; stages in a penitential service—See Five stages in however, we can't with the environments—Töù ñaïi a penitential service. thuoäc vaøo phaàn thaân cuûa ta laø nhöõng caùi maø taâm Penitentiary (a): Thuoäc veà saùm hoái. thöùc ta chaáp giöõ goïi laø "höõu chaáp thoï," söï vaät Penjab (skt): Ñaïi Taàn—Name of an ancient ngoaøi thaân thì goïi laø "voâ chaáp thoï.". kingdom in North India—Teân cuûa moät vöông quoác Perceiving: Vedana (skt)—Receiving— coå vuøng Baéc AÁn. Contact—Sensation—Thoï—See Twelve Pennons and banners: Traøng phan baûo caùi— conditions of cause and effect. See Ten kinds of offerings. Perceiving truth: Tattva-dris (skt)—Kieán Pennons of various colours: Phöôùn ñuû maøu— Chaân—To behold truth or ultimate reality—Thaáy The Amitabha eight pennons of various colours, ñöôïc chaân taùnh tuyeät ñoái cuûa vaïn höõu. indicating the eight directions of space—Phöôùn Perceptibility (n): Kieán Ñaïi—Visibility or taùm saéc cuûa Ñöùc Phaät A Di Ñaø, chæ taùm höôùng perceptibility as one of the seven elements of the trong khoâng gian—See Eight pennons of various universe—Kieán tính bao truøm khaép phaùp giôùi, moät colours. trong thaát ñaïi nhö saéc tính bao truøm khaép phaùp People (n): Daân chuùng. giôùi. People of the low class: Maït löu. Perception (n): Sanna (p)—Samjna (skt)—Töôûng People who are at the lowest level: Ngöôøi (tri thöùc)—Töôûng uaån—See Five Aggregations. thuoäc haøng haï phaåm— See Two groups of good (A) Töôûng uaån—Tri giaùc—Söï nhaän bieát—See and evil people (A). Five Aggregations.

(B) Pancavijnana (skt)—The five senses of Boä Kinh, coù saùu quyeát traïch phaàn töôûng—See Six consciousness or five parijnanas, perceptions perceptions conducive to penetration. or cognitions; ordinarily those arising from the Perception of danger: Hoaïn naïn töôûng—See five senses form, sound, smell, taste, touch— Seven perceptions. Naêm thöùc hay taâm thöùc döïa vaøo maét, tai, muõi, Perception of dispassion: Viraga-sanna (p)— löôõi vaø thaân maø sinh vaø duyeân vaøo naêm caûnh Ly tham töôûng—Voâ Tham Töôûng—See Five saéc, thinh, höông, vò, xuùc—See Five kinds of perceptions of making for maturity of liberation, consciousness. Six perceptions conducive to penetration, and (C) Sanna-kaya (p): According to the Sangiti

Seven perceptions. Sutta in the Long Discourses of the Buddha, Perception of an external world: Direct there are six groups of perception—Theo knowledge—Manifesting wisdom, another name Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù of the Alayya-vijnana—Representation- saùu töôûng thaân—See Six groups of consciousness—Hieän thöùc. perception. Perception is finite: Töôõng höõu bieân—See (D) According to the Sangiti Sutta in the Long Sixty-two views. Discourses of the Buddha, there are seven perceptions—Theo Kinh Phuùng Tuïng trong Perception is both finite and infinite: Thoï laø Tröôøng Boä Kinh, coù baåy thöùc—See Seven höõu laãn voâ bieân—See Sixty-two views. perceptions. Perception of foulness: Asubhasanna (p)—Baát (E) Sanna (p): Ñeà Muïc Quaùn Töôûng (moät ñeà muïc tònh töôûng—See Seven perceptions. veà tri giaùc)—See Forty meditation subjects. Perception is gone: Töôûng nhö khöù—See Sixty- (F) Sanna (p): Töôûng—See Fifty-two mental two views. states. Perception is both gone and not gone: Töôûng (G) Vedana (skt): Thoï—See Seventy-five nhö khöù chaúng nhö khöù—See Sixty-two views. dharmas of the Abhidharma Kosa. Perception of impermanence: Anicca-sanna Perception of abandoning: Pahana-sanna (p)— (p)—Voâ Thöôøng Töôûng—See Five perceptions of Ñoaïn Töôûng—See Five perceptions of making for making for maturity of liberation, Six perceptions maturity of liberation, and Six perceptions conducive to penetration, and Seven perceptions. conducive to penetration. Perception is impermanent: Töôûng laø voâ Perception of abandonment: Ñoaïn töôûng—thöôøng—See Sixty-two views. See Seven perceptions. Perception of impersonality in suffering: Perception aggregate subject to clinging: Dukkhe-anatta-sanna (p)—Voâ Ngaõ Töôûng treân Töôûng Thuû Uaån—See Five Aggregates of Khoå—See Five perceptions of making for Clinging or grasping. maturity of liberation, and Six perceptions Perception of all the Buddhas: Voâ taän taïng conducive to penetration. thaáy khaép chö Phaät—See Ten inexhaustible Perception is infinite: Töôûng voâ bieân—See treasures and Ten principles which help Sixty-two views. enlightening beings fulfill their great vows. Perception of mind-objects: Dhamma-sanna Perception of cessation: Dieät Töôûng—See Six (p)—Phaùp töôûng—See Six groups of conception perceptions conducive to penetration and Seven or consciousnesses. perceptions. Perception is neither finite nor infinite: Thoï Perceptions conducive to penetration: phi höõu phi voâ bieân—See Sixty-two views. Nibbedha-bhagiya-sanna (p)—According to the Perception is neither permament nor Sangiti Sutta in the Long Discourses of the impermanent: Töôûng laø phi thöôøng phi voâ Buddha, there are six perceptions conducive to thöôøng—See Sixty-two views. penetration—Theo Kinh Phuùng Tuïng trong tröôøng

Perception is neither gone nor not gone: ñieàu kieän cuûa khöùu giaùc. Tyû thöùc tuøy thuoäc hoaøn Töôûng phi nhö khöù phi chaúng nhö khöù—See Sixty- toaøn nôi tyû caên. Nôi moät ngöôøi maát khaû naêng khöùu two views. giaùc, thì khöùu giaùc vaø muøi vò khoâng bao giôø gaëp Perception is not gone: Töôûng chaúng nhö khöù—nhau, do ñoù tyû thöùc khoâng khôûi sanh. Ngöôøi tu See Sixty-two views. Phaät phaûi coá gaéng ñoùng bôùt tyû caên. Perception of Not-Self: Voâ ngaõ töôûng—See

Perception of sights: Rupa-sanna (p)—Saéc Seven perceptions. Töôûng—See Six groups of conception or consciousnesses. Perception of the past, present, and future in one moment: Ksanabodha (skt)—Ñeå trong Perception of smell: Höông töôûng—See Six groups of conception or consciousnesses. khoaûng moät nieäm maø tri nhaän cuøng khaép quaù khöù, hieän taïi vaø vò lai—See Ten reasons related to our Perception of sounds: Thanh Töôûng—See Six daily life which lead practitioners desire for groups of conception or consciousnesses. enlightenment. Perception of suffering: Dukkha-samjna (skt)— Perception is permanent: Töôûng laø thöôøng— Khoå töôûng. See Sixty-two views. Perception of suffering in impermanence: Perception is both permanent and Anicce-dukkha-sanna (p)—Khoå Töôûng Treân Voâ Thöôøng—See Five perceptions of making for impermanent: Töôûng laø caû thöôøng laãn voâ maturity of liberation, Six perceptions conducive thöôøng—See Sixty-two views. to penetration. Perception of pleasure: Laïc töôûng. Perception of taste: Vò Töôûng—See Six groups Perception produced by body: Taâm thaân— of conception or consciousnesses. See Seven realms perception. Perception of thinking: YÙ Caên—Tri giaùc. Perception produced by ear: Taâm thính—See 1) Faculty of thinking: Naêng löïc tö duy. Seven realms perception. 2) The organ of mind: Caên cuûa taâm. Perception produced by eye: Taâm nhaõn—See 3) Thought, the mind-sense, the sixth of the Seven realms perception. senses, the perception of thinking or faculty of Perception produced by mind: Taâm töôûng— thinking or the thinking mind: YÙ caên, moät See Seven realms perception. trong Luïc Caên, coù söï nhaän thöùc cuûa tö duy Perception produced by nose: Taâm tyû—See hay taâm suy nghó (caûnh sôû ñoái cuûa maét, tai, Seven realms perception. muõi, löôõi, thaân laø do saéc phaùp töù ñaïi ñaát, Perception prodcued by thought: Taâm yù— nöôùc, löûa, gioù hình thaønh; trong khi caûnh sôû See Seven realms perception. ñoái vôùi yù caên laø taâm phaùp nghóa laø ñoái vôùi Perception produced by tongue: Taâm thieät— phaùp caûnh thì naåy sinh ra yù thöùc). See Seven realms perception. Perception of touch: Xuùc Töôûng—See Six Perception of smell: Tyû Thöùc—Nose groups of conception or consciousnesses. consciousness—Sensation of smell—Olfactory Perception of ultime truth: True and complete consciousness—Smell consciousness—The nose enlightenment—Perfect nirvana of the Buddha—consciousness develops immediately from the Chaân giaùc. dominant condition of the nose faculty when it Perceptive beings: Sentient beings—Höõu focuses on smell. Nose consciousness completely thöùc—Höõu Tình Chuùng—See Sattva. dependents on the nose faculty. Someone who Perceptive faculties, associated with lacks smelling capability, nose faculty and smell function: Ability to perceive phenomena—The never meet, therefore, nose consciousness will subjective mind—Naêng kieán töôùng—Coù theå thaáy never arise. Buddhist cultivators should always ñöôïc moïi hieän töôïng—See Three subtle practise meditation to stop or close the nose conceptions. consciousness—Tyû thöùc phaùt trieån treân nhöõng

Perceptive mind: Thöùc Taâm (taâm vöông cuûa Perfect bodhi of faith: Nieàm tin thaønh töïu boà thöùc). ñeà. Perceptive perception: Höõu Chaáp Thoï—See Perfect Buddha: Phaät Toaøn Giaùc—Vieân Phaät— Perceived perception. The Perfect Buddha

whom the T'ien-T'ai calls the Perdition (n): Söï traàm luaân nôi ñòa nguïc. embracer of all things in every direction, i.e. Perenial (a): Constant—Long-lasting—Tröôøng Vairocana—Phaùp thaân Phaät maø toâng Thieân Thai cöûu. goïi laø Phaät cuûa phaùp giôùi vieân dung, hay Phaät Tyø Loâ Giaù Na. Perenial life: Cuoäc soáng tröôøng cöûu—See Four unattainables. Perfect Buddha-enlightenment: Highest fruit—Cöïc quaû. Perfect (a&v): Complete— Excellent—Thaäp Toaøn—Toaøn haûo—Vieân—Vieân maõn—See Eight Perfect Buddhahood: Quaû vieân (quaû vò troøn minds and Eight ways of developing the Bodhi ñaày)—Complete Buddhahood—See Eight Mind. fundamental characteristic of a perfect school of • The most perfect: Toaøn haûo nhaát. teaching. • Wholly perfect: Toaøn haûo. Perfect Buddha stage: Cöùu Caùnh Töùc—See Eight grades of disciples. Perfect in able device (for spiritual Perfect cause: Nhôn vieân (Nhôn duyeân troøn ñaày presentation): Xaûo tieän toái thaéng—See Seven goùp phaàn ñöa tôùi quaû vò Phaät)—Complete cause— perfections. See Eight fundamental characteristic of a perfect Perfect achievement or attainment: Vò vieân school of teaching. (Coâng ñöùc ñuû ñaày, quaû vò vieân maõn)—Complete Perfect bodhi of faith: Tín thaønh töïu phaùt achievement or attainment—See Eight taâm—See Three vows of the awakening of faith. fundamental characteristic of a perfect school of teaching. Perfect bodies or characteristics of Buddha: Phaät Cuï Thaäp Thaân—The ten perfect bodies or Perfect almsgiving: Dana-paramita (skt)—See characteristics of Buddha—Möôøi thaân toaøn thieän Six paramitas (1). cuûa Phaät: Perfect asceticism: Khoå Haïnh cuï tuùc ñòa—The 1) Bodhi-body in possession of complete stage of perfect asceticism. This is the first stage enlightenment: Boà ñeà thaân—Chaùnh Giaùc Phaät of the ten stages of the pratyekabuddha—Giai hay Voâ Tröôùc Phaät. Vì thaønh töïu chaùnh giaùc ñoaïn tu haønh khoå haïnh. Ñaây laø giai ñoaïn thöù nhaát neân khoâng dính maéc vaøo sanh töû; tuy nhieân vì trong möôøi giai ñoaïn tu haønh cuûa Duyeân Giaùc truï ôû theá gian neân khoâng dính maéc vaøo Nieát Thöøa—See Ten grounds (IV). Baøn. Perfect assembly: Chuùng Thaønh Töïu—See Six 2) Vow-body, i.e. the vow to be born in and from perfections (paramitas). the Tusita heaven: Nguyeän thaân—Nguyeän Perfect attainment of Buddhahood: Vieân Phaät—Thaân Phaät nguyeän sanh vaøo coõi trôøi maõn Phaät quaû—See Five stages in Vairocana Ñaâu Suaát. Buddhahood. 3) Nirmanakaya (skt): Hoùa thaân—Buddha Perfect blending of all things: Phaùp Giôùi Vieân incarnate as a man in the royal palace—Phaät Dung—The perfect intercommunion of all things laø hoùa thaân sanh laøm ngöôøi (laøm thaùi töû nôi in the Dharmadhatu (this is the doctrine of without cung vua). obstacles (apratihata) of the Hua-Yen sect and 4) The Buddha who still occupies his relics or T'ien-T'ai sect)—Caùc phaùp thuoäc phaùp giôùi, moãi what he has left behind on earth and thus söï vieäc ñeàu ñan beän vaø thaâm nhaäp vaøo nhau (ñaây upholds the dharmas: Truù trì thaân—Truï trì laø thuyeát "voâ ngaïi" cuûa toâng Hoa Nghieâm vaø laø Phaät vaø thaân sau khi thò tòch chæ coøn laïi xaù lôïi thuyeát "tính cuï" cuûa toâng Thieân Thai). thaân maø truï trì vaøo Phaät phaùp.

5) Sambhogakaya (skt): Töôùng haûo trang nghieâm Perfect Doctrine: Vieân giaùo—See Perfect thaân—Nghieäp baùo Phaät—Endowed with an teaching. idealized

body with all Buddha marks and Perfect Doctrine of Idealism: Duy Thöùc Vieân merits—Ñoù laø thaân Phaät coù voâ bieân töôùng haûo Giaùo—The perfect doctrine of idealism, the third trang nghieâm, laø coâng ñöùc baùo ñaùp vaïn haïnh of the three main divisions of the Buddha's nghieäp nhaân. teaching defined by T'ao-Hsuan of Nan-Shan, the 6) Power-body, embracing all with his heart of perfect doctrine of idealism—Moät trong ba giaùo mercy: Theá löïc thaân (Taâm Phaät)—Laáy caùi do ngaøi Ñaïo Tuyeân Nam Sôn laäp ra, laø thaâm giaùo taâm töø bi cuûa Phaät ñeå nhieáp phuïc taát caû. cuûa Phaät giaùo Ñaïi thöøa—See Three doctrines. 7) At will body, appearing according to wish and Perfect enlightenments: need: Nhö YÙ thaân (YÙ sinh thaân)—Nhö YÙ 1) Baùt Nhaõ: There are three prajnas or perfect Phaät—Thaân Phaät ñoái vôùi chö vò Boà Taùt thò enlightenments—Coù ba loaïi Baùt Nhaõ—See hieän tuøy theo yù muoán vaø nhu caàu cuûa chuùng Three Prajnas. sanh. 2) Toaøn giaùc: See Two surpassing fruits. 8) Samadhi body, or body of blessed virtue: Perfect enlightenment and achievement: One Phuùc ñöùc thaân (Tam muoäi thaân)—Thaân of the three kinds of enlightenment—Giaùc haïnh thöôøng truï tam muoäi hay thaân cuûa phuùc ñöùc vieân maõn, moät trong ba loaïi giaùc ngoä—See Three cao nhaát. kinds of enlightenments (A). 9) Wisdom-body, whose nature embraces all wisdom: Trí thaân (Tính Phaät)—Ñaïi vieân trí Perfect extinction of passion and delusion: voán coù nôi chö Phaät. Ñoaïn vieân (Döùt tröø moïi phieàn naõo)—Complete 10) Dharmakaya (skt): Phaùp thaân—The absolute extinction of passion and delusion—See Eight Buddha or essence of all life—Thaân Phaät fundamental characteristic of a perfect school of tuyeät ñoái (cuoái cuøng). teaching. Perfect commandments: Cuï Tuùc Giôùi—The Perfect faith: Tín Thaønh Töïu—See Six complete (full) 250 commandments, which are perfections (paramitas). obligatory on monks and nuns. 250 Perfect in flavor: Vò cuï tuùc bieän (bieän luaän vôùi commandments are usually for monks, those for ñaày ñuû höông vò yù vò)—See Eight characteristics nuns are 348 (some says 500 commandments for of a Buddha's speaking. the nuns)—Cuï tuùc giôùi cuûa Tyø Kheo hay 250 giôùi Perfect freedom: Principle of Nirvana—Nieát troøn ñaày cuûa chö Taêng. 250 giôùi thöôøng cho Tyø Baøn Nguyeân Lyù—See Principle of Nirvana. Kheo Taêng, vaø 348 giôùi cho Tyø Kheo Ni (coù nôi Perfect freedom with each other without cho laø 500 giôùi cho Tyø Kheo Ni)—See Two any obstacle: Quaûng Hieäp Töï Taïi Voâ Ngaïi hundred fifty precepts. Moân—See Ten profound theories. Perfect or complete doctrine: Vieân giaùo—See Perfect fruit: Vieân quaû (nirvana—nieát baøn). Dual division of the Buddha's teaching (VIII). Perfect giving: Dana-paramita (skt)—See Six Perfect or complete teaching: Lieãu nghóa— paramitas (1). See Dual division of the Buddha's teaching (V). Perfect hearing: Vaên Thaønh Töïu—See Six Perfect in constant performance: Söï nghieäp perfections (paramitas). toái thaéng—See Seven perfections. Perfect and highest truth: Ñeä Nhöùt Nghóa Taát Perfect Dharma Age: Chaùnh Phaùp—See Ñaøn—The perfect and highest truth, the highest Correct dharma. universal gift of Buddha, his teaching which Perfect doctrines: Vieân giaùo—There are two awakens the highest capacity in all beings to attain perfect doctrines—Coù hai loaïi vieân giaùo—See salvation—Giaûng thuyeát veà

lyù nhöùt thöïc trung Two perfect doctrines. ñaïo, khieán cho chuùng sanh döùt boû meâ hoaëc, chöùng Perfect direction towards the highest bodhi: ngoä chaân lyù. Ñaây coøn laø taøi kheùo thuyeát giaûng cuûa Hoài höôùng toái thaéng—See Seven perfections. Ñöùc Phaät—See Four kinds of siddhanta.

Perfect intercommunion or blending of all Perfect knowledge of all things: Khaû naêng things: Vieân Dung Phaùp Giôùi—The perfect hieåu bieát vaïn vaät—The Buddha can have perfect intercommunion or blending of all things in the knowledge of all things. This is one of the three Dharmadhatu (this is the doctrine of without things possible to a Buddha—Ñaây laø moät trong ba obstacles (apratihata) of the Hua-Yen sect and ñieàu maø Ñöùc Phaät coù theå laøm ñöôïc—See Three T'ien-T'ai sect)—Caùc phaùp thuoäc phaùp giôùi, moãi things possible to a Buddha. söï vieäc ñeàu ñan beän vaø thaâm nhaäp vaøo nhau (ñaây Perfect knowledge of the truth: Trí kieän toaøn laø thuyeát "voâ ngaïi" cuûa toâng Hoa Nghieâm vaø laø veà chaân lyù—See Buddha. thuyeát "tính cuï" cuûa toâng Thieân Thai). Perfect liberation: Toaøn giaùc—See Ten merits, Perfect knowledge: Anna (p)—Ajnata or and Ten merits of the cultivation of the parinispanna (skt)—Sarvajnana (skt)—Vieân thaønh mindfulness of the body. thaät tính (tri giaùc nhö thaät, chính xaùc veà ñoái töôïng Perfect lord: Chuû Thaønh Töïu—See Six cuûa nhaän thöùc). perfections (paramitas). 1) Bodhi (skt)—Budh (skt)—Transcendent Perfect Mahayana which declares one way understanding—Perfect wisdom—Illuminated of salvation: Nhaát Thöøa Dieäu Ñieån—The Lotus mind—Enlightened mind—Boà ñeà. Sutra—Toaøn thieän Ñaïi thöøa quyeát ñoaùn chæ moät 2) Complete knowledge or wisdom: Trí vieân (Trí con ñöôøng cöùu ñoä trong Kinh Lieân Hoa. troøn ñaày thoâng hieåu vaïn söï). Perfect master: Chuû Thaønh Töïu—See Six 3) Highest knowledge: Spiritual knowledge— perfections (paramitas). Tueä Vieân Maõn—Tueä vieân maõn hay trí tueä kieän toaøn. Perfect in meaning: Nghóa cuï tuùc bieän (bieän 4) Buddha-wisdom: Nhaát Thieát Trí—All- luaän vôùi ñaày ñuû yù nghóa)—See Eight knowing—Omniscience. characteristics of a Buddha's speaking. Perfect knowledge of the future: One of the Perfect meditation: Toaøn ñònh—See Ten eighteen different characteristics of a Buddha as merits, and Ten merits of the cultivation of the compared with Bodhisattvas—Trí tueä vò lai theá voâ mindfulness of the body. ngaïi, moät trong thaäp baùt baát coäng—See Eighteen Perfect memory power: Toång trì chaúng queân— distinctive characteristics of Buddhas. See Ten inexhaustible treasures and Ten Perfect knowledge about the natures of all principles which help enlightening beings fulfill their great vows. beings: Khaû naêng hieåu bieát baûn chaát thaät cuûa vaïn höõu—The Buddha can have perfect knowledge Perfect mind: Vieân taâm—The mind that seeks about the natures of all beings. This is one of the perfection, i.e. nirvana—Taâm vieân maõn hay taâm three things possible to a Buddha—Ñaây laø moät caàu ñaéc vieân quaû nieát baøn)—See Eight minds. trong ba ñieàu maø Ñöùc Phaät coù theå laøm ñöôïc—See Perfect Moon Light Buddha: Maõn Nguyeät Three things possible to a Buddha. Quang Minh Phaät—To the East of the Saha Perfect knowledge of the past: One of the World, there is a Budhaland called Unditurbed, in eighteen different characteristics of a

Buddha as that world there is a Buddha named ‘Perfect Moon compared with Bodhisattvas—Trí tueä quaù khöù theá Light’ ruling over it. Perfect Moon Light means voâ ngaïi, moät trong thaäp baùt baát coäng—See the light of full moon. Such a light is pure, Eighteen distinctive characteristics of Buddhas. peaceful, and able to heal mind and body. During the day under the sun’s fury, our mind and body Perfect knowledge of the present: One of the burn, but under the softness of the moonlight, we eighteen different characteristics of a Buddha as feel at ease and relax. Thus, similarly this Buddha compared with Bodhisattvas—Trí tueä hieän theá voâ and all Buddhas have the same affect on all ngaïi, moät trong thaäp baùt baát coäng—See Eighteen sentient beings: Veà phía Ñoâng cuûa theá giôùi Ta Baø distinctive characteristics of Buddhas. coù coõi Phaät teân laø Baát Ñoäng, trong nöôùc ñoù coù Phaät teân laø Maõn Nguyeät Quang Minh laøm giaùo

chuû. Maõn nguyeät quang minh coù nghóa laø aùnh saùng laïi tuï hay uaån. Noù laø söï dieät taän toaøn dieän cuûa ñeâm traêng raèm. AÙnh saùng ñoù vöøa thanh tònh nhöõng ñieàu kieän cuûa höõu cuõng nhö phieàn naõo. vöøa an laïc, coù coâng naêng chöõa laønh söï loaïn ñoäng Coù theå goïi noù laø voâ dö cuûa höõu. Ñaáy laø Nieát cuûa thaân taâm. Ban ngaøy thaân taâm chuùng ta bò aùnh Baøn hay “Giaûi Thoaùt Vieân Maõn,” laø söï nhaäp maët trôøi thieâu ñoát, nhöng döôùi aùnh traêng huyeàn dieät cuûa Ñöùc Phaät Thích Ca Maâu Ni—See dieäu ban ñeâm, chuùng ta caûm thaáy thoaûi maùi vaø deã Nirvana, and Two Nirvanas. chòu. Ñöùc Phaät Maõn Nguyeät Quang Minh cuõng Perfect nirvana of the Buddha: True and nhö chö Phaät ñeàu coù cuøng moät thöù aûnh höôûng nhö complete enlightenment—Perception of ultime vaäy ñoái vôùi chuùng sanh moïi loaøi. truth—Chaân giaùc. Perfect nature: Parinispanna-svabhava (skt)— Perfect observance of the commandments Baûn taùnh hoaøn haûo—See Absolute nature. and fratenity’s regulations: Trì giôùi—One of Perfect Nirvana: Anupadisesa-nibbana (p)— the ten merits—Moät trong möôøi coâng ñöùc—See Anupadhisesa (skt)—Pratisthita-Nirvana (skt): Ten merits. Pratishthita-Nibbana (p)—The place of precious Perfect penetration of the six sense-organs: things—Baûo sôû—Voâ dö y Nieát Baøn. Saùu caên vieân thoâng—See Fourteen 1) Static nirvana, the nirvana after death, the fearlessnesses. remainderless extinction of liberated one, in Perfect place: Xöù Thaønh Töïu—See Six which all relationship to the world is broken perfections (paramitas). off and there is no activity. It opposed to Perfect practicing or cultivating: Haïnh vieân Apratisthita-nirvana, in which the liberated (Haïnh tu haønh troøn ñaày)—Complete practicing or one choose to remain in the world where cultivating—See Eight fundamental characteristic Bodhisattvas renounce entry into pratisthita- of a perfect school of teaching. nirvana so that he can, in accordance with his vow, lead beings on the way to liberation—Perfect pure Buddha-lands: Chö Phaät ñeàu Nieát baøn tònh tòch sau khi cheát, traïng thaùi ñaõ thaønh töïu coõi Phaät thanh tònh—See Ten kinds of loaïi tröø hoaøn toaøn, ñaõ caét ñöùt moïi lieân heä vaø measureless, inconceivable ways of fulfillment of khoâng coøn taùc ñoäng vôùi theá giôùi nöõa. Khaùc Buddhahood of all Buddhas. vôùi Höõu dö Nieát baøn, nôi maø caùc Boà Taùt choïn Perfect purity and peace: Thanh

tònh toái laáy vieäc ôû laïi trong theá giôùi ñeå cöùu roãi chuùng thaéng—See Seven perfections. sanh. Perfect quiescent stage of orginal bodhi: Cöùu 2) Final nirvana without remainder of caùnh giaùc hay Dieäu Giaùc—To reach the final or reincarnation where all the effects (quaû) are complete enlightenment—Thaønh töïu vieân maõn ended. The nirvana state in which exists no boån giaùc—See Five stages of bodhi. remainder of the karma of suffering, or the Perfect reality: Vieân Thöïc—Perfect reality; the full extinction of the groups of existence. The T'ien-T'ai perfect doctrine which enables one to nirvana of arhat extinction of body and mind. attain reality or Buddhahood at once—Vieân ñoán The Nirvana without the upadhi remnant. It is nhöùt thöïc, chæ giaùo lyù cuûa toâng Thieân Thai giuùp the total extinction of the conditions of being haønh giaû coù khaû naêng ñaït ñöôïc Phaät quaû töùc thôøi as well as of passion. One may call it the (nöông theo giaùo thuyeát cho raèng moät vieäc laøm annihilation of being. This is Nirvana of vieân dung heát thaûy caùc vieäc laøm; moät ngoâi vò ñaày Perfect Freedom, or the passing away of ñuû heát thaûy moïi ngoâi vò). Sakyamuni Buddha—Nieát baøn sau cuøng Perfect realization in a lifetime: Nhaát Sanh khoâng coøn thöù gì soùt laïi cho kieáp luaân hoài Vieân Maõn—Among the teachings given by sanh töû, nôi maø taát caû nhöõng quaû ñeàu chaám Sakyamuni Buddha for a certain era, only the döùt, hay söï hieän höõu cuûa maïng caên ñaõ hoaøn Flower Ornament or Avatamsaka Sutra explains toaøn bò daäp taét. Nieát Baøn cuûa A La Haùn nôi "Perfect Realization in a Single Lifetime." The thaân taâm ñeàu ñoaïn dieät. Nieát Baøn khoâng coøn basis for perfect realization is explained in the

Chapter of the "Vows of Samantabhadra in the teaching, sudden teaching, perfect and immediate Ten Great Vows which show the way back to the teaching, a supreme teaching which enables ones land called "Peaceful Nurturing" or Amitabha's to attain enlightenment immediately, or the Pure Land. In Avatamsaka Sutra, the Buddha doctrine that enlightenment or Buddhahood may urged the whole assembly to advance toward the be attained at once, or immediate teaching of the Pure Land in the Flower Treasury World—Trong higher truth without preliminary stages. It is caùc thôøi kyø giaùo thuyeát cuûa Ñöùc Phaät, chæ coù thôøi usually associated with the Avatamsaka and Zen kyø Hoa Nghieâm laø noùi roõ nghóa cuûa "Nhaát Sanh schools—Sudden teaching expounds the abrupt Vieân Maõn." Ñöùc Phaät giaûng raát roõ veà Nhaát Sanh realization of the iltimate truth without relying Vieân Maõn trong Phoå Hieàn Thaäp Haïnh Nguyeän. upon verbal explanations or progression through Ñaây laø con ñöôøng trôû veà coõi An Döôõng Ñòa hay various stages of practice—Ñoán ngoä laø giaùo phaùp Taây Phöông Cöïc Laïc cuûa ngöôøi tu maø Ñöùc Phaät toái thöôïng thöøa coù coâng naêng giuùp giaùc ngoä töùc ñaõ khuyeán taán töù chuùng raát roõ raøng trong Haûi Hoäi thì. Giaùo phaùp naày lieân heä vôùi tröôøng phaùi Hoa Hoa Taïng trong Kinh Hoa Nghieâm. Nghieâm vaø Thieàn. Ñoán ngoä giaûng veà thöïc chöùng Perfect reliance on or holding fast to the chaân lyù töùc thì khoâng tuøy thuoäc vaøo nhöõng thôøi great bodhi (awaken mind): Y chæ toái thaéng— giaûng thuyeát baèng lôøi hay qua nhöõng giai ñoaïn See Seven perfections.

khaùc nhau. Perfect rest: Vieân Tòch—Nieát Baøn—Dieät Ñoä— Perfect and Supreme Enlightenment: Chaùnh Perfect rest, i.e. parinirvana; the perfection of all ñaúng chaùnh giaùc. virue and the elimination of all evil, release from Perfect teaching: Lieãu nghóa giaùo—Thöïc giaùo— the miseries of transmigration and entrance into Vieân Giaùo—The Mahayan complete teaching— the fullest joy—Nhaäp vaøo Nieát Baøn hoaøn toaøn an Nhöõng ñieàu noùi roõ trong kinh Ñaïi thöøa neâu roõ heát tònh vaø tónh dieäu. Coâng ñöùc vieân maõn, moïi aùc thaâm nghóa—Giaùo phaùp Vieân maõn cuûa Nhö Lai. quaáy ñeàu taän dieät, thoaùt khoûi nhöõng khoå ñau cuûa (I) An overview of the “Perfect teaching”—Toång luaân hoài sanh töû vaø böôùc vaøo nôi choán an vui hoaøn quan veà “Vieân Giaùo”: One of the eight types toaøn. of teaching of the Buddha. The complete, Perfect rest in the bodhisattva nature: An truï round teaching, or perfect teaching that of the toái thaéng—See Seven perfections. Middle-Way. “Round” means perfection, all pervading, all fulfilling, all permeating. The Perfect resultant aim in pity for all: YÙ quaû toái Distinct Doctrine teaches an independent and thaéng—See Seven perfections. separate Middle Path and is simple-separate Perfect reward: Quaû Maõn—The full or mean, while the Round Doctrine, the most complete fruition of merit—Coâng ñöùc troøn ñaày complete and penetrating which teaches the cuûa baäc quaû thöôïng hay nhaân troøn ñaày thaønh baäc Middle Path of perfect permeation and mutual chaùnh giaùc. identification. Therefore, it is not a separate, Perfect (v) all roots of goodness: Chö Phaät one-sided Middle Path, but the Middle Path as thaûy ñeàu thaønh töïu taát caû thieän caên—See Ten noumenon, perfectly harmonious, kinds of measureless, inconceivable ways of theoretically and practically. Thus “round” fulfillment of Buddhahood of all Buddhas. means that one element contains all elements, Perfect sinerity: Chí thaønh taâm—See Three i.e., the principle of “One is all and all is minds (A). one.” The Perfect Doctrine is also called the Perfect stage: Buddha stage—Cöùu Caùnh Töùc— ultimate teaching of Mahayana Buddhism. It See Eight grades of disciples. is the most complete and penetrating teaching Perfect Sudden Teaching: Sudden Teaching— used to teach the Maha-Bodhisattvas, or Perfect and Immediate teaching—A teaching Enlightened Beings striving to attain the which enables ones to attain enlightenment Ultimate Enlightenment of Buddhahood, such immediately—Ñoán giaùo—Perfect sudden as the teachings in the Avatamsaka Sutra,

which were taught specifically for the Great that of T’ien-T’ai: Ñaïi thöøa Vieân Giaùo, teân Strength Dharma Body Maha-Bodhisattvas goïi cuûa toâng Thieân Thai. from Ten-Entrances to Ten-Grounds Maha- 5) During the Post-Wei dynasty, around the sixth Bodhisattvas—Moät trong taùm loaïi thuyeát giaùo century, Vinaya Master Kuang-T’ung defined cuûa Ñöùc Phaät. Hoïc thuyeát hoaøn haûo hay troøn three school, gradual, immediate, and ñaày, thuyeát giaûng con ñöôøng giöõa. Vieân coù inclusive or complete: Theo Quang Thoáng nghóa laø toaøn thieän, bieán maõn, vieân maõn, vieân thôøi Haäu Nguïy, vaøo theá kyû thöù saùu laäp ra ba thoâng. Bieät giaùo giaûng veà moät “trung ñaïo” tröôøng phaùi thôøi baáy giôø laø tieäm, ñoán vaø vieân. ñoäc laäp vaø caùch bieät, vaø chæ moät phöông tieän Teân Vieân Giaùo baét ñaàu töø

ñoù. rieâng bieät, coøn Vieân giaùo laø giaùo phaùp troøn 6) The T'ien-T'ai defined four schools, the ñaày, giaûng veå Trung Ñaïo cuûa vieân thoâng vaø fourth school called "Inclusive or complete quaùn trieät. Do ñoù, noù khoâng phaûi laø moät trung teaching.": Toâng Thieân Thai phaân tích ra laøm ñaïo caùch bieät, phieán dieän, maø laø moät trung töù giaùo, giaùo thuyeát thöù tö laø vieân giaùo—See ñaïo thöïc theå, hoaøn toaøn hoøa hôïp , treân lyù T'ien-T'ai four modes of teaching. thuyeát cuõng nhö thöïc teá. Nhö theá "Vieân" coù 7) The Hua-Yen sect defined five schools, nghóa laø moät phaùp chöùa ñöïng taát caû caùc phaùp, the fifth called "Inclusive or complete nghóa laø "Nhaát töùc nhaát thieát vaø nhaát thieát töùc teaching.": Toâng Hoa nghieâm laäp ra nguõ nhaát." Vieân giaùo coøn goïi laø "Ñaïi Thöøa Giaùo giaùo, loaïi thöù naêm laø vieân giaùo—See Phaùp Toái Thöôïng Thöøa" nhö giaùo phaùp trong Five periods of Buddha's teaching. Kinh Hoa Nghieâm chæ chuyeân daïy cho caùc ** See Dual division of the Buddha's teaching haøng Boá Taùt Ñaïi Só Phaùp Thaân, töø Thaäp Truï (V), (VI), and (XII). ñeán Thaäp Ñòa Boà Taùt—See Five periods and eight teachings of the T'ien-T'ai. Perfect teaching expounds the One Vehicle: (II) Definitions of "Perfect teaching" in different Vieân Giaùo—See Five divisions of Buddhism (I). sects—Ñònh nghóa veà "Vieân giaùo" trong caùc Perfect teaching of the Hua-Yen: Vieân toâng phaùi: Giaùo—Complete teaching of the Hua-Yen—See 1) Complete teaching: Giaùo vieân (pheùp daïy troøn Five divisions of Buddhism (I). ñaày). Perfect theory: Complete theory—Lyù vieân (Lyù 2) A T'ien-T'ai term indicating the "perfect" troøn ñaày maàu nhieäm)—See Eight fundamental teaching, that of the Lotus, as compared characteristic of a perfect school of teaching. with the old "perfect" teaching which Perfect time: Thôøi Thaønh Töïu—See Six preceded it: Kim Vieân—Thuaät ngöõ maø perfections (paramitas). toâng Thieân Thai duøng ñeå chæ "vieân giaùo" Perfect true nature: Parinispanna (skt)— cuûa Phaùp Hoa, so vôùi Tích Vieân tröôùc Absolute reality—Bhutatathata—Vieân Thaønh Thöïc Tính—Absolute reality. The pure ideation ñoù—See Eight T'ien-T'ai classifications can purify the tainted portion of the ideation-store of Sakyamuni's teaching. (Alaya-vijnana) and further develop its power of 3) Perfect Teaching or supreme teaching of the understanding. The world of imagination and the Buddha, as expressed in the Lotus, world of interdependence will be brought to the Avatamsaka Sutras, among others. Perfect real truth (Parinispanna)—Tính chaân thöïc cuûa chö teaching signifies the One-Vehicle or the phaùp hay chaân lyù tuyeät ñoái. Tònh thöùc coù theå taåy Vehicle of the Buddha: Vieân Giaùo laø phaùp toái saïch phaàn oâ nhieãm cuûa taïng thöùc vaø coøn khai trieån thöôïng thöøa trong Phaät giaùo, giaûng veà Nhaát theá löïc trí tueä cuûa noù. Theá giôùi cuûa töôûng töôïng vaø Thöøa hay Phaät Thöøa, ñöôïc Ñöùc Phaät thuyeát theá giôùi hoã töông lieân heä ñöôïc ñöa ñeán chaân lyù giaûng trong caùc kinh Phaùp Hoa, Hoa Nghieâm chaân thöïc, töùc laø vieân thaønh thöïc taùnh. vaø caùc kinh khaùc. 4) Mahayana Perfect School, the comprehensive doctrine, or the complete immediate school,

Perfect understanding of Buddha-Law of Perfect and universal awareness: Anuttara- past, present and future: Tam theá Phaät phaùp samyak-sambodhi (skt)—See Perfect

and trí—See Ten forms of understanding (B). universal enlightenment. Perfect understanding and conduct: Perfect and universal enlightenment: Vidyacarana (skt)—Minh haïnh tuùc—One of the Anuttara-samyak-sambodhi (skt)—It means ten titles of a Buddha—Moät trong thaäp hieäu cuûa "Utmost, Right and Perfect Enlightenment" or moät vò Phaät—See Ten epithets of a Buddha. "Supreme, Orthodox, and Equal Awakening."—A Perfect understanding of the dharma: Phaät Naäu Ña La Tam Mieäu Tam Boà Ñeà. Töø naøy coù phaùp trí—Trí thoâng hieåu hoaøn toaøn—See Ten nghóa laø Chaùnh Ñaúng Chaùnh Giaùc. Buddha's powers of understanding or wisdom, Ten Perfect universal wisdom: Samyak-sambuddhi merits, and Ten merits of the cultivation of the or Bodhi (skt)—Highest wisdom—Chaùnh ñaúng mindfulness of the body. giaùc (cuûa moät vò Phaät). Perfect understanding of omnipotence or Perfect universal wisdom of a Buddha: universal control: Truï trì nhöùt thieát theá giôùi Samyak-sambuddhi (skt)—Bodhi (skt)—Highest trí—See Ten forms of understanding (B). wisdom— Chaùnh ñaúng giaùc. Perfect understanding of omniscience Perfect view of teaching: Tuyeät ñaõi dieäu—See Dual marvel of Lotus Sutra. regarding all Buddha wisdom: Tri voâ bieân chö Phaät trí—Tri voâ ngaïi chö Phaät trí—See Ten forms Perfect (v) all virtuous qualities: Chö Phaät of understanding (B). thaûy ñeàu thaønh töïu taát caû coâng ñöùc—See Ten kinds of measureless, inconceivable ways of Perfect understanding of omniscience fulfillment of Buddhahood of all Buddhas. regarding the law of universal salvation: Tri Perfect way: Vieân ñaïo—Vieân Dung Tam Ñeá— nhöùt thieát phaùp trí—See Ten forms of See Three distinctive principles. understanding (B). Perfect understanding of omniscience Perfect way of developing the Bodhi Mind: Vieân phaùt taâm Boà Ñeà—One of the eight ways of regarding all living beings: Tri nhöùt thieát phaùp developing the Bodhi Mind. The perfect way of trí—See Ten forms of understanding (B). developing the Bodhi Mind is one of the four Perfect understanding of past, present, and proper ways of cultivation for Buddhists. Knowing future: Tam theá trí—See Ten Buddha's powers that sentient beings and Buddhahood are the Self- of understanding or wisdom, and Ten forms of Nature while vowing to save sentient beings and understanding (B). achieve Buddhahood; cultivating virtues without Perfect understanding of ubiquity: Sung maõn seeing oneself cultivating, saving sentient beings nhöùt thieát trí—See Ten forms of understanding without seeing anyone being saved. These people (B). use that mind of emptiness similar to space to Perfect understanding of universal make vows as great as space, to cultivate conducts enlightenment: Phoå chieáu nhöùt thieát theá gian as vast as space, and finally to attain and achieve trí—See Ten forms of understanding (B). similar to space, yet do not see the characteristics Perfect unity: Nhaát theå toaøn haûo—See Eight of "emptiness." Such development of the Bodhi Mind is called "perfect." The above is the way of ways of no-birth. developing the mind of those in the rank of those Perfect unity, and no differentiating at the Ten Grounds Maha-Bodhisattvas, those who individuation: Trong Phaùp thaân cuûa taát caû chö complete Enlightenment Maha-Bodhisattva, and Phaät coù caùi nhaát theå toaøn haûo vaø khoâng coù söï caù One-Birth Maha-Bodhisattva. And finally, they bieät naøo phaân khaùc caû: In the

Dharmakaya of all attain the Ultimate Enlightenment of Buddhahood Buddhas there is perfect unity, and no with ten designations—Moät trong taùm caùch phaùt differentiating individuation—See Eight ways of taâm Boà Ñeà. Ñaây laø moät trong boán caùch phaùt taâm no-birth.

ñuùng ñaén cho ngöôøi tu Phaät. Bieát chuùng sanh vaø Perfecting indestructible faith: Thaønh töïu voâ Phaät ñaïo ñeàu laø töï taùnh, neân nguyeän ñoä nguyeän naêng hoaïi tín—See Ten kinds of unshakable mind. thaønh, tu coâng ñöùc khoâng thaáy mình coù tu, ñoä Perfecting inexhaustible faith: Thaønh töïu baát chuùng sanh khoâng thaáy coù chuùng sanh ñöôïc ñoä. khaû taän tín—See Ten kinds of unshakable mind. Caùc baäc naày duøng taâm roãng nhö hö khoâng maø phaùt Perfecting means of renunciation and nguyeän lôùn nhö hö khoâng, tu haønh roäng nhö hö supreme wisdom: Thaønh töïu ñaïo phöông tieän khoâng, chöùng ñaéc nhö hö khoâng, cuõng chaúng thaáy xuaát sanh nhöùt thieát trí—See Ten kinds of coù töôùng “khoâng.” Phaùt taâm nhö theá goïi laø VIEÂN. unshakable mind. Ñaây laø loái phaùt taâm cuûa caùc haøng Ñaêng Ñòa Boà Perfecting pure faith: Thaønh töïu thanh tònh Taùt, Ñaúng Giaùc Boà Taùt, vaø Nhöùt Sanh Boå Xöù Boà tín—See Ten kinds of unshakable mind. Taùt. Sau cuøng caùc vò naày chöùng ñöôïc quaû vò Phaät vôùi ñaày ñuû thaäp hieäu—See Eight ways of Perfecting undefiled faith: Thaønh töïu ly caáu developing the Bodhi Mind. **See Ten grounds tín—See Ten kinds of unshakable mind. and ten epithets of a Buddha Perfecting unpolluted faith: Thaønh töïu voâ Perfect wisdom: Toaøn hueä. tröôïc tín—See Ten kinds of unshakable mind. 1) Bodhi (skt)—Budh Perfecting unregressing faith: Thaønh töïu baát (skt)—Perfect knowledge—Transcendent understanding— thoái chuyeån tín—See Ten kinds of unshakable Boà ñeà. mind. 2) Bieân Teá Trí: Trí tueä cuûa Ñaúng Giaùc Boà Taùt (ôû Perfecting well-rooted faith: Thaønh töïu höõu caïnh ngoâi Dieäu Giaùc)—The wisdom of a caên tín—See Ten kinds of unshakable mind. bodhisattva who has attained complete Perfecting wisdom of Amoghasiddhi: Thaønh enlightenment. Sôû Taùc Trí (cuûa Phaät Baát Khoâng hay Vi Dieäu 3) Complete knowledge or wisdom—Trí vieân Thanh hay Phaät Thích Ca Maâu Ni)—The wisdom (Trí troøn ñaày thoâng hieåu vaïn söï)—See Eight that accomplishes what is done—See Four fundamental characteristic of a perfect school knowledges (C) and (D). of teaching. Perfection (n): Paramita (skt)—Söï vieân maõn— 4) Toaøn trí—Bodhi—The illuminated or Phaåm haïnh toaøn haûo—Completion—Perfections enlightened mind—See Bodhi. mean qualities cultivated by a bodhisattva who is 5) Toaøn tueä—See Ten merits, and Ten merits aspirant for full enlightenment—Ba La Maät laø and Ten merits of the cultivation of the nhöõng phaåm chaát ñöôïc caùc Boà Taùt tu haønh giaùc mindfulness of the body. ngoä hoaøn toaøn—See Six paramitas and Ten Perfectability (n): Tính coù theå hoaøn toaøn hay coùparamitas. theå toaøn myõ. (A) Three kinds of Paramitas—Ba loaïi Ba La Perfecting of all beings universally: Thaønh Maät: In the Lankavatara Sutra, the Buddha töïu chuùng sanh phoå—See Ten universals of a gave three kinds of Paramitas—Trong Kinh Bodhisattva. Laêng Giaø, Ñöùc Phaät ñöa ra ba loaïi Ba La Perfecting clear faith: Thaønh töïu minh trieät Maät—See Three kinds of Paramitas.

tín—See Ten kinds of unshakable mind. (B) Nishpattisvabhava (skt)—Thaønh Töï Taùnh— Perfecting ecstatic faith: Thaønh töïu ñaïi hoan Söï hoaøn thaønh hay söï toaøn haûo—See Seven hyû tín—See Ten kinds of unshakable mind. types of self-nature. Perfecting extremely pure faith: Thaønh töïu (C) Eight perfections: According to the cöïc thanh tònh tín—See Ten kinds of unshakable Vimalakirti, Chapter Tenth, there are eight mind. perfections: Theo Kinh Duy Ma Caät, Phaåm Möôøi, coù taùm phaùp thaønh töïu—See Eight Perfecting faith respecting and honoring all perfections. Buddhas: Thaønh töïu cung kính cuùng döôøng taát caû (D) Accomplished, perfection, completion, chö Phaät tín—See Ten kinds of unshakable mind. completely full, wholly complete; the

fulfilling of the whole, i.e. that the part Buddhas—Khaåu voâ thaát hay mieäng khoâng loãi, moät contains the whole, the absolute in the trong möôøi taùm ñieàu khoâng loãi theo Ñaïi Trí Ñoä relative. Ten paramitas (perfections) Luaän—See Eighteen distinctive characteristics of cultivated by a bodhisattva who is aspirant for Buddhas (II). full enlightenment: Hoaøn toaøn thaønh töïu. Perfection of wisdom: Prajna-paramita (skt)— Möôøi Ba La Maät ñöôïc caùc Boà Taùt tu haønh Tueä Ba La Maät—See Six paramitas and Ten giaùc ngoä—See Ten paramitas. paramitas. Perfection of body: Thaân Voâ Thaát hay thaân Perfection of Wisdom Treatise: Luaän Trí khoâng loãi, moät trong möôøi taùm ñieàu khoâng loãi theo Ñoä—Ñaïi Trí Ñoä Luaän—See Prajnaparamita Ñaïi Trí Ñoä Luaän—Perfection of body— sastra. Impacability of action, one of the eighteen Perfectionism (n): Chuû nghóa toaøn myõ. distinctive characteristics or unique qualities of Perfectionist (n): Ngöôøi theo chuû nghóa toaøn myõ. Buddhas—See Eighteen distinctive characteristics Perfectly clear and unsullied mind: Taùnh of Buddhas (II). Taâm—The Buddha mind or heart. The Ch'an Perfection of the Buddha: Söï toaøn thieän cuûa (Zen) school uses the terms "Tính Taâm" and "Taâm Ñöùc Phaät. Tính" indifferently—Chaân taâm troøn saùng hay taâm Perfection of Buddha's causative or Phaät. Thieàn Toâng duøng "Tính Taâm" vaø "Taâm karmaic works: Nhaân vieân ñöùc—Karmaic Tính" khoâng khaùc nhau veà nghóa. works during the Buddha's three great kalpas of Perfectly manifesting Buddha-realm: Quaû preparation—Qua ba a taêng kyø kieáp, nhaân duyeân Giôùi Vieân Hieän—In the Buddha-realm, i.e. of troøn ñaày—See Three Buddha's virtues (III). complete bodhi-enlightenment, all things are Perfection of Buddha's grace in the perfectly manifest—Trong Phaät Giôùi, hay giôùi cuûa salvation of others: AÂn vieân ñöùc—Toaøn thieän caùc baäc Chaùnh Ñaúng Chaùnh Giaùc, moïi vieäc ñeàu aân cöùu ñoä chuùng sanh—See Three Buddha's hieän leân moät caùch vieân dung. virtues (III). Perfectly pure and adorned appearance: Perfection of the fruit: Result of Buddha's own Töôùng thanh tònh—One of the three purities of a character and wisdom—Quaû vieân ñöùc (toaøn thieän bodhisattva—Töôùng thanh tònh, moät trong ba loaïi quaû vò vaø trí hueä Phaät)—See Three Buddha's thanh tònh cuûa chö Boà Taùt—See Three purities, virtues (III). and Three purities of a bodhisattva. Perfection of the meditation: Dhyana paramita Perfectly unimpeded interpenetration: Söï Söï (skt)—Thieàn ñònh Ñoä—Thieàn Ba La Maät—See Voâ Ngaïi Phaùp Giôùi. Dhyana

paramita. (I) An overview of “Perfectly unimpeded Perfection of memory: One of the eighteen interpenetration”—Toång quan veà “Söï Söï Voâ distinctive characteristics or unique qualities of Ngaïi Phaùp Giôùi”: According to the Buddhas—Nieäm voâ thaát hay khoâng bao giôø thaát Avatamsaka terminology, which is a Sanskrit nieäm, moät trong möôøi taùm ñieàu khoâng loãi theo Ñaïi term “Vatsu” meaning “matter,” or “event,” Trí Ñoä Luaän—See Eighteen distinctive or “happening,” or “ an individual thing or characteristics of Buddhas (II). substance.” However, its general idea is “an Perfection of one’s work: Töï haïnh maõn tuùc— event.” We, Buddhists, do not believe in the See Ten charateristics of the Diamond Heart as reality of an individual existence, for there is developed by a Bodhisattva. nothing in our world of experience that keeps its identity even for a moment; it is subject to Perfection of person: Thaân voâ thaát (thaân khoâng constant change. The changes are, however, phaïm loãi—See Eighteen distinctive characteristics imperceptively gradual as far as our human of Buddhas (II). senses are concerned , and are not noticed Perfection of speech: One of the eighteen until they pass through certain stages of distinctive characteristics or unique qualities of

modification. Human sensibility is bound up Perplexities: There are three cutting off or with the notion of time-divisions; it translates excisions of beguiling delusions or perplexities— time into space; a succession of events is Coù ba dieät ñoaïn—See Three excisions of converted into a spatial system of individual beguiling delusion. realities. The idea of “pefectly unimpeded Perform (v): Asevati (p)—Asev or Samskaras interpenetration Dharmadhatu” is attained (skt)—Haønh—Laøm—Taïo taùc—To act—To only when our consciousness is thoroughly practice. pervaded with a feeling for a never-ending Perform acts of merit and virtue: Laøm coâng process of occurrences mentioned above— ñöùc. “Söï” theo Hoa Nghieâm lieân quan ñeán thuaät Perform Buddhist ceremony: Taùc Phaät Söï— ngöõ “Vatsu” trong Phaïn ngöõ coù nghóa laø “söï Laøm vieäc Phaät söï hay haønh leã theo nghi thöùc Phaät vieäc,” “côù söï xaõy ra,” hay “moät vaät hieän höõu.” giaùo—To do the work of Buddha. Tuy nhieân nghóa thoâng thöôøng cuûa “söï” laø “söï vieäc.” Ngöôøi Phaät töû chuùng ta khoâng tin töôûng Perform ceremony: Haønh leã. vaøo thöïc taïi cuûa nhöõng hieän höõu caù nhaân vì Perform daily activities in a slow, calm and kinh nghieäm cho bieát khoâng coù gì toàn taïi ñöôïc relaxing way: Laøm nhöõng coâng vieäc haèng ngaøy duø trong choác laùt. Taát caû ñeàu bieán ñoåi, laàn moät caùch thong thaû, nheï nhaøng, vaø khoan thai— hoài, chaàm chaäm, neân laâu ngaøy chaày thaùng ta No matter how busy you are, if you believe that môøi nhaän ra. Caûm giaùc cuûa chuùng ta thöôøng you need be mindful in every activity, you should gaén lieàn vôùi yù nieäm veà thôøi gian vaø ño baèng perform your daily activities in a slow, calm, and khoâng gian, cho neân moïi söï vieäc tieáp noái dieãn relaxing manner. The ancient said: “Don’t worry, ra trong thôøi gian ñeàu chuyeån thaønh moät everything will pass.” Look at monks and Nuns, no chuoãi thöïc taïi caù bieät trong khoâng gian. Giaùo matter what task or motion they undertake, i.e., lyù “söï söï voâ ngaïi phaùp giôùi,” chæ thaáu trieät walking, standing, sitting or lying, they do it ñöôïc khi yù thöùc cuûa

chuùng ta hoaøn toaøn thaâm slowly and evenly, without reluctance. When they nhaäp vôùi doøng dieãn bieán voâ taän cuûa muoân söï need to speak, they speak; when they don't need muoân vaät keå treân. to speak, they don't—Duø baän roän theá maáy, neáu (II) The harmony of the world—Söï hoøa ñieäu cuûa baïn tin baïn caàn chaùnh nieäm trong moãi sinh hoaït theá gian: The world in which actuality attains thì baïn phaûi laøm nhöõng coâng vieäc haèng ngaøy moät harmony in itself. In the actual world caùch thong thaû, nheï nhaøng, vaø khoan thai. Coå ñöùc individualism is apt to predominate, and coù noùi: "Ñöøng lo, roài thì moïi vieäc seõ qua ñi." Haõy competition, conflict, dispute and struggle too nhìn chö Taêng Ni, moïi moïi coâng vieäc hay moïi taùc often will disturb the harmony. To regard ñoäng nhö ñi, ñöùng, ngoài, naèm, hoï ñeàu khoan thai, conflict as natural is the way of usual nhaát cöû nhaát ñoäng ñeàu nheï nhaøng, khoâng vuït chaïc philosophies. Buddhism sets up a world in hoaëc noùng naûy. Khi caàn noùi thì hoï noùi, khi khoâng which actual life attains an ideal harmony— caàn noùi thì hoï khoâng noùi. Theá giôùi töông giao hoøa ñieäu giöõa chính caùc Perform divination: Boùi Toaùn—Fortune söï, caùc hieän thöïc. Trong theá giôùi hieän thöïc, söï teller—See Five kinds of deviant livelihood. phaùp giôùi, chuû nghóa caù nhaân coù cô noåi baät; Perform divination and fortune telling: caïnh tranh, xung ñoät, tranh luaän vaø tranh chaáp Chieâm töôùng kieát hung hay xem boùi töôùng noùi cuõng seõ laøm roái loaïn söï hoøa ñieäu. Coi xung ñieàu laønh döõ cuûa ngöôøi ñeå caàu lôïi döôõng—See ñoät nhö chuyeän ñöông nhieân, laø ñöôøng loái cuûa Five kinds of deviant livelihood. caùc neàn trieát hoïc xöa nay. Ñaïo Phaät döïng leân Perform duties well: Laøm troøn boån phaän cuûa moät theá giôùi trong ñoù ñôøi soáng hieän thöïc ñaït mình moät caùch chu ñaùo—A wife should always tôùi choã hoøa ñieäu lyù töôûng—See Four states of perform her duties well. This is one of the five universe and Four dharma realms. ways for a wife to show compassion and respect to her husband which the Buddha laid down in the

Sigalovada Sutta—Ñaây laø moät trong naêm pheùp Performance of Buddha-work for sentient cung kính yeâu thöông cuûa ngöôøi vôï ñoái vôùi choàng beings: Phaät söï vì chuùng sanh—According to the maø Ñöùc Phaät ñaõ ban haønh trong Kinh Thi Ca La Vieät—See Five ways for a wife to show respect to her husband. Perform good deeds: Haønh Thieän—Thöïc haønh thieän nghieäp—To offer up deeds of goodness: To do good deeds or wholesome deeds. The Buddha's teachings on "To do good" in the Dharmapada Sutra: "The deed is well done when, after having done it, one repents not, and when, with joy and pleasure, one reaps the fruit thereof."—Laøm vieäc thieän. Nhöõng lôøi Phaät daïy veà Haønh Thieän" trong Kinh Phaùp Cuù: "Nhöõng ngöôøi taïo caùc thieän nghieäp, laøm xong chaúng chuùt aên naên, coøn vui möøng hôùn hôû, vì bieát mình seõ thoï laáy quaû baùo töông lai."—(Dharmapada 68). Perform great Buddha-works: Laøm Phaät söï lôùn—See Ten kinds of Buddha-work in all worlds in all times of the Buddhas (B) (1). Perform merit: Laøm ñöôïc coâng ñöùc. Perform offering: Cuùng döôøng. Perform the proper duties: Haønh Nghi—To perform the correct duties, especially of monks and nuns—Tu haønh ñuùng theo luaät nghi, ñaëc bieät cho chö Taêng Ni. Perform a Sanghakarman Procedure: Taùc phaùp Yeát

Ma—A Bhiksu or Bhiksuni who has not mastered teh Vinaya and therefore performs a Sanghakarman Procedure or makes the affirmation of an offence in a way which is not in accordance with the Vinaya, thus causing the Order to lose its peace, joy, and harmony, commits an Expression of Regret Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo chöa naém vöõng luaät nghi maø taùc phaùp Yeát Ma, hay cöû toäi khoâng ñuùng phaùp, khieán cho Taêng chuùng hay Ni chuùng khoâng an vui, maát hoøa hôïp, vò aáy phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Performance (n): Haønh töôùng. 1) Mental activity: Haønh töôùng—Taùc duïng nhaän thöùc cuûa taâm thöùc (haønh laø haønh giaûi hieåu bieát; töôùng laø töôùng maïo, neáu hieåu ñöôïc töôùng maïo cuûa söï vaät thì goïi laø haønh töôùng). 2) Karma (skt): Go (jap)—Action—Form of behavior—See Karma.

Periods of Avatamsaka: Ksira (skt)—Period of death, Buddha's Teachings were divided into Fresh milk—Hoa Nghieâm Thôøi—The first of the three periods—Nhöõng naêm sau khi Phaät nhaäp "five periods" during which the Avatamsaka- dieät, Phaät phaùp ñöôïc chia laøm ba giai ñoaïn—See Sutra was delivered by Sakyamuni Buddha Three periods of the Buddha's teaching. immeditely after his enlightenment—Thôøi kyø thöù Period of the differentiated teaching: Tam nhaát trong naêm thôøi giaûng phaùp cuûa Ñöùc Phaät, thôøi Thöøa Bieät Giaùo—See Five periods of Buddha's Hoa Nghieâm ñöôïc Ñöùc Phaät thuyeát giaûng ngay teaching (II). sau khi Ngaøi giaùc ngoä—See Five periods of Period of dissension: In the fifth five hundred Buddha's teaching. years—Thôøi kyø Ñaáu Tranh Kieân Coá trong naêm Periods of a Bodhisattva's development: traêm naêm thöù naêm—See Five periods of each 500 There are three asankhyeya kalpas, or the three years after the Buddha's death. countless aeons, or the periods of a bodhisattva's Period of the end of Dharma: Maït Phaùp—See development—See Three asankhyeya kalpas. Degenerate Age of Dharma. Periods of Buddha's life: Nhöõng thôøi kyø trong Period of general moral law: Löôïc Giôùi—The cuoäc ñôøi Ñöùc Phaät—There are eight aspects first period of general moral rules, before the (periods) of Buddha's life—See Eight aspects of detailed commandments became necessary, i.e. Buddha's life. the first twelve years of the Buddha's ministry—Period of the Buddha's earthly life: Also Giaùo thuyeát cuûa Ñöùc Phaät trong giai ñoaïn 12 naêm known as the sacred period or the period of the sau ngaøy Phaät thaønh ñaïo. sage—Thôøi Ñöùc Phaät coøn taïi theá, coøn goïi laø Periods of five hundred years: Nhöõng thôøi kyø Thaùnh Theá—See Siddhartha and Four periods. naêm traêm naêm—The five periods each of 500 Periods of the Buddha's teaching: Thôøi giaùo years after the Buddha's death (five successive cuûa Ñöùc Phaät. periods)—Naêm laàn naêm traêm naêm sau khi Phaät (A) Two times or periods—Hai thôøi—See Dual nhaäp dieät, trong moãi thôøi kyø naày ñeàu thuyeát moät division of the Buddha's teaching. kieân coá ñeå chæ söï höng pheá cuûa Phaät phaùp—See (B) There are three periods of the Buddha's Five periods of each 500 years after the Buddha's teaching—See Three periods of the Buddha's death. teaching. Period of formality: Töôïng Phaùp—See (C) The five periods of the Buddha's teaching—Saddharma-pratirupaka. See Five periods of Buddha's teaching. Period of life:

Vivarta-siddha (skt)—Truï kieáp— Periods and characteristics of Buddha's One of the four kalpas—Moät trong töù kieáp—See teaching: There are three periods and Four kalpas. characteristics of Buddha's teaching—Coù ba thôøi Period of numberless kalpas: Asankhyeya thuyeát phaùp cuûa Phaät—See Three periods of the kalpa (skt)—Voâ Öông Soá Kieáp (moät thôøi kyø thaät Buddha's teaching. daøi). Period of Correct Law: Thôøi Chaùnh Phaùp— Period of orthodoxy and vigour: Chaùnh See Four periods. Phaùp—Right Dharma—1000 years pure or Periods in a day and night: Caùc thôøi trong orthodox doctrine, during which time, Buddhism ngaøy vaø ñeâm—There are six "hours" or periods in flourished—Giai ñoaïn Chaùnh phaùp 1.000 naêm, a day and night—Coù saùu thôøi, ba thôøi ban ngaøy, trong thôøi gian ñoù Phaät giaùo ñöôïc xieån döông— ba thôøi ban ñeâm—See Six periods in a day and See Three periods of the Buddha's teaching. night. Period of preaching of Lotus sutra and Period of Decadence of the Law: Thôøi Maït Nirvana sutras: Thôøi Phaùp Hoa vaø Nieát Baøn—Phaùp—See Four periods. See Five periods of Buddha's teaching (I). Periods of Dharma in Buddhism: Thôøi phaùp trong Phaät giaùo—The years after the Buddha's

Period of preaching of Prajna or wisdom of past lives is the ego of the present—Ngoaïi ñaïo sutra (ghola or butter): Thôøi Baùt Nhaõ (Thuïc toâ chaáp caùi 'ngaõ' trong quaù khöù töùc laø caùi 'ngaõ' trong vò)—See Five periods of Buddha's teaching (I). hieän taïi, töông tuïc chaúng giaùn ñoaïn, neân goïi laø thöôøng kieán hay thöôøng cuù—See Four tenets held Period of semblance Dharma: Töôïng Phaùp— by various non-Buddhist schools. See Saddharma-pratirupaka, and Four periods. Period of strong learning: In the third five Permanent (a): Thöôøng haèng—Vónh cöûu— Thöôøng—Voâ thöôøng maø cho laø thöôøng; thöôøng maø hundred years—Thôøi kyø Ña Vaên Kieân Coá trong cho laø voâ thöôøng. Ñaây laø moät trong boán loái suy naêm traêm naêm thöù ba—See Five periods of each nghó ñieân ñaûo khieán cho chuùng sanh xoay vaàn 500 years after the Buddha's death. trong sanh töû—Permanent (Buddhist doctrine Period of strong meditation: In the second five emphasizes that all is impermanent). Mistaking hundred years—Thôøi kyø Thieàn Ñònh Kieân Coá the impermanent for the permanent. This is one of trong naêm traêm naêm thöù nhì—See Five periods of the four ways of upside-down thinking that cause each 500 years after the Buddha's death. one to resolve in the birth and death—See Four Period of strong salvation: In the first five ways of upside-down thinking (I). hundred years—Thôøi kyø Giaûi Thoaùt Kieân Coá Permanent Abstinence: Tröôøng trai (Söï kieâng trong naêm traêm naêm ñaàu—See Five periods of thòt, kieâng röôïu, vaø tieát duïc vónh vieãn). each 500 years after the Buddha's death. Permanent (eternal) body of the Buddha: Period of stupa and temple building: In the Thaân thöôøng haèng cuûa Phaät. fourth five hundred years—Thôøi kyø Thaùp Töï Kieân Permanent consciousness: Taâm thöôøng haèng—Coá trong naêm traêm naêm thöù tö—See Five periods Certain person thoroughly investigates the sixth of each 500 years after the Buddha's death. sense faculty, the manas, and the consciousness Period of transition: Giao thôøi. that grasps and receives, he concludes that the Period of the waning moon: Krsnakarma origin of the mind, intelect, and consciousness is (skt)—Darkening of the month—Latter half of the

permanent. Through his cultivation, he knows that month—Second fortnight of a lunar month—Haéc in eighty thousand eons, all living beings in the ten nguyeät. directions revolve in transmigration, this origin is Periodical gradual destruction of a universe: never destroyed and exists permanently. Samvarta (skt)—One of the four kalpas—Hoaïi Investigating this undestroyed origin, he kieáp. speculates that it is permanent—Ngöôøi naøo ñoù Peripatetic monks: Wandering monks with nghieân cöùu cuøng toät luïc caên, maït na chaáp thuï, patched robes—Naïp Töû—Coøn goïi laø Naïp Taêng, trong taâm yù thöùc, veà choã baûn nguyeân, tính haèng teân goïi khaùc cuûa Thieàn Taêng (Thieàn Taêng thöôøng thöôøng. Tu taäp coù theå bieát trong taùm vaïn kieáp taát maëc aùo naïp y ñi chu du ñoù ñaây; tuy nhieân, naïp caû chuùng sanh xoay vaàn chaúng maát, baûn lai thöôøng taêng duøng chung cho taát caû Tyø Kheo chöù khoâng truù, ñeán cuøng tính chaúng maát, roài chaáp cho laø rieâng Thieàn Taêng). thöôøng—See Four theories regarding pervasive Perish (v): Go to ruin—Decay—Suy taøn. permanence. Perishable (a): Bò taøn ruïi—Bieán hoaïi. Permanent Dwelling Triple Jewel: Thöôøng truï Perjure (n): Söï theà gian. Tam Baûo. Perjurer (n): Ngöôøi theà gian. Permanent entity: Baûn chaát thöôøng coøn. Perjury (n): Söï theà gian doái. Permanent fast: Tröôøng trai (Söï kieâng thòt, Permanence (n): Söï thöôøng haèng (thöôøng truï)— kieâng röôïu, vaø tieát duïc vónh vieãn). Thöôøng kieán—See Eight flavors of nirvana and Permanent fundamental dharmakaya: Toá Sixty-two views. Phaùp Thaân—Possessing the fundamental Permanence of ego: Thöôøng Cuù hay Caâu dharmakaya nature though still in sin, i.e. the beings in the three lowest orders of Thöôøng—The permanence of ego, i.e. that the ego

transmigration—Duø laên troâi trong ba ñöôøng thaáp 2) The Hinayana doctrine of unreality, a one- nhaát vaãn coù “Phaùp Thaân”. sided dogma in contrast with transcendental Permanent and impermanent: Dieäc Thöôøng reality of Mahayana: Nghóa lyù veà caùi “khoâng” Dieäc Voâ Thöôøng Cuù—Both permanent and cuûa Tieåu Thöøa chæ thieân leäch veà moät beân chöù impermanent, that the ego is permanent, the body khoâng sieâu vieät nhö caùi “khoâng” cuûa Ñaïi is impermanent—Chaáp raèng ‘ngaõ’ thöôøng, ‘thaân’ Thöøa. voâ thöôøng (neáu chaáp nhö vaäy thì lìa thaân khoâng coù Permanent self: Caùi ta thöôøng coøn. ngaõ)—See Four tenets held by various non- Permanent situation: Hoaøn caûnh thöôøng Buddhist schools. haèng—Certain person thoroughly investigates the Permanent-Light-Pennant Buddha: Thöôøng source of the four elements, he may conclude that Quang Traøng Phaät. they are permanent in nature. Through his Permanent mind: Taâm thöôøng haèng—See cultivation, he knows that in forty thousand eons, Permanent consciousness, and Four theories as living beings in the ten directions undergo regarding pervasive permanence. births and deaths, their substances exist Permanent person: Purusa or Atman (skt)— permanently and are never annihilated. Therefore, Spiritual ego—Supreme souls or spirit—Thaàn he speculates that this situation is permanent— Ngaõ. Ngöôøi naøo ñoù nghieân cöùu cuøng toät caên nguyeân cuûa 1) The soul, the spiritual ego, or permanent töù ñaïi, tính thöôøng truï. Tu taäp coù theå bieát trong person, which by non-Budhists was said to boán vaïn kieáp möôøi phöông

chuùng sanh sanh dieät migrate on the death of the body: Caùi thöïc ñeàu laø haèng thöôøng, chaúng heà tan maát. Roài töø ñoù ngaõ maø ngoaïi ñaïo chaáp raèng khi thaân cheát thì chaáp cho laø thöôøng—See Four theories regarding thaàn ngaõ xuaát ra. pervasive permanence. 2) Purusa is also the Supreme Soul or Spirit, Permanent and Temporal bodies: Thöôøng vaø which produces all forms of existence: Thaàn Voâ thöôøng thaân—See Two forms of body (F). Thöùc cuõng laø caùi taâm thöùc toái thöôïng saûn sanh Permanent tranquility and enlightenment: moïi hình thöùc cuûa söï hieän höõu. Thöôøng Tòch Quang Ñoä—See Realm of eternal Permanent personality: Thöôøng Ngaõ—Holding rest and light. to the concept of the reality of the ego—The false Permanently annihilating birth and death: tenet of a soul, or ego, or permanent individual, Döùt haún sanh töû—See Ten kinds of possession by that the individual is real, the ego an independent demons of Great Enlightening Beings. unit and not a mere combination of the five Permit (v): Cho pheùp—To allow—To skandhas produced by cause and effect authorize—To empower—To enable—to let. disintegrating—Chaáp vaøo khaùi nieäm cuûa moät caùi Permeat (v): Thaám vaøo. ngaõ thaät. Chaáp vaøo Thöôøng ngaõ hay chaáp vaøo caùi Permeating everywhere: Qua laïi khaép nôi ngaõ thöôøng haèng chöù khoâng phaûi laø söï phoái hôïp khoâng bò trôû ngaïi—See Apratihata. cuûa naêm uaån sanh bôûi nhaân duyeân. Permutation of activity: Höõu vi chuyeån bieán Permanent reality: Bhutatathata (skt)—Thieân (phenomena in arising, abiding, change, and Chaân. extinction—hieän töôïng sanh, truï, dò, dieät). 1) Permanent reality underlying all phenomena, Perpetual (a): pure and unchanged, such as the sea in 1) Sasvat (p & skt)—Vónh cöûu (caùi khoâng bao contrast with the waves: Chaân lyù töï nhieân, giôø keát thuùc hay maát ñi)—Eternal. khoâng phaûi do con ngöôøi taïo ra; chaân nhö hay 2) Without ceasing—Unceasing—Everlasting— baûn taùnh thaät thöôøng haèng nôi vaïn höõu, thanh Endless—Constant—Baát ñoaïn. tònh vaø khoâng thay ñoåi, nhö bieån ñoái nghòch laïi vôùi soùng (baûn chaát coá höõu cuûa nöôùc laø Perpetual abode: Eternity—Thöôøng truï—See phaúng laëng vaø thanh tònh chöù khoâng daäp doàn Eight savours (pleasures) of the Buddha's nirvana. nhö soùng).

Perpetual youth: Treû maõi khoâng giaø—See Four seeking of the Buddha-mind, at which the earlier unattainables. generations had aimed. There was also a Perpetually preserving the fundamental tendency towards mingling with other sects, which led to intellectual interests, not wanted in Zen aspiration for enlightenment with diligence: practice any more—Söï baùch haïi Phaät giaùo ñoà ôû Haèng sieâng thuû hoä boån nguyeän Boà Ñeà, töï bieát thoï Trung Quoác vaøo cuoái ñôøi Nhaø Ñöôøng (618-907), kyù—See Ten ways of receiving the prediction of ñaëc bieät laø vaøo thôøi Vua Wu-Tsung vaøo naêm 845 Budhahood (A). sau Taây lòch, ñaõ huûy dieät 4.600 töï vieän vaø khieán Perpetuate (v): Laøm thaønh vónh vieãn. cho hôn hai traêm naêm chuïc ngaøn Taêng Ni hoaøn Perpetuate the seed of Buddhahood and tuïc. Söï suy ñoài cuûa Phaät giaùo thôøi baáy giôø quaû laø ultimately reach omniscient knowledge: lôùn lao, chæ tröø Thieàn toâng. Kyø thaät, ñeán ñaàu ñôøi Chaúng döùt chuûng taùnh cuûa chö Phaät, roát raùo ñöôïc nhaø Toáng thì toâng phaùi naøy phaùt trieån ñeán

toät ñænh. ñeán nhöùt thieát chuûng trí—See Ten kinds of Tuy nhieân, khi soá löôïng taêng thì phaåm chaát giaûm definitive mark of Great Enlightening Beings (10). vaø maát daàn taùnh ñuùng ñaén trong vieäc ñi tìm chôn Perpetuity (n): taâm Phaät taùnh maø caùc theá heä Thieàn ñôøi tröôùc ñaõ 1) Permanent lasting: Söï tröôøng cöûu. nhaém ñeán. Laïi coù theâm khuynh höôùng pha troän 2) Eternity: Thöôøng—See Eight misleadings. Thieàn vôùi caùc toâng phaùi khaùc, ñöa ñeán vieäc chæ Perplexities arise from false views or muoán lôïi laïc veà tri thöùc chöù khoâng coøn muoán thöïc theories: Kieán hoaëc—Illusions and temptations taäp Thieàn nöõa. arise from false views or theories—Nhöõng aûo giaùc Perseverance (n): hay caùm doã khôûi leân töø söï suy ñoaùn sai laàm veà taø 1) Söï kieân trì—Söï kieân ñònh—Söï kieân nhaãn— kieán hay taø thuyeát—See Two aspects of illusion See Patience. (A). 2) Persistence—Constant—Haèng. Perplexity (n): Persevere (v): Kieân trì. 1) Söï luùng tuùng—Söï boái roái—See Ignorance. Persist: Continue to exist—Tieáp tuïc toàn taïi, vaãn 2) Phieàn: Annoyance—Disturbance—Trouble. cöù dai daúng. 3) Delusive views: Kieán Hoaëc—Delusions of Persist in the determination for views—Illusions and temptations arise from enlightenment: An truï Boà ñeà taâm—There is a false views or theories—Caùc loaïi phieàn naõo Spiritual friend who helps cultivators persist in the vaø caùm doã khôûi leân töø taø kieán. determination for enlightenment. This is one of Persecute (v): Baùch haïi. the ten kinds of spiritual friends who help them Persecution During the T'ang Dynasty: Söï along the path to enlightenment in the Flower baùch haïi Phaät giaùo döôùi thôøi nhaø Ñöôøng—Söï Adornment Sutra—Coù moät loaïi thieän tri thöùc giuùp ngöôïc ñaõi—Religious persecution—Söï baùch haïi haønh giaû ñöôïc an truï Boà ñeà taâm. Ñaây laø moät trong veà toân giaùo— There was a great persecution of möôøi loaïi thieän höõu tri thöùc maø Ñöùc Phaät ñaõ daïy the Buddhists in China in the last century of the trong Kinh Hoa nghieâm—See Ten kinds of T'ang Dynasty (618-907 A.D), especially under spiritual friends. the Emperor Wu-Tsung in 845 A.D., which Persist in great relinquishment at the destroyed 4,600 monasteries and caused more proper time: Taát caû chö Phaät truï nôi ñaïi xaû than a quarter of a million monks and nuns to chaúng loãi thôøi—See Ten kinds of proper timing of return to ordinary life. The decline of Buddhism in all Buddhas. China at that time was very great, except the Persistence in civilizing sentient beings: All school of Zen. Indeed, in the beginning of the Buddhas abide in persistence in civilizing sentient Sung Dynasty, Zen Sect reached its greatest beings—Chö Phaät truï nôi chaúng boû ñieàu phuïc popularity and height. However, as quantity chuùng sanh—See Ten kinds of abode. increased quality decreased and there came there Person (n): came about a reduction in the earnestness of the

1) Ngoâi vò—Ngöôøi—According to the Sangiti or obtains (from offerings and keeps as personal Sutta in the Long Discourses of the Buddha, items) personal luxurious items, commits an there are four types of persons—Theo Kinh offence involves Release and Expression of Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán Regret—Vò Tyø Kheo hay Tyø Kheo Ni naøo mua loaïi ngöôøi—See Four types of people. hay nhaän (cuùng döôøng) nhöõng vaät duïng xa xæ roãi 2) Pudgala (skt)—Individual—Self—Soul—Boå

ñeå xaøi cho caù nhaân, laø phaïm giôùi xaû ñoïa (buoâng ñaëc ca la—Ngaõ. boû vaø phaùt loà saùm hoái). Person in charge of the pagoda: Karmadana Personal Offering: Cuùng Döôøng—See Fourteen (skt)—Duy na. kinds of personal offering. Person with famous talent: Danh taøi. Personal power: Ngaõ coâng ñöùc löïc—Töï löïc— Person who has the state of bodhi: Boà Taùt— Naêng löïc tu haønh cuûa töï thaân hay töï duyeân—See See Four saints (rewards) (A). Three powers. Person in the next stage of transmigration: Personal profit: Kyû lôïi—Personal advantage. Haäu thaân. Personalism (n): Nhaân vò—The causative Persons worthy of offerings: Haïng ngöôøi ñaùng position, i.e. that of a Buddhist, for he has cung kính—According to the Sangiti Sutta in the accepted a cause, or enlightenment, that produces Long Discourses of the Buddha, there are eight a changed outlook—Ñòa vò tu haønh Phaät Nhaân töø persons worthy of offerings—Theo Kinh Phuùng khi phaùt taâm cho ñeán luùc thaønh Phaät. Tuïng trong Tröôøng Boä Kinh, coù taùm loaïi ngöôøi Personality (n): ñaùng ñöôïc cung kính—See Eight persons worthy 1) Atta or Attan or Puggala (p)—AØtman or of offerings. Pudgala (skt)—Ngaõ—Nhaân baûn—Caù tính (caùi Personal (a): Thuoäc veà caù nhaân—Individual. ta, caùi toâi, caùi töï ngaõ)—Nhaân caùch. Personal achievement of merit: Caù nhaân thaønh 2) Sakkaya anto (p)—Höõu thaân bieân—See töïu coâng ñöùc löïc. Three dharmas (XXI). Personal advantage: Personal profit—Lôïi ích Personality of the true cultivator: Tö caùch caù nhaân. cuûa baäc chôn tu. Personal appearance: Saéc löïc—See Sixteen Personality view: Satkaya-drsti (skt)—Shinken great powers obtainable by a bodhisattva. (jap)—Thaân Kieán—See Satkaya-drsti. Personal appearing of a Buddha: Duyeân Giaùc Personhood: Cuoäc soáng con ngöôøi. Thaân—The pratyeka-buddha appearing of the Personification (n): Söï nhaân vò hoùa—Söï nhaân Buddha—See Pratyeka-buddha. caùch hoùa. Personal belongings: Vaät duïng caù nhaân—A Perspective (a&n): Vieãn caûnh—Nhaõn giôùi. Bhiksu or Bhiksuni should neatly arrange Perspire (v): Toaùt moà hoâi. everything when he or she is finished using it—Vò Persuade other cultivator to admit the fault Tyø Kheo hay Tyø Kheo Ni neân saép xeáp ñoà ñaït cho he or she is trying to hide: Thuyeát phuïc baïn goïn gaøng sau khi duøng xong. ñoàng tu nhaän loãi maø vò aáy ñang daáu—A Bhiksu or Personal conflicts: Nhöõng maâu thuaãn caù nhaân. Bhiksuni who knows another monk or nun is Personal conviction: Loøng xaùc tín caù nhaân. deliberately hiding his or her offence but is not Personal existence: Form—Body—Saéc thaân cuûa willing to persuade that person to admit his or her moãi ngöôøi. faults, express regret, and begin anew before the Personal form: Individuality—Particular— Sangha, nor does he or she report the matter to the Component parts—Töï Töôùng—See Two forms Sangha so that they can find ways to help the (characteristics) of the bhutatathata. offending cultivator improve his or her cultivation, commits an Expression of Regret Offence—Vò Tyø Personal luxurious items: Vaät duïng caù nhaân Kheo hay Tyø Kheo Ni naøo bieát moät vò ñoàng tu thuoäc loaïi xa xæ—A Bhiksu or Bhiksuni who buys ñang coá tình che daáu nhöõng laàm loãi gaây ra maø

khoâng chòu thuyeát phuïc vò aáy nhaän loãi vaø saùm hoái 2) Views that are produced by passion or vôùi giaùo hoäi, hoaëc baùo cho giaùo hoäi bieát ñeå giaùo

affection: Tình Kieán—Taø kieán ñöôïc saûn sanh hoäi tìm caùch giuùp ñôõ vò kia tieán boä trong tu taäp, laø bôûi duïc voïng vaø phieàn naõo. phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaùt loà saùm Perverted views on the existence: hoái). Prapancadarsana (skt)—Hö voïng kieán. Pertain (v): Thuoäc veà. Peshawar (skt): Thaønh Baïch sa ngoõa. Perturbed mind: Confused mind—Loaïn taâm. Pesi (skt): Beá Thi—Teä Thi—Tyø La Thi—Tyø Pervade something: Spread all over the place—Thi—The second stage of the eight stages of the Lan toûa—Traøn ngaäp. human fetus. According to some other sources, Pervaded: Bò traøn ngaäp. this is the embryo in the third of its five stages, a Pervading light: Samantaprabhasa (skt)—Phoå thirty-seven days' fetus, a lump of flesh—Giai minh. ñoaïn thöù nhì trong taùm giai ñoaïn thaønh laäp cuûa thai nhi. Coù saùch noùi ñaây laø thai nhi thôøi kyø thöù ba Pervading all worlds with one body: Moät trong naêm thôøi kyø, caùi thai ñeán ngaøy thöù 37, keát thaân cuøng khaép taát caû theá giôùi, moät trong möôøi laïi thaønh hoøn thòt. **See Eight stages of the moân giaûi thoaùt—One of the ten doors of human fetus. liberation—See Ten kinds of doors of liberation of Great Enlightening Beings. Pessimism (n): Chuû nghóa Bi quan. Pervasive (a): Lan traøn. Pessimism or Optimism: Bi quan hay Laïc quan—There are some people who regard this life Pervasive light: Voâ Ngaïi Quang—The glorious as a life of suffering or pessimists may be light of Amitabha Buddha—AÙnh saùng cuûa Ñöùc tolerated as long as they are simply feeling Phaät A Di Ñaø, khoâng bò che khuaát bôûi nuùi soâng, dissatisfied with this life, but when they begin to söông moác beân ngoaøi, cuõng khoâng bò che khuaát give up this life as hopeless and try to escape to a beân trong bôûi tham saân si maïn nghi taø kieán. better life by practicing austerities or self- Pervasive permanence: Bieán thöôøng—See mortifications, then they are to be abhorred. Some Four theories regarding pervasive permanence. people believe that Buddhism is pessimistic Pervasive Purity Heaven: Subhakrtsna (skt)— because its significant viewpoint on the idea that Bieán Tònh Thieân—Universal Purity Heaven—See there is nothing but hardship in this world, even Third Dhyana Heaven (II) (3). pleasures end in hardship. It is totally wrong Perverse mind: Taâm Quyû—A perverse mind, thinking that way. Buddhism believes that in this whose karma will be that of a wandering ghost. present life, there are both pleasures and Perverse views: Mithya (skt)—Taø kieán—See hardships. He who regards life as entirely Ten kinds of wrong views. pleasure will suffer when the so-called Perversion (n): Thò phi ñieân ñaûo—See "happiness" ceases to exist. The Buddha believes Viparyaya. that happiness and sufferings intertwine in our Perversion of mind: Citta-vipallasa (p)—Taâm daily life. If one is ignorant of the fact that ñaém tröôùc. pleasures can cause hardships, one will be Perverted folks: Ñaûo Phaøm—The unenlightened disappointed when that fact presents itself. Thus the Buddha teaches that one should regard who see things upside down—Phaøm phu hay hardship as hardship, accepting it as a fact and ngöôøi chöa giaùc ngoä, nhìn söï vaät moät caùch ñieân finding way to oppose it. Hence his emphasis on ñaûo. perserverance, fortitude, and forebearance, the Perverted mind: Citta-vipallasa (p)—Taâm Ñaém latter being one of the six Perfections. In short, Tröôùc—Taâm ñoài

truïy. according to the Buddhist view, there are both Perverted opinions: Heterodoxy—Taø kieán. pleasures and hardships in life, but one must not Perverted views: Taø ñaûo kieán. be discouraged when hardship comes, or lose 1) Heterodoxy—Taø kieán. oneself in rapture of joy when pleasure comes.

Both pleasures and hardships must be taken alike Chuùng ñeán roài ñi moät caùch töï nhieân. Chuùng ta luùc with caution for we know that pleasures end in naøo cuõng soáng moät cuoäc soáng khoâng lo, khoâng hardship. From this understanding, sincere phieàn, khoâng naõo, vì chuùng ta bieát chaéc raèng moïi Buddhists will be determined to cultivate vieäc roài seõ qua ñi. Quan ñieåm cuûa Phaät giaùo ñoái diligently to turn both worldly pleasures and vôøi bi quan vaø laïc quan raát saùng toû: Phaät giaùo hardships to an eternally transcendental joy. It is khoâng bi quan maø cuõng chaúng laïc quan veà cuoäc to say that we are not bound to both worldly soáng con ngöôøi. Hai thaùi cöïc laïc quan vaø bi quan pleasures and hardships at all times. They come ñeàu bò chaän ñöùng bôûi hoïc thuyeát trung ñaïo cuûa and go naturally. We are always live a life without Phaät giaùo. worries, without afflictions because we know for Pessimistic: Passive—Tieâu cöïc—See Negative. sure that everything will pass. The Buddhist point Pessimistic mind: Taâm trí bi quan—A of view on both optimism and pessimism is very pessimistic frame of mind whereby the Yogin clear: Buddhism is not optimistic nor pessimistic shuns such environments as are unfavorable to on human life. Two extremes of both optimism quiet contemplation. This is one of the ten wrong and pessimism are prevented by the moderate ways into which the Yogin may fall—Moät daïng bi doctrine of Buddhism—Coù moät soá ngöôøi nhìn ñôøi quan cuûa taâm trí; noù khieán haønh giaû neù traùnh baèng bi quan thoáng khoå thì hoï laïi boû qua nhöõng nhöõng hoaøn caûnh khoâng thích yù, troán vaøo söï maëc caûm giaùc baát toaïi vôùi cuoäc ñôøi, nhöng khi hoï baét nhieân toïa thò. Ñaây laø moät trong möôøi laàm laïc maø ñaàu boû qua cuoäc soáng voâ voïng naøy ñeå thöû tìm loái thieàn giaû coù theå bò rôi vaøo—See Ten wrong ways thoaùt cho mình baèng caùch eùp xaùc khoå haïnh, thì hoï into which Zen practitioners may fall. laïi ñaùng kinh tôûm hôn. Nhieàu ngöôøi cho raèng ñaïo Pessimistic view: Quan ñieåm bi quan. Phaät bi quan yeám theá vì quan ñieåm ñaëc saéc cuûa noù Pessimistist: Ngöôøi theo quan ñieåm bi quan. cho raèng theá gian naøy khoâng coù gì ngoaøi söï ñau khoå, cho ñeán haïnh phuùc roài cuõng phaûi keát cuoäc Pestilence Ghost: Leä quyû—Tham söï nhôù thuø trong ñau khoå. Thaät laø sai laàm khi nghó nhö vaäy. xöa gaây toäi, gaëp choã suy bieán thaønh hình, laøm caùc Ñaïo Phaät cho raèng cuoäc soáng hieän taïi vöøa coù haïnh loaøi Leä Quyû—If it was greed for animosity that phuùc vöøa coù khoå ñau, vì neáu ai nghó raèng cuoäc ñôøi made the person commit offenses, then, after he chæ toaøn laø haïnh phuùc thì keû ñoù seõ phaûi khoå ñau has finished paying for his crimes, he takes shape moät khi caùi goïi laø haïnh phuùc chaám döùt. Ñöùc Phaät when he encounters degeneration, and he is called cho raèng Haïnh phuùc vaø khoå ñau loàng nhau trong a Pestilence Ghost—See Nine classes of ghosts cuoäc soáng haèng ngaøy cuûa chuùng ta. Neáu ai khoâng (II). bieát raèng haïnh phuùc laø maàm cuûa ñau khoå, keû ñoù Peta (p): Ngaï quæ. Quæ

ñoùi. Loaïi quæ khoâng coù seõ voâ cuøng chaùn naûn khi ñau khoå hieän ñeán. Vì theá haïnh phuùc—See Hungry ghosts. maø Ñöùc Phaät daïy raèng chuùng ta neân nhaän thöùc Petal: Caùnh hoa. ñau khoå laø ñau khoå, chaáp nhaän noù nhö thöïc kieán Petals of the lotus are made to bear the vaø tìm caùch choáng laïi noù. Töø ñoù maø Ngaøi nhaán fruit: The petals are made to bear the fruit, in the maïnh ñeán chuyeân caàn, tinh taán vaø nhaãn nhuïc, maø same manner with expedient teachings are nhaãn nhuïc laø moät trong luïc ñoä Ba La Maät. Noùi expounded in order to reveal the true teaching— toùm laïi, theo quan ñieåm Phaät giaùo, ñôøi coù khoå coù Caùnh hoa mang göông sen (traùi) gioáng nhö phaùp vui, nhöng ta khoâng ñöôïc chaùn naûn bi quan khi phöông tieän ñöôïc giaûng giaûi ñeå hieån baøy chaân ñau khoå aäp ñeán, cuõng nhö khoâng ñöôïc truïy laïc khi lyù—See Three special qualities (characteristics) haïnh phuùc ñeán tay. Caû hai thöù khoå vui ñeàu phaûi of the lotus. ñöôïc chuùng ta ñoùn nhaän trong deø daët vì hieåu raèng Petavatthu (p): See Khudaka-Nikaya. ñau khoå naèm ngay trong haïnh phuùc. Töø söï hieåu Petition (n): Söï thænh caàu—Traàn tình—Keâu naøi— bieát naøy, ngöôøi con Phaät chôn thuaàn quyeát tinh taán Caàu xin—Van naøi. tu taäp ñeå bieán khoå vui traàn theá thaønh moät nieàm an laïc sieâu vieät vaø mieân vieãn, nghóa laø luùc naøo chuùng Pettiness and strife: Söï nhoû nhaët vaø tranh chaáp. ta cuõng thoaùt khoûi moïi heä luïy cuûa vui vaø khoå. Petty (a): nhoû nhaët.

Phala (skt & p): Quaû—Fruits or fruition—State of neân oâng ñöôïc nhaø vua ban thöôûng cho ñoàng veà consciousness following the attainment of ñuùc chuoâng. Nhöng vì Thieàn sö chæ coù moät chieác Vipassana—Insight. tuùi vaûi nhoû, neân oâng phaûi duøng chieác noùn laù ñeå 1) Fruit: Traùi caây. mang ñoàng veà queâ.” 2) Effect: Consequence—Haäu quaû. Phala (p): Quaû—Taâm xaûy ra tieáp theo ñaïo taâm, 3) Reward: Quaû baùo—See Retribution. tieáp tuïc thaáy Nieát baøn, vaø trong khi ñoù thì phieàn 4) The term “consequence” or “effect” contrasts naõo bò loaïi töø. with “cause,” or “Fruit” contrasts with Phalguna (skt): Thaùng thöù 12 cuûa AÁn Ñoä (giöõa “seed.”: Töø “Quaû” ñoái laïi vôùi “Nhaân”. thaùng hai vaø thaùng ba döông lòch)—The twelfth 5) The effect by causing a further effect month in India (between the months of February becomes also a cause: Heát thaûy caùc phaùp höõu and March). **See Twelve Months of a Year in vi laø tröôùc sau noái tieáp, cho neân ñoái vôùi India. nguyeân nhaân tröôùc maø noùi thì caùc phaùp sinh Phallic emblem of Siva: Thieân Caên—Which ra veà sau laø quaû—See Five fruits or effects. Hsuan-Tsang found in the emples of India; he says Pha Lai Pagoda: Chuøa Phaû Laïi—Pha Lai the Hindus “worship it without being ashamed.”— Pagoda is one of the most ancient pagodas in Töôïng Döông Vaät cuûa Thaàn Siva, maø Huyeàn Vietnam. It was built probably in the eleventh Trang ñaõ tìm thaáy trong caùc ñình mieáu ôû AÁn Ñoä; centuries. It is located on a mountain in Pha Lai oâng noùi raèng nhöõng ngöôøi AÁn Giaùo ñaõ “suøng baùi village, Que Vo district, Bac Ninh province. The töôïng naày khoâng bieát ngöôïng” first headmonks of the pagoda at that time were Phalam Prati-grhnati (skt): Thuû Döõ—See Chau Khong Vuong Hai and Khong Lo Zen Producing seed. masters. It was Khong Lo Zen master who casted Phalasa (skt): Baø La

Xa—The bread-fruit tree the big copper bell here. Later the bell-tower with red flowers—Moät loaïi caây coù boâng ñoû vaø traùi collapsed and the bell fell into Luc Dau River coù boät nhö baùnh mì. created a little bay named “Fallen Bell”. In the Phanita (skt): Phaû Ni Ña—Ñöôøng mía—The “Northern Citadel’s Geography of the Country”, inspissated juice of the sugar can, or raw sugar. Le Chat mentioned this bell with the myth saying: “Minh Khong Zen master helped treated Chinese Phantasm (n): AÛo caûnh—AÛo giaùc—AÛo töôûng Emperor from a dangerous disease, he was taâm linh— Hallucination—Illusive—Illusory— rewarded copper for casting the bell. However, his Mirage—See Vipallasa. cloth bag was too small to contain the whole Phantom (n): Ma—See Mara. copper in the storage house. So he performed Phap Dung Zen Master: Thieàn Sö Phaùp Dung miracles to carry all that copper block to his home (?-1174)—A Vietnamese Zen master from Boái Lyù, town by a conical palm hat—Chuøa Phaû Laïi laø moät North Vietnam. He left home and became a trong nhöõng ngoâi chuøa coå nhaát taïi Vieät Nam. Coù disciple of Zen master Khaùnh Hyû. After becoming leõ chuøa ñöôïc xaây döïng vaøo theá kyû thöù 11. Chuøa the dharma heir of the fifteenth generation of the toïa laïc treân moät ngoïn nuùi thuoäc laøng Phaû Lai, Vinitaruci Zen Sect, he became a wandering monk quaän Queá Voõ, tænh Baéc Ninh. Nhöõng vò truï trì ñaàu to travel along the country to expand Buddhism. tieân cuûa chuøa laø Thieàn sö Chaâu Khoâng Vöông Later he stayed at Khai Giaùc Temple on Mount Haûi vaø Khoâng Loä. Chính Thieàn sö Khoâng Loä laø Thöùu Phong, then moved to Mount Ma Ni in ngöôøi ñaõ ñuùc chieác chuoâng ñoàng khoång loà ôû ñaây. Thanh Hoùa to build Höông Nghieâm temple and Veà sau naøy thaùp chuoâng bò saäp vaø chuoâng bò rôi stayed there to revive and expand Buddhism until xuoáng soâng Luïc Ñaàu taïo thaønh moät caùi vònh nhoû he passed away in 1174—Thieàn sö Vieät Nam, queâ teân “Ñoaï Chung Laïi.” Trong “Baéc Thaønh Ñòa Dö ôû Boái Lyù, Baéc Vieät. Ngaøi xuaát gia laøm ñeä töû cuûa Chí,” Leâ Chaát coù nhaéc ñeán quaû chuoâng vôùi truyeàn Thieàn sö Khaùnh Hyû. Sau khi trôû thaønh phaùp töû ñôøi thuyeát: “Minh Khoâng Thieàn sö coù coâng giuùp trò thöù 15 cuûa doøng Thieàn Tyø Ni Ña Löu Chi, ngaøi beänh hieåm ngheøo cho moät vò hoaøng ñeá Trung Hoa, laøm du Taêng ñi hoaèng hoùa. Sau ñoù ngaøi truï laïi taïi

chuøa Khai Giaùc treân nuùi Thöùu Phong, roài dôøi veà Chuøa ñöôïc truøng tu naêm 1960. Töø naêm 1954, chuøa nuùi Ma Ni ôû Thanh Hoùa khai sôn chuøa Höông ñöôïc choïn laøm Phaät Hoïc Ñöôøng cuûa Giaùo Hoäi Nghieâm vaø truï taïi ñaây ñeå hoaèng phaùp cho ñeán khi Taêng Giaø Vieät Nam, moãi naêm ñeàu môû hai khoùa ngaøi thò tòch vaøo naêm 1174. Haï vaø Ñoâng ñeå ñaøo taïo Taêng taøi. Chuøa coù nhieàu Phap Hoa Temple: Chuøa Phaùp Hoa—Name of a pho töôïng baèng goã ñöôïc taïc vaøo khoaûng thaäp nieân famous pagoda located in Phuù Nhuaän district, 60, nhö töôïng cuûa Phaät A Di Ñaø, töôïng Phaät Thích Saigon City, South Vietnam. The pagoda was built Ca Ñaûn Sanh, töôïng Quaùn Theá AÂm Boà Taùt, Ñaïi in 1928 and rebuilt in 1932. In the Main Hall, the Theá Chí Boà Taùt, töôïng Dieäm Ma Vöông, töôïng statue of Sakyamuni Buddha is worshipped. The Hoä Phaùp. statue is made of a block of marble stone, and was Phap Thong Thien Hy Zen Master: Thieàn Sö cast 150

years ago from Mount Nguõ Haønh in Ñaø Phaùp Thoâng Thieän Hyû—Zen Master Phaùp Thoâng Naúng province. On the wall of the Main Hall, Thieän Hyû—A Vietnamese Zen Master from South there is the “Coâng Cöù Nieäm Phaät” board, carved Vietnam. He was the Dharma heir of the thirty- in wood by Most Venerable Khaùnh Anh in 1920. sixth generation of the T’ao-T’ung Zen Sect. In the middle of the board is the bas-relief of the Probably in 1733, he built Long AÅn Temple on Three Amitabha Noble Ones, the Lotus of Nine Mount Long AÅn, in Phöôùc Long province. He Stages and Sages are placed at the bottom—Teân spent most of his life to revive and expand cuûa moät ngoâi chuøa noåi tieáng toïa laïc trong quaän Buddhism in the South. After he passed away, to Phuù Nhuaän, thaønh phoá Saøi Goøn, Nam Vieät Nam. honor him, his disciples built his stupa at the right Chuøa ñöôïc Hoøa Thöôïng Ñaïo Thanh xaây naêm 1928 front of the Temple—Thieàn Sö Vieät Nam, queâ taïi vaø truøng tu naêm 1932. Trong Chaùnh ñieän coù töôïng Nam Vieät. Ngaøi laø Phaùp töû ñôøi thöù 36 doøng Thieàn Phaät taïc 150 naêm veà tröôùc töø nguyeân khoái ñaù caåm Taøo Ñoäng. Ngaøi khai sôn ngoâi chuøa Long AÅn treân thaïch cuûa nuùi Nguõ Haønh Sôn Ñaø Naúng. Treân nuùi Long AÅn, tænh Phöôùc Long, coù leõ vaøo naêm töôøng beân hoâng Chaùnh ñieän coù baûn “Coâng Cöù 1733. Haàu heát cuoäc ñôøi ngaøi, ngaøi chaán höng vaø Nieäm Phaät” baèng goã, ñöôïc Hoøa Thöôïng Khaùnh hoaèng hoùa Phaät giaùo taïi Nam Vieät. Sau khi ngaøi Anh khaéc naêm 1920. Giöõa laø moät bao lam khaéc thò tòch, ñeä töû xaây thaùp vaø thôø ngaøi ngay tröôùc Tam Thaùnh, Cöûu Phaåm Lieân Hoa vaø Thaùnh chuùng chuøa. beân döôùi. Phap Thuan Zen Master: Thieàn sö Phaùp Phap Hoi Temple: Chuøa Phaùp Hoäi—Name of a Thuaän (914-990)—Zen Master Phaùp Thuaän (914- famous pagoda located in the tenth district, Saigon 990)—Zen master Phaùp Thuaän, a Vietnamese Zen City, South Vietnam. It was built in 1945 by Most master, born in 914 in North Vietnam. He left Venerable Ñaït Bình from the T’ien-T’ai home since he was very young. Later he received Meditation Sect. It was rebuilt in 1960. Since precepts from Zen Master Long Thoï Phuø Trì and 1954, the pagoda has been chosen as the School of became the Dharma heir of the tenth lineage of Buddhist Studies of Vietnam Buddhist Sangha the Vinitaruci Sect. He was always invited to the Association. The course has been opened per Royal Palace by King Leâ to discuss the national annum in Summer and Winter to train monks and political and foreign affairs. King Leâ always nuns as Heads as well as Buddhist Dharma considered him as the National Teacher. He propagators. The pagoda has kept lots of wooden passed away in 990 A.D. at the age of 76—Thieàn statues of Amitabha Buddha, Lord Buddha’s Holy sö Vieät Nam, sanh naêm 914 taïi Baéc Vieät. Sö xuaát Birth, Avalokitesvara Bodhisattva, Mahasthama gia töø thuôû coøn raát nhoû, sau thoï giôùi vôùi Thieàn sö Bodhisattva, Yama of Hell, and Dharma Long Thoï Phuø Trì vaø sau ñoù trôû thaønh Phaùp töû, ñôøi Guardians. All of these statues were created in the thöù möôøi cuûa doøng Tyø Ni Ña Löu Chi. Vua Leâ 1960s—Teân cuûa moät ngoâi chuøa noåi tieáng naèm thöôøng môøi sö vaøo trieàu baøn vieäc chaùnh trò vaø trong quaän 10, thaønh phoá Saøi Goøn, Nam Vieät ngoaïi giao vaø xem sö nhö laø Quoác Sö. Sö thò tòch Nam. Chuøa do Hoøa Thöôïng Ñaït Bình, doøng Thieàn naêm 990, thoï 76

tuoåi. Thieân Thai, khôûi coâng xaây döïng töø naêm 1945.

Pharusavaca (p): Harsh speech—Lôøi noùi thoâ loã veà töø Ñaïi Hoäi Keát Taäp Kinh Ñieån laàn thöù saùu taïi coäc caèn—Noùi lôøi hung döõ—See Harsh speech. Mieán Ñieän 1961 (nhaèm Phaät lòch 2.505). Phase: Transformation—Bieán töôùng. Phat Tich Tong Lam Temple: Phaät Tích Toøng Phassa (p): Spars(h)a (skt)—Xuùc—Contact—The Laâm—Name of a recently built pagoda, located in mental impression from contact with sense- Phöôùc An village, Long Thaønh district, Bieân Hoøa objects—Xuùc, moät taâm sôû phaùt sanh khi taâm tieáp province, South Vietnam. It was built in 1962 by xuùc vôùi ñoái töôïng—One of the twelve Nidanas. Most Venerable Thích Nhaät Minh, on the land of more than two hectares in area. Most Venerable Phassarammana (p): Xuùc traàn—The tactile Nhaät Minh entered the monkhood at Linh Sôn object—The medium or quality of touch, one of Pagoda in Saigon City. The statue of the six gunas—Moät trong luïc traàn, thaân caên tieáp Avalokitesvara Bodhisattva with a willow branch xuùc vôùi caûnh (traàn), laøm huyeãn hoaëc yù thöùc cuûa in one hand, 12 meters high, built in 1963, placed con ngöôøi ñeán möùc laøm nhô baån caû chaân tính in the center of a lotus pond, 200 meters from the (traàn). three-entrance gate. Behind the lotus pond is the Phassa (p): Xuùc—The wood “phassa” is derived Main Hall of Phaät Tích Toøng Laâm, built in 1963, from the verb “phusati,” meaning “to touch,” following the Hindu-Islam architectural style. however, contact should not be understood as the According to the documents of the pagoda, the mere physical impact of the object on the bodily group of skill-maisons whose chief was Nguyeãn faculty. It is, rather, the mental factor by which Vaên Ba living in Soùc Traêng province continued to consciousness mentally touches the object that has build Phaät Tích Pagoda after building Taây An appeared, thereby initiating the entire cognitive Pagoda in Chaâu Ñoác in 1958 when Most event—Theo Vi Dieäu Phaùp cuûa Tyø Kheo Boà Ñeà, Venerable Theá Maät headed the pagoda. The töø “Phassa” laáy töø ñoäng töø “phusati,” coù nghóa laø statue of Sakyamuni Buddha, Manjusri xuùc chaïm; tuy nhieân, khoâng neân hieåu chæ laø söï xuùc Bodhisattva are worshipped in the Main Hall. In chaïm vaät lyù suoâng vaøo moät vaät theå hay thaân. Xuùc the center of the Main Hall stands the precious coøn phaûi ñöôïc hieåu nhö laø moät yeáu toá tinh thaàn. statue of one-thousand-arm and one-thousand-eye Phat Bao Temple: Chuøa Phaät Baûo—Name of a Avalokitesvara Bodhisattva, the statue was cast in pagoda located in Taân Bình district, Saigon City, Giaùc Haûi Pagoda in Saigon City. There is also the South Vietnam. It was built in 1965 and had three trinity stupa for Buddhist devotees, built by Master successors. The first Head was Most Venerable Ba from Soùc Traêng province. The stupa is 27 Giôùi Nghieâm. At present, Phaät Baûo Pagoda is the meters high, located on the left side of the reception place for Buddhist monks and nuns from pagoda—Teân cuûa moät ngoâi chuøa taân laäp toïa laïc Cambodia, Laos, and Thailand, belonging to the trong laøng Phöôùc An, huyeän Long Thaønh, tænh Theravada School. In the front yard of the pagoda Bieân Hoøa. Chuøa ñöôïc Hoøa Thöôïng Thích Nhaät stands Phaät Baûo stupa, 11.55 meters high. On its Minh khai saùng vaøo naêm 1962 treân moät khu ñaát top story are adored Buddha’s relics

brought by dieän tích hai maãu. Töø coảng chuøa vaøo khoaûng 200 Most Venerable Giôùi Nghieâm from the sixth meùt laø moät hoà sen, giöõa coù ñaët baûo töôïng Boà Taùt International Congress of Collecting the Buddhist Quaùn AÂm tay caàm nhaønh döông, töôïng cao 12 Tripitakas, held in Burma in 1961 (the 2,505th year meùt, ñöôïc thöïc hieän naêm 1963. Sau hoà sen laø ngoâi of Buddhist calendar)—Teân moät ngoâi chuøa thuoäc chaùnh ñieän Phaät Tích Toøng Laâm, ñöôïc xaây naêm Heä phaùi Nam Toâng, toïa laïc trong quaän Taân Bình, 1963 theo kieán truùc AÁn Hoài. Theo taøi lieäu cuûa thaønh phoá Saøi Goøn, Nam Vieät Nam. Chuøa ñöôïc chuøa thì caùnh thôï cuûa oâng Nguyeãn Vaên Ba ôû Soùc xaây vaøo naêm 1965, ñaõ traûi qua ba ñôøi truï trì. Vò truï Traêng sau khi xaây chuøa Taây An ôû Chaâu Ñoác naêm trì ñaàu tieân laø Hoøa Thöôïng Giôùi Nghieâm. Hieän 1958, döôùi thôøi Hoøa Thöôïng Theá Maät truï trì, ñaõ nay chuøa laø ñieåm tieáp ñoùn chö Taêng Ni töø caùc tieáp tuïc veà Bieân Hoøa xaây döïng ngoâi Phaät Tích nöôùc Mieân, Laøo, vaø Thaùi Lan. Saân chuøa coù ngoâi Toøng Laâm. Chaùnh ñieän thôø Tam Theá Phaät Thích thaùp Phaät Baûo cao 11.5 meùt. ÔÛ ñænh thaùp coù toân trí Ca, Vaên Thuø vaø Phoå Hieàn. Giöõa chaùnh ñieän coù xaù lôïi Phaät ñöôïc Hoøa Thöôïng Giôùi Nghieâm mang

ñaët baûo töôïng Quaùn AÂm ngaøn tay ngaøn maét, ñöôïc ñoái laïi vôùi “Lyù” hay caùc phaùp voâ vi xa lìa ñuùc taïi chuøa Giaùc Haûi, thaønh phoá Saøi Goøn. Chuøa khoûi moïi nhaân duyeân sanh ra. cuõng coù thaùp Tam Baûo cao 27 meùt do nhoùm thôï 2) “Practice” or the thing, affair, matter, in Ba Mieân ôû Soùc Traêng leân xaây ñeå coát cuûa nhöõng vò contrast with “Theory” or the underlying Phaät töû thuaàn thaønh. principle: “Thöïc haønh” ñoái laïi vôùi “Lyù Phat Y Linh Nhac Zen Master: Thieàn Sö Phaät thuyeát”. YÙ Linh Nhaïc (1725-1821)—A Vietnamese Zen (II) Vastu (skt): master, probably from Traán Bieân (now Baø Ròa). 1) Vatsu means a particular object discriminated He received precepts with Most Venerable Thaønh by the mind, but it may also designate Ñaúng Minh Löông at Ñaïi Giaùc Temple in Bieân ultimate reality conceived as an object of Hoøa. In 1752, he rebuilt Ñaïi Giaùc small temple transcendental intuition: Vatsu nghóa laø moät and renamed it “Töø AÂn.” It is said that Lord ñoái töôïng ñaëc thuø ñöôïc caùi taâm phaân bieät, Nguyeãn Vöông stayed at this temple. In 1822, nhöng noù cuõng coù theå chæ thöïc tính toái haäu King Minh Maïng offered it a board entitled ñöôïc quan nieäm nhö laø moät ñoái töôïng cuûa tröïc “Royal Recognized Töø AÂn Temple.” He spent giaùc sieâu vieät. most of his life in the South to revive and expand 2) Vatsu means “a matter,” “an event,” or “a Buddhism. He passed away in 1821—Thieàn sö happening,” or “an existing thing.” However, Vieät Nam, coù leõ queâ ôû Traán Bieân, baây giôø laø Baø its general meaning is “an event.” Buddhists Ròa. Ngaøi thoï cuï tuùc giôùi vôùi Hoøa Thöôïng Thaønh do not believe in the reality of an individual Ñaúng Minh Löông taïi chuøa Ñaïi Giaùc taïi Bieân existence, for there is nothing in our world of Hoøa. Vaøo naêm 1752, ngaøi truøng tu chuøa Ñaïi Giaùc experience that keeps its identity even for a vaø ñoåi teân laø “Töø AÂn.” Ngöôøi ta noùi raèng Chuùa moment; it is subject to constant change. The Nguyeãn Vöông ñaõ töøng truù nguï taïi chuøa naày. Naêm changes are, however, imperceptively gradual 1822, vua Minh Maïng ban taëng baûn “Saéc Töù Töø as far as

our human senses are concerned, and AÂn Töï.” Ngaøi Phaät YÙ ñaõ soáng phaàn lôùn cuoäc ñôøi are not noticed until they pass through certain ngaøi chaán höng vaø hoaèng hoùa Phaät Giaùo taïi mieàn stages of modification. Human sensibility is Nam Vieät Nam. Ngaøi thò tòch naêm 1821. bound up with the notion of time-divisions; it Pheasant saved by the fire-god: Tró Cöùu Laâm translates time into space; a succession of Hoûa—The pheasant which busied itself in putting events is converted into a spatial system of out the forest on fire and was pitied and saved by individual realities: Söï coù nghóa laø söï vieäc, laø the fire-god—Chim tró ñang baän roän daäp taét löûa côù söï xaõy ra, hay laø moät vaät hieän höõu, nhöng röøng, neân ñöôïc thaàn löûa thöông xoùt vaø cöùu ñoä (yù nghóa thoâng thöôøng vaãn laø “söï vieäc.” Phaät töû noùi muoán ñöôïc chö Phaät thöông xoùt cöùu ñoä, thì khoâng tin töôûng vaøo thöïc taïi cuûa nhöõng hieän tröôùc heát töï mình phaûi cöùu laáy mình, phaûi töï mình höõu caù nhaân vì kinh nghieäm cho bieát khoâng coù daäp taét nhöõng ngoïn löûa duïc ñoäc haïi nôi chính gì toàn taïi ñöôïc duø chæ trong choác laùt. Taát caû mình tröôùc ñaõ). ñeàu bieán ñoåi, laàn hoài, chaàm chaäm, neân laâu ngaøy chaày thaùng ta môùi nhaän ra. Caûm giaùc Phenomena (n): Artha or Vastu (skt)—Hieän cuûa ta gaén lieàn vôùi yù nieäm thôøi gian vaø ño Töôïng Töôùng—It is also practice or thing, affair, baèng khoâng gian, cho neân moïi söï vieäc tieáp matter in contrast with theory, or the underlying noái dieãn ra trong thôøi gian ñeàu chuyeån thaønh principle. There are three forms of all moät chuoãi thöïc taïi caù bieät trong khoâng gian. phenomena—Söï laø thöïc taäp, söï vieäc, coâng vieäc, 3) “Vastu” ordinarily means “an event,” “a vaán ñeà, hay giaùo phaùp caên baûn. Coù ba töôùng höõu happening,” but according to Buddhist vi—See Dharma and Three forms of all philosophy, “Vastu” means “the individual,” phenomena. “the particular,” “the concrete,” “the monad.” (I) Artha (skt). “Vastu” always stands contrasted to 1) Phenomena in contrast with Noumena: “Söï” “noumenon.” “Vastu” is distinction and hay caùc phaùp höõu vi do nhaân duyeân sanh ra, discrimination, and “noumenon” is non-

distinction and non-discrimination. In regular hieän töôïng do nhaân duyeân sanh ra vaø phaùp voâ Buddhist terminology, “noumenon” vi khoâng do nhaân duyeân sanh ra, tuyeät ñoái, corresponds to Sunyata, Void or Emptiness, khoâng thay ñoåi vì noù laø chôn nhö baát bieán. while “Vastu” is form: “Söï” theo nghóa thoâng 3) Practice and theory: Thöïc haønh vaø lyù thuyeát. thöôøng laø söï vieäc, laø cô söï, nhöng theo Phaät Phenomena and noumena are identical: Baát giaùo, “söï” coù nghóa laø caùi caù theå, caùi dò bieät, Nhò—See Advita and Phenomena and reality are caùi cuï theå, caùi ñôn theå. Söï luoân ñoái laäp vôùi lyù identical. vaø ñi ñoâi vôùi lyù thaønh “söï lyù.” Söï thì sai bieät Phenomena with phenomena: As wave with vaø phaân bieät, coøn lyù thì voâ sai bieät vaø voâ phaân wave—Söï söï vieân dung—See Three kinds of bieät. Theo nghóa thoâng thöôøng trong ñaïo Phaät, unity. lyù töùc laø “khoâng,” vaø söï töùc laø “saéc.” Phenomena (is always) present with Phenomena can conceal the substance: Söï coù substance: Söï luoân ñi vôùi lyù—See Ten doors of theå che daáu lyù—See Ten doors of connection connection between noumena or substance and between noumena or substance and phenomena. phenomena. Phenomena can disappear in the

substance: Phenomena (that is) produced by causative Form is unreal—Söï bieán maát trong lyù—See Ten action: Nhaát Thieát Phaùp Höõu Vi—All doors of connection between noumena or phenomena—Everything that is dynamic, not substance and phenomena. static—Taát caû phaùp sanh dieät. Phenomena can reveal the substance: Söï phoâ Phenomena and reality are identical: Töùc Söï baøy lyù—See Ten doors of connection between Nhi Chaân—Approximates to the same meaning noumena or substance and phenomena. that phenomena are identical with reality, i.e. Phenomena are combinations of elements water and wave—Söï vaø lyù voán khoâng hai (ôû söï without permanent reality: Giaû Hôïp— töôùng noâng caïn ñaõ coù ñaày ñuû caùi chaân lyù saâu saéc Phenomena, empirical combinations without vaø huyeàn dieäu), nhö nöôùc vaø soùng—See Advita. permanent reality—Hieän töôïng tuøy theo nhaân Phenomena is the substance: Söï chính laø lyù— duyeân maø giaû hoøa hôïp, laø söï phoái hôïp cuûa caùc yeáu See Ten doors of connection between noumena or toá, chöù khoâng coù thöïc theå (hoøa hôïp aét phaûi coù ly substance and phenomena. taùn, ñoù laø söï hoøa hôïp nhöùt thôøi chöù khoâng vónh Phenomena with substance: As waves and cöûu). water—Söï lyù vieân dung—See Three kinds of Phenomena depend on the substance for its unity. existence: Söï tuøy thuoäc vaøo lyù maø toàn taïi—See Phenomena and their underlying principles Ten doors of connection between noumena or are identical: Töùc söï töùc lyù—The identity of substance and phenomena. phenomena with their underlying principle, i.e. Phenomena is not the whole substance: Söï spirit and body are a unity—Söï gioáng nhau giöõa khoâng phaûi laø lyù—See Ten doors of connection söï vaø lyù, nhö thaân khoâng lìa taâm—See Advita and between noumena or substance and phenomena. Phenomena and reality are identical. Phenomena and noumena: Söï vaø lyù. Phenomena are totally empty: Chö Phaùp Giai 1) The manifold forms of things exist, but things, Khoâng—All things and phenomena are totally being constructed of elements, have no empty. All things are produced by causes and reality: Nhöõng söï vaät hay hieän töôïng baøy ra accessory conditions have no reality, a doctrine tröôùc maét ta thì goïi laø 'höõu,' nhöng thöïc chaát differently interpreted in different schools of cuûa noù laïi laø 'khoâng'. Buddhism—Heát thaûy chö phaùp ñeàu khoâng coù thöïc 2) Activity and principle or the absolute; tính, chuùng do nhaân duyeân maø sanh ra. Giaùo phenomena ever change, the underlying thuyeát veà "khoâng" naøy nhieàu tröôøng phaùi Phaät principle, being absolute, neither change nor giaùo giaûi thích khaùc nhau. acts, it is the bhutatathata: Phaùp höõu vi hay

Phenomenal activities: Söï Taïo—According to analyzes the facts of experience into various T'ien-T'ai there are 3,000 underlying factors or components or factors. The most basic of these principles giving rise to the 3,000 phenomenal components are the five aggregates (form, feeling, activities—Laäp thuyeát cuûa toâng Thieân Thai veà perception, volition and consciousness). He 3000 tính cuï. analyzes experience and breaks it down into its Phenomenal defilement: Defilement of the components just as we disassemble a chariot into passions—Traàn caáu—Material defilement; the the wheels, the axle, the body, and so forth... so defilement of the passions—Teân goïi

chung cuûa that we can gain a better idea of how these phieàn naõo (caûnh traàn nhô baån nhaäp vaøo caên laøm phenomena function. cho thaân taâm nhô baån maø gaây neân phieàn naõo). Phenomenal hindrances: Söï chöôùng— Phenomenal dharmakaya: Söï phaùp thaân— Hindrances that prevent cultivators from entrying Hieän töôïng Phaùp thaân ñeå tu taäp Giôùi Ñònh Tueä— into Nirvana, such as desire, lust, etc—Nhöõng See Two kinds of dharma-body (dharmakaya) (E). chöôùng ngaïi laøm caûn trôû haønh giaû ñi vaøo Nieát Baøn nhö ham muoán, duïc voïng, vaân vaân—See Two Phenomenal ego: Giaû ngaõ. hindrances. Phenomenal existence: Höõu—One of the three Phenomenal identity: Töông Töùc—Phenomenal affluences that feed the stream of mortality or identity, i.e. the wave is water and water is the transmigration—Moät trong ba laäu hoaëc nuoâi wave; or matter is just the immaterial, the döôõng doøng sanh töû luaân hoài—See Three immaterial is just matter—Söï töông töùc cuûa vaïn affluences. höõu, nhö soùng töùc laø nöôùc, nöôùc töùc laø soùng, hay Phenomenal fire: Söï hoûa—Phenomenal fire, in saéc töùc laø khoâng khoâng töùc laø saéc (hai göông chieáu contrast with natural fire (taùnh hoûa)—Söï hoûa ñoái vaøo nhau vaø hoøa nhaäp vaøo nhau thì khoâng phaûi laø laïi vôùi “taùnh hoûa.” töông töùc). Phenomenal function: Söï vaän haønh cuûa caùc Phenomenal meditation: Söï quaùn—The hieän töôïng—Theo Ñöùc Phaät, thoâng hieåu söï vaän meditation of external forms—Quaùn saùt hình thöùc haønh cuûa caùc hieän töôïng raát ö laø quan troïng trong beân ngoaøi hay söï quaùn ñeàu do nhaân duyeân maø tieán trình tu taäp cuûa Phaät töû. Cuõng theo Ñöùc Phaät, sanh dieät—See Two universal bases of döõ kieän kinh nghieäm ñöôïc chia thaønh hai phaàn, meditation. phaàn khaùch quan vaø phaàn chuû quan. Noùi caùch Phenomenal and noumenal are identical: khaùc, ñoù laø moïi söï maø chuùng ta nhaän thaáy chung Höõu Khoâng Baát Nhò—The material and quanh chuùng ta vaø chính chuùng ta, ngöôøi nhaän immaterial are identical, the phenomenal thöùc chuû quan. Ñöùc Phaät luoân phaân tích nhöõng döõ expresses the noumenal and the noumenon kieän kinh nghieäm thaønh nhöõng thaønh phaàn hay contains the phenomenon—Söï lyù töông ñoàng, söï yeáu toá khaùc nhau. Thaønh phaàn caên baûn nhaát cuûa dieãn taû lyù vaø lyù haøm chöùa söï—See Non-duality. nhöõng thaønh phaàn naøy laø nguõ uaån (saéc, thoï, töôûng, haønh, thöùc). Ñöùc Phaät phaân tích kinh nghieäm ra Phenomenal radiance of Buddha: Hieän Khôûi thaønh töøng phaàn gioáng nhö khi chuùng ta thaùo moät Quang—The light in temporary manifestations—coã xe ra thaønh baùnh xe, truïc xe, söôøn xe, vaân The phenomenal radiance of Buddha which shines vaân..., ñeå töø ñoù chuùng ta hieåu bieát theâm veà söï vaän out when circumstances require it, as contrasted to haønh cuûa caùc hieän töôïng—According to the his noumenal radiance which is constant—Haøo Buddha, a thorough understanding of the quang beân ngoaøi cuûa Phaät (tuøy theo hoaøn caûnh phenomenal function is extremely important in the beân ngoaøi), ñoái laïi vôùi thöôøng quang cuûa Phaät. Buddhist cultivation process. Also according to the Phenomenal realm: Söï phaùp giôùi hay höõu vi Buddha, the data of experience are divided into phaùp giôùi—See Four dharma realms, and Five two components, the

objective component and the forms of dharmadhatu. subjective one. In other words, the things we Phenomenal space: Active space—Höõu Vi Hö perceive around us, and we ourselves, the Khoâng—Active space which is differentiated and subjective perceivers. The Buddha always limited, and apprehended by sight—Hö khoâng coù

phaân haïn, coù sinh dieät, thuoäc veà thöù maø maét coù Phenomenal world is said to be as a dream theå nhìn thaáy ñöôïc—See Two kinds of space. or illusion: Theá giôùi hieän töôïng ñöôïc cho laø Phenomenal things: Giaû danh höõu—One of the moäng huyeãn—See Ten theories that three kinds of existence, things which exist only in independently cause the manifestation of the ideal name, i.e. all things are combinations of other world (B). things and are empirically named—Moät trong tam Phenomenal world is said to be as shadow höõu, moïi vaät hieän höõu nhôø söï phoái hôïp cuûa caùc or image: Theá giôùi hieän töôïng ñöôïc coi laø boùng vaät khaùc vaø chæ laø goïi teân theo loái kinh nghieäm môø hay aûo aûnh—See Ten theories that (nhö boán thöù saéc, thinh, höông, vò, xuùc, nhaân independently cause the manifestation of the ideal duyeân hoøa hôïp vôùi nhau ñeå thaønh moät caùi gì ñoù world (B). trong moät thôøi gian höõu haïn roài tan hoaïi, chaúng Phenomenalism (n): Thaät Töôùng Luaän—Chuû haïn nhö söõa boø, kyø thaät laø do boán thöù aáy duyeân nghóa hieän töôïng—The concept that the world is hôïp maø thaønh, chöù khoâng bao giôø coù caùi töï theå immanent in one moment of thought is the cuûa söõa)—See Three states of mortal existence philosophy of immanence, phenomena being (A). identical with conscious action. It may be called Phenomenal world: External world—'phenomenology,' each phenomenon, matter or Phenomenal existence—Caûnh giôùi töôùng—Söï mind, expressing its own principle or nature—Cho phaùp giôùi—The phenomenal world, phenomenal raèng nhaän thöùc con ngöôøi chæ lieân heä vaøo bieåu existence, one of the four dharma-realms. The töôïng hay hieän töôïng chöù khoâng lieân heä vaøo baûn external, or phenomenal world, the third aspect thaân. Quan nieäm cho raèng theá giôùi tieàm taøng trong referred to in the Awakening of Faith—Söï phaùp moät khoaûnh khaéc cuûa tö töôûng, laø trieát hoïc noäi taïi giôùi, moät trong boán phaùp giôùi. Coøn goïi laø Hieän theå, thì hieän töôïng vaø taùc ñoäng cuûa taâm laø moät. Ta Töôùng hay Hieän Thöùc, moät trong tam teá ñeà caäp coù theå goïi laø "Hieän töôïng luaän," nhöng theo thuaät trong Ñaïi Thöøa Khôûi Tín Luaän, nghóa laø theá giôùi ngöõ, neân goïi laø "Thaät töôùng luaän," moãi hieän töôïng hieän töôïng beân ngoaøi. **See Three subtle taâm hay vaät, töï bieåu loä lyù taùnh hay baûn taùnh cuûa conceptions and Four dharma realms. chính noù. Phenomenal world is neither becoming nor Phenomenon (n): Hieän töôïng—Giaû Höõu—Hieän passing: Theá Ñeá Baát Sinh Dieät—Ordinary Töôïng. worldly postulates that things are permanent, as 1) All phenomena: Moïi hieän töôïng. contrasted with the doctrine of impermanence 2) Mindless phenomena: Nhöõng hieän töôïng voâ advocated by Hinayana; both positions are taâm. controverted by T'ien-T'ai which holds that the 3) Material phenomena: Hieän töôïng vaät chaát phenomenal world is neither becoming nor 4) Mental phenomena: Hieän töôïng tinh thaàn. passing, but is an aspect of eternity—Theá ñeá 5) Natural phenomena: Hieän töôïng töï nhieân.

chaúng sanh chaúng dieät. Phaøm phu cho raèng söï 6) The phenomenal which no more exists than töôùng theá ñeá laø thöôøng truï neân chaáp tröôùc, ngöôïc turtle's hair or rabbit's horns: Caùc phaùp hay laïi nhò thöøa cho raèng theá ñeá voâ thöôøng maø chaùn hieän töôïng do nhaân duyeân sinh ra, nhö boùng gheùt. Caû hai ñeàu bò toâng Thieân Thai gaït boû, toâng hoa trong nöôùc, hay aùnh traêng nôi ñaùy gieáng, naày cho raèng chö phaùp thöïc töôùng coù ñuû ñaày lyù khoâng coù thöïc tính. Tuy khoâng coù thöïc tính, baát sanh baát dieät. laïi khoâng phaûi laø phaùp hö voâ. Söï hieän höõu cuûa Phenomenal world and Prajna: Caûnh Giôùi chö phaùp chæ laø giaû höõu, neáu khoâng muoán noùi Baùt Nhaõ—External world prajna, or wisdom of all laø khoâng hôn gì söï hieän höõu cuûa loâng ruøa things; prajna is subjective all things are its söøng thoû. objective—Taát caû chö phaùp ñeàu laø caûnh giôùi cuûa Phenomenon and noumenon: Activity and Baùt Nhaõ; Baùt Nhaõ laø trí naêng duyeân, chö phaùp laø principle—Practice and theory—Hieän Töôïng Vaø caûnh sôû duyeân. Thöïc Theå—The phenomena ever change, the underlying principle, being absolute, neither

changes nor acts. It is the bhutatathata. According cuõng laø ngöôøi saùng laäp ra Hoäi Nam Kyø Nghieân to the T'ien-T'ai Sect, the true state or noumenon Cöùu Phaät Hoïc. can be realized only through phenomena. In the Philantropic (a): Nhaân aùi—Töø taâm. second chapter of the Lotus Sutra, it is said: Philanthropy (n): Baùc aùi—Töø thieän— "Wha" the Buddha has accomplished is the Philanthropical (a). dharma foremost, rare and inconceivable. Only Philosopher (n): Trieát gia. the Buddhas can realize the true state of all Philosophical (a): Thuoäc veà trieát hoïc. dharmas; that is to say, all dharmas are thus formed, thus-natured, thus-substantiated, thus- Philosophical attitude: Thaùi ñoä trieát lyù. caused, thus-forced, thus-activated, thus- Philosophical setting: Moâi tröôøng trieát hoïc. circumstanced, thus-effected, thus-remunerated Philosophical system: Giaùo Lyù—Giaùo Lyù Caên and thus-beginning-ending-completing." Through Baûn—Doctrine—Dogmas—The fundamental these manifestations of Thusness or phenomena teachings (principles) of a religion, or the we can see the true state. Nay, these fundamental teachings of the Buddha, i.e. the four manifestations are the true state. There is no truths, the twelve nidanas, the eighfold noble noumenon besides phenomenon; phenomenon truth—Ñaïo lyù caên baûn cuûa toân giaùo. Nhöõng lôøi itself is noumenon—Söï vaø lyù. Theo toâng Thieân thuyeát phaùp vaø nhöõng huaán giôùi cuûa Ñöùc Nhö Lai Thai, thöïc töôùng hay thöïc theå chæ ñöôïc theå nhaän nhö Töù Dieäu Ñeá, Thaäp Nhò Nhaân Duyeân, vaø Baùt qua caùc hieän töôïng. Chöông hai cuûa Kinh Phaùp Thaùnh Ñaïo. Hoa noùi: "Nhöõng gì Ñöùc Phaät ñaõ thaønh töïu laø Philosophical teaching: Lyù moân. phaùp toái thöôïng, hy höõu, vaø khoù hieåu. Chæ coù chö Philosophical theology: Trieát lyù thaàn hoïc. Phaät môùi thaáu suoát ñöôïc thöïc töôùng cuûa taát caû caùc Philosophy (n): Trieát hoïc. Phaùp, töùc laø taát caû caùc phaùp ñeàu nhö thò töôùng, Philosophy of noumenal and phenomenal: nhö thò theå, nhö thò nhaân, nhö thò löïc, nhö thò taùc, Taùnh Töôùng Hoïc—Moân trieát lyù thuyeát minh veà nhö thò duyeân, nhö thò quaû, nhö thò baùo, nhö thò taùnh vaø töôùng cuûa Ñaïi Thöøa—The

philosophy of baûn maït cöùu caùnh.” Qua nhöõng bieåu hieän naày cuûa the nature of things. nhöõng hieän töôïng hay cuûa chaân nhö, chuùng ta thaáy ñöôïc thöïc töôùng. Ñuùng hôn, nhöõng bieåu hieän naày Philosophy of science: Trieát hoïc veà khoa hoïc. töùc laø thöïc töôùng. Khoâng coù thöïc theå beân ngoaøi Phoenix (n): Chim phöôïng hoaøng. hieän töôïng, chính nôi hieän töôïng laø thöïc theå. Pho Tinh Zen Master: Thieàn Sö Phoå Tònh— Phi Lai Temple: Phi Lai Töï—Name of a temple Zen Master Phoå Tònh, a Vietnamese monk from located in Ba Chuùc village, Tri Toân district, Chaâu Thöôïng Phöôùc, North Vietnam. He left home to Ñoác province, about 4 miles from Vietnamese follow Most Venerable Phuùc Ñieàn when he was Cambodian border. It was built in 1877. During the very young. Later, he received precepts with Zen movement of Buddhist development in Vietnam in Master Töôøng Quang and became the Dharma the 1920s, the temple was one of the Buddhist heir of the forty-third generation of the Linn Chih schools in Southern Vietnam which formed many Zen Sect. He spent most of his life to expand the talented monks. Most Venerable Chí Thieàn, Head Buddha Dharma in North Vietnam. His of the temple, was the founder of the South whereabout and when he passed away were Vietnam Buddhist Research Association—Teân unknown—Thieàn sö Phoå Tònh, queâ ôû Thöôïng moät ngoâi chuøa toïa laïc trong xaõ Ba Chuùc, huyeän Phöôùc, Baéc Vieät. Khi coøn raát nhoû, ngaøi xuaát gia Tri Toân, tænh Chaâu Ñoác, caùch bieân giôùi Vieät Mieân vôùi Thieàn sö Phuùc Ñieàn, nhöng veà sau thoï giôùi vôùi khoaûng 4 daäm. Chuøa ñöôïc xaây döïng naêm 1877. Thieàn sö Töôøng Quang vaø trôû thaønh Phaùp töû ñôøi Trong phong traøo chaán höng Phaät giaùo Vieät Nam thöù 43 doøng Laâm Teá. Haàu heát cuoäc ñôøi ngaøi, ngaøi vaøo thaäp nieân 1920, chuøa laø moät trong caùc tröôøng hoaèng phaùp taïi mieàn Baéc Vieät Nam. Ngaøi ñi ñaâu Phaät hoïc ôû mieàn Nam ñaõ ñaøo taïo nhieàu vò Taêng vaø thò tòch hoài naøo khoâng ai bieát. loãi laïc. Hoøa Thöôïng Chí Thieàn, vò truï trì chuøa, Photograph (n): AÛnh—Picture—Image.

Photolithigraphy (n): AÛnh aán. there are five statues of the Five sages. The statue Photo map: AÛnh ñoà. of Sakyamuni Buddha was cast riding a lion; that Phra: Tröôûng laõo—A Thai term for “elder.” It’s of Majusri Bodhisattva riding a lion; Mahasthama statue sitting on a nine-tusk elephant; equivalent to the Pali term “Thera,” given to Avalokitesvara Bodhisattva statue riding a tiger; monks who have been ordained at least twenty and Samantabhadra Bodhisattva riding a unicorn. years and who have passed a standard These statues are placed on a ruggedly carved examination in Pali—Töø ngöõ Thaùi duøng ñeå chæ stone pedestal—Teân moät ngoâi chuøa coå noåi tieáng, moät vò “tröôûng laõo.” Töø naøy töông ñöông vôùi töø toïa laïc trong quaän 11 thaønh phoá Saøi Goøn, Nam Pali “Thera,” ñöôïc ban cho moät vò Taêng sau khi Vieät Nam. Chuøa coøn coù teân laø Chuøa Goø, ñöôïc thoï ñaïi giôùi ít nhaát 20 naêm vaø vò ñaõ ñaäu kyø thi tieâu Hoøa Thöôïng Lieãu Thoâng xaây vaøo ñaàu theá kyû thöù chuaån veà tieáng Pali. 19. Ñeán naêm 1904, chuøa ñöôïc Hoøa Thöôïng Minh Phrenology (n): Thuaät boùi ñaàu (xem kích thöôùc Tueä truøng tu. Beân caïnh chuøa coù caây baïch mai cao cuûa ñaàu ngöôøi ñeå ñoaùn töông lai haäu vaän). 5 thöôùc, ñöôïc troàng töø naêm 1909. Chuøa khi xöa Phuc Dien Zen Master: Thieàn sö Phuùc

Ñieàn— noåi tieáng laø moät thaéng caûnh cuûa tænh Gia Ñònh. A Vietnamese Zen master from Haø Ñoâng, North Gaàn ñaây moät nhoùm caùc nhaø khaûo coå ôû thaønh phoá Vietnam. He had the credit of preserving a lot of Saøi Goøn ñaõ tìm thaáy daáu veát cuûa moät ngoâi ñeàn coå Vietnamese Buddhist history materials. He stayed Baø La Moân, ñaõ chìm saâu döôùi ñaát, ñöôïc xaây caùch most of his life at Lieân Toâng Temple in Hanoi to nay hôn 1.500 naêm, vôùi kieåu kieán truùc cuûa vöông expand the Buddha Dharma. He was also the quoác Phuø Nam. Nhöõng taùc phaåm ngheä thuaät baèng founder of Thieân Quang Temple at Mount Ñaïi goã vaãn coøn ñöôïc löu giöõ trong chuøa, ñaëc bieät laø Höng in Hanoi. Where and when he passed away caùc töôïng Phaät troøn, nhö boä töôïng tam theá, Nguõ were unknown—Thieàn sö Phuùc Ñieàn, queâ ôû Haø Hieàn, vaân vaân, ñöôïc chaïm troå töø khoaûng naêm Ñoâng. Ngaøi laø ngöôøi coù coâng trong vieäc baûo toàn 1904 ñeán naêm 1915 trong giai ñoaïn truøng tu chuøa. söû lieäu Phaät Giaùo Vieät Nam. Ngaøi thöôøng truï taïi Trong Chaùnh ñieän coù boä töôïng Nguõ Hieàn, goàm chuøa Lieân Toâng ñeå hoaèng phaùp. Ngaøi cuõng laø naêm töôïng. Töôïng Ñöùc Phaät Thích Ca cöôõi sö töû; ngöôøi khai sôn chuøa Thieân Quang treân nuùi Ñaïi töôïng Vaên Thuø cöôõi sö töû; töôïng Theá Chí cöôõi voi Höng ôû Haø Noäi. Sau ñoù, khoâng ai bieát ngaøi ñi ñaâu chín ngaø; töôïng Quaùn AÂm cöôõi coïp; vaø töôïng Phoå vaø thò tòch hoài naøo. Hieàn cöôõi laân. Caùc pho töôïng ñöôïc ñaët treân ñaù Phung Son Temple: Phuïng Sôn Töï—Name of a chaïm lôûm chôûm. famous ancient pagoda located in the Eleventh Phuoc Dien Temple: Phöôùc Ñieàn Töï—Name of district, Saigon City, South Vietnam. It is also a temple located in Mount Sam, Chaâu Ñoác town, called Goø Pagoda. The pagoda was established by Chaâu Ñoác province, South Vietnam. Hang Temple Most Venerable Lieãu Thoâng in the early is a natural cave where the Main Hall and the nineteenth century. The Most Venerable Minh Patriarch Hall were simply built by Ms. Thôi from Tueä rebuilt it in 1904. Next to the pagoda is a five- 1840 to 1845. In 1885, a government clerk named meter white apricot raised in 1909. At one time, Thoâng and the local people rebuilt the temple. In Goø Pagoda was a beauty spot of Gia Ñònh 1946, Most Venerable Nguyeãn Vaên Luaän rebuilt it province. Recently, a group of archaeologists of again. Hang temple is a beautiful complex of Saigon City have found the remnants of a Hinduist architecture. There one can find many natural ancient temple built 1,500 years ago, and buried caverns relating to legends and myths attractive to deep underground. The temple symbolized the the pilgrims—Coøn goïi laø chuøa Hang, toïa laïc taïi architecture of Founan Kingdom. The artistic nuùi Sam, thò xaõ Chaâu Ñoác, tænh Chaâu Ñoác, Nam wooden masterpieces conserved in the pagoda Vieät Nam. Chuøa Hang laø moät hang ñaù thieân nhieân. primarily are round statues such as those of the Chaùnh ñieän vaø nhaø haäu toå do baø Thôi döïng leân töø Buddhas of the Three Periods, the Five Sages, naêm 1840 ñeán 1845 baèng tre vaø laù ñôn sô. Ñeán etc., cast from 1904 to 1915 during the naêm 1885, oâng Phaùn Thoâng ôû Chaâu Ñoác cuøng reconstruction of the pagoda. In the Main Hall,

nhaân daân trong vuøng döïng laïi chuøa. Naêm 1946, Hoïc haønh khoâng thieáu cuõng khoâng dö, Hoøa Thöôïng Nguyeãn Vaên Luaän ñöùng ra truøng tu Naêm nay

tính laïi chöøng queân heát ngoâi chuøa nhö hieän nay. Chuøa Hang laø moät quaàn Chæ nhôù treân ñaàu moät chöõ NHÖ! theå di tích coù kieán truùc ñeïp, noåi baäc nhaát laø caùc Phuoc Hoa Temple: Phöôùc Hoøa Töï—Name of a hang ñaù thieân nhieân vôùi nhieàu huyeàn thoaïi haáp famous ancient pagoda located in the third district, daãn khaùch thaäp phöông. Saigon City, South Vietnam. The pagoda was built Phuoc Hai Temple: Phöôùc Haûi—Name of a a long time ago, with its ancient architectural style famous ancient pagoda, located in the First of South Vietnam's pagodas. In 1958, it was district, Saigon City, South Vietnam. The pagoda rebuilt as it is seen today. Formerly, the pagoda was called Ña Kao pagoda by the French. It was functioned as the office of South Vietnam built by Liu-Ming, a Chinese Patriarch in the late Association of Buddhist Studies. It was at this nineteenth century and inaugurated in 1906. In the pagoda, the Buddhist flag was hung for the first Main Hall, there are statues of the Emperor of time on the occasion of the Congress of the Jade and other Deities as those of Cloud, Wind, Association on February 24, 1952. On April first, Rain, Thunder, Lightning, and the Four Kings of 1956, the second session of Congress of the Heaven. The statue of Sakyamuni Buddha is Vietnam Buddhist Sangha organized its opening at worshipped in the middle of the Main Hall—Teân Phöôùc Hoøa Pagoda. In the Main Hall, there are cuûa moät ngoâi chuøa coå toïa laïc trong quaän nhaát, three wooden statues of Sakyamuni Buddha, thaønh phoá Saøi Goøn, Nam Vieät Nam. Chuøa ñöôïc Yama of Hell, and One-thousand-arm and one- moät vò toå ngöôøi Hoa teân Löu Minh xaây vaøo cuoái thousand-eye Avalokitesvara Bodhisattva. These theá kyû 19, vaø ñöôïc khaùnh thaønh vaøo naêm 1906. statues were cast from 1960 to 1962. The statue of Trong Chaùnh ñieän coù caùc töôïng Ngoïc Hoaøng, caùc Sakyamuni Buddha is 2.5 meters high, 2 meters Thieân Thaàn, nhö Thaàn Maây, Thaàn Möa, Thaàn wide—Teân moät ngoâi chuøa coå noåi tieáng, toïa laïc Saám, Thaàn Chôùp, Töù Thieân Vöông. Giöõa Chaùnh trong quaän ba, thaønh phoá Saøi Goøn, Nam Vieät Ñieän thôø toân töôïng Ñöùc Phaät Thích Ca. Nam. Chuøa ñaõ ñöôïc xaây döïng töø laâu laém (khoâng Phuoc Hau Master: Hoøa Thöôïng Phöôùc Haäu— roõ nieân ñaïi) vôùi kieåu kieán truùc coå cuûa caùc chuøa Most Venerable Phöôùc Haäu, one of the most mieàn Nam. Naêm 1958, chuøa ñöôïc truøng tu theo outstanding disciples of Most Venerable Taâm kieán truùc nhö hieän nay. Tröôùc ñaây chuøa laø truï sôû Truyeàn (Taâm Truyeàn was a disciple of Dieäu Giaùc; cuûa Hoäi Phaät Hoïc Nam Vieät. Ngaøy 24 thaùng 2 Dieäu Giaùc was a disicple of Nhaát Ñònh). He was naêm 1952, nhaân ngaøy ñaïi hoäi, laù côø Phaät giaùo ñaàu both a Zen master and a poet. It was regrettable tieân ôû mieàn Nam ñöôïc treo taïi chuøa. Ngaøy 1 thaùng that now, after so many changes, all that remains 4 naêm 1956, nhieäm kyø hai ñaïi hoäi Phaät giaùo cuõng of his works is merely a poem, as his last words ñöôïc trieäu taäp taïi chuøa Phöôùc Hoøa. Trong Chaùnh imbued with Buddhist thoughts—Hoøa Thöôïng ñieän coù ba töôïng goã, töôïng Phaät Thích Ca, töôïng Phöôùc Haäu, moät trong nhöõng ñaïi ñeä töû cuûa Hoøa Dieäm Ma Vöông, töôïng Quaùn Theá AÂm nghìn tay Thöôïng Taâm Truyeàn. Ngaøi laø moät Thieàn sö laïi coù nghìn maét, ñöôïc taïc vaøo khoaûng töø naêm 1960 ñeán khieáu laøm thô. Tieác thay, qua bao bieán coá, thô vaên naêm 1962.

cuûa ngaøi bò thaát laïc, chæ coøn laïi baøi thô sau ñaây, di Phuoc Hue Master: Sö Phöôùc Hueä—Name of ngoân thaám nhuaàn ñaïo vò cuûa ngaøi: an important Vietnamese Buddhist leader in Buddhist sutras are not few. Australia and New Zealand, and current head of My learning cannot be said to be the Vietnamese Unified Buddhist Congress in satisfactory or poor. Australia and New Zealand. He is a founder of I have forgotten all, Vietnam Cultural Center in Sydney. Before 1975, it seems, now looking back. Most Venerable Phöôùc Hueä taught for many years There only remains in my heart the word at An Quang Pagoda, the pre-eminent Buddhist “SUCHNESS” Center in South Vietnam—Teân cuûa moät Phaùp Sö Kinh ñieån löu truyeàn taùm vaïn tö ngöôøi Vieät Nam taïi UÙc, vò laõnh ñaïo Phaät giaùo

quan troïng taïi UÙc Chaâu vaø Taân Taây Lan. OÂng coøn Ñòa Taïng, Kim Cang, Phoå Moân, Baùt Nhaõ, vaân laø chuû tòch Giaùo Hoäi Vieät Nam Thoáng Nhaát taïi UÙc vaân. Chaâu vaø Taân Taây Lan. OÂng laø ngöôøi ñaõ saùng laäp Phuoc Lam Temple: Phöôùc Laâm Töï—Name of ra Trung Taâm Vaên Hoùa Vieät Nam ôû Sydney. an ancient pagoda, located in Vuõng Taøu City, Tröôùc naêm 1975, Hoøa Thöôïng Phöôùc Hueä laø South Vietnam. It was built 200 years ago, and has giaûng sö trong nhieàu naêm taïi AÁn Quang, moät trung been rebuilt many times. The last time it was taâm Phaät giaùo noåi baäc cuûa mieàn Nam Vieät Nam rebuilt was in 1956. There is a statue of Vishnu in thôøi baáy giôø. the middle of the Main Hall. According to the Phuoc Hung Temple: Phöôùc Höng Töï—Name records from Vuõng Taøu province, the statue was of a famous ancient pagoda located in Sa Ñeùc made of stone, built in the seventh century. It is a town, Sa Ñeùc province, South Vietnam. The vestige of the late Phuø Nam period and the early pagoda was built in 1838 by Most Venerable Minh Chaân Laïp one—Teân cuûa moät ngoâi chuøa coå toïa laïc Phuùc. It has a rather distinctive architecture. Its trong thaønh phoà Vuõng Taøu, Nam Vieät Nam. Chuøa Main Hall is a rectangular building, 19.5 meters ñöôïc xaây treân 200 naêm vaø ñaõ traûi qua nhieàu laàn long, 14 meters wide, the top of which is truøng tu. Laàn truøng tu cuoái cuøng laø vaøo naêm 1956. decorated in Chinese pagoda’s style. The Main Trong chaùnh ñieän coù töôïng Thaàn Vishnu. Theo taøi Hall is arranged solemnly. Here stands the old lieäu cuûa tænh Baø Ròa thì töôïng laøm baèng ñaù, vaøo statue of Amitabha Buddha made of clay and khoaûng theá kyû thöù baûy, di tích cuûa cuoái thôøi Phuø gilded. There are also an ancient drum made in Nam ñaàu thôøi Chaân Laïp. 1828, 1.4 meters in width and 0.90 meter in Phuoc Luu Temple: Phöôùc Löu Töï—Name of diameter and a horizontal board elaboratedly an ancient pagoda, located alongside of Highway gilded and engraved. In the middle of the board, a 22, Traûng Baøng town, Taây Ninh province, South leaf of Bo-tree was carved, on which are three Vietnam. The pagoda was built a long time ago. It Chinese characters “Phöôùc Höng Töï 1882.” On was previously called Baø Ñoàng Thatched Hut and both sides of the board are respectively the words later, Baø Ñoàng pagoda due to the enlargement in Laïc Hoa and Thònh Hoa. The pagoda has also 1900. Patriarch Truøng Löïc of the forty-second conserved many wooden pieces on which a lot of generation of the Lieãu Quaùn Sect had the pagoda sutras were written. The dimension of every

piece rebuilt and renamed it Phöôùc Löu. It was in turn is 20 by 13 by 3 centimeters. The names of these headed by five successive Masters and restored sutras are Kshigarbha, Vajrachedika, Prajna many times (1945, 1946, 1968). Phöôùc Löu Paramita, etc.—Teân cuûa moät ngoâi töï vieän coå noåi Pagoda is famous for its influence on developing tieáng, toïa laïc trong thò xaõ Sa Ñeùc, tænh Sa Ñeùc, the Lin-Chi followers of the Lieãu Quaùn Sect in Nam Vieät Nam. Chuøa ñöôïc Hoøa Thöôïng Minh Taây Ninh province. In the Main Hall stand the Phuùc khôûi coâng xaây caát naêm 1838. Chuøa coù loái statues of the Three Amitabha Noble Ones of kieán truùc khaù ñaëc saéc. Chaùnh ñieän hình chöõ nhaät ceramincs, gilded and carried from China. On daøi 19 meùt 5, roäng 14 meùt, treân noùc trang trí theo each side of the Main Hall, each Arahat statue, kieåu cuûa ngöôøi Trung Hoa. Beân trong chaùnh ñieän 0.35 meter high, 0.20 meter wide between the two ñöôïc toân trí trang nghieâm. ÔÛ ñaây coù moät pho knees, is worshipped on the altar. There also töôïng Phaät A Di Ñaø coå baèng ñaát theáp vaøng; moät statues of the ten Kings of the Hells, worshipped chieác troáng coå khaéc naêm 1828 coù beà ngang 1 meùt on the altar of both sides of the Main Hall, each 4, ñöôøng kính 90 phaân, vaø böùc hoaønh sôn son theáp statue is 1 meter high, 0.50 meter wide between vaøng chaïm troå coâng phu, ôû giöõa coù chaïm chieác laù the two knees—Teân cuûa moät ngoâi chuøa coå naèm Boà Ñeà coù ghi ba chöõ Haùn: “Phöôùc Höng Töï 1882,” treân quoác loä 22, thò traán Traûng Baøng, tænh Taây hai beân laø hai baûn Laïc Hoa vaø Thaïnh Hoa khaéc Ninh, Nam Vieät Nam. Chuøa ñöôïc döïng leân töø laâu naêm 1846. Chuøa hieän coøn löu giöõ nhieàu baûn kinh laém. Luùc ñaàu chuøa chæ laø moät maùi thaûo am, goïi laø khaéc goã chöõ Haùn hai maët, moãi taám beà ngang 20 Am Baø Ñoàng, veà sau ñöôïc nôùi roäng ra neân goïi laø phaân, doïc 30 phaân, daày 3 phaân, khaéc caùc boä kinh Chuøa Baø Ñoàng vaøo naêm 1900. Toå Truøng Löïc,

thuoäc phaùi Lieãu Quaùn ñôøi thöù 42 ñaõ xaây laïi ngoâi xöû duïng nhö laø moät nhaø Taêng cho chö Taêng löu chuøa vaø ñaët teân Phöôùc Löu. Keå töø ñoù ñeán nay ñaõ truù moãi khi ñeán haønh leã teá töï trong hoaøng cung. keá tuïc naêm vò truï trì vaø ñöôïc truøng tu nhieàu laàn Ñeán naêm Baûo Ñaïi thöù 3 (1928), con chaùu thuoäc heä (vaøo nhöõng naêm 1945, 1946, 1968). Chuøa Phöôùc thöù 9 cuûa baø ñaõ ñuùc moät tieåu hoàng chung naëng 120 Löu noåi tieáng vì aûnh höôûng cuûa noù trong vieäc môû caân vôùi baøi minh hoïa do Hieäp Taù Ñaïi Hoïc Só Toân roäng phaùi Lieãu Quaùn (Laâm Teá) trong tænh Taây Thaát Teá chaáp buùt, hieän nay vaãn coøn taïi chuøa. Naêm Ninh. Trong Chaùnh ñieän coù töôïng Di Ñaø Tam Toân 1987, vì vaät lieäu cuõ ñaõ quaù hö hoûng khoâng theå baèng goám theáp vaøng, ñöôïc mang ñeán töø Trung truøng tu ñöôïc, neân chuøa ñaõ phaûi taùi thieát theo kieåu Quoác. Moãi beân chaùnh ñieän coù töôïng caùc vò La kieán truùc môùi. Chính ñieän ñöôïc chuyeån döïng ra Haùn, moãi töôïng cao 35 phaân, roäng 20 phaân khoaûng phía tröôùc, laáy neàn cuõ laøm saân trong. Tieàn ñöôøng giöõa hai ñaàu goái. Laïi coù nhöõng töôïng cuûa Thaäp ñöôïc ñuùt baèng beâ toâng coát saét vaø maùi lôïp ngoùi. ñieän Dieâm Vöông hai beân chaùnh ñieän, moãi töôïng Phuoc Tuong Temple: Chuøa Phöôùc Töôøng— cao 1 meùt vaø roäng 50 phaân. Name of a temple located in Taêng

Phuù hamlet, Phuoc Thanh Temple: Chuøa Phuôùc Thaønh— Taêng Nhôn Phuù village, Thuû Ñöùc district, Saøi Goøn Name of an ancient temple in Hueá, Central City, South Vietnam. The temple was built in the Vietnam. The temple was built in the late middle of the eighteenth century and rebuilt in eighteenth century by a concubine of Voõ Vöông 1834, under King Minh Maïng's reign. In the Main Nguyeãn Phöôùc Hoaït named Nguyeãn Thò Ngoïc Hall, there are many statues, including a statue of Caàu. Formerly the temple was built with a solid Dharma Guardians, and the statue of Patriarch structure of the style popular at that time, a square Dieäu Minh, in the middle of the nineteenth main hall with two-side rooms. In 1832, the temple century, it was made of precious wood, gilded, and was rebuilt, merely as a worship house to its painted in red—Teân moät ngoâi chuøa, toïa laïc trong founder. No records of reconstruction of the thoân Taêng Phuù, xaõ Taêng Nhôn Phuù, huyeän Thuû temple were known. During king Khaûi Ñònh's Ñöùc, thaønh phoá Saøi Goøn, Nam Vieät Nam. Chuøa reign, the temple was used as lodging place for ñöôïc xaây vaøo giöõa theá kyû thöù 18 vaø truøng tu vaøo monks who came to participate in the religious naêm 1834 döôùi trieàu vua Minh Maïng. Trong chaùnh ceremonies held in the royal palace. In the third ñieän coù nhieàu töôïng, trong ñoù coù moät töôïng hoä year of king Baûo Ñaïi's reign (1928), the phaùp, vaø töôïng Toå Dieäu Minh taïc vaøo khoaûng descendants if the founder of the temple dedicated giöõa theá kyû thöù 19, baèng goã quyù, theáp vaøng sôn a small-sized bell, 120 pounds to the temple with a ñoû. eulogy written by Hieäp Taù Ñaïi Hoïc Só Toân Thaát Phur ba: Dao duøng trong nghi leã maät giaùo Taây Teá, the bell still remains at the temple. In 1987, Taïng—Ritual dagger used in Tibetan tantric because the ancient construction materials had ceremonies. It commonly has a shaft with three deteriorated so badly that no more reconstruction blades and Vajra at the end of the handle. It is could be made. As a result, the temple was wholly often used in ceremonies in which evil forces are rebuilt in a new design. Now the main hall stands subdued, and is commonly plunged into an effigy in front, its old ground became a courtyard, and a representing these forces—Dao naøy thöôøng coù ba tiled roof antechambre built of concrete—Teân cuûa löôõi vaø moät caùi chuøy Kim cang ôû cuoái caùn dao. moät ngoâi chuøa coå ôû Hueá, Trung Vieät. Chuøa do baø Dao thöôøng ñöôïc duøng trong nghi leã trong ñoù ma Nguyeãn thò Ngoïc Caàu, moät thöù phi cuûa chuùa Voõ löïc ñaõ bò khuaát phuïc, vaø thöôøng ñöôïc caém vaøo Vöông Nguyeãn Phöôùc Hoaït, xaây döïng vaøo cuoái hình noäm ñeå tieâu bieåu cho nhöõng löïc naøy. theá kyû thöù 18. Nguyeân thuûy, chuøa ñaõ ñöôïc xaây Phutana: Putana (skt)—Phuù Ñôn Na—A kind of döïng kieân coá, theo kieåu kieán truùc ñöông thôøi vôùi demon who once invades a person's body makes kieåu chaùnh ñieän vuoâng hai chaùi. Ñeán naêm 1832, that person feel as if he or she is on fire (a class of chuøa ñöôïc truøng tu, chæ laø moät nhaø töø ñöôøng cuûa pretas in charge of fevers)—Phuù Ñaø Na—Xuù Ngaï ngöôøi saùng laäp ra chuøa. Töø ñoù trôû ñi khoâng roõ tieán Quyû—Loaøi quyû moät khi baét ngöôøi lieàn laøm cho trình truøng tu. Ñeán thôøi vua Khaûi Ñònh, chuøa ñöôïc ngöôøi aáy caûm thaáy nhö mình ñang naèm treân löûa.

Phyi dar (tib): Giai ñoaïn Phyi dar—With the Phaåm 38, coù möôøi thaân nghieäp cuûa chö Ñaïi Boà demise of the Yar Lung Dynasty following the Taùt—See Three lines of action that affect karma assassination of Lang Darma (838-842), Tibetan and Ten kinds of physical action of Great Buddhism began a period of decline. The tradition Enlightening Beings. was revived by Atisa (982-1054) after his arrival Physical body: Sanh Thaân—See Trikayas. in Tibet in 1042. Under his influence, the 1) The physical body which possesses the four Mahayana Buddhism of great North Indian elements of air, water, dirt, and fire. As monasteries of Nalanda and Vikramasila was contrasted with the Dharmakaya, the established at the orthodox tradition of Tibet. immaterial, spiritual, or immortal body—Thaân During the second dissemination (söï phoå bieán) töù ñaïi goàm ñaát, nöôùc, löûa, gioù. Ngöôïc laïi vôùi there was also a coordinated effort to translate the phaùp thaân, thaân phi vaät chaát, thaân taâm linh Indian Buddhist canon, and to this end groups of hay thaân baát töû. translators were formed, and standard lexicons (töø 1) A Bodhisattva's body when born in a mortal ñieån) were developed. The "new orders" of form: Thaân (bieán dòch vaø sinh töû) cuûa moät vò Tibetan Buddhism Saskya pa, bKa' Brgyud Pa, Boà Taùt khi sanh ra trong coõi luaân hoài. and Gelukpa all rely on translations of tantric texts 2) The physical body (sinh thaân) of a Buddha or prepared during this period, while the rNying Ma a Bodhisattva, in contrast with his Pa order favors the translations of the "first dharmakaya (phaùp thaân): Sanh thaân cuûa Phaät dissemination", which began with the arrival of vaø Boà Taùt, ñoái laïi vôùi phaùp thaân. Padmasambhava—Vôùi söï maát quyeàn löïc cuûa trieàu Physical actions: Kaya-sankhara (p)—Thaân ñaïi Yar Lung theo sau vieäc Lang Darma bò aùm haønh—Thaân Nghieäp—See Kaya-sankhara, saùt, Phaät giaùo Taây taïng baét ñaàu suy yeáu. Roài sau Cultivation of mindfulness of the body, Three ñoù truyeàn thoáng Phaät giaùo ñöôïc A Ñeå Sa phuïc karmas, and Three links with the Buddha resulting höng sau khi oâng tôùi Taây Taïng vaøo naêm 1042. from calling upon him. Döôùi aûnh höôûng Phaät giaùo Ñaïi Thöøa cuûa nhöõng tu Physical body of a Bodhisattva: Rupakaya- vieän vó ñaïi taïi vuøng Baéc AÁn nhö tu vieän Nalanda Bodhisattva (skt)—One who becomes a vaø Vikramasila, truyeàn thoáng chính thoáng ñaõ ñöôïc Bodhisattva in the physical body—Nhuïc thaân Boà thieát laäp taïi Taây Taïng. Trong cuoäc truyeàn baù Phaät Taùt. giaùo laàn thöù hai, cuõng coù noå löïc phoái hôïp nhaèm Physical change of form: Thaàn bieán thò ñaïo— phieân dòch kinh ñieån töø ngoân ngöõ AÁn Ñoä, vaø vaøo Duøng thaân nghieäp daãn daét—See Three ways in cuoái thôøi kyø naøy thì nhoùm phieân dòch kinh ñieån ñaõ which bodhisattvas manifest themselves for saving ñöôïc thaønh laäp, vaø boä töø ñieån tieâu chuaån ñaõ ñöôïc those suffering the pain of hell. khai trieån. Taát caû kinh ñieån cuûa caùc tröôøng phaùi Physical concourse: Söï tham döï thöïc teá. Phaät giaùo môùi cuûa Taây Taïng laø caùc tröôøng phaùi Sakyapa, Kagyalpa vaø Gelukpa ñeàu tuøy thuoäc vaøo Physical contact: Tieáp xuùc vaät lyù. nhöõng baûn chuù ñöôïc dòch trong giai ñoaïn naøy, Physical cultivation: Theå duïc. trong khi tröôøng phaùi Nyingmapa vaãn thích nhöõng Physical death: Cheát thaân xaùc (veà maët theå lyù). baûn dòch töø thôøi truyeàn baù Phaät giaùo laàn ñaàu, baét Physical endurance:

Thaân nhaãn—Physical ñaàu dòch töø khi ngaøi Lieân Hoa Sanh ñeán Taây patience—See Two kinds of patience (C). Taïng. Physical existence: Thaân. (Quantum) Physics: Vaät Lyù Löôïng Töû. Physical experiment: Thí nghieäm vaät lyù. Physical (a): Thuoäc veà theå chaát—Thuoäc veà thaân Physical explanation: Söï giaûi thích hieän thöïc theå. (cuûa khoa hoïc töï nhieân). Physical actions: Thaân nghieäp—According to Physical eye: Mamsacakshus (skt)—Eye of the Flower Adornment Sutra, Chapter 38, there flesh—Human eye—Nhuïc Nhaõn—Phaøm Nhaõn— are ten kinds of physical action of Great Human eye—Limited vision—The flesh eye, or Enlightening Beings—Theo Kinh Hoa Nghieâm, eye of the body—Maét thòt cuûa nhuïc thaân, coù taàm

nhìn giôùi haïn—See Mamsacakshus and Five kinds Physical sickness: Thaân bònh—See Two kinds of of eyes or vision. sickness. Physical factors: Nhöõng yeáu toá vaät chaát— Physical strength: Söùc maïnh cô theå. Elements Physical suffering: Thaân Khoå—In Buddhism, Physical force: Söùc maïnh vaät chaát (söùc maïnh there are two categories of sufferings: physical cuûa cô baép thòt). and mental sufferings. Sufferings from within Physical heart: Hrdaya (skt)—Nhuïc ñoaøn taâm. such as sickness or sorrow. Physical sufferings Physical light: Saéc quang minh—As contrasted include the suffering of birth, old age, sickness with light of the mind. Every Buddha has both and death. Yes, indeed, birth is inevitablly physical light and light of the mind—Thaân quang suffering for both the mother and the infant, and hay aùnh haøo quang nôi thaân, ngöôïc laïi vôùi taâm because it is from birth, other forms of suffering, quang minh. Moãi vò Phaät ñeàu coù caû hai thöù saéc such as old age, sickness and death inevitably quang vaø taâm quang—See Two kinds of light (A). follow. Physical suffering takes many forms. Physical lust: Söï ham muoán veà xaùc thòt. People must have observed at one time or another, how their aged relatives suffer. Most of Physical manifestation: Söï bieåu hieän vaät them suffer aches and pains in their joints and chaát—There are three ways in which bodhisattvas many find it hard to move about by themselves. manifest themselves for saving those suffering the With advancing age, the elderly find life difficult pains of hell—Coù ba caùch chö Boà Taùt thò hieän daãn because they cannot see, hear or eat properly. The daét cöùu ñoä chuùng sanh ñòa nguïc ly khoå—See Two pain of disease, which strikes young and old alike, kinds of manifestation and Three ways in which can be unbearable. The pain of death brings much bodhisattvas manifest themselves for saving those suffering. Even the moment of birth gives pain, suffering the pain of hell, and Ten kinds of both to the mother and the child who is born. The cultivation of Great Enlightening Beings. truth is that the suffering of birth, old age, sickness Physical material: Höõu hình. and death are unavoidable. Some fortunate people Physical and mental torpor: Ignorance—Si may now be enjoying happy and carefree lives, meâ—See Five hindrances (A) and Five hindrances but it is only a matter of time before they too will to spiritual progress. experience suffering. What is worse, nobody else Physical offering: Boá thí Thaân—This is to offer can share this suffering with the one that suffers. service by one’s labor—Boá thí thaân, duøng thaân For example, a man may be very concerned

that mình ñeå phuïc vuï—See Seven kinds of offering his mother is growing old. Yet he cannot take her (B). place and suffer the pain of aging on her behalf. Physical patience: Thaân nhaãn—Physical Also, if a boy falls very ill, his mother cannot endurance—See Two kinds of patience (C). experience the discomfort of his illness for him. Physical person: Con ngöôøi baèng xöông baèng Finally, neither mother nor son can help each thòt. other when the moment of death comes—Trong Physical powers: Thaân löïc—One of the ten Phaät giaùo, coù hai loaïi khoå: khoå veà theå chaát vaø khoå great powers obtainable by a Bodhisattva—Moät veà tinh thaàn. Khoå veà theå chaát töø beân trong nhö trong thaäp ñaïi löïc coù theå ñaït ñöôïc bôûi moät vò Boà bònh hoaïn saàu ñau. Khoå veà theå chaát goàm coù sanh, Taùt—See Ten kinds of powers, Ten powers of a laõo, beänh, töû. Vaâng, thaät vaäy, sanh ra ñôøi laø khoå vì Buddha, and Sixteen great powers obtainable by a caùi ñau ñôùn cuûa baø meï vaø cuûa ñöùa treû luùc môùi Bodhisattva. sanh ra laø khoâng theå traùnh ñöôïc. Vì sanh ra maø Physical sensations: Xuùc chaïm veà theå xaùc— nhöõng hình thöùc khaùc cuûa khoå nhö giaø, beänh, cheát..., theo sau khoâng theå traùnh khoûi. Söï khoå ñau There are eight physical sensations which hinder veà theå xaùc coù nhieàu hình thöùc. Trong ñôøi ít nhaát meditation in its early stages—Coù taùm loaïi caûm moät vaøi laàn con ngöôøi ñaõ nhìn thaáy caûnh ngöôøi xuùc hay caûm giaùc gaây trôû ngaïi trong giai ñoaïn sô thaân giaø nua cuûa mình ñau ñôùn veà theå xaùc. Phaàn thieàn—See Eight physical sensations.

lôùn caùc khôùp xöông cuûa hoï ñau ñôùn khieán hoï ñi hay söï phaân bieät ñuùng sai—See Seven laïi khoù khaên. Caøng lôùn tuoåi, cuoäc soáng cuûa ngöôøi bodhyangas. giaø caøng theâm khoù khaên vì hoï khoâng coøn thaáy roõ, Pick the fruit: Haùi quaû. khoâng nghe roõ vaø aên uoáng khoù khaên hôn. Coøn noãi Pick a quarrel with: Kieám chuyeän—To find ñau ñôùn vì beänh hoaïn thì caû giaø laãn treû ñeàu khoâng fault with—To seek a quarrel with. chòu noåi. Ñau ñôùn vì caùi cheát vaø ngay caû luùc sanh Picture (n): AÛnh—Image—Photograph. ra, caû meï laãn con ñeàu ñau ñôùn. Söï thaät laø noãi khoå Pictured biscuits: Hoaïch Bính—A term of the ñau veà sanh, laõo, beänh, töû laø khoâng theå traùnh Intuitive school for the scriptures, i.e. useless as ñöôïc. Coù ngöôøi may maén coù cuoäc soáng haïnh food—Veõ baùnh maø aên, moät töø Thieàn Toâng duøng phuùc, nhöng ñoù chæ laø vaán ñeà thôøi gian tröôùc khi ñeå chæ kinh ñieån nhö baùnh veõ chæ laø thöùc aên voâ boå. hoï phaûi kinh qua ñau khoå maø thoâi. Ñieàu teä haïi nhaát laø khoâng ai coù theå chia xeû noãi ñau khoå vôùi Picturesque scenery: Caûnh saéc röïc rôõ. ngöôøi ñang bò khoå ñau. Tyû nhö, moät ngöôøi ñang lo Pierce-ear monks: Xuyeân Nhó Taêng—Pierce-laéng cho tuoåi giaø cuûa meï mình. Tuy nhieân, ngöôøi ear monks, many of the Indian monks wore ear- aáy khoâng theå naøo theá choã vaø chòu ñöïng khoå ñau rings. Bodhidharma was called (by the Chinese) theá cho meï mình ñöôïc. Cuõng nhö vaäy, neáu moät the ear-pierced guest—Sö Taêng AÁn Ñoä phaàn ñöùa treû laâm beänh, baø meï khoâng theå naøo kinh qua nhieàu ñeo voøng nôi tai. Toå Boà Ñeà Ñaït Ma ñöôïc ñöôïc nhöõng khoù chòu cuûa beänh hoaïn cuûa ñöùa nhoû. ngöôøi Trung Hoa goïi laø Xuyeân Nhó Khaùch. Cuoái cuøng laø caû meï laãn con, khoâng ai coù

theå giuùp Pierced by an arrow accidentally: Bò muõi teân ñöôïc ai trong giôø phuùt laâm chung caû—See Mental töi döng lao tôùi ñaâm vaøo chaân (moät trong chín tai suffering, and Two kinds of suffering. naïn cuûa Ñöùc Phaät)—See Nine distresses. Physical and transformation bodies: Sinh Piety: Loøng hieáu thaûo—Söï suøng moä. thaân vaø hoùa thaân (cuûa Ñöùc Phaät). Pig: Hôïi (from 9 p.m. to 11 p.m.)—See Twelve Physical wheel: Thöïc luaân—The wheel of animals. food—See Two wheels (B). Pig-head monk: Trö Ñaàu Hoøa Thöôïng—So Physical world: Material world—Theá giôùi höõu called because of his meditative or dormant hình—Saéc Giôùi—See Rupa-dhatu. appearance—Vò Hoøa Thöôïng ñaàu heo, vì troâng Physician (n): Y só. ngaøi coù veû nhö luùc naøo cuõng nguû (theo Thích Moân Physicism (n): Thuyeát duy vaät. Chính Thoáng, Hoøa Thöôïng Trö Ñaàu xuaát hieän ñeå giaùo hoùa daân trong hai quaän Cuø vaø Vuï vaøo naêm Physicist (n): Nhaø vaät lyù hoïc. Caûnh Ñöùc thöù 3 thôøi vua Toáng Chaân Toâng). Physics (n): Vaät lyù hoïc. Pilferage-hungry ghost: Thieåu Taøi Quyû— Physiognomy (n): Dieän muïc—Thuaät xem töôùng Hungry ghosts who pilfer (aên caép vaët) because maïo—Appearance. they are poor and get but little food—Quyû ñoùi Physiological (a): Thuoäc veà sinh lyù. thöôøng aên caép vì thieáu thöùc aên. Physiology (n): Sinh lyù hoïc. Pilgrim (n): Punnatitthagami (p)—Ngöôøi haønh Picasa (skt): Tyø Xaù Da—A type of evil god that höông. suck blood and eats phlegm—Ñaïm Tinh Khí Quyû, Pilgrimage (n): Cuoäc haønh höông. loaïi quyû huùt maùu vaø tinh khí. Pilgrims' lodge: Nhaø troï cuûa khaùch haønh höông. Picatcha (skt): Quyû aên tinh khí ngöôøi. Pilindavatsa (skt): Taát Laêng Giaø Baø Ta—One Pick (v): Traïch. who for 500 generations had been a brahman, 1) Select: Choïn löïa. cursed the god of the Ganges, became a disciple, 2) Pravicara (skt): Traïch Phaùp Giaùc Phaàn—The but still has to do penance for his ill-temper—Coøn second of the seven bodhyanga or dòch laø Taát Lan Ñaø Phieät Saø, teân moät vò Tyø Kheo dharmapravicara—Discrimination. The voán 500 ñôøi laø Baø La Moân, thaùi ñoä kieâu maïn, luoân faculty of discerning the true from the false— mieäng chöôõi Thaàn soâng Haèng. Veà sau quy-y ñaàu Phaàn thöù nhì cuûa Thaát Boà Ñeà Phaàn, giaùc phaàn

Phaät, Phaät baét phaûi phaùt loà saùm hoái cho söï hung trong nhöõng ñòa nguïc maø thaân theå khoâng bò khoå haêng kieâu maïn thôøi tröôùc. naõo ñau ñôùn (theo Kinh Phoå Sieâu, Phaät ñaõ baûo Pilingavatsa (skt): Dö taäp (thoùi quen coøn löu laïi). ngaøi Xaù Lôïi Phaát laø vua A Ñoà Theá ñaõ vaøo ñòa Piling up of bones of former incarnation: Coá nguïc coù teân Taân Saù La, vöøa vaøo laïi ra ngay, neân Coát Nhö Sôn—Old bones, or bones of former thaân theå chöa bò khoå naõo ñau ñôùn). incarnation or generation piled up as high as a Pindavana (skt): Tuøng Laâm—Khu röøng caây mountain—Chæ söï soáng cheát troâi daït, neân xöông tuøng—Pine forest—A Clump of forest—A large coát cuûa nhieàu ñôøi nhieàu kieáp chaát choàng leân cao assembly of monks—A monastery. nhö nuùi. Pindola-Bharadvaja (skt): Taân Ñaàu Loâ Phaû La Pills of immortality: Thuoác tröôøng sanh. Ñoïa—Taân Ñaàu—Taân Ñaàu Lö—Name of the first Pill of many kinds of incense: Hoøa Höông of the sixteen arhats, who became the old man of Hoaøn—A pill compounded of many kinds of the

mountains, white hair and beard, bushy eye- incense typifying that in the one Buddha-truth lies brows, one of the genii—Ñeä nhöùt toân giaû trong 16 all truth—Moät loaïi vieân ñöôïc laøm baèng caùch hoøa vò La Haùn, maõi maõi an truï treân nuùi, hieän töôùng toùc troän nhieàu loaïi boät höông thôm, ñeå ví vôùi Phaät baïc maøy daøi. phaùp bao truøm voâ soá phaùp. Pingala (skt): Taân Giaø La—An Indian sage who Pill for restoring the youth: Hoaøn Nieân Laïc— interpreted the Madhyamika-Sastra (of Nagarjuna A drug to return to the years and restore one's Bodhisattva)—Teân moät Hieàn giaû ngöôøi AÁn Ñoä, youth—Moät loaïi thuoác laøm cho ngöôøi ta treû trung Taøu dòch laø Thanh Muïc, ngöôøi ñaõ giaûi thích boä yeâu ñôøi nhö nhöõng naêm coøn nieân thieáu. Trung Luaän Quaùn cuûa Ngaøi Long Thoï Boà Taùt. ** See Madhyamaka philosophy and Madhyamika- Pillar (n): Coät truï. sastra. Pilusaragiri (skt): Töôïng Kieân Sôn—A Pink pennon in the Southeast: Ñoâng Nam mountain southwest of Kapisa, on the top of which phöôùn hoàng—Ñaây laø moät trong Phöôùn taùm saéc King Asoka erected a stupa, the Pilusara-stupa— cuûa Ñöùc Phaät A Di Ñaø, chæ taùm höôùng trong khoâng Ngoïn nuùi phía nam Kapisa, treân ñænh ngoïn nuùi naày gian—This is one of the Amitabha's eight vua A Duïc ñaõ cho döïng Thaùp Pilusara. pennons of various colours, indicating the eight Pindala (skt): Ñòa nguïc Taân Ñaø La—Ñòa nguïc directions of space—See Eight pennons of various Taân Tra La—See Pindara. colours. Pinda-pata (p): Phaân veä—Trì bình hay khaát Pioneer: Vanguard—Tieàn phong. thöïc—Food given as alms—A Pali term for "alms- Pioneer missionary: Nhaø truyeàn giaùo tieân giving." The daily alms round of monks in phong. Theravada countries, which constitutes one of the major opportunities for merit-making on the part Pious (a): Ñaïo ñöùc—Hieáu thaûo. of the laity. In the morning, monks walk in a line, Pious girl: Hieáu nöõ. carrying their begging-bowls in their hands, and Pious son: Hieáu nam. laypeople place food in the bowls—Töø Nam Phaïn P'i-P'a: Tyø Baø—A Chinese stringed musical duøng ñeå chæ "khaát thöïc" (chö taêng oâm baùt nhaän instrument somewhat resembling a guitar of the côm cuùng döôøng cuûa baù taùnh). Coâng vieäc khaát West—Moät loaïi ñaøn coù daây cuûa Trung Quoác, töïa thöïc haèng ngaøy cuûa chö Taêng taïi caùc xöù theo Phaät nhö ñaøn ghi-ta cuûa taây phöông. giaùo Theravada taïo thaønh moät trong nhöõng cô hoäi Pipes, strings, and preaching: Quaûn Huyeàn chính ñeå gieo troàng phöôùc cuûa Phaät töû taïi gia. Vaøo Giaûng—Pipes, strings, and preaching, and buoåi saùng, chö Taêng ñi boä thaønh haøng, oâm baùt accompanied service in India—OÁng, daây, vaø khaát thöïc treân tay, vaø Phaät töû taïi gia mang thöùc aên giaûng laø ba thöù ñi cuøng vôùi nhau trong nghi leã beân ñeán ñeå vaøo trong baùt. AÁn Ñoä. Pindara (skt): Pindala (skt)—Taân Ñaø La—Taân Tra La—One of the painless purgatories—Moät

Pippala (skt): Bodhidruma (skt)—Baùt Taùt La—Ti vaø aên tinh khí, coù teân goïi nhö vaäy vì söï thích thòt Baùt La—Boà Ñeà thoï—Teân thaät cuûa caây Boà Ñeà— vaø veû maøu da vaøng cuûa chuùng—See Pisaca. The real name for Bodhi-tree. **See Bodhi-tree. Pisunavaca (p): Malicious speech—Löôõng Pippala-vrksa (skt): Taân Phaùt Lôïi Löïc Xoa— thieät—Noùi Lôøi Ñaâm Thoïc (lôøi thaâm ñoäc). The bodhi-druma, or

the bodhi-tree under which (I) The meaning of “slander” or pisunavaca— Sakyamuni obtained insight—Coøn goïi laø Boà Ñeà Nghóa cuûa noùi lôøi ñaâm thoïc: Coå hay Boà Ñeà Thuï, töùc laø caây Boà Ñeà maø döôùi goác 1) To slander means to twist stories: Noùi lôøi ñaâm naày Ñöùc Phaät ñaõ giaùc ngoä. thoïc laø coù noùi khoâng, khoâng noùi coù ñeå gaây Pisaca (skt): Tyù Xa Cha—Tyø Xaù Xaû—Moät loaïi chia reõ. quyû—A class of demon—See Eight groups of 2) Tale-bearing: Noùi lôøi ly giaùn—Noùi ly giaùn demon followers. hay noùi löôõi hai chieàu—The Pali word means 1) Demons that eats flesh, maglinant sprites or literally ‘breaking up of fellowship’. To demons: Taát Xaù Giaø—Coøn goïi laø Tyø Xa Giaù, slander another is most wicked for it entails hay Tyø Xaù Xaø, teân moät loaïi quyû aên thòt töôi. making a false statement intended to damage 2) Ñaïm Tinh Khí Quyû: Essence-and-Energy- someone’s reputation. The slanderer often Eating Ghost King—Ghost King who eats the commits two crimes simultaneously, he says essential energies of both people and plants. what is false because his report is untrue and The Ghost king who got his position because then he back-bites. In Sanskrit poetry the he liked to kill but would not give the flesh of back-biter is compared to a mosquito which any animals he killed to his wife. He would though small is noxious. It comes singing, not even give her the blood to drink. Since he settles on you, draws blood and may give you treated his own wife this way, you can malaria. Again the tale-bearer’s words may imagine how he treated other people. He be sweet as honey, but his mind is full of extremely stingy, and as a result, he has to eat poison. Let us then avoid tale-bearing and the most unclean things—Ñaïm Tinh Khí Quyû slander which destroy friendships. Instead of Vöông laø vua quyû ngöôøi aên taát caû tinh khí cuûa causing trouble let us speak words that make ngöôøi vaø caây coû. Ngöôøi ñaõ gieát nhöng khoâng for peace and reconciliation. Instead of nhöôøng nhöõng thòt kieám ñöôïc cho vôï mình, sowing the seed of dissension, let us bring khoâng cho ngay caû maùu ñeå uoáng. Ñaõ ñoái ñaõi peace and friendship to those living in discord vôùi vôï con nhö vaäy, chuùng ta coù theå töôûng and enmity—Theo thuaät ngöõ Pali, Pisunavaca töôïng noù ñoái xöû vôùi ngöôøi khaùc nhö theá naøo. coù nghóa laø phaù vôõ tình baïn. Vu khoáng ngöôøi Noù cöïc kyø boûn xeûn vaø keát quaû laø noù aên taát caû khaùc laø moät ñieàu ñoäc aùc nhaát vì noù ñoøi hoûi nhöõng baát tònh nhuïc. phaûi ñöa ra moät lôøi tuyeân boá doái traù vôùi yù 3) Tì-Xaù-Xaû, moät trong taùm boä quyû chuùng— ñònh laøm haïi thanh danh cuûa ngöôøi khaùc. Pisacas, one of the eight groups of demon- Ngöôøi noùi lôøi ly giaùn thöôøng phaïm vaøo hai toäi followers of the four maharajas—See Eight aùc moät luùc, vì lôøi vu caùo khoâng ñuùng söï thaät groups of demon followers. neân ngöôøi aáy phaïm toäi noùi doái, vaø sau ñoù coøn 4) Demons or goblins in the retinue of phaïm toäi ñaâm thoïc sau löng ngöôøi khaùc. Dhrtarastra: Tyø Xaù Xa—Tyø Xaù Giaù—Tyø Xaù Trong thi keä Sanskrit, ngöôøi ñaâm thoïc sau Chi—Loaøi quyû trong hoï Trì Quoác Thieân. löng ngöôøi khaùc ñöôïc so saùnh vôùi con muoãi, tuy nhoû nhöng raát ñoäc. Noù bay ñeán vôùi tieáng Pisaci (skt): Tyø Xaù Chi—Tyø Xaù Giaù—Female haùt vo ve, ñaäu leân ngöôøi cuûa baïn, huùt maùu, vaø sprites, or demons—Nöõ quyû. coù theå truyeàn beänh soát reùt vaøo baïn. Laïi nöõa, Pisaka

(skt): Quyû Tyø Xaù Da—Quyû Ñaïm Tinh lôøi leõ cuûa ngöôøi ñaâm thoïc coù theå ngoït ngaøo Khí—A class of demons or evil god that sucks nhö maät ong, nhöng taâm ñòa cuûa hoï ñaày noïc blood and eats phlegm, so-called either from their ñoäc. Nhö vaäy chuùng ta phaûi traùnh lôøi noùi ñaâm fondness for flesh or from their yellowish thoïc, hay lôøi noùi ly giaùn phaù huûy tình thaân appearance—Moät loaøi quyû hay aùc thaàn huùt maùu

höõu. Thay vì gaây chia reõ, chuùng ta haõy noùi Vaibhasika literature, appropriate for Sravakas nhöõng lôøi ñem laïi söï an vui vaø hoøa giaûi. Thay and Pratyeka-buddhas—Moät trong taùm loaïi thuyeát vì gieo haït gioáng phaân ly, chuùng ta haõy mang giaùo cuûa Ñöùc Phaät. Taïng giaùo laø caùc phaùp moân tu an laïc vaø tình baïn ñeán nhöõng ai ñang soáng hoïc coù daïy chung trong Tam Taïng kinh luaät vaø trong baát hoøa vaø thuø nghòch. luaän. A Haøm vaø taát caû giaùo lyù Tieåu Thöøa, nhö (II) According to The Buddha and His Teachings, ñöôïc thaáy trong vaên hoïc Tyø Baø Sa, thích hôïp vôùi written by Most Venerable Narada, there is Thanh vaên vaø Duyeân giaùc—See Five periods and one inevitable consequences of slandering: eight teachings of the T'ien-T'ai. the dissolution of friendship without any Pitalkhora (skt): Name of a Buddhist place in sufficient cause. There are four conditions west India. In the Buddhist caves at Pitalkhora, that are necessary to complete the evil of seven painted inscriptions are found which record slandering—Theo Ñöùc Phaät vaø Phaät Phaùp cuûa the names of Buddhist monks who bore the cost of Hoøa Thöôïng Narada, haäu quaû khoâng traùnh the wall-paintings—Ñòa danh Phaät giaùo ôû vuøng khoûi cuûa söï noùi lôøi ñaâm thoïc laø bò chia reõ vôùi taây AÁn Ñoä. Trong caùc hang ôû Pitalkhora ngöôøi ta baïn beø. Coù boán ñieàu kieän caàn thieát ñeå thaønh tìm thaáy baûy baûng chöõ vieát baèng sôn ghi teân caùc tu laäp nghieäp noùi lôøi ñaâm thoïc: só Phaät giaùo ñaõ chòu chi phí veà caùc böùc bích hoïa. 1) Persons that are to be divided: Nhöõng ngöôøi Pitasila (skt): Tyù Ña Theá La—According to Eitel laø naïn nhaân cuûa söï chia reõ. in The Dictionary of Chinese-English Buddhist 2) The intention to separate them or the desire to Terms, Pitasila, an ancient kingdom and city in the endear oneself to another: YÙ muoán phaân ly province of Sindh, 700 miles north of nhöõng ngöôøi aáy hay yù muoán laáy loøng moät Adhyavakila, 300 miles south-west of Avanda; ngöôøi. however, exact position is unknown—Theo Eitel 3) Corresponding effort: Coá gaéng ñeå thöïc hieän trong Trung Anh Phaät Hoïc Töø Ñieån, Tyù Ña Theá söï phaân ly. La laø moät vöông quoác vaø thaønh phoá coå trong tænh 4) The communication: Thoát ra lôøi noùi ñaâm thoïc. Sindh, khoaûng 700 daäm veà phía baéc Adhyavakila, Pit of pride and arrogance: Kieâu Khang— vaø 300 daäm veà phía taây nam cuûa Avanda; tuy Haàm hoá cuûa ngaõ maïn coáng cao. nhieân khoâng ai bieát ñòa ñieåm chính xaùc cuûa noù. Pita (p): Vaøng. Pitfal (n): Baãy raäp—Trap. Pitaka (skt): Tyø Laëc—A T'ien-T'ai term for the Piti (p): Phæ—Zest—Haân hoan hay höùng thuù— Hinayana Pitaka. There are three baskets—Moät According to the Abhidharma, "Piti" derived from thuaät ngöõ cuûa toâng Thieân Thai ñeå chæ Taïng Giaùo the verb "panayati" meaning "to refresh," may be Tieåu Thöøa. Coù ba taïng: explained as delight or

pleasurable interest in the 1) Vinaya Pitaka: Luaät Taïng—The Basket of object. The term is often translated as rapture, a Discipline. rendering which fits its role as a jhana factor. 2) Sutta Pitaka: Kinh Taïng—The Basket of “Piti” inhibits the hindrance of ill-will (vyapada). Discourses. There are five grades of “piti.”—Theo A Tyø Ñaït 3) Abhidhamma Pitaka: Luaän Taïng—The Ma Luaän (Vi Dieäu Phaùp), töø “Phæ” ñöôïc ruùt ra töø Basket of Ultimate Things. ñoäng töø “panayati” cuûa Phaïn ngöõ coù nghóa laø hoan Pitaka Doctrine: Tieåu Thöøa hay Taïng Giaùo— hyû hay thích thuù. Danh töø “Piti” thöôøng ñöôïc dòch One of the eight types of teaching of the Buddha. laø Phæ hay Hyû, ñoùng ñuùng vai troø cuûa noù nhö laø The Doctrine of Tripitaka teaching (Scriptures) or moät yeáu toá trong thieàn na. Phæ taïm thôøi khaéc phuïc Pitaka (Storage) Doctrine includes various trieàn caùi “oaùn gheùt saân haän.” Coù naêm loaïi “Phæ.” Dharma Doors of cultivation taught to all in the 1) Khuddaka Piti (p): Caùi vui laøm mình ruøng Tripitaka or 'Three Storages.’ (Sutra, Precept mình, rôûn oùc (noåi da gaø)—Minor zest which is Pitaka, and Upadesa Pitaka or commentary of able to raise the hair on the body. Sutra). Agamas or traditions of discourses and all Hinayana doctrines, such as those found in the

2) Khanika Piti (p): Caùi vui thoaùng qua mau leï a) Karuna or compassion means below is to save nhö trôøi chôùp—Momentary zest which is like sentient beings: Bi laø döôùi thì haï hoùa chuùng flashes of lightning. sanh. 3) Okkantika Piti (p): Caùi vui traøn ngaäp nhö soùng b) Jnana or wisdom means above is to seek bieån tröôøn leân baõi—Showering zest which Bodhi: Trí laø thöôïng caàu Boà Ñeà hay Phaät ñaïo. breaks over the body again and again like 2) In Mahayana Buddhism, Pity is typified by waves on the sea shore. Avalokitesvara and wisdom by 4) Ubbega Piti (p): Caùi vui thanh thoaùt ñem laïi Mahasthamaprapta: Theo Phaät Giaùo Ñaïi cho haønh giaû caûm giaùc nheï nhaøng nhö boâng Thöøa, ñieån hình cuûa bi laø Ngaøi Quaùn Theá AÂm goøn löõng lô bay theo chieàu gioù—Uplifting Boà Taùt; coøn Ngaøi Ñaïi Theá Chí laø ñieån hình zest which can cause the body to levitate. cuûa trí. 5) Pharana Piti (p): Caùi vui thaám nhuaàn toaøn theå 3) In the esoteric sects, pity is represented by the chaâu thaân nhö bong boùng ñöôïc thoåi phoàng hay garbhadhatu or the womb treasury, while traän luït traøn lan laøm ngaäp caû ao hoà— wisdom is represented by the vajradhatu or Pervading zest which pervades the whole the diamond treasury: Theo Chaân Ngoân Giaùo body as a full-air balloon or as an inundation thì Bi laø Thai Taïng giôùi, trong khi Trí laø kim fills a cavern. cang giôùi. ** See Fifty-two mental states. Pitying boat: Bi Thuyeàn—Buddhas’ and Pitiable, or poor and needy, as the field or Bodhisattvas’ vow to save all sentient beings is opportunity for charity: Bi ñieàn—Thöông xoùt compared with the boat for ferrying beings to nhöõng ngöôøi ngheøo hay cuøng khoå, ñaây laø cô hoäi salvation—Phaät vaø Boà Taùt nguyeän ñöôïc ví vôùi cho boá thí—See Two fields for the cultivation of chieác thuyeàn cöùu ñoä chuùng sanh. happiness (A). Pitying contemplation: Bi Quaùn Töø Quaùn— Pitiful (a): Ñaùng thöông—Pitious. The pitying contemplation for saving beings from Pitr (skt): Ti Ñeá Lôïi—A kind of hungry demon— suffering, and merciful contemplation for giving Moät loaïi quyû ñoùi. joy to all beings—Bi quaùn nhaèm cöùu ñoä chuùng

sanh; töø quaùn nhaèm ban vui cho moïi loaøi. Pity: Töø Bi—Bi maãn (bi maãn ñeå thaønh töïu nhaãn ñoä)—There are three reasons of a bodhisattva's Pitying thought for the happiness of all pity—Coù ba nguyeân nhaân cuûa Töø bi—See Three creatures: Tö töôûng bi maãn vì haïnh phuùc cuûa reasons of a bodhisattva's pity and Six things chuùng sanh—The Buddha died at 80 instead of which enable a bodhisattva to keep perfectly the 100. He left 20 years of his own happiness to his six paramitas. disciples, and also the Tripitaka for universal Pity in regard to beings in time and sense: salvation—Ñöùc Phaät hy sinh haïnh phuùc rieâng Quyeàn Bi—Arising from the Buddhas—Loøng ñaïi mình, cuõng nhö ñeå laïi tam taïng kinh ñieån cho haäu bi cuûa chö Phaät khôûi leân ñoái vôùi chuùng sanh. theá tieáp tuïc phoå ñoä chuùng sanh—See Ten kinds of Pity vitue: Bi ñöùc—Pity vitue obtained through Buddha's grace. practicing—Ñöùc lôïi tha thöông xoùt chuùng sanh— Pitying virtues of a Buddha: Bi Ñöùc—See See Two kinds of virtue (B). Three Buddha's virtues (IV). Pity and wisdom: Bi Trí. Pitying vow: Vow of pity—Bi Nguyeän—The 1) Pity and wisdom, the two characteristics of a great pitying vow of Buddhas and bodhisattvas to bodhisattva seeking to attain perfect save all beings—Ñaïi bi nguyeän cuûa chö Phaät vaø enlightenment and the salvation of all beings: chö Boà taùt laø cöùu ñoä chuùng sanh. Bi vaø trí laø hai ñaëc tính cuûa chö Boà Taùt treân Pivotal (a): Noøng coát. böôùc ñöôøng tu taäp ñaïi giaùc vaø cöùu ñoä chuùng Pivotal assembly: Ñöông Cô Chuùng—Those sanh. who were responsive to him. Those hearers of the Lotus who were adaptable to its teaching, and

received it—Chuùng hoäi nghe hieåu Phaùp Hoa, töï taùi sanh—See Six places in the body that mình thoï nhaän vaø haønh trì nhöõng gì Phaät daïy trong represent the six paths of rebirth. ñoù—See Fourfold disciples (B). Place of the body and touches: Kaya-Pi-Yen-Lu: Bích Nham Luïc—Blue Rock sparshtavya (skt)—Thaân Xuùc Xöù—See Twelve Collection—One of the most famous and oldest entrances (II). Zen book of Lin-Chi Zen sect, consisting of one Place of the ear: Nhó Xöù—One of the twelve hundred koans compiled by Zen master Hsueh- places—Nhó xöù, moät trong möôøi hai xöù. Tou-Ch'ung-Hsien (980-1052), with is own Place of ear and sound: Srotra-sabda (skt)— commentary in verse accompanying each koan, by Nhó Thanh Xöù—See Twelve entrances (II). Zen master Yuan-Wu (1063-1135). He added an Place of Enlightenment: Boà Ñeà Maïn Ñaø La— introduction to the 100 kung-ans of earlier text, Bodhi Seat—Truth Plot, holy site—The place along with poetic explanations that are considered where the Buddha attained Enlightenment—Boà masterpieces of classical Chinese poetry. Along Ñeà Ñaïo Traøng, nôi Ñöùc Phaät ñaõ ñaït ñöôïc ñaïi giaùc. with Wu-Men-Kuan, it is one of the two most Place the hand on top of the head: Ma Ñænh— influential collections of kung-an. The book A custom of Buddha in teaching his disciples, from derived its name from a scroll containing the which the burning of the spots on the head of a Chinese characters for "blue" and "rock" which monk is said to have originated—Ñeå tay leân ñaàu, happened to be hanging in the temple where the moät thoùi quen maø Phaät hay duøng ñeå daïy ñeä töû, coù collection was compiled, and which the compiler leõ nhöõng chaám ñoát treân ñaàu

chuùng Taêng cuõng baét decided to use as a title for his work—Moät trong nguoàn töø ñoù. nhöõng taäp saùch thieàn noåi tieáng vaø coå nhöùt cuûa Thieàn phaùi Laâm Teá, goàm moät traêm coâng aùn do Place of mind and dharmas: Mano-dharma thieàn sö Tuyeát Ñaäu Truøng Hieån (980-1052) bieân (skt)—YÙ Phaùp Xöù—See Twelve entrances (II). soaïn, vôùi lôøi bình baèng keä ñi keøm cuûa thieàn sö Place of nose and smell: Ghrana-gandha (skt)— Phaät Quaû Vieân Ngoä (1063-1135). Thieàn sö Vieân Place of nose and smell—Tyû Höông Xöù—See Ngoä theâm vaøo 100 coâng aùn cuûa taäp saùch coù saün Twelve entrances (II). tröôùc ñoù baèng nhöõng vaàn thô giaûng giaûi, ñöôïc xem Place offering on an altar: Thöôïng Teá. nhö laø kieät taùc cuûa coå thi Trung Hoa. Cuøng vôùi Places where the organs and objects of “Voâ Moân Quan,” Bích Nham Luïc laø moät trong hai physical sense meet: Saéc Nhaäp—The entrances, boä söu taäp coâng aùn coù aûnh höôûng nhaát. Taäp saùchor places, where the organs and objects of laáy teân theo moät cuoän giaáy coù vieát hai chöõ Haùn physical sense meet, one of the twelve nidanas— “Bích” (xanh) vaø “Nham” (ñaù), ngaãu nhieân treo Choã hay nôi maø caên traàn gaëp nhau thì goïi laø “Saéc nôi chuøa nôi maø noù ñöôïc bieân soaïn, neân thieàn sö Nhaäp” hay “Saéc Xöù,” moät trong thaäp nhò nhôn Tuyeát Ñaäu Truøng Hieån ñaõ duøng hai chöõ ñoù laøm duyeân—See Six entrances. nhan ñeà cho taùc phaåm cuûa mình (see Zhong- Place of patience: Ksanti-pramta (skt)—Nhaãn Hsian-Xue-Tou). ñoä (this world—theá giôùi Ta Baø naøy). Placated: Ñöôïc xoa dòu. Place in position: An vò (Phaät)—To install—To Place: Gocara or Vastu (skt)—Caûnh giôùi—Choã settle. ngoài (toøa)—Ñaïo Traøng—See Bodhimandala. Place of peace: Nhaøn Xöù. Place of assembly for ceremonial purpose: 1) A hermitage: Choán A Luyeän Nhaõ. Taùc Phaùp Giôùi—Ñòa phaän hay nôi ñeå nhieáp Taêng 2) A shut-in place, a place of peace: Nôi nhaøn (thöïc haønh theo phaùp yeát ma maø keát thaønh ñòa tónh. giôùi thì goïi laø “Taùc Phaùp Giôùi”). 3) A Buddhist monastery: Töï vieän. Places in the body that represent the six Place in position: To install—To settle—An vò. paths of rebirth: There are six places in the Place of precious things: Perfect nirvana—Baûo body that represent the six paths of rebirth—Coù sôû. saùu nôi treân thaân ngöôøi tieâu bieåu cho saùu ñöôøng

Place for pure cultivation: Abode of the showing me how to enter upon the path.”—Trong celibate—Place for spiritual cultivation—Pure Thieàn coù loaïi caâu hoûi chöùa ñöïng moät lôøi tuyeân boá abode—Tinh thaát. ñaày ñuû vaø chính xaùc. Moät trieát gia ngoaïi ñaïo hoûi Place for religious practices: Dharma- Phaät: “Toâi khoâng hoûi höõu ngoân hay voâ ngoân.” Ñöùc preaching ground—Phaùp traøng—See Ñaïo Traøng. Phaät ngoài im laëng. Trieát gia naày noùi: “Ñöùc Theá Place all sentient beings in the Toân quaû ñaïi töø, ñaïi bi. Ngaøi khôi saùng nhöõng maây môø meâ hoaëc cho toâi, chæ cho toâi loái vaøo Chaùnh enlightenment of Buddhas: Ñaët taát caû chuùng ñaïo.”—See Eighteen kinds of questions. sanh nôi Phaät Boà Ñeà, töï bieát thoï kyù—See Ten Plan (v): Chöông trình—Döï tính—To project. ways of receiving the prediction of Budhahood (A). Plan of Avatamsaka: Hoa Nghieâm Phaùp Giôùi— Place of the tongue and taste: Jihva-rasa Realm of Dharma—See Dharmadhatu. (skt)—Thieät Vò Xöù—See Twelve entrances (II). Plank (n): Taám vaùn. Place of torment: Naraka

(skt)—Jigoku (jap)— Plant few seeds but wish to harvest Hell—See Hell. abundance of fruits: Gieo troàng ít maø muoán Place the two quarrelling monks face to face ñaëng traùi nhieàu—See Five kinds of people who in order to clarify and solve the problem: pretend to offer alms. Sammukha-vinaya (skt)—Töï Thuaän—See Plant good causes: Troàng caên laønh. Sammukha-vinaya and Seven rules given in the Plant no good causes: Khoâng troàng caên laønh. Vinaya for settling disputes among monks and Plant pure elements: Gieo nhöõng yeáu toá thieän nuns. laønh—Ten things which Buddhas plant pure Place of worship: Leã ñöôøng—Nôi thôø phöôïng. elements in the minds of sentient beings which are Placid (a): Ñieàm tónh. not in vain when they (Truly Awakened Buddhas) turn the wheel of teaching)—Möôøi söï maø chö Nhö Placing all sentient beings inside a pore Lai duøng ñeå gieo phaùp baïch tònh vaøo taâm chuùng without crowding: Ñeå taát caû chuùng sanh ôû trong sanh khoâng heà luoáng coâng khi quyù Ngaøi chuyeån moät loã loâng maø khoâng chaät heïp—See Ten ñaïi phaùp luaân—See Ten things which Buddhas unimpeded functions relating to sentient beings of plant pure elements in the minds of sentient Great Enlightening Beings. beings. Plain: Ñôn giaûn—Plain (simple) living –Loái soáng Plant roots of goodness, gain the good ñôn giaûn. graces of the Buddhas: Troàng thieän caên ñeå Plain gruel: Chaùo traéng—See Eight kinds of ñöôïc chö Phaät hoan hyû—See Ten kinds of congee. Buddha-work in all worlds in all times of the Plain meaning: Hieån Lieãu—Exoteric meaning— Buddhas (B) (7). Lôøi noùi vaên töï coù nghóa phaân minh roõ raøng—See Plant all virtuous roots: Thöïc Chuùng Ñöùc Two meanings of the teachings (B). Boån—To cultivate all capacities and powers— Plain spoken: Nghó sao noùi vaäy (Taâm khaåu nhö Tích taäp hay vun troàng voâ soá coâng ñöùc. nhaát)—To say what one thinks. Plantiff says yes, the dependant says no: Plainly and straightforwardly stated Nguyeân caùo luùc naøo cuõng noùi coù nhöng bò caùo luùc statement: Minh Vaán—In Zen, there is a kind of naøo cuõng noùi khoâng, yù noùi ai cuõng muoán giaønh question that contains a plainly and phaàn thaéng veà mình (Nguyeân vieát höõu, bò vieát voâ). straightforwardly statement. A non-Buddhist Platform Sutra: Sixth Patriarch Sutra—Kinh philosopher asked the Buddha: “Words or no- Phaùp Baûo Ñaøn—The Platform Sutra of the Sixth words, I ask neither.” The Buddha remained Patriarch’s Dharma Treasure, the basic text of the silent. The philosopher said: “The Blessed One is Southern Zen School in China. The Sutra of the indeed full of mercy and compassion. He has Sixth Patriarch from the High Seat of the Dharma cleared off clouds of confusion for my sake, Treasure, basic Zen writing in which Sixth

Patriarch’s biography, discourses and sayings at Pleasant and harmonious sound: AÂm thanh du Pao-Lin monastery are recorded by his disciples döông. Fa-Hai. It is divided into ten chapters—Kinh ñöôïc Pleasant in the present and brings painful Luïc Toå thuyeát. Vaên baûn chuû yeáu cuûa Thieàn Nam future results: Hieän taïi laïc vaø töông lai quaû baùo Toâng, goàm tieåu söû, nhöõng lôøi thuyeát giaûng vaø ngöõ khoå—See Four ways of undertaking Dhamma. luïc cuûa Luïc Toå taïi chuøa Baûo Laâm ñöôïc ñeä töû cuûa Pleasant in the present and brings pleasant Ngaøi laø Phaùp

Haûi ghi laïi trong 10 chöông. future results: Hieän taïi laïc vaø töông lai quaû baùo Play (n): Vôû kòch. laïc—See Four ways of undertaking Dhamma. Play-actor: Keû ñaïo ñöùc giaû. Pleasant progress with quick Play fool: Giaû ngu—To pretend ignorance. comprehension: Laïc Haønh Toác Chöùng—See Play games, including chess and other Four kinds of progress (A). electronic games: Chôi caùc troø chôi, keå caû chôi Pleasant progress with slow comprehension: côø vaø caùc moân chôi baèng ñieän töû khaùc—A Bhiksu Laïc Haønh Trì Chöùng—See Four kinds of progress or Bhiksuni who plays games, including chess and (A). other electronic games in game machines, mobile Pleasant practice of the mind of a phone and computer, commits an Expression of Regret Offence—Vò Tyø Kheo hay Tyø Kheo Ni Bodhisattva: Haïnh an laïc nôi taâm—According to naøo chôi caùc troø chôi, keå caû chôi côø vaø caùc moân the Lotus Sutra, the Buddha gave eight advices to chôi ñieän töû trong maùy, trong ñieän thoaïi di ñoäng, all Bodhisattvas as follows: “First, a Bodhisattva vaø trong maùy vi tính, ñeàu phaïm giôùi Ba Daät Ñeà, does not harbor an envious or deceitful mind. phaûi phaùt loà saùm hoái. Second, he does not slight or abuse other learners of the Buddha-way even if they are beginners, nor Play the lottery: Chôi veù soá (hoaëc soá ñeà)—Vò does he seek out their excesses and shortcomings. Tyø Kheo hay Tyø Kheo Ni naøo chôi veù soá hoaëc soá Third, if there are people who seek the ñeà laø phaïm toäi xaû ñoïa (caàn phaûi buoâng boû vaø phaùt Bodhisattva-way, he does not distress them, loà saùm hoái). causing them to feel doubt and regret, nor does he Play the lute before an ox: Ñaøn khaûy tai traâu say discouraging things to them. Fourth, he should (Ñoái ngöu ñaøn caàm)—To explain deep truths to a not indulge in discussions about the laws or dull person is similar to play the lute before an engage in dispute but should devote himself to ox—Ñem chaân lyù saâu xa maø giaûng giaûi cho moät cultivation of the practice to save all living beings. ngöôøi ngu cuõng gioáng nhö ñem ñaøn maø khaûy vaøo Fifth, he should think of saving all living beings tai traâu vaäy. from the sufferings through his great compassion. Play-mate: Baïn töø thuôû nhoû. Sixth, he should think of the Buddhas as Play a part: Act out a role—Ñoùng moät vai troø benevolent fathers. Seventh, he should always (dieãn moät vai). think of the Bodhisattvas as his great teachers. Plead (v): Caõi choáng laïi ai—To plead against Eighth, he should preach the Law equally to all someone. living beings.”—Theo Kinh Phaùp Hoa, Ñöùc Phaät Pleasant (a): Vui töôi—Thích thuù—Vöøa yù— ñöa ra 8 lôøi khuyeân cho chö vò Boà Taùt nhö sau: Lovely—See Feeling and sensation. “Thöù nhaát, moät vò Boà Taùt khoâng neân chaát chöùa Pleasant assembly: Happy meeting—Pleasant loøng ñoá kî hay löøa doái. Thöù hai vò aáy khoâng khinh gathering—Thaéng hoäi. thöôøng, nhuïc maï nhöõng ngöôøi tu taäp theo Phaät ñaïo khaùc duø hoï laø nhöõng ngöôøi sô cô, cuõng khoâng Pleasant feeling: Sukha vedana (p)—Happy vaïch ra nhöõng öu hay khuyeát ñieåm cuûa hoï. Thöù feeling—Pleasurable feeling—Joyful—Laïc ba, neáu coù ngöôøi tìm caàu Boà Taùt ñaïo, vò aáy khoâng Thoï—See Three dharmas (XXII), and Three laøm cho hoï chaùn naûn khieán hoï nghi ngôø vaø hoái states of sensation (II). tieác, cuõng khoâng noùi nhöõng ñieàu laøm cho ngöôøi aáy Pleasant gathering: Happy meeting—Pleasant nhuïc chí.

Thöù tö, vò aáy khoâng ham meâ baøn luaän veà assembly—Thaéng hoäi.

caùc phaùp hoaëc tranh caõi maø neân noã löïc tu taäp thöïc Pleasant practice of the vow of a haønh ñeå cöùu ñoä chuùng sanh. Thöù naêm, vò aáy neân Bodhisattva: Haïnh an laïc nôi nguyeän— nghó ñeán vieäc cöùu ñoä taát caû chuùng sanh thoaùt khoûi According to the Lotus Sutra, the Buddha gave khoå ñau baèng loøng ñaïi bi cuûa mình. Thöù sau, vò aáy instructions to all Bodhisattvas on Pleasant neân nghó ñeán chö Phaät nhö nghó ñeán nhöõng ñaáng practice of the vow as follows: “The pleasant töø phuï. Thöù baûy, vò aáy neân luoân nghó ñeán nhöõng vò practice of the vow means to have a spirit of great Boà Taùt khaùc nhö nhöõng vò thaày vó ñaïi cuûa mình. compassion. A Bodhisattva should beget a spirit of Thöù taùm, vó aáy neân giaûng phaùp ñoàng ñeàu cho taát great charity toward both laymen and monks, and caû chuùng sanh moïi loaøi.” should have a spirit of great compassion for those Pleasant practice of the mouth of a who are not yet Bodhisattvas but are satisfied with Bodhisattva: Haïnh an laïc nôi khaåu—According their selfish idea of saving only themselves. He to the Lotus Sutra, the Buddha gave instructions to also should decide that, though those people have all Bodhisattvas on Pleasant practice of the mouth not inquired for, nor believed in, nor understood as follows: “First, a Bodhisattva takes no pleasure the Buddha’s teaching in this sutra, when he has in telling of the errors of other people or of the attained Perfect Enlightenment through his sutras; second, he does not despite other transcendental powers and powers of wisdom he preachers; third, he does not speak of the good will lead them to abide in this Law.”—Theo Kinh and evil, the merits and demerits of other people, Phaùp Hoa, Ñöùc Phaät daïy moät vò Boà Taùt neân thöïc nor does he single out any Sravakas or Pratyeka- haønh haïnh an laïc veà nguyeän nhö sau: “An laïc buddhas by name, nor does he broadcast their haïnh nôi nguyeän coù nghóa laø coù moät tinh thaàn töø errors and sins; fourth, in the same way, he do not thieän lôùn lao. Vò Boà Taùt neân toû loøng thöông xoùt praise their virtues, nor does he beget a jealous lôùn lao ñoái vôùi nhöõng ngöôøi taïi gia vaø ngay caû chö mind. If he maintains a cheerful and open mind in Taêng, nhöõng ngöôøi chöa laø Boà Taùt, nhöng laïi thoûa this way, those who hear the teaching will offer maõn vôùi nhöõng yù töôûng ích kyû laø chæ cöùu laáy rieâng him no opposition. To those who ask difficult mình. Vò aáy cuõng neân quyeát ñònh raèng maëc duø baây questions, he does not answer with the law of the giôø ngöôøi ta chöa caàu, chöa tin, chöa hieåu nhöõng small vehicle but only with the Great vehicle, and gì Ñöùc Phaät ñaõ giaûng daïy trong kinh naøy, khi ñaït he explains the Law to them so that they may ñöôïc toaøn giaùc thì vôùi naêng löïc sieâu phaøm vaø vaø obtain perfect knowledge.”—Theo Kinh Phaùp naêng löïc trí tueä, vò aáy seõ daãn hoï vaøo an truï trong Hoa, Ñöùc Phaät daïy moät vò Boà Taùt neân thöïc haønh phaùp naøy.” haïnh an laïc nôi khaåu nhö sau: “Thöù nhaát, moät vò Pleasant speech: Laïc thuyeát—Pleasure in Boà Taùt khoâng öa noùi loãi cuûa ngöôøi khaùc hay cuûa speaking—Joy in preaching or telling the way of caùc kinh; thöù hai, vò aáy khoâng khinh thöôøng nhöõng salvation; joy in that which is preached. It is also ngöôøi thuyeát giaûng khaùc; thöù ba, vò aáy khoâng noùi called Pratibhana, bold and

iluminating discourse, chuyeän phaûi quaáy, toát xaáu, öu ñieåm hay khuyeát or freedom in expounding the truth with correct ñieåm cuûa ngöôøi khaùc, khoâng neâu teân cuûa baát cöù meaning and appropriate words, one of the four chö Thanh vaên hay Duyeân giaùc, vaø cuõng khoâng pratisamvids—Vui veû thuyeát phaùp khoâng bieát loan truyeàn loãi laàm cuûa hoï; thöù tö, cuõng vaäy, vò aáy chaùn, thuyeát moät caùch voâ ngaïi ñuùng nghóa ñuùng khoâng ca ngôïi ñöùc haïnh cuûa hoï vaø cuõng khoâng chöõ, laø moät trong töù voâ ngaïi—See Four sanh loøng ganh tî. Neáu vò aáy giöõ ñöôïc caùi taâm Unobstructed Eloquences. hoan hyû vaø roäng môû theo caùch nhö theá thì nhöõng Pleasant taste: Laïc Vò—Sour, one of the five ngöôøi nghe giaùo lyù seõ khoâng phaûn ñoái. Vôùi nhöõng tastes. T'ien-T'ai compared the second period of ai ñaët ra nhöõng caâu hoûi khoù khaên, vò aáy khoâng bao the Hinayana with this—Vò bô chua, moät trong giôø duøng phaùp Tieåu Thöøa maø chæ duøng giaùo phaùp naêm vò cuûa söõa vaø phoù saûn cuûa noù. Toâng Thieân Ñaïi Thöøa ñeå traû lôøi, khieán cho hoï coù theå ñaït ñöôïc Thai so saùnh noù vôùi thôøi kyø thöù hai cuûa giaùo trí hueä toaøn haûo." thuyeát Tieåu Thöøa—See Five periods and eight teachings of the T'ien-T'ai.

Pleasant words: Priyavacana (skt)—AÙi Ngöõ Pleasure in meditation: Thieàn duyeät thöïc—See Nhieáp—Kind speech, or kindly talk—Affectionate Five kinds of spiritual food. speech—Kind communication—Kind words which Pleasures produced by touch: Xuùc Laïc (söï vui help beings love and receive the truth—AÙi Ngöõ thích trong khi ñuïng chaïm nhau, thaân theå trai gaùi Nhieáp hay tuøy theo caên taùnh cuûa chuùng sanh maø tieáp xuùc ñuïng chaïm vôùi nhau maø sanh ra caûm giaùc duøng lôøi leõ toát laønh ñeå daãn daét hoï vaøo con ñöôøng vui thích khoaùi laïc). ñaïo ñöùc—See Four elements of popularity. Pleasures and sorrows: Joys and griefs—Hyû vaø Pleased: Nanda (skt)—Glad—Hoan Hyû—A öu (laïc vaø khoå). Buddhist always takes delight in doing good things Plenary (a): Ñaày ñuû—Toaøn theå. to others. Delight is one of the most important Plenitude (n): Söï vieân maõn. entrances to the great enlightenment; for it is the Plentiful (a): Chan chöùa—Overflowing— mind of peace and tranquility—Ngöôøi Phaät töû Abundant. luoân hoan hyû laøm ñieàu lôïi laïc cho chuùng sanh. Hoan hyû coøn laø moät trong nhöõng cöûa ngoõ quan Plough (n): Caùi caøy. Plough the land (soil): Caøy ñaát. troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø taâm ta luoân an tònh. Ploughman: Baùc noâng phu. Pleasing environment: Moâi tröôøng vui veû. Ploughing: Caøy ruoäng. Pleasurable: Happy—Joyful—Laïc—See Three Ploughing Festival: Leã Haï Ñieàn—On a Festival states of sensation (I). Day, the King with the Baby Prince and his nurses Pleasures (n): Sukkha (p)—Sukhendriya (skt)—and many other members of the Royal family Bliss—Delights—Happiness—Joy—Nhöõng went to the field to plough—Vaøo ngaøy naày, Vua laïc thuù. vaø aáu Hoaøng thaùi töû, meï nuoâi vaø trieàu thaàn xuoáng (A) Various kinds of pleasures—Caùc loaïi laïc thuù caøy ruoäng. khaùc nhau: Plunder something: Steal something—AÊn caép 1) Supermundane pleasures: Hyû laïc sieâu theá vaät gì. gian. Pluralism (n): Chuû nghóa ña nguyeân—Söï kieâm 2) Worldly pleasures: Laïc thuù traàn gian. nhieäm nhieàu chöùc. (B) Two kinds of

pleasure—Theo Kinh Nieäm Xöù, Plurality (n): Tính ña nguyeân. coù hai loaïi thoûa thích—According to the Pluriformity (n): Hình thöùc ña chuûng. Satipatthana Sutta, there are two kinds of Plus side: Taêng ích bieân—See Two extreme pleasure—See Two kinds of pleasure. views. ** See Seven emotions, Eight winds, and Twenty two roots. Pluto heaven: Vaisramana (skt)—Thieân vöông Tyø sa moân—See Vaisramana. Pleasures of the five senses: Duïc laïc cuûa nguõ caên. Pneumatic (a): Thuoäc veà tinh thaàn—Thieâng lieâng—Linh tính. Pleasure or pain caused by good or evil Pneumatocentric (a): Laáy tính thieâng lieâng laøm deeds: The rewarding cause or fruit-ripening troïng taâm. cause—Baùo nhaân—Quaû thuïc nhaân—See Two causes (C). Pneumatology (n): Thaàn Thaùnh luaän. Pleasurable investigation: Somanassupavicara Poem (n): Gatha (p & skt)—Keä—Chant— (p)—Suy tö ñeán hyû laïc— According to the Sangiti Stanza—Verse. Sutta in the Long Discourses of the Buddha, there Poem of eulogy to someone: Baøi thô ca tuïng ai are six pleasurable investigations—Theo Kinh (sau khi ngöôøi ñoù ñaõ cheát). Phuùng Tuïng trong Tröôøng Boä Kinh, coù saùu suy tö Point of controversy: Keä thuyeát. ñeán hyû—See Six pleasurable investigations. Point directly to the human mind: Tröïc Chæ Nhaân Taâm—It points directly to the human mind.

