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THIEÄN PHUÙC

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INTRODUCTION

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

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

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

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

LÔØI GIÔÙI THIEÄU

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

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

vaø nhöõng baøi hoïc veà “Trung Ñaïo” cho naêm vò ñeä töû ñaàu tieân cuûa Ngaøi (Chuyeån Phaùp Luaân trong Vöôøn Loäc Uyeån ngay khi Ngaøi vöøa giaùc ngoä). Nhöõng giaùo lyù caàn ñöôïc hieåu bôûi moãi ngöôøi ñang treân ñöôøng taàm ñaïo cuûa toân giaùo vó ñaïi naøy ñaõ ñöôïc taùc giaû trình baøy roõ reät vôùi taøi lieäu

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

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

COMMENDATION OF THE AUTHOR'S MERIT

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

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

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

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

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

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

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

California, November 7th , 2000

Hoøa Thöôïng Thích Quaûng Lieân

Vieän Chuû Tu Vieän Quaûng Ñöùc

Thuû Ñöùc—Vieät Nam

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

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

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

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

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

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

California, September 10, 2007

Dao Khanh Tho

Former Principal of Tong Phuoc Hiep HS

Vinhlong Province-South Vietnam

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

California, ngaøy 10 thaùng 9, 2007

Ñaøo Khaùnh Thoï

Cöïu Hieäu Tröôûng

Tröôøng TH Toáng Phöôùc Hieäp-Vónh Long

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

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

Thieän Phuùc

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

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

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

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

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

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Anaheim, California Thaùng 11, naêm 2007 Thieän Phuùc

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

Thieän Phuùc

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

Thieän Phuùc

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

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Note on Language and Abbreviations

(A) Languages: (B) Abbreviations

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

Other signs of reference.

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

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1. Most Venerable Dr. Thích Quaûng Lieân, Ph.D.
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III. Sanskrit/Pali—Phaïn & Ba Li

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

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About The Author Thieän Phuùc Tran Ngoc, AKA Ngoc-Em Tran, was born on August 3rd, 1949 to Mr. Le van Thuan and Mrs. Tran thi Suu in Vónh Long Province, a small town about 136 kilometers southwest of Saigon, South Vietnam. He grew up in Vinh Long town, South Vietnam and attended Tong Phuoc Hiep High School. He was born to a very poor family; however, his parents had tried their best to raise their all children with a minimum of high school education. He obtained his Bachelor in English in 1973, and Bachelor in Vietnamese-Chinese in 1974 at Cantho University. He was brought up in a Buddhist-tradition family. His grandparents and parents were devoted lay disciples of Honorable Venerable Master Minh Ñaêng Quang. He came to the United States in 1985 and became a disciple of Most Venerable Thích Giaùc Nhieân in the same year. He has been working for California State Department of Rehabilitation as a Rehabilitation Supervisor since 1988. His main responsibility is to supervise a unit of ten counselors who counsel people with problems, especially people with disabilities. He was very much impressed by the life and teachings of the Buddha. He realizes that

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

Quick Search for Some Important Terms in This Volume

A

A Di Ñaø Tieåu Boån Kinh: Smaller text of Sukhavati-vyuha

A Tyø Ñaït Ma Caâu Xaù Luaän: Sastra of "Treasure Chamber of the Abhidharma"

AÙi Bieät Ly Khoå: Suffering due to separation from loved ones (parting with what we love)

AÙm Khaûo: Silent, Hidden Testing Conditions

An Cö Kieát Haï: Summer retreat

AÛnh Hoä: Shadow-guardian

AÛnh Söï: Shadow things

AÂm thanh cuûa tieáng chuoâng: Sound of the bell

AÁn Chöùng: Seal of approval

AÁn chöùng giaùc ngoä: Seal of authentication

B

Baùch Hoäi: Sahasrara-chakra

Baùch Luaän: Sata-Sastra

Baùch Phaùp Minh Moân Luaän: Sastra on the one hundred divisions of all mental qualities

Baïch nguyeät: Suklapaksa

Baïch Phaïn Vöông: Suklodana-raja

Baïi Caên: Spoiled root

Baïi Hoaïi Boà Taùt: Spoiled Bodhisattva

Baùn Nguyeät Kyø Tuïng Giôùi: Semi-monthly service for recitation of precepts

Baûn ngaõ: Self

Baùo thoâng: Supernatural power

Baûo Tích Tröôûng Giaû Töû: Son of the elders of Vaisali

Baûo Xöù Tam Muoäi: Samadhi of precious place

Baùt Nhaõ Ba La Maät Ña Tieåu Phaåm Kinh: Summarized version of Prajna-paramitasutra

Baûy baùu: Seven treasures

Baûy Boä Taïng Luaän: Seven Books of the Abhidhamma Pitaka

Baûy caûnh giôùi höõu phuùc: Seven happy states (The Buddha and His Teachings)

Baûy dieäu phaùp: Seven good qualities

Baûy ñieàu ñöa moät quoác gia ñeán choã phuù cöôøng: Seven teachings which lead a country to prosperity

Baûy ñieàu khoù traùnh: Seven unavoidables

Baûy ñieàu lôïi ích cho nhöõng ai leã baùi toân töôïng ngaøi Ñòa Taïng Boà Taùt: Seven benefits for those who bow to the image of Earth Store Bodhisattva

Baûy Khuynh Höôùng Nguû Ngaàm: Seven defilements

Baûy Loaïi Cuùng Döôøng Cho Taêng Chuùng: Seven kinds of offerings

Baûy loaïi meänh phuï: Seven types of wives

Baûy Loaïi Ngöôøi Ñaùng Kính Troïng: Seven persons worthy of offerings

Baûy Möôi Laêm Phaùp Caâu Xaù Toâng: Seventy-five dharmas of the Abhidharma Kosa

Baûy ngaøy trong tuaàn: Seven Days in a Week

Baûy nôi Ñöùc Phaät thieàn ñònh trong khi vaø sau khi ñaït giaùc: Seven places of the Buddha's meditation during and after His Enlightenment

Baûy phaùp baát thoái cuûa chuùng Tyø Kheo: Seven factors of non-decline of the Bhiksus

Baûy phaùp quaùn thaân baát tònh: Seven types of contemplation on the impure body

Baûy thöùc: Seven consciousnesses

Baûy Tröôøng Hôïp Khoù Nieäm Phaät: Seven circumstances that are difficult to practice

Buddha Recitation

Baûy Tö theá cuûa Ñöùc Tyø Loâ Giaù Na: Seven Postures of Vairocana

Baûy yeáu toá giaùc ngoä: Seven Factors of Enlightenment

Baåm sinh: Sahaja

Baát ñaéc kyø töû: Sudden death

Baát Thoï Tam Muoäi: Samadhi free from receptivity of things

Beänh Khoå: Suffering of Disease (sickness)

Beänh töû: Sick child

Bi Ñeà: Sunita

Bí maät: Secret

Bí Taïng: Secret store

Bì Ñaïi: Skin bag
Bieän Taøi: Skilled in speech
Bieät giaùo: Separated doctrine
Bieät Giaùo Nhaát Thöøa: Single Vehicle teaching
Bieät Nghieäp Voïng Kieán: Specific karma and delusional views
Bieät Thænh: Special invitation
Bieät truyeàn: Separately handed down
Bieät Töôùng: Specific characteristics
Bình Ñaúng Giaùo: School of impartial teachings
Bình ñaúng tam muoäi: Samadhi of impartial mind
Bình Ñaúng Taùnh Trí: Samata-jnana
Boûn xeûn: Stinginess
Boá Ma: Scare-demon
Boà Ñeà Phaàn: Sambhojjhanga
Boà Ñoaøn: Sitting mat
Boán söï tænh thöùc: Sati-patthana
Boán thöù caàn thieát: Saindhava
Boån theä: Samaya
Boån Toân: Satyadevata
Buøa chuù: Spells
C
Caø Sa: Sanghati
Cam loä: Sudha
Cam Myõ: Sweetness
Caûnh giôùi löïc trì: Support by the power of the environment
Caïo toùc: Shave (v) one's hair
Caát giöõ tieàn baïc vaø nöõ trang cho ai: Store money or jewelry for someone else
Caâu Höõu Nhaân: Sahabhuhetu
Caâu Sinh Khôûi Thöøa: Sahajayana
Caáu: Samkilesa
Caàu baùo thí: Seeking-reward giving or anticipating gifts in return
Caàu baát ñaéc khoå: Suffering of frustrated desire
Caàu Danh Boà Taùt: Seek-fame Bodhisattva
Caàu danh caàu lôïi: Seek for fame and benefit
Caàu Phaùp: Seek to learn and practice Dharma
Caàu Phaät: Seek (v) Buddha
Chaùnh Ñaúng Chaùnh Giaùc: Samyak Sambodhi
Chaùnh Ñònh Löïc: Samadhibhala
Chaùnh Giaùc: Samyak-sambuddha

Chaùnh Kieán: Samyagdrsti
Chaùnh Löôïng Boä: Sammatiya
Chaùnh Nghieäp: Samyak-karmanta
Chaùnh Ngöõ: Samyagvak
Chaùnh Nieäm: Samyak smrti
Chaùnh Tinh Taán: Samyagvyayama
Chaùnh Trí: Samyagjnana
Chaùnh Tö Duy: Samyak-samkalpa
Chaân lyù cöùu caùnh: Supreme truth
Chaân ngoân: Shingon
Chaân Ngoân Thöøa: Supernatural vehicle
Chaân Saéc: Subtle form of the bhutatathata
Chaân Töû: Son of the True One
Chaáp Kim Cang Thaàn: Spirits—Thunderbolt-bearing Spirits
Chaáp Sö Töû Quoác: Simhala
Cheát khoå: Suffering of death
Chæ Quaùn: Samatha-Vipasyana
Chæ Trì: Self-control in keeping the commandments
Chæ Töùc: Stay breathing steadily and softly
Chia lôïi: Share in opportunities for profit
Choã ngoài cuûa chö Ñaïi Boà Taùt: Sitting of Great Enlightening Beings
Choã ngoài ñaïi töø: Sitting of great benevolence
Choã ngoài Ñeá Thích: Sitting of Indra
Choã ngoài Phaïm vöông: Sitting of Brahma
Choã ngoài Töù Thieân vöông: Sitting of guardian deities
Choã sôû haønh cuûa chö Ñaïi Boà Taùt: Spheres of actions of Great Enlightening Beings
Chuû Daï Thaàn: Spirits—Night Spirits
Chuû Döôïc Thaàn: Spirits—Herb Spirits
Chuû Ñaïo Traøng Thaàn: Spirits—Sanctuary Spirits
Chuû Ñòa Thaàn: Spirits—Earth Spirits
Chuû Giaù Thaàn: Spirits—Crop Spirits
Chuû Haø Thaàn: Spirits—River Spirits
Chuû Haûi Thaàn: Spirits—Ocean Spirits
Chuû Hoûa Thaàn: Spirits—Fire Spirits
Chuû Khoâng Thaàn: Spirits—Space Spirits
Chuû Laâm Thaàn: Spirits—Forest Spirits
Chuû Phong Thaàn: Spirits—Wind Spirits
Chuû Phöông Thaàn: Spirits—Direction Spirits

Chuû Sôn Thaàn: Spirits—Mountain Spirits (The Flower Adornment Sutra—Chapter 1)
Chuû Thaønh Thaàn: Spirits—City Spirits
Chuû Thuûy Thaàn: Spirits—Water SpiritsSpirits—Water Spirits
Chuû Truù Thaàn: Spirits—Day Spirits
Chuû Tuùc Haønh Thaàn: Spirits—Footstep-following Spirits
Chuùng Hôïp Ñòa Nguïc: Samghata
Chuùng Khaûi: Sanghavarman
Chuùng sanh: Sentient beings
Chuùng Sanh Beänh Neân Boà Taùt Beänh: Sentient beings are subject to illness, Bodhisattvas are ill as well
Chuùng sanh chìm ñaém trong vuõng buøn aùi duïc: Sentient beings are sunk in the mire of craving
Chuùng Sanh Ñoäc: Sattvakasaya
Chuùng sanh coù nhaân duyeân lôùn vôùi Phaät A Di Ñaø vaø Boà Taùt Quaùn Theá AÂm: Sentient beings in the Saha World have great affinities with Amitabha Buddha and the Bodhisattva Avalokitesvara Chuùng sanh coõi Ta Baø mong caàu vaõng sanh Cöïc Laïc: Sentient beings in the Saha World want to seek rebirth in the Land of Ultimate Bliss Chuùng sanh kieán: Skandhas are not the constituents of the living Chuùng sanh löïc trì: Support by the power of sentient beings Chuûng töû: Seed Chuûng Töû Phaät: Seed of Buddhahood Chuûng Töû Phaät Phaùp: Seed of Buddha-teaching Chöùng Ngoä: Sakshatkara-sambhodhana Coõi chuùng sanh höôûng thuï hyû laïc: States in which sentient beings enjoy to dwell Coâng Minh Luaän: Silpasthana-Vidya-sastra Coâng Xaûo Minh: Silpasthana-vidya Coäng Baát Ñònh: Sadharana Coäng Töôùng: Samanyalakshana Coát Toûa Thieân: Sankara Cuoàng Loaïn Vaõng Sanh: Saved out of terror into the next life Cö Só: Secular people Cöïc hyû ñòa: Stage of utmost joy Cöïc Laïc: Sukhavati Cöïc Löôïc Saéc: Smallest perceptible particle Cöùu Caùnh Töùc: Stage of complete comprehension of truth Cöùu ñoä baèng nieàm tin: Salvation by faith Cöùu Hoä Nhöùt Thieát Chuùng Sanh Ly Chuùng Sanh Töôùng Hoài Höôùng: Save all sentient beings without any mental image of sentient beings Cöùu Theá: Save the world

D Danh ngoân chuûng töû: Seed which causes moral action Danh Töï Bình Ñaúng: Sameness in letters Daâm Duïc: Sexual immorality or bestiality Di Boä Toâng Luaân Luaän Kinh: Samayabhedo Sutra Di Ñaø Boån Taùnh, Tònh Ñoä Duy Taâm: Self-nature Amitabha, Mind-Only Pure Land Dó bieän ñòa: Stage of completion of discrimination of wrong views and thoughts Dò Khaåu Ñoàng AÂm: Same response from different mouths Dòch söû quyû: Servant Ghost Dieäm Hueä Ñòa: Stage of flaming wisdom Dieät Thoï Töôûng Ñònh: Samadhi of complete extinction of sensation and thought

Dieäu Phaùp Lieân Hoa Kinh: Saddharma Pundarika Sutra
Dieäu Trang Nghieâm Vöông: Subhavyuha
Duïc Höõu: Sense-sphere existence

Duïc Löu: Stream of passions

Duøng heát thôøi giôø vaø coâng söùc vaøo coâng vieäc laøm maø queân vieäc tu taäp: Spend all one's time and energy in work and forget about cultivation (practice)

Duøng maét trí hueä thaáy nghóa chôn thaät: See truth with the eye of wisdom

Duy Na: Supervisor of monks

Duy Thöùc Hoïc: Study of the eight consciounesses

Duyeân: Secondary cause

Duyeân Löïc: Secondary force

Döï Löu Quaû: Stream-winner

Döï Löu Thaùnh Ñeä Töû: Stream-entry noble disciple

Döøng: Stop

Ñaïi Baùt Nieát Baøn Kinh: Sutra of the Great Demise

Ñaïi Bi Tam Muoäi: Samadhi of great compassion

Ñaïi Phöông Ñaúng Ñaïi Taäp Kinh: Sutra of Great Assembly

Ñaïi Sö: Sayadaw

Ñaïi Thöøa Toâng: School of Mahayana

Ñaïi Trang Nghieâm Kinh Luaän: Sutralankara-sastra

Ñan Ñieàn: Svadhishthana-Chakra

Ñaïn Chæ: Snap the fingers

Ñaøo thaûi Taø kieán: Sweeping away false ideas

Ñaïo traøng: Site of enlightenment

Ñaéc thaát: Success or failure

Ñaúng Daãn: Samadhita

Ñaàu Cô: Showing that he still has a doubt as to his attainment and expresses his desire for confirmation

Ñeá Thích: Shakra Devanam Indra

Ñeà Baø Toâng: School of Nagarjuna

Ñeä Nhò Naêng Bieán: Second power of change

Ñeä nhò thaân: Second body

Ñòa Luaän Toâng: School of treatise on the bhumis

Ñieåm Thaïch: Stones nodded in approval

Ñònh: Samadhi

Ñònh caên: Sense of meditation

Ñònh Giaùc Chi: Samadhi-bodhyanga

Ñònh löïc kieân coá: Solid samadhi

Ñònh Sanh Hyû Laïc Ñòa: Stage of the Happiness of Producing Samadhi

Ñònh Taâm Taùn Taâm: Settled mind-Wandering mind

Ñònh Töï Taïi Vöông: Samadhi-Isvara Bodhisattva

Ñôn Ma: Single hempseed

Ñoä Nhaát Thieát Theá Gian Khoå Naõo: Sarvaloka-dhatu-padravodvega-pratyuttirna
Ñoä Thoaùt Chuùng Sanh: Save sentient beings
Ñoán giaùo: Sudden Doctrine
Ñoán ngoä: Sudden enlightenment
Ñoán Tieäm giaùo: Sudden and gradual teachings
Ñoán Tieäm Tu Haønh: Sudden and gradual realizations
Ñoàng Loaïi Nhaân: Sabhaga-hetu
Ñoàng nhaát cuûa moïi thöïc theå: Sattvasamata
Ñoàng Söï Nhieáp: Samana-arthata
G
Gaëp baïo bònh: Stricken by fatal illness
Giaø Giôùi: Secondary commandments
Giaø Khoå: Suffering of old age
Giaø Toäi: Secondary kind of sin
Giaû Danh: Samketa
Giaû Moân: Sect which relies on the externals
Giaùc ngoä toái thöôïng: Supreme enlightenment
Giaùc quan: Sense-organs
Giai ñoaïn vieân maõn: Sampanna-krama
Giaûi Thaâm Maät Kinh: Samdhinirmocana-Sutra
Giao hôïp: Sexual intercourse
Giaùo: Sasana
Giaùo Ngoaïi Bieät Truyeàn: Special transmission outside the teachings
Giôùi Ba La Maät: Sila-paramita
Giôùi Caám Thuû Kieán: Silavrataparamarsa
Giôùi Chuùng Hoïc: Sekhiyadhamma
Giôùi haïnh tinh nghieâm: Strictly keep the precepts
Giôùi Hieàn: Silabhadra
Giôùi Luaät: Sila and Vinaya
Giôùi Nhaät: Siladitya
Giôùi Töû: Sarsapa
Giôùi töï höõu: Self-immanent discipline
H Haï Chuûng: Sow (v) the seeds Haï laïp: Sacerdotal age
Haøm haûi: Sagara
Haøn Laâm: Sitavana
Haøng Duïc Giôùi: Subdue the worlds of desire
Haøng Ma: Subdue demons
Haøng Phuïc Phieàn Naõo: Subdue afflictions
Haøng Tam Theá: Subdue the three worlds

Haønh Bònh Quyû Vöông: Sick-Spreading Ghost King
Haønh Khoå Taùnh: Samkhara-dukkha
Haønh uaån: Samskara
Haïnh löïc trì: Support by the power of practices
Haïnh phuùc cuûa söï tòch tónh: Samathasukha
Haïnh phuùc toái thöôïng: Supreme happiness
Haït gioáng-Hoaøn caûnh-Ñieàu kieän: Seed-Circumstances-Conditions
Haèng truù: Stable states
Hieàn Thaùnh: Sages
Hình Ngay Boùng Thaúng: Straight mirror image requires a straight object
Hoa Khai Kieán Phaät: See the Buddha when the lotus blooms
Hoøa Höu Kinh: Subahu-pariprccha-sutra
Hoaøi Linh: Spirit-enfolders
Hoaïi Khoå: Suffering of decay
Hoaïi khoå taùnh: Suffering due to change
Hoaïi kieáp: Samvarta
Hoaïi Saéc: Secondary color
Hoaïi Töôùng: State of decay
Hoan hyû ñòa: State of joy
Hoïc hoûi giaùo phaùp: Study the teachings
Hoïc moân hoïc cuûa theá tuïc: Study a worldly subject
Hoïc moân hoïc cuûa theá tuïc vaø laõng queân tu taäp: Study worldly subjects and neglect to cultivate
Hoä Nieäm: Supportive Recitation
Hoä trì Taêng Giaø: Support monks
Hoä trôï cuûa chö Phaät: Support of the Buddhas
Hoäi Giaù Trò Saùng Taïo: Soka Gakkai
Hoân traàm: Sloth
Huûy baùng kinh ñieån Phaät giaùo: Slander the Buddhist Sutras
Hö Khoâng Hoa: Spots in space
Hö Khoâng Thieân: Space devas
Höông Xöù: Smell-sense-sphere
Höõu Dö Y Nieát Baøn: Saupadisesa-nibbana
Höõu Ñöùc Nöõ: Srimati-brahmani-pariprccha
Höõu Hoïc: Saiksa
Höõu Löu: Samsaric existence
Höõu thaân kieán: Satkaya-darsana
Höõu tình: Sattva
Höõu Tình Chuùng: Sattva-sacetana

Höõu vi: Samskrita
Hyû laïc: Sukha
I Ích kyû: Selfishness Im laëng cuûa Ñöùc Phaät: Silence of the Buddha

K

Keá Ngaõ Thöïc Höõu Toâng: Sect that reckons the reality of personality
Keát buoäc: Samyojana
Kham Nhaãn Ñòa: Stage of patience
Kham nhaãn theá giôùi: Saha world
Khaåu Hoøa Voâ Tranh: Speech concord
Kheá Ngoä: Spiritual connection
Khinh maïn thieän tri thöùc: Slighting the wise
Khoa hoïc: Science
Khôûi taâm Nhö Lai: Spirit of being in the presence of enlightenment
Khoå ñeá: Suffering
Khoå haïnh: Self-mortification
Khoå Khoå Taùnh: Suffering due to pain
Khoâng gian: Space
Khoâng luaän giaû: Sunyavadin
Khoâng moân: School of unreality
Khoâng Moân Phaùi: Shentong
Khoâng tam muoäi: Samadhi of emptiness
Khoâng tính: Sunyata
Kieân coá löïc: Stable power
Kieân Tueä: Sthiramati
Kieán Ñaïo: See the way
Kieán Ñieân Ñaûo: See things upside down
Kieán Laäp: Samaropa
Kieán Phaät: See (v) the Buddha
Kieán Taùnh: See one's own nature
Kieán Taùnh Thaønh Phaät: Seeing one's own nature and becoming a Buddha
Kieán Vöông Trai: Services on the day of seeing Yama King
Kieát Giaø: Sit (v) cross-legged
Kieát Giôùi Thaäp Tam Taêng Taøn: Sanghadisesa
Kieát töôøng: Swastika
Kim Cang Baùt Nhaõ Ba La Maät Ña Kinh: Sutra of the Diamond-Cutter of Supreme Wisdom
Kim Cang Phaät Töû: Son of Vajra-buddha
Kim Quang Minh Kinh: Suvarnaprabhasa-Sutra
Kinh Giôùi: Sutras and commandments

Kinh Löôïng Boä: Sautrantika
Kinh toâng: Sutra school
Kinh Y: Sutras written in garments
Kyû luaät taâm linh: Spiritual discipline
Kî Lö Taàm Lö: Search for your ass while riding it
L
Laïc Bieán Hoùa Thieân: Sunirmita or nirmanarati
Laïc Tam Muoäi: Samadhisukha
Laøm chaûy maùu thaân Phaät: Shed the Buddha's blood
Laøm cho chuùng sanh phaùt taâm Boà Ñeà: Set sentient beings' minds on enlightenment
Laøm cho Ñòa Thaàn thoûa nguyeän: Satisfy the wishes of the spirits of the earth
Laêng Nghieâm Kinh: Surangama Sutra
Laäu taän thoâng: Supernatural insight
Linh Hoàn: Soul
Linh thaùp: Sacred stupa
Loøng baøn chaân sanh Ñòa nguïc: Soles of the feet-Hells
Loøng töø bi cuûa Thaùi Töû Só Ñaït Ña: Siddhartha's compassion
Lôøi noùi: Speech
Lôøi noùi cuûa Ñöùc Nhö Lai: Speech of Tathagata
Lôïi Bieän: Sharp and keen discrimination
Lôïi Caên: Sharpness
Lôïi Haønh Nhieáp: Sangraha-vastu
Lôïi Kieám: Sharp sword
Loäc Uyeån: Sarnath
Luaân Hoài Laø Nieát Baøn: Samsara is Nirvana, Nirvana is Samsara
Luaän chöùng cuûa Dieäu AÂm: Shosa's argument from the difference of mark
Luaän taïng: Sastra
Luaät Thieän Kieán Tyø Baø Sa: Samantapasadika-Vinaya
Luïc A La Haùn: Six Arhats
Luïc Ba La Maät-Töù Nhieáp Phaùp-Ba Möôi Baûy Phaåm Trôï Ñaïo: Six ways of transcendence, four means of integration, and thirty-seven aids to enlightenment Luïc Baùo: Six retributions Luïc Boä Ñaïi Thöøa Kinh: Six works chosen by Tz'u-En as authoritative in the Dharmalaksana school Luïc Caûnh: Six objects Luïc caên: Six roots Luïc Caên Nhaân: Six chief causes in the Theory of Causal Relation Luïc Caên Nhaân Töù Trôï Duyeân: Six Chief Causes (hetu) and four Sub-causes Luïc Caên Thanh Tònh: Six organs and their purification Luïc caáu: Six defiled things Luïc chuùng sanh: Six organs of sense Luïc Chuûng Caâu Sinh Hoaëc: Six deceivers Luïc Chuûng Chaùnh Haønh: Six kinds of proper practice Luïc Chuûng Chaán Ñoäng: Six earthquakes Luïc Chuûng Khaûo: Six types of testing condition Luïc Chuûng Quyeát Ñònh: Six kinds of

certainty Luïc Chuûng Thieän Xaûo Phöông Tieän: Six able devices of Bodhisattvas Luïc Chuûng Tính: Six gem-natures of Bodhisattva development Luïc Chuûng Truï: Six Bodhisattva-stages Luïc chuûng voâ vi phaùp: Six non-created elements Luïc Coác: Six cereals Luïc Cuùng Cuï: Six articles for worship Luïc Dieäu Moân: Six wonderful doors Luïc Duïc vaø Nguõõ Traàn: Six desires and the five gunas (dusts) Luïc Duïc Thieân: Six Desire Heavens Luïc ñaïi thaàn: Spirits of the six elements Luïc Ñaïi Voâ Ngaïi: Six elements unimpeded, or interactive Luïc ñaïo: Six paths Luïc Ñaïo Töù Thaùnh: Six ways of rebirth and the four holy ways Luïc Ñeá: Six logical categories Luïc Ñòa Taïng: Six Ti-Tsang Luïc Ñieåm Taùi Sanh: Six places in the body that represent the six paths of rebirth Luïc ñoä Ba La Maät: Six Paramitas Luïc Ñoä Vaïn Haïnh: Six paramitas (perfections) and ten thousand conducts Luïc Ñöùc: Six charateristics of a Bhagavat Luïc Giôùi: Six fundamental elements Luïc Haïnh Quaùn: Six subjects in meditation Luïc Haèng Truùù: Six stable states Luïc Hoøa Hôïp: Six unions of the six sense organs

Luïc Hoøa Kính Phaùp: Six points of reverent harmony or unity in a monastery

Luïc Hueä: Six kinds of wisdom

Luïc Keát: Six cords

Luïc Khoå Haïnh: Six austerities

Luïc Luaân: Six kinds of cakravarti

Luïc Luaän: Six vedangas

Luïc ly hôïp thích: Six interpretations of compound terms

Luïc Ngoaïi Xöù: Six external sense-spheres

Luïc Nhaân: Six kinds of causes

Luïc Nhaãn: Six kinds of enduance

Luïc nhaäp: Six entrances

Luïc Nhieãm Taâm: Six mental taints

Luïc Nieäm Phaùp: Six thoughts to dwell upon

Luïc phaøm: Six planes of existence

Luïc Phaøm Töù Thaùnh: Six realms of the samsara (existence) and four realms of the saints

Luïc Phöông: Six directions

Luïc Quaùn Phaùp: Six kinds of contemplation

Luïc Quaàn Tyø Kheo: Six common-herd Bhiksus

Luïc Quyeát Traïch Phaàn Töôûng: Six perceptions conducive to penetration

Luïc Sanh Loaïi: Six species

Luïc Söï Thaønh Töïu: Six things which enable a bodhisattva to keep perfectly the six paramitas

Luïc Taëc: Six robbers

Luïc Taâm: Six points to develop a true Bodhi Mind

Luïc Teá: Six sins that smother the six paramitas or the pure mind

Luïc Thaønh Töïu: Six perfections (paramitas)

Luïc Thaäp Nhò Kieán: Sixty-two views

Luïc Thoaïi: Six auspicious indications

Luïc Thôøi: Six periods in a day and night

Luïc Thoâ Töôùng: Six coarser stages

Luïc Thoâng: Six miraculous or transcendental powers

Luïc Thuù: Six gatis

Luïc tieãn: Six arrows

Luïc tín: Six elements of faith

Luïc Tình: Six emotions arising from the six organs of sense

Luïc Toå Ñaøn Kinh: Sixth Patriarch's Platform Sutra

Luïc Toå Thieàn Trung Hoa: Six Chinese Patriarchs

Luïc Toâng Ñaïi Thöøa Nhaät Baûn: Six Mahayana schools in Japan

Luïc Toâng Trung Hoa: Six Mahayana schools in China

Luïc Trai Nhöït: Six monthly posadhas or fast days Luïc Traùnh Caên: Six roots of contention Luïc Traàn: Six external base-spheres Luïc Tröôùc Taâm: Six bonds of the mind Luïc Tuï: Six kinds of wrong-doing Luïc Tuùc Luaän: Six Legs in the commentary on the Source of Knowledge Luïc Töùc Phaät: Six stages of Bodhisattva developments Luïc Töôùng: Six characteristics of everything Luïc Vaät: Six things which a monk must have Luïc Voâ Thöôïng: Six unsurpassed things Luïc Xuaát Ly Giôùi: Six elements making for deliverance Luïc Xuùc Thaân: Six groups of contacts Löïc trì cuûa chö Ñaïi Boà Taùt: Support of power of Great Enlightening Beings Löôïc Giaùo: Summarized teaching Ly Hyû Dieäu Laïc Ñòa: Stage of the Wonderful Bliss of Leaving Happiness Ly Sanh Hyû Laïc Ñòa: Stage of Happiness Leaving Birth

M

Maït La Vöông Kinh: Sutra of the king of Malla

Maëc Chieáu Thieàn: Silent illumination Zen

Maëc Truyeàn: Silent teaching

Maét thaáy saéc: Seeing an object with the eye

Maät Laâm Sôn Boä: Sannagarika

Maät Tích Kim Cang: Secret Vajra of Vairocana

Maät Toâng: Secret teaching

Maäu Thôøi: Sarada

Meâ tín dò ñoan: Superstition

Minh Cöï: Shining torch

Minh Maãn: Sighrabodhi

Minh tuùc: Sufficiency of insight

Moäc Hoaïn Töû: Soap-berry shrubs

Moäng Kieán: See in a dream

Moät ngöôøi chieán ñaáu vôùi vaïn ngöôøi: Single person who fights against ten thousand

Mua saém: Shopping

Muõi ngöûi höông: Smelling a smell-object with the nose

Möôøi saùu khía caïnh cuûa Töù Dieäu Ñeá trong Kim cang Thöøa: Sixteen aspects of the

Four Noble Truths

Möôøi Saùu Caên Ñeá: Sixteen roots

Myõ AÂm: Sweet sound

N

Nam Ñoán Baéc Tieäm: Southern immediate, Northern gradual

Nam Phöông Phaät Giaùo: Southern Buddhism

Nam Phöông Voâ Caáu Theá Giôùi: Southern Pure Land

Nam Sôn Giaùo: Southern hill Sect

Nam Taïng: Southern collection of Buddhist canon

Nam Toâng (cuûa Ngaøi Hueä Naêng): Southern school

Ngaõ: Self or personal

Ngaõ AÙi: Self-love

Ngaõ Kieán: Satkaya-drsti

Ngaõ maïn: Self-superiority, or self-sufficiency

Ngaân Luaân: Silver-wheel king

Ngaäp ngöøng khi noùi ñeán caùi toát cuûa ngöôøi khaùc: Speaking of others' wholesome deeds incompletely and incoherently

Nghieäp Chöôùng: Screen of past karma

Nghieäp löïc trì: Support by the power acts

Nghieäp Trôï Duyeân: Supportive karma

Nghieäp Xöùng: Scale of karma

Ngoïa Phaät: Sleeping Buddha

Ngoaïi Khaát: Seeks self-control by external means

Ngoaïi khoå: Sufferings from outside circumstances such as calamities, wars, etc

Ngoan Thaïch Ñieåm Ñaàu: Stupid stones nodded their heads

Ngoä: Satori

Ngoài ñuùng choã thích nghi: Sit in an appropriate place

Ngoài nôi thanh vaéng vôùi ngöôøi theá tuïc: Sit in a solitary place with a layperson

Ngoân Giaùo: Spoken teaching

Ngoân Töø Bình Ñaúng: Sameness in words

Nguû: Sleep

Nguû qua ñeâm trong nhaø cö só: Sleep overnight in a layperson's house

Nguõ AÁm Thaïnh Suy Khoå: Suffering due to the raging aggregates (all the ills of the five skandhas)

Nguõ Ñaïi Hình: Symbols of the five elements

Nguyeän löïc trì: Support by the power of vows
Nguyeän Löïc Vaõng Sanh: Seeking rebirth through the power of vows
Nguyeät Ñaêng Tam Muoäi Kinh: Samadhi-raja-candrapradipa-Sutra
Ngöõ Ñaúng: Same language (Sanskrit)
Ngöôøi chinh phuïc coõi Dieâm Vöông: Subduer of Yama
Ngöôøi ñaøn baø cuûa nhöõng raëng nuùi: Sabari
Ngöôøi Ngay Thaúng vaø Chaùnh Tröïc: Saccanama
Ngöu Phaån Chuûng: Seed of cow-dung
Nhaõn Thöùc: Sense of vision
Nhaân Quaû Ñoàng Thôøi: Simultaneity of cause and effect
Nhaân Quaû Giai Khoâng Toâng: Sect that denies the law of cause and effect
Nhaân Töï Tính: Svahetulakshana
Nhaäp Thaát: Shut oneself in a room
Nhaát haïnh tam muoäi: Single Conduct Samadhi
Nhaát Lai: Sakadagamin
Nhaát Nhaõn Chi Qui: Sea turtle which has only one eye
Nhaát Taâm Bao Truøm Boán Coõi: Single mind encompasses four kinds of lands
Nhaát Taâm Thaáy Phaät: See the Buddha with undivided mind
Nhaát Thieát Höõu Boä: Sarvastivada
Nhaát Thieát Khaåu Nghieäp Tuøy Trí Hueä Haønh: Speech is accordant with wisdom
Nhaát thieát phaùp baát khaû thuyeát khoâng: Sarvadharma-nirabhilapya
Nhaát Thieát Phaùp Khoâng Voâ Sinh Voâ Nhò Voâ Töï Tính Töôùng: Sarvadharmanamsunyata-anutpada-advaya-nihsvabhava-lakshana
Nhaát Thieát Phaät Taâm AÁn: Sign of omniscience
Nhaát thieát trí: Sarvajna
Nhaát Thieát Voâ Chöôùng Phaùp AÁn Minh: Sign for overcoming all hindrances
Nhaát Thuûy Töù Kieán: Same water may be viewed in four ways
Nhaát Töôùng Tam Muoäi: Samadhi of one mark
Nhaät Chuûng: Surya-Vamsa
Nhaät Dieäu: Sun
Nhaät Nguyeät Ñaêng Minh Phaät: Sun-Moon-Light Buddha
Nhaät Quang Boà Taùt: Sunlight Bodhisattva
Nhaät Thieân Töû: Supra
Nhó Thöùc: Srotravijnana
Nhò Ñeá: Satya-dvaya
Nhò Quaû: Second fruit
Nhò Thieàn Thieân: Second Dhyana Heaven
Nhieãm Giôùi: Sphere of pollution
Nhieáp Luaän Toâng: Samparigraha

Nhìn chuû quan hay khaùch quan theo Phaät giaùo: Subjective or Objective View in Buddhism

Nhoå nöôùc mieáng leân trôøi: Spit up in the sky

Nhuyeãn Ngöõ: Soft or gentle words

Nhö lyù taùc yù: Systematic attention

Nhö Thöïc AÁn: Seal of suchness

Nhöõng giai ñoaïn Thieàn ñònh: Stages of Meditative Practice

Nieâm Hoa Vi Tieáu: Smiling at a flower Nieàm tin: Saddha Nieäm: Smrti Nieäm caên: Sense of memory Nieäm Löïc: Smrtibala Nieäm Xöù: Smrtyupasthana Nieát Baøn Tónh AÁn: Seal of nirvana Noùi ñuùng thôøi: Speak at the right time, not at the wrong time Noùi lôøi ñaâm thoïc: Slandering Noùi lôøi ñöôøng maät hoaëc tæ teâ than khoùc ñeå ñöôïc loøng ai: Speak in a sweet and exaggerating way to win someone's heart Noùi lôøi coù loøng töø: Speak with love in the heart, not with enmity Noùi lôøi lôïi ích: Speak for the good, not for the harm Noùi lôøi thoâ tuïc ñeå maéng nhieác ngöôøi khaùc: Speak vulgar words to insult others Noùi moät caùch töø toán: Speak gently, not roughly Noùi sao cho thí chuû nghe ñoäng loøng thöông xoùt: Speak in way that arouses pity in a donor Noùi söï thaät: Speak (state) (v) the truth Noäi Khaát: Seek control from within Noäi Ngoaïi Khoâng: Space inside and outside Noäi phaøm phu ñòa: Stage of observing the five methods of meditation Nöõ Nhaân Huyeát Boàn Kinh: Sutra describing the blood bath for women in Hades Nöõ Nhaân Luïc Duïc: Six feminine attractions Nöõ Tu: Sikkhamat

O Oan öùc: Subject to injustice and wrong Oaùn taéng hoäi khoå: Suffering of contact with those whom we dislike or those who dislike us Oaûn Ñaêng: Scoop out one's body and turn it into a lamp ÔÛ laïi nhaø cö só laâu hôn moät tuaàn: Stay in a layperson's house longer than one week ÔÛ trong moät chung cö vôùi ai: Stay in an apartment or a room in a hotel with someone

P

Phaù hoøa hôïp Taêng: Sanghabheda

Phaù vôõ vaø cheá ngöï: Shakubuku

Phan Giaùc: Seizing and perceiving shallow issues

Phaïn Töï: Sanskrit

Phao tin thaát thieät: Spread news that one does not know to be certain

Phaùp AÁn: Seal of Buddha-truth

Phaùp Bình Ñaúng: Sameness of truth

Phaùp Ñaúng: Same truth (thirty-seven aids to enlightenment)

Phaùp Hoa Tam Muoäi: Saddharma-pundarika-samadhi

Phaùp löïc trì: Support by the power of truth

Phaùp Nhaõn Tònh: See the truth purely

Phaùp Nhaäp: Sense-data of direct mental perception

Phaùp nhieáp trì cuûa chö Boà Taùt: Support by truth of Great Enlightening Beings

Phaùp thaân cuûa Ñöùc Nhö Lai: Spiritual body of Tathagata
Phaùp Thaân Thaùp: Stupa of dharmakaya
Phaùp Thaân Xaù Lôïi: Spiritual relics
Phaùp Vaân Ñaúng Giaùc: Stage of universal knowledge
Phaùt Khôûi Chuùng: Stirring Assembly
Phaùt trieån taâm linh: Spiritual development
Phaán taán cuûa chö Ñaïi Boà Taùt: Springing of Great Enlightening Beings
Phaät Giaùo Nhaäp Theá: Sivaraksa, Sulak
Phaät Giaùo Tích Lan: Sri Lankan Buddhism
Phaät löïc trì: Support by the power of Buddhas
Phaät Taâm AÁn: Symbol on a Buddha's breast
Phaät Taâm Toâng: Sect of the Buddha-heart
Phaät vò: State of Buddhahood
Pheùp Röûa Toäi: Sacrament of Baptism
Phi töôûng phi phi töôûng xöù giaûi thoaùt Tam muoäi: Sphere of Neither-Perception-Nor-
Non-Perception
Phieàn Naõo: Samklesa
Phieàn naõo phuï: Secondary afflictions
Phieàn tröôïc trong taâm: Shackles in the heart
Phoù Hoûa Ngoaïi Ñaïo: Self-immolation
Phong Luaân Tam Muoäi: Samadhi of the wind-circle
Phoùng Quang Tam Muoäi: Samadhi of emitting lights
Phoå Hieàn Boà Taùt: Samantabhadra
Phoå Hieàn Haïnh Nguyeän: Samantabhadra's ten vows
Phoå Minh Nhö Lai: Samantaprabhasa
Phuïng söï Ñaïi sö: Service of all Buddhas
Phöông tieän tam nghieäp: Skillful expedient actions of physical, verbal, and mental activities
Phöông tieän thieän xaûo: Skill-in-means
Phöông Tieän Trí: Skillful knowledge
Q
Quaû Döï Löu: Sotapanna
Quan heä tình duïc: Sexual relation
Quaùn Voâ Löôïng Thoï Kinh: Sutra of Contemplation of Infinite Life
Quang Minh Sôn: Shining Hill
Quang Minh Vöông: Shining heart Hodhisattva
Quaân Nhaân Taêng Só: Sobei
Quaàn aùo öôùt: Soaking clothes

S Sa Di: Sramanera Sa Di Giôùi: Sramanera Precepts Sa Di Ni: Samaneri Baø Moân: Sramana Sa Moân baát kính vöông giaû: Sramanas (Ordained Buddhists) Do Not Have to Honor Royalty Sam Roâng Ek: Sam Rong Ek Temple Saøng toïa thí: Seat offering Sanh khoå: Suffering of birth Sanh Kinh: Stories of previous incarnations of the Buddha and his disciples Sanh töû luaân hoài: Samsara Sanh Töû Nieát Baøn Bình Ñaúng: Samsaranirvanasamata Sanh Veà Coõi Naøo: Signs of next destinies before death Saùt: Sustained application Saùu caùch phaïm toäi buoân baùn röôïu vaø nhöõng chaát cay ñoäc khaùc daãn ñeán troïng toäi Ba- La-Di: Six ways of selling alcoholic beverages and other intoxicants which lead to a Parajika offense (major offense for a Bodhisattva) Saùu caùch phaïm toäi daâm duïc daãn ñeán troïng toäi Ba-La-Di: Six ways of sexual misconduct which lead to a Parajika offense (major offense for a Bodhisattva) Saùu caùch phaïm toäi gieát daãn tôùi troïng toäi Ba La Di: Six ways of killing which lead to a Parajika offense (major offense for a Bodhisattva) Saùu caùch phaïm toäi noùi doái daãn ñeán troïng toäi Ba-La-Di: Six ways of lying which lead to a Parajika offense (major offense for a Bodhisattva) Saùu caùch phaïm toäi troäm caép daãn ñeán troïng toäi Ba-La-Di: Six ways of stealing which lead to a Parajaka offense (major offense for a Bodhisattva) Saùu caùch phung phí taøi saûn: Six ways of wasting one's property Saùu Cung Kính Phaùp: Six kinds of respect Saùu ñieàu khoù gaëp: Six difficult things

Saùu ñieàu kieän coù khuynh höôùng taän dieät tham duïc: Six conditions tend to the eradication of sense-desires (The Buddha and His Teachings) Saùu ñieàu kieän sinh hoaït cuûa moät vò Sa Moân: Six conditions of living activities for a Sramanera (Sutra in Forty-Two Sections) Saùu ñöôøng sanh töû: Six stages of rebirth for ordinary people and four saints Saùu giôùi phaùp cuûa Thöùc Xoa Ma Na: Six prohibition rules for a female devotee Saùu Khoâng Cung Kính Phaùp: Six kinds of disrespect Saùu Loaïi Taâm Taùnh: Six kinds of temperament Saùu Luaän Chöùng Veà Duy Taâm: Six proofs for the "Mind-Only" Saùu möôi ba phaùp: Sixty-three kinds of entities Saùu naêm tu haønh khoå haïnh cuûa Ñöùc Phaät: Six Years of Ascetic praticing of the Buddha (Ascetic period of the Buddha) Saùu ngoâi vò trong tieán trình phaùt trieån Boà Taùt ñaïo trong Thieân Thai Bieät Giaùo: Six ordinary developments Saùu nguy hieåm khi du haønh treân ñöôøng phoá phi thôøi: Six dangers when one wanders the streets at unfitting time Saùu nguy hieåm khi ñam meâ côø baïc: Six dangers when one attaches to gambling Saùu nguy hieåm khi ñam meâ caùc loaïi röôïu vaø thuoác: Six dangers when one attaches to addiction of alcoholic drinks and drugs Saùu nguy hieåm khi la caø ñình ñaùm hyù vieän: Six dangers when one frequents fairs and parties Saùu nguy hieåm thaân caän aùc höõu: Six dangers when one keeps bad company Saùu nguy hieåm cuûa thoùi quen löôøi bieáng: Six dangers when one attaches to idleness Saùu Nguyeân Lyù: Six general principles Saùu phaùp ñöa ñeán chaùnh quaùn ñònh tónh: Six things that lead to right reflection on tranquility Saùu phaùp maät haønh cuûa Naropa: Six dharmas of Naropa order Saùu Phaùp Voâ Vi Trong Duy Thöùc Hoïc: Six unconditioned dharmas Saùu Suy Tö Ñeán Hyû: Six pleasurable investigations Saùu Suy Tö Ñeán Öu: Six unpleasurable investigations Saùu taø kieán veà töï ngaõ: Six

wrong views on the “self” Saùu Thöùc: Six Consciousnesses Saùu vò sö chính trong moät töi vieän: Six main officers in a temple Saùu YÙ Nghóa Cuûa Chöõ Theá Toân: Six meanings of the Honoured One Saéc Xöù: Sight-object Si Ñònh: Samadhi of ignorance Só Duïng Quaû: Simultaneous effect Sieâu Vieät: Sense of the Beyond Sôû Bieät: Subject of the thesis of a syllogism Sôû y thanh: Samnidhanartha

Sôn Haûi Tueä Töi Taïi Thoâng Vöông: Sagara-varadhara-buddhi-vikridita-bhidjna
Sôn Ngoaïi Toâng: Shan-Wai Tsung
Soá Luaän: Samkhya
Suøng Phaïm: Sung Pham Zen Master
Suøng Sôn Haïnh Nguyeän: Seung Sahn Sunin
Sö töû: Simha
Sö Töû AÂm: Simhaghosa
Sö Töû Giaùp Vöông: Simhahanu
Sö Töû Hoáng: Simhanada
Sö Töû Quang: Simharasmi
Sö Töû Toøa: Simhasana
Sö Töû Töôùng: Simhadhvaja
T
Ta Baø: Saha
Taø daâm: Sexual misconduct
Taø kieán vi teá: Sharp wrong views
Taøi saûn cuûa Taêng Giaø: Sangha property
Tam Boà Ñeà: Sambodhi
Tam Luaän: San Lun
Tam Luaän Toâng Nhaät Baûn: Sanron
Tam Ma Da Maïn Ñaø La: Symbol Circle
Tam Ma Ñòa: Samapatti
Tam Ma Ñòa Boà Ñeà: State of inner serenity
Tam Ma Ñòa Boà Ñeà Taâm: Samadhi-bodhi mind
Tam Muoäi Maïn Ñaø La: Samaya-mandala
Tam Tam Muoäi: Samadhi on the three subjects
Tam Theá Toâng: San-Chieh
Tam Töi Tính Töôùng: Svabhavalakshana-traya
Taøm quí: Shame for self and shame for others
Taùn Ñòa: Stage of distraction
Taùn Ñònh: Scattered meditation
Taùn Loaïn Taâm: Scattered mind
Taùn Tueä: Scattering wisdom

Taøng tröõ soá löôïng lôùn daàu goäi ñaàu, boät giaët ñoà, kem ñaùnh raêng vaø baøn chaûy ñaùnh
raêng: Store a large amount of shampoo, laundry soap, toothpaste, towels, and toothbrushes
Taøng tröõ thöùc aên thöùc uoáng trong röông tuû caù nhaân: Store a large amount of food and drink in personal storage
Taïng Kinh: Sutra Pitaka
Taïng Thöùc: Storehouse consciousness
Taùnh Ñòa: Spiritual nature
Taùnh Khoâng Giaùo: Sect of immateriality
Taùnh Toäi: Sins which are committed according to natural law
Taøo Ñoäng Toâng: Soto
Taûo Ñòa: Sweep the floor
Taïp A Haøm: Samyuktagama
Taïp Haïnh: Sundry practices
Taïp Taïng: Samyuktapitaka
Taùt Baø Ha: Svaha
Taêng Dieät Kieáp: Samvartathahi
Taêng giaø: Sangha
Taêng Giaø Baø Thi Sa: Sin of an ordained person
Taêng Giaø Baït Ñaø La: Sanghabhadra
Taêng Giaø Boå La: Simhapura
Taêng Giaø Nan Ñeà: Samghanandi
Taêng Giaø Thò: Sankasya
Taêng Kyø Boä: Sanghikah
Taêng Kyø Luaät: Sanghika-vinaya
Taêng Taøn: Sanghavasesa
Taêng Thoáng: Sangharaja
Taêng Thöôïng Maïn: Self-conceit
Taêng vuï: Sangha tasks
Taêng Xaùn: Seng-Ts'an
Taâm An Laïc: Sukha-citta
Taâm Duïc Giôùi: Sense-sphere consciousness
Taâm ñeïp coõi duïc giôùi: Sense-Sphere Beautiful Consciousnesses
Taâm Haønh: Seeking method on how to go on with one's study of Zen
Taâm löïc: Spiritual power
Taâm nghieäm: Spiritual Experience
Taâm Sieâu Theá: Supermundane consciousness
Taâm Taäp Trung: Sesshin

Taâm tænh thöùc: Sati-patthana
Taàm Caàu: Search
Taân Toâng Phaùi: Sarma
Taán caên: Sense of endeavor
Taän Maït Phaùp: Sutra of the Ultimate Extinction of the Dharma
Taäp Ñeá: Samudhaya-satya
Taäp sôû thaønh chuûng tính: Seed productive according to its ground
Taát Ñaït Ña Coà Ñaøm: Siddhartha, Gautama
Teá Ñoä: Save
Teá Hoaït Duïc: Sexual attraction through softness and smoothness
Thaïch Baùt: Stone begging bowl
Thaïch Bích Kinh: Sutras carved in stone
Thaïch Cöïu: Shih-Chiu
Thaïch Ñaàu Hy Thieân: Shih-T'ou-Hsi-T'ien
Thaïch Söông: Shih-Shuang Zen Master
Thai taïng: Stages of the human foetus
Tham Thieàn: Sanzen
Thanh Lieãu Chôn Yeát: Shingetsu-Shoryo
Thanh Minh: Shing-Ming festival
Thanh Tònh Giaûi Thoaùt Tam Muoäi: Samadhi of complete freedom
Thanh Tröôïng: Sounding staff
Thanh vaên: Sravaka
Thanh vaên thöøa: Sravakayana
Thanh Xöù: Sound-sense-sphere
Thaùnh: Saint
Thaùnh Chuùng: Sacred assembly
Thaùnh Chuùng Lai Ngheânh: Saintly host come to welcome the death
Thaùnh Chuûng: Saintly seed
Thaùnh Chuûng Taùnh: Saint germ-nature
Thaùnh ñeá: Saccani
Thaùnh Tính: Saintivity
Thaùnh Trí: Supreme knowledge
Thaùnh töôïng: Sacred statue
Thaønh Phaät ngay trong thaân naøy: Sokushin Jobutsu
Thaønh Thöïc Luaän: Satyasiddhi sastra
Thaønh Thöïc Toâng: Satyasiddhi school
Thaønh töïu: Siddhi
Thaønh Töïu Khoa Hoïc vaø Haïnh Phuùc Con Ngöôøi: Scientific achievements and human happiness

Thaûo moäc taâm: Somoku-Shin
Thaùp: Stupa
Thaéng Man Phu Nhaân: Srimala
Thaéng Man Kinh: Srimala-devi-sutra
Thaéng Nghóa Ñeá: Superior truth
Thaéng Quaû: Surpassing fruit
Thaéng Tieán Ñaïo: Surpassing progress in dhyana-wisdom
Thaéng ÖÙng Thaân: Superior incarnational Buddha-body
Thaéng xöù: Stages of mastery
Thaân Bình Ñaúng: Sameness in body
Thaân Chuùng Sanh Thaân Phaät: Sentient beings' bodies-Buddha's body
Thaân chuùng Thaàn: Spirits—Multiple-body Spirits
Thaân Ñaúng: Same threefold body or trikaya
Thaân Loan: Shinran
Thaàn Hoäi Haø Traïch: Shen-Hui-He-Ze
Thaàn löïc: Spirit
Thaàn Ngaõ: Spiritual ego
Thaàn Taùn: Shen-Tsan
Thaàn trí: Spiritual wisdom
Thaàn Tuù: Shen-Hsiu
Thaáp sanh: Samsvedaja
Thaäp Luïc Quaùn: Sixteen kinds of contemplation in the Pure Land
Thaäp Luïc Taâm: Sixteen minds
Thaäp Thaát Giôùi Taêng Taøn: Seventeen Sanghadisesas
Thaäp Tuïng Luaät: Sarvastivada Vinaya
Thaát AÙc: Seven sins
Thaát boà ñeà phaàn: Seven Bodhyangas
Thaát Chi Nguyeän Saùm Hoái: Seven-Limbed Prayer-Tibetan tradition (composed by the First Tibetan Panchen Lama)
Thaát Chuûng Baát Tònh: Seven kinds of impurity
Thaát Chuûng Höõu: Seven stages of existence
Thaát Chuûng Khoâng: Seven kinds of emptiness
Thaát Chuûng Töï Taùnh: Seven types of self-nature
Thaát Chuûng Xaû: Seven riddances
Thaát Dieäp Thuï: Seven-leaf-tree
Thaát Dieät Tranh Phaùp: Seven rules given in the Vinaya for settling disputes among monks and nuns
Thaát Dieäu Phaùp: Seven right practices
Thaát Ñaïi: Seven elements

Thaát Ñieân Ñaûo: Seven upside-down views
Thaát Ñònh Cuï: Seven requisites of concentration
Thaát giaùc phaàn: Seven limbs of enlightenment
Thaát Hoa: Seven flowers of enlightenment
Thaát Höõu Y Phuùc Nghieäp: Seven grounds for a happy karma through benevolence to the needy
Thaát Kieát Söû: Seven fetters
Thaát Kim Sôn: Seven concentric ranges around Sumeru
Thaát Löïc: Seven powers
Thaát Maïn: Seven arrogances
Thaát Naïn: Seven calamities
Thaát Nghòch: Seven deadly sins
Thaát Phaùp Baát Tònh Quaùn: Seven types of meditation on impurity
Thaát Phaùp Taøi: Seven riches
Thaát Phaät: Seven ancient Buddhas
Thaát Phi Dieäu Phaùp: Seven wrong practices
Thaát Saéc Thieân: Seven heavens in the form realm
Thaát Söù Giaû: Seven messengers
Thaát Söï Tuøy Thaân: Seven appurtenances of a monk
Thaát Taêng: Seven monks
Thaát Taâm Giôùi: Seven-realms perception
Thaát Thaùnh: Seven sacred graces
Thaát Thaùnh Taøi: Seven treasures of Enlightened Beings
Thaát Thaéng Söï: Seven surpassing qualities of a Buddha
Thaát Thaäp Nguõ Giôùi Chuùng Hoïc: Seventy-five rules of conduct
Thaát Thieân Tuï: Seven kinds of wrong-doing of monks and nuns
Thaát Thieän: Seven excellences claimed for the Buddha’s teaching
Thaát Thuù: Seven states of sentient beings
Thaát Thuø Dieäu Söï: Seven grounds for commendations
Thaát Thöùc Truù: Seven stations of consciousness
Thaát Thöôïng Nhaân Phaùp: Seven qualities of the true man
Thaát Tinh: Seven brilliant ones
Thaát Toái Thaéng: Seven perfections
Thaát Toâng Nhaät Baûn: Seven Sects in Japan
Thaát Tri: Seven knowings
Thaát Tuøy Mieân: Seven tendencies
Thaát Töû: Seven kinds of son
Thaát Töôûng: Seven perceptions
Thaät Töôùng Nieäm Phaät: ‘Self-Nature’ Buddha Recitation

Thaáy coù chuùng sanh ngu si cuoàng loaïn: Seeing that there are sentient beings who are foolish and deluded

Theá Gian: Secular world

Theà nguyeàn: Swear

Theå Duïng: Substance and function

Theå ñaïi: Substance

Theå Töôùng: Substance and phenomena

Theå Töôùng Duïng: Substance, characteristics, function

Thi Ca La Vieät: Sigalaka

Thi Khí: Sikhin

Thích Ca: Sakya

Thích Ca Maâu Ni: Sakya Muni

Thích Chuûng: Sakya-seed

Thích Cung: Sakya palace

Thích Ñeà Hoaøn Nhôn: Sakra

Thích Nöõ: Sakyadhita

Thích Töû: Sakyaputriya

Thieân Truùc Luïc Thôøi: Six seasons of a year in India

Thieàn Chæ: Samatha

Thieàn ñònh quaùn khoâng töôùng: Sunyata samadhi

Thieàn Ñoán Ngoä: Sudden-enlightened meditation

Thieàn vaéng laëng: Samatha bhavana

Thieån Thieát Baùt: Small almsbowl

Thieän Ñaïo: Shan Tao

Thieän Ñaïo Nieäm Phaät Giaùo Chæ: Shan-Tao's method of Buddha Recitation

Thieän Hieän: Sudrsas

Thieïân Hoäi: Shan-Hui Zen Master

Thieän hueä ñòa: Stage of the finest discriminatory wisdomStage of the finest discriminatory wisdom

Thieän höõu tri thöùc: Spiritual friends

Thieän löïc trì: Support by the power of good

Thieän sanh: Sujata

Thieän Thieän quoác: Shen-shen

Thieän Voâ UÙy: Subhakarasimha

Thieät Hieàn Ñaïi Sö: Sua-Sen Great Master

Thieáu Khang Ñaïi Sö: Shao-K'ang

Thieáu Laâm Töï: Shao Lin Monastery

Thieáu Laâm Voõ Ngheä: Shao-Lin Wu-I

Thieäu Tu Long Teá: Shao-Xiu-Lung-Ji

Thình lình bò haïi: Suddenly injured
Thònh Haøn Thôøi: Sisira
Thoï giaû: Sensations are unreal
Thoï Tam Quy ñòa: Stage of initiation as a disciple by taking (receiving) the three refuges in the Buddha, Dharma and Sangha
Thoï uaån: Sensation
Thoaùt tuïc: Seclusion
Thôøi löïc trì: Support by the power of time
Thôøi Toâng: Shih School
Thu thuùc luïc caên: Sense restraint
Thuø Dieäu Thaân: Surpassingly wonderful body
Thuø Thaéng Trì: Surpassing lake of Indra
Thuû ñaø la: Sudra
Thuû Ñoan Baïch Vaân: Shou Tuan Bai Yun
Thuï aám ma: State of feeling skandha
Thuï Kinh: Scriptures written on tree-leaves
Thuûy Luaân Tam Muoäi: Samadhi of the water wheel
Thuûy Maït, Baøo Dieäm: Spume, bubbles and flame
Thuûy Ngoïc: Sphatika
Thöøa Vieãn Ñaïi Sö: Sheng-Yuan Great Master
Thöùc aám ma: State of consciousness
Thöùc Thöïc: Spiritual food
Thöùc truù: Stations of consciousness
Thöùc Xoa Luaän: Siksa Sastra
Thöùc xoa Ma na: Siksamana
Thöïc Xoa Nan Ñaø: Saksananda
Thöông Na Hoøa Tu: Sanakavasa
Thöôøng Ñeà Phaät: Sadapralapa
Thöôïng Toïa Boä: Sthaviravadin
Tòch Hoä: Santaraksita
Tòch Thieân: Santideva
Tòch Tònh: Secluded
Tieåu AÅn Só: Small hermit
Tieåu Giaùo: Smaller teaching
Tieåu Kieáp: Small kalpa
Tieåu phaùp phaùt taâm Boà Ñeà: Small way of developing the Bodhi Mind
Tieåu Tham: Small group for instruction
Tieåu Thaûo: Small herbs
Tieåu Thieân Theá Giôùi: Small chiliocosm

Tieåu Thuï: Small tree
Tieåu Xaø: Small snake
Tín (loøng tin): Sraddha
Tín caên: Sense of belief
Tính Töi Tính: Self-nature
Tænh thöùc: Sampajanna
Tænh Thöôøng: Sun Shang Master
Tónh laëng: Solitude
Tónh löï: Stilling the thought
Tònh Phaïn Vöông: Suddhodana
Toøa nhaát thieát phaùp khoâng: Seat of emptiness of all existent things
Toïa Thieàn: Sit (v) in meditation
Toác ñoä: Speed
Toái thöôïng löïc: Supreme power of the Buddha
Toái thöôïng Thieàn: Supreme Zen
Toái Thöôïng Thöøa: Supreme vehicle
Toái Tröøng: Saicho
Toäi loãi: Sin
Toân Chuû tröôøng phaùi Ñaát Xaùm: Sakya Trindzin
Toân Ñaø Lôïi: Sundari
Toân thôø thaàn linh: Spirit worship
Toâng Khaùch Ba: Sumatikirti
Toâng phaùi: Sects of Buddhism
Toáng Nguyeân Nhaäp Taïng Chö Ñaïi Tieåu Thöøa Kinh: Sung-Yuan Hinayana and Mahayana
Canon
Toång Trì Töï: Soji-ji
Traïch: Select
Trai Thaát: Seven periods of masses for the dead
Trang Nghieâm Moân: School of adornment
Trang nghieâm toái thöôïng: Supreme adornment
Traïng thaùi taâm: State of mind
Traùnh xa duïc laïc: Stay away from desires
Traûo Thaùp: Stupa of Buddha's hair and nail relics
Traàm Khoâng: Sink (v) into emptiness
Tri Tuùc: Satisfy with what we have at this very moment
Trí löïc trì: Support by the power of knowledge
Trí thieän xaûo: Skillful analytic knowledge
Trí tueä cuûa Xaù Lôïi Phaát: Sariputra's wisdom

Trình Giaûi: Seeking for the master’s judgment
Troïng Chöôùng: Serious hindrance
Troïng Nghieäp: Serious action
Troäm Caép: Stealing
Truï Töôùng: State of existence
Trung Quaùn Töï Quaûn Toâng: Svatantrika-madhyamaka
Truyeàn thoáng Siyam: Siyam Nikaya
Truyeàn Thoáng Thieàn: Sonjong
Tröôøng phaùi Ñaát Xaùm: Sakyapa
Tröôûng laõo: Senior monk
Tu Boà Ñeà: Subhuti
Tu Di: Sumeru Mountain
Tu Dieäm Ma Thieân: Suyama-heavens
Tu Ña La: Sutra
Tu Ñaø Hoaøn: Srotaapanna
Tu Ñaø Tu Ma: Sudhaman
Tu Ñaït: Sudatta
Tu Ma Ñeà: Sumati
Tu Ma Ñeà Tröôûng Giaû Kinh: Sumati-sutra
Tu Taäp Voâ Töôùng Taâm Giaûi Thoaùt: Signless emancipation of the heart
Tu Vieän Seâ Ra: Sera Monastery
Tuïc ñeá: Samvr(i)ti-Satya
Tueä caên: Sense of wisdom
Tueä xaû: Sankharupekkhanana
Tuøng Ñòa Doõng Xuaát: Springing out of the earth
Tuøng Ñòa Doõng Xuaát Boà Taùt: Springing out of the Earth Bodhisattva
Tuøy Mieân: Sleepiness
Tuøy Phieàn Naõo: Sequent or associated afflictions
Tö duy trí: Sammasana-nana
Tö Ñaø Haøm: Sakrdagamin
Tö Löông: Sambhara
Töù Chaùnh Caàn: Samyak-prahana
Töù Nieäm Xöù Kinh: Satipathanasutta
Töù Söï Kinh: Sutra of the Four Methods of a bodhisattva’s preparation
Töù thaäp Nhò Chöông Kinh: Sutra in Forty-two Sections
Töø Thieän Kinh: Sutra of Kindness
Töû Thaàn: Spirit of death
Töï cheá: Self-control
Töï chuû: Self-mastery

Töi Chöùng: Svasakshatkara

Töi Chöùng Vaø Giaùo Phaùp: Self-realization and philosophy

Töi Ñaúng: Same title or titles

Töi Ñieàu Töi Tònh Töi Ñoä: Self-discipline—Self-purification—Self-release

Töi Giaùc Ngoä: Svabodhi

Töi Hieän Löôïng: Syllogism assuming that all things are real

Töi hieåu mình: Self-realization

Töi Lôïi: Self-profit

Töi lôïi lôïi tha: Self-profit and Profit others

Töi löïc: Self-power

Töi Ngaõ Ngoaïi Ñaïo: Self-starvation

Töi nguyeän caùi toát cuûa mình: Speaking of one's own wholesome deeds voluntarily when not asked

Töi nguyeän noùi caùi xaáu cuûa ngöôøi: Speaking of others' unwholesome deeds voluntarily when not asked

Töi nguyeän thoï giôùi: Self-vow discipline

Töi Ngöõ Töông Vi: Svartha-viruddha

Töi sanh: Self-produced

Töi Taïi Thieân Ngoaïi Ñaïo: Sivaites

Töi Taùnh: Svabhava

Töi taùnh thoï giôùi: Self-nature discipline

Töi taùnh troáng khoâng: Svabhava-sunyata

Töi Theä Thoï Giôùi: Self-ordination

Töi thieâu: Self-emmolation

Töi Thuaän: Sammukha-vinaya

Töi Tin: Self-Faith

Töi tònh: Self-purification or practice of meditation

Töi Trí: Svabuddhi

Töi trì: Self-discipline

Töi Töôùng: Svalaksana

Töi vaän: Suicide

Töông Töi Töùc Phaät: Semblance stage

Töông Öng Boä Kinh: Samyutta Nikaya

Töông ÖÙng Nhaân: Samprayukta-hetu

Töông ÖÙng Toâng: Sect of mutual response between the man and his object of worship

Töôùng gioáng nhö laøn khoùi: Smoke-like appearance

Töôùng suy thoaùi: Signs of decay which refer to symptoms of imminent death or approaching death and rebirth in the lower realms

Töôïng Phaùp: Saddharma-pratirupaka

U

Uaån: Skandha

Ueá Thaân: Sinful body

Uy nghi ñöùng: Standing

Uy nghi ngoài: Sitting

Uy nghi noùi: Speaking

ÖÙc Chæ Nhieáp Thuû: Suppression or universal reception of evil beings

ÖÙc Nieäm: Smrti-vinaya

ÖÙng thaân: Sambhoga-kaya

V

Vaïn vaät ñoàng thôøi hieän khôûi: Simultaneous rise of all things

Vaán Nhò Baùch ÖÙc: Sronakotivimsa

Vò tha: Self-forgetfulness

Vieân Giaùc Kinh: Sutra of Perfect Enlightenment

Vónh cöûu: Sasvat

Vôï chaêm soùc choàng nhö moät ñöùa em gaùi: Sisterly wife

Voâ Hoïc Quaû: State of Arhatship

Voâ Löôïng Nghóa Kinh: Scriptures of measureless meaning

Voâ Löôïng Thoï Kinh: Sukhavati-vyuha Sutra

Voâ minh: Stupidity

Voâ Ngaõ: Selflessness

Voâ Sanh Moân: School of immortality

Voâ sôû höõu xöù giaûi thoaùt Tam muoäi: Sphere of No-Thingness

Voâ sö giaùc: Self-attained enlightenment

Voâ taøm: Shamelessness

Voâ Töï Tính: Sunyatanutpadanishsvabhavadvaya

Voâ Töôùng Tam Muoäi: Samadhi of no-mark Voâ Vaán Töï Thuyeát: Scriptures spoken voluntarily Vuõng Lieâm: Sanghamangala

X

Xaù Lôïi: Sari

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Xaø Thaèng Ma: Seeming snake

Xaø Tuùc: Snake-legs

Xaû Nieäm Thanh Tònh Ñòa: Stage of the Purity of Renouncing ThoughtStage of the Purity of

Renouncing Thought

Xaû Thaân: Sacrifice one’s life

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Xuaát theá gian Ba La Maät: Super-worldly paramita for Sravakas and Pratyekabuddhas

Xuaát Theá Gian Chaùnh Kieán: Supramundane right understanding

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Bodhisattvas

Xuaát Theá Gian Thöôïng Thöôïng Trí: Supreme supra-worldly knowledge

Xuaát theá gian trí: Supra-mundane wisdom

Xuaát Theá Nghieäp: Supra-mundane karma

Xuaát Theá Phuïc: Supra-mundane garment

Xuaát Theá Quaû: Supra-mundane fruit

Xuùc: Sparsa

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Sabhagata (skt): Communionship—Ñoàng phaàn—

S See Seventy-five dharmas of the Abhidharma Kosa. Sabhava (p): Nature—Baûn chaát. Sabrahmacari (p): A fellow monk—Taêng löõ. Sacca (p): Tri kieán—Truth. Sabala (p): Strong (a)—Maïnh meõ. Saccanama (p): Ngöôøi Ngay Thaúng vaø Chaùnh Tröïc—According to the Metta Sutta, Saccanam is Sabari (skt): Ngöôøi ñaøn baø cuûa nhöõng raëng nuùi— a person who is straight. He is sincere, upright and A Sanskrit term for “Woman of the Mountain dependable. He does not stray from the truth to Ranges.” Wrathful tantric deity who is particularly win fame, or to please another. He may seem associated with healing. In Tibet, she is generally strict, but truth is one, for there is no second. The depicted wearing a skirt made of leaves and Buddha did not say one thing one day and the shows a wrathful expression on her face—Töø Baéc contrary the next. According to the Digha- Phaïn chæ “Ngöôøi ñaøn baø cuûa nhöõng raëng nuùi.” Moät Nikayatthakatha, the Buddha speaks as he acts vò thaàn Maät toâng

coù veû maët giaän döõ, ñaëc bieät lieân and acts as he speaks, he is called Tathagata." The heä tôùi söï cöùu chöõa. ÔÛ Taây Taïng thì baø thöôøng Master is also known as Saccanama, he whose ñöôïc hoïa maëc vaùy laøm baèng nhöõng laù caây keát laïi names is Truth—Theo Kinh Töø Bi, ngöôøi ngay vôùi neùt phaãn noä treân maët. thaúng vaø chaùnh tröïc laø ngöôøi soáng chaân thaät, lieâm Sabba (p): Entire (a)—Toaøn theå. khieát vaø ñaùng tin caäy. Ngöôøi aáy khoâng vì danh, vì Sabbada (p): Everyday (adv)—Moãi ngaøy. lôïi hoaëc vì muoán laøm vui loøng ngöôøi khaùc maø choái Sabbaso (p): Altogether (adv)—In every boû söï thaät. Coù theå ngöôøi aáy bò xem laø nghieâm respect—Toaøn theå. khaéc, nhöng söï thaät chæ coù moät chöù khoâng coù hai. Sabbato (p): From every side—In every Ñöùc Phaät chöa bao giôø tuyeân boá moät ñieàu gì hoâm respect—Töø moïi phía. nay, roài ngaøy mai laïi noùi ngöôïc laïi. Theo Chuù Sabbatha (p): Everyway (adv)—Baèng moïi caùch. Giaûi Trung Boä Kinh, Ñöùc Phaät noùi nhö theá naøo thì Sabbattha (p): Everywhere (adv)—Khaép moïi Ngaøi laøm nhö theá aáy, vaø Ngaøi laøm nhö theá naøo thì Ngaøi noùi nhö theá aáy, neân Ngaøi ñöôïc goïi laø Nhö nôi. Lai. Baäc Ñaïo Sö cuõng ñöôïc goïi laø Saccanama hay Sabda (skt): Thanh—AÂm thanh—Sound— ngöôøi meänh danh laø chaân lyù. Voice—Tone, one of the five physical senses or sensations—Moät trong nguõ caên—See Seventy- Sacca nana (p): Tri kieán veà Töù Ñeá—Knowledge of the Truth: five dharmas of the Abhidharma Kosa. 1) Anubodha-nana: Knowledge consisting in Sabdavidya-sastra (skt): Thanh Minh Luaän—A understanding. treatise on the words and meanings—Boä luaän veà 2) Pativedha-nana: Knowledge consisting in chöõ vaø nghóa. penetration (realization). Sabha (p): An assembly—Hoäi chuùng. Saccani (p): Thaùnh ñeá—The sacred principles or Sabhaga (p): dogmas, or those of the saints, or sages; especially 1) Being in the same division—Bæ ñoàng phaän. the Four Noble Truths—Ñeá lyù maø caùc baäc Thaùnh 2) Common—Chung. thaáy ñöôïc; ñaëc bieät laø Töù Thaùnh Ñeá (Thaùnh ñeá Sabhaga-hetu (skt): Ñoàng Loaïi Nhaân—See Khoå, Taäp, Dieät, Ñaïo, chaân thöïc khoâng hö voïng, Similar-species cause and Six chief causes in the khoâng ñieân ñaûo)—See Four noble truths. Theory of Causal Relation. Saccavibhangacitta-sutta (p): Phaân Bieät Thaùnh Sabhaga-nimitta (p): Tö duy—See Ñeá Kinh—See Four noble truths. Contemplation.

Sacchikatabba (p): Thaáu trieät—Must be say noble or ignoble we should be speaking of an realized—Phaûi ñöôïc chöùng ngoä—Baèng nhaõn quan individual and not of a race as a whole. It is a tinh thaàn. question of knowledge or wisdom but not of birth Sacchikatam (p): Already realized—Ñaõ ñöôïc or caste. Thus the object of the Buddha was to chöùng ngoä. create a noble personage (arya-pudgala) in the sense of a noble life. The noble community (Arya- Sacerdotal age: Age of monks and nuns—Age sangha) was founded for that very purpose. The in the order—Monastic age—Precept Age—Haï noble ideal (Arya-dharma) and the noble laïp—Taêng Laïp (tuoåi ñaïo)—The precedence of discipline (Arya-vinaya) were set forth for the monks and nuns in the Order is determined by the aspiring candidates. The path to be pursued by the number of rain retreats they have attended—See noble aspirant is the Noble Eightfold Path (Arya- Summer retreat. astangika-marga) and the truth to be believed by

Sacerdotalism (n): Chuû nghóa xem troïng chöùc vuï the noble is the Noble Fourfold Truth trong giaùo ñoaøn. (Catvariarya-satyani). The perfections attained by Sacipati (skt): Xaù Chi Baùt Ñeâ—Thieân Ñeá the noble were the four noble fruitions (Arya-Thích—Sakra, king of the devaloka—Trôøi Ñeá phala) and the wealth to be possessed by the noble Thích, vò chuùa teå cuûa cung trôøi Ñao Lôïi cuøng hoï was the noble sevenfold wealth (sapta-arya- vôùi Phaät Thích Ca. dhana), all being spiritual qualifications. The Sacrament of Baptism: Pheùp Röûa Toäi— careful application of the word Arya to each of the Externalists believe that the Sacrament of Baptism important points of his institution must not be or Christianity case wash away all their sins. overlooked by a student of Buddhism. The Buddha Sacred (a): Arya or Sadhu (skt)—Holy— thus seemed to have endeavored to revive the Saintly—Thaùnh—Thuoäc veà thaàn thaùnh. original meaning of Arya in personality and the Sacred assembly: Thaùnh Chuùng—Taát caû caùc daily life of his religious community—Ñoái vôùi baäc Thaùnh—The holy multitude—All the saints— Thaùnh chuùng hay baäc trí, nhöõng gì thöôøng phaûi To all the saints, or the wise, what is to be ñöôïc xem laø moät söï laàm laãn, töùc laø caùi theá giôùi ordinarily regarded as an error, that is, this world cuûa caùc ñaëc thuø naày, vaãn khoâng bieåu hieän laø ñieân of particulars, appears neither perverted nor ñaûo hay phi ñieân ñaûo. Trong ñaïo Phaät, töø Thaùnh unperverted. In Buddhism, sacred assembly chuùng ñöôïc duøng ñeå chæ nhöõng vò Boà Taùt Thaùnh implies the Bodhisattva saints who have overcome ñaõ vöôït thoaùt phieàn naõo töø sô ñòa trôû leân. Ñoaøn illusion, from the first stage upwards. The special theå do Ñöùc Phaät laäp neân goïi laø “Thaùnh Chuùng” community established by the Buddha was called (Aryan sangha), ñoù laø moâi tröôøng tu taäp cuûa nhöõng “The Assembly of the Noble” (Arya-sangha), ngöôøi cao quyù. Vì truyeàn thoáng Baø La Moân ñaõ intended to be the cradle of noble persons. Since ñöôïc thieát laäp kieân coá neân giai caáp baáy giôø ñaõ the Brahmanical tradition had been firmly ñöôïc phaân chia thaät laø roõ reät. Bôûi leõ ñoù, Ñöùc Phaät established, the race distinction was strictly felt. luoân xaùc nhaän raèng trong haøng Taêng chuùng cuûa On that account the Buddha often asserted that in Ngaøi khoâng coù phaân bieät giöõa Baø La Moân vaø Voõ his own community there would be no distinction töôùng, hay giöõa chuû vaø tôù. Ai ñaõ ñöôïc nhìn nhaän between Brahmans (priests) and warriors or vaøo haøng Taêng chuùng ñeàu ñöôïc quyeàn hoïc taäp between masters and slaves. Anyone who joined nhö nhau. Ñöùc Phaät daïy raèng khoâng theå goïi moät the Brotherhood would have an equal opportunity giai caáp naøo laø cao quyù hay khoâng cao quyù ñöôïc for leading and training. The Buddha often argued bôûi vì vaãn coù nhöõng ngöôøi ñeâ tieän trong caùi giai that the word Arya meant ‘noble’ and we ought caáp goïi laø cao quyù vaø ñoàng thôøi cuõng coù nhöõng not call a race noble or ignoble for there will be ngöôøi cao quyù trong giai caáp ñeâ tieän. Khi chuùng ta some ignoble persons among the so-called Aray goïi cao quyù hay ñeâ tieän laø chuùng ta noùi veà moät and at the same time there will be some noble ngöôøi naøo ñoù chöù khoâng theå caû toaøn theå moät giai persons among the so-called Anarya. When we caáp. Ñaây laø vaán ñeà cuûa tri thöùc hay trí tueä chöù khoâng phaûi laø vaán ñeà

sinh ra ôû trong doøng hoï hay

giai caáp naøo. Do ñoù, vaán ñeà cuûa Ñöùc Phaät laø taïo 1) The sacred canon, or holy classics: Ñieån tòch neân moät ngöôøi cao quyù hay Thaùnh giaû (Arya cuûa Thaùnh nhaân. pudgala) trong yù nghóa moät cuoäc soáng cao quyù. 2) The Tripitaka: Thaùnh ñieån Phaät Giaùo hay Thaùnh chuùng ñaõ ñöôïc thieát laäp theo nghóa ñoù. Tam taïng Kinh Ñieån. Theo ñoù thì Thaùnh Phaùp (Arya dharma) vaø Thaùnh Sacred speech: Aryabhasa (skt)—Holy speech— luaät (Arya vinaya) ñöôïc hình thaønh ñeå cho Thaùnh Thaùnh Ngöõ—Sacred language, words, or chuùng tu taäp. Con ñöôøng maø Thaùnh giaû phaûi theo sayings—Thaùnh ngoân hay nhöõng lôøi noùi cuûa caùc laø con ñöôøng Baùt Thaùnh Ñaïo (Arya-astangika- baäc Thaùnh. marga) vaø caùi söï thaät maø Thaùnh giaû tin theo laø Töù Sacred statue: Thaùnh töôïng. Dieäu Ñeá. Söï vieân maõn maø Thaùnh giaû phaûi ñaït tôùi 1) According to Prof. Junjiro Takakusu in The laø Töù Thaùnh quaû (Arya-phala) vaø caùi toaøn bò maø Essentials of Buddhist Philosophy, none of the Thaùnh giaû phaûi coù laø Thaát Thaùnh Giaùc Chi (sapta- earlier sculptures of sanchi and Barhut arya-dharma). Ñoù laø nhöõng ñöùc tính tinh thaàn caû. represent the Buddha in human figure. It is Ngöôøi hoïc Phaät khoâng neân ñaùnh maát yù nghóa cuûa remarkable to us that the principle events of töø ngöõ “Thaùnh” naày voán ñöôïc aùp duïng caån thaän the Buddha’s life have been fully given in vaøo moãi ñieåm quan troïng trong giaùo phaùp cuûa Ñöùc sculture without a figure of the hero. How was Phaät. Ñöùc Phaät, nhö vaäy, ñaõ coá gaéng laøm soáng laïi that possible? The Buddha at birth is yù nghóa nguyeân thuûy cuûa chöõ “Thaùnh” nôi caù tính represented by a full blooming lotus; the con ngöôøi trong cuoïäc soáng thöôøng nhaät. **See Buddha in Enlightenment by the Bodhi tree Four kinds of holy men. with a rail around it; the Buddha in his first Sacred body: Linh theå. preaching by a wheel, above which a tri-ratna Sacred books: Thaùnh thö. mark is sometimes added; the Buddha in his Sacred books of a religion: Giaùo ñieån. begging round, or mendicancy, by a bowl; and Sacred image: Töôïng Thaùnh. the like. If suggestion be a means of true art, the early Buddhist artists understood it Sacred canon: Holy canon—Holy scriptures— perfectly and utilized the idea skilfully for Thaùnh Ñieån. practical purposes: Theo Giaùo Sö Junjiro 1) The holy canon, or holy classics: Ñieån tòch Takakusu trong Cöông Yeáu Trieát Hoïc Phaät cuûa Thaùnh nhaân. Giaùo, taát caû nhöõng ñieâu khaéc ñaàu tieân taïi 2) The Tripitaka: Thaùnh ñieån Phaät Giaùo hay Sanci vaø Barhut khoâng trình baøy Phaät trong Tam taïng Kinh Ñieån. dieän maïo con ngöôøi. Ñieàu ñaùng löu yù chuùng Sacred dogma: Thaùnh Ñeá—See Saccani. ta laø, nhöõng bieán coá chính trong ñôøi soáng cuûa Sacred formulae: True words—Words of Ñöùc Phaät ñaõ ñöôïc ñöa ra ñaày ñuû trong ñieâu Truth—Words of Tathagata—Buddha-truth— khaéc maø khoâng mang dieän maïo moät anh Buddha mantra—Dharani—Spells—Esoteric huøng. Laøm sao coù theå ñöôïc? Phaät khi giaùng words—Chaân ngoân. sinh ñöôïc töôïng tröng baèng ñoùa hoa sen nôû Sacred graces: See Seven sacred graces. troïn; khi thaønh ñaïo töôïng tröng baèng caây Boà Sacred image: Thaùnh Töôïng—See Sacred Ñeà coù töôøng raøo chung quanh; luùc Ngaøi statue. thuyeát phaùp ñaàu tieân (chuyeån Phaùp Luaân) Sacred history: Thaùnh söû.

töôïng tröng baèng moät baùnh xe treân ñoù ñoâi khi Sacred land: Holy land—Thaùnh ñòa. coù theâm daáu hieäu Tam Baûo (Tri-ratna); luùc Sacred lion: Con ñeá thính—Sö töû thieâng. khaát thöïc töôïng tröng baèng moät caùi bình baùt, vaân vaân. Neáu söï gôïi höùng laø moät phöông tieän Sacred principles: Holy principles—Thaùnh cuûa ngheä thuaät ñích thöïc, caùc ngheä só Phaät töû Ñeá—See Saccani. ñaàu tieân ñaõ hieåu ñieàu ñoù khaù troïn veïn vaø ñaõ Sacred Scriptures: Holy canon—Sacred duøng yù nieäm ñoù moät caùch kheùo leùo cho nhöõng canon—Thaùnh Ñieån. muïc ñích thöïc tieãn.

2) However, all this does not necessarily mean khuynh höôùng duy taâm vaø töï do tö töôûng, maø that the elders did not represent the Buddha at chuùng ta coù theå coi nhö laø nhöõng nhaø tieân all during his lifetime, for there is a legend phong cuûa Ñaïi Thöøa, hình nhö khoâng coù cuoäc which tells of their making an image for the hoäi hoïp ñeå ñoïc laïi caùc baøi phaùp cuûa Phaät, purpose of offering veneration during the cuõng khoâng môû roäng caùc luaät nghi cuûa hoï Buddha's absence. They were formalistic and vöôït ngoaøi nhöõng gì Phaät ñaõ thieát ñònh. Hoï realistic, and so if the Buddha was actually before thöôøng ghi laïi nhöõng Thaùnh ngoân baèng kyù öùc them, they had a right to depict him in painting or hay baèng vaên töï tuøy theo sôû thích. Hoï khoâng sculpture. Now that he had passed into ngaàn ngaïi xöû duïng caùc taøi naêng cuûa mình Nirvana, however, it was improper to trong hoäi hoïa hay ñieâu khaéc ñeå mieâu taû hình represent the one who no longer really lived. aûnh Phaät theo lyù töôûng rieâng cuûa mình veà caùi It was after a considerable development of ñeïp vaø caùi toaøn nhö hoï ñaõ laøm ôû ngheä thuaät the Gandhara art that the southern school of Gandhara. Buddhism began to have images of Buddha. 4) The trend of the free-thinking mind can also This was believed at about the same time be seen in the metaphysical treatises of the when the Buddha's teachings were committed Optionalists (Vaibhasikas), in which several to writing, i.e., 80 B.C.: Tuy nhieân, taát caû opinions about dharmas or higher dharmas nhöõng ñieàu naày khoâng nhaát thieát coù nghóa (abhidharmas) are gathered together and raèng caùc tröôûng laõo ñaõ tuyeät nhieân khoâng some optional ones have been selected and trình baøy Ñöùc Phaät suoát thôøi gian Ngaøi coøn taïi recommended for study. Though the theá, vì coù truyeän keå veà vieäc hoï ñaõ taïo moät Vaishasika School belonged to the Hinayana, böùc töôïng ñeå cuùng döôøng trong suoát thôøi gian it already betrayed a tendency toward the Ngaøi vaéng maët. Hoï laø nhöõng ngöôøi chuû tröông free-thinking school. Such free-thinking hình thöùc vaø duy thöïc, vaø nhö theá neáu Phaät people would be bold in exegesis, erudition, ñang ôû ngay tröôùc maët, hoï coù quyeàn mieâu taû annotation, or in forming and expressing Ngaøi baèng hoäi hoïa hay ñieâu khaéc. Nhöng baây opinion. This, however, does not mean that giôø Ngaøi ñaõ ñi vaøo Nieát Baøn, maø trình baøy they departed from the original teachings of moät ngöôøi khoâng coøn hieän höõu trong thöïc taïi the Buddha: Ngaønh töï do tö töôûng cuõng coù theå nöõa, ñoù laø ñieàu baát xaùc. Chính do sau naày, ñöôïc thaáy trong caùc luaän giaûi sieâu hình cuûa moät phaùt trieån khaû quan cuûa caùc neàn ngheä caùc nhaø Phaân Bieät Thuyeát (Vaibhasika) hay thuaät Gandhara maø Nam phöông Phaät

giaùo Tyù Baø Sa, trong ñoù nhieàu quan nieäm veà phaùp baét ñaàu coù nhöõng töôïng Phaät. Vieäc naày coù theå (dharma) hay thaéng phaùp (abhidharma) ñöôïc xaõy ra cuøng luùc vôùi vieäc ghi cheùp caùc giaùo söu taäp vaø moät soá quan nieäm töï do ñaõ ñöôïc thuyeát cuûa Phaät thaønh vaên töï, töùc khoaûng naêm tuyeån vaø ñöôïc khuyeán caùo hoïc taäp. Maëc duø 80 tröôùc Taây Lòch. phaùi Tyø Baø Sa thuoäc heä Tieåu Thöøa, nhöng ñaõ 3) The elders of idealistic and free-thinking môû ra moät khuynh höôùng nhaém tôùi tröôøng tendencies, whom we might regard as the phaùi töï do tö töôûng. Haïng ngöôøi töï do tö töôûng forerunners of the Mahayana, would not hold nhö theá coá nhieân can ñaûm trong vieäc thích any meetings for the rehearsal of the nghóa, baùc hoïc, chuù giaûi, hay hình thaønh vaø Buddha's sermons, nor would they enlarge dieãn taû baát cöù quan nieäm naøo. Tuy nhieân, upon their Vinaya rules beyond what was laid ñieàu naày khoâng coù nghóa raèng hoï ñi xa ngoaøi down by the Buddha himself. They would caùc giaùo phaùp nguyeân thuûy cuûa Phaät. commit those sacred words to memory or to Sacred stupa: Linh thaùp—There are eight Great writing as they pleased. They did not hesitate Spiritual or Sacred Stupas of Buddhism—Coù taùm in using their talents in painting or sculpture to ngoâi thaùp thieâng lôùn cuûa Phaät giaùo—See Eight depict the Buddha's image according to their great spiritual or sacred stupas. own ideal of beauty and perfection, as they Sacredness (n): Söï thieâng lieâng. did in the Gandhara art: Caùc tröôûng laõo coù

Sacrifice (n): Söï hy sinh—Vaät cuùng teá—Vaät teá origination—Maéc xích thöù naêm trong 12 maéc xích thaàn—Killing—Immolation. nhaân duyeân (saùu cô sôû cuûa nhaän thöùc vaø ñoái töôïng Sacrifice (v): Hy sinh. cuûa noù)—See Twelve conditions of cause and effect. Sacrifice to ghosts or spirits: Teá leã quyû thaàn. Sacrifice one's life: Xaû Thaân—Bodily sacrifice, Sadayatana mind: The immediate influence of the six senses—Khôûi söï taâm—See Three minds e.g. by burning or cutting off a limb, etc.—Hoaëc (B). nhö baùo aân maø ñoát caùnh tay, ñoát thaân theå, hoaëc vì boá thí maø caét thòt xaû thaân. Sadda (p): Noise—Tieáng ñoäng. Sacrifice one's life to uphold righteousness: Saddahana (p): One who believes—Ngöôøi tin Hy sinh caû thaân maïng ñeå giöõ gìn nghóa caû (xaû thaân töôûng. thuû nghóa). Saddahati (p): To believe—Tin töôûng. Sacrificial grain-vessel: Hoâ Lieân—Described Saddavidu (p): One who knows the meaning of as made from a precious stone—Bình ñöïng haït ñeå various sounds—Ngöôøi bieát yù nghóa cuûa nhieàu teá leã, bình ñöôïc laøm baèng moät loaïi ñaù quyù. loaïi aâm thanh. Sacrilege: Xuùc phaïm Thaùnh vaät—Such as Saddayati (p): To make a noise—Laøm ra tieáng destroying temples, burning sutras or images of ñoäng. Buddhas, stealing a Buddha's or monk's things, Saddha (skt) Saddha (p): Nieàm tin—Faith— inducing others to do so, or taking pleasure Confidence—Buddhism faith is not the acceptance therein—Phaù haïi chuøa thaùp, thieâu huûy kinh töôïng, of doctrinal beliefs, but confidence in the Buddha laáy vaät cuûa Phaät hay chö Taêng, hoaëc khuyeán khích as a Teacher and his Teaching as a way to ngöôøi laøm, hoaëc thaáy ngöôøi laøm maø sanh taâm Enlightenment. Faith should be reasoned and hoan hyû—See Five betrayals (III). rooted in understanding. There is no reliance on Sad (a):

Buoàn. the authority of another's spiritual powers. Sada (p): Eternal (a)—Vónh haèng. Through wisdom and understanding, faith becomes an inner certainty and firm conviction Sadana (p): A house—Caên nhaø. based on one's own experience. The inner attitude Sadaparibhuta (skt): Thöôøng Baát Khinh Boà of faith and devotion toward the Buddha and his Taùt—See Never-Despite Bodhisattva. teaching. Shraddha is the basis of the first two Sadapralapa (skt): Taùt Ñaø Ba Luaân—Thöôøng elements of the eightfold noble path which are Ñeà Phaät. right views and right thought. However, belief or 1) Ever chattering or bewailing, name of a faith in Buddhism is totally different from that of a Bodhisattva, some say who wept while pure faith from some other religions—Trong ñaïo searching for truth: Teân cuûa moät vò Boà Taùt maø Phaät, nieàm tin khoâng phaûi laø söï chaáp nhaän tín ngöôøi ta noùi raèng ñaõ khoùc suoát trong thôøi gian ngöôõng giaùo phaùp, maø laø tin töôûng nôi Ñöùc Phaät tìm caàu chôn lyù. nhö moät vò Thaày vaø giaùo phaùp cuûa Ngaøi nhö laø 2) Ever-wailing Buddha, name of the final con ñöôøng daãn tôùi söï giaùc ngoä. Nieàm tin phaûi ñöôïc Buddha of the present kalpa: Thöôøng Ñeà lyù luaän baèng söï hieåu bieát. Khoâng coù söï yû laïi vaøo Phaät: Teân cuûa vò Phaät cuoái cuøng trong Hieàn quyeàn löïc linh thieâng naøo caû. Qua trí tueä vaø söï Kieáp. hieåu bieát nieàm tin trôû thaønh söï khaúng quyeát töø beân Sadara (p): Troublesome (a)—Gaây raéc roái. trong noäi taâm vaø laø söï xaùc ñoaùn chaéc chaén qua Sadasat (skt): Höõu Voâ—Being and non-being. kinh nghieäm cuûa chính mình. Thaùi ñoä beân trong Sadattha (p): One's own welfare—Lôïi ích cuûa theå hieän nieàm tin vaø söï suøng kính ñoái vôùi Phaät vaø chính mình. hoïc thuyeát cuûa Ngaøi, baét ñaàu laø hai böôùc ñaàu Sadayatana (skt): Luïc nhaäp—Six entrances—Six trong Baùt chaùnh ñaïo laø chaùnh kieán vaø chaùnh tö external objects—Six faculties—Six sense duy. Tuy nhieân, nieàm tin Phaät giaùo khaùc haún nieàm organs—The fifth in the twelve links of dependent tin cuûa nhöõng toân giaùo thaàn quyeàn khaùc—See Fifty-two mental states.