This is one of the eight fundamental principles, evil roots of greed, hatred, and delusion—Coøn goïi intuitional or relating to direct mental vision of the laø Tam Caáu hay Tam Chöôùng, laø ba thöù ñoäc haïi Zen School. Point directly to the mind to see your hay ba moùn phieàn naõo lôùn. Ñaây laø nhöõng thöù aùc own nature and reach Buddhahood—Ñaây laø moät caên baûn gaén lieàn trong ñôøi soáng khôûi sanh ñau trong taùm nguyeân taéc caên baûn, cuûa tröïc giaùc hay khoå. Phieàn naõo coù raát nhieàu, noùi roäng thì ñeán 84 lieân heä tröïc tieáp vôùi taâm linh cuûa tröôøng phaùi ngaøn, noùi heïp thì coù 10 loaïi phieàn naõo goác, trong Thieàn Toâng. Tröïc chæ nhaân taâm, kieán taùnh thaønh coù coù tam ñoäc tham saân si—See Three poisons. phaät—See Eight fundamental principles. Poison of anger: Saân ñoäc—See Three poisons. Point a finger at the moon: Chæ Nguyeät—To Poison of desire: Love which harms devotion to point a finger at the moon, or to indicate the hare cultivation—AÙi ñoäc. in the moon (the finger represents the sutras, the Poison and Deva- drums: Ñoäc Thieân Nhò Coå— moon represents their truth (doctrines)—Ngoùn tay There are two kinds of drums, representing the chæ traêng, hay tay chæ thoû treân traêng (ngoùn tay tieâu Buddha-nature which can slay all evil—Coù hai bieåu cho kinh ñieån, vaø traêng tieâu bieåu cho chaân loaïi troáng tieâu bieåu cho Phaät taùnh coù theå tieâu dieät lyù). nhöõng ñieàu quaáy aùc: Point (v) out: Nhaán maïnh. (A) Poison-drum: Ñoäc Coå. Point out and instruct: Thò giaùo (chæ daïy). 1) Harsh or stern words for repressing evil: Lôøi Point out someone's faults: Chæ loãi cuûa ai. noùi ñaéng cay ñeå traán aùc ñieàu aùc. Points of view on the world: Quaùn saùt veà theá 2) Misleading teaching: Nghòch Phaùp—Phaùp traùi gian—The world from four points of view—Boán duyeân. haïng ngöôøi quaùn saùt veà theá gian hay boán caùch (B) Deva-drum: Thieân Coå. nhìn veà nhaân theá—See Four points of view of the 1) Gentle words for producing good: Lôøi noùi hoøa world. dòu sanh ra ñieàu thieän. 2) Correct teaching: Chaùnh

Phaùp—Giaùo phaùp Point (v) out a way: vaïch ra con ñöôøng thuaän duyeân. Point (v) to the West: Chæ Phöông Laäp Töôùng— Poison-Gathering Ghost King: Nhieáp Ñoäc To point to the west, the location of the Pure Land, Quyû Vöông—Quyû vöông Tuï Ñoäc—Ngöôøi laø hoùa and set up in the mind the presence of Amitabha thaân cuûa Boà Taùt, ngöôøi ñaõ cöùu chuùng sanh baèng Buddha; to hold this idea, and to trust in Amitabha, caùch gom goùp heát taát caû nhöõng ñoäc haïi cuûa phaøm and thus attain salvation. The mystics regard this nhaân. as a mental experience, while the ordinary believer regards it as an objective reality—Chæ veà Poison of desire: AÙi Ñoäc. höôùng Taây, coõi Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø; 1) One of the three poisons: Moät trong tam ñoäc. truï taâm vaøo caûnh giôùi cuûa Ñöùc Phaät A Di Ñaø ñeå 2) The turbidity of desire: Chaát ñoäc cuûa tham caàu giaûi thoaùt. duïc. 3) The contamination of desire: Söï nhieãm ueá (Single)-pointedness: One-pointedness—Söï taäp cuûa tham duïc. trung vaøo moät ñoái töôïng. 4) The poison of desire or love which harms Poise (v): Thaêng baèng. devotion to Buddhist practices—Ñoäc duïc hay Poison: Ñoäc—There are three Poisons or three aùi ñoäc laøm toån haïi cho vieäc tu haønh Phaät sources of all passions and delusions. The phaùp. fundamental evils inherent in life which give rise Poison of ignorance: Si Ñoäc—The poison of to human suffering. The three poisons are delusion, one of the three poisons—Moät trong tam regarded as the sources of all illusions and earthly ñoäc, söï ñoäc haïi cuûa ngu si (ngu si chaúng nhöõng haïi desires. They pollute people's lives. Men worry mình maø coøn haïi ngöôøi, chaúng nhöõng naõo loaïn about many things. Broadly speaking, there are mình maø coøn naõo loaïn ngöôøi khaùc)—See Three 84,000 worries. But after analysis, we can say poisons. there are only 10 serious ones including the three

Poison of love: AÙi Ñoäc—The poison of desire or Poisonous tree: Ñoäc thuï (caây ñoäc). love which harms devotion to Buddhist Poisonous and wicked dragon: Ñoäc long. practices—Ñoäc duïc hay aùi ñoäc laøm toån haïi cho Poisonousness (n): Ñoäc tính—Toxicity. vieäc tu haønh Phaät phaùp. Polar Mountain: Sumeru Mount—Nuùi Tu Di. Poison of touch: Xuùc Ñoäc—The poison of touch, Polarization (n): Söï ñoái khaùng—Khuynh höôùng a term applied to woman—Söï ñoäc haïi cuûa xuùc ñoái laäp. chaïm, töø aùm chæ ñaøn baø. Polarized light: AÙnh phaân cöïc. Poison of wrong views: Turbidity of wrong Pole of the mind: Taâm Cöïc—The extreme of view—Kieán ñoäc hay kieán tröôïc—See Five kinds the mind, the mental reach, or the Buddha—Cöïc of turbidity. ñieåm hay nghóa lyù tinh tuùy maø taâm coù theå ñaït ñeán Poisoned drum: Ñoäc Coå—A drum smeared with ñöôïc, ñoù laø taâm cuûa moät vò Phaät. poison to destroy those who hear it—Troáng coù treùt Polemic (n): Cuoäc buùt chieán. thuoác ñoäc khieán ngöôøi nghe phaûi cheát ngay. Polemics (n): Khoa buùt chieán. Poisonless Ghost King: Voâ Ñoäc Quyû Vöông. Politeness (n): Courtesy—Pheùp lòch söï—Leã Poisonous (a): Toxic—Wicked—Ñoäc. pheùp—Thanh tao nhaõ nhaën—See Courtesy. Poisonous arrow: Ñoäc tieãn (muõi teân ñoäc). Political (a): Thuoäc veà chính trò. Poisonous dragons: Wicked dragon—Ñoäc Political whims: YÙ ñoà chaùnh trò. Long—According to the Maha-Paramita Sastra, this is a poisonous dragon, who accepted the Politician: Nhaø chaùnh khaùch. commandments and thus escaped from

his dragon Politics: Chính trò—The differences between form, i.e. Sakyamuni in a former incarnation— politics and religions are the bases of religion are Theo Ñaïi Trí Ñoä Luaän, ñaây laø con roàng ñoäc, ñaõ morality, purity and faith; while the basis of chaáp nhaän giôùi phaùp vaø thoaùt khoûi hình roàng, nhö politics is power—Söï khaùc bieät giöõa chính trò vaø Ñöùc Phaät Thích Ca Maâu Ni trong tieàn kieáp. toân giaùo laø caên baûn cuûa toân giaùo laø giôùi luaät, thanh Poisonous drums: Ñoäc Coå. tònh vaø nieàm tin; trong khi caên baûn cuûa chính trò laø quyeàn löïc. Poisonous gas: Khí ñoäc. Pollute (v): Contaminate—Laøm oâ nhieãm. Poisonous outflows: Höõu laäu—Four principal poisonous outflows—See Four principal poisonous Pollute the environment: Laøm oâ nhieãm moâi outflows. tröôøng—A Bhiksu or Bhiksuni who pollutes the Poisonous serpent: Venomous serpent—Ñoäc environment , i.e., burning or destroying forests, or using toxic chemicals, commits an Expression of xaø—See Poisonous snake. Regret Offence—Vò Tyø Kheo hay Tyø Kheo Ni Poisonous snakes: Ñoäc xaø. naøo laøm oâ nhieãm moâi tröôøng, tæ nhö ñoát hay phaù 1) The four elements of the body, earth, water, röøng, hay söû duïng chaát ñoäc hoùa hoïc, laø phaïm giôùi fire and wind which harm a man by their Ba Daät Ñeà, phaûi phaùt loà saùm hoái. variation, i.e. increase and decrease: YÙù noùi töù Polluted: Upaklista (skt)—OÂ nhieãm—Defiled— ñaïi ñaát, nöôùc, löûa, gioù coù theå laøm toån haïi con Impure—Soiled—Stained—Sôû nhieãm—That ngöôøi: . which is soiled or stained. 2) Gold: Vaøng—Gold can harm people's cultivation—Vaøng coù theå laøm toån haïi cuoäc tu Polluted by bad habits: Contaminated by bad haønh cuûa con ngöôøi. customs—Nhieãm taäp. 3) Nhöõng con raén ñoäc—There are four Polluted mind: Contaminated mind—Nhieãm poisonous snakes in a basket which imply the taâm. four elements in a body (of which a man is Polluted thoughts: Vitathavitakka (p)—Voïng formed)—Coù boán con raén ñoäc trong gioû aùm töôûng—False (erroneous) thinking—Erroneous chæ töù ñaïi trong thaân theå (taïo neân thaân theå con thought—False notions—False ideas—False ngöôøi)— See Four poisonous snakes. thoughts—The mental processes of living beings

on greed, hatred and stupidity. Polluted thoughts Pompous (a): Magnificent—Splendid—Huy comprise a wide range of thoughts. If we are hoaøng. greedy for delicious food, we have polluted Ponder (v): Vitakketi (p)—Vitark (skt)—Quaùn thoughts on food. If we wish to listen to fine töôûng—Suy gaãm—See Investigation. sounds, we have polluted thoughts on sounds. If Ponder over something: Meditate upon we wish to experience sensual pleasures, we have something—Reflect upon something—Think of polluted thoughts on sensual pleasures, and so something—Quaùn töôûng (taâm nieäm) veà caùi gì. on—Chaáp giöõ moïi phaân bieät sai laàm. Voïng töôûng Pondering : Vitakka (p)—Vitarka (skt)—See bao goàm moät laõnh vöïc tö töôûng roäng lôùn. Neáu Investigation. chuùng ta ham muoán aên ngon, chuùng ta coù thöïc voïng töôûng. Neáu chuùng ta muoán nghe tieáng du Pondering on the Buddha and not passing döông, chuùng ta coù thanh voïng töôûng. Neáu chuùng the time in vain: Luoân taâm nieäm veà Ñöùc Phaät vaø ta muoán coù thuù vui nhuïc duïc, chuùng ta coù saéc duïc khoâng ñeå cho thôøi gian troâi qua voâ ích (Taâm

nieäm voïng töôûng, vaân vaân. baát khoâng quaù). Polluting desire: Nhieãm aùi. Ponobhavika (p): Daãn ñeán taùi sanh. Polluting things: Nhieãm Phaùp—Polluting Pool of blood: Huyeát OÂ Trì—The lake of blood dharmas, i.e. all phenomena; mode of in one of the hells—Ao maùu hay hoà maùu, moät contamination—Phaùp nhieãm oâ, hay phaùp töông trong caùc ñòc nguïc. öùng vôùi voâ minh, hay moïi hieän töôïng trong tam Poor: In povery. giôùi ñeàu do voâ minh maø khôûi leân. 1) (a): Ngheøo khoå. Pollution bond: Nhieãm Tröôùc—A heart polluted 2) (n): The poor—Ngöôøi ngheøo khoå—Ngöôøi by the things to which it cleaves—Nhieãm tröôùc coù ngheøo—One of the four fields for cultivating nghóa laø loøng aùi duïc ngaàm nhieãm baùm víu vaøo happiness (blessing)—Laøm phöôùc cho ngöôøi ngoaïi vaät khoâng sao lìa boû ñöôïc. ngheøo, moät trong boán maûnh ruoäng phöôùc Polo Condre: Quaät Luaân—Polo Condre of ñieàn—See Four fields for cultivating Vietnam in the South China Sea—Ñaûo Coân Luaân happiness. (coù leõ laø Coân Sôn) thuoäc Vieät Nam ôû bieån Ñoâng. Poor animals: Loaøi vaät ñaùng thöông. Polulo (skt): Baùt Loä La—Coù leõ laø vuøng Poor house: Nhaø teá baàn. Baltistan—Perhaps Baltistan. Poor land: Baïc Ñòa—Poor land, i.e. the world, as Polygamist (n): Ngöôøi uûng hoä loái soáng ña hoân. full of trouble—Quoác ñoä ngheøo naøn vaø ñaày traéc Polygamous (a): Nhieàu choàng nhieàu vôï. trôû. Polygamy (n): Ña theâ—Polygamous (a). Poor man: Cuøng nhaân. Polyglot (a): Coù nhieàu ngoân ngöõ. Poor and miserable: Cuøng khoå. Polytheism (n): Chuû nghóa ña thaàn giaùo. Poor monk: Baàn Taêng. 1) Baàn Taêng—When a monk talks about Polytheist: Ngöôøi theo ña thaàn giaùo. himself, he should title himself: “I, poor Polytheistical (a): Thuoäc veà thuyeát ña thaàn. monk.”—Khi moät vò Taêng noùi veà mình, vò aáy Pomegranate (n): Thaïch Löu—The neân xöng: “Baàn Taêng.” pomegranate, symbol of many children because 2) Religion without the Buddha-truth: Toân giaùo of its seeds; a symbol held in the hand of Hariti, khoâng coù chaân lyù Phaät phaùp. the deva-mother of demons, converted by the 3) Way of poverty of a monk: The way of living Buddha—Moät bieåu hieän cuûa nhieàu treû nít qua quaû of the monk and nun—Baàn ñaïo—Con ñöôøng löïu vì noù coù nhieàu hoät; ñaây cuõng laø daáu hieäu treân tu haønh ngheøo khoå cuûa moät vò Taêng. tay cuûa Quyû Töû Maãu Thaàn, vò ñöôïc Phaät chuyeån Poor people have few visitors even if they hoùa. live in the market place. On the contrary, Pomp (n): Magnificence—Splendor—Caûnh huy rich people attract a great many callers, hoaøng.

including close relatives and mere day—Bi-monthly Nurturing or renewal of vows—acquaintances, even if they live deep in the Boá Sa Tha—Boá Saùi Tha—Bao Sa Ñaø—Boá Taùt mountain: Baàn cö naùo thò voâ nhaân vaán, phuù taïi Ñaø Baø—Öu Boå Ñaø Baø—Baùt La Ñeá Ñeà Xaù Da Mò (Pratidesaniya)—The nurturing or renewal of thaâm sôn höõu khaùch taàm (ngheøo thì cho duø laøm vows by abiding in retreat for spiritual naùo loaïn caû chôï cuõng khoâng ai ngoù ngaøng gì. refreshment. The Buddhist monks and nuns should Ngöôïc laïi, giaøu coù duø ôû saâu trong nuùi cuõng coù meet at the new, full moons, 29th and 30th to read ngöôøi ñeán thaêm, keå caû keû thaân ngöôøi sô). the Pratimoksa Sutra for their moral edification. Poor religion: Baàn ñaïo—A religion without the Also disciples at home should observe the fast ultimate

truth, its disciples believe in a blind days (1st, 15th, 29th, 30th) and the eight commands. faith—Moät toân giaùo khoâng coù chaân lyù toái thöôïng It is required of monks and nuns according to the maø tín ñoà chæ coù nieàm tin töôûng muø quaùng. rules of the Vinaya. The central practice is a Poor spirited (a): Coù tinh thaàn ngheøo khoå. recitation of the monastic rules as contained in the Poor without fawning (flattering) on Pratimoksa-sutra, followed by public confession of anybody and rich without being any transgressions of them. Also according to the inconsiderate of others: Baàn nhi voâ sieåm, phuù rules of the Vinaya, it should be performed by all nhi voâ kieâu (ngheøo maø khoâng nònh hoùt, giaøu maø the monks of a particular area and should occur khoâng kieâu caêng). within an established boundary and according to a Poor but unsullied: Thanh baàn. prescribed formula. It is still observed today in Popular (a): Phoå bieán—Phoå caäp. both Theravada and Mahayana countries—Tieáng Haùn dòch laø Tònh Truï, Thieân Truùc hay Tröôûng Popular ego: Tuïc Ngaõ—The popular idea of the Döôõng. Theo pheùp cuûa ngöôøi xuaát gia cöù nöûa ego or soul (false ego—giaû ngaõ), composed of the thaùng moät laàn (vaøo ngaøy raèm, 29 hoaëc 30), chuùng five skandhas (this is to be distinguished from the Taêng Ni taäp hôïp thuyeát giôùi kinh, khieán cho moïi true ego)—Giaû ngaõ (ñoái laïi vôùi chaân ngaõ hay thöïc ngöôøi ñeàu truï trong tònh giôùi vaø tröôûng döôõng ngaõ) bao goàm nguõ uaån. thieän phaùp. Trong khi ñoù ngöôøi taïi gia thì giöõ troøn Popular idea of the ego: Tuïc ngaõ—See Popular taùm giôùi trong saùu ngaøy chay ñeå ñoaïn tröø aùc ego. nghieäp vaø tröôûng döôõng thieän phaùp. Theo Luaät Popular misconception: Quan nieäm nhaàm laãn Taïng, leã Boá Taùt laø baét buoäc ñoái vôùi chö taêng Ni. phoå caäp. Thöïc haønh chuû yeáu laø tuïng luaät töï vieän hay thanh Popular religion: Toân giaùo phoå caäp. quy trong boä Ba La Ñeà Moäc Xoa, theo sau ñoù laø Popular truth: Chö Phaùp Ñaûn Danh Toâng—See töï thuù toäi ñaõ sai phaïm cuûa chö Taêng hay chö Ni Ten tenets of the Hua-Yen School. tröôùc chuùng. Cuõng theo Luaät Taïng, leã Boá Taùt neân Popularize (v): Ñaïi chuùng hoùa—To put within ñöôïc toaøn theå chö Taêng vaø chö Ni thöïc haønh trong reach of the masses. khu vöïc rieâng bieät vaø trong phaïm vi cô sôû maø Luaät Populous (a): Ñoâng daân cö. Taïng ñaõ ñaët ra. Ngaøy nay caùc xöù theo truyeàn thoáng Nguyeân Thuûy vaø Ñaïi Thöøa haõy coøn tuaân Pornographic (a): Coù tính khieâu daâm. thuû theo leã Boá taùt naøy. Pornography (n): Saùch baùo khieâu daâm. Posha (skt): Thoï giaû hay döôõng giaû—Growth, Portable censer: Thuû Lö—A censer used in nourishing or growing one; found in combination small temples, usually with handle—Lö höông with atma, or satta, etc.—Söï lôùn leân hay söï nuoâi duøng trong caùc töï vieän nhoû, coù theå mang tay ñöôïc, döôõng, hay ngöôøi nuoâi lôùn; thöôøng ñi keøm vôùi thöôøng coù tay caàm. nhöõng töø “ngaõ,” “chuùng sanh,” “meänh,” vaân vaân. Porter (n): Ngöôøi giöõ cöûa—Doorkeeper. Position (n): Portrayal (n): Söï veõ chaân dung. (A) Laäp tröôøng—Chuû tröông—Ñòa vò—Chöùc vuï-- Posadha (skt): Upavasatha (skt)—Uposana Place. (skt)—Uposatha (p)—Fasting (fast)—Fasting

(B) Töôùng: Form— According to the Lotus Sutra, Possessed (n): Ngöôøi bò ma aùm. there are three forms or positions—Theo Kinh Possessed by demons: Bò quyû aùm,

töùc laø laøm Phaùp Hoa, coù ba töôùng—See Three forms or baäy maø khoâng sao töï chuû ñöôïc (Quyû söû thaàn sai). positions. Possessed by the evil: Bò ma aùm. (C) Forty bodhisattva positions in Brahma-Net Possessing form, one sees forms: Töï mình coù Sutra (Kinh Phaïm Voõng)—Boán möôi Taâm Boà saéc, thaáy coù saéc—Possessing form, one sees forms Taùt trong Kinh Phaïm Voõng—See Forty is a type of liberation when subjective desire bodhisattva positions in Brahma-Net Sutra. arises, by examination of the object, or of all Position and fame: Coâng danh. things and realization of their filthiness. In this Positive (a): Tích cöïc—Thöïc chöùng—Xaùc thöïc. stage, cultivators remove passions by meditation Positive emotions: Tình caûm tích cöïc (thieän)— on the impurity of one's own body. This is one of Emotions, negative or positive, are impermanent the eight types of meditation for removing various (they would not last), but we cannot say we don't attachments to forms and desires—Noäi höõu saéc care about our emotions because they are töôûng, ngoaïi quaùn saéc giaûi thoaùt Tam muoäi. Töï impermanent. Buddhists cannot say both suffering mình coù saéc, thaáy coù saéc. Trong giai ñoaïn naày and happiness are impermanent so we need not haønh giaû töï mình quaùn thaân baát tònh. Ñaây laø moät seek nor avoid them. We all know that negative trong taùm giaûi thoaùt, hay taùm pheùp thieàn ñònh giaûi emotions lead to suffering, whereas positive ones thoaùt khoûi saéc duïc—See Eight liberations. lead to happiness, and the purpose of all Buddhists Possessing mind: Mati or Matimant (skt)— is to achieve happiness. So should try to achieve Intelligent—Höõu yù. things that cause happiness, and whatever causes Possession (n): Sôû Höõu. suffering we should deliberately happiness—Tình 1) What one has: Possession—Ownership— caûm, duø tieâu cöïc hay tích cöïc, ñeàu voâ thöôøng (coù Proprietorship—Caùi maø ngöôøi ta coù. nghóa laø khoâng toàn taïi), nhöng chuùng ta khoâng theå 2) What there is: What ever exists—Caùi ñang noùi chuùng ta khoâng ñeám xæa tôùi tình caûm cuûa hieän höõu. chuùng ta vì chuùng voâ thöôøng. Ngöôøi tu theo Phaät 3) Grasping: Thuû Kieán Keát hay chaáp thuû—See khoâng theå noùi vì caû khoå ñau laãn haïnh phuùc ñeàu laø Nine bonds that bind men to mortality. voâ thöôøng neân chuùng ta chaúng caàn tìm maø cuõng (Material) possessions: Cuûa caûi vaät chaát. chaúng caàn traùnh chuùng. Ai trong chuùng ta cuõng ñeàu bieát raèng nhöõng tình caûm baát thieän (tieâu cöïc) Possession of business: Sôû höõu thöông nghieäp— ñöa ñeán khoå ñau, trong khi tình caûm thieän laønh See Eight things which are unclean to a monk or a ñöa ñeán haïnh phuùc, vaø muïc tieâu cuûa Phaät töû laø nun. mong ñaït ñöôïc haïnh phuùc. Nhö vaäy chuùng ta caàn Possession of demons of Great Enlightening phaûi coá gaéng theå thöïc hieän ñieàu taïo neân haïnh Beings: Nhieáp trì söï bò ma chöôùng—Söï bò ma phuùc vaø raùng loaïi boû nhöõng gì laøm cho ta ñau khoå. chöôùng nhieáp trì cuûa chö Ñaïi Boà Taùt—According Positive forces: Höõu löïc—Dominant or active to the Flower Adornment Sutra, Chapter 38, there forces—See Dual powers (III). are ten kinds of possession by demons of Great Positive way: Phöông caùch tích cöïc. Enlightening Beings. Enlightening Beings who can leave these ten can attain the supreme supportive Positivism (n): Chuû nghóa thöïc chöùng—Chuû power of Buddhas—Theo Kinh Hoa Nghieâm, tröông laáy söï thöïc cuï

theå, coù theå caûm giaùc ñöôïc Phaåm 38, coù möôøi ñieàu bò ma nhieáp trì cuûa chö laøm khôûi ñieåm. Ñaïi Boà Taùt. Chö Boà Taùt rôøi boû ñöôïc möôøi ñieàu Possess (v): AÙm—To obsess—To be haunted— ma nhieáp trì naày thôøi ñöôïc möôøi ñieàu chö Phaät To be obsessed by the devil. nhieáp trì—See Ten kinds of possession by demons Possess oneself of another's property: Chieám of Great Enlightening Beings. taøi saûn cuûa ngöôøi khaùc. Possession of a devout faith in the Possess of virtue: Thaønh Töïu Giôùi Haïnh. Tathagata: Tin hoaøn toaøn vaøo Ñaáng Nhö Lai—

Nhöõng ngöôøi tuy khoâng hieåu ñöôïc trí naêng cao nguyeân nhaân cho caùc söï vaät khaùc. Ñaây laø moät nhaát, nhöng coù moät nieàm tin hoaøn toaøn vaøo Ñaáng trong saùu nhaân sanh ra caùc phaùp höõu vi. Phaùp höõu Nhö Lai. Ñaây laø moät trong ba loaïi ngöôøi coù theå vi sanh ra ñeàu do söï hoøa hôïp cuûa nhaân vaø böôùc theo neûo Ñaïi Thöøa—Those who cannot duyeân—This is one of the six causes of all realize supreme wisdom, but have devout faith in conditioned things. Every phenomenon depends the Tathagata. This is one of the three types of upon the union of the primary cause and beings who can tread the path of the Mahayana— conditional or environmental cause—See Six See Three types of beings who can tread the path kinds of causes (C). of the Mahayana. Posterior: After—Later—Haäu (veà sau naøy). Possession of domestic animals: Sôû höõu gia Posterior retribution: Future retribution—Haäu suùc—See Eight things which are unclean to a baùo—The retribution received in future monk or a nun. incarnation for the deeds done in this life—Quaû Possession or existence: Chaáp thuû—See Four baùo nhaän laõnh trong kieáp lai sanh cho nhöõng haønh bandhanas (A). ñoäng ñaõ laøm trong kieáp naøy—See Future Possession of feeling: Haøm tình—All beings retribution. possess feeling or sentience—Taát caû chuùng sanh Porterity (n): Haäu dueä. ñeàu coù khaû naêng caûm giaùc (tri giaùc). Post-existence: Toàn taïi ñôøi sau. Possession of gold: Sôû höõu vaøng—See Eight Post-graduate student: Sinh vieân ñaõ toát hoïc things which are unclean to a monk or a nun. nhöng vaãn coøn ñang laøm nghieân cöùu hay hoïc leân Possession of grain seeds: Sôû höõu luùa gaïo— cao hôn. See Eight things which are unclean to a monk or a Post graduate studies: Haäu ñaïi hoïc. nun. Post Mortem Omens: Omens of the Pure Possession of maidservant: Sôû höõu ñaày tôù nöõ—Land—Proofs of rebirth in Pure Land. See Eight things which are unclean to a monk or a Posthumous title: Phaùp hieäu (received after nun. death). Possession of manservant: Sôû höõu ñaày tôù Postnuptial (a): Haäu hoân nhaân. nam—See Eight things which are unclean to a Postpone: Ñình hoaûn—To put off. monk or a nun. Postulate (v): Maëc nhaän—Ñònh ñeà—Giaû ñònh— Possession of money: Sôû höõu tieàn—See Eight See Nine truths or postulates. things which are unclean to a monk or a nun. Postulates on cause and effect: This is one of Possession of silver: Sôû höõu baïc—See Eight the eight truths (postulates or judgments)—Ñaïo lyù things which are unclean to a monk or a nun. thaéng nghóa ñeá hay nhôn quaû sai bieät ñeá. Ñaây laø Possession of utensils for private use except moät trong taùm söï thaät—See Eight truths. for the eight appurtenances of a monk: Postulates on constitution and function of Three garments: tam y, bowl: baùt, stool: gheá ñaåu, the five skandhas: Theá gian thaéng nghóa ñeá—

filter: ñoà loïc nöôùc, needle and thread: kim vaø chæ, Theå duïng hieån hieän ñeá—This is one of the eight chopper: dao)—Duøng vaät duïng caù nhaân khaùc hôn truths (postulates or judgments)—Ñaây laø moät taùm moùn caàn thieát (baùt söï tuøy thaân)—See Eight trong taùm söï thaät—See Eight truths. things which are unclean to a monk or a nun. Postulates on the pure inexpressible (The) possible and the impossible: Nhöõng ultimate or absolute: This is one of the eight ñieàu coù theå vaø nhöõng ñieàu khoâng theå. truths (postulates or judgments)—Thaéng nghóa Possibility (n): Khaû naêng tính. thaéng nghóa ñeá hay pheá thuyeân ñaøm chæ. Ñaây laø Possibility of anything becoming cause to moät trong taùm söï thaät—See Eight truths. others: Bhavishayaddhetu (skt)—Thöôøng Höõu Postulates on the void or the immaterial: Nhaân—Söï khaû höõu cuûa moät söï vaät trôû thaønh This is one of the eight truths (postulates or

judgments)—Chöùng ñaéc thaéng nghóa ñeá hay y monastery on the island of Pootoo—See Potala moân hieån thaät ñeá. Ñaây laø moät trong taùm söï thaät— (2). See Eight truths. Potalaka Mountain: Phoå Ñaø Sôn—Name of a Posture (v): Ñaët trong tö theá. famous mountain located on the southern coast of Potala (tib): Pottala, or Potalaka (skt)—Phoå Ñaø— India. According to the Avatamsaka Sutra, Coøn goïi laø Boå Ñaùt Laïc Giaø Sôn. Avalokitesvara Bodhisattva manifested herself 1) An ancient port near the mouth of the Indus: there to save sentient beings. There are many Cöûa khaåu coå gaàn cöûa soâng AÁn Haø. small white flowers grow; this represents the 2) The sacred island of Pootoo, off Ningpo: Haûi modesty and compassionate behavior of ñaûo linh thieâng ngoaøi khôi Ningpo (ngöôøi ta Avalokitesvara Bodhisattva—Phoå Ñaø Sôn laø teân noùi chính nôi ñaây Thieän Taøi Ñoàng Töû ñaõ nghe cuûa moät ngoïn nuùi noåi tieáng veà phía nam bôø bieån Ñöùc Quaùn Theá AÂm thuyeát phaùp laàn thöù 28). AÁn Ñoä. Theo Kinh Hoa Nghieâm, Boà Taùt Quaùn 3) The Potala in Lhasa—Ñieän Phoå Ñaø trong thuû Theá AÂm ñaõ thò hieän taïi nuùi naày ñeå phoå ñoä chuùng ñoâ La Sa cuûa Taây Taïng: The winter palace of sanh. Phoå Ñaø Sôn laø nôi coù nhieàu loaïi boâng traéng the Dalai Lama in Lhasa, the construction of nhoû bieåu hieän cho loøng khieâm toán vaø ñöùc tính töø bi which was begun during the life of the fifth cuûa Boà Taùt Quaùn AÂm. Dalai Lama Ngawang Losang Gyatso (1617-Potala Palace: Ñieän Potala (Taây Taïng)—The 1682) and complete after his death. The name enormous fortress-palace built on a high natural is derived from an island named Potalaka in hill in the center of Lhasa, Tibet, in the the Indian Ocean, believed by tradition to be seventeenth century by the Regent of the fifth an abode of Avalokitesvara. Prior to the Dalai Lama. It is the residence of the Dalai Lama, Chinese invasion and annexation of Tibet in and contains a complete monastery with its own the 1950s, it was the seat of the Tibetan Temple. It was built on the site of an earlier government and house the Dalai Lama's fortress, it is 900 feet long, and the stone walls are personal monastery, Namgyel. After the flight painted in various symbolic colours—Cung ñieän of the fourteenth Dalai Lama into exile in thaønh quaùch vó ñaïi ñöôïc xaây döïng treân moät ngoïn 1959, it was turned into a propaganda ñoài cao thieân nhieân naèm ngay trong trung taâm thuû museum and tourist attraction by the

People’s ñoâ Lhasa, Taây Taïng vaøo theá kyû thöù 17 trong dòp leã Republic of China—Cung ñieän muøa Ñoâng cuûa nhieáp chaùnh cuûa Ñöùc Ñaït Lai Laït Ma thöù naêm. Ñöùc Ñaït Lai Laït Ma ôû Lhasa, ñöôïc baét ñaàu Ñieän Potala laø dinh cuûa Ñöùc Ñaït Lai Laït Ma, bao xaây döïng vaøo thôøi Ñöùc Ñaït Lai Laït Ma ñôøi goàm toaøn boä tu vieän vaø chuøa chieàn. Dinh ñöôïc thöù naêm laø ngaøi Ngawang Losang Gyatso vaø xaây döïng taïi vò trí maø tröôùc ñaây laø thaønh quaùch, hoaøn thaønh sau khi ngaøi thò tòch. Teân Potala daøi khoaûng 900 boä, vaø töôøng thaønh ñöôïc sôn baèng ñöôïc laáy ra töø teân cuûa moät hoøn ñaûo nhöõng maøu saéc bieåu tröng cuûa toân giaùo. “Potalaka” ôû AÁn Ñoä Döông, maø theo truyeàn Potalaca (skt): Boå ñaø laïc ca—Heavenly Palace thoáng ngöôøi ta tin raèng ñoù laø truù xöù cuûa Ngaøi of Avalokitesvara—Quan AÂm Tònh Ñoä. Quaùn Theá AÂm. Tröôùc khi Trung quoác xaâm Potency (n): Tieàm naêng. laêng vaø saùp nhaäp Taây Taïng vaøo thaäp nieân Potency of Buddha perfect knowledge: Trí 1950s thì ñaây laø truï sôû cuûa chaùnh quyeàn vaø laø ñöùc—Ñöùc toaøn giaùc—See Three Buddha’s virtues töï vieän truï trì cuûa Ñöùc Ñaït Lai Laït Ma. Sau (II). chuyeán bay ñi löu vong cuûa Ñöùc Ñaït Lai Laït Potential (a&n): Coù tieàm naêng—Mental Ma ñôøi thöù 14 thì cung ñieän Potala bieán thaønh vieän Baûo taøng tuyeân truyeàn thu huùt du khaùch potential: Tieàm naêng tinh thaàn. cuûa nöôùc Coäng Hoøa Nhaân Daân Trung Hoa. Potential of our human body: Tieàm naêng cuûa Potalaka: Phoå Ñaø Laïc Giaø Sôn—Teân moät töï thaân xaùc. vieän treân ñaûo Phoå Ñaø (P’u-T’o)—Potalaka Potential energy: Theá naêng.

Potential of enlightenment: Inherent Taäp II cuûa Thieàn sö D.T. Suzuki, Phaù Taùo Ñoïa laø enlightenment—Intelligence of every being—Boån caùi teân maø Thieàn sö Hueä An ñaët cho moät ñeä töû giaùc—Tieàm naêng giaùc ngoä—The potential of cuûa mình ôû Tung Nhaïc. Nghóa ñen laø beáp hö ñoå, enlightenment is a way of generating qualities of chæ cho bieán coá trong ñôøi soáng cuûa moät Thieàn sö Buddhahood, causing all sentient beings to gladly khoâng teân tuoåi, nhôø ñaáy maø ñöôïc chuù yù. set their minds on enlightenment and sustain this * There was a shrine in one of the Tsung-Yueh will by all virtues—Nhö Lai chuûng laø ñaïo xuaát villages where a lonely range was kept. This sanh Phaät phaùp, vì laøm cho taát caû chuùng sanh thích was the object of worship for the country phaùt taâm Boà Ñeà duøng taát caû phaùp laønh giuùp ñôõ giöõ people far and near, who here roasted alive gìn—See Three kinds of enlightenments (B), and many animals for sacrifice. One day a Ten ways of generating the qualities of nameless monk appeared in the shrine Buddhahood of Great Enlightening Beings. accompanied by his attendants. He struck the Potentiality (n): Khaû naêng tính—Tieàm löïc— range three times with his staff, and said: Tieàm naêng. “Tut! O you an old range, are you not a mere composite of brick and clay? Whence your Potentiality of becoming fully enlightened at holiness? Whence your spirituality? And yet once: Vieân cô (khaû naêng trôû neân giaùc ngoä töùc thì). you demand so many animals roasted alive Potentiality and the Buddha’s teaching: Cô for sacrifice!” So saying, the master struck the Giaùo. range for another three times. The range then 1) Caên cô cuûa chuùng sanh vaø giaùo lyù cuûa Ñöùc tipped by itself, and falling on

the ground Phaät. broke in pieces—Taïi moät laøng vuøng nuùi Tung 2) Opportune teaching suited to the occasion: Nhaïc, coù moät caùi mieáu beân trong ñieän coù ñeå Tuøy caên cô cuûa chuùng sanh maø daïy baûo khaùc moät beáp löûa. Daân ôû gaàn xa ñeán teá töï beáp löûa nhau. naày khoâng ngôùt, hoï luoäc raát nhieàu thuù vaät ñeå Potentiality and conditions: Favorable cuùng. Moät hoâm coù nhaø sö voâ danh daãn caùc circumstances—Opportunity—Cô duyeân. Taêng haàu vaøo mieáu. Sö laáy gaäy goõ vaøo beáp 1) Caên Cô vaø Nhaân Duyeân. ba laàn, vaø baûo: “Chaëc! Beáp ôi laø beáp! Mi haù 2) Favourable circumstances or opportunities: khoâng phaûi chæ laø buøn gaïch hieäp thaønh sao? Do haønh ñoäng thieän laønh hay cô vi thieän maø Thaùnh linh ñaâu nôi mi vaäy? Sao mi ñoøi luoäc coù nhaân duyeân thuï nhaän ñöôïc Phaät phaùp. nhieàu maïng thuù vaät ñeå cuùng nhö theá?” Noùi Potentiality and response: Cô Caûm—The xong, oâng laïi goõ vaøo beáp ba laàn nöõa. Beáp lieàn potentiality of all to respond to the Buddha, the nghieâng ñoå xuoáng ñaát vôõ ra töøng maûnh. response of the Buddha to the good in all the * After a while there suddenly appeared a man, living—Chuùng sanh coù cô caên thieän maø caûm öùng and approaching the master bowed vôùi Phaät hay vì chuùng sanh coù nhöõng haønh ñoäng reverentially to him. The master asked who thieän laønh neân ñöôïc Phaät caûm öùng. he was, and he answered: “I am the spirit of Potheosis of transcendental wisdom: the range enshrined here. I have been here Mahamati (skt)—Great wisdom—Omniscience; a for a long time owing to my previous karma. title of Manjusri—Ñaïi trí. But listening to your sermon on the doctrine Pothujjanika-iddhi (p): Coù nhieàu pheùp Thaàn of no-birth, I am now released from the Thoâng. bondage and born in the heavens. To offer my P’o-Tsao-T’o: Phaù Taùo Ñoïa—The P’o-Tsao-To special thanks to you I have come.” Said the master: “No-birth is the original nature of is the name given by Zen master Hui-An to one of your being. No sermonizing of mine was his disciples at Tsung-Yueh. It literally means, ‘a needed.” The heavenly being bowed again broken range falen to pieces,’ which illustrates an and vanished—Choác laùt, coù moät ngöôøi ñeán incident in the life of a nameless Zen master, gaàn sö cuùi ñaàu laïy. Sö hoûi oâng laø ai. Y ñaùp: whereby he became famous—Theo Thieàn Luaän, “Toâi laø Taùo thaàn cuûa mieáu naày. Toâi ôû ñaây raát

laâu do nghieäp baùo ñôøi tröôùc cuûa mình. Nay Pouring more oil into the fire: Ñoå daàu theâm nhôø nghe ‘phaùp voâ sinh’ cuûa thaày maø thoaùt vaøo löûa (Hoûa thöôïng thieâm du)—Making matters khoûi raøng buoäc vaø ñöôïc thaùc sinh leân trôøi. worse. Nay toâi ñeán ñaây ñeå baùi taï Thaày.” Sö baûo: “Voâ Pournajit (skt): Phuù lan na ca (ñeä töû cuûa Phaät). sinh laø baûn taùnh cuûa ngöôi, chaúng phaûi nhôø ta Poverty (n): Naïn ngheøo khoù—Söï baàn cuøng— thuyeát phaùp.” Thaàn beáp laïy vaø bieán maát. There are two kinds of poverty—Coù hai loaïi * Later on the attendant-monks and others ngheøo—See Two kinds of poverty. asked the master: “We have been with you Poverty of faith or religion: Phaùp baàn—Ngheøo for ever so long, but we have never been taâm linh—See Two kinds of poverty. permitted to listen to your personal discourses on the Dharma. What effective teaching did Poverty of goods: Taøi baàn—Ngheøo vaät chaát— the range-spirit get from you which enabled See Two

kinds of poverty. him to be born immediately in the Poverty of monks and nuns: Baàn Taêng vaø baàn heavens?"—Sau ñoù, caùc Taêng haàu vaø caùc Ni. ngöôøi khaùc hoûi sö: "Chuùng con theo haàu thaày Poverty is the real cause of thievery and raát laâu, nhöng chöa heà ñöôïc nghe chính ngaøi robbery: Baàn cuøng sanh ñaïo taëc (yù noùi ngheøo giaûng phaùp. Taùo thaàn ñöôïc ngaøi daïy cho phaùp naøn cô cöïc laø nguyeân nhaân chính cuûa troäm cöôùp). gì maø coù theå thaùc sinh ngay treân trôøi?" Poverty of the religion (the belief in * The master said: "What I told him was simply Buddha): Ngheøo loøng tin Phaät. that he was a composite of brick and clay; I Poverty and wealth have no roots: Baàn voâ had no further teaching specially meant for baûn, phuù voâ caên (ngheøo giaøu khoâng heà coù goác, yù him."—Sö noùi: "Ta chæ baûo noù laø noù, do buøn noùi ngheøo giaøu khoâng do soá meänh)—Nobody is gaïch hieäp thaønh, chöù chaúng coù ñaïo lyù gì khaùc fated to be poor or rich all of his life. daïy rieâng cho noù." * The attendant-monks and others stood quietly Powdered incense: Maït Höông—Powdered without a saying a word. The master incense to scatter over images (Buddhas)—Giaõ remarked, "Do you understand?"—Caùc taêng traàm höông thaønh boät ñeå raéc treân hình töôïng haàu vaø nhöõng ngöôøi khaùc ñöùng im khoâng noùi. (Phaät). Sö leân tieáng: "Hieåu khoâng?" Power (n): Bala (skt & p)—Bala-paramita (skt)— * The chief secretary of the monastery said: Force of purpose—Might—Strength—Löïc Ba La "No, we do not."—Vò chuû söï thöa: "Baåm, Maät—Quyeàn theá—Oai quyeàn—Söùc maïnh— chuùng con khoâng hieåu." Authority A Sanskrit term which means * The master continued: "The original nature of "Power."—Töø Phaïn ngöõ coù nghóa laø "Söùc löïc."— all beings, why do you not understand it?"— See Ten Paramitas. Sö tieáp lôøi: "Taùnh baûn höõu cuûa heát thaûy caùc (A) Various powers—Caùc loaïi löïc khaùc: phaùp. Taïi sao caùc oâng khoâng hieåu?" 1) Miraculous power: Thaàn thoâng. * The monks all made bows to the master, 2) Psychic power: Söùc maïnh taâm linh. whereupon exclaimed the master: "It's fallen, 3) Reasoning power: Söùc maïnh cuûa söï lyù luaän. it's fallen. It's broken to pieces, it's broken to 4) Spiritual power: Thaàn löïc. pieces!"—Caùc thaày Taêng beøn laïy, sö lieàn (B) Two kinds of power—See Two kinds of baûo: "Ñoå roài! Ñoå roài! Vôõ roài! Vôõ roài!" power. * His whereabout and when he passed away (C) Panca-balani (skt)—The five powers or were unknown: Naêm vaø nôi sö thò tòch khoâng faculties for any cultivator. The powers of ai roõ. five spiritual facultties which are developed Potter: Ngoõa Sö—The Buddha in a previous through strengthening the five roots. Five incarnation as a potter—Ñöùc Phaät trong moät tieàn abilities developed on the "path of kieáp laø moät ngöôøi thôï ñoà goám. preparation" (Prayoga-Marga): 1) faith (Sraddha); 2) effort (Virya); 3) mindfulness

(Smrti); 4) meditative absorption (Samadhi); phaùt trieån ôû ñòa thöù taùm cuûa Boà Taùt Ñòa. and 5) wisdom (Prajna)—Naêm söùc maïnh hay Ngoaøi ra, coù möôøi löïc maø ngöôøi ta noùi laø duy khaû naêng taâm linh ñöôïc phaùt trieån baèng caùch nhaát ñeå giaùc ngoä thaønh Phaät: 1) bieát caùi gì coù cuûng coá nguõ caên. Naêm khaû naêng ñöôïc phaùt theå vaø caùi gì khoâng theå, hoaëc caùi gì ñuùng, caùi trieån treân böôùc ñöôøng tu haønh: Tín, taán, nieäm, gì sai; 2) löïc bieát baùo chöôùng trong

tam theá ñònh, vaø hueä— See Nguõ Löïc. (quaù khöù, hieän taïi, vaø vò lai); 3) löïc bieát taát caû (D) In Mahayana Buddhism, it is the eighth ñònh löïc, giaûi thoaùt vaø thaønh töïu; 4) löïc bieát “perfection” (paramita) of the tenfold list of taát caû caên taùnh cuûa chuùng sanh; 5) löïc bieát perfections that a Bodhisattva cultivates on ñöôïc söï hieåu bieát cuûa chuùng sanh; 6) löïïc bieát the path to Buddhahood. It is developed on heát caùc caûnh giôùi cuûa chuùng sanh; 7) löïc bieát the eighth bodhisattva level (bhumi). Besides, heát phaàn haønh höõu laäu cuûa luïc ñaïo vaø bieát there is also a tenfold list of qualities that in luoân caû nieát baøn; 8) löïc bieát taát caû caùc truï xöù both Theravada Buddhism and Mahayana are cuûa caùc ñôøi quaù khöù; 9) löïc bieát sanh töû; 10) said to be unique to fully awakened Buddhas löïc bieát caùc laäu hoaëc ñaõ bò ñoaïn taän—See (Samyak-Sambuddha): 1) power of Ten powers of a Buddha. knowledge of what is possible and what is Power or ability which uses the sense organs impossible or the power to distinguish right to discern the truth: Chính caên—Thaéng nghóa from wrong (sthanasthana-jnana-bala); power caên—Khaû naêng söû duïng caùc caên ñeå nhaän thöùc roõ of knowledge of retributions of actions or the veà chaân lyù, chöù khoâng phaûi laø sôû kieán phaøm phu— power of knowing karmic retributions See Two roots (B). throughout the three periods of time (karma- Power of abstract: Samadhibala (skt)—Ability vipaka-jnana-bala); 3) power of knowledge of to overcome all disturbing thoughts—Power of the concentrations, eight stages of liberations, meditation—Ñònh löïc. meditative absorptions, and attainments 1) The power of samadhi: The power of (dhyana-vimoksa-samadhi-samapatti-jnana- meditation—The power of abstract or estatic bala); 4) power of knowledge of the relative meditation, ability to overcome all disturbing qualities of beings or the power of complete thoughts, the fourth of the five powers knowledge of the powers and faculties of all (bala)—Ñònh löïc thieàn quaùn coù theå phaù vôû beings (indrya-parapara-jnana-bala); 5) power moïi loaïn töôûng, moät trong nguõ löïc. of knowledge of the various intentions of 2) Powers of mind-control: Nhieáp Taâm. beings or the power of complete knowledge Power of abstract meditation: Tónh löïc—Söùc of the desires or moral direction of every maïnh cuûa tónh löï hay naêng löïc cuûa thieàn taäp. being (nanadhimukti-jnana-bala); 6) power of knowledge of the various states of beings or Power of accomplishing a vow by a Buddha the power of knowing the states of others or Bodhisattva: Ñaïi Nguyeän löïc—See Five (nanadhatu-jnana-bala); 7) power of powers. knowledge of the ways in which beings go Power of action: Haïnh-löïc—One of the ten everywhere within cyclic existence and great powers obtainable by a Bodhisattva—Moät nirvana (sarvatragamini-pratipajjnana-bala); trong thaäp ñaïi löïc coù theå ñaït ñöôïc bôûi moät vò Boà 8) power of knowledge of former abodes Taùt—See Ten kinds of powers and Ten powers of (purva-nivasa-jnana-bala); 9) power of a Buddha. knowledge of death and rebirth (cyutyu- Power of action including all practices of papada-jnana-bala); 10) power of knowledge enlightening beings: Haønh löïc voâ ngaïi duïng— that the defilements have been extinguished Power of action including all practices of (asrava-jnana-bala)—Trong Phaät giaùo Ñaïi enlightening beings, one of

the ten kinds of Thöøa, löïc laø Ba La Maät thöù taùm trong möôøi unimpeded function relating to power which the Ba La Maät maø moät vò Boà Taùt phaûi tu taäp treân Buddha taught in the Flower Adornment Sutra— ñöôøng ñi ñeán Phaät quaû. Löïc Ba La Maät ñöôïc

Vì nhieáp thuû taát caû Boà Taùt haïnh—See Ten kinds Power of bringing glory to one's domain: of unimpeded function relating to power. Naêng trang nghieâm saùt ñoä—See Ten supernatural Power of Amitabha's Original Vows and his powers. power of light: A Di Ñaø boån nguyeän vaø quang Power of broad study or hearing: Ña vaên minh löïc. löïc—See Thirteen powers of bodhisattvas of the Power of an ancient vow: Tuùc Nguyeän Löïc (löïc Pure Land school. taùc duïng cuûa nguyeän voïng voán coù trong tieàn kieáp). Power of the Buddha: Phaät löïc—According to Power of another: Tha Löïc—Other power— the Sangiti Sutta in the Long Discourses of the The power or stregth of another, especially that of Buddha, there are seven powers—Theo Kinh a Buddha or Bodhisattva, obtained through faith in Phuùng Tuïng trong Tröôøng Boä Kinh, coù baûy löïc— Mahayana salvation—Söùc maïnh cuûa ngöôøi khaùc, See Seven powers. ñaëc bieät laø cuûa Phaät vaø Boà Taùt maø haønh giaû ñaït Power of Buddha is infinite: Nhö Lai löïc voâ ñöôïc baèng nieàm tin cöùu ñoä trong giaùo lyù Ñaïi löôïng—See Ten kinds of infinite path of Great Thöøa. Enlightening Beings. Power to appear at will in any place and to Power of Buddhas, liberating all sentient have absolute freedom to do anything: beings: Nhö Lai löïc voâ ngaïi duïng—Power of Rddhi-saksatkriya-jnana (skt)—Thaàn Tuùc Buddhas, liberating all sentient beings, one of the Thoâng—Khaû naêng ñi baát cöù ñaâu vaø laøm baát cöù thöù ten kinds of unimpeded function relating to power gì tuøy yù—See Six miraculous or transcendental which the Buddha taught in the Flower Adornment powers. Sutra—Vì ñoä thoaùt taát caû chuùng sanh, moät trong Power arising from environment: möôøi löïc voâ ngaïi duïng maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa Nghieâm—See Ten kinds of unimpeded 1) Ngoaïi löïc töø hoaøn caûnh—See Four powers for attaining enlightenment. function relating to power. Power of Buddha-nature within: Phaùp giôùi 2) Phöông Tieän Löïc (do löïc töø hoaøn caûnh beân ngoaøi hay töø nhöõng phöông tieän thieän xaûo maø löïc—Phaät tính saún coù trong töi taâm hay noäi nhaân— phaùt taâm Boà Ñeà)—See Four powers (B). See Three powers. Powers for attaining enlightenment: Ñoäng Power of Buddha-truth: Phaùp Löïc—The löïc giaùc ngoä—See Four powers for attaining power or ability to do away with calamity and enlightenment. subdue evil—Naêng löïc cuûa chaân lyù Phaät phaùp coù Power of attaining a highly illuminating khaû naêng loaïi boû hoïa hoaïn vaø traán aùp taø vaïy. faith: Udaradhimuktyavabhasapratilambha Power of the causes: Nhaân löïc—See Thirteen (skt)—Ñaïi Minh Giaûi Löïc—See Ten spiritual powers of bodhisattvas of the Pure Land school. powers of a Buddha. Power to cause all roots of goodness to Power of awakening every being in reach supreme knowledge: Naêng löïc laøm cho enlightenment: Bodhi-bala (skt)—Boà Ñeà Löïc— taát caû thieän caên thuaän ñeán trí voâ thöôïng Boà Ñeà— See Ten kinds of powers. This is one of the ten kinds of power possessed by Power to be anywhere or do anything at Great Enlightening Beings which

the Buddha will: Rddhi-Saksatkriya (skt)—Thaàn Tuùc Thoâng— taught in the Flower Adornment Sutra. Enlightening Beings who abide by these can See Five supernatural powers. acquire the supreme power of Buddhas—Ñaây laø Power of the body consciousness; Thaân moät trong möôøi löïc cuûa chö Ñaïi Boà Taùt maø Ñöùc thöùc—See Eight universal powers (A). Phaät ñaõ daïy trong Kinh Hoa Nghieâm. Chö Boà Taùt Power-born: Löïc sinh—One who is born from an truï trong phaùp naày thôøi coù ñuû naêng löïc voâ the truth—A monk. thöôïng cuûa Nhö Lai—See Ten kinds of powers Power of Brahma: Phaïm löïc. (II).

Power of celestial eye: Power of deva-eye— Power to comprehend that all things are like Thieân Nhaõn Löïc—One of the ten powers of a illusions: Naêng löïc nhaäp taát caû caùc phaùp nhö Buddha—Moät trong möôøi löïc cuûa Phaät. **See huyeãn—This is one of the ten kinds of power Ten kinds of powers and Ten powers of a Buddha. possessed by Great Enlightening Beings which the Powers of change: Naêng Bieán—The “Only- Buddha taught in the Flower Adornment Sutra. Consciousness” Sastra divided the eight Enlightening Beings who abide by these can consciousnesses into three powers of change— acquire the supreme power of Buddhas—Ñaây laø Duy Thöùc Luaän chia taùm thöùc ra laøm ba loaïi naêng moät trong möôøi löïc cuûa chö Ñaïi Boà Taùt maø Ñöùc bieán—See Three powers of change. Phaät ñaõ daïy trong Kinh Hoa Nghieâm. Chö Boà Taùt Power to clearly understand all things: Naêng an truï trong phaùp naày thôøi coù ñuû naêng löïc voâ löïc hieåu roõ chö phaùp—This is one of the ten kinds thöôïng cuûa Nhö Lai—See Ten kinds of powers of power possessed by Great Enlightening Beings (II). which the Buddha taught in the Flower Adornment Power to comprehend that all things are like Sutra. Enlightening Beings who abide by these phantoms: Naêng löïc nhaäp taát caû caùc phaùp nhö can acquire the supreme power of Buddhas—Ñaây hoùa—This is one of the ten kinds of power laø moät trong möôøi löïc cuûa chö Ñaïi Boà Taùt maø Ñöùc possessed by Great Enlightening Beings which the Phaät ñaõ daïy trong Kinh Hoa Nghieâm. Chö Boà Taùt Buddha taught in the Flower Adornment Sutra. an truï trong phaùp naày thôøi coù ñuû naêng löïc voâ Enlightening Beings who abide by these can thöôïng cuûa Nhö Lai—See Ten kinds of powers acquire the supreme power of Buddhas—Ñaây laø (II). moät trong möôøi löïc cuûa chö Ñaïi Boà Taùt maø Ñöùc Power to comprehend the inherent essence Phaät ñaõ daïy trong Kinh Hoa Nghieâm. Chö Boà Taùt of all things: Naêng löïc nhaäp töï taùnh cuûa chö an truï trong phaùp naày thôøi coù ñuû naêng löïc voâ phaùp—The power to comprehend the inherent thöôïng cuûa Nhö Lai—See Ten kinds of powers essence of all things. This is one of the ten kinds (II). of power possessed by Great Enlightening Beings Power of comprehension: Khaû naêng hieåu bieát. which the Buddha taught in the Flower Adornment Power of concentration: Ñònh Löïc—See Seven Sutra. Enlightening Beings who abide by these powers. can acquire the supreme power of Buddhas—Ñaây Power of the conditioning cause: Pratyaya- laø moät trong möôøi löïc cuûa chö Ñaïi Boà Taùt maø Ñöùc bala (skt)—Duyeân Löïc—The environmental or Phaät ñaõ daïy trong Kinh Hoa Nghieâm. Chö Boà Taùt secondary force (the power of the conditioning an truï trong phaùp naày thôøi coù ñuû naêng löïc

voâ cause, circumstance, or contributing thöôïng cuûa Nhö Lai—See Ten kinds of powers environement), in contrasted with the causal force (II). or direct cause (nhaân löïc)—Söùc trôï duyeân töø Power to comprehend that all things are nhöõng ñieàu kieän hay hoaøn caûnh beân ngoaøi, ñoái laïi Buddha's teachings: Naêng löïc nhaäp taát caû caùc vôùi nhaân löïc hay nguyeân nhaân tröïc tieáp. phaùp ñeàu laø Phaät phaùp—This is one of the ten Power of contemplating: Naêng löïc quaùn chieáu kinds of power possessed by Great Enlightening (söï chieâm nghieäm)—According to Lama Beings which the Buddha taught in the Flower Khenchen Thrangu in "The Practice of Tranquility Adornment Sutra. Enlightening Beings who abide and Insight", the power of contemplating or by these can acquire the supreme power of reflection, which means that one goes through Buddhas—Ñaây laø moät trong möôøi löïc cuûa chö Ñaïi reason and the logic of the teachings to complete Boà Taùt maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa the continuity of teachings. With this power one Nghieâm. Chö Boà Taùt an truï trong phaùp naày thôøi coù develops the stage of mental stability, which is ñuû naêng löïc voâ thöôïng cuûa Nhö Lai—See Ten called continued settlement. In this stage one can kinds of powers (II). do it longer, say for ten minutes. These first two stages of listening to the teachings and continually

contemplating them are the first two powers and reborn among men, and one who observes the ten accomplish the first mental engagement, which is positive commands to be born among devas— called disciplined or controlled engagement— Coâng duïng söùc maïnh cuûa giôùi luaät hoaëc cuûa vieäc Theo Laït Ma Khenchen Thrangu trong "Thöïc gìn giöõ giôùi luaät khieán cho ngöôøi giöõ nguõ giôùi Haønh veà Thieàn Chæ vaø Thieàn Quaùn", naêng löïc ñöôïc taùi sanh laøm ngöôøi, ngöôøi giöõ thaäp thieän quaùn chieáu hay chieâm nghieäm, coù nghóa laø chuùng ñöôïc sanh leân coõi trôøi. ta ñi ngang qua lyù trí vaø laäp luaän veà nhöõng lôøi daïy Power derived from others: Tha löïc (do löïc ñeå hoaøn taát söï tieáp tuïc cuûa giaùo lyù. Vôùi naêng löïc giaùo giôùi cuûa ngöôøi khaùc taùc ñoäng vaøo neân phaùt quaùn chieáu, chuùng ta phaùt trieån traïng thaùi veà söï oån taâm Boà Ñeà)—See Four powers (B), and Four ñònh tinh thaàn, noù ñöôïc goïi laø söï oån ñònh tieáp tuïc. powers for attaining enlightenment. Trong traïng thaùi naày chuùng ta coù theå döøng nghæ Power of dharmadhatu: Phaùp giôùi—See Eight taâm chöøng möôøi phuùt. Hai traïng thaùi ñaàu veà laéng universal powers (A). nghe vaø quaùn chieáu ñöôïc goïi laø kyû luaät hoaëc söï Power difficult to acquire: Nan hoaïch löïc— höùa heïn coù kieåm soaùt—See Power of listening. Power difficult to acquire. This is one of the ten Power of courageous strength: Söùc duõng kieän, kinds of might with enormous power of all Buddha vì ñieàu phuïc theá gian—The power of courageous which the Buddha taught in the Flower strength, because they tame worldlings. This is Adornment Sutra—Ñaây laø moät trong möôøi thöù löïc one of the ten kinds of power possessed by Great cuûa chö Phaät maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa Enlightening Beings—Ñaây laø moät trong möôøi löïc Nghieâm—See Ten kinds of might with enormous cuûa chö Ñaïi Boà Taùt—See Ten kinds of powers (I). power of all Buddhas. Power of creating all kinds of conveyance: Power of diligence: Naêng löïc cuûa söï chuyeân Yana-bala

(skt)—Yana without ever giving up the caàn—According to Lama Khenchen Thrangu in Mahayana—Thöøa Löïc—See Ten kinds of powers. “The Practice of Tranquility and Insight”, the Power of deep faith in all Buddhas’ power of diligence creates mental stability, which teachings without rejection: Naêng löïc nôi taát is complete pacification. With very strong caû Phaät phaùp thaâm tín chaúng huûy baùng—This is obstacles such as unhappiness, regret, or one of the ten kinds of power possessed by Great aggression, just thinking of good qualities of Enlightening Beings which the Buddha taught in meditation will not eliminate them right away. the Flower Adornment Sutra. Enlightening Beings Instead, one needs the power of diligence so that who abide by these can acquire the supreme one can eliminate all strong obstacles such as power of Buddhas—Ñaây laø moät trong möôøi löïc attachment, aggression, and ignorance and creates cuûa chö Ñaïi Boà Taùt maø Ñöùc Phaät ñaõ daïy trong the state of complete pacification—Theo Laït Ma Kinh Hoa Nghieâm. Chö Boà Taùt an truï trong phaùp Khenchen Thrangu trong “Thöïc Haønh veà Thieàn naày thôøi coù ñuû naêng löïc voâ thöôïng cuûa Nhö Lai— Chæ vaø Thieàn Quaùn”, naêng löïc cuûa söï chuyeân caàn See Ten kinds of powers (II). taïo ra söï oån ñònh tinh thaàn, ñoù laø taâm bình yeân Power to deliver of the mind from all hoaøn toaøn. Ñoái vôùi nhöõng chöôùng ngaïi heát söùc passions: Asravaksaya-jnana (skt)—Laäu Taän maïnh meõ, gioáng nhö taâm traïng khoâng vui, nuoái Thoâng—See Six miraculous or transcendental tieác hoaëc ngay caû söï kích ñoäng veà suy nghó nhöõng powers. ñaëc tính toát cuûa thieàn seõ khoâng loaïi boû ñöôïc chuùng ngay töùc khaéc. Chuùng ta caàn phaûi coù naêng löïc Power of dependent conditions: Duyeân löïc— chuyeân caàn ñeå loaïi boû nhöõng chöôùng ngaïi maïnh See Thirteen powers of bodhisattvas of the Pure meõ nhö söï chaáp thuû kích ñoäng vaø voâ minh. Land school. Power derived from observing the Power of the discipline: Giôùi löïc (söùc maïnh cuûa giôùi ñöùc ñaïo haïnh). commandments: Giôùi Löïc—The power derived Power of discriminating understanding of from observing the commandments, enabling one who observes the five commandments to be others: Kyù taâm luaân (khaû naêng bieän bieät hieåu bieát ngöôøi khaùc)—See Three wheels (II).

Power of discrimination: Power of expedient means: Phöông tieän löïc— 1) Traïch Löïc—Khaû naêng phaân bieät. See Thirteen powers of bodhisattvas of the Pure 2) Töï Chöùng Phaàn—Löïc taïo ra khaû naêng phaân Land school. bieät—See Four functions of cognition. Power of the eye consciousness: Nhaõn thöùc— Power to distinguish right from wrong: Tri See Eight universal powers (A). thò xöù phi xöù trí löïc—See Ten great powers of a Power of faith: Sraddhabala (skt)—Tín löïc—Söùc Buddha. maïnh cuûa loøng tin coù khaû naêng loaïi boû moïi taø Power of dragons is inconceivable: Löïc cuûa tín—The faith to believe or the force of belief caùc roàng laø baát khaû tö nghì—See Five which precludes all false belief—See Five powers inconceivable things. (I) and Seven powers. Power of the ear consciousness: Nhó thöùc— Power of familiarization: Naêng löïc cuûa thoùi See Eight universal powers (A). quen—According to Lama Khenchen Thrangu in Power of earnestly walking towards all- “The Practice of Tranquility and Insight”, the knowledge and original vows: power

of familiarization helps the mind naturally Adhyasayasarva-jnana-pranidhana-prasthana settle without the need for effort or discipline— (skt)—Caàu Nhaát Thieát Trí Quaûng Ñaïi Nguyeän Theo Laït Ma Khenchen Thrangu trong “Thöïc Löïc—See Ten spiritual powers of a Buddha. Haønh veà Thieàn Chæ vaø Thieàn Quaùn”, naêng löïc cuûa thoùi quen giuùp taâm ñöôïc oån ñònh moät caùch töï Power to end evil and transmigration: Laäu nhieân maø khoâng caàn ñeán noã löïc hoaëc kyõ luaät. Taän Thoâng—See Six supernatural powers (6) and Ten supernatural powers. Power of fearlessness: Voâ uùy löïc—Bodhisattvas can explain all truths. This is one of the ten kinds Power of energy: Cöôøng-löïc. of power possessed by Great Enlightening 1) Cöôøng-löïc—One of the ten great powers Beings—Vì kheùo thuyeát phaùp. Ñaây laø moät trong obtainable by a Bodhisattva—Moät trong thaäp möôøi löïc cuûa chö Ñaïi Boà Taùt—See Ten kinds of ñaïi löïc coù theå ñaït ñöôïc bôûi moät vò Boà Taùt— powers (I). See Ten kinds of powers and Ten powers of a Buddha. Power of firmness: Trì-löïc—One of the ten 2) Power of vigor: Tinh Taán Löïc—See Seven great powers obtainable by a Bodhisattva—Moät powers. trong thaäp ñaïi löïc coù theå ñaït ñöôïc bôûi moät vò Boà 3) Söùc tinh taán—The power of energy because Taùt—See Ten kinds of powers and Ten powers of they never backslide. This is one of the ten a Buddha. kinds of power possessed by Great Power of the five faculties: See Five powers. Enlightening Beings—Vì haèng chaúng thoái Power of good past karma: Nghieäp löïc tieàn chuyeån. Ñaây laø moät trong möôøi löïc cuûa chö kieáp—See Four powers for attaining Ñaïi Boà Taùt—See Ten kinds of powers (I). enlightenment. Power of enlightenment: Phaät löïc voâ ngaïi Power of goodness attained by practice: Tu duïng—Awakening those who are asleep, one of Ñöùc—In contrast with natural capacity for the ten kinds of unimpeded function relating to goodness (Taùnh ñöùc)—Tu ñöùc qua coâng phu, power which the Buddha taught in the Flower ngöôïc laïi vôùi baûn taùnh toát. Adornment Sutra—Vì giaùc ngoä thuøy mieân, moät Power of goodness practiced in his former trong möôøi löïc voâ ngaïi duïng maø Ñöùc Phaät ñaõ lives: Purva-sukrita-kusalamula (skt)—Tuùc Theá daïy trong Kinh Hoa Nghieâm—See Ten kinds of Thieän Caên Löïc—See Ten spiritual powers of a unimpeded function relating to power. Buddha. Powers of expansion: Trieån Chuyeån Löïc— Power of great compassion: Ñaïi bi löïc voâ Powers of extension—Khaû naêng phaùt trieån hay ngaïi—Not abandoning sentient beings, one of the môû roäng ra. ten kinds of unimpeded function relating to power which the Buddha taught in the Flower Adornment

Sutra—Vì chaúng boû taát caû chuùng sanh, moät trong 2) Tathagata power: Nhö lai gia trì löïc—Söï gia möôøi löïc voâ ngaïi duïng maø Ñöùc Phaät ñaõ daïy trong trì cuûa Ñöùc Nhö Lai hay tha duyeân. Kinh Hoa Nghieâm—See Ten kinds of unimpeded 3) Power of Buddha-nature within: Phaùp giôùi function relating to power. löïc—Phaät tính saún coù trong töï taâm hay noäi Power of having learned the four Noble nhaân. Truths: Ajnendriya (skt)—Kyù tri caên—See Power of intellect: Söùc bieän taøi, vì kheùo thoï trì Twenty two roots. caùc phaùp—Bodhisattvas have the power of Power

to have no attachments to anything: intellect, because they can hold all truths. This is Naêng löïc nôi taát caû caùc phaùp khoâng nhieãm tröôùc— one of the ten kinds of power possessed by Great Bodhisattvas have the power to have no Enlightening Beings—Ñaây laø moät trong möôøi löïc attachments to anything at all. This is one of the cuûa chö Ñaïi Boà Taùt—See Ten kinds of powers (I). ten kinds of power possessed by Great Power of interpretation: Patisambhida (p)—Voâ Enlightening Beings which the Buddha taught in Ngaïi Giaûi—Four unhindered or unlimited the Flower Adornment Sutra. Enlightening Beings bodhisattva powers of interpretation or reasoning, who abide by these can acquire the supreme or unobstructed eloquences—Boán phaùp voâ ngaïi power of Buddhas—Ñaây laø moät trong möôøi löïc cuûa caùc Boà Taùt khi giaûng thuyeát hay lyù luaän—See cuûa chö Ñaïi Boà Taùt maø Ñöùc Phaät ñaõ daïy trong Four unlimited bodhisattva powers of Kinh Hoa Nghieâm. Chö Boà Taùt an truï trong phaùp interpretation or reasoning. naày thôøi coù ñuû naêng löïc voâ thöôïng cuûa Nhö Lai— Power of joy: Hyû löïc—See Thirteen powers of See Ten kinds of powers (II). bodhisattvas of the Pure Land school. Power to hear and understand all Power of karma: Nghieäp löïc—The power of languages: Divyasrotra (skt)—Thieân Nhó karma produces good or bad fruit—Though karma Thoâng—See Six miraculous or transcendental was simply defined as deeds, in reality karma powers. implies the accumulation of all our experiences Power of an illusionist: AÛo löïc. and deeds since the birth of mankind, and since Power of the Impermanence: Voâ Thöôøng even before that time. This is called “karma of previous existence.” The action of this karma is löïc—See Thirteen powers of bodhisattvas of the called the “power of karma.” This power can be Pure Land school. correctly explained by understanding the working Power inconceivable to any worldlings: Baát of the subconscious mind. Even things that the Tö Nghì Löïc—Taát caû theá gian baát tö nghì löïc— human race experienced hundreds of thousands of This is one of the ten kinds of might with years ago remain in the depth of our minds, as do enormous power of all Buddha which the Buddha the much stronger influences of the deeds and taught in the Flower Adornment Sutra—Ñaây laø mental attitudes of our ancestors. The karma of moät trong möôøi thöù löïc cuûa chö Phaät maø Ñöùc Phaät previous existence that Buddhism teaches is still ñaõ daïy trong Kinh Hoa Nghieâm—See Ten kinds more profound, as it includes the karma that our of might with enormous power of all Buddhas. own life has produced through the repetition of Powers of infinite expansion: Naêng thò hieän birth and death from the infinite past to the moät traàn thaân ñaày caû ñaïi thieân theá giôùi—See present. The power of karma is the strength of Eight great powers of personality. karma which produces good or evil fruit. Karmic Power and influence: Quyeàn theá (uy löïc). power is the strength of karma. It is similar to a Power to instruct and guide: Hoùa Ñaïo Löïc— debt collector. There are many different strong There are three powers used to instruct and guide and weak debt collectors. When we die, our other sentient beings—Naêng löïc giaùo hoùa vaø daãn consciousness will be taken by the strongest and daét. Coù ba löïc ñöôïc duøng ñeå hoùa ñoä chuùng sanh. greatest debt collector—Nghieäp löïc laø söùc maïnh 1)

Personal power: Ngaõ coâng ñöùc löïc—Naêng löïc cuûa nghieäp taïo ra quaû laïc khoå (söùc maïnh cuûa tu haønh cuûa töï thaân hay töï duyeân. thieän nghieäp sinh ra laïc quaû, söùc maïnh cuûa aùc

nghieäp gaây ra khoå quaû). Nghieäp löïc ví nhö ngöôøi Power of knowing previous lives without chuû nôï. Coù nhieàu thöù chuû nôï maïnh yeáu khaùc nhau outflows: Tri tuùc maïng voâ laäu trí löïc—See Ten loâi keùo, neân khi laâm chung thì thaàn thöùc cuûa great powers of a Buddha. chuùng ta bò chuû nôï naøo maïnh nhöùt loâi keùo tröôùc Power of knowing through the heavenly eye tieân. Duø nghieäp ñaõ ñöôïc ñònh nghóa moät caùch ñôn without obstruction: Tri thieân nhaõn voâ ngaïi trí giaûn laø caùc haønh vi, thöïc ra, nghieäp chæ taát caû söï löïc—See Ten great powers of a Buddha. tích tuï nhöõng kinh nghieäm vaø haønh vi cuûa chuùng ta töø luùc khôûi sanh cuûa loaøi ngöôøi vaø caû tröôùc luùc aáy Power for learning the four Noble Truths: nöõa. Ñaây ñöôïc goïi laø “nghieäp cuûa ñôøi tröôùc” hay Anajnatamajnasyamindriya (skt)—Vò tri ñöông tuùc nghieäp. Söï hoaït ñoäng cuûa nghieäp naøy goïi laø tri—See Twenty two roots. “nghieäp löïc” hay naêng löïc cuûa nghieäp. Naêng löïc Powers of levitation and transportation: naøy coù theå ñöôïc giaûi thích ñuùng ñaén nhôø hieåu Naêng caát thaân nheï nhaøng tôùi khaép moïi nôi—See ñöôïc söï vaän haønh cuûa caùi taâm tieàm thöùc. Ngay caû Eight great powers of personality. nhöõng ñieàu maø loaøi ngöôøi ñaõ kinh nghieäm haøng Power of listening: Söùc maïnh cuûa söï laéng traêm ngaøn naêm tröôùc ñaây vaãn löu laïi trong beà saâu nghe—According to Lama Khenchen Thrangu in cuûa taâm chuùng ta, cuõng nhö nhöõng aûnh höôûng “The Practice of Tranquility and Insight”, the maïnh hôn nhieàu cuûa nhöõng haønh vi vaø thaùi ñoä taâm power of listening, or hearing, or receiving the thöùc cuûa toà tieân chuùng ta löu laïi. Nghieäp cuûa ñôøi teaching. This develops mental stability or tröôùc maø Phaät giaùo daïy coøn saâu xa hôn nöõa, vì noù samatha, which is called the settling or resting of goàm caû nghieäp cuûa ñôøi soáng cuûa chính chuùng ta the mind. Normally one’s mind is distracted by ñaõ taïo neân qua söï taùi dieãn sanh vaø töû töø quaù khöù thoughts, so one has to settle the mind a little in voâ ñònh cho ñeán hieän taïi. **See Karma. order not to be too distracted by external things. Power to keep the mind in a given realm This is done through the power of listening. One undiverted: Samadhi-sambodhi—Ñònh—Khaû hears the teachings of the Buddha, the teachings naêng giöõ taâm taäp trung chuyeân chuù—See Seven in the commentaries, and explanations given by Bodhyangas. the scholars and siddhas (Tibetan masters). Through these one understands what meditation is Power of knowing from awakening to what like. Hearing these, one is able to understand is and what is not: Tri thò phi xöù Trí löïc—See settling the mind and learns how to meditate. Ten powers of a Buddha. Marpa said that hearing and contemplating the Power of knowing all dhyanas, liberations teachings is like a torch that illuminates the and samadhis: Tri chö Thieân giaûi thoaùt Tam darkness because if one has this source of light, muoäi—See Ten great powers of a Buddha. one can see where one is going, what is there, and Power of knowing all faculties whether what might be dangerous and harmful. In Tibet, superior or inferior: Tri chuùng sanh taâm

taùnh there is also saying, “If one does not have a lamp Trí löïc—See Ten great powers of a Buddha. and walks in the dark, then one’s head might Power of knowing from having cut off all connect with a pilar.” In the same way hearing and contemplating the teachings is like a lamp, it habits forever: Tri vónh ñoaïn taäp khí trí löïc— dipels the darkness and one sees what it is one See Ten great powers of a Buddha. must do and how one has to do it—Theo Laït Ma Power of knowing karmic retributions Khenchen Thrangu trong “Thöïc Haønh veà Thieàn throughout the three periods of time: Tri tam Chæ vaø Thieàn Quaùn”, söùc maïnh cuûa söï laéng nghe theá nghieäp baùo trí löïc—See Ten powers of a hoaëc tieáp nhaän giaùo lyù laøm phaùt trieån traïng thaùi oån Buddha. ñònh tinh thaàn (samatha), noù ñöôïc goïi laø tình traïng Power of knowing others’ mind: Spiritual laéng xuoáng, hoaëc söï döøng nghæ cuûa taâm. Bình power—Tha taâm thoâng—See Supernatural power. thöôøng taâm chuùng ta bò kích ñoäng bôûi nhöõng tö duy, vì vaäy chuùng ta phaûi laøm oån ñònh taâm moät ít ñeå khoâng bò quaù kích ñoäng bôûi nhöõng söï vaät beân

ngoaøi. Ñieàu naày ñöôïc laøm qua naêng löïc laéng nghe. concentration which leads to eliminate all Chuùng ta laéng nghe nhöõng lôøi daïy cuûa Ñöùc Phaät, passions and desires—Söùc maïnh cuûa Tam Ma nhöõng lôøi chæ daãn trong caùc chuù giaûi, vaø nhöõng söï ñòa nhaèm loaïi boû ñam meâ duïc voïng—See giaûi thích cuûa caùc hoïc giaû vaø caùc vò thaày. Qua söï Five powers, and Thirteen powers of laéng nghe, chuùng ta hieåu ñöôïc thieàn laø gì. Nghe bodhisattvas of the Pure Land school. nhöõng ñieàu naày, chuùng ta coù khaû naêng laøm taâm Power of memory: Smrtibala (skt)—Nieäm laéng xuoáng vaø nghieân cöùu theá naøo ñeå thieàn. Löïc—Faculty of alertness—Force of Marpa noùi raèng nghe vaø traàm tö veà nhöõng giaoù lyù mindfulness—Mindfulness—See Power of gioáng nhö ñeøn pin chieáu saùng boùng toái, bôûi vì neáu mindfulness. chuùng ta coù nguoàn aùnh saùng naày, chuùng ta coù theå Powers of memory and ability to preach thaáy chuùng ta ñang ñi ñaâu, ôû ñoù ñeå laøm gì, vaø ñieàu without fear: Toång trì baát vong, thuyeát phaùp voâ gì coù theå gaây ra nguy hieåm vaø coù haïi. ÔÛ Taây uùy—Bodhisattva-fearlessness arises from powers Taïng, cuõng coù lôøi noùi raèng, “Neáu chuùng ta ñi boä of memory and ability to preach without fear— trong boùng toái maø khoâng coù ngoïn ñeøn thì ñaàu cuûa Nghóa laø chö Boà Taùt coù khaû naêng nghe hieåu giaùo chuùng ta coù theå ñuïng vaøo coät truï.” Töông töï, nghe phaùp vaø ghi nhôù caùc nghóa maø chaúng queân, neân vaø chieâm nghieäm veà giaùo lyù nhö ngoïn ñeøn, noù xua thuyeát phaùp khoâng heà e sôï tröôùc ñaïi chuùng—See ñuoåi boùng toái vaø chuùng ta thaáy ñieàu gì chuùng ta Four-fold fearlessness. phaûi laøm vaø phaûi laøm noù nhö theá naøo. Power of mind: YÙ-löïc—One of the ten great Power that all living beings cannot shake: powers obtainable by a Bodhisattva—Moät trong Taát caû chuùng sanh voâ naêng ñoäng löïc—This is one thaäp ñaïi löïc coù theå ñaït ñöôïc bôûi moät vò Boà Taùt— of the ten kinds of might with enormous power of See Ten kinds of powers, Ten powers of a all Buddha which the Buddha taught in the Buddha, and Thirteen powers of bodhisattvas of Flower Adornment Sutra—Ñaây laø moät trong möôøi the Pure Land school. thöù löïc cuûa chö Phaät maø Ñöùc Phaät ñaõ daïy trong Power of the

mind consciousness: YÙ thöùc— Kinh Hoa Nghieâm—See Ten kinds of might with See Eight universal powers (A). enormous power of all Buddhas. Power of the mind of wisdom or perfect Power of making every prayer fulfilled: Pranidhana-bala (skt)—Nguyeän Löïc—See Ten understanding: Hueä löïc—See Thirteen powers kinds of powers. of bodhisattvas of the Pure Land school. Power of making a world of immaculate Power of mindfulness: Naêng löïc cuûa chaùnh purity in every pore of the skin: Vikurvana- nieäm—Nieäm Löïc. 1) Faculty of alertness or force of mindfulness, bala (skt)—Thaàn Bieán Löïc—See Ten kinds of which destroys falsity. The faculty of powers. alertness, mindfulness or force of mindfulness Power of the Mana consciousness: YÙ Caên— which is achieved through meditation, one of See Eight universal powers (A). the five powers or bala, or one of the seven Powers of manifesting countless forms bodhyanga—Söùc chuyeân nieäm coù theå dieät tröø permanently in one and the same place: ñöôïc aûo töôûng giaû taïo. Söùc maïnh cuûa söï caûnh Thöôøng ôû moät coõi naêng hieän voâ löôïng loaïi—See giaùc hay laø söï chuù taâm ñaït ñöôïc nhôø thieàn Eight great powers of personality. ñònh, moät trong nguõ löïc hay moät trong thaát boà Power of meditation: Samadhibala (skt)—Ñònh ñeà phaàn—See Five powers. löïc. 2) According to Lama Khenchen Thrangu in 1) Mental power or intention: Naêng löïc cuûa yù. “The Practice of Tranquility and Insight”, the 2) The purpose to attain bodhi or enlightenment: power of mindfulness helps develop mental Muïc ñích ñaït ñeán giaùc ngoä Boà Ñeà. stability called the re-established settlement. 3) Power of abstract: Ñònh löïc—The ability to This means that when one is meditating, concentrate one’s mind or the force of thoughts will arise and one becomes aware

that one has become distracted by them. One things, because they attain mastery of all truths. returns to the state of meditation. When there This is one of the ten kinds of power possessed by is a distraction that takes one away from Great Enlightening Beings—Vì trong caùc nghóa resting in meditation, one is able to return to ñöôïc töï taïi. Ñaây laø moät trong möôøi löïc cuûa chö one’s state of meditation repeatedly. This Ñaïi Boà Taùt—See Ten kinds of powers (I). power of mindfulness also develops the stage Power of nonattachment: Voâ tröôùc löïc— of mental stability, called intensified Bodhisattvas have the power of nonattachment, settlement, in which the mind that has been because they get rid of defiling obsessions. This is broadly focused is now focused very one of the ten kinds of power possessed by Great narrowly. The mind, for instance, is narrowly Enlightening Beings—Vì lìa caùc caáu nhieãm. Ñaây focused on an object. The purpose of this kind laø moät trong möôøi löïc cuûa chö Ñaïi Boà Taùt—See of meditation is to focus the mind on Ten kinds of powers (I). something very subtle—Theo Laït Ma Power of nonobstruction: Voâ ngaïi löïc— Khenchen Thrangu trong “Thöïc Haønh veà Bodhisattvas have the power of nonobstruction, Thieàn Chæ vaø Thieàn Quaùn”, naêng löïc cuûa because their knowledge and wisdom is chaùnh nieäm laøm phaùt trieån söï oån ñònh tinh immensely vast. This is one of the ten kinds of thaàn goïi laø taùi oån ñònh (laäp laïi söï oån ñònh). power possessed by Great Enlightening Beings— Nghóa laø khi chuùng ta ñang haønh thieàn, nhöõng Vì

trí hueä quaûng ñaïi. Ñaây laø moät trong möôøi löïc tö töôûng seõ khôûi leân vaø chuùng ta bò kích ñoäng cuûa chö Ñaïi Boà Taùt—See Ten kinds of powers (I). bôûi chuùng. Naêng löïc chaùnh nieäm giuùp chuùng Power of the nose consciousness: Tyû thöùc— ta trôû laïi söï oån ñònh. Khi coù moät söï kích ñoäng See Eight universal powers (A). mang chuùng ta ra khoûi söï döøng nghæ, chính Power of observing commandments, naêng löïc cuûa chaùnh nieäm seõ giuùp chuùng ta trôû laïi traïng thaùi thieàn. Naêng löïc naày cuõng giuùp endurance, effort and meditation: Löïc trì phaùt trieån traïng thaùi bình oån tinh thaàn, goïi laø giôùi, nhaãn nhuïc, tinh taán vaø thieàn ñònh—See taêng cöôøng tính oån ñònh, trong ñoù taâm ñaõ ñöôïc Thirteen powers of bodhisattvas of the Pure Land taäp trung, baây giôø ñöôïc taäp trung raát kyõ löôõng school. treân moät ñoái töôïng. Muïc ñích cuûa loaïi thieàn Power of the ocean: Haûi Ñöùc—The eight ñònh naày laø ñeå taäp trung taâm treân ñoái töôïng virtues, or powers of the ocean—Taùm ñöùc taùnh naøo ñoù raát vi teá. (taùnh chaát) hay khaû naêng cuûa bieån. 3) See Seven powers. 1) Vastness: Bao la. Power of the monks: Quyeàn cuûa chö Taêng. 2) Tidal regularity: Haûi trieàu ñuùng quy ñònh. 3) Throwing out of the dead: Khoâng dung chöùa Powers of moral diagnosis and application xaùc cheát (taát caû xaùc cheát cuûa chuùng höõu tình of the remedy without fear: Bodhisattva- ñeàu bò taáp vaøo bôø). fearlessness arises from powers of moral 4) Containing the seven kinds of pearls: Chöùa diagnosis and application of the remedy—Taän tri thaát baûo. phaùp döôïc caäp chuùng sanh caên duïc taâm tính thuyeát 5) Absorption of all rivers without increase: phaùp voâ uùy. Nghóa laø chö Boà Taùt bieát caû theá gian Thaâu nhieáp ñaïi haø maø khoâng heà taêng haûi vaø xuaát theá gian phaùp, cuõng nhö caên duïc cuûa trieàu. chuùng sanh neân Boà taùt chaúng sôï khi thuyeát phaùp ôû 6) Absorption of all rain without increase: Thaâu giöõa ñaïi chuùng—See Four-fold fearlessness. nhieáp ñaïi vuõ maø khoâng heà taêng haûi trieàu. Power of moral dread: Quyù Löïc—See Seven 7) Holding the most mighty fish: Chöùa kình ngö. powers. 8) Universal unvarying saltness: Ñoàng moät vò Power of moral shame: Taøm Löïc—See Seven maën. powers. Power of omniscience, attaining true Power of the nature of things: Phaùp taùnh löïc— enlightenment by omniscience: Nhaát thieát trí Bodhisattvas have the power of the nature of

löïc voâ ngaïi duïng—Bodhisattvas have the power Beings—See Ten kinds of powers and Ten powers of omniscience, attaining true enlightenment by of a Buddha. omniscience, one of the ten kinds of unimpeded Power of practice and performance: Tu taäp function relating to power which the Buddha löïc—See Dual powers (II). taught in the Flower Adornment Sutra—Vì duøng Power of psychic travel: Thaàn tuùc thoâng—With nhöùt thieát trí thaønh chaùnh giaùc, moät trong möôøi the power of psychic travel they are able to löïc voâ ngaïi duïng maø Ñöùc Phaät ñaõ daïy trong Kinh appear variously to beings capable of being Hoa Nghieâm—See Ten kinds of unimpeded enlightened, to induce them to delight in truth— function relating to power. Tuøy theo nhöõng chuùng sanh ñaùng ñöôïc hoùa ñoä, vì Power to oppose or conform: Nghòch thuaän hoï maø bieán hieän nhieàu thöù cho hoï thích meán löïc—Bodhisattvas have the power to oppose or chaùnh phaùp—See Ten kinds of path

of Great conform, because they are free in the midst of all Enlightening Beings (6). things. This is one of the ten kinds of power Power of pure faith and knowledge: possessed by Great Enlightening Beings—Vì nôi Sraddhayajnanavisuddhi (skt)—Thanh Tònh Tín taát caû phaùp taâm töï taïi. Ñaây laø moät trong möôøi löïc Trí Löïc—See Ten spiritual powers of a Buddha. cuûa chö Ñaïi Boà Taùt—See Ten kinds of powers (I). Power of purifying the thought of the Power of Order: Quyeàn löïc cuûa Giaùo Hoäi. Bodhisattva: Bodhisattvadhyasayaparisuddhi Power of original vow: Purvapranidhana (skt)— (skt)—Thuù Höôùng Boà Ñeà Thanh Tònh Taâm Löïc— Boån Nguyeän Löïc—See Ten spiritual powers of a See Ten spiritual powers of a Buddha. Buddha. Powers of ratiocination without fear: Power of past good karma: Nhaân Löïc (nhôø Bodhisattva-fearlessness arises from powers of thieän nghieäp löïc töø quaù khöù maø ñôøi nay phaùt taâm ratiocination—Thieän naêng vaán ñaùp thuyeát phaùp Boà Ñeà)—See Four powers (B). voâ uùy. Nghóa laø chö Boà Taùt kheùo bieát hoûi ñaùp Powers of patient endurance: Nhaãn löïc— thuyeát phaùp chaúng sôï—See Four-fold There are eight ksanti or powers of patient fearlessness. endurance, in the desire realm and the two realms Power of reasoning: above it. The eight powers of endurance are used 1) Voâ Ngaïi Giaûi—Patisambhida (p)—Four to cease false or perplexed views in trailokya and unhindered or unlimited bodhisattva powers acquire eight kinds of prajna or wisdom—Coù taùm of interpretation or reasoning, or unobstructed loaïi nhaãn nhuïc hay söùc nhaãn nhuïc trong duïc giôùi, eloquences—Boán phaùp voâ ngaïi cuûa caùc Boà saéc giôùi vaø voâ saéc giôùi. Baùt nhaãn ñöôïc duøng ñeå Taùt khi giaûng thuyeát hay lyù luaän—See Four ñoaïn tröø kieán hoaëc trong tam giôùi vaø ñaït ñeán taùm Unobstructed Eloquences. loaïi trí hueä Baùt Nhaõ—See Eight ksantis or powers 2) Bieän-löïc—One of the ten great powers of patient endurance. obtainable by a Bodhisattva—Moät trong thaäp Power of perfect knowledge of the four ñaïi löïc coù theå ñaït ñöôïc bôûi moät vò Boà Taùt—Noble Truths: Ajnata-Vindriya (skt)—Cuï tri See Ten kinds of powers and Ten powers of a caên—See Twenty two roots. Buddha. Power of personal appearance: Saéc löïc—One Power of receiving good friends: of the ten great powers obtainable by a Kalyanamitra-parigraha (skt)—Thieän Tri Thöùc Bodhisattva—Moät trong thaäp ñaïi löïc coù theå ñaït Nhieáp Thoï Löïc—See Ten spiritual powers of a ñöôïc bôûi moät vò Boà Taùt—See Ten kinds of powers Buddha. and Ten powers of a Buddha. Power relating to lands, manifesting untold Powers possessed by Great Enlightening adornment and arraying them: Saùt löïc voâ Beings: Löïc cuûa chö Ñaïi Boà Taùt—There are ten ngaïi duïng—Bodhisattvas have the power which is kinds of power possessed by Great Enlightening relating to lands, manifesting untold adornment and arraying them, one of the ten kinds of

unimpeded function relating to power which the moät trong möôøi löïc cuûa chö Ñaïi Boà Taùt maø Ñöùc Buddha taught in the Flower Adornment Sutra— Phaät ñaõ daïy trong Kinh Hoa Nghieâm. Chö Boà Taùt Vì thò hieän baát khaû thuyeát trang nghieâm ñeå trang an truï trong phaùp naày thôøi coù ñuû naêng löïc voâ nghieâm, moät trong möôøi löïc voâ ngaïi duïng maø thöôïng cuûa Nhö Lai—See Ten kinds of powers Ñöùc

Phaät ñaõ daïy trong Kinh Hoa Nghieâm—See (II). Ten kinds of unimpeded function relating to Power of revelation: Khai thò löïc—Bodhisattvas power. have the power of revelation, because their Power relating to oens, cultivating practices knowledge and wisdom is boundless. This is one unceasingly: Kieáp löïc voâ ngaïi duïng— of the ten kinds of power possessed by Great Bodhisattvas have the power which is relating to Enlightening Beings—Vì trí hueä voâ bieân. Ñaây laø oens, cultivating practices unceasingly, one of the moät trong möôøi löïc cuûa chö Ñaïi Boà Taùt—See Ten ten kinds of unimpeded function relating to power kinds of powers (I). which the Buddha taught in the Flower Adornment Power of right mindfulness and right Sutra—Vì tu taäp khoâng ngöøng nghæ trong voâ löôïng contemplation: Löïc Chaùnh nieäm, chaùnh quaùn kieáp, moät trong möôøi löïc voâ ngaïi duïng maø Ñöùc chö thoâng minh—See Thirteen powers of Phaät ñaõ daïy trong Kinh Hoa Nghieâm—See Ten bodhisattvas of the Pure Land school. kinds of unimpeded function relating to power. Power to rise superior to external praise or Power relating to phenomena, causing all blame: Nhaäp AÂm thanh Ñaø La Ni—See Three bodies to enter the bodiless: Phaùp löïc voâ ngaïi kinds of dharani. duïng—Bodhisattvas have the power which is Power of ruling: Anubhava (skt)—Uy Ñöùc relating to phenomena, causing all bodies to enter Löïc—See Ten spiritual powers of a Buddha. the bodiless, one of the ten kinds of unimpeded Power of samadhi: Ñònh Löïc—See Power of function relating to power which the Buddha meditation. taught in the Flower Adornment Sutra—Vì laøm Power to see what one wills to see cho taát caû thaân vaøo moät thaân, moät trong möôøi löïc voâ ngaïi duïng maø Ñöùc Phaät ñaõ daïy trong Kinh anywhere: Divyacaksus (skt)—Thieân Nhaõn Hoa Nghieâm—See Ten kinds of unimpeded Thoâng—See Six miraculous or transcendental function relating to power. powers. Power of religious practices: The power which Powers of self-manifolding: Naêng thò hieän moät comes from enlightenment—Ñaïo löïc (söùc maïnh thaân laøm nhieàu thaân—See Eight great powers of ñeán töø söï giaùc ngoä). personality. Power of remembering the various peaceful Power of self transformation: Thaàn bieán luaân—Supernatural powers, one of the three and purified states passed through in wheels of the Buddha—Thaàn thoâng, moät trong contemplation: Smrti-sambodhi—Nieäm—Khaû Tam Luaân cuûa Ñöùc Phaät—See Three wheels (II) naêng ghi nhôù nhöõng traïng thaùi an tònh qua thieàn (1). quaùn—See Seven Bodhyangas. Power of sense: Indriyam (skt)—Organ of Power of the respectful mind never sense—Faculty of sense—Caên. abandoning spiritual teachers: Naêng löïc nôi Power of shame: Taøm-löïc—One of the ten great taát caû thieän tri thöùc haèng chaúng boû rôøi taâm toân powers obtainable by a Bodhisattva—Moät trong troïng—Bodhisattvas have the power of the thaäp ñaïi löïc coù theå ñaït ñöôïc bôûi moät vò Boà Taùt— respectful mind never abandoning spiritual See Ten kinds of powers and Ten powers of a teachers. This is one of the ten kinds of power Buddha. possessed by Great Enlightening Beings which the Power of silent calm: Tòch tònh löïc— Buddha taught in the Flower Adornment Sutra. Bodhisattvas have the power of silent calm, Enlightening Beings who abide by these can because they have no disputes about anything. acquire the supreme power of

Buddhas—Ñaây laø This is one of the ten kinds of power possessed by

Great Enlightening Beings—Vì khoâng tranh luaän Buddha—Moät trong Tam Luaân cuûa Ñöùc Phaät— nôi taát caû phaùp. Ñaây laø moät trong möôøi löïc cuûa See Three wheels (II) (3). chö Ñaïi Boà Taùt—See Ten kinds of powers (I). Power of the ten commandments: Thaäp Thieän Power of skill-in-means: Prayoga-bala (skt)— Giôùi Löïc. Phöông Tieän Löïc—See Ten kinds of powers. Power of thought: Nieäm Löïc—See Power of Power of skill in preventing the will for memory. omniscience from backsliding: Naêng löïc laøm Power of thought in choosing of right cho nhöùt thieát trí taâm baát thoái thieän xaûo— principles: Tö traïch—See Dual powers (II). Bodhisattvas have the power of skill in preventing Power of the tongue consciousness: Thieät the will for omniscience from backsliding. This is thöùc—See Eight universal powers (A). one of the ten kinds of power possessed by Great Power to be transformed into a nun: Hoùa Enlightening Beings which the Buddha taught in Ni—The power of a Buddha or bodhisattva, to be the Flower Adornment Sutra. Enlightening Beings transformed into a nun—Thaàn löïc cuûa Phaät hay who abide by these can acquire the supreme Boà Taùt, coù theå hoùa thaân thaønh moät ni sö. power of Buddhas—Ñaây laø moät trong möôøi löïc Power of the True Law which can guide and cuûa chö Ñaïi Boà Taùt maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa Nghieâm. Chö Boà Taùt an truï trong phaùp save all sentient beings: Löïc Nhö phaùp ñieàu naày thôøi coù ñuû naêng löïc voâ thöôïng cuûa Nhö Lai— phuïc chö chuùng sanh—See Thirteen powers of See Ten kinds of powers (II). Bodhisattvas of the Pure Land school. Powers of solving doubts without fear: Naêng Power of unfailing progress: Viryabala (skt)— löïc ñoaïn nghi—Bodhisattva-fearlessness arises Tinh Taán Löïc (söùc löïc cuûa söï tieán boä khoâng thoái from powers of solving doubts—Naêng ñoaïn vaät chuyeån)—One of the five moral powers, the nghi thuyeát phaùp voâ uùy. Nghóa laø chö Boà Taùt coù power of unfailing progress; or the power of zeal khaû naêng döùt moái nghi ngôø cho chuùng sanh neân which leads to overcoming all obstacles—Moät thuyeát phaùp chaúng e sôï—See Four-fold trong nguõ löïc, löïc giuùp chuùng ta luoân tieán maø fearlessness. khoâng thoái chuyeån, hay laø nghò löïc giuùp chuùng ta Power of spirit: Taâm löïc—One of the ten great vöôït qua moïi trôû ngaïi. powers obtainable by a Bodhisattva—Moät trong Power of unhindered discourse: Bieän Taøi Voâ thaäp ñaïi löïc coù theå ñaït ñöôïc bôûi moät vò Boà Taùt— Ngaïi—Bodhisattva's perfect freedom of speech See Ten kinds of powers and Ten powers of a or debate—Boà Taùt coù theå thuyeát noùi khoâng ngaên Buddha. ngaïi hay ngaèn meù—See Four unlimited Power of spreading the truth: Hoaèng phaùp bodhisattva powers of interpretation or reasoning. löïc—One of the ten great powers obtainable by a Powers of universal explication of the truth: Bodhisattva—Moät trong thaäp ñaïi löïc coù theå ñaït Thuyeát phaùp phoå—See Ten universals of a ñöôïc bôûi moät vò Boà Taùt—See Ten kinds of Bodhisattva. powers, Ten powers of a Buddha, and Sixteen Power of universal service of all Buddhas: great powers obtainable by a Bodhisattva. Cuùng döôøng chö Phaät phoå—See Ten universals of Power of subduing demons: Haøng ma löïc— a Bodhisattva. One of the ten great powers obtainable by a Powers of use of one physical

organ in place Bodhisattva—Moät trong thaäp ñaïi löïc coù theå ñaït of another: Naêng duøng caùc caên thay cho nhau— ñöôïc bôûi moät vò Boà Taùt—See Ten kinds of See Eight great powers of personality. powers, Ten powers of a Buddha, and Sixteen Power to use the sense organs to discern the great powers obtainable by a Bodhisattva. truth: Chính caên—See Two roots (B). Power of teaching: Giaùo thaønh luaân hay chính Power of uttering one phrase which appeals giaùo luaân—One of the three wheels of the uniformly to the hearts of all beings:

Dharmacakrapravartana-bala (skt)—Chuyeån Phaùp Power of working till the end of time: Carya- Luaân Löïc—See Ten kinds of powers. bala (skt)—Haønh Löïc—See Ten kinds of powers. Power of virtue: Ñöùc-löïc—One of the ten great Power of Zeal: Taán löïc—Söùc maïnh cuûa nghò löïc powers obtainable by a Bodhisattva—Moät trong giuùp chuùng ta vöôït thaéng moïi trôû löïc—The will to thaäp ñaïi löïc coù theå ñaït ñöôïc bôûi moät vò Boà Taùt— make the endeavor or the force of active vigor See Ten kinds of powers and Ten powers of a which leads to overcoming all obstacles—See Buddha. Virya-paramita and Five powers (I). Power of the vow: Pranidhanabala (skt)—Powerful (a): Ñaày quyeàn naêng—Quyeàn theá— Nguyeän Löïc—The power of the vow. The Maïnh meõ. inflexible resolve of a Bodhisattva is to save all Powerful Dragon: Long Maõnh—See Eight sentient beings—Löïc cuûa lôøi theà nguyeàn. Nguyeän patriarchs of the True Word sect. löïc kieân quyeát cuûa moät vò Boà Taùt laø cöùu ñoä nhaát Powerful dragon samadhi: Long Phaán Taán thieát chuùng sanh. Tam Muoäi—A samadhi powerful like the dragon; Power of wealth: Taøi löïc—One of the ten great abstract meditation which results in great spiritual powers obtainable by a Bodhisattva—Moät trong power—Pheùp tam muoäi long phaán taán. Söùc cuûa thaäp ñaïi löïc coù theå ñaït ñöôïc bôûi moät vò Boà Taùt— tam muoäi naày mau leï, duõng maõnh nhö söùc maïnh See Ten kinds of powers and Ten powers of a cuûa loaøi roàng, hieän ra uy löïc raát duõng maõnh. Buddha. Powerful house of humble origin: Baïch oác Power which comes from enlightenment: xuaát coâng khanh (nhaø phuù quí toät ñoä maø xuaát thaân Ñaïo löïc xuaát phaùt töø söï giaùc ngoä. töø baàn tieän). Power of will: YÙ chí löïc—One of the ten great Powerful king: Ñaïi Löïc Vöông—King Powerful, powers obtainable by a Bodhisattva—Moät trong who was noted for his unstinted generosity. Indra thaäp ñaïi löïc coù theå ñaït ñöôïc bôûi moät vò Boà Taùt—to test him appeared as a Brahman and asked for See Ten kinds of powers and Ten powers of a his flesh; the king ungrudgingly cut off and gave Buddha. him his arm. Idra was then Devadatta, King Power of the will for good for onself and Powerful was Sakyamuni—Ñaïi Löïc Vöông, ñöôïc others: Nguyeän löïc—See Thirteen powers of ghi nhaän bôûi loøng boá thí khoâng ngaèn meù cuûa oâng. bodhisattvas of the Pure Land school. Vua Trôøi Ñeá Thích muoán thöû loøng oâng beøn hieän ra Power of wisdom: Hueä Löïc—Tueä löïc—The nhö moät vò Baø Moân ñeán xin thòt cuûa Ngaøi; Ñaïi power of wisdom (prajna), the ability to maintain Löïc Vöông khoâng ngaàn ngaïi caét caùnh tay cho clear wisdom or the force of wisdom which rests ngay. Vua Trôøi Ñeá Thích hoài ñoù chính laø Ñeà Ba on insight into the four noble truths and leads to Ñaït Ña, coøn Ñai Löïc Vöông chính laø Phaät Thích the knowledge that liberates. The

power which Ca Maâu Ni. help destroying all illusion and delusion, one of Powerful, wealthy and famous people: Ngöôøi the five powers. This is also one of the ten great coù quyeàn theá, giaøu coù vaø noåi tieáng—A Bhiksu or powers obtainable by a Bodhisattva—Söùc maïnh Bhiksuni should not try to find ways to be in close cuûa trí naêng, hay söùc maïnh döïa vaøo chaân lyù cuûa contact with people who are powerful, wealthy Töù Dieäu Ñeá ñeå daãn ñeán nhaän thöùc ñuùng vaø giaûi and famous—Tyø Kheo hay Tyø Kheo Ni khoâng thoaùt. Trí tueä coù khaû naêng dieät tröø ñöôïc phieàn naõo, neân tìm caùch thaân caän gaàn guõi vôùi nhöõng ngöôøi coù moät trong nguõ löïc. Ñaây cuõng laø moät trong thaäp ñaïi chöùc quyeàn, giaøu coù vaø noåi tieáng. löïc coù theå ñaït ñöôïc bôûi moät vò Boà Taùt—See Five Prabandha (skt): Töông tuïc—Continuation. powers, Seven powers, Ten kinds of powers, and Prabha (skt): Quang—Light—Brightness—There Ten powers of a Buddha. are two kinds: Power of working miracles: Vikurvita (skt)— The true light of the Buddha: Phaät quang. Thaàn Thoâng Löïc—See Ten spiritual powers of a Mara's delusive light: Ma quang. Buddha. Prabha-kara-mitra (skt):

1) Ba La Phaû Ca La Maät Ña La: Ngöôøi giaùc Prabhedanayalakshana (skt): ngoä—Enlightener. Prabhedanayalakshana or Parikalpita (skt)—Voïng 2) Ba Phaû—Name of a famous Indian monk, Keá Töï Tính—Söï töôûng töôïng—Imagination—The who came to China around 626 A.D—Teân aspect of individuation arising from false cuûa Phaùp Sö Tam Taïng, moät vò cao Taêng AÁn imagination—Khía caïnh cuûa söï ñaëc thuø sinh khôûi Ñoä, ñeán Trung Quoác khoaûng naêm 626 sau töø söï töôûng töôïng sai laàm—See Three forms of Taây Lòch. knowledge (1). Prabhakari (skt): Ground of emitting light— Prabhu (skt): Ba La Phoù. Land of radiance—Phaùt Quang ñòa—See Ten 1) Beginning—First—Nguyeân thuûy hay luùc baét grounds (II). ñaàu (ban sô)—Coù hai söï baét ñaàu—There are Prabhamalaka (p): Quang Man Thieân töû. two beginnings—See Two beginnings. Prabha-mandala (skt): Quang Toïa—The halo 2) Powerful: Maïnh meõ—Surpassing. and throne of a Buddha, or the halo behind the 3) According to Professor Soothill in The throne of an image (a halo throne)—Haøo quang vaø Dictionary of Chinese-Enlgish Buddhist baûo toïa cuûa moät vò Phaät. Terms—Theo Giaùo Sö Soothill trong Trung Prabhapala (skt): Hoä Minh Boà Taùt—Hoä Minh Anh Phaät Hoïc Töø Ñieån: Ñaïi Só—Guardian of light or illumination, name of a) A title of Visnu: Danh hieäu cuûa Tyø Nöõu Thieân Sakyamuni when in the Tusita heaven before (Tyø Ni Thieân). earthly incarnation—Hoä Quang, teân cuûa Phaät b) Personification of the sun, Brahma, Indra, Thích Ca khi Ngaøi coøn ôû treân cung trôøi Ñaâu Suaát, etc.: Nhaân caùch hoùa cuûa maët trôøi, Phaïm Thieân tröôùc khi giaùng traàn. hay Ñeá Thích. Prabhasvara-citta (skt): Pabhassara-citta (p)— Prabhuta (skt): Taâm saùng nhö aùnh saùng—A Sanskrit term for 1) Abundant: Ña—Nhieàu—Numerous. "Mind clear of light." According to Tibetan 2) Name of a yaksa: Teân cuûa moät loaøi Daï Xoa. Buddhism, this is the most fundamental level of Prabhutaratna (skt): Ña baûo Phaät—Quaûng Baùc mind, in relation between the minds and all other Thaân Nhö Lai—Abundant Treasure Buddha—See phenomena are adventitious. During the

process Prabhutaratna Buddha and Seven Tathagatas. of death, the coarser levels of mind progressively Prabhutaratna Buddha (skt): Phaät Ña Baûo— pass away, until the mind of clear light dawns. Abundant treasures Buddha—Many Jewels This is said to be the moment of death according Buddha. to tantric medical theory. The term is also found in 1) Abundant-treasures (Many Jewels) Buddha— the Anguttara-nikaya—Töø Baéc Phaïn coù nghóa laø Ña Baûo Nhö Lai: The Ancient Buddha, who "Taâm saùng nhö aùnh saùng." Theo Phaät giaùo Taây entered Nirvana a long long time ago, who Taïng, ñaây laø moät giai ñoaïn caên baûn nhaát cuûa taâm, appeared in his stupa to hear the Buddha trong moái quan heä giöõa taâm vaø taát caû nhöõng hieän preach the Lotus Sutra (chapter 11), by his töôïng laø ngaãu nhieân. Trong tieán trình cuûa söï cheát, presence revealing that nirvana is not möùc ñoä thoâ thieån cuûa taâm töø töø cheát ñi, cho ñeán annihilation. Prabhutaratna Buddha, an khi taâm cuûa moät thöù aùnh saùng trong treûo loù raïng. important image in the Lotus Sutra: an ancient Tieán trình naøy goïi laø luùc cheát theo lyù thuyeát y monument emerges from the ground, opens khoa Maät giaùo. Töø naøy cuõng ñöôïc tìm thaáy trong up, and reveals an extinct Buddha, named Taêng Chi Boä Kinh. Prabhutaratna, who although extinct is still Prabhava (skt): Uy löïc hay uy thaàn löïc— alive and teaching. This symbolizes the idea Sovereign power. that truth is eternal, even though it may Prabhavati (skt): Ba La Phaû Baø Ñeå—Name of a sometimes be concealed or forgotten, younger sister of Asoka—Teân cuûa moät ngöôøi em sometimes revealed or rediscovered—Moät vò gaùi cuûa vua A Duïc. coå Phaät (ôû theá giôùi Ñoâng Phöông Baûo Tònh) ñaõ nhaäp Nieát baøn, ñaõ xuaát hieän nghe Phaät

Thích Ca thuyeát kinh Phaùp Hoa (phaåm 11), do ngaøi ôû ñaâu. Khi ngaøi gaëp Thieàn sö Khuoâng Vieät söï hieän dieän cuûa Phaät Ña Baûo, chuùng ta thaáy vaø trôû thaønh moät trong nhöõng ñeä töû xuaát saéc cuûa Nieát baøn khoâng phaûi laø söï huûy dieät. Phaät Ña Thieàn Sö Khuoâng Vieät. Sau khi ñaéc phaùp, ngaøi trôû Baûo laø moät hình aûnh quan troïng trong Kinh thaønh du Taêng khaát só. Sau ñoù vua Lyù Thaùi Toå cho Phaùp Hoa: moät toøa baûo thaùp coå noåi leân töø truøng tu chuøa Kieán Sô vaø thænh ngaøi veà truï, nhöng döôùi ñaát (toøng ñòa doõng xuaát), moät vò coå Phaät ít laâu sau ñoù ngaøi laïi ñi du phöông hoaèng hoùa vaø töø ñoù böôùc ra. Bieåu töôïng naày töôïng tröng cho khoâng ai bieát ngaøi ñi ñaâu vaø thò tòch hoài naøo. chaân lyù tröôøng toàn, duø ñoâi khi chaân lyù aáy bò lu Pracarita (skt): Haønh Khoâng—Emptiness of môø hay choân vuøi; cuõng coù luùc noù seõ ñöôïc phaùt action, one of the seven Sunyatas—Caùi khoâng veà hieän saùng ngôøi. haønh ñoäng, moät trong baûy loaïi khoâng—See Seven 2) An important image in the Lotus Sutra—An kinds of emptiness (4). ancient monument emerges from the ground, Prackaranaryacava (skt): Hieån Döông Thaùnh opens up, and reveals an Extinct Buddha from Giaùo Luaän. a long long time ago, named Prabhutaratna, Practicability (n): Tính coù theå thöïc haønh ñöôïc. who although extinct is still alive and Practical (a): Thöïc tieån—Practically (adv)—In teaching. An important image in the Wonder Lotus Sutra. An ancient monument emerges a practical way: Baèng phöông caùch thöïc tieån from the ground, opens up, and reveals an Practical goodness resulting from

wisdom: Extinct Buddha named Prabhutaratna, who Undertaking and doing—Tueä Nghieäp (thöïc haønh although extinct is still alive and teaching. thieän nghieäp baèng trí tueä). This symbolizes the idea the truth is eternal— Practical teacher: Vò thaày thöïc tieån Moät ngoâi thaùp coå troài leân maët ñaát, môû ra, vaø Practical value: Giaù trò thöïc tieån ñeå loä ra moät vò Phaät ñaõ nhaäp dieät töø laâu laâu Practical way: Caùch thöïc tieãn. laém, teân laø Ña Baûo Nhö Lai. Ña Baûo Nhö Lai Practical way in solving problems: Phöông laø moät trong nhöõng hình aûnh trong kinh Dieäu caùch thöïc tieãn trong vieäc giaûi quyeát caùc vaán ñeà. Phaùp Lieân Hoa. Vò coå Phaät troài leân töø trong Practice (v): Asevati (p)—Asev or Abhyasa loøng ñaát coù teân laø Ña Baûo Nhö Lai, duø ñaõ (skt)—Haønh—Thöïc hieän—Tu haønh—To act—To nhaäp dieät nhöng phaùp cuûa Ngaøi vaãn coøn ñang carry out—To cultivate—Cultivation (n)—To ñöôïc tuyeân löu. YÙ noùi chaân lyù laø thöôøng haèng—See Two main Buddhas in the Lotus perform—To practice—Superstitious practices: Sutra. Thöïc haønh dò ñoan. 1) There are two kinds of devotions or practices: Prabhutaratna Zen master (skt): Ña Baûo Coù hai caùch tu taäp—See Two kinds of Thieàn Sö—Zen Master Ña Baûo—A famous devotions. Vietnamese monk in the eleventh century, dharma 2) Haønh phaùp: See Four dharmas (I). heir of the fifth lineage of the Wu-Yun-T'ung Zen 3) Haïnh: Bodhisattvas take practice as a Sect. His origin was unknown. He met Zen reliance, consummating them all. This is one Master Khuoâng Vieät at Khai Quoác Temple and of the ten kinds of reliance of Great became one of his most outstanding disciples. Enlightening Beings. According to The After he became the Dharma heir of Khuoâng Vieät, Flower Adornment Sutra, chapter 38 he became a wandering monk for several years. (Detachment from the World), the Great Later, King Lyù Thaùi Toå ordered his mandarin to Enlightening Being Universally Good told rebuild Kieán Sô Temple and invited him to stay Unversal Wisdom that Offsprings of Buddha, there, but a short time later he became a Great Enlightening Beings have ten kinds of wandering monk again. His whereabout and when reliance which help them be able to obtain he died were unknown—Moät vò sö Vieät Nam noåi abodes of the unexcelled great knowledge of tieáng vaøo theá kyû thöù möôøi moät, phaùp töû ñôøi thöù 11 Buddhas—Chö Boà Taùt duøng caùc haïnh laøm y- doøng Thieàn Voâ Ngoân Thoâng. Khoâng ai bieát queâ chæ, vì nhôø ñoù maø khaép ñeàu thaønh töïu. Ñaây laø

moät trong möôøi y chæ cuûa chö Ñaïi Boà Taùt. Chapter 38, there are ten reasons Great Theo Kinh Hoa Nghieâm, phaåm Ly Theá Gian, Enlightening Beings practice austerities. Boà Taùt Phoå Hieàn baûo Phoå Hueä raèng chö Boà Enlightening Beings use these expendient means Taùt coù möôøi choã y-chæ giuùp chö Boà Taùt ñaït of austerities to pacify all sentient beings—Theo ñöôïc choã sôû-y ñaïi trí voâ thöôïng cuûa Nhö Kinh Hoa Nghieâm, Phaåm 38, coù möôøi lyù do khieán Lai—See Ten kinds of reliance of Great chö Ñaïi Boà Taùt thò hieän khoå haïnh. Chö Boà Taùt Enlightening Beings. duøng phöông tieän khoå haïnh naày ñeå ñieàu phuïc vaø Practice that is in accord with the dharma: laøm cho chuùng sanh an laïc—See Ten reasons Xöùng Phaùp Haïnh—True Thusness Dharma—The Great Enlightening Beings practice austerities. practice being in accord with the Dharma. This Practice the "Balancing of body energy

practice is applied in both the Pure Land and the currents.": Luyeän Ñieån—This is the way of Zen sects—Haïnh naày ñöôïc aùp duïng cho caû Tònh heterodex practice—Luyeän ñieån laø loái tu luyeän Ñoä laãn Thieàn Toâng. cuûa taø ñaïo. 1) True Thusness Dharma for the Pure Land. Practice based on faith: Tín haønh ñaïo (tu haønh Practitioners' mind should always focus on döïa treân nieàm tin). the words "Amitabha Buddha.": Tònh Ñoä Practice of benefit: Nhieâu ích haïnh—Beneficial Xöùng Phaùp: Taâm cuûa haønh giaû Tònh Ñoä phaûi practice—Thöôøng laøm lôïi laïc cho chuùng sanh— luoân taäp trung vaøo luïc töï Di Ñaø. See Ten kinds of practice of great enlightening 2) True Thusness Dharma for the Zen—Zen beings. cultivators' mind should always be in accord Practice of benefitting other sentient beings: with the Thusness, whether they are walking, Beneficial practice—Nhieâu ích haïnh hay haïnh standing, reclining, or sitting, without leaving thöôøng laøm lôïi laïc cho chuùng sanh. the "Mindfulness.": Thieàn Toâng Xöùng Phaùp— Taâm cuûa haønh giaû nhaø Thieàn luùc naøo cuõng Practice of blessing: Tu Phöôùc—Sundry nhö taâm Phaät, töø ñi, ñöùng, naèm, ngoài, khoâng practices—Various practices for a Buddhist such rôøi chaùnh nieäm. Haønh giaû duø chæ rôøi chaùnh as practicing charity, distributing free sutras, nieäm moät choác, thì choác aáy ngöôøi naày chaúng building temples and stupas, keeping vegeterian khaùc moät thaây ma. diet and precepts, etc. However, the mind is not able to focus on a single individual practice and it Practice of action in all Buddha-lands, is difficult to achieve one-pointedness of mind. honoring all Buddhas: Haïnh taát caû coõi Phaät, vì Thus, it is difficult to be reborn in the Pure Land— leã baùi cuùng döôøng chö Phaät. Nhöõng caùch thöïc haønh khaùc nhau cho Phaät töû, nhö Practice of action in the realm of life, to thöïc haønh boá thí, in kinh aán toáng, xaây chuøa döïng freely edify sentient beings: Haïnh thoï sanh taát thaùp, trì trai giöõ giôùi, vaân vaân. Tuy nhieân, taâm caû xöù, vì töï taïi giaùo hoùa chuùng sanh khoâng ñònh tónh, khoâng chuyeân chuù thöïc taäp moät Practice of aiming for the meaning of the phaùp moân nhöùt ñònh thì khoù maø ñaït ñöôïc nhaát taâm. Teaching, to quickly attain wisdom: Haïnh xu Do ñoù khoù maø vaõng sanh Cöïc Laïc. höôùng phaùp nghóa vì mau ñöôïc trí hueä. Practice the Bodhisattva's way: Thöïc Haønh Practice Almsgiving whenever possible: Tuøy Boà Taùt Ñaïo—If we want to practice the luùc boá thí—See Seven grounds for a happy karma Bodhisattva's way, we should always be through benevolence to the needy. forebearing the body and the mind—Neáu muoán Practice ascetism: Tu haønh khoå haïnh—See thöïc haønh Boà Taùt ñaïo, chuùng ta phaûi luoân thaân Ascetic practices. nhaãn yù nhaãn. Practice assiduously: Asevita (skt)—Haønh Practice of Buddha dharma: Haønh phaùp—See mieân maät. Three dharmas (I). Practice austerities: Thöïc haønh khoå haïnh—Practice (v) charity: Laøm vieäc phöôùc thieän—To According to the Flower Adornment Sutra, practice charitable giving.

Practice Buddha Recitation diligently and Practice of concentration in the realm of exclusively without cultivating other form and formlessness, to foster quick methods: Chuyeân trì danh haïnh—The fourth return to noncontamination: Haïnh chaùnh ñònh category of cultivators comprises those who saéc giôùi vaø voâ saéc giôùi, vì laøm cho

hoï mau xoay practice Buddha Recitation diligently and trôû laïi. exclusively without cultivating other methods. Practice of all concentration, to be single- Within this group, those of high capacities practice minded, without distraction: Haïnh Tam muoäi the sixteen Meditations as taught in the vì nhôø ñoù maø ñöôïc nhöùt taâm baát loaïn. Meditation Sutra, while the great majority only To practice (v) the contemplation of the practice oral recitation of the Buddha's name— Buddha: Quaùn nieäm veà Phaät. Nhöõng vò chæ chuyeân nieäm Phaät, khoâng xen taïp moân naøo khaùc, thuoäc veà caùc haønh giaû tu haïnh Practice and continuance: Conduct and Thuaàn Tònh. Trong ñaây caùc vò caên cô cao thì theo keeping—Haønh trì. Thaäp Luïc Quaùn, coøn ñaïi ña soá chæ chuyeân veà haïnh Practice of all cultivations: Tu taäp baùch trì danh—See Four practices of Buddha haïnh—Practice of all cultivations, to be able to Recitation. cultivate them all, one of the ten kinds of practice Practice the Buddha’s truth: Tu theo chaân lyù which help them attain the practice of the Phaät—According to Zen Master Dogen, to learn unexcelled knowledge and wisdom of Buddhas— the Buddha’s truth is to learn ourselves, to learn Haïnh tu taäp taát caû, do ñoù maø khoâng chi laø khoâng ourselves is to forget ourselves, to forget tu ñöôïc—See Ten kinds of practice of great ourselves is to be experienced by the myriad enlightening beings (II). dharmas, to be experienced by the myriad Practice to cut off delusions: One of the three dharmas is to let our body-and-mind, and the kinds of cutting off—Tu sôû ñoaïn, moät trong ba body-and-mind of external world fall away loaïi ñoaïn dieät—See Three excisions of beguiling (Shobogenzo—Book 1 p. 34)—Theo Thieàn sö delusion. Dogen thì tu Phaät laø hoïc laáy chính mình, hoïc laáy Practice dealing with all Buddhas, honoring chính mình laø töï queân chính mình, töï queân chính and serving them: Haïnh toân kính vaø cuùng döôøng mình laø kinh qua vaïn phaùp, kinh qua vaïn phaùp laø chö Nhö Lai—Practice dealing with all Buddhas, buoâng boû thaân taâm mình vaø thaân taâm cuûa ngoaïi honoring and serving them, one of the ten kinds of traàn. practice which help them attain the practice of the Practice as cause: Taäp nhaân hay Ñoàng loaïi unexcelled knowledge and wisdom of Buddhas— nhaân—Habit as cause (desire causing desire)— See Ten kinds of practice of great enlightening See Two causes (C). beings (II). Practice of all concentration: Haïnh Tam Practice dealing with all Buddha-lands: muoäi—To be single-minded, without distraction, Haïnh nöông nôi taát caû Phaät saùt (Phaät ñoä—Practice one of the ten kinds of practice which help them dealing with all Buddha-lands, to adorn them all, attain the practice of the unexcelled knowledge one of the ten kinds of practice which help them and wisdom of Buddhas—Haïnh Tam muoäi vì nhôø attain the practice of the unexcelled knowledge ñoù maø ñöôïc nhöùt taâm baát loaïn—See Ten kinds of and wisdom of Buddhas—Phaät quoác), vì thaûy ñeàu practice of great enlightening beings (II). trang nghieâm—See Ten kinds of practice of great Practice concentration of the mind: Ñònh— enlightening beings (II). Training the mind in Concentration—Mental Practice dealing with all good companions: discipline—Huaán luyeän taâm linh, thöïc hieän söï taäp Haïnh toân troïng vaø hoã trôï taát caû thieän höõu tri trung—Samadhi (skt)—See Three ways of thöùc—Practice dealing with all good companions, discipline of a hearer

(B). respecting and supporting them, one of the ten kinds of practice which help them attain the practice of the unexcelled knowledge and wisdom

of Buddhas—See Ten kinds of practice of great body is the confluence of all kinds of suffering; it enlightening beings (II). is a jail, a prison, a mass of ulcers; everything is Practice dealing with all sentient beings: impure. In truth, it is not worth clinging to, even Haïnh vì taát caû chuùng sanh, vì nhôø ñoù maø laøm cho the celestial bodies of deities are no different." khaép caû ñöôïc thaønh thuïc—Practice dealing with Therefore, whether walking, standing, sitting or all sentient beings, to develop them all to reclining, whether asleep or awake, cultivators maturity, one of the ten kinds of practice which should always visualize this body as nothing but a help them attain the practice of the unexcelled source of suffering, without any pleasure, and knowledge and wisdom of Buddhas—See Ten develop a deep sense of disgust, thus gradually kinds of practice of great enlightening beings (II). becoming free from lustful thoughts. Moreover, Practice and destroy: Taäp dieät (tu taäp ñeå huûy the cultivator should also engage in the seven dieät nhöõng thoùi hö taät xaáu). types of meditation on impurity (see Thaát Phaùp Baát Tònh Quaùn). Our own bodies being thus, the Practice (v) the Dharma: Tu taäp—Practice the bodies of others are likewise. If we constantly path. meditate on these seven impurities, we will Practice of the Dharma: Haønh phaùp—The develop disgust toward those male and female practice of the seventeenth of Amitabha's vows— forms which ordinary people judge handsome and Thöïc haønh lôøi nguyeän thöù 17 cuûa Phaät A Di Ña ø— beautiful. The flames of lust will thus gradually See Forty-eight vows of Amitabha (17) and Four diminish. If, in addition, we can practice the dharmas (III). meditations on the Nine Kinds of Foulers, so much Practice of that which is difficult to attain: the better (see Cöûu Töôûng Quaùn)—Noùi yeãm ly, Nan ñaéc haïnh hay haïnh muoán thöïc haønh nhöõng laø haïng phaøm phu töø voâ thæ vaån ñeán ngaøy nay bò vieäc khoù ñaït ñöôïc. nguõ duïc buoäc raøng neân luaân hoài trong luïc ñaïo, Practice (v) diligently: Tu haønh tinh taán. chòu khoâng bieát bao nhieâu noãi thoáng khoå! Trong Practice (v) diligently and singlemindedly: voøng laån quaån aáy, neáu khoâng chaùn lìa nguõ duïc thì Nhöùt taâm tu haønh tinh taán. laøm sao coù theå thoaùt ly? Cho neân ngöôøi tu tinh ñoä Practice in disabled situations: Tu trong caûnh phaûi thöôøng xeùt thaân naày laø moät khoái thòt xöông bònh hoaïn. maùu muû, chöùa ñöïng ñaøm daõi, ñaïi tieåu tieän vaø caùc Practice of disgust of the five desires: Yeãm thöù nhô nhôùp hoâi tanh. Kinh Nieát Baøn noùi: "Voøng Ly Nguõ Duïc—If a Pure Land cultivator wishes to thaønh thaân kieán nhö theá, duy chæ coù loaøi la saùt ngu be assured of rebirth, he or she should always si môùi chòu ôû trong ñoù; neáu ngöôøi coù trí ai laïi ñaém practice the practice of disgust of the five desires. nhieãm thaân naày!" Laïi trong kinh cuõng noùi: "Thaân This practice of disgust refers to the fact that naày laø nôi taäp hôïp cuûa caùc thöù khoå, laø caûnh tuø common people have been bound by the five nguïc, laø moät khoái ung san, taát caû ñeàu baát tònh. desires from time immemorial. Thus, they wander Neân xeùt cho cuøng, noù khoâng coù nghóa lyù ích lôïi chi along the six paths, enduring untold suffering! In khi ta chaáp laáy noù, duø laø thaân cuûa

chö Thieân." Vì that quagmire, unless they become disgusted with theá haønh giaû ôû trong caùc oai nghi, hoaëc khi naèm the five desires, how can they escape the cycle of nghæ, luùc thöùc giaác, neân thöôøng quaùn saùt thaân naày birth and death? Therefore, the Pure Land chæ coù khoå khoâng chi vui, maø thaâm taâm sanh nieäm cultivator should constantly visualize this body as chaùn lìa. Nhö theá duø cho khoâng döùt lieàn ñöôïc vieäc a mass of flesh and bones, blood and pus, a nam nöõ, cuõng coù theå laàn laàn khôûi taâm nhaøm chaùn. skinbag containing phlegm, pus, urine, feces and Haønh giaû cuõng caàn neân quaùn baûy phaùp baát tònh other foul-smelling substances. The Parinirvana (see Thaát Phaùp Baát Tònh Quaùn). Thaân mình ñaõ Sutra states: "This fortress of body, only evil, nhö theá, thaân ngöôøi khaùc laïi cuõng nhö vaäy. Neáu deluded demons could tolerate living in it. Who thöôøng quaùn saùt baûy ñieàu baát tònh aáy, ñoái vôùi caùc with any wisdom could ever cling to or delight in thaân nam nöõ maø ngöôøi ñôøi cho raèng xinh ñeïp, such a skinbag!" Another scripture states: "This cuõng sanh nieäm yeãm ly vaø löûa aùi duïc cuõng laàn laàn tieâu giaûm. Nhö thöïc haønh theâm moân "Cöûu Töôûng

Quaùn" caøng theâm toát (see Nine types of Practice of getting rid of covetousness, meditation on corpse)—See Two practices that anger, delusion, and fear, by taming their lead to rebirth in the Pure Land. own minds: Haïnh rôøi tham, saân, si vaø sôï haõi, vì Practice (v) double-tongued and harsh bieát ñieàu phuïc töï taâm. speech: Noùi ñieàu löôõng thieät vaø aùc ñoäc. Practice of giving joy: Haïnh Hoan hyû—The Practices of Enlightening Beings: Boà Taùt practice of giving joy, one of the ten Bodhisattva haïnh—Persisting in all practices of Enlightening practices—Laøm cho chuùng sanh hoan hyû—See Beings, freely exercising spiritual powers and Ten kinds of practice of great enlightening beings. attaining mastery of them all, is a palace of Practice good deeds: Tu taäp thieän nghieäp. enlightening beings because they autonomously Practice of good manifestation: Haïnh Thieän and skillfully exercise the knowledge of hieän—The practice of good manifestation, one of meditations, liberations, and concentrations—Taát the ten Bodhisattva practices—Haïnh thò hieän laø caû Boà Taùt haïnh du hí thaàn thoâng ñeàu ñöôïc töï taïi laø ngöôøi toát giaùo hoùa chuùng sanh, moät trong möôøi cung ñieän cuûa Boà Taùt, vì gioûi du hí caùc thieàn, giaûi haïnh cuûa chö Ñaïi Boà Taùt—See Ten kinds of thoaùt, tam muoäi trí hueä—See Ten kinds of palace practice of great enlightening beings. of great enlightening beings. Practice of good teaching: Haïnh Thieän phaùp— Practices of Enlightening Beings based on The practice of good teaching, one of the ten honoring all Buddhas: Y chæ cuùng döôøng taát caû Bodhisattva practices—Haïnh tu haønh thieän chö Phaät thöïc haønh haïnh Boà Taùt—See Ten kinds phaùp—See Ten kinds of practice of great of reliance of Great Enlightening Beings. enlightening beings. Practice and its evidential results: Practice Practice of Hearing the Teaching of the and its realization—Giaùo haïnh chöùng. Correct Dharmas: Hearing the Teaching, out of Practices evolved from faith: Haïnh Tuøy Tín— fondness for truth—Haïnh nghe chaùnh phaùp, vì öa The religious life which is evolved from faith on thích chaùnh phaùp. the teaching of others. It is that of the Practice heathen doctrine: Practice

outsider unintellectual type, in contrast with those whose doctrine—Tu theo ngoaïi ñaïo—See Three intelligence is sharp, their religious life is evolved ailments (B). from practice on the teaching of others—Nhöõng Practice the immaterial: Khoâng Haønh—The ngöôøi ñoän caên tu haønh baèng caùch tin vaøo giaùo lyù, discipline or practice of the immaterial or infinite, ñoái laïi vôùi nhöõng ngöôøi lôïi caên tu haønh baèng caùch thus overcoming the illusion that the ego and all thöïc taäp giaùo lyù. phenomena are realities—Thöïc haønh pheùp quaùn Practice of Expounding the Teaching to khoâng, ngaõ khoâng vaø phaùp khoâng, ñeå ñoaïn taän benefit sentient beings: Haïnh thuyeát phaùp vì lôïi phieàn naõo. ích chuùng sanh. Practice on the impermanence: Voâ thöôøng Practices from former existence: Tuùc Taäp— tu—No realization of the eternal, seeing The practices, habits or deeds of or inherited from everything as everchanging and transient—Thanh former existence—Nhöõng tu taäp, thöïc haønh, thoùi vaên tuy bieát söï thöôøng truï cuûa phaùp thaân, song chæ quen, hay haønh ñoäng trong tieàn kieáp. quaùn töôûng leõ voâ thöôøng cuûa vaïn phaùp—See Practice of Fulfilling all qualities of Three ways of discipline of a hearer (A). Buddhahood without giving up application Practice of indomitability: Haïnh Voâ taän—The of the principles of Enlightening Beings: practice of indomitability, one of the ten Haïnh thaønh töïu vieân maõn taát caû Phaät phaùp, vì Bodhisattva practices—Neát haïnh lôïi tha khoâng chaúng boû phaùp haïnh cuûa Boà Taùt. bao giôø döùt—See Ten kinds of practice of great Practice (v) generosity: Thöïc haønh boá thí. enlightening beings. Practice of all knowledge: Haïnh thöïc haønh trí hueä—To know everything, one of the ten kinds of

practice which help them attain the practice of the vöôït qua caùc thaày mình, vaø, khoâng coøn gì ñeå unexcelled knowledge and wisdom of Buddhas— hoïc hoûi nöõa, Ngaøi töï daán böôùc treân con ñöôøng Haïnh thöïc haønh trí hueä vì nhôø ñoù maø khoâng coù chi cuûa mình, maëc cho nhöõng lôøi yeâu caàu noàng laø chaúng roõ chaúng bieát—See Ten kinds of practice haäu cuûa hai nhaø tu khoå haïnh kia, môøi Ngaøi ôû of great enlightening beings (II). laïi ñeå daïy cho caùc ñoá ñeä cuûa hoï. **See Four Practice (v) loving-kindness: Thöïc haønh phaùp immaterial heavens. moân raõi taâm töø. 9-12) Apramana-dhyana (skt)—Töù Voâ Löôïng Practice lying on one right side: Taäp naèm Thieàn: The measureless-meditations are quay beân phaûi—A Bhiksu or Bhiksuni should exactly identical with those of the Yoga practice lying on his or her right side to go to sleep system. Which one is indebted to the other we as this is the most peaceful and healthy position— cannot say. Both look quite Buddhistic—Voâ Vò Tyø Kheo hay Tyø Kheo Ni neân taäp naèm nghieâng löôïng thieàn hoaøn toaøn gioáng nhö thieàn cuûa heä qua hoâng phaûi vì ñoù laø theá naèm an laønh nhaát. thoáng Du Giaø. Vaán ñeà beân naøo vay möôïn beân naøo, chuùng ta khoâng theå noùi ñöôïc. Caû hai ñeàu Practice (v) meditation: Thöïc taäp thieàn quaùn. mang chaát Phaät giaùo. **See Four Practice of meditation: Thieàn Taäp—The immeasureable minds. practice of religion through the mystic trance—Tu i) Matri (skt)—Töø: Benevolence—Ban vui cho Taäp Thieàn—Söï thöïc haønh thieàn ñònh—To practice ngöôøi—To give joy to others. meditation consists of three grades and each grade ii)

Karuna (skt)—Bi: Mercy—Cöùu khoå—To has four kinds, to make the total of twelve ways— remove the suffering of others. Tu haønh baèng caùch thöïc taäp thieàn. Tu taäp Thieàn iii) Mudita (skt)—Hyû: Cheerfulness—Vui söôùng goàm coù ba caáp vaø moãi caáp coù boán caùch. haïnh phuùc—To keep oneself happy. 1-4)Rupadhatu (skt)—Töù Thieàn Saéc Giôùi: The iv) Upeksa (skt)—Xaû: Indifference. four form-realm-meditations have the form- Practice (v) meditation in accordance with heaven as their objective—Saéc Giôùi Thieàn laáy Saéc Giôùi Thieân laøm ñoái töôïng. **See the six mysterious gates: Tu Thieàn Luïc Dieäu Four dhyana heavens. Moân—The six mysterious gates or ways of 5-8)Arupadhatu (skt)—Töù Thieàn Voâ Saéc Giôùi: practicing meditation, consisting mostly of Four formless-realm-meditations have the breathing exercises—Saùu cöûa huyeàn dieäu trong tu formless heaven as their objective. It is a taäp thieàn ñònh, ña phaàn laø thöïc taäp thôû. ** See Six well-known fact that in the Buddha's career wonderful doors. he practiced the formless dhyana with Arada Practice of mental development: Tu taäp thieàn Kalama, and ascetic who attained the mental quaùn (phaùt trieån taâm linh)—The practice of state of boundless consciousness, and Udraka mental development and the study of the Doctrine Ramaputra, another ascetic who reached the must go in pairs—Söï thöïc haønh tu taäp thieàn ñònh highest stage of being neither conscious nor vaø nghieân cöùu giaùo lyù phaûi ñi ñoâi. unconscious. Finally, the would-be Buddha Practice (v) that is mindful of the karma we surpassed his teachers and, having found no produce: Thöïc haønh tænh thöùc veà nhöõng nghieäp more to learn from them, went his own way in mình ñang gaây taïo. spite of their eager requests to stay and train Practice of morality: Silacaro (p)—Thöïc haønh their respective pupils—Voâ Saéc Giôùi Thieàn giôùi luaät. laáy Voâ saéc Giôùi Thieân laøm ñoái töôïng. Theo Practice the most severe ways of life: Tu taäp truyeàn thuyeát, Ñöùc Phaät tu taäp Voâ saéc thieàn ñeä nhaát khoå haïnh. vôùi Arada Kalama, moät nhaø tu khoå haïnh ñaõ Practice of Nirvanic action, not cutting off ñaït ñöôïc traïng thaùi Thöùc Voâ Bieân; vaø vôùi Udraka Ramaputra, moät nhaø tu khoå haïnh khaùc the continuity of birth and death: Haïnh Nieát ñaõ ñaït ñöôïc traïng thaùi cao nhaát laø Phi töôûng baøn, vì chaúng döùt sanh töû noái tieáp. phi phi töôûng xöù ñònh. Cuoái cuøng Ñöùc Phaät ñaõ

Practice of nonattachment: Haïnh Voâ tröôùc— Practice in the realm of desire, to teach The practice of nonattachment, one of the ten beings in that realm: Haïnh duïc giôùi vì muoán Bodhisattva practices—Haïnh khoâng bao giôø chaáp giaùo hoùa chuùng sanh coõi duïc. tröôùc—See Ten kinds of practice of great Practice-Recitation: Söï Trì. enlightening beings. 1) Reciting the Buddha-name at the level of Practice of non confusion: Haïnh Ly si loaïn— phenomenal level means believing that The practice of non confusion, one of the ten Amitabha Buddha exists in His Pure Land in Bodhisattva practices—Haïnh tu haønh xa lìa si the West, but not yet comprehending that he loaïn—See Ten kinds of practice of great is a Buddha created by the Mind, and that this enlightening beings. Mind is Buddha. It means you resolve to Practice of non-opposition: Haïnh Voâ saân make vows and to seek birth in the Pure Land,

haän—The practice of non-opposition, one of the like a child longing for its mother, and never ten Bodhisattva practices—Haïnh khoâng saân haän forgetting her for a moment—Ngöôøi “söï trì” vôùi chuùng sanh moïi loaøi—See Ten kinds of laø ngöôøi tin coù Phaät A Di Ñaø ôû coõi taây Phöông practice of great enlightening beings. Tònh Ñoä, nhöng chöa thoâng hieåu theá naøo laø Practice on non-self: Haïnh Voâ ngaõ tu—Non- “Taâm mình taïo taùc ra Phaät, Taâm mình chính ego discipline, seeing only the perishing self and laø Phaät.” Nghóa laø ngöôøi aáy chæ coù caùi taâm not realizing the immortal self—Tuy bieát chôn ngaõ quyeát chí phaùt nguyeän caàu vaõng sanh Tònh laø töï taïi, nhöng chæ quaùn töôûng leõ khoâng cuûa nguõ Ñoä, nhö luùc naøo cuõng nhö con thô nhôù meï uaån maø thoâi—See Three ways of discipline of a chaúng bao giôø queân—See Two levels of hearer (A). practice in reciting the Buddha-name. Practice outsider doctrine: Practice heathen 2) This is one of the two types of practices that doctrine—Tu theo ngoaïi ñaïo—See Three Most Venerable Thích Thieàn Taâm mentioned ailments (B). in The Thirteen Patriarchs of Pureland Buddhism. Practice-Recitation means having Practice (v) the path (way): Walk a path—faith that there is a Buddha named Amitabha Follow a path—Tu taäp. in the West of this Saha World, the cultivators Practice-path stage: Tu Taäp Vò—This is the should be about the theory: mind can become stage of practices. The adjustment of one’s self so Buddha, and mind is Buddha. In this way, as to proceed the path—Ñaây laø giai ñoaïn tu taäp they practice Buddha Recitation diligently hay thöïc haønh. Tröôùc tieân haønh giaû phaûi döï bò saün and vigorously like children missing their saøng ñeå tieán böôùc treân con ñöôøng tu taäp—See mother, without a moment of discontinuity. Three flavors (II). Thereafter, sincerely vow and pray to gain Practice to perfection the ten supreme rebirth in the Ultimate Bliss World. Practice- qualities: Tu taäp hoaøn bò Thaäp Ñoä Ba La Maät. Recitation simply means people reciting Practices of precepts, meditation and Buddha’s name without knowing the sutra, the wisdom: Three studies or three practices of doctrine, Mahayana, Hinayana teachings, or precepts, meditation and wisdom—Ba loaïi thöïc anything else. It is only necessary for them to haønh giôùi, ñònh vaø hueä—See Three studies. listen to the teaching of a Dharma Master that Practice the proper conduct of in the Western direction, there is a world Bodhisattvahood: Thöïc haønh Boà Taùt haïnh—See caled Ultimate Bliss; in that world there are Amitabha Buddha, Avalokitesvara, Ten vows of a Bodhisattva. Mahasthamaprapta, and Great Ocean Practice and its realization: Practice and its Assembly of Peaceful Bodhisattvas. To evidential results—Giaùo haïnh chöùng. regularly and diligently practice Reciting Amitabha Buddha’s Name as many times as they possibly can, follow by reciting the three

enlightened ones of Avalokitesvara, Practice of religious life: Haønh—See Eight Mahasthamaprapta, and Great Ocean dharmas, and Eight essential things. Assembly of Peaceful Bodhisattvas. Practice of repentance: Tu Saùm—To undergo Thereafter, sincerely and wholeheartedly vow the discipline of penitence—Pheùp tu saùm hoái and pray to gain rebirth in the Pureland of (phaùt nguyeän trì tuïng saùm hoái moãi ngaøy, hoaëc Ultimate Bliss. After hearing the above tröôùc töôïng Phaät laøm leã aên

naên saùm hoái. Trì tuïng teachings, practictioners should maintain and saùm hoái roài phaûi aên ôû cho chaân chính, khoâng cultivate as they were taught, making vows to phaïm ba nghieäp thaân, khaåu, yù). pray for rebirth in the Ultimate Bliss World Practice of repentance and bowing to the for the remainder of their lives, to their last Buddhas: Leã Phaät saùm hoái. bath, and even after they have passed away, they continue to remember to recite Buddha's Practice right speech: Thöôøng thöïc haønh chaùnh ngöõ, rôøi loãi ngöõ nghieäp, tuøy thuaän Thaùnh ngoân— name without forgetting. This is called Practice-Recitation. Bodhisattvas always practice right speech, getting Cultivators are rid of faults of speech and following the words of guaranteed to gain rebirth in the Ultimate sages—See Ten kinds of path of Great Bliss World—Ñaây laø moät trong hai loaïi haønh Enlightening Beings (8). trì maø Hoøa Thöôïng Thích Thieàn Taâm ñaõ noùi Practice of all roots of goodness: Haïnh laøm taát ñeán trong Lieân Toâng Thaäp Tam Toå. Tin coù caû caùc thieän caên vaø khieán cho chuùng taêng Phaät A Di Ñaø ôû phöông Taây, vaø hieåu roõ caùi lyù tröôûng—Practice of all roots of goodness, to cause taâm naøy laøm Phaät, taâm naøy laø Phaät, neân chæ them all to grow, one of the ten kinds of practice moät beà chuyeân caàn nieäm Phaät nhö con nhôù which help them attain the practice of the meï, khoâng luùc naøo queân. Roài töø ñoù chí thieát unexcelled knowledge and wisdom of Buddhas— phaùt nguyeän caàu ñöôïc Vaõng Sanh Cöïc Laïc. See Ten kinds of practice of great enlightening Söï trì coù nghóa laø ngöôøi nieäm Phaät aáy chæ beings (II). chuyeân beà nieäm Phaät, chöù khoâng caàn phaûi Practice seeking rebirth in the Pure Land: bieát kinh giaùo ñaïi thöøa, tieåu thöøa chi caû. Chæ Tu taäp caàu vaõng sanh Tònh Ñoä (haïnh tu vaõng caàn nghe lôøi thaày daïy raèng: "ÔÛ phöông Taây sanh)—According to Most Venerable Thích Thieàn coù theá giôùi Cöïc Laïc. Trong theá giôùi aáy coù Ñöùc Taâm in the Pure Land Buddhism, sentient beings Phaät A Di Ñaø, Boà Taùt Quaùn Theá AÂm, Boà Taùt in the Saha World who wish to be assured of Ñaïi Theá Chí, vaø chö Thanh Tònh Ñaïi Haûi rebirth, they should perfect two practices: the Chuùng Boà Taùt." Neáu chuyeân taâm nieäm "Nam practice of "disgust" at the five desires and the Moâ A Di Ñaø Phaät" cho thaät nhieàu ñeán heát söùc practice of joyfulness in vows—Theo Hoøa Thöôïng cuûa mình, roài keá ñeán nieäm Quaùn Theá AÂm, Thích Thieàn Taâm trong Tònh Ñoä Thaäp Nghi Hoaëc Ñaïi Theá Chí, vaø Thanh Tònh Ñaïi Haûi Chuùng Vaán Luaän, chuùng sanh trong coõi Ta Baø muoán Boà Taùt. Roài chí thieát phaùt nguyeän caàu vaõng quyeát ñònh vaõng sanh veà Taây Phöông Cöïc Laïc, sanh Cöïc Laïc maõi maõi suoát cuoäc ñôøi, cho ñeán phaûi coù ñuû hai haïnh yeãm ly nguõ duïc vaø haân giôø phuùt cuoái cuøng, tröôùc khi laâm chung cuõng nguyeän—See Two practices that lead to rebirth in vaãn nhôù nieäm Phaät khoâng queân. Haønh trì nhö the Pure Land. theá goïi laø Söï Trì, quyeát ñònh chaéc chaén seõ ñöôïc vaõng sanh Cöïc Laïc—See Two modes of Practice seeking all truths: Haïnh caàu taát caû practices. caùc phaùp, vì nhôø ñoù maø tu hoïc taát caû—Practice seeking all truths, to learn them all, one of the ten Practice a religion: Follow a religion—Thöïc haønh ñaïo giaùo. kinds of practice which help them attain the Practice of religious discipline and the practice of the unexcelled knowledge and

wisdom resulting enlightenment: Action and proof— of Buddhas—See Ten kinds of practice of great Knowledge or assurance derived from doing— enlightening beings (II). Haønh chöùng.

Practice is a self improvement from bad to Practice and theory: Thöïc haønh vaø lyù thuyeát. good: Tu haønh laø töï caûi thieän töø xaáu sang toát. **See Phenomenon and noumenon. Practice self-torture: Thöïc haønh khoå haïnh (töï Practice tirelessly in all ages: Tu haønh khoâng haønh xaùc). nhaøm moûi trong taát caû kieáp—There is a spiritual Practice on suffering: Phi laïc tu—Joyless, friend who helps cultivators practice tirelessly in through only contemplating misery and not all ages. This is one of the ten kinds of spiritual realizing the ultimate nirvana-joy—Tuy bieát Nieát friends who help them along the path to Baøn tòch dieät laø vui söôùng, song chæ quaùn töôûng leõ enlightenment in the Flower Adornment Sutra— khoå cuûa chö phaùp—See Three ways of discipline Coù moät loaïi thieän tri thöùc khieán trong taát caû kieáp of a hearer (A). tu haønh khoâng nhaøm moûi. Ñaây laø moät trong möôøi loaïi thieän höõu tri thöùc maø Ñöùc Phaät ñaõ daïy trong Practice all supernatural powers: Haïnh tu taäp Kinh Hoa Nghieâm—See Ten kinds of spiritual thaàn thoâng bieán hoùa, vì nhôø ñoù maø coù theå bieán friends. hoùa töï taïi ñeå hoùa ñoä chuùng sanh—Practice all supernatural powers, to be able to transform Practice of truth: Haïnh Chaân thaät—The anywhere, anytime to help sentient beings, one of practice of truth, one of the ten Bodhisattva the ten kinds of practice which help them attain practices—Haïnh tu haønh theo chaân lyù cuûa Ñöùc the practice of the unexcelled knowledge and Phaät—See Ten kinds of practice of great wisdom of Buddhas—See Ten kinds of practice of enlightening beings. great enlightening beings (II). Practice (v) virtue: Thöïc haønh giôùi haïnh. Practice Taosim: Tu Tieân—To practice Taoism Practices and vows of the Bodhisattva means to regard the preservation of the body and Universal Worthy: See Ten vows of respects of mind as an ideal, to be reborn in the Celestial Samantabhadra Bodhisattva. realm with a definite life-span, once one's Practice the way in any circumstances: Tu blessings end one may be fallen down into the evil trong moïi hoaøn caûnh. paths—Tu theo Laõo giaùo, nghóa laø luyeän "Tröôøng Practice the way of transcendence: Thöïc haønh sanh." Tuy nhieân, Phaät töû chôn thuaàn chuùng ta ai haïnh cuûa caùc moân Ba La Maät—There is a cuõng bieát raèng chö Tieân treân coõi trôøi ñeàu coù thoï spiritual friend who helps cultivators practice the maïng, khi heát phöôùc baùo vaãn phaûi traàm luaân. way of transcendence. This is one of the ten kinds Practice the teachings of Buddhism: Tu taäp of spiritual friends who help them along the path Phaät phaùp. to enlightenment in the Flower Adornment Practice the teaching of others: Haïnh Tuøy Sutra—Coù moät loaïi thieän tri thöùc giuùp chö Boà Taùt Phaùp—The religious life which is evolved from thöïc haønh haïnh cuûa caùc moân Ba La Maät. Ñaây laø practicing the teaching of others. Those who moät trong möôøi loaïi thieän höõu tri thöùc maø Ñöùc follow the truth by reason of intellectual ability, in Phaät ñaõ daïy trong Kinh Hoa Nghieâm—See Ten contrast with the non-intellectual, who put their kinds of spiritual friends. trust in others—Nhöõng ngöôøi lôïi caên tu haønh baèng

Practicing in accord with principle: Choã naèm caùch nghieàn ngaãm vaø thöïc taäp giaùo lyù, ñoái laïi vôùi tòch tònh, vì thaân taâm yeân laëng—Reclining of silent haïng ñoän caên chæ bieát tin vaøo ngöôøi khaùc. ** See tranquility (practicing with a pure body and Practices evolved from faith. mind)—See Ten kinds of reclining of Great Practice of that which is difficult to attain: Enlightening Beings. Haïnh Nan ñaéc—The practice of that which is Practicing in accord with the truth: Choã naèm difficult to attain, one of the ten Bodhisattva thieàn ñònh, vì tu haønh ñuùng lyù—Reclining of practices—Thöïc haønh nhöõng haïnh khoù ñaït ñöôïc— meditation—See Ten kinds of reclining of Great See Ten kinds of practice of great enlightening Enlightening Beings. beings.

Practicing Buddha recitation and practicing Pradanacura (skt): Doõng Thí Phaät—See the six paramitas: See Buddha recitation and Pradhanasura. Six paramitas. Pradasa (skt): Practicing all Buddha teachings: Tu taäp taát caû 1) Affliction: Naõo—See Seventy-five dharmas Phaät phaùp, töi bieát thoï kyù—See Ten ways of of the Abhidharma Kosa. receiving the prediction of Budhahood (A). 2) Devil: Quyû—See Demons. Practicing Buddhist: Ngöôøi thöïc haønh Phaät 3) Rage: Naõo—See Rage and Fifty-one phaùp. Dharmas interactive with the Mind. Practicing of the Dharma in its entirety: Pradhanasura (skt): Duõng Thí Boà Taùt—A Phaùp tuøy phaùp haønh (thöïc haønh giaùo phaùp lieân Bodhisattva now in Sakyamuni's retinue—Moät vò tuïc)—See Four factors of Stream-Attainment. Boà Taùt trong quyeán thuoäc cuûa Ñöùc Phaät Thích Ca. Practicing virtue: Ñoaïn ñöùc hay Tu ñöùc—Ñöùc Pragbodhi (skt): Baùt La Caáp Boà Ñeà—Tieàn tính do tu taäp maø coù—See Two kinds of virtue Chaùnh Giaùc Sôn. (A). 1) Tieàn Chaùnh Giaùc: Anterior to supreme enlightenment—Before entering upon Bodhi. Practicing Zen: Haønh thieàn. 2) Tieàn Chaùnh Giaùc Sôn—A mountain in Practitioner (n): Follower—Seeker of the Magadha, which sakyamuni ascended "before truth—Ngöôøi thöïc haønh. entering upon Bodhi" near Magadha. (Dharma) practitioner: Ngöôøi tu theo Phaät According to The Great T'ang Chronicles of Pradaksina (skt): Padakkhina (p)—Baùt Laït Ñaëc the Western World, Hsuan-Tsang reported Kyø Naõ—Baùt Laït Ñaëc Kyø Noa—Ñi nhieãu voøng that Sakyamuni might have been ascended on quanh—A Sanskrit term for "Circumambulation." this mountain before his enlightenment, hence Circumambulation with the right shoulder towards its name—Teân nuùi nôi maø Ñöùc Phaät ñaõ leân the object of homage. This is one of the most ñaây tröôùc khi ngaøi ñaït ñöôïc giaùc ngoä Boà Ñeà, common merit-making activities throughout the thuoäc vuøng phuï caän soâng Ni Lieân Thieàn thuoäc Buddhist world, popular among both monastics xöù Ma Kieät Ñaø. Trong Taây Vöïc Kyù, ngaøi and laypeople. It takes different forms, but its Huyeàn Trang cho raèng tröôùc khi Ñöùc Nhö Lai central practice is walking a circular route around chöùng ñöôïc Chaùnh Giaùc, ngaøi ñaõ treøo leân nuùi a holy place in a clockwise direction, an exception naày, cho neân noù coù teân laø Tieàn Chaùnh Giaùc to this is the non-Buddhist Tibetan Bon Po Sôn. tradition, whose members circumambulate in a Pragmatic (a): Thöïc duïng. counter-clockwise. The probable reason for the Pragmatic approach of Buddhism: Caùch giaûi clockwise orientation for Buddhists is the Indian

quyeát thöïc duïng cuûa Phaät giaùo—According to the notion that the left hand is ritually impure—Töø Chulamalunkya Sutra, the Buddha expressed very Baéc Phaïn duøng ñeå chæ “Ñi nhieãu voøng quanh.” Ñi clearly about the pragmatic approach of Buddhism nhieãu voøng troøn veà höôùng phaûi cuûa baäc toân kính. in everything. The Buddha himself made use of Ñaây laø moät trong nhöõng sinh hoaït veà vieäc laøm the parable of a wounded man. In the story, a man phöôùc ñöùc khaép theá giôùi Phaät giaùo, phoå caäp caû wounded by an arrow wishes to know who shot trong sinh hoaït töï vieän laãn ngoaøi ñôøi soáng taïi gia. the arrow, the direction from which it came, Loái ñi nhieãu ñeå ñaûnh leã coù nhieàu hình thöùc khaùc whether the arrowhead is made of bone or steel, nhau, nhöng söï thöïc haønh chính yeáu vaãn laø ñi boä and what kind of wood the shaft is made of before voøng quanh moät thaùnh ñòa theo chieàu kim ñoàng he will let the arrow be removed. The Buddha hoà. Moät ngoaïi leä vôùi ngöôøi Taây Taïng khoâng phaûi wanted to imply the man’s attitude with the laø Phaät töû, maø theo truyeàn thoáng coå Taây taïng attitude of those who want to know about the (Bon-Po), thì hoï ñi ngöôïc chieàu kim ñoàng hoà. Lyù origin of the universe, whether it is eternal or not, do coù leõ do hoï tin voøng theo chieàu kim ñoàng hoà finite in space or not, and so on, before they will ñoái vôùi leã laø baát tònh. undertake to practice a religion. According to the

Buddha, these people are people of idle talks and Praise (v): Pasamsa (p)—Laudation—To pleasure discusions. Such people will die uselessly praise—To overpraise—To eulogize—To chant— before they ever have the answers to all their To extol—To praise Buddha—Khen ngôïi—Xöng irrelevant questions, just as the man in the parable taùn—Taùn Thaùn—Taùn thaùn Phaät—Taùn Thaùn hay will die before he has all the answers he seeks tieáng khen—See Eight winds. about the origin and nature of the arrow. Thus the Praise to Amitabha Buddha: Taùn Phaät A Di Buddha taught: “Mankind’s most important Ñaø. priority is the reduction and elimination of *Amitabha’s Body is the color of Gold, suffering, and try not to waste the precious time on The splendor of his hallmarks has no peer, irrelevant inquiries—Theo Kinh Chulamalunkya, The light of his brow shines”round a Ñöùc Phaät ñaõ baøy toû raát roõ raøng veà tính thöïc duïng hundred worlds, trong caùch giaûi quyeát moïi vaán ñeà cuûa Phaät giaùo. Wide as the seas are his eyes pure and Ñöùc Phaät ñaõ duøng caâu chuyeän nguï ngoân veà moät Clear, shining in his brillance by ngöôøi bò thöông. Trong caâu chuyeän naøy, ngöôøi bò transformation thöông bôûi moät muõi teân muoán bieát ai laø ngöôøi baén Are countless Bodhisattvas and infinite muõi teân, muõi teân baén töø phía naøo, muõi teân laøm Buddhas, baèng xöông hay baèng saét, caùi cung laøm baèng loaïi His forty eight vows will be our liberation, goã gì tröôùc khi ngöôøi aáy cho ruùt muõi teân ra. Ñöùc In nine Lotus-stages we reach the farthest Phaät muoán aùm chæ thaùi ñoä cuûa nhöõng ngöôøi muoán shore. bieát nguoàn goác cuûa vuõ truï baát dieät hay khoâng baát -Homage to the Buddha of Western Pure dieät, khoâng gian coù taän cuøng hay khoâng taän cuøng, Land, King and Compassionate Amitabha. vaân vaân vaø vaân vaân, tröôùc khi ngöôøi aáy chòu tu taäp -Namo in the Land of Ultimate Bliss moät toân giaùo. Theo Ñöùc Phaät, ñaây laø

loaïi ngöôøi Amitabha Buddha. chæ bieát nhaøn ñaøm hyù luaän. Nhöõng ngöôøi nhö vaäy -Namo Kuan Shi Yin Great Compassion seõ cheát ñi moät caùch voâ tích söï chöù chaúng bao giôø Bodhisattva. hoï coù ñöôïc caâu traû lôøi veà nhöõng caâu hoûi khoâng -Namo Great Strength and Bodhisattva. thích ñaùng, gioáng y nhö ngöôøi ñaøn oâng trong caâu -Namo Earth Treasury King Great Vow chuyeän nguï ngoân seõ cheát tröôùc khi anh ta coù ñöôïc Bodhisattva. nhöõng caâu traû lôøi maø anh ta muoán tìm veà nguoàn -Namo Great Pure sea-Like Assembly of goác vaø baûn chaát cuûa muõi teân vaäy. Chính vì theá, Bodhisattva. Ñöùc Phaät daïy: “Öu tieân haøng ñaàu cuûa con ngöôøi laø *A Di Ñaø Phaät thaân kim saéc, giaûm thieåu hay loaïi boû khoå ñau phieàn naõo, chöù Töôùng haûo quang minh voâ ñaúng luaân, ñöøng phí thôøi giôø quyù baùu vaøo nhöõng ñoøi hoûi Baïch haøo uyeån chuyeån nguõ Tu Di, khoâng thích ñaùng.” Caùm muïc tröøng thanh töù ñaïi haûi, Pragmatism (n): Tính thöïc tieån—Tính thöïc Quang trung hoùa Phaät voâ soá öùc, duïng. Töù thaäp baùt nguyeän ñoä chuùng sanh, Pragmatism of Buddhism: Tính thöïc tieån cuûa Cöûu phaåm haøm linh ñaêng bæ ngaïn. ñaïo Phaät—Buddhism addresses only pratical -Nam Moâ Taây Phöông Cöïc Laïc Theá Giôùi problems, not in academic questions and Ñaïi töø Ñaïi bi A Di Ñaø Phaät. metaphysical theories—Phaät giaùo chæ nhaém vaøo -Nam Moâ A Di Ñaø Phaät (108 laàn) nhöõng vaán ñeà thöïc tieãn, chöù noù khoâng löu yù ñeán -Nam Moâ Ñaïi Bi Quaùn Theá AÂm Boà Taùt (3 laàn) nhöõng vaán ñeà coù tính caùch hoïc thuaät hay sieâu hình -Nam Moâ Ñaïi Theá Chí Boà Taùt (3 laàn) hoïc. -Nam Moâ Ñòa Taïng Vöông Boà Taùt (3 laàn) Prahana (skt & p): Chaùnh caàn. Nam Moâ Thanh Tònh Ñaïi Haûi chuùng Boá Taùt (3 1) Restrain: Ceasing—Giving up—Ñoaïn töø. laàn). 2) Exertion: Tinh caàn. Praise of Avalokitesvara Bodhisattva: Vaên ** See Four right efforts. Taùn Ñöùc Quaùn Theá AÂm Boà Taùt.

Praise and blame: Khen vaø cheâ. benefit, or special authority. The wise man do (I) An overview of Praise and Blame—Toång not resort to flattery; nor do they wish to be quan veà Khen Cheâ: It is natural to be happy flattered by others. The praiseworthy, they when praised and to be depressed when praise without being envious. The blamed. Praise, if worthy, is pleasing to the blameworthy, they blame not contemptuously ears. If unworthy, as in the case of flattery, but out of compassion with the object of though pleasing, it is deceptive. However, reforming others. In summary, the they all are sounds which will produce no praiseworthy, one should praise effect if they do not reach our ears. From a seriousnessly—Khen neáu ñaùng giaù thì nghe worldly standpoint, a word of praise may raát buøi tai. Neáu khoâng ñaùng giaù, nhö tröôøng bring forth special grace, special benefit, or hôïp nònh bôï, tuy thích thuù maø thöïc chaát laø löøa special authority. The wise man do not resort bòp. Tuy nhieân, chuùng chæ laø nhöõng vang to flattery; nor do they wish to be flattered by voïng, khoâng taïo aûnh höôûng gì neáu chuùng others. The praiseworthy, they praise without khoâng ñeán tai chuùng ta. Töø quan ñieåm traàn being envious. The blameworthy, they blame theá, lôøi khen coù theå ñem laïi ñaëc aân ñaëc lôïi not contemptuously but out of compassion hay ñaëc quyeàn. Toùm laïi, nhöõng gì ñaùng taùn with the object of reforming others. In tuïng neân taùn tuïng moät caùch nghieâm

chænh. summary, the praiseworthy, one should praise Tuy nhieân, baäc ñaïi tröôïng phu khoâng caàn ñeán seriousnessly. Most of ordinary people are nònh bôï, vaø cuõng khoâng mong muoán ñöôïc prone to seek the ugliness in others but not ngöôøi khaùc nònh bôï. Caùi gì ñaùng khen, hoï the good and beautiful—Ñieàu töï nhieân laø ta khen, khoâng ñoá kî. Caùi gì ñaùng traùch, hoï haõnh dieän khi ñöôïc khen vaø buoàn phieàn khi bò traùch khoâng khinh thöôøng maø vì muoán söûa ñoåi cheâ. Khen neáu ñaùng giaù thì nghe raát buøi tai. ngöôøi. Neáu khoâng ñaùng giaù, nhö tröôøng hôïp nònh bôï, (B) Blame: Cheâ—Most of ordinary people are tuy thích thuù maø thöïc chaát laø löøa bòp. Tuy prone to seek the ugliness in others but not nhieân, chuùng chæ laø nhöõng vang voïng, khoâng the good and beautiful. A sincere Buddhist taïo aûnh höôûng gì neáu chuùng khoâng ñeán tai should follow the Buddha's teaching in chuùng ta. Töø quan ñieåm traàn theá, lôøi khen coù dealing with "Praise and blame" in the theå ñem laïi ñaëc aân ñaëc lôïi hay ñaëc quyeàn. secular world. For instance, assume that Tuy nhieân, baäc ñaïi tröôïng phu khoâng caàn ñeán blame has just been made about you or your nònh bôï, vaø cuõng khoâng mong muoán ñöôïc work. Very often in such a situation you may ngöôøi khaùc nònh bôï. Caùi gì ñaùng khen, hoï feel insulted. Your ego may be damaged. But khen, khoâng ñoá kî. Caùi gì ñaùng traùch, hoï before you let such thought to arise, examine traùch khoâng khinh thöôøng maø vì muoán söûa ñoåi that blame objectively. On the one hand, if ngöôøi. Toùm laïi, nhöõng gì ñaùng taùn tuïng neân the blame given is well-founded and arises taùn tuïng moät caùch nghieâm chænh. Ña phaàn with good intention, you should accept that phaøm phu chæ chöïc tìm caùi xaáu maø khoâng bao blame in good faith so as to use it giôø tìm caùi toát vaø caùi ñeïp cuûa ngöôøi khaùc. constructively for self-improvement. On the (II) The meanings of Praise and Blame—YÙ nghóa other hand, if it is unjust, ill-founded and cuûa Khen vaø Cheâ: given with bad intention, there is still no (A) Praise—Khen: Praise, if worthy, is pleasing to reason to lose your temper and damage your the ears. If unworthy, as in the case of own mental health. Just ignore the blame flattery, though pleasing, it is deceptive. since it is untrue and you are under no However, they all are sounds which will obligation to accept it—Ña phaàn phaøm phu produce no effect if they do not reach our chæ chöïc tìm caùi xaáu maø khoâng bao giôø tìm caùi ears. From a worldly standpoint, a word of toát vaø caùi ñeïp cuûa ngöôøi khaùc. Ngöôøi Phaät töû praise may bring forth special grace, special thuaàn thaønh neân tuaân theo lôøi Phaät daïy veà caùch öùng xöû vôùi söï "Khen cheâ" cuûa thöôøng

tình theá tuïc. Chaúng haïn nhö coù ngöôøi cheâ baïn ñoäng, seõ khoâng giuùp ích gì ñöôïc cho ngöôøi aáy hay cheâ vieäc laøm cuûa baïn. Thöôøng thì baïn treân böôùc ñöôøng tu taäp töï hoaøn thieän chính caûm thaáy bò sæ nhuïc. Baûn ngaõ cuûa baïn coù theå mình. Ngöôøi Phaät töû thuaàn thaønh, thay vì bò toån thöông. Nhöng tröôùc khi ñeå cho yù töôûng khieån traùch ngöôøi khaùc, neân coù söï can ñaûm vaø naøy phaùt khôûi, baïn neân khaùch quan xem xeùt hieåu bieát veà vaán ñeà ñeå ñi ñeán söï giaûi quyeát lôøi cheâ bai ñoù. Moät maët, neáu söï cheâ bai ñöôïc thoûa ñaùng hôn. Ñieàu naøy tích cöïc hôn, vaø söï ñöa ra coù cô sôû haún hoøi vaø vôùi yù ñònh

xaây tu luyeän tích cöïc ôû taâm seõ giuùp giaûi quyeát döïng, baïn neân chaáp nhaän söï cheâ bai aáy moät nhieàu vaán ñeà, vaø cuõng giuùp bieán theá giôùi naøy caùch nghieâm chænh vaø duøng noù moät caùch höõu thaønh moät nôi toát ñeïp hôn cho moïi ngöôøi sinh ích cho vieäc töï caûi thieän chính mình. Traùi laïi, soáng. neáu söï cheâ bai ñoù voâ caên cöù vaø khoâng vôùi (IV)The Buddha's teachings on "Praise and thieän yù, baïn cuõng khoâng neân giaän döõ ñeå roài Blame"—Nhöõng lôøi Ñöùc Phaät daïy veà Khen toån haïi tinh thaàn cuûa chính mình. Baïn chæ ñôn Cheâ: giaûn queân noù ñi vaø khoâng ai baét buoäc baïn 1) The Buddha says: "Those who speak much phaûi chaáp nhaän lôøi cheâ bai voâ caên cöù ñoù. are blamed, those who speak little are (III) The ancient said: "The uncultivated man blamed, and those who are silent are also always blames others; the cultivated man blamed. In this world there is none who is not blames himself most of the time, and the blamed." In this world, except the Buddha, fully-cultivated man blames no one." A nobody is perfectly good and nobody is totally sincere Buddhist should learn to face and bad. Blame seems to be a universal legacy of handle his problems like the fully-cultivated people, for one may serve and help others to man that the ancient just taught. A sincere the best of one's ability; however latter, those Buddhist should never try to find a scapegoat very persons whom one has helped will not on which to place the blame. A sincere only find fault with him who once incurred Buddhist should not try to blame anyone, not debts or sold property to save them; but they even on himself or herself, for, to Buddhism, will also rejoice in his downfall. On one blaming on others or on self, is a negative occasion, the Buddha was invited by a attitude and will not help the person advance brahmin to his house for alms. When the on the cultivating path to perfect himself or Buddha arrived at his house, instead of herself. Instead of blaming on anyone, a entertaining the Buddha, he poured a torrent sincere Buddhist should have the courage and of abuse with the filthiest words. The Buddha understanding for a better solution to the politely inquired, "Do visitors come to your problem. This should be more positive, and a house, good Brahmin?" The brahmin said: positive frame of mind will help solve many "Yes." The Buddha asked: "What do you do problems, and also make the world a much when the visitors come?" The brahmin better place to live for everyone—Coå Ñöùc coù replied: "Oh, we prepare a sumptuous feast." daî: "Ngöôøi khoâng tu luoân cheâ bai ngöôøi If they don't eat the food you serve, then what khaùc, ngöôøi bieát tu phaàn naøo chæ töï cheâ chính would you do?" The brahmin said: "We gladly mình, vaø ngöôøi hoaøn toaøn coù tu khoâng than partake of it." The Buddha then said: "Well, traùch gì ai caû." Moät Phaät töû thuaàn thaønh neân good Brahmin, you have invited me for alms hoïc caùch ñoái ñaàu vaø giaûi quyeát nhöõng khoù and you have entertained me with abuse. I khaên cuûa mình nhö ngöôøi hoaøn toaøn bieát tu accept nothing. Please take it back." Through nhö lôøi daïy vöøa roài cuûa coå ñöùc. Moät Phaät töû this story, we see that the Buddha did not thuaàn thaønh ñöøng bao giôø tìm caùch ñoã truùt retaliate. The Buddha exhorts: "Hatreds do traùch nhieäm cho ngöôøi khaùc. Ngöôøi Phaät töû not cease through hatreds but through love thuaàn thaønh cuõng khoâng neân töï traùch laáy alone they cease."—Ñöùc Phaät

daïy: “Ngöôøi mình, vì quy loãi vaø traùch cöù ngöôøi khaùc hay töï noùi nhieàu bò cheâ, ngöôøi noùi ít bò cheâ, ngöôøi im traùch chính mình, vôùi ñaïo Phaät, ñeàu laø thuï laëng cuõng bò cheâ. Trong theá giôùi naày khoâng ai

laø ngöôøi khoâng bò cheâ.” Treân theá gian naày, tröø ôû ngay taïi Nieát Baøn duø raèng chöa ñaït ñöôïc Ñöùc Phaät ra, khoâng coù ai hoaøn toaøn toát, maø Nieát Baøn thöïc sö.” cuõng khoâng ai hoaøn toaøn xaáu. Cheâ döôøng nhö Praise of the body: Offering of the body—Thaân laø moät di saûn cuûa con ngöôøi, vì con ngöôøi ta nghieäp cuùng döôøng—See Three kinds of coù theå phuïc vuï vaø taän tình giuùp ñôû ngöôøi khaùc offerings. baèng taát caû taám loøng; tuy nhieân nhöõng ngöôøi Praise the Buddha: Taùn Phaät—See Praise to ñöôïc giuùp ñôû chaúng nhöõng laïi quay sang tìm Amitabha Buddha. loãi cuûa ngöôøi ñaõ töøng mang coâng laõnh nôï ñeå Praise the Buddha in hymns: Chant (sing) a cöùu giuùp mình, maø coøn vui möøng tröôùc söï suy hymn to praise the Buddha—Ngaâm keä taùn Phaät. suïp cuûa ngöôøi aáy. Moät laàn Ñöùc Phaät ñöôïc moät Praise door: Taùn thaùn Moân—See Five vò Baø La Moân môøi ñeán nhaø ñeå cuùng döôøng. meritorious gates of Amitabha’s Pure Land. Khi Ñöùc Phaät ñeán, thay vì laøm cho Ngaøi vui, haén ñaõ thoùa maï Ñöùc Phaät baèng nhöõng lôøi heát Praise the excellence of sages and saints: Ca söùc thoâ tuïc. Ñöùc Phaät hoûi: “Naøy oâng Baø La ngôïi caùc baäc Hieàn Thaùnh—See Ten kinds of Moân, coù phaûi khaùch ñeán thaêm nhaø oâng actions of knowledge (6). khoâng?” Ngöôøi Baø La Moân traû lôøi: “Phaûi.” Praise the generosity of another to induce Ñöùc Phaät noùi: “OÂng laøm gì khi khaùch ñeán?” the hearer to bestow presents: Thuyeát sôû ñaéc Ngöôøi Baø La Moân noùi: “OÀ! Toâi söûa soaïn moät lôïi dó ñoäng nhôn taâm hay noùi ra caùi moái lôïi mình böõa tieäc thònh soaïn.” Ñöùc Phaät laïi hoûi: kieám ñöôïc ñeå laøm ñoäng loøng ngöôøi—See Five “Nhöng neáu khaùch khoâng aên ñöôïc thì oâng kinds of deviant livelihood. phaûi laøm sao vôùi nhöõng thöïc vaät aáy?” Ngöôøi Praise of Incense: Incense Praise—Taùn Lö Baø La Moân ñaùp: “Thì chuùng toâi phaûi vui veû Höông—See Praising incense. chia nhau aên.” Ñöùc Phaät noùi: “Toát! Naøy oâng Praise of the lips: Offering of the lips—Khaåu baïn Baø La Moân, oâng môøi ta ñeán ñaây ñeå cuùng nghieäp cuùng döôøng—See Three kinds of döôøng maø oâng laïi ñoái xöû vôùi ta baèng nhöõng offerings. lôøi thoùa maï. Ta khoâng nhaän chuùt naøo caû. Laøm Praise of the Lotus Pond: Taùn Lieân Trì. ôn nhaän laïi.” Qua caâu chuyeän treân, chuùng ta Praise of the mind: Offering of the mind—YÙ thaáy Ñöùc Phaät töø bi, khoâng traû thuø traû oaùn. nghieäp cuùng döôøng—See Three kinds of Ngaøi khuyeán khích: “Haän thuø khoâng theå chaám offerings. döùt ñöôïc haän thuø maø chæ coù tình thöông môùi chaám döùt ñöôïc haän thuø.” Praise for purifying the water: Taùn Döông Chi 2) Sincere Buddhists should always remember Tònh Thuûy. the Buddha’s teaching: “Whoever harms a *Using the pilow branch, the pure water harmless person who is pure and guiltless, the is sprinkle, evil falls back upon that fool, like dust thrown Everywhere in three thousand worlds, against the wind.” (Dhammapada 125)—Phaät Its nature is empty, yet its eight virtues töû chaân thuaàn neân luoân nhôù lôøi Phaät daî: benefit human and gods, “Ñem aùc yù xaâm phaïm ñeán ngöôøi khoâng taø Its nature is empty, vaïy, thanh tònh vaø voâ nhieãm,

toäi aùc seõ trôû laïi So there blessings and life span will be keû laøm aùc nhö ngöôïc gioù tung buïi." increased greatly. (Dhammapada 125). Eradicating offenses and getting rid of 3) The Buddha says: "He who can keep silent faults, himself when attacked, insulted and abused, Its turns their flames into red lotuses. he is in the presence of Nirvana although he -Homage to the Bodhisattvas, has not yet attained Nirvana.": Ñöùc Phaät daïy: Mahasattvas of the Clear Cool Ground (3 laàn). "Ngöôøi töï giöõ ñöôïc im laëng tröôùc nhöõng lôøi *Döông chi tònh thuûy, taán coâng chöûi bôùi vaø laïm duïng, ngöôøi ñoù ñang Bieán saùi tam thieân, Taùnh khoâng baùt ñöùc lôïi nhôn thieân,

Phaùp giôùi quaûng taêng dieân... Praising the enlightened: Joyfully praising the Dieät toäi tieâu khieân, enlightened, one of the ten ways of purifying Hoûa dieäm hoùa hoàng lieân. speech of Great Enlightening Beings—Tònh tu ngöõ -Nam Moâ Thanh Löông Ñòa Boà Taùt (3laàn). nghieäp, hoan hyû taùn thaùn Nhö Lai—See Ten ways Praise someone's noble qualities: Taùn thaùn of purifying speech of Great Enlightening Beings ñöùc haïnh cuûa ai. (I). Praise the spirit of the departed: Thaùn Linh— Praising incense: Taùn Lö Höông. Taùn thaùn coâng ñöùc cuûa ngöôøi quaù vaõng. The censer's incense is now lit. Praise the Thus Come Ones: Taùn Thaùn Chö Perfuming the Dharma realm. Phaät—Xöng taùn Nhö Lai—This is the second of The ocean wise host of Bodhisattvas inhales it the ten conducts and vows of Universal Worthy from afar. Bodhisattva. To praise all Buddhas means our Auspicious are the clouds that gather as we now body, mouth and mind must bring forth a tongue of request with hearts sincere and earnest that all subtle and wonderful eloquence prasing and Buddhas manifest. glorifying all the Thus Come Ones' sea of merits Homage to the Enlightened Being, Cloud Canopy and virtues forever—Ñaây laø haïnh nguyeän thöù hai of Fragrance, Bodhisattva, Mahasattva (3 times). trong Phoå Hieàn Thaäp haïnh Nguyeän. Taùn thaùn chö Loø höông vöøa nhen nhuùm Phaät laø troïn duøng söùc thaäm thaâm thaéng giaûi tri Phaùp giôùi ñaõ ñöôïc xoâng Chö Phaät trong haûi hoäi ñeàu xa hay kieán hieän tieàn, duøng löôõi vi dieäu phaùt ra voâ taän aâm khen ngôïi caùc coâng ñöùc cuûa caùc Ñöùc Nhö Lai, ca Theo choã keát maây laønh ngôïi ñôøi ñôøi khoâng döùt—See Five stages in a Loøng thaønh môùi aân caàn penitential service (II) (1), and Ten vows of Chö Phaät hieän toaøn thaân. respect of Samantabhadra Bodhisattva. Nam Moâ Höông Vaân Caùi Boà Taùt Ma Ha Taùt (3 Praise to the True Fragrance of Precept laàn). Samadhi: Taùn Giôùi Tam Muoäi Chaân Höông. Praising oneself is being equal to the Praise-worthy qualities: Phaåm chaát ñaùng ngôïi Buddhas: Naâng mình leân ngang vôùi Phaät—See khen—According to the Flower Adornment Sutra, Ten states of Feeling Skandha. Chapter 27, there are ten praise-worthy qualities. Praising the subtlety and supremacy of the In the concentration of the differentiated bodies of Buddhas' appearance: Khen Phaät saéc töôùng vi all sentient beings, Enlightening Beings are dieäu ñeä nhöùt—See Ten kinds of Buddha-work in lauded for ten praise-worthy qualities—Theo Kinh all worlds in all times of the Buddhas (B) (7). Hoa Nghieâm, Phaåm 27 (Thaäp Ñònh), coù möôøi Prajantara (skt): The 27th patriarch in India— Phaùp xöng taùn choã ngôïi khen ngôïi. Khi nhaäp vaøo Baùt Nhaõ Ña La, toå

thöù 27 taïi AÁn Ñoä. nhöùt thieát trí chuùng sanh sai bieät thaân ñaïi tam Prajapati (skt): Baùt La Nhaï. muoäi, chö Boà Taùt seõ truï ñöôïc möôøi phaùp xöng taùn 1) The lord of creatures, bestower of progeny: choã ngôïi khen—See Ten praise-worthy qualities. Trôøi. Praises you to your face: Tröôùc maët baïn thì 2) Creator: Hoùa coâng. taùn thaùn—See Four types of people who can be 3) The lord of life, or production: Sinh Vöông. seen as foes in disguise. 4) Brahma: Phaïm Thieân. Praising Buddha with music and song: One 5) Ñaïi Baùt La Nhaï: Mahaprajapati, name of the of the ten ways of purifying speech of Great Buddha's aunt and nurse—Ma Ha Ba Xaø Ba Enlightening Beings—Tònh tu ngöõ nghieäp, duøng Ñeà, teân cuûa baø di maãu cuûa Phaät—See aâm nhaïc ca tuïng ñeå taùn thaùn Ñöùc Nhö Lai—See Mahaprajapati. Ten ways of purifying speech of Great 6) Maha Prajapati—Sakyamuni's maternal Enlightening Beings (I). aunt—Ma Ha Ba Xaø Ba ñeà—See Mahaprajapati.

Prajna (skt): Panna (p) Baùt Nhaõ hay caùi bieát sieâu "transcendental wisdom." The fact is even vieät—Discernment—Insight—Real wisdom— when we have an intuition, the object is still Transcendental knowledge—Understanding— in front of us and we sense it, or perceive it, Wisdom. or see it. Here is a dichotomy of subject and (I) The meanings of "Prajna"—Nghóa cuûa Baùt object. In prajna this dichotomy no longer Nhaõ: exists. Prajna is not concerned with finite 1) Prajna is a Sanskrit term which means objects as such; it is the totality of things wisdom. There are three kinds of prajna: real becoming conscious of itself as such. And this mark prajna, contemplative prajna, and totality is not at all limited. An infinite totality literary prajna. Prajna also means the real is beyond our ordinary human comprehension. power to discern things and their underlying But the prajna-intuition is this principles and to decide the doubtful—Prajna "incomprehensible" totalistic untuition of the laø töø Phaïn ngöõ coù nghóa laø trí tueä (yù thöùc hay infinite, which is something that can never trí naêng). Coù ba loaïi baùt nhaõ: thaät töôùng, quaùn take place in our daily experience limited to chieáu vaø vaên töï. Baùt Nhaõ coøn coù nghóa laø thöïc finite objects or events. The prajna, therefore, löïc nhaän thöùc roõ raøng söï vaät vaø nhöõng nguyeân can take place, in other words, only when taéc caên baûn cuûa chuùng cuõng nhö xaùc quyeát finite objects of sense and intellect are nhöõng gì coøn nghi ngôø. identified with the infinite itself. Instead of 2) Prajna means transcendental knowledge—Baùt saying that the infinite sees itself, it is much Nhaõ coù nghóa laø caùi bieát sieâu vieät: Wisdom—closer to our human experience to say that an Real wisdom—According to the Mahayana object regarded as finite, as belonging in the Buddhism, only an immediate experienced dichotomous world of subject and object, is intuitive wisdom, not intelligence can help perceived by prajna from the point of view of man reach enlightenment. Therefore, to infinity. Symbolically, the finite then sees achieve prajna is synonymous with to reach itself reflected in the mirror of infinity. The enlightenment. One of the two perfections intellect informs us that the object is finite, required for Buddhahood. Transcendental but prajna contradicts, declaring it to be the wisdom—The wisdom which enables us to infinite beyond the realm of relativity. transcend disire, attachment and anger so that Ontologically, this means that all finite

we will be emancipated (not throught the objects or beings are possible because of the mercy of any body, but rather through our infinite underlying them, or that the objects own power of will and wisdom) and so that are relatively and therefore limitedly laid out we will not be reborn again and again in in the field of infinity without which they have “samsara” or transmigration—YÙ thöùc hay trí no morrings—“Prajna” thöôøng ñöôïc dòch laø naêng. Theo Phaät giaùo Ñaïi thöøa, do trí naêng “tri thöùc” trong Anh ngöõ, nhöng chính xaùc hôn tröïc giaùc vaø tröïc tieáp, chöù khoâng phaûi laø trí phaûi dòch laø “tröïc giaùc.” Ñoâi khi töø naøy cuõng naêng tröøu töôïng vaø phuïc tuøng trí tueä phaøm ñöôïc dòch laø “trí tueä sieâu vieät.” Söï thöïc thì phu maø con ngöôøi coù theå ñaït ñeán ñaïi giaùc. ngay caû khi chuùng ta coù moät tröïc giaùc, ñoái Vieäc thöïc hieän trí naêng cuõng ñoàng nghóa vôùi töôïng vaãn cöù ôû tröôùc maët chuùng ta vaø chuùng thöïc hieän ñaïi giaùc. Chính trí naêng sieâu vieät ta caûm nhaän noù, hay thaáy noù. ÔÛ ñaây coù söï naày giuùp chuùng ta chuyeån hoùa moïi heä phöôïc löôõng phaân chuû theå vaø ñoái töôïng. Trong “Baùt vaø giaûi thoaùt khoûi sanh töû luaân hoài, chöù khoâng Nhaõ” söï löôõng phaân naøy khoâng coøn hieän höõu. ôû loøng thöông xoùt hay thöông haïi cuûa baát cöù Baùt Nhaõ khoâng quan taâm ñeán caùc ñoái töôïng ai. höõu haïn nhö theá; chính laø toaøn theå tính cuûa 3) Prajna is ordinarily translated as “knowledge” nhöõng söï vaät töï yù thöùc ñöôïc nhö theá. vaø caùi in English, but to be exact “intuition” may be toaøn theå tính naøy khoâng heà bò giôùi haïn. Moät better. It is sometimes translated as toaøn theå tính voâ haïn vöôït qua taàm hieåu bieát cuûa phaøm phu chuùng ta. Nhöng tröïc giaùc Baùt

Nhaõ laø thöù tröïc giaùc toång theå “khoâng theå hieåu trieån söï hieåu bieát tröïc giaùc laø yù nieäm chuû yeáu bieát ñöôïc baèng trí cuûa phaøm phu” veà caùi voâ trong Phaät giaùo. Theo Phaät giaùo Ñaïi thöøa, haïn naøy, laø moät caùi gì khoâng bao giôø coù theå “baùt nhaõ ba la maät” laø ba la maät thöù saùu trong xaûy ra trong kinh nghieäm haèng ngaøy cuûa saùu ba la maät maø moät vò Boà Taùt tu haønh treân chuùng ta trong nhöõng ñoái töôïng hay bieán coá ñöôøng ñi ñeán Phaät quaû, vaø do trí naêng tröïc höõu haïn. Do ñoù, noùi caùch khaùc, Baùt Nhaõ chæ giaùc vaø tröïc tieáp, chöù khoâng phaûi laø trí naêng coù theå xaûy ra khi caùc ñoái töôïng höõu haïn cuûa tröøu töôïng vaø phuïc tuøng trí tueä phaøm phu maø caûm quan vaø trí naêng ñoàng nhaát vôùi chính caùi con ngöôøi coù theå ñaït ñeán ñaïi giaùc. Vieäc thöïc voâ haïn. Thay vì noùi raèng voâ haïn töï thaáy mình hieän trí naêng cuõng ñoàng nghóa vôùi thöïc hieän trong chính mình, noùi raèng moät ñoái töôïng coøn ñaïi giaùc. Chính trí naêng sieâu vieät naày giuùp bò coi laø höõu haïn, thuoäc veà theá giôùi löôõng chuùng ta chuyeån hoùa moïi heä phöôïc vaø giaûi phaân cuûa chuû theå vaø ñoái töôïng, ñöôïc tri giaùc thoaùt khoûi sanh töû luaân hoài, chöù khoâng ôû loøng bôûi Baùt Nhaõ töø quan ñieåm voâ haïn, nhö theá thöông xoùt hay thöông haïi cuûa baát cöù ai. gaàn guõi vôùi kinh nghieäm con ngöôøi cuûa chuùng 2) Prajna is really a dialectical term denoting ta hôn nhieàu. Noùi moät caùch töôïng tröng, höõu that this special process of knowing, known as haïn luùc aáy töï thaáy mình phaûn chieáu trong “abruptly seeing,” or “seeing at once,” does chieác göông cuûa voâ haïn. Trí naêng cho

chuùng not follow general laws of logic; for when ta bieát raèng ñoái töôïng höõu haïn, nhöng Baùt prajna functions one finds oneself all of a Nhaõ choáng laïi, tuyeân boá noù laø caùi voâ haïn, sudden, as if by a miracle, facing Sunyata, the vöôït qua phaïm vi cuûa töông ñoái. Noùi theo baûn emptiness of all things. This does not take theå luaän, ñieàu naøy coù nghóa laø taát caû nhöõng place as the result of reasoning, but when ñoái töôïng hay höõu theå höõu haïn coù ñöôïc laø bôûi reasoning has been abandoned as futile, and caùi voâ haïn laøm neàn taûng cho chuùng, hay psychologically when the will-power is nhöõng ñoái töôïng töông ñoái giôùi haïn trong brought to a finish—Baùt Nhaõ quaû thaät laø moät phaïm vi cuûa voâ haïn maø khoâng coù noù chuùng thuaät ngöõ bieän chöùng chæ caùi tieán trình tri thöùc chaúng coù daây neo gì caû. ñaëc bieät ñöôïc bieát ñeán nhö laø “thaáy baát thình (II) Other characteristics of Prajna—Nhöõng ñaëc lình,” hay “boãng thaáy,” “chôït thaáy,” khoâng tính khaùc cuûa Baùt Nhaõ: theo baát cöù moät ñònh luaät hay lyù luaän naøo; vì 1) In general, this refers to the development of khi Baùt Nhaõ vaän haønh thì ngöôøi ta töï thaáy caùi intuitive understanding of key Buddhist khoâng cuûa vaïn höõu moät caùch baát ngôø vaø kyø concepts. According to the Mahayana dieäu. Ñieàu naøy xaûy ra moät caùch baát thaàn vaø Buddhism, the “prajna paramita” or the khoâng do keát quaû cuûa lyù luaän, maø vaøo luùc aáy “perfection of wisdom” is the sixth of the lyù luaän nhö bò queân laõng, vaø noùi theo caùch perfections that a Bodhisattva cultivates on taâm lyù, ñoù laø vaøo luùc naêng löïc cuûa yù chí ñi the path to Buddhahood, and only an ñeán choã thaønh töïu. immediate experienced intuitive wisdom, not (III) The functions of Prajna—Duïng cuûa Baùt Nhaõ: intelligence can help man reach 1) The use of prajna contradicts everything that enlightenment. Therefore, to achieve prajna we may conceive of things worldly; it is is synonymous with to reach enlightenment. altogether of another order than our usual life. One of the two perfections required for But this does not mean that Prajna is Buddhahood—Transcendental wisdom—The something altogether disconnected with our wisdom which enables us to transcend disire, life and thought, something that is to be given attachment and anger so that we will be to us by a miracle from some unknown and emancipated (not throught the mercy of any unknowable source. If this were the case, body, but rather through our own power of prajna would be no possible use to us. It is will and wisdom) and so that we will not be true that the functioning of Prajna is discrete, reborn again and again in “samsara” or and interrupting to the progress of logical transmigration—Noùi chung, töø naøy chæ söï phaùt reasoning, but all the time it underlies it, and

without Prajna we cannot have any reasoning suddenly grasped; there is the “seeing into whatever. Prajna is at once above and in the one’s self-nature.”—Haàu nhö taát caû vaên hoïc process of reasoning. This is a contradiction, toân giaùo ñeàu chöùa ñaày nhöõng maâu thuaãn, phi formally considered, but in truth this lyù vaø nghòch lyù, vaø khoâng bao giôø coù theå coù contradiction itself is made possible because ñöôïc, vaø ñoøi hoûi tin vaø chaáp nhaän nhöõng thöù of Prajna—Caùi duïng cuûa Baùt Nhaõ maâu thuaãn aáy nhö laø chaân lyù maëc khaûi, chính laø vì tri vôùi taát

caû nhöõng gì chuùng ta coù theå nhaän thöùc thöùc toân giaùo ñaët caên baûn treân söï vaän haønh veà theá giôùi naøy; noù thuoäc veà moät traät töï hoaøn cuûa Baùt Nhaõ. Moät khi ngöôøi ta thích quan toaøn khaùc vôùi traät töï cuûa cuoäc soáng bình ñieåm Baùt Nhaõ thì taát caû nhöõng phi lyù coát yeáu thöôøng cuûa chuùng ta. Nhöng ñieàu naøy khoâng cuûa toân giaùo trôû neân coù theå hieåu ñöôïc. Noù coù nghóa Baùt Nhaõ laø moät caùi gì ñoù hoaøn toaøn gioáng nhö moät maåu chuyeän chaâm bieám hay caùch bieät vôùi ñôøi soáng, vôùi tö töôûng chuùng ta, caàn phaûi thöôûng thöùc. Treân maët phaûi cuûa noù moät caùi gì ñoù phaûi ñeán vôùi chuùng ta töø caùi phôi ra moät söï loän xoän haàu nhö khoù tin cuûa nguoàn naøo ñoù khoâng bieát vaø khoâng theå bieát caùi ñeïp, vaø ngöôøi nhaän thöùc seõ khoâng vöôït ñöôïc, baèng pheùp laï. Neáu vaäy, Baùt Nhaõ qua ñöôïc nhöõng sôïi chæ roái beng. Nhöng ngay seõkhoâng theå coù lôïi ích gì cho chuùng ta vaø khi caâu chuyeän chaâm bieám bò ñaûo ngöôïc thì chuùng ta khoâng theå ñaït ñöôïc giaûi thoaùt. Quaû taùnh caùch phöùc taïp vaø thaàn tình cuûa caùi ñeïp thaät vai troø cuûa Baùt Nhaõ laø baát lieân tuïc vaø noù aáy hieän ra. Baùt Nhaõ goàm trong söï ñaûo ngöôïc laøm giaùn ñoaïn böôùc tieán cuûa suy luaän hôïp lyù, naøy. Cho ñeán baây giôø con maét nhaän thöùc beà nhöng Baùt Nhaõ khoâng ngöøng hieän dieän döôùi maët cuûa caùi aùo, beà maët duy nhaát maø noù söï suy luaän naøy vaø neáu khoâng coù noù chuùng ta thöôøng cho pheùp chuùng ta quan saùt. Baây giôø khoâng theå suy luaän gì caû. Cuøng moät luùc Baùt boãng nhieân caùi aùo bò loän traùi, chieàu höôùng cuûa Nhaõ vöøa ôû treân vöøa ôû trong quaù trình suy caùi thaáy thình lình bò giaùn ñoaïn, khoâng coù söï luaän. Veà hính thöùc maø noùi, ñieàu naøy maâu lieân tuïc naøo cuûa caùi nhìn. Tuy nhieân do söï thuaãn, nhöng söï thaät do chính maâu thuaãn naøy giaùn ñoaïn naøy, toaøn boä caáu truùc cuûa cuoäc khaû höõu cuõng do Baùt Nhaõ ñem laïi. soáng boãng nhieân ñöôïc nhaän thöùc, ñoù laø “thaáy 2) That most of religious literature is filled with trong töï taùnh.” contradictions, absurdities, paradoxes, and (IV) Prajna and Sunyata—Baùt Nhaõ vaø Taùnh impossibilities, and demands to believe them, Khoâng: It is Prajna which lays its hands on to accept them, as revealed truths, is due to Emptiness, or Suchness, or self-nature. And the fact that religious knowledge is based on this laying-hands-on is not what it seems. This the working of Prajna. Once this viewpoint of is self-evident from what has already been Prajna is gained, all the essential said concerning things relative. Because the irrationalities found in religion become self-nature is beyond the realm of relativity, intelligible. It is like appreciating a fine piece its being grasped by Prajna cannot mean a of brocade. On the surface there is an almost grasping in its ordinary sense. The grasping bewildering confusion of beauty, and the must be no-grasping, a paradoxical statement connoisseur fails to trace the intricacies of the which is inevitable. To use Buddhist threads. But as soon as it is turned over all the terminology, this grasping is accomplished by intricate beauty and skill is revealed. Prajna non-discrimination; that is, by discrete, an act consists in this turning-over. The eye has of the conscious; not an unconscious act but hitherto followed the surface of the cloth, an act rising from self-nature itself, which is which is indeed the only side ordinarily the

unconscious—Chính Baùt Nhaõ ñaët nhöõng allows us to survey. Now the cloth is abruptly baøn tay cuûa noù leân “Taùnh Khoâng,” hay “Chôn turned over; the course of the eyesight is Nhö,” hay “Töï Taùnh.” Vaø baøn tay naøy khoâng suddenly interrupted; no continuous gazing is ñaët leân caùi maø noù hình nhö hieän höõu. Ñieàu possible. Yet by this interruption, or rather naøy roõ raøng phaùt sinh töø caùi maø chuùng ta ñaõ disruption, the whole scheme of life is noùi quan heä ñeán nhöõng söï vieäc töông ñoái. Cho

raèng töï taùnh ôû beân kia laõnh vöïc ngöï trò cuûa laø khoâng thaáy vaø khoâng thaáy laø thaáy,” hoaëc theá giôùi töông ñoái, söï naém laáy noù baèng Baùt khi noùi raèng voâ nieäm hay töï taùnh, trôû neân yù Nhaõ khoâng theå coù nghóa theo nghóa thoâng thöùc chính noù baèng phöông tieän Baùt Nhaõ, tuy thöôøng cuûa thuaät ngöõ naøy. Naém laáy maø khoâng nhieân trong yù thöùc naøy noù khoâng coù söï phaân phaûi laø naém laáy, söï xaùc quyeát khoâng theå traùnh caùch naøo giöõa chuû vaø khaùch. Do ñoù, Luïc Toå ñöôïc nghòch lyù. Theo thuaät ngöõ Phaät giaùo, söï Hueä Naêng noùi: “Ai hieåu ñöôïc chaân lyù naøy töùc naém laáy naøy coù hieäu quaû baèng söï khoâng phaân thì khoâng nghó, khoâng nhôù vaø khoâng dính bieät, nghóa laø baèng söï phaân bieät coù tính caùch maéc.” Nhöng chuùng ta phaûi nhôù raèng Luïc Toå khoâng phaân bieät. Caùi quaù trình ñoät nhieân, giaùn Hueä Naêng khoâng bao giôø giaûng moät giaùo ñoaïn, noù laø moät haønh ñoäng cuûa taâm, nhöng phaùp naøo veà caùi “Voâ” ñôn giaûn hay veà söï baát haønh ñoäng naøy, duø raèng khoâng phaûi laø khoâng ñoäng ñôn giaûn vaø Ngaøi khoâng caäy ñeán quan coù yù thöùc, phaùt sinh töø chính töï taùnh, töùc laø voâ nieäm veà caùi voâ tri trong vaán ñeà ñôøi soáng. nieäm. 2) Prajna must once be awakened in self-nature; (V) Prajna and Self-nature—Baùt Nhaõ vaø Töï for unless this is experienced we shall never Taùnh: have a chance of knowing the Buddha not 1) According to the Sixth Patriarch Hui Neng in only in ourselves but in others. But this the Platform Sutra, Prajna is awakened in awakening is no particular deed performed in self-nature abruptly, and the term “abrupt” not the realm of empirical consciousness, and for only means ‘instantaneously’, ‘unexpectedly’ this reason it is like a lunar reflection in the or ‘suddenly’, but signifies the idea that the stream; it is neither continuous nor discrete; it act of awakening which is seeing is not a is beyond birth and death; even when it is said conscious deed on the part of self-nature. In to be born, it knows no birth; even when it is other words, Prajna flashes from the said to have passed away, it knows no passing Unconscious and yet never leaves it; it away; it is only when no-mind-ness or the remains unconscious of it. This is the sense of Unconscious is seen that there are discourses saying that “seeing is no-seeing, and no- never discoursed, that there are acts that seeing is seeing,” and that the Unconscious or never acted—Ngaøy naøo ñoù Baùt Nhaõ phaûi self-nature becomes conscious of itself by ñöôïc phaùt khôûi trong töï taùnh; vì chöøng naøo means of Prajna, and yet in this consciousness chuùng ta chöa coù kinh nghieäm naøy thì khoâng there is no separation of subject and object. bao giôø chuùng ta coù ñöôïc cô hoäi bieát Phaät, Therefore, Hui-Neng says: “One who khoâng nhöõng chæ nôi baûn thaân chuùng ta maø understands this truth is without

thought, coøn nôi nhöõng ngöôøi khaùc nöõa. Nhöng söï phaùt without memory, and without attachment.” khôûi naøy khoâng phaûi laø moät haønh ñoäng ñaëc But we must remember that Hui-Neng never thuø thaønh töïu trong laõnh vöïc ngöï trò cuûa yù advocated the doctrine of mere nothingness, thöùc thöïc nghieäm, vaø vieäc naøy cuõng coù theå or mere-doing-nothing-ness, nor assumed an ñem so saùnh vôùi phaûn aûnh cuûa maët traêng trong unknown quantity in the solution of life— doøng suoái; noù khoâng phaûi lieân tuïc; noù ôû beân Theo Luïc Toå Hueä Naêng trong Kinh Phaùp Baûo kia sanh töû ; cuõng nhö khi ngöôøi ta baûo noù Ñaøn, Baùt Nhaõ ñöôïc phaùt khôûi trong töï taùnh cheát, noù khoâng bieát cheát; chæ khi naøo ñaït ñöôïc theo caùch “baát thình lình”, chöõ baát thình lình ôû traïng thaùi voâ taâm thì môùi coù nhöõng thuyeát ñaây khoâng coù nghóa laø töùc thì, theo caùch baát thoaïi chöa töøng ñöôïc noùi ra, nhöõng haønh ñoäng ngôø hay thình lình, noù cuõng coù nghóa laø haønh chöa töøng ñöôïc thöïc hieän. vi töï phaùt, noù laø caùi thaáy, khoâng phaûi laø moät 3) Also according to Hui-Neng, Prajna is the haønh ñoäng coù yù thöùc thuoäc phaàn töï taùnh. Noùi name given to self-nature, or the caùch khaùc, aùnh saùng cuûa Baùt Nhaõ phoùng ra töø Unconscious, as we call it, when it becomes voâ nieäm tuy nhieân noù khoâng bao giôø rôøi voâ conscious of itself, or rather to the act itself of nieäm; Baùt Nhaõ ôû trong voâ thöùc veà söï vaät. Ñaây becoming conscious. Prajna therefore points laø caùi maø ngöôøi ta aùm chæ khi noùi raèng “thaáy in two directions to the Unconscious and to

the world of consciousness which is now (VI) Prajna and Conscious and Unconscious unfolded. The one is call the Prajna of non- Functions—Baùt Nhaõ vaø caùi duïng cuûa Thöùc discrimination and the other the Prajna of cuõng nhö Voâ Thöùc: Prajna, which is the discrimination. When we are so deeply awakening of consciousness in the involved in the outgoing direction of Unconscious, functions in a twofold direction. consciousness and discrimination as to forget The one is towards the Unconscious and the the other direction of Prajna pointing to the other towards the conscious. The Prajna which Unconscious, we have what is technically is orientated to the Unconscious is Prajna known as “Prapanca,” imagination. Or we properly so called, while the Prajna of may state this conversely: when imagination consciousness is now called mind with the asserts itself, Prajna is hidden, and small initial letter. From this mind a dualistic discrimination has its own sway, and the pure, world takes its rise: subject and object, the undefiled surface of the Unconscious or self- inner self and the external world, and so on. nature is now dimmed. The advocates of “no- In the Mind, therefore, two aspects are also thought” or “no-mind” want us to preserve distinguishable: Prajna-mind of non- Prajna from going astray in the direction of discrimination and dualistic mind. The mind discrimination, and to have our eyes looking of the first aspect belongs to this world, but so steadily in the other direction. To attain “no- long as it linked with Prajna it is in direct mind” means to recover, objectively communication with the Unconscious, it is the speaking, the Prajna or non-discrimination. Mind; whereas the mind of the second aspect When this idea is developed in more detail is wholly of this world, and delighted with it, we shall

comprehend the significance of “no- and mixes itself with all its multiplicities. The mind” in Zen thought—Cuõng theo Luïc Toå mind of the second aspect, Hui-Neng called Hueä Naêng, Baùt Nhaõ laø caùi teân ñaët cho “Töi “thought.” Here, mind is thought, and thought Taùnh,” hay chuùng ta coøn goïi noù laø “Voâ is mind. From the relative point of view, the Thöùc,” khi noù töi yù thöùc chính noù, hay chính mind of the first aspect may be designated xaùc hôn, chính haønh ñoäng trôû thaønh yù thöùc. Do “no-mind” in contradistinction to the mind of ñoù Baùt Nhaõ chæ veà hai höôùng: Voâ thöùc vaø theá the second aspect. As the latter belongs to this giôùi cuûa yù thöùc hieän môû ra. Hình thaùi thöù nhaát side of our ordinary experience, so called, the ñöôïc goïi laø Trí Voâ Phaân Bieät vaø hình thaùi kia former is a transcendental on in terms of Zen laø Trí Phaân Bieät. Khi chuùng ta quan heä vôùi philosophy is “that which is not the mind,” or höôùng ñi ra ngoaøi cuûa yù thöùc vaø phaân bieät taïi “no-mind” or “no-thought.”—Baùt Nhaõ, söï ñieåm queân höôùng kia cuûa Baùt Nhaõ, höôùng quy phaùt khôûi cuûa yù thöùc trong Voâ Thöùc, vaän haønh taâm veà Voâ thöùc, chuùng ta coù thuaät ngöõ ñöôïc trong moät chieàu höôùng nhò boäi. Moät tieán ñeán bieát döôùi teân “Trí Töôûng Töôïng.” Hay chuùng voâ thöùc vaø moät höôùng ñeán yù thöùc. Baùt Nhaõ ta coù theå noùi ngöôïc laïi: khi trí töôûng töôïng töï höôùng veà voâ thöùc laø Baùt Nhaõ noùi moät caùch xaùc ñònh, Baùt Nhaõ bò che khuaát, söï phaân bieät rieâng bieät, trong khi aáy Baùt Nhaõ cuûa yù thöùc ngöï trò laøm chuû, vaø beà maët thanh tònh, khoâng baây giôø ñöôïc goïi laø taâm, vôùi caùch vieát thöôøng. voâ nhieãm cuûa Voâ Thöùc hay Töi Taùnh hieän thôøi Töø caùi taâm naøy theá giôùi nhò nguyeân phaùt khôûi: bò che môø. Nhöõng ai chuû tröông “voâ nieäm” chuû theå vaø khaùch theå, ngaõ beân trong vaø theá hay “voâ taâm” ñeàu mong chuùng ta ngaên Baùt giôùi beân ngoaøi, vaân vaân. Ño ñoù ngöôøi ta cuõng Nhaõ khoûi laïc theo höôùng phaân bieät vaø chuùng coù theå phaân bieät hai hình thaùi trong taâm: taâm ta cöông quyeát quay caùi nhìn theo höôùng kia. Baùt Nhaõ voâ phaân bieät vaø taâm ñoái ñaõi. Taâm Ñaït voâ taâm coù nghóa laø, noùi moät caùch khaùch cuûa hình thaùi thöù nhaát thuoäc veà theá giôùi naøy, quan, phaùt hieän ra trí voâ phaân bieät. Khi quan nhöng chöøng naøo noù coøn lieân heä vôùi Baùt Nhaõ, nieäm naøy ñöôïc phaùt trieån theâm, chuùng ta hieåu noù coøn giao thieäp tröïc tieáp vôùi Voâ Thöùc, thì ñöôïc nghóa cuûa voâ taâm, trong tö töôûng Thieàn. noù laø Taâm, trong khi aáy taâm cuûa hình thaùi thöù nhì hoaøn toaøn laø cuûa theá giôùi naøy, neáu muoán,

noù hoøa laãn vôùi caùc yeáu toá taïp ña. Caùi taâm thöù Prajna expedients: Phöông tieän Ba La Maät— hai, Luïc Toå Hueä Naêng goïi laø “Nieäm.” ÔÛ ñaây See Ten paramitas. taâm laø nieäm vaø nieäm laø taâm. Theo quan ñieåm Prajna force of purpose: Löïc Ba La Maät—See töông ñoái, taâm cuûa hình thaùi thöù nhaát coù theå Ten paramitas. goïi laø “voâ taâm” ñoái laïi vôùi “höõu taâm” cuûa Prajnagupta (skt): Baùt Nhaõ Cuùc Ña—A hình thaùi thöù nhì. trong khi caùi sau thuoäc veà Hinayana monk of southern India, who wrote phía beân naøy cuûa kinh nghieäm thöôøng nhaät against the Mahayana—Moät vò sö thuoäc tröôøng cuûa chuùng ta, caùi tröôùc thì sieâu vieät; theo phaùi Tieåu Thöøa, ngöôøi Nam AÁn, oâng ñaõ vieát thuaät ngöõ

cuûa trieát hoïc Thieàn, noù laø caùi nhöõng baøi choáng laïi tröôøng phaùi Ñaïi Thöøa. “khoâng phaûi taâm,” hay “voâ taâm” hay “voâ Prajna of the imperfect Bodhisattva nieäm.” teaching: Coäng Baùt nhaõ—Prajna of the three Prajna-bala (skt): Force of wisdom—Tueä löïc stages of Sravaka and Pratyeka-buddha and the (söùc maïnh cuûa trí tueä). imperfect bodhisattva sect—Baùt Nhaõ cuûa ba giai Prajna boat: The boat of wisdom—Attaining ñoaïn Thanh vaên, Duyeân giaùc vaø Boà Taùt—See nirvana—Thuyeàn Baùt Nhaõ. Two kinds of wisdom (C). Prajna-Bodhisattva: Baùt Nhaõ Boà taùt—Trí Tueä Prajna knowledge: Trí tueä Ba La Maät—See Kim Cang Boà Taùt—Wisdom as a female Ten paramitas. bodhisattva in the Garbhadhatu group—Vò Trung Prajnakuta-Bodhisattva (skt): Trí Tích Boà Taùt. Toân coù hình daùng gioáng nhö thieân nöõ trong Thai taïng Giôùi. Prajna meditation: Thieàn ñònh Ba La Maät—See Prajnacakshus (skt): Jnanacakshus (skt)—Tueä Ten paramitas. Nhaõn—The wisdom eye that sees all things as Prajna of meditative enlightenment on unreal. With the wisdom-eye, a Bodhisattva takes reality: Quaùn Chieáu Baùt Nhaõ—One of the three in at a glance all the wonders and kinds of Prajna, the prajna or wisdom of inconceivabilities of the spiritual realm to its meditative enlightenment on reality—Moät trong deepest abyss—Con maét trí tueä thaáy vaïn höõu giai ba loaïi Baùt Nhaõ, laáy trí tueä quaùn chieáu caùi lyù thöïc khoâng. Vôùi con maét naày, Boà Taùt neùm caùi nhìn vaøo töôùng hay nhôø thieàn quaùn maø giaùc ngoä ñöôïc chaân taát caû nhöõng caùi kyø dieäu vaø baát khaû tö nghì cuûa lyù—For more information, please see Prajna and caûnh giôùi taâm linh, thaáy taän hoá thaúm saâu xa nhaát Three Prajnas. cuûa noù. Prajna morality: Trì giôùi Ba La Maät—See Ten Prajna charity: Boá thí Ba La Maät—See Ten paramitas. paramitas. Prajantara (skt): Baùt Nhaõ Ña La—Prajantara, th Prajna conduct: Haïnh Baùt Nhaõ—Everywhere the 27 patriarch in India, native of eastern India, and at all time, our actions must be in accordance who laboured in southern India and consumed with “Prajna” at all time. Worldly people always himself by the fire of transformation, 457 A.D., brag with their mouths, but their minds are always teacher of Bodhidharma—Baùt Nhaõ Ña La laø toå deluded. This is one of the three kinds of Prajna, thöù 27 cuûa Thieàn Toâng AÁn Ñoä, queâ mieàn ñoâng the prajna or wisdom of meditative enlightenment AÁn, ngaøi laø thaày cuûa Toå Boà Ñeà Ñaït Ma. on reality—Baát cöù ôû ñaâu vaø baát cöù luùc naøo, töøng Prajna-paramita (skt): Enlightened wisdom— haønh ñoäng cuûa chuùng ta phaûi luoân kheá hôïp vôùi “trí Perfection of Knowledge—Perfection of tueä Baùt Nhaõ”. Phaøm phu luoân khoe khoang nôi wisdom—Real wisdom—Supreme wisdom— mieäng, nhöng taâm trí laïi meâ môø. Ñaây laø moät trong Wisdom leading to the shore of enlightenment— ba loaïi Baùt Nhaõ, laáy trí tueä quaùn chieáu caùi lyù thöïc Tieáng Baùt Nhaõ Ñoä—Trí Ñoä—Trí tueä Ba La töôùng hay nhôø thieàn quaùn maø giaùc ngoä ñöôïc chaân Maät—The prajna-paramita is a gate of Dharma- lyù—See Three Prajnas. illumination; for with it, we eradicate the darkness Prajna drum: Troáng baùt nhaõ. of ignorance. Among the basic desires and passions, ignorance has the deepest roots. When

these roots are loosened, all other desires and face to face? How does one get this passions, greed, anger, attachment, arrogance, realization?"—Thieän Taøi Ñoàng Töû hoûi Dieäu doubt, and wrong views are also uprooted. The Nguyeät Tröôûng Giaû: "Laøm sao ñeå hieän tieàn prajna wisdom which enables one to reach the chöùng ñaéc moân giaûi thoaùt Ba La Maät?" other shore, i.e. wisdom for salvation; the highest * Sucandra answered: "A man comes to this of the six paramitas, the virtue of wisdom as the emancipation face to face when his mind is principal means of attaining nirvana. It connotes a awakened to Prajnaparamita and stands in a knowledge of the illusory character of everything most intimate relationship to it; for then he earthly, and destroys error, ignorance, prejudice, attains self-realization in all that he perceives and heresy. In order to obtain wisdom-paramita, and understands."—Tröôûng Giaû Dieäu Nguyeät practitioner must make a great effort to meditate ñaùp: "Moät ngöôøi hieän tieàn thaân chöùng moân on the truths of impermanence, no-self, and the giaûi thoaùt naày khi naøo ngöôøi aáy phaùt khôûi dependent origination of all things. Once the roots taâm Baùt Nhaõ Ba La Maät vaø cöïc kyø töông of ignorance are severed, we can not only liberate thuaän; roài thì ngöôøi aáy chöùng nhaäp trong taát ourselves, but also teach and guide fooloish beings caû nhöõng gì maø mình thaáy vaø hieåu." to break through the imprisonment of birth and * Sudhana asked: "Does one attain self-death—Trí hueä Ba la maät laø cöûa ngoõ ñi vaøo haøo realization by listening to the talks and quang chö phaùp, vì nhôø ñoù maø chuùng ta ñoaïn tröø discourses on Prajnaparamita?"—Thieän Taøi taän goác reã boùng toái cuûa si meâ. Trong caùc phieàn Ñoàng Töû laïi thöa: "Coù phaûi do nghe nhöõng naõo caên baûn thì si meâ laø thöù phieân naõo coù goác reã ngoân thuyeát vaø chöông cuù veà Baùt Nhaõ Ba La maïnh nhaát. Moät khi goác reã cuûa si meâ bò baät tung Maät maø ñöôïc hieän chöùng hay khoâng?" thì caùc loaïi phieàn naõo khaùc nhö tham, saân, chaáp * Sucandra replied: "That is not so. Because tröôùc, maïn, nghi, taø kieán, ñeàu deã bò baät goác. Nhôø Prajnaparamita sees intimately into the truth coù trí hueä Ba La Maät maø chuùng ta coù khaû naêng and reality of all things."—Dieäu Nguyeät ñaùp: daïy doã vaø höôùng daãn nhöõng chuùng sanh si meâ. Trí "Khoâng phaûi. Bôûi vì Baùt Nhaõ Ba La Maät thaáy tueä Baùt Nhaõ khieán chuùng sanh coù khaû naêng ñaùo bæ suoát theå taùnh chaân thaät cuûa caùc phaùp maø hieän ngaïn. Trí tueä giaûi thoaùt laø ba la maät cao nhaát trong chöùng vaäy." luïc ba la maät, laø phöông tieän chaùnh ñeå ñaït tôùi nieát * Sudhana asked: Is it not that thinking comes baøn. Noù bao truøm söï thaáy bieát taát caû nhöõng huyeãn from hearing and that by thinking and hoaëc cuûa theá gian vaïn höõu, noù phaù tan boùng toái reasoning one comes to perceive what cuûa si meâ, taø kieán vaø sai laïc. Ñeå ñaït ñöôïc trí hueä Suchness is? And is this not self- Ba La Maät, haønh giaû phaûi noã löïc quaùn chieáu veà realization?"—Thieän Taøi laïi thöa: "Haù khoâng caùc söï thöïc voâ thöôøng, voâ ngaõ, vaø nhaân duyeân cuûa phaûi do nghe maø coù tö duy vaø do tö duy vaø vaïn höõu. Moät phen ñaøo ñöôïc goác voâ minh, khoâng bieän luaän maø ñöôïc thaáy Chaân Nhö laø gì? Vaø nhöõng haønh giaû töï giaûi thoaùt töï thaân, maø coøn coù haù ñaây khoâng phaûi laø töï chöùng ngoä hay sao?" theå giaùo hoùa vaø höôùng daãn

cho nhöõng chuùng sanh * Sucandra said: “That is not so. Self-realization si meâ khieán hoï thoaùt ra khoûi voøng keàm toûa cuûa never comes from mere listening and sanh töû—See Five parts of correct doctrines, and thinking. O son of a good family, I will Ten Paramitas. illustrate the matter by analogy. Listen! In a Prajna-paramita Diamond Sutras: Kinh Kim great desert there are no springs or wells; in Cang Baùt Nhaõ Ba La Maät Ña—See the spring time or summer time when it is Vajracchedika-prajna-paramita-sutra. warm, a traveller comes from the west going Prajna-paramita emancipation: Giaûi Thoaùt eastward; he meets a man coming from the Baùt Nhaõ Ba La Maät—According to the east and asks him: ''I am terribly thirsty, Avatamsaka Sutra—Theo Kinh Hoa Nghieâm. please tell mewhere I can find a spring and a * Sudhana asked Sucandra: “How does one cool refreshing shade where I may drink, come to the Prajna-paramita emancipation bathe, rest, and get revived.’ The man from the east gives the traveller, as desired, all the

information in detail, saying: ‘When you go understanding it, you will never come to the further east the road divides itself into two, realization of any truth. Son of a good family, right and left. You take the right one, and the desert means birth and death; the man going steadily further on you will surely come from the west means all sentient beings; the to a fine spring and a refreshing shade. Now, heat means all forms of confusion; thirst is son of a good family, do you think that the greed and lust; the man from the east who thirsty traveller from the west, listening to the knows the way is the Buddha or the talk about the spring and the shady trees, and Bodhisattva who, abiding in all-knowledge thinking of going to that place as quickly as has penetrated into the true nature of al things possible, can be relieved of thirst and heat and the reality of sameness; to quench the and get refreshed?—Dieäu Nguyeät ñaùp: thirst and to be relieved of the heat by “Khoâng phaûi vaäy. Khoâng heà do nghe vaø tö drinking of the refreshing fountain means the duy maø ñöôïc töï chöùng ngoä. Naày thieän nam töû, realization of the truth by oneself—Dieäu ñoái vôùi nghóa naày ta phaûi laáy moât thí duï, Nguyeät noùi theâm: “Naøy thieän nam töû, ñoái vôùi ngöôi haõy laéng nghe! Thí duï nhö trong moät sa Boà Taùt cuõng vaäy, khoâng phaûi chæ do nghe, tö maïc meânh moâng khoâng coù suoái vaø gieáng, vaøo duy vaø hueä giaûi maø coù theå chöùng nhaäp heát muøa xuaân hay muøa haï khi trôøi noùng, coù moät thaûy phaùp moân. Naøy thieän nam töû, sa maïc laø ngöôøi khaùch töø taây höôùng veà ñoâng maø ñi, gaëp chæ cho sanh töû; ngöôøi khaùch ñi töø taây sang moät ngöôøi ñaøn oâng töø phöông ñoâng ñeán, lieàn ñoâng laø chæ cho caùc loaøi höõu tình; noùng böùc laø hoûi gaõ raèng ‘toâi nay noùng vaø khaùt gheâ gôùm taát caû nhöõng söï töôùng meâ hoaëc; khaùt töùc laø laém; xin chæ cho toâi nôi naøo coù suoái trong vaø tham vaø aùi ngaõ; ngöôøi ñaøn oâng töø höôùng ñoâng boùng caây maùt meû ñeå toâi coù theå uoáng nöôùc, ñeán vaø bieát roõ ñöôøng loái laø Phaät hay Boà Taùt, taém maùt, nghæ ngôi vaø töôi tænh laïi?’ Ngöôøi an truï trong Nhaát Thieát Trí, caùc ngaøi ñaõ thaâm ñaøn oâng beøn chæ daãn caën keõ raúng ‘cöù tieáp tuïc nhaäp chaân taùnh cuûa caùc phaùp vaø thaät nghóa ñi veà höôùng ñoâng, roài seõ coù con ñöôøng chia bình ñaúng; giaûi tröø khaùt chaùy vaø thoaùt khoûi laøm hai neûo, neûo phaûi vaø neûo

traùi. Baïn neân noùng böùc nhôø uoáng doøng suoái maùt laø chæ cho haõy theo neûo beân phaûi vaø gaéng söùc maø ñi tôùi söï chöùng ngoä chaân lyù bôûi chính mình.” chaéc chaén baïn seõ ñeán moät nôi coù suoái trong * Sucandra added: “O son of a good family, the vaø boùng maùt.’ Naøy thieän nam töû, baây giôø realm of self-realization where all the wise ngöôi coù nghó raèng ngöôøi khaùch bò noùng vaø ones are living is free from materiality, fre khaùt töø höôùng taây ñeán kia, khi nghe noùi ñeán from purities as well as from defilements, free suoái maùt vaø nhöõng boùng caây, lieàn tö duy veà from grasped and grasping, free from murky vieäc ñi tôùi ñoù caøng nhanh caøng toát, ngöôøi aáy confusion; it is most excellently pure and in coù theå tröø ñöôïc côn khaùt vaø ñöôïc maùt meû its nature indestructible; whether the Buddha chaêng?” appears on earth or not, it retains its eternal * Sudhana replied: “No, he cannot; because he oneness in the Dharmadhatu. O son of a good is relieved of thirst and heat and gets family, the Bodhisattva because of this truth refreshed only when, as directed by the other, has disciplined himself in innumerable forms he actually reaches the fountain and drinks of od austerities, and realizing this Reality it and bathes in it."—Thieän Taøi ñaùp: “Daï within himself has been able to benefit all khoâng; ngöôøi aáy khoâng theå laøm theá ñöôïc; bôûi beings so that they find herein the ultimate vì ngöôøi aáy chæ tröø ñöôïc côn noùng khaùt vaø abode of safety. O son of a good family, truth ñöôïc maùt meû khi naøo theo lôøi chæ daãn cuûa keû of self-realization is validity itself, something kia maø ñi ngay ñeán doøng suoái roài uoáng nöôùc unique, reality-limit, the substance of all- vaø taém ôû ñoù.” knowledge, the inconceivable, non-dualistic * Sucandra added: “Son of a good family, even Dharmadhatu, and the perfection of so with the Bodhisattva. By merely listening emancipation.”—Dieäu Nguyeät tieáp: “Naøy to it, thinking of it, and intellectually thieän nam töû, caûnh giôùi töï chöùng cuûa caùc