Saddhanusarin (skt): Kinh Dieäu Phaùp Lieân Hoa. signs of warning that the Buddha Dharma is Saddharma (skt): The correct doctrine of the nearing extinction. However, there are still some Buddha—Chaùnh Phaùp—See Correct dharma. people who know how to uphold the proper precepts and conducts by diligently trying to Saddharma-pratirupaka (skt): Töôïng Phaùp— maintain and propagate the proper doctrine—Thôøi The period of semblance Dharma—Dharma Töôïng Phaùp keùo daøi 1000 naêm sau thôøi Chaùnh Semblance Age—The Semblance of Law period, Phaùp. Trong thôøi kyø naày, chö Taêng Ni vaø Phaät töû or the formal period of Buddhism which lasted vaãn tieáp tuïc tu taäp ñuùng theo chaùnh phaùp maø Ñöùc 1000 years after the real period. In this period, Phaät ñaõ daïy, vaø vaãn coù theå vaøo ñònh giôùi maëc duø Monks, Nuns and Lay Buddhists still continue to raát ít ngöôøi giaùc ngoä. Tuy nhieân, trong thôøi gian practice properly the Dharma as the Buddha naày, phaùp nghi giôùi luaät cuûa Phaät ñeå laïi bò caùc ma taught and are still able to penetrate the spiritual Taêng vaø ngoaïi ñaïo giaûng giaûi sai laàm moät caùch coá realm of samadhi even though fewer will attain yù. Tuy coù giaùo lyù, coù ngöôøi haønh trì, song raát ít coù enlightenment. However, in this age, the Buddha's ngöôøi chöùng ñaïo.

Moät traêm ngöôøi tu thì coù chöøng Dharma and precepts left behind are destroyed by baûy taùm ngöôøi giaùc ngoä. Theo Kinh Ma Ha Ma Evil-monks and Non-Buddhists who disguise Gia, vaøo khoaûng taùm traêm naêm sau ngaøy Ñöùc Phaät themselves as Buddhist monks and nuns to destroy nhaäp dieät, haøng xuaát gia phaàn nhieàu tham tröôùc the teaching by falsely explaining and teaching danh lôïi, giaûi ñaõi, buoâng lung taâm taùnh. Ñeán the Buddha Dharma. Thus, the Dharma still exists khoaûng chín traêm naêm sau ngaøy Phaät nhaäp dieät, and there are still cultivators, but very few attain trong giôùi Taêng Ni, phaàn nhieàu laø haïng noâ tyø boû enlightenment. Only seven or eight out of one tuïc xuaát gia. Moät ngaøn naêm sau khi Phaät nhaäp hundred cultivators will attain enlightenment. dieät, caùc Tyø Kheo nghe noùi 'Baát Tònh Quaùn' hay According to the Mahamaya Sutra, about eight pheùp quaùn thaân theå mình vaø chuùng sanh ñeàu hundred years after the Buddha's Maha-Nirvana, khoâng saïch, phaùp "Soå Töùc Quaùn' hay phaùp quaùn the majority of ordained Buddhists will be greedy baèng caùch ñeám hôi thôû, buoàn chaùn khoâng thích tu for fame and fortune, will be lazy and not control taäp. Vì theá, trong traêm ngaøn ngöôøi tu chæ coù moät ít their minds and consciences, lacking of self-ngöôøi ñöôïc vaøo trong chaùnh ñònh. Töø ñoù veà sau mastery. About nine hundred years after the laàn laàn haøng xuaát gia huûy phaù giôùi luaät, hoaëc Buddha's Maha-Nirvana, in the order of Bhikshus uoáng röôïu, hoaëc saùt sanh, hoaëc ñem baùn ñoà vaät and Bhikshunis, the majority will be servants who cuûa ngoâi Tam Baûo, hoaëc laøm haïnh baát tònh. Neáu abandon the secular life to become ordained hoï coù con trai thì cho laøm Taêng, con gaùi thì cho Buddhists. One thousand years after the Buddha's laøm Ni, ñeå tieáp tuïc möôïn danh cuûa Tam Baûo maø Maha-Nirvana, when Bhikshus hear of the aên xaøi phung phí vaø thuû lôïi cho rieâng mình. Ñaây laø practice of 'Envisioning Impurity,' and the dharma nhöõng daáu hieäu baùo tröôùc veà thôøi kyø Maït Phaùp. of 'Breathing Meditation,' they will get depressed Tuy vaäy, vaãn coøn moät ít ngöôøi bieát giöõ giôùi haïnh, and disenchanted having little desire to cultivate. gaéng lo duy trì vaø hoaèng döông chaùnh giaùo. Therefore, in one hundred thousand cultivators, only few will penetrate the proper Meditation Saddharma-pundarika-samadhi (skt): Phaùp State. From that time, gradually those of religious Hoa Tam Muoäi—The contemplation of the Lotus, ranks will destroy the precepts, whether by the samadhi which sees into the three dogmas— drinking alcohol, killing, selling possessions and Phaùp nhaát thöïc cuûa lyù tam ñeá vieân dung, ví nhö belongings of the Triple Jewels, or practicing moät boâng sen (thaâu heát caùc pheùp maø quy veà thöïc impure conducts. If they have a son, they will let töôùng). him become a Bhikshu, and if they have a 1) The dogma of unreality or the noumenal: daughter they will let her become a Bhikshuni, so Khoâng Ñeá—Lyù "Khoâng töôùng". they can continue to steal from and destroy 2) The dogma of dependent reality or Buddhism as well as using the good name of the phenomenal: Giaû Ñeá—Lyù "Giaû töôùng". Triple Jewels to reap self-benefits. These are

3) The dogma of transcendence or the absolute giaû khoảng loà. Ñieåm taäp trung chuû yeáu cuûa which unites both noumenal and phenomenal: kinh laø khaùi nieäm

veà giaùo lyù vaø thöïc haønh ñaõ Trung Ñeá—Lyù “Thöïc töôùng”. ñöôïc Ñöùc Phaät giaûng daïy taát caû thaät söï laø moät ** See Three prongs of “Sunyata-Reality- phaàn cuûa moät con ñöôøng duy nhaát (nhaát thöøa), Middle”. oâm troïn caû Tieåu Thöøa laãn Ñaïi Thöøa. Kinh aáy Saddharma Pundarika Sutra: Dieäu Phaùp Lieân coøn noùi theâm raèng khi Ñöùc Phaät giaûng daïy Hoa Kinh—The Lotus Sutra—The wonderful law nhöõng giaùo phaùp khaùc nhau cho nhieàu thính of truth. chuùng khaùc nhau, khoâng phaûi ngaøi doái gaït ai, (A) One of the most widely popular of Indian kyø thaät ñaây chæ laø phöông tieän thieän xaûo ñieàu Buddhist Mahayana texts, which was chænh böùc thoâng ñieäp caên baûn ñeán nhieàu particularly important in East Asia. It contains khuynh höôùng vaø nhu caàu caù nhaân khaùc nhau a discourse delivered by Sakyamuni Buddha cho töøng ngöôøi hay töøng nhoùm. Treân thöïc teá, on Vulture Peak (Grdhrakuta) to a huge maëc duø Ñöùc Phaät daïy coù ba thöøa Thanh Vaên, audience. A central focus is the notion that Duyeân Giaùc vaø Boà Taùt, cuoái cuøng chæ gom laïi the many doctrines and practices taught by the trong Phaät thöøa, vaø taát caû ñeàu ñöa chuùng sanh Buddha are all really part of a single path ñeàn choã giaùc ngoä Boà Ñeà. Tö töôûng naøy ñöôïc (ekayana), which embraces both Hinayana nhaán maïnh baèng “thí duï ngoâi nhaø löûa,” trong and Mahayana Paths. It further states that ñoù ngöôøi cha, thaáy raèng ba ñöùa con nhoû cuûa when the Buddha teaches different doctrines mình khoâng ñeám xæa gì ñeán söï hieåm nguy neân to many different audiences, he is not being duï doã ñem hoï ra baèng caùch höùa cho moãi deceptive; rather, this is a skillful method ngöôøi moät coã xe maø hoï thích. Khi hoï ra ngoaøi (upaya-kausalya) that adapts the basic roài thì ngöôøi cha aáy chæ cho hoï moät loaïi xe maø message to the proclivities (tendencies) and thoâi. Ñieàu naøy phaûi ñöôïc noùi laø thieän xaûo chöù individual needs of each person and group. In khoâng phaûi laø doái gaït, vì luaän cöù nhö vaäy reality, although the Buddha teaches the three ñöôïc Ñöùc Phaät duøng ñeå cöùu cuoäc ñôøi cuûa hoï. vehicles (triyana) of the Sravakas, Pratyeka- Kinh trôû thaønh giaùo thuyeát caên baûn cuûa tröôøng buddhas, and Bodhisattvas, in the end, all are phaùi Thieân Thai Trung Quoác vaø caùc tröôøng contained within the “buddha-vehicle” phaùi ôû Nhaät coù nguoàn goác töø ngaøi Nhaät Lieân. (buddhayana), and all lead sentient beings to (B) Literally, the Lotus of the True Law. This awakening (Bodhi). This idea is emphasized scripture has a great vogue in China, Vietnam by the “parable of the burning house,” in and Japan, especially in the T’ien-T’ai and which a father, seeing that his three young Nichiren sects. It was first translated into sons are playing inside a burning house and Chinese as far back as about 250 A.D. A later are too distracted to notice the danger, lures translation by Kumarajiva is used all over them out by promising each the sort of cart he China, Vietnam and Japan. The Lotus Sutra most desires. When they come out, they are teaches that the truth can be indicated by all given only one type of cart. This is said to means other than words, such as gestures and be skillful rather than deceitful since the exclamations and even, by silences—Baûn subterfuge is used to save their lives. The kinh naøy raát thònh haønh ôû caùc xöù Trung Hoa, sutra became the doctrinal basis of the Vieät Nam vaø Nhaät Baûn, ñaëc bieät laø caùc toâng Chinese

T’ien T’ai tradition and Japanese phaùi Thieân Thai vaø Nhaät Lieân. Kinh ñöôïc schools that trace themselves back to dòch sang Hoa ngöõ laàn ñaàu tieân vaøo khoaûng Nichiren—Moät trong nhöõng kinh ñieån Ñaïi naêm 250 sau Taây lòch. Baûn dòch sau naøy (cöïu Thöøa phoå thoâng nhaát cuûa Phaät giaùo AÁn Ñoä, dòch) cuûa Cöu Ma La Thaäp ñöôïc duøng khaép ñaëc bieät quan troïng trong vuøng Ñoâng AÙ. Noù nôi trong caùc xöù Trung Hoa, Vieät Nam vaø chöùa ñöïng baøi phaùp cuûa Ñöùc Phaät Thích Ca Nhaät Baûn. Kinh Phaùp Hoa daïy chôn lyù coù theå Maâu Ni treân nuùi Linh Thöùu cho moät soá thính ñöôïc chæ daïy baèng nhöõng phöông caùch khaùc

ngoaøi vaên töï ngoân ngöõ nhö cöû chæ hay ngay caû nhö caàn thieát. Leã “Sadhana” tieâu bieåu baét ñaàu leã baèng söï im laëng. tuïng kinh caàu nguyeän quy-y, theo sau laø nhöõng lôøi Saddharma-vipralopa (skt): Maït phaùp—The keä höôùng veà phaùt Boà Ñeà Taâm, roài tieáp tuïc vôùi age of annihilation of the right dharma. quaùn töôûng vôùi caùc vò tieâu ñieåm thaàn ñaëc bieät cho Sad-dhatavah (skt): Luïc Ñaïi—See Six great voøng nghi thöùc naøy. Thöôøng laø coù moät vò Phaät elements. trung taâm, vaø sadhana cuõng thöôøng bao goàm caùc quyeán thuoäc cuûa vò Phaät aáy. Lyù töôûng laø söï quaùn Saddho (p): Religious devotion—Ñaïo taâm nhieät töôûng neân ñöôïc phoái hôïp vôùi thieàn ñònh veà taùnh thaønh. khoâng, cho pheùp haønh giaû phaùt ra quaùn töôûng töø trí Sadhana (skt): Thaønh töïu—A Sanskrit term for tueä maø thöùc chöùng nghieäm ñöôïc töø khoâng taùnh, “accomplishment.” According to Tantric rituals ñoàng thôøi nhaän thöùc caû vò tieâu ñieåm thaàn vaø mình “sadhanas” are central to Vajrayana Buddhism in ñeàu khoâng thaät söï hieän höõu. Coát loõi cuûa nghi thöùc Tibet. A “Sadhana” is a ritual cycle which is naøy lieân heä ñeán vieäc quaùn töôûng raèng vò tieâu ñieåm meant to be performed by initiates. In order to thaàn hoøa nhaäp vaøo haønh giaû vaø caû hai trôû neân begin the practice of a “sadhana,” a ritual khoâng taùch rôøi ñöôïc, luùc aáy haønh giaû hieån hieän taát empowerment by a qualified preceptor is caû nhöõng phaåm chaát cao ñeïp cuûa moät vò Phaät. Sau considered necessary. A typical “sadhana” begins khi quaùn töôûng thì nhöõng hình aûnh tan bieán trong with recitation of a refuge prayer, followed by hö khoâng, vaø vaøo cuoái leã “Sadhana” coù buoåi caàu verses aimed at generation of Bodhicitta, and nguyeän hoài höôùng coâng ñöùc tu taäp naøy ñeán taát caû then, it continues with visualization of the focal chuùng sanh. Söï tu taäp “Sadhana” coù nhöõng taàm cõõ deities specific to the ritual cycle. There is xaõ hoäi quan troïng ôû Taây Taïng vì ñaây laø moät trong generally a central buddha and the “sadhana” nhöõng phaùp tu taäp toân giaùo quan troïng chính yeáu commonly also includes a retinue. Ideally, the vaø ngöôøi ta nhaän ra caùc giaùo phaùi khaùc nhau baèng visualization should be combined with meditation caùch xem coi hoï tu taäp “Sadhana” nhö theá naøo. on emptiness (sunyata), which allows the Sadharana (skt): Coäng Baát Ñònh—Both practitioner to generate the visualizations from the indetermined, i.e. one of the six indeterminates in wisdom – consciousness – realizing – emptiness, Logic, when a thesis and its contradiction are both simultaneously perceiving both the deity and supported by equally valid reasons, “that sound is

himself as being empty of inherent existence. The not eternal, because it is a product, that it is core of the ritual involves imagining that the deity eternal, because it is audible." —Moät trong saùu merges with the meditator and that the two ñieàu baát ñònh trong Lyù Luaän (Luïc Baát Ñònh), töùc become inseparable, hence, the meditator is laø sai laàm veà phaùp coù quan heä toaøn phaàn. Noùi manifesting all the qualities of a buddha. After the raèng "thanh" laø khoâng tröôøng cöûu, vì thanh laø moät visualization the images are dissolved into saûn phaåm; raèng "thanh" laø thöôøng haèng vì thanh emptiness, and at the conclusion of the "sadhana", ñoàng phaåm vôùi hö khoâng. Thanh vöøa thöôøng laïi there is a prayer dedicating the merit of the vöøa voâ thöôøng taïo neân "baát ñònh." practice to the enlightenment of all sentient beings. The practice of "sadhana" has important Sadhu (skt): Sa Ñoä—Thieän laønh—Good— sociological dimensions in Tibet, for this is one of Virtuous—Perfect—A sage—A saint. the primary religious practices and the Sadhu! Sadhu!: Laønh thay! Laønh thay!—Good identification of different orders is largely Indeed! Good Indeed! determined by the "sadhanas" performed by Sadhumati (skt): Ground of good wisdom—Land them—Töø Baéc Phaïn ñeå chæ "söï thaønh töïu." Theo of good thoughts—Thieän Tueä Ñòa—See Ten nghi thöùc Maät giaùo, sadhana laø chuû yeáu trong Phaät grounds (II). giaùo Kim Cang Thöøa ôû Taây Taïng. "Sadhana" laø Sadisa (p): Equal (a)—Baèng nhau. voøng nghi leã coù nghóa laø thöïc haønh baèng caùch khôûi Sadness (n): Mournfulness—Ai thaùn (söï buoàn ñaàu. Ñeå baét ñaàu thöïc taäp "sadhana" nghi thöùc cho thaûm). pheùp bôûi moät vò ñaïo sö ñuû phaåm chaát ñöôïc xem Sadness and joy: Buoàn vui.

Sadvahana (skt): Satavahana (skt)—Sa Ña Baø trong haøng phaøm phu, chöa ñoaïn hoaëc, chöa Na—Name of a royal patron of Nagarjuna—Teân chöùng lyù, cuõng nhö chöa kieán ñaïo. cuûa moät vò thí chuû hoaøng toäc cuûa ngaøi Long Thoï. b) The "Sheâng" are no longer of ordinary human Saecular (a): See Secular. standard because they transcend in wisdom character and cut off illusion and have insight Safe and sound: Bình an voâ söï. into absolute reality. They have attained the Safeguard (v): Baûo hoä—To protect—To upward attainments: Thaùnh laø caùc baäc khoâng safeguard one's exclusive possessions—Baûo veä coøn ôû ñòa vò phaøm phu nöõa, maø caùc ngaøi ñaõ taøi saûn ñaëc bieät cuûa mình. vöôït qua moïi phieàn naõo (ñoaïn hoaëc), phaùt voâ Saga (jap): Vuøng Ta Nga (Nhaät Baûn). laäu trí, vaø chöùng toaøn lyù. Caùc ngaøi ñaõ ñaït Sagabbha (p): Pregnant (a)—Coù baàu (coù thai). ñöôïc treân ñòa vò thaáy ñaïo. Sagalavada Sutra (skt): Kinh Thi Ca La Vieät— 2) Muni (skt): Maâu Ni—Baäc thoâng thaùi. See Sigalaka. Sages have testified to Buddhism: Baäc Hieàn Sagara (skt): Haøm haûi. trieát thuyeát hay tieân nhaân thuyeát—See Five kinds 1) Sa Kieät La—Ocean—Ocean of nagas—Bieån of people who have testified to Buddhism (A). (haøm haûi)—According to the Lotus sutra, the Sage-truth: Supreme truth—The reality, in Naga king of the ocean palace, north of contrast with the seeming; also called Veritable Mount Meru, possessed of priceless pearls; truth, surpassing truth, nirvana; bhutatathata, the dragon-king of rain; his eight-year-old madhya, sunyata etc.—Ñeä nhaát nghóa ñeá. daughter instantly attained

Buddhahood— Sage-Virtue-Top Buddha: Hieàn Thöôïng Thuû Theo Kinh Phaùp Hoa, ñaây laø bieån nôi coù cung Phaät. ñieän cuûa vua roàng, ôû veà phöông baéc nuùi Tu Sagely Way: Thaùnh Ñaïo. Di, nôi coù nhieàu ngoïc quyù, coù long vöông vuõ; Sagga (p): nôi ñaây naøng Long Nöõ (con cuûa Long Vöông) 1) Heaven: Caûnh trôøi—Deva—Heavenly beings. môùi taùm tuoåi ñaõ thaønh Phaät. 2) Place of happiness: Hyû Laïc ñòa—See Ten 2) Sa caét Long vöông—See Twenty devas. grounds (B)(1). Sagarava (p): Respectful (a)—Toân kính. Saggakaya (p): The heavenly assembly—Thieân Sagara-varadhara-buddhi-vikridita-bhidjna chuùng. (skt): Sôn Haûi Tueä Töï Taïi Thoâng Vöông— Saggaloka (p): The heavenly region—Thieân According to the Lotus Sutra (in Anavanamita- giôùi. vaijayanta), during the kalpa Manojna-sabdabhigarjita, this is the name under which Saggamagga (p): The way to heaven—Ñöôøng Anada is to reappear as Buddha—Sôn Haûi Nhö leân trôøi (coõi cuûa chö Thieân). Lai—Theo Kinh Phaùp Hoa, sau naày A Nan Ñaø seõ Sagguna (p): Good quality—Phaåm chaát toát. thaønh Phaät hieäu laø Sôn Haûi Nhö Lai. Sagotta (p): Of the same lineage (a kinsman)— Sage (a): Khoân ngoan. Cuøng doøng hoï. Sages (n): Caùc baäc Hieàn Thaùnh. Saha (skt): Sa Baø—Theá Giôùi Ta Baø—Saha 1) Both Hsien (hieàn) and Sheâng (Thaùnh) are World—Universal Monarch—That which bears, those who are noted for goodness, and those the earth, interpreted as bearing, enduring; the who are also noted for wisdom, or insight— place of good and evil; a universe, or great Hieàn vaø Thaùnh laø nhöõng baäc thieän laønh trí chiliocosm, where all are subject to transmigration tueä. and which a Buddha transforms; it is divided into a) The “Hsien” are still of the ordinary human three regions and Mahabrahma Sahampati is its standard. They are still in the moral plane and lord. World of endurance refers to our world have not eliminated illusion, have not attained which is filled with sufferings and affections, yet the upward attainments, have not yet have gladly enjoyed and endured by its inhabitants— insight into absolute reality: Hieàn laø baäc coøn Coøn goïi laø Sa Ha Laâu Ñaø, hay Saùch Ha, nghóa laø

chòu ñöïng hay nhaãn ñoä; nôi coù ñaày ñuû thieän aùc, tröø hay ñaäp phaù Thaùnh töôïng. Maëc duø phong traøo cuõng laø nôi maø chuùng sanh luoân chòu caûnh luaân töï cho raèng truyeàn thoáng cuûa mình ñaõ coù töø xa hoài sanh töû, ñöôïc chia laøm tam giôùi. Theá giôùi Ta xöa, nhöng giaùo ñieån cuûa hoï cho thaáy thaät söï ñaây Baø, theá giôùi chòu ñöïng ñeå chæ theá giôùi cuûa chuùng laø hieän töôïng môùi naûy sanh ra veà sau naøy maø thoâi, ta, nôi coù ñaày nhöõng khoå ñau phieàn naõo; tuy theá coù leõ phaùt sanh vaøo giöõa nhöõng theá kyû töø thöù taùm chuùng sanh trong ñoù vaãn haân hoan höôûng thuï vaø ñeán thöù möôøi. Nhieàu giaùo ñieån chính ñöôïc vieát chòu ñöïng. baèng tieáng Apabhramsa, thí duï nhö tieáng Sahabhuhetu (skt): Simultaneous causes—Caâu Dokakosa, hay nhöõng ngoân ngöõ khaùc cuûa vuøng Höõu Nhaân—Mutual causation, one of the six Baéc AÁn, chaúng haïn nhö ngoân ngöõ Bengali. Söï causes. Sahabhu-hetus or the co-operative causes nhaán maïnh cuûa phong traøo “Sahaja” veà caùi hieåu produce simultaneous effect, as the four elements ñoàng thôøi vôùi söï hieån hieän cuûa söï giaùc ngoä Boà Ñeà in nature, not one of which can be omitted (the laø baåm sanh trong moïi loaøi. Caáu truùc luaät

leä vaø simultaneous causal interaction of a number of ñôøi soáng töï vieän ñöôïc coi nhö laø nhöõng chöôùng things, e.g. earth, water, fire, and air)—Moät trong ngaïi hôn laø trôï giuùp trong vieäc tieán tu thieàn ñònh. luïc nhaân. Caâu höõu nhaân sanh ra quaû ñoàng thôøi, coù Sahajayana (skt): Caâu Sinh Khôûi Thöøa. nghóa laø töù ñaïi ñeàu laø nhaân caâu höõu vôùi nhau, (I) An overview of Sahajayana: Toång quan veà khoâng coù caùi gì bò loaïi boû (töù ñaïi cuøng thay phieân Caâu Sinh Khôûi Thöøa—Sahajayana is closely nhau laøm nhaân duyeân)—See Co-existent cause related to Mantrayana. These two yanas have and Six chief causes in the Theory of Causal had the greatest influence on Tibetan Relation. Buddhism. According to Prof. Bapat in the Sahadeva (skt): Ta ha ñeà baø (moät vò quan döôùi Twenty-Five Hundred Years of Buddhism, thôøi vua Tònh Phaïn). there is sufficient evidence to show that it is Sahagata (p): Ñi keøm vôùi—Phoái hôïp vôùi. also the basis of Zen Buddhism. Their influence has been all the more marked, Sahaja (tib): Baåm sinh—A Tibetan term for because they refer to the whole of human “Innate.” This is an Indian tantric movement nature. Man is not only an intellectual being, whose main exponents (söï giaûi thích) were but also an emotional one, and it is well iconoclastic (baøi töø hay ñaäp phaù Thaùnh töôïng) lay known that the emotive meaning of anything adepts (siddha) who functioned outside the whatsoever is of greater importance for monastic establishment, and whose lifestyles and shaping the life of an individual than the mere practices challenged it. Although the movement intellectual connotation. Thus, while all the claimed great antiquity for the tradition, its brilliant systems of Buddhist thought, the literature indicates that it was in fact a relatively systematized works of the Madhyamikas, late phenomenon, which probably originated some Vijnanavadins, Vaibhasikas, Sautrantikas, and time between the eighth and tenth centuries. so on, are more or less of academic interest Many of its central texts were written in only, Mantrayana and Sahajayana have Apabhramsa, for example the Dokakosa, or in remained a living force to this day. The living other northern Indian languages, such as Bengali. Buddhism of Tibet, the Himalayan countries, The emphasis of Sahaja on spontaneous China, and Japan has been deeply influenced understanding and manifestation of awakening, by the practices of Mantrayana and which is said to be innate (sahaja) in all beings. Sahajayana, and cannot be conceived without The structures and rules of the monastic life are them. The very fact that what Sahajayana thought to be hindrances, rather than aids, to teaches is no intellectual system but a strict meditative progress—Töø ngöõ Taây Taïng coù nghóa discipline that has to be practiced in order to laø “baåm sinh.” Ñaây laø moät phong traøo Maät giaùo be known makes it difficult to comprehend AÁn Ñoä vôùi nhöõng luaän ñieåm chính laø nhöõng Phaät and to define. Moreover, Sahajayana töû taïi gia soáng vaø hoaït ñoäng beân ngoaøi khuoân khoå emphasizes the intuitive approach to Reality, caùc töï vieän phaùt khôûi thaùch thöùc trong chuyeän baøi

and it is a fact that the function of intuition is Mantrayana and Sahajayana are not schools not the same as that of the intellect and that clinging to rigidly defined doctrines, as do, for their modes of operation are completely instance, the Vaibhasikas

and Vinanavadins, different. This accounts for the fact that they are of the greatest importance for the Sahajayana and Mantrayana successfully evaded living force of Buddhism. Mantrayana with its the fate of turning into dead systems: Caâu Sinh emotionally moving and aesthetically Khôûi Thöøa lieân heä maät thieát vôùi Chaân Ngoân appealing ritual, and Sahajayana with its Thöøa. Hai thöøa naøy ñaõ coù aûnh höôûng raát lôùn profound meditative practices. Both treân Phaät Giaùo Taây Taïng. Theo Giaùo Sö Mantrayana and Sahajayana are concerned Bapat trong Hai Ngaøn Naêm Traêm Naêm Phaät with the practical aspect of Buddhism which Giaùo, thì chuùng ta coù ñuû baèng chöùng ñeå chöùng culminates in the four peaks of view—Duø minh raèng ñoù cuõng laø neàn taûng cuûa Phaät giaùo raèng Chaân Ngoân thöøa vaø Caâu Sinh Khôûi Thöøa Thieàn toâng. AÛnh höôûng naøy raát deã thaáy vì noù khoâng phaûi laø nhöõng tröôøng phaùi baùm víu vaøo lieân quan ñeán toaøn boä baûn chaát con ngöôøi. nhöõng giaùo lyù ñöôïc xaùc ñònh moät caùch chaët Con ngöôøi khoâng phaûi chæ laø moät thöïc theå trí cheõ nhö caùc giaùo phaùi khaùc, nhö Vaibhasika, hueä maø coøn laø moät thöïc theå tình caûm nöõa, vaø Duy Thöùc, nhöng caùc tröôøng phaùi treân coù taàm chuùng ta bieát roõ raèng trong baát cöù vieäc gì, yù quan troïng ñoái vôùi söùc soáng cuûa Phaät giaùo. nghóa tình caûm luoân coù moät taàm quan troïng Chaân Ngoân Thöøa vôùi nhöõng nghi thöùc kích lôùn hôn yù nghóa trí tueä thuaàn tuùy. Do ñoù, trong ñoäng tình caûm vaø laï maét, Caâu Sinh Khôûi Thöøa khi taát caû caùc heä tö töôûng Phaät giaùo noåi baät, vôùi pheùp haønh thieàn saâu laéng. Caû Chaân Ngoân caùc taùc phaåm ñöôïc heä thoáng hoùa cuûa Trung Thöøa vaø Caâu Sinh Khôûi Thöøa ñeàu quan taâm Quaùn toâng, Duy Thöùc toâng, Haäu Höõu Boä toâng tôùi khía caïnh thöïc haønh cuûa Phaät giaùo maø boán (Vaibhasika), Kinh Löôïng boä, vaân vaân ñeàu ñænh cao laø: chæ coøn ít nhieàu giaù trò hoïc thuaät maø thoâi thì 1) View based on experience: Kieán—Caùi nhìn Chaân Ngoân Thöøa vaø Caâu Sinh Khôûi Thöøa vaãn döïa treân kinh nghieäm thöïc teá. coøn ñöôïc söùc soáng cho ñeán ngaøy nay. Phaät 2) Cultivation: Tu—Khai trieån nhöõng gì maø caùi giaùo ñang toàn taïi ôû Taây Taïng, caùc nöôùc vuøng nhìn ñoù cho thaáy—Development of what this Hy Maõ Laïp Sôn, Trung Hoa vaø Nhaät Baûn ñaõ view offers. chòu aûnh höôûng saâu xa caùc pheùp haønh trì cuûa 3) Practice: Haønh—Soáng vaø laøm phuø hôïp theo Chaân Ngoân thöøa vaø Caâu Sinh Khôûi thöøa, vaø ta ñoù—To live and act accordingly. khoâng theå hình dung ra Phaät giaùo ôû caùc nöôùc 4) The integration of the individual treân maø khoâng coù ñöôïc pheùp haønh trì naøy. (enlightenment, Buddhahood, or spiritual Chính vì nhöõng ñieàu maø Caâu Sinh Khôûi Thöøa maturity): Quaû—Söï hôïp nhaát cuûa caù theå (giaùc daïy khoâng phaûi laø moät heä thoáng thuoäc veà trí ngoä, Phaät quaû, hay söï thaønh thuïc veà taâm linh). tueä, maø laø moät söï reøn luyeän khaét khe chæ coù Sahaloka (skt): See Sahlokadhatu. thöïc haønh thì môùi bieát ñöôïc, cho neân giaùo lyù Saha-loka-dhatu (skt): Ta Baø theá giôùi (theá giôùi naøy trôû neân khoù hieåu vaø khoù ñònh nghóa (see cuûa söï kham nhaãn hay theá giôùi naày)—The human Caâu Sinh Khôûi). Hôn theá nöõa, Caâu Sinh Khôûi world—The world of endurance—This world, the Thöøa chuù troïng vaøo vieäc tieáp caän thöïc teá baèng world of human

beings—See Saha world. tröïc giaùc, maø ta caàn bieát laø chöùc naêng cuûa Sahana (p): Endurance—Söï kham nhaãn (chòu tröïc giaùc khoâng gioáng vôùi chöùc naêng cuûa trí ñöïng). tueä, vaø caùch hoaït ñoäng cuûa hai thöù naày hoaøn toaøn khaùc nhau. Ñieàu naày giaûi thích cho söï Sahasa (p): Suddenly (adv)—Boãng nhieân. kieän laø Caâu Sinh Khôûi Thöøa vaø Chaân Ngoân Sahasra (skt): Nhaát Thieân—One thousand—Moät Thöøa ñaõ thoaùt khoûi soá phaän phaûi trôû thaønh ngaøn. nhöõng toâng phaùi cheát. Sahasrara (skt): Voâ kieán ñænh töôùng. (II) Characteristics of Sahajayana: Nhöõng ñieåm Sahasrara-chakra (skt): Baùch Hoäi—It lies ñaëc bieät cuûa Caâu Sinh Khôûi Thöøa—Although above the crown of the head, above the upper end

of the sushumna nadi. This is the abode of god role in the history of Japanese Buddhism when he Shiva. One who concentrates on this experiences instituted the practice of conferring “bodhisattva supreme bliss, superconsciousness and supreme vows” to novices, which he said superseded the knowledge—Ñieåm naèm ngay treân ñænh ñaàu. Ñaây Hinayana vows of the Pratimoksa that had laø nôi truù nguï cuûa chö Thieân. Haønh giaû naøo taäp traditionally been the primary ordination for trung ñöôïc ôû ñaây seõ chöùng ñöôïc cöïc laïc, sieâu thöùc monks and nuns. In order to counteract the vaø sieâu trí—See Chakra. potential for novices to lapse (nhôù laàm, rôi vaøo) Sahassa (p): One thousand—Moät ngaøn. into immorality, he also required a twelve-year Sahati (p): To bear—To endure—Chòu ñöïng hay training regimen on Mount Hiei. Saichoâ was the kham nhaãn. founder of the T’ien-T’ai School in Japan. He was a pupil of Tao-Sui (Tao-Sui was a pupil of Chan- Sahattha (p): One’s own hand—Chính tay cuûa Jan. See Traïm Nhieân, and Thieân Thai Cöûu Toå). mình. When he was twenty, Saichoâ went to Nara and Saha world: Saha-loka-dhatu (skt)— studied the T’ien-T’ai doctrine under some Jambudvida—Kham nhaãn theá giôùi—The world of scholars who came to Japan with the vinaya human beings which is subject to suffering, master Kanjin, and read the three great works of affliction and transmigration—The world of Chih-I. When he was halfway through in his endurance—The world full of sufferings— second perusal of those works, he received an Endurance world—The world around us or the Imperial order to go to China for Buddhist study. present world. People in this world endure many He received the T’ien-T’ai doctrine and the sufferings stemming from three poisons of greed, Bodhisattva ordination from Tao-Sui, the mystic anger and ignorance as well as earthly desires— doctrine (mantra) from Shun-Chiao, and the Zen Theá giôùi chung quanh chuùng ta hay theá giôùi hieän meditation from Hsiu-Jan. On his return after one taïi. Theá giôùi cuûa chuùng sanh loaøi ngöôøi, nôi chòu year’s sojourn in China, he founded the T’ien-T’ai nhieàu khoå ñau phieàn naõo vaø luaân hoài sanh töû—School and taught the Lotus doctrine, the Shingon See Saha. mysticism, the Zen meditation and Vinaya Saha world of endurance: Kham nhaãn theá giôùi. practices. The educational headquarters on the Sahneti (p): To grind—To powder—Nghieàn naùt. Mount Hiei was established by Saicho and Saicho (767-822): Thieàn Sö Toái Tröøng (Toái became the greatest center of Buddhist learning in Tröôøng)—Founder of the T’ien T’ai tradition of Japan. Once there were some 3,000 monasteries Japanese

Buddhism, who traveled to China in 804 to house the students thronging there from all by imperial order. While there, he studied T'ien branches of Buddhism, exoteric and esoteric. At T'ai, as well as Ch'an and Mi-Tsung. Upon his present there are three branches of the T'ien-T'ai return to Japan, he founded a small monastery on School; namely, Sammon, Jimon and Shinsei, the Mount Hiei, which later grew to be the last being an Amita-peitism. The monasteries headquarters of the school. He also tried to obtain belonging to the three branches number more than government recognition of the Tendai Sect. In 4,000 at the present time—Ngöôøi saùng laäp ra toâng 806, he was given the honorary title Dengyoø phaùi Thieân Thai cuûa Nhaät Baûn, sang Trung Hoa Daishi by the emperor. This was the first instance vaøo khoaûng naêm 804 theo leänh cuûa Hoaøng gia of the use of the title "Daishi" or "Great Teacher" Nhaät Baûn. Trong thôøi gian löu laïi Trung Hoa oâng in Japan. His version of the tradition was more ñaõ hoïc ñaïo vôùi toâng Thieân Thai, Thieàn toâng vaø electic than Chinese T'ien T'ai, and he combined Maät toâng. Khi trôû veà Nhaät Baûn, oâng ñaõ thaønh laäp elements from a number of Buddhist traditions. moät töi vieän treân nuùi Hiei, sau naøy trôû thaønh trung Like T'ien T'ai, the Tendai tradition in Japan taâm ñieàu haønh cuûa toâng phaùi Thieân Thai. OÂng stresses the centrality of the Lotus Sutra cuûng coá gaéng xin chaùnh quyeàn Nhaät coâng nhaän (Saddharma-Pundarika-Sutra), but Saicho also toâng Thieân Thai Nhaät Baûn. Naêm 806, oâng ñöôïc promoted the performance of trantric rituals and Hoaøng gia ban cho danh hieäu Truyeàn Giaùo Ñaïi Sö the practice of meditation. He played a significant (Dengyoø Daishi). Ñaây laø laàn ñaàu tieân danh hieäu

"Ñaïi Sö" ñöôïc söû duïng taïi Nhaät Baûn. Kinh ñieån Saihya (skt): Fraudulence—Cuoáng—See theo truyeàn thoáng Thieân Thai Nhaät Baûn ñöôïc löïa Seventy-five dharmas of the Abhidharma Kosa. choïn nhieàu hôn laø Thieân Thai beân Trung Hoa, vì Saiji (jap): Chuøa Taây (Nhaät Baûn). oâng ñaõ phoái hôïp nhieàu yeáu toá khaùc nhau cuûa caùc Saiksa (skt): Höõu Hoïc. toâng phaùi khaùc. Cuõng nhö Thieân Thai Trung Hoa, 1) One who is still learning: Hoïc—One who is Thieân Thai Nhaät Baûn nhaán maïnh ñieåm chuû yeáu still studying religion in order to get rid of trong Kinh Phaùp Hoa, nhöng Saicho cuõng ñöa vaøo illusion—Nghieân cöùu chaân lyù ñeå döùt ñöôïc nhöõng nghi thöùc Maät giaùo vaø moät soá thöïc taäp theo voïng hoaëc. Thieàn Toâng. OÂng giöõ moät vai troø raát quan troïng 2) Learning refers to the stage in which one must trong lòch söû Phaät giaùo Nhaät Baûn khi oâng thieát laäp still undergo religious exercises to reach the söï tu taäp "Boà Taùt Nguyeän" cho caùc Taêng só môùi, level of Arhat: Höõu hoïc chæ giai ñoaïn maø nhö vaäy laø toâng phaùi cuûa oâng vöôït haún "Nguyeän haønh giaû vaãn coøn phaûi hoïc hoûi vaø thöïc taäp ñeå Nguyeân Thuûy" trong Ba La Ñeà Moäc Xoa, theo tieán ñeán Thaùnh quaû A La Haùn. truyeàn thoáng chæ daønh cho chö Taêng Ni maø thoâi. 3) In Hinayana those in the first three stages of Ñeå traùnh cho Taêng sinh môùi khoâng bò rôi vaøo "phaù training as Arhats, the fourth and last stage giôùi" oâng coøn baét buoäc Taêng sinh phaùi Thieân Thai being those beyond the need of further phaûi traûi qua qui cheá tu taäp 12 naêm treân nuùi Hiei. teaching or study: Trong Töù Thaùnh Tieåu Ngaøi laø Sô

Toå cuûa toâng Thieân Thai ôû Nhaät Baûn, laø Thöøa, ba quaû ñaàu laø höõu hoïc (nghóa laø nhöõng ñeä töû cuûa Ñaïo Toaïi (Ñaïo Toaïi laø ñeä töû cuûa Traïm ai ñaéc ba quaû Tu Ñaø Höôøn, Tö Ñaø Haøm, vaø A Nhieân. Toái Tröøng coøn ñöôïc goïi laø Truyeàn Giaùo Na Haøm vaãn coøn phaûi hoïc ñaïo tu haønh), coøn Ñaïi Sö. Vaøo tuoåi 20, Toái Tröøng ñeán Nara ñeå hoïc quaû thöù tö laø A La Haùn, vöôït ra ngoaøi höõu veà giaùo lyù Thieân Thai vôùi moät vaøi hoïc giaû cuøng hoïc—See Four kinds of holy men. ñeán Nhaät vôùi luaät sö Chaân Giaùm vaø hoïc taäp ba taùc a) Stream-entry: Srota-apanna (skt)—Döï Löu— phaåm cuûa Trí Khaûi. Khi oâng ñang ñoïc nöûa chöøng Tu Ñaø Hoaøn. nhöõng taùc phaåm naày laàn thöù hai, oâng nhaän ñöôïc b) Once-Return: Sakradagamin (skt)—Nhaát leänh cuûa Nhaät Hoaøng sang Trung Quoác ñeå hoïc Lai—Tö Ñaø Haøm. Phaät. Taïi Trung Quoác, oâng ñöôïc Ñaïo Toaïi truyeàn c) Non-return: Anagamin (skt)—Baát Lai—A Na thoï hoïc thuyeát Thieân Thai vaø Boà Taùt giôùi, ñöôïc Haøm. Thuaän Giaùo truyeàn thoï hoïc thuyeát Chaân Ngoân, vaø 4) The ten stages of Bodhisattva in the Tu Nhieân truyeàn cho Thieàn Toâng. Sau moät naêm Mahayana: Thaäp Truï Boà Taùt trong Ñaïi löu truù ôû Trung Hoa, oâng veà nöôùc thieát laäp toâng Thöøa—See Ten grounds. Thieân Thai Nhaät Baûn vaø giaûng Kinh Phaùp Hoa, Sail across the sea: Dong buoàm vöôït bieån. laäp Chaân Ngoân Maät Giaùo, Thieàn Toâng vaø Luaät Toâng. Trung taâm giaûng huaán treân nuùi Tæ Dueä do Saimei (jap): Hoaøng ñeá Teà Minh (Nhaät Baûn). Toái Tröøng thieát laäp vaø trôû thaønh trung taâm lôùn cuûa Saindhava (skt): Töù Ñaït—Tieân Ñaø Baø—Boán thöù ngaønh giaùo hoïc Phaät giaùo Nhaät Baûn. Moät thôøi ñaõ caàn thieát—The four neccesaries: coù ñeán 3.000 töï vieän laøm tuùc xaù cho hoïc chuùng, 1) Tieân Ñaø Baø—A term used for four meanings quy tuï taát caû moïi ngaønh Phaät hoïc Hieån vaø Maät. (a minister of state in personal attendance on Hieän taïi coù ba chi phaùi cuûa Toâng Thieân Thai. Ñoù the king)—Töø duøng cho boán nghóa (chæ moät laø Sôn Moân, Töï Moân, vaø Chaân Thaïnh. Chi phaùi keû beà toâi hieåu ñöôïc maät ngöõ cuûa ñaïi thaàn; khi sau cuøng laø Tònh Ñoä. Nhöõng töï vieän thuoäc ba chi vua taém maø ñoøi laáy tieân-ñaø-baø thì lieàn daâng phaùi naày hieän thôøi tính khoaûng treân 4.000. nöôùc; khi vua aên maø ñoøi tieân-ñaø-baø thì lieàn Sail across the sea: Dong buoàm vöôït bieån (yù noùi daâng muoái; khi vua aên xong maø ñoøi tieân-ñaø- haønh giaû Phaät Giaùo). baø thì lieàn daâng taùch ñeå uoáng traø, khi vua muoán ñi du ngoaïn maø ñoøi tieân-ñaø-baø lieàn Saidaiji (jap): Phaùi Taây Ñaïi Töï (Nhaät Baûn). daâng ngöïa): Saihoji (jap): Chuøa Taây Phöông (Nhaät Baûn). i) Salt for food: Muoái cho thöùc aên. ii) Water for washing: Nöôùc ñeå röûa raùi.

iii) A utensil or a vessel to contain water: Bình object of the Buddha was to create a noble ñöïng nöôùc. personage (arya-pudgala) in the sense of a iv) A horse for progress in spreading the Buddha- noble life. The noble community (Arya- truth: Ngöïa ñeå laøm phöông tieän hoaèng hoùa. sangha) was founded for that very purpose. 2) Product of the Indus valley: Saûn phaåm cuûa The noble ideal (Arya-dharma) and the noble thung luõng AÁn Haø. discipline (Arya-vinaya) were set forth for the Sainika (skt): Senika (skt)—Tieân Ni—Taây Nhó aspiring candidates. The path to be pursued Ca—Teân goïi cuûa moät phaùi ngoaïi ñaïo—A class of by the noble aspirant is the

Noble Eightfold non-Buddhists. Path (Arya-astangika-marga) and the truth to Saint (n): Arhat (skt)—Arahat (p)—Worthy be believed by the noble is the Noble One—Thaùnh. Fourfold Truth (Catvariarya-satyani). The 1) The holy multitude: All the saints, or sacred perfections attained by the noble were the assembly—Taát caû caùc baäc Thaùnh. four noble fruitions (Arya-phala) and the 2) The Bodhisattva saints who have overcome wealth to be possessed by the noble was the illusion, from the first stage upwards: Nhöõng noble sevenfold wealth (sapta-arya-dhana), vò Boà Taùt Thaùnh ñaõ vöôït thoaùt phieàn naõo töø all being spiritual qualifications. The careful sô ñòa trôû leân. application of the word Arya to each of the 3) To all the saints, or the wise, what is to be important points of his institution must not be ordinarily regarded as an error, that is, this overlooked by a student of Buddhism. The world of particulars, appears neither Buddha thus seemed to have endeavored to perverted nor unperverted: Ñoái vôùi Thaùnh revive the original meaning of Arya in chuùng hay baäc trí, nhöõng gì thöôøng phaûi ñöôïc personality and the daily life of his religious xem laø moät söï laàm laãn, töùc laø caùi theá giôùi cuûa community: Ñoaøn theå do Ñöùc Phaät laäp neân caùc ñaëc thuø naày, vaãn khoâng bieåu hieän laø ñieân goïi laø “Thaùnh Chuùng” (Aryan sangha), ñoù laø ñaûo hay phi ñieân ñaûo. moâi tröôøng tu taäp cuûa nhöõng ngöôøi cao quyù. 4) The special community established by the Vì truyeàn thoáng Baø La Moân ñaõ ñöôïc thieát laäp Buddha was called “The Assembly of the kieân coá neân giai caáp baáy giôø ñaõ ñöôïc phaân Noble” (Arya-sangha), intended to be the chia thaät laø roõ reät. Bôûi leõ ñoù, Ñöùc Phaät luoân cradle of noble persons. Since the xaùc nhaän raèng trong haøng Taêng chuùng cuûa Brahmanical tradition had been firmly Ngaøi khoâng coù phaân bieät giöõa Baø La Moân vaø established, the race distinction was strictly Voõ töôùng, hay giöõa chuû vaø tôù. Ai ñaõ ñöôïc felt. On that account the Buddha often nhìn nhaän vaøo haøng Taêng Chuùng ñeàu ñöôïc asserted that in his own community there quyeàn hoïc taäp nhö nhau. Ñöùc Phaät daïy raèng would be no distinction between Brahmans khoâng theå goïi moät giai caáp naøo laø cao quyù (priests) and warriors or between masters and hay khoâng cao quyù ñöôïc bôûi vì vaãn coù nhöõng slaves. Anyone who joined the Brotherhood ngöôøi ñeâ tieän trong giai caáp goïi laø cao quyù vaø would have an equal opportunity for leading ñoàng thôøi cuõng coù nhöõng ngöôøi cao quyù trong and training. The Buddha often argued that giai caáp ñeâ tieän. Khi chuùng ta goïi cao quyù hay the word Arya meant ‘noble’ and we ought ñeâ tieän laø chuùng ta noùi veà moät ngöôøi naøo ñoù not call a race noble or ignoble for there will chöù khoâng theå caû toaøn theå moät giai caáp. Ñaây be some ignoble persons among the so-called laø vaán ñeà cuûa tri thöùc hay trí tueä chöù khoâng Aray and at the same time there will be some phaûi laø vaán ñeà sinh ra ôû trong doøng hoï hay noble persons among the so-called Anarya. giai caáp naøo. Do ñoù, vaán ñeà cuûa Ñöùc Phaät laø When we say noble or ignoble we should be taïo neân moät ngöôøi cao quyù hay Thaùnh Giaû speaking of an individual and not of a race as (Arya pudgala) trong yù nghóa moät cuoäc soáng a whole. It is a question of knowledge or cao quyù. Thaùnh Chuùng ñaõ ñöôïc thieát laäp theo wisdom but not of birth or caste. Thus the nghóa ñoù. Theo ñoù thì Thaùnh Phaùp

(Arya dharma) vaø Thaùnh Luaät (Arya vinaya) ñöôïc

hình thaønh ñeå cho Thaùnh Chuùng tu taäp. Con 3) According to the Vijnanamatrasiddhi of ñöôøng maø Thaùnh Giaû phaûi theo laø con ñöôøng enlightenment and wisdom, the holy nature is Baùt Thaùnh Ñaïo (Arya-astangika-marga) vaø the nature that produces the passionless or caùi söï thaät maø Thaùnh Giaû tin theo laø Töù Dieäu pure wisdom: Duy Thöùc Luaän goïi Thaùnh Tính Ñeá. Söï vieân maõn maø Thaùnh Giaû phaûi ñaït tôùi laø caùi tính sanh ra trí voâ laäu maø ñoaïn tröø laø Töù Thaùnh Quaû (Arya-phala) vaø caùi toaøn bò phieàn naõo. maø Thaùnh Giaû phaûi coù laø Thaát Thaùnh Giaùc Saintly: Arya or Sadhu (skt)—Holy—Sacred— Chi (sapta-arya-dharma). Ñoù laø nhöõng ñöùc Thaùnh—Thuoäc veà Thaàn Thaùnh. tính tinh thaàn caû. Ngöôøi hoïc Phaät khoâng neân Saintly appearance: Holy appearance—Thaùnh ñaùnh maát yù nghóa cuûa töø ngöõ “Thaùnh” naày nghi. voán ñöôïc aùp duïng caån thaän vaøo moãi ñieåm Saintly host come to welcome the death: quan troïng trong giaùo phaùp cuûa Ñöùc Phaät. Thaùnh Chuùng Lai Ngheânh—Amitabha’s saintly Ñöùc Phaät, nhö vaäy, ñaõ coá gaéng laøm soáng laïi yù host come to welcome at death those who call nghóa nguyeân thuûy cuûa chöõ “Thaùnh” nôi caù upon him—Nhöõng ai tinh chuyeân tu haønh nieäm tính con ngöôøi trong cuoïäc soáng thöôøng nhaät. Phaät, luùc laâm chung seõ ñöôïc Ñöùc Phaät A Di Ñaø Saint germ-nature: Thaùnh Chuûng Taùnh—The cuøng chö Thaùnh Chuùng ôû coõi Tònh Ñoä ñeán ñoùn veà nature which produces holiness by destroying coõi Tònh Ñoä. ignorance. The ten grounds in which the Saintly one: Arya (skt)—Holy one—Thaùnh bodhisattva leaves the ranks of the sages and Giaû—See Saint. becomes the saints—Ngoâi vò thaäp ñòa, Boà Taùt phaù Saintly seed: Holy seed—Thaùnh Chuûng. boû voâ minh ñeå ñi töø Hieàn giaû ñeán Thaùnh—See 1) The holy seed, i.e. the community of monks: Five germ-natures of Bodhisattva development, Chuûng töû cuûa baäc Thaùnh Hieàn—Taêng chuùng and Five natures (III). (sau khi Ñöùc Phaät nhaäp dieät, caùc ñeä töû laàn Saint and gods: Thaùnh thaàn. löôït noái phaùp, nhö haït gioáng caây truyeàn ñi Saint preceptors: Sages—Thaùnh sö—See Two maõi maõi). sages (B). 2) One of the six germ-natures or roots of Saints and sages: Thaùnh hieàn. Bodhisattva development: Moät trong luïc Saint of the Sakya tribe: Sakyamuni—Thích chuûng tính. **See Six germ-natures or roots Ca Vaên—Thích Ca Vaên Ni—See Sakyamuni. of Bodhisattva development. Saint of second degree: AÙ Thaùnh. Saintly spirit of the dead: Thaùnh Linh—Linh (Four) Saints: Töù Thaùnh (Sotapanna: Tu Ñaø hoàn hay taâm thöùc cuûa ngöôøi quaù coá. Höôøn/Döï Löu, Sakadagami: Tö Ñaø Haøm/Nhöùt Saintrasita (skt): Sôï haõi—Terrified. Lai, Anagami: A Na Haøm/Baát Lai, Arahant: A La Saiten (jap): India—Thieân Truùc (Taây Thieân). Haùn). Sajatika (p): Of the same race or nation (a)— Saint’s virtue: Thaùnh ñöùc. Cuøng chuûng loaïi. Sainthood: Arahatta (p)—Quaû vò A La Haùn. Saj-jana (p): A virtuous man—Ngöôøi coù ñaïo ñöùc. Saintliness (n): Thaùnh Nhaân hay Thaàn Thaùnh Sajjana (p): Attachment—Söï baùm víu. Tính. Sajjati (p): To cling to—To be attached to—Baùm Saintivity (n): Thaùnh Tính. víu vaøo caùi gì. 1) Holy nature: Taùnh cuûa baäc Thaùnh. Sajjeti (p): To prepare—Chuaån bò. 2) The holy nature, according to the Sajjhaya (p):

Study (n)—Söï nghieân cöùu. Abhidharma-kosa of the passionless life: Caâu Sajjhayana (p): Recitation—Söï tuïng ñoïc (thuoäc Xaù Luaän goïi Thaùnh Tính laø Chính Tính hay loøng). moät ñôøi soáng Thaùnh thieän khoâng coøn bò duïc voïng loâi cuoán. Sajjhu (p): Silver—Baïc.

Sajju (p): Instantly—At the same moment—Ngay Sakhila (p): Kindly in speech—Lôøi noùi töû teá. luùc aáy. Sakhita (p): Friendship—Tình baïn. Saka (p): Vegetable—Thaûo moäc. Sakhya (p): Friendship—Tình baïn. Sakabala (p): One's own strength (a)—Töï löïc. Sakicca (p): One's own business—Coâng vieäc cuûa Sakadagami (p): Nhaát Lai—Tö Ñaø Haøm—Tham rieâng mình. aùi vaø saân haän cuûa vò coù quaû thaùnh thöù hai ñaõ yeáu Sakincana (p): Having worldly attachment (a)— keùm neân chæ coøn taùi sinh moät laàn—See Haõy coøn luyeán aùi traàn tuïc. Sakadagamin. Sakiya (p): One's own (a)—Cuûa rieâng mình. Sakadagamin (p): Sakrdagami (skt)—Tö Ñaø Sakka: Lord of the Four Great Kings—Trôøi Ñeá Haøm—Nhaát Lai—Once-Returner—One who has Thích, vua cuûa coõi trôøi Töù Thieân Vöông. attained the second stage of the Path to be reborn Sakkara (p): Honor—Vinh döï. on the earth only once. The state of returning only Sakkatta (p): The position as the ruler of once again, or once more to arrive, or be born. devas—Chöùc vò cai quaûn chö Thieân. One who is still subject to "One-return." The position of the way of cultivation. He still has to Sakkaya (p): The existing body—Thaân hieän höõu. undergo "one birth" in the heavens or "once Sakkaya anto (p): Personality—Höõu thaân bieân— return" among people. The second grade of See Three dharmas (XXI). arahatship involving only one rebirth—Tö ñaø haøm, Sakkaya-ditthi (p): The fetter of personality ngöôøi ñaõ ñaït nhò quaû trong Töù Thaùnh Quaû, chæ coøn belief—Thaân kieán kieát söû—See Three dharmas trôû laïi taùi sanh theâm moät laàn nöõa maø thoâi. Haønh (XV). giaû ñang trong tö theá tu Ñaïo. Ngöôøi aáy vaãn coøn Sakkaya-noridho anto (p): Cessation of phaûi sanh thieân moät laàn hay moät laàn nöõa trôû laïi personality—Höõu thaân dieät bieân—See Three trong coõi ngöôøi—See Four kinds of holy men (II). dharmas (XXI). Sakala (skt): Xa Yeát La—The ancient capital of Sakkaya-samudayo anto (p): Arising of Takka and under Mihirakula of the whole Punjab; personality—Höõu thaân taäp bieân—See Three the Sagala of Ptolemy. According to Eitel in The dharmas (XXI). Dictionary of Chinese-English Buddhist Terms, Sakkhara (p): Crystal (a)—Trong nhö thuûy tinh. Sakala may be the place of the present village of Sakkhi (p): Face to face—Before one's eyes— Sanga, a few miles south-west of Amritsar, but Maët ñoái maët. this is doubtful—Kinh ñoâ coå cuûa Takka cuûa toaøn Sakkoti (p): To be able—Coù khaû naêng. vuøng Punjab. Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, thì Xa Yeát La laø vuøng baây giôø goïi Sakkunati (p): To be able—Coù khaû naêng. laø laøng Sanga, vaøi daäm veà phía taây nam Amritsar, Sakkuneyyatta (p): Ability—Khaû naêng. nhöng ñieàu naày khoâng chaéc. Sakra (skt): Sakro-devanamindra or Indra (skt)— (For the) sake of: Vì lôïi ích Thích Ca Baø—Thích Ñeá—Thích Ñeà Hoaøn Sakalya (p): Totality—Toaøn boä. Nhôn—Lord of the thrity three Heavens. Sakra the Indra of the devas, the sky-god. The god of the Sakamma (p): One's own duty (a)—Boån phaän nature-gods, ruler of the thirty-three heavens, cuûa mình. considered by Buddhists as

inferior to the Sakankha (p): Doubtful (a)—Nghi hoaëc. Buddhist saint, but as a deva-protector of Sakantaka (p): Thorny (a)—Ñaày gai. Buddhism—Thieân vöông. Ñeá vöông cuûa ba möôi Sakaraniya (p): One who still has something to ba taàng trôøi. Trôøi Ñeá Thích, cai trò coõi trôøi ba möôi do—Ngöôøi vaãn coøn coâng vieäc ñeå laøm (vöôùng baän ba taàng, ñöôïc Phaät töû coi nhö thaáp hôn Phaät, traàn theá). nhöng laïi laø moät vò thieân long hoä phaùp. Sakasa (p): Neighborhood—Laùng gieàng. Sakra Brahma: Phaïm Thieân Vöông. Sakha (p): A friend—Baïn.

Sakradagamin (skt): Sakadagamin (p)—Nhaát bieán maát. Ngöôøi aáy chæ coøn taùi sanh trôû laïi Lai—See Sakrdagamin. trong voøng luaân hoài sanh töû moät laàn nöõa maø Sakradagamiphala (skt): Nhaát Lai Quaû—See thoâi, vaø trong kieáp tôùi seõ tieán tôùi giaùc ngoä Sakrdagamin. hoaøn toaøn, hay ñaéc quaû A La Haùn hay nhaäp vaøo Nieát baøn—See Two kinds of fruit or Sakra Deva Indra: Thích ñeà hoaøn nhaân. karma, Four kinds of holy men, and Ten Sakra-devanam-indra (skt): God Indra—Thieân grounds (III). Ñeá Thích—Trôøi Ñeá Thích—He or she sometimes 3) According to the Sutra In Forty-Two Sections, was incorporated into Buddhism as a guardian of Chapter 1, the Buddha said: “Prior to the Buddhist teachings—Thænh thoaûng trôøi Ñeá Thích Anagamin is the Sakridagamin. Sakridagamin cuõng laø nhöõng ngöôøi hoä phaùp trong Phaät giaùo— ascends to the heaven once, returns (to be See Twenty devas. reborn as a human being) once more and Sakra-Devendra (p): Sakro-devanamindra thereafter, attains Arahantship.”—Theo Kinh (skt)—Thích Ñeà Hoaøn Nhôn—God of the sky who Töù Thaäp Nhò Chöông, Chöông 1, Ñöùc Phaät fights the demons with his vajra, or thunderbolt— daïy: “Tröôùc khi chöùng quaû A-Na-Haøm laø quaû Thích Ca Ñeà Baø Nhôn Ñaø La—Thích Ñeà Hoaøn Tö-Ñaø-Haøm. Ngöôøi chöùng quaû Tö-Ñaø-Haøm Nhôn—Thích Ñeá (Indra). coøn phaûi sanh leân coõi trôøi moät laàn, roài trôû laïi Sakraditya (skt): Thöôùc Ca La—Chöôùc Ca Baø taùi sanh coõi ngöôøi moät laàn nöõa, sau ñoù chöùng La—Chöôùc Ca La—Chöôùc Yeát La. quaû A-La-Haùn.” 1) Cakra (skt)—Luaân: Voøng baùnh xe—A wheel. Sakrodevanamindra (skt): Indra (skt)—Thích 2) Meru Mount: Nuùi Tu Di. Ñeà Hoaøn Nhôn—See Sakra. 3) A king of Magadha, some time after Saksananda (skt): Siksananda (skt)—Thí Khaát Sakyamuni’s death, to whom he built a Xoa Nan Ñaø—Thöïc Xoa Nan Ñaø—A sramana of temple: Moät vò vua cuûa xöù Ma Kieät Ñaø sau Kustana (Khotan) who in 695 A.D. introduced a thôøi Phaät Thích Ca. Vò vua naày ñaõ xaây moät new alphabet into China and translated nineteen thaùp thôø Phaät taïi ñaây. works; the Empress Wu invited him to bring a Sakra’s wheel: Thích Luaân—The discuss of complete copy of the Hua-Yen sutra to Lo-Yang; Indra, symbol of the earth—Moät bieåu hieän cuûa ñaát sixteen works in the present collection are hay ñòa luaân. assigned to him—Moät vò Sa Moân ngöôøi nöôùc Vu Sakrdagamin (skt): Sakadagamin (p)—Taàn Lai Ñieàn ñaõ giôùi thieäu moät maãu töï môùi vaøo Trung Quaû—Tö Ñaø Haøm—Töùc Kî Giaø Di. Quoác khoaûng naêm 695 sau Taây Lòch; oâng ñöôïc Vuõ 1) Stage of only one more rebirth—Nhaát Lai (chæ Haäu môøi ñeán Laïc Döông (? cuøng ngaøi Boà Ñeà Löu coøn taùi sanh moät laàn nöõa maø thoâi). Chi) dòch 19 boä kinh, töùc laø 107 quyeån Kinh Hoa 2) A Sanskrit term which means “Once Nghieâm, sau

naày 16 dòch phaåm khaùc cuõng ñöôïc returner.” This is a person, who has attained ngöôøi ta xem laø cuûa oâng (oâng thò tòch luùc 59 tuoåi, the second of the supramundane paths (Arya- hoûa taùng xong caùi löôõi vaãn khoâng chaùy). marga). In such a person the three Sakshatkara-sambhodhana (skt): Chöùng unwholesome roots of desire, hatred and Ngoä—Attainment—The experience of ignorance are almost eliminated. Such a enlightenment. Mystic insight, conviction by person will only be reborn once more within thinking, realization, to prove and ponder—Duøng cyclic existence, and in the immediately chaùnh trí ñeå chöùng thöïc hieåu bieát chaân lyù (söï following life will be fully enlightened, or chöùng ngoä khoâng do trao truyeàn maø haønh giaû phaûi become an Arhat or enter Nirvana—Töø Baéc töï chöùng laáy). Phaïn coù nghóa laø “Trôû laïi moät laàn nöõa.” Ñaây Sakshatkari-bhaga (skt): Self-witness or the laø ngöôøi ñaõ ñaéc quaû vò thöù nhì trong boán quaû self-assuring portion—Töï Chöùng Phaàn—See Four Thaùnh. Trong con ngöôøi aáy moïi goác reã cuûa functional divisions of consciousness. ham muoán, saân haän vaø si meâ haàu nhö ñaõ bò

Sakti (skt): Xaù Chi—The wife or female energy dieän quoác teá duy nhaát treân theá giôùi. Toå chöùc naøy of a deity, maybe of Indra—Vôï cuûa moät chö cuõng cho raèng caùc cuoäc hoäi thaûo cuûa hoï chæ laø moät Thieân, coù leõ laø cuûa vua Trôøi Ñeá Thích. chuoãi nhöõng cuoäc gaëp gôõ cuûa nhöõng ngöôøi nöõ ñaõ Sakuna (p): A bird—Chim. thoï giôùi cuõng nhö nhöõng ngöôøi nöõ Phaät töû taïi gia treân khaép theá giôùi trong suoát lòch söû 2.500 Phaät Sakunagghi (p): A hawk—Loaøi dieàu haâu (où). giaùo. Nhöõng buoåi hoäi thaûo hay nhöõng hoäi nghò Sakya (skt): Sakka (p)—Xaù Di (Thích Ca)—Coù chuyeân ñeà Phaät giaùo cuûa toå chöùc naøy ñem nhöõng leõ ñaây laø moät trong naêm hoï cuûa Ñöùc Phaät— nöõ Phaät töû treân khaép theá giôùi töø caùc truyeàn thoáng Probably one of the five surnames of the Buddha. khaùc nhau laïi gaàn nhau ñeå thaûo luaän nhöõng vaán Name of the tribe or clan to which Gautama the ñeà quan ngaïi chung. Ñaây laø nhöõng noã löïc haøng Buddha belonged. Sakyamuni means “Sage of the ñaàu nhaèm giôùi thieäu vaø ñöa ñeán thaønh laäp Giôùi Sakyas.” Their capital was Kapilavastu, and king Ñaøn Ni cho phuï nöõ taïi caùc quoác gia maø truyeàn during the Buddha’s life was his father, thoáng aáy ñaõ taøn luïi hay chöa bao giôø coù. Suddhodana—Teân cuûa moät boä toäc thuoäc doøng hoï Sakya-family: Expounders of Buddhist sutras cuûa Ñöùc Phaät Coà Ñaøm. Sakyamuni coù nghóa laø and scriptures—Thích gia (nhöõng vò thuyeát giaûng “nhaø thoâng thaùi cuûa boä toäc Thích Ca.” Kinh ñoâ kinh ñieån Phaät giaùo). cuûa boä toäc naøy laø thaønh Ca Tyø La Veä, vaø vò vua trong thôøi Ñöùc Phaät chính laø cha cuûa Ngaøi, vua Sakya-Mahanama-Kulika (skt): Thích Ma Tònh Phaïn—See Sakyamuni. Nam—One of the first five of the Buddha’s Sakya-bodhisattva (skt): Thích Ca Boà Taùt— disciples, prince Kulika—Thaùi töû Kulika, moät trong naêm vò ñeä töû ñaàu tieân cuûa Phaät—See First One of the previous incarnation of the Buddha— Five Buddha’s Converts. Moät trong nhöõng tieàn kieáp cuûa Phaät Thích Ca. Sakyadhita (skt): Thích Nöõ—A Sanskrit term for Sakya Muni (skt): Thích Ca Maâu Ni (I) An overview of Sakyamuni and the Sakya “Daughters of the Buddha.” This is an

tribe—Toång quan veà Ñöùc Thích Ca Maâu Ni international organization founded in 1987, which vaø boä toäc Thích Ca: has been at the forefront of efforts to improve the 1) Sakyamuni is a title applied to the Buddha— lot of Buddhist women. It sponsors a bi-annual Thích Ca Maâu Ni laø danh hieäu cuûa Ñöùc Phaät: conference in which issues relating to women's The Buddha Sakyamuni, historical founder of roles in Buddhism are discussed. It proclaims itself Buddhism. His lay family name was Gautama to be "the world's only internationally active and his name was Siddhartha. He was born in Buddhist women's organization." It also claims about (624-581BC) to King Suddhodana and that its conferences are "the only series of Queen Maya in Lumbini Park. He was the international gatherings for Buddhist ordained and first son of King Suddhodana, whose capital lay women in the 2,500 year history of city of Kapilavastu was located in what is now Buddhism." Its conferences and seminars bring Nepal. At the age of twenty nine, he left his together Buddhist women from all over the world father's palace and his wife and child in and from all Buddhist traditions to discuss matters search of the meaning of existence. One of common concern. It has been at the forefront of morning at the age of thirty five, he reached efforts to introduce and form the full monastic (realized) enlightenment while practicing ordination for women to countries in which it has meditation seated beneath the Bodhi tree. died out or never existed—Töø Baéc Phaïn ñeå chæ Thereafter, he spent the remaining 49 years, "Nhöõng Thích Nöõ cuûa Ñöùc Phaät." Ñaây laø moät toå until his death at the age of eighty, chöùc quoác teá ñöôïc saùng laäp naêm 1987, maø nhöõng expounding his teachings to help others noã löïc haøng ñaàu nhaèm caûi thieän soá phaän cuûa ngöôøi realize the same enlightenment—Phaät Thích nöõ Phaät töû. Toå chöùc naøy baûo trôï cho cuoäc hoïp Ca Maâu Ni, ngöôøi khai saùng Ñaïo Phaät. Ngaøi haøng naêm baøn luaän veà nhöõng vaán ñeà lieân quan Hoï Kieàu Ñaùp Ma vaø teân laø Taát Ñaït Ña. Ngaøi ñeán vai troø cuûa phuï nöõ. Toå chöùc naøy tuyeân boá sanh naêm vaøo khoaûng naêm 624 tröôùc Taây raèng ñaây laø toå chöùc nöõ Phaät töû tích cöïc treân bình

lòch, laø con tröôûng cuûa Vua Tònh Phaïn cuûa xöù said to be the original name of the whole clan, Ca Tyø La Veä maø baây giôø laø Neùpal, vaø meï laø Sakya being that of his branch; his personal Hoaøng Haäu Ma Gia. Vaøo naêm 29 tuoåi, Ngaøi name was Siddhartha, or Sarvarthasiddha: xuaát gia, lìa boû vua cha vaø vôï con nhöõng Theo Eitel trong Trung Anh Phaät Hoïc Töø mong tìm ra chaân lyù cuûa söï hieän höõu. Vaøo Ñieån, Thích Ca Maâu Ni laø vò Thaùnh cuûa doøng moät buoåi saùng naêm Ngaøi ñöôïc 35 tuoåi, Ngaøi hoï Thích Ca. Chöõ Thích Ca coù nghóa laø nhaân ñaït ñeán traïng thaùi Ñaïi Ngoä trong khi ñang töø hay tònh maëc, laø moät vò soáng ñoäc cö, hay toïa thieàn döôùi coäi caây Boà Ñeà. Trong suoát 49 baäc tòch tónh trong doøng hoï Thích Ca. Sau 500 naêm sau ñoù, Ngaøi ñaõ vaân du ñaây ñoù giaûng hay 550 kieáp, cuoái cuøng Ñöùc Thích Ca Maâu thuyeát nhöõng mong giuùp ñôû ngöôøi khaùc cuõng Ni ñaït ñöôïc quaû vò Boà taùt, sanh vaøo cung trôøi ñaït ñöôïc giaùc ngoä nhö Ngaøi. Ñaâu Suaát, vaø vaøo ngaøy 8 thaùng tö giaùng traàn 2) According to Eitel in The Dictionary of Chinese- baèng baïch töôïng, vaøo hoâng phaûi cuûa Hoaøng English

Buddhist Terms composed by Professor Haäu Ma Da vôi vua Tònh Phaïn. Naêm sau vaøo Soothill, Sakyamuni, the saint of the sakya ngaøy 8 thaùng hai Hoaøng Haäu haï sanh ngaøi tribe. Muni is saint, holy man, sage, ascetic, trong vöôøn Laâm Tyø Ni, ôû phía ñoâng thaønh Ca monk; it is interpreted as benevolent, Tyø La Veä, nay thuoäc Neùpal. Ngaøi laø con vua charitable, kind, also as one who dwells in Tònh Phaïn, doøng doõi Saùt Ñeá Lôïi, cai trò thaønh seclusion. After 500 or 550 previous Ca Tyø La Veä. Haï sanh ngaøi ñöôïc baûy ngaøy thì incarnations, Sakyamuni finally attained to Hoaøng Haäu Ma Da qua ñôøi, ngaøi ñöôïc baø dì the state of Bodhisattva, was born in the teân Ba Xaø Ba Ñeà nuoâi naáng daïy doã. Ngaøi Tusita heaven, and descended as a white vaâng leänh vua cha keát hoân cuøng coâng chuùa elephant, through her right side, into the Da Du Ñaø La, ñöôïc moät con trai teân La Haàu womb of the immaculate Maya, the purest La. Sau ñoù Ngaøi lìa boû gia ñình ra ñi tìm chaân woman on earth; this was on the 8th day of the lyù, trôû thaønh moät nhaø tu khoå haïnh, cuoái cuøng 4th month; the following year on the 8th day of vaøo naêm 35 tuoåi Ngaøi chöùng ngoä vaø nhaän the 2nd month he was born from her right side thöùc raèng giaûi thoaùt khoûi voøng sanh töû khoâng painlessly as she stood under a tree in the phaûi do khoå haïnh, maø do nôi giôùi ñöùc thanh Lumbini garden. He was born the son of King tònh; nhöõng ñieàu naày ngaøi giaûi thích trong Töù Suddhodana, of the Ksatriya caste, ruler of Dieäu Ñeá vaø Baùt Chaùnh Ñaïo. Coäng ñoàng Taêng Kapilavastu, and Maya his wife; that Maya Só cuûa ngaøi döïa treân ñöùc haïnh vaø trí tueä, ñöôïc died seven days later, leaving him to be bieát ñeán nhö laø Ñaïo Phaät, vaø Ngaøi cuõng ñöôïc brought up by her sister Prajapati; that in due bieát ñeán nhö laø vò Phaät. Ngaøi nhaäp dieät course he was married to Yasodhara who bore khoaûng naêm 487 tröôùc Taây Lòch, khoaûng 8 him a son, Rahula; that in search of truth he naêm tröôùc Khoảng Töû. Teân toäc (gia ñình) cuûa left home, became an ascetic, severely ngaøi laø Coà Ñaøm, ngöôøi ta noùi Coà Ñaøm laø teân disciplined himself, and finally at 35 years of cuûa toaøn boä toäc. age, under a tree, realized that the way of (II) Lines of the Sakya tribe—Doøng doõi cuûa boä release from the chain of rebirth and death toäc Thích Ca: According to Eitel in The lay not in asceticism but in moral purity; this Dictionary of Chinese-English Buddhist Terms, the he explained first in his four dogmas, and clan or family of the Buddha, said to be eightfold noble way. He founded his derived from Saka, vegetables, but community on the basis of poverty, chastity, interpreted in Chinese as powerful, strong, and insight or meditation, and it became and explained by “Neng.” The clan, which is known as Buddhism, as he became known as said to have wandered hither from the delta of Buddha, The Enlightened. His death was the Indus, occupied a district of a few probably in or near 487 B.C., a few years thousand square miles lying on the slopes of before that of Confucius in 479. The the Nepalese hills and on the plains to the sacerdotal name of his family is Gautama, south. Its capital was Kapilavastu. At the time

of the Buddha, the clan was under the seven generations. Later, after the destruction sovereign of Kosala, an adjoining kingdom. of Kapilavastu by Virudhaka, four survivors Later Buddhists, in order to surpass of the family founded the kingdoms of

Brahmans, invented a fabulous line of five Udyana, Bamyam, Himatala, and Sambi: Vôùi kings—Theo Eitel trong Trung Anh Phaät Hoïc Töø doøng vua cuoái cuøng Iksvaku, ngöôøi ta noùi Ñieån, boä toäc hay gia ñình Thích Ca, ngöôøi ta noùi töø doøng Thích Ca khôûi ñaàu. Boán ngöôøi con cuûa Thích Ca laáy töø danh töø "Saka" coù nghóa laø thöïc Iksvaku ngöi trò vuøng Ca Tyø La Veä. Thích Ca vaät, nhöng theo Hoa ngöõ coù nghóa laø maïnh, coù Maâu Ni laø doøng doõi baûy ñôøi cuûa Iksvaku. Veà söùc löïc, vaø ñöôïc giaûi thích baèng chöõ "Naêng." sau thaønh Ca Tyø La Veä bò Trì Quoác tieâu dieät, Doøng hoï Thích Ca ñaõ raøy ñaây mai ñoù (daân du boán ngöôøi soáng soùt cuûa doøng hoï laäp neân muïc) doïc theo thung luõng ñoàng baèng AÁn nhöõng vöông quoác Udyana, Bamyam, Haø,sau ñoù chieám cöù moät khu vöïc vaøi ngaøn Himatala, vaø Sambi. daëm vuoâng naèm theo trieàn ñoài xöù Neùpal vaø Sakyamuni Buddha: Thích Ca Maâu Ni Phaät— nhöõng vuøng thaûo nguyeân veà phía nam. Kinh See Sakya. ñoâ laø thaønh Ca Tyø La Veä. Vaøo thôøi Ñöùc Phaät Sakyamuni Buddha's Disciples: Sakyamuni coøn taïi theá, boä toäc ñöôïc ñaët döôùi söï quyeàn cai Buddha's Disciples, including the immediate trò cuûa Kosala, moät vöông quoác laân caän. Veà disciples of the Buddha Sakyamuni and other sau naày, muoán cho vöôït troäi hôn Baø La Moân, followers of his day who heard, believed, and nhöõng Phaät töû ñaõ döïng neân moät doøng hoï made real in their own bodies the Unified Three huyeàn thoaïi: Treasures that he taught—Nhöõng moân ñeä tröïc tieáp 1) A fabulous line of five kings of the cuûa Ñöùc Phaät Thích Ca Maâu Ni, bao goàm luoân caû Vivartaklapa headed by Mahasammata: Moät nhöõng ñeä töû trong thôøi Ngaøi coøn taïi theá, ñaõ nghe, doøng hoï huyeàn thoaïi Vivartakalpa khôûi ñaàu tin, vaø thöïc hieän nôi baûn thaân hoï Nhaát Theå Tam bôûi Thieân Tam Muoäi Ña. Baûo maø Ngaøi ñaõ chæ daïy—See Triratna (IV)(B). 2) Followed by five Cakravarti, the first being Sakyamuni Buddha on the 30th day: Thích Ca Murdhaja: Theo sau ñoù laø naêm vò Luaân Maâu Ni Phaät ngaøy 30—See Ten Buddhas or Vöông, vaø vò vua ñaàu tieân laø Ñaûnh Sanh Bodhisattvas connected with the ten fast days. Vöông. 3) Then came nineteen kings, the first being Sakyamuni Buddha preaches the Dharma: Catiya, the last Mahadeva: Theo sau ñoù laø See Phaät Thích Ca Maâu Ni Noùi Phaùp. möôøi chín (19) vua khaùc, baét ñaàu vôùi vua Xaû Sakyamuni Tathagata (skt): Sakyamuni Thus Ñeá vaø cuoái cuøng laø vua Ñaïi Thieân. Come One—The seventh of the seven ancient 4) These were succeeded by dynasties of 5,000 Buddhas—Thích Ca Maâu Ni Nhö Lai—Vò Phaät kings: Sau ñoù ñöôïc keá vò bôûi caùc trieàu ñaïi cuûa thöù baûy trong baûy vò coå Phaät—See Sakya. 5.000 vò vua. Sakyapa (tib): Tröôøng phaùi Ñaát Xaùm—A Tibetan 5) 7,000 kings: 7.000 vò vua. term for "Grey Earth Order." This is one of the 6) 8,000 kings: 8.000 vò vua. three "new orders" of Tibetan Buddhism. It traces 7) 9,000 kings: 9.000 vò vua. itself back to the Indian Mahasiddha Virupa, 8) 10,000 kings: 10.000 vò vua. whom it considers to be the first human to transmit 9) 15,000 kings: 15.000 vò vua. its distinctive "Lamrim" (path and result) 10) After which king Gautama opens a line of teachings. The school takes its name from the 1,100 kings, the last, Iksvaku, reigning at place where its first monastery was established, an Potala: Sau ñoù vua Coà Ñaøm môû ñaàu 1.100 vò area called Sakya in the province of Tsang. It

was vua, cuoái cuøng bôûi vua Iksvaku, ngöï trò vuøng founded in 1073 by Gonchok Gyelpo (1034-1102), Potala. and in later centuries grew to be one of the major 11) With Iksvaku, the sakyas are said to have monastic complexes (buildings) in Tibet. The begun. His four sons reigned at Kapilavastu. central meditative practice of the tradition is “lam Sakyamuni was one of his descendants in the bras,” which is a comprehensive, hierarchically

ordered path to buddhahood, progressing through Vows. The first is a collection of 457 verses stages, each of which requires previous successful containing poetic, religious and moral instructions. completion of its predecessor. Its philosophy and And, the second is a discussion of the three main practice is based on the Hevajra-Tantra, types of Buddhist vows in the Tibetan tradition: 1) particularly its doctrine of the inseparability of the Pratimoksa (Pratimoksha) vows of monks and cyclic existence and nirvana. The head of the nuns; 2) Bodhisattva vows; and 3) the vows of order is the Sakya Trinzin or “Thorne Holder” of tantric practitioners (Vajrayana vows). He played Sakya, who is always a member of the “Khon a decisive role in Tibetan history when in 1244 he family.”—Töø ngöõ Taây Taïng coù nghóa laø “Tröôøngaccepted an invitation to travel to Mongolia to the court of Godan Khan. The mission was intended phaùi Ñaát Xaùm.” Ñaây laø moät trong ba tröôøng phaùi as a formal surrender of Tibet to the Mongols, but môùi cuûa Phaät giaùo Taây Taïng. Tröôøng phaùi naøy coù according to traditional Tibetan Buddhism, the töø thôøi cuûa Mahasiddha Virupa, ngöôøi maø tröôøng Khan was so impressed by Sakya-Pandita that he phaùi xem nhö laø ngöôøi ñaàu tieân ñaõ truyeàn giaùo converted to Buddhism and made him his religious phaùp ñaëc saéc veà “Lamdre” hay giaùo phaùp daïy veà “Con ñöôøng vaø Keát quaû.” Tröôøng phaùi mang teânpreceptor. They initiated what was called a “patron-priest” relationship, under which the Khan töø nôi maø tu vieän ñaàu tieân cuûa noù ñöôïc thieát laäp, would protect Tibet and Buddhism and the Sakya vuøng goïi laø “Sakya” trong tænh Tsang. Tu vieän aáy do ngaøi Gonchok Gyelpo ñaõ saùng laäp naêm 1073, lamas would serve as chaplains to the Mongol court. His successor, Pakpa Lodro (1235-1289), vaø nhieàu theá kyû veà sau naøy noù phaùt trieån thaønh ra inherited the role of preceptor to the Mongol court cô sôû töï vieän chính ôû Taây Taïng. Söï tu taäp thieàn and ruler of Tibet, but Sakya hegemony later ñònh chính cuûa tröôøng phaùi laø “Lam Bras,” töùc laø waned along with Mongol power in the 14th moät heä thoáng toaøn dieän coù thöù töï veà con ñöôøng ñi ñeán Phaät quaû, tieán trieån qua nhöõng giai ñoaïn, moãi century—Moät trong nhöõng nhaân vaät chính cuûa giai ñoaïn ñoøi hoûi phaûi hoaøn taát thaønh coâng giai tröôøng phaùi Sakyapa cuûa Phaät giaùo Taây Taïng, noåi ñoaïn tröôùc. Giaùo thuyeát vaø tu taäp cuûa tröôøng phaùi tieáng veà caû taøi baùc hoïc vaø söï hieåu bieát nhanh naøy döïa vaøo Hevajra-Tantra, ñaëc bieät giaùo thuyeát choùng veà chaùnh trò. Tröôøng phaùi Sakyapa xem oâng aáy nhaán maïnh ñeán vieäc khoâng theå taùch rôøi sanh töû nhö laø hieän thaân cuûa ngaøi Vaên Thuø. Taùc phaåm noåi ra khoûi nieát baøn. Giaùo chuû cuûa giaùo phaùi naøy laø tieáng nhaát cuûa oâng laø “Taïng Tri Thöùc cuûa Söï Sakya Trinzin hay “Ngöôøi giöõ Ngai” cuûa truyeàn Nhaän Bieát Coù Giaù Trò,” trong

ñoù oâng heä thoáng hoùa thoáng Sakya, phaûi laø thaønh vieân cuûa gia ñình töø töôûng cuûa Traàn Na (Dignaga) vaø Phaùp Xöùng "Khon." (Dharmakirti). OÂng cuõng laø taùc giaû cuûa moät soá taùc Sakya palace: Thích Cung—The palace, from phaåm raát phoå bieán nhö "Kho Taøng Veà Nhöõng lôøi which prince Siddhartha went forth to become Khuyeân Hay," vaø "Söï Phaân Bieät Giöõa Tam Buddha—Cung ñieän Thích Ca, chính töø nôi ñoù Nguyeän." Taùc phaåm ñaàu tieân laø moät söu taäp 457 caâu keä goàm nhöõng lôøi thô giaùo huaán veà toân giaùo, Thaùi Töû Só Ñaït Ña ñaõ ra ñi tìm ñaïo vaø ñaõ thaønh Phaät. vaø taùc phaåm thöù nhì baøn veà ba loaïi nguyeän cuûa Sakya Pandita Gunga Gyeltsen Bel Sangpo Phaät töû: 1) Ba La Ñeà Moäc Xoa nguyeän cho chö Taêng (1182-1251): One of the major figures of the Ni; 2) Boà Taùt nguyeän; vaø 3) nguyeän cuûa haønh giaû Maät Sakyapa order of Tibetan Buddhism, renowned giaùo. OÂng ñoùng moät vai troø quyeát ñònh trong lòch both for his scholarship and his political acumen. söû Phaät giaùo Taây Taïng vaøo naêm 1244 khi oâng He is viewed by the tradition as an incarnation of chaáp nhaän lôøi thænh caàu sang trieàu ñình Godan Manjusri. His most influential philosophical work Khan ôû Moâng Coå. Söù maïng cuûa oâng naøy ñöôïc is his "Treasury of the Knowledge of Valid xem nhö laø moät söï haøng phuïc cuûa Taây Taïng ñoái Cognition," which systematizes the thought of vôùi Moâng Coå, nhöng theo truyeàn thoáng Phaät giaùo Dignaga and Dharmakirti. He is also the author of Taây Taïng, Kha Haõn Godan raát caûm kích Sakya two widely popular works, the "Treasury of Well- Pandita ñeán noãi Kha Haõn naøy ñaõ caûi sang ñaïo Spoken Advice" and "Differentiation of the Three Phaät, vaø phong cho Sakya Pandita laøm giaùo thoï cho nhaø vua. Hoï baét ñaàu caùi goïi laø quan heä

giöõa "Ngöôøi Baûo Trôï vaø Taêng giaø," theo ñoù Kha age of fourteen, he fled Tibet following the Haõn seõ baûo veä Phaät giaùo Taây Taïng vaø doøng Chinese invasion and settled in India, where he truyeàn thöøa cuûa caùc vò Laït Ma Sakyapa seõ laø studied with Chogye Trichen Rinpoche (1920 -). nhöõng vò tuyeân uùy cho trieàu ñình Moâng Coå. Ngöôøi After completing his studies, he established Sakya keá thöøa oâng laø Pakpa Lodro, keá thöøa vai troø giaùo College in India, which has become the cultivating thoï sö cho Kha Haõn Moâng Coå trong trieàu, vaø cuõng and training center for the order—Töø Baéc Phaïn laø ngöôøi trò vì xöù Taây Taïng, nhöng quyeàn laõnh ñaïo duøng ñeå chæ "Vò Giöõ Ngai cuûa tröôøng phaùi Ñaát cuûa doøng truyeàn thöøa Sakyapa bò suùt giaûm khi theá Xaùm." Ñaây laø vò laõnh ñaïo tinh thaàn toái cao cuûa löïc Moâng Coå suy taøn vaøo theá kyû thöù 14. tröôøng phaùi Sakyapa cuûa Phaät giaùo Taây Taïng. Sakyaputriya (skt): Thích Töû. Ñaây cuõng laø vò trí thöù töï truyeàn töø ñôøi naøy sang 1) Buddhist disciples in general: Phaät töû noùi ñôøi khaùc hay cha truyeàn con noái, hay thaày truyeàn chung. laïi cho ñeä töû cuûa mình, chæ ñöôïc giöõ bôûi nhöõng 2) Sons of Sakyamuni Buddha—Thích töû ngöôøi trong gia ñình gioøng hoï "Khon" maø thoâi. Vò (monks). truyeàn thöøa hieän taïi laø Ngawang Gunga Tekchen 3) Buddha's son: Monk—A person who Belbar Sampel Wanggi Gyelpo, sanh naêm 1945 understands and practice deeply the taïi mieàn Nam Taây Taïng, vaø vaøo luùc 7 tuoåi sau khi philosophy (teaching) of Buddhism—Con cha oâng qua ñôøi,

ñaõ trôû thaønh vò thuû laõnh ñôøi thöù Phaät, chæ moät vò Taêng, hoïc vaø thöïc haønh giaùo 41. Vaøo luùc 14 tuoåi ñaïo tî khoûi xöù Taây Taïng sau lyù nhaø Phaät. vuï Trung Hoa xaâm laêng vaø saùp nhaäp Taây Taïng. Sakya-seed: Chuûng töû Phaät—Thích Chuûng— OÂng ñònh cö taïi AÁn Ñoä, taïi ñaây oâng theo hoïc vôùi Chuûng töû Thích Ca—The Sakya clan—The Chogye Trichen Rinpoche. Sau khi hoïc xong oâng disciples of Sakyamuni, especially monks and thaønh laäp tröôøng Ñaïi Hoïc Sakya taïi AÁn Ñoä, sau nuns—Boä toäc Thích Ca hay nhöõng ñeä töû cuûa naøy trôû thaønh trung taâm giaùo huaán vaø tu taäp cho Thích Ca, ñaëc bieät laø chö Taêng Ni. tröôøng phaùi. Sakyasimha (skt): The lion of the Sakyas, i.e. the Sal grove: Salavana (skt)—Sa La Laâm (röøng caây Buddha—Thích Ca Sö Töû—Sö töû Thích Ca, yù noùi Ta La). Ñöùc Phaät. Sal tree: Fan-palm tree—See Sala Tree. Sakya Teacher: Thích Sö—Ñaïo Sö Thích Ca— Sala (skt): Sa La—Sala tree—Caây Ta La—The Phaät—The Buddha. teak tree—See Sala tree, and Kusinagara. Sakya tribe: Boä toäc Sakya—Name of a tribe Saladraradja (skt): Ta La Thoï Vöông—See dwelling in Northern India in which Gotama, or Kusinagara. Sakyamuni Buddha, was born as prince Sala-King Buddha: Phaät Ta La Thoï Vöông. Siddhartha—Teân cuûa moät boä toäc taïi Baéc AÁn trong Salaraja (skt): Sa La Vöông—A title of the ñoù Coà Ñaøm hay Phaät Thích Ca Maâu Ni ñöôïc sanh Buddha—Danh hieäu cuûa Phaät. ra döôùi teân Thaùi töû Só Ñaït Ña. Salaribhu (skt): Sa La Leâ Phaát—An ancient Sakya Trindzin (tib): Toân Chuû tröôøng phaùi Ñaát kingdom or province in India, exact position is Xaùm—A Tibetan term for “Throne Holder of unknown—Teân cuûa moät vöông quoác hay moät tænh Sakyapa.” This is the head or the highest spiritual coå cuûa AÁn Ñoä, maø vò trí chính xaùc khoâng ai roõ. leader of the Sakyapa order of Tibetan Buddhism. Sala tree: Caây Ta la—Buddha Sakyamuni passed It is also a hereditary position (vò trí thöø töï hay away in a grove of sala trees on the outskirts of thaày truyeàn laïi cho ñeä töû cuûa mình), which is held Kushinagar—Ñöùc Phaät nhaäp Nieát Baøn taïi röøng Ta by a male member of the “Khon family.” The La beân ngoaøi thaønh Caâu Thi Na—See Kusinagara. current “Throne Holder,” Ngawang Gunga Salatu (p): Unripe (a)—Dò thuïc (chöa chín). Tekchen Belbar Sampel Wanggi Gyelpo, was Salavana (skt): Sa La Laâm—The forest of sala born in 1945 in southern Tibet and at the age of trees, or the grove of Sala trees near Kusinagara, seven, following the death of his father, became the reputed place of the Buddha’s death—Röøng the forty-first person to assume the position. At the

caây Ta La Song Thoï gaàn thaønh Caâu Thi Na, nôi Salute someone with joined hands: Chaáp tay maø Ñöùc Phaät ngoài vaøo giöõa hai haøng caây roài thò xaù chaøo ai. tòch (thaønh Caâu Thi Na coøn coù teân laø Giaùc thaønh. Salute someone respectfully by placing Thaønh coù ba goùc neân goïi laø giaùc, cuõng goïi laø ngöu palms together: Chaáp tay cung kính chaøo ai. giaùc vì coù nhöõng caây Ta La moïc song ñoâi. Sau khi Salute to the three Triratna: Leã baùi Tam Baûo. Ñöùc Phaät thò tòch thì coù 4 caây khoâ heùo, coøn laïi 4 caây coøn töôi)—See Kusinagara. (By) saluting: Ñaûnh leã. Salayatana (p): Luïc caên—Six of the Ayatana or Saluting by asking about welfare (speaking sense-bases (eye, ear, nose, tongue, body, and softly): Phaùt Ngoân UÙy

Vaán: Toû lôøi chaøo hoûi (hoûi mind). thaêm söùc khoûe vaø aên noùi nhoû nheï)—See Nine ways of showing respect in India at the Buddha's Salendra-raja (skt): Sa La Thoï Vöông—A title time. of Salendra-raja Buddha, or Subhavyuha, father of Kuan-Yin—Danh hieäu cuûa ngaøi Dieäu Trang Saluting by bending the knee: Khuaát Taát Nghieâm Vöông vò lai thaønh Phaät coù danh hieäu laø (nhuùn cong ñaàu goái chaøo)—See Nine ways of Sa La Thuï Vöông Nhö Lai, ngaøi cuõng laø cha cuûa showing respect in India at the Buddha's time. ngaøi Quaùn AÂm. Saluting by bowing the head: Phuû Thuû Thò Salient (a): Noåi baäc. Kính (cuùi ñaàu kính chaøo)—See Nine ways of showing respect in India at the Buddha's time. Salient characteristic: Salient feature or quality—Ñaëc tính noåi baäc. Saluting by bowing head with folded hands: Hôïp Chöôûng Bình Cuûng (chaáp tay cuùi ñaàu chaøo)— Salila (p): Water—Nöôùc. See Nine ways of showing respect in India at the Saliva improving the taste of all food: Nöôùc Buddha's time. mieáng ñuû chaát thôm ngon—See Thirty-two Saluting by holding high hands: Cöû Thuû Cao auspicious marks. AÁp (ñöa tay leân cao ñeå chaøo)—See Nine ways of Salla (p): A dart—Caây lao. showing respect in India at the Buddha's time. Sallahuka (p): Light (a)—Nheï nhaøng. Saluting by humbly and submissively Sallakkheti (p): To observe—Quan saùt. prostrating the whole body on the ground: Sallapa (p): A friendly talk—Cuoäc noùi chuyeän Nguõ Theå Ñaàu Ñòa (chaøo baèng caùch phuû phuïc caû thaân höõu. thaân ngöôøi saùt ñaát—See Nine ways of showing Sallikkhati (p): To cut into slices—Caét thaønh respect in India at the Buddha's time. töøng laùt moûng. Saluting by kneeling: Tröôøng Quyø (quyø goái ñeå Salty and flavourless: Maën laït. chaøo)—See Nine ways of showing respect in India Saluka (skt): Xaù Laâu Giaø—A kind of cooked at the Buddha's time. liquid food made of lotus roots—Moät loaïi thöïc Saluting by placing two elbows and knees on phaåm loûng laøm baèng reã sen. the ground: Nguõ Luaân Caâu Khaát (chaøo baèng Salutation (n): Tieáng chaøo. caùch cho hai cuøi choû vaø hai ñaàu goái xuoáng ñaát)—Salutation with joined hands: Anjali (skt)— See Nine ways of showing respect in India at the Hôïp Chöôûng—See Anjali. Buddha's time. Salutation to the Triple Gem: Ñaûnh leã Tam Saluting by placing two hands and knees on Baûo. the ground: Thuû taát Cöù Ñòa (chaøo baèng caùch ñeå Salutation to the universal Triratna: Taùc hai baøn tay vaø hai ñaàu goái xuoáng ñaát)—See Nine Leã—See Nine suitable stages in religious ways of showing respect in India at the Buddha's services. time. Salute to Patriarchs: Leã Toå. Salva (skt): Taùt La. Salute (v) respectfully: Khaâm baùi. 1) A country named Salva: Teân cuûa xöù Salva. Salute someone: Chaøo ai.

2) A tribe inhabiting Bharatavarsha: Boä toäc cö 3) Samata (skt)—Equal—Everywhere the nguï taïi Bharatavarsha. same—Universal—Without partiality—Bình Salvation (n): Cöùu ñoä—Ñoä sinh—Saving— ñaúng. Rescuing—Taking across—See Three equal and Samacarana (p): Conduct—Caùch cö xöû (haïnh universal characteristics of the one Tathagata (B). kieåm). Salvation Army: Quaân ñoäi Cöùu Teá (do William Samacarati (p): To act—To behave—Cö xöû. Booth thaønh laäp naêm 1865 taïi Anh). Samadapeti (p): To instigate—Xuùi duïc ai laøm Salvation by faith: Cöùu ñoä baèng nieàm tin—Tha vieäc gì. Löïc Toâng—Those who trust to salvation by faith, Samadati (p): To

accept—Chaáp nhaän. contrasted with those who seek salvation by Samadhana (p): Concentration—Söï taäp trung (tö works, or by their own strength—Toâng chæ cuûa töôûng). nhöõng ngöôøi tin vaøo tha löïc maø vaõng sanh, ñoái laïi Samadhi (skt & p): Ñaúng Trì (taäp trung tö vôùi nhöõng ngöôøi töï cöùu ñoä baèng söùc cuûa chính töôûng)—Ñònh—Concentration—Concentration of mình (Töï Löïc Toâng)—See Pure Land and Pure thought—Putting together—Joining or combining Land Sect. with—The balanced state—Traïng thaùi cuûa taâm truï Salvation by observing the five precepts and treân moät ñoái töôïng duy nhaát. Coù ba loaïi Ñònh: doing good deeds: Söï ñoä—Cöùu ñoä baèng caùch Chuaån bò (Parikamma), caän ñònh (upacara) vaø ñònh haønh trì nguõ giôùi hay thaäp thieän (söï tu phöôùc laø (jhana hay appana). Ñaây laø chi thöù saùu trong Thaát vieäc thieän). Giaùc Chi. Salvation obtained from another's strength: (I) The meanings of "Samadhi"—Nghóa cuûa Tha löïc—The saving power of Amitabha—Ñöôïc "Ñònh": cöùu ñoä baèng tha löïc hay löïc cöùu ñoä cuûa Ñöùc Phaät 1) Concentration: Tam muoäi (döøng moïi voïng A Di Ñaø—See Dual powers (I). töôûng)—Contemplation on reality—A deep Salvation by personal discipline: Töï Ñieàu Töï meditative state—A state of mind in which Tònh Töï Ñoä—The Sravaka and Pratyeka-buddha the mind is free from distraction and absorbed method of salvation by personal discipline or in intense, purposeless concentration, thereby, work—Phaùp tu haønh cuûa hai thöøa Thanh Vaên vaø entering a state of inner serenity—Traïng thaùi Duyeân Giaùc—See Self-discipline—Self- taâm khoâng bò loaïn ñoäng—See Seventy-five purification—Self-release. dharmas of the Abhidharma Kosa. Salvation of self by cultivating morality, 2) One-pointedness of the mind: Tam muoäi—One-pointedness of mind, obtained from the meditation and wisdom: Töï löïc—Duøng töï löïc practices of meditation or the combination of ñeå tu haønh giôùi ñònh tueä maø cöùu ñoä laáy mình— meditation (Dhyana) and Prajna One's own strength or endeavours—See Dual (Transcendental wisdom). The state of mental powers (I). concentration resulting from the practice of Salvation through the complete removal of meditation and contemplation on Reality (the the obstruction of illusion: Chöôùng taän giaûi state of even-mindedness). Samadhi is the thoaùt. key tool that leads to enlightenment. Samadhi Salvation by one's own strength: Cöùu ñoä baèng is a non-dualistic state of consciousness in töï löïc (Thieàn Toâng)—See Zen Sect. which the consciousness of the experiencing Salvationism (n): Giaùo lyù noùi veà söï cöùu roãi. "subject" becomes one with the experienced Salvationist (n): Ngöôøi giaûng veà cöùu roãi. "object." Samadhi is neither a straining Sama (skt): Xaù Ma. concentration on one point, nor the mind is 1) Calm: Quiet—Yeân tònh. directed from here (subject) to there (object), 2) Another name for the Bodhi-tree: Moät teân which would be dualistic mode of experience. khaùc cuûa caây Boà Ñeà. To enter samadhi means to attain the state of absorption of dhyana—Ñònh, taäp trung tinh

thaàn vaøo moät ñoái töôïng duy nhaát, ñaït ñöôïc do Samadhi attained by quietly repeating the thöïc taäp thieàn ñònh hay söï phoái hôïp giöõa thieàn name of Buddha: Khaåu xöng tam muoäi (ñaït ñònh vaø trí tueä Baùt nhaõ. Ñònh laø traïng thaùi taäp ñöôïc baèng caùch thaàm nieäm hoàng danh cuûa moät vò trung tinh thaàn, keát quaû

tröïc tieáp cuûa thieàn vaø Phaät). quaùn töôûng. Ñònh laø coâng cuï chính daãn tôùi Samadhi-bala (p): The power of concentration— ñaïi giaùc. Ñònh laø traïng thaùi yù thöùc phi nhò Ñònh löïc. nguyeân, keát hôïp caû chuû theå vaø ñoái töôïng. Samadhibhala (skt): Chaùnh Ñònh Löïc—Nhieáp Ñònh chaúng phaûi laø keàm giöõ taâm taïi moät Taâm—The power of samadhi—The power of ñieåm, maø cuõng khoâng laø dôøi taâm töø choã naày meditation—Powers of mind-control—The power ñeán choã khaùc, vì laøm nhö vaäy laø theo tieán of concentration of mind or meditation which trình cuûa nhò nguyeân. Böôùc vaøo ñònh laø böôùc helps destroying confused or wandering thoughts. vaøo traïng thaùi tónh taâm. Coù ba loaïi ñònh sieâu The power of abstract or estatic meditation, ability nhieân. to overcome all disturbing thoughts, the fourth of (II) In Mahayana Buddhism, samadhi designates the five powers (bala)—Ñònh löïc cuûa taâm hay equilibrium, tranquility, and collectedness of ñònh löïc thieàn giuùp ta khoâng laàm laãn cuõng nhö mind. It also designates a completely wakeful dong ruoãi. Ñònh löïc thieàn quaùn coù theå phaù vôû moïi total absorption of the mind in itself. It is a loaïn töôûng, moät trong nguõ löïc. nondualistic state of mind in which there is no distinction between subject and object, either Samadhi-bhavana (p): Cultivation of inner and outer. There is no mind of the concentration—Thöïc taäp taäp trung tö töôûng. meditator (subject) that is directed toward an Samadhi-bodhi mind: Samadhi-bodhi (skt)— object of meditation or concentrated on a Tam Ma Ñòa Boà Ñeà Taâm—A state of point (so-called one-pointedness of mind). In enlightenment in which the mind is free from Zen, the subject and object are one—Trong distraction, free from unclean hindrances, Phaät giaùo Ñaïi Thöøa, “samadhi” chæ söï thaêng absorbed in intense, purposeless concentration, baèng beân trong, söï yeân tónh vaø taäp trung tinh thereby entering a state of inner serenity—Traïng thaàn, hay traïng thaùi tónh taâm hoaøn toaøn cuûa thaùi giaùc ngoä trong ñoù taâm haønh giaû thoaùt khoûi tinh thaàn, nhöng khoâng maát ñi yù thöùc veà hieän moïi loaïn ñoäng, thoaùt moïi caáu chöôùng, taäp trung thöïc. Ñaây laø moät traïng thaùi phi nhò nguyeân, vaøo “khoâng ñònh,” vì theá maø noäi taâm ñi vaøo moät maø ñaëc tröng cuûa noù laø moïi söï phaân bieät giöõa traïng thaùi yeân tónh hoaøn toaøn. chuû theå vaø ñoái töôïng, beân trong vaø beân ngoaøi, Samadhi-bodhyanga (skt): Ñònh Giaùc Chi— ñeàu bieán maát. Chuû theå vaø ñoái töôïng chæ laø Ñònh giaùc phaàn—The enlightenment of moät. meditation, one of the seven bodhyanga, or the (III) Categories of “Samadhi”—Phaân loaïi balanced state is one of the most important to the Samadhi: great enlightenment; for with it, we recognize that 1) Three Samadhis: Tam Ñònh—Tam Giaûi all dharmas are in equilibrium—Ñònh giaùc phaàn, Thoaùt—See Three objects of meditation that moät trong thaát giaùc chi, laø moät trong nhöõng cöûa lead toward liberation. ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø 2) See Four kinds of samadhi (Töù Chuûng Tam chuùng ta nhaän bieát ñöôïc söï caân baèng cuûa vaïn Muoäi). phaùp—See Seven bodhyanga. 3) There are five kinds of samadhi: Nguõ Chuûng Samadhi bringing every kind of merit for Tam Muoäi—Coù naêm loaïi Tam muoäi—See one’s adornment: Nhaát Thieát Chuûng Dieäu Tam Five kinds of samadhi. Muoäi—Tam muoäi mang laïi

moïi coâng ñöùc trang ** See Eight factors of Yoga concentration, and nghieâm. Seventy-five dharmas of the Abhidharma Samadhi Buddha on the 1st day of the Kosa. month: Leã Ñònh Quang Phaät vaøo ngaøy moàng

moät—See Ten Buddhas or Bodhisattvas the Infinite Resolve Bodhisattva obeying the connected with the ten fast days. Buddha's commands, offered Kuan-Yin a jewel-Samadhi of complete extinction of sensation garland, which the latter refused saying he had not and thought: Dieät Thoï Töôûng Ñònh—Dieät Taän received the Buddha's command to accept it. This Ñònh—A samadhi in which there is complete attitude is attributed to his free from receptivity of extinction of sensation and thought, one of the samadhi, the samadhi of utter "voidness" or highest form of meditation (kenosis), resulting spirituality—Trong phaåm 25 Kinh Phaùp Hoa, Ngaøi from concentration—Ñònh Tam muoäi, laøm cho Voâ Taän YÙ Boà Taùt thöøa meänh Phaät trao cho Ngaøi taâm vaø taâm sôû cuûa Luïc Thöùc daäp taét hoaøn toaøn Quaùn AÂm moät traøng böûu hoa, nhöng Ngaøi Quaùn nhöõng caûm thoï vaø suy töôûng. Ñaây laø moät trong AÂm khoâng daùm nhaän, noùi raèng chöa coù meänh nhöõng phöông thöùc thieàn cao nhaát daãn tôùi ñònh Phaät. Thaùi ñoä naày goùp phaàn cho vieäc "Baát Thoï taâm (taâm yù khoâng nhieãm khoâng nöông vaøo moät Tam Muoäi" hay "Taát Caùnh Khoâng" cuûa Ngaøi. caûnh naøo, khoâng töông öùng vôùi moät phaùp naøo. Samadhi of great compassion: Ñaïi Bi Tam Ñaây laø pheùp ñònh cuûa baäc Thaùnh. Khi vaøo pheùp Muoäi—The samadhi of great pity, in which naày thì taâm trí vöôït tôùi coõi voâ saéc giôùi, truôùc khi ñi Buddhas and bodhisattvas developed their great vaøo coõi Phi Töôûng Phi Phi Töôûng Ñònh, roài ñaéc pity. The samadhi in which Vairocana evolves the quaû Phaät vaø nhaäp Nieát Baøn)—See Four formless group and it is described as the "mother of all jhanas. Buddha-sons."—Tam muoäi cuûa loøng ñaïi bi, qua Samadhi of complete freedom: Thanh Tònh ñoù chö Phaät vaø chö Boà Taùt phaùt trieån loøng ñaïi bi Giaûi Thoaùt Tam Muoäi—A samadhi free from all cuûa hoï. impurity and in which complete freedom is Samadhi of great pity: Ñaïi Bi Tam Muoäi—See obtained—Tam muoäi sôû khoâng coù oâ nhieãm, thoaùt Samadhi of great compassion. ly moïi heä luïy raøng buoäc, vaø hoaøn toaøn thanh thaûn Samadhi of ignorance: Si Ñònh—The samadhi töï taïi. of ignorance, i.e. without mystic insight—Pheùp Samadhi as the Dharma-nature: Phaùp taùnh thieàn ñònh aùm muoäi, chaúng nhöõng khoâng giuùp trí tam muoäi. hueä phaùt trieån, maø coøn laøm cho taâm trí theâm môø Samadhi of emitting lights: Phoùng Quang Tam toái khoâng toû ngoä. Muoäi—A samadhi in which all kinds and colours Samadhi of impartial mind: Bình ñaúng tam of light are emitted, one of the one hundred eight muoäi—A meditation to develop the impartial kinds of samadhi—Moät trong 108 loaïi tam muoäi, mind—Thieàn ñònh phaùt trieån taâm bình ñaúng. tam muoäi phoùng ra aùnh haøo quang nhieàu maøu saéc. Samadhi-Isvara Bodhisattva: Ñònh Töï Taïi Samadhi of emptiness: Khoâng tam muoäi—To Vöông—See Twenty five Bodhisattvas who empty the mind of the ideas of me and mine and protect all who call Amitabha. suffering, which are unreal—Thaåm ñònh veà leõ Samadhi-karma: Chaùnh Ñònh Nghieäp—khoâng—See Three samadhis. Concentration upon the eighteen vows of Samadhi

which enables to manifest in all Amitabha and the Western Paradise, in repeating forms of physical body: Hieän nhöùt thieát saéc the name of Amitabha—Thuaän theo 18 lôøi nguyeän thaân tam muoäi. cuûa Phaät A Di Ñaø vaø coõi Taây Phöông Cöïc Laïc maø Samadhi entered into by the Buddha: In nhaát taâm chuyeân nieäm hoàng danh cuûa Ngaøi. which he emitted flames to overcome a poisonous Samadhikkhanda (p): Naâng cao taâm ñònh. dragon—Hoûa dieäm tam muoäi. Samadhi-King Bodhisattva: Tam Muoäi Samadhi-equilibrium: Tam Ñaúng Trì. Vöông—See Twenty five Bodhisattvas who protect all who call Amitabha. Samadhi free from all doubt: Taùn nghi tam muoäi. Samadhi Light Buddha: Phaät Ñònh Quang. Samadhi free from receptivity of things: Baát Samadhi of the light of truth: Phaùp Quang Thoï Tam Muoäi—In the Lotus Sutra, Chapter 25, Ñònh—Ñeøn chaân lyù—Samadhi the light of Truth,

that of the bodhisattva in the first stage—Boà Taùt Samadhi of one mark: Nhaát Töôùng Tam sô ñòa chöùng ñaéc pheùp naày thì coù theå phoùng ra tueä Muoäi—The Samadhi of One Mark and the quang (phaùp quang ñònh). Samadhi of One Conduct—The Master added, Samadhi of limitless perception: Thöùc Voâ “All of you Good Knowing Advisors should purify Bieân Xöù Ñònh—See Samadhi of the nine degrees. your minds and listen to my explanation of the Samadhi of the Lotus: Saddharma-pundarika- Dharma. If you wish to realize all knowledge, you samadhi (skt)—Phaùp Hoa Tam Muoäi—The must understand the Samadhi of One Mark and contemplation of the Lotus, the samadhi which the Samadhi of One Conduct. If you do not dwell sees into the three dogmas—Phaùp nhaát thöïc cuûa in marks anywhere and do not give rise to hate lyù tam ñeá vieân dung, ví nhö moät boâng sen (thaâu and love, do not grasp or reject and do not heát caùc pheùp maø quy veà thöïc töôùng). calculate advantage or disadvantage, production 1) The dogma of unreality or the noumenal: and destruction while in the midst of marks, but Khoâng Ñeá—Lyù “Khoâng töôùng”. instead, remain tranquil, calm and yielding, then 2) The dogma of dependent reality or you will have achieved the Samadhi of One Mark. phenomenal: Giaû Ñeá—Lyù “Giaû töôùng”. In all places, whether walking, standing, sitting or 3) The dogma of transcendence or the absolute lying down, to maintain a straight and uniform which unites both noumenal and phenomenal: mind, to attain the unmoving Bodhimandala and Trung Ñeá—Lyù “Thöïc töôùng”. the true realization of the Pure Land. That is Samadhimada (skt): Röôïu tam muoäi (tam muoäi called the Samadhi of One Conduct. One who töûu)—Liquor of samadhi. perfects the two samadhis is like earth in which seeds are planted; buried in the ground, they are Samadhi mara: Tam Muoäi Ma—Samadhi mara, nourished and grow, ripening and bearing fruit. one of the ten maras who lurks in the heart and The One Mark and One Conduct are just like that. hinders progress in meditation, obstructs the truth Now, I speak the Dharma, which is like the falling and destroys wisdom—Moät trong thaäp ma aån nuùp of the timely rain, moistening the great earth. trong taâm laøm chöôùng ngaïi tieán boä trong thieàn Your Buddha-nature is like the seeds, which ñònh, laøm caûn trôû chaân lyù vaø phaù naùt trí tueä. receiving moisture, will sprout and grow. Those Samadhi of

manifestation of physical body who receive my teaching will surely obtain Bodhi in all forms: Hieän nhaát thieát saéc thaân tam muoäi. and those who practice my conduct certainly Samadhi of the nine degrees: Cöûu Thöù Ñeä certify to the wonderful fruit. Listen to my verse" Ñònh. The mind-ground contains every seeds; 1-4) Four dhyanas: Töù Thieàn Ñònh—Töù Thieàn Under the universal rain they all sprout Thieân—See Four dhyana heavens. Flower and feeling-Sudden 5-8) Four formless: Four realms beyond form—Töù Enlightenment Voâ Bieân Xöù—Töù Voâ Bieân Xöù Ñònh—Töù Voâ The Bodhi-fruit accomplishes itself." Saéc Ñònh—See Four formless heavens. Theo Kinh Phaùp Baûo Ñaøn, Phaåm thöù Möôøi, Luïc 9) The samadhi beyond sensation and thought: Toå nhaén vôùi töù chuùng raèng—According to the Voâ Thoï Töôûng Ñònh—Chæ töùc nhöùt thieát thoï Dharma Jewel Platform Sutra, Chapter Tenth, the töôûng ñònh. Sixth Patriarch told the assembly: "Caùc thieän tri Samadhi of no-mark: Voâ Töôùng Tam Muoäi— thöùc! Caùc oâng moãi ngöôøi neân tònh taâm laéng nghe To get rid of the idea of form, or externals—Thaåm toâi noùi phaùp, neáu muoán thaønh töïu chuûng trí phaûi ñònh veà leõ khoâng coù töôùng—See Three samadhis. ñaït ñöôïc nhaát töôùng tam muoäi vaø nhaát haïnh tam Samadhi on no-thought: The samadhi in which muoäi. Neáu ôû taát caû choã maø khoâng truï töôùng, ôû active thought has ceased—Voâ taâm tam muoäi. trong töôùng kia, khoâng sanh yeâu gheùt, cuõng khoâng Samadhindriya (skt): Mediatation as the root of thuû xaû, chaúng nghó caùc vieäc lôïi ích, thaønh hoaïi, all virtue—Faculty of concentration—Ñònh caên—vaân vaân, an nhaøn ñieàm tònh, hö dung ñaïm baïc, ñaây See Twenty two roots. goïi laø nhaát töôùng tam muoäi. Neáu ôû taát caû choã ñi,

ñöùng, naèm, ngoài thuaàn moät tröïc taâm, khoâng ñoäng of enlightenment. The sutra was translated into ñaïo traøng, chôn thaønh Tònh ñoä, ñaây goïi laø nhaát Chinese by Narendrayasas—Kinh ghi laïi moät haïnh tam muoäi. Neáu ngöôøi ñuû hai tam muoäi naày cuoäc ñoái thoaïi giöõa moät ngöôøi treû tuoåi teân laø nhö ñaát ñaõ coù chöùa haït gioáng, nuoâi döôõng lôùn leân, Nguyeät Ñaêng vaø Ñöùc Phaät Thích Ca, trong ñoù thaønh thuïc ñöôïc haït kia, nhaát töôùng, nhaát haïnh Ñöùc Phaät chæ baøy caùch quaùn taùnh "Bình Ñaúng" cuõng laïi nhö theá. Nay toâi noùi phaùp ví nhö khi möa cho taát caû moïi vaät. Kinh cuõng nhaán maïnh veà baûn öôùt khaép caû quaû ñaát, Phaät taùnh cuûa caùc oâng ví nhö chaát ñoàng nhaát cuûa moïi söï vaät, moïi vaät toàn höõu haït gioáng gaëp ñöôïc söï thaám öôùt naày thaûy ñeàu phaùt ñeàu khoâng coù thöïc theå, gioáng nhö giaác chieâm bao sanh, nöông lôøi chæ daïy cuûa toâi, quyeát ñònh ñöôïc hoaëc nhö aûo töôûng. Nhaän chaân ñöôïc nhö vaäy laø Boà Ñeà, y theo haïnh cuûa toâi, quyeát ñònh chöùng ñaït tôùi caûnh giôùi giaùc ngoä vaäy. Kinh ñöôïc Ngaøi Na ñöôïc dieäu quaû, haõy nghe toâi noùi keä: Lieân Ñeà Da Xaù dòch sang Haùn töï. "Ñaát taâm chöùa haït gioáng, Samadhi-raja-Sutra (skt): Sutra of the King of Möa röôùi thaûy naåy maàm, Concentration—Kinh Nguyeät Ñaêng Tam Muoäi Ñoán ngoä hoa tình roài, (Tam Muoäi Vöông kinh)—A Mahayana Sutra, of Quaû Boà Ñeà töï thaønh." which teaching is related to that of the Samadhi of One Mark and the Samadhi of Prajnaparamita-Sutra, and deals with the essential One Conduct: Nhaát Töôùng Tam Muoäi Nhaát identity of all things—Kinh ñieån Ñaïi thöøa, noäi Haïnh

Tam Muoäi—See Samadhi of One Mark. dung cuûa noù gaàn nhö Baùt Nhaõ Ba La Maät Ña, baøn Samadhi (by which) the origin and end of veà baûn chaát ñoàng nhaát cuûa vaïn höõu. all things are seen: Baûo Tích Tam Muoäi. Samadhi of reality: Thöïc Töôùng Tam Muoäi—In which the unreality of the phenomenal is Samadhi out of balance brings much realized—Thieàn ñònh veà lyù khoâng ñeå ñaït ñöôïc reverie: Trong ñònh hay nhôù—See Ten states of tính khoâng thöïc cuûa hieän töôïng. Feeling Skandha. Samadhi for realizing that the nature of all Samadhi-Parikkhara: Foundations of Buddhas is the same: Nhöùt Töôùng Tam Muoäi— mindfulness. A state of samadhi in which hate and love, Samadhi of precious place: Baûo Xöù Tam accepting and rejecting are repressed, and in Muoäi—The samadhi of the precious place, the which the mind reaches an undivided state, being ecstatic trance of sakyamuni by which he anchored in calm and quiet—Nhöùt Haïnh Tam dispensed powers and riches to all beings—Phaät Muoäi hay Chaân Nhö Tam Muoäi. Thích Ca Maâu Ni truï vaøo tam muoäi naày vaø töø ñoù Samadhi-Samapatti-Kusalata: Skilfullness in Ngaøi boá thí tieàn taøi coâng ñöùc cho chuùng sanh. entering into concentration, in remaining in it, and Samadhi of purity and freedom: Thanh Tònh in arising from it—Thieän xaûo nhaäp vaø ra khoûi Tam Giaûi Thoaùt Tam Muoäi—A samadhi free from all Muoäi. impurity and in which complete freedom is Samadhi-sambodhi: Ñònh—Power to keep the obtained—Tam muoäi sôû khoâng coù oâ nhieãm, thoaùt mind in a given realm undiverted—Khaû naêng giöõ ly moïi heä luïy raøng buoäc, vaø hoaøn toaøn thanh thaûn taâm taäp trung chuyeân chuù—See Seven töï taïi. Bodhyangas. Samadhi-raja-candrapradipa-Sutra: Nguyeät Samadhi-Sambojjhanga: Concentration as Ñaêng Tam Muoäi Kinh—The sutra mentioned a Factor of Enlightenment—Boà Ñeà Phaàn—See dialogue between a young person named Seven Bodhyangas. Candragupta and the Buddha Sakyamuni. In which the Buddha taught about “Emptiness or Sunyata” Samadhisati (p): To command—Ra leänh. in all things. The sutra also emphasized on the Samadhisukha (skt): Laïc Tam Muoäi—The bliss essential identity of all things, everything exists arising from a concentrated state of mind. Those without its own reality, it is like a dream or who have not yet been able to rise to the rank of illusion. To realize this means to reach the realm Bodhisattvahood are too deeply drunk with the

beatitude of a samadhi, forgetful of the outside caùch aáy (do ñaéc tam muoäi naày) maø thaân taâm nhu world where so many unenlightened ones are nhuyeãn, cheá phuïc ñöôïc tham voïng vaø cao maïn maø waiting for emancipation. This class of self-thuaän theo thieän phaùp—See Five wheels. complacent Buddhists is severely indicted by the Samadhi of the wind-circle: Phong Luaân Tam Buddha—Haïnh phuùc khôûi sinh töø traïng thaùi taäp Muoäi—One of the five kinds of contemplation of trung cuûa taâm. Nhöõng vò chöa coù theå leân ñeán haøng the five elemens, the contemplation of the wind or Boà Taùt thì quaù meâ ñaém vaøo haïnh phuùc cuûa Tam air—Moät trong Nguõ Luaân Tam Muoäi hay Nguõ Muoäi vaø queân maát theá giôùi beân ngoaøi maø taïi ñaáy Luaân Quaùn, quaùn veà trí tueä nhö söï chuyeån ñoäng coù raát nhieàu chuùng sanh chöa giaùc ngoä ñang mong cuûa gioù laøm di chuyeån vaø phaù

saïch söï vaät, cuõng chôø söï giaûi thoaùt. Loaïi ngöôøi theo Phaät giaùo töï nhö vaäy trí tueä thoåi ñeán ñaâu phieàn naõo töùc thôøi bò maõn naày thöôøng bò Ñöùc Phaät leân aùn nghieâm khaéc. phaù saïch ñeán ñoù. Samadhi of the summit of contemplation: Samadhi wisdom: Ñaïi Lieân Hoa Trí Hueä Tam Quaùn Ñaûnh Tam Muoäi—The peak whence all the Ma Ñòa Trí—The wisdom of the great lotus, the samadhis may be surveyed—Tam muoäi ñaït ñöôïc penetrating wisdom of Amitabha Buddha—Dieäu trong thieàn quaùn. Quaùn Saùt Trí cuûa Ñöùc Phaät A Di Ñaø. Samadhita (skt): Ñaúng Daãn—Tam Ma Heâ Ña— Samadhi of without debate: Voâ Tranh Tam Body and mind both fixed or concentrated in Muoäi—The samadhi in which there is an absence samadhi—Teân cuûa moät loaïi ñònh, maø khi nhaäp of debate or disputation or distinction of self and vaøo thì caû thaân laãn taâm ñeàu chuyeân chuù taïo neân other—Tam muoäi trong ñoù khoâng coù söï tranh luaän söï an hoøa, bình ñaúng cuûa thaân taâm. giöõa ta vaø ngöôøi. Samadhi on the three subjects: Tam Tam Samadhi of all wonderful merits: Nhaát Thieát Muoäi. Chuûng Dieäu Tam Muoäi—The samadhi, which 1) To empty the mind of the ideas of me and brings every kind of merit for one's adornment— mine and suffering, which are unreal: Khoâng Tam muoäi mang laïi moïi coâng ñöùc trang nghieâm. Tam Muoäi—Thaåm ñònh veà leõ khoâng. Samadiyati (p): To take upon oneself—Ñaûm 2) To get rid of the idea of form, or externals: nhaän laøm vieäc gì. Voâ Töôùng Tam Muoäi—Thaåm ñònh veà leõ Samagama (p): Assembly or Association. khoâng coù töôùng. Samagriya (skt): Totality—Hoøa hôïp tính—See 3) To get rid of all wish or desire: Nguyeän Tam Twenty-four non-interactive activity dharmas. Muoäi—Thaåm ñònh veà leõ khoâng nguyeän caàu. Samahanati (p): To hit (to sound a musical Samadhi on the unreality: The samadhi which instrument)—Chaïm (khaûi ñaøn). regards the ego and things as unreal—Khoâng Tam Muoäi, loaïi tam muoäi xem caùi ngaõ vaø vaïn höõu Samahita (skt): Collected state of mind—See khoâng coù thaät taùnh. Samadhi. Samadhi-Vipphara-Iddhi: The power of Samajatika (p): Of the same caste (a)—Coù cuøng penetrating Concentration—Ñònh Löïc. moät giai caáp. Samadhi of vow: To get rid of all wish or Samakaddhati (p): To abstract—To pull along—desire—Nguyeän Tam Muoäi—Thaåm ñònh veà leõ Ruù t laá y (khoâ n g coù pheùp). khoâng nguyeän caàu—See Three samadhis. Samakhya (skt): Kieán Giaûi—Comprehension— Samadhi of the water wheel: Thuûy Luaân Tam Understanding. Muoäi—One of the five samadhi wheels. Water is Samala (p): Impure (a)—Contaminated—Nhieãm fertilizing and soft, in like manner the effect of tröôïc. this samadhi is the fertilizing of good roots, and Samana (p): Monk—Sa moân—AÅn só. the softening or reduction of ambition and pride— Samana-acalo (p): The unshakeable ascetic— Thuûy Luaân Tam Muoäi laø moät trong Nguõ Luaân Baát Ñoäng Sa Moân—See Four types of persons Tam Muoäi. Thöù nöôùc coâng ñöùc ñònh thuûy laøm cho (E). taâm ñöôïc röôùi nhuaàn, thieän caên taêng tröôûng. Cuøng

Samana-arthata (skt): Ñoàng Söï—Ñoàng Söï a) One who seek rest: Ngöôøi tu haønh caàu tòch Nhieáp—Sharing the same aim—Having the object tònh vieân maõn. or aim—Holding the middle between two b) One who seeks the peace of nirvana: Caàu

extremes—Working together—Engaging in the Nieát Baøn Tòch. same work—Cooperation, or comaradeship and Samaneri (p): A female apprentice of a nun—Sa accommodation—Like work—Sharing a common Di Ni—A female observer of the minor aim—Cooperation with and adaptation of oneself commandments (caùc giôùi khinh). A female to others, to lead them into the truth—Tuøy söï öa religious novice who has taken a vow to obey the thích cuûa chuùng sanh maø cuøng hôïp taùc laøm vieäc ten commandments—Nöõ tu môùi gia nhaäp giaùo vôùi nhau ñeå giuùp daãn daét hoï ñi vaøo chaân lyù—See ñoaøn Phaät giaùo, nguôøi trì giöõ möôøi giôùi khinh. Four elements of popularity. Samaneti (p): To bring together—Nhoùm laïi (hoïp Samanantara (skt): immediate (a)—Just after— laïi vôùi nhau). Nearest—Theo lieàn sau—Immediately continuous Samanna (p): Designation (n)—Söï boå nhieäm. to or following—Immediately behind or after. Samanta (p): Samanantara-hetu (skt): Thöù Ñeä Duyeân—Ñeä 1) Entire (a): Toaøn theå. Voâ Giaùn Duyeân—Condition governing the 2) Everywhere: Nhaát Thieát Xöù. succession of events—Ñieàu kieän ñieàu ñoäng söï Samantabhadra (skt): Phoå Hieàn Boà Taùt— dieãn tieán cuûa caùc söï kieän—See Four causations. Universal Virtue—One of the five Dhyani- Samanantara-pratyaya (skt): Ñaúng Voâ Giaùn Bodhisattvas—The All-Compassionate One of Duyeân—Immediately contiguous circumstances— Perfect Activity. “He Who Is All-pervadingly An immediate circumstance. Good” or “He Whose Beneficence Is Samana-phala (skt): Fruits of Monkhood—Four Everywhere.” One of the most important supermundane fruitions: Stream-entrance, Once- bodhisattvas of Mahayana Buddhism. He also returner, Non-returner, and Perfect Holiness— embodies calm action, compassion, and deep- Quaû vò cuûa ngöôøi xuaát gia. Töù Thaùnh Quaû: Döï seated wisdom. He is venerated as the protector of Löu, Nhaát Lai, Baát Lai, vaø A La Haùn (Toaøn all those who teach the dharma and is regarded as Thaùnh). an embodiment of the wisdom of essential Samana-sukhumalo (p): The subly-perfect sameness and difference. He often appears riding ascetic—Dieäu Thieän Sa Moân—See Four types of a white six-tusked elephant (the elephant being persons (E). noted for its tranquility and wisdom) with Manjusri Samanera (p): Thaát La Ma Na Laïc Ca—Thaát Ma (Manjushri) on the right side of Sakyamuni. He is Na Y Laïc Ca—Thaát La Ma Ni La—Sa Di. also called Universal sagacity, or lord of the 1) A novice who keeps the precepts but who has fundamental law, the dhyana, and the practice of not yet achieved full ordination to the rank of all Buddhas. He represents the fundamental law, Bhikkhu by the ceremony of Upasampada: Vò and is the patron of the Lotus Sutra and its môùi tu, giöõ giôùi nhöng chöa ñöôïc cho thoï giôùi devotees, and has close connection with the Hua- cuï tuùc cuûa Tyø Kheo. Yen Sutra. His region is in the east. An important 2) A male observer of the minor commandments figure of the Mahayana Buddhism. As a (caùc giôùi khinh). Sramanera is the lowest rank Bodhisattva in early Mahayana texts, he is said to of a person cultivating the way. He must keep be the protector of those who propagate the properly ten precepts: Ngöôøi nam môùi tu, coøn Dharma, and he often portrayed with Vairocana. ñang taäp giöõ nhöõng giôùi khinh vaø möôøi giôùi sa Iconographically, he is often shown riding on a Di. white elephant

with six tusks, and he commonly 3) A Zealous Man who zealously listen to the holds a lotus, a wish-fulfilling jewel, or a scroll. In instructions of great monks: Caàn Saùch Nam— Vajrayana he is often said to be the “primordial Ngöôøi nam caàn cuø chaêm gaéng tuaân theo lôøi buddha” (Adi-Buddha) and the embodiment of the chæ daïy cuûa caùc baäc ñaïi Taêng. “truth body” (Dharma-kaya). In tantric depictions,

he has dark blue skin (symbolic of emptiness) and five Bodhisattvas who protect all who call is commonly shown in sexual embrace with his Amitabha. consort Samantabhadri—Boà Taùt Toaøn Thieän hay Samantabhadra Bodhisattva on 14th day: Leã Toaøn Phuùc. Moät trong nhöõng boà taùt chính cuûa Phoå Hieàn Boà Taùt vaøo ngaøy 14—See Ten Buddhas tröôøng phaùi Phaät giaùo Ñaïi thöøa. Ngaøi coøn laø hieän or Bodhisattvas connected with the ten fast days. thaân cuûa ñöùc traàm tónh, loøng thöông xoùt vaø trí hueä Samantabhadra Buddha (skt): Phoå Quang saâu xa. Ngaøi ñöôïc suøng kính nhö ngöôøi baûo hoä cho Phaät. taát caû nhöõng ai truyeàn baù Phaät phaùp vaø ñöôïc coi Samantabhadra’s ten vows: Phoå Hieàn Haïnh nhö laø hieän thaân cuûa trí naêng ñoàng nhaát, töùc laø Nguyeän—Phoå Hieàn Thaäp Nguyeän (möôøi haïnh hieåu ñöôïc söï ñoàng nhaát giöõa caùi gioáng nhau vaø caùi nguyeän cuûa Boà Taùt Phoå Hieàn)—Bodhisattva khaùc nhau. Ngaøi thöôøng côõi voi traéng saùu ngaø (voi Samantabhadra’s ten vows—Phoå Hieàn Thaäp Giaû töôïng tröng cho söùc maïnh cuûa trí tueä), xuaát hieän Kính: cuøng luùc vôùi Boà taùt Vaên Thuø beân caïnh (phaûi) Phaät 1) First is to worship and respect all Buddhas— Thích Ca. Ngaøi cuõng coøn ñöôïc goïi laø Tam Maïn Nhöùt giaû leã kính chö Phaät: By the vow to pay Baït Ñaø La, tieâu bieåu cho “Lyù,” ngaøi cuõng laø vò reverence to all the Buddhas is meant that a baûo hoä Kinh Phaùp Hoa vaø nhöõng ngöôøi haønh trì Bodhisattva will pay reverence to an kinh naày; ñoàng thôøi ngaøi cuõng coù lieân heä maät thieát inconceivable number of Buddhas in the past, vôùi Kinh Hoa Nghieâm. Ngaøi ngöï taïi phía ñoâng vuõ present and future with his pure body, speech truï. Moät hình aûnh quan troïng trong Phaät giaùo Ñaïi and mind. He will salute every one of them Thöøa, moät vò Boà Taùt trong caùc kinh ñieån Ñaïi without feeling fatigue until the end of the Thöøa, ngöôøi noùi ngaøi laø vò Boà taùt baûo veä nhöõng ai universe—Lôøi nguyeän ñaûnh leã heát thaûy chö hoaèng trì Phaät phaùp, vaø ngöôøi ta thöôøng veõ ngaøi Phaät coù nghóa laø ñaûnh leã voâ soá chö Phaät trong cuøng vôùi Ñöùc Ñaïi Nhaät Nhö Lai. Veà Tieáu Töôïng ba ñôøi quaù khöù, hieän taïi vaø vò lai. Ñaây laø Hoïc thì ngaøi thöôøng ñöôïc veõ côõi voi traéng coù saùu nieàm tin saâu xa cuûa vò Boà Taùt vaø ngaøi caûm ngaø, vaø tay ngaøi thöôøng caàm moät boâng sen, moät thaáy nhö luùc naøo ngaøi cuõng ñang ôû tröôùc maët vieân ngoïc baûo chaâu mani (ngoïc öôùc toaïi nguyeän), chö Phaät vaø ñaûnh leã baèng caû thaân, khaåu vaø yù vaø moät cuoän giaáy. Trong Kim Cang Thöøa, ngöôøi ta cuûa ngaøi. Ngaøi seõ ñaûnh leã töøng Ñöùc Phaät thöôøng coi ngaøi nhö moät vò “A Ñeà Phaät” vaø hoùa khoâng meät moûi cho ñeán khi taän cuøng vuõ truï. thaân cuûa “Chaân Thaân Phaät.” Trong nhöõng böùc hoïa 2) Second is to make praise to The Thus Come Maät giaùo, ngaøi coù nöôùc da xanh ñaäm (daáu hieäu Ones—Nhò giaû xöng taùn Nhö Lai: By the vow cuûa taùnh khoâng) vaø thöôøng ñöôïc hoïa trong tö theá to praise

all the Tathagatas is meant that a oâm vò phoái ngaãu Phoå Hieàn Nöõ (Samantabhadri)— Bodhisattva will always praise an See Two attendants (C), Fifteen bodhisattvas who innumerable number of Tathagatas in the represent the Buddha's dharmakaya, or spiritual past, present and future. A Bodhisattva will body; wisdom in graciousness and a pierce or present himself before each one of these angry form against evil (III). Buddhas with a deep understanding and a Samantabhadra's Admonition: Keä Phoå Hieàn clear perception. The ocean of merits of the Kính Chuùng. Tathagata will then be praised with an Samantabhadra Bodhisattva (skt): Universal exquisite and eloquent tongue, each tongue Sage Bodhisattva, the symbol of virtue—Phoå Hieàn expressing a sea of inexhaustible voices, and Boà Taùt (bieåu töôïng cuûa ñöùc haïnh, hieän laøm Boä each voice articulating a sea of words in Tròch Kim Cöông Minh Vöông). Ñaây laø moät trong every form possible. A Bodhisattva will go on taùm Kim Cang Vöông hay Kim Cang Hoä Boà taùt to praise the Buddhas without feeling fatigue cho Phaät Tyø Loâ Giaù Na—This is one of the eight and without cessation until the end of the diamond-kings, or Bodhisattvas as guardians of world—Lôøi nguyeän taùn thaùn chö Nhö Lai coù Vairocana (Ñaïi Nhöït Nhö Lai)—See nghóa laø moät vò Boà Taùt seõ luoân luoân taùn thaùn Samantabhadra, Eight diamond-kings, and Twenty chö Nhö Lai trong ba ñôøi quaù khöù, hieän taïi vaø

vò lai. Ngaøi seõ trình dieän tröôùc maët töøng Ñöùc trong voâ soá Ñöùc Phaät ba ñôøi, quaù khöù, hieän taïi Nhö Lai vôùi söï hieåu bieát thaâm saâu vaø moät vaø vò lai. Söï cuùng döôøng bao goàm nhöõng thöù nhaän thöùc saùng suoát. Baáy giôø caùi bieån coâng ñöùchoa, traøng hoa, aâm nhaïc, loïng, y, aùo vaø taát caû cuûa Nhö Lai seõ ñöôïc taùn thaùn baèng gioïng ñieäu nhöõng loaïi höông lieäu, daàu thôm vaø nhieàu thöù nhuaàn nhuyeãn vaø huøng bieän; moãi gioïng ñieäu khaùc, vaø cuùng döôøng baèng moät soá löôïng lôùn bieåu hieän moät tieáng noùi voâ taän vaø moãi tieáng nhö maây hay nuùi. Vò Boà Taùt seõ ñoát leân moïi noùi phaùt ra moät bieån ngoân töø trong moïi hình thöù daàu vôùi moät soá löôïng saùnh nhö bieån tröôùc thöùc coù theå coù ñöôïc. Vò Boà Taùt seõ tieáp tuïc söï moãi Ñöùc Phaät trong voâ soá caùc Ñöùc Phaät naày. taùn thaùn naày seõ tieáp tuïc khoâng ngöøng nghæ cho Nhöng trong taát caû nhöõng thöù cuùng döôøng maø ñeán khi theá giôùi taän cuøng maø khoâng caûm thaáy ngöôøi ta coù theå thöïc hieän nhö theá ñoái vôùi moät meät moûi. Ñöùc Phaät thì söï cuùng döôøng toát nhaát laø cuùng 3) Third is to practice profoundly (vastly) the döôøng Phaùp, töùc laø töï mình tu taäp theo giaùo giving offerings. To cultivate the giving of lyù, gaây lôïi laïc cho chuùng sanh, chòu khoå ñau offerings—Tam giaû quaûng tu cuùng döôøng: By cho chuùng sanh moïi loaøi, nuoâi döôõng thieän the vow to make all kinds of offerings to the caên, thöïc hieän moïi coâng vieäc cuûa moät vò Boà Buddhas is meant that a Bodhisattva will Taùt, vaø ñoàng thôøi khoâng xa rôøi lyù töôûng chöùng always make offerings to an inconceivable ngoä. Cuùng döôøng vaät chaát khoâng baèng moät number of Buddhas in the past, present, and löôïng voâ cuøng nhoû cuûa cuùng döôøng Phaùp, vì future. The offering consists of flowers, heát thaûy chö Phaät ñeàu ñöôïc sinh ra do söï cuùng wreaths, music, umbrellas, garments, and all döôøng Phaùp, vì ñaây laø söï cuùng döôøng thaät söï, kinds of incense and

ointment, and many vì thöïc haønh Phaùp laø thaønh töïu cao toät maø other things, and all these offerings in such a ngöôøi ta coù theå daâng leân moät Ñöùc Phaät. Moät large quantity as is equal to clouds or to a vò Boà Taùt seõ thöïc hieän lieân tuïc nhöõng cuùng mountain. A Bodhisattva will also burn before döôøng naày ñoái vôùi töøng Ñöùc Phaät, khoâng meät every one of the innumerable Buddhas all moûi, khoâng ngöøng nghæ cho ñeán khi taän cuøng sorts of oil in such a measure as compares to theá giôùi. an ocean. But of all the offerings one could 4) Fourth is to repent and reform all karmic thus make to a Buddha the best is that of the hindrances (faults)—Töù giaû saùm hoái nghieäp Dharma, which is to say, disciplining oneself chöôùng: The vow to repent all one's own sins according to the teaching, benefitting all (committed by oneself) and thereby to get rid beings, accepting all beings, suffering pains of one's karma-hindrance is necessary for all beings, maturing every root of because whatever sins committed by us are goodness, carrying out all the works of a due to our greed, anger, and ignorance done Bodhisattva, and at the same time not keeping by the body, speech, and mind. Now we make himself away from the thought of full confession and repent. According to the enlightenment. The material offerings, no Buddha, all these sins, if they were really matter how big, are not equal even to an substantial, are thought to have filled the universe infinitesimal fraction of the moral offerings to its utmost ends and even over-flowing. Now a (dharmapuja), because all Buddhas are born Bodhisattva vows to repent without reserve of moral offerings, because these are the true from the depth of his heart, vowing that such offerings, because the practicing of the sins will never be committed again by him, for Dharma means the perfection of an offering from now on, he will always abide in the pure one could make to a Buddha. A Bodhisattva precepts amass every sort of merit. And of will continuously make offerings to every one this he will never get tired even to the end of of the innumerable Buddhas without feeling the world—Lôøi nguyeän saùm hoái moïi toäi loãi fatigue—Lôøi nguyeän quaûng tu cuùng döôøng maø chính mình ñaõ phaïm töø voâ thæ vaø töø ñoù cho chö Phaät, coù nghóa laø moät vò Boà Taùt seõ loaïi tröø moïi nghieäp chöôùng cuûa mình laø caàn luoân quaûng tu cuùng döôøng ñeán töøng Ñöùc Phaät thieát trong tu taäp vì moïi toäi loãi ñeàu do

bôûi tham, saân, si töø thaân, khaåu, yù cuûa chính moät nieàm hyû laïc thaâm thieát ñoái vôùi nhöõng mình. Nay thuù nhaän vaø saùm hoái nhöõng toäi loãi haïnh nguyeän cuûa chö Phaät, khoâng nhöõng caùc naày. Theo Ñöùc Phaät, neáu thöïc söï nhöõng toäi loãi naày ngaøi chæ caûm thaáy nhö theá ñoái vôùi chö Phaät laø vaät chaát thì chuùng coù theå traûi ñaày khaép ñeán taän maø thoâi, maø ñoái vôùi baát cöù haønh ñoäng coâng cuøng bôø meù vuõ truï maø vaãn chöa heát. Baây giôø ñöùc naøo cuûa chuùng sanh, duø khoâng quan moät vò Boà Taùt saùm hoái saïch taän ñaùy loøng maø troïng, caùc ngaøi thaûy ñeàu hoan hyû. Vôùi lôøi nguyeän raèng seõ khoâng bao giôø taùi phaïm nhö nguyeän naày vò Boà Taùt seõ khoâng bao giôø meät theá nöõa, vì töø ñaây ngaøi seõ luoân an truï trong moûi khi ñem chuùng ra thöïc haønh cho ñeán khi giôùi luaät thanh tònh maø tích taäp ñuû moïi thöù theá giôùi cuøng taän. coâng ñöùc. Vaø ngaøi seõ khoâng bao giôø meät moûi 6) Sixth is to

request that the Dharma wheel be vôùi ñieàu naày cho ñeán khi naøo theá giôùi cuøng turned. Request the turning of the Dharma taän. Wheel—Luïc giaû thænh chuyeån phaùp luaân: By 5) Fifth is to rejoice and follow in merit and the vow that a Bodhisattva will ask every one virtue. Compliantly rejoice in merit and of the inconceivable number of Buddhas to virtue—Nguõ giaû tuøy hyû coâng ñöùc: By the vow revolve the Wheel of the Dharma, without to rejoice and follow the merit and virtue is feeling tired and without cease until the end meant that a Bodhisattva should always be in of the world—Lôøi nguyeän thænh caàu cuûa moät sympathy with all beings for whatever good vò Boà Taùt ñeán töøng Ñöùc Phaät trong voâ soá Ñöùc things they think, or feel, or do. All the Phaät chuyeån baùnh xe Phaùp, khoâng meät moûi, Buddhas had gone through untold hardships khoâng ngöøng nghæ ñeán taän cuøng theá giôùi. before they attained full enlightenment. Since 7) Seventh is to request that the Buddha remain their first awakening of the thought of in the world. Request the Buddhas dwell in enlightenment, they never hesitated to the world—Thaát giaû thænh Phaät truï theá: A accumulate all the merit that tended towards Bodhisattva vows to ask every one of the the attainment of the goal of their life, they inconceivable number of Buddhas not to enter never raised a thought of egotism even when into Nirvana if any is so disposed. He will ask they had to sacrifice their life and all that this even of any Bodhisattvas, Arhats, belonged to them. Now a Bodhisattva vows to Sravakas, or Pratyekabuddhas; for he wishes feel a sympathetic joy for all these doings of these superior beings to continue to live in the the Buddhas. He does this not only with the world and keep on benefitting all beings. He Buddhas, but for every possible deed of merit, will keep requesting this until the end of the however significant, executed by any being in world—Lôøi nguyeän cuûa moät vò Boà Taùt ñeán the path of existence, of any class of truth- töøng Ñöùc Phaät trong voâ soá caùc Ñöùc Phaät ñöøng seekers. A Bodhisattva with this vow will nhaäp Nieát Baøn. Ngaøi seõ thænh caàu ñieàu naày ngay never be tired of putting it into practice till the caû vôùi caùc vò Boà Taùt, A La Haùn, Thanh Vaên hay end of the world—Veà lôøi nguyeän tuøy hyû coâng Bích Chi, vì ngaøi muoán chö vò thöôïng ñaúng ñöùc, coù nghóa laø moät vò Boà Taùt phaûi luoân naày tieáp tuïc soáng ñôøi vaø tieáp tuïc gaây lôïi laïc thoáng thieát vôùi moïi chuùng sanh veà baát cöù moïi cho taát caû chuùng sanh. Ngaøi seõ tieáp tuïc thænh ñieàu thieän maø hoï suy nghó, caûm nhaän vaø thöïc caàu khoâng meät moûi cho ñeán taän cuøng theá giôùi. haønh. Taát caû chö Phaät ñeàu ñaõ traûi qua nhöõng 8) Eighth is to follow the Buddha's teaching khoù khaên voâ cuøng tröôùc khi caùc ngaøi ñaït ñöôïc always. Follow the Buddhas in study—Baùt giaû toaøn giaùc. Töø söï phaùt khôûi ñaàu tieân veà yù thöôøng tuøy hoïc Phaät: A Bodhisattva vows to töôûng chöùng ngoä, chö Phaät khoâng bao giôø learn from the life of a Buddha who in this ngaàn ngaïi tích taäp moïi coâng ñöùc höôùng ñeán söï Saha World ever since his awakening of the ñaït thaønh quaû vò Phaät, caùc ngaøi khoâng bao giôø thought of enlightenment have never ceased khôûi leân moät yù nghó veà vò kyû ngay caû phaûi hy from exercising himself ungrudgingly, not sinh thaân maïng vaø nhöõng gì thuoäc veà thaân even sparing his own life, for the sake of maïng

aáy. Giôø ñaây moät vò Boà Taùt caûm thaáy universal salvation. His reverential attitude

towards the Dharma had been such as to make khi trong haøng Thieân, Long, vaø phi nhaân. Heã paper of his skin, a brush of his bones, and ink choã naøo ngaøi xuaát hieän, ngaøi ñeàu thuyeát giaûng of his blood wherewith he copied the Buddhist heát söùc bieän taøi baèng moät gioïng noùi nhö saám sutras to the amount of Mount Sumeru. He ñeå ñöa taát caû chuùng sanh ñeán choã thaønh thuïc cared not even for his life, how much less theo söï öôùc muoán cuûa hoï. Cuoái cuøng ngaøi töï much less for the throne, for the palaces, toû ra laø nhaäp Nieát Baøn. Taát caû caùc giai ñoaïn gardens, villages, and other external things! naày trong cuoäc soáng cuûa moät Ñöùc Phaät, vò Boà By practicing every form of mortification he Taùt quyeát phaûi hoïc taäp nhö laø nhöõng maãu möïc finally attained supreme enlightenment under cho chính cuoäc ñôøi mình. Vò Boà Taùt phaûi luoân the Bodhi-tree. After this, he manifested all thöôøng tuøy hoïc Phaät, khoâng meät moûi, cho ñeán kinds of psychical powers, all kinds of khi taän cuøng theá giôùi. transformations, all aspects of the Buddha- 9) Ninth is to constantly accord with all living body, and placed himself sometimes among beings. To forever accord with living Bodhisattvas, sometimes among Sravakas, beings—Cöûu giaû haøm thuaän chuùng sanh: In and Pratyekabuddhas, sometimes among this universe, life manifests itself in Kshatriyas, among Brahmans, householders, innumerable forms, each one differing from lay-disciples, and sometimes among Devas, another in the way of its birth, in form, in the Nagas, human beings, and non-human-beings. duration of life, in name, in mental Whenever he has found, he preached with disposition, in intelligence, in aspiration, in perfect eloquence, with a voice like thunder, inclination, in demeanor, in garment, in food, in order to bring all beings into maturity in social life, in the mode of dwelling, etc. according to their aspirations. Finally, he However, no matter how different they are, showed himself as entering into Nirvana. All the Bodhisattva vows to live in accordance these phases of the life of a Buddha, the with the laws that govern everyone of these Bodhisattva is determined to learn as models beings in order to serve them, to minister to for his own life. A Bodhisattva should always their needs, to revere them as his parents, as follow the Buddha’s teaching without feeling his teachers, or Arahts, or as Tathagatas, tired, until the end of the world—Vò Boà Taùt making no distinction among them in this nguyeän hoïc hoûi töø moät ñôøi cuûa moät Ñöùc Phaät respect. If they are sick, he will be a good ôû trong coõi Ta Baø naày ngay chính luùc ngaøi physician for them; if they go astray, he will show phaùt khôûi yù töôûng veà giaùc ngoä, ñaõ saün loøng them the right path; if they are sunk in poverty, he khoâng bao giôø ngöng vieäc thöïc haønh, duø cho will supply them with a treasure; thus uniformly phaûi hy sinh thaân maïng cuûa chính mình vì giving benefits to all beings according to their vieäc phoå ñoä chuùng sanh. Thaùi ñoä cung kính needs, because a Bodhisattva is convinced ñoái vôùi phaùp ñaõ theå hieän qua caùch nhö laáy da that by serving all beings, he is serving all the mình laøm giaáy, laáy xöông mình laøm buùt, laáy Buddhas, that by revering all beings, by maùu mình laøm möïc

maø cheùp neân kinh ñieån making them glad, he is revering and Phaät chaát cao baèng nuùi Tu Di, ngay caû ñeán gladdening all the Buddhas. A great thaân maïng maø caùc ngaøi cuõng khoâng maøng, compassion heart is the substance of huoáng laø cung vaøng ñieän ngoïc, vöôøn caây, laøng Tathagatahood and it is because of all beings maïc vaø caùc thöù beân ngoaøi. Do tu taäp moïi hình that this compassionate heart is awakened, thöùc nhaãn nhuïc, cuoái cuøng ngaøi ñaït ñöôïc giaùc and because of this compassionate heart the ngoä toái thöôïng döôùi coäi Boà Ñeà. Sau ñoù ngaøi thought of enlightenment is awakened, and theå hieän moïi loaïi thaàn thoâng hay khaû naêng because of this awakening supreme taâm linh, moïi loaïi bieán hoùa, moïi khía caïnh enlightenment is attained. A Bodhisattva cuûa Phaät thaân, vaø ñoâi khi ñaët mình trong Boà vows to forever accord with all beings without Taùt, Thanh Vaên, Bích Chi; ñoâi khi trong haøng feeling tired until the end of the world—Trong Saùt Ñeá Lôïi, Baø La Moân, gia chuû, cö só; ñoâi vuõ truï naày, ñôøi soáng theå hieän ra trong voâ soá hình

thöùc, ngöôøi naày khaùc vôùi ngöôøi kia trong caùch sinh and finally make them realize supreme ra, hình töôùng, thoï maïng, xöng danh, khuynh enlightenment. A Bodhisattva vows to höôùng taâm linh, trí tueä, öôùc voïng, xu höôùng, transfer all merit and virtue universally caùch cö xöû, y phuïc, thöùc aên, ñôøi soáng xaõ hoäi, without feeling tired until the end of the theå caùch cö truù, vaân vaân. Tuy ngöôøi ta khaùc world—Baát cöù coâng ñöùc naøo maø vò Boà Taùt nhau nhö theá, vò Boà Taùt vaãn nguyeän soáng phuø thu thaäp ñöôïc baèng caùch chaân thaønh ñaûnh leã hôïp vôùi töøng chuùng sanh ñeå giuùp ñôû hoï, ñeå chö Phaät vaø baèng caùch thöïc haønh moïi thöù chaêm lo ñeán caùc nhu caàu cuûa hoï, cung kính hoï coâng haïnh treân, caùc coâng haïnh naày seõ ñöôïc nhö cha meï mình, hay nhö chö A La haùn, chö chuyeån giaùo cho lôïi laïc cuûa heát thaûy chuùng Nhö Lai maø khoâng phaân bieät ai laø ai trong söï sanh ñaày khaép trong vuõ truï naày. Ngaøi seõ hoài kính troïng naày. Neáu hoï bò beänh, ngaøi seõ laø höôùng taát caû moïi coâng ñöùc cuûa ngaøi nhö theá moät thaày thuoác ñoái vôùi hoï. Neáu hoï ñi laïc vaøo vieäc laøm cho chuùng sanh caûm thaáy an oån, ñöôøng, ngaøi seõ chæ cho hoï con ñöôøng ñuùng. khoâng bò beänh taät, traùnh xa caùc haønh ñoäng Neáu hoï bò rôi vaøo caûnh ngheøo khoù, ngaøi seõ xaáu aùc, thöïc haønh moïi haønh ñoäng toát, sao cho caáp cho hoï moät kho taøng. Ngaøi cöù nhö theá maø neáu coù söï aùc naøo thì ñeàu bò ngaên chaän vaø con cung caáp lôïi laïc cho chuùng sanh, tuøy theo caùc ñöôøng ñuùng daãn ñeán Nieát Baøn ñöôïc môû ra nhu caàu cuûa hoï, vì vò Boà Taùt tin raèng baèng cho Trôøi vaø Ngöôøi. Neáu coù chuùng sanh naøo caùch phuïc vuï taát caû chuùng sanh, ngaøi phuïc vuï ñang chòu khoå vì caùc keát quaû cuûa aùc nghieäp taát caû chö Phaät; baèng caùch cung kính taát caû maø hoï ñaõ phaïm trong quaù khöù thì vò Boà Taùt seõ chuùng sanh, laøm cho hoï hoan hyû, ngaøi ñaõ cung saün saøng hy sinh gaùnh laáy moïi ñau thöông kính vaø laøm cho chö Phaät hoan hyû. Moät traùi cho hoï ñeå hoï ñöôïc giaûi thoaùt khoûi nghieäp vaø tim ñaïi töø bi laø baûn theå cuûa Nhö Lai, chính do cuoái cuøng laøm cho hoï theå chöùng söï giaùc ngoä bôûi caùc chuùng sanh maø traùi tim töø bi naày phaùt toái thöôïng. Vò Boà Taùt nguyeän seõ hoài

höôùng khôûi, vaø do bôûi traùi tim töø bi naày maø yù töôûng moïi coâng ñöùc naày cho keû khaùc, khoâng meät veà söï chöùng ngoä ñöôïc phaùt khôûi, vaø do bôûi söï moûi cho ñeán taän cuøng theá giôùi. phaùt khôûi naày maø söï chöùng ngoä toái thöôïng ** See Samantabhadra. ñöôïc ñaït thaønh. Vò Boà Taùt nguyeän seõ haøm Samantadharma (skt): All things—Universal thuaän chuùng sanh, khoâng meät moûi, cho ñeán dharma—Phoå Phaùp. khi taän cuøng theá giôùi. Samantagandha (skt): Universal-Fragrance 10) Tenth is to transfer all merit and virtue Bodhisattva—Phoå Höông Boà Taùt. universally—Thaäp giaû phoå giai hoài höôùng: To Samanta-mukuha (skt): The opening into all universally transfer all merit and virtue. things—Universal door—Phoå Moân. Whatever merits the Bodhisattva acquires by paying sincere respect to all the Buddhas and Samantantato (p): Everywhere (adv)—Khaép also by practicing all kinds of meritorious nôi. deeds as above mentioned, they will all be Samantapasadika-Vinaya (skt): Luaät Thieän turned over to the benefits of all beings in the Kieán Tyø Baø Sa—The Vinaya-Pitaka stressed on entire universe. He will thus turn all his merits moral codes for the monks and nuns in the towards making beings feel at ease, free from Theravada. It was translated into Chinese by diseases, turn away from evil doings, practice Samghabhadra—Boä Luaät noùi veà nhöõng giôùi luaät all deeds of goodness, so that every possible cho caùc Taêng só thuoäc phaùi Thöôïng Toïa Boä, ñöôïc evil may be suppressed and the right road to Ngaøi Taêng Giaø Baït Ñaø La dòch ra Haùn töï. Nirvana be opened for the gods and men. If Samantaprabhasa (skt): Pervading light—Phoå there be any beings who are suffering the Minh Nhö Lai—Lieãu Giaùo—A famous disciple results of their evil karma committed in the named Ajnata-Kaundinya, a prince of Magadha, a past, the Bodhisattva will be ready to sacrifice maternal uncle of Sakyamuni. He is to be reborn himself and bear the pains for the miserable as Buddha under the name of Samanta- creatures in order to release them from karma Prabhasa—Teân cuûa moät ñeä töû Phaät noåi tieáng laø A

Nhaõ Kieàu Traàn Nhö, laø thaùi töû cuûa xöù Ma Kieät Samapattisukha (skt): Tam Muoäi Laïc—See Ñaø, vaø laø caäu cuûa Phaät Thích Ca Mau Ni. OÂng Samadhisukha. cuõng taùi sanh thaønh Phaät döôùi teân Phoå Minh Nhö Samapeti (p): To complete—To conclude—To Lai—See Ajnata-Kaundinya. finish—Keát thuùc. Samantaprabhasa Buddha (skt): Phoå Minh Samappeti (p): To hand over—To pass Phaät. something from hand to hand—Chuyeån giao. Samantapuspaka (p): Phoå Hoa Thieân Töû. Samarabhati (p): To begin—Baét ñaàu. Samantavimala Buddha (skt): Phoå Tònh Phaät. Samarambha (p): Undertaking (a)—Ñaûm Samanugahati (p): To ask for reasons—Hoûi cho nhieäm. ra leõ. Samaropa (skt): Kieán Laäp. Samanupassati (p): To perceive—To see— 1) To build: Xaây döïng—Thaønh laäp—Saùng laäp— Nhaän bieát. To establish—To errect—To set up—To Samanussarati (p): To recollect—Nhôù laïi. found a school, sect, thought or practice. Samanyalakshana (skt): Coäng Töôùng. 2) Assertion, or theory-making. Samaropa stands 1) Marks that are common to all things against refutation (apavada): Söï khaúng ñònh conditioned, such as impermanence, hay söï thieát laäp lyù trí, traùi laïi vôùi ñoái laäp. suffering, emptiness, and egolessness, etc.: Samaruhati (p): To climb up—Treøo leân. Tính phoå quaùt hay

nhöõng töôùng traïng chung Samaseti (p): To combine—Phoái hôïp. cho taát caû caùc söï vaät höõu vi, nhö voâ thöôøng, Sama-Sisi: One who attains two ends khoå, khoâng, vaø voâ ngaõ, vaân vaân. simultaneously (extinction of cankers and the end 2) Generality: Töôùng chung hay toång theå, ñoái laïi of life cycle)—Vò ñoàng thôøi trieät tieâu ñöôïc ueá vôùi töï töôùng—Totality—The whole—In tröôïc vaø chaám döùt luaân hoài. common, as contrasted with individuality, or Samata (skt): Sama (skt)—Equal—Everywhere component parts. the same—Sameness—Universal—Without 3) For more information, please see Two forms partiality—Bình ñaúng. (characteristics) of the bhutatathata (Nhò Samata-jnana (skt): Even handedness—Bình Töôùng). Ñaúng Taùnh Trí. Samapajjati (p): To enter upon—Böôùc vaøo. 1) The wisdom of rising above such distinction Samapatti (skt & p): Attainment (an enjoying as I and Thou, thus being rid of the ego idea: stage of meditation)—Tam Ma Ñòa—This term is Caùi trí vöôït ra ngoaøi söï phaân bieät Toâi Anh, do used as a synonym with “samadhi” in all Buddhist ñoù maø döùt boû ñöôïc caùi yù nieäm veà ngaõ. texts. Attainments, referring to the four 2) Wisdom in regard to all things equally and absorptions (dhyana), four stages of formlessness, universally: Caùi trí xem moïi söï moïi vaät ñeàu or state of extinction. Samapatti also means a bình ñaúng nhö nhau. concentrated state of mind in which the subject is 3) Wisdom of universality or sameness: Trí hieåu completely identified with the object of bieát söï vaät hay trí nhìn söï vaät moät caùch bình meditation. Psychologically, it is a state of ñaúng nhö nhau—Common knowledge, which consciousness in perfect equillibrium, i.e., only knows phenomena. tranquillized—Töø naày ñöôïc duøng ñoàng nghóa vôùi 4) The knowledge that grasps the principle of “Samadhi” trong taát caû caùc kinh ñieån Phaät giaùo. sameness: Trí naém laáy nguyeân lyù cuûa söï bình Tam Muoäi, chæ veà boán traïng thaùi ñònh taâm, boán ñaúng. laõnh vöïc voâ saéc, hay traïng thaùi loaïi tröø. Samapatti 5) The esoteric school calls it the coøn chæ caùi traïng thaùi taäp trung cuûa taâm trong ñoù Ratnasambhava wisdom: Quaùn Ñaûnh Trí: Maät chuû theå ñöôïc hoaøn toaøn ñoàng nhaát vôùi ñoái töôïng Giaùo thì goïi laø Quaùn Ñaûnh Trí hay trí cuûa Baûo trong söï caân baèng toaøn haûo. Sanh Phaät ôû phöông Nam.

6) One of the five wisdoms mentioned in the Thieàn Tam Ma Ñòa lieân quan tôùi vieäc gom Shingon texts. The wisdom which derived taâm vaøo moät ñieåm (see Nhaát Ñieåm Truï). from manovijnana or mano consciousness, Thieàn Chæ laø moät trong hai phöông phaùp chính wisdom in regard to all things equally and cuûa Thieàn, noù ñöôïc ñònh nghóa baèng laéng dòu universally, corresponds to fire and is hay laøm cho caùi taâm sinh ñoäng nghæ ngôi, hay associated with Ratnasambhava and the laøm cho taâm gaén vaøo moät choã, moät vò trí naøo South—Moät trong naêm trí ñöôïc noùi ñeán trong ñoù. Thieàn chæ lo vieäc deïp boû voïng, hôn laø kinh ñieån cuûa toâng Chaân Ngoân. Trí chuyeån töø quaùn chieáu. Khi thaân theå chuùng ta nghæ ngôi Maït Na Thöùc maø ñöôïc, laø trí taïo thaønh taùc thì chuùng ta goïi ñoù laø “chæ”; khi taâm chuùng ta duïng bình ñaúng cuûa caùc phaùp, töông öùng vôùi quaùn chieáu ñeå thaáy roõ vaán ñeà thì chuùng ta goïi löûa vaø Nam Phaät ôû Nam Ñoä—See Five ñoù laø “quaùn.” Moät trong baûy teân goïi cuûa thieàn wisdoms. ñònh

(thu nhieáp taâm vaøo moät duyeân, xa lìa Samatha (skt & p): Tranquility of mind—Sa Ma moïi taùn loaïn; trong caùc caûnh nhieãm tònh maø Tha—Thieàn Chæ. taâm khoâng voïng duyeân). Tam Ma Ñòa coøn laø (I) An overview of “Samatha”—Toång quan veà söï yeân tænh laâu daøi cuûa tinh thaàn ñöôïc thöïc “Chæ”: Samatha is a method of training the taäp trong tröôøng phaùi Yogachara vaø baây giôø mind to develop concentration. Samatha ñöôïc caùc sö Taây Taïng thöïc taäp nhö moät heä meditation is concerned with producing a one- thoáng thieàn ñònh toång theå. Söï nhaát taâm, moät pointed mind. Samatha is one of the two main trong yeáu toá tinh thaàn trong thieän thöùc. Tuy methods of meditation, which is defined as nhieân, Samatha haøm nghóa ruùt lui thuï ñoäng silencing, or putting to rest the active mind, or trong khi Vipassana (minh saùt) haøm nghóa let the mind fixed on one place, or in one thöïc hieän tích cöïc qua thieàn taäp, laøm ngöng position. It differs from “contemplation” baët nhöõng trôû ngaïi. Nhöõng trôû ngaïi trong khi which observes, examines, etc. Samatha deals phaùt trieån Samatha ñöôïc vöôït qua trong 9 giai with getting rid of distractions, rather than ñoaïn tinh thaàn, saùu söùc maïnh vaø boán hoaït contemplation. When our physical body is at ñoäng taâm thaàn. rest, it is called “samatha”; when the mind is (II) The meanings of “Samatha”—Nghóa cuûa seeing clearly, it is called “contemplation.” “Chæ”: One of the seven names for meditation. 1) Physical organism is at rest, in contrast with Samatha also means quieting, ceasing, contemplation is when the mind is seeing tranquility or serenity comes from the clearly: Khi caùc cô quan trong ngöôøi nghæ ngôi literature of Yogachara school and were put laø chæ, ñoái laïi vôùi “quaùn” laø taâm trí nhìn thaáu into practice in Tibet as a unified system of suoát roõ raøng. meditation. One-pointedness of mind, one of 2) Quiet: Tranquility—Calm—Absence of the mental factors in wholesome passion—Cessation—Yeân laëng hay yeân consciousness; however, samatha (tranquility tænh—One of the seven definitions of dhyana of mind) rather in the negative sense of described as samatha or samadhi; it is defined withdrawal. Vipassana is a more positive as silencing, or putting to rest the active mind, achievement (the quietude achieved) through or auto-hypnosis. The mind is centered or the the practice of dhyana, to cause subjugation mind steadily fixed on one place, or in one or cessation of troubles. The various position. It differs from “contemplation” obstacles that encounter the development of which observes, examines, sifts evidence. shamatha are overcome through nine stages Samadhi or samatha has to do with getting rid of mind, six powers and four mental of distraction for moral ends; it is abstraction, activities—Tieáng Phaïn Tam Ma Ñòa coù nghóa rather than contemplation—Moät trong baûy laø traïng thaùi taâm vaéng laëng, laø moät phöông ñònh nghóa cuûa Thieàn Ñònh, ñöôïc dieãn taû nhö phaùp huaán luyeän taâm taäp trung tö töôûng. laø Xa-Ma-Tha hay Tam Ma Ñòa, coù nghóa laø deïp yeân taâm loaïn ñoäng, hay laø ñeå cho taâm

yeân ñònh, döøng ôû moät choã. Taâm ñònh chæ ö Samatha bhavana (p): Thieàn vaéng laëng— nhöùt xöù, khaùc vôùi “quaùn” laø xaùc nghieäm baèng Meditation on tranquility, a method of chöùng cöù. Chæ laø deïp boû caùc voïng nieäm, coøn

contemplation on forty objects to acquire the mind quaùn duøng ñeå chöùng nghieäm chaân lyù. of tranquility—Haønh thieàn theo boán möôi ñeà muïc (III) Nine stages of mind—Chín giai ñoaïn tinh nhaèm muïc ñích ñaït ñöôïc taâm vaéng laëng. Söï bình thaàn—The concepts of these nine stages an do cheá ngöï ñöôïc moät soá phieàn naõo vaø chöôùng come from the literature of the Yogacara ngaïi. school and were put into practice in Tibet as a Samatha jhana (p): Nhaäp Ñònh—Taâm hoaøn toaøn unified system of meditation. These nine an truù trong moät ñeà muïc duy nhaát. ÔÛ trong tình stages are—Nhöõng khaùi nieäm cuûa chín giai traïng hoaøn toaøn an tònh, tónh laëng, taâm thaám nhaäp ñoaïn tinh thaàn naøy ñeán töø caùc vaên baûn cuûa vaøo ñeà muïc. tröôøng phaùi Du Giaø vaø ñöôïc thöïc haønh taïi Taây Samathasukha (skt): Sa Ma Ña Laïc—Haïnh Taïng nhö moät heä thoáng thieàn ñònh hôïp nhaát. phuùc cuûa söï tòch tónh—The bliss of Chín giai ñoaïn naøy laø: tranquillization. Samatha is the practical art of 1) Directedness of mind toward the object of keeping the mind serene and undisturbed by evil meditation: Höôùng tinh thaàn vaøo moät ñoái thoughts and passions; while Vipasyana is töôïng thieàn ñònh. meditation fixing one's mind upon a definite 2) Stabilization of the mind: Cuûng coá tinh thaàn. subject or proposition. When the mind is 3) Continuous renewal of attention: Luoân luoân tranquillized by Samatha, it is ready for thay ñoåi söï chuù taâm. intellectual activity of the higher sort—Tam Ma 4) Confinement to the object of meditation: Giôùi haïn Ñòa (chæ quaùn) laø kyõ thuaät thöïc haønh giöõ cho taâm söï chuù taâm vaøo ñoái töôïng thieàn ñònh. thanh tònh vaø khoâng bò roái loaïn bôûi nhöõng tö töôûng 5) Taming of the mind: Laøm cho tinh thaàn thuaàn thuïc. 6) Calming the mind: Laøm cho tinh thaàn yeân vaø phieàn naõo xaáu; trong khi Vipasyana hay quaùn tónh. laø söï thieàn ñònh gaén taâm mình vaøo moät chuû ñeà hay 7) Refined calm: Hoaøn thieän söï yeân tónh. meänh ñeà cuï theå. Khi taâm ñöôïc tòch laëng baèng 8) The mind collected into oneness: Taäp trung samatha (chæ quaùn), noù saún saøng cho moät loaïi hoaït tinh thaàn vaøo moät ñieåm. ñoäng cao hôn cuûa trí. 9) Samadhi: Tam Ma Ñòa. Samatha-Vipasyana (skt): Xa Ma Tha Bì Baùt (IV) Six powers—Saùu söùc maïnh: (Baø) Xaù Na—Chæ Quaùn—Ceasing and 1) Hearing the teaching: Nghe hoïc thuyeát. reflecting—Quieting and reflecting—Quiet, 2) Reflection: Suy nghó. tranquility and absence of passion—A 3) Power of attention: Söùc chuù taâm. meditational technique to calm the mind to a state 4) Clear comprehension: Hieåu roõ. of tranquility and concentration. When the 5) Concenrated energy: Taäp trung naêng löôïng. physical organism is at rest it is called samadhi; 6) Natural confidence: Töï tin töï nhieân. when the mind is seeing clearly it is called (V) Four mental activities—Boán hoaït ñoäng taâm contemplation—Chæ coù nghóa laø ñình chæ, quaùn laø thaàn: quaùn ñaït. Nhö vaäy chæ quaùn laø ñình chæ voïng nieäm 1) Connecting the mind to the object: Ñaët lieân ñeå quaùn ñaït chaân lyù. Khi taâm yeân tónh thì goïi laø heä giöõa tinh thaàn vaø ñoái töôïng. chæ; khi taâm thaáy roõ caùi gì ñoù thì goïi laø quaùn—See 2) Re-establishment of attention: Phuïc hoài söï Three modes of entering dhyana. chuù taâm. 1) When the physical organism is at rest it is 3) Uninterrupted attention: Chuù taâm lieân tuïc. called "Stop" or "Halt": Khi cô theå ngöøng 4) Dwelling effortlessly:

Thanh thaûn khoâng coá nghæ laø “Chæ”. gaéng. 2) When the mind is seeing clearly it is called Samatha-bala (skt): Power of Tranquility—Tónh “Contemplation”: Khi taâm ñang nhìn thaáy moät Löïc. caùch roõ raøng laø “Quaùn”.

Samathi-Katha (p): Meditation on tranquility— Samayabhedo Sutra (skt): Di Boä Toâng Luaân Thieàn ñònh giuùp taâm an truï trong tòch tònh. Luaän Kinh—The sutra was composed by Samatikkamati (p): To pass over—To Vasumitra about 100 years after the death of the transcend—Vöôït qua (sieâu vieät). Buddha, later was translated into Chinese by Samatikram (skt): To cross over—To go Hsuan-Tsang. The sutra mentioned about the first beyond—To transgress—Sieâu quaù. division of Buddhism into two divisions: The Theravada (elder monks or intimate disciples) and Samativattati (p): To overcome—Vöôït qua (trôû Mahasanghika (general body of disciples)—Kinh ngaïi). ñöôïc soaïn bôûi Ngaøi Theá Höõu vaøo khoaûng 100 naêm Samatta (p): Entire (a)—Toaøn theå. sau khi Phaät nhaäp dieät, sau ñöôïc Ngaøi Huyeàn Samatthiya (p): Ability—Khaû naêng. Trang dòch ra Hoa ngöõ, noùi veà thôøi kyø phaân reõ Samavahati (p): To bring about (an accident)— thaønh hai phaùi cuûa Phaät giaùo laø Thöôïng Toïa Boä Gaây ra (moät tai naïn). vaø Ñaïi Chuùng Boä. Samaveda (skt): Sa Ma—Ca Vònh Veä Ñaø—Tam Samaya commandments: Giôùi Tam Muoäi— Ma Bì Ñeà—Ta Ma Veä Ñaø—The third of four The rules to be strictly observed before full books of Veda, containing the hymns—Quyeån ordination in the esoteric sects—Giôùi tam muoäi kinh thöù ba trong boán quyeån kinh Veä Ñaø, goàm ñöôïc chö Taêng Ni thoï trì nghieâm nhaët tröôùc khi nhöõng baøi ca trong khi haønh leã—See Four Vedas. ñöôïc cho laøm leã thoï giôùi cuï tuùc. Samavekkhati (p): To consider—To examine—Samaya-mandala (skt): Tam Muoäi Maïn Ñaø Cöùu xeùt. La—Tam Ma Da Maïn Ñaø La—One of the four Samaya (skt): The original convenant or vow kinds of mandala, according to the Shingon Sect. made by every Buddha and Bodhisattva—Boån This is a kind of magic circles in which the saints theä. are represented by the symbols of their power. 1) A Sanskrit term for “vow.” This is the original The Symbol Circle is the circle of the same convenant or vow made by every Buddha and assembly represented by symbols or an article Bodhisattva. This is also a formal commitment possessed by each. Samaya in Sanskrit means the to undertake a particular or set of practices. In “original vows,” but here it is represented by an tantric traditions, taking these vows is article borne by each—Moät trong boán loaïi Maïn generally required before any higher Ñaø La cuûa toâng Chaân Ngoân. Ñaây laø loaïi voøng aûo initiations may be conferred. These vows thuaät trong ñoù Thaùnh chuùng duøng ñeå laøm bieåu commonly involve undertaking certain töôïng cho söùc maïnh. Voøng troøn cuûa cuøng hoäi practices, such as daily recitation of chuùng naày ñöôïc bieåu thò baèng nhöõng duïng cuï “Sadhana” or a promise to observe certain töôïng tröng cho moãi vò. Tam Ma Da trong Phaïn behaviors—Phaïn ngöõ coù nghóa laø “nguyeän.” ngöõ coù nghóa laø “baûn theä,” nhöng ñöôïc trình baøy Ñaây laø boån nguyeän cuûa moät vò Phaät hay moät baèng vaät tieâu bieåu cho moãi vò caàm tay—See Four vò Boà Taùt. Ñaây cuõng laø moät lôøi höùa cam ñoan kinds of Mandala. tu taäp. Trong truyeàn thoáng maät giaùo, haønh giaû Samayati (p): To come together—To be united— phaûi phaùt

nguyeän tröôùc khi ñöôïc ban cho leã Hôïp quaàn. quaùn ñaûnh cao hôn. Nhöõng pheùp tu taäp naøy coù Samaya wisdom: Trí Tam Muoäi.—Buddhas' or theå laø tuïng kinh hay trì giôùi. Bodhisattvas' wisdom. 2) The second meaning of "Samaya" is "Time" Samaya world: Tam Muoäi Giôùi—Samaya world, or "season"—Nghóa thöù nhì cuûa Samaya laø a general name for esoteric sect—Tam Muoäi Giôùi thôøi gian hay thôøi tieát. laø moät danh töø phoå thoâng trong Maät Giaùo. 3) Tam Muoäi Da Thôøi—Irregular or unfixed Samayoga (p): Combination—Söï phoái hôïp. hours or times—Nhaát thôøi hay thôøi gian khoâng coá ñònh—See Two times or periods. Sambadha (p): Pressure—AÙp löïc. Sambadheti (p): To be crowded—Ñoâng ñaûo.

Sambahana (p): Massaging (rubbing)—Söï xoa naêm thöù 2304 sau khi Ñöùc Phaät nhaäp dieät, keû thuø boùp. cuûa Phaät phaùp seõ taán coâng Sambhala vaø seõ bò Sambahati (p): To massage—To rub—Xoa boùp. ñaùnh baïi, sau ñoù Phaät giaùo coøn höng thònh theâm 1.000 naêm nöõa. Ñeán naêm thöù 5140th sau khi Ñöùc Sambahula (p): Many (a)—Nhieàu. Phaät nhaäp dieät thì phaùp cuûa Ngaøi seõ chaám döùt. Sambala (p): Provision—Söï phaân phoái. Sambhamati (p): To revolve—Suy ñi xeùt laïi Sambandha (p): Connection—Söï noái keát. (suy nghó thaät kyõ). Sambandhana (p): Connection—Binding Sambhanjati (p): To break—Phaù vôõ. together—Söï noái keát. Sambhara (skt): Tö Löông. Sambandhavikalpa (skt): Discrimination as to (I) The meanings of Sambhara—Nghóa cuûa "Tö dependence—Töông Tuïc Phaân Bieät (phaân bieät veà Löông": söï tuøy thuoäc). 1) Preparatory material: Chaát lieäu chuaån bò. Sambhala (skt): Name of a mythical kingdom 2) To desire food: Muoán thöïc phaåm. described in the Hevajra-Tantra, which is said to 3) Thought-food, or mental food, meditation as a be a hidden valley protected from outsiders. Its kind of mental food: Thieàn ñònh ñöôïc xem location is cited differently in various sources, but nhö moùn aên tinh thaàn cho taâm linh. is generally thought by Tibetan Buddhists to be 4) Supplies for body or soul, e.g. food, somewhere in the north of the country. Sambhala almsgiving, wisdom, etc.: Thöïc phaåm cho has been ruled by a succession of wise Buddhist thaân vaø taâm nhö ñoà aên, boá thí vaø trí tueä, vaân kings, and the current one is said to be the twenty- vaân. first in the lineage and to have ascended the 5) Moral provisions: Thöïc phaåm thuoäc tinh thaàn. throne in 1927. The twenty-fifth and last, who will (II) Categories of Sambhara—Phaân Loaïi "Tö be named "Rudra" will begin his rule in 2327. He Löông": Two kinds of spiritual provender: Nhò will reign for 100 years, as does every king of Chuûng Tö Löông—See Two kinds spiritual Sambhala. In the ninety-eighth year of his reign provender. (2425), which according to the calendar of the Sambhatta (p): Kalacakra-tantra is 2304 years after the passing of 1) A friend: Ngöôøi baïn. Sakyamuni Buddha, the enemies of the dharma 2) A devoted person: Moät ngöôøi taän tuïy. will attack Sambhala and will be defeated, after Sambhavana (p): Coming into existence—Hieän which, Buddhism will flourish for 1,000 years. In höõu. the 5140th year after Sakyamuni's passing his period of the teaching will end—Teân cuûa moät Sambhavati (p): To arise—Khôûi sanh. vöông quoác huyeàn thoaïi ñöôïc dieãn taû trong Maät Sambhavesi (p): One who is seeking rebirth— Chuù Hevajra, maø ngöôøi ta noùi laø moät thung luõng Ngöôøi ñi tìm söï

taùi sanh. ñöôïc che daáu vôùi söï baûo veä cuûa nhöõng ngöôøi beân Sambhaveti (p): To honor—Vinh danh ai. ngoaøi. Vò trí cuûa noù ñöôïc noùi ñeán moät caùch khaùc Sambindati (p): To mix—Pha troän. nhau trong nhöõng nguoàn taøi lieäu khaùc nhau, nhöng Sambhoga-kaya (skt): Baùo thaân—Nhö thöïc saéc Phaät töû Taây Taïng thöôøng nghó thung luõng aáy naèm thaân—Thoï duïng thaân—ÖÙng thaân— ôû ñaâu ñoù treân mieàn Baéc Taây Taïng. Sambhala Nirmanakaya—The Bliss Body of the Buddha— ñöôïc nhöõng vì vua Phaät töû khoân ngoan trò vì, vaø See Two rupakaya. hieän taïi ngöôøi ta noùi ngöôøi trò vì thuoäc doøng (I) The meaning of "Sambhoga-kaya"—Nghóa Sakyamuni ñôøi thöù 21 ñaõ leân ngoâi vaøo naêm 1927. cuûa Baùo Thaân": A Sanskrit term for Ñôøi thöù 25 vaø cuõng laø ñôøi choùt seõ coù teân laø "Enjoyment Body." One of the three bodies "Rudra" seõ baét ñaàu trò vì vaøo naêm 2327. Vò naøy seõ of a Buddha, according to Mahayana trò vì trong 100 naêm, cuõng nhö caùc vì vua khaùc cuûa Buddhology (Buddhist Literature). Body of vöông quoác Sambhala. Trong naêm thöù 98 cuûa oâng Delight, the body of buddhas who in a töùc laø naêm 2425, theo lòch Maät Giaùo Kalacakra laø "Buddha-Paradise" enjoy the truth that they

embody. This is also the result of previous good linh ñoäng maïnh meõ ñeå tieáp caän vôùi vuõ truï, vì actions. The Sambhoga-kaya is said to reside in a töø quan ñieåm naøy nhò nguyeân khoâng coøn laø "pure land" and is only perceivable by moái ñe doïa nöõa. Caùi khoâng gian naøy cho advanced practitioners—Töø Baéc Phaïn coù chuùng ta söï töï do khoâng keå xieát. Moät caûm nghóa laø "Baùo Thaân." Moät trong ba thaân cuûa nhaän nhö ngaøy môû hoäi ñöôïc hình thaønh khoâng ñöùc Phaät, theo Phaät giaùo Ñaïi Thöøa. Baùo Thaân coøn raéc roái nöõa. laø söï höôûng thuï chaân lyù nôi "Thieân ñöôøng Sambhogakaya or dharmakaya: Baùo Thaân— Phaät." Ñaây cuõng chính laø keát quaû cuûa nhöõng See Two forms of body (A). haønh ñoäng thieän laønh tröôùc kia. Baùo Thaân Sambhojjhanga (p & skt): Boà Ñeà Phaàn— thöôøng truï nôi "Tònh Ñoä" vaø chæ coù nhöõng Bojjhanga—Thaát giaùc chi—Baûy yeáu toá giaùc ngoä. haønh giaû thaâm aùo môùi nhaän bieát ñöôïc Baùo Baûy nhaân sinh quaû boà ñeà goàm: Chaùnh nieäm (sati), Thaân naøy maø thoâi. Traïch phaùp (dhamma vicaya), Tinh taán (viriya), Hæ (II) Sambhoga-kaya according to Tantric (piti), Thö thaùi (passaddhi), Ñònh (samadhi) vaø Xaû Buddhism—Baùo Thaân theo Maät Giaùo: (upekkha). According to Tantric Buddhism, Sambodheti (p): To make understanding—To sambhogakaya is the level of emotional teach—Giaùo huaán. manifestation, which literally means "Body of Joy." While the dharmakaya is completely Sambodhaya (p): Giaùc ngoä. open and completely free, at the level of Sambodhi (skt): Tam Boà Ñeà. sambhogakaya, we are looking at the 1) Bodhi: Taâm Boà Ñeà. emotions that are manufactured or manifested 2) Tam Boà Ñeà (Chaùnh giaùc)—The insight, out of that. The emotions that manifest out of wisdom and assimilation of Truth essential to this state of openness transcend the samsaric the higher attainment of arhatship, or the emotions, including aggression, passion, and wisdom or omniscience of a Buddha—Thöïc ignorance. In the sambhogakaya, emotions trí cuûa Nhö Lai hay giaùc trí chaân chaùnh veà chö manifest as

transcendent or completely phaùp—See Bodhicitta. enlightened. When they manifest, the 3) Enlightenment (the highest wisdom): Söi giaùc emotions provide tremendous capability and ngoä — The insight, wisdom, and assimilation enormous scope for relating with the universe. of Truth essential to the attainment of the There is an accommodation for dualism, for three higher stages of Arahtship. relating with this and that if necessary, Sambhoga (skt): Enjoyment—Thuï höôûng. because from this point of view duality is not Sambodhi (skt): Wisdom of a Buddha— particularly regarded as a threat. This Omniscience of a Buddha—Chaùnh Giaùc. accommodation provides tremendous Sambuddha (p): The Omniscient One—Ñaáng freedom. There is a sense of celebration in Toaøn Trí (Sieâu Vieät). which emotions are no longer a hassle Sambujjhati (p): To understand clearly—To (struggle)—Theo Phaät giaùo Maät Toâng, Baùo know perfectly—Thoâng hieåu. Thaân coù nghóa laø thaân hieän thöïc cuûa caûm xuùc, Samcodana (skt): nghóa ñen laø “Thaân An Laïc.” Trong khi Phaùp 1) Inspiring: Gaây caûm höùng. Thaân laø thaân hoaøn toaøn côûi môû vaø töï do, thì 2) Awakening: Laøm cho thöùc tænh. treân bình dieän cuûa Baùo Thaân chuùng ta nhìn veà phöông dieän tình caûm, nhöõng caûm xuùc ñöôïc töø Samdha (skt): Maät Ngöõ—Ngoân ngöõ bí maät cuûa Baùo Thaân taïo ra. Nhöõng caûm xuùc ñöôïc taïo ra toâng Chaân Ngoân—Occult or esoteric expression— töø traïng thaùi roäng môû naøy vöôït leân treân caûm Secret language—Secret meaning. xuùc cuûa theá gian, hôn caû söï giaän hôøn, tham Samdhaya (skt): Taäp—Keát hôïp laïi—Ñeá thöù nhì duïc hay u meâ. Trong Baùo Thaân, caûm xuùc hieån trong Töù Dieäu Ñeá—Accumulation—To put or join hieän giaùc ngoä hoaøn toaøn vaø sieâu vieät. Khi together—The second of the four Noble Truths. caûm xuùc hieån hieän, noù coù khaû naêng to lôùn vaø

Samdhiartha (skt): YÙ nghóa thaâm maät cuûa hieän Same truth (thirty-seven aids to höõu—The secret meaning of existence. enlightenment): Phaùp Ñaúng—All Buddhas Samdhinirmocana-Sutra (skt): Giaûi Thaâm Maät proclaim the same truth (thirty-seven aids to Kinh—This is the basic sutra for the enlightenment)—Chö Phaät ba ñôøi ñeàu ñöôïc ba Dharmalaksana sect. The sutra based on the möôi baûy phaåm trôï ñaïo nhö nhau—See Four central notion of the Yogachara, everything virtues which a Buddha out of his infinite heart experienceable is mind only. Things exist only as manifest equally to all (I). processes of knowing, not as objects. The sutra Same water may be viewed in four ways: was translated into Chinese by Hsuan-Tsang—Nhaát Thuûy Töù Kieán—Chuùng sanh nhìn nöôùc qua 4 Ñaây laø kinh ñieån caên baûn cuûa Phaùp Töôùng Toâng, caùch: noäi dung noùi veà tö töôûng cuûa tröôøng phaùi Duy 1) Devas see it as bejewelled land: Coõi trôøi nhìn Thöùc. Moïi hieän töôïng ñeàu laø traïng thaùi cuûa taâm nöôùc nhö ñaát baûo thaïch. thöùc. Caùc ñoái töôïng chæ toàn taïi qua quaù trình trí 2) Men see it as water: Ngöôøi nhìn nöôùc nhö tueä, chöù khoâng toàn taïi nhö voán coù. Kinh ñöôïc nöôùc. Ngaøi Huyeàn Trang dòch sanh Haùn töï. 3) Hungry ghosts see it as pus and blood: Ngaï Same in body: Thaân Bình Ñaúng—The Buddha quyû nhìn nöôùc nhö maùu muû. said: “All Tathagatas and I are the same as 4) Fish sees water as a place to live in: Caù nhìn regards to the body.”—Ñöùc Phaät noùi: “Ta vaø chö nöôùc nhö moät nôi ñeå soáng. Nhö Lai ñeàu

cuõng nhö nhau veà thaân theå.” Sameness (n) of birth, death and nirvana: Same flavour: One flavour—Nhaát Vò. Sanh Töû Nieát Baøn Bình Ñaúng—See Samekkhati (p): To look for—Tìm kieám. Samsaranirvanasamata. Same language (Sanskrit): Ngöõ Ñaúng—All the Sameness in body: Thaân Bình Ñaúng—By Buddhas speak the same language (Sanskrit)— “sameness in body” is meant that all the Chö Phaät ba ñôøi ñeàu duøng moät thöù ngoân ngöõ maø Tathagatas show no distinction as far as their giaûng thuyeát (Phaïn Ngöõ)—See Four virtues which Dharmakaya, their corporal features a Buddha out of his infinite heart manifest equally (rupalakshana) and their secondary marks of to all (I). excellence are concerned. They differ, however, Same response from different mouths: Dò when they are seen by a variety of beings whom Khaåu Ñoàng AÂm—Unanimous—Many mouths, but they have the special design to control and the same response—Nhieàu yù kieán khaùc nhau, discipline—Bình ñaúng veà thaân nghóa laø taát caû caùc nhöng laïi ñoàng taâm nhöùt trí. Ñöùc Nhö Lai ñeàu khoâng khaùc bieät khi ñöôïc xeùt veà Same threefold body or trikaya: Thaân Phaùp Thaân (Dharmakaya), veà ñaëc tröng thuoäc veà thaân theå hay saéc töôùng (rupalakshana), vaø caùc neùt Ñaúng—All Buddhas have each the threefold body cao ñeïp phuï hay haûo töôùng. Tuy vaäy, chö Nhö Lai or trikaya—Chö Phaät ba ñôøi ñeàu coù ba thaân (Phaùp, khaùc nhau khi ñöôïc nhìn bôûi chuùng sanh khaùc Baùo, Hoùa) nhö nhau—See Four virtues which a nhau maø chö vò ñang ñieàu ngöï daïy baûo—See Buddha out of his infinite heart manifest equally Fourfold sameness. to all (I). Sameti (p): To come together—Hoïp nhau laïi. Sameness in letters: Danh Töï Bình Ñaúng—By “sameness in letters” is meant that the title Budha Same title or titles: Töï Ñaúng—All Buddhas is equally given to all Tathagatas, no distinction have the same title or titles, one of the four virtues being made among them as far as these letter which a Buddha out of his infinite heart manifest BUDDHA go—Bình ñaúng veà chöõ nghóa laø danh equally to all—Chö Phaät ba ñôøi ñeàu coù moät danh hieäu Phaät ñöôïc neâu nhö nhau cho heát thaûy chö hieäu nhö nhau (ñeàu ñöôïc goïi laø Phaät), moät trong Nhö Lai, khoâng coù söï phaân bieät naøo trong chö vò boán thöù voâ löôïng bình ñaúng cuûa moät vò Phaät—See trong phaïm vi cuûa chöõ PHAÄT—See Fourfold Four virtues which a Buddha out of his infinite sameness. heart manifest equally to all (I).