Thaùnh giaû aáy khoâng coù saéc töôùng, khoâng coù distinction and acquisition were mercilessly caáu tònh, khoâng coù thuû xaû, khoâng coù tröôïc rejected. It is therefore, called the Tome of loaïn; thanh tònh toái thaéng; taùnh thöôøng baát Selection. During this period, the doctrine of hoaïi; duø chö Phaät xuaát theá hay khoâng xuaát “Void” was taught but the “Void” itself was again theá, ôû nôi phaùp giôùi taùnh, theå thöôøng nhaát. negated. In the end everything reverts to the Naøy thieän nam töû, Boà Taùt vì phaùp naày maø ultimate Void. So the time of Priajna was also haønh voâ soá caùi khoù haønh vaø khi chöùng ñöôïc called the Time of Exploring and Uniting of the phaùp theå naày thì coù theå laøm lôïi ích cho heát Dharmas, denying all analysis and unifying them thaûy chuùng sanh, khieán cho caùc loaøi chuùng all in one—Moät trong naêm thôøi giaùo thuyeát cuûa sanh roát raùo an truï trong phaùp naày. Naøy thieän Ñöùc Phaät. Thôøi Baùt Nhaõ chuû yeáu giaûng Vieân giaùo nam töû, ñoù laø phaùp chaân thaät, khoâng coù töôùng nhöng coøn lieân heä Thoâng giaùo vaø Bieät giaùo. Do ñoù dò bieät, thöïc teá, theå cuûa Nhaát thieát trí, caûnh noù chöa hoaøn toaøn vieân maõn. Trong 22 naêm cuûa giôùi baát tö nghì, phaùp giôùi baát nhò ñoù laø moân thôøi kyø naày, Ñöùc Phaät thuyeát giaûng giaùo phaùp Ñaïi giaûi thoaùt vieân maõn.” Thöøa ôû caáp cao hôn vaø baùc boû söï luyeán chaáp Tieåu * Thus, to

Prajnaparamita emancipation must Ñaïi cuûa caùc haøng ñeä töû. Ñöùc Phaät ñaõ giaûng veà be personally experienced by us, and that tính hö khoâng trong Kinh Baùt Nhaõ. Trong thôøi kyø mere hearing about it, mere learning of it, naày, Ñöùc Phaät giaûng thuyeát kinh Baùt Nhaõ vaø moïi does not help us to penetrate into the inner yù nieäm bieän bieät vaø chaáp thuû ñeàu bò quyeát lieät loaïi nature of Reality itself: Nhö vaäy moân giaûi boû. Bôûi vaäy, noù ñöôïc goïi laø thôøi "Ñaøo Thaûi." Suoát thoaùt Ba La Maät phaûi ñöôïc chöùng ngoä baèng trong thôøi kyø naày, giaùo lyù veà "khoâng" ñöôïc giaûng kinh nghieäm caù bieät cuûa mình; coøn nhö chæ daïy, nhöng chính "khoâng" laïi bò phuû nhaän. Do ñoù, nghe vaø hoïc hoûi thoâi thì chuùng ta khoâng caùch thôøi Baùt Nhaõ cuõng ñöôïc goïi laø thôøi "Hoäi Nhaát gì thaâm nhaäp vaøo giöõa loøng chaân taùnh cuûa Thieát Phaùp," nghóa laø baùc boû moïi phaân tích vaø thöïc taïi ñöôïc. thoáng nhaát chuùng laïi—See Five periods and eight Prajna-Paramita Heart Sutra: Kinh Baùt Nhaõ teachings of the T'ien-T'ai. Taâm Kinh—See Prajna-paramita Hridaya Sutra. Prajnaparamita sastra (skt): Maha-Prajna-paramita Hridaya Sutra: Baùt Nhaõ Prajnaparamita Sastra (skt)—Thích Luaän—Ñaïi Taâm Kinh—Ma Ha Baùt Nhaõ Ba La Maät Ñaïi Minh Trí Ñoä Luaän—Sastra (Commentary) on the Prajna Kinh—Phaät Thuyeát Ma Ha Baùt Nhaõ Ba La Maät paramita sutra. It is a famous philosophical Ña Taâm Kinh—Baùt Nhaõ Ba La Maät Ña Taâm Mahayana work. As the San-Lun School is much Kinh—Baùt Nhaõ Taâm Kinh U Taùn—See inclined to be negativistic idealism, there arose Prajnaparamita sutra. the more positive school, called Shih-Lun or Prajnaparamita or Lotus period: Baùt Nhaõ Four-Treatise School, which adds a fourth text by Thôøi—Thôøi kyø Baùt Nhaõ hay Lieân Hoa—One of Nagarjuna, namely, the Prajnaparamita-Sastra. the five periods of the Buddha's teachings. The This sastra is composed of 100 books ascribed to period of Prajnaparamita-Sutra or Lotus-Sutra. Magarjuna on the greater Prajna-paramita sutra, in The Time of Wisdom mainly teaches the Round which we see that Nagarjuna established his Doctrine and yet is linked with the Common and monistic view much more affirmatively than in Distinct Doctrines. Therefore, it is not quite any other text. In Nagarhuna's commentary on the perfect or complete. This phase lasted twenty-two Mahaprajnaparamita there is an annotation of the years, in which the Buddha expounded a higher fundamental principles: All conditioned things are level of provisional Mahayana and refuted his impermanent (sarva-sanskara-anityam); all disciples' attachment to the distinction between elements are selfless (sarva-dharma-anatman); Theravada and Mahayana by teaching the and Nirvana is quiescence (nirvana-santam), in doctrine non-substantiality or emptiness. He which it is said that these 'three law-seals' (signs taught the teachings of shunyata in the of Buddhism) can be extended to four by adding Prajnaparamita-sutra, and all the ideas of another, all is suffering (sarva-duhkham), or can

be abridged to one 'true state' seal. The 'true nhaát cuûa danh soá, noù chæ cho 'tuyeät ñoái.' Nguyeân state' may be translated as 'noumenon.' This lyù cuûa hoïc thuyeát Thieân Thai quy tuï treân thaät school interprets the 'true state' as 'no state' or töôùng

ñoù cuûa vaïn phaùp. Tuy nhieân, vì caû Tam ‘no truth,’ but it does not mean that it is false; ‘no Luaän vaø Töù Luaän ñeàu töø tay Ngaøi Long Thoï maø ra truth’ or ‘no state’ here means that it is not a truth caû neân khuynh höôùng toång quaùt cuûa nhöõng luaän or a state established by argument or conceived by chöùng sieâu hình trong hai phaùi naày cuõng gaàn gioáng thought but that it transcends all speech and nhau. Kinh ñöôïc ngaøi Cöu Ma La Thaäp dòch sang thought. Again, T’ien-T’ai interprets it as ‘one Hoa ngöõ vaøo khoaûng nhöõng naêm 397-415 sau Taây truth’ (eka-satya), but ‘one’ here is not a Lòch. numerical ‘one;’ it means ‘absolute.’ The Prajnaparamita sutra (skt): Baùt Nhaõ Ba La principle of the T’ien-T’ai doctrine centers on this Maät Ña Taâm Kinh. true state of all elements. However, all texts from 1) One of the smallest, but the most vital portion San-Lun and Shih-Lun are being from Nagarjuna’s in the Vast Prajnaparamita. This sutra is most hand, the general trend of metaphysical argument widely influential text of the Mahayana is much the same. The sastra was translated into Buddhism, which is thought to contain the Chinese by Kumarajiva in around 397-415 A.D.— condensed essence of the voluminous Luaän veà Kinh Baùt Nhaõ Ba La Maät Ña. Ñaây laø moät “Perfection of Wisdom” literature. It is about taùc phaåm trieát hoïc noåi tieáng cuûa Phaät Giaùo Ñaïi one page in most languages, and it consists of Thöøa. Vì phaùi Tam Luaän quaù thieân troïng veà duy a dialogue between Sakyamuni Buddha and taâm luaän phuû ñònh, neân thôøi baáy giôø naûy leân moät Avalokitesvara Bodhisattva, focusing on tröôøng phaùi tích cöïc laø Töù Luaän Toâng, baèng caùch “emptiness.” One of its most famous theâm vaøo moät taùc phaåm thöù tö cuûa Ngaøi Long statements is: “Form does not differ form Thoï, ñoù laø boä Ñaïi Trí Ñoä Luaän. Boä luaän naày goàm emptiness, emptiness does not differ from 100 quyeån do ngaøi Long Thoï Boà Taùt soaïn, giaûi form; form itself is emptiness, emptiness itself thích veà Ñaïi phaåm Baùt Nhaõ Kinh, trong ñoù Ngaøi is form; so too are feeling, cognition, Long Thoï thieát laäp quan ñieåm “Nhaát Nguyeân” cuûa formation and consciousness.” And its mình moät caùch xaùc quyeát hôn trong baát cöù taùc conclusion is also famous with the mantra: phaåm naøo khaùc. Trong luaän thích naày ngaøi Long “Gate Gate Paragate Parasamagate Bodhi Thoï chuù thích veà Ñaïi Baùt Nhaõ Kinh, coù moät chuù Svaha !” (Gone, gone beyond, gone giaûi veà nhöõng nguyeân lyù caên baûn naày: taát caû caùc completely beyond, hail awakening!”). In söï theå bò chi phoái bôûi ñieàu kieän voâ thöôøng(sarva- short, the Prajna-Paramita Heart Sutra samskara-anitya hay chö haønh voâ thöôøng); moïi literally means “the wisdom that leads to the yeáu toá ñeàu khoâng coù töï ngaõ (sarva-dharma- other shore.”—Moät trong nhöõng phaàn ngaén anatman hay chö phaùp voâ ngaõ), vaø Nieát Baøn laø söï nhöùt nhöng laïi thieát yeáu nhöùt trong boä Ñaïi vaéng laëng (nirvana-santam hay Nieát Baøn tòch Baùt Nhaõ Kinh. Ñaây laø baøi kinh coù aûnh höôûng tónh). Tam phaùp aán hay ba daáu hieäu cuûa phaùp coù roäng lôùn nhaát trong Phaät giaùo Ñaïi thöøa, chöùa theå ñöôïc quaûng dieãn thaønh boán baèng caùch theâm ñöïng phaàn coâ ñoïng chính cuûa taäp kinh nhieàu vaøo moät daáu hieäu khaùc: taát caû ñeàu leä thuoäc khoå boä “Baùt Nhaõ Ba La Maät Ña.” Baøi kinh naøy ñau (sarva-duhkkam) hay thaät töôùng aán. Coù theå chæ daøi khoaûng

chöøng moät trang trong haàu heát dòch chöõ ‘thaät töôùng aán’ laø ‘baûn theå’ (noumenon). caùc ngoân ngöõ khaùc nhau, noù bao goàm cuoäc Toâng Thieân Thai giaûi thích ‘thaät töôùng’ nhö laø ‘voâ ñoái thoaïi giöõa Ñöùc Phaät Thích Ca Maâu Ni vaø töôùng’ hay ‘voâ thaät,’ nhöng khoâng coù nghóa laø meâ Ñöùc Quaùn Theá AÂm Boà Taùt, taäp trung vaøo voïng; voâ töôùng hay voâ thaät ôû ñaây coù nghóa laø “Taùnh Khoâng.” Moät trong nhöõng lôøi kinh noåi khoâng coù moät traïng thaùi hay töôùng naøo ñöôïc thieát tieáng nhaát laø “Saéc baát dò khoâng, khoâng baát dò laäp baèng luaän chöùng hay ñöôïc truy nhaän bôûi tö saéc; saéc töùc thò khoâng, khoâng töùc thò saéc; thoï, töôûng; noù sieâu vieät caû ngoân thuyeát vaø taâm töôûng. töôûng, haønh, thöùc dieäc phuïc nhö thò.” Vaø caâu Laïi nöõa, Thieân Thai giaûi thích noù nhö laø ‘nhaát ñeá’ thaàn chuù keát luaän cuõng noåi tieáng: “Yeát ñeá, yeát (eka-satya), nhöng ‘nhaát’ ôû ñaây khoâng phaûi laø

maintain security and welfare for the country. The ñeá, ba la yeát ñeá, ba la taêng yeát ñeá, boà ñeà taùt sutra was translated into Chinese by baø ha!” Toaøn boä vaên kinh cuûa Baùt Nhaõ Ba La Maät coù nghóa laø “trí hueä ñaùo bæ ngaïn.” Kumarajiva—Kinh nhaán maïnh ñeán “Trí hueä Phaät” 2) A Sanskrit term for “Perfection of Wisdom trong vieäc duy trì an ninh phuùc lôïi trong quoác gia. Sutras.” One of the great sutras in Buddhism,Kinh ñöôïc Ngaøi Cöu Ma La Thaäp dòch ra Haùn töï. dealing with the realization of prajna. A great Prajna patience: Nhaãn nhuïc Ba La Maät. collection of texts that share a number of Prajna of the perfect Bodhisattva teaching: similar themes, the central one being a focusBaát coäng Baùt nhaõ—Baùt Nhaõ cuûa hoïc thuyeát toaøn on the “perfection of wisdom” and its thieän Boà Taùt—See Two kinds of wisdom (C). implications. The sutra is especially Prajna period: Baùt Nhaõ thôøi—The Prajna emphasized on emptiness (Shunyata). It is period, the fourth of the T’ien-T’ai five periods of recited so frequently in the temple that most the Buddha’s teaching—Thôøi kyø thöù tö trong naêm Buddhists chant it from memory. One of the thôøi kyø thuyeát giaûng cuûa Phaät—See Five periods most famous sentences in the sutra is “Form is and eight teachings of the T’ien-T’ai. no other than emptiness; emptiness is no other Prajnapti (skt): Giaû Thuyeát—Ordinary than form,” an affirmation that is frequently teaching—Doctrines dervied from the referred to in Zen. This sutra is part of the phenomenal or mental construction, or ideation—Vaipulya Sutras of the Mahayana Buddhism, Hoïc thuyeát döïa vaøo hieän töôïng hay caáu truùc taâm translated into Chinese by Hsuan-Tsang thöùc. during the T’ang dynasty, about 600 books. In structure, they totally differ from the Prajnaptimatra (skt): Vijnaptimatra (p)— discourses of the Pali Canon, though some Knowledge only—Duy thöùc (moät heä thoáng trieát important features are maintained—Phaïn ngöõ hoïc Phaät giaùo chuyeân veà phaân tích taâm lyù noäi coù nghóa laø “Baùt Nhaõ Ba La Maät Ña Kinh.”quan vaø ngoaïi quan). **See Dharmalaksana. Kinh Baùt Nhaõ Ba La Maät Ña, moät trong Prajnaptinamamatreyam (skt): Duy Giaû Thieát Danh—In accordance with to the thinking of nhöõng boä kinh lôùn cuûa Phaät giaùo noùi veà trí ordinary people or worldly way of thinking, there naêng ñaùo bæ ngaïn. Moät boä söu taäp lôùn veà kinh is an ego-substance, which, however, to Buddhist ñieån coù cuøng

moät chuû ñeà gioáng nhau, ñaïi yù theory, it is only an artificial name, not a real taäp trung vaøo "Baùt nhaõ ba la maät" vaø nhöõng existence—Theo suy nghó thoâng thöôøng thì coù moät nguï yù cuûa noù. Kinh ñöôïc nhaán maïnh veà taùnh ngaõ theå; tuy nhieân, ñoái vôùi giaùo lyù nhaø Phaät noù chæ khoâng. Kinh thöôøng ñöôïc caùc Phaät töû tuïng laø giaû danh chöù khoâng hieän höõu. thuoäc laøo trong caùc töï vieän. Moät trong nhöõng Prajnapti-pada (skt): World-system, written by caâu noåi tieáng trong kinh laø "Saéc baát dò khoâng, Maudgalyayana—Thi Thieát Tuùc Luaän, ñöôïc vieát khoâng baát dò saéc" (hình thöùc chæ laø hö khoâng, bôûi ngaøi Muïc Kieàn Lieân—See Six Legs in the hö khoâng chæ laø hình thöùc), moät coâng thöùc commentary on the Source of Knowledge. ñöôïc laäp ñi laäp laïi trong nhaø thieàn. Ñaây cuõng laø moät phaàn cuûa kinh Phöông Quaûng cuûa Phaät Prajnaptisastra (skt): The treatise on giaùo Ñaïi thöøa, ñöôïc ngaøi Huyeàn Trang dòch designations, one of the books of the sang Hoa ngöõ döôùi thôøi nhaø Ñöôøng, khoaûng Sarvastivadin Abhidharma Pitaka, written by 600 quyeån. Veà caáu truùc, boä Baùt Nhaõ Ba La Maudgalyayana, the arising of mental events, and Maät hoaøn toaøn khaùc vôùi nhöõng baøi giaûng cosmology—Moät trong caùc boä saùch cuûa Boä Luaän trong kinh ñieån Pali, tuy vaäy nhöõng ñieåm Taïng cuûa Boä phaùi Thuyeát Nhöùt Thieát Höõu Boä, chính yeáu vaãn gioáng nhau. ñöôïc vieát bôûi Ngaøi Muïc Kieàn Lieân, thaûo luaän veà Prajna-Paramita Sutra of Benevolent king caùc caùch goïi teân, trình baøy söï phaùt sinh caùc söï sutra: Karunikaraja-Prajnaparamita-Sutra (skt)— kieän taâm thöùc vaø vuõ truï luaän—See Sarvastivada Nhaân Vöông Baùt Nhaõ Ba La Maät Kinh—The sutra (II). stressed on the "Buddha wisdom" for rulers to

Prajnaptisatyata (skt): State of relative—Tuïc Vasumitra, discusses elements under the skandha Ñeá hay chaân lyù töông ñoái hay chaân lyù cuûa keû coøn analysis and a revision of that analysis under the voâ minh (chöa giaùc ngoä). heading of rupa, citta, and Caitasika dharmas; also Prajnaptivadinah (skt): Thuyeát Giaû Boä—One introduces a list of ten positive mental events— of the early eighteen Hinayana sects in India— Moät trong caùc boä saùch cuûa Boä Luaän Taïng cuûa Boä Moät trong 18 toâng phaùi Phaät giaùo Nguyeân Thuûy. phaùi Thuyeát Nhöùt Thieát Höõu Boä, ñöôïc soaïn bôûi Baø Tu Maät Ña (Theá Höõu), thaûo luaän veà nhöõng Prajnaruci (skt): Baùt Nhaõ Löu Chi—Name of a yeáu toá naèm trong laõnh vöïc phaân taùch caùc uaån vaø monk who translated the Moksha Sutra—Teân cuûa boä duyeät laïi söï phaân tích naøy döôùi caùc tieâu ñeà moät nhaø sö ñaõ dòch boä Giaûi Thoaùt Luaät Kinh. Saéc, Taâm, Sôû Höõu; coøn moät danh saùch möôøi söï Prajna is subjective: All things are objective of kieän tích cöïc cuûa taâm linh—See Sarvastivada (II) the external world prajna —External world and Six Legs in the commentary on the Source of prajna—Wisdom of all things—Caûnh giôùi baùt nhaõ. Knowledge. Prajnatara (skt): Baùt Nhaõ Ña La—Prajantara, Prackaranaryacava (skt): Hieån döông thaùnh the 27th patriarch in India, native of eastern India, giaùo luaän. who laboured in southern India and consumed Prakriti (skt): Svabhava (skt). himself by the fire of transformation, 457 A.D., (I) The meanings of "Prakriti"—Nghóa cuûa "Töï teacher of Bodhidharma—Baùt Nhaõ Ña La laø toå Taùnh": thöù 27 cuûa Thieàn Toâng AÁn Ñoä,

queâ mieàn ñoâng 1) Own nature: Self-natureOriginal or natural AÁn, ngaøi laø thaày cuûa Toå Boà Ñeà Ñaït Ma—See form of something—Original or primary Twenty eight Indian Patriarchs. substance—Töï Taùnh. Prajnatra (skt): Toå 27 Baùt nhaõ ña la—See 2) Original nature, contrasted to supreme spirit Prajnatara and Twenty eight Indian Patriarchs. or purusha. Original nature is always pure in Prajna vows: Nguyeän Ba La Maät. its original essence—Töï taùnh hay baûn taùnh, Prajna wisdom: Trí hueä Ba La Maät—See Ten traùi laïi vôùi taùnh linh thöôïng ñaúng. Töï taùnh Paramitas. luoân thanh tònh trong baûn theå cuûa noù. Prajna zealous progress: Tinh taán Ba La Maät. (II) Other definitions of "Prakriti"—Nhöõng ñònh Prajnendriya (skt): Wisdom—Hueä caên—See nghóa khaùc cuûa "Töï Taùnh": Twenty two roots. 1) Original nature: Baûn theå ñaàu tieân. Prajnopaya (skt): Trí tueä phöông tieän— 2) Original essence: Baûn theå goác. Knowledge and means. 3) Fundamental form: Hình thaùi cô baûn. Prakamya (skt)—Tuøy yù—To be able to assume 4) Original sources: Nguoàn coäi. 5) Original or primary substance is an original or any shape, or to be one or many and at will pass natural form or condition of anything: Baûn lai through the solid or through space, or through fire laø ñieàu kieän hay hình thaùi goác, hay baûn theå or water, or tranform the four elements at will, i.e. ñaàu tieân cuûa baát cöù thöù gì. turn earth into water—Coù khaû naêng laøm tuøy theo 6) Coming from the root: The original or yù mình—See Eight supernatural powers of Buddha-nature, which is the real nature of all transformation. things—Phaät taùnh xöa nay laø baûn taùnh thaät Prakara (skt): Ba La Giaø La—Moät thöù raøo caûn— cuûa chö phaùp. A containing wall—Fence. Prakriti-buddhi (skt): Boån Giaùc—Boån Minh— Prakarana (skt): Baùt Laït Ca La—A section or Original Bodhi (Baûn giaùc hay söï giaùc ngoä coù chapter of a sutra—Chöông cuûa boä kinh. saún—Original awareness or inherent Prakaranapada (skt): Phaåm Loaïi Tuùc Luaän enlightenment in the form of primal intelligence), (trình baøy cô sôû)—The basis of exposition or awareness, wisdom or knowledge, or the category-leg, one of the books of the immanent mind in all things; as contrasted with Sarvastivadin Abhidharma Pitaka, written by initial knowledge (thuûy giaùc). There are two kinds

of knowledge—Taâm theå cuûa chuùng sanh töï taùnh hindrances—Moät trong nhöõng phieàn naõo hay thanh tònh, lìa moïi voïng töôùng, saùng toû vaèng vaëc, nhöõng chöôùng ngaïi phuï. chaúng phaûi do tu maø thaønh; ñoái laïi vôùi "thuûy giaùc" 2) Idleness: Laxness—Phoùng daät—See Fifty- laø baûn taâm töø voâ thuûy ñeán nay bò voâ minh che môø. one Dharmas interactive with the Mind, and Thuûy giaùc chính laø theå cuûa baûn giaùc (ngoaøi baûn Seventy-five dharmas of the Abhidharma giaùc khoâng coù thuûy giaùc). Kosa. 1) Fundamental Truth: Lyù boån giaùc. Pramana (skt): Löôïng hay caùi nhìn coù tính caùch 2) Primal Intelligence: The immanent mind in all lyù luaän—Logical survey. things—Enlightenment—Töôùng boån giaùc. Pramana-samuccaya-sutra (skt): Taäp löôïng Prakritiprabhasvaram (skt): Töï Taùnh Thanh luaän. Tònh—Self-existent pure mind—Natural purity—Pramana-vada (skt): Nhaän Thöùc Luaän—A The nature of the original nature is always pure in Sanskrit term for "Epistemology." Tradition of its original essence—Töï

taùnh thöôøng thanh tònh Buddhist philosophy whose founder is generally trong baûn theå cuûa noù. considered to be Dignaga (480-540) and whose Prakriti-sunyata (skt): Emptiness of primary most celebrated exponent was his disciple nature—Baûn Taùnh Khoâng—Khoâng cuûa baûn Dharmakirti (530-600). The philosophers of this taùnh—See Emptiness of primary nature. school developed a widely influential system of Prakritita (p): Vieãn Vaên Thieân Töû. logic and epistemology, the elaboration of which Prakrti (skt): Baùt Caùt Ñeá. owed a great deal to their debates with Nyaya 1) Woman: Ñaøn baø. tradition of Indian philosophy. Dignaga and 2) Prakrti, name of the woman at the well who Dharmakirti, as well as later exponents (ngöôøi daãn supplied water to Ananda, seduced him, but giaûi) of the tradition such as Prajnakaragupta later became a nun: Teân ngöôøi naøng Baùt Caùt (850), Santaraksita (eighth century), Kamalasila Ñeá taïi gieáng nöôùc ñaõ duï doã ngaøi A Nan, (eighth century), and Ratnakirti (eleventh nhöng sau naày trôû thaønh moät Ni Sö. century), were primarily concerned with reasoned Prakrticarya (skt): Sô Haønh (ngöôøi tu haønh phaûi proofs based on emperical evidence, rather than bieát vaâng lôøi cha meï)—See Four courses of uncritical acceptance of scripture. The seminal attainment of Buddhahood. texts of the school are Dignaga's Compendium of Valid Cognition (Pramana-samuccaya) and Prakrti-prabhasvaram (skt): Originally pure— Dharmakirti's Commentary on Dignaga's Boån nhieân thanh tònh. Compendium of Valid Cognition (Pramana-Prakrtja (skt): Baåm sinh—Thieân baåm—Thieân varttika)—Töø Baéc Phaïn duøng ñeå chæ "Nhaän Thöùc phuù—Endowment—Inborn—Innate—Springing Luaän." Truyeàn thoáng trieát hoïc Phaät giaùo maø vò from nature—Congenital. khai sôn thöôøng ñöôïc xem nhö laø Traàn Nhö vaø Praktimoksa (skt): Giôùi Cuï Tuùc—See Complete ngöôøi daãn giaûi noåi tieáng nhaát laø ñeä töû cuûa ngaøi laø moral precepts for monks, Complete moral ngaøi Phaùp Xöùng. Nhöõng trieát gia cuûa tröôøng phaùi precepts for monks in Theravadan Buddhism, naøy khai trieån moät heä thoáng lyù luaän vaø nhaän thöùc Complete moral precepts for nuns in Mahayana luaän coù aûnh höôûng roäng raõi, maø söï giaûi thích roäng Buddhism and Pratimoksa-Sutra. raõi phaàn lôùn nhôø vaøo nhöõng cuoäc tranh luaän cuûa Pralamba (skt): Tyø Lam Baø. hoï vôùi truyeàn thoáng Nyaya cuûa trieát hoïc AÁn Ñoä. 1) Name of a strong wind: Teân cuûa moät loaïi baïo Traàn Nhö vaø Phaùp Xöùng, cuõng nhö nhöõng ngöôøi phong. daãn giaûi sau naøy cuûa truyeàn thoáng nhö caùc vò 2) Name of one of the raksasis: Teân cuûa moät Prajnakaragupta, Santaraksita, Kamalasila, vaø loaïi La saùt Nöõ. Ratnakirti, thöôøng quan taâm ñeán chöùng cöù luaän Pramada (skt): döïa treân chöùng cöù theo kinh nghieäm, hôn laø chaáp 1) Negligence: Carelessness about—Baát caån— nhaän giaùo ñieån khoâng pheâ bình. Nhöõng vaên kinh One of the Upaklesa, or secondary thuoäc veà haït gioáng cuûa tröôøng phaùi laø Toaùt Yeáu

veà Tri Thöùc Coù Hieäu Löïc cuûa Traàn Na vaø taäp pheâ goàm khoâng gieát thuù laøm thòt, vì laøm nhö vaäy, bình cuûa Phaùp Xöùng veà taäp Toaùt yeáu naøy cuûa chuùng ta chaúng nhöõng caét ngaén ñôøi soáng maø coøn Traàn Na. gaây ñau ñôùn vaø khoå sôû cho chuùng nöõa (ba lyù do Pramana (skt): Saép ñaët hay ñieàu chænh cho troïng yeáu ñeå ngaên chaën saùt sanh: a) Nghieäp baùo ñuùng—To regulate—To

arrange—To rule—To nhôn quaû: saùt nghieäp bò saùt baùo, töùc laø gieát ngöôøi rectify. seõ bò ngöôøi gieát laïi. Ñöùc Phaät daïy: “Taát caû caùc Pramiti (skt): Paramiti (skt)—Baùt Laït Maät Ñeá— loaøi höõu tình chuùng sanh loaøi naøo cuõng quyù troïng A monk from Central India, came to Kuang-Chou, thaân maïng, ñeàu tham soáng sôï cheát. Taát caû giaø treû China during the T’ang dynasty. He translated the ñeàu lo tieác giöõ thaân maïng, thaäm chí ñeán luùc giaø Surangama Sutra into Chinese around 705 A.D.— gaàn cheát ñeán nôi vaãn coøn sôï cheát. Vì quyù troïng söï Moät vò Taêng ngöôøi Trung AÁn, ñeán Quaûng Chaâu soáng, neân khi bò gia haïi laø hoï caêm thuø troïn kieáp. döôùi thôøi nhaø Ñöôøng. Ngaøi ñaõ dòch boä Kinh Thuû Luùc gaàn cheát laïi oaùn gheùt nhau, laáy oaùn ñeå traû Laêng Nghieâm sang Hoa ngöõ vaøo khoaûng naêm 705 oaùn, oaùn khoâng bao giôø chaám döùt.” b) Saùt sanh sau Taây Lòch. cuøng vôùi taâm cöùu hoä traùi nhau. c) Boài döôõng thaân taâm: Phaät giaùo caám Phaät töû ñích thaân gieát haïi, coá Pramudita (skt): Hoan Hyû Ñòa—The yù gieát haïi, nhôn gieát, duyeân gieát; khoâng cho pheùp bodhisattva’s stage of joy, the first of his ten Phaät töû cheá taïo vaø baùn caùc duïng cuï saùt sanh nhö stages (bhumi)—Sô ñòa trong Thaäp Ñòa Phaät cung teân, ñao göôm, suùng ñaïn, vaân vaân). Thöøa. **See Ten grounds. Pramudita-bhumi (skt): The Bodhisattva’s Pranatipataviratih (skt): Panatipata (p)—Not to kill or injure any living being—Khoâng saùt sanh— stage of joy—Hoan Hyû Ñòa—See Ten grounds. Against murder—Refraining from taking life— Prana (skt): Breath—Hôi thôû—Sanh löïc. See Five precepts. Pranatipatad vairamani (skt): Pranava (skt): AUM or OM—See OM. Pranatipataviratih (skt)—Not to kill—No killing— Pranayama (skt): Breath control—Restraint of Not to kill out of the pity of others—Baát Saùt breaths—Kieåm soaùt hôi thôû—Soå Töùc (quaùn hôi Sanh—Khoâng Saùt Sanh—The first of the ten thôû)—See Eight factors of Yoga concentration. commandments, not to kill the living. Not to kill will help us become kind and full of pity. This is Prani (Praniddhana) (skt): Vow—Prayer— the first Buddhist precept, binding upon clergy and Earnest wish—Vow—An earnest wish—Theä laity, not to kill and this includes not to kill, not to nguyeän—A Sanskrit term for “Aspiration.” In ask other people to kill, not to be joyful seeing general, this term refers to the fulfillment of killing, not to think of killing at any time, not to religious vows and developing a correct attitude kill oneself (commit suicide), not to praise killing toward religious practice. A bodhisattva vow, or death by saying “it’s better death for someone which is the first step on the way to enlightenment than life.” Not to kill is also including not to A vow to onself as self-dedication, usually slaughtering animals for food because by doing bodhisattva vows above to seek Bodhi and below this, you do not only cut short the lives of other to save beings or to save all beings before beings, but you also cause pain and suffering for benefiting from his own enlightenment or entering them—Khoâng saùt sanh, giôùi thöù nhaát trong thaäp into nirvana. In Mahayana Buddhism, giôùi. Khoâng saùt sanh laø khoâng gieát haïi vì loøng töø “Praniddhana” is the seventh in the tenfold list of bi maãn chuùng. Ñaây laø giôùi luaät ñaàu tieân daønh cho Paramitas that a Bodhisattva cultivates during the caû xuaát gia laãn taïi gia, khoâng saùt sanh bao goàm path to

Buddhahood—Phaïn ngöõ coù nghóa laø “Theä khoâng gieát, khoâng baûo ngöôøi gieát, khoâng hoan hyû nguyeän.” Noùi chung, ñaây laø söï hoaøn thaønh theä khi thaáy gieát, khoâng nghó ñeán gieát haïi baát cöù luùc nguyeän toân giaùo vaø phaùt trieån thaùi ñoä ñuùng veà naøo, khoâng töï vaän, khoâng taùn thaùn söï gieát hay söï vieäc tu taäp. Lôøi nguyeän do moät vò Boà Taùt noùi leân cheát baèng caùch noùi: “OÂng/baø thaø cheát ñi coøn khi khôûi ñaàu con ñöôøng tieán veà ñaïi giaùc cuûa mình. söôùng hôn soáng.” Khoâng saùt sanh cuõng bao goàm Moät lôøi töï nguyeän, thöôøng laø thöôïng caàu Phaät ñaïo khoâng gieát haïi thuù vaät. Khoâng saùt sanh cuõng bao haï hoùa chuùng sanh, hoaëc laø ñoä taän chuùng sanh

tröôùc khi thaønh Phaät, v.v. Trong Phaät giaùo Ñaïi cuûa chö Phaät ñoä khaép chuùng sanh, khieán cho Thöøa, “Nguyeän” laø ba la maät thöù baûy trong “Thaäp nhaát thieát chuùng sanh ñeàu boû meâ veà giaùc, Ba la maät” maø moät vò Boà Taùt phaûi tu taäp treân phaûn voïng quy chôn. Theo Tònh Ñoä toâng, ñöôøng tieán tôùi Phaät quaû. nguyeän töùc laø khôûi taâm tha thieát mong caàu Pranidhana (skt): To resolve—To take one’s thoaùt khoûi Ta Baø khoå luïy ñeå ñöôïc sanh veà coõi vow—Vow—Vows for bodhi and helpfulness— Cöïc Laïc yeân vui. Nguyeän Ba La Maät—Phaùt nguyeän (quyeát taâm)— (II) Categories of Resolve—Phaân loaïi Nguyeän. See Prani, and Ten Paramitas. 1) Specific vows: Bieät Nguyeän—See Specific Pranidhana paramita (skt): Vow-paramita— vows. See Vow-paramita and Ten paramitas. 2) Toång Nguyeän: Universal vows—See Universal vows. Pranidhi (skt): Quyeát Taâm Ñaït Quaû Boà Ñeà—See Four courses of attainment of Buddhahood. Pranimmita-vasavati (skt): Höõu tình coù loøng duïc ñoái vôùi söï vaät do caùc loaøi khaùc taïo ra—See Pranihita (skt): Pranidhana (skt)—Nguyeän. Beings who rejoice in the creations of others, and (I) The meanings of “Pranihita”—Nghóa cuûa Three dharmas (XXXV). Nguyeän: 1) To wish: To desire—Ao öôùc. Pranyamula-sastratika (skt): Trung Quaùn Luaän 2) Commitment: Cam keát. (boán quyeån)—Pranyamula-sastratika by 3) To pray: Caàu Nguyeän. Nagarjuna (Long Thoï), four books—See Töù Luaän. 4) A will: Lôøi höùa. Prap (skt): Prapta (skt)—To get, obtain, attain 5) To vow: Theä nguyeän—Resolve—Vow is to—Ñaéc. something that comes from the heart and soul, Prapanca (skt): Vikarsa (skt)—Papanca (p)—To a deep rooted promise, swearing to be joke—To jest—Meaningless argument— unrelenting in seeking to attain a goal. This is Sophistry—Hyù Luaän. having a certain mind-set or something one 1) Frivolous or unreal discourse: Talking vainly wishes to achieve and never give up until the or idly—Hyù Luaän—Ngoân luaän phi lyù voâ objective is realized. Thus, there there should nghóa hay noùi chuyeän voâ boå khoâng ñaâu vaøo be absolutely no reason whatsoever that ñaâu. should cause one to regress or give up that 2) Idle discussion: Hö luaän hay nhaøn ñaøm hyù vow or promise. Sincere Buddhists should luaän. vow to follow the teachings to sultivate to 3) Hindrance on spiritual progress: Phieàn naõo become Buddhas, then to use the magnificent chöôùng hay nhöõng chöôùng ngaïi treân tieán trình Dharma of enlightenment of the Buddhas and taâm thöùc. vow to give them to all sentient beings to Prapta (skt): Prap (skt)—To get, obtain, attain abandon their ignorance to cross over to to—Ñaéc. enlightenment, to

abandon delusion to follow Prapti (skt): Nhö yù thaân. truths. According to the Pureland Buddhism, 1) To reach any place at will, or to be anywhere Vow is to wish sincerely, praying to find at will: Naêng vieãn chí—Either by self- liberation from the sufferings of this saha transportation or by bringing the destination to World, to gain rebirth to the peaceful himself—Coù khaû naêng ñeán nôi xa ñöôïc hay Ultimate Bliss World—Nguyeän laø phaùt khôûi nhö yù thaân—See Eight supernatural powers of töø trong taâm töôûng moät lôøi theà, hay lôøi höùa transformation. kieân coá, vöõng beàn, nhaát quyeát theo ñuoåi yù 2) Acquisition: Ñaéc—See Twenty-four non- ñònh, muïc ñích, hoaëc coâng vieäc toát laønh naøo interactive activity dharmas, and Seventy-five ñoù cho ñeán luùc ñaït thaønh, khoâng vì baát cöù lyù dharmas of the Abhidharma Kosa. do gì maø thoái chuyeån lui suït. Phaät töû chôn Prasakha (skt): Prasaka (skt)—Baùt La Xa Khö— thuaàn neân nguyeän tu y nhö Phaät ñeå ñöôïc The fifth stage of the fetus, the limbs being thaønh Phaät, roài sau ñoù nguyeän ñem phaùp maàu

formed—Giai ñoaïn thöù naêm trong quaù trình hình 7 thì luaän cöù cuûa oâng ñöôïc Candakirti trau chuoát tæ thaønh cuûa thai nhi, trong giai ñoaïn naày chaân tay mæ vaø baûo veä, vaø nhôø nhöõng noã löïc naøy cuûa oâng ñöôïc hình thaønh. maø tröôøng phaùi naøy ñaõ trôû thaønh noåi baät cuûa Prapta (skt): Get—To attain—To obtain—Ñaéc. tröôøng phaùi Trung Quaùn ôû AÁn Ñoä, vaø veà sau naøy Prasada (skt): Baït La Sa Ñaø—Ñieän—Saûnh ñöôïc A Ñeå Sa vaø nhöõng ngöôøi khaùc truyeàn sang ñöôøng cuûa töù chuùng—An assembly hall—A Taây Taïng. temple—A palace. Prasenajit (skt): Pasenadi (p)—Thaéng Quaân—A Prasakha (skt): Prasaka (skt)—Baø La Xaû Khö— king of Kosala in Northern India, who lived at the Baùt La Xa Khö—A fetus of five to seven days, the same time with Sakyamuni Buddha. He became a fifth stage of the fetus, the limbs being formed— lay follower and supporter or devoted patron of Baøo thai töø naêm ñeán baûy ngaøy, giai ñoaïn thöù naêm Sakyamuni and the Buddhist order. He was also trong quaù trình hình thaønh cuûa thai nhi, trong giai reputed as the first to make an image of the ñoaïn naày chaân tay ñöôïc hình thaønh—See Eight Buddha. He was one of the great patrons of the stages of the human fetus. Buddha. According to the Samyutta Nikaya, one day King Pasenadi approached the Buddha and Prasama (skt): Tòch dieät—Tranquility. questioned him about his perfect enlightenment Prasanghika (skt): Making Use of referred to him as being young in years and young Consequences, a subschool of the Madhyamika in ordination. The Buddha replied, “There are four founded by the Buddhist sage Buddhapajita, a objects that your Majesty should not be student of Nagarjuna—Moät nhaùnh cuûa tröôøng phaùi disregarded or despised. They are a warrior Madhyamika, do nhaø hieàn trieát Phaät giaùo prince, a snake, fire, and a Bhikkhu. Then he Buddhapajita (moân ñoà cuûa Ngaøi Long Thoï) saùng delivered an interesting sermon on this subject to laäp. the King. At the close of the sermon the King Prasanghika-madhyamaka (skt): Tröôøng phaùi expressed his great pleasure and instantly became Heä Quaû Trung Ñaïo—A Sanskrit term for “Middle a follower of the Buddha. One day the King Way Consequence School.” One of the two dreamt sixteen unusual dreams and was greatly

divisions of Madhyamaka, the other is Svatantrika. perturbed in mind, not knowing their true This school was founded by a great disciples of significance. His Brahmin advisor interpreted Nagarjuna, named Buddhapalita (470-540). It is them to be dreams portending evil and said that Buddhapalita was the philosophical rival recommended him to make an elaborate animal of Bhavya, the founder of Svatantrika- sacrifice to ward off the dangers resulting madhyamaka. However, at the end, Buddhapalita therefrom. As advised he made all necessary championed the “use of consequence” arrangements for this inhuman sacrifice which argumentation. His position was later elaborated would have resulted in the loss of thousands of and defended by Candrakirti (seventh century), helpless animals. Queen Mallika, hearing of this and through his efforts this tradition became the barbarous act about to be perpetrated, persuaded dominant school of Madhyamaka in India, and it the King to get the dreams interpreted by the was later brought to Tibet by Atisa and others— Buddha whose understanding infinitely surpassed Töø Phaïn ngöõ duøng ñeå chæ “Tröôøng phaùi Heä Quaû that of those worldly brahmins. The King Trung Ñaïo.” Moät trong hai nhaùnh cuûa tröôøng phaùi approached the Buddha and mentioned the object Madhyamika, nhaùnh kia laø Svatantrika. Tröôøng of his visit. Relating the sixteen dreams he wished phaùi naøy do moät ñaïi ñeä töû cuûa ngaøi Long Thoï, nhaø to know their significance, and the Buddha hieàn trieát Phaät giaùo teân Buddhapajita saùng laäp. explained their significance fully to him. After Ngöôøi ta noùi raèng Buddhapalita laø ñoái thuû trieát lyù hearing the Buddha’s explanation, King Pasenadi cuûa Bhavya, vò saùng laäp ra tröôøng phaùi cancelled the animal-sacrifice—Vua Ba Tö Naëc Svatantrika. Tuy nhieân, cuoái cuøng thì cuûa xöù Kosala, veà phía Baéc AÁn, cuøng thôøi vôùi Buddhapalita voâ ñòch trong vieäc tranh luaän veà Phaät Thích Ca Maâu Ni. OÂng ñaõ trôû thaønh Phaät töû “caùch söû duïng heä quaû.” Veà sau naøy ñeán theá kyû thöù

vaø ngöôøi hoä trì Phaät vaø Taêng ñoaøn moät caùch ñaéc Prateyka-Buddhayana (skt): Duyeân Giaùc löïc. OÂng cuõng noåi tieáng laø ngöôøi taïc ra töôïng Phaät Thöøa—Bích Chi Phaät thöøa. **See Pratyeka ñaàu tieân. OÂng laø moät trong nhöõng ñaïi thí chuû cuûa Buddha. Ñöùc Phaät trong haøng vua chuùa. Theo Kinh Taïp A Prathama-dharmalokamukha (p): Sô phaùp Haøm, moät ngaøy noï vua Ba Tö Naëc ñeán yeát kieán Minh ñaïo. Ñöùc Phaät vaø hoûi veà ñaïo quaû cuûa Ngaøi ñaït thaønh Pratibimba (skt): AÛnh Töôïng—Statue— Chaùnh Giaùc luùc haõy coøn treû. Ñöùc Phaät traû lôøi: Image—Shaddows—Reflections, with no real “Taâu Ñaïi Vöông, coù boán chuyeän khoâng neân gaït boû existence or nature of their own—AÛnh töôïng hay khinh thöôøng. Ñoù laø moät hoaøng töû hieáu chieán, khoâng coù söï hieän höõu thaät söï, khoâng coù töï taùnh. moät con raén, löûa, vaø moät Tyø Kheo.” Keá ñoù Ñöùc Pratidesaniya (skt): Ba La Ñeà Xaù Ni—Höôùng Bæ Phaät thuyeát moät baøi phaùp coù yù nghóa veà ñeà taøi Hoái Toäi—Baùt Laët Ñeå Ba La Ñeà—Ba La Xaù Ni—naày. Khi Ñöùc Phaät thuyeát xong thôøi phaùp, vua Ba Ñeà Xaù Ni—Buddhist confession of offences—A Tö Naëc laáy laøm hoan hyû, xin thoï leã quy-y Tam section of the Vianyana concerning public Baûo. Keå töø ngaøy aáy vua trôû thaønh moät ñeä

töû trung confession of sins—Moät phaàn trong Luaät Taïng noùi kieân cuûa Ñöùc Phaät. Ngaøy noï vua naèm thaáy aùc veà toäi phaûi saùm hoái tröôùc chuùng—See Complete moäng, oâng baøng hoaøng lo sôï. Vò quaân sö theo ñaïo moral precepts for monks, Complete moral Baø La Moân baøn moäng, ñoaùn raèng saép coù chuyeän precepts for monks in Theravadan Buddhism, chaúng laønh, beøn baøy vua gieát traâu boø teá leã thaàn Complete moral precepts for nuns in Mahayana linh ñeå traùnh hoïa. Nghe lôøi vua truyeàn saém söûa Buddhism and Pratimoksa-Sutra—See Six kinds of moïi vieäc ñeå teá thaàn, moät nghi thöùc voâ nhaân ñaïo coù wrong-doing and Seven kinds of wrong-doing of theå laøm maát maïng soáng haèng ngaøn chuùng sanh. monks and nuns. Hoaøng Haäu Mallika nghe tin laät ñaät can giaùn vaø thuyeát phuïc vua neân ñeán haàu Ñöùc Phaät vaø xin Pratigha (skt): Sapratigha (skt). ñöôïc giaûi thích. Vua nghe lôøi, ñem caùc ñieàm 1) Saéc phaùp—Matter or form which has chieâm bao keå laïi vôùi Ñöùc Phaät vaø xin Ñöùc Phaät substantial resistance—Material or things giaûi thích yù nghóa. Ñöùc Phaät giaûi raønh reõ. Vua Ba which have form—See Three active dharmas. Tö Naëc beøn baõi boû cuoäc teá leã. 2) Opposing: Opposition—Höõu Ñoái—Ñoái laïi— Whatever is capable of offering resistence, an Prasrabdhi (skt): Confidence—Khinh an—See object or material—Baát cöù thöù gì coù khaû naêng Seventy-five dharmas of the Abhidharma Kosa. ñoái laïi. Prasrabdhi-sambodhi (skt): Khinh an— 3) Dosa (skt): Dvesa (skt)—Anger—Aversion— Riddance of all passions and ignorance and Hate—Resentment—See Three poisons. grossness or weight of body or mind, so that they 4) Hatred: Saân—Anger is one of the mula-klesa, may be light or free and at ease—Truùt ñöôïc gaùnh or root causes of suffering—Saân haän laø moät naëng duïc voïng meâ môø cho thaân taâm nheï nhaøng an trong nhöõng phieàn naõo hay caên nguyeân gaây ra tònh—See Seven Bodhyangas. ñau khoå—See Seventy-five dharmas of the Prasrabdhi-sambodhyanga (skt): Tröø ñaúng Abhidharma Kosa. giaùc chi—Tröø giaùc phaàn—Elimination as a limb of Pratijna-hetu-udaharana (skt): Toâng Nhaân the truth. Duïi—Three main branches in stating a syllogism. Prastha (skt): Baùt La Taùt Tha—A weight, This is a logical term, i.e., the hill is fiery translated as pound in Chinese—Moät ñôn vò ño (proposition); because it has smoke (reason). All löôøng dòch ra tieáng Hoa laø “caân”. that has smoke is fiery like a kitchen, and Pratapana: Mahapratapana (skt)—Hottest hell— whatever is not fiery has no smoke like a lake Cöïc Nhieät Ñòa Nguïc—Ñaïi Thieâu Chích Nguïc— (example)—Ba chi chính trong laäp löôïng. Ñaây laø Tieâu Thuïc Ñaïi Tieâu Thuïc Ñòa Nguïc—The hottest moät töø ngöõ thuoäc luaän lyù, thí duï ngoïn ñoài coù löûa laø hell, the seventh of the eight hells—Ñòa nguïc toân hay meänh ñeà; vì noù coù khoùi, laø nhaân hay lyù do. noùng nhaát, ñòa nguïc thöù baûy trong taùm ñòa nguïc Taát caû nhöõng gì coù löûa laø coù khoùi, nhö moät nhaø noùng—See Eight great hot hells.

beáp, vaø heã caùi gì khoâng coù löûa thì khoâng coù khoùi Luaät. Ñaây laø phaàn coå xöa nhaát cuûa Luaät Taïng nhö moät caùi hoà nöôùc, ñaây laø duï. baèng tieáng Ba Li. Phaïn ngöõ coù nghóa laø “Caù nhaân 1) Pratijna (skt): Toâng—Toân—Meänh ñeà—giaûi thoaùt” hay “Bieät giaûi thoaùt.” Ba La Ñeà Moäc Proposition. Xoa, coøn goïi laø

Kinh Giaûi Thoaùt, moät phaàn cuûa 2) Hetu (skt): Nhaân—Cause—Reason. Vinaya-pitaka, chöùa ñöïng caùc qui taéc kyû luaät goàm 3) Udaharana (skt): Drishtanta (skt)—Duï—Söï giôùi luaät cho tyø kheo vaø tyø kheo ni. Caùc qui taéc minh hoïa hay thí duï—Illustration or example. naày ñöôïc nhaéc laïi trong Taêng hay Ni ñoaøn moãi laàn Pratijnakaraka-vinaya (skt): Decision by laøm leã boá taùc (Uposatha) vaø ñaây laø dòp cho chö majority vote or verdict—Ña Nhôn Mích Toäi— taêng ni xöng toäi veà nhöõng thieáu xoùt ñaõ phaïm phaûi. Chuyeån leân giaùo hoäi phaân xöû baèng bieåu quyeát cuûa Tuy nhieân, luaät ñoøi hoûi vò Taêng hay vò Ni naøo ña soá—See Seven rules given in the Vinaya for phaïm toäi phaûi nhaän toäi vaø chòu kyõ luaät cuûa giaùo settling disputes among monks and nuns. ñoaøn. Caùc tröôøng phaùi khaùc nhau coù giôùi luaät khaùc Pratikranta (skt): Baùt Laït Ñeå Yeát Laïn Ña—Ñi nhau, vaø soá giôùi luaät thay ñoåi töø 227 ñeán 348. Phaät theo thöù töï—Following in order, or by degrees. giaùo Ñaïi Thöøa, Tyø kheo coù 250 giôùi vaø Tyø kheo Ni coù 348 giôùi; trong khi Phaät giaùo Nguyeân Thuûy, Pratima (skt): Buddha's image—An image or Tyø kheo coù 227 giôùi vaø Tyø kheo Ni coù 348 giôùi— likeness of a Buddha—Hình töôïng Phaät—There is See Giôùi Cuï Tuùc, and Ba Ñeà Moäc Xoa. a statement that in the fifth century A.D. the images in China were of Indian features, thick Pratimoksa Sutra (skt): Bieät Giaûi Thoaùt Kinh lips, high nose, long eyes, full jaws, etc..., but that (Luaät Taïng)—Monastic disciplinary text included after the T'ang dynasty, the form became "more in the Vinaya, and preserved separate versions for effeminate."—Vaøo theá kyû thöù naêm thì nhöõng monks and nuns. Pratimoksa-sutra is a monastic töôïng Phaät beân Trung Quoác ñeàu coù daùng veû AÁn disciplinary text included in the Vinaya. The Ñoä, moâi daày, muõi cao, maét daøi, caèm ñaày, nhöng Pratimoksa sutra is an inventory of offenses ñeán ñôøi nhaø Ñöôøng thì nhöõng hình töôïng trôû neân organized into categories classified according to "nöõ hoùa hôn." the gravity of the offense. It is recited twice a month at the Uposattha observance on the new Pratimoksa (skt): Code of monk's rules— moon and full moon, and is employed as a device Disciplinary code—Bieät giaûi thoaùt giôùi—Giôùi luaät for insuring proper monastic discipline. In addition (giôùi boån)—Pratimoksa sutra is the nucleus of the to the categories of offenses, a series of verses Vinaya-pitaka. It is the oldest part of the Pali that introduce and conclude the text. An Pitaka. "Pratimoksa" is a Sanskrit term for introduction used to call the Sangha together and "Individual liberation." Called Sutra of initiate the confessional procedure, and an emancipation or part of the Vinaya-pitaka that interrogatory formula, recited after each category contains precepts for bhiksus and bhiksunis. These of offenses, aimed at discovering who was pure precepts are recited in an assembly of the whole and who was not—Giôùi Boån Ba La Ñeà Moäc Xoa Order of monks and/or nuns at every Uposatha or hay saùch veà Giôùi Luaät cuûa töï vieän thuoäc Luaät and this is the opportunity for the monks and nuns Taïng. Luaät Ba La Ñeà Moäc Xoa bao goàm taát caû confess any violations of these rules. However, nhöõng toäi phaïm, ñöôïc soaïn thaønh nhoùm, tuøy theo the rules required a monk or nun who is guilty of möùc ñoä traàm troïng cuûa toäi. Giôùi Boån Ba La Ñeà any of these offenses is required to confess the Moäc Xoa ñöôïc tuïng

hai laàn trong thaùng vaøo dòp leã matter and submit to the appropriate discipline or Boá Taùt, luùc traêng non vaø traêng troøn. Giôùi boån Ba penalty from the Order. Different traditions have La Ñeà Moäc Xoa ñöôïc duøng nhö laø coâng cuï ñaûm different Pratimoksas, and the number of rules for baûo kyõ luaät trong töï vieän. Ngoaøi söï phaân bieät veà monks and nuns varies between 227 and 348. In giôùi luaät ra, Giôùi Boån Ba La Ñeà Moäc Xoa coøn bao Mahayana Buddhism, Bhiksus have 250 rules and goàm nhöõng caâu keä giôùi thieäu vaø keát thuùc leã Boá Bhiksunis have 348 rules; while in Theravada, Taùt. Phaàn môû ñaàu duøng ñeå keâu goïi Taêng Ni trong Bhiksus have 227 rules and Bhiksunis have 348 giaùo ñoaøn cuøng nhau baét ñaàu leã Boá Taùt vôùi rules—Kinh Bieät Giaûi Thoaùt laø coát loõi cuûa Taïng

phöông thöùc xöng toäi vaø caùch hoûi, tuïng heát toäi naày Pratisandhi (skt) Patisandhi (p): Combination qua ñeán toäi khaùc, vôùi muïc ñích khaùm phaù xem ai on return—Birth and rebirth as reunion of parts— thanh tònh vaø ai baát tònh—See Complete moral The first moment of consciousness on rebirth. precepts for monks, Complete moral precepts for Pratishthapika (skt): Intelligence—Kieán Laäp monks in Theravadan Buddhism, Complete moral Trí—See Two kinds of wisdom (B). precepts for nuns in Mahayana Buddhism and Pratishthapikabuddhi (skt): Kieán Laäp Trí—Pratimoksa-Sutra. The intelligence whereby a proposition is set up— Pratini-yama (skt): Distinction of karma—Ñònh Caùi trí nhôø ñoù moät meänh ñeà ñöôïc thieát laäp—See dò—See Twenty-four non-interactive activity Two kinds of wisdom (B). dharmas. Pratisthita-Nirvana (skt): Pratishthita-Nibbana Prati-padana (skt): Hoaøn thaønh— (p)—Voâ dö Nieát baøn—See Perfect Nirvana. Accomplishing—Causing to attain—Producing— Pratisrut (skt): AÂm höôûng—Echo. Inaugurating. Prativedha (skt): Mystic-insight—Conviction by Pratipaksa (skt): Ñoái Trò—To eliminate thinking—Chöùng ngoä. afflictions—To subdue afflictions by responding or Prativikalpa (skt): Discrimination—Phaân Bieät— facing up to and controlling them—Ñoaïn tröø phieàn See Vibhajya. naõo baèng caùch ñoái ñaàu vaø cheá ngöï. Pratitya-samutpada (skt): Paticca-samuppada Pratirupaka (skt): Haäu Nguõ Baùch Nieân. (p)—Duyeân khôûi—Duyeân sinh—Lyù nhaân 1) The last of the period of 500 years when strife duyeân—See Theory of causation and Twelvefold would prevail: Thôøi kyø 500 naêm sau cuøng. chain of causation. 2) Symbol, formal, or image period, 500 years after the nirvana: Thôøi Töôïng Phaùp, 500 naêm Pratitya-samutpada-tathata (skt): Duyeân Khôûi sau ngaøy Phaät nhaäp Nieát Baøn—See Chaân Nhö—Suchness of the factors of the Path Saddharma-pratirupaka. and suchness of the Law of Dependent Origination—See Nine kinds of non-action (B). Pratisamkhyanirodha (skt): Cessation through knowledge—Extinction through intellectual Pratyahara (skt): Withdrawal of senses—Cheá power—Traïch Dieät (ñoaïn dieät baèng tri thöùc)— Caûm—See Eight factors of Yoga concentration. Moät trong tam voâ vi phaùp—One of the three Pratyaksha (skt): Abhisamaya (skt)— Asamskritas: Abhisamaya (skt)—Immediate realization of 1) Nirvana as a result of the ability to enlightenment—Nirvana—Inner realization— discriminate the true from the false and Immediate perception, evidence of the eye or elimination of desire by means of mind

and other organ—Reasoning from the manifest—Hieän will: Nieát baøn laø dieät phaùp do söùc löïa choïn Chöùng—Hieän löôïng. cuûa chaân trí. 1) Immediate perception: Nhaän thöùc ngay lieàn 2) Nirvana is the annihilation of evil desires by dieäu quaû: The immediate realization of means of the intellect and will. Extinction enlightenment or nirvana—Inner realization. attained by an intellectual power such as 2) When an object appears before a sense-organ, Nirvana: Nieát Baøn laø söï ñoaïn dieät caùc tham the latter perceives it and recognizes it as duïc xaáu nhôø vaøo trí tueä vaø yù chí. Söï tòch dieät something external. This is immediate ñaït ñöôïc baèng naêng löïc trí tueä nhö Nieát Baøn. knowledge, forming the basis of all other ** See Three non-created dharmas, Nine kinds forms of knowledge: Khi moät söï vaät xuaát hieän of non-action, and Seventy-five dharmas of tröôùc moät cô quan caûm giaùc hay caên thì cô the Abhidharma Kosa. quan naày nhaän thöùc noù vaø nhaän bieát noù laø moät Prati-sammodana (skt): Chaøo hoûi— caùi gì ôû beân ngoaøi. Ñaây laø caùi bieát ngay lieàn, Salutation—Inquiring after a person's health— taïo thaønh neàn taûng cho taát caû caùc hình thöùc Greeting. bieát khaùc.

Pratyanta (skt): Bieân giôùi—Bordering on— Pratyaya (skt): Baùt La Ñeå Daõ—A concurrent or Adjacent or contiguous to. environment cause. There are diffreent kinds of Pratyantajanapada (skt): Bieân ñòa—A pratyaya—Duyeân hay nhaân gaây ra do hoaøn caûnh bordering country—A remote place—One of the beân ngoaøi. Coù nhieàu loaò duyeân khaùc nhau: eight inopportune situations. 1) Conditioned: Coù ñieàu kieän. Pratyatmaryajnana (skt): Vajramati (skt)—Töi 2) A co-operating cause, the concurrent occasion Giaùc Thaùnh Trí—Kim Cang trí hay phaùp giôùi theå of an event as distinguished from its taùnh trí. Töø naày goàm hai töø hôïp laïi—Personal proximate cause: Phan duyeân. apprehension of Buddha-truth. This term is a 3) The circumstantial, conditioning, or secondary combination of other two terms: pratyatma or self- cause, in contrast with the Hetu, the direct or realization, and aryajnana or jnana of the sage. fundamental cause. Hetu is the seed, Pratyaya 1) The uncaused omniscience of Vairocana: is the soil, rain, sunshine, etc. : Nhaân phuï, Thaùnh Trí sieâu vieät cuûa Phaät Tyø Loâ Giaù Na. hoaøn caûnh hay ñieàu kieän beân ngoaøi, ñoái laïi 2) The indestructible and enriching diamond vôùi nhaân chính hay chuûng töû. Nhaân (Hetu) laø wisdom of the Buddha: Trí tueä saéc beùn vaø baát haït, trong khi duyeân (Pratyaya) laø ñaát, möa, hoaïi nhö kim cöông cuûa Phaät. naéng, vaân vaân. 4) The mind can reason: Naêng Duyeân—Taâm coù Pratyaveksana-jnana (skt): Dieäu Quaùn Saùt theå lyù luaän. Trí—One of the five wisdoms mentioned in the 5) The objective: Sôû Duyeân—Ñoái töôïng cuûa lyù Shingon texts. The wisdom derived from wisdom luaän laø sôû duyeân. of profound insight (yù thöùc), or discrimination, for 6) When the mind is in contact with the objective exposition and doubt-destruction; corresponds to we have the reasoning process: Naêng Duyeân water, and is associated with Amitabha and the Sôû Duyeân—Duyeân laø taùc duïng cuûa Taâm vôùi west. According to the T'ien-T'ai and Shingon, Caûnh (Taâm vaø ñoái töôïng tieáp xuùc vôùi nhau Amita is superior over the five Wisdom Buddhas taïo ra tieán trình lyù luaän hay "Duyeân."). (Dhyani-Buddhas), even though he governs the Western Quarter, not the

center. Of the five Pratyaya-bala (skt): Duyeân Löïc—The Wisdom Buddhas, Amitabha of the West may be environmental or secondary force (the power of identical with the central Mahavairocana, the the conditioning cause, circumstance, or Buddha of homo-cosmic identity. Amitabha's contributing environement), in contrasted with the original vows, his attainment of Buddhahood of causal force or direct cause (nhaân löïc)—Söùc trôï Infinite Light and Life, and his establishment of duyeân töø nhöõng ñieàu kieän hay hoaøn caûnh beân the Land of Bliss are all fully described in the ngoaøi, ñoái laïi vôùi nhaân löïc hay nguyeân nhaân tröïc Sukhavati text—Moät trong naêm trí ñöôïc noùi ñeán tieáp. trong kinh ñieån cuûa toâng Chaân Ngoân. Trí chuyeån Pratyaya-mayam (skt): Tuøng duyeân sanh—To töø yù thöùc maø ñöôïc, trí phaân bieät caùc phaùp haûo dieäu arise from condition—Consisting condition. phaù nghi, töông öùng vôùi nöôùc vaø Phaät A Di Ñaø ôû Pratyeka Buddha (skt): Pacceka-buddha (p)— Taây phöông. Theo Tònh Ñoä vaø Chaân Toâng, Phaät A Taát Laëc Chi Ñeå Ca—Bích Chi Phaät hay Chi Phaät Di Ñaø thuø thaéng hôn caû trong soá Nguõ Trí Nhö Lai; Ñòa hay Duyeân Giaùc Phaät—Nhò Thöøa Duyeân maëc duø quoác ñoä cuûa Ngaøi ôû Taây Phöông chöù Giaùc. khoâng ôû trung öông. Trong soá Nguõ Trí Nhö Lai, (I) An overview of "Pratyekabuddha": Toång Ñöùc Phaät A Di Ñaø ôû phöông Taây coù theå ñoàng nhaát quan veà "Bích Chi Phaät—Those of the vôùi Trung öông Ñaïi Nhaät Nhö Lai, laø Ñöùc Phaät Pratyekabuddha order or realizer of cuûa Phaùp Giôùi Theå Taùnh. Caùc boån nguyeän cuûa conditions. This is one of the ten stages Ñöùc A Di Ñaø, söï chöùng ñaéc Phaät quaû Voâ Löôïng toward the Buddhahood. Pratyekabuddhas are Quang vaø Voâ Löôïng Thoï, vaø söï thieát laäp Cöïc Laïc those who are enlightened to conditions. In quoác ñoä ñaõ ñöôïc moâ taû ñaày ñuû trong Kinh A Di the spring, they watch the white blossoms Ñaø—See Five wisdoms. open. In the autumn, they see the yellow

leaves fall, etc., they awake to the knowledge realizer." A Pratyeka Buddha is the solitary that all phenomena are not existent (awakened) sage of Indian life whose ideal permanently. They see that everything must was incompatible with that of the Bodhisattva, follow the same process: birth, formation, in that he walked alone, and having attained decay, and death. Pratyeka-buddha who his Enlightenment, passed into Nirvana, understands the twelve nidanas, or chain of indifferent to the woes of men. He attains causation, and so attains to complete wisdom. enlightenment through the insight of the His stage of attainment is Pratyeka-buddha twelve nidanas by himself (independently of a stage. One who seeks enlightenment for teacher and attainment of his enlightenment himself, defined in the Lotus sutra as a rather than that of others). In summary, believer who is diligent and zealous in Pratyeka-Buddha is one who lives in seeking wisdom, loves loneliness and seclusion and obtains emancipation for seclusion, and understands deeply the himself only. In Nikaya Buddhism it is said nidanas. It is a stage above Sravaka and is that Pratyeka-buddhas can only exist during a known as the middle vehicle. T'ien-T'ai time and place in which there is no Buddha. distinguishes as an ascetic in a period without They are said to to be superior to Arhats in a Buddha, as a pratyeka-buddha. He attains terms of

meditative attainment and wisdom, his enlightenment alone, independently, of a but far inferior to Buddhas. The path of the teacher, and with the object of attaining Pratyeka-buddha is said in Mahayana to be nirvana and his own salvation rather than that one of the three possible paths to salvation of others, as is the object of a bodhisattva— taught by the Buddha, along with the path of Ñoäc Giaùc Phaät hay Chi Phaät ñòa. Duyeân Giaùc the Sound-hearer or Sravaka and that of the Phaät hay nhöõng chuùng sanh thuoäc haøng Bích Bodhisattva—Phaïn ngöõ “Pratyeka-buddha” Chi Phaät, moät trong 10 giai ñoaïn tieán ñeán coù nghóa laø “ngöôøi giaùc ngoä ñôn ñoäc” hay Phaät quaû. Bích Chi Phaät laø nhöõng vò nhôø quaùn “Ñoäc giaùc Phaät.” Ñaây laø ngöôøi ñaïi giaùc (ñôn nhaân duyeân cuûa vaïn höõu maø giaùc ngoä. Vaøo ñoäc), ñi moät mình vaøo ñaïi giaùc roài nhaäp Nieát muøa Xuaân thaáy hoa nôû. Muøa Thu thaáy laù baøn moät mình. Ngöôøi aáy ñaït ñöôïc ñaïi giaùc vaøng rôi, vaân vaân, hoï tænh giaùc ra raèng moïi nhôø hieåu ñöôïc thaäp nhò nhaân duyeân baèng nôi hieän töôïng khoâng thöôøng haèng. Caùc vò nhaän töï thaân (töï giaùc, khoâng caàn thaày, vaø ñaït ñeán thaáy raèng moïi söï moïi vieäc ñeàu phaûi traûi qua giaùc ngoä cho töï thaân hôn laø cho tha nhaân). tieán trình sanh, truï, dò, dieät. Bích Chi Phaät laø Noùi toùm laïi, Ñoäc Giaùc Phaät laø vò aån cö vaø tu ngöôøi thaáu hieåu möôøi hai nhaân duyeân, vaø do giaûi thoaùt chæ cho chính baûn thaân mình maø ñoù ñaït ñöôïc trí hueä. Baäc naày ñaõ ñaït ñöôïc Bích thoâi. Trong Phaät giaùo Nguyeân Thuûy ngöôøi ta Chi Ñòa. Ñaây laø nhöõng baäc tu haønh tìm caàu noùi Phaät ñoäc giaùc chæ coù trong thôøi ñieåm giaùc ngoä cho chính mình, ñöôïc ñònh nghóa khoâng coù Phaät. Ñoäc giaùc Phaät vöôït troäi moät vò trong Kinh Phaùp Hoa laø nhöõng vò tinh chuyeân A La Haùn veà söï ñaït thaønh thieàn ñònh vaø trí haønh trì, thích nôi vaéng veû yeân tónh, tu haønh hueä, nhöng haõy coøn keùm xa caùc vò Phaät. Ñoäc vieân maõn maø khoâng coù thaày baïn daïy baûo, moät giaùc ñaïo theo Ñaïi Thöøa laø moät trong ba mình töï nhieân giaùc ngoä, chöù khoâng cöùu ñoä tha ñöôøng giaûi thoaùt khaû dó ñaõ ñöôïc Ñöùc Phaät nhaân nhö muïc ñích cuûa caùc vò Boà Taùt (quaùn giaûng giaûi, cuøng vôùi hai ñöôøng khaùc laø Thanh saùt hoa bay laù ruïng vaø 12 nhaân duyeân maø ñaït Vaên vaø Boà Taùt ñaïo. ñeán giaùc ngoä). Caùc nhaø Thieân Thai thì cho (III) See Five orders of beings. raèng “Chi Phaät” hay “Ñoäc Giaùc” laø loaïi ngoä (IV) Other characteristcs of a Partyeka-buddha— ñaïo khi ñôøi khoâng coù Phaät, töï mình giaùc ngoä, Nhöõng ñaëc tính khaùc cuûa Duyeân Giaùc: khoâng nhôø thaày baïn, vaø cuõng khoâng cöùu ñoä 1) These Buddhas become fully enlightened by ai—See Ten grounds. meditating the principle of causality. Unlike (II) Meanings of Partyeka-buddha—Nghóa cuûa the perfect Buddha; however, they do not Duyeân Giaùc: A Sanskrit term for “Solitary exert themselves to teach others—

Individually Illuminated Buddhas—Nhöõng vò ordinary people should always remember that Phaät ñaéc quaû voâ thöôïng Boà Ñeà baèng caùch how much efforts Pratyeka-buddhas did in thieàn ñònh phaùp nhôn duyeân. Tuy nhieân, their situation. So they deserve our admiration khoâng gioáng vôùi Phaät Thích Ca, nhöõng vò naày and respect—Chö Phaät Bích Chi töï mình giaùc khoâng daïy ngöôøi khaùc—Ñaây laø nhöõng vò Phaät ngoä, töï mình ñaït ñöôïc trí tueä toaøn haûo vaø toái Ñoäc Giaùc.

thöôïng, nhöng caùc baäc naøy nhaäp dieät maø 2) A person who realizes Nirvana alone by khoâng tuyeân boá thoâng ñieäp giaûi thoaùt cho theá himself at a time when there is no gian. Vieäc naøy hoaøn toaøn khaùc haún vôùi lyù Samyaksambuddha in the world. He or she töôûng Boà Taùt. Tuy nhieân, phaøm nhaân phaûi also renders services to others, but in a luoân nhôù raèng chö Phaät Bích Chi ñaõ noã löïc limited way. He or she is not capable of bieát bao nhieâu môùi thaønh Phaät trong hoaøn revealing the Truth to others as a caûnh cuûa caùc ngaøi. Vì vaäy caùc ngaøi cuõng thaät Samyaksambuddha, a fully enlightened xöùng ñaùng cho chuùng ta kính leã vaø chieâm Buddha does—Ngöôøi chöùng ngoä Nieát baøn ngöôõng—See Bodhisattvas. moät mình trong thôøi khoâng coù Phaät taïi theá. ** See Four saints (rewards) (A), Seven kinds of Nhöõng vò naày cuõng cöùu ñoä ngöôøi khaùc, nhöng son, and Ten stages or objects in meditation. chæ trong moät phaïm vi nhoû haïn heïp. Nhöõng vò Pratyekabuddha-body: Bích Chi Phaät thaân— naày khoâng coù khaû naêng truyeàn ñaït chôn lyù Chi Phaät—Phaät Ñoäc Giaùc—Body of a nhö vò Phaät ñaõ chöùng ngoä Tam Mieäu Tam Boà pratyekabuddha—An enlightened being whose Ñeà. level of enlightenment is one thousand times 3) A person who enlightens through cultivating greater than that of a Arhat, but not as great as on the reasoning of the riddle of life, that of a Bodhisattva. However, generally especially as defined in the twelve nidanas. speaking, three of them are equal because they This person is also called Solitary Enlightened have attained liberation from the cycle of life and One or Individula Enlightenment—Ngöôøi ñaït death. According to the Hua-Yen sect, this is one ñöôïc giaùc ngoä qua tu taäp phaùp nhaân duyeân. Vò of the ten Buddha-bodies. Pratyeka-buddha who naøy coøn ñöôïc goïi laø Ñoäc Giaùc Phaät hay vò understands the twelve nidanas, or chain of Phaät coù söï giaùc ngoä caù nhaân cho rieâng mình. causation, and so attains to complete wisdom. His 4) Who are enlightened in the twelve nidanas stage of attainment is Pratyeka-buddha stage. One (Thaäp nhò nhaân duyeân); however, the who seeks enlightenment for himself, defined in objective is personal salvation or own the Lotus sutra as a believer who is diligent and enlightenment: Trong thôøi khoâng coù Phaät, zealous in seeking wisdom, loves loneliness and ngöôøi töï quaùn saùt möôøi hai nhaân duyeân maø tu seclusion, and understands deeply the nidanas. It haønh giaùc ngoä thì goïi laø Ñoäc Giaùc Phaät, tuy is a stage above Sravaka and is known as the nhieân chæ giaûi thoaùt vaø giaùc ngoä cho caù nhaân middle vehicle. T'ien-T'ai distinguishes as an mình maø thoâi (Laân Giaùc Duï laø nhöõng ngöôøi tu ascetic in a period without a Buddha, as a taäp moät mình; Boä Haønh Duï laø nhöõng ngöôøi tu pratyeka-buddha. He attains his enlightenment haønh cuøng vôùi thieän tri thöùc). alone, independently, of a teacher, and with the (V) Nhò Thöøa Duyeân Giaùc—See Ten stages or object of attaining nirvana and his own salvation objects in meditation. rather than that of others, as is the object of a (VI) Differences between Pratyeka-buddhas and bodhisattva—Moät chuùng höõu tình maø möùc ñoä giaùc Bodhisattvas—Söï khaùc bieät giöõa Bích Chi ngoä gaáp moät ngaøn laàn moät vò A-la-haùn, nhöng Phaät vaø Boà Taùt: Pratyeka-buddhas chöa lôùn baèng moät vò Boà Taùt. Tuy nhieân, noùi enlightened by themselves. They have chung, caû ba ñeàu

ñaõ giaûi thoaùt khoûi luaân hoài sanh attained to supreme and perfect insight, but töû. Theo toâng Hoa Nghieâm thì ñaây laø moät trong they enter Nirvana without proclaiming the möôøi thaân Phaät. Bích Chi Phaät laø ngöôøi thaáu hieåu truth to the world. This is totally different möôøi hai nhaân duyeân, vaø do ñoù ñaït ñöôïc trí hueä. from the Bodhisattva's ideal. However,

Baäc naày ñaõ ñaït ñöôïc Bích Chi Ñòa. Ñaây laø nhöõng ñaït ñöôïc tieâu chuaån vò tha cuûa Boà Taùt trong baäc tu haønh tìm caàu giaùc ngoä cho chính mình, Ñaïi Thöøa. ñöôïc ñònh nghóa trong Kinh Phaùp Hoa laø nhöõng vò 2) There are two vehicles in this category—Coù tinh chuyeân haønh trì, thích nôi vaéng veû yeân tónh, tu hai thöøa trong Duyeân Giaùc: haønh vieân maõn maø khoâng coù thaày baïn daïy baûo, i) Sravaka-Vehicle: Thanh Vaên Thöøa. moät mình töï nhieân giaùc ngoä, chöù khoâng cöùu ñoä tha ii) Pratyeka-buddha-Vehicle: Duyeân Giaùc Thöøa. nhaân nhö muïc ñích cuûa caùc vò Boà Taùt (quaùn saùt Pratyeka-Buddhayanam (skt): Duyeân giaùc hoa bay laù ruïng vaø 12 nhaân duyeân maø ñaït ñeán Thöøa—See Five vehicles (I). giaùc ngoä). Caùc nhaø Thieân Thai thì cho raèng "Chi Pratyeka-naraka (skt): Separated hell —Coâ ñoäc Phaät" hay "Ñoäc Giaùc" laø loaïi ngoä ñaïo khi ñôøi ñòa nguïc. khoâng coù Phaät, töï mình giaùc ngoä, khoâng nhôø thaày Pratyutpanna (skt): Present—Hieän tieàn (chö baïn, vaø cuõng khoâng cöùu ñoä ai. Phaät hieän tieàn)—Baùt Chu. Pratyeka-buddha form of enlightenment: Pratyutpanna Samadhi (skt): Baùt chu Tam Duyeân Giaùc Boà Ñeà—The enlightenment for self, Muoäi—One of the four kinds of samadhi. The not revealing the truth to others. This is one of the other three samadhis are Following One's three form of enlightenment (Sravakas, Pratyeka- Inclinations Samadhi, Single-Practice Samadhi, buddhas, Bodhisattvas)—Moät trong ba loaïi Boà and Lotus-Blossom Samadhi. When practicing this Ñeà, baäc tu theo Duyeân Giaùc phaùt taâm Boà Ñeà samadhi, the cultivator has three powers to assist nhöng khoâng giaùo hoùa cho chuùng sanh khaùc maø him: the power of Amitabha Buddha, the power of chæ muoán moät mình giaûi thoaùt. the samadhi and the power of his own virtues. The Pratyekabuddhahood: Bích Chi Phaät ñòa—See unit of practice of this samadhi should be ninety Ten grounds (I). days. In that span of time, day and night the Pratyeka-buddhas for Pratyeka- practitioner just stands or walks around, buddhahood: Duyeân Giaùc Tính—See Five visualizing Amitabha Buddha appearing as a body natures (I). standing on the practitioner's crown, replete with Pratyeka-buddha knowledge: Nhöùt thieát trí— the thirty-two auspicious marks and the eighty Sravaka (thanh vaên) and Pratyeka-buddha (Duyeân beautiful characteristics. He may also recite giaùc) knowledge that all the dharma or laws are Amitabha Buddha's name continuously, while void and unreal—Trí cuûa haøng Thanh Vaên vaø constantly visualizing Him. When practice is Duyeân Giaùc, cho raèng chö phaùp laø khoâng thaät— perfected, the cultivator, in samadhi, can see See Three kinds of wisdom (A). Amitabh Buddha and the Buddhas of the ten Pratyeka-buddha realm: Duyeân Giaùc Phaùp directions standing in front of him, praising and Giôùi—One of the T'ien-T'ai categories of encouraging him. Pratyupanna is also called the intelligent beings—Moät trong nhöõng phaùp giôùi maø "Constantly Walking Samadhi." As the toâng Thieân

Thai ñaõ ñaët ra veà baûn theå cuûa chuùng practitioner walks, each step, each word is sanh vaø chö Phaät. inseparable from the name of Amitabha Buddha. His body, speech and mind are always practicing Pratyeka-buddha vehicle: Duyeân Giaùc Thöøa. Buddha Recitation without interruption, like a 1) The “middle conveyance” period, continuous flow of water. This method brings very characterized as that of the pratyeka-buddha, lofty benefits, but only those of high capacity have who is enlightened by the twelve nidanas. It is the endurance to practice it. Those of limited or consider as an advance on the Hinayana, but moderate capacities or lacking in energy cannot not yet the standard of the altruistic pursue this difficult practice—Moät trong boán loaïi bodhisatva-vehicle or the Mahayana: Giai tam muoäi. Nhöõng tam muoäi kia laø Tuøy Töi YÙ Tam ñoaïn cuûa trung thöøa ñöôïc bieåu thò laø Duyeân Muoäi, Nhaát Haïnh Tam Muoäi, vaø Phaùp Hoa Tam Giaùc, laø baäc giaùc nhôø quaùn saùt phaùp nhaân Muoäi. Baùt Chu coù nghóa laø “Phaät laäp.” Haønh trì duyeân. Duyeân Giaùc Thöøa ñöôïc coi nhö söï tieán moân tam muoäi naày coù ba oai löïc phuø trôï: Oai löïc boä cao trong phaùi Tieåu Thöøa, nhöng vaãn chöa

cuûa Phaät, oai löïc cuûa phaùp tam muoäi, vaø oai löïc 2) To preach religious doctrines: Lôøi giaùo huaán coâng ñöùc cuûa ngöôøi tu. Khi thöïc haønh Baùt Chu cuûa Thaùnh nhaân. Tam Muoäi, phaûi laáy chín möôi ngaøy laøm moät ñònh Pravarana (skt): Baùt Hoøa La—Baït Hoøa La—Baùt kyø. Trong thôøi gian aáy, ngaøy ñeâm haønh giaû chæ Hoøa Lan—Baùt Laït Baø Laït Naõ. ñöùng hoaëc ñi, töôûng Ñöùc Phaät A Di Ñaø hieän thaân 1) A freewill offering made, or the rejoicings on ñöùng treân ñaûnh mình ñuû ba möôi hai töôùng toát, the last day of the summer retreat: Ñoà aên taùm möôi veû ñeïp; hay mieäng thöôøng nieäm danh cuùng döôøng Tam Baûo trong ngaøy cuoái cuøng hieäu Phaät, taâm thöôøng töôûng Phaät khoâng xen hôû. cuûa muøa An Cö Kieát Haï. Khi coâng thaønh trong tam muoäi haønh giaû thaáy Ñöùc 2) The day of mutual confession: Ngaøy phaùt loà Phaät A Di Ñaø vaø chö Phaät möôøi phöông hieän ra saùm hoái tröôùc chuùng cuûa chö Taêng Ni. ñöùng tröôùc mình khuyeán taán khen ngôïi. Baùt Chu Pravari (skt): Pravara (skt)—Ba Hoøa Lôïi. Tam Muoäi cuõng goïi laø “Thöôøng Haønh Ñaïo.” 1) Woollen or hairy cloth: Teân cuûa moät loaïi vaûi Ngöôøi tu khi ñi, moãi böôùc moãi tieáng ñeàu khoâng rôøi len coù nhieàu loâng. danh hieäu Phaät, ba nghieäp haønh trì khoâng giaùn 2) According to Professor Soothill in The ñoaïn nhö doøng nöôùc chaûy. Phaùp naày coâng ñöùc raát Dictionary of Chinese-English Buddhist cao, song chæ baäc thöôïng caên môùi kham tu trì, Terms—Theo Giaùo Sö Soothill trong Trung haïng ngöôøi trung haï vaø tinh löïc yeáu keùm khoâng Anh Phaät Hoïc Töø Ñieån: theå thöïc haønh noåi—See Following One’s a) Name of a monastery in northern India: Teân Inclinations Samadhi, Lotus-Blossom Samadhi, cuûa moät tònh xaù vuøng Baéc AÁn. and Single-Practice Samadhi. b) Ba Hoøa Ly: Name of a maternal aunt of Pratyutpanna-samadhi sutra (skt): Maitreya—Teân cuûa moät ngöôøi dì cuûa Phaät Di Pratyutpanna-buddhasammukha-Vasthitasamadhi- Laëc. Sutra—Baùt Chu Tam Muoäi Kinh—The sutra Pravartana (skt): shows the samadhi or the way of contemplation of 1) Vartana (skt)—Turn—Transform, revolve, any Buddhas. The essence of this samadhi

is that evolve—Change the process of birth and the Buddha is just the mind; the mind creates all rebirth—Chuyeån. Buddhas. The samadhi in which the Buddhas of 2) Vrtti (skt)—The process of birth and rebirth— the ten directions are seen as clearly as the stars at Tieán trình sanh vaø taùi sanh. night. Also called as the prolonged samadhi, Pravarana (skt): Baït Hoøa La—Baùt Hoøa Lan— because of the length of time required, either Baùt Laït Baø Laït Naõ—Baùt Hoøa La. seven or ninety days. The sutra was translated into 1) A freewill offering made, or the rejoicings on Chinese by Lokaksema—Kinh noùi veà traïng thaùi the last day of the summer retreat: Ñoà aên taâm linh ñöôïc duøng ñeå quaùn töôûng caùc vò Phaät hay cuùng döôøng Tam Baûo trong ngaøy cuoái cuøng quaùn chö Phaät hieän tieàn Tam muoäi. Coát tuûy cuûa cuûa muøa An Cö Kieát Haï. loaïi tam muoäi naøy laø "Phaät töùc taâm, Taâm töùc 2) The day of mutual confession: Ngaøy phaùt loà Phaät." Loaïi tam muoäi maø khi thöïc haønh thì chö saùm hoái tröôùc chuùng cuûa chö Taêng Ni. Phaät hieän ra tröôùc maët. Coøn ñöôïc goïi laø Thöôøng Pravesa (skt): Baùt Pheä Xa—Nhaäp—Entrance—Haønh Ñaïo hay Thöôøng Haønh Tam Muoäi vì phaûi See Six entrances. thöïc haønh khoâng giaùn ñoaïn töø 7 ñeán 90 ngaøy. Kinh ñöôïc Ngaøi Chi Loâ Ca Saùm dòch sanh Haùn töï—See Pravicayabuddhi (skt): Absolute Knowledge— Pratyutpanna-samadhi. Quaùn Saùt Trí—The intellect that sees into the self- nature of existence which is beyond the fourfold Prausthapada (skt): Bhadrapada (skt)— proposition of discrimination—Caùi trí thaáy suoát Between the months of August and September—vaøo töï tính cuûa hieän höõu laø caùi trí vöôït khoûi töù cuù See Twelve Months of a Year in India. hay boán meänh ñeà cuûa söï phaân bieät—See Two Pravacana (skt): kinds of wisdom (B). 1) Instruct: Teach—Giaûng. Pravraj (skt): Xuaát Gia—See Renunciation.

Pravrajyata (skt): Söï töø boû gia ñình— Pray to avert the calamity threatened by an Homelessness. eclipse of sun: Nhöôõng Nhaät Thöïc—Externalists Pravritti (skt): believe that they can pray to avert the calamity 1) Becoming—Löu chuyeån—See Twenty-four threatened by an eclipse of sun. Buddhism never non-interactive activity dharmas. supports this rediculous exercise—Ngoaïi ñaïo tin 2) Utpada (skt)—Beginning and rise—Birth and raèng hoïc coù theå caàu nguyeän ñeå ngaên ngöøa hay what arises from it—Coming into existence— traùnh tai hoïa gaây ra bôûi nhaät thöïc hay nguyeät thöïc. Sanh Khôûi. Ñaïo Phaät khoâng bao giôø tieáp tay cho loái caàu ñaûo Pravrtti-vijnana (skt): Evolving of Mind quaùi laï naøy. (Consciousness)—Chuyeån Thöùc—Pravrtti-vijnana Pray on behalf of the donor: Chuù nguyeän— means the knowledge which transmutes the Vows, prayers or formulas uttered in behalf of common knowledge of this transmigration-world donors, or of the dead; especially at the All Souls into Buddha-knowledge—Chuyeån thöùc laø kieán Day's offering to the seven generations of thöùc giuùp chuyeån phaøm thöùc trong theá giôùi luaân ancestors. Every word and deed of a bodhisattva hoài sanh töû thaønh Phaät thöùc. should be a dharani—Xöôùng phaùp ngöõ caàu 1) Also called arising or appearance, the vijnana nguyeän cho thí chuû, hoaëc vong linh ngöôøi quaù coá, in its dynamic aspect, i.e., as evolving in ñaëc bieät trong ngaøy cuùng thaát toå trong ngaøy cuùng

conjunction with the sense-organs: Chuyeån caùc vong linh. thöùc coøn goïi laø sanh khôûi thöùc, laø caùi thöùc Pray to Buddha: Nieäm Phaät—To repeat the trong khía caïnh naêng ñoäng cuûa noù, töùc laø ñang name of Buddha, either audibly or inaudibly. phaùt trieån noái keát vôùi caùc cô quan caûm giaùc Pray the Buddha: Caàu nguyeän Phaät. hay caên. Pray for the Buddha-nature in self and 2) According to the Awakening of Faith others for entry in the Pure Land: Caàu Vaõng (Sraddhopada-Sastra), Pravrtti-vijnana means Sanh—See Nine suitable stages in religious knowledge or mind being stirred, the external services. world enters into consciousness, the second of the five processes of mental evolution: Theo Pray the Buddhas' support in time of Khôûi Tín Luaän, chuyeån thöùc laø voâ minh caên temptation: Caàu nguyeän chö Phaät hoä trì vöôït qua baûn cuûa nghieäp thöùc, taâm thöùc ñöôïc khuaáy thöû thaùch. leân bôûi theá giôùi traàn caûnh beân ngoaøi ñi vaøo Pray (v) the Buddha's name: Nieäm hoàng danh taâm thöùc, ñaây laø moät trong naêm thöùc. Phaät. 3) According to the Teaching of Consciousness, Pray for a child: Caàu töï (caàu con). Pravrtti-vijnana means the seven stages of Pray continally: Caàu nguyeän lieân tuïc. knowledge (vijnana), other than the alaya- Pray for their deceased parents as a way to vijnana: Theo Duy Thöùc Hoïc, chuyeån thöùc laø repay their parents' kindness: Vì muoán caàu baûy giai ñoaïn chuyeån thöùc, ngoaïi tröø A Laïi sieâu traû hieáu cho cha meï maø ñi chuøa tuïng kinh Da Thöùc. nieäm Phaät—See Five reluctant situations the Pray (v): Caàu nguyeän. majority of people go to temple. Pray to avert: Nhöôõng—Caàu nguyeän ñeå ngaên Pray for divine blessing: Caàu phöôùc coõi trôøi. ngöøa (tieáng bình daân goïi laø leã toáng gioù). Pray for happiness: Caàu phuùc. Pray to avert calamities: Caàu Kinh Toáng Gioù— Pray for their homes and daily subsistence An old belief of the Vietnamese people (this may also be a tradition of Chinese)—Hoài xöa ngöôøi to remain prosperous: Vì caàu cho nhaø cöûa, söï Vieät Nam tin raèng caàu kinh toáng gioù coù theå traùnh nghieäp vöõng beàn maø ñeán chuøa laïy Phaät, cuùng ñöôïc nhöõng tai hoïa (coù leõ ñaây cuõng laø moät truyeàn döôøng—See Five reluctant situations the majority thoáng cuûa ngöôøi Trung Hoa). of people go to temple. Pray and meditate: Tuïng nieäm.

Pray not to encounter calamities and Prayer (n): Those who pray by dedicating of disasters: Vì sôï tai naïn maø ñeán chuøa vaùi nguyeän merit or by merit tranference, or sharing one's aên chay nieäm Phaät—See Five reluctant situations own merits and virtues with others—Ngöôøi caàu the majority of people go to temple. nguyeän. Pray to obtain a human rebirth: Caàu taùi sanh Prayers to Araya-Acalanatha: Baát Ñoäng An laøm ngöôøi. Traán Phaùp—Nguyeän caàu Ngaøi Baát Ñoäng Minh Pray for peace: Caàu an. Vöông hoà trì cöûa nhaø an oån—Prayers to Araya- Pray to quickly overcome their sickness or Acalanatha-Raja to protect the house. ailment: Coù ngöôøi vì beänh naëng maø ñi chuøa vaùi Prayer book: Kinh—See Sutras. van cho mau qua choùng khoûi—See Five reluctant Prayer for continued life: Tuïc Meänh—Prayer situations the majority of people go to temple. for continued life, for which the flag of five colours is displayed—Pheùp caàu ñaûo cho cuoäc soáng Pray for rain: Caàu vuõ (möa). tieáp tuïc baèng Thaàn Phan Nguõ Saéc. Pray for rebirth in the Pure Land: Caàu sieâu Prayers

uttered in behalf of donors, or of (caàu vaõng sanh Tònh Ñoä). Pray to repay something they vowed before the dead: Vows uttered in behalf of donors, or of the dead—Formula uttered in behalf of donors, or when they experienced hardships: Vì muoán of the dead; especially on the All Souls Day's traû cho roài caùc lôøi vaùi van ñaõ lôõ phaùt nguyeän khi offerings to the seven generations of ancestors—tröôùc—See Five reluctant situations the majority Chuù nguyeän. of people go to temple. Prayer life: Ñôøi soáng caàu nguyeän. Pray for someone: Caàu nguyeän cho ai. Prayer of quiet: Caàu nguyeän trong an tònh. Pray for something: Caàu nguyeän ñieàu gì. Prayerful (a): Coù tính caùch caàu nguyeän. Pray for a son: Caàu töi (caàu con). Praying for the Buddha-nature in self and Pray for success: Caàu thaønh coâng. others for entry in the Pure Land: Caàu Vaõng Prayaga (skt): Baùt La Da Giaø—Vuøng ñaát maø baây Sanh—See Nine suitable stages in religious giôø laø Allahabad—Now Allahabad. services. Prayascitta (skt): Ba Daät Ñeà Toäi—See Six kinds Praying dharani: Chuù nguyeän—See Pray on of wrong-doing and Seven kinds of wrong-doing of behalf of the donor. monks and nuns. Praying to gain rebirth in the Pureland: Caàu Prayer (n): Lôøi caàu nguyeän. sanh Tònh Ñoä—See Ten reasons that cause 1) Communal prayer: Public prayer—Lôøi sentient beings to develop Bodhi-mind. nguyeän chung. Prayoga (skt): Gia Haønh—Added progress— 2) Constant prayer: Caàu nguyeän lieân tuïc. Intensified effort—Earnest endeavour—Gia Haønh 3) Dry and empty prayer: Lôøi caàu nguyeän khoâ Ñaïo—Gia Haønh Vò—Gia taêng duïng coâng maø tu khan troáng roãng (nguyeän maø khoâng heà thöïc haønh. haønh). 4) Personal prayer: Private prayer—Lôøi caàu Prayoga-marga (skt): Con ñöôøng chuaån bò—A nguyeän rieâng. Sanskrit term for “path of preparation.” Second of 5) Power of prayer: Söùc maïnh cuûa lôøi caàu the five paths to Buddhahood, which begins when nguyeän. a meditator attains the levels of “union of calming 6) Sincere prayer: Lôøi caàu nguyeän thaønh thaät. and higher insight.” (samatha-vipasyana- 7) Short prayer: Lôøi caàu nguyeän ngaén. yuganaddha). It is prefatory (giai ñoaïn giaùo ñaàu) 8) Vocal prayer: Lôøi caàu nguyeän thaønh tieáng. because the meditator is preparing for the first 9) Wordy prayer: Lôøi caàu nguyeän luoäm thuoäm. supramundane path, the “path of seeing” (darsana- 10) Kneel down in prayer: Quyø goái caàu nguyeän. marga), which begins with direct perception of 11) Say the prayer: Noùi lôøi caàu nguyeän. emptiness (sunyata). There are four levels of the

path of preparation—Töø Baéc Phaïn chæ “Con ñöôøng chaát cao hôn, coù theå coøn trong voøng luaân hoài chuaån bò.” Con ñöôøng thöù hai trong naêm ñöôøng ñi sanh töû, vaø ñoàng thôøi chuaån bò cho vieäc chöùng ñeán quaû vò Phaät, baét ñaàu khi haønh giaû ñaït ñöôïc nghieäm tröïc tieáp veà taùnh khoâng, ñaây laø söï trình ñoä “noái keát chæ vaø tueä.” Ñaây laø giai ñoaïn chöùng ñaéc sieâu vieät. giaùo ñaàu vì haønh giaû ñang chuaån bò cho con ñöôøng Prayogikacarya (skt): Effortful life in contrast sieâu vieät thöù nhaát, “kieán ñaïo,” baét ñaàu baèng tröïc with effortless life (anabhoga)—Gia haønh hay nhaän veà “khoâng taùnh. Coù boán trình ñoä treân con duïng coâng, ñoái laïi vôùi khoâng duïng coâng. ñöôøng tu taäp chuaån bò: Preach (v): Desana (skt)—Thuyeát giaûng 1) Heat (usma-gata); in the first stage the Preach

Buddha-dharma: Giaûng Phaùp—See meditator has a direct, non-conceptual Preach the Dharma. awareness of suchness (Tathata), which said Preach to the devas in the Tushita Heaven to burn away false conceptuality—Söùc noùng; trong giai ñoaïn thöù nhaát, haønh giaû coù ñöôïc söï Palace: Thuyeát phaùp cho chö thieân treân cung trôøi nhaän bieát tröïc tieáp, khoâng qua khaùi nieäm veà Ñaâu Suaát—See Eight aspects of Buddha's life. "Nhö Lai," maø ngöôøi ta noùi ñoù laø söùc noùng Preach the Dharma: Teach the Dharma— ñoát chaùy taát caû nhöõng khaùi nieäm giaû taïo. Giaûng phaùp—To teach the Dharma—To declare 2) Peak (murdhan); Peak" marks a point at the law. which the "virtuous roots" (kusala-mula) that 1) Realizing mortal danger so to preach others one previously cultivated will not decrease or about Buddha's teachings with the hope that be lost, and one progresses in understanding they will eventually understand and be able to of suchness—Cao ñoä; cao ñieåm ñaùnh daáu caùi escape the cycle of births and deaths—Nhaän ñieåm cuûa nhöõng caên laønh tu taäp töø tröôùc seõ bieát söï hieåm nguy cuûa sanh töû neân nhaéc cho khoâng suy giaûm hay maát maùt, vaø ôû giai ñoaïn ngöôøi khaùc bieát nhöõng lôøi Phaät daïy vôùi hy naøy haønh giaû tieán tôùi söï hieåu bieát chaân chaùnh voïng cuoái cuøng hoï seõ hieåu vaø vöôït thoaùt khoûi veà chaân nhö. luaân hoài sanh töû. 3) Patience (ksanti); "At the level of "patience" 2) According to The Agama Sutra, in 49 years of the meditator becomes increasingly familiar preaching the Dharma, the Buddha declared with the concept of emptiness and overcomes explicitely that He did preach only on fear with respect to it. From this point onward Suffering and the End of Suffering, and one will never again be reborn in the lower nothing else. He exhorted His disciples to go destinies (gati) of hell beings, hungry ghosts, forth to preach the Dharma and to explain the or animals due to the force of afflicted actions holy life for the welfare of the many, for the and attitudes—Nhaãn nhuïc; trong giai ñoaïn happiness of the many, out of compassion for "nhaãn," haønh giaû trôû neân gia taêng quen thuoäc the world, for the advantage, for the vôùi khaùi nieäm veà "khoâng taùnh" vaø vöôït qua happiness of the deities and human beings. söï sôï haõi. Töø luùc naøy trôû ñi haønh giaû seõ khoâng The Buddha made it very clear that His coøn sôï phaûi taùi sanh vaøo caùc ñöôøng döõ nhö ñòa purpose in preaching the Dharma was not to nguïc, ngaï quyû, hay suùc sanh vì nhöõng thaùi ñoä quarrel with other religious leaders or to hay haønh ñoäng phieàn naõo nöõa. compete with antagonistic doctrines. There is 4) Supreme mundane qualities (laukikagra- no quarrel in His preaching. He just shows the dharma). Supreme mundane qualities refer to way to enlightenment and liberation from all the fact that the meditator actualizes the sufferings and afflictions. The Buddha is highest qualities that are possible within always filled with love and compassion for all cyclic existence, and at the same time living beings. Even when He takes a rest, He prepares for direct realization of emptiness, still wants to spread His love and compassion which is a supramundane attainment—Nhöõng to other beings. His preaching is only phaåm chaát sieâu vieät toái thöôïng. chæ caùc söï performed out of compassion and love for the kieän maø haønh giaû thöïc chöùng nhöõng phaåm world—Theo Kinh A Haøm, trong 49 naêm

thuyeát Phaùp cuûa Ñöùc Phaät, Ngaøi tuyeân boá roõ Preacher (n): Ngöôøi giaûng ñaïo—Ngöôøi thuyeát raøng laø Ngaøi chæ daïy hai vaán ñeà: Khoå vaø Dieät giaûng—There are five kinds of those who have Khoå, ngoaøi ra Ngaøi khoâng daïy gì nöõa. Ngaøi testified to Buddhism—See Five kinds of people khuyeán khích caùc ñeä töû cuûa Ngaøi du haønh ñeå who have testified to Buddhism. thuyeát phaùp vaø giaûi thích ñöøi soáng phaïm Preacher of Buddhism: Hoùa Nhaân Thuyeát— haïnh, vì haïnh phuùc vaø an laïc cuûa chuùng sanh, Those who testified to Buddhism (were able to vì loøng thöông töôûng cho ñöøi, vì lôïi ích vaø preach Buddhist doctrine)—Nhöõng ngöôøi coù theå haïnh phuùc cuûa chö Thieân vaø loaøi ngöôøi. Ñöùc thuyeát Phaät phaùp—See Five kinds of people who Phaät neâu raát roõ muïc ñích thuyeát phaùp cuûa have testified to Buddhism. Ngaøi laø khoâng tranh luaän vôùi caùc nhaø laõnh Preaching (n): Vieäc giaûng ñaïo. ñaïo toân giaùo khaùc vaø khoâng caïnh tranh vôùi lyù Preaching with eloquence: Laïc thuyeát bieän taøi. thuyeát ñoái nghòch. Khoâng coù söï tranh chaáp Preaching hall: Amphitheater—Auditorium— trong söï thuyeát phaùp cuûa Ngaøi. Ngaøi chæ trình Lecture hall—Giaûng ñöôøng. baøy con ñöôøng daãn ñeán giaùc ngoä vaø giaûi thoaùt Preaching monks: Upadhyaya (skt)—Most khoå ñau phieàn naõo. Ñöùc Phaät luoân luoân coù Venerable—Hoøa Thöôïng—Ñaây laø moät trong naêm ñaày loøng töø bi vôùi taát caû chuùng sanh höõu tình. Kính Ñieàn thuoäc taùm ruoäng phöôùc ñieàn—This is Cho ñeán khi naèm nghæ, Ngaøi cuõng “taâm töø one of the five reverence-fields which belong to thöông chuùng sanh.” Ngaøi coù thuyeát Phaùp the eight fields for cultivating blessedness—See cuõng chæ vì tình thöông cuûa Ngaøi ñoái vôùi chuùng sanh moïi loaøi. Eight fields for cultivating blessedness (I) (A). Preach the doctrine: To teach—To preach—To Preaching according to opportunity: Phoù sermon—To lecture on the Dharma—To tell or Cô—To go or to preach according to the need— expound the law, or doctrine—Thuyeát Phaùp—See Thuyeát phaùp theo caên cô cuûa chuùng sanh (nhö hoát Lecture on the dharma. thuoác theo beänh). Preach the eternal service of Buddhas: Preaching hall: Lecture hall—Amphitheatre— Auditorium—Giaûng ñöôøng. Tuyeân noùi taän vò lai theá cuùng döôøng chö Phaät— Preaching sect: Giaûng Toâng—All except the See Ten kinds of Buddha-work in all worlds in all times of the Buddhas (B) (9). Ch’an, or intuitional, and the Vinaya, or ritual Preach false doctrine: Taø Thuyeát Phaùp—To sects—Tröø Thieàn toâng vaø Luaät toâng coøn caùc toâng preach or teach the Dharma for the purpose of phaùi khaùc cuûa ñaïo Phaät ñeàu ñöôïc goïi laø giaûng toâng, töùc laø ñeàu giaûng thuyeát nghóa kinh, ñaøm luaän making a living—Thuyeát nhöõng giaùo phaùp taø nguïy vaø chæ roäng cho moân ñoà phöông phaùp tu haønh. hoaëc thuyeát giaûng Phaät phaùp kieám tieàn sinh soáng. Preach holy scriptures: To elucidate holy Preaching of the supreme dharma: scriptures—Giaûng kinh. Propaganda of the Buddha-dharma—Voâ thöôïng Preach the Law: Giaûng kinh phaùp—See Four phaùp luaân. methods of a bodhisattva’s preparation for Preamble (n): Phaàn daãn nhaäp—Introduction. preaching the Law. Prebish, Charles S. (1944 -): American scholar Preach a religion: Spread a doctrine—Truyeàn of Buddhism, best known for his work on Buddhist ñaïo. monasticism. He has also been a forefront scholar Preach

summarily: Khaùi thuyeát. in the new field of studies on American Buddhism. He received his Ph. D. from University of Preach with words: Höõu ngoân Thaùnh—See Wisconsin-Madison in 1971 and has spent most of Two classes of saints or preachers. his academic career at University of Pennsylvania. Preach without words, but examplify Together with Daniel Keown, he founded the themselves with good morality: Voâ ngoân Journal of Buddhist Ethics, a highly successful Thaùnh—See Two classes of saints or preachers. electronic academic publication. He has published a number of influential books and articles,

including “A Survey of Vinaya Literature” in 1994 both Mahayana, including Sangha Bhiksu and and Luminous Passage: The Practice and Study of Theravada, every fortnight these rules are Buddhism in America in 1999—Hoïc giaû ngöôøi recited communally, providing an occasion for Myõ, noåi tieáng vôùi taùc phaåm cuûa oâng “Ñôøi Soáng the members of the Sangha to confess and Trong Tu Vieän Phaät Giaùo.” OÂng cuõng laø moät hoïc breaches—Vaøo thôøi Ñöùc Phaät coøn taïi theá, luùc giaû haøng ñaàu trong laõnh vöïc nghieân cöùu môùi veà moät moân ñeä môùi baét ñaàu ñöôïc chaáp nhaän vaøo Phaät Giaùo Myõ Chaâu. OÂng nhaän baèng Tieán Só taïi Taêng ñoaøn, Ñöùc Phaät noùi vôùi hoï nhöõng lôøi tröôøng Ñaïi Hoïc Wisconsin-Madison vaøo naêm ñôn giaûn, “haõy laïi ñaây, Tyø Kheo!” Nhöng khi 1971 vaø ñaû duøng haàu heát cuoäc ñôøi cuûa oâng ñeå soá ngöôøi gia nhaäp ngaøy caøng gia taêng vaø giaùo giaûng daïy taïi Ñaïi Hoïc Pennsylvania. Cuøng vôùi hoäi phaân taùn. Nhöõng quy ñònh ñaõ ñöôïc Ñöùc Daniel Ceown, oâng ñaõ laäp neân Taïp Chí Luaân Lyù Phaät ban haønh. Moãi ngöôøi Phaät töû phaûi tuaân Ñaïo Ñöùc Phaät Giaùo, moät söï thaønh coâng veà xuaát giöõ “Nguõ Giôùi” trong söï trau doài cuoäc soáng baûn nhöõng giaùo ñieån baèng ñieän töû. OÂng ñaõ moät soá phaïm haïnh, vaø chö Taêng Ni tuaân theâm 5 giôùi lôùn saùch Phaät giaùo vaø baøi baùo coù aûnh höôûng raát luaät phuï ñöôïc Ñöùc Phaät soaïn thaûo tæ mæ nhö laø lôùn, goàm boä “Nghieân Cöùu Vaên Chöông Luaän nhöõng ñieàu luaät reøn luyeän vaø noùi chung nhö Taïng” vaøo naêm 1994 vaø “Con ñöôøng Saùng,” laø nhöõng giôùi luaät tu taäp. Naêm giôùi luaät phuï “Thöïc Taäp vaø Nghieân Cöùu Phaät Giaùo Taïi Myõ vaøo cho ngöôøi xuaát gia thôøi ñoù laø traùnh vieäc aên naêm 1999. sau giôø ngoï, traùnh ca muùa, traùnh trang ñieåm Precede (v): Daãn ñaàu—Ñi tröôùc. son phaán vaø daàu thôm, traùnh ngoài hay naèm Precedency (n): Söï daãn ñaàu—Ñòa vò öu tieân. treân giöôøng cao, vaø traùnh giöõ tieàn hay vaøng baïc, chaâu baùu. Veà sau naøy, nhieàu traïng huoáng Precedent: Tieàn leä. khaùc nhau khôûi leân neân con soá luaät leä trong Precepts (n): Nguyeân taéc—Giôùi luaät—Giôùi raên. “Ba La Ñeà Moäc Xoa” cuõng khaùc bieät nhau (I) An overview of “Precepts”—Toång quan veà trong caùc truyeàn thoáng khaùc nhau, maëc duø coù “Giôùi”: At the time of the Buddha, in the moät soá ñieåm coát loõi chung khoaûng 150 ñieàu. beginning a follower was accepted into the Ngaøy nay, trong caùc truyeàn thoáng Ñaïi Thöøa Sangha, the Buddha talked to them with the vaø Khaát Só, coù 250 cho Tyø Kheo vaø 348 giôùi simple words “Ehi-bhikku” (Come, O monk)! cho Tyø Kheo Ni; trong khi truyeàn thoáng But as numbers grew and the community Theravada coù 227 giôùi cho Tyø Kheo vaø 311

dispersed, regulations were established by the giôùi cho Tyø Kheo Ni. Trong taát caû caùc truyeàn Buddha. Every Buddhist undertakes the “Five thoáng, caû truyeàn thoáng Ñaïi Thöøa bao goàm Precepts” in the cultivation of the moral life, Khaát Só, vaø truyeàn thoáng Theravada, cöù nöûa and monks and nuns follow follow five thaùng moät laàn nhöõng giôùi luaät naøy ñöôïc toaøn additional precepts, which are elaborated as theå chö Taêng Ni tuïng ñoïc, taïo cho chö Taêng training rules and referred to collectively as Ni cô hoäi ñeå saùm hoái nhöõng toäi loãi ñaõ gaây the “Pratimoksa.” The five additional precepts neân. are to abstain from eating after midday, from (II) The meanings of “Precepts”—Nghóa cuûa dancing and singing, from personal “Giôùi”: adornments, from using high seats or beds, 1) Precepts mean vows of moral conduct taken and from handling gold or silver. Later, by lay and ordained Buddhists. There are five situations arised so the number of rules in the vows for lay people, 250 for fully ordained “Pratimoksa” varies among the different monks, 348 for fully ordained nuns, 58 for traditions, although there is a common core of Bodhisattvas (48 minor and 10 major): Giôùi coù approximately 150. Nowadays, in Mahayana nghóa laø haïnh nguyeän soáng ñôøi phaïm haïnh and Sangha Bhiksu traditions, there are about cho Phaät töû taïi gia vaø xuaát gia. Coù 5 giôùi cho 250 rules for monks and 348 for nuns; while in ngöôøi taïi gia, 250 cho Tyø kheo, 348 cho Tyø the Theravadin tradition, there are 227 rules kheo Ni vaø 58 giôùi Boà Taùt (goàm 48 giôùi khinh for monks and 311 for nuns. In all traditions, vaø 10 giôùi troïng).

2) Precepts are designed by the Buddha to help Potaliya trong Trung Boä Kinh, coù taùm phaùp Buddhists guard against transgressions and ñöa ñeán söï ñoaïn taän. **See Eight things that stop evil. Transgressions spring from the three lead to the cutting off of affairs. karmas of body, speech and mind: Giôùi ñöôïc (III) Precepts and the three studies in Buddhism— Ñöùc Phaät cheá ra nhaèm giuùp Phaät töû giöõ mình Giôùi hoïc vaø tam hoïc trong Phaät giaùo: In khoûi toäi loãi cuõng nhö khoâng laøm caùc vieäc aùc. Buddhism, there is no so-called cultivation Toäi loãi phaùt sanh töø ba nghieäp thaân, khaåu vaø without discipline, and also there is no yù. Dharma without discipline. Precepts are rules 3) Observe moral precepts develops which keep us from committing offenses. concentration. Concentration leads to Precepts are considered as cages to capture understanding. Continuous Understanding the thieves of greed, anger, stupidity, pride, means wisdom that enables us to eliminate doubt, wrong views, killing, stealing, lust, and greed, anger, and ignorance and to obtain lying. Although there are various kinds of liberation, peace and joy—Giôùi sanh ñònh. precepts, i.e., the five precepts, the ten Ñònh sanh hueä. Vôùi trí tueä khoâng giaùn ñoaïn precepts, the Bodhisattva precepts, etc, the chuùng ta coù theå ñoaïn tröø ñöôïc tham saân si vaø five precepts are the most basic. Learning by ñaït ñeán giaûi thoaùt vaø an laïc. commandments is one of the three important 4) See Precepts and Five precepts. practices of all Buddhists. The other two are 5) Two hundred fifty precepts—Rules or meditation and wisdom. Learning by the disciplines to be observed by fully ordained commandments or prohibitions, so as to guard monks. **See Complete moral precepts for against the evil consequences of error by monks, Complete moral precepts for

monks in mouth, body or mind. According to Bhikkhu Theravadan Buddhism, Complete moral Piyadassi Mahathera in The Spetrum of precepts for nuns in Mahayana Buddhism and Buddhism, it is essential for us to discipline Pratimoksa-Sutra. ourselves in speech and action before we 6) According to the Mahaparinibbana Sutta and undertake the arduous task of training our the Sangiti Sutta in the Long Discourses of the mind through meditation. The aim of Buddha, there are five advantages to one of Buddhism morality is the control of our verbal good morality and of success in morality— and physical action, in other words, purity of Theo Kinh Ñaïi Baùt Nieát Baøn vaø Kinh Phuùng speech and action. This is called training in Tuïng trong Tröôøng Boä Kinh, coù naêm ñieàu lôïi virtue. Three factors of the Noble Eightfold ích cho ngöôøi ñuû giôùi. **See Five advantages Path form the Buddhsit code of conduct. They to one of good morality. are right speech, right action, and right 7) Sampada—Five dangers to the immoral livelihood. If you wish to be successful in through lapsing from morality. According to meditation practice, you should try to observe the Mahaparinibbana Sutta and the Sangiti at least the five basic precepts of morality, Sutta in the Long Discourses of the Buddha, abstinence from killing, stealing, illicit sexual there are five dangers to the immoral through indulgence, speaking falsehood and from lapsing from morality (bad morality or failure taking any liquor, including narcotic drugs that in morality)—Theo Kinh Ñaïi Baùt Nieát Baøn vaø cause intoxication and heedlessness—Trong Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù Phaät giaùo, khoâng coù pheùp goïi laø tu haønh naøo naêm ñieàu nguy hieåm cuûa ngöôøi aùc giôùi. **See maø khoâng phaûi trì giôùi, khoâng coù phaùp naøo Five dangers to the immoral through lapsing maø khoâng coù giôùi. Giôùi laø nhöõng qui luaät giuùp from morality. chuùng ta khoûi phaïm toäi. Giôùi nhö nhöõng chieác 8) According to the Potaliya Sutta in the Middle loàng nhoát nhöõng teân troäm tham, saân, si, maïn, Length Discourses of the Buddha, there are nghi, taø kieán, saùt, ñaïo, daâm, voïng. Duø coù eight things in the Noble One's Discipline that nhieàu loaïi giôùi khaùc nhau nhö nguõ giôùi, thaäp lead to the cutting off of affairs—Theo Kinh giôùi, Boà Taùt giôùi, vaân vaân, nguõ giôùi laø caên

baûn nhaát. Giôùi laø moät trong ba phaùp tu quan Theá Toân tuyeân thuyeát laø chaùnh haïnh, laø caùch troïng cuûa ngöôøi Phaät töû. Hai phaùp kia laø Ñònh cö xöû toát ñeïp nhaát ngoaøi taùm giôùi (Saùt, Ñaïo, vaø Tueä. Trì giôùi laø ñeå traùnh nhöõng haäu quaû Daâm nôi thaân; noùi doái, noùi aùc, noùi thoâ vaø noùi xaáu aùc do thaân khaåu yù gaây neân. Theo Phaät voâ ích nôi khaåu; vaø chaùnh maïng trong Baùt Giaùo Nhìn Toaøn Dieän cuûa Tyø Kheo Piyadassi Thaùnh Ñaïo). Mahathera, tröôùc khi gia coâng thöïc haønh 2) Beginning of the life of purityby keeping nhöõng nhieäm vuï khoù khaên hôn, nhö tu taäp (observing) the above mentioned eight thieàn ñònh, ñieàu chaùnh yeáu laø chuùng ta phaûi töï precepts: Giôùi Khôûi Ñaàu Cuoäc Soáng Phaïm kheùp mình vaøo khuoân khoå kyû cöông, ñaët haønh Haïnh. ñoäng vaø lôøi noùi trong giôùi luaät. Giôùi luaät trong (3A)The virtues of Abstinence and Non-Phaät Giaùo nhaèm ñieàu ngöï thaân nghieäp vaø Abstinence—Giôùi Kieâng vaø Khoâng Kieâng: khaåu nghieäp, noùi caùch khaùc, giôùi luaät nhaèm 1) Abstinence:

Giôùi Kieâng—Abstinence from giuùp lôøi noùi vaø haønh ñoäng trong saïch. Trong evil deeds such as abstinence from killing Baùt Chaùnh Ñaïo, ba chi lieân heä tôùi giôùi luaät laø living beings, etc.—Kieâng khoâng laøm ñieàu aùc chaùnh ngöõ, chaùnh nghieäp, vaø chaùnh maïng. nhö khoâng gieát haïi chuùng sanh. Ngöôøi muoán haønh thieàn coù keát quaû thì tröôùc 2) Non-Abstinence: Khoâng Kieâng—Non- tieân phaûi trì giöõ nguõ giôùi caên baûn khoâng saùt Abstinence consisting in Volition in the sanh, troäm caép, taø daâm, voïng ngöõ vaø uoáng twelve links—Khoâng Kieâng giôùi bao goàm röôïu cuõng nhö nhöõng chaát cay ñoäc laøm cho nhöõng taùc ñoäng cuûa “Haønh” trong möôøi hai taâm thaàn buoâng lung phoùng tuùng, khoâng tænh nhaân duyeân. giaùc—See Meditation and Wisdom. (4A)Dependence and independence—Giôùi coù hai (IV) Categories of “sila”: Phaân loaïi giôùi— loaïi Leä Thuoäc vaø Khoâng Leä Thuoäc. According to Bhadantacariya Buddhaghosa in 1) Dependence: Leä Thuoäc—There are two The Path of Purification, sila is classified on kinds—Coù hai loaïi. its own characteristic of composing—Theo i) Dependence through Craving: Leä thuoäc do Ngaøi Bhadantacariya Buddhaghosa trong Tham. Thanh Tònh Ñaïo, giôùi ñöôïc phaân loaïi theo ñaëc ii) Dependence through false views: Leä thuoäc do tính keát hôïp cuûa noù: Taø kieán. (A) Two kinds of “sila”—Hai loaïi giôùi: 2) Independence: Khoâng Leä Thuoäc—The (1A) It is of two kinds as keeping and avoiding— supramundane and the mundane that is pre- Coù hai loaïi Haønh vaø Chæ: requisite for the aforesaid supramundane— 1) Keeping: Haønh—Something should be Giôùi Xuaát Theá vaø giôùi theá gian laøm ñieàu kieän done—Vieäc gì ñoù neân laøm thì goïi laø haønh. tieân quyeát cho giôùi xuaát theá. 2) Avoiding: Chæ (Traùnh)—Something should not (5A)It is of two kinds as Temporary and be done—Vieäc gì ñoù khoâng neân laøm goïi laø Lifelong—Giôùi coù hai loaïi Taïm Thôøi vaø Troïn Chæ hay Traùnh. Ñôøi. (2A) It is of two kinds as that of good behavior and 1) Temporary: Taïm Thôøi—Virtue that is that of the beginning of the life of purity—Coù undertaken after deciding on a time limit— hai loaïi laø giôùi thuoäc chaùnh haïnh vaø giôùi khôûi Giôùi ñöôïc thoï coù haïn ñònh thôøi gian. ñaàu ñôøi soáng phaïm haïnh: 2) Lifelong: Troïn Ñôøi—Lifelong virtue is that 1) Good behavior: Chaùnh haïnh—Good behavior practised in the same way as the temporary is what the Buddha announced for the sake of virtue, but undertaking it for as long as life good behavior, is the best kind of behavior. lasts—Giôùi ñöôïc thoï trì ñeán khi maïng chung. This is the term for Virtue other than these (6A)It is of two kinds as Limited and Unlimited— eight precepts (Killing, Stealing, and Sexual Giôùi Höõu Haïn vaø Giôùi Voâ Haïn: misconduct in the body; Lying, Malicious 1) Limited Virtue: Giôùi Höõu Haïn—The limited speech, Harsh speech, and Gossip in Mouth; virtue is that seen to be limited by gain, fame, and Right Livelihood)—Nhöõng gì ñöôïc Ñöùc relatives, limbs or life—Giôùi Höõu Haïn laø giôùi

bò haïn heïp vaøo danh lôïi, quyeán thuoäc, chaân d) The purpose of practice is for one’s own tay hoaëc maïng soáng. deliverance: Giôùi thöïc haønh ñeå giaûi thoaùt 2) Unlimited Virtue: Giôùi Voâ Haïn—Virtue that rieâng mình. is not limited to gain, fame, relatives or life is 3) The Superior—Giôùi baäc Thöôïng: called Patisambhida or

Unlimited Virtue— a) Giôùi baäc Thöôïng laø giôùi phaùt sanh nhôø cao ñoä Giôùi khoâng bò haïn heïp trong voøng lôïi danh, tinh taán, nhaát taâm vaø traïch phaùp—The quyeán thuoäc, hay maïng soáng ñöôïc goïi laø superior is produced by superior zeal, energy Patisambhida hay laø Giôùi Voâ Haïn. and inquiry. (7A)It is of two kinds as Mundane and b) To undertake precepts for the sake of the Supramundane Virtue—Hai loaïi Theá Gian vaø noble states: Vì toân quí maø thoï giôùi. Xuaát Theá Gian. c) Supramundane virtue: Giôùi xuaát theá. 1) Mundane Virtue: Giôùi Theá Gian—The d) The virtue of the perfections practised for the mundane virtue brings about improvement in deliverance of all sentient beings: Vì thöïc future becoming—Giôùi theá gian ñem laïi moät haønh caùc haïnh Ba La Maät giaûi thoaùt chuùng höõu laäu nhö thaân caûnh toát ñeïp trong töông lai. sanh maø thoï giôùi. 2) Supramundane Virtue: Giôùi Xuaát Theá Gian— (2B)Three kinds of precepts of Giving Precedence The supramundane virtue brings about the to Self, Giving Precedence to the World, escaping from Becoming or escaping from the Giving Precedence to the Dharma—Ba loaïi cycle of births and deaths—Giôùi xuaát theá gian Giôùi Vò Kyû, Vò Tha vaø Vò Phaùp: ñem laïi söï thoaùt khoûi Höõu hay thoaùt khoûi 1) Virtue giving precedence to self: Giôùi Vò Kyû voøng luaân hoài sanh töû. (Giôùi thöïc haønh vì baûn thaân)—To undertake (B) Three kinds of “sila”—Ba loaïi giôùi: precepts out of self-regard by one one who (1B)Three kinds of Precepts as Inferior, Medium regards self and desires to abandon what is and Superior—Ba loaïi Giôùi Haï, Trung vaø unbecoming to self—Muoán boû nhöõng gì Thöôïng: khoâng thích hôïp vôùi töï ngaõ. 1) The Inferior—Giôùi baäc Haï: 2) Virtue giving precedence to the world: Giôùi a) The inferior is produced by inferior zeal, Vò Tha—To undertake precepts out of regard purity of consciousness, energy or inquiry: for the world and out of desire to ward off the Giôùi phaùt sanh do ít tinh taán, ít duïc, ít nhaát censure of the world—Giôùi thöïc haønh vì quan taâm vaø ít traïch phaùp. taâm ñeán theá gian, vì muoán ngöôøi ñôøi khoûi chæ b) To undertake precepts out of fame: Vì ham trích. danh maø thoï giôùi. 3) Virtue giving precedence to the Dharma: Giôùi c) Only I am possessed of virtue, other people Vò Phaùp—To undertake precepts out of are Ill-conducted and ill-natured: AÙc giôùi, regard for the Dharma and out of desire to khen mình coù giôùi cheâ ngöôøi taø giôùi. honor the majesty of the Dharma—Giôùi thöïc d) The purpose of keeping precepts is to enjoy haønh vì toân troïng Phaùp vaø Luaät. continued existence: Giôùi coù ñoäng löïc tham (3B)Adhered to, Not ahdered to, and aùi, ñöa ñeán taùi sanh. Tranquilized—Giôùi Chaáp Thuû (dính maéc), 2) The Medium—Giôùi baäc Trung: Khoâng Chaáp Thuû, vaø An Tònh: a) The medium is produced by medium zeal, 1) Adhered to through craving and false views: energy or inquiry: Giôùi phaùt sanh nhôø tinh taán, Giôùi Chaáp Thuû—Dính maéc vaøo tham ñaém vaø duïc, nhöùt taâm vaø traïch phaùp ôû möùc trung bình. taø kieán. b) To undertake precepts out of desire for the 2) Not ahdered to—Giôùi Khoâng Chaáp Thuû: fruits of merit: Thoï giôùi vì mong ñöôïc quaû a) Practised by magnanimous ordinary people as baùo coâng ñöùc. the prerequisite of the path: Giôùi ñöôïc thöïc c) Undefiled mundane virtue: Giôùi theá gian maø haønh bôûi phaøm phu höõu ñöùc laøm ñieàu kieän khoâng oâ nhieãm.

tieân quyeát cho ñaïo loä.

b) Precets that associated with the path in a) Cultivate with the unvirtuous: Hoïc tu vôùi aùc trainers: Giôùi töông öùng vôùi ñaïo loä ôû caùc vò tri thöùc. höõu hoïc. b) Not to visit the virtuous: Khoâng gaàn guûi baäc 3) Tranquilized precepts: Giôùi an tònh—Precepts giôùi ñöùc. that associated with trainers' and nontrainers' c) Not to see ignorance: Khoâng thaáy ngu si. fruition is tranquilized—Giôùi töông öùng vôùi d) No fault in a transgression: Khoâng thaáy phaïm quaû cuûa höõu hoïc vaø voâ hoïc. giôùi. (4B)Pure, Impure and Dubious—Ba loaïi Giôùi e) Mind is full with wrong thoughts: Taâm thöôøng Thanh Tònh, Baát Tònh vaø Khaû Nghi: taø tö duy. 1) Pure Precepts: Giôùi Thanh Tònh—Precepts f) Not to guard one's own faculties: Caùc caên fulfilled by one who has committed no khoâng phoøng hoä. offence or has committed offence, but already 2) Partaking of Stagnation—Giôùi Tuø Ñoïng: made a repentance after committing one— a) One whose mind is satisfied with virtue that Giôùi ñöôïc vieân maõn do moät ngöôøi chöa töøng has been achieved: Ngöôøi coù taâm töï maõn vôùi phaïm, hoaëc ñaõ phaïm maø ñaõ saùm hoái. giôùi ñaõ thaønh töïu. 2) Impure Precepts: Giôùi Khoâng Thanh Tònh— b) Contented with mere virtuousness, not One who breaks precepts but has not made a striving for higher meditations: Khoâng nghó repentance—Giôùi bò vi phaïm maø chöa phaùt loà ñeán thieàn ñònh maø chæ an phaän trong giôùi. saùm hoái. 3) Partaking of Distinction—Giôùi Taêng Tieán— 3) Dubious—Giôùi Khaû Nghi: One who abide by virtues, but always strives a) Virtue in one who is dubious about whether a with concentration for his aim: Ngöôøi ñang an thing constitutes an offence: Moät ngöôøi coøn truï trong giôùi luaät, maø luoân coá gaéng ñaït ñeán nghi khoâng bieát vieäc naày coù phaûi laø giôùi toäi muïc tieâu baèng thieàn ñònh. hay khoâng. 4) Partaking of Penetration: Giôùi Thaâm Nhaäp— b) Whether he has committed an offence is One who realizes that to see Virutes is not dubious: Khoâng bieát ñaõ vi phaïm vaøo giôùi naøo. enough, he aim his dispassion through (5B)Virtue of the Trainer, Virtue of the keeping precepts—Ngöôøi nhaän bieát raèng chæ Nontrainer, and that of the neither-trainer- thaáy giôùi khoâng chöa ñuû, neân höôùng ñeán ly nor-nontrainer—Giôùi Höõu Hoïc, Voâ Hoïc, duïc baèng caùch trì Giôùi. Khoâng Höõu Hoïc Hay Voâ Hoïc: (2C)Virtue of Bhikkhus, of Bhikkhunis, of Not- 1) Virtue of the Trainer: Giôùi Höõu Hoïc—Virtue Fully-Admitted, of the Laity: Boán Loaïi giôùi— associated with the four paths and with the Tyø Kheo, Tyø Kheo Ni, Giôùi cuûa Ngöôøi chöa first three fruitions (See Töù Thaùnh Quaû)— thoï Cuï Tuùc, Giôùi Taïi Gia. Giôùi töông öng vôùi boán ñaïo vaø ba quaû ñaàu. 1) The virtue of Bhikkhus: Giôùi Tyø Kheo— 2) Virtue of the non-trainer: Giôùi Voâ Hoïc— There are precepts for Bhikkhus to keep (See Virtue that associated with the fruition of Complete moral precepts for monks, Arahanship (See Töù Thaùnh Quaû)—Giôùi töông Complete moral precepts for monks in öng vôùi quaû A La Haùn. Theravadan Buddhism, Complete moral 3) Virtue of neither trainer nor non-trainer: precepts for nuns in Mahayana Buddhism and Khoâng Höõu Hoïc Khoâng Voâ Hoïc—The Pratimoksa-Sutra)—Coù nhöõng giôùi daønh cho remaining kinds of virtues—Nhöõng loaïi giôùi Tyø Kheo. coøn laïi. 2) The virtue of Bhikkhunis (See (2C) (1)): Giôùi (C) Four kinds of "sila"—Boán

loaïi giôùi: Tyø Kheo Ni. (1C)Four kinds of virtue of Partaking of 3) The virtue of the not-fully-admitted (See Ten diminution, Stagnation, Distinction, and commandments of Sramanera): Giôùi cuûa Penetraion—Boán loaïi giôùi Thoái Giaûm, Tuø Ngöôøi chöa thoï Cuï Tuùc. Ñoïng, Taêng Tieán vaø Thaâm Nhaäp: 4) The virtue of the Laity: Giôùi Taïi Gia—Five or 1) Partaking of diminution—Giôùi Thoái Giaûm: ten precepts, as permanent undertaking, eight

precepts as the factors of the Uposatha Day particulars: Khi maét thaáy saéc, khoâng naém giöõ for male and female fay followers—Nguõ giôùi töôùng chung töôùng rieâng. hay Thaäp Thieän, khi coù theå giöõ troïn ñôøi vaø b) When he left the eye faculty unguarded, evil Taùm Giôùi trong ngaøy Boá Taùt (Baùt Quan Trai) and unprofitable states of covetousness and daønh cho Phaät töû taïi gia. grief may invade him; he immediately (3C)Natural, Customary, Necessary, Due to realizes them and turns back to guard the eye Previous Causes—Boán loaïi, Giôùi Töï Nhieân, faculty, undertakes the restraint of the eye Giôùi Theo Coå Tuïc, Giôùi Taát Yeáu, Giôùi Do faculty: Khi nhaõn caên khoâng ñöôïc phoøng hoä, Nhaân veà Tröôùc: khieán cho tham aùi, öu saàu vaø baát thieän phaùp 1) The non-transgression on the part of khôûi leân, vò aáy lieàn bieát maø trôû veà hoä trì nhaõn Uttarakuru human beings: Giôùi Töï Nhieân—Söï caên, thöïc haønh söï hoä trì nhaõn caên. khoâng phaïm cuûa nhöõng ngöôøi ôû Baéc Cu Loâ c) On hearing a sound with ear, smelling an Chaâu. odour with the nose, tasting a flavor with the 2) Customary virtue: Giôùi Coå Tuïc—Each tongue, touching a tangible object with the locality's or sect's own rules of conduct—Moãi body, cognizing a mental object with the ñòa phöông, toâng phaùi coù luaät rieâng goïi laø mind, he apprehends neither the signs nor the Giôùi Theo Tuïc Leä. particulars; if he left the mind faculty 3) Necessary virtue: Giôùi Taát Yeáu—No thought unguarded, evil and unprofitable states of of men that is connected with the cords of covetousness and grief might invade him, he sense desire—Giôùi khoâng coù tö töôûng duïc immediately realizes this and goes back to nhieãm. enter upon the way of its restraint, he guard 4) The virtue of pure beings or of Bodhisattva in the mind faculty, undertakes the restraint of his various births: Giôùi Do Nhaân Veà Tröôùc— the mind faculty: Khi tai nghe tieáng, muõi ngöûi Giôùi cuûa nhöõng ngöôøi thanh tònh vaø cuûa tieàn muøi, löôõi neám vò, thaân xuùc chaïm, yù nhaän thöùc thaân Phaät khi haønh Boà Taùt haïnh. caùc phaùp, vò aáy khoâng naém giöõ töôùng chung, (4C)Virtue of Patimokkha Restraint: Boán loaïi khoâng naém giöõ töôùng rieâng, maø quay veà hoä trì Giôùi—Virtue of Restraint of Sense Faculties, yù caên. Virtue of Purification of Livelihood, and 3) Virtue of Livelihood Purification: Giôùi Thanh Virtue Concerning Requisites—Giôùi Boån (Ba Tònh Maïng Soáng—Abstinence from such Ñeà Moäc Xoa—Patimokkha), Giôùi Phoøng Hoä wrong livelihood as entails transgression of Caùc Caên, Giôùi Thanh Tònh Sanh Maïng, Giôùi the six training precepts announced to respect Lieân Heä Boán Vaät Duïng: to livelihood and entails the evil states 1) Virtue of Patimokkha: Giôùi Ba Ñeà Moäc beginning with 'scheming, talking, hinting, Xoa—The virtue described by the Blessed belittling, pursuing gain with gain—Söï töø boû One Thus, "Here a Bhikkhu dwells restrained nhöõng taø maïng, khoâng vi phaïm

saùu hoïc giôùi with the Patimokkha restraint, possessed of lieân heä ñeán caùch sinh soáng, taø maïng loâi keùo the proper conduct and resort, and seeing fear theo nhöõng aùc phaùp nhö löøa ñaûo, ba hoa, hieän in the slightest fault, he trains himself by töôùng cheâ bai, laáy lôïi caàu lôïi. undertaking the precepts of training—Giôùi 4) Virtue concerning Requisites: Giôùi Lieân Heä nhö Ñöùc Theá Toân moâ taû: “Vò Tyø Kheo soáng Ñeán Boán Vaät Duïng—Use of the four cheá ngöï vôùi söï cheá ngöï cuûa giôùi boån, ñaày ñuû requisites that is purified by the reflection haønh xöù vaø chaùnh haïnh, thaáy sôï haõi trong stated in the way beginning ‘Reflecting nhöõng loãi nhoû, neân vò aáy laõnh thoï caùc hoïc wisely, he uses the robe only for protection giôùi. from cold—Söï söû duïng boán vaät duïng, ñöôïc 2) Virtue of restraint of the sense faculties— thanh tònh nhôø giaùc saùt. Nhö khi noùi chaân Giôùi Phoøng hoä caùc Caên: chaùnh giaùc saùt, vò aáy thoï duïng y phuïc ñeå che a) On seeing a visible object with eye, he thaân khoûi reùt. apprehends neither the signs nor the

Precept Age: Taêng Laïp (tuoåi ñaïo)—Age in the Precept paramita: Trì Giôùi Ba La Maät—See order—Monastic age—Sacerdotal age—The age Morality-paramita. of a monk as monk, the years of his ordination, or Precepts and rules: Giôùi luaät. the years a person has been a monk are counted Precepts-samadhi-wisdom: Giôùi ñònh hueä—by the number of summer retreats passed. To See Three Studies of the non-outflow. receive one’s monastic age. To add to one’s Precept School: Vinaya School—Luaät Toâng. monastic age on the conclusion of the summer Precepts in Ten Parts: Thaäp Tuïng Luaät— retreat. The precedence of monks and nuns in the These precepts were translated from the precepts Order is determined by the number of summer of the Sarvastivadin School—Nhöõng luaät naøy retreats they have attended—Tuoåi cuûa Taêng Ni ñöôïc dòch ra töø boä luaät cuûa tröôøng phaùi Nhaát Thieát ñöôïc tính baèng soá an cö kieát haï maø caùc vò ñaõ traûi Höõu Boä. qua. Sau kieát haï an cö, chö Taêng Ni naøo ñaõ nhaäp haï ñeàu ñöôïc taêng moät tuoåi ñaïo. Quyeàn ni tröôùc Precepts of the Triple Refuge that have no cuûa Taêng Ni trong ñoaøn tuøy thuoäc vaøo tuoåi haï laïp. marks: Voâ Töôùng Tam Quy-Y Giôùi—In the Precept concord: Giôùi Hoøa Ñoàng Tu—Precept Dharma Jewel Platform Sutra, the Sixth Patriarch concord, one of the six points of reverent harmony taught about the Precepts of the Triple Refuge or unity in a monastery or convent or sixfold rules That Has No Mark as follows: “Good Knowing of conduct for monks and nuns in a monastery Advisors, take refuge with the enlightened, the which the Buddha taught in the Mahaparinibbana honored, the doubly complete. Take refuge with Sutta and Sangiti Sutta—Moät trong saùu ñieåm soáng the right, the honored that is apart from desire. chung hoøa hôïp trong töï vieän maø Ñöùc Phaät ñaõ daïy Take refuge with the pure, the honored among the trong Kinh Ñaïi Baùt Nieát Baøn vaø Kinh Phuùng Tuïng multitudes. ‘From this day forward, we call trong Tröôøng Boä Kinh: **See Six points of enlightenment our master and will never again reverent harmony or unity in a monastery. take refuge with deviant demons or outside religions. We constantly enlighten ourselves by Precept Fixation view: Giôùi Kieán Thuû—See means of the Triple Jewel of our own self-nature.’ Five kinds of wrong views. Good Knowing Advisors, I exhort you all to

take Precepts in Four Divisions: Töù Phaàn Luaät— refuge with the Triple Jewel of your own nature: These precepts (a 60-fascicle translation) were the Buddha, which is enlightenment; the Dharma, translated from the Vinaya of the Dharmagupta which is right; and the Sangha, which is pure. School—Nhöõng luaät naøy (boä luaät dòch 60 taäp) When your mind takes refuge with enlightenment, ñöôïc dòch ra töø boä luaät cuûa Phaùp Taïng Boä. deviant confusion does not arise. Desire Precepts for the Great Sangha: Ma Ha Taêng decreases, so that you know contentment and are Kyø Luaät—These precepts (a 40-fascicle able to keep away from wealth and from the translation) were translated from the Vinaya of the opposite sex. That is called the honored, the Mahasanghika School of Hinayana Buddhism— doubly complete. When your mind takes refuge Nhöõng luaät naøy (boä luaät dòch 40 taäp) ñöôïc dòch ra with what is right, there are no deviant views in töø boä luaät cuûa Ñaïi Chuùng Boä, moät tröôøng phaùi any of your thoughts. because there are no deviant Tieåu Thöøa Nguyeân Thuûy. views, there is no self, other, arrogance, greed, Precepts of lay Bodhisattvas: Boà Taùt Giôùi taïi love, or attachment. That is called the honored gia—See Lay Bodhisattvas' precepts. that is apart from desire. When your own mind Precept on not killing: Saùt giôùi. takes refuge with the pure, your self-nature is not Precept observers: Precept-keeper (one who stained by attachment to any state of defilement, receives the commandments or rules)—Ngöôøi giöõ desire or love. That is called the honored among giôùi—See Five advantages to one of good the multitudes. If you cultivate this practice, you morality. take refuge with yourself. Common people do not understand that, and so, from morning to night, they take the triple-refuge precepts. They say they

take refuge with the Buddha, but where is the Precious (a): Quyù baùu. Buddha? If they cannot see the Buddha, how can Precious-Blossom-Wander-Step Buddha: they return to him? Their talk is absurd. Good Baûo Hoa Du Boä Phaät. Knowing Advisors, each of you examine Precious body: Thaân theå quyù baùu. yourselves. Do not make wrong use of the mind. Precious-Canopy-Shine-Space-Sovereign- The Avatamsaka Sutra clearly states that you should take refuge with your own Buddha, not Power-King Buddha: Baûo Caùi Chieáu Khoâng Töï with some other Buddha. If you do not take refuge Taïi Löïc Vöông Phaät. with the Buddha in yourself, there is no one you Precious cart: Baûo Xa—The precious cart (in can rely on. Now that you are self-awakened, you the Lotus sutra), i.e. the one vehicle, the should each take refuge with the Triple Jewel of Mahayana—Xe quyù (traâu traéng) maø Ñöùc Phaät ñaõ your own mind. Within yourself, regulate your noùi ñeán trong Kinh Phaùp Hoa, ñöôïc ví vôùi Nhaát mind and nature; outside yourself, respect others. Thöøa hay Ñaïi Thöøa. That is to take refuge with yourself."—Trong Kinh Precious continent: Wonderful land of a Phaùp Baøo Ñaøn, Luïc Toå Hueä Naêng daïy veà Voâ Buddha—Baûo chaâu (kyø ñoä cuûa moät vò Phaät). Töôùng Tam Quy-Y Giôùi nhö sau: "Naày thieän tri Precious country: Pure land—Baûo Quoác—Coõi thöùc! Quy y giaùc löôõng tuùc toân, quy y chaùnh ly duïc Tònh Ñoä. toân, quy y tònh chuùng trung toân. Töø ngaøy nay trôû ñi Precious dagger that is not yet blunt: Baûo xöng 'Giaùc' laøm thaày, laïi chaúng quy y taø ma ngoaïi ñao

vò laõo (ñao quí chöa cuøn, yù noùi ngöôøi lôùn tuoåi ñaïo, duøng töï taùnh Tam Baûo thöôøng töï chöùng minh, maø tinh thaàn vaø thaân theå coøn minh maãn vaø traùng khuyeân thieän tri thöùc quy y töï taùnh Tam Baûo. Phaät kieän)—An old man whose mind and body are still laø 'Giaùc' vaäy, Phaùp laø 'Chaùnh' vaäy, Taêng laø strong. 'Tònh' vaäy. Töï taâm quy y Giaùc, taø meâ chaúng sanh, Precious-Fire Buddha: Baûo Hoûa Phaät. thieåu duïc tri tuùc hay lìa taøi saéc, goïi laø Löôõng Tuùc Precious flowers: Deva flowers—Baûo hoa (hoa Toân. Töï taâm quy y Chaùnh, nieäm nieäm khoâng taø cuûa caùc vò trôøi). kieán, vì khoâng taø kieán töùc laø khoâng nhôn ngaõ coáng cao, tham aùi, chaáp tröôùc, goïi laø Ly Duïc Toân. Töï Precious Flower Traveling Buddha: Phaät Baûo taâm quy y Tònh, taát caû caûnh giôùi traàn lao aùi duïc, töï Hoa Du Boä. taùnh ñeàu khoâng nhieãm tröôùc, goïi laø Chuùng Trung Precious gathas: Precious verses—Baûo keä. Toân. Neáu tu haïnh naày, aáy laø töï quy y. Phaøm phu Precious gem: Mani (skt)—Precious pearl— khoâng hieåu, töø saùng ñeán toái, thoï tam quy giôùi, neáu Precious talisman—Baûo chaâu. noùi quy y Phaät, Phaät ôû choã naøo? Neáu chaúng thaáy Precious hand: Baûo Thuû—Precious hand, the Phaät thì nöông vaøo choã naøo maø quy, noùi laïi thaønh hand which gives alms and precious things—Tay voïng. Naày thieän tri thöùc! Moãi ngöôøi töï quan saùt, quyù, tay laøm ra cuûa caûi quyù baùu. chôù laàm duïng taâm, kinh vaên roõ raøng, noùi töï quy y Precious image of a Buddha: Precious likeness Phaät, chaúng noùi quy y vôùi Phaät khaùc, töï Phaät maø of a Buddha—Baûo töôùng. chaúng quy, thì khoâng coù choã naøo maø y ñöôïc. Nay Precious king: Baûo Vöông. ñaõ töï ngoä, moãi ngöôøi phaûi quy y töï taâm Tam Baûo, 1) The precious King or King of Treasures: Vua trong thì ñieàu hoøa taâm taùnh, ngoaøi thì cung kính cuûa Kho Baùu. moïi ngöôøi, aáy laø töï quy y vaäy." 2) A title of Buddha: Moät danh hieäu cuûa Ñöùc Precepts in various forms: Commandments or Phaät. rules in their various forms—Giôùi töôùng. 3) The ruler of the continent west of Sumeru: Vò Preceptor: Upadhyaya (skt)—Buddhist priest— Töø Toân ngöï trò treân luïc ñòa veà phía taây cuûa Teacher—Spiritual teacher—Vò thaày—See Eight nuùi Tu Di. teachers and Acarya. 4) Jewel-lord, or Lord of jewels: Baûo Chuû. Preceptor of the emperor: Thieân Sö—Thaày Precious ksetra: Baûo saùt. daïy cuûa vua. 1) Buddha realm: Phaät giôùi.

2) Monastery: Töï vieän. Precious pearl: Precious gem—Baûo chaâu—Keá Precious lake: Baûo Trì—The precious lake of Baûo—According to The Lotus Sutra, this is the the eight virtuous characteristics in the Pure precious stone worn in the coiled hair on top of the Land—Ao Baùt Coâng Ñöùc Thuûy nôi coõi Tònh Ñoä. king's head. It is the king's most prized Precious land: Pure land—Baûo ñòa (tònh ñoä). possession—Theo Kinh Phaùp Hoa, "Keá Baûo" laø Precious-Light Buddha: Baûo Quang Phaät. haït ngoïc baùu quyù nhaát caøi treân maùi toùc cuûa vò quoác vöông (theo Kinh Phaùp Hoa thì coù moät ngöôøi Precious likeness: Baûo Töôùng. coù coâng to, nhaø vua beøn côûi vieân minh chaâu caøi 1) The precious image of Buddha: Töôïng Phaät treân toùc ban cho, ñeå ví vôùi vieäc Ñöùc Phaät giaûng trang nghieâm. thuyeát Kinh Phaùp Hoa cho haïng ngöôøi ñaõ ra khoûi 2) One of the seven Tathagatas: Ratnaketu sinh töû phaân ñoaïn, maø tinh taán ñeå lìa haún sinh töû (skt)—Baûo Töôùng Nhö Lai, moät trong

baûy bieán dòch). Nhö Lai. 3) A name of Ananda as a future Buddha: Phaät Precious place: Baûo Phöông—Precious place, or Baûo Töôùng Nhö Lai, teân cuûa vò Phaät maø ngaøi the abode of the triratna, a monastery—Töï vieän, A Nan seõ thaønh trong töông lai. nôi thöôøng truï Tam Baûo. 4) The name under which 2,000 of sakyamuni's Precious posession of life: Meänh Baûo (söï quyù disciples are to be reborn as Buddhas: Teân baùu cuûa cuoäc soáng, soáng ñeå tu taäp giaûi thoaùt). Phaät maø 2000 vò ñeä töû cuûa Phaät seõ thaønh sau Precious race: Ratnapani (skt)—Baûo chuûng. naày. Precious raft: Baûo Phieät—The precious raft of Precious likeness of a Buddha: Precious image Buddha-truth, which ferries over the sea of of a Buddha—Baûo töôùng. mortality to nirvana—Chieác beø chaân lyù Phaät phaùp Precious-Lotus-Well-Dwell-in-Sala-Tree- chuyeân chôû chuùng sanh töø bieån sanh töû ñeán Nieát King Buddha: Baûo Lieân Hoa Thieän Chuû Sa La Baøn. Thoï Vöông Phaät. Precious raft of Buddha-truth: Which ferries Precious maiden: Kanya-ratna (skt)—See Baûo over the sea of mortality to nirvana—Baûo phieät. Nöõ. Precious rattle: Wooden fish—Baûo ñaït (con caù Precious mind: Taâm baûo. baèng goã taïi caùc chuøa ñöôïc goõ leân ñeå baùo giôø thoï thöïc). Precious-Moon Buddha: Baûo Nguyeät Phaät. Precious-Moon-Light Buddha: Baûo Nguyeät Precious records: Precious scriptures—Precious sutras—Baûo ñieån—Kinh ñieån quyù baùu. Quang Phaät. Precious nature: Baûo Tính—The precious Precious region: Traân Vöïc—The Pure Land of Amitabha—Khu Vöïc quyù baùu, hay coõi Cöïc Laïc nature, or Tathagatagarbha, underlying all cuûa Ñöùc Phaät A Di Ñaø. phenomena, always pure despite phenomenal conditions—Teân khaùc cuûa Nhö Lai Taïng, ôû trong Precious seal: Precious symbol—Baûo AÁn. chuùng sanh phieàn naõo maø chaúng heà maát tính chaân 1) Dharma, the second of the Triratna: Phaùp Baûo nhö thanh tònh—See Tathagatagarbha. trong Tam Baûo. 2) The three evidences of the genuineness of a Precious object: Ratna (skt)—Gem—Jewel— sutra: Tam Phaùp AÁn—See Trilaksana. Baûo vaät. 3) The symbols of Buddhas, or Bodhisattvas: Precious opportunity: Cô hoäi quyù baùu—Human Bieåu töôïng cuûa chö Phaät hay chö Boà Taùt. beings have the precious opportunity to practice 4) The magical seeds of the Buddhas, i.e. germ-Dharma to stop negative thoughts from arising and letters, or sounds: Chuûng töû Phaät AÁn. to prevent the resultant suffering—Chuùng sanh Precious scriptures: Precious records—Precious con ngöôøi coù cô hoäi quyù baùu thöïc haønh Phaät phaùp, sutras—Baûo ñieån. haàu chaám döùt nhöõng yù töôûng tieâu cöïc töø ñoù khôûi leân quaû khoå. Precious seal: Precious symbol—Baûo aán.

Precious stone: Mani (skt)—Gem—Jewel— Preconceived idea: Döï kieán. Pearl—Baûo—See Jewel. Preconception (n): Döï töôûng—Döï lieäu—Caùi Precious stone worn in the coiled hair: Keá nhìn thaáy tröôùc. Baûo—See Precious pearl. Precondition (n): Ñieàu kieän tieân quyeát. Precious stupa: Baûo Thaùp. Preconize (n): Boå nhieäm tu só. 1) Precious stupa, or fane for precious things, or precursor (n): Vò tieàn nhieäm. relics: Thaùp Baûo hay thaùp chöùa baûo vaät, thaùp Predecease (v): Cheát tröôùc ai. chöùa xaù lôïi. Predecessor (n): 2) A pagoda adorned with gems: Thaùp trang 1) Vò tieàn nhieäm. nghieâm baèng chaâu baùu. 2) Ancestor: Tieàn nhaân. 3) The

shrine of Prabhutaratna in the Lotus: Thaùp Ña Baûo trong Kinh Phaùp Hoa. Predefinition (n): Söï quyeát ñònh tröôùc. Precious sutras: Precious records—Precious Predestinarian scriptures—Baûo ñieån. 1) (a): Thuoäc veà thuyeát tieàn ñònh. 2) (n): Ngöôøi tin vaøo thuyeát tieàn ñònh. Precious symbol: Precious seal—Baûo aán. Predestinarianism (n): Thuyeát tieàn ñònh. Precious talisman: Mani (skt)—Precious pearl—Precious gem—Baûo chaâu. Predestinate (v): Tieàn ñònh. Precious throne: Baûo toøa. Predestination (n): Tieàn ñònh. Precious tree: Baûo Thuï—The jewel-trees of the Predestine (v): See Predestinate. Pure Land—Caây quyù nôi coõi Tònh Ñoä. Predeterminate (a): Do thieân ñònh. Precious vase: Kundika (skt)—Baûo Bình. Predetermination (n): Söï thieân ñònh. 1) A pecious vase, vessels used in worship: Bình Predetermined (a): Predestined—Ñònh saún. quyù (moät thöù ñoà duøng cuûa Ñöùc Phaät) ñöôïc Predeterminism (n): Thuyeát thieân ñònh. duøng trong nghi thöùc leã laïc. Predicament (n): Phaïm truø. 2) A baptismal vase used by the esoteric sects Predicamental (a): Thuoäc phaïm truø. for pouring water on the head: Bình quaùn Predicant (n): Ngöôøi thuyeát giaûng. ñaûnh maø Maät giaùo duøng ñeå röôùi tònh thuûy treân ñaàu khi laøm leã quaùn ñaûnh. Predicate (v): Giaûng thuyeát—Duï Theå—Laáy caùi nghóa lyù laøm choã döïa cuûa duï—See Two kinds of Precious vehicle: Baûo Thöøa. drstanta. 1) The precious vehicle of the Lotus Sutra: Baûo Thöøa Phaùp Hoa Kinh. Predication (n): Söï thuyeát giaûng. 2) The Mahayana: Ñaïi Thöøa. Predicatory (a): Coù lieân quan ñeán thuyeát giaûng. Precious verses: Precious gathas—Baûo keä. Predict (v): Baùo tröôùc. Precious verses for repentance: Precious Prediction (n): Lôøi baùo tröôùc. gathas for repentance—Baûo saùm keä. Prediction of Buddhahood: Prophecy of Precious vessels used in worship: Kundika Buddhahood—Toân kyù (Phaät thoï kyù). (skt)—Precious vase—Baptismal vase used by the 1) There are two classes of Buddha's predictions esoteric sects for pouring water on the head—Baûo of a disciple's destiny—Coù hai loaïi thoï kyù— bình. See Two classes of Buddha's predictions of a Precipitate (v): Xoâ ñaåy xuoáng. disciple's destiny. 2) There are eight kinds of prediction—Coù taùm Precocious (a): Sôùm (tröôùc tuoåi tröôûng thaønh). loaïi thoï kyù—See Eight kinds of prediction. Precocious marriage: Taûo hoân. Prediction of the Destiny of Arhats, Precociousness (n): Söï sôùm (tröôùc tuoåi tröôûng Training and Trained: Phaåm Thoï Hoïc Voâ thaønh). Hoïc—See Twenty-eight chapters in the Lotus Precocity (n): See Precociousness. Sutra.

Prediction of enlightenment, definitively, Preface: Tieàn töï. without duality: Taát caû chö Phaät ñeàu hay kheùo 1) Kinh tieàn tuïng (tuïng tröôùc khi tuïng kinh noùi lôøi thoï kyù, quyeát ñònh khoâng hai—All Buddhas chính). can speak words of prediction of enlightenment, 2) Hoùa Tieàn Töï: The preface to the "Quaùn Kinh definitively, without duality, one of the ten kinds Hoùa Tieàn" by Shan-Tao of the T'ang of mastery of nondual action of all Buddhas—See dynasty—Lôøi môû ñaàu trong Quaùn Kinh Hoùa Ten kinds of mastery of nondual action of all Tieàn cuûa ngaøi Thieän Ñaïo. Buddhas. Prefigurative (a): Coù tính caùch baùo tröôùc baèng Prediction in finality: Complete prediction— hình boùng. Voâ dö thoï kyù—Prediction with complete detail of Prefigure (v): Baùo tröôùc baèng hình boùng. becoming Buddha of a sentient

being—Voâ dö thoï Prefigurement (n): Söï baùo tröôùc baèng hình kyù—Ñöùc Phaät thoï kyù veà söï thaønh Phaät cuûa moät boùng. chuùng sanh—See Two classes of Buddha's Prejudice and preconceived ideas: Thaønh predictions of a disciple's destiny. kieán vaø ñònh kieán. Prediction by rubbing the crown: Thoï Kyù Prejudiced (a): Ñònh kieán Quaùn Ñaûnh—Buddha predicts Buddhahood to Prejudiced (fixed) ideas: Ñònh Kieán. someone (the gesture of rubbing the crown)—Phaät Prejudices (n): Ñònh kieán. thoï kyù ñeä töû baèng caùch xoa ñaàu. Preliminary (a): Böôùc ñaàu. Predictional (a): Coù tính caùch baùo tröôùc. Preliminary conditions that lead to the Predictive (a): Prophetic—Baùo tröôùc. cherishing of the desire for supreme Predictor (n): Ngöôøi baùo tröôùc. enlightenment: Ñieàu Kieän Khôûi Ñaàu Ñöa Ñeán Predisposition (n): Khuynh höôùng thieân veà. Hoaøi Baûo Giaùc Ngoä Toái Thöôïng—According to Predominant influences: Taêng thöôïng—Three the Avatamsaka Sutra, there are ten preliminary predominant influences—See Three dharmas conditions that lead to the cherishing of the desire (XLIX). for supreme enlightenment—Theo Kinh Hoa Predominant influence on the Dhamma: Nghieâm, coù möôøi ñieàu kieän khôûi ñaàu ñöa ñeán öôùc Dhammadhipateyyam (p)—Phaùp taêng thöôïng— voïng giaùc ngoä toái thöôïng—See Ten preliminary See Three dharmas (XLIX). conditions that lead to the cherishing of the desire Predominant influence on oneself: for supreme enlightenment. Attadhipateyyam (p)—Ngaõ taêng thöôïng—See Preliminary introduction: Lôøi daãn nhaäp. Three dharmas (XLIX). Preliminary teaching: Thuûy Giaùo—According Predominant influence on the world: to T'ien-T'ai, the preliminary teaching of the Lokadhipateyyam (p)—Theá taêng thöôïng—See Mahayana, made by the Avatamsaka School— Three dharmas (XLIX). Theo toâng Thieân Thai, Thuûy Giaùo laø giaùo thuyeát Predominate (v): Chieám öu theá. sô boä Ñaïi Thöøa cuûa toâng Hoa Nghieâm. Pre-eminent: Phi thöôøng 1) It discussed the nature of all phenomena as in Pre-eminent man: Pradhana (skt)— the Only Consciousness: Töôùng Thuûy Giaùo—predominant man—Ngöôøi phi thöôøng (thaéng giaû). Baøn veà baûn chaát cuûa vaïn höõu trong Duy Thöùc Pre-exilic (a): Tröôùc thôøi kyø löu ñaøy. Luaän. 2) Held to the immateriality of all things, but did Pre-exist (v): Tieàn höõu (coù tröôùc). not teach that all beings have the Buddha- Pre-existence: Söï coù tröôùc. nature: Khoâng Thuûy Giaùo—Baøn veà taùnh Pre-existent (a): Coù tröôùc. khoâng cuûa vaïn höõu, nhöng khoâng daïy raèng taát Pre-existentism: Chuû thuyeát cho raèng linh hoàn caû chuùng sanh ñeàu coù Phaät taùnh. ñaõ coù tröôùc khi ñöôïc hôïp nhaát vôùi theå xaùc con ngöôøi.

Preliminary teaching of the Mahayana: Thuûy boû pheá thôøi khoùa tu taäp cuûa giaùo hoäi, khoâng nhôù Giaùo—See Preliminary teaching. ñeán bieát bao nhieâu ngöôøi ñang ñoùi khoå vaø queân Premaritial sex: Quan heä tình duïc tröôùc hoân raèng mình ñaõ chaáp nhaän ñôøi soáng ñôn giaûn cuûa nhaân—At the time of the Buddha, He didn't speak moät vò Taêng hay Ni ôû töï vieän, laø phaïm giôùi Ba Daät specifically about premaritial sex, and there is no Ñeà, phaûi phaùt loà saùm hoái. rule to prohibit premaritial sex for lay people. We Prepare (v) vegetarian meals: Thieát trai— can infer that both parties are consenting adults, Chuaån bò côm chay. then

they’re completely responsible for their own Prescience (n): Tieàn yù thöùc. actions, so long as what they do doesn’t harm Prescribbe some medicine: Cho toa thuoác. others. However, if one of the people involved is Prescription (n): Toa thuoác. under the age (still under the control of his or her Presence (n): Söï hieän dieän. parents), and if having sexual intercourse with that Present: person would upset the parents and the family, 1) Paccuppanno addha (p)—Hieän taïi—See then it’s prohibited—Vaøo thôøi Ñöùc Phaät, Ngaøi Three dharmas (XX). khoâng noùi gì veà vieäc sinh hoaït tình duïc tröôùc hoân 2) (v): Giôùi thieäu—To introduce—(n) Hieän taïi. nhaân, vaø khoâng coù luaät naøo nghieâm caám nhöõng sinh hoaït naøy cho ngöôøi taïi gia. Chuùng ta coù theå Present aeon: Hieàn kieáp (kieáp hieän taïi)—See suy luaän raèng neáu caû hai ngöôøi trong cuoäc ñeàu Three asankhyeya kalpas. ñeán tuoåi tröôûng thaønh vaø ñoàng thuaän vieäc naøy, hoï Present bhadra-kalpa: Hieàn kieáp hieän taïi. hoaøn toaøn chòu traùch nhieäm veà nhöõng haønh ñoäng Present body: Hieän Thaân. cuûa hoï, mieãn laø vieäc laøm cuûa hoï ñöøng laøm toån haïi 1) Embodiment: Thaân hieän taïi. tôùi ngöôøi khaùc. Tuy nhieân, vieäc laøm naøy bò 2) The various bodies or manifestations in which nghieâm caám neáu moät trong hai ngöôøi naøy coøn ôû Buddhas and Bodhisattvas reveal themselves: tuoåi vò thaønh nieân (vaãn coøn döôùi söï kieåm soaùt cuûa Hieän thaân cuûa chö Phaät vaø chö Boà Taùt döôùi cha meï), vaø neáu vieäc naøy laøm cha meï vaø nhöõng nhieàu hình thöùc ñeå cöùu ñoä chuùng sanh. ngöôøi trong gia ñình cuûa ngöôøi treû ñoù buoàn phieàn. 3) See Alaya. Premature (a): Sôùm hôn bình thöôøng. 4) According to the Awakening of Faith, present Premature death: Cheát sôùm. body is one of the five senses of consciousness—Theo Ñaïi Thöøa Khôûi Tín Premises (n): Nhöõng tieàn ñeà. Luaän, hieän thaân laø moät trong naêm thöùc—See Pre-natal blood of the mother is not clean: Five kinds of consciousness (II) (3). Thöïc haùm baát tònh (aên uoáng trong giai ñoaïn coøn 5) Ñöông Theå: Baûn theå—The present body or trong buïng meï chaúng saïch)—See Seven kinds of person; in body or person. impurity. Present body and mind: Present existence— Preparation (n): Söï chuaån bò. Boån Höõu (hieän höõu)—See Three states of mortal Prepare (v): Chuaån bò. existence (C). Prepare fancy and luxurious meals: Laøm Present company: Thôøi Chuùng—The company nhöõng böõa aên caàu kyø vaø xa xæ—A Bhiksu or of monks and laity; the community in general— Bhiksuni who spends time to prepare fancy and Coäng ñoàng goàm chö Taêng Ni vaø Phaät töû taïi gia. luxurious meals and neglects the practice Present existence: Present body and mind—Boån activities of the Sangha, without considering that höõu—See Three states of mortal existence (C). so many people in the world are suffering from Present fruition of the meritorious hunger, and forgetting that he or she has committed himself or herself to live the simple character developed in previous existence: life of a monk or nun, commits an Expression of Tuùc Chaáp Khai Phaùt—Quaû hieän taïi do nhöõng Regret Offence—Vò Tyø Kheo hay Tyø Kheo Ni thieän caên ñaõ gieo troàng töø trong tieàn kieáp ñeán nay naøo chæ lo laøm nhöõng böõa côm caàu kyø vaø xa xæ, maø môùi naåy nôû.

Present kalpa: Hieàn Kieáp—See Bhadra-kalpa. Chaùu Ñaày Ñaøn Cuõng Nhôø Tieàn Kieáp Hay Present karma: Hieän nghieäp (nghieäp hieän taïi). Phoùng Sanh Lôïi Vaät. 1) Present karma is the cause for some results 6) Being respectful in this life is the (effects) reaped in the present life (present consequence of paying respect to other deeds and their consequences in this life)— people in previous life: Kieáp Naày Ñöôïc Kính Nghieäp hieän taïi tích tuï quaû hieän taïi—See Troïng Neå Vì Cuõng Nhôø Tieàn Kieáp Hay Kính Three stages of karma. Troïng Neå Vì Ngöôøi Khaùc. 2) Present karma (deed) is the cause for some 7) To create hatred and afflictions to other or all results reaped in the next or future lives. people in this life, next life will be harmed by Present deeds and their next life tigers, bears or snakes: Kieáp Naày Hay Gaây consequences (present deeds and Hôøn Chuoác Naõo Cho Ngöôøi, Kieáp Sau Seõ Bò consequences after next life)—Nghieäp hieän Coïp Beo Raén Haõm Haïi. taïi tích tuï quaû vò lai—See Three stages of 8) Frequent gossip in this life, will be born dumb karma. and deaf in the next life: Kieáp Naày Hay Noùi Thò Phi, Kieáp Sau Caâm Ñieác Khoâng Ra Moät Present life: Bhuta (skt)—Kieáp naày—Elements Lôøi. of living being—Originally or fundamentally 9) Being so rich as to wear in silk fabrics or in existing—Primal existence—The source and satin dress in this life is the consequence of substance of all phenomena—Baûn höõu. one’s offerings of robes to the monks and Present life and cause and effect: Kieáp Naày nuns in his previous life: Kieáp Naày Giaøu Coù Vaø Nhôn Quaû—Present life and cause and effect Vôùi Quaàn Laø AÙo Luïa Cuõng Vì Tieàn Kieáp Hay according to Cause and Effect Sutra—Kieáp naày Cuùng Döôøng Vaûi Vaø AÙo Cho Chö Taêng Ni. vaø nhôn quaû theo Kinh Nhaân Quaû. 10) To benefit oneself by bringing harm to others, 1) Being all alone in this life is the consequence next life will become a buffalo or a horse to of harming other people with a wicked mind pay retribution and at the end of the life will in previous life: Kieáp Naày Canh Coâ Quaïnh be killed for meat: Kieáp Naày Haïi Ngöôøi Ñeå Queû Cuõng Vì Kieáp Tröôùc Hay Haõm Haïi Höôûng Lôïi Thì Kieáp Sau Laøm Thaân Traâu Ngöôøi Khaùc. Ngöïa Ñeå Ñeàn Traû Vaø Cuoái Cuøng Bò Gieát 2) Being dumb, deaf, or blind in this life is the Laøm Thòt. consequence of slandering (people who read 11) Being happy in this life is the consequence of or recite) Mahayana sutras in previous life: not causing physical or mental harm or Kieáp Naày Caâm, Ñieác, Ñui Muø Cuõng Vì Kieáp damage to any being in previous life: Kieáp Tröôùc Hay Phæ Baùng (Ngöôøi Tuïng Ñoïc) Kinh Naày Haïnh Phuùc Vì Kieáp Tröôùc Khoâng Laøm Ñieån Ñaïi Thöøa. Khoå Ngöôøi Khaùc. 3) If we do not cultivate in this life, then when 12) To look down upon other people in this life, will we do so ?: Kieáp Naày Chaúng Tu Coøn Ñôïi will be reborn in the mean and poor family Ñeán Kieáp Naøo ? and looked down by other people in the next 4) Having the privilege to ride on a horse or life: Kieáp Naày Hay Khinh Mieät Ngöôøi, Kieáp travel in luxurous sedan cars in this life is the Sau Sanh Vaøo Choã Haï Tieän Cho Ngöôøi Mieät consequence of one’s contribution made to Khinh. public welfare by building the bridges and 13) To be jealous of others or to cause disputes repairing the roads in his previous life: Kieáp among other people, will have a body with Naày Coù Xe Coù Ngöïa Vì Tieàn Kieáp Hay Söûa bad odour (nobody

dares to come near) in the Caàu Vaù Loä. next life: Kieáp Naày Hay Ly Giaùn Ñoá Kî Keû 5) Having so many children and grandchildren in Khaùc, Kieáp Sau Hoâi Thuùi Khoâng Ai Tôùi Gaàn. this life is the consequence of setting free 14) Being free from illness in this life is the birds, animals as well as doing good deeds to consequence of donating medicines to the other beings in previous life: Kieáp Naày Con poor in previous life: Kieáp Naày Khoâng Ñau

OÁm Bònh Hoaïn Cuõng Nhôø Kieáp Tröôùc Hay needy in previous life: Kieáp Naày Phuù Quí Giuùp Ñôû Thuoác Men Cho Ngöôøi Ngheøo. Thònh Vöôïng Vì Tieàn Kieáp Hay Xaây Chuøa 15) Don't believe in the Buddhist doctrines in this Caát Mieãu Cuõng Nhö Döïng Nhaø Chaån Teá. life, will be dumb and deaf (not be able to 24) To feel happy when seeing the misfortunes of read and hear) in the next life: Kieáp Naày others in this life, will be in constant troubles Khoâng Tin Phaät Phaùp, Kieáp Sau Caâm Ñieác and sicknesses in the next life: Kieáp Naày Ñeå Khoâng Nghe Gì. Thaáy Naïn Maø Cöôøi, Kieáp Sau Hoaïn Naïn 16) Working as a servant in this life is the Trieàn Mieân Moät Ñôøi. consequence of ill-treating servants or not 25) To refuse to rescue others when they are in paying debts in previous life: Kieáp Naày Laøm danger, will have the bad fate of staying in Thaân Laøm Toâi Tôù Ngöôøi Cuõng Vì Kieáp Tröôùc prison in the next life: Kieáp Naày Thaáy Nguy Hay Haønh Haï Toâi Tôù Hay Nôï Naàn Khoâng Khoâng Cöùu, Kieáp Sau Phaûi Mang Thaân Tuø Traû. Ñaøy. 17) Becoming a cow or horse in this life is the 26) Being full of great intelligence and wisdom in consequence of wicked deeds and not paying this life is the consequence of praying and debts in previous life: Kieáp Naày Laøm Thaân reciting Amitabha Buddha's name in previous Traâu Ngöïa Cuõng Vì Kieáp Tröôùc AÙc Ñoäc Vaø life: Kieáp Naày Thoâng Minh Ñaïi Trí Cuõng Nhôø Giöït Nôï. Tieàn Kieáp Hay Tuïng Kinh Nieäm Phaät. 18) To deceive the monks and nuns to get the 27) Enjoying longevity in this life is the money from the temple in this life, will consequence of setting free animals as well become a buffalo, a cow, a pig or even a dog doing good deeds to other people in previous to pay retribution in the next life: Kieáp Naày life: Kieáp Naày Tröôøng Thoï Cuõng Nhôø Kieáp Löôøng Gaït Giöït Tieàn Chuøa, Kieáp Sau Phaûi Tröôùc Hay Phoùng Sanh Lôïi Vaät. Laøm Thaân Traâu, Boø, Heo Choù Ñeå Ñeàn Traû. 28) Being so beautiful and dignified in outer 19) To maltreat animals, will be reborn as animals aspects in this life is the consequence of to pay retribution in the next life: Kieáp Naày sincere offerings flowers to the Buddha Ngöôïc Ñaõi Suùc Vaät, Kieáp Sau Sanh Thaân Suùc (statue or image) in previous life: Kieáp Naày Vaät Ñeàn Traû. Töôùng Maïo Khoâi Ngoâ Cuõng Nhôø Kieáp Tröôùc 20) Being so rich as to be able to live in luxurious Hay Thaønh Taâm Daâng Hoa Cuùng Phaät. life is the consequence of offerings rice to the 29) Holding the position of high ranking officer in temples in previous life: Kieáp Naày Nhaø Cao this life is the consequence of one's Cöûa Roäng Nhôø Tieàn Kieáp Hay Cuùng Döôøng decorating the statue of the Buddha with gold Gaïo Thoùc Cho Chuøa. leaf in his previous life: Kieáp Naày Vinh Hieån 21) Being sufficient with food and dress in this Laøm Quan Cuõng Vì Tieàn Kieáp Ñaép Vaøng life is the consequence of giving alms to the Töôïng Phaät. poor in one's previous life:

Kieáp Naày No Côm 30) To bring harm to others by spreading false AÁm AÙo Vì Tieàn Kieáp Hay Giuùp Ñôû Ngöôøi rumours, will be harmed by false rumours in Ngheøo. the next life: Kieáp Naày Vu Oan Giaù Hoïa Cho 22) To slander the monks and nuns (not to slander Ngöôøi, Kieáp Sau Seõ Bò Ngöôøi Vu Oan Giaù the Triratna) in this life, will be reborn as a Hoïa Ñeå Haõm Haïi. lizard to click the tongue every night: Kieáp Present life happy karma: Hieän Phöôùc Naày Noùi Xaáu Ngöôøi Tu, Kieáp Sau Mang nghieäp—See Karma, and Three karmas (B). Thaân Laøm Thaèn Laèn Taéc Löôõi Moãi Ñeâm. Present life recompense: Immediate 23) Being sufficient with luck, nobility and recompense—Present life recompense for good or prosperity in this life is the consequence of evil done in the present life—Hieän Baùo—See one's generous offerings made in the Immediate retribution. construction of the temples and monasteries as well as building of the shelters for the

Present life unhappy karma: Hieän Phi Phöôùc Presider (n): Chuû leã. nghieäp—See Karma, and Three karmas (B). Presiding elders: Thöôïng thuû—President—The Present or manifest activities: Proceeding abbot. activities—Hieän haønh (nhöõng haønh ñoäng ñang Pressed: Laät ñaät—Hurried—In a hurry. dieãn tieán). Pressing: Khaån caáp—Urgent. Presents offered to the novice: Noaõn Lieâu— Prestidigitation: AÛo (aûo thuaät)—See Nine Presents of tea, fruit, etc., brought to a monastery, similes. or offered to a new arrival—Coøn goïi laø Noaõn Prestige (n): Thanh theá. Ñoäng, Noaõn Tòch, hay Noaõn Töï. Ngöôøi môùi vaøo töï Presumption: Söï döï lieäu—Giaû ñònh—Söï phoûng vieän ñöôïc cuùng döôøng hay ñöôïc saém söûa cho ñoaùn. nhöõng thöù nhö traø, quaû, vaân vaân. Cuõng chæ ngöôøi môùi vaøo phaûi mua saém nhöõng thöù naày ñeå môøi Presuppose (v): Phoûng ñònh tröôùc. nhöõng ngöôøi ñaõ truï taïi ñaây töø tröôùc. Presupposition (n): Tieàn giaû thuyeát hay söï Present position and function fruit: phoûng ñònh tröôùc. Purushakara (skt)—The reward of moral merit in Preta: Peta (p)—Hungry ghosts—Taát Lôïi Ña— previous life—Ñoä Duïng Quaû—See Five fruits or Tieát Leä Ña (Ngaï quyû)—See Seven states of effects. sentient beings, and Eight groups of demon Present possessed of both unreality and followers. (I) The meanings of preta—Nghóa cuûa quyû: reality: Hieän Thoâng Giaû Thaät Toâng—See Ten 1) Pretas, one of the eight groups of demon- tenets of the Hua-Yen School. followers of the four maharajas—Tieát Leä Ña Present really perfect with universal (Ngaï quyû), moät trong taùm boä quyû chuùng: salvation: Kim Vieân—Khai hieån vieân hay Tuyeät Pretas are called "Tieát Leä Ña" in Chinese, or Ñaõi vieân—Laø vieân giaùo chaân thöïc, coù theå ñoä tha hungry spirits, one of the three lower moät caùch roäng raõi—See Two perfect doctrines destinies. A Sanskrit term for "hungry ghost," (B). one of the six possible destinies in cyclic of Present school: Kim Gia—My school or sect— existence (cycle of birth and death). They are Tröôøng phaùi maø mình ñang theo. also called needle-mouth ghosts, with mouths Present time: Kim thôøi. so small that they cannot satisfy their hunger Present world: Hieän taïi theá hay döông theá—As or thirst. Hungry ghost are beings whose contrasted with hell—Ñoái laïi vôùi aâm caûnh. karma is too good for rebirth in the hells, but Present world as the state of the five too bad for rebirth as an asura. They are of varied classes, and are in differing

degrees skandhas: AÁm caûnh. and kinds of suffering, some wealthy and light Preservation (n): Söï baûo toàn—Söï giöõ gìn—Söï torment, others possessing nothing and in baûo quaûn—Söï baûo trì—Conservation— perpetual torment; some are jailers and Maintenance. executioners of Yama in the hells, others Preserve (v): Giöõ gìn—Kieân ñònh—To guard— wander to and fro amongst men, especially at To conserve—To maintain. night. According to Bikkhu Khantipalo, Preserve one's incognito: AÅn danh—To "Hungry" means experiencing constantly reserve one's name. unsatisfied cravings, and preta is a kind of Preseving: Baûo toàn—Giöõ gìn. being which is below man in the spiritual Preserving all sentient beings' roots of scale. With greed, sentient beings some to the goodness: Giöõ gìn thieän caên ñaïi trí phong luaân state of pretas. Think of people whose (giöõ gìn taát caû thieän caên cuûa chuùng sanh)—See attachments to money and material Ten types of characteristics of manifestation of a possessions are very strong. The misers of this Buddha (9). world are those who rejoice in having more,

better and bigger things than other people. hay maùu me tröôùc maët hoï. **See Baùt Boä Quyû Such people are developing factors of mind Chuùng and Ngaï Quyû. which if they persist in them, will lead them to 2) The state of hungry ghosts. Starved ghosts uprise among these hungry ghosts. According realm where greedy, selfish and deceitful to the Buddhism doctrine, envy, greed, and souls are reborn. In the path of hungry ghosts, jealousy are factors lead to rebirth as a beings have ugly, smelly bodies, with bellies hungry ghost. Hungry ghosts suffer torment of as big as drums and throats as small as hunger because their bellies are immense but needles, while flames shoot out of their their mouths only as small as a needle. mouths. They are subject to hunger and thirst Besides, they are also subject to various other for incalculable eonsTieáng Phaïn laø Preta. tortures, because when they try to put food Ñaây laø caûnh giôùi ngaï quyû, nôi taùi sanh cuûa into their mouth, it appears to them to be fire, nhöõng keû tham lam, ích kyû vaø doái gaït (trong or pus, or blood, etc.—AÂm Hoa ngöõ laø Tieát caùc loaøi quyû thì quyû ñoùi chieám ña soá. Caùc loaøi Leä Ña, dòch laø quyû ñoùi. Ngaï quyû laø moät trong quyû chòu quaû baùo khoâng ñoàng, keû naøo coù chuùt ba ñöôøng aùc. Phaïn ngöõ coù nghóa laø "ngaï quyû," ít phöôùc baùo thì ñöôïc sanh nôi röøng nuùi, goø moät trong saùu ñöôøng cuûa voøng luaân hoài sanh mieáu; loaøi khoâng coù phöôùc baùo thì thaùc sanh töû. Ngaï quyû, nhöõng ma ñoùi, laø loaïi quyû mieäng vaøo nhöõng choã baát tònh, aên uoáng thaát thöôøng, nhö caây kim nhoû, ñeán ñoä khoâng theå aên uoáng. bò nhieàu noãi khoå sôû. Chuùng sanh ñoäc aùc bò taùi Ma ñoùi laø nhöõng chuùng sanh maø nghieäp löïc sanh vaøo ngaï quyû, thaáy suoái nöôùc nhö thaáy khoâng quaù xaáu ñeå taùi sanh vaøo ñòa nguïc, maùu muû, coå nhoû nhö caây kim, buïng oûng nhö nhöng khoâng ñuû toát ñeå ñöôïc sanh laøm A tu la. caùi troáng chaàu, coù khi ñoà aên vöøa vaøo ñeán Ngaï quyû coù nhieàu loaïi vaø tuøy theo quaû baùo mieäng, ñaõ trôû thaønh than hoàng, khoâng theå naøo maø thoï khoå khaùc nhau. Ngöôøi coù chuùt phuùc nuoát ñöôïc, chòu ñaïi khoå naõo suoát ñôøi cuøng ñöùc thì chòu khoå ít, ngöôøi khaùc ít phuùc ñöùc hôn kieáp). ÔÛ coõi ngaï quyû chuùng sanh thaân theå xaáu thì khoâng ñöôïc aên uoáng laïi phaûi

chòu cöïc hình xa hoâi haùm, buïng lôùn nhö caùi troáng, coå nhoû lieân tuïc; coù keû ñöôïc laøm chuùa nguïc cho Dieâm nhö caây kim, mieäng phuïc ra löûa moãi khi nuoát Vöông, laïi coù keû phaûi lang thang trong choán thöùc aên, vaø chòu caûnh ñoùi khaùt trong muoân nhaân gian, nhöùt laø luùc veà ñeâm. Theo Tyø Kheo ngaøn kieáp. Khantipalo trong Ñaïo Phaät Ñöôïc Giaûi Thích, (II) Categories of pretas—Phaân loaïi quyû: ngaï laø luoân luoân caûm nhaän nhöõng khaùt aùi (A) Three kinds of demons—Tam Chuûng Quyû: khoâng bao giôø thoûa maõn, vaø trong naác thang 1) Ghosts with mouths like burning torches: Cöï taâm thöùc, ngaï quyû laø loaøi chuùng sanh ôû döôùi Khaåu Quyû—Quyû coù mieäng boác löûa nhö ngoïn con ngöôøi. Chuùng sanh ñi veà caûnh giôùi ngaï ñuoác. quyû do bôûi loøng tham. Haõy nghó ñeán nhöõng 2) Demons with throats no bigger than needles: ngöôøi cöù baùm chaët vaøo tieàn taøi, vaøo nhöõng sôû Chaâm Haàu Quyû—Quyû coù cuoáng hoïng nhoû höõu vaät chaát. Nhöõng ngöôøi haø tieän, nhöõng nhö caây kim. ngöôøi thích thuù trong söï thuû ñaéc caùc thöù nhieàu 3) Demons with vile breath: Xuù Quyû—Quyû coù hôn, toát hôn, lôùn hôn so vôùi ngöôøi khaùc; nhöõng hôi thôû hoâi thoái. ngöôøi nhö theá ñang trieån khai caùc yeáu toá taâm (B) Nine classes of demons: Cöûu Quyû—Chín loaïi thöùc maø neáu hoï chaáp chaët vaøo ñoù thì chuùng seõ quyû: daãn hoï thaùc sanh vaøo loaøi ngaï quyûTheo ñaïo 1) According to the Mahayana Buddist Sutras— Phaät thì ñoá kî, ham muoán vaø ganh gheùt laø Theo kinh ñieån Phaät Giaùo Ñaïi Thöøa: nhöõng nhaân toá daãn ñeán taùi sanh vaøo ngaï quyû. i) Burning torch-like ghost: Cöï Khaåu Quyû—Quyû Nhöõng keû khoán khoå naày bò ñoùi khaùt haønh haï mieäng boác löûa nhö ngoïn ñuoác. vì caùi buïng khoảng loà, nhöng coå nhoû nhö caùi ii) Narrow needle-mouth ghosts: Chaâm (Kim) kim. Ngoaøi ra, hoï coøn chòu nhieàu söï haønh haï Khaåu Quyû—Quyû coù mieäng nhoïn nhö kim. khaùc vì khi hoï ñöa thöïc phaåm voâ mieäng, thì iii) Stinking mouth ghosts: Xuù Khaåu Quyû—Quyû nhöõng thöù aáy bi.eán thaønh löûa hoàng, muû nhôùp mieäng thoái.

iv) Needle-like hair ghosts, self-piercing: Chaâm encounters an animal, and he is called a Mei- Mao Quyû—Quyû coù loâng nhoïn nhö kim. Ghost: Tham caùc vieäc meâ hoaëc ngöôøi maø gaây v) Hair-sharp and stinking, or stinking hair toäi, gaëp caùc loaøi suùc sanh thaønh hình, laøm caùc ghosts: Xuù Mao Quyû—Quyû coù loâng thoái. loaøi Mî Quyû. vi) Ghosts of which bodies are full of tumours: iii) If it was greed for hatred that made the person Anh Quyû—Quyû thaân theå ñaày muïn nhoït. commit offenses, then, after he has finished vii) Ghosts that haunt sacrifices to the dead: Hy paying for his crimes, then, after he has Töø Quyû—Loaøi quyû thöôøng laån khuaát trong finished paying for his crimes, he takes shape ñeàn mieáu, hy voïng ñöôïc aên uoáng. when he encounters worms, and he is called a viii) Ghosts that eat human leavings. Demons that Ku-Poison Ghost: Tham saân haän, gaây toäi, gaëp live on the remains of sacrifices, or any loaøi truøng thaønh hình, laøm caùc loaøi Quyû Coå leavings in general: Hy Thí Quyû—Loaøi quyû Ñoäc. thöôøng aên ñoà thöøa thaûi cuûa ngöôøi khaùc, hoaëc iv) If it was greed for animosity that made the ñoà cuùng hay baát cöù thöù gì coøn thöøa. person commit offenses, then, after he has ix) Rich ghosts, or powerful demons, i.e. yaksas, finished paying for his crimes, he takes shape raksasas, picasas, etc. All belong

to the realm when he encounters degeneration, and he is of Yama 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.: Ñaïi caùc loaøi Leä Quyû. Theá Quyû—Loaøi quyû giaøu coù phuùc lôùn. Ñaây laø v) If it was greed to be arrogant that made the loaïi quyû coù theá löïc nhö Daï Xoa, La Saùt, person commit offenses, then after he has chuùng ôû raûi raùc khaép nôi töø trong phoøng oác, finished paying for his crimes, he takes shape ñeán phoá chôï, soâng hoà, caây coái. when he encounters gases, and he is called a 2) According to The Surangama Sutra—Theo Hungry Ghost: Tham söï kieâu ngaïo gaây toäi, Kinh Thuû Laêng Nghieâm: The Buddha gaëp khí thaønh hình, laøm caùc loaøi Ngaï Quyû. reminded Ananda as follows: “Ananda! After vi) If it was greed to be unjust to others that made the living beings who have slandered and the personthe person commit offenses, then destroyed rules and deportment, violated the after he has finished paying for his crimes, he Bodhisattva precepts, slandered the Buddha’s takes shape when he encounters darkness, Nirvana, and created various other kinds of and he is called a Paralysis Ghost: Tham söï karma, pass through many kalpas of being vu baùng gaây toäi, gaëp choã toái taêm thaønh hình, burned in the inferno, they finally finish laøm caùc loaøi Yeåm Quyû. paying for their offenses and are reborn as vii) It was greed for views that made the person ghosts.”—Ñöùc Phaät ñaõ nhaéc ngaøi A Nan veà commit offenses, then, after he has finished chin loaïi quyû nhö sau: “A Nan! Caùc chuùng paying for his crimes, he takes shape when he sanh phaù luaät nghi, phaïm giôùi Boà Taùt, cheâ encounters essential energy, and he is called Nieât Baøn cuûa Phaät, cuõng nhö caùc taïp nghieäp a Wang-Liang Ghost: Tham trí thoâng minh khaùc, bò khoå nhieàu kieáp ñoát chaùy. Sau khi heát gaây toäi, gaëp loaøi tinh linh thaønh hình, laøm caùc toäi ñòa nguïc, maéc baùo laøm caùc thöù quyû”: loaøi quyû Voïng Löôïng. i) If it was greed for lust that made the person viii) If it was greed for deception that made the commit offenses, then, after he has finished person commit offenses, then, after he has paying for his crimes, he takes shape when finished paying for his crimes, he takes shape he encounters the wind, and he is called a when he encounters brightness, and he is drought-ghost: Tham saéc gaây toäi, gaëp gioù called a Servant Ghost: Tham söï thaønh coâng thaønh hình, laøm caùc loaøi Baït Quyû. gaây toäi, gaëp loaøi minh tinh thaønh hình, laøm ii) If it was greed to lie that made the person caùc loaøi Quyû Dòch Söû. commit offenses, after he has finished paying ix) If it was greed to be litigious that made the for his crimes, he takes shape when he person commit offenses, then, after he has

finished paying for his crimes, he takes shape Prevent (v): Caûn ngaên—To hinder. when he encounters people, and he is called a Prevent demerit from arising: Tinh taán ngaên Messenger Ghost: Tham keát beø ñaûng gaây toäi, ngöøa nhöõng ñieàu aùc chöa phaùt sanh—Effort not to gaëp ngöôøi thaønh hình, laøm caùc loaøi Quyû initiate sins not yet arisen—Preventing evil that Truyeàn Toáng. hasn’t arisen from arising (to prevent any evil Preta-destiny: Ngaï Quyû Ñaïo—The destiny of from starting or arising)—Endeavor to prevent the hungry ghosts, one of the six paths—Con evil from

forming. Here a monk rouses his will, ñöôøng cuûa ngaï quyû hay cuûa nhöõng keû coù nghieäp makes an effort, stirs up energy, exerts his mind nhaân ngaï quyû, moät trong luïc ñaïo (ñòa nguïc, ngaï and strives to prevent the arising of unarisen evil quyû, suùc sanh, a tu la, nhaân vaø thieân). unwholesome mental states—Ñieàu döõ chöa sanh, Preta-immortals: Quyû tieân—See Five kinds of phaûi tinh caàn laøm cho ñöøng sanh. ÔÛ ñaây vò Tyø immortals. Kheo khôûi leân yù muoán, coá gaéng, tinh taán, saùch Preta-realm: Ngaï Quyû Giôùi—See Realm of taâm, trì taâm vôùi muïc ñích khieán cho caùc aùc phaùp hungry ghosts. töø tröôùc chöa sanh khoâng cho sanh—See Four Pretend (v): Laøm boä—To assume—To feign to right efforts. do something—Giaû—See Fallacy. Prevent evil that hasn't arisen from arising Pretend to be friendly: Giaû boä thaân thieän. (to prevent any evil from starting or Pretend to give charity: Giaû boä boá thí (vôùi arising): Tinh taán ngaên ngöøa nhöõng ñieàu aùc chöa duïng yù xaáu xa)—Five kinds of people who phaùt sanh—See Prevent demerit from arising. pretend to give out of goodness of their hearts— Prevent the good: Chæ phaïm—Sin omission— Naêm loaïi ngöôøi giaû danh haûo taâm maø boá thí—See Chaúng chòu tu haønh ñeå traùnh caùc aùc nghieäp—See Five kinds of people who pretend to offer alms. Two kinds of sins. Pretend ignorance: Giaû ngu—To play fool. Prevent the restoration of harmony in a Pretend to be kind and virtuous: Laøm boä sangha: This is equal to the sin of destroying the nhaân töø ñöùc haïnh. harmony of the sangha—Khoâng ñeå cho thaønh töïu Pretend to be Shramanas: Giaû danh laøm sa hoøa hôïp Taêng laø ñoàng toäi vôùi phaù hoøa hôïp Taêng— moân—However, the heart are not of those See Five betrayals (II). Shramanas. Preventing good-doing evil: Chæ phaïm-Taùc Pretend to have serious illness in order to phaïm—See Two kinds of sins. receive donations: Giaû boä beänh naëng ñeå nhaän Preventive system: Phöông phaùp ñeà phoøng. ñoà cuùng—A Bhiksu or Bhiksuni who pretends to Preview: Thaáy tröôùc—Tieân lieäu. have serious illness in order to receive donations Previous body: Tieàn Sanh—Former life or or to be cared of by donors, commits an lives—The previous body, or incarnation—Ñôøi Expression of Regret Offence—Vò Tyø Kheo hay tröôùc hay thaân tröôùc. Tyø Kheo Ni naøo giaû boä beänh naëng ñeå nhaän ñoà Previous impure conditions: Tieàn Traàn— cuùng döôøng hay ñöôïc thí chuû chaêm soùc, laø phaïm Previous impure conditions, influencing the giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. succeeding stage or stages—Saùu traàn tröôùc ñaây Pretended kindness and goodness: Giaû nhaân laøm aûnh höôûng ñeán nhöõng giai ñoaïn tu haønh (Ñöùc giaû nghóa. Phaät baûo oâng A Nan trong Kinh Laêng Nghieâm, ñoù Prevail (v): Löôùt thaéng—Lan roäng ra (be laø töôûng töôïng cuûa tieàn traàn hö voïng töôùng, laøm widespread). meâ hoaëc chaân tính cuûa oâng). Prevalence: Söï lan roäng. Previous karmic obstructions: Nghieäp chöôùng Prevalent (a): Thònh haønh. ñôøi tröôùc—According to the Earth Store Prevailing: Ñang thònh haønh—Ñang phoå bieán— Bodhisattva Sutra, the Buddha told the Ñang lan roäng. Contemplator of the World's Sounds Bodhisattva on previous karmic obstructions as follows—Theo

Kinh Ñòa Taïng Boà Taùt, Ñöùc Phaät baûo ngaøi Quaùn phaùt taâm baát tö nghì muoán ñoïc tuïng kinh ñieån Theá AÂm Boà Taùt veà nghieäp chöôùng ñôøi tröôùc

nhö aáy. Daàu gaëp ñaëng minh sö truyeàn daïy cho sau: nhöõng ngöôøi ñoù hoïc taäp, nhöng ñoïc roài queân 1) There may be good men and women in the roài, traûi ñeán caû thaùng caû naêm vaãn khoâng ñoïc future who have high regard for the Great tuïng ñöôïc. Nhöõng keû thieän nam thieän nöõ ñoù vì Vehicle Sutras and make the inconceivable coù nghieäp chöôùng ñôøi tröôùc chöa tröø saïch, cho resolve to read them and to recite them from neân ôû nôi kinh ñieån Ñaïi Thöøa khoâng coù coâng memory. Although they encounter an naêng ñoïc tuïng. Nhöõng haïng ngöôøi naày khi understanding master who instructs them so nghe danh hieäu cuûa ngaøi Ñòa Taïng Boà Taùt, that they may become familiar with the texts, ñem heát taâm cung kính baøy toû vôùi Boà Taùt, roài whatever they learn they forget in a short duøng höông hoa, y phuïc, ñoà aên, taát caû ñoà ngoïa while, so that after months or years they are cuï, vaân vaân cuùng döôøng hình töôïng Boà Taùt. no longer able to read or recite them from Duøng moät cheùn nöôùc trong ñeå tröôùc töôïng Boà memory. It is because this good man's or Taùt moät ngaøy moät ñeâm, sau ñoù cung kính good woman's karmic obstructions from past chaép tay thænh ñeå uoáng, xaây maët veà höôùng lives have not yet been eradicated that he nam. Khi nöôùc vaøo mieäng phaûi chí taâm tròng does not have the proper disposition for troïng, uoáng nöôùc xong, phaûi cöû nguõ taân, röôïu reading and reciting Sutras of the Great thòt, taø daâm, voïng ngöõ vaø caùc vieäc gieát haïi Vehicle. Upon hearing Earth trong baûy ngaøy, hoaëc hai möôi moát ngaøy. StoreBodhisattva's name or seeing his image, Ngöôøi thieän nam thieän nöõ ñoù trong giaác chieâm such people should wholly use their original bao thaáy Ñòa Taïng Boà Taùt hieän thaân voâ bieân minds and respectfully state their situation to röôùi nöôùc treân ñaûnh cuûa ngöôøi ñoù. Sau khi the Bodhisattva. In addition, they should take thöùc daäy, ngöôøi ñoù lieàn ñaëng thoâng minh, moät incense, flowers, clothing, food and drink as phen nghe ñeán kinh ñieån Ñaïi Thöøa aáy lieàn seõ well as all manner of playthings, and make nhôù maõi, khoâng bao giôø coøn queân moät caâu keä offerings to the Bodhisattva. They should nöõa. place a bowl of pure water before the 2) If there are people in the future whose food Bodhisattva for one day and one night. and clothing are insufficient, who find their Afterwards, placing their palms together, let efforts thwarted, or who endure much them state their request and then drink the sickness, and ill fortune, whose families are water while facing south. As the water is not peaceful, whose relatives are scattered, or about to enter their mouths they should be who are bothered by unfortunate occurences, particularly sincere and solemn. After or who are often startled in their sleep by drinking the water, they should abstain from dreams, such people, upon hearing Earth the five plants of the family, wine, meat, Store's name and seeing his image, should sexual activity, and false speech, as well as recite his name a full ten thousand times with killing and harming, for one to three weeks. In extreme sincerity and respect. Those dreams, these good men and good women will displeasing matters will gradually be all see Earth Store Bodhisattva manifesting a eradicated and they will attain peace and limitless body and annointing the crowns of happiness. Their food and clothing will be their heads with water. When they awaken abundant and even if their dreams they will they will be

endowed with keen intelligence. be peaceful and happy: Trong ñôøi sau, nhö coù Should this Sutra then pass through their ear nhöõng ngöôøi naøo aên maëc khoâng ñuû, caàu chi faculties one time, they will eternally cuõng khoâng toaïi nguyeän, hoaëc thaân nhieàu taät remember it and never forget or lose a single beänh, hoaëc nhieàu söï höng suy, nhaø cöûa khoâng sentence or verse: Trong ñôøi sau, nhö coù yeân oån, quyeán thuoäc chia lìa, hoaëc coù söï tai ngöôøi thieän nam, keû thieän nöõ naøo sanh loøng vaï cöù ñeán khuaáy nhieãu nôi thaân luoân, trong raát traân troïng ñoái vôøi kinh ñieån Ñaïi Thöøa, giaác moäng thöôøng phaûi kinh sôï. Nhöõng ngöôøi

nhö theá ñoù, khi nghe danh hieäu cuûa ngaøi Ñòa of Harappan or the civilization of the Indus Valley Taïng Boà Taùt, thaáy hình töôïng cuûa Ñòa Taïng which was known as the cradles of human culture, Boà Taùt neân chí taâm cung kính nieäm ñuû moät flourished from the 28th century B.C. till the 18th muoân bieán, thôøi nhöõng söï khoâng toaïi yù treân century B.C. This civilization extended from what ñoù seõ tieâu saïch laàn laàn, cho ñeán trong giaác is now western Pakistan and to the south near moäng thaûy ñeàu an oån vui veû. present-day Bombay and to the east near Shimla, 3) If good men or good women in the future in the foothills of the Himalayas. Harappan must enter mountain forests, cross over rivers, Civilization was very advanced both materially seas or other large bodies of water, or if they and spiritually. There is evidence that the people must take dangerous routes either for the of this civilization exhibited great skills in sake of earning their own livelihood, or for irrigation, mathematics based on binary models, public or personal affairs, or matters of life the same model employed in modern computing. and death, or other urgent business, such In addition, archaeological discoveries from people should first recite the name of Earth Mohenjo-daro and Harappa showed that that Store Bodhisattva ten thousand times. The civilization had a very highly developed culture. ghosts and spirits of the lands they pass Almost 5,000 years ago, Indian people already through will then guard and protect them in had a scrip that remains undeciphered to date and their walking , standing, sitting and lying they had a system of beliefs and religions which down. The peace and happiness of those stressed on the liberation of the bondages of persons will constantly be preserved, so that karmas and rebirths through renunciation and even if they encounter tigers, wolves, lions or meditation. However, between 1800 B.C. and any other harmful or poisonous creatures, the 1500 B.C., India was invaded by a people known creatures will be unable to harm them: Veà ñôøi as Aryans. Aryans originated from Eastern sau, neáu coù ngöôøi thieän nam thieän nöõ naøo, Europe, perhaps where are now called Poland and hoaëc nhôn söï laøm aên, hoaëc nhôn söï coâng Ukraine. The Aryans brought to the Indian chuyeän tö, hoaëc nhôn söï sanh cuøng töû, hoaëc peninsula a totally different system of beliefs and nhôn vieäc gaáp maø phaûi vaøo trong röøng nuùi, religion. The Aryans worshipped a number of gods hay laø qua soâng vöôït bieån, hoaëc gaëp nöôùc luït who were personifications of natural phenomena, lôùn, hoaëc ñi ngang ñöôøng hieåm trôû. Ngöôøi aáy such as the god of thunder and lightning, the god tröôùc khi ñi neân nieäm danh hieäu cuûa ngaøi Ñòa of fire, of water, etc. Thus, nowadays we can see, Taïng Boà Taùt moät muoân bieán,

ñöôïc theá thôøi ñi two big religions in India inherited from both qua nôi choán naøo cuõng coù caùc vò quyû thaàn hoä Harappan and Aryan traditions. For Buddhism, veä, luùc ñi ñöùng, khi naèm ngoài, ñeàu ñöôïc an oån this religion draws most of its inspiration from the vui veû luoân, cho ñeán daàu gaëp loaøi huøm soùi sö religious culture of the Harappan Civilization. The töû, vaân vaân nhöng taát caû thöù ñoäc haïi ñeàu most important elements of the Harappan khoâng theå phaïm ñeán ngöôøi ñoù ñöôïc. Civilization such as renunciation, meditation, Previous life: Purvakalpa (skt)—Former rebirth, karma, and liberation... are also important existence—Tuùc Maïng (tieàn kieáp hay cuoäc soáng ôû in Buddhist theories—Lòch söû AÁn Ñoä tröôùc thôøi kyø nhöõng ñôøi tröôùc. Ñöùc Phaät cho raèng ngöôøi ñôøi ñeàu Ñöùc Phaät cho thaáy AÁn Ñoä giaùo ñaõ ñöôïc saùng laäp coù cuoäc soáng trong ñôøi quaù khöù, hoaëc laø trôøi, vaø phaùt trieån taïi baùn ñaûo AÁn Ñoä moät thôøi gian raát ngöôøi, ngaï quyû, suùc sanh, laên loùc luaân hoài, ñoù laø daøi. Neàn vaên minh Harappan hay vaên minh Thung tuùc meänh). Luõng AÁn Ñoä, töøng ñöôïc goïi laø caùi noâi cuûa vaên hoùa Prey (v): Saên moài. nhaân loaïi, ñaõ thaêng hoa vaøo theá kyû thöù 28 ñeán theá kyû thöù 18 tröôùc Thieân chuùa. Neàn vaên minh naøy Pre-Buddhism: Thôøi kyø tieàn Phaät giaùo—Indian keùo daøi töø phía taây Pakistan vaø phía nam xuoáng history before the Buddha's time showed that ñeán thaønh phoá maø baây giôø goïi laø Bombay, veà phía Hinduism had been founded and developed on the ñoâng ñeán taän chaân nuùi daõy Hy Maõ Laïp Sôn. Vaên Indian peninsula for a long time ago. Civilization minh Harappan raát tieán boä veà caû vaät chaát laãn tinh

thaàn. Coù baèng chöùng cho thaáy raèng daân cuûa neàn discovers what had been covered for so long. I am vaên minh Harappan raát tieán boä trong vieäc daãn only a man who attains enlightenment by thuûy nhaäp ñieàn vaø toaøn hoïc caên cöù vaøo kieåu nhò completely comprehending all Noble Truths." In phaân, gioáng nhö kieåu nhò phaân ñaõ ñöôïc duøng trong fact, the Buddha is a man who deserves our ñieän toaùn hieän ñaïi. Theâm vaøo ñoù, nhöõng khaùm respect and reverence not only as a teacher but phaù khaûo coå taïi Mohenjo-daro vaø Harappa cho also as a Saint. He was a man, but an thaáy neàn vaên minh naøy coù moät neàn vaên hoùa tinh extraordinary man, a unique being in the universe. thaàn cöïc kyø phaùt trieån. Gaàn 5000 naêm tröôùc ñaây, All his achievements are attributed to his human daân AÁn Ñoä ñaõ coù moät baûn chöõ vieát maø cho ñeán effort and his human understanding. He achived nay chuùng ta vaãn chöa ñoïc ñöôïc vaø hoï cuõng coù the highest mental and intellectual attainments, moät heä thoáng tín ngöôõng vaø toân giaùo nhaán maïnh reached the supreme purity and was perfect in the ñeán söï giaûi thoaùt khoûi nghieäp baùo vaø taùi sanh best qualities of human nature. He was an baèng söï töø boû vaø thieàn ñònh. Tuy nhieân, khoaûng embodiment of compassion and wisdom, two giöõa theá kyû 18 vaø 15 tröôùc Thieân chuùa, AÁn Ñoä bò noble principles in Buddhism. The Buddha never moät daân toäc goïi laø Aryans xaâm chieám. Daân claimed to be a savior who tried to save 'souls' by Aryans coù nguoàn goác töø Ñoâng AÂu, coù leõ nhöõng nôi means of a revelation of other religions. The maø baây giôø ngöôøi ta goïi laø Ba Lan vaø Ukraine. Buddha's message is simple but priceless to all

of Ngöôøi Aryans ñaõ mang ñeán baùn ñaûo AÁn Ñoä moät us: “Infinite potentialities are latent in man and heä thoáng tín ngöôõng vaø toân giaùo hoaøn toaøn traùi that it must be man’s effort and endeavor to ngöôïc vôùi heä thoáng cuûa neàn vaên minh Harappan. develop and unfold these possibilities. That is to Ngöôøi Aryans thôø phöôïng moät soá thaàn ñöôïc nhaân say, in each man, there exists the Buddha-nature; caùch hoùa veà caùc hieän töôïng thieân nhieân nhö thaàn however, deliverance and enlightenment lie fully saám, thaàn seùt, thaàn löûa, thaàn nöôùc, vaân vaân. Chính within man’s effort and endeavor.”—Thoâng ñieäp vì theá maø ngaøy nay chuùng ta thaáy hai toân giaùo lôùn voâ giaù cuûa Ñöùc Phaät hay Töù Dieäu Ñeá laø moät trong ôû AÁn Ñoä ñeàu chòu aûnh höôûng bôûi hai neàn vaên nhöõng phaàn quan troïng nhaát trong giaùo phaùp cuûa minh Harappan vaø Aryans. Rieâng veà Phaät giaùo, Ñöùc Phaät. Ñöùc Phaät ñaõ ban truyeàn thoâng ñieäp naøy toân giaùo naøy laáy söï phaùt trieån toân giaùo cuûa neàn nhaèm höôùng daãn nhaân loaïi ñau khoå, côûi môû nhöõng vaên minh Harappan. Nhöõng yeáu toá quan troïng cuûa troùi buoäc baát toaïi nguyeän ñeå ñi ñeán haïnh phuùc, neàn vaên minh Harappan nhö söï töø boû, thieàn ñònh, töông ñoái vaø tuyeät ñoái (haïnh phuùc töông ñoái hay taùi sanh, nghieäp vaø giaûi thoaùt, vaân vaân, cuõng laø haïnh phuùc traàn theá, haïnh phuùc tuyeät ñoái hay Nieát nhöõng yeáu toá raát quan troïng trong giaùo lyù Phaät Baøn). Ñöùc Phaät noùi: “Ta khoâng phaûi laø caùi goïi moät giaùo. caùch muø môø ‘Thaàn linh’ ta cuõng khoâng phaûi laø Priceless donations: Leã vaät voâ giaù. hieän thaân cuûa baát cöù caùi goïi thaàn linh muø môø naøo. Priceless Message from the Buddha: Böùc Ta chæ laø moät con ngöôøi khaùm phaù ra nhöõng gì ñaõ thoâng ñieäp voâ giaù cuûa Ñöùc Phaät—Priceless bò che laáp. Ta chæ laø moät con ngöôøi ñaït ñöôïc toaøn Message from the Buddha or the Four Noble giaùc baèng caùch hoaøn toaøn thaáu trieät heát thaûy Truths is one of the most important parts in the nhöõng chaân lyù.” Thaät vaäy, ñoái vôùi chuùng ta, Ñöùc Buddha’s Teachings. The Buddha gave this Phaät laø moät con ngöôøi ñaùng ñöôïc kính moä vaø toân message to suffering humanity for their guidance, suøng, khoâng phaûi chæ nhö moät vò thaày maø nhö moät to help them to be rid of the bondage of “Dukkha” vò Thaùnh. Ngaøi laø moät con ngöôøi, nhöng laø moät and to attain happiness, both relative and absolute ngöôøi sieâu phaøm, moät chuùng sanh duy nhaát trong (relative happiness or worldly happiness, absolute vuõ truï ñaït ñeán tuyeät luaân tuyeät haûo. Taát caû nhöõng happiness or Nirvana). These Truths are not the gì maø Ngaøi thaønh ñaït, taát caû nhöõng gì maø Ngaøi Buddha’s creation. He only re-discovered their thaáu trieät ñeàu laø thaønh quaû cuûa nhöõng coá gaéng cuûa existence. The Buddha said: “I am neither a chính Ngaøi, cuûa moät con ngöôøi. Ngaøi thaønh töïu söï vaguely so-called God nor an incarnation of any chöùng ngoä tri thöùc vaø taâm linh cao sieâu nhaát, tieán vaguely so-called God. I am only a man who re- ñeán tuyeät ñænh cuûa söï thanh tònh vaø traïng thaùi toaøn haûo trong nhöõng phaåm haïnh cao caû nhaát cuûa con

ngöôøi. Ngaøi laø hieän thaân cuûa töø bi vaø trí tueä, hai taùm thöù kieâu maïn—This is one of the eight kinds phaåm haïnh cao caû nhaát trong Phaät giaùo. Ñöùc Phaät of pride or arrogance—See Eight kinds of pride or khoâng bao giôø töï xöng mình laø vò

cöùu theá vaø arrogance. khoâng töï haøo laø mình cöùu roãi nhöõng linh hoàn theo Pride because of good or charitable deeds: loái thaàn linh maëc khaûi cuûa nhöõng toân giaùo khaùc. Caäy nôi phöôùc ñöùc boá thí thieän laønh maø kieâu Thoâng ñieäp cuûa Ngaøi thaät ñôn giaûn nhöng voâ giaù maïn—This is one of the eight kinds of pride or ñoái vôùi chuùng ta: “Beân trong moãi con ngöôøi coù arrogance—Ñaây laø moät trong taùm thöù kieâu maïn— nguû ngaàm moät khaû naêng voâ cuøng voâ taän maø con See Eight kinds of pride or arrogance. ngöôøi phaûi noã löïc tinh taán trau doài vaø phaùt trieån Pride because of years of age: Caäy nôi lôùn tuoåi nhöõng tieàm naêng aáy. Nghóa laø trong moãi con ngöôøi maø kieâu maïn—This is one of the eight kinds of ñeàu coù Phaät taùnh, nhöng giaùc ngoä vaø giaûi thoaùt pride or arrogance—Ñaây laø moät trong taùm thöù naèm troïn veïn trong taàm möùc noã löïc vaø coá gaéng kieâu maïn—See Eight kinds of pride or arrogance. cuûa chính con ngöôøi.” Pride in false doing: Taø Maïn—See Pride (n): Maøna (skt)—Maïn—Maïn kieán hay töï Mithyamana. cao töï ñaïi (söï kieâu ngaïo hay kieâu caêng)—Maïn Pride in false views: Taø Maïn—See Keát hay söï ngaõ maïn—The pride of thinking onself Mithyamana. is superior to others. According to Abhidharma, Pride in false views or doings: Taø maïn. Ñaây laø there are nine forms of pride—Kieâu maïn cho raèng moät trong taùm loaïi maïn—This is one of the eight mình hay hôn ngöôøi khaùc. Theo Vi Dieäu Phaùp thì kinds of pride, mana, arrogance or self-conceit— coù chín loaïi maïn—See Seven defilements, Nine See Eight kinds of pride or arrogance. forms of pride, Nine bonds that bind men to mortality, Ten stages or objects in meditation, Pride as high as a mountain: Maïn sôn (söï kieâu Fourteen unwholesome factors and Conceit, and maïn cao nhö nuùi). Seventy-five dharmas of the Abhidharma Kosa. Pride as a karma: Maïn nghieäp. Pride (v): Pride of regarding self as little inferior to 1) Töï haøo—To pride oneself on—Töø haøo vì. those who far surpass one: Una-mana (skt)—2) Maïn caûnh—Pride in progress and the delusion Ti maïn—Vaunting one’s inferiority or flase that one has attained Nirvana. This is one of humility—Ti Haï Maïn—Khôûi taâm kieâu maïn cho the ten stages or objects in meditation—Kieâu raèng ngöôøi cöïc kyø taøi gioûi chæ hôn mình chuùt ít maïn vì tieán boä vaø meâ laàm raèng mình ñaõ ñaït thoâi—See Seven arrogances. ñöôïc Nieát Baøn. Ñaây laø moät trong möôøi caûnh Pride of self: Ngaõ Maïn—See Asmimana. trong thieàn quaùn—See Ten stages or objects Pride of thinking oneself is equal to those in meditation. who surpass us: Ngaõ Ñaúng Maïn—The pride 3) (n): Maïn—See Ten stages or objects in which among superiors regards self as equal, one meditation. of the seven arrogances—Quaù maïn, moät trong baûy 4) Ngaõ maïn—See Five ties in the higher realm, loaïi kieâu ngaïo—See Manatimana, Seven and Ten kinds of wrong views. arrogances, and Nine forms of pride. 5) Mana (skt): Maïn—See Seventy-five dharmas Pride of thinking oneself is not much of the Abhidharma Kosa. inferior to those who surpass us: Unamana Pride and Arrogance: Ngaõ maïn coáng cao—See (skt)—Ti Haï Maïn—The pride of regarding self as Seven defilements and Seven messengers. little inferior to those who far surpass one. This is Pride as a banner: Pride as a banner rearing one of the seven kinds of pride. The pride of itself aloft—Maïn traøng (kieâu maïn nhö taám

traøng thinking myself not much inferior to those who far phan che chaén heát thieän nghieäp). Loøng ngaõ maïn surpass me, one of the nine kinds of pride—Ngöôøi boác cao nhö côø phöôùng treo cao trong gioù. töï ti ngaïo maïn cho raèng mình chæ keùm ngöôøi (thaät Pride because of clan or name: Caäy nôi gia söï vöôït thaät xa mình) chuùt ít maø thoâi, ñaây laø moät theá hay tieáng taêm maø kieâu maïn. Ñaây laø moät trong trong thaát maïn. Hoaëc söï ngaõ maïn cho raèng ta

khoâng keùm hôn keû hôn ta laø bao, ñaây cuõng laø moät 3) Primal ignorance is without beginning; and trong cöûu maïn. **See Seven arrogances, Eight the bhutatathata is without beginning, the two kinds of pride or arrogance, and Nine forms of terms connoting the same idea: Voïng Chaân pride. Ñoàng Theå—Caên baûn voâ minh vaø chaân nhö Pride of thinking oneself is superior to ñeàu cuøng moät theå. equals: The pride which among equals regards 4) Original darkness or ignorance: The radical, self as superior, one of the seven arrogances— primal, or fundamental ignorance, the Quaù maïn, moät trong baûy loaïi kieâu ngaïo—See condition before discernment and Adhimana, Seven arrogances, Eight kinds of differentiation, in contrast with ignorance in pride or arrogance, and Nine forms of pride. detail (chi maï t voâ minh)—Coø n goï i laø Voâ Thuûy Voâ Minh, hay caùi voâ minh töø tröôùc khi Pride which among equals regards self as naûy ra yù nghó bieän bieät, ñoái laïi vôùi Maït chi Voâ superior and among superiors as equal: Ati- minh (caên baûn voâ minh döïa vaøo taïi trieàn chaân mana (skt)—Quaù maïn—See Ati-mana and Seven nhö maø taïo ra duyeân khôûi, roài töø ñoù maït chi arrogances. voâ minh laïi töïa vaøo caên baûn voâ minh maø caùc Primal Buddha: Vairocana Buddha—Phaät Tyø phaùp tieáp tuïc noåi daäy). Loâ Giaù Na—See Vairocana. ** See Ignorance. Primal existence: Bhuøta (skt)—Elements of Primal mind: Nguyeân Taâm—The original mind living being—Originally or fundamentally behind all things. According to the Awakening of existing—The source and substance of all Faith, the original mind is the source of all phenomena—The present life—Baûn höõu. phenomena, the mind which is in all things—Taâm Primal nature: Taùnh khôûi—Causes that arise nguyeân thuûy khoâng phaân bieät ñoái ñaõi. Theo Khôûi from the primal nature or bhutatathata, in contrast Tín Luaän thì ñaây laø nguoàn cuûa moïi hieän töôïng. with nature that arises from secondary causes— Nguyeân taâm troøn ñaày, bao truøm khaép möôøi Tính khôûi khôûi leân töø tính nguyeân thuûy hay chaân phöông. nhö, ñoái laïi vôùi duyeân khôûi (phaùp tính chaân nhö töï Primal pure: Boån tònh. mình khôûi leân maø khôûi taùc ra chö phaùp, ñoái laïi vôùi Primal wisdom: Caên Baûn Trí—Fundamental duyeân khôûi laø caùc phaùp do caû chaân thöïc vaø hö wisdom—Intuitive knowledge or wisdom—voïng hoøa hôïp laïi maø khôûi leân). Knowledge of fundamental principles—Original Primal ignorance: Caên baûn voâ minh—Voâ Thuûy wisdom—Source of all truth and virtue—The Voâ Minh—Nguyeân Phaåm Voâ Minh. stages of dhyana in the formless or immaterial 1) The period of unenlightenment or ignorance realm—Coøn goïi laø Caên Baûn Ñaúng Trí hay Caên without beginning: Nguyeân Phaåm Voâ Minh— Baûn Thieàn, nghóa laø giôùi ñònh ñoaïn lìa phieàn naõo Hoaëc theå caên baûn cuûa luaân hoài sanh töû khoâng trong coõi thieàn voâ saéc. coù söï baét ñaàu (khoâng thaáu ñaït

ñöôïc caùi lyù tính Primary (a): Chuû yeáu—Cô baûn—Sô boä—Caên bình ñaúng phaùp giôùi). nguyeân. 2) The period of transmigration which has no Primary afflictions: Caên boån phieàn naõo—There beginning; since under the law of causality are six fundamental or primary afflictions (klesas) everything has a cause, therefore no arising from the six senses—Coù saùu caên boån phieàn beginning is possible; for if there were a naõo (khôûi leân töø luïc caên)—See Two kinds of beginning it would be without a cause, which affliction (A), and Six dusts. is impossible: Giaùn Caùch Voâ Minh—Luaân hoài sanh töû khoâng coù söï baét ñaàu; theo luaät nhaân Primary cause: Nhaân (nguyeân nhaân chính). quaû thì taát caû caùc phaùp höõu vi ñeàu laø nhaân Primary cause of birth: Sinh nhaân. duyeân sanh (quaû cuûa hieän taïi laø do nhaân cuûa Primary condition arises out of the Alaya thôøi tröôùc maø sanh ra), khoâng theå naøo coù söï Vijnana: Pure wisdom—Tònh trí tuôùng—See baét ñaàu. Two forms (characteristics) of the bhutatathata.