Sameness in nature: Nhaát Theå—Though fruit; if you do not regard yourself as a externally differing, in nature the same—Duø worldly or unworldly man, as a saint or not as töôùng coù khaùc, taùnh vaãn ñoàng. a saint; if you perfect all Dharmas while Sameness of truth: Dharmasamata (skt)—Phaùp keeping away from the concept of Dharmas, Bình Ñaúng—By “sameness in the truth” is meant then can you receive and eat the food. that all Tathagatas attain to the same realization Subhuti, if you neither see the Buddha nor by means of the thirty-seven divisions of hear the Dharma; if the six heterodox enlightenment. By “sameness in the truth” is teachers, Purana-kasyapa, Maskari- meant that all Tathagatas attain to the same gosaliputra, Yanjaya-vairatiputra, Ajita- realization by means of the thirty-seven divisions kesakambala, Kakuda-katyayana and of enlightenment. The sameness of truth as taught Nirgrantha-jnatiputra are regarded impartially by all the Buddhas, one of the

fourfold sameness. as your own teachers and if, when they induce According to The Vimalakirti Sutra, Chapter leavers of home into heterodoxy, you also fall Three, the Disciples, when the Buddha asked with the latter; then you can take away the Subhuti to go to visit Vimalakirti on his behalf, food and eat it. If you are (unprejudiced Subhuti said to the Buddha as follows—Bình ñaúng about) falling into heresy and regard yourself veà chaân lyù coù nghóa laø taát caû chö Nhö Lai ñeàu ñaït as not reaching the other shore (of cuøng moät söï theå chöùng nhôø vaøo ba möôi baûy phaàn enlightenment); if you (are unprejudiced chöùng ngoä. Söï bình ñaúng veà chaân lyù ñaõ ñöôïc chö about) the eight sad conditions and regard Phaät daïy, moät trong Töù Bình Ñaúng (see Four yourself as not free from them; if you (are virtues which a Buddha out of his infinite heart unprejudiced about) defilements and manifest equally to all (I) (4)). Theo Kinh Duy Ma relinquish the concept of pure living; if when Caät, Phaåm Ñeä Töû, khi Ñöùc Phaät baûo Tu Boà Ñeà ñi you realize samadhi in which there is absence ñeán thaêm beänh oâng Duy Ma Caät duøm Ngaøi. Tu Boà of debate or disputation, all living beings also Ñeà beøn baïch Phaät nhö sau: achieve it; if your donors of food are not 1) Subhuti said: “World Honoured One, I am not regarded (with partiality) as (cultivating) the qualified to call on him and enquire after his field of blessedness; if those making offerings health. The reason is that once when I went to you (are partially looked on as also) falling to his house begging for food, he took my into the three evil realms of existence; if you bowl and filled it with rice, saying: ‘Subhuti, (impartially regard demons as your if your mind set on eating is in the same state companions without differentiating between as when confronting all (other) things, and if them as well as between other forms of this uniformity as regards all things equally defilement; if you are discontented with all applies to (the act of) eating, you can then beg living beings, defame the Buddha, break the for food and eat it. Subhuti, if without cutting law (Dharma), do not attain the holy rank, and off carnality, anger and stupidity you can fail to win liberation; then you can take away keep from these (three) evils: if you do not the food and eat it: Tu Boà Ñeà baïch Phaät: wait for the death of your body to achieve the “Baïch Theá Toân! Con khoâng kham laõnh ñeán oneness of all things; if you do not wipe out thaêm beänh oâng. Vì sao? Nhôù laïi thuôû tröôùc, stupidity and love in your quest of con vaøo khaát thöïc nôi nhaø oâng, luùc ñoù tröôûng enlightenment and liberation; if you can look giaû Duy Ma Caät laáy caùi baùt cuûa con ñöïng ñaày into (the underlying nature of) the five deadly côm roài noùi vôùi con raèng ‘Thöa ngaøi Tu Boà sins to win liberation, with at the same time Ñeà! Ñoái vôùi côm bình ñaúng, thì caùc Phaùp no idea of either bondage or freedom; if you cuõng bình ñaúng, caùc Phaùp bình ñaúng thì côm give rise to neither the four noble truths nor cuõng bình ñaúng, ñi khaát thöïc nhö theá môùi neân their opposites; if you do not hold both the laõnh moùn aên. Nhö Tu Boà Ñeà khoâng tröø daâm noä si, cuõng khoâng chung cuøng vôùi noù, khoâng hoaïi thaân concept of winning and not winning the holy maø theo moät hình töôùng, khoâng döùt si aùi sanh ra

giaûi thoaùt, ôû töôùng nguõ nghòch maø ñaëng giaûi noùi gì, cuõng khoâng bieát laáy lôøi chi ñaùp, con thoaùt, khoâng môû cuõng khoâng buoäc, khoâng lieàn ñeå baùt laïi

muoán ra khoûi nhaø oâng. OÂng thaáy Töù Ñeá cuõng khoâng phaûi khoâng ñaéc quaû, Duy Ma Caät noùi 'Thöa ngaøi Tu Boà Ñeà! Ngaøi khoâng phaûi phaøm phu cuõng khoâng phaûi rôøi laáy baùt chôù sôï! YÙ ngaøi nghó sao? Nhö Phaät phaøm phu, khoâng phaûi Thaùnh nhôn, khoâng bieán ra moät ngaøn ngöôøi huyeãn hoùa vaø neáu phaûi khoâng Thaùnh nhôn, tuy laøm neân taát caû ngöôøi huyeãn hoùa ñoù ñem vieäc naày hoûi Ngaøi, caùc Phaùp maø rôøi töôùng caùc Phaùp, theá môùi neân chöøng aáy Ngaøi coù sôï chaêng?' Con ñaùp: laáy moùn aên. Nhö Tu Boà Ñeà khoâng thaáy Phaät, "Khoâng sôï!" Tröôûng giaû Duy Ma Caät laïi noùi: khoâng nghe Phaùp, boïn luïc sö ngoaïi ñaïo kia "Taát caû caùc Phaùp nhö töôùng huyeãn hoùa, ngaøi nhö Phuù Lan Na Ca Dieáp, Maïc Daø Leâ Caâu Xa khoâng neân coù taâm sôï seät. Vì sao? Vì taát caû lôøi Leâ Töû, San Xaø Daï Tyø La Chi Töû, A Kyø Ña noùi naêng khoâng lìa töôùng huyeãn hoùa, chí nhö Xyù Xaù Khaâm Ba La, Ca La Cöu Ñaø Ca Chieân ngöôøi trí khoâng chaáp vaøo vaên töï, neân khoâng Dieân, Ni Kieàn Ñaø Nhaõ Ñeà Töû laø thaày cuûa sôï. Vì sao theá? Taùnh vaên töï voán ly, khoâng ngaøi. Ngaøi theo boïn kia xuaát gia, boïn luïc sö coù vaên töï ñoù laø giaûi thoaùt. Töôùng giaûi thoaùt kia ñoïa, ngaøi cuõng ñoïa theo, môùi neân laáy moùn ñoù laø caùc Phaùp vaäy. aên. Tu Boà Ñeà! Neáu ngaøi vaøo nôi taø kieán, ** See Fourfold sameness. khoâng ñeán bôø giaùc, ôû nôi taùm naïn, ñoàng vôùi Sameness in words: Ngoân Töø Bình Ñaúng—By phieàn naõo, lìa Phaùp thanh tònh, ngaøi ñöôïc voâ "sameness in words" is meant that all the traùnh tam muoäi, taát caû chuùng sanh cuõng ñöôïc Tathagatas speak in sixty-four different notes or tam muoäi aáy, nhöõng ngöôøi thí cho ngaøi chaúng sounds with the language of Brahma is goïi phöôùc ñieàn, nhöõng keû cuùng döôøng cho pronounced, and that their language sounding like ngaøi ñoïa vaøo ba ñöôøng aùc, ngaøi cuøng vôùi ma the notes of Kalavinka bird is common to all the naém tay nhau laøm baïn löõ, ngaøi cuøng vôùi caùc Tathagatas—Bình ñaúng veà ngoân töø nghóa laø taát caû ma vaø caùc traàn lao nhö nhau khoâng khaùc, ñoái chö Nhö Lai ñeàu noùi saùu möôi boán aâm giai hay vôùi taát caû chuùng sanh maø coù loøng oaùn haän, aâm thanh khaùc nhau maø ngoân ngöõ cuûa Phaïm khinh baùng Phaät, cheâ bai Phaùp, khoâng vaøo soá Thieân phaùt aâm, vaø nghóa laø ngoân ngöõ cuûa chö Nhö chuùng Taêng, hoaøn toaøn khoâng ñöôïc dieät ñoä, Lai nghe ra gioáng nhö aâm giai cuûa loaøi chim Ca neáu ngaøi ñöôïc nhö theá môùi neân laáy moùn aên. Laêng Taàn Giaø—See Fourfold sameness. 2) "World Honoured One, I was dumbfounded Samgayashas (skt): Gayasata (skt)—Taêng Giaø when I heard his words which were beyond Da Xaù—Daø Da Xaù Ña—The eighteenth patriarch my reach and to which I found no answer. of the Indian Ch'an Sect—Vò toå thöù 18 cuûa doøng Then I left the bowl of rice and intended to Thieàn AÁn Ñoä—See Twenty eight Indian leave his house but Vimalakirti said: 'Hey, Patriarchs. Subhuti, take the bowl of rice without fear. Samgha: (skt): Sangha (p)—Taêng giaø—Chuùng— Are you frightened when the Tathagata The multitude—A number of people living makes an illusory man ask you questions? I together for a certain purpose—Congregation—A replied: 'No.' He then continued: 'All things clerical community—See Sangha. are illusory and you should not fear anything. Why? Because words and speech are Samghadisesa (skt): Taêng taøn. illusory. So all wise men do not

cling to Samghamitra (skt): Taêng giaø maät ña. words and speech, and this is why they fear Samghamitta (p): Taêng giaø maät ña. nothing. Why? Because words and speech Samghanandi (skt): Taêng Giaø Nan Ñeà—A have no independent nature of their own, native of the city of Sravasti, the capital of the and when they are no more, you are ancient state of Kosala. He was the seventeenth liberated. This liberation will free you from patriarch of the Indian Ch'an Sect—Voán laø cö daân all bondage.': Baïch Theá Toân! Luùc ñoù con cuûa thaønh Vöông Xaù, kinh ñoâ cuûa vöông quoác coå nghe nhöõng lôøi aáy roài môø mòt khoâng bieát laø

Kosala. OÂng laø vò toå thöù möôøi baûy cuûa doøng Thieàn Samirana (p): Wind—Gioù. AÁn Ñoä—See Twenty eight Indian Patriarchs. Samirati (p): To blow—Thoåi. Samgharama (skt): Chuùng Lieâu—Phoøng cuûa chö Samireti (p): To speak—To utter—Noùi. Taêng Ni trong töï vieän——Monks' or Nuns' Samita (p): Calmed—Tónh laëng. Dormitories—A nunnery—Common Quarters. Samiti (p): An assembly—Hoäi chuùng. Samghata (skt): Chuùng Hôïp Ñòa Nguïc—The Samjiv (skt): Ñaúng Hoaït—Phuïc hoaït laïi hay soáng third of the eight hot hells, where two ranges of laïi—Revive—Re-animate—Resurrection. mountains meet to crush the sinners—Ñòa nguïc thöù ba trong Baùt Nhieät Ñòa Nguïc, nôi maø hai daõy Samjna (skt): Töôûng—Idea—Thought— nuùi gaëp nhau vaø nghieàn naùt toäi phaïm—See Hells. Conception—See Seventy-five dharmas of the Abhidharma Kosa. Samghati (skt): Dai-e (jap)—Large robe—Ñaïi y. Samjnanirodha (skt): Töôûng dieät—Cessation of Samghavarman (skt): Khang taêng Khaûi. thought. Samghayacas (skt): Toå Taêng Giaø Da Xaù—See Samkalpa (skt): Tö duy—Conception, idea or Twenty eight Indian Patriarchs. notion formed in the mind or heart. Samgiti (skt): Council of Buddhist Clergy—Keát Samketa (skt): Vitatha-naman (skt)—Giaû Danh. Taäp Kinh Ñieån—Keát taäp phaùp (toång hôïp vaø ghi 1) Provisionary symbol or sign: Daáu hieäu hay caùi laïi nhöõng lôøi Phaät daïy)—See Buddhist Councils. töôïng tröng taïm thôøi. Samgraha (skt): Cuøng naém giöõ—Holding 2) All dharmas are empirical combinations (grasping—seizing—obtainment—bringing) without permanent reality: Caùc phaùp do nhaân together. duyeân giaû hôïp taïm bôï maø coù chöù khoâng coù Samgraha-vastu (skt): Sangaha-vatthu (p)— thöïc theå. Method for social relations or methods of 3) False and fictitious: Caùc phaùp voâ danh, do gathering students used by teachers: 1) giving ngöôøi ta giaû trao cho caùi teân, chöù ñeàu laø hö (dana), which involves giving away teachings of giaû khoâng thöïc—Unreal names, i.e. nothing doctrine and material goods; 2) speaking has a name of itself, for all names are mere pleasantly (priya-vadita), or interesting them in human appellations. one's teachings of doctrine through pleasant 4) In the Lankavatara Sutra, the Buddha words; 3) beneficial activities (artha-carya), which reminded Mahamati: "Mahamati! As they are includes activities that accord with what trainees attached to names, images, and signs, the want; and 4) concordant function (samanarthata), ignorant allow their minds to wander away.": which involves making one's actions in accord Trong Kinh Laêng Giaø, Ñöùc Phaät nhaéc ngaøi with one's words—Phöông phaùp ñöôïc duøng bôûi Mahamati: "Naøy Mahamati! Vì bò raøng buoäc caùc vò thaày nhaèm nhoùm tuï ñeä

töû: 1) boá thí, bao vaøo caùc teân goïi, caùc hình aûnh vaø daáu hieäu, goàm caû boá thí phaùp vaø boá thí vaät chaát; 2) aùi ngöõ, neân phaøm phu ñeå maëc cho taâm thöùc cuûa hoï hoaëc laøm cho ñeä töû höùng thuù vôùi giaùo phaùp baèng lang baït." lôøi noùi dòu daøng; 3) lôïi haønh, bao goàm nhöõng haønh Samkhara-dukkha (skt): Haønh Khoå Taùnh— ñoäng thích hôïp vôùi nhu caàu cuûa caùc ñeä töû; vaø 4) Dukkha as conditioned states—Suffering due to ngoân haønh töông öùng, quan heä tôùi vieäc lôøi noùi vaø formations—Suffering by the passing or vieäc laøm phaûi ñi ñoâi vôùi nhau. impermanency of all things, body and mind are Sami (skt): Xa Di—A leguminous tree associated impermanent—Khoå vì chö phaùp voâ thöôøng, thaân with Siva—Teân cuûa caây Caâu Kyû. taâm naày voâ thöôøng—See Three kinds of Samiddha (p): Successful (a)—Thaønh coâng. sufferings. Samiddhi (p): Success (n)—Söï thaønh coâng. Samkhya (skt): Soá Luaän. Samijjhana (p): Success (n)—Söï thaønh coâng. (I) Name of a non-Buddhist sect—Soá Luaän (Tieán Samijjhati (p): To succeed—Thaønh coâng. Hoùa Nhò Nguyeân Luaän), teân cuûa moät tröôøng Samipa (p): Close—Near (a)—Gaàn. phaùi ngoaïi ñaïo.

(II) The sastras of the Sarvastivadins: Caùc boä luaän meditation—Baûy vi teá cöïc vi taïo thaønh höõu cuûa phaùi Taùt Baø Ña Boä (baøn veà baûn phaùp soá hình cöïc vi, laø baûn theå vaät chaát nhoû nhaát, coù cuûa Phaät giaùo). hình laäp phöông. Vi teá cöïc vi baát khaû phaân, voâ 1) The Sankhya Philosophy (Dualism), which the cuøng vi teá vaø khoâng theå phaân tích ñöôïc nöõa, Kusa School based on for its main philosophy, one noù chæ coù theå nhaän ra ñöôïc baèng thieàn ñònh. of the oldest philosophies of India, which has b) The form atom: Anu (skt)—Höõu Hình Cöïc several tenets in common with Buddhism. Vi—Seven of these form atoms constitute the According to Prof. Junjiro Takakusu in "The fine dust atom which can be perceived by the Essentials Buddhist Philosophy," this school eyes of a Bodhisattva, a future Buddha—Baûy maintains that all things exist eternally though höõu hình cöïc vi taïo thaønh vi traàn cöïc vi maø they are constantly changing; nothing new maét cuûa moät vò Boà Taùt , moät vò Phaät töông lai, appears and nothing disappears. Buddhism, coù theå nhaän thaáy ñöôïc. however, holds that everything exists only c) The fine dust atom: Rajas (skt)—Vi Traàn Cöïc instantaneously; there is no abiding substance Vi. at all. Both Buddhism and the Sankhya 2) According to the Sankhya, all elements or Philosophy deny the theory of inherence. dharmas which constitute momentary sense- Buddhism may be said to hold, therefore, the data and thought-data were enumerated by theory of momentariness or instantaneous the Realistic School, perhaps for the first time being. All reality may be split into separate in the history of Indian philosophy. The idea elements which are instantaneous. The Kusa that a thing has no "sub-stance" goes along School maintains the atomic theory and with the theory of change or impermanence, asserts the existence of three atoms—Trieát everything has no duration. According to this hoïc Soá Luaän (Nhò Nguyeân), maø Caâu Xaù Toâng theory, only the present exists. The past does laáy laøm neàn taûng trieát hoïc chính, laø moät trong not exist, because it is no more, and the future nhöõng neàn trieát hoïc toái coå ôû AÁn Ñoä, coù nhieàu is not real, because it has not yet come into

ñieåm töông ñoàng vôùi Phaät Giaùo. Theo “Nhöõng existence. This theory has been faithfully held Neàn Taûng Trieát Hoïc Chính Yeáu Cuûa Phaät by such other Buddhist schools as the Giaùo” cuûa Giaùo Sö Junjiro Takakusu, thì phaùi Mahasanghika, the Mahisasaka, and the naày chuû tröông raèng vaïn höõu thöôøng toàn duø Sautrantika: Theo Soá Luaän, moãi yeáu toá hay chuùng bieán chuyeån lieân tuïc khoâng ngöøng phaùp taïo thaønh nhöõng döõ kieän giaùc quan vaø nghæ; khoâng coù caùi gì môùi xuaát hieän, maø cuõng nhöõng döõ kieän tö töôûng trong töøng saùt na, khoâng coù caùi gì bieán maát. Tuy nhieân, Phaät ñöôïc phaùi Duy Thöïc noùi ñeán laàn ñaàu tieân giaùo chuû tröông vaïn höõu chæ hieän höõu trong trong lòch söû trieát hoïc AÁn Ñoä. YÙ nieäm moät söï töøng saùt na, chöù hoaøn toaøn khoâng coù baûn theå theå khoâng coù baûn theå thöôøng truï ñi ñoâi vôùi löu toàn. Caû Soá Luaän vaø Phaät Giaùo ñeàu phuû thuyeát sinh dieät hay voâ thöôøng, moïi vaät khoâng nhaän lyù thuyeát veà suy luaän (tyû löôøng). Do ñoù thöôøng toàn. Theo thuyeát naày thì chæ coù hieän ta coù theå noùi Phaät giaùo chuû tröông lyù thuyeát taïi laø hieän höõu. Quaù khöù khoâng hieän höõu vì veà theå tính taïm thôøi hay töùc khaéc (thuyeát saùt noù khoâng coøn nöõa, vaø vò lai thì baát thöïc vì noù na dieät), nghóa laø moïi phaân chia moïi thöïc taïi chöa xuaát hieän. Thuyeát naày ñöôïc caùc boä phaùi thaønh nhöõng phaùp “saùt na sinh dieät.” Trong Phaät giaùo khaùc trung thaønh chuû tröông nhö: khi hoïc phaùi Soá Luaän chuû tröông thuyeát “cöïc Ñaïi Chuùng Boä, Phaùp Taïng Boä, vaø Kinh vi” vaø thöøa nhaän coù ba thöù cöïc vi: Löôïng Boä. a) The finest atom: Parama-anu (skt)—Vi Teá ** See Twenty-four non-interactive activity Cöïc Vi—Seven of these finest atoms dharmas. constitute the form atom which is the finest Samkilesa (p): Asubham (p)—Mala or Samklesa substance. It is of cubic form. The finest atom (skt)—Impurity—Caáu. is the finest divisable atom of all and cannot be further analyzed. It is conceived only by

(I) The meanings of “Impurity.”—Nghóa cuûa vaø aûo töôûng cuûa cuoäc soáng), laø nhaân cho chuùng “Caáu”: sanh laên troâi trong luaân hoài sanh töû, cuõng nhö ngaên 1) Dust: Buïi baëm. trôû giaùc ngoä: 2) Defilement: Uncleanness—Nhieãm tröôïc—Söï 1) Delusions arising from the six senses: Caên baát tònh (khoâng thuaàn tònh hay khoâng trong boån phieàn naõo. saïch). 2) Consequent delusions: Tuøy phieàn naõo. 3) Impurity (moral and mental). Whatever Samkrta (skt): Formed—Conditioned—Caáu taïo. misleads or deludes the minds; illusions, Samkusumitaraja (p): Khai Phu Hoa Vöông. defilement: Baát tònh (tinh thaàn vaø ñaïo ñöùc). Samma-ajiva (p): Samyag-ajiva (skt)—Right Voïng hoaëc hay baát cöù thöù gì laøm cho taâm bò oâ means of livelihood—Chaùnh maïng (möu sinh ueá nhö phieàn naõo ueá tröôïc. ñuùng)—See Eight Noble Paths. (II) Categories of “Impurity—Phaân Loaïi “Caáu”: Sammaddati (p): To trample down—Daãm ñaïp 1) See Five kinds of turbidity. leân vaät gì. 2) Six forms of impurity—Luïc Caáu: i) Vexation: Naõo Caáu. Samma-ditthi (skt): Samyag-drsti (skt)—Right ii) Malevolence: Haïi Caáu. belief—Chaùnh kieán (kieán thöùc chaân chaùnh, hieåu iii) Hatred: Haän Caáu. ñuùng)—See Eight Noble Paths. iv) Flattery: Xieåm Caáu. Sammaggata (p): One who has come to the right v) Wild talk: Cuoáng Caáu. path—Ngöôøi ñi ñeán vôùi chaùnh ñaïo. vi) Pride: Kieâu Maïn Caáu.

Sammajani (p): Broom—Caây choåi. 3) Seven forms of impurity—Thaát Caáu: Sammajjati (p): To sweep—Queùt doïn. i) Desire: Duïc Caáu—Loøng ham muoán hay khao Samma-Kammanta (skt): Samyag-karmanta khaùt muoán ngöôøi khaùc bieát ñöôïc coâng ñöùc cuûa (skt)—Right conduct—Chaùnh nghieäp (haønh ñoäng mình. chaân chaùnh: khoâng saùt sanh, khoâng troäm caép, ii) False views: Kieán Caáu—Töø nôi coâng ñöùc maø khoâng taø haïnh)—See Eight Noble Paths. sanh loøng chaáp tröôùc phaân bieät, töø ñoù sanh ra Sammakkheti (p): To smear—Laøm dô baån. taø kieán. Sammana (p): Honor—Respect—Toân kính. iii) Doubt: Nghi Caáu—Ñoái vôùi coâng ñöùc cuûa mình laïi sanh loøng nghi hoaëc. Sammannati (p): To authorize(agree to—to iv) Presumption: Maïn Caáu—Laáy coâng ñöùc cuûa assent)—Cho pheùp. mình so saùnh vôùi coâng ñöùc cuûa ngöôøi. Sammanteti (p): To consult together—Hoûi yù v) Arrogance: Kieâu Caáu—Ñoái vôùi coâng ñöùc cuûa kieán laãn nhau. mình sanh loøng keânh kieäu. Sammappanna (p): Right knowledge—Chaùnh vi) Inertia in cultivation, yielding to sleep: Tuøy tri kieán. Mieân Caáu—Tu Haønh chaäm chaïp, ham thích Samma-Samadhi (p): Samyag-samadhi (skt)— nguû nghæ. Right concentration—Chaùnh ñònh (taäp trung tö vii) Meanness: Saân Caáu—Ñoái vôùi coâng ñöùc cuûa töôûng ñuùng)—See Eight Noble Paths. mình maø sanh loøng nhoû nhen ganh gheùt. Samma-Sambodhi (skt): Söï giaùc ngoä toaøn Samklesa (skt): Klesa or Samkilesa (skt)—Phieàn haûo—Perfect Enlightenment—Universal Naõo—Affliction—Delusion—Distress or moral Buddhahood attained by a Universal Buddha. faults—Pain—Passions—Suffering—Wrong Samma Sambuddha (skt): Phaät toaøn giaùc— belief—The way of temptation or passion which Chaùnh ñaúng chaùnh giaùc, töï mình ngoä laáy khoâng produces bad karma (life’s distress and delusion), thaày chæ daïy. cause one to wander in the samsara and hinder Sammasana (skt): Comprehension—Thaáu trieät. one from reaching enlightenment. There are two Sammasana-nana (p): Tö duy trí—Tueä thaáy roõ: kinds of delusions—Con ñöôøng cuûa caùm doã vaø voâ thöôøng, khoå naõo, voâ ngaõ. Ñaït tueä naøy, thieàn duïc voïng sanh ra aùc nghieäp (ñaây chính laø khoå ñau sinh thaáy roõ söï tan raõ, söï bieán maát moät caùch nhanh

choùng cuûa ñoái töôïng. Vôùi söï thaáy roõ naøy, thieàn Sammon (jap): Phaùi Sôn Moân (Phaät giaùo Nhaät sinh kinh nghieäm tröïc tieáp raèng taát caû moïi vaät ñeàu Baûn). voâ thöôøng, baát toaïi nguyeän vaø khoâng coù töï ngaõ. Sammon Tendai (jap): Phaùi Sôn Moân Thieân Ñöôïc goïi laø "lieãu tri" vì thieàn sinh töï mình thaáy roõ Thai (Phaät giaùo Nhaät Baûn). chaân lyù caên baûn. Sammucchati (p): To infatuate—Laøm cho ai roái Samma-Sankappa (skt): Samm-sakappa (p)— trí. Samyag-samkalpa (skt)—Right intention—Chaùnh Sammukha (p): Face to face with (a)—Maët ñoái tö duy (nghó ñuùng)—See Eight Noble Paths. maët vôùi ai. Samma-sati (skt): Samyag-smrti (skt)—Chaùnh Sammukha-vinaya (skt): Töï Thuaän—Face to Nieäm (chuù taâm ñuùng). face evidence, or appeal to the law—To place the 1) (n): Right thought or memory—Chaùnh nieäm. two quarrelling monks face to face in order to 2) (v): To know thoroughly—Hieåu bieát thoâng clarify and solve the problem—Cho hai tu só tranh suoát. chaáp ñoái dieän nhau ñeå thanh minh vaø giaûi quyeát Sammatiya (skt):

Sammitiya (skt)—Sa Ma Ñeá— vaán ñeà—See Seven rules given in the Vinaya for Chaùnh Löôïng Boä—Name of one of the eighteen settling disputes among monks and nuns. Hinayana sects after the Buddha's Nirvana. One Sammunjani (p): Broom—Caây choåi. of the 18 sects of early Hinayana. The school of Sammussati (p): To forget—Queân laõng. correct measures, or correct evaluation. Three hundred years after the Buddha's nirvana it is said Sammuti (p): General opinion—YÙ kieán chung. that from the Vatsiputriyah school four divisions Sammuti-Sacca (skt): Conventional Truth. were formed, of which this was the third—Teân Sammuti-thero (p): An elder by convention— cuûa moät trong 18 boä phaùi Tieåu Thöøa sau khi Ñöùc Nhaäp ñònh tröôûng laõo—See Three dharmas Phaät nhaäp dieät. Moät trong 18 boä cuûa tröôøng phaùi (XXXII). Tieåu Thöøa. Phaùp cuûa phaùi boä naày laø chaùnh löôïng Sammuyhati (p): To forget—Queân laõng. hay ñuùng y vôùi Phaät phaùp nguyeân thuûy khoâng sai Samnaha (skt): AÙo giaùp—Suit of armor. leäch. Ba traêm naêm sau ngaøy Phaät nhaäp Nieát Baøn Samnidhanartha (skt): Sôû y thanh—This is one thì boán phaùi Ñoäc Töû Boä ñöôïc thaønh laäp, trong ñoù of the eight cases of nouns in Sanskrit—Töø bieåu Chaùnh Löôïng Boä laø boä thöù ba. thò choã sôû y cuûa vaät. Ñaây laø moät trong taùm tröôøng Sammatta (skt): The state of rightness—Eight hôïp chuyeån thanh trong Phaïn ngöõ (subanta)—See right factors—Baùt Chaùnh Ñaïo—See Eight Noble Eight cases of nouns in Sanskrit. Paths. Samodhaneti (p): To connect—Noái keát laïi. Sammatta-niyato rasi (p): Good accumulation Samosarati (p): To come together—Hoïp laïi vôùi with fixed result—Chaùnh ñònh tuï—See Three nhau. dharmas (XXIV). Samotarati (p): To descend (into water)—Ñi Samma-vaca (p): Samyag-vac (skt)—Correct xuoáng (nöôùc). Speech—Perfect Speech—Right speech—Chaùnh Sampada (p): Attainment as desirable ngöõ (noùi ñuùng, lôøi noùi thaønh thaät, lôøi noùi ñem laïi attainment. söï ñoaøn keát, lôøi noùi dòu daøng, lôøi noùi höõu ích)— See Eight Noble Paths, and Fifty-two mental Sampadaleti (p): To tear—Xeù ra. states. Sampadeti (p): To try to accomplish—Coá gaéng Samma-vayama (p): Samyag-vyayama (skt)— hoaøn thaønh. Right effort—Chaùnh tinh taán (noã löïc ñuùng)—See Sampadosa (p): Wickedness—Taùnh xaáu aùc. Eight Noble Paths. Sampadussana (p): Corruption—Söï nhieãm Samminjati (p): To bend back—Uoán ngöôïc tröôïc. ngöôøi laïi. Sampadussati (p): To be corrupted—Bò nhieãm Sammodati (p): To rejoice (delight)—Hoan hyû. tröôïc.

Sampajana (p): Thoughtful (a)—Traàm tö maëc tröôùc maët mình, vaø taâm thaàn töôûng töôïng ñeán töôûng. nhöõng phaåm chaát lyù töôûng cuûa moät vò Phaät. Sau Sampajanna: Clarity of Consciousness—Clear khi ñaõ cheá ngöï ñöôïc giai ñoaïn naøy, haønh giaû tieán Comprehension—Tænh thöùc—Moät Phaät töû phaûi ñeán gia ñoaïn "vieân maõn," trong ñoù haønh giaû thænh luoân tænh thöùc trong khi ra ñi, ñeán, cuùi xuoáng, duoãi moät vò Phaät hoøa nhaäp vôùi mình, vaø töôûng töôïng thaân, aên, uoáng, nhai, neám, ñi tieâu, ñi tieåu, cuõng raèng vieäc naøy xaûy ra, vôùi keát quaû laø töø thaân, khaåu, nhö khi ñi, ñöùng, naèm, ngoài, nguû, thöùc giaác, khi ñeán yù cuûa haønh giaû ñeàu ñöôïc chuyeån hoùa thaønh noùi, vaø caû khi nín—A Buddhist must be clearly thaân, khaåu vaø yù cuûa Phaät, vaø haønh giaû baét ñaàu

conscious (tænh thöùc) in going and coming, in thöïc haønh nhöõng sinh hoaït töø bi. Söï chuyeån hoùa bending and stretching his body, in eating, in naøy lieân heä vôùi sinh lyù thaàn bí cao caáp nhaát trong drinking, chewing, tasting, in discharging du giaø, trong ñoù nhaän thöùc veà haønh giaû chæ coøn laø excrement and urine, in walking, standing, sitting, nhöõng naêng löôïng vi teá (goïi laø gioù vaø nhöõng gioït) falling asleep, awakening, in speaking, and in chaïy trong nhöõng ñöôøng raõnh naêng löôïng vi teá maø keeping silent. thoâi. Tieán trình quaùn töôûng ñöôïc tin raèng seõ mang laïi söï chuyeån hoùa thaät söï, chæ xaûy ra ôû möùc ñoä cuûa Sampajjanna (p): Giaùc tænh (hieåu bieát saùng thaân vi teá. suoát). Sampajjati (p): To succeed—Thaønh coâng. Sampapunati (p): To attain—To reach—Ñaït ñeán. Sampakampati (p): To tremble—To be Samparaya (p): Future state—Töông lai. shaken—Run laäp caäp. Sampanna (p): Successful (a)—Thaønh coâng. Samparaya-yika (p): Belonging to the next world (a)—Thuoäc veà theá giôùi vò lai. Sampanna-krama (skt): Giai ñoaïn vieân maõn— Samparigraha (skt): Nhieáp Luaän Toâng—The A Sanskrit term for “completion stage.” Second school of the collected sastras, doctrine of the stage of a tantric practice that begins the Mere Ideation. According to Prof. Junjiro “generation stage” (upatti-krama). In the first Takakusu in The Essentials of Buddhist stage, one visualizes a vivid image of a buddha Philosophy, the She-Lun (Samparigraha) School (and often complex retinue) in front of one, and was the forerunner of the Fa-Hsiang (Dharma- mentally imagines it to be possessed of all the laksana) School—Theo Giaùo Sö Junjiro Takakusu ideal qualities of a buddha. After one gains trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, Nhieáp mastery over this, one moves on to “sampanna- Luaän Toâng laø tieàn thaân cuûa Phaùp Töôùng Toâng. krama,” in which one invites the buddha to merge (I) In studying the Samparigraha School, we with oneself, and imagines that this occurs, with should know first the contents of the text, the result that one’s body, speech, and mind are Acceptance of the Great Vehicle (Mahayana transformed into those of a buddha, and one is Saparigraha), was written by Asanga in the engaged in performing the compassionate fifth century. This text, with the commentary activities of a buddha. The transformation is on it by Vasubandhu, is the first and the connected with the mystical physiology of highest foremost comprehensive work which sets yoga tantra (anuttara-yoga-tantra), which forth the representative compendium of the conceives of the meditator in terms of subtle Idealistic School. The text dwells chiefly on energies (called winds and drops) that move the ten special characteristics of Mahayana. through subtle energy channels. The visualization Later this sastra was translated into Chinese process is believed to bring about real by the following monks: in 531 by transformation, which only occurs at the level of Buddhasanta, in 563 by Paramartha, and again the subtle body—Töø Phaïn ngöõ chæ “giai ñoaïn vieân by Hsuan-Tsang during 648-649. Of these, the maõn.” Giai ñoaïn thöù nhì trong tu taäp theo Maät second translation of Paramartha, laid the giaùo baét ñaàu baèng giai ñoaïn “phaùt sinh.” Trong foundation of the Sheâ-Lun School in China—Khi giai ñoaïn ñaàu, haønh giaû quaùn töôûng veà moät hình khaûo cöùu veà Nhieáp Luaän Toâng, tröôùc heát aûnh soáng ñoäng cuûa moät vò Phaät

ñang hieän ra ngay

chuùng ta neân bieát veà noäi dung cuûa boä Nhieáp ñaàu hoaït ñoäng vaø böôùc xuoáng theá giôùi thöôøng Ñaïi Thöøa Luaän do ngaøi Voâ Tröôùc vieát vaøo nhaät naày, thì chuùng ta coù hieän höõu ña daïng theá kyû thöù naêm. Boä luaän naày, cuøng vôùi baûn voán chæ laø theá giôùi töôûng töôïng. Taïng thöùc chuù giaûi cuûa ngaøi Theá Thaân, laø boä luaän ñaàu voán laø chuûng töû thöùc, laø trung taâm yù thöùc; vaø tieân vaø haøm suùc nhaát trong coâng cuoäc phaùt theá giôùi do thöùc bieåu hieän laø moâi tröôøng cuûa bieåu hoïc thuyeát cuûa Duy Thöùc vaø laø saùch noù. Chæ coù ôû nôi söï giaùc ngoä vieân maõn cuûa cöông yeáu ñaïi bieåu cuûa Duy Thöùc Toâng sau Phaät, thöùc thanh tònh môùi böøng chieáu leân naày. Luaän ñaët troïng taâm nôi möôøi ñaëc ñieåm ñöôïc—See Alaya consciousness. cuûa Phaät Giaùo Ñaïi Thöøa. Sau naày ñöôïc dòch 2) The theory of mere ideation, all elements ra Haùn vaên bôûi caùc ngaøi Phaät Thuû vaøo naêm have either the nature or interdependence, or 531, Chaân Ñeá vaøo naêm 563, vaø Huyeàn Trang that of imagination, or that of real truth: Hoïc vaøo khoaûng nhöõng naêm 648-649. Trong caùc thuyeát veà Duy Thöùc, taát caû caùc phaùp khoâng coù baûn dòch naày thì baûn dòch thöù hai cuûa ngaøi töông heä taùnh, phaân bieät taùnh, cuõng khoâng coù Chaân Ñeá ñöôïc laáy laøm caên baûn cho Nhieáp caû chaân thöïc taùnh. Luaän toâng ôû Trung Hoa. 3) The attainment of the insight of mere 1) Alaya-vijnana (skt): A Laïi Da Thöùc—The ideation: Söï ñaéc ngoä trí tueä Duy Thöùc. store-consciousness, from which all elements 4) Paramita (skt): Luïc Ñoä Ba La Maät—The six are manifested. According to the perfections—See Six Paramitas. Samparigraha School, when all things are 5) Bhumi (skt): Thaäp Ñòa Boà Taùt—The ten reflected on our mind, our discriminating or stages of the holy personages—See Ten imaginating power is already at work. This is grounds. called our consciousness (Vijnana). Since the 6) Sila (skt): Giôùi—Moral precepts—See consciousness co-ordinating all reflected Precepts. elements stores them, it is called the store- 7) Samadhi (skt): Ñònh—Meditation—Thieàn consciousness or ideation-store. The ideation- Ñònh—See Meditation. store itself is an existence of causal 8) Prajna (skt): Tueä—Perfect wisdom—See combination, and in it the pure and tainted Wisdom. elements are causally combined or 9) The higher knowledge without discrimination: intermingled. When the ideation-store begins Voâ Phaân Bieät Trí—See Nirvikalpa-jnana. to move and descend to the everyday world, 10) The threefold body of the Buddha: Tam Thaân then we have the manifold existence that is Phaät—See Trikaya. only an imagined world. The ideation-store, (II) The Samparigraha School regards the Alaya- which is the seed-consciousness, is the store that has become pure and taintless as conscious center and the world manifested by Thusness (Tathata) and gives it a special ideation is its environment. It is only from the name Amala-vijnana (Taintless Buddha's Perfect Enlightenment that pure Consciousness). It is designated as the Ninth ideation flashed out—Thöùc maø töø ñoù caùc Consciousness. Accordingly the conscious phaùp khôûi leân. Theo Nhieáp Luaän Toâng, khi organs recognized in this school founded by vaïn vaät phaûn chieáu trong taâm trí ta, thì theá löïc Paramartha are as follows—Nhieáp

Luaän Toâng phaân bieät hay töôûng töôïng cuûa taâm ta seõ saün quan nieäm A Laïi Da Thöùc luùc ñaõ trôû neân saøng hoaït ñoäng ngay. Ñaây goïi laø thöùc thanh tònh vaø khoâng coøn oâ nhieãm nöõa laø Chaân (vijnana). Chính vì thöùc keát hôïp vôùi taát caû Nhö. Noù ñöôïc coi nhö laø thöùc thöù chín. Theo yeáu toá phaûn chieáu, taøng chöùa chuùng, neân ñöôïc ñoù caùc quan naêng cuûa thöùc ñöôïc toâng phaùi goïi laø A Laïi Da thöùc hay Taïng Thöùc. Taïng naày, do ngaøi Chaân Ñeá saùng laäp goàm: Thöùc chính noù laø söï hieän höõu cuûa taäp hôïp 1) The first five consciousness—Tieàn nguõ thöùc: nhaân quaû vaø nhöõng taâm sôû thanh tònh hoaëc i) Visual Consciousness: Nhaõn Thöùc—See Eye nhieãm oâ, ñöôïc taäp hôïp hay laãn loän vôùi chuùng consciousness. theo töông quan nhaân quaû. Khi taïng thöùc baét

ii) Auditory Consciousness: Nhó Thöùc—See Sampindeti (p): To combine—To unite—Keát Srotravijnana. hôïp laïi vôùi nhau. iii) Odor Consciousness: Tyû Thöùc—See Olfactory Sampineti (p): consciousness. 1) To please: Haøi loøng. iv) Taste Consciousness: Thieät Thöùc—See 2) To gladden: Hoan hyû. Tongue perception. 3) To satisfy: Thoûa maõn. v) Touch Consciousness: Thaân Thöùc—See Sampiyayana (p): Fondness—Söï luyeán aùi. Kaya-vijnana. Sampiyayati (p): To treat kindly—Ñoái xöû töû teá 2) The four central consciousness—Boán thöùc vôùi ai. trung taâm: i) Sense-center Consciousness: YÙ Thöùc—See Sampradana (skt): Sôû vi thanh—This is one of Mind and consciousness. the eight cases of nouns in Sanskrit—Töø bieåu thò ii) Thought-center Consciousness: Maït Na sôû ñoái vôùi caùi naêng taùc. Ñaây laø moät trong taùm Thöùc—See Manas. tröôøng hôïp chuyeån thanh trong Phaïn ngöõ iii) Ideation-store Consciousness: A Laïi Da (subanta)—See Eight cases of nouns in Sanskrit. Thöùc—See Alaya-vijnana. Samprayukta-hetu (skt): Töông ÖÙng Nhaân— iv) Taintless Consciousness: Voâ Caáu Thöùc—See Samprayukta-hetus are mutual responsive or Amala. associated causes, i.e. mind and mental conditions, Samparikaddhati (p): To drag this way and that subject with object. This is one of the six causes. way—Keùo leâ heát ñöôøng naøy tôùi ñöôøng kia (trong Corresponding or mutual causation, i.e. mind, or voøng luaân hoài sanh töû). mental conditions causing mentation—Töông ÖÙng Nhaân, laø söï töông öùng giöõa nhöõng ñieàu kieän taâm Samparivajjeti (p): To avoid—Traùnh. vaø tinh thaàn, chuû quan vaø khaùch quan. Ñaây laø moät Samparivareti (p): To surround—Bao quanh. trong luïc nhaân. Taâm vöông laø nhaân maø khôûi leân Samparivattati (p): To turn—Queïo (reõ sang taâm sôû, coi taâm sôû laø nhaân maø khôûi leân taâm vöông höôùng khaùc trong voøng luaân hoài sanh töû). (ví bæ thöû töông öùng neân goïi laø töông öùng nhaân). Sampasareti (p): To spread—Traûi roäng ra. Sampucchati (p): To ask for permission (to take Sampassati (p): To behold—To see—Ngaém permission)—Xin pheùp. nhìn. Sampujeti (p): To honor—To respect—Toân kính Sampati (p): Just now—Môùi vöøa roài. (toân troïng—Toân vinh). Sampaticchana (p): Acceptance—Söï chaáp nhaän. Sampureti (p): To accomplish—Hoaøn thaønh. Sampaticchati (p): To accept—Chaáp nhaän. Sam Rong Ek Temple: Chuøa Sam Roâng Ek— Sampatti (p): Happiness—Haïnh phuùc. Name of one of the most famous ancient temples Sampavayati (p): To blow—Thoåi. of Theravada Buddhism in Traø Vinh, located in Sampayoga (p):

Connection—Söï lieân keát. Don Hoa hamlet, Nguyet Hoa village, Chaâu Thaønh district, Traø Vinh province, South Vietnam. Sampayojeti (p): To associate—To joint—Lieân It is said that the temple was first built in 642, may keát vôùi nhau. be by Fu Nan people. In 1373, it was rebuilt by Sampha (p): Frivolity (useless talk)—Nhaøn ñaøm Khmer people and later has been rebuilt many hyù luaän. times. In 1850 and 1944, the temple had major Samphappalapa (p): Frivolous talk—Noùi lôøi reconstruction. The temple has conserved an nhaûm nhí voâ ích—See Frivolous talk. ancient statue made of precious stone, called Samphusana (p): Contact—Touch—Söï tieáp xuùc. Noria—Teân cuûa moät trong nhöõng ngoâi chuøa coå noåi Samphusati (p): To touch—Tieáp xuùc. tieáng nhaát cuûa Phaät Giaùo Nguyeân Thuûy trong tænh Samphassa (p): Contact—Touch—Xuùc. Traø Vinh, chuøa toïa laïc trong aáp Ñoân Hoùa, xaõ Sampileti (p): To worry—Lo laéng. Nguyeät Hoùa, quaän Chaâu Thaønh, tænh Traø Vinh, Nam Vieät Nam. Chuøa ñöôïc xaây laàn ñaàu tieân vaøo

naêm 642, coù leõ do ngöôøi Phuø Nam xaây döïng. Ñeán Phaïn duøng ñeå chæ “Voøng luaân hoài sanh töû.” naêm 1373 ñöôïc ngöôøi Khmer xaây döïng laïi, vaø sau Ñaây laø caùi voøng töø voâ thæ cuûa sanh, töû, taùi ñoù ñöôïc truøng tu nhieàu laàn. Vaøo nhöõng naêm 1850 sanh, roài laïi töû nöõa nöõa vaø nöõa maø khoâng coù vaø 1944 chuøa ñöôïc ñaïi truøng tu. Trong chuøa hieän söï chaám döùt, trong ñoù chuùng sanh bò troùi buoäc coøn giöõ ñöôïc moät böùc töôïng coå baèng ñaù quyù, goïi maõi. Chu kyø sanh töû, chu kyø toàn taïi. Chuoãi laø töôïng Noria. (bieån) taùi sanh, baùnh xe aùi thuû cuûa theá giôùi Samsakta (skt): Bò raøng buoäc—Tied. hieän töôïng beân trong nhöõng ñieàu kieän khaùc Samsara (skt & p): Luaân hoài—Constant nhau, maø moät caù nhaân chöa giaûi thoaùt khoâng change—Round of rebirth—Transmigration— theå naøo thoaùt ñöôïc. Söï raøng buoäc vaøo luaân Wandering—Luaân chuyeån hay sanh töû luaân hoài— hoài laø haäu quaû cuûa tam ñoäc tham, saân, si. Chæ Thay ñoåi khoâng ngöøng (voøng tham aùi vaø ñau khoå coù chuùng sanh con ngöôøi môùi coù khaû naêng do khoâng hieåu bieát chaân lyù). vöôït thoaùt khoûi luaân hoài vì hoï coù khaû naêng (I) The meanings of “Samsara”—Nghóa cuûa nhaän bieát vaø taän dieät tam ñoäc tham saân si. “Samsara”: A Sanskrit term for “Cyclic Theo Phaät giaùo, thì vuõ truï khoâng cuøng khoâng existence.” This is the beginningless cycle of taän, vaø nhöõng chuùng sanh truù nguï trong voøng birth, death, rebirth and death again and again sanh töû tuøy theo nghieäp löïc maø laên leân loän without ending, in which ordinary beings xuoáng töø ñôøi naøy qua ñôøi khaùc. Do bôûi voâ (prthag-jana) are trapped. The cycle of births minh meâ môø veà chaân taùnh cuûa vaïn höõu maø hoï and deaths, the cycle of existence. The ocean thöôøng taïo taùc nhöõng haønh ñoäng vaø thaùi ñoä of births and deaths, the wheel of becoming in ñöa ñeán haäu quaû tieâu cöïc. Tieán trình naøy laø the phenomenal universe. Imprisonment in haäu quaû khoâng traùnh ñöôïc trong voâ vaøn khoå samsara is conditioned by the three ñau, baát toaïi, vaø cheát choùc, vaø vì vaäy maø muïc “unwholesome roots” of greed, hatred and ñích chaùnh cuûa ñaïo Phaät laø töï giaûi thoaùt laáy ignorance. Only human beings have the mình, chæ coù theå ñaït ñöôïc qua tu taäp nhaèm ability to depart from samsara and enter into giuùp con

ngöôøi coù khaû naêng chuyeån hoùa nirvana because they can recognize and nhöõng taâm thaùi vaø xu höôùng xaáu aùc vaø phaùt eliminate the three poisons of greed, hatred trieån söï hieåu bieát baèng tröïc giaùc baùn chaát cuûa and ignorance. According to Buddhism, the thöïc taùnh. Söï tu taäp naøy cuõng giuùp haønh giaû universe is beginningless and endless, and the phaù vôõ voøng sanh töû vaø ñi ñeán söï giaûi thoaùt beings who dwell within it transmigate going toaøn dieän cuûa Nieát Baøn. up and down from life to life in dependence (II) The wheel of life—Voøng luaân hoài sanh töû: upon their volitional actions (karma). Due to Samsara means a cycle of births and deaths or ignorance (avidya) of the true nature of the round of births and deaths (the wheel of reality, they are generally predisposed toward life). We are living in a realm of desire. From the time we wake up untill the time we go to sleep at actions and attitudes that lead to negative night, and even throughout our dreams, we are consequences. This process inevitably results in repeated suffering (duhkha), driven by desire. Each of our senses is hungry disappointment, and death, and so the main for its own particular food. Our eyes craves to goal of Buddhism is to extricate oneself (töï see interesting shapes and colors; our ears giaûi thoaùt) from the cycle of existence, which want to hear pleasing sounds; our nose can only be done through cultivation actively sniffs out agreeable odors and (religious practice) that enables one to dislikes smells that offend it; our tongue seeks transform one's negative attitudes and exciting new tastes; and our sense of touch is proclivities (xu höôùng) and develop direct craving smooth contact. Meanwhile, intuitive understanding of the nature of our mind itself runs after ideas as greedily as reality. This serves to break the cycle and our eyes, ears, nose, tongue and body. Then, we cannot obtain what we wish which causes leads to full liberation (Nirvana)—Töø Baéc suffering (due to unfulfilled wishes). In addition,

there are other sufferings such as the öôùc coù moät ñôøi soáng cao thöôïng, nhöng danh sufferings of birth, of aging, of illnesses, of tieáng chuùng ta bò boâi nhoï, vaân vaân vaø vaân death, the suffering of being separated from vaân. Döôøng nhö khi chuùng ta caøng coá baùm víu the loved ones, or facing with what we hate, laáy haïnh phuùc bao nhieâu, chuùng ta caøng ñaâm or the suffering caused by the ills of the five ra khoå ñau phieàn naõo baáy nhieâu. Nhöõng noã aggregates. Although we wish to have nothing löïc cuûa ta ñeå tìm haïnh phuùc chæ ñöa chuùng ta but happiness, our life is full of pain and ñi loøng voøng ñeå roài cuoái cuøng chuùng ta phaûi dissatisfaction. We wish to have a job to work kieät söùc vaø tuyeät voïng. Ñöùc Phaät goïi tình but that very job occupies all our time and traïng baát maõn trieàn mieân naøy laø "Luaân hoài energy. We wish to live a noble life but our sanh töû." Roài Ngaøi ñöa ra nhieàu phöông phaùp reputation is smeared, etc. It seems that the giaûi thoaùt cho chuùng ta. Ngaøi noùi: "Si meâ laø more we try to cling to happiness, the more nguoàn coäi chính gaây ra nhöõng raéc roái vaø thaát miserable we become. Our efforts to find voïng ôû treân ñôøi. Phöông caùch hay nhaát ñeå töï happiness lead us around in circles until we giaûi thoaùt chuùng ta laø chuùng ta phaûi tu taäp end up frustrated and exhausted. The Buddha nhaèm xoùa boû si meâ vaø nhoå taän goác reã taát caû referred to this condition of repeated nhöõng ham muoán nhö vaäy töø trong

loøng dissatisfaction as “Samsara”. Then, He mình.” prescribed many different methods for Samsara honey: Maät ngoït cuûa voøng luaân hoài— liberating ourselves from it. He said: Pleasures in the rounds of births and deaths are “Ignorance is the main source that causes all sweet and sticky—Nhöõng duïc laïc cuûa voøng luaân of our problems and disappointments. The hoài ngoït ngaøo vaø dính chaët. best way to liberate ourselves is to eliminate Samsara is Nirvana, Nirvana is Samsara: ignorance and to uproot all such craving Luaân Hoài Laø Nieát Baøn. desire from our heart—Voøng luaân hoài sanh töû 1) Reincarnation means going around as the (voøng ñôøi). Chuùng ta ñang soáng trong coõi duïc, wheel turns around: Luaân laø baùnh xe hay caùi nghóa laø theá giôùi cuûa nhöõng ham muoán. Töø voøng, hoài laø trôû laïi; luaân hoài laø caùi voøng khi thöùc daäy cho ñeán luùc ñi nguû, vaø caû trong quanh quaån cöù xoay vaàn. nhöõng giaác mô, chuùng ta ñeàu bò duïc voïng loâi 2) Whether the world is Samsara or Nirvana keùo. Moãi giaùc quan cuûa chuùng ta khao khaùt depends entirely on our state of mind. If our moùn aên rieâng cuûa noù. Maét chuùng ta ham nhìn mind is enlightened, then this world is nhöõng daùng vaø maøu haáp daãn; tai chuùng ta ham Nirvana; if our mind is unenlightened, then nghe nhöõng aâm thanh deã chòu; muõi chuùng ta this world is Samsara: Theá giôùi naày laø Ta baø haêng haùi ñaùnh hôi nhöõng muøi thôm vaø gheùt hay Nieát Baøn laø hoaøn toaøn tuøy thuoäc vaøo nhöõng muøi hoâi; löôõi chuùng ta tìm kieám nhöõng traïng thaùi taâm. Neáu taâm giaùc ngoä thì theá giôùi vò ngon môùi laï; vaø xuùc giaùc chuùng ta luoân öa naày laø Nieát Baøn. Neáu taâm meâ môø thì laäp töùc thích nhöõng xuùc chaïm eâm aû. Trong khi ñoù thì theá giôùi naày bieán thaønh Ta Baø. taâm chuùng ta chaïy theo tö töôûng moät caùch soát 3) For those who strive to cultivate, samsara is saéng khoâng khaùc gì maét, tai, muõi, löôõi vaø Nirvana, Nirvana is samsara: Vôùi nhöõng ai thaân. Roài khoâng ñöôïc thoûa maõn bôûi nhöõng bieát tu thì Ta Baø laø Nieát Baøn, vaø Nieát Baøn laø ham muoán treân chuùng ta ñaâm ra khoå. Ngoaøi Ta Baø. ra, coøn coù nhieàu noãi khoå khaùc nhö sanh khoå, Samsaranirvanasamata (skt): Sanh Töû Nieát giaø khoå, beänh khoå, cheát khoå, thöông yeâu xa Baøn Bình Ñaúng—The sameness of birth-and- lìa khoå, oaùn taéng hoäi khoå, nguõ aám thaïnh suy death and Nirvana, one of the spiritual attainments khoå. Duø chuùng ta luoân ao öôùc haïnh phuùc, of the Bodhisattva, who, however, practices nhöng cuoäc ñôøi laïi ñaày daãy khoå ñau vaø baát “effortless” deeds and “skillful means” born of a maõn. Chuùng ta mô öôùc coù moät vieäc ñeå laøm, great compassionate heart—Söï bình ñaúng cuûa nhöng chính caùi vieäc aáy noù chieám maát heát sanh töû vaø Nieát Baøn, moät trong nhöõng chöùng ñaéc thôøi giôø vaø naêng löïc cuûa mình. Chuùng ta ao

cuûa vò Boà Taùt, vaø tuy vaäy vò Boà Taùt thöïc haønh caùc ** See Five Aggregations, and Twelve haønh ñoäng “khoâng duïng coâng” vaø caùc “phöông conditions of cause and effect. tieän thieän xaûo” phaùt xuaát töø loøng ñaïi bi. Samskara-dukkhata (skt): Suffering inherent in Samsaric existence: Höõu Löu—Samsaric the formations—Haønh khoå. existence, or thinking of existence or life—Suy Samskara skandha: Mental formation group— töôûng veà söï coù cuûa ñôøi soáng hay quaû

baùo sinh töû Haønh Kieän Ño—Haønh uaån—Aggregate of chaúng maát—See Four currents that carry thinking volition, the fourth of the five skandhas. Action along. which inevitably passes on its effects—Haønh uaån, Samskara (skt): Sankhara (p)—Action— uaån thöù tö trong nguõ uaån. Haønh ñoäng daãn ñeán haäu Activity—Conception—Disposition—Impulse— quaû moät caùch taát yeáu—See Five aggregations and Karma formation—Moral conduct—Volitional Samskara. actions—Taêng Taéc Ca La—Haønh uaån, töùc laø uaån Samskrita (skt): Sankhata (p)—Höõu vi—Doing thöù tö trong nguõ uaån—Impressions resulting from something. action, the fourth skandha. (I) An overview of "Samskrita": Toång quan veà 1) Formations include all volitional impulses or Höõu Vi—A Sanskrit term for "Conditioned." intentions that precede an action. Mental Samskrita refers to phenomena that arise and formation forces or impulses, referring to both pass away in dependence upon causes and the activity of the forming and the passive conditions. It literally means "put together" or state of being formed. Samskara, the fourth "made", and its opposite term, unconditioned skandha of the five skandhas, the second link (asamskrita), refers to whatever is not in the chain of Nidanas—Haønh, bao goàm taát produced in dependence upon causes and caû nhöõng thuùc baùch cuûa yù chí hay nhöõng yù conditions. Everything that is subject to ñònh coù tröôùc haønh ñoäng. Haønh ñoäng nhaøo arising (utpada), and abiding, change naën, cuõng nhö traïng thaùi thuï ñoäng cuûa nhöõng (sthityan-yathatva), and then, extinction gì ñaõ ñöôïc nhaøo naën. Samskara laø uaån thöù tö (vyaya) is conditioned. It is not easy to give trong nguõ uaån, laø moùc xích thöù hai trong thaäp one English equivalent for Samskrita. nhò nhaân duyeân. Samskrita means presence of becoming 2) This is the fourth of the five aggregates (Formed, conditioned); all interdependent and (skandha) and second link (nidana) in the mutually conditioning phenomena, the process of dependent arising (pratitya- essential characteristic of which is that they samutpada). The term refers to volitional arise, subsist, change and pass away (anything activities: good, bad, and neutral that produce that does something and is productive of some conditions influencing one's future. In effect that come under the law of causation general, samskara are the conditioning and mutual dependence). Samskrita also impulses that precede a volitional action, and means anything that does something and they tend toward the formation of habits, productive of some effect, anything that can which according to Buddhism, are said to be brought under the law of causation and carry over from one lifetime to the next—Ñaây mutual dependence. Dharmas are grouped laø uaån thöù tö trong nguõ uaån, vaø laø maéc xích under the two heads, and those belonging to thöù nhì trong 12 nhaân duyeân. Töø naøy duøng ñeå the samskrita are seventy-two and those of chæ nhöõng hoaït ñoäng töï yù: toát, xaáu, trung tính asamkrita are three according to the (khoâng toát, khoâng xaáu) taïo ra nhöõng duyeân Abhidharmakosa; whereas the Vijnaptimatra aûnh höôûng ñeán töông lai cuûa moät ngöôøi. Noùi or Yogacara school has ninety-four samskrita- chung, "Haønh" laø söùc ñaåy cuûa duyeân ñi tröôùc dharmas and six asamskrita-dharmas—Töø moät haønh ñoäng töï yù, vaø coù khuynh höôùng laøm

Baéc Phaïn coù nghóa laø “Höõu Laäu.” Samskrita thaønh thoùi quen, maø theo nhaø Phaät seõ ñöôïc chæ taát caû moïi hieän töôïng sinh dieät tuøy thuoäc mang töø kieáp naøy sang kieáp khaùc. vaøo nhaân duyeân. Samskrita theo nghóa ñen laø

“keát hôïp vôùi nhau,” vaø phaûn nghóa cuûa töø naøy phaùp ñöôïc chia thaønh 6 caáp, töùc laø nhöõng laø “voâ laäu,” ñeå chæ caùi gì khoâng sanh ra bôûi nhieäm vuï toång quaùt, thieän, baát thieän, phieàn nhaân duyeân. Moïi vaät ñeàu phaûi chòu sanh, truï naõo, tieåu phieàn naõo vaø baát ñònh. laïi moät luùc, thay ñoåi, roài dieät, laø höõu laäu. 4) The Elements Independent of Consciousness: Khoâng deã gì cho ra moät nghóa Anh ngöõ töông Taâm Baát Töông Öng Haønh Phaùp—Elements ñöông vôùi “Samskrita.” Höõu vi (coù taïo taùc). independent of consciousness, with 14 Toaøn boä nhöõng hieän töôïng coù lieân quan vôùi dharmas, are neither form nor nhau, qui ñònh laãn nhau vaø tuaân theo luaät sanh consciousness—Taâm baát töông öng haønh truï dò dieät. ‘Samskrita’ coøn coù nghóa laø baát cöù phaùp khoâng thuoäc saéc cuõng khoâng thuoäc taâm, caùi gì laøm moät ñieàu gì taïo ra moät keát quaû naøo coù 14 phaùp. ñoù; baát cöù caùi gì coù theå ñöôïc taïo ra do aûnh Samskrita-dharmas (skt): Höõu vi phaùp—See höôûng cuûa luaät nhaân quaû vaø tuøy thuoäc hay Samskrita. duyeân laãn nhau. Chö phaùp ñöôïc chia laøm hai Samskrita-sunyata (skt): Emptiness of things nhoùm chính, theo A Tyø Ñaït Ma Caâu Xaù Luaän, created—Höõu Vi Khoâng—Khoâng cuûa caùc phaùp coù 72 höõu vò phaùp vaø ba voâ vi phaùp, nhöng höõu vi—See Emptiness of things created. theo tröôøng phaùi Duy Thöùc hay Du Giaø thì coù Samskrtan (skt): Brahma letters—Phaïn Töï 94 phaùp höõu vi vaø saùu phaùp voâ vi. (Phaïm Töï). (II) The main meaning of Conditioned Dharma: YÙ 1) Brahma letters: samskrtam—Sanskrit—Chöõ nghóa chính cuûa Höõu Vi—Active, conditioned, Phaïn. produced or functioning dharmas—All a) Sanskrit: Baéc Phaïn—See Sanskrit. phenomena which are influenced by the b) Pali, considered more ancient by some production or birth, duration or existence, Chinese writers than Sanskrit both as a change, and annihilation—Phaùp ñöôïc thaønh written and spoken language: Nam Phaïn— laäp bôûi nhaân duyeân hay ñieàu kieän. Taát caû caùc Tieáng Phaïn Pali ñöôïc vaøi hoïc giaû Trung Hoa hieän töôïng bò aûnh höôûng bôûi quy luaät sanh, cho raèng coå hôn tieáng Phaïn Sanskrit veà caû truï, dò vaø dieät. tieáng noùi laãn chöõ vieát—See Pali. (III) Categories of Conditioned Dharma: Phaân loaïi 2) The classical Aryan language of India, in Höõu Vi—According to The Compendium of contradistinction to Prakrit, representing the Philosophy, the created or conditioned language as ordinarily spoken. With the elements are divided into four classes—Theo exception of a few ancient translations Thaéng Phaùp Yeáu Luaän, phaùp höõu vi ñöôïc chia probably from Pali versions, most of the laøm boán loaïi. original texts used in China were Sanskrit: 1) Form: Saéc Phaùp—Form has 11 dharmas Phaïm Thö—Vaên Töï coå cuûa AÁn Ñoä, phaân bieät consisting of the five sense-organs, five vôùi tieáng noùi bình daân Prakrit. Chæ vaøi ngoaïi sense-objects, and form-with-no leä kinh ñieån Trung Quoác ñöôïc dòch töø tieáng manifestations—Saéc phaùp coù 11, goàm 5 caên Phaïn Pali (Nam Phaïn), coøn thì ña phaàn ñöôïc hay naêm giaùc quan, 5 caûnh hay nhöõng ñoái dòch sang töø tieáng Phaïn Sanskrit (Baéc Phaïn). töôïng tri giaùc, vaø

voâ bieåu saéc. Samsthana (skt): 2) Consciousness: Taâm Phaùp—Consciousness 1) Form: Hình. has one dharma, sometimes subdivided into 2) Position: Xöù. five dharmas corresponding to the sense- organs—Taâm phaùp coù moät, ñoâi khi ñöôïc chia Samsthanarupa (skt): Characteristics of form thaønh 5 phaùp töông öùng vôùi 5 caên. (long, short, square, round, high, low, heavy, light, 3) The Concomitant Mental Functions: Taâm Sôû straight, crooked, etc)—Hình saéc (daøi, ngaén, Phaùp—The Concomitant Mental Functions vuoâng, troøn, cao, thaáp, naëng, nheï, thaúng, cong, vaân with 46 dharmas, are subdivided into six vaân). grades, i.e., general, goodsfoul, evil, minor Samsvedaja (skt): Thaáp sanh—Moist and Wet foul and indeterminate functions—Taâm sôû Conditions Born or, spawn-born, or birth from

moisture (wetness). Moisture or water-born, as is family and society that degenerates into war the case with worms, fishes, shrimps, etc.—Haøn between races, nations, and groups of nations in nhieät hoøa hôïp sinh—Loaøi sanh töø nôi aåm thaáp, the world. The truth of the origin of suffering or nhö coân truøng döïa vaøo choã aåm thaáp maø sanh ra; causes of suffering, or its location—All sufferings loaøi naày do söùc noùng laïnh hoøa hieäp maø sanh ra, ôû are caused by ignorance, which gives rise to choã aåm thaáp, nöông theo chaát öôùt maø thoï hình craving and illusions (craving or grasping the sanh theå nhö caùc loaøi coân truøng, böôùm, saâu boï, caù, wrong things), i.e. craving for life, for pleasure, for toâm, vaân vaân—See Chatur-Yoni. power, for wealth; the more he earns, the more he Samta (skt): Sameness. wants—Söï thaät veà caên nguyeân cuûa caùi khoå. Taäp Samtati (skt): Töông Tuïc—Söï noái tieáp khoâng Ñeá laø söï thaät roõ raøng veà nguoàn goác cuûa nhöõng noãi ngöøng nghæ—Continuity, especially of cause and khoå. Theo giaùo lyù nhaø Phaät, tham aùi laø nguyeân effect—Nhaân quaû laàn löôït noái tieáp nhau khoâng nhaân cuûa ñau khoå. Nhöõng duïc voïng xaáu xa naûy nôû döùt. töø nhöõng vieäc vuïn vaët trong gia ñình, lan ra ngoaøi xaõ hoäi, vaø noå lôùn thaønh chieán tranh giöõa caùc Samtrasamapta (skt): Gaây sôï haõi—Terror- chuûng toäc, giöõa caùc quoác gia, hay giöõa nhöõng phe inspiring. nhoùm cuûa caùc quoác gia treân theá giôùi. Ngu si laø Samtustah (skt): Tri tuùc—Complete satisfaction nguyeân nhaân cuûa moïi caùi khoå (söï ham soáng laøm or contentment with. cho chuùng sanh cöù maõi cheát ñi soáng laïi, heã ham Samubbhahati (p): To carry—Mang. soáng taát ham vui söôùng, ham quyeàn theá, ham taøi Samubbhavati (p): To arise—Khôûi sanh. saûn, caøng ñöôïc caøng ham)—See Four Noble Samuccaya (p): Collection—Keát taäp. Truths. Samucchindana (p): Destruction—Söï huûy dieät. Samudireti (p): To utter—Thuyeát giaûng. Samudacarana (p): Behavior—Haïnh kieåm Samudya (skt): Taäp Thaùnh Ñeá—The aggregation (caùch cö xöû). of suffering by reason of the passions. The Samudacarati (p): To behave towards—Cö xöû. accumulation of misery is caused by the passions Samudaharana (p): Coversation—Utterance— (customs and habits that lead to sufferings)— Söï thuyeát giaûng. Nguyeân nhaân chaùnh gaây ra ñau khoå chaát choàng laø Samudaya (skt): Tuï Ñeá—Nhaân khoå—Taäp Ñeá— duïc voïng—See Four Noble (Holy) Truths. The second of the four dogmas, the truth of the Samugghacchati (p): To arise (to come to cause of suffering, that the cause of suffering

lies existence)—Khôûi sinh. in passions and their resultant karma (the dogmas, Samugghama (p): Origin—Nguyeân thuûy. that of “accumulation,” i.e. that suffering is caused Samugghanhati (p): To learn well—Hoïc moät by the passions)—Chaân ñeá thöù hai trong Töù Dieäu caùch thuaàn thuïc. Ñeá, söï thaät veà nguyeân nhaân gaây ra ñau khoå laø do Samugghateti (p): To abolish—To uproot—Nhoå nôi duïc voïng vaø nghieäp quaû cuûa noù—See Four taän goác reã. Noble Truths. Samuggirana (p): Utterance—Lôøi thuyeát giaûng. Samudaya-arya-satya (skt): Causes of the Samuggirati (p): To utter—Thuyeát giaûng. dukkha—Taäp ñeá—See Four Noble Truths. Samullapana (p): Conversation—Cuoäc ñoái Samudaya dhamma (p): Phaùp duyeân sinh. thoaïi. Samuddharati (p): To lift up—To save from— Samullapati (p): To converse friendly—Ñoái Cöùu ñoä. thoaïi moät caùch thaân thieän. Samudeti (p): To arise—Khôûi sanh. Samupagacchati (p): To approach—Tieán gaàn Samudhaya-satya (skt): Taäp Ñeá—Truth of the ñeán. causes of suffering or the truth of accumulation. Samupagamana (p): Approach (n)—Söï tieán gaàn According to Buddhist tenets, craving or desire is ñeán. the cause of suffering. It creates dissension in the Samupajjati (p): To arise—Khôûi sanh.

Samupasobhita (p): Adorned (a)—Trang kalpas, so that a mahakalpa consists of eighty nghieâm. small kalpas. Each small kalpa is divided into a Samussaheti (p): To instigate—Xuùi duïc. period of “increase” and “decrease.” The increase Samussapeti (p): To raise—To hoist—Keùo leân period is ruled over by the four cakravartis in succession, i.e. the four ages of iron, copper, (cöùu ñoä). silver, gold, during which the length of human life Samussaya (p): Body—Thaân. increases by one year every century to 84,000 Samutthana (p): Origination (cause)—Söï baét years, and the length of the human body to 84,000 nguoàn. feet. Then comes the kalpa of “decrease” divided Samutthapeti (p): To originate—To produce— into periods of the three woes, pestilence, war, To raise—Khôûi sanh. and famine, during which the length of human life Samutti sacca (p): Samvrti-satya (skt)—Theá is gradually decreased (reduced) to ten years and ñeá—Tuïc ñeá—Söï thaät theá tình—See Samvr(i)ti- the human body to one foot in heigth—Hoaøn toaøn Satya. hoaïi dieät. Moät ñaïi kieáp ñöôïc tính baèng 80 tieåu Samvaji (skt): Phaát Laät Ñaëc—Tam Phaït Thò kieáp vôùi 1.347.000.000 (moät tyû ba traêm boán möôi (Vrji)—An ancient kingdom north of the Ganges, baûy trieäu) naêm. Coù saùch cho raèng moät ñaïi kieáp laø southeast of Nepal, the inhabitants called Samvaji, 1.334.000.000 naêm, moät kieáp laø 336.000.000 naêm, were noted for their heretical proclivities—Moät moät tieåu kieáp laø 16.800.000 naêm. Moät voøng thaønh, vöông quoác coå naèm veà phía Baéc soâng Haèng, phía truï, hoaïi, khoâng cuûa vuõ truï, moãi thôøi kieáp ñöôïc Ñoâng Nam xöù Neâ Pan, daân chuùng ôû ñoù noåi tieáng chia ra laøm 20 tieåu kieáp, moãi tieåu kieáp laïi ñöôïc veà nhöõng khuynh höôùng ngoaïi ñaïo cha truyeàn con chia ra laøm hai thôøi “taêng” vaø “giaûm,” moãi thôøi noái cuûa hoï. “taêng” ñöôïc cai trò bôûi “töù thieân vöông” (thieát, Samvarta (skt): Kalpa of destruction or decay— ñoàng, baïc, vaøng), trong thôøi ñoù tuoåi thoï cuûa con Hoaïi Kieáp—See Four kalpas. ngöôøi taêng moät tuoåi moãi traêm naêm cho ñeán 84.000 Samvarta-siddha (skt): Final annihilation—Dieät naêm, vaø thaân ngöôøi

cuõng taêng tôùi 84.000 boä. Keá ñoù laø “giaûm” thôøi laïi ñöôïc chia laøm ba giai ñoaïn Kieáp—See Four kalpas. chöôùng ngaïi laø naïn dòch, chieán tranh vaø ñoùi khaùt, Samvarta (skt): Hoaïi kieáp—The kalpa of luùc maø tuoåi thoï cuûa con ngöôøi giaûm töø töø ñeán luùc destruction—The periodical gradual destruction of chæ coøn 10 tuoåi thoï vaø chieàu cao chæ coøn moät boä: a universe, one of its four kalpas—Moät trong töù 1) Vivarta (skt): Thaønh Kieáp—The creation kieáp, khi vuõ truï hay tam thieân ñaïi thieân theá giôùi bò period—The kalpa of formation. huûy dieät—See Four kalpas. 2) Vivartasiddha (skt): Truï Kieáp—The Samvarta-kalpa (skt): Cosmic period of the appearance of sun and moon, light, human life world destruction—Dieät kieáp. and other lives—The kalpa of existence. Samvartathahi (skt): Taêng Dieät Kieáp—Total 3) Samvarta (skt): Hoaïi Kieáp—Decay—The destruction gradually reaching the void. A great kalpa of destruction. kalpa is calculated as eighty small kalpas and to 4) The kalpa of utter annihilation, or empty last 1,347,000,000 years. According to some other kalpa: Khoâng Kieáp (Dieät Kieáp)—Destruction sources, a mahakalpa is represented as first by fire, then water, then fire, then delige, 1,334,000,000 years, a kalpa is 336,000,000 years, then a great wind. and a small kalpa is 16,800,000 years. The great Samvasena (p): Söï thaân caän. kalpa, from a beginning of a universe till it is Samveda (skt): Collection of verses of songs of destroyed and another begins in its place. It has Veda—Ca Vònh Veä Ñaø (goàm nhöõng baøi ca trong four kalpas or periods (the complete period of khi haønh leã). kalpas of formation, existence, destruction, and non-existence). Each great kalpa is subdivided Samvoharena (p): Cuoäc ñaøm thoaïi. into four assankhyeya-kalpas, each assankhyeya- Samvriti (skt): kalpa is divided into twenty antara-kalpas or small 1) Relative Truth: Chaân lyù töông ñoái.

2) Relative, worldly knowledge, or truth: Theá veà theá giôùi hieän töôïng, traùi vôùi chaân lyù tuyeät tuïc—Theá ñeá hay Tuïc ñeá. ñoái hay cuoái cuøng. Samvr(i)ti-Satya (skt): Sammuti-sacca (p)—Tuïc Samvritya-desana (skt): Relative teaching— Ñeá. Tuøy tuïc thuyeát—Giaùo lyù töông ñoái. (I) An overview of “Samvr(i)ti-Satya”—Toång Samvritikaya (skt): ÖÙng thaân, caùi thaân maø Ñöùc quan veà “Tuïc Ñeá”: Ordinary categories in Phaät mang nhaèm vì lôïi ích cuûa chuùng sanh—The contrast with categories of reality (chaân ñeá). body assumed by the Buddha for the benefit of all Common or ordinary statement, as if beings. phenomena were real—Ngöôïc vôùi chaân ñeá: Samyagdrsti (skt): Chaùnh Kieán. söï thaät tuyeät ñoái (Tuïc ñeá dính maéc quan (I) The meanings of Right Understanding— nieäm, vaøo danh töø nhö cho raèng coù toâi, anh, Nghóa cuûa Chaùnh Kieán: Right understanding, chò, gheá, baøn, soâng, nuùi ... Chaân ñeá nhìn ñuùng right views, or knowledge of the four noble baûn chaát cuûa söï vaät neân khoâng coù toâi, anh, truth. This understanding is the highest chò, gheá, baøn, soâng, nuùi ... maø chæ coù vaät chaát wisdom which sees the Ultimate Reality. That vaø tinh thaàn thuaàn tuùy hay danh vaø saéc hoaëc is to say to see things as they are. thaân vaø taâm). Understanding the four noble truths, the first (II) The meanings of “Samvr(i)ti-Satya”—Nghóa of the eightfold noble path—Hieåu ñöôïc boán cuûa “Tuïc Ñeá”: söï thaät cao quí. Söï hieåu bieát naày laø trí tueä cao (A) A

Sanskrit term for “Conventional truth.” This caû nhaát nhìn thaáy söï thaät toái haäu, nghóa laø is one of the two truths (satya-dvaya), the thaáy söï vaät ñuùng laø nhö theá. Ñaây laø giai ñoaïn other being ultimate truth (param-artha- ñaàu tieân trong Baùt Thaùnh ñaïo. satya). Conventional truths refer to things that (II) Categories of Right Understanding—Phaân are true on the level of ordinary perceptions loaïi Chaùnh Kieán: According to Dr. K. Sri. and phenomenal reality. Thus, a table may be Dhammananda in the Gems of Buddhism said to be a conventional truth, because Wisdom, there are two sorts of conventionally it is able to perform the understanding—Theo Tieán Só K. Sri. function of a table. This perception is Dhammananda trong Nhöõng Haït Ngoïc Trí superseded, however, at the level of ultimate Tueä Phaät Giaùo, coù hai loaïi Chaùnh Kieán: truth, in which the table is seen as a collection 1) An accumulated of memory, an intellectual of parts brought together due to causes and grasping of a subject according to certain conditions, and thus empty of inherent given data: Phaøm Kieán—Kieán thöùc veà moät söï existence (svabhava)—Töø Baéc Phaïn duøng ñeå tích luõy cuûa trí nhôù. chæ “Tuïc Ñeá.” Ñaây laø moät trong hai söï thaät, 2) Real deep understanding, a penetration or an caùi kia laø “chaân ñeá.” Tuïc ñeá chæ söï vaät chæ intellectual seeing a thing in its true nature, ñuùng treân möùc ñoä hieåu bieát bình thöôøng vaø without name and external label. This thöïc taïi cuûa caùc hieän töôïng. Vì vaäy moät caùi penetration is possible only when the mind is baøn coù theå ñöôïc noùi laø söï thaät öôùc leä, vì theo free from all impurities and is fully developed öôùc leä nhaân gian maø noùi, thì noù coù theå laøm through meditation: Thaùnh Kieán—Hieåu bieát nhieäm vuï cuûa caùi baøn. Tuy nhieân, söï nhaän thaät vaø saâu xa, hay thaâm nhaäp, nghóa laø nhìn bieát naøy coù theå ñöôïc thay theá, baèng möùc ñoä söï vaät ñuùng baûn chaát cuûa noù, chöù khoâng theo cuûa chaân ñeá, trong ñoù caùi baøn chæ laø moät taäp teân hay nhaõn hieäu beà ngoaøi. Söï thaâm nhaäp hôïp cuûa nhieàu phaàn ñöôïc mang ñeán vôùi nhau naày chæ xaõy ra khi taâm ta ñaõ goät röõa heát do nhaân vaø duyeân, vaø do ñoù khoâng coù töï taùnh. nhöõng baát tònh vaø ñaõ hoaøn toaøn phaùt trieån qua (B) Conventional truth, the relative truth of the thieàn ñònh. phenomenal world as opposed to the ultimate (III) For more information, please see Eight Noble truth (paramarth-satya)—Chaân lyù töông ñoái Paths. Samyagjna (skt): Chaùnh Trí—See Samyagjnana.

Samyagjnana (skt): Chaùnh Trí—Right path—Coá gaéng ñuùng laø giai ñoaïn thöù saùu trong knowledge—Correct knowledge, sage-like or Baùt Thaùnh ñaïo. saint-like knowledge, one of the five Dharmas— 1) To prevent the arising of evil and Trí cuûa caùc baäc Hieàn Thaùnh, moät trong nguõ unwholesome thoughts that have not yet phaùp—See Five laws or categories (I)(4) and arisen: Ngaên chaän caùc tö töôûng toäi loãi vaø baát Corrective wisdom. thieän chöa sanh. Samyagvak (skt): Chaùnh Ngöõ—Right speech, 2) To supress the rising of evil states: Traán aùp taát the third of the eightfold noble path—Noùi ñuùng laø caû nhöõng traïng thaùi xaáu xa. giai ñoaïn thöù ba trong Baùt Thaùnh ñaïo. 3) To eradicate (discard) those which have 1) Abstaining from backbiting slander and talk arisen: Loaïi boû khi chuùng vöøa chôùm

khôûi daäy. that may bring about hatred, enmity, disunity 4) To produce and develop wholesome thoughts and disharmony among individuals or groups not yet arisen: Laøm cho phaùt sanh vaø phaùt of people: Noùi ñuùng laø khoâng noùi xaáu phæ trieån nhöõng tö töôûng thieän chöa sanh. baùng vu khoáng vaø noùi naêng coù theå mang laïi 5) To stimulate good states, and to perfect those saân haän, thuø oaùn, chia reõ vaø baát hoøa giöõa caù which have come into being (to promote and nhaân vaø caùc ñoaøn theå. maintain the good thoughts already present): 2) Don't speak the following—Khoâng noùi: Nuoâi döôõng vaø laøm taêng tröôûng nhöõng traïng a) Abstaining from lying: Khoâng noùi doái. thaùi toát. b) Abstaining from abuse and idle talk: Khoâng 6) For more information, please see Eight Noble laïm duïng nhaøn ñaøm hyù luaän. Paths. c) Abstaining from harsh, rude, impolite, Samyak (skt): Chaùnh ñaùng—Ñuùng—Correct— malicious language: Khoâng noùi lôøi coäc caèn Right. thoâ loã, thieáu leã ñoä, hieåm ñoäc vaø nhöõng lôøi sæ Samyak-ajiva (skt): Right life—Chaùnh Maïng— nhuïc. See Eight Noble Paths and Right Livelihood. d) Abstaining from careless words: Khoâng noùi Samyak-droti (skt): Chaùnh kieán—See Eight lôøi böøa baõi. Noble Paths. 3) Do speak the following—Noùi: Samyak-drsti (skt): Samma-ditthi (p)—Right a) To speak the truth: Noùi ñieàu chaân thaät. view—Chaùnh Kieán (hieåu ñuùng). **See Eight b) Utilize words that are soft, friendly and Noble Paths. benevolent: Noùi baèng lôøi dòu daøng thaân höõu Samyak-jnana (skt): Correct knowledge— vaø nhaân ñöùc. Chaùnh trí—See Five laws or categories (I) (4). c) Utilize words that are pleasant, gentle, Samyak-karmanta (skt): Samm-kammanta meaningful and useful: Duøng lôøi vui veû lòch (p)—Right action—Chaùnh Nghieäp (laøm ñuùng)— söï, coù yù nghóa vaø coù lôïi ích. Right action, avoiding all wrong, purity of body, d) Speak at the right time and place: Noùi ñuùng the fourth of the eightfold noble path—Haønh ñoäng luùc ñuùng choã. ñuùng, traùnh laøm vieäc aùc, thanh tònh thaân laø giai 4) If not necessary, or if one cannot say ñoaïn thöù tö trong Baùt Thaùnh Ñaïo. something useful, the Buddha advised people 1) Not to do or avoid—Khoâng neân laøm (Neân to keep silent. This is a noble silence: Neáu traùnh): khoâng caàn noùi, hay khoâng noùi ñöôïc ñieàu lôïi a) Abstaining from taking life: Khoâng saùt sanh. ích, thì Ñöùc Phaät khuyeân chuùng ta neân giöõ im b) Abstaining from taking what is not given: laëng, vì ñaây laø söï im laëng cao thöôïng. Khoâng troäm caép. 5) For more information, please see Eight Noble c) Abstaining from carnal indulgence or illicit Paths. sexual indulgence: Khoâng taø daâm. Samyagvyayama (skt): Chaùnh Tinh Taán—Right 2) Should do—Neân laøm: effort, zeal or progress, unintermitting a) Cultivate compassion: Neân trau doài töø bi. perseverance, the sixth of the eightfold noble

b) Take only things that are given: Chæ laáy khi bring them to greater growth, to the full ñöôïc cho. perfection of development—Ñieàu thieän ñaõ c) Living pure and chaste: Soáng thanh tònh vaø sanh, phaûi tinh caàn khieán cho ngaøy caøng phaùt trong saïch. trieån. ÔÛ ñaây vò Tyø Kheo khôûi leân yù muoán, coá Samyak-prahana (skt): Catvari- gaéng, tinh taán, saùch taâm, trì taâm vôùi muïc ñích Samyakprahanani (skt)—Sammappadhana (p)— khieán cho caùc thieän phaùp ñaõ sanh coù theå ñöôïc

Töù Chaùnh Caàn—Töù YÙ Ñoaïn—Töù Chaùnh Ñoaïn— taêng tröôûng, ñöôïc quaûng ñaïi vieân maõn. Four right (great) efforts (exertions)—A Sanskrit 3) Tinh taán ngaên ngöøa nhöõng ñieàu aùc chöa phaùt term for “Effort.” Right Effort of four kinds of sanh—Endeavor to prevent evil from restraint, or four essentials to be practiced forming—Effort not to initiate sins not yet vigilantly, or four factors that are developed arisen—Preventing evil that hasn’t arisen through meditation and moral training—Töø Baéc from arising (to prevent any evil from starting Phaïn coù nghóa laø “noã löïc.” Coù boán pheùp sieâng or arising)—To prevent demerit from arising. naêng dieät tröø toäi aùc vaø phaùt trieån ñieàu thieän, hay Here a monk rouses his will, makes an effort, boán pheùp phaùt trieån xuyeân qua tu taäp thieàn ñònh stirs up energy, exerts his mind and strives to vaø giôùi luaät: prevent the arising of unarisen evil 1) Effort to initiate virtues not yet arisen— unwholesome mental states, or non- Bringing forth goodness not yet brought forth generation of non-virtuous phenomena not yet (bring good into existence)—To produce generated (anutpannakusala-dharma- merit—To induce the doing of good deeds, or ropana)—Ñieàu döõ chöa sanh, phaûi tinh caàn generation of virtuous phenomena not yet laøm cho ñöøng sanh. ÔÛ ñaây vò Tyø Kheo khôûi generated (anutpanna-kusala-dharma- leân yù muoán, coá gaéng, tinh taán, saùch taâm, trì ropana). Here a monk rouses his will, makes taâm vôùi muïc ñích khieán cho caùc aùc phaùp töø an effort, stirs up energy, exerts his mind and tröôùc chöa sanh khoâng cho sanh. strives to produce unarisen wholesome mental 4) Tinh taán döùt tröø nhöõng ñieàu aùc ñaõ phaùt sanh— states—Tinh taán phaùt trieån nhöõng ñieàu thieän Endeavor to eliminate already-formed evil— laønh chöa phaùt sanh—Endeavor to start Effort to eliminate sins already arisen— performing good deeds: Ñieàu thieän chöa sanh, Putting an end to existing evil—To abandon phaûi tinh caàn laøm cho sanh. ÔÛ ñaây vò Tyø Kheo demerit when it arises—To remove any evil khôûi leân yù muoán, coá gaéng, tinh taán, saùch taâm, as soon as it starts. Here a monk rouses his trì taâm vôùi muïc ñích khieán cho caùc thieän phaùp will, makes an effort, stirs up energy, exerts töø tröôùc chöa sanh nay cho sanh khôûi. his mind and strives to overcome evil 2) Tinh taán tieáp tuïc phaùt trieån nhöõng ñieàu thieän unwholesome mental states that have arisen, laønh ñaõ phaùt sanh—Endeavor to perform or abandoning of non-virtuous phenomena more good deeds—Effort to consolidate, already generated (utpannakusala-dharma- increase, and not deteriorate virtues already prahana)—Ñieàu döõ ñaõ sanh, phaûi tinh caàn döùt arisen—Developing goodness that has tröø ñi. ÔÛ ñaây vò Tyø Kheo khôûi leân yù muoán, coá already arisen (develop existing good)—To gaéng, tinh taán, saùch taâm, trì taâm vôùi muïc ñích increase merit when it was already khieán cho caùc aùc phaùp ñaõ sanh ñöôïc dieät tröø. produced—To encourage the growth and ** See Thirty-seven Aids to Enlightenment. continuance of good deeds that have already Samyak-Prahanani (skt): Four perfect started, or increasing of virtuous phenomena exertions—Töù Chaùnh Caàn—See Samyak- already generated (utpanna-kusala-dharma- Prahanan. vrddhi). Here a monk rouses his will, makes Samyak-samadhi (skt): Right concentration— an effort, stirs up energy, exerts his mind

and Chaùnh Ñònh. strives to maintain wholesome mental states 1) The mind fixed and undisturbed. The last link that have arisen, not to let them fade away, to of the Eightfold Path: Taâm coá ñònh vaø khoâng

bò khuaáy roái. Giai ñoaïn cuoái cuøng trong Baùt which distinguishes them from other beings Thaùnh Ñaïo: Right concentration or abstraction who have attained release from cyclic so that becomes vacant and receptive. existence, i.e., Arhats and Pratyekabuddhas. 2) Right Concentration is the last mental Buddhas train for no longer that arhats and discipline that leads to the four stages of pratyekabuddhas, and so they reach the jhana: Chaùnh Ñònh laø yeáu toá kyû luaät tinh thaàn highest level of perfection of good qualities cuoái cuøng daãn ñeán Töù Thieàn hay boán giai and deeper wisdom. In Mahayana, Buddhas ñoaïn cuûa Thieàn—See Four dhyana heavens. are said to be distinguished by having attained 3) For more information, please see Eight Noble omniscience (sarvajnata) and the ten powers Paths. (bala), both of which are exclusive to samyak- Samyak-samadhi (skt): Chaùnh ñònh—See Right sambuddhas—Töø Baéc Phaïn coù nghóa laø concentration. “Toaøn Giaùc.” Ñaây laø moät danh hieäu cuûa Ñöùc Samyak Sambodhi (skt): Bodhi of all Phaät, phaân bieät caùc ngaøi vôùi nhöõng chuùng Buddhas—Buddha knowledge omniscience— sanh khaùc, raèng caùc ngaøi ñaõ thaønh töïu giaûi Complete perfect knowledge—Chaùnh Ñaúng thoaùt khoûi voøng luaân hoài sanh töû, nhö caùc vò A Chaùnh Giaùc—Tam Mieäu Tam Boà Ñeà—Tam Mieäu La Haùn vaø Ñoäc Giaùc Phaät, vaø caùc ngaøi cuõng Tam Phaät Ñaø. ñaõ ñaït ñeán trình ñoä toaøn thieän cao nhaát veà 1) Complete perfect knowledge: Chaùnh Bieán phaåm chaát vaø trí tueä thaâm saâu. Trong Phaät Tri. giaùo Ñaïi Thöøa, chö Phaät ñöôïc phaân bieät vì 2) Buddha-knowledge: Phaät Trí. caùc ngaøi ñaõ ñaït tôùi möùc ñoä sieâu phaøm vaø ñaõ 3) Omniscience; the bodhi of all Buddhas: coù thaäp löïc Nhö Lai. Chaùnh Ñaúng Chaùnh Giaùc. (B) Fully awakened one, a being who has attained 4) One of the ten titles of the Buddha: Moät trong perfect complete enlightenment. It also refers möôøi danh hieäu cuûa Phaät—See Ten epithets to one of the ten epithets of the Buddha— of a Buddha and Samyak-sambuddha. Hoaøn toaøn thöùc tænh, moät ngöôøi ñaõ ñaït tôùi ñaïi 5) Absolute universal enlightenment, giaùc, moät trong möôøi danh hieäu cuûa Phaät: omniscience, a quality of a term for a Buddha: Chaùnh Bieán Tri. Söï giaùc ngoä cuûa chö Phaät bình ñaúng nhaát nhö. Samyak-samkalpa (skt): Right thought—Chaùnh 6) The balanced state of truth: Quaû vò thöù 51 Tö Duy—Right Thought and intent, the second of trong 52 quaû vò maø Boà Taùt phaûi traûi qua treân the eightfold noble path. Right aspiration towards ñöôøng ñi ñeán quaû vò Phaät—The fifty-first of renunciation, benvolence and kindness—Suy nghó the fifty-two stages through which a ñuùng laø giai ñoaïn thöù nhì trong Baùt Thaùnh ñaïo. bodhisattva is supposed to pass on the road to Suy nghó ñuùng veà cuoäc soáng xuaát gia, töø bi lôïi Buddhahood. chuùng—See Right Thought. 7) The attainment of the Buddha-enlightenment Samyak smrti (skt): Sammasati (p)—Chaùnh which precedes the final stage of truth: Ñaúng Nieäm—Right mindfulness—Right remembrance, Giaùc ñi tröôùc Dieäu Giaùc hay Phaät Quaû Giaùc the seventh of the eightfold noble path, means Ngoä. remembering correctly and thinking correctly. The

Samyak-sambuddha (skt): Samma-sambuddha looking or contemplating on the body and the (p)—Correct equal or universal enlightenment— spirit in such a way as to remain ardent, self- Completely enlightened—Omniscience—The possessed and mindful. Right remembrance means universal knowledge of a Buddha—Chaùnh Bieán looking on the body and spirit in such a way as to Tri—Chaùnh Bieán Giaùc—Chaùnh Taän Giaùc—Tam remain ardent, self-possessed and mindful, having Mieäu Tam Phaät Ñaø—Phoå giaùc nhöùt thieát phaùp overcome both hankering and dejection. (bieát roäng vaø bieát ñuùng veà taát caû chö phaùp). According to the eightfold noble path, right (A) A Sanskrit term for “Completely, perfectly mindfulness means the one-pointedness of the awakened.” This is an epithet of Buddhas, mind—Chaùnh nieäm laø nhôù ñuùng, nghó ñuùng laø giai

ñoaïn thöù baûy trong Baùt Thaùnh ñaïo. Nhìn vaøo hay 3) Clinging to Rules and Ritual: Chaáp nghi leã quaùn vaøo thaân taâm ñeå luoân tænh thöùc. Chaùnh nieäm cuùng kieán. coù nghóa laø lìa moïi phaân bieät maø nieäm thöïc tính 4) Trishna (skt): Sensuous Craving or desire— cuûa chö phaùp. Theo Baùt Chaùnh Ñaïo, chaùnh nieäm Tham duïc. laø “Nhaát Taâm.”. 5) Ill-will, hatred: Saân haän. 1) Be attentive to the activities of the body with 6) Craving for the world of form or refined the practice of concentration on breathing: corporeality: Tham saéc giôùi. Nôi thaân tænh thöùc baèng caùch thöïc taäp taäp 7) Craving for the formless world or trung vaøo hôi thôû. incorporeality: Tham muoán voâ saéc giôùi. 2) Be aware of all forms of feelings and 8) Conceit: Khoe khoang löøa doái. sensations, pleasant, unpleasant, and neutral, 9) Restlessness: Soâi noåi baát an. by contemplating their appearance and 10) Avidya (skt): Ignorance—Ngu doát. disappearance within oneself: Nôi caûm thoï (II) According to the Dharma Master Thich Thien tænh thöùc baèng caùch quaùn saùt söï ñeán ñi trong Tam in the Unisha Vijaja Dharani Sutra, there ta cuûa taát caû moïi hình thöùc cuûa caûm thoï, vui, are another ten fetters that keep sentient buoàn, trung tính. beings in bondage controlling them much like 3) Be aware whether one’s mind is lustful, the master-slave relationship—Theo Phaùp Sö hatred, deluded, distracted or concentrated: Thích Thieàn Taâm trong Kinh Phaät Ñaûnh Toân Nôi nhöõng hoaït ñoäng cuûa taâm tænh thöùc baèng Thaéng Ñaø La Ni, laïi coù möôøi thöù kieát söû haèng caùch xem coi taâm ta coù chöùa chaáp duïc voïng, troùi buoäc vaø sai khieán chuùng sanh töïa nhö saân haän, löøa doái, xao laõng, hay taäp trung. quan heä chuû tôù: 4) Contemplate the impermanence of all things 1) Greed: Tham. from arise, stay, change and decay to 2) Hatred: Saân. eliminate attachment: Nôi vaïn phaùp tænh thöùc 3) Ignorance: Si. baèng caùch quaùn saùt baûn chaát voâ thöôøng cuûa 4) Egotism: Ngaõ Maïn. chuùng töø sanh truï dò dieät ñeå taän dieät chaáp 5) Skepticism: Nghi Hoaëc. tröôùc vaø luyeán aùi. 6) Body Consciousness—Thaân Kieán: 5) See Right Mindfulness. i) To love one’s body: Tríu meán thaân theå. Samyak vac (skt): Chaùnh Ngöõ. ii) To decorate it: Trang hoaøng thaân theå. Samyak-vaca (skt): Right speech—Chaùnh iii) To feed it: Nuoâi naáng thaân theå quaù ñaùng. Ngöõ—See Right speech. 7) Distorted Views—Bieân Kieán (söï thaáy bieát nghieâng leäch meùo moù): Samyak-vyayama (skt): Correct effort—Chaùnh i) Unable to see the truth clearly:

Khoâng theå Tinh Taán—See Right effort. thaáy ñöôïc chaân lyù moät caùch roõ raøng. Samyama (skt): Töï kieåm soaùt—Kieåm soaùt giaùc ii) Seeing only half-truth: Chæ thaáy ñöôïc moät nöûa quan—Self-control—Control of the senses. söï thaät. Samyoga (skt): Tam Keát—See Three ties. 8) False Views—Taø Kieán: Samyojana (skt): Keát buoäc—Phieàn naõo, nhöõng i) To assume evil for good: Laáy xaáu aùc laøm daây troùi goàm coù 10 thöù—Fetters—There are ten thieän laønh. fetters binding beings to the Wheel of Becoming: ii) To assume bondage for liberation—Laáy troùi (I) According to the Theravadan Sect, there are buoäc laøm giaûi thoaùt: ten fetters—Theo phaùi Theravada, coù möôøi 9) Close-minded Views—Kieán thuû Kieán: loaïi kieát söû: i) Assuming to be a know-it-all: Töï cho laø bieát 1) Drishti (skt): Belief in permanent self or taát caû. individuality—Chaáp thöôøng ngaõ. ii) Stubbornly holding to one view: Khö khö giöõ 2) Vichikitsa (skt): Skeptical doubt or laáy nhaát kieán cuûa mình. skepticism—Nghi hoaëc. iii) Refusing to listen and to change: Khoâng chòu laéng nghe vaø caûi söõa.