Primary and secondary causes: Nhaân Chaùnh thaày daïy Phaät phaùp neân goïi Ngaøi laø baäc ñaïi trí Nhaân Phuï—Primary and secondary causes—Main tueä. causes and subsidiary causes—The seed out of Prince of hades: Ñòa Nguïc Thieân Töû—Ñaâu Suaát which the plant grows is an illustration of the main thieân töû—Sakyamuni, the immediate cause, whereas other elements like labor, the transformation of one in hell into a deva because quality of soil, humidity and so on, are considered he had in a previous life known of the merit and as subsidiary causes or conditions—Haït maø caây power of the Hua-Yen Sutra. moïc leân ñöôïc coi nhö nhaân chính, trong khi nhöõng Prince of the law: Phaùp vöông töû—See Prince yeáu toá nhö söùc lao ñoäng, phaåm chaát cuûa ñaát, ñoä of the Dharma, and Ten grounds. aåm cuûa ñaát, vaân vaân laø nhöõng nguyeân nhaân phuï. Princedom (n): Ñòa vò cuûa hoaøng töû. Primary substance: Boån Lai—See Prakriti. Princehood (n): See Princedom. Primary taint of accepting the idea of Princess of Varanasi: Kim Saéc Nöõ—Who is primal action or activity in the absolute: The said to have ben offered in marriage to Sakyamuni non-interrelated or primary taint of accepting the because he was of the same colour as herself— idea of primal action or activity in the absolute, or Coâng chuùa Kim Saéc Nöõ, ngöôøi maø ngöôøi ta noùi the highest bodhisattva stage, entering the raèng ñaõ öng chòu Thaùi Töû Taát Ñaït Ña vì maøu da Buddhahood—Caên boån nghieäp baát töông öng cuûa Ngaøi gioáng maøu da “kim saéc” cuûa baø. nhieãm—See Six mental taints. Principal (a): Chính yeáu. Prime: Tieân khôûi. Principal cause: Nguyeân nhaân chính yeáu. Prime condition: Ñieàu kieän tieân khôûi—See Principal direction of karma: Toång Baùo Pratyaya. Nghieäp—The integral direction of karma— Primitive (a): Nguyeân thuûy—Sô khai. General karma determining the species, race, and Primitive darkness: Minh Sô—Primitive country into which one is born (The particular darkness at the beginning of existence—Söï toái aùm relating to one’s condition in that species, i.e. rich, nguyeân sô cuûa vaïn höõu. poor, well, ill, etc.)—Quaû baùo chung quyeát ñònh Primitive state: Nguyeân traïng. chuûng loaïi vaø xöù sôû maø ngöôøi ta sanh vaøo (chuùng Primogeniture: Ñòa vò con ñaàu loøng. sanh luïc caên ñeïp xaáu, meänh thoï daøi ngaén, giaøu, ngheøo, beänh,

khoûe, v.v. laø bieät baùo). Primordial (a): Nguyeân sô. Primordial nature: Tính nguyeân thuûy—Caên Principal insights: Tueä quaùn—According to The Path of Purification, there are eighteen Principal baûn tính. Insights of the abandoning by substitution of Prince (n): Hoaøng töû. opposites—Theo Thanh Tònh Ñaïo, coù möôøi taùm Prince of the Dharma: Phaùp Vöông Töû—The phaùp tueä quaùn—See Eighteen principal insights. Buddha is King of the Dharma. Manjustri Principal Sermons: Chaùnh Kinh—See Twelve continued the vocation of teaching wisdom, so he sutras. is called the Prince of the Dharma. Among the Principality (n): Ñòa vò ñöùng ñaàu. Bodhisattvas, he is foremost in wisdom. Without fearless genuine wisdom, you cannot understand Principle (n): Ñaïo lyù—Nguyeân lyù—Ethical the Buddha's teaching. He is the teacher of the codes—Dogma—Doctrine. Buddha's teaching, so he is called the Bodhisattva Principle of abiding: Truï phaùp (cuûa chö Ñaïi Boà foremost in wisdom—Phaät laø vua cuûa caùc phaùp Taùt)—According to the Flower Adornment Sutra, neân goïi laø Phaùp Vöông. Ngaøi Vaên Thuø Sö Lôïi Boà Chapter 18, there are ten principles (abiding) Taùt noái nghieäp daïy Phaät phaùp neân ñöôïc goïi laø which help Enlightening Beings to fulfill their "Phaùp Vöông Töû". Trong haøng Boà Taùt, Ngaøi laø great vows. When Enlightening Beings fulfill baäc ñeä nhaát trí tueä. Chaúng phaûi laø baäc coù trí tueä thì these vows, they will attain ten inexhaustible chaúng theå naøo hieåu ñöôïc Phaät phaùp. Ngaøi laø baäc treasuries—Theo Kinh Hoa Nghieâm, Phaåm 18, coù möôøi truï phaùp giuùp chö ñaïi Boà Taùt vieân maõn ñaïi

nguyeän. Khi chö Boà Taùt thaønh töïu nhöõng nguyeän Principle of great ultimate nirvana: naày thôøi ñöôïc möôøi voâ taän traïng—See Ten Extinguishing all suffering yet carrying out the inexhaustible treasuries and Ten principles practices of Enlightening Beings—Ñaïi Baùt Nieát (abiding) which help Enlightening Beings to fulfill Baøn nghóa, vì dieät taát caû khoå ñeå tu nhöõng haïnh Boà their great vows. Taùt—See Ten kinds of principle of Great Principle of according with truth, realizing Enlightening Beings. that past, present and future are equal: Nhö Principles of human conduct: Nhaân ñaïo. thieät nghóa, vì thaáu roõ tam theá bình ñaúng—See Principle of Indeterminism of the Ten kinds of principle of Great Enlightening Differentiated: Nguyeân lyù Voâ Ngaõ—See Beings. Anatman and Six general principles. Principles of the Buddha Law: Phaät Toâng— Principle of inexpressibility, not clinging to See Buddhism—Principles of the Buddha dharma. words: Baát khaû thuyeát nghóa, vì chaúng chaáp taát caû Principles of Buddhism: Buddhist doctrines— ngöõ ngoân—See Ten kinds of principle of Great Truth—Ñaïo lyù. Enlightening Beings. Principle of Causation: Nguyeân lyù Duyeân Principle or integral direction of karma: Khôûi—See Twelve links of cause and effect and Daãn Nghieäp—Daãn nhaân—The principle or Six general principles. integral direction of karma, which determines Principles of conditional causation: Nhöõng types of reincarnation, i.e. deva, man, or animal, nguyeân taéc cuûa Duyeân Khôûi—According to the etc. —Toång baùo nghieäp, hay nghieäp chuû yeáu daãn doctrine of the Hua-Yen sect, there are four ñeán quaû baùo phaûi taùi sanh vaøo coõi naøo, trôøi, ngöôøi, principal uses of conditional causation—Theo hay suùc sanh, vaân vaân. giaùo thuyeát toâng Hoa Nghieâm, coù

boán loaïi duyeân Principle or law of extinction: Law of khôûi—See Four principal uses of conditional Nirvana—Dieät lyù. causation. Principle of the limit of reality, realizing Principle of emptiness, the ultimate truth ultimate truth: Thieät teá nghóa, vì bieát roõ roát raùo being emptiness: Khoâng nghóa, vì ñeä nhöùt nghóa chôn thieät nghóa cuûa phaùp toái thöôïng—See Ten khoâng—See Ten kinds of principle of Great kinds of principle of Great Enlightening Beings. Enlightening Beings. Principles or meaning: Lyù phaùp—See Four Principle of extinction: Dieät Lyù—The law of dharmas (I). extinction, i.e. nirvana—Nieát Baøn laø chaân lyù tòch Principle of Nirvana: Perfect Freedom—Nieát dieät (dieät khoå döùt phieàn naõo ñeå ñi vaøo caûnh giôùi Baøn Nguyeân Lyù. hoaøn toaøn tòch tònh). 1) To understand Buddhism properly we must Principle of Great Enlightening Beings: begin at the end of the Buddha’s career. The Nguyeân taéc cuûa chö Ñaïi Boà Taùt—According to year 486 B.C. or thereabouts saw the the Flower Adornment Sutra, there are ten kinds conclusion of theBuddha's activity as a of principle of Great Enlightening Beings. teacher in India. The death of the Buddha is Enlightening Beings who abide by these can attain called, as is well known, ‘Nirvana,’ or ‘the the supreme principle of omniscience—Theo Kinh state of the fire blown out.’ When a fire is Hoa Nghieâm, Phaåm 38, coù möôøi nghóa cuûa chö blown out, nothing remain to be seen. So the Ñaïi Boà Taùt. Chö Boà taùt an truï trong phaùp naày thôøi Buddha was considered to have enetered into ñöôïc nhöùt thieát trí voâ thöôïng nghóa—See Ten an invisible state which can in no way be kinds of principle of Great Enlightening Beings. depicted in word or in form: Ñeå hieåu ñaïo Phaät Principle of great learning, steadfastly moät caùch chính xaùc, chuùng ta phaûi baét ñaàu ôû putting it into practice: Ña vaên nghóa vì kieân cöùu caùnh coâng haïnh cuûa Phaät. Naêm 486 tröôùc coá tu haønh—See Ten kinds of principle of Great Taây Lòch, hay vaøo khoaûng ñoù, laø naêm ñaõ Enlightening Beings. chöùng kieán thaønh keát hoaït ñoäng cuûa Ñöùc Phaät

voùi tö caùch moät ñaïo sö taïi AÁn Ñoä. Caùi cheát phoøng xaù cho caùc hoäi vieân cuûa Ñaïi Hoäi cuûa Ñöùc Phaät, nhö moïi ngöôøi ñeàu roõ, ñöôïc goïi Vöông Xaù. laø Nieát Baøn, hay tình traïng moät ngoïn löûa ñaõ 4) When the time arrived five hundred selected taét. Khi moät ngoïn löûa ñaõ taét, khoâng thaáy coøn elders met together. Ananda rehearsed the löu laïi moät chuùt gì. Cuõng vaäy, ngöôøi ta noùi Dharmas (sutras) while Upali explained the Phaät ñaõ ñi vaøo caûnh giôùi voâ hình khoâng sao origin of each of the Vinaya rules. There was mieâu taû ñöôïc baèng lôøi hay baèng caùch naøo no necessity of rehearsing the Vinaya rules khaùc. themselves since they had been compiled 2) Just prior to his attaining Nirvana, in the Sala during the Buddha’s lifetime for weekly grove of Kusinagara, the Buddha spoke to His convocation for confessions. At the council a disciples to the following effect: “Do not wail fine collection of the Dharma and the Vinaya saying ‘Our Teacher has pased away, and we was made, the number of Sutras was decided, have no one to follow.’ What I have taught, and the history of the disciplinary rules was the Dharma (ideal) with the disciplinary compiled: Khi thôøi gian ñaõ tôùi, naêm traêm (Vinaya) rules, will be your teacher after my tröôûng laõo ñöôïc choïn löïa cuøng hôïp nhau laïi. departure. If you

adhere to them and practice OÂng A Nan ñoïc laïi kinh phaùp (Dharma) vaø them uninterruptedly, is it not the same as if Upali ñoïc laïi luaät nghi (Vinaya). Thaät ra my Dharma-body (Dharmakaya) remained khoâng caàn ñoïc laïi caùc Luaät, vì chuùng ñaõ ñöôïc here forever?": Tröôùc khi Ngaøi chöùng nhaäp Phaät soaïn taäp khi Ngaøi coøn taïi theá. Hoäi nghò Nieát Baøn, trong röøng Ta La song thoï trong ñaõ keát taäp tinh taán veà Phaùp vaø Luaät. thaønh Caâu Thi Na, Ngaøi ñaõ noùi nhöõng lôøi di 5) The result of the elders' activity was giaùo naày cho caùc ñeä töû: "Ñöøng than khoùc raèng acknowledged as an authority by those who Ñöùc ñaïo sö cuûa chuùng ta ñaõ ñi maát, vaø chuùng had a formalistic and realistic tendency. ta khoâng coù ai ñeå tuaân theo. Nhöõng gì ta ñaõ There were , however, some who differed daïy, Phaùp cuøng vôùi Luaät, seõ laø ñaïo sö cuûa from them in their opinion. Purana, for caùc ngöôi sau khi ta vaéng boùng. Neáu caùc instance, was skilled in preaching. Purana was ngöôøi tuaân haønh Phaùp vaø Luaät khoâng heà giaùn in a bamboo grove near Rajagriha during the ñoaïn, haù chaúng khaùc Phaùp thaân council, and, being asked by some layman, is (Dharmakaya) cuûa Ta vaãn coøn ôû ñaây maõi maõi. said to have answered: "The council may 3) In spite of these thoughtful instructions some produce a fine collection. But I will keep to of his disciples were expressing a dissenting what I heard from my teacher myself. So we idea even before his funeral. It was natural, may presume that there were some who had therefore, for the mindful elders to think of idealistic and free-thinking tendencies: Keát calling a council of elders in order to preserve quaû hoaït ñoäng cuûa caùc tröôûng laõo ñöôïc thöøa the orthodox teaching of the Buddha. They nhaän nhö laø coù thaåm quyeàn do nhöõng ngöôøi consulted King Ajatasatru who at once coù khuynh höôùng chuû tröông hình thöùc vaø thöïc ordered the eighteen monasteries around his taïi luaän. Tuy nhieân, coù moät soá quan ñieåm dò capital to be repaired for housing the bieät, Phuù Laâu Na laø moät thí duï, vò naày sau bò members of the coming Council of Rajagriha: gieát cheát luùc ñang giaûng phaùp. Phuù Laâu Na ôû Duø coù nhöõng lôøi giaùo huaán yù nhò ñoù, moät soá trong moät khu röøng tre gaàn thaønh Vöông Xaù ñeä töû cuûa Ngaøi ñaõ naåy ra moät yù kieán dò nghò suoát thôøi ñaïi hoäi, vaø ñöôïc moät cö só ñeán hoûi, ngay tröôùc khi leã taùng cuûa Ngaøi. Do ñoù ñöông Ngaøi traû lôøi: "Ñaïi hoäi coù theå taïo ra moät keát nhieân caùc baäc tröôûng laõo phaûi nghó ñeán vieäc taäp tinh teá. Nhöng toâi seõ giöõ nhöõng gì ñaõ töï trieäu taäp moät ñaïi hoäi tröôûng laõo ñeå baûo trì mình nghe töø Ñöùc Ñaïo Sö cuûa toâi." Vaäy giaùo phaùp chính thoáng cuûa Phaät. Hoï khuyeán chuùng ta coù theå cho raèng ñaõ coù moät soá ngöôøi caùo vua A Xaø Theá laäp töùc ra leänh cho 18 coù caùc khuynh höôùng duy taâm vaø töï do tö Taêng vieän chung quanh thuû ñoâ phaûi trang bò töôûng.

Principle of Perfect Freedom: Cöùu Caùnh Giaûi 3) In spite of these thoughtful instructions some Thoaùt—The Principle of Nirvana or Perfect of his disciples were expressing a dissenting Freedom. idea even before his funeral. It was natural, 1) To understand Buddhism properly we must therefore, for the mindful elders to think of begin at the end of the Buddha's career. The calling a council of elders in order to preserve year 486 B.C. or thereabouts saw the the orthodox teaching of the Buddha.

They conclusion of theBuddha's activity as a consulted King Ajatasatru who at once teacher in India. The death of the Buddha is ordered the eighteen monasteries around his called, as is well known, ‘Nirvana,’ or ‘the capital to be repaired for housing the state of the fire blown out.’ When a fire is members of the coming Council of Rajagriha: blown out, nothing remain to be seen. So the Duø coù nhöõng lôøi giaùo huaán yù nhò ñoù, moät soá Buddha was considered to have entered into ñeä töû cuûa Ngaøi ñaõ naåy ra moät yù kieán dò nghò an invisible state which can in no way be ngay tröôùc khi leã taùng cuûa Ngaøi. Do ñoù ñöông depicted in word or in form: Ñeå hieåu ñaïo Phaät nhieân caùc baäc tröôûng laõo phaûi nghó ñeán vieäc moät caùch chính xaùc, chuùng ta phaûi baét ñaàu ôû trieäu taäp moät ñaïi hoäi tröôûng laõo ñeå baûo trì cöùu caùnh coâng haïnh cuûa Phaät. Naêm 486 tröôùc giaùo phaùp chính thoáng cuûa Phaät. Hoï khuyeán Taây Lòch, hay vaøo khoaûng ñoù, laø naêm ñaõ caùo vua A Xaø Theá laäp töùc ra leänh cho 18 chöùng kieán thaønh keát hoaït ñoäng cuûa Ñöùc Phaät Taêng vieän chung quanh thuû ñoâ phaûi trang bò voùi tö caùch moät ñaïo sö taïi AÁn Ñoä. Caùi cheát phoøng xaù cho caùc hoäi vieân cuûa Ñaïi Hoäi cuûa Ñöùc Phaät, nhö moïi ngöôøi ñeàu roõ, ñöôïc goïi Vöông Xaù. laø Nieát Baøn, hay tình traïng moät ngoïn löûa ñaõ 4) When the time arrived five hundred selected taét. Khi moät ngoïn löûa ñaõ taét, khoâng thaáy coøn elders met together. Ananda rehearsed the löu laïi moät chuùt gì. Cuõng vaäy, ngöôøi ta noùi Dharmas (sutras) while Upali explained the Phaät ñaõ ñi vaøo caûnh giôùi voâ hình khoâng sao origin of each of the Vinaya rules. There was mieâu taû ñöôïc baèng lôøi hay baèng caùch naøo no necessity of rehearsing the Vinaya rules khaùc. themselves since they had been compiled 2) Just prior to his attaining Nirvana, in the Sala during the Buddha’s lifetime for weekly grove of Kusinagara, the Buddha spoke to His convocation for confessions. At the council a disciples to the following effect: “Do not wail fine collection of the Dharma and the Vinaya saying ‘Our Teacher has passed away, and we was made, the number of Sutras was decided, have no one to follow.’ What I have taught, and the history of the disciplinary rules was the Dharma (ideal) with the disciplinary compiled: Khi thôøi gian ñaõ tôùi, naêm traêm (Vinaya) rules, will be your teacher after my tröôûng laõo ñöôïc choïn löïa cuøng hôïp nhau laïi. departure. If you adhere to them and practice OÂng A Nan ñoïc laïi kinh phaùp (Dharma) vaø them uninterruptedly, is it not the same as if Upali ñoïc laïi luaät nghi (Vinaya). Thaät ra my Dharma-body (Dharmakaya) remained khoâng caàn ñoïc laïi caùc Luaät, vì chuùng ñaõ ñöôïc here forever?”: Tröôùc khi Ngaøi chöùng nhaäp Phaät soaïn taäp khi Ngaøi coøn taïi theá. Hoäi nghò Nieát Baøn, trong röøng Ta La song thoï trong ñaõ keát taäp tinh taán veà Phaùp vaø Luaät. thaønh Caâu Thi Na, Ngaøi ñaõ noùi nhöõng lôøi di 5) The result of the elders’ activity was giaùo naày cho caùc ñeä töû: “Ñöøng than khoùc raèng acknowledged as an authority by those who Ñöùc ñaïo sö cuûa chuùng ta ñaõ ñi maát, vaø chuùng had a formalistic and realistic tendency. ta khoâng coù ai ñeå tuaân theo. Nhöõng gì ta ñaõ There were , however, some who differed daïy, Phaùp cuøng vôùi Luaät, seõ laø ñaïo sö cuûa from them in their opinion. Purana, for caùc ngöôi sau khi ta vaéng boùng. Neáu caùc instance, was skilled in preaching. Purana was ngöôøi tuaân haønh Phaùp

vaø Luaät khoâng heà giaùn in a bamboo grove near Rajagriha during the ñoaïn, haù chaúng khaùc Phaùp thaân council, and, being asked by some layman, is (Dharmakaya) cuûa Ta vaãn coøn ôû ñaây maõi maõi. said to have answered: “The council may produce a fine collection. But I will keep to

what I heard from my teacher myself. So we among opposing speculative systems. may presume that there were some who had According to Prof. Junjiro Takakusu in The idealistic and free-thinking tendencies: Keát Essentials of Buddhist Philosophy, Hinayana quaû hoaït ñoäng cuûa caùc tröôûng laõo ñöôïc thöøa Buddhism is generally satisfied with analysis nhaän nhö laø coù thaåm quyeàn do nhöõng ngöôøi and rarely inclined to synthesis. The coù khuynh höôùng chuû tröông hình thöùc vaø thöïc Mahayana, on the other hand, is generally taïi luaän. Tuy nhieân, coù moät soá quan ñieåm dò much inclined to the reciprocal identification bieät, Phuù Laâu Na laø moät thí duï, vò naày sau bò of two conflicting ideas. If one party adheres gieát cheát luùc ñang giaûng phaùp. Phuù Laâu Na ôû to his own idea while the other party insists on trong moät khu röøng tre gaàn thaønh Vöông Xaù his own, a separation will be the natural suoát thôøi ñaïi hoäi, vaø ñöôïc moät cö só ñeán hoûi, result. This is what happens in the Hinayana. Ngaøi traû lôøi: “Ñaïi hoäi coù theå taïo ra moät keát The Mahayana teaches that one should put taäp tinh teá. Nhöng toâi seõ giöõ nhöõng gì ñaõ töï one’s own idea aside for a moment and mình nghe töø Ñöùc Ñaïo Sö cuûa toâi.” Vaäy identify one’s own position with that of the chuùng ta coù theå cho raèng ñaõ coù moät soá ngöôøi other party, thus mutually synthesizing the coù caùc khuynh höôùng duy taâm vaø töï do tö opposed positions. The both parties will find töôûng. themselves perfectly united: Chöõ “Töông ** See Six general principles. Ñoái” theo nghóa ñen laø hoã töông ñoái ñaõi, Principle and practice: Absolute and relative— nghóa laø ‘quan ñieåm hoã töông laãn nhau, ‘hoã Toâng duïng—Formless and with form— töông ñoàng nhaát,’ cuõng y nhö noùi ‘trao ñoåi caùc Fundamental essence and external activity—Noumenon and phenomenon—Principle and practice—Visible and invisible—Khoâng saéc—See Noumenon and phenomenon. Principle of reality: Nhö Thöïc Nguyeân Lyù—See Principle of True Reality. Principle of the realm of reality, all things being one in essence: Phaùp giôùi nghóa, vì taát caû caùc phaùp ñoàng moät vò—See Ten kinds of principle of Great Enlightening Beings. Principle and reason: Lyù trí—The noumenal in essence and in knowledge. 1) The fundamental principle of the phenomenon under observation—Nguyeân taéc caên baûn cuûa vaïn höõu. 2) The observing wisdom or knowledge: Trí. Principle of Reciprocal Identification: Nguyeân lyù Töông Ñoái—Töông Ñoái (Nguyeân Lyù). (A) The meaning of the word “Reciprocal Identification.”—Nghóa cuûa chöõ “Töông Ñoái”: 1) The word for “Reciprocal Identification” is more literally “mutual” and “regarding,” that is “mutually viewing from each other’s point,” “mutual identification,” which is as much as to say and “exchange of views.” It is indispensable to bring about a reconciliation of conflicting opinions or effect a syncretism

greatly to restore the original idea of nhöõng lyù do cuûa söï hoøa ñoàng cuûa nhöõng quan tolerance which was revealed in the Buddha’s ñieåm ñoái laäp: teaching but was almost entirely lost in the 1) Identity in form as two different elements various Schools

of Hinayana which resulted combining to form unity—Ñoàng nhaát trong from differences of opinion: Chöõ “töông ñoái” hình thöùc hai yeáu toá khaùc bieät keát hôïp nhau ôû ñaây theo nghóa ñen laø hoã töông ñoái ñaõi, ñeå thaønh moät nhaát theå: Identity is assumed nghóa laø “quan ñieåm hoã töông laãn nhau,” “hoã because two distinct factors are united into töông ñoàng nhaát” cuõng y nhö noùi “trao ñoåi caùc one as copper and zinc are mixed together quan ñieåm.” Khoâng taùch rieâng töøng caùi ñeå from one alloy, bronze. This identity in form thöïc hieän cuoäc hoøa giaûi veà nhöõng quan ñieåm is the explanation common to all Buddhist töông phaûn hay ñeå gaây hieäu quaû neân moät chuû schools—Ñoàng nhaát taùnh phaûi coù vì hai thaønh tröông hoãn hôïp giöõa nhöõng heä thoáng suy lyù toá rieâng bieät ñöôïc hôïp thaønh moät, nhö ñoàng ñoái laäp. Thöïc teá, ngaønh tö töôûng naày ñaõ coù ñoû vaø keõm ñöôïc pha troän vôùi nhau ñeå taïo coâng lôùn taùi laäp yù nieäm bao dung nguyeân thuûy thaønh moät hôïp kim laø ñoàng. Lyù ñoàng nhaát ñaõ ñöôïc khai thò trong giaùo phaùp cuûa Ñöùc trong hình thöùc naày laø loái giaûi thích chung cho Phaät nhöng haàu nhö maát haún trong nhieàu boä taát caû caùc tröôøng phaùi cuûa Phaät Giaùo. phaùi Tieåu Thöøa, chuùng laø keát quaû cuûa nhöõng 2) Identity in substance although there may be dò bieät veà tö töôûng. opposing angles—Ñoàng nhaát trong baûn theå coù 3) According to the Madhyamaka philosophy, nhieàu goùc caïnh ñoái laäp: Identity is assumed phenomena have no independent, substantial because one’s front and one’s back may reality of their own. Relativity or dependence appear differently but in reality they are one. is the main characteristic of phenomena, and There are opposing views as are the front and that which is relative is not really the highest back of the same house. In the same way, if sense of the word. The Absolute is the reality life is looked at from an illusioned view, it is of the appearances. The Absolute and the life, but, if it is looked at from an enlightened world are not two different sets of reality view, it is nirvana.The two views are simply posited against each other. Phenomena refer to one thing. Some Mahayana schools viewed as relative, as governed by causes and hold this explanation of identity in conditions constitute the world, and viewed as substance—Ñoàng nhaát taùnh phaûi coù vì saáp vaø free of all conditions are the Absolute: Theo ngöõa coù theå coi nhö khaùc nhau, nhöng trong Trieát Hoïc Trung Quaùn, töông ñoái laø nhöõng thöïc teá chuùng chæ laø moät. Coù nhöõng quan hieän töôïng khoâng coù thöïc taïi ñoäc laäp hay thöïc ñieåm ñoái laäp nhö laø maët tröôùc vaø maët sau cuûa theå cuûa chính chuùng. Töông ñoái taùnh hoaëc söï cuøng moät ngoâi nhaø. Cuõng vaäy, neáu ñôøi soáng tuøy thuoäc laø nhöõng ñaëc taùnh chuû yeáu cuûa hieän ñöôïc nhìn töø quan ñieåm meâ hoaëc, thì noù laø ñôøi töôïng, vaø, moät vaät laø töông ñoái thì khoâng phaûi soáng; nhöng neáu noù ñöôïc nhìn töø quan ñieåm laø ‘thaät,’ hieåu theo yù nghóa cao nhaát cuûa chöõ giaùc ngoä thì noù laø nieát baøn. Caû hai thöïc ra chæ naày. Tuyeät ñoái laø thöïc taïi cuûa nhöõng hieän laø moät. Moät vaøi tröôøng phaùi Ñaïi Thöøa chuû töôïng. Tuyeät ñoái vaø theá giôùi khoâng phaûi laø hai tröông loái giaûi thích veà ñoàng nhaát trong baûn nhoùm thöïc taïi khaùc nhau ñaët ôû vò trí ñoái khaùng theå naày. nhau. Khi hieän töôïng ñöôïc coi laø töông ñoái, 3) Identity in form and substance as water and

chòu söï chi phoái cuûa nhöõng nhaân duyeân vaø wave or phenomenology—Ñoàng nhaát trong nhöõng ñieàu kieän caáu thaønh theá giôùi naày thì hình thöùc vaø baûn theå nhö nöôùc vaø soùng hay chuùng laø hieän töôïng; vaø khi hieän töôïng ñöôïc "Hieän Töôïng Luaän": Identity is assumed coi laø phi haïn ñònh bôûi taát caû nhaân duyeân thì because the whole entity is entirely one, as hieän töôïng laø tuyeät ñoái. water and wave, the whole of water being (B) Three reasons which justify the identification manifested as wave—Ñoàng nhaát taùnh phaûi of opposing views—Ba caùch minh chöùng cho coù, vì raèng toaøn dieän thöïc theå laø caùi moät toaøn

veïn, nhö nöôùc vaø soùng, toaøn theå cuûa nöôùc hoïc thuyeát naày laø nhaém tôùi choã ñoàng nhaát cuûa ñöôïc bieåu hieän nhö laø soùng. ñôøi soáng, sinh töû vaø Nieát Baøn. Baûn thaân ñôøi (C) The applications of the Reciprocal Theory— soáng laø Nieát Baøn cuõng nhö nöôùc vôùi soùng laø Söï öùng duïng cuûa Nguyeân Lyù Töông Ñoái: moät. Ñôøi soáng laø caùi naày thì Nieát Baøn laø caùi 1) Reciprocal identification by mutual self- khoâng ñôøi soáng kia. Neáu ñaït tôùi Nieát Baøn negation, when realized, has a great practical ngay trong söï soáng, ñôøi soáng trôû thaønh laø moät value in smoothing out conflicting opinions or vôùi Nieát Baøn, nhöng chæ ñaït trong taâm vì thaân in creating sympathy among opposing parties. vaãn hieän höõu. Nhöng Nieát Baøn toaøn veïn hay Through one or more of these methods troïn veïn ñöôïc ñaït ñeán khi cheát. Söï dieät taän diversity can be brought to union, and illusory cuûa thaân xaùc laø ñieàu kieän taát yeáu cuûa Nieát existence is synthesized with the enlightened Baøn toaøn veïn, cuõng nhö söï döøng laëng cuûa life. Such ideas as seeing noumenon in soùng chung cuoäc nôi tónh laëng toaøn veïn cuûa phenomenon, regarding motion as calm or nöôùc. calm as motion, identifying action and ** See Six general principles. inaction, purity and impurity, perfection and Principle of relativity: Nguyeân lyù töông ñoái. imperfection, one and many, the particular Principle of silence: Maëc Lyù—The principle of and the general, permanence and silence, that the absolute is indefinable, the impermanence, are all attainable by this doctrine of Vimalakirti—Giaùo phaùp im laëng cuûa theory. It is one of the most important ideas of ngaøi Duy Ma Caät, vì ngaøi cho raèng chaân lyù baát Mahayana and is indispensable for a clear khaû luaän (trong phaùp hoäi, caùc vò Thaùnh ñeàu noùi veà understanding of the Buddhist doctrine as Phaùp Töôùng Baát Nhò, Ngaøi Vaên Thuø noùi veà voâ taught in the Mahayana: Hoã töông ñoái ñaõi ngoân voâ thuyeát, trong khi ngaøi Duy Ma chæ maëc baèng caùch töï huûy dieät, khi ñöôïc theå hieän, coù nhieân khoâng noùi). giaù trò thöïc tieån lôùn san baèng nhöõng quan Principle of solidarity: Nguyeân lyù lieân ñôùi. ñieåm töông phaûn hay taïo neân thieän caûm giöõa Principle of the Thusness: Nhö Thöïc Nguyeân nhöõng phe phaùi ñoái nghòch. Baèng vaøo moät, Lyù—See Principle of True Reality. hay nhieàu hôn, trong soá caùc phöông phaùp naày, dò bieät tính coù theå ñöa ñeán lieân hieäp, vaø cuoäc Principle of Totality: Nguyeân lyù Vieân Dung— ñôøi moäng aûo ñöôïc dung hôïp vôùi ñôøi soáng giaùc Vieân Dung. ngoä. Nhöõng yù töôûng nhö noùi: nhìn baûn theå 1) Complete combination: Dung hoøa, dung trong hieän töôïng, coi ñoäng nhö tónh vaø tónh thoâng, chu bieán khaép caû, hay vaïn phaùp vieân nhö ñoäng, ñoàng

nhaát vaø voâ haønh, tònh vaø baát dung khoâng trôû ngaïi. tònh, toaøn vaø baát toaøn, moät vaø nhieàu, rieâng vaø 2) The absolute in the relative and vice-versa: chung, thöôøng vaø voâ thöôøng, taát caû ñeàu coù theå Tuyeät ñoái trong töông ñoái vaø ngöôïc laïi. ñaït ñöôïc baèng lyù thuyeát naày. 3) The identity of apparent contraries; perfect 2) The most important application of this harmony among all differences—Lyù tính cuûa doctrine concerns the identification of life and chö phaùp voán ñaày ñuû hay vaïn phaùp söï lyù ñeàu Nirvana. Life itself is Nirvana, just as water vieân dung khoâng trôû ngaïi, khoâng phaûi hai, and wave are identical. Life is one thing and khoâng coù phaân bieät: Nirvana is another lifeless thing. If one attains * As in water and waves: Nhö soùng vôùi nöôùc— Nirvana while yet living, life becomes Soùng töùc laø nöôùc. identified with Nirvana but only in the sense * As in passion and enlightenment: Nhö phieàn of a state of mind because the body still naõo vaø Boà Ñeà—Phieàn naõo töùc Boà Ñeà. exists. But perfect or complete Nirvana is * As in transmigration and nirvana: Nhö sinh töû attained at death. The extinction of the body vaø Nieát Baøn—Sinh töû töùc Nieát Baøn. is the perfect Nirvana, just as the cessation of * As in life and death: Nhö soáng vaø cheát—Cheát the wave results in the perfect quiescence of laø khôûi ñaàu cho cuoäc soáng khaùc, soáng laø ñang the water: Söï öùng duïng quan troïng nhaát cuûa ñi daàn veà caùi cheát.

* All are of the same fundamental nature: Baûn meänh danh laø truy taàm theá giôùi lyù taùnh hay chaát cuûa chö phaùp ñeàu gioáng nhau. ñôøi soáng lyù taùnh. Phöông phaùp truy taàm vaø * All are bhutatathata: Taát caû laø Chaân Nhö. nhöõng lyù thuyeát keát quaû thaønh ra ña daïng. * Bhutatathata is all: Chaân Nhö laø taát caû. Moät soá chuû tröông nhaát nguyeân hay phieám * Waves are one with waves, and water is one thaàn, moät soá khaùc chuû tröông nhò nguyeân hay with water, and water and wave are one: ña nguyeân. Soùng nöôùc laø moät, nöôùc soùng laø moät. 2) Against all these views Buddhism stands aloof Principle of True Reality: Nguyeân lyù Nhö by itself. Buddhism is atheistic, there is no Thöïc—Nhö Thöïc Nguyeân Lyù—According to Prof. doubt about it. When questioned about the Junjiro Takakusu in The Essentials of Buddhist First Cause or Principle, the Buddha always Philosophy, many of the problems concerning remained reticent. . As to the life-principle, he Thus-come, Thus-gone,Thusness, or Suchness denied the existence of an ego or soul or any have been studied in connection with the kind of thing which one may call the real self, Causation theory—Theo Giaùo Sö Junjiro as we have discussed in (a). To see the true Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, nature or the true state of all things is not to moät soá vaán ñeà noùi tôùi Nhö lai, Nhö thöïc hay Chaân find one in many or one before many, nor is it nhö ñaõ ñöôïc khaûo saùt nôi lyù thuyeát Duyeân Khôûi. to distinguish unity from diversity or the static 1) Thusness is the ultimate foundation of from the dynamic. The true state without any Buddhist thought concerning the real state of special condition. It is, in fact, the true reality all that exists. It is natural for people to seek without a reality, i.e., without any specific first the innermost essence among the character or nature. I is very difficult for the outward appearance of all things or to seek an human mind to understand this idea of

reality unchanging fact among many changing things. in which there is no substance at all: Ñaïo Phaät Failing in this, people try to distinguish the moät mình ñöùng haún ngoaøi caùc quan ñieåm ñoù. unknowable from the knowable, the real from Ñaïo Phaät laø voâ thaàn, caùi ñoù khoûi phaûi nghi the apparent, or the thing-in-itself from the ngôø. Khi ñöôïc hoûi veà nguyeân nhaân hay thing-for-us. This effort, too, will end in nguyeân lyù toái sô, Ñöùc Phaät luoân luoân khoâng failure, for what they select as the real or the noùi gì. Coøn ñoái vôùi ñôøi soáng lyù taùnh, Ngaøi phuû thing-in-itself is utterly beyond human nhaän söï hieän höõu cuûa moät baûn ngaõ hay linh knowledge. Such efforts may be called the hoàn hay baát cöù caùi gì cuøng loaïi ñoù maø ngöôøi search for the world-principle or for the life- ta coù theå goïi laø thöïc ngaõ, nhö chuùng ta ñaõ principle. The method of search and the thaûo luaän treân phaàn (a). Thaáy caùi baûn taùnh resulting theories are various. Some are chaân thöïc hay traïng thaùi chaân thöïc cuûa vaïn monistic or pantheistic, while others are höõu khoâng phaûi laø tìm thaáy caùi moät trong caùi dualistic or pluralistic: Chaân nhö laø caên baûn nhieàu, hay caùi moät tröôùc caùi nhieàu, cuõng toái haäu cuûa tö töôûng Phaät hoïc ñeà caäp traïng khoâ ng phaûi laø phaân bieät nhaát tính khaùc dò tính thaùi chaân thaät cuûa taát caû nhöõng gì hieän höõu. hay tónh khaùc ñoäng. Traïng thaùi chaân thöïc laø Leõ ñöông nhieân moïi ngöôøi tröôùc tieân ñi tìm traïng thaùi khoâng coù moät ñieàu kieän rieâng bieät tinh theå uyeân aùo nhaát giöõa giaû töôïng ngoaïi naøo. Söï thöïc, ñoù laø caùi “thöïc taïi chaân thöïc giôùi cuûa vaïn höõu, hay tìm moät söï kieän baát khoâ ng coù thöïc taïi,” nghóa laø khoâng coù moät bieán giöõõa voâ soá söï vaät bieán chuyeån. Roài thaát töôù n g traïng hay baûn taùnh rieâng bieät naøo caû. baïi, ngöôøi ta môùi coá phaân bieät caùi baát khaû tri Taâm trí con ngöôøi raát khoù hieåu noåi yù nieäm veà vôùi caùi khaû tri, caùi thöïc vôùi caùi giaû, hay vaät töï moät thöïc taïi trong ñoù khoâng coù gì laø baûn theå theå vôùi vaät y tha. Noã löïc naày roát cuoäc cuõng hay baûn truï. thaát baïi, vì caùi maø hoï choïn laøm caùi thöïc hay 3) The idea of an abiding substance with vaät töï theå hoaøn toaøn vöôït ra ngoaøi nhaän thöùc changing qualities is very deeply rooted in our cuûa con ngöôøi. Nhöõng noã löïc nhö theá coù theå habits of thought. Buddhist schools, no matter what they are, Hinayana or Mahayana,

realistic or idealistic, are utterly free from as it is and the true entity immanent-in-nature: such a habit of thought and all maintain the Trong Ñaïi Thöøa, phaùi Phuû Ñònh Luaän töù theory of pure change without substratum. Trung Quaùn (Madhyamika) daïy raèng chaân lyù When any Buddhist speaks of the true state of chæ coù theå khaùm phaù ñöôïc baèng caùc quan reality he means the state without a specific ñieåm phuû ñònh veà söï höõu; vaø ñaèng khaùc, phaùi nature: YÙ nieäm veà moät baûn theå thöôøng truï vôùi Duy Taâm Luaän (Vijnaptimatra) chuû tröông nhöõng phaåm tính bieán chuyeån, ñaõ caém reã quaù raèng söï vieân maõn chaân thöïc chæ coù theå chöùng saâu trong taäp quaùn tö töôûng chuùng ta. Caùc hoïc ñöôïc moät caùch tieâu cöïc baèng phuû nhaän baûn phaùi Phaät hoïc, baát keå phaùi naøo, Tieåu hay Ñaïi tính hö aûo vaø duyeân sinh cuûa hieän höõu. Phaùi thöøa, Duy thöïc hay Duy taâm, hoaøn toaøn khoâng Hoa Nghieâm (Avatamsaka) cuûa Ñaïi Thöøa leä

thuoäc vaøo moät taäp quaùn tö töôûng naøo nhö nghó raèng theá giôùi lyù töôûng , hay nhaát chaân theá vaø taát caû ñeàu chuû tröông lyù thuyeát veà bieán phaùp giôùi, laø theá giôùi khoâng coù caù theå bieät chuyeån trieät ñeå. Khi moät ngöôøi theo ñaïo Phaät laäp. Phaùi Phaùp Hoa (Pundarika) ñoàng nhaát naøo ñoù noùi veà traïng thaùi chaân thöïc cuûa thöïc traïng thaùi bieåu hieän nhö theá laø nhö theá vôùi taïi, oâng ta muoán noùi traïng thaùi khoâng coù baûn thöïc theå chaân thöïc noäi taïi trong baûn taùnh. taùnh rieâng bieät. 6) On the whole, to see only the fact that a 4) According to the general views of the flower is falling is, after all, a one-sided view Hinayana, the state without any specific according to the theory of impermanence. We condition is Nirvana, because Nirvana is ought to see that immanent in the fact of a perfect freedom from bondage. The Realistic flower's falling there lies the fact of a School (Sarvastivada), belonging to the flower's blooming, and also immanent in the Hinayana, goes a step further and assumes blooming of the flower there is the fact of its that selflessness, impermanence and Nirvana falling. Thus the opposition of falling (flamelessness) are the true state of all things. (extinction) and blooming (becoming) is Nihilistic School (Satyasiddhi) holds that all synthesized and we form the view of things, matter and mind, are void or unreal reciprocal identification which is an unbiased and that nothing exists even in Nirvana: Theo view of the mean, or Middle Path: Xeùt treân quan nieäm toång quaùt cuûa Tieåu Thöøa, traïng toaøn theå, neáu chæ thaáy söï kieän moät ñoùa hoa thaùi khoâng ñieàu kieän rieâng bieät laø Nieát Baøn, ñang ruïng, thì nhaát ñònh ñoù laø moät thieân kieán vì Nieát Baøn laø giaûi thoaùt toaøn veïn khoûi raøng theo thuyeát voâ thöôøng. Chuùng ta phaûi thaáy buoäc. Phaùi Duy Thöïc (Sarvastivada) hay Nhaát raèng noäi taïi trong söï kieän moät ñoùa hoa ñang Thieát Höõu Boä, thuoäc Tieåu Thöøa, böôùc xa hôn, ruïng chöùa saún söï kieän moät ñoùa hoa ñang nôû, cho raèng voâ ngaõ, voâ thöôøng vaø Nieát Baøn (söï vaø cuõng noäi taïi trong söï kieän moät ñoùa hoa taét löûa) ñeàu laø traïng thaùi chaân thaät cuûa vaïn ñang nôû coù saün söï kieän moät ñoùa hoa ruïng. höõu. Phaùi Hö Voâ Luaän (Satyasiddhi) hay Nhö theá söï ñoái laäp cuûa ruïng (dieät) vaø nôû Thaønh Thaät Luaän chuû tröông raèng vaïn höõu, (sinh) ñöôïc dung hôïp vaø chuùng taïo thaønh quan taâm vaø vaät, thaûy ñeàu khoâng vaø baát thöïc, ñieåm veà hoã töông trong ñoái ñaõi, laø moät caùi khoâng coù caùi gì hieän höõu, caû ñeán Nieát Baøn. nhìn trung ñaïo khoâng thieân chaáp. 5) The Mahayana teaches, on the other hand, 7) This amounts to saying that we see inaction in that the truth can be discovered only by action and action in inaction, immotion in negative views of becoming, and, on the other motion and motion in inmotion, calm in wave hand, holds that true perfection can be and wave in calm. We thus arrive at the true realized negatively in the denial of the state of all things, i.e., the Middle Path. Anh illusory and causal nature of existence. The this is what is meant by Thusness or Suchness: Wreath School of the Mahayana thinks that Töø ñoù noùi raèng chuùng ta nhìn thaáy caùi voâ the ideal world, or the World One-and-True, haønh trong caùi haønh, caùi haønh trong caùi voâ is without any independent individual. The haønh, baát ñoäng trong ñoäng, vaø ñoäng trong baát Lotus School identifies the manifested state ñoäng, laëng trong

soùng vaø soùng trong laëng. Theá

laø chuùng ta ñi tôùi traïng thaùi chaân thöïc cuûa vaïn Principle of true Thusness, as all who höõu, nghóa laø Trung Ñaïo. Vaø caùi ñoù ñöôïc goïi realize Thusness enter it: Chôn nhö nghóa, vì laø Nhö thöïc hay Chaân thöïc. taát caû Nhö Lai thuaän nhaäp—See Ten kinds of 8) When the view is negatively expressed it principle of Great Enlightening Beings. indicates the true negation or Void, because Principle of truth: Truth—True principle— any special state of thing is denied altogether. Absolute apart from phenomena—Chaân lyù. Such is considered to be the ultimate idea of Principle of truth, skillfully thinking about Buddhist philosophy. When the ultimate principle is considered from the universal it and discerning it: Phaùp nghóa, vì kheùo suy point of view, it is called “the Realm of gaãm löïa choïn—See Ten kinds of principle of Principle” (Dharmadhatu), but when it is Great Enlightening Beings. considered from the personal point of view, it Principle of universal causation: The is named “the Matrix of Thus-come or Thus- Dharmadhatu as the environment cause of all gone” (Tathagata-garbha). Other ways of phenomena—Phaùp Giôùi Duyeân Khôûi. expressing this same idea are: the Buddha- (A) The meanings of “Principle of universal nature (Buddhata or Buddha-svabhava), and causation”—Nghóa cuûa Phaùp Giôùi Duyeân the Spiritual or Law-body (Dharmakaya). Khôûi: The term “Dharmadhatu” is sometimes These are all practically synonymous. used as a synonym of the ultimate truth. Without knowing the principle of Thusness or Therefore, the translation “the Element of the Void in the highest sense of the word, one can Element” is quite fitting. But at other times it in no way understand the Mahayana doctrine. means the universe, “the Realm of All The word ‘void’ in its highest sense does not Elements.” The double meaning, the universe mean ‘nothingness,’ but indicates ‘devoid of and the universal principle must always be special conditions,’ or ‘unconditioned’: Khi borne in mind whenever we use the term. quan ñieåm aáy ñöôïc phaùt bieåu moät caùch tieâu Either meaning will serve as the name of the cöïc, noù chæ vaøo söï tieâu cöïc thöïc thuï hay caùi causation theory: Töø ngöõ “Phaùp giôùi” “Khoâng,” bôûi vì phuû nhaän heát moïi traïng thaùi (Dharmadhatu) ñoâi khi ñöôïc duøng ñoàng nghóa rieâng bieät cuûa moïi vaät. Quan nieäm toái haäu vôùi chaân lyù. Vieät ngöõ dòch laø “Phaùp theå cuûa cuûa trieát hoïc Phaät giaùo ñöôïc nhaän ñònh nhö Vaïn Phaùp.” Tuy nhieân, ñoâi luùc noù laïi coù nghóa theá. Khi nguyeân lyù toái haäu ñöôïc nhaän ñònh töø laø “Vuõ truï,” hay “caûnh giôùi cuûa taát caû caùc quan ñieåm phoå bieán, noù ñöôïc goïi laø Phaùp giôùi phaùp.” Caû hai nghóa vuõ truï vaø nguyeân lyù phoå (Dharmadhatu). Caûnh vöïc cuûa lyù taùnh, nhöng bieán, luoân luoân phaûi ñöôïc in saâu trong taâm trí khi ñöôïc nhaän ñònh töø quan ñieåm nhaân caùch, chuùng ta moãi khi töø ngöõ naày ñöôïc duøng ñeán. noù ñöôïc goïi laø Nhö Lai Taïng (Tathagata-Nghóa naøo cuõng duøng ñöôïc cho danh hieäu cuûa garbha). Nhöõng caùch dieãn taû khaùc cuøng noùi thuyeát “Duyeân Khôûi.” leân yù töôûng naày laø: Phaät taùnh (Buddhata), hay (B) Characterisitcs of Principle of universal Phaät Töï Taùnh (Buddha-svabhava), vaø Phaùp causation—Ñaëc tính cuûa Phaùp Giôùi Duyeân thaân (Dharmakaya). Nhöõng chöõ naày, treân thöïc Khôûi: teá, ñoàng nghóa. Neáu khoâng

bieát tôùi nguyeân lyù 1) The Dharmadhatu as the environmental cause Chaân nhö hay Taùnh Khoâng theo nghóa cao of all phenomena (everything is being nhaát cuûa chöõ ñoù, thì khoâng caùch naøo hieåu noåi dependent on everything else, therefore one giaùo phaùp cuûa Ñaïi Thöøa. Chöõ “khoâng” trong is in all and all is in one): Trong phaùp giôùi nghóa cao nhaát khoâng coù nghóa laø “khoâng chi duyeân khôûi, moïi hieän töôïng ñeàu tuøy thuoäc laãn caû” hay “ngoan khoâng” maø noù chæ cho caùi nhau, caùi naày tuøy thuoäc caùi kia, do ñoù moät “khoâng coù nhöõng ñieàu kieän rieâng bieät,” hay trong taát caû vaø taát caû trong moät. “khoâng töï taùnh.” 2) According to the principle of universal ** See Six general principles. causation, no one being will exist by itself and for itself, but the whole world will move and

act in unison as if the whole were under Pristine darkness: Entire obscure—Minh minh general organization. Such an idea world is (Töø Haùn Vieät, “minh minh” coù nghóa laø hoaøn toaøn called ‘the World One-and-True’ or ‘the taêm toái hay söï taêm toái cuûa thuôû ban sô). Lotus-store’: Theo nguyeân lyù phaùp giôùi duyeân Prithagjana (skt): Dò Sanh—Ngu Phu. khôûi naày, khoâng moät söï höõu naøo hieän höõu bôûi 1) A man not yet illuminated, i.e., ignorant: chính noù vaø hieän höõu cho caùi khaùc, nhöng Ngöôøi khoâng giaùc ngoä. toaøn theå theá giôùi seõ vaän ñoäng vaø haønh söï 2) Ignorant, immature, a simpleton, dominated trong nhaát trí, cô hoà toaøn theå ñöôïc ñaët döôùi toå by avidya (ignorance): Keû bò voâ minh cheá chöùc toång quaùt. Moät theá giôùi lyù töôûng nhö theá ngöï. ñöôïc goïi laø “Nhaát chaân phaùp giôùi” hay “Lieân Prithin (skt): Pathavi (p)—Ñòa Ñaïi (Kieân)— Hoa taïng.” Earth—Solid matter. Prithin means the element of 3) The principle of universal causation is based extension, the substratum of matter. Without it upon the universal causation of the Realm of objects have no form, nor can they occupy space. Principle (Dharmadhatu) which we may The qualities of hardness and softness are two regard as the self-creation of the universe conditions of this element. After death, these parts itself. One should not forget that it is nothing will decay and deteriorate to become soil. For this but a causation by the common action- reason, they belong to the Great Soil—Ñaát (toùc, influence of all brings, and that the principle raêng, moùng, da, thòt, xöông, thaän, tim, gan, buïng, is also based on the theory of selflessness. In laù laùch, phoåi, bao töû, ruoät, phaån, vaø nhöõng chaát the Buddhist terminology, the principle of cöùng khaùc). Ñòa Ñaïi laø thaønh phaàn vaät chaát môû totality is called ‘the Avatamsaka’ (Wreath): roäng hay theå neàn cuûa vaät chaát. Khoâng coù noù vaät Nguyeân lyù naày caên cöù treân phaùp giôùi duyeân theå khoâng coù hình töôùng vaø khoâng theå choaùn khôûi cuûa caûnh vöïc lyù taùnh (Dharmadhatu) maø khoaûng khoâng. Tính chaát cöùng vaø meàm laø hai ñieàu chuùng ta coù theå coi nhö laø söï töï taïo cuûa chính kieän cuûa thaønh phaàn naày. Sau khi chuùng ta cheát ñi vuõ truï. Ñöøng queân raèng ñoù chæ laø duyeân khôûi roài thì nhöõng thöù naày laàn löôït tan raõ ra thaønh caùt do coäng nghieäp cuûa taát caû moïi loaøi, vaø buïi, neân noù thuoäc veà Ñòa Ñaïi—See nguyeân lyù naày cuõng döïa treân thuyeát voâ ngaõ. Catudhatuvavatthana. Trong thuaät ngöõ Phaät giaùo, nguyeân lyù vieân Prithivi (skt): See Ñaïi Ñòa. dung ñöôïc goïi laø “Hoa Nghieâm” (Avatamsaka). Priti

(skt): Hyû—Delighted—Glad—Joy— Rejoice—See Bodh(i)yanga. Principles of Universal Good: Phoå Hieàn Haïnh Phaùp—According to the Flower Adornment Sutra, Priti-sambodhi (skt): Hyû—Joy—Delight—See Chapter 38, there are ten principles of Universally Seven Bodhyangas. Good which Enlightening Beings have—Theo Priti-bodhyanga (skt): Hyû Giaùc Phaàn— Kinh Hoa nghieâm, Phaåm 38, coù möôøi Phoå Hieàn Enjoyment of the state of truth is one of the most Haïnh Phaùp maø chö Boà Taùt ñeàu coù—See Ten important entrances to the great enlightenment; principles of Universally Good of Enlightening for with it, we attain many kinds of balanced state. Beings. This is the third bodhyanga, the stage of joy on Print (n): AÛnh in. attaining the truth—Enjoyment of the state of truth—Hyû giaùc phaàn coøn laø moät trong nhöõng cöûa Prior intuition: Tieân nghieäm. ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø Priority (n): Öu tieân—Quyeàn öu tieân. chuùng ta ñaït ñöôïc nhieàu traïng thaùi ñònh tónh cho Prison of affection: AÙi nguïc—The prison of taâm trí. Ñaây laø giaùc chi thöù ba, giai ñoaïn maø vò Boà affection, which holds men in bondage—Ñòa nguïc Taùt caûm thaáy thích thuù khi ñaït ñöôïc chaân lyù—See aùi aân ñaõ giam haõm con ngöôøi trong phieàn tröôïc. Seven Bodhyangas. Prison of desire: AÙi nguïc. Private (a): Rieâng tö. Prisoner: Tuø nhaân.

Private consultation: Ñoäc Tham—A private Coøn goïi laø Taát Löïc Ca, moät loaïi caây thôm, coù teân consultation of a disciple with his master in the khoa hoïc laø Trigonella corniculata. master's chamber. There are three types—Cuoäc Probability (n): Khaû naêng tính. gaëp gôõ rieâng cuûa ñeä töû vaø thaày trong phoøng cuûa Probable (a): Coù theå ñuùng nhöng khoâng chaéc. thaày. Coù ba loaïi ñoäc tham: Probation (n): Thôøi kyø thöû thaùch. 1) Listening to the master geneal lectures: Thính Probationer (n): Ngöôøi ñang chòu thöû luyeän. Tham—Listening to the master geneal Probationary lectures on Zen pactice, usually in a group. This is mandatory for all beginners—Laéng Probhakta (skt): Thöïc Tieàn—Before food, i.e. nghe caùc baøi giaûng chung cuûa thaày veà thieàn before the principal meal at noon—Tieáng Phaïn taäp, thöôøng laø töøng nhoùm. Thính Tham coù tính noùi laø Boá La Phöôïc Haï Noa, yù noùi tröôùc böõa aên caùch baét buoäc vôùi nhöõng ngöôøi môùi baét ñaàu chaùnh ngoï. tu. Problems (n): Vaán ñeà. 2) Meeting with the master: Ñoäc Tham— • Mankind universal problems: Nhöõng vaán Meeting singly with the master at given ñeà toång quaùt cuûa nhaân loaïi. periods. This is optional—Gaëp gôõ moät mình • Spiritual problems: Nhöõng vaán ñeà tinh thaàn. vôùi thaày vaøo nhöõng luùc ñaõ ñònh tröôùc. Ñoäc Problematic (a): Coù vaán ñeà. Tham khoâng baét buoäc. Procedural knowledge: Tri thöùc hay söï hay bieát 3) Visiting secretly: Ñaëc Tham—Visiting thuû tuïc. secretly at any time, day or night, when Procedure (n): Giaùc Haønh—The procedure, or special circumstances warrant it—Gaëp gôõ discipline, of the attainment of enlightenment for thaày moät caùch bí maät baát cöù luùc naøo, ngaøy self and others—Phöông thöùc tu haønh ñeå ñaït tôùi hay ñeâm, khi coù nhöõng tình huoáng ñaëc bieät. giaùc ngoä cho mình vaø cho ngöôøi. Private seal: Tö AÁn—A monk's private seal, Proceed (v): Phaùt sinh—Phaùt xuaát. which should resemble a skull as reminder of the brevity of life—AÁn rieâng cuûa nhaø sö, coù hình Proceed (arise) from something: Phaùt xuaát

töø ñieàu gì. gioáng nhö soï ngöôøi ñeå nhaéc nhôû veà söï ngaén nguûi cuûa cuoäc soáng. Proceeding activities: Present or manifest Privation (n): Söï thieáu thoán. activities—Hieän haønh (nhöõng haønh ñoäng ñang dieãn tieán). Privilege (n): Ñaëc aân—Ñaëc quyeàn. Process (n): Javana (p & skt)—Tieán trình—Quaù Privileged (a): Ñöôïc ñaëc aân. trình (söï naêng ñoäng höôùng veà phía tröôùc hay söï Priya (skt): AÙi—Beloved—Dear to—Liked— phaùt trieån)—Impulsion. Favourite—Pleasant—Agreeable—Kindness— Process of acquiring knowledge: Siks (skt)— Love. Study—Learn—Hoïc. Priyadarsana (skt): Joyful to see—Hyû kieán. (A mere) process of becoming and Priyakhyana (p): AÙi ngöõ—Loving words—Kind dissolving or arising and passing away: Chæ communication—See Four elements of popularity. laø moät tieán trình cuûa hôïp tan hay sinh dieät Priyavacana (skt): AÙi Ngöõ Nhieáp—Kindly Process of destruction: Hoaïi Phaùp—Any talk—Kind speech, or pleasant words— process of destruction or decay—Tieán trình hoaïi Affectionate speech—Kind communication—Kind dieät. words which help beings love and receive the truth—Tuøy theo caên taùnh cuûa chuùng sanh maø duøng Process of existence: Bhava (p & skt)— Existence—It is also called, “the process of being” lôøi leõ toát laønh ñeå daãn daét hoï vaøo con ñöôøng ñaïo or the “process of becoming”—Hieän höõu (sinh ñöùc—See Four elements of popularity. toàn) hay söï coù maët, söï sinh toàn cuûa caùc hieän töôïng Prkka (skt): Sprkka (skt)—Taát Laät Ca—A thuoäc caû vaät chaát laãn tinh thaàn. Hieän höõu coøn ñöôïc fragrant plant, said to be Trigonella corniculata— goïi laø Phaùp—See Existence.

Procession: Dieãn tieán—Ñaùm röôùc. thaân Boà Taùt, nôi thaân Boà Taùt xuaát hieän thaân Nhö Processional (a): Thuoäc veà ñaùm röôùc. Lai—See Ten spheres of Great Enlightening Proclaim (v): Indicate—Notify—Coâng boá— Beings. Tuyeân boá—Chæ daïy (chæ thò). Produced happiness in the past and now Proclaim an amnesty: Calm—Chieâu an— dwell in happiness: Coù nhöõng loaøi höõu tình Tuyeân boá aân xaù. trong quaù khöù luoân luoân taïo ra thieàn ñònh laïc hay soáng trong söï an laïc, nhö caùc vò Phaïm Chuùng Proclaim the holy life: Tuyeân boá soáng ñôøi Thieân—See Three kinds of happy rebirth. Thaùnh thieän. Proclaim the holy life in all its fullness and Produce karma: Taùc nghieäp—To produce karma by the action of body, words, and thought— purity: Tuyeân boá ñôøi soáng phaïm haïnh hoaøn toaøn Taùc nghieäp baèng thaân, khaåu, vaø yù. ñaày ñuû vaø thanh tònh. Produces the knowledge of practices: Phaùt Proclaim the law: Tuyeân thuyeát. khôûi nhöõng haïnh trí—See Ten types of Proclaimed: Thò—Demonstrating the knowledge characteristics of manifestation of a Buddha (7). and vision of the Buddha—Thò Phaät tri kieán—See Produce merit: Tinh taán phaùt trieån nhöõng ñieàu Four purposes of the Buddha’s appearing. thieän laønh chöa phaùt sanh—Endeavor to start Proclamation: Tuyeân ngoân—Tuyeân boá chính performing good deeds—Bringing forth goodness thöùc. not yet brought forth (bring good into existence)— Proclivity (n): Khuynh höôùng. Effort to initiate virtues not yet arisen—To induce Procreate (v): Sinh saûn. the doing of good deeds. Here a monk rouses his Procreation (n): Söï sinh saûn. will, makes an effort, stirs up energy, exerts his Procurator (n): Vò ñaïi bieåu cho heä phaùi trong mind and

strives to produce unarisen wholesome Giaùo Hoäi. mental states—Ñieàu thieän chöa sanh, phaûi tinh Procure (v): Saém söûa. caàn laøm cho sanh. ÔÛ ñaây vò Tyø Kheo khôûi leân yù muoán, coá gaéng, tinh taán, saùch taâm, trì taâm vôùi muïc Produce (v): Sanh ra—Gaây ra. ñích khieán cho caùc thieän phaùp töø tröôùc chöa sanh • Every cause produces an effect: Moïi nhaân nay cho sanh khôûi—See Four right efforts. ñeàu sanh quaû. Produce pure roots of goodness: Sanh ra thieän • Ignorance produces desires: Voâ minh sanh caên thanh tònh—See Ten kinds of Buddha-work in ra tham duïc. all worlds in all times of the Buddhas (B) (9). Prodigal: Produce utterances consonant with the four 1) (a): Hoang phí. intellectual powers: Xuaát sanh boán bieän taøi tuøy 2) (n): Keû hoang phí. thuaän aâm thanh—See Ten aspects of the turning Prodigality (n): Söï hoang phí. of the great wheel of teaching. Produced by causal conditions: Duyeân sanh— Produce verbalizations of all Buddha See Twelve links of cause and effect. teachings in the language of one sentient Produced by cultivation: Tu Sinh—That which being: ÔÛ trong ngoân ngöõ cuûa moät chuùng sanh xuaát is produced by cultivation, or observance—Do tu sanh ngoân ngöõ cuûa taát caû Phaät phaùp—See Ten haønh maø coù ñöôïc (tu chöùng), khaùc vôùi ñöôïc nhôø töï spheres of Great Enlightening Beings. nhieân phaùp. Produced by causal conditions: Duyeân sinh. Produced dharma: Höõu Vi Phaùp—See Samskrita. Producer: Naêng khôûi (hay khôûi taát caû thieän caên cuûa chuùng sanh)—See Ten types of characteristics Produce embodiments of Enlightening of manifestation of a Buddha. Beings from the body of Buddhas: Producing Producer of karma: Nhaân Nhaân—Followers of embodiment of Buddha from the body of an Buddha who have not yet attained Buddhahood, enlightening being—Nôi thaân Nhö Lai xuaát hieän but are still producers of karma and

reincarnation—Nhöõng ñeä töû Phaät chöa ñaït ñöôïc Every subsequent birth, according to Buddhism, is Phaät quaû maø vaãn coøn taïo nghieäp vaø laên troâi trong conditioned by the good or bad karma which luaân hoài sanh töû. predominant at the moment of death. This kind of Producing: Nhaân—See Eight dharmas, and Eight karma is technically known as reproductive essential things. karma. The death of a person is merely the Producing Blessing Rewards: Phuùc Sinh—See temporary end of a temporary phenomenon. Nine heavens of the fourth dhyana heaven. Though the present form perishes, another form which is neither absolutely the same nor totally Producing cause: Sinh nhaân—Direct cause— different takes place according to the thought that The cause that is able to produce all sense and was powerful at the death moment since the perceptions, good and evilThe cause that is able to karmic force which hitherto actuated it is not produce all sense and perceptions, good and evil annihilated with the dissolution of the body. It is The producing cause of all good things, one of the this last thought process, which is termed five causes (four elements of earth, water, fire and “reproductive karma,” that determines the state of wind which are the causers or producers and a person in his subsequent birth. As a rule, the last maintainers of infinite forms of nature (results)— thought-process depends on the general conduct of Sinh nhaân hay nhaân tröïc tieáp, moät trong naêm a person in

daily life. In some exceptional cases, nguyeân nhaân (a seed—haït gioáng)—See Two perhaps due to favourable or unfavourable causes (A), Three causes, and Five causes (A). circumstances, at the moment of death a good Producing seed: Phalam Prati-grhnati (skt)— person may experience a bad thought, and a bad Sinh Chuûng—Thuû Döõ—The producing seed and person a good one. The future birth will be that which it gives, or produces—Thuû quaû vaø Döõ determined by this last thought-process, quaû (phaøm caùi coù theå laø haït gioáng sinh ra thaønh irrespective of the general conduct. This does not vaïn phaùp hieän taïi laø nhaân, töø nhaân sinh ra quaû vôùi mean that the effects of the past actions are söùc taùc duïng saûn sanh caùc phaùp töông öùng goïi laø obliterated. They will produce their inevitable “thuû quaû.” Khi vaïn phaùp saép sinh thaønh, söùc taùc results as the appropriate moment—Theo A Tyø duïng cho noù naûy sinh keát quaû goïi laø “döõ quaû.”). Ñaït Ma Luaän (Vi Dieäu Phaùp), nghieäp thieän hay Production: Birth—Sanh—See Three properties baát thieän, trôï duyeân cho söï taùi sanh vaøo luùc laâm of matter. chung. Vaøo luùc ñöôïc meï thoï thai, do nghieäp taùi Productive karma: Janaka-karma (skt)—Sinh taïo maø thöùc taùi sanh ñöôïc phaùt sanh, cuøng luùc aáy nghieäp—Nghieäp Taùi Taïo—According to the nhöõng thaønh phaàn vaät chaát cuûa moât con chuùng Abhidharma, productive karma is wholesome or sanh môùi cuõng ñöôïc thaønh laäp nhö caùc caên, söï xaùc unwholesome volition which produces resultant ñònh tính nam nöõ. Chæ coù nghieäp taùi taïo daãn tôùi taùi mental states and karma-born materiality, both at sanh, nhöng taát caû caùc nghieäp thieän aùc ñeàu phaûi the moment of rebirth-linking and during the troå quaû trong nhöõng ñôøi keá tieáp, khoâng coù ngoaïi course of existence. At the moment of conception, leä. Theo Phaät giaùo, chaäp tö töôûng cuoái cuøng thaät productive karma generates the rebirth-linking laø quan troïng vì chính caùi nghieäp coù naêng löïc consciousness and the karma-born types of maïnh nhöùt trong giôø laâm chung, laønh hay döõ, taïo materiality constituting the physical body of the ñieàu kieän cho söï taùi sanh keá lieàn ñoù. Nghieäp naày new being. During the course of existence it goïi laø nghieäp taùi taïo. Caùi cheát cuûa moät chuùng sanh produces other resultant cittas and the continuities chæ laø söï giaùn ñoaïn taïm thôøi cuûa moät hieän töôïng of karma-born materiality, such as the sense taïm thôøi. Maëc daàu theå xaùc hieän taïi tieâu dieät, faculties, sexual determination, and the heart- nhöng moät hình theå khaùc seõ phaùt sanh tuøy theo tö base. Only a karma that has attained the status of töôûng maïnh nhaát trong giôø laâm chung; hình theå a full course of action can perform the function of sau naày khoâng hoaøn toaøn gioáng hình theå tröôùc, maø producing rebirth-linking, but all wholesome and cuõng khoâng phaûi tuyeät ñoái laø khaùc. Theå xaùc tan raõ, unwholesome karmas without exception can nhöng luoàng nghieäp löïc vaãn toàn taïi. Tieán trình tö produce results during the course of existence. töôûng cuoái cuøng aáy, goïi laø nghieäp taùi taïo, quyeát

ñònh caûnh giôùi cuûa kieáp soáng tôùi. Thoùi thöôøng thì Profit men: Lôïi Nhaân—Laøm lôïi cho ngöôøi—To tieán trình tö töôûng cuoái cuøng cuûa moät ngöôøi tuøy benefit men. thuoäc nôi phaåm haïnh cuûa ngöôøi aáy trong cuoäc Profitable:

Coù ích lôïi. soáng haèng ngaøy. Tuy nhieân cuõng coù tröôøng hôïp Profitable to the future life: Ñöông Ích—See ñaëc bieät maø ngoaïi caûnh taïo neân cô hoäi thuaän lôïi Dual benefits. hay baát lôïi laøm cho moät ngöôøi toát coù theå coù nhöõng Profitable to the life after: Ñöông Ích— tö töôûng xaáu, hay moät ngöôøi xaáu coù theå coù nhöõng Profitable to the life which is to come—Lôïi ích tö töôûng toát trong giôø phuùt laâm chung. Trong sau khi dieät ñoä—See Dual benefits. tröôøng hôïp naày phaåm haïnh cuûa ngöôøi kia trong cuoäc soáng khoâng ñem laïi aûnh höôûng naøo cho söï Profitable to the present life: Hieän Ích— taùi sanh, nhöng khoâng coù nghóa laø quaû phaûi coù cho Profitable to the life which now is—Lôïi ích hieän nhöõng haønh ñoäng trong quaù khöù ñaõ tieâu maát. Quaû taïi trong ñôøi naày—See Dual benefits. aáy seõ troå luùc töông xöùng vôùi nhaân ñaõ gieo—See Profligate monk: Profligate bonze—Nhaø sö hoå Four types of kamma (karma). mang (phoùng ñaõng, tieâu phí cuûa ñaøn na tín thí, hay Profanation (n): Söï coi thöôøng. duøng cuûa ñaøn na tín thí vaøo muïc ñích caù nhaân Profane (a): Prthag-jana (skt)— Puthujjana (p)— hoaëc gia ñình). Common—Earthly—Phaøm phu (thuoäc veà traàn tuïc, Profound (a): Very deep—Saâu xa. chung, thoâng thöôøng, thöôøng tình)—Ordinary— Profound act: Dieäu haïnh—The profound act by Vulgar—Worldly—See Ordinary people. which a good karma is produced, i.e. faith—Dieäu Profess (v): Coâng boá—Tuyeân xöng. haïnh saûn sanh ra thieän nghieäp, chaúng haïn nhö tín taâm. Profess to be someone: Töï xöng laø ai. Profound cause: Dieäu Nhaân—Nhaân kyø dieäu— Profess to do something: Töï xöng laøm vieäc gì. The discipline of the bodhisattva (charity and the Profess a faith (a doctrine): Baøy toû loøng tin six paramitas, etc) as producing the Buddha- theo moät ñaïo naøo—Most of the peoples in Asia fruit—Giôùi luaät cuûa Boà Taùt (luïc Ba La Maät) nhö profess Buddhism—Haàu heát caùc daân toäc chaâu AÙ laø nhöõng nhaân ñöa ñeán quaû vò Phaät. tin theo ñaïo Phaät. Profound desire: Söï mong muoán thaäm thaâm— Professed (a): Töï nhaän. See Ten kinds of definitive mark of Great Profession (n): Chöùc nghieäp—Ngheà nghieäp—Söï Enlightening Beings (6). tuyeân xöng. Profound devotion: Thaâm taâm tin hieåu laø ñaïo Professional (a): Chuyeân nghieäp. xuaát sanh Phaät phaùp, vì bieát Phaät töï taïi—Profound Professor (n): Giaùo sö. devotion is a way of generating qualities of Proffer the hand: Thoï Thuû—To come in person Buddhahood, because they know the masteries of to welcome the dying, as e.g. does Kuan-Yin in Buddhas—See Ten ways of generating the certain cases—Ngöôøi vaõng sanh ôû haøng thöôïng qualities of Buddhahood of Great Enlightening phaåm thöôïng sanh thì khi vaõng sanh seõ ñöôïc chö Beings. Phaät ñeán ñoùn taän tay, nhö moät soá tröôøng hôïp Ñöùc Profound dharma and the Buddha's plan of Quaùn AÂm ñi tieáp daãn vaäy. teaching: Dieäu Phaùp vaø döï tính giaûng phaùp cuûa Proficiency of consciousness: Citta-pagunnata Ñöùc Phaät—After the Buddha's enlightenment, he (p)—Taâm Tinh Luyeän—See Fifty-two mental realized: "This dharma is so profound and difficult states. to comprehend for human beings because it is Proficiency of mental body: Kayapagunnata subtle and beyond any secular logic. It can be (p)—Taâm Sôû Tinh Luyeän—See Fifty-two mental understood only by the wise. Besides, beings are states. always attached to sensual pleasures, and

Profit: Lôïi nhuaän—Söï lôïi ích. delighted by sensual pleasures. The dependent arising is a subject which is hard to see, so are the calming of all the activities, the renunciation of all

attachment, the destruction of craving, dispassion, môùi hieåu noåi. Beân caïnh ñoù, chuùng sanh laïi tham stopping, and Nirvana, etc. If I were to teach this luyeán vaø öa thích duïc laïc. Lyù duyeân khôûi laïi laø Dharma, human beings would not understand me. moät vaán ñeà khoù laõnh hoäi. Söï tònh chæ caùc haønh, söï That would be more troublesome for me." Thus, at thoaùt ly moïi luyeán aùi, söï ñoaïn taän duïc voïng, ly first the Buddha did not want to teach His Dharma. tham, ñoaïn dieät, Nieát Baøn, vaân vaân cuõng laø nhöõng However, after the third request of Brahma vaán ñeà khoù laõnh hoäi. Giaû söû Ta giaûng phaùp naøy, Sahampati, the Buddha decided to spread his moïi ngöôøi seõ khoâng hieåu, laïi caøng phieàn phöùc Dharma to save beings. According to the hôn." Chính vì theá maø thoaït tieân Ñöùc Phaät khoâng Majjhima Nikaya, volume 26, Brahma Sahampati coù yù höôùng thuyeát giaûng giaùo phaùp cuûa Ngaøi. Tuy read the thought of the Buddha in inclining to nhieân, sau ba laàn thænh caàu cuûa Phaïm thieân teach the Dharma, he feared that the world might Sahampati, Ñöùc Theá Toân ñaõ quyeát ñònh ñem giaoù be destroyed without hearing the Dharma. So he phaùp cuûa Ngaøi quaûng baù khaép chuùng ñeå ñoä sanh. approached the Buddha and requested Him to Theo Kinh Trung Boä, quyeån 26, Phaïm thieân preach the Dharma: "Oh, Lord, may the Lord Sahampati bieát ñöôïc yù höôùng khoâng thuyeát phaùp teach the Dharma! May the Well-Farer expound cuûa Ñöùc Phaät, sôï raèng theá gian seõ bò tieâu huûy neáu the Dharma! There are beings with little dust in khoâng nghe ñöôïc giaùo phaùp cuûa Ngaøi, lieàn ñeán their eyes, who, not hearing the Dharma, will fall gaàn cung thænh Ngaøi thuyeát phaùp: "Baïch Theá Toân, away. But if they are learners of the Dharma, they caàu xin Ñöùc Theá Toân giaûng daî giaoù phaùp, caàu will understand the Dharma. In ancient times of xin baäc Thieän Theä truyeàn baù giaùo phaùp. Coù haïng Magadha there has appeared an impure Dharma chuùng sanh ít vöôùng buïi trong maét, neáu khoâng thought out by stained minds. Open this door of nghe ñöôïc giaùo phaùp, hoï seõ sa ñoïa. Nhöng neáu hoï deathlessness, let them hear the Dharma ñöôïc hoïc giaùo phaùp, hoï seõ hieåu phaùp. Thuôû xöa awakened to by the Stainless One! Just as a man taïi xöù Ma Kieät Ñaø naøy xuaát hieän moät giaùo phaùp standing on the peak of a mountain might watch khoâng thanh tònh do nhöõng ngöôøi coù taâm yù oâ the people around. May the Sorrowless One look nhieãm suy ra. Caàu xin Ñöùc Theá Toân môû caùnh cöûa down upon the people who are sunken in grief and Baát Töû naøy ñeå chuùng sanh ñöôïc nghe phaùp töø overcome by birth and age! Rise, O Conqueror in ñaáng Thanh Tònh chöùng ngoä. Gioáng nhö moät ngöôøi the Battle, Leader of the Caravan. Freed from ñang ñöùng treân ñænh nuùi coù theå nhìn thaáy moïi debt, walk over the world! Let the Exalted One ngöôøi xung quanh. Cuõng vaäy, oâi, ñaáng Thieän Theä, teach the Dharma. There are those who will ñang ñöùng treân laâu ñaøi phaùp baûo, caàu mong ñaáng understand the Dharma." After the Brahma Thoaùt Khoå nhìn xuoáng chuùng sanh ñang ñaém chìm Sahampati appealed to the Buddha

for the third trong phieàn naõo vaø bò sanh giaø aùp böùc. Hôûi baäc time, the Buddha, out of compassion for beings, Chieán Thaéng, vò tröôûng ñoaøn löõ haønh ñaõ thoaùt ly surveyed the world with His Buddha-Vision. He nôï naàn, caàu xin Ngaøi haõy ñöùng leân vaø ñi khaép theá saw beings with little dust in their eyes, with much gian, caàu xin Ñöùc Theá Toân thuyeát phaùp, seõ coù dust in their eyes, with keen intellect and with dull nhöõng ngöôøi hieåu ñöôïc phaùp." Sau ba laàn thænh intellect, with good character and with bad caàu cuûa Phaïm thieân Sahampati, vì thöông töôûng character, beings who are easy to teach and hard chuùng sanh, Ngaì ñaõ duøng Phaät nhaõn quaùn saùt theá to teach, and few others, who, with fear, see evil gian. Ngaøi thaáy coù haïng chuùng sanh vöôùng ít buïi and the world beyond. Thus the Buddha decided trong maét, coù chuùng sanh vöôùng nhieàu buïi trong to spread His Dharma. The Brahma Sahampati maét, coù haïng lôïi caên, coù haïng ñoän caên, coù ngöôøi thought that he himself made the opportunity for thieän taùnh, coù ngöôøi aùc taùnh, coù chuùng sanh deã the Buddha to preach the Dharma, saluted Him daïy, coù chuùng sanh khoù daïy vaø moät soá ít khaùc, sôï and passing around him to the right, then haõi khi thaáy aùc nghieäp vaø ñôøi sau trong caùc caûnh disappeared—Sau khi Ñöùc Phaät thaønh ñaïo, ngaøi taùi sanh. Vì theá Ngaøi quyeát ñònh ñaùp lôøi Phaïm nhaän thaáy raèng: "Giaùo phaùp naøy thaät laø thaâm dieäu Thieân vaø noùi: "Caùc caùnh cöûa Baát Töû ñeàu ñöôïc môû vaø thaät khoù hieåu ñoái vôùi chuùng sanh vì noù vi teá vaø ra. Hôõi nhöõng ai nghe phaùp, haõy phaùt khôûi tín vöôït haún ngoaøi lyù luaän bieän giaûi. Chæ coù baäc trí taâm." Phaïm Thieân Sahampati nghó raèng chính

mình ñaõ taïo cô hoäi ñeå Ñöùc Theá Toân thuyeát phaùp, v) Discriminating the doctrine: Phaùn Giaùo. lieàn ñaûnh leã vaø ñi nhieãu quanh Ñöùc Theá Toân moät Profound meditation: Thieàn thaâm saâu—When voøng veà phía höõu roài bieán maát. we enter into profound meditation, our mind Profound doctrine: Huyeàn giaùo (huyeàn ñaïo)— becomes master of everything. As long as we Buddhism. make a distinction between heat and cool, then Profound enlightened nature: Dieäu Giaùc whenever fire comes close to us, we feel the heat Tính—The profound enlightened nature of the and run away. Similarly, when a cold wind comes, Buddha—Tính chaát hay baûn chaát thaäm thaâm cuûa we feel the cold. But when, through deep quaû vò Phaät. meditation, we pass beyond such discriminations, Profound great determination: Taâm thaâm then there is no fear of the heat or the cold at all. ñaïi—According to the Flower Adornment Sutra, Thus, in India there are many yogis who can sit in Chapter 38 (Detachment from the World) there meditation under the blazing sun without feeling are ten kinds of profound great determinations that hot, and in Tibet, China, Korea, and Japan there enlightening beings do not abandon. Enlightening are many Zen masters who can sit in meditation Beings who abide by these will be able not to all night during winter's snowfall without feeling abandon all principles of Buddhahood—Theo cold. In Vietnam in 1963, Most Venerable Thich Kinh Hoa Nghieâm, Phaåm 38 (Ly Theá Gian), chö Quang Duc could sit in meditation surrounded by Ñaïi Boà Taùt coù möôøi taâm thaâm ñaïi. Chö Boà Taùt an flames. The

fire consumed his robes and his entire truï trong phaùp naày thôøi chaúng boû taát caû Phaät body, yet he was able to sit as calm and phaùp—See Ten kinds of profound great motionless as a rock. A Chinese Zen master said: determinations that enlightening beings do not “For the tranquility of sitting meditation, abandon. mountains and streams are not necessary; when the mind is extinguished, fire feels cool of Profound insight: Hieåu bieát saâu xa. itself.”—Khi chuùng ta vaøo saâu trong thieàn, taâm Profound knowledge: Kieán thöùc uyeân thaâm. cuûa chuùng ta trôû thaønh chuû cuûa moïi vaät. Chöøng Profound knowledge of the Buddha naøo chuùng ta coøn phaân bieät giöõa caùi noùng vaø caùi Dharma: Kieán thöùc uyeân thaâm veà Phaät Phaùp. laïnh thì khi löûa ñeán gaàn chuùng ta caûm thaáy noùng Profound knowledge to expound all truths: vaø boû chaïy. Töông töï, khi moät côn gioù laïnh thoåi Trí hueä raát saâu coù khaû naêng giaûi baøy taát caû caùc qua chuùng ta caûm thaáy laïnh. Nhöng nhôø thieàn phaùp—See Ten inexhaustible treasures and Ten quaùn saâu, chuùng ta vöôït khoûi nhöõng söï phaân bieät principles which help enlightening beings fulfill ñoù, thì chaúng coøn sôï noùng sôï laïnh nöõa. Nhôø theá their great vows. maø beân AÁn Ñoä coù nhieàu vò sö Du Giaø coù theå ngoài Profound learning: Hoïc thöùc uyeân thaâm. thieàn döôùi aùnh naéng gay gaét maø khoâng caûm thaáy Profound meaning: Huyeàn Nghóa. noùng, vaø ôû Taây Taïng, Trung Hoa, Ñaïi Haøn vaø 1) The deep meaning: Nghóa lyù u huyeàn hay Nhaät Baûn... coù nhieàu thieàn sö coù theå ngoài thieàn thaâm dieäu—The meaning of the profound. suoát ñeâm trong baõo tuyeát cuûa muøa Ñoâng maø 2) It refers chiefly to the T’ien-T’ai method of khoâng caûm thaáy laïnh. ÔÛ Vieät Nam vaøo naêm 1963, teaching which was to proceed from a general Hoøa Thöôïng Thích Quaûng Ñöùc coù theå ngoài thieàn explanation of the content and the meaning of döôùi ngoïn löûa. Löûa ñoát chaùy y aùo vaø toaøn thaân the various great sutras to a discussion of the ngaøi maø ngaøi vaãn ngoài yeân vaø baát ñoäng nhö moät deeper meaning—Phaàn töï luaän ôû ñaàu caùc taûng ñaù. Moät nhaø sö Trung Hoa ñaõ noùi: “Vui toïa kinh ñöôïc toâng Thieân Thai giaûi thích baèng thieàn nuùi soâng chaúng maøng; taâm laëng roài löûa cuõng naêm taàng thaâm nghóa: laïnh tanh.” i) Explanation of the terms: Thích Danh. Profound medium: Dieäu Trung—The profound ii) Definition of the substance: Bieän Theå. medium (madhya); the universal life essence, the iii) Making clear the principles: Minh Toâng. absolute, the bhutatathata which expresses the iv) Discussing of their application: Luaän Duïng. unity of all things, i.e. the doctrine held by T’ien-

T’ai as distinguished from the Differentiated Profound mind not clinging to any state of Teaching which holds the madhya dotrine but life: Thaâm taâm chaúng nhieãm tröôùc taát caû choã thoï emphasizes the dichotomy of the transcendental sanh—See Ten profound minds (B). (khoâng) and phenomenal (giaû)—Vieân Giaùo Dieäu Profound mind not stained by any worldly Trung hay chaân nhö dieãn taû söï hôïp nhaát cuûa vaïn things: Thaâm taâm chaúng nhieãm taát caû phaùp theá vaät, ñeå phaân bieät vôùi “Dieäu Trung” cuûa Thieân gian—See Ten profound minds (B). Thai Bieät Giaùo, nhaán maïnh ñeán taùnh “khoâng” vaø “giaû hôïp” cuûa vaïn vaät. Profound mind

unmoved by any demons or Profound mind: Thaâm taâm—profound mind heretics: Thaâm taâm chaúng bò taát caû chuùng ma engrossed in Buddha-truth, or thought, or illusion, ngoaïi ñaïo laøm ñoäng—See Ten profound minds etc. There are ten profound minds. The (B). Bodhisattva Mahasattva who has already purified Profound nature of the Bhutatathata: The the second ground, and wishes to enter the third totality or fundamental nature of all things—Dieäu ground, should bring forth ten kinds of profound chaân nhö tính (tính toaøn theå hay taùnh caên baûn cuûa minds—Taâm caàu Phaät, caàu Phaùp saâu naëng. Coù vaïn höõu). möôøi thaâm taâm. Chö ñaïi Boà Taùt ñaõ thanh tònh nôi Profound peace: Nieàm an laïc saâu xa. ñeä nhò ñòa, vaø muoán vaøo tam ñòa neân truï nôi möôøi Profound penetration of the Buddha's thaâm taâm—See Ten profound mind (B). teachings: Thaâm nhaäp Phaät phaùp—According to Profound mind accepting and holding all the Flower Adornment Sutra, Chapter 38, there truths heard: Thaâm taâm thoï trì taát caû phaùp ñaõ are ten kinds of profound penetration of the ñöôïc nghe—See Ten profound minds (B). Buddhas's teachings of Great Enlightening Profound mind clarifying the Beings. Enlightening Beings who abide by these comprehensive knowledge of all can penetrate the most profound essence of the great knowledge and wisdom of unexcelled, Enlightened Ones: Thaâm taâm tònh tu trí vieân complete perfect enlightenment—Theo Kinh Hoa maõn cuûa taát caû Nhö Lai—See Ten profound minds Nghieâm, Phaåm 38, coù möôøi ñieàu thaâm nhaäp Phaät (B). phaùp cuûa chö ñaïi Boà Taùt. Chö Boà Taùt an truï nôi Profound mind comprehending the phaùp naày thôøi ñöôïc nhaäp nôi taùnh thaäm thaâm ñaïi enlightenment of all Buddhas of past, trí hueä voâ thöôïng chaùnh ñaúng chaùnh giaùc—See present, and future: Thaâm taâm thaáu roõ taát caû Ten kinds of profound penetration of the Phaät Boà Ñeà—See Ten profound minds (B). Buddhas's teachings of Great Enlightening Profound mind cultivating all qualities of Beings. Buddhahood: Thaâm taâm tu taát caû Phaät phaùp— Profound pity: AÂn bi saâu roäng—See Ten kinds See Ten profound minds (B). of Buddha's grace. Profound mind following the path of Profound principles: Huyeàn toâng—The omniscience: Thaâm taâm tuøy thuaän ñaïo nhöùt thieát profound propositions, i.e. Buddhism. chuûng trí—See Ten profound minds (B). Profound pure: Thaâm Tònh—Thanh tònh saâu Profound mind imbued with all subtle saéc. knowledge: Thaâm taâm ñaày ñuû taát caû trí vi teá— Profound resolve: Thaâm taâm—See Three minds See Ten profound minds (B). (A). Profound mind not alloyed with the ways of Profound school: Huyeàn moân (phaùp moân huyeàn the lesser vehicles of individual salvation: dieäu, chæ chung cho Phaät giaùo)—Buddhism. Thaâm taâm chaúng taïp taát caû ñaïo nhò thöøa—See Profound scriptures: Profound canon—Huyeàn Ten profound minds (B). tòch (kinh ñieån huyeàn thaâm). Profound and subtle: Huyeàn vi (thaâm saâu vaø vi teá).

Profound sutras: Thaâm Kinh—Thaâm Taïng— Progressive developments of Buddha's Profound texts, those of Mahayana—Goïi chung teaching: See Three progressive developments caùc kinh ñieån Ñaïi Thöøa, thuyeát giaûng veà söï thaäm of Buddha's teaching. thaâm cuûa chaùnh phaùp. Progressive status: Laäp—See Eight dharmas,

Profound sympathy: Thieän caûm saâu xa. and Eight essential things. Profound teaching: Dieäu Giaùo—Admirable and Prohibit (v): Forbid—Ngaên caám. profound teaching (Lotus sutra)—Giaùo lyù thaäm Prohibiting from evil: Restraining from evil—thaâm kyø dieäu cuûa Phaùp Hoa. Chæ trì (traùnh laøm nhöõng vieäc aùc)—See Two Profound wisdom: Thaâm Trí—Trí thaâm saâu— modes of practices (A). Profound knowledge. Prohibition (n): Söï ngaên caám (giôùi caám)—See Profundity (n): Söï thaâm thuùy. Precepts. Profoundly enlightened mind: Dieäu Minh— Prohibitions arising out of fundamental Profoundly enlightened mind or heart (the rules: Giôùi caám—See Precepts. knowledge of the finality of the stream of Prohibitions from evil and exhortations to reincarnation)—Caùi taâm chaân thöïc trong saùng good: Giôùi Khuyeán—Khuyeán Giôùi Nhò Moân— tuyeät dieäu hay trí tueä chaân chính voâ laäu ñöa chuùng Ngaên caám khoâng cho laøm ñieàu aùc, khuyeán taán laøm sanh ñeán choã chaám döùt luaân hoài sanh töû. nhöõng ñieàu thieän (chôù laøm ñieàu aùc, vaâng laøm Profoundly important: Secret and important— nhöõng ñieàu laønh)—See Two doors. Bí yeáu. Prohibitive (a): Caám caûn. Profusion (n): Söï thaëng dö. Prohibitive rules for a female devotee: Giôùi Profusion of ideas: Söï thaëng dö veà yù nieäm. caám cho vò nöõ tu môùi nhaäp ñaïo—The six Progress: Söï tieán boä—Söï tieán trieån—Social and prohibition rules for a female devotee—Saùu giôùi scientific progress—Söï tieán boä veà xaõ hoäi vaø khoa caám cuûa moät Thöùc Xoa Ma Na—See Six hoïc. prohibition rules for a female devotee. Progress in cultivation: Tieán boä trong tu Prohibitory (a): See Prohibitive. haønh—According to the Sangiti Sutta in the Long Prohibitory Commandments: Giôùi caám—The Discourses of the Buddha, there are four kinds of first eight Prohibitory Commandments of the ten progress—Theo Kinh Phuùng Tuïng trong Tröôøng commandments (abstinences)—Eight precepts are Boä Kinh, coù boán loaïi haønh. given to lay Buddhists to cultivate the way and Progress in cultivation with concurrence must be observed and strictly followed for one day reduction in reincarnation: Taêng Ñaïo Toån and night—Baùt giôùi ñaàu tieân trong thaäp giôùi. Baùt Sanh—A Bodhisattva's progress in the doctrine Quan Trai Giôùi cho ngöôøi Phaät töû taïi gia tu trì (Lotus Sutra) with concurrence decreasing in trong moät ngaøy moät ñeâm—See Eight prohibitory reincarnation—Söï tieán boä cuûa moät vò Boà Taùt, commandments. ñöôïc noùi trong Kinh Phaùp Hoa, caøng taêng trí tueä Proleptic (a): Thuoäc veà döï kieán. giaùc ngoä vaø caøng giaûm daàn sinh töû luaân hoài. Proletariat (n): Giai caáp voâ saûn. Progress with impatience: Akkhama-patipada Prologue (n): Lôøi noùi ñaàu (saùch). (p)—Baát Kham Nhaãn Haønh—See Four kinds of Prolonged sitting: Toïa cöûu thaønh lao—To progress (B). accomplish one's labor by prolonged sitting, as did Progress of the teaching: Instruction and Bodhidharma—Ngoài laâu thaønh ra coù coâng phu nhö conduct—Teaching and practice—Giaùo haïnh. Toå Boà Ñeà Ñaït Ma. Progressive awakening: Tieäm ngoä—See Prominent (a): Noåi baäc. Gradual awakening and Tam Giaùo Töôùng. Prominent disciples: Ñaïi ñeä töû. Promise: 1) (n): Söï höùa heïn.

2) (v): Höùa heïn. performing good deeds at noon, and reciting 3) Buddhists should always keep promises— Amitabha Buddha's name at night—Phaät töû chaân Phaät töû

neân luoân giöõ lôøi höùa. chaùnh neân nhôù raèng chöùng nghieäm vaõng sanh Promise to give someone something, but khoâng phaûi laø ñoaùn bieát coi ngaøy naøo giôø naøo later, out of anger, break the promise: Höùa mình cheát, hoaëc giaû thaáy moät vaøi caùi goïi laø ñieàm cho ai caùi gì ñoù, nhöng veà sau vì giaän maø nuoát boû laønh, vì taø giaùo ngoaïi ñaïo cuõng laøm ñöôïc ñieàu lôøi höùa—A Bhiksu or Bhiksuni who promises to naày. Chöùng nghieäm vaõng sanh thaät söï laø ngay töø give a robe or other item to another monk or nun, baây giôø trôû ñi, chuùng ta phaûi töøng phuùt töøng giaây but later out of anger takes back his or her words, tinh chuyeân tu haønh, saùng ngoài thieàn, tröa laøm or if he or she has already given the item, asks for coâng quaû, chieàu nieäm Phaät. it back, commits an Expression of Regret Proof of union with bodhi: Realization of Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo ñaõ union with bodhi—Chöùng phaùt taâm—See Three höùa cho vò Taêng hay Ni khaùc y aùo hay ñoà vaät gì vows of the awakening of faith. ñoù nhöng sau laïi ñoåi yù khoâng cho vì giaän, hay ñaõ Propaganda (n): Söï truyeàn baù—Söï tuyeân lôû cho roài thì ñoøi laïi, laø phaïm giôùi Ba Daät Ñeà hay truyeàn. giôùi Ñoïa (phaûi phaùt loà saùm hoái). Propagandist (n): Tu só truyeàn giaùo. Promise of prestige and power: Söï höùa heïn Propagate (v): Truyeàn baù. cuûa uy quyeàn. Propagate the Buddha's teachings: Promise someone something: Höùa heïn ai ñieàu Disseminate (spread) the Buddha's teachings— gì. Truyeàn baù giaùo lyù cuûa Ñöùc Phaät. Promised Land: Ñaát Höùa. Propagate the Dharma: Spread the Dharma— Promote (v): Khuyeán khích—Tieán cöû—Ñeà baït. Truyeàn baù giaùo phaùp. Promote exchanges: Coå voõ söï trao ñoåi. Propagation (n): See Propaganda. Promote friendship: Coå voõ tình höõu nghò. (Innate) propensity: Thieän höôùng baåm sinh. Promote virtue: Höng ñöùc. Proper (a): Ñuùng caùch—Chaùnh ñaùng—Right— Promulgate (v): Ban boá. Righteous. Promulgation (n): Söï ban boá. Proper courses: Chaùnh haïnh—See Five proper Prong (n): Ngaïnh. courses to ensure the bliss of the Pure Land. Proof: Chöùng cöù—Chöùng thöïc. Proper Dharma Age: Chaùnh Phaùp—See Correct dharma. Proofs for the Mind-Only: Luaän chöùng Duy Taâm—According to The Lankavatara Sutra, there Proper lines of exertion: Chaùnh caàn—See Four are six proofs for the "Mind-Only"—Trong Kinh proper lines of exertion. Laêng Giaø, coù saùu luaän chöùng veà Duy Taâm—See Proper nature: Chaùnh tính—See Three gradual Six proofs for the "Mind-Only". stage of cultivation. Proofs of Rebirth in Pure Land: Post Mortem Proper and Pervasive Knowledge: Samyak- Omens—Confirmatory signs of rebirth—Rebirth Sambuddha (skt)—Chaùnh Bieán Tri—See Ten signs—Omens of Pure Land rebirth—Chöùng epithets of a Buddha. Nghieäm Vaõng Sanh—Devoted cultivators should Proper posture: Tö theá ñuùng. always remember that to have "proof of rebirth in Proper timing of all Buddhas: Söï chaúng loãi the Pure Land" does not mean that you know the thôøi cuûa chö Phaät—According to the Flower day and time you will die, or see some so-called Adornment Sutra, Chapter 33, there are ten kinds auspicious signs for externalists can guess such of proper timing of all Buddhas—Theo Kinh Hoa thing. Real "proof of rebirth in the Pure Land" is Nghieâm, Phaåm 33, coù möôøi ñieàu chaúng loãi thôøi that from now on we must be earnest in our cuûa chö Phaät—See

Ten kinds of proper timing of cultivation, practicing Zen in the morning, all Buddhas.

Proper and universal knowledge: Samyak- Prosper (v): Become prosperous—Flourish— sambuddha (skt)—Chaùnh bieán tri—One of the ten Höng thònh. titles of a Buddha—Moät trong thaäp hieäu cuûa moät Prosperity (n): Svastika (skt)—Haïnh vaän (söï vò Phaät—See Ten epithets of a Buddha. thònh vöôïng-Thaønh coâng)— Good fortune—Good Proper way: Caùch thích hôïp. luck—Prosperity—Caùt töôøng (chöõ Vaïn)—See Properties of matter: Ti-sankhatalakkhanas Swastika. (p)—The three properties of matter—See Three Prosperity and decadence: Höng pheá. properties of matter. Prostitute (n): Kyõ nöõ (gaùi ñieám). Property (n): Taøi saûn—Saûn nghieäp. Prostrate (v): Laïy Phaät—To prostrate oneself at Prophecies (n): the Buddha altar. 1) Foretelling—Revelations—Nhöõng lôøi tieân tri. 1) A Bhiksu or Bhiksuni should join his or her 2) Kyù Thuyeát—See Twelve sutras. palms to bow, then prostrate in a mindful Prophecy (n): Lôøi tieân tri. manner, not a mechanical way—Vò Tyø Kheo Prophecy of Buddhahood: Prediction of hay Tyø Kheo Ni neân chaép tay xaù, roài laïy trong Buddhahood—Thoï kyù. tö theá tænh thöùc, chöù khoâng neân laïy moät caùch maùy moùc. Prophesy (v): Noùi tieân tri. 2) A Bhiksu or Bhiksuni should practice looking Prophet (n): Nhaø tieân tri. deeply while touching the earth, not just Prophetess (n): Nhaø nöõ tieân tri. prostrating mecahnically, and in this position Prophetic (a): Coù tính caùch tieân tri. his or her four limbs and forehead should Prophetical (a): See Prophetic. touch the ground—Vò Tyø Kheo hay Tyø Kheo Propitiate (v): Laøm nguoâi giaän. Ni naøo luùc laïy neân quaùn saùt trong tö theá phuû Propitiatory (a): Coù tính caùch taï loãi. phuïc, chöù khoâng neân laïy moät caùch maùy moùc, Propitious: Caùt Töôøng—One of the six hai ñaàu goái, hai cuøi choû vaø traùn phaûi chaïm ñaát. charateristics of a Bhagavat—Caùt Töôøng (toát 3) To prostrate oneself with the head at the feet laønh), moät trong saùu ñaëc taùnh cuûa töø Baït Giaø of the one reverenced—Phuû phuïc ñaàu ngay Phaïm—See Six charateristics of a Bhagavat. döôùi chaân cuûa baäc toân kính. Propitious Kalpa: Auspicious Kalpa—Kieáp soáng thuaän löông. Prostrate one's head to a stool, or footstool, Proportion (n): Nhaân—See Three main in reverence: Xuùc Leã (phuû phuïc ñaàu leân gheá hay xuoáng ngaïch cöûa, ñeå toû loøng toân kính). branches in stating a syllogism. Proposition (n): Pratijna (skt)—Ñeà nghò—Kieán Prostrate oneself before the altar: Quyø laïy tröôùc baøn thôø. nghò—Laäp Toâng (noùi veà sôû tính cuûa chö phaùp)— See Five parts of a syllogism. Prostrate oneself before the Buddha statue Proposition in logic that can be established, to seek help for getting rid of sinful thoughts or postulated: Naêng Laäp—Phöông phaùp cuûa and passions: Thuû töôùng saùm hoái (quyø laïy tröôùc nhaân minh luaän, coù ñaày ñuû chính nhaân vaø chính duï töôïng Phaät tìm söï gia hoä giuùp ñôõ cho mình töø boû ñeå thaønh laäp toân phaùp goïi laø naêng laäp. ñöôïc nhöõng tö töôûng vaø tham duïc toäi loãi)—See Proprietorship (n): Sôû Höõu. Repentance and Three modes of repentance. 1) What one has: Possession—Ownership— Prostrate oneself before the Buddha statue Proprietorship—Caùi maø ngöôøi ta coù. three times: Quyø laïy töôïng Phaät ba laàn. 2) What there is: What ever exists—Caùi ñang Prostrate oneself with the head at the

feet of hieän höõu. the one reverenced: Ñaûnh leã. Proselytizing: Thay ñoåi yù kieán veà toân giaùo. Prostrates or prostrating to the Triple Jewel: Ñaûnh Leã Tam Baûo—There are three

prostrates or prostrating to the Triple Jewel—Coù (III) Prostration to the original teacher—Ñaûnh leã ba ñaûnh leã Tam Baûo—See Three prostrations. Ñöùc Boån Sö: Prostration (Tibetan tradition): Ñaûnh leã theo 1) Your compassion grants even the sphere of truyeàn thoáng Taây Taïng. bliss. The supreme state of the three kayas, in (I) The meaning of "Prostration"—Nghóa cuûa an instant Guru with a jewel-like body. Vajra "Ñaûnh Leã": Prostration is an act of paying holder, at your lotus feet I prostrate: Chuùng homage to an elder, a master, a nun, a monk, con ñaûnh leã döôùi goùt chaân sen cuûa ngöôøi, hôõi a Bodhisattva, or a Buddha—Ñaûnh leã laø haønh ñaáng Boån Sö Kim Cang Trì. Saéc thaân chaâu ñoäng toû loøng toân kính ñoái vôùi moät vò tröôûng baùu cuûa ngöôøi toûa aùnh töø bi. Ban cho chuùng laõo, moät vò thaày, moät vò Tyø Kheo Ni, Tyø con Giaùc Ngoä toái thöôïng töùc thôøi nhaäp vaøo Kheo, Boà Taùt, hay moät vò Phaät. Tam Thaân, an truï trong Ñaïi Hyû Laïc. (II) Categories of "Prostration"—Phaân loaïi "Ñaûnh 2) You are the wisdom-knowledge of all infinite Leã": Conquerors appearing in any way that 1) Physical prostration—Ñaûnh leã thaân: Physical subdues. With supreme skilful means, you prostration is primarily an act of paying manifest as a saffron-robed monk. I prostrate homage with the body. It could assume at your feet holy Refuge Protector: Chuùng con various forms. For Buddhists there is a ñaûnh leã döôùi chaân ngöôøi hôõi ñaáng Thaùnh Trí particular way of prostration by joining the Quy-Y Hoä Phaùp cuûa muoân loaøi. Ngöôøi laø Kim palms as a bud of a lotus flower. Besides, to Cang Giaùc Ngoä Boà Ñeà cuûa voâ löôïng Phaät. bow down one's head before is also an act of Hoùa thaân Tyø kheo mang aùo caø sa vaøng. Nhö physical respect—Ñaûnh leã thaân chuû yeáu laø laø phöông tieän thieän xaûo ñeå kheá hôïp cöùu ñoä haønh ñoäng ñeå toû loøng toân kính baèng thaân. Coù chuùng ñeä töû. nhieàu hình thöùc ñaûnh leã khaùc nhau. Phaät töû 3) You eliminated all faults and their instincts coù moät caùch ñaûnh leã ñaëc bieät laø chaáp tay nhö and are a treasury of infinite precious hình moät ñoùa sen buùp. Ngoaøi ra, cuùi ñaàu chaøo qualities. Sole source of benefit and bliss cuõng laø moät haønh ñoäng cuûa söï toân kính baèng without exception. I prostrate at your feet thaân. venerable Guru: Chuùng con ñaûnh leã döôùi chaân 2) Verbal homage—Ñaûnh leã baèng khaåu: There ngöôøi, hôõi ñaáng Boån Sö toân kính. Maõi maõi laø are many ways of verbal homage. Repeating nguoàn phuùc lôïi vaø hyû laïc duy nhaát khoâng mantras is one of them. Recitation of the ngoaïi leä. Ngöôøi giaûi töø caên goác moïi sai laàm Buddha's name is another. Vow to seek vaø baûn ngaõ. Laø kho taøng muoân ngaøn ñöùc haïnh refuge in a Buddha when seeing an image of nhö chaâu baùu. that Buddha is also an act of paying homage 4) Teacher of gods and all, in nature all through speech—Coù nhieàu caùch ñaûnh leã baèng Buddhas, the source of 84,000 pure dharmas, khaåu. Trì chuù laø moät trong nhöõng caùch naøy. your tower above the whole host of Aryas. I Nieäm Phaät laø moät caùch khaùc. Khi nhìn thaáy prostrate to you kind Guru: Chuùng con ñaûnh töôïng Phaät maø phaùt loà "Quy Y" vôùi vò Phaät ñoù leã döôùi

chaân ngöôøi hôõi ñaáng Boån Sö nhaân töø cuõng laø moät hình thöùc ñaûnh leã baèng khaåu. roäng löôïng. Ngöôøi laø thöïc theå cuûa chö Phaät, laø 3) Mental prostration—YÙ ñaûnh leã: Mental ñaáng Thieân Nhaân Sö cuûa muoân loaøi. Laø prostration is very important. You may not be nguoàn suoái cuûa taùm vaïn boán ngaøn phaùp moân physically prostrating os using verbal thanh tònh. Ngöôøi sieâu vieät treân taát caû chö toân expressions in respect but there is no telling Thaùnh Trí. how strong your inner mental respect may 5) To Gurus dwelling in the three times and ten be—YÙ ñaûnh leã raát quan troïng. Baïn coù theå directions, the three supreme Jewels and all khoâng quyø laïy hay duøng ngoân ngöõ ñeå dieãn taû worthy of homage with faith, conviction and loøng toân kính, nhöng loøng toân kính trong thaâm an ocean of lyric praise, I prostrate taâm noù maõnh lieät khoâng theå naøo noùi leân ñöôïc. manifesting as many bodies as atoms of the world: Vôùi tín taâm, töï tin vaø caû moät bieån lôøi

taùn thaùn, hoùa thaønh muoân vaïn thaân, nhieàu nhö husband which the Buddha laid down in the caùc nguyeân töû trong vuõ truï. Chuùng con ñaûnh Sigalovada Sutta—Ñaây laø moät trong naêm pheùp leã ngöôøi, ñaáng Boån Sö cuûa ba ñôøi vaø cuûa cung kính yeâu thöông cuûa ngöôøi vôï ñoái vôùi choàng möôøi phöông. Vaø ñaûnh leã Tam Baûo Voâ maø Ñöùc Phaät ñaõ ban haønh trong Kinh Thi Ca La Thöôïng cuøng caùc chö toân Boà Taùt. Vieät—See Five ways for a wife to show respect to Prostrations every third step: Chuyeån Caùch her husband. Lan—The circuit of the central Lhasa temple, Protect all Individual Illuminates: Hoä trì taát made by prostrations every third step, to get rid of caû Ñoäc giaùc—See Ten kinds of unimpeded evils or obtain blessing—Ñi voøng tam boä nhöùt baùi function relating to spiritual capacities. quanh Chuøa Trung Taâm Lhasa, ñeå caàu nguyeän Protect and keep in mind: Hoä Nieäm—Guard tieâu tai caùt töôøng. and care for—See Supportive recitation. Protect (v): Baûo veä—Choáng ñôû (baûo hoä)—To Protect all living beings: Hoä trì taát caû chuùng defend—Guard. sanh—See Ten kinds of unimpeded function Protect a Bhiksu or Bhiksuni who acts relating to spiritual capacities. wrongly: Bao che cho Taêng Ni coù vieäc laøm sai Protect and maintain the Buddha-truth: traùi—A Bhiksu or Bhiksuni who has a relative Paladharma or Dharmapala (skt)—Dharma who are monks or nuns and uses his or her Guardian—Dharma protector—Protectors of the authority to protect them when they act wrongly, Dharma—To protect and maintain the Buddha- commits an Expression of Regret Offence—Vò Tyø truth—Hoä Phaùp—UÛng hoä chaùnh phaùp cuûa Ñöùc Kheo hay Tyø Kheo Ni naøo coù baø con laø taêng Ni Phaät. maø duøng quyeàn uy cuûa mình ñeå bao che cho hoï Protect the roots of goodness of khi hoï laøm sai, laø phaïm giôùi Ba Daät Ñeà hay giôùi Enlightening Beings: Hoä trì thieän caên cuûa Ñoïa (phaùt loà saùm hoái). chö Boà Taùt—See Ten kinds of unimpeded Protect a Bhiksu or Bhiksuni who commits function relating to spiritual capacities. a Degradation Offence: Baûo boïc bao che cho Protect all saints: Hoä trì taát caû chö Thaùnh—See moät vò Tyø Kheo hay Tyø Kheo Ni phaïm toäi Rôi Ten kinds of unimpeded function relating to Ruïng (Ñoïa)—A Bhiksu or a Bhiksuni, out of spiritual capacities. special affection for another Bhiksu or Bhiksuni,

Protect the ten powers of enlightenment: Hoä uses his or her authority to protect that Bhiksu or trì thaäp löïc cuûa Nhö Lai—See Ten kinds of Bhiksuni, allowing him or her to remain in the unimpeded function relating to spiritual capacities. monastery, even though the Sangha has decided that he or she should leave, commits a Sangha Protect the Truth: Giöõ söï chaân thaät—According Restoration Offence—Vò Tyø Kheo hay Tyø Kheo to the Sutra In Forty-Two Sections, Chapter 14, a Ni naøo vì tình rieâng maø bao che cho moät vò Tyø Sramana asked the Buddha: “What is goodness? Kheo hay Tyø Kheo Ni khaùc, cho pheùp vò aáy ôû laïi What is the foremost greatness?” The Buddha trong töï vieän duø ñaõ bò giaùo hoäi truïc xuaát, laø phaïm replied: “To practice the Way and to protect the giôùi Taêng Taøn. Truth is goodness. To unite your will with the Way is greatness.”—Theo Kinh Töù Thaäp Nhò Chöông, Protect a country: Hoä quoác. Chöông 14, coù moät vò sa Moân hoûi Phaät, “Ñieàu gì Protect all Enlightening Beings: Hoä trì taát caû laø thieän? Ñieàu gì laø lôùn nhaát?” Ñöùc Phaät daïy: chö Boà Taùt—See Ten kinds of unimpeded “Thöïc haønh Chaùnh Ñaïo, giöõ söï chaân thaät laø thieän. function relating to spiritual capacities. Chí nguyeän hôïp vôùi Ñaïo laø lôùn nhaát.” Protect what one’s husband brings home: Protecting and securing the whole world: Caån thaän giöõ gìn tieàn baïc cuûa caûi maø choàng kieám Sarvajagatparitrana (skt)—Ñeå hoä trì cöùu baït caû ñöôïc—A wife should always protect what her theá gian—See Ten reasons related to our daily husband brings home. This is one of the five ways life which lead practitioners desire for for a wife to show compassion and respect to her enlightenment.

Protection (n): Natha-karana-dhanna (p) or Protective spells: Dharani (skt)—Magical Paritta (p)—Refuge—Söï baûo veä—Söï hoä trì—See formulas—Naêng trì—See Dharani. Refuge. Protector (n): Ngöôøi baûo veä—Coù hai loaïi hoä (A) Pirit is a Pali term for a common practice in trì—There are two protectors—See Two Theravada countries, which involves reciting protectors. Buddhist texts as a way of generating merit. Protectors of the dharma: Paladharma or Often laypeople make donations to monks Dharmapala (skt)—Hoä Phaùp—Protect and who do the recitation, believing that this maintain the Buddha-truth. activity makes merit both by supporting the Protector of the Law: Vajrapani or Vajradhara monks and by causing the texts to be chanted. (skt)—Kim cang thaàn hay Chaáp Kim Cang Thaàn— It is believed that this activity helps those who Any deva holder of the vajra—See Eight engage in it to accrue merit, which is diamond-kings, Vajrapani, and Vajradhara. conductive to a better rebirth, and it is also Protector or holder of a vajra: Vajrapani thought to bring benefits in the present life. (skt)—Kim Cang Thuû Boà Taùt (hieän laøm Giaùng The most common form of pirit involves a Tam Theá). Ñaây laø moät trong taùm Kim Cang vöông group of monks who chant a set of texts hay Kim Cang Hoä Boà taùt cho Phaät Tyø Loâ Giaù during the course of a night, then dedicate the Na—This is one of the eight diamond-kings, or merit to all beings—Pirit laø moät töø thoâng duïng bodhisattvas as guardians of Vairocana (Ñaïi Nhöït trong ngoân ngöõ Nam Phaïn duøng ñeå chæ söï hoä Nhö Lai)—See Eight diamond-kings. trì taïi caùc xöù theo Theravada, trong ñoù xem vieäc trì tuïng kinh vaên Phaät giaùo nhö laø moät

Protector of travellers: Kim Ñaïi Vöông— caùch phaùt khôûi coâng ñöùc. Thöôøng thöôøng Shown in the train of the 1,000-hand Kuan-Yin— ngöôøi taïi gia hay cuùng döôøng chö Taêng naøo trì Vò Thaàn baûo hoä khaùch löõ haønh, Thieân Thuû Quaùn tuïng kinh ñieån, tin töôûng raèng sinh hoaït naøy AÂm. coù phöôùc ñöùc cho caû hai baèng caùch hoä trì chö Protector of a vajra: Vajrapani (skt)—Holder Taêng vaø laøm cho kinh ñieån ñöôïc trì tuïng. of a vajra—Kim Cang Thuû Boà Taùt (hieän laøm Ngöôøi ta tin raèng sinh hoaït naøy giuùp nhöõng ai Giaùng Tam Theá)—See Eight diamond-kings. muoán tích luõy coâng ñöùc goùp phaàn cho vieäc taùi Protest (v): Phaûn ñoái—Khaùng nghò. sanh vaøo moät coõi toát hôn, vaø ngöôøi ta cuõng Protestant (n): Tín ñoà Tin laønh. nghó raèng vieäc naøy seõ mang laïi lôïi laïc cho Protestantism (n): Giaùo thuyeát cuûa ñaïo Tin laønh. ngay kieáp soáng hieän taïi. Hình thöùc thoâng duïng Protestation (n): Söï phaûn ñoái. nhaát cuûa vieäc hoä trì laø moät nhoùm chö Taêng Proton (n): Ñieän töû döông. cuøng trì tuïng coâng phu khuya, roài hoài höôùng coâng ñöùc aáy ñeán taát caû chuùng sanh moïi loaøi. Prototype (n): Ñieån hình—Nguyeân maãu. (B) Theo Kinh Phuùng Tuïng trong Tröôøng Boä Protuberance (n): Choã loài ra. Kinh, coù möôøi hoä trì nhaân phaùp—According Protuberance on the Buddha's brow: Usnisa to the Sangiti Sutta in the Long Discourse of (skt)—Ñaûnh töôùng. the Buddha, there are ten things that give 1) One of the thirty-two marks of the Buddha— protection—See Ten things that give Moät trong 32 töôùng haûo cuûa Ñöùc Phaät—Ñænh protection. Töôùng. Protection of the body: Hoä thaân. 2) The protuberance on the Buddha's brow, one Protection of the Buddhas: Ñöôïc Chö Phaät Hoä of the thirty-two marks of a Buddha: Cuïc thòt Nieäm—See Four dharmas (IV). treân ñænh ñaàu Ñöùc Nhö Lai, coøn goïi laø voâ kieán ñænh vì heát thaûy trôøi ngöôøi khoâng theå Protection of life: Hoä meänh. thaáy ñöôïc, ñaây moät trong 32 töôùng haûo cuûa Protection of the Truth: Mind that resides in Phaät. protecting the Dharma—Hoä phaùp taâm truï—See Ten grades of Bodhisattva's faith.

3) An image or portrait of the upper half of the Prthag-jana (skt): Balaprthagjana (skt)— body: Pho töôïng baùn thaân cuûa moät vò toå trong Puthujjana (p)—Taát Laät Thaùc Dieäc Na—Dò sinh— chuøa cuõng ñöôïc goïi laø "ñænh töôùng". Phaøm phu—Common—Earthly—Ordinary— ** See Thirty-two auspicious marks. Profane—Vulgar—Worldly—A Sanskrit term for Proud (a): Haõnh dieän—To be proud. "the common man," or a man of lower caste of Proud and luxurious: Kieâu xa. character or profession. An ordinary person Proud thoughts: Maïn Töôûng—Tö töôûng kieâu unenlightened by Buddhism, an unbeliever, maïn—Arrogant thoughts. sinner; childish, ignorant, foolish; the lower orders. In Mahayana, ordinary people are all of Prove (v): To justify—To show proof—Chöùng those who have not reached the path of seeing minh (chöùng toû). (darsana-marga), and so have not directly Prove and perceive: Know by experience— perceived emptiness (sunyata). Due to this, they Chöùng giaùc. assent (taùn thaønh) to the false appearances of Prove the scriptures: Test the scriptures—Thöùc things and do not perceive them in terms of their kinh (Hoäi ñoàng keát taäp hoïp laïi ñeå xem xeùt coi true nature, i.e., emptiness. In Theravada, this kinh ñieån in ra coù ñuùng nhö lôøi Phaät daïy hay refers to beings

who have worldly aspirations khoâng). (loka-dharma). They are contrasted with noble Prove to be true: Chöùng minh laø ñuùng. people, which includes those who have attained Prove useless: Chöùng toû voâ ích. one of the supramundane paths, from stream- Proverbs: Chaâm ngoân. enterers up to Arhats—Töø Baéc Phaïn chæ “ngöôøi Providing ornaments: Mua saém nöõ trang—Neáu bình thöôøng,” hay moät ngöôøi cuûa giai caáp thaáp veà ñieàu kieän cho pheùp, ngöôøi taïi gia cuõng phaûi mua baûn chaát vaø ngheà nghieäp. Teân goïi khaùc cuûa phaøm saém nöõ trang cho vôï. Ñaây laø moät trong naêm phaùp phu. Phaøm phu ñöôïc dòch laø “dò sinh” vì do voâ cung kính cuûa choàng ñoái vôùi vôï maø Ñöùc Phaät ñaõ minh maø theo taø nghieäp chòu quaû baùo, khoâng ñöôïc daïy trong Kinh Thi Ca La Vieät—A husband töï taïi, rôi vaøo caùc ñöôøng döõ. Trong Phaät giaùo Ñaïi should always provide his wife with ornaments. Thöøa, phaøm phu laø nhöõng ngöôøi khoâng theå ñaït This is one of the five ways for a husband to show ñöôïc kieán ñaïo neân khoâng nhaän bieát tröïc tieáp ñöôïc compassion and respect for his wife which taught taùnh khoâng. Do vaäy hoï ñoàng tình vôùi nhöõng khaùi by the Buddha in the Sigalovada Sutta—See Five nieäm giaû taïo veà thöïc taùnh. Trong Theravada, töø ways for a husband to show respect for his wife. naøy chæ nhöõng chuùng sanh coøn tham duïc traàn theá. Provincial (a): Trong phaïm vi cuûa moät tænh. Hoï ñoái ngöôïc laïi vôùi Thaùnh nhaân, bao goàm caû nhöõng ngöôøi ñaõ ñaït ñöôïc moät trong naêm con Provincial judge: AÙn saùt. ñöôøng sieâu vieät, töø Döï Löu ñeán A La Haùn. Providence (n): Söï döï bò—Söï chuaån bò. Prthivi (skt): Baùt Lyù Theå Pheä—Kieân maâu ñòa Providential (a): Döï bò. thaàn—Ñaát—The earth, world, ground, soil— Provisional (a): Laâm thôì—Taïm thôøi. Earth-devi—Earth spirit—Ñòa thaàn—Land Provisional judgment: AÙn taïm. Deities—Ñòa Thieân—The earth-deva, one of the Provisional Teachings: Sudden Teachings— four with thunderbolts in the Vajradhatu group— Ñoán giaùo—See Sudden Doctrine. Moät trong boán vò Chaáp kim cang thaàn trong Kim Provisional wisdom: Kieán Thöùc Phaân Bieät Cuûa Cang giôùi—See Twenty devas. Phaøm Phu—Differentiating knowledge—For Prthivi-dhatu (skt): Ñòa Ñaïi—Earth, as one of ordinary beings, it is the everyday mind the four elements (ñaát: earth, nöôùc: water, löûa: continually making distinction between self and fire, gioù: wind)—Moät trong töù ñaïi (ñaát, nöôùc, löûa, others, right and wrong—Kieán thöùc bieän bieät cuûa gioù). phaøm phu, phaân bieät ta vaø ngöôøi, ñuùng vaø sai. Prti (skt): Joy—Enthusiasm—Hyû laïc hay söï an Provoke (v) hostilities: Gaây haán. vui bình thaûn trong taâm. Prudence (n): Söï thaän troïng.

Prudent (a): Caån troïng. one’s previous (past) lives—Tuùc maïng minh (trí Psyche (n): Taâm linh—Linh hoàn. bieát caùc ñôøi soáng trong quaù khöù)—See Three dharmas (LI). Psychic (a): Thuoäc veà taâm lyù. Psychi power: Pheùp thaàn thoâng. Public (a): Coâng coäng. 1) Attain psychic powers—Ñaéc thaàn thoâng. The Public: Quaàn chuùng. 2) Perform a psychic power—Thò hieän pheùp thaàn Public interests: Coâng ích. thoâng. Public office: Coâng ñöôøng. Psychic travel: Rddhi-saksatkriya-jnana (skt)—Public opinion: Coâng luaän. Thaàn Tuùc Thoâng—See Six miraculous or Public place: Coâng Giôùi—Nôi choán coâng coäng— transcendental powers. In public. Psychical

energy: Mental strength—Mental Public property: Coâng höõu. vigor—Mind power—Strength of mind—Taâm Public teaching: Hieån giaùo—Exoteric or public Löïc—Mind power or will power is the strength of teaching to the visible audience—Hieån Giaùo daïy the mind. Because our mind thoughts have many cho thính chuùng höõu hình—See Dual division of strengths and weaknesses which keep pulling us; the Buddha's teaching (I). therefore, when we die our consciousness will go Public teaching to the visible audience: with the stronger force—Taâm löïc laø söùc maïnh bôûi Exoteric teaching to the visible audience—Hieån taâm nieäm cuûa chuùng ta. Bôûi taâm nieäm coù nhieàu giaùo—See Dual division of the Buddha's teaching moái naëng nheï khaùc nhau neân khi laâm chung thaàn (I). thöùc cuûa chuùng ta theo moái naøo naëng nhöùt maø ñi. Publicize and praise the virtues of leaving Psycho: Taâm lyù. home: Tuyeân döông vaø taùn thaùn coâng ñöùc xuaát Psychoanalysis (n): Phaân Taâm hoïc. gia—See Ten reasons enlightening beings leave a Psychological: Veà maët taâm lyù. royal palace. Psychological: Veà maët taâm lyù. Publicly: Coâng khai. Psychological body: Phaùp moân thaân (laøm lôïi ích Publication (n): Söï xuaát baûn saùch baùo. lôïi cho chuùng sanh veà maët taâm lyù)—See Trikayas. Publish (issue) a book: Xuaát baûn moät quyeån Psychological help: Lôïi ích veà taâm lyù. saùch. Psychology (n): Taâm Lyù hoïc. Pudgala (skt): Puggala (p)—Soá thuû thuù—Boå ñaëc Psychology of the eight consciousnesses: Duy ca la—Boå Ñaëc Giaø La—Ngaõ—Ego—Individual— Thöùc Hoïc—The doctrine which teaches the Personality—Self—Caùi ta, caùi toâi, caùi töï ngaõ. psychology of the eight consciousnesses (sight, 1) A definition of Pudgala, i.e. all beings subject hearing, smell, taste, touch, mind, Mana and to transmigration—Taát caû caùc loaøi höõu tình Alaya). These consciousnesses enable sentient ñeàu phaûi löu chuyeån trong luaân hoài sanh töû. beings to discriminate between right and wrong of 2) The individual soul: Linh Hoàn Caù Nhaân. all dahrmas (thoughts, feelings, physical things, 3) Man, person, ego or self, the substance that is etc)—Giaùo ñieån daïy Taâm Lyù Hoïc, veà taùm thöùc the bearer of the cycle of rebirth. Buddhism (nhaõn, nhó, tyû, thieät, thaân, yù, Maït na vaø A Laïi Da). denies the existence of an eternal person or Nhöõng thöùc naày giuùp chuùng sanh phaân bieät phaûi soul. Buddhism sees the person only a traùi. conventional name or a combination of Pubbarama: Ñoâng phöông Töï. physical and psychological facotrs that change Pubbe-nivasanussatinana (skt): Tuùc Maïng from moment to moment: Caù nhôn hay caùi Thoâng—Tuùc Maïng Minh—The knowledge of "Toâi" hay caùi "Ngaõ" mang tính chaát luaân hoài. recollecting past births. Phaät giaùo phuû ñònh moät thöïc theå hay moät linh Pubbenivasanussati-nanam-vijja (p): hoàn vónh haèng. Vôùi Phaät giaùo, caù nhaân chæ laø Knowledge of one's past lives—Recollection of moät danh töø öôùc leä, laø söï phoái hôïp giöõa theå

chaát vaø taâm thöùc, coù theå thay ñoåi töøng luùc there would be nobody who could undertake khaùc nhau. moral actions. It insisted that the "pudgala" was Pudgaladharma (skt): Nhaân Phaùp Voâ Ngaõ— indeterminate in relation to the skandhas, neither The egolessness of both the individual soul and outside them nor within them; neither identical external objects—Söï voâ ngaõ hay khoâng coù linh

with them, nor different from them. In fact, this hoàn caù nhaân laãn caùc söï vaät beân ngoaøi. pudgala was only perceptible to the Buddhas. In Pudgala-nairatmya (skt): No permanent human support of its position it frequently quoted sayings ego or soul—Nhaân voâ ngaõ—See Two categories of the Buddha such as “Monks, there is a single of non-ego (anatman). person born into the world for the welfare of many people, for the happiness of many people, out of Pudgalanairatmyajnana (skt): Nhaân Voâ Ngaõ compassion for the world, for the benefit, welfare, Trí. and happiness of gods and men. One might see 1) The knowledge or wisdom of a man without this kind of position reflected in the ego (anatman): Trí hueä cuûa moät con ngöôøi voâ Tathagatagarbha doctrines of the Mahayana, the ngaõ. Ch’an and T’ien-T’ai schools in China. Thus, it is 2) The knowledge that there is no ego-soul: Caùi believed that this school was formed on the basis trí bieát raèng khoâng coù caùi ngaõ hay linh hoàn. of a doctrinal division within the Sthaviravadin Pudgala-vada (skt): Puggala-vada (p)—Ngaõ School in the third century B.C., and survived until Phaùp Caâu Höõu Toâng—Ñoäc Töû Boä—A Sanskrit the ninth or tenth centuries A.D. It originally term for “personalist.” A term applied to several called Vatsiputriya, after its teacher, Vatsiputra, it early Indian Buddhist schools, which shared a was later named the Sammitiya, and give rise to common belief that there is a self (pudgala) which several sub-sects of its own—Phaïn ngöõ “pudgala- is the basis for karma and transmigration, or the vada” coù nghóa laø “caù nhôn hay caùi toâi.” Moät töø substance that is the bearer of the cycle of rebirth ngöõ thoâng duïng trong caùc tröôøng phaùi Phaät giaùo and that this self is neither the same, nor different buoåi ban sô, vôùi cuøng moät nieàm tin chung laø coù from the five aggregates. However, Buddhism moät caùi “ngaõ” laø caên baûn cuûa nghieäp löïc vaø luaân denies the existence of such an eternal person or hoài, hay caùi “Ngaõ” mang tính chaát luaân hoài. Tuy soul. Buddhism sees the person only a nhieân, giaùo thuyeát Phaät giaùo phuû ñònh moät thöïc conventional name or a combination of physical theå hay moät linh hoàn vónh haèng nhö vaäy. Vôùi Phaät and psychological factors that change from giaùo, caù nhaân chæ laø moät danh töø öôùc leä, laø söï phoái moment to moment. The pudgala doctrine was hôïp giöõa theå chaát vaø taâm thöùc, coù theå thay ñoåi eventually declared heretical in Buddhism, though töøng luùc khaùc nhau. Giaùo thuyeát veà moät caùi ngaõ at one time Pudgalavadins appear to have been tröôøng toàn cuoái cuøng bò Phaät giaùo xem nhö laø taø quite numerous. If we carefully look into the thuyeát, duø coù moät thôøi coù raát nhieàu ngöôøi theo Buddha’s teachings, we will see that the Buddha giaùo thuyeát aáy, vì xeùt laïi cho kyõ chuùng ta seõ thaáy always denies such a permanent and partless self. Ñöùc Phaät luoân luoân phuû nhaän giaùo thuyeát veà moät The teaching of “pudgala” caused such a violent caùi ngaõ tröôøng toàn vaø khoâng theå phaân caùch aáy. reaction on the part of its opponents was that Hoïc thuyeát veà caùi ngaõ cuûa con ngöôì naøy ñaõ gaây while the “anatman” doctrine of the Buddha was neân phaûn öùng döõ doäi töø caùc ñoái thuû cuûa tröôøng entirely true in a conventional sense, there was phaùi naøy vì noù daïy raèng, tuy giaùo lyù ‘voâ ngaõ’ cuaû still a “pudgala,” or person. This person is an Ñöùc Phaät

hoaøn toaøn ñuùng theo nghóa bình thöôøng, ultimately real thing, the substratum which allows nhöng vaãn coù moät caùi ngaõ (nhaân vò). Caùi ngaõ naøy for continuity between rebirths, for memory, and laø moät vaät hieän thöïc, laø caùi baûn theå cho pheùp coù for the furture ripening of intentional actions or söï lieân tuïc giöõa caùc laàn taùi sanh, trí nhôù, vaø söï "karman" which are performed in the present or chín muoài sau naøy cuûa caùc haønh vi höõu yù hay the past. If there was no person at all, as its 'nghieäp' laøm trong hieän taïi hay quaù khöù. Neáu opponents claimed, then Buddhism would be open khoâng coù caùi ngaõ hay nhaân vò naøo caû nhö hoïc to the charge of "Nihilism" and immortality, for thuyeát cuûa caùc tröôøng phaùi ñoái thuû tuyeân boá, thì

Phaät giaùo seõ bò toá caùo laø moät hoïc thuyeát 'hö voâ' reverence. However, this term became a general vaø 'voâ ñaoï ñöùc,' vì seõ khoâng coù con ngöôøi naøo ñeå term for Buddhist ceremonies, which cover a wide chòu traùch nhieäm veà caùc haønh vi ñaïo ñöùc. Tröôøng range of practice. Each country and tradition has phaùi naøy nhaán maïnh raèng 'caùi ngaõ' hay 'nhaân vò' its own ceremonies, and these may include baát ñònh trong töông quan vôùi caùc yeáu toá cô baûn offerings, a variety of ritual practices, chanting, caáu thaønh hieän höõu, khoâng ôû ngoaøi cuõng khoâng ôû etc. They may be formal and elaborated, involving trong chuùng; khoâng ñoàng nhaát cuõng khoâng khaùc largegroups, or personal observances—Töø Baéc bieät vôùi chuùng. Thaät ra, chæ coù caùc vò Phaät môùi Phaïn duøng ñeå chæ "nghi leã." Töø caên baûn, töø naøy coù nhaän thöùc ñöôïc noù. Ñeå cuûng coá laäp tröôøng cuaû nghóa laø ñieäu boä thôø phöôïng hay toân kính baèng mình, tröôøng phaùi naøy thöôøng trích daãn nhöõng lôøi caùch ñöa hai tay leân, hai loøng baøn tay chaáp laïi vôùi daïy cuûa Ñöùc Phaät nhö "Naøy caùc Tyø Kheo, chæ coù nhau, ñoä cao cuûa ñoâi tay chæ möùc ñoä toân kính. Tuy moät con ngöôøi duy nhaát sinh ra ôû ñôøi naøy vì söï nhieân, töø naøy trôû thaønh moät töø chung trong nghi leã thònh vöôïng cuaû nhieàu ngöôøi, vì haïnh phuùc cuaû Phaät giaùo, trong moät phaïm vi thöïc taäp roäng lôùn. nhieàu ngöôøi, vì loøng bi maãn ñoái vôùi theá giôùi, vì lôïi Moãi xöù vaø moãi truyeàn thoáng ñeàu coù nghi leã rieâng ích söï thònh vöôïng vaø haïnh phuùc cuûa chö Thieân vaø cuûa hoï, vaø nhöõng nghi leã naøy bao goàm caû nghi leã loaøi ngöôøi. Chuùng ta coù theå thaáy laäp tröôøng naøy veà cuùng döôøng vaø moät soá nhöõng nghi leä tu taäp khaùc, sau ñöôïc phaûn aùnh trong caùc lyù thuyeát veà Nhö Lai lieân heä tôùi moät nhoùm lôùn hay chæ laø söï tuaân thuû Taïng cuûa tröôøng phaùi Ñaïi Thöøa, caùc tröôøng phaùi cuûa caù nhaân. Thieàn vaø Thieân Thai cuûa Trung Hoa. Vì vaäy, Pujana (skt): Cuùng döôøng—Serving offerings— ngöôì ta tin raèng tröôøng phaùi naøy ñöôïc thieát laäp do Reverencing—Honoring—Attention—Worship— söï chia reõ veà giaùo lyù trong noäi boä cuûa tröôøng phaùi Respect—Hospitable reception. Thöôïng Toïa Boä vaøo theá kyû thöù 3 tröôùc Taây Lòch, Pu-Kuang: A noted monk named Pu-Kuang of vaø toàn taïi ñeán theá kyû thöù chín hay thöù möôøi sau Ta-Tzu-EÂn monastery under the T'ang dynasty, Taây Lòch. Khôûi thuûy tröôøng phaùi naøy coù teân laø who was the author of the Record of Kosa Sastra, Ñoäc Töû Boä, laáy teân cuaû vò sô toå Ñoäc Töû,

sau laïi 30 books—Sö Phoå Quang ôû chuøa Ñaïi Töø AÂn beân ñöôïc goïi laø Chaùnh Löôïng Boä, vaø sau ñoù phaùt sanh Trung Quoác thôøi nhaø Ñöôøng, taùc giaû cuûa boä 30 ra nhieàu tröôøng phaùi phuï. quyeån Caâu Xaù Luaän Kyù. Puggalapannati (p): Boä Nhaân Cheá Ñònh—The Pulguksa: One of the major temples of Korean Book on Individuals, one of the books of the Buddhism, built in 535 at the outskirts of Kyongju, Theravadin Abhidhamma Pitaka. This is the capital of the United Silla kingdom. It was built description of personalities, the analyses of human during the reign of King Pophung (514-540), the character types, by various factors that range in first Silla king to accept Buddhism—Moät trong number from one to ten—Nhôn Thi Thuyeát hay nhöõng ngoâi chuøa chính cuûa Phaät giaùo Trieàu Tieân, nhöõng danh tính caù nhôn, moät trong nhöõng boä saùch ñöôïc xaây döïng vaøo naêm 535 ôû vuøng ngoaïi oâ cuûa cuûa Boä Luaän Taïng cuûa tröôøng phaùi Phaät giaùo Kyongju, kinh ñoâ cuûa vöông quoác Lieân Hieäp Silla. Nguyeân Thuûy. Boä saùch naøy phaân tích nhöõng loaïi Chuøa naøy ñöôïc xaây döôùi trieàu vua Pophung, vò tính tình, baèng nhöõng nhaân toá khaùc nhau goàm töø vua ñaàu tieân chaáp nhaän Phaät giaùo. moät ñeán möôøi nhaân toá—See Theravada (V) (4). Punach: Baùn Noâ Ta—Name of an ancient Puja (skt & p): To offer—Nghi leã cuùng döôøng— kingdom, situated about 120 miles northwest of To make offering to (make offerings of whatever Kashmir. In the seventh century it was still subject nourishes, e.g. food, goods, incense lamps, to Kashmir. According to the Records of the scriptures, the doctrine, etc.,)—To celebrate the Western Lands, Hsuan-Tsang noticed that there anniversary of defunct (the dead)—Nghi leã were 5 monasteries in ruins. In one monastery (cuùng)—A Sanskrit term for “ceremony.” there were only a few monks, but he did not Originally, it means a gesture of worship or mention the tradition of these monks—Teân cuûa respect by raising the hands, palms together, the moät vöông quoác coå, toïa laïc khoaûng 120 daäm veà high of the hands indicating the degree of phía ñoâng baéc Kashmir (Ba Thaáp Ca). Vaøo theá kyû

thöù 7 thì xöù naøy vaãn coøn tröïc thuoäc Kashmir (Ca Punishment of expulsion: Taán Trò—Hình phaït Thaáp Ba). Trong Taây Vöïc Kyù, ngaøi Huyeàn Trang truïc xuaát khoûi giaùo ñoaøn—Which is of three ñaõ ghi nhaän coù 5 ngoâi töï vieän taïi ñaây, taát caû ñaõ orders. hoang taøn. Trong moät töï vieän chæ coøn laïi vaøi Taêng 1) Expulsion from a particular monastery or só maø thoâi, nhöng ngaøi khoâng noùi caùc vò naøy thuoäc nunnery, to which there may be a return on tröôøng phaùi naøo. repentance: Taán Xuaát—Bò truïc xuaát khoûi töï Punarbhava (skt): Rebirth in a next existence— vieän, nhöng coù theå trôû veà neáu bieát phaùt loà Taùi sinh hay sinh trôû laïi vaøo moät ñôøi soáng môùi. saùm hoái. Punarvasu (skt): Canh—Name of one of the 2) Prohibition of any relation with the twenty eight constellations—See Twenty eight monastery: Maëc Taán—Caám khoâng ñöôïc giao constellations. tieáp vôùi töï vieän. Punch (v): Ñaám. 3) Entire expulsion and deletion from the order: Dieät Taán—Xoùa teân trong giaùo ñoaøn. Pundarika (skt): Lotus flower—White lotus—Phaân ñaø lôïi (hoa sen)—Baïch lieân hoa. Punishment for sins: Hình Phaït—See Seven 1) White lotus in full bloom. It is also called a unavoidables. hundred-leaf flower:

Pundarika (skt)—Moät Punishment for sins is unavoidable: Hình loaïi sen traéng ñang xoøe nôû. Noù cuõng ñöôïc goïi phaït cho nhöõng toäi loãi ñaõ gaây taïo chaúng theå traùnh laø “baùch dieäp” hoa. ñöôïc—See Seven unavoidables. 2) The eighth and coldest hell: Saddharma- Punitive (a): Ñeå tröøng phaït. pundarika (skt)—Phaân Ñaø Lôïi Ñòa Nguïc— Punitory (a): See Punitive. According to the Lotus Sutra, this is the eighth Punjab (skt): Ñaïi Taàn. and coldest hell, because the cold lays bare Punjan (skt): Caùi gì ñöôïc chaát leân—Something the bones of the wicked, so that they resemble heaped up. the whiteness of this lotus—Theo Kinh Dieäu Punna (p): Phöôùc—Thieän—Good deeds. Phaùp Lieân Hoa thì ñaây laø ñeä baùt haøn ñòa nguïc (ñòa nguïc laïnh thöù taùm), vì caùi laïnh nôi ñaây Punnabhisankharo (p): Meritorious karmic laøm trô xöông nhöõng toäi phaïm, laøm cho thaân formation—Phöôùc haønh—See Three dharmas hình hoï traéng ra nhö nhöõng boâng sen traéng (XXX). naày—See Eight cold hells. Punya (skt): Punna (p)—Phöôùc—Merit— Pundra-vardhana (skt): Boân Na Phaït Ñôn Na— Meritorious—Virtue achieved—Virtuous deed— An ancient kingdom and city in Bengal—Moät A Sanskrit term for “merit.” The result of the vöông quoác coå trong xöù Bengal. voluntary performance of virtuous actions, also means field of merit, or field of happiness. Merit, Pundrika (skt): Pundarika (skt)—Boân Ñoà Lôïi karmic merit gained through giving alms, (Ca). performing worship and religious services, reciting 1) The white lotus: Baïch lieân hoa. sutras, praying, and so on, which is said to assure a 2) The last of the eight great cold hells: Ñòa nguïc better life in the future. Accumulating merit is a cuoái cuøng trong taùm ñòa nguïc laïnh lôùn—See major factor in the spiritual effort of a Buddhist Eight cold hells. layperson. Mahayana Buddhism teaches that Punish (v): Baét phaït—To fine—To penalize. accumulated merit should serve the enlightenmen Punishable (a): Coù theå bò tröøng phaït. of all beings by being transferred to others. The Punishing (a): Ñeå tröøng phaït. commitment to transfer a part of one’s Punishments: Hình phaït—AÙc Baùo—Bad accumulated merit to others is a significant aspect consequence—Recompense for ill—Gieo gioù gaët of the Bodhisattva vow. Perfection in this is baõo—As a man sows, so shall he reap—Quaû baùo achieved in the eighth stage of a xaáu (Keû laøm vieäc aùc phaûi nhaän laáy aùc baùo)—See bodhisattva’development. In Theravada countries, Five punishments. making merit is a central focus of the religious

lives of laypeople, who are generally thought to Punyanyasa (skt): Phuù Na Xa—Phuù Na Daï Xa— be incapable of attaining the higher levels of A native of the ancient Indian state of Kosala, meditative practice or Nirvana. In early descendant of Gautama family, born in Buddhism, it appears that it was assumed that Pataliputra, laboured in Varanasi and converted merit is non-transferable, but in Mahayana the Asvaghosa. Punyanaysa was the eleventh of the doctrine of “transference of merit” became twenty-eight patriarch in the Indian Zen widespread, and is said to be one of the key tradition—Moät cö daân cuûa vöông quoác coå Kosala, virtues of a Bodhisattva, who willingly gives away doøng doõi nhaø hoï Coà Ñaøm, sanh ra taïi Pataliputra, the karmic benefits of his or her good works for hoaèng hoùa vuøng Varanasi. OÂng chính

laø ngöôøi ñaõ the benefit of others—Töø Phaïn ngöõ coù nghóa laø quy y cho Maõ Minh Boà Taùt. Phuù Na Xa laø vò toå “phöôùc ñöùc.” Keát quaû cuûa nhöõng vieäc laøm thieän thöù 11 trong hai möôi taùm vò Toå cuûa doøng Thieàn laønh töï nguyeän, coøn coù nghóa laø phöôùc ñieàn, hay AÁn Ñoä. **See Twenty eight Indian Patriarchs. haïnh phöôùc ñieàn. Phöôùc ñieàn, coâng lao hay coâng Punyapunya (skt): traïng qua vieäc boá thí, thôø phuïng vaø nhöõng phuïc vuï 1) Merit-demerit: Phuùc phi phuùc. veà toân giaùo, tuïng kinh, caàu nguyeän, vaân vaân, baûo 2) Nirvana consists in the extinction of both ñaûm cho nhöõng ñieàu kieän toàn taïi toát hôn trong merit and demerit: Nieát Baøn goàm söï daäp taét cuoäc ñôøi sau naày. Vieäc ñaït tôùi nhöõng coâng traïng caû coâng haïnh vaø phi coâng haïnh. karma laø moät nhaân toá quan troïng khuyeán khích Punyasala (skt): Boân Nhöôõng Saù La— Phaät töû theá tuïc. Phaät giaùo Ñaïi thöøa cho raèng coâng Almshouse or asylum for sick and poor—Nhaø teá lao tích luõy ñöôïc duøng cho söï ñaït tôùi ñaïi giaùc. Söï baàn hay nôi truù nguï cho ngöôøi beänh vaø ngöôøi hoài höôùng moät phaàn coâng lao mình cho vieäc cöùu ngheøo. ñoä ngöôøi khaùc laø moät phaàn trong nhöõng boån Punyatara (skt): Phaát Nhaõ Ña La—Coâng ñöùc nguyeän cuûa chö Boà Taùt. Trong caùc xöù theo Phaät hoa. giaùo Nguyeân Thuûy, laøm phöôùc laø moät troïng ñieåm 1) The reward of virtue, a name for Punyatara, trong ñôøi soáng toân giaùo cuûa ngöôøi taïi gia, nhöõng one of the twenty-four deva-aryas, ngöôøi maø ngöôøi ta cho raèng khoâng coù khaû naêng worshipped in China—Teân cuûa moät trong 24 ñaït ñöôïc nhöõng möùc ñoä thieàn ñònh cao hay Nieát Thieân Toân ñöôïc thôø phuïng ôû Trung Quoác. Baøn. Trong Phaät giaùo nguyeân thuûy, ngöôøi ta cho 2) A sramana of Kubha (Kabul), who came to raèng phöôùc ñöùc khoâng theå hoài höôùng ñöôïc, nhöng China in 404 AD with Kumarajiva: Vò sa moân trong giaùo thuyeát cuûa Phaät giaùo Ñaïi Thöøa, “hoài xöù Ka-Bun, ñeán Trung Quoác vaøo khoaûng naêm höôùng coâng ñöùc” trôû neân phoå quaùt, vaø ngöôøi ta noùi 404 cuøng vôùi Cöu Ma La Thaäp. raèng ñoù laø coâng ñöùc chuû yeáu cuûa moät vò Boà Taùt, ngöôøi saün saøng ban boá coâng ñöùc hay nhöõng vieäc Punyopaya (skt): Nadi (skt)—Boá Nhö Ñieåu Phaït thieän laønh cuûa chính mình vì lôïi ích cuûa ngöôøi Da—Boá Nhö Na Ñeà—Na Ñeà—A noted monk of khaùc—See Ten paramitas (8). central India, said to have brought over 1,500 texts of the Mahayana and Hinayana schools to China Punyadarsa (skt): Phaát Nhö Ñaøn. 655 AD. In 656 AD he was sent to Pulo Condore 1) Auspicious mirror, interpreted as mirror of the Island in the China Sea for some strange law: Taám kieáng chieáu roïi chaân lyù. medicine—Moät vò sö noåi tieáng mieàn Trung AÁn, 2) Name of a noted monk in China: Teân cuûa moät ñöôïc keå laïi nhö laø vò ñaõ mang sang Trung Hoa vò sö noåi tieáng ôû Trung Quoác. 1.500 kinh saùch Ñaïi vaø Tieåu Thöøa vaøo khoaûng Punyagaca (skt): Toå Phuù na daï xa. naêm 655 sau Taây Lòch. Ñeán naêm 656 oâng ñöôïc Punyamitra (skt): Toå sö Baát nhö maät ña. göûi sang ñaûo Coân Loân trong bieån Nam Haûi (coù leõ Punyaprasavas (skt): Phuùc sanh thieân— laø Coân Sôn cuûa Vieät Nam) ñeå tìm moät loaïi thuoác Felicitous Birth heaven—The tenth brahmaloka, laï. the first region of the fourth dhyana—Coõi trôøi Pupil (n): Hoïc troø. Phaïm Phuï thöù 10 trong coõi thieàn thieân thöù tö—See Fourth Dhyana Heaven (II) (1).

Puramdara (skt): City-destroyer (epithet of “duy vaät coå sô” (Carvakas) ôû nhieàu khía caïnh— Indra)—Keû taøn phaù thaønh phoá (danh hieäu cuûa Trôøi See Six heretical masters. Ñeá Thích). Puranam (p): Stale—Nhöõng moùn aên ñaõ thiu. Purana Kassapa: See Purana-Kasyapa. Pure (a): Purana-Kasyapa (skt): Baát Lan Ca Dieáp—Phuù 1) Visuddhi (p & skt): Thanh tònh (trong saïch, Laâu Na Ca Dieáp—Boà Laït Na Ca Dieáp—Boá Laït khoâng caáu nhieãm)—Brigh—Clean—See Na Giaø Dieáp—Boá Laït Noâ Ca Dieáp Ba—Phoâ Laït Visuddhi. Noâ Ca Dieáp Ba Töû—One of the six heretics, or 2) Vimala (skt): Spotless—Unstained—Tònh— Thirthyas, oppo sed by Sakyamuni. He negated Voâ caáu. the effects of action, good or evil. He taught the Pure abode: Tònh Thaát. non-existence of all things, that all was illusion, 1) Abode of the celibate: Place for pure and that there was neither birth nor death, neither cultivation—Place for spiritual cultivation— prince nor subject, neither parents nor child, nor Pure dwelling—Tinh thaát. their duties. He held the doctrine of “Akriya” or 2) A Non-Returner is reborn in the Pure Abode: “Non-action.” He maintained that a man did not Coõi tònh cö Thieân—Vò Baát Lai taùi sanh vaøo incur sin through actions which were popularly coõi Tònh Cö Thieân. known as bad, e.g., killing, committing theft, 3) A place for pure, or spiritual, cultivation—A taking another man’s wife, or telling a lie. Even if pure abode—The abode of the celibate— a man killed all creatures on earth and raised a House chastity, i.e. a monastery, nunnery, or heap of skulls, he incurred no sin. Similarly, he did convent— Nôi an truï thanh tònh, nhö ñaïo not earn merit through a good act, or by staying on traøng tu phaùp, ñaøn traøng tinh dieäu, hay töï vieän the northern or southern bank of the Ganga; (tu vieän) cuûa Taêng vaø Ni. similarly, self-control, gifts, and truthfulness did 4) See Pure Land. not earn for him any credit. The doctrine that Pure abode heaven: Tònh Cö Thieân. Kassapa preached resembles the doctrine of the 1) Heavens of Pure dwelling—Coõi Trôøi Tònh Cö: Carvakas in many respects—Phuù Lan Na Ca Dieáp, The five heavens of purity, in the fourth moät trong saùu luïc sö ngoaïi ñaïo kình choáng laïi dhyana heaven, where the saints dwell who Phaät Thích Ca Maâu Ni. Ngöôøi cho raèng khoâng coù will not return to another rebirth—Naêm coõi tính khoâng, phuû nhaän haäu quaû cuûa haønh ñoäng toát Trôøi Tònh Thieân. Coõi trôøi thöù tö nôi chö Thaùnh xaáu. OÂng chuû tröông “Khoâng Kieán,” cho raèng cö nguï seõ taùi sanh vaøo coõi khaùc. **See khoâng coù caùi gì hieän höõu, taát caû chæ laø aûo töôûng, Mahesvara. chöù laøm gì coù sanh töû, laøm gì coù thaùi töû hay ñaïi 2) According to Eitel in The Dictionary of thaàn, laøm gì coù cha meï con caùi hay boån phaän. Chinese-English Buddhist Terms composed Purana Kassapa chuû tröông thuyeát “khoâng coù by Professor Soothill, Suddhavasadeva (skt) is nghieäp baùo” (Akriya) hay thuyeát “Voâ nghieäp”. a deva who served as guardian angel to OÂng cho raèng con ngöôøi khoâng gaùnh chòu toäi loãi Sakyamuni and brought about his conversion: qua caùc haønh ñoäng maø ai cuõng thaáy laø xaáu xa, ví Theo Eitel trong Trung Anh Phaät Hoïc Töø duï nhö saùt sanh, troäm caép, taø daâm vôùi vôï ngöôøi Ñieån cuûa Giaùo Sö Soothill, Tònh Cö Thieân laø khaùc, hoaëc noùi doái. Thaäm chí moät ngöôøi ñaõ gieát teân cuûa moät vò Trôøi hoä phaùp, theo hoä trì Ñöùc heát moïi sinh vaät treân ñôøi naøy, chaát

thaønh moät Thích Ca Maâu Ni Phaät vaø cuoái cuøng ñöôïc ñoáng ñaàu laâu, cuõng khoâng phaûi gaùnh chòu moät toäi Phaät cho quy-y Tam Baûo. loãi naøo caû. Töông töï, ngöôøi ñoù cuõng chaúng taïo Pure adaptability: Thích nghi thanh tònh—See ñöôïc coâng ñöùc qua nhöõng vieäc laøm toát, duø cho coù Seven excellences claimed for the Buddha's ôû phía Nam hay phía Baéc soâng Haèng. Cuõng nhö teaching. vaäy, söï töï ñieàu ngöï, söï cuùng döôøng, söï chaân thaät Pure and adorned appearance: One of the cuõng chaúng ñem laïi lôïi ích gì cho anh ta. Chuû three purities of a bodhisattva—Töôùng thanh tònh thuyeát cuûa Purana Kassapa gioáng vôùi chuû thuyeát

vaø trang nghieâm, moät trong ba loaïi thanh tònh cuûa Pure Buddha-nature: Voâ caáu chaân nhö—Chaân chö Boà Taùt—See Three purities of a bodhisattva nhö khoâng bôïn nhô—See Two Truths (E). Three purities. Pure Buddha truth: Pure Buddha realm— Pure aspects of external objects: Nhöõng khía Thanh tònh phaùp giôùi. caïnh thanh tònh cuûa ngoaïi vaät—Removing Pure charity: Pure giving—Tònh Thí. passions by meditating on pure aspects of external 1) Pure charity in which the giver expects no objects. This is one of the eight types of return, nor fame, nor blessing in this world, meditation for removing various attachments— but only desire to sow Nirvana-seed, one of Giaûi tröø duïc voïng baèng quaùn nhöõng khía caïnh the two kinds of charity—Coøn goïi laø Hyû Xaû thanh tònh cuûa ngoaïi vaät. Ñaây laø moät trong taùm hay Tònh Xaû, ñaây laø moät trong hai loaïi boá thí. caùch thieàn quaùn—See Eight types of meditation Thanh tònh boá thí laø loaïi boá thí maø ngöôøi cho for removing various attachments. khoâng mong ñeàn traû, khoâng mong ñöôïc tieáng Pure assembly: The body of monks—The taêm hay phöôùc baùu trong coõi nhaân thieân, chæ company of the chaste—Tònh chuùng. mong gieo troàng chuûng töû Nieát Baøn. ** See Pure benevolence: Thanh tònh töø—According to Two kinds of dana or charity. the Flower Adornment Sutra, there are ten kinds 2) According to the Flower Adornment Sutra, of pure benevolence of great enlightening beings. Chapter 38, there are ten kinds of pure giving Enlightening beings who abide by these can atain of Great Enlightening Beings. Enlightening the supreme, vast, pure benevolence of Beings who abide by these ten principles can Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù accomplish the supreme, pure, magnanimous möôøi thanh tònh töø cuûa chö Ñaïi Boà Taùt. Chö Boà giving of Buddhas—Theo Kinh Hoa Nghieâm, Taùt an truï trong phaùp naày thôøi ñöôïc thanh tònh töø Phaåm 38, coù möôøi phaùp thanh tònh thí cuûa chö quaûng ñaïi voâ thöôïng cuûa Nhö Lai—See Ten kinds Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày of pure benevolence of great enlightening beings. thôøi ñöôïc boá thí quaûng ñaïi thanh tònh voâ Pure bodhi mind: Mind of pure thöôïng cuûa Nhö Lai—See Ten kinds of pure enlightenment—Tònh Boà Ñeà Taâm—The first stage giving of Great Enlightening Beings. of the practitioner in the esoteric esct. Pure bodhi Pure and charming: Thanh nhaõ. mind, or mind of pure enlightenment, the first Pure and clean: Parisuddhi or Visuddhi (skt)— stage of the practitioner in the esoteric sect—Giai Thanh Tònh—See Visuddhi. ñoaïn tu taäp ñaàu tieân cuûa haønh giaû trong Phaät giaùo Pure-Clean Buddha: Parisuddhi-buddha or Maät toâng. Caùc vò haønh

giaû Chaân Ngoân Toâng môùi Visuddhi-buddha (skt)—Thanh Tònh Phaät. nhaäp vaøo sô ñòa, kieán phaùp minh ñaïo, ñaéc ñöôïc voâ Pure-Clean-Donate Buddha: Thanh Tònh Thí caùi chöôùng tam muoäi. Phaät. Pure body: Thaân thanh tònh—One of the three Pure and clean man: Thanh tònh nhaân (Ñöùc purities of a bodhisattva—Thaân thanh tònh, moät Phaät)—Especially the Buddha—Baäc thanh tònh, trong ba loaïi thanh tònh cuûa chö Boà Taùt—See ñaëc bieät aùm chæ Ñöùc Phaät. Three purities, and Three purities of a bodhisattva. Pure clerical caste (of India): Brahmins (skt)—Pure brightness merging into the Brahmanism—Baø La Haï Ma Noâ—Baø La Moân—environment: Minh tinh löu daät caûnh hieän tieàn— This is an age-old religion in India, dated 4,000 See Ten states of the form-skandha. years ago, and founded by Krishna. According to Pure Buddha: Tònh Phaät—The perfect the Vedas, Brahma has the power to create all Buddhahood of the dharmakaya nature—Tònh sentient beings and things. There are four castes in Phaät laø vò Phaät ñaõ ñaéc Chaùnh Ñaúng Chaùnh Giaùc. Hindu society system. In Brahmanist concept, the Pure Buddha-land: Tònh Phaät thieân—Cung trôøi present life is temporary while death is the return nôi chö Phaät ñoàng cö—See Three kinds of heaven to Brahma to live an eternal happy life if one (A). obeys Brahma’s tenets. Brahmins belong to the

highest class in Indian society during the time of baùo aân, vì tu taâm trong saïch—See Ten kinds of the Buddha—Moät ñaïo giaùo coå truyeàn cuûa AÁn Ñoä pure compassion of Great Enlightening Beings. caùch ñaây treân boán ngaøn naêm, do oâng Krishna saùng Pure compassion taking on birth in difficult laäp. Caên cöù treân Thaùnh kinh Veä Ñaø thì thaàn Phaïm situations, for the purpose of liberating Thieân laø vò thaàn coù quyeàn phaùp saùng taïo ra muoân sentient beings: Thanh tònh bi thoï sanh ôû xöù naïn, vaät. Coù boán giai caáp trong xaõ hoäi theo AÁn Ñoä vôùi muïc ñích cöùu ñoä chuùng sanh bò naïn—See Ten giaùo. Theo ñaïo Baø La Moân, soáng ñaây laø soáng gôûi. kinds of pure compassion of Great Enlightening Cheát seõ veà vôùi Phaïm Thieân ñôøi ñôøi neáu tuaân theo Beings. ñuùng chaân lyù cuûa Phaïm Thieân. Baø La Moân laø Pure compassion taking on birth on nhöõng ngöôøi thuoäc giai caáp cao nhaát trong xaõ hoäi AÁn Ñoä döôùi thôøi Ñöùc Phaät—See Brahmana, and pleasant conditions, to show impermanence: Four castes in India. Thanh tònh bi thoï sanh ôû ñöôøng laønh vì thò hieän voâ thöôøng—See Ten kinds of pure compassion of Pure commandments: Tònh Giôùi—Pure Great Enlightening Beings. commandments, or to keep them in purity—Giôùi haïnh thanh tònh trong saïch (giôùi haïnh ñaày ñuû cuûa Pure compassion without companion, as moät baäc xuaát gia). they make their determination Pure compassion: Thanh tònh bi—According to indepedently: Thanh tònh bi khoâng baïn beø, vì the Flower Adornment Sutra, Chapter 38, there rieâng mình phaùt taâm ñoù—See Ten kinds of pure are ten kinds of pure compassion of Great compassion of Great Enlightening Beings. Enlightening Beings. Enlightening Beings who Pure conduct: Tònh haïnh. abide by these attain the supremely great Pure conduct of the actions of the mind: Tònh compassion of Buddhas—Theo Kinh Hoa Nghieâm, Haïnh Nôi Taâm—Pure conduct of the actions of Phaåm 38, coù möôøi thanh tònh bi cuûa chö Boà Taùt. the mind is one of the most

important entrances to Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc thanh the great enlightenment; for it eliminates the three tònh bi quaûng ñaïi voâ thöôïng cuûa Nhö Lai—See poisons of greed, hatred and ignorance—Tònh Ten kinds of pure compassion of Great haïnh nôi taâm laø moät trong nhöõng cöûa ngoõ quan Enlightening Beings. troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø chuùng ta taän Pure compassion able to remove delusion by dieät ñöôïc tam ñoäc, tham, saân, si. explaining the truth: Thanh tònh bi coù theå tröø Pure conduct of the actions of the mouth: ñieân ñaûo, vì noùi phaùp nhö thieät—See Ten kinds of Tònh Haïnh Nôi Khaåu—Pure conduct of the actions pure compassion of Great Enlightening Beings. of the mouth is one of the most important Pure compassion not clinging to personal entrances to the great enlightenment; for it pleasure, giving happiness to all sentient eliminates the four evils of lying, harsh speech, wicked speech, and two-faced speech—Tònh haïnh beings: Thanh tònh bi chaúng nhieãm tröôùc söï vui nôi khaåu laø moät trong nhöõng cöûa ngoõ quan troïng cuûa mình, vì cho khaép chuùng sanh söï sung ñi vaøo ñaïi giaùc, vì nhôø ñoù maø chuùng ta tieåu tröø söôùng—See Ten kinds of pure compassion of ñöôïc töù aùc (noùi doái, noùi lôøi thoâ loã coäc caèn, noùi lôøi Great Enlightening Beings. ñoäc aùc, vaø noùi löôõi hai chieàu). Pure compassion for the sake of wrongly Pure consciousness: Amala (skt)—Undefiled fixated sentient beings, never give up their knowledge—Thanh tònh trí—Voâ Caáu Thöùc—See vow of universal liberation: Thanh tònh bi vì Amala. nhöõng chuùng sanh taø ñònh, maø nhieàu kieáp chaúng Pure contemplation: Tònh quaùn—Pure boû hoaèng theä—See Ten kinds of pure compassion contemplation, one of the sixteen kinds of of Great Enlightening Beings. contemplation in the Infinite Life Sutra. There are Pure compassion not seeking reward, sixteen methods of pure contemplation mentioned purifying their mind: Thanh tònh bi chaúng caàu in the Infinite Life Sutra—Pheùp quaùn thanh tònh, moät trong 16 pheùp quaùn trong Kinh Voâ Löôïng Thoï

(muoán ít khoå do tham duïc thì phaûi tu tònh quaùn). thought of evil produces evil actions and the Coù möôøi saùu phaùp tònh quaùn ñöôïc keå trong Kinh thought of good produces good actions. Thus all Voâ Löôïng Thoï. **See Sixteen kinds of dharmas exist within self-nature. This is like the contemplation in the Pure Land. sky which is always clear, and the sun and moon Pure and correct discernment: Thöùc Tinh—which are always bright, so that if they are Pure or correct knowledge; the essence of mind— obscured by floating clouds it is bright above the Tinh yeáu cuûa taâm (thöùc ñuùng vaø thanh tònh). clouds and dark below them. But if the wind Pure and crazy: Thanh cuoàng (aùm chæ nhöõng suddenly blows and scatters the clouds, there is ngöôøi tu khoå haïnh moät caùch cuoàng daïi). brightness above and below, and the myriad forms appear. The worldly peson’s nature constantly Pure Criteria for Zen Monastery: Thieàn drifts like those clouds in the sky. Good Knowing Uyeån Thanh Quy. Advisors, intelligence is like the sun and wisdom Pure crystal realm: Tònh löu ly giôùi—The pure is like the moon. Intelligence and wisdom are crystal realm in the eastern region, the paradise of constantly bright, but if you are attached to

Bhaisajya-guru-vaidurya-prabhasa—Tònh löu ly external states, the floating clouds of false thought theá giôùi treân Ñoâng Ñoä cuûa Ñöùc Phaät Döôïc Sö Löu cover the self-nature so that it cannot shine. If you Ly Quang. **See Bhaishajya-Guru-Buddha. meet a Good Knowing Advisor, if you listen to the Pure desires: Tònh Khieát Nguõ Duïc—The five true and right Dharma and destroy your own pure desires or senses, i.e. of the higher worlds in confusion and falseness, then inside and out there contrast with the coarse senses of the lower will be penetrating brightness, and within the self-worlds—Nguõ duïc thanh tònh, nhö nôi thöôïng giôùi, nature all the ten thousand dharmas will appear. ñoái laïi vôùi nhöõng giaùc quan thoâ thieån trong haï That is how it is with those who see their own giôùi. nature. It is called the clear, pure Dharma-body of Pure devas: Pure heaven—Tònh Thieân. the Buddha."—Trong Kinh Phaùp Baûo Ñaøn, Luïc 1) Pure devas, one of the four devas: Tònh Toå Hueä Naêng ñaõ daïy veà Thanh Tònh Phaùp Thaân Thieân, thuoäc Töù Thieàn Thieân, moät trong boán Phaät nhö sau: "Naày thieän tri thöùc! Sao goïi laø loaïi trôøi. Thanh Tònh Phaùp Thaân Phaät? Ngöôøi ñôøi baûn taùnh 2) From Srota-apannas to Pratyeka-buddhas: laø thanh tònh, muoân phaùp töø nôi taùnh maø sanh, suy Nhöõng baäc tu haønh ñaéc quaû töø Tu-Ñaø-Hoaøn nghó taát caû vieäc aùc töùc sanh haïnh aùc, suy nghó taát ñeán Bích Chi Phaät (nhöõng baäc ñaéc quaû trong caû vieäc laønh töùc sanh haïnh laønh. Nhö theá caùc phaùp hai thöøa Thanh Vaên vaø Duyeân Giaùc). ôû trong töï taùnh nhö trôøi thöôøng trong, maët trôøi maët Pure deva eye: Tònh Thieân Nhaõn—Which can traêng thöôøng saùng, vì maây che phuû neân ôû treân see all things small and great, near and far, and saùng, ôû döôùi toái, chôït gaëp gioù thoåi maây tan, treân the forms of all beings before their döôùi ñeàu saùng, vaïn töôïng ñeàu hieän. Taùnh cuûa transmigration—Maét thanh tònh cuûa chö Thieân, coù ngöôøi ñôøi thöôøng phuø du nhö laø maây treân trôøi kia. theå thaáy moïi vaät töø nhoû ñeán lôùn, töø gaàn ñeán xa, vaø Naày thieän tri thöùc! Trí nhö maët trôøi, hueä nhö maët thaáy luoân caû nhöõng kieáp luaân hoài cuûa chuùng sanh. traêng, trí hueä thöôøng saùng, do beân ngoaøi chaáp Pure dharma: Dharma-viraja (skt)—Thanh tònh caûnh neân bi maây noåi voïng nieäm che phuû töï taùnh phaùp. khoâng ñöôïc saùng suoát. Neáu gaëp thieän tri thöùc, Pure dharmabody: Phaùp thaân thanh tònh. nghe ñöôïc phaùp chôn chaùnh, töï tröø meâ voïng, trong Pure dharma-body Buddha: Thanh Tònh Phaùp ngoaøi ñeàu saùng suoát, nôi töï taùnh muoân phaùp ñeàu hieän. Ngöôøi thaáy taùnh cuõng laïi nhö theá, aáy goïi laø Thaân Phaät—According to The Dharma Jewel Thanh Tònh Phaùp Thaân Phaät." Platform Sutra, the Sixth Patriarch taught: "Good Knowing Advisor! What is the clear, pure Pure Dharma court of Nirvana: Giaûi Thoaùt Dharma-body Buddha? The worldly person's Thanh Tònh Phaùp Ñieän—The pure dharma-court nature is basically clear and pure, and the ten of nirvana, the sphere of nirvana, the abode of the thousand dharmas are produced from it. The

dharmakaya—Thanh tònh phaùp toøa cuûa Nieát Baøn, caû hoïc xöù—See Ten kinds of pure discipline of nôi truï cuûa Phaùp thaân Phaät. Great Enlightening Beings. Pure dharma-eye: Phaùp Nhaõn Tònh—Thanh Pure discipline of not doing any evil: Thanh

Tònh Phaùp Nhaõn—To see clearly or purely the tònh giôùi chaúng laøm caùc ñieàu aùc—See Ten kinds truth—The pure dharma-eye (one of the five of pure discipline of Great Enlightening Beings. eyes) with which one discerns the four noble Pure discipline of preserving the aspiration truths and the unreality of self or things (Hinayans for enlightenment: Thanh tònh giôùi thuû hoä taâm disciple first discerns the four noble truths, and the Boà Ñeà—See Ten kinds of pure discipline of Great Mahayana disciple discerns the unreality of self Enlightening Beings. and things)—Thaáy ñöôïc chaân ñeá moät caùch roõ Pure discipline of preserving the regulations raøng. Phaùp nhaõn thanh tònh (phaùp nhaõn laø moät of the Buddha: Thanh tònh giôùi giöõ gìn ñieàu cheá trong naêm nhaõn). ÔÛ baäc Thanh Vaên Duyeân Giaùc qui luaät cuûa Ñöùc Phaät—See Ten kinds of pure thaáy ñöôïc Töù Thaùnh Ñeá; coøn caùc baäc Boà Taùt Ñaïi discipline of Great Enlightening Beings. Thöøa, coù trí löïc thaáy ñöôïc ngaõ khoâng vaø lyù khoâng cuûa vaïn höõu. **See Five kinds of eyes or vision. Pure discipline of protecting all sentient Pure dharma of liberation: Giaûi Thoaùt Thanh beings: Thanh tònh giôùi thuû hoä taát caû chuùng Tònh Phaùp—The pure dharma which leads to sanh—See Ten kinds of pure discipline of Great nirvana—Phaùp thanh tònh daãn ñeán Nieát Baøn. Enlightening Beings. Pure direction: Tònh Phöông—Höôùng Tònh Pure discipline of secret protection: Thanh Ñoä—The direction towards the Pure Land of tònh giôùi aån maät hoä trì—See Ten kinds of pure Amitabha—Höôùng veà coõi Tònh Ñoä cuûa Ñöùc Phaät discipline of Great Enlightening Beings. A Di Ñaø. **See Pure Land. Pure discipline of speech, getting rid of Pure discipline: Thanh tònh giôùi—According to faults of speech: Ngöõ thanh tònh giôùi, vì xa lìa the Flower Adornment Sutra, Chapter 38, there caùc loãi nôi lôøi noùi—See Ten kinds of pure are ten kinds of pure discipline of Great discipline of Great Enlightening Beings. Enlightening Beings. Enlightening Beings who Pure divine ruler: Suddhodana (skt & p)—Tònh abide by these can attain the supreme flawless Phaïn Vöông—Vò vua cai trò thanh tònh. **See pure discipline of Buddhas—Theo Kinh Hoa Suddhodana. Nghieâm, Phaåm 38, coù möôøi thanh tònh giôùi cuûa Pure dwelling: Pure abode—Phaïm Thaát—A chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày dwelling where the sangha is practicing Buddhist thôøi ñöôïc thanh tònh giôùi voâ thöôïng khoâng loãi laàm laws. A dwelling where celibate discipline is cuûa chö Nhö Lai—See Ten kinds of pure practised, a monastery, temple—Nôi Taêng ñoaøn discipline of Great Enlightening Beings. truù nguï vaø tu taäp, chuøa hay töï vieän. Pure discipline of the body: Thaân thanh tònh Pure-dwelling heavens: Tònh cö Thieân— giôùi—See Ten kinds of pure compassion of Great According to the Sangiti Sutta in the Long Enlightening Beings (10). Discourses of the Buddha, there are five pure- Pure discipline of detachment all views of dwelling heavens in the fourth dhyana heaven, existence: Thanh tònh giôùi xa lìa taát caû kieán chaáp into which arhats are finally born—Theo Kinh höõu laäu—See Ten kinds of pure discipline of Phuùng Tuïng trong Tröôøng Boä Kinh, coù Nguõ Tònh Great Enlightening Beings. Cö hay nguõ saéc giôùi ñeä töù thieàn thieân, laø choã vaõng Pure discipline of mind: Taâm thanh tònh giôùi— sanh cuûa caùc baäc A-La-Haùn (Baát Hoaøn)—See See Ten kinds of pure

discipline of Great Five pure-dwelling heavens in the fourth dhyana. Enlightening Beings. Pure energy: Thanh tònh tinh taán—According to Pure discipline of not destroying any the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure energy of Great Enlightening subjects of study: Thanh tònh giôùi chaúng phaù taát Beings. Enlightening Beings who abide by these can attain the supreme great energy of Buddhas—

Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi phaùp Pure friendship: Tình baïn giaûn dò nhö nöôùc laõ, tinh taán thanh tònh cuûa chö Ñaïi Boà Taùt. Chö Boà nghóa laø tình baïn beø vôùi nhau chæ vì taám loøng chöù Taùt an truï trong phaùp naày thôøi ñöôïc ñaïi tinh taán khoâng vì thöù gì khaùc (Ñaïm thuûy giao tình). thanh tònh voâ thöôïng cuûa chö Nhö Lai—See Ten Pure garden: Garden of purity—Thanh tònh kinds of pure energy of Great Enlightening vieân—See Monastery. Beings. Pure giving: Thanh tònh thí—See Pure charity. Pure enlightenment: Tònh giaùc. Pure heart: Pure mind—See Pure Mind. Pure enlightenment of Buddha: The path of Pure hearted (a): Taâm ñòa quang minh—Open- purification of the Buddha—Tònh Ñaïo. minded. Pure equanimity: Thanh tònh xaû—According to Pure hearted and upright: Taâm ñòa quang the Flower Adornment Sutra, Chapter 38, there minh chính ñaïi. are ten kinds of pure equanimity of enlightening Pure heaven: Pure devas—Tònh Thieân—The beings. Enlightening beings who abide by these pure or the saints, from Sravakas to Pratyeka-can attain the supremely pure equanimity of buddhas—Coõi cuûa caùc baäc Thaùnh giaû töø Thanh Buddhas—Theo Kinh Hoa Nghieâm—Phaåm 38, coù Vaên ñeán Duyeân Giaùc, ñaõ dieät tröø heát phieàn naõo möôøi thanh tònh xaû cuûa chö Ñaïi Boà Taùt. Chö Boà caáu chöôùng—See Three kinds of heaven (B). Taùt an truï trong phaùp naày thôøi ñöôïc thanh tònh xaû Pure Heaven of Utmost Light: Abhasvara quaûng ñaïi voâ thöôïng cuûa Nhö Lai—See Ten kinds (skt)—Cöïc Quang Tònh Thieân—See Pure Heaven of pure equanimity of enlightening beings. of Utmost Light and Sound. Pure eyes: Tònh Nhaõn. Pure Heaven of Utmost Light and Sound: 1) Dharma-eye: The clear or pure eyes that Abhasvara (skt)—Cöïc Quang Tònh AÂm Thieân— behold, with enlightened vision, things not Pure heaven of utmost light, the highest of the only as they seem but in their reality—Phaùp second dhyana heavens of the form-world; the Nhaõn hay con maét thanh tònh, thaáy ñöôïc söï lyù first to be re-formed after a universal destruction cuûa chö phaùp. and in it Brahma and devas come into existence— 2) Vimalanetra, second son of Subhavyuha in Coõi trôøi cao nhaát trong Saéc Giôùi Nhò Thieàn Thieân; the Lotus Sutra: Phaùp Nhaõn laø teân cuûa ngöôøi coõi ñöôïc taùi thaønh laäp ñaàu tieân ngay khi vuõ truï con trai thöù hai cuûa Dieäu Trang Nghieâm hoaïi dieät, vaø trong ñoù Phaïm Thieân vaø chö Thieân Vöông trong Kinh Phaùp Hoa. khaùc ra ñôøi—See Deva (III). ** See Five kinds of eyes or vision. Pure or impure: Tònh hay baát tònh. Pure faith: Tònh tín—Nieàm tin thanh tònh. Pure and impure conditions, produces all Pure features of all Buddhas each contain a things: Absolute causative or relative condition hundred blessings: Chö Phaät moãi töôùng thanh of all things—Bhutatathata influenced by tònh ñeàu ñuû traêm phöôùc—See Ten kinds of environment—Chaân nhö duyeân khôûi. measureless, inconceivable

ways of fulfillment of Buddhahood of all Buddhas. Pure and impure mind: Nhieãm tònh taâm—See Five conditions of mind produced by objective Pure flesh: Tònh Nhuïc—Pure flesh which may be perception. eaten by a monk without sin—Thòt thanh tònh maø chö Tyø Kheo coù theå duøng ñöôïc. ** See Three Pure joy: Thanh tònh hyû—According to the kinds of clean flesh (pure meat) to a monk and Flower Adornment Sutra, Chapter 38, there are Five kinds of clean flesh. ten kinds of pure joy of Great Enlightening Beings. Enlightening Beings who abide by these Pure flower multitude: Tònh hoa chuùng—Those can attain the supremely great pure joy of who are born into the Pure Land by means of a Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù lotus flower—Nhöõng vò ñöôïc vaõng sanh veà Tònh möôøi thanh tònh hyû cuûa chö Ñaïi Boà Taùt. Chö Boà Ñoä baèng phöông tieän Lieân Hoa. **See Gaining Taùt an truï trong phaùp naày thôøi ñöôïc thanh tònh hyû rebirth to the Pure Land.

quaûng ñaïi voâ thöôïng cuûa Nhö Lai—See Ten kinds taïi du hyù nhaäp xuaát—See Ten kinds of pure joy of of pure joy of Great Enlightening Beings. Great Enlightening Beings. Pure joy of aspiring to enlightenment: Thanh Pure karma: Tònh nghieäp—Pure karma, good tònh hyû phaùt Boà Ñeà taâm—See Ten kinds of pure karma, or deeds that lead to birth in the Pure joy of Great Enlightening Beings. Land. There are three foldway of obtaining a pure Pure joy of being able to tolerate evil-doing karma—Thieän nghieäp thanh tònh. Nhöõng nghieäp sentient beings and vowing to save and thanh tònh nôi thaân khaåu yù (phuø hôïp vôùi giôùi luaät) daãn chuùng sanh ñeán vaõng sanh Tònh Ñoä. Coù ba liberate them: Thanh tònh hyû coù theå thoï nhaãn loaïi tònh nghieäp. **See Three sources of felicity. chuùng sanh taïo aùc maø theä nguyeän cöùu ñoä hoï—See Ten kinds of pure joy of Great Enlightening Pure king: Tònh vöông. Beings. Pure King Buddha: Tònh Vöông Phaät—Tònh Pure joy of cosmic equanimity tirelessly Vöông Toân Phaät (Di Laëc Toân Phaät) Supreme Pure King Buddha (Supreme Maitrya Buddha). honoring and serving all Buddhas they see: Thanh tònh hyû thaáy chö Phaät thôøi cung kính cuùng Pure knowing: Voâ Caáu Thöùc—See Amala. döôøng khoâng nhaøm ñuû, an truï nôi phaùp giôùi bình Pure ksetra: Buddha land—Tònh saùt. **See Pure ñaúng—See Ten kinds of pure joy of Great Land. Enlightening Beings. Pure lake: Thanh Löông Trì—The pure pool, i.e., Pure joy of giving one’s life in search of nirvana—Hoà thanh tònh, duøng ñeå ví vôùi caûnh nieát truth, without regret: Thanh tònh hyû xaû thaân baøn, nôi khoâng coù soùng gioù vaø nhieãm tröôïc phieàn caàu phaùp, chaúng sanh loøng hoái tieác—See Ten naõo. kinds of pure joy of Great Enlightening Beings. Pure Land: Sukhavati—Tònh Ñoä—Tònh Ñoä—Xaû Pure joy of giving up sensual pleasures and Nieäm Thanh Tònh Ñòa. (I) An overview of the Pure Land: Toång quan veà always taking pleasure in truth: Thanh tònh hyû Tònh Ñoä—Pure Land is a paradise without töø boû duïc laïc, thöôøng thích phaùp laïc—See Ten any defilements. For the sake of saving kinds of pure joy of Great Enlightening Beings. sentients beings, through innumerable Pure joy of including sentient beings to give asankhya, all Buddhas cultivated up material pleasures and always take immeasurable good deeds, and established a pleasure in truth: Thanh tònh hyû laøm cho taát caû Pure Land to welcome all beings. Beings in chuùng sanh

boû duïc laïc vaät chaát, thöôøng thích phaùp this paradise strive to cultivate to attain laïc—See Ten kinds of pure joy of Great Buddhahood. According to the Amitabha Enlightening Beings. Sutra, the Buddha told Sariputra, “Why this Pure joy of not rejecting undisciplined Land is called Ultimate Bliss? It is called sentient beings but teaching them and Ultimate Bliss because all beings in this land maturing them: Thanh tònh hyû chaúng gheùt boû endure non of the sufferings but enjoy every chuùng sanh phaù giôùi, maø giaùo hoùa cho hoï ñöôïc bliss. Furthermore, this land is called thaønh töïu—See Ten kinds of pure joy of Great ‘Ultimate Bliss’ because it is surrounded by Enlightening Beings. seven tiers of railings, seven layers of netting, Pure joy of relinquishing all possessions: and seven rows of trees, all made of the four precious jewels. Moreover, the Land of Thanh tònh hyû xaû boû taát caû sôû höõu—See Ten kinds Ultimate Bliss has pools of seven jewels, of pure joy of Great Enlightening Beings. filled with waters of eight meritorious virtues. Pure joy of teaching all sentient beings to The bottom of each of the pools is pure enjoy meditations, liberations and golden sand. On the four sides are stairs made concentrations, and freely enter and emerge of gold, silver, lapis lazuli, and crystal. Above from them: Thanh tònh hyû laøm cho taát caû chuùng the pools there are towers which are adorned sanh öa thích thieàn ñònh, giaûi thoaùt, tam muoäi, töï with gold, silver, lapis lazuli, crystal, mother-

of-pearl, red pearls, and carnelian. In the moãi saùng sôùm, thöôøng laáy vaït aùo ñöïng ñaày pools there are lotus flowers as big as caùc thöù hoa thôm ñeïp laï cuùng döôøng möôøi cartwheels, blue ones shining with blue light, muoân öùc Phaät ôû phöông xa, chæ ñeán giôø aên yellow ones shining with yellow light, red môùi quay trôû laïi, aên xong laø ñi daïo—See ones shining with red light, and white ones Amitabha Sutra. shining with white light, each emitting a (II) Some special characteristics of the Pure subtle, wonderful, and pure fragrance. The Land—Nhöõng ñaëc ñieåm cuûa Tònh Ñoä: Land of Ultimate Bliss is complete with all 1) A unique aspect of the Pure Land is that while these adornments and virtues. In that other schools of Mahayana insist on self- Buddhaland there is always celestial music enlightenment, Pure Land sects teach sole and the ground is made of pure gold. reliance on the Buddha’s power: Moät saéc thaùi Heavenly flowers rain in the six periods of the ñoäc ñaùo cuûa Tònh Ñoä laø trong khi caùc toâng day and night. In the morning the sentient phaùi khaùc cuûa Phaät giaùo Ñaïi Thöøa chuyeân beings of this land fill their robes with chuù veà töï giaùc, thì caùc toâng phaùi Tònh Ñoä laïi y multitudes of wondrous flowers and make chæ theo Phaät löïc. offerings to hundreds of billions of Buddhas in 2) The Buddha of all other exoteric schools is other worlds. At meal time, they return to Sakyamuni, while the Buddha of Pure Land their own land, to eat and circumambulate the sects is Amita or Infinite Light (Amitabha), or teaching assembly—Tònh nghóa laø thanh tònh, Infinite Life (Amitayus): Ñöùc Phaät cuûa caùc tònh ñoä laø coõi nöôùc khoâng coù oâ nhieãm, trieàn toâng phaùi Phaät giaùo khaùc laø Ñöùc Thích Ca phöôïc. Caùc Ñöùc Phaät vì chuùng sanh ñaõ phaùt Maâu Ni trong khi Ñöùc Phaät cuûa caùc toâng phaùi taâm tu haønh, troàng nhieàu caên laønh, kieán laäp Tònh Ñoä laø A Di Ñaø, hay Voâ Löôïng Quang, moät choã nôi, tieáp ñoä chuùng

sanh moïi loaøi lìa hay Voâ Löôïng Thoï. khoûi theá giôùi oâ tröôïc sanh ñeán coõi aáy. Caûnh trí 3) Followers of other Mahayana Buddhist raát laø trang nghieâm thanh tònh, chuùng sanh schools cultivate to seek to become Buddha ñeán coõi naày chuyeân taâm nghe phaùp tu taäp, and abide in Nirvana, while followers of choùng thaønh ñaïo quaû Boà Ñeà/Bodhiphala. Sukhavati sects cultivate to seek rebirth in the Theo Kinh A Di Ñaø, Ñöùc Phaät ñaõ baûo Xaù Lôïi Pure Land, Amitabha's Bliss Land which is Phaát, "Taïi sao goïi laø Cöïc Laïc? Goïi laø Cöïc laid in the Western Quarter: Tín ñoà cuûa caùc Laïc vì chuùng sanh trong coõi nöôùc aáy khoâng coù toâng phaùi Phaät giaùo khaùc tu taäp ñeå ñaït ñöôïc nhöõng khoå, maø chæ höôûng nhöõng vui, bôûi theá giaùc ngoä toái thöôïng laø thaønh Phaät, truï nôi Nieát môùi goïi laø Cöïc Laïc. Laïi nöõa, coõi Cöïc Laïc Baøn, trong khi tín ñoà Tònh Ñoä caàu vaõng sanh ñöôïc bao boïc bôûi baûy voøng löôùi baùu, baûy Tònh Ñoä, töùc laø quoác ñoä cuûa Ñöùc Phaät A Di haøng caây baùu, toaøn baèng töù baûo, coù ao thaát Ñaø nôi coõi Taây Phöông. baûo, chöùa ñaày nöôùc taùm coâng ñöùc. Döôùi ñaùy 4) The Buddha's Pureland is the world where ao toaøn laø caùt vaøng. Treân boán bôø ao laø nhöõng the sentient beings are born through the baäc theàm laøm baèng vaøng, baïc, maõ naõo, löu ly. transformation of lotus flowers. These flowers Beân treân ao laø laàu caùc cuõng toaøn baèng vaøng, grow in a lake formed from combinations of baïc, löu ly, xa cöø, xích chaâu, maõ naõo. Trong seven jewels (gold, silver, lapis, lazuli, ao coù hoa sen lôùn baèng baùnh xe, maøu xanh thì crystal, mother-of-pearl, red pearl, and aùnh saùng xanh, maøu vaøng thì aùnh saùng vaøng, carnelian) or lake of seven jewels: Tònh Ñoä laø maøu ñoû thì aùnh saùng ñoû, maøu traéng thì aùnh theá giôùi maø chuùng sanh ñöôïc sanh baèng hoùa saùng traéng, vi dieäu, nhieäm maàu, thôm saïch. thaân trong hoa sen. Nhöõng hoa sen naày moïc Coõi nöôùc Cöïc Laïc chæ laáy coâng ñöùc maø taïo trong ao thaát baûo. thaønh trang nghieâm nhö theá. Treân coõi Phaät ñoä (III) Every Buddha has His own Pure Land. In aáy thöôøng nghe nhaïc trôøi, maët ñaát laøm baèng Buddhism, there are many other pure lands, vaøng roøng. Ngaøy ñeâm saùu thôøi ñeàu coù möa i.e. the Eastern Pure Land of Aksobhya "maïn ñaø la" hoa. Chuùng sanh nöôùc aáy, vaøo Buddha—Moãi vò Phaät ñeàu coù Tònh Ñoä rieâng

cuûa Ngaøi. Trong Phaät giaùo coù nhieàu tònh ñoä towards attaining Buddhahood. The most khaùc, nhö coõi Ñoâng Ñoä cuûa Ñöùc A Suùc Beä well-known Pure Land is Amitabha's Western Phaät. Paradise of Bliss where Amitabha Buddha is (A) Western Pure Land of Amitabha Buddha— the guide and welcomer—Trong Phaät giaùo, Coõi Taây Phöông Tònh Ñoä cuûa Ñöùc Phaät A Di Tònh Ñoä laø moät thieân ñöôøng nôi maø chuùng Ñaø: sanh coù theå ñöôïc sanh veà qua nhöùt taâm 1) Pure Land, Paradise of the West, presided nguyeän, vôùi tín haønh song tu. Tònh Ñoä laø nôi over by Amitabha: Coõi Taây Phöông Tònh Ñoä khoâng coù khoå ñau chöôùng ngaïi. Vì theá chuùng chuû trì bôûi Ñöùc Phaät A Di Ñaø—The sanh sanh veà Tònh Ñoä coù theå tu taäp ñeán quaû vò environment and conditions of the Western Phaät maø khoâng bò moät chöôùng ngaïi naøo. Tònh Pure Land are most exalted. That realm ñoä maø chuùng ta thöôøng nghe tôùi laø Taây provides sentient beings with many more Phöông Cöïc Laïc, nôi coù Tieáp Daãn Ñaïo Sö A advantageous circumstances than

other Pure Di Ñaø Phaät. Lands, which ordinary beings in the Triple 3) One of the schools of Buddhism in China, World cannot fully understand—Caûnh duyeân Japan and Vietnam, which emphasizes ôû Taây Phöông Cöïc Laïc raát thuø thaéng, coù devotion to Amitabha Buddha and which nhieàu söï kieän thuaän lôïi cho chuùng sanh nôi believes that through the chanting of his name coõi naày hôn caùc Tònh Ñoä khaùc, maø taâm löôïng and by purifying and finally ridding oneself of cuûa phaøm phu trong tam giôùi khoâng theå thaáu desire, one can be reborn in the Pure Land. hieåu ñöôïc. The central doctrine of the Pure Land sects is a) The environment of the Western Pure Land is that all who evoke the name of Amitabha with exalted, and can awaken the yearning and sincerity and faith in the saving grace of his serve as a focus for sentient beings: Caûnh nôi vow will be reborn in his Pure Land of peace Taây Phöông Cöïc Laïc raát ö thuø thaéng neân coù and bliss. The most important meditational theå khích phaùt loøng mong meán vaø quy höôùng practice in the Pure Land sects, therefore, is cuûa loaøi höõu tình. the constant voicing of the words “Namo b) The conditions of the Western Pure Land are Amitabha Buddha.” Or “I surrender myself to unfathomable and wonderful and can help Amitabha Buddha.”—Moät trong nhöõng tröôøng those who are reborn to progress easily and phaùi Phaät giaùo lôùn cuûa Taøu, Nhaät, Vieät Nam, swiftly along the path of enlightenment. For nhaán maïnh ñeán vieäc tu trì thanh tònh nhôø trì these reasons, although there are many nieäm hoàng danh Phaät A Di Ñaø, vaø cuoái cuøng common residence Pure Lands in the ten coù theå vaõng sanh veà Tònh Ñoä. Giaùo thuyeát directions, only the Western Pure Land trung taâm cuûa caùc tröôøng phaùi Tònh Ñoä laø possesses all auspicious conditions in full. nieäm hoàng danh Phaät A Di Ñaø vôùi taát caû loøng This is why sutras and commentaries point tín thaønh seõ ñöôïc vaõng sanh veà Tònh Ñoä Cöïc toward rebirth in the Western Pure Land: Laïc. Söï thöïc taäp thieàn trong Tònh Ñoä quan Duyeân nôi Taây Phöông Cöïc Laïc thaät maàu troïng nhaát vaãn laø nieäm “Nam Moâ A Di Ñaø nhieäm, neân coù theå giuùp ngöôøi vaõng sanh deã Phaät” coù nghóa laø “Con xin quy maïng Ñöùc tieán mau treân ñöôøng tu chöùng. Vì theá coõi ñoàng Phaät A Di Ñaø”. cö Tònh Ñoä möôøi phöông tuy nhieàu, song 4) The Pure Land tradition is rooted in the rieâng coõi Cöïc Laïc coù ñaày ñuû thaéng duyeân, “Sukhavati-vyuha-Sutra,” as well as several neân caùc kinh luaän ñeå chæ quy veà ñoù. other sutras describing how to be reborn in 2) In Buddhism, the Pure Land is a paradise Amitabha’s Pure Land, Sukhavati, or Blissful where beings can be reborn into through Pure Land or Western Paradise. The single-minded vow, diligent practice and Amitabha practice existed in India, although it strong faith. The Pure Lan is free of sufferings wasn’t as prominent there as in East Asia. In and hindrances. Therefore, beings born in the the second century A.D., the Sukhavati- Pure Land can cultivate without obstructions vyuha-Sutra was translated into Chinese, and

in the early sixth century it became very Sukhavati desirable. In addition, Sukhavati is popular. This practice fit in very well with unusual among the many pure lands because cultures of some of East Asian countries, i.e. it’s easier to go there: ordinary beings who China, Korea, Japan, Viet Nam, especially in have neither perception of

emptiness nor full- China and Vietnam, where Taoist practice fledged altruistic intention(bodhicitta) can be revolved around attaining longevity, and since reborn there. Sukhavati Pure Land came into Amitabha Buddha is the same as Amitayus, existence as a result of the practice of a Buddha of Infinite Life, people became Bodhisattva monk, Dharmakara, who many interested in the Pure Land practice. eons ago had the wish to create a place where Similarly, the Taoist concern with longevity other beings could easily practice Dharma. He was transferred to seeking rebirth in made a series of vows in which he promised Amitabha's Pure Land. The practice of to establish this pure land when he became a reciting "dharani" (efficacious syllables) was Buddha and described the means by which already popular in northern China, making it others could be reborn there. Dharmakara easy for people to switch to chanting then learned the Dharma from a previous Amitabha's name. The conditions enabled Buddha, generated the altruistic intention, and people to easily adopt the Pure Land completed the practices of calm abiding and practice. In addition, time were hard in China, special insight. In this way, he became the and people welcomed a technique which is Buddha Amitabha, and by the power of his simple and direct. Pure Land wasn't presented positive potential and wisdom, Sukhavati as an elitist practice, but one that everyone, came into being. How can people be reborn the illiterate as well as the scholarly, could in Sukhavati? Some people believe that participate in. The long-term goal of this having strong faith in Amitabha and reciting practice is to attain enlightenment for the his name are sufficient. Then, by Amitabha's benefit of all beings. The immediate goal is to power, they'll be led to the pure land when be reborn in Sukhavati, the Blissful Pure they die. This is a rather simplistic view and Land, in the next life. This Pure Land is not raises the question, "Buddha said no one can included in the six realms of cyclic existence save us but ourselves. We must practice because once beings are born there, they'll Dharma and transform our own minds. Isn't it definitely attain enlightenment and will never contradictory to say one needs only to have be reborn in cyclic existence again. Of course, faith and Amitabha will do the rest?" Yes, this once people become Buddhas in Sukhavati, is contradictory. While Amitabha can inspire they will manifest in our world to lead others and guide people, they must practice. The to enlightenment. Why is rebirth in Pure Land Sukhavati Sutras set out this practice: ethical desirable? In the human world, sincere conduct, purification of destructive actions, practitioners often face many obstacles; they generation of the altruistic intention, have to work long hours and thus have less concentration on meditation on the qualities time for concentrated practice; there is crime of the Buddha and the Pure Land. Then, with and ceaseless anger in society; people have to a heart-felt aspiration, one dedicates the worry about money to support their families; positive potential from one's practice to be distractions from the media lure their reborn in Sukhavati in order to attain attention away from practice. In the Pure enlightenment for the benefit of all others. Land such as Sukhavati, these above Thus, here faith is an adjunct to meditation. It mentioned hindrances don't exist. Everyone arises not through blind belief or desperation, practices Dharma, and all the

conditions, but through knowing the qualities of the physical, social, economic, etc, are conducive Buddhas, Dharma and Sangha. The practice to realizing the path. Because attaining of reciting Amitabha's name can be used to enlightenment is easy there, rebirth in develop the above mentioned qualities. For

example, by reciting "Namo Amitabha quan taâm veà tröôøng thoï cuûa Laõo giaùo ñaõ ñöôïc Buddha" while thinking of Amitabha's chuyeån hoùa thaønh yù muoán taùi sanh veà coõi altruistic intention, one admires the bodhicitta Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø. Phaùp moân and will develop it in one's life. By focusing ñoïc thaàn chuù (ñaø la ni) ñaõ raát phoå bieán ôû mieàn on the sound of Amitabha's name, one Baéc Trung Hoa, khieán cho daân chuùng caûm eliminates distractions and develops thaáy deã daøng chuyeån qua vieäc nieäm hoàng concentration. One can gain calm abiding by danh Ñöùc Phaät A Di Ñaø. Hôn nöõa, thôøi gian using a visualized image of Amitabha and the raûnh roãi khoâng nhieàu neân ngöôøi ta hoan Pure Land as one's meditation object. Special ngheânh phaùp moân Tònh Ñoä vì noù dôn giaûn vaø insight on selflessness is developed by tröïc tieáp. Tònh Ñoä khoâng phaûi laø moät toâng meditating on the emptiness of inherent phaùi mang tính thöôïng löu maø laø phaùp moân existence of Amitabha and oneself. Thus we cuûa moïi ngöôøi, töø ngöôøi muø chöõ ñeán moät hoïc see the Pure Land practice is very profound giaû uyeân baùc ñeàu coù theå tham gia tu taäp. Muïc and very rich and goes beyond merely ñích laâu daøi cuûa phaùp moân Tònh Ñoä laø ñaït ñeán reciting Amitabha's name. During daily life giaùc ngoä hoaøn toaøn ñeå laøm lôïi laïc chuùng sanh, activities one continues the recitation to nhöng muïc tieâu tröôùc maét laø kieáp sau ñöôïc remind oneself of the qualities of the Three vaõng sanh vaøo coõi Cöïc Laïc. Theá giôùi Cöïc Laïc Jewels. While walking or driving, one can laø theá giôùi thanh tònh khoâng naèm trong saùu coõi develop mindfulness on the sound of luaân hoài bôûi vì moät khi ñaõ sanh vaøo coõi nöôùc Amitabha's name. Remembering that ethical naøy, chaéc chaén seõ ñaït thaønh chaùnh quaû chöù conduct is a principal cause for rebirth in a khoâng coøn bò taùi sanh vaøo coõi Ta Baø laàn naøo pure land, one becomes mindful of what one nöõa. Dó nhieân, moät khi ñaõ thaønh Phaät nôi coõi thinks, says and does. Some of the confusion trang nghieâm Tònh Ñoä, vò aáy seõ vì loøng töø bi about whether recitation of Amitabha's name maãn chuùng maø thò hieän vaøo caûnh giôùi Ta Baø is sufficient practice arose because the ñeå daãn daét nhöõng chuùng sanh khaùc ñi ñeán Chinese term "nien Fo" has several meanings. giaùc ngoä. Taïi sao ngöôøi ta laïi mong muoán taùi "Nien" can mean: i) concentration or sanh vaøo caûnh giôùi Tònh Ñoä? Trong theá giôùi meditation, ii) a moment of time, iii) vocal cuûa loaøi ngöôøi, haønh giaû thaät taâm tu haønh recitation. In India, Amitabha practice thöôøng phaûi chòu nhieàu chöôùng ngaïi; hoï centered upon meditation. In China and thöôøng phaûi laøm vieäc nhieàu giôø vaø vì vaäy coù Vietnam, it emphasized recitation of his raát ít thôøi giôø taäp trung tu taäp; trong xaõ hoäi aáy name. The same Chinese term could be laïi coù nhieàu toäi phaïm vaø thaùi ñoä hôøn giaän applied to both of the above mentioned khoâng ngôùt; con ngöôøi luoân lo laéng kieám tieàn emphases—Tònh Ñoä toâng coù nguoàn goác töø ñeå nuoâi naáng gia ñình, vaø coøn nhieàu nhöõng kinh

“Quaùn Voâ Löôïng Thoï” vaø caùc kinh khaùc hình thöùc loâi keùo khaùc khieán cho haønh giaû dieãn taû laøm caùch naøo ñeå ñöôïc taùi sanh vaøo khoâng taäp trung ñöôïc vaøo tu taäp. Trong caûnh Coõi Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø. Phaùp giôùi Tònh Ñoä laïi khoâng coù nhöõng chöôùng ngaïi moân nieäm Phaät A Di Ñaø ñaõ xuaát hieän ôû AÁn vöøa keå treân. Moïi ngöôøi ñeàu tu taäp theo chaùnh Ñoä, nhöng laïi thöïc haønh raát toát ñeïp trong phaùp, vaø taát caû nhöõng ñieàu kieän töø vaät chaát, truyeàn thoáng vaên hoùa cuûa caùc xöù vuøng Ñoâng xaõ hoäi, ñeán kinh teá, vaân vaân ñeàu höôùng AÙ. Kinh Voâ Löôïng Thoï ñöôïc dòch sang Hoa thöôïng vaø giuùp ngöôøi ta deã daøng tieán tu treân ngöõ vaøo theá kyû thöù 2, vaø ñeán ñaàu theá kyû thöù 6 ñöôøng ñaïo. Vì vieäc chöùng ñaïo deã daøng neân thì noù ñöôïc phoå bieán raát roäng raõi. Phaùp moân ngöôøi ta öôùc nguyeän vaõng sanh veà coõi Cöïc Tònh Ñoä raát kheá hôïp vôùi vaên hoùa caùc xöù vuøng Laïc. Hôn nöõa, coõi Cöïc Laïc thuø thaéng hôn Ñoâng AÙ nhö Trung Hoa, Ñaïi Haøn, Nhaät Baûn nhieàu coõi Tònh Ñoä khaùc vì con ñöôøng ñeán ñoù vaø Vieät Nam, nôi ñaõ coù khaùi nieäm veà vieäc tu deã daøng: phaøm phu duø khoâng coù nhaän thöùc veà taäp tröôøng thoï cuûa Laõo giaùo, vaø vì Ñöùc Phaät ‘khoâng taùnh’ hay khoâng coù ‘yù nguyeän’ vò tha A Di Ñaø cuõng laø Ñöùc Voâ Löôïng Thoï, neân moái (Boà Ñeà Taâm) vaãn coù theå vaõng sanh veà coõi

naøy ñöôïc.Coõi Tònh Ñoä ñöôïc thieát laäp do coâng nieäm hoàng danh Ñöùc Phaät A Di Ñaø ñeå phaùt phu tu taäp cuûa moät vò Tyø Kheo teân laø Phaùp trieån nhöõng phaåm chaát thuø thaéng treân. Thí duï Taïng, caùch nay nhieàu kieáp coù lôøi nguyeän kieán nhö nhôø vaøo caâu nieäm “Nam Moâ A Di Ñaø taïo moät caûnh giôùi trong ñoù moïi chuùng sanh Phaät” song song vôùi vieäc töôûng nhôù ñeán taâm ñeàu coù theå deã daøng tu taäp chaùnh phaùp. Khi nguyeän thí xaû cuûa Ñöùc Phaät A Di Ñaø khieán chöa thaønh Phaät, Phaùp Taïng ñaõ phaùt nhieàu lôøi cho chuùng ta caøng taùn thaùn vaø caøng noã löïc theä nguyeän höùa thieát laäp moät caûnh giôùi maø phaùt trieån Boà Ñeà Taâm trong ñôøi soáng cuûa trong Kinh Voâ Löôïng Thoï Ñöùc Phaät ñaõ dieãn chuùng ta hôn. Nhôø vaøo vieäc taäp trung vaøo taû nhöõng phöông caùch ñeå nhöõng ngöôøi khaùc tieáng nieäm hoàng danh Ñöùc Phaät A Di Ñaø, coù theå sinh vaøo caûnh giôùi aáy. Khi ngaøi Phaùp haønh giaû coù theå ñoaïn tröø nhöõng taïp nieäm vaø Taïng thoï phaùp vôùi nhieàu vò Phaät trong ñôøi quaù phaùt trieån khaû naêng taäp trung. Haønh giaû coù khöù, ñaõ phaùt lôøi nguyeän thí xaû vaø tu taäp vieân theå ñaït ñöôïc tònh truù baèng caùch quaùn töôûng maõn nhöõng phaùp moân thieàn ñònh tònh truï vaø hình töôïng cuûa Ñöùc Phaät A Di Ñaø vaø coõi nöôùc minh saùt. Nhôø vaäy maø Boà Taùt Phaùp Taïng Cöïc Laïc cuûa Ngaøi. Bieät quaùn veà voâ ngaõ ñöôïc thaønh Phaät hieäu laø A Di Ñaø, roài nhôø vaøo oai phaùt trieån qua thieàn ñònh veà taùnh khoâng töï löïc cuûa thieän nghieäp vaø trí tueä maø Ngaøi taïo hieän höõu cuûa coõi nöôùc Cöïc Laïc vaø ngay cuûa neân ñöôïc caûnh giôùi Cöïc Laïc. Laøm sao ñeå baûn thaân mình. Nhö vaäy chuùng ta thaáy ñöôïc ñöôïc sanh vaøo caûnh giôùi Cöïc Laïc? Chæ caàn coù raèng vieäc tu taäp phaùp moân Tònh Ñoä raát thaâm nieàm tin maõnh lieät nôi Ñöùc Phaät A Di Ñaø vaø saâu phong phuù chöù khoâng ñôn thuaàn chæ laø trì nieäm hoàng danh cuûa Ngaøi laø

ñuû.Khi laâm vieäc nieäm danh hieäu cuûa Ñöùc Phaät A Di Ñaø. maïng chung thôøi (cheát) nhôø oai ñöùc cuûa Ñöùc Trong nhöõng sinh hoaït haèng ngaøy chuùng ta Phaät A Di Ñaø, haønh giaû seõ ñöôïc tieáp daãn vaõng luoân nieäm Phaät ñeå töï nhaéc nhôû mình veà caùc sanh vaøo caûnh giôùi thanh tònh ñoù. Ñaây laø moät phaåm haïnh thuø thaéng cuûa ngoâi Tam Baûo. quan nieäm khaù ñôn giaûn vaø laøm cho nhieàu Trong khi ñi boä hay laùi xe, chuùng ta vaãn coù ngöôøi phaûi ñaët caâu hoûi: “Ñöùc Phaät ñaõ töøng noùi theå tu taäp chaùnh nieäm vôùi aâm thanh cuûa tieáng raèng khoâng ai coù theå cöùu ñoä chuùng ta ngoaøi nieäm Phaät. Neân nhôù raèng giôùi haïnh laø nguyeân baûn thaân chuùng ta. Chuùng ta phaûi tu taäp theo do chính yeáu ñeå ñöôïc vaõng sanh veà caûnh giôùi Chaùnh phaùp vaø chuyeån hoùa taâm thöùc cuûa baûn thanh tònh, chuùng ta trôû neân tænh giaùc hôn vôùi thaân. Nhö vaäy coù maâu thuaãn hay khoâng khi nhöõng vieäc maø chuùng ta ñang laøm, nhöõng lôøi noùi raèng chæ caàn coù nieàm tin laø ñuû, nhöõng vieäc maø chuùng ta ñang noùi, vaø nhöõng ñieàu maø coøn laïi Ñöùc Phaät A Di Ñaø seõ lo lieäu taát caû?” chuùng ta ñang nghó. Coù vaøi thaéc maéc veà vieäc Vaâng, ñaây laø moät maâu thuaãn. Trong khi Ñöùc nieäm hoàng danh Ñöùc Phaät A Di Ñaø, coù phaûi Phaät A Di Ñaø coù theå khuyeán taán vaø höôùng chæ caàn nieäm nhö vaäy ñaõ laø ñaày ñuû. Trong Töø daãn chuùng ta, baûn thaân chuùng ta phaûi tu taäp. ngöõ Haùn vaên, chöõ “nieäm Phaät” coù moät soá Kinh Voâ Löôïng Thoï laäp neân phaùp tu goàm: nghóa khaùc nhau. Nieäm coù 3 nghóa chaùnh: giôùi haïnh, thanh tònh aùc haïnh, phaùt taâm thí xaû, i)nieäm laø taäp trung taâm thöùc hay thieàn ñònh, vaø cuoái cuøng laø thieàn chæ vaø thieàn quaùn veà ii)nieäm laø moät thôøi ñieåm, iii) nieäm laø tuïng nhöõng phaåm tính cuûa Ñöùc Phaät vaø caûnh giôùi thaønh tieáng. Vì vaäy taïi AÁn Ñoä, tu taäp nieäm Tònh Ñoä. Nhö vaäy, vôùi taâm phaán chaán, haønh hoàng danh Ñöùc Phaät A Di Ñaø chuû yeáu trong giaû hoài höôùng nhöõng coâng ñöùc tu haønh mong vieäc thieàn taäp. Taïi Trung Hoa vaø Vieät Nam ñöôïc vaõng sanh veà coõi Cöïc Laïc, vaø muïc ñích laïi nhaán maïnh vaøo vieäc nieäm danh hieäu cuûa cuoái cuøng laø ñaït thaønh Phaät quaû vì lôïi ích cuûa Ngaøi. Moät töø “nieäm” coù caû hai söï nhaán maïnh chuùng sanh. Nhö vaäy ôû ñaây nieàm tin laø söùc vöøa keå treân. maïnh hoã trôï cho vieäc thieàn ñònh. Nieàm tin naøy 5) When masters stress the importance of relying khoâng phaùt sinh töø traïng thaùi muø quaùng hay on Amitabha, one shouldn’t think Amitabha is taâm traïng tuyeät voïng, maø do nhaän thöùc ñöôïc an all-powerful god who can do everything nhöõng phaåm chaát thuø thaéng cuûa chö Phaät, cuûa (understood under a point of view of an giaùo phaùp vaø cuûa Taêng giaø. Tu taäp phaùp moân externalist). According to Buddhism, a

Buddha is omniscient, but not omnipotent. It is nghieäp löïc maø chuùng sanh ñaõ laøm laø baèng impossible for anyone to omnipotent. The nhau. Neáu haønh giaû khoâng taïo ra nhöõng power of a Buddha and the power of sentient phöôùc nghieäp laøm nhaân ñeå vaõng sanh veà caûnh beings’ karma are equal. If one hasn’t created giôùi Cöïc Laïc thì Ñöùc Phaät A Di Ñaø khoâng theå the cause to be reborn in Sukhavati by doing duøng thaàn löïc ñöa chuùng ta ñeán ñoù ñöôïc. Coù positive

actions, Amitabha can't magically nhieàu caùch thöùc kính ngöôõng Ñöùc Phaät A Di make one go there. There are various ways to Ñaø tuøy theo trình ñoä nhaän thöùc vaø haønh trì. regard Amitabha, according to the level of Ñöùc Phaät A Di Ñaø beân ngoaøi vôùi thaân töôùng one's understanding and practice. The trang nghieâm ñang ngöï ôû coõi nöôùc Tònh Ñoä. external adorned Buddha Amitabha resides in Tuy nhieân, Ñöùc Phaät A Di Ñaø beân trong the Pure Land. However, the internal Buddha chuùng ta chính laø taâm giaùc ngoä cuûa moãi ngöôøi Amitabha is the enlightened mind that our chuùng ta, taâm hieän taïi cuûa chuùng ta coù theå present mind can transform into by practicing ñöôïc chuyeån hoùa thaønh taâm giaùc ngoä baèng the Dharma. Neither the external nor the caùch tu taäp Phaät phaùp. Caû hai vò Phaät A Di Ñaø internal Amitabha is a concrete, findable hieän thaân vaø töï noäi ñeàu khoâng coù ñònh tính coá personality. In fact, the more one understands höõu vaø moãi ngöôøi ñeàu coù theå tìm thaáy theo selflessness, the more one has a proper möùc ñoä rieâng cuûa töøng ngöôøi. Kyø thaät, haønh understanding of who Amitabha is. As with all giaû naøo caøng hieåu roõ veà taùnh voâ ngaõ thì haønh Buddhist practices, the pure land practice can giaû aáy caøng nhaän thöùc chính xaùc hôn veà Ñöùc be done on several levels, depending upon Phaät A Di Ñaø. Cuõng nhö taát caû nhöõng phaùp the understanding of the practitioner. moân khaùc cuûa Phaät giaùo, phaùp moân Tònh Ñoä Recitation and generating devotion to cuõng coù theå tu taäp theo nhieàu phöông caùch Amitabha is beneficial for people who lack khaùc nhau tuøy theo trình ñoä hieåu bieát cuûa education or who don't have the time or haønh giaû. Nieäm Phaät vaø tu taäp taâm kính interest to learn Buddhist philosophy. For ngöôõng ñoái vôùi Ñöùc Phaät A Di Ñaø laø phöông them, it provides direction in their lives and caùch raát lôïi laïc cho nhöõng ai khieám khuyeát veà refuge during stressful times. By reciting giaùo duïc hay nhöõng ngöôøi khoâng coù thôøi giôø Amitabha's name and thinking of him, they hoaëc khoâng thích hoïc trieát lyù Phaät giaùo. Ñoái create positive potential. People with a more vôùi nhöõng vò naøy thì nieäm Phaät laø ñieåm töïa comprehensive understanding of the Buddhist cho hoï veà truù aån trong nhöõng luùc caêng thaúng. path to enlightenment, apply this to the Pure Nhôø vaøo vieäc nieäm hoàng danh Ñöùc Phaät A Di Land practice, and thus attain profound Ñaø vaø töôûng nhôù Ngaøi, ngöôøi ta taïo ra nhieàu realizations. The Pure Land tradition is well- thieän nghieäp. Nhöõng ngöôøi coù hieåu bieát toaøn suited for people who find devotion inspires dieän hôn veà con ñöôøng ñöa ñeán giaùc ngoä cuûa them to abandon disturbing attitudes and Phaät giaùo thì söû duïng taàm hieåu bieát naøy trong develop their good qualities. Invigorated by phaùp moân Tònh Ñoä vaø do ñoù coù theå ñaït ñöôïc their confidence in Amitabha, they'll practice nhöõng chöùng ñaéc thaâm saâu. Tònh Ñoä toâng raát the Dharma and gain the realizations of phuø hôïp vôùi nhöõng ngöôøi thaáy raèng söï heát Amitabha in their own mindstreams—Khi vò loøng kính ngöôõng ñaõ giuùp mình ñoaïn tröø ñöôïc thaày nhaán maïnh ñeán taàm quan troïng cuûa vieäc nhöõng taâm thaùi nhieãu loaïn vaø phaùt trieån kính tin nôi Ñöùc Phaät A Di Ñaø, haønh giaû nhöõng phaåm chaát toát ñeïp. Taêng theâm noäi löïc khoâng neân nghó raèng Ñöùc Phaät A Di Ñaø laø do quaù trình kính ngöôõng vaø

tu nieäm hoàng moät thöôïng ñeá toaøn naêng (hieåu theo nghóa cuûa danh Ñöùc Phaät A Di Ñaø, haønh giaû seõ deã daøng ngoaïi ñaïo) coù theå laøm ñöôïc taát caû moïi thöù. tu taäp Chaùnh Phaùp vaø ñaït ñöôïc chöùng ngoä veà Theo Phaät giaùo, Ñöùc Phaät laø moät baäc toaøn tri, Ñöùc Phaät A Di Ñaø trong chính doøng chaûy taâm nhöng khoâng phaûi toaøn naêng. Vaø treân ñôøi naøy thöùc cuûa mình. cuõng khoâng ai coù theå laø moät baäc toaøn naêng caû. (B) Other Buddhas have their Pure Lands: Nhöõng Naêng löïc cuûa moät vò Phaät vaø söùc maïnh cuûa Ñöùc Phaät khaùc ñeàu coù tònh ñoä cuûa caùc ngaøi—

There are several other pure lands such as the Vaïn kieáp döõ Thieân sanh, moät caù nhôn y hoå pure land of patience, zeal, wisdom, etc.— (Khoâng Thieàn khoâng Tònh Ñoä, giöôøng saét coät Caùc loaïi tònh ñoä khaùc nhö Nhaãn Tònh Ñoä, ñoàng löûa. Muoân kieáp laïi ngaøn ñôøi, chaúng coù Tinh Taán Tònh Ñoä, Trí Hueä Tònh Ñoä, vaân vaân. nôi nöông töïa). (C) Four kinds of Pure Land: Boán Coõi Tònh Ñoä— (V) Pure Land for Bodhisattvas in the Vimalakirti See Four realms in the Pure Land. Sutra: Tònh Ñoä cho chö Boà Taùt trong Kinh (IV) Pure Land and Zen—Tònh Ñoä vaø Thieàn: Duy Ma Caät—According to the Vimalakirti During the time of Den Suu, many Buddhists Sutra, the Buddha reminded Ratna-rasi were skeptical and unclear about the Bodhisattva about Bodhisattvas' Pure Lands differences between Zen and Pureland, not as follows—Theo Kinh Duy Ma Caät, Ñöùc knowing which tradition to practice to obtain Phaät nhaéc Boà Taùt Baûo Tích veà caùc Tònh Ñoä guaranteed results; therefore, Den-Suu wrote cuûa chö Boà Taùt nhö sau: a poem entitled "Four Clarifications" to make 1) The straightforward mind is the Bodhisattva's comparisons—Trong thôøi Ñaïi Sö Dieân Thoï, pure land, for when he realizes Buddhahood, ngöôøi ñôøi coøn ñang bò phaân vaân, ngôø vöïc giöõa beings who do not flatter will be reborn in his Thieàn toâng vaø Tònh Ñoä, chöa bieát phaûi tu moân land: Tröïc taâm laø Tònh Ñoä cuûa Boà Taùt; khi Boà naøo ñeå ñöôïc keát quaû chaéc chaén, neân ngaøi Taùt thaønh Phaät, chuùng sanh khoâng dua vaïy seõ Dieân Thoï ñaõ laøm baøi keä TÖÙ LIEÄU GIAÛN ñeå ñöôïc sanh sang nöôùc ñoù. so saùnh vôùi Thieàn Toâng. 2) The profound mind is the Bodhisattva's pure 1) Having Zen but not having Pureland, nine out land, for when he realizes Buddhahood living of ten cultivators will be lost. When life beings who have accumulated all merits will images flash before death, in a split second, be reborn there: Thaâm taâm laø Tònh Ñoä cuûa Boà must follow that karma: Höõu Thieàn Voâ Tònh Taùt khi Boà Taùt thaønh Phaät, chuùng sanh ñaày ñuû Ñoä, thaäp nhaân cöûu thaùc loä. AÁm caûnh nhöôïc coâng ñöùc sanh sang nöôùc ñoù. hieän tieàn, mieát nhó tuøy tha khöù (Coù Thieàn 3) The Mahayana (Bodhi) mind is the khoâng Tònh Ñoä, möôøi ngöôøi chín laïc ñöôøng. Bodhisattva's pure land, for when he attains AÁm caûnh khi hieän ra, chôùp maét ñi theo noù). Buddhahood all living beings seeking 2) Without Zen but having Pureland, thousand Mahayana will be reborn there: Boà Ñeà taâm laø cultivators, thousand find liberation. Gain Tònh Ñoä cuûa Boà Taùt khi Boà Taùt thaønh Phaät, rebirth, witness Amitabha Buddha, what chuùng sanh coù taâm Ñaïi Thöøa sanh sang nöôùc worry is there for not becoming awakened!: ñoù. Voâ Thieàn Höõu Tònh Ñoä, vaïn tu vaïn nhôn

khöù. 4) Charity (dana) is the Bodhisattva's pure land, Ñaûn ñaéc kieán Di Ñaø, haø saàu baát khai ngoä for when he attains Buddhahood living beings (Khoâng Thieàn coù Tònh Ñoä, muoân tu muoân who can give away (to charity) will be reborn thoaùt khoå. Vaõng sanh thaáy Di Ñaø, lo gì khoâng there: Boá Thí laø Tònh Ñoä cuûa Boà Taùt khi Boà khai ngoä). Taùt thaønh Phaät, chuùng sanh hay thí xaû taát caû 3) Having Zen and having Pureland, is similar to moïi vaät sanh sang nöôùc ñoù. giving horns to a tiger. Present life one will be 5) Discipline (sila) is the Bodhisattva's pure the master of men; in the future one will land, for when he realizes Buddhahood living become Buddha and Patriarch: Höõu Thieàn beings who have kept the ten prohibitions will Höõu Tònh Ñoä, do nhö ñaùi giaùc hoã. Hieän theá vi be reborn there: Trì Giôùi laø Tònh Ñoä cuûa Boà nhaân sö, lai sanh taùc Phaät Toå (Coù Thieàn coù Taùt; khi Boà Taùt thaønh Phaät, chuùng sanh tu Tònh Ñoä, nhö theâm söøng maõnh hoå. Hieän ñôøi möôøi ñieàu laønh, haïnh nguyeän ñaày ñuû sanh laøm thaày ngöôøi, veà sau thaønh Phaät Toå). sang nöôùc ñoù. 4) Without Zen and without Pureland, iron beds 6) Patience (ksanti) is the Bodhisattva's pure and copper poles await. In tens and thousands land, for when he attains Buddhahood living of lifetimes, having nothing to lean on: Voâ beings endowed with the thirty-two excellent Thieàn Voâ Tònh Ñoä, thieát saøng tinh ñoàng truï. physical marks will be reborn there: Nhaãn

Nhuïc laø Tònh Ñoä cuûa Boà Taùt; khi Boà Taùt 13) The thirty-seven contributory states to thaønh Phaät, chuùng sanh ñuû 32 töôùng toát trang enlightenment (bodhipaksika-dharma) are the nghieâm sanh sang nöôùc ñoù. Bodhisattva's pure land, for when he attains 7) Devotion (virya) is the Bodhisattva's pure Buddhahood living beings who have land, for when he attains Buddhahood living successfully practiced the four states of beings who are diligent in their performance mindfulness (smrtyu-pasthana), the four of meritorious deeds will be reborn there: proper lines of exertion (samyakpra-hana), Tinh Taán laø Tònh Ñoä cuûa Boà Taùt; khi Boà Taùt the four steps towards supramundane powers thaønh Phaät, chuùng sanh sieâng naêng tu moïi (rddhipada), the five spiritual faculties (panca coâng ñöùc sanh sang nöôùc ñoù. indriyani), the five transcendental powers 8) Serenity (dhyana) is the Bodhisattva's pure (panca balani), the seven degrees of land, for when he attains Buddhahood living enlightenment (sapta bodhyanga) and the beings whose minds are disciplined and eightfold noble path (asta-marga) will be unstirred will be reborn there: Thieàn Ñònh laø reborn in his land: Ba Möôi Baûy Phaåm Trôï Tònh Ñoä cuûa Boà Taùt; khi Boà Taùt thaønh Phaät, Ñaïo laø Tònh Ñoä cuûa Boà Taùt; khi Boà Taùt thaønh chuùng sanh bieát thu nhieáp taâm chaúng loaïn Phaät, chuùng sanh ñaày ñuû nieäm xöù, chaùnh caàn, sanh sang nöôùc ñoù. thaàn tuùc, nguõ caên, nguõ löïc, thaát giaùc chi, baùt 9) Wisdom (prajna) is the Bodhisattva's pure chaùnh ñaïo, sanh sang nöôùc ñoù. land, for when he attains Buddhahood living 14) Dedication (of one's merits to the salvation of beings who have realized samadhi will be others) is the Bodhisattva's pure land, for reborn there: Trí Tueä laø Tònh Ñoä cuûa Boà Taùt; when he attains Buddhahood his land will be khi Boà Taùt thaønh Phaät, chuùng sanh ñöôïc adorned

with all kinds of meritorious virtues: chaùnh ñònh sanh sang nöôùc ñoù. Hoài Höôùng Taâm laø Tònh Ñoä cuûa Boà Taùt; khi 10) The four boundless minds (catvari Boà Taùt thaønh Phaät, ñöôïc coõi nöôùc ñaày ñuû taát apramanani) are the Bodhisattva's pure land, caû coâng ñöùc. for when he attains Buddhahood living beings 15) Preaching the ending of the eight sad who have practiced and perfected the four conditions is the Buddhahood his land will be infinites: kindness, compassion, joy and free from these evil states: Noùi Phaùp Tröø Baùt indifference, will be reborn there: Töù Voâ Naïn laø Tònh Ñoä cuûa Boà Taùt; khi Boà Taùt thaønh Löôïng Taâm laø Tònh Ñoä cuûa Boà Taùt; khi Boà Phaät, coõi nöôùc khoâng coù ba ñöôøng aùc vaø baùt Taùt thaønh Phaät, chuùng sanh thaønh töïu töø bi hyû naïn. xaû sanh sang nöôùc ñoù. 16) To keep the precepts while refraining from 11) The four persuasive actions (catuh-samgraha-criticizing those who do not in the vastu) are the Bodhisattva's pure land, for Bodhisattva's pure land, for when he attains when he attains Buddhahood living beings Buddhahood his country will be free from who have benefited from his helpful people who break the commandments: Töï persuasion will be reborn there: Töù Nhieáp Mình Giöõ Giôùi Haïnh-Khoâng Cheâ Choã Keùm Phaùp laø Tònh Ñoä cuûa Boà Taùt; khi Boà Taùt Khuyeát Cuûa Ngöôøi Khaùc laø Tònh Ñoä cuûa Boà thaønh Phaät, chuùng sanh ñöôïc giaûi thoaùt sanh Taùt; khi Boà Taùt thaønh Phaät, coõi nöôùc khoâng sang nöôùc ñoù. coù teân phaïm giôùi caám. 12) The expedient methods (upaya) of teaching 17) The ten good deeds are the Bodhisattva's the absolute truth are the Bodhisattva's pure pure land, for when he attains Buddhahood he land, for when he attains Buddhahood living will not die young, he will be wealthy, he will beings conversant with upaya will be reborn live purely, his words are true, his speech is there: Phöông Tieän laø Tònh Ñoä cuûa Boà Taùt; gentle, his encourage will not desert him khi Boà Taùt thaønh Phaät, chuùng sanh kheùo duøng because of his conciliatoriness, his talk is ñöôïc phöông tieän khoâng bò ngaên ngaïi ôû caùc profitable to others, and living beings free phaùp, sanh sang nöôùc ñoù. from envy and anger and holding right views

will be reborn in his land: Thaäp Thieän laø Tònh another' are already indicated and elucidated Ñoä cuûa Boà Taùt; khi Boà Taùt thaønh Phaät, chuùng by them: Caùc baûn thích luaän veà Thaäp Ñòa sanh soáng laâu, giaøu to, phaïm haïnh, noùi lôøi Kinh (Dasabhumi sutra) cuûa caùc ngaøi Long chaéc thaät, thöôøng duøng lôøi dòu daøng, quyeán Thoï vaø Theá Thaân laø nhöõng taùc phaåm AÁn Ñoä thuoäc khoâng chia reõ, kheùo hoøa giaûi vieäc ñua ñöôïc Tònh Ñoä toâng nhìn nhaän coù thaåm quyeàn. tranh kieän caùo, lôøi noùi coù lôïi ích, khoâng gheùt Con ñöôøng deã daøng vaø "tha löïc" ñaõ ñöôïc chæ khoâng giaän, thaáy bieát chaân chaùnh sanh sang ñònh vaø minh giaûi trong caùc boä naày. nöôùc ñoù. (B) In China the authorities of the faith are many, Pure Land of abandonment of thought: but only four lines of transmission are Recollection of past delights—Xaû Nieäm Thanh generally recognized—Taïi Trung Quoác, Tònh Ñòa (Töù thieàn—Fourth dhyana)—See Nine nhöõng thaåm quyeàn veà tín ngöôõng naày raát lands (B). nhieàu, nhöng chæ coù boán doøng truyeàn thöøa sau Pure Land of Amitabha: Tònh phöông. ñaây ñöôïc nhìn nhaän: 1) The first line of

transmission of Fu-T'u- Pure Lands of all Buddhas: Tònh vöïc. Cheâng: Doøng truyeàn thöøa thöù nhaát cuûa Phaät Pure Land of all Buddhas in their Ñoà Tröøng—Fu-T'u-Cheâng, an Indian in China enjoyment bodies: Lotus-store world—Lotus- between 310 and 348 A.D.—Phaät Ñoà Tröøng world—Pure Land of Vairocana—Hoa taïng theá laø ngöôøi AÁn ôû Trung Hoa vaøo khoaûng töø 310 giôùi. ñeán 348. Pure Land of calm light: Tòch Quang Tònh Ñoä. i) T'ao-An (584-708): Ñaïo An (584-708)—See Pureland in China: Tònh Ñoä Toâng Trung Quoác. T'ao-An. (I) An overview of the Pureland: Toång quan veà ii) Hui-Yuan: Hueä Vieãn—See Hui-Yuan. Tònh Ñoä Toâng—Pure Land is a paradise 2) The second line of transmission of Bodhiruci: without any defilements. For the sake of Doøng truyeàn thöøa thöù hai cuûa Boà Ñeà Löu saving sentients beings, through innumerable Chi—Bodhiruci, an Indian in China between asankhya, all Buddhas cultivated 503 and 535 A.D.—Boà Ñeà Löu Chi laø ngöôøi immeasurable good deeds, and established a AÁn ôû Trung Hoa khoaûng 503-535: Pure Land to welcome all beings. Beings in i) Hui-Ch'ung: Hueä Suûng. this paradise strive to cultivate to attain ii) T'ao-Ch'ang: Ñaïo Traøng. Buddhahood—Tònh nghóa laø thanh tònh, tònh iii) T'an-Luan (476-542): Ñaøm Loan (476-542). ñoä laø coõi nöôùc khoâng coù oâ nhieãm, trieàn phöôïc. iv) T'a-Hai: Ñaïi Haûi. Caùc Ñöùc Phaät vì chuùng sanh ñaõ phaùt taâm tu v) Fa-Shang (495-580): Phaùp Thöôïng (495-580). haønh, troàng nhieàu caên laønh, kieán laäp moät choã 3) The third line of transmission of Bodhiruci— nôi, tieáp ñoä chuùng sanh moïi loaøi lìa khoûi theá Doøng truyeàn thöøa thöù ba cuûa Boà Ñeà Löu Chi: giôùi oâ tröôïc sanh ñeán coõi aáy. Caûnh trí raát laø i) T'an-Luan: Ñaøm Loan. trang nghieâm thanh tònh, chuùng sanh ñeán coõi ii) T'ao-Ch'o (?-645): Ñaïo Xöôùc (?-645). naày chuyeân taâm nghe phaùp tu taäp, choùng iii) Shan-T'ao (?-681): Thieän Ñaïo (?-681). thaønh ñaïo quaû Boà Ñeà/Bodhiphala. Chö Phaät iv) Huai-Kan: Hoaøi Caûm. voâ löôïng, coõi tònh cuõng voâ löôïng. v) Shao-K'ang: Thieáu Khang. (II) The history of the Pure Land School: Lòch söû 4) The fourth line of transmission of Tz'u-Min: Tònh Ñoä toâng—According to Prof. Junjiro Doøng truyeàn thöøa thöù tö cuûa Töø Maãn—Tz'u-Takakusu in The Essentials of Buddhist Min was a Chinese, who went to India during Philosophy—Theo Giaùo sö Junjiro Takakusu the T'ang Dynasty (618-709 A.D.) and trong Cöông Yeáu Trieát Hoïc Phaät Giaùo: received the Amita-pietism in Gandhara—Töø (A) Nagarjuna's Dasabhumi Sutra and Maãn laø ngöôøi Trung Hoa, sang AÁn trong ñôøi Vasubandhu's commentary on it are Indian nhaø Ñöôøng (618-709) vaø tieáp nhaän tín ngöôõng authorities recognized by the Pure Land Di Ñaø taïi Kieän Ñaø La. School. The easy way and the 'power of

Pure Land Door: Tònh Ñoä moân—Practitioners priests can marry and have children. So Jodo- achieve rebirth in the Pure Land by reciting the Shin is fundamentally different from other name of Amitabha Buddha—Haønh giaû vaõng sanh forms of Buddhism, but it is still Buddhist by baèng phöông phaùp nieäm hoàng danh Phaät A Di virtue of its spiritual and culture origins— Ñaø—See Two doors (A). Cuoäc chieán töông taøn ñaõ ñöôïc môû ra döôùi thôøi Pure Land Dragon Poetry: Long Thô Tònh Kamakura laøm cho nhieàu ngöôøi nghe theo Ñoä—Lung-Shu Jing-Tu—Pureland

Dragon Poetry raèng thôøi “Maït Phaùp” ñaõ baét ñaàu. Keát quaû laø (written by Wang-Jih-Hsiu) which taught and nhöõng hình thöùc Phaät giaùo baûn xöù taïi Nhaät ñaõ advised others the cultivated pathof Buddha lieân quan vaø thu huùt moïi taàng lôùp, keå caû taàng Recitation. This Buddhist text was one of the most lôùp thöôøng daân, nhöõng ngöôøi maø tröôùc ñaây important books in propagating Pureland thöôøng bò laõng queân. Trong nhöõng toâng phaùi Buddhism—Long Thô Tònh Ñoä (ñöôïc vieát bôûi naøy laø toâng phaùi Phaät giaùo “Tònh Ñoä” Vöông Nhaät Höu) khuyeân daïy veà pheùp tu Nieäm (Jodoshin), moät hình thöùc cuûa Ñaïi Thöøa ñöôïc Phaät. Ñaây laø moät trong nhöõng quyeån saùch quan thieát laäp nhö moät phöông tieän cho taát caû moïi troïng nhaát veà hoaèng döông Tònh Ñoä—See Wang- ngöôøi ñaït ñöôïc söï cöùu ñoä trong thôøi maït phaùp. Jih-Hsiu. Tònh Ñoä toâng Nhaät Baûn trôû thaønh moät theá löïc phong kieán vaø quaân söï ôû Nhaät Baûn vaøo Pure Land followers: Ngöôøi tu theo Tònh Ñoä khoaûng theá kyû thöù 15 vaø cho ñeán hoâm nay toâng—Pure Land followers often practice vaãn coøn hoaït trong nöôùc Nhaät. Toâng Tònh Ñoä visualizing Amitabha Buddha. They also keep the chuû yeáu taäp trung vaøo Ñöùc Phaät A Di Ñaø, vò monastic vows as do other Buddhist sects—Ngöôøi Phaät cuûa toâng phaùi naøy. Coõi Tònh Ñoä naøy laø tu theo Tònh Ñoä toâng thöôøng thöïc taäp quaùn töôûng nôi daønh cho söï vaõng sanh vaøo coõi trôøi maø Phaät A Di Ñaø. Hoï cuõng giöõ haïnh nguyeän tu taäp theo Jodoshin, ai cuõng coù theå ñaït ñeán, ñôn nhö caùc toâng phaùi Phaät giaùo khaùc. thuaàn chæ nieäm hoàng danh cuûa Ñöùc Phaät A Di Pureland in Japan: Tònh Ñoä Toâng Nhaät Baûn. Ñaø. Moïi ñieàu khaùc ñeàu dö thöøa, keå caû söï tu (I) An overview of the “Pureland in Japan”: taäp ôû töï vieän. Theo Tònh Ñoä toâng Nhaät Baûn, Toång quan veà “Tònh Ñoä Toâng Nhaät Baûn”— Taêng só cuûa tröôøng phaùi naøy coù theå laäp gia The savage fighting during the Kamakura ñình vaø coù con caùi. Nhö vaäy caên baûn cuûa Tònh period (1185-1333) convinced many that the Ñoä Toâng Nhaät Baûn khaùc vôùi caùc hình thöùc dire age of “mappo” (last days) had begun. As khaùc cuûa Phaät giaùo, nhöng noù vaãn laø Phaät a result, indigenous forms of Japanese giaùo bôûi nhöõng nguoàn goác taâm linh vaø vaên Buddhism evolved that appealed to all hoùa cuûa noù. classes, including the common people, who (II) The development of the Pure Land in Japan: had previously been ignored. Among these Söï phaùt trieån veà Tònh Ñoä Toâng taïi Nhaät was the Buddhist sect Jodo Shin or the True Baûn—In Japan there are many authorities and Pure Land, a form of Mahayana that was the history of the Pure Land School is very established as a means for all to achieve long, though Genshin (942-1017) and Honen salvation in mappo. Jodo Shin became a (1133-1212) are the pre-eminent promoters of powerful feudal and military force in Japan the doctrine. Prince Shotoku, in the reign of around the 15th century, and to date it is still the Empress Suiko (593-628 A.D.), is said to active in the country. Jodo Shin focuses have believed in Amita. At any rate, a primarily on Amida, the Buddha of Jodo, the reference to the Western Land of Bliss is Pure Land. This Pure Land is a place for found in one of his commentaries. Ein, a heavenly rebirth and, according to Jodo-Shin, Korean monk, lectured in 640 A.D. on the anyone can reach it merely by reciting the Sutra of the Land of Bliss before the Throne.

name of Amida. Everything else is considered In the Nara period (710-794 A.D.) Gioâgi is redundant, including monastic practice. said to have traveled about and propagated According to the Jodoshin in Japan, Jodo-Shin the faith among the people. Kanjin, a

Chinese Vinaya master who came to Nara in low. It is only because the different natures and 754 A.D., imparted the worship of Amita to capacities of individuals that they have been his Japanese pupil, Eiei, on the eve of the categorized as such. Sentient beings are at latter's death near Kuang-Tung. But in the different levels of spiritual development, and Nara period the Amita-pietism was not therefore, various methods are required. There systematically taught, though there must have are numerous methods; however, we can been some followers who privately adhered summarize in the three basic ones—Theo Hoøa to it. In the T'ien-T'ai School the Amita Thöôïng Thích Thieàn Taâm trong Tònh Ñoä Thaäp worship was taken up and promoted as an all- Nghi Hoaëc Vaán Luaän, phaùp moân khoâng cao inclusive faith. It was Jikaku (Ennin), the third khoâng thaáp, cao thaáp do caên taùnh maø phaân. Vì patriarch, who instituted the two forms of chuùng sanh caên cô sai bieät nhau, neân phaùp tu cuõng repeating the Amita formula, standing and coù nhieàu caùch. Tuy nhieân, caên baûn coù ba moân tu sitting and introduced music relating to the trong Tònh Ñoä—See Three methods in the Pure Land of Bliss. Even now adherents read the Land cultivation. smaller Sukhavati text in the daily service— Pure Land or Paradise: Tònh ñoä—See Two ÔÛ Nhaät coù raát nhieàu thaåm quyeàn vaø lòch söû veà lands (B). Tònh Ñoä toâng raát daøi maëc duø Nguyeân Tín Pure Land is really just an expedient (942-1017) vaø Phaùp Nhieân (1133-1212) laø teaching: Tònh Ñoä chæ laø moät quyeàn thuyeát—See nhöõng nhaø tieàn phong truyeàn xöôùng giaùo Three doubts of practitioners about the Pure Land. thuyeát naày. Theo truyeàn thuyeát thì Thaùnh Ñöùc Pure Land Shin Sect: Nhaát Höôùng Toâng—Nhaát thaùi töû vaøo trieàu ñaïi cuûa Nöõ hoaøng Suy Coå Höôùng Chaân Toâng—The Pure Land Shin Sect of (539-628) cuõng tin Phaät Di Ñaø. Daàu sao ngöôøi which followers practice by repeating the name of ta cuõng tìm thaáy moät trong caùc baûn Nghóa Amitabha Buddha to obtain unwavering Thích cuûa Thaùi töû coù nhaéc ñeán Taây Phöông concentration—Tín ñoà cuûa toâng phaùi naày thöïc taäp Cöïc Laïc. Hueä An, moït Taêng só Ñaïi Haøn, töøng baèng caùch nieäm danh hieäu Phaät A Di Ñaø ñeå ñaït giaûng thuyeát Kinh Voâ Löôïng Thoï cho hoaøng ñöôïc nhaát taâm. trieàu. Vaøo thôøi ñaïi Nara (710-793), coù ngöôøi cho laø Haønh Cô ñaõ töøng vaân du ñeå quaûng baù Pure Land Monk: Taêng só Tònh Ñoâ Toâng. tín ngöôõng naày trong quaàn chuùng. Giaùm Chaân, Pure Land Nun: Ni Tònh Ñoä Toâng. moät luaät sö Trung Hoa, töøng ñeán Nara naêm Pure Land practitioners: Ngöôøi tu theo phaùp 754, truyeàn thoï tín ngöôõng Di Ñaø cho ñeä töû moân Tònh Ñoä. ngöôøi Nhaät laø Vinh Dueä vaøo ñeâm tröôùc ngaøy (A) Pure Land practitioners should always bitterly cuûa vò ñeä töû naày taïi Quaûng Ñoâng. Nhöng reproach themselves for three things—See trong thôøi ñaïi Nara, tín ngöôõng Di Ñaø khoâng Three things that practitioners would bitterly ñöôïc giaûng daïy coù heä thoáng, maëc duø chaéc reproach themselves. chaén coù coù vaøi ngöôøi theo tín ngöôõng naày moät (B) Three causes which practitioners of Buddha caùch rieâng reû.

Thieân Thai toâng baét ñaàu suøng Recitation cannot achieve “one-pointedness baùi Phaät Di Ñaø vaø ñeà xöôùng nhö laø moät tín of mind.”—See Three causes which ngöôõng bao quaùt taát caû. Chính Vieân Nhaân laø practitioners of Buddha Recitation cannot Tam Toå laø ngöôøi ñaõ saùng laäp neân hai caùch achieve “one-pointedness of mind”. thöùc tuïng nieäm danh hieäu A Di Ñaø, ñöùng vaø (C) Three reasons that practitioners do not vow to ngoài, vaø giôùi thieäu moät nhaïc ñieäu laáy Kinh A have rebirth in the Tushita Heaven—See Di Ñaø Tieåu Boån laøm khoùa tuïng haèng ngaøy. Three reasons that practitioners do not vow to Pure Land Methods in the Cultivation: Tònh have rebirth in the Tushita Heaven. Ñoä Moân—According to Most Venerable Thích (D) Three reasons for reciting Amitabha Buddha Thieàn Taâm in The Pure Land Buddhism, the with a vow of rebirth in the Pure Land—See Dharma methods are not, in themselves, high or Three reasons for reciting Amitabha Buddha.

(E) Demonic obstructions: Ma chöôùng— Buddhism, there are eight crucial elements all According to Most Venerable Thích Thieàn Pureland cultivators must often reflect and Taâm in The Thirteen Patriarchs of Pureland remember—Theo Teá Tænh Ñaïi Sö, Toå thöù 12 Buddhism, practicing Buddha Recitation also cuûa Lieân Toâng Thaäp Tam Toå, coù taùm ñieàu coát has the element of demonic obstructions, for yeáu maø ngöôøi Phaät töû tu Tònh Ñoä caàn phaûi the three reasons—Theo Hoøa Thöôïng Thích neân ghi nhôù naèm loøng—See Eight crucial Thieàn Taâm trong Lieân Toâng Thaäp Tam Toå, elements for Pure Land cultivators. nieäm Phaät cuõng coù ma söï vì bôûi ba nguyeân Pure Land praise: Taùn Tònh Ñoä. nhaân sau ñaây—See Three reasons for In the Lotus Pool Assembly as vast as the sea, demonic obstructions. may Amitabha, the Thus Come One, (F) Three doubts of practitioners about the Pure Avalokitesvara, Mahasthamaprapta, and the entire Land—Ba moái nghi cuûa ngöôøi tu Tònh Ñoä—multitude of sages. Lead beings to ascend the See Three doubts of practitioners about the Lotus diases, and based on great vows, Pure Land. expansively teach them. (G) Three reasons for Buddhists to recite So that all will vow to leave defilement. Amitabha Buddha’s name to seek rebirth in We vow they will be born in the Western Pure the Land of Ultimate Bliss than in other pure Land, lands of the ten directions—See Three With the nine grades of Lotus Flowers as parents. reasons for Buddhists to seek rebirth in the When the Flowers open, they will see the Buddha Land of Ultimate Bliss. and become enlightened to the unproduced, (H) Three opportunities for retrogression—See And irreversible Bodhisattvas will be their Three analogies concerning retrogression of companions. practitioners who have experienced Lieân Trì Haûi Hoäi, Di Ñaø Nhö Lai, Quaùn AÂm Theá awakening. Chí Thaùnh chuùng. Tieáp daãn Lieân Ñaøi. Ñaïi theä (I) Three conditions that evil beings may be hoaèng khai. Phoå nguyeän ly traàn caáu. reborn in the Pure Land—See Three reasons Nguyeän sanh Taây Phöông Tònh Ñoä trung. why rebirth in the Pure Land does not Cöûu phaåm Lieân Hoa vi Phuï maãu. necessarily depend on the weight of bad Hoa khai kieán Phaät ngoä voâ sanh. karma. Baát thoái Boà Taùt vi baïn löõ. (J) Four basic ways to subdue the karma of Pure Land is really just an expedient greed, anger and delusion—See Four basic teaching: Tònh Ñoä chæ laø moät quyeàn thuyeát—See ways to subdue greed, anger and

delusion. Three doubts of practitioners about the Pure Land. (K) There are five practical suggestions given by Pure Land School: Pure Land Buddhism—Toâng the Buddha will be beneficial to all—See phaùi Tònh Ñoä—See Pure Land, Pure Land Five practical suggestions given by the practitioners, and Five great Buddhist schools. Buddha. (L) There are five points any Pureland Pure Land sect: Amitabha-Lotus Sect—Tònh Ñoä practitioner should know how to reflect on Toâng—Many Buddhist followers in China, Korea, one's self—See Five points any Pureland Japan and Vietnam are practitioners of the Pure practitioner should know how to reflect on Land sect because they don't have to be ordained one's self. in order to be reborn in the Pure Land. They (M) There are five reasons why those who are believe that even lay people can also be reborn reborn in the Pure Land achieve non- there—Raát nhieàu Phaät töû ôû Trung Hoa, Ñaïi Haøn, retrogression—See Five reasons of non- Nhaät vaø Vieät Nam thöïc haønh theo Tònh Ñoä toâng vì retrogression for those who are reborn in the khoâng caàn phaûi ñöôïc truyeàn giôùi maø vaãn ñöôïc Pure Land. vaõng sanh Cöïc Laïc. Hoï tin raèng ngay caû nhöõng (N) According to Great Master Ch'i-Sun, the ngöôøi taïi gia cuõng ñöôïc vaõng sanh veà ñaây—See twelfth of the thirteen Patriarchs of Pureland

Pure Land, Pure Land practitioners, and Ten sanh. Ñaõ coù taâm chaùn ueá öa tònh nhö vaäy thì schools of Chinese Buddhism. ñaâu thaønh bình ñaúng? Pure-land seekers: Thöôïng boái quaùn nhaân— 2) The Great Master replied—Ñaïi Sö ñaùp: Those whose contemplate the fourteen of the a) Pureland within the Mind is a state achieved sixteen contemplations of the Amitabha school, only by those who have seen and penetrated with reference to those who seek the Pure Land the true nature and have attained the Non- with sincere, profound and altruistic hearts— Form Dharma Body. Despite this, according Nhöõng ngöôøi quaùn töôûng pheùp quaùn töôûng thöù 14 to the Buddha's Inconceivable trong 16 pheùp quaùn cuûa tröôøng phaùi A Di Ñaø, cho (Unimaginable) World Sutra, those nhöõng ngöôøi thaønh taâm caàu veà Tònh Ñoä vôùi loøng Bodhisattvas who have attained the First vò tha thaâm saâu. Ground Maha-Bodhisattva or Rejoicing Pure Land Shin Sect: True Pure Land Ground to enter the world of "Everything Buddhism—Nhaát Höôùng Toâng—Nhaát Höôùng within the Mind," still vow to abandon their Chaân Toâng—The Pure Land Shin Sect of which bodies to be born quickly to the Ultimate Bliss followers practice by repeating the name of World. Thus, it is necessary to understand"No Amitabha Buddha to obtain unwavering Dharma exists outside the Mind." If this is the concentration—Tín ñoà cuûa toâng phaùi naày thöïc taäp case, then the Ultimate Bliss World is not baèng caùch nieäm danh hieäu Phaät A Di Ñaø ñeå ñaït outside the realm of the Mind: Sanh "Duy ñöôïc nhaát taâm. Taâm Tònh Ñoä" laø phaàn cuûa caùc baäc ñaõ lieãu ngoä töï taâm, ñaõ chöùng ñöôïc phaùp thaân voâ Pure Land Sutras: There are three Pure Land töôùng. Tuy nhieân, theo kinh Nhö Lai Baát Tö Sutras—See Three Pure Land Sutras. Nghì Caûnh Giôùi, thì nhöõng baäc Boà Taùt chöùng Pure Land of vairocana: Lotus-store world— ñöôïc Sô Ñòa hay Hoan Hyû Ñòa vaøo Duy Taâm Lotus-world—Pure Land of all Buddhas in their Ñoä cuõng nguyeän xaû thaân ñeå

mau sanh veà Cöïc enjoyment bodies—Hoa taïng theá giôùi—The Laïc. Vì theá phaûi bieát raèng “Ngoaøi Taâm doctrine in the Flower Adornment Sutra—Maät Khoâng Phaùp.” Vaäy thì caûnh Cöïc Laïc ñaâu theå Tònh Ñoä—Maät Nghieâm Quoác hay coõi Tònh Ñoä cuûa ôû ngoaøi taâm. Ñöùc Tyø Loâ Giaù Na, hay Hoa taïng hay giaùo thuyeát b) As for the theory of no-birth and the mind of trong kinh Hoa Nghieâm. equality and non-discrimination, of course, in Pure Land within the mind: Duy Taâm Tònh theory this is true. However, for those who Ñoä—The Pure Land is in your mind. still do not have enough spiritual power, have 1) Someone asked Great Master Yen-Shou that shallow wisdom, impure minds, are bound by if the realm of “Pureland within the Mind” is heavy karma and afflictions; moreover when ubiquitous throughout the ten directions, why tempted with the five desires and the forces not try to penetrate it instead of wanting the of life, how many actually will be able to Pureland and abandoning the Impure Land attain and penetrate this theory. Therefore, praying to gain rebirth to the Ultimate Bliss these people, most sentient beings of this World and sit on the lotus throne. Doing so Dharma Ending Age, need to pray to gain not seem to be consistent with the theory of rebirth to the Ultimate Bliss World so they “No Birth.” If one has the mind of being tired can rely on the extraordinary and favorable of impurity but is fond of purity then that is conditions of that world in order to be able to not the mind of equality and non- enter quickly the realm of Pureland within the discrimination?: Coù ngöôøi hoûi Dieân Thoï Ñaïi Mind and to practice the Bodhisattva’s Sö raèng caûnh “Duy Taâm Tònh Ñoä” ñaày khaép Conducts: Veà phaàn lyù Voâ Sanh vaø Taâm Bình caû möôøi phöông sao khoâng höôùng nhaäp maø laïi Ñaúng, dó nhieân lyù thuyeát laø nhö vaäy. Tuy khôûi loøng thuû xaû caàu veà Cöïc Laïc, ñeå toïa treân nhieân, nhöõng keû ñaïo löïc chöa ñuû, trí caïn, taâm lieân ñaøi, nhö vaäy ñaâu coù kheá hôïp vôùi lyù voâ thoâ, taïp nhieãm naëng, laïi gaëp caùc caûnh nguõ duïc cuøng traàn duyeân loâi cuoán maïnh meõ, deã gì

chöùng nhaäp vaøo ñöôïc. Cho neân nhöõng keû aáy Pure Light For The World Buddha: Phaät Theá caàn phaûi caàu sanh Cöïc Laïc, ñeå nhôø vaøo nôi Tònh Quang. caûnh duyeân thaéng dieäu ôû ñoù, môùi mau chöùng Pure livelihood: Tònh Meänh. vaøo caûnh “Tònh Ñoä Duy Taâm” vaø thöïc haønh 1) The livelihood of the monks and nuns (stay Boà Taùt ñaïo ñöôïc. away from the four improper ways of c) Moreover, the book of commentary “Ten obtaining a living): Chính Meänh—Cuoäc soáng Doubts of Pureland Buddhism” taught—Hôn thanh tònh cuûa chö Taêng Ni (xa lìa boán loaïi taø nöõa, Thaäp Nghi Luaän coù daïy: meänh). **See Four improper ways of * Those who have wisdom and have already obtaining a living on the part of a monk. attained the theory of “Everything is within 2) The life of a pure or unperturbed mind: Laáy the Mind,” yet are still motivated to pray for taâm thanh tònh laøm ñôøi soáng. rebirth to the Pureland because they have Pure living: Brahma-living—Phaïm Haïnh. penetrated completely the true nature of non- (I) The meanings of “Pure living”—Nghóa cuûa birth is illusory. Only then can it be called the “Phaïm Haïnh”: Pure living; noble action; the “true nature of non-birth.”: Baäc trí tuy ñaõ lieãu discipline of celibacy

which ensures rebirth in ñaït ñöôïc Duy Taâm song vaãn haêng haùi caàu veà the Brahmaloka, or in the realms beyond Tònh Ñoä, vì thaáu suoát sanh theå nhö huyeãn form—Cuoäc soáng thanh tònh hay giôùi phaùp khoâng theå caàu tìm ñöôïc. Ñoù môùi goïi laø chaân giuùp haønh giaû caét ñöùt daâm duïc, soáng ñôøi ñoäc thaät voâ sanh. thaân ñeå ñöôïc sanh veà coõi trôøi saéc giôùi Phaïm * As for the ignorant, those who lack wisdom Thieân hay cao hôn. and are incapable of comprehending such a (II) The Buddha's teachings on "Pure living" in theory; therefore, they are trapped by the the Dharmapada Sutra—Nhöõng lôøi Phaät daïy meaning of the world "Birth." Thus, when veà "Phaïm Haïnh" trong Kinh Phaùp Cuù: they hear of birth, they automatically think 1) To live a hundred years, immoral and and conceptualize the form characteristics of uncontrolled, is no better than a single-day birth actually exist, when in fact nothing exists life of being moral and meditative because everything is an illusion. When they (Dharmapada 110): Soáng traêm tuoåi maø phaù hear "Non-Birth," they then mistakenly think giôùi vaø buoâng lung, chaúng baèng soáng chæ moät of "Nothing being born anywhere!" Given this ngaøy maø trì giôùi, tu thieàn ñònh. misconception, they begin to generate a 2) To live a hundred years without wisdom and mixture of gossip, criticism, and mockery; control, is no better than a single-day life of thus create various false views and then being wise and meditative (Dharmapada 111): degrade the Dharma. Such people truly Soáng traêm tuoåi maø thieáu trí hueä, khoâng tu deserve much pity!: Coøn caùc keû ngu si, ngöôøi thieàn, chaúng baèng soáng chæ moät ngaøy maø ñuû voâ trí, khoâng hieåu ñöôïc lyù ñoù, cho neân bò caùi trí, tu thieàn ñònh. nghóa "Sanh" raøng buoäc, vì vaäy khi nghe noùi 3) To live a hundred years, idle and inactive, is "Sanh" thì nghó raèng thaät coù caùi töôùng "Sanh." no better than a single-day life of intense Khi nghe noùi "Voâ Sanh" thì laïi laàm hieåu laø effort (Dharmapada 112): Soáng traêm tuoåi maø khoâng sanh veà ñaâu caû. Bôûi vaäy cho neân môùi giaûi ñaõi khoâng tinh taán, chaúng baèng soáng chæ khôûi sanh ra caùc nieäm thò phi, cheâ bai, phæ moät ngaøy maø haêng haùi tinh caàn. baùng laãn nhau, gaây ra nhöõng nghieäp taø kieán, 4) To live a hundred years without baùng phaùp. Nhöõng ngöôøi nhö vaäy, thaät ñaùng comprehending how all things rise and pass neân thöông xoùt! away, is no better than a single-day life of Pure Lapis Lazuli: Coõi Tònh Löu Ly Cuûa Ñöùc seeing beginning and end of all things Phaät Döôïc Sö. (Dharmapada 113): Soáng traêm tuoåi maø khoâng Pure-Light Buddha: Phaät Tònh Quang. thaáy phaùp voâ thöôøng sinh dieät, chaúng baèng

soáng chæ moät ngaøy maø ñöôïc thaáy phaùp sinh Pure meditation leaving clamorous sentient dieät voâ thöôøng. beings: Thanh tònh thieàn lìa chuùng sanh oàn naùo— 5) To live a hundred years without seeing the See Ten kinds of pure meditation of Great immortal state, is no better than a single-day Enlightening Beings. life of one who sees the deathless state Pure meditation living in the forest (nirvana) (Dharmapada 114): Soáng traêm tuoåi enduring wind and rain and so on: Thanh tònh maø khoâng thaáy ñaïo tòch tònh voâ vi, chaúng thieàn an truï trong röøng thaúm, an nhaãn nhöõng gioù baèng soáng chæ moät ngaøy maø ñöôïc thaáy ñaïo möa—See Ten kinds of pure meditation of Great tòch tònh voâ vi. Enlightening Beings. 6) To live a

hundred years without seeing the Supreme Truth, is no better than a single-day Pure meditation with wind and cognition life of someone who see the highest law silent: Thanh tònh thieàn taâm trí tòch dieät—See Ten (Dharmapada 115): Soáng traêm tuoåi maø khoâng kinds of pure meditation of Great Enlightening thaáy phaùp toái thöôïng, chaúng baèng soáng chæ Beings. moät ngaøy maø ñöôïc thaáy phaùp toái thöôïng. Pure Mind: Cittadrisyadharavisuddhi (skt)—To Pure locality: Tònh ñòa (where a chaste monk purify one's mind—Noble mind, or a pure mind dwells). free from doubt or defilement—Thanh Tònh Pure-Lotus-Eyes Thus Come One: Lieân Hoa Taâm—Taâm ñòa quang minh—Taâm ñòa trong saïch Muïc Nhö Lai. khoâng nhuoám naõo phieàn. Laøm cho taâm ñòa trong saïch: To purify the mind. Pure meditation: Thanh tònh thieàn ñònh— 1) Enlightenment and Buddhahood is a pure According to the Flower Adornment Sutra, mind, that is, a mind totally free of greed, Chapter 38, there are ten kinds of pure meditation anger and delusion (a pure mind is of Great Enlightening Beings. Enlightening enlightenment, is the Pure Land) and all other Beings who abide by these can attain the supreme impurities. One of the three purities of a pure meditation of Buddhas—Theo Kinh Hoa Bodhisattva—Taâm hoaøn toaøn giaûi thoaùt khoûi Nghieâm—Phaåm 38, coù möôøi thanh tònh thieàn cuûa tham, saân, si vaø taát caû nhöõng nhieãm tröôïc chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày khaùc. Thaân thanh tònh laø moät trong ba loaïi thôøi ñöôïc ñaïi thanh tònh thieàn voâ thöôïng cuûa chö thanh tònh cuûa chö Boà Taùt. **See Noble pure Nhö Lai—See Ten kinds of pure meditation of mind, Three purities, and Three purities of a Great Enlightening Beings. bodhisattva. Pure meditation always gladly leaving 2) Pure mind, or the purification of the mind, home: Thanh tònh thieàn thöôøng thích xuaát gia—which is the original Buddha-nature in every See Ten kinds of pure meditation of Great man: Baûn taùnh thanh tònh cuûa con ngöôøi voán Enlightening Beings. ñaày ñuû. Taâm thanh tònh thì thaân nghieäp vaø Pure meditation detached from clinging to khaåu nghieäp cuõng thanh tònh. its experiences: Rôøi boû tham ñaém—See Ten 3) Pure mind is one of the most important kinds of pure meditation of Great Enlightening entrances to great enlightenment; for with it, Beings (8). there is no defilement: Tònh taâm laø moät trong Pure meditation finding genuine good nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì companions: Thanh tònh thieàn ñöôïc chôn thieän nhôø ñoù maø chuùng ta khoâng bò nhieãm tröôïc. höõu—See Ten kinds of pure meditation of Great Pure minds-Pure lands: Taâm Thanh Tònh Phaät Enlightening Beings. Ñoä Thanh Tònh—According to the Vimalakirti Pure meditation with harmonious mental Sutra, the Buddha reminded Ratna-rasi Bodhisattva: "Ratna-rasi! Because of his activity: Thanh tònh thieàn taâm nghieäp hoøa hôïp— straightforward mind, a Bodhisattva can act See Ten kinds of pure meditation of Great straightforwardly; because of his straightforward Enlightening Beings.

deeds he realizes the profound mind; because of Pure-minded preceptor: Thanh Löông Quoác his profound mind his thoughts are kept under Sö—Pure-minded preceptor of the State, title of control; because of his controlled thoughts his acts the fourth patriarch of the Hua-Yen school—Vò accord with the Dharma (he has heard); because

quoác sö giôùi luaät thanh tònh, danh hieäu cuûa vò toå of his deeds in accord with the Dharma he can thöù tö cuûa toâng Hoa Nghieâm (huùy Tröøng Quaùn, töï dedicate his merits to the benefit of others; Ñaïi Höu, hoï Haï Haàu, ngöôøi ñaát Sôn AÂm, xuaát gia because of this dedication he can make use of naêm 11 tuoåi, truï trì taïi Nguõ Ñaøi Sôn, ñöôïc vua expedient methods (upaya); because of his Ñöôøng Ñöùc Toâng toân laøm Thanh Löông Quoác Sö. expedient methods he can bring living beings to Ngaøi thò tòch naêm 120 tuoåi). perfection; because he can bring them to Pure Monastery: Thanh Löông Töï—A perfection his Buddha land is pure; because of his monastery at Wu-T'ai-Shan, built by preceptor of pure Buddha land his preaching of the Dharma is the State Sin-Liang during the T'ang Dynasty— pure; because of his pure preaching his wisdom is Teân cuûa moät töï vieän treân nuùi Nguõ Ñaøi Sôn, ñöôïc pure; because of his pure wisdom his mind is pure, ngaøi Thanh Löông Quoác Sö xaây döïng vaøo thôøi nhaø and because of his pure mind all his merits are Ñöôøng. pure. Therefore, Ratna-rasi, if a Bodhisattva Pure moon: Thanh Löông Nguyeät—The wants to win the pure land he should purify his Buddha—Maët traêng thanh tònh, yù noùi Ñöùc Phaät. mind, and because of his pure mind the Buddha Pure Moon Buddha: Phaät Tònh Nguyeät Phaät. land is pure."—Theo Kinh Duy Ma Caät, Ñöùc Phaät nhaéc Boà Taùt Baûo Tích veà Tònh Taâm Tònh Ñoä nhö Pure mystic: Maät Giaùo Thuaàn Boä—What we can sau: "Baûo Tích! Boà Taùt tuøy choã tröïc taâm maø hay designate as 'Pure Mystic' begins with some able phaùt haïnh; tuøy choã phaùt haïnh maø ñöôïc thaâm taâm; Indian teachers who arrived in China during the tuøy choã thaâm taâm maø yù ñöôïc ñieàu phuïc; tuøy choã yù T'ang period (713-765)—Phaùi maø ta meänh danh laø ñöôïc ñieàu phuïc maø laøm ñöôïc nhö lôøi noùi; tuøy choã Maät Giaùo Thuaàn Boä hay Thuaàn Maät khôûi ñaàu vôùi laøm ñöôïc nhö lôøi noùi maø hay hoài höôùng; tuøy choã ba vò phaùp sö AÁn Ñoä ñeán Trung Quoác vaøo thôøi hoài höôùng maø coù phöông tieän; tuøy choã coù phöông nhaø Ñöôøng (713-765). tieän maø thaønh töïu chuùng sanh, tuøy choã thaønh töïu 1) Subhakarasimha (637-735): Vò ñaàu tieân laø chuùng sanh maø coõi Phaät ñöôïc thanh tònh; tuøy choã Thieän Voâ UÙy. ** See Subhakarasimha. coõi Phaät thanh tònh maø noùi Phaùp thanh tònh; tuøy 2) Vajrabodhi (663-723): Vò thöù hai laø Kim choã noùi Phaùp thanh tònh maø trí hueä ñöôïc thanh Cöông Trí. ** See Vajrabodhi. tònh; tuøy choã trí hueä thanh tònh maø taâm thanh tònh; 3) Amoghavajra (705-774): Vò thöù ba laø Baát tuøy choã taâm thanh tònh maø taát caû coâng ñöùc ñeàu Khoâng. ** See Amoghavajra. thanh tònh. Cho neân, naày Baûo Baûo Tích! Boà Taùt 4) I-Hsing (683-727): Vò thöù tö laø Nhaát Haønh. muoán ñöôïc coõi Phaät thanh tònh, neân laøm cho taâm ** See I-Hsing. thanh tònh; tuøy choã Taâm thanh tònh maø coõi Phaät Pure name: Vimalakirti (skt)—Tònh Danh—Duy ñöôïc thanh tònh." Ma Caät—Name of a layman of Buddha's time Pure-mind stage: Tònh Taâm Truï—The pure who was excellent in Buddhist philosophy. Many heart stage, the third of the six resting place of a questions and answers between Vimalakirti and Bodhisattvas, in which all illusory views are the Buddha are recorded in the Vimalakirti- abandoned—Nôi truï taâm, giai ñoaïn thöù ba trong nirdesa—Teân cuûa moät vò cö só taïi gia vaøo thôøi Ñöùc saùu giai ñoaïn truï

taâm cuûa moät vò Boà Taùt, trong ñoù Phaät coøn taïi theá, laø moät Phaät töû xuaát saéc veà trieát caùc ngaøi buoâng boû heát thaûy voïng töôûng. lyù nhaø Phaät. Nhieàu caâu hoûi vaø traû lôøi giöõa Duy Ma Caät vaø Phaät vaãn coøn ñöôïc ghi laïi trong Kinh Duy Pure-minded guts: Buïng thanh tònh taâm, vì rôøi Ma. caùc ñieàu aùc—Pure-minded guts, being free from all evils—See Ten kinds of guts of Great Pure Name King Buddha: Tònh Danh Vöông Enlightening Beings. Phaät.

Pure Net Sutra: Brahmajala (skt)—Bonmo-kyo Pure and rare: Thanh quyù (chæ nôi thanh tònh vaø (jap)—Brahma-Net Sutra—See Brahma Net ít thaáy ñöôïc nhö nhöõng vuøng sôn laâm vôùi suoái ñaù Sutra. huøng vó). Pure observance of monastic rules for food: Pure realm: Thanh Tònh Phaùp Giôùi—The pure Thanh Trai (giöõ gìn trai giôùi thanh tònh). Buddha-truth or realm—Phaùp giôùi thanh tònh hay Pure ocean of enlightenment: Thanh Tònh chaân theå maø Ñöùc Phaät ñaõ chöùng ñöôïc. Giaùc Haûi—Which underlies the disturbed life of Pure rest: Tònh Truï—A pure rest—Abode or all—Baûn giaùc thanh tònh roäng saâu nhö bieån caû, purity—A term for a Buddhist monastery, one of khoâng chöùa ñöïng nhöõng phieàn tröôïc cuûa cuoäc ñôøi the ten names for a monastery—Nôi thanh tònh, (nhö bieån caû khoâng chöùa raùc röôûi, maø raùc röôûi moät trong möôøi teân chuøa. phaûi bò soùng taáp vaøo bôø). Pure retinues: Quyeán thuoäc thanh tònh—See Pure One: The Stainless One, an epithet of the Ten kinds of Buddha-work in all worlds in all Buddha—Baäc Voâ Nhieãm, moät danh hieäu cuûa Ñöùc times of the Buddhas (B) (10). Phaät. Pure reward: Baïch baùo—Reward of a good Pure original freedom: Tính tònh giaûi thoaùt— life—Quaû baùo cuûa moät cuoäc soáng toát laønh. See Two kinds of deliverance (B). Pure saints: Tònh Thaùnh. Pure paramita: Tònh Ba La Maät—The fourth 1) Sravakas and Pratyeka-buddhas: Tònh Thieân paramita of the Nirvana Sutra. There are four (Thanh Vaên vaø Duyeân Giaùc). **See Three paramitas of knowledge or four noble qualities of kinds of heaven. the Buddha's life expounded in the Nirvana Sutra. 2) The superior class of saints: Vò Thaùnh thanh Four transcendental realities in nirvana (Eternity, tònh, vò Thaùnh ôû ñaúng caáp cao nhaát. Bliss, Personality or true self, Purity)—Ba la maät Pure Sanskrit: Tònh Phaïn (söï thanh khieát cuûa thöù tö trong Kinh Nieát Baøn. Coù boán phaåm chaát Phaïn ngöõ qua tieáng Phaùp aâm cuûa Ñöùc Phaät)— (Thöôøng, laïc, ngaõ, tònh) cuûa cuoäc ñôøi Ñöùc Phaät Buddha's resonant voice or pure enunciation. ñöôïc giaûng trong Kinh Nieát Baøn. Pure senses of higher worlds: Tònh Khieát Nguõ Pure and perfect enlightened mind: The Duïc—The five pure desires or senses, i.e. of the complete enlightenment of the Buddha—Tònh higher worlds in contrast with the coarse senses of Vieân Giaùc Taâm—Taâm thanh tònh vaø toaøn giaùc cuûa the lower worlds—Nguõ duïc thanh tònh, nhö nôi moät vò Phaät. thöôïng giôùi, ñoái laïi vôùi nhöõng giaùc quan thoâ thieån Pure place: Nôi thanh tònh. trong haï giôùi. 1) The place where a chaste monk dwells: Tònh Pure shinning body: Appearance of the Ñòa—Nôi Tyø Kheo coù theå ôû maø khoâng phaïm Buddha—Thanh tònh quang minh thaân—Thaân giôùi. thanh tònh chieáu saùng cuûa Ñöùc Phaät. 2) House chastity—A pure abode—A place for Pure-Sound Buddha: Phaät Phaïm AÂm. pure, or spiritual, cultivation. The abode of Pure spiritual body:

Dharmakaya (skt)—Phaïm the celibate, i.e. a monastery, nunnery, or thaân hay Phaùp thaân. convent: Tònh Thaát—Nôi an truï thanh tònh, Pure things of all Buddhas: Nhöõng ñieàu thanh nhö ñaïo traøng tu phaùp, ñaøn traøng tinh dieäu, tònh cuûa chö Phaät—According to the Flower hay töï vieän (tu vieän) cuûa Taêng vaø Ni. Adornment Sutra, Chapter 38, there are ten kinds Pure and poor: Thanh baàn. of pure things of Buddhas that should always be Pure precepts: Three bodies of pure precepts—remembered by Enlightening Beings—Theo Kinh Three comprehensive precepts—Three kinds of Hoa Nghieâm, Phaåm 38, coù möôøi ñieàu thanh tònh pure precepts—See Three bodies of pure cuûa chö Phaät maø chö Boà Taùt phaûi haèng ghi nhôù— precepts. See Ten kinds of pure things of Buddhas that should always be remembered by Enlightening Beings.

Pure tolerance: Thanh tònh nhaãn—According to Pure tolerance not revenging offenses: Thanh the Flower Adornment Sutra, Chapter 38, there tònh nhaãn bò haïi khoâng baùo oaùn—See Ten kinds of are ten kinds of pure tolerance of Great pure tolerance of Great Enlightening Beings. Enlightening Beings. Enlightening Beings who Pure tolerance saving all who come for abide by these can attain all Buddhas' supreme refuge: Thanh tònh nhaãn coù ai veà nöông ñeàu cöùu tolerance of truth, understanding without ñoä—See Ten kinds of pure tolerance of Great depending on another—Theo Kinh Hoa Nghieâm, Enlightening Beings. Phaåm 38, coù möôøi thanh tònh nhaãn cuûa chö Ñaïi Boà Pure truth: Dharma-viraja (skt)—Apprehension Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc of ultimate reality—Pure dharma—Thanh tònh phaùp nhaãn voâ thöôïng chaúng do tha ngoä cuûa taát caû phaùp—Tinh chaân. chö Phaät—See Ten kinds of pure tolerance of Pure and uncontaminated knowledge: Great Enlightening Beings. Amalavijnana (skt)—Thanh Tònh Thöùc—Earlier Pure tolerance calmly enduring slander and regarded as the ninth, later as the eighth or alaya- vilification: Thanh tònh nhaãn an thoï söï maéng vijnana—Thöùc thanh tònh, tröôùc ñaây goïi laø thöùc nhuïc—See Ten kinds of pure tolerance of Great thöù chín, veà sau naày goïi laø thöùc thöù taùm hay A-Enlightening Beings. Laïi-Da thöùc. Pure tolerance calmly enduring weapons: Pure and undefiled light of unexcelled great Thanh tònh nhaãn an thoï dao gaäy—See Ten kinds knowledge: Thanh Tònh Ly Caáu quang minh ñaïi of pure tolerance of Great Enlightening Beings. trí voâ thöôïng—See Ten types of characteristics of Pure tolerance free from conceit, not manifestation of a Buddha (8). slighting the uncultivated: Thanh tònh nhaãn xa Pure or unsullied charity: Tònh thí—Charity lìa ngaõ maïn, vì chaúng khinh keû chöa hoïc—See which looks for no reward here but only hereafter Ten kinds of pure tolerance of Great Enlightening (expecting no return)—Boá thí thanh tònh chaúng Beings. caàn baùo ñaùp—See Two kinds of dana or charity Pure tolerance knowing all things have no (B). origin: Thanh tònh nhaãn tuøy thuaän chôn thieät trí Pure vows: Nguyeän thanh tònh—According to the cuûa Boà Taùt bieát taát caû caùc phaùp voâ sanh—See Ten Flower Adornment Sutra, Chapter 18, there are kinds of pure tolerance of Great Enlightening ten pure vows of Enlightening Beings—Theo Kinh Beings. Hoa Nghieâm, Phaåm 18, coù möôøi nguyeän thanh Pure tolerance not

arousing anger and tònh cuûa chö Boà Taùt—See Ten pure vows of viciousness: Thanh tònh nhaãn chaúng sanh giaän Enlightening Beings. haïi, vì nôi taâm chaúng ñoäng—See Ten kinds of Pure water: Tònh thuûy. pure tolerance of Great Enlightening Beings. Pure water in a jar: Nöôùc loùng trong chum— Pure tolerance not attacking the low: Thanh See Three analogies concerning retrogression of tònh nhaãn chaúng cheâ traùch keû ty tieän—See Ten practitioners who have experienced awakening. kinds of pure tolerance of Great Enlightening Pure and white: Thanh baïch—Pure—Honest—Beings. As the Buddha-truth, or as pure as goodness— Pure tolerance not becoming angered at Phaùp do Ñöùc Phaät thuyeát ra laøm saùng toû moïi thieän injury: Thanh tònh nhaãn bò taøn haïi huûy baùng phaùp voâ laäu, laøm cho ngöôøi nghe coù khaû naêng rôøi chaúng saân haän—See Ten kinds of pure tolerance boû phieàn naõo oâ tröôïc. of Great Enlightening Beings. Pure wisdom: Wisdom and purity—Trí Tònh Pure tolerance not following afflictions: (thanh tònh hueä)—Primary condition arises out of Thanh tònh nhaãn chaúng theo phieàn naõo—See Ten the Alaya Vijnana. According to the Flower kinds of pure tolerance of Great Enlightening Adornment Sutra, Chapter 38, there are ten kinds Beings. of pure wisdom of great enlightening beings. Enlightening beings who abide by these can attain

the unobstructed great wisdom of Buddhas—Tònh Purgative (a): Taåy luyeän. trí tuôùng. Theo Kinh Hoa Nghieâm, Phaåm 38, coù Purgative medicines: Traàn Khí Döôïc—Coøn goïi möôøi thanh tònh Hueä cuûa chö Ñaïi Boà Taùt. Chö Boà laø Huû Laïn Döôïc, hay loaïi thuoác thoái röõa (Caùc nhaø Taùt an truï trong möôøi trí naày thôøi ñöôïc ñaïi trí hueä cöïu luaät Nam Sôn döïa vaøo Taêng Kyø Luaät maø cho voâ ngaïi cuûa chö Nhö Lai—See Jnanam-anasrava, raèng ñaây laø nöôùc tieåu vaø phaân). Two forms (characteristics) of the bhutatathata, Purgatorial (a): Goät röûa toäi loãi. and Ten kinds of pure wisdom of Great Purgatory (n): Söï thanh taåy cho saïch. Enlightening Beings. Purgatory of caldrons of molten iron: Hoaïch Pure wisdom aspect: Trí tònh töôùng. Thang Ñòa Nguïc—Ñòa nguïc vôùi nhöõng vaïc naáu Pure wisdom extracting all views: Thanh tònh saét noùng chaûy. hueä tröø taát caû kieán chaáp—See Ten kinds of pure Purge (v): Goät röûa toäi loãi. wisdom of Great Enlightening Beings. Purification (n): Visuddhi (p)—Visudhi (skt)— Pure wisdom knowing all causes: Thanh tònh Söï thanh tònh—See Purity. hueä bieát taát caû nhôn—See Ten kinds of pure wisdom of Great Enlightening Beings. (Self)-purification: Töï thanh tònh hoùa. Pure wisdom knowing all conditions: Thanh Purification of all the Buddha-lands: Asamga tònh hueä bieát taát caû caùc duyeân—See Ten kinds of (skt)—For the purification of all the Buddha-lands pure wisdom of Great Enlightening Beings. so that a state of non-attachment will prevail—Ñeå laøm thanh tònh Phaät ñoä khieán cho taát caû khoâng coøn Pure wisdom knowing nonannihilation and vöôùng maéc—See Ten reasons related to our daily nonpermanence: Thanh tònh hueä bieát chaúng life which lead practitioners desire for ñoaïn chaúng thöôøng—See Ten kinds of pure enlightenment. wisdom of Great Enlightening Beings. Purification by Knowledge and Vision: Tri Pure wisdom observing the mental activities kieán thanh tònh. **See Four kinds of holy men (II). of all sentient beings: Thanh tònh hueä quaùn

taâm Purification of mind: Citta-visuddhi (p & skt)— haønh cuûa taát caû chuùng sanh—See Ten kinds of Taâm Thanh Tònh hay söï thanh tònh trong taâm— pure wisdom of Great Enlightening Beings. See Pure mind. Pure wisdom unknowable to demons, false Purification of negative karma: Thanh tònh teachers, or followers of the vehicles of haéc nghieäp—According to the Tantric traditions, individual salvation: Thanh tònh hueä taát caû ma, there are four ways to purify negative karma— ngoaïi ñaïo, thanh vaên, duyeân giaùc chaúng bieát Theo Maät giaùo, coù boán caùch laøm thanh tònh haéc ñöôïc—See Ten kinds of pure wisdom of Great nghieäp (aùc nghieäp). Enlightening Beings. 1. Regret our destructive actions—Hoái loãi vôùi Pure wisdom with vast intellectual power: nhöõng haønh ñoäng gaây toån haïi maø chuùng ta ñaõ Thanh tònh hueä bieän taøi quaûng ñaïi—See Ten kinds laøm roài: with wisdom, we recognize and admit of pure wisdom of Great Enlightening Beings. our errors. Regret is different from guilt, for Pure words: Words that express reality—Tònh the latter immobilizes us emotionally and is ngöõ—Nhöõng lôøi noùi dieãn taû chaân lyù. based on misconception. Regret, on the other Pure world: Purity of world—Thanh tònh theá hand, comes from an honest assessment of our giôùi. actions and enables us to learn from our mistakes—Vôùi trí tueä, chuùng ta coù yù thöùc thöøa Purely and naturally so: Thanh tònh boån nhaän nhöõng sai laàm cuûa chuùng ta. Hoái loãi nhieân—Spontaneous. khaùc vôùi maëc caûm toäi loãi vì maëc caûm phaùt Pureness (n): Purity—Thanh tònh—See Eight sinh töø quan nieäm sai laàm vaø coù taùc duïng laøm savours (pleasures) of the Buddha's nirvana, and trì treä taâm hoàn cuûa chuùng ta. Ngöôïc laïi, hoái Purity. loãi phaùt sinh khi chuùng ta ñaùnh giaù moät caùch Purgation (n): Söï taåy röûa. chaân thaät nhöõng haønh ñoäng maø chuùng ta ñaõ

laøm khieán chuùng ta coù theå ruùt tæa ñöôïc kinh töø bi—See Ten reasons related to our daily life nghieäm töø nhöõng sai laàm cuûa chuùng ta. which lead practitioners desire for enlightenment. 2. Take refuge and generate the altruistic Purification of view: Ditthi-visuddhi (p)—Tònh intention—Quy-y vaø khôûi taâm xaû thaân boá thí: kieán. when we have acted destructively in relation Purificator (n): Ngöôøi thanh taåy. to either holy beings or ordinary beings, by Purificatory (a): Coù tính caùch goät röûa. taking refuge in the Three Jewels we restore Purified consciousness: Buddha our relationship with the holy beings; and by consciousness—A Ma La Thöùc—Phaät Thöùc—Voâ generating love, compassion and altruism, we Caáu Thöùc—Thanh Tònh Thöùc—Chaân Nhö hay restore our relationship with ordinary chaân taâm—See Eight consciousnesses and Nine beings—Khi chuùng ta lôû gaây toån haïi cho kinds of consciousness. nhöõng vò hieàn thaùnh hay baát cöù ngöôøi naøo roài thì nhôø vaøo vieäc quy-y Tam Baûo maø chuùng ta Purified mind: Taâm thanh tònh—See Ten khoâi phuïc laïi ñöôïc moái quan heä vôùi baäc hieàn profound minds. thaùnh, vaø nhôø phaùt taâm töø, bi vaø haïnh vò tha Purify (v): Taåy ueá—Thanh tònh hoùa—To become maø chuùng ta khoâi phuïc laïi moái quan heä vôùi purity. ngöôøi khaùc. Purify the body and mind: Thanh tònh thaân 3. Determine not to do those negative actions in taâm. the future—Phaùt nguyeän khoâng laøm nhöõng Purify a Buddha-land: Coù theå nghieâm tònh coõi haønh ñoäng ñen toái trong töông lai: the

Phaät—See Ten kinds of actions of knowledge stronger our determination, the easier it will (10). be to avoid habitually acting destructively— Purify one's mind: Thanh tònh taâm yù. Quyeát taâm caøng maïnh meõ thì chuùng ta caøng Purify by sprinkling: Saùi Tònh—Pheùp tu cuûa deã daøng traùnh ñöôïc thoùi quen laøm nhöõng vieäc toâng Chaân Ngoân, laáy nöôùc cam loà trong bình tònh toån haïi. thuûy maø raûy khaép ñaøn traøng (khi raûy nguyeän cho 4. Engage in a remedial practice—Tham gia vaøo taâm Boà Ñeà thanh tònh cuûa heát thaûy chuùng sanh nhöõng vieäc laøm chöõa trò nhöõng vieäc quaáy aùc: ñeàu ñöôïc taêng tröôûng). in general, this could be any virtuous action, Purifying the body and mind: Always purify i.e. helping those in need, offering service to the body and mind with precepts and spiritual our Sangha community, listening or reflecting means—Luoân thanh loïc thaân taâm baèng giôùi luaät— or meditating on dharma, bowing or making See Four necessaries of a monks (II). offerings to the Three Jewels, printing dharma books, etc—Noùi chung, vieäc naøy coù theå laø baát Purifying all Buddha-lands: Y chæ nghieâm tònh cöù vieäc toát naøo nhö giuùp ngöôøi ñang caàn giuùp, taát caû coõi Phaät thöïc haønh haïnh Boà Taùt—See Ten laøm vieäc coâng quaû cho Taêng giaø, nghe phaùp, kinds of reliance of Great Enlightening Beings. quaùn chieáu hay thieàn ñònh veà chaùnh phaùp, leã Purifying sentient beings' senses: Thanh tònh baùi cuùng döôøng Tam Baûo, hay aán toáng kinh caùc caên cuûa chuùng sanh—See Ten kinds of saùch, vaân vaân. Buddha-work in all worlds in all times of the Purification of offering: Dakkhina-visuddhiyo Buddhas (B) (1). (p)—Cuùng döôøng thanh tònh—According to the Purifying speech of Great Enlightening Sangiti Sutta in the Long Discourses of the Beings: Tònh ngöõ nghieäp cuûa chö Ñaïi Boà Taùt— Buddha, there are four purifications of offerings— According to the Flower Adornment Sutra, Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù Chapter 38, there are ten ways of purifying speech boán söï cuùng döôøng thanh tònh—See Four of Great Enlightening Beings—Theo Kinh Hoa purifications of offerings. Nghieâm, Phaåm 38, chö Ñaïi Boà Taùt coù möôøi ñieàu Purification of a pitying and compassionate tònh ngöõ nghieäp—See Ten ways of purifying heart: Kritpakaruna (skt)—Ñeå laøm thanh tònh taâm speech of Great Enlightening Beings.

Purifying the world: Thanh tònh theá giôùi— Purity of association with good associates: Purifying the world is a grove for Enlightening Thaân caän thieän tri thöùc thanh tònh—See Ten kinds Beings because it is where they themselves of purity (A). sojourn. This is one of the ten kinds of grove of Purity of body: Kaya-socceyam (p)—Thaân Great Enlightening Beings. Enlightening Beings thanh tònh—See Three dharmas (XLV). who abide by these can achieve the Buddhas' Purity of company, having fully developed unexcelled peaceful, happy action, free from the roots of goodness of sentient beings they sorrow and affliction—Thanh tònh theá giôùi laø worked with the past: Quyeán thuoäc thanh tònh vieân laâm cuûa Boà Taùt vì laø choã döøng ôû cuûa Boà Taùt. vì thaønh töïu nhöõng thieän caên cho caùc chuùng sanh Ñaây laø moät trong möôøi loaïi vieân laâm cuûa chö ñaïi ñoàng haïnh thuoû quaù khöù—See Ten kinds of purity Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi

(B1). ñöôïc ñaïi haïnh an laïc lìa öu naõo voâ thöôïng cuûa Nhö Lai—See Ten kinds of grove of Great Purity of comprehension of the realm of Enlightening Beings. space: Lieãu ñaït hö khoâng giôùi thanh tònh—See Purisuttama (p): A unique being—A man par Ten kinds of purity (A). excellence. Purity of comprehension of the most Puritan (n): Tín ñoà Thanh Giaùo (xuaát phaùt töø profound truth: Thoâng ñaït thaâm taâm phaùp thanh Anh vaøo theá kyû 16 hay 17). tònh—See Ten kinds of purity (A). Puritanism (n): Phaùi Thanh Giaùo. Purity in conduct: Haïnh thanh tònh—See Seven Purity (n): Visuddhi (p)—Parisuddhi or Visudhi flowers of enlightenment (A). (skt)—Söï thanh tònh—Pureness—Purification. Purity of cutting through doubts: Ñoaïn nghi (A) Thanh tònh: One of the eight flavors of thanh tònh—See Ten kinds of purity (B2). Nirvana—Moät trong taùm vò cuûa Nieát Baøn— Purity of detachment from views: Ly kieán See Eight savours (pleasures) of the Buddha's thanh tònh—See Ten kinds of purity (B2). nirvana. Purity of determination: Thaâm taâm thanh (B) Baát tònh maø cho laø tònh; tònh maø cho laø baát tònh—See Ten kinds of purity (B2). tònh—Purity—All is impure. Mistaking what Purity in doubt discrimination: Nghi phaân is impure for pure. This is one of the four bieät thanh tònh—See Seven flowers of ways of upside-down thinking that cause one enlightenment (A). to resolve in the birth and death—See Four Purity of fearlessness: Voâ uùy thanh tònh—See upside-downs. Ten kinds of purity (B2). (C) According to the Flower Ornament Scripture, Purity of full development of the felicitous there are two kinds of purity—Theo kinh Hoa Nghieâm, coù hai loaïi thanh tònh—See Two characteristics, pure qualities, and all kinds of purity. fundamental virtues of unexcelled (D) Three purities: Tam Chuûng Thanh Tònh—Ba enlightenment: Ñaày ñuû thaønh töïu voâ thöôïng Boà loaïi thanh tònh cuûa Boà Taùt—See Three Ñeà, ba möôi hai töôùng vaø traêm phöôùc, phaùp baïch purities of a bodhisattva. tònh taát caû thieän caên thanh tònh—See Ten kinds of (E) Möôøi loaïi thanh tònh cuûa chö Ñaïi Boà Taùt— purity (B2). Ten kinds of purity (pure wisdom) of Great Purity of great vows, being one in essence Enlightening Beings—See Ten kinds of purity with all Enlightening Beings: Ñaïi nguyeän and Ten kinds of pure wisdom of Great thanh tònh, vì cuøng chö Boà Taùt taùnh khoâng hai— Enlightening Beings. See Ten kinds of purity (B1). Purity of accepting all the guidelines of Purity of having the same roots of goodness behavior of Enlightening Beings: Thoï taát caû as all Enlightening Beings: Cuøng Boà Taùt ñoàng Boà Taùt trí thanh tònh—See Ten kinds of purity thieän caên thanh tònh—See Ten kinds of purity (A). (B2).

Purity of intellectual powers: Thanh tònh bieän Purity of profound determination, reaching taøi—See Ten kinds of purity (B2). the ultimate end without corruption: Thaâm Purity of intellectual powers, skillfully taâm thanh tònh, vì ñeán nôi roát raùo khoâng maát hö— explaining boundless Buddha teachings: See Ten kinds of purity (B1). Bieän taøi thanh tònh vì kheùo noùi voâ bieân Phaät Purity of profound penetration of the realm phaùp—See Ten kinds of purity (B1). of reality: Thaâm nhaäp phaùp giôùi thanh tònh—See Purity in judgment: Phaùn quyeát thanh tònh— Ten kinds of purity (A). See Seven flowers of enlightenment (A). Purity of the quest for

omniscience: Caàu nhöùt Purity of living by the knowledge of all thieát trí thanh tònh—See Ten kinds of purity (B2). Enlightening Beings: Truï taát caû Boà Taùt trí thanh Purity of rewards, having removed all tònh—See Ten kinds of purity (B2). obstructions caused by past actions: Quaû baùo Purity of mind: Tònh Taâm. thanh tònh vì dieät tröø taát caû nhöõng nghieäp 1) Citta-visuddhi (p): Cittadrisyadhara-visuddhi chöôùng—See Ten kinds of purity (B1). (skt)—Taâm thanh tònh (taâm trong saïch, trong Purity of the six organs of sense: Caên tònh. saùng, khoâng oâ nhieãm)—Purification of Purity of speech: Vaci-socceyam (p)—Ngöõ mind—See Pure mind. thanh tònh—See Three dharmas (XLV). 2) Mano-socceyam (p): YÙ thanh tònh—See Purity of taking on birth, being imbued with Three dharmas (XLV). the power of freedom of Enlightening Purity in Nirvana: Nieát baøn thanh tònh—See Beings: Thoï sanh thanh tònh vì ñaày ñuû söùc töï taïi Seven flowers of enlightenment (A). cuûa Boà Taùt—See Ten kinds of purity (B1). Purity of nonattachment to the various ages: Purity of voice, comprehending all speech: Chaúng chaáp tröôùc caùc kieáp thanh tònh—See Ten AÂm thanh thanh tònh vì roõ thaáu taát caû ngöõ ngoân— kinds of purity (A). See Ten kinds of purity (B1). Purity of observation of infinite minds: Quaùn Purity of wisdom, getting rid of the saùt voâ bieân taâm thanh tònh—See Ten kinds of purity (A). darkness of all delusion: Trí hueä thanh tònh vì Purity of observation of past, present and ñoaïn tröø taát caû toái aùm ngu si—See Ten kinds of purity (B1). future: Quaùn saùt tam theá thanh tònh—See Ten Purity of world: Pure world—Thanh tònh theá kinds of purity (A). giôùi. Purity of the organs of sense: Caên tònh. Purna (skt): Punna (p)—Phuù Laâu Na—One of the Purity of perspective: Caûnh giôùi thanh tònh— 1250 Arhat disciples of the Buddha—Phuù Laâu See Ten kinds of purity (B2). Na—Purnamaitrayaniputra, or Maitrayaniputra, Purity of physical embodiment, appearing son of Bhava by a slave girl, often confounded according to need: Saéc thaân thanh tònh, vì tuøy sôû with Maitreya. One of the 1250 Arhat disciples of nghi ñeå thò hieän—See Ten kinds of purity (B1). the Buddha. He was also one of the ten great Purity of practice of all Buddha Dharmas of disciples of the Buddha. He was the chief all Enlightening Beings: Tu haønh taát caû Phaät preacher among the ten principal disciples of phaùp thanh tònh—See Ten kinds of purity (A). Sakyamuni, and Sakyamuni Buddha himself said Purity of practices, riding the vehicle of that Purna was the most skilled in exposition of Universal Good to emancipation: Coâng haïnh the Dharma among his main disciples. When he was young, he was ill-treated by his brother, thanh tònh, vì duøng haïnh Phoå Hieàn maø xuaát ly— engaged in business, but he saved his brother from See Ten kinds of purity (B1). shipwreck by conquering Indra through samadhi. Purity of preserving the Buddha teachings: He built a vihara (monastery) for Sakyamuni. The Hoä trì chö Phaät phaùp thanh tònh—See Ten kinds of Buddha predicted that he would become a Buddha purity (A).

titled Dharmaprabhasa—Phuù Laâu Na Di Chaát Na goïi laø thaàn thöùc, laø caùi taâm thöùc toái thöôïng Ni Töû, con cuûa tröôûng giaû Ba-Va vaø moät ngöôøi gaùi saûn sanh moïi hình thöùc cuûa söï hieän höõu. noâ leä. OÂng laø moät trong 1250 vò A La

Haùn ñeä töû 3) A zealous disciple: A man who presses Phaät, cuõng laø moät trong thaäp ñaïi ñeä töû cuûa Phaät coù forward unceasingly in observance of bieät taøi thuyeát phaùp, vaø chính Ñöùc Phaät Thích Ca Buddhist morality. A person who has a Maâu Ni ñaõ noùi raèng Phuù Laâu Na laø vò coù bieät taøi supreme spirit—Moät Phaät töû nhieät thaønh, xuaát saéc nhaát trong vieäc giaûng phaùp trong soá caùc khoâng ngöøng trì giôùi. Ngöôøi coù taùnh linh ñeä töû cuûa Ngaøi. Luùc thieáu thôøi oâng bò ngöôøi anh thöôïng ñaúng baïc ñaõi trong thöông vuï, nhöng oâng ñaõ cöùu ngöôøi Purusa-damya-sarathi (skt): Taming heroes— anh naày trong moät chuyeán ñaém taøu. Veà sau oâng Ñieàu ngöï tröôïng phu—Ñieàu Ngöï Sö—Controller xaây moät tònh xaù hieán cho Phaät. OÂng ñöôïc Phaät thoï of men—Trainer of Men—A title of the Buddha kyù seõ thaønh Phaät ñôøi vò lai vôùi hieäu laø Phaùp Minh given to him as a master who tame and control the Nhö Lai—See Ten chief disciples of the Buddha. passions of men—Moät danh hieäu cuûa Phaät vì Ngaøi Purnachandra (skt): Maõn nguyeät Boà Taùt. coù theå giuùp chuùng sanh ñieàu ngöï nhöõng ham muoán Purnaka (skt): Phaân Na Kha—Teân cuûa moät loaøi duïc voïng. **See Ten epithets of a Buddha. daï xoa hay quyû—Name of a yaksa or demon. Purusakara (skt): Ñoä Duïng Quaû—See Purple (n): Maøu ñoû tím (maøu cuûa vua chuùa). Purusakaraphala. Purplish colour of the Buddha's hair: Cam Purusakaraphala (skt): Só Duïng Quaû—Phaùt—Coøn goïi laø Cam Ñænh, loâng toùc cuûa Ñöùc Simultaneous effect produced by the co-operative Phaät coù maøu cam löu ly (xanh pha laãn ñoû tía). causes (sahabhu-hetu), as the four elements in Purport (v): Coù nghóa laø. nature, not one of which can be omitted; and the mutual responsive or associated causes Purpose: Tu nghóa (muïc ñích chaân thöïc cuûa giaùo (samprayukta-hetu), i.e. mind and mental phaùp)—Purpose, one of the ten kinds of conditions, subject with object—Quaû ñoàng thôøi cultivation of Great Enlightening Beings—See sanh ra bôûi "caâu höõu nhaân," coù nghóa laø töù ñaïi ñeàu Ten kinds of cultivation of Great Enlightening laø nhaân caâu höõu vôùi nhau, khoâng coù caùi gì bò loaïi Beings. boû; vaø "töông öng nhaân," nhö söï töông öng giöõa Purposeful (a): Coá yù. nhöõng ñieàu kieän taâm vaø tinh thaàn, chuû quan vaø Purposeful intention: Coá yù. khaùch quan. Purposive stage: Phaùt taâm truï—See Ten Purusendriya (skt): Male organ—Nam caên— grounds. See Twenty two roots. Pursue (v): Theo ñuoåi. Purva (skt): Pursuing the correct dharma: Haønh trì chaùnh 1) East—Phía Ñoâng. phaùp—See Ten perfecting Mahayana rules. 2) Baø Ñaït La Baùt Ñaø: Uttara (skt)—Nguyeät Purusa (skt): Boá Loä Sa—Boá Loã Sa—Boå Loâ Sa— Cung—Naksatras or lunar mansions. Nhaân. Purva-Ashada (skt): Ky—Name of one of the 1) The soul: Ngöôøi—Tröôïng phu—Só phu— twenty eight constellations—See Twenty eight Man—Mankind—A Man—Man as Narayana constellations. the soul and origin of the universe—Supreme Purvadharmasthitita (skt): being. Pauranasthitidharmata (skt)—Boån Truï Phaùp— 2) Atman (skt): Thaàn Ngaõ—The soul, the Originally-abiding truth or reality—Caùi chaân lyù spiritual ego, or permanent person, which by voán vaãn thöôøng truï. non-Budhists was said to migrate on the death Purva-dvitiya (skt): Coá Nhò—The former mate of the body. Purusa is also the Supreme Soul or wife of a monk—Ngöôøi vôï cuûa moät vò Taêng

hoài or Spirit, which produces all forms of chöa xuaát gia. existence—Caùi thöïc ngaõ maø ngoaïi ñaïo chaáp raèng khi thaân cheát thì thaàn ngaõ xuaát ra. Coøn

Purvakalpa (skt): Former existence—Previous “naêm cuûa 100.000 laàn,” vì trong moãi giai ñoaïn nhö life—Tieàn kieáp. vaäy ñeàu phaûi trì tuïng chuù 100 vaàn 100.000 laàn. Purvam-gama (skt): Ngondro (tib)—Tu Taäp Döï Purva-nivasa (skt): Tuùc Truï—Former abidings, Bò—A Sanskrit term for “preliminary practices.” or habilitations—Nôi truù nguï cuûa nhöõng tieàn kieáp. This is a set of practices that must generally Purvanivasanusmrti (skt): Tuùc Maïng Thoâng— performed before one may receive tantric The Divine knowledge—One of the six initiations in Tibtan Buddhism. They combine transcendental powers, can remember past lives— physical movements with visualizations, and are Knowledge of former past lives of one’s own and said to prepare one for furthertraining by of others—Buddha-knowledge of all forms of removing the negative conditioning of past previous existence of self and others—Moät trong afflicted actions and thoughts. In Nyingmapa, luïc thoâng, khaû naêng nhìn thaáy vaø nhôù laïi tieàn kieáp Kagyupa, and Sakyapa orders, most teachers will cuûa mình vaø cuûa ngöôøi. Ñaây laø trí hueä cuûa moät vò not give tantric initiations to students who have Phaät. **See Six supernatural powers. not completed the preliminary practices, but in Purvanivasanusmrti-jnana (skt): Knowledge Gelukpa order, some teachers will, the reasoning of all former existence—Tuùc Maïng Thoâng—See being that for one to have interest in tantric Five supernatural powers. practice and to seek out a lama for training, one Purvapranidhana (skt): Original Vow—Boån must have completed the preliminary practices in Nguyeän. a previous life. They are: 1) taking refuge and (I) The meanings of “Original Vow”—Nghóa cuûa manifesting Bodhicitta; 2) prostration; 3) “Boån Nguyeän”: visualization of Vajrasattva and recitation of his 1) Original vow or resolve in a previous 100-syllable mantra; 4) mandala offering; and 5) existence: Nguyeän Chuû—The original vow or guru yoga. These are commonly referred to as the resolve in a previous existence which incites “five one hundred thousands,” because each is a man to build a pagoda, copy a sutra, etc., performed 100,000 times—Töø Baéc Phaïn duøng ñeå leading him to become Buddha or reach the chæ “nhöõng tu taäp döï bò.” Ñaây laø moät loaït nhöõng tu Pure Land—Lôøi boån nguyeän trong tieàn kieáp taäp phaûi ñöôïc laøm tröôùc khi haønh giaû thoï nhaän leã khuyeán khích con ngöôøi xaây chuøa hay cheùp quaùn ñaûnh Maät giaùo trong Phaät giaùo Taây Taïng. kinh, vaân vaân, ñöa daãn con ngöôøi aáy thaønh Nhöõng tu taäp naøy phoái hôïp caû nhöõng uy nghi veà Phaät hay vaõng sanh Tònh Ñoä. theå chaát (nhöõng di chuyeån cuûa thaân) laãn phaàn 2) An original vow made by a Bodhisattva when quaùn töôûng, vaø ñaây laø giai ñoaïn chuaån bò cho he begins his career to follow nhöõng phaùp tu taäp xa hôn baèng caùch loaïi boû nhöõng Bodhisattvayana in the Mahayana ñieàu kieän tieâu cöïc cuûa nhöõng tö töôûng vaø haønh Buddhism—Lôøi nguyeän töø nguyeân boån cuûa ñoäng phieàn naõo trong quaù khöù. Trong caùc tröôøng moät vò Boà Taùt khi Ngaøi khôûi ñaàu söï nghieäp phaùi Nyingmapa, Kagyupa, vaø Sakyapa, haàu heát theo Boà Taùt Ñaïo cuûa Phaät Giaùo Ñaïi Thöøa. caùc ñaïo sö ñeàu khoâng

cöû haønh leã quaùn ñaûnh cho 3) Vow of the Buddha or Bodhisattva: The vow nhöõng ñeä töû naøo chöa hoaøn taát giai ñoaïn tu taäp döï which Bodhisattvas make when they resolve bò naøy, nhöng trong tröôøng phaùi Gelukpa, vaøi ñaïo to become Buddha and save all sentient sö seõ laøm leã quaùn ñaûnh naøy, hoï lyù luaän raèng ñoái beings—Lôøi nguyeän cuûa Boà Taùt nguyeän vôùi nhöõng ai coù höùng thuù trong tu taäp Maät giaùo vaø thaønh Phaät ñoä chuùng sanh. tìm tôùi moät vò thaày ñeå thuï huaán, vò aáy chaéc haún ñaõ (II) Original Vows of Bodhisattvas and hoaøn taát giai ñoaïn tu taäp döï bò vaøo tieàn kieáp roài. Buddhas—Boån Nguyeän cuûa chö Boà Taùt vaø Hoï phaûi laøm nhöõng ñieàu sau ñaây: 1) Thoï Tam chö Phaät: Quy vaø hieån hieän Boà Ñeà taâm; 2) leã baùi; 3) quaùn 1) The forty-eight vows of Amitabha Buddha. töôûng Kim Cang Chaáp vaø trì tuïng chuù 100 vaàn; 4) The Buddha's Original Vows refer to the phaûi daâng maïn ñaø la; 5) phaûi tu taäp du giaø vôùi moät Amitabha Buddha's Forty-eight Great Vows, vò thaày. Nhöõng thöù vöøa keå thöôøng ñöôïc goïi laø which He made while He was still a Maha-

Bodhisattva named Dharma Store of the five divisions of the Mahasamghikah (Dharmakara) cultivating for Buddhahood. school—Moät trong naêm heä phaùi cuûa Ñaïi Chuùng One of His vows was if any sentient being Boä. recites His name from ten to one hundred 1) The eastern mountain (Eastern Hill) behind times upon death, He will come and deliver which the sun is supposed to rise: Ñoâng Sôn that being to the Ultimate Bliss World. In all nôi maø phía sau ñoù maët trôøi moïc leân. of His vows, He always ended with the same 2) The eastern mountain, name of a monastery line: "If this does not happen, I vow not to east of Dhyanyakataka. Name of one of the attain the Ultimate Enlightenment." That was five subdivisions of the Mahasanghika school. in the past, the Dharma Store Maha- The school adopted what is called a Bodhisattva is now a Buddha (Amitabha "Dharmasunyata" stance in its Buddha); thus, this means his vows have all "Lokanuvartana Sutra". The term came true. Anyone who has Faith, Vow, and "Dharmasunyata" or "Empty of dharmas" is Practice is guaranteed to gain rebirth to His used to indicate that, just as conventional Pureland: Boán Möôi Taùm Lôøi Nguyeän cuûa objects in the world are to be seen as Phaät A Di Ñaø khi Ngaøi coøn laø Boà Taùt Phaùp "Svabhavasunya" or "empty of selfhood", so Taïng. Moät trong nhöõng lôøi nguyeän naày coù too are the dharmas of the Abhidharma nguyeän neáu baát cöù chuùng sanh naøo chòu nieäm analysis. Since this is the case, they cannot be hoàng danh cuûa Ngaøi töø möôøi ñeán moät traêm regarded as ultimately existent. laàn vaøo luùc saép laâm chung, thì Ngaøi seõ tieáp "Dharmasunyata" teachings also appear in the daãn veà Taây Phöông Cöïc Laïc. Trong taát caû caùc Mahasanghika Satyasiddhi-Sastra of lôøi nguyeän cuûa Ngaøi coù noùi "Neáu khoâng nhö Harivarman in the third century: Phaát Baø Theá theá, toâi nguyeän seõ khoâng thaønh Chaùnh Ñaúng La Taêng Giaø Lam (Purvasaila-Sangharama)— Chaùnh Giaùc." Ñoù laø trong quaù khöù, coøn baây Ñoâng Sôn Boä, teân cuûa moät töï vieän. Teân cuûa giôø Ngaøi Phaùp Taïng Boà Taùt ñaõ thaønh Phaät; moät trong naêm heä phaùi cuûa Ñaïi Chuùng Boä. nhö vaäy, taát caû caùc lôøi nguyeän cuûa Ngaøi ñaõ Tröôøng phaí naøy chuû tröông "Phaùp Khoâng" thaønh hieän thöïc. Baát cöù ai coù ñuû ñaày

Tín, trong kinh “Lokanuvartana” cuûa mình. Thuaät Nguyeän, vaø Haïnh ñuû ñaày ñeà seõ ñöôïc baûo ñaûm ngöõ “Phaùp khoâng” hay tính troáng roãng cuûa vaõng sanh Cöïc Laïc. **See Forty-eight vows vaïn höõu ñöôïc duøng ñeå chæ cuõng gioáng nhö caùc of Amitabha. vaät theå thoâng thöôøng trong theá giôùi phaûi ñöôïc 2) The twelve vows of Medicine Master xem laø nhöõng vaät voâ ngaõ (svabhavasunya), thì (Bhaishajya-Guru-Buddha): Möôøi Hai Lôøi caùc phaùp ñöôïc phaân tích trong A Tyø Ñaït Ma Nguyeän cuûa Phaät Döôïc Sö. **Twelve vows of Luaän cuõng phaûi ñöôïc coi nhö theá. Vì theá maø Bhaishajya-Guru-Buddha. caùc phaùp khoâng theå naøo ñöôïc coi nhö laø 3) The Twelve Great Vows of Avalokitesvara nhöõng hieän theå toái haäu ñöôïc. Hoïc thuyeát Bodhisattva: **See Twelve Vows of “Phaùp Khoâng” cuõng xuaát hieän trong taùc phaåm Avalokitesvara Bodhisattva. Thaønh Thöïc Luaän cuûa tröôøng phaùi Ñaïi Chuùng 4) Earth-Store Bodhisattva’s original vows: Ñòa Boä cuûa Harivarman vaøo theá kyû thöù 3. Taïng Boån Nguyeän—See Ksitigarbha (III). Purvasaila-samgharama (skt): Ñoâng Sôn Töï— Purva-Phalguni (skt): Tröông—Name of one of A monastery east of Dhanakataka—Töï vieän naèm the twenty eight constellations—See Twenty eight veà phía ñoâng cuûa nuùi Dhanakataka. constellations. Purva-videha (skt): Boá Loã Ba—Boá Loã Baø Bì Ñeà Purva-Prosthapada (skt): Thaát—Name of one Ha—Phaùt Baø Ñeà (Ñoâng Thaéng Thaàn Chaâu)—Phaát of the twenty eight constellations—See Twenty Bì Ñeà Ha—Phaät Baø Ñeà Ha—Eastern continent, eight constellations. one of the four great continents of a world east of Purvasailah (skt): Purvasaila (skt)—Ñoâng Sôn Mount Meru—Ñoâng Thaéng Thaàn Chaâu, moät trong Boä—Phaát Baø Theá La—Phaät Baùt Theá La Boä—One

boán chaâu lôùn cuûa theá giôùi ôû veà phía ñoâng cuûa nuùi destroying them, which he is said to have done— Tu Di. **See Four continents. Doøng doõi boán ñôøi sau vua A Duïc, cuõng laø keû thuø Puryamitra (skt): Baát Nhö Maät Ña—The cuûa Phaät giaùo. Vò vua naày hoûi quaàn thaàn laøm caùch twenty-sixth patriarch. Said to be son of a king in naøo ñeå ñöôïc löu danh haäu theá thì quaàn thaàn baûo Southern India—Toå thöù 26 cuûa Thieàn Toâng AÁn raèng Tieân Ñeá A Duïc ñaõ xaây 84.000 thaùp vinh Ñoä. Ngöôøi ta noùi oâng laø con trai cuûa moät vò vua danh Phaät maø löu danh haäu theá, nay beä haï chæ vieäc mieàn Nam AÁn—See Twenty eight Indian phaù heát caùc thaùp aáy laø teân tuoåi beä haï seõ ñöôïc maõi Patriarchs. maõi löu truyeàn. Theá laø Phaát Sa Maät Ña beøn y lôøi Pus discharged from the ears: One of the five xaøm taáu huûy thaùp gieát Taêng. epidemics in Vaisali during the Buddha’s Pu-Tai: Boá Ñaïi Hoøa Thöôïng—Great Reverend— lifetime—Xuaát Muû Tai. Moät trong naêm loaïi beänh Pu-Tai Ho-Shang—Hempen sack, a Chinese monk ngaët ngheøo trong thaønh Vaisali vaøo thôøi cuûa Ñöùc said to have lived in the 10th century. His name Phaät—See Five epidemics. comes from his wandering through the towns with Pusapura (skt): Kusumapura (skt)—City of a hempen beggar’s sack on his back. Only at the flowers—Known as Pataliputra, the modern Patna. time of his death did he reveal his true identity as It was the residence of King Asoka, he there an incarnation of the future buddha: Maitreya. In convoked the third synod—Hoa thò thaønh. Chinese monasteries, he is represented as a Laughing Buddha. Cloth-bag monk, an erratic Push

(v): Ñoân ñoác—To urge—To hurry. monk (in the tenth century, usually depicted, Puskara (skt): Utpala (skt)—Blue lotus—Hoa scantily clad and surrounded by children). A sen xanh. tenth-century Chinese Buddhist monk, whose real Puspahara (skt): Phaát Baø Kha La—Teân cuûa moät name was Ting Ch'ang Tz'u or Ch'i-Tz'u, loaøi Daï Xoa aên hoa—Flower plucker or flower- popularly thought to have been a manifestation of eater, name of a yaksa. Maitreya, the future Buddha. Often referred to as Puspanaga (skt): Boân Na Giaø—The flowering the "Laughing Buddha," Pu-Tai is commonly dragon-tree under which Maitreya is said to have depicted as a corpulent (beùo maäp) man with a attained enlightenment—Caây Long Hoa hay Long bare torso (töôïng baùn thaân) and bulging belly Thoï, maø döôùi goác noù Ñöùc Phaät Di Laëc ñaõ giaùc ngoä (buïng pheä), sitting with his right leg slightly thaønh Phaät. raised. He is also depicted standing up with arms Puspadanti (skt): Hoa Xæ—Flowery teeth— above his head, palms upward; he generally has a Name of a raksasi, who is associated with broad smile on his face and is often surrounded by Prabhutaratna (Ña Baûo Nhö Lai)—Teân cuûa moät children. He was said to have carried a hemp sack La saùt nöõ—See Ten raksasi mentioned in the from which he gave presents to children. The Lotus sutra. origin of the connection between Pu-Tai and Puspapura (skt): Kusumapura (skt)—Hoa Thò Maitreya appears to be a short poem he spoke Thaønh—The city of flowers, or the palace of shortly before his death, in which he implied that flowers—See Pataliputra. he was Maitreya. In Japan he is referred to as Pusya (skt): Tisya (skt)—Boå Sa—Quyû—Name of Hotai, and is one of the "seven divinities of one of the twenty-eight stars, the demonous fortune," and the connection with Maitreya is not asterism—Sao quyû, moät trong 28 ngoâi sao—See commonly stressed—Boá Ñaïi Hoøa Thöôïng, nhaø sö Twenty eight constellations. Trung Quoác vaøo theá kyû thöù 10. Ngaøi ñöôïc mang Pusyamitra (skt): Phaát Sa Maät Ña—Descendant teân naày vì ngaøi luoân mang treân löng moät bò aên xin trong khi du haønh töø phoá naày sang phoá khaùc. Chæ of Asoka and enemy of Buddhism. He was the ñeán luùc maát, ngaøi môùi tieát loä mình laø ai: Haï Sanh fourth successor of King Asoka; asking his Di Laëc Toân Phaät. Trong caùc tu vieän Phaät giaùo ministries what he should do to perpetuate his Trung Hoa, Ngaøi laø bieåu hieän cuûa vò Phaät Cöôøi. name; he was told that Asoka had erected 84,000 Moät vò Taêng Trung Hoa vaøo theá kyû thöù 10, teân shrines and he might become famous by

thaät cuûa ngaøi laø Ñinh Tröôøng Töû hay Chi Töû, thereby: Taåm thuoác ñoäc vaøo nhöõng moùng tay, thöôøng ñöôïc ngöôøi ta nghó raèng ngaøi laø hieän thaân ñònh khi vaøo leã Phaät seõ haïi ngaøi—See Five cuûa Ñöùc Di Laëc, Ñöông Lai Haï Sanh Phaät. betrayals. Thöôøng ñöôïc goïi laø "Phaät Cöôøi," Boá Ñaïi thöôøng Put a snake into a tube: Naïp Xaø Ö Ñoàng—To ñöôïc hoïa laø moät con ngöôøi maäp maïp vôùi böùc put a snake into a tube, i.e. meditation able to töôïng baùn thaân vaø buïng pheä, ngoài vôùi chaân phaûi confine unruly thoughts—Boû raén vaøo oáng, ví vôùi hôi giô leân (vò hoøa thöôïng coù hình daùng ñaåy ñaø vieäc thieàn ñònh coät taâm. chaäm chaïp, traùn nhaên buïng pheä, ñi ñaâu luõ treû cuõng Put something in its place: An trí (vaät gì)—To thöôøng hay bu theo choïc gheïo Ngaøi). Ngöôøi ta leave something

peacefully as it is. cuõng hoïa ngaøi ñöùng vôùi hai caùnh tay ñöa leân khoûi Put trust in: Adore—Quy ngöôõng. ñaàu, loøng baøn tay ngöûa leân trôøi; ngaøi thöôøng coù nuï cöôøi thaät roäng treân maët vaø thöôøng bò ñaùm treû vaâyPu-To-Shan: Phoå Ñaø Sôn—A mountain island in quanh. Ngöôøi ta noùi ngaøi mang moät caùi tuùi vaûi töø the east China Sea, offshore Chekiang province, trong ñoù ngaøi ñeå quaø cho treû con. Nguoàn goác cuûa one of the four famous mountains in China. It is söï lieân heä giöõa Boá Ñaïi vaø Ñöùc Di Laëc döôøng nhö one of the most important centers of Buddhism in China. It is also considered to be the holy place of töø moät baøi keä ngaén tröôùc khi ngaøi thò tòch, trong ñoù ngaøi aùm chæ ngaøi laø Phaät Di Laëc. ÔÛ Nhaät Baûn ngaøithe Bodhisattva Avalokitesvara (Kuan-Shi-Yin). ñöôïc keâu laø “Hotai,” vaø laø moät trong baûy vò thaàn The name of the island derived from Potalaka, an may maén, vaø söï lieân heä vôùi Ñöùc Di Laëc thöôøng island in the Indian Ocean known as a resort of khoâng ñöôïc nhaán maïnh. Avalokitesvara. In 847 an Indian monk glimpsed in a cave on Pu-To-Shan a likeness of the Put ashes on the head and dust on the face: Bodhisattva and he named the island Potalaka, Hoâi Ñaàu Thoå Dieän—Boâi tro leân ñaàu vaø boâi ñaát which became Po-Tu-Shan in Chinese—Phoå Ñaø leân maët (loái tu khoå haïnh cuûa ngoaïi ñaïo). Sôn, moät ñaûo nuùi naèm veà phía ñoâng bieån Trung Put away one’s grief: Deïp noãi öu saàu. Quoác, ngoaøi khôi tænh Trieát Giang, laø moät trong Put away wants by receiving alms: Tröø Caån— boán ngoïn nuùi noåi tieáng cuûa Trung Hoa. Ñaây laø He or she who puts away want by receiving alms, trung taâm Phaät giaùo quan troïng cuûa Taøu. Ngöôøi ta an interpretation of Bhiksu or bhiksuni—Vò ñaéc xem ñaây laø nôi thôø Boà Taùt Quaùn AÂm. Sôû dæ coù söï ñöôïc quaû ñaùng ñöôïc cuùng döôøng, aùm chæ Tyø Kheo coá naày laø vì vaøo naêm 847, moät nhaø sö AÁn Ñoä phaùt hay Tyø Kheo Ni. hieän chaân dung Boà taùt Quaùn AÂm, neân oâng ñaët teân Put (have) confidence in someone: Ñaët loøng laø Phoå Ñaø sôn laáy töø teân moät hoøn ñaûo beân AÁn Ñoä tin vaøo ai. Potalaka. Put an end to: To annihilate—Disperse—To Putanas: Phuù Ñan Na (Xuù Ngaï Quyû), moät trong cause to cease—Tieâu dieät. taùm boä quyû chuùng—Putanas, one of the eight Put an end to calamity: Get rid of misfortune— groups of demon-followers of the four Tieâu tai. maharajas—See Eight groups of demon-followers. Put an end to hatred: Giaûi haän. Putchuk (skt): Caên Höông—Moäc Höông—Huaân Put into practice: AÙp duïng—To use—To Luïc Höông—Ña Giaø La—Moät loaïi traàm höông— apply—To carry out. An incense-yielding tree—The resin of the plant. Put off (v): Ñình hoaûn—To postpone. Puthujjana (p): Theá tuïc. Put out the fire of anger: Daäp taét ngoïn löûa saân Putra (skt): Con caùi—A child. haän. Putrid corpse is not clean: Cöùu caùnh baát tònh Put off minor merit for the sake of (Cuoái cuøng thì toaøn thaân thoái röûa baát tònh)—See fundamentals: Thoâi Coâng Quy Boån—Boû nhöõng Seven kinds of impurity. coâng ñöùc nhoû ñeå trôû veà vôùi nhöõng ñieàu caên baûn. Putting an end to the eight distressful Put poison on his finger-nails and saluted conditions for those suffering from them: Sakyamuni intending to destroy him

Noùi phaùp tröø naïn ñeå ñoä keû bò taùm naïn—See Ten * A monk asked: “What is the true body of meritorious deeds (II). Vairocan Buddha?” Qi-An said: “Bring me

Putting an end to existing evil: Tinh taán döùt tröø that pitcher of pure water." The monk brought nhöõng ñieàu aùc ñaõ phaùt sanh—Effort to eliminate him the pitcher. Qi-An then said: "Now put it sins already arisen. Endeavor to eliminate back where it was before." The monk already-formed evil—To abandon demerit when it returned the bottle to its former position. The arises—To remove any evil as soon as it starts. he asked his previous question again. Qi-An Here a monk rouses his will, makes an effort, stirs said: "The ancient Buddhas are long gone."— up energy, exerts his mind and strives to Coù vò Taêng ñeán hoûi: "Theá naøo laø boån thaân overcome evil unwholesome mental states that Phaät Tyø Loâ Giaù Na?" Sö baûo: "Ñem caùi bình have arisen—Ñieàu döõ ñaõ sanh, phaûi tinh caàn döùt ñoàng kia ñeán cho ta." Vò Taêng lieàn laáy tònh tröø ñi. ÔÛ ñaây vò Tyø Kheo khôûi leân yù muoán, coá bình ñem laïi. Sö baûo: "Ñem ñeå laïi choã cuõ." gaéng, tinh taán, saùch taâm, trì taâm vôùi muïc ñích Vò Taêng ñem bình ñeå laïi choã cuõ roài, beøn hoûi khieán cho caùc aùc phaùp ñaõ sanh ñöôïc dieät tröø—See laïi caâu tröôùc. Sö baûo: Phaät xöa ñaõ quaù khöù Four right efforts. laâu roài." Putting an end to the practices of * A scholar monk came to visit Zen Master Qi- An. Qi-An asked him: "What do you do?" The enlightening beings: Ñoaïn Boà Taùt haïnh— monk said: "I expound the Flower Garland Putting an end to the practices of enlightening Sutra." Qi-An said: "How many different beings, one of the ten things that Bodhisattvas Dharma realms. But they can be reduced to should avoid—See Ten things that cause four types." Qi-An held his whisk upright and enlightening beings to regress from the Buddha said: "What type of Dharma realm is this?" teachings. The monk sank into reflection. Qi-An said: Putting all worlds in one Buddha-field: Ñem "Knowing by thinking, resolving through taát caû theá giôùi vaøo moät coõi Phaät, moät trong möôøi consideration, these are the startegies of a moân giaûi thoaùt—One of the ten doors of devil house. A single lamp, when it's put liberation—See Ten kinds of doors of liberation of beneath the sun, it really isn't bright."—Coù vò Great Enlightening Beings. giaûng sö ñeán tham vaán. Sö hoûi: "Toïa chuû chöùa Puzzle (v): Laøm boái roái. chaát söï nghieäp gì?" Giaûng sö ñaùp: "Giaûng Pyrolatry: Fire-worshipping—Hoûa giaùo. Kinh Hoa Nghieâm." Sö hoûi: "Coù maáy thöù Pyromancy (n): Hoûa thuaät hay duøng löûa ñeå laøm phaùp giôùi?" Vò giaûng sö noùi: "Noùi roäng thì coù pheùp thuaät hay boùi toaùn. thöù lôùp khoâng cuøng, noùi löôïc coù boán thöù phaùp giôùi." Sö döïng ñöùng caây phaát töû , hoûi: "Caùi naày laø phaùp giôùi thöù maáy?" Giaûng sö traàm ngaâm löïa lôøi ñeå ñaùp: "Sö baûo: "Suy maø bieát, nghó maø hieåu laø keá soáng nhaø quyû, ngoïn ñeøn

Q coõi döôùi trôøi quaû nhieân maát chieáu." * Qi-An called to his attendant, saying: "Bring me the rhinoceros fan." The attendant said: "It's broken." Qi-An said: "If the fan is broken, then bring me the rhinoceros." The attendant didn't answer. T'ou-Tzi answered Qi An: Teà An Thieàn Sö—Zen master Qi-An— on behalf of the attendant, saying: "I don't Zen master Xi-An was born in 750 in Hai-Men, mind to bring the rhinoceros, but I'm afraid was a disciple of Ma-Tsu—Thieàn sö Teà An sanh that he doesn't have all his horns—Sö goïi thò naêm 750 taïi Haûi Moân, ñeä töû cuûa Thieàn sö Maõ Toå. giaû: "Ñem caùi quaït teâ ngöu laïi ñaây." Thò giaû thöa: "Raùch roài." Sö

noùi: “Neáu quaït ñaõ raùch, traû con teâ ngöu laïi cho ta!” Thò giaû khoâng ñaùp

ñöôïc. Ñaàu Töû traû lôøi duøm thò giaû noùi: “Con Qing-Pou-Xing-Yang: Thieàn sö Thanh Phaåu khoâng ngaïi ñem con teâ laïi cho sö, nhöng con Höng Döông—Zen master Qing-Pou-Xing-Yang e raèng noù chöa moïc ñuû söøng.” was a disciple of Zen master T’a-Yang. Although * A Zen master named Fa-Kong came to visit he was a successor of T’a-Yang, he unfortunately Qi-An and inquired about some ideas did not outlive his teacher, nor did he have any expressed in the Buddhist sutras. Qi-An Dharma heirs to carry on the Cao-T’ong line— answered each question in turn. When they Thieàn sö Thanh Phaåu Höng Döông laø ñeä töû cuûa had finished, Qi-An said: “Since the master Thieàn sö Ñaïi Döông. Tuy vaäy oâng khoâng may arrived here, I haven’t been able to play the cheát tröôùc Ñaïi Döông vaø khoâng coù Phaùp töø naøo ñeå host.” Fa-Kong said: “I invite the master to noái doõi Taøo Ñoäng. take the role of host.” Qi-An said: “It’s late * After becoming the abbot of a temple, Xing- today, so let’s go back to our quarters and yang entered the hall and addressed the take a rest. Tomorrow come here again.” Fa- monks, saying: “The principle of the great Kong then went back to his room. The next way that came from the west cuts off the morning, Qi-An sent a novice monk to invite hundred negations. Words that accord with the Fa-Kong for another meeting. When Fa-Kong essential teaching go on without end. But arrived, Qi-An looked at the novice monk and what benefit could there be in just arduously said: “Aiee! This novice can’t do anything! I submitting to the teachings of our school? told him to go get Zen master Fa-Kong. Although it’s like this, there are many Instead he went and got this temple different affairs to deal with. But in the maintenance man!” Fa-Kong was teaching of our school, there is only one path speechless—Thieàn sö Phaùp Khoâng ñeán thöa that passes through. Everyone discuss this!”— hoûi nhöõng nghóa lyù trong kinh, moãi moãi sö ñeàu Sau khi truï ôû Höng Döông, sö thöôïng ñöôøng ñaùp xong. Sö beøn baûo: “Töø Thieàn Sö laïi ñeán daïy chuùng: “Ñaïi ñaïo töø Taây sang, lyù baët baùch giôø, baàn ñaïo thaûy ñeàu khoâng ñöôïc laøm chuû phi, trong caâu hôïp cô toaøn traùi dieäu chæ, baát nhôn.” Phaùp Khoâng thöa: “Thænh Hoøa Thöôïng ñaéc dó maø coù laøm cong vaïy toâng Toå Sö, huoáng laøm chuû nhôn laïi.” Sö baûo: “Ngaøy nay toái roài laø laêng xaêng coù lôïi ích gì? Tuy nhieân nhö theá, haõy veà choã cuõ nghæ ngôi, ñôïi saùng mai seõ vieäc khoâng phaûi moät chieàu, haõy ôû trong cöûa ñeán.” Saùng sôùm hoâm sau, sö sai sa Di ñi môøi xöôùng giaùo môû moät con ñöôøng cuøng toaøn theå Thieàn sö Phaùp Khoâng. Phaùp Khoâng ñeán, sö thöông löôïng.” nhìn Sa Di baûo: “Baäy! OÂng sa Di naày khoâng * A monk asked Xing-Yang-Qing-Pou: “When hieåu vieäc, daïy môøi Thieàn sö Phaùp Khoâng, laïi the Sagara Dragon emerges from the sea, the môøi caùi ngöôøi giöõ nhaø ñeán.” Phaùp Khoâng entire universe shudders. At just such a time, chaúng ñaùp ñöôïc. how is this expressed?” Qing-Pou said: “The * The temple director named Fa-Xin, came to Garuda King confronts the universe! Among see Qi-An (when he was ill). Qi-An said: you here, who can come forth?” The monk “Who are you?” The temple director said: asked: “If suddenly someone comes forth, “Fa-Xin.” Qi-An said: “I don’t know you.” Fa- then what?” Qing-Pou said: “It’s like a falcon Xin couldn’t

respond—Vieän chuû Phaùp Haân striking a pigeon. You don't believe me. If ñeán tham vaán. Sö hoûi: "OÂng laø ai?" Phaùp Haân you can experience it behind your skull, then ñaùp: "Phaùp Haân." Sö noùi: "Toâi khoâng bieát you'll at last realize the truth." The monk oâng." Phaùp Haân khoâng ñaùp ñöôïc. said: "In that case, I'll just fold my hands on * Later, the master became ill and he calmly my chest and retreat three steps." Qing-Pou passed away in 839. He received the said: "The tortoise that upholds Mount posthumous title "Zen Master Enlightened Sumeru won't tolerate another one going back Emptiness."—Sau sö beänh, ngoài an nhieân thò with a dot on its forehead!"—Coù vò Taêng hoûi: tòch. Vua ban hieäu "Ngoä Khoâng Thieàn Sö". "Roàng Ta Kieät ra khoûi bieån thì caøn khoân chaán

ñoäng, thaáy maët trình nhau vieäc theá naøo?" Sö Qualitative forms: As heat is in fire—Theå ñaùp: "Chim Ñaïi baøng caùnh vaøng kình vuõ truï, töôùng—See Three kinds of appearance (A). trong aáy ai laø ngöôøi xuaát ñaàu?" Vò Taêng hoûi: Qualities: Good, bad, length, shortness—Phaåm "Neáu khi gaëp ngöôøi xuaát ñaàu thì laøm sao?" Sö chaát—Töôùng trì höõu—See Three kinds of rupa ñaùp: "Gioáng nhö chim caét anh khoâng tin, tröôùc (B), and Three states of mortal existence (A). soï khoâ nghieäm môùi bieát thaät." Vò Taêng hoûi: Qualities of certainty: Phaåm chaát quyeát ñònh— "Theá aáy thì khoanh tay baøy ngöïc lui ba According to the Flower Adornment Sutra, böôùc?" Sö ñaùp: "Döôùi toøa Tu Di con ruøa quaï, Chapter 38, there are ten qualities of certainty of chôù ñôïi ñieåm traùn laàn thöù hai." Great Enlightening Beings. After practicing the * When Qing-Pou was ill in bed, T'a-Yang said ten paths of emancipation, Enlightening Beings to him: "The body is an illusion, and within attain these ten qualities of certainty—Theo Kinh this illusion affairs are carried out. If not for Hoa Nghieâm, Phaåm 38, coù möôøi phaùp quyeát ñònh this illusion, the great matter would have no cuûa chö Ñaïi Boà Taùt. Sau khi ñaõ thaønh töïu möôøi place from which to be undertaken. If the phaùp xuaát ly, chö Boà Taùt seõ ñaït ñöôïc möôøi phaùp great matter is undertaken, it is seen to be an quyeát ñònh (see Ten paths of emancipation)—See illusion. What do you say?" Qing-Pou said: Ten qualities of certainty of Great Enlightening "There is still this matter here." T'a-Yang Beings. said: "And what is that matter?" Qing-Pou Qualities that make a woman seek birth in said: "Encircling the earth, the lustrous crimson orb. At ocean bottom, not planting happy states: Phaåm Chaát Cuûa Ngöôøi Nöõ Coù Theå flowers." Qing-Pou paused and closed his Giuùp Ñöa Ngöôøi AÁy Leân Caùc Caûnh Trôøi—On eyes. T'a-Yang smile and said: "Are you various occasions, the Buddha mentioned to awake?" Qing-Pou said: "I've forgotten what Visakha the eight qualities that make a woman I was about to say." He then passed away— seek birth in happy states; or she will be born Sö beänh, Ñaïi Döông ñeán hoûi: "Thaân naày nhö again where lovely devas dwell—Trong moät vaøi boït huyeãn, trong boït huyeãn thaønh töïu. Neáu dòp giaûng cho baø Visakha, Ñöùc Phaät ñaõ ñeà caäp khoâng coù caùi boït huyeãn thì ñaïi söï khoâng do ñeán taùm phaåm chaát coù theå giuùp ngöôøi nöõ sanh leân ñaâu maø hieän. Neáu caàn ñaïi söï xong, bieát caùi caùc caûnh trôøi—See Eight qualities that make a boït huyeãn naøy laøm gì?" Sö thöa: "Vaãn laø vieäc woman seek birth in happy states. beân naøy." Ñaïi

Döông baûo: “Vieäc beân kia theá Qualities of mind: Taâm Soá. naøo?” Sö thöa: “Khaép ñaát vaàng hoàng suoát, 1) Knowledge: Trí. ñaùy bieån chaúng troàng hoa.” Ñaïi Döông cöôøi: 2) Several qualities of mind, or mental content “Laø ngöôøi tænh chaêng?” Sö heùt: “Noùi! Seõ baûo or conditions: Vaøi phaåm chaát cuûa taâm. toâi maát roài.” Noùi xong thaày thò tòch. 3) Several qualities of mind. The esoterics make Quagmire of mortal life: Sinh töû neâ (vuõng buøn Vairocana the Mind or Will, and the moral sanh töû). qualities, or mental attributes, are personified as his retinue: Maät toâng coi Phaät Tyø Loâ Giaù Quake: Shake—Rung chuyeån. Na laø taâm vöông nhö taâm vaø yù chí; vaø taâm soá Qualified candidates for monks and nuns: laø nhöõng phaåm chaát hay ñieàu kieän tinh thaàn, Giôùi Khí—Those who meet the criteria to receive ñöôïc nhaân caùch hoùa nhö ñoaøn tuøy tuøng cuûa the rules, i.e. one who is not debarred from Ngaøi. entering the order, such as not killing parents, not 4) Mental factors: Cetasikas (p)—Mental slandering the Triratna, etc.—Nhöõng ngöôøi ñuû tö actions—Mental conditions or emotions—The caùch thoï giôùi hay khoâng bò ngaên caûn gia nhaäp giaùo attributes of the mind, especially the moral ñoaøn, chaúng haïn nhö nhöõng ngöôøi khoâng gieát cha qualities, emotions, love, hate, etc.—Taâm meï, khoâng huûy baùng Tam Baûo, vaân vaân—See phaùp sôû höõu cuûa taâm vöông hay nhöõng ñieàu Five betrayals. kieän tinh thaàn, nhöõng ñoùng goùp cuûa taâm, ñaëc

bieät laø nhöõng phaåm chaát luaân lyù, tình caûm, Quan Am Sac Tu Temple: Quan AÂm Saéc Töù thöông yeâu, haän thuø, vaân vaân. Töï—Name of a temple located in Caø Mau town, Qualities of the non-learner: Asekha (p)— Caø Mau province. It is also called Phaät Toå Nhöõng phaåm chaát cuûa baäc voâ hoïc—According to Temple. It was built in the middle of the the Sangiti Sutta in the Long Discourses of the nineteenth century by Most Venerable Toâ Quang Buddha, there are ten qualities of the non-Xuaân. At first it was only a small temple where he learner—Theo Kinh Phuùng Tuïng trong Tröôøng Boä stayed and worshipped Buddhism, and made Kinh, coù möôøi Phaùp Voâ Hoïc—See Ten qualities prescription to cure the local people. Later, he of the non-learner. moved to Gia Ñònh and stayed at Kim Chöông Qualities of the sage as to the body: Kaya- Temple, with Buddhist name “Trí Taâm” and moneyyam (p)—Thaân tònh maëc—See Three passed away there. In 1842, King Thieäu Trò dharmas (XLVI). proclaimed him Most Venerable, and offered the Qualities of the sage as to mind: Mano- Royal Recognization to the temple. The present moneyyam (p)—YÙ tònh maëc—See Three dharmas temple was rebuilt by Most Venerable Thieän (XLVI). Töôøng and Most Venerable Thieän Ñöùc in 1936— Qualities of the sage as to speech: Vaci- Teân cuûa moät ngoâi chuøa toïa laïc trong thò xaõ Caø Mau, tænh Caø Mau. Chuøa coøn goïi laø chuøa Phaät Toå, moneyyam (p)—Ngöõ tònh maëc—See Three ñöôïc Hoøa Thöôïng Toâ Quang Xuaân döïng leân vaøo dharmas (XLVI). giöõa theá kyû thöù 19. Nguyeân thuûy chuøa chæ laø moät Qualities of the true man: Sappurisa-dhamma caùi am nhoû laøm nôi tu haønh vaø phaùt thuoác cho (p)—Thöôïng nhaân phaùp—According to the Sangiti nhaân daân trong vuøng. Sau ñoù Hoøa Thöôïng leân Sutta, there are seven qualities of the true man— thaønh Gia Ñònh, tu ôû chuøa Kim Chöông vaø thò tòch Theo Kinh Phuùng Tuïng trong Tröôøng

Boä Kinh, coù ôû ñoù. Naêm 1842, vua Thieäu Trò ñaõ saéc phong cho baûy thöôïng nhaân phaùp—See Seven qualities of Hoøa Thöôïng vaø saéc töù chuøa Quan AÂm. Ngoâi chuøa the true man. hieän taïi ñaõ ñöôïc hai vò Hoøa Thöôïng Thieän Töôøng Quality (n): Attribute—Ñöùc tính—Phaåm haïnh— vaø Thieän Ñöùc xaây döïng vaøo naêm 1936. Phaåm chaát—See Three states of mortal existence Quan Su Pagoda: Chuøa Quaùn Söù—The pagoda (A). was probably built during the reign of king Tran Quan Am Bo Tat Pagoda: Chuøa Quaùn AÂm Boà Du Tong (1341-1369). According to legend, during Taùt—The pagoda was just built in 1976 on a Big the reign of King Tran Du Tong, at the area today Mountain in Vung Tau city, Ba Ria province. This pagoda, there was a common house built by the is a small pagoda; however, it’s famous for its royal court for receiving foreign ambassadors, huge statue of Goddess of Mercy. The statue is 16 especially ambassadors from China. because most meter high, pure white, standing on a lotus throne of them followed Buddhism, King Du Tong with a water vase in her hand and a benevolent ordered to built a pagoda next to the common face toward the sea. In recent years, the pagoda house for ambassadors to come to pray. Later, the receives a lot of visitors everyday—Chuøa Quan common house was destroyed with the time, but AÂm Boà Taùt ñöôïc xaây döïng vaøo naêm 1976 taïi vuøng the pagoda still exists. Inside the main hall, the nuùi Lôùn thuoäc thaønh phoá Vuõng Taøu, tænh Baø Ròa. front vestibule worships Buddha. In the Patriarchal Ñaây laø moät ngoâi chuøa nhoû, nhöng ñöôïc raát nhieàu altars, people placed altars of national teachers ngöôøi bieát ñeán vì moät pho töôïng cuûa Ñöùc Quan under the Ly-Tran Dynasties and Khong Lo Zen AÂm Boà Taùt. Töôïng cao 16 meùt, sôn maøu traéng Master. In 1822, king Minh Mang ordered to tinh, ñöùng treân toøa sen, tay caàm bình cam loà vôùi rebuild the pagoda. Later, Zen master Thanh khuoân maët hieàn töø ñöùng nhìn ra bieån. Trong nhöõng Höông came to be the headmonk of the pagoda. naêm gaàn ñaây, moãi ngaøy coù raát nhieàu du khaùc ñeán He enlarged the corridors and casted more statues. vieáng thaêm vaõng caûnh taïi ngoâi chuøa naøy. After that, his disciple, Van Nghiem, casted 27 statues of Buddhas and Bodhisattvas that we still

can see today—Chuøa Quaùn Söù coù leõ ñöôïc xaây and stele commemorating Most Venerable Trí döïng döôùi trieàu vua Traàn Duï Toâng (1341-1369). Thuû—Teân moät ngoâi giaø lam noåi tieáng trong quaän Töông truyeàn döôùi thôì vua Traàn Duï Toâng, nôi maø Goø Vaáp, thaønh phoá Saøi Goøn, Nam Vieät Nam. baây giôø laø chuøa, coù moät coâng quaùn daønh cho söù Chuøa ñöôïc Hoøa Thöôïng Trí Thuû xaây naêm 1958. ngoaïi quoác, ñaëc bieät laø söù giaû töø Trung Quoác. Vì Ñaây laø chi nhaùnh cuûa Phaät Hoïc Vieän Nha Trang. ña soá hoï theo Phaät giaùo neân nhaø vua ra leänh xaây Beân phaûi Chaùnh ñieän coù ñaïi hoàng chung naëng 330 döïng moät ngoâi töï vieän beân caïnh coâng quaùn cho kí loâ, ñuùc taïi Phaät Hoïc Vieän Nha Trang naêm 1966. caùc söù giaû ñeán caàu nguyeän. Veà sau, nhaø coâng Treân chuoâng coù khaéc baøi vaên ghi laïi lòch söû cuûa quaùn bò taøn phaù vôùi thôøi gian, nhöng ngoâi töï vieän chuøa maø Hoøa Thöôïng Trí Thuû ñaõ ghi laïi vaøo ngaøy vaãn coøn toàn taïi. Beân trong tieàn ñöôøng thôø Phaät, 31 thaùng 3 naêm 1966. haäu ñöôøng thôø caùc vò quoác sö döôùi trieàu nhaø Leâ vaø Quang Linh Pagoda: Chuøa

Quang Linh— Khoâng Loä Thieàn sö. Naêm 1822, chuøa ñöôïc vua Quang Linh Pagoda was one of the most ancient Minh Maïng truøng tu. Sau ñoù sö Thanh Höng ñeán pagodas in Vietnam. It was built in the fifteenth truï trì vaø cho ñuùc theâm chuoâng, töôïng, vaø xaây lôùn century in Thien Thi Hamlet, Tho Xuong District, haønh lang. Veà sau ñeä töû cuûa Thieàn sö Thanh Höng Hanoi City. It's also called Mrs. Ba Da Pagoda laø sö Vaên Nghieâm, ñuùc theâm 27 pho töôïng Phaät vaø (Mrs. Stone). It's said that under King Le Thanh Boà Taùt, vaãn coøn ñeán ngaøy nay. Tong period (1460-1497), when digging soil to Quang Duc: Thích Quaûng Ñöùc—Vietnamese build Thang Long Fortress, people found a female Buddhist monk whose public self-immolation in statue made of stone. Everybody believed that it 1963 became one of the eminent images of the was the statue of the Holy Mother so they Vietnam War. He took this desperate measure in constructed a temple with the name of "Mrs. protest at the jailing of hundreds or thousands of Stone". Later, it became the place for worshipping monks and nuns without trial by the regime of Lord Buddha. Inside the main hall, there are a lot President Ngo Dinh Diem of the first Republic of of Buddha and Bodhisattva statues made of wood South Vietnam, and he is widely credited with with red lacquer trimed with gold, such as helping to restore religious freedom in Vietnam as Sakyamuni Buddha, Amitabha Buddha, Manjusri a result of his self-sacrifice—Vò Taêng Vieät Nam Bodhisattva, and Samantabhadra Bodhisattva, etc. ngöôøi ñaõ töï thieâu vaøo naêm 1963 vaø trôû thaønh moät Monks and Nuns of this pagoda belong to the Lin- trong nhöõng hình aûnh noåi baät trong chieán tranh Chi Zen Lineage—Chuøa Quang Linh laø moät trong Vieät Nam. Ngaøi ñaõ duøng phöông caùch lieàu maïng nhöõng ngoâi chuøa coå nhaát Vieät Nam. Chuøa ñöôïc ñeå choáng laïi söï baét bôù caàm tuø haøng traêm hay haøng xaây döïng vaøo theá kyû thöù 15 trong thoân Thieân Thò, ngaøn chö Taêng Ni maø khoâng xeùt xöû cuûa cheá ñoä quaän Thoï Xöông, thaønh phoá Haø Noäi. Chuøa coøn coù Toång Thoáng Ngoâ Ñình Dieäm cuûa neàn ñeä nhaát teân laø Chuøa Baø Ñaù. Töông truyeàn raèng döôùi thôøi Coäng Hoøa cuûa mieàn Nam Vieät Nam, vaø söï hy sinh Vua Leâ Thaùnh Toâng (1460-1497), khi ñaøo ñaát ñaép cuûa ngaøi ñaõ giuùp phuïc hoài söï töï do toân giaùo ôû Vieät bôø thaønh Thaêng Long, ngöôøi ta tìm thaáy trong loøng Nam. ñaát moät pho töôïng ngöôøi nöõ baèng ñaù. Ngöôøi ta tin Quang Huong Temple: Chuøa Quaûng Höông— raèng ñoù chính laø böùc töôïng cuûa Thaùnh Maãu neân Name of a famous pagoda in Goø Vaáp district, laäp ñeàn thôø töôïng vaø ñaët teân laø Ñeàn Baø Ñaù. Veà Saigon City, South Vietnam. It was built in 1958 sau naøy ñeàn bieán thaønh nôi thôø Phaät. Beân trong by Most venerable Trí Thuû. It has been the school chaùnh ñieän coù raát nhieàu töôïng Phaät vaø Boà Taùt sôn of basic Buddhist Studies for Monk students. A son theáp vaøng nhö caùc töôïng Phaät Thích Ca, Phaät 330 kilogram great bell cast at Nha Trang Institute Di Ñaø, Boà Taùt Vaên Thuø, Boà Taùt Phoå Hieàn. Chö of Buddhist Studies in 1966 is hung on the right of Taêng Ni truï xöù trong chuøa thuoäc doøng Thieàn Laâm the Main Hall. On the bell there is a text written Teá. by Most Venerable Trí Thuû on March 31, 1966, Quang Nghiem Zen Master: Thieàn Sö Quaûng telling us the history of the monastery. On the Nghieâm (1121-1190)—A Vietnamese Zen master right, in the

back of the monastery, stands a stupa from Ñan Phöôïng, North Vietnam. He lost his parents when he was very young. After his parents haønh truøng tu chuøa, ñuùc moät ñaïi hoàng chung naëng passed away, he studied Buddha Dharma with 230 caân. Naêm 1989, Thaày Chôn Höông ñaõ xaây master Baûo Nhaïc, his uncle on the mother side. coảng Tam Quan laøm cho caûnh chuøa theâm veû uy After his master passed away, he met and became nghi. a disciple of Zen master Trí Thieàn. He was the Quang Tri Zen Master: Quaûng Trí Thieàn Sö— dharma heir of the eleventh generation of the Wu- A Vietnamese Zen master from Thaêng Long, Yun- T'ung Zen Sect. He passed away in 1190, at North Vietnam. He left home in 1059 to become a the age of 69—Thieàn sö Vieät Nam, queâ ôû Ñan disciple of Zen master Thieàn Laõo in Tieân Du. He Phöôïng, Baéc Vieät. Ngaøi moà coâi cha meï töø luùc nhoû. became the Dharma heir of the seventh Sau khi cha meï maát, ngaøi theo hoïc Phaät phaùp vôùi generation of the Wu-Yun-T'ung Zen Sect. His caäu laø thaày Baûo Nhaïc. Khi thaày Baûo Nhaïc thò tòch, reputation soon spread all over North Vietnam and ngaøi gaëp vaø trôû thaønh ñeä töû cuûa Thieàn sö Trí he had a lot of followers. Later, he stayed at Quaùn Thieàn. Ngaøi laø phaùp töû ñôøi thöù 11 doøng Thieàn Voâ Ñænh Temple on Mount Khoâng Loä. He spent most Ngoân Thoâng. Ngaøi thò tòch naêm 1190, thoï 69 tuoåi. of his life to revive and expand Buddhism in North Quang Te Temple: Quaûng Teá Töï—Name of an Vietnam. He passed away in 1091—Thieàn sö Vieät ancient temple in Hueá, Central Vietnam. The Nam, queâ ôû Thaêng Long, Baéc Vieät. Naêm 1059, temple is situated on the east side of Quaûng Teá ngaøi xuaát gia laøm ñeä töû cuûa Thieàn sö Thieàn Laõo hill, which is northwest of the Altar to Heaven. In taïi nuùi Tieân Du. Ngaøi trôû thaønh Phaùp töû ñôøi thöù 1807, Löông Taøi Haàu Traàn Vaên Naêng built a baûy doøng Thieàn Voâ Ngoân Thoâng. Chaúng bao laâu thatched temple on the east side of Quaûng Teá hill sau tieáng taêm cuûa ngaøi lan roäng vaø nhieàu ñeä töû and named it after the land. Sometime after the ñeán vôùi ngaøi. Veà sau ngaøi truï taïi chuøa Quaùn Ñaûnh temple was built, the senior monk named Taùnh treân nuùi Khoâng Loä. Haàu heát cuoäc ñôøi ngaøi, ngaøi Linh Quang Hieån took charge of the temple. In ñaõ chaán höng vaø hoaèng hoùa Phaät giaùo taïi Baéc 1844, Most Venerable Haûi Nhu, the royal- Vieät. Ngaøi thò tòch naêm 1091. recognized monk of Thieân Muï temple with lay Quan Su Temple: Chuøa Quaùn Söù—Name of an person named Buøi Tín Taïi rebuilt the temple, ancient temple, located in Hoaøn Kieám district, enlarged the structure and replaced thatched with Hanoi City, North Vietnam. At first, it belonged to tiles for the roof. In 1894, Most Venerable Thanh An Taäp village, Thoï Xöông district, Thaêng Long trí, with the help from Thaùnh Cung, wife of king ancient citadel. According to Ñaïi Nam Nhaát Ñoàng Khaùnh, undertook the reconstruction. A Thoáng Chí, in the Leâ dynasty (1428-1788), great-sized bell, 230 pounds was contributed to the Champa, Siam, Laos, all sent their envoys to temple by the royal family. In 1989, Venerable Vietnam to offer the tributes. The King had a Chôn Höông constructed an old-style three- temple built as the residence for the envoys, entrance gate giving the temple a more impressive because these above countries are devout appearance—Teân cuûa moät ngoâi chuøa coå ôû Hueá, Buddhists. The temple,

therefore, was named Trung Vieät. Chuøa toïa laïc taïi phía ñoâng trieàn ñoài Quaùn Söù to distinguish it from other temples. Quaûng Teá, veà phía taây baéc Ñaøn Nam Giao. Naêm Quaùn Söù Temple has been changed many times. 1807, vò Tieàn Quaân Ñoâ Ñoác Phuû Chöôûng Phuû Söï In 1934, the North Vietnam Buddhist Sangha töôùc phong Löông Taøi Haàu Traàn Vaên Naêng döïng Association was founded and the temple was leân moät thaûo am, laáy ñòa danh goïi teân chuøa laø chosen its headquarter. It was rebuilt, following a Quaûng Teá. Sau khi xaây chuøa moät thôøi gian, ñaïi sö plan drawn out by the two architects Nguyeãn Ngoïc Taùnh Linh Quang Hieån ñaõ ñöôïc cöû troâng coi chuøa. Ngoaïn and Nguyeãn Xuaân Tuøng, with the Naêm 1844, Hoøa Thöôïng Haûi Nhu, taêng cang chuøa acceptance of Patriarch Vónh Nghieâm in 1941. The Thieân Muï, cuøng vôùi thí chuû Buøi Tín Taïi ñaõ kieán Main Hall is solemnly decorated. The statues are thieát chuøa, môû roäng qui moâ, ñoåi tranh lôïp ngoùi. pretty big and splendidly lacquered in red and gild Naêm 1894, Hoøa Thöôïng Thanh Trí, vôùi söï hoã trôï colours. For the first time in Vietnam, the flag of cuûa baø Thaùnh Cung, vôï vua Ñoàng Khaùnh, tieán the World Buddhist Association was hung at Quaùn

Söù Temple in 1951for celebrating the Buddha's Quench (v): Ñaùp öùng. Holy Birthday—Teân cuûa moät ngoâi chuøa coå, toïa Quest (n): Söï tìm kieám. laïc trong quaän Hoaøn Kieám, thaønh phoá Haø Noäi, Quests for becoming: Bhavesana (p)—Höõu Baéc Vieät Nam. Xöa kia thuoäc ñòa phaän thoân An caàu—See Three dharmas (XVIII). Taäp, huyeän Thoï Xöông, Thaêng Long thaønh. Theo Quests for the holy life: Brahmacariyesana Ñaïi Nam Nhaát Thoáng Chí, vaøo thôøi nhaø Leâ, caùc (p)—Phaïm haïnh caàu—See Three dharmas nöôùc Chieâm Thaønh, Sieâm, vaø Ai Lao thöôøng göûi (XVIII). söù thaàn ñeán trieàu coáng. Nhaø vua cho xaây moät ngoâi chuøa duøng laøm nôi truù nguï cho caùc söù thaàn naày væ Quests for sense-desire: Kamesana (p)—Duïc caùc nöôùc naày raát suøng ñaïo Phaät, vì theá maø chuøa coù caàu—See Three dharmas (XVIII). teân laø chuøa Quaùn Söù. Chuøa ñaõ traûi qua nhieàu thay Quest for truth to benefit self and others, all ñoåi. Naêm 1934, Toång Hoäi Phaät Giaùo Baéc Phaàn ra sentient beings, not just helping themselves: ñôøi, ñaët truï sôû taïi chuøa. Chuøa ñaõ ñöôïc xaây döïng Vì lôïi mình, lôïi ngöôøi, cuõng nhö lôïi taát caû chuùng laïi theo baûn thieát keá cuûa hai kieán truùc sö Nguyeãn sanh maø caàu phaùp, chöù chaúng vì tö lôïi—See Ten Ngoïc Ngoaïn vaø Nguyeân Xuaân Tuøng do Toå Sö kinds of quest for truth of Great Enlightening Vónh Nghieâm duyeät xeùt baøo naêm 1941. Chaùnh Beings. Ñieän trong chuøa ñöôïc trang trí trang nghieâm. Caùc Quest for truth to destroy all sentient pho töôïng ñeàu khaù lôùn vaø theáp vaøng loäng laãy. Laù beings' afflictions, not doing it for fame, côø Phaät giaùo theá giôùi laàn ñaàu tieân ñöôïc treo taïi profit, or respect: Vì muoán tröø phieàn naõo cho taát Vieät Nam taïi chuøa Quaùn Söù nhaân ngaøy leã Phaät caû chuùng sanh maø caàu phaùp, vì chaúng vì danh, lôïi Ñaûn naêm 1951 (Phaät lòch 2495). hay söï cung kính—See Ten kinds of quest for Quan The Am Temple: Chuøa Quan Theá AÂm— truth of Great Enlightening Beings. Name of a famous pagoda located in Phuù Nhuaän Quest for truth to enter knowledge of district, Saigon City, South Vietnam. The pagoda wisdom, not

taking pleasure in literature: Vì was built in 1922 and rebuilt from 1964 to 1969. It nhaäp trí hueä maø caàu phaùp, chaúng vì vaên töï—See is the last memento of Thích Quaûng Ñöùc Ten kinds of quest for truth of Great Enlightening Bodhisattva (burnt himself for the sake of Beings. Buddhism)—Teân cuûa moät ngoâi chuøa noåi tieáng toïa laïc trong quaän Phuù Nhuaän, thaønh phoá Saøi Goøn, Quest for truth to fulfill Buddhahood, not Nam Vieät Nam. Chuøa ñöôïc xaây vaøo naêm 1922 vaø being inclined to lesser aims: Vì ñaày ñuû Phaät ñöôïc truøng tu laïi töø naêm 1964 ñeán 1969. Chuøa laø phaùt maø caàu phaùp, vì chaúng thích nhöõng thöøa di tích cuoái cuøng cuûa Boà Taùt Thích Quaûng Ñöùc (vò khaùc—See Ten kinds of quest for truth of Great Phaùp thieâu thaân). Enlightening Beings. Quantum (n): Löôïng töû. Quest for Truth of Great Enlightening Quantum mechanics: Nguyeân löôïng cô hoïc. Beings: Söï caàu ñaïo cuûa chö Ñaïi Boà Taùt— Quantum Physics: Vaät Lyù Löôïng töû. According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of quest for truth Quarrel (v): Caõi vaõ—To argue—To dispute. of Great Enlightening Beings. Enlightening Quarrels: Tranh chaáp. Beings who abide by these can attain great Quarrelsome (a): Hay gaây goã. knowledge of all elements of Buddhahood without Queen of Heaven: Thieân Haäu. **See Marichi being instructed by another—Theo Kinh Hoa (1). Nghieâm, Phaåm 38, coù möôøi ñieàu caàu phaùp cuûa chö Quell (v): Daäp taét. Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày Quell calamities by spells or ceremonies: thôøi ñöôïc ñaïi trí hueä taát caû Phaät phaùp chaúng do Tòch Tai (nieäm chuù tröø tai). ngöôøi khaùc daïy—See Ten kinds of quest for truth Quell all greed, anger, jealousy and of Great Enlightening Beings. ignorance: Daäp taét tham, saân, ñoá kî vaø si meâ.

Quest for truth to leave birth and death, not you hear the murmuring stream?" The monk said: craving worldly pleasures: Vì thoaùt sanh töû maø "Yes, master." Hsuan-Sha said: "If so, here is the caàu phaùp, vì chaúng tham theá laïc—See Ten kinds entrance."—Trong Thieàn, coù loaïi caâu hoûi ñöôïc of quest for truth of Great Enlightening Beings. goïi laø "hoûi vì khoâng hieåu"; ôû ñaây coù veû khoâng Quest for truth to liberate sentient beings, khaùc vôùi loaïi caâu "Taâm Haønh." Moät nhaø sö hoûi Huyeàn Sa: "Toâi laø moät ngöôøi môùi nhaäp toøng laâm; engendering the determination for mong sö chæ thò toâi caàn phaûi hoïc taäp nhö theá naøo." enlightenment: Vì ñoä chuùng sanh maø caàu phaùp, Huyeàn Sa ñaùp: "Nhaø ngöôi coù nghe doøng suoái rì vì phaùt Boà Ñeà taâm—See Ten kinds of quest for raøo kia chaêng?" Vò sö ñaùp: "Baåm, coù!" Huyeàn Sa truth of Great Enlightening Beings. noùi: "Vaäy theo loái ñoù maø vaøo."—See Eighteen Quest for truth to resolve the doubts of all kinds of questions. sentient beings, to free them from (To ask) questions not with intention to vacillation: Vì döùt nghi cho taát caû chuùng sanh maø learn: Hoûi nhöõng caâu khoâng vôùi yù ñònh hoïc taäp. caàu phaùp, vì laøm cho hoï khoâng do döï—See Ten Questions in meditation: Nhöõng caâu hoûi veà kinds of quest for truth of Great Enlightening Thieàn— According to Zen Master D.T. Suzuki in Beings. the essays in Zen Buddhism, Book II, The Quest for truth with a straightforward Eighteen Kinds of Question, compiled by Shan- mind, being free from dishonesty: Tröïc taâm Chao of

Fen-Yang, the way Zen teaching was caàu phaùp, vì khoâng dua nònh phænh phôø—See Ten practiced until about the tenth century. Fen-Yang- kinds of quest for truth of Great Enlightening Shan-Chao lived at the end of the tenth century Beings. and was a disciple of Sheng-Nien of Shou-Shan. Questions (n): Caâu hoûi—Vaán ñeà. The classification in the work is unscientific but Questions and answers: Vaán Ñaùp—A uniquely the “Questions” are illuminating in many ways as Zen type of dialogue between a master and a they illustrate how Zen was studied in those student wherein the student asks a question on days—Theo Thieàn Sö D.T. Suzuki trong Thieàn Buddhism which has deeply perplexed him, and Luaän Taäp II, Thaäp Baùt Vaán cuûa Phaàn Döông the master, skirting theory and logic, replies in Thieän Chieåu laø ñöôøng loái thöïc haønh cuûa giaùo lyù such a way as to evoke an answer from the deeper Thieàn cho ñeán khoaûng theá kyû thöù möôøi. Phaàn levels of the student’s intuitive mind —Hoûi vaø traû Döông Thieän Chieåu soáng vaøo khoaûng cuoái theá kyû lôøi, moät kieåu ñoái thoaïi ñoäc ñaùo cuûa Thieàn giöõa thöù möôøi, laø moân nhaân cuûa Thuû Sôn Tónh Nieäm. moät moät thaày moät troø, trong aáy troø hoûi caùc vaán ñeà Söï xeáp loaïi trong Thaäp Baùt Vaán tuy khoâng coù tính Phaät giaùo laøm mình boái roái saâu xa, vaø thaày men caùch khoa hoïc nhöng caùc caâu hoûi raát laø saùng suûa theo laõnh vöïc lyù thuyeát vaø lyù luaän, ñaùp baèng caùch vì chuùng phaùc hoïa caùch thöùc hoïc taäp cuûa Thieàn naøo ñeå gôïi leân caâu traû lôøi töø caùc taàng möùc tröïc thôøi baáy giôø—See Eighteen kinds of questions. thöùc saâu hôn cuûa troø. Questioning in return: One of the Buddha’s Question to be answered directly: Ekamsa- four methods of dealing with questions—Traû lôøi vyakaraniyo-panho (p)—Traû lôøi caâu hoûi moät caùch baè ng caùch hoûi laïi, moät trong boán phöông phaùp döùt khoaùt—See Four ways of answering Phaä t traû lôøi caâu hoûi—See Four methods of dealing questions. with questions. Question of concentration: Vaán ñeà thieàn ñònh. Quick (a): Coøn soáng. Question of ignorance: Baát Hoäi—In Zen, there Quick in attaining the vision: Baát thôøi giaûi is a kind of question called “question of thoaùt—See Two kinds of deliverance (D). ignorance.” This does not seem to differ from the Quick discernment: Muïc Cô Thuø Laïng sixth question. A monk asked Hsuan-Sha: “I am a (Löôïng)—The power of the eye to discern triffling new comer in the monastery; please tell me how differences—Khaû naêng phaân bieät nhanh nheïn, chæ to go on with my study.” Hsuan Sha replied: “Do ngöôøi nhaïy beùn.

Quick-tempered: Hay giaän—To be angry Quiet and Reflecting: Samatha and Vipasyana quickly—To have a short temper. (skt)—Shikan (jap)—Ceasing and reflecting—Chæ Quiet (a): Quaùn—See Samatha-Vipasyana. 1) Nôi coâ tòch heûo laùnh: Sama (p)—Prasama, Quietism (n): Vivikta, or Santi (skt)—Calmness— 1) Chuû nghóa an tònh—Chuû tröông giaûm thieåu Quietude—Quietism—Tranquility—Still—hoaït ñoäng vaø traùch nhieäm cuûa con ngöôøi Silent—Quiet—Solitary—Secluded—xuoáng möùc toái thieåu. Rustic—Nirvana. 2) Chuû tröông tònh maëc—Quietism, by which he 2) Ksema (skt)—Peace—Tranquil—Pacify—An. tries to suppess ideas and feelings in order to 3) Samatha (skt): Chæ—Tranquility— realize a state of

tranquilization or perfect Calmness—Absence of passion—Cessation. blankness. This is one of the ten wrong ways Quiet breathing: Hôi thôû im laëng (khoâng oàn into which the Yogin may fall—Tònh maëc aøo)—To Buddhists, our breath should always by khieán haønh giaû traán aùp caùc yù töôûng vaø caûm light, even, and flowing, like a thin stream of giaùc haàu chöùng traïng thaùi tòch tónh hay ngoan water running through the sand. Our breath should khoâng. Ñaây laø moät trong möôøi laàm laïc maø be quiet, so quiet that a person sitting next to us thieàn giaû coù theå bò rôi vaøo—See Ten wrong cannot hear it. Our breath should flow gracefully, ways into which Zen practitioners may fall. like a river, like a watersnake crossing the water, Quietist (n): Ngöôøi theo chuû nghóa an tònh. and not like a chain of rugged mountains or the Quietistic (a): Thuoäc veà thuyeát tónh taïi. gallop of a horse. Quiet breathing is extremely Quietness (n): Ekagra (skt)—Calmness— important for any Zen practitioner, because when Stillness—Söï yeân laëng. we are able to master our breath, we are able to Quietude: Tòch Nhieân—Calmness—Silence— control not only our bodies but also our minds— Stillness—Undisturbed—Söï yeân laëng hay traïng Ñoái vôùi ngöôøi Phaät töû luùc naøo hôi thôû chuùng ta thaùi laëng leõ voâ tö löï ñoái vôùi caûnh. cuõng phaûi thaät nheï nhaøng, ñeàu ñaën vaø troâi traûi nhö Quinquennial assembly: Panca-varsika-parisad moät laïch nöôùc nhoû chaûy treân caùt. Hôi thôû phaûi (skt)—Voâ Giaø Ñaïi Hoäi—The quinquennial thaät im laëng, im laëng ñeán noãi ngöôøi ngoài keá beân assembly, for having all things in common, and for cuõng khoâng nghe ñöôïc mình ñang thôû. Hôi thôû neân confession, penance, and remission—Cöù naêm naêm uyeån chuyeån nhö moät doøng soâng uoán khuùc, moät thì chö Taêng Ni hoïp ñaïi hoäi moät laàn ñeå chia xeû con raén nöôùc ñang vöôït nöôùc, chöù khoâng theå nhö kinh nghieäm tu haønh, vaø cuøng nhau phaùt loà saùm moät daõy nuùi lôûm chôûm hay nhö nhòp phi nöôùc ñaïi hoái (tuïc coù töø thôøi Löông Voõ Ñeá). cuûa moät con ngöïa ñöôïc. Hôi thôû im laëng cöïc kyø quan troïng cho Thieàn giaû, vì khi chuùng ta coù theå Quintessence: Tinh anh. kieåm soaùt ñöôïc hôi thôû cuûa mình laø chuùng ta coù Quintessence or energy of all living beings: theå kieåm soaùt ñöôïc chaúng thaân maø coøn taâm mình Sarvasattvaujohari (skt)—Vitality of all beings— nöõa. Nhaát thieát chuùng sanh tinh khí—Tinh chaát cuûa taát Quiet (v) the heart or mind: Be at rest— caû chuùng sanh. Heartened—Reassured—An taâm. Quit (v): Parityajati (skt)—Töø Boû—See Quiet patience: Calmness and endurance—Tòch Renunciation. Nhaãn (tòch tónh vaø nhaãn nhuïc, hay söï nhaãn nhuïc Quoc An Temple: Quoác AÂn Töï—Name of an tòch tónh). old temple in Hueá. It is located at northwest of Ngöï Bình Hill, in Phöôùc Quaû hamlet, Tröôøng An precint. Its original name was Vónh An. The temple was built in 1683 by Most Venerable Sieâu Baïch Nguyeân Thieàu, a wandering Chinese monk. Five years later, Lord Nguyeãn Phöôùc Thaùi recognized it as a national temple and renamed it

Quoác AÂn. In 1805, Princess Long Thaønh, an elder

R sister of king Gia Long, had it rebuilt with 300 ounces of silver. In 1842, king Thieäu Trò granted 500 ounces of silver to accomplish its reconstruction as we can see it today—Teân cuûa moät ngoâi chuøa coå ôû Hueá. Chuøa toïa laïc taïi phía taây baéc

nuùi Ngöï Bình, trong thoân Phöôùc Quaû, phöôøng Tröôøng An. Nguyeân chuøa coù teân laø Vónh AÂn do Rabbi (n): Thaày Do Thaùi. Hoøa Thöôïng Sieâu Baïch Nguyeân Thieàu, moät du Rabbinate (n): Ñòa vò toân sö. taêng Trung Hoa khai sôn vaøo khoaûng naêm 1683. Rabbit's horns: Sasa-visana or sasa-srnga Naêm naêm sau, chuùa Nguyeãn Phöôùc Thaùi coâng (skt)—Thoá Giaùc—Rabbit's horns, i.e. non- nhaän laø quoác töï vaø ñaët teân laïi laø Quoác AÂn. Naêm existent; all phenomena are as unreal as rabbit's 1805, coâng chuùa Long Thaønh hieán 300 laïng baïc horns—Söøng thoû (ngöôøi ngu nhaän laàm ñoâi tai thoû ñeå truøng tu. Naêm 1842, vua Thieäu Trò laïi caáp cho laø söøng, kyø thaät thoû khoâng coù söøng). Töø naày duøng chuøa 500 laïng baïc ñeå hoaøn chænh nhö chuùng ta ñeå chæ nhöõng caùi khoâng theå coù ñöôïc (moïi hieän thaáy ngaøy nay. töôïng ñeàu khoâng thöïc). Quoc Tu Giam Temple: Quoác Töû Giaùm—The Racism (n): Chuû nghóa phaân bieät chuûng toäc. first Vietnamese Temple of Literature, was built by King Ly Thanh Tong in 1070. In 1156, under Racist (n): Ngöôøi theo chuû nghóa phaân bieät chuûng toäc. the reign of king Ly Anh Tong, the Temple of Literature was used to worship only Confucius, a Rack something: Decay or ruin something— Chinese Thousand-generation Teacher. At the end Huûy hoaïi ñieàu gì. of the Tran Dynasty, two Vietnamese famous Racmicatasahasraparipurnadhvadja (skt): scholars, Chu Van An and Truong Han Sieu, were Cuï tuùc thieân vaïn Quang Minh Nhö Lai. also worshipped in the temple. From 1442, tablets Radiance (n): Light—AÙnh saùng choùi. of Vietnamese doctorates were erected inside the Radiant (a): Saùn laïn—Bright—Shining. temple. Today, the Temple of Literature is known Radiant devas: Abhasara (skt)—Quang AÂm as a symbol of the studious tradition and the Thieân—There are beings who are overflowing veneration to teachers and morality of with happiness, drenched with it, full of it, Vietnamese people—Vaên mieáu ñaàu tieân cuûa Vieät immersed in it, so that they occasionally exclaim: Nam ñöôïc vua Lyù Thaùnh Toâng xaây döïng vaøo naêm "Oh what bliss!" such as the Radiant devas 1070. Naêm 1156, döôùi trieàu vua Lyù Anh Toâng, (abhasara)—Höõu tình thaám nhuaàn, bieán maõn, sung Vaên mieáu chæ ñöôïc thôø Ñöùc Khoång Phu Töû, Vaïn maõn, höng thònh vôùi an laïc. Thænh thoaûng hoï thoát Theá Sö Bieåu cuûa ngöôøi Trung Hoa. Cuoái ñôøi nhaø ra nhöõng caâu caûm höùng: "OÂi an laïc thay! OÂi an laïc Traàn, coù hai hoïc giaû noåi tieáng cuûa Vieät Nam cuõng thay!" nhö chö Quang AÂm Thieân—See Three ñöôïc thôø trong mieáu laø Chu Vaên An vaø Tröông dharmas (XXXVI). Haùn Sieâu. Töø naêm 1442, caùc bia Tieán Só ñöôïc Radiant halo: Röïc rôõ haøo quang. Ñaây laø moät döïng leân beân trong Quoác Töû Giaùm. Ngaøy nay, trong saùu yù nghóa cuûa chöõ Theá Toân—The six Vaên Mieáu ñöôïc xem nhö laø moät bieåu töôïng hieáu meanings of the Honoured One or Bhagava—See hoïc vaø toân sö troïng ñaïo cuûa daân toäc Vieät Nam. Six meanings of the Honoured One. Quotation (n): Söï trích daãn. Radiate (v): To send forth light—Phaùt quang (göûi Quotation book: Ngöõ luïc. aùnh saùng ñi muoân höôùng). Radical (a): Caáp tieán—Caên baûn—Cöïc ñoan— Quaù khích—Fundamental. Radical element: Fundamental element— Original element—Caên baûn.

Radical Ignorance: Original darkness or ñeàu goïi laø phieät duï, chæ laø phöông tieän giuùp ñaùo bæ ignorance—Caên Baûn Voâ Minh—See Original ngaïn maø thoâi. darkness, and Ignorance. Raft of Dharma: Chieác beø Phaùp—In Buddhism, Radicalism (n): Chuû nghóa caáp tieán. dharma refers to all the methods of cultivation Raft (n): Kaula (skt)—A ferryboat—Chieác beø—A taught by the Buddha which lead to ultimate man who was escaping from a group of bandits enlightenment. They are means that lead to an came to a vast stretch of water that was in his way. end, not an end themselves. The Buddha's He knew that this side of the shore was dangerous teaching is likened a raft for going the other shore. and the other side was safe. However, there was All of us depend on the raft of Dharma to cross the no boat going to the other shore, nor was there any river of birth and death. We strive with our hands, bridge for crossing over. So he quickly gather feet, and wisdom to reach the other shore. When wood, branches and leaves to make a raft, and the goal, the other shore, is reached, then the raft with the help of the raft, he crossed over safely to is left behind. The form of teaching is not final the other shore. The Noble Eightfold Path taught dogma but an expedient method. According to the by the Buddha is like the raft. It would take us Discourse on the Water Snake's Parable, the from the suffering of this shore to the other shore Buddha taught: "My teaching is like a raft for of no suffering. In Mahayana Buddhism, the crossing over, not for carrying." Also according to teaching is likened a raft; when the goal, the other the Middle Length Saying, the Buddha taught: shore, is reached, then the raft is left behind. The "The dharma that I teach is like a raft. Even form of teaching is not final dogma but an Dharma should be relinquished, how much the expedient method. According to the Discourse on more that which is not Dharma? The Raft of the Water Snake's Parable, the Buddha taught: Dharma is for crossing over, not for retaining."— "My teaching is like a raft for crossing over, not Trong Phaät giaùo, Phaùp chæ taát caû moïi phöông caùch for carrying."—Moät ngöôøi ñang troán chaïy khoûi tay tu haønh ñöôïc daïy bôûi Ñöùc Phaät maø cuoái cuøng ñöa boïn cöôùp ñi ñeán gaëp phaûi moät khoaûng nöôùc bao la ñeán cöùu caùnh giaùc ngoä. Chö phaùp laø phöông tieän tröôùc maët. Ngöôøi aáy bieát raèng bôø beân naøy nguy ñöa ñeán cöùu caùnh, chöù töï chuùng khoâng phaûi laø cöùu hieåm vaø bôø beân kia an toaøn. Tuy nhieân, khoâng coù caùnh. Giaùo phaùp cuûa Ñöùc Phaät cuõng gioáng nhö taøu thuyeàn gì ñeå ñi ñeán bôø beân kia. Neân ngöôøi aáy chieác beø, ñöôïc duøng ñeå ñi qua beân kia bôø. Taát caû nhanh nheïn gom goùp nhaùnh laù laøm moät chieác beø, chuùng ta ñeàu phaûi leä thuoäc vaøo chieác beø Phaät vaø vôùi chieác beø, ngöôøi aáy ñaõ qua bôø beân kia moät phaùp naøy ñeå vöôït thoaùt doøng soâng sanh töû. Chuùng caùch an toaøn. Chaùnh Ñaïo ñöôïc daïy bôûi Ñöùc Phaät ta gaéng söùc baèng tay chaân, baèng trí tueä ñeå ñaït ñeán cuõng gioáng nhö chieác beø. Noù coù coâng naêng ñöa bæ ngaïn. Khi cöùu caùnh bæ ngaïn ñaõ ñeán, thì beø cuõng chuùng ta töø beán bôø khoå ñau phieàn naõo ñeán bæ ngaïn phaûi boû laïi sau löng. Giaùo phaùp khoâng phaûi laø cöùu voâ öu. Trong Phaät giaùo Ñaïi Thöøa, giaùo phaùp gioáng caùnh maø chæ laø phöông tieän thoâi. Theo Kinh AÅn duï nhö chieác beø; khi cöùu caùnh bæ ngaïn ñaõ ñeán, thì beø Con Raén, Ñöùc Phaät daïy: "Giaùo

phaùp cuûa ta nhö cuõng phaûi boû laïi sau löng. Giaùo phaùp khoâng phaûi chieác beø ñeå vöôït qua chöù khoâng phaûi ñeå naém laø cöùu caùnh maø chæ laø phöông tieän thoâi. Theo Kinh giöõ.” Cuõng theo Kinh Trung Boä, Ñöùc Phaät daïy: AÅn duï Con Raén, Ñöùc Phaät daïy: “Giaùo phaùp cuûa ta “Phaùp maø ta giaûng daïy chæ laø chieác beø. Ngay caû nhö chieác beø ñeå vöôït qua chöù khoâng phaûi ñeå naém Phaùp aáy coøn phaûi xaû boû, huoáng laø phi phaùp. Chieác giöõ.” beø Phaùp aáy chæ neân ñöôïc duøng ñeå ñaùo bæ ngaïn, Raft parable: Phieät Duï—Raft parable. Buddha’s chöù khoâng neân giöõ laïi.” teaching is like a raft, a means of crossing the Rag-robe: Hoaïi Saéc Y—Hoaïi naïp—Hoaïi Saéc river, the raft being left when the crossing has Naïp—Robe for monks and nuns—AÙo daønh cho been made—Thí duï veà chieác beø. Phaùp cuûa Phaät chö Taêng Ni. nhö chieác beø, sang soâng roài thì beø neân boû, ñeán bôø Raga (skt & p): A La Giaø—La Ngaï. cuûa Nieát Baøn thì chaùnh phaùp coøn neân boû haø huoáng 1) Anger: Giaän döõ. phi phaùp. Cho neân noùi taát caû caùc phaùp ñöôïc noùi ra

2) Covetousness: Tham—Concupiscience— name, though it is defined in other ways; his father Greed—Lust—Wrong desire—Tham—See did not see him till he was six years old. He Three poisons, and Seventy-five dharmas of became a disciple of the Hinayana, but is said to the Abhidharma Kosa. have become a Mahayanist when his father 3) Desire: Tham muoán—Covetousness—Desire preached this final perfect doctrine, a statement to have—Greed—Uncontrolled lust of every gainsaid by his being recognized as founder of the kind—Tham. Vaibhasika school. He is to be reborn as the eldest 4) Feeling: Caûm thoï. son of every Buddha, hence is sometimes called 5) Greed: Xan tham. the son of Ananda. Another source from 6) (p): Color—Maøu saéc. Mahayana Buddhism said that Rahula was the Ragadveshamoha (skt): Tham saân si—Greed, only son of Sakyamuni and Yasodhara and was anger, ignorance—See Three poisons. born before the Buddha’s renunciation of the Ragaggi (p): Fire of lust—Löûa tham—See Three world. He was the only child of Siddhartha dharmas (XXVIII) (A). Gautama, one of the Buddha’s ten major disciples, respected as the foremost in inconspicuous Ragaraja (skt): AÙi Nhieãm Minh Vöông—The practice (maät haïnh). According to Buddhist King with the affection of love—King of Love. tradition, he was born on the day his father Rage: Pradasa (skt)—Naõo—Saân haän—Rage, of decided to leave the household life, and when his which the emotional reaction is much more severe wife Yasodhara asked him what the boy should be than hatred—Naõo laø phaûn öùng tình caûm naëng neà named, he replied, “Rahula” (Fetter), indicating hôn “haän”—See Fifty-one Dharmas interactive that he perceived the child as a potential source of with the Mind. mundane attachment. After his awakening Ragi (p): Lustful (a)—Daâm ñaõng. (Bodhi), the Buddha returned to his family, and Rago-kincanam (p): Obstacles of Lust—Tham Yasodhara sent the boy to confront him. He chöôùng—See Three dharmas (XXVII). demanded that he be given his inheritance. The Rags: Raùch röôùi. Buddha made no response, but Rahula followed Rahassa (p): Secret—Bí maät. him to leave the palace, and he was soon ordained Rahaseyyaka (p): Secret—Bí maät. as a monk. When the Buddha’s father Suddhodana

Rahu (skt): La Haàu (sao)—La Hoä—La Hoã— protested, the Buddha responded by promulgating a rule that henceforth no one could be ordained Name of a star, or a spirit (demon) that is without parental permission. After hearing the supposed to seize the sun and moon and thus Smaller Discourse Spoken to Rahula, he became causes eclipses—Teân cuûa moät ngoâi sao che laáp an Arhat. He was said by the Buddha to be the maët trôøi maët traêng gaây neân nhaät thöïc vaø nguyeät foremost among his disciples in eagerness to thöïc. learn—Theo Giaùo Sö Soothill trong Trung Anh Rahu-asura (skt): La Haàu A Tu La—La Haàu La Phaät Hoïc Töø Ñieån, La Haàu La laø ñöùa con duy A Tu La—The asura who in fighting with Indra nhaát cuûa Ñöùc Phaät vaø coâng chuùa Da Du Ñaø La. can seize sun an moon, i.e. cause eclipses—Moät Ngöôøi ta noùi La Haàu La ôû trong thai meï ñeán 6 loaïi A Tu La Vöông hay ñaùnh nhau vôùi Trôøi Ñeá naêm, vaø ñöôïc haï sanh trong ñeâm Ñöùc Phaät thaønh Thích ñeå tranh giaønh vaø che laáp aùnh saùng cuûa maët ñaïo (ngaøy 8 thaùng chaïp aâm lòch). Cha cuûa ngaøi trôøi vaø maët traêng, gaây ra caûnh nhaät thöïc vaø nguyeät khoâng thaáy maët ngaøi cho ñeán khi ngaøi ñöôïc 6 tuoåi. thöïc. Luùc môùi xuaát gia ngaøi theo Tieåu Thöøa, nhöng sau Rahula (skt): La Haàu La—According to khi nghe Ñöùc Phaät thuyeát toái thöôïng thöøa phaùp Professor Soothill in The Dictionary of Chinese- trong phaùp hoäi Phaùp Hoa, ngaøi ñaõ theo Ñaïi Thöøa. English Buddhist Terms, he is supposed to have Ngaøi luoân taùi sanh laøm con lôùn cuûa caùc vò Phaät. been in the womb for six years and born when his Coù choã cho raèng La Haàu La sanh ra tröôùc khi Ñöùc father attained Buddhahood; also said to have Phaät xuaát gia. Theo truyeàn thoáng Phaät giaùo Ñaïi been born during an eclipse, and thus acquired his Thöøa thì oâng laø con trai duy nhöùt cuûa Thaùi töû Taát

Ñaït Ña, cuõng laø moät trong möôøi ñeä töû lôùn cuûa Buddhist monks to give back their vows in order to Phaät, ñöôïc toân kính do coâng phu maät haïnh cuûa join the government's war against Tamil Ngaøi. Ngaøi ñöôïc sanh ra vaøo ngaøy maø cha cuûa militants—Vò Taêng ngöôøi Tích Lan, theo heä phaùi ngaøi quyeát ñònh töø boû ñôøi soáng gia ñình, vaø khi Theravada, cuõng laø moät hoïc giaû noåi tieáng, ngöôøi coâng chuùa Gia Du Ñaø La hoûi thaùi töø Taát Ñaït Ña ñaõ vieát moät soá baøi vaø saùch coù aûnh höôûng lôùn ñoái phaûi ñaët teân ñöùa beù laø gì, thì Thaùi töû traû lôøi: "La vôùi Phaät giaùo, keå vieäc oâng ñaõ giôùi thieäu Phaät giaùo Haàu La" coù nghóa laø söï raøng buoäc, cho thaáy raèng qua quan ñieåm cuûa heä phaùi Theravada, qua quyeån Thaùi töû ñaõ thaáy ñöùa nhoû nhö laø caên nguyeân cuûa söï "Nhöõng Lôøi Phaät Daïy." Trong thaäp nieân 1950s, luyeán chaáp vaøo theá gian. Sau khi giaùc ngoä Boà Ñeà, oâng laøm cho vieän nghieân cöùu taïi Ñaïi Hoïc Ñöùc Phaät trôû veà nhaø, vaø coâng chuùa Gia Du Ñaø La Sorborne, nôi oâng laøm vieäc chuû yeáu veà kinh ñieån ñaõ ñöa ñöùa beù ñeán ñoái maët vôùi ngaøi vaø ñoøi hoûi Ñaïi Thöøa, vaø vaøo naêm 1966 oâng trôû thaønh Phoù ngaøi phaûi cho ñöùa beù aáy gia saûn. Ñöùc Phaät khoâng Vieän tröôûng vieän Ñaïi Hoïc Vidyodaya ôû Sri Lanka. traû lôøi, nhöng La Haàu La laïi theo ngaøi rôøi boû cung Sau ñoù oâng trôû thaønh Vieän tröôûng Vieän Ñaïi Hoïc ñieän, vaø chaúng bao laâu sau ñoù cuõng ñöôïc thoï giôùi Kelaniya cuõng taïi Sri Lanka. Trong nhöõng thaäp laøm Taêng. Khi cha cuûa Ñöùc Phaät laø vua Tònh

Phaïn nieân 1980s vaø 1990s oâng khôûi phaùt nhöõng vaán ñeà choáng ñoái vieäc naøy thì Ñöùc Phaät traû lôøi baèng caùch tranh caõi baèng caùch hoái thuùc nhöõng Taêng só Phaät coâng boá luaät maø keå töø ñoù khoâng ai coù theå xuaát gia giaùo traû laïi theä nguyeän (khoâng saùt sanh) ñeå gia neáu khoâng coù söï ñoàng yù cuûa cha meï. Sau khi nghe nhaäp quaân ñoäi choáng laïi löïc löôïng quaân söï cuûa Hoå moät baøi phaùp ngaén, La Haàu La chöùng quaû A La Tamil. Haùn. Ngöôøi ta noùi ngaøi laø vò ñeä töû haêng haùi tu hoïc Rail (n): Haøng raøo coù tay vòn. nhaát trong soá caùc ñeä töû cuûa Phaät—See Ten chief Rain-clouds: Emblematic of desire, one of the disciples of the Buddha. four films or things that becloud—Möa Maây, bieåu Rahulabhadra (skt): Arya Rahulata (skt)—La töôïng cuûa tham duïc, moät trong boán maøn che Haàu La Da—A native of Kapilavastu, in present phuû—See Four films or things that becloud. day Nepal—Voán laø moät cö daân cuûa thaønh Ca Tyø Rain down compassion: Töø Loä—Phaät raõi möa La Veä, maø baây giôø laø Nepal—See Twenty eight töø bi töôùi taåm con ngöôøi—The Buddha makes rain Indian Patriarchs. down compassion on men. Rahulata (skt): La Haàu La Ña—Rahulata of Rain of flowers: Möa hoa—See Six auspicious Kapila, the sixteenth patriarch, who miraculously indications. transported himself to the kingdom of Sravasti, Rain-producer: Haønh Vuõ. where he saw on the Hiranyavati the shadow of 1) To rain, or produce rain: Laøm möa. five Buddhas—La Haàu La Ña cuûa thaønh Kapila, 2) Varsakara, name of a minister of king laø vò toå thöù 16, ngöôøi ñaõ töï di chuyeån moät caùch kyø Bimbisara: Haønh Vuõ, teân cuûa moät vò ñaïi thaàn dieäu ñeán vöông quoác Sravasti, nôi ñoù ngaøi ñaõ thaáy cuûa vua Bình Sa Vöông. boùng naêm vò Phaät treân ñænh Hiranyavati. Rainbow (n): Voàng caàu. Rahula, Walpola (1907-1997): Sri Lankan Rainbow body: Ja-lus (tib): Thaân cuûa aùnh saùng Theravada monk, renowned as a scholar, who voøng caàu—In Tibetan Buddhism, “Rainbow body” wrote a number of influential books and articles, is the final state of attainment in some traditions, including an introduction to Buddhism from a in which a fully awakened master dissolves the Theravada perspective, entitled “What the physical body into multicolored light and re- Buddha Taught.” During the 1950s, he was a emerges in a new body composed of subtle research fellow at Sorborne, where he worked energy, rather than coarse matter—Trong Phaät mainly on Mahayana texts, and in 1966 he giaùo Taây Taïng, thaân cuûa aùnh saùng voøng caàu laø became vice-chancellor of Vidyodaya University giai ñoaïn thaønh ñaït cuoái cuøng trong moät vaøi in Sri Lanka. He later served as chancellor of truyeàn thoáng, trong ñoù vò thaày ñaõ giaùc ngoä hoøa Kelaniya University. During the 1980s and 1990s troän thaân vaät chaát vôùi aùnh saùng nhieàu maøu saéc roài he generated some controversy by urging

laïi hieän ra moät thaân môùi chæ toaøn nhöõng söùc maïnh trong moät ngaøy—See Ten characters of vi teá, chöù khoâng phaûi laø vaät chaát thoâ thieån nöõa. Bodhicitta. Rainbow hued: Saéc caàu voàng Raising cattles, birds, or domestic animals: Rain of the Buddha-Truth: Phaùp Vuõ—The Nuoâi gia suùc hay gia caàm, moät trong taùm thöù maø rain of Buddha-truth which fertilizes all beings— chö Taêng Ni khoâng ñöôïc sôû höõu—To raise cattles, Möa Phaùp laøm thaám nhuaän chuùng sanh. birds,

or domestic animals. This is one of the eight Rains Retreat: Vassa (skt)—Monsoon-Season things that monks and nuns are not allowed to Retreat—Summer retreat—An cö kieát haï—The possess—See Raise animals and Eight impure period of three months in the Monsoon season, things. during which monks and nuns are expected to Raiyu (jap): Sö Coáng Du (1226-1304), Phaät giaùo reside in one place and devote themselves to their Nhaät Baûn. practice. The end of the Rains Retreat coincides Raja (skt): Quoác vöông—King—Chief or best of with the Ullambana Festival. It is an auspicious its kind—Sovereign. day for monks and nuns, as on that day those who Rajabhavana (p): King's palace—Cung ñieän attended the Rains Retreat become one year older cuûa nhaø vua. in the Order. Nowadays, Rains Retreat is usually Rajadaya (p): A royal gift—Phaåm vaät cuûa trieàu conducted in July every year and it lasts only two ñình. weeks instead of three months—Trong ba thaùng Rajagaha (skt): Rajagrha (skt)—Rajagaha (p)— muøa möa, chö Taêng Ni an cö tu taäp. Cuoái muøa an Thaønh Vöông Xaù—City of Royal Palace of King cö laïi truøng vôùi muøa Vu Lan. Ñaây laø ngaøy kieát Bimbisara (Old City of king Bimbisara)—Capital töôøng cho chö Taêng Ni, vaøo ngaøy ñoù chö Taêng Ni of the ancient Indian kingdom of Magadha, during seõ ñöôïc taêng leân moät tuoåi haï—See Boán Möôi Saùu Sakyamuni Buddha's lifetime, present-day Rajgir Muøa An Cö Kieát Haï Cuûa Ñöùc Phaät. Ngaøy nay an city in Bihar state of the northeast India, where the cö kieát haï thöôøng ñöôïc toå chöùc vaøo thaùng baûy Buddha first realized the truth, and the site of the haèng naêm vaø chæ keùo daøi coù hai tuaàn leã thay vì ba first council following the Buddha's passing away. thaùng. Rajagrha at the time of King Bimbisara was a Rainy seasons: An Cö Kieát Haï—See Forty-six valley surrounded by five Hills. The Five Hills Rainy Season Retreats of the Buddha. encircled the city completely like the walls of Raise (v): Naâng cao. town. The old city was about one mile from east to Raise animals: Nuoâi suùc vaät—A Bhiksu or west, and a mile and a half from south to north. Bhiksuni who raises animals or fowl or birds for Rajagrha was an important center for Buddhist entertainment or with the intention to sell them monasticism, and the Buddha is reported to have and make money, commits an offence involves spent seven rainy season retreats there. It was also Release and Expression of Regret—Vò Tyø Kheo the site of a number of important Buddhist hay Tyø Kheo Ni naøo nuoâi suùc vaät, gia caàm hay monasteries, including the first reported building chim muoâng vôùi muïc ñích tieâu khieån hay buoân for monks, named Venuvana-arama. According to baùn ñeå kieám tieàn, laø phaïm giôùi xaû ñoïa (phaûi Buddhist tradition, it was the site of the "First buoâng boû vaø phaùt loà saùm hoái ngay). Buddhist Council," which was convened shortly Raise cattles, birds, or domestic animals: after the Buddha's death. It was sponsored by Nuoâi gia suùc hay gia caàm—See Eight things which King Bimbisara, who nominated the arhat are unclean to a monk or a nun. Kasyapa as president of the council. The main Raise the hands to the head in making intention of the gathering of contemporary monks was to settle the Sutra-Pitaka and Vinaya-Pitaka, obeisance: Maïc Bang—Ñöa hai tay leân khoûi ñaàu and to that end 500 arhats who had been present toû yù quy phuïc (ñaàu haøng). when the Buddha's sermons were

delivered Raising of the Bodhicitta is not an event of convened to recount what they had heard. Upali one day: Phaùt Boà Ñeà taâm khoâng phaûi laø bieán coá considered the learning expert on monastic

discipline, recited the Vinaya; and Ananda, who thôøi cuûa vua Bình Sa Vöông laø moät thung luõng as the Buddha's personal attendant had been ñöôïc bao boïc bôûi naêm ngoïn ñoài. Naêm ngoïn ñoài present at all of his sermons, recited the sutras. At naøy chaïy voøng quanh thaønh nhö nhöõng böùc töôøng the conclusion of the council, the canon was thaønh. Coå thaønh khoaûng moät daëm töø Taây sang declared to be accomplished. King Bimbisara is Ñoâng vaø khoaûng moät daëm röôûi töø Nam leân Baéc. said to have removed his capital here from Vöông Xaù cuõng laø ñòa ñieåm coù moät soá töï vieän Kusagrapura a little further eastward, because of Phaät giaùo quan troïng, keå caû cô sôû ñaàu tieân cho chö fire and other calamities. Rajagrha was Taêng laø khu Truùc Laâm Tònh Xaù. Theo truyeàn surrounded by five hills, of which Grdhrakuta thoáng Phaät giaùo, ñaây coøn laø ñòa ñieåm cuûa Ñaïi Hoäi (Vulture Peak) became the most famous. It was Keát Taäp Kinh Ñieån laàn thöù nhaát, trieäu taäp chæ moät the royal city from the time of Bimbisara until the thôøi gian ngaén sau khi Ñöùc Phaät nhaäp dieät. Nghò time of Asoka. The remains of the ancient city are hoäi naøy ñöôïc vua Bình Sa Vöông baûo trôï, ngöôøi very few. The site appears to have suffered much ñaõ ñeà cöû A La Haùn Ca Dieáp chuû trì nghò hoäi. Chuû at the hand of time. Its ruins are still extant at the ñích chính cuûa ñaïi hoäi keát taäp kinh ñieån laø hoäi hoïp village of Rajgir, some sixteen miles South chö Taêng ñöông thôøi laïi ñeå giaûi quyeát Kinh Taïng Southwest of Bihar; they form an object of vaø Luaät Taïng, vaø tôùi cuoái ñaïi hoäi thì 500 vò A La pilgrimages for the Jains. The ruins indicate that Haùn, nhöõng vò coù maët khi Ñöùc Phaät thuyeát giaûng the followers of different religious denominations ñaõ hoäi hoïp taïi thaønh Vöông Xaù ñeå keå laïi nhöõng gì lived here. The Buddhist remains, except for a maø hoï ñaõ nghe. Öu Ba Li ñöôïc xem nhö laø chuyeân few isolated images, it is not impossible that the gia veà giôùi luaät töï vieän, ñaõ truøng tuyeân Luaät Taïng; visible monuments were denuded partly through vaø A Nan ñaø, vò thò giaû cuûa Ñöùc Phaät ñaõ coù maët religious animosities. Even the identification of trong taát caû nhöõng buoåi giaûng thuyeát cuûa Phaät, ñaõ the Sattapanni cave, the site of the First Council, truøng tuyeân Kinh Taïng. Vaøo luùc keát thuùc ñaïi hoäi, is not beyond doubt. Rajagrha was sacred to the Taïng Kinh vaø Luaät ñöôïc coâng boá laø hoaøn taát. Buddhists for more than one reason. Not only did Ngöôøi ta keå laïi laø vua Bình Sa Vöông ñaõ di the Buddha go into a retreat several times in this chuyeån kinh ñoâ xa veà höôùng ñoâng vì hoûa tai cuõng famous city, but it was also the place where nhö caùc thieân tai khaùc. Thaønh Vöông Xaù ñöôïc bao Devadatta, his wicked cousin, made several boïc chung quanh bôûi naêm ngoïn nuùi, trong ñoù nuùi attempts on his life. Moreover, in this city, in the Linh Thöùu laø noåi tieáng nhöùt. Vöông Xaù laø kinh Sattapanni cave of the Vaibhara hill, was held the thaønh töø thôøi Vua Bình Sa Vöông ñeán A Duïc. Caùc first Buddhist Council just after the parinirvana. di tích cuûa thaønh phoá coå khoâng coøn nhieàu. Nôi naày Rajagrha was also an active center of Jainism

in coù veû nhö ñaõ chòu nhieàu taøn phaù cuûa thôøi gian. ancient times, as it is now, and interesting remains Nhöõng pheá tích cuûa noù vaãn coøn raõi raùc taïi laøng of Jaina shrines and sculptures are still extant. A Rajgir, khoaûng 16 daäm Nam Taây Nam khu thò traán singular monument may be recognized in the Bihar. Nhöõng pheá tích naày cho thaáy raèng ñaõ coù cylindrical brick shrine, almost at the center of the nhieàu tín ñoà cuûa caùc toân giaùo khaùc nhau sinh soáng old city. It is known as Maniyar Matha, and was taïi ñaây. Caùc di tích Phaät giaùo, ngoaïi töø raát ít oûi dedicated, according to local tradition, to the töôïng coøn laïi raûi raùc,vaø khoâng phaûi khoâng theå worship of Mani-naga, the guardian deity of the thaáy raèng caùc coâng trình kieán truùc taïi ñaây ñaõ bò city of Rajagrha—Kinh ñoâ cuûa vöông quoác Ma cöôùp phaù moät phaàn do bôûi söï haän thuø toân giaùo. Kieät Ñaø, moät vöông quoác coå AÁn Ñoä, trong thôøi Thaäm chí vieäc xaùc ñònh hang Sattapanni , nôi toå Ñöùc Phaät coøn taïi theá, baây giôø laø thaønh phoá Rajgir chöùc Nghò Hoäi Phaät giaùo ñaàu tieân, cuõng khoâng trong tieåu bang Bihar, vuøng ñoâng baéc AÁn Ñoä, nôi phaûi laø chaéc chaén. Thaønh Vöông Xaù coù yù nghóa Ñöùc Phaät thaønh ñaïo, cuõng laø nôi keát taäp kinh ñieån thieâng lieâng ñoái vôùi Phaät töû vì nhieàu lyù do. Khoâng ñaàu tieân trong Phaät giaùo. Vöông Xaù laø moät trung nhöõng Ñöùc Phaät ñaõ nhieàu laàn ñeán an cö taïi thaønh taâm tu vieän Phaät giaùo quan troïng, vaø ngöôøi ta phoá danh tieáng naày, maø ñaây coøn laø nôi maø ngöôøi töôøng thuaät Ñöùc Phaät ñaõ nhieàu laàn traûi qua caùc anh em hoï cuûa Phaät laø Ñeà Baø Ñaït Ña ñaõ nhieàu laàn muøa an cö kieát haï taïi ñaây. Thaønh Vöông Xaù vaøo aâm möu aùm haïi Ngaøi. Hôn nöõa, taïi thaønh phoá naày,

trong hang Sattapanni ñaõ dieãn ra Nghi Hoäi Keát vua cuûa loaøi ngoãng bieát phaân bieät söõa vaø Taäp Kinh Ñieån laàn thöù nhaát cuûa Phaät giaùo ngay nöôùc, ñeå ví vôùi hoïc giaû coù Phaùp Nhaõn bieát sau khi Ñöùc Phaät nhaäp dieät. Vöông Xaù coøn laø moät choïn löïa saùng suoát. trung taâm hoaït ñoäng maïnh meõ cuûa Kyø Na Giaùo, Rajakamika (p): A government official—Quan trong thôøi xöa cuõng nhö hieän nay, hieän vaãn coøn chöùc cuûa trieàu ñình. nhöõng di tích quan troïng cuûa caùc ñieän thôø vaø coâng Rajakula (p): A royal family—Gia ñình hoaøng trình ñieâu khaéc Kyø Na Giaùo. Coù theå nhaän ra moät toäc. ñaøi kyû nieäm kyø laï nôi moät ñieän thôø hình laêng truï Rajakumara (p): A prince—Thaùi töû. baèng gaïch, gaàn nhö ôû ngay trung taâm thaønh phoá Rajakumari (p): A princess—Coâng chuùa. coå. Ngoâi ñieän naày coù teân laø Maniyar Matha, vaø theo truyeàn thuyeát ñòa phöông, noù ñöôïc daønh ñeå Rajapura: Yeát Xaø Boå La—Name of an ancient thôø cuùng Mani-naga, vò thaàn baûo hoä cuûa thaønh city, situated 67 miles south-east of Kashmir, now Vöông Xaù. Rajaori. According to Hsuan-Tsang in the Records of the Western Lands, there were about 10 Rajagrha (skt): La Duyeät—La Vieät—La Duyeät monasteries in this city, but he did not mention the Kyø Ca La—La Duyeät Yeát Leâ Heâ—La Nha Ngaät tradition of these monasteries—Teân cuûa moät Bí Tö—Another name for Rajagaha, the capital of thaønh phoá coå, toïa laïc khoaûng 67 daëm veà phía Magadha, at the foot of the Grdhrakuta mountain, Ñoâng Nam xöù Ca Thaáp Ba (Kashmir), baây giôø laø first metropolis of Buddhism and seat of the first Rajaori

naèm veà phía ñoâng nam Kashmir. Theo synod—Teân khaùc cuûa kinh ñoâ Vöông Xaù cuûa xöù ngaøi Huyeàn Trang trong Taây Vöïc Kyù, coù khoaûng Ma Kieät Ñaø, nôi toå chöùc Ñaïi Hoäi Keát Taäp Kinh 10 ngoâi töï vieän trong thaønh phoá naøy, nhöng ngaøi Ñieån ñaàu tieân—See Rajagaha. khoâng noùi gì ñeán tröôøng phaùi cuûa caùc ngoâi töï vieän Rajagriha (skt): Rajagaha (p)—Thaønh Vöông naøy. Xaù—See Rajagaha. Rajargrha stupa: Thaùp Vöông Xaù—Rajargrha, Raja-hamsa (skt): Nga Vöông—King-goose. where Dvadatta was destroyed and the Sangha 1) The king-goose, leader of the flight, i.e. purified again by the Buddha. . This is one of the Buddha, one of whose thirty-two marks is eight Great Spiritual or Sacred Stupas of webbed hands and feet: Nga vöông ñöôïc so Buddhism—Taïi thaønh Vöông Xaù, nôi Ñeà Baø Ñaït saùnh vôùi Ñöùc Phaät, trong 32 töôùng toát cuûa Ña phaù hoøa hôïp Taêng, nhöng chö Taêng ñaõ ñöôïc Phaät laø tay chaân maïn voõng töôùng hay coù Phaät hoùa ñoä khieán hoï trôû laïi hoøa hôïp thanh tònh. töôùng löôùi ñan (giöõa caùc ngoùn chaân vaø tay cuûa Ñaây laø moät trong taùm ngoâi thaùp thieâng lôùn cuûa Ñöùc Phaät coù maøng löôùi ñan lieàn gioáng nhö Phaät giaùo—See Eight great spiritual or sacred chaân cuûa loaøi ngoãng. stupas. 2) The walk of a Buddha is dignified like that of Rajasamadhi (skt): Vöông Tam Muoäi—King of the goose: Töôùng ñi uy nghi cuûa Ñöùc Phaät samadhis. gioáng nhö loaøi ngoãng. 3) A king-goose is reputed to be able to absorb Rajayatana Tree: The tree under which the the milk from a mixture of milk and water, Buddha spent the seventh week after his Supreme leaving the water behind, so with a Enlightenment. The actual site is not known yet. bodhisattva and truth: Nga Vöông Bieät Nhuõ— The Buddha is said to have sat on a stone seat Trong moät hôïp chaát nöôùc vaø söõa, thì vua cuûa which sprang up there from the ground and there loaøi ngoãng coù theå chæ uoáng chaát söõa, coøn boû he made his first converts, Tapussa and Balluka, nöôùc laïi, duøng hình aûnh naày ñeà ví vôùi vò Boà two merchants from Utkala, modern Orissa. From Taùt chæ thaám nhuaàn chôn lyù Phaät vaø boû ñi the Rajayatana tree, the site of which has not been nhöõng thöù taïp nhaïp khaùc. identified yet, the Buddha returned to the Bodhi 4) The eye of the king-goose, distinguishing milk Tree and, after sometime, thoughtfully proceeded from water, used for the eye of the truth- to the Deer Park at Sarnath, modern Isipatana—discerner: Nga Vöông Nhaõn—Duøng hình aûnh Döôùi goác caây naøy Ñöùc Phaät ñaõ traûi qua suoát tuaàn

leã thöù baûy sau khi Ngaøi ñaït ñöôïc ñaïi giaùc. Chöa ai maét xanh. Quyû La saùt noåi tieáng aên thòt ngöôøi bieát ñòa ñieåm chính xaùc. Ngöôøi ta noùi Ñöùc Phaät vaø saùt haïi saùt haïi con ngöôøi, nhöng moät khi ñaõ ngoài treân moät phieán ñaù troài leân töø döôùi ñaát, vaø quy-y Tam Baûo thì ngöôïc laïi, chuùng hoä trì chính taïi nôi naøy Ngaøi ñaõ quy-y cho Tapussa vaø Phaät Phaùp. Moät loaøi quyû La Saùt soáng ôû Laêng Balluka, hai thöông nhaân töø Utkala, baây giôø laø Giaø. Orissa. Töø caây Rajayatana, maø vò trí cuõng chöa 5) According to Professor Soothill in The ñöôïc xaùc ñònh, Ñöùc Phaät ñaõ ñi trôû laïi caây Boà Ñeà Dictionary of Chinese-English Buddhist vaø sau ñoù ñi veà höôùng Vöôøn Loäc Uyeån ôû Ba La Terms—Theo Giaùo Sö Soothill trong Trung Naïi, baây giôø laø Isipatana. Anh Phaät Hoïc Töø Ñieån: Rajini

(p): A queen—Hoaøng haäu. a) Raksasa means harm, injury, maglinant Rajorodha (p): A royal concubine—Thöù thieáp spirits, demons; sometimes considered cuûa nhaø vua. inferior to Yaksas, sometimes similar: La Saùt laø teân chæ chung caùc loaøi aùc quyû hung baïo; coù Rajupatthana (p): Attendance on a king—Söï luùc keùm hôn Daï Xoa, coù luùc töông töï. haàu haï nhaø vua. b) A barbarian race of ancient India: La Saùt laø Rajuyyana (p): A royal garden—Vöôøn thöôïng teân cuûa moät daân toäc man rôï thôøi coå ôû AÁn Ñoä. uyeån. Raksha-deva: La Saùt Thieân—The deva Rakchasas (skt): See Raksasas. controlling these demons, who has his abode in the Raksasas (skt): La saùt—See Rakshas. southwest corner of the heaven—Vò Trôøi kieåm Raksasi (skt): AÙi La saùt—La Saùt Nöõ—La Saùt soaùt heát thaûy caùc La Saùt, traán giöõ goùc taây nam. Tö—La Xoa Tö—Female demon—Female Rakta (skt): Aruna (skt)—Red—Maøu ñoû. demons. Lanka in Ceylon was the abode of 500 Raktapadma (skt): Padma (skt)—Baùt Ñaëc Ma— female demons—Loaïi nöõ quyû. Ñaûo Tích Lan Ba Ñaàu Ma—Baùt Ñaøm Ma. tröôùc kia laø nôi truù nguï cuûa 500 La Saùt Nöõ—See 1) Red Lotus: One of the sign of the foot of a Rakshas. Buddha—Hoàng Lieân Hoa, moät trong nhöõng Rakshas (skt): Raksasa (skt)—La saùt. bieåu töôïng cuûa chaân Phaät—See Padma. 1) Evil demon: Malignant demon—La saùt. 2) The seventh of the eight cold hells: Ñòa nguïc 2) Demons who eat humans, but those who take thöù baûy trong Baùt Haøn Ñòa Nguïc—See Hell refuge with the Triple Jewels do not; in (III) (A2) (7). contrast, they protect the Dharma: Quyû La saùt Rakuho (jap): Le-Pu—Laïc Phoá (Nhaät Baûn). aên thòt ngöôøi, nhöng moät khi ñaõ quy-y Tam Ram's horn: Döông Giaùc—A ram's horn is used Baûo thì ngöôïc laïi, chuùng hoä trì Phaät Phaùp. for the passions and delusions of life—Söøng deâ 3) A class of demons living in Lanka: Loaøi quyû ñöôïc duøng ñeå aùm chæ duïc voïng vaø phieàn naõo treân La Saùt soáng ôû Laêng Giaø. ñôøi. 4) Tieäp Taät Quyû (La Saùt), moät trong taùm boä quyû chuùng—Raksasas, one of the eight groups of Rama (skt): Ramagrama (skt). demon-followers of the four maharajas—See 1) Lam Ma—An ancient kingdom and city Rakshas and Eight groups of demon Northern India between Kapilavastu and followers. Kusinagara—Moät vöông quoác vaø thaønh phoá 5) A terrifying ghost or demon with black body, coå naèm veà phía baéc AÁn Ñoä, giöõa thaønh Ca Tyø red hair, and green eyes. Rakshas are reputed La Veä vaø Caâu Thi Na. to be devoured of humans. Demons who are 2) La Ma, teân cuûa moät vò anh huøng ôû AÁn Ñoä thôøi reputed to be devoured of humans, but those coå—Name of a hero in old India. who take refuge with the Triple Jewels do Ramabhar (skt): Ramabhar, a pagoda at not; in contrast, they protect the Dharma. A Kusinagara in India, marking the spot where the class of demons living in Lanka—Moät loaøi Buddha's body was cremated—Thaùp Ramabhar quyû gheâ tôûm coù thaân hình maøu ñen, toùc ñoû vaø taïi Caâu Thi Na ôû AÁn Ñoä, ghi daáu nôi hoûa thieâu nhuïc thaân Ñöùc Phaät.

Ramaneyyaka (p): Pleasant—Thích thuù. the order in exile. In 1974 he made a world tour, Ramanna Nikaya: One of the three largest which attracted many followers from all over the monastic orders of Sri Lankan Buddhism, which world. He helped to found a number of Buddhist was founded in 1865. The others being the Siyam centers in the

West and was widely recognized as Nikaya and the Amarapura Nikaya—Moät trong ba one of the most charismatic lamas of his time. He toâng phaùi lôùn nhaát trong Phaät giaùo Sri Lanka, ñaõ died of cancer in Illinois, leaving behind a ñöôïc saùng laäp vaøo naêm 1865. Hai phaùi khaùc laø worldwide organization and a charitable trust Siyam Nikaya vaø Amarapura Nikaya. worth an estimate $1.5 billion. The question of his Ramble about the hills: Du Sôn—To go from successor has led to violence and acrimony among some of his followers. T'ai Situ Rinpoche and monastery to monastery—Du haønh töø töï vieän naày Dalai Lama have publicly endorsed a candidate sang töï vieän khaùc, chöù khoâng truï trì moät choã coá named Urgyen Tinley (1958 -), who in 1992 was ñònh. enthroned at mTshur phu, but Shamar Rinpoche Ramiprabhasa (skt): Quang Minh Nhö Lai. rejects this enthronement and contends that the Rampa, T. Lobsang (1910-1981): Son of a true reicarnation is Tenzin Khyentse (1982 -), British plumber who claimed to have been who resides at the Nalanda Institute in New possessed by a Tibetan lama and subsequently Deli—Vò Gyelwa Karmapa ñôøi thöù 16, ngöôøi thaày transformed into a Tibetan. He is best-known for trong Phaät giaùo Taây Taïng coù aûnh höôûng lôùn nhaát his book "The Third Eye," which he claims to be vaøo theá kyû 20. Ngaøi sanh ra taïi Derge thuoäc vuøng his autobiography. It has been denounced by Khans vaø ñöôïc coâng nhaän laø taùi sanh cuûa ngöôøi Tibetologists as a bizarre hoax, but continues to be thöøa keá cuûa ngaøi khi ngaøi haõy coøn laø moät ñöùa beù widely popular—Con trai cuûa moät thôï oáng nöôùc nhôø vaøo moät böùc thö maø vò Gyelwa Karmapa ñôøi ngöôøi Anh ngöôøi ñaõ tuyeân boá laø ñaõ bò aùm bôûi moät thöù naêm ñaõ tieân ñoaùn nhöõng hoaøn caûnh taùi sanh. vò Laït Ma Taây taïng vaø tieáp theo sau ñoù chuyeån Khi leân 7 tuoåi thì ngaøi thoï giôùi vôùi Tai Situ hoùa thaønh moät ngöôøi Taây Taïng. OÂng noåi tieáng Rinpoche vaø Jamgon Kongtrul, vaø moät naêm sau ñoù nhaát nhôø quyeån "Con Maét Thöù Ba," trong ñoù oâng ngaøi chính thöùc ñaêng quang taïi Tu Vieän Tsurpu, noùi veà tieåu söû cuûa chính mình. Quyeån saùch bò baùc truï sôû cuûa tröôøng phaùi Karma Kagyupa ôû Taây boû bôûi nhöõng nhaø Taây Taïng Hoïc cho raèng ñoù laø Taïng. Vaøo naêm 1957, tieân ñoaùn ñöôïc töông lai taøn moät söï löøa gaït kyø quaùi, nhöng quyeån saùch aáy vaãn phaù Taây Taïng cuûa Trung Quoác neân ngaøi baét ñaàu tieáp tuïc lan truyeàn moät caùch roäng raûi. cho ñoà ñeä ñi ra nöôùc ngoaøi. Vaøo naêm 1959 ngaøi Rang'byung rigs pa'i rdo rje (1924-1981): The rôøi Taây Taïng vaø ñònh cö taïi Sikkim, taïi ñoù ngaøi sixteenth Gyelwa Karmapa, who was one of the saùng laäp Tu Vieän Rumtek, trôû thaønh truï sôû chính most influential Tibetan masters in Tibetan cuûa tröôøng phaùi löu vong. Naêm 1974, ngaøi laøm Buddhism in the twentieth century. He was born in moät cuoäc du haønh voøng quanh theá giôùi. Ngaøi ñaõ the Derge region of Khans and was recognized as giuùp thaønh laäp moät soá trung taâm Phaät giaùo ôû Taây the reincarnation of his successor as a young child phöông, vaø ñöôïc coâng nhaän moät caùch roäng raõi laø on the basis of a letter that had been written by the moät vò Laït Ma coù töø taâm roäng nhaát trong thôøi cuûa fifteenth Gyelwa Karmapa predicting the ngaøi. Ngaøi qua ñôøi vò beänh ung thö taïi bang circumstances of his rebirth. At

the age of seven Illinois, Hoa Kyø. Ngaøi ñeå laïi moät toå chöùc töø thieän he received ordination from Tai Situ Rinpoche and traûi khaép theá giôùi vôùi toång soá tieàn quyõ leân ñeán 1.5 Jamgon Kongtrul, and one year later he was tyû ñoâ la. Vaán ñeà ngöôøi keá vò cuûa ngaøi ñöa ñeán baïo officially enthroned at Tsurpu Monastery, the seat ñoäng vaø nhöõng gioïng ñieäu gay gaét giöõa caùc ñeä töû of Karma Kagyupa order in Tibet. In 1957, cuûa ngaøi. Rinpoche T'ai Situ vaø Ñöùc Ñaït Lai Laït anticipating the future devastation of Tibet by Ma ñaõ chính thöùc thöøa nhaän moät öùng vieân coù teân China, he began sending his followers out of the laø Urgyen Tinley, ngöôøi ñaõ ñaêng quang vaøo naêm country. In 1959 he left Tibet and subsequently 1992, nhöng Rinpoche Shamar khoâng chaáp nhaän settled in Sikkim, where he founded Rumtek vieäc ñaêng quang naøy vaø tranh luaän raèng vò taùi Monastery, which has become the headquarters of

sanh chaân chaùnh phaûi laø Tenzin Khyentse, ngöôøi tích cöïc hay chæ laø moät söï vaéng maët. Tröôøng ñang truï taïi Vieän Nalanda ôû Taân Ñeà Li. phaùi"Rangdong" giaûng giaûi theo caùch thöù hai vaø Ranga (skt): Hí vieän—Theater. tröôøng phaùi naøy nhaèm chæ ñeán "taùnh khoâng" cuûa Rangdong (tib): Söï troáng khoâng cuûa caùi ngaõ—A söï hieän höõu cuûa söï lieân tuïc cuûa taâm-vaät lyù, luoân Tibetan term for "Self-emptiness." The thay ñoåi chöù khoâng thöôøng haèng. Bôûi vì khoâng coù understanding of emptiness (sunyata) that is moät thöïc theå coá ñònh, chuùng sanh coù söï löïa choïn upheld by the Gelukpa and Sakyapa orders of veà vieäc tu taäp nhöõng phaåm haïnh cuûa Phaät quaû vaø Tibetan Buddhism. It follows the Indian töø töø töï mình chuyeån hoùa thaønh Phaät. Vò trí cuûa Madhyamaka tradition in interpreting emptiness "shendong" thì ñoái nghòch laïi, nhaän bieát raèng as a radical denial of any substantial entity or "Nhö Lai Taïng" laø taùnh töï hieän höõu tích cöïc hieån essence of phenomena or persons which does not hieän vieân maõn qua thöïc taäp thieàn ñònh. imply anything in its place. Rather, all phenomena Range (v): Roam (wander) about—Lang thang are collections of parts that are influenced by ñaây ñoù. causes and conditions, constantly changing, and Rank (n): Phaåm traät trong Giaùo Hoäi. thus empty of inherent existence (svabhava). This Rankei-Doryu (jap): Sö Lan Kheâ Ñaïo Long notion is opposed to the doctrine of "other- (1213-1278)—A Chinese Zen master who came to emptiness," which is held by other lineages of Japan to spread Zen in 1246. He got the support Tibetan Buddhism, particularly those associated from Hojo-Tokiyori—Thieàn sö Trung Hoa, ñeán with Rime ("Non-Sectarian") movement. The Nhaät Baûn vaøo naêm 1246 ñeå truyeàn baø Thieàn. OÂng focus of the debate is whether Tathagata-garbha, ñöôïc söï yeåm trôï cuûa Baéc Trieàu Thôøi Laïi. "embryo of the Tathagata" should be understood Rape (n): Söï cöôõng hieáp. as a positive reality or a mere absence. The Rapt (a): Attentive—Chuyeân taâm—Nhaäp ñònh. "Rangdong" tradition interprets it in the second Rapten, Geshe (1920-1986): Tibetan lama who way and holds that it refers to the emptiness of entered Sera Monastic university at the age of inherent existence of the psycho-physical fifteen, fled to India in 1959, and in 1963 was continuum, which is constantly changing. Because awarded the degree of "geshe lharampa," In 1974 there is no fixed essence or entity, beings have the he made the

first trip to Europe, and in 1975 option of cultivating the qualities of buddhahood became abbot of a Gelukpa monastery at Rikon. and gradually transforming themselves into In 1974 he also founded the Tharpa Choeling buddhas. The “shendong” (Gzhan Stong) position, Center for Higher Tibetan Studies at Mount by contrast, conceives of “Tathagata-garbha” as a Peølerin, near Lausanne, Switzerland—Vò Laït Ma positive, self-existent essence that is fully Taây Taïng, ngöôøi gia nhaäp Ñaïi Hoïc Tu Vieän Sera manifested through meditative practice—Töø ngöõ ôû tuoåi 15, ñaøo tî sang AÁn Ñoä vaøo naêm 1959, vaø Taây Taïng duøng ñeå chæ “Söï troáng khoâng cuûa caùi naêm 1963 ñöôïc trao baèng “geshe lharampa.” Naêm ngaõ.” Söï hieåu bieát veà taùnh khoâng ñaõ ñöôïc duy trì 1974 ngaøi du haønh sang AÂu Chaâu, vaø naêm 1975 bôûi caùc toâng phaùi Gelukpa vaø Sakyapa trong Phaät ngaøi truï trì tu vieän Gelukpa ôû Rikon. Naêm 1974 giaùo Taây Taïng, theo sau truyeàn thoáng Trung Quaùn ngaøi cuõng saùng laäp Trung Taâm Cao Hoïc Taây cuûa AÁn Ñoä trong vieäc giaûi thích taùnh khoâng nhö laø Taïng Tharpa Choeling trong nuùi Peølerin, gaàn söï phuû nhaän taän caên coäi veà thöïc taùnh cuûa vaïn höõu. Lausanne, Thuïy Só. Kyø thaät vaïn höõu chæ laø söï taäp hôïp cuûa nhieàu phaàn bò aûnh höôûng bôûi nhaân duyeân, luoân thay ñoåi, vaø vì Rapture (skt): Söï sung söôùng (thieàn ñònh)— vaäy khoâng coù thöïc taùnh hieän höõu. Khaùi nieäm naøy Meditation. choáng laïi vôùi giaùo lyù “Taùnh Khoâng,” trong caùc Rare (a): Hieám (hy höõu). tröôøng phaùi cuûa phaät giaùo Taây Taïng, ñaëc bieät laø Rare cause: Hy höõu nhaân. nhöõng tröôøng phaùi coù lieân heä vôùi phong traøo Rarely: Naêm khi möôøi hoïa. “Khoâng coù Giaùo quyeàn.” Chuû yeáu trong luaän baøn Rasa (skt): Vò—Taste—Flavour—See Seventy- laø Nhö Lai Taïng seõ ñöôïc hieåu nhö moät thöïc taïi five dharmas of the Abhidharma Kosa (I) (A).

Rasi (p): A heap—Moät ñoáng. Rational behaviour: Kieán Haønh—AÙi Haønh—Raskapalas (skt): Lokapalas (skt)—Hoä quoác— Emotional behavior, or the emotions of desire, as See Four lokapalas and Four Heavenly (Guardian) contrasted with rational behaviour—AÙi haønh coù Kings. nghóa laø tình aùi duïc voïng, ñoái laïi vôùi “kieán haønh” coù nghóa laø suy lyù. Raskapalapariprccha Sutra (skt): Hoä Quoác Toân Giaû Sôû Vaán Ñaïi Thöøa Kinh. Rational behaviour: Emotions of desire— Emotional behaviour—AÙi haønh. Rasmiprabhasa (skt): Quang Minh Phaät— Mahakasyapa (Ma ha ca dieáp) is to be reborn in Rational cogitating mind: Duyeân Löï Taâm—Löï the kingdom of light and glorious virtue as a Trí Taâm—The rational cogitating mind or eight Buddha—Ngaøi Ñaïi Ca Dieáp seõ thaønh Phaät vaøo coõi kinds of consciousness (eye, ear, tongue, body, Phaät Quang Minh naøy. mind, mana, alaya, etc)—Duyeân löï taâm (taâm hay suy nghó moâng lung theo duyeân beân ngoaøi). Taâm Rastrapala (skt): Laïi Tra Hoøa La. dính líu vaøo caûnh giôùi, suy nghó veà söï vaät hay taùm 1) Protector of a kingdom,a king: Vò vua baûo veä loaïi taâm thöùc (nhaõn, nhó, tyû, thieät, thaân, yù, yù caên, a vöông quoác. laïi da). 2) Name of a noted monk whom the Buddha mentioned in the Agama Sutra (he left home Rational faith: Nieàm tin coù lyù tính (thöøa nhaän söï to follow the Buddha, then went back to coù maët cuûa thöôïng ñeá vaø söï baát töû cuûa linh hoàn). preach to save his parents): Teân cuûa moät vò

Rational outlook: Quan ñieåm thuaàn lyù. Taêng noåi tieáng ñöôïc Phaät noùi ñeán trong Kinh Rational system of thoughts: Heä thoáng tö A Haøm (ngaøi xuaát gia theo Phaät, sau ñoù trôû veà töôûng hôïp lyù. thuyeát phaùp cöùu ñoä meï cha). Rationale: Cô sôû lyù luaän—Lyù do cô baûn— Rat: Tyù (from 11 to 1 midnight)—See Twelve Nguyeân lyù—Lyù luaän. animals. Rationalism (n): Chuû nghóa duy lyù. Ratanagraha Chaitya (skt): A small roofless Rationalist (n): Nhaø duy lyù luaän. shrine, marks the place where the Buddha spent Rationalistical (a): Thuoäc veà thuyeát duy lyù. the fourth week in meditation and recited to Rationality (n): Söï hôïp lyù—Tính hôïp lyù. himself “Samants Pathana.” While in Rationalization (n): Söï hôïp lyù hoùa. contemplation, the blue, yellow, red, white, and orange rays emanated from his body. The Ratna (skt): Ratana (p)—La Ñaø Na—Baûo chaâu— Buddhist Flag of India and Ceylon are designed Baûo vaät—Anything precious, a gem—The jewel with these colors—Thaùp Ratanagraha Chaitya laø in the Lotus—Mani—Pearl—Precious—Treasure. moät ngoâi thaùp thôø khoâng coù noùc, ñaùnh daáu nôi Ratnacandra (Ratnachandra) (skt): Baûo Ñöùc Phaät ñaõ traûi qua tuaàn leã thöù tö sau khi Ngaøi Nguyeät Boà Taùt. ñaït ñöôïc ñaïi giaùc. Taïi ñaây Ngaøi ñaõ thieàn ñònh vaø Ratnadhvaja (skt): A banner decorated with tuïng kinh “Samants Pathana.” Trong khi thieàn gems—Baûo phan (phöôùn). ñònh, nhöõng aùnh saùng saéc xanh, vaøng, ñoû, traéng, Ratnadvipa (skt): Baûo Chöõ. cam... töø kim thaân cuûa Ngaøi chieáu toûa ra. Laù côø 1) Precious islet, island of pearls or gems; Phaät giaùo taïi AÁn Ñoä vaø Tích Lan ñöôïc phaùc hoïa ra synonym for perfect nirvana: Moät hoøn ñaûo töø nhöõng maøu saéc naøy. nhoû chöùa ñaày baûo chaâu, ñoàng nghóa vôùi Nieát Rat-squeakings and cuckoo-callings: Thöû Töùc Baøn. Ñieåu Khoâng—Vain discussions, like rat- 2) An old name for Ceylon: Teân cuõ cuûa ñaûo Tích squeakings and cuckoo-callings—Nhaøn ñaøm hyù Lan. luaän voâ boå voâ ích, ví nhö tieáng chuoät keâu töùc töùc Ratna-garbha (skt): vaø chim huù khoâng khoâng vaäy. 1) Baûo Taïng Nhö Lai—A Buddha to whom Rational (a): Coù lyù trí—Raát höõu lyù—Coù suy lyù— Sakyamuni and Amitabha are said to have Coù bieän bieät—Reasonable. owed their awakening—Vò Phaät (Baûo Haûi laø

con gaùi cuûa Phaïm Chí, xuaát gia thaønh ñaïo Way, which later became the basis for the hieäu laø Baûo taïng Nhö Lai) maø Phaät A Di Ñaø Madhyamaka teaching of Nagarjuna. It also vaø Phaät Thích Ca ñeàu y vaøo ñeå phaùt taâm contains sutras on transcendental wisdom (Prajna thaønh ñaïo. Paramita Sutra and Longer Amitabha Sutra). The 2) Jewel Treasury: Phaùp Taïng. sutra was translated into Chinese by Bodhiruci, 3) Jewel Treasury Buddha: Phaùp Taïng Phaät. one of the oldest sutras of Mahayan. In the Ratnagotravibhagamahayanottara sastra Ratnakuta, the thought of the Middle Way is (skt): Cöùu Caùnh Nhaát Thöøa Baûo taùnh Luaän—The developed. It also contains sutras on sastra was composed by Ratnamati on the transcendental wisdom (Prajan Paramita Sutra and Tathagatagarbha in Mahayana Buddhism—Boä Longer Amitabha Sutra). A very important sutra Luaän Do Naëc Na Ma Ñeà soaïn veà Nhö Lai taïng (6000 pages in nine volumes) which contains trong Phaät giaùo Ñaïi Thöøa. almost all the most critical teaching of the Ratnakara (skt): Thích Na Giaø

La—Baûo Tích. Mahayana Tradition (Great Vehicle) to carry 1) A jewel mine: Kho baùu vaät—The jewel heap. sentient beings to the Ultimate Enlightenment of 2) Name of a native of Vaisali, contemporary of Buddhahood—Töø Baéc Phaïn coù nghóa laø “Baûo Tích Sakyamuni: Teân cuûa moät cö daân cuøng thôøi vôùi Kinh.” Ñaây laø moät trong nhöõng boä kinh Phöông Ñöùc Phaät trong thaønh Tyø Xaù Leâ. Quaûng, moät boä kinh nhieàu taäp söu taäp vaên kinh 3) Name of a Buddha or Bodhisattva: Teân cuûa vò Ñaïi Thöøa, goàm 49 quyeån kinh ñoäc laäp vôùi nhau, Phaät hay Boà Taùt—Baûo Tích Boà Taùt. ña phaàn ñöôïc xem nhö vaên kinh Ñaïi Thöøa trong 4) Name of the 112th Buddha of the present thôøi sô khai. Toaøn boä kinh vaên chæ coøn toàn taïi kalpa: Teân cuûa vò Phaät thöù 112 trong hieàn trong baûn dòch Haùn vaên vaø Taây taïng maø thoâi. Ñaây kieáp. laø moät trong nhöõng boä kinh toái coå cuûa Phaät Giaùo Ñaïi Thöøa. Chuû yù kinh nhaèm phaùt trieån Trung Ñaïo, Ratna-kata-sutra (skt): Jewelled-accumulation maø veà sau naày trôû thaønh hoïc thuyeát cho phaùi sutra—Baûo tích kinh—See Ratnakuta Sutra. Trung Ñaïo cuûa Ngaøi Long Thoï. Ñaïi Baûo Tích Ratnaketu (skt): Baûo Thaéng Nhö Lai—Baûo cuõng chöùa ñöïng nhöõng kinh vaên noùi veà Baùt Nhaõ töôùng Phaät—Ratnaketu Buddha in the South, one Ba La Maät. Kinh ñöôïc ngaøi Boà Ñeà Löu Chi dòch of the seven Tathagatas—Nam Phöông Baûo sang Hoa ngöõ, laø moät trong nhöõng kinh ñieån xöa Töôùng Phaät, moät trong baûy vò Nhö Lai (hay boá thí nhaát cuûa Phaät Giaùo Ñaïi Thöøa. Trong Ñaïi Baûo cho ngaï quyû, ngaøi truï taïi phöông nam). Tích, tö töôûng Trung Ñaïo ñöôïc trieån khai. Kinh Ratnaketu Buddha: See Ratnaketu. cuõng noùi veà trí hueä sieâu vieät (Baùt Nhaõ Ba La Maät Ratnakousoumasapouchpitagatra Buddha Ña trong tröôøng Kinh A Di Ñaø). Taïng kinh ñieån (skt): Taïp saéc baûo hoa nghieâm thaân Phaät. raát quan troïng goàm 6000 trang trong chín quyeån Ratnakusumasanpuchpitagatra-Buddha chöùa ñöïng haàu heát nhöõng giaùo ñieån troïng ñaïi cuûa (skt): Taïp Saéc Baûo Hoa Nghieâm Thaân Phaät. Ñaïi Thöøa nhaèm ñöa chuùng sanh ñeán choã Giaùc Ratna-kuta: Ratna-rasi (skt)—Kinh Ñaïi Baûo Ngoä Toái Thöôïng cuûa Phaät quaû. Tích: Gem-heap Sutra—Collection of gems; Ratnamati (skt): Laëc Na Ma Ñeà—A monk from accumulated treasures. Central India, around 500 A.D., who translated Ratnakuta Sutra (skt): Baûo Tích Kinh—A three works—Coøn goïi laø Laëc Na Baø Ñeà, dòch laø Sanskrit term for “Pile of Jewels Sutra.” It is one Baûo Y, moät vò Taêng ngöôøi mieàn trung nöôùc Thieân of the Vaipulya sutras, a voluminous collection of Truùc, vaøo khoaûng naêm 500 sau Taây Lòch, ngöôøi ñaõ Mahayana texts, which comprises forty-nine dòch ba boä kinh. independent sutras, many of which are considered Ratnapani (skt): Precious race—Baûo chuûng— to belong to the early period of Mahayana Baûo chöôûng (Baûo Thuû) Boà Taùt. literature. The entire corpus exists only in Chinese Ratna-Paramita Bodhisattva (skt): Baûo Ba La and Tibetan translations. One of the oldest sutras Maät Boà Taùt—One of the four female attendants of Mahayana. Ratnakuta developed the Middle on Vairocana in the Vajradhatu, evolved from

him, each of them a mother of one of the four Ratna-traya (skt): Tam Baûo—A Sanskrit term Buddhas of the four quarters—Baûo Ba La Maät Boà for “Three Jewels.” The three

objects in which Taùt, moät trong boán vò nöõ Boà Taùt thaân caän cuûa Ñöùc Buddhists traditionally “take refuge”: Buddha, Tyø Loâ Giaù Na trong Kim Cang Giôùi, ñeàu do Ngaøi Dharma, and Samgha. These are also referred to löu xuaát, moãi vò laø meï cuûa moät trong boán vò Phaät as “refuges” (sarana), because they serve as aids trong töù phöông—See Four female attendants on for those who seek release from cyclic existence. Vairocana. The formal taking of refuge is generally Ratna-pitaka (skt): Ratna-karandaka (skt)—Baûo considered to mark a person’s entry into the Khieáp—Röông ñöïng baûo chaâu—A precious box, community of Buddhists—Töø Baéc Phaïn duøng ñeå or box of precious things. chæ “Tam Baûo.” Ba thöù maø theo truyeàn thoáng caùc Ratnaprabha (skt): Baûo Quang thieân töû. Phaät töû ñeàu phaûi veà nöông: Phaät, Phaùp, vaø Taêng. Ratna-rasi (skt): Accumulated treasures— Nhöõng thöù naøy ñöôïc goïi laø “veà nöông” vì chuùng Collection of gems—Gem-heap—Baûo tích. giuùp cho nhöõng ai mong caàu giaûi thoaùt khoûi voøng Ratnasambhava (skt): Baûo Sanh—Baûo Thaéng. sanh töû. Leã Quy-Y chính thöùc ñöôïc xem nhö ñaùnh daáu söï gia nhaäp cuûa moät ngöôøi vaøo trong coäng 1) A Sanskrit term for “Jewel Born.” One of the ñoàng Phaät töû. five buddhas, who presides over a “pure land” in the south. Iconographically, he is generally Ratnavabhasa (p): Baûo Minh Phaät. portrayed with golden skin and sitting in the Ratna-Wheel: Ratna-Wheel with Yogic Padmasana position, making the “wish- Ratnasambhava Buddha—Baûo Luaân vôùi Baûo granting” gesture (varada-mudra). In Tibet he Töôùng Phaät—See Four wheels (C). is often portrayed embracing his consort Rattannu (p): Cao tuoåi haï vaø nhieàu kinh nghieäm. Mamaki. Also known as the Compassionate Rattling staff: OÂ Tích. Giver. He is associated with the earthly 1) A rattling staff shaken to warn the spirits—buddha Kashyapa and a transcendent Caây thieác tröôïng khi laéc duøng ñeå caûnh baùo bodhisattva Ratnapani. Ratna-Sambhava is nhöõng höông linh. always riding a lion or a horse, making the 2) The sounding or rattling staff, said to have gesture of wish granting—Töø Baéc Phaïn coù been ordained by the Buddha to drive away nghóa laø “Baûo Sanh Phaät.” Moät trong naêm vò crawling poisonous insects: Caây gaäy ñaõ ñöôïc Phaät sieâu vieät,, maø truù xöù cuûa ngaøi laø Nam Ñöùc Phaät cho thoï giôùi, duøng ñeå ñuoåi nhöõng Phöông Tònh Ñoä. Veà Tieáu Töôïng hoïc, ngöôøi loaïi coân truøng ñoäc. ta thöôøng phaùc hoïa Ngaøi coù da maøu vaøng kim, Raurava (skt): Hoâ Hoâ—Loã La Baø—The fourth ngoài toïa thieàn vò theá kieát giaø, tay baét aán “ban hot hell, the hell of crying and wailing—Hieäu phaùt öôùc nguyeän.” ÔÛ Taây Taïng ngaøi thöôøng Kieáu ñòa nguïc hay hoûa nguïc noùng thöù tö, nôi phaïm ñöôïc hoïa ñang quaán laáy Kamaki. Nam Phaät nhaân bò haønh hình keâu la thaûm thieát—See Eight coøn ñöôïc bieát nhö ngöôøi ban boá töø bi. Phaät great hot hells. traàn theá Kashyapa vaø Boà taùt sieâu vieät Baûo Rava (p): A cry—Tieáng keâu khoùc. Chöôûng ñeàu phuïc tuøng Nam Phaät. Ngaøi Ravana (skt): La Baø Na—King of Ceylon and thöôøng ngoài treân löng sö töû vôùi cöû chæ chaáp ruler of the Raksasas, overcome by thuaän nhöõng mong öôùc (See Mudra 6). **See Ramacandra—Vua cuûa xöù Tích Lan tröôùc ñaây, cai Five dhyani Buddhas and Five Buddhas that trò loaøi la saùt, sau bò Ramacandra cheá ngöï. correspond to the five elements. 2) The realm of Subhuti on

his becoming Ravish (v): Cöôõng hieáp. Buddha: Coõi thaønh Phaät cuûa ngaøi Tu Boà Ñeà. Ravivara (skt): Chuû Nhaät—Sunday—See Seven ** See Seven Tathagatas. days in a week. Ratnatedjobhyyudgataradja (skt): Baûo Oai Ray (n): Prabha (skt)—Beam—Brightness— ñöùc thöôïng vöông Phaät. Light—Splendor—AÙnh saùng—Quang minh— Quang huy—There are three kinds of light—Coù

ba loaïi aùnh saùng—See Two kinds of light and or deep thinking—Nghieân cöùu vaø xeùt ñoaùn Three kinds of light. hay suy nghó saâu xa. Rays: Nhöõng tia haøo quang. ** See Abhijna, Four Sufficiences, and Thirty- Rddhi (skt): Riddhi (p)—Thaàn thoâng—Divine seven Aids to Enlightenment. power—Supernatural or magical powers that are Rddhisaksakriya (skt): Supernatural power— part of Abhijna. It refers to the power to manifest Power to be anywhere or do anything at will— multiple forms of oneself or to transform oneself Nhö yù thoâng (thaàn tuùc thoâng)—See Abhijna, Four into another shape, to become invisible, to pass Sufficiences, and Five supernatural powers. through valid things, to walk on water or fire, to Rddhividhi-jnana (skt): The power to transfer touch the sun and moon, and to scale the highest oneself to various regions at will (change the body heaven. These abilities are by-products of at will)—Thaàn tuùc thoâng—See Abhijna and Four meditation, concentration and contemplation Sufficiences. practices. However, exhibiting or exploiting these Reach the bliss of nirvana: Ñaït ñöôïc an vui nôi powers is a violation of monastic discipline and nieát baøn. pretending to possess such powers is grounds for Reach Buddhahood: Become a Buddha— dismissal from the sangha—Thaàn thoâng bieán hoùa, Attain Enlightenment—Ñaéc quaû giaùc ngoä—Ñaéc nhöõng quyeàn naêng thaàn dieäu sieâu nhieân naèm trong quaû vò Phaät. luïc thoâng, ñaëc bieät bieán hoùa döôùi nhieàu daïng, hay Reach enlightenment: Attain (v) nirvana— qua moät daïng khaùc, taøng hình, xuyeân qua caùc vaät Obtain the way—Reach perfection—To enter into theå raén, ñi treân nöôùc hay löûa, sôø maët trôøi hay maët Nirvana—Ñaéc Ñaïo—To obtain the way, or traêng, hoaëc ñi vaøo caùc taàng trôøi cao nhaát. Nhöõng religion; by obedience to the commandments, quyeàn naêng naày ñaït ñöôïc do tu taäp thieàn ñònh, taäp practice of meditation, and knowledge, to attain trung tö töôûng hay quaùn chieáu. Tuy nhieân, khoe enlightenment—Nhaäp Nieát baøn hay ñaït ñeán Nieát khoang nhöõng quyeàn naêng naày laø vi phaïm caùc qui baøn nhôø vaøo giôùi, ñònh, hueä vaø ñaït ñöôïc giaùc ngoä taéc tu haønh, seõ bò loaïi tröø khoûi coäng ñoàng Taêng (trí tueä ñoaïn tröø laäu hoaëc, chöùng ñöôïc ñeá lyù goïi laø giaø. ñaïo, nhôø thöïc haønh tam hoïc maø phaùt sinh ra trí tueä Rddhi-mantra (skt): Thaàn Chuù—Dharani— ñoù thì goïi laø “ñaéc ñaïo”). Dharani, or magic or divine incantations—Ñaø La Reach the furthest extent of mastery of all Ni hay nhöõng lôøi chuù thaàn bí. the teachings: Ñeán bæ ngaïn taát caû phaùp töï taïi— Rddhipada: Iddhipada (p)—Nhö yù tuùc (boán böôùc See Ten kinds of way of adornment of Great tieán ñeán thaàn löïc)—Four bases of miraculous Enlightening Beings (10). powers—Four properties—Four roads to Reach one’s height: Reach one’s summit—Ñaït power—Four steps towards supernatural power tôùi ñænh. which bring magical powers or components of miraculous power—Boán phaåm chaát caên baûn

taäp Reach the other shore: Paramita (skt)—Ñaùo bæ trung tö töôûng ñeå ñaït ñöôïc nhöõng quyeàn naêng thaàn ngaïn. dieäu: Reach out everywhere: Haønh hoaït khaép nôi. 1) Chanda (skt)—Duïc Nhö YÙ Tuùc: Reach perfect supreme bodhi: Thaønh Phaät— Concentration of intention or the will power— Attain perfect supreme bodhi—Become a Ham muoán hay naêng löïc cuûa yù. Buddha—To become Buddha and obtain 2) Virya (skt)—Tinh Taán Nhö YÙ Tuùc: deliverance from the round of mortality—To Concentration of strenuous efforts—Tinh taán become Buddha, as a Bodhisattva does on hay naêng löïc cuûa tö töôûng. reaching supreme perfect bodhi—Boà Taùt ôû ngoâi 3) Citta (skt)—Thöùc Nhö YÙ Tuùc: Tinh thaàn— nhaân vò, tu haønh vaïn haïnh, cuoái cuøng chöùng ñaéc A Concentration of the mind or thought power. Naäu Ña La Ta Mieäu Tam Boà Ñeà (Voâ Thöôïng 4) Mimamsa (skt)—Quaùn Nhö YÙ Tuùc: Chaùnh Ñaúng Chaùnh Giaùc) hay Phaät giaûi thoaùt khoûi Concentration of inquisitiveness and daring, voøng luaân hoài sanh töû.