10) Follow False Precepts: Giôùi Kieán Thuû. Haøm(Töông Öng Boä Kinh), söu taäp thöù ba. i) Stubbornly taking a small precept: Khö khö Kinh goàm nhöõng baøi nhoû lieân quan tôùi nhöõng giöõ laáy giôùi caám nhoû heïp. chi tieát veà cuoäc ñôøi vaø haønh ñoäng cuûa Phaät. ii) Refusing to let go and learn more about ways Sanah (skt): Name of a Buddhist place in west toward enlightenment: Khoâng caàu hoïc ñeå bieát India, south of Talaja and about 16 miles north of theâm caùc ñieàu cao dieäu lôïi laïc cho vieäc giaûi Una. More than 62 caves were found on both sides thoaùt. of the hill in Sanah. They are of a plain type and Samyojanani (p): Three fetters—Tam Kieát Söû—well supplied with tanks for water—Teân cuûa moät See Three dharmas (XV). ñòa danh Phaät giaùo, naèm veà phía taây nam cuûa Samyuktagama (skt): Taïp A Haøm (Töông ÖÙng Talaja vaø caùch Una khoaûng 16 daëm veà phía baéc. A Caáp Ma)—50 quyeån, hoån hôïp cuûa caùc kinh A Hai beân söôøn ñoài ngöôøi ta tìm thaáy loå choå hôn 62 Haøm khaùc—Miscellaneous Agamas, general on hang. Caùc hang naày thuoäc loaïi ñôn giaûn vaø ñeàu coù dhyana, trance, etc, 50 books—See Agama, Four beå chöùa nöôùc. Agamas, and Five Agamas. Sanaiscara (skt): Saturn—Thoå tinh—See Seven Samyuktapitaka (skt): Taïp Taïng—The brilliant ones, and Nine luminaries. miscellaneous canon, at first said to relate to Sanakavasa (skt): Sanavasa (skt)—Thöông Na Bodhisattvas, but it contains miscellaneous works Hoøa Tu—A younger brother and disciple of of Indian and Chinese authors, collection made Ananda. An arhat, whom Eitel, in The Dictionary under the Ming dynasty and supplements of the of Chinese-English Buddhist Terms, gives as the northern Chinese canon with their case marks third patriarch, a native of Mathura, and says: “A from the southern canon—Taát caû nhöõng kinh ñieån Tibetan tradition identifies him with yasas, the linh tinh, ban ñaàu ngöôøi ta noùi noù thu nhieáp heát leader of the II Synod. Because of his name he is thaûy giaùo haønh cuûa chö vò Boà Taùt, nhöng kyø thaät associated with a hemp or linen garment, or a noù chöùa ñöïng nhöõng taùc phaåm cuûa ngöôøi Thieân covering with which he was born—Coøn goïi laø Na Truùc vaø Trung Hoa, ñöôïc keát taäp laïi vaøo thôøi nhaø Hoøa Tu, Thöông Naëc Ca, Thöông Naëc Ca Phöôïc

Minh coù söï boå tuùc cuûa Baéc vaø Nam Taïng Trung Sa, Xaù Na Ba Tö, ngöôøi em trai vaø cuõng laø ñeä töû Hoa (Taïp taïng khoâng phaûi laø ngoân thuyeát cuûa moät cuûa ngaøi A Nan. Moät vò A La Haùn, maø theo Eitel, ngöôøi, coù khi laø Ñöùc Phaät giaûng thuyeát, coù khi ñeä trong Trung Anh Phaät Hoïc Töø Ñieån, cho laø vò toå töû cuûa ngaøi giaûng thuyeát, coù khi taùn tuïng chö thöù ba ôû AÁn Ñoä, goác Ma Thaâu Ñaø, ngöôøi ñaõ chuû thieân). trì cuoäc keát taäp kinh ñieån laàn thöù hai. Theo truyeàn Samyutta Nikaya (p): The Collection of thoáng Taây Taïng, oâng ñöôïc goïi laø "Thieát Naëc Ca" Kindred Sayings—Töông Öng Boä Kinh. vì khi sanh ra oâng ñaõ ñöôïc truøm bôûi aùo Thieát Naëc 1) A Sanskrit term for "Connected Discourses." Ca (coù thuyeát noùi Thöông Naëc Ca laø teân moät loaïi This is the third of the five collections of aùo. Khi ngaøi ñoåi ñôøi maëc aùo "thieát naëc ca" neân discourses in the sutra-pitaka (sutta-pitaka) of nhaân ñoù maø goïi aùo "thieát naëc ca" laø aùo gai. Theo the Pali Canon, which corresponds to the Taây Vöïc Kyù, Thöông Na Hoøa Tu khi coøn ôû kieáp Samyuktagama of the Sanskrit Tripitaka. It tröôùc ñaõ laáy coû "thieát naëc ca" laøm aùo, vaø boá thí contains fifty-six groups of sutras, which are cho chuùng Taêng vaøo ngaøy giaûi an cö kieát haï. Ngaøi arranged according to subject matter—Töø Baéc thöôøng maëc chieác aùo naày trong naêm traêm thaân. ÔÛ Phaïn duøng ñeå chæ "Töông Öng Boä Kinh." Ñaây ñôøi haäu thaân, ngaøi vaø chieác aùo cuõng theo thai ra laø boä thöù ba trong naêm boä söu taäp trong Kinh ñôøi. Thaân theå lôùn daàn, chieác aùo cuõng roäng theo. Taïng Pali, goàm 56 nhoùm kinh, saép xeáp theo Khi ngaøi ñöôïc A Nan ñoä cho xuaát gia, thì chieác aùo ñeà muïc. trôû thaønh phaùp phuïc. Khi ngaøi thoï cuï tuùc giôùi thì 2) The third of five main divisions of the Sutta chieác aùo trôû thaønh chieác Caø sa 9 maûnh. Khi tòch Pitaka. It consists of numerous short texts dieät ngaøi phaùt nguyeän seõ ñeå laïi chieác aùo cho heát dealing with incidents connected with the life thaûy di phaùp cuûa Ñöùc Thích Ca, nguyeän löu caùi aùo and work of the Buddha—Kinh Taïp A laïi cho ñeán khi ñaïo phaùp cuûa Ñöùc Thích Ca truyeàn

taän aùo môùi bò muïc naùt).**See Hai Möôi Taùm Toå It is surprising therefore that the monuments at AÁn Ñoä. Sanchi should show from the most magnificent Sanatanadharma (skt): Hinduism—AÁn Ñoä and perfect examples of early Buddhist art in giaùo—See Hinduism. India. Sanchi is connected with the story of Sanati (p): To make a loud noise—Laøm neân Asoka's marriage with a merchant's daughter and tieáng ñoäng lôùn. the erection of a monastery on the hill where Sanavasa (skt): Sanakavasa (skt)—Thöông Na Mahendra, Asoka's son by that marriage, is said to have halted on the way to Ceylon. Whether the Hoøa Tu—See Sanakavasa. story is true or not, the fact remains that the Sancarana (p): Wandering about—Ñi lang thang. earliest monuments at Sanchi date from the time Sancarati (p): To wander—To go about—Ñi lang of Asoka and it is not impossible that it was the thang. patronage of this dedicated Buddhist king, which Sancaya (p): Accumulation—Söï tích tuï. made the place an active center of the religion of Sancetana (p): Intention—Purpose—Thought— Gautama Buddha and was responsible for the Volition—YÙ ñònh—YÙ muoán—YÙ nghó. splendor of the site in days gone by. Among the Sanceteti (p): To think—Suy nghó.

stupas, there are many dating from the third Sanchadeti (p): To cover—Che ñaäy. century B.C. They vary in size ranging from the Sanchi (skt): See Sanci. Great Stupa that measures 100 feet in diameter at the base and has a vast, imposing dome nearly 50 San-Chieh: Tam Theá Toâng—An important feet high to miniature ones no more than a foot school of Buddhism in China during the 7th high. The gateway of the Great Stupa, richly century. Followers of this school stressed the carved with bas-reliefs, illustrating the visit of importance of observance the rules, altruistic Asoka to the Bodhi tree at Bodh-Gaya—Thaønh deeds, and ascetic practice; they also believe that phoá mieàn trung AÁn Ñoä, nôi xuaát hieän nhöõng baèng everybody will become a Buddha in the future, chöùng ñaàu tieân cuûa ngheä thuaät Phaät giaùo töø theá kyû thus they often prostrated before strangers on the thöù ba tröôùc Taây lòch. Sanchi caùch thaønh phoá Bom street and even before animals—Phaùi Tam Theá, Bay khoaûng 549 daëm, laø nôi coù nhöõng di tích lòch moät tröôøng phaùi Phaät giaùo ñaõ phaùt trieån taïi Trung söû Phaät giaùo to lôùn nhaát ñöôïc bieát ñeán ngaøy nay quoác vaøo giöõa theá kyû thöù VII. Tín ñoà cuûa phaùi naày taïi AÁn Ñoä. Sanci naèm trong vuøng Trung AÁn, laø nôi raát coi troïng giôùi luaät, thöïc haønh töø thieän vaø tu coøn soùt laïi nhieàu daáu tích lòch söû myõ thuaät vaø kieán haønh khoå haïnh; hoï thöôøng xem ngöôøi ñoái dieän nhö truùc cuûa Phaät giaùo AÁn Ñoä trong buoåi sô khai, giöõa moät vò Phaät töông lai, chính vì theá maø hoï thöôøng theá kyû thöù ba vaø thöù nhaát tröôùc Taây lòch. Quan laïy tröôùc ngöôøi laï vaø ngay caû thuù vaät. troïng nhaát laø “Ñaïi thaùp Sanci.” Ñòa ñieåm naày ít Sanchindati (p): To destroy—Phaù huûy. khi ñöôïc nhaéc ñeán trong vaên hoïc Phaät giaùo. Thaäm Sanci (Sanchi-skt): City in central India where the chí, trong kyù söï cuûa caùc nhaø haønh höông Trung first monuments of Buddhist art originated around Quoác, voán chöùa raát nhieàu thoâng tin veà caùc trung the 3rd century BC. Sanchi was about 549 miles taâm Phaät giaùo ngaøy xöa, cuõng chaúng noùi gì ñeán from Bombay, is the site of the most extensive ñòa ñieåm naày. Do ñoù, thaät laø ngaïc nhieân khi caùc Buddhist remains now known in India. Sanci is in coâng trình kieán truùc taïi Sanchi laïi taïo neân nhöõng Central India that still contains some of the most kieán truùc huy hoaøng vaø hoaøn haûo nhaát cuûa ngheä significant examples of early Indian Buddhist art thuaät Phaät giaùo tröôùc ñaây taïi AÁn Ñoä. Sanchi coù and architecture, dated between the third and first lieân quan ñeán vieäc vua A Duïc keát hoân vôùi con gaùi centuries B.C. The most important of these is the cuûa moät thöông gia ôû thò traán Vidisa, caùch Sanchi “Great Stupa of Sanci.” The site is scarcely chöøng vaøi daëm, vaø vieäc döïng moät tu vieän treân ñoài. mentioned in Buddhist literature. Even the Ma Thaån Ñaø, con trai vua A Duïc vaø baø hoaøng itineraries of the Chinese pilgrims, which are a naày, ñaõ löu nghæ taïi ñaây trong chuyeán ñi truyeàn mine of information about the other ancient giaùo Tích Lan. Duø chuyeän naày coù thöïc hay khoâng, centers of Buddhism, do not refer to this site at all. nhöng nhöõng coâng trình kieán truùc ñaàu tieân taïi

Sanchi ñaõ coù nieân ñaïi töø thôøi vua A Duïc vaø raát coù Sandhana (p): One’s own property—Taøi saûn cuûa theå noùi raèng chính söï baûo trôï cuûa vì vua naày ñaõ

chính mình. laøm cho Sanchi trôû thaønh moät trung taâm Phaät giaùo Sandhareti (p): To bear—Chòu cöu mang. nhoän nhòp cuõng nhö taïo cho nôi ñaây moät saéc thaùi Sandhila: Ñeà La—One with abnormal sexual huy hoaøng tröôùc ñaây. Trong soá caùc thaùp, coù nhieàu organs—Teân goïi taét cuûa Phieán Ñeà La, teân goïi cuûa thaùp coù nieân ñaïi töø theá kyû thöù ba tröôùc Taây Lòch. moät ngöôøi khoâng ñaày ñuû nam caên nöõ caên (Xöa coù Coù caùi ñöôøng kính 30 meùt, cao 15 meùt; coù nhöõng 5 vò Tyø Kheo muoán ñöôïc lôïi loäc, neân aên baän traù caùi raát nhoû, cao khoâng quaù 0,3 meùt. Treân khuoân hình laø baäc Thaùnh giaû. Coù moät ngöôøi ñaøn baø tin cöûa moät coång vaøo Ñaïi Thaùp, coù moät baûn chaïm noåi töôûng beøn cuùng döôøng. Vì theá ngöôøi ñaøn baø ñöôïc hieám thaáy, moâ taû söï chieâm baùi cuûa vua A Duïc phöôùc lôùn, coøn 5 vò Tyø Kheo kia khi cheát bò ñoïa tröôùc caây Boà Ñeà taïi Boà Ñeà Ñaïo Traøng. xuoáng ñòa nguïc. Sau ñoù taùi sanh laøm ngöôøi baùn Sancinana (p): Accumulation—Söï tích tuï. nam baùn nöõ). Sancinati (p): To accumulate—Tích tuï. Sandhi-Nirmocana-Sutra (skt): Scripture Sanctification (n): Söï thaùnh hoùa. Unlocking the Mysteries—Giaûi Thaâm Maät Kinh— Sanctify (v): Thaàn Thaùnh hoùa. The chief text of the Dharmalaksana school, Sanctifying (a): Coù tính caùch thaàn thaùnh hoùa. translated into Chinese by Hsuan-Tsang around Sanctimonious (a): Thaùnh thieän giaû taïo (ñaïo ñöùc the fifth century A.D.—Giaùo ñieån chính cuûa Phaùp giaû). Töôùng Toâng, ñöôïc ngaøi Huyeàn Trang dòch sang Hoa ngöõ vaøo khoaûng theá kyû thöù naêm sau Taây Sanctimonious hypocrite: Nguïy quaân töû (ñaïo Lòch. ñöùc giaû). Sanctimoniousness (n): Söï ñaïo ñöùc giaû. Sandhupayati (p): To emit smoke—Phun khoùi. Sanction (n): Söï cheá taøi. Sandhupeti (p): To fumigate—Xoâng khoùi. Sanctity (n): Söï thaùnh thieän. Sandila (skt): San Ñeå La Ñaïi Töôùng—See Twelve spirits connected with the Master of Sanctivity (n): Thaùnh tích. Healing. Sanctuary (n): Ñeàn Thaùnh—Nôi aån naùo. Sandilya (skt): San Ñeà Lam—Described as a Sancunneti (p): To crush—To powder—Nghieàn fabulous world of the past whose name is given as naùt. Sandilya, and who has 1,000 children, but this is Sand: Baluka (skt)—Caùt—In Buddhism, it is used doubtful—Ñöôïc dieãn taû nhö moät theá giôùi xa xaêm. to imply “countless number.”—Trong ñaïo Phaät, noù Vaøo thôøi ñoù coù vò Luaân Vöông teân laø Voâ Traùnh ñöôïc duøng ñeå aùm chæ “Voâ soá.” Nieäm coù 1000 ngöôøi con, (nhöng ñieàu naày haõy Sanda (p): Thick—Dense (a)—Daày ñaëc. coøn nghi ngôø). Sandahati (p): To connect—Noái keát laïi. Sandipeti (p): To make clear—Laøm saùng toû. Sandal wood: Aguru or Tagara (skt)—Aloes Sanditthika (p): Visible (a)—Coù theå thaáy ñöôïc. wood—Eagle wood—Fragrant shrub—Traàm Sandoha (p): Multitude (a)—Nhieàu. höông. Sane (a): Bình thöôøng. Sandaleti (p): To break—Phaù vôõ. A sane man: Thöôøng daân. Sandana (p): A chain—Maéc xích. San Francisco Zen Center: Soto Zen center Sandassaka (p): One who shows or instructs— founded by Shungyu Suzuki Roshi in 1961. It is Ngöôøi chæ baøy hay daïy doã. one of the oldest and most influential Zen centers Sandati (p): To flow—Chaûy. in North America—Trung taâm Thieàn Taøo Ñoäng Sandeha (p): Doubt—Nghi ngôø. ñöôïc Shungyu Suzuki Roshi saùng laäp vaøo naêm Sandesa (p): A message—Thoâng ñieäp. 1961. Ñaây laø moät trong nhöõng trung taâm ñöôïc

Sandhamati (p): To blow—To fan—Gioù thoåi. saùng laäp sôùm vaø coù aûnh höôûng nhaát ôû vuøng Baéc Myõ.

Sanga (p): Attachment—Clinging—Luyeán chaáp. nghóa roäng, Sangha aùm chæ caû töù chuùng (Taêng, Sangacchati (p): To meet with—To come Ni, Öu Baø Taéc vaø Öu Baø Di). Phaät töû taïi gia together—Hoïp maët vôùi ai. goàm nhöõng Öu Baø Taéc vaø Öu Baø Di, nhöõng ngöôøi ñaõ thoï nguõ giôùi. Taát caû töù chuùng naøy Sangaha (p): ñeàu ñoøi hoûi phaûi chính thöùc thoï giôùi luaät; giôùi 1) Collection: Söï thu goùp. luaät töï vieän giôùi haïn giöõa 250 vaø 348 giôùi; tuy 2) Treatment—Söï trò lieäu. nhieân, con soá giôùi luaät thay ñoåi giöõa luaät leä Sangaku (jap): Tisrah-siksah (skt)—Three khaùc nhau cuûa caùc truyeàn thoáng. Moät ñieàu baét studies (three kinds of learning)—Three practices buoäc tieân khôûi cho caû töù chuùng laø leã quaùn of precepts, meditation and wisdom—Tam hoïc ñaûnh hay quy-y Tam Baûo: Phaät, Phaùp, (Giôùi, Ñònh, Tueä)—See Three studies. Taêng—See Sangha, Take refuge in the Triple Sangama (p): A fight—Cuoäc chieán ñaáu. Gem, and Triratna. Sangameti (p): To fight—To fight a battle—To (II) Other characteristics of “Sangha”—Nhöõng come into conflict—Chieán ñaáu. ñaëc tính khaùc cuûa “Taêng giaø”: Sanganhati (p): To treat kindly—Ñoái xöû töû teá. 1) Buddhist monks and nuns have left the family Sanganika (p): Society—Xaõ hoäi. life to practice the Buddha’s teachings. They Sangati (p): Association with—Söï quan heä vôùi ai. usually own only a few things, such as robes, Sangayati (p): To chant—Ca haùt (ôû ñaây coù nghóa an alms bowl and a razor to shave their heads. They aim to give up the need for material laø tuïng kinh). possessions. They concentrate on their inner Sange (jap): Ksama (skt)—Confession and development and gain much understanding reform—Saùm Hoái—See Repentance. into the nature of things by leading a pure and Sangha (p): Taêng giaø—An assembly of monks— simple life—Taêng Ni laø caùc vò ñaõ rôøi boû neáp Order of the Monks—A company of at least three soáng gia ñình ñeå tu taäp Phaät Phaùp. Thöôøng monks—Moät chuùng phaûi coù ít nhaát laø ba vò Taêng. thöôøng hoï chæ giöõ laïi vaøi moùn caàn duøng nhö y (I) An overview of “Sangha”—Toång quan veà aùo, baùt khaát thöïc, vaø löôõi lam caïo raâu toùc. Hoï “Taêng giaø”: A sanskrit term for “community.” höôùng ñeán vieäc töø boû nhöõng nhu caàu tö höõu The community of Buddhists. In a narrow vaät chaát. Hoï taäp trung tö töôûng vaøo vieäc phaùt sense, the term can be used just to refer to trieån noäi taâm ñeå ñaït ñeán söï thoâng hieåu baûn monks (Bhiksu) and nuns (Bhiksuni); chaát cuûa vaïn höõu baèng caùch soáng thanh tònh however, in a wider sense, Sangha means vaø ñôn giaûn. four classes of disciples (monks, nuns, 2) Community (congregation) of monks, nuns, upasaka and upasika). Lay men (Upasaka) and lay Buddhists who cultivate the Way— and lay women (Upasika) who have taken the The Buddhist Brotherhood or an assembly of five vows of the Panca-sila (fivefold ethics). brotherhood of monks. Sangha also means an All four groups are required formally to adopt assembly, collection, company, or society. a set of rules and regulations. Monastics are The corporate assembly of at least three or bound to two hundred-fifty and three hundred four monks under a chairperson—Coäng ñoàng forty-eight vows, however, the actual number Taêng Ni vaø

Phaät töû cuøng nhau tu haønh chaùnh varies between different Vinaya traditions. ñaïo. Taêng giaø coøn coù nghóa laø moät hoäi ñoàng, An important prerequisite for entry into any of moät taäp hôïp, hoäi chuùng Taêng vôùi ít nhaát töø ba the four catergories is an initial commitment ñeán boán vò Taêng, döôùi moät vò Taêng chuû. to practice of the Dharma, which is generally 3) Sangha is a Sanskrit term means the monastic expressed by "taking refuge" in the "three community as a whole. Sangha also means a jewels": Buddha, Dharma, Samgha—Töø Baéc harmonious association. This harmony at the Phaïn duøng ñeå chæ cho "Coäng ñoàng Phaät töû." level of inner truth means sharing the Theo nghóa heïp, töø naøy coù theå ñöôïc duøng cho understanding of the truth of transcendental chö Taêng Ni; tuy nhieân, theo nghóa roäng, theo liberation. At the phenomenal level, harmony

means dwelling together in harmony; sects. If we take a close look on these differences, harmony in speech means no arguments; we will see that they are only differences in harmony in perceptions; harmony in wealth or Vinaya concerning the Bhiksus and Bhiksunis and sharing material goods equally, and harmony had no relevance for the laity—Phaù hoøa hôïp in precepts or sharing the same precepts—Taêng, cuøng trong moät giôùi maø ñöa ra yù kieán ngoaïi Sangha, nguyeân laø tieáng Phaïn nghóa laø ñoaøn ñaïo hay laäp ra loaïi yeát ma khaùc ñeå phaù vôû söï hoøa theå Taêng Ni, dòch ra chöõ Haùn laø hoøa hôïp hôïp cuûa yeát ma Taêng. Theo Ñöùc Phaät, taïo söï phaù chuùng. Lyù hoøa laø cuøng chöùng ñöôïc lyù voâ vi hoøa hôïp trong Taêng giaø laø moät trong saùu troïng toäi. giaûi thoaùt. Thaân hoøa cuøng ôû, khaåu hoøa voâ Ñieàu naøy noùi leân moái quan taâm raát lôùn cuaû Ñöùc tranh, kieán hoøa ñoàng giaûi, lôïi hoøa ñoàng quaân, Phaät ñoái vôùi Taêng giaø vaø töông lai Phaät giaùo veà vaø giôùi hoøa ñoàng tu. sau naøy. Tuy nhieân, khoâng nhaát thieát caùc cuoäc ly 4) The congregation of monks and nuns or khai trong Taêng giaø ñeàu laø coá yù phaùt sinh töø söï thuø genuine Dharma followers. Sangha consists of nghòch, vaø coù veû nhö söï xa caùch veà ñòa lyù do caùc contemporary disciples who practice and hoaït ñoäng truyeàn giaùo, coù leõ ñaõ ñoùng moät vai troø realize the saving truth of the Unified Three quan troïng trong vieäc phaùt sinh caùc khaùc bieät veà Treasures that was first revealed by giôùi luaät trong nhöõng cuoäc hoäi hoïp tuïng giôùi cuaû Sakyamuni Buddha—Taêng baûo, bao goàm caùc Taêng giaø. Sau naêm baûy laàn keát taäp kinh ñieån, moân ñeä ñöông thôøi tu taäp vaø theå hieän chaân lyù nhöõng khaùc bieät xuaát hieän vaø caùc toâng phaùi khaùc cöùu ñoä cuûa Nhaát Theå Tam Baûo ñaàu tieân ñöôïc nhau cuõng xuaát hieän. Nhöõng khaùc bieät thöôøng Phaät Thích Ca Maâu Ni khai thò: The Sangha— xoay quanh nhöõng vaán ñeà khoâng maáy quan troïng, See Triratna (III) and (IV)(C). nhöng chuùng chính laø nguoàn goác phaùt sinh ra caùc Sangha authority: Uy quyeàn cuûa Taêng ñoaøn. tröôøng phaùi khaùc nhau. Neáu chuùng ta nhìn kyõ Sanghabhadra (skt): Taêng Giaø Baït Ñaø La—A chuùng ta seõ thaáy raèng nhöõng khaùc bieät chæ lieân heä learned priest of Cashmere, a follower of the ñeán vaán ñeà giôùi luaät cuûa chö Taêng Ni chöù khoâng Sarvastivadah school, the author of many lieân quan gì tôùi nhöõng Phaät töû taïi gia. philosophical works—Sö Chuùng Hieàn, moät danh Sangha of Bhiksunis:

Buddhist Sisterhood— Taêng cuûa toâng Taùt Baø Ña, laø taùc giaû cuûa nhöõng boä The Order of Buddhist Nuns—Ni Chuùng (Giaùo luaän noåi tieáng cuûa Phaät giaùo (Thuaän Chính Lyù Hoäi Tyø Kheo Ni). Luaän vaø Hieån Toâng Luaän). Sangha Convener: Vò sö thuû chuùng trong Sanghabheda(skt): Phaù hoøa hôïp Taêng—Phaù Yeát chuøa—The monk who takes care of the affairs of Ma Taêng—To disrupt the harmony of the the whole community. community of monks and cause schism by Sangha Council: Hoäi Ñoàng Taêng Giaø (Vieän heretical opinions, e.g. by heretical opinions. Taêng Thoáng). According to the Buddha, causing a split in the Sanghadeva (skt): Taêng Giaø Ñeà Baø (Chuùng Sangha was one of the six heinous crimes. This Thieân). demonstrates the Buddha's concerns of the Sanghadisesa (skt): Kieát Giôùi Thaäp Tam Taêng Sangha and the future of Buddhism. However, it is Taøn. not necessarily the case that all such splits were (I) Thirteen offences which entail upon a monk intentional or adversarial in origin, and it seems temporary expulsion from the Order—Möôøi likely that geographical isolation, possibly ba giôùi Toån Haïi Taêng Taøn khieán cho Taêng Ni resulting from the missionary activities may have phaïm phaûi bò taïm thôøi truïc xuaát khoûi giaùo played its part in generating differences in the ñoaøn—According to Rules for Mendicants moralities recited by various gatherings. After composed by Most Honorable Master Minh several Buddhist Councils, differences appeared Ñaêng Quang in accordance with The Sacred and different sects also appeared. The differences Books of the Buddhists, book of the discipline, were usually insignificant, but they were the main thirteen offences which entail monks or nuns causes that gave rise to the origination of different temporary expulsion from the Order.

Indulging in any one of these offences, monks in length and seven spans in width, and not or nuns are required to leave the Order for a bring the assembly of monks for marking out period of time fixed by the assembly of a site, for a monk should beg himself for a site monks. After that time, offenders present which involves destruction and which has not themselves before the Order to beg for a an open space round it): Caám töï yù caát phoøng reinstatement. Without the permission from saùi luaät (12 saõy beà daøi vaø 7 saõy beà ngang, vaø the assembly of monks, offenders cannot khoâng trình vôùi Taêng chuùng choã caát, bôûi vì vò return to the Order—Theo Luaät Nghi Khaát Só aáy coù theå caát phoøng ôû choã khoâng coù khoaûng ñöôïc Toân Sö Minh Ñaêng Quang soaïn theo troáng bao quanh seõ daãn ñeán söï baïi hoaïi). Luaät Taïng, möôøi ba giôùi toån haïi Taêng Taøn 7) Fail to bring for marking out a site, even khieán chö Taêng Ni phaïm phaûi seõ bò taïm thôøi though there is a benefactor who is willing to truïc xuaát khoûi giaùo ñoaøn. Taêng Ni phaïm phaûi build and donate a vihara: Khoâng trình choã seõ bò Taêng chuùng quy ñònh thôøi gian bò taïm caát phoøng, maëc duø töï yù thí chuû caát cho. truïc xuaát. Ñeán khi maõn haïn truïc xuaát, ngöôøi 8) Not to accuse falsely (unjustly or wrongly) a phaïm toäi phaûi ra tröôùc Taêng chuùng xin ñöôïc monk with an unfounded charge: Caám caùo taùi gia nhaäp vaøo giaùo ñoaøn. Khoâng coù söï chaáp gian moät vò Tyø Kheo khaùc moät toäi gì maø thuaän cuûa Taêng chuùng, ngöôøi phaïm toäi khoâng khoâng coù thaät.

theå trôû laïi giaùo ñoaøn. 9) Not to do things to destroy the harmony of the 1) Not to intentionally discharge of semen, Order: Caám duøng caùch naày theá kia ñeå phaù söï except during a dream: Caám coá yù laáy tay töï hoøa hieäp cuûa giaùo hoäi. laøm söï daâm, ngoaïi tröø trong giaác moäng. 10) Not to suspect a monk with a groundless 2) Not to come into physical contact with a charge: Caám nghi quaáy moät vò Tyø Kheo khaùc woman, such as holding her hand, or holding a moät ñieàu gì khoâng coù thaät. braid of her hair, or rubbing against any one 11) Not to side with someone who creates schism of her limbs: Caám rôø mình ñaøn baø, nhö naém to destroy the harmony of the Order: Caám tay, rôø buùi toùc, rôø raãm tay chaân, vaân vaân. binh vöïc keû phaù hoaïi söï hoøa hieäp ôû giaùo hoäi. 3) Not to offend a woman with lewd words 12) Not to lead a solemnly brahma life, to be a concerned with unchastity: Caám choïc gheïo duï bad example for others to imitate: Caám khoâng doã ñaøn baø. trang nghieâm, laøm quaáy aùc cho keû khaùc baét 4) Not to act as a go-between for a woman with chöôùc. a man in mind or for a man with a woman in 13) If a monk who commits evil conduct or mind, whether as a wife or as a mistress, or misbehavior, and his evil conduct is seen or acting as an agent for arranging the meeting heard, that monk should be admonished up to of two persons for sexual indulgence: Caám three times by the assembly of monks to laøm mai, cöôùi gaõ hay moâi giôùi cho söï heïn hoø. allow him to give up his course. If after being 5) Not to speak in praise of ministering to admonished, he gives up that course, it is sensure pleasure for self in the present of good. If he does not give up, it is an offence women, saying: “Ladies, this is the highest entailing a formal meting of the Order: Neáu vò kind of ministration, that a woman should Taêng cöôõng lyù khi laøm quaáy, chaúng chòu nghe minister to one like me, virtuous, of good lôøi khuyeân giaûi. Neáu Taêng chuùng hoûi ba laàn conduct, leading the Brahma-life” with the maø vaãn khoâng chòu nghe lôøi, vò naày phaïm toäi meaning to connect with sexual intercourse: Taêng Taøn. Caám khoe pheùp tinh taán vôùi ñaøn baø, noùi raèng (II) According to Rules for Mendicants composed ‘Caùc baø phaûi phuï trôï moät ngöôøi nhö toâi, ñöùc by Most Honorable Master Minh Ñaêng Quang haïnh veïn toaøn, soáng ñôøi phaïm haïnh’ vôùi yù in accordance with The Sacred Books of the muoán quan heä tôùi vieäc daâm duïc. Buddhists, book of the discipline, seventeen 6) Not to build a hut in an unlawful manner (not offences which entail nuns temporary in accordance with measure of twelve spans expulsion from the Order. Indulging in any

one of these offences, nuns are required to Caám ñi xa moät mình: Caám vò Ni ñi moät mình leave the Order for a period of time fixed by ñeán moät laøng xa hay qua beân kia bôø soâng, ôû the assembly of monks and nuns. After that caùch ñeâm. time, offenders present themselves before the 8) A nun should not accept necessities from a Order to beg for a reinstatement. Without the man: Caám vì yù rieâng laõnh cuûa ñaøn oâng nhöõng permission from the assembly of monks and thöùc caàn duøng. nuns, offenders cannot return to the Order— 9) A nun should not ask other people to accept Theo Luaät Nghi Khaát Só ñöôïc Toân Sö Minh necessities from a man: Caám vì yù rieâng möôïn Ñaêng Quang soaïn theo Luaät Taïng, möôøi baûy keû khaùc laõnh theá

cuûa ñaøn oâng nhöõng thöùc caàn giôùi toån haïi Taêng Taøn khieán chö Ni phaïm duøng. phaûi seõ bò taïm thôøi truïc xuaát khoûi giaùo ñoaøn. 10) A nun should not do things to destroy the Ni chuùng phaïm phaûi seõ bò Giaùo Ñoaøn Taêng Ni harmony of the Order: Caám duøng caùch naày chuùng quy ñònh thôøi gian bò taïm truïc xuaát. theá kia ñeå phaù söï hoøa hieäp cuûa giaùo hoäi. Ñeán khi maõn haïn truïc xuaát, ngöôøi phaïm toäi 11) A nun should not speak in support for a phaûi ra tröôùc Taêng Ni chuùng xin ñöôïc taùi gia person who does things to destroy the nhaäp vaøo giaùo ñoaøn. Khoâng coù söï chaáp thuaän harmony of the Order: Caám binh vöïc keû phaù cuûa Taêng Ni chuùng, ngöôøi phaïm toäi khoâng theå söï hoøa hieäp ôû Giaùo Hoäi. trôû laïi giaùo ñoaøn. 12) A nun should not lead a solemnly brahma life, 1) A nun should not to act as a go-between for a to be a bad example for others to imitate: woman with a man in mind or for a man with Caám khoâng trang nghieâm, laøm quaáy aùc cho a woman in mind, whether as a wife or as a keû khaùc baét chöôùc. mistress, or acting as an agent for arranging 13) If a nun who commits evil conduct or the meeting of two persons for sexual misbehavior, and her evil conduct is seen or indulgence: Caám laøm mai, cöôùi gaõ hay moâi heard, that nun should be admonished up to giôùi cho söï heïn hoø. three times by the assembly of nuns to allow 2) A nun should not accuse falsely (unjustly or her to give up her course. If after being wrongly) another nun with an unfounded admonished, she gives up that course, it is charge: Caám caùo gian moät vò Tyø Kheo Ni good. If she does not give up, it is an offence khaùc moät toäi gì maø khoâng coù thaät. entailing a formal meeting of the Order: Neáu 3) A nun should not suspect another nun with a vò Ni cöôõng lyù khi laøm quaáy, chaúng chòu nghe groundless charge: Caám nghi quaáy moät vò Tyø lôøi khuyeân giaûi. Neáu Ni chuùng hoûi ba laàn maø Kheo Ni khaùc moät gì maø khoâng coù thaät. vaãn khoâng chòu nghe lôøi, vò naày phaïm toäi 4) A nun should not bring any law suits or any Taêng Taøn. legal questions to the government officials for 14) A nun should not conceal other nun’s faults judgment: Caám kieän thöa ñeán quan chöùc. due to personal affection: Caám giaáu loãi moät 5) A nun should not ordain a woman who has coâ khaùc vì tình thaân. committed a capital offense (a woman with 15) A nun should not provoke other nuns to death penalty): Caám cho nhaäp ñaïo moät ngöôøi disobey the laws of the Order: Caám ñoác xuùi phaïm toäi ñaùng cheát. nhöõng coâ khaùc, baûo ñöøng nghe Giaùo Hoäi. 6) A nun should not speak in support for a nun 16) A nun should not direct (superintend) other who has committed one of the eight Parajikas: nuns to give up precepts: Caám ñoác xuùi nhöõng Caám binh vöïc moät coâ phaïm ñaïi giôùi. coâ khaùc hoaøn giôùi. 7) A nun should not go alone to a remote region. 17) A nun should not quarrel and reproach or Going alone to a remote village or other side condemn the Order: Caám gaây goã vaø phieàn of a river, remaining away for a night alone or traùch Giaùo Hoäi. staying behind a group alone by a nun are (III) Thirteen offences which entail upon a nun regarded undesirable. A nun doing so temporary expulsion from the Order—Möôøi committed the offense called Sanghadisesa: ba giôùi Toån Haïi Taêng Taøn khieán cho moät vò

Ni phaïm phaûi bò taïm thôøi truïc xuaát khoûi giaùo vaøo laøng moät mình (hay ñi beân kia bôø soâng ñoaøn—According to the Vinaya Pitaka (Book moät mình, hay ñi trong ñeâm toái moät mình). of Discipline), Part I, translated into English 4) Whatever nun, without having obtained by I.B. Horner, thirteen offences which entail permission from the Order which carried out nuns temporary expulsion from the Order. the proceedings in accordance with the rule, Indulging in any one of these offences, nuns the discipline, the teacher's instruction, not are required to leave the Order for a period of having learnt the group's desire, should time fixed by the assembly of monks and restore a nun suspended by a complete Order, nuns. After that time, offenders present that nun has fallen into a matter that is an themselves before the Order to beg for a offence at once, entailing a formal meeting of reinstatement. Without the permission from the Order involving being sent away: Neáu the assembly of monks and nuns, offenders khoâng coù pheùp cuûa Giaùo Hoäi, caám phuïc giôùi cannot return to the Order—Theo Luaät Taïng, cho moät vò Tyø Kheo Ni khaùc ñaõ bò giaùo hoäi möôøi ba giôùi toån haïi Taêng Taøn khieán chö phaït. Taêng phaïm phaûi seõ bò taïm thôøi truïc xuaát khoûi 5) Whatever nun, filled with desire, having giaùo ñoaøn. Vò Ni naøo phaïm phaûi seõ bò Giaùo accepted with her own hand from the hand of Ñoaøn quy ñònh thôøi gian bò taïm truïc xuaát. Ñeán a man who is filled with desire, solid food or khi maõn haïn truïc xuaát, ngöôøi phaïm toäi phaûi ra soft food, should eat it or partake of it, that tröôùc Giaùo Ñoaøn xin ñöôïc taùi gia nhaäp vaøo nun has fallen into an offense entailing a giaùo ñoaøn. Khoâng coù söï chaáp thuaän cuûa Giaùo formal meeting of the Order: Caám nhaän ñoà thí Ñoaøn, ngöôøi phaïm toäi khoâng theå trôû laïi giaùo töø tay moät ngöôøi nam ñaày duïc voïng. ñoaøn. 6) Whatever nun should speak thus: "What can 1) Whatever nun should be one who speaks in this man, whether he is filled with desire or envy concerning anyone (a householder or a not filled with desire, do to you, lady, since householder's sons or brothers or a slave or a you are not filled with desire? Please, lady, workman and even concerning a wanderer eat or partake of the solid food or the soft who is a recluse, that nun has fallen into a food which this man is giving to you, you matter that is an offence at once, entailing a having accepted it with your own hand." That formal meeting of the Order involving being nun has fallen in an offense entailing a formal sent away): Caám moät Ni coâ noùi lôøi ganh gheùt meeting of the Order: Caám moät Ni coâ xuùi moät veà baát cöù ai. vò Ni coâ khaùc thoï duïng ñoà aên cuûa moät tín thí 2) Whatever nun should knowingly receive a nam ñaày duïc voïng. woman thief found to merit death, without 7) Whatever nun, angry, displeased, should having obtained permission from a king or an speak thus: "I repudiate the enlightened Order or a group or a guild or a company, one… I repudiate the training. What indeed unless she is allowable, that nun has fallen are these recluses who are recluses, into a matter that is an offence at once, daughters of the Sakyans? For there are other entailing a formal meeting of the Order recluses, conscientious, scrupulous, desirous involving being sent away: Caám moät Ni coâ of training; I will lead the Brahma-life among che chôû cho moät ngöôøi bò toäi cheát maø khoâng these." That nun should be spoken to thus by

coù pheùp cuûa Giaùo Hoäi. the nuns: “Do not, lady, angry, displeased, 3) Whatever nun should go among village alone, speak thus: “I repudiate the enlightened or should go to the other side of a river alone, one…I will lead the Brahma-life among or should be away for a night alone, or should these.” Be satisfied, lady, dhamma is well stay behind a group alone, that nun has fallen preached, lead the Brahma-life for the utter into a matter that is an offence at once, ending of ill. And if that nun, being spoken to entailing a formal meeting of the Order thus by the nuns, persists as before, that nun involving being sent away: Caám moät Ni coâ ñi should be admonished by the nuns up to a

third time for giving up that course. If being company…concealing one another’s sins. Let admonished up to a third time, she should the ladies desist; the Order praises this give it up, that is good. If she should not give detachment in sisters, But if these nuns. And it up, that nun has fallen into an offense if this nun, being spoken to thus by the nuns, entailing a formal meeting of the Order: Vò should persists as before, that nun should be naøo phæ baùng Phaät, Phaùp, Taêng. Ni ñoaøn neân admonished by the nuns up to a third time for hoûi ba laàn xem coi vò aáy coù saùm hoái hay giving up that course. If being admonished up khoâng. Neáu saùm hoái thì khoâng toäi. Neáu khoâng to a third time, she should give it up, that is saùm hoái laø phaïm toäi Taêng Taøn. good. If she should not give it up, that nun has 8) Whatever nun, overthrown in some legal fallen into an offense entailing a formal question, angry, displeased, should speak meeting of the Order): Neáu vò Ni cöôõng lyù khi thus: “The nuns are following a wrong course laøm quaáy, chaúng chòu nghe lôøi khuyeân giaûi. through desire… and the nuns are following a Neáu Ni chuùng hoûi ba laàn maø vaãn khoâng chòu wrong course through fear.” That nun should nghe lôøi, vò naày phaïm toäi Taêng Taøn (Caám moät be spoken to thus by the nuns: “Do not, lady, Ni coâ soáng theo taäp khí, aùc danh, aùc ñaïo, hay overthrown in some legal question, angry, che daáu toäi loãi cuûa ngöôøi khaùc). displeased, speak thus, ‘the nuns are 10) Not to suspect a nun with a groundless following a wrong course through desire… charge: Caám nghi quaáy moät vò Tyø Kheo Ni and the nuns are following a wrong course khaùc moät gì maø khoâng coù thaät. through fear.’ The lady herself may go wrong 11) Not to side with someone who creates schism from desire, and she may go wrong from to destroy the harmony of the Order: Caám hatred and she may go wrong from stupidity binh vöïc keû phaù hoaïi söï hoøa hieäp ôû giaùo hoäi. and she may go wrong from fear.” And if this 12) Not to lead a solemnly brahma life, to be a nun, being spoken to thus by the nuns, persists bad example for others to imitate: Caám khoâng as before, that nun should be admonished by trang nghieâm, laøm quaáy aùc cho keû khaùc baét the nuns up to a third time for giving up that chöôùc. course. If being admonished up to a third 13) Not to do things to destroy the harmony of the time, she should give it up, that is good. If she Order: Caám duøng caùch naày theá kia ñeå phaù söï should not give it up, that nun has fallen into hoøa hieäp cuûa giaùo hoäi. an offense entailing a formal meeting of the Sanghagara (skt): Sangharama (skt)—Giaø Lam. Order: Caám moät Ni coâ noùi raèng ngöôøi khaùc 1) The park of a monastery: Chuùng vieân hay laøm sai vì

ham muoán hay vì sôï seät." Neáu vò Ni vöôøn saân töï vieän nôi Taêng chuùng ôû. naøo noùi nhö vaäy, Ni chuùng seõ hoûi ba laàn. Sau 2) Pagoda: Chuøa hay töï vieän—A monastery— ba laàn maø vò naày cuõng chöa chòu saùm hoái laø Convent—Temple. phaïm toäi Taêng Taøn. Sanghakamma (p): The collective voice of the 9) If a nun who commits evil conduct or Sangha. A kind of democratic council to preserve misbehavior, and her evil conduct is seen or discipline and regulate the Sangha's collective heard, that nun should be admonished up to affairs. three times by the assembly of nuns to allow Sanghakarma (skt): Taêng Giaø Yeát Ma—A her to give up her course. If after being meeting of the monks for the purpose of admonished, she gives up that course, it is ordination, or for the confession of sins and good. If she does not give up, it is an offense absolution, or for expulsion of the unrepentant— entailing a formal meeting of the Order (in Moät buoåi hoïp hay nghi thöùc tuyeân caùo thuï giôùi, case nuns live in company, of evil habits, of saùm hoái, hay truïc xuaát ra khoûi giaùo ñoaøn nhöõng evil repute, of evil ways of living, vexing the ngöôøi phaïm toäi "baát khaû hoái." Order of nuns, concealing one another's sins, Sanghakarman Masters (skt): Yeát Ma Taêng. those nuns should be spoken to thus by the nuns: "Sisters are living in

1) A monastery assembly, usually composed of Kheo Ni naøo caát giöõ taøi saûn cuûa Taêng Giaø ñeå four or more monks: Moät chuùng goàm boán vò laøm cuûa rieâng cho mình, hoaëc cho ngöôøi khaùc Tyø Kheo trôû leân. maø khoâng coù söï ñoàng thuaän cuûa Taêng Giaø, laø 2) A monk on duty in a meditation: Vò Taêng Yeát phaïm giôùi xaû ñoïa (phaûi buoâng boû vaø phaùt loà Ma Thieàn taäp hay vò Taêng höôùng daãn buoåi toïa saùm hoái ngay). thieàn. 2) A Bhiksu or Bhiksuni, who uses what belongs ** See Sanghakarma. to the Sangha in a way that is contrary to the Sangha law: Luaät Taêng ñoaøn. Sangha's wishes, causing discontent or Sanghamangala: Chuøa Vuõng Lieâm—Name of a disharmony in the Sangha, commits an temple of the Theravada Buddhism in Vuõng Lieâm offense that involves Release and Expression district, Vinh Long Province, South Vietnam. The of Regret—Vò Tyø Kheo hay Tyø Kheo Ni naøo temple also called Sanghamangala. It is said that söû duïng taøi saûn cuûa Taêng Giaø ngöôïc laïi vôùi yù the temple was built in 1339, one of the oldest nguyeän cuûa giaùo hoäi, laøm cho maát hoøa hôïp temples in Vinh Long Province—Teân cuûa moät Taêng, laø phaïm giôùi xaû ñoïa (phaûi buoâng boû vaø ngoâi chuøa thuoäc Phaät Giaùo Nguyeân Thuûy trong phaùt loà saùm hoái ngay). quaän Vuõng Lieâm, tænh Vónh Long, Nam Vieät Nam. 3) A Bhiksu or Bhiksuni, who uses Sangha Ngöôøi ta noùi chuøa ñöôïc xaây döïng vaøo naêm 1339, resources in a wasteful manner, including ñaây laø moät trong nhöõng ngoâi chuøa coå nhaát trong money, tools, and other items commits an tænh Vónh Long. offense that involves Release and Expression of Regret—Vò Tyø Kheo hay Tyø Kheo Ni naøo Sanghanandi (skt): Taêng Giaø Nan Ñeà—See söû duïng taøi nguyeân cuûa Taêng Giaø moät caùch Samghanandi. phung phí, keå caû tieàn baïc, duïng cuï vaø nhöõng Sanghanussati (p): Nieäm Taêng—Suy nieäm veà ñoà vaät khaùc, laø phaïm giôùi xaû ñoïa (phaûi buoâng Taêng—The recollection of the Sangha—See Ten boû vaø phaùt loà saùm hoái ngay). recollections.

Sangharaja (skt): Phaùp chuû—Taêng Quan—Taêng Sangha Order: Taêng ñoaøn—See Sangha. Chính—Taêng Thoáng. Sanghapala (skt): Taêng Giaø Baø La—Taêng Giaø 1) Dharma-lord: Buddha—Ñöùc Phaät. Baø Thi Sa—A monk of Champa, who translated 2) Chief of the Buddhist clergy or order: Phaùp ten or eleven works around 506-520 A.D.—Moät vò Chuû cuûa moät giaùo hoäi. Taêng ngöôøi Phuø Nam, ngöôøi ñaõ dòch möôøi hay 3) Supreme Patriarch of the Sangha Order: Vò möôøi moät boä kinh khoaûng nhöõng naêm 502 ñeán 520 Taêng Thoáng trong giaùo hoäi. sau Taây Lòch. 4) Director of monks, an official first appointed Sangha President: Taêng Thoáng—See by Chinese government in the fourth century Sangharaja. A.D.; later the term is used to call a monk Sangha property: Taøi saûn cuûa Taêng Giaø— who has the most seniority in the Order: Taêng Properties of the Sangha include money, land, Thoáng, teân moät chöùc vò ñaàu tieân ñöôïc trieàu pagoda, homes for monks and nuns, tools, and ñình Trung Quoác boå nhieäm vaøo theá kyû thöù tö other items used by the whole Sangha—Taøi saûn sau Taây Lòch, veà sau duøng ñeå goïi nhöõng vò coù cuûa Taêng giaø bao goàm tieàn baïc cuùng döôøng, ñaát chöùc vò cao nhaát trong Taêng ñoaøn. ñai, chuøa chieàn, nhaø cöûa cho chö Taêng Ni, duïng cuï Sangharakshita (1925 -): Ngöôøi saùng laäp Hoäi vaø nhöõng vaät duïng khaùc ñöôïc giaùo hoäi xöû duïng. Thaân Höõu Phaät Töû Taây Phöông—A British-born 1) A Bhiksu or Bhiksuni, who keeps items which monk who founded the “Friends of the Western belong to the whole Sangha for his or her Buddhist Order” (FWBO), a non-sectarian personal use or gives them to someone else worldwide organization. He served in the British without asking the permission of the Sangha, army in India during World War II and deserted commits an offense that involves Release and his unit when he was about to send home. After a Expression of Regret—Vò Tyø Kheo hay Tyø period of several years as a wandering mendicant,

he met some Buddhist monks and was ordained in ñôøi theá tuïc, vì vaäy ngoaïi tröø moät vaøi coâng 1950 by a Theravada preceptor. For the next vieäc caù nhaân haèng ngaøy, khoâng coù vieäc gì decade he studied with a variety of teachers, both quan troïng hôn laø vieäc maø giaùo hoäi ñaõ giao Theravada monks and Lamas from various cho mình. Tibetan traditions. In 1976, he founded the 2) If a Bhiksu or a Bhiksuni, who gives his or her FWBO, which was particularly dedicated to a non- own daily personal tasks more priority than sectarian vision of Buddhism, in which all those of the Sangha tasks, he or she violates Buddhist traditions would be equally respected— the fine manner offense in the temple—Neáu Moät Taêng só sanh taïi Anh, ngöôøi saùng laäp ra “Hoäi vò Tyø Kheo hay Tyø Kheo Ni naøo ñaët nhöõng Thaân Höõu Phaät Töû Taây Phöông,” moät toå chöùc Phaät coâng vieäc haèng ngaøy cuûa mình öu tieân hôn giaùo quoác teá khoâng moân phaùi. OÂng phuïc vuï trong coâng vieäc cuûa giaùo hoäi, vò aáy phaïm giôùi quaân ñoäi Hoaøng Gia Anh trong thôøi ñeä nhò theá chuùng hoïc trong töï vieän. chieán vaø ñaøo nguõ tröôùc khi ñôn vò cuûa oâng ruùt veà 3) A Bhiksu or Bhiksuni, who is given a special nöôùc. Sau moät thôøi gian vaøi naêm laøm du Taêng task in the Sangha, he or she should do it with khaát só oâng gaëp moät vaøi Taêng só Phaät giaùo vaø ñöôïc ease and freedom, and should not

take moät vò sö Theravada cho thoï giôùi Tyø Kheo naêm advantage of it to unnecessarily excuse 1950. Trong suoát thaäp nieân keá ñoù oâng theo hoïc vôùi himself or herself from daily activities of the nhieàu vò thaày khaùc nhau, vôùi caùc vò sö theo temple—Vò Tyø Kheo hay Tyø Kheo Ni naøo ñaõ Theravada vaø nhöõng vò Laït Ma töø caùc tröôøng phaùi ñöôïc giaùo hoäi giao phoù moät coâng vieäc, duø ñaëc khaùc nhau cuûa Phaät giaùo Taây Taïng. Naêm 1976 bieät, vò aáy neân laøm thong thaû töø töø, chöù khoâng oâng saùng laäp Lieân Höõu Phaät Töû Theá Giôùi, rieâng ñöôïc nhaân ñoù maø xin mieãn thöù cho nhöõng sinh daønh cho caùi nhìn veà Phaät giaùo khoâng phaân bieät hoaït haèng ngaøy khaùc trong töï vieän. bôûi moân phaùi trong ñoù taát caû caùc truyeàn thoáng 4) A Bhiksu or Bhiksuni, should not, out of the Phaät giaùo phaûi ñöôïc toân troïng nhö nhau. self-pride or being afraid of the Sangharama (skt): Vihara (skt)—Taêng Giaø Lam inconvenience of others, accept Sangha tasks (Töï)—Chuøa—Pagoda—Temple—A monastery that are beyond his or her capabilities—Vò Tyø with its garden or grove—Töï vieân vaø chuùng vieân Kheo hay Tyø Kheo Ni, khoâng neân vì töï haøo hay nhaø Taêng cho chuùng ôû. caù nhaân hay sôï ngöôøi khaùc phieàn loøng maø Sangha structures: Cô caáu Taêng ñoaøn—Theå nhaän vieäc quaù khaû naêng cuûa mình. cheá Taêng ñoaøn. Sanghateti (p): To join together—Cuøng hôïp nhau Sanghata (skt): Taêng Giaø Ñaø. laïi. 1) An assemblage: Chuùng hoäi. Sanghati (skt): The patched robe—Caø Sa—Taêng 2) The final hurricane in the kalpa of Giaø Leâ — The sanghati or coat of patches varying destruction: Côn loác cuoái cuøng cuûa hoaïi kieáp. from 9 to 25 (patched of seven pieces and 3) The hell in which all are squeezed into a mass upwards), one of the three garments of a monk—between two mountains falling together: Coøn goïi laø Naïp Giaø Leâ, laø loaïi aùo Taêng Giaø Leâ Chuùng hôïp ñòa nguïc—Phaïm nhaân caáu xeù laãn trong boä Naïp Y, töø 9 ñeán 25 maûnh vaù laïi vôùi nhau, nhau thaønh moät khoái giöõa hai nuùi roài cuøng rôùt moät trong ba y cuûa moät vò Taêng. **See Kasaya. xuoáng vöïc vôùi nhau—See Eight great hot Sanghatthera (p): A senior monk of a hells. congregation—Moät vò sö cao tuoåi haï trong giaùo Sangha tasks: Taêng vuï (coâng chuyeän maø giaùo ñoaøn. hoäi giao phoù). Sanghavarman (skt): Sanghapala (skt)—Khöông 1) To a Bhiksu or Bhiksuni, whose own worldly Taêng Hoäi—Taêng Giaø Baït Ma (Chuùng Khaûi). life has been renounced except some daily 1) An Indian monk supposed to be of Tibetan personal tasks, there are no tasks more descent; but Sanghapala is described as the important than Sangha tasks—Vôùi vò Tyø Kheo eldest son of the prime minister of Soghdiana, hay Tyø Kheo Ni, laø ngöôøi ñaõ choái boû cuoäc and is porbably a different person.

Sanghavarman was the one who conducted greed, even for the sake of the order—Taêng Sô translation of The Indefinite Life Sutra in Lo- Taøn hay Taêng Taøn (toäi naøy xeáp döôùi troïng toäi Ba Yang in 252 A.D.: Khöông Taêng Hoäi laø teân La Di). Toäi cuûa moät vò Taêng caàn phaûi ñöôïc boäc cuûa moät nhaø sö ngöôøi Thieân Truùc, doøng doõi baïch hay phaùt loà saùm hoái tröôùc hoäi ñoàng ñeå giaûi Taây Taïng, nhöng laïi coù moät vò sö khaùc cuõng quyeát. Neáu khoâng phaùt loà saùm hoái seõ bò coi nhö teân Khöông Taêng Hoäi, ngöôøi ñaõ dòch boä Kinh troïng toäi Ba

La Di vaø bò loaïi khoûi giaùo ñoaøn. Möôøi Voâ Löôïng Thoï taïi thaønh Laïc Döông vaøo naêm ba toäi Taêng Taøn ña phaàn laø phaïm phaûi nhöõng tö 252 sau Taây Lòch. töôûng hay lôøi noùi daâm oâ tham lam. **See 2) Sanghapala, a native of Sogdiane, now Sanghapala, Six kinds of wrong-doing, and Seven belongs to China. His parents came to North kinds of wrong-doing of monks and nuns. Vietnam to do business to earn a living. His Sanghayathata (skt): Gayasata (skt)—Taêng Giaø father passed away when he was only ten Da Xaù (Chuùng Xöng)—The 18th Indian years old. After that he left home and patriarch—Vò toå thöù 18 trong doøng Thieàn AÁn Ñoä. became a very famous monk at that time. He **See Twenty eight Indian Patriarchs. thoroughly understood the Tripitaka. He went Sanghika (skt): Taêng Kyø. to Tung-Wu (now Central China) to expand 1) Relating to a Sangha: Lieân heä ñeán Taêng Giaø. the Buddha Dharma. He also translated many 2) A complete set of land and buildings for a sutras from Sanskrit into Chinese such as the monastery: Toaøn boä ñaát vaø nhaø cöûa cuûa moät Infinite Life Sutra, the Anapanasati Sutra, etc. töï vieän. He passed away in around 280 A.D.: Khöông 3) An abbreviation for Asamkhya, means Taêng Hoäi, ngöôøi nöôùc Khöông Cö, cha meï innumerable: Teân taét cuûa A Taêng Kyø coù sang ñaát Giao Chaâu laøm aên buoân baùn kieám nghóa laø voâ soá voâ löôïng, khoâng theå ñeám ñöôïc. soáng. Ngaøi moà coâi cha töø luùc môùi leân möôøi. Sanghikah (skt): Taêng Kyø Boä—The Sau ñoù ngaøi xuaát gia vaø trôû thaønh moät nhaø sö Mahasanghikah school—Teân taét cuûa Ma Ha Taêng noåi tieáng thôøi baáy giôø. Ngaøi thoâng hieåu Tam Kyø Boä hay Ñaïi Chuùng Boä (moät trong 20 boä phaùi Taïng kinh ñieån. Ngaøi sang Ñoâng Ngoâ (baây Tieåu Thöøa. Sau khi Ñöùc Phaät nhaäp dieät, trong laàn giôø laø mieàn Trung nöôùc Taøu) ñeå hoaèng döông keát taäp kinh ñieån ñaàu tieân; phaùi trong hang goïi laø Phaät Phaùp. Ngaøi dòch nhieàu kinh ñieån töø chöõ Thöôïng Toïa Boä, phaùi ngoaøi hang goïi laø Ñaïi Phaïn ra chöõ Haùn nhö Kinh Voâ Löôïng Thoï vaø Chuùng Boä). Kinh An Ban Thuû YÙ, vaân vaân. Ngaøi thò tòch Sanghika-vinaya (skt): Taêng Kyø Luaät—An khoaûng naêm 280 sau Taây Lòch abbreviation for Mahasanghika-vinaya, the rules 3) An Indian monk who arrived in Nanking in for monks and nuns—Teân goïi taét cuûa Ma Ha Taêng around 433 A.D., translated five works in 434 Kyø Luaät, luaät cuûa Ñaïi Chuùng Boä daønh cho chö A.D., went west in 442—Sö Chuùng Khaûi, moät Taêng Ni. nhaø sö AÁn Ñoä ñeán Nam Kinh khoaûng naêm 433 sau Taây Lòch, ñeán naêm 434 thì dòch ñöôïc Sangitiparyaya (skt): One of the books of the naêm boä kinh; veà sau ñi hoaèng hoùa veà phía Sarvastivadin Abhidharma Pitaka, written by Taây cuûa Trung Quoác. Mahakausthila or Sariputra. This is the way of putting things in the rehearsal, a commentary on Sanghavarti (skt): Taêng Giaø Baït Tröøng (Chuùng the Sangiti Sutra—Moät trong caùc boä saùch cuûa Boä Hieän). Luaän Taïng cuûa Boä phaùi Thuyeát Nhöùt Thieát Höõu Sanghavasesa (skt): Sanghadisesa (p)—Taêng Boä, ñöôïc vieát bôûi ngaøi Ma Ha Caâu Thi La hay Xaù Giaø Baø Thi Sa (Taêng Taøn)—Taêng Taøn—Taêng Giaø Lôïi Phaát, trình baøy caùch thöùc saép ñaët caùc söï vaät ñeå Baø Thi Sa—A sin of an ordained person requiring nhôù laïi. Ñaây laø baûn chuù giaûi veà Kinh Sangiti—See open confession before the assembly for Sarvastivada (II). absolution or riddance. Failing

confession means Sangiti-paryayapada (skt): Rehearsal-reading, dismissal from the order. Thirteen of these sins are written by Mahakausthila—Taäp Dò Moân Tuùc of sexual thoughts, or their verbal expression, also Luaän, ñöôïc vieát bôûi ngaøi Ñaïi Caâu Thi La—See

Six Legs in the commentary on the Source of doctrine which diverts the mind from the right Knowledge. track. According to the Samannaphala sutta, he Sangiti Sutta (p): Kinh Chuùng Taäp. always declined to give categorical answers to San-go (jap): Behavior of body, speech, and problems facing the human mind. There are ten mind—Tam nghieäp thaân khaåu yù—See Three unexplained and unanswered questions, that have karmas. always exercised the mind of man and have frequently been mentioned in Buddhist literature, Sangopeti (p): To protect well—Baûo veä toát. which Sanjaya never even attempted to answer— Sangraha-vastu (skt): Lôïi Haønh Nhieáp—The Moät ngöôøi ñöông thôøi vôùi Ñöùc Phaät. Vua A Xaø drawing of all beings to Buddhism through Theá goïi oâng laø giaùo chuû ngoâng cuoàng vaø ngu xuaãn blessing them by deeds, words and will; one of the nhaát trong soá caùc giaùo chuû maø oâng ñaõ gaëp. Thuyeát four ways of leading human beings to cuûa oâng naøy coù teân laø “Thuyeát laøm cho taâm trí emancipation or four means of integration—Nhieáp hoang mang laïc höôùng” (Viksepavada). Theo kinh phuïc thaân khaåu yù cuûa chuùng sanh, moät trong töù Sa Moân Quaû thì oâng naøy luoân neù traùnh vieäc ñöa ra nhieáp phaùp ** See Four elements of popularity. nhöõng caâu traû lôøi minh baïch cho nhöõng vaán ñeà maø Sangwai Rangnam (tib): A Tibetan term for taâm trí con ngöôøi phaûi ñoái dieän. Coù möôøi vaán ñeà “Secret autobiography.” This is a kind of Tibetan khoâng ñöôïc giaûi ñaùp vaãn luoân aùm aûnh taâm trí con Buddhist literature that focuses on events that are ngöôøi vaø thöôøng xuyeân ñöôïc nhaéc ñeán trong kinh particularly religiously important to the writer, thö Phaät giaùo maø Sanjaya chaúng bao giôø muoán traû such as visions, meditative attainments and lôøi. experiences, and memories of past lives—Töø ngöõ Sanjayati (p): To be born or produced—Ñöôïc Taây Taïng duøng ñeå chæ “Töï Truyeän Bí Maät.” Moät sanh ra. loaïi vaên chöông Phaät giaùo Taây Taïng taäp trung vaøo Sanjaya-Vairati (skt): San Xaø Taø Tyø La Ñeå. nhöõng bieán coá ñaëc bieät quan troïng veà toân giaùo vôùi 1) A king of yaksas: Vua cuûa moät loaøi Daï Xoa. ngöôøi vieát, nhö quan ñieåm, nhöõng chöùng ñaéc thieàn 2) Name of the teacher of Maudgalyayana and ñònh, nhöõng kinh nghieäm, vaø hoài kyù veà nhöõng kieáp Sariputra before their conversion: Thaày cuûa trong quaù khöù. Muïc Kieàn Lieân vaø Xaù Lôïi Phaát tröôùc khi caùc Sangyogisho (jap): Tam Kinh Nghóa Sôù. vò naày quy-y theo Phaät. Sanidas-sana-sappatigham rupam (p): Sanjaya-Vairatiputra (skt): Samjayin Visible and resisting matter—Höõu kieán höõu ñoái Vairadiputra (skt)—San Xaø Daï Tyø La Chi Töû— saéc—See Three dharmas (XXIX). San Xaø Da Tì La Hieàn Töû—San Theä Di Tyø Laït Sanivara (skt): Thöù Baûy—Saturday—See Seven Tri Töû—One of the six founders of heretical or days in a week. non-Buddhist schools, whose doctrine was that Sanjagghati (p): To laugh—Cöôøi. pain and suffering would end in due course, like Sanjanana (p): Production—Saûn phaåm. unwinding a ball of silk, hence there was no

need Sanjanati (p): To recognize—Thöøa nhaän. of seeking the “Way.”—Moät trong luïc sö ngoaïi Sanjaneti (p): To produce—Saûn xuaát. ñaïo (saùu vò sö ngoaïi ñaïo). Vò naày cho raèng ôû laâu Sanjati (p): Birth—Sanh. trong coõi sanh töû, traûi heát soá kieáp, sau ñoù seõ töï heát voøng khoå ñau phieàn naõo, gioáng nhö cuoán cuoän chæ, Sanjaya (skt): Saùn Nhaõ—Entirely Vanquishing sôïi heát thì thoâi, khoâng caàn phaûi tìm ñaïo—See Six (hoaøn toaøn bò ñaùnh baïi)—Name of the founder of heretical masters. one of the ten heretical sects—Teân cuûa moät vò saùng laäp ra moät trong möôøi phaùi ngoaïi ñaïo. Sanjaya-Vairatitra (skt): Sanjaya-balatthiputta (p): Tyø La Hieàn Töû, trong luïc sö ngoaïi ñaïo. Sanjaya Belatthiputta: A contemporary of the Buddha. Ajatasatru called him the most foolish Sanjha (p): Evening—Buoåi toái. and the most ignorant of all the teachers he had Sanjha-ghana (p): Evening cloud—Maây hoaøng met. His doctrine is known as Viksepavada, or a hoân.

Sanjha-tapa (p): Evening sun—Maët trôøi laën (vaøo 1) Bone-chain Deva. Also name for “Siva,” luùc hoaøng hoân). interpreted as “Bone-chains.”: Coát Toûa Thieân Sanjiva (skt): Töôûng Ñòa Nguïc—The hell of laø hoùa thaân cuûa Töï Taïi Thieân. Cuõng laø teân rebirth—The resurrecting hell—Teân khaùc cuûa cuûa Thaàn Siva. Ñaúng Hoaït Ñòa Nguïc, nôi toäi nhaân bò khoå sôû böùc 2) Auspicious: Kieát töôøng. baùch sinh ra coù yù töôûng ñaõ cheát, nhöng nhôø gioù 3) Sankaracarya, the celebrated Indian laïnh thoåi leân neân soáng laïi. **See Eight great hot philosopher of the eighth century A.D. who is hells. known as a great opponent of Buddhism: Teân cuûa vò ngoaïi ñaïo, moät trieát gia noåi tieáng vaøo Sanjna (skt): Samjna (skt). theá kyû thöù taùm sau Taây Lòch, ngöôøi noåi tieáng 1) Taêng Nhaõ (Töôûng Uaån): The third of the five choáng laïi ñaïo Phaät. skandhas, i.e. thought, ideation, consciousness—Töôûng Uaån laø uaån thöù ba Sankasya (skt)—Taêng Ca Xaù—Taêng Giaø Thò— trong nguõ uaån. ** See Five aggregates. Taêng Kha Gia—Taêng Kha Luaät Ña Nhó. 2) San Nhaõ: A particularly high number, 1,000 1) Composite, or compounded: Samskrtam septillions—Moät con soá thaät lôùn, 10,000 tyû (skt)—Hôïp laïi. (1,000,0007). 2) Active, phenomenal, causally produced, characterized by birth, existence, change, and Sanjo (jap): Triyana (skt)—Three vehicles—Tam death: Phaùp höõu vi do nhaân taïo ra ñöôïc bieåu Thöøa—See Three vehicles. thò bôûi sanh, truï, dò, dieät. Sanjoshabetsu (jap): Tam chuûng taùnh (Thanh 3) An ancient kingdom and city in Northern vaên, Duyeân giaùc, Boà Taùt)—See Three vehicles. India (Kapitha). The modern Samkassam, Sankaddhati (p): To collect—Thaâu goùp. now a village 45 miles northwest of Kanauj. Sankaksika (skt): Uttarasanghati (skt)—Kieät A sacred place connected with the life of the Chi—Taêng Ca—Taêng Kieät Chi—Taêng Cöôùc Buddha. It is said that this is where the Kyø—Taêng Cöôùc Kyø Ca—Taêng Kyø Chi— Buddha have descended to earth from the Described as a kind of toga passed over the left Trayastrimsa heaven. This is where he shoulder and under the right armpit—AÙo che vai preached the Abhidharma to his mother and hay aùo che naùch (maûnh vaûi hình chöõ nhaät), maëc other Gods. Owing to this sacred association, beân trong lôùp aùo caø sa hay maëc tröïc tieáp vaøo thaân Sankasya became an important place of (aùo loùt trong). Maëc gioáng nhö aùo caø sa, choaøng leân pilgrimage. Important shrines, stupas and vai traùi boïc qua beân

döôùi naùch phaûi (döôùi naùch monasteries were built on the site in the phaûi voøng vaét leân vai traùi). heyday of Buddhism. Both Fa-Hsien and Sankamati (p): To pass over—To shift—To Hsuan-Tsang visited the place and left transmigrate—Chuyeån sang moät kieáp soáng khaùc interesting accounts of the important (luaân hoài) monuments. However, through long neglect, Sankampati (p): To tremble—To shake—Run all is now in crumbling ruins. Furthermore, the raåy. accounts of the Chinese pilgrims are not Sankati (p): To doubt—Nghi ngôø. sufficient to help us identify the locations of Sankantika (p): Moving from one place to the ruins. According to Fa-Hsien in the Records of the Buddhist Kingdoms: "This another (a)—Di chuyeån töø nôi naøy sang nôi khaùc. country is fertile, the inhabitants are populous, Sankappa (p): Intention—Chaùnh nieäm— prosperous and extremely happy. People from Mindedness free from sensuous desire, ill-will and other countries who come here, all are other such taints—The second step on the Noble warmly welcome and provided with what they Eightfold Path. need for their trip." At Sankasya, the Buddha Sankappeti (p): To think about—Suy nghó veà caùi is believed to have descended to the earth gì. from the Trayastrimsa Heaven (Heaven of the Sankara (skt): Coát Toûa Thieân—Thöông Yeát La.

Thirty-three Gods) after preaching to His and nuns, all of whom obtain their food from a mother and other Gods. This event is said to common stock and belong, some to the have occurred after the great miracle greater vehicle and some to the lesser one." performed by the Buddha at Sravasti. When Hsuan-Tsang visited Sankasya in A.D. According to tradition, the Buddha came 636, a number of shrines were still standing. down by a triple ladder, accompanied by the Hsuan-Tsang says: "To the east of the city 20 Gods Brahma and Sakra (Indra). The story of li or so is great Sangharama with the sacred the Buddha's descent from heaven at image of the holy form (of Buddha) is most Sankasya has been a popular theme in early wonderfully magnificent. There are about 100 Buddhist art. In the Bharhut illustration, the monks here, who study the doctrines of the triple ladder is at the center of the scene with Sammatiya school. Several myriads of "Pure a Bodhi Tree and Vajrasana at its foot. There men" (religious laymen) live by the side of is one footprint of the Buddha on the top step this Sangharama or Convent. Within the great and a second footprint on the bottom step of enclosure of the Sangharama there are three the middle ladder. Around the ladder on all precious ladders, which are arranged side by sides are a number of spectators, kings, side from north to south, with their faces for ministers and people awaiting anxiously the descent to the east. This is where Tathagata return of the Buddha. Somewhat similar scene came down on his return from the is depicted at Sanchi. Because of its sacred Trayastrimsas heaven. In old days Tathagata, association with the Buddha, Sankasya going up from the 'wood of the conqueror' became one of the most important Buddhist ascended the heavenly mansions, and dwelt in holy places with a number of Stupas and the Saddharma Hall, preaching the law for the monasteries were erected there in ancient sake of his mother. Three months having times. Fa-Hsien, who visited the site in the elapsed, being desirous to descend to earth first

decade of A.D. 5th century, says, “When Sakra, King of the Devas, exercising his the Buddha was about to come down from spiritual power, erected these precious heaven to earth, he produced by a miracle ladders. The middle one was yellow gold, the three flights of jeweled steps and he himself left-hand one of pure crystal, the right-hand came down the middle flight which was made one of white silver. Tathagata rising from the of the seven preciosities. Brahma also Saddharma hall, accompanied by a multitude produced a flight of silver steps to the right, of Devas, descended by the middle ladder. where he was in attendance with a fly-brush Maha Brahma-raja holding the white in his hand. The God of Heaven, Indra, charmara, came down by the white ladder on produced a flight of copper steps to the left, the right, while Sakra, King of Deva where he was in attendance with an umbrella (Devendra) holding a precious canopy of the seven preciosities in his hand. (parasol), descended by the crystal ladder on Countless hosts of Devas followed Buddha the left. Meanwhile, the companies of Devas down; and when He reached the earth, the in the air scattered flowers and chanted their three flights disappeared into ground except praises in his honor. Some centuries ago the seven steps which remained.” Continuing, ladders still existed in their original position, Fa-Hsien says: “Asoka built a shrine over the but now they have sunk into the earth and step, placing on the middle flight a full length have disappeared. The neighboring princes, image of Buddha. Behind the shrine he raised grieved at not having seen them, built up of a stone column sixty feet in height; upon the bricks and stones ornamented with jewels, on top he placed a lion, and within the column, at the ancient foundations (three ladders) the four sides, images of Buddha.” Fa-Hsien resembling the old ones. They are about 70 also notices other stupas and monasteries and feet high. Above them, they have built a says that “there are here about 1,000 monks Vihara in which a stone image of Buddha, and

on either side of this is a ladder with the image of the Buddha flanked by Brahma and figures of Brahman and Sakra, just as they Sakra who are believed to have accompanied appeared when first rising to accompany the Buddha on His descent from heaven to Buddha in his descent. On the outside of the earth. About 20 yards to the south of the Vihara, but close by its side, there is a stone Asokan Pillar, there is a high mound of solid column about 70 feet high which was erected brick work which was once a Buddhist by Asoka-raja. It is of the purple color, and structure. But it is now surmounted by a shining as if with moisture. The substance is temple dedicated to Hindu Goddess hard and finely grain. There are carved Visharidevi. It is believed that the Buddha figures inland, of wonderful execution, on the had descended from heaven at this place. four side of the pillar around it.” Hsuan- Buddhists visit Sankasya in large numbers Tsang further says: “Besides the precious every year on the Ashvina (Sharad) Purnima ladder (temple) and not far from it, there is a (in October) when a religious congregation Stupa, where Tathagata when in the world, takes place. About the people of Sankasya bathed himself. By the side of this is Vihara (Kapitha), Hsuan-Tsang had said that, “the on the spot where Tathagata entered manner of the people are soft and agreeable. Samadhi. By the side of Vihara there is a long The men are much given to

learning.” But the foundation wall 50 paces in length and 7 feet modern Sankasya had no school till 1960 high; this is the place where Tathagata took when the late Venerable Vijaya Soma of Sri existence; this is a place where Tathagata Lanka established a school there. This school took exercise. On the spot where his feet trod now named as “Bhadant Vijaya Soma Vidya are figures of the lotus flower. On the right Mandir Higher Secondary School” is playing and left of the wall are (two) littles Stupas, a very useful role on spreading education in erected by Sakra and Brahma. After centuries and around Sankasya—Moät vöông quoác coå of oblivion, the ancient Sankasya was toïa laïc veà phía baéc AÁn Ñoä. Baây giôø laø identified by General Cunningham in 1842 Samkassam, moät laøng khoaûng 45 daäm veà phía with the modern village of Sankisa in the taây baéc cuûa Kanauj. Moät Thaùnh tích coù lieân district of Farrukhabad of Uttar Pradesh. The quan ñeán cuoäc ñôøi cuûa Ñöùc Phaät. Theo truyeàn village of Sakisa is situated on a high plateau thuyeát, ñaây laø nôi maø Ñöùc Phaät ñaõ ñeán traàn near the Kali river where the borders of the gian töø cung trôøi Ñao Lôïi. Chính taïi nôi naày, districts of Farrukhabad, Etah and Mainpuri Ngaøi ñaõ giaûng Vi Dieäu Phaùp cho thaân maãu meet. From Delhi, Sankisa is 315 kilometers cuûa Ngaøi cuõng nhö chö Thaùnh khaùc. Do coù by road via Ghaziabad-Aligarth-Etah-Bewar lieân quan vôùi caâu chuyeän thieâng lieâng naày on National Highway number 2 and from neân Sankasya ñaõ trôû thaønh moät ñieåm haønh Bewar via Mohammadabad-Pakhna. From höông quan troïng vaø nhieàu ñeàn thaùp, tu vieän Agra, Sankisa is 175 kilometers via lôùn ñaõ ñöôïc xaây döïng taïi ñaây trong thôøi cöïc Firozabad-Shikohabad-Mainpuri-Bewar- thònh cuûa Phaät giaùo. Caû Phaùp Hieån vaø Huyeàn Mohammadabad-Pakhna. The nearest railway Trang ñeàu ñaõ ñeán chieâm baùi nôi naày, vaø ñaõ station is Pakhna on the Shikohabad- ñeå laïi nhöõng moâ taû kyõ caøng veà caùc coâng trình Farrukhabad line. An important relic of the kieán truùc quan troïng. Tuy nhieân, do bò boû pheá past at Sankasya is the stump of the broken laâu ngaøy, cho neân taát caû caùc coâng trình naày Asoka pillar surmounted by the elephant ñeàu ñang suïp ñoå, muïc naùt. Hôn nöõa, caùc chi capital. It has beautiful carvings of lotus and tieát töø caùc nhaø haønh höông Trung Quoác khoâng leaves of Bodhi tree. Nearby is a small ñuû giuùp xaùc ñònh ñöôïc vò trí cuûa caùc pheá tích. modern Buddhist temple under the Bodhi Theo Phaùp Hieån trong Taây Vöïc Kyù: “Xöù naøy tree. It was constructed in 1957 by Venerable phì nhieâu, daân cö ñoâng ñuùc thònh vöôïng vaø voâ Vijaya Soma, a Buddhist monk from Sri cuøng haïnh phuùc. Khaùch töø phöông xa ñeán ñeàu Lanka. The modern shrine has a standing ñöôïc ñoùn tieáp noàng haäu, vaø ñöôïc cung caáp

ñaày ñuû nhöõng thöù caàn duøng cho cuoäc haønh daëm coù moät ngoâi giaø lam vôùi toân töôïng Ñöùc trình.” Taïi Sankasya, ngöôøi ta tin raèng Ñöùc Boån Sö thaâät tuyeät vó. Taïi ñaây coù chöøng 100 Phaät ñaõ trôû veà töø cung trôøi Ñao Lôïi (coõi trôøi chö Taêng ñang tu taäp theo giaùo phaùp cuûa 33 taàng) sau khi Ngaøi ñaõ thuyeát phaùp cho meï tröôøng phaùi Chính Löôïng Boä. Vaøi ngoâi thaùp vaø chö Thieân taïi ñaây. Theo truyeàn thuyeát, cuûa caùc vò Phaät töû taïi gia coù cuoäc soáng tònh Ñöùc Phaät trôû veà baèng moät chieác thang coù ba haïnh soáng gaàn ngoâi töï

vieän. Beân trong voøng ñöôøng, Ngaøi ñi ñöôøng giöõa, trôøi Phaïm Thieân raøo lôùn cuûa ngoâi töï vieän laø baäc tam caáp laøm vaø Ñeá Thích ñi hai beân. Caâu chuyeän Ñöùc Phaät baèng baûo chaâu theo höôùng Baéc Nam, vaø maët trôû veà töø cung trôøi Ñao Lôïi ôû Sankasya ñaõ laø thang ñeå xuoáng xoay veà höôùng Ñoâng. Ñaây moät ñeà taøi ngheä thuaät Phaät giaùo töø xa xöa taïi chính laø nôi Ñöùc Nhö Lai trôû veà töø cung trôøi ñaây. Trong moät böùc hoïa ôû Bharhut, chieác Ñao Lôïi. Ngaøy tröôùc Ñöùc Nhö Lai ñaõ leân trôøi thang ba ñöôøng naèm giöõa, döôùi chaân thang laø qua ngaû cung ñieän cuûa "khu röøng Cheá Ngöï" caây Boà Ñeà vaø Kim Cang Toøa. Coù daáu chaân vaø ngöï taïi Ñieän Phaùp Hoa ñeå giaûng giaùo phaùp thöù nhaát cuûa Ñöùc Phaät treân baäc treân cuøng vaø cho thaân maãu. Ba thaùng troâi qua, Ngaøi muoán daáu chaân thöù nhì treân baäc thöù ba cuûa ñöôøng trôû veà ñòa giôùi neân vua Trôøi Ñeá Thích cuøng thang chính giöõa. Boán phía chung quanh thang chö Thieân duøng thaàn thoâng döïng leân chieác laø moät soá khaùch quan goàm vua chuùa, caùc quan thang quyù baùu. Chính giöõa baèng vaøng, beân ñaïi thaàn vaø thöôøng daân ñang mong ñôïi Ñöùc traùi baèng löu ly vaø beân phaûi baèng baïc. Ñöùc Phaät trôû veà. Cuõng gioáng nhö caûnh phaùc hoïa ôû Nhö Lai khôûi leân töø Phaùp Hoa ñieän, ñöôïc chö Sanchi. Vì söï lieân heä thieâng lieâng cuûa noù vôùi Thaùnh chuùng thaùp tuøng, Ngaøi ñi xuoáng thang Ñöùc Phaät maø Sankasya trôû thaønh moät trong giöõa. Vua Trôøi Ñaïi Phaïm Thieân, tay caàm phaát nhöõng thaùnh ñòa thieâng lieâng nhaát cuûa Phaät traàn maøu traéng, ñi xuoáng thang baïc beân phaûi, giaùo vôùi moät soá thaùp vaø töï vieän ñöôïc döïng leân trong khi cua Trôøi Ñeá Thích, tay caàm baûo caùi, töø thôøi xa xöa. Phaùp Hieån, nhaø haønh höông ñi xuoáng baèng thang löu ly beân tay traùi. Trong Trung quoác vaøo theá kyû thöù 5 sau Taây lòch noùi: luùc aáy, chö Thieân thaùp tuøng vöøa tung hoa trôøi "Khi Ñöùc Phaät saép söõa trôû veà töø cung trôøi Ñao treân khoâng trung vöøa taùn thaùn vinh danh Ngaøi. Lôïi, Ngaøi ñaõ laøm moät caùi thang tam caáp baèng Vaøi theá kyû tröôùc ñaây nhöõng chieác thang naøy baûo chaâu vaø chính Ngaøi ñaõ böôùc xuoáng baèng vaãn coøn taïi vò trí nguyeân thuûy, nhöng baây giôø ñöôøng giöõa laøm baèng thaát baûo. Phaïm Thieân ñaõ bò luùn saâu xuoáng ñaát neân khoâng coøn thaáy cuõng laøm moät caùi thang baèng baïc theo haàu nöõa. Nhöõng vò thaùi töû vuøng laân caän, buoàn vì beân phaûi vôùi tay caàm phaát traàn. Vua trôøi Ñeá khoâng coøn thaáy nhöõng chieác thang aáy nöõa neân Thích laøm moät caùi thang baèng baïc caàm duø ñaõ cho xaây döïng nhöõng baäc thang baèng gaïch thaát baûo theo haàu beân traùi. Voâ soá chö Thieân vaø ñaù ñöôïc trang trí vôùi baûo chaâu ngay treân theo Ñöùc Phaät töø cung trôøi trôû veà. Khi Ngaøi neàn cuûa baäc tam caáp nguyeân thuûy naøy, gaàn veà ñeán theá gian thì caùc baäc tam caáp bieán maát, gioáng nhö nhöõng baäc thang thôøi xa xöa. chæ coøn laïi baûy baäc thang phía döôùi. Phaùp Nhöõng baäc thang naøy cao khoaûng 70 boä Anh Hieån noùi tieáp: "A Duïc Vöông ñaõ xaây ñieän thôø (khoaûng 23 meùt). Treân ñoù hoï cho xaây moät ngay treân böïc thang, ñaët ngay böïc giöõa töôïng ngoâi tònh xaù coù töôïng Phaät baèng ñaù hai beân nguyeân hình Ñöùc Phaät. Phía sau beä thôø nhaø baäc thang coù hình Phaïm Thieân vaø Ñeá Thích, vua cho döïng leân moät coät ñaù cao 20 meùt, beân gioáng heät nhö

khi hoï thaùp tuøng Ñöùc Phaät khi treân coät laø töôïng sö töû, boán phía xung quanh Ngaøi trôû veà töø cung trôøi Ñao Lôïi. Gaàn beân coät laø nhöõng töôïng Phaät." Phaùp Hieån cuõng ghi ngoaøi ngoâi tònh xaù coù moät truï ñaù do vua A nhaän nhöõng ngoâi thaùp vaø töï vieän vaø noùi raèng Duïc döïng leân, cao khoaûng 23 meùt (70 boä "coù khoaûng 1.000 chö Taêng Ni, moät soá thuoäc Anh). Truï ñaù coù maøu tím, chieáu saùng nhö laø Ñaïi Thöøa, soá khaùc thuoäc Tieåu Thöøa." Khi coù hôi nöôùc. Chung quanh truï coù nhöõng hình Huyeàn Trang vieáng Sankasya vaøo naêm 636 chaïm troã tuyeät myõ. Ngaøi Huyeàn Trang ñaõ noùi sau Taây lòch, moät soá ñieän thôø vaãn coøn. Huyeàn theâm: "õNgoaøi ra, khoâng xa nhöõng baäc thang Trang noùi: "Veà phía ñoâng thaønh phoá chöøng 20 quyù baùu naøy maáy, coù moät ngoâi thaùp, nôi Ñöùc

Nhö Lai taém khi Ngaøi vöøa trôû laïi theá gian. khoâng coù laáy moät ngoâi tröôøng neân Ngaøi ñaõ Beân caïnh ngoâi tònh xaù laø ñòa ñieåm nôi Ñöùc xaây döïng taïi ñaây moät ngoâi tröôøng. Ngoâi Nhö Lai vaøo ñònh. Beân caïnh ngoâi tònh xaù coù tröôøng naøy ngaøy nay coù teân laø tröôøng Trung 50 böôùc chaân, cao khoaûng 2 meùt (7 boä Anh); Hoïc cao caáp "Bhadant Vijaya Soma Vidya nôi Ñöùc Nhö Lai thöôøng ñi boä. Ngay treân ñòa Mandir," tröôøng ñoùng moät vai troø raát höõu ích ñieåm naøy nôi maø nhöõng böôùc chaân cuûa Ngaøi trong vieäc phaùt trieån giaùo duïc trong vaø quanh ñaõ daãm leân laø nhöõng hình töôïng hoa sen. Veà vuøng Sankasya. phía beân phaûi vaø beân traùi laø hai ngoâi thaùp Sankha (skt): Boái. nhoû, ñöôïc döïng leân bôûi vua Trôøi Ñeá Thích vaø 1) A shell: Voû soø—A conch. Phaïm Thieân. Sau nhieàu theá kyû bò laõng queân, 2) Valuables: Coù giaù trò—Riches. Sankasya coå xöa ñaõ ñöôïc Töôùng Cunningham 3) A large trumpet sounded to call the assembly nhaän ra vaøo naêm 1842 taïi khu laøng maø baây together: Loa phaùp—Caùi loa baèng voû oác duøng giôø coù teân laø Sankisa, thuoäc quaän trong phaùp söï, thoåi baùo hieäu thôøi gian tieán Farrukhabad cuûa bang Uttar Pradesh. Laøng haønh phaùp söï hay taäp hoïp ñaïi chuùng. Sankisa toïa laïc treân cao nguyeân gaàn soâng 4) Back: Löng—Behind—To turn the back on— Kali naèm giöõa bieân giôùi caùc quaän To go contrary to—To carry on the back. Farrukhabad, Etah vaø Mainpuri. Töø Taân Ñeà Sankhadati (p): To masticate—Nhai ra thaät nhoû. Li ñi Kankisa khoaûng 315 caây soá baèng ñöôøng Sankhalika (p): Fetter—Keát (Nguõ Haï Phaàn Keát boä qua ngaõ quoác loä soá 2 Ghaziabad-Aligarth- vaø Nguõ Thöôïng Phaàn Keát)—See Five bonds in the Etah-Bewar vaø ñi töø Bewar qua lower desire-realms and Five higher bonds of Mohammadabad-Pakhna. Töø, Sankisa caùch desire. Agra 175 caây soá qua ngaõ Firozabad- Sankhana (p): To calculate—Tính toaùn. Shikohabad-Mainpuri-Bewar- Mohammadabad-Pakhna. Traïm xe löûa gaàn Sankhara (p): nhaát laø traïm Pakhna treân tuyeán ñöôøng 1) Essential condition: Ñieàu kieän thieát yeáu. Shikohabad- Farrukhabad. Pheá tích quan 2) Haønh uaån: Haønh—Trong thaäp nhò nhaân duyeân troïng cuûa Sankasya laø pheá tích truï ñaù vua A thì haønh coù nghóa laø taùc yù. Trong nguõ uaån thì Duïc, treân ñoù coù chaïm khaéc hình sen vaø laù Boà haønh chæ cho naêm möôi taâm sôû. Haønh coøn coù Ñeà. Gaàn ñoù coù moät ngoâi töï vieän naèm ngay nghóa laø danh saéc hay caùc phaùp coù ñieàu kieän,

döôùi goác caây Boà Ñeà. Ngoâi töï vieän ñöôïc Hoøa chaúng haïn nhö caâu: Caùc phaùp haønh ñeàu voâ Thöôïng Vijaya Soma, moät vò Taêng ñeán töø thöôøng, haõy tinh taán, chôù phoùng daät. Chöõ Tích Lan, xaây döïng vaøo naêm 1957. Ngoâi ñeàn haønh ôû ñaây coù nghóa laø caùc phaùp coù ñieàu kieän thôø môùi vôùi böùc töôïng ñöùng cuûa Ñöùc Phaät hai hay danh saéc—See Samskara. beân ñöôïc Phaïm Thieân vaø Ñeá Thích thaùp tuøng Sankhara-dukkhata (p): Suffering as inherent khi Ngaøi trôû veà töø cung trôøi Ñao Lôïi. Caùch truï in formations—Haønh khoå—See Three dharmas ñaù vua A Duïc khoaûng 6 meùt, coù moät ñoài baèng (XXIII). gaïch ñaëc maø ngaøy tröôùc laø neàn cuûa khu kieán Sankharana (p): Restoration—Söï phuïc hoài. truùc Phaät giaùo. Nhöng baây giôø laø ngoâi ñeàn AÁn Sankhara paramattha dhamma (p): Chaân lyù Giaùo thôø nöõ thaàn Visharidevi. Ngöôøi ta tin tuyeät ñoái veà caùc phaùp coù ñieàu kieän. Hieän töôïng raèng Ñöùc Phaät ñaõ töø cung trôøi Ñao Lôïi ñi danh saéc hay thaân taâm ñöôïc tröïc tieáp thaáy roõ, xuoáng taïi choã naøy. Coù moät soá ñoâng Phaät töû khoâng xuyeân qua tö duy hay khaùi nieäm. thaêm vieáng Sankasya haèng naêm vaøo khoaûng Sankharoti (p): To restore—Phuïc hoài. thaùng 10 khi coù leã hoäi toân giaùo. Noùi veà daân Sankharupekkhanana (p): Tueä xaû—Coù taâm xaû chuùng taïi Sankasya thì Ngaøi Huyeàn Trang ñaõ thoï ñoái vôùi taát caû moïi phaùp (duyeân sinh). Moät noùi: “Cö daân taïi Sankasya raát nhu hoøa vaø hieáu trong nhöõng tueä giaùc cao nhaát trong thieàn minh hoïc.” Nhöng ngaøy nay cho ñeán naêm 1960 khi saùt. Moät traïng thaùi quaân bình noäi taâm tinh teá coá Hoøa Thöôïng Vijaya Soma, goác ngöôøi Tích khoâng bò aûnh höôûng bôûi caùc caûm thoï vui khoå. Lan thaêm vieáng Sankasya thì caû vuøng naøy