Reach all places to expound the sublime Reaction of evil karmic seeds: Söùc Phaûn ÖÙng Teaching: Tôùi khaép taát caû choã maø noùi roäng dieäu Cuûa Chuûng Töû Nghieäp—See Three causes of phaùp—Always in correct concentration, but karmic obstructions. instantly reach all places to expound the sublime Read palms: Xem chæ tay—A Bhiksu or Bhiksuni Teaching for sentient beings everywhere—Haèng who reads palms in order to earn money, or even taïi chaùnh ñònh ôû trong moät nieäm khaép taát caû choã vì not to earn money but to mislead people into khaép chuùng sanh maø noùi roäng dieäu phaùp—See superstitions, commits an Expression of Regret Ten kinds of immeasurable inconceivable Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo xem Buddha-concentrations. chæ tay ñeå ñoaùn vaän meänh ñeå kieám tieàn, hay ngay Reach all places to teach all sentient beings caû khoâng kieám tieàn cuõng laø höôùng daãn ngöôøi sai ultimate selflessness: Instantly reach all places laïc vaøo meâ tín dò ñoan, ñeàu phaïm vaøo giôùi Ba Daät to teach all sentient beings ultimate selflessness— Ñeà, phaûi phaùt loà saùm hoái. Taát caû chö Phaät haèng taïi chaùnh ñònh, ôû trong moät Read and repeat few sutras: Quaû thieån tyø nieäm khaép taát caû choã vì caùc chuùng sanh maø noùi voâ kheo—See Two classes of monks. ngaõ teá—See Ten kinds of immeasurable Read the scriptures: Truøng tuïng kinh ñieån—inconceivable Buddha-concentrations. See Three flavors (I). Reach any place at will: Prapti (skt)—Naêng Read worldly books and magazines: Ñoïc vieãn chí—To be anywhere at will, either by self- saùch baùo theá tuïc—A Bhiksu or Bhiksuni who transportation or by bringing the destination to reads worldly books and magazines, including himself or to reach any place at will. This is one videos, video discs, television and internet of the eight supernatural powers of programs, as well as conversations on telephone transformation, characteristics of every Buddha— and other images or sounds that have toxic effect, Naêng vieãn chí hay coù khaû naêng ñeán nôi xa ñöôïc watering the seeds of sexual desire, fear, hay nhö yù thaân. Ñaây laø moät trong taùm loaïi bieán violence, sentimental weakness, and depression, hoùa hay taùm thaàn thoâng bieán hoùa cuûa chö Phaät— commits an Expression of Regret Offence. See Eight supernatural powers of transformation. However, in addition to

reading books on Reach perfection: Attain enlightenment— Buddhism, he or she can read books on the history Obtain the way—Ñaéc ñaïo—See Reach of civilizations of the world, general history and enlightenment. teachings of other religious faiths, applied Reach the very topmost height: To be in psychology, and most recent scientific discoveries highest condition (attain Arahantship or because these areas of knowledge can help him or Sainthood)—Ñaït ñeán ñænh cao toái thöôïng (ñaït her to understand and share the teachings to ñöôïc A La Haùn quaû hay Thaùnh quaû). people in a way that is appropriate to their situation—Vò Tyø Kheo hay Tyø Kheo Ni naøo ñoïc Reaching of knowledge of all Buddhas: Nhaäp saùch baùo theá tuïc, keå caû baêng phim, ñóa hình, hay nôi trí cuûa chö Phaät ñaõ nhaäp—There is a spiritual chöông trình truyeàn hình vaø vi tính, cuõng nhö friend who introduces cultivators to the reaches of nhöõng cuoäc ñieän ñaøm vaø hình aûnh hay aâm thanh knowledge of all Buddhas. This is one of the ten khaùc coù taùc duïng ñoäc haïi, töôùi taåm haït gioáng tham kinds of spiritual friends who help them along the duïc, sôï haõi, baïo ñoäng vaø uûy mò ñau saàu, laø phaïm path to enlightenment in the Flower Adornment giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Tuy nhieân, Sutra—Coù moät loaïi thieän tri thöùc khieán nhaäp nôi ngoaøi giaùo lyù Phaät giaùo, vò Tyø Kheo hay Tyø Kheo trí cuûa chö Phaät ñaõ nhaäp. Ñaây laø moät trong möôøi Ni coù theå ñoïc theâm nhöõng saùch veà lòch söû caùc neàn loaïi thieän höõu tri thöùc maø Ñöùc Phaät ñaõ daïy trong vaên minh treân theá giôùi, veà ñaïi cöông giaùo lyù veà Kinh Hoa Nghieâm—See Ten kinds of spiritual nieàm tin cuûa caùc toân giaùo, nhöõng aùp duïng cuûa taâm friends. lyù hoïc, vaø nhöõng khaùm phaù môùi cuûa khoa hoïc, vì nhöõng kieán thöùc naøy coù theå giuùp cho Taêng Ni hieåu

vaø noùi giaùo lyù cho ñôøi moät caùch töông hôïp hôn vôùi 3) The real Buddha in self: Ñöùc Phaät töï nhieân hoaøn caûnh (kheá cô). chaân thöïc nôi mình (Kinh Phaùp Baûo Ñaøn noùi: Reader: Ñoäc Sö—See Seven monks (B). “Taâm ta töï coù Phaät.”). Reading: Baøi ñoïc. 4) The natural purity in self: Baûn taùnh thanh tònh nôi mình (Kinh Phaùp Baûo Ñaøn: “Baûn taùnh töï Reading and reciting sutras: Ñoïc Tuïng kinh— nôi mình voán thanh tònh.”). See Two kinds of study. Reading the scriptures: Tuïng ñoïc kinh ñieån— Real Buddha-body: Sambhogakaya (skt)—Thaät saéc thaân—See Trikaya and Sambhogakaya. One of the three pleasant flavors—Moät trong tam vò—See Reading of Sutras. Real Buddha son: Chaân Phaät Töû—According to the Diiferentiated Teaching of the T’ien-T’ai Sect, Reading of sutras: Ñoïc kinh saùch—It is better to a true Buddha son is the one who has attained the read no sutras than to read a few and then blindly first stage of bodhisattvahood, where he knows accept everything contained in them. This is one thoroughly the unreality of theego and of the three flavors—Thaø laø ñöøng ñoïc kinh saùch phenomena—Theo Thieân Thai Bieät Giaùo, chaân coøn hôn ñoïc laø ñoïc vaøi quyeån maø moät möïc muø Phaät töû laø Boà Taùt sô ñòa (ñaõ chöùng ñaéc chaân nhö quaùng tin vaøo nhöõng ñieàu ñöôïc vieát trong aáy (Taän ngaõ phaùp nhò khoâng). tín thö baát nhö voâ thö hay ñoïc kinh saùch thì phaûi suy xeùt cho thaät kyõ caøng tröôùc khi tín thoï). Ñaây laø Real and demonic realms: Caûnh thaät hay ma moät trong tam vò—See Three flavors (II). caûnh—See Five circumstances (criteria)

that can Ready-made: Laøm saún—Man is not ready-made. help us to determine which events are real and which belong to the demonic realms. Ready-made answers: Nhöõng caâu traû lôøi coù Real dharma: Chaân phaùp—Absolute dharma saún. (absolute dharma without attributes), in contrast to Real (a): Chaân thöïc. phenomena which are regarded as momentary 1) Bhutatathata (skt): The universal constructs—Chaân phaùp, ñoái laïi vôùi caùc hieän töôïng, undifferentiated. nhöõng thöù ñöôïc xem laø nhöõng caáu truùc taïm thôøi. 2) Tattva (skt)—Truth—Reality—True—Real Real dharmakaya: Thöïc töôùng phaùp thaân—nature—Chaân thaät. Thöïc thaân hay thaân voâ töôùng cuûa Nhö Lai—See 3) Universal undifferentiated, or the primary Five kinds of a Buddha's dharmakaya and Five essence out of which the phenomenal arises: attributes of the dharmakaya. Bình Ñaúng Baát Nhò. 3) Yathaøbhutam (p): Yathaøbhuøta (skt)—Thaät Real ego: Nirvana ego—Transcendental ego, as söï—Chaân chaùnh—Nhö thaät—Thöïc taïi—Hieän contrasted with the illusory or temporal ego— thöïc—Trung thöïc—Evident—Conformed Chaân ngaõ. with truth—In truth—True—True (a)—Real Real evidence: Chaân chöùng—Proof or assurance, (a)—Reality (n)—According to reality. or realization of truth. The knowledge, concept, or Real appearance: True aspect—Chaân töôùng. idea which corresponds to reality—Baèng chöùng Real body: Dharmakaya (skt)—Thaät töôùng cuûa söï giaùc ngoä. thaân—See Trikaya. Real friendship is rare: Tình baïn chaân thaät raát hieám hoi (Thanh nhaõn nan phuøng). Real Buddha: Noumenal Buddha—Chaân Phaät. 1) The sambhogakaya or reward body (the Real gold stands the test of fire: Vaøng thieät unreality of the ego or phenomena), in khoâng sôï löûa (thaønh thaät ngay thaúng thì khoâng sôï contrast with the nirmanakaya, or manifested gì caû, keå caû nhöõng lôøi haêm doïa)—The honest man body: Baùo thaân ñoái laïi vôùi öùng thaân, hoùa thaân is not afraid of anything, including threads. Phaät hay hieän thaân cuûa Ñöùc Phaät. Real harmonized world: Söï Söï Voâ Ngaïi Phaùp 2) The Dharmakaya: Phaùp Thaân Phaät (voâ Giôùi—See Perfectly unimpeded interpenetration. töôùng). Real knowledge free from illusion: Buddha- wisdom—Original mind in all—Unadulterated

mind in all—Innocent mind in all, which is purified, sins become vacant. When both minds independant of birth and death—Chaân thöùc. and sins are empty, then, it's a real repentance— Real Mahayana: Thöïc Ñaïi Thöøa Giaùo—The Toäi voán khoâng töôùng, do bôûi aûo töôûng laàm meâ Real Mahayana, freed from temporal, relative, or trong taâm maø gaây ra. Khi taâm saïch, toäi cuõng heát. expedient ideas; the T'ien-T'ai, Hua-Yen, Khi caû taâm laãn toäi ñeàu khoâng, ñoù laø chaân saùm hoái. Intuitional, and Shingon schools claim to be Real self: Thöïc ngaõ—The true ego, in contrast such—Giaùo lyù Ñaïi Thöøa toû roõ chaân thöïc, chöù with the phenomenal ego—Thöïc ngaõ ñoái laïi vôùi khoâng mang quyeàn giaû phöông tieän (ñoái laïi vôùi giaû ngaõ. Quyeàn Ñaïi Thöøa Giaùo); caùc toâng Thieân Thai vaø Real state: Tattva (skt)—Traïng thaùi thöïc. Hoa Nghieâm cho raèng mình laø Thöïc Ñaïi Thöøa Real state of the case: Traïng thaùi coù thöïc cuûa Giaùo. tröôøng hôïp. Real mark Buddha-recitation: Thaät töôùng Real talent: Chaân taøi. nieäm Phaät—See

‘Self-Nature’ Buddha Recitation Real Tathagata: Mulatathagata (skt)—Chaân thaät and Four methods of Buddha Recitation. Nhö Lai. Real mark prajna: Thöïc töôùng Baùt Nhaõ— Real teaching: Reliable teaching—Teaching of Wisdom in regard to reality—Chöùng ñaéc lyù thöïc reality—Thaät giaùo. töôùng hay chaân tueä chöùng thöïc. Real and unreal: True and false—Chaân nguïy— Real Mark’ or ‘Self-Nature’ Buddha Chaùnh taø—Chaân Voïng—All things have two Recitation: Thaät Töôùng Nieäm Phaät—See Four characteristics: true and false, or real and unreal— methods of Buddha Recitation. Taát caû chö phaùp ñeàu coù hai tính chaân vaø voïng. Real mind: Bhutacitta (skt)—Chaân taâm— True 1) That which arises in Buddha-truth, meditation mind—Sincere—True character of man—True and wisdom is true, influences of disposition of man—True-hearted—True to one’s unenlightenment is untrue: Phaùp tuøy theo tònh nature—See True Mind. duyeân tam hoïc (Phaät Phaùp) thì goïi laø chaân, Real native countries of Great Enlightening phaùp tuøy theo nhieãm duyeân voâ minh (khoâng Beings: Sinh ñòa ñích thöïc cuûa chö Ñaïi Boà Taùt— giaùc ngoä) maø khôûi leân thì goïi laø voïng. According to Zen Master D.T. Suzuki in Essays in 2) The essential bhutatathata is the real, Zen Buddhism, Bodhisattvas have ten real native phenomena as the unreal: Chaân nhö chaân thöïc countries—Theo Thieàn Sö D.T. Suzuki trong (baát sinh baát dieät) thì goïi laø chaân phaùp, Caùc Thieàn Luaän Taäp III, chö Boà Taùt coù möôøi sinh ñòa phaùp do nhaân duyeân sinh ra thì goïi laø hieän ñích thöïc—See Ten real native countries. töôïng hay laø voïng phaùp. Real nature: Tattva (skt)—Truth—Reality— Real way: Absolute Buddha-truth—True True—Real—Chaân thaät—Thöïc Tính—Real religion—True way—Thöïc ñaïo. essence, i.e. the bhutatathata—Teân khaùc cuûa chaân Real wisdom: Prajna (skt)—Prajna paramita nhö (thöïc tính cuûa chö phaùp laø thanh tònh bình (skt)—Chiken (jap)—True or transcendental ñaúng, chaúng phaûi coù chaúng phaûi khoâng). wisdom—Thöïc trí—Tri kieán (trí tueä sieâu vieät)— Real presence of the Buddha: Söï hieän dieän Trí tueä Ba La Maät—See Temporal and real thöïc cuûa Ñöùc Phaät. wisdoms (2), and Ten Paramitas. Real release: Real deliverance—Release from Real wisdom is gradually opened, the screen all the hindrances of passion and attainment of the of ignorance is gradually rolled up, the Buddha's nirvana—Chaân giaûi thoaùt. mind is clearer and clearer to totally clear: Real religious way of living: Loái soáng ñaïo thaät Phaàn Chôn Töùc Phaät—Caùi chôn trí laàn hoài môû ra, söï. veùn töøng böùc maøn voâ minh, taâm trí caøng saùng toû Real (serious) repentance: Chaân Saùm Hoái— theâm, laàn laàn ñi ñeán choã saùng suoát hoaøn toaøn, Sins are empty, but created by illusions and ñöôïc phaàn naøo toát phaàn ñoù—See Six stages of thoughts from a deluded mind. If the minds are Bodhisattva developments.

Real world: The factual world, or the world of fact, the conditioned and the unconditioned are not actual life—Söï Phaùp Giôùi, theá giôùi cuûa ñôøi soáng two, not separate, for all things mentally analyzed hieän thöïc, hay theá giôùi kieän tính—See Four states and tracked to their source are seen to enter the of universe and Four dharma realms. Dharmadhatu or Anutpadadharma. This is only a Realism (n): Hieän thöïc luaän—Duy Caûnh Voâ relative distinction, not an absolute division. That

Thöùc—Realism, as opposed to Idealism (Duy thöùc is why Nagarjuna says: “What from one point of voâ caûnh—Implying that the four elements are real view is samsara is from another point of view and permanent)—Duy vaät thuaän theá ngoaïi ñaïo Nirvana itself.”—Giaû dó laäp nhaát thieát phaùp (Giaû cho raèng töù ñaïi laø cöïc vi teá, thöôøng chaân thöïc vaø duøng ñeå phaù caùc hoaëc traàn sa vaø ñeå laäp taát caû caùc laäp ra nghóa “Duy Caûnh Voâ Thöùc”, ñeå ñoái laïi vôùi phaùp quaùn saùt thaáy caùi taâm ñoù coù ñuû caùc phaùp, caùi nghóa “duy thöùc voâ caûnh”. caùc phaùp ñeàu do taâm maø coù, töùc laø giaû taïm, khoâng beàn, voâ thöôøng). ‘Giaû’ laø söï chaám döùt nhöõng laäu Realistic school: Höõu Giaùo. hoaëc cuûa traàn theá vaø giaûi thoaùt khoûi caùc ñieàu xaáu. 1) The first twelve years of the Buddha’s Theo trieát hoïc Trung Quaùn, Thöïc Taïi laø baát nhò. teaching, when he treated the phenomenal as Neáu giaûi lyù moät caùch thích ñaùng thì baûn chaát höõu real: 12 naêm ñaàu thuyeát phaùp cuûa Phaät, trong haïn cuûa caùc thöïc theå bieåu loä voâ haïn ñònh khoâng ñoù Ngaøi coi theá giôùi hieän töôïng laø hieän thaät. nhöõng nhö laø cô sôû cuûa chuùng maø coøn laø Thöïc Taïi 2) The realistic school as opposed to the Toái Haäu cuûa chính nhöõng thöïc theå höõu haïn. Thaät teaching of unreality: “Höõu Giaùo” ñeå ñoái laïi ra, vaät bò nhaân duyeân haïn ñònh vaø vaät phi nhaân vôùi “Khoâng Giaùo”. duyeân haïn ñònh khoâng phaân bieät thaønh hai thöù, vì 3) The Hinayana teaching of the Abhidharma- taát caû moïi thöù neáu ñöôïc phaân tích vaø tìm veà nguoàn Kosa school of Vasubandhu, opposed to the coäi ñeàu phaûi ñi vaøo phaùp giôùi. Söï phaân bieät ôû ñaây, Satya-siddhi school Harivarman: Toâng Caâu neáu coù, chæ laø töông ñoái chöù khoâng phaûi laø tuyeät Xaù cuûa Tieåu Thöøa cuûa Ngaøi Theá Thaân ñeå ñoái ñoái. Chính vì theá maø Ngaøi Long Thoï ñaõ noùi: “Caùi laïi vôùi toâng Thaønh Thaät cuûa ngaøi Harivarman. ñöôïc xem laø coõi traàn theá hay theá gian töø moät quan 4) The Mahayana Dharma-laksana school, ñieåm, thì cuõng chính laø coõi Nieát Baøn khi ñöôïc nhìn founded in China by Hsuan-Tsang, opposed to töø moät quan ñieåm khaùc.” the Madhyamika school of Nagarjuna: Chæ Phaùp Töôùng Toâng hay Duy Thöùc Toâng, ñöôïc Reality as cause: True cause—Chaân nhaân. saùng laäp bôûi Ngaøi Huyeàn Trang, ñeå ñoái laïi Reality contra the unreality of phenomena: vôùi Tam Luaän Toâng cuûa Ngaøi Long Thoï. Baát hö voïng taùnh—See Twelve aspects of the Realistic sect: Höõu Giaùo—See Realistic school. Bhutatathata. Reality (n): Tattva (skt)—Dharma Body— Reality of karma: Nghieäp Höõu. **See Seven Dharma Realm—Real—Real nature—Suchness— stages of existence. True—True face—True features—True Reality of life: Thöïc taïi cuûa cuoäc soáng— physiognomy—Truth—Chaân dieän muïc—Chaân According to Zen Master Dogen, our attitude thaät—Chaân töôùng—Söï thaät—Thöïc taïi coù thöïc— should be one diligent practice in every situation Reality, things exist though in “derived” or that we encounter. If we fall into hell, we just go “borrowed” form, consisting of elements which through hell; this is the most important attitude to are permanent. Particularity establishes all have in daily life. When we encounter relativities. The ‘Hypothetical’ mode does away unhappiness, we work through it with sincerity. with the defilement of the world and establishes Just sit in the reality of life, seeing heaven and salvation

from all evils. According to the hell, misery and joy, life and death all with the Madhayamaka philosophy, Reality is non-dual. same eye—Theo Thieàn sö Ñaïo Nguyeân (Nhaät), The essential conditionedness of entities, when chuùng ta phaûi coù thaùi ñoä tu taäp tinh chuyeân trong properly understood, reveals the unconditioned as moïi hoaøn caûnh maø ta gaëp. Neáu ta rôi vaøo ñòa not only as their ground but also as the ultimate nguïc, ta cöù ñi qua ñòa nguïc; ñaây laø thaùi ñoä quan reality of the conditioned entities themselves. In troïng caàn phaûi coù trong cuoäc soáng haèng ngaøy. Khi

ta gaëp baát haïnh ta cöù vöôït qua noù moät caùch thaønh vôùi maét hay tröôùc maét. Trong khi töø “karanam thöïc. Cöù ngoài trong thöïc taïi cuûa cuoäc soáng, nhìn laø laøm; vaø hai töø Kiriya vaø Kriya laø haønh thieân ñaøng ñòa nguïc, khoå vui, soáng cheát vôùi con ñoäng. maét gioáng nhau. 1) To assure: To prove with evidence—To Reality of the means: Trung Ñaïo Thöïc Töôùng— testify—Chöùng thaät. The reality of the “means” is neither substance 2) To attain: Ñaït ñöôïc. (existent), nor void (non-existent), but is a reality 3) To bring before one’s eyes: Ñem ñeán tröôùc which is neither, or a mean between the two maét. extremes of materialism and nihilism—Thöïc 4) To experience: Experience—Kinh nghieäm. töôùng cuûa chö phaùp laø phi höõu phi khoâng (ñaây laø 5) To make visibly present before the eyes: Laøm trung ñaïo phi höõu phi khoâng). cho thaáy roõ raøng tröôùc maét. Reality is nullity: Thöïc Töôùng Voâ Töôùng— 6) To realize: Ngoä—Nhaän ra roõ raøng. Reality is devoid of phenomenal characteristics— 7) To look at with the eyes: Nhìn thaáy baèng maét. Reality is Nullity, i.e. is devoid of phenomenal 8) To see face to face: To witness—Thaáy taän characteristics, unconditioned. This is one of the maët. eight fundamental principles, intuitional or ** See Four dharmas (II). relating to direct mental vision of the Zen Realization of beings, not of realms: Ñoaït School—Töôùng thaân chaân thöïc cuûa vaïn höõu hay ngöôøi chaúng ñoaït caûnh—Veà taát quyeát ñònh veà, laø caùi chaân thöïc tuyeät ñoái (caùi töôùng xa lìa söï sai sanh khoâng thaät coù sanh—Return is definitely bieät töông ñoái). Thöïc Töôùng Voâ Töôùng. Ñaây laø return; however, birth is, in truth, No Birth—See moät trong taùm nguyeân taéc caên baûn, cuûa tröïc giaùc Buddha Recitation and the Four Realizations. hay lieân heä tröïc tieáp vôùi taâm linh cuûa tröôøng phaùi Realization of both realms and beings: Caûnh Thieàn Toâng. **See Eight fundamental principles. ngöôøi ñeàu ñoaït—Veà thaät chaúng coù veà, sanh cuõng Reality-proclamation: Thöïc Xöôùng—To preach thaät khoâng sanh—Return is, in reality, no return; the Tathagata’s law of reality—Dieãn noùi thöïc birth is also, in truth, no birth—See Buddha phaùp cuûa Nhö Lai. Recitation and the Four Realizations. Reality of things: Höõu kieán hay söï hieän höõu cuûa Realization of Buddha-knowledge: Buddha- moïi vaät—Cho raèng chö phaùp laø hieän thöïc. Ñaây laø Jnana (skt)—Chöùng ñöôïc Phaät trí—For the moät moät taùm loaïi taø kieán—Holding to the idea of realization of Buddha-knowledge. This is one of the reality of things. This is one of the eight ten reasons related to our daily life which lead incorrect views—See Eight incorrect views. practitioners desire for enlightenment. According Realization (n): Chöùng ngoä. to the Avatamsaka Sutra, the desire for

supreme (A) Prativedha (skt): Attainment—Conviction by enlightenment is so necessary for practitioners— thinking—Full understanding—Mystic Ñaây laø moät trong möôøi lyù do lieân heä ñeán ñôøi soáng insight—Penetration—The realization of khieán haønh giaû mong caàu giaùc ngoä. Theo Kinh experiential proof of the dharma in bodhi or Hoa Nghieâm, vaán ñeà öôùc voïng giaùc ngoä toái nirvana—Chöùng—Chöùng phaùp hay nhaän thöùc thöôïng caàn thieát cho haønh giaû—See Ten reasons thaáu ñaùo veà Phaùp. related to our daily life which lead practitioners (B) Sacchikaroti (p): Sakshatkaroti (skt)— desire for enlightenment. Sacchkiriya or Sacchikaranam (p)—Söï chöùng Realizations through Buddha recitation: See ngoä—Pali and Sanskrit words of “Sacchi” or Buddha recitation and the Four Realizations. “Sakshat” means with the eyes, with one’s Realization of correct views: Kieán Ñeá—Chöùng eyes, or before the eyes. While the words of ngoä chaân lyù. karanam means “making;” and two words 1) The Hinayana stage of one who entered the “Kiriya,” and “kriya” mean action, deed, or stream of holy living: Baäc Thaùnh chöùng quaû performance—Phaïn ngöõ (Nam vaø Baéc Phaïn) Döï Löu trong Tieåu Thöøa. Sacchi vaø Sakshat coù nghóa laø vôùi maét, chính

2) The Mahayana stage after the first naøy cuøng vôùi söï chaáp thuû laø nguoàn goác taïo ra khoå Bodhisattva stage: Boà Taùt Kieán Ñòa trong Ñaïi ñau cho con ngöôøi. Phaät giaùo nhaán maïnh ñeán söï Thöøa (treân baäc sô ñòa). tænh thöùc veà ‘taùnh khoâng’, nghóa laø söï khoâng coù Realization of the diamond embodiment: baûn theå cuûa taát caû caùc phaùp bao goàm baûn ngaõ vaø Chöùng Kim Cang thaân—See Five stages in ngay caû baûn thaân cuûa Ñöùc Phaät haàu giuùp chuùng Vairocana Buddhahood. sanh coù cô may giaûi thoaùt khoå ñau. Chæ khi naøo Realization and doctrinal teaching: Töï Chöùng hieåu ñöôïc caùc phaùp theá gian khoâng coù thöïc theå coá Vaø Giaùo Phaùp. ñònh vaø caùc phaùp naøy töông quan laãn nhau thì môùi 1) Inner witness: Svasakshatkara (skt)—Inner goïi laø giaùc ngoä ñöôïc lyù duyeân khôûi vaø chöøng ñoù assurance—Self-realization—The witness môùi chaám döùt ñöôïc khoå ñau phieàn naõo. within—Self-attained assurance of the truth, Realization of experiential proof of the such as that of the Buddha (to realize dharma in bodhi or nirvana: Chöùng phaùp— enlightenment by oneself)—Töï thaân giaùc ngoä See Three dharmas (I). hay ñaït ñöôïc chaân lyù nhö Ñöùc Phaät ñaõ töøng Realization of liberation: Giaûi Thoaùt—See laøm. Deliverance. 2) Doctrine: Dharma-desana (skt)—Dharma— Realization of life in Buddhahood: Chöùng Buddha Dharma or Buddha’s sermons—Giaùo nhaäp sinh—See Three births to become a Buddha. phaùp cuûa Ñöùc Phaät. Realization of the most profound wisdom: Realization of emptiness: Tueä giaùc Taùnh Nhöõng ngöôøi töï mình hieåu ñöôïc trí naêng saâu saéc. Khoâng—Söï chöùng nghieäm khoâng taùnh—In the Ñaây laø moät trong ba loaïi ngöôøi coù theå böôùc theo realization of emptiness, not only sentient beings neûo Ñaïi Thöøa—Those who realize the most but also the Buddha, not only the samsara but also profound wisdom or Prajna. This is one of the Nirvana, are without substance and are empty. three types of beings who can tread the path of the This realization of the non-substantial emptiness Mahayana—See Three types of beings who can of

everything is inseparably related with the law tread the path of the Mahayana. of dependent co-origination. Lives after lives, we, Realization of Nirvana: Nibbana-sacchikiriya ordinary human beings, have a strong disposition (p)—Chöùng ngoä Nieát baøn. to substantialize objects as well as our own self as Realization or proof of the Dharma: Chöùng if they were permanent and unchangeable phaùp—Realization or proof of the eleventh of substance. This substantialization along with Amitabha's vows—Chöùng trong lôøi nguyeän thöù 11 attachment to all kinds of objects cause human cuûa Phaät A Di Ñaø—See Forty-eight vows of suffering. Buddhism emphasizes awakening to the Amitabha (11) and Four dharmas (III). 'emptiness', to the non-substantiality of everything, including self and Buddha, in order to Realization of realm, not of beings: Ñoaït caûnh be emancipated from suffering. Dependent co- chaúng ñoaït ngöôøi—Sanh taát quyeát ñònh sanh, veà origination as the truth is possible only when thaät khoâng coù veà—Birth in the Pure Land is everything in the universe is without enduring definitely birth; however, return to the Pure Land substance. At that time, one can say that one has is, in truth, no return—See Buddha recitation and already emancipated from suffering—Trong söï the four realizations. chöùng nghieäm ñöôïc khoâng taùnh, laø söï chöùng Realization of the spirituality of all things: nghieäm raèng chaúng nhöõng chuùng sanh vaø Ñöùc Söï chöùng ngoä thaät taùnh cuûa chö phaùp. Phaät, luaân hoài vaø Nieát Baøn, vaân vaân, ñeàu khoâng Realization that the stream of coù chuû theå vaø ñeàu laø khoâng. Söï chöùng ngoä taùnh transmigration is ended: Laäu Taän Minh— khoâng laø söï chöùng ngoä raèng caùc phaùp khoâng coù Nirvana insight into present mortal sufferings so chuû theå vaø khoâng vöôït ra ngoaøi lyù duyeân khôûi. as to overcome all passions or temptations. The Phaøm phu chuùng ta ñaõ laâu ñôøi laâu kieáp thöïc theå deliverance of mind from passions—Thöïc chöùng hoùa caùc phaùp cuõng nhö töï ngaõ. Söï thöïc theå hoùa

löôùt thaéng duïc voïng caùm doã vaø söï chaám döùt doøng Realizational Knowledges of Great luaân hoài sanh töû. Enlightening Beings: Nhöõng ñieàu chöùng tri cuûa Realization of a thought: Chính Nieäm hay ñang chö Ñaïi Boà Taùt—According to the Flower naûy ra yù nieäm—See Four stages of a thought. Adornment Sutra, Chapter 38, there are ten kinds Realization of the true nature of life: Nhaän of realizational knowledge possessed by Great chaân cuoäc ñôøi—Upon realizing that life is an Enlightening Beings. Enlightening Beings who ocean of sufferings and ephemeral, one would abide by these can attain skillful use of all the courageously make up his mind to reach out to teachings—Theo Kinh Hoa Nghieâm, Phaåm 38, coù enlightenment and the liberation from the cycle of möôøi ñieàu chöùng tri cuûa nhöõng ñaïi Boà Taùt. Chö births and deaths. One must always realize that Boà Taùt an truï trong phaùp naày thôøi ñöôïc taát caû there is an immeasurable suffering which is one of phöông tieän thieän xaûo—See Ten kinds of the central notion of the Buddha's teachings: "No realizational knowledge possessed by Great matter how rich you are, when passing away you Enlightening Beings. will leave all empty handed and not to know Realize (v): Sacchikaroti (p)—Prativedha or where we are going."—Nhaän chaân ñöôïc ñôøi laø

Sakshatkaroti (skt)—To witness to—Chöùng ngoä— moät beå khoå voâ taän, laø giaû taïm, neân doõng maõnh Nhaän thöùc—Taùc chöùng—Taâm chöùng—Nhaän ra roõ phaùt taâm caàu ñaïo giaùc ngoä, thoaùt khoûi luaân hoài raøng nhö thöïc—See Realization. sanh töû. Nhaän chaân ñöôïc lôøi Phaät daïy raèng duø Realize enlightenment by own minds: Nhôn giaøu coù cuûa caûi chaát ñaày caû Tam thieân ñaïi thieân töï taâm chöùng Boà Ñeà—See Ten ways of receiving theá giôùi, khi nhaém maét cuõng ra ñi vôùi hai baøn tay the prediction of Budhahood (B). traéng. Laïi khoâng bieát mình ñi veà ñaâu môùi laø ñieàu Realize full enlightenment: Bodhisattvas ñaùng saàu khoå. actually realize full enlightenment, yet not Realization of the truth of all Buddha-laws: abandoning the vows and practices of Thaät chöùng chö phaùp—See Ten charateristics of Enlightening Beings—Chö Phaät Boà Ñeà ñaõ thò hieän the Diamond Heart as developed by a ra tröôùc maø chaúng boû taát caû haïnh nguyeän cuûa Boà Bodhisattva. Taùt—See Ten Paths Of Emancipation Of Great Realization of union with bodhi: Proof of Enlightening Beings. union with bodhi—Chöùng phaùt taâm—See Three Realize the great supreme enlightenment in vows of the awakening of faith. all the worlds: Theå chöùng söï chöùng ngoä toái Realization of the way: Magga-sacchikaranam thöôïng trong moïi theá giôùi—See Ten vows of a (p)—Chöùng Ñaïo. Bodhisattva. 1) Religious experience: Chöùng nghieäm toân Realize the most closely interpenetrating giaùo. 2) Understanding clearly or realizing the Path: relationship of each and all: Theå hoäi moái Having attained the way (of mystic töông quan hoã töông xaâm nhaäp chaët cheû cuûa moät experience) or to witness to the truth—Söï vaø taát caû—See Ten vows of a Bodhisattva. laõnh hoäi roõ raøng hay nhaän ra roõ raøng veà ñaïo. Realize one's wishes: Attain (v) one's aim—Realization of wisdom through hearing the Ñaéc chí (ñaït ñöôïc muïc ñích). teaching: Nhöõng ngöôøi hieåu ñöôïc trí naêng baèng Realize the Path: Ngoä Ñaïo—Religious caùch nghe hoïc thuyeát. Ñaây laø moät trong ba loaïi experience—Chöùng Ñaïo—Understanding clearly ngöôøi coù theå böôùc theo neûo Ñaïi Thöøa—Those or realizing the Path—Realization of the way— who realize wisdom through hearing the teaching. Having attained the way (of mystic experience) or This is one of the three types of beings who can to witness to the truth. According to the tread the path of the Mahayana—See Three types Dharmapada Sutra, verse 280, the Buddha taught: of beings who can tread the path of the Mahayana. "One who does not strive when it is time to strive, who though young and strong but slothful with thoughts depressed; such a person never realizes

the path."—Chöùng nghieäm toân giaùo. Söï laõnh hoäi Bodhisattvas down to hells, except the tenth roõ raøng hay nhaän ra roõ raøng veà ñaïo. Theo Kinh and highest, the Buddha realm—Chín giôùi Phaùp Cuù, caâu 280, Ñöùc Phaät daïy: "Khi ñaùng noã haõy coøn trong sai traùi vaø vaãn coøn bò duïc voïng löïc, khoâng noã löïc, thieáu nieân cöôøng traùng ñaõ löôøi chi phoái; taát caû caùc giôùi cuûa chuùng höõu tình töø bieáng, yù chí tieâu traàm vaø nhu nhöôïc: keû bieáng Boà Taùt xuoáng haøng ñòa nguïc, ngoaïi tröø Phaät nhaùc laøm gì coù trí ñeå ngoä Ñaïo giôùi laø giôùi cao nhaát—See Nine lands. Realizing the Paths and Fruitions: Realm of all the living:

Chuùng sanh giôùi—The Maggaphala-sacchikaranam (p)—Chöùng ñaïo quaû. realm of all the living, in contrast with the Realize something: Understand something Buddha-realm (Phaät giôùi)—Caûnh giôùi cuûa taát caû thoroughly—Hieåu roõ vieäc gì. chuùng sanh, ñoái laïi vôùi caûnh giôùi cuûa Phaät—See Realize the supreme goal of the holy life: Six ways of rebirth and the four holy ways. Chöùng ñaéc voâ thöôïng cöùu caùnh cuûa ñôøi soáng phaïm Realm of animals: Tiryagyoni (skt)—Caûnh giôùi haïnh. suùc sanh—Suùc Sanh—Ñeå Laät Xa—Baøng Sanh— Realize truth by personal experience: To Domestic animals—Animals—Animality—One of attain truth by personal experience—Chöùng ñaéc the sixth forms of rebirth and one of the three Evil baèng kinh nghieäm baûn thaân. Paths is rebirth as an animal in the human world. Beings who are reborn as animals suffer at the Realizer of conditions: Engaku (jap)—Duyeân hands of hunters, trappers, and butchers, and by Giaùc—See Pratyeka Buddha. being forced to work as beast of burden for Realm (n): Dhatu (skt)—Caûnh giôùi—Elements— farmers and merchants—Moät trong luïc thuù trong Region—Spheres. tam ñoà aùc ñaïo, nôi maø chuùng sanh sanh vaøo ñeå (I) The meanings of “Realms”—Nghóa cuûa chòu khoå trong tay cuûa thôï saên, ñoà teå, hay bò “Caûnh Giôùi: A prospect, region, territory, thöông buoân vaø noâng daân baét buoäc phaûi laøm vieäc surroundings, views, circumstances, cöïc nhoïc—See Three worlds and six realms of environment, area, field, sphere, life, Six paths, and Six realms of the samsara environments and conditions, i.e. the sphere (existence) and four realms of the saints. of mind, the sphere of form for the eye, of Realm of asuras (titans): Realm of angry sound for the ear, etc.: Visaya, artha, or spirits—Caûnh giôùi A-Tu-La—See Three worlds gocara (skt)—Nôi taâm vin vaøo ñoù maø chaïy and six realms of life, Six realms of the samsara theo goïi laø caûnh, nhö phaùp laø nôi yù thöùc vin (existence) and four realms of the saints. vaøo goïi laø phaùp caûnh, saéc laø nhaõn thöùc vin vaøo ñoù goïi laø saéc caûnh, thanh laø nôi nhó thöùc Realm of beauty: Rupadhatu (skt)—Saéc Giôùi— vin vaøo goïi laø thanh caûnh, vaân vaân. See Rupadhatu and Four dhyana heavens. ** See Eighteen realms. Realms of beings as the sphere of action: (II) Categories of “Realms”—Phaân loaïi “Caûnh Bodhisattvas become truly aware of this giôùi”: implications of the Teaching—Duøng nhöõng xu (B) Two realms: Nhò Caûnh—See Two realms. höôùng laøm choã sôû haønh, vì xu höôùng phaùp chaùnh (C) Three realms: Tam Phaùp Giôùi—See Three giaùc—See Ten kinds of sphere of action of Great realms. Enlightening Beings. (D) According to the T’ien-T’ai Sect, there are Realm beyond form: Voâ saéc giôùi—Formless four Buddha-ksetra, or realms—Theo Toâng realm—See Nine lands (C). Thieân Thai, coù Töù Phaät Ñoä—See Four Realm beyond thought of expression: Baát tö Buddha-realms. nghì giôùi—See Twelve aspects of the (E) Four realms: Boán Quoác Ñoä—See Four Bhutatathata. realms. Realm beyond thought and words: Acintya- (F) See Five forms of dharmadhatu. dhatu (skt)—Baát tö nghì giôùi—The realm beyond (G) The nine realms of error, or subjection to the thought and words, another name for Bhutatathata passion; all the realms of the living from

(Chaân Nhö)—Teân khaùc cuûa chaân nhö. Chaân nhö Realm of desire or love: Kamadhatu (skt)—AÙi vöôït treân tö töôûng vaø vaên töï—See Twelve aspects giôùi—Duïc giôùi—See Kamadhatu. of the Bhutatathata. Realm of devas: Deva-gati—Devasopana Realm of bhutatathata: Nhaát Thöïc Caûnh (skt)—Caûnh giôùi chö Thieân—Thieân Ñaïo—The Giôùi—Nhö Lai phaùp thaân—The Tathagata- highest of the six paths—The realm of devas dharmakaya or the state of bhutatathata (reality) includes the eighteen heavens of form and four of which is above all differentiation, immutable. It's formlessness. A place of enjoyment, where the the Buddha-nature or the immateriality and unity meritorious enjoy the fruits of good karma, but not of all things—The realization of spirituality of all a place of progress toward Bodhisattva things—Caûnh giôùi chaân nhö baát bieán vaø vöôït treân perfection—Coõi trôøi, caûnh giôùi cao nhaát trong luïc moïi phaân bieät. Phaät taùnh laø phi vaät chaát vaø laø ñaïo, goàm 18 taàng trôøi saéc giôùi vaø boán taàng trôøi voâ ñoàng nhaát cuûa chö phaùp—See State of saéc giôùi. Moät nôi höôûng phöôùc, nhöng khoâng laø Bhutathatatha. nôi ñeå tieán leân quaû vò Boà Taùt. Realm of Bodhisattvas: Boà Taùt thöøa—See Six Realm of Deva Yama: Yamadevaloka (skt)— realms of the samsara (existence) and four realms Yama (p)—Dieäm Ma Thieân—Tu Dieäm Ma—The of the saints. third of the desire-heavens, above the Realm of the body: Ngoaïi giôùi—The realm of Trayastrimsas. The realm of Deva Yama is a externals (five elements)—See Two realms (C). realm of great happiness presided over by their Realm of Brahma: Phaïm Chuùng Thieân—The ruler, the divine king Suyama or Yama—Teân cuûa first dhyana heaven of the realm of form—Coõi sô Duïc Giôùi Thieân, taàng trôøi thöù ba, caûnh Trôøi Ñaïi thieàn trong coõi saéc giôùi. Haïnh ñöôïc trò vì bôûi Dieäm Ma Vöông. Realm of the Buddhas: Phaät thöøa—Coõi Phaät— Realm of dharma: Phaùp vöïc—Phaùp Giôùi. See Six realms of the samsara (existence) and Realm of Diamond Elements: Kim Cang four realms of the saints. giôùi—See Two realms (C). Realm of the Buddha's spiritual nature: Realm of earth: Ñòa Giôùi—The realm of earth, Phaùp Tính Ñoä—See Five realms of a Buddha. one of the four elements. The ground or realm of Realms where all classes dwell: Phaøm Thaùnh earth has the following characteristics—Ñòa Ñaïi, ñoàng cö quoác ñoä—Realms where all classes dwell moät trong töù ñaïi. Ñòa giôùi coù nhöõng taùnh sau: (men, devas, Buddhas, disciples, nondisciples, the 1) Capable of maintaining: Naêng Trì. impure and the pure)—See Four realms. 2) Capable of producing: Naêng Sinh. Realm of cognition: Noäi giôùi—The realm of 3) On which things rely: Sôû Y. mind—See Two realms (C). Realm of eternal rest and light: Thöôøng Tòch Realm of demi-gods: A-tu-la—See Six realms Quang Ñoä—The abode of Buddhas—Buddha of the samsara (existence) and four realms of the Parinirvana—The realm where permanent saints. tranquility and enlightenment reign, or the realm of spirit where all are in perpetual peace and Realm of demon: Region of demon—Quyû glory. The realm of eternal rest and light, and of giôùi—Quyû Phaùp Giôùi—The region or realm of eternal spirit (dharmakaya), the abode of demons, one of the ten regions of existence—Moät Buddhas. T'ien-T'ai fourth Buddhaksetra. In trong möôøi phaùp giôùi chuùng sanh, theá giôùi cuûa loaøi reality,

all the others are included in this, and are quyû. **See Ten realms (2). only separated for convenience' sake—Thöôøng Realm of desire: Kamadhatu (skt)—Sensuous Tòch Quang Tònh Ñoä, truù xöù cuûa chö Phaät (Theo realm—AÙi giôùi hay duïc giôùi—Duïc Höõu—The Kinh A Di Ñaø, thì ñaây laø coõi nöôùc khoâng phaûi ai realm of desire or love or those who dwell in the cuõng vaõng sanh veà ñöôïc, cuõng khoâng theå boãng realm of desire—Nhöõng ngöôøi ñang truù nguï trong nhieân nieäm vaøi tieáng "namo" khoâng chí thaønh maø duïc giôùi—See Kamadhatu, Three states of mortal ñöôïc. Thaân Nhö Lai khoâng theå thaân caän vôùi nhöõng existence, and Nine lands (A). ai caên laønh caïn côït. Ñaây khoâng phaûi laø nôi cuûa

nhöõng haïng ngöôøi phöôùc ñöùc moûng manh coù theå However, the desires for these things are still höôûng thoï ñöôïc). Kyø thaät, taát caû caùc quoác ñoä khaùc latent, and once their heavenly life comes to an ñeàu naèm trong Thöôøng Tòch Quang Ñoä, vaø söï end, they can return to any lower realms of phaân chia naøy chæ laø phöông tieän maø thoâi—See existence, in accordance with their karma (these Four realms. desires are also latent in the gods in the formless Realms of existence: Höõu giôùi (nhöõng neûo luaân heavens)—Taát caû chö thieân trong coõi trôøi saéc giôùi hoài)—There are six Realms of Existence—See khoâng coù khöùu giaùc vaø vò giaùc; hoï khoâng aên uoáng, Six paths. nguû nghæ hay duïc voïng. Tuy nhieân, nhöõng ham Realm of externals: Ngoaïi giôùi—The realm of muoán vaãn coøn aâm æ saâu kín beân trong, neân khi thoï the body—The realm of externals (five meänh nôi coõi trôøi vöøa döùt laø hoï phaûi trôû veà caûnh elements)—See Two realms (C). giôùi thaáp tuøy theo nghieäp löïc (chö thieân trong caûnh trôøi voâ saéc cuõng coøn nhöõng duïc voïng saâu kín Realm of feeling: Satta-sacetano (p)—Sattva- naày)—See Three realms, Four dhyana heavens, sacetana (skt)—Tính Höõu—Taùt ñoûa—Animate— and Nine lands (B). Conscious beings—Living beings—Sentient beings—Sentient beings which possess magical Realm of formlessness: Arupadhatu (skt)— and spiritual powers—All the living, which Realm of non-form—Coõi Trôøi Voâ Saéc—The includes the vegetable kingdom; however, the realm of formlessness. All the gods in this realm term "sattva" limits the meaning to those endowed have no bodies, they only have consciousness—with reason, consciousness, and feeling. Those Taát caû chö thieân trong coõi trôøi naày khoâng coù thaân who are sentient, sensible, animate, and rational. theå, chæ coøn "Thöùc" maø thoâi—See Arupa-dhatu, World of sentience, especially this world as Three realms and Four immaterial heavens. empirically considered—Chuùng sanh noùi chung, Realm of the four great kings: Töù Thieân keå caû vöông quoác thaûo moäc (nhöõng chuùng sanh voâ Vöông—See Six Desire Heavens. tình); tuy nhieân, töø "sattva" giôùi haïn nghóa trong Realm of fundamental principles: Lyù Giôùi— nhöõng chuùng sanh coù lyù leõ, taâm thöùc, caûm thoï. The realm of fundamental law, in contrast with the Nhöõng chuùng sanh coù tri giaùc, nhaïy caûm, söùc realm of knowledge (Trí giôùi)—Lyù giôùi ñoái laïi vôùi soáng, vaø lyù trí. Haïng phaøm phu cho raèng heát thaûy trí giôùi. caûnh giôùi khoâng coù lyù maø chæ coù tình. Hungry ghosts: Realm of Pretas—Ngaï quyû— Realm of fire: Hoûa Giôùi—Hoûa Vieän—Kim Cang See Three worlds and six realms of life. Vieâm—Realm of fire or Fire-court, one

of the Realm of the gods: Caûnh trôøi—See Six realms realms of the four elements (earth, water, fire, and of the samsara (existence) and four realms of the wind). This is a kind of contemplation, in which saints. the devotee sees himself encircled by fire. A kind Realm of hearer: Thanh vaên thöøa—See Six of contemplation, in which devotee sees himself realms of the samsara (existence) and four realms encircled by fire after circumambulating three of the saints. times to the right while making the fire sign—Hoaû Realm of Hell: Ñòa nguïc—See Three worlds and Vieän hay laø moät trong boán giôùi hay töù ñaïi (ñaát, six realms of life, and Six realms of the samsara nöôùc, löûa, gioù). Ñaây laø moät loaïi quaùn töôûng trong (existence) and four realms of the saints. ñoù haønh giaû töï thaáy mình ñang bò löûa bao boïc (keát Realm of hell beings: Caûnh giôùi ñòa nguïc—See hoûa aán thaân xoay ba voøng veà phía phaûi, laáy thaân Six realms of the samsara (existence) and four laøm trung taâm ñeå quaùn töôûng moät ñaïi hoûa vieän realms of the saints. vaây quanh). Realm of human: Nhôn—See Three worlds and Realm of form: Rupadhatu (skt)—Saéc giôùi— six realms of life. Material forms—Coõi Trôøi Saéc Giôùi—The realms of form. All the gods in the form realm heavens Realm of human beings: Caûnh giôùi ngöôøi—See are without the senses of smell and taste; they do Six realms of the samsara (existence) and four not eat food, sleep or have sexual desire. realms of the saints.

Realm of hungry demons: Ngaï Quyû Giôùi—The Realm of men: Nhaân thuù (nhaân giôùi)—Nhaân sphere of hungry ghosts, one of the ten realms or Thöøa—Man—The sentient thinking being in the states of existence—Theá giôùi cuûa loaøi ngaï quyû, desire-realm, one of the five vehicles (the world moät trong thaäp giôùi—See Three worlds and six of men). Human being must keep five realms of life, Six realms of the samsara commandments to ensure rebirth in the world of (existence) and four realms of the saints. men—Moät trong nguõ thöøa (Thieân, Nhaân, A tu la, Realm of hungry ghosts: Caûnh giôùi Ngaï quyû— Ngaï quyû, Ñòa nguïc). Con ngöôøi phaûi trì nguõ giôùi Coõi Ngaï Quyû—The realm of hungry ghosts, one ñeå ñöôïc baûo ñaûm sanh trôû laïi coõi ngöôøi. of the ten realms or states of existence. In the Realm of mind: Manodhatu (skt)—Vijnana- realm of hungry ghosts, beings have ugly and dhatu (skt)—The realm of cognition—Noäi giôùi— smelly bodies with bellies as big as drums, while Thöùc Giôùi—YÙ Giôùi—The elements of their throats are as small as needles and flames consciousness, the realm of mind, the sphere of always shoot out of their mouth, therefore, they mind, mind as a distinct realm—Taâm vöông (luïc cannot eat or drink and are subject to hunger and thöùc vaø baùt thöùc taâm vöông) töï giöõ laáy theå maø coù thirst for incalculable eons—Theá giôùi cuûa loaøi ngaï sai bieät vôùi caùc loaïi khaùc—See Two realms (C). quyû, moät trong thaäp giôùi. Trong coõi naày chuùng Realm of miserable existence: Durgati (skt)— sanh thaân theå hoâi haùm, xaáu xa, buïng to nhö caùi Caûnh giôùi khoán khoå. troáng, coå nhoû nhö caây kim, mieäng luoân phöïc ra Realm of Nirvana: Nirvana-dhatu (skt)—Abode löûa, khoâng aên uoáng gì ñöôïc neân phaûi chòu ñoùi khaùt of Nirvana—Nieát Baøn Giôùi—The realm of trong muoân ngaøn kieáp—See Six realms of the nirvana (the abode of Nirvana), or bliss, where all samsara (existence) and four realms of the saints. virtues are stored

and whence all good comes, one Realm of imagination: Caûnh giôùi töôûng of the three dharmas of inaction—Nieát Baøn coù theå töôïng—Buddhists are never interested in the taøng giöõ muoân ñöùc voâ vi, nôi sanh ra caùc vieäc lôïi realms of imagination—Phaät töû khoâng bao gôø coù laïc theá gian vaø xuaát theá gian, moät trong tam phaùp höùng thuù vôùi nhöõng caûnh giôùi töôûng töôïng. voâ vi. Realm of knowledge: Trí Giôùi—In contrast with Realm of non-form: Arupadhatu (skt)—Realm that of fundamental principles of law—Trí giôùi laø of formlessness—See Three realms, Arupa-dhatu, lyù trí töông ñoái, ñoái laïi vôùi lyù giôùi. and Four immaterial heavens. Realm of life: Caûnh giôùi ñôøi soáng Realm perception: Taâm giôùi—There are seven Realm of all the living: Sattva dhatu (skt)— realms perception—Coù baûy taâm giôùi—See Seven- Chuùng sanh giôùi (in contrast with the Buddha realms perception. realm—ñoái laïi vôùi Phaät giôùi). Realms of permanent reward and freedom: Realm of love: Realm of desire—AÙi giôùi—Duïc Thöïc Baùo Voâ Chöôùng Ngaïi Ñoä—Realms of giôùi—See Realm of desire. permanent reward and freedom, for those who Realm of mara: Ma Giôùi: have attained bodhisattva rank. The Land of Real 1) Mara laws (rules): Ma luaät. Reward, inhabited by the highest Bodhisattvas— 2) The region of the maras: Coõi ma—Ma ñaïo Nôi truï cuûa chö Boà Taùt saép thaønh Phaät—See Four hay caûnh giôùi cuûa aùc ma. Buddha realms, and Four realms. 3) Those of monks who keep commandments for Realm of phenomena: Baát Khoâng Chaân Nhö— gaining fame and luxury: Tyø Kheo vì caàu Baát Khoâng Nhö Lai Taïng—The realm of caïnh danh tieáng, lôïi döôõng maø trì giôùi. phenomena, in contrast with the universal Realm of Matrix Repository: Thai Taïng giôùi—bhutatathata or dharmakaya, which is unmingled See Two realms (C). with the illusion of phenomena—Theá giôùi hieän Realm of matter: Rupadhatu (skt)—Saéc Giôùi—töôïng, ñoái laïi vôùi phoå chaân nhö hay phaùp thaân, See Rupa-dhatu, Three realms and Four dhyana khoâng theå pha laãn vôùi phieàn naõo vaø hieän töôïng. heavens.

Realm of those who practice the twelve senses, the organ of sight—Moät trong luïc caên— links: Duyeân giaùc thöøa. See Six roots of sensations. Realm of Pratyeka-buddha: Duyeân Giaùc— Realm of sight perception: Caksur-vijnana- See Six realms of the samsara (existence) and dhatu (skt)—Nhaõn Thöùc Giôùi—The element of four realms of the saints. sight-perception—See Eye consciousness. Realm of Pretas: Hungry ghosts—Ngaï quyû— Realm of space: Hö khoâng giôùi—Khoâng giôùi— See Three worlds and six realms of life. Immortality—The void—See Twelve aspects of the Bhutatathata. Realm of profound joy: Dieäu Thieän Theá Giôùi—The country of Vimalakirti, who has stated Realm of wind: Phong Giôùi—The realm of air, to have been a contemporary of Sakyamuni—Theá with motion as its principle, one of the four giôùi thaâm hyû. Xöù sôû cuûa Ngaøi Duy Ma Caät, ngöôøi elements—Coõi gioù laø moät trong boán coõi, coù tính maø ngöôøi ta tin laø ñoàng thôøi vôùi Ñöùc Phaät. chuyeån ñoäng (ñòa thuûy hoûa phong coù theå giöõ laãn nhau maø taïo ra saéc). Realm of pure dharma: Bhutatathata (skt)— Tònh phaùp giôùi—Thanh Tònh Phaùp Giôùi—The Realm of woe: AÙc ñaïo. realm of pure dharma, or the unsullied realm, i.e. Realms of unenlightened: Caûnh giôùi chöa giaùc the bhutatathata—Caùi theå cuûa

chaân nhö xa lìa heát ngoä—See Ten realms of unenlightened. thaûy caáu nhieãm (choã sôû y cuûa taát caû coâng ñöùc theá Three realms of woe: Tam ñoà aùc ñaïo (Hell- gian ñeàu thanh tònh). beings, hungry ghosts, animals)—See Three evil Realm of reality: Dharma realm—Phaùp giôùi— paths. Nhöùt Thöïc Caûnh Giôùi—The state or realm of Re-animate (v): Samjiv (skt)—Ressurection— bhutatathata (reality) which is above all Revive—Ñaúng hoaït (phuïc hoaït laïi hay soáng laïi)— differentiation, immutable. It's the Buddha-nature Hoaøn Sinh. or the immateriality and unity of all things—The 1) To revive: Cheát ñi soáng laïi (phuïc sinh). realization of spirituality of all things—Nhö Lai 2) To come to life again: To return to life; to be phaùp thaân (The Tathagata-dharmakaya)—Caûnh reborn in this world—Taùi sanh vaøo coõi Ta Baø. giôùi chaân nhö baát bieán vaø vöôït treân moïi phaân bieät. 3) To be reborn from the Hinayana nirvana in Phaät taùnh laø phi vaät chaát vaø laø ñoàng nhaát cuûa chö order to be able to attain to Mahayana phaùp. Buddhahood: Töø nhò thöøa taùi sanh trôû laïi ñeå Realm of reward: Quaû Baùo Ñoä—Where hoaøn taát tu ñaïo Phaät thöøa. bodhisattvas attain the full reward of their deeds, 4) Restoration to the order, after repentance for one of the four realms according to the T'ien-T'ai sin: Nhöõng tu só phaù giôùi bò khai töø, sau ñoù Sect—Teân khaùc cuûa Thöïc Baùo Voâ Chöôùng Ngaïi bieát phaùt loà saùm hoái, neân ñöôïc cho trôû laïi Ñoä, moät trong Töù Ñoä trong toâng Thieân Thai. ** giaùo ñoaøn. See Four Buddha realms. Reap (v) what you sow: Gaët (haùi) nhöõng gì baïn Realm of retribution: Baùo giôùi—Baùo saùt. gieo—Every action has its reaction. Realm of sambhogakaya: Thoï duïng ñoä—See Rear (v) and not educate is the father's Sambhogakaya. fault, and to educate without severity Realm of sensuous desire of sex and food: reflects the teacher's indolence: Nuoâi con maø Kamadhatu (skt)—See Rupa-dhatu, Three realms khoâng daïy laø loãi ôû cha, daïy maø khoâng nghieâm laø and Five Aggregations. loãi ôû thaày (Confucius' teaching). Realms of sentient beings are infinite: Chuùng Reason: sanh giôùi voâ taän—See Ten kinds of infinite path of 1) (n): Lyù trí—Lyù do—Lyù leõ—Lyù luaän—See Great Enlightening Beings. Hetu. Realm of sight: Caksurdhatu (skt)—Nhaõn Caên— 2) (v): Lyù luaän—Suy luaän. Nhaõn Giôùi—Field of vision, or the eye-realm, or 3) Hetu (p & skt)—Nhaân—Bieän Nhaân (döïa theo sight faculty; the element of sight. One of the six caùc phaùp maø kieán laäp ra ngoân luaän thuaän ích

vôùi ñaïo lyù)—See Three main branches in trong Kinh Laêng Giaø. Noù bao goàm taùm thöùc ngoaïi stating a syllogism, and Five parts of a töø thöùc A-Laïi-Da. syllogism. Reasoning: Suy lyù—Suy luaän—Lyù luaän—Nghò Reasons for not eating animal food: Lyù do luaän—Bieän löïc (söùc huøng bieän chaùnh phaùp)—See khoâng aên thöïc phaåm laøm baèng thòt ñoäng vaät— Sixteen great powers obtainable by a bodhisattva. According to Zen Master Suzuki in Studies in The Reasoning from the manifest: Pratyaksa Lankavatara Sutra, there are eight reasons for not (skt)—Hieän löôïng—Immediate or direct reasoning eating animal food as recounted in The whereby the eye apprehends and distinguishes Lankavatara Sutra—Theo Thieàn Sö D.T. Suzuki color and form, the ear sound, etc—Löôïng tri hieän trong Nghieân Cöùu Kinh Laêng Giaø, coù taùm lyù do thöïc trong ñoù maét thaáy bieát saéc, tai nghe bieát

aâm khoâng neân aên thòt ñöôïc neâu ra trong Kinh Laêng thanh, vaân vaân (lyù luaän hay löôïng tri hieän thöïc Giaø—See Eight reasons for not eating animal cuûa caùc phaùp ñeå bieát töï töôùng chöù khoâng nhaèm food. phaân bieät)—See Two kinds of measuring. Reasons for rebirth in the Pure Land: Lyù do Reasoning mind: The mind of reasoning, vaõng sanh Tònh Ñoä—According to Masters Chih-I intelligence in contact with its object—Duyeân and T'ien-Ju in The Pure Land Buddhism, there duyeân. are three reasons why rebirth in the Pure Land Reassure (v): Hearten—Restore someone to does not necessarily depend on the weight of bad serenity—Chieâu duï. karma, the amount of practice or the duration of Reassured: Heartened—Quiet the heart, or cultivation—Theo Trí Giaû vaø Thieân Nhö Ñaïi Sö mind—Be at rest—An taâm. trong Tònh Ñoä Thaäp Nghi Hoaëc Vaán Luaän, coù ba Rebel (n): Keû noåi loaïn. lyù do khieán vaõng sanh Tònh Ñoä khoâng tuøy thuoäc vaøo aùc nghieäp, haïnh tu vaø thôøi gian tu taäp laâu Rebellion (n): Söï noåi loaïn. mau—See Three reasons why rebirth in the Pure Rebellion, invasion and robbers: Hateful Land does not necessarily depend on the weight of bandits anf thieves—Naïn giaëc cöôùp—See Seven bad karma. calamities (A). Reason related to our daily life which lead Rebellious (a): Phaûn loaïn. practitioners desire for enlightenment: Rebellious acts: Phaûn loaïn, moät trong Thaát According to the Avatamsaka Sutra, the desire for Naïn—See Seven calamities. supreme enlightenment is so necessary for Rebirth: Pratisamdhi (skt)—Taùi Sanh—To be practitioners, and there are ten reasons related to born again—To come to life again— our daily life which lead practitioners desire for Reincarnation—Rebirth is the result of karma. enlightenment—Theo Kinh Hoa Nghieâm, vaán ñeà The doctrine of rebirth is upheld by all traditional öôùc voïng giaùc ngoä toái thöôïng caàn thieát cho haønh schools of Buddhism. According to this doctrine, giaû, coù möôøi lyù do lieân heä ñeán ñôøi soáng khieán sentient beings (sattva) are caught up in a haønh giaû mong caàu giaùc ngoä—See Ten reasons continuous round of birth, death, and rebirth, and related to our daily life which lead practitioners their present state of existence is conditioned by desire for enlightenment. their past volitional actions or karma. In Buddhist Reasonable (a): Höõu lyù—Hôïp lyù—Chính ñaùng. belief, there is no transmigration of soul or any Reasoned: Phaân Bieät Söï Thöùc—The third of the substance from one body to another. What really three kinds of perception (real or abstract/chaân happens is that the last active thought (Javana) thöùc—manifest/hieän thöùc—reasoned or process of dying man releases certain forces inferred/phaân bieät söï thöùc), according to the which vary in accordance with the purity of the Lankavatara Sutra. It includes all the eight kinds five thought moments in that series. These forces of perception except the alaya-vijnana—Ñaây laø söï are called karma vega or karmic energy which phaân bieät thöù ba trong ba caùch phaân bieät (chaân attracts itself to a material layer produced by thöùc, hieän thöùc vaø phaân bieät söï thöùc) ñöôïc noùi ñeán parents in the mother's'womb. The material

aggregates in this germinal compound must chuùng sanh ñeàu coù hình daùng xaáu ñeïp, sang heøn possess such characteristics as are suitable for the khaùc nhau, ñoù

ñeàu laø do caùc nghieäp nhaân ñaõ taïo ra reception of that particular type of karmic energy. khi coøn mang thaân tieàn höõu caûm thaønh. Vì voøng Attraction in this manner of various types of sanh töû naøy khoâng traùnh ñöôïc quan heä vôùi khoå ñau physical aggregates produced by parents occurs vaø cheát choùc, Phaät giaùo cho raèng thoaùt khoûi luaân through the operation of death and gives a hoài laø muïc tieâu maø ai cuõng mong muoán. Ñieàu naøy favourable rebirth to the dying man. An ñöôïc thöïc hieän qua vieäc tu taäp, quan troïng nhaát laø unwholesome thought gives an unfavourable thieàn ñònh veà thöïc chaát cuûa vaïn höõu. Hoïc thuyeát rebirth. Each and every type of sentient being will taùi sanh trôû neân trôû ngaïi cho Phaät töû hieän thôøi, have different appearance whether it be beautiful nhaát laø nhöõng ngöôøi caûi ñaïo töø nhöõng quoác gia or ugly, superior or inferior. This is determined Taây phöông, nôi maø neàn vaên hoùa khoâng chaáp and is manifested based solely on the various nhaän yù nieäm taùi sanh. Tuy nhieân, hoïc thuyeát naøy karma sentient beings created while alive with laïi voâ cuøng quan troïng trong quan ñieåm Phaät giaùo, their antecedent bodies. Since the cycle inevitably vì taát caû nhöõng thaùi ñoä thaønh khaån tu taäp ñeàu phaùt involves suffering and death, Buddhism assumes xuaát töø vieäc thoâng hieåu hoïc thuyeát taùi sanh. that escape from it is a desirable goal. This is (A) To be born again—To come to life again— achieved by engaging in cultivating oneself, and Reincarnation: Rebirth is the recombination of the most important of which is meditation. The mind and matter. After passing away of the doctrine of rebirth has become problematic for physical body or the matter, the mental forces many contemporary Buddhists, particularly for or the mind recombine and assume a new converts to Buddhism in Western countries whose combination in a different material form and culture does not accept the notion of rebirth. condition in another existence. Rebirth is the However, this doctrine is extremely important in result of karma. In Buddhist belief, there is no Buddhism, for all sincere attitudes of cultivation transmigration of soul or any substance from originated from the thorough understanding of this one body to another. What really happens is doctrine—Söï taùi sanh laø do haäu quaû cuûa nghieäp. that the last active thought (Javana) process of Hoïc thuyeát taùi sanh ñöôïc moïi tröôøng phaùi Phaät dying man releases certain forces which vary giaùo taùn ñoàng (uûng hoä). Theo hoïc thuyeát naøy, taát in accordance with the purity of the five caû chuùng sanh ñeàu maéc keït trong voøng luaân hoài thought moments in that series. These forces sanh, töû, taùi sanh, vaø hieän traïng cuûa hoï laø do are called karma vega or karmic energy nhöõng haønh ñoäng trong quaù khöù hay nghieäp maø which attracts itself to a material layer coù. Theo nieàm tin Phaät giaùo, khoâng coù söï ñaàu thai produced by parents in the mother's'womb. cuûa moät linh hoàn hay moät chaát naøo töø moät thaân The material aggregates in this germinal xaùc naày ñeán moät thaân xaùc khaùc. Caùi thöïc söï xaõy compound must possess such characteristics ra tieán trình tö töôûng chuû ñoäng cuûa ngöôøi saép cheát as are suitable for the reception of that (Javana) phoùng ra moät soá löïc thay ñoåi tuøy theo söï particular type of karmic energy. Attraction in thanh tònh cuûa naêm chaäp tö töôûng trong loaït naày. this manner of

various types of physical Nhöõng löïc naày goïi laø “naêng löôïng nghieäp” aggregates produced by parents occurs (Karma vega) töï noù loâi cuoán vaøo lôùp vaät chaát taïo through the operation of death and gives a ra bôûi cha meï trong daï con ngöôøi meï. Uaån vaät favourable rebirth to the dying man. An chaát trong hôïp chaát phoâi thai phaûi coù nhöõng ñaëc unwholesome thought gives an unfavourable tính khaû dó coù theå tieáp nhaän loaïi naêng löôïng rebirth. Each and every type of sentient being nghieäp ñaëc bieät naày. Söï loâi cuoán theo caùch thöùc will have different appearance whether it be naøy cuûa nhöõng loaïi uaån vaät chaát khaùc nhau taïo ra beautiful or ugly, superior or inferior. This is bôûi cha meï xuaát hieän do hoaït ñoäng cuûa caùi cheát determined and is manifested based solely on vaø ñem laïi söï taùi sinh thuaän lôïi cho ngöôøi saép the various karma sentient beings created cheát. Moät tö töôûng baát thieän seõ ñöa ñeán moät söï taùi while alive with their antecedent bodies—Söï sanh khoâng thuaän lôïi. Khi ñaàu thai, moãi moãi taùi sanh laø söï taùi keát hôïp cuûa theå xaùc vaø tinh

thaàn. Sau khi thaân vaät chaát cheát ñi, thì thaàn attracted to other bodies and we seek to take thöùc hay taâm seõ taùi phoái hôïp moät hình thöùc rebirth in them. In the case of a human vaät theå môùi ñeå trôû thaønh moät söï hieän höõu rebirth, after passing through an immediate khaùc. Söï taùi sanh laø do haäu quaû cuûa nghieäp. state between one life and the next, our Theo nieàm tin Phaät giaùo, khoâng coù söï ñaàu thai consciousness then enters a fertilized egg. We cuûa moät linh hoàn hay moät chaát naøo töø moät develop the aggregates of a human being, a thaân xaùc naày ñeán moät thaân xaùc khaùc. Caùi thöïc human body and mind. In this new rebirth, we söï xaõy ra tieán trình tö töôûng chuû ñoäng cuûa perceive people and things through our ngöôøi saép cheát (Javana) phoùng ra moät soá löïc senses. Experiencing pleasant or unpleasant thay ñoåi tuøy theo söï thanh tònh cuûa naêm chaäp feelings from them, we generate attachment, tö töôûng trong loaït naày. Nhöõng löïc naày goïi laø aversion or indifference. These motivations “naêng löôïng nghieäp” (Karma vega) töï noù loâi cause us to act, and our actions leave more cuoán vaøo lôùp vaät chaát taïo ra bôûi cha meï trong imprints on our mindstreams, and at the time daï con ngöôøi meï. Uaån vaät chaát trong hôïp chaát of death, we’re again propelled to take rebirth phoâi thai phaûi coù nhöõng ñaëc tính khaû dó coù theå in another body. This cycle of rebirth is called tieáp nhaän loaïi naêng löôïng nghieäp ñaëc bieät “Samsara.” Samsara isn’t a place, nor is it a naày. Söï loâi cuoán theo caùch thöùc naøy cuûa world. It is a cyclic existence. It is our nhöõng loaïi uaån vaät chaát khaùc nhau taïo ra bôûi situation of taking one rebirth after another cha meï xuaát hieän do hoaït ñoäng cuûa caùi cheát under the control of disturbing attitudes and vaø ñem laïi söï taùi sinh thuaän lôïi cho ngöôøi saép karmic actions. Thus, our own energy causes cheát. Moät tö töôûng baát thieän seõ ñöa ñeán moät us to be reborn who we are, in our present söï taùi sanh khoâng thuaän lôïi. Khi ñaàu thai, moãi circumstance. However, karma isn’t “cast in moãi chuùng sanh ñeàu coù hình daùng xaáu ñeïp, concrete,” and our lives aren’t predetermined. sang heøn khaùc nhau, ñoù ñeàu laø do caùc nghieäp Which karmic imprints ripen depends on our nhaân ñaõ taïo ra khi coøn mang thaân tieàn höõu

environment and our state of mind. In caûm thaønh. addition, we have the ability to control our (B) According to the Sampasadaniya Sutta in the actions, and thus shape our future. This is the Long Discourses of the Buddha, there are four law of karma, which is the functioning of modes of rebirth—Theo Kinh Töi Hoan Hyû cause and effect within our mindstreams. trong Tröôøng Boä Kinh, coù boán loaïi nhaäp Whether we experience pain or pleasure thai—See Four modes of rebirth. depends on what we have done in the past. (C) Four kinds of rebirth dependent on present Our previous actions or karma were deeds: Boán Loaïi Sanh Töû—See Four ways of motivated by our minds. In this way, our rebirth. minds are the principal creator of our (D) According to Tantric traditions, through his experience—Theo caùc truyeàn thoáng Maät deep insight into how things exist, the Buddha giaùo, nhôø vaøo quaùn trí thaâm saâu veà caùch thöùc observed that disturbing attitudes and karma maø caùc phaùp hieän höõu, Ñöùc Phaät bieát raèng cause our minds to take one rebirth after caùc traïng thaùi nhieãu loaïn vaø nghieäp löïc khieán another. At the time of death, ordinary beings cho chuùng sanh phaûi bò taùi sanh. Vaøo luùc saép crave and grasp for bodies and at the same cheát, phaøm phu thöôøng theøm khaùt vaø níu keùo time afraid to lose bodies and separated from thaân xaùc. Ñeán khi caùi cheát gaàn keà vaø hieån everything around us. When it becomes nhieân thì chuùng ta beøn laäp töùc naém chaéc moät obvious that we're departing from this body thaân theå khaùc. Hai söï vöôùng maéc tham aùi vaø and life, we grasp for another body. The two chaáp thuû haønh söû nhö hai duyeân phoái hôïp attachments of craving and grasping act as the nhau laøm cho nhöõng daáu aán nghieäp thöùc chín cooperative conditions for karmic imprints to muoài trong giaây phuùt chuùng ta meänh chung. ripen at the time of death. As these karmic Khi nhöõng daáu aán nghieäp thöùc naøy baét ñaàu imprints start to mature, our minds are chín muoài thì caùi yù cuûa ngöôøi ñang cheát laäp

töùc bò loâi cuoán vaøo moät xaùc thaân khaùc vaø sanh trong Phaät giaùo: The idea of rebirth is kieám caùch taùi sanh vaøo thaân xaùc ñoù. Trong not unique to Buddhism, but it plays an tröôøng hôïp cuûa loaøi ngöôøi thì sau khi traûi qua important role in both its doctrine and its giai ñoaïn trung aám giöõa maïng soáng naøy vaø practice. The Buddha himself is said to have maïng soáng keá tieáp, taâm thöùc chuùng ta ñi vaøo attained nirvana after a long series of rebirths, moät caùi tröùng ñaõ thuï tinh. Theo ngaøy thaùng and on the night of his enlightenment, chuùng ta phaùt trieån caùc uaån cuûa moät con according to the Pali Canon, he remembered ngöôøi goàm thaân theå vaø yù thöùc. Trong ñôøi soáng more than 100,000 previous lives. All beings môùi naøy, chuùng ta nhaän thöùc ngöôøi vaø söï vaät are continuously reborn in a seemingly nhôø vaøo caùc giaùc quan môùi. Ñang khi caûm endless cycle of birth and death. Just as a nhaän nieàm vui noãi buoàn, chuùng ta khôûi sanh person's birth is not the beginning of his or chaáp thuû, saân haän hay bình thaûn. Nhöõng ñoäng her fortunes, so death is not the end, because löïc naøy thuùc ñaåy chuùng ta haønh ñoäng, vaø all beings 'wander' through successive nhöõng haønh ñoäng cuûa chuùng ta laïi taïo theâm incarnations: gods can become humans, nhieàu daáu aán môùi nöõa trong doøng chaûy taâm humans can become

gods, animals or hell thöùc, neân ñeán khi chuùng ta saép söûa phaûi vónh beings, animals can become humans or vieãn töø boû xaùc thaân thì chuùng ta laïi moät laàn ‘hungry ghosts,’ and so on. Advanced beings, nöõa bò thoâi thuùc tìm taùi sanh trong moät thaân such as Bodhisattvas, are able to avoid xaùc khaùc. Voøng troøn taùi sanh goïi laø Luaân hoài. disadvantageous rebirths, but only Buddhas Luaân hoài khoâng phaûi laø moät caûnh giôùi, noù and arhats are fully liberated from samsara, cuõng khoâng phaûi laø theá giôùi cuûa chuùng ta. Noù because after their last lives they will never laø voøng luaân hoài sanh töû, töùc laø tình traïng maø again be reborn. The countless sentient beings chuùng ta nhaän laáy heát cuoäc sinh toàn naøy ñeán who pass through samsara are accommodated cuoäc sinh toàn khaùc döôùi söï ñieàu khieån cuûa in successive world systems “as numerous as nhöõng söùc maïnh nhieãu loaïn vaø nhöõng haønh there are sands on the banks of the Ganges.” ñoäng taïo nghieäp. Nhö vaäy chính naêng löôïng Each world system is divided into three cuûa chuùng ta ñaõ khieán cho chuùng ta taùi sanh “spheres of existence. The crudest of these vaø tröôûng thaønh nhö chuùng ta hieän laø. Tuy spheres is the World of Sense-Desire, nhieân, nghieäp khoâng phaûi laø moät khoái ñoâng governed by the five senses and inhabited by cöùng, vaø ñôøi soáng chuùng ta khoâng mang tính lesser gods or devas, humans, animals and the coá ñònh cuûa ñònh meänh ñaõ ñöôïc ñònh saün. Taát various hell beings. More refined is the World caû ñeàu tuøy thuoäc vaøo hoaøn caûnh maø chuùng ta of Pure Form, where the greater gods dwell. ñang soáng vaø traïng thaùi taâm yù cuûa chuùng ta. This sphere corresponds to the four Hôn nöõa, chuùng ta coù khaû naêng kieåm soaùt meditational absorptions and its beings are ñöôïc haønh ñoäng cuûa mình vaø qua ñoù ñònh without the sense of touch, taste and smell. daïng cho töông lai. Ñaây laø quy luaät cuûa The most refined samsaric sphere of nghieäp, laø söï vaän haønh cuûa nguyeân nhaân vaø existence is the Formless World, a purely haäu quaû trong doøng chaûy taâm thöùc cuûa chuùng mental realm, devoid of physical. ta. Chuùng ta caûm nhaän nieàm vui hay noãi buoàn Accomplished great gods are born here, but laø do nhöõng haønh ñoäng coù taùc yù maø chuùng ta even these rebirths end, because although ñaõ laøm trong quaù khöù. Taâm yù cuûa chuùng ta these gods have reached “summits of tröôùc ñaây ñaõ taïo taùc nhöõng haønh ñoäng hay existence,” they have not attained nirvana. nhöõng haïnh nghieäp. Nhö vaäy thì taâm yù cuûa Each of the world systems lasts incalculable chuùng ta laø keû taïo taùc chuû choát ñaõ taïo ra aeons: the Samyutta Nikaya of the Pali nhöõng caûm nhaän vui buoàn maø chuùng ta ñang Canon, part of the Buddha’s discourses, nhaän laõnh. explained that if a mountain of granite, seven (E) The importance of the idea of rebirth in miles high, were stroked every century with a Buddhism—Söï quan troïng cuûa yù töôûng taùi piece of silk, it would be worn away before

such a great aeon would pass. Not every form delusion and greed, thereby ceasing to of Buddhism subscribes to this exact generate bad karmic seeds, and finally, in cosmology, but all agree that rebirth is not a realizing nirvana, to blow them out haphazard process. Just as a physical object is completely (nirvana literally means

“blow governed by a causal physical law, so a out.”). Karma underscores the importance of person’s “spiritual” development is governed human life, because most good or bad deeds by a natural law, karma, which is inherent in are performed in the human realm. Gods the cosmos. According to the law of karma, enjoy the fruit of their previous good deeds, every action or deed “ripens” as a certain of while those reborn in the sub-human realms result. This law in itself is neither normal nor have little scope for making virtuous deeds. retributive but merely a feature of the As karma runs its course, these less fortunate constituent elements of samsara. Without beings may eventually obtain a more karma any talk of enlightenment would be advantageous rebirth—YÙ töôûng taùi sanh ñoái senseless: one could not strive toward vôùi Phaät giaùo khoâng phaûi laø yù töôûng ñoäc ñaùo, enlightenment if there were no way to affect nhöng noù ñoùng moät vai troø quan troïng trong one’s development. Karma operates on giaùo lyù vaø söï tu taäp. ngöôøi ta noùi raèng chính intentional deeds and creates residual Ñöùc Phaät ñaït ñöôïc Nieát Baøn sau moät loaït taùi impressions or tendencies that bear fruit or sanh, vaø theo kinh ñieån Pali vaøo ñeâm thaønh “ripen” with time. Its effects are not limited to ñaïo, Ngaøi nhôù laïi 100.000 kieáp tröôùc. Taát caû the present life but unfold over longer periods chuùng sanh lieân tuïc taùi sinh trong moät chu kyø by creating favorable or unfavorable rebirths. baát taän goïi laø luaân hoài sanh töû, gioáng nhö söï In the Milindapanha, around the first or ra ñôøi cuûa moät con ngöôøi khoâng phaûi laø khôûi second century A.D., a dialogue between the ñaàu cuûa nhöõng vaän meänh cuûa ngöôøi ñoù, cuõng monk Nagasena and king Milinda. Nagasena gioáng nhö cheát khoâng phaûi laø söï chaám döùt, explains that deeds are linked to their bôûi vì taát caû chuùng sanh lang thang qua nhieàu outcomes in the same way that a mango tree’s kieáp taùi sanh lieân tuïc: chö thieân coù theå taùi seed is linked to its fruit. A man who steals sanh thaønh ngöôøi, ngöôøi coù theå taùi sanh thaønh from another man’s tree deserves a beating, chö thieân, thuù vaät hoaëc chuùng sanh trong ñòa even though he did not take the seed of the nguïc coù theå taùi sanh laøm ngöôøi hay ngaï quyû, tree, because the stolen fruit could not have vaân vaân. Nhöõng chuùng sanh cao caû, chaúng grown if the seed had not been planted. The haïn nhö caùc vò Boà Taùt coù theå traùnh ñöôïc söï outcome of karma can be affected by good or taùi sanh baát lôïi, nhöng chæ coù chö Phaät vaø caùc bad deeds. Which bring about favorable or vò A La Haùn laø hoaøn toaøn thoaùt khoûi voøng unfavorable results. This gives rise to the Luaân hoài sanh töû, bôûi vì ñoù laø kieáp choùt vaø hoï psychological and ethical dimensions of seõ khoâng bao giôø taùi sanh nöõa. Voâ soá chuùng karma. Every intentional deed is sanh traûi qua voøng Luaân hoài ñöôïc saép xeáp accompanied by a different kind of state of trong caùc theá giôùi “nhieàu nhö caùt ôû hai beân bôø mind. If these states of mind are rooted in soâng Haèng” moãi heä thoáng theá giôùi ñöôïc chia empathy, wisdom and lack of greed, then they laøm ba coõi. Coõi thöù nhaát laø Duïc giôùi, ñöôïc are considered morally unwholesome, and ñieàu khieån bôûi nguõ caên cuûa con ngöôøi vaø coù can lead to bad karma. For example, although caùc vò trôøi cö nguï. Tinh khieát hôn laø coõi Saéc generosity is a morally wholesome deed, it is Giôùi, nôi ñaây

coù caùc vò Phaïm Thieân vaø Ñaïi the attitude behind the deed, be it mere Phaïm Thieân truù ngu. Coõi naøy töông ñöông vôùi friendliness or deep compassion, that "Töù Thieàn Thieân" (see Töù Thieàn Thieân), vaø determines the "karmic seed" which will chuùng sanh cuûa noù khoâng coù caûm giaùc, thoï (sôø generate the deed's "fruit." Ultimately, the moù), vò (neám), ngöûi (höông)... Vaø moät coõi goal of Buddhism is to teach sentient beings luaân hoài vi teá nhaát laø coõi Voâ Saéc Giôùi, moät gradually to extinguish the fires of hatred, coõi tinh thaàn tinh khieát, khoâng coøn vaät chaát.

Nhöõng vò ñaïi phaïm thieân ñöôïc sinh ra ôû coõi ñoäng taùc yù ñöôïc ñi keøm theo töøng loaïi traïng naøy tuy khoâng coøn taùi sanh, nhöng hoï vaãn thaùi taâm khaùc nhau. Neáu nhöõng traïng thaùi taâm chöa ñaït ñöôïc Nieát Baøn, maëc duø nhöõng vò trôøi naøy baét nguoàn ôû söï ñoàng caûm, trí hueä vaø naøy ñaõ ñaït ñeán tuyeät ñænh cuûa söï soáng, töøng khoâng tham aùi, nhö vaäy chuùng ñöôïc xem laø coõi trong heä thoáng theá giôùi naøy toàn taïi qua 'taâm thieän,' vaø mang tính nghieäp lôïi ích. Tuy nhieàu a taêng kyø. Theo Kinh Taïp A Haøm, moät nhieân, neáu moät haønh ñoäng ñi keøm vôùi moät phaàn cuûa caùc baøi kinh cuûa Ñöùc Phaät giaûi thích traïng thaùi taâm aên saâu bôûi tham, saân, si, nhö raèng neáu moät ngoïn nuùi cao 7 daëm (khoaûng 12 vaäy noù laø baát thieän vaø coù theå daãn ñeán nghieäp caây soá) vaø ngöôøi ta duøng moät daõy luïa ñeå vuoát xaáu. Ví duï trong söï ñoä löôïng laø moät haønh ngoïn nuùi naøy thì noù seõ moøn ñi tröôùc khi moät a ñoäng toát, noù laø thaùi ñoä ôû phía sau haønh ñoäng, taêng kyø troâi qua. Khoâng coù moät hình thöùc cuûa noù chæ loøng bi maãn saâu xa hoaëc tình thaân aùi, Phaät giaùo taùn thaønh tính chính xaùc cuûa vuõ truï ñieàu naøy quyeát ñònh 'haït gioáng cuûa nghieäp' seõ hoïc naøy, nhöng taát caû ñeàu ñoàng yù raèng taùi taïo ra 'quûa' cuûa nhöõng haønh ñoäng. Cuoái cuøng, sinh khoâng phaûi laø moät quaù trình ngaãu nhieân, muïc ñích cuûa ñaïo Phaät laø daïy con ngöôøi daäp cuõng nhö theá söï phaùt trieån taâm linh cuûa moät taét löûa tham, saân, si, töø ñoù bôùt gieo nhöõng ngöôøi chi phoái bôûi moät ñònh luaät töï nhieân, maàm moáng nghieäp xaáu vaø cuoái cuøng laø chöùng nghieäp. Theo luaät veà nghieäp trong Phaät giaùo, nghieäm Nieát Baøn, ñeå daäp taét chuùng moät caùch moïi haønh ñoäng "chín muoài" nhö laø moät keát hoaøn toaøn. Nghieäp nhaán maïnh taàm quan troïng quaû naøo ñoù, chính baûn thaân ñònh luaät naøy cuûa ñôøi soáng con ngöôøi bôûi vì haàu heát nhöõng khoâng phaûi laø luaân lyù, maø cuõng khoâng phaûi laø haønh ñoäng xaáu hay toát ñöôïc thöïc hieän trong söï töøng phaït, maø chæ laø moät neùt ñaëc tröng cuûa coõi ngöôøi. Chö thieân höôûng nhöõng quaû thieän caùc yeáu toá caáu thaønh cuûa voøng luaân hoài, töø nhöõng haønh ñoäng toát trong quaù khöù, trong khoâng coù 'nghieäp' thì baát cöù ñieàu gì noùi veà khi ñoù nhöõng ai taùi sanh trong coõi ñòa nguïc coù söï giaùc ngoä seõ trôû neân voâ nghóa: ngöôøi ta ít cô hoäi ñeå thöïc hieän nhöõng haønh ñoäng ñaïo khoâng theå noã löïc höôùng ñeán söï giaùc ngoä neáu ñöùc hoaëc voâ ñaïo ñöùc. Khi nghieäp ñi theo tieán khoâng coù moät con ñöôøng taùc ñoäng ñeán söï phaùt trình cuûa noù, cuoái cuøng nhöõng chuùng sanh trieån cuûa moät ngöôøi. Nghieäp ñieàu khieån keùm may maén naøy coù theå ñaït ñöôïc moät söï taùi nhöõng

haønh ñoäng coù chuû ñích vaø taïo neân sanh thuaän lôïi hôn—See Seven unavoidables. nhöõng aán töôïng hoaëc nhöõng khuynh höôùng troå Rebirths as animals: Phöôïc Khoå Töû—See quaû ‘chín muoài’ ñuùng thôøi ñieåm. Nhöng keát Rebirth in an animal realm, and Twelve kinds of quaû cuûa noù khoâng giôùi haïn vôùi ñôøi soáng hieän life and death. taïi maø môû roäng ra vôùi thôøi kyø daøi hôn bôûi söï Rebirth in an animal realm: Phöôïc Khoå Töû— vieäc taïo neân nhöõng laàn taùi sinh haøi loøng hoaëc Rebirth in an animal realm where beings has no khoâng haøi loøng. Trong Kinh Na Tieân Vaán Ñaùp ability and knowledge to practice dharma. This is (khoaûng theá kyû thöù 1 hay thöù 2 sau Taây lòch), one of the eight conditions or circumstances in moät taùc phaåm ñoái thoaïi giöõa nhaø sö Na Tieân which it is difficult to see a Buddha or hear his vaø vua Di Lan Ñaø. Na Tieân giaûi thích raèng dharma; or eight special types of adversities that haønh ñoäng ñöôïc lieân keát vôùi haäu quaû ôû cuøng prevent the practice of the Dharma—Taùi sanh laøm moät tính caùch nhö hoät xoaøi lieân keát vôùi quaû suùc sanh, nôi chuùng sanh khoâng coù khaû naêng hieåu cuûa noù. Moät ngöôøi ñaùnh caép moät caây cuûa moät bieát Phaät phaùp. Ñaây laø moät trong taùm ñieàu kieän ngöôøi khaùc ñaùng bò hình phaït ñaùnh ñoøn, duø hay hoaøn caûnh khoù gaëp Phaät phaùp, hay taùm choã raèng ngöôøi naøy khoâng laáy haït gioáng cuûa caây, chöôùng naïn, moät khi sanh vaøo thì chaúng coù theå tu bôûi vì neáu ngöôøi ta khoâng gieo haït thì khoâng hoïc cho thaønh ñaïo ñöôïc—See Eight difficult haùi ñöôïc quaû troå. Quaû cuûa nghieäp bò aûnh circumstances to see a Buddha or hear his dharma, höôûng tôùi nhöõng haønh ñoäng toát hoaëc xaáu vaø and Twelve kinds of life and death. chuùng seõ ñem laïi nhöõng keát quaû haøi loøng hay baát maõn. Ñieàu naøy taïo neân nhöõng khía caïnh taâm lyù vaø ñaïo ñöùc cuûa ‘nghieäp’. Moãi haønh

Rebirth in the animals realm when the which it is difficult to see a Buddha or hear his warm spots (at near death) are at the knees: dharma; or eight special types of adversities that Taùi sanh vaøo coõi suùc sanh. prevent the practice of the Dharma—Taùi sanh nôi 1) Rebirth in an animal realm where beings has ñòa nguïc, chuùng sanh phaûi luoân chòu khoå ñau. Ñaây no ability and knowledge to practice dharma: laø moät trong taùm ñieàu kieän hay hoaøn caûnh khoù gaëp Ñaàu goái Baøng sanh. Taùi sanh vaøo coõi suùc Phaät phaùp, hay taùm choã chöôùng naïn, moät khi sanh sanh—Nôi chuùng sanh khoâng coù khaû naêng vaøo thì chaúng coù theå tu hoïc cho thaønh ñaïo ñöôïc— hieåu bieát Phaät phaùp—See Eight difficult See Eight difficult circumstances to see a Buddha circumstances to see a Buddha or hear his or hear his dharma, and Twelve kinds of life and dharma. death. 2) When the person’s knees are the last to Rebirths as human beings with eight ksanti remain warm, the spirit of that person has or powers of patience endurance: Voâ Soá Töû—been reborn among animals—Khi ñieåm noùng See Twelve kinds of life and death. sau cuøng trong thaân theå laø ñaàu goái, thì thaàn Rebirths as human beings with mental thöùc cuûa ngöôøi aáy ñaõ taùi sanh vaøo loaïi baøng development powers: Hoan Hyû Töû—See sanh (thuù)—See Six places in the body that Twelve kinds of life and death. represent the six paths of rebirth. Rebirth as a hungry ghost: Taùi sanh ngaï Rebirth of

Bodhisattvas: Söï taùi sanh cuûa chö quyû—Rebirth as a hungry ghost, or the ghost-Boà Taùt—There are five rebirths or states or world, where beings never feel comfortable with conditions of a bodhisattva's rebirth—Coù naêm non-stop greed. This is one of the eight conditions caùch sinh cuûa chö Boà Taùt—See Five rebirths. or circumstances in which it is difficult to see a Rebirth in the celestial (heaven) realms Buddha or hear his dharma; or eight special types when the warm spots (at near death) are at of adversities that prevent the practice of the the eyes: Maét sanh Thieân—When the person's Dharma—Taùi sanh laøm ngaï quyû, nôi chuùng sanh eyes and forehead are the last to remain warm, chaúng bao giôø caûm thaáy deã chòu vaø luoân ham the spirit of that person has been reborn in the muoán. Ñaây laø moät trong taùm ñieàu kieän hay hoaøn celestial (heaven) realms—Khi ñieåm noùng sau caûnh khoù gaëp Phaät phaùp, hay taùm choã chöôùng naïn, cuøng treân thaân theå laø hai maét vaø traùn thì thaàn thöùc moät khi sanh vaøo thì chaúng coù theå tu hoïc cho cuûa ngöôøi aáy ñaõ sanh veà coõi trôøi—See Six places thaønh ñaïo ñöôïc—See Eight difficult in the body that represent the six paths of rebirth. circumstances to see a Buddha or hear his dharma, Rebirth Consciousness: Patisandhi-vinnana and Twelve kinds of life and death. (p)—Thöùc Taùi Sanh—See Patisandhi-vinnana. Rebirth with impaired, or deficient Rebirth due to generosity: Taùi sanh nhôø boá faculties: Taùi sanh laøm ngöôøi khuyeát taät— thí—According to the Sangiti Sutta in the Long Rebirth with impaired, or deficient faculties such Discourses of the Buddha, there are eight kinds of as the blind, the deaf, the dumb and the cripple. rebirth due to generosity—Theo Kinh Phuùng Tuïng This is one of the eight conditions or trong Tröôøng Boä Kinh, coù taùm thí sanh—See Eight circumstances in which it is difficult to see a kinds of rebirth due to generosity. Buddha or hear his dharma; or eight special types Rebirths as evil human beings: Soá Soá Töû— of adversities that prevent the practice of the See Twelve kinds of life and death. Dharma—Taùi sanh laøm nhöõng ngöôøi ñui, ñieác, caâm, queø. Ñaây laø moät trong taùm ñieàu kieän hay Rebirths as extremely solitary and hoaøn caûnh khoù gaëp Phaät phaùp, hay taùm choã miserable human beings: Hoaïnh Töû—See chöôùng naïn, moät khi sanh vaøo thì chaúng coù theå tu Twelve kinds of life and death. hoïc cho thaønh ñaïo ñöôïc—See Eight difficult Rebirth in hells: Thieâu Laïn Töû—Rebirth in hells circumstances to see a Buddha or hear his dharma, where beings undergo sufferings at all times. This and Twelve kinds of life and death. is one of the eight conditions or circumstances in

Rebirth in the intermediate period between these ten frames of Mind while seeking rebirth in Sakyamuni Buddha and his successor: Taùi the Pure Land and yet fail to be reborn is simply sanh trong thôøi khoâng coù Nhö Lai. impossible."—Theo Kinh Ñaïi Baûo Tích, Ñöùc Theá 1) Life in a realm wherein there is no Tathagata, Toân baûo Ngaøi Di Laëc veà möôøi taâm nhö sau: "Coù or in the intermediate period between a möôøi thöù taâm (Thaäp Taâm Tònh Ñoä) maø khoâng phaûi Buddha and his successor. During this period haïng phaøm phu, baát thieän hay keû coù nhieàu phieàn of time, people spent all the time to gossip or naõo coù theå phaùt ñöôïc. Neáu coù keû naøo thaønh töïu to argue for or their own views on what they moät trong

möôøi taâm treân, muoán sanh veà theá giôùi heard about Buddha dharma, but not Cöïc Laïc maø khoâng ñöôïc nhö nguyeän, ñoù laø ñieàu practicing—Taùi sanh trong thôøi khoâng coù Nhö khoâng khi naøo coù.”—See Ten Minds developed Lai, hay trong buoåi chuyeån tieáp sau thôøi Phaät by the Pure Land practitioners and Sundry nhaäp dieät vaø thôøi Ñöùc Haï sanh Di Laëc Toân Practices (II). Phaät. Trong thôøi kyø naày, chuùng sanh chæ bieát Rebirth in a new existence: Punarbhava (p & nhaøn ñaøm hyù luaän veà Phaät phaùp chöù khoâng skt)—Taùi sanh (sinh trôû laïi vaøo moät ñôøi soáng chòu tu taäp. môùi). 2) This is one of the eight conditions or Rebirths as ordinary human beings: Hoái circumstances in which it is difficult to see a Töû—See Twelve kinds of life and death. Buddha or hear his dharma; or eight special Rebirth through the power of accumulated types of adversities that prevent the practice merits: Phöôùc Löïc Vaõng Sanh—According to the of the Dharma—Ñaây laø moät trong taùm ñieàu Meditation Sutra states: “Those who wish to be kieän hay hoaøn caûnh khoù gaëp Phaät phaùp, hay reborn in the land of Ultimate Bliss, must cultivate taùm choã chöôùng naïn, moät khi sanh vaøo thì the three-fold goodness. These are the efficient chaúng coù theå tu hoïc cho thaønh ñaïo ñöôïc—See causes for the pure actions of all the Buddhas of Eight difficult circumstances to see a Buddha the three worlds, past, present and future—Theo or hear his dharma. Kinh Quaùn Voâ Löôïng Thoï: “Muoán sanh veà Cöïc Rebirth in any long-life gods or heavens: Taùi Laïc, phaûi tu ba thöù phöôùc. Ba thöù phöôùc naày laø sanh vaøo cung trôøi tröôøng thoï—Rebirth in any chaùnh nhaân tònh nghieäp cuûa chö Phaät quaù khöù, long-life gods or heavens where life is long and hieän taïi vaø vò lai”—See Sundry Practices (II). easy so that beings have no motivation to seek the 1) They should be filial toward their parents and Buddha dharma. This is one of the eight conditions support them; serve and respect their teachers or circumstances in which it is difficult to see a and elders; be of compassionate heart and Buddha or hear his dharma; or eight special types abstain from doing harm; and cultivate the ten of adversities that prevent the practice of the virtuous actions: Hieáu döôõng cha meï, phuïng Dharma—Nôi chuùng sanh soáng tröôøng thoï vaø sung thôø sö tröôûng, taâm töø bi khoâng gieát haïi, tu söôùng ñeán noãi khoâng ai muoán tìm caàu Phaät phaùp. möôøi nghieäp laønh. Ñaây laø moät trong taùm ñieàu kieän hay hoaøn caûnh 2) They should accept and hold on to their khoù gaëp Phaät phaùp, hay taùm choã chöôùng naïn, moät refuge in the Three Jewels; perfectly observe khi sanh vaøo thì chaúng coù theå tu hoïc cho thaønh all moral precepts and not lower their dignity ñaïo ñöôïc—See Eight difficult circumstances to nor neglect ceremonial observances: Thoï trì see a Buddha or hear his dharma, and Twelve tam quy, giöõ kyõ caùc giôùi, khoâng phaïm oai kinds of life and death. nghi. Rebirth through Mind-power: Taâm Löïc Vaõng 3) They should awaken in their Minds a longing Sanh—According to the Maharatnakuta Sutra, for Bodhi, deeply believe in the principle of Sakyamuni Buddha told Maitreya Bodhisattva: cause and effect, recite Mahayan sutras, “There are ten minds cannot be developed by persuade and encourage other practitioners. ordinary people, nor those who lack virtue and Furthermore, those who perform good deeds, beset by afflictions. For someone to

attain one of carrying them out to perfection and

transferring the merits with a Mind of faith Ñoä (see Thaäp Haïnh Phoå Hieàn). Trong moãi nguyeän and vows, can all achieve rebirth as well. aáy ñeàu coù noùi khi naøo coõi hö khoâng, coõi chuùng These meritorious acts include erecting sanh, nghieäp chuùng sanh, phieàn naõo cuûa chuùng temples, stupas and statues of the Buddhas, sanh heát, thì nguyeän toâi môùi heát. Vaø haønh giaû phaûi worshipping the Buddhas, burning incense, duøng ba nghieäp thaân, khaåu, yù, thöïc haønh nguyeän offering flowers, donating pennants and other ñoù khoâng giaùn ñoaïn, khoâng chaùn moûi. Ñeán khi decorations to Buddhist temples, making laâm chung, taát caû moïi thöù tuøy thaân ñeàu ñeå laïi, cho offerings of food to the clergy, practicing ñeán caùc caên ñeàu tan raõ, duy nhöõng ñaïi nguyeän aáy charity, etc.: Phaùt loøng Boà Ñeà, tin lyù nhaân haèng theo beân mình trong khoaûng saùt na haønh giaû quaû, ñoïc tuïng kinh ñieån Ñaïi Thöøa, khuyeán taán lieàn ñöôïc sanh veà Cöïc Laïc—See Sundry Practices ngöôøi tu haønh. Ngoaøi ra, nhöõng keû caát chuøa (II). xaây thaùp, taïo töôïng, leã baùi taùn tuïng, giöõ gìn Rebirth-process becoming: Sinh Höõu—Rebirth trai giôùi, ñoát höông, raûi hoa, cuùng döôøng traøng is becoming since it becomes. Rebirth-process phan baûo caùi, trai Taêng boá thí, neáu haïnh laønh becoming briefly is aggregates generated by thuaàn thuïc, duøng loøng tín nguyeän hoài höôùng, karma. It is of nine kinds—Chính tieán trình taùi ñeàu coù theå vaõng sanh. sanh laø höõu thì goïi laø sanh höõu. Taùi sanh laø höõu vì Rebirth through the power of vows: Nguyeän noù hieän höõu. Sanh höõu noùi vaén taét laø caùc uaån do Löïc Vaõng Sanh—The “Sundry Practices” is the nghieäp sanh. Sanh höõu goàm chín loaïi: method in which the cultivator engages in many 1) Sense-desire becoming, the kind of becoming practices seeking rebirth in the Pure Land. Thus, possessed of sense-desires: Duïc höõu—Loaïi in the Avatamsaka Sutra, the Bodhisattva höõu coù duïc voïng. Samantabhadra advises and urges the youth 2) Fine-material becoming, the kind of becoming Sudhana (Good Wealth) and the Ocean-Wide possessed of fine material: Saéc höõu—Loaïi Great Assembly to seek rebirth throught the Ten höõu coù saéc. Great Vows (see Thaäp Haïnh Phoå Hieàn). Each 3) Immaterial becoming, the kind of becoming Vow contains the clause: “When the realm of possessed of immaterial: Voâ saéc höõu—Loaïi empty space is exhausted, my Vows will be höõu voâ saéc. exhausted. But because the realm of empty space 4) Percipient becoming, the kind of becoming is inexhaustible, my Vows will never end. In the possessed of perception: Töôûng höõu—Loaïi same way, when the realm of living beings, the höõu coù töôûng. karma of living beings, and the afflictions of living 5) Non-percipient becoming, the kind of beings are exhausted, my Vows will be exhausted. becoming possessed of non-perception: Voâ But the realms of living beings, the karma of töôûng höõu—Loaïi höõu khoâng coù töôûng. living beings, and the afflictions of living beings 6) Neither-percipient-nor-non-percipient are inexhaustible. Therefore, my Vows are becoming, the kind of becoming possessed of inexhaustible. They continue in thought after neither perception nor non-perception: Phi thought without cease. My body, mouth and mind töôûng phi phi töôûng höõu—Loaïi höõu khoâng coù never tire of

doing these deeds. At the time of töôûng maø cuõng khoâng coù khoâng töôûng. death, when all family and possessions are left 7) One-constituent becoming, the kind of behind and all faculties disintegrate, only these becoming possessed of one constituent: Höõu great vows will follow close behind, and in an nhaát uaån—Loaïi höõu coù moät uaån. instant, the practitioner will be reborn in the Pure 8) Four-constituent becoming, the kind of Land—Phaùp Moân Chuùng Haïnh laø moân noùi veà becoming possessed of four constituents: Höõu haønh giaû duøng nhieàu haïnh ñeå vaõng sanh veà Cöïc töù uaån—Loaïi höõu coù boán uaån. Laïc. Nhö trong Kinh Hoa Nghieâm, Phoå Hieàn Boà 9) Five-constituent becoming, the kind of Taùt khuyeán taán Thieän Taøi ñoàng töû vaø ñaïi chuùng becoming possessed of five constituents: Höõu nôi haûi hoäi duøng möôøi ñaïi nguyeän caàu sanh Tònh nguõ uaån—Loaïi höõu coù naêm uaån.

** See Two kinds of becoming. nôi mieàn Cöïc Laïc ñeå hoïc hoûi. Caùc Kinh Ñaïi Thöøa Rebirth in the Pure Land: Vaõng Sanh Tònh nhö Hoa Nghieâm, Phaùp Hoa, Ñaïi Baûo Tích, vaân Ñoä—Countless sentient beings will be reborn in vaân ñeàu khen ngôïi Tònh Ñoä vaø ñeà caäp ñeán söï the Pure Land, their numbers exceeding even the vaõng sanh.” Xeùt chung veà taâm nguyeän caàu sanh innumerable rain drops. However, according to cuûa nhöõng vò aáy, coù ba loaïi vaõng sanh—See Three Most Venerable Thích Thieàn Taâm in The Pure categories of rebirth in the Pure Land. Land Buddhism in Theory and Practice, sentient Rebirth to Pure-Land Dharani: Chuù Vaõng beings who seek rebirth in the Pure Land are not Sanh Taây Phöông Tònh Ñoä. limited to those weary of the sufferings in the Rebirth in the Pure Land takes much more realm of the Five Turbidities, there are also those than a few good meritorious and virtuous who compassionately wish to save sentient beings deeds: Muoán sanh veà Taây Phöông Cöïc Laïc, in the Saha World, and those who look upward to khoâng phaûi chæ duøng chuùt ít phöôùc laønh hay ñoâi the goal of Buddhahood and downward to the chuùt coâng haïnh lô laø maø ñöôïc—See Five points salvation of deluded sentient beings throughout any Pureland practitioner should know how to the worlds of the ten directions. Whether their reflect on one's self. vows and aspirations are low or high, once they Rebirth in the realm of hells when the warm are reborn in the Pure Land, all derive the same benefits; none will ever retrogress and will spots (at near death) are at the sole of the ultimately achieve Buddhahood and help sentient feet: Loøng baøn chaân-Ñòa nguïc—When the beings. Ancient masters once said: “The Pure person’s soles of the feet are the last to remain Land method is extremely lofty, profound and warm, the spirit of that person has been fallen in wonderful; only the Buddhas can really fathom its the hell—Khi ñieåm noùng sau cuøng trong thaân laø depth. This is why even those great Bodhisattvas loøng baøn chaân, thì thaàn thöùc cuûa ngöôøi aáy ñaõ bò who have reached the level of Equal ñoïa vaøo ñòa nguïc—See Six places in the body that Enlightenment still vow to be reborn there. Even represent the six paths of rebirth. “One-life Bodhisattvas” or those who will become Rebirth in the realm of human beings when Buddhas in their next lifetime must remain there the warm spots (at near death) are at the to study and practice. Such Mahayana texts as

the heart: Tim-Ngöôøi—Khi ñieåm noùng sau cuøng nôi Avatamsaka Sutra, the Lotus Sutra, the tim, laø thaàn thöùc cuûa ngöôøi aáy ñaõ sanh laïi coõi Maharatnakuta Sutra, etc., all extol the Pure Land ngöôøi—When the person's heart is the last to and discuss rebirth there. There are are three remain warm, the spirit of that person has been categories of rebirth in the Pure Land—Chuùng reborn back among human beings—See Six places sanh tu taäp caàu vaõng sanh veà Cöïc Laïc nhieàu in the body that represent the six paths of rebirth. khoâng keå xieát, coøn hôn voâ soá ñieåm gioït möa. Tuy Rebirth in the realm of the hungry ghosts nhieân, theo Hoøa Thöôïng Thích Thieàn Taâm trong when the warm spots (at near death) are at Nieäm Phaät Thaäp Yeáu, chuùng sanh caàu veà Tònh Ñoä khoâng rieâng nhöõng haïng chaùn caûnh khoå Ta Baø nguõ the belly: Buïng-Ngaï quyû—Khi ñieåm noùng sau tröôïc aùc theá, maø cuõng coù haïng vì thöông xoùt muoán cuøng trong thaân theå laø buïng, thì thaàn thöùc cuûa teá ñoä chuùng sanh coõi Ta Baø, cho ñeán nhöõng baäc ngöôøi aáy ñaõ sanh laøm ngaï quyû—When the "thöôïng caàu Phaät ñaïo, haï hoùa chuùng sanh." Tuy sôû person's belly is the last to remain warm, the spirit nguyeän coù cao thaáp, moät khi ñaõ sanh veà Cöïc Laïc of that person has been reborn among hungry thì cuõng ñoàng ñöôïc söï lôïi ích nhö nhau, nghóa laø ghosts—See Six places in the body that represent taát caû ñeàu khoâng thoái chuyeån, cuoái cuøng ñeàu ñaït the six paths of rebirth. ñeán quaû vò Phaät. Coå ñöùc ñaõ baûo: "Phaùp moân Tònh Rebirth in the realm of Sense-Desire: Ñoä raát cao thaâm maàu nhieäm, duy coù Phaät vôùi Phaät Kamupapattiyo (skt)—Duïc Sanh—According to môùi bieát heát ñöôïc, vì baäc Ñaúng giaùc coøn nguyeän The Long Discourses of the Buddha, Sangiti Sutra, vaõng sanh, ngoâi Nhaát Sanh Boà Taùt coøn phaûi truï there are three kinds of rebirth in the realm of Sense-Desire—Theo Tröôøng Boä, Kinh Phuùng

Tuïng, coù ba loaïi duïc sanh—See Three kinds of Chaùnh Giaùc. Tuïng trì thaàn chuù Ñaïi Bi, maø khoâng rebirth in the realm of Sense-Desire. ñöôïc sanh veà coõi Phaät, toâi theà khoâng thaønh Chaùnh Rebirth in a realm wherein there is no Giaùc. Tuïng trì thaàn chuù Ñaïi Bi neáu khoâng ñöôïc voâ Tathagata: Taùi sanh trong thôøi khoâng coù Nhö löôïng tam muoäi bieän taøi, toâi theà khoâng thaønh Lai—See Rebirth in the intermediate period Chaùnh Giaùc. Tuïng trì thaàn chuù Ñaïi Bi, taát caû söï between Sakyamuni Buddha and his successor. mong caàu trong ñôøi hieän taïi, neáu khoâng ñöôïc nhö Rebirth retribution: Sanh Baùo—Next life nguyeän, thì chuù naày khoâng ñöôïc goïi laø chuù Ñaïi Bi Taâm Ñaø La Ni; duy tröø caàu nhöõng vieäc baát thieän, retribution—One of the three and four tröø keû taâm khoâng chí thaønh." Ngoaøi ra, nhöõng keû retributions, life's retribution. The deeds, chí taâm trì tuïng caùc chuù nhö Baïch Taùn Caùi, Chuaån wholesome or unwholesome, done in this life Ñeà, Vaõng Sanh, ñeàu coù theå sanh veà Cöïc Laïc hoaëc produce their results, meritorious retributions or caùc Tònh Ñoä khaùc—See Sundry Practices (II). evil karma, in the next reincarnation—Moät trong Tam Baùo vaø Töù Baùo—Kieáp naày (sanh baùo) gaây Rebirth Treatise: Luaän Vaõng Sanh— nghieäp thieän aùc thì kieáp sau seõ chòu quaû baùo söôùng Commentary on the Longer Amitabha Sutra— khoå. Treatise on the Pure Land. Rebirth signs: Proof of rebirth in the Pure Rebirth is unavoidable: Taùi sanh

chaúng theå Land—Daáu hieäu Vaõng sanh Tònh Ñoä. traùnh ñöôïc—See Seven unavoidables. Rebirth through spiritual power: Thaàn Löïc Rebirth in Uttarakuru: Taùi sanh vaøo Baéc Cu loâ Vaõng Sanh—According to the Sutra of the Heart chaâu—Rebirth in Uttarakuru (Northern continent) of Great Compassion Mantra, Avalokitesvara where life is always pleasant and desires that Bodhisattva (Kuan-Yin) said to the Buddha: beings have no motivation to practice the dharma. “Great Honored Teacher! If any sentient being This is one of the eight conditions or should assiduously recite the Great Compassion circumstances in which it is difficult to see a Mantra and still descend upon the Three Evil Buddha or hear his dharma; or eight special types Paths, I vow not to attain Buddhahood. If any of adversities that prevent the practice of the practitioner should assiduously recite the Great Dharma—Taùi sanh vaøo Baéc Cu loâ chaâu, nôi chuùng Compassion Mantra and fail to be reborn in the sanh luoân vui söôùng nguõ duïc laøm cho chuùng sanh lands of the Buddhas, I vow not to attain khoâng coøn thieát gì ñeán tu haønh Phaät phaùp. Ñaây laø Buddhahood. If any practitioner should moät trong taùm ñieàu kieän hay hoaøn caûnh khoù gaëp assiduously recite the Great Compassion Mantra Phaät phaùp, hay taùm choã chöôùng naïn, moät khi sanh and not to achieve innumerable samadhis and vaøo thì chaúng coù theå tu hoïc cho thaønh ñaïo ñöôïc— great eloquence, I vow not to attain Buddhahood. See Eight difficult circumstances to see a Buddha If anyone should assiduously recite the Great or hear his dharma. Compassion Mantra and not have all wishes and Rebirth as worldly philosophers: Sanh laøm hopes of his present life fulfilled, this dharani thöùc giaû hay trieát giaû phaøm phu—Rebirth as cannot be called the Great Compassion Mantra! worldly philosophers (intelligent and well The only exceptions are wishes which are educated in mundane sense) who think that they unwholesome and those made when the Mind is know everything and don’t want to study or not utterly sincere.""Moreover, practitioners who practise anymore, especially practicing dharmas. assiduously recite such dharani as the Thousand- This is one of the eight conditions or Armed Avalokitesvara Mantra, the Rebirth circumstances in which it is difficult to see a Mantra, etc. with utmost sincerity, can all be Buddha or hear his dharma; or eight special types reborn in the Western Pure Land or other pure of adversities that prevent the practice of the lands—Theo Kinh Ñaïi Bi Taâm Ñaø La Ni, Ñöùc Dharma—Taùi sanh laøm thöùc giaû hay trieát giaû Quaùn Theá AÂm Boà Taùt baïch Phaät: “Baïch Theá Toân! phaøm phu, nhöõng chuùng sanh töôûng mình laø theá trí Neáu chuùng sanh naøo trì tuïng thaàn chuù Ñaïi Bi, maø bieän thoâng, bieát heát moïi thöù neân khoâng coøn muoán coøn bò ñoïa vaøo ba ñöôøng aùc, toâi theà khoâng thaønh tu taäp theo Phaät. Ñaây laø moät trong taùm ñieàu kieän

hay hoaøn caûnh khoù gaëp Phaät phaùp, hay taùm choã thoï trì baùt trai giôùi seõ ñöôïc taùm loaïi coâng ñöùc thuø chöôùng naïn, moät khi sanh vaøo thì chaúng coù theå tu thaéng—See Eight surpassing things. hoïc cho thaønh ñaïo ñöôïc—See Eight difficult Reborn in the heavens of the four deva circumstances to see a Buddha or hear his dharma. kings: Taùi sanh trong coõi Töù thieân vöông—See Reborn among men,

become monks, and Eight happy conditions in which one may be obtain the truth: Sanh vaøo coõi ngöôøi vaø xuaát gia reborn. tu haønh ñaéc ñaïo—This is one of the eight Reborn in the Indra heavens: Taùi sanh trong surpassing things. Those who keep the first eight coõi trôøi Ñao lôïi—See Eight happy conditions in commandments receive eight kinds of reward— which one may be reborn. Ñaây laø moät trong taùm loaïi thaéng phaùp. Nhöõng ai Reborn in the lowest rank of the Lotus thoï trì baùt trai giôùi seõ ñöôïc taùm loaïi coâng ñöùc thuø grade: Thöôïng Phaåm Haï Sanh—The lowest rank thaéng—See Eight surpassing things. or quality of the highest stage in the Pure Land. Reborn among rich and honorable men: Taùi Reborn in the middle rank of the Lotus sanh trong coõi ngöôøi giaøu sang phuù quyù—See grade: Thöôïng Phaåm Trung Sanh—The middle Eight happy conditions in which one may be rank or quality of the incarnated beings with reborn. corresponding to karma. Reborn in the Brahma-heavens: Taùi sanh Reborn in the nirmanarati heaven: Reborn in trong coõi trôøi Phaïm thieân—See Eight happy the fifth devaloka—Taùi sanh trong coõi trôøi Hoùa conditions in which one may be reborn. Laïc—See Eight happy conditions in which one Reborn in the Brahma Heaven or meet a may be reborn. Buddha: Sanh vaøo coõi Phaïm Thieân hay vaøo thôøi Reborn in the paranirmita-vasavartin: gaëp Phaät—This is one of the eight surpassing Reborn in the sixth devaloka heaven—Taùi sanh things. Those who keep the forst eight trong coõi trôøi Tha Hoùa—See Eight happy commandments receive eight kinds of reward— conditions in which one may be reborn. Ñaây laø moät trong taùm loaïi thaéng phaùp. Nhöõng ai Reborn in the Pure Land: Vaõng sanh Cöïc thoï trì baùt trai giôùi seõ ñöôïc taùm loaïi coâng ñöùc thuø Laïc—All Buddhists want to reach Buddhahood; thaéng—See Eight surpassing things. however, they believe that it is easier and more Reborn in calamities: Töùc Khoå Sinh—See Five certain to practice Buddha-Recitation to be reborn rebirths. in the Pure Land—Taát caû Phaät töû ñeàu muoán tu ñeå Reborn in any class that may need him: Tuøy thaønh Phaät, tuy nhieân hoï tin raèng thöïc haønh nieäm Loaïi Sinh—Tuøy loaøi chuùng sanh naøo caàn thì caùc Phaät vaø vaõng sanh Tònh Ñoä thì deã vaø chaéc chaén ngaøi taùi sanh vaøo ñoù maø hoùa ñoä—See Five hôn. rebirths. Reborn in superior conditions: Thaéng Sinh— Reborn in Heaven: Sanh Thieân—The heavens See Five rebirths. where those living in this world can be reborn Reborn in the Suyama-heavens: Taùi sanh (from the Four Dhyana Heavens to the Four trong coõi trôøi Daï ma—See Eight happy conditions Heavenly Kings)—Nhöõng coõi trôøi nôi chuùng sanh in which one may be reborn. coù theå taùi sanh vaøo (töø Töù Thieàn Thieân ñeán Töù Reborn in the Tusita Heaven: Taùi sanh trong Thieân Vöông)—See Four Heavenly (Guardian) coõi trôøi Ñaâu Suaát—See Eight happy conditions in Kings and Four dhyana heavens. which one may be reborn. Reborn in the heavens of desire: Taùi sanh vaøo Reborn in the uppermost of the Lotus coõi trôøi duïc giôùi—This is one of the eight surpassing things. Those who keep the forst eight grade: Thöôïng Phaåm Thöôïng Sanh—The highest commandments receive eight kinds of reward— grade in the Pure Land, or the highest quality of Ñaây laø moät trong taùm loaïi thaéng phaùp. Nhöõng ai the incarnated beings with corresponding to

karma—Taùi sanh vaøo coõi cao nhaát treân Tònh Ñoä Receive (v) the law: Thoï phaùp. (tuøy theo nghieäp löïc). Receive and lead: Tieáp daãn—Welcoming and Reborn in various grades of kingship: Taêng escorting—Tieáp nhaän vaø höôùng daãn. Thöôïng Sinh—See Five rebirths. Receive lesser ordination: Thoï tieåu giôùi (sa di). Rebuke (v): Quôû traùch. 1) Become a novice: Thaønh Sa di. Rebuke and punishment of a wrongdoer: Ha 2) Tam quy thaäp giôùi: Take the Three Refuges Traùch Kieän Ñoä—The eleventh of the twenty rules and Ten Precepts. for monks—Pheùp khieån traùch thöù baûy trong hai Receive (v) one's monastic age: Thoï tueá—To möôi pheùp khieån traùch chö Taêng Ni sai traùi. add to one's monastic age on the conclusion of the Recall (v): To recollect—Nhôù laïi. summer retreat—Nhaän theâm moät tuoåi haï laïp vaøo Recapitulation (n): Qui veà moät moái—Ñoàng qui. cuoái kyø an cö kieát haï. Recede the initial mind: Thoaùi sô taâm. Receive payment from the government, Receive (v): Nhaän—Tieáp daãn—Nhieáp Thoï—The from a political party, or from a political Buddha used Buddha mind to gather up all organization: Laõnh löông boång cuûa chaùnh phuû, sentient beings—Chæ vieäc Phaät duøng tueä taâm maø cuûa ñaûng phaùi hay toå chöùc chaùnh trò—A Bhiksu or nhieáp thuû chuùng sanh. Bhiksuni who receives payment from the Receive or accept the commandments: Thoï government, from a political party, or from a giôùi. political organization, commits a Sangha Receive Buddha's predictions: Ñöôïc Phaät thoï Restoration Offence—Vò Tyø Kheo hay Tyø Kheo kyù. Ni naøo höôûng löông boång cuûa chaùnh phuû, cuûa moät Receive (v) ceremonial ordination as a ñaûng phaùi hay moät toå chöùc chaùnh trò, laø phaïm toäi Taêng Taøn. monk: Taùc Phaùp Ñaéc—With the witness of an Receive with pleasure: Sensation of joy— assembly of three senior monks, and seven other Receptivity of joy—Hyû thuï. people, either monks or senior lay people—Thoï giôùi Yeát Ma phaûi coù ñaày ñuû tam sö thaát chöùng Receive (v) the precepts: Accept the (moät hoäi ñoàng goàm ba vò Taêng cao tuoåi haï, vaø baûy commandments—Naïp Giôùi—Thoï Giôùi—To ngöôøi khaùc coù theå laø chö Taêng hay nhöõng vò hoä trì receive or accept the commandments—Thuï giôùi Phaät phaùp laâu naêm). hay laø thuï nhaä n giôù i theå nôi thaâ n mình— Receive consecration: To enter the status of a According to Professor Soothill in The Dictionary of Chinese-English Buddhist Terms—Theo Giaùo disciple, but strictly of an advanced disciple—Cöû Sö Soothill trong Trung Anh Phaät Hoïc Töø Ñieån: haønh leã quaùn ñaûnh ñeå trôû thaønh Nhaäp thaát ñeä töû, 1) To embrace Buddhism: Receiving the nhöng chæ daønh cho nhöõng ñeä töû cao caáp. precepts—To receive or accept the Receive the entire precepts: Thoï cuï tuùc giôùi. commandments—Thoï giôùi laø thoï nhaän giôùi Receive (v) a favor: Thoï aân. luaät do Phaät cheá ra. Receive garments from the master: Thoï Y— 2) A novice disciple, or the beginner receives Master gives out winter garments in the ninth the first five commandments: Ñeä töû sô cô thoï month—Ñeä töû ñöôïc sö phuï ban cho y aùo trong laõnh nguõ giôùi. ngaøy keát cuûa muøa kieát haï an cö. 3) The monks, nuns, and the earnest laity Receive great approval from someone: Ñöôïc proceed to the reception of eight ai nhieät lieät taùn ñoàng. commandments: Chö Taêng Ni vaø Phaät töû Receive higher ordination: Thoï ñaïi giôùi (tyø thuaàn thaønh tieán haønh thoï

laõnh baùt giôùi. kheo vaø tyø kheo ni). 4) Fully ordained monks and nuns can receive or Receive (v) instructions: Thoï giaùo. accept ten or more commandments, maybe up Receive with joy: Receptivity of joy—Sensation to 227, 250, or 348: Chö Taêng Ni Thoï giôùi ñaày ñuû coù theå thoï trì töø thaäp giôùi trôû leân, coù leõ of joy—Hyû thoï (thoï nhaän moät caùch vui veû).

leân tôùi 227, 250 hoaëc 348. **See Complete ñeå caàu Töï Töù, vò aáy phaïm giôùi Ba Daät Ñeà, phaûi moral precepts for monks. phaùt loà saùm hoái. 5) The term is also applied by the esoteric sects Receive the rules and follow them out: Thoï to the reception of their rules on admission: Tuøy—Thoï Theå Tuøy Haønh—Tyø Kheo khi môùi thoï Töø thoï giôùi coøn duøng ñeå chæ ngöôøi thoï giôùi giôùi theå maø giöõ ñuû cho baûn thaân mình töùc laø Tam Muoäi Da Chaân Ngoân. “Thoï,” veà sau tuøy theo giôùi theå maø tu trì giôùi haïnh Receive prediction from the Buddha: nhö giaùo phaùp ñaõ ñònh thì goïi laø “Tuøy”. Vyakarana (skt)—Thoï Kyù. Receive someone into the Order: Ordain 1) The Buddha’s foretelling of the future of his someone—Nhaän ai vaøo Giaùo Ñoaøn (truyeàn giôùi disciples—Ñöùc Phaät noùi tröôùc veà töông lai cho ai). cuûa caùc ñeä töû cuûa Ngaøi. Ngaøi thoï kyù hay noùi Receive someone warmly: Welcome someone tröôùc moät caùch chaén chaén veà söï thaønh töïu cuûa heartly—Tieáp ñoùn ai noàng nhieät. caùc vò ñeä töû trong töông lai. Receive the sublime Teachings: Thoï dieäu 2) To receive from a Buddha predestination, phaùp—Bodhisattvas expound the sublime prophecy or giving of a record, prediction, teachings to sentient beings according to their fortelling (to become a Buddha): Coøn goïi laø faculties, temperaments and inclinations, to Thoï Bieät hay Thoï Quyeát. Nhöõng ngöôøi ñi enlighten them—ÔÛ trong chuùng hoäi cuûa taát caû theo Ñöùc Phaät seõ nhaän ñöôïc söï tieân ñoaùn cuûa Nhö Lai, thaân thöøa dieäu phaùp, tuøy caên taùnh duïc Ñöùc Phaät veà söï giaùc ngoä vaø thaønh Phaät trong laïc cuûa caùc chuùng sanh maø dieãn thuyeát cho hoï töông lai. ñöôïc ngoä nhaäp—See Ten kinds of path of Great 3) The prophecy of Bodhisattva’s future Enlightening Beings (7). Buddhahood. Only Buddhas possess the Receive (v) the teaching most respectfully: power and wisdom to give decisions, and/or Cung kính nghe nhaän giaùo phaùp. such prophecies: Söï thoï kyù thaønh Phaät trong töông lai cuûa nhöõng Boà Taùt. Chæ coù chö Phaät Receive for use: Thoï duïng. môùi coù khaû naêng vaø trí hueä ñeå ñöa ra nhöõng Receive a year to one’s monastic age: Thoï tueá quyeát ñònh hay lôøi thoï kyù nhö vaäy. (nhaän theâm moät tuoåi haï laïp vaøo cuoái kyø an cö kieát Receive the pure and faithful at the proper haï). time: Taát caû chö Phaät nhieáp thoï caùc chuùng sanh Received: Upasampanna (skt)—Obtained—Thoï tònh tín chaúng loãi thôøi—See Ten kinds of proper nhaän. timing of all Buddhas. Receiver of the commandments or rules: Receive (v) the results of karma of one’s Giôùi töû. deeds: Thoï nghieäp. Receiving: Vedana (skt)—Thoï—Contact— Perceiving—Sensation—See Twelve conditions Receive and retain: To hold on or keep the of cause and effect. Buddha’s teaching—Thoï trì (nhaän laõnh vaø haønh trì nhöõng giaùo thuyeát cuûa Phaät). Receiving and Leading Master: Tieáp Daãn Ñaïo Sö—Sentient beings are reborn in the Pure Land Receive retribution: Thoï baùo—See Sensation. owing to the assistance of

the following Receive Shining Light: Caàu töï töù—A Bhiksuni Buddhas—Chuùng sanh ñöôïc vaõng sanh Tònh Ñoä who at the end of the Rains retreat refuses to go to nhôø söï trôï giuùp cuûa hai vò Phaät. the Bhiksu Sangha to express what she has seen, 1) The guidance of our original teacher, heard, or has doubts about concerning her own Sakyamuni Buddha, and his teachings: Söï chæ practice in order to receive Shining Light from the daãn cuûa Ñöùc Boån Sö Thích Ca Maâu Ni Phaät. Bhiksus, commits an Expression of Regret 2) The welcoming and escorting of Amitabha Offence—Vò Tyø Kheo Ni naøo, sau khi an cö kieát Buddha: Tieáp Daãn Ñaïo Sö A Di Ñaø Phaät. haï maø khoâng chòu ñeán giaùo ñoaøn Taêng ñeå noùi nhöõng vieäc ñaõ thaáy, ñaõ nghe, hay nhöõng choã nghi

3) The support and protection of the Buddhas of truyeàn daïy cho caùch thöùc naày. Ñaây laø phöông the ten directions: Chö Phaät möôøi phöông hoä phaùp vöøa nieäm Phaät, vöøa töôûng mình ñang ngoài nieäm. giöõa vuøng aùnh saùng trong suoát to roäng. Khi taâm ñaõ Recently: Gaàn ñaây—Lately. an ñònh trong vuøng quang minh aáy, haønh giaû caûm Receptacle: Adana (skt)—Hold firmly—Chaáp trì. thaáy thaàn trí saùng suoát maùt meõ, khoâng nhöõng taïp töôûng tröø döùt, maø caùc töôùng ueá saéc cuõng tieâu tan. Reception (n): Söï laõnh nhaän. Roài chaùnh nieäm do ñoù ñöôïc beàn laâu, vaø tam muoäi Receptionism (n): Chuû thuyeát laõnh thuï. cuõng do ñoù laàn laàn thaønh töïu. Ñaây tuy laø phöông Receptionist monk: Tri Khaùch. tieän ñaëc bieät chuyeân tröø töôùng ueá aùc nhöng duø Receptivity: The dual receptivity—Coù hai loaïi khoâng coù nghieäp beänh aáy, neáu muoán tinh thaàn thô thoï nghieäp—See Dual receptivity. thôùi ñeå ñi saâu vaøo nieäm Phaät tam muoäi, haønh giaû Receptivity of joy: Receive with joy—Receive cuõng neân aùp duïng caùch thöùc naày—See Ten kinds with pleasure—Sensation of joy—Hyû thoï (thoï of oral recitation. nhaän moät caùch vui veû). Recite (v): Ñoïc kinh. Receptivity and obedience of faith: Tín Thoï— Recite Amitabha Buddha: Nieäm Luïc töï Di Receptivity and obedience of faith—To believe Ñaø—Namah Amitabha or Namo Amitayuse- and receive the doctrine—In faith receive and Buddha (skt)—Namah Amitabha, the formula of obey (usually found at the end of sutras)ï—Coù faith of the Pure Land sect, representing the loøng tin nhaän nôi giaùo phaùp. believing heart of all beings and Amitabha's Recipient (n): Ngöôøi nhaän laõnh. power and will to save; repeated in the hour of Reciprocal (a): Laãn nhau (coù qua coù laïi). death it opens the entrance to the Pure Land. Reciprocity (n): Hoã töông—Mutual. Japanese term for "Namo Amitabha" is Recitation (n): Söï ñoïc kinh. "Nembutsu." It is an expression of faith in Amitabha, who is believed to have the super Recitation Amidst Light: Quang Trung Trì power to bring people to his "Pure Land" after Danh—This is one of the ten kinds of oral they die. When a person is is dying, he needs to recitation. This method was specially designed for keep the mind focused and recite Namo Amitabha certain practitioners who, as soon as they close Buddha up to ten times before his last breath. If their eyes to recite, suddenly see filthy forms and this happens, his spirit will follow the vow of marks (ugly grimacing faces, for example), or dark Amitabha Buddha and go to the Pure Land. forms and colours swirling around. With this Recitation is the central practice of

the Pure Land technique, the practitioner, while reciting the sect. Namo means to return to take refuge; Buddha's name, visualizes himself seated in the Amitabha means Limitless Light and Limitless middle of an immense, brilliant zone of light. Life; Buddha means the "Enlightened One." We Within that zone of light, when his mind has don't know when our life ends, to avoid being quieted down, the practitioner feels bright and surprised by the spirit of impermanence, let us at refreshed. At that time, not only have deluded all times apply ourselves to earnest recitation of thoughts been annihilated, filthy, evil forms have the Buddha's name, not waiting until we have also disappeared. After that, right thought is fulfilled our family obligations before reciting the reinforced and samadhi is, in time, achieved. Buddha' name, only then will we escape Although this is a special expedient to destroy evil bewilderment and confusion in our last moment. deluded marks, even the practitioner who is not in Once reborn in the Sukhavati, sentient beings will this predicament can apply this method to clear his inevitably progress toward Buddhahood because mind and enter deeply into the Buddha Recitation the conditions in the Pure Land are optimal for Samadhi—Ñaây laø moät trong möôøi phaùp trì danh. Buddhist practice—Nam Moâ A Di Ñaø Phaät, laø quy Vì coù haønh giaû khi nhaém maét nieäm Phaät, thöôøng meänh ñoái vôùi Ñöùc Phaät A Di Ñaø hay chuùng sanh baát chôït thaáy nhöõng hình töôùng oâ ueá, hoaëc maøu moät loøng quy ngöôõng nôi lôøi nguyeän cöùu ñoä cuûa saéc ñen toái xao ñoäng noåi leân, neân coå ñöùc môùi

Ñöùc Phaät A Di Ñaø maø nieäm hoàng danh cuûa Ngaøi, Reciting" in the Dharmapada Sutra—Nhöõng lôøi töùc laø môû cöûa ñi vaøo coõi Tònh Ñoä. Ngöôøi Nhaät Phaät daïy veà "Tuïng Kinh" trong Kinh Phaùp Cuù: nieäm laø "Nembutsu." Ñaây laø söï bieåu loä nieàm tin 1) The heedless man even if he can recite many nôi Ñöùc Phaät A Di Ñaø, ñaáng coù quyeàn löïc toái sacred sutras, but fails to act accordingly; he thöôïng ñöa chuùng sanh ñeán coõi "Tònh Ñoä" sau khi has no share in the fruits of the monastic life, meänh chung. Khi ngöôøi saép cheát, ngöôøi aáy neân giöõ but is like a cowherd who counts the cows of taâm taäp trung vaøo nieäm Phaät A Di Ñaø töø möôøi laàn the master, but has none of his own hôn tröôùc hôi thôû cuoái cuøng. Neáu laøm ñöôïc nhö (Dharmapada 19): Duø tuïng nhieàu kinh maø vaäy thì taâm thöùc seõ ñöôïc Phaät A Di Ñaø tieáp daãn buoâng lung khoâng chòu thöïc haønh theo, thì veà Tònh Ñoä. Nieäm Phaät laø phöông caùch thöïc taäp chaúng höôûng ñöôïc phaàn ích lôïi cuûa Sa-moân, troïng yeáu cuûa phaùi Tònh Ñoä. Nam moâ coù nghóa laø khaùc naøo keû chaên boø, chæ lo ñeám boø cho ngöôøi "veà nöông," A Di Ñaø coù nghóa laø "Voâ Löôïng khaùc (ñeå laáy coâng, chöù söõa thòt cuûa boø thì quang" vaø "Voâ löôïng thoï," Phaät coù nghóa laø khoâng höôûng ñöôïc). "Ñaáng giaùc ngoä." Vì vaäy Nam moâ A Di Ñaø Phaät 2) Even if a man recites few sutras, but acts in coù nghóa laø "Con nguyeän veà nöông nôi Ñaáng giaùc accordance with the teaching, overcoming all ngoä cuûa Voâ Löôïng Quang vaø Voâ Löôïng Thoï. lust, hatred and ignorance, with true Chuùng ta naøo ai bieát tröôùc ngaøy mình ra ñi, muoán knowledge and serene mind, clinging to traùnh söï baát ngôø cuûa quyû voâ thöôøng, chuùng ta phaûi nothing here and hereafter, he shares the coá gaéng nieäm Phaät, ñöøng ñôïi ñeán

luùc xong vieäc fruits of a monastic life (Dharmapada 20): nhaø roài haún nieäm Phaät, ñeå giaây phuùt cuoái cuøng Tuy tuïng ít kinh maø thöôøng y giaùo haønh trì, thoaùt ñi khoâng boái roái. Moät khi döôïc vaõng sanh hieåu bieát chaân chaùnh, dieät tröø tham saân si, Tònh Ñoä, chuùng sanh seõ ñaéc thaønh Phaät quaû khoâng taâm hieàn laønh thanh tònh, giaûi thoaùt vaø xaû boû thoái chuyeån vì ñieàu kieän ôû coõi nöôùc naøy raát toát theá tuïc, thì duø ôû coõi naày hay coõi khaùc, ngöôøi cho vieäc tu taäp Phaät phaùp. kia vaãn höôûng phaàn ích lôïi cuûa Sa-moân. Recite Amitabha at all time: Sôùm mai A Di 3) A recitation composed of a thousand words Ñaø, chieàu cuõng A Di Ñaø, duø gaáp theá maáy cuõng without sense, is no better than one single khoâng rôøi A Di Ñaø—Recite Amitabha Buddha's beneficial word upon hearing which one is name in the morning, recite it again in the immediately pacified (Dharmapada 100): evening, no matter how rush you are, do not part Tuïng ñeán ngaøn caâu voâ nghóa, chaúng baèng moät from the recitation of Amitabha Buddha's name. caâu coù nghóa lyù, nghe xong taâm lieàn thanh Recite Bodhisattva precepts: Tuïng giôùi Boà tònh. Taùt. 4) One beneficial line by hearing it one is immediately pacified is better than a thousand Recite the Buddha-name at the level of verses with words without sense inner truth: Lyù Trì— See Two levels of practice (Dharmapada (101): Tuïng ñeán ngaøn caâu keä in reciting the Buddha-name. voâ nghóa, chaúng baèng moät caâu keä coù nghóa lyù, Recite the Buddha-name at the phenomenal nghe xong taâm lieàn thanh tònh. level: Söï Trì—See Two levels of practice in 5) One single word of the Dharma by hearing it reciting the Buddha-name. one is immediately pacified, is better than a Recite Buddha in all three time-spans: Caû hundred stanzas, comprising senseless words ñôøi nieäm Phaät—To recite Buddha with a (Dharmapada 102): Tuïng ñeán traêm caâu keä voâ beginning, middle, and an end. One who devotes nghóa, chaúng baèng moät phaùp cuù, nghe xong to recite Buddha incessantly until the death of his taâm lieàn thanh tònh. body. Recite the Buddhist sutra for peace and Recite the Buddha sutras: Tuïng kinh—To security: Tuïng kinh caàu an. intone sutras—The Buddha's teachings on "Sutra Recite the Buddhist sutra for the welfare of the nation and the security of the people:

Tuïng kinh caàu quoác thaùi daân an—Recitation for minds on, so that we never forget it for a the welfare of the nation and the security of the moment—Ngöôøi "lyù trì" laø ngöôøi tin raèng Phaät A people. Di Ñaø ôû Taây Phöông laø Phaät ñaõ coù saún trong taâm Recite from memory: To memorize—AÙm ñoïc mình, laø Phaät do Taâm mình taïo ra, mình laáy ngay (ñoïc thuoäc loøng). caùi danh hieäu Phaät lôùn lao vaø coù saún trong Taâm Recite a poem (verse): Ñoïc thuoäc loøng moät baøi mình ñoù maø buoäc Taâm mình vaøo, khieán cho noù keä. chôù taïm queân—See Two levels of practice in reciting the Buddha-name. Recite Pratimoksa: Tuïng Giôùi Ba La Ñeà Moäc Xoa—Usually twice a month for Bhikshu and Reciting the Buddha-name at the Bhikshuni—Thöôøng thì nöûa thaùng moät laàn cho caû phenomenal level: Söï Trì—See Practice- chö Taêng vaø chö Ni. Recitation. Recite the Pratimoksha with the Order at Reciting the Buddha's name least once in three months: Tuïng giôùi vôùi giaùo singlemindedly: Nhöùt Taâm Nieäm Phaät— hoäi ít nhaát ba thaùng moät

laàn—A Bhiksu or According to Great Master Yin-Kuang, the Bhiksuni who does not recite the Pratimoksha with thirteenth Patriarch of Chinese Pureland the Sangha at least once in three months, unless Buddhism Thirteen Patriarchs, if any practitioner she has a long-lasting and serious illness, commits wishes to achieve “singlemindedness” while an Expression of Regret Offence—Vò Tyø Kheo reciting Buddha’s name to eliminate infinite hay Tyø Kheo Ni naøo khoâng tuïng giôùi vôùi Taêng karmic offenses in many reincarnations in the chuùng hoaëc Ni chuùng ít nhaát ba thaùng moät laàn, tröø past, it is necessary to do the following—Theo Ñaïi khi ngöôøi aáy coù beänh naëng keùo daøi, laø phaïm giôùi Sö AÁn Quang, toå thöù möôøi ba cuûa Trung Quoác Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Tònh Ñoä Lieân Toâng, muoán cho ñöôïc nhöùt taâm Recite the scriptures: Scan the scriptures by nieäm Phaät ñeå coù theå dieät ñöôïc voâ löôïng toäi reading the beginning, middle, and end of each chöôùng trong nhieàu kieáp sanh töû, khi nieäm Phaät chapter—Chuyeån kinh (tuïng ñoïc kinh ñieån). haønh giaû phaûi laøm nhöõng ñieàu sau ñaây: 1) Settle and focus the mind, don’t let it become Recite the sutra: Sutra recitation—Tuïng kinh. distracted, wander, or think aimlessly: Buoäc Recite the sutra before performing the taâm mình laïi, ñöøng ñeå cho taùn loaïn hay nghó ritual or ceremony: Tuïng kinh tröôùc khi laøm leã. töôûng vu vô. Recite throughout the night: Thoâng Daï—The 2) Each line of Buddha Recitation must follow whole night, i.e. to intone throughout the night— the previous one evenly, not too fast, not too Tuïng nieäm suoát ñeâm. slow, similar to a rain drop trickling down Recite a verse (poem): Ñoïc thuoäc loøng moät baøi from the roof; the first drop does not wait for keä. the next one, the next drop does not interfere Recite vows: Tuyeân ñoïc lôøi nguyeän—Buddhists with the first: Moãi caâu nieäm Phaät phaûi noái usually recite vows at the end of the prayer tieáp nhau, khoâng mau khoâng chaäm, ñeàu ñaën service ceremonies—Phaät töû thöôøng hay ñoïc lôøi nhö gioït nöôùc möa treân maùi nhaø nhieãu xuoáng. phaùt nguyeän vaøo cuoái caùc buoåi leã. Gioït tröôùc khoâng chôø gioït sau. Reciting the Buddha-name at the level of 3) Recite each word and each phrase clearly: inner truth: Lyù Trì—Reciting the Buddha-name Töøng caâu töøng chöõ nieäm Phaät phaûi cho thaät roõ raøng. at the level of inner truth or noumenon means 4) Mouth chanting the Buddha’s name, eyes believing that Amitabha Buddha and His Pure fixed on the Buddha’s statue, ear listening Land in the West are inherent features of our own clearly to the sound of Buddha Recitation: pure Minds, the creation of our own pure Minds. It Mieäng xöng nieäm hoàng danh, maét chaêm chuù means using the great name of Amitabha Buddha, nhìn töôïng Phaät, tai nghe roõ tieáng nieäm Phaät which is inherent in our Minds and the creation of cuûa mình. our Minds, as a focal point to concentrate our

Reckon (v): Lieät vaøo. body and mind (in accord with principle)—See Reclaim (v): Caûi thieän—Tu boå. Ten kinds of reclining of Great Enlightening Reclining of Brahma: Choã naèm Phaïm thieân, vì Beings. chaúng naõo haïi mình vaø ngöôøi—Not disturbing self Reclining of sublime aspirations: Choã naèm or others—See Ten kinds of reclining of Great dieäu nguyeän, vì thieän xaûo hoài höôùng—Skillful Enlightening

Beings. dedication—See Ten kinds of reclining of Great Enlightening Beings. Reclining of completion of all tasks: Choã naèm taát caû vieäc ñeàu xong, vì vieäc laøm ñeàu hoaøn maõn— Reclining of true faith: Because of being Having accomplished all that is to be done—See unshakable—Choã naèm chaùnh tín, vì chaúng bò Ten kinds of reclining of Great Enlightening khuynh ñoäng—See Ten kinds of reclining of Great Beings. Enlightening Beings. Reclining of concentration: Choã naèm tam Recluse (n): Nhaø tu khoå haïnh—Asectic. muoäi, vì thaân taâm nhu nhuyeãn—Body and mind Recognition of ability: AÁn khaû—Coâng nhaän being supple—See Ten kinds of reclining of Great khaû naêng hay söï thích hôïp cuûa ai. Enlightening Beings. Recognize (v): Samvetti (skt)—Giaûi hoäi—Thöøa Reclining of good works: Choã naèm thieän nhaän—Hieåu roõ—To comprehend—To ascertain. nghieäp, vì veà sau chaúng aên naên—Not having Recognize good and bad friends: Nhaän thöùc regrets afterward—See Ten kinds of reclining of thieän höõu aùc höõu—Nhaän ra baïn toát vaø baïn xaáu. Great Enlightening Beings. Recognize one's own roots of goodness: Reclining of Great Enlightening Beings: Choã Recognizing their own roots of goodness is a way naèm cuûa chö Ñaïi Boà Taùt—According to the of generating qualities of Buddhahood, because Flower Adornment Sutra, Chapter 38, there are they know their action is not wrong—Nhaãn thoï ten kinds of reclining of Great Enlightening thieän caên cuûa mình laø ñaïo xuaát sanh Phaät phaùp, vì Beings. Enlightening Beings who abide by these bieát nghieäp chaúng maát—See Ten ways of can atain the supreme reclining of the great generating the qualities of Buddhahood of Great teaching of Buddhas and be able to awaken all Enlightening Beings. sentient beings—Theo Kinh Hoa Nghieâm, Phaåm Recognize something: Accept something as a 38, coù möôøi choã naèm cuûa chö Ñaïi Boà Taùt. Chö Boà fact—Thöøa nhaän hay coâng nhaän caùi gì. Taùt an truï trong möôøi choã naèm naày thôøi ñöôïc choã Recognition (n): Söï thöøa nhaän. naèm ñaïi phaùp voâ thöôïng cuûa Nhö Lai, ñeàu coù theå Recollect (v): Nhôù laïi. khai ngoä taát caû chuùng sanh—See Ten kinds of Recollect correctly: Thöôøng thöôøng chaùnh reclining of Great Enlightening Beings. nieäm—Bodhisattvas' minds always recollect Reclining of meditation: Choã naèm thieàn ñònh, correctly, able to remember all messages, vì tu haønh ñuùng lyù—Practicing in accord with the eliminating all mundane distraction—Taâm caùc vò truth—See Ten kinds of reclining of Great Boà Taùt thöôøng chaùnh nieäm, ñeàu coù theå ghi nhôù taát Enlightening Beings. caû nhöõng ngoân aâm, tröø dieät taâm taùn ñoäng cuûa theá Reclining of relinquishment of all effort: Choã gian—See Ten kinds of path of Great naèm boû qua nhöõng coâng duïng vì taát caû ñeàu quen Enlightening Beings (8). thuoäc—Thorough training—See Ten kinds of Recollects one's manifold past lives: Nhôù ñeán reclining of Great Enlightening Beings. caùc ñôøi soáng quaù khöù—One recollects one's Reclining of the right path: Choã naèm chaùnh manifold past lives, that is, one birth, two births..., ñaïo, vì thieän höõu khai giaùc—Awakening by good a hundred births, a thousand births, a hundred companions—See Ten kinds of reclining of Great thousand births, many aeons of world-contraction, Enlightening Beings. many aeons of world-expansion, many aeons of Reclining of silent tranquility: Choã naèm tòch

world-contraction and expansion—“There I was tònh, vì thaân taâm yeân laëng—Practicing with a pure so named, of such a clan, with such an

appearance, such was my nutriment, such my mind is disturbed by thoughts, he opens his eyes to experience of pleasure and pain, such my life- see the Buddha statue; then once he has a clear term; and passing away from there, I reapppeared mental picture, he closes his eyes and continues elsewhere; and there too I was so named, of such again. The Buddha image represents perfect an appearance, such was my nutriment, such my wisdom and compassion. At the beginning of experience of pleasure and pain, such my life- practice the meditator distinguishes the Buddha as term; and passing away from there, I reappeared the object of meditation from himself as the here. Thus with their aspects and particulars one meditator. However, when he has developed this recollects one’s manifold past lives—Vò aáy nhôù meditation further, both he and the Buddha, ñeán caùc ñôøi soáng quaù khöù nhö moät ñôøi, hai ñôøi, subject and object, disappear, and only oneness vaân vaân, vò aáy nhôù ñeán caùc ñôøi soáng quaù khöù vôùi remains. That oneness is beyond distinction and caùc neùt ñaïi cöông vaø caùc chi tieát—See Ten merits comparison, beyond the range of sense of the cultivation of the mindfulness of the body. consciousness. It is quiescent, changeless, and Recollection (n): perfect. We cannot see it, hear it, touch it, or taste 1) Anussati (p): Attentive—Contemplation— it, but it is always with us; it is perfect wisdom, Chuyeân chuù—Ñeà Muïc Suy Nieäm—Söï hoài enlightenment, Nirvana. We can perceive it and taâm nhôù laïi—See Forty meditation subjects. live in it only through the calm mind resulting 2) Smriti (skt): Nhôù roõ raøng—Nieäm— from meditation. Recollection on the Buddha Remembering clearly—See Fifty-one helps to quiet the mind and bring calm to our daily Dharmas interactive with the Mind. lives—Quaùn töôûng Ñöùc Phaät laø phöông phaùp gôïi Recollection of body: Nieäm Thaân— nhôù trong taâm mình hình aûnh Ñöùc Phaät. Haønh giaû Kayagatasati (p)—Mindfulness occupied with the ngoài trong tö theá thöôøng vaø nhaém maét laïi. Sau ñoù body. The contemplation of the thirty-two coá gaéng hình dung hình aûnh Ñöùc Phaät thaät roõ raøng. repulsive parts of the body, hair of the head, hairs Haønh giaû giöõ hình aûnh Ñöùc Phaät tröôùc maét cuûa of the body, nails, teeth, skin, flesh, sinews, bones, taâm vaø khoâng ñeå bò giaùn ñoaïn vì baát cöù thöù gì. marrow, etc—Suy nieäm hay tænh thöùc veà thaân. Haønh giaû coá hình dung Ñöùc Phaät thaät roõ khi nhaém Quaùn töôûng veà 32 phaàn cuûa thaân theå nhö toùc, maét, gioáng heät nhö luùc thaáy nhöõng vaät chaát khi môû loâng, moùng, raêng, da, xöông, tuûy, vaân vaân. maét. Neáu haønh giaû khoâng theå hình dung Ñöùc Phaät roõ raøng baèng maét taâm, hoaëc taâm bò voïng ñoäng Recollection of Breath: Anapanasati (p)—Nieäm quaáy nhieãu, thì neân môû maét ra ñeå nhìn töôïng Phaät Töùc—Mindfulness of breathing. The attentiveness baèng maét; roài khi ñaõ coù hình aûnh roõ raøng trong trí, to the touch sensation of in-breath and out-breath haønh giaû laïi nhaém maét vaø tieáp tuïc quaùn töôûng. in the vicinity of the nostrils or upper lip, whether Hình aûnh Ñöùc Phaät töôïng tröng cho trí tueä vaø töø bi the air is felt striking as one breathes in and out— vieân maõn. Khi môùi baét ñaàu quaùn töôûng Ñöùc Phaät, Suy nieäm veà hôi thôû. Tænh thöùc

veà caûm giaùc xuùc haønh giaû coøn phaân bieät giöõa ñoái töôïng quaùn töôûng chaïm cuûa nhöõng vuøng phuï caän hai loå muõi hay moâi laø Ñöùc Phaät vaø ngöôøi quaùn töôûng laø chính mình. treân khi khoâng khí aäp ñeán luùc ta thôû vaøo thôû ra. Tuy nhieân, khi ñaõ quaùn töôûng ñeán möùc thaâm haäu, Recollection of the Buddha: Quaùn töôûng Ñöùc caû haønh giaû laãn Ñöùc Phaät, töùc laø chuû theå vaø vaät Phaät—Recollection of the Buddha is a method of theå ñeàu bieán maát, chæ coøn laïi nhaát theå. Caùi nhaát inwardly visualizing an image of the Buddha. The theå naøy vöôït ra ngoaøi taâm phaân bieät vaø so saùnh, devotee assumes the usual posture and close his ngoaøi taâm yù thöùc cuûa giaùc quan. Noù yeân tónh, eyes. Then he attempts to visualize the Buddha as khoâng thay ñoåi, vaø toaøn haûo. Chuùng ta khoâng clearly as possible. He keeps the image of the thaáy, nghe, sôø hay neám ñöôïc noù, nhöng noù luoân ôû Buddha before his mind's eye and does not let trong chuùng ta; noù laø trí tueä vieân maõn, laø giaùc ngoä, anything else interrupt it. He tries to see the laø Nieát Baøn. Chuùng ta chæ coù theå nhaän thöùc ñöôïc Buddha as clearly with his eyes closed as he can vaø soáng trong caùi nhaát theå naøy baèng taâm an laïc see physical objects with his eyes open. If he nhôø quaùn töôûng. Quaùn töôûng hình aûnh Ñöùc Phaät cannot see the Buddha's image clearly or if his

giuùp taâm ñöôïc yeân tónh vaø ñem an laïc ñeán cho giaû hoaëc duyeân theo töôùng toát, hoaëc trì danh hieäu cuoäc soáng haèng ngaøy cuûa chuùng ta. cuûa Phaät, ñeàu goïi laø öùc nieäm. Moân naày coù caû lyù Recollection of death: Marananussati (p)—laãn söï. Nieäm Töû—The recollection of death. The 1) One-pontedness of Mind on noumenal level: contemplation on the fact that one's own death is Lyù Nhaát Taâm—In the Avatamsaka Sutra, the absolutely certain, that the arrival of death is Elder Liberation said: "If I wish to see utterly uncertain, and that when death comes one Amitabha Thus Come One in the World of must relinquish everything—Suy nieäm veà söï cheát. Happiness, then as soon as I formulate the Quaùn töôûng veà caùi cheát laø chaéc chaén, caùi cheát ñeán intention I see Him. I can clearly see all the baát ngôø, vaø khi cheát ngöôøi ta phaûi boû heát moïi various Buddhas, their lands and retinues as thöù—See Ten recollections. well as their spiritual powers. And yet, these Recollection of the devas: Devatanussati (p)— Thus Come Ones do not come here, nor do I Nieäm Thieân—The recollection of the devas, go to them. . This is so because I know that all practised by mindfully considering: "The deities Buddhas and my own Mind are completely are born in such exalted states on account of their like a dream. I know that all Buddhas are like faith, morality, learning, generosity, and wisdom. I an image or reflection in the water. I know too possess these same qualities." This meditation that all thephysical characteristics of all subject is a term for mindfulness with the special Buddhas together with my own Mind, are both qualities of one's own faith, etc., as its objects and like an illusion, an echo. I realize this as such with the devas standing as witnesses—Suy nieäm and recollect and consider this as such, that all veà chö Thieân—Thöïc taäp baèng caùch suy nieäm nhö Buddhas I see arise from my own Mind. vaày: "Chö Thieân ñöôïc sanh ra trong nhöõng traïng Because I clearly understand my Mind as thaùi sieâu vieät vì hoï coù nhöõng phaåm haïnh tín, giôùi,

such, I can at will see the Buddhas. An Elder boá thí, vaø trí hueä. Ta cuõng coù nhöõng phaåm haïnh Master commented on the above quote as aáy." Ñeà muïc haønh thieàn naày laø ñeà muïc tu thieàn follows: "From the first sentence to the words tænh thöùc veà nhöõng phaåm haïnh ñaëc bieät vôùi söï 'Nor do I go to the Buddhas,' the sutra chöùng kieán cuûa chö Thieân—See Devatanussati, elucidates the truth of Mind-Only. If the and Ten recollections. practitioner is enlightened to the truth of 'Mind but not Mind,' he immediately enters Recollection of the Dharma: Dhammanussati the True Thusness Samadhi. When the (p)—Nieäm Phaùp—Suy nieäm veà giaùo phaùp—See practitioner truly understands that all realms Ten recollections. and marks are illusory, created from the Recollection of generosity: Caganussati (p)— Mind, and awakens to the truth of 'Mind-Only Nieäm Thí—Recollection of generosity which and Mind is Buddha,' then, depending on the involves mindful reflection on the special qualities object of his thoughts and recollection, there of generosity—Suy nieäm veà Taâm Boá Thí. Tænh is nothing which is not Buddha. The second thöùc veà vieäc tu haønh haïnh boá thí—See Ten part of this quote refers to four examples. recollections. These four examples encompass the Four Recollection method: Phaùp moân ÖÙc Nieäm— Meditations and include the 'general' and the The Recitation or Recollection Method— 'specific,' thus revealing the truth of Mind- According to Most Venerable Thích Thieàn Taâm in Only, everything has always been perfect and The Pure Land Buddhism, with recitation or unobstructed—Trong Kinh Hoa Nghieâm, Giaûi recollection method, the cultivator either Thoaùt Tröôûng Giaû noùi: "Neáu toâi muoán thaáy "recollects" the auspicious features of Amitabha Ñöùc Voâ Löôïng Thoï Nhö Lai vaø theá giôùi an Buddha or "recites" His name. This method has laïc, thì tuøy yù lieàn ñöôïc thaáy. Toâi coù theå bieát both noumenal and phenomenal aspects—Theo roõ taát caû chö Phaät, quoác ñoä tuøy thuoäc, cuøng Hoøa Thöôïng Thích Thieàn Taâm trong Tònh Ñoä nhöõng vieäc thaàn thoâng cuûa caùc ngaøi. Bao Thaäp Nghi Hoaëc Vaán Luaän, noùi öùc nieäm laø haønh nhieâu caûnh töôùng treân ñaây, khoâng töø ñaâu maø

ñeán, khoâng ñi veà ñaâu, khoâng coù xöù sôû vaø name, he or she will be free of the followings: khoâng choã truï; cuõng nhö thaân toâi khoâng thaät Neáu haønh giaû hieåu roõ lyù treân ñaây, roài chaáp trì coù ñi, ñöùng, tôùi lui. Caùc Ñöùc Nhö Lai kia boán chöõ A Di Ñaø Phaät, seõ khoâng coøn nhöõng khoâng ñeán choã toâi, toâi cuõng khoâng ñi ñeán choã thöù sau ñaây. cuûa caùc Ngaøi. Sôû dó nhö theá, vì toâi hieåu roõ taát e) The Mind of existence and non-existence: caû chö Phaät cuøng vôùi taâm mình ñeàu nhö Taâm coù taâm khoâng. moäng. Laïi hieåu töï taâm nhö nöôùc trong chum, f) The Mind of simultaneous existence and non- caùc phaùp nhö hình boùng hieän trong nöôùc. Toâi existence: Taâm cuõng coù cuõng khoâng. ñaõ ngoä taâm mình nhö nhaø huyeãn thuaät, taát caû g) The Mind of simultaneous non-existence and chö Phaät nhö caûnh huyeãn hoùa. Laïi bieát chö non-non-existence: Taâm chaúng phaûi coù chaúng Phaät chö Boà Taùt trong töï taâm, ñeàu nhö tieáng phaûi khoâng. vang, nhö hang troáng, tuøy theo aâm thanh maø h) Serving all past, present and future, this is call phaùt ra tieáng doäi laïi. Ví toâi ngoä giaûi taâm mình

“Noumenal recitation: Döùt caû quaù khöù hieän nhö theá neân coù theå tuøy nieäm thaáy Phaät.” Veà taïi vò lai maø nieäm, ñoù goïi laø “lyù öùc nieäm” hay ñoaïn kinh treân, ngaøi Trinh Nguyeân giaûi raèng: lyù nhaát taâm. “Töø ñaàu ñeán maáy chöõ ‘choã cuûa caùc Ngaøi’ i) If the practitioner can recite singlemindedly in chính laø thuyeát minh lyù duy taâm, neáu ngoä töùc this way throughout the six periods of day and taâm maø voâ taâm lieàn vaøo chaân nhö tam muoäi. night, i.e., all the time, without interruption Khi haønh giaû hieåu roõ caùc caûnh töôùng ñeàu nhö and without developing a single thought , he huyeãn, duy taâm hieän ra, ñaõ ngoä duy taâm vaø need not pass through any stage of cultivation töùc taâm töùc Phaät, thì tuøy choã töôûng nieäm, but can enter directly into the realm of the khoâng ñaâu chaúng laø Phaät. Ñoaïn vaên sau neâu Buddhas. This is also called “One-pointedness ra boán ñieàu thí duï vôùi ñeàu ñuû boán quaùn thoâng of Mind” or noumenal level. One-pointedness vaø bieät ñeå hieån lyù duy taâm, taát caû vaãn vieân of Mind on noumenal level is the practice of dung khoâng ngaïi: those of the highest capacities: Vaø ngaøy ñeâm a) ‘Like a dream’ stands for the truth of ‘neither saùu thôøi cöù nhö theá maø nhieáp taâm trì nieäm, coming nor going.’ This means that khoâng cho giaùn ñoaïn, khoâng sanh moät nieäm, everything is Mind-Only: Caûnh moäng laø duï thì chaúng caàn vöôït giai taàng maø ñi thaúng vaøo cho lyù khoâng ñeán khoâng ñi, coù nghóa laø toaøn coõi Phaät. Ñaây cuõng goïi laø “lyù nhaát taâm.” Toùm theå ñeàu duy taâm. laïi, lyù nhaát taâm laø ngöôøi thoâng ñaït boán lyù b) ‘Like a reflection in the water’ represents the quaùn treân, duøng taâm aáy maø nieäm Phaät, töông truth of ‘neither leaving nor entering.’ This öng vôùi khoâng hueä, ñi ñeán choã thuaän chôn. Lyù shows that because it is Mind-Only, it is nhaát taâm laø haønh moân cuûa baäc thöôïng caên. empty: Hình boùng trong nöôùc laø duï cho lyù 2) One-pointedness of Mind on phenomenal khoâng ra khoâng vaøo, vì duy taâm neân taát caû level: Söï Nhaát Taâm—The Surangama Sutra ñeàu “khoâng”. states: “Moreover, whoever recites the name c) ‘Like an illusion’ stands for the truth of of Amitabha Buddha, whether in the present ‘neither existing nor non-existing.’ This time, or in the future time, will surely see the indicates that because it is Mind-Only, it is Amitabha Buddha and never become false: Töôùng huyeãn hoùa laø duï cho lyù chaúng coù separated from him. By reason of that chaúng khoâng, vì duy taâm neân taát caû ñeàu “giaû”. association, just as one associating with the d) ‘Like an echo’ means ‘neither disintegrating maker of perfumes becomes permeated with nor amalgamating.’ This shows that because it the same perfumes, so he will become is Mind-Only, it is the Middle Way: Tieáng enlightened without Amitabha’s compassion, vang laø duï cho lyù chaúng tan chaúng hôïp, vì duy and will become enlightened without any taâm neân taát caû ñeàu “trung”. other expedient means. Another sutra teaches ** If the practitioner clearly understands this that: “Whether he focusses on the Buddha truth and concentrates upon the Buddha’s constantly throughout his life, or recites

assiduously for three months, or forty-nine quaù khöù nhö thoùi quen hay taäp quaùn)—Former days, or one to seven days and nights, or impression. recites only ten times each morning, as long Recollection of past life: Tuùc maïng thoâng— as the

practitioner holds the Buddha's name With recollection of past life they are able to with deep faith and fervent vows, like a remember all ages of the past and increase roots dragon encountering water or a tiger hidden of goodness—Nhôù bieát roõ taát caû kieáp soá quaù khöù, deep in the mountains, he will be assisted by theâm lôùn caên laønh—See Ten kinds of path of the Buddha's power and achieve rebirth in the Great Enlightening Beings (6). Pure Land. A dragon outside the ocean or a Recollection of peace: Upasamanussati (p)— tiger without the protection of the forest has Nieäm Laïc—The recollection of peace. The but one thought in mind: to return to its contemplation on the peaceful attributes of environment. One-pointedness of Mind on Nibbana—Suy nieäm veà traïng thaùi thanh bình an phenomenal level refers to the practitioner laïc. Quaùn chieáu veà söï an laïc cuûa Nieát Baøn—See whose Mind is still attached to recitation, one Ten recollections. recitation following another without pause, Recollection of one's previous (past) lives: leading to he state of extinction of all sundry Knowledge of one's own past births—Tuùc maïng thought—Veà "söï öùc nieäm," nhö trong Kinh minh (trí bieát caùc ñôøi soáng trong quaù khöù). Laêng Nghieâm noùi: "Nhôù Phaät nieäm Phaät, hieän Recollection of the Sangha: Sanghanussati ñôøi hoaëc ñöông lai nhaát ñònh seõ thaáy Phaät, (p)—Nieäm Taêng—Suy nieäm veà Taêng—See Ten caùch Phaät khoâng xa, khoâng caàn möôïn phöông recollections. tieän chi khaùc maø taâm töï ñöôïc khai ngoä." Hay nhö caùc kinh saùch khaùc ñaõ chæ daïy, 'hoaëc heä Recollection of truth: All Buddhas abide in nieäm suoát moät ñôøi, hoaëc trì nieäm trong ba recollection of truth—Chö Phaät truï nôi phaùp thaùng, boán möôi chín ngaøy, moät ngaøy ñeâm, khoâng queân maát—See Ten kinds of abode. cho ñeán baûy ngaøy ñeâm, hoaëc moãi buoåi sôùm Recollective (a): Coù tính caùch tónh taâm. mai giöõ möôøi nieäm. Neáu haønh giaû duøng loøng Recommend (v): Daën baûo—To advise—To tin saâu, nguyeän thieát, chaáp trì caâu nieäm Phaät counsel. nhö roàng gaëp nöôùc, nhö coïp döïa non, thì ñöôïc Recompense (n): Retribution—Reward—Söï baùo söùc Phaät gia bò ñeàu vaõng sanh veà Cöïc Laïc. ñaùp—Söï ñeàn ôn—Thöôûng—There are three kinds Theo trong Kinh cho ñeán haïng phaøm phu taïo of recompenses (for more information, please see toäi nguõ nghòch thaäp aùc, neáu khi laâm chung chí Baùo): taâm xöng danh hieäu Phaät möôøi nieäm, cuõng (I) The meanings of Recompenses: Nghóa cuûa ñöôïc vaõng sanh. Vaø ñaây goïi laø "söï nhaát taâm." Baùo—Recompense—To give back—To Toùm laïi, söï nhaát taâm laø haønh giaû taâm coøn giöõ acknowledge—To requite—Punishment— nieäm, moãi nieäm khoâng cho xen hôû, ñi ñeán choã Ñeàn buø hay Traû laïi. khoâng coøn taïp nieäm. Söï nhaát taâm thoâng duïng (II) Categories of Recompenses: Phaân loaïi Baùo— cho haøng trung haï. There are three kinds of recompenses—Coù ba ** See Three Methods in the Pure Land loaïi quaû baùo: Cultivation. 1) Recompense in the present life for deeds Recollection of Morality: Silanussati (p)— done now: Hieän baùo—Quaû baùo hieän ñôøi cho Nieäm Giôùi—The practice of mindfully nhöõng vieäc laøm trong hieän kieáp. recollecting the special qualities of virtuous 2) Recompenses in the next rebirth for deeds conduct—Suy nieäm veà Giôùi Luaät. Tænh thöùc veà done now: Ñöông baùo—Quaû baùo trong kieáp vieäc tu haønh trì giöõ giôùi

luaät—See Ten taùi sanh cho nhöõng vieäc laøm trong hieän taïi. recollections. 3) Recompenses in subsequent life: Haäu baùo— Recollection of the past: Vaøsana (p & skt)— Quaû baùo cho haäu kieáp. Taäp khí (nhöõng yù thöùc vaø haønh ñoäng ñaõ laøm trong ** See Three recompenses

Recompense (v): Baùo—Baùo ñaùp—Ñeàn ôn— Record and differentiate: Kyù Bieät—To record Thöôûng. and differentiate, the Buddha fortelling of the Recompense for ill: AÙc baùo—Bad future of his disciples to Buddhahood, and to their consequence—Punishment—To return evil—Gieo respective Buddha-kalpas, Buddha-realms, titles, gioù gaët baõo—As a man sows, so shall he reap— etc—Phaät ghi nhaän vieäc caùc ñeä töû cuûa Ngaøi thaønh Quaû baùo xaáu (Keû laøm vieäc aùc phaûi nhaän laáy aùc Phaät, töø Phaät kieáp, Phaät ñoä, ñeán Phaät hieäu (Phaät baùo). ghi nhaän trong caùc kinh ñieån thì goïi laø “Kyù Bieät,” Reconcilable (a): Coù theå giaûi hoøa ñöôïc. coøn ñích thaân Phaät trao söï ghi nhaän ñoù cho hoïc troø thì goïi laø “Thoï Kyù.”). Reconcile (v): Hoøa giaûi—To conciliate—To mediate. Record (v) a document: Ghi cheùp taøi lieäu. Reconciler (n): Ngöôøi giaûi hoøa. Record of Great Serenity: Thong Dong Luïc— Ts’ung-Jung-Lu—A book of one hundred koans Reconciliation (n): Söï hoøa giaûi—Söï ñieàu ñình. compiled by Hung-Chih-Cheâng-Chueh, a reputed Recondite cause: Esoteric cause—Occult Chinese T’ao-Tung Zen master. The title is cause—Maät nhaân. derived from the name of the Hermitage of Great Reconstruct something on a large-scale: Taùi Serenity—Taäp saùch 100 coâng aùn do Hoaøng Trí thieát caùi gì treân quy moâ roäng lôùn. Chaùnh Giaùc, moät thieàn sö danh tieáng phaùi Taøo Reconversion (n): Söï taùi qui-y. Ñoäng Trung Quoác bieân taäp. Nhan ñeà laáy theo teân Record Conerning the Passing On the cuûa “Am Thong Dong”. Lamp: Caûnh Ñöùc Truyeàn Ñaêng Luïc—Ching-Te- Records of those who have passed on the Ch’uan-Teng-Lu—Record Concerning the Passing lamp of Buddhist Truth: Transmission of the On the Lamp, composed in the Ching-Te period. Lamp—To transmit the light—To pass on the This is the earliest historical work of Ch’an lamp of truth—See Transmission of the Heart- literature, compiled by the Chinese monk named Seal of the Buddha. T'ao-Hsuan in the year 1004. It consists of short Records of liberation: Taïng thö giaûi thoaùt (giaûi biographies and numerous anecdotes from the thoaùt luïc)—Spiritual biographies of Tibetan lives of the early masters of Ch’an up to Fa-Yen- Buddhist writing. Often written by the disciples of Wen-I, the founder of the Fa-Yen school. This a spiritual master, these texts focus on the events thirty-volume work, in which the deeds and of a person’s life that are considered to be sayings of over 600 masters are recorded and particularly religiously significant, such as more than 1000 masters are mentioned, is one of auspicious circumstances surrounding his or her the most important source works of Ch’an birth, initiations, meetings with spiritual literature; many of the koans that are found in preceptors, visions, religious activities, such as later Zen literature were fixed in writing here for building retreat centers, temples, etc., writings, the first time—Caûnh Ñöùc Truyeàn Ñaêng Luïc coù and meditative attainments. Generally nghóa laø Bieân Nieân Söû ñöôïc truyeàn döôùi aùnh ñeøn, hagiographical in tone, they are not critical

soaïn döôùi thôøi Caûnh Ñöùc. Taùc phaåm xöa nhaát biographies in the Western sense, but tend rather trong lòch söû vaên hoïc thieàn, do nhaø sö Trung Quoác to focus on significances to Buddhism only—Vieát teân Ñaïo Nguyeân soaïn naêm 1004. Taùc phaåm goàm laïi tieåu söû veà taâm linh cuûa caùc vò sö trong Phaät nhöõng tieåu söû ngaén vaø nhöõng giai thoaïi veà cuoäc giaùo Taây Taïng. Thöôøng thöôøng laø do caùc ñeä töû ghi ñôøi cuûa caùc thieàn sö töø tröôùc thôøi sô toå phaùi Phaùp laïi veà vò thaày taâm linh cuûa mình, nhöõng vaên baûn Nhaõn laø Thieàn Sö Phaùp Nhaõn Vaên Ích. Caûnh Ñöùc naøy taäp trung vaøo nhöõng bieán coá trong ñôøi soáng caù Truyeàn Ñaêng Luïc goàm ba taäp, ghi laïi yù kieán cuûa nhaân ñöôïc xem nhö coù yù nghóa moät caùch ñaëc bieät hôn 600 thieàn sö vaø noùi ñeán haøng ngaøn thieàn sö trong toân giaùo, chaúng haïn nhö nhöõng tröôøng hôïp khaùc. Nhieàu coâng aùn ñöôïc tìm thaáy trong taùc coù nhöõng ñieàm laønh quanh vieäc sanh ra, trong leã phaåm naày. quaùn ñaûnh, trong nhöõng buoåi gaëp gôõ vôùi nhöõng vò thaày taâm linh khaùc, hay nhöõng sinh hoaït toân giaùo

khaùc nhö vieäc xaây döïng trung taâm an cö, chuøa, Rectitude of mental body: Kayujjukata (p)— vaân vaân, hay nhöõng baøi vieát, nhöõng thaønh ñaït veà Taâm Sôû Chaùnh Tröïc—See Fifty-two mental thieàn ñònh. Thöôøng thì nhöõng thöù naøy mang tính states. Thaùnh lieät truyeän, khoâng coù yù nghóa nhö nhöõng Rectum: Ruoät thaúng (choã toáng xuaát chaát phaân ñaïi tieåu söû coù tính caùch pheâ phaùn theo kieåu Taây tieän)—See Nine impure openings in our body. phöông, nhöng thöôøng chæ taäp trung vaøo vieäc coù yù Recuperate (v): Hoài phuïc—To recover. nghóa ñoái vôùi Phaät giaùo maø thoâi. Red (a): Aruna or Rakta (skt)—Red—Maøu ñoû. Records of Western countries: Taây Vöïc Kyù. Red dust: Hoàng traàn—Universe—World. Records of the Words of Zen Master Fa- Red with fire: Maøu ñoû vôùi löûa—See Four Yan (1024-1104): Phaùp Dieãn Thieàn Sö Ngöõ Luïc. wheels (B). Records of the Words of Zen Master Jen- Red-Flame-Imperial-Banner-King Buddha: Yung: Baûo Ninh Nhaân Duõng Thieàn Sö Ngöõ Hoàng Dieäm Ñeá Traøng Quang Phaät. Luïc—Records of lectures of Chinese Zen master Red hat Lama: Shamar Rinpoche (tib)—Laït Ma Pao-Ning-Jen-Yang (?-1046)—Ngöõ luïc cuûa Thieàn muõ ñoû—The “Red Hat Lama,” one of the main sö Trung Hoa Baûo Ninh Nhaân Duõng—See Pao- reincarnational lineages of the Karma Kagyupa Ning-Jen-Yang. order of Tibetan Buddhism. The lineage Records of the Words of Zen Master Matsu- originated with Drakpa Sengge (1283-1345), but Tao-I: Baso-Doitsu-Zenji-Goroku (jap)—Maõ Toå ran awful of the Tibetan government when the Ñaïo Nhaát Thieàn Sö Ngöõ Luïc—See Ma-Tsu. eighth Shamar Rinpoche was found guilty of Records of the Words of Zen Master Pai- plotting with a Gurkha army that invaded Tibet Chang-Huai-Hai: Baùch Tröôïng Hoaøi Haûi Thieàn and sacked Tashilhunpo Monastery. He committed Sö Ngöõ Luïc—See Pai Chang Huai Hai. suicide in 1792, or was murdered by the Records of Zen Sects: Thieàn luïc (Thieàn toâng government but made to look like a suicide, and ngöõ luïc). was subsequently forbidden to reincarnate. Despite this ban, members of the lineage were Recording spirits: Caâu sinh thaàn (sanh ra moät recognized in secret until it was safe for them to löôït)—According to Vietnamese legends, go public. The thirteenth incarnation was

born in recording spirits were born at the same time as the 1952 in Derge in the Khams province of Tibet. He individual, who start to record the individual's was recognized at the age of nine by the sixteenth deeds and report to the Yama—Theo truyeàn Gyelwa Karmapa and the fourteenth Dalailama thuyeát cuûa Vieät Nam thì caâu sinh thaàn ñöôïc sanh and enthroned in 1964 in Rumtek Monastery in ra moät löôïc vôùi ngöôøi ñöôïc sanh ra, caùc vò thaàn Sikkim. Like his predeccessor, he has been at naøy (hai beân vai) baét ñaàu ghi laïi taát caû nhöõng odds with the Tibetan government-in-exile, and haønh ñoäng cuûa ngöôøi aáy vaø baùo caùo vôùi Dieâm with other lamas in his lineage, most prominently Vöông. over the question of the succession to the Recount (v): Keå laïi chi tieát. sixteenth Gielwa Karmapa. The present Shamar Recount a story: Tell a story—Keå chuyeän. Rinpoche supports candidate who resides in his Recountal (n): Söï keå laïi. center in New Delhi, but the other hierarchs of the Recover (v): Bình phuïc—To recuperate—To get lineage, as well as the Dalailama, support another well again. candidate—Phaùi Laït Ma Muõ Ñoû laø moät trong Recover from something: Phuïc hoài. doøng hieän thaân cuûa phaùi Karma Kagyupa cuûa Phaät Recovery: Söï phuïc hoài. giaùo Taây Taïng. Phaùi naøy baét nguoàn vôùi doøng Re-create (v): Taùi taïo—Laøm laïi—Caûi taïo. Drakpa Sengge, nhöng laïi va chaïm vôùi chính quyeàn Taây Taïng thôøi ñoù vì vò Shamar Rinpoche Re-creation (n): Söï taùi taïo. ñôøi thöù taùm bò coi laø coù toäi veà aâm möu vôùi quaân Rectitude of consciousness: Cittajjukata (p)— ñoäi Gurkha ñaõ xaâm laêng Taây Taïng vaø phaù hoaïi tu Taâm Chaùnh Tröïc—See Fifty-two mental states.

vieän Tashilhunpo. Sau ñoù oâng ta töï vaän vaøo naêm höôùng trong khoâng gian—This is one of the 1792, hay laø bò chính phuû saùt haïi nhöng daøn caûnh Amitabha's eight pennons of various colours, gioáng nhö moät vuï töï töû, vaø töø ñoù bò chính thöùc caám indicating the eight directions of space—See Eight khoâng cho taùi hieän thaân nöõa. Duø coù söï caám ñoaùn pennons of various colours. naøy, nhöng hoäi vieân trong doøng naøy vaãn luoân ñöôïc Redeem (v): Chuoäc laïi—Cöùu chuoäc—Cöùu roãi. bí maät thöøa nhaän cho ñeán khi ñöôïc coâng khai an Redeem a fault (sin): To make up for one's toaøn. Vò truyeàn thöøa thöù 13 sanh naêm 1952 taïi fault—Chuoäc Loãi—To redeem a fault—To make Derge, trong tænh Khams cuûa Taây Taïng. Ngaøi up for one's faults—Atonement—Buddhism does ñöôïc thöøa nhaän vaøo luùc 9 tuoåi bôûi Gielwa not stress on atonement (söï chuoäc loãi); each Karmapa ñôøi thöù 16 vaø Ñöùc Ñaït Lai Laït Ma ñôøi person must work out his own salvation. We can thöù 14, vaø ngaøi ñaêng quang vaøo naêm 1964taïi tu help others by thoughts, words, and deeds, but we vieän Rumtek trong tænh Sikkim. Cuõng nhö ngöôøi cannot bear another's results or take over tieàn nhieäm ngaøi cuõng coù söï khaùc bieät vôùi chính consequences of another's errors or misdeeds. phuû löu vong Taây Taïng, chuû yeáu laø veà vaán ñeà söï However, Buddhism stresses on compassion of truyeàn thöøa cuûa vò Gyelwa Karmapa ñôøi thöù 16. Bodhisattvas which help other beings relieve Vò Shamar Rinpoche hieän taïi uûng hoä öùng vieân taïi sufferings—Phaät giaùo khoâng nhaán maïnh vaøo söï trung taâm cuûa oâng ôû Taân Ñeà Li, nhöng caùc vò chuû chuoäc loãi; maø moãi ngöôøi phaûi töï tu haønh laáy ñeå xöù khaùc trong

doøng, cuõnh nhö ñöùc Ñaït Lai Laït Ma giaûi thoaùt. Chuùng ta coù theåø giuùp ngöôøi baèng lôøi uûng hoä öùng vieân khaùc. noùi hay haønh ñoäng, nhöng chuùng ta khoâng theå Red lotus: Kamala (skt)—Ba ñaàu ma—Hoàng lieân gaùnh vaùc haäu quaû gaây neân bôûi toäi loãi cuûa ngöôøi (hoa sen ñoû). khaùc. Tuy nhieân, Phaät giaùo nhaán maïnh vaøo loøng Red lotus hell: Padmanaraka (skt)—Baùt Ñaëc Ma töø bi cöùu ñoä chuùng sanh thoaùt khoå cuûa chö Boà taùt. Ñòa Nguïc—Hoàng lieân ñòa nguïc—The hell called Redeemer (n): Ñaáng cöùu chuoäc—Ngoaïi ñaïo tin after the name of the Padma (red lotus), the raèng coù caùi goïi laø “Ñaáng cöùu chuoäc” treân theá gian seventh of the eight cold hells, where flesh of the naøy—Externalists believe that there exists a so- sufferers bursts open like red lotuses—Ñòa nguïc called “Redeemer” in this world. ñöôïc goïi theo teân “hoàng lieân,” laø ñòa nguïc thöù baûy Redemption (n): Söï cöùu chuoäc. trong baùt haøn ñòa nguïc, nôi maø da thòt cuûa toäi nhaân Redemptive (a): Ñeå cöùu chuoäc. vì quaù laïnh maø nôû toeùt ra nhö nhöõng caùnh sen Redemptory (a): See Redemptive. ñoû—See Hell (III) (A2). Reduce evil karmas and create the good Red pennon in the West: Phöông Taây phöôùn ñoû—Ñaây laø moät trong Phöôùn taùm saéc cuûa Ñöùc ones: Giaûm aùc nghieäp, taêng thieän nghieäp. Phaät A Di Ñaø, chæ taùm höôùng trong khoâng gian— Reduplication (n): Söï sao cheùp laïi. This is one of the Amitabha’s eight pennons of Reed raft: Beø saäy—The snapped-off reed on various colours, indicating the eight directions of which Bodhidharma is said to have crossed the space—See Eight pennons of various colours. Yangtsze from Nanking—Ñaùm saäy bò chaët gaãy maø Red sect: The older Lamaistic of Tibetan ngöôøi ta noùi Toå Boà Ñeà Ñaït Ma ñaõ duøng ñeå vöôït Buddhism—Hoàng Giaùo—Hoàng Y Phaùi—The red soâng Döông Töû töø Nam Kinh. sect, i.e. the Zva-dmar, or Shamar, the lder Re-enact (v): Taùi dieãn. Lamaistic sect of Tibet, who wear red clothes and Refectory: The dinning hall of a monastery— hats. This sect is popular in southern Tibet—Phaùi Trai ñöôøng. Laït Ma aùo ñoû cuûa Taây Taïng (giaùo chuû ñöôïc pheùp Refer (v) to: Lieân quan ñeán—AÙm chæ—To laáy vôï vaø keá truyeàn theo huyeát thoáng). Moân phaùi implicit—To imply—To hint. naày löu haønh ôû phía nam Taây Taïng. References to a known fact: Taù Ñaùp—In Zen, Red and white pennon in the Northeast: there is a kind of question which contains Ñoâng Baéc phöôùn ñoû traéng—Ñaây laø moät trong references to a known fact. A monk asked Feâng- Phöôùn taùm saéc cuûa Ñöùc Phaät A Di Ñaø, chæ taùm Hsueh: “The ocean is said to contain the precious

gem; how can a man lay hands on it?” Feâng- Reflect with one’s own intelligence: Töï Quaùn Hsueh replied: “When Wang-Hsiang comes, its Saùt—One must reflect with one’s own brightness is dazzling; when li-lou goes, the waves intelligence, not depending upon another—Ngöôøi roll as high as the sky. The more one tries to take ta phaûi töï quaùn saùt baèng trí cuûa mình chöù khoâng hold of, the farther it vanishes; the more one tuøy thuoäc vaøo ai. attempts to see it, the darker it grows.”—Trong Reflect on something: Reflect over a matter— Thieàn, coù loaïi caâu hoûi goàm coù nhöõng ñoái chieáu Suy nghó saâu xa veà ñieàu gì. vôùi moät söï thöïc ñaõ bieát. Moät nhaø sö hoûi Phong Reflect upon the light of awareness Huyeät: “Bieån caû coù chaâu

laøm sao nhaët ñöôïc?" inwardly: Chieáu aùnh saùng tænh thöùc vaøo beân Phong Huyeät ñaùp: "Luùc Voõng töôïng ñeán choùi trong. chang aùnh saùng; choã Li laâu ñi soùng voã truøm trôøi. Caøng coá giöõ noù caøng tan, caøng coá thaáy noù caøng Reflect upon something: Meditate upon toái."—See Eighteen kinds of question. something—Ponder over something—Think of something—Quaùn töôûng (taâm nieäm) veà caùi gì. Refined appearance: Teá saéc (veû tao nhaõ beân ngoaøi). Reflect on suffering: Quaùn Chieáu "Khoå"— Reflection on suffering is one of the most Refined conceptions: YÙ nieäm vi teá—Three important entrances to the great enlightenment; refined, or subtle conceptions—See Three subtle for with it, we are able to end all attachments, conceptions. aspirations and desires—Quaùn chieáu "khoå" laø moät Refined metal: Kim loaïi ñaõ ñöôïc tinh luyeän— trong nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì According to the Sutra In Forty-Two Sections, nhôø ñoù maø chuùng ta môùi coù khaû naêng chaám döùt Chapter 35, the Buddha said: "People smelt metal moïi chaáp tröôùc, ham muoán vaø duïc voïng. to refine it of impurities in order to make it of high Reflected image: Abha or Paribimba (skt)— quality. It is the same with people who study the Boùng daùng—Image—Reflection—AÛnh Töôïng—Way: first they must expel filth and defilement Nhöõng hình aûnh phaûn taùc trong taâm thöùc—See from their minds, then their practice is pure."— Pratibimba. Theo Kinh Töù Thaäp Nhò Chöông, Chöông 35, Ñöùc Phaät daïy: "Nhö ngöôøi luyeän saéc gaïn loïc phaàn caën Reflecting on all things and getting rid of baõ, coøn laïi saét tinh luyeän, cheá taïo ñoà duøng moät grasping and clinging: Giôùi tö duy taát caû caùc caùch tinh xaûo. Ngöôøi hoïc ñaïo phaûi loaïi boû taâm yù oâ phaùp vaø xa lìa nhieãm tröôùc—See Ten kinds of nhieãm ñi thì coâng haïnh trôû neân thanh tònh." precepts. Refined and soft speech: Teá nhuyeãn ngöõ (lôøi Reflecting the name recitation: Phaûn Vaên Trì noùi eâm aùi nhoû nheï). Danh—This is one of the ten kinds of oral Refinement (n): Söï gaïn loïc recitation. With this technique, the ear catches the sound as the mouth recites, examining each Reflect (v): Vitakketi (p)—Vitark (skt)—Phaûn individual word and each individual phrase, to aûnh—Töôûng—Suy nghó saâu xa—Taàm—See make sure they are clear and distinct, phrase after Initial application. phrase. There are two ways of hearing, with the Reflect on impermanence: Quaùn Chieáu "Voâ ears or with the mind. Although the ears 'hear Thöôøng"—Reflection on impermanence is one of deep inside,' the sounds do not reside anywhere. the most important entrances to the great The practitioner gradually forgets everything enlightenment; for with it, we are able to reflect inside and out, even body, mind, realm, time and and see the real face of all the desires of the triple space, with only the Buddha's name remaining. world burning house—Quaùn chieáu voâ thöôøng laø This technique of 'reflecting the name,' makes it moät trong nhöõng cöûa ngoõ ñi vaøo ñaïi giaùc, vì nhôø easy for the cultivator to filter out deluded ñoù maø chuùng ta môùi coù khaû naêng thaáy ñöôïc boä thoughts and Surangama Sutra expresses this very maët thaät cuûa nhöõng duïc voïng trong nhaø löûa tam idea when it states, in the words of the giôùi. Bodhisattva Manjusri: "This common method of

concentrating the mind on its sense of hearing, daân laøng ñi vaøo cung ñieän, cuøng theá aáy, “taàm” turning it inward, is most feasible and wise.”— höôùng daãn taâm ñeán ñeà muïc. Ñaây laø moät trong möôøi phaùp trì danh. Phöông 2) “Vitakka” or initial application directs the phaùp naày, mieäng vöøa nieäm, tai vöøa nghe vaøo mind onto the object: Taàm höôùng daãn taâm ñi trong, kieåm soaùt töøng chöõ töøng caâu cho raønh reõ roõ vaøo ñeà muïc. raøng, heát caâu naày ñeán caâu khaùc. Nghe coù hai caùch, 3) “Vitakka” is neither wholesome nor hoaëc duøng tai nghe, hoaëc duøng taâm nghe. Tuy unwholesome: Taàm khoâng thieän, maø cuõng nghe vaøo trong nhöng khoâng truï nôi ñaâu, laàn laàn khoâng baát thieän. queân heát trong ngoaøi, cho ñeán queân caû thaân taâm 4) When “vitakka” associates with wholesome caûnh giôùi, thôøi gian khoâng gian, chæ coøn moät caâu deeds, vitakka becomes wholesome: Khi lieân Phaät hieäu. Caùch thöùc phaûn vaên khieán cho haønh giaû hôïp vôùi thieän thì “taàm” laø thieän. deã gaïn tröø voïng töôûng, mau ñöôïc nhöùt taâm. Kinh 5) When “vitakka” associates with unwholesome Laêng Nghieâm noùi: “Chaân Giaùo theå phöông naày deeds, it becomes unwholesome: Khi lieân hôïp Thanh tònh do nghe tieáng. Muoán chöùng vaøo tam vôùi baát thieän, thì “taàm” trôû neân baát thieän. muoäi, neân nhö theá maø tu haønh” chính laø yù treân 6) In the practice for attaining jhana, vitakka has ñaây—See Ten kinds of oral recitation. the special task of inhibiting the hindrance of Reflecting upon possible evil consequences: sloth and torpor: Trong thöïc taäp thieàn “taàm” Suy nieäm veà nhöõng haäu quaû xaáu coù theå xaûy ra, taïm thôøi khaéc phuïc traïng thaùi hoân traàm vaø nhö nghó raèng saân haän coù theå ñöa ñeán toäi loãi, saùt thuïy mieân. nhaân, vaân vaân. Ñaây laø moät trong naêm ñeà nghò cuûa ** See Contemplation, Meditation, Three mental Ñöùc Phaät nhaèm ñem laïi lôïi ích cho haønh giaû— conditions of all actions and speech, and Reflecting upon possible evil consequences, e.g., Seventy-five dharmas of the Abhidharma anger sometimes results in murder. This is one of Kosa. the five practical suggestions given by the Buddha Reflection assembly: AÛnh Höôûng Chuùng— will be beneficial to all—See Five practical Those like Manjusri, who reflected on or drew out suggestions given by the Buddha. the Buddha’s teaching—See Fourfold disciples Reflection (n): Vitakka (p)—Vitarka (skt)—Traàm (B). tö (taàm)—According to Buddhism, “Vitakkeiti” or Reflection on a Calm Sea: Quaùn bieån laëng—A “Vitarka” means to ponder, or to reflect—Theo meditative state called the “Haein” (calm sea) Phaät giaùo, “taàm” coù nghóa laø traàm tö, söï phaûn tænh, samadhi that is mentioned in the Avatamsaka söï quaùn saùt, söï suy tö, hay söï suy nghó (coøn coù Sutra—Moät loaïi thieàn ñònh maø ngöôøi Trieàu Tieân nghóa laø traên trôû, caân nhaéc hay ngaãm nghó). goïi laø “Haein” (bieån laëng) ñöôïc noùi ñeán trong 1) In the Buddhist sutras, the words “vitakka” is Kinh Hoa Nghieâm. often used in the loose sense of “thought,” but Reflection on a Calm Sea Temple: Chuøa Quaùn in the Abhidharma it is used in a precise Bieån Laëng—One of Korea’s major temples, technical sense to mean the mental factor that founded in 803 by the monks Sunyong and Yijong. mounts or directs the mind onto the object. It is located on Kaya-san Mount in Southern Just as a king’s favourite might conduct a Kyongsang province and is best

known for the villager to the palace, even so “vitakka” Korean canon on 81,340 carved wood blocks directs the mind onto the object: Trong kinh housed in one of its buildings. These were ñieån Phaät Giaùo, danh töø “taàm” ñöôïc duøng commissioned by King Kojong (1213-1259). The loûng leûo vôùi nghóa “suy nghó,” nhöng trong A stated purpose of the project was to generate merit Tyø Ñaït Ma Luaän thì danh töø “taàm” ñöôïc duøng that would protect the nation, but ironically the nhö moät thuaät ngöõ coù nghóa ñaëc bieät. Ñoù laø need for a new canon arose as a result of a caùi gì höôùng nhöõng traïng thaùi cuøng phaùt sanh Mongol invasion, during which an earlier set of ñoàng thôøi veà moät ñoái töôïng. Nhö ngöôøi caän wood blocks was destroyed. Their carving, which thaàn ñöôïc vua yeâu chuoäng höôùng daãn moät took sixteen years to complete, was finished in

1252. Haeinsa is one of Korea’s “Three Jewels Reflexive powers: Mind that resides in Making Temples,” and represents the Dharma (the others Transferences—Hoài höôùng taâm truï—See Ten are Tongdosa, representing the Buddha, and grades of Bodhisattva’s faith. Songgwangsa, representing the Samgha). It was Reform: founded as the seat of the Hwaom (Chin. Hua- 1) (n): Söï caûi caùch. Yen) tradition in Korea, and its name derives from 2) (v): Duy taân—Caûi caùch—Toå chöùc laïi. a meditative state called the “Haein” (calm sea) Reformation (n): Söï canh taân. samadhi that is mentioned in the Avatamsaka Reformer (n): Ngöôøi canh taân—Nhaø caûi caùch. Sutra—Moät trong nhöõng ngoâi chuøa chính taïi Trieàu Tieân, ñöôïc caùc nhaø sö Sunyong vaø Yijong saùng Refracted rays: AÙnh saùng khuùc xaï. laäp vaøo naêm 803. Chuøa toïa laïc treân nuùi Kaya-san Refrain (v): Keàm cheá. mieàn Nam tænh Kyongsang vaø noåi tieáng nhôø boä Refrain (v) from laughing: Nín cöôøi. Kinh Ñieån Ñaïi Haøn ñaõ ñöôïc khaéc treân goã ñöôïc Refrain (v) from abusing or using rude löu tröõ taïi ñaây. Vieäc laøm naøy ñöôïc vua Kojong taøi words: Ly aùc khaåu—See Four Ariyan modes of trôï. Muïc ñích ñöôïc noùi ñeán cuûa vieäc naøy laø taïo speech (A). phöôùc baûo veä quoác gia, nhöng mæa mai thay nhu Refrain (v) from doing something: Traùnh laøm caàu cho moät taïng kinh môùi khôûi leân nhö laø haäu vieäc gì. quaû cuûa vieäc Moâng Coå xaâm laêng Trieàu Tieân, neân Refrain from greed, anger, and jealousy: trong thôøi gian ñoù taïng kinh ñöôïc khaéc treân goã Cheá ngöï Tham lam-Saân haän-Ñoá Kî—To refrain tröôùc ñaây bò huûy dieät. from greed, anger, jealousy, and other evil Reflection on calmness or tranquility: Quaùn thoughts to which people are subject, we need Chieáu “Tænh Laëng”—Reflection on calmness is strength of mind, strenuous effort and vigilance. one of the most important entrances to the great When we are free from the city life, from nagging enlightenment; for with it, we do not disturb our preoccupation with daily life, we are not tempted mind—Quaùn chieáu “Tónh Laëng” laø moät trong to lose control; but when we enter in the real nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø society, it becomes an effort to check these ñoù maø chuùng ta khoâng khuaáy roái taâm mình. troubles. Meditation will contribute an immense Reflection on No-Self: Quaùn Chieáu “Voâ help to enable us to face all this with calm—Ñeå Ngaõ”—Reflection on “No-self” is one of the most cheá ngöï nhöõng tö duy tham lam, saân haän vaø ganh important

entrances to the great enlightenment; tî vaø nhöõng tö duy khaùc maø con ngöôøi phaûi chòu, for with it, we do not mistakenly attach to an chuùng ta caàn phaûi coù nghò löïc, sieâng naêng tinh taán illusive self—Quaùn chieáu "Voâ Ngaõ" laø moät trong vaø tænh giaùc. Khi thoaùt khoûi nhöõng vöôùng baän cuûa nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø cuoäc soáng phoá thò hoaëc nhöõng lo toan vöôùng baän ñoù maø chuùng ta khoâng laàm chaáp vaøo caùi ngaõ aûo khaùc cuûa cuoäc ñôøi, chuùng ta khoâng ñeán noãi bò huyeàn. quyeán ruõ ñeå ñaùnh maát mình, nhöng khi hoøa nhaäp Reflection of the Perfect Buddha-wisdom: vaøo nhòp soáng xaõ hoäi, ñoù laø luùc maø chuùng ta caàn Ñaïi Vieân Caûnh Trí Quaùn—A meditation on the phaûi tinh taán ñeå chaën ñöùng nhöõng sai soùt, laàm laãn reflection of the perfect Buddha-wisdom in every cuûa mình. Thieàn ñònh laø söï trôi löïc lôùn lao giuùp being, that as an image may enter into any number chuùng ta ñieàm tónh khi ñoái dieän vôùi nhöõng tö duy of reflectors, so the Buddha can enter into me and xaáu naày. I into him—Quaùn veà caùi trí to lôùn toaøn thieän cuûa Refrain (v) from idle gossip: Ly yû ngöõ—See Nhö Lai hay phaùp quaùn Nhaäp Ngaõ Ngaõ Nhaäp. Four Ariyan modes of speech (A). Thaân Phaät vaø ta nhö nhieàu taám göông troøn ñaët ñoái Refrain (v) from lying: Ly voïng ngöõ—See Four dieän nhau, göông vaø aûnh caùi naày nhaäp vaøo caùi kia. Ariyan modes of speech (A). Reflective (a): Suy tö. Refrain (v) from lying speech: Mrsavadaviratih Reflexion (n): See Reflection. (skt)—Khoâng voïng ngöõ—Against lying, deceiving

and slandering—Not to lie, deceive or slander— coâng con ñöôøng ñi ñeán giaûi thoaùt, vaø Ngaøi ñaõ daïy See Five precepts. cho ngöôøi khaùc veà giaùo phaùp cuûa Ngaøi. Taêng giaø Refrain (v) from sexual misconduct: laø coäng ñoàng Taêng löõ soáng trong töï vieän, goàm Kamamithyacaradviratih (skt)—Kamesu- nhöõng ngöôøi ñaõ coáng hieán ñôøi mình ñeå tu taäp vaø micchacara (p)—Khoâng taø daâm—Against lust— hoaèng hoùa, vaø cuõng laø nguoàn giaùo huaán vaø maãu Not to commit adultery—Not to engage in möïc cho ngöôøi taïi gia. Lôøi nguyeän tieâu chuaån cuûa improper sexual conduct—See Five precepts. Tam Quy-Y laø: Refrain (v) from slandering: Ly löôõng thieät— "Con nguyeän quy-y Phaät See Four Ariyan modes of speech (A). Con nguyeän quy-y Phaùp Con nguyeän quy-y Taêng." Refrain (v) from taking life: Pranatipataviratih ** See Three Refuges. (skt)—Panatipata (p)—Khoâng saùt sanh—Not to kill or injure any living being—Against murder— Refuse (v): Töø choái—To decline. See Five precepts. Refuse to accept someone else's apology: Töø Refuge (n): Sarana-gamana (skt)—Sarana (p)— choái lôøi xin loãi cuûa ai—A Bhiksu or Bhiksuni who Nôi aån naùu—Nöông naùu—Nôi veà nöông— refuses to accept someone else's apology, Protection—Take refuge in Triratna—Take commits an Expression of Regret Offence—Vò Tyø refuge in the three Precious Ones, or the Three Kheo hay Tyø Kheo Ni naøo töø choái khoâng nhaän lôøi Refuges. In Buddhism, a refuge is something on xin loãi cuûa ngöôøi khaùc, laø phaïm giôùi Ba Daät Ñeà which one can rely for support and guidance. In hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). most Buddhist traditions, "going for refuge" in the Refuse to ask for help from fellow monks or "three refuges" or "three jewels": Buddha, nuns in the order: Töø choái söï

giuùp ñöõ cuûa Taêng Dharma, and Sangha, is considered to be the Ni ñoàng tu. central act that establishes a person as a Buddhist. 1) A Bhiksu who refuses to ask for help from his Going for refuge is an acknowledgment that one fellow monks or layman, but instead allows requires aid and instruction and that one has one or more nuns or laywomen to look after decided that one is committed to following the him and bring him food, commits an Buddhist path. The Buddha is one who has Expression of regret Offence—Vò Tyø Kheo successfully found the path to liberation, and he naøo töø choái söï giuùp ñöõ cuûa chö Taêng hay cuûa teaches it to others through his instructions on Öu Baø Taéc (caän söï nam), maø laïi ñeå cho chö dharma. The Sangha, or monastic community, Ni hay Öu Baø Di (caän söï nöõ) chaêm soùc hay consists of people who have dedicated their lives mang thöùc aên ñeán cho mình, laø phaïm giôùi Ba to this practice and teaching, and so are a source Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái of instruction and role models for laypeople. The ngay). standard refuge prayer is: 2) A Bhiksuni who refuses to ask for help from “I go for refuge in the Buddha. her fellow nuns or laywoman, but instead I go for refuge in the Dharma allows one or more monks or laymen to look I go for refuge in the Sangha.” after her and bring her food, commits an Veà nöông nôi ba ngoâi Tam Baûo hay ba ngoâi cao Expression of regret Offence—Vò Tyø Kheo quyù. Trong Phaät giaùo, moät nôi ñeå veà nöông laø nôi Ni naøo töø choái söï giuùp ñöõ cuûa chö Ni hay cuûa maø ngöôøi ta coù theå töïa vaøo ñoù ñeå coù söï hoã trôï vaø Öu Baø Di (caän söï nöõ), maø laïi ñeå cho chö Taêng daãn daét. Trong haàu heát caùc truyeàn thoáng Phaät hay Öu Baø Taéc (caän söï nam) chaêm soùc hay giaùo, “veà nöông” hay “tam quy y” hay “Tam mang thöùc aên ñeán cho mình, laø phaïm giôùi Ba Baûo”: Phaät, Phaùp, Taêng ñöôïc xem nhö laø moät Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái haønh ñoäng chuû yeáu ñeå trôû thaønh Phaät töû. Quy y laø ngay). coâng nhaän raèng mình caàn söï trôï giuùp vaø höôùng Refuse to come and resolve a conflict: Töø daãn, vaø quyeát ñònh ñi theo con ñöôøng cuûa Phaät choái khoâng ñeán ñeå giaûi quyeát söï xung ñoät—A giaùo. Ñöùc Phaät laø vò ñaõ saùng laäp moät caùch thaønh Bhiksu or Bhiksuni who is requested to come to

resolve a conflict with someone and continuously without listening deeply and changing his or her finds ways to avoid being present to make the way, commits a Sangha Restoration Offence—Vò reconciliation, commits an Expression of Regret Tyø Kheo hay Tyø Kheo Ni naøo khö khö töø choái Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo ñöôïc khoâng nghe lôøi khuyeân vaø lôøi chæ daïy cuûa Taêng Ni giaùo hoäi keâu ñeán ñeå giaûi quyeát söï xung ñoät, nhöng khaùc veà Kinh, Luaät, Luaän vaø söï tu taäp maø noùi cöù tìm caùch thoái thoaùt khoâng ñeán ñeå hoøa giaûi laø raèng ñöøng quaáy raày toâi nöõa, haõy ñeå cho toâi yeân, phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà ñöôïc can ngaên ba laàn maø vaãn khoâng chòu nghe, laø saùm hoái). phaïm toäi Taêng Taøn. Refuse the four great debts: Choái boû töù troïng Refuse to pay a debt: Quît nôï. aân—A Bhiksu or Bhiksuni who says that he or she Refuse to put into effect a resolution that does not owe any gratitude to parents, teachers, has been taken by the Sangha under friends or other sentient beings,

especially Sanghakarman Procedure: Töø choái thöïc hieän benefactors, commits a Sangha Restoration giaûi phaùp ñaõ ñöôïc Taêng Giaø chaáp nhaän trong pheùp Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo phuû Yeát Ma—A Bhiksu or Bhiksuni who refuses to put nhaän coâng aân cha meï, thaày toå, baïn höõu vaø chuùng into effect, or encourages someone else not to put sanh, nhaát laø aân cuûa ñaøn na tín thí, laø phaïm toäi into effect a resolution that has been taken by the Taêng Taøn. Sangha under Sanghakarman Procedure, commits Refuse guidance from a fellow practitioner: an Expression of Regret Offence—Vò Tyø Kheo Choái töø söï höôùng daãn cuûa baïn ñoàng tu—A Bhiksu hay Tyø Kheo Ni naøo töø choái thöïc hieän hay khuyeán or Bhiksuni who is offered guidance by a fellow khích ngöôøi khaùc ñöøng thöïc hieän giaûi phaùp trong practitioner concerning his or her shortcomings in pheùp Yeát Ma ñaõ ñöôïc Taêng Giaø chaáp nhaän trong the cultivation, and not only does not receive the pheùp Yeát Ma, laø phaïm giôùi Ba Daät Ñeà hay giôùi guidance with gratitude and respect, but tries to Ñoïa (phaûi phaùt loà saùm hoái). find ways to defend himself or herself, tries to Refutation (n): Refutal—Söï phaûn baùc. avoid the subject, or tries to excuse himself or Refute (v): Baùc boû. herself by brining up the shortcomings of others, commits an Expression of Regret Offence—Vò Tyø Refute the belief in the reality of things: Phaù Kheo hay Tyø Kheo Ni naøo ñöôïc baïn ñoàng tu Höõu—Phaù boû söï tin töôûng cho raèng vaïn höõu laø coù höôùng daãn cho nhöõng choã sô soùt trong vieäc tu thaät. haønh, ñaõ khoâng bieát mang ôn vôùi loøng kính troïng Refute something: To prove something to be maø coøn tìm caùch baøo chöõa, hoaëc noùi laûng sang wrong—Baøi baùc ñieàu gì (chöùng minh ñieàu gì laø chuyeän khaùc, hoaëc ñem sô soùt cuûa ngöôøi khaùc ra sai). maø noùi, vò aáy phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa Refute tenets: Phaù chaáp—Refute the belief in (phaûi phaùt loà saùm hoái). the reality of the ego and things—Phaù boû hay Refuse (v) to hear about one’s own mistakes: phaûn baùc nhöõng meâ chaáp taø kieán. Phaûn baùc nieàm Töø choái khoâng muoán nghe nhöõng loãi laàm cuûa tin nôi thöïc ngaõ hay thöïc phaùp, nghóa laø söï coù thaät mình. cuûa moät caùi ngaõ vaø chö phaùp. Refuse to listen to the advice and instruction Refute a theory: To prove a theory to be of other monks and nuns: Töø choái khoâng nghe wrong—Baøi baùc moät lyù thuyeát. lôøi khuyeân nhuû hay lôøi chæ daïy cuûa nhöõng Taêng Refute a view: To prove a view to be wrong— Ni khaùc—A Bhiksu or Bhiksuni who obstinately Baøi baùc moät quan ñieåm. refuses to listen to the advice and instruction of Refuting and establishing: Phaù Laäp—Refuting other monks and nuns regarding understanding and establishing; by refuting to prove, or to and practice of the Sutra, the Vinaya and the establish, i.e. in refuting the particular to prove the Sastra, saying that he or she does not want to be universal, and vice versa—Coøn goïi laø Giaø Chieáu, disturbed but left in peace, after having been nghóa laø phaù boû caùi lyù ñaëc thuø ñeå hieån hieän caùi lyù warned three times by other monks and nuns phoå quaùt, hay ngöôïc laïi. Phaù vaïn phaùp ñeå hieån

hieän caùi lyù chaân khoâng goïi laø phaù; baøn veà leõ tính chaúng hoaïi, vaø goïi laø ngaõ tính thöôøng—See duyeân khôûi cuûa vaïn phaùp ñeå hieån hieän caùi nghóa Four upside-downs. cuûa dieäu höõu goïi laø laäp (Phaù Laäp laø hoïc thuyeát

Regarding as infinite those that cannot be cuûa hai phaùi “Khoâng Moân toâng Tam Luaän” vaø seen, and as finite those that can be seen: “Höõu Moân toâng Phaùp Töôùng.” Toâng Tam Luaän Choã khoâng thaáy nghe thì cho laø voâ bieân, coøn choã döïa vaøo Khoâng Moân maø phaù chö phaùp, toâng Phaùp thaáy nghe laïi cho laø höõu bieân—This person Töôùng döïa vaøo Höõu Moân maø laäp chö phaùp). contemplates an interval of eighty thousand eons, Regain (v): Laáy laïi—Tìm laïi ñöôïc. he can see living beings; but earlier than eighty Regain one’s position: Laáy laïi ñöôïc vò theá cuõ. thousand eons is a time of stillness in which he Regain strength: Laáy söùc laïi. cannot hear or see anything. He regards as infinite Regard illusion as reality: Kieán Ñieân Ñaûo—To that time in which nothing is heard or seen, and as See things upside down, one of the three finite that interval in which living beings are seen subversions (subverters)—Maét nhaän bieát ngoaïi to exist—Ngöôøi ñoù quaùn saùt trong taùm vaïn kieáp caûnh ñieân ñaûo hö aûo maø cho laø thöïc, moät trong ba thì thaáy chuùng sanh; nhöng tröôùc taùm vaïn kieáp thì ñieân ñaûo—For more information, please see Tam baët khoâng thaáy nghe gì caû. Neân choã khoâng thaáy Ñieân Ñaûo. nghe thì cho laø voâ bieân, coøn choã thaáy nghe laïi cho laø höõu bieân—See Four finitenesses. Regard peace and harmony as precious: Dó hoøa vi quí (laáy söï hoøa thuaän laøm quí hay caùch toát Regarding oneself as superior: Pride—Maïn nhaát laø coá traùnh phaûi ñöông ñaàu)—It is best to Quaù—Khôûi taâm kieâu maïn cho raèng mình hôn haún avoid confrontation. ngöôøi hôn mình. ** See Abhimana. Regard (v) something as insignificant: Xem Regarding the state of profound stillness is thöôøng vieäc gì—To underestimate—To look the ultimate spiritual self: Chaáp laø thaàn ngaõ lightly—To disregard—One should never looks khaép möôøi phöông, yeân laëng, saùng suoát, chaúng lightly upon slight and small evils, considering ñoäng—Contemplates the wonderfully bright mind them not be offenses; for after death retribution in pervading the ten directions, he concludes that this undergone in the most exact detail—Chuùng ta state of profound stillness is the ultimate spiritual khoâng neân xem thöôøng nhöõng vieäc xaáu nhoû nhö self. Then he speculates , “My spiritual self, which chaúng coù gì vì sau khi cheát quaû baùo phaûi traû khoâng is settled, bright, and unmoving, pervades the ten thieáu moät chi tieát naøo. directions. All living beings are within my mind, Regarder of the world’s sounds and cries: and there they are born and die by themselves. Quaùn Theá AÂm—See Avalokitesvara. Therefore, my mind is permanent, while those who undergo birth and death there are truly Regarding that indestructible nature as his impermanent." —Quaùn saùt caùi taâm dieäu minh, permanent intrinsic nature: Coi tính chaúng khaép caùc coõi möôøi phöông, traïm nhieân, cho laø hoaïi vaø goïi laø ngaõ tính thöôøng—Third, this person thaàn ngaõ hoaøn toaøn, töø ñoù chaáp laø thaàn ngaõ khaép closely examines his own mind and finds it to be möôøi phöông, yeân laëng, saùng suoát, chaúng ñoäng. subtle and mysterious, like fine motes of dust Taát caû chuùng sanh trong thaàn ngaõ, taâm töï sinh töï swirling in the ten directions, unchanging in cheát. Thì tính caùch cuûa ngaõ taâm laø thöôøng haèng. nature. And yet it can cause his body to be born Coøn kia sinh dieät, thaät laø tính caùch voâ

thöôøng— and then to die. He regards that indestructible See Four upside-downs. nature as his permanent intrinsic nature, and that Regenerate (v): Taùi sanh—Phuïc höng. which undergoes birth and death and flows forth from him as impermanent—Chæ quaùn saùt caùi ngaõ Regeneration (n): Taùi sanh—Rebirth. taâm cuûa mình, tinh teá nhoû nhieäm, ví nhö vi traàn Regenerative karma: Janaka-karma (skt)— löu chuyeån möôøi phöông, tính khoâng dôøi ñoåi. Coù Productive karma—Sinh nghieäp—Nghieäp Taùi theå khieán thaân naày lieàn sinh lieàn dieät, maø noùi laø Taïo—See Productive Karma. Region (n):

1) Artha or Gocara or Visaya (skt)—Caûnh— retrogression of practitioners who have Mieàn. experienced awakening and Ten things that cause 2) Dhatu (skt)—Elements—Secondary enlightening beings to regress from the Buddha elements—Sphere—Realm—Caûnh giôùi. teachings. Region of the Buddha's instructions: Hoùa Regressive cultivation: Tu Haønh Thoái Caûnh—The region, condition, or environment of Chuyeån—In the first year of cultivation, the Buddha instruction or conversion—Moâi tröôøng, Buddha stands right before our eyes; the second ñieàu kieän hay hoaøn caûnh nôi Phaät hoùa ñoä chuùng year he has already returned to the West; third sanh. year if someone inquires about the Buddha or Regions of the dead and of the living: Minh request recitations, payment is required before a Hieån Löôõng Giôùi—Chæ hai coõi Minh Giôùi vaø Hieån few words are spoken or a few verses recited— Giôùi. Minh giôùi laø theá giôùi cuûa ngöôøi cheát, hay aâm Nhöùt nieân Phaät taïi tieàn, nhò nieân Phaät taïi Taây caûnh; hieån giôùi laø theá giôùi cuûa ngöôøi soáng, hay Thieân, tam nieân vaán Phaät yeáu tieàn. döông gian. Regret (v): To repent—Hoái tieác—Hoái Haän— Region of demon: Realm of demon—Quyû giôùi. Regret can be either a wholesome or Region of nirvana: Nieát Baøn Teá—The region of unwholesome or neutral mind. Regret is a mind nirvana in contrast with the region with mortality which feels sorrow or remorse about past actions. or samsara (luaân hoài sanh töû)—Vuøng hay khu vöïc Regret for negative past actions (non-virtuous) is a nieát baøn, ñoái laïi vôùi vuøng cuûa luaân hoài sanh töû. positive regret; however, regret for positive past actions (virtuous) is a negative regret—Hoái haän coù Region of reality: Chaân phaùp giôùi—Thaät teá hay nghóa laø caûm thaáy tieác cho nhöõng haønh ñoäng trong chaân phaùp giôùi (chaân thaät teá)—The region of quaù khöù. Hoái haän cho nhöõng vieäc laøm baát thieän reality apart from the temporal and unreal—Phaùp hay khoâng coù ñaïo ñöùc trong quaù khöù laø hoái haän giôùi cuûa chaân lyù, döùt tuyeät hö voïng. tích cöïc; tuy nhieân neáu hoái tieác cho nhöõng vieäc Region of suffering: Khoå vöïc (vuøng khoå ñau)—laøm toát trong quaù khöù laø hoái haän tieâu cöïc. Every realm of reincarnation is a region or Regret one's faults: Hoái Quaù—To regret one's suffering—Moãi caûnh giôùi cuûa luaân hoài sanh töû ñeàu errors—Saùm hoái toäi loãi vôùi Tam Baûo. laø moät khoå vöïc. Region of the wind-circle: Phong Luaân Teá— Regret or repent: Kaudritya (skt)—Hoái hay aên naên vieäc laøm aùc trong quaù khöù—See Fifty-one Giôùi haïn voøng ngoaøi hay bieân teá cuûa phong luaân. Dharmas interactive with the Mind. Regional (a): Thuoäc veà mieàn Regular hour for meals: Kala (skt)—Fixed Register (n):