Sankhata (p): Conditioned (a)—Höõu vi. translated into Chinese and provided with Sankhaya (p): Destruction—Söï huûy dieät. commentary by Kumarajiva in the 5th century. Sankheyya (p): Calculable (a)—Coù theå tính toaùn This school postulates that the Buddha taught two different paths: that of the Shravakas, and that of ñöôïc. the bodhisattvas and their doctrine is part of the Sankhipati (p): To contract—Hôïp ñoàng. latter. The school was influential during Sankhobha (p): Disturbance—Söï quaáy raày. Kumarajiva’s life and enjoyed renewed popularity Sankhobheti (p): To disturb—Quaáy raày. after being revived by Chi-Tsang (549-623), but Sankhubhati (p): To stir—Khuaáy troän leân. did not survive for long as a separate school after Sankhya (skt): Taêng Xí Da—Taêng Khö. his death. The school also distinguishes three 1) Number: Soá—Reckon—Calculate. phases of doctrine—Tröôøng phaùi Tam Luaän Trung 2) One of the great divisions of Hindu Quoác hay laø Madhyamika beân AÁn ñoä. Truyeàn philosophy ascribed to the sage Kapila, and so thoáng naøy ñöôïc saùng laäp bôûi Ngaøi Cöu Ma La called as “reckoning up” or “enumerating” Thaäp (344-413), moät vò Taêng goác ngöôøi Kushan, twenty-five Tattvas or true principles, its du haønh ñeán Tröôøng An vaøo naêm 401 vaø thaønh laäp objects being to effect the final liberation of nhoùm dòch kinh taïi ñaây. Giaùo lyù caên baûn cuûa the twenty-fifth from the fetters of the tröôøng phaùi naày döïa vaøo ba quyeån, thöù nhaát vaø phenomenal creation by conveying the correct thöù nhì laø Trung Luaän (Mula-Madhyamaka-knowledge of the twenty-four other Tattvas, Karita) vaø Thaäp Nhò Moân Luaän

(Dvadashadvara) and rightly discriminating the soul from them: ñöôïc vieát bôûi Ngaøi Long Thoï vaø quyeån thöù ba laø Moät trong naêm boä luaän noåi tieáng cuûa AÁn Ñoä Baùch Luaän (Shasa-Shastra) ñöôïc vieát bôûi Giaùo cuûa ngaøi Ca Tyø La. Boä luaän laáy 25 caên Aryadeva. Nhöõng quyeån naày ñöôïc Ngaøi Tam laøm toâng. Taïng phaùp sö Cöu Ma La Thaäp dòch sang Hoa ngöõ Sankhya philosophy: Soá Luaän—Caùc boä luaän vaøo theá kyû thöù V sau Taây lòch. Phaùi naày cho raèng cuûa phaùi Taùt Baø Ña Boä (baøn veà baûn phaùp soá cuûa Phaät thuyeát giaûng hai con ñöôøng khaùc nhau: Phaät giaùo)—The sastras of the Sarvastivadins— Thanh vaên vaø Boà Taùt, phaùi naày thuoäc vaøo con See Samkhya. ñöôøng Boà taùt. Tröôøng phaùi naøy coù aûnh höôûng lôùn Sanki (jap): Sarana-gamana (skt)—Take refuge trong thôøi cuûa Ngaøi Cöu Ma La Thaäp vaø veà sau naøy ñöôïc ngaøi Trí Taïng (549-623) phuïc höng, in Triratna—Take refuge in the three Precious nhöng veà sau naøy khoâng toàn taïi laâu daøi nhö moät Ones—The Three Refuges—See Take refuge in tröôøng phaùi bieät laäp. Ngoaøi ra, phaùi coøn phaân bieät the Triple Gem. söï tieán hoùa cuûa hoïc thuyeát Phaät ra laøm ba giai Sankopa (p): Disturbance—Söï quaáy raày. ñoaïn: Sankrantivadin (skt): Sautrantika (skt)—Thuyeát 1) Thôøi kyø Hoa Nghieâm: Thôøi kyø khôûi ñaàu cho Ñoä Boä—Thuyeát Chuyeån Boä—See Sautrantika. nhöõng thuyeát giaûng cuûa Phaät. Nhöõng yù töôûng Sankula (p): Crowded (a)—Ñoâng ñaûo. trong kinh ñieån thôøi naày daønh cho caùc baäc Boà San Lun: Tam Luaän—School of Three Treatises, Taùt; tuy nhieân, moân ñoà thôøi naày chöa ñuû söùc a Chinese form of Indian Madhyamika. Tradition thoâng hieåu nhöõng gì Phaät noùi— founded by Kumarajiva (344-413), a Kushan monk Buddhavatamsaka-sutra, which represents the who traveled to Ch'ang An in 401 and set up a beginning of the Buddha's teaching career. translation group. The San-Lun school is derived The teaching was meant for bodhisattvas; from the Indian Madhyamaka tradition, the however, disciples at that time were not yet fundamental doctrine of the school based on the ripe for this kind of instruction. three works: Fundamental Verses on the Middle 2) Thôøi kyø chuyeån tieáp töø Hoa Nghieâm sang Way (Mula-Madhyamaka-Karika) and the Twelve Phaùp Hoa (Giai ñoaïn Tam thöøa): bao goàm Gate Treatise (Dvadashadvara-Shastra) written by toaøn boä lyù thuyeát cuûa Ñaïi vaø Tieåu thöøa. Ñaây Nagarjuna and Treatise in One Hundred Verses laø giai ñoaïn daønh cho caû Thanh vaên, Ñoäc giaùc (Shata-Shastra) written by Aryadeva. These were vaø Boà Taùt—The second phase extends from

the Buddhavatamsaka-sutra to Lotus sutra, Sannivasati (p): To live together—Cuøng nhau which includes all the teachings of the chung soáng. Hinayana and Mahayana, and is directed Sanran (jap): Viksepa (skt)—Distraction—Taùn toward Shravakas, Pratyekabuddhas, and loaïn. Bodhisattvas. Sanron: Tam Luaän Toâng Nhaät Baûn—A Japanese 3) Thôøi kyø Phaùp Hoa: Giai ñoaïn maø moïi ngöôøi term for "San-Lun," or the "Three Treatises saún saøng chaáp nhaän moät thöøa duy nhaát, Phaät School," which brought to Japan in 625 by Ekwan, thöøa—The Lotus-Sutra is the period where a Korean student of Chi-Tsang. It became one of everyone is ready to accept the single the six main Buddhist schools of the Nara period buddha-vehicle (ekayana). (710-784);

the other were Hosso, Jojitsu, Kegon, Sanmyo (jap): Tisro-vidyah (skt)—Three Kusha and Ritsu—Töø Nhaät Baûn chæ “Tam Luaän,” insights—Three kinds of knowledge—See Three hay “Tam Luaän Toâng,” ñöôïc Ekwan, laø moät ñeä töû insights. ngöôøi Trieàu Tieân cuûa Trí Taïng truyeàn sang Nhaät Sanna (p): Concept—Perception—Töôûng uaån— Baûn vaøo naêm 625. Tröôøng phaùi naøy trôû thaønh moät Tri giaùc, yù nieäm, quan kieán, trí nhôù. trong saùu tröôøng phaùi Phaät giaùo chính döôùi trieàu Sannagarika (skt): Sa Na Lôïi Ca—Luïc Thaønh ñaïi Nara, nhöõng tröôøng phaùi khaùc laø Phaùp Töôùng, Boä—Maät Laâm Sôn Boä—Name of one of the 18 Thaønh Thaät, Hoa Nghieâm, Caâu Xaù vaø Luaät Hinayana sects, formed after the time of the Toâng—See San-Lun, Seven Sects in Japan, and Buddha’s Nirvana. One of the Hinayana sects that Eight of the early Japanese Buddhist sects. connected with Vatsiputtriyah—Teân cuûa moät Sanronshu (jap): The Madhyamika School—trong 18 phaùi Tieåu Thöøa ñöôïc thaønh laäp sau ngaøy Tam Luaän Toâng—See San-Lun, Madhyamika Ñöùc Phaät nhaäp Nieát Baøn. Moät trong caùc toâng phaùi School in China, and Seven Sects in Japan. Tieåu Thöøa, coù quan heä vôùi Ñoäc Töû Boä. Sansara: See Samsara. Sannaha-sannaddha (skt): Taêng Na—Girding Sansho-Yenen (jap): San-Sheng-Hui-Jen— on armour, interpreted as a Buddha’s or Thieàn sö Tam Thanh Hueä Nhieân. Bodhisattva’s great vows, or the four great vows Sanshu-no-jingi (jap): Tam chuûng thaàn khí cuûa of Buddhas or Bodhisattvas—Laáy aùo giaùp ñeå ví Thaàn Ñaïo (kính, göôm, vaø daây chuyeàn baùu). vôùi nhöõng ñaïi nguyeän hay töù hoaèng theä nguyeän Sanskrit (skt): Chöõ Phaïn—Phaïm töï—Phaïn töï— cuûa chö Phaät vaø chö Boà Taùt. **See Four Brahma letters—samskrtam—Sanskrit. universal vows of a Buddha or Bodhisattva. (I) The meanings of “Sanskrit”—Nghóa cuûa Sanna-kkhandha (p): The aggregate of Sanskrit: The classical Aryan language of perception—Töôûng uaån. India, in contradistinction to Prakrit, Sannapeti (p): To convince—Thuyeát phuïc. representing the language as ordinarily Sannayhati (p): To fasten—Coät chaët. spoken. With the exception of a few ancient Sanneti (p): To mix—Pha troän. translations probably from Pali versions, most Sannibha(p): Resembling—Töông töï. of the original texts used in China were Sannicaya (p): Accumulation—Söï tích tuï. Sanskrit. Sanskrit means “perfect, complete and final.” Over the course of centuries, the Sannihita (p): To put down—Ñaët xuoáng. languages of the people who emigrated from Sannipatati (p): To assemble—To come northwestern regions toward India, was together—Hoäi hoïp. refined and perfected, in order to lend Sannirumbheti (p): To restrain—Ngaên caûn. expression to the mystical truth that were Sannita (p): So-called—Named—Ñöôïc goïi laø. revealed to the transcendental beings in their Sannitthana (p): Conclusion—Söï keát luaän. meditations. Most of these Sanskrit terms Sannivareti (p): To check—Kieåm soaùt. have no equivalent in European languages. Today, Sanskrit is a dead language as is Latin,

but it remains the sacred language of 2) Sanskrit is the ancient sacred language of Hinduism for all of its religious texts are India, which for millenia served as the composed in Sanskrit—Phaïm Thö hay vaên Töï language of scholars and authors of

literary coå cuûa AÁn Ñoä, phaân bieät vôùi tieáng noùi bình and religious works. Sanskrit means “Perfect, daân Prakrit. Chæ vaøi ngoaïi leä kinh ñieån Trung complete and final.” Over the course of Quoác ñöôïc dòch töø tieáng Phaïn Pali (Nam centuries, the languages of the people who Phaïn), coøn thì ña phaàn ñöôïc dòch sang töø tieáng emigrated from northwestern regions toward Phaïn Sanskrit (Baéc Phaïn). Sanksrit coù nghóa India, was refined and perfected, in order to laø “ñaày ñuû, hoaøn chænh vaø xaùc ñònh” hay Phaïn lend expression to the mystical truth that were Ngöõ, ngoân ngöõ cuûa caùc saéc daân xaâm chieám revealed to the transcendental beings in their AÁn Ñoä töø phía Baéc. Noù ñöôïc trau doài vaø hoaøn meditations. Sanskrit is a classical language thieän trong nhieàu theá kyû ñeå coù theå chuyeân chôû which was codified in the sixth century B.C. nhöõng chaân lyù sieâu vieät thaàn bí do caùc baäc by the great grammarian Panini, author of the sieâu nhaân phaùt hieän trong thieàn ñònh. Phaàn lôùn monumental grammatical treatise nhöõng thuaät ngöõ Phaïn khoâng coù danh töø töông “Astadhyayi.” Most of these Sanskrit terms ñöông trong caùc ngoân ngöõ AÂu Chaâu. Ngaøy have no equivalent in European languages. nay Phaïn ngöõ ñaõ trôû thaønh moät töû ngöõ gioáng Today Sanskrit is a dead language as is Latin, nhö tieáng La tinh, nhöng vaãn coøn laø thöù tieáng but it remains the sacred language of thieâng lieâng ñoái vôùi ngöôøi AÁn vì taát caû caùc Hinduism for all of its religious texts are vaên baûn toân giaùo ñeàu ñöôïc vieát baèng ngoân composed in Sanskrit—Chöõ Baéc Phaïn, ngoân ngöõ naày. ngöõ coå thieâng lieâng cuûa ngöôøi AÁn Ñoä maø (II) There are two kinds—Coù hai loaïi Phaïn ngöõ: trong nhieàu ngaøn naêm ñaõ ñöôïc duøng nhö ngoân (A) Baéc Phaïn: Sanskrit. ngöõ cuûa caùc hoïc giaû vaø taùc giaû cuûa nhöõng taùc 1) “Perfect, complete and final.” Over the course phaåm vaên chöông vaø toân giaùo. Sanskrit laø moät of centuries, the languages of the people who ngoân ngöõ coå thieâng lieâng cuûa AÁn Ñoä, ñaõ ñöôïc emigrated from northwestern regions toward caùc hoïc giaû vaø taùc giaû cuûa nhöõng taùc phaåm India, was refined and perfected, in order to vaên chöông vaø toân giaùo duøng trong nhieàu lend expression to the mystical truth that were ngaøn naêm. Sanskrit coù nghóa laø “ñaày ñuû, hoaøn revealed to the transcendental beings in their chænh vaø xaùc ñònh” hay Phaïn Ngöõ, laø ngoân meditations. Most of these Sanskrit terms ngöõ cuûa caùc saéc daân xaâm chieám AÁn Ñoä töø have no equivalent in European languages. phía Baéc. Noù ñöôïc trau doài vaø hoaøn thieän Today Sanskrit is a dead language as is Latin, trong nhieàu theá kyû ñeå coù theå chuyeân chôû but it remains the sacred language of nhöõng chaân lyù sieâu vieät thaàn bí do caùc baäc Hinduism for all of its religious texts are sieâu nhaân phaùt hieän trong thieàn ñònh. Phaïn composed in Sanskrit—“Ñaày ñuû, hoaøn chænh ngöõ “Sanskrit” laø moät coå ngöõ ñaõ ñöôïc nhaø ñaïi vaø xaùc ñònh” hay Phaïn Ngöõ, ngoân ngöõ cuûa vaên phaïm teân Panini, taùc giaû cuûa boä Luaän veà caùc saéc daân xaâm chieám AÁn Ñoä töø phía Baéc. vaên phaïm noåi tieáng “Astadhyayi” laäp thaønh Noù ñöôïc trau doài vaø hoaøn thieän trong nhieàu luaät leä vaøo theá kyû thöù saùu tröôùc Taây Lòch. theá kyû ñeå coù theå chuyeân chôû nhöõng chaân lyù Phaàn lôùn nhöõng thuaät ngöõ Phaïn khoâng coù sieâu vieät thaàn bí do caùc baäc

sieâu nhaân phaùt danh töø töông ñöông trong caùc ngoân ngöõ AÂu hieän trong thieàn ñònh. Phaàn lôùn nhöõng thuaät Chaâu. Ngaøy nay Phaïn ngöõ ñaõ trôû thaønh moät töû ngöõ Phaïn khoâng coù danh töø töông ñöông trong ngöõ gioáng nhö tieáng La tinh, nhöng vaãn coøn laø caùc ngoân ngöõ AÂu Chaâu. Ngaøy nay Phaïn ngöõ thöù tieáng thieâng lieâng ñoái vôùi ngöôøi AÁn vì taát ñaõ trôû thaønh moät töû ngöõ gioáng nhö tieáng La caû caùc vaên baûn toân giaùo ñeàu ñöôïc vieát baèng tinh, nhöng vaãn coøn laø thöù tieáng thieâng lieâng ngoân ngöõ naày. ñoái vôùi ngöôøi AÁn vì taát caû caùc vaên baûn toân (B) Pali, considered more ancient by some giaùo ñeàu ñöôïc vieát baèng ngoân ngöõ naày. Chinese writers than Sanskrit both as a written and spoken language: Nam Phaïn—

Tieáng Phaïn Pali ñöôïc vaøi hoïc giaû Trung Hoa Taây Taïng teân laø Samye. Coù theå noùi raèng Tòch Hoä cho raèng coå hôn tieáng Phaïn Sanskrit veà caû vaø Lieân Hoa Giôùi tieâu bieåu cho söï dung hôïp cuûa tieáng noùi laãn chöõ vieát. hoïc thuyeát Trung Quaùn vaø Duy Thöùc Luaän, vaø vì Sanskrit form: Döôùi hình thöùc chöõ Phaïn. theá khoâng theå goïi hoï thuoäc phaùi Trung Quaùn chaân Sanskrit language: Phaïn ngöõ (Baéc Phaïn). chính. OÂng vieát boä Chaân Lyù Khaùi Yeáu, trong khi moät ñeä töû noåi tieáng cuûa oâng laø Lieân Hoa Giôùi ñaõ Sanskrit original language technical terms: vieát boä “Minh Giaûi Chaân Lyù Khaùi Yeáu” ñeå chuù Thuaät ngöõ tieáng Phaïn nguyeân thuûy. giaûi moät caùch tinh töôøng veà chaân lyù khaùi yeáu cuûa Sanskrit original language terms: Töø ngöõ oâng. Phaïn nguyeân thuûy. Santasa (p): Fear—Noãi sôï haõi—Noãi kinh hoaøng. Santa (skt): Xa Ña—Pacified—At ease—Santasana (p): Terror—Noãi sôï haõi. Ceased—Dead—Liberated—Giaûi thoaùt. Santajjeti (p): To frighten—To menace—Ñe doïa Santasati (p): To fear—To be terrified or disturbed—Sôï haõi. (laøm cho sôï). Santaka (p): One’s own—Cuûa chính mình. Santati (p): Continuity—Lineage—Söï noái tieáp (doøng truyeàn thöøa). Santana (p): Continuity—The individual stream Santhana (p): Form—Shape—Hình theå. of consciousness. Santapa (p): Heat—Söùc noùng. Santhagara (p): A council hall—Phoøng hoïp cuûa hoäi ñoàng. Santapeti (p): To heat—Laøm cho noùng. Santhapana (p): Adjustment—Söï ñieàu chænh. Santappeti (p): To satisfy—To please—Thoûa Santhapeti (p): To adjust—Ñieàu chænh. maõn (haøi loøng). Santara-bahira (p): Within and without—Beân Santhara (p): 1) A mat—Caùi chieáu. trong vaø beân ngoaøi. 2) Covering: Söï che ñaäy. Santaraksita (680-740): Tòch Hoä—An Indian Santharati (p): To spread—Traûi roäng ra. Buddhist philosopher, whose best-known work is the “Compendium of Truth” (Tattva-samgraha). Santhati (p): To remain—Coøn laïi (dö thöøa). He is credited in Tibetan tradition with having Santhava (p): Intimacy—Söï thaân maät. been one of the three people who helped to Santhiti (p): Stability—Söï oån ñònh. establish Buddhism in the Land of the Snows. Santi (skt & p): Tranquillity—Calmness—Tòch Together with Trisong Detsen and Padma dieät (söï traàm laëng vaø tænh giaùc cuûa taâm thöùc). Sambhava, he established the first monastery in Santi Asoke: Thai Buddhist reform movement Tibet, named Samye. It may be said in passing initiated by a monk named Bodhiraksa. In 1974, that Santaraksita and Kamalasila represent a he officially resigned from the state monastic

syncretism of the Madhamaka system and hierarchy because he believed the Thai Samgha to Vijnanavada and cannot be strictly called be corrupted and lax in its observance of monastic Madhyamikas. Santaraksita flourished in the discipline. He and his followers eat only one eighth century. His great work was Compendium vegetarian meal per day, do not wear shoes, and of Reality (Tattvasamgraha), while his celebrated do not have buddha statues in their temples. disciple, Kamalasila, wrote a "Learned because of their uncompromising ascetic lifestyle Commentary on the Comppendium of Reality and criticism of the mainstream samgha and the (Tattvasamgraha-Panjika)—Moät nhaø trieát hoïc government, they have encountered significant Phaät giaùo ngöôøi AÁn Ñoä, ñöôïc noåi tieáng nhôø taùc opposition from civil and monastic authorities. In phaåm "Toaùt Yeáu veà Chaân Lyù." Ngaøi ñöôïc truyeàn 1989, the group's leader were detained by police thoáng Phaät giaùo Taây Taïng xem nhö laø moät trong and accused of falsely claiming to be Buddhists, ba ngöôøi ñaõ giuùp thieát laäp Phaät giaùo treân xöù tuyeát and, they were subsequently banned from naøy. Cuøng vôùi Trisong Detsen vaø Padma preaching. In 1995, some of its members were Sambhava, ngaøi ñaõ thaønh laäp töï vieän ñaàu tieân ôû

given a suspended sentence of two years kyû thöù VII hay VIII sau Taây Lòch. Nhöõng taùc following a trial by opponents who wanted to have phaåm cuûa Ngaøi coøn löu laïi laø their activities and teachings declared illegal— Shikshamuchchaya (Söu Taäp Caùc Thuyeát Phong traøo caûi caùch Phaät giaùo Thaùi Lan ñöôïc phaùt Giaûng) vaø Bodhicharyavatara (Ñaïi Giaùc Nhaäp khôûi bôûi moät nhaø sö teân laø Bodhiraksa. Vaøo naêm Moân). Trong Sö taäp thuyeát giaûng, Santideva 1974 oâng chính thöùc töø chöùc chöùc saéc trong töï ñaõ moâ taû söï tieán trieån cuûa moät Boà Taùt töø ñaït vieän vì oâng tin raèng Taêng giaø Thaùi Lan ñaõ quaù suy ñöôïc tinh thaàn ñaïi giaùc ñeán khi ñaït ñöôïc trí ñoài vaø loûng leûo trong vaàn ñeà giöõ giôùi. OÂng vaø caùc naêng phaûi tuaân thuû "saùu hoaøn thieän" (six ñoà ñeä chæ aên chay ngaøy moät laàn, khoâng mang paramitas). Ñaây laø moät saùch chæ nam cho giôùi giaøy, vaø khoâng coù töôïng Phaät trong chuøa cuûa hoï, xuaát gia. Quyeån Ñaïi giaùc nhaäp moân, giaùo vì hoï khoâng töông nhöôïng vôùi ñôøi soáng haïnh vaø khoa nhaäp moân cho nhöõng Phaät töû taïi gia vaø chæ trích doøng chính cuûa Taêng giaø vaø chaùnh phuû, nhöõng ngöôøi môùi tu taäp. neân hoï gaëp phaûi nhieàu ñoái thuû ñaùng keå trong chính (II) Santideva and the Prasangika School: Tòch phuû cuõng nhö trong caùc töï vieän. Vaøo naêm 1989, Thieân Baø vaø tröôøng phaùi Qui Maäu Luaän ngöôøi chæ huy cuûa nhoùm naøy bò caûnh saùt baét giöõ vaø Chöùng Santideva was one of the great toá caùo raèng hoï giaû danh Phaät töû, vaø sau ñoù bò caám pillars of the Prasangika School. He thuyeát phaùp. Naêm 1995 vaøi hoäi vieân bò aùn treo 2 flourished in the seventh century. According naêm sau cuoäc xöû cuûa nhöõng ñoái thuû cuûa hoï, nhöõng to Taranathaas, Santideva was the son of King ngöôøi muoán tuyeân boá raèng thöïc haønh vaø giaùo Kalyanavarman of Saurastra and was the thuyeát cuûa hoï laø baát hôïp phaùp. rightful successor to the throne. As a prince he Santideva (skt) Shantideva (p): Tòch Thieân. was known as Santivarman. He was so

deeply (I) An overview of “Santideva”—Toång quan veà inspired by Mahayanic ideal that he fled away Tòch Thieân: A Sanskrit term for “Lord of from his kingdom and took orders with Peace.” An Indian Buddhist philosopher Jaideva in Nalanda after which he was known associated with the Madhyamaka school, best as Santideva. He was the author of Siksa- known for two works, Entering the Path to samuccaya and Bodhicaryava-tara. In the Awakening (Bodhicaryavatara) and former, he has referred to many important Compendium of Studies (Siksa-samuccaya). Mahayana works, nearly 97, which are now A representative of Madhyamika school of completely lost. In the Bodhicaryavatara he the Mahayana, a monk at the monastic has emphasized the cultivation of Bodhicitta. university Nalanda during the 7 or 8 th th He was the greatest poet of the Madhyamaka centuries AD. He was the author of two school and his work evokes a beautiful fusion surviving works, the Shikshamuchchaya of poetry and philosophy. He was the follower (Collection of Rules) and Bodhicharyavatara of the Prasangika method and has criticized (Entering the Path of Enlightenment). In Vijnanavada vehemently—Tòch Thieân laø moät Shikshamuchchaya, Santideva described the trong nhöõng coät truï vó ñaïi cuûa tröôøng phaùi Qui path of development of a bodhisattva from Maäu Luaän Chöùng. Ngaøi ñaõ xuaát hieän vaø noåi first arising of the thought of enlightenment tieáng vaøo theá kyû thöù 7 sau Taây Lòch. Theo (bodhicitta) to the attainment of the Taranathaas thì Tòch Thieân laø con cuûa vua transcendental knowledge (prajna), Ñöùc Khaûi trò vì xöù Saurastra, vaø laø ngöôøi thöøa practitioners must cultivate the six perfections keá chaùnh thoáng ngai vaøng. Khi coøn laø moät (paramitas). In Bodhicharyavatara, it is Thaùi töû, teân ngaøi laø Tòch Khaûi. Vì chaáp nhaän conceived primarily as an introduction for lay moät caùch saâu saéc tö töôûng Ñaïi Thöøa neân ngaøi persons and beginners—Töø Phaïn ngöõ coù ñaõ phaùt taâm ñeå lìa boû vöông quoác vaø ñaõ ñeán nghóa laø “Chuùa teå hoøa bình.” Ñaïi dieän xuaát gia vôùi Tu Vieän Na Lan Ñaø vaø sau ñoù Mahayana cuûa phaùi Madhyamika, moät nhaø sö ngaøi ñöôïc bieát vôùi teân Tòch Thieân. Nhöõng taùc taïi tröôøng Ñaïi hoïc Phaät giaùo Nalanda vaøo theá phaåm cuûa ngaøi goàm coù “Hoïc Xöù Yeáu Taäp (Siksa-samuccaya) vaø “Nhaäp Boà Ñeà Haønh

Luaän” (Bodhicaryava-tara). Trong boä Hoïc Xöù troø vaø vò thaày, vaø trong Taøo Ñoäng noù coù nghóa laø Yeáu Taäp, ngaøi ñaõ ñeà caäp ñeán raát nhieàu kinh giaùo phaùp ñuùng veà Thieàn. ñieån Ñaïi Thöøa voâ cuøng quan troïng, taát caû Sanzen’in (jap): Meditating Hall—Tam Thieân goàm 97 loaïi, nhöõng loaïi saùch naøy hieän nay ñaõ Vieän (Thieàn ñöôøng). hoaøn toaøn bò thaát truyeàn. Trong Nhaäp Boà Ñeà Sanzo (jap): Tripitaka (skt)—Three Baskets— Haønh Luaän, ngaøi ñaõ nhaán maïnh ñeán vieäc tu Three storehouses—Tam Taïng—See Tripitaka. taäp Boà Ñeà Taâm. Ngaøi laø moät thi haøo vó ñaïi San-Zu (jap): Tam Ñoà—Three courses of hells, nhaát trong hoïc phaùi Trung Quaùn. Haàu heát hungry ghosts, and animals—See Three unhappy nhöõng taùc phaåm cuûa ngaøi ñeàu bieåu hieän söï gati or ways. keát hôïp ñeïp ñeõ giöõa thi ca vaø trieát hoïc. Ngaøi Sapatha (p): An oath—Lôøi theä nguyeän. laø tín ñoà cuûa phaùi Qui Maäu Luaän Chöùng vaø ñaõ pheâ bình phaùi Duy Thöùc moät caùch maïnh meû. Sapati (p): To curse—Chöûi ruûa. Santika (skt): Phieán Ñeå

Ca—Töùc Tai hay Tòch Sapid object: Rasarammana (p)—Vò traàn—See Tai coù nghóa laø daäp taét tai hoïa—One of several Six sense objects. different kinds of homa, propitiatory, or producing Sapiential (a): Khoân ngoan. ease or quiet; a ceremony for causing calamities Sapless: Anutpatti (p)—Anutpada (skt)—Ajata to cease. Santika is a round brazier meaning to (skt)—Non-birth—Not to be reborn—Exempt end calamities—Coøn goïi laø Saùn Ñeå, moät trong from rebirth—Unproductive—Baát sinh. nhöõng pheùp Hoä Ma cuûa Maät giaùo, dòch laø Töùc Taùi Sappa (p): A snake—Con raén. Phaùp, moät nghi thöùc caàu nguyeän tieâu tai cuûa Maät Sappanna (p): Wise (a)—Khoân ngoan. giaùo. Phieám Ñeå Ca laø moät loaïi loø hình traêng troøn Sappati (p): To crawl—Boø. töôïng tröng cho "Töùc Tai Phaùp" hay tröø tai öông—Sappatibhaya (p): Dangerous (a)—Nguy hieåm. See Five kinds of esoteric ceremonies. Sappatigha (p): Contactable (a)—Coù theå tieáp Santirakshita: See Madhyamika. xuùc ñöôïc. Santi sukha (p): Tònh laïc (haïnh phuùc tòch tònh). Sappurisa (p): A virtuous man—Ngöôøi coù ñaïo Moät töø ñeå chæ kinh nghieäm Nieát baøn. ñöùc. Santitthati (p): To remain—Coøn dö laïi. Saprayukta-hetu (skt): Töông Öng Nhaân—See Santosa (p): Joy—Pleasure—Hyû laïc. Concomitant cause and Six chief causes in the Santthi Katha (p): Tri tuùc giuùp ta bieát tieát ñoä. Theory of Causal Relation. Santussati (p): To be contented or pleased—Haøi Saptabodhyanga (skt): Sapta-bodhyangani loøng (vöøa loøng). (skt)—Sambojjhanga (p)—Seven branches Santusska (p): Content (a)—Haøi loøng. (divisions) of the state of truth—Seven branches Santuttha (p): Pleased (a)—Haøi loøng (vöøa loøng). (divisions) of the balanced truth—Seven degrees Santutthi (p): Satisfaction—Söï haøi loøng. (factors) of enlightenment or intelligence—Thaát Sanze (jap): Three times: past, present, and boà ñeà phaàn—Thaát ñaúng giaùc chi—Baûy yeáu toá future—Tam theá (quaù khöù, hieän taïi vaø vò lai). giaùc ngoä—See Seven Bodhyangas, and Thirty- seven Aids to Enlightenment. Sanzen (jap): Tham Thieàn—A Japanese term for "going to Zen." Sanzen means receiving Saptadhikarana-samatha (skt): Thaát Dieät instruction from a Zen master (Roshi). In Rinzai, Tranh Phaùp—Seven rules for the participation and this is associated with "Dokusan," private settlement of disputed questions that have been meetings between students and teachers, and in raised Soto it means the correct practice of Zen—Töø ngöõ Saptakotibuddha-matr (skt): Thaát Caâu Chæ Nhaät Baûn coù nghóa laø "Tham Thieàn." Sanzen coù Phaät Maãu Toân—The fabulous mother of seven nghóa laø thoï nhaän chæ giaùo töø vò Thieàn sö. Trong kotis of Buddhas. toâng Laâm Teá, "tham thieàn" coù quan heä vôùi "Dokusan," nghóa laø cuoäc gaëp gôõ rieâng giöõa hoïc

Saptamatr (skt): Thaát Ma Ñaùt Lyù—The seven had collected a great deal of material from the divine mothers, or personified of the principal ancient libraries of the Sakya and Samye deities—Baûy vò maãu thaàn. monasteries of Lhasa. The thrilling accounts of his Saptaparna (skt): Thaát baûo—Seven-leaved— journey have been published in "The Journal of The cave near Rajagriha where the Buddha taught the Buddhist Text Society." He gave a series of and in which the first Council was held after his lectures on the Indian pandits in Tibet, in which he death. brought to light the work of Santaraksita, Kamalasila, Dipankara Srijnana or Atisa (Atisha). Saptaratna realm of

every Buddha: The These lectures were later published in his “Indian Buddha’s Pure Land—Baûo giôùi. Pandits in the Land of Snow.” His editions of the Saptatrimsad-bodhipaksa-dharma (skt): Ba “Avadana-Kalpalata of Ksemendra” in 1888 and möôi baûy phaåm trôï ñaïo—Thirty-seven kinds of the “Suvarnaprabhasa” in 1898 were substantial aids to the Way—Thirty-seven kinds of dharmas contributions to the study of Buddhist Sanskrit that aid the truth. literature. He also prepared a Tibetan-English Sara (p): An arrow—Muõi teân. dictionary. Sarat Chandra Das was indeed a Sarada (p): Autumn—Muøa thu. pioneer in Tibetan studies. The Buddhist Text Saraga (p): Lustful (a)—Ñaày duïc voïng (veà xaùc Society, which he served for many years, thòt). published many unknown texts such as the Saraja (p): Impure (a)—Dusty—Baát tònh. “Bodhicaryavatara” (1894) and the first few Saramana (skt): Sa Moân—See Sramana. chapters of the “Visuddhimagga” (1893). It is Sarana (skt) Saranam (p): notable that the Society had embarked upon a novel and ingenious scheme of publishing a 1) Protection: Söï baûo veä. Sanskrit version of the Pali “Visuddhimagga.” It 2) The refuge or island of Refuge in the taking also published the “Svayambhu-purana” and a of Pansil: Returning to and depending upon— translation of the “Astasahasrika-prajna-paramita” Qui-y. by Hara Prasad Shastri. Harimohan Vidyabhusan’s Saranganatha (skt): Mrgadava or Rsivadana translation of some portions of Chandrakirti’s (skt)—Deer park—Loäc uyeån (vöôøn nai)—Loäc Daõ Madhyamika-vrtti was also published. Moreover, Vieân, Loäc Uyeån—See Mrgadava. the Society arranged for the teaching of Buddhists Sarasa (p): Tasteful (a)—Coù vò ngon. from abroad in the Sanskrit College of Calcutta Sarasa (skt): Sa La Sa—The Indian crane—Moät and thus, opened a new department of Buddhist loaøi chim seáu beân AÁn Ñoä. studies in India—Moät trong nhöõng nhaø thaùm hieåm Sarasi-ruha (p): A lotus—Boâng sen. löøng danh ngöôøi AÁn Ñoä vaøo theá kyû thöù 19. OÂng trôû Sarasvati (skt): veà nöôùc töø cuoäc thaùm hieåm ñi saâu vaøo noäi ñòa cuûa 1) The goddess of speech and learning: Taùt La nöôùc Taây Taïng, taïi ñaây oâng ñaõ thu thaäp ñöôïc moät Taùt Phaït Ñeå—Dieäu AÂm Nhaïc Thieân Nöõ hay soá taøi lieäu töø caùc thö vieän coå veà Ñöùc Phaät Thích Bieän Taøi Thieân Nöõ. **See Goddess of music Ca vaø töø caùc tu vieän Samye ôû Lhasa. Nhöõng caâu and poetry. chuyeän ruøng rôïn veà chuyeán ñi cuûa oâng ñaõ ñöôïc 2) Ñaïi bieän taøi thieân—See Twenty devas. ñaêng trong Taïp chí cuûa Hoäi Kinh Thö Phaät Giaùo. 3) Sarasvati River: Soâng Taùt La—This is one of OÂng ñaõ coù nhieàu baøi noùi chuyeän veà caùc hoïc giaû the eight big rivers of India at the time of the AÁn Ñoä taïi Taây Taïng, trong ñoù oâng neâu roõ caùc hoaït Buddha—Ñaây laø moät trong taùm con soâng lôùn ñoäng cuûa ngaøi Tòch Hoä, Lieân Hoa Giôùi, A Ñeå Sa. ôû AÁn Ñoä vaøo thôøi Ñöùc Phaät—See Eight big Nhöõng baøi noùi chuyeän naøy sau ñoù ñöôïc ñöa vaøo rivers of India at the time of the Buddha. cuoán “Caùc Hoïc Giaû AÁn Ñoä treân Mieàn Ñaát Tuyeát” Sarat Chandra Das: One of the great Indian cuûa oâng . Vieäc oâng cho xuaát baûn cuoán Avadana- explorers in the nineteenth century. He returned Kalpalata vaøo naêm 1888 vaø cuoán from his travels into the interior of Tibet, where he “Suvarnaprabhasa” naêm 1898 laø nhöõng ñoùng goùp lôùn lao cho vieäc nghieân cöùu vaên heä Phaät

giaùo

tieáng Phaïn. OÂng cuõng ñaõ soaïn moät cuoán Töø Ñieån Baøn, xaù lôïi cuûa Ngaøi ñöôïc chia laøm taùm phaàn vaø Taây Taïng-Anh. Sarat Chandra Das quaû thaät laø giao cho taùm vöông quoác xaây thaùp thôø (Sau khi moät nhaø tieân phong trong caùc coâng cuoäc nghieân Ñöùc Phaät nhaäp Nieát Baøn, Ñaïi Ñöùc Ma Ha Ca cöùu veà Taây Taïng. Hoäi Kinh Thö Phaät Giaùo, nôi Dieáp töø nuùi Kyø Xaø Quaät ñeán thaønh Caâu Thi Na oâng laøm vieäc trong nhieàu naêm daøi, ñaõ cho xuaát laøm leã traø tyø töùc laø leã hoûa taùng cho Ñöùc Phaät. Sau baûn nhieàu kinh saùch chöa ñöôïc ai bieát ñeán nhö khi hoûa taùng xong, xaù lôïi cuûa Phaät ñöôïc doøng Maït "Nhaäp Boà Ñeà Haønh Kinh" naêm 1894, vaø moät vaøi La trong thaønh Caâu Thi Na quaûn thuû phuïng thôø, chöông ñaàu cuûa boä Thanh Tònh Ñaïo naêm 1893. tuy nhieân, caùc vöông quoác keá caän ñem binh maõ Ñieàu ñaùng noùi laø hoäi naøy ñaõ baét tay vaøo moät döï ñeán tranh giaønh, do ñoù moïi ngöôøi ñoàng yù chia xaù aùn môùi meû vaø khoân ngoan laø cho xuaát baûn ra moät lôïi cuûa Ngaøi ra laøm 8 phaàn). baûn dòch ra tieáng Phaïn boä Thanh Tònh Ñaïo baèng 1) Kusinaga: Thaønh Caâu Thi Na. tieáng Pali. Hoäi cuõng ñaõ cho in cuoán "Svayambhu- 2) Pravari: Thaønh Ba baø. purana" vaø moät baûn dòch cuûa cuoán Astasahasrika- 3) Carya: Thaønh Giaù La. prajna-paramita" do Hara Prasad Shastri. Baûn dòch 4) Ramaya: Thaønh La Ma Giaø. cuûa Harimohan Vidyabhusan veà moät vaøi ñoaïn 5) Kapilavastu: Thaønh Ca Tyø La Veä. trong cuoán Trung Quaùn Luaän Thích" cuûa Nguyeät 6) Virupaksa: Thaønh Tyø Löu Ñeà. Xöùng cuõng ñöôïc xuaát baûn. Hôn theá nöõa, Hoäi coøn 7) Vaisali: Thaønh Tyø Xaù Ly. saép xeáp ñeå daïy cho caùc Phaät töû nöôùc ngoaøi ñeán 8) Magadha: Xöù Ma Kieät Ñaø. hoïc taïi Hoïc Vieän Tieáng Phaïn ôû Calcutta vaø qua Sariputra (skt): Sariputta (p)—Xaù Lôïi Phaát— ñoù ñaõ môû ra moät phaân khoa môùi veà nghieân cöùu One of the ten major disciples of the Buddha, Phaät giaùo taïi AÁn Ñoä. foremost in wisdom among all of Buddha's Arhat Sarathi (skt): Ngöôøi laùi xe—A charioteer—A disciples. He attained the Stream-Enterer and driver of a car—Coachman—Leader—Guide. joined the Buddhist order along with his friend Sarati (p): To remember—Nhôù laïi. Maudgalyayana shortly after hearing a discourse Sarava (skt): Xaû La Phaïn—A shard—An by the monk Assaji, one of the first five disciples earthernware vessel—Bình söù. of the Buddha. He attained Arhathood fifteen days after hearing the Buddha expound the Sari (skt): Xaù Lôïi—Relics or remains—The Dighanakha-sutra. According to Buddhist tradition, Buddha's or his disciples' physical remains or Sariputra was a disciple of Sanjaya, but relics—Objects left behind by Buddha or other dissatisfied with his teaching, he left him and enlightened beings. It comes from their merits and wandered in search of Deathlessness from a new virtues in Cultivation of the Way. The sutra states master. At that time, the Buddha sent forth the (the Buddha left behind 84,000 relics) when the first sixty Arahants to preach the Dharma to the Budha was cremated, his body turned into 84,000 world. The Arahant Assaji went on his round for saris (relics). These are like gems and depending alms in Rajagaha, where he met Sariputra, who on each individual's karma, everyone can look at was attracted by Assaji's calm appearance.

After the same Sari but see completely different things. offering Assaji a seat and water, Sariputra asked According to the sutras, other enlightened high Assaji: “Venerable Sir, calm and serene are your ranking monks of the past also left behind relics. sense-organs, clean and clear is the hue of your After the Buddha’s nirvana, his relics were skin. For whose sake have you renounced the divided into eight parts and distributed to eight world? Whose doctrine do you profess?” Assaji kingdoms—Nhöõng tinh tuùy cuûa caùc baäc chaân tu. replied: “There is, o friend, the Great Recluse, the Theo kinh ñieån, sau khi hoûa thieâu, Phaät ñaõ ñeå laïi son of the Sakyas, under that Blessed One I have 84.000 vieân xaù lôïi. Chuùng troâng gioáng nhö nhöõng gone forth. It is his Dharma that I profess. I am but vieân ngoïc thaïch. Tuøy theo nghieäp cuûa moãi ngöôøi new to the training. I cannot explain the Dharma maø hoï nhìn thaáy xaù lôïi moät caùch khaùc nhau. Theo in detail to you.” Sariputra kept on requesting the kinh ñieån thì trong quaù khöù coù raát nhieàu vò giaùc Venerable to say much or little according to his ngoä ñaõ ñeå laïi xaù lôïi. Sau khi Ñöùc Phaät nhaäp Nieát

ability. Assaji uttered four-line stanza “Of all (quaû vò ñaàu tieân cuûa Töù Thaùnh Quaû). Chính Ñöùc things that proceed a cause, their cause the Phaät ñaõ tuyeân boá raèng Xaù Lôïi Phaát ñaõ ñaït ñöôïc trí Tathagata has explained. And also their cessation, tueä. Ngöôøi ta cuõng xem Ngaøi nhö laø vò ñaõ thuyeát thus teach the Great Recluse.” After hearing the nhieàu baøi kinh trong boä kinh taïng Pali, vaø Ñöùc stanza, Sariputra immediately attained the Phaät ñaõ tuyeân boá laø nhöõng lôøi thuyeát cuûa Xaù Lôïi Stream-Entrance (the first of the four stages of Phaát khoâng sai khaùc vôùi giaùo thuyeát cuûa chính Sainthood). He was declared by the Buddha to be Ngaøi. OÂng ñöôïc xem nhö laø ngöôøi thöù nhì sau Phaät the foremost of his disciples in attainment of ñaõ chuyeån baùnh xe phaùp—See Ten chief disciples wisdom. He was also highly regarded because of the Buddha. there are a number of discourses in the Pali Canon Sariputra’s wisdom: Trí tueä cuûa Xaù Lôïi Phaát— spoken by him, and a declaration by the Buddha According to the Pavarana Sutra in the Samyutta that Sariputra’s words fully accord with his own Nikaya, at the Pavarana Ceremony, the Buddha doctrine. He was regarded as second only to the said to Venerable Sariputra: “Wise are you, Buddha in turning the Wheel of the Law—Moät Sariputra, comprehensive and manifold is your trong möôøi ñaïi ñeä töû cuûa Phaät, laø moät ñeä töû A-La- wisdom, sharp is your wisdom. Just as the eldest Haùn coù trí hueä vaøo baäc nhaát cuûa Phaät. Ngaøi gia son of a Wheel Turning King rightly turns the nhaäp giaùo ñoaøn ñoàng thôøi vôùi ngöôøi baïn laø Muïc wheel as his father has turned it, even so, Kieàn Lieân. Ngay sau khi nghe moät trong naêm ñeä Sariputra, you do rightly turn the Supreme töû ñaàu tieân cuûa Ñöùc Phaät laø Tyø Kheo Assaji giaûng Dharma Wheel as I have turned it.”—Theo Kinh phaùp, ngaøi ñaéc quaû Tu Ñaø Hoaøn vaø ñaéc quaû A La Leã Töï Töù trong Taêng Chi Boä Kinh, Ñöùc Phaät baûo Haùn chæ sau 15 ngaøy nghe Ñöùc Phaät giaûng Tröôøng toân giaû Xaù Lôïi Phaát: “Naøy Xaù Lôïi Phaát! OÂng thaät Boä Kinh. Theo truyeàn thuyeát Phaät giaùo, Xaù Lôïi laø hieàn trí, trí tueä cuûa oâng thaät laø quaûng baùc, ña Phaát thuoäc doøng doõi Baø La Moân, ñeä töû cuûa ñaïo sö dieän, nhanh choùng vaø tinh xaûo. Ví nhö tröôûng töû Sanjaya.

Khoâng haøi loøng vôùi lôøi daïy cuûa ñaïo sö cuûa Chuyeån Luaân Thaùnh Vöông chaân chính naøy, hai vò ñaõ töø giaõ thaày vaø ñi tìm chaân lyù baát töû chuyeån vaän baùnh xe vua cha ñaõ chuyeån vaän, cuõng ôû moät vò thaày môùi. Luùc ñoù Ñöùc Phaät ñaõ phaùi saùu vaäy Xaù Lôïi Phaát, oâng ñang chaân chính vaän chuyeån möôi vò A La Haùn ñaàu tieân ñi truyeàn baù giaùo Phaùp Luaân toái thöôïng Nhö Lai ñaõ chuyeån vaän." phaùp. Vò A La Haùn Assaji ñang ñi khaát thöïc trong Sariputta (p): Xaù Lôïi Phaát—Moät trong hai ñaïi thaønh Vöông Xaù. Nôi ñoù ngaøi gaëp Xaù Lôïi Phaát, ñeä töû cuûa Phaät, coù trí tueä baäc nhaát—See Sariputra. Xaù Lôïi Phaát bò loâi cuoán bôûi dieän maïo traàm tónh Sarira (skt): Thaát Lôïi La—Xaù lôïi—Relics. cuûa Assaji. Sau khi söûa soaïn choã ngoài vaø daâng Sarira (p & skt): Sharira (skt & p)—A hard and nöôùc nhö boån phaän cuûa ñeä töû ñoái vôùi moät vò thaày. indestructible substance. Relics of the Buddha Xaù Lôïi Phaát thöa: "Kính baïch Ñaò Ñöùc, nguõ quan Sakyamuni or of a saint, usually preserved and cuûa ngaøi thaät laø thanh tònh, maøu da cuûa ngaøi thaät venerated in stupas or pagodas—Xaù lôïi, moät chaát laø trong saùng. Vì sao ngaøi thoaùt ly theá tuïc? Ngaøi raén khoâng theå bò huûy hoaïi. Xaù lôïi cuûa Phaät vaø tin theo giaùo phaùp cuûa vò naøo?" Tröôûng laõo Assaji Thaùnh chuùng, thöôøng ñöôïc baûo trì vaø thôø cuùng taïi khieâm toán traû lôøi: "Naøy hieàn höõu, ñoù laø baäc Ñaïi caùc thaùp hay caùc chuøa. Sa Moân Thích Töû, theo Ñöùc Theá Toân aáy toâi ñaõ xuaát gia. Toâi tin theo giaùo phaùp cuûa chính Ngaøi. Sarira-dhatu (p): A body relic of the Buddha— Toâi chæ laø moät ngöôøi môùi hoïc ñaïo, toâi khoâng theå Xaù lôïi cuûa Ñöùc Phaät. giaûng giaùo phaùp moät caùch caën keõ cho hieàn höõu Sarira-stupa (skt): Xaù Lôïi Thaùp—A reliquary, ñöôïc." Tuy nhieân, Xaù Lôïi Phaát vaãn thænh caàu ngaøi or pagoda for a relic of Buddha—Thaùp ñaët xaù lôïi noùi ít nhieàu tuyø khaû naêng cuûa ngaøi. Tröôûng laõo cuûa Ñöùc Phaät. Assaji ñaõ noùi boán doøng keä "Taát caû caùc phaùp phaùt Sarita (p): A river—Doøng soâng. sinh töø moät nhaân, nhaân aáy Ñöùc Nhö Lai ñaõ giaûng Saritu (p): One who remembers—Ngöôøi nhôù. roõ. Vaø taát caû caùch ñoaïn dieät cuûa chuùng, baäc Ñaïi Sa Moân giaùo huaán nhö vaäy." Ngay sau khi nghe hai caâu keä ñaàu, Xaù Lôïi Phaát ñaéc quaû Tu Ñaø Hoaøn

Sarjarasa (skt): Taùt Ñoà La Baø—Resin of the Sal- vua A Duïc. Gaàn ñoù laø moät ngoâi Thaùp theo kieåu tree, resin used as scent or incense—Nhöïa cuûa ñieâu khaéc môùi, dieãn taû laïi caûnh thính giaû cuûa baøi caây Ta La, duøng laøm daàu thôm hoaëc nhang thôm. phaùp ñaàu tieân laø naêm vò khoå tu ngoài vaây quanh Sarma (tib): Taân Toâng Phaùi—A Tibetan term for Ñöùc Phaät—See Mrgadava. "New schools." This term refers to three most Sarpausadhi (skt): Taùt Baàu Saùt Ñòa. recently formed orders of Tibetan Buddhism. All 1) Serpent-medicine, said to have been provided other traditions collectively called these three new by the Buddha when he was Indra, as a traditions as the "new schools" because they favor python, in giving his flesh to feed the starving: the translations of Tantras prepared according to Döôïc Xaø—Ngöôøi ta noùi Döôïc Xaø laø tieàn thaân the rules of the "new translation" styles, in cuûa Ñöùc Phaät khi ngaøi coøn laø moät vò trôøi Ñeá contrast to the "Old Translation School" or Thích, ñaõ boá thí thaân mình cho nhöõng ngöôøi Nyingmapa,

which totally relies on the translations ñang bò ñoùi. prepared during the “first dissemination” of 2) A monastery in Udyana built on a reputed Buddhism to Tibet. They are: Kagyupa, Sakyapa, spot: Töï vieän ñöôïc xaây leân ôû moät nôi noåi and Gelukpa—Töø ngöõ Taây Taïng duøng ñeå chæ tieáng taïi Udyana. “Taân Phaùi.” Töø naøy chæ ba toâng phaùi môùi ñöôïc Sarsapa (skt): Giôùi Töû—Xaù Lôïi Sa Baø—Taùt Lôïi thaønh laäp gaàn ñaây nhaát cuûa Phaät giaùo Taây Taïng, Saùt Baû—Haït caûi—Mustard-seed. Caùc tröôøng phaùi khaùc ñoàng loaït goïi ba toâng phaùi 1) A measure of length 10,816,000 part of a môùi naøy laø “Taân toâng” bôûi vì hoï thích duøng kinh yojana: Laáy haït caûi ñeå ví vôùi khoaûng thôøi vaø chuù theo taân dòch, ñoái ngöôïc vôùi “Tröôøng phaùi gian moät phaàn möôøi trieäu taùm traêm möôøi saùu cöïu dòch” hay Nyingmapa, hoaøn toaøn döïa vaøo ngaøn do tuaàn (moät do tuaàn töông ñöông vôùi 10 nhöõng baûn dòch cuûa thôøi kyø “truyeàn baù Phaät giaùo daäm Anh). ñeán Taây Taïng laàn thöù nhaát.” Caùc tröôøng phaùi naøy 2) A weigh of the 32nd part of a raktika, 2 3/16 laø: Kagyupa, Sakyapa, vaø Gelukpa. grains: Laáy haït caûi ñeå ví vôùi söùc naëng moät Sarnath (skt): Deer Park—Loäc Uyeån—The place phaàn ba möôi hai “thaûo töû” hay “gram” cuûa which is located in the Deer Park, where, Trung Quoác. according to Buddhist tradition, the Buddha gave 3) On account of its hardness and bitter taste it is his first teaching to his first five disciples right used as a symbol for overcoming illusions and after he attained enlightenment (became demons by the esoteric sects: Vì tính haït caûi awakened) and where foundation of Buddhist cöùng vaø cay neân Maät Giaùo laáy noù laøm bieåu Order was laid, located outside of Benares. The töôïng khaéc phuïc phieàn naõo vaø ma quaân. spot is marked with the Dhamek Stupa, said to 4) According to The Nirvana Sutra, the have been built sometime around the fourth to appearance of a Buddha is as rare as the sixth centuries around a smaller Stupa erected hitting of a needle’s point with a mustard-seed during the time of Asoka. Nearby is a modern thrown from afar: Theo Kinh Nieát Baøn, laáy sculpture depicting the Buddha surrounded by the haït caûi neùm vaøo ñaàu muõi kim töø xa ñaõ laø khoù, five ascetics who constituted the audience of the Phaät ra ñôøi coøn khoù hôn theá aáy. first teaching—Moät nôi trong Vöôøn Loäc Uyeån, 5) A mustard-seed kalpa, i.e. as long as the time theo truyeàn thoáng Phaät giaùo laø nôi maø Ñöùc Phaät it would take to empty a city 100 yojanas Thích Ca Maâu Ni giaûng phaùp ñaàu tieân cho naêm ñeä square, by extracting a seed once every töû ñaàu tieân cuûa Ngaøi (naêm anh em Kieàu Traàn century: Giôùi Töû Kieáp—Laáy Giôùi Töû Kieáp ñeå Nhö) ngay sau khi Ngaøi ñaït ñöôïc ñaïi giaùc, nôi neàn ví vôùi moät thôøi gian thaät daøi nhö vieäc laøm taûng cuûa Taêng ñoaøn Phaät giaùo ñöôïc ñaët leân, naèm troáng moät thaønh phoá vuoâng vöùc moãi caïnh laø beân ngoaøi thaønh Ba La Naïi. Ñòa ñieåm ñöôïc ghi 100 do tuaàn, baèng caùch moãi theá kyû laáy ra moät nhaän vôùi Thaùp Dhamek, ñöôïc xaây döïng vaøo haït caûi. khoaûng töø nhöõng theá kyû thöù tö ñeán thöù saùu xung Sarvabhava (skt): Nhaát thieát höõu—Taát caû vaïn quanh moät ngoâi Thaùp nhoû ñöôïc döïng leân töø thôøi höõu—All things or beings. **See Sarvadharma.

Sarvabhogavigata (skt): Xaû Nhaát Thieát Coâng khoâng ñöôïc sinh ra, khoâng phaûi hai, vaø khoâng coù Duïng Haønh—Discarding all effortful works—Xaû töï tính. boû heát moïi coâng vieäc coù tính caùch duïng coâng. Sarvadharma-tathata (skt): Chö phaùp nhö— Sarvabouddhasamdarcana (skt): Theá giôùi Nhaát thieát phaùp chaân nhö (söï nhö nhö cuûa taát caû Hieän Nhöùt thieát. caùc söï vaät)—The thusness of all things. Sarvada (skt): Taùt Phöôïc Ñaït. Sarvajna (skt): Sarvajnata (skt) Sarvajnana (p): 1) The all-giving, or all-abandoning: Toaøn Thí Nhaát thieát trí (bieát moïi söï)—All-knowing— Toaøn Xaû—Nhaát Thieát Thí—Toaøn thí—All-Buddha-wisdom—Omniscient—Perfect bestowing—One who who gives his all. knowledge—Sarvajnata or omniscience is 2) A name of the Buddha in a former pervaded by the prajna-paramita, and from incarnation: Teân cuûa Ñöùc Phaät trong moät tieàn Sarvajnata issues the body of Tathagata—Nhaát kieáp. thieát trí do trí Baùt Nhaõ Ba La Maät maø coù, vaø töø Sarva-dahapra-samita (p): Tröø Nhöùt Thieát nhaát thieát trí maø thaân Nhö Lai ñöôïc sanh ra. Nhieät Laõo. Sarvajnadeva (skt): The deva of universal Sarvadharma (skt): Nhöùt thieát phaùp. wisdom—Nhaát Thieát Trí Thieân. 1) All things: All things, laws, existence, or Sarvakalpanavirahitam (skt): Being free from beings—Every dharma, law, thing, method , all discrimination—Vieãn Ly Nhaát Thieát Chö Phaân etc—Chö phaùp—Taát caû hieän höõu hay söï vaät Bieät (taùch khoûi moïi phaân bieät). hieän töôïng thuoäc taâm lyù vaø vaät lyù. Sarvakama (skt): Taùt Baø Ca Ma—All kinds of 2) Existence: Söï hieän höõu. desires—Fulfilling all wishes—Thaønh Töïu Nhaát 3) The world: Theá giôùi. Thieát Nguyeän—Heát thaûy caùc nguyeän. Sarvadharmanam-anutpada (skt): Nhaát Thieát Sarvaloka-dhatu-padravodvega- Phaùp Baát Sinh—All things are unborn—Moïi vaät pratyuttirna (skt): Ñoä Nhaát Thieát Theá Gian Khoå ñeàu khoâng sanh. Naõo—According to Eitel in The Dictionary of Sarvadharma-nirabhilapya (skt): Nhaát thieát Chinese-English Buddhist Terms, this one who phaùp baát khaû thuyeát khoâng—Emptiness as the redeems men from the misery of all worlds. A unnamability of existence, one of the seven fictitious Buddha who dwelled west of our Emptinesses—Caùi khoâng cuûa taát caû chö phaùp universe, an incarnation of the tenth son of khoâng theå ñöôïc goïi teân cuûa söï hieän höõu hay Mahabhijnajnana-bhibhu—Theo Eitel trong Trung khoâng theå thuyeát ñöôïc baèng lôøi, moät trong baûy Anh Phaät Hoïc Töø Ñieån, thì ñaây laø vò cöùu vôùt taát caû loaïi “khoâng.”—See Seven kinds of emptiness (5). con ngöôøi töø theá giôùi khoå naõo. Ñaây laø moät vò Phaät Sarvadharma-niratmanah (skt): Nhaát thieát giaû töôûng cö nguï veà phöông Taây cuûa vuõ truï chuùng phaùp voâ ngaõ—All things are egoless—Taát caû caùc ta, laø tieàn thaân cuûa ngöôøi con thöù möôøi cuûa Phaät söï vaät ñeàu khoâng coù töï ngaõ. Ñaïi Thoâng Trí Thaéng. Sarvadharma-sunyata (skt): Emptiness of Sarvanata (skt): Toaøn thöùc—Omniscience or the things—The unreality of all things—Nhöùt Thieát knowledge of the Buddha. The knowledge of all Phaùp Khoâng—Khoâng cuûa vaïn höõu—See dharmas and their true nature, which is empty Emptiness of things. (shunyata), and is often equated with wisdom Sarvadharmanam-sunyata-anutpada- (prajna)—AÙm chæ tri thöùc cuûa Phaät. Hieåu

bieát thaät taùnh cuûa chö phaùp laø hö khoâng, nghóa laø trí tueä advaya-nihsvabhava-lakshana (skt): Nhaát Baùt Nhaõ. Thieát Phaùp Khoâng Voâ Sinh Voâ Nhò Voâ Töï Tính Töôùng—The aspect of existence in which all Sarva-nirvana-viskambhin-samadhi (p): Baït things are to be regarded as empty, unborn, non- nhöùt thieát caùi chöôùng Tam muoäi—Ñoàng ñaúng vôùi dual, and without self-substance—Khía caïnh hieän chö Phaät. höõu trong ñoù taát caû caùc söï vaät ñöôïc xem laø khoâng, Sarvapayajaha (p): Tröø Nhöùt Thieát AÙc Thuù.

Sarvapramana (skt): Vöôït khoûi taát caû caùc giaùc At that time, the Sthaviravadin School split quan vaø caùc ñoä löôïng luaän lyù—Beyond all senses into two branches, the first was the and logical measurements. Sarvastivadin and the second was the Sarvarthadaria Buddha (skt): Kieán Nhöùt Thieát Vibhajyavadin. Until now it is not clear about Nghóa Phaät. the precise origins for its formation. What is clear is that it became firmly established in Sarvarthasiddha (skt): Siddhartha (skt)—Nhaát north and north-west India at an early date. At Thieát Nghóa Thaønh—All wishes realized—Name the Fourth Council, sponsored by king of Sakyamuni at birth—Teân ñaët cho Phaät Thích Kaniska, five hundred Sarvastivadin monks Ca luùc Ngaøi môùi ñaûn sanh. gathered, established a canon for their own, Sarva-ruta-kausalya (skt): Supernatural power and compiled several commentarial works of interpreting all the languages of all beings— called Vibhasas. From this time on it was to Giaûi nhöùt thieát chuùng sinh ngoân ngöõ. dominate north and north-western India for at Sarvasattva-papa-prahana (skt): Nhaát thieát least ten centuries. And later it also spread chuùng sanh ly chö aùc thuù—A samadhi on a world through to Kashmir and Central Asia, and free from all the evil destinies—Moät loaïi tam then found its way to China. This school muoäi ñöa chuùng sanh xa rôøi aùc ñaïo. believes that “Everything Is” or “Everything Sarvasattva-priya-darsana (skt): Nhaát thieát exists.” That is to say everything, past, chuùng sanh hoan hyû kieán Phaät—The Buddha at present and future exists simultaneously. The whose appearance all beings rejoice—Vò Phaät maø name of the school derives from its realistic khi thaáy maët Ngaøi chuùng sanh caûm thaáy hoan hyû. and pluralistic doctrines, according to which Sarvasattvaujohari (skt): Nhaát thieát chuùng sanh the basic building blocks of the universe are tinh khí—Vitality of all beings (the quintessence simple truths called Dharmas, which exist or energy of all living beings)—Tinh chaát cuûa taát during the three times: past, present and caû chuùng sanh—See Ten raksasi mentioned in the future. The phenomena of experience are Lotus sutra. composed of these dharmas, and are regarded Sarvastivada (skt): Taùt Baø Ña Boä (Nhaát Thieát as momentary (ksanika) by Sarvastivada, Höõu Boä)—Thuyeát Nhöùt Thieát Höõu Boä—See Five each combination of dharmas coming into volumes of Vinaya of Hinayana sects. being in dependence upon causes and (I) An overview of the Sarvastivada—Toång quan conditions, enduring for only a moment, and veà Thuyeát Nhöùt Thieát Höõu Boä: Realistic then passing away. In the Sarvastivada school, Prajnaptivadinah, a branch of the system, there are seventy-five dharmas, Mahasanghikah (Ñaïi Chuùng Boä), one of the seventy-two of which are conditioned twenty Hinayana sects, the School which

(samskrta), and three of which are preaches the Existence of All Things which unconditioned (asamskrta). The Sarvastivadin held that dharmas have a real existence in the School is to be noted for its teachings past, present and future. This school took the concerning the Buddha Jewel. It was not view of phenomenality and reality, founded satisfied with the explanation that the Buddha on the Prajnapti-sastra. This school flourished was to be identified with the Dharmakaya, in in India for many centuries and was widely the sense of the body of the doctrine, because studied in China and Japan. Sarvastivada is this then made the Buddha Jewel much the the name of a school with the doctrine that all same as the Dharma Jewel. It maintained that things are real. Sarvastivada is a Sanskrit term the Buddha Jewel consisted of all the pure for “Everything exists.” This is a school of dharmas that made up the Buddha as an Hinayana that split off from the Sthaviras or Enlightened being. The Sarvastivadin School Sthaviravada under the reign of king Asoka, developed a number of distinctive doctrines. sometime around the mid-third century B.C. Like the Mahasanghika School it questioned the absolute status of the Arhat, even

maintaining the possibility of his regression. “The universe is eternal existence.”—Goïi taét But its distinctive doctrine of “all exists.” This laø Höõu Boä, moät trong 20 boä phaùi Tieåu Thöøa, doctrine emphasized that, while dharmas, the laø tröôøng phaùi daïy veà söï hieän höõu hay thöïc irreducible elements of existence, might be höõu cuûa chö phaùp höõu vi vaø voâ vi, trong quaù momentary, they also exist in the past and the khöù, hieän taïi vaø vò lai. Tröôøng phaùi naày ñaõ future. In fact, the three time: past, present phaùt trieån beân AÁn Ñoä trong nhieàu theá kyû, sau and future are to be seen as ‘modes’, and the lan truyeàn roäng raõi qua Trung Hoa vaø Nhaät passing of time as the moving of individual Baûn. Thuyeát Nhaát Thieát Höõu Boä vôùi chuû dharma between these three modes, under the thuyeát cho raèng vaïn höõu ñeàu coù thaät. Ñaïi stimulus of appropriate conditions. This was Chuùng Boä (Nhaát Thieát Höõu Boä), moät tröôøng both consistent with the doctrine of phaùi thuoäc Tieåu thöøa, taùch khoûi Thöôïng Toïa impermanence and explained how a past Boä nguyeân thuûy (Sthavira) döôùi trieàu vua A action could have some fruit in the future Duïc, vaøo khoaûng giöõa theá kyû thöù ba tröôùc Taây because the dharmas constituting that past Lòch. Thôøi ñoù tröôøng phaùi Thöôïng Toïa Boä action still existed and capable of exerting an nguyeân thuûy bò taùch ra laøm hai, thöù nhaát laø influence at a later time. Memory too was Nhaát Thieát Höõu Boä vaø thöù hai laø Phaân Bieät explained by this doctrine, for it is nothing Thuyeát Boä. Maõi cho ñeán baây giôø ngöôøi ta vaãn more than the consciousness of an object, and chöa roõ veà nguoàn goác chính xaùc cuûa tröôøng since it is axiomatic in Buddhism that one phaùi. Coù leõ laø do keát quaû cuûa Ñaò Hoäi Keát cannot have consciousness without an object, Taäp laàn thöù ba hay do keát quaû cuûa nhöõng phaùi to say that past dharmas still existed allowed ñoaøn truyeàn giaùo do vua A Duïc phaùi tôùi vuøng memory its necessary object. The Gandhara. Tuy nhieân, ñieàu ngöôøi ta bieát roõ laø Sarvastivadin School established an important noù ñöôïc thieát laäp vöõng chaéc ôû vuøng Taây Baéc precedent for the later Mahayana doctrines AÁn Ñoä töø

raát sôùm. Trong Ñaïi Hoäi Keát Taäp laàn concerning the Buddha. It also developed a thöù tö, döôùi söï baûo trôï cuaû vua Ca Nò Saéc Ca, fundamental doctrine of the path which 500 Tyø Kheo Nhaát Thieát Höõu Boä ñaõ quy tuï involved the practice of six perfections laïi, keát taäp kinh ñieån vaø soaïn boä Tyø Baø Sa (generosity, morality, patience, energy, Luaän. Vaø roài töø ñoù veà sau, tröôøng phaùi naøy ñaõ meditation, and wisdom), a doctrine that was laøm chuû caû vuøng Baéc vaø Taây Baéc AÁn Ñoä to have profound repercussions in the trong ít nhaát laø 10 theá kyû. Sau ñoù noù lan sang Mahayana concept of the Bodhisattva. The vuøng Kashmir vaø Trung AÙ, roài ñi vaøo ñaát Sarvastivadin School was also the originator Trung Hoa. Phaùi naày chuû tröông moïi thöù töø of the famous “Wheel of Life,” depicting the quaù khöù, hieän taïi ñeán vò lai ñeàu toàn taïi. Nhaát six realms of existence and the twelve Thieát Höõu Boä noåi tieáng veà hoïc thuyeát lieân nidanas, or links, of the Pratiya-samutpada or quan ñeán Phaät Baûo, noù laäp luaän raèng theå xaùc the twelve links of “Cause and Effect” or vaät lyù cuûa Ñöùc Phaät khoâng theå laø ñoái töôïng “Karmic Causality” which its followers often cuûa vieäc ñi tìm Tam Baûo. Noù khoâng baèng painted inside the gateway to their loøng vôùi loái caét nghóa raèng phaûi ñoàng hoùa monasteries. Its most famous offshoots were Phaät vôùi Phaùp thaân theo nghóa laø moät heä the Vaibhasika and the Sautrantika Schools. thoáng giaùo phaùp, vì nhö theá seõ laø ñoàng hoùa Most important works of this school are the Phaät Baûo vôùi Phaùp Baûo. Hoïc thuyeát naøy daïy Abhidharmakosha by Vasubandhu (Treasury raèng Phaät Baûo bao goàm taát caû nhöõng tònh of Higher Doctrine) and the Mahavibhasha phaùp laøm neân Ñöùc Phaät nhö moät con ngöôøi (the Great Book of Alternatives) which was Giaùc Ngoä. Tröôøng phaùi Nhaát Thieát Höõu Boä composed under the leading of Vasumitra. ñaõ khai trieån moät soá hoïc thuyeát ñaëc tröng cuûa Their teachings represented in Chinese by the mình. Gioáng nhö Ñaïi Chuùng Boä, tröôøng phaùi words “The self is empty, the Dharma exists,” Nhaát Thieát Höõu Boä chaát vaán thaân phaän tuyeät “The three times are real existence,” and ñoái cuûa A La Haùn, thaäm chí noù cho raèng moät

vò A La Haùn vaãn coøn coù theå bò thoái chuyeån. nhöõng caâu “Ngaõ khoâng Phaùp höõu,” “Tam theá Nhöng caùi laøm cho tröôøng phaùi naøy noåi baät laø thöïc höõu,” vaø “Phaùp boån haèng höõu.” hoïc thuyeát “moïi söï hieän höõu.” Hoïc thuyeát naøy (II) Books of the Sarvastivadin Abhidharma nhaán maïnh raèng, trong khi caùc phaùp, töùc laø Pitaka—Caùc boä saùch cuûa Boä Luaän Taïng cuûa caùc yeáu toá khoâng theå giaûn löôïc cuûa hieän höõu, Boä phaùi Thuyeát Nhöùt Thieát Höõu Boä: coù theå laø taïm thôøi, nhöng chuùng cuõng hieän 1) Jnanaprasthana (skt): Khôûi Ñaàu Trí Tueä—The höõu trong quaù khöù vaø töông lai. Thaät vaäy, ba “Setting forth of Wisdom”, by thôøi quaù khöù, hieän taïi vaø töông lai phaûi ñöôïc Katyayaniputra, concerned with definition of xem nhö laø nhöõng caùch, vaø söï troâi qua cuûa terms—Ñöôïc vieát bôûi Ca Chieân Dieân Ni Töû, thôøi gian phaûi ñöôïc xem nhö laø söï troâi qua lieân quan tôùi vieäc ñònh nghóa caùc töø. cuûa nhöõng phaùp caù nhaân cuûa ba caùch naøy, 2) Prakaranapada (skt): Trình Baøy Cô Sôû—The döôùi söï kích thích cuûa nhöõng ñieàu kieän thích basis of exposition, by Vasumitra, discusses

hôïp. Hoïc thuyeát naøy vöøa phuø hôïp vôùi hoïc elements under the skandha analysis and a thuyeát voâ thöôøng, vöaø caét nghóa ñöôïc laøm sao revision of that analysis under the heading of moät haønh vi quaù khöù coù haäu quaû trong töông rupa, citta, and Caitasika dharmas; also lai: ñoù laø vì nhöõng phaùp caáu taïo neân haønh vi introduces a list of ten positive mental quaù khöù vaãn coøn toàn taïi, maëc duø theo caùch events—Ñöôïc soaïn bôûi Baø Tu Maät Ña, thaûo quaù khöù, vaø do ñoù coù theå taïo ñöôïc aûnh höôûng luaän veà nhöõng yeáu toá naèm trong laõnh vöïc ôû moät thôøi ñieåm sau ñoù. Hoïc thuyeát naøy cuõng phaân taùch caùc uaån vaø boä duyeät laïi söï phaân caét nghóa veà trí nhôù, vì trí nhôù khoâng laø gì tích naøy döôùi caùc tieâu ñeà Saéc, Taâm, Sôû Höõu; khaùc hôn söï nhaän thöùc veà moät ñoái töôïng, vaø coøn moät danh saùch möôøi söï kieän tích cöïc cuûa vì theo moät tieân ñeà cuaû Phaät giaùo, ngöôøi ta taâm linh. khoâng theå coù nhaän thöùc maø khoâng coù ñoái 3) Vijnanakaya (skt): Söu Taäp Veà Thöùc—The töôïng, neân noùi raèng caùc phaùp trong quaù khöù collection on consciousnesses, written by vaãn coøn toàn taïi seõ cho pheùp trí nhôù coù ñoái Devasarman, concerned with substantiating töôïng caàn thieát cuûa noù. Vôùi hoïc thuyeát naøy, the Sarvastivadin doctrines on the past and tröôøng phaùi ñaõ thieát laäp moät khuoân maãu quan future existence of dharmas, and anatman— troïng cho nhöõng lyù thuyeát Ñaïi Thöøa sau naøy Ñöôïc ngaøi Devasarman bieân soaïn, lieân quan veà Ñöùc Phaät. Tröôøng phaùi Nhaát Thieát Höõu Boä tôùi vieäc xaùc nhaän caùc hoïc thuyeát cuûa Thuyeát cuõng ñaõ khai trieån moät hoïc thuyeát caên baûn Nhöùt Thieát Höõu Boä veà hieän höõu quaù khöù vaø cuûa con ñöôøng vôùi vieäc thöïc haønh saùu Ba La töông lai cuûa chö phaùp vaø voâ ngaõ. Maät (boá thí, trì giôùi, nhaãn nhuïc, tinh taán, thieàn 4) Dharmaskandha (skt): Ñaïi Taäp (caùc yeáu toá ñònh vaø trí tueä), hoïc thuyeát naøy cuõng seõ coù chaát ñoáng laïi vôùi nhau)—Written by aûnh höôûng saâu xa tôùi quan nieäm Ñaïi Thöøa veà Sariputra, discussion of the klesas, ayatanas, Boà Taùt. Tröôøng phaùi Nhaát Thieát Höõu Boä cuõng and skandhas, and the practices required to laø nguoàn goác phaùt sinh ra “Baùnh xe Ñôøi soáng” gain Arahantship—ñöôïc vieát bôûi ngaøi Xaù Lôïi raát noåi tieáng, baùnh xe aáy veõ laïi luïc ñaïo vaø Phaát, trình baøy caùc yeáu toá chaát ñoáng laò vôùi thaäp nhò nhaân duyeân maø caùc ñeä töû cuûa tröôøng nhau, nhö phieàn naõo, giôùi, uaån vaø caùc vieäc phaùi naøy thöôøng veû trong caùc coång tu vieän sau thöïc haønh caàn thieát ñeå ñaït tôùi quaû vò A La naøy. Nhöõng tröôøng phaùi khaùc phaùt sinh töø Haùn. tröôøng phaùi Nhaát Thieát Höõu Boä laø Phaân Bieät 5) Prajnaptisastra (skt): The treatise on Thuyeát Boä vaø Kinh Löôïng Boä. Nhöõng taùc designations, written by Maudgalyayana, the phaåm lôùn cuûa tröôøng phaùi naày laø A Tyø Ñaït arising of mental events, and cosmology— Ma Caâu Xaù (Abhidharmakosha) cuûa Ngaøi Ñöôïc vieát bôûi Ngaøi Muïc Kieàn Lieân, thaûo luaän Theá Thaân vaø Ñaïi Tyø Baø Sa (Mahavibhasha) veà caùc caùch goïi teân, trình baøy söï phaùt sinh caùc ñöôïc soaïn döôùi söï höôùng daãn cuûa Vasumitra söï kieän taâm thöùc vaø vuõ truï luaän. (Theá Höõu Baø Tu Maät Ña). Giaùo thuyeát cuûa 6) Dhatukaya (skt): The collection of elements, tröôøng phaùi naày tieâu bieåu ôû Trung Hoa qua written by Purna, discussion of ever-present

and negative mental events—Söu Taäp caùc caên baûn cuûa Maät giaùo, noùi veà caùc nghi thöùc ñaëc yeáu Toá, ñöôïc ngaøi Phuù Laâu Na bieân soaïn, thuø Maät giaùo. Kinh ñöôïc Ngaøi Baát Khoâng dòch trình baøy caùc söï kieän taâm thöùc tieâu cöïc vaø sang Haùn töï. thöôøng haèng. Sarvatgrata-hetu (skt): Bieán Haønh Nhaân—See 7) Sangitiparyaya (skt): Written by Universally prevalent cause and Six chief causes Mahakausthila or Sariputra. This is the way of in the Theory of Causal Relation. putting things in the rehearsal, a commentary Sarvatraga (skt): General mental functions— on the Sangiti Sutra—Ñöôïc vieát bôûi ngaøi Ma Universally interactive—Taâm sôû bieán haønh—See Ha Caâu Thi La hay Xaù Lôïi Phaát, trình baøy Fifty-one Dharmas interactive with the Mind. caùch thöùc saép ñaët caùc söï vaät ñeå nhôù laïi. Ñaây Sarva-vada (skt): Baët Ñöôøng Ngoân Ngöõ— laø baûn chuù giaûi veà Kinh Sangiti. Stopping of all speech—No longer saying Sarvastivada Vinaya: Thaäp Tuïng Luaät—Boä anything—No longer thinking anything. Thaäp Tuïng Luaät ñöôïc Ngaøi Phaät Nhöôïc Ñaø La ñôøi Sarva-Vajradharas (p): Nhöùt Thieát Chaáp Kim Haäu Taàn dòch ra Hoa Ngöõ goàm 61 quyeån— cang. Sarvastivada-version, translated into Chinese in 61 Sarvayogavasavartin (skt): Quaùn Töï Taïi—One books by Punyatara. **See Four vinayas and five who contemplates at ease—Reality Observant sastras (A). Bodhisattva—Sovereign Regarder (beholder), not Sarvastivadah (skt): Thuyeát Nhöùt Thieát Höõu associated with sounds or cries. The Buddha is Boä—Realistic school, Prajnaptivadinah, a branch regarded as Sarvayogavasavartin—ÔÛ caûnh söï lyù of the Mahasanghikah (Ñaïi Chuùng Boä), one of the voâ ngaïi, ñaït quaùn töï taïi (khoâng coù quan heä vôùi twenty Hinayana sects, the School which preaches taàm thanh cöùu khoå). Ñöùc Phaät ñöôïc xem nhö laø the Existence of All Things which held that baäc “Quaùn Töï Taïi.” **See Avalokitesvara. dharmas have a real existence in the past, present Sarvodaya Shramadana: Movement founded and future. This school took the view of by the Sri Lankan lay Buddhist Social activist A. phenomenality and reality, founded on the T. Ariyaratne in 1958. From modest beginnings, it Prajnapti-sastra. This school flourished in India has grown into one of the world’s largest and most for many centuries and was widely studied in celebrated “Engaged Buddhist” movements. It China and Japan—Goïi taét laø Höõu Boä, moät trong represents a Buddhist response to the often- 20 boä phaùi Tieåu Thöøa, laø tröôøng phaùi daïy veà söï repeated criticism that Buddhism is “other- hieän höõu hay thöïc höõu cuûa chö phaùp höõu vi vaø voâ worldly” and not concerned with social problems. vi, trong quaù khöù, hieän taïi vaø vò lai. Tröôøng phaùi Sarvodaya Shramadana incorporates Buddhist naày ñaõ phaùt trieån beân AÁn Ñoä trong nhieàu theá kyû, principles into its philosophy, but also is connected sau lan truyeàn roäng raõi qua Trung Hoa vaø Nhaät with Mahatma Gandhi’s Sarvodaya movement. It Baûn. is a lay organization that emphasizes the notions Sarvastivadin: Abhidharma—Kosa—Caâu Xaù that laypeople can and should attain liberation and Toâng—See Sarvastivada, and Ten schools of that this is best achieved not through quiet Chinese Buddhism. withdrawal from the world, but rather by working Sarvatathagata (skt): Nhaát thieát Nhö Lai—Taát actively for the benefit of others. The movement caû caùc Ñöùc Phaät—All the Buddhas—All mainly focuses on

improving conditions in Sri Tathagatas. Lanka's villages, and is currently active in over Sarva-tathagatatattva-samgraha- eight thousand locations throughout the country. mahayana-bhisamayamahakaparaya (skt): Its main activity is referred to as Shramadana Kinh Kim Cang Ñaûnh Nhaát Thieát Nhö Lai Chaân (donation of work), in which volunteers work Thaät Nhieáp Ñaïi Thöøa Hieän Chöùng Ñaïi Giaùo together with villagers on projects designed to Vöông Kinh—This is the basic sutra of the Tantric improve the lives of local people. These may Buddhism, stressed on special tantric rituals. The include digging wells, building roads, establishing sutra was translated by amoghavajra—Kinh ñieån vocational training centers, improving farming,

founding preschools, etc. Each day of work begins laø nhöõng nguyeân taéc caên baûn cuûa truyeàn thoáng ñôøi with a "family gathering," during which Buddhist soáng thoân laøng taïi Sri Lanka, vaø nhöõng thöù naøy ñi concepts are discussed and the day's work is ngöôïc laïi vôùi xaõ hoäi ñoâ thò thôøi hieän ñaïi. Phong planned. During the project, all participants are traøo lyù töôûng hoùa nhöõng giaù trò truyeàn thoáng vaø expected to adhere to the four "bases of kindness" xem xaõ hoäi hieän ñaïi nhö laø thöù xaõ hoäi vaät chaát (sangaha vatthumi): 1) generosity (dana); 2) kind baêng hoaïi. speech (peyyavajja), 3) useful work (attha-cariya); Sasa (skt: Sasi, Sasin, Sakti (skt)—Thieát Thi—Xaù 4) equality (samamattata). Ariyaratne contends Chi—According to Professor Soothill in The that these are in fact the basic principles of Dictionary of Chinese-English Buddhist Terms, traditional Sri Lankan village life and that they are sasa is a hare, which threw himself itself into the the antithesis of modern urban societies. The fire to save starving people. It was transferred by movement idealizes these traditional values and Indra to the center of the moon—Theo Giaùo Sö considers modern society to be corrupt and Soothill trong Trung Anh Phaät Hoïc Töø Ñieån, Thieát materialistic—Phong traøo ñöôïc moät Phaät töû taïi gia Thi (Sasa) laø teân cuûa moät loaøi thoû röøng (tieàn thaân teân A. T. Ariyaratne saùng laäp. Töø khuynh höôùng cuûa Ñöùc Phaät), ñaõ quaêng mình vaøo löûa, ñeå laøm oân hoøa luùc ban ñaàu, phong traøo ñaõ lôùn maïnh vaø thöùc aên cöùu vôùt nhöõng ngöôøi ñang ñoùi. Thoû ñöôïc trôû thaønh moät trong nhöõng phong traøo Phaät Giaùo Vua Trôøi Ñeá Thích ñöa vaøo trung taâm cuûa maët Nhaäp Theá lôùn nhaát vaø noåi tieáng nhaát treân theá giôùi. traêng. Phong traøo naøy ñöôïc thaønh laäp ñeå traû lôøi cho söï Sasa-dhara (skt): Hoaøi Thoá—The hare-bearer, chæ trích laëp ñi laëp laïi raèng Phaät giaùo laø tín ngöôõng or in Chinese the hare-embracer—Ngöôøi luoân oâm cuûa theá giôùi khaùc vaø Phaät giaùo khoâng quan taâm tôùi aáp boùng nguyeät (suy nghó vaån vô). nhöõng vaán ñeà xaõ hoäi. Sarvodaya Shramadana phoái Sasaka (skt): Xaù Chi—Xaù Xaù Ca—A hare—A hôïp nhöõng nguyeân taéc Phaät giaùo vaøo trieát lyù cuûa rabbit. phong traøo, nhöng cuõng noái lieàn phong traøo vôùi 1) Sasi (skt): Thieát Thi. trieát lyù cuûa Mahatma Gandhi. Ñaây laø toå chöùc cuûa a) See Sasa. Phaät töû taïi gia nhaán maïnh ñeán khaùi nieäm nhöõng gì b) The power of speech and action: Löïc cuûa ngöôøi taïi gia coù theå laøm ñöôïc ñeå coù theå ñaït ñöôïc khaåu vaø haønh. giaûi thoaùt, vaø caùch hay nhaát ñeå ñaït ñöôïc khoâng 2) Sakti is the wife or female

energy of a deity, tìm söï tónh laëng phaûi baèng caùch ruùt lui khoûi theá maybe of Indra: Xaù Chi laø vôï cuûa moät chö giôùi, maø baèng caùch laøm lôïi laïc cho ngöôøi khaùc. Thieân, coù leõ laø cuûa vua Trôøi Ñeá Thích. Phong traøo chuû yeáu taäp trung vaøo vieäc caûi thieän 3) The female organ: Xaù Chi laø boä phaän sinh ñieàu kieän taïi caùc thoân laøng ôû Sri Lanka, vaø hieän duïc cuûa nöõ phaùi. taïi coù treân 8.000 hoäi vieân ôû khaép nôi treân theá giôùi. Sasana (skt & p): Teaching—Giaùo—A Sanskrit Muïc ñích chính cuûa phong traøo laø taäp trung vaøo term for “Teaching.” This is the most common vieäc hieán taëng, trong ñoù nhöõng hoäi vieân töï nguyeän term by which Buddhism is referred to in cuøng nhau laøm vieäc vôùi daân laøng trong nhöõng keá contemporary Theravada countries. It designates hoaïch ñöôïc ñaët ra nhaèm caûi thieän ñôøi soáng cuûa Buddhism in general, including its doctrines and daân chuùng ñòa phöông. Nhöõng keá hoaïch naøy bao meditational techniques, as well as rules of goàm vieäc ñaøo gieáng, xaây ñöôøng, thieát laäp nhöõng conduct and rituals, all of which are thought to trung taâm huaán ngheä, caûi thieän noâng traïi, saùng laäp derive from Sakyamuni Buddha. Its textual basis tröôøng cho treû ôû löùa tuoåi saép baét ñaàu vaøo tröôøng, is the Pali Canon, which Theravada tradition vaân vaân. Coâng vieäc moãi ngaøy baét ñaàu vôùi vieäc asserts is the only authentic collection of the ‘gia ñình hoäi hoïp laïi’ ñeå baøn thaûo veà nhöõng khaùi Buddha’s teachings—Thuaät ngöõ Baéc Phaïn duøng nieäm Phaät giaùo vaø saép xeáp coâng vieäc laøm cho ñeå chæ “Giaùo phaùp.” Ñaây laø thuaät ngöõ thoâng duïng ngaøy hoâm ñoù. Trong keá hoaïch, taát caû nhöõng ngöôøi nhaát maø caùc xöù hieän ñang theo phaùi Nguyeân Thuûy tham döï ñeàu phaûi gaén lieàn vôùi boán ñieàu töø aùi: 1) duøng ñeå chæ Phaät giaùo. Töø naøy ñöôïc duøng ñeå chæ boá thí; 2) aùi ngöõ; 3) laøm vieäc coù ích lôïi; vaø 4) bình chung cho caû giaùo thuyeát laãn nhöõng phaùp thieàn ñaúng. Ariyaratne tranh luaän raèng nhöõng ñieàu naøy

haønh, cuõng nhö phaïm haïnh vaø nghi leã, taát caû Sassavadi (p): Eternalist—Ngöôøi theo chuû nghóa nhöõng thöù naøy ngöôøi ta nghó laø ñöôïc truyeàn laïi töø thöôøng kieán. thôøi Ñöùc Phaät Thích Ca Maâu Ni. Caên baûn cuûa kinh Sassu (p): Mother-in-law—Meï vôï hay meï choàng. vaên cuûa heä phaùi naøy laø Kinh Taïng Pali, loaïi vaên Sassudeva (p): Nhöõng vò trôøi trong nhaø (yù noùi caùc kinh maø truyeàn thoáng Theravada caû quyeát laø ñích baäc cha meï). thöïc söu taäp töø nhöõng lôøi Phaät daïy. Sastadeva-manusyanam (skt): Xaù Ña Ñeà Ba Sasanka (skt): Thieát Thöôûng Ca—According to Ma Maâu Xaù Nam—Xaù Ña Ñeà Baø Ma Thoá Xaù Eitel in The Dictionary of Chinese-English Nam—Xaù Ña Ñeà Baø Ma Maâu Nam—An Buddhist Terms, Sasanka, a king of Karnasuvarna, Unequaled teacher of Humans and Heavenly who tried to destroy the sacred Bodhidruma. Later beings. He reveals goodness and morality, and he he was destroyed by Siladitya—Theo Eitel trong is able to save (teacher of gods and men), one of Trung Anh Phaät Hoïc Töø Ñieån, Thieát Thöôûng Ca, the ten titles of a Buddha—Thieân Nhaân Sö (baäc Quoác Vöông cuûa xöù Karnasuvarna, ngöôøi ñaõ coá thaày cuûa coõi trôøi vaø ngöôøi). Baäc coù khaû naêng daïy tình huûy hoaïi Boà Ñeà Thoï thieâng lieâng. Veà sau oâng doã nhöõng luaân lyù thieän laønh, moät trong möôøi danh bò Siladitya saùt haïi. hieäu cuûa Phaät. Sasati

(p): To breath—Thôû. Sastra (skt): Shastra (p)—Luaän taïng— Sasa-visana (skt): Sasa-srnga (skt)—Sasavishana Abhidharma—Commentaries—In Buddhism, this (skt)—Söøng thoû—Thoá Giaùc—Hare's horn— Sanskrit term generally refers to treatises or Rabbit's horns, i.e. non-existent; all phenomena commentaries on dogmatic and philosophical are as unreal as rabbit's horns. This term generally points of Buddhist doctrine composed by Buddhist goes in pair with the tortoise's hair (kurmaropa). thinkers or authors that the systematically One of the favorite comparisons used by Buddhist interpret philosophical statements in the sutras, scholars who by this attempt to illustrate the nature and not the lectures of the Buddha—Trong Phaät of existence as both real and unreal—Söøng thoû giaùo, töø Phaïn ngöõ naøy thöôøng ñeå chæ nhöõng luaän (ngöôøi ngu nhaän laàm ñoâi tai thoû laø söøng, kyø thaät vaên baøn veà vaán ñeà giaùo lyù vaø trieát hoïc do hoïc thoû khoâng coù söøng). Töø naày duøng ñeå chæ nhöõng caùi thuyeát Phaät neâu leân. Luaän taïng ñöôïc caùc nhaø tö khoâng theå coù ñöôïc (moïi hieän töôïng ñeàu khoâng töôûng hay taùc giaû Phaät giaùo soaïn, moät heä thoáng thöïc). Thuaät ngöõ naày thöôøng ñi caëp vôùi "loâng ruøa." trieát hoïc cuûa caùc kinh ñieån coù tính caùch giaùo huaán, Moät trong nhöõng so saùnh hay ñöôïc caùc hoïc giaû chöù khoâng phaûi laø nhöõng baøi thuyeát giaûng cuûa Phaät giaùo duøng ñeå coá gaéng minh hoïa baûn chaát hieän Ñöùc Phaät. höõu nhö laø vöøa thöïc vöøa khoâng. Sastras with commentary: Luaän Sôù—Phaàn Sasi (skt): giaûng giaûi vaø pheâ bình Luaän Taïng. 1) The spirit with marks or form like a hare: Daõ Sastra on the one hundred divisions of all Thoá Hình Thaàn. mental qualities: Baùch Phaùp Minh Moân Luaän— 2) The moon—Maët traêng. The door to the knowledge of universal Sasrava (skt): Höõu laäu—With leakage. phenomena, translated into Chinese by Hsuan- Sassa (p): Corn—Baép. Tsang (1 book)—Boä luaän veà Baùch Phaùp Minh Sassata (p): Eternal (a)—Tröôøng toàn. Moân, ñöôïc Ngaøi Huyeàn Trang dòch sang Hoa ngöõ Sassatadhitthi (p): Eternalism—View of (1 quyeån)—See One hundred divisions of all Eternalism—Thöôøng Kieán—View of Eternalism mental qualities and their agents. means desire for continuing to exist forever— Sastra of the Sarvastivadins: Soá Luaän—The Thöôøng kieán coù nghóa laø öôùc muoán ñöôïc tieáp tuïc sastras of the Sarvastivadins—Caùc boä luaän cuûa toàn taïi maõi maõi (chuû nghóa tin töôûng raèng vaïn vaät phaùi Taùt Baø Ña Boä (baøn veà baûn phaùp soá cuûa Phaät tröôøng toàn). giaùo)—See Samkhya. Sassati (p): Eternity—Söï vónh cöûu.