Soå saùch. hour for meals—Ca La thôøi—Thöïc thôøi hay laø Register of birth and death: Soå sanh töû. thôøi gian coá ñònh cho caùc böõa aên—See Two times Registered students: Hoïc troø chính thöùc (caäp or periods. moân ñeä töû). Regular provision of clothes for the monks Regress (v): Thoái chuyeån. and the nuns: Thöôøng xuyeân cung caáp y aùo cho Regression: Söï thoái chuyeån—According to the chö Taêng Ni—See Seven grounds for a happy Flower Adornment Sutra, Chapter 38, there are karma through benevolence to the needy. ten things that cause enlightening beings to Regular provision of food for the monks and regress from the Buddha teachings, which they the nuns: Thöôøng xuyeân cung caáp thöïc phaåm cho should avoid. Enlightening Beings who avoid chö Taêng Ni—Boá thí ñoà aên thöôøng ngaøy—See these ten things will enter the Enlightening Seven grounds for a happy karma through Beings' paths of emancipation—Theo Kinh Hoa benevolence to the needy. Nghieâm, Phaåm 38, coù möôøi ñieàu thoái thaát Phaät Regular provision of medicines to the phaùp maø chö Boà Taùt neân traùnh. Chö Boà Taùt traùnh ñöôïc möôøi ñieàu naày thôøi nhaäp ñöôïc ñaïo ly sanh monks and the nuns: Thöôøng xuyeân cung caáp cuûa Boà Taùt—See Three analogies concerning thuoác men cho chö Taêng Ni—See Seven grounds

for a happy karma through benevolence to the of the objects of the world. This come about when needy. the Buddha-nature is found. This belief is very Regulate (v): Dung hoøa—To harmonize. common to all Buddhists—Nghóa caên baûn cuûa Regulate one's mind: Ñieàu phuïc taâm—Chaùnh "Reincanation" laø "Transmigration" (chuyeån cö). taâm (laøm cho taâm chaùnh tröïc). Thaân naøy cheát ñeå taùi sanh vaøo thaân khaùc. Nôi chuùng sanh ñaàu thai (taùi sanh) tuøy thuoäc vaøo Regulate and subdue: Ñieàu phuïc. nghieäp toát hay xaáu cuûa töøng chuùng sanh. Nieàm tin Regulated and subdued: Ñöôïc ñieàu phuïc. chuùng sanh, keå caû con ngöôøi coù moät chuoãi daøi Regulating all faculties: Giôùi chö caên luaät nghi nhieàu ñôøi soáng, vaø chæ döøng laïi khi naøo khoâng coøn (ñieàu tieát luïc caên)—See Ten kinds of precepts. söï chaáp thuû vaøo baát cöù thöù gì treân ñôøi naøy. Ñieàu Regulating and Subduing Hero: Ñieàu Ngöï naøy chæ xaõy ra khi ñaõ tìm thaáy Phaät taùnh. Ñaây laø Tröôïng Phu. nieàm tin raát phoå bieán trong caùc tín ñoà Phaät giaùo. Regulation (n): Ñieàu leä—Quy cheá—Rule. 1) Reincarnation means going around as the Regulation hours for monastic meals: Trai wheel turns around: Luaân laø baùnh xe hay caùi Thôøi—The hours for monastic meals, especially voøng, hoài laø trôû laïi; luaân hoài laø caùi voøng the midday meal, after which no food should be quanh quaån cöù xoay vaàn. eaten; however, they can drink liquid—Giôø aên 2) Whether the world is Samsara or Nirvana trong töï vieän, ñaëc bieät laø giôø aên tröa, sau giôø ñoù depends entirely on our state of mind. If our Taêng Ni khoâng ñöôïc pheùp aên baát cöù ñoà aên naøo (mind is enlightened, then this world is nhöng coù theå uoáng chaát loûng). Nirvana; if our mind is unenlightened, then Regulation of three robes for monks and this world is Samsara: Theá giôùi naày laø Ta baø five for nuns, which must be worn: Cheá y— hay Nieát baøn laø hoaøn toaøn tuøy thuoäc vaøo traïng thaùi taâm. Neáu taâm giaùc ngoä thì theá giôùi naày laø Tam y cuûa chö Taêng vaø nguõ y cuûa chö Ni do Phaät Nieát baøn. Neáu taâm meâ môø thì laäp töùc theá giôùi ñònh cheá vaø baét buoäc phaûi

maëc—See Two kinds of naày bieán thaønh Ta Baø. clothing. 3) For those who strive to cultivate, samsara is (Without) regret: Khoâng hoái tieác Nirvana, Nirvana is samsara: Vôùi nhöõng ai Rehabilitate (v): Caûm hoùa. bieát tu thì ta baø laø Nieát Baøn, vaø Nieát Baøn laø ta Rehearse (v): Truyeàn tuïng laïi. baø. Reify (v): Cuï theå hoùa—Vaät chaát hoùa. 4) Transmigation: The passing away from one Reign (n): Ngoâi vò cuûa moät quoác vöông. body to be reborn in another body. Where the Reign over a kingdom: Cai trò moät vöông quoác. being will be reborn depends on his Reimburse (v): Hoaøn traû laïi. accumulated good or bad karma—Thaân naày cheát, thaân kia sanh. Chuùng sanh sanh töû vì Reimbursement (n): Söï hoaøn traû laïi. nghieäp löïc. Reincarnate (v): Cho ñaàu thai vaøo kieáp khaùc. ** See Rebirth, and Three kasaya. Reincarnation (n): Samsara (p & skt)— Reincarnation Buddha: Living Buddha—Hoaït Punarjanman (skt)—Ñaàu thai—Taùi sanh—Luaân Phaät. hoài (löu chuyeån trong voøng luaân hoài sanh töû)— Reinstate (v): Khai phuïc. Flowing back again—Flowing and returning— Reincarnation—Transmigation—The original Re-interpretation (n): Taùi giaûi thích—Caét nghóa word for reincarnation is translated as laïi. transmigration. The passing away from one body Reiterate: Repeat—Laäp laïi. to be reborn in another body. Where the being will Reiun (jap): Ling-Yun—Sö Linh Vaên Chí Caàn be reborn depends on his accumulated good or bad (Nhaät Baûn). karma. The belief that living beings, including Reject (v): Parityajati (skt)—Choáng laïi—Baùc man, have a series of bodily lives, only ceasing boû—Töø Boû. when they no longer base their happiness on any

Reject of form characteristics: To deny the Reject the illusion of the transmigrational existence of appearance—Baùc Töôùng—According worlds and enter into nirvana- to Most Venerable Thích Thieàn Taâm in The enlightenment: Chuyeån meâ khai ngoä. Thirteen Patriarchs of Pureland Buddhism, Theory Reject living at home: Nhaøm chaùn taïi gia—This is truly emptiness, Practice belongs to existence. is one of ten reasons enlightening beings leave a Existence is Emptiness. If this is not yet attained, royal palace—Ñaây laø moät trong möôøi lyù do taïi sao it's better to cultivate by being attached to chö Ñaïi Boà Taùt xuaát gia—See Ten reasons "existence," or "form," or "appearance;" but do enlightening beings leave a royal palace. not claim "nothing exists" or "everything is within Rejection (n): Söï cöï tuyeät—Söï töø choái—Söï haát the mind" or any such deep theoretical teachings huûi—Söï ruoàng boû. when one is still attached to existence, i.e., family, wife, children, house, or fond of health, etc., for Rejection of means of life or rejection of doing these cultivators are easily trapped in the pleasures: Töø choái phöông tieän soáng hay töø choái wrong road. Thus, do not say the Pureland is only laïc thuù?—Most of us want to do good deeds; an illusion manifested within the mind. In reality, however, we are always contraditory ourselves in theory, everything is an illusion. To reject of between pleasure and cultivation. A lot of people form characteristics is to reject and disregard the misunderstand that religion means a denial or "Conducts of form practices." This practice is rejection of happiness in worldly life. In saying so, often observable with those who cultivate Zen instead of being a method for transcending our Buddhism in present day. They claim

themselves limitations, religion itself is viewed as one of the as people who are “unattached to form heaviest forms of suppression. It’s just another characteristics” and look down on those who form of superstition to be rid of if we really want cultivate Pureland as being attached to form to be free. The worst thing is that nowadays, many characteristics. However, most ironically, they are societies have been using religion as a means of still ignorantly attached with every part of political oppression and control. They believe that existence, i.e., having wife, husband, children, the happiness we have here, in this world, is only house, jobs, etc. Sincere Buddhists should always a temporary, so they try to aim at a so-called be careful!—Theo Hoøa Thöôïng Thích Thieàn Taâm “Almighty Creator” to provide them with a so- trong Lieân Toâng Thaäp Tam Toå thì Lyù chính thaät laø called eternal happiness. They deny themselves Chaân Khoâng, Söï laø phaàn dieäu höõu. Dieäu höõu töùc the everyday pleasures of life. They cannot enjoy chaân khoâng. Neáu chöa ñaït ñöôïc leõ naày thì thaø a meal with all kinds of food, even with raèng tu haønh theo kieåu “Chaáp Coù,” chöù ñöøng caàu vegetarian food. Instead of accepting and enjoying “Baùc Töôùng” hay “Chaáp Khoâng” trong khi vaãn such an experience for what it is, they tie coøn coù gia ñình, vôï con, nhaø cöûa, vaø mong caàu themselves up in a knot of guilt “while so many khoûe maïnh. Vì laøm nhö theá seõ deã bò laïc vaøo ngoan people in the world are starving and miserable, khoâng hay caùi “Khoâng” sai laàm. Ñaây chính laø haàm how dare I indulge myself in this way of life!” khoå ñoïa cuûa taát caû nhöõng keû yû mình thoâng minh This kind of attitude is just mistaken as the hoâm nay. Baùc Töôùng töùc laø baøi baùc phaàn “Söï attitude of those who try to cling to worldly Töôùng Haønh Trì.” Kyø thaät, taát caû ñeàu laø giaû töôûng. pleasures. In fact, this just another form of Baùc töôùng laø choái boû söï tu haønh theo hình töôùng, grasping. Sincere Buddhists should always thí duï nhö nhöõng keû tu Thieàn ñôøi nay, luoân mieäng remember that we deny to indulge in worldly noùi “Nhaát thieát duy taâm taïo” neân ta khoâng “Chaáp pleasures so that we can eliminate “clinging” to Töôùng,” vaø do ñoù cheâ ngöôøi tu theo Tònh Ñoä chæ laø make it easy for our cultivation. We will never söï chaáp tröôùc aûo töôûng trong taâm. Tuy nhieân, ñieàu reject means of life so we can continue to live to mæa mai laø nhöõng keû naày töï hoï vaãn coøn u meâ chaáp cultivate. A Buddhist still eat everyday, but never tröôùc vaøo vôï, choàng, con caùi, cöûa nhaø. Phaät töû eats lives. A Buddhist still sleeps but is not eager thuaàn thaønh neân luoân caån troïng! to sleep round the clock as a pig. A Buddhist still converse in daily life, but not talk in one way and

act in another way. In short, sincere Buddhists Rejoice the creations of others: Pranimmita- never reject any means of life, but refuse to vasavati (skt)—Tha Hoùa Töï Taïi—There are indulge in or to cling to the worldly pleasures beings who rejoice the creations of others, such as because they are only causes of sufferings and the devas Having Power over Others’ Creation— afflictions—Phaàn lôùn chuùng ta ñeàu muoán laøm vieäc Coù nhöõng loaïi höõu tình coù loøng duïc ñoái vôùi söï vaät thieän; tuy nhieân, chuùng ta thöôøng maâu thuaãn vôùi do caùc loaøi khaùc taïo ra. Hoï soáng bò

chi phoái phuï chính chuùng ta giöõa laïc thuù vaø tu haønh. Coù nhieàu thuoäc trong nhöõng duïc voïng ñoái vôùi söï vaät do caùc ngöôøi hieåu laàm raèng toân giaùo laø töø boû haïnh phuùc loaøi khaùc taïo ra, nhö caùc loaøi Tha Hoùa Töï Taïi cuoäc ñôøi theá tuïc. Noùi nhö theá, thay vì toân giaùo laø Thieân—See Three dharmas (XXXV), and Three moät phöông tieän giuùp ngöôøi ta giaûi thoaùt thì kinds of rebirth in the realm of Sense-Desire. ngöôïc laïi, toân giaùo ñöôïc xem nhö traïng thaùi ñaøn Rejoice (v) in all good: Tuøy hyû—To rejoice in aùp naëng neà nhaát, moät kieåu meâ tín dò ñoan caàn the welfare of others, or to do that which one ñöôïc loaïi boû neáu chuùng ta thöïc söï muoán giaûi enjoys, or to follow one's inclination—Vui theo thoaùt. Ñieàu teä haïi nhaát laø hieän nay nhieàu xaõ hoäi ñieàu thieän. Vui theo caùi vui cuûa ngöôøi (thaáy ngöôøi ñaõ vaø ñang duøng toân giaùo nhö laø moät phöông tieän laøm vieäc thieän, loøng mình hoan hyû vui söôùng ñeå ñaøn aùp vaø kieåm soaùt veà maët chính trò. Hoï cho theo)—See Nine suitable stages in religious raèng haïnh phuùc maø mình coù hieän nay chæ laø taïm services. bôï, neân hoï höôùng veà caùi goïi laø "Ñaáng saùng taïo Rejoice in other's good actions: Anumodana sieâu nhieân" ñeå nhôø ñaáng aáy ban cho caùi goïi laø (p)—Praising other's good work—Hoan hyû vôùi haïnh phuùc vónh haèng. Hoï khöôùc töø nhöõng thuù vui phöôùc baùu cuûa ngöôøi khaùc—See Ten meritorious treân ñôøi. Thaäm chí hoï khoâng theå thöôûng thöùc moät deeds (III). böõa aên vôùi ñaày ñuû thöùc aên, duø laø aên chay. Thay vì Rejoice (v) at others' merits and virtues: Tuøy chaáp nhaän vaø thöôûng thöùc caùi gì maø hoï ñang coù, Hyû Coâng Ñöùc. thì hoï laïi töï taïo cho mình moät guùt maéc toäi loãi 1) The word "Rejoice" means appreciation of "Trong khi bao nhieâu ngöôøi treân theá giôùi ñang something. Rejoicing without the slightest cheát ñoùi vaø khoå sôû, taïi sao ta laïi buoâng mình trong thought of jealousy or competitiveness. loái soáng nhö theá naøy ñöôïc!" Thaùi ñoä chaáp tröôùc vaø Without these negative thoughts, we must töø choái nhöõng phöông tieän toái caàn cho cuoäc soáng rejoice over positive deeds performed even haèng ngaøy naøy cuõng sai laàm khoâng khaùc chi thaùi by people we consider enemies. We have two ñoä cuûa nhöõng keû ñaém mình trong laïc thuù traàn tuïc. objects of rejoicing: Rejoicing over others' Kyø thöïc, ñaây chæ laø moät hình thöùc chaáp thuû khaùc. root virtues and rejoicing over our own. When Phaät töû thuaàn thaønh phaûi neân luoân nhôù raèng chuùng rejoicing over our own virtue, we can rejoice ta choái boû nhöõng laïc thuù traàn tuïc nhaèm loaïi boû over virtue done in our past lives that we can nhöõng baùm víu cho deã tu haønh. Chöù chuùng ta measure through inferential valid cognition khoâng bao giôø choái boû phöông tieän cuûa cuoäc soáng and rejoice over our root virtue of this present ñeå chuùng ta tieáp tuïc soáng tu. Vì theá ngöôøi con life that we can measure by means of direct Phaät vaãn aên, nhöng khoâng aên maïng (maïng soáng valid cognition. It is not difficult to apply cuûa chuùng sanh). Ngöôøi con Phaät vaãn nguû, nhöng inferential valid cognition to rejoice over our khoâng nguû ngaøy nguû ñeâm nhö con heo. Ngöôøi con past lives. The fact that we have not only Phaät vaãn ñaøm luaän trong cuoäc soáng haèng ngaøy, taken rebirth in this present human form but nhöng khoâng noùi moät ñöôøng laøm moät neûo. Noùi have inherited favorable conditions necessary toùm laïi,

Phaät töû thuaàn thaønh khoâng choái boû for Dharma practices confirm that we must phöông tieän tieän nghi trong cuoäc soáng, maø chæ töø have practiced generosity, patience, and the choái khoâng luùn saâu hay baùm víu vaøo nhöõng duïc other perfections in our past lives. So we laïc traàn tuïc vì chuùng chæ laø nhöõng nhaân toá cuûa khoå should rejoice. Rejoice over our virtues of this ñau vaø phieàn naõo maø thoâi. present life means to think over virtuous Rejoice (n): Vui möøng hôùn hôû. deeds we personally have performed. For

example, recitation of the holy scriptures, caên cuûa chuùng ta seõ giaûm chöù khoâng taêng. contemplation of their meanings, listening to Hoan hyû nhöõng haønh vi ñaïo ñöùc cuûa ngöôøi the teachings of Dharma or any act of khaùc coù nghóa laø hoan hyû vôùi nhöõng haønh vi generosity and so forth. Then rejoicing at aáy maø khoâng coù thaønh kieán. Haønh ñoäng hoan these without arrogance because if we feel hyû phaûi khoâng bò baån nhô bôûi nhöõng yù nghó proud, our root virtues will lessen instead of tieâu cöïc nhö ganh tî. Cho duø söï lieân heä cuûa increasing. Rejoicing over others' virtues chuùng ta vôùi moät ngöôøi nhö theá naøo, chuùng ta means rejoicing over the virtue of others neân thöøa nhaän moät caùch chaân thaät nhöõng haønh without prjudice. One's act of rejoicing must vi ñaïo ñöùc cuûa hoï vaø hoan hyû. Ñaây laø kyõ not be contaminated by negative thoughts like thuaät veà trí tueä höõu hieäu nhaát ñeå xaây döïng söï jealousy. Regardless of what our relationship tích luõy coâng ñöùc lôùn—See Five stages in a with the other person is, we should penitential service (II) (3). acknowledge sincerely their virtuous deeds 2) This is the fifth of the ten conducts and vows and rejoice. This is the most effective mental of Samantabhadra Bodhisattva. Rejoice at technique to build a huge accumulation of others' merits and virtues means from the merits—Töø "Hoan Hyû" coù nghóa laø caûm kích time of our initial resolve for all wisdom, we moät caùi gì ñoù. Hoan hyû laø vui theo caùi vui hay should diligently cultivate accumulation of caùi thieän laønh cuûa ngöôøi khaùc maø khoâng coù blessings without regard for their bodies and moät chuùt gì ganh tî vaø caïnh tranh. Khoâng coù lives, cultivate all the difficult ascetic nhöõng yù nghó tieâu cöïc naøy, chuùng ta hoan hyû practices and perfect the gates of various taát caû nhöõng thieän haønh ñöôïc thöïc hieän bôûi paramitas, enter Bodhisattva grounds of ngay caû nhöõng ngöôøi maø chuùng ta xem nhö keû wisdom and accomplish the unsurpassed thuø. Coù hai ñoái töôïng ñeå hoan hyû: Hoan hyû Bodhi of all Buddhas. We should completely thieän caên cuûa ngöôøi khaùc vaø hoan hyû thieän follow along with and rejoice in all of their caên cuûa chính mình. Khi hoan hyû nhöõng haønh good roots (big as well as small merits)—Ñaây vi ñaïo ñöùc cuûa baûn thaân, chuùng ta coù theå hoan laø haïnh nguyeän thöù naêm trong Phoå Hieàn Thaäp hyû nhöõng haønh vi ñaïo ñöùc ñaõ taïo ra trong Haïnh Nguyeän. Tuøy hyû coâng ñöùc laø phaùt taâm nhöõng kieáp quaù khöù maø chuùng ta coù theå löôïng chöùng nhaát thieát trí maø sieâng tu coäi phöôùc, ñöôïc baèng söï nhaän thöùc vöõng chaéc ñaõ ñöôïc chaúng tieác thaân maïng, laøm taát caû nhöõng haïnh luaän ra; vaø khi hoan hyû thieän caên cuûa baûn khoù laøm, ñaày ñuû caùc moân Ba La Maät, chöùng thaân veà kieáp hieän taïi, chuùng ta coù theå löôïng nhaäp caùc truù ñòa cuûa Boà Taùt,

ñeán troïn quaû voâ ñöôïc baèng söï nhaän thöùc vöõng chaéc tröïc tieáp. thöôïng Boà ñeà, vaân vaân bao nhieâu caên laønh aáy, Hoan hyû vì nhaän ra nhöõng haønh vi ñaïo ñöùc duø nhoû duø lôùn, chuùng ta ñeàu tuøy hyû—See trong quaù khöù khoâng khoù. Söï thaät laø chuùng ta Five stages in a penitential service (II) (3), khoâng chæ taùi sanh thaân ngöôøi hieän taïi, maø and Ten vows of respect of Samantabhadra coøn thöøa höôûng nhöõng ñieàu kieän thuaän lôïi caàn Bodhisattva. thieát ñeå tu taäp Phaät phaùp xaùc nhaän raèng trong Rejoice (v) over the good in self and others: nhöõng kieáp quaù khöù, chuùng ta ñaõ quaûng tu boá Tuøy Hyû—Tuøy hyû thieän taùc hay ñoái vôùi moïi thieän thí, nhaãn nhuïc, vaø nhöõng ba la maät khaùc. Do caên ñeàu hoan hyû taùn thaùn—See Five stages in a ñoù, chuùng ta neân hoan hyû. Hoan hyû nhöõng penitential service (I). haønh vi ñaïo ñöùc cuûa kieáp hieän taïi coù nghóa laø Rejoice (v) at something: Show great joy at nghó ñeán nhöõng thieän haïnh maø caù nhaân ngöôøi something—Baøy toû noãi vui möøng veà vieäc gì. ñoù ñaõ thöïc hieän. Ví duï nhö trì tuïng thaùnh Rejoicing: Tuøy hyû coâng ñöùc—Tuøy Hyû—Rejoice ñieån, suy gaãm veà yù nghóa cuûa thaùnh ñieån, at others' merits and virtues—See Rejoice (v) at nghe thuyeát phaùp hay baát kyø haønh ñoäng roäng others' merits and virtues. löôïng naøo, vaân vaân. Keá ñoù, hoan hyû nhöõng Rejoicings on the last day of the summer ñieàu naøy maø khoâng coù söï kieâu maïn bôûi vì neáu chuùng ta caûm thaáy quaù kieâu haõnh thì thieän retreat: Freewill offering made on the last day of

the summer retreat—Ñoà aên cuùng döôøng Tam Baûo Region of births and deaths: Sanh töû teá (vuøng trong ngaøy cuoái cuøng cuûa muøa An Cö Kieát Haï. sanh töû). Rejoicing mind: Hoan Hyû Taâm—According to Region of the dharma-nature: Phaùp Taùnh Most Venerable Thích Thieàn Taâm in The Thirteen Ñoä—Taùnh Ñoä hay coõi maø phaùp taùnh thaân (chôn Patriarchs of Pureland Buddhism, rejoicing mind nhö) an truï—The bhutatathata. includes the following two minds—Theo Hoøa Relative (a): Töông ñoái—Baø con—Kindred—(a) Thöôïng Thích Thieàn Taâm trong Lieân Toâng Thaäp Coù quan heä. Tam Toå, Hoan Hyû Taâm goàm coù hai taâm sau ñaây: Relative and complete: Thieân Vieân—Töông ñoái 1) Accepting Mind: Tuøy Hyû Taâm—Accepting coøn nghieâng leäch vaø vieân maõn. means to feel happy for others' joy and Relative condition: Chaân nhö duyeân khôûi— happiness. Accepting mind has the special Chaân Nhö Tuøy Duyeân. characteristics that can eliminate various 1) The conditioned Bhutatathata or relative karmic obstructions including jealousy, condition: The Bhutatathata influenced by stinginess, pettiness, etc.—Tuøy hyû laø vui theo environment, or pure and impure conditions, caùc söï vui veû vaø haïnh phuùc cuûa ngöôøi. Tuøy hyû produces all things—Tuøy duyeân chaân nhö laø taâm döùt tröø ñöôïc caùc chöôùng nghieäp veà taät ñoá, tuøy theo nhieãm duyeân voâ minh maø sinh ra ích kyû, nhoû nhen, vaân vaân. voïng phaùp, hay chaân nhö aûnh höôûng bôûi ngoaïi 2) Forgiving Mind: Hyû Xaû Taâm—Forgiving caûnh, tònh hay baát tònh, maø sanh ra vaïn phaùp. means to forgive happily others' mistakes and 2) The absolute in its causative or relative transgressions. Forgiving mind has the special condition: The Bhutatathata influenced by characteristics that can solve and

destroy environment, or pure and impure conditions, karmic obstructions including vengeance and produces all things—Chaân nhö bò aûnh höôûng grudges—Hyû xaû laø vui maø tha thöù loãi laàm cuûa bôûi ngoaïi caûnh, ñieàu kieän thanh tònh hay baát ngöôøi khaùc. Hyû xaû taâm döùt tröø ñöôïc caùc tònh, taïo ra chö phaùp. chöôùng nghieäp veà haän thuø, baùo phuïc, vaân vaân. Relative or conventional essence: Töông ñaõi Rejoicing in other's merit is also getting chaân nhö—See Two Truths (F). praise to oneself: Taùn döông haønh ñoäng cuûa keû Relative happiness: Haïnh phuùc töông ñoái. khaùc cuõng ñem laïi keát quaû ñöôïc ngöôøi khaùc taùn döông laïi—See Ten meritorious deeds (III). Relative teaching: Samvritya-desana (skt)—Tuøy Tuïc Thuyeát—Giaùo lyù töông ñoái—See Principle of Rejoicing in other's merit is productive of Reciprocal Identification. joy wherever one is born: Hoan hyû vôùi phöôùc Relative truth: Sammuti-saccam (p)—Samvrti- baùu cuûa keû khaùc ñem laïi traïng thaùi an vui, baát satya (skt)—Superficial truth, or ordinary ideas of luaän trong caûnh giôùi naøo—See Ten meritorious things—Conventional Truth—Relative or deeds (III). conventional truth of the mundane world subject Rejuvenation: Caûi laõo hoaøn ñoàng (laøm cho giaø to delusion—Chaân lyù töông ñoái—Tuïc ñeá hay chaân thaønh treû, ñieàu naøy ñi ngöôïc laïi quy luaät voâ lyù quy öôùc—The relative truth, or the truth of the thöôøng taát yeáu trong ñaïo Phaät). unreal, which is subject to change, manifests Rekindle (v): Thaép neán laïi. 'stillness but is always illuminating,' which means Relation (n): Söï töông quan—Quan heä. that it is immanent in everything. Pure Land Relation on the father's side: Hoï noäi. thinkers accepted the legitimacy of conventional Relation on the mother's side: Hoï ngoaïi. truth as an expression of ultimate truth and as a Relationship should be based on clear-cut vehicle to reach Ultimate Truth. This method of basing on form helps cultivators reach the righteousness and enduring love: Quan heä Buddhahood, which is formless—Chôn nhö töông phaûi ñöôïc ñaët treân leõ phaûi roõ reät vaø tình caûm vöõng ñoái trong theá giôùi hieän töôïng, coù theå thay ñoåi, y beàn (Nghóa troïng tình thaâm). theo lôøi noùi giaû danh maø hieän ra, baát bieán maø tuøy

duyeân. Nhöõng nhaø tö töôûng cuûa tröôøng phaùi Tònh fatigued, we may need to ease our aching limbs a Ñoä chaáp nhaän duøng töông ñaõi chaân nhö ñeå dieãn taû little bit. Then we can start our walking tuyeät ñaõi chaân nhö, hay duøng töông ñaõi chaân nhö meditation. Walk slowly mindful of the nhö laø coã xe phöông tieän ñöa chuùng ta ñeán tuyeät movements, now we need not think of the breath ñaõi chaân nhö. Phöông thöùc giuùp haønh giaû Tònh Ñoä but become aware of the walk. If our mind döïa treân saéc töôùng ñeå ñaït ñeán Phaät taùnh laø caùi voâ wanders give attention to our walking without töôùng—See Two Truths (G). getting involved in other thoughts. If we stop, turn Relative truth-Absolute truth: Chaân Lyù Töông or look around, be mindful and apply clear Ñoái-Chaân Lyù Tuyeät Ñoái—Relative truth-Absolute comprehension. When our foot touches the earth truth—According to relative truth all things exist, we get the sensation, become aware of it. Walking but in absolute truth nothing is; in absolute truth is also an exercise in mindfulness. When we are one sees that all things are devoid of self-nature; following a meditation course let

us try to be however, in relative truth, a perception where mindful always everywhere. When sitting, there is no self-nature—Theo chaân lyù töông ñoái standing, walking, working, eating, drinking, thì taát caû caùc söï vaät ñeàu hieän höõu, nhöng trong talking, laughing, wearing clothes, or even when chaân lyù tuyeät ñoái thì khoâng coù gì hieän höõu caû; we are silent, etc., let us be always mindful. If our trong chaân lyù tuyeät ñoái, ngöôøi ta thaáy raèng taát caû limbs get numbed while in meditation, rub and caùc söï vaät ñeàu khoâng coù töï tính, nhöng trong chaân stretch them. We can also relax in a lying down lyù töông ñoái coù moät söï nhaän thöùc choã naøo khoâng position; however, this we may do at the end of a coù töï tính. sitting meditation. Lie on our back on a flat Relative wisdom: Quyeàn trí hay phöông tieän surface, and try to avoid using a pillow or cushion trí—Trí phöông tieän töông ñoái vaø taïm thôøi—See under our head. Keep our legs stretched out Two kinds of wisdom (C). slightly apart and arms loosely by our sides, keep Relatively perfect and complete wisdom: our eyes shut, do not go to deep thinking, but allow your mind to relax, and not wander. Relax Quyeàn trí hay Tuïc Trí—Phöông Tieän Trí—Trí coù each muscle, be completely relaxed for a few quan heä tôùi phöông tieän giaùo vaø hieän töôïng töông minutes. At times, we may slightly fall asleep for ñoái vaø sai bieät—See Two kinds of Tathagata- a couple of minutes, at the end of the relaxation, wisdom. get up feeling fit. We could do this type of Relativism (n): Chuû nghóa töông ñoái—Töông ñoái relaxation, not only during the meditation hours, luaän—See Principle of Reciprocal Identification. but also at any time we feel fatigued or when we Relativity (n): Tính töông ñoái—See Principle of have the inclination to relax—Khi ngoài thieàn moät Reciprocal Identification. luùc laâu haønh giaû coù theå caûm thaáy tay chaân moûi Relativity of all things: Töông Ñaõi—To be in meät hay ñau nhöùc, vaø thaáy caàn ñöôïc thoaûi maùi ñoâi agreement—The doctrine of mutual dependence chuùt. Chöøng ñoù haønh giaû coù theå baét ñaàu ñöùng daäy or relativity of all things for their existence, i.e., ñeå ñi kinh haønh. Haønh giaû ñi thaät chaäm vaø khoâng the triangle depends on its three lines, the eye on caàn ñeå yù ñeán hôi thôû nöõa, maø phaûi ñeå yù ñeán töøng things having color and form, long or short—Giaùo böôùc chaân. Neáu taâm chuùng ta rong ruoåi thì keùo noù thuyeát noùi veà töï vaø tha ñoái ñaõi vôùi nhau, nhôø ñoù trôû veà vôùi oai nghi ñi maø khoâng caàn dính maéc vaøo maø toàn taïi, nhö hình nhôø coù ba caïnh maø thaønh nhöõng yù nghó naøo khaùc. Neáu haønh giaû ngöøng laïi hình tam giaùc, saéc caûnh ñoái ñaõi vôùi nhaõn caên maø vaø nhìn chung quanh, taâm luùc naøo cuõng phaûi tænh thaønh saéc caûnh, nhaõn caên ñoái vôùi saéc caûnh maø thöùc vaø nhaän bieát roõ raøng laø mình ñang laøm gì. thaønh nhaõn caên, ngaén ñoái vôùi daøi maø thaønh ngaén, Khi chaân chaïm ñaát ta bieát chaân ta ñang chaïm ñaát. daøi ñoái vôùi ngaén maø thaønh daøi. Ñi boä cuõng laø moät caùch thöïc taäp chaùnh nieäm. Khi Relaxation of the body: An laïc nôi thaân. chuùng ta ñang theo moät thôøi khoùa thieàn chuùng ta Relaxing: Buoâng xaû—If we do our sitting phaûi coá gaéng luoân tænh giaùc ôû moïi nôi. Khi ngoài, meditation for a considerable time, we may feel khi ñi, khi laøm veäc, khi aên, uoáng, noùi, cöôøi, maëc quaàn aùo, hay ngay caû khi chuùng ta khoâng noùi, vaân

vaân, chuùng ta phaûi luoân tænh thöùc. Neáu chaân tay oâng ñöa ñeán söï ganh gheùt roäng lôùn, vaø oâng ñaõ bò chuùng ta bò teâ trong luùc ngoài thieàn, töï nhieân chaø hai vò caän thaàn haï saùt vaøo naêm 836. Vieäc naøy ñöa xaùt vaø co duãi chuùng cho thoaûi maùi. Chuùng ta cuõng ñeán vieäc chaám döùt cuoäc truyeàn baù Phaät giaùo laàn coù theå naèm xuoáng ñeå thö giaõn; tuy nhieân, vieäc naøy thöù nhaát taïi Taây Taïng, khi maø ngöôøi keá vò cuûa oâng chuùng ta coù theå laøm sau thôøi thieàn. Khi naèm laø Lang Darma ruùt laïi söï baûo trôï cuûa Hoaøng gia vaø xuoáng, neân traùnh ñöøng naèm treân goái, giöõ cho chaân lieân tuïc ngöôïc ñaõi Phaät giaùo. thaúng, hôi dang ra moät chuùt, hai tay buoâng thoõng Release: doïc hai beân thaân mình, maét nhaém laïi, nhöng 1) Disentangle—Côûi ra—Môû ra. khoâng neân suy tö saâu xa, haõy ñeå cho taâm thö giaõn, 2) Explain—Expound—Giaûi thích. nhöng khoâng phoùng taâm ñi ñaâu caû. Haõy ñeå cho 3) Let go—Unloose—Untie—Giaûi thoaùt. caùc cô baép trong thaân theå nghæ ngôi, hoaøn toaøn Release and awareness: Giaûi thoaùt vaø giaùc ngoä. nghæ ngôi trong vaøi phuùt. Coù luùc chuùng ta nguû Release blockages in the energy system: Khai queân ñi moät vaøi phuùt, sau khi tænh giaác chuùng ta seõ thoâng maïch. caûm thaáy thoaûi maùi deã chòu. Chuùng ta coù theå nghæ Release from bondage: Keát giaûi—Giaûi thoaùt ngôi nhö vaäy, khoâng nhöõng chæ trong nhöõng giôø khoûi söï troùi buoäc (giaùc ngoä ñöôïc lyù maø giaûi thoaùt). haønh thieàn, maø trong baát cöù luùc naøo chuùng ta caûm thaáy meät moûi hay caûm thaáy caàn phaûi nghæ ngôi. Release from the bonds of births and Relbanchen (815-836): Third and last of the deaths: Giaûi Thoaùt Sanh Töû—Nirvana. “religious kings” of the Yar Lung Dynasty of Release (v) from the cycles of births and Tibet, believed by Tibetan Buddhist tradition to deaths: See Emancipation. have been an emanation of the BuddhaVajrapani. Release living creatures: Phoùng sinh (a work of During his reign royal patronage of Buddhism merit—vieäc laøm coù coâng ñöùc)—A work of merit, reached its apogee. He supported a wide range of including to liberate live animals and ro release Buddhist activities, and made each group of seven trapped animals—Phoùng sinh bao goàm traû töï do households responsible for the support of a monk. cho nhöõng sinh vaät vaø thaùo gôû cho nhöõng sinh vaät He was reportedly so devoted to Buddhism that bò maéc baãy. during state ceremonies he would tie ribbons to Release the soul from suffering: Laøm cho taâm his long hair, and monks would sit on them . His hoàn thoaùt khoûi caûnh khoå—To raise from a state of activities led to widespread resentment, and he suffering in the next world. was assassinated by two of his ministers in 836. Released from all bondage: Ñöôïc giaûi thoaùt This brought to an end of the “first dissemination” khoûi moïi xieàng xích. of Buddhism in Tibet, as his successor Lang Released from the bondage of the knots and Darma (838-842) withdrew royal support and reportedly persecuted Buddhism—Vò vua thöù ba passions: Ñaõ ñöôïc giaûi thoaùt khoûi söï troùi buoäc vaø cuõng laø vò vua cuoái cuøng cuûa trieàu ñaïi Yar- cuûa nhöõng kieát söû vaø phieàn naõo—See Ten Lung cuûa Taây taïng, ñöôïc truyeàn thoáng Phaät giaùo Characteristics of Sravakas in the Gandavyuha Taây Taïng tin töôûng laø hoùa thaân cuûa Kim Cang Assembly. Thaàn (ngöôøi Taây Taïng xem Kim

Cang Thaàn nhö Relevant (a): Thích ñaùng töông quan—Thieát yeáu. moät vò Phaät—see Vajrapani). Trong thôøi gian taïi Reliable teaching: Real teaching—Teaching of vò, söï baûo trôï cuûa Hoaøng gia ñoái vôùi Phaät giaùo leân reality—Thaät giaùo. ñeán cöïc ñieåm. OÂng uûng hoä nhöõng sinh hoaït Phaät Reliable words: Thöïc Ngöõ. giaùo trong moät phaïm vi roäng raûi, vaø oâng cuõng saép 1) True and reliable words of the Buddhas and xeáp cöù töøng nhoùm baûy ngöôøi chuû nhaø coù traùch the sages: Lôøi noùi ñuùng vôùi söï thaät cuûa Ñöùc nhieäm hoä trì moät vò Taêng. Ngöôøi ta töôøng thuaät Phaät vaø caùc baäc tu haønh. oâng raát nhieät thaønh vôùi ñaïo Phaät ñeán noãi trong caùc 2) Words corresponding to reality: Lôøi noùi töông buoåi quoác leã oâng duøng daây quaán toùc cuûa chính xöùng vôùi söï thöïc, hay haønh ñoäng töông xöùng mình cho chö Taêng an toïa. Nhöõng vieäc laøm cuûa vôùi lôøi noùi.

3) Discussions of reality: Giaûng thuyeát cuûa chaân Relieve distress: To loose someone from his ngoân (Maät ngöõ). bonds—Giaûi aùch. Reliance: Y Chæ (cuûa chö Ñaïi Boà Taùt)— Relieve human sufferings: Save the world— According to The Flower Adornment Sutra, Ñoä theá. chapter 38 (Detachment from the World), the Relieve the poor: Assist the poor—Teá baàn. Great Enlightening Being Universally Good told Relieve the sadness: Tieâu saàu. Unversal Wisdom that Offsprings of Buddha, Relieve someone in distress: Teá khoån (giuùp ai Great Enlightening Beings have ten kinds of trong côn nguy khoán). reliance which help them be able to obtain abodes of the unexcelled great knowledge of Buddhas— Relieve the time: Khuaây khoûa. Theo Kinh Hoa Nghieâm, phaåm Ly Theá Gian, Boà Religion (n): Toân giaùo. Taùt Phoå Hieàn baûo Phoå Hueä raèng chö Boà Taùt coù (I) Religion in the Buddhist point of view—Toân möôøi choã y-chæ giuùp chö Boà Taùt ñaït ñöôïc choã sôû-y giaùo theo quan ñieåm Phaät giaùo: The purpose ñaïi trí voâ thöôïng cuûa Nhö Lai—See Four of religion is to guide mankind, to develop reliances and Ten kinds of reliance of Great unity and harmonious life and to cultivate Enlightening Beings. human qualities and mental purity—Muïc ñích Reliance of the impermanence: Voâ thöôøng y cuûa toân giaùo laø höôùng daãn nhaân loaïi, phaùt (tuøy thuoäc vaøo voâ thöôøng). trieån söï ñoàng nhaát vaø cuoäc soáng haøi hoøa, tu taäp phaåm haïnh vaø tinh thaàn thanh tònh. Relic (n): Sarira (skt & p)—Xaù lôïi—The (II) Other terms related to religion—Nhöõng töø Buddha's cremated remains or body relics. Relics khaùc lieân heä tôùi toân giaùo: of a deceased Buddha or revered teacher, 1) Popular religion: Toân giaùo phoå caäp hay toân generally the result of cremation of the body. The giaùo daân gian. cult of relics has played an important role in 2) True religion: Chaân giaùo. Buddhism, and probably began shortly after the 3) False religion: Taø giaùo. death of Sakyamuni Buddha—Xaù lôïi cuûa Ñöùc 4) World religion: Toân giaùo theá giôùi. Phaät hay cuûa moät vò thaày ñöôïc toân kính, thöôøng laø 5) Primitive religion: Toân giaùo nguyeân sô. sau khi thaân theå cuûa vò aáy ñöôïc hoûa taùng. Söï thôø 6) Natural religion: Toân giaùo töï nhieân (do lyù tính phöôïng xaù lôïi ñoùng moät vai troø quan troïng trong vaø kinh nghieäm con ngöôøi chöù khoâng do maàu Phaät giaùo, coù leõ baét ñaàu sau khi Phaät Thích Ca nhieäm hay maëc khaûi). Maâu Ni

nhaäp dieät—See Sarira and Two kinds of 7) Revealed religion: Toân giaùo maëc khaûi. relics. Religion of the Buddha: Phaùp (toân) giaùo cuûa Relics of a Buddha: Xaù Lôïi cuûa Phaät—See Four Ñöùc Phaät. imperishables. Religion of the image: Religion of the symbol— Relic of a saint: Thaùnh tích (Thaùnh xaù lôïi). Töôïng Hoùa—The religion of the image or symbol, Relic stupa: Thaùp xaù lôïi. the teaching by images or symbols, i.e. Relief: A sculpture—Böùc chaïm noåi. Buddhism—Toân giaùo cuûa hình töôïng. Relief of the living from distress and Religion and virtue: Power of religion—Ñaïo mortality: AÂn laøm xoa dòu nhöõng khoå ñau cuûa ñöùc. chuùng sanh trong voøng sanh töû—See Ten kinds of Religion without the Buddha-truth: Poor Buddha's grace. religion—Way of poverty—The way of living of Relieve (v): Teá Ñoä. the monk and nun—Baàn ñaïo. 1) To aid: To help—Giuùp ñôõ. Religionism (n): Tín ngöôõng giaû taïo. 2) To ferry the livings across the sea of Religionist (n): Nhaø toân giaùo. reincarnation to the shore of nirvana: Ñöa Religious (a): Thuoäc veà toân giaùo. chuùng sanh qua bieån luaân hoài sanh töû ñeå sang bôø Nieát Baøn beân kia.

Religious affairs: Dharma work—Phaùp söï (Phaät to be eradicated: Caû hai thöù phaùp aùi naày ñeàu söï). caàn phaûi loaïi boû. Religious belief: Religious faith—Tín Ngöôõng a) Hinayana Dharma-love as desire for nirvana: (nieàm tin toân giaùo). Phaùp AÙi Tieåu Thöøa—Loøng yeâu nieát baøn cuûa keû caên cô thaáp keùm. Religious dignitaries: Haøng giaùo phaåm. b) Mahayana Dharma-love or Bodhisattva Religious discrimination: Söï kyø thò veà toân attachment to illusory things: Phaùp AÙi Ñaïi giaùo. Thöøa—Loøng aùi thieän cuûa baäc Boà Taùt Ñaïi Religious dogmatism: Giaùo ñieàu. Thöøa. Religious education: Ñaïo hoïc. 2) Tathagata-love, which goes out to all beings Religious experience: Magga-sacchikaranam for salvation: Phaùp AÙi Nhö Lai—Taâm Ñaïi Bi (p)—Realization of the way—Chöùng Ñaïo— cuûa Nhö Lai hay tình yeâu cöùu ñoä chuùng sanh Understanding clearly or realizing the Path. chaân chaùnh voâ thöôïng. Having attained the way (of mystic experience) or Religious Master: Thaày Daïy Ñaïo, moät trong to witness to the truth—Chöùng nghieäm toân giaùo. naêm choã ñeå cuùng döôøng—One of the five to be Söï laõnh hoäi roõ raøng hay nhaän ra roõ raøng veà ñaïo. constantly served—See Five places for offerings. Religious faith: Ñaïo tín—Nieàm tin toân giaùo. Religious name: Phaùp Danh. Religious freedom: Töï do tín ngöôõng. 1) Buddha name which named by the master on Religious grade: Monastic grade—Ñaïo phaåm. the ordination: Phaùp Danh—Teân trong ñaïo Religious joy: Joy of the Law—Joy from hearing hay teân maø vò thaày ñaët cho. or tasting the dharma—Phaùp Laïc (nieàm vui toân 2) The term chiefly used by the Shin Sect: Giôùi giaùo)—Joy of hearing or tasting the dharma, Danh—Töø ñöôïc duøng bôûi Chaân Toâng. worshipping Buddha, laying up merit, making Religious observances: Leã hoäi. offerings, repeating sutras—Vui khi nghe hay neám Religious Order: Giaùo Ñoaøn. ñöôc höông vò cuûa phaùp, khi thôø kính Phaät toå, khi Religious organization: Toå chöùc toân giaùo. taïo laäp coâng ñöùc, cuùng döôøng hay tuïng nieäm, Religious persecution: Söï baùch haïi veà toân giaùo. duøng muøi vò cuûa phaùp ñeå laøm cho taâm thaàn vui Religious rites: Giaùo leã. thuù. Religious sect: Giaùo phaùi. Religious leader: Nhaø laõnh ñaïo toân giaùo. Religious teachings: Giaùo moân. Religious life:

Cuoäc soáng tu trì—Two kinds of Religious training: Luyeän Haønh—Tu haønh baèng religious life—Hai "Tuøy Haønh" cho haønh giaû— giôùi luaät cuûa toân giaùo—Religious discipline. See Two kinds of religious life. Religious life which is evolved from faith in Religious vow: Phaùp Theä (moät lôøi theä nguyeän khi phaùt taâm tu haønh). the teaching of others: Tuøy Tín Haønh—See Religious wisdom: Ñaïo Trí—The wisdom which Two kinds of religious life. understands the principles of marga, the eightfold Religious life which is evolved from path—The wisdom obtained through insight into practicing the teaching of others: Tuøy Phaùp the way of release in the upper realms of form and Haønh—See Two kinds of religious life. formlessness—Trí hieåu ñaïo hay hieåu Baùt Thaùnh Religious love: Phaùp AÙi—Bodhisattva love— ñaïo. Trí hueä ñaït ñöôïc qua hieåu thoâng con ñöôøng Bodhisattva love with desire to save all creatures, giaûi thoaùt ñeå ñi vaøo coõi treân. in contrast with ordinary love (Duïc aùi)—Tình yeâu Relink (v): Noái laïi. trong phaïm truø toân giaùo. Tình yeâu cuûa nhöõng vò Relinquishing mind: Xaû Taâm—See Ten Boà taùt muoán cöùu ñoä chuùng sanh, ngöôïc laïi vôùi dwelling minds. Duïc aùi hay tình yeâu phaøm tuïc. Reluctant (a): Do döï—Hesitant. 1) Hinayana and Mahayana Dharma-love— Phaùp AÙi Tieåu vaø Ñaïi Thöøa: Both of which are Reluctantly: Moät caùch göôïng gaïo—Unwillingly.

Rely on the complete teaching, not on the Remain (v): Coøn laïi—Duy trì. partial teaching: Y lieãu nghóa kinh, baát y baát Remain alive: Duy trì söï soáng. lieãu nghóa kinh—Trust in sutras containing Remain alive and fresh: Vaãn soáng ñoäng ultimate truth, not incomplete one. Relying on the Remain aloof from worldly life: Remain sutras that give ultimate teachings, not on those detached from worldly life—Khoâng tham luyeán which preach expedient teachings (relying on theá tuïc. discourses of definitive meaning, not on Remain ever young: Baát Laõo (khoâng bao giôø discourses of interpretable meaning)—Nöông vaøo giaø). kinh roõ nghóa (vieân giaùo) chöù khoâng nöông vaøo Remain forever: Toàn taïi maõi maõi kinh khoâng roõ nghóa (phaàn giaùo)—See Four reliances. Remain silent: Cöùng hoïng—To be speechless. Rely on the dharma, not on people: Y Phaùp Remains of suffering: Khoå Dö—The remains of Baát Y Nhaân—To rely upon the dharma, or truth suffering awaiting the Hinayana disciple who itself, and not upon the false interpretations of escapes suffering in this world, but still meet it in men, one of the four basic principles for thorough succeeding world, one of the three after-death understanding Buddhism. Trust in the Law, not in remainders—Moät trong tam dö. Ngöôøi theo nhò men or relying in on the teaching, not merely on thöøa, ñaõ ra khoûi sanh töû trong ba coõi, nhöng coøn any persons (relying on the teaching and not on noãi khoå sinh töû bieán dòch—See Three remainders the person who teaches it)—Nöông vaøo phaùp chöù after death. khoâng nöông vaøo ngöôøi, moät trong boán pheùp Remain unmarried after the death of one's nöông vaøo ñeå hieåu thaáu Phaät Phaùp—See Four husband: Thuû tieát. reliances. Remain up to untold eons to do Buddha- Rely on knowledge, not on conditioned work: Truï ñeán baát khaû thuyeát kieáp vì caùc chuùng consciousness: Y trí baát y thöùc—Trust in wisdom sanh maø laøm Phaät söï—See Ten kinds of Buddha- work in

all worlds in all times of the Buddhas (B) growing out of eternal truth and not in illusory (8). knowledge. Relying on intuitive wisdom, not on intellectual or normal understanding (relying on Remainders: Dö (coøn soùt laïi sau khi nhaäp intuitive wisdom and not on normal dieät)—There are three after death remainders, or consciousness)—Nöông vaøo trí tueä tröïc giaùc chöù continued mortal experiences, of sravakas and khoâng nöông vaøo tri thöùc phaøm phu—See Four pratyeka-buddha, who mistakenly think they are reliances. going to final nirvana (Voâ dö Nieát baøn), but will Rely on the meaning, not on the letter: Y still find the following three remainders—Coù ba thöù coøn thöøa laïi khieán chuùng sanh tieáp tuïc luaân nghóa baát y ngöõ—Trust in truth, not in words hoài—See Three remainders after death. (letters). Relying on the true meaning or spirit of Dharma statement in sutra, not merely on the Remainders of karma: Inheritance—Dö words of the statement (relying on the meaning of nghieäp. the teaching and not on the expression)—NöôngRemaining silent: One of the Buddha's four vaøo nghóa chöù khoâng nöông vaøo vaên töï—See Four methods of dealing with questions—Giöõ im laëng, reliances. moät trong boán phöông phaùp Phaät traû lôøi caâu hoûi— Rely on personal communication of its See Four methods of dealing with questions. tenets: Giaùo ngoaïi bieät truyeàn. Remark (v): Nhaän ñònh. Rely on the teaching, not on the person: See Remarkable (a): Ñaùng keå—Noåi baät. Rely on the dharma, not on people. Remarkable indication: Daáu hieäu ñaùng keå. Rely on one's position: Caäy theá. Remarkable talent: Anh taøi. Rely on one's power: Caäy quyeàn. Remarriage (v): Söï taùi keát hoân. Rely on one's talent: Caäy taøi. Remarry (v): Taùi keát hoân.

Remedy (n): Phöông phaùp chöõa trò. caû Boà Taùt phaûi thöôøng ghi nhôù thaäp löïc cuûa chö Remember (v): Ñoaùi hoaøi—Töôûng nhôù—To Phaät—See Ten kinds of pure things of Buddhas think of. that should always be remembered by Enlightening Beings. Remember accomplishment of great undertaking: All Buddhas' accomplishment of Remember embodiment of spiritual great undertakings should always be practice: All Buddhas' embodiment of spiritual remembered—Taát caû Boà Taùt phaûi thöôøng ghi nhôù practice should always be remembered—Taát caû ñaïi nguyeän thaønh töïu cuûa chö Phaät—See Ten Boà Taùt phaûi thöôøng ghi nhôù chö Phaät ñaõ ñuû ñaày kinds of pure things of Buddhas that should always phaïm haïnh—See Ten kinds of pure things of be remembered by Enlightening Beings. Buddhas that should always be remembered by Enlightening Beings. Remember accumulation of virtues: All Buddhas' accumulation of virtues should always Remember the harmonious Community: be remembered—Taát caû Boà Taùt phaûi thöôøng ghi Nieäm Taêng—Enlightening Beings remember the nhôù söï chöùa nhoùm coâng ñöùc cuûa chö Phaät—See harmonious Community because they continually Ten kinds of pure things of Buddhas that should see enlightening beings in all worlds—Luoân noái always be remembered by Enlightening Beings. tieâp thaáy khoâng thoâi döùt, nôi taát caû theá gian thaáy Boà Taùt—See Ten kinds of path of Great Remember actualization of true Enlightening Beings (7). enlightenment: All Buddhas' actualization of Remember heaven: Nieäm thieân—Enlightening true enlightenment should always be Beings remember heaven

because they always remembered—Taát caû Boà Taùt phaûi thöôøng ghi nhôù keep in mind the enlightening beings in the chö Phaät hieän thaønh chaùnh giaùc—See Ten kinds of heaven of happiness who are to become Buddhas pure things of Buddhas that should always be in the next lifetime—Thöôøng ghi nhôù Boà Taùt Nhöùt remembered by Enlightening Beings. Taâm Boå Xöù taïi Ñaâu Suaát Thieân cung—See Ten Remember Buddhas: Enlightening Beings kinds of path of Great Enlightening Beings (7). remember Buddhas because they see infinite Remember all past events: All Buddhas' past Buddhas in a single pore opening the minds of all events should always be remembered by sentient beings—Nieäm Phaät ôû moät loã loâng thaáy voâ Enlightening Beings—Taát caû Boà taùt phaûi thöôøng löôïng Phaät khai ngoä taát caû taâm chuùng sanh—See ghi nhôù veà nhôn duyeân quaù khöù cuûa chö Phaät— Ten kinds of path of Great Enlightening Beings See Ten kinds of pure things of Buddhas that (7). should always be remembered by Enlightening Remember all Buddhas physical forms: The Beings. infinity of all Buddhas physical forms should Remember precepts: Nieäm giôùi—Enlightening always be remembered—Taát caû Boà Taùt phaûi Beings remember precepts because they do not thöôøng ghi nhôù voâ löôïng saéc thaân cuûa chö Phaät— give up the aspiration for enlightenment, and See Ten kinds of pure things of Buddhas that dedicate all roots of goodness to sentient beings—should always be remembered by Enlightening Chaúng boû taâm Boà Ñeà, ñem taát caû thieän caên hoài Beings. höôùng chuùng sanh—See Ten kinds of path of Remember Buddhas' spiritual powers: The Great Enlightening Beings (7). infinity of all Buddhas' spiritual powers should be Remember all pure actions: All Buddhas' pure always remembered—Taát caû Boà Taùt phaûi thöôøng superior actions should always be remembered— ghi nhôù thaàn thoâng voâ löôïng cuûa chö Phaät—See Taát caû Boà Taùt phaûi thöôøng ghi nhôù haïnh thanh tònh Ten kinds of pure things of Buddhas that should thuø thaéng cuûa chö Phaät—See Ten kinds of pure always be remembered by Enlightening Beings. things of Buddhas that should always be Remember Buddhas' ten powers of remembered by Enlightening Beings. confidence: All Buddhas' ten powers of confidence should be always remembered—Taát

Remember relinquishment: Nieäm xaû— Remission (n): Söï giaûm khinh—Söï dung thöù—Söï Enlightening Beings remember relinquishment mieãn thöù. because they know all enlightening beings' Remit (v): Tha thöù. practices of relinquishment increase magnanimous Remnants of illusion: Phieàän Naõo Dö—The generosity—Bieát raát roõ taát caû Boà taùt haïnh xaû taêng remnants of illusion after it has been cut off in the tröôûng, taâm boá thí roäng lôùn—See Ten kinds of realm of desire, form and formlessness—Nhöõng path of Great Enlightening Beings (7). naõo phieàn coøn xoùt laïi trong tam giôùi. **See Two Remember sentient beings: Nieäm chuùng hindrances. sanh—Enlightening Beings remember sentient Remnants of habits: Dö Taäp—Dö Khí—Taøn beings because they teach and tame them with Taäp—Taäp Khí—The remnants of habits which wisdom and skill in means, reaching them all, persist after passion has been subdued, only the without interruption—Trí hueä phöông tieän giaùo Buddha can eliminate or uproot them all—Duø ñaõ hoùa ñieàu phuïc ñeán

khaép taát caû khoâng giaùn ñoaïn— döùt haún duïc voïng phieàn naõo nhöng taøn dö taäp khí See Ten kinds of path of Great Enlightening hay thoùi quen vaãn coøn, chæ coù Phaät môùi coù khaû Beings (7). naêng döùt saïch chuùng maø thoâi (theo Ñaïi Trí Ñoä Remember the Teaching: Enlightening Beings Luaän, caùc vò A La Haùn, Bích Chi, Duyeân Giaùc, tuy remember the Teaching because they do not leave ñaõ phaù ñöôïc ba moùn ñoäc, nhöng phaàn taäp khí cuûa the assemblies of all Buddhas—Nieäm Phaùp, chaúng chuùng coøn chöa heát, ví nhö höông ôû trong loø, tuy rôøi chuùng hoäi cuûa caùc Ñöùc Nhö Lai—See Ten ñaõ chaùy heát roài nhöng khoùi vaãn coøn laïi, hay cuûi duø kinds of path of Great Enlightening Beings (7). ñaõ chaùy heát nhöng vaãn coøn tro than chöa nguoäi. Remember things in the past: Hoaøi coå— Ba moùn ñoäc chæ coù Ñöùc Phaät môùi vónh vieãn döùt tröø Töôûng nhôù ñeán quaù khöù. heát saïch, khoâng coøn taøn dö). Remember vaguely: Nhôù mang maùng. Remnants of karma: Nghieäp Dö—A remnant of Remember the way of transcendence: All karma after the six paths of existence, one of the Buddhas' fulfillment of the ways of transcendence three after death remainders—Moät trong tam dö, should be always remembered—Taát caû Boà Taùt chuùng sanh tu haønh (haïng nhò thöøa) sau khi ñaõ lìa phaûi thöôøng ghi nhôù chö Phaät ñaày ñuû Ba La Maät— khoûi sinh töû hay höõu laäu nghieäp, vaãn coøn laïi voâ See Ten kinds of pure things of Buddhas that laäu nghieäp coù theå laøm bieán dòch sinh töû beân ngoaøi should always be remembered by Enlightening ba coõi. **See Three remainders after death. Beings. Remnantless nirvana: Voâ dö Nieát baøn— Remember wrongly: Nhôù laàm. Remnantless nirvana, without cause and effect, Remembering clearly: Smriti (skt)—Nhôù roõ the connection with the chain of mortal life being raøng—Nieäm—Recollection—See Fifty-one ended, so that the saint enters upon perfect Dharmas interactive with the Mind. nirvana on the death of his body. This is the Final Nirvana, where all effects are ended—Voâ dö y Remembrance (n): Smrti (skt)—Mind that Nieát baøn, Nieát baøn cuoái cuøng, nôi khoâng coøn nhaân resides in mindfulness—Unforgetfulness— quaû, khoâng coøn lieân heä vôùi luaân hoài sanh töû, vò Nieäm—Nieäm taâm—See Smrti, Ten dwelling Thaùnh nhaäp Voâ dö Nieát baøn khi thaân cheát—See minds, Ten grades of Bodhisattva's faith, and Two Nirvanas. Seventy-five dharmas of the Abhidharma Kosa. Remembrance of the Dharma: Smrti- Remorse: 1) Apatraya (skt): Quí hay caûm thaáy theïn vôùi sambodhyanga (skt)—sati (p)—Nieäm Giaùc Chi—ngöôøi—Embarrassment—See Fifty-one See Seven Bodhyangas. Dharmas interactive with the Mind. Reminiscence (n): Söï nhôù laïi. 2) Vippatisaøra (skt): Repentance—Saùm hoái— Reminiscent (a): Hoài töôûng—Nhôù laïi. See Repentance. Remissible (a): Coù theå tha thöù ñöôïc.

Remote made known, but not the Remove false views from sentient beings: intermediate: Xa bieát nhöng gaàn khoâng bieát. Giaûi tröø taø kieán cho chuùng sanh—This is one of Ñaây laø moät trong taùm loaïi thoï kyù—This is one of the ten reasons Great Enlightening Beings the eight kinds of prediction—See Eight kinds of practice austerities. Enlightening Beings use these prediction. expendient means of austerities to pacify all Remoter cause: Vieãn nhaân, moät trong naêm sentient

beings—Vì muoán tröø taø kieán cho chuùng nguyeân nhaân—Nourishing cause, one of the five sanh maø thò hieän khoå haïnh. Ñaây laø moät trong causes (four elements of earth, water, fire and möôøi lyù do khieán chö Ñaïi Boà Taùt thò hieän khoå wind which are the causers or producers and haïnh. Chö Boà Taùt duøng phöông tieän khoå haïnh naày maintainers of infinite forms of nature (results)— ñeå ñieàu phuïc vaø laøm cho chuùng sanh an laïc—See See Five causes (B). Ten reasons Great Enlightening Beings practice austerities. Remove (v): Pativinodeti (p)—Pariksina (skt)— Deïp ñi—Ñaøo thaûi—Taåy tröø. Remove non-existence by meditating on the Remove attachment to material objects: Giaûi state of neither nor non-thought: Giaûi tröø tröø vöôùng maéc baèng quaùn voâ bieân thöùc—By chaáp voâ ngaõ baèng quaùn voâ töôûng—See Eight meditating on boundless consciousness. This is types of meditation for removing various one of the eight types of meditation for removing attachments. various attachments—Ñaây laø moät trong taùm caùch Remove all obstructions, veils, shrouds and thieàn quaùn—See Eight types of meditation for bonds: Coù theå rôøi lìa chöôùng caùi, trieàn phöôïc— removing various attachments. See Ten kinds of actions of knowledge (10). Remove attachment to void: Giaûi tröø chaáp Remove passions: Giaûi tröø duïc voïng—To khoâng—By meditating the boundless remove passions, Buddhist practitioners should consciousness. This is one of the eight types of meditate on the impurity of one's body pure meditation for removing various attachments—aspects of external objects. This is one of the eight Giaûi tröø chaáp khoâng baèng quaùn voâ bieân thöùc. Ñaây types of meditation for removing various laø moät trong taùm caùch thieàn quaùn—See Eight attachments—Ñeå loaïi tröø duïc voïng, haønh giaû neân types of meditation for removing various quaùn thaân baát tònh quaùn nhöõng khía caïnh thanh attachments. tònh cuûa ngoaïi vaät. Ñaây laø moät trong taùm caùch Remove the coffin to the hall for the masses: thieàn quaùn—See Eight types of meditation for Di Kham—This is the masses for the dead on the removing various attachments. third day after encoffinment—Leã "di kham" laø leã Remove the roots of evil in one's mind: Nhoå dôøi quan taøi ngöôøi cheát ra chaùnh ñieän ñeå laøm leã ba taän goác caùc toäi loãi trong taâm yù. ngaøy sau leã taån lieäm. Renaissance (n): Phuïc sanh—Phong traøo phuïc Remove any evil as soon as it starts: Tinh taán höng ngheä thuaät vaø vaên hoùa. döùt tröø nhöõng ñieàu aùc ñaõ phaùt sanh—Effort to Render (v): Giuùp cho—Traû laïi—Buddha taught: eliminate sins already arisen—Putting an end to "By observing precepts, one can reach existing evil—To abandon demerit when it arises. concentration and mindfulness; from concentration Endeavor to eliminate already-formed evil. Here and mindfulness, one can achieve knowledge and a monk rouses his will, makes an effort, stirs up wisdom. Knowledge brings calmness and peace to energy, exerts his mind and strives to overcome life and renders human beings indifference to the evil unwholesome mental states that have storms of the phenomenal world."—Phaät daïy: arisen—Ñieàu döõ ñaõ sanh, phaûi tinh caàn döùt tröø ñi. "Baèng trì giôùi, ngöôøi ta coù theå ñaït ñeán taäp trung tö ÔÛ ñaây vò Tyø Kheo khôûi leân yù muoán, coá gaéng, tinh töôûng vaø chaùnh nieäm; töø taäp trung tö töôûng vaø taán, saùch taâm, trì taâm vôùi muïc ñích

khieán cho caùc chaùnh nieäm, ngöôøi ta ñaït ñöôïc trí hueä. Trí hueä seõ aùc phaùp ñaõ sanh ñöôïc dieät tröø—See Four right mang laïi an bình noäi taïi vaø giuùp cho con ngöôøi efforts. vöôït qua nhöõng côn baõo toá cuûa traàn tuïc."

Render homage to someone: Kính phuïc ai—To khoâng chaáp tröôùc maø ngöôïc laïi xaû boû taát caû nhöõng admire. hoaït ñoäng nguõ uaån. Render thanks: Baùo aân—To return thanks. (I) An overview of Renunciation: Toång quan veà Xuaát gia—Renunciation in Buddhism means Renew (v): Laøm cho môùi laïi. to renounce the worldly world. Basically, Renewal (n): Söï canh taân—Söï ñoåi môùi. renunciation is the recognition that all Renge-Shiki (jap): Utpalavarna (skt)—Lotus- existence is permeated by suffering. When Flower Color—Lieân Hoa Saéc. you realize this, it leads to what we might call Rennyo (jap): Sö Lieân Nhö (1415-1499). a turning point. That is to say, the realization Renounce (v): Parityajati (skt)—Töø boû—To that all of common life is permeated by abandon—To give up—To forsake—To enter suffering causes us to look for something monkhood—See Renunciation. more or something different, something which Renounce satan: Töø boû ma quyû. is absent of sufferings and afflictions. For the Renounce one's son: Töø con. Buddha, after realizing all nature of life and Renounce the throne: Abdicate—Resign from human suffering in life; all living beings kill one another to survive, and that is a great the throne—Thoaùi vò. source of suffering, Crown Prince Siddhattha Renounce wealth and sex: Xaû boû tieàn taøi vaø stopped enjoying worldly pleasures. saéc duïc—According to the Sutra In Forty-Two Furthermore, he himself saw an old man, a Sections, Chapter 22, the Buddha said: "People sick man, and a corpse, that led him to ponder who cannot renounce wealth and sex are like why it was. he also felt unsettled by these small children who, not satisfied with one sights. Clearly, he himself was not immune to delicious helping, lick the honey off the blade of these conditions, but was subject to the the knife and in doing so, cut their tongues."— inevitable succession of old age, sickness and Theo Kinh Töù Thaäp Nhò Chöông, Chöông 22, Ñöùc death. Thus He thought of leaving the world Phaät daïy: "Tieàn taøi vaø saéc ñeïp ñoái vôùi con ngöôøi in search of truth and peace. In the silence of raát khoù buoâng xaû, gioáng nhö chuùt maät treân löôõi that moonlit and breezy night (it was the full- dao, khoâng ñuû cho böõa aên ngon, theá maø ñöùa treû moon day of July) such thoughts as these lieám vaøo thì bò naïn ñöùt löôõi." arose in him "Youth, the prime of life ends in Renounce the world: Leave the secular world old age and man's senses fail him at a time for a religious life—Töø boû theá tuïc—Xuaát theá. when they are most deeded. The health is Renouncement (n): Söï ñoaïn tuyeät—Söï töø boû. weakened when diseases suddenly creeps in. Renovate: Restore something in good Finally death comes, sudden perhaps and condition—Truøng tu. unexpected, and puts an end to this brief span Renown (n): Danh tieáng. of life. Surely there must be an escape from Renowned (a): Noåi tieáng—Danh xöng—Ñaây laø this unsatisfactoriness, from aging and death." moät trong saùu yù nghóa cuûa chöõ Theá Toân—The six Then, at the age of twenty-nine, in the flower meanings of the Honoured One or Bhagava—See of youthful manhood, on the day Princess Six meanings of the Honoured One. Yasodara had given birth to

Rahula, Prince Renowned for something: Löøng danh veà vieäc Siddhartha Gotama, discarding and disdaining gì. the enchantment of the royal life, scorning and spurning joys that most young people Renunciation: Upeksha (skt)—Xuaát Gia— yearn for, the prince renounced wife and Leaving Home—Renunciation—Ordination—Not child, and a crown that held the promise of to grasp on the past, but to renounce everything power and glory. He cut off his long locks of within the activity skhandha which is not in accord hair with his sword, doffed his royal robes, with the rules—Söï töø boû hay haønh xaû laø laøm roài and putting on a hermit's robe retreated into forest solitude to seek solution to those

problems of life that so deeply stirred his chuùng ta ñi tìm moät söï soáng toát ñeïp hôn hay mind. He became a penniless wandering moät ñieàu gì khaùc bieät, trong ñoù khoâng coù khoå ascetic to struggle for enlightenment. First He ñau phieàn naõo. Veà phaàn Ñöùc Phaät, sau Ngaøi sought guidance from two famous sages at the khi nhaän chaân veà baûn chaát cuûa ñôøi soáng con time, Alara Kalama and Uddaka Ramaputta, ngöôøi laø khoå ñau; taát caû chuùng sanh gieát haïi hoping that they, being famous masters of laãn nhau ñeå sinh toàn, vaø chính ñoù laø nguoàn meditation, would teach him all they know, goác cuûa khoå ñau neân Thaùi töû Taát Ñaït Ña ñaõ leading him to the heigths of concentrative chaám döùt nhöõng höôûng thuï traàn tuïc. Hôn theá thought. He practiced concentration and nöõa, chính Ngaøi ñaõ nhìn thaáy moät ngöôøi giaø, reached the highest meditative attainments, moät ngöôøi beänh, vaø moät xaùc cheát khieán Ngaøi but was not satisfied with anything less than a ñaõ ñaët caâu hoûi taïi sao laïi nhö vaäy. Ngaøi caûm Supreme Enlightenment. These teachers' thaáy voâ cuøng ray röùt bôûi nhöõng caûnh töôïng range of knowledge and experience, ñoù. Ngaøi nghó roõ raøng roài ñaây Ngaøi cuõng however, was insufficient to grant him what khoâng traùnh khoûi nhöõng hoaøn caûnh naøy vaø he so earnestly sought. Though both sages cuõng seõ khoâng traùnh khoûi caùi chuoãi giaø, beänh asked him to stay to teach their followers, he vaø cheát naøy. Chính vì theá Ngaøi ñaõ nghó ñeán declined and left. He continued to practice vieäc boû nhaø ra ñi tìm kieám chaân lyù. Trong many penances and underwent much caûnh tòch mòch cuûa moät ñeâm traêng thanh gioù suffering. He practiced many forms of severe maùt, ñeâm Raèm thaùng baûy, yù nghó sau ñaây ñaõ austerity. However, he got no hope after six ñeán vôùi Thaùi töû: "Thôøi nieân thieáu, tuoåi thanh years of torturing his body so much that it xuaân cuûa ñôøi soáng, chaám döùt trong traïng thaùi was reduced to almost a skeleton. He changed giaø nua, maét môø, tai ñieác, giaùc quan suy taøn his method as his penances proved useless. vaøo luùc con ngöôøi caàn ñeán noù nhaát. Söùc löïc He gave up extremes and adopted the Middle cöôøng traùng hao moøn, tieàu tuïy vaø nhöõng côn Path and became a Buddha at the age of 35. It beänh thình lình chaäp ñeán. Cuoái cuøng caùi cheát is extremely important to remember that ñeán, coù leõ moät caùch ñoät ngoät, baát ngôø vaø renunciation in Buddhism is never caused by chaám döùt khoaûng ñôøi ngaén nguûi cuûa kieáp despair in the ordinary course of life. As for soáng. Chaéc chaén phaûi coù moät loái thoaùt cho the Buddha, he enjoyed the greatest possible caûnh

baát toaïi nguyeän, cho caûnh giaø cheát naøy.” happiness and privilege known in his day; Sau ñoù, luùc 29 tuoåi, vaøo ngaøy maø coâng chuùa however, he recognized the suffering inherent Da Du Ñaø La haï sanh La Haàu La. Thaùi töû ñaõ in sentient existence, and realized that, no töø boû vaø xem thöôøng nhöõng quyeán ruõ cuûa matter how much we may indulge ourselves cuoäc ñôøi vöông giaû, khinh thöôøng vaø ñaåy lui in pleasures of the sense, eventually we must nhöõng laïc thuù maø phaàn ñoâng nhöõng ngöôøi treû face the realities of old age, sickness, and ñaém ñuoái say meâ. Ngaøi ñaõ ra ñi, laønh xa vôï death. In short, renunciation in Buddhism con vaø moät ngai vaøng ñaày höùa heïn ñem laïi means to renounce the worldly pleasures quyeàn theá vaø quang vinh. Ngaøi duøng göôm caét (which will eventually cause sufferings and ñöùt loïn toùc daøi, boû laïi hoaøng baøo cuûa moät thaùi afflictions) to seek the truth of life which is töû vaø ñaép leân mình taám y vaøng cuûa moät aån só, absent of greed, anger and ignorance, so that ñi vaøo röøng saâu vaéng veû ñeå tìm giaûi phaùp cho we can obtain a life of eternal happiness—Töø nhöõng vaán ñeà khoù khaên cuûa kieáp soáng maø töø boû theo Phaät giaùo coù nghóa laø töø boû theá tuïc. laâu vaãn laøm Ngaøi baän taâm. Ngaøi ñaõ trôû thaønh Moät caùch cô baûn, töø boû theá tuïc laø söï thöøa nhaø tu haïnh khoå haïnh soáng lang thang raøy ñaây nhaän ñôøi laø beå khoå. Khi baïn nhaän thöùc ñöôïc mai ñoù tu haønh giaùc ngoä. Thoaït tieân Ngaøi tìm ñieàu naøy thì noù coù theå daãn baïn ñeán caùi maø ñeán söï höôùng daãn cuûa hai vò ñaïo sö noåi tieáng, chuùng ta coù theå goïi laø böôùc ngoaët, ñoù laø söï Alara Kalama vaø Uddaka Ramaputta, hy voïng nhaän thöùc taát caû moïi söï soáng thoâng thöôøng raèng hai vò naøy, voán laø baäc ñaïi thieàn sö, coù ñeàu bò traøn ngaäp bôûi khoå ñau phieàn naõo khieán theå trao truyeàn cho Ngaøi nhöõng lôøi giaùo huaán

cao sieâu cuûa phaùp moân haønh thieàn. Ngaøi haønh (Sangha) in the presence of witnesses and thieàn vaéng laëng vaø ñaït ñeán taàng thieàn cao self-dedication to monastic life—“Xuaát gia” nhaát cuûa phaùp naøy, nhöng khoâng thoûa maõn coù nghóa laø töø boû gia ñình ñeå gia nhaäp giaùo vôùi baát luaän gì keùm hôn Toái Thöôïng Toaøn ñoaøn vaø trôû thaønh Taêng só, ñoái laïi vôùi “taïi Giaùc. Nhöng taàm möùc kieán thöùc vaø kinh gia” coù nghóa laø cö só coøn ôû taïi gia ñình. nghieäm cuûa hai vò ñaïo sö naøy khoâng theå giuùp 2) The meanings of “Pravraj” in Vimalakirti Ngaøi ñaït thaønh ñieàu maø Ngaøi haèng mong Sutra—Nghóa cuûa “Xuaát Gia” theo kinh Duy muoán. Maëc duø hai vò ñaïo sö ñaõ khaån khoaûn Ma Caät: Ngaøi ôû laïi ñeå daïy doã ñeä töû , nhöng Ngaøi ñaõ * At the time of the Buddha, the sons of the nhaõ nhaën töø choái vaø ra ñi. Ngaøi vaãn tieáp tuïc elders at Vaisali came to Rahula’s place and thöïc haønh khoå haïnh cuøng cöïc vôùi bao nhieâu bowed to salute him, saying: “Rahula, you are söï haønh xaùc. Tuy nhieân, nhöõng coá gaéng khoå the Buddha’s son and left the throne to search haïnh cuûa Ngaøi ñaõ trôû thaønh voâ voïng, sau saùu for he truth; what advantage derives from naêm haønh xaùc, Ngaøi chæ coøn da boïc xöông, leaving home?”: Thôøi Ñöùc Phaät coøn taïi theá, chöù khoâng coøn söùc löïc gì. Theá neân Ngaøi ñaõ caùc tröôûng giaû töû ôû thaønh Tyø Xaù Ly ñeán choã thay ñoåi phöông phaùp vì khoå haïnh ñaõ cho thaáy ngaøi La Haàu

La cuùi ñaàu laøm leã hoûi raèng: voâ hieäu. Ngaøi ñaõ töø boû nhò bieân, ñi theo con “Thöa ngaøi La Haàu La, ngaøi laø con cuûa Phaät ñöôøng trung ñaïo vaø trôû thaønh Phaät ôû tuoåi 35. vì ñaïo boû ngoâi Chuyeån Luaân Thaùnh Vöông Ñieåm cöïc kyù quan troïng caàn nhôù laø söï “töø boû maø xuaát gia, vieäc xuaát gia ñoù coù nhöõng lôïi ích traàn tuïc” trong Phaät giaùo khoâng bao giôø xuaát gì?” phaùt (gaây ra) bôûi söï tuyeät voïng trong ñôøi soáng * Rahula then spoke of the advantage of thöôøng nhaät. Nhö Ñöùc Phaät ñoù, Ngaøi ñaõ soáng earning merits that so derive: La Haàu La lieàn cuoäc ñôøi vöông giaû cuûa thôøi Ngaøi, nhöng Ngaøi ñuùng theo Phaùp maø noùi söï lôïi ích cuûa coâng nhaän ra caùi ñau khoå coá höõu luoân gaén lieàn vôùi ñöùc xuaát gia. cuoäc soáng cuûa chuùng höõu tình vaø hieåu raèng duø * Vimalakirti came and said: “Rahula, you chuùng ta coù thoûa thích vôùi nhöõng thuù vui cuûa should not speak of the advantage of earning giaùc quan ñeán theá naøo ñi nöõa, thì cuoái cuøng merits that derive from leaving home. Why? chuùng ta cuõng vaãn phaûi ñoái maët vôùi thöïc teá Because home-leaving bestows neither cuûa laõo, beänh, töû (giaø, beänh, cheát). Noùi toùm advantage nor good merits. Only when laïi, töø boû traàn tuïc trong Phaät giaùo coù nghóa laø speaking of the worldly (way of life) can you töø boû nhöõng thuù vui duïc laïc traàn tuïc (nhöõng talk about advantage and merits. For home- thöù maø cuoái cuøng seõ ñöa chuùng ta ñeán khoå leaving is above the worldly, and the ñau vaø phieàn naõo) ñeå ñi tìm chaân lyù cuûa cuoäc transcendental is beyond advantage and soáng trong ñoù khoâng coù tham saân si, töø ñoù merits. Rahula, home-leaving is beyond chuùng ta coù theå soáng ñôøi haïnh phuùc mieân thisness, thatness and in between; is above vieãn. the sixty-two wrong views, and abides in (the (II)The meanings of Pravraj—Nghóa cuûa “Xuaát state of) nirvana. It is praised by all wise men Gia”: and practiced by all saints. It overcomes all 1) The meanings of “Pravraj” in general: Nghóa demons, liberates from the five realms of cuûa “Xuaát Gia” noùi chung—To leave home existence, purifies the five kinds of eyes, and family or to get out of a family and to helps realize the five spiritual powers and sets become a monk or a nun—To leave one’s up the five spiritual faculties, releases from home and family in order to join the Buddhist earthly grievances, keeps from varied evils community to become a monk or nun, in (derived from a mixed mind), frees from the contrast with “staying home” which means the unreality of names and terms, gets out of the life of a layman. To enter monkhood mud (of defilement), relieves from all (monastic life or the order). Ordination in bondages, wipes our the duality of subject and Buddhism is initiation into the Buddhist Order object and all responsiveness and

ñöôïc taïo taùc bôûi naêm uaån, vaäy caùc ngöôøi neân themselves worthy—Ngöôøi Phaät töû taïi gia töø boû noù. Ngay caû taâm cuõng khoâng phaûi laø luoân thöôøng yeâu vaø chaêm soùc hai ñaáng sanh cuûa caùc ngöôøi (noù laø moät trong nguõ uaån), vaäy thaønh, ñaëc bieät laø trong luùc tuoåi giaø. Laïi nöõa, caùc ngöôøi neân töø boû noù.” laøm con phaûi luoân giöõ truyeàn thoáng toát cuûa (B) The Buddha’s teachings on “Pravraj” in the gia ñình, phaûi coù toân ti traät töï vaø phaûi luoân toû Dharmapada Sutra—Lôøi Phaät daïy veà “Xuaát ra laø moät ngöôøi con xöùng ñaùng.

Gia" trong Kinh Phaùp Cuù: 2) Duties towards children: Traùch nhieäm ñoái vôùi 1) Not only by mere morality and austerities, nor con caùi—Parent should always fulfill their by much learning, nor even by serene duties, teach and guide children in the right meditation, nor by secluded lodging, thinking way. Furthermore, parents should always find "I enjoy the bliss of renunciation, which no ways to restrain them from vice, exhort them common people can know." (Dharmapada with virtue, train them for a career, guide 271): Chaúng phaûi do giôùi luaät ñaàu ñaø, chaúng them with suitable marriages, and hand over phaûi do nghe nhieàu hoïc roäng, chaúng phaûi do inheritance when time comes—Cha meï luoân chöùng ñöôïc tam muoäi, chaúng phaûi do ôû rieâng chu toaøn traùch nhieäm, daïy doã con caùi ñuùng moät mình, ñaõ voäi cho laø "höôûng ñöôïc caùi vui ñöôøng. Laïi nöõa, cha meï phaûi luoân tìm caùch xuaát gia, phaøm phu khoâng bì kòp." ngaên ngöøa khoâng cho con caùi ñi vaøo ñöôøng 2) Do not be confident as such until all xaáu xa toäi loãi; höôùng daãn hoï ñi vaøo ñöôøng afflictions die out (Dharmapada 272): Caùc ñaïo ñöùc, huaán ngheä vaø gaõ cöôùi ñuùng thôøi, vaø ngöôi chôù voäi tin nhöõng ñieàu aáy khi meâ laàm giao laïi saûn nghieäp ñuùng luùc. phieàn naõo cuûa caùc ngöôi chöa tröø. 3) Towards teachers: Ñoái vôùi Thaày Toå— ** See Three dharmas (XII), Seven sacred Laypeople should always show respect, listen graces, and Fifty-one Dharmas interactive (pay attention to their teachings), and praise with the Mind and Nekkhamma-samkappa. their teachers for their efforts and teachings— Renunciation and family life: Xuaát Gia vaø Phaät töû taïi gia luoân kính troïng, laéng nghe vaø Traùch Nhieäm Gia Ñình Vaø Xaõ Hoäi—In Buddhism, taùn thaùn nhöõng lôøi daïy doã cuûa Thaày Toå. there are two different kinds of duties: 4) Towards husbands: Ñoái vôùi choàng—A wife renunciation and family life (lay people)—Trong should always be cheerful to her husband; Phaät giaùo, coù hai loaïi traùch nhieäm: xuaát gia vaø taïi when husband is not home, she should take gia. care of home; she should always be faithful (I) For Buddhist monks, the religious life means and loyal, share all things; when the husband renunciation of home and family life: Vôùi is angry, she should remain calm; when he is Taêng só—Vôùi haøng Taêng só, ñôøi soáng toân giaùo correct, she should listen—Phaät töû taïi gia phaûi laø xuaát gia. luoân aân caàn vui veû; khi choàng vaéng nhaø, phaûi (II) For laypeople: Vôùi Phaät töû taïi gia—For chaêm soùc nhaø cöûa, phaûi luoân chung thuûy, phaûi laypeople whose life is still subject to worldly xeû chia; khi choàng noùng giaän, phaûi luoân ñieàm affairs; however, a devotee should always tónh; khi choàng noùi ñuùng, phaûi laéng nghe. follow the Buddha's guidance in his daily 5) Towards wives: Ñoái vôùi vôï—A Husband life—Vôùi Phaät töû taïi gia, cuoäc soáng haõy coøn should always be kind to his wife; he should raøng buoäc vôùi theá tuïc; tuy nhieân, moät Phaät töû purchase clothes and jewelry at the right time; thuaàn thaønh luoân soáng theo lôøi Phaät daïy: . be faithful with just one wife—Laøm choàng 1) Duties towards parents: Traùch nhieäm ñoái vôùi phaûi luoân töû teá; phaûi chaøo ñoùn vôï; phaûi mua cha meï—A layperson should always love and saém ñuû ñaày aùo quaàn vaø ñoà trang söùc ñuùng take care of both parents, especially during thôøi ñuùng luùc; phaûi luoân thuûy chung moät vôï their old age. Furthermore,

children should moät choàng. always keep good traditions of the family, 6) Towards friends: Ñoái vôùi baèng höõu— maintain family lineage, and make Laypeople should always help friends; explain faults so that both can avoid wrongs;

should comfort and give friends advice when Xue-Tou's mountain with the vow, "I will they need; rich or poor, should share joys and continue in this life to travel on a pilgrimage to sorrows; should always forgive—Ngöôøi Phaät study Zen, and if I don't find a teacher who töû taïi gia luoân giuùp ñôû baèng höõu, phaûi giaûi surpasses Xue-Tou, I vow to never return home." thích cho baïn hieåu nhöõng laàm loãi ñeå cuøng Later he came to see Zen master Yang-Xi. It is nhau xa laùnh nhöõng vieäc xaáu xa; phaûi luoân an said that at their first meeting, Yang-Xi did not uûi vaø khuyeân lôn baèng höõu khi caàn. Cuøng chia complete even a single sentence before Bao-Ning ngoït xeû buøi beân nhau, luùc giaøu cuõng nhö luùc attained the "Mind-seal of illuminated ngheøo; luoân bao dung tha thöù. awakening" (complete enlightenment). Eventually 7) Towards workers: Ñoái vôùi ngöôøi laøm— he settled and taught at the Bao-Ning Temple— Laypeople should always love their servants Thieàn sö Nhôn Duõng Baûo Ninh queâ ôû Töù Minh. and workers; when command, must see if they Töø nhoû sö ñaõ coù moät phong thaùi ñænh ñaït thoâng can do it; when they do wrongs, we should minh khaùc thöôøng. Sö thoâng ñaït Thieân Thai giaùo. teach and guide them how to do things right; Sau sö ñeán tham vaán vôùi Thieàn sö Tuyeát Ñaäu should always be impartial; when they are thuoäc phaùi Vaân Moân. Sö Tuyeát Ñaäu nhaän ra khaû sick, we should always provide them naêng tuyeät dieäu cuûa sö vaø thaàm bieát veà sau naày sö medicine and help them cure—Ngöôøi Phaät töû seõ gaùnh vaùc ñaïi phaùp, beøn noùi côït baèng caùch ban taïi gia phaûi luoân bieát thöông xoùt keû aên ngöôøi cho sö danh hieäu "Toïa Chuû Anh Töôøng." Sö boû ôû; tröôùc khi sai phaûi bieát söùc; khi coù toäi, phaûi nuùi Tuyeát Ñaäu maø theä raèng: "Toâi ñôøi naày hoaèng khuyeân daïy, chôù khoâng neân naëng tay phaït vaï; hoùa neáu khoâng tìm ñöôïc moät minh sö gioûi hôn phaûi luoân laáy leõ coâng baèng maø xeùt xöû; khi ñau Tuyeát Ñaäu, theà chaúng trôû veà queâ." Sau ñoù sö ñeán oám phaûi lo lieäu thuoác men ñaày ñuû. ra maét Thieàn Sö Döông Kyø. Ngöôøi ta noùi raèng 8) Towards bosses: Ñoái vôùi chuû nhaân— Döông Kyø noùi chöa döùt moät caâu thì sö ñaõ "ñoán Laypeople should always rise early before saùng taâm aán." Sau khi Döông Kyø thò tòch, sö cuøng bosses; try their best to complete tasks; try not Thuû Ñoan haønh hieäp. Cuoái cuøng sö truï laïi vaø daïy to waste food and other materials; always phaùp taïi Baûo Ninh cho ñeán khi thò tòch. respect, greet and praise boses. Should never * One day Bao-Ning entered the hall to address degrade bosses—Ngöôøi Phaät töû taïi gia khi the monks, saying: "For more than twenty laøm coâng cho ai, phaûi luoân thöùc sôùm; phaûi coá years I carried a pack and bowl, traveling gaéng chu toaøn nhieäm vuï; khoâng laõng phí thöïc everywhere within the four seas, studying vaät cuûa chuû; phaûi kính troïng, chaøo ñoùn vaø taùn with more than ten different Zen good thaùn chuû, chöù khoâng beâu xaáu. advisors. But I never caught a glimpse of my Renunciation satan: Töø boû ma quyû. own house, and I was just like a senseless Renunciation of the throne: Töø boû ngai vaøng. stone. All the worthies I

practiced with couldn’t provide me a single positive benefit. Renunciation of the trial: Baõi naïi (khoâng thöa During that entire time I didn’t learn a thing. kieän nöõa). But fortunately, my pitiable life was suddenly Ren-Yong-Bao-Ning: Nhôn Duõng Baûo Ninh blown by the karmic winds into Jiang-Ning, Thieàn Sö—Zen master Ren-Yong-Bao-Ning was where, jostled by the crowd, I was pushed into from Si-Ming. As a young man he possessed a an old run-down temple on a busy remarkably dignified appearance as well as intersection. There, I just served as a porridge extraordinary intelligence. He excelled at the vendor, receiving and helping everyone who study of T’ien-T’ai Buddhism. Later he studied came along. My duties never let up. There under the great Yun-Men lineage teacher Xue- was sufficient salt and vinegar and there was Tou. Xue-Tou recognized the young man’s enough gruel and rice. I passed some time in wonderful potential as a vessel for the Dharma, this fashion. I previously never imagined, but offended Bao-Ning by addressing him with a even in a dream, that I would realize the title “Academic Schoolmaster.” Bao-Ning left Buddhadharma in this way."—Moät hoâm sö

thöôïng ñöôøng thuyeát phaùp: “Sôn Taêng hôn hai Khaùch chöa veà, möôi naêm quaûy ñaõy mang baùt vaân du töù haûi, Nhôù coá höông.” ñaõ tham vaán thieän tri thöùc hôn möôøi vò, nhaø Repa (skt): Repha (skt)—Laäp Baù—A “low” mình troïn khoâng coù choã thaáy; gioáng nhö ñaù garment or a “loin” cloth—Ñoà loùt cuûa chö Taêng cöùng voâ tri voâ giaùc, tham vaán cuõng khoâng coù Ni. choã hay ñeå lôïi ích cho nhau, töø ñaây moät ñôøi Repair dangerous roads: Boài loä hay tu söûa chæ laøm ngöôøi khoâng hieåu chi caû, thaät töï ñaùng nhöõng ñöôøng xaù nguy hieåm—This is one of the thöông. Boãng bò gioù nghieäp thoåi ñeán phuû eight fields for cultivating blessedness, according Giang Ninh, voâ côù bò ngöôøi xoâ ñeán ñaàu ñöôøng to the Brahma Net Sutra—Ñaây laø moät trong taùm chöõ thaäp, truï caùi vieän raùch, laøm chuû nhôn côm ruoäng phöôùc ñieàn theo Kinh Phaïm Voõng—See chaùo tieáp ñaõi keû Nam ngöôøi Baéc, vieäc baát ñaéc Eight fields for cultivating blessedness. dó, tuøy thôøi coù muoái coù giaám ñuû chaùo ñuû côm, Reparation (n): Söï ñeàn traû. maëc tình qua ngaøy. Neáu laø Phaät phaùp, chaúng Repay (v): Ñeàn ñaùp. töøng moäng thaáy.” * Another day a monk asked Bao-Ning: “What Repay kindness with enmity: AÂn töông cöøu is Buddha?” Bao-Ning said: “Add wood to the baùo (laáy oaùn baùo aân). fire.” The monk asked: “What is the way?” Repaying one’s obligation: Baùo AÂn—See Bao-Ning said: “There are thorns in the mud.” Three things that practitioners would bitterly The monk asked: “Who are people of the reproach themselves. Way?” Bao-Ning said: “Those that hate Repaying past debts, the children have come walking there.” The monk asked: “An old to be reborn in their parents’ household: Vì worthy said ‘Though the cold wind withers the traû nôï ñaõ thieáu cha meï töø ñôøi tröôùc neân sanh laøm leaves, it is still a joy when an ancient con—See Four causes children are born. returns.’ Who is an ancient?” Bao-Ning said: Repaying past kindness which the child “Master Yang-Xi is long gone.” The monk incurred a debt of gratitude to the parents said: “Right here and now, is there someone in previous lifetime: Baùo aân laøm con ñaõ mang who can comprehend this?” Bao-Ning said: vôùi cha meï töø ñôøi

tröôùc—See Four causes “The eyeless old villager secretly taps his children are born. head.”—Moät hoâm khaùc, vò Taêng ñeán hoûi sö: “Theá naøo laø Phaät?” Sö ñaùp: “Gaàn löûa tröôùc Repaying the past wrongs which the parents phoûng.” Vò Taêng hoûi: “Theá naøo laø ñaïo?” Sö committed in their previous life: Baùo oaùn hay ñaùp: “Trong buøn coù gai.” Vò Taêng hoûi: “Theá ñoøi quaû baùo ñoái vôùi nhöõng sai laàm ñôøi tröôùc cuûa naøo laø ngöôøi trong ñaïo?” Sö ñaùp: “Raát kî ñaïp cha meï—See Four causes children are born. ñeán.” Vò Taêng hoûi tieáp: “Coå nhaân noùi gioù laïnh Repayment (n): Söï ñeàn ñaùp. thoåi laù ruïng, vaãn vui coá nhaân veà, chöa bieát ai Repeat (v) Amitabha’s name a million laø coá nhaân?” Sö ñaùp: “Hoøa Thöôïng Döông Kyø times: To ensure rebirth in Amitabha’s paradise; vieân tòch ñaõ laâu.” Vò Taêng hoûi: “Chính hieän for a seven days’ unbroken repetition Paradise nay laïi coù ngöôøi naøo laø tri aâm?” Sö ñaùp: “OÂng may be gained—Baùch vaïn bieán, nieäm hoàng danh muø trong thoân thaàm gaät ñaàu.” Phaät A Di Ñaø moät trieäu laàn khoâng ngöng nghæ * Another day Zen master Bao-Ning entered trong baûy ngaøy ñeå caàu vaõng sanh Cöïc laïc. the hall to recite a verse: Repeat Buddha’s name in a quiet voice: “A cold autumn wind, Tieåu Nieäm—Nieäm thaàm danh hieäu Phaät, ngöôïc The wind drones in the pines, laïi vôùi nieäm lôùn laø ñaïi nieäm—Opposite of to The wayward traveler, repeat loudly. Thinks of his home.” Repeat (v) the name of Amitabha generally Hoâm khaùc sö thöôïng ñöôøng noùi keä: “Gioù thu maùt, and habitually: Taùn Nghieäp nieäm Phaät. Vaän tuøng hay,

Repeat the name of a Buddha: Nieäm Phaät— and hatred among people, who become Buddha recitation—To recite the Buddha’s name enemies for countless aeons (life after life, which includes the following practices—Nieäm one reincarnation after reincarnation). There Phaät bao goàm nhöõng tu taäp sau ñaây—See Buddha are three kinds of body karma: killing, recitation. stealing, and sexual misconducts. To repent Repeat the sutras: Nieäm kinh—To read the body karma, we should bow and prostrate prayers—Ñoïc kinh hay tuïng kinh. our body to the Triple Jewels, and realize that our body is inherently impermanent, filled Repeat tantras over offerings: Gia Trì Vaät with sicknesses, constantly changing, and Cuùng—To repeat tantras over offerings, in order transforming. Thus, in the end, we cannot to prevent demons from taking them or making control and command it. We should never be them unclean—Trì chuù vaøo nhöõng vaät cuùng, ñeå so obssessed and overly concerned with our traùnh khoâng cho ma quyû cöôùp maát hay laøm cho body and let it causes so many evil deeds—nhöõng thöùc aên naày baát tònh. Ñöùc Phaät daïy: “Thaân laø nguoàn goác cuûa taát caû Repeated kalpas: Luõy Kieáp—Many kalpas— noãi khoå, laø nguyeân nhaân cuûa moïi hình phaït vaø Nhieàu kieáp laäp ñi laäp laïi choàng chaát leân nhau (cöù quaû baùo trong tam ñoà aùc ñaïo.” Chuùng sanh vì moãi thôøi kyø theá giôùi thaønh laäp roài hoaïi dieät laø moät ngu muoäi neân chæ bieát coù thaân mình chôù kieáp). chaúng caàn bieát ñeán thaân ngöôøi khaùc. Chæ bieát Repent (n): AÊn naên. noãi khoå cuûa mình chôù chaúng nghó ñeán noãi khoå Repent (v): Hoài taâm—Turn the mind from evil to cuûa ngöôøi. Chæ bieát mình caàu ñöôïc yeân vui, good—Hoái Haän—See Regret. maø khoâng bieát raèng ngöôøi khaùc cuõng mong Repent

misdeeds and mental hindrances: ñöôïc yeân vui. Hôn nöõa, cuõng vì voâ minh maø Saùm Hoái Nghieäp Chöôùng—See Repentance, Five ta khôûi taâm bæ thöû, töø ñoù maø sanh ra yù töôûng stages in a penitential service (II) (2), and Ten thaân sô, daàn daàn keát thaønh thuø oaùn laãn nhau, vows of respect of Samantabhadra Bodhisattva. gaây nghieäp oan traùi tieáp noái ñôøi ñôøi kieáp kieáp. Repent oneself of something: AÊn naên—To Thaân nghieäp coù ba loãi lôùn laø saùt sanh, troäm repent—Hoái Haän—See Regret. caép vaø taø daâm. Muoán saùm hoái nôi thaân, phaûi Repent three karmas: Saùm Hoái Tam Nghieäp— ñem thaân leã kính Tam Baûo, nghó bieát raèng saéc To repent three (body, speech, and mind) karmas. thaân naày voâ thöôøng, nhieàu beänh hoaïn khoå 1) To repent the body karma—Saùm hoái thaân ñau, vaø haèng luoân thay ñoåi, chuyeån bieán, roát nghieäp: The Buddha taught: “The body is the laïi chuùng ta chaúng theå naøo chuû trì hay chæ huy origin of all sufferings, is the root of all ñöôïc thaân naày. Vì theá chuùng ta chôù neân quaù tortures, punishments and karmic retributions leä thuoäc vaøo thaân vaø ñöøng neân vì thaân naày maø in the three domains.” Because of ignorance taïo ra caùc ñieàu aùc nghieäp. and stupidity, sentient beings are only 2) To repent the speech karma—Saùm hoái Khaåu concerned with our bodies and have not the nghieä p: The Buddha taught: “The mouth is the slightest care of other people’s bodies. We gate and door to all hateful retaliations.” The are only aware of our own sufferings, but karmic retribution for speech-karma is the completely oblivious of others’ pains and greatest. Speech-karma gives rise to four sufferings. We only know of our hopes for great karmic offenses: lying, insulting, peace and happiness but unaware that others, gossiping, and speaking with a double-tongue too, have hope for peace and happiness. (see Thaân Tam Khaåu Töù YÙ Tam). Because of Moreover, because of ignorance and these four unwholesome speeches, sentient stupidity, we give rise to the mind of self and beings accumulate infinite and endless other, which gives rise to the perception of offenses ranging from speaking artificially, friends and strangers. Gradually over time, sweetly, manipulatively to speaking this perception sometimes develops into feuds untruthfully, words and actions contradicting one another, etc. Once the mind of hatred

arises, not mention strangers, even one’s duøng mieäng löôõi ñoù noùi ra nhöõng lôøi thoâ tuïc, parents, religious masters, etc., there is not an hoån laùo. Ñoái tröôùc Tam Baûo phaûi thaønh kính insult one will not speak. No malicious words baøy toû toäi loãi chaúng daùm che daáu. Cuõng cuøng will be spared, whether saying hateful words caùi mieäng löôõi toäi loãi ngaøy xöa ñaõ töøng gaây with intention of causing separation between taïo ra bieát bao aùc khaåu nghieäp, thì ngaøy nay two people, saying something happened when taïo döïng ñöôïc voâ löôïng coâng ñöùc vaø phöôùc it didn’t or when it didn’t happened saying it laønh. did; thus speaking irresponsibly and 3) To repent the mind-karma—Saùm hoái YÙ chaotically without the slightest consideration nghieäp: Sincere Buddhists should always of what is being said. Sincere Buddhists remember that the mind consciousness is the should always repent the body-karma by reason to give rise to infinite offenses of the using the “mouth of

transgressions” of the other five consciousnesses, from Sight, past to change it into praises and glorification Hearing, Scent, Taste, and Touch of the virtuous practices of the Buddhas. Use Consciousnesses. The mind consciousness is that speech often to speak of kindness, similar to an order passed down from the King encouraging others to cultivate the Way and to his magistrates and chancellors. Eyes take change for the better, i.e. sitting meditation, great pleasure in looking and observing Buddha-Recitation, or chanting sutras, etc. unwholesome things, ears take great pleasure Thereafter, for the remainder of this life, vow in listening to melodious sounds, nose takes not to use one mouth and tongue to speak great pleasure in smelling aromas and vulgarly, disrespectfully, and before the fragrance, tongue takes great pleasure in Triple Jewels, sincerely confess and willingly speaking vulgarly and irresponsibly as well as admit to all offenses without concealment. finding joy in tasting the various delicacies, Thus, use the same mouth and tongue which foods, and wines, etc; body takes great has created countless offenses in the past to pleasure in feeling various sensations of give birth to infinite merits, virtues, and warmth, coolnes, softness, velvet clothing. wholesome karma at the present—Ñöùc Phaät Karmic offenses arise from these five daïy: “Mieäng laø cöûa ngoû cuûa taát caû moïi oaùn consciousness come from their master, the hoïa.” Quaû baùo cuûa khaåu nghieäp naëng neà vaøo Mind; the mind consciousness is solely baäc nhaát. Khaåu nghieäp coù boán thöù laø noùi doái, responsible for all their actions. In the end, noùi lôøi maï lî, noùi lôøi theâu deät, vaø noùi löôõi hai this will result in continual drowning in the chieàu. Do nôi boán caùi nghieäp aùc khaåu naày maø three evil paths, enduring infinite pains and chuùng sanh gaây taïo ra voâ löôïng voâ bieân toäi sufferings in hells, hungry ghosts, and loãi, hoaëc noùi lôøi bay böôùm, ngoït ngaøo, giaû animals. In the Dharmapada, the Buddha doái, löøa gaït, ngoân haønh traùi nhau. Moät khi aùc taught: “Guard one’s mind much like guarding taâm ñaõ sanh khôûi thì khoâng noùi chi ñeán ngöôøi a castle; protect the mind similar to protecting khaùc, maø ngay caû cha meï, sö tröôûng, chuùng ta the eye ball. Mind is an enemy capable of cuõng khoâng chöøa, khoâng moät ñieàu naøo maø ta destroying and eliminating all of the virtues khoâng phæ baùng, chuùng ta khoâng töø moät lôøi noùi and merits one has worked so hard to ñoäc aùc, truø ruûa naøo, hoaëc noùi lôøi ly taùn khieán accumulate during one’s existence, or cho coát nhuïc chia lìa, khoâng noùi coù, coù noùi sometimes many lifetimes. To repent the khoâng, noùi böøa baõi voâ traùch nhieäm. Phaät töû mind-karma, sincere Buddhists should think chôn thuaàn phaûi luoân saùm hoái khaåu nghieäp, that the three karmas of Greed, Hatred, and phaûi duøng caùi mieäng toäi loãi ngaøy xöa maø phaùt Ignorance of the mind are the roots and ra nhöõng lôøi ca tuïng, taùn thaùn coâng ñöùc cuûa foundations of infinite karmic transgressions. chö Phaät, tuyeân noùi nhöõng ñieàu laønh, khuyeân The mind-karma is the web of ignorance baûo keû khaùc tu haønh, ngoài thieàn, nieäm Phaät which masks our wisdom and is the affliction hay tuïng kinh. Sau ñoù, theà troïn ñôøi khoâng and worry that cover our true nature. It should

be feared and needs be avoided. Sincere cycle of rebirths. Because of ignorance and Buddhists should use their heart and mind to greediness for desires of talent, beauty, fame, sincerely confess and repent, be remorseful, food, sleep, wealth, and power, etc. which and vow never again to commit such have masked and covered our true nature, offenses—Phaät töû chôn thuaàn neân luoân nhôù causing us to lose our ways and end up raèng taát caû naêm thöùc töø nhaõn, nhó, tyû, thieät, committing endless karmic transgressions. thaân, sôû dó gaây neân voâ soá toäi loãi laø do ôû nôi yù Moreover, because of our egotistical nature, thöùc. YÙ thöùc naày cuõng ví nhö meänh leänh cuûa we only hold to the concept of self and what vua ban xuoáng quaàn thaàn. Maét öa ngaém baäy, belong to us, we are only concerned with tai ham nghe aâm thanh du döông, muõi öa ngöûi benefitting to ourselves but have absolutely muøi höông hoa, son phaán, löôõi öa phaùt ngoân taø no regards on how our actions may affect vaïy, thaân öa thích söï xuùc chaïm mòn maøng. Taát others. Thus, in this way, whether caû toäi nghieäp gaây ra töø naêm thöùc naày ñeàu do unintentionally or intentionally, we often chuû nhaân oâng laø taâm hay yù thöùc maø phaùt sanh bring pains and sufferings to countless ra. Cuoái cuøng phaûi bò ñoïa vaøo tam ñoà aùc ñaïo, sentient beings, committing infinite and chòu voâ löôïng thoáng khoå nôi ñòa nguïc, ngaï endless unwholesome karma, consequently, quyû, suùc sanh. Trong Kinh Phaùp Cuù, Ñöùc Phaät creating countless enemies. Even the most daïy: “Phoøng yù nhö phoøng thaønh, giöõ taâm nhö precious Triple Jewels, we still make false giöõ gìn troøng con maét. Giaëc cöôùp coâng ñöùc, accusations and slander. All such karmic moät ñôøi hay nhieàu ñôøi, khoâng gì hôn yù.” Nay transgressions are countless. Now we are muoán saùm hoái yù nghieäp, tröôùc heát phaûi nghó fortunate enough, having a few good karma raèng ba nghieäp tham saân si cuûa yù laø maàm leftover from former lives, to be able to meet moáng gaây taïo neân voâ löôïng nghieäp toäi, laø a good knowing advisor to guide and lead us, maøng voâ minh che maát trí hueä, laø phieàn naõo giving us the opportunity to understand the bao phuû chôn taâm. Thaät laø ñaùng sôï. Phaät töû philosophy of Buddhism, begin to see clearly chôn thuaàn phaûi ñem heát taâm yù saùm hoái aên our former mistakes and offenses. Sincere naên, theà khoâng taùi phaïm.**See Kaya-karmas- Buddhists should always remember that all Vac-karmas-Moras-karmas . bad deeds ended yesterday. Since today, we Repentance (n): Kaukrtya (skt)—Ksama or start a new day for our life. If we don’t Ksamayati (skt)—Remorse—Confession and diligently repent, then the karma from past reform—Saùm Hoái—Saùm hoái nghieäp chöôùng. offenses will continue to make us fall. (I) The meaning of Repentance—Nghóa cuûa Saùm Therefore, it is necessary to feel ashame, be Hoái: Repentance means repenting of past remorseful, and bring forth the three karmas errors, feeling a great sense of shame and of body, speech and mind to repent sincerely. remorse for the transgressions we made in the Repentance is one of the most important past (repent misdeeds and mental hindrances entrances to the great enlightenment; for with or karmic obstacles). Reform means turning it, the mind within is always stilled. away from the future errors, resolving to Repentance does not mean to compromise improve oneslef and never making those with oneself, not

having a lukewarm or mistakes again. Patience or forebearance of equivocal attitude, but polishing one's repentance or regret for error. In addition, buddha-nature by gradually removing repentance is the confession of our own past illusions and defilements from one's mind. physical and mental misdeeds, our minds are The practice of repentance consists in the purified by such repentance, and because it Bodhisattva practice, through which one not frees us from a sense of sin, we feel greatly only polishes his buddha-nature but also refreshed. From infinite reincarnations in the renders service to others. Repentance is an past to the present, we have existed in this indispensable requisite of religious life. It is to be hoped that all people will repeatedly

perform repentance in their daily lives. Thus ñöôïc goäi röõa. Saùm hoái khoâng coù nghóa laø daøn the Buddha taught in the Lotus Sutra: "If, in xeáp vôùi chính mình, khoâng phaûi laø coù moät thaùi the future worlds, there be any who practices ñoä laõnh ñaïm hay maäp môø, maø laø ñaùnh boùng laws of repentance, know that such a man has Phaät taùnh cuûa mình baèng caùch loaïi boû daàn put on the robes of shame, is protected and nhöõng aûo töôûng vaø oâ nhieãm ra khoûi taâm mình. helped by the Buddhas, and will attain Perfect Söï thöïc haønh saùm hoái chính laø haïnh Boà Taùt, Enlightenment before long."—Saùm nghóa laø qua ñoù khoâng nhöõng ngöôøi ta ñaùnh boùng Phaät saùm tröø caùi loãi laàm xöa, caûm thaáy hoå theïn vôùi taùnh cuûa mình maø coøn phuïc vuï tha nhaân nöõa. nhöõng loãi laàm ñaõ phaïm phaûi trong quaù khöù. Saùm hoái laø ñieàu tieân quyeát khoâng theå thieáu Hoái laø caûi söûa, quyeát taâm söûa ñoåi ñeå khoâng ñöôïc trong ñôøi soáng toân giaùo. Hy voïng laø moïi coøn taùi phaïm nöõa. Saùm hoái hay Saùm ma coù ngöôøi seõ khoâng ngöøng lieân tuïc thöïc haønh saùm nghóa laø thaân neân kieân trì nhaãn naïi noùi ra hoái trong cuoäc soáng haèng ngaøy cuûa mình. nhöõng loãi laàm cuûa mình, vaø thænh caàu tieàn Chính vì vaäy maø Ñöùc Phaät daïy trong Kinh nhaân tha thöù. Hôn nöõa, saùm hoái laø söï thuù loãi Phaùp Hoa: "Trong töông lai, neáu coù ai thöïc veà nhöõng haønh ñoäng ñaõ qua cuûa mình, nhöõng haønh (tu taäp) phaùp saùm hoái thì haõy neân bieát sai laàm veà vaät lyù vaø taâm lyù, taâm ta ñöôïc thanh raèng ngöôøi aáy ñaõ maëc aùo cuûa hoå theïn, ñöôïc tònh do söï saùm hoái nhö vaäy, vaø vì noù giaûi chö Phaät che chôû vaø giuùp ñôõ, chaúng bao laâu thoaùt cho ta khoûi moät caûm giaùc toäi loãi neân ta ngöôøi aáy seõ ñaït ñöôïc trí tueä toái thöôïng."— caûm thaáy deã chòu hôn. Trong voâ soá kieáp luaân See Three modes of repentance, Five stages hoài cuûa ta keå töø voâ thuûy cho ñeán ngaøy nay, vì in a penitential service (II) (2) Five stages in a voâ minh tham aùi taøi, saéc, danh, thöïc, thuøy, cuûa penitential service (II) (2), and Seventy-five caûi, quyeàn uy, vaân vaân phuû che khieán cho dharmas of the Abhidharma Kosa. chôn taùnh cuûa chuùng ta bò meâ môø, do ñoù thaân (II) Repent misdeeds and mental hindrances, the khaåu yù gaây taïo khoâng bieát bao nhieâu ñieàu fourth of the ten conducts and vows of laàm laïc. Hôn nöõa, do töø nôi ngaõ vaø ngaõ sôû Universal Worthy Bodhisattva—Saùm Hoái chaáp, nghóa laø chaáp laáy caùi ta vaø caùi cuûa ta, Nghieäp Chöôùng. haïnh nguyeän thöù tö trong maø chuùng ta chæ muoán giöõ phaàn lôïi cho

rieâng Phoå Hieàn Thaäp Haïnh Nguyeän: Repent mình maø khoâng caàn quan taâm ñeán nhöõng toån misdeeds and mental hindrances means from haïi cuûa ngöôøi khaùc, vì theá maø chuùng ta voâ beginningless kalpas in the past, we have tình hay coá yù laøm naõo haïi voâ löôïng chuùng created all measureless and boundless evil sanh, taïo ra voâ bieân toäi nghieäp, oan traùi chaát karma with our body, mouth and mind choàng. Ngay caû ñeán ngoâi Tam Baûo chuùng ta because of greed, hatred and ignorance; now cuõng khoâng chöøa, nhöõng toäi nghieäp nhö vaäy we bow before all Buddhas of ten directions khoâng sao keå xieát. Nay may maén coøn chuùt that we completely purify these three duyeân laønh dö laïi töø kieáp tröôùc neân gaëp vaø karmas—Saùm hoái nghieäp chöôùng laø vì töø voâ ñöôïc thieän höõu tri thöùc daïy doã, daét dìu, khieán thæ tham, saân, si ñaõ khieán thaân khaåu yù taïp gaây hieåu ñöôïc ñoâi chuùt ñaïo lyù, thaáy bieát söï loãi voâ bieân aùc nghieäp, nay ñem troïn caû ba laàm. Phaät töû thuaàn thaønh neân luoân nhôù raèng nghieäp thanh tònh thaân, khaåu vaø yù thaønh taâm nhöõng ñieàu xaáu mình laøm töø tröôùc thì hoâm saùm hoái tröôùc möôøi phöông tam theá caùc Ñöùc qua keå nhö laø ngaøy cuoái. Cuõng keå töø hoâm nay Nhö Lai—See Five stages in a penitential chuùng ta baét ñaàu moät cuoäc ñôøi môùi. Neáu nhö service (II) (2), and Ten vows of respect of mình khoâng sieâng naêng saùm hoái nghieäp toäi do Samantabhadra Bodhisattva. mình taïo ra seõ tieáp tuïc khieán mình maõi ñoïa (III) The Buddha's teaching on Repentance—Lôøi laïc theâm maõi maø thoâi. Theá neân chuùng ta phaûi Phaät daïy veà Saùm Hoái: According to the Sutra phaùt taâm hoå theïn aên naên, ñem ba nghieäp thaân In Forty-Two Sections, Chapter 5, the Buddha khaåu yù ra maø chí thaønh saùm hoái. Saùm hoái laø said: "If a person has many offenses and does moät trong nhöõng cöûa ngoõ quan troïng ñi vaøo not repent of them but merely stop thinking ñaïi giaùc, vì nhôø ñoù maø noäi taâm chuùng ta luoân about them, the offenses will engulf him, just

as water returning to the sea will gradually and they will occur in the future. If former errors become deeper and broader. If a person has are not wiped away and transgressions are again offenses and repents (practices good), the committed, how can that be called repentance and offenses will dissolve of themselves, just as a reform?"—Theá naøo goïi laø saùm? Theá naøo goïi laø sick person begins to perspire and is hoái? Saùm laø saùm nhöõng loãi veà tröôùc, töø tröôùc coù gradually be cured."—Theo Kinh Töù Thaäp nhöõng nghieäp aùc ngu meâ, kieâu cuoáng, taät ñoá, vaân Nhò Chöông, Chöông 3, Ñöùc Phaät daïy: "Ngöôøi vaân, caùc toäi thaûy ñeàu saùm heát, haèng khoâng khôûi coù laàm loãi maø khoâng töï saùm hoái ñeå mau chaám laïi, goïi ñoù laø saùm. Hoái laø hoái nhöõng loãi veà sau, töø döùt taâm taïo toäi aùc, thì toäi loãi seõ choàng chaát nay veà sau coù nhöõng nghieäp aùc ngu meâ, kieâu vaøo thaân nhö nöôùc chaûy veà bieån, daàn daàn trôû cuoáng, taät ñoá, vaân vaân, caùc toäi nay ñaõ giaùc ngoä, neân saâu roäng. Neáu ngöôøi coù toäi maø töï nhaän thaûy ñeàu haèng ñoaïn, laïi khoâng taïo laïi, aáy goïi laø bieát toäi, boû aùc laøm laønh thì toäi loãi töï dieät, nhö hoái, neân goïi laø saùm hoái. Ngöôøi phaøm phu ngu meâ, beänh ñöôïc ñoå moà hoâi daàn daàn seõ khoûi." chæ bieát saùm loãi tröôùc,

chaúng bieát hoái loãi sau, do vì Repentance and confession: Xuaát Toäi—See khoâng hoái neân toäi tröôùc chaúng dieät, loãi sau laïi Nine suitable stages in religious services. sanh. Toäi tröôùc ñaõ chaúng dieät, loãi sau laïi sanh, sao Repentance for karmic obstructions: Saùm hoái goïi laø saùm hoái ñöôïc. nghieäp chöôùng—See Ten reasons that cause Repentance of the three major classes: In the sentient beings to develop Bodhi-mind. Lotus Sutra, the Buddha taught about repentance Repentance of Manjusri: Vaên Thuø Hoái Quaù— of the three major classes as follows—Trong Kinh Such as his former doubting mind—Pheùp saùm hoái Phaùp Hoa, Ñöùc Phaät daïy veà söï saùm hoái cuûa ba cuûa Vaên Thuø Sö Lôïi Boà Taùt, saùm hoái cho nghi taâm haïng ngöôøi nhö sau: ñôøi quaù khöù. 1) Repentance of Sravakas: Söï saùm hoái cuûa haøng Thanh Vaên—Suppose that a Sravaka Repentance or regret for error: Saùm quaù (saùm breaks the threefold refuge, the five precepts, hoái loãi laàm ñaõ taïo ra)—Bimonthly recitation on the eight precepts, the precepts of Bhikshus, repentance or regret for error, especially refers to of Bhikshunis, of Sramaneras, of the regular confessional service for monks and Sramanerikas, and of Sikshamanas, and their nuns—Leã tuïng saùm hoái, ñaëc bieät chæ veà leã Boá Taùt dignified behavior, and also suppose that cuûa chö Taêng Ni. because of his foolishness, evil, and bad and Repentance rites: Ksamayati (skt)—Hoái phaùp— false mind he infringes many precepts and the Nghi thöùc phaùt loà saùm hoái toäi loãi—The rules for rules of dignified behavior. If he desires to rid repentance and confession—See Three modes of himself of and destroy these errors, to become repentance. a Bhikshu again and to fulfill the laws of Repentance that has no marks: Voâ Töôùng monks, he must diligently read the all the Saùm Hoái—What is repentance and what is Vaipulya sutras (sutras of Great Extent), reform? Repentance is to repent of past errors, to considering the profound Law of the Void of repent so completely of all bad actions done in the the first principle, and must bring this wisdom past out of stupidity, confusion, arrogance, deceit, of the Void to his heart; know that in each one jealousy, and other such offenses, that they never of his thoughts such a one will gradually end arise again. Reform is to refrain from such the defilement of all his longstanding sins transgressions in the future. Awakening and without any remainder. This is called one who cutting off such offenses completely and never is perfect in the laws and precepts of monks committing them again is called repentance and and fulfills their dignified behavior. Such a reform. Common people, stupid and confused, one will be deserved to be served by all gods know only how to repent of former errors and do and men—Giaû nhö moät Thanh Vaên phaù boû not know how to reform and refrain from tam quy, nguõ giôùi, taùm giôùi, caùc giôùi cuûa Tyø transgressions in the future. Because they do not Kheo, caùc giôùi cuûa Sa di, Sa di Ni, Thöùc xoa reform, their former errors are not wiped away,

ma na vaø caùc uy nghi; vaø giaû nhö do ngöôøi aáy they must raise shame and repent all their ngu si, do taâm xaáu aùc hay taø vaïy maø phaïm sins. There are five ways of repentance for caùc giôùi vaø uy nghi. Neáu ngöôøi aáy muoán dieät these people—Giaû nhö coø moät vò vua, ñaïi tröø khieán khoâng coøn caùc laàm loãi ñeå

trôû laïi thaàn, Baø la moân, tröôûng giaû hay vieân quan thaønh moät Tyø kheo ñaày ñuû caùc phaùp cuûa haøng maûi meâ tham caàu caùc duïc laïc, phaïm naêm Sa moân thì ngöôøi aáy phaûi chaêm chæ ñoïc caùc nghòch toäi (see Nguõ Nghòch), phæ baùng caùc kinh Phöông Ñaúng, tö duy veà phaùp "Khoâng" kinh Phöông Ñaúng, laøm ñuû möôøi ñieàu aùc. Quaû thaâm saâu cuûa ñeä nhaát nghóa, khieán caùi trí tueä baùo cuûa nhöõng ñieàu aùc lôùn lao naøy seõ khieán "Khoâng" töông öùng vôùi taâm cuûa mình. Neân hoï bò ñoïa laïc vaøo caùc ñöôøng aùc nhanh hôn bieát raèng trong moãi moät nieäm, moïi oâ nhieãm möa baõo. Chaéc chaén hoï seõ rôi vaøo ñòa nguïc A cuûa toäi loãi cuûa ngöôøi aáy seõ vónh vieãn chaám tyø. Neáu hoï muoán dieät tröø caùc nghieäp chöôùng döùt, khoâng coøn chuùt taøn dö. Ñaáy goïi laø ngöôøi naøy thì hoï phaûi khôûi loøng hoå theïn vaø caûi hoái ñaày ñuû caùc phaùp vaø giôùi cuûa haøng Sa moân vaø caùc toäi loãi. Coù naêm phaùp saùm hoái cho nhöõng ñaày ñuû caùc uy nghi. Ngöôøi nhö theá seõ xöùng baäc naøy: ñaùng ñöôïc heát thaûy trôøi vaø ngöôøi cuùng döôøng. i) First repentance of Kshatriyas and citizens: 2) Repentance of an Upasaka: Söï saùm hoái cuûa Pheùp saùm hoái thöù nhaát cho haøng vua quan vaø Öu Baø Taéc—Suppose any Upasaka violates caùc coâng daân khaùc—They want to rid his dignified behavior and does bad things. To themselves of karmas, they must constantly do bad things means, namely, to proclaim the have the right mind, not slander the Three error and sins of the Buddha-laws, to discuss Treasures nor hinder the monks nor persecute evil things perpetrated by the four groups, and anyone practicing brahma-conduct. They must not to feel shamed even in committing theft support, pay homage to, and surely salute the and adultery. If he desires to repent and rid keeper of the Great Vehicle; they must himself of these sins, he must zealously read remember the profound doctrine of sutras and and recite the Vaipulya sutras and must think the Void of the first principle—Neáu hoï muoán of the first principle—Giaû nhö coù Öu Baø Taéc dieät tröø caùc nghieäp chöôùng naøy thì hoï phaûi vi phaïm caùc oai nghi vaø laøm caùc vieäc xaáu. khôûi loøng hoå theïn vaø caûi hoái caùc toäi loãi. Hoï Laøm caùc vieäc xaáu töùc laø baûo raèng Phaät phaùp phaûi chaùnh taâm, khoâng phæ baùng Tam Baûo, laø sai laàm, laø xaáu; baøn luaän nhöõng vieäc xaáu khoâng gaây chöôùng ngaïi cho haøng xuaát gia, cuûa töù chuùng; phaïm toäi troäm caép, taø daâm maø khoâng laøm aùc ñoái vôùi ngöôøi thöïc haønh phaïm khoâng bieát hoå theïn. Neáu ngöôøi aáy muoán saùm haïnh. Hoï phaûi uûng hoä cuùng döôøng ngöôøi trì hoái vaø ñoaïn tröø caùc toäi loãi thì phaûi chuyeân giöõ Ñaïi thöøa, hoï phaûi nhôù nieäm ñeán caùi ñoïc tuïng caùc kinh Phöông Ñaúng vaø tö duy veà "Khoâng" cuûa yù nghóa ñeä nhaát cuûa kinh phaùp ñeä nhaát nghóa. thaâm saâu 3) Repentance of Kshatriyas, mandarins, and ii) Second repentance of Kshatriyas and other other citizens: Saùm hoái cuûa haøng vua chuùa, citizens: Phaùp saùm hoái thöù hai cuûa haøng vua quan quyeàn, vaø nhöõng coâng daân khaùc— quan vaø caùc coâng daân khaùc—They must Suppose a king, a minister, a Brahman, and discharge their filial duty to their fathers and other citizens, an elder, a state official, all of mothers and to respect their teachers and these persons seek greedily and untiringly seniors—Hoï phaûi hieáu döôõng cha meï, cung after desires, commit the five deadly sins, kính caùc

baäc thaày vaø caùc vò tröôûng thöôïng. slander the the Vaipulya sutras, and perform iii) Third repentance of Kshatriyas and other the ten evil karma. Their recompense for citizens: Phaùp saùm hoái thöù ba cuûa caùc baäc vua these great evils will cause them to fall into quan vaø caùc coâng daân khaùc—They must rule evil paths faster than the breaking of a their countries with the righteous law and not rainstorm. They will be sure to fall into the to oppress their people unjustly—Hoï phaûi trò Avici hell. If they desire to rid themselves of nöôùc theo chaùnh phaùp vaø khoâng eùp uoång nhaân and destroy these impediments of karmas, daân moät caùch baát coâng.

iv) Fourth repentance of Kshatriyas and other khoâng töø. Ngaøy nay giaùc ngoä, aét phaûi sanh loøng hoã citizens: Phaùp saùm hoái thöù tö cuûa caùc baäc vua theïn aên naên baèng caùch ñem ba nghieäp thaân khaåu yù quan vaø caùc coâng daân khaùc—They must issue aáy maø chí thaønh saùm hoái. Nhö Ñöùc Di Laëc Boà Taùt, within their states the ordinance of the six day ñaõ laø baäc Nhaát sanh Boå xöù thaønh Phaät vaäy maø moãi of fasting and to cause their people to abstain ngaøy coøn phaûi saùu thôøi leã saùm, caàu cho mau döùt from killing wherever their powers reach— voâ minh, huoáng laø chuùng ta! Taâm Saùm Nguyeän Hoï phaûi ra leänh khaép nöôùc neân giöõ saùu ngaøy phaûi bao goàm saùm hoái nghieäp chöôùng nôi thaân trai giôùi vaø khoâng ñöôïc saùt sanh. khaåu yù, vaø nguyeän höng long ngoâi Tam Baûo: v) Fifth repentance of Kshatriyas and other (I) Saùm Hoái—Repentance: citizens: Phaùp saùm hoái thöù naêm cuûa baäc vua 1) Repentance on the Body Karma—Saùm Hoái quan vaø caùc coâng daân khaùc—They must Thaân nghieäp: Body karma openly confess all believe deeply the causes and results of transgressions and pray for them to disappear, things, to have faith in the way of one reality, and then use that body to practice wholesome and to know that the Buddha is never actions, such as alms givings, offerings, etc.— extinct—Hoï phaûi tin vaøo nhôn quaû moät caùch Thaân nghieäp toû baøy toäi loãi, phaùt loà caàu ñöôïc saâu ñaäm, tin vaøo con ñöôøng cuûa caùi thöïc taùnh tieâu tröø, roài duøng thaân aáy maø haønh thieän duy nhaát vaø bieát raèng Ñöùc Phaät baát dieät. nghieäp nhö boá thí cuùng döôøng, vaân vaân. Repentance-vow-mind: Saùm Nguyeän Taâm— 2) Repentance on the Speech Karma—Saùm Hoái According to Most Venerable Thích Thieàn Taâm in Khaåu Nghieäp: Speech karma openly confess The Thirteen Patriarchs of Pureland Buddhism, all transgressions and pray for them to what is a Repentance-Vow Mind? From infinite disappear, and then use that speech to eons, because we have been drowning deeply in practice Buddha Recitation, chant sutras, the concept of “Self,” ignorance has ruled and speak wholesomely, etc.—Khaåu nghieäp toû governed us. Thus, our body, speech, and mind baøy toäi loãi, phaùt loà caàu ñöôïc tieâu tröø, roài duøng have created infinite karmas and even great khaåu aáy maø nieäm Phaät, tuïng kinh, hay aên noùi transgressions, such as being ungrateful and thieän laønh, vaân vaân. disloyal to our fathers, mothers, the Triple Jewels, 3) Repentance on the Mind Karma—Saùm Hoái YÙ etc, were not spared. Now that we are awakened, Nghieäp: Mind Karma must be genuine, it is necessary to feel ashamed and be remorseful remorseful, vowing not to revert back to the by using the same three karmas of body, speech, old ways—YÙ

nghieäp phaûi thaønh khaån aên naên, and mind to repent sincerely. Maitreya theà khoâng taùi phaïm. Bodhisattva, even as a “One-Birth Maha- (II) Vow-Developing—Phaùt Nguyeän: Develop Bodhisattva,” six times daily he still performs the vow to make the Triple Jewels glorious, help repentance ceremony praying to eliminate binding and rescue sentient beings, in order to ignorance quickly. As a Maha-Bodhisattva, his compensate and atone for past transgressions ‘binding ignorance’ is infinitesimal, yet He still and repay the four-gratefuls including the repents to eliminate them; thus, how can we not Triple Jewels, parents, teachers of both life repent given that, as unenlightened foolish and religion, and all sentient beings—Phaùt mortals, we are bound by countless ignorance. nguyeän höng long ngoâi Tam Baûo, ñoä khaép Repentance-Vow Mind must include the chuùng sanh ñeå chuoäc laïi loãi xöa vaø ñaùp ñeàn followings—Theo Hoøa Thöôïng Thích Thieàn Taâm boán troïng aân Tam Baûo, cha meï, sö tröôûng, vaø trong Lieân Toâng Thaäp Tam Toå, sao goïi laø Saùm chuùng sanh. Nguyeän Taâm? Chuùng ta töø voâ thæ kieáp ñeán nay, do (III) Mind—Taâm: See Mind. nôi chaáp ngaõ quaù naëng neân bò voâ minh haønh xöû, Repentant (a): AÊn naên—Thoáng hoái. thaân, khaåu, yù vì theá maø taïo ra voâ löôïng nghieäp Repented and prayed when dying: Saùm hoái nhaân, thaäm chí ñeán caùc vieäc nghòch aân boäi nghóa vaø caàu sanh Thieân luùc laâm chung—Tuøy Caàu ñoái vôùi cha meï, Tam Baûo, vaân vaân chuùng ta cuõng Thieân Töû—Tuøy Caàu Töùc Ñaéc Thieân Töû—Name

of a deva who was formerly a wicked monk who Reproachable (a): Ñaùng bò traùch maéng. died and went to hell, but when dying repented, Reproachful (a): Traùch maéng. prayed and was reborn the deva—Teân cuûa moät vò Reprobate (v): Baøi baùc. AÙc Taêng cheát ñi tuy bò ñoïa vaøo ñòa nguïc, nhöng Reprobation (n): Söï baøi baùc. tröôùc khi cheát hoái haän vaø caàu nguyeän, neân ñöôïc sanh leân coõi trôøi vôùi teân laø “Tuøy Caàu Ñaéc Thieân Reproducing of the body: Phaân Thaân—The Töû”. Buddha’s power to reproduce himself as infinitum and anywhere—Thaàn thoâng cuûa Phaät coù khaû naêng Repetition in verse of a prose section: Geya töï phaân thaân baát cöù luùc naøo vaø baát kyø ôû ñaâu. (skt)—Truøng tuïng—Troïng Tuïng—Coøn goïi laø Troïng Chæ Daï, phaàn vaàn tuïng ñi tuïng laïi trong baøi Reproof based on what has been heard: kinh. Sutena (p)—Nghe—See Three dharmas (XXXIV). Reply: Ñoái ñaùp hay traû lôøi. (A) There are two kinds of reply—Coù hai caùch ñoái Reproof based on what has been seen: ñaùp—See Two kinds of reply. Ditthena (p)—Thaáy—See Three dharmas (B) There are four kinds of reply—Coù boán caùch (XXXIV). ñoái ñaùp—See Four ways of answering Reproof based on what has been suspected: questions. Parisankaya (p)—Nghi—See Three dharmas Reply by signs: Thò töôùng ñaùp—Duøng caùc loaïi (XXXIV). hình töôùng maø traû lôøi—See Two kinds of reply. Repudiate the truth: Huûy baùng chaùnh phaùp— Reply by words: Ngoân ñaùp—Duøng ngoân ngöõ maø One of the ten things that Bodhisattvas should traû lôøi—See Two kinds of reply. avoid—See Ten things that cause enlightening beings to regress from the Buddha teachings. Repose (v): Nghæ ngôi. Reputable: Very well-known—Raát noåi tieáng. Repository (n): Kho chöùa. Reputation: Noåi tieáng—Celebrity. Represent (v): Tieâu

bieåu. Reputation is like a chain and gains are like Representation (n): Ñaïi bieåu—Ñaïi lyù—Bieåu thò—Bieåu hieän. a padlock: Danh cöông lôïi toûa (danh tieáng laø sôïi daây troùi buoäc vaø lôïi loäc cuõng nhö caùi chìa khoùa Representation-consciousness: Direct nhoát chaët con ngöôøi ta vaäy. knowledge—Manifesting wisdom, another name of the Alayya-vijnana—Perception of an external Reputation is well deserved: Danh baát hö world—Hieän thöùc. truyeàn (tieáng ñoàn khoâng sai)—Fame is not falsely propagated. Representative (n): Ñaïi bieåu—Ñaïi dieän. Request (n): Thænh (Kyø nguyeän)—According to Reprimand or punish other monks or nuns: the Tibetan tradition, in ceremonies, Buddhist La raày chö Taêng Ni—Under no circumstance a followers always request the Lord of Dharma to Bhiksu or Bhiksuni, regardless of his or her remain and to turn the Dharma Wheel—Theo seniority, can reprimand or punish other monks truyeàn thoáng Taây Taïng, caùc Phaät töû luoân thænh baäc and nuns in the presence of laypeople. If he or she Phaùp Vöông truï theá vaø chuyeån luaân trong caùc nghi does so, he or she commits an Expression of leã. Regret Offence—Trong baát cöù tröôøng hôïp naøo, 1) Source of virtue, great ocean of moral moät vò Tyø Kheo hay Tyø Kheo Ni, duø laïp haï coù discipline, treasury brimming with the jewels thaâm nieân caùch maáy, cuõng khoâng theå la raày hay of much hearing, Master, second Buddha clad phaït daï chö Taêng Ni tröôùc maët Phaät töû taïi gia. in saffron, Elder, Vinaya holder, I make Neáu laøm nhö vaäy laø vò aáy phaïm giôùi Ba Daät Ñeà request to you: Chuùng con thænh ngöôøi, baäc hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). Luaät Sö Phaùp Vöông, ñaáng Thieân Nhaân Sö, laø Reproach (v): Apavada (skt)—To blame— chö Phaät trong y caø sa, ngöôøi mang kho taøng Blaming—To rebuke—To reprimand—To scold— Khieån traùch.

chaâu baùu cuûa baäc ñaïi quaùn aâm, laø nguoàn ñöùc Conquerors of three times and ten directions. haïnh tuyeät haûo, laø bieån voâ bôø cuûa giôùi haïnh. I make request to you compassionate Refuge 2) You have the ten qualities suitable for one to Protector: Chuùng con thænh ngöôøi, ñaáng Töø Bi teach the path of Those Gone to Bliss Lord of Che Chôû Hoä Trì, chæ moät sôïi loâng töø loã chaân Dharma, representing all conquerors loâng cuûa ngöôøi cuõng laø muoân ngaøn coâng ñöùc Mahayana Guru, I make request to you: thuø thaéng vôùi chuùng con, thuø thaéng vaø taùn Chuùng con thænh ngöôøi, Ñöùc Boån Sö Ñaïi thaùn hôn taát caû chö trong ba ñôøi vaø trong möôøi Thöøa, baäc Phaùp Vöông, ngöôøi bieåu tröng cho phöông. toaøn chö Phaät Thuø Thaéng, vaø coù ñuû möôøi ñöùc 7) Adorned with a Sugata's three bodies, you haïnh laøm baäc Thieân Nhaân Sö dìu daét chuùng manidest from all alluring net of skilful means sanh ñeä töû theo chaân chö Phaät treân con ñöôøng in ordinary form to lead all beings. I make ñaïo. request to you compassionate refuge 3) With your three doors well-subdued, you are Protector: Chuùng con thænh ngöôøi, ñaáng Töø Bi wise, patient, honest without pretense or Che Chôû Hoä Trì, töø böùc reøm phöùc taïp cuûa guile. You know Tantra and rituals, are phöông tieän thieän xaûo vaø aûo hoùa, hieän thaân skilled in drawing and explaining and döôùi daïng phaøm nhaân ñeå dìu daét muoân chuùng endowed with both sets of ten qualities, I

sanh. make request to you, formost Vajraholder: 8) Your aggregates, elements, sense-bases and Chuùng con thænh ngöôøi, ñaáng Kim Cang Trì limbs are in nature the Sugatas of the five thöôøng taïi, ngöôøi laø baäc Ñaïo Sö tinh thoâng families and their Consorts, Bodhisattvas and thuyeát giaûng vaø tröôùc taùc bao goàm caû hai boä wrathful protectors, supreme Guru, essence of thaäp ñöùc haïnh vaø uyeân baùc Maät toâng cuøng the Three Jewels, I make request to you: caùc leã nghi, laø baäc toân kính, khoâng töï khoe, Chuùng con thænh ngöôøi, ñaáng Boån Sö Toái khoâng löøa doái, kieân nhaãn khoaùng ñaït vôùi tam Thöôïng, laø tinh tuùy cuûa Tam Baûo vaø cuûa Quy- nghieäp toaøn thanh tònh. Y. Nguõ uaån, töù ñaïi, luïc caên vaø töù chi cuûa 4) To those untamed by countless past Buddhas, ngöôøi töï boån taùnh laø cha meï, vaø laø caùc Boà Taùt the unruly migrators of this degenerate age nam nöõ, vaø laø caùc Hoä Phaùp phaãn noä cuûa Nguõ who are difficult to subdue, you show Gia Phaät. unmistakenly the good way of Those Gone to 9) Arising from the play of omniscient pristine Bliss. I make request to you compassionate awar, you are the essence of ten million Refuge Protector: Chuùng con thænh ngöôøi, Madala cycles, Pervading Lord of a hundred ñaáng Töø Bi Che Chôû Hoä Trì, cho chuùng ñeä töû Buddha families, formost Vajraholder, ngoã nghòch cuûa thôøi maït phaùp, khoù keàm cheá Protector of Initial Unification; I make request vaø khoâng thuaàn hoùa, qua voâ löôïng thôøi chö to you: Chuùng con thænh ngöôøi, ñaáng Hoä Phaùp Phaät quaù khöù. Uyeân Nguyeân Hôïp Nhaát, ñeä nhaát Kim Cang 5) At this time when the sun-like Teachings of Trì, Toaøn Phaùp Vöông cuûa Baùch Gia Chö the Sage are setting, you enact the deeds of a Phaät: phôi baøy toaøn trí Kim Cang Giaùc Ngoä, Conqueror for many beings who lack a ngöôøi laø tinh tuùy cuûa öùc trieäu voøng Maïn Ñaø Protector Refuge. I make request to you La. compassionate Refuge Protector: Chuùng con 10) Unobscured, inseparable from the play of thænh ngöôøi, ñaáng Töø Bi Che Chôû Hoä Trì, simultaneous bliss, pervading everything in ngöôøi laø hieän thaân haønh ñoäng cuûa chö Phaät motion and at rest, the nature of all things, Thuø Thaéng, che chôû hoä trì cho muoân chuùng free from beginning or end, Samantabhadra, sanh khoâng nôi nöông töïa trong ñôøi maït phaùp actual ultimate Bodhicitta; I make request to naøy, khi giaùo Phaùp choùi saùng nhö maët trôøi cuûa you: Chuùng con thænh ngöôøi, ñaáng Thuaàn chö Toân Ñöùc cuõng baét ñaàu ngaõ boùng. Khieát Phoå Hieàn, laø Boà Ñeà Taâm roát raùo hieän 6) Even one of your hair-pores is for us a field of thöïc voâ thæ voâ chung, laø chaân taùnh cuûa moïi söï merit more highly praise than all the vaät, thaâm nhaäp moïi söï duø ñoäng hay tónh.

11) You are my Guru, you are my Yidam, you are about to enter Nirvana, He said to Ananda: “The the dakinis and Dharma protect. From now Tathagatas have become much accustomed to until enlightenment I shall seek no other depending on the four fearlessnesses and four refuge than you. In this life, the bardo and the miraculous legs. Buddhas have achieved a vajra- future lives, hold me with your hook of like body, so they can live for an aeon or more if compassion, free me from samsara and they so wish.” Ananda failed to catch the meaning nirvana’s fears, grant all attainments, be my of what Buddha had said because at that time, he constant friend and guard me from

was possessed by a demon. So he did not make a interferences: Ngöôøi laø Ñöùc Boån Sö, laø Ñöùc request to stay and as a result, Buddha, to common Phaät, laø chö Thieân Nöõ vaø laø ñaáng Hoä Phaùp appearances, went into Nirvana. It is, therefore, cuûa con. Töø baây giôø trôû ñi cho ñeán khi ñaït ñeán important that we make this request. This is also Phaät quaû, chuùng con xin nguyeän chæ quy-y the seventh of the ten conducts and vows of rieâng nôi ngöôøi. Trong ñôøi naøy, trong coõi Universal Worthy Bodhisattva. To request the trung aám vaø taát caû moïi ñôøi sau, xin cöùu vôùt Buddha to remain in the world means to request chuùng con vôùi moùc caâu töø bi, xin giaûi thoaùt the Buddhas to remain in the world for as many chuùng con ra khoûi noãi sôï haõi cuûa luaân hoài kalpas to continue to bring benefits and bliss to all sanh töû vaø cuûa Nieát Baøn, xin cho chuùng con living creatures—Noùi chung, chö Phaät khoâng nhaäp ñaït toaøn giaùc, xin maõi maõi laø thieän tri thöùc vaø Nieát Baøn, nhöng ñoái vôùi maét phaøm, öùng thaân toái hoä trì chuùng con khoâng bò nghieäp chöôùng thöôïng nhaäp Nieát Baøn. Do ñoù, ñieàu caàn thieát laø ngaên che. chuùng ta thænh caàu Ñöùc Phaät ñöøng nhaäp Nieát Baøn, 12) By the force of having thus requested three maø truï theá ñeå giuùp ñôõ chuùng sanh höõu tình. Khi times, nectar and light rays, white, red, and Ñöùc Phaät nhaäp Nieát Baøn, Ngaøi noùi vôùi A Nan: dark blue, stream forth from the places of my “Caùc Ñöùc Nhö Lai ñaõ quen tuøy thuoäc vaøo töù voâ uùy Guru’s Body, Speech and Mind and dissolve vaø töù thaàn tuùc. Chö Phaät ñaõ ñaït ñöôïc thaân nhö into my own three places, one by one and all Kim Cang, vaø nhö vaäy coù theå soáng theâm voâ löôïng together. The four obstacles are purged, the kieáp hay nhieàu hôn nhöõa neáu caùc Ngaøi muoán.” four pure empowerments and seeds of the Ngaøi A Nan khoâng bieát ñöôïc yù nghóa Ñöùc Phaät four kayas are received. A replica of the Guru vöøa noùi bôûi vì luùc ñoù oâng ñang bò ma aùm. Do ñoù, happily dissolve into me and I am blessed oâng ñaõ khoâng thænh caàu Ñöùc Phaät truï theá vaø keát with inspiration: Nhôø nguyeän löïc thænh caàu quaû laø Ñöùc Phaät, döôùi con maét phaøm cuûa chuùng nhö vaäy ba laàn, Cam Loä vaø tia saùng, traéng, ñoû sanh, ñaõ nhaäp Nieát Baøn. Do ñoù, ñieàu quan troïng laø vaø xanh ñaäm chaûy thaúng töø caùc trung taâm cuûa chuùng ta phaûi thænh Phaät truï theá. Ñaây cuõng laø haïnh Ñöùc Boån Sö, Thaân, Khaåu, YÙ vaøo chuùng con, nguyeän thöù baûy trong Phoå Hieàn Thaäp Haïnh töøng thöù moät vaø hoøa chung taát caû. Boán chöôùng nguyeän. Thænh Phaät truï theá laø thænh xin chö Phaät ôû ngaïi tieâu tröø, boán trôï löïc thanh tònh gieo troàng laïi ñôøi traûi qua voâ löôïng kieáp vì lôïi laïc cuûa chuùng trong chuùng con, vaø chuùng con thoï nhaän sanh—See Five stages in a penitential service (II) chuûng töû cuûa Töù Thaân, Hoùa Thaân mæm cöôøi (4), and Ten vows of respect of Samantabhadra cuûa Ñöùc Boån Sö hoøa nhaäp vaøo chuùng con, vaø Bodhisattva. chuùng con caûm öùng ñöôïc linh caûm hoä trì. Request the Buddha to turn the dharma Request the Buddha to remain in the world: wheel: Thænh Chuyeån Phaùp Luaân—Thænh Phaät Request the Buddhas to stay in the world—Thænh Chuyeån Phaùp—Sakyamuni Buddha did not turn Phaät Truï Theá—Generally speaking, Buddhas do the Wheel of Dharma for seven weeks after his not go into Nirvana but to common appearances enlightenment. However, at the

request of the the supreme Nirmanakaya enters Nirvana. It is Brahma God, He gave his first teachings at therefore very essential that we request the Sarnath to the five disciples who had great faith. Buddha not to pass into Nirvana but stay for the At the first turning of the Wheel of Dharma, the sake of the sentient beings. When the Buddha was Buddha listed the “Four Noble Truths” which was

followed by two more turnings. This was “Turning Requiring a counter-question: Patipuccha- the Wheel of Transmitted Dharma.” From among vyakaraniyo-panho (p)—Traû lôøi caâu hoûi baèng the five disciples, Ajnatakaundinya became the caùch chaát vaán—See Four ways of answering first to achieve Arhatship. The other four became questions. Stream-enterers. Having received the transmitted Requiring an explanation: Vibhajja- Wheel of Dharma, the five disciples then vyakaraniyo-panho (p)—Traû lôøi caâu hoûi baèng managed to achieve the “Turning of the Wheel of caùch phaân tích—See Four ways of answering Realized Dharma.” All this was possible because questions. of the fact that the request to turn the Wheel of Requisites (n): Attha Parikkhara (skt)—The eight Dharma had been made in the first place by the Requisites—Taùm moùn caàn duøng cuûa Phaät (The Brahma God. This is also the sixth of the ten double robe: Y Taêng giaø leâ, the upper robe: Y vai conducts and vows of Samantabhadra Bodhisattva. traùi, under robe: Y noäi, Bowl: bình baùt, knife: dao, To request the Buddhas to turn the dharma wheel needle: kim may, belt: daây nòt, strainer: ñoà loïc means using all manner of skillful means of body, nöôùc)—See Eight requisites. mouth and mind, we sincerely and diligently Requisites of concentration: According to the request that all Buddhas turn the wonderful Sangiti Sutta in the Long Discourses of the dharma wheel to enlighten sentient beings—Ñöùc Buddha, there are seven requisites of Phaät Thích Ca Maâu Ni ñaõ khoâng chuyeån baùnh xe concentration—Theo Kinh Phuùng Tuïng trong Phaùp ñeán baûy tuaàn leã sau khi giaùc ngoä. Tuy nhieân, Tröôøng Boä Kinh, coù baûy ñònh cuï—See Seven theo söï thænh caàu cuûa trôøi Phaïm Thieân, Ngaøi ñaõ requisites of concentration. thuyeát phaùp laàn ñaàu tieân ôû vöôøn Loäc Uyeån (trong thaønh Xaù Veä) ñeán naêm vò ñeä töû ñaàu tieân cuûa Ngaøi, Requital (n): Söï ñeàn ñaùp. laø nhöõng vò coù ñöùc tin lôùn. Trong laàn chuyeån baùnh Requite evil with good: Laáy thieän traû aùc—See xe Phaùp ñaàu tieân, Ñöùc Phaät giaûng “Töù Dieäu Ñeá” Return good for evil. tieáp thoe sau ñoù laø hai laàn chuyeån baùnh xe Phaùp Requite (v) favours: Acknowledge (v)—Pay a nöõa. Trong naêm vò ñeä töû cuûa Ngaøi, Kieàu Traàn Nhö debt of gratitude—Return good for good—Baùo aân. laø vò ñaàu tieân ñaõ ñaït quaû vò A La Haùn. Boán vò kia Requite hatred: Baùo Oaùn Haïnh—Baùo oaùn haïnh ñaït quaû “Döï Löu.” Thöøa nhaän chuyeån baùnh xe nghóa laø gì—According to the first patriarch Phaùp ñöôïc truyeàn, tieáp theo sau ñoù, naêm vò ñeä töû Bodhidharma, “Requite hatred” is one of the four ñaõ ñaït ñöôïc “Chuyeån Baùnh Xe cuûa Thöïc Chöùng disciplinary processes. What is meant by ‘How to Phaùp.” Taát caû nhöõng ñieàu naøy ñöôïc xaõy ra do söï requite hatred?’ Those who discipline themselves thaät raèng söï thænh caàu chuyeån Baùnh xe Phaùp ñaõ in the Path should think thus when they have to ñöôïc laøm laàn ñaàu tieân do vò trôøi Phaïm Thieân. Ñaây struggle with

adverse conditions: “During the cuõng laø haïnh nguyeän thöù saùu trong Phoå Hieàn Thaäp innumerable past eons I have wandered through Haïnh Nguyeän. Thænh Phaät chuyeån Phaùp (thuyeát multiplicity of existences, never thought of phaùp) laø ñem ba nghieäp thanh tònh thaân khaåu yù cultivation, and thus creating infinite occasions thænh chö Phaät noùi phaùp nhieäm maàu nhaèm giuùp for hate, ill-will, and wrong-doing. Even though in giaùc ngoä chuùng sanh—See Five stages in a this life I have committed no violations, the fruits penitential service (II) (4), and Ten vows of of evil deeds in the past are to be gathered now. respect of Samantabhadra Bodhisattva. Neither gods nor men can fortell what is coming Request teachings: Xin hoïc—A Bhiksuni should upon me. I will submit myself willingly and request teachings from a Bhiksu at least once in patiently to all the ills that befall me, and I will three months. If not, she commits an Expression of never bemoan or complain. In the sutra it is said Regret Offence—Tyø Kheo Ni neân xin hoïc nôi moät not to worry over ills that may happen to you, vò Taêng cöù moãi ba thaùng moät laàn. Neáu khoâng thì because I thoroughly understand the law of cause vò aáy phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. and effect. This is called the conduct of making Requiem: Leã caàu sieâu. the best use of hatred and turned it into the service

in one’s advance towards the Path—Theo Toå Boà give release from the wheel of transmigration; Ñeà Ñaït Ma, ñaây laø moät trong boán haïnh cuûa Thieàn enlightenment. giaû. Ngöôøi tu haønh khi gaëp caûnh khoå neân töï nghó Research on Buddhism: Nghieân cöùu veà Phaät nhö vaày: “Ta töø bao kieáp tröôùc buoâng lung khoâng Giaùo. chòu tu haønh, naëng loøng thöông gheùt, gaây toån haïi Research and translation: Nghieân cöùu vaø khoâng cuøng. Ñôøi nay tuy ta khoâng phaïm loãi, phieân dòch. nhöng nghieäp döõ ñaõ gieo töø tröôùc nay keát traùi Resemblance: Upamana (skt)—Upamanam chín, ñieàu aáy naøo phaûi do trôøi hoaëc ngöôøi taïo ra (p)—Loaïi Suy—Söï gioáng nhau—Giaûi thích baèng ñaâu, vaäy ta ñaønh nhaãn nhuïc chòu khoå, ñöøng neân caùch so saùnh söï gioáng nhau giöõa vaät naây vôùi vaät oaùn traùch chi ai. Nhö kinh ñaõ noùi ‘gaëp khoå khoâng khaùc—Analogy—Likeness. buoàn.’ Vì sao vaäy? Vì ñaõ thaáu suoát luaät nhaân quaû Resemblance money: Nguï Tieàn—Gioáng nhö vaäy. Ñaây goïi laø haïnh traû oaùn ñeå tieán böôùc treân tieàn, thí duï nhö tieàn giaáy—Paper money. ñöôøng tu taäp.”—See Four disciplinary processes. Resembling to apprehension: Töông Töï Rescript (n): Lôøi coâng boá. Giaùc—One of the four intelligences or Rescue (v): Mukti (skt)—Cöùu—Khai phoùng—apprehensions mentioned in the Awakening of Giaûi thoaùt—To deliver—To emancipate—To Faith—Giaùc ñöõïc tri kieán vaø tö hoaëc maø lìa ñöõïc free—To liberate—To save—See Deliverance. chuùng, moät trong boán thöù giaùc ngoä theo Ñaïi Thöøa Rescue all beings: To save all beings—Ñoä sanh. Khôûi Tín Luaän—See Four apprehensions. Rescue and liberate living beings: Salvation— Resent (v) criticism: Thuø gheùt nhöõng lôøi chæ Ñoä Sanh—Rescue all beings or help others trích. liberate or free from delusions—Teá ñoä hay ñoä Resentment: Saân haän. thoaùt chuùng sanh thoaùt khoûi meâ ñoà taêm toái ñeå ñeán 1) Dvesa or Krodha or Pratigha (skt): Anger— beán bôø giaùc ngoä. Dust-storms of hate—Ire—Wrath—Oaùn thuø— Rescue

from misery: Save from suffering—Cöùu Saân haän—See Hatred and Four bandhanas khoå. (B). Rescue others: Save others—Ñoä tha. 2) Saân Kieát Söû—See Seven fetters. Rescue people and save the world: Cöùu nhaân 3) Patigha (p)—The underlying tendency to ñoä theá (cöùu ngöôøi giuùp ñôøi). aversion—The inherent tendency to Rescue sentient beings: Save all sentient resentment—Saân Tuøy Mieân—See Seven beings—Ñoä sanh. underlying tendencies. Rescue sentient beings from their burning Resentment felt against people who are houses: Ñoä OÁc Tieâu—An epithet of Sakyamuni close to one's heart and not against people Buddha who rescues all the living from being one barely knows: Oaùn giaän ngöôøi quen thaân consumed by their desires, which resemble the chöù ít coù chuyeän oaùn haän ngöôøi quen sô (Oaùn thaân burning rock in the ocean above purgatory—Danh baát oaùn sô). Ñaây cuõng laø nguyeân lyù nghieäp quaû hieäu cuûa Ñöùc Phaät Thích Ca Maâu Ni, ngöôøi cöùu cuûa nhaø Phaät (law of Karma and its result). ñoä chuùng sanh khoûi bò ñoát chaùy bôûi löûa duïc voïng Resentment leads people to break off cuûa chính hoï, gioáng nhö ñaù chaùy trong bieån beân relations with close relatives, and anger treân ñòa nguïc vaäy. leads them to forget propriety: Oaùn giaän ñöa Rescue someone from a danger: To save ñeán pheá boû thaâm tình, giaän hôøn thì ñöa ñeán vieäc someone from a danger—Giaûi naïn cho ai. queân maát leã nghóa (Oaùn pheá thaân, noä pheá leã). Rescue someone from suffering and Reservation (n): Söï baûo toàn—Söï löu giöõ—Söï difficulty: Cöùu ai thoaùt khoå thoaùt naïn. giöõ choã tröôùc. Rescuing: Ñoä Thoaùt—Ñoä ngöôøi thoaùt khoûi voøng Reserve karma: Katatta (p)—Nghieäp Tích Tuï— luaân hoài sanh töû—Saving—Taking across—To Reserve karma is any other deed, not included

productive, death-proximate, destructive karmas, ** See Four types of kamma (karma). which is potent enough to take on the role of Reserve one's anonymity: Preserve one's generating rebirth. This type of karma becomes incognito—AÅn danh. operative when there is no karma of other three Reserve one's name: AÅn danh—To preserve types to exercise this function. This is as it were one's incognito. the reserve fund of a particular being, divided into Resident (n): Thöôøng truù. four classifications—Theo A Tyø Ñaït Ma Luaän (Vi Resign (v): Dieäu Phaùp), nghieäp tích tuï laø baát cöù nghieäp naøo 1) Phoù thaùc—Ngoaïi ñaïo phoù thaùc mình cho caùi ñuû maïnh ñeå quyeát ñònh taùi sanh, maø khoâng phaûi laø goïi laø "yù cuûa thöôïng ñeá"—Externalists resign nghieäp taùi taïo, nghieäp caän töû, hay nghieäp tieâu themselves to a so-called "God's will". dieät. Loaïi nghieäp naày seõ quyeát ñònh taùi sanh neáu 2) Töø nhieäm. khoâng coù caùc nghieäp kia chen vaøo. Nghieäp naày gioáng nhö caùi voán döï tröû cuûa moät caù nhaân, goàm Resign oneself: Lie in wait for—To wait for boán loaïi: one's opportunity—Watch one's opportunity—AÅn 1) Evil actions which may ripen in the sense- nhaãn chôø thôøi. sphere: Akusala (p)—Haønh ñoäng baát thieän, Resign from the throne: Abdicate—Renounce taïo quaû döõ troå sanh trong duïc giôùi—There are the throne—Thoaùi vò. ten evil actions—Coù möôøi haønh ñoäng baát Resignation (n): Söï phoù thaùc—Söï töø chöùc. thieän: Resinous wood: Nhuõ Moäc—For homa or fire a) Three evil actions committed by deed—Ba sacrifice—Thöù caây duøng trong leã

hoûa teá (theo Ñaïi haønh ñoäng baát thieän bieåu hieän nôi thaân: Nhaät Kinh Sôù thì cuûi daâu hay tang coác ñöôïc duøng i) Killing: Panatipata (p)—Saùt sanh. trong leã hoûa teá). ii) Stealing: Adinnadana (p)—Troäm caép. Resist (v): Choáng laïi—Oppose—Go against— iii) Sexual misconduct: Kamesu-micchacara (p)—Buddhists should always try to resist the feeling of Taø daâm. jealousy and enmity toward other people—Phaät töû b) Four evil actions committed by word—Boán neân luoân coá gaéng choáng laïi caûm giaùc ganh tî vaø haønh ñoäng baát thieän bieåu hieän nôi khaåu: hieàm haän ñoái vôùi ngöôøi khaùc. i) Lying: Musavada (p)—Noùi doái. Resist the continual reincarnation: Nghòch ii) Slandering: Pisunavaca (p)—Noùi lôøi ñaâm löu—To resist it and seek a way of escape by thoïc. getting rid of life's delusions—Choáng laïi thuaän iii) Harsh speech: Pharusavaca (p)—Noùi lôøi thoâ löu vaø tìm giaûi thoaùt khoûi caûnh ñôøi ñau khoå—See loã coäc caèn. Two ways in the current of transmigration. iv) Frivolous talk: Samphappalapa (p)—Noùi lôøi Resistance (n): nhaûm nhí voâ ích. 1) Söï choáng ñoái. c) Three evil actions committed by mind—Ba 2) Chöôùng, moät trong saùu ñoái töôïng thieàn quaùn. haønh ñoäng baát thieän bieåu hieän nôi yù: Baèng thieàn quaùn chuùng ta coù theå vöôït qua i) Covetousness: Abhijjha (p)—Tham lam. moïi aûo töôûng duïc voïng—Resistance, one of ii) Ill-will: Vyapada (p)—Saân haän. the six subjects in meditation. By meditations iii) False views: Micchaditthi (p)—Taø kieán. on the distasteful and the delight, delusions 2) Good actions which may ripen in the sense- and passions may be overcome—See Six sphere: Kusala (p)—Haønh ñoäng thieän, taïo quaû subjects in meditation. laønh troå sanh trong duïc giôùi. 3) Good actions which may ripen in the realms Resistless: Apratihata (skt)—Voâ Ngaïi. of form (rupaloka): Haønh ñoäng thieän, taïo quaû 1) Unhindered: Undoubted—Without doubt— laønh troå sanh trong saéc giôùi. Without obstacle—Without resistance—Töï 4) Good actions which may ripen in the formless taïi thoâng suoát, khoâng trôû ngaïi. realms (arupaloka): Haønh ñoäng thieän, taïo quaû 2) Permeating everywhere: Töï taïi qua laïi khoâng laønh trong voâ saéc giôùi. trôû ngaïi.

3) All pervasive, dynamic omnipresence which Resolve to bestow one's merits: Hoài Höôùng enters everywhere without hindrance light the Moân hay Hoài höôùng nieäm—See Five devotional light of a candle: Töï taïi thoâng dung thaønh ra gates of the Pure Land Sect. moät theå, nhö aùnh ñeøn giao thoa hoøa vaøo nhau. Resolve of a Buddha: Nguyeän Thaân—Nguyeän ** See Four unobstructed eloquences. Phaät—The resolve of a Buddha to be born in the Resisting accessory cause: Nghòch Duyeân—Tusita heaven for the work of saving all beings, Resisting accessory cause, in contrast with the one of the ten bodies of a Thus Come One—Moät accordant cause (thuaän duyeân); as goodness is the trong möôøi thaân Phaät, nguyeän sanh veà cung trôøi accordant cause so evil is the resisting cause of Ñaâu Suaát ñeå cöùu ñoä chuùng sanh. the Buddha way—Baát thuaän duyeân, ñoái laïi vôùi Resolve on Buddhahood: Phaùt Taâm Boà Ñeà hay thuaän duyeân; thieän vôùi Phaät quaû laø thuaän duyeân, nguyeän ñaéc thaønh quaû vò Phaät—See Five aùc laø nghòch duyeân (thuaän vôùi ñöôøng loái ñaïo Phaät developments. laø thuaän duyeân, ngöôïc vôùi ñöôøng loái

ñaïo Phaät laø Resolve on demitting one's merits to others: nghòch duyeân). Hoài höôùng phaùt nguyeän—See Three minds (A). Resisting and complying: Nghòch Thuaän—The Resolve difficulties and disputes: Giaûi quyeát adversaties, Backward or forward, opposing and nhöõng khoù khaên vaø tranh chaáp—Bhiksus and according with, reverse or direct—Coøn goïi laø "Vi Bhiksunis must use loving speech and deep Thuaän." Traùi ngöôïc vôùi chaân lyù goïi laø nghòch, listening to resolve the difficulties and disputes in thuaän vôùi chaân lyù laø thuaän. the Order. Those who try to seek an ally in a third Resolute (v): Quyeát taâm. party, commits an Expression of Regret Offence— Resolute Light King Dharani of Holy Tyø Kheo vaø Tyø Kheo Ni phaûi duøng lôøi noùi eâm dòu Limitless Life: Thaùnh Voâ Löôïng Thoï Quyeát (aùi ngöõ) vaø laéng nghe saâu saéc ñeå giaûi quyeát nhöõng Ñònh Quang Minh Ñaø La Ni—See Ten small khoù khaên vaø tranh chaáp. Nhöõng ai ñi tìm lieân keát mantras. vôùi ngöôøi thöù ba ñeå laøm ñoàng minh vôùi mình laø Resolute Will: Chí Quyeát Ñònh—See Three phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà things that practitioners would bitterly reproach saùm hoái). themselves. Resolve doubts: Quyeát nghi—Giaûi quyeát nhöõng Resolution (n): nghi hoaëc—Doubts solved. 1) Adhisthana (skt): Determination—Quyeát Resolve or intention: Act out one's vow— ñònh—Quyeát taâm—See Determination. Action and vow—Act and vow—Haønh nguyeän. 2) Adhimoksha (skt): Thaéng giaûi (hieåu bieát roõ Resolve the mind to be reborn in the Pure raøng, khoâng coøn nghi ngôø gì caû)—See Fifty- Land: Taùc Nguyeän Moân hay Quyeát ñònh Vaõng one Dharmas interactive with the Mind. Sanh nieäm—See Five devotional gates of the Pure Resolve (n): Thaät loøng quyeát taâm caûi thieän ñôøi Land Sect. soáng cuûa chính mình—A true resolve to reform Resolve in samsara: Thoï baùo. one's own life. Resolve on: Have a mind to—Phaùt yù. (A) See Vows. Resolve on supreme bodhi: Phaùt taâm boà ñeà (vì (B) See Four great vows. voâ thöôïng Boà Ñeà maø phaùt taâm)—See Five bodhi 1) (n): Will of the mind: Desire—Intention— or stages of enlightenment. Vow—Taâm nguyeän. 2) (v): To resolve—To take one's vow—to Resonant voice: Baát kieät aâm—One of the eight vow—Phaùt nguyeän—Quyeát taâm. tones of a Buddha's voice—Moät trong taùm aâm thanh cuûa Phaät—See Eight tones of a Buddha's Resolve to become a Buddha: Nguyeän taùc voice. Phaät. Resort : Nôi nghæ chaân.

Respect (n & v): Revere—Venerate—Toân Respect-inspiring of Standing: Oai nghi troïng—Ngöôõng moä—To have regard and ñöùng—See Four respect-inspiring forms. consideration for—Respect everyone: Kính troïng Respect-inspiring of Walking: Oai nghi ñi— moïi ngöôøi—The best way to respect the Buddha is See Four respect-inspiring forms. to follow his advice: "Not to do evil, To do good, Respect-inspiring virtue: Uy Ñöùc—Dignified To purify one's mind." There are six kinds of reverence and virtue—Uy nghi vaø ñöùc haïnh (ñaùng respect—See Six kinds of respect. toân laø uy nghi, ñaùng kính laø ñöùc haïnh). Respect the aged: Kính laõo. Respect and love: Kính aùi. Respect highly: Raát toân quyù. Respect-producing voice: Toân hueä aâm, moät Respect-inspiring dignity: Uy Nghi—See trong taùm aâm thanh cuûa Phaät—Respect-producing Respect-inspiring deportment. voice, one of the eight

tones of a Buddha's Respect-inspiring deportment: Oai Nghi. voice—See Eight tones of a Buddha's voice. (I) The meanings of Respect-inspiring Respect for the True-Nature: Toân troïng taùnh deportment—Nghóa cuûa Uy Nghi: Majestic— linh—See Ten reasons that cause sentient beings Solemnly—Respect-inspiring deportment, or to develop Bodhi-mind. dignity, i.e. in walking, standing, sitting, lying. Respect and venerate Sutras: Kính troïng kinh There are said to be 3,000 and also 80,000 ñieån. forms of such deportment: Ñi, ñöùng, ngoài, Respect others: Cung kính toân troïng ngöôøi khaùc. naèm, ñeàu coù uy nghi pheùp taéc. Coù ñeán 3.000 Respect-producing voice: Toân hueä aâm—See uy nghi vaø 80.000 pheùp taéc veà uy nghi naày. Eight tones of a Buddha's voice. (II) Categories of Respect-inspiring deportment: (A) Töù Uy Nghi—Four forms of respect-inspiring Respectable: Ñaùng kính—Venerable. deportment—Phaân Loaïi Uy Nghi: (In a) respectable way: Baèng phöông caùch ñaùng 1) Walking: Ñi. kính. 2) Standing: Ñöùng. Respect for the truth: Toân troïng söï thaät. 3) Lying: Naèm. Respect one's parents: Kính troïng meï cha. 4) Sitting: Ngoài. Respectful: Kính caån—Respectfully (adv). (B) Three thousand forms of respect-inspiring Respectful Homage in Amitabha Sutra: Chí deportment, including the complete 250 Taâm Ñaûnh Leã. commandments for Hinayana Bhikkhus and 1) Namo The Paradise Pureland of Amitabha all other subtle behaviors: Tam Thieân Uy Association, Measureless Brightness of Nghi: Bao goàm 250 giôùi cuï tuùc Tieåu Thöøa vaø Tathagata: Nam Moâ An Döôõng Quoác Cöïc Laïc taát caû nhöõng teá haïnh khaùc. Giôùi Di Ñaø Haûi Hoäi Voâ Löôïng Quang Nhö (C) Eighty thousand forms of respect-inspiring Lai. deportment, meaning there are innumerable 2) Namo The Paradise Pureland of Amitabha forms of respect-inspiring deportment for the Association, the Limitless Brightness of Bodhisattvas: Taùm Vaïn Uy Nghi: Taùm vaïn tö Tathagata: Nam Moâ An Döôõng Quoác Cöïc Laïc uy nghi cuûa Boà Taùt Ñaïi Thöøa, coù nghóa laø Giôùi Di Ñaø Haûi Hoäi Voâ Bieân Quang Nhö Lai. nhieàu uy nghi voâ soá keå cho haøng Boà Taùt. 3) Namo The Paradise Pureland of Amitabha ** See Three thousand demeanors and Eighty Association, the No Fear Brightness of thousand minute conducts. Tathagata: Nam Moâ An Döôõng Quoác Cöïc Laïc Respect-inspiring of Lying down: Oai nghi Giôùi Di Ñaø Haûi Hoäi Voâ Ngaïi Quang Nhö Lai. naèm—See Four respect-inspiring forms. 4) Namo The Paradise Pureland of Amitabha Respect-inspiring of Sitting: Oai nghi ngoài— Association, the No Objection Brightness of See Four respect-inspiring forms. Tathagata: Nam Moâ An Döôõng Quoác Cöïc Laïc Giôùi Di Ñaø Haûi Hoäi Voâ Ñoái Quang Nhö Lai.

5) Namo The Paeadise Pureland of Amitabha theo sau haønh ñoäng thieän, baát thieän hay trung Association, the Volcano King Brightness of tính—See Three equal currents. Tathagata: Nam Moâ An Döôõng Quoác Cöïc Laïc Respond (v): Traû lôøi. Giôùi Di Ñaø Haûi Hoäi Dieäm Vöông Quang Nhö Response to appeal or need: Buddha moved to Lai. respond—Caûm öùng. 6) Namo The Paradise Pureland of Response of the Buddha to the good in all AmitabhaAssociation, the Purifiction the living: Potentiality and response— Brightness of Tathagata: Nam Moâ An Döôõng Potentiality of all to respond to the Buddha—Cô Quoác Cöïc Laïc Giôùi Di Ñaø Haûi Hoäi Thanh caûm. Tònh Quang

Nhö Lai. 7) Namo The Paradise Pureland of Amitabha Response from the invisible: Minh ÖÙng—Söï Association, the Joyful and Detached caûm öùng cuûa chö Phaät vaø chö Boà Taùt khoâng theå Brightness of Tathagata: Nam Moâ An Döôõng thaáy bieát ñöôïc—That of Buddhas and Quoác Cöïc Laïc Giôùi Di Ñaø Haûi Hoäi Hoan Hyû Bodhisattvas. Quang Nhö Lai. Respond to the lightest touch of the whip: 8) Namo The Paradise Pureland of Amitabha This is one of the four kinds of horses, likened to Association, the Brightness of Knowledge and four classes of monks—Roi chaïm loâng ñuoâi, xeùt yù Favour of Tathagata: Nam Moâ An Döôõng ngöôøi cöôõi maø theo yù ñoù. Ñaây laø moät trong boán Quoác Cöïc Laïc Giôùi Di Ñaø Haûi Hoäi Trí Hueä loaïi ngöïa ñeå ví vôùi boán loaïi Tyø Kheo—See Four Quang Nhö Lai. kinds of horses. 9) Namo The Paradise Pureland of Amitabha Respond to the mild application of the whip: Asociation, the Brightness of Difficult Privacy Roi voït chaïm vöøa phaûi—This is one of the four of Tathagata: Nam Moâ An Döôõng Quoác Cöïc kinds of horses, likened to four classes of monks— Laïc Giôùi Di Ñaø Haûi Hoäi Nan Tö Quang Nhö Roi voït chaïm vöøa phaûi laø laøm theo yù chuû. Ñaây laø Lai. moät trong boán loaïi ngöïa ñeå ví vôùi boán loaïi Tyø 10) Namo The Paradise Pureland of Amitabha Kheo—See Four kinds of horses. Association, the Perpetual Brightness of Respond to need: Caûm öùng—Respond to Tathagata: Nam Moâ An Döôõng Quoác Cöïc Laïc appeal; Buddha moved to respond—Chuùng sanh Giôùi Di Ñaø Haûi Hoäi Baát Ñoaïn Quang Nhö coù cô duyeân thieän caên laøm caûm ñoäng ñeán chö Lai. Phaät, chö Phaät cuõng duøng söï caûm öùng kyø dieäu cuûa 11) Namo The Paradise Pureland of Amitabha mình ñeå ñaùp laïi thì goïi laø caûm öùng (thí duï nhö Association, the Brightness of Non- nöôùc khoâng daâng cao, traêng khoâng xuoáng thaáp, Proclamation of Tathagata: Nam Moâ An nhöng traêng vaãn luoân baøng baïc khaép nôi treân maët Döôõng Quoác Cöïc Laïc Giôùi Di Ñaø Haûi Hoäi Voâ nöôùc). Xöng Quang Nhö Lai. Respond to the opportunity: Ñoái Cô—To 12) Namo The Paradise Pureland of Amitabha respond to the capacity of hearers—Ñoái ñaùp tuøy Association, the Brightness of Super Sun and theo caên cô cuûa ngöôøi nghe. Moon of Tathagata: Nam Moâ An Döôõng Quoác Respond to the shadow of the whip: Theo Cöïc Laïc Giôùi Di Ñaø Haûi Hoäi Sieâu Nhöït boùng roi maø dong ruoåi—This is one of the four Nguyeät Quang Nhö Lai. kinds of horses, likened to four classes of monks— Respecfully devoted to one's parents: Be Loaïi cöù theo boùng roi maø dong ruoåi, nhanh chaäm reverent—Fulfil one's duty of filial piety—Baùo taû höõu tuøy theo yù chuû. Ñaây laø moät trong boán loaïi hieáu. ngöïa ñeå ví vôùi boán loaïi Tyø Kheo—See Four kinds Respective consequences: Chaân ñaúng löu—The of horses. certain consequences that follow on a good, evil Respond to something: React to something— or neutral kind of nature respectively—Haäu quaû Ñaùp öùng laïi ñieàu gì.

Respond to stimuli: Phaûn öùng tröôùc nhöõng kích Responsive incarnation: Nirmana (skt)—ÖÙng thích. Hoùa—Nirmana means formation, with Buddhists Response (n): Söï hoài ñaùp—Söï traû lôøi. transformation, or incarnation, or manifestation, in Response-bodies: ÖÙng thaân—There are thirty- accordance with the nature or needs of different two response bodies. According to The Surangama beings—ÖÙng laø öùng

hieän theo cô duyeân chuùng Sutra, book Six, Avalokitesvara Bodhisattva sanh maø hieän thaân. Hoùa laø bieán hoùa, laø öùng theo vowed in front of the Buddha about his thirty-two duyeân cuûa thaân Phaät maø bieán hoùa thaønh caùc loaïi response bodies as follows: “World Honored One, thaân khaùc nhau—See Trikayas. because I served and made offerings to the Thus Responsive manifestation: Responsive Come One, Kuan Yin, I received from that Thus appearance, revelation—ÖÙng Hieän—Revelation Come One a transmission of the vajra samadhi of through a suitable medium—ÖÙng theo cô duyeân all being like an illusion as one becomes maø hieän thaân. Theo cô duyeân maø xuaát hieän taùc permeated with hearing and cultivates hearing. ñoäng (Chaân phaùp thaân Phaät gioáng nhö hö khoâng, Because I gained a power of compassion identical öùng theo vaät maø hieän hình nhö traêng trong nöôùc). with that of all Buddhas, the Thus Come Ones, I Responsive manifestation of the became accomplished in thirty-two response- Dharmakaya: ÖÙng Hoùa Phaùp Thaân—Absolute bodies and entered all lands.” The wonderful Buddha, in infinite forms—Phaùp thaân cuûa Ñöùc purity of thirty-two response-bodies, by which Phaät, öùng hieän voâ löôïng thaân (thaân cuûa moïi quoác one enters into all lands and accomplishes self- ñoä, thaân cuûa moïi theá giôùi, thaân cuûa taát caû chuùng mastery by means of samadhi of becoming sanh, cuûa taát caû Phaät vaø Boà Taùt)—See Trikayas. permeated with hearing and cultivating hearing Responsorial (a): Ñeå ñoái ñaùp laïi. and by means of the miraculous strength of Ressurection: Samjiv (skt)—Revive—Re- effortlessness—Coù ba möôi hai öùng thaân. Theo animate—Ñaúng hoaït—See Re-animate. Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc Quaùn Rest (n&v): An döôõng—An töùc—Nghæ ngôi—To Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà ba möôi take a rest—Töï taïi. hai öùng thaân cuûa ngaøi nhö sau: “Baïch Theá Toân! Bôûi toâi cuùng döôøng Ñöùc Quaùn Theá AÂm Nhö Lai, (The) rest with equanimity: Töï taïi traàm tænh. nhôø Phaät daïy baûo cho toâi tu phaùp ‘Nhö huyeãn vaên Rest and kind: Töùc Töø—At rest and kind, an old huaân vaên tu kim cöông tam muoäi’ vôùi Phaät ñoàng translation of Sramana, one who has entered into moät töø löïc, khieán toâi thaân thaønh 32 öùng, vaøo caùc the life of rest and showed loving-kindness to quoác ñoä.” Ba möôi hai öùng thaân dieäu tònh, vaøo caùc all—Tieáng Phaïn laø Sa Di, ngöôøi môùi nhaäp vaøo quoác ñoä, ñeàu do caùc phaùp tam muoäi vaên huaân, vaên Phaät Moân, phaûi deïp yeân moïi tình caûm theá tuïc ñeå tu, söùc nhieäm maàu hình nhö khoâng laøm gì, tuøy ñem loøng töø teá ñoä nhaân sanh. duyeân öùng caûm, töï taïi thaønh töïu—See Thirty-two Rest (v) in peace forever: An giaác ngaøn thu. response bodies. Rest on pure faith: An truï tònh tín— Response of a saint: Influence of a saint Enlightening Beings rest on pure faith, steadfast (Buddha)—Thaùnh öùng. and imperturbable—See Ten kinds of path of Responsibilities (n): Traùch nhieäm—Boån phaän Great Enlightening Beings (5). Responsible (a): Coù traùch nhieäm. Restitution (n): Söï phuïc chöùc—Söï phuïc hoài Responsive (a): Coù tính ñoái ñaùp. nguyeân traïng. Responsive group: AÛnh Höôûng Chuùng—The Restless (a): AÙy naùy—Boàn choàn—Khaéc khoaûi— responsive group in the Lotus Sutra, who came in Disquiet—Unquiet—Anxious—Uneasy— response to a call, e.g.

Manjusri, Kuan-Yin, etc— Troubled. Coøn goïi laø AÛnh Höôùng Chuùng—Nhöõng vò ñeán ñaùp Restless and intractable mind: YÙ Maõ—The öùng lôøi caàu nguyeän cuûa chuùng sanh nhö Ngaøi Vaên mind like a horse and the heart like a monkey. Thuø hay Quaùn AÂm. The mind as a horse, ever running from one thing to another—Taâm yù cuûa con ngöôøi dong ruoåi nhö

con ngöïa, chaïy töø choã naày qua choã khaùc, khoâng laïi bò hoân traàm. Nhöõng haønh giaû duïng coâng tu taäp ngöøng nghæ (ñuoåi theo ngoaïi caûnh khoâng döøng laïi mong ñem heát nghò löïc vaøo vieäc tham thieàn seõ ôû moät choã). khoâng ñeå cho nguû guïc khoáng cheá. Restless mind: Taâm thaàn baát ñònh (taâm maõ)—A Restlessness and worry: Uddhaccakukkucca changeable spirit—The mind like a horse, that (p)—Phoùng daät lo aâu—See Five hindrances (A) needs breaking in or stimulating with a whip— and Five hindrances to spiritual progress. Taâm loaïn ñoäng nhö con ngöïa, caàn thaéng baèng Restoration (n): Söï phuïc hoài—Söï thaâu phuïc cöông roi. laïi—Söï quang phuïc—Thôøi phuïc höng. Restlessness (n): Anuddhatya-kukrtya (skt)— Restoration of Vietnamese Buddhism: Chaán Auddhatya (skt)—Uddhaccam (p)—Ñoäng xuùc hay höng Phaät giaùo Vieät Nam. traïo cöû hay loaïn ñoäng—Phoùng Daät—Traïo keát— Restore (v): Phuïc hoài. Agitation—Ambitious—Distracted—Loose— Restore a building: Taùi thieát moät toøa nhaø. Unrestrained—Unsettled—Thao thöùc boàn choàn— Restore one’s health: Phuïc hoài söùc khoûe. It has the characteristic of disquietude, like water whipped up by the wind. Its function is to make Restore (v) someone to serenity: Reassure— the mind unsteady, as wind makes the banner Hearten—Chieâu duï. ripple. It is manifested as turmoil. Its proximate Restrain (v): Cheá phuïc. cause is unwise attention to mental disquiet—Traïo Restrain and gain victory over oneself: Töï cöû (thaân theå luoân nhuùc nhích khoâng yeân, nhöõng Cheá Töï Thaéng. phieàn naõo khieán cho taâm xao xuyeán khoâng an (I) The Buddha taught about “Restraining tónh). Ñaëc taùnh cuûa phoùng daät laø khoâng tænh laëng oneself” in the Dharmapada Sutra—Ñöùc Phaät hay khoâng thuùc lieãm thaân taâm, nhö maët nöôùc bò daïy veà Töï Cheá trong Kinh Phaùp Cuù: gioù lay ñoäng. Nhieäm vuï cuûa phoùng daät laø laøm cho 1) He who strictly adorned, lived in peace, taâm buoâng lung, nhö gioù thoåi phöôùn ñoäng. Nguyeân subdued all passions, controlled all senses, nhaân gaàn ñöa tôùi baát phoùng daät laø vì taâm thieáu söï ceased to injure other beings, is indeed a holy chaêm chuù khoân ngoan. **See Two kinds of Brahmin, an ascetic, a bhikshu (Dharmapada affliction (C), Five higher bonds of desire, Five 142): Ngöôøi naøo nghieâm giöõ thaân taâm, cheá ties in the higher realm, Eight entanglements or ngöï khaéc phuïc raùo rieát, thöôøng tu phaïm haïnh, evils, Eight physical sensations, Fourteen khoâng duøng ñao gaäy gia haïi sanh linh, thì unwholesome factors, Fifty-one Dharmas chính ngöôøi aáy laø moät Thaùnh Baø la moân, laø Sa interactive with the Mind, and Fifty-two mental moân, laø Tyø khöu vaäy. states. 2) Rarely found in this world anyone who Restlessness and remorse: Uddhacca-kukkucca restrained by modesty, avoids reproach, as a (p)—Traïo Cöû Hoái Quaù Trieàn Caùi—See Five well-trained horse avoids the whip hindrances. (Dharmapada 143): Bieát laáy ñieàu hoå theïn ñeå

Restlessness and torpor: Traïo cöû hoân traàm— töï caám ngaên mình, theá gian ít ngöôøi laøm ñöôïc. One of the biggest problems for Zen practitioners Ngöôøi ñaõ laøm ñöôïc, hoï kheùo traùnh hoå nhuïc is sleeping during meditation. Most meditators nhö ngöïa hay kheùo traùnh roi da. have two problems: restlessness and torpor. That 3) Like a well-trained horse, touch by the whip, is, if they are not indulging in idle thinking, they even so be strenuous and zealous. By faith, by will be dozing off. Those who know how to work virtue, by effort, by concentration, by hard, however, will be concentrating their energy investigation of the Truth, by being endowed on their inquiry; they will absolutely not be with knowledge and conduct, and being sleeping—Moät trong nhöõng trôû ngaïi cho thieàn sinh mindful, get rid of this great suffering laø nguû guïc trong khi haønh thieàn. Coù hai loaïi beänh (Dharmapada 144): Caùc ngöôi haõy noã löïc saùm maø ña soá thieàn sinh thöôøng maéc phaûi: traïo cöû vaø hoái nhö ngöïa ñaõ hay coøn theâm roi, haõy ghi hoân traàm. Neáu nhö taâm khoâng bò voïng töôûng thì nhôù laáy chaùnh tín, tònh giôùi, tinh tieán, tam-ma-

ñòa (thieàn ñònh) trí phaân bieät Chaùnh phaùp, vaø vaät laønh toát, con tuaán maõ tín ñoä laø con vaät minh haønh tuùc ñeå tieâu dieät voâ löôïng thoáng laønh toát, nhöng keû ñaõ töï ñieâu luyeän ñöôïc khoå. mình laïi caøng laønh toát hôn. 4) Irregators guide the water to their fields; 10) Never by those vehicles, nor by horses would fletchers bend the arrow; carpenters bend the one go to Nirvana. Only self-tamers who can wood, the virtuous people control themselves reach Nirvana (Dharmapada 323): Chaúng phaûi (Dharmapada 145): Ngöôøi töôùi nöôùc lo daãn nhôø xe hay ngöïa maø ñeán ñöôïc caûnh giôùi Nieát nöôùc, thôï laøm teân lo uoán teân, thôï moäc lo naåy baøn, chæ coù ngöôøi ñaõ ñieâu luyeän laáy mình môùi möïc cöa caây, ngöôøi laøm laønh thì töï lo cheá ñeán ñöôïc Nieát baøn. ngöï. 11) It is good to have control of the eye; it is good 5) What should have been done is left undone; to have control of the ear; it is good to have what should not have been done is done. This control of the nose; it is good to have control is the way the arrogant and wicked people of the tongue (Dharmapada 360): Cheá phuïc increase their grief (Dharmapada 292): Vieäc ñöôïc maét, laønh thay; cheá phuïc ñöôïc tai, laønh ñaùng laøm khoâng laøm, vieäc khoâng ñaùng laïi thay; cheá phuïc ñöôïc muõi, laønh thay; cheá phuïc laøm, nhöõng ngöôøi phoùng tuùng ngaïo maïn, laäu ñöôïc löôõi, laønh thay. taäp maõi taêng theâm. 12) It is good to have control of the body; it is 6) Those who always earnestly practice good to have control of speech; it is good to controlling of the body, follow not what have control of everything. A monk who is should not be done, and constantly do what able to control everything, is free from all should be done. This is the way the mindful suffering (Dharmapada 362): Cheá phuïc ñöôïc and wise people end all their sufferings and thaân, laønh thay; cheá phuïc ñöôïc lôøi noùi, laønh impurities (Dharmapada 293): Thöôøng quan thay; cheá phuïc ñöôïc taâm yù, laønh thay; cheá saùt töï thaân, khoâng laøm vieäc khoâng ñaùng, vieäc phuïc ñöôïc heát thaûy, laønh thay. Tyø kheo naøo ñaùng gaéng chuyeân laøm, thì khoå ñau laäu taäp cheá phuïc ñöôïc heát thaûy thì giaûi thoaùt heát thaûy daàn tieâu tan. khoå. 7) As an elephant in the battlefield endures the 13) He who controls his hands and legs; he who

arrows shot from a bow, I shall withstand controls his speech; and in the highest, he who abuse in the same manner. Truly, most delights in meditation; he who is alone, common people are undisciplined (who are serene and contented with himself. He is truly jealous of the disciplined) (Dharmapada 320): called a Bhikhshu (Dharmapada 362): Gìn giöõ Voi xuaát traän nhaãn chòu cung teân nhö theá naøo, tay chaân vaø ngoân ngöõ, gìn giöõ caùi ñaàu cao, ta ñaây thöôøng nhaãn chòu moïi ñieàu phæ baùng taâm meán thích thieàn ñònh, rieâng ôû moät mình, nhö theá aáy. Thaät vaäy, ñôøi raát laém ngöôøi phaù thanh tònh vaø töï bieát ñaày ñuû, aáy laø baäc Tyø giôùi (thöôøng gheùt keû tu haønh). kheo. 8) To lead a tamed elephant in battle is good. To 14) Censure or control yourself. Examine tame an elephant for the king to ride it better. yourself. Be self-guarded and mindful. You He who tames himself to endure harsh words will live happily (Dharmapada 379): Caùc patiently is the best among men (Dharmapada ngöôi haõy töï kænh saùch, caùc ngöôi haõy töï phaûn 321): Luyeän ñöôïc voi ñeå ñem döï hoäi, luyeän tænh! Töï hoä veä vaø chaùnh nieäm theo Chaùnh ñöôïc voi ñeå cho vua côõi laø gioûi, nhöng neáu phaùp môùi laø Tyø kheo an truï trong an laïc. luyeän ñöôïc loøng aån nhaãn tröôùc söï cheâ bai, 15) You are your own protector. You are your môùi laø ngöôøi coù taøi ñieâu luyeän hôn caû moïi own refuge. Try to control yourself as a ngöôøi. merchant controls a noble steed (Dharmapada 9) Tamed mules are excellent; Sindhu horses of 380): Chính caùc nöôi laø keû baûo hoä cho caùc good breeding are excellent too. But far ngöôi, chính caùc ngöôi laø nôi nöông naùu cho better is he who has trained himself caùc ngöôi. Caùc ngöôi haõy gaéng ñieàu phuïc laáy (Dharmapada 322): Con la thuaàn taùnh laø con

mình nhö thöông khaùch lo ñieàu phuïc con ngöïa 2) Yama (skt): Cheá Giôùi (thieàn ñònh)—See Eight mình. factors of Yoga concentration. (II) The Buddha's teachings on "Restraining 3) Thu Thuùc: The worldly way is outgoing oneself and gaining victory over oneself" in exuberant; the way of the devoted Buddhist's the Dharmapada Sutra—Nhöõng lôøi Phaät daïy life is restrained and controlled. Constantly veà "Töï cheá Töï thaéng" trong Kinh Phaùp Cuù: work against the grain, against the old habits; 1) One who conquers himself is greater than one eat, speak, and sleep little. If we are lazy, who is able to conquer a thousand men in the raise energy. If we feel we can not endure, battlefield (Dharmapada 103): Thaéng ngaøn raise patience. If we like the body and feel quaân ñöch chöa theå goïi laø thaéng, töï thaéng attached to it, learn to see it as unclean. ñöôïc mình môùi laø chieán coâng oanh lieät nhöùt. Virtue or following precepts, and 2) Self-conquest is, indeed, better than the concentration or meditation are aids to the conquest of all other people. To conquer practice. They make the mind calm and onself, one must be always self-controlled restrained. But outward restraint is only a and disciplined one's action (Dharmapada convention, a tool to help gain inner coolness. 104): Töï thaéng mình coøn veû vang hôn thaéng We may keep our eyes cast down, but still our keû khaùc. Muoán thaéng mình phaûi luoân luoân cheá mind may be distracted by whatever enters ngöï loøng tham duïc. our field of vision. Perhaps we feel that this 3) Neither the god, nor demigod, nor Mara, nor life is too difficult, that we just can not do it. Brahma can win back the victory of a man But

the more clearly we understand the truth who is self-subdued and ever lives in restraint of things, the more incentive we will have. (Dharmapada 105): Duø laø thieân thaàn, Caøn thaùt Keep our mindfulness sharp. In daily activity, baø, duø laø Ma vöông, hay Phaïm thieân, khoâng the important point is intention. ; know what moät ai chaúng thaát baïi tröôùc ngöôøi ñaõ töï thaéng. we are doing and know how we feel about it. Restrain one's anger: Haøm noä (neùn giaän). Learn to know the mind that clings to ideas of Restrain one's desires: Control desires—Tieát purity and bad karma, burdens itself with duïc. doubt and excessive fear of wrongdoing. This, too, is attachment. We must know moderation Restrain oneself: Töï Cheá—See Restrain and in our daily needs. Robes need not be of fine gain victory over oneself. material, they are merely to protect the body. Restrain (v) oneself in doing something: Töï Food is merely to sustain us. The Path keàm cheá trong haønh ñoäng. constantly opposes defilements and habitual Restrain from evil: Prohibiting from evil—Chæ desires—Loái soáng theá tuïc coù tính caùch höôùng trì (traùnh laøm nhöõng vieäc aùc)—See Two modes of ngoaïi, buoâng lung. Loái soáng cuûa moät Phaät töû practices (A). thuaàn thaønh thì bình dò vaø tieát cheá. Phaät töû Restraining from lying: Ly voïng ngöõ—See thuaàn thaønh coù loái soáng khaùc haún ngöôøi theá Four Ariyan modes of speech (A). tuïc, töø boû thoùi quen, aên nguû vaø noùi ít laïi. Neáu Restraining speech or voice: Khoâng noùi. laøm bieáng, phaûi tinh taán theâm; neáu caûm thaáy Restraint (n): Cheá Giôùi. khoù kham nhaãn, chuùng ta phaûi kieân nhaãn 1) Samyama or Samnnama (p): Cheá Giôùi (giôùi theâm; neáu caûm thaáy yeâu chuoäng vaø dính maéc luaät)—Cheá giaùo—Kieåm soaùt—Thu thuùc— vaøo thaân xaùc, phaûi nhìn nhöõng khía caïnh baát Keàm cheá—Control—Self-control—Self- tònh cuûa cô theå mình. Giôùi luaät vaø thieàn ñònh restraint: Töï keàm cheá—The restraints or hoã trôï tích cöïc cho vieäc luyeän taâm, giuùp cho rules, i.e. of the Vinaya—Caùc ñieàu giôùi luaät taâm an tònh vaø thu thuùc. Nhöng beà ngoaøi thu do Phaät quy ñònh ñoái vôùi caùc haøng ñeä töû (Ñaïo thuùc chæ laø söï cheá ñònh, moät duïng cuï giuùp cho Phaät laáy giôùi luaät trong Tyø Ni Taïng laøm giaùo taâm an tònh. Bôûi vì duø chuùng ta coù cuùi ñaàu lyù ñeå haïn cheá hay ngaên chaën toäi loãi sai traùi). nhìn xuoáng ñaát ñi nöõa, taâm chuùng ta vaãn coù theå bò chi phoái bôûi nhöõng vaät ôû trong taàm maét

chuùng ta. Coù theå chuùng ta caûm thaáy cuoäc soáng determined by previous karma—Keát quaû cuûa naày ñaày khoù khaên vaø chuùng ta khoâng theå laøm nghieäp ñôøi tröôùc, nhö cuoäc soáng daøi ngaén ôû hieän gì ñöôïc. Nhöng caøng hieåu roõ chaân lyù cuûa söï taïi ñöôïc quyeát ñònh bôûi nghieäp ñôøi tröôùc. vaät, chuùng ta caøng ñöôïc khích leä hôn. Phaûi giöõ Result of karma: taâm chaùnh nieäm thaät saéc beùn. Trong khi laøm 1) Kammaphala (p)—Karmaphala (skt)— coâng vieäc phaûi laøm vôùi söï chuù yù. Phaûi bieát Nghieäp quaû (keát quaû cuûa caùc haønh ñoäng phaùt mình ñang laøm gì, ñang coù caûm giaùc gì trong sinh töø taâm thöùc). khi laøm. Phaûi bieát raèng khi taâm quaù dính maéc 2) (Karmic) results: Nhöõng keát quaû cuûa nghieäp. vaøo yù nieäm thieän aùc cuûa nghieäp laø töï mang Results of religious practices: Fruit arising vaøo mình gaùnh naëng nghi ngôø vaø baát an vì

from practices of religion—Giaùo lyù haïnh quaû luoân lo sôï khoâng bieát mình haønh ñoäng coù sai (keát quaû khôûi leân töø vieäc tu taäp). laàm hay khoâng, coù taïo neân aùc nghieäp hay Results of wholesome and unwholesome khoâng? Ñoù laø söï dính maéc caàn traùnh. Chuùng ta phaûi bieát tri tuùc trong vaät duïng nhö thöùc aên, deeds: Keát quaû cuûa nhöõng haønh ñoäng thieän vaø baát y phuïc, choã ôû, vaø thuoác men. Chaúng caàn phaûi thieän. maëc y thaät toát, y chæ ñeå ñuû che thaân. Chaúng Resultant path of suffering: Khoå Ñaïo—The caàn phaûi coù thöùc aên ngon. Thöïc phaåm chæ ñeå resultant path of suffering—The path of suffering; nuoâi maïng soáng. Ñi treân ñöôøng ñaïo laø ñoái from illusion arises karma, from karma suffering, khaùng laïi vôùi moïi phieàn naõo vaø ham muoán from suffering illusion, in a vicious circle—Töø khoå thoâng thöôøng. ñaïo phieàn naõo khôûi leân, töø phieàn naõo nghieäp khôûi Restraint of breaths: Pranayama (skt)—Soå Töùc leân, töø nghieäp khôûi leân ñau khoå, cöù theá chuyeån (quaùn hôi thôû)—See Eight factors of Yoga vaàn trong voøng xaáu xa—See Three paths all have concentration. to tread. Restraints of religion: Ñaïo Kieåm—The Resulting Buddhahood: Quaû Ñòa—The stage restraints, or control, of religion—Söï keàm cheá of attainment of the goal of any disciplinary kieåm soaùt giôùi haïnh. course, in contrast with the causal ground or fundamental cause, the state of practicing the Restraint of the senses: Indiyasamvaro (p)—Söï Buddha-religion—Quaû vò Phaät, ñoái laïi vôùi nhaân cheá phuïc caùc caên. ñòa hay nhaân tu haønh. Restriction (n): Haïn cheá—Limitation—Bound. Resulting from conditioning cause: Tuøy Result (n): Phala (skt)—Keát quaû—Thaønh quaû— duyeân. Consequence—Effect—Retribution—Reward— Resulting supernatural powers: Thaàn thoâng There are three consequences associated with the löïc—See Five powers. causes for a child to be born into a certain family. In this meaning, fruit contrasts with cause— Coù ba Resume one's activities: Baét ñaàu sinh hoaït trôû quaû baùo vaø boán nhaân khieán cho ñöùa treû sanh vaøo laïi (sau moät thôøi gian ngöng nghæ). moät gia ñình naøo ñoù. Trong nghóa naøy, quaû ñoái Resume the journey: Tieáp tuïc cuoäc haønh trình. nghóa laïi vôùi nhaân—See Fruit, Retribution, and Resurrect (v): Phuïc sinh. Three recompenses. Resurrect a corpse by demonical influence Result of an action: Vipaøka (p & skt)—Effect of and cause it to kill another person: Khôûi Thi an action—Dò thuïc hay höõu vi quaû (söï chín muoài Quyû hay quyû nhaäp traøng, teân moät loaøi quyû khi ñoïc cuûa caùc haønh ñoäng do taâm thöùc taïo taùc). chuù Tyø Ñaø La coù khaû naêng döïng daäy thaây ma môùi Result of the Buddha-way: Ñaïo quaû—See cheát ñeå laøm haïi hay gieát cheát ngöôøi khaùc. Nirvana. Resurrecting hell: Sanjiva (skt)—Töôûng Ñòa Result of former karmaic conduct: Nghieäp Nguïc (teân khaùc cuûa Ñaúng Hoaït Ñòa Nguïc, nôi toäi Thoï—That which is received as the consequence nhaân bò khoå sôû böùc baùch sinh ra coù yù töôûng ñaõ of former karmaic conduct, i.e. long or short life

cheát, nhöng nhôø gioù laïnh thoåi leân neân soáng laïi)— Retreat season of monks and nuns: Varsa or See Ñòa Nguïc (A) (a) (1). Varsana (skt)—Nhaäp haï. Ressurection: Re-animate—Revive—Ñaúng hoaït Retreat in silence: Trôû veà söï tænh laëng—People (phuïc hoaït laïi hay soáng laïi). are used to noise and talk, that they feel lonely

Resucitate (v): Hoài sinh. and out of place if we do not speak. But if we train Resuscitation (n): Söï hoài sinh. ourselves in the art of talk and the art of Retain (maintain) something: Duy trì ñieàu gì. cultivating silence, we will learn to enjoy it. Go placidly amid the noise and haste and remember Retaliate (v): Baùo thuø. that there is peace in silence. Our current society Retaliation (n): Söï baùo thuø. is a society of noise and business. If we don't try Retention of mind: Dharana (skt)—Toång Trì— to find time off for ourselves, we will never have See Eight factors of Yoga concentration. any. Devout Buddhists must take time off to go Retinue: Quyeán ThuoäcRelatives—Family— into retreat in search of silence. We must, now and Retinue, retainers, especially the rtinue of a god, then, break away from motion to remain Buddha, etc.—Baø con doøng hoï, ñaëc bieät noùi veà motionless. It is a peaceful form of our present quyeán thuoäc cuûa chö Thieân hay chö Phaät. existence. In lonely retreat we will have the Retinue of Indra: Nhaät Thieân Chuùng—The opportunity to experience the value of silence retinue of Indra in his palace of the sun—Ñoaøn contemplation; we will also have a chance to tuøy tuøng cuûa Trôøi Ñeá Thích trong cung ñieän Maët make an inward journey with ourselves. When we Trôøi cuûa ngaøi. withdraw into silence, we are absolutely alone to Retinue of Indra in his palace of the sun: see ourselves as we really are, and then we can Nhaät Thieân Chuùng—See Retinue of Indra. learn to overcome the weaknesses and limitations Retire: Recede—Withdraw—Ruùt lui (thoaùi). in ordinary experience. Time spent in secluded Retire from the world and become a monk: contemplation is not wasted; it goes a long way to strengthen a man's character. It is asset to our Ñoän Theá—To withdraw from the community and daily work and progress if we can find the time to become a hermit—Traùnh xa theá tuïc ñeå trôû thaønh cut ourselves off from routine and spend a day or Taêng só hay aån só. two in quiet contemplation. This is surely not Retirement from the world: Ruùt lui khoûi theá escaptism or living in idleness, but the best way to giôùi beân ngoaøi (tòch tònh)—There are two kinds of strengthen our mind and better our mental seclusion or retirement from the world—Coù hai qualities. It is a beneficial introspection; it is by loaïi tòch tònh—See Two kinds of seclusion or examining one's thoughts and feelings that one retirement from the world. can probe into the inner meaning of things, and Retort (v): Traû mieáng laïi—Traû ñuõa. discover the power within—Vì ñaõ quaù quen vôùi Retrace (v): Tìm laïi daáu veát. tieáng ñoäng vaø chuyeän troø neân luùc naøo khoâng noùi Retractable penis: AÂm taøng—Maõ AÂm Taøng—A chuyeän, khoâng oàn aøo chuùng ta caûm thaáy quaïnh retractable penis, e.g. that of a horse. One of the queõ. Nhöng neáu chuùng ta töï reøn luyeän ngheä thuaät thirty-two marks of a Buddha—Nam caên daáu kín trau doài söï im laëng, chuùng ta seõ caûm thaáy thích thuù trong buïng chæ khi naøo tieåu tieän môùi xuaát hieän. vôùi söï im laëng. Haõy laëng leõ trong caûnh oàn aøo naùo Moät trong 32 haûo töôùng cuûa Ñöùc Phaät—See — nhieät vaø nhôù raèng coù söï an laïc trong laëng leõ. Xaõ See Thirty-two auspicious marks. hoäi chuùng ta ñang soáng laø moät xaõ hoäi oàn aøo vaø Retreat (n&v): Varsa or Varsana (skt)—An cö mang tính chaát thöông maïi. Neáu chuùng ta khoâng kieát haï (Summer retreat)—Forty-six rainy season tìm thôøi gian raûnh roãi cho mình, chuùng

ta seõ chaúng retreats of the Buddha—See Summer retreat and bao giôø coù ñöôïc thôøi gian raûnh roãi. Phaät töû thuaàn Forty-six Rainy Season Retreats of the Buddha. thaønh phaûi coù thôøi gian aån daät laëng leõ cho rieâng Retreats assistant: Hoä thaát (ngöôøi hoã trôï chö mình. Thænh thoaûng chuùng ta phaûi taùch rôøi ra khoûi Taêng Ni luùc nhaäp thaát). söï nhoän nhòp quay cuoàng ñeå soáng yeân tónh. Ñoù laø

moät hình thöùc an laïc trong kieáp soáng hieän taïi cuûa kieáp naày laø aûnh höôûng hay quaû baùo cuûa tieàn chuùng ta. Trong neáp soáng aån daät ñôn ñoäc, chuùng ta kieáp. Theá cho neân coå ñöùc coù noùi: “Duïc tri tieàn seõ coù cô hoäi chöùng nghieäm ñöôïc giaù trò cuûa traàm theá nhaân, kim sanh thoï giaû thò. Duïc tri lai theá tö maëc töôûng, chöùng ta seõ coù dòp laøm moät cuoäc quaû, kim sanh taùc giaû thò.” Coù nghóa laø muoán haønh trình trôû veà vôùi noäi taâm cuûa chính mình. Khi bieát nhaân kieáp tröôùc cuûa ta nhö theá naøo, thì ruùt vaøo aån daät, chuùng ta seõ tuyeät ñoái ñôn ñoäc ñeå haõy nhìn xem quaû baùo maø chuùng ta ñang thoï nhìn chuùng ta, nhìn vaøo thöïc chaát cuûa chính mình, laõnh trong kieáp naày. Muoán bieát quaû baùo keá vaø chuùng ta coù theå hoïc ñöôïc phöông caùch vöôït tieáp cuûa ta ra sao, thì haõy nhìn vaøo nhöõng qua vöôït qua nhöõng khuyeát ñieåm vaø giôùi haïn cuûa nhaân maø chuùng ta ñaõ vaø ñang gaây taïo ra trong maø chuùng ta thöôøng kinh qua. Thôøi gian chuùng ta kieáp hieän taïi. Moät khi hieåu roõ ñöôïc nguyeân lyù duøng cho vieäc quaùn nieäm tónh maëc khoâng phaûi laø naày roài, thì trong cuoäc soáng haèng ngaøy cuûa voâ ích, veà laâu veà daøi noù seõ giuùp taïo cho chuùng ta ngöôøi con Phaät chôn thuaàn, chuùng ta seõ luoân moät baûn chaát maïnh meõ. Seõ coù lôïi ích cho vieäc laøm coù khaû naêng traùnh caùc ñieàu döõ, laøm caùc ñieàu thöôøng ngaøy vaø söï tieán boä neáu chuùng ta coù theå töï laønh. taùch mình vôùi coâng vieäc thöôøng nhaät vaø daønh moät (II) The meanings of “Retribution”—Nghóa cuûa hay hai ngaøy cho vieäc yeân tónh haønh thieàn. Ñaâ “Quaû Baùo”: chaéc chaén khoâng phaûi laø troán chaïy ñeå soáng nhaøn, 1) Effect: Consequence—Haäu quaû. nhöng ñaây laø phöông caùch toát nhaát ñeå laøm cho 2) Reward: Quaû Baùo. taâm chuùng maïnh meõ hôn vaø nhöõng phaåm chaát tinh 3) The term “consequence” or “effect” contrasts thaàn cuûa chuùng ta toát ñeïp hôn. Ñoù laø nhöõng lôïi laïc with “cause,” or “Fruit” contrasts with cuûa söï töï quaùn saùt chính mình. Chính nhôø quaùn saùt “seed.”: Töø “Quaû” ñoái laïi vôùi “Nhaân”. nhöõng tö töôûng vaø caûm thoï cuûa chính mình maø 4) The effect by causing a further effect chuùng ta coù theå thaáy saâu vaøo yù nghóa cuûa söï vieäc becomes also a cause: Heát thaûy caùc phaùp höõu beân trong chuùng ta, töø ñoù chuùng ta coù theå khaùm vi laø tröôùc sau noái tieáp, cho neân ñoái vôùi phaù ra naêng löïc huøng maïng beân trong cuûa chính nguyeân nhaân tröôùc maø noùi thì caùc phaùp sinh mình. ra veà sau laø quaû—See Five fruits or effects Retreatant (n): Ngöôøi tham döï leã an cö kieát haï. and Five fruits of karma. Retribute (v): Thöôûng phaït. (III) Categories of “Retribution”—Phaân loaò “Quaû Baùo”: Retribution (n): Quaû baùo—Söï thöôûng phaït— 1) There are three consequences associated with Consequence—Effect—Result—Reward. the causes for a child to be born into a certain (I) An overview of “Retribution”—Toång quan veà family. In this meaning, fruit

contrasts with “Quaû Baùo”: Consequences (requitals) of cause—Coù ba quaû baùo vaø boán nhaân khieán cho one’s previous life—The pain or pleasure ñöùa treû sanh vaøo moät gia ñình naøo ñoù. Trong resulting in this life from the practices or nghóa naøy, quaû ñoái nghóa laïi vôùi nhaân: causes and retributions of a previous life. i) Immediate result—Hieän baùo: Recompeses in Therefore, ancient virtues said: “If we wish to the present life for deeds done now, or result know what our lives were like in the past, just that happens in this present life—Quaû baùo look at the retributions we are experiencing ngay trong kieáp hieän taïi, hay quaû baùo cuûa currently in this life. If we wish to know what nhöõng haønh ñoäng, laønh hay döõ, ngay trong ñôøi retributions will happen to us in the future, naày. just look and examine the actions we have ii) Future result—Sinh baùo: Recompenses in the created or are creating in this life.” If we next rebirth for deeds now done, or future understand clearly this theory, then in our result which will happen in the next life— daily activities, sincere Buddhists are able to Haønh ñoäng baây giôø maø ñeán ñôøi sau môùi chòu avoid unwholesome deeds and practice quaû baùo. wholesome deeds—Nhöõng heä quaû cuûa tieàn iii) Deffered result—Haäu baùo: Recompenses in kieáp. Nhöõng vui söôùng hay ñau khoå trong subsequent lives, or result that is deffered for

some time to come—Haäu baùo laø quaû baùo veà road side: Quaû baùo cuûa vieäc maéng chöôõi keû laâu xa sau naày môùi gaët. aên xin laø cheát ñoùi giöõa ñöôøng. 2) There are four kinds of retribution—Coù boán 7) The retribution of being benefitting oneself by loaïi baùo öùng: bringing harmness to others is to be life-long i) Action to receive retribution immediately: friendless: Quaû baùo cuûa vò kyû haïi ngöôøi laø Thuaän Hieän Nghieäp Ñònh Quaû—Haønh ñoäng suoát ñôøi canh coâ (khoâng ai muoán gaàn guûi gaây ra baùo öùng töùc khaéc. mình). ii) Action to receive retribution in the present 8) The retribution of bringing harm to others by life: Thuaän Hieän Nghieäp Baát Ñònh Quaû— spreading rumours is to become distrust Haønh ñoäng gaây baùo öùng trong ñôøi hieän taïi (mistrustful) forever: Quaû baùo cuûa vieäc loan (khoâng nhöùt ñònh thôøi gian). tin thaát thieät haïi nguôøi laø khoâng coøn ai tin iii) Action to receive retribution in the life to mình veà sau naày nöõa. come: Thuaän Sinh Nghieäp—Haønh ñoäng gaây 9) The retribution of being slandering the baùo öùng trong ñôøi soáng keá tieáp. Triratna (Buddha, Dharma and Sangha) is to iv) Action to receive retribution in one of the enter Avici forever: Quaû baùo cuûa vieäc phæ lives following the next: Thuaän Haäu baùng Tam Baûo laø vónh vieãn ñi vaøo ñòa nguïc Nghieäp—Haønh ñoäng gaây baùo öùng trong caùc voâ giaùn. ñôøi sau, khoâng nhöùt ñònh thôøi gian. Retribution body: Thaân Baùo—Our physical 3) Six retributions—Saùu loaïi quaû baùo: body is called the retribution body because we are i) Retribution of seeing: Baùo kieán. on this earth, the Saha World or World of ii) Retribution of hearing: Vaên baùo. Endurance, as a result of good and evil karma— iii) Retribution of smelling: Khöùu baùo. See Reward body. iv) Retribution of tasting: Vò baùo. Retribution bond: Quaû Phöôïc—The bitter fruit v) Retribution of touching: Xuùc baùo. of transmigration binds the individual so that he vi) Retribution of thinking: Tö baùo. cannot attain release. This fruit produces further ** See Six retributions. seeds of

bondage—Khoå quaû sinh töû troùi buoäc (IV) Various kinds of retribution—Vaøi loaïi quaû khoâng cho chuùng ta giaûi thoaùt. Nghieäp nhaân daãn baùo khaùc nhau: ñeán khoå quaû ñaõ troùi buoäc ta, laø töû phöôïc. 1) The retributions of robbers and petty thieves Retribution of hearing: Vaên baùo—In the are poverty and acute suffering: Ngheøo khoå Surangama Sutra, book Eight, Retribution of ñôùn ñau laø quaû baùo cuûa troäm caép. hearing, which beckons one and leads one to evil 2) The retributions of being stingy are ends. The karma of hearing intermingles, and thus frustrated desires: Caàu baát ñaéc laø quaû baùo cuûa at the time of death one first sees gigantic waves boûn xeûn. that drown heaven and earth. The deceased one's 3) The retributions of being slandering and harsh spiritual consciousness falls into the water and speech are tongueless and cankerous mouth: rides the current into the unitermittent hell. There, Khoâng löôõi vaø thoái mieäng laø quaû baùo cuûa huûy it is aware of two sensations—Trong Kinh Thuû baùng vaø noùi lôøi ñoäc aùc. Laêng Nghieâm, quyeån Taùm, vaên baùo chieâu daãn aùc 4) The retribution of mean and greedy is quaû. Vaên nghieäp naày giao keát, luùc cheát thaáy soùng poverty: Quaû baùo cuûa baàn tieän tham lam laø chìm ngaäp trôøi ñaát, thaàn thöùc nöông theo soùng troâi ngheøo naøn. vaøo nguïc voâ giaùn. Phaùt hieän ra hai töôùng—See 5) The retribution of being creating hatred with Six retributions. others is to live an endangered life: Quaû baùo 1) One is open hearing, in which it hears all sorts cuûa vieäc gaây thuø chuoác oaùn laø baûn thaân bò of noise and its essential spirit becomes haïi. confused: Moät laø nghe roõ, nghe nhieàu tieáng 6) The retribution of being laughing at or oàn laøm roái loaïn tinh thaàn. scolding the beggar is to starve to death at the

2) The second is closed hearing, in which there matured, i.e. the effect differing from the cause, is total stillness and no hearing, and its soul pleasure differing from goodness its cause, and sinks into oblivion: Hai laø khoâng nghe thaáy gì, pain from evil. Maturing or producing its effects in vaéng laëng u traàm. another life—Quaû baùo cho nhöõng thieän hay aùc 3) When the waves from hearing flow into the nghieäp, hay nhöõng ñieàu kieän khaùc nhau trong kieáp hearing, they become scolding and naøy hay baát cöù kieáp naøo laø nhöõng keát quaû bieán ñoåi interogation. When they flow into the seeing, khaùc nhau cuûa chuûng töû maø mình ñaõ gieo troàng they become thunder and roaring the evil trong moät hay nhieàu ñôøi quaù khöù. Quaû baùo nöông poisonous vapors. When they flow into the theo thieän aùc cuûa quaù khöù maø coù ñöôïc, caùi quaû breath, they become rain and fog that is khaùc vôùi tính chaát cuûa caùi nhaân, nhö thieän nghieäp permeated with poisonous organisms that thì caûm laïc quaû, aùc nghieäp thì caûm khoå quaû, caû hai entirely fill up the body. When they flow into laïc quaû vaø khoå quaû khoâng coøn mang tính chaát the sense of taste, they become pus and blood thieän aùc nöõa, maø laø voâ kyù (neutral), neân goïi laø dò and every kind of filth. When they flow into thuïc töùc laø caùi nhaân khi chín laïi khaùc—See Five the sense of touch, they become animal and fruits of karma. ghosts, and excrement and urine. When they Retribution of seeing: Kieán baùo—In the flow into the mind, they become lightning and Surangama Sutra, book

Eight, retribution of hail which ravage the heart and soul: Soùng seeing, which beckons one and leads one to evil nghe nhö theá chaûy vaøo caùi nghe laøm thaønh söï ends. The karma of seeing intermingles, so that at traùch phaït, gaïn hoûi. Chaûy vaøo caùi thaáy laøm the time of death one first sees a raging thaønh saám seùt vaø caùc khí ñoäc. Chaûy vaøo hôi conflaration which fills the ten directions. The thôû, laøm thaønh möa söông, töôùi caùc truøng ñoäc deceased one's spiritual consciousness takes khaép thaân theå. Chaûy vaøo vò laøm thaønh muû flight, but then falls. Riding on a wisp of smoke, it huyeát vaø nhöõng ñoà ueá taïp. Chaûy vaøo xuùc, laøm enters the intermittent hell. There, it is aware of thaønh suùc sinh, ma quyû vaø phaân. Chaûy vaøo yù, two appearances—Trong Kinh Thuû Laêng Nghieâm, laøm thaønh seùt vaø möa ñaù phaù hoaïi taâm phaùch. quyeån Taùm, kieán baùo chieâu daãn caùc nghieäp. Kieán Retribution of karma: Karmavipaka (skt)— nghieäp naày giao keát thì luùc cheát, tröôùc heát thaáy Karma-reward—Nghieäp baùo—Karma-reward; the löûa ñaày möôøi phöông. Thaàn thöùc cuûa ngöôøi cheát retribution of karma (good or evil). However, nöông bay theo khoùi, sa vaøo ñòa nguïc voâ giaùn, according to the Hua-Yen sect, the body of phaùt hieän ra hai töôùng—See Six retributions. karmaic retribution, especially that assumed by a 1) One is a perception of brightness in which can bodhisattva to accord with the conditions of those be seen all sorts of evil things, and it gives he seeks to save—Quaû baùo söôùng khoå töông öùng rise to boundless fear: Moät laø thaáy saùng thì coù vôùi thieän aùc nghieäp. Tuy nhieân, theo toâng Hoa theå thaáy khaép nôi caùc aùc vaät, sanh ra sôï haõi Nghieâm, chö Boà Taùt vì thöông soùt chuùng sanh maø voâ cuøng. hieän ra thaân caûm thuï hay nghieäp baùo thaân, gioáng 2) The second one is a perception of darkness in nhö thaân cuûa chuùng sanh ñeå cöùu ñoä hoï. which there is total stillness and no sight, and Retribution received in further incarnation: it experiences boundless terror: Hai laø thaáy Retribution received for the deeds done in life— toái, laëng leõ chaúng thaáy gì caû, sinh ra sôï haõi voâ Haäu baùo. cuøng. Retribution of seed that was sown in 3) When the fire that comes from seeing burns— Nhö vaäy thaáy löûa ñoát: previous life or lives: Vipaka (skt)—Dò Thuïc a) The sense of hearing. It becomes cauldrons of Quaû—Retribution for good or evil deeds, implying boiling water and molten copper: Nôi thính that different conditions in this or any life are the caên, coù theå laøm nhöõng nöôùc soâi trong chaûo variant ripenings, or fruit, of seed sown in ñoàng. previous life or lives. Retribution that is differing from the cause, different when cooked, or

b) When it burns the breath, it becomes black it becomes fire and torches. When it invades smoke and purple fumes: Ñoát nôi tyû caên, coù the hearing, it becomes sinking and drowning, theå laøm khoùi ñen, hôi löûa. oceans, and bubbling cauldrons. When it c) When it burns the sense of taste, it becomes invades the sense of taste, it becomes putrid the scorching hot pellets and molten iron or rancid foods. When it invades the sense of gruel: Ñoát nôi tri vò caên, coù theå laøm nhöõng touch, it becomes ripping apart and beating to vieân saét noùng. a pulp. It also becomes a huge mountain of d) When it burns the sense of touch, it becomes flesh which has a hundred

thousand eyes and white-hot ember and glowing coals: Ñoát nôi which is sucked and fed upon by numberless xuùc caên, coù theå laøm caùi loø tro than noùng. worms. When in invades the mind, it becomes e) When it burns the mind, it becomes stars of ashes, pestilent airs, and flying sand and fire that shower everywhere and whip up and gravel which cut the body to ribbons: Khi ngöûi inflame the entire realm of space: Ñoát nôi nhö theá xoâng vaøo hôi thôû, laøm thaønh ngheït vaø taâm caên, coù theå sanh ra ñoáng löûa, tung ra bay thoâng. Xoâng vaøo caùi thaáy laøm thaønh löûa vaø caû khoâng giôùi. ñuoác. Xoâng vaøo caùi nghe laøm chìm, ñaém, soâi, Retribution of sin: Toäi Baùo—Its punishment in traøo. Xoâng vaøo vò, laøm thaønh vò öông vò thoái. suffering—Baùo ñaùp laïi nhöõng toäi loãi ñaõ gaây taïo Xoâng vaøo xuùc laøm thaønh naùt, ruõ, thaønh nuùi (tuøy theo toäi traïng maø phaûi nhaän söï khoå sôû töông ñaïi nhuïc coù traêm nghìn con maét maø voâ soá öùng. Theo Kinh Nieát Baøn, heã coù toäi, töùc laø coù toäi truøng aên. Xoâng vaøo caùi nghó laøm thaønh tro baùo, khoâng aùc nghieäp, aét khoâng toäi baùo). noùng, chöôùng khí vaø caùt bay maø ñaäp naùt thaân Retribution of smelling: Khöùu baùo—In the theå. Surangama Sutra, book Eight, the retribution of Retribution of tasting: Vò baùo—In the smelling, which beckons one and leads one to evil Surangama Sutra, book Eight, the retribution of ends. The karma of smelling intermingles, and tasting, which beckons and leads one to evil ends. thus at the time of death one first sees a poisonous This karma of tasting intermingles, and thus at the smoke that permeates the atmosphere near and time of death one first sees an iron net ablaze with far. The deceased one’s spiritual consciousness a raging fire that covers over the entire world. wells up out of the earth and enters the The deceased one’s spiritual consciousness passes unintermittent hell. There, it is aware of two down through this hanging net, and suspended sensations—Trong Kinh Thuû Laêng Nghieâm, upside down, it enters the uninterminttent hell. quyeån Taùm, khöùu baùo chieâu daãn aùc quaû, khöùu There, it is aware of two sensations—Trong Kinh nghieäp naày giao keát, luùc cheát thaáy ñoäc khí ñaày Thuû Laêng Nghieâm, quyeån Taùm, vò baùo chieâu daãn daãy xa gaàn. Thaàn thöùc nöông theo khí vaøo voâ giaùn aùc quaû. Vò nghieäp naày giao keát, luùc cheát thaáy löôùi ñòa nguïc. Phaùt hieän ra hai töôùng—See Six saét phaùt ra löûa döõ, chaùy röïc khaép theá giôùi. Thaàn retributions. thöùc maéc löôùi vaøo nguïc voâ giaùn phaùt hieän ra hai 1) One is unobstructed smelling, in which it is töôùng—See Six retributions. thouroughly infused with the evil vapors and 1) One is a sucking air which congeals into ice its mind becomes distressed: Moät laø thoâng so that it freezes the flesh of his body: Moät laø khöùu, bò caùc ñoäc khí nhieãu loaïn taâm thaàn. hít khí vaøo, keát thaønh baêng, thaân bò nöùt neû. 2) The second is obstructed smelling, in which its 2) The second a spitting blast of air which emits breath is cut off and there is no passage, and it out a raging fire that roasts his bones and lies stifled and suffocating on the ground: Hai marrow to a pulp: Hai laø thôû khí ra, boác leân laø taéc khöùu, khí khoâng thoâng, böùc töùc maø teù thaønh löûa döõ chaùy tan coát tuûy. xæu xuoáng ñaát. 3) When the tasting of flavors passes through the 3) When the vapor of smelling invades the sense of taste, it becomes what must be breath, it

becomes cross examination and acknowledged and what must be endured. bearing witness. When it invades the seeing, When it passes through the seeing, it becomes

burning metal and stones. When it passes inspection and testimonies. When it combines through the hearing, it becomes sharp with hearing, it becomes huge crushing rocks, weapons and knives. When it passes through ice, and frost, dirt and fog. When it combines the sense of smell, it becomes a vast iron cage with smelling, it becomes a great fiery car, a that encloses the entire land. When it passes fiery boat, and a fiery jail. When it combines through the sense of touch, it becomes bows with tasting, it becomes loud calling, wailing, and arrows, crossbows, and darts. When it and regretful crying. When it combines with passes through the mind, it becomes flying touch, it becomes sensations large and small, pieces of molten iron that rain down from out where ten thousand births and ten thousand of space: Thöù vò neám aáy traûi qua caùi neám, deaths are endured every day, and of lying laøm thaønh söï thöøa lónh, nhaãn chòu. Traûi qua with one's face to the ground: Caùi nghó baäy caùi thaáy, laøm thaønh vaøng ñaù noùng ñoû. Traûi ñoù keát caùi nghó, laøm thaønh phöông höôùng, xöù qua caùi nghe, laøm thaønh göôm ñao saéc. Traûi sôû. Keát caùi thaáy, laøm thaønh nghieäp caûnh vaø qua hôi thôû, laøm thaønh loàng saét lôùn truøm caû ñoái chöùng. Keát caùi nghe, laøm thaønh hoøn ñaù quoác ñoä. Traûi qua xuùc, laøm thaønh cung, teân, lôùn chuïm laïi, laøm baêng, laøm söông, ñaát. Keát noû. Traûi qua yù, laøm thaønh thöù saéc noùng bay hôi thôû, laøm thaønh xe löûa lôùn. Keát caùi neám, treân hö khoâng röôùi xuoáng. laøm thaønh tieáng la, heùt, khoùc, than. Keát caùi Retribution theory: Thuyeát quaû baùo—Thuyeát xuùc, laøm thaønh thaân lôùn, thaân nhoû, vaø trong baùo öùng ñôøi sau. moät ngaøy vaïn laàn cheát ñi soáng laïi, cuùi xuoáng, Retribution of thinking: Tö baùo—In the ngöôùc leân. Surangama Sutra, book Eight, the retribution of Retribution of touching: Xuùc baùo—In the thinking, which beckons and leads one to evil Surangama Sutra, book Eight, the retribution of ends. The karma of thinking intermingles, and touching which beckons and leads one to evil thus at the time of death one first sees a foul wind ends. The karma of touching intermingles, and which devastates the land. The deceased one's thus at the time of death one first sees huge spiritual consciousness is blown up into space, and mountains closing in on one from four sides, then, spiraling downward, it rides that wind leaving no path of escape. The deceased one's straight into the unintermittent hell. There, it is spiritual consciousness then sees a vast iron city. aware of two sensations—Trong Kinh Thuû Laêng Fiery snakes and fiery dogs, wolves, lions, ox- Nghieâm, quyeån Taùm, tö baùo chieâu daãn aùc quaû. Tö headed jail keepers, and horse-headed rakshasas nghieäp naày giao keát, luùc cheát thaáy gioù döõ thoåi hö brandishing spears and lances drive it into the iron naùt quoác ñoä. Thaàn thöùc bò thoåi bay leân hö khoâng, city toward the unintermittent hell. There, it is theo gioù rôi vaøo nguïc voâ giaùn. Phaùt hieän ra hai aware of two sensations—Trong Kinh Thuû Laêng töôùng—See Six retributions. Nghieâm, quyeån Taùm, xuùc baùo chieâu daãn aùc quaû. 1) One is extreme confusion, which causes it to Xuùc nghieäp naày giao keát, luùc cheát thaáy nuùi lôùn be frantic and to race

about ceaselessly: Moät boán phía hoïp laïi, khoâng coù ñöôøng ñi ra. Thaàn thöùc laø khoâng bieát, meâ muoäi voâ cuøng, chaïy maõi thaáy thaønh lôùn baèng saét, caùc raén löûa, choù löûa, coïp, khoâng thoâi. gaáu, sö töû, nhöõng lính ñaàu traâu, quyû la saùt ñaàu 2) The second is not confusion, but rather an ngöïa caàm thöông ñao, luøa ngöôøi vaøo thaønh ñeán acute awareness which causes it to suffer nguïc voâ giaùn. Phaùt hieän ra hai töôùng—See Six from endless roasting and burning, the retributions. extreme pain of which is difficult to bear: Hai 1) One is touch that involves coming together, in laø khoâng meâ, bieát caùi khoå bò naáu, bò thieâu, ñau which mountains come together to squeeze its ñôùn voâ cuøng. body until its flesh, bones, and blood are 3) When this deviant thought combines with totally dispersed: Moät laø xuùc hôïp laïi, nuùi giaùp thinking, it becomes locations and places. laïi eùp thaân theå, xöông thòt tuoân maùu. When it combines with seeing, it becomes

2) The second is thouch that involves separation, Return (v) evil for evil: Be revenged—Revenge in which knives and swords attack the body, oneself—Have one's revenge—Give someone tit ripping the heart and liver to shreds: Hai laø for tat—Baùo cöøu. xuùc ly, göôm ñao ñaâm cheùm vaøo ngöôøi, tim Return to the fairyland: Die—Pass away— gan tan naùt. Quy tieân. 3) When this touching passes through the Return form one’s alms round: Ñi khaát thöïc sensation of touch, it becomes striking, veà. binding, stabbing, and piercing. When it Return good for evil: Laáy Thieän Ñoái AÙc— passes through the seeing, it becomes burning Returning good for evil—If we want to get rid of and scorching. When it passes through the our enemies, we should first kill our anger which hearing, it becomes questioning, is the greatest enemy within us. If we can do this, investigating, court examinations, and we then can return good for evil—Neáu chuùng ta interrogation. When it passes through the muoán heát keû thuø, chuùng ta neân gieát cheát saân haän sense of smell, it becomes enclosurs, bags, laø keû thuø lôùn nhaát ngay trong chính ta. Neáu chuùng beating, and binding up. When it passes ta coù theå laøm ñieàu naày töùc laø chuùng ta coù theå laáy through the sense of taste, it becomes thieän ñoái aùc. plowing, pinching, chopping, and severing. When it passes through the mind, it becomes Return (v) good for good: Acknowledge (v)— falling, flying, frying, and broiling: Thöù xuùc Requite favours—Pay a debt of gratitude—Baùo aáy traûi qua caùi xuùc, laøm thaønh ñöôøng, quaùn, aân. saûnh, aùn. Traûi qua caùi thaáy laøm thaønh thieâu Return goodness for goodness: Dó ñöùc baùo ñoát. Traûi qua caùi nghe laøm thaønh ñaäp, ñaùnh, ñöùc—For Buddhists, not only returning goodness ñaâm, baén. Traûi qua hôi thôû laøm thaønh tuùi, ñaãy, for goodness, but also returning goodness for tra khaûo, troùi buoäc. Traûi qua caùi neám laøm enmity (hatred)—Laáy ñöùc baùo ñöùc (dó ñöùc baùo thaønh kieàm, keïp, cheùm, chaët. Traûi qua caùi yù, ñöùc). Vôùi ngöôøi Phaät töû, chaúng nhöõng dó ñöùc baùo laøm thaønh sa xuoáng, bay leân, naáu, nöôùng. ñöùc maø coøn phaûi dó ñöùc baùo oaùn nöõa. Retribution of transmigration-bondage: Return (v) home: Hoaøn Nguyeân—Trôû veà Trieàn Baùo—Quaû baùo cuûa söï troùi buoäc trong luaân nguyeân quaùn—To return to the source, i.e. hoài sanh töû. abandon or eradicate all illusions and turn to Retroactive: Hoài toá. enlightenment—Trôû veà coäi

nguoàn baèng caùch ñoaïn tröø taát caû meâ laàm maø böôùc vaøo caûnh giaùc ngoä. Retrogression: The greatest set back for any cultivator—Thoái chuyeån. Return in kind: Baùo phuïc—To retaliate—Pay someone back in his own coin—To return like for Retrospective (a): Hoài coá—Hoài öùc—Nhìn laïi dó like (good for good and evil for evil). vaõng. Return to lay life: Hoaøn Tuïc—Go back to the Return (n & v): secular life—To leave the monastic order and 1) Be reborn—To revolve—Trôû veà—Sau khi return to lay life—To return to the world from the cheát thaân theå chuùng ta trôû veà caùt buïi—After order—Trôû laïi ñôøi soáng theá tuïc (coù theå töï yù hoaøn death our physical bodies return to dust—See tuïc hay phaïm toäi bò khai tröø khoûi giaùo ñoaøn maø Gaining rebirth in the Pure Land. phaûi hoaøn tuïc). 2) Repay: Hoaøn traû laïi (tieàn baïc hay vaät chaát). Return to life: Be reborn in this world—Hoaøn Return both favors and disservices: AÂn ñeàn sinh (soáng laïi). oaùn traû. Return to this life: Chuyeån theá. Return of courtesy: Return of courtesy of a salute or of incense offered—Hoaøn leã (ñaùp leã laïi Return to nirvana and escape from the söï chaøo hoûi hay cuùng höông). backward flow to transmigration: Hoaøn dieät. Return to one's origin: Quy Nguyeân—Quy Boån—Quy Chaân—Quy Hoùa—Quy Tòch—To

enter nirvana, i.e. to die—Ra khoûi coõi sanh dieät ñeå Reveal (v): Vaïch ra—Phaùt loà—To confess—To trôû veà coäi nguoàn chaân nhö tòch tónh (nhaäp nieát indicate—To manifest—Hieån thò—Xuaát Hieän— baøn). Hieån loä taát caû baûn tính cuûa chuùng sanh (caùc phaùp Return to the right path: Quy chaùnh (trôû veà lyù söï nhaân quaû maø Ñöùc Phaät ñaõ hieån thò). con ñöôøng ñuùng). Reveal the Buddha-nature: Khai giaùc (khai môû Return to the Saha world from the Pure cho thaáy ñöôïc taùnh giaùc hay Phaät taùnh). Land: Hoaøn Töôùng—To return to the world from Reveal the inconceivable occult powers of the Pure Land, to save its people—Töø coõi Tònh Ñoä the enlightened at the proper time: Taát caû chö trôû laïi coõi ueá ñoä, ñeå cöùu ñoä chuùng sanh. Phaät hieän baát tö nghì Phaät thaàn thoâng chaúng loãi Return to secular life: Hoaøn tuïc—See Return thôøi—See Ten kinds of proper timing of all to lay life. Buddhas. Return to the source: Return whence both Reveal nirvana to stimulate disciples: Soi came—Hoaøn Nguyeân—Trôû veà nguoàn coäi—To raïng Nieát baøn khuyeán khích chuùng ñeä töû—See return to the source, i.e. abandon or eradicate all Ten kinds of Buddha's grace. illusions and turn to enlightenment—Trôû veà coäi Reveal one's religious piety: Bieåu loä loøng moä nguoàn baèng caùch ñoaïn tröø taát caû meâ laàm maø böôùc ñaïo. vaøo caûnh giaùc ngoä—See Ten Ox-herding pictures. Reveal (show) the truth: Hieån Chaùnh—To Return (v) thanks: Baùo aân—To render thanks. reveal that which is correct—Noùi roõ yù nghóa trung Returning good for evil: Laáy Thieän Ñoái AÙc— thöïc ñeå phaù taø chaáp. See Return good for evil. Revealed: Khai—Opening the knowledge and Reunion (n): Ñoaøn tuï—Taùi hieäp—To bring vision of the Buddha—Khai Phaät tri kieán—See together. Four purposes of the Buddha's appearing. Reunite (v): Taùi hieäp. Revealing boundless gateways to truth: Phaùp Revata (skt): Raivata (skt)—Haït Leä Phieät Ña—töï taïi—Control of doctrine—Thò hieän voâ bieân Lôïi Ba Ba—Ly Ba Ña—Ly baø ña—Ly Baùch Leâ phaùp moân—See Ten kinds of control of Great Baø Ña—Ly

Vieät—Name of an Indian monk— Enlightening Beings. According to Buddhist traditions, Revata was a Revealing cause: Illuminating cause (knowledge Brahman hermit; one of the disciples of and wisdom)—Lieãu nhaân—See Two causes (A). Sakyamuni, to be reborn as Samanta-prabhasa. He Revealing causes associated with the was the President of the second synod, a native of Buddha-wisdom: Lieãu Nhaân Phaät Taùnh—The Sankasya. However, according to Eitel in the second of the three Buddha-nature (the revealing Dictionary of Chinese-English Buddhist Terms, or lightening causes, associated with the Buddha- composed by Professor Soothill, Revata, a wisdom). The other two are: Chaùnh nhaân Phaät contemporary of Asoka, mentioned in connection taùnh (The direct cause of attaining the perfect with the third synod—Theo truyeàn thoáng Phaät Buddha-nature) and Duyeân nhaân Phaät taùnh (the giaùo thì Lôïi Ba Ba laø teân cuûa moät vò sö AÁn Ñoä, environing cause, his goodness or merits which moät vò aån só Baø La Moân, laø ñeä töû cuûa Ñöùc Phaät result in deliverance or salvation)—Taùnh thöù nhì Thích Ca, veà sau ñaéc thaønh Phoå Minh Nhö Lai. trong tam Phaät taùnh, hai taùnh kia laø Chaùnh nhaân Ngaøi laø vò chuû trì Ñaïi Hoäi Keát Taäp Kinh Ñieån laàn Phaät taùnh vaø Duyeân nhaân Phaät taùnh. hai. Tuy nhieân, theo Eitel trong Trung Anh Phaät Revealing the enormous spheres of Hoïc Töø Ñieån cuûa Giaùo Sö Soothill, Lôïi Ba Ba laø Buddhahood: Hieän caûnh giôùi quaûng ñaïi cuûa chö vò ñöông thôøi vôùi vua A Duïc, ñöôïc noùi ñeán trong Phaät maø laøm Phaät söï—See Ten kinds of Buddha- laàn keát taäp kinh ñieån laàn thöù ba. work in all worlds in all times of the Buddhas (B) Revati (skt): Khueâ—Name of one of the twenty (2). eight constellations—See Twenty eight constellations.

Revealing the infinite realms of the hieån loä baûn ñòa xa xöa cuûa Ñöùc Thích Ca Nhö Lai Buddhas: Causing the Enlightening Beings to trong Phaåm Thoï Löôïng trong Kinh Phaùp Hoa. awaken to and enter to them—Khai thò voâ löôïng Revelation of the Eternal Life of the Phaät caûnh giôùi cho chö Boà Taùt ñeàu ñöôïc ngoä Tathagata: Phaåm Nhö Lai Thoï Löôïng—See nhaäp—See Ten kinds of Buddha-work in all Twenty-eight chapters in the Lotus Sutra. worlds in all times of the Buddhas (B) (5). Revelation of self in human and glorified Revealing mandala: Hieän Ñoà Maïn Ñaø La—The form: Thò hieän nôi thaân chuùng sanh trang nghieâm two revealed or revealing mandalas, the ñeå hoùa ñoä hoï—See Ten kinds of Buddha's grace. Garbhadhatu and Vajradhatu—Maïn Ñaø La cuûa Revelation of parinirvana: Quaû quaû Phaät hai boä Thai Taïng vaø Kim Cang Giôùi (hieän ra töø taùnh—See Five surnames of Buddha before he treân khoâng trung neân goïi laø hieän ñoà. Maïn Ñaø La became enlightened (B). Kim Cang do caùc caùc phaùp sö Kim Cang Trí, Baát Revelation of the whole meaning or truth: Khoâng truyeàn laïi. Cuõng coù thuyeát noùi caû hai ñeàu Lieãu nghóa—Complete understanding. do phaùp sö Thieän Voâ UÙy truyeàn laïi). Revenge (n): Söï baùo thuø. Revealing perfect wisdom in deeds: Nhaát Revenge (v) oneself: Be revenged—Have one's thieát thaân nghieäp tuøy trí tueä haønh—One of the revenge—Return evil for evil—Give someone tit eighteen different characteristics of a Buddha as for tat—Baùo cöøu. compared with Bodhisattvas—Taát

caû thaân nghieäp ñeàu töông öùng vôùi trí tueä Ba La Maät, moät trong Revere (v): Adore—Look up to—To venerate— thaäp baùt baát coäng—See Eighteen distinctive To reverence—Chieâm ngöôõng—Kính chuoäng— characteristics of Buddhas. Toân thôø. Revealing perfect wisdom in thoughts: Nhaát Revere and admire: Kính moä. thieát yù nghieäp tuøy trí tueä haønh—One of the Revere the Buddha: Kính Phaät—See Eight eighteen different characteristics of a Buddha as fields for cultivating blessedness (III). compared with Bodhisattvas—Taát caû yù nghieäp Revere someone: Respect and admire ñeàu töông öùng vôùi trí tueä Ba La Maät, moät trong someone—Toân kính ai. thaäp baùt baát coäng—See Eighteen distinctive Revered (a): Ñöôïc toân kính. characteristics of Buddhas. Revered Sir: Baïch Hoøa Thöôïng. Revealing perfect wisdom in words: Nhaát Reverence (n): Apacayana (p)—Leã baùi. thieát khaåu nghieäp tuøy trí tueä haønh—One of the 1) Respect and admiration: Toân kính—Söï kính eighteen different characteristics of a Buddha as neå—Homage—Reverence—To have respect compared with Bodhisattvas—Taát caû khaåu nghieäp for—To reverence and respect—To show/pay ñeàu töông öùng vôùi trí tueä Ba La Maät, moät trong respect for—To revere—To respect—To thaäp baùt baát coäng—See Eighteen distinctive honour. characteristics of Buddhas. 2) Worship: Thôø phuïng. Revelation (n): Söï khaùm phaù ** See Ten meritorious deeds (III). Revelation for the benefits of other beings: Reverence to all Bodhisattvas with the same ÖÙng Hoùa Lôïi Sanh—Revelation or incarnation of devotion as to all Buddhas: Loøng bình ñaúng Buddhas or Bodhisatvas for the benefit of the ñoái vôùi chuùng sanh khieâm nhöôøng khoâng ngaïi, living—Söï öùng hieän cuûa chö Phaät vaø chö Boà Taùt, ñoái vôùi Boà Taùt xem nhö Phaät—Reverence to all vì chuùng sanh maø öùng hieän thuyeát phaùp khieán hoï Bodhisattvas with the same devotion as to all ñi vaøo con ñöôøng Phaät ñaïo, ñeå ñaït ñöôïc lôïi ích voâ Buddhas (i.e. without discrimination between thöôïng. Bodhisattvas and Buddhas—See Eight Revelation of Buddha's fundamental life: perfections. Hieån Boån—Hieån Loä Baûn Ñòa—The revelation of Reverence-field: Kính Ñieàn—See Eight fields Buddha's eternal life in the Lotus Sutra—Chæ vieäc for cultivating blessedness (I) (A).

Reverence and love: Kính aùi. life: Nhaän bieát thaân töï do vaø quyù hieám naøy Reverence to the multitude of sages: Hoøa chæ ñöôïc moät laàn, khoù kieám ñöôïc nöõa, vaø maát Nam Thaùnh Chuùng—Usually announced at the ñi raát deã daøng, chuùng con xin ñöôïc hoä trì ñeå end of any ceremony. höôûng tinh tuùy cuûa thaân ngöôøi cuøng xöû duïng höõu ích thaân naøy, khoâng bò loâi cuoán theo caùc Reverence someone: To respect someone—Toân vieäc voâ nghóa cuûa kieáp soáng naøy. troïng ai. 3) Please bless me to fear the searing blaze of Reverencing: Troïng voïng. suffering in the lower realms. Take heartfelt Reverend (n): Daitoku (jap): Bhandanta (skt)— refuge in the Three Precious Gems, and Most virtuous, title of honour applied to monks— enthusiastically practice avoiding negative Ñaïi Ñöùc—Taêng só—Tyø kheo. actions and accumulating virtue: Kinh khieáp Reverent (a): Cung kính. thay ngoïn löûa nung vì ñau khoå trong caùc neûo Reverential (a): Ñaïo ñöùc. luaân hoài döõ, chuùng con xin thaønh taâm quy-y Reverential salution by

walking round a Tam Baûo vaø xin ñöôïc ban Hoä Trì cuûa ngöôøi, person (clockwise): Padakkhina (p)—Ñi nhieãu giuùp chuùng con haêng haùi coá gaéng tinh taán tu quanh (moät loái chaøo cung kính baèng caùch ñi voøng taäp caùc phaùp moân, phöông tieän, töø boû nhöõng quanh moät ngöôøi hay ñoái töôïng theo chieàu kim ñieàu ñöa ñeán tai hoïa vaø xin tích tuï coâng ñöùc ñoàng hoà). laønh. Reverently: Cung caån. 4) Please bless me to develop an intense longing for freedom from this great ocean of Reverse or direct: Nghòch Thuaän—The boundless, vicious existence, violence tossed adversaties, Backward or forward, opposing and by waves of affliction and karma, infested by according with, Resisting and complying—Coøn sea monsters of the three sufferings: Bò neùm goïi laø “Vi Thuaän.” Traùi ngöôïc vôùi chaân lyù goïi laø tung vaøo giöõa laøn soùng tham aùi vaø nghieäp löïc, nghòch, thuaän vôùi chaân lyù laø thuaän. chuùng con xin ñöôïc söï hoä trì cuûa ngöôøi ñeå Reverse of reality: Conventional ego—Ñaûo ngaõ. phaùt nguyeän yù chí duõng maõnh haàu ñaït ñeán Reviewing The Stages on the Path, giaûi thoaùt ra khoûi beå khoå kinh khuûng cuûa voâ according to the Tibetan tradition (composed löôïng kieáp luaân hoài. by the Tibetan First Panchen Lama): OÂn laïi caùc 5) Please bless me to overcome the view which giai ñoaïn treân böôùc ñöôøng tu haønh theo truyeàn sees this unbearable prison of samsara as a thoáng Taây Taïng (ñöôïc bieân soaïn bôûi Ngaøi Ban pleasant garden and thereby grasp the banner Thieàn Laït Ma ñôøi thöù nhaát cuûa Taây Taïng). of liberation, upholding it with the three 1) Through the power of having made offerings trainings and the treasure of Arya jewels: Sau and respectful requests to you holy venerable khi boû taø kieán cho raèng nguïc tuø luaân hoài sanh Gurus, supreme field of merit, Protectors and töû ñau khoå khoâng theå chòu ñöôïc naøy laø nguoàn root of well-being and bliss, please bless me khoaùi laïc, chuùng con xin ñöôïc hoä trì ñeå thoï to come under your joyful care: Qua oai löïc höôûng kho taøng chaâu baùu cuûa baäc Thaùnh Trí cuùng döôøng vaø thænh nguyeän cung kính ñeán vaø tam hoïc cao caáp, vaø nhôø ñoù baûo toàn naâng ngöôøi, hôõi baäc Thaùnh Trí toân kính Ñaïo Sö, laø cao laù côø ñaïo giaûi thoaùt giaùc ngoä. ruoäng coâng ñöùc toái thöôïng, chuùng con xin 6) Please bless me to develop unaffected ñöôïc hoä trì cuûa ñaáng Hoä Phaùp vaø caên goác cuûa compassion like a loving mother’s for her an vui vaø hyû laïc, xin cho chuùng con ñeán döôùi precious child, by considering how all söï baûo boïc an laïc cuûa ngöôøi. tormented beings are my mothers, who have 2) Please bless me to realize how this body of raised me with kindness again and again: liberties and endowments is found but once, is Nhaän bieát taát caû caùc chuùng sanh ñaùng thöôïng difficult to obtain, and is easily lost; and ñaõ töøng laø meï chuùng con, vaø ñaõ töøng nuoâi partake of its essence, make it worthwhile, naáng chuùng con trong tình thöông qua voâ undistracted by the meaningless affairs of this löôïng kieáp, chuùng con xin ñöôïc hoä trì ñeå phaùt

loøng töø bi voâ löôïng nhö loøng thöông cuûa meï cherishing myself is the doorway to all daønh cho ñöùa con yeâu. torment while cherishing my mothers the 7) Please bless me to enhance the bliss and joy foundation for all that is good: Bôûi vì yeâu töï of others, realizing that there is no diference ngaõ mình chính laø cöûa ngoõ daãn ñeán

moïi ñau between us. None of us desires the slightest khoå, trong khi yeâu meán chuùng sanh meï vaø ñaët suffering, or is ever content with the caên baûn treân ñieàu ñoù chính laø ñöùc haïnh, happiness we have: Khoâng coù söï khaùc bieät gì chuùng con xin ñöôïc hoä trì cuûa ngöôøi ñeå nhaän giöõa chuùng ta vaø keû khaùc, khoâng ai trong ñoù laøm coát loõi tu taäp phaùp Du Giaø chuyeån chuùng ta muoán bò moät söï ñau khoå nhoû naøo, vaø hoùa taâm ta laáy ngöôøi. cuõng thöôøng khoâng haøi loøng vôùi haïnh phuùc 12) Please bless me venerable, compassionate ñang coù. Nhaän bieát ñieàu naøy, chuùng con xin Gurus so that all karmic debts, obstacles and ñöôïc söï hoä trì cuûa ngöôøi ñeå coù theå cho theâm sufferings of mother being. Ripen upon me nieàm vui vaø haïnh phuùc cho ngöôøi. now, without exception. And that I can give 8) Please bless me to perceive that this chronic my happiness and virtue to other. And thereby disease of cherishing myself is the cause invest all beings into the samsara. Anh There giving rise to my unsought suffering by By invest all beings in bliss: Vaø haønh trì nhö blaming and begrudging it. May I destroy the theá hôõi ñaáng Boån Sö Töø Bi, chuùng con xin great demon of self-grasping: Caên beänh traàm ñöôïc söï hoä trì cuûa cuûa ngöôøi, ñeå cho chuùng kha laø chaáp vaø yeâu meán töi ngaõ cuûa mình laø con xin thay cho heát thaûy chuùng sanh meï, nhaân gaây ra ñau khoå maø chuùng ta khoâng khoâng töø moät ai, gaùnh traû cho hoï taát caû muoán. Nhaän bieát nhö theá, chuùng con xin ñöôïc nghieäp nôï, chöôùng ngaïi vaø khoå ñau ngay töùc hoä trì ñeå töø boû, chaùn gheùt vaø tieâu töø con quyû khaéc treân chuùng con. Vaø nhö theá, ñöa moïi to lôùn laø loøng ích kyû chaáp ngaõ. chuùng sanh vaøo coõi Hyû Laïc (three times). 9) Please bless me to see that cherishing all 13) Please let me to tak miserable conditions as a mothers, wishing to place them in bliss, is the path by seeing them as causes to exhaust my gateway to infinite virtues. May I cherish negative karma. Since the world and its being these beings dearer than my life even should are full of the fruits of our evil: And unwished they rise up as my enemies: YÙ thöùc yeâu for suffering: Ngay caû khi coõi naøy cuøng toaøn thöông chuùng sanh moïi loaøi vaø baûo boïc chuùng theå chuùng sanh chöù ñaày quaû cuûa nghieäp nôï sanh trong an laïc laø cöûa ngoõ ñi vaøo coâng ñöùc cuûa hoï, vaø laøm cho ñoå xuoáng traän möa khoå voâ löôïng. Nhaän thaáy nhö theá, chuùng con xin ñau baát ngôø. Chuùng con xin ñöôïc söï hoä trì cuûa ñöôïc söï hoä trì cuûa ngöôøi ñeå yeâu thöông caùc ñöùc Boån Sö ñeå gaùnh nhaän taát caû tình caûnh khoå chuùng sanh nhieàu hôn maïng kieáp chuùng con, ñau ñoù nhö laø con ñöôøng ñaïo. Vaø laáy ñoù laøm ngay caû khi hoï trôû neân keû thuø. nhaân ñeå traû heát quaû cuûa nhöõng nghieäp aùc cuûa 10) In brief, infantile beings work only for their chuùng con ñaõ gaây ra. own ends while Buddhas work solely for the 14) Please bless me to transform whatever welfare of others. Please bless me to appearances may arise, good or bad into a understand the faults of one and the path ever-enhancing the two bodhicittas. advantages of the other, enabling me to Through the practice of the five forces, equalize and exchange myself for others: quintessence of the entire Dharma and attune Toùm laïi, chuùng sanh keùm coõi chæ noã löïc cho myself solely to bliss the mind: Toùm laïi, baát chính hoï. Vôùi taâm thöùc nhaän chaân söï khaùc keå nhöõng gì xaõy ra beân ngoaøi, duø xaáu

hay toát, bieät giöõa nhöôïc ñieåm cuûa chaáp ngaõ vaø öu chuùng con xin ñöôïc hoä trì bôøi bôûi ngöôøi ñeå ñieåm cuûa söï lôïi tha, chuùng con xin ñöôïc söï hoä chuyeån hoùa nhöõng ñieàu xaõy ra thaønh con trì cuûa ngöôøi, ban cho chuùng con taâm voâ phaân ñöôøng Tu Taäp taêng tröôûng hai boà ñeà Taâm qua bieät vaø chuyeån hoùa taâm, ñoåi ta cho ngöôøi. thöïc taäp nguõ löïc, tinh tuùy cuûa toaøn Phaät Phaùp. 11) Please bless me to make my core practice the Vaø nhö vaäy ñeå an hoøa chính chuùng con vôùi Yoga of exchange of self for others. Since nieàm hyû laïc trong taâm.

15) Please bless me to adapt whatever befalls me nhöõng thöùc ao öôùc mong muoán bôûi moãi chuùng to meditation by skilful means of the four sanh höõu tình. applications; and render this perfect rebirth 19) Please bless me to complete the perfection of infinitely meaningful by putting into practice moral discipline, by working for the sake of the advice and commitments of mind training: sentient beings, enacting virtuous deeds and Baát keå chuùng con gaëp tình huoáng naøo, chuùng not transgressing . The bounds of the con cuõng xin söï hoä trì cuûa Ñöùc Boån Sö ñeå coù pratimoksha, bodhicitta and tantric vows, even theå thích hôïp vôùi hoaøn caûnh ñoù vôùi coâng phu at the cost of my life: Chuùng con xin ñöôïc söï thieàn ñònh, qua phöông tieän thieän xaûo cuûa boán hoä trì cuûa Ñöùc Boån Sö ñeå hoaøn thaønh haïnh trì phaùp haønh trì. Chuùng con xin cho cuoäc soáng töï giôùi ba la maät. Haønh ñoäng lôïi ích cho chuùng do vaø nhieàu trieån voïng cuûa ñôøi naøy mang voâ sanh höõu tình, taïo coâng ñöùc laønh vaø khoâng löôïng yù nghóa ñaïo nhôø nhöõng haønh trì theo lôøi phaïm aùc giôùi caám. Luoân giöõ Boà ñeà taâm vaø daïy vaø nguyeän tu hoïc söûa ñoåi taâm thöùc. nghieâm trì caùc giôùi trong Maät toâng duø phaûi hy 16) Please bless me to master bodhicitta through sinh tính maïng. the superior intention to rescue all beings 20) Please bless me to complete the perfection of from the vast oceans of existence, based on patience by not getting upset whenever any love and compassion that comes from the being of the three realms becomes angry at visual technique of mounting, giving and me, abuses, criticizes, threatens or even kills taking on the breath: Ñeå cöùu vôùt moïi chuùng me. Instead may I help them in response to sanh khoûi beå lôùn cuûa luaân hoài sanh töû, chuùng their harm: Cho duø neáu muoân vaïn chuùng sanh con xin ñöôïc hoä trì cuûa Ñöùc Boån Sö ñeå trôû trong ba neûo khoâng tröø moät ai, noåi saân haän neân tinh thuïc Boà Ñeà Taâm qua nguyeän öôùc leân, haï nhuïc, chöûi maéng, ñe doïa vaø ngay caû trong saïch vò tha, khoâng ích kyû, vaø nhôø loøng gieát haïi chuùng con, chuùng con xin ñöôïc söï hoä töø bi thöông yeâu, hoøa chung vôùi phaùp moân trì cuûa Ñöùc Boån Sö ñeå hoaøn thaønh haïnh nhaãn quaùn bieát, ñöa leân, cho vaø nhaän trong ñieàu töùc nhuïc ba la maät, khoâng tuyeät voïng, maø laïi laøm hôi thôû. lôïi ích cho caùc chuùng sinh ñoù ñeå laáy aân caûm 17) Please bless me to eagerly endeavor to put hoùa oaùn thuø. into practice the Three Mahayana moral 21) Please bless me to complete the perfection of codes and restrain my mindstream with pure perseverence by striving with compassion for Bodhisattva vows, the single path journeyed supreme enlightenment, not getting by all Conquerors of the three times: Chuùng discouraged even if I must remain for an con xin ñöôïc hoä trì cuûa Ñöùc Boån Sö ñeå chuùng ocean of eons in

the fiery hels of Avici for con haêng haùi coá gaéng, tinh taán tu taäp haønh trì every sentient being: Cho duø chuùng con phaûi ba giôùi luaät Ñaïi Thöøa vaø keàm cheá doøng taâm traûi qua voâ löôïng a taêng kyø kieáp trong loø löûa thöùc ñeå haønh xöû trong nhöõng lôøi nguyeän thanh cuûa ñòa nguïc Voâ Giaùn vì lôïi ích cuûa moät tònh cuûa chö Boà Taùt, con ñöôøng duy nhaát ñaõ ñi chuùng sanh höõu tình, chuùng con xin ñöôïc söï qua bôûi chö Phaät Thuø Thaéng trong ba ñôøi. hoä trì cuûa Ñöùc Boån Sö ñeå hoaøn thaønh haïnh 18) Please bless me to complete the perfection of tinh taán ba la maät. Phaán ñaáu vôùi loøng töø bi ñeå generosity through the guideline teaching for ñaït Giaùc Ngoä Toái Thöôïng vaø khoâng bò naûn enhancing the mind that gives without loøng. attachment: Transforming my body, wealth 22) Please bless me to complete the perfection of and collection of virtue of the three times into concentration, abandoning the faults of objects desired by each sentient being: Chuùng dullness, agitation and distraction through con xin ñöôïc söï hoä trì cuûa Ñöùc Boån Sö ñeå single-pointed concentration on the nature of hoaøn thaønh haïnh boá thí ba la maät. Nhôø ngöôøi phenomena, which is their emptiness of true chæ daïy caùch taêng tröôûng taâm boá thí maø khoâng existence: Töø boû taâm giaûi ñaõi bieáng tu, taâm dính maéc, chính laø chuyeån hoùa thaân, taøi vaät noùng naûy dao ñoäng vaø voïng töôûng, chuùng con vaø coâng ñöùc cuûa chuùng con qua ba ñôøi, thaønh xin ñöôïc söï hoä trì cuûa Ñöùc Boån Sö ñeå hoaøn

thaønh haïnh thieàn ñònh ba la maät. Nhôø ñònh söï hoä trì cuûa Ñöùc Boån Sö ñeå chuùng con vöôït taâm quaùn chieáu treân thöïc taùnh cuûa vaïn vaät, qua ñöôïc bieån hoïc phöùc taïp cuûa Maät toâng, vaø thaáy roõ moïi phaùp ñeàu khoâng coù töï tính, voâ giuùp chuùng con bieát traân quí trì giôùi, giöõ lôøi ngaõ. danh döï hôn caû maïng soáng cuûa chuùng con, ñoù 23) Please bless me to complete the perfection of laø coäi goác cuûa Giaùc Ngoä duõng maõnh. wisdom through the space-like yoga absorbed 28) Please bless me to cleanse all stains of on ultimate truth, joined with suppleness and grassing through the first stage yoga great bliss induced by the discriminating transforming birth, death and between, into wisdom and analyzing suchness: Chuùng con the three kayas of a Buddha seeing whatever xin ñöôïc söï hoä trì cuûa Ñöùc Boån Sö ñeå hoaøn arises as the form of my yidam: Chuùng con thaønh haïnh trí hueä ba la maät. Nhôø thieàn ñònh xin ñöôïc söï hoä trì cuûa Ñöùc Boån Sö ñeå röûa Du Giaø Taùnh Khoâng, quaùn chieáu thöïc taùnh roát saïch moïi daáu veát phaøm phu vaø chaáp thuû. Nhôø raùo, keát hôïp vôùi ñaïi ñònh vaø nieàm ñaïi hyû laïc haønh trì phaùp moân Du Giaø taàng lôùp thöù nhaát phaùt sinh, vaø nhôø Dieäu Quaùn Saùt Trí thaønh chuyeån hoùa sinh töû vaø trung aám thaønh Tam töïu phaân bieät thöïc taïi Nhö Nhö. Thaân Phaät ñeå chuyeån hoùa baát cöù thaân naøo 24) Please bless me to perfect samadhi on illusion khôûi leân thaønh thaân Boà Taùt. by realizing how all inner and outer 29) Please bless me to realize in this life the path phenomena lack true existence, yet still uniting the clear light and illusory body, appear like a mirage, a dream or the moon’s arising from placing your feet, my protector. image on a still lake: Chuùng con xin ñöôïc söï In central channel at the very centre of my hoä trì cuûa Ñöùc Boån Sö ñeå hoaøn thaønh thieàn eight-patelled heart:

Chuùng con xin ñöôïc söï ñònh quaùn huyeãn hoùa. Nhaän chaân moïi phaùp hoä trì cuûa Ñöùc Boån Sö ñeå haønh trì ngay trong beân ngoaøi ñeàu khoâng coù töï ngaõ, maø vaãn hieån ñôøi naøy con ñöôøng ñaïo Hôïp Nhaát Keát hôïp baøy nhö aûo aûnh trong göông, nhö moäng aûo, Thanh Quang vaø Huyeãn Thaân khôûi leân. Khi nhö boùng traêng treân maët hoà nöôùc laëng. baøn chaân ngöôøi, hôõi ñaáng Hoä Phaùp, ñaët leân 25) Samsara and nirvana lack even an atom of treân chính trung taâm cuûa luaân xa hoa sen kinh true existence while cause and effect and maïch trung öông, giöõa hoa sen taùm caùnh ngay dependent arising are unfailing, please bless taïi tim chuùng con. me to realize the import of Nagarjuna's 30) Please bless me to reach a pure land, should thought that these two are complementary and the points of the Path not be completed by not contradictory: Luaân hoài vaø nieát baøn cuõng either the forceful means of enlightenment, coøn thieáu moät nguyeân töû cuûa hieän höõu khi maø the Guru's mind transference, or by the thuyeát nhaân quaû vaø töông töùc duyeân khôûi advice on applying the five forces: Neáu chuùng khoâng bao giôø sai. con chöa ñaït vieân maõn trong kieáp naøy tröôùc 26) And then please bless me to cross the deep khi cheát, chuùng con xin ñöôïc söï hoä trì cuûa ocean of Tantra, through your kindness my Ñöùc Boån Sö ñeå ñöôïc ñöa veà coõi Tònh Ñoä, navigator, Vajradhara, and hold dearer than nöông nhôø tu hoïc aùp duïng chuyeân caàn nguõ life my vows and words of honor, which are löïc, hoaëc laø nhôø maõnh löïc Giaùc Ngoä cuûa phaùp the roots of powerful attainments: Chuùng con chuyeån thöùc cuûa Ñöùc Boån Sö. xin ñöôïc söï hoä trì cuûa Ñöùc Boån Sö ñeå nhaän 31) In short, from birth unremittently throughout thöùc roõ raøng yù nghóa trong tö töôûng trung quaùn my lives until I become your chief disciple, luaän cuûa Boà Taùt Long Thoï, ñoù laø hai thuyeát holding every secret of your body, speech and treân boå sung, kheá hôïp nhau maø khoâng heà ñoái mind. My protector, please grant that all be choïi. auspicious. To be among your first circle 27) Please bless me to cleanses all stain of disciples whenever you manifest grasping at ordinary appearance. Through the Buddhahood. So many temporal and ultimate first stage yoga of tranforming birth, death, wishes, without exception, become effortless and between: Vaø nhö theá chuùng con xin ñöôïc and spontaneously fulfilled: Toùm laïi, chuùng

con tìm ñeán söï hoä trì cuûa Ñöùc Boån Sö, hôõi Revolution at substratum: Paravrtti (skt)— ñaáng Hoä Phaùp, xin ngöôøi che chôû cho chuùng Transformation at the base—Chuyeån y. con, töø voâ löôïng taùi sanh, qua bao kieáp ñôøi, vaø Revolve (v): Be reborn—Return—Trôû veà—Luaân xin trôû thaønh ñaïi ñeä töû cuûa ngöôøi, gìn giöõ moïi hoài—To go aroundthe wheel of life—Sau khi cheát maät phaùp thaân, khaåu, yù cuûa ngöôøi. Hôõi ñaáng thaân theå chuùng ta trôû veà caùt buïi—After death our Hoä Phaùp, xin ban cho chuùng con moïi pheùp physical bodies return to dust—See Gaining laønh ñeå chuùng con vaøo trong voøng ñeä töû ñaàu rebirth to the Pure Land. tieân cuûa ngöôøi. Duø ôû baát cöù nôi naøo vaø trong Revolve a wheel: Turn a wheel—Chuyeån luaân. hoùa thaân Phaät taùnh cuûa ngöôøi, vaø nhôø theá neân Revolving of the great wheel of the Dharma moïi nguyeän haïnh theá tuïc vaø toái haäu roát raùo cuûa chuùng con ñöôïc thaønh töïu nhanh choùng töï in the spirit of

fearlessness: nhieân, deã daøng vaø khoâng ngoaïi leä. Dharmacakrapavarta (skt)—Chuyeå n ñaïi phaùp luaân 32) Having thus entreated, supreme Guru, pray trong tinh thaà n khoâ ng khieá p sôï — See Ten reasons grant this request: happily alight on the crown related to our daily life which lead practitioners of my head so hat you might bless me, and desire for enlightenment. once again set your radiant feet firmly at the Revolving scriptures: Luaân Taïng—Revolving corolla of my lotus heart: Sau khi khaån xin scriptures—A revolving stand with eight faces, ñaáng Boån Sö Toái Thöôïng nhö theá, xin ngöôøi representing the sacred canon—A praying wheel, hoä trì ban cho chuùng con thænh nguyeän sau, the revolving of which brings as much merit to the "Ñeå ngöôøi ban pheùp laønh raïng ngôøi an laïc operator as if he had read the whole scriptures— treân ñaûnh ñaàu chuùng con, vaø moät laàn nöõa ñaët Luaân Taïng ñöôïc xaây giöõa taàng thaùp lôùn vôùi moät hai baøn chaân toûa raïng vöõng chaéc treân voøng caùi truï môû ra taùm maët, treo taát caû caùc boä kinh leân luaân xa hoa sen nôi tim chuùng con." ñoù, vaø laøm baùnh xe xoay voøng xung quanh, moãi Revile and spit into someone's face: Thoùa maï voøng quay laø coù coâng ñöùc nhö ñoïc kinh (ñaây laø ai. phaùt kieán cuûa Phoù Ñaïi Só ñôøi nhaø Löông). Revised (a): Tu chính. Reward (n): Söï baùo ñaùp—Töôûng thöôûng—Quaû baùo—Söï thöôûng phaït—Consequence—Effect— Revitalize (v): Tieáp söùc (laøm sung maõn) cho ai. Result—Retribution—There are three Revive (v): Samjiv (skt)—Hoaøn Sinh. consequences associated with the causes for a 1) Re-animate: Hoaøn Sinh (cheát ñi soáng laïi hay child to be born into a certain family. In this phuïc sinh). meaning, fruit contrasts with cause—Coù ba quaû 2) Ressurection: Ñaúng hoaït (phuïc hoaït laïi hay baùo vaø boán nhaân khieán cho ñöùa treû sanh vaøo moät soáng laïi). gia ñình naøo ñoù. Trong nghóa naøy, quaû ñoái nghóa 3) To come to life again: Taùi sanh vaøo coõi Ta laïi vôùi nhaân—See Retribution and Three Baø—To return to life; to be reborn in this consequences associated with the causes for a world. child to be reborn into a certain family. 4) To be reborn from the Hinayana nirvana in Reward of blessedness: Phöôùc quaû. order to be able to attain to Mahayana Buddhahood: Töø nhò thöøa taùi sanh trôû laïi ñeå Reward of bodhi: Quaû Ñaàu—Quaû Thöôïng— hoaøn taát tu ñaïo Phaät thöøa. The condition of retribution, especially the reward 5) Restoration to the order, after repentance for of enlightenment—Tu nhaân ñöôïc quaû, ñaëc bieät laø sin: Nhöõng tu só phaù giôùi bò khai tröø, sau ñoù quaû vò Giaùc Ngoä Boà Ñeà. bieát phaùt loà saùm hoái, neân ñöôïc cho trôû laïi Reward body: Dharmakaya (skt)— giaùo ñoaøn. Sambhogakaya (skt)—Real Buddha in contrast to Revived (a): Tænh laïi. the nirmanakaya, or manifested body—Baù o Revivalism (n): Chuû nghóa phuïc höng—Phong Thaân—Chaân Phaät—Phaùp Thaân Phaät (voâ töôùng). 1) The reward body, the sambhoga-kaya of a traøo chaán höng toân giaùo. Buddha. The incarnation body of the Buddha, Revolution (n): Cuoäc caùch maïng.

or retribution body in which he enjoys the Reward or punishment of the community: reward of his labours: Baùo thaân Phaät hay thaân Collective retribution—Coäng baùo. taùi sanh cuûa Phaät. Rewards and punishments are independent 2) Our physical body is called the retribution of morals: Voâ Nhaân Voâ Quaû—Neither cause

nor body because we are on this earth, the Saha effect—Taø kieán phuû nhaän heát thaûy nhaân quaû, cho World or World of Endurance, as a result of raèng khoâng coù nghieäp nhaân thieän aùc coù theå thuï good and evil karma: Thaân ñöôïc laäp thaønh do quaû söôùng khoå—See Four erroneous tenets (A). bôûi nghieäp baùo cuûa chuùng ta goïi laø baùo thaân. Rewards of the various stages of attainment: 3) The sambhogakaya or reward body (the Be enlightened—Fruits of the various stages of unreality of the ego or phenomena), in attainment—Chöùng quaû. contrast with the nirmanakaya, or manifested body: Baùo thaân Phaät, ñoái laïi vôùi hoùa thaân Rewarding cause: Fruit-ripening cause Phaät. (pleasure or pain caused by good or evil deeds)— 4) The real Buddha in self: Ñöùc Phaät töï nhieân Baùo nhaân—Quaû thuïc nhaân—See Two causes (C). chaân thöïc nôi mình (Kinh Phaùp Baûo Ñaøn noùi: Rewitnessing of self-witness or the “Taâm ta töï coù Phaät.”). reassuring portion: Chöùng Töï Chöùng Phaàn— 5) The natural purity in self: Baûn taùnh thanh tònh See Four functional divisions of consciousness. nôi mình (Kinh Phaùp Baûo Ñaøn: “Baûn taùnh töï Rgveda (skt): Caâu thi Veä Ñaø—Collection of the nôi mình voán thanh tònh.”). song texts of Veda—Caâu Veä Ñaø hay Ñoäc Tuïng 6) See Trikayas. Veä Ñaø (goàm nhöõng baøi ca tuïng thaàn thaùnh). Reward body of a Buddha: Sambhoga-kaya Rhys Davids, Caroline Augusta Foley (1858- (skt) The body in which the Buddha enjoys the 1942): One of the outstanding figures of the Pali rewards of his labours—Baùo thaân—See Text Society and wife of its founder, Thomas W. Sambhoga-kaya. Rhys Davids. She produced a number of important Reward-body and transformation-body: Baùo translations and critical editions of Pali texts, as Hoùa Thaân (Phaät)—See Reward body and well as several other independent studies. her Trikayas. notion that the texts of the Pali Canon represent a Reward-fruit: Consequences of past deeds—monkish alteration and corruption of the Buddha’s Baùo quaû. original message has generated some controversy Reward generously: Troïng thöôûng. and is still debated by contemporary buddhologists—Moät trong nhöõng nhaân vaät noåi baät Reward of a good life: Pure reward—Baïch baùo. cuûa Hoäi Kinh Ñieån Pali, vaø laø vôi cuûa ngöôøi saùng Reward of ineffable nirvana: Quaû Phaän—The laäp ra hoäi naøy, Thomas W. Rhys Davids. Baø ñaõ reward, e.g. of ineffable nirvana, or dòch vaø xuaát baûn moät soá kinh ñieån Pali quan troïng dharmakaya—Quaû phaän hay Phaùp thaân laø quaû an vaø chuû yeáu, cuõng nhö moät soá baøi nghieân cöùu ñoäc vui baát taän cuûa nieát baøn. laäp khaùc, khaùi nieäm cuûa baø veà kinh ñieån Pali ñöôïc Reward of karma powers of transformation: trình baøy nhö laø söï söûa ñoåi cuõng nhö söï laøm hö Baùo thoâng hay Nghieäp thoâng—See Five kinds of hoaïi thoâng ñieäp nguyeân thuûy cuûa Ñöùc Phaät cuûa supernatural powers (A). caùc nhaø sö ñaõ laøm phaùt sanh ra nhöõng tranh luaän Reward land of a Buddha: Buddhaksetra vaø cho tôùi hieän taïi vaãn coøn söï baøn thaûo naøy bôûi (skt)—Tha thoï duïng ñoä—Reward land of a nhöõng nhaø Phaät Giaùo hoïc ñöông thôøi. Buddha or Buddhaksetra, in which all beings Rhys Davids: One of the most eminent English receive and obey his truth—Baùo Ñoä cuûa Phaät Buddhist scholars in the nineteenth century. In trong ñoù chuùng sanh nhaän vaø tuaân giöõ theo chaân lyù 1864 he

entered the Ceylon Civil Service, where cuûa Ngaøi—See Land of Reward. he showed a keen interest in his Buddhist Rewards and punishments: Thöôûng phaït. surroundings and learned Pali with Y. Unnase and the Venerable Sumangala of the Vidyodaya

College, Colombo. He returned to England in the Dighanikaya and the learned notes on them 1872 and associated himself with the works of are indispensable for the study of this text. Even Childers, Fausboll and Oldenberg. Childers' today this work remains a model for the articles on Nibbana had aroused much controversy translation of similar texts. His other works of and Rhys Davids gave his mature judgment on this general interest are many; but two, namely, topic in his book "Buddhism" (1878). In 1879 he Budhdism (1896) and Buddhist India (1903) won published his English translation of the great popularity through their novelty and original "Nidanakatha" (Buddhist Birth Stories) with a research. However, the most important of his critical introduction on the transmigration of work, his Pali-English Dictionary, compiled in folklore. With Oldenberg he translated into collaboration with Dr. William Stede, is a English the volumes of the Vinaya-pitaka. This monumental work worthy of a great scholar. With was his first contribution to the Sacred Books of the increase of new publications by the Pali Text the East Series (1881-1885). In 1881 Prof. Rhys Society, the old dictionary by Childers was found Davids was invited to give Hibbert Lectures in inadequate and, in 1902, Prof. Rhys Davids America. Here he announced the birth of the Pali conceived the idea of compiling a dictionary on an Text Society. In stately language he described his international basis. The First World War, however, new outlook towards the field of Buddhist studies interrupted his scheme. Therefore, it was not until and declared: "The Sacred Books of the early 1916 that he set to work on this dictionary with the Buddhists have preserved to us the sole record of assistance of Dr. William Stede under the auspice the only religious movement in the world's history of the Pali Text Society. He lived to see the which bears any close resemblance to Christianity; publication of the first three parts of this and it is not too much to say that the publication of magnificent work. His eminent colleague, Dr. this unique literature will be no less important for Stede, completed the work in 1925. Indeed, the the study of history and especially of religious services of Prof. Rhys Davids to the cause of the history than the publication of the Vedas has Pali studies were singular and original. He was, in already been." This new project was welcomed the words of his wife, the Max Muller of both in the East and the West, and many Buddhism—Moät trong nhöõng hoïc giaû Phaät giaùo distinguished scholars came forward to help him in ngöôøi Anh noåi tieáng nhaát vaøo theá kyû thöù 19. Vaøo the noble cause. The rest of his life is indeed the naêm 1864 oâng laøm coâng chöùc taïi Tích Lan, taïi ñaây life of the Pali Text Society. His sympathetic oâng coù quan taâm ñaëc bieät ñeán moâi tröôøng Phaät outlook for the East and his missionary zeal for giaùo xung quanh vaø hoïc tieáng Pali vôùi Y. Unnase Buddhist studies made him a champion in this vaø Thöôïng Toïa Sumangala taïi tröôøng Ñaïi Hoïc sphere ; and, until he died in 1922, he served the Vidyodaya, ôû Colombo. OÂng trôû veà Anh quoác naêm Society, a period of 41 years, with love and 1872 vaø mieät maøi vôùi caùc coâng trình cuûa Childers, devotion and helped to

publish almost the whole Fausboll vaø Oldenberg. Caùc baøi vieát cuûa Childers of the Pali canonical texts, a large number of Pali veà Nieát Baøn ñaõ gaây ra tranh caõi vaø Rhys Davids commentaries, about a dozen translations and ñaõ ñöa ra nhaän ñònh chín chaén cuûa mình veà vaán ñeà some twenty issues of a journal containing learned naøy trong cuoán saùch Phaät Giaùo vaøo naêm 1878. articles on Buddhism, and on the Pali language Naêm 1879 oâng xuaát baûn baûn dòch tieáng Anh cuûa and literature. During this period of manifold cuoán Truyeän Ñaûn Sanh Ñöùc Phaät. Cuøng vôùi activities, Prof. Rhys Davids himself edited a Oldenberg, oâng dòch ra tieáng Anh cuoán saùch cuûa number of texts like the Dighanikaya (1889, 1903, boä Luaät Taïng. Ñaây laø ñoùng goùp ñaàu tieân cuûa oâng 1910), the Abhidhammattha-sangaha (1884), the vaøo boä Thaùnh Thö phöông Ñoâng (1881-1885). Dathavamsa (1884) and the manual of Naêm 1881, giaùo sö Rhys Davids ñöôïc môøi sang Yogavacara (1896). He also brought out his giaûng daïy taïi Chaâu Myõ. Taïi ñaây oâng coâng boá söï English translations of the Milinda-panha (1890- ra ñôøi cuûa Hoäi Kinh Thö Pali noåi tieáng. Baèng lôøi 1894) and the Dighanikaya (1889, 1910 and 1921). leõ long troïng, oâng moâ taû caùi nhìn môùi cuûa oâng veà His critical introductions to the individual suttas of laõnh vöïc nghieân cöùu Phaät giaùo vaø tuyeân boá: “Boä

Thaùnh Thö cuûa nhöõng ngöôøi tröôùc ñaây ñaõ löu laïi taàm côõ quoác teá. Nhöng theá chieán thöù hai ñaõ laøm cho chuùng ta moät baûn ghi nhaän ñoäc ñaùo veà phong giaùn ñoaïn keá hoaïch cuûa oâng. Vì theá, cho ñeán naêm traøo toân giaùo ñaëc bieät naøy trong lòch söû theá giôùi; 1916, oâng môùi coù theå baét tay vaøo vieäc soaïn cuoán vaø chaúng coù gì laø quaù ñaùng khi noùi raèng vieäc xuaát töø ñieån vôùi söï giuùp söùc cuûa Tieán Só William Stede, baûn boä vaên heä duy nhaát naøy coù taàm quan troïng ñoái döôùi söï baûo trôï cuûa Hoäi Kinh Thö Pali. OÂng soáng vôùi coâng cuoäc nghieân cöùu lòch söû, ñaëc bieät laø lòch cho ñeán ngaøy ñöôïc nhìn thaáy söï xuaát baûn ba phaàn söû toân giaùo, chaúng keùm gì vieäc xuaát baûn boä kinh ñaàu cuûa boä saùch kyø vó naøy. ngöôøi baïn ñoàng söï Veä Ñaø tröôùc ñaây.” Döï aùn môùi naøy ñöôïc caû phöông xuaát saéc cuûa oâng, Tieán Só Stede, ñaõ hoaøn thaønh boä Ñoâng , phöông Taây hoan ngheânh vaø nhieàu hoïc giaû saùch vaøo naêm 1925. Nhöõng coáng hieán cuûa giaùo sö kieät xuaát ñaõ soát saéng giuùp ñôõ oâng trong söï nghieäp Rhys Davids cho söï nghieäp nghieân cöùu vaên heä cao quyù naøy. Quaõng ñôøi coøn laïi cuûa oâng thöïc söï laø Pali thaät laø phi thöôøng vaø ñoäc ñaùo. cuoäc soáng cuûa chính Hoäi Kinh Thö Pali. Caùi nhìn Rice-bag fellow: Phaïn Ñaùi Töû—A useless monk coù thieän caûm cuûa oâng vôùi phöông Ñoâng vaø nhieät who only devoted to his food, drinking, sleeping, tình cuûa oâng trong vieäc nghieân cöùu Phaät giaùo ñaõ and resting—Caùi tuùi ñöïng gaïo, ví vôùi Tyø Kheo voâ khieán oâng trôû thaønh nhaân vaät soá moät trong laõnh duïng, chæ bieát coù aên uoáng nguû nghæ. vöïc naøy. Cho ñeán khi qua ñôøi vaøo naêm 1922, oâng Rice congee: Trai Chuùc—The midday and ñaõ phuïc vuï cho Hoäi Kinh Thö Pali trong thôøi gian morning meals, breakfast of rice or millet congee, suoát 41 naêm daøi, vôùi söï say söa taän tuïy vaø ñaõ giuùp dinner of vegetarian foods—Chaùo loûng ñeå aên cho

Hoäi xuaát baûn ñöôïc toaøn boä caùc giaùo ñieån baèng saùng, hay huùp vaøo buoåi toái. tieáng Pali, möôøi cuoán saùch dòch vaø khoaûng 20 laàn Rich (a): Giaøu sang—Wealth. xuaát baûn moät taïp chí trong ñoù coù nhöõng baøi vieát Rich ghosts, or powerful demons: Ñaïi Theá uyeân baùc veà Phaät giaùo vaø veà ngoân ngöõ, vaên hoïc Quyû—Rich ghosts, or powerful demons, i.e. Pali. Trong thôøi gian hoaït ñoäng baän roän naøy, rieâng yaksas, raksasas, picasas, etc. All belong to the giaùo sö Rhys Davids ñaõ bieân taäp moät soá kinh saùch realm of Yama whence they are sent everywhere, nhö “Tröôøng Boä Kinh” vaøo nhöõng naêm 1889, consequently are ubiquitous in every house, lane, 1903, 1910, vaø 1921, Abhidhammattha-sangaha market, mound, stream, tree, etc—Loaøi quyû giaøu vaøo naêm 1884, Dathavamsa vaøo naêm 1884, vaø coù phuùc lôùn. Ñaây laø loaïi quyû coù theá löïc nhö Daï Saùch Giaùo Khoa veà Du Giaø vaøo naêm 1896. OÂng Xoa, La Saùt, chuùng ôû raûi raùc khaép nôi töø trong cuõng cho xuaát baûn tieáng Anh cuûa oâng veà boä Di phoøng oác, ñeán phoá chôï, soâng hoà, caây coái—See Lan Ñaø Vaán Ñaïo vaøo nhöõng naêm 1890 vaø 1894. Nine classes of ghosts (I). Nhöõng baøi giôùi thieäu quan troïng cuûa oâng cho töøng baûn kinh cuûa Tröôøng Boä Kinh vaø nhöõng nhaän xeùt Rich and honorable among men: Taùi sanh uyeân baùc cuûa oâng raát caàn thieát cho vieäc nghieân trong coõi ngöôøi giaøu sang phuù quyù—Reborn in cöùu boâ kinh naøy. Cho ñeán ngaøy nay, caùc taùc phaåm rich and honorable among men. This is one of the cuûa oâng vaãn coøn ñöôïc duøng laøm maãu möïc cho eight happy conditions in which one may be vieäc phieân dòch caùc kinh saùch töông töï. Caùc taùc reborn so that one can keep the five phaåm khaùc ñöôïc moïi ngöôøi quan taâm cuûa oâng thì commandments and the ten good ways and raát nhieàu, nhöng coù hai cuoán laø “Phaät Giaùo” vaøo bestows alms—Ñaây laø moät trong taùm ñieàu kieän taùi naêm 1896 vaø “AÁn Ñoä Phaät Giaùo” vaøo naêm 1903 sanh haïnh phuùc khi chuùng ta trì giöõ nguõ giôùi vaø ñöôïc phoå bieán nhieàu nhaát do tính chaát môùi meû vaø thaäp thieäncuõng nhö boá thí—See Eight happy söï nghieân cöùu coâng phu. Tuy nhieân, taùc phaåm conditions in which one may be reborn. quan troïng nhaát cuûa oâng, cuoán “Töø Ñieån Pali- Riches of the law: Phaùp Taøi—The law as Anh,” soaïn chung vôùi Tieán Só William Stede, laø wealth—Phaùp naày cuõng coù theå ñem laïi lôïi nhuaän moät coâng trình vó ñaïi, xöùng ñaùng vôùi moät hoïc giaû cho moïi ngöôøi nhö tieàn taøi ñem lai nieàm vui haïnh lôùn. Vôùi soá saùch xuaát baûn ngaøy caøng nhieàu cuûa phuùc cho ngöôøi theá tuïc. Hoäi Kinh Thö Pali, cuoán töø ñieån cuõ cuûa Childers Rich liquor skimmed from boiled butter: Ñeà ñaõ toû ra khoâng coøn thích hôïp vaø naêm 1902, giaùo sö Hoà—One of the five main products from milk, a Rhys Davids coù yù ñònh soaïn moät cuoán töø ñieån coù rich liquor skimmed from clarified butter; ghee;

used for the perfect Buddha-truth, as found control of our "“action, speech, and mind," according to T’ien-T’ai, in Nirvana and Lotus carrying out ten meritorious actions and sutras—Moät trong naêm thöùc aên cheá ra töø söõa, laø avoiding ten evil ones. Right action also moùn boå döôõng nhaát, ñöôïc toâng Thieân Thai ví vôùi means to abstain from injuring living beings, giaùo phaùp cuûa Phaät trong kinh Nieát Baøn vaø Phaùp

from stealing and from unlawful sexual Hoa. intercourse. Perfect conduct also means Rich or poor: Giaøu sang hay ngheøo khoå. avoidance of actions that conflict with moral Rich and tasty foods: Cao löông myõ vò (gaïo discipline—Chaùnh nghieäp laø haønh ñoäng chaân traéng thôm ngon vaø nhöõng ñoà aên ngon boå). chaùnh, ñuùng vôùi leõ phaûi, coù ích lôïi chung. Luoân luoân haønh ñoäng trong söï toân troïng haïnh Rid-of-Filth Buddha: Ly Caáu Phaät. phuùc chung; toân troïng löông taâm ngheà nghieäp Riddance of anxiety about the salvation of cuûa mình; khoâng laøm toån haïi ñeán quyeàn lôïi, others: Xaû boû lo aâu veà lôïi tha—See Seven ngheà nghieäp, ñòa vò, danh döï, vaø tính maïng riddances. cuûa ngöôøi khaùc; giöõ gìn thaân khaåu yù baèng Riddance of the clinging of form: Xaû boû chaáp caùch luoân tu taäp möôøi nghieäp laønh vaø nhoå döùt töôùng—See Seven riddances. möôøi nghieäp döõ. Chaùnh nghieäp coøn coù nghóa Riddance of love and hate: Xaû boû loãi laàm laø traùnh nhöõng haønh ñoäng taø vaïy, soáng thanh thöông gheùt gaây ra bôûi tham, saân, si—See Seven khieát, khoâng laøm gì toån haïi ñeán tha nhaân, riddances. khoâng troäm caép, khoâng taø daâm. Riddle (n): Caâu ñoá. (II) Right action is to—Chaùnh nghieäp laø: Ride an ox-seek an ox: Kyù Ngöu Lai—This 1) Abstain from killing—Khoâng saùt sanh. means to use the Buddha to find the Buddha—Côõi 2) Abstain from stealing—Khoâng troäm caép. traâu tìm traâu hay laáy Phaät tìm Phaät. 3) Abstain from committing illicit sexual Ridicule (v): Ninda (p)—Cheâ Traùch—Blame— indulgence—Khoâng taø daâm 4) Cultivate compassion, taking only things that Censure—Disparagement—See Eight winds. are given, and living pure and chaste—Ñoàng Ridicule and slander the Triple Jewel: Khinh thôøi phaûi trau doài loøng bi maãn, chæ laáy nhöõng cheâ ngoâi Tam Baûo. gì ñöôïc cho vaø soáng trong saïch trinh khieát. Ridiculed (a): Bò cheá nhaïo. (III) Right action and trainings in ethics—Chaùnh Riding the ox home: Côõi traâu veà nhaø—See Ten nghieäp vaø giôùi hoïc: Right action is one of the Ox-herding pictures. three higher trainings in Ethics (two other Right (n): Quyeàn. trainings are Right Speech and Right Right (a): Chính (chaùnh)—Ñuùng—Leõ phaûi— Livelihood). Right action implies respect for Correct—Genuine—Just—True. life, respect for property, and respect for Right action: Samyak-karmanta (skt)—Samm- personal relationships. Respect for life means kammanta (p)—Correct or Right Deed or Action not to kill or tell others to kill living beings, (conduct)—Perfect conduct means getting rid of respect for property means not to steal or tell all improper action—To dwell in purity—Chaùnh others to steal, respect for personal Nghieäp (laøm ñuùng). relationships means to avoid sexual (I) The meanings of Right action—Nghóa cuûa misconduct (avoid adultery). Right action Chaùnh nghieäp: Right action involves action means acting properly. Right action can help beneficial to both others and ourselves. We us avoid creating the three destructive actions must always act for the happiness of the of the body (killing, stealing and unwise community, conforming to our sense of duty, sexual behavior). Right action teaches us to without any ulterior motive for damaging be aware of the effects of our actions on others' interests, occupations, positions, others. Once we possess Right Action, instead honors, or lives. We must also keep strict of doing

whatever pleases us at the moment, we'll be considerate of others, and of course,

automatically our relationships will improve 1) Detached from sensual objects, detached from and others will be happier in our company. unwholesome things, and enters into the first, Right Action also includes giving old people a second, third and fourth absorption. Right hand in their house work, helping storm and concentration means a strong concentration of flood victims, and rescuing people from our thoughts on a certain subject in order to danger, and so on—Chaùnh Nghieäp laø moät set it clearly, consistent with Buddhist trong ba phaùp tu hoïc cao thöôïng veà Giôùi Hoïc doctrine and for the benefit of others and (hai phaùp khaùc laø Chaùnh Ngöõ vaø Chaùnh ourselves—Chaùnh ñònh laø taäp trung tö töôûng Maïng). Nhö vaäy chaùnh nghieäp bao haøm toân ñuùng laø taäp trung vaøo vieäc töø boû nhöõng ñieàu troïng ñôøi soáng, toân troïng taøi saûn vaø toân troïng baát thieän vaø taäp trung tinh thaàn ñöôïc hoaøn taát quan heä caù nhaân. Toân troïng ñôøi soáng laø khoâng trong boán giai ñoaïn thieàn ñònh. Chaùnh ñònh gieát haïi vaø khoâng baûo ngöôøi khaùc gieát haïi, toân coøn coù nghóa laø taäp trung tö töôûng vaøo moät troïng taøi saûn laø khoâng troäm caép vaø khoâng baûo vaán ñeà gì ñeå thaáy cho roõ raøng, ñuùng vôùi chaân ngöôøi khaùc troäm caép, toân troïng nhöõng quan heä lyù, coù lôïi ích cho mình vaø cho ngöôøi—See caù nhaân laø traùnh taø daâm. Chaùnh Nghieäp laø Eight Noble Paths. haønh ñoäng chaân chaùnh khieán cho chuùng ta coù 2) Right concentration is the intensified theå traùnh ñöôïc ba vieäc laøm toån haïi veà thaân steadiness of the mind comparable to the (saùt sanh, troäm caép vaø taø daâm). Chaùnh Nghieäp unflickering flame of a lamp in a windless daïy cho chuùng ta yù thöùc ñöôïc nhöõng tai haïi place. It is concentration that fixes the mind maø chuùng ta gaây ra cho ngöôøi khaùc. Thay vì right and causes it to be unmoved and laøm nhöõng ñieàu maø tröôùc maét chuùng ta caûm undisturbed. The correct practice of thaáy öa thích thì chuùng ta laïi quan taâm ñeán "samadhi" maintains the mind and the mental tha nhaân. Moät khi coù Chaùnh Nghieäp thì dó properties in a state of balance. Many are the nhieân töï ñoäng caùc moái quan heä cuûa chuùng ta mental impedments that confront a vôùi moïi ngöôøi seõ ñöôïc toát ñeïp hôn vaø moïi practitioner, a meditator, but with support of ngöôøi seõ caûm thaáy haïnh phuùc hôn khi cuøng Right Effort and Right Mindfulness the fully soáng vôùi chuùng ta. Chaùnh Nghieäp cuõng bao concentrated mind is capable of dispelling the goàm vieäc ra tay giuùp ñôõ ngöôøi khaùc nhö phuï impediments, the passions that disturb man. giuùp ngöôøi giaø caû, cöùu trôï thieân tai baõo luït, The perfect concentrated mind is not hay cöùu giuùp ngöôøi ñang laâm naïn, vaân vaân. distracted by sense objects, for it sees things 1) See Samyak-karmanta. as they are, in their proper perspective— 2) See Eight Noble Paths. Chaùnh ñònh laø söï an ñònh vöõng chaéc cuûa taâm 3) See Fifty-two mental states. coù theå so saùnh vôùi ngoïn ñeøn chaùy saùng khoâng Right aspiration: Nguyeän voïng chaùnh ñaùng. dao ñoäng ôû nôi kín gioù. Chính söï taäp trung ñaõ Right basis: Right foundation—Chính cô (caên laøm cho taâm an truù vaø khieán cho noù khoâng bò baûn chính ñaùng). dao ñoäng, xaùo troän. Vieäc thöïc haønh ñònh taâm (samadhi) ñuùng ñaén seõ duy trì taâm vaø caùc taâm Right belief:

Chaùnh Tín—The first entrance to sôû ôû traïng thaùi quaân bình. Haønh giaû coù theå the great enlightenment; for with it, the steadfast phaûi ñöông ñaàu vôùi raát nhieàu chöôùng ngaïi cuûa mind is not broken—Cöûa ngoõ ñaàu tieân ñi vaøo ñaïi tinh thaàn, nhöng vôùi söï hoã trôï cuûa chaùnh tinh giaùc, vì nhôø ñoù maø taâm ta luoân kieân ñònh khoâng taán vaø chaùnh nieäm, taâm ñònh vöõng vaøng coù thoái chuyeån—See Ten perfecting Mahayana khaû naêng ñaåy luøi nhöõng chöôùng ngaïi, nhöõng rules. tham duïc ñang khuaáy ñoäng taâm cuûa vò haønh Right concentration: Samyak-samadhi (skt)— giaû. Taâm ñònh vöõng chaéc khoâng bò caùc phaùp Samma-samadhi (p)—Chaùnh Ñònh (taäp trung tö traàn laøm cho xao laõng, vì noù ñaõ cheá ngöï ñöôïc töôûng ñuùng). naêm trieàn caùi (see Five hindrances). (I) The meanings of “Right Concentration”— (II) Right Concentration and Samadhi—Chaùnh Nghóa cuûa Chaùnh ñònh: ñònh vaø Tam muoäi: Right Concentration is one

of the three trainings in Samadhi (two other Right deeds: Right action—Chaùnh haïnh—See trainings are Right Effort and Right Right Action. Mindfulness). Right concentration means to Right dharma: Chaùnh Phaùp—See Correct concentrate the mind single-pointedly on an dharma. object. Our concentration or single- Right Dharma-Eye Treasury: Something that pointedness slowly improves through effort contains and preserves the right experience of and mindfulness, until we attain calm abiding. reality—Chaùnh Phaùp Nhaõn Taïng. Right Concentration may also help us Right discernment: Phaân bieät ñuùng. progress to deeper states of concentration, the actual meditative stabilizations (form and Right discourse: Chaân ngoân. formless realms)—Chaùnh Ñònh laø moät trong Right doctrine: Saddhamma (p)—Saddharma ba phaàn hoïc cuûa Thieàn Ñònh (hai phaàn khaùc (skt)—Chaùnh Phaùp—See Correct dharma. laø Chaùnh Tinh Taán vaø Chaùnh Nieäm). Chaùnh Rights and duties: Quyeàn lôïi vaø boån phaän. ñònh laø taäp trung taâm vaøo moät ñoái töôïng. Right effort: Samyag-vyayama (skt)—Samma- Chaùnh ñònh tieán boä töø töø ñeán traïng thaùi taâm vayama (p)—Chaùnh Tinh Taán (noã löïc ñuùng). an truù nhôø vaøo Chaùnh Tinh Taán vaø Chaùnh (I) The meanings of “Right effort”—Nghóa cuûa Nieäm. Chaùnh ñònh coøn coù theå giuùp chuùng ta Chaùnh tinh taán: Right effort means we must tieán saâu vaøo söï nhaát taâm cao hôn, hay nhöõng be always hard-working, helpful to others and taàng thieàn (saéc giôùi vaø voâ saéc giôùi). ourselves. Do not kill, cheat, or lead a Right conduct: Chaùnh haïnh. wanton, gamble life. On the contrary, always 1) Thieän haïnh—Right conduct of the actions of try to perform good deeds for having good the body is one of the most important karma. Correct (Right or Perfect) Zeal or entrances to the great enlightenment; for with Effort or Energy also means to try to avoid the it, the three kinds of behavior are pure. arising of evil, demeritorious things have not According to the Long Discourses of the yet arisen. Try to overcome the evil, Buddha, there are three kinds of right demeritorious things that have already arisen. conduct—Chaùnh haïnh nôi thaân laø moät trong At the same time, try to produce meritorious nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì things that have not yet arisen and try to nhôø ñoù maø tam nghieäp haèng thanh tònh. Theo maintain the meritorious things that have Kinh Tröôøng Boä, Phuùng Tuïng Kinh, coù ba already

arisen and not let them disappear, but thieän haïnh—See Three kinds of right conduct. to bring them to growth, to maturity and to the 2) Chaùnh Haïnh: Right conduct of the actions of full perfection of development. Right effort the body is one of the most important also means cultivation of what is karmically entrances to the great enlightenment; for with wholesome and avoidance of what is it, the three kinds of behavior are pure— karmically unwholesome—Chaùnh tinh taán coù Chaùnh haïnh nôi thaân laø moät trong nhöõng cöûa nghóa laø chuyeân caàn sieâng naêng laøm lôïi mình ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø vaø lôïi ngöôøi; khoâng laøm nhöõng vieäc baát chính tam nghieäp haèng thanh tònh. nhö saùt haïi, gian xaûo, ñaøng ñieám, côø baïc, aùc Right conduct in body: Kaya-succaritam (p)— ñoäc vaø bæ oåi, vaân vaân; ngöôïc laïi phaûi chuù taâm Thaân thieän haïnh—See Three dharmas (V), and laøm nhöõng vieäc laønh, taïo phöôùc nghieäp. Three kinds of right conduct. Chaùnh tin taán coøn coù nghóa laø noã löïc ñuùng coù Right conduct in speech: Vaci-succaritam nghóa laø coá gaéng khoâng cho phaùt khôûi nhöõng (p)—Khaåu thieän haïnh—See Three dharmas (V), ñieàu taø vaïy, coá gaéng vöôït qua nhöõng taø vaïy and Three kinds of right conduct. ñang maéc phaûi, coá gaéng laøm naåy nôû nhöõng ñieàu thieän laønh chöa naåy nôû, coá gaéng phaùt Right conduct in thought: Mano-succaritam huy nhöõng ñieàu thieän laønh ñaõ phaùt khôûi. (p)—YÙ thieän haïnh—See Three dharmas (V), and Three kinds of right conduct.

Chaùnh tinh taán coøn coù nghóa laø vun boài thieän tu taäp chaùnh tinh taán chuùng ta caàn phaûi thöïc nghieäp cuøng luùc nhoå boû aùc nghieäp. haønh vôùi nhöõng tö duy cuûa chuùng ta. Neáu suy (II) The function of the right effort is to be xeùt chuùng ta seõ thaáy raèng nhöõng tö duy naày vigilant and check all unhealthy thoughts, and khoâng phaûi luùc naøo cuõng laø thieän laønh trong to cultivate, promote and maintain wholesome saùng. Ñoâi khi chuùng chæ laø nhöõng tö duy baát and pure thoughts arising in a man’s mind— thieän vaø ngu xuaån, maëc duø khoâng phaûi luùc Nhieäm vuï cuûa chaùnh tin taán laø ñeå caûnh giaùc naøo chuùng ta cuõng boäc loä chuùng thaønh lôøi noùi vaø chaën ñöùng nhöõng tö duy khoâng laønh maïnh, hay haønh ñoäng. Nhö vaäy, neáu chuùng ta cöù ñeå ñoàng thôøi tu taäp, thuùc ñaåy, duy trì nhöõng tö cho nhöõng tö duy naày khôûi leân, ñoù laø moät daáu duy thieän vaø trong saùng ñang sanh trong taâm hieäu khoâng toát, vì khi moät tö duy khoâng thieän haønh giaû. laønh ñöôïc pheùp taùi dieãn nhieàu laàn, noù seõ 1) To prevent the arising of evil and thaønh thoùi quen. Vì theá, ñieàu thieát yeáu laø phaûi unwholesome thoughts that have not yet noã löïc khoâng ñeå cho nhöõng tö duy baát thieän arisen in a man’s mind—Ñeå ngaên ngöøa nhöõng naày tôùi gaàn, vì cho ñeán khi naøo chuùng ta tö duy aùc, baát thieän chöa sanh, khoâng cho thaønh coâng trong vieäc cheá ngöï chuùng, nhöõng chuùng khôûi sanh trong taâm haønh giaû. tö duy baát thieän naày vaãn seõ xaâm chieám taâm 2) To discard such evil thoughts already arisen— chuùng ta. Khoâng phaûi chæ trong nhöõng giôø Ñoaïn tröø nhöõng tö duy aùc ñaõ sanh. haønh thieàn chuùng ta môùi ñeå yù ñeán tính chaát voâ 3) To produce and develop wholesome thoughts cuøng quan troïng cuûa chaùnh tinh taán. Chaùnh not yet arisen—Laøm cho sanh khôûi vaø phaùt tinh taán caàn phaûi ñöôïc thöôøng

xuyeân tu taäp trieån nhöõng tö duy thieän chöa sanh. baát cöù khi naøo vaø baát cöù ôû ñaâu coù theå ñöôïc. 4) To promote and maintain the good thoughts Trong moïi lôøi noùi cuûa chuùng ta, moïi haønh already present—Thuùc ñaåy vaø duy trì nhöõng ñoäng cuûa chuùng ta vaø caùch cö xöû cuûa chuùng ta tö duy thieän ñaõ sanh caøng theâm taêng tröôûng. trong ñôøi soáng haèng ngaøy, chuùng ta caàn chaùnh (III) Development of “Right effort”—Phaùt trieån tinh taán ñeå thöïc hieän nhöõng boån phaän cuûa Chaùnh tinh taán: When developing right effort chuùng ta moät caùch toaøn haûo. Neáu chuùng ta we must be sincere about our thoughts. If we thieáu chaùnh tinh taán hay ñöùc tính nhieät taâm analyze them we will find that our thoughts tinh caàn naày, chuùng ta coù theå bò nhöõng traïng are not always good and wholesome. At times thaùi hoân traàm vaø löôøi bieáng khuaát phuïc, thì they are unwholesome and foolish, though we chaéc chaén khoâng theå naøo chuùng ta coù theå tieán may not always express them in words and trieån vieäc tu taäp ñöôïc. actions or both. Now if we allow such (IV) Right effort in Zen—Chaùnh tinh taán trong thoughts to rise repeatedly, it is a bad sign, for thieàn ñònh: Right effort is one of the three when an unhealthy thought is allowed to recur trainings in meditation (two other trainings are again and again, it tends to become a habit. It Right Mindfulness and Right Concentration). is, therefore, essential to make a real effort to Right effort means cultivating a confident keep unwholesome thoughts away from us. attitude toward our undertakings, taking up Until we succeed in stopping them to rise in and pursuing our task with energy and a will our mind, unhealthy thoughts will always be to carry them through to the end. In taking possession of our mind. It is not only Buddhism, right effort means cultivating a during the time of meditation that we need to confident attitude of mind, being attentive and cultivate our right effort. Right effort should aware. To progress on the path, we need to be cultivated always whenever possible. In all put our energy into Dharma practice. With our speech, actions and behavior, in our daily enthusiastic effort, we can purify negative life, we need right effort to perform our duties actions already done to prevent doing new wholeheartedly and successfully. If we lack ones in the future. In addition, effort also is right effort and give in to sloth and indolence, necessary to maintain the virtuous states we can not proceed with our cultivation—Khi we’ve already generated, as well as to induce

new ones in the future—Chaùnh Tinh Taán laø mistreating others or sponging on them. Do moät trong ba phaàn hoïc cuûa Thieàn Ñònh (hai not be superstitious; do not act as a go- phaàn hoïc khaùc laø Chaùnh Nieäm vaø Chaùnh between to take profit. Correct occupation Ñònh). Theo Phaät giaùo, chaùnh tinh taán laø trau also means avoid professions that are harmful doài moät thaùi ñoä töï tin cuûa taâm, chuù yù vaø tænh to sentient beings such as the five immoral thöùc: Chaùnh tinh taán laø söï noã löïc trau doài thaùi occupations (slaughterer, hunter, dealer in ñoä töï tin ñoái vôùi coâng vieäc hay ñaûm nhaän vaø weaponry, or narcotics, ect). Perfect theo ñuoåi nhieäm vuï baèng nghò löïc vaø yù chí thi livelihood also means rejecting all wrong haønh nhieäm vuï aáy cho ñeán cuøng. Ñeå tieán boä living—Chaùnh maïng coù

nghóa laø sinh soáng treân con ñöôøng ñaïo, chuùng ta caàn phaûi noã löïc chaân chính vaø löông thieän; khoâng laøm giaøu trong vieäc tu taäp theo Chaùnh Phaùp. Nhôø nhieät treân moà hoâi nöôùc maét cuûa ngöôøi khaùc; khoâng taâm tinh caàn chuùng ta coù theå laøm cho nhöõng ñoái xöû teä baïc vôùi ngöôøi khaùc; khoâng soáng haønh ñoäng quaáy aùc oâ nhieãm maø mình ñaõ laøm baùm vaøo ngöôøi khaùc; khoâng meâ tín dò ñoan; tröôùc ñaây trôû neân thanh tònh, ñoàng thôøi ngaên khoâng soáng baèng mieäng löôõi moái laùi ñeå kieám ngöøa nhöõng haønh ñoäng naøy phaùt sinh trong lôïi. Chaùnh maïng coøn coù nghóa laø möu sinh töông lai. Laïi nöõa, tinh caàn raát caàn thieát ñeå ñuùng laø traùnh nhöõng ngheà gaây phöông haïi cho duy trì ñöùc haïnh maø chuùng ta ñaõ tu taäp, cuõng nhöõng chuùng sanh khaùc nhö ñoà teå, ñi saên, nhö xaây döïng nhöõng ñöùc haïnh môùi trong buoân baùn vuõ khí, buoân baùn xì ke ma tuùy, v.v. töông lai—See Eight Noble Paths. Möu sinh ñuùng coøn coù nghóa laø choái boû moïi Right effort to prevent the arising of evil, to loái soáng taø vaïy. develop unarisen good, to maintain the good 2) Right livelihood means earning a living in a way that does not violate basic moral values. which has arisen: Chaùnh tinh taán ngaên chaän Right livelihood is an extension of the rules of ñieàu baát thieän ñang sanh, phaùt trieån ñieàu thieän right action to our roles as breadwinners in chöa sanh, duy trì ñieàu thieän ñaõ sanh. society. Right Livelihood also means that to Right expression: Hôïp ngöõ—See Seven earn a living in an appropriate way. Devout excellences claimed for the Buddha’s teaching. Buddhists should not engage in any of the Right foundation: Right basis—Chaùnh cô (caên physical or verbal negative actions to earn a baûn chính ñaùng). living, nor should we cause others to do so— Right hand: Knowing hand—Trí thuû (baøn tay Chaùnh maïng coù nghóa laø möu sinh ôû möùc bieát vieäc). khoâng vi phaïm nhöõng giaù trò ñaïo ñöùc caên baûn. Right ideas: Suy tö chaùnh ñaùng. Chaùnh maïng laø söï môû roäng cuûa luaät veà chaùnh Right knowledge: Samyagjnana (skt)—Correct nghieäp ñoái vôùi sinh keá trong xaõ hoäi. Chaùnh knowledge—Chaùnh Trí—Sage-like or saint-like maïng laø söï môû roäng veà luaät cuûa chaùnh nghieäp knowledge, one of the five Dharmas—Trí cuûa caùc ñoái vôùi sinh keá cuûa Phaät töû trong xaõ hoäi. baäc Hieàn Thaùnh, moät trong nguõ phaùp—See Five Chaùnh maïng coøn coù nghóa laø taïo ra cuûa caûi taøi laws or categories (III). saûn baèng nhöõng phöông caùch thích ñaùng. Phaät Right in this life: Nhaõn tieàn—Before the eye. töû thuaàn thaønh khoâng neân nhuùng tay tham gia Right life: Samyak-ajiva (skt)—Right vaøo loaïi haønh ñoäng hay lôøi noùi toån haïi ñeå möu sinh, hoaëc giaû xuùi giuïc khieán ngöôøi khaùc livelihood—See Right Livelihood. laøm vaø noùi nhö vaäy. Right livelihood: Samyag-ajiva (skt)—Samma- 3) Right livelihood is a weapon of enlightening ajiva (p)—Correct Livelihood or perfect beings, leading away from all wrong Livelihood—Chaùnh Maïng (möu sinh ñuùng). livelihood. Enlightening Beings who abide by (I) The meanings of “Right livelihood”—Nghóa these can annihilate the afflictions, bondage, cuûa Chaùnh Maïng: and compulsion accumulated by all sentient 1) Right livelihood means to lead a decent and beings in the long night of ignorance—Chaùnh honest life. We must keep from exploiting or maïng laø khí giôùi

cuûa Boà Taùt, vì xa rôøi taát caû

taø maïng. Chö Boà Taùt an truï nôi phaùp naày thôøi Right man in the right place: Ñuùng ngöôøi coù theå dieät tröø nhöõng phieàn naõo, kieát söû ñaõ ñuùng choã. chöùa nhoùm töø laâu cuûa taát caû chuùng sanh—See Right meaning: Hôïp nghóa—See Seven Ten weapons of Great Enlightening Beings. excellences claimed for the Buddha's teaching. 4) Right livelihood is abandoning wrong ways of Right meditation: Chaùnh Ñònh—Chaùnh quaùn— living which bring harm and suffering to Correct contemplation—Correct (Right or Perfect) others. A Buddhist should live by profession meditation—See Right concentration. which is blameless and free from harm to Right Method: Naya (p)—Good way—Phöông oneself and others—Chaùnh maïng laø töø boû phaùp ñuùng—Chaùnh Phaùp—See Correct Dharma. nhöõng loái laøm aên sinh soáng taø vaïy, ñem laïi söï tai haïi, khoå ñau cho mình vaø cho ngöôøi khaùc. Right mindfulness: Samyag-smrti (skt)— Ngöôøi Phaät töû neân sinh soáng baèng nhöõng ngheà Samma-sati (p)—Correct (Right or Perfect) ñöôïc xem laø khoâng bò khieån traùch, khoâng laøm Remembrance or Mindfulness—Chaùnh Nieäm (chuù haïi ñeán baûn thaân vaø ngöôøi khaùc. taâm ñuùng). (II) The Buddha taught about the "Right (I) The meanings of "Right mindfulness"—Nghóa Livelihood"—Ñöùc Phaät daïy veà Chaùnh Maïng: cuûa Chaùnh nieäm: Right mindfulness means to 1) The Buddha taught: "There are five kinds of give heed to good deed for our own benefit livelihood that are discouraged for Buddhists: and that of others. Right mindfulness also trading in animals for food (selling animals for means remembrance including old mistakes to slaughter), slaves (dealing in slaves), arms repent of and deep gratitude towards parents, (selling arms and lethal weapons), poisons, country, humankind, and Buddhist Triple and intoxicants (drugs and alcohol, selling Gems. Right mindfulness also means the intoxicating and/or poisonous drinks). These reflection on the present and future events or five are not recommended because they situations. We must meditate upon human contribute to the destroy of society and sufferings that are caused by ignorance and violate the values of respect for life and for decide to work for alleviating them, the welfare of others." Right Livelihood is an irrespective of possible difficulties and extension of the rules of right action to our boredom. Correct Memory which retains the roles as breadwinners in society. In the true and excludes the false—Dwell in contrary, Buddhists should live by an honest contemplation of corporeality. Be mindful profession that is free from harm to self and and putting away worldly greed and grief. others—Ñöùc Phaät daïy: "Coù naêm loaïi sinh keá Correct mindfulness also means ongoing maø ngöôøi Phaät töû khoâng neân laøm laø buoân baùn mindfulness of body, feelings, thinking, and suùc vaät ñeå laøm thòt, buoân baùn noâ leä, buoân baùn objects of thought—Chaùnh nieäm laø nhôù ñeán vuõ khí, ñoäc döôïc, vaø caùc chaát say nhö ma tuùy nhöõng ñieàu hay leõ phaûi, nhöõng ñieàu lôïi laïc vaø röôïu. Naêm loaïi ngheà nghieäp naøy ngöôøi cho mình vaø cho ngöôøi. Chaùnh nieäm coøn coù Phaät töû khoâng neân laøm vì chuùng goùp phaàn laøm nghóa laø öùc nieäm hay nghó nhôù tôùi caûnh quaù cho xaõ hoäi baêng hoaïi vaø vi phaïm nguyeân taéc khöù, nhôù ñeán loãi laàm cuõ ñeå söûa ñoåi, nhôù

aân toân troïng söï soáng vaø phuùc lôïi cuûa ngöôøi cha meï thaày baïn ñeå baùo ñaùp, nhôù aân toå quoác khaùc.” Ngöôïc laïi, ngöôøi Phaät töû neân soáng ñeå phuïng söï baûo veä; nhôù aân chuùng sanh ñeå baèng nhöõng ngheà nghieäp löông thieän, khoâng giuùp ñôû traû ñeàn; nhôù aân Phaät Phaùp Taêng ñeå laøm haïi mình haïi ngöôøi. tinh taán tu haønh. Chaùnh nieäm coøn coù nghóa laø 2) The right livelihood for a monk is to beg for quaùn nieäm hay quaùn saùt caûnh hieän taïi vaø food. To work for a living or to do worldly töôûng töôïng caûnh töông lai. Chuùng ta neân business is an improper life—Chaùnh maïng laø quaùn töôûng ñeán caûnh ñôøi ñau khoå, beänh taät, cuoäc soáng ñuùng ñaén cuûa haøng tu só laø khaát meâ môø cuûa chuùng sanh maø khuyeán tu; töôûng thöïc. Laøm vieäc hay laøm thöông maïi laø taø nieäm laøm nhöõng ñieàu lôïi ích chung, khoâng meänh. thoái lui, khoâng e ngaïi khoù khaên nhoïc nhaèn.

Chaùnh nieäm coøn coù nghóa laø chuù taâm ñuùng laø nieäm ñöôïc xem nhö laø moät sôïi daây maïnh meõ töôûng ñeán söï thaät vaø choái boû taø vaïy. Luùc naøo vì noù giöõ moät vai troø quan troïng trong caû hai cuõng tænh taùo deïp boû tham lam vaø buoàn khoå loaïi thieàn ñònh laø tònh truù vaø bieät quaùn. Nieäm cuûa theá tuïc. Chaùnh nieäm coøn coù nghóa laø luùc laø moät cô naêng naøo ñoù cuûa taâm vaø vì vaäy, noù naøo cuõng tænh giaùc veà thaân theå, caûm xuùc, tö laø moät yeáu toá cuûa taâm hay moät taâm sôû. Khoâng töôûng cuõng nhö nhöõng ñoái taùc beân ngoaøi— coù nieäm, moät taâm sôû toái quan troïng, chuùng ta See Eight Noble Paths. khoâng coù khaû naêng nhaän ra baát cöù thöù gì, (II) Right mindfulness according to the Theravada khoâng theå hay bieát ñaày ñuû caùc taùc phong cuûa Buddhism—Chaùnh nieäm theo Phaät giaùo chính mình. Ñöôïc goïi laø chaùnh nieäm, vì noù Nguyeân Thuûy: According to Theravada vöøa traùnh chuù taâm sai laïc, maø cuõng vöøa traùnh Buddhism, mindfulness is considered as the cho taâm ñeå yù vaøo nhöõng ñieàu baát thieän, vaø strongest strand for it plays an important role ñaøng khaùc noù höôùng daãn taâm cuûa haønh giaû in the acquisition of both calm and insight. treân con ñöôøng chaân chaùnh, trong saïch vaø giaûi Mindfulness is a certain function of the mind, thoaùt moïi phieàn tröôïc. Chaùnh nieäm laøm beùn and therefore , a mental factor. Without this nhaïy khaû naêng quan saùt cuûa haønh giaû, vaø hoã all important factor of mindfulness one cannot trôï chaùnh tö duy vaø chaùnh kieán. Hieåu bieát vaø cognize sense-objects, one cannot be fully suy tö ñöôïc coù traät töï cuõng nhôø chaùnh nieäm. aware of one’s behavior. It is call right Trong hai kinh Nieäm Xöù vaø Nhaäp Töùc Xuaát mindfulness because it avoids misdirected Töùc Nieäm, Ñöùc Phaät daïy roõ raøng laøm caùch attention, and prevents the mind from paying naøo moät haønh giaû coù theå hay bieát luoàng tö attention to things unwholesome, and guides töôûng cuûa mình, tænh giaùc theo doõi, ghi nhaän its possessor on the right path to purity and vaø quan saùt töøng yù nghó cuûa chính mình, töø toát freedom. Right mindfulness sharpens the cuõng nhö xaáu. Caû hai baøi kinh ñeàu caûnh giaùc power of observation, and assists right chuùng ta khoâng neân xao laõng vaø mô moäng, thinking and right understanding. Orderly cuõng nhö thuùc hoái chuùng ta neân luoân canh thinking and reflection is conditioned by chöøng vaø

luoân giöõ taâm chaùnh nieäm. Kyø thaät, man's right mindfulness. In the Satipatthana moät haønh giaû chuyeân caàn tu nieäm seõ ghi nhaän and Anapanasati sutras, the Buddha states raèng chính nhôø söï kieän ñoïc laïi kinh ñieån seõ clearly how a meditator becomes aware of his laøm cho chuùng ta tænh giaùc hôn, quyeát taâm thoughts, mindfully watching and observing hôn, vaø thaän troïng chuù nieäm nhieàu hôn. Khoûi each and every one of them, be they good or noùi ai trong chuùng ta cuõng bieát raèng chaùnh evil, salutary or otherwise. The sutras warn us nieäm laø moät ñöùc ñoä maø khoâng ai coù theå xem against negligence and day-dreaming and thöôøng ñöôïc. Nhö vaäy vieäc tu taäp chaùnh nieäm urges us to be mentally alert and watchful. As thaät laø thieát yeáu trong thôøi buoåi hoãn taïp maø a matter of fact, the earnest student will note chuùng ta ñang soáng ñaây trong khi raát nhieàu that the very reading of the discourse, at ngöôøi phaûi gaùnh chòu khoå ñau vì taâm trí maát times, makes him watchful, earnest and thaêng baèng. Chaùnh nieäm laø moät phöông tieän serious-minded. It goes without saying that mang laïi tònh truï, laøm thaêng tieán chaùnh kieán right mindfulness is a quality that no sensible vaø chaùnh maïng. Chaùnh nieäm laø moät yeáu toá toái man would treat with contempt. Thus, it is caàn thieát cho nhöõng haønh ñoäng cuûa chuùng ta truly essential to cultivate mindfulness in this trong ñôøi soáng haèng ngaøy cuõng nhö cho taâm confused age when so many people suffer linh. from mental imbalance. Right mindfulness is (III) Right Mindfulness and Meditation—Chaùnh an instrumental not only in bringing ñònh vaø Thieàn ñònh: concentration calm, but in promoting right 1) Right Mindfulness is one of the three trainings understanding and right living. It is an in meditation (two others are Right Effort and essential factor in all our actions both worldly Right Concentration). Mindfulness is and spiritual—Theo Phaät giaùo Nguyeân Thuûy, awareness or attention, and as such it means

avoiding a distracted or cloudly state of mind. d) Mental objects: Nieäm phaùp—Caùc hoaït ñoäng In the practice of the Dharma, right cuûa phaùp (Dhammanapassana). mindfulness plays as a kind of rein upon our Right mindfulness of keeping the mind from minds for our minds are never concentrated or distract: Thích chaùnh nieäm vì taâm chaúng taùn still. The Buddha taught: "The practice of loaïn—They enjoy right mindfulness because their mindfulness means mindfulness of the body, minds are not distracted, one of the ten kinds of mindfulness of feelings, mindfulness of enjoyment of Enlightening Beings. Enlightening consciousness, and mindfulness of objects of Beings who abide by these can attain the supreme the mind." In short, right mindfulness means enjoyment of truth of all Buddhas—See Ten kinds to watch our body and mind and to know what of enjoyment. we are doing at all times. Right Mindfulness Right objects of faith: Tín taâm—There are five is an important mental factor that enables us right objects of faith—See Five right objects of to remember and keep our attention on what faith. is beneficial. Right Mindfulness plays an Right path: Orthodox doctrine—Right way— important role in meditation, i.e., Right Chaùnh ñaïo. mindfulness can help us clear the flurry of thoughts from our minds, and eventually, Right patience: Chaùnh Nhaãn—The right we'll be able to concentrate single-pointedly

patience—The ability to bear patience and to use on our breath—Chaùnh Nieäm laø moät trong ba right faith to eliminate all illusion in order to phaàn hoïc cuûa Thieàn Ñònh (hai phaàn hoïc khaùc realize the Middle Path (those who are in the ten laø Chaùnh Tinh Taán vaø Chaùnh Ñònh). Chaùnh stages or characteristics of a Buddha, i.e. Nieäm laø yù thöùc, hay söï chuù yù, nhö vaäy chaùnh Bodhisattvas)—Khaû naêng nhaãn nhuïc vaø duøng nieäm laø traùnh söï xao laõng hay tình traïng taâm chaùnh tín ñeå trieät tieâu si meâ vaø ñi ñeán chöùng ngoä trí vaån ñuïc. Trong vieäc tu taäp Phaät phaùp, Trung Ñaïo (nhöõng baäc trong möôøi ñòa hay nhöõng chaùnh nieäm giöõ vai troø moät sôïi daây cöông ñöùc tính cuûa moät vò Phaät hay Boà Taùt)—See Six kieåm soaùt taâm cuûa chuùng ta vì taâm chuùng ta kinds of enduance. khoâng bao giôø taäp trung hay ñöùng yeân moät Right practices: Saddhamma (p)—Dieäu phaùp— choã. Ñöùc Phaät daïy: “Tu taäp chaùnh nieäm laø tu According to the Sangiti Sutta in the Long taäp chuù taâm vaøo thaân, chuù taâm vaøo caûm nghó, Discourses of the Buddha, there are seven right chuù taâm vaøo thöùc, vaø chuù taâm vaøo ñoái töôïng practices—Theo Kinh Phuùng Tuïng trong Tröôøng cuûa taâm.” Noùi toùm laïi, chaùnh nieäm laø kieåm Boä Kinh, coù baûy dieäu phaùp—See Seven right soaùt thaân vaø taâm vaø bieát chuùng ta ñang laøm gì practices. vaøo moïi luùc. Chaùnh Nieäm laø moät yeáu toá taâm Right resolution: Giaûi phaùp chaùnh ñaùng. thöùc quan troïng coù chöùc naêng laøm cho chuùng Right of self-determination: Quyeàn töï quyeát. ta nhôù tôùi nhöõng gì coù lôïi laïc. Chaùnh nieäm giöõ Right Speech: Samyak-vac (skt)—Samma-vaca moät vai troø quan troïng trong thieàn ñònh, thí duï (p)—Correct or perfect Speech—Chaùnh Ngöõ (noùi Chaùnh Nieäm coù theå giuùp chuùng ta laøm tan ñi ñuùng). nhöõng tö töôûng roän ròp xoân xao trong taâm (I) The meanings of Right speech—Nghóa cuûa thöùc, vaø cuoái cuøng giuùp chuùng ta coù ñuû naêng Chaùnh ngöõ: Right speech implies sincere, löïc ñaït ñöôïc söï nhaát taâm treân hôi thôû. sound, impartial, direct, not distorting, 2) Right mindfulness is the application or cautious, affable, harmless, useful words and arousing of attention—Chaùnh nieäm laø phaùt discourses. Avoidance of lying, slander and khôûi nieäm hay gaùn söï chuù taâm vaøo: gossip (false and idle talk), or abstaining from a) Activities of the body: Thaân haønh nieäm—Caùc lying, tale-bearing, harsh words, and foolish hoaït ñoäng cuûa thaân (kayanupassana). babble—Chaùnh ngöõ laø noùi lôøi thaønh thaät vaø b) Feelings or sensations: Thoï nieäm. saùng suoát, noùi hôïp lyù, noùi khoâng thieân vò, noùi c) The activities of the mind: Taâm haønh nieäm— thaúng chöù khoâng noùi xeùo hay xuyeân taïc, noùi Caùc hoaït ñoäng cuûa taâm (Cittanupassana).

lôøi thaän troïng vaø hoøa nhaõ; noùi lôøi khoâng toån powerful tool to influence others and if we haïi vaø coù lôïi ích chung. Noùi ñuùng laø khoâng use it wisely, many people will benefit. noùi doái, khoâng ba hoa, taùn gaãu hay deøm pha. Speech can influence millions of people. It is (II) Right speech is to—Chaùnh Ngöõ laø: said that a harsh word can wound more deeply 1) Abstain from falsehood and always speak the than a weapon, whereas a gentle word can truth—Khoâng noùi doái, ñoàng thôøi phaûi luoân change the heart and mind of even the most luoân noùi söï thaät.

hardened criminal. Therefore, right speech 2) Abstain from tale-bearing which brings about implies respect for truth and respect for the discord and disharmony, and to speak words well being of others. It is to say right speech that are conducive to concord and harmony— means the avoidance of lying, backbiting or Khoâng noùi lôøi ly giaùn gaây söï baát hoøa vaø chia slander, harsh speech and idle talk—Chaùnh reõ, ñoàng thôøi phaûi noùi nhöõng lôøi naøo ñöa ñeán Ngöõ laø moät trong ba phaàn cuûa Giôùi Hoïc (hai söï hoøa hôïp vaø ñoaøn keát. phaàn khaùc laø Chaùnh Nghieäp vaø Chaùnh Maïng). 3) Abstain from harsh and abusive speech, and Lôøi noùi coù theå laøm aûnh höôûng ñeán haøng trieäu instead to speak kind and refined words— ngöôøi. Ngöôøi ta noùi raèng moät lôøi noùi thoâ baïo Khoâng noùi nhöõng lôøi thoâ aùc, coäc caèn, thay vaøo coù theå laøm toån thöông hôn vuõ khí, trong khi ñoù phaûi noùi nhöõng lôøi töø aùi, teá nhò. moät lôøi noùi nheï nhaøng coù theå thay ñoåi caû traùi 4) Abstain from idle chatter, vain talk or gossip tim vaø taâm hoàn cuûa moät phaïm nhaân böôùng and instead to speak words which are bænh nhaát. Vì vaäy chaùnh ngöõ trong Phaät giaùo meaningful and blameless—Khoâng noùi nhöõng bao haøm söï toân troïng chaân lyù vaø phuùc lôïi cuûa lôøi voâ ích, ngoài leâ ñoâi maùch, thay vaøo ñoù phaûi ngöôøi khaùc. Chaùnh Ngöõ baét ñaàu vôùi vieäc noùi nhöõng lôøi coù yù nghóa vaø khoâng bò baäc trí traùnh xa boán loaïi lôøi noùi gaây toån haïi: noùi doái, khieån traùch. noùi lôøi ly giaùn, noùi lôøi thoâ aùc vaø noùi chuyeän (III) Right Speech and the training of ethics— phuø phieám. Chaúng nhöõng vaäy, Phaät töû thuaàn Chaùnh ngöõ vaø Giôùi hoïc: Correct or Right thaønh neân luoân coá gaéng duøng lôøi noùi nhö theá Speech or Perfect Speech is one of the three naøo cho ngöôøi khaùc ñöôïc vui veû. Thay vì truùt higher trainings in Ethics (two other trainings ñi söï giaän döõ vaø böïc doïc leân ngöôøi khaùc, Phaät are Right Action and Right Livelihood). töû thuaàn thaønh neân nghó ñeán nhöõng caùch höõu Speech can influence millions of people. It is hieäu ñeå truyeàn ñaït nhöõng nhu caàu vaø caûm xuùc said that a harsh word can wound more deeply cuûa chuùng ta. Ngoaøi ra, Chaùnh Ngöõ coøn laø noùi than a weapon, whereas a gentle word can lôøi khen ngôïi nhöõng thaønh töïu cuûa ngöôøi khaùc change the heart and mind of even the most moät caùch chaân tình, hay an uûi ngöôøi ñang hardened criminal. Therefore, right speech buoàn khoå, hay giaûng Phaùp cho ngöôøi. Lôøi noùi implies respect for truth and respect for the laø moät coâng cuï coù coâng naêng aûnh höôûng maïnh well being of others. Right speech begins with meõ leân ngöôøi khaùc, neáu chuùng ta bieát duøng lôøi avoiding four destructive actions of speech: noùi moät caùch khoân ngoan thì seõ coù raát nhieàu lying, divisive words, harsh words and idle ngöôøi ñöôïc lôïi laïc. Lôøi noùi coù theå laøm aûnh talk. Not only that, devout Buddhists should höôûng ñeán haøng trieäu ngöôøi. Ngöôøi ta noùi always try to communicate in a way pleasing raèng moät lôøi noùi thoâ baïo coù theå laøm toån to others. Rather than venting our anger or thöông hôn vuõ khí, trong khi moät lôøi noùi nheï frustration onto another, devout Buddhists nhaøng coù theå thay ñoåi caû traùi tim vaø taâm hoàn should think about effective ways to cuûa moät phaïm nhaân böôùng bænh nhaát. Vì vaäy communicate our needs and feelings to them. chaùnh ngöõ trong Phaät giaùo bao

haøm söï toân Besides, Right Speech also means to troïng chaân lyù vaø phuùc lôïi cuûa ngöôøi khaùc, sincerely make an effort to notice and nghóa laø traùnh noùi doái, traùnh noùi xaáu hay vu comment upon others' good qualities and khoáng, traùnh noùi lôøi hung döõ, vaø traùnh noùi achievements, or to console people in time of chuyeän voâ ích—See Samyagvak, and Fifty- grief, or to teach people Dharma. Speech is a two mental states.

Right teaching: Right path—Orthodox caáp, doøng doõi hay tín ngöôõng, vì chuùng bao doctrine—Right way—Chaùnh ñaïo (chaùnh giaùo). truøm moïi loaøi coù hôi thôû, khoâng coù nhöõng giôùi Right thinking: Samyag-samkalpa (skt)— haïn quy ñònh. Samm-sakappa (p)—Chaùnh Tö Duy (nghó ñuùng)— (II) Right Thought and the training in Wisdom— See Eight Noble Paths. Chaù n h tö duy vaø Tueä hoïc: Right Thought is one of the two trainings in Wisdom (the other Right thought: Samyag-samkalpa (skt)—Sammtraining is Right View or Right sakappa (p)—Correct or Right Thought or Perfect Understanding). Right thought or right Resolve—Chaùnh Tö Duy (nghó ñuùng). thinking means avoiding attachment and (I) The meanings of Right thought—Nghóa cuûa aversion. According to Buddhism, the causes Chaùnh tö duy: of suffering and afflictions are said to be 1) Right thought means that our reflection must ignorance, attachment, and aversion. When be consistent with common sense, useful both right understanding removes ignorance, right to others and ourselves. We must strive to thought removes attachment and aversion; correct our faults, or change our wicked therefore, right understanding and right opinions. While meditating on the noble thought remove the causes of suffering. To formula of "Precept, Concentration, and remove attachment and greed we must Wisdom," we must realize that 'ignorance' is cultivate renunciation, while to remove the main cause of suffering, the root of all aversion and anger we must cultivate love wicked acts; therefore, we must look for a and compassion. Renunciation is developed way to get rid of suffering for us and for by contemplating the unsatisfactory nature of others. A mind free from sensual lust, ill-will existence, especially the unsatisfactory nature and cruelty. Right thought means resolve in of pleasures of the senses, for pleasures of the favour of renunciation, goodwill and sens are likened to salt water, the more we nonharming of sentient beings—Chaùnh tö duy drink, the more we feel thirsty. Through laø suy nghó ñuùng vôùi leõ phaûi, coù lôïi cho mình, understanding the unsatisfactory nature of vaø coù lôïi cho ngöôøi khaùc. Suy nghó nhöõng existence and recognizing the undesirable haønh vi laàm loãi, nhöõng taâm nieäm xaáu xa caàn consequences of pleasures of the senses, we phaûi caûi söûa. Suy nghó giôùi ñònh tueä ñeå tu taäp can easily cultivate renunciation and giaûi thoaùt. Suy xeùt voâ minh laø nguyeân nhaân detachment. To develop love and compassion cuûa moïi söï ñau khoå, laø nguoàn goác cuûa moïi toäi through recognizing the essential equality of aùc; suy nghó tìm phöông phaùp ñuùng ñeå tu haønh all living beings. Like human beings, all other giaûi thoaùt cho mình vaø cho ngöôøi. Nghó ñuùng beings fear death and tremble at the idea of laø yù nghó töø boû moïi duïc voïng tham saân si. punishment. Understanding this, we should Nghó ñuùng laø luoân nghó veà loøng khoan dung not kill other beings or cause them to be

vaø nhaân töø vôùi moïi loaøi. killed. Like human beings, all other beings 2) Right thoughts includes thoughts of desire life and happiness. Understanding this, renunciation, good will, and of compassion, or we should not place ourselves above others or non-harm. These thoughts are to be cultivated regard ourselves any differently from the way and extended towards all living beings we regard others. Right thought means the regardless of race, caste, clan, or creed. As thoughts of non-attachment, benevolence and they embrace all that breathes there are no non-harmfulness. On a deeper level, Right compromising limitations—Tö duy chaân Thought refers to the mind that subtly chaùnh laø nhöõng tö duy coù lieân quan ñeán söï analyzes Emptiness, thus leading us to xuaát ly (Nekkhamma-samkappa), tö duy voâ perceive it directly—Chaùnh Tö Duy laø moät saân hay töø aùi (Avyapada-samkappa). Nhöõng trong hai phaàn hoïc cuûa trí tueä (phaàn khaùc laø tö duy naày caàn ñöôïc tu taäp vaø môû roäng ñeán Chaùnh Kieán). Chaùnh tö duy coù nghóa laø traùnh muoân loaøi chuùng sanh baát keå chuûng toäc, giai luyeán aùi vaø saân haän. Theo Phaät giaùo, nguoàn

goác cuûa khoå ñau vaø phieàn naõo laø voâ minh, Buddha. Right view refers to your manner of luyeán aùi vaø saân haän. Trong khi chaùnh kieán regarding something, your mental outlook and loaïi boû voâ mình thì chaùnh tö duy loaïi boû your opinions, not to what you view with your luyeán aùi vaø saân haän; vì vaäy chaùnh kieán vaø eyes—Chaùnh kieán laø hieåu ñuùng theo "Töù chaùnh tö duy cuøng nhau loaïi boû nguyeân nhaân Dieäu Ñeá." Chaùnh kieán cuõng coù nghóa laø nhìn cuûa khoå ñau vaø phieàn naõo. Ñeå loaïi boû luyeán thaáy ñöôïc baûn taùnh cuûa Phaùp Thaân Phaät. aùi vaø tham lam, chuùng ta phaûi trau doài buoâng Chaùnh kieán noùi ñeán thaùi ñoä cuûa chính mình boû, trong khi muoán loaïi boû saân haän vaø giaän döõ veà söï vaät, caùi nhìn cuûa mình baèng tinh thaàn vaø chuùng ta phaûi trau doài loøng yeâu thöông vaø bi yù kieán cuûa chính mình, chöù khoâng phaûi laø thöù maãn. Buoâng boû phaùt trieån baèng caùch suy gaãm maø mình nhìn thaáy baèng maét thöôøng. veà baûn chaát baát toaïi nguyeän cuûa ñôøi soáng, ñaëc 2) Right understanding is of the highest bieät laø baûn chaát baát toaïi cuûa laïc thuù giaùc importance of the Eighfold Noble Path, for the quan. Laïc thuù giaùc quan cuõng gioáng nhö nöôùc remaining seven factors of the path are maën, caøng uoáng caøng khaùt. Do hieåu bieát baûn guided by it. It ensures that right thoughts are chaát baát toaïi cuûa cuoäc soáng, vaø coâng nhaän held and it co-ordinates ideas; when as a nhöõng haäu quaû khoâng ñöôïc öa thích cuûa laïc result thoughts and ideas become clear and thuù giaùc quan, chuùng ta coù theå trau doài söï wholesome, man's speech and action are also buoâng boû vaø khoâng luyeán chaáp moät caùch deã brought into proper relation. It is through right daøng. Chuùng ta coù theå phaùt trieån loøng yeâu understanding that one gives up harmful or thöông vaø bi maãn do coâng nhaän söï bình ñaúng profitless effort and cultivates right effort thieát yeáu ôû chuùng sanh moïi loaøi. Gioáng nhö which aids the development of right con ngöôøi, taát caû chuùng sanh ñeàu sôï cheát vaø mindfulness. Right effort and right run raåy tröôùc hình phaït. Hieåu thaáu ñieàu naøy mindfulness guided by right understanding chuùng ta khoâng

neân gieát haïi hay laøm cho bring about right concentration. Thus, right chuùng sanh khaùc bò gieát haïi. Cuõng gioáng nhö understanding, which is the main spring in the con ngöôøi, taát caû chuùng sanh ñeàu muoán soáng Eightfold Noble Path, causes other factors of vaø haïnh phuùc. Hieåu thaáu ñieàu naøy, chuùng ta the co-ordinate system to move in proper khoâng neân töï cho mình cao hôn ngöôøi khaùc relation—Chaùnh kieán laø phaàn quan troïng nhaát hay ñaùnh giaù mình khaùc vôùi caùch maø chuùng ta trong Baùt Thaùnh Ñaïo, vì baûy yeáu toá coøn laïi ñaùnh giaù ngöôøi khaùc. Chaùnh Tö Duy coù nghóa ñeàu do chaùnh kieán daãn daét. Chaùnh kieán ñoan laø nhöõng tö duy khoâng coá chaáp, töø aùi vaø baát chaéc vieäc duy trì ñöôïc chaùnh tö duy vaø saép toån haïi. ÔÛ möùc ñoä cao hôn, Chaùnh Tö Duy chæ xeáp caùc yù töôûng; khi nhöõng tö duy vaø yù töôûng cho loaïi taâm thöùc coù khaû naêng giuùp chuùng ta trôû neân trong saùng vaø thieän laønh thì lôøi noùi vaø phaân tích khoâng tính moät caùch vi teá, ñeå nhaän haønh ñoäng cuûa chuùng ta cuõng seõ chaân chaùnh. bieát ñöôïc tính khoâng moät caùch tröïc tieáp—See Chính nhôø coù chaùnh kieán maø ngöôøi ta boû ñöôïc Right thinking. nhöõng coá gaéng laøm toån haïi vaø khoâng coù lôïi, Right timing: Seasonable—Hôïp thôøi—See ñoàng thôøi giuùp tu taäp chaùnh tinh taán ñeå hoã trôï Seven excellences claimed for the Buddha’s cho söï phaùt trieån chaùnh nieäm. Chaùnh tinh taán teaching. vaø chaùnh nieäm coù chaùnh kieán höôùng daãn seõ Right understanding: Samyag-drsti (skt)— ñem laïi chaùnh ñònh. Nhö vaäy, chaùnh kieán Samma-ditthi (p)—Correct or Right View or ñöôïc xem laø nhaân toá chính trong Baùt Thaùnh Perfect View—Chaùnh Kieán (hieåu ñuùng). Ñaïo, noù thuùc ñaåy caùc yeáu toá khaùc vaän haønh (I) An overview of Right Understanding—Toång nhaèm giuùp ñöa ñeán moái töông quan hoaøn quan veà “Chaùnh Kieán”: chænh. 1) Right view refers to understanding of the (II) The meanings of Right understanding—Nghóa “Four Holy Truths.” It also can refer to insight cuû a Chaù nh kieán: into the nature of the Dharma Body of the 1) Right understanding or right view is viewing things objectively; seeing them and reporting

them exactly as they are without being follows: to observe and to study, to examine influenced by prejudice or emotion. Right intellectually what we have observed and view helps differentiate the true from the studied, to contemplate what we have false, and determines the true religious path examined. In short, Right Understanding for attaining liberation—Chaùnh kieán laø nhaän means the understanding of the four noble thaáy moät caùch khaùch quan ngay thaúng; thaáy truths: the truths of suffering and its causes theá naøo thì ghi ñuùng theá aáy, khoâng bò thaønh perpetuate cyclic existence, the truths of kieán hoaëc tình caûm aûnh höôûng maø laøm cho söï cessation and the path are the way to nhaän xeùt bò sai leäch; bieát phaân bieät caùi thaät liberation. Through Right understanding and caùi giaû; nhaän thöùc ñaïo lyù chaân chaùnh ñeå tieán right thought we eliminate greed, anger and tôùi tu haønh giaûi thoaùt. ignorance: Qua chaùnh kieán vaø chaùnh tö duy 2) In Buddhism, right understanding means the chuùng ta ñoaïn tröø tham, saân, si—The mind understanding of suffering or the supported by wisdom will bring forth the unsatisfactory nature of all phenomenal Right Understanding which help us wholly

existence, its arising, its cessation and the and entirely free from the intoxication of path leading to its cessation: Trong Phaät Giaùo, sense desire (kama), from becoming (bhava), chaùnh kieán laø söï hieåu bieát veà khoå hay tính wrong views (ditthi) and ignorance (avijja)— chaát baát toaïi nguyeän cuûa moïi hieän höõu duyeân Chaùnh Kieán laø moät trong hai phaàn hoïc cuûa Trí sanh, hieåu bieát veà nhaân sanh khoå, veà söï dieät Tueä (phaàn hoïc khaùc laø Chaùnh Tö Duy). khoå vaø con ñöôøng daãn ñeán söï dieät khoå. Chaùnh kieán laø thaáy ñuùng baûn chaát, hieåu bieát (III) Right Understanding and the training of chaân lyù thaät söï cuûa moïi söï, khoâng phaûi nhìn Wisdom—Chaùnh kieán vaø Tueä hoïc: thaáy chuùng coù veû nhö theá. Theo quan ñieåm 1) Right Understanding or Right View is one of Phaät giaùo, chaùnh kieán coù nghóa laø tueä giaùc, laø the two trainings in Wisdom (the other söï hieåu bieát thaâm saâu, hay nhìn thaáy ñöôïc training is Right Thought). Right maët döôùi cuûa söï vieäc qua laêng kính cuûa Töù understanding can be said to mean seeing Dieäu Ñeá, lyù nhaân duyeân, voâ thöôøng, voâ ngaõ, things as they really are, or understanding the vaân vaân. Chuùng ta coù theå töï mình ñaït ñöôïc real truth about things, rather than simply chaùnh kieán hay hieåu bieát chaân lyù do ngöôøi seeing them as they appear to be. According khaùc chæ baøy. Tieán trình ñaït ñöôïc chaùnh kieán to Buddhist point of view, it means insight, phaûi theo thöù töï, tröôùc nhaát laø quan saùt khaùc penetrative understanding, or seeing beneath quan nhöõng vieäc quanh ta, keá thöù xem xeùt yù the surface of things, etc., under the lens of nghóa cuûa chuùng. Nghóa laø nghieân cöùu, xem the Four Noble Truths, Interdependent xeùt, vaø kieåm tra, vaø cuoái cuøng laø ñaït ñöôïc origination, impermanence, impersonality, chaùnh kieán qua thieàn ñònh. Vaøo thôøi ñieåm naøy and so forth. Right understanding can be thì hai loaïi hieåu bieát, töï mình hay thoâng qua acquired by ourselves or by acquiring the ngöôøi khaùc, trôû neân khoâng theå phaân bieät ñöôïc. truths that are shown by others. The process Noùi toùm laïi, tieán trình ñaït ñöôïc chaùnh kieán of acquiring right understanding must follow nhö sau: quan saùt vaø nghieân cöùu, khaûo saùt moät the following order: first we must observe caùch coù trí tueä nhöõng ñieàu mình ñaõ quan saùt objectively the facts which we are presented, vaø nghieân cöùu, vaø cuoái cuøng laø taäp trung tö then consider their significance. It is to say töôûng ñeå tö duy veà caùi maø mình ñaõ khaûo saùt. first to study and then to consider and Noùi toùm laïi, chaùnh kieán coù nghóa laø söï hieåu examine them, and finally attaining right bieát veà töù dieäu ñeá: khoå ñeá vaø taäp ñeá hay understanding through contemplation. At this nhöõng nguyeân nhaân khieán keùo daøi doøng luaân point, the two types of understanding, either hoài sanh töû, dieät ñeá vaø ñaïo ñeá hay con ñöôøng by ourselves or through others, become ñöa ñeán chaám döùt khoå ñau vaø giaûi thoaùt hoaøn indistinguishable. To summarize, the process toaøn. of acquiring right understanding are as

2) Buddhist practitioners should develop right that is understanding oneself. It is self-understanding by seeing impermanence, examination and self-observation. Right suffering, and not-self in everything, which understanding is the understanding of leads to detachment and loss infatuation. suffering or the unsatisfactory nature of all

Detachment is not aversion. An aversion to phenomenal existence, its arising, its something we once liked is temporary, and cessation, and the path leading to its the craving for it will return. Practitioners do cessation. Right understanding is of the not seek for a life of pleasure, but to find highest important in the Eightfold Noble Path, peace. Peace is within oneself, to be found in for the remaining seven factors of the path are the same place as agitation and suffering. It is guided by it. It ensures that right thoughts are not found in a forest or on a hilltop, nor is it held and it co-operates ideas; when as a result given by a teacher. Practitioners meditate to thoughts and ideas become clear and investigate suffering, see its causes, and put wholesome, man's speech and action are also an end to them right at the very moment, brought into proper relation. Moreover, it is rather dealing with their effects later on— through right understanding that one gives up Ngöôøi tu theo Phaät neân phaùt trieån chaùnh kieán harmful or profitless effort and cultivates right baèng caùch nhìn moïi vaät döôùi aùnh saùng cuûa voâ effort which aids the development of right thöôøng, khoå vaø voâ ngaõ seõ chaám döùt ñöôïc mindfulness. Right effort and right luyeán aùi vaø meâ laàm. Khoâng luyeán aùi khoâng coù mindfulness guided by right understanding nghóa laø gheùt boû. Gheùt boû thöù gì maø chuùng ta bring about right concentration. Thus, right ñaõ coù vaø öa thích tröôùc ñaây chæ laø söï gheùt boû understanding, which is the main spring in taïm thôøi, vì söï luyeán aùi laïi seõ trôû veà vôùi Buddhism, causes the other limbs of the co- chuùng ta. Muïc ñích cuûa haønh giaû khoâng phaûi ordinate system to move in proper relation. laø ñi tìm söï khoaùi laïc, maø laø ñi tìm söï bình an. There are two conditions that are conducive Bình an naèm ngay trong moãi chuùng ta, söï bình to right understanding: Hearing from others, an ñöôïc tìm thaáy cuøng choã giao ñoäng vôùi khoå that is hearing the Correct Law (Saddhamma), ñau. Khoâng theå naøo tìm thaáy söï bình an trong from others (Paratoghosa), and systematic röøng saâu nuùi thaúm. Bình an cuõng khoâng theå attention or wise attention (Yoniso- ñöôïc ban phaùt bôûi ngöôøi khaùc. Haønh giaû tu manasikara). The first condition is external, thieàn ñònh laø ñeå theo doõi ñau khoå, thaáy that is, what we get from outside, while the nguyeân nhaân cuûa noù vaø chaám döùt noù ngay baây second is internal, what we cultivate giôø hôn laø ñöông ñaàu vôùi keát quaû cuûa noù veà (manasikara literally means doing-in-the- sau naày. mind). What we hear gives us food for 3) Right Understanding, in the ultimate sense, is thought and guides us in forming our own to understand life as it really is. For this, one views. It is, therefore, necessary to listen, but needs a clear comprehension of the Four only to that which is conducive to right Noble Truths, namely: the Truth of Suffering understanding and to avoid all the harmful or Unsatisfactoriness, the Arising of Suffering, and unwholesome utterances of others which the Cessation of Suffering, and the Path prevent straight thinking. The second leading to the Cessation of Suffering. Right condition, systematic attention, is more understanding means to understand things as difficult to cultivate, because it entails they really are and not as they appear to be. It constant awareness of the things that one is important to realize that right understanding meets with in everyday life. The word in Buddhism has a

special meaning which ‘Yoniso-manasikara’ which is often used in differs from that popularly attributed to it. In the discourses is most important, for it enables Buddhism, right understanding is the one to see things deeply. ‘Yoniso’ literally application of insight to the five aggregates of means by-way-of-womb instead of only on clinging, and understanding their true nature, the surface. Metaphorically, therefore, it is

‘radical’ or ‘reasoned attention’. These two and more for gratification of the senses and conditions, learning and systematic attention, hate pain, to resent the very idea of suffering together help to develop right understanding. and turn their back on it. They do not, One who seeks truth is not satisfied with however, realize that even as they condemn surface knowledge, with the mere external the idea of suffering and adhere to their own appearance of things, but wants to dig deep convenient and optimistic view of things, they and see what is beyond the reach of naked are still being oppressed by the ever recurring eye. That is the sort of search encouraged in unsatisfactory nature of life—Chaùnh kieán laø Buddhism, for it leads to right understanding. trí tueä nhö thaät baûn chaát cuûa theá gian. Muoán The man of analysis states a thing after ñöôïc vaäy, chuùng ta caàn phaûi coù söï thaáu thò roõ resolving it into its various qualities, which he raøng veà Töù Thaùnh Ñeá. Ñoù laø Khoå ñeá, Taäp ñeá, puts in proper order, making everything plain. Dieät ñeá vaø Ñaïo ñeá. Ñoái vôùi ngöôøi coù chaùnh He does not state things unitarily, looking at kieán, khoù coù theå coù caùi nhìn meâ môø veà moïi them as a whole, but divides them up hieän töôïng (chö phaùp), vì ngöôøi aáy ñaõ voâ according to their outstanding features so that nhieãm vôùi moïi baát tònh vaø ñaõ ñaït ñeán baát the conventional and the highest truth can be ñoäng taâm giaûi thoaùt (Akuppa ceto vimutti). understood unmixed. The Buddha was Chaùnh kieán coù nghóa laø hieåu bieát caùc phaùp discriminative and analytical to the highest nhö chuùng thaät söï laø chöù khoâng nhö chuùng degree. As a scientist resolves a limb into döôøng nhö laø. Ñieàu quan troïng laø phaûi nhaän tissues and the tissues into cells, the Buddha thöùc ñöôïc raèng chaùnh kieán trong ñaïo Phaät coù analyzed all component and conditioned moät yù nghóa ñaëc bieät khaùc haún vôùi nhöõng gì things into their fundamental elements, right thöôøng ñöôïc moïi ngöôøi gaùn cho. Trong Phaät down to their ultimates, and condemned giaùo, Chaùnh kieán laø soi chieáu tueä giaùc treân shallow thinking, unsystematic attention, naêm thuû uaån vaø hieåu ñöôïc baûn chaát thaät cuûa which tends to make man muddle-headed and noù, ñieàu naày coù nghóa laø phaûi hieåu ñöôïc chính hinders the investigation of the true nature of thaân taâm con ngöôøi. Ñoù laø tröïc nghieäm, töï things. It is through right understanding that quan saùt thaân taâm cuûa chính mình. Chaùnh one sees cause and effect, the arising and kieán laø söï hieåu bieát veà khoå hay tính chaát baát ceasing of all conditioned things. The truth of toaïi nguyeän cuûa moïi hieän höõu duyeân sanh, the Dhamma can be only grasped in that way, hieåu bieát veà nhaân sanh khoå, veà söï dieät khoå vaø and not through blind belief, wrong view, con ñöôøng ñöa ñeán söï dieät khoå. Chaùnh kieán speculation or even by abstract philosophy. raát quan troïng trong Baùt Chaùnh Ñaïo, vì baûy According to the Anguttara Nikaya, the phaàn coøn laïi ñeàu do chaùnh

kieán höôùng daãn. Buddha says: “This Dhamma is for the wise Chaùnh kieán ñoan chaéc raèng caùc tö duy chaân and not for the unwise.” The Nikaya also chaùnh ñaõ ñöôïc duy trì vaø nhieäm vuï cuûa noù laø explains the ways and means of attaining saép xeáp laïi caùc yù nieäm; khi nhöõng tö duy vaø yù wisdom by stages and avoiding false views. nieäm naày ñaõ trôû neân trong saùng vaø thieän laønh Right understanding permeates the entire thì lôøi noùi vaø haønh ñoäng cuûa chuùng ta cuõng seõ teaching, pervades every part and aspect of chaân chaùnh nhö vaäy. Laïi nöõa, chính nhôø coù the Dhamma and functions as the key-note of chaùnh kieán maø ngöôøi ta töø boû ñöôïc nhöõng tinh Buddhism. Due to lack of right understanding, taán coù haïi hay baát lôïi, ñoàng thôøi tu taäp chaùnh the ordinary man is blind to the true nature of tinh taán hoã trôï cho söï phaùt trieån chaùnh nieäm. life and fails to see the universal fact of life, Chaùnh tinh taán vaø chaùnh nieäm coù chaùnh kieán suffering or unsatisfactoriness. He does not höôùng daãn seõ ñem laïi chaùnh ñònh. Nhö vaäy even try to grasp these facts, but hastily chaùnh kieán ñöôïc xem laø ñoäng löïc chính trong considers the doctrine as pessimism. It is Phaät giaùo, thuùc ñaåy caùc phaàn khaùc trong Baùt natural perhaps, for beings engrossed in Chaùnh Ñaïo vaän haønh trong moïi söï töông quan mundane pleasures, beings who crave more hoaøn chænh. Coù hai ñieàu kieän caàn thieát ñeå ñöa

tôùi chaùnh kieán; do nghe ngöôøi khaùc, nghóa laø phaùp cuøng toät, khoâng coøn coù theå phaân tích nghe chaùnh phaùp (saddhamma) töø nôi ngöôøi ñöôïc nöõa. Ñöùc Phaät baùc boû loái phaân tích noâng khaùc; vaø do nhö lyù taùc yù. Ñieàu kieän thöù nhaát caïn, khoâng taùc yù nhö lyù, coù khuynh höôùng laøm thuoäc veà beân ngoaøi, nghóa laø nhöõng gì chuùng cho con ngöôøi trôû neân ñaàn ñoän vaø ngaên trôû ta thu thaäp ñöôïc töø beân ngoaøi; trong khi ñieàu vieäc nghieân cöùu tìm toøi vaøo baûn chaát thaät söï kieän thöù hai naèm ôû beân trong, ñoù laø nhöõng gì cuûa chö phaùp. Nhôø chaùnh kieán maø ngöôøi ta chuùng ta tu taäp, hay nhöõng gì ôû trong taâm cuûa thaáy ñöôïc taùc ñoäng nhaân quaû, söï sanh vaø söï chuùng ta. Nhöõng gì chuùng ta nghe taïo thaønh dieät cuûa caùc phaùp höõu vi. Thaät taùnh cuûa chö thöùc aên cho tö duy vaø höôùng daãn chuùng ta phaùp chæ coù theå naém baét theo caùch ñoù, chôù trong vieäc thaønh hình nhöõng quan ñieåm rieâng khoâng phaûi do nieàm tin muø quaùng, taø kieán, söï cuûa mình. Do vaäy, nghe laø ñieàu raát caàn thieát, suy dieãn hay ngay caû baèng trieát lyù tröøu töôïng nhöng chæ ñoái vôùi nhöõng gì lieân quan ñeán maø chuùng ta coù theå hieåu ñöôïc söï thaät cuûa chö chaùnh kieán, vaø neân traùnh taát caû nhöõng lôøi noùi phaùp. Theo Kinh Taêng Chi Boä, Ñöùc Phaät daïy: baát thieän cuûa ngöôøi khaùc, vì noù laøm caûn trôû tö “Phaùp naày daønh cho ngöôøi coù trí chöù khoâng duy chaân chính. Ñieàu kieän thöù hai laø taùc lyù phaûi cho ngöôøi voâ trí.” Trong caùc kinh ñieån, nhö yù, khoù tu taäp hôn, vì noù ñoøi hoûi phaûi coù söï Ñöùc Phaät luoân giaûi thích caùc phaùp haønh vaø tænh giaùc thöôøng xuyeân treân nhöõng ñoái töôïng caùc phöông tieän ñeå ñaït ñeán trí tueä vaø traùnh chuùng ta gaëp trong cuoäc soáng haèng ngaøy. Taùc nhöõng taø kieán hö voïng. Chaùnh kieán thaám lyù nhö yù thöôøng ñöôïc duøng trong caùc baøi phaùp nhuaàn toaøn boä giaùo phaùp, lan toûa ñeán moïi coù yù nghóa raát quan

troïng, vì noù coù theå laøm phöông dieän cuûa giaùo phaùp, vaø taùc ñoäng nhö cho chuùng ta thaáy ñöôïc caùc phaùp moät caùch yeáu toá chaùnh cuûa phaät giaùo. Do thieáu chaùnh saâu xa hôn. Töø "Yoniso" coù nghóa laø baèng kieán maø phaøm phu bò troùi buoäc vaøo baûn chaát ñöôøng ruoät, thay vì chæ treân beà maët noâng caïn. thaät cuûa cuoäc ñôøi, vaø khoâng thaáy ñöôïc söï thaät Do ñoù, dieãn ñaït theo loái aån duï, thì ñoù laø söï phoå quaùt cuûa cuoäc soáng laø khoå, thaäm chí hoï chuù yù trieät ñeå hay söï chuù yù hôïp lyù. Hai ñieàu coøn khoâng muoán hieåu nhöõng söï thaät naày, theá kieän nghe vaø taùc yù nhö lyù phoái hôïp vôùi nhau nhöng laïi voäi keát aùn giaùo phaùp nhaø Phaät veà seõ giuùp cho vieäc phaùt trieån chaùnh kieán. Ngöôøi Töù Dieäu Ñeá laø bi quan yeám theá. Coù leõ ñaây taäm caàu chaân lyù seõ khoâng thoûa maõn vôùi kieán cuõng laø ñieàu töï nhieân, vì ñoái vôùi nhöõng ngöôøi thöùc beà maët, vôùi caùi giaû töôûng hôøi hôït beân coøn maõi meâ trong nhöõng laïc thuù traàn gian, ngoaøi cuûa chö phaùp, maø muoán tìm toøi saâu hôn nhöõng ngöôøi luùc naøo cuõng muoán thoûa maõn caùc ñeå thaáy nhöõng gì naèm ngoaøi taäm thaáy cuûa maét giaùc quan vaø chaùn gheùt khoå, thì ngay caû yù thöôøng. Ñoù laø loaïi nghieân cöùu ñöôïc Ñöùc Phaät nieäm veà khoå naày cuõng ñaõ laøm cho hoï böïc boäi khuyeán khích, vì noù daãn ñeán chaùnh kieán. vaø xoay löng laïi vôùi noù. Tuy nhieân, hoï khoâng Ngöôøi coù ñaàu oùc phaân tích tuyeân boá moät ñieàu nhaän ra raèng cho duø hoï coù leân aùn caùi yù nieäm gì sau khi ñaõ phaân tích chuùng thaønh nhöõng veà khoå naày, vaø cho duø hoï coù trung thaønh vôùi tính chaát khaùc nhau, ñöôïc saép ñaët laïi theo heä chuû nghóa lôïi ích caù nhaân, vaø laïc quan veà caùc thoáng, laøm cho moïi vieäc trôû neân roõ raøng deã phaùp, hoï vaãn bò ñeø beïp bôûi tính chaát baát toaïi hieåu, ngöôøi aáy khoâng bao giôø tuyeân boá moät nguyeän coá höõu cuûa cuoäc ñôøi. ñieàu gì khi chuùng coøn nguyeân theå, maø seõ phaân Right view: Samyak-drsti (skt)—Samma-ditthi tích chuùng theo nhöõng neùt ñaëc thuø sao cho söï (p)—Chaùnh Kieán (hieåu ñuùng)—See Right thaät cheá ñònh vaø söï thaät tuyeät ñoái coù theå ñöôïc understanding. hieåu roõ raøng khoâng bò laãn loän. Ñöùc Phaät laø Right way: Orthodox doctrine—Right path— moät baäc toaøn giaùc, moät nhaø phaân tích ñaõ ñaït Chaùnh ñaïo. ñeán trình ñoä tuyeät luaân. Cuõng nhö moät nhaø Right way to be human: Moral philosophy— khoa hoïc phaân tích con ngöôøi thaønh caùc moâ Ñaïo laøm ngöôøi (luaân thöôøng ñaïo lyù). vaø caùc moâ thaønh caùc teá baøo. Ñöùc phaät cuõng Right wisdom: Chính tueä. phaân tích caùc phaùp höõu vi thaønh nhöõng yeáu toá cô baûn, cho ñeán khi ñaõ phaân tích thaønh nhöõng Right and wrong: Ñuùng vaø sai.

Righteous (a): Chaste—Great virtue—Conduct Tabo in Spiti. His best-known work is entitled according to Buddha-truth—Coâng chính—Ñaïo "Refutation of False Tantric Teaching," in which haïnh. he attacks tantric practices involving sexual union Righteously (adv): Moät caùch chaân chaùnh. and "ritual slaying."—Moät trong nhöõng nhaø dòch thuaät noåi tieáng nhaát cuûa Phaät giaùo Taây Taïng, taùc Righteousness (n): Chaùnh tröïc. phaåm cuûa oâng ñaùnh daáu söï baét ñaàu cuûa vieäc dòch 1) Coâng chính—Chính tröïc—Chính ñaùng. thuaät vaøo thôøi kyø truyeàn baù Phaät Giaùo laàn thöù 2 2) Tu phaùp (chaùnh phaùp)—Righteousness, one cuûa

Phaät giaùo Taây Taïng. OÂng ñöôïc Yeshe O, vua of the ten kinds of cultivation of Great cuûa vöông quoác Buhrang, mieàn Taây cuûa Taây Enlightening Beings—See Ten kinds of Taïng, ñöa sang Kashmir ñeå tu hoïc, vaø sau 17 naêm cultivation of Great Enlightening Beings. oâng trôû veà Taây Taïng, taïi ñaây oâng baét ñaàu dòch Rightly concentrated minds: All Buddhas thuaät nhöõng taùc phaåm cuûa Phaät giaùo AÁn Ñoä sang abide in the constantly rightly concentrated tieáng Taây Taïng. OÂng cuõng laø moät ñoäng taùc chính minds—Chö Phaät truï nôi taâm haèng chaùnh ñònh—trong vieäc thieát laäp Giôùi Luaät ôû Taây Taïng. Hôn See Ten kinds of abode. nöõa, ngöôøi ta cho raèng oâng laø ngöôøi ñaõ saùng laäp ra Rightly and faithfully devoted to the vaøi tu vieän ôû Taây Taïng, bao goàm tu vieän Doling ôû Buddha-ocean: Ñaõ hieán mình moät caùch chaân Guge vaø tu vieän Tabo ôû Spiti. Taùc phaåm noåi tieáng chính vaø trung thaønh cho bieån Phaät trí—See Ten nhaát cuûa oâng nhan ñeà "Phuû Nhaän Giaùo Thuyeát Characteristics of Sravakas in the Gandavyuha Maät Chuù Giaû Hieäu," trong ñoù oâng taán coâng nhöõng Assembly. söï tu taäp maät chuù quan heä tôùi vieäc "keát hôïp tính Rigid (a): Cöùng nhaéc. duïc" vaø nghi leã lieân heä tôùi söï saùt haïi ñeå teá töï. Rigid formalist: Wooden pettifogging monk— Ring (n): Chieác nhaãn. Moäc Luaät Taêng. Ring (v) in our ears: Vaêng vaúng beân tai Rigid view in favor of rigorous ascetic Rinne (jap): Transmigration—Luaân Hoài—See prohibitions: Giôùi caám thuû—See Five sharp Reincarnation. servants. Rinpoche (Tib): Vajrayana Master—Phaùp sö Rigorism (n): Chuû nghóa nghieâm khaéc—Khaét Kim Cang Thöøa— A Tibetan term for "precious khe. jewel." Honorific title given to Tibetan lamas in Rigorist (n): Ngöôøi theo chuû nghóa nghieâm khaét. recognition of their status as teachers and Rigveda (skt): Ñoïc Tuïng Veä Ñaø—Haø Löïc Bì exemplars of the tradition. This is most commonly Ñaø—One of the four divisions of Vedas—Moät used for reincarnate lamas, but can also be used to trong boán phaàn cuûa kinh Veä Ñaø (goàm nhöõng baøi designate any religious master. Rinpoche is a title ca tuïng thaàn thaùnh)—See Four Vedas. meaning "precious" and is given in two Rikushu (jap): Vinayisme (skt)—The Vinaya circumstances. The predominant one is for the recognized reincarnation of a previous spiritual school—Luaät Toâng—See Vinaya school. master. A less common usage is when disicples Rinchen Sangpo (958-1055): One of the great respectfully refer to their teacher as translators of Tibetan Buddhism, whose work "Rinpoche."—Rinpoche laø danh hieäu coù nghóa marked the beginning of the translations of the "cao quí" vaø ñöôïc duøng trong hai tröôøng hôïp. "second dissemination" of Buddhism in Tibet. He Tröôøng hôïp phoå caäp laø duøng ñeå goïi vò ñöôïc coâng was sent to Kashmir to study by Yeshe O, king of nhaän laø taùi sinh cuûa moät vò ñaïo sö ñôøi tröôùc. Buhrang in western Tibet, and after seventeen Tröôøng hôïp söû duïng ít thoâng duïng hôn khi nhöõng years there returned to Tibet, where he began ñeä töû muoán toû loøng toân kính neân goïi thaày mình laø translating Indian Buddhist works. He was also Rinpoche. instrumental in re-establishing the Vinaya in Tibet. In addition, he is credited with founding Rinzai (jap): Toâng Laâm Teá—See Rinzai-Shu. several monasteries, including Doling in Guge and Rinzai-Gigen (jap): Laâm Teá Nghóa Huyeàn—See Lin-Chi I-Hsuan.

Rinzai-Shu (jap): Toâng Laâm Teá—A Japanese non-virtuous actions—Theo Phaät giaùo, nghieäp term for Lin-Chi Tsung in Chinese, or Laâm-Teá thieän hay baát thieän, chaúng bao giôø bieán maát cho Toâng in Vietnamese. One of the two main ñeán khi naøo keát quaû chín muøi; tuy nhieân, thanh traditions of contemporary Japanese Zen (the tònh nghieäp coù theå xaõy ra baèng caùch nhaän loãi, söûa other being Soto). The Lin Chi Zen sect was loãi vaø coá gaéng laøm nhöõng chuyeän thieän laønh. transmitted directly from China from Lin Chi Risan Lishan—Lö Sôn (Nhaät Baûn). Patriarch, named Lin-Chi I-Hsuan (- 866) and Rise: Utpada (skt)—Begin—Start—Uprising— initially brought to Japan by Eisai Zenji (1141- Khôûi leân. 1215). Eisai trained in the Huang Lung lineage in Rise again: To resurrect—Soáng laïi. China, one of the two main schools of Lin-Chi, the Rise and extinction: Beginning and end—Birth other being Yang-Ch'i. The Huang Lung school and death—Khôûi dieät (khôûi vaø dieät). did not long survive Eisai in Japan, but the Yang- Rise (v) from: Ñöùng daäy töø. Ch'i tradition continues today. It is characterized by emphasis on Koan practice and the use of Rise and fall: Ups and downs—Thaêng traàm. abrupt methods to awaken students, such as Rise and fall of life: The ups and downs of shouting at them and hitting them. It claims that its life—Söï thaêng traàm cuûa ñôøi soáng. methods lead to experiences of "sudden Rise up (v): Samutthahati (p)—Khôûi leân. awakening," referred to as "Kensho" or "Satori" Rishi (skt): Tieân nhôn—Holy sages of advanced in Japanese—Moät trong hai tröôøng phaùi ñöôïng spiritual attainment—Hermit—Hermit- thôøi cuûa Thieàn toâng Nhaät Baûn. Phaùi Laâm Teá ñöôïc philosopher. truyeàn thaúng töø Trung Hoa töø toå Laâm Teá. Ñaây laø Rishipatana (skt): Tieân nhôn vieân. moät trong hai toâng phaùi chính ñöông thôøi cuûa Nhaät Rishoto (jap): Thaùp Lôïi Sinh taïi chuøa An Quoác Baûn, toâng kia laø Taøo Ñoäng. Laâm Teá toâng ñöôïc Ankokuji, Nhaät Baûn. truyeàn thaúng töø Trung Hoa töø Toå Laâm Teá Nghóa Rising: Samutthanam or Uppaøda (p)—Utpaøda Huyeàn vaø laàn ñaàu tieân ñöôïc Thieàn sö Eisai mang (skt)—Söï khôûi leân (söï sinh ra hay söï phaùt sinh)— veà truyeàn baù taïi Nhaät Baûn. Eisai thoï giaùo vôùi toâng Birth—Coming to existence. Hoaøng Long ôû Trung quoác, ñaây laø moät trong hai chi nhaùnh chính cuûa toâng Laâm Teá, nhaùnh kia laø Risk (venture) one's life: Thí maïng. Döông Chi. Nhaùnh Hoaøng Long khoâng toàn taïi laâu Rismed (tib): Phi moân phaùi—A Tibetan term for daøi ôû Nhaät, nhöng nhaùnh Döông Chi vaãn coøn toàn "Non-Sectarian." This is an important nineteenth- taïi cho ñeán ngaøy nay. Nhaùnh Thieàn naøy nhaán century religious movement in Tibetan Buddhism maïnh ñeán vieäc tu taäp Coâng aùn vaø aùp duïng nhöõng initiated by Jamyang Khyentse Wangpo (1820- phöông phaùp "Ñoán ngoä" ñeå laøm giaùc ngoä thieàn 1892) and Jamgon Kongtrul Lodro Taye (1811- sinh, nhö heùt vaøo hoï hay ñaùnh vaøo ngöôøi hoï. 1899). It arose as a reaction to the stultifying (laøm Nhaùnh naøy tuyeân boá raèng nhöõng phöông phaùp naøy giaûm hieäu löïc) sectarianism of Tibetan Buddhism, daãn ñeán chöùng nghieäm "ñoán ngoä," chæ "Kensho" which had led to Buddhist paralysis in practices hay "Satori" trong thuaät ngöõ Nhaät Baûn. and dogmatic (thuoäc veà giaùo lyù) adherence to Rinzai-Zen (jap): Thieàn Laâm Teá—See Lin-Chi tradition, as well as

violence. Adherents of the I-Hsuan and Rinzai-Shu. movement attempted to find common ground between the various traditions of Tibetan Ripening of a fruit: Vipaøkaphala (p & skt)—Dò Buddhism and rejected the prevalent (thònh haønh) thuïc quaû (quaû chín muoài). tendency to focus on memorization and repetition Ripening of karma: Troå Nghieäp—Karma of scholastic treatises and textbooks that ripens—According to the Buddhist theory, karma, extrapolated (ngoaïi suy) from Indian sources. wholesome or unwholesome, never disappears Rismed teachers, by contrast, required their until its result ripens; however, the purification of students to study the original Indian sources of accumulated negative karma is possible by Tibetan Buddhism. The movement also had an declaring, confessing and stopping committing of important popular component, as Rismed teachers

often adopted the themes and images of popular its title in Japanese “Namu Myoho-renge-kyo” is a literature like the Gesar epic (huøng ca). In central practice, along with veneration of addition, many Rismed teachers developed Sakyamuni Buddha. It also encourages veneration popular religious rituals, such as conferring (ban of ancestors and the development of one’s cho) “transference of consciousness” initiations on personality through emulating (caïnh tranh) the groups of laypeople. Rismed has played a ideal of the Bodhisattva—Thuaät ngöõ Nhaät Baûn pivotally important role in the modern duøng ñeå chæ “Hoäi Thieát Laäp vaø Taêng Cöôøng Coâng development of the Sakyapa, bKa-Brgyudpa, and Bình trong Coäng Ñoàng.” Ñaây laø moät phong traøo rNyingmapa order—Thuaät ngöõ Taây Taïng duøng ñeå cuûa Nhaät Baûn trong thôøi caän ñaïi, caên cöù vaøo giaùo chæ “Khoâng moân phaùi.” Ñaây laø moät phong traøo toân thuyeát cuûa ngaøi Nhaät Lieân, ñöôïc Niwano Nikkyo giaùo quan troïng trong Phaät giaùo Taây Taïng ñöôïc saùng laäp vaøo naêm 1938. Cuõng gioáng nhö nhöõng caùc ngaøi Jamyang Khyentse Wangpo vaø Jamgon nhoùm coù quan heä vôùi ngaøi Nhaät Lieân, phong traøo Kongtrul Lodro Taye phaùt ñoäng. Phong naøo naøy naøy nhaán maïnh söï toân kính Kinh Dieäu Phaùp Lieân khôûi leân nhö laø moät phaûn öùng laøm giaûm hieäu löïc Hoa, vaø vieäc trì nieäm töïa kinh “Nam Moâ Dieäu cuûa caùc moân phaùi (coù tính caùch beø nhoùm) trong Phaùp Lieân Hoa Kinh” laø söï tu taäp chuû yeáu, cuøng Phaät giaùo Taây Taïng, ñaõ ñöa ñeán vieäc söï teâ lieät vôùi vieäc toân kính Ñöùc Phaät Thích Ca Maâu Ni. trong tu taäp vaø söï cöùng nhaéc veà giaùo lyù do yù Phong traøo naøy cuõng khuyeán khích vieäc thôø cuùng höôùng beø nhoùm gaây neân, cuõng nhö baïo ñoäng. toå tieân vaø phaùt trieån nhaân caùch con ngöôøi qua vieäc Nhöõng ngöôøi trung thaønh vôùi phong traøo ñaõ coá thi ñua trong lyù töôûng Boà Taùt Ñaïo. gaéng tìm ra nhöõng ñieåm töông ñoàng giöõa caùc Risshu: Vinaya (skt)—Ritsu—Luaät Toâng—See truyeàn thoáng khaùc nhau trong Phaät giaùo Taây Taïng Seven Sects in Japan. vaø loaïi boû khuynh höôùng ñang thònh haønh thôøi baáy Rite (n): Nghi thöùc—Nghi leã. giôø chæ taäp trung vaøo vieäc ghi nhôù vaø laëp laïi nhöõng Rite for the burial of the dead: Nghi thöùc leã an kinh vaên luaän giaûi ngoaïi suy töø caùc taøi lieäu beân taùng. AÁn Ñoä. Caùc baäc ñaïo sö chuû tröông khoâng moân Rite of initiation: Nghi thöùc nhaäp ñaïo. phaùi, ngöôïc laïi, ñoøi hoûi ñoà ñeä phaûi hoïc

giaùo ñieån nguyeân thuûy cuûa Phaät giaùo Taây Taïng xuaát phaùt töø Rite of exorcism: Nghi thöùc tröø taø. AÁn Ñoä. Phong traøo cuõng coù moät thaønh phaàn phoå Rite of marriage: Nghi thöùc hoân phoái. thoâng quan troïng khi caùc vò ñaïo sö chaáp nhaän hình Rite to observe: Nghi leã phaûi tuaân theo töôïng vaø chuû ñeà cuûa caùc vaên kinh phoå thoâng nhö Ritsu (jap): Luaät Toâng—See Ritsu-shu, Seven nhöõng baøi "huøng ca" chaúng haïn. Hôn nöõa, nhieàu Sects in Japan, and Eight of the early Japanese ñaïo sö theo truyeàn thoáng xoùa boû moân phaùi ñaõ phaùt Buddhist sects. trieån nhöõng nghi thöùc toân giaùo raát phoå bieán, nhö Ritsu-shu (jap): Luaät Toâng—A Japanese term ban leã quaùn ñaûnh veà "söï hoài höôùng cuûa thöùc" cho for "Monastic Discipline School." This is a caùc nhoùm Phaät töû taïi gia. Caùc ñaïo sö "khoâng moân Japanese branch of the Vinaya school, brought to phaùi" ñoùng moät vai troø quan troïng trong söï phaùt Japan by Chien-Chen (688-763) in 754. It followed trieån trong thôøi caän ñaïi cuûa caùc truyeàn thoáng the tradition of Dharmaguptaka-Vinaya, referred Sakyapa, bKa-Brgyudpa, vaø rNyingmapa. to in China as "the Vinaya in four parts" (Töù Phaàn Rissho-koseikai (jap): Hoäi Thieát Laäp vaø Taêng Luaät), which has 250 rules for monks and 348 for Cöôøng Coâng Bình trong Coäng Ñoàng—A Japanese nuns. The tradition emphasizes strict adherence to term for "Society for the Establishment and the rules of monastic conduct, but it never gain a Enhancement of Justice and Community." This is large following in Japan, where a married a modern Japanese movement based on the priesthood is the norm. It was considered to be teachings of Nichiren (1222-1282), founded in one of the six main Buddhist schools of the Nara 1938 by Niwano Nikkyo (1889-1957). Like other period (710-784), the others were Kusha, Hosso, Nichiren-affiliated groups, it emphasizes Jojitsu, Sanron, and Kegon. Nowadays, the Ritsu veneration of the Lotus Sutra, and the chanting of school still continues today as a minor tradition—

Thuaät ngöõ Nhaät Baûn chæ "Luaät Toâng." Ñaây laø moät Rivers in India: Soâng beân AÁn Ñoä—The four toâng phaùi veà Giôùi Luaät cuûa Phaät giaùo Nhaät Baûn, rivers in India which reputed to arise out of a lake ñöôïc ngaøi Chien-Chen truyeàn sang Nhaät vaøo naêm in Tibet, Anavatapta—Boán con soâng ôû AÁn Ñoä noåi 754. Toâng phaùi naøy theo Boä Luaät Ñaøm Ma Cuùc tieáng cuøng phaùt nguoàn töø hoà A Na Baø Ñaùp Ta Ña, theo Trung Hoa ñoù laø boä "Töù Phaàn Luaät," (trung boä Thieäm Chaâu) beân Taây Taïng—See Two trong ñoù coù 250 giôùi Tyø Kheo vaø 348 giôùi Tyø rivers in India and Four rivers in India. Kheo Ni. Truyeàn thoáng naøy nhaán maïnh ñeán vieäc River of lava: Hoâi Haø—A river of fire, reducing trì giöõ giôùi luaät vaø phaïm haïnh cuûa töï vieän, nhöng all to ashes—Doøng nham thaïch hay löûa, bieán taát chaúng bao giôø ñöôïc nhieàu ngöôøi theo ôû Nhaät, nôi caû thaønh tro. maø Taêng só ñöôïc pheùp keát hoân laø chuyeän bình River of misery: Misery is deep as a river—Khoå thöôøng. Noù ñöôïc xem nhö laø moät trong 6 toâng phaùi haø—Noãi khoå sôû saâu nhö soâng. chính döôùi thôøi Naïi Löông, nhöõng tröôøng phaùi River spirit: Thaàn Soâng. khaùc goàm coù Caâu Xaù, Phaùp Töôùng, Tònh Ñoä, Tam Luaän vaø Hoa Nghieâm. Ngaøy nay luaät toâng vaãn Ro (jap): Asrava (skt)—Leakage—Laäu Hoaëc— coøn toàn taïi taïi Nhaät nhöng chæ laø moät toâng phaùi See Asrava. nhoû

maø thoâi—See Seven Sects in Japan. Roads are different but they lead to the Ritual: same destination: Ñöôøng ñi khaùc nhöng cuøng veà 1) (a): Thuoäc veà nghi thöùc. moät choã (dò loä ñoàng quy)—Different sects in 2) (n): Heä thoáng nghi leã—Heä thoáng nghi leã cuûa Buddhism with different roads, but their heä phaùi Khaát Só—The ritual of the Mendicant destination is the same: Buddhahood—Caùc toâng Sect. phaùi khaùc nhau trong Phaät giaùo tuy ñi khaùc ñöôøng, Ritualism (n): Chuû nghóa nghi thöùc. nhöng coù cuøng moät choã ñeán: Phaät quaû. Rituals: Nghi leã—Ceremonies. Roam (v): Ñi lang thang. Rituals at the confessional ceremony: See Roam about: Ranger—Wander about—Lang Saùm Phaùp. thang ñaây ñoù. Ritual offering: Homa (skt)—Oblation—Hoä ma. Roam from place to place: Du phöông Rituals of a sect: Rules of a sect—Toâng nghi. Roam for pleasure: Vikridita (skt)— To amuse—To enjoy—To play—Du hyù. Rival: Competitor—Opponent—Ñòch thuû—Ñoái thuû. Roam in space: As do the devas of the sun, moon etc—Du hö khoâng—Du hö khoâng thieân. Rivals of equal skill: Kyø phuøng ñòch thuû. Roam about leisurely in the blissing world: River of affliction: Phieàn naõo haø—The river of Be at leisure in the blissing world—Tieâu dao mieàn moral affliction which overwhelms all beings in Cöïc Laïc. the three realms—Phieàn naõo coù theå laøm troâi daït ngöôøi vaø trôøi trong ba coõi. Roam where one will: Tieâu Dao Töï Taïi—To go anywhere at will—Töï taïi ñeán ñi baát cöù choã naøo River of bondage: Kieát Haø—The river of tuøy yù. bondage of suffering or illusion—Doøng soâng troùi buoäc cuûa khoå ñau hay phieàn naõo. Roaming immortal: Roaming rsi—Du haønh tieân—See Ten kinds of immortals (3). River of desire: AÙi haø—In which men are drowned—Doøng soâng sanh töû, nôi con ngöôøi bò Roaming monks: Vaân Naïp—Homeless nhaän chìm vaø cheát ñuoái (tình aùi nhaän chìm vaø laøm monks—Du Taêng—See Assembly brothers of the cheát ñuoái con ngöôøi neân ví vôùi doøng soâng, loøng clouds and waters. tham baùm víu hay giöõ chaët khoâng rôøi). Roaming monk without fixed abode: Daõ Baøn River of grace: AÂn haø (doøng soâng aân ñöùc)—The Taêng—Moät vò du Taêng raøy ñaây mai ñoù, khoâng coù river of grace which keeps or binds men in the nôi truï xöù nhaát ñònh. flow of transmigration—Doøng tình caûm aân hueä cöù Rob (v): AÊn cöôùp—To loot. maõi xoâ ñaåy chuùng sanh trong doøng sanh töû. Robbed: Bò cöôùp boùc.

Robbers: Taëc (nhöõng teân cöôùp)—See Six Taêng maëc y maøu naâu xaäm. Y aùo vaø baùt khaát robbers. thöïc raát quan troïng ñoái vôùi chö Taêng Ni. Ñöùc Robber-karma: Nghieäp Taëc—Robber-karma; Phaät daïy: “Cuõng nhö loaøi chim duøng caùnh bay evil karma harms as does a robber—Nghieäp coù ñi baát cöù nôi naøo maø chuùng muoán ñeán, chö khaû naêng laøm haïi chuùng sanh nhö moät teân cöôùp Taêng Ni mang y aùo vaø baùt khaát thöïc ñi ñeán neân goïi laø nghieäp taëc. nôi maø hoï ñi ñeán. Chö Taêng Ni haøi loøng vôùi boä y che thaân vaø baùt khaát thöïc ñeå ñöïng thöïc Robbery (with article “the”): Ñaïo—Keû cöôùp— phaåm haøng ngaøy cuûa hoï. See Eight teachers. (II) Two kinds of clothing—Hai loaïi y cuûa Taêng Robbery hatred: Hurtful to life and goods—Oaùn só—See Two kinds of clothing. taëc. Robes annually supplied to monks and Robe: Y aùo. nuns: Kathina (skt)—Coâng ñöùc y—AÙo coâng ñöùc (I) The meanings of “Robe”—Nghóa cuûa “Y aùo”: (haøng naêm

Phaät töû laøm leã daâng y leân chö Taêng Ni In the beginning, monks and nuns had only vaøo dòp leã ra haï vaøo cuoái thaùng 7 aâm lòch). three robes. When Buddhism spread to colder countries, like Tibet, Mongolia, China, Korea Robe of cast-off rags: Monk's robe—Phaán taûo and Japan, they needed to wear more layers y. of clothes to keep warm. Their robes are Robe of deliverance: Monk's robe—Ñaïi giaûi simple and made from cotton or linen. The thoaùt y—Giaûi thoaùt y (aùo cuûa nhaø sö). color of the robe normally depends on the Robe of five patches: Tieåu Nguõ Ñieàu—The country and the Buddhist tradition that is robe of five patches worn by some monks in China followed there. For instance, in Sri Lanka and and by monks in the Pure Land in Japan—AÙo Thailand, yellow or brown robes are worn naêm maûnh maø caùc nhaø sö Trung Quoác vaø Tònh Ñoä mostly, while black is worn in Japan. In China Nhaät Baûn thöôøng maëc. and Korea, grey and brown robes are worn for Robe for going among the Sangha: work, but yellow robes are used for Uttarasanga (skt)—Chu-e (jap)—Y nhaäp chuùng— ceremonies. Dark red robes are worn in Tibet One of the four outer robes. The others are seven- and Mongolia. Robes and alms bowls are very strip robe, middle robe, and upper robe—Moät important for monks and nuns. The Buddha trong boán thöù y ngoaïi. Ba y kia laø y thaát ñieàu, y said, "Just as a bird takes its wings with it trung, vaø y thöôïng. wherever it flies, so the monks and nuns take Robe made of patches: Monks' robe—Baù naïp their robes and bowls with them wherever y. they go. They are content with robes to cover Robe of patience: Enduring-humiliation robe— their body and an alms bowls to hold their Nhaãn Nhuïc Y—The robe of patience, a patient food."—Ban ñaàu thì chö Taêng Ni chæ coù ba boä heart which, like a garment, wards off all outward y. Khi Phaät giaùo ñöôïc truyeàn baù sang caùc xöù sin. A general name for the kasaya, or monk's laïnh hôn nhö Taây Taïng, Moâng Coå, Trung robe—Chieác aùo nhaãn nhuïc, caùi taâm nhaãn nhuïc, Hoa, Ñaïi Haøn vaø Nhaät Baûn, hoï caàn maëc gaït boû moïi toäi loãi beân ngoaøi. Teân goïi chung cho nhieàu lôùp quaàn aùo hôn ñeå giöõ aám. Y aùo cuûa aùo caø sa cuûa chö Taêng Ni. chö Taêng Ni thöôøng ñöôïc laøm baèng vaûi hay Robe made of translucent, shiny, silky, or næ. Maøu saéc thöôøng tuøy vaøo taäp tuïc vaø truyeàn thoáng Phaät giaùo cuûa töøng xöù. Thí duï nhö ôû colorful material: Y aùo laøm baèng caùc loaïi vaûi Tích Lan vaø Thaùi Lan thì maøu vaøng vaø maøu moûng, boùng loaùng, trôn möôùt vaø maøu saéc röïc rôõ— naâu ñöôïc haàu heát chö Taêng maëc, trong khi ñoù A Bhiksu or Bhiksuni who wears monastic robes thì taïi Nhaät chö Taêng laïi maëc maøu ñen. ÔÛ made of translucent, shiny, silky, or colorful Trung Hoa vaø Ñaïi Haøn, y maøu xaùm vaø naâu material or any kind of material which is sewn ñöôïc maëc khi laøm vieäc, nhöng khi haønh leã thì with golden thread or glittering beads, commits an maëc y vaøng. Taïi Taây Taïng vaø Moâng Coå chö offence involves Release and Expression of

Regret—Vò Tyø Kheo hay Tyø Kheo Ni naøo maëc y brushed once in a hundred years by a deva laøm baèng caùc loaïi vaûi moûng, boùng loaùng, trôn garment, that's all and then do it again exactly 100 möôùt nhö luïa, maøu saéc saëc sôû, ñính cöôøm kim years later. This practice is continue until the rock tuyeán laáp laùnh, laø phaïm giôùi

xaû ñoïa (buoâng boû vaø is completely worn down to nothing (when phaùt loà saùm hoái). brushed away the kalpa is ended). A kalpa as Robe of rags: Phaán Taûo Y—Phaán Taûo—Phaån measured by the time it would take to wear away Taûo Y—Naïp Y—Baù Naïp Y (aùo vaù traêm maûnh)— an immense rock by rubbing it with a deva- The monk's garment made of cast-off rags (which garment (the time it takes to do this is called a used to be utilized as dusting rags, but not at the 'rock kalpa.'—Moät kieáp raát daøi, ví vôùi ngoïn nuùi modern age)—AÙo caø sa cuûa chö Taêng Ni ñöôïc ñaù lôùn. Coù moät ngoïn nuùi ñaù daøi 40 daäm, cöù moãi khaâu thaønh bôûi nhöõng mieáng vaûi raùch hay vaûi vuïn traêm naêm laïi laáy vaûi aùo cuûa chö Thieân (Thieân y maø ngöôøi ta vöùt boû nôi baõi raùc (aùo naày bieåu thò hay aùo trôøi) chaø vaøo nuùi moät laàn roài thoâi, 100 naêm bieát hoå theïn, phoøng noùng laïnh, nghi phaùp Sa Moân, sau môùi ñeán chaø vaøo moät laàn nöõa, cöù chaø nhö theá ñöôïc trôøi vaø ngöôøi cung kính, khoâng tham tröôùc, cho ñeán khi naøo nuùi moøn heát laø xong moät Baøn tuøy thuaän tòch dieät, khoâng bò phieàn naõo ñoát chaùy, Thaïch Kieáp. deã thaáy ñieàu aùc, khoâng dö daät trang nghieâm, thuaän Rod (n): Caây roi. theo Baùt Thaùnh Ñaïo, vaø khoâng nhieãm taâm). Roga (p): Disease—Illness—Beänh hoaïn. Robe without form: Voâ Töôùng Y—The robe Roga-atura (p): A sick person—Beänh nhaân. without form. The Kasaya is without form in the Rogahari (p): A physician—Thaày thuoác. sense that is simple a square sheet of cloth—Y aùo Rohatsu sesshin (jap): Tuaàn leã quaùn nieäm—A khoâng coù hình töôùng beân ngoaøi. AÙo caø sa khoâng Japanese term for "week-long period of intensive coù hình töôùng, maø chæ maø moät maûnh vaûi vuoâng. meditation practice," which begins on December 1 Robinson, Richard Hugh (1926-1970): and finishes on the day "rohatsu" (the eighth day American scholar of Buddhism who established of the twelfth month of lunar calender), but in the first graduate degree program in Buddhist contemporary Japan it is celebrated on December Studies in the U.S.A. at the University of 8. According to tradition, "rohatsu" Wisconsin-Madison, which has trained a number commemorates the day on which Sakyamuni of prominent buddhologists. He is best known for Buddha attained complete awakening (Bodhi)— his work on Madhyamaka, particularly his Early Thuaät ngöõ Nhaät Baûn duøng ñeå chæ "Tuaàn leã quaùn Madhyamaka in India and China—Moät hoïc giaû nieäm," baét ñaàu töø ngaøy ñaàu thaùng 12 aâm lòch vaø Phaät giaùo ngöôøi Myõ, ngöôøi ñaõ saùng laäp ra chöông chaám döùt vaøo ngaøy moàng 8 aâm lòch, nhöng hieän trình toát nghieäp veà Phaät Hoïc taïi Myõ taïi tröôøng Ñaïi thôøi taïi Nhaät ngöôøi ta chæ toå chöùc trong ngaøy moàng Hoïc Wisconsin-Madison, ngöôøi ñaõ giaùo huaán moät 8 maø thoâi. Theo truyeàn thoáng "rohatsu" töôûng soá nhaø Phaät Hoïc noåi tieáng. OÂng noåi tieáng vôùi taùc nieäm ngaøy Ñöùc Phaät Thích Ca Maâu Ni ñaït thaønh phaåm Trung Quaùn, ñaëc bieät laø Trung Quaùn taïi AÁn Ñaïi Giaùc. Ñoä vaø Trung Hoa. Rohini (skt): Rock: Stone—Thaïch. 1) Rohini River in India—Soâng Loâ mieän ni ôû AÁn 1) A painting of a rock (though the water of the Ñoä. water-colour rapidly disappears, the painting 2) Name of one of the twenty eight remains): Hoïa Thaïch. constellations—Taát—See Twenty eight 2) Even a rock meeting hard treatment

will split: constellations. Nan Thaïch Thaïch Lieät—Ngay caû ñaù maø Rohu (skt): Haït La Haàu—An ancient city and chaïm maïnh hay bò vaën vaãn phaûi beå. province of Tukhara, south of the Oxus—Moät Rock Bearer Ghost King: Quyû Vöông Phuï thaønh phoá coå vaø tænh Tukhara, naèm veà phía nam Thaïch. soâng Oxus. Rock kalpa: Baøn Thaïch Kieáp—The rock kalpa, a very long kalpa. Let a rock 40 miles in extent be

Rokudo (jap): Six paths—The six ways or Thirty seven limbs of Enlightenment and conditions of sentient existence—See Six paths. Twenty two roots. Rokushu (jap): Luïc Toâng—The six Mahayana Root of action: Boån haïnh (nghieäp caên)— schools in Japan—Luïc Toâng Ñaïi Thöøa Nhaät Original action—The method or motive of Baûn—See Six schools in China. attainment (Deeds or doings of a Buddha or Roll (v) the Law-wheel or preaching: Turning bodhisattva)—Caên baûn haønh ñoäng cuûa Phaät vaø Boà the Dharma wheel—Chuyeån Phaùp Luaân vaø Taùt. Thuyeát phaùp—See Eight aspects of Buddha's life. Roots of bodhisatva development: Chuûng Roll (v) rice into a ball in eating: Suyeån Taùnh—There are five germ-natures or roots of Thöïc—To roll rice, etc., into a ball in eating, the bodhisatva development—Coù naêm loaïi chuûng Indian way, or Hindu fashion of eating by first taùnh—See Five natures. rolling the food into a ball in the hand—Ñoaøn Root and branch: Root and twigs—First and Thöïc hay vo troøn côm cuõng nhö nhöõng thöùc aên, last—Beginning and end—Baûn maït. ñaây laø taäp tuïc cuûa ngöôøi AÁn Ñoä laø vo troøn thöùc aên Root of consciousness: Caên baûn thöùc. trong tay tröôùc khi aên. Roots of contention: Vivada-mulani (p)— Rolling onwards of the Law-wheel: The first According to the Sangiti Sutta in the Long years teaching of Hinayana, four axioms (Töù Ñeá) Discourses of the Buddha, there are six roots of and unreality (Khoâng)—Chuyeån Phaùp Luaân—See contention—Theo Kinh Phuùng Tuïng trong Tröôøng Three periods of the Buddha's teaching. Boä Kinh, coù saùu traùnh caên—See Six roots of Ron (jap): Abhidharma (skt)—Commentaries— contention. Discussions of Buddhist philosophy or Root of desire: AÙi caên—The root of lust, which metaphysics—Luaän—See Abhidharma. produces the passions—Duïc voïng laø goác sanh ra Rongi (jap): Upadesa (skt)—Theoretical caùc phieàn naõo. discourse—Luaän nghóa. Root of delusion: Origin of delusion—Boån hoaëc. Room (n): Caên phoøng. Root of doubt: Nghi caên—The overhanging Room of forbidden access: Gynaeceum—Live cover of doubt, which prevents sentient beings in seclusion in a room—Caám phoøng. from seeing and practicing good deeds, one of the Room for guest monks: Ñaùn Quaù Lieâu—A five covers or mental and moral hindrances— room in a monastery at which a wandering or Taùnh hay nghi hoaëc che laáp maát taâm thöùc, khieán guest monk stays—Phoøng trong töï vieän daønh cho khoâng thaáy ñöôïc chaân lyù, khoâng thöïc haønh ñöôïc caùc vò du taêng nguû nghæ (caùc vò du taêng thöôøng ñi thieän nghieäp, ñaây laø moät trong naêm trieàn caùi—See vaøo phoøng naày tröôùc khi ñeán chaøo vò sö truï trì). Five hindrances. Root (n): Mula (skt)—Basis—Origin—Caên ñeá— Roots of goodness: Thieän caên—They take roots Caên reã. of goodness as a reliance, cultivating, gathering, (A) Two roots—Hai loaïi caên—See Two roots. and increasing them. This is one of the ten kinds (B) See Six roots of sensations. of reliance of Great

Enlightening Beings. (C) According to the Path of Purification, the According to The Flower Adornment Sutra, mind's unpertubedness should be understood chapter 38 (Detachment from the World), the in sixteen modes which are called the sixteen Great Enlightening Being Universally Good told roots—Trong Thanh Tònh Ñaïo, söï baát ñoäng Unversal Wisdom that Offsprings of Buddha, cuûa taâm caàn ñöôïc hieåu theo 16 kieåu goïi laø 16 Great Enlightening Beings have ten kinds of caên ñeá—See Sixteen roots. reliance which help them be able to obtain abodes (D) Hai möôi hai caên trôï ñaïo—Twenty two roots of the unexcelled great knowledge of Buddhas— or modes of processes in the perfect Chö Boà Taùt duøng thieän caên laøm y-chæ, vì nhôø ñoù development of a Buddha and his works—See maø tu taäp taêng tröôûng. Ñaây laø moät trong möôøi y chæ cuûa chö Ñaïi Boà Taùt. Theo Kinh Hoa Nghieâm,

phaåm Ly Theá Gian, Boà Taùt Phoå Hieàn baûo Phoå Root of sin: Toäi Caên—The. unenlightenment or Hueä raèng chö Boà Taùt coù möôøi choã y-chæ giuùp chö ignorance—Caên baûn cuûa toäi aùc laø söï khoâng giaùc Boà Taùt ñaït ñöôïc choã sôû-y ñaïi trí voâ thöôïng cuûa ngoä vaø voâ minh. Nhö Lai—See Ten kinds of reliance of Great Root of all things: The fundamental vijnaøna, Enlightening Beings. one of the eighteen names of the Alaya-vijnaøna— Root of happiness: Goác reã cuûa haïnh phuùc—The Boån thöùc. root of our happiness is our own mind, not the Root and twigs: Beginning and end—First and external phenomena. last—Root and branch—Baûn maït. Root for life: Meänh Caên—See Root or Root wheel: The Avatamsaka (Wreath)—Caên reincarnation. baûn Phaùp Luaân laø Hoa Nghieâm—See Three Root of memory: Smrtindriya (skt)—Organ of periods and characteristics of Buddha's teaching. memory—Nieäm Caên—See Five Faculties. Root of wisdom: Tueä Caên—The organ of Root of Merit and virtue: Good roots—Thieän wisdom, one of the five organs—Moät trong nguõ caên. caên, caên coù theå quaùn ñaït chuùng sanh ñeå naåy sinh Root of misery: Khoå boån (the root of misery is ra ñaïo lyù. desire—caên coá cuûa khoå laø tham duïc). Rootless consciousness: Ahetukacittani (p)— Root of moral life: Root of religious power— Taâm voâ nhaân—According to the Abhidharma, Ñöùc boån. there are eighteen kinds of rootless Root or origin delusion: Baûn hoaëc. consciousness—Theo A Tyø Ñaï t Ma, coù 18 loaïi Root of all phenomena is mind: Duyeân Khôûi taâ m voâ nhaâ n . **See Eighteen kinds of rootless Chö Phaùp Caên Baûn Vi Taâm Phaùp—The root of all consciousness. phenomena is mind. The exoteric and esoteric Rootless functional consciousness: There are schools differ in their interpretation—Chö phaùp eight kinds of rootless functional consciousness. tuøng taâm khôûi. Hai tröôøng phaùi Hieån vaø Maät giaùo **See Twenty-four sense-sphere beautiful minds coù nhöõng giaûi thích khaùc nhau: (C). 1) The exoterics hold that mental ideas or things Rope of life: Meänh Thaèng—The rope of life, are unsubstantial and invisible: Hieån giaùo cho always gnawed by the two rats, i.e. night and raèng Taâm phaùp laø voâ saéc voâ hình. day—Sôïi daây sinh meänh luoân bò gaäm nhaám bôûi 2) The esoterics hold that mental ideas have chuoät voâ thöôøng ngaøy vaø ñeâm. both substance and form: Maät giaùo laïi cho Rosary (n): Maølaø (skt)—Garland—Chuoãi traøng raèng Taâm Phaùp höõu saéc höõu hình. haït. 3) See

Two classes of things (2). Rose-apple tree: Caây hoàng taùo. Root of one's present lot: Tuùc Caên (coäi caên Rose lotus: Padma (skt)—Sen hoàng. ñöôïc vun troàng trong tieàn kieáp)—Which were Roshi (Jap): Master—Thaày—A Japanese term for planted in previous existence. "old master" or "Zen master." Generally one Root of reincarnation: Basis for life—Meänh becomes a "roshi" through having one's Caên—A root or basis for life or reincarnation, the experience of awakening (kensho or satori) nexus of Hinayana between two life-periods, certified by an established master. A "roshi" must accepted by Mahayana as nominal but not real— also possess the maturity and wisdom needed to Theo Tieåu Thöøa giaùo thì caên baûn cuûa cuoäc soáng guide students skillfully, thus ensuring the hay söï taùi sanh laø phi saéc phi taâm, maø laø do authenticity (chöùng thö chaùnh thöùc) of teaching nghieäp cuûa quaù khöù sinh ra, Ñaïi Thöøa chaáp nhaän and practice. Anyone, monk or laypeople, man or caùi naày möôïn teân laø meänh caên, chöù khoâng phaûi laø woman, may become a "roshi," though they are thöïc theå rieâng coù boån meänh. most commonly older men. The title of a Zen Root of religious power: Root of the moral Master. When a disciple or pupil, whether monk life—Ñöùc boån. or lay student, has completed his studies, and his

master has been satisfied that the pupil's Round Doctrine of the Great Vehicle: Vieân understanding is equal to his own, and that the Giaùo—See Five divisions of Buddhism (I). student has experienced genuine satori, he may Round of rebirths: Samsaøra (p & skt)—Luaân bestow the title of Roshi upon him. This entitles hoài sanh töû (voøng troøn sinh hoùa cuûa taäp khí haønh him to teach Zen. In the Lin-Chi schools, a course nghieäp). in the study of koans is given, and only those who Round of mortality: Bhavacakra (skt)—Wheel have been through this are entitled to offer of birth and death—Höõu luaän—Voøng Sanh Töû— instruction in koans—Danh hieäu cuûa moät Thieàn The wheel of existence, or the round of births and Sö. Khi moät ñeä töû, xuaát gia hay taïi gia, ñaõ hoaøn deaths—Baùnh xe luaân hoài sanh töû hay quaû baùo taát hoïc trình vaø vò Thaày cuõng ñaõ thoûa maõn vôùi söï sanh töû xoay chuyeån khoâng ngöøng. hieåu bieát cuûa ñeä töû vaø coâng nhaän raèng ñeä töû ñaõ Round Teaching: Complete perfect doctrine or ngang haøng vôùi mình thì vò Thaày naøy ban cho ñeä teaching—Round Doctrine—Vieân Giaùo—See töû danh hieäu Roshi (Zen Master). Vôùi danh hieäu Perfect teaching. naøy, vò ñeä töû ñöôïc pheùp daïy Thieàn. Trong phaùi Laâm Teá, ñeä töû ñöôïc Thaày daïy cho caùch "tham" Roya-Yekaku (jap): Hui-Chiao-Liangyeh—Sö moät soá coâng aùn, vaø chæ coù nhöõng ai ñaõ thoâng suoát Hueä Giaù c Lang Gia (Nhaät Baûn). môùi ñöôïc danh vò daïy Thieàn coâng aùn. Royal (a): Thuoä c veà hoaøng toäc. Rotation of words: Töï Luaân—Wheel of The Royal Buddha of shining flames: words—The wheel, rotation, or interchange of Flaming brightness (Amitabha with his virtues)— words for esoteric purposes, especially the five Phaät Quang Dieäm Vöông. Sanskrit signs adopted for the five elements, earth, Royal charter board: Bieån saéc töù. water, fire, air, and space—Töø chöõ "Luaân" maø Royal chartered pagoda: Chuøa ñöôïc saéc töù (aân chuyeån vaø sanh ra caùc chöõ khaùc, trong Maät toâng, vua ban). ñaët bieät laø chöõ "Luaân" theo chöõ Phaïn bao

haøm Royal city: Hoaøng thaønh. naêm daáu ñaát, nöôùc, löûa, gioù, vaø hö khoâng. Royal days: Vöông nhaät—There are eight royal Roudraka (skt): Uaát ñaø la. days—Coù taùm ngaøy vöông nhaät—See Eight royal Rough and evil park: Thoâ AÙc Uyeån—One of days. Indra's four parks, that of armaments and war— Royal family: Hoaøng toäc—Imperial family. Vöôøn thoâ aùc laø moät trong boán vöôøn cuûa Trôøi Ñeá Royal feast: Vöông Thieän—A royal feast Thích, khi naøo muoán ñaùnh nhau thì vaøo trong vöôøn referred to in the Lotus Sutra, where the hungry naày, muoán thöù vuõ khí naøo thì laäp töùc vuõ khí aáy people feared to accept the King's feast till he hieän ra. came himself and called them, such as the feast of Rough speech: Parusavaca (skt)—Noùi lôøi thoâ loã Buddhahood and the Buddha's call—Böõa tieäc (coäc caèn). hoaøng gia ñöôïc Phaät noùi ñeán trong Kinh Phaùp Roughness: Saùp xuùc hay thaáy thaân theå goà gheà— Hoa, nhöõng ngöôøi ñoùi chaúng daùm aên cho ñeán khi See Eight physical sensations. naøo ñích thaân nhaø vua ñeán keâu hoï aên, cuõng nhö Round altar: Vieân Ñaøn—A complete group of Phaät quaû vaø lôøi keâu goïi cuûa Phaät. objects of worship, a mandala—Ñaøn traøng hình Royal garment: Quaàn aùo cuûa hoaøng toäc. troøn. Maïn Ñaø La, luaân vieân cuï tuùc, hay vieân maõn Royal law: Vöông Phaùp—The the law by which a cuï tuùc, laø ñaøn (baøn thôø) hình troøn ñeå ñaët baøi vò chö king should rule his country—Chaùnh phaùp trò nöôùc toân tuùc. maø Ñöùc Phaät giaûng cho caùc haøng vua chuùa. Round and bright doctrine: Vieân Minh Cuï Royal palace: Citadel—Thaønh noäi. Ñöùc Toâng—See Ten tenets of the Hua-Yen Royal-recognized monk: Taêng Cang—During School. the reign of Nguyeãn, all the Nguyeãn Lords and Round doctrine: Perfect teaching—Vieân Kings assigned a royal-recognized monk who Giaùo—Ñoán giaùo—See Perfect teaching. supervised the assembly of monks in a national

temple—Döôùi trieàu nhaø Nguyeãn, caùc vua chuùa ñaõ Rub the body with incense: Ñoà Höông—To cöû ra moät vò Taêng Cang ñeå laõnh ñaïo Taêng chuùng, rub the body with incense or scent to worship trong moät ngoâi quan töï. Buddha—Xoa höông leã Phaät. Royal rsi: Vöông Tieân—A sovereign who retires Rub the crown: Predict Buddhahood—Thoï kyù. from the world and attains to the five transcendent Rub one's eyes: Chaø xaùt vaø ñoâi maét. powers—Ngöôøi ñaõ ruùt lui khoûi theá giôùi beân ngoaøi, Rub out the traces of past impurity and vaø ñaït ñöôïc nguõ thoâng. enter into the profundity of Buddha: Phaát Royal temple: Inner temple—Noäi Töï—Noäi Ñaïo Tích Nhaäp Huyeàn—Neáu muoán chöùng nhaäp phaùp Traøng—The Buddhist shrines or temples in the taùnh roát raùo vieân maõn cuûa chö Phaät, thì phaûi phuûi palace where Buddhist ceremonies in the palace saïch daáu veát baát tònh tröôùc kia. on the emperor's birthday—Thaùp Phaät hay töï vieän Ruci (skt): Lö chí. trong cung, nôi chö Taêng teà töïu veà haønh leã trong ngaøy sanh nhaät cuûa nhaø vua. Rucika (skt): Laâu Chí Phaät—Loâ Chí Phaät—Lö Chí Phaät—Laâu Do Phaät—The last of the 1,000 Royal tombs: Laêng vua. Buddhas of the present kalpa—Vò Phaät cuoái cuøng Rsabha (skt): Laëc Sa Baø. trong 1.000 vò Phaät hieän kieáp. 1) Described as one of the three famous rsi, Ruciraketu (skt): Dieäu Taøng—Bodhisattva before the days of sakyamuni, of the Ruciraketu—Teân cuûa moät vò Boà Taùt—Name of a Nirgrantha

type of naked ascetics—Ñöôïc Bodhisattva. dieãn taû nhö moät trong ba vò tieân ngoaïi ñaïo trong xöù Thieân Truùc, tröôùc thôøi Phaät Thích Rudimentary aspect of the Buddha: Thoâ Ca. Laëc Sa Baø dòch nghóa laø loõa theå khoå haïnh Töôùng Phaät. Ni Kieàn Töû. Rudra (skt): Loã Ñaït La—Terribly evil—Awful— 2) See Two devas and the three rsi. Terrible—Lao Ñaït La, hay Loã Naïi La, nghóa laø Rsipatana (skt): Isipatana (p)—Site of the baïo aùc hay cöïc kyø xaáu aùc. famous Deer Park—Chö thieân ñoïa xöù. Rudraksa (skt): Kim Cang Töû—A seed similar to Rsis (skt): Tieân—Heavenly fairies—Immortals— a peachstone used for beads—Haït kim cang ñeå Deva genii—Heavenly Fairies are people who laøm chuoãi. cultivate and attain the Taoist path so that they are Ruegg, David Seyfort: One of the twentieth reborn in Heavens. According to Nagarjuna, there century's leading scholars of Buddhism, who has are several different classes of rsis whose lifetime published ground-breaking work on an impressive is 100,000 years, the they reincarnated—Tieân coù variety of subjects, including Indian Buddhist nghóa laø nhöõng ngöôøi tu tieân ñaéc ñaïo. Theo ngaøi philosophy, the Pramana tradition, the life of Bu- Long Thoï Boà Taùt coù nhieàu loaïi Tieân coù ñôøi soáng ston, and Madhyamaka. His books include ñeán 100.000 naêm môùi ñi ñaàu thai. "Buddha-nature," "Mind and Problem of 1) Deva-rsis in the mountain round Sumeru: Gradualism in a Comparative Perspective" (1992), Thieân Tieân—Thieân Tieân ôû quanh nuùi Tu Di. and "The Study of Indian and Tibetan Thought: 2) Spirit-rsis who roam the air: Thaàn Tieân— Some Problems and Perspectives" (1967)—Moät Nhöõng vò Tieân bay vuùt treân khoâng trung. trong nhöõng hoïc giaû Phaät giaùo haøng ñaàu vaøo theá 3) Humans who have attained the powers of kyû thöù 20, ngöôøi ñaõ xuaát baûn moät soá saùch ñaët neàn immortals: Nhaân Tieân—Nhöõng ngöôøi ñaõ ñaït moùng cho moät soá ñeà taøi ñaùng chuù yù veà sau naøy, ñöôïc naêng löïc tröôøng sanh baát töû. bao goàm quyeån "Trieát Lyù Phaät Giaùo," "Truyeàn 4) Earth-rsis, subterranean: Ñòa Tieân. Thoáng Pramana," "Cuoäc Ñôøi cuûa Ngaøi Bu-Ston," 5) Pretas, or malevolent rsis: Quyû Tieân. vaø "Trung Quaùn." Nhöõng quyeån saùch cuûa oâng bao Rsivadana (skt): Mrgadava or Saranganatha goàm quyeån "Phaät Taùnh," "Taâm vaø Vaán Ñeà Tieäm (skt)—Deer park—Loäc uyeån (vöôøn nai)—See Ngoä trong Quan Ñieåm Tyû Giaûo" naêm 1922 vaø Mrgadava and Four Buddhist holy places. "Nghieân Cöùu Veà Tö Töôûng Phaät Giaùo AÁn Ñoä vaø

Taây Taïng: Vaøi Vaán Ñeà vaø Quan Ñieåm" xuaát baûn without hindrance—Chuyeån luaân Vöông—See naêm 1967. Cakravartin. Ruffle someone: Agitate someone—Laøm ai dao Ruler of the world: Cakravarti-raja (skt)— ñoäng. Vöông vò—Trì Theá Boà Taùt—See Bodhisattva Ruhana (p): Growing—Rising—Söï moïc leân. Ruler of the World. Ruhati (p): To grow—Moïc leân. Rules: Giôùi luaät—Precepts—Commandments— Ruin something: Decay or rack. something— See Precepts. Huûy hoaïi ñieàu gì. Rules of an assembly: Hoäi Thöùc—The manners, Ruining the pure conduct of others: Phaù customs of an assembly, or community—Phöông phaïm haïnh cuûa ngöôøi khaùc—The term "ruining thöùc hay quy luaät cuûa giaùo ñoaøn. the pure conduct of others" means causing or Rules in

Buddhism: Giôùi—See Precepts. inducing left-home people who were pure and Rules of ceremonies: Luaät Nghi—Rules and undefiled to break the precepts. This kind of ceremonies, an intuitive apprehension of which, offense cannot be pardoned through repentance— both written and unwritten, enables devotees to Töø “Phaù phaïm haïnh cuûa ngöôøi khaùc” coù nghóa laø practice and act properly under all xuùi hay laøm cho ngöôøi xuaát gia phaù giôùi. Loaïi toäi circumstances—Luaät phaùp vaø quy taéc cho pheùp naøy khoâng theå saùm hoái ñöôïc. ngöôøi Phaät töû thuaàn thaønh haønh ñoäng ñuùng trong Rule (v): To govern—Cai trò. moïi hoaøn caûnh (phaùp ñieàu tieát thaân taâm ñeå ngaên Ruler (n): Ngöôøi cai trò. ngöøa caùi aùc goïi laø luaät, phaùp giuùp thích öùng vôùi Ruler of the eighth hot hell: Ñoâ Thò Vöông— pheùp taùc chaân chính beân ngoaøi goïi laø nghi). Vò thöù taùm trong 10 vò Dieâm Vöông, troâng coi Ñaïi Rules for confession: Saùm Nghi—The rules for Nhieät Ñòa Nguïc (nguïc naày roäng 500 do tuaàn, trong confession and pardon—Nghi thöùc cuûa pheùp saùm ñoù coù 16 ñòa nguïc nhoû. Toäi nhaân maõn nguïc naày hoái (Phaùp Hoa Saùm Phaùp, Phöông Ñaúng Saùm thì ñöôïc giaûi vaøo ñieän thöù 9). Phaùp, Quaùn AÂm Saùm Phaùp, Di Ñaø Saùm Phaùp). Ruler over the fire star (Mars): Hoûa ñöùc tinh Rules for confession and pardon: See Rules quaân (vò vua cai trò treân hoûa tinh)—Mars, one of for confession. the nine luminaries, shown south of the Diamond Rules of behavior of Great Enlightening Hall in the Garbhadhatu. The ruler over the five Beings: Luaät nghi cuûa chö Ñaïi Boà Taùt— stars, Mars, whose tablet hangs in the southside of According to the Flower Adornment Sutra, a temple and whose days of worship, to prevent Chapter 38, there are ten kinds of rules of conflagrations, are the fourth and eighteenth of behavior of Great Enlightening Beings. each moon; he is identified with the ancient Enlightening beings who abide by these can attain emperor Yen-Ti (Vieâm Ñeá)—Hoûa Dieäu hay Hoûa the supreme discipline of great knowledge—Theo tinh, moät trong cöûu tinh, ñöôïc ñaët baøy veà phía nam Kinh Hoa Nghieâm, Phaåm 38, coù möôøi luaät nghi cuûa Kim Cang Vieän trong Thai Taïng Giôùi. Hoûa cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp Tinh, ñöôïc coi nhö laø vì sao thoáng trò nguõ tinh naày thôøi ñöôïc luaät nghi ñaïi trí voâ thöôïng—See (naêm vì sao), baøi vò ñöôïc ñaët ôû phía nam caùc chuøa Ten kinds of rules of behavior of great vaø ngaøy thôø cuùng vaøo caùc ngaøy moàng 4 hay 18; vò enlightening beings. naày cuõng ñöôïc coi nhö laø Vieâm Ñeá. Rule of law: Giôùi luaät—Rules—Precepts. Rulers of Hades: Minh Quan (nhöõng chöùc quan Rules for monks and nuns: Luaät Tyø Kheo— nôi coõi ñòa nguïc). Monastic disciplinary text included in the Vinaya Ruler of the Hot Hell: Ñoä Thò Vöông. and preserved in separate version for monks and Ruler of the moon: Candradeva or Somadeva nuns—Luaät daønh rieâng cho Tyø Kheo trong tònh xaù, (skt)—Nguyeät Thieân. rieâng bieät cho chö Taêng vaø chö Ni—See Ruler of the wheels: Cakravarti (skt)—Luaân Pratimoksa and Vinaya. Vöông—Of whose chariot roll everywhere

Rules for nuns: Ni giôùi—Cuï Tuùc Giôùi Tyø Kheo Run away: Flee—Troán chaïy—In any Ni—See Complete moral precepts for nuns in circumstances, it is best to run away, not to Mahayana Buddhism and Complete moral confront—Trong moïi hoaøn caûnh, toát nhaát laø neân precepts for nuns in Mendicant school. boû ñi, chöù khoâng neân

ñoái ñaàu. Rule and observance: Quyû Trì—A rule and its Run into conflicts: Ñi ñeán xung ñoät hay maâu observance, to know the rule and hold it without thuaãn. confusion with other rules or doctrines—Bieát luaät Run down someone (v): Decry—Discredit— vaø giöõ luaät khoâng sai chaïy. Vilify—Phæ baùng. Rules of the perfect morality of Run helter-skelter: Chaïy ñoâng chaïy taây (Ñoâng Bodhisattvas: Sila-paramita (skt)—Giôùi Ba La boân taây taåu), yù noùi chaïy taùn loaïn. Maät. Run hither and thither in the samsara: Ba Rule of prayer: Qui taéc caàu nguyeän. Ba—Chaïy voøng voøng (trong voøng luaân hoài sanh Rules for repentance and confession: Hoái töû). Saùm Phaùp—Nghi thöùc phaùt loà saùm hoái toäi loãi— Run to the mountain: Ngöôøi chaïy leân nuùi—See See Three modes of repentance. Four wise men who sought escape from death, all Rules of training: Hoïc Xöù—There are five rules in vain. of training—See Five precepts. Run to the ocean: Keû khaùc chaïy xuoáng bieån—Rules in various forms: Commandments or See Four wise men who sought escape from precepts in their various forms—Giôùi töôùng. death, all in vain. Rules given in the Vinaya for settling Rupa (skt): Vaät chaát—Material—Form—Hình disputes: Saptadhikarana-samatha (skt)—Luaät töôùng cuûa vaät chaát—Appearance—Object. hoøa giaûi—According to the Sangiti Sutta in the (I) Nghóa cuûa saéc—The meanings of Rupa: Form Long Discourses of the Buddha, there are seven is used more in the sense of “substance,” or rules given in the Vinaya for settling disputes “something occupying space which will resist among monks (disputes arise from arguments, replacement by another form.” So it has misconduct, judgment and punishment, correctness extension, it is limited and conditioned. It of a religious observance)—Seven rules for the comes into existence when conditions are participation and settlement of disputed questions matured, as Buddhists would say, and staying that have been raised—Theo Kinh Phuùng Tuïng as long as they continue, pass away. Form is trong Tröôøng Boä Kinh, coù baûy phaùp duøng ñeå hoøa impermanent, dependent, illusory, relative, giaûi moãi khi coù söï tranh caõi giöõa chö Taêng—See antithetical, and distinctive—Saéc laø hình theå, Seven rules given in the Vinaya for settling nhöng thöôøng duøng theo nghóa theå chaát, coù disputes among monks and nuns. moät vò trí trong khoâng gian, vaø ngaên ngaïi vôùi nhöõng hình theå khaùc. Vaäy, saéc coù theå tích, do Rules which are suitable to local conditions: ñoù coù haïn cuoäc, bò tuøy thuoäc. Saéc phaùt hieän Vinaya (skt)—Tuøy Phoøng Tyø Ni—Rules which khi hoäi ñuû nhöõng nhaân duyeân naøo ñoù, vaø tuøy are suitable to conditions everywhere—Nhöõng nhöõng nhaân duyeân aáy maø truï moät thôøi gian, luaät nghi thích hôïp vôùi ñieàu kieän ñòa phöông, hay roài tieâu dieät maát. Saéc voán voâ thöôøng, leä thuoäc, luaät leä thích hôïp cho moïi nôi. hö giaû, töông ñoái, nghòch ñaûo vaø sai bieät. Ruling principle: Siddhanta or Hetu (skt)— (II) Phaân loaïi saéc—Categories of Rupa: There are Fundamental law—Essential elements—Lyù. several different categories of rupa—Coù Run after: Theo ñuoåi—Everyone, from the nhieàu loaïi saéc (vaät chaát, hình theå, hay hình smallest insect to the greatest king, ran after daùng vaät theå—matter, form, or material pleasures—Moïi loaøi, töø con coân truøng nhoû nhaát shape): ñeán oâng vua vó ñaïi, ñeàu chaïy theo caùc thuù vui duïc 1) Two kinds of rupa—Hai Loaïi Saéc:

laïc.

i) Inner rupa as the organs of sense (eye, ear, Rupa-bhavo (p): Becoming in the world of nose, tongue, body): Noäi saéc (nhöõng caên cuûa form—Saéc höõu—See Three dharmas (XVII). giaùc quan nhö nhaõn, nhó, tyû, thieät, thaân). Rupa-dharma (skt): Form element—Saéc ii) Outer rupa as the objects of sense (colour, phaùp—See One hundred divisions of all mental sound, smell, taste, touch): Ngoaïi saéc (nhöõng qualities and their agents. traàn caûnh beân ngoaøi nhö maøu saéc, aâm thanh, Rupa-dhatu (skt): Rupavacara, or rupaloka muøi thôm, höông vò, söï xuùc chaïm). (skt)—Saéc Giôùi—World of form or material 2) Three kinds of rupa—Ba loaïi saéc: world. i) Visible objects (white, blue, yellow, red, etc.): (I) The meanings of Rupadhatu—Nghóa cuûa Saéc Khaû kieán höõu ñoái saéc (caùc saéc traàn, traéng, giôùi: xanh, vaøng, ñoû, v.v.). 1) A Sanskrit term for “form realm,” or “realm ii) Invisible objects (sound, smell, taste, touch): of form.” This is one of the three worlds Baát khaû kieán höõu ñoái saéc (thanh, höông, vò, (triloka) of traditional Buddhist cosmology. xuùc). This realm is considered to be higher that the iii) Invisible immaterial or abstract objects: Baát one in which human beings live, i.e., the khaû kieán voâ ñoái saéc (nhöõng vaät theå tröøu desire realm or kama-dhatu. According to töôïng). Buddhism, the four form-realm-meditations 3) Eleven kinds of rupa—Thaäp Nhaát Saéc (Möôøi have the form-heaven as their objective— Moät loaïi Saéc): Thuaät ngöõ Baéc Phaïn duøng ñeå chæ “Saéc giôùi.” a) The five organs of the sense—Nguõ Caên: Ñaây laø moät trong tam giôùi theo truyeàn thoáng i) Eye: Nhaõn. vuõ truï hoïc Phaät giaùo. Saéc giôùi ñöôïc xem nhö ii) Ear: Nhó. laø phaùp giôùi cao hôn theá giôùi trong ñoù con iii) Nose: Tyû. ngöôøi sanh soáng, hay duïc giôùi. Theo Phaät giaùo iv) Tongue: Thieät. thì saéc giôùi thieàn laáy saéc giôùi Thieân laøm ñoái v) Body: Thaân. töôïng. b) The five objects of the sense—Nguõ Caûnh: 2) The element of form—Saéc giôùi—See Three iv) Colour: Saéc. dharmas (XIII) (A). vii) Sound: Thanh. 3) Realm of form, or material form, or material viii) Smell: Höông. world. It especially refers to the second ix) Taste: Vò. Trailokya: Saéc giôùi, ñeä nhò giôùi trong tam x) Touch: Xuùc. giôùi. xi) The immaterial object—Voâ Bieåu Saéc: 4) The realm of Beauty: The realm of form or 4) The fourteen elements—Thaäp Töù Saéc (Möôøi matter. It is above the lust world. It is Boán loaïi saéc): represented in the Brahamlokas (töù thieàn a) The five organs of sense: Nguõ Caên—(see thieân)—The realm of the lesser deities— Five organs of the sense in (3) (a). Caûnh giôùi beân treân Duïc giôùi goàm Töù Thieàn b) The five objects of sense: Nguõ Caûnh—(see Thieân. Ñaây laø coõi cuûa thieân thaàn baäc thaáp five objects of sense (3) (b). (Chuùng sanh trong coõi naày khoâng coù daâm duïc c) The four elements—Töù Ñaïi: vaø thöïc duïc, chæ coù thaân thaân theå vaät chaát toát 1) Earth: Ñaát. ñeïp thuø thaéng, coõi nöôùc cung ñieän nguy nga. 2) Water: Nöôùc. Toùm laïi trong coõi naày tham duïc vaät chaát 3) Fire: Löûa. khoâng ngöøng töï thaïnh, nhöng chöa giaûi thoaùt 4) Air or wind: Gioù. heát caùc moái phieàn tröôïc cuûa vaät chaát vi teá. Y Rupa-arammana (p): A visible thing—Vaät höõu cöù theo tinh thaàn tu döôõng cao caáp, coõi naày hình. chia laøm töù thieàn thieân). Rupabhava (p): The Brahma world—Theá giôùi (II) Categories of Rupadhatu—Phaân loaïi Duïc Phaïm

Thieân. giôùi: Töù Thieàn Thieân: Brahmalokas (skt)—

The four dhyana heavens. **See Four dhyana perceived object, the perceiving subject and heavens. knowledge are mutually interdependent. The Rupas as the greater, the ego the smaller or reality of one is dependent upon others; if one is inferior, and the ego as dwelling in the rupa: false, the others must be false. The perceiving Saéc laø lôùn, ngaõ laø nhoû; ngaõ truï trong saéc—See subject and knowledge of the external object must Sixty-two views. also be false. So what one perceives within or Rupakaya (skt): Saéc Thaân—Form-body—The without is illusory. Therefore, there is nothing, creation and annihilation, pure and impure, physical body (of the Buddha), as contrasted with increase and decrease and so on. However, in the dharma-kaya, the immaterial, spiritual, or reality, we cannot say a thing to be either real or immortal body—Thaân do caùc saéc phaùp nhö töù ñaïi unreal at the same time. Here, Sunyata must be nguõ traàn taïo ra cuûa Phaät, ñoái laïi vôùi phaùp thaân hay defined as Pratityasamutpada. There is the chaân thaân cuûa Phaät (phaàn taâm linh phi vaät chaát vaø intimate connection that exists between causality baát töû). and sunyata. The one presupposes the other; the Rupalakshana (skt): Saéc Töôùng—Material two are inseparably connected. Sunyata is the appearance—External manifestation—The visible logical consequence of the Buddha's view of or corporeal features—Töôùng maïo saéc thaân beân causality and effection. Sunyata is the central ngoaøi, coù theå nhìn thaáy ñöôïc hay caùc ñaëc tröng theme of the Mahayana philosophical system. cuûa cô theå. This term has been used in the Prajna-paramita Rupa Loka (skt): The world of fine form—See system to denote a stage where all viewpoints Rupa-Dhatu. with regard to the real nature of mundane world Rupam eva sunyata, sunyataiva rupam (p & are totally rejected. In other words, we may say skt): Saéc Töùc Thò Khoâng, Khoâng Töùc Thò Saéc— that to have a viewpoint is to cling to a position The Pali scripture declares six sense-organs, six and there can be various types of positions with sense-objects and six consciousnesses as well as regard to the real nature of things as Saddharma- five aggregates are Sunyata as "Eye is void of self Pundaria expressed: "Knowing that phenomena and anything belonging to self; form is void from have no constant fixed nature, that the seeds of self and anything belonging to self; visual Buddhahood sprout through causation."—Kinh consciousness is void of self and anything ñieån Pali ñaõ tuyeân boá saùu caên, saùu traàn vaø saùu belonging to self." Matter is just the immaterial, thöùc cuõng nhö naêm uaån ñeàu laø khoâng taùnh nhö the immaterial is just matter (form is emptiness sau: "Maét laø khoâng phaûi ngaõ vaø baát cöù caùi gì and the very emptiness is form). In the Heart thuoäc veà ngaõ; saéc khoâng phaûi laø ngaõ vaø baát cöù caùi Sutra, the Buddha told Sariputra: "Sariputra! This gì thuoäc veà ngaõ; thöùc khoâng phaûi laø ngaõ vaø baát cöù phenomenal world or form is emptiness, and caùi gì thuoäc veà ngaõ." Trong Baùt Nhaõ Taâm Kinh, emptiness is truly the phenomenal world. Ñöùc Phaät baûo ngaøi Xaù Lôïi Phaát: "Naøy Xaù Lôïi Emptiness is not different from the phenomenal Phaát! Theá giôùi hieän töôïng hay saéc töôùng naøy laø world, the phenomenal world is not different from khoâng, vaø khoâng quaû thöïc laø theá giôùi hieän töôïng. emptiness.

What is the phenomenal world that is Khoâng khoâng khaùc vôùi theá giôùi hieän töôïng hay emptiness, what is emptiness that is the Saéc, theá giôùi hieän töôïng hay Saéc khoâng khaùc vôùi phenomenal world." The Hrdaya Sutra expands Khoâng. Caùi gì laø theá giôùi hieän töôïng thì caùi ñoù laø this concept by emphasis that "Rupa does not Khoâng, caùi gì Khoâng thì caùi ñoù laø theá giôùi hieän differ from Sunya", or "Sunya does not differ from töôïng." Taâm Kinh giaûi thích yù nieäm Taùnh Khoâng rupa" and "Sunya of all things is not created, not roäng ra nhö sau: "Saéc chaúng khaùc vôùi khoâng," annihilated, not impure, not pure, not increasing, hoaëc "Khoâng chaúng khaùc vôùi saéc" vaø "Taùnh and not decreasing." It means that because rupa khoâng cuûa chö phaùp khoâng sanh khoâng dieät, must have no nature of its own, it is produced by khoâng nhieãm, khoâng tònh, khoâng taêng, khoâng causes or depend on anything else, so rupa is giaûm," nghóa laø saéc khoâng coù baûn chaát cuûa chính sunyata or identical with void. Therefore, the noù, noù sanh khôûi laø do duyeân sanh, do ñoù saéc laø

khoâng hoaëc ñoàng nghóa vôùi khoâng. Nhö vaäy, concern the mind—Saéc uaån thuoäc veà thaân, coøn khaùch theå, chuû theå vaø thöùc ñeàu tuøy thuoäc laãn boán uaån kia thuoäc veà taâm. nhau. Thöïc teá cuûa caùi naøy laø phuï thuoäc vaøo caùi Rupasvabhava (skt): Saéc Töï Töôùng—The self- khaùc; neáu caùi naøy giaû thì nhöõng caùi khaùc cuõng laø nature of the external world—Töï tính cuûa theá giôùi giaû. Chuû theå nhaän thöùc vaø yù thöùc cuûa khaùch theå beân ngoaøi. beân ngoaøi haún cuõng laø giaû. Vì vaäy, khi moät ngöôøi Rupa-tanha (p & skt): Craving after form—nhaän thöùc beân trong hoaëc beân ngoaøi ñeàu laø voïng Craving for the world of form—Saéc aùi—Tríu meán töôûng, thì seõ thaáy khoâng coù gì caû, taïo taùc vaø huûy saéc giôùi—See Three kinds of craving (I) (B). dieät, nhieãm vaø tònh, taêng vaø giaûm... Do theá, noùi Rupavacara (Rupadhatu) (skt): Saéc giôùi. raèng "Taùnh khoâng cuûa chö phaùp khoâng sanh, Rupavacaram (p): Taâm Saéc Giôùi—See Fine- khoâng dieät, khoâng nhieãm, khoâng tònh, khoâng taêng, material-sphere consciousness. khoâng giaûm." Tuy nhieân, treân thöïc teá chuùng ta khoâng theå noùi raèng moät phaùp vöøa laø thaät vaø ñoàng Rupavantu (p): Handsome (a)—Ñeïp ñeõ. thôøi vöøa laø khoâng thaät. ÔÛ ñaây taùnh khoâng phaûi Rupya (skt): A Loä Ba—Baïc—Silver. ñöôïc ñònh nghóa nhö lyù duyeân khôûi. Coù söï lieân heä Rush about forever in the Samsara: Ba Ba maät thieát toàn taïi giöõa lyù duyeân khôûi vaø taùnh Kieáp Kieáp—Chaïy voøng maõi trong voøng luaân hoài khoâng. Caùi naøy bao haøm caùi kia, caû hai khoâng theå sanh töû. taùch rôøi nhau. Taùnh khoâng laø heä quaû hôïp lyù cuûa Ruta (skt): Loã Ña—Tieáng noùi lôùn—A loud sound, quan ñieåm cuûa Ñöùc Phaät veà lyù duyeân khôûi. Taùnh or voice. khoâng laø chuû ñeà trung taâm cuûa heä thoáng trieát hoïc Ruten (jap): Samsara (skt)—Wandering—Lang Ñaïi Thöøa. Töø naøy ñöôïc duøng trong heä thoáng Baùt thang (löu chuyeån khoâng muïc ñích). Nhaõ Ba La Maät ñeå chæ moät traïng thaùi nôi maø taát Ryogen (jap): Singan-Shonin—Sö Löông Nguyeân caû caùc chaáp thuû ñöôïc xem nö baûn chaát thaät cuûa (Töø Tueä Ñaïi Sö hay Tín Nguyeän Thöôïng Nhaân hieän töôïng laø hoaøn toaøn bò choái boû. Noùi caùch khaùc, cuûa Phaät giaùo Nhaät Baûn). neáu chuùng ta bieát chö phaùp thöôøng

khoâng coù töôùng Ryonin (jap): Sö Löông Nhaãn (1027-1132), Phaät coá ñònh laø chuùng ta gieo ñöôïc chuûng töû tueä giaùc giaùo Nhaät Baûn. nhö Kinh Dieäu Phaùp Lieân Hoa daïy: “Bieát chö phaùp khoâng coù töôùng coá ñònh thöôøng haèng, haït Ryosui (jap): Liang-Sui—Sö Löông Toaïi (Nhaät gioáng veà Phaät taùnh seõ sanh khôûi.” Baûn). Rupani (skt): Saéc Phaùp—Forms—Material—See Ryu (jap): Naga (skt)—Dragon—Long (roàng)— Seventy-five dharmas of the Abhidharma Kosa (I) See Long. (A). Ryuanji (jap): Chuøa Long An (Nhaät Baûn). Rupa, the organized body, as the ego: Saéc laø Ryuji (jap): Nagarjuna (skt)—Name of the Ngaõ—See Sixty-two views. fourteenth Patirarch in Indian Zen Buddhism—Vò Ruparaga (skt): Sexual desire or passion—Saéc toå thöù 14 cuûa doøng Thieàn AÁn Ñoä—See Twenty duïc. eight Indian Patriarchs. Ruparammana (skt): Saéc Traàn—The visual Ryutan-Soshin (jao): Lung-Tan-Shung-Hsin— object—The quality of form, color, or sexual Thieàn sö Long Ñaøm Suøng Tín. attraction—Moät trong luïc traàn, caùc maøu saéc (xanh, ñoû, vaøng, traéng, v.v.) vaø hình saéc haáp daãn cuûa nam nöõ (mang taùnh oâ nhieãm). ** See Six dusts. Proverbs—Chaâm Ngoân: Rupasampatti (p): Beauty—Saéc ñeïp. Rupa-skandha (skt): Saéc aám—Saéc Uaån—The A fault confessed is half redressed: Bieát nhaän skandha of rupa (or that which has form). loãi laø ñaõ söûa ñöôïc phaân nöûa. Aggregate matter or the skandha of form relates to the physical body, while the remaining four

A flow will have an ebb: Soâng coù khuùc, ngöôøi A good anvil does not fear the hammer: Vaøng coù luùc. thieät khoâng sôï löûa.

A fool always rushes the fore: Quaân töû aån Ñaàu xuoâi ñuoâi loït: A good beginning is half the mình, tieåu nhaân loä töôùng. battle.

A fool and his money are soon parted: Ñoàng A good deed is never lost: Laøm ôn khoâng bao giôø tieàn thaèng ngoác, naèm khoâng noùng tuùi. thieät.

A fool may sometimes give a wise man A good example is the best sermon: Neân laøm counsel: Ñöøng vì ngöôøi dôû maø boû lôøi noùi hay göông hôn noùi baèng lôøi. cuûa hoï. A good face is a letter of recommendation: Nhaân hieàn taïi maïo. A fool’s tongue run before his wit: Chöa ñaët ñít ñaõ ñaët moàm. A good marksman may miss: Thaùnh nhaân coøn coù khi laàm. A fool morning may turn to a fair day: Sau côn möa trôøi laïi saùng. A handful of ashes is all that remains of the greatest: Sinh khoâng töû cuõng laïi hoaøn khoâng, sang A friend in need is a friend indeed: Baïn beø hieåu heøn cuõng ba taác ñaát. nhau khi hoaïn naïn.

As you sow, so shall you reap: Gieo gioù gaët baõo.

An open door may tempt a saint: Ñöøng mang môõ ñeán mieäng meøo.

An ounce of prevention is better than a pound of cure: Phoøng beänh hôn chöõa beänh.

An ox is taken by the horns, and a man by a tongue: Noùi quaù vaï thaân.

A liar is not believed when he speaks the truth: Moät laàn noùi doái, suoát ñôøi chaúng ai tin. A lie has no legs: Ñöôøng ñi hay toái, noùi doái hay cuøng.

A little is better than none: Ít coøn hôn khoâng.

A little leak will sink a great ship: Loã nhoû ñaém thuyeàn.

A living dog is better than a dead lion: Ngöôøi soáng A friend is never known till needed: Coù hoaïn naïn ñoáng vaøng. môùi hieåu ñöôïc baïn beø.

Nguồn: Giảng Sư (giangsu.io.vn) — văn bản trích từ kho sách cổ và kinh điển.