Sastra school: Luaän Toâng—Toâng phaùi Tam therein, but the wise do not. Oh Mahamati! This is Luaän—The Abhidharma school—The due to the discrimination of unrealities whereby Madhyamaka school of the San-Lun (Sanron). the ignorant get altogether confused in their Sastra of "Treasure Chamber of the judgments. The ignorant are confused in the Abhidharma": Abhidharmakosa-Bhasya-Sastra judgment of birth and no-birth, and of the created and of the uncreated; there is really no (skt)—A Tyø Ñaït Ma Caâu Xaù Luaän—The sastra of appearance, no disappearance of the magical "Treasure Chamber of the Abhidharma" figures, of which we can assert either as born or as composed by Vasubandhu in the fifth century AD. passed. Oh

Mahamati! By being untruthful it is This is the most important compilation of the meant that the self-nature of things is not Sarvastivada (Hinayana) teaching. It was truthfully discerned as it is in itself. When translated into Chinese by Hsuan-Tsang—Boä however an untrue view prevails, there is an Luaän “Kho Taøng Phaùp Baûo” ñöôïc Ngaøi Theá Thaân attachment to the self-substance of things, failing soaïn vaøo theá kyû thöù naêm sau Taây Lòch. Ñaây laø boä to see them in their solitary quietude, and as long luaän quan troïng nhaát, giaûi thích ñaày ñuû veà toâng as this quietude fails to be seen, there will be no phaùi Nhaát Thieát Höõu Boä cuûa Phaät giaùo Tieåu Thöøa, disappearance of wrongful discrimination. ñöôïc Ngaøi Huyeàn Trang dòch sang Hoa ngöõ. Therefore, Mahamati, a view based on Sastra-writer: Philosopher—Sutra-interpreter— formlessness of things is superior to that based on Luaän sö. form, because form is the cause of birth. When Sasvat (p): Sanata (skt)—Baát dieät—Vónh cöûu— there is formlessness, it puts a stop to the rise of Vónh haèng—Thöôøng coøn (caùi khoâng bao giôø keát discrimination, and there is a state of immortality, thuùc hay maát ñi)—Eternal—Forever— which is nirvana. Oh Mahamati! One finds Perpetual—Baát Dieät—In the Lankavatara Sutra, Nirvana where one sees the abode of reality in its the Buddha told Mahamati: “Oh Mahamati! The truthful signification and abandons the doctrine of immortality advocated by the Blessed discrimination of all that is mind and all that One is not the same as that of other philosophers, belongs to mind.”—Trong Kinh Laêng Giaø, Ñöùc not only as regards immortality, but as regards Phaät baûo Mahamati: “Naøy Mahamati! Baát dieät maø birth and impermanence. Why? According to Theá Toân noùi khoâng gioáng vôùi hoïc thuyeát cuûa caùc them, there is a self-substance about which they trieát gia khaùc. Taïi sao? Vì theo hoï, coù moät caùi töï assert immortality and unchangeability. My tính maø hoï khaúng ñònh laø söï baát töû vaø söï baát khaû position is not that, for it does not fall into the bieán. Laäp tröôøng cuûa ta khoâng phaûi theá, vì söï baát categories of being and non-being. It goes beyond dieät maø Ta noùi khoâng rôi vaøo caùc phaïm truø höõu vaø the categories of being and non-being, of birth and phi höõu, noù vöôït khoûi caùc phaïm truø höõu vaø phi höõu disappearance; it is not existence nor is it non- cuûa sinh vaø dieät; noù khoâng phaûi hieän höõu cuõng existence. How is it not non-existent? Because it khoâng phaûi phi hieän höõu. Noù khoâng hieän höõu theá is like unto a diversity of forms appearing in a naøo? Vì töï tính cuûa caùc hình töôùng khoâng theå ñöôïc dream or maya. How is it not existent? Because khaúng ñònh laø hieän höõu. Chuùng ta nhìn thaáy chuùng the self-substance of forms is not to be asserted as nhö laø caùc hình töôùng voán khoâng phaûi laø nhöõng existent. We see them as appearances which are thöùc tính, chuùng ta chaáp chuùng maø cho laø chuùng not realities, we grasp (grahana) them as before us ñang ôû tröôùc chuùng ta, tuy theá chuùng thöïc söï yet they are not really graspable. For this reason, khoâng theå bò chaáp. Vì lyù do naày neân moïi hieän höõu all existences are to be regarded neither as caàn phaûi ñöôïc xem laø khoâng hieän höõu cuõng khoâng existent nor as non-existent. If we know that we phi hieän höûu. Neáu chuùng ta bieát raèng nhöõng gì see before us is no more than the manifestation of chuùng ta

nhìn thaáy ôû tröôùc chæ laø söï bieåu hieän cuûa our own mind and abide within ourselves where chính caùi taâm cuûa chuùng ta vaø neáu chuùng ta truù ôû no dualistic discrimination takes place, we see that beân trong chuùng ta, trong ñoù khoâng coù söï phaân there is nothing astir in the world. The ignorant bieät coù tính caùch nhò bieân xaõy ra, thì chuùng ta thaáy assert themselves in their doings, discriminate raèng khoâng coù gì loaïn ñoäng treân theá giôùi. Phaøm

phu tin chaéc vaøo nhöõng haønh ñoäng cuûa hoï vaø phaân 1) The River Sutlej in northern India: Soâng bieät trong ñoù chöù ngöôøi trí thì khoâng nhö theá. Naøy Sutlej thuoäc vuøng baéc AÁn Ñoä. Mahamati! Chính nôi phaân bieät nhöõng caùi khoâng 2) According to Eitel in The Dictionary of thöïc maø theo ñoù phaøm phu bò laãn loän hoaøn toaøn Chinese-English Buddhist Terms, Satadru is trong nhöõng phaùn ñoaùn cuûa hoï. Hoï laàm laãn trong an ancient kingdom in northern India, noted söï phaùn ñoaùn veà sinh vaø baát sinh, veà caùi ñöôïc taïo for its mineral wealth. Exact position is ra vaø caùi khoâng ñöôïc taïo ra; thöïc ra khoâng coù söï unknown: Theo Eitel trong Trung Anh Phaät xuaát hieän, cuõng khoâng coù söï bieán maát cuûa nhöõng Hoïc Töø Ñieån, Thieát Ña Ñoà Lö laø moät vöông hình töôïng, do aûo thuaät maø chuùng ta khaúng ñònh laø quoác coå veà phía baéc AÁn Ñoä, noåi tieáng giaøu ñöôïc sinh ra hay bieán dieät. Naøy Mahamati! Söï khoaùng saûn. Vò trí chính xaùc cuûa vöông quoác khoâng ñuùng thöïc coù nghóa raèng tính cuûa caùc söï vaät naày cho tôùi hieän nay vaãn chöa ai bieát. khoâng ñöôïc nhìn ra moät caùch ñuùng thöïc nhö noù Sataka (skt): Xaù Laëc—Xaù Tra Ca—An inner trong töï noù. Tuy nhieân, moät khi ta coù kieán giaûi garment, or a skirt—Quaàn aùo maëc beân trong. khoâng ñuùng thì ta seõ coù söï chaáp vaøo töï tính cuûa Satakkaku (p): Having a hundred projects—Coù caùc söï vaät maø khoâng nhìn thaáy chuùng noù trong söï caû traêm keá hoaïch. tòch tònh cuûa chuùng; vaø heã chöøng naøo khoâng nhìn Satakri (skt): Sa Ña Caùt Lyù—Name of one of the thaáy söï tòch tònh naày, thì söï phaân bieät sai laàm seõ yaksa generals—Teân cuûa moät trong nhöõng vò khoâng bò maát ñi. Do ñoù Mahamati! Moät kieán giaûi töôùng cuûa loaøi Daï Xoa. ñöôïc ñaët treân caên baûn phi saéc töôùng thì cao hôn Sataksara-sastra (skt): Baùch töï luaän. kieán giaûi ñaët treân caên baûn saéc töôùng, vì saéc töôùng laø nguyeân nhaân cuûa söï sinh. Khi coù söï phi saéc Satan (n): Quyû vöông—AÙc quyû. töôùng thì söï sinh khôûi cuûa phaân bieät bò chaám döùt, Satanical (a): Quyû quyeät nhö Sa Taêng. vaø coù moät traïng thaùi baát töû töùc Nieát Baøn. Naøy Satanism (n): Chuû nghóa suøng baùi quyû vöông. Mahamati! Ngöôøi ta tìm thaáy Nieát Baøn taïi choã ôû Sataparibhuta (skt): Thöôøng Baát Khinh Boà Taùt. cuûa thöïc tính trong yù nghóa chaân thöïc cuûa noù vaø töø Sataparna (skr): Xa Ñeá—Name of a cave, said boû söï phaân bieät taát caû nhöõng gì laø taâm vaø taát caû to be Sataparna, or Saptaparnaguha during the nhöõng gì thuoäc veà taâm." Buddha's lifetime—Teân cuûa moät hang ñoäng taïi Sasvata (skt): Always—Constant—Eternal— AÁn Ñoä trong thôøi Ñöùc Phaät coøn taïi theá. Perpetual—Thöôøng—Vónh haèng (khoâng bao giôø Satapatta (p): A lotus—Hoa sen. maát ñi). Satasamitabhiyukta (skt): Thöôøng Tinh Taán Boà Sasvata-drsti (skt): Thöôøng kieán—The eternity Taùt. view—Idealism. Sata-Sastra (skt): Baùch

Luaän—One of the three Sasvatavada (skt): Tröôøng phaùi trieát hoïc chuû sastras of the Madhyamika school, so called tröông söï thöôøng haèng cuûa hieän höõu ñuùng nhö because of its 100 verses, each or 32 words; hieän höõu—The philosophical school that upholds attributed to Deva Bodhisattva (a pupil of the eternity of existence as it is. Nagarjuna). This treatise is mainly a refutation of Sat (skt): Sad (skt). the heretical views of Brahmanism. It was written 1) Being: Be-ness—Non-duality. in Sanskrit and explained by Vasubandhu and 2) Six: Luïc—Saùu. translated into Chinese by Kumarajiva, but the Sata (skt): versions differ. The is also the Catuhsataka- 1) Conscious: Mindful—Chaùnh nieäm (tænh thöùc). sastrakarita (skt), and expension of the 2) One hundred: Nhaát Baùch—Moät traêm. satasastra—Moät trong ba boä luaän cuûa tröôøng phaùi Satabhisa (skt): Nguy—Name of one of the Trung Luaän, ñöôïc goïi laø Baùch Luaän vì goàm moät twenty eight constellations—See Twenty eight traêm baøi keä, moãi keä 32 chöõ, ñöôïc Ngaøi Ñeà Baø Boà constellations. Taùt soaïn (Ñeà Baø laø ñeä töû cuûa Ngaøi Long Thoï). Satadru (skt): Thieát Ña Ñoà Lö. Muïc ñích cuûa boä luaän naày laø nhaèm baùc boû nhöõng taø kieán cuûa Baø La Moân Giaùo. Ngaøi Thieân Thaân

Boà Taùt giaûi thích, vaø ñöôïc Ngaøi Cöu Ma La Thaäp 1) Mindfulness of the body includes mindfulness dòch sang Hoa ngöõ, nhöng baûn phieân dòch coù soá of inhalation and exhalation as well as of caâu taêng giaûm khaùc nhau. Cuõng coù “Quaûng Baùch bodily posture during walking, standing, lying Luaän Boån,” laø baûn trieån khai roäng ra cuûa Baùch and sitting. Practitioners must be well aware Luaän. of his or her activities: Chuù taâm vaøo thaân goàm Satasastravaipulya (skt): Quaûng Baùch Luaän taäp trung theo doõi hôi thôû, thôû vaøo, thôû ra; taäp Boån. trung theo doõi boán thaùi ñoä taâm thaàn trong luùc Sat-Asat (skt): To be or not to be—Höõu hay phi ñi, ñöùng, naèm, ngoài. Haønh giaû luùc naøo cuõng höõu (coù hay laø khoâng, hieän höõu hay khoâng hieän bieát roõ veà taát caû nhöõng hoaït ñoäng cuûa mình. höõu). 2) Mindfulness of feeling allows the practitioners to be able to recognize pleasant, Satekiccha(p): Pardonable (a)—Coù theå tha thöù unpleasant, and indifferent, worldly or ñöôïc. supramundane: Chuù taâm vaøo caûm giaùc cho Satha (p): Fraudulent (a)—Gian laän. pheùp haønh giaû phaân bieät ñöôïc nhöõng caûm giaùc Sathya (skt): Söï doái gaït—Deceit—Guile— deã chòu, khoù chòu, hay döûng döng, töï nhieân Wickedness—Roguery—Dishonesty—One of the hay sieâu nhieân. Upaklesa, or secondary hindrances. 3) Mindfulness of mind allows the practitioners Sati (p): Smriti (skt)—Memory—Mindfulness— to recognize every state of consciousness that Nieäm—Chaùnh Nieäm—Attentiveness—The arises, recognize passionate or passionless, seventh step on the Noble Eightfold Path—Ghi aggressive or free from aggression, deluded nhôù ñuùng ñaén. Chi thöù nhaát trong thaát giaùc chi— or undeluded. In addition, when the See Smriti. practitioner is mindful of mind, he or she Satimantanam (p): Retentive memory—Trí nhôù would know whether or not the five voâ song. hindrances are present: Chuù taâm vaøo taâm hay Sati-mantu (p): Thoughful—Careful—Caån thaän tinh thaàn cho pheùp haønh giaû coù khaû naêng phaân (suy nghó kyõ caøng). tích moïi traïng thaùi môùi cuûa yù thöùc vaø bieát roõ

Sati-nepakke (p): Quaùn saùt töï nieäm—See mình ñang tham hay khoâng, ñang baøng quang Develops mindfulness and discrimination and hay khoâng, oaùn gheùt hay khoâng, muø quaùng Seven grounds for commendations. hay khoâng, v.v. Sati-patthana (skt&p): The application of 4) Contemplation of mind-objects: Quaùn Phaùp— See Contemplation of mental objects. mindfulness—Taâm tænh thöùc—Awareness of Attentiveness—Four awakening foundations of Satipathanasutta (p): Kinh Töù Nieäm Xöù—Moät mindfulness, one of the fundamental meditation baøi kinh trong ñoù Ñöùc Phaät chæ daïy caùch thöïc haønh practices of the Hinayana, which consists of chaùnh nieäm—A Pali term for the “Discourse on continuous mindfulness of body, feeling, mind and the Foundations of Mindfulness.” Discourse mental objects. Satipatthana is very much attributed to Sakyamuni Buddha, which exists in practiced by Buddhists and externalists today— two versions in the Pali Canon (one in the Boán cô sôû thöùc tænh cuûa taâm. Ñaây laø moät trong Majjhima-Nikaya and another in the Digha- nhöõng baøi taäp thieàn ñònh caên baûn cuûa tröôøng phaùi Nikaya). It focuses on one of the most important Tieåu Thöøa, goàm chuù taâm lieân tuïc treân thaân theå, meditational practices of Theravada Buddhism, caûm giaùc, tinh thaàn vaø nhöõng ñoái töôïng tinh thaàn. cultivating mindfulness of the body, feelings, Phöông phaùp thieàn ñònh chuù taâm tænh thöùc hieän mind, and mental objects. This meditational ñöôïc thöïc haønh roäng raõi bôûi Phaät giaùo ñoà vaø ngay technique is said to be conducive to attainment of caû nhöõng ngöôøi ngoaïi giaùo (boán caên baûn hay boán calming (samatha), and eventually to nirvana— laõnh vöïc cuûa chaùnh nieäm: nieäm thaân, nieäm thoï, Thuaät ngöõ Nam Phaïn duøng ñeå chæ “Kinh Nieäm nieäm taâm vaø nieäm phaùp). Xöù.” Kinh vaên do Ñöùc Phaät Thích Ca Maâu Ni thuyeát giaûng, hieän coøn löu truyeàn laïi hai baûn trong

ngoân ngöõ Nam Phaïn (moät baûn trong Kinh Trung Satisfy with what we have at this very Boä vaø moät trong Kinh Tröôøng Boä). Baûn kinh naøy moment: Tri Tuùc—Satisfaction or contentment is taäp trung vaøo moät trong nhöõng phaùp thöïc taäp thieàn a characteristic of the really happy individual. The quaùn quan troïng nhaát cuûa truyeàn thoáng Phaät giaùo ordinary people seem to think that it is difficult to Nguyeân Thuûy, tu taäp chaùnh nieäm treân thaân, chaùnh cultivate and develop contentment. However, with nieäm treân thoï, chaùnh nieäm treân taâm, vaø chaùnh courage and determination to control one’s evil nieäm treân phaùp. Phöông phaùp tu taäp thieàn quaùn inclination, as well as to understand the naøy ñöôïc duøng ñeå ñaït ñöôïc tònh truï, vaø cuoái cuøng consequences of these evil thoughts, one can keep daãn ñeán Nieát Baøn. the mind from being soiled and experience Sati-sammosa (p): Forgetfulness—Söï laõng trí. happiness through contentment. For those who Sati-sampajanna (p): Memory and wisdom— have wisdom, know how to apply themselves and Chaùnh nieäm vaø trí hueä. are able to endure life, and are able to think Satisfaction (n): Contentment—Söï haøi loøng—Söï cleverly, will find peace in his fate under thoûa maõn. whatever circumstances. With the conditions of Satisfaction with a little practice: Nôi coâng wealth, one satisfies and is at peace with being haïnh

chuùt ít laïi cho laø ñuû—See Ten kinds of wealthy; with the conditions of poverty, one possession by demons of Great Enlightening satisfies and is at peace with being impoverished. Beings. In fact, in our lifetime, we engage in all kinds of activities, think and calculate every imaginable Satisfactory (a): Haøi loøng—Maõn nguyeän. method without abandoning any plot, so long as it Satisfied: Ñaéc yù—Content. is beneficial, but whether or not our actions affect Satisfy (v): Thoûa maõn—To pander—To indulge. others we never care. We have been doing all Satisfy sentient beings according to their these for what? For a better life, clothes, house, wishes, definitely, without duality: Taát caû chö and for storing more money. If we think carefully, Phaät ñeàu hay tuøy thuaän taâm nieäm cuûa chuùng sanh, we will see that the sun rises, reaches its stand laøm cho yù hoï ñöôïc thoûa maõn, quyeát ñònh khoâng still, and then it will set and disappears in the hai—All Buddhas can satisfy sentient beings evening; a full moon will soon become half, according to their wishes, definitely, without quarter, then lose its brightness; mountains duality, one of the ten kinds of mastery of nondual become deep canyons; oceans become hills of action of all Buddhas—See Ten kinds of mastery berries, etc. The way of life has always been rise of nondual action of all Buddhas. and fall, success and failure, victory and defeat, Satisfy the wishes of the spirits of the earth: lost and found, together and apart, life and death, Laøm cho Ñòa Thaàn thoûa nguyeän—To satisfy the etc., goes on constantly and there is absolutely wishes of the spirits of the earth, one of the ten nothing that remain unchanged and eternal. reasons Great Enlightening Beings show the act of People with wisdom should always satisfy with walking seven steps. For these ten reasons they their current circumstances. The Buddha extols show the act of walking seven steps after birth; simple living as being more conducive to the they manifest this to pacify sentient beings—Thò development of one's mind. Thus, the Buddha hieän ñi baûy böôùc, moät trong möôøi lyù do khieán chö always preaches the self-contentment for the ñaïi Boà Taùt thò hieän ñi baûy böôùc maø Ñöùc Phaät ñaõ benefit of the Bhikkhus as follow: The robes or daïy trong Kinh Hoa Nghieâm. Chö Ñaïi Boà Taùt vì clothes they receive, whether coarse or fine; alms muoán ñieàu phuïc cho chuùng sanh ñöôïc an laïc neân or food they receive, whether unpalatable or thò hieän ñi baûy böôùc nhö vaäy—See Ten reasons delicious; the abodes or houses they receive, Great Enlightening Beings show the act of whether simple or luxurious. Those who satisfy walking seven steps. with these three conditions can reduce the desires, Satisfy with one's lot: An phaän (tri tuùc)—Be and at the same time develop the habits and content with what we have at this very moment. values of simple living—Bieát ñuû vaø thoûa maõn vôùi

nhöõng gì mình coù ngay trong luùc naày. Tri tuùc laø Society, under whose auspice he edited a number ñaëc ñieåm cuûa haïnh phuùc caù nhaân. Phaøm phu of Buddhist Sanskrit texts. He came into contact thöôøng nghó raèng tri tuùc raát khoù trau doài vaø phaùt with S.C. Das and assisted him in the preparation trieån. Tuy nhieân, neáu chuùng ta kieân trì duõng maõnh, of a Tibetan-English dictionary (1879-1900). He vaø quyeát taâm kieåm soaùt nhöõng tö töôûng baát thieän was the first Indian to obtain an MA Degree in cuõng nhö haäu quaû gaây ra do bôûi khoâng bieát tri tuùc, Pali at

Calcutta University (1901). In 1910 he went thì chuùng ta seõ caûm thaáy luoân haïnh phuùc vôùi to Ceylon and studied for six months with the nhöõng gì mình ñang coù. Ñoái vôùi nhöõng ngöôøi coù trí Venerable High Priest Sumangala, the Principal of tueä, bieát quyeàn bieán, thaùo vaùt, kheùo an nhaãn vôùi the Vidyodaya College, Colombo. Upon his caûnh ñôøi, bieát suy cuøng nghó caïn, thì trong caûnh return, he was appointed Principal of the famous ngoä naøo cuõng vaãn an nhieân bình thaûn. Vôùi hoaøn Government Sanskrit College at Calcutta, where caûnh giaøu sang thì bieát ñuû theo caûnh giaøu sang, he carried on intensive research in India, vôùi caûnh ngheøo heøn thì bieát ñuû theo ngheøo heøn. particularly Buddhist logic and philosophy. His Thaät vaäy, trong ñôøi soáng haèng ngaøy, chuùng ta laøm earlier works include editions of the “Avadana- ñuû caû moïi vieäc, suy tính ñuû moïi phöông caùch, kalpalata” in cooperation with S.C. Das, part of chöôùc maàu, thaäm chí ñeán vieäc khoâng töø nan baát cöù the Lankavatara-sutra, “Kaccayana’s Pali thuû ñoaïn naøo, mieãn sao cho mình ñöôïc lôïi thì thoâi, Grammar” with an English translation (1907), the coøn thì toån haïi cho ai cuõng khoâng caàn nghó ñeán. “Buddha-Stotra-Sangraha” (1908), and the Thöû hoûi chuùng ta laøm nhö vaäy ñeå chi? Chaúng qua “Nyayabindu” (1917). His greatest contributions laø ñeå coù cuoäc soáng toát ñeïp hôn, aên maëc, nhaø cöûa, were in the field of logic. He wrote several caát chöùa tieàn baïc nhieàu hôn. Nhöng suy nghó kyõ learned articles dealing with the works of Dinnaga chuùng ta seõ thaáy maët trôøi moïc, ñöùng boùng, roài laën and Nagarjuna. His editions of the Madhyamika- vaø bieán maát veà ñeâm; traêng ñaày roài khuyeát, roài maát aphorisms,” about 150 essays on various aspects haún aùnh saùng; goø cao ñoåi thaønh vöïc thaúm, bieån caû of Buddhist philosophy, and the monumental hoùa nöông daâu, vaân vaân. Cuoäc ñôøi xöa nay thònh “History of Indian Logic” (1922) are well known. suy, ñaéc thaát, vinh nhuïc, boång traàm, coøn maát, hôïp It will not be an exaggeration to say that he tan, chæ laø leõ thöôøng chôù ñaâu coù gì ñöôïc toàn taïi revolutionized research in Buddhism by laying maõi, taát caû roài cuõng veà vôùi hö khoâng. Theá neân proper emphasis on Mahayana logic and ngöôøi trí phaûi luoân bieát tri tuùc vôùi hoaøn caûnh hieän philosophy—Moät hoïc giaû Phaät giaùo noåi danh taïi. Ñöùc Phaät taùn döông cuoäc soáng ñôn giaûn, cuoäc ngöôøi AÁn Ñoä. OÂng laø ñoà ñeä vaø cuõng laø ñoàng söï soáng ñôn giaûn daãn ñeán vieäc môû mang taâm trí con cuûa S.C. Das. Tieán Só Vidyabhusan laø moät nhaø ngöôøi. Chính vì theá maø Ñöùc Phaät luoân thuyeát nghieân cöùu Phaïn ngöõ xuaát saéc vaø oâng chuyeân veà giaûng söï lôïi ích cho caùc thaày Tyø Kheo veà tri tuùc luaän lyù hoïc AÁn Ñoä. Vaøo naêm 1893, oâng ñöôïc treân nhöõng moùn nhö sau: Y aùo maø caùc thaày nhaän chính phuû Bengal môøi laøm vieäc cho Hoäi Kinh Thö ñöôïc, duø thoâ hay duø mòn; ñoà cuùng döôøng hay thöïc Phaät Giaùo; döôùi sö baûo trôï cuûa Hoäi naøy, oâng ñaõ phaåm caùc thaày nhaän ñöôïc, duø ngon hay khoâng cho xuaát baûn moät soá kinh saùch Phaät giaùo baèng ngon; nôi ôû maø caùc thaày nhaän ñöôïc, duø ñôn sô hay tieáng Phaïn. OÂng coù dòp tieáp xuùc vôùi S.C. Das vaø sang troïng. Ai maø maõn yù vôùi ba ñieàu treân ñaây coù giuùp oâng naøy soaïn ra cuoán Töø Ñieån Taây Taïng- theå giaûm ñöôïc loøng ham muoán vaø ñoàng

thôøi in saâu Anh töø naêm 1879 ñeán naêm 1900. OÂng laø ngöôøi AÁn vaøo taâm khaûm nhöõng thoùi quen cuûa moät cuoäc soáng Ñoä ñaàu tieân toát nghieäp Cöû nhaân vaên chöông veà ñôn giaûn. tieáng Pali taïi Ñaïi Hoïc Calcutta vaøo naêm 1901. Satish Chandra Vidhyabhusan: An eminent Naêm 1910, oâng ñi Tích Lan vaø theo hoïc 6 thaùng Indian Buddhist scholar. He was a student and vôùi Hoøa Thöôïng Sumangala, Vieän Tröôûng Vieän colleague of S.C. Das. Dr. Vidyabhusan was a Ñaïi hoïc Vidyodaya ôû Colombo, Tích Lan. Khi trôû great Sanskritist and had specialized in Indian veà nöôùc, oâng ñöôïc boå nhieäm laø Vieän Tröôûng Vieän logic. In 1893, his services were lent by the Quoác Gia Phaïn Ngöõ noåi tieáng taïi Calcutta, taïi ñaây Government of Bengal to the Buddhist Text oâng xuùc tieán vieäc nghieân cöùu saâu roäng luaän lyù hoïc vaø trieát hoïc AÁn Ñoä, ñaëc bieät laø cuûa Phaät giaùo. Caùc

hoaït ñoäng ban ñaàu cuûa oâng goàm vieäc xuaát baûn boä maø ngöôøi ta coù theå ñi ñeán caùi quan nieäm cho “Avadana-kalpalata” vôùi söï hôïp taùc cuûa S.C. Das, raèng coù söï hieän höõu thöïc söï cuûa moät caùi ngaõ, nhieàu phaàn cuûa boä Nhaäp Laêng Giaø Kinh, cuoán moät laø söï töôûng töôïng chuû quan, hai laø quan Vaên Phaïm Pali cuûa Kaccayana vôùi moät baûn dòch nieäm khaùch quan veà thöïc tính. ra tieáng Anh vaøo naêm 1907, Tuyeån Taäp Caùc baøi 3) Believe that our self is our greatest and most Keä Caùc Baøi Keä Taùn Döông Ñöùc Phaät vaøo naêm precious possession in a nix in our eyes. We 1908, vaø Tinh Yeáu Lyù Luaän vaøo naêm 1917. Söï try by all means to satisfy to our self, ñoùng goùp lôùn nhaát cuûa oâng thuoäc laõnh vöïc luaän lyù irrespective of others’ interest of rights: hoïc. OÂng vieát nhieàu baøi baùo uyeân baùc noùi veà caùc Töôûng raèng caùi ngaõ cuaû chính mình laø lôùn coâng trình cuûa Traàn Na vaø Long Thoï. Caùc taùc nhaát vaø laø taùi saûn quí baùu nhaát:Tin raèng caùi ta phaåm oâng ñaõ xuaát baûn nhö “Chaâm Ngoân Trung laø lôùn nhaát vaø vò ñaïi nhaát, neân muïc haï voâ Quaùn.” Khoaûng 150 tieåu luaän veà caùc khía caïnh nhaân. Chæ coù caùi ta laø quyù baùu nhöùt maø thoâi, khaùc nhau cuûa trieát hoïc Phaät giaùo vaø boä saùch lôùn ngöôøi khaùc khoâng ñaùng keå. Mình tìm ñuû caùch “Lòch Söû Luaän Lyù Hoïc AÁn Ñoä” naêm 1922 ñöôïc ñeå chaø ñaïp hay möu haïi ngöôøi khaùc. nhieàu ngöôøi bieát ñeán. Thaät khoâng quaù ñaùng khi Satori (jap): Ngoä—Illumination or noùi raèng oâng ñaõ caùch maïng hoùa coâng vieäc nghieân Enlightenment. cöùu Phaät giaùo qua söï chuù troïng nhieàu hôn vaøo (A) The meanings of Satori—Nghóa cuûa “Satori”: luaän lyù hoïc vaø trieát hoïc cuûa phaùi Ñaïi Thöøa. A Japanese term for “Awakening.” In Satkaya (skt): Existing body (the body with its Japanese, it literally means “to know.” In five senses)—Höõu thaân (thaân vôùi naêm giaùc quan). Zen, this refers to non-conceptual, direct Satkaya-darsana (skt): Taùt Ca Da Kieán—Taùt apprehension of the nature of reality, because Ca Da Ñaït Lôïi Saéc Trí—Höõu thaân kieán— it is said to transcend words and concepts. It is Believing in the existence of a permanent ego (the often equated with another term “Chien- view of the reality of personality)—Tin coù moät caùi Hsing” in Chinese, both of which signify the ngaõ tröôøng toàn. Thaân kieán trong nguõ kieán, chaáp experience of awakening to truth, but which tröôùc vaøo caùi thaân nguõ uaån giaû hôïp, cho caùi ta laø are not considered to be the end of the path; coù thaät maø khôûi leân kieán, hoaëc

veà ta hoaëc cuûa ta rather, the experience must be deepened by (ngaõ vaø ngaõ sôû). ** See Five great disturbers and further meditation training. In Zen, the state Five sharp servants. of satori means the state of the Buddha-mind Satkaya-drsti (skt): Illusion of the body—Ngaõ or consciousness of pure consciousness Kieán—Thaân Kieán—False view that every man itself—Töø Nhaät Baûn duøng ñeå chæ söï “Giaùc has a permanent lord within. Wrong view on the Ngoä.” Trong tieáng Nhaät, nghóa ñen cuûa noù laø existence of a permanent ego—The erroneous “bieát.” Trong Thieàn töø naøy duøng ñeå chæ söï doctrine that the ego or self composed of the hieåu bieát baûn chaát thaät söï cuûa vaïn höõu moät temporary five skandhas, is a reality and caùch tröïc tieáp chöù khoâng baèng khaùi nieäm, vì permanent—Taø kieán cho raèng thaân töù ñaïi do nguõ noù vöôït leân treân ngoân töø vaø khaùi nieäm. Noù uaån hôïp thaønh maø cho laø thöïc, laø thöôøng truï coá töông ñöông vôùi töø “Kieán Taùnh” cuûa Hoa ngöõ, ñònh. caû hai ñeàu coù nghóa laø chöùng nghieäm chaân lyù, 1) The illusion of the body or self, one of the nhöng khoâng ñöôïc xem nhö laø cöùu caùnh cuûa five wrong views: AÛo töôûng cho raèng thaân con ñöôøng, maø söï chöùng ngoä naøy phaûi ñöôïc mình laø coù thaät, moät trong nguõ kieán. ñaøo saâu hôn nöõa baèng thieàn taäp. Trong Thieàn 2) Thought of an ego, one of the three knots. traïng thaùi ngoä laø traïng thaùi cuûa Phaät taâm hay There are two ways in which one comes to töï noù laø tònh thöùc. conceive the real existence of an ego, the one (B) Special characteristics of Satori—Nhöõng ñaëc is subjective imagination and the other the tính cuûa “Satori”: objective conception of reality: YÙ töôûng veà 1) It is quite clear that “Satori” is the true moät caùi ngaõ, moät trong tam keát. Coù hai caùch fulfillment of the state of a perfect normal

state of mind in which you will be more perfect normal state of mind. As Joshu satisfied, more peaceful, more full of joy than declared, “Zen is your everyday thought,” it anything you ever experienced before. So, all depends on the adjustment of the hinge, “Satori” is a state in which the person is whether the door opens in or opens out. Satori completely tuned to the reality outside and has a peculiar effect on the person who inside of him, a state in which he is fully experiences it. All your mental activities will aware of it and fully grasped it. He is aware now be working in a different key, which will of it, that is, not in his brain nor any part of his be more satisfying, more peaceful, more full organism, but as the whole man. He is aware of joy than anything you ever experienced of it; not as of an object over there which he before. The tone of life will be altered. There grasps with his thought, but it, the flower, the is something rejuvenating in the possession of dog, or the man in its or his full reality. He Zen. The spring flowers will look prettier, and who awakes is open and responsive to the the mountain stream runs cooler and more world, and he can be open and responsive transparent—Muïc tieâu toái haäu cuûa thieàn laø because he has given up holding on to himself theå nghieäm “ngoä.” Ngoä khoâng phaûi laø moät as a thing, and thus has become empty and traïng thaùi taâm baát thöôøng; noù khoâng phaûi laø ready to receive. To be enlightened means moät côn ngaây ngaát trong ñoù thöïc taïi bieán maát. “the full awakening of the total personality to Noù

khoâng phaûi laø moät taâm traïng ngaõ aùi nhö reality.”—Thaät roõ reät raèng ngoä laø söï thaønh chuùng ta thaáy trong vaøi bieåu hieän toân giaùo. töïu chaân thöïc, traïng thaùi vieân maõn cuûa caùi Neáu noù laø moät caùi gì, thì noù laø moät taâm traïng taâm bình thöôøng trong ñoù mình seõ caûm thaáy hoaøn toaøn bình thöôøng. Nhö Trieäu Chaâu tuyeân thoûa maõn hôn, bình thaûn hôn, ñaày nieàm vui boá: “Bình thöôøng taâm laø Thieàn,” chæ tuøy nôi hôn baát cöù thöù gì mình töøng theå nghieäm tröôùc mình ñieàu chænh baûn leà sao cho caùnh cöûa coù ñaây. Vì vaäy ngoä laø moät traïng thaùi trong aáy theå môû ra ñoùng vaøo ñöôïc. Ngoä coù moät aûnh con ngöôøi hoaøn toaøn hoøa hôïp vôùi thöïc taïi beân höôûng ñaëc bieät ñoái vôùi ngöôøi theå nghieäm noù. ngoaøi vaø beân trong, moät traïng thaùi trong aáy “Taát caû nhöõng hoaït ñoäng tinh thaàn cuûa chuùng haønh giaû hoaøn toaøn yù thöùc ñöôïc noù vaø naém ta töø baây giôø seõ hoaït ñoäng treân moät caên baûn ñöôïc noù moät caùch troïn veïn. Haønh giaû nhaän khaùc, maø haún seõ thoûa ñaùng hôn, thanh bình thöùc ñöôïc noù, nghóa laø khoâng phaûi baèng oùc hôn, ñaày nieàm vui hôn baát cöù thöù gì mình töøng naõo hay baát cöù thaønh phaàn naøo cuûa cô theå cuûa theå nghieäm tröôùc ñaây. Xu höôùng cuûa ñôøi soáng haønh giaû, maø laø con ngöôøi toaøn dieän. Haønh seõ thay ñoåi. Sôû höõu döôïc thieàn mình thaáy coù giaû nhaän thöùc ñöôïc noù; khoâng nhö moät ñoái moät caùi gì töôi treû laïi. Hoa xuaân troâng seõ ñeïp töôïng ñaèng kia maø haønh giaû naém giöõ noù baèng hôn, trong suoái nöôùc chaûy seõ maùt hôn vaø trong tö töôûng, maø noù, boâng hoa, con choù, hay con hôn. ngöôøi trong thöïc taïi troïn veïn cuûa noù hay cuûa 3) It is very important to understand that the haønh giaû. Keû thöùc tænh thì côûi môû vaø maãn caûm state of enlightenment is not a state of ñoái vôùi theá giôùi, vaø haønh giaû coù theå côûi môû vaø dissociation or of a trance in which one maãn caûm vì anh ta khoâng coøn chaáp tröôùc vaøo believes oneself to be awakened, when one is mình nhö moät vaät, do ñoù ñaõ trôû thaønh troáng actually deeply asleep. The Western khoâng vaø saün saøng tieáp nhaän. Ngoä coù nghóa laø psychologist, of course, will be prone to “söï thöùc tænh troïn veïn cuûa toaøn theå caù tính ñoái believe that “satori” is just a subjective state, vôùi thöïc taïi.” an auto-induced sort of trance. A satori is the 2) The final aim of Zen is the experience of acquisition of a new viewpoint—Thaät laø quan enlightenment, called “Satori.” Satori is not troïng phaûi hieåu raèng traïng thaùi ngoä khoâng an abnormal state of mind; it is not a trance in phaûi laø moät traïng thaùi phaân ly hay moät côn which reality disappears. It is not a narcissistic ngaây ngaát trong ñoù mình tin laø mình tænh thöùc, state of mind, as it can be seen in some trong khi thöïc ra mình ñang say nguû. Dó nhieân, religious manifestations. If anything, it is a nhaø taâm lyù hoïc Taây Phöông haún coù khuynh

höôùng tin raèng ngoä chæ laø moät traïng thaùi chuû phong phuù vieân maõn ñoàng thôøi cuõng laø tình quan, moät thöù meâ man töï gaây. traïng khaùch theå tính cao nhaát; toâi thaáy ñoái 4) The full awakening to reality means to have töôïng maø khoâng heà bò moái tham lam hay sôï attained fully “productive orientation.” That haõi cuûa mình boùp meùo. Toâi thaáy noù nhö chính means not to relate oneself to the world noù, chöù khoâng phaûi nhö toâi muoán noù laø hay receptively,

exploitatively, hoardingly, or in a khoâng laø nhö vaäy. Trong loái tri giaùc naøy marketing fashion, but creatively and khoâng coù nhöõng boùp meùo thieáu maïch laïc. Coù actively. In the state of full productiveness, söï soáng ñoäng hoaøn toaøn, vaø söï toång hôïp laø there are no veils which separate me from cuûa chuû theå tính khaùch theå tính. Toâi theå "not me." The object is not an object nghieäm maõnh lieät, theá nhöng ñoái töôïng ñöôïc anymore; it does not stand against me, but is ñeå yeân laø caùi noù laø. Toâi laøm noù soáng ñoäng, vaø with me. The rose I see is not an object for noù laøm toâi soáng ñoäng. Ngoä chæ coù veû thaàn bí my thought, in the manner that when I say "I ñoái vôùi nhöõng ai khoâng yù thöùc ñöôïc raèng tri see a rose" I only state that the object, a rose, giaùc cuûa ngöôøi aáy veà theá giôùi thuaàn tuùy coù falls under the category "rose," but in the tính caùch tinh thaàn, hay thieáu maïch laïc tôùi manner that "a rose is a rose." The state of möùc ñoä naøo. Neáu ngöôøi ta nhaän thöùc ñöôïc productiveness is at the same time the state of ñieàu naøy, ngöôøi ta cuõng nhaän thöùc ñöôïc moät highest activity; I see the object without nhaän thöùc khaùc, moät nhaän thöùc maø chuùng ta distortions by my greed and fear. I see it as it coù theå goïi laø moät nhaän thöùc hoaøn toaøn thieát or he is, not as I wish it or him to be or not to thöïc. Coù theå ngöôøi ta chæ môùi thoaùng thaáy noù, be. In this mode of perception there are no nhöng ngöôøi ta coù theå töôûng töôïng noù laø caùi parataxic distortions. There is complete gì. aliveness, and the synthesis is of subjectivity- Satru (skt): Thöôùc Ñoå Lö—Name of a demon, objectivity. I experience intensely yet the enemy—Teân cuûa moät loaøi quyû (keû thuø). object is left to be what it is. I bring it to life, Sat-samasa (skt): Luïc ly hôïp thích—The six and it brings me to life. Satori appears interpretations of compound terms, considered in mysterious only to the person who is not their component parts or together—Saùu caùch giaûi aware to what degree his perception of the thích nhöõng chöõ keùp—See Six interpretations of world is purely mental, or parataxical. If one compound terms. is aware of this, one is also aware of a Satta (skt): Höõu Töôùng—To have form—Exist different awareness, that which one can also mark—Realness—Being—The fact of being— call a fully realistic one. One may have only Whatever has form, whether ideal or real—Coù experienced glimpses of it, yet one can hình töôùng hay baát cöù thöù gì coù hình töôùng (trong imagine what it is—Söï tænh thöùc troïn veïn Kinh Kim Cang coù noùi: "Phaøm caùc loaïi höõu töôùng tröôùc thöïc taïi coù nghóa laø ñaït ñöôïc moät ñònh ñeàu laø hö voïng). höôùng coù ích lôïi vieân maõn. Coù nghóa laø khoâng Sattama (p): Seventh—Thöù baûy. lieân keát mình vôùi theá giôùi ñeå thuï nhaän, boùc loät, vô veùt, hay theo kieåu mua baùn , nhöng Sattanam-cutupapate-nanam-vijja (p): moät caùch saùng taïo, hoaït ñoäng. Trong tình Knowledge of the decease and rebirth of beings— traïng phong phuù vieân maõn khoâng coù nhöõng Höõu tình sanh töû minh—See Three dharmas (LI). taám maøn ngaên caùch "caùi toâi." Ñoái töôïng Sattati (p): Seventy—Baûy möôi. khoâng coøn laø ñoái töôïng nöõa; noù khoâng choáng Sattha (p): A science—Moät moân khoa hoïc. laïi caùi toâi, maø theo toâi. Ñoùa hoàng toâi thaáy Satthu (p): Teacher—Thaày. khoâng phaûi laø ñoái töôïng cho tö töôûng toâi, theo Satti (p): Ability—Khaû naêng. caùi loái khi toâi noùi "toâi thaáy ñoaù hoàng" toâi

chæ Sattipanni (skt): Sattipanni cave, the place were phaùt bieåu raèng caùi ñoái töôïng ñoùa hoàng, naèm the first Buddhist Council was held. According to döôùi phaïm truø "hoàng", nhöng theo caùi loái raèng the canonical texts, the cave was situated on the "moät ñoùa hoàng laø moät ñoùa hoàng." Tình traïng

northern fringe of the Vaibhara hill and Stein, an to those endowed with reason, consciousness, archaeologist, may be accurate when he identifies and feeling. Those who are sentient, sensible, the site with the large terrace with a group of animate, and rational—Chuùng sanh noùi cells at the back of a semi-circular bend of rock on chung, keå caû vöông quoác thaûo moäc (nhöõng the northern scarp. A remarkable structure, known chuùng sanh voâ tình); tuy nhieân, töø "sattva" as Jarassandha ki Baithak, on the eastern slope of giôùi haïn nghóa trong nhöõng chuùng sanh coù lyù the Vaibhara hill, with irregular cells at the sides leõ, taâm thöùc, caûm thoï. Nhöõng chuùng sanh coù has been identified by some the residence of tri giaùc, nhaïy caûm, söùc soáng, vaø lyù trí. Pippala. Some of the Pali texts describe the (II) Categories of Sentient beings—Phaân loaïi Pippala cave as the residence of Mahakasyapa, Chuùng Sanh: the organizer of the First Council—Hang 1) There are two kinds of sentient beings in Sattipanni, nôi toå chöùc Nghò Hoäi Keát Taäp Kinh general—Coù hai loaïi chuùng sanh noùi chung: Ñieån ñaàu tieân cuûa Phaät giaùo. Theo kinh saùch thì a) Sentient beings or those with emotions (the hang naày naèm ôû ven bìa phía baéc cuûa ñoài living): Conscious beings—Many lives— Vaibhara. Nhaø khaûo coå Stein coù theå ñaõ noùi ñuùng Many transmigrations—Höõu Tình Chuùng khi oâng xaùc ñònh vò trí cuûa hang naày taïi moät theàm Sanh. ñaát roäng vôùi moät nhoùm phoøng phía sau moät daõy ñaù b) Insentient things or those without emotions: hình baùn nguyeät ôû trieàn phía baéc. Moät coâng trình Voâ Tình (phi tình) Chuùng Sanh. kieán truùc ñaùng chuù yù, coù teân laø Jarasandha ki 2) Sentient beings in the three realms and six Baithak treân söôøn phía ñoâng cuûa ñoài Vaibhara, vôùi paths—Chuùng sanh trong ba neûo saùu ñöôøng: nhöõng ngaên khoâng ñeàu nhau taïi boán phía ñaõ ñöôïc a) Three realms—Ba Neûo: moät soá ngöôøi cho laø hang Pippala. Moät soá kinh i) The realm of desire: Duïc Giôùi. saùch tieáng Pali moâ taû hang Pippala laø nôi ôû cuûa ii) The realm of form: Saéc Giôùi. Ñaïi Ca Dieáp, ngöôøi ñaõ trieäu taäp hoäi nghò laàn thöù iii) The realm of formlessness: Voâ Saéc Giôùi. nhaát. b) Six paths—Saùu Ñöôøng: Sattu (p): i) Heaven: Thieân. 1) Enemy: Keû thuø. ii) Human: Nhaân. 2) Boät rang khoâ (ngöôøi AÁn thôøi Ñöùc Phaät thöôøng iii) Asura: A-Tu-La. mang theo Sattu vaø maät ong Madhu khi ñi xa). iv) Animals: Suùc Sanh. Sattva (skt): Taùt ñoûa—Höõu tình—Chuùng sanh— v) Hungry ghosts: Ngaï Quyû. Being—Creature—Existence—Entity—Living vi) Hells: Ñòa Nguïc. being—True essence—Sentient being—Haøm linh. Sattvadhatu (skt): Realm of all the living in (I) The meanings of Sentient beings—Nghóa cuûa contrast with the Buddha realm—World of Chuùng Sanh: beings—Theá giôùi cuûa caùc chuùng sanh—See Ten 1) All the living: Living beings—Moïi ngöôøi cuøng Inexhaustible Vows. sinh ra. Sattvakasaya (skt): Chuùng Sanh Ñoäc—The 2) Combinations of elements without permanent fourth of the five periods of decay, when all reality: Caùc phaùp giaû hôïp

maø sinh hay laø söï creatures are stupid and unclean—Giai ñoaïn thöù phoái hôïp cuûa caùc ñaïi chöù khoâng coù thöïc theå tö trong naêm giai ñoaïn huûy dieät nôi maø moïi sinh tröôøng toàn. vaät ñeàu ñaàn ñoän vaø baát tònh. 3) Many lives, or many transmigrations: Söï soáng Sattva-sacetana (skt): satta-sacetano (p)—Höõu cheát traûi qua nhieàu laàn. Tình Chuùng—Taùt ñoûa—Sentient beings which 4) Conscious beings: Animate—Living beings— possess magical and spiritual powers—Animate—Sentient beings—Sentient beings which Conscious beings—Living beings—Sentient possess magical and spiritual powers. All the beings—All the living, which includes the living, which includes the vegetable kingdom; vegetable kingdom; however, the term “sattva” however, the term “sattva” limits the meaning limits the meaning to those endowed with reason,

consciousness, and feeling. Those who are causes and conditions, and constantly changing. sentient, sensible, animate, and rational—Chuùng When one searches to find a truly existent car, sanh noùi chung, keå caû vöông quoác thaûo moäc what one finds instead is just this collection of (nhöõng chuùng sanh voâ tình); tuy nhieân, töø “sattva” separate parts, none of which can function as a giôùi haïn nghóa trong nhöõng chuùng sanh coù lyù leõ, car. Thus from the point of view of ultimate truth, taâm thöùc, caûm thoï. Nhöõng chuùng sanh coù tri giaùc, the car is empty of inherent existence. The nhaïy caûm, söùc soáng, vaø lyù trí. ultimate truth is emptiness (sunyata), which is only Sattvasamata (skt): Söï ñoàng nhaát cuûa moïi thöïc clearly perceived by sages (arya)—Töø Baéc Phaïn theå—sameness of all beings. In Mahayana coù nghóa laø “Nhò Ñeá.” Ñaây laø hai möùc ñoä cuûa chaân Buddhism, Bodhisattvas behave compassionately lyù, hoaëc laø hai caùch trong ñoù moïi hieän töôïng ñöôïc because they firmly believe that there is no nhaän bieát: 1) tuïc ñeá; vaø 2) chaân ñeá. Tuïc ñeá chæ distinction between all sentient beings—Söï ñoàng caùch maø moïi hieän töôïng ñöôïc nhìn qua caùi nhìn nhaát cuûa moïi thöïc theå. Trong Phaät giaùo Ñaïi Thöøa, cuûa phaøm phu, vaø ñöôïc coi nhö laø söï thaät öôùc leä. chö Boà taùt öùng xöû ñoàng caûm vì coù moät nieàm tin Moät chieác xe hôi, chaúng haïn, laø moät söï thaät öôùc chaéc chaén raèng moïi vaät ñoàng theå, nghóa laø khoâng leä, bôûi vì noù coù theå vaän haønh nhieäm vuï cuûa moät coù söï khaùc bieät naøo giöõa chuùng sanh moïi loaøi. caùi xe, maëc duø neáu phaân tích töø caùi nhìn chaân ñeá Sattva-vajra: Kim Cöông Taùt Ñoûa—See Fifteen thì noù chæ laø moät taäp hôïp cuûa nhöõng phaàn, vaø ñöôïc bodhisattvas who represent the Buddha’s cheá taïo do keát quaû cuûa nhöõng, vaø luoân thay ñoåi. dharmakaya, or spiritual body; wisdom in Khi ngöôøi ta tìm moät caùi xe thaät söï hieän höõu, thì graciousness and a pierce or angry form against ngöôøi ta chæ tìm thaáy moät taäp hoïp cuûa nhöõng phaàn evil (III). rieâng leõ, vaø khoâng coù caùi naøo coù theå laøm nhieäm vuï cuûa caùi xe caû. Vì vaäy töø quan ñieåm chaân ñeá, Saturn: Sanaiscara (skt)—Thoå tinh—See Seven chieác xe khoâng coù töï taùnh. Chaân ñeá laø “khoâng” brilliant ones. hay “vaïn höõu khoâng coù töï taùnh,” chaân lyù naøy chæ Satya (skt): Taùt Ñaù Daõ—Truth—Ñeá (chaân lyù hay coù caùc baäc Thaùnh môùi nhaän bieát roõ raøng ñöôïc. nghóa chaân thaät)—True—Genuine—Virtuous— Satyasiddhi (skt): Thaønh Thaät Toâng—See The

eight truths (postulates or judgments)—Baùt Satyasiddhi school. Ñeá—Taùm söï thaät—See Eight truths. Satyadevata (skt): Boån Toân—Sa Daõ Ñòa Ñeà Phaï Satyasiddhi sastra (skt): Thaønh Thöïc Luaän— Thaønh Thöïc Luaän—The Satyasiddhi sastra of Ña. Harivarman in 16 books. The Satyasiddhi is 1) Original Honoured One: Vò toái toân toái thaéng defined as perfectly establishing the real meaning trong coõi xuaát theá gian—The Most Honoured of the sutra. The sastra was translated into of all Buddhas. Chinese by Kumarajiva. He often ordered some of 2) Chief object of worship in a group, the his pupils to lecture on this sastra. One of his specific Buddha being served: Trong chö toân pupils, Seâng-Jui, while discoursing on it laáy Boån Toân laøm caên baûn ñeå toân suøng. discovered that the author, Harivarman, had Satya-dvaya (skt): Nhò Ñeá—A Sanskrit term for refuted the tenets of the Abhidharma School on "Two truths." These are two levels of reality, or several occasions, more than seven times. Hence two ways in which phenomena may be perceived: we can assume that the two schools (Realistic and 1) conventional truths (samvrti-satya); and 2) Nihilistic) used to hold antagonistic positions at or ultimate truths (paramartha-satya). The first refers before the author's time. According to Prof. to the way in which phenomena are viewed by Junjiro Takakusu in the Essentials of Buddhist ordinary beings, and are said to be true on the Philosophy, the text was taken by some authorities conventional level. A car, for example, is a to be Mahayanistic, as by the three noted savants conventional truth, because it is able to perform of the Liang dynasty (502-557), namely Fa-Yun, the functions of a car, even though from the point Chih-Tsang, and Seâng-Min. By other authorities of view of ultimate analysis, it is perceived as a such as Chih-I, Chi-Tsang and Ching-Ying it was collection of parts, and constructed as a result of

taken to be Hinayanistic. It was Tao-Hsuan, a person and dharmas, are empty. Unlike most famous pupil of Hsuan-Tsang, who finally settled Mahayana schools, however, this negation is the question by pronouncing that it was reached by breaking objects down into Hinayanistic and Sautrantic, because the smaller and smaller parts, until all that Satyasiddhi School had not gone beyond the level remains is emptiness (sunyata)—Töø ngõõ Baéc and influence of the Vaibhasika School. However, Phaïn duøng ñeå chæ "Cô sôû cuûa Chaân lyù." Ñaây he recognized that it had a certain tendency laø truyeàn thoáng trieát lyù ñöôïc du nhaäp tôùi caùc toward the Mahayana doctrine—Thaønh Thöïc xöù Ñoâng AÙ, döïa treân boä Thaønh Thaät Luaän cuûa Luaän goàm 16 quyeån do Ha Leâ Baït Ma bieân soaïn. Harivarman. Noù thöôøng ñöôïc phaân loaïi nhö laø Thaønh Thöïc coù nghóa laø thaønh laäp ra caùi nghóa moät tröôøng phaùi Ñaïi Thöøa vì noù cho raèng vaïn chaân thaät trong caùc kinh. Boä luaän ñöôïc ngaøi Cöu höõu, caû ngöôøi laãn phaùp, ñeàu khoâng coù thöïc Ma La Thaäp dòch sang Hoa ngõõ. Cöu Ma La Thaäp taùnh. Tuy nhieân, khoâng gioáng nhö haàu heát caùc töøng daïy moät soá ñeä töû phaûi giaûng thuyeát veà luaän tröôøng phaùi Ñaïi Thöøa khaùc, vieäc phuû nhaän naày. Moät trong nhöõng ñoà ñeä cuûa Cöu Ma La Thaäp naøy ñöôïc ñöa ra baèng caùch chaët cheõ vaät theå ra laø Taêng Dueä, khi thaûo luaän veà luaän naày, ñaõ khaùm laøm nhieàu phaàn nhoû hôn vaø nhoû

hôn, cho ñeán phaù ra raèng, taùc giaû Ha Leâ Baït Man ñaõ baùc boû khi vaät theå khoâng coøn gì nöõa. nhöõng chuû ñieåm cuûa phaùi A Tyø Ñaøm trong nhieàu 2) Satyasiddhi sect, based upon the Sautranika's tröôøng hôïp, treân baûy laàn nhö vaäy. Töø ñoù, chuùng ta satyasiddhi sastra of Harivarman. This school coù theå xaùc nhaän raèng caû hai toâng phaùi, Höõu Luaän believes that the consciousness as no more vaø Khoâng Luaän, thöôøng giuõ vò trí choáng choïi nhau, than the bearer of the cycle of existence. vaøo tröôùc hay ngay trong thôøi cuûa taùc giaû. Theo This school also believes that Nirvana is a Giaùo Sö Junjiro Takakusu trong Cöông Yeáu Trieát purely negative spiritual event; it is nonbeing. Hoïc Phaät Giaùo, moät soá ngöôøi coù thaåm quyeàn cho He who has attained liberation is annihilated: raèng boä luaän naày thuoäc Ñaïi Thöøa, nhö ba nhaø Phaät Phaùi Hoaøn Thieän Chaân Lyù, döïa vaøo hoïc hoïc danh tieáng thôøi nhaø Löông (502-557) laø Phaùp thuyeát cuûa Sautrantika, vaên baûn chính cuûa Vaân, Trí Taïng, vaø Taêng Maãn; nhöõng hoïc giaû khaùc tröôøng phaùi naày laø satyasiddhi cuûa Ha Leâ Baït laïi cho raèng boä luaän thuoäc Tieåu Thöøa. Phaûi ñôïi Ma (Harivarman) vaøo theá kyû thöù tö, ñöôïc dòch ñeán thôøi Ñaïo Tuyeân, moät moân ñeä nôûi tieáng cuûa sang Hoa Ngöõ vaøo theá kyû thöù naêm. Tröôøng Huyeàn Trang, cuoái cuøng ñaõ giaûi quyeát vaán ñeà, phaùi naày tin raèng taâm thöùc chæ laø ngöôøi vaùc baèng caùch tuyeân boá raèng ñaây laø taùc phaåm thuoäc gaùnh luaân hoài sinh töû. Phaùi naày cuõng cho raèng Tieåu Thöøa vaø Kinh Boä, bôûi vì Thaønh Thaät Toâng Nieát Baøn chæ laø moät söï kieän taâm linh tieâu cöïc khoâng vöôït ngoaøi trình ñoä vaø uy theá cuûa hoïc phaùi vaø giaûi thoaùt chæ laø huûy dieät. Tyø Baø Sa. Tuy nhieân, Ñaïo Tuyeân thöøa nhaän boä a) In China it was a branch of the San-Lun Sect: luaän naày laø moät khuynh höôùng nhaém ñeán giaùo lyù Beân Trung Quoác Thaønh Thaät Toâng laø moät Ñaïi Thöøa. nhaùnh cuûa Tam Luaän Toâng. **See Satyasiddhi. b) The Sunya Doctrine Sect or the last Hinayana Satyasiddhi school: Thaønh Thöïc Toâng—The Sect formed in India—Khoâng Toâng hay toâng philosophy of the Satyasiddhi Sect is based on the phaùi Tieåu Thöøa ñöôïc thaønh laäp sau cuøng beân Satyasiddhi Sastra—Giaùo thuyeát Thaønh Thaät AÁn Ñoä. Toâng döïa treân boä Thaønh Thaät Luaän. 3) According to Prof. Junjiro Takakusu in The (I) Preliminary—Cöông Yeáu: Essentials of Buddhist Philosophy, the 1) Satyasiddhi is a Sanskrit term for Satyasiddhi School is opposed to the Kosa "Establishment of Truth." This is a School in that it asserts that nothing, matter or philosophical tradition imported to East Asia, mind, exists at all. It is a Hinayanistic based on Harivarman's Satyasiddhi-sastra. It Negativism or Nihilism and is called after the is generally classified as a Mahayana school title of the work by Harivarman who lived in because it held that all phenomena, both India (250-350 A.D.), about a century before Vasubandhu. The author says in his

introductory note that he intended to elucidate chaáp tröôùc vaøo giaùo lyù A Tyø Ñaøm. Neáu chuû the true purport of the sacred literature. From tröông thöïc höõu luaän coù theå ñöôïc coi laø moät this we can infer that the title "Completion of söï taùch rôøi khoûi Phaät Giaùo Nguyeân Thuûy, thì Truth," means the complete establishment of chuû tröông khoâng luaän naày ñaùng ñöôïc nhö laø the truth

propounded in the discourses of the ñoái laäp laïi vôùi noù. Thaønh Thaät Toâng, treân Buddha himself: Theo Giaùo Sö Junjiro moät phöông dieän, coù theå coi nhö laø moät toâng Takakusu trong Cöông Yeáu Trieát Hoïc Phaät phaùi chính thoáng cuûa Phaät giaùo, ñaëc bieät laø vì Giaùo, Thaønh Thaät Toâng, ñoái laäp vôùi Caâu Xaù noù gaàn guûi vôùi giaùo lyù nguyeân thuûy cuûa Phaät Toâng, chuû tröông khoâng coù gì hieän höõu, keå caû hôn Höõu Boä. taâm vaø vaät. Ñaây laø moät Tieåu Thöøa Khoâng 2) According to Prof. Junjiro Takakusu in The Luaän hay Hö Voâ Luaän, vaø ñöôïc goïi teân theo Essentials of Buddhist Philosophy, we know moät nhan ñeà saùch cuûa Ha Leâ Baït Man little or nothing of the history of this school (Harivarman) soáng ôû AÁn Ñoä khoaûng 250 ñeán from the Indian side. Perhaps there never was 350 sau Taây Lòch, khoaûng moät theá kyû tröôùc a separate school called Satyasiddhi in India. Theá Thaân. Trong baøi tuïng môû ñaàu, taùc giaû noùi If there was a mother school to which raèng oâng muoán laøm saùng toû yù nghóa chaân thaät Satyasiddhi belonged it must have been one cuûa kinh. Töø ñoù chuùng ta coù theå suy ra raèng, which adhered to the original discourse of the nhan saùch “Thaønh Thaät Luaän” coù nghóa laø söï sutras. The Sutravadin, or Sautrantikavadin thieát laäp toaøn veïn chaân lyù ñöôïc phaùt bieåu qua School, is mentioned as the latest offshot nhöõng baøi thuyeát phaùp cuûa Phaät. among the eighteen schools of Buddhism. (II) The history of the Satyasiddhi School—Lòch Though Harivarman’s connection with that söû cuûa Thaønh Thöïc Toâng: school is not known, several points of the 1) Voâ ngaõ, voâ thöôøng, khoå vaø Nieát Baøn tòch dieät: doctrine set forth by him can be traced to that Of the eighteen schools of Buddhism in India, school. It seems to have had an influential the Satyasiddhi School belongs to the position in India, for it is referred to directly Sautrantika School which adheres to the or indirectly by Vasubandhu, who adopted, in original sacred scripture against the realistic fact, the tenets of the school in some of the Sarvastivada School, some tenets of which important points of contention, e.g., the are regarded by Vasubandhu as innocations of problem of time: Theo Giaùo Sö Junjiro the Vaibhasikas or those who adhere to the Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Abhidharma doctrine. If the realistic doctrine Giaùo, chuùng ta bieát raát ít, hay khoâng bieát gì caû can be called a deviation from original veà lòch söû cuûa toâng phaùi naày ôû AÁn Ñoä. Coù leõ Buddhism, this Nihilistic doctrine should be chöa töøng coù moät toâng phaùi naøo bieät laäp meänh considered as a reversion to it. This danh laø Satyasiddhi ôû AÁn. Neáu coù moät toâng Satyasiddhi School, in a way, can be phaùi meï ñeû cuûa Satyasiddhi, thì ñaáy phaûi laø considered to be an orthodox school of moät toâng phaùi baùm chaët vaøo giaùo thuyeát Buddhism, especially because it is much nguyeân thuûy cuûa kinh taïng. Kinh Boä nearer than the Realistic School to the (Sutravada) hay Kinh Löôïng Boä original teaching of the Buddha: “No (Sautrantikavada) ñöôïc ñeà caäp nhö laø haäu substance (anatma), no duration (anitya), and dueä cuoái cuøng trong 18 boä phaùi cuûa Phaät no bliss (dukkha) except Nirvana”: Trong 18 Giaùo. Duø moái lieân heä cuûa Ha Leâ Baït Man vôùi boä phaùi ôû AÁn Ñoä, Thaønh Thöïc Toâng thuoäc toâng phaùi naày khoâng ñöôïc roõ raøng, raát nhieàu Kinh Löôïng Boä (Sautrantika), boä phaùi naày

ñieåm veà giaùo lyù do Ha Leâ Baït Man ñeà ra ñeàu theo Kinh Taïng nguyeân thuûy, choáng laïi chuû mang daáu veát cuûa boä phaùi naày. Hình nhö noù tröông thöïc höõu luaän cuûa Höõu Boä chieám moät ñòa vò coù aûnh höôûng lôùn ôû AÁn Ñoä, (Sarvastivada) maø moät vaøi chuû ñieåm cuûa noù bôûi vì noù ñöôïc Theá Thaân nhaéc ñeán moät caùch ñöôïc Theá Thaân xem nhö laø nhöõng caûi caùch tröïc tieáp hay giaùn tieáp; thöïc söï Theá Thaân cuûa caùc luaän sö Tyø Baø Sa hay cuûa nhöõng vò chaáp nhaän chuû ñieåm cuûa phaùi naày trong moät

vaøi ñieåm quan troïng coát yeáu, thí duï nhö vaán beings, for it admits the five categories of all ñeà thôøi gian. elements which are subdivided into eighty- (III) Philosophy of Satyasiddhi School—Giaùo four dharmas, instead of the seventy-five thuyeát Thaønh Thaät Toâng: dharmas of the Kosa School: Theo Ha Leâ Baït 1) See Satyasiddhi sastra. Man, taát caû vaïn höõu cuoái cuøng phaûi ñi ñeán 2) The doctrine of the Satyasiddhi School is chaân lyù cuûa söï tòch dieät töùc dieät ñeá hay Nieát generally understood to be the void of self Baøn (nirodha satya); do ñoù söï tòch dieät cöùu (Pudgala-sunyata) and of elements (sarva- caùnh. Nhö theá chæ coù taùnh khoâng laø chaân lyù dharma-sunyata). It is, therefore, the twofold cöùu caùnh. Ñieàu naày khoâng coù nghóa laø toâng void in contrast to the doctrine of the Realistic phaùi naày phuû nhaän yù thöùc hay hieän töôïng giaû School (Kosa) which is the void of self höõu cuûa vaïn höõu, bôûi vì noù thöøa nhaän 5 boä (pudgala-sunyata) but the reality of elements loaïi chia thaønh 84 phaùp, thay vì 75 phaùp nhö (dharma-ta). Personality which is made up of Caâu Xaù Toâng. five groups (Form, Perception, Conception, 4) Analyzing those five objects the school Volition and Consciousness) has no reduces them to molecules, and further substratum and no individual self, just as an reduces them to even finer atoms, and by thus empty jar has no water or inner essence. repeating the process the school finally attains Again, the universe consists of eighty-four the finest element which has an entirely elements, but all of them have no abiding different nature from the first objects. Going reality at all, just as a jar itself has no one step further, the school attains the Void. permanent reality. Each of the five groups or Thus the nihilism of this school is a the four great elements (earth, water, fire and ‘destructed’ or abstracted Void. In other air) of which the universe is composed has no words, the non-entity asserted in this school is permanent, changeless substance. They are simply and abstraction from entity, or merely only temporary names: Hoïc thuyeát cuûa Thaønh an antithetic Void as against existence. And Thöïc Toâng ñöôïc hieåu nhö laø chuû tröông Nhaân this is not the synthetic Void or transcendental Khoâng (Pudgala-sunyata) vaø Phaùp Khoâng Void advanced by the San-Lun School. We (Sarva-dharma-sunyata). Do ñoù, noù laø moät may call it the doctrine of nothingness or non- chuû tröông Nhò Khoâng, traùi ngöôïc vôùi thuyeát ens, for it denies the existence of individual cuûa Höõu Boâ chuû tröông Ngaõ Khoâng nhöng self and of all elements, matter and mind. To Phaùp Höõu. Nhaân caùch ñöôïc taïo thaønh do naêm speak more clearly, mind (citta) is not aám (saéc, thoï, töôûng, haønh, thöùc) khoâng coù baûn abiding, and mental functions (caitasika) have theå vaø khoâng coù töï ngaõ, cuõng nhö caùi vaïi no independence; those dharmas or

elements troáng roãng khoâng coù nöôùc hay tinh theå noäi taïi. which are neither matter nor mind (citta- Theâm nöõa, vuõ truï goám coù 84 phaùp, nhöng taát viprayukta) are all temporary; the uncreated caû hoaøn toaøn khoâng coù thöïc taïi löu toàn, cuõng elements (asamskrita) are also unreal. The nhö caùi vaïi töï noù khong coù thöïc taïi thöôøng doctrine of Void is here complete and it can haèng. Moãi moät phaùp trong nguõ uaån hay töù ñaïi be taken as total nihilism (sarva-sunyata) if keát hôïp laïi thaønh vuõ truï, khoâng coù baûn theå we follow the supreme truth. It is only from thöôøng haèng vaø baát bieán, chuùng chæ laø giaû the point of view of worldly truth that they danh. admit the existence of all things—Khi phaân 3) According to Harivarman, all beings should taùch naêm caûnh, Thaønh Thaät Toâng giaûn löôïc ultimately come to the truth of extinction chuùng vaøo vi traàn, vaø roài giaûn löôïc theâm nöõa (nirodha-satya), i.e., Nirvana, which is the cho chuùng vaøo cöïc vi, vaø baèng caùch laäp laïi final extinction. Thus voidness alone is the tieán trình nhö theá, sau cuøng toâng naày ñaït ñeán ultimate truth. This does not mean that the moät yeáu toá nhoû nhieäm nhaát coù moät baûn chaát school denies the common-sense or hoaøn toaøn khaùc vôùi nhöõng ñoái töôïng ban ñaàu. phenomenal temporary existence of all Tieán theâm böôùc nöõa, toâng naày ñaït ñeán

Khoâng. Nhö theá Hö Voâ Luaän cuûa toâng naày laø heát moïi phieàn naõo vaø tuyeät dieät nhaân sanh töû “Chieát Phaùp Khoâng” hay caùi khoâng tröøu vò lai, ñi vaøo Höõu Dö Nieát Baøn, trong luùc vaãn töôïng. Noùi caùch khaùc, baûn tính phi höõu ñöôïc coøn soáng, nhöng vaãn coøn dö laïi thaân theå quaû thöøa nhaän theo toâng phaùi naày laø moät thöù phaân baùo cuûa kieáp naøy. Khi quaû baùo heát vaø ngöôøi tích veà söï höõu, hay chæ laø moät thöù thieân khoâng aáy tòch dieät thì goïi laø Voâ Dö Nieát Baøn (Voâ hay khoâng moät chieàu, ñoái nghòch vôùi hieän nhaân Höõu quaû sinh töû). höõu. Vaø ñaây khoâng phaûi laø caùi Khoâng sieâu 2) The view of the Mahayana—Quan nieäm theo vieät (baát ñaûn khoâng hay khoâng phaûi chæ coù Ñaïi Thöøa: khoâng) maø Tam Luaän toâng ñaõ xieån döông. a) The Mahayana holds that when the cause of Chuùng ta coù theå noùi ñaây laø hoïc thuyeát veà voâ reincarnation is ended the state is that of theå, hay voâ ngaõ, bôûi vì noù phuû nhaän hieän höõu incomplete nirvana; when the effect is ended, cuûa töï ngaõ vaø cuûa taát caû caùc phaùp, taâm vaø saéc. and the eternal Buddha-body has been Noùi roõ hôn, taâm (citta) khoâng thöôøng toàn, vaø obtained, then there is a complete nirvana. nhöõng taâm sôû (caitasika) khoâng töï höõu; taát caû The Mahayana says that in the Hinayana caùc phaùp taâm baát töông öng (cittaviprayukta) “Remainderless Nirvana” for the arhat, there thaûy ñeàu giaû höõu; phaùp voâ vi (asamskrita) are still remains of illusion, karma, and cuõng phi thöïc. Hoïc thuyeát Khoâng ôû ñaây toaøn suffering, and it is therefore only an trieät vaø coù theå ñöôïc coi nhö laø Hö Voâ toaøn “Incomplete nirvana” in Mahayana. In dieän (sarva-sunyata), neáu chuùng ta noùi theo Mahayana, complete nirvana, these remains chaân lyù tuyeät ñoái. Chæ ôû quan ñieåm tuïc ñeá, of illusion, karma, etc., are ended: Theo chuùng ta môùi thöøa nhaän hieän höõu cuûa vaïn thuyeát Ñaïi Thöøa thì nhaân sanh töû bieán dòch höõu. heát saïch goïi laø “Höõu Dö Nieát Baøn,” trong khi Satyasiddhi Sect: Thaønh Thaät

Toâng—See quaû sanh töû bieán dòch heát taän vaø ñöôïc thöôøng Satyasiddhi school, Six schools in China, and Ten thaân cuûa Phaät thì goïi laø “Voâ Dö Nieát Baøn.” schools of Chinese Buddhism. (Voâ Nhaân Voâ quaû, ñaéc Thöôøng Thaân Phaät). Satyata (skt): Satya (skt)—Sa Ñeå Daõ—Dòch laø b) As a technical term the extinction of human “Ñeá” coù nghóa laø chaéc chaén hay ñuùng söï thaät— passion is called the ‘Nirvana with the True—Truth—A truth. condition of being still remaining’ or, ‘the Nirvana with the upadhi remnant,’ upadhi Saumanasyendriya (skt): Joy—Hyû caên—See being the material and immaterial condition Twenty two roots. of being: Noùi theo thuaät ngöõ, söï dieät taän cuûa Saupadisesa-nibbana (p): Kilesa-parinibbana phieàn naõo goïi laø “Höõu Dö Y Nieát Baøn,” Nieát (p)—Höõu Dö Nieát Baøn—Höõu Dö Y Nieát Baøn— Baøn vôùi ñieàu kieän cuûa höõu vaãn coøn, hay saùt Incomplete Nirvana—The cause of reincarnation nghóa hôn, Nieát Baøn haõy coøn tuï hay uaån, laø is ended. There are two different views on the nhöõng ñieàu kieän vaät chaát vaø phi vaät chaát cuûa Incomplete Nirvana—Khoâng coøn sanh töû luaân hoài, söï höõu. nhöng vaãn coøn dö laïi thaân theå quaû baùo cuûa kieáp Sautrantika (skt): Sankrantivadin (skt)—Taêng ca naày. Coù hai quan nieäm khaùc nhau veà Höõu Dö Nieát lan ña boä—Kinh Löôïng Boä—Thuyeát Ñoä Boä— Baøn: Thuyeát Chuyeån Boä—A Sanskrit term for “Sutra 1) The view of the Hinayana—Theo quan nieäm Only School.” The name “Sautrantika” itself cuûa Tieåu Thöøa: Hinayana holds that the arhat, means “Ending with the Sutra,” so to them with the full extinction of afflictions, after his “Canonical Texts” are extremely important in last term of mortal existence enters into Buddhist cultivation. The Sautrantika School nirvana, while alive here he is in the state of Rejected the claim that the Abhidharma was limited or modified nirvana (sopadhisesa- ultimately authoritative. Its name means “Ending nirvan), in contrasted with complete nirvana with the Sutras,” implying that its concept of what (nirupadhisesa-nirvana)—Theo quan nieäm was canonical ended with the Sutra Pitaka, which cuûa Tieåu Thöøa thì moät vò A La Haùn ñaõ döùt boû

preached by the Buddha, and nothing else but the the claim that the Abhidharma was ultimately Satras can be considered as sutras. This is an authoritative. In fact, the origin of the Sautrantika Indian Buddhist school that developed from the School lay in the rejection of the ever growing Sarvastivada, probably sometime around 150 B.C. Vibhasas, or scholastic summaries, of the As the name suggests, this tradition bases itself on Vaibhasika-Sarvastivada. In the fourth century the Sutras, rather than on Abhidharma texts. The A.D., Vasubandhu wrote his famous teaching of the sutras, an important Hinayana Abhidharmakosa from a Sautrantika viewpoint school, which based its doctrine on the sutras and he was so successful that the Vaibhasika alone, the founder of this division is Kumara- School died out. Thereafter Abhidharmakosa was labha. This school believed in the transmigration regarded as a definitive Abhidharma text, of a substance (sankranti) from one life to another. expounding both the Sarvastivada and Sautrantika According to its followers, of the five skandhas of philosophies—Thuaät ngöõ Baéc Phaïn duøng ñeå chæ an individual, there is only one subtle skandha “Kinh Löôïng Boä.” Teân Sautrantika coù nghóa laø which

transmigrates, as against the whole of the “Kinh laø toái haäu,” vì theá tröôøng phaùi naøy chuû pudgala of the Sammitiyas. It also believed that tröông raèng kinh ñieån laø cöïc kyø quan troïng trong every man had in him the potentiality of becoming vieäc tu taäp chöù khoâng phaûi nhöõng luaän giaûi, nhöõng a Buddha, a doctrine of the Mahayanists. On thöù khoâng phaûi laø lôøi Phaät daïy. Tröôøng phaùi naøy account of such views, this school is considered to baùc boû lôøi tuyeân boá cho raèng A Tyø Ñaït Ma coù be a bridge between the Sravakayana (often thaåm quyeàn toái thöôïng. Teân cuûa tröôøng phaùi laø called the Hinayana) and the Mahayana. The “Kinh Ñieån laø Toái Haäu,” nguï yù khoâng coù gì coù theå Sautrantika School arose as a reaction to the ñöôïc goïi laø kinh ñieån sau Taïng Kinh do chính Ñöùc commentarial and Abhidharmic trend of the Phaät tuyeân thuyeát. Ñaây laø moät toâng phaùi Phaät Vaibhasikas, denying the authority of the complex Giaùo AÁn Ñoä phaùt xuaát töø tröôøng phaùi Nhaát Thieát manuals and treatises that it produced. Although Höõu Boä, coù leõ vaøo khoaûng naêm 150 tröôùc Taây developed from the Sarvastivada, but is believed Lòch. Nhö teân goïi cuûa noù, truyeàn thoáng naøy döïa that this is an important Hinayana school, which treân kinh ñieån, hôn laø döïa treân nhöõng vaên baûn cuûa based its doctrine on the sutras alone. There were boä luaän A Tyø Ñaït Ma. Giaùo thuyeát trong kinh ñieån a number of views on which the Sautrantika (moät trong 18 boä cuûa Tieåu Thöøa. Sau khi Ñöùc Phaät School differed from the Sarvastivadin. In nhaäp dieät 400 naêm, noù ñöôïc taùch ra töø Thuyeát particular it opposed the Sarvastivadin concept of Nhaát Thieát Höõu Boä. Trong soá Tam Taïng tröôøng dharmas existing in the three modes of time, phaùi naøy chæ duøng kinh laøm chính löôïng neân goïi laø asserting that all dharmas had only a momentary, Kinh Löôïng Boä, ngöôøi khai saùng ra boä naày laø Cöu or ‘ksanika,’ existence. In order to deal with the Ma La Ñaø (boä phaùi naày chæ laáy Kinh laøm chính problems of karman that the Sarvastivada had löôïng, chæ duøng kinh ñieån ñeå chöùng minh). Boä naày sought to resolve through the idea of dharmas cho raèng coù söï chuyeån thöïc theå töø kieáp naày sang persisting through all three times. According to the kieáp khaùc. Theo caùc Phaät töû cuûa phaùi naày thì Sarvastivadin, karma and effect relate in three trong nguõ uaån cuûa con ngöôøi, chæ coù moät uaån vi teá mode of time: past, present and future. However, nhaát chuyeån töø kieáp naày sang kieáp khaùc, traùi vôùi Sautrantika School proposed actions perfumed Chaùnh Löôïng Boä cho raèng toaøn boä ‘pudgala’ ñeàu one’s mental continuum in such a way as to ñöôïc chuyeån ñi. Phaùi naày cuõng tin raèng moãi ngöôøi determine particular results. Difficulties with this ñeàu coù moät khaû naêng tieàm aån trôû thaønh Phaät, ñaây model led them to develop the idea of “seed” voán laø chuû thuyeát cuûa giaùo phaùi Ñaïi Thöøa. Do which were planted by an action with a particular nhöõng quan ñieåm ñoù neân boä phaùi naày ñöôïc xem laø ethical character, only to “sprout” at a later point, moät caàu noái giöõa Thanh Vaên Thöøa (thöôøng ñöôïc when conditions allowed, and give rise to a “fruit” goïi laø Tieåu Thöøa) vaø Ñaïi Thöøa. Tröôøng phaùi Kinh appropriate to the original action. The Sautrantika Löôïng Boä phaùt khôûi nhö moät phaûn öùng ñoái vôùi School did not regard other commentaries or nhöõng

traøo löu chuù giaûi vaø ñeà cao Vi Dieäu Phaùp treatises as the word of the Buddha. They rejected cuûa tröôøng phaùi Tyø Baø Sa, phuû nhaän giaù trò cuûa

nhöõng saùch chæ nam vaø khaûo luaän phöùc taïp maø chuùng sanh qua bieån luaân hoài sanh töû ñeå sang tröôøng phaùi Tyø Ba Sa bieân soaïn. Maëc duø ñöôïc bôø Nieát Baøn beân kia. phaùt trieån töø truyeàn thoáng Nhaát Thieát Höõu Boä, 2) Chuyeån hoùa—To transform other human nhöng ngöôøi ta tin raèng ñaây laø moät tröôøng phaùi beings—Chuyeån Hoùa. Tieåu Thöøa quan troïng, maø hoïc thuyeát chæ döïa vaøo a) To be transformed into: Parinam (skt)—To kinh ñieån. Coù moät soá quan ñieåm khaùc maø tröôøng alter—Chuyeån hoùa. phaùi Kinh Löôïng Boä töông phaûn vôùi Nhaát Thieát b) Transforming: Parinamin (skt)—Altering— Höõu Boä. Ñaëc bieät Kinh Löôïng Boä baùc boû khaùi Changing—Ñang chuyeån hoùa. nieäm veà “Phaùp” cuûa Nhaát Thieát Höõu Boä veà ba c) Transformation: Parinama (skt)—Alteration—caùch cuûa thôì gian. Ñeå giaûi quyeát caùc vaán ñeà veà Change—Söï chuyeån hoùa. nghieäp quaû, tröôøng phaùi Nhaát Thieát Höõu Boä ñaõ 3) Mukti (skt)—Cöùu—Khai phoùng—Giaûi tìm caùch giaûi quyeát nhôø yù töôûng caùc phaùp toàn taïi thoaùt—To deliver—To emancipate—To qua caû ba thôøi. Theo Nhaát Thieát Höõu Boä, nghieäp free—To liberate—To rescue—See vaø quaû lieân heä nhau trong ba thôøi, quaù khöù, hieän Deliverance. taïi vaø vò lai. Tuy nhieân, Kinh Löôïng Boä chuû Save all beings: Phoå Ñoä Chuùng Sanh—To tröông raèng caùc haønh ñoäng cuaû moät ngöôøi toaû ra deliver all beings—Rescue all beings—Ñoä sanh— höông thôm khaép moâi tröôøng taâm linh cuûa ngöôøi Cöùu ñoä taát caû chuùng sanh. ñoù ñeå taïo ra nhöõng keát quaû nhaát ñònh. Lyù thuyeát Save from danger: To assist someone in naøy khieán Kinh Löôïng Boä gaëp khoù khaên vaø hoï ñaõ misfortune and danger—Cöùu khoán phoø nguy. phaûi khai trieån yù töôûng veà “haït gioáng” ñöôïc troàng Save one’s face by saying something: Chöõa bôûi moät haønh vi vôùi moät ñaëc tính ñaïo ñöùc nhaát theïn. ñònh, ñeå sau naøy môùi ñaâm choài khi ñieàu kieän cho Save and help people who are victims of pheùp, vaø phaùt sanh ra caùi quaû phuø hôïp vôùi haønh vi ban ñaàu. Tröôøng phaùi Kinh Löôïng Boä khoâng thöøa disasters: Giuùp ñôû ngöôøi laâm naïn tai öông—Ñaây nhaän nhöõng luaän giaûi khoâng phaûi laø lôøi Phaät daïy. laø moät trong taùm ruoäng phöôùc ñieàn theo Kinh Hoï baùc boû lôøi tuyeân boá raèng Vi Dieäu Phaùp (A Tyø Phaïm Voõng—This is one of the eight fields for Ñaït Ma) coù thaåm quyeàn toái thöôïng. Thaät ra, nguoàn cultivating blessings, according to the Brahma Net goác cuûa tröôøng phaùi Kinh Löôïng Boä xuaát phaùt bôûi Sutra—See Eight fields for cultivating blessedness vieäc phuû nhaän söï môû roäng khoâng ngöøng cuûa Tyø (II). Baø Sa luaän, töùc nhöõng taùc phaåm toùm löôïc kinh cuûa Save mankind and protect the world: Cöùu tröôøng phaùi Tyø Baø Sa trong Nhaát Thieát Höõu Boä. nhaân ñoä theá. Vaøo theá kyû thöù tö sau Taây Lòch, ngaøi Theá Thaân ñaõ Save others: Rescue others—Ñoä tha—Hoùa tha. vieát boä A Tyø Ñaït Ma Caâu Xaù Luaän döôùi quan Save sentient beings: Ñoä Thoaùt Chuùng Sanh— ñieåm cuûa moät ngöôøi theo Kinh Löôïng Boä, vaø ngaøi According to the Vimalakirti Sutra, when Manjusri thaønh coâng ñeán ñoä tröôøng phaùi Tyø Baø Sa phaûi taøn Bodhisattva called to enquire after Vimalakirti’s ruïi. Töø ñoù veà sau

taùc phaåm A Tyø Ñaït Ma Caâu Xaù health, Vimalakirti told Manjusri about “saving Luaän ñöôïc xem nhö laø Vi Dieäu Phaùp chính thöùc sentient beings” as follows—Theo Kinh Duy Ma cuûa Nhaát Thieát Höõu Boä vaø Kinh Löôïng Boä. Caät, khi ñeán thaêm beänh cö só Duy Ma Caät, Duy Sauvastika (skt): Srivatsa-laksana (skt)—Chöõ Ma Caät coù noùi vôùi ngaøi Vaên Thuø Sö Lôïi Boà Taùt Vaïn (tröôùc ngöïc cuûa Ñöùc Phaät)—See Swastika. veà “Ñoä Thoaùt Chuùng Sanh” nhö sau. Savanti (p): A river—Doøng soâng. * Manjusri asked: “What should a Bodhisattva Savati (p): To flow—Troâi chaûy. wipe out in order to liberate living beings?”— Vaên Thuø laïi hoûi Duy Ma Caät: “Muoán ñoä Save (v): Teá Ñoä. chuùng sanh, Boà Taùt phaûi tröø nhöõng gì?” 1) Cöùu ñoä—To rescue all beings—Teá Ñoä. * Vimalakirti replied: “When liberating living a) To aid: To help—To relieve—Giuùp ñôõ. beings, a Bodhisattva should first wipe out b) To ferry the livings across the sea of their klesa (troubles and causes of reincarnation to the shore of nirvana: Ñöa

troubles)?”—Duy Ma Caät ñaùp: “Muoán ñoä laáy gì laøm goác?” thoaùt chuùng sanh tröôùc nhaát phaûi tröø phieàn * Vimalakirti replied: “Non-abiding is the root naõo cuûa hoï.” of inverted thinking.”—Duy Ma Caät ñaùp: * Manjusri asked: “What should he do to wipe “Laáy khoâng truï laøm goác.” out klesa?”—Vaên Thuø hoûi: “Muoán tröø phieàn * Manjusri asked: “What is the root of non- naõo, phaûi thöïc haønh nhöõng gì?” abiding?”—Vaên Thuø hoûi: “Khoâng truï laáy gì * Vimalakirti replied: “He should uphold right laøm goác?” mindfulness.”—Duy Ma Caät ñaùp: “Phaûi thöïc * Vimalakirti replied: “Non-abiding is rootless. haønh chaùnh nieäm.” Manjusri, from this non-abiding root all things * Manjusri asked: “What should he do to uphold arise.”—Duy Ma Caät ñaùp: “Khoâng truï thì right mindfulness?”—Vaên Thuø hoûi: “Theá naøo khoâng goác. Thöa ngaøi Vaên Thuø, ôû nôi goác laø thöïc haønh chaùnh nieäm?” khoâng truï maø laäp taát caû phaùp.” * Vimalakirti replied: “He should advocate the Save all sentient beings without any mental unborn and the undying.”—Duy Ma Caät ñaùp: image of sentient beings: Cöùu Hoä Nhöùt Thieát Phaûi thöïc haønh phaùp khoâng sanh khoâng dieät. Chuùng Sanh Ly Chuùng Sanh Töôùng Hoài Höôùng— * “Manjusri asked: “What is the unborn and First Dedication in the ten dedications—To save what is the undying?”—Vaên Thuø hoûi: “Phaùp all sentient beings without any mental image of gì khoâng sanh, phaùp gì khoâng dieät? sentient beings. According to the Buddha in The * Vimalakirti replied: “The unborn is evil that Flower Adornment Sutra, chapter 25, Ten does not arise and the undying is good that Dedications, Enlightening Beings save other does not end.”—Duy Ma Caät ñaùp: “Phaùp baát sentient beings without any mental image of thieän khoâng sanh, phaùp thieän khoâng dieät.” sentient beings, Enlightening Beings think that— * Manjusri asked: “What is the root of good and Theo lôøi daïy cuûa Ñöùc Theá Toân trong Kinh Hoa evil?”—Vaên Thuø hoûi: “Phaùp thieän vaø phaùp Nghieâm, phaåm 25—Thaäp Hoài Höôùng, chö Boà Taùt baát thieän laáy gì laøm goác?” cöùu hoä chuùng sanh giaûi thoaùt khoûi chuùng sanh * Vimalakirti replied: “The body is the root of töôùng, chö Boà Taùt nghó raèng. good and evil.”—Duy Ma Caät ñaùp: “Laáy thaân 1) May these roots of goodness universally laøm goác.” benefit all sentient beings—Nguyeän

ñem * Manjusri asked: “What is the root of the nhöõng thieän caên naày laøm lôïi ích khaép chuùng body?”—Vaên Thuø hoûi: “Thaân laáy gì laøm sanh: goác?” a) Causing them to be purified: Laøm cho hoï * Vimalakirti replied: “Craving is the root of the thanh tònh ñeán nôi roát raùo. body.”—Duy Ma Caät ñaùp: “Laáy tham duïc b) To reach the ultimate shore: Ñeán beán bôø roát laøm goác.” raùo. * Manjusri asked: “What is the root of c) To forever leave the innumerable pains and craving?”—Vaên Thuø hoûi: “Tham duïc laáy gì afflictions of the realms of hells, hungry laøm goác?” ghosts, animals and asuras (titans): Lìa haún voâ * Vimalakirti replied: “Baseless discrimination löôïng khoå naõo cuûa ñòa nguïc, ngaï quyû, suùc is the root of craving.”—Duy Ma Caät ñaùp: sanh vaø A-tu-la. “Laáy hö voïng phaân bieät laøm goác.” 2) When the great Enlightening Beings plant * Manjusri asked: “What is the root of baseless these roots of goodness, they dedicate their discrimination?”—Vaên Thuø hoûi: “Hö voïng won roots of goodness thus—Ñaïi Boà Taùt luùc phaân bieät laáy gì laøm goác?” troàng thieän caên, nguyeän ñem thieän caên cuûa * Vimalakirti replied: “Inverted thinking is the mình hoài höôùng nhö vaày: root of discrimination.”—Duy Ma Caät ñaùp: a) I should be a hostel for all sentient beings, to “Laáy töôûng ñieân ñaûo laøm goác.” let them escape from all painful things: Toâi seõ * Manjusri asked: “What is the root of inverted thinking?”—Vaên Thuø hoûi: “Töôûng ñieân ñaûo

laøm nhaø cho taát caû chuùng sanh ñeå hoï thoaùt a) Enlightening Beings’ protection of and khoûi taát caû söï khoå. dedication to those who are not their relatives b) I should be a protector for all sentient beings, or friends are equal to those for their relatives to let them all be liberated from all afflictions: and friends: Ñaïi Boà Taùt lôïi ích hoài höôùng cho Toâi seõ laøm choã cöùu hoä cho taát caû chuùng sanh, haøng chaúng phaûi thaân höõu ñoàng nhö ñoái vôùi khieán hoï ñeàu ñöôïc giaûi thoaùt phieàn naõo. haøng thaân höõu cuûa mình. c) I should be a refuge for all sentient beings, to b) Enlightening Beings enter the equal nature of free them from all fears: Toâi seõ laøm choã quy- all things, they do not conceive a single y cuûa taát caû chuùng sanh, khieán hoï ñeàu ñöôïc thought of not being relatives or friends: Boà xa lìa söï boá uùy. Taùt ñaõ nhaäp taùnh bình ñaúng cuûa taát caû phaùp, d) I should be a goal for all sentient beings, to vôùi taát caû chuùng sanh khoâng coù moät quan cause them to reach universal knowledge: Toâi nieäm laø chaúng phaûi thaân höõu. seõ laøm choã xu höôùng cho taát caû chuùng sanh, c) Even if there be sentient beings, who have khieán hoï ñöôïc ñeán nôi nhöùt thieát trí. malicious or hostile intentions toward the e) I should make a resting place for all sentient Enlightening Beings, still the Enlightening beings, to enable them to find a place of Beings also regard them with the eye of peace and security: Toâi seõ laøm choã an oån cho compassion and are never angered: Giaû söû coù taát caû chuùng sanh, khieán hoï ñöôïc an oån roát chuùng sanh naøo ñem loøng oaùn haïi Boà Taùt, Boà raùo. Taùt naày cuõng vaãn thöông meán hoï vôùi taâm bi f) I should be a light for all sentient beings, to maãn, troïn khoâng hôøn giaän. enable them to attain the light of knowledge 4) to annihilate the darkness of ignorance: Toâi a) They are good friends to all sentient beings: seõ laøm aùnh saùng cho taát caû chuùng sanh, khieán Boà Taùt luoân laøm thieän tri thöùc cho

khaép caû hoï ñöôïc trí quang dieät si aùm. chuùng sanh. g) I should be a torch for all sentient beings, to b) Explain the right teaching for sentient beings, destroy all darkness of nescience: Toâi seõ laøm so that they may learn and practice it: Ñem ñeøn ñeå phaù toái voâ minh cho hoï. Chaùnh Phaùp giaûng thuyeát cho chuùng sanh, h) I should be a lamp for all sentient beings, to khieán hoï tu taäp. cause them to abide in the realm of ultimate 5) Enlightening beings dedicate because—Boà purity: Toâi seõ laøm ñeøn cho taát caû chuùng sanh, Taùt hoài höôùng vì: khieán hoï an truï nôi roát raùo thanh tònh. a) They are just as the ocean which cannot be i) I should be a guide for all sentient beings, to changed or destroyed by all poisons—The lead them into the truth: Toâi seõ laøm Ñaïo Sö various oppressive afflictions of all the cho taát caû chuùng sanh daãn daét hoï vaøo phaùp ignorant, the unwise, the ungrateful, the chôn thieät. wrathful, those poisoned by covetousness, the j) I should be a great leader for all sentient arrogant and conceited, the mentally blind beings, to give them great knowledge: Toâi seõ and deaf, those who do not know what is laøm Ñaïi Ñaïo Sö cho taát caû chuùng sanh, ban good, and other such evil sentient beings, cho hoï trí hueä lôùn voâ ngaïi. cannot disturb the Enlightening Beings—Chö 3) Great Enlightening Beings dedicate all Boà Taùt nhö bieån caû, khoâng theå bieán hoaïi bôûi foundations of goodness in this way, to chaát ñoäc. Taát caû nhöõng keû ngu moâng, voâ trí, equally benefit all sentient beings and voâ aân, saân ñoäc, kieâu maïn, meâ toái, khoâng bieát ultimately cause them all to attain universal phaùp laønh, cuõng khoâng laøm böùc haïi hay loaïn knowledge—Ñaïi Boà Taùt ñem nhöõng thieän ñoäng taâm Boà Taùt ñöôïc. caên hoài höôùng nhö vaäy, bình ñaúng lôïi ích taát b) Just as the sun, appearing in the world: Ví nhö caû chuùng sanh, roát raùo ñeàu khieán hoï ñöôïc maët nhöït hieän ra nôi theá gian. nhöùt thieát trí:

* Not concealed because those who are born 9) They do not get sick of sentient beings just blind do not see it: Chaúng do vì keû sanh manh because ignoramuses altogether give up all maø laïi aån ñi khoâng saùng. the foundations of goodness which accord * Not hidden by the obstruction of such things with reality: Chaúng vì ôû chung vôùi keû phaøm as mirages, eclipses, trees, high mountains, ngu maø lìa boû taát caû thieän caên nhö thaät. deep ravines, dust, mist, smoke, or clouds: Laïi 10) They do not retreat because sentient beings cuõng chaúng vì söông muø hay a-tu-la, caây dieâm repeatedly commit excesses and evils which phuø ñeà, goäp cao, hang saâu, buïi khoùi hay maây are hard to bear: Chaúng vì chuùng sanh thöôøng muø che chöôùng. sanh loãi aùc khoù nhaãn thoï ñöôïc maø sanh loøng * Not concealed by the change of seasons: Laïi nhaøm moûi. cuõng chaúng vì thôøi tieát bieán ñoåi maø aån ñi 11) Great Enlightening Beings do not cultivate khoâng saùng. roots of goodness and dedicate them to c) Enlightening Beings dedicate with great complete perfect enlightenment just for the virtues, with deep and broad minds: Chö Boà sake of one sentient being; it is in order to Taùt hoài höôùng vôùi phöôùc ñöùc lôùn, vôùi taâm saâu save and safeguard all sentient beings roäng. everywhere that they cultivate roots of d) They dedicate because they want ultimate goodness and dedicate them to unexcelled virtue and knowledge, their minds aspire to complete perfect enlightenment: Ñaïi Boà Taùt the supreme

truth; the light of truth illumines chaúng phaûi chæ vì cöùu hoä moät chuùng sanh maø everywhere and they perceive the meanings tu caùc thieän caên hoài höôùng voâ thöôïng Boà Ñeà, of everything. Their knowledge freely maø chính vì cöùu hoä khaép taát caû chuùng sanh commands all avenues of teaching, and in vaäy. order to benefit all sentient beings they 12) It is not purify just one Buddha-land, not always practice virtuous ways, never because of belief in just one Buddha, not just mistakenly conceiving the idea of abandoning to see one Buddha, not just to comprehend sentient beings: Hoài höôùng vì muoán roát raùo one doctrine that they initiate the coâng ñöùc trí hueä, neân ñoái vôùi phaùp thaéng determination for great knowledge and thöôïng laäp chí nguyeän phaùp quang chieáu khaép dedicate it to unexcelled complete perfect thaáy taát caû nghóa, nôi caùc phaùp moân trí hueä töï enlightenment. It is to purify all Buddha- taïi, thöôøng vì lôïi ích chuùng sanh maø tu phaùp lands, out of faith in all Buddhas, to serve all laønh, chaúng bao giôø laàm sanh loøng toån haïi Buddhas, to understand all Buddha-teachings, chuùng sanh. that they initiate great vows, cultivate the 6) They do not reject sentient beings and fail to foundations of goodness, and dedicate them to cultivate dedication because of the meanness unexcelled complete perfect enlightenment: of character of sentient beings, or because Chaúng phaûi vì thanh tònh moät Phaät ñoä, tin moät their eroneous will, ill-will and confusion are Ñöùc Phaät, thaáy moät Ñöùc Phaät, roõ moät phaùp, hard to quell: Chaúng vì chuùng sanh teä aùc maø nhöng chính vì thanh tònh khaép taát caû Phaät ñoä, rôøi boû chaúng tu hoài höôùng. tin khaép taát caû chö Phaät, thaáy khaép taát caû chö 7) They just array themselves with the armor of Phaät, hieåu taát caû Phaät phaùp maø phaùt khôûi ñaïi great vows of Enlightening Beings, saving nguyeän tu caùc thieän caên hoài höôùng voâ thöôïng sentient beings without ever retreating: Chæ Boà Ñeà. duøng giaùp truï ñaïi nguyeän ñeå töï trang nghieâm, 13) Enlightening Beings vow that: “By my roots luoân cöùu hoä chuùng sanh khoâng thoái chuyeån. of goodness, may all creatures, all sentient 8) They do not withdraw from enlightening beings, be purified, may they be filled with activity and abandon the path of virtues which cannot be ruined and are enlightenment just because sentient beings inexhaustible. May they always gain respect. are ungrateful: Chaúng vì chuùng sanh voâ aân maø May they have right mindfulness and thoái Boà Taùt haïnh, boû Boà Ñeà ñaïo. unfailing recollection. May they attain sure

discernment. May they be replete with chö Phaät tu hoïc, thaønh töïu voâ löôïng thieän caên immeasurable knowledge. May all virtues of thaéng dieäu. physical, verbal and mental action fully adorn j) They cause sentient beings to attain impartial them.”—Chö Boà Taùt nguyeän raèng: “Do thieän understanding: Toû ngoä bình ñaúng. caên cuûa toâi ñaây, nguyeän taát caû caùc loaøi, taát caû k) To abide in omniscience: Truï nhöùt thieát trí. chuùng sanh ñeàu ñöôïc thanh tònh, coâng ñöùc l) To look upon all sentient beings equally with vieân maõn, chaúng bò trôû ngaïi hö hoaïi, khoâng unobstructed eyes: Duøng voâ ngaïi nhaõn bình cuøng taän, thöôøng ñöôïc toân troïng, chaùnh nieäm ñaúng nhìn chuùng sanh. chaúng queân, ñöôïc trí hueä quyeát ñònh, ñuû voâ m) To adorn their bodies with all marks of löôïng trí, ba nghieäp thaân khaåu yù taát

caû coâng greatness, without any flaws: Caùc töôùng haûo ñöùc vieân maõn trang nghieâm.” trang nghieâm thaân khoâng tyø veát. 14) By these roots of goodness—Do nhöõng caên n) Beautiful voices: Lôøi noùi tinh dieäu. laønh naày: o) Replete with all fine qualities: Coâng ñöùc vieân a) They will cause all sentient beings to serve all maõn. Buddhas, to their unfailing benefit: Khieán taát p) To have control over their senses: Caùc caên caû chuùng sanh thöøa söï cuùng döôøng taát caû chö ñieàu phuïc. Phaät khoâng boû qua. q) To accomplish the ten powers (see Thaäp b) They will cause all sentient beings’ pure faith Löïc): Thaønh töïu thaäp löïc. to be indestructible: Khieán chuùng sanh khôûi r) To be filled with good will: Taâm laønh ñaày ñuû. loøng tin chö Phaät thanh tònh khoâng hö hoaïi. s) To dwell or depend on nothing: Khoâng choå y c) They will cause all sentient beings to hear the truï. true teaching, cut off all doubt and confusion, t) To cause all sentient beings to attain the remember the teaching without forgetting it: enjoyments of Buddhahood and abide in the Khieán chuùng sanh ñöôïc nghe chaùnh phaùp döùt abode of Buddhas: Khieán taát caû chuùng sanh caùc söï nghi hoaëc vaø nhôù khoâng queân. ñeàu ñöôïc söï vui cuûa Phaät, truï nôi choã Phaät an d) They will cause all sentient beings to truï. cultivate in accord with the teaching: Khieán 15) Seeing sentient beings doing all sorts of bad chuùng sanh tu haønh ñuùng phaùp. things and suffering all sorts of misery and e) They will cause sentient beings to develop pain, and being hindered by this from seeing respect for the enlightened: Khieán chuùng sanh the Buddha, hearing the teaching and cung kính chö Phaät. recognizing the community, the enlightening f) They will cause sentient beings to act with beings vow to enter those states of woe, take purity, to rest securely on innumerable great on the various miseries in place of the foundations of goodness: Khieán thaân nghieäp sentient beings, to cause them to be free: chuùng sanh thanh tònh vaø an truï voâ löôïng Thaáy chuùng sanh gaây taïo aùc nghieäp, chòu thieän caên roäng lôùn. nhieàu söï khoå, vì theá maø khoâng thaáy ñöôïc g) They cause all sentient beings to be forever Phaät, chaúng nghe ñöôïc phaùp, neân chö Boà Taùt free from poverty: Khieán chuùng sanh lìa haún quyeát ñi vaøo aùc ñaïo, thay theá caùc chuùng sanh söï ngheøo cuøng. chòu caùc söï khoå, khieán hoï ñöôïc giaûi thoaùt. h) They cause all sentient beings to be fully 16) Enlightening Beings suffer pain in this way, equipped with the seven kinds of wealth but they are not discouraged. In the contrary, (faith, vigor, shame, learning, generosity, they vigorously cultivate without ceasing concentration and wisdom): Khieán chuùng sanh because—Chö Boà Taùt chòu khoå nhö vaäy, ñaày ñuû thaát thaùnh taøi (see Thaát Thaùnh Taøi). nhöng laïi chaúng kinh sôï maø coøn tinh taán tu i) They cause all sentient beings to always learn haønh chaúng nhaøm moûi vì muoán: from the Buddha, to perfect innumerable roots a) They are determined to carry all sentient of goodness: Khieán chuùng sanh thöôøng theo beings to liberation: Quyeát muoán ñaûm nhieäm chuùng sanh khieán hoï ñöôïc giaûi thoaùt.

b) They are determined to save all sentient c) To cross over the flow of birth and death: Qua beings and to enable them to attain khoûi voøng sanh töû. emancipation, so that they can be free from d) To be free from all suffering: Ñöôïc thoaùt taát the realm of

pain and troubles of birth, old caû khoå. age, sickness, and death: Quyeát muoán cöùu vôùt 18) They vow to accept all sufferings for the sake chuùng sanh xuaát ly khoå naïn vaø nhöõng choã of all sentient beings, and enable them to sanh giaø beänh cheát. escape from the abyss of immeasurable woes c) They are determined to save all sentient of birth and death: Boà Taùt nguyeän vì khaép taát beings from revolving in erroneous views, caû chuùng sanh chòu ñuû söï khoå, khieán hoï ñeàu bereft of qualities of goodness: Quyeát muoán ra khoûi hoá sanh töû khoå. cöùu hoä chuùng sanh thoaùt khoûi caûnh löu 19) They always vow to accept all sufferings for chuyeån taø kieán voâ trí cuõng nhö maát caùc phaùp the sake of all sentient beings in all worlds, in laønh. all states of misery forever, but still always d) They are determined to save all sentient cultivate foundations of goodness for the sake beings: Quyeát muoán cöùu hoä caùc chuùng sanh. of all beings: Boà Taùt luoân nguyeän vì khaép taát * Sentient beings are wrapped up in the web of caû chuùng sanh maø taän vò lai kieáp chòu taát caû attachments: Bò löôùi aùi vaán. khoå trong caùc aùc ñaïo nôi taát caû theá giôùi, * Covered by the shroud of ignorance: Bò nhöng vaãn luoân vì chuùng sanh maø tu thieän maøn si meâ che laáp. caên. * Clinging to all existents, pursuing them 20) They vow that they would rather take all this unceasingly: Nhieãm coõi höõu laäu theo maõi sufferings on themselves than allow sentient khoâng rôøi. beings to fall into hell, animal, hungry ghost, * Entering the cage of suffering: Vaøo trong loàng and asura realms: Boà Taùt thaø rieâng mình chòu cuûi khoå naõo. moïi söï khoå, ñem thaân chuoäc taát caû aùc ñaïo * Acting like maniacs: Thöïc haønh nghieäp ma. chuùng sanh, khieán hoï ñöôïc giaûi thoaùt, chôù * Totally void of virtue or knowledge: Phöôùc chaúng ñeå chuùng sanh ñoïa nôi ñòa nguïc, suùc trí ñeàu heát. sanh, ngaï quyû, hay a-tu-la. * Always doubtful and confused: Thöôøng oâm 21) They vow to protect all sentient beings and loøng nghi hoaëc. never abandon them. This is a sincere vow * Chaúng thaáy choã an oån: They do not perceive because they set their mind on enlightenment the place of peace. in order to liberate all sentient beings, not * They do not know the path of emancipation: seeking the unexcelled way for their own Chaúng bieát ñaïo xuaát ly. sake: Boà Taùt nguyeän baûo hoä taát caû chuùng * They revolve in birth and death without rest: sanh troïn chaúng rôøi boû. Ñaây laø lôøi nguyeän ÔÛ trong sanh töû luaân hoài maõi. thaønh thöïc vì cöùu hoä chuùng sanh maø phaùt taâm * Always submerged in the mire of suffering: Boà Ñeà, chôù chaúng phaûi vì töï thaân maø caàu ñaïo Luoân bò ngaäp chìm trong khoå buøn laày. voâ thöôïng. 17) They are not seeking liberation for 22) They do not cultivate enlightening practice in themselves, but they want to use what they search of pleasure or enjoyment. Why? practice to cause all sentient beings—Boà taùt Because—Boà Taùt chaúng phaûi vì caàu phöôùc chaúng vì töï thaân maø caàu giaûi thoaùt, nhöng laïi höôûng laïc trong ba coõi maø tu haïnh Boà Ñeà. Taïi muoán ñem choã tu haønh cuûa mình laøm cho sao vaäy?: chuùng sanh: a) Mundane pleasures are all sufferings: Phöôùc a) Become supreme sovereign of knowledge: laïc theá gian chaúng gì chaúng khoå. Ñöôïc thaønh böïc trí hueä voâ thöôïng. b) Mundane pleasures are the realms of b) To attain the omnicient mind: Ñöôïc nhöùt thieát maniacs: Phöôùc laïc theá gian laø caûnh giôùi

ma. trí. c) Only craved by ignorant people, but scorned by Buddhas because all misery arises from

them: Chæ coù keû ngu môùi tham tröôùc phöôùc e) In the ocean of birth and death, they are laïc theá gian, chöù chö Phaät thì thöôøng hay quôû skillful captains of the ship, who know how to traùch vì taát caû khoå naïn ñeàu nhôn ñoù maø sanh. deliver sentient beings to the other shore: Nôi d) The anger, fighting, mutual defamation and bieån sanh töû, chö Boà Taùt laøm thuyeàn tröôûng such evils of the realms of hells, ghosts, kheùo gioûi ñuû trí ñöa caùc chuùng sanh ñeán bôø animals and asuras are all caused by greedy kia. attachment to objects of desire: Taát caû aùc ñaïo 25) Enlightening Beings dedicate all their roots of ñòa nguïc, ngaï quyû, suùc sanh, a-tu-la, ñeán giaän goodness and save sentient beings by hôøn, kieän caùo, huûy nhuïc ñeàu do tham tröôùc employing means appropriate to the situation nguõ duïc maø ra. to cause them—Chö Boà Taùt ñem thieän caên e) By addiction to desires, one become hoài höôùng nhö vaäy, tuøy nghi cöùu hoä khieán estranged from the Buddhas and hindered chuùng sanh: from birth in heaven, to say nothing of a) To emerge from birth and death: Thoaùt khoûi unexcelled complete perfect enlightenment: sanh töû. Keû tham nguõ duïc thôøi xa lìa chö Phaät, chöôùng b) Serve and provide for all the Buddhas: Thôø ngaïi sanh thieân, huoáng laø ñöôïc voâ thöôïng Boà cuùng taát caû chö Phaät. Ñeà. c) To attain unhindered, omnicient knowledge: 23) Enlightening Beings vow to dedicate roots of Ñöôïc trí voâ ngaïi. goodness to enable all sentient beings to d) To abandon all maniacs and bad associates: attain—Boà Taùt nguyeän ñem caên laønh hoài Lìa caùc ma, xa baïn aùc. höôùng nhö vaäy khieán taát caû chuùng sanh ñeàu e) Approach all Enlightening Beings and good ñöôïc: associates: Gaàn baïn laønh Boà Taùt. a) Ultimate bliss: Vui roát raùo. f) To annihilate all error and wrongdoing: Döùt b) Beneficial bliss: Vui lôïi ích. tröø toäi loãi. c) The bliss of nonreception: Vui baát thoï. g) To perfect pure behavior: Thaønh töïu tònh d) The bliss of dispassionate tranquility: Vui tòch nghieäp. tònh. h) To fulfill the great practical vows and e) The bliss of imperturbability: Vui voâ ñoäng. innumerable virtues of Enlightening Beings: f) Immeasurable bliss: Vui voâ löôïng. Ñaày ñuû haïnh nguyeän roäng lôùn cuûa Boà Taùt vaø g) The bliss of not rejecting birth and death yet voâ löôïng thieän caên. not regressing from nirvana: Vui baát xaû ly 26) Sentient beings cannot save themselves, how sanh töû baát thoái chuyeån nieát baøn. can they save others? Only Enlightening h) Undying bliss: Vui baát dieät. Beings have this unique determination of i) The bliss of universal knowledge: Vui nhöùt cultivating amass roots of goodness and thieát trí. dedicate them in this way—Vì caùc chuùng sanh 24) For all sentient beings, they vow—Boà Taùt khoâng theå töï cöùu, huoáng laø cöùu ngöôøi? Theá nguyeän vì chuùng sanh maø laøm: neân moät mình Boà Taùt laäp chí nguyeän tu taäp a) To be a charioteer: Laøm ñieàu ngöï sö. thieän caên hoài höôùng nhö vaäy, vì muoán: b) To be a leader: Laøm chuû binh thaàn. a) To liberate all sentient beings: Vì muoán c) To be holding the torch of great knowledge quaûng ñoä taát caû chuùng sanh. and showing the way to safety and peace, b) To illumine all sentient beings: Vì muoán freeing them from danger: Caàm ñuoác ñaïi trí chieáu khaép taát caû chuùng sanh. chæ ñöôøng an

oån khieán chuùng sanh lìa hieåm c) To guide all sentient beings: Vì muoán daãn daét naïn. taát caû chuùng sanh. d) To use appropriate means to inform sentient d) To enlighten all sentient beings: Vì muoán khai beings of the truth: Duøng phöông tieän khieán ngoä taát caû chuùng sanh. chuùng sanh bieát chôn thieät nghóa. e) To watch over and attend to all sentient beings: Vì muoán ñoaùi hoaøi taát caû chuùng sanh.

f) To take care of all sentient beings: Vì muoán 28) Enlightening Beings cultivate dedication to nhieáp thoï taát caû chuùng sanh. place sentient beings in the true nature of g) To perfect all sentient beings: Vì muoán thaønh things where there is no attachment: Boà Taùt tu töïu taát caû chuùng sanh. taäp hoài höôùng ñaët ñeå chuùng sanh nôi phaùp h) To gladden all sentient beings: Vì muoán khieán taùnh voâ tröôùc. taát caû chuùng sanh hoan hyû. 29) Enlightening Beings cultivate dedication to i) To bring happiness to all sentient beings: Vì see that the intrinsic nature of sentient beings muoán khieán taát caû chuùng sanh vui ñeïp. doesn'' move or change: Boà Taùt tu taäp hoài j) To cause all sentient beings to become freed höôùng thaáy chuùng sanh baát ñoäng baát chuyeån. from doubt: Vì muoán khieán taát caû chuùng sanh 30) Enlightening Beings cultivate dedication döùt nghi. without depending on or grasping dedication: 27) Enlightening Beings' dedications should be Boà Taùt tu taäp hoài höôùng voâ y voâ thuû ñoái vôùi like the sun—Boà Taùt hoài höôùng nhö aùnh maët söï hoài höôùng. nhöït: 31) Enlightening Beings cultivate dedication a) Shining universally on all without seeking without attachment to the appearances of thanks or reward: Chieáu khaép taát caû maø chaúng roots of goodness: Boà Taùt tu taäp hoài höôùng caàu baùo aân. chaúng laáy töôùng thieän caên. b) Not abandoning all sentient beings because 32) Enlightening Beings cultivate dedication one sentient being is evil, just diligently without false ideas about essential nature of practicing the dedications of roots of goodness consequences of actions: Boà Taùt tu taäp hoài to cause all sentient beings to attain peace höôùng chaúng phaân bieät nghieäp baùo theå taùnh. and ease: Chaúng vì moät chuùng sanh aùc haïi 33) Enlightening Beings cultivate dedication mình maø boû taát caû chuùng sanh khaùc, neân Boà without attachment to the characteristics of Taùt chæ sieâng tu taäp thieän caên hoài höôùng, the five clusters of material and mental khieán khaép chuùng sanh ñeàu ñöôïc an laïc. existence: Boà Taùt tu taäp hoài höôùng chaúng c) They are able to take care of all sentient tham tröôùc töôùng nguõ uaån. beings even if they are bad, never giving up 34) Enlightening Beings cultivate dedication their vows on this account: Chuùng sanh daàu coù without destroying the charateristics of the keû aùc muoán haïi mình, Boà Taùt ñeàu dung thöù, five clusters: Boà Taùt tu taäp hoài höôùng chaúng troïn chaúng do ñaây maø boû theä nguyeän. phaù hoaïi töôùng nguõ uaån. d) Even if their roots of goodness be few, but 35) Enlightening Beings cultivate dedication because they want to embrace all sentient without grasping action: Boà Taùt tu taäp hoài beings, so they always make a great höôùng maø chaúng chaáp tröôùc. dedication with a joyful heart: Thieän caên daàu 36) Enlightening Beings cultivate dedication ít, nhöng vì nhieáp khaép chuùng sanh, neân Boà without seeking reward: Boà Taùt tu taäp hoài Taùt luoân duøng taâm hoan hyû hoài höôùng quaûng höôùng chaúng caàu quaû baùo.

ñaïi. 37) Enlightening Beings cultivate dedication e) If one has roots of goodness but does not without attachment to causality: Boà Taùt tu taäp desire to benefit all sentient beings, that is not hoài höôùng chaúng nhieãm tröôùc nhôn duyeân. called dedication: Neáu coù thieän caên maø chaúng 38) Enlightening Beings cultivate dedication muoán lôïi ích taát caû chuùng sanh thì chaúng goïi without imagining what is producing by laø hoài höôùng. causality: Boà Taùt tu taäp hoài höôùng chaúng phaân f) When every single root of goodness is bieät nhôn duyeân khôûi. directed toward all sentient beings, that is 39) Enlightening Beings cultivate dedication called dedication: Tuøy moät thieän caên duøng without attachment to reputation: Boà Taùt tu khaép chuùng sanh laøm caûnh sôû duyeân môùi goïi taäp hoài höôùng chaúng chaáp danh tieáng. laø hoài höôùng.

40) Enlightening beings cultivate dedication 51) All of their roots of goodness are in accord without attachment to location: Boà Taùt tu taäp with transcendental principles, but they do not hoài höôùng chaúng chaáp xöù sôû. conceive of them dualistically: Bao nhieâu 41) Enlightening Beings cultivate dedication thieän caên thaûy ñeàu tuøy thuaän phaùp xuaát theá, without attachment to unreal things: Boà Taùt tu chaúng laøm hai töôùng. taäp hoài höôùng chaúng chaáp phaùp hö voïng. 52) It is not in their deeds that they cultivate 42) Enlightening Beings cultivate dedication omniscience: Chaúng phaûi tuùc nghieäp maø Boà without attachment to images of sentient Taùt tu taäp nhöùt thieát trí. beings, the world, or mind: Boà Taùt tu taäp hoài 53) Enlightening Beings cultivate omniscience— höôùng chaúng chaáp chuùng sanh töôùng, theá giôùi Boà Taùt tu taäp nhöùt thieát trí: töôùng hay taâm yù töôùng. a) It is not apart from deeds that they cultivate 43) Enlightening Beings cultivate dedication omniscience: Chaúng phaûi lìa nghieäp maø tu taäp without creating delusions of mind, delusions nhöùt thieát trí. of concepts, or delusions of views: Boà Taùt tu b) Omniscience is not identical to action, but taäp chaúng khôûi taâm ñieân ñaûo, töôûng ñieân ñaûo, omniscience is not attained apart from action kieán ñieân ñaûo. either. Because their action is pure as light, 44) Enlightening Beings cultivate dedication the consequences are also pure as light; without attachment to verbal expression: Boà because the consequences are pure as light, Taùt tu taäp hoài höôùng chaúng chaáp ñöôøng ngoân omniscience is also pure as light: Nhöùt thieát ngöõ. trí chaúng phaûi tuùc nghieäp, cuõng chaúng lìa 45) Enlightening Beings cultivate dedication nghieäp maø ñöôïc; bôûi thanh tònh nghieäp nhö observing the true nature of all things: Boà Taùt boùng saùng, neân quaû baùo cuõng thanh tònh nhö quaùn taùnh chôn thaät cuûa chö phaùp maø tu taäp boùng saùng; baùo nhö boùng saùng thanh tònh neân hoài höôùng. nhöùt thieát trí cuõng thanh tònh nhö boùng saùng. 46) Enlightening beings cultivate dedication c) Detached from all confusions and thoughts of observing the aspects in which all sentient self and possession, Enlightening Beings beings are equal: Boà Taùt quaùn taùnh bình ñaúng skillfully cultivate dedication of all roots of cuûa taát caû chuùng sanh maø tu taäp hoài höôùng. goodness: Lìa ngaõ, ngaõ sôû vaø taát caû loaïn ñoäng 47) Enlightening Beings cultivate dedication tö duy phaân bieät maø ñem caùc thieän caên tu taäp stamping all roots of goodness with the seal hoài

höôùng. of the realm of truth: Boà Taùt duøng aán phaùp 54) Enlightening Beings cultivate dedication in giôùi maø aán caùc thieän caên maø tu taäp hoài höôùng. this way—Boà Taùt tu taäp hoài höôùng nhö vaäy: 48) Enlightening Beings cultivate dedication a) Liberating sentient beings ceaselessly: Luoân observing all things dispassionately; they ñoä thoaùt chuùng sanh khoâng thoâi. understand that all things have no propagation b) They do not dwell on appearances: Chaúng truï and that roots of goodness are also thus: Boà phaùp töôùng. Taùt quaùn caùc phaùp lìa tham duïc, hieåu caùc c) Though they know that in all things there is no phaùp khoâng gieo troàng thì thieän caên laïi cuõng action and no consequences, yet they can nhö vaäy maø tu taäp hoài höôùng. skillfully produce all deeds and consequences 49) Enlightening Beings cultivate dedication without opposition or contention: Daàu bieát caùc observing that things are nondual, unborn, and phaùp khoâng nghieäp khoâng baùo maø kheùo hay unperishing: Boà Taùt quaùn caùc phaùp khoâng hai, xuaát sanh taát caû nghieäp baùo khoâng traùi nghòch. khoâng sanh, khoâng dieät maø tu taäp hoài höôùng. d) Enlightening Beings cultivate dedication, free 50) Enlightening Beings use such roots of from all faults and are praised by all Buddhas: goodness to cultivate and practice pure Boà Taùt tu taäp hoài höôùng xa lìa caùc loãi vaø ñöôïc methods of curing spiritual ills: Boà Taùt duøng chö Phaät khen ngôïi. nhöõng thieän caên hoài höôùng nhö vaäy maø tu haønh phaùp ñoái trò thanh tònh.

Save sentient beings: Cöùu ñoä chuùng sanh—See which bodhisattvas manifest themselves for saving Save all sentient beings without any mental image those suffering the pain of hell. of sentient beings, and Three collections of pure Saving by physically appearing: By using precepts. supernatural powers, change of form, etc.—Thaàn Save and set free: To be saved and freed—Cöùu bieán thò ñaïo (hieän thaân hoaëc duøng thaàn thoâng maø thoaùt. daãn daét chuùng sanh), moät trong Tam Chuûng Thò Save the sinners from the sea of misery: Ñaïo—See Three ways in which bodhisattvas Ferry the living across the sea of reincarnation— manifest themselves for saving those suffering the Teá ñoä. pain of hell. Save someone from a danger: To rescue Saving power of Amitabha: Tha löïc— someone from a danger—Giaûi naïn cho ai. Salvation obtained from another’s strength—Ñöôïc Save someone from unhappiness and cöùu ñoä baèng tha löïc hay löïc cöùu ñoä cuûa Ñöùc Phaät A Di Ñaø—See Dual powers (I). sufferings: To rescue from misery—Cöùu khoå. Saving through power of memory and Save from suffering: Rescue from misery—Cöùu enlightenment: Kyù thuyeát thò ñaïo (duøng ñuû moïi khoå. caùch giaûng giaûi baèng yù nghieäp maø daãn daét chuùng Save the world: To relieve human sufferings—sanh), moät trong Tam Chuûng Thò Ñaïo—See Three Cöùu Theá—Ñoä theá (teá theá)—A saviour of the ways in which bodhisattvas manifest themselves world, Buddhas and Bodhisattvas as world- for saving those suffering the pain of hell. saviours, especially Kuan-Yin Bodhisattva— Savior and refuge for all living creatures: Nhöõng baäc cöùu ñoä theá gian nhö chö Phaät vaø chö Laøm nôi cöùu, laøm choã veà nöông cho caùc chuùng Boà Taùt, ñaëc bieät laø Ñöùc Quaùn Theá AÂm Boà Taùt sanh—See Ten kinds of Buddha-work in all (taàm thanh cöùu khoå). worlds in all times

of the Buddhas (B) (10). Saved out of terror into the next life: Cuoàng Saviour of the world: Cöùu Theá—To save the Loaïn Vaõng Sanh—Saved out of terror into the world—A saviour of the world, Buddhas and next life; however, distressed by thoughts of hell Bodhisattvas as world-saviours, especially Kuan- as the result of past evil life, ten repetition or even Yin Bodhisattva—Nhöõng baäc cöùu ñoä theá gian nhö one, of the name of Amitabha ensures entry into chö Phaät vaø chö Boà Taùt, ñaëc bieät laø Ñöùc Quaùn his Paradise—Ngöôøi gaây toäi taïo nghieäp ngay luùc Theá AÂm Boà Taùt (taàm thanh cöùu khoå). laâm chung, taâm thaàn taùn loaïn sôï haõi, thaáy ngoïn löûa trong ñòa nguïc, giô tay leân naém baét giöõa khoâng Savotakko-savicaro samadhi (p): The trung. Ñang luùc aáy maø coù cô duyeân coù ngöôøi concentration of thinking and pondering—Höõu khuyeân nieäm ñöôïc hoàng danh chö Phaät möôøi laàn taà m höõu töù ñònh—See Three dharmas (XLIV) (A). hay ngay caû moät laàn cuõng ñöôïc vaõng sanh Tònh Savours: Vò—There are eight savours (pleasures) Ñoä. of the Buddha's nirvana—Baùt Vò Nieát Baøn—Coù Saving (a): Cöùu ñoä. taùm phaùp vò trong Nieát Baøn cuûa Phaät—See Eight Saving of all creatures: Hoùa ñoä chuùng sanh— flavors of nirvana. See Ten charateristics of the Diamond Heart as Say (v): Noùi—Phaùt bieåu. developed by a Bodhisattva. Say one's prayers: Caàu kinh. Saving and liberating all sentient beings: Saya (skt): Thuïy—Nguû—To sleep—To be Enabling them to get out of birth and death—Khaép asleep. ñeàu teá ñoä cho hoï ra khoûi sanh töû—See Ten kinds Sayadaw: Ñaïi Sö—Burmese term for Buddhist of Buddha-work in all worlds in all times of the monk. Technically, it is used for the abbot of a Buddhas (B) (1). monastery, but in current usage may designate Saving by moral exhortation: Giaùo giaûi thò other highly revered teachers—Moät danh töø cuûa ñaïo (duøng lôøi noùi maø daãn daét chuùng sanh), moät ngöôøi Mieán Ñieän ñeå toân xöng moät thieàn sö hay trong Tam Chuûng Thò Ñaïo—See Three ways in moät vò truï trì.

Sayana (p): A bed—Giöôøng nguû. Scatter flowers in honoring of a Buddha: Sayapeti (p): To make to sleep—Laøm cho nguû. Taùn hoa (raûi hoa taùn Phaät, hay raéc hoa cuùng döôøng Sayati (p): To sleep—Nguû. chö Phaät, vöøa ñi vöøa raéc hoa khi haønh leã) Sayings of a Buddha: Words of a Buddha— Scattered: Disturbed—Restless—Taùn loaïn. Phaät ngöõ. Scattered or general meditation: Taùn Ñònh— Saying there is one Buddha, sometimes See Two kinds of samadhi. saying there are many Buddhas: Noùi moät Scattered meditation: Taùn Ñònh—General Phaät hoaëc noùi nhieàu Phaät maø laøm Phaät söï—See meditation in the world of desire—Thieàn ñònh Ten kinds of Buddha-work in all worlds in all toång quaùt hay taûn maïn cuûa Duïc Giôùi—See Two times of the Buddhas (B) (8). kinds of samadhi. Saying practices and all vows of Scattered mind: Viksipta-citta (skt)—Taùn Loaïn Enlightening Beings are one practice and Taâm—Confused thoughts—Inattentive mind— Mental wandering—Wandering mind—The vow: Noùi chö Boà Taùt taát caû haïnh taát caû nguyeän scattered, inattentive mind. A distracted or laøm moät haïnh nguyeän maø laøm Phaät söï—See Ten unsettled mind. Mind only good at intervals, in kinds of Buddha-work in all worlds in all times of contrast with the settled mind—Taùn taâm (taâm the Buddhas (B) (8). dong ruoåi lang thang). Taâm taùn loaïn hay taâm Saying the realm of Buddhahood is

not the phoùng daät, taâm ñuoåi theo luïc traàn khoâng ngöøng world: Noùi caûnh giôùi Phaät chaúng phaûi laø caûnh nghæ, ñoái laïi vôùi ñònh taâm—See Two minds (B), giôùi maø laøm Phaät söï—See Ten kinds of Buddha- and Six sins that smother the six paramitas or the work in all worlds in all times of the Buddhas (B) pure mind. (8). Scattered paper money as offerings: Taùn Saying the realm of Buddhahood is the Cuùng—Taùn Tieàn—Raõi tieàn ñeå cuùng (ñaây laø nghi world: Noùi caûnh giôùi Phaät laø caûnh giôùi theá gian thöùc cuûa Trung Quoác chöù khoâng coù trong ñaïo maø laøm Phaät söï—See Ten kinds of Buddha-work Phaät). in all worlds in all times of the Buddhas (B) (8). Scatteredness: Wikshepa (skt)—Baát Ñònh (Taùn Saying the world is the realm of loaïn) hay laøm cho taâm roái loaïn—See Fifty-one Buddhahood: Noùi caûnh giôùi theá gian laø caûnh Dharmas interactive with the Mind. giôùi Phaät maø laøm Phaät söï—See Ten kinds of Scattering wisdom: Taùn Tueä—Wisdom Buddha-work in all worlds in all times of the obtained from the scattering mind—Trí tueä coù Buddhas (B) (8). ñöôïc töø taùn taâm—See Four kinds of wisdom. Scale of karma: Nghieäp Xöùng—The scales of Scents: Nhang—There are three kinds of scents karma, in which good and evil are weighed by the or incense—Tam Chuûng Höông (coù ba loaïi rules of causes and effects or the rulers of nhang)—See Three kinds of incense. Hades—Caùi caân ñeå caân nghieäp naëng nheï cuûa Scent consciousness: Tyû thöùc—See Six Minh Quan nôi ñòa nguïc. consciousnesses, Seven consciousnesses, and Scandal: Vieäc oâ nhuïc—Vieäc xaáu xa. Eight consciousnesses. Scanty (a): Mong manh Scented dragon's brains: Kieát Boá La— Scapegoat (n): Vaät teá thaàn. Camphor—Höông Long Naõo. Scare-demon: Boá Ma—To terrorize the demons, Scented ocean: Höông Haûi—The scented ocean a term used to call Bhiksu—Laøm cho ma quyû sôï surrounding Sumeru—Bieån öôùc thôm quanh nuùi haõi, moät töø duøng ñeå goïi Tyø Kheo. Tu Di (ñaây laø bieån nöôùc thôm trong theá giôùi Lieân Scatter (v): Viprakri (skt)—Taùn (raûi khaép ra)— Hoa taïng). To disseminate—To spread abroad. Sceptic (a): Hoaøi nghi. Scepter (n): Caây tröôïng.

Schema (n): Löôïc ñoà. whoever seeks to become a Buddha belongs to the Schism (n): Söï ly giaùn. Mahayana. Right after the Buddha' death, the school of Mahayana, attributed to the rise in India Scholar (n): Hoïc giaû. of the Madhyamika (the school ascribed to Scholastic (a): Thuoäc veà kinh vieän—Thuoäc veà Nagarjuna) and the Yoga; the rest of the sects tröôøng hoïc. belonged to the Hinayana. The Madhyamika and Schools (n): Toâng phaùi. Yoga were called Tsan-Luan and Dharmalaksana (A) See Toâng, Toâng Phaùi. in China. In Japan, only Kosa and Satyasiddhi (B) Hai cöûa, hai tröôøng phaùi—Two doors belong to the Hinayana; the rest of other schools (entrances—schools). belong to the Mahayana—Sau khi Ñöùc Phaät dieät (C) Four teachings, doctrines or schools: Töù ñoä, Phaät giaùo chia ra laøm nhieàu toâng phaùi; hai loaïi Giaùo—See Four teachings. chính laø Tieåu Thöøa vaø Ñaïi Thöøa. Nhöõng ai caàu (D) See Ten schools of Chinese Buddhism. chöùng ngoä A-La-Haùn thì goïi laø Tieåu Thöøa, nhöõng School of adornment: Trang Nghieâm Moân— ai caàu thaønh Phaät thì goïi laø Ñaïi Thöøa. Luùc ñaàu The gate or school of the adornment of the spirit, ngay khi Phaät nhaäp dieät, chæ coù hai toâng Trung in contrast with external

practices, ceremonies, Quaùn vaø Du Giaø goïi laø Ñaïi Thöøa, soá coøn laïi laø asceticism, etc.—Coång trang nghieâm taâm linh, ñoái Tieåu Thöøa. Trung Quaùn töùc laø Tam Luaän Toâng vaø laïi vôùi hình töôùng tu haønh beân ngoaøi, nhö leã laïc Du Giaø töùc laø Phaùp Töôùng Toâng beân Trung Quoác. hay khoå haïnh. Taïi Nhaät thì Caâu Xaù vaø Thaønh Thöïc Toâng laø Tieåu School of Buddhism: Family of Buddhism— Thöøa, soá coøn laïi laø Ñaïi Thöøa—See Mahayana Phaät gia. Buddhism and Mahayana doctrine. School of the collected sastras: Samparigraha School of Nagarjuna: Ñeà Baø Toâng—So called (skt)—Doctrine of the mere ideation—Nhieáp after Aryadeva. Also called Madhyamika—Coøn Luaän Toâng—See Samparigraha. goïi laø Long Thoï Toâng (do hai vò ñaïi só Long Thoï School of the community: Mahasanghika (skt) vaø Ñeà Baø saùng laäp). Coøn goïi laø Tam Luaän Toâng. The school of the majority; one of the chief early School of original existence: Boån Höõu Gia—A divisions—Ñaïi Chuùng Boä—See Mahasanghika. division of Dharmalaksana school—Phaùi Boån School of the Elders: The Theravada—Thöôïng Höõu, moät heä phaùi cuûa Phaùp Töôùng Toâng. Toïa Boä. School of the real: Chaân Toâng—The school of School of immortality: Voâ Sanh Moân—The the real, in contrast with the seeming. doctrine of reality as beyond birth or creation, i.e. School of reality of all phenomena: that of the bhutatathata; the gate or school of Sarvastivada (skt)—Nhöùt Thieát Höõu Boä—The immortality—Giaùo thuyeát chaân lyù vöôït treân sanh school of reality of all phenomena, one of the töû taïo taùc, nhö chaân nhö; baát töû moân. early Hinayana sects, formed around three School of impartial teachings: Bình Ñaúng hundred years after the Nirvana. Their teachings Giaùo—One of the two schools founded by Yin-Fa- represented in Chinese by the words “The self is Shih early in the T’ang dynasty—Moät trong hai empty, the Dharma exists,” “The three times are tröôøng phaùi ñöôïc Ngaøi AÁn Phaùp Sö saùng laäp vaøo real existence,” and “The universe is eternal ñaàu ñôøi nhaø Ñöôøng (chæ Phaät Tyø Loâ Giaù Na thuyeát existence.”—Nhöùt Thieát Höõu Boä, tröôøng phaùi Kinh Hoa nghieâm thuyeát veà Nhaát Phaät Thöøa, moät hieän töôïng, moät trong nhöõng tröôøng phaùi sôùm nhaát caùch bình ñaúng cho chuùng sanh moïi loaøi, chöù cuûa phaùi Tieåu thöøa, ñöôïc thaønh laäp baèng caùch taùch khoâng thuyeát vì caên cô sai bieät). ra töø Thöôïng Toïa Boä, khoaûng 300 naêm sau ngaøy School of Mahayana: Ñaïi Thöøa Toâng—After Phaät nhaäp dieät. Giaùo thuyeát cuûa tröôøng phaùi naày the Buddha’s death, Buddhism was divided into tieâu bieåu ôû Trung Hoa qua nhöõng caâu “Ngaõ khoâng many schools. The two main branches were Phaùp höõu,” “Tam theá thöïc höõu,” vaø “Phaùp boån Hinayana and Mahayana. Whoever seeks to haèng höõu.”—See Sarvastivada. become an arhat belongs to the Hinayana; while School of Sakyamuni: Buddhism—Thích moân.

School of treatise on the bhumis: Ñòa Luaän School of unreality: Khoâng moân—The teaching Toâng—School of treatise on the Bhumis, an early which regards everything as unreal, or immaterial, Chinese Buddhist school based on a commentary one of the four divisions made by T’ien-T’ai— by Vasubandhu on the Dashabhumika which Giaùo phaùp xem vaïn höõu khoâng coù thöïc chaát, moät translated into Chinese in 508. A

branch of this trong boán phaùi cuûa toâng Thieân Thai—See Four school became the predecessor of the Avatamsaka modes of teaching. school (Hua-Yen). According to Prof. Junjiro Schwezigon Pagoda: The most revered pagoda Takakusu in the Essentials of Buddhist in Burma, the construction of which was begun by Philosophy, prior to the Avatamsaka School there King Anawratha (Anurudha, 1040-1077) and was in China a school named Ti-Lun which was probably completed by his successor Kyazittha founded on Vasubandhu's commentary on the (1084-1113) to house three relics of the Buddha: a Dasa-bhumi-Sutra. The text was translated into collarbone, a frontlet bone, and a tooth. Chinese in 508-512 A.D. by Bodhiruci, Ratnamati, Science (n): Pancavidya (skt)—Khoa hoïc—There and Buddhasanta, all from India. There appeared are five sciences or studies of India which help in time a split in the Ti-Lun School. Tao-Ch'ung, a people improve their knowledge or wisdom—Coù pupil of Bodhiruci, lived in the north district of Lo- naêm thöù minh hay naêm moân hoïc xöa cuûa AÁn Ñoä Yang and exercised a great influence on the giuùp con ngöôøi phaùt trieån trí hueä—See Five people, while Hui-Kuang, a pupil of Ratnamati, sciences. lived in the south district of the capital and was Science of cause: Hetuvidya (skt)—Nhaân equally influential in his religious activities. The minh—Logical reasoning with its syllogistic line of tehthermer was called 'the Branch of the method of proposition, reason and example—Lyù Northern Path. The line of the former was called luaän theo phaùp "Toân Nhaân Duï." "The Branch of Northern Path," and that of the Scientific (a): Thuoäc veà khoa hoïc. latter "The Branch of the Southern Path."—"Phaùi Ñòa Luaän Trung Quoác baøn veà caùc xöù sôû." Moät Scientific achievements and human tröôøng phaùi sôùm cuûa Trung Quoác döïa treân caên baûn happiness: Thaønh Töïu Khoa Hoïc vaø Haïnh Phuùc luaän cöù cuûa Ngaøi Theá Thaân veà Dashabhumika, Con Ngöôøi—Modern man seems to seek ñöôïc dòch ra tieáng Hoa naêm 508. Moät trong nhöõng happiness outside instead of seeking it within. chi nhaùnh cuûa phaùi naày veà sau laø tröôøng phaùi Hoa However, happiness does not depend on the Nghieâm. Theo Giaùo Sö Junjiro Takakusu trong external world. Science and technology seem to Cöông Yeáu Trieát Hoïc Phaät Giaùo, tröôùc Hoa promise that they can turn this world into a Nghieâm Toâng, ôû Trung Hoa ñaõ coù moät phaùi mang paradise. Therefore, there is ceaseless work going teân laø Ñòa Luaän Toâng, y cöù treân baûn luaän giaûi cuûa on in all directions to improve the world. Scientists ngaøi Theá Thaân veà Thaäp Ñòa Kinh (Dasa-bhumi are pursuing their methods and experiments with Sutra). Taùc phaåm naày ñöôïc phieân dòch sang Haùn undiminished vigour and determination. Man's vaên trong nhöõng naêm 508-512 sau Taây Lòch do quest to unravel the hidden secrets of nature coâng trình cuûa ngaøi Boà Ñeà Löu Chi, Böûu Hueä, vaø continued unbated. Modern discoveries and Phaät Ñaø Phieán Ña, taát caû ñeàu töø AÁn Ñoä. Veà sau methods of communication have produced moät cuoäc phaân chia trong Ñòa Luaän Toâng xaõy ra. startling results. All these improvements, thought Ñaïo Suûng, moät moân ñeä cuûa Boà Ñeà Löu Chi, truù ôû they have their advantages and rewards, are phía baéc thaønh Laïc Döông vaø gaây ñöôïc aûnh höôûng entirely material and external. In spite of all this, lôùn trong quaàn chuùng, trong khi Tueä Quang, ñoà ñeä

man cannot yet control his own mind, he is not cuûa Böûu Hueä, truù ôû phía nam hoaøng thaønh vaø cuõng better for all his scientific progress. Within this coù aûnh höôûng khoâng keùm trong nhöõng hoaït ñoäng conflux of mind and body of man, however, there toân giaùo cuûa oâng. Doøng thöù nhaát ñöôïc goïi laø “Baéc are unexplored marvels to keep men of science Ñaïo Phaùi” vaø doøng thöù hai laø “Nam Ñaïo Phaùi.”— occupied for many years—Con ngöôøi trong thôøi See Ti-Lun School. caän ñaïi hình nhö ñang tìm kieám haïnh phuùc töø beân ngoaøi thay vì töø beân trong mình. Tuy nhieân, haïnh

phuùc khoâng tuøy thuoäc nôi theá giôùi beân ngoaøi. Scriptural authority: Thaåm quyeàn veà kinh Khoa hoïc vaø kyõ thuaät hieän ñaïi hình nhö höùa heïn ñieån. seõ bieán theá giôùi naøy thaønh moät thieân ñöôøng. Chính Scriptural text: Desanapatha (skt)—Spoken vì theá maø ngöôøi ta khoâng ngöøng laøm vieäc mong teaching—Ngoân Giaùo. bieán cho theá gian naøy trôû thaønh moät nôi toát ñeïp 1) The original teaching of the Buddha, which hôn. Caùc nhaø khoa hoïc theo ñuoåi nhöõng phöông was not recorded in writing until the 1st thöùc cuõng nhö thí nghieäm vôùi noã löïc vaø quyeát taâm century B.C., when Pali canon was written on khoâng ngöøng nghæ. Söï coá gaéng cuûa con ngöôøi palm leaves in the monasteries in Sri Lanka: nhaèm veùn leân böùc maøn bí maät bao truøm thieân Giaùo thuyeát nguyeân thuûy cuûa Phaät Toå Thích nhieân vaãn coøn tieáp tuïc khoâng khoan nhöôïng vôùi Ca, chöa ñöôïc ghi laïi baèng chöõ vieát cho ñeán thieân nhieân. Nhöõng khaùm phaù vaø nhöõng phöông ñaàu theá kyû thöù nhöùt Taây Lòch, khi maø Taïng tieän truyeàn thoâng hieän ñaïi ñaõ taïo neân nhöõng thaønh Kinh Pali ñöôïc ghi laïi treân nhöõng laù keø, trong quaû ly kyø. Taát caû nhöõng caûi thieän treân duø coù mang caùc töï vieän ôû Tích Lan. laïi thaønh quaû lôïi ích, ñeàu hoaøn toaøn mang tính vaät 2) The teaching of Buddha as embodied in chaát vaø thuoäc veà ngoaïi caûnh. Cho duø coù nhöõng words: Giaùo Thuyeát cuûa Ñöùc Phaät bieåu hieän thaønh quaû khoa hoïc nhö vaäy, con ngöôøi vaãn chöa baèng ngoân ngöõ. kieåm soaùt ñöôïc taâm mình. Beân trong doøng chaûy Scripture (n): Baøi kinh. cuûa thaân vaø taâm, coù nhöõng kyø dieäu maø coù leõ caùc Scriptures of Buddhism: Giaùo Ñieån—Phaùp nhaø khoa hoïc coøn phaûi caàn ñeán nhieàu naêm nöõa ñeå Ñieån—Thích Ñieån (kinh ñieån Phaät giaùo)—Kinh khaûo saùt. ñieån hay ñieån tòch cuûa moät toân giaùo. Scientism: Chuû nghóa khoa hoïc. Scriptures of the Mahayana: Ñaïi Thöøa Scold and curse: Maéng chöûi. Phöông Ñaúng Kinh Ñieån—The sutras of the Scoop out one’s body and turn it into a Mahayana, their doctrines being square and lamp: Oaûn Ñaêng—Attributed to Sakyamuni in a correct for all equally or universal—Kinh Ñaïi former incarnation—Xeû thaân moùc môû laøm daàu ñoát Thöøa noùi veà bình ñaúng tính cuûa vuõ truï. ñeøn, ñoù laø noùi veà Ñöùc Phaät Thích Ca Maâu Ni Scriptures of measureless meaning: Voâ trong moät tieàn kieáp, vì muoán boá thí aùnh saùng neân Löôïng Nghóa Kinh—Phöông Quaûng. ñaõ moùc thaân laøm ñeøn. 1) Fuller explanation of the doctrine: Scorching hell: Where sinners are burnt up—Extension—Enlargement—Broad— Hoûa phaàn ñòa nguïc. Spacious—The whole of the Mahayana Screen: Varana (skt)—Avarana (skt)— sutras—Scriptures of

measureless meaning Barricade—Hindrance; a term for the passions or (universalistic or infinite). Vaipulya sutra is any delusion which hinders enlightenment— used to indicate all Mahayana sutras—Teân Chöôùng. chæ chung cho caùc kinh Ñaïi Thöøa—See Screen and obstruction: Avarana (skt)— Mahayana sutras. Hindrance—Chöôùng ngaïi. 2) Name of the tenth of the twelve Buddhist Screen of past karma: Karmavarana (skt)— sutras: Teân cuûa boä kinh thöù möôøi trong 12 boä Hindrances of past karma—Nghieäp Chöôùng—The Kinh Phaät. screen or hindrance of past karma which hinders Scriptures spoken voluntarily: Udana (skt)— the attainment of Bodhi (hindrance to the Voâ Vaán Töï Thuyeát—Impromptu—Unsolicited— attainment of Bodhi, which rises from the past One part of the scriptures spoken voluntarily and karma)—Nhöõng chöôùng ngaïi vaø ngaên trôû do aùc not in reply to questions or appeals, one of the nghieäp gaây ra laøm ngaên caûn boà ñeà (aùc nghieäp twelve parts of the Buddhist scriptures—Moät trong ngaên caûn chaùnh ñaïo). möôøi hai boä Kinh. Tieáng Phaïn goïi laø Öu Ñaø Na, Screw up one's eyes: Nheo Maét. töùc laø "Voâ Vaán Töï Thuyeát" nghóa laø Phaät töï thuyeát ñeå raên chuùng chöù khoâng phaûi traû lôøi cho caâu hoûi naøo.

Scripture Unlocking the Mysteries: Sandhi- appearance of a Buddha, also of the difficulty of Nirmocana-Sutra (skt)—Giaûi Thaâm Maät Kinh— being born as a man—Ruøa bieån moät maét, töø ñaùy The chief text of the Dharmalaksana school, bieån troài leân trong moät boïng caây, thaáy ñöôïc vaàng translated into Chinese by Hsuan-Tsang around nhöït nguyeät, roài theo löôïn soùng maø taáp vaøo bôø. YÙ the fifth century A.D.—Giaùo ñieån chính cuûa Phaùp noùi söï hieám quyù cuûa söï thò hieän cuûa Phaät, cuõng Töôùng Toâng, ñöôïc ngaøi Huyeàn Trang dòch sang nhö ñöôïc sanh laøm ngöôøi vaäy. Hoa ngöõ vaøo khoaûng theá kyû thöù naêm sau Taây Sea-Vast Virtue's Radiance Buddha: Phaät Lòch. Haûi Ñöùc Quang Minh. Scriptures written on tree-leaves: Thuï Kinh— Sea-Virtue-Bright Buddha: Haûi Ñöùc Quang Scriptures written on tree-leaves or bark, chiefly Minh Phaät. on palm-leaves—Caùc loaïi kinh ñieån tieáng Phaïn Seal: ñöôïc khaéc treân laù hay voû caây, chuû yeáu laø treân laù 1) (n): Mudda (p)—Mudra (skt)—AÁn—Daáu boái ña la (nhö laù keø). aán—Signet—Stamp—Approval—Seal— Scripturist (n): Chuyeân vieân nghieân cöùu kinh Assurance—Emblem—Proof—Sign— ñieån. Symbol—Manual signs indicative of various Scroll (n): Cuoàn, cuoän (chæ hay giaáy). ideas—See Mudra. Scruple (n): Söï boái roái. 2) (v): Ñoùng daáu. Scrupulous (a): Boái roái. Seal of approval: Inka-shomeøi (p)—AÁn Chöùng—In Buddhism, this is a stamp of approval Scrutinize (v): Xem xeùt kyõ löôõng. of sufficient enlightenment to be allowed to teach. Scrutiny (n): Cuoäc saùt haïch. This is considered as a formal acknowledgment on Sculptural (a): Thuoäc veà ñieâu khaéc. the part of the master that his disciple has fully Sculpture of stone: See Hoûa Thaïch. completed his training under him, in other words, Sculpture on stone: Hoaïch Thaïch—Sculpture in graduated, or attained enlightenment in Buddhism. stone, which remains—Ñieâu khaéc treân ñaùù, nghóa With masters who use the koan system it implies laø ñeå laïi daáu veát cuï theå. that the disciple has passed all the koans Sea (n): Bieån. prescribed by that master. The bestowal of the Sea of blood:

Huyeát Haûi—The hells and lower seal of approval by masters who do not use koans incarnations—Bieån maùu, ví nhö ñòa nguïc vaø signifies their satisfaction with their disciple's nhöõng taùi sanh haï thuù. level of understanding. One who receives the seal Sea of Dharma: Bieån Phaùp. of approval may or may not be given permission by his master to begin teaching, for much depends Sea of existence: Höõu Haûi—The sea of on the depth of the student's enlightenment, the mortality or births and deaths—Bieån sanh töû luaân strength of his character, and the maturity of his hoài. personality. Obviously, much also depends on the Sea of grace: AÂn haûi (bieån aân ñöùc)—The sea of personal qualities of the master himself. If he is grace which sinks men in the ocean of wise, virtuous, and accomplished, with high transmigration—Bieån aùi aân cöù tieáp tuïc nhaän chìm standards, his permission to teach will not be chuùng sanh trong bieån ñôøi sanh töû. lightly given. But if he is a mediocre, very likely Sea of karma: Bieån nghieäp. his disciple, sealed or not-yet-sealed, will be "a Sea of spirit: Thaàn bieån. poor stamp of a poor stamp." In zen it is often Sea turtle which has only one eye: Nhaát Nhaõn said, "The fruit can be no better than the tree that Chi Qui—A sea turtle which has only one eye, produced it."—Trong ñaïo Phaät, ñaây laø aán chöùng and that underneath, entered a hollow in a floating cuûa söï giaùc ngoä ñaày ñuû ñeå ñöôïc pheùp daïy ñeä töû. log; the log, tossed by the waves, happen to roll Ñaây laø söï xaùc nhaän chính thöùc veà phaàn cuûa moät vò over, whereupon the turtle momentarily saw the thaày raèng moät ñeä töû cuûa oâng ñaõ hoaøn taát ñaày ñuû sun and moon. This refers to the rareness of the vieäc tu luyeän vôùi söï höôùng daãn cuûa chính oâng, noùi

caùch khaùc laø ñaõ toát nghieäp, hay ñaõ ñaït ñaïo trong chöùng ñöôïc duøng nhö laø phöông caùch kieåm soaùt Phaät giaùo. Vôùi caùc thieàn sö duøng heä thoáng coâng phaåm chaát maø caùc Thieàn Sö coù theå ñoan chaéc aùn, thì noù aùm chæ raèng ngöôøi hoïc troø ñaõ xong moïi raèng giaùo phaùp vaø phöông phaùp tu taäp ñaëc bieät coâng aùn do oâng thaày chæ ñònh. Caùc thieàn sö khoâng cuûa moät ngöôøi theo ñuùng vôùi nhöõng gì ñaõ ñöôïc duøng coâng aùn thì ban aán chöùng baèng söï thoûa maõn truyeàn thoáng chaáp nhaän. cuûa caùc vò naày veà möùc ñoä giaùc ngoä hay thaáu trieät Seal of Buddha heart: Phaät taâm aán. giaùo phaùp cuûa ngöôøi hoïc troø. Moät ñeä töû khi ñaõ Seal of Buddha-truth: Mudra (skt)—Phaùp AÁn. ñöôïc aán chöùng, coù theå hoaëc khoâng coù theå ñöôïc 1) The seal of Buddha-truth, expressing its pheùp baét ñaàu daïy ngöôøi khaùc, ñieàu naày tuøy thuoäc reality and immutability: Daáu aán cuûa dieäu vaøo möùc ñoä giaùc ngoä noâng saâu, söùc maïnh caù tính phaùp, dieäu phaùp chaân thöïc, khoâng chuyeån vaø söï tröôûng thaønh cuûa ngöôøi ñeä töû. Dó nhieân ñieàu ñoäng hay bieán ñoåi neân goïi laø "AÁn." naày cuõng tuøy thuoäc raát nhieàu vaøo phaåm caùch caù 2) Its universality and its authentic transmission nhaân cuûa vò thaày. Neáu vò thaày taøi ba ñöùc ñoä vaø from one Buddha or patriarch to another: Daáu tieâu chuaån cao, oâng seõ khoâng deã daøng khinh suaát hieäu chöùng ngoä maø chö Phaät hay chö Toå trao maø ñeå cho ñeä töû baét ñaàu daïy cho ngöôøi khaùc moät truyeàn taâm phaùp cho nhau. caùch hôøi hôït. Nhöng neáu laø moät vò thaày taàm Seal of the Dharmas: The seal or

impression of thöôøng, thì raát coù theå moân ñeä cuûa oâng, aán chöùng the four dogmas—Töù Phaùp AÁn. hay khoâng aán chöùng, cuõng seõ laø “moät caùi daáu 1) Suffering: Khoå. vuïng veà cuûa moät con daáu vuïng veà.” Trong nhaø 2) Impermanence: Voâ Thöôøng. thieàn ngöôøi ta thöôøng hay noùi: “Caây ñaéng khoâng 3) Non-ego: Voâ Ngaõ. sanh traùi ngoït.” 4) Nirvana: Nieát Baøn. Seal of authentication: AÁn chöùng giaùc ngoä— Seal of knowledge: Trí aán. The certification of awakening (Kensho or Satori) Seal of nirvana: Nieát Baøn Tónh AÁn. given by a Zen Master to a student, which 1) The seal or teaching of nirvana (one of the indicates that the master is satisfied with the three proofs that the sutra was uttered by the student’s progress. It also confers authority to Buddha, its teaching of impermanence, non- teach, but does not indicate that the student has ego, and nirvana): Phaùp aán Nieát Baøn tòch tónh, reached the highest level of understanding. This moät trong ba phaùp aán laø voâ thöôøng, voâ ngaõ vaø system is important in Zen, which claims to be a nieát baøn. mind-to-mind transmission of non-conceptual 2) The witness within to the attainment of direct understanding, which began when nirvana: AÁn kheá baûo chöùng ñeå ñöôïc chöùng Sakyamuni Buddha passed the dharma to his quaû nieát baøn. student Kasyapa. The seal of authentication serves as a quality-control device by which Zen Seal of reality: Witness of reality—Thöïc töôùng masters can ensure that a particular person’s aán—An abstract seal which passed on from one teachings and practices accord with those Buddha to the next Buddha—Moät caùi aán tröøu accepted in the tradition—Söï chöùng nhaän giaùc ngoä töôïng ñöôïc truyeàn töø vò Phaät naøy qua vò Phaät keá ñöôïc vò Thieàn Sö trao cho ñeä töû, nhaèm chæ raèng vò tieáp. Thieàn Sö haøi loøng vôùi söï tieán boä cuûa ngöôøi hoïc Sealed with the sign of manhood: Ñaïi Nhaân troø. Söï chöùng nhaän giaùc ngoä naøy cuõng ban cho vò Töôùng AÁn. ñeä töû quyeàn ñöôïc daïy ñeä töû, nhöng khoâng cho bieát Seal of suchness: Yathatathyamudra (skt)—Nhö raèng vò Thieàn Sö ñaõ ñaït ñeán möùc thoâng phaùp cao Thöïc AÁn—Daáu aán cuûa nhö nhö—In the nhaát. Heä thoáng naøy quan troïng trong nhaø Thieàn, Lankavatara Sutra, the Buddha taught: “Let all trong ñoù nhaèm tuyeân boá söï nhaän bieát tröïc tieáp qua beings realize the triple emancipation (see Tam loái taâm truyeàn taâm chöù khoâng baèng khaùi nieäm tö Giaûi Thoaùt), be well stamped with the seal of töôûng, coù töø thôøi Ñöùc Phaät Thích Ca Maâu Ni suchness, abide in the intuitive understanding of truyeàn phaùp cho ñeä töû laø ngaøi Ca Dieáp. AÁn thöïc the self-nature of things, which is to be gained by

the inner faculty of realization, and cease from ngoài toøa nhöùt thieát phaùp khoâng ñeå giaûng chaân lyù viewing things in their relative aspect.”—Trong toái thöôïng cuûa Ngaøi. Kinh Laêng Giaø, Ñöùc Phaät daïy: “Haõy ñeå cho taát caû Seat offering: Offer one’s seat to others—Saøng chuùng sanh theå chöùng ba söï giaûi thoaùt, haõy ñöôïc in toïa thí (boá thí choã ngoài)—Nhöôøng choã cho daáu haún hoøi baèng daáu aán cuûa nhö nhö. Haõy truù ngöôøi—See Seven kinds of offering (B). trong söï hieåu bieát tröïc giaùc veà töï tính cuûa caùc söï Seccho (jap): Zen master Xue-T’ou (Hsueh-vaät laø caùi phaûi ñöôïc ñaït baèng khaû naêng töï noäi cuûa Tou)—Truøng Hieån Tuyeát Ñaäu Thieàn Sö—See söï theå chöùng vaø haõy ngöng döùt caùi nhìn caùc söï

vaät Zhong-Hsian-Xue-Tou. trong khía caïnh töông ñoái cuûa chuùng." Seclude (v) oneself from society: AÅn daät— Seal of the temple: AÁn—Seal. Hide from the world—Living in isolation. Search: Taàm Caàu—According to the Connected Secluded: Vivikta (skt)—Solitary—Tòch Tònh. Discourses of the Buddha, Chapter Esanavaggo (I) An overview of "Secluded"—Toång quan veà (Searches), there are three kinds of searches— "Tòch Tónh": Calm and quiet; free from Theo Töông Öng Boä Kinh, Phaåm Taàm Caàu, coù ba temptation and distress; nirvana—Xa rôøi loaïi taàm caàu—See Three kinds of searches. phieàn naõo laø tòch, döùt heát moïi khoå ñau laø tónh. Search for: To look for—Look for someone or Tòch tónh laø caùi lyù cuûa Nieát Baøn. something—Tìm kieám. (II) The Buddha's teachings on "Eternal peace" in Search for existence: Taàm Caàu Veà Höõu—See the Dharmapada Sutra—Nhöõng lôøi Phaät daïy Three kinds of searches. veà "Tòch Tònh" trong Kinh Phaùp Cuù: Search for a holy life: Taàm Caàu Veà Phaïm 1) A man who is dull and ignorant, by silence Haïnh—See Three kinds of searches. alone, does not become a sage (Dharmapada Search for sensual pleasure: Taàm Caàu Veà 268): Keû ngu muoäi voâ trí, duø laøm thinh cuõng Duïc—See Three kinds of searches. khoâng goïi ñöôïc laø tòch tònh. 2) A wise man is the one who weighs what is Search for your ass while riding it: Kî Lö thought worthy to be weighed. One who Taàm Lö—Not to recognize the mind of Buddha in understands both worlds, is called a sage one's self—Cöõi löøa maø laïi ñi tìm löøa, yù noùi töï (Dharmapada 269): Keû trí tueä saùng suoát nhö mình coù Phaät taùnh maø mình khoâng nhaän bieát ñöôïc. baøn caân, bieát caân nhaéc ñieàu thieän leõ aùc maø Season (n): Muøa. choïn laønh boû döõ, môùi goïi laø ngöôøi tòch tònh. Seasonable: Right timing—Hôïp thôøi—See Seven Bieát ñöôïc caû noäi giôùi vaø ngoaïi giôùi neân goïi laø excellences claimed for the Buddha's teaching. ngöôøi tòch tònh. Seasonable occasion: Suited to the occasion— Secluded area: Khu vöïc yeân tónh. Seasonable or suited to the occasion, one of the Seclusion: Thoaùt tuïc—There are two kinds of eight characteristics of a Buddha's speaking—ÖÙng seclusion—Nhò Chuûng Thoaùt Tuïc—Coù hai loaïi thì phaân bieät (bieän luaän ñuùng luùc ñuùng thôøi), moät thoaùt tuïc—See Two kinds of seclusion or trong taùm taøi huøng bieän cuûa Ñöùc Nhö Lai hay taùm retirement from the world. ñaëc tính cuûa Phaät trong luùc noùi—See Eight Second (a): Thöù hai. characteristics of a Buddha's speaking. Seasoned practictioner: Ngöôøi tu laâu naêm. Second body: Ñeä nhò thaân—A Bhiksu or Bhiksuni should have another monk or nun as a Seat: Vastu (skt)—Choã ngoài (toøa)—Place—Ñaïo second body to look after and support, just as he Traøng—See Bodh-Gaya and Bodhimanda. himself or she herself is the second body of Seat of emptiness of all existent things: Toøa another monk and nun who supports and looks nhaát thieát phaùp khoâng—The Buddha sits on the after other monk or nun—Vò Tyø Kheo hay Tyø seat of emptiness of all existent things to expound Kheo Ni neân coù moät ñeä nhò thaân ñeå chaêm soùc vaø His ultimate truth—Toøa nhaát thieát phaùp khoâng naâng ñôõ, cuõng nhö chính vò Tyø Kheo hay Tyø Kheo (choã troáng khoâng cuûa taát caû vaïn höõu)—Ñöùc Phaät

Ni aáy cuõng laø moät ñeä nhò thaân cho ngöôøi khaùc ñeå (II) Sublevels of the Second Dhyana Heaven— ñöôïc ngöôøi naøy chaêm soùc vaø giuùp ñôõ. Nhöõng coõi trôøi

thuoäc coõi Nhò Thieàn Thieân: Second cause: Nguyeân nhaân thöù hai. 1) Parittabha (skt): Thieåu Quang Thieân—Minor Second in command in a monastery: The Light Heaven—In the Surangama Sutra, book director—Ñoâ Giaùm Töï—Coøn goïi laø Ñoâ Toång, teân Nine, those beyond the Brahma goïi khaùc cuûa chöùc Ñoâ Toång. Heavensgather in and govern the Brahma beings, for their Brahma conduct is perfect Second dhyana: Ñeä nhò thieàn—A degree of and fulfilled. Unmoving and with settled contemplation in which reasoning gives way to minds, they produce light in profound intuition. The second dhyana, a degree of stillness, and they are among those in the contemplation where reasoning gives way to Heaven of Lesser Light—Trong Kinh Thuû intuition. The second three rupa heavens—Coøn Laêng Nghieâm, quyeån Chín, töø Phaïm Thieân goïi laø ñeä nhò tónh löï hay coõi thieàn thöù hai trong töù taêng tieán leân, phaïm haïnh vieân maõn, taâm thieàn thieân cuûa coõi Saéc Giôùi (cuoäc ñaïi thuûy tai khoâng ñoäng, phaùt saùng. Goïi laø trôøi Thieåu thôøi kieáp maït, nöôùc chæ daâng ñöôïc ñeán coõi trôøi naày Quang. maø thoâi)—See Four jhana, and Second Dhyana 2) Apramanabha (skt): Voâ Löôïng Quang Heaven. Thieân—Infinite Light Heaven—In the Second Dhyana Heaven: Dutiyajjhanabhumi Surangama Sutra, book Nine, those whose (skt)—Nhò Thieàn Thieân. lights illumine each other in an endless (I) The meanings of Dutiyajjhanabhumi—Nghóa dazzling blaze shine throughout the realms of cuûa Nhò Thieàn Thieân: The second region, the ten directions so that everything becomes equal to a small chilio cosmos. The like crystal. They are among those in the inhabitants in this region have ceased to Heaven of Limitless Light—Trong Kinh Thuû require the five physical organs, possessing Laêng Nghieâm, quyeån Chín, nhöõng ngöôøi maø only the organ of mind. This is the ground of aùnh haøo quang saùng choùi röïc rôõ voâ cuøng, joy of production of samadhi. The second chieáu caû möôøi phöông coõi, thaønh nhö ngoïc löu dhyana has one thousand times the worlds of ly. Goïi laø trôøi Voâ Löôïng Quang. the first. In the Surangama Sutra, book Nine, 3) Abhasvara (skt): Cöïc Quang Tònh Thieân— the Buddha told Ananda about the Quang AÂm Thieân—Utmost Light Purity Dutiyajjhanabhumi as follows: “Ananda! Heaven—In the Surangama Sutra, book Nine, Those who flow to these three superior levels those who take in and hold the light to in the second dhyana will not be oppressed by perfection accomplish the substance of the worries or vaxations. Although they have not teaching. Crating and transforming the purity developed proper samadhi, their minds are into endless responses and functions, they are pure to the point that they have subdued their among those in the Light-Sound Heaven or coarser outflows.”—Coõi trôøi thöù nhì töông the Utmost Light Purity Heaven—Trong Kinh ñöông vôùi tieåu thieân theá giôùi. Chö thieân treân Thuû Laêng Nghieâm, quyeån Chín, nhöõng ngöôøi coõi trôøi naày hoaøn toaøn ngöng baët naêm giaùc haáp thuï vaø giöõ gìn caùi aùnh saùng hoaøn toaøn, quan ñaàu, chæ coøn laïi “yù.” Ñaây laø coõi hyû laïc thaønh töïu ñöôïc giaùo theå, phaùt ra söï hoùa ñaïo Tam Ma Ñòa. Nhò Thieàn Thieân gaáp moät ngaøn thanh tònh, öùng duïng voâ cuøng. Goïi laø trôøi laàn theá giôùi cuûa Sô Thieàn Thieân. Trong Kinh Quang AÂm hay Cöïc Quang Tònh Thieân. Thuû Laêng Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ ** See Seven

Heavens in the Form Realm (B). noùi vôùi ngaøi A Nan veà Nhò Thieàn Thieân nhö Second Dhyana as a Nirvana: Nhò Thieàn laøm sau: “OÂng A Nan! Ba böïc thaéng löu trong coõi Nieát Baøn—See Five kinds of immediate nirvana. Nhò Thieàn, taát caû lo aâu khoâng theå böùc baùch hoï. Duø chaúng phaûi chính tu tam ma ñòa, trong Second fortnight of a lunar month: taâm thanh tònh ñaõ deïp taát caû hoaëc laäu thoâ Krsnakarma (skt)—Darkening of the month— thieån.”

Latter half of the month—Period of the waning Second jhana resultant consciousness: Taâm moon—Haéc nguyeät. Quaû Nhò Thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Second fruit: Sakrdagamin (skt)—Nhò Quaû— Nhaát Ñieåm—Second jhana resultant Quaû vò thöù nhì—The second fruit of the four kinds consciousness together with initial application, of Hinayana arhats, who has only once more to sustained application, zest, happiness, and one- return to mortality—Quaû thöù hai trong Töù Thaùnh pointedness—See Fifteen types of Fine-Material- Tieåu Thöøa, chæ coøn trôû laïi moät laàn nöõa maø thoâi Sphere Minds (A). (Nhaát Lai Quaû). Second power of change: Ñeä Nhò Naêng Bieán— Second fruit of the four kinds of Hinayana The klistamano-vijnana, disturbed-mind, Buddhism: Who has only once more to return to consciousness, or self-consciousness which gives mortality—Quaû thöù hai trong Töù Thaùnh Tieåu form to the universe—Ñeä nhò naêng bieán hay teân Thöøa, chæ coøn trôû laïi moät laàn nöõa maø thoâi (Nhaát goïi khaùc cuûa Maït Na Thöùc, hay taâm thöùc bieán Lai quaû)—See Two kinds of fruit or karma. ñoäng vì nhöõng caûnh giôùi beân ngoaøi—See Second fruit of “Once-Returner”: Manovijnana. Sakrdagamin (skt)—Nhöùt Lai—Tö Ñaø Haøm—Quaû Secondary afflictions: Nhöõng phieàn naõo phuï— vò thöù nhì “Nhaát Lai”—The state of returning only The consequent or secondary afflictions resulting once again, or once more to arrive, or be born— or arising from the fundamental afflictions. One who is still subject to “One-return.” The According to Vasubandhu’s Trimsika, there are position of the way of cultivation. He still has to twenty-four secondary afflictions—Tuøy phieàn naõo undergo “one birth” in the heavens or “once (khôûi leân töø caên boån phieàn naõo). Caùc phieàn naõo return” among people. The second grade of naày laáy caên baûn phieàn naõo laøm theå maø sinh ra. arahatship involving only one rebirth—Haønh giaû Theo Tam Thaäp Tuïng cuûa Ngaøi Theá Thaân, coù hai ñang trong tö theá tu Ñaïo. Ngöôøi aáy vaãn coøn phaûi möôi boán tuøy phieàn naõo—See Two kinds of sanh thieân moät laàn hay moät laàn nöõa trôû laïi trong affliction (A), and Twenty-four secondary coõi ngöôøi—See Four kinds of holy men (II). afflictions. Second ground Bodhisattva: Ñeä Nhò Ñòa Boà Secondary cause: Hetupratyaya (skt)—Duyeân— Taùt. Accessory conditions—Environmental cause. Second jhana functional consciousness: Taâm 1) The condition of perception arising from the Haønh nhò thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø five senses: Noäi duyeân—Immediate, Nhaát Ñieåm—Second jhana functional conditional or environmental causes, in consciousness together with initial application, contrast with the more remote—YÙ thöùc trong sustained application, zest, happiness, and one- taâm phaân bieät caùc phaùp khôûi leân töø naêm thöùc. pointedness—See Fifteen types of Fine-Material- 2) Alambana (skt): Sôû duyeân—Upon

which Sphere Minds (A). something rests or depends, hence objects of perception; that which is the environmental or Second jhana heaven: Nhò Thieàn Thieân—See contributory cause; attendant circumstances— Nine successive abidings. Caûnh ñoái ñaõi vôùi taâm thöùc (phaùp taâm vaø sôû Second jhana moral or wholesome taâm laø naêng duyeân, caûnh laø sôû duyeân). consciousness: Taâm Thieän Nhò Thieàn cuøng vôùi Secondary color: Hoaïi Saéc. Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm—Second jhana 1) Broken colour (not a bright colour): Maøu toái. moral or wholesome consciousness together with 2) A secondary color (not the five primary initial application, sustained application, zest, colours): Maøu phuï (khoâng phaûi laø naêm maøu happiness, and one-pointedness—See Fifteen chính). types of Fine-Material-Sphere Minds (A). 3) It is described as a neutral colour through the Second jhana path consciousness of stream- dyeing out of the other colours: Maøu trung entry: Taâm Nhaäp Löu Ñaïo Nhò Thieàn—See Five tính, hay laø maøu ñöôïc nhuoäm töø caùc maøu kinds of path of consciousness (A). khaùc.

4) A fundamental rule in Buddhism is to dye the 2) True word which can destroy the obscurity of kasaya with a secondary color: Luaät nhaø Phaät illusion: Chaân Ngoân hay Minh do khaåu phaùt laø nhuoäm sao cho aùo caø sa coù maøu hoaïi saéc. ra (neáu do thaân phaùt ra nhö haøo quang thì goïi Secondary commandments: Giaø Cheá—Giaø laø minh): Chaân ngoân coù khaû naêng phaù töø hoân Giôùi—A secondary commandments, deriving aùm. from the mandate of Buddha, i.e. against drinking Secret agreement: Maät öôùc. wine, as opposed to a commandment based on the Secret discipline: Tín ñieàu bí maät. primary laws of human nature, i.e. against Secret document: Bí Vaên (Maät giaùo). murder—Nhöõng luaät phuï hay thöù luaät maø Phaät Secret and important: Bí yeáu—Essence— cheá ra nhö caám uoáng röôïu, ñoái laïi vôùi “taùnh giôùi” Profoundly important. laø nhöõng giôùi luaät caên baûn cuûa con ngöôøi nhö caám Secret language: Samdha (skt)—Maät Ngöõ— gieát ngöôøi. Esoteric expression—Occult expression—Secret Secondary elements: Dhatu (skt)—Elements— meaning—Ngoân ngöõ bí maät cuûa toâng Chaân Ngoân. Sphere—Region—Realm—Caûnh giôùi. Secret meaning: AÅn maät nghóa—Esoteric or baûn trí. occult meaning, in contrast with exoteric or plain Secondary force: Pratyaya-bala (skt)—Duyeân meaning. Löïc—As contrasted with environmental or causal Secret method: Bí Quyeát—Khaåu quyeát bí maät— force (nhaân löïc). The environmental or secondary Magical incantations—Bí phaùp (bí quyeát hay force (the power of the conditioning cause, phöông phaùp bí maät). circumstance)—Ñoái laïi vôùi nhaân löïc hay nguyeân nhaân chính. Ñaây laø nguyeân nhaân phuï sinh ra söï Secret order: AÙm leänh. vaät. Söùc trôï duyeân töø nhöõng ñieàu kieän hay hoaøn Secret prestige: Bí Tích. caûnh beân ngoaøi. Secret rules whispered in the ear: Nhó Ngöõ Secondary kind of sin: Giaø Toäi—The second Giôùi—Maät giôùi ñöôïc truyeàn baèng caùch noùi thaàm kinds of sin when cultivators commit the vaøo tai, moät loái thöïc haønh cuûa Maät Giaùo—An secondary commandments, i.e. commiting esoteric practice. drinking wine, as opposed to commiting the Secret school: Maät Toâng—See Five great primary sin, i.e. murdering—Loaïi toäi phuï khi haønh Buddhist schools.

giaû phaïm nhöõng giôùi phuï nhö uoáng röôïu (theo nhaø Secret seal from Tathagata: Maät AÁn Nhö Lai. Phaät hay tyø kheo thì ñaây laø toäi, nhöng khoâng phaûi Secret signal: AÙm hieäu. laø caùi toäi töø töï tính), ñeå ñoái laïi vôùi nhöõng tính toäi Secret society: Maät hoäi. (toäi chính) nhö gieát ngöôøi. Secret store: Bí Taïng—Teachings that Secondary klesas: Tuøy phieàn naõo—See unenlightened people cannot easily understand. In Secondary afflictions. the Esoteric Teaching, that which is explained by Secondary sons: Thöù Töû—Hinayanists—Ngöôøi the dharma-body of Mahavairocana Buddha—Kho theo Tieåu Thöøa—See Three kinds of Buddhist taïng bí maät hay nhöõng giaùo phaùp maø phaøm phu followers. khoù beà hieåu noãi. Trong Maät giaùo, bí maät taïng Secondary states of all things: Tuøy Töôùng— ñöôïc giaûi thích baèng phaùp thaân cuûa Ñöùc Ñaïi Tyø The secondary state, i.e. birth, stay, change, and Loâ Giaù Na—See Secret teaching and death, in all phenomena—Tieåu töôùng sanh, truï, dò, Tathagatagarbha. dieät cuûa vaïn höõu. Secret talk: Maät ñaøm. Secrecy (n): Söï bí maät. Secret teaching: Secret mantra—Maät Toâng (Bí Secret (a & n): Esoteric—Hidden—Occult—Bí Maät Giaùo)—The term “Secret teaching” is always maät—Minh. referred to the esoteric Buddhism or Vajrayana as 1) Secret, invisible, in contrast with open, practiced in China. Its teachings and practices are manifest: Che môø, ñoái laïi vôùi hieån. derived from Indian Tantras, texts that emphasize

ritual and visualization, along with extensive use kim cang theå hieän ñaïi uy uûng hoä Phaät phaùp. Ñöùc of symbolism and imagery. It was brought to Ñaïi Nhaät Nhö Lai laáy caùc vò Kim Cang Maät Tích China in the eighth century by three Indian naày laøm noäi quyeán; laáy caùc vò Phoå Hieàn, Vaên Thuø masters: Vajrabodhi (Chin-Kang-Chih 663-723), laøm ñaïi quyeán hay ngoaïi quyeán. Cuõng nhö Ñöùc Amoghavajra (P’u-Kung Chin Kang 705-774) and Phaät Thích Ca Maâu Ni laáy caùc vò Thanh Vaên nhö Subhakarasimha (Shan-Wu Wei 637-735). Xaù Lôïi Phaát, Muïc Kieàn Lieân…, laøm noäi quyeán, Subhakarasimha translated the main text of the laáy caùc vò Boà Taùt laøm ñaïi quyeán. tradition, the Mahavairocana-sutra (Kinh Ñaïi Nhaät Secrets of Yogacara: Bí maät Du Giaø—The Nhö Lai) into Chinese, and Amoghavajra Yoga rules of the esoteric sect—Luaät Du Giaø cuûa translated the “dharani” or magical formulas that Maät Toâng. accompany it. The tradition was brought to Japan Secret words: Esoteric words—Ngöõ maät. by Saicho (767-822) and Kukai (774-835). The Secretly (adv): Moät caùch bí maät. former made tantric practice a part of Tendai Secretly transmitted (a): Esoteric school, and the latter established esoteric transmission—Bí truyeàn. Buddhism as a separate tradition known as Shingon—Töø “Maät Giaùo” thöôøng ñöôïc duøng ñeå Sect (n): Vada (skt)—Giaùo phaùi—See Lineage. chæ Phaät Giaùo Maät Toâng hay Kim Cang Thöøa ñöôïc Sect of the Buddha-heart: Phaät Taâm Toâng— tu taäp beân Trung Hoa. Giaùo phaùp tu taäp naøy ñöôïc The sect of the Buddha-heart, i.e. the Ch’an (Zen) laáy töø nhöõng maät chuù AÁn Ñoä, nhöõng vaên kinh or Intuitive sect of Bodhidharma, holding that each nhaán maïnh ñeán nghi leã vaø söï quaùn töôûng, cuøng individual has direct access to Buddha through vôùi vieäc söû duïng roäng raõi moät soá nhöõng bieåu töôïng meditation—Toâng phaùi Phaät Taâm, thí duï nhö vaø hình aûnh. Maät giaùo ñöôïc truyeàn ñeán Trung Thieàn

Toâng cuûa Toå Boà Ñeà Ñaït Ma, cho raèng moãi Quoác vaøo theá kyû thöù 8 bôûi ba vò sö AÁn Ñoä: Kim caù nhaân coù theå tröïc tieáp ñi vaøo coõi Phaät qua thieàn Cang Boà Ñeà, Baát Khoâng Kim Cang, vaø Sôn Voâ ñònh. **See Zen school. Vi. Sôn Voâ Vi dòch baûn kinh vaên chính cho truyeàn Sects of Buddhism: Toâng phaùi. thoáng töø tieáng Phaïn sang tieáng Hoa, ñoù laø baûn (I) An overview of “Sect” in Buddhism—Toång kinh Ñaïi Nhaät Nhö Lai, Baát Khoâng Kim Cang dòch quan veà “Toâng phaùi” trong Phaät giaùo: baûn kinh “Ñaø La Ni” hay nhöõng phöông thöùc 1) Sects arise from an individual interpretation huyeãn thuaät. Truyeàn thoáng naøy ñöôïc Saicho vaø of the general teaching of Buddhism: Toâng Kukai truyeàn sang Nhaät Baûn. Saicho ñaõ laøm cho phaùi phaùt xuaát töø moät ngöôøi theo kieán giaûi vieäc tu taäp maät chuù trôû thaønh moät phaàn cuûa Toâng cuûa mình maø giaûng giaûi veà giaùo thuyeát Phaät Thieân Thai, trong khi Kukai thieát laäp Phaät Giaùo giaùo. Maät Toâng thaønh moät toâng phaùi bieät laäp ñöôïc bieát 2) Sects base on a peculiar interpretation of one döôùi teân Chaân Ngoân—See Esoteric Doctrine. of the recognized sects, as the Jodo-Shinshu Secret thought: AÅn yù. founded by Shiran-shonin: Toâng phaùi caên cöù Secret tracks: Maät Tích—Daáu tích bí maät—theo giaùo thuyeát ñaëc bieät cuûa mình hay cuûa Invisible tracks. caùc toâng phaùi ñaõ ñöôïc thöøa nhaän maø phaùn ñònh, nhö Ngaøi Hoaèng Phaùp ôû Nhaät Baûn. Secret Vajra of Vairocana: Kim Cang Maät (II) Eighteen sects of Hinayana—Tieåu Thöøa Thaäp Tích—Maät Tích Kim Cang—Maät Tích Löïc Só— Baùt Boä—Möôøi taùm phaùi Tieåu Thöøa. Kim Cang Löïc Só—Kim Cang Thuû—Chaáp Kim (A) Mahasanghikah—Ñaïi Chuùng Boä: Cang—The deva-guardians of the secrets of 1) Ekavya-vaharikah: Nhöùt Thuyeát Boä. Vairocana, his inner or personal group of 2) Lokottaravadinah: Thuyeát Xuaát Theá Boä. guardians in contrast with the outer or major group 3) Bahusrutiyah: Ña Vaên Boä. of P’u-Hsien, Manjusri, etc. Similarly, Sariputra, 4) Prajanptivadinah: Thuyeát Giaû Boä. or Maudgalyayana, the sravakas, etc., are the 5) Jetavaniyah (Caityasailah): Cheá Ña Sôn Boä. inner guardians of Sakyamuni, the Bodhisattvas 6) Aparasailah: Taây Sôn Truï Boä (Baéc Sôn Truï being the major group—Nhöõng vò tay caàm chaøy Boä: Uttarasailah).

7) Gokulika: Kaukkutikah—Keâ Li Boä. 6) Dasabhumika sect: Ñòa Luaän Toâng— (B) Aryasthavirah—Thöôïng Toïa Boä: Dasabhumika sect, based on Vasubandhu’s 8) Haimavatah: Tuyeát Sôn Boä. work (ten stages of the bodhisattva’s path to 9) Sarvastivadah: Thuyeát Nhöùt Thieát Höõu Boä. Buddhahood), which was translated into 10) Vatsiputriyah: Ñoäc Töû Boä. Chinese by Bodhiruci in 508 A.D., absorbed 11) Dharmottariyah: Phaùp Thöôïng Boä. by the Avatamsaka School—Giaùo ñieån döïa 12) Bhadrayaniyah: Hieàn Vò Boä. vaøo Thaäp Ñòa Luaän cuûa Ngaøi Theá Thaân Boà 13) Sammatiyah: Chính Löôïng Boä. Taùt, ñöôïc Ngaøi Boà Ñeà Löu Chi dòch sang Hoa 14) Sannagarikah: Maät Laâm Sôn Boä. ngöõ naêm 508 sau Taây Lòch, ñöôïc Toâng Hoa 15) Mahisasakah: Hoùa Ñòa Boä. Nghieâm haáp thuï vaø bieán thaønh giaùo ñieån cuûa 16) Dharmaguptah: Phaùp Taïng Boä. mình. 17) Kasyahpiya: AÅm Quang Boä. 7) Sukhavati sect: Tònh Ñoä Toâng—Pure Land or 18) Sautrantikah: Kinh Löôïng Boä. Sukhavati sect (salvation through faith in (III) Sects in China: Caùc toâng phaùi taïi

Trung Amitabha into Western Paradise)—Giaùo Hoa—There are at least fourteen sects of thuyeát döïa treân nieàm tin Ñöùc Phaät A Di Ñaø China—Phaät Giaùo Trung Hoa coù ít nhaát laø 14 trong coõi Taây Phöông Cöïc Laïc—See Pure toâng phaùi. Land. 1) Kosa sect: Caâu Xaù Toâng—Abhidharma or 8) Intuitive sect: Thieàn Toâng—Dhyana, Kosa sect based on the Abhidharma-kosa- Meditative or Intuitive sect. Its first patriarch sastra Caâu Xaù Luaän)—Giaùo ñieån Vi Dieäu hay in China was Bodhidharma, but it existed Caâu Xaù Toâng döïa treân Vi Dieäu Caâu Xaù before he came to China—Sô Toå Trung Hoa Luaän—See Kosa Sect. laø Ngaøi Boà Ñeà Ñaït Ma, nhöng Thieàn Toâng 2) Satyasiddhi sect: Thaønh Thaät Toâng— Trung Quoác ñaõ coù töø tröôùc khi Ngaøi ñeán Satyasiddhi sect, based on the Satyasiddhi- Trung Quoác. sastra (Thaønh Thaät Luaän): Giaùo ñieån döïa treân 9) Mahayan-samparigraha sect: Nhieáp Luaän Thaønh Thaät Luaän—See Satyasiddhi School. Toâng—Mahayan-samparigraha sect, later 3) Vinaya or Discipline sect, based on the absorbed by Avatamsaka sect (Hoa Nghieâm), Vinaya-pitakaLuaät Toâng—Giaùo ñieån döïa treân based on the Mahayana-samparigraha sastra Luaät Taïng—See Vinaya school. by Asanga, translated by Paramartha in 563 4) The Three-Sastra Sect: Tam Luaän Toâng—The A.D., subsequently absorbed by the Three-Sastra Sect, based on the Madhyamika- Avatamsaka sect—Giaùo ñieån döïa vaøo boä sastra (Trung Quaùn Luaän) and Dvadasa- Nhieáp Ñaïi Thöøa Luaän cuûa Ngaøi Voâ Tröôùc Boà nikaya-sastra of Nagarjuna, and Sata-sastra of Taùt, ñöôïc Paramartha dòch sang Hoa ngöõ naêm Aryadeva—Giaùo ñieån döïa treân Trung Quaùn 563 sau Taây Lòch, sau ñöôïc haáp bôûi Toâng Hoa Luaän vaø Thaäp Nhò Moân Luaän cuûa Ngaøi Long Nghieâm. Thoï, cuõng nhö Baùch Luaän cuûa Ngaøi 10) Saddharma-pundarika sect: Thieân Thai Aryadeva. Toâng—Saddharma-pundarika sect, based on 5) Nirvana sect: Nieát Baøn Toâng—Thieân Thai— the Saddharma-pundarika sastra or the Lotus Nirvana sect, based on the Mahaparinirvana- of the Good Law. It is a consummation of the sastra (Ñaïi Baùt Nieát Baøn), which was Madhyamika tradition (Trung Quaùn Luaän)— translated into Chinese by Dharmaraksa in Giaùo ñieån döïa treân boä Kinh Phaùp Hoa. Ñaây laø 423 A.D.; later incorporated in T'ien-T'ai, söï hoaøn thaønh cuûa tröôøng phaùi Trung Quaùn. with which it had in common—Giaùo ñieån döïa 11) Avatamsaka sect: Hoa Nghieâm Toâng— vaøo Kinh Ñaïi Baùt Nieát Baøn, ñöôïc Avatamsaka sect, based on the Buddha- Dharmaraksa dòch sang Hoa ngöõ naêm 423 sau Avatamsaka sutra, or Gandha-vyuha, Taây Lòch, sau naày saùp nhaäp vôùi Toâng Thieân translated into Chinese in 418—Giaùo ñieån Thai vì hai toâng phaùi naày coù nhieàu choã töông döïa vaøo Kinh Hoa Nghieâm, ñöôïc dòch sang ñoàng. Hoa ngöõ naêm 418.

12) Dharmalaksana sect: Phaùp Töôùng Toâng— theå thoâng hieåu ñöôïc caùi toaøn phaàn cuûa Phaät Dharmalaksana sect, established after the giaùo ñöôïc. Vì vaäy, ñeå hieåu ñöôïc caùi toaøn return of Hsuan-Tsang from India and his phaàn cuûa Phaät giaùo, chuùng ta phaûi loaïi boû translation of the important Yogacarya nhöõng yù töôûng veà toâng phaùi hay tröôøng phaùi works—Giaùo ñieån Du Giaø Sö Ñòa Luaän, sau vaø chæ neân taäp trung vaøo giaùo lyù chính cuûa khi Ngaøi Huyeàn Trang trôû

veà töø AÁn Ñoä vôùi Ñöùc Phaät maø thoâi. baûn dòch boä luaän naày. Sect of the complete or final Budha-truth: 13) Esoteric school: Mantrayana (skt)—Secret Vieân Toâng (toâng phaùi cuûa vieân giaùo, chæ toâng teachings—Maät Toâng—See Mantrayana. Thieân Thai). 14) Secret Sect: Chaân Ngoân Toâng—The doctrine Sect that denies the law of cause and effect: and practices of this sect of Buddhism based Nhaân Quaû Giai Khoâng Toâng—A sect of “heretics” on three meditational devices: the mandala, who denied cause and effect both in regard to the mantra, and the mudra—Caùc giaùo lyù vaø creation and morals—Toâng phaùi taø giaùo chuû phöông phaùp tu taäp cuûa toâng phaùi Phaät giaùo tröông nhaân quaû ñeàu khoâng (coøn goïi laø Khoâng naày döïa treân ba phöông thöùc quaùn töôûng: maïn Kieán Luaän, ñaët ra chuû thuyeát khoâng nhaân khoâng ñaø la, maät chuù, vaø thuû aán—See Mantrayana. quaû). (IV) Are we benefiting from the division of the Sect held the unreality of all things: Phaù totality of Buddhism into sects or schools?— Töôùng Toâng—Toâng phaùi phaù boû söï chaáp töôùng. Chuùng ta coù ñöôïc lôïi laïc gì khoâng khi ñem caùi 1) The first sect founded by Yung Ming (Vónh toaøn phaàn cuûa Phaät giaùo ra chia thaønh nhieàu Minh) which held the unreality of all things: maûnh nhoû nhö toâng phaùi hay tröôøng phaùi?: At Toâng phaùi Phaù Töôùng ñaàu tieân saùng laäp bôûi the time of the Buddha, the Buddha said ngaøi Vónh Minh, phaù boû söï chaáp töôùng. nothing about Hinayana, Mahayana 2) The second sect founded by Ching-Ying: Mantrayana, Pure Land, etc. He never Toâng Phaù Töôùng thöù hai do ngaøi Tònh AÛnh divided Buddhism into any schools. There are saùng laäp. several sects in Buddhism. However, after the 3) The third sect founded by Hui-Yuan: Toâng Buddha, because of the locally religious Phaù Töôùng thöù ba do ngaøi Hueä Vieãn saùng laäp. needs, Buddhist sects have been formed. Sect of immateriality: Taùnh Khoâng Giaùo—One When you divide the totality of Buddhism into of the three Nan-Shan sects which regarded the sects or schools, that means you split that nature of things as unreal or immaterial, but held totality into fragments. There is no ways that the things were temporally entities—Moät students of a certain sect can understand the trong ba phaùi Nam Sôn (Tieåu Thöøa), xem taùnh cuûa totality of Buddhism. Thus, in order for us to vaïn höõu laø khoâng thaät, nhöng laïi cho raèng vaïn höõu understand the totality of Buddhism, we must laø nhöõng vaät theå taïm thôøi hieän höõu. eliminate the ideas of sects and schools and only focus on the main teachings of the Sect of limestone: Hoâi Sôn Chuû Boä—Sect of Buddha—Vaøo thôøi Ñöùc Phaät coøn taïi theá, Ngaøi Limestone hill dwellers, one of the twenty khoâng noùi gì ñeán Tieåu Thöøa, Ñaïi Thöøa, Kim Hinayana schools—Toâng phaùi Hoâi Sôn, moät trong Cang Thöøa, hay Tònh Ñoä, vaân vaân. Ñöùc Phaät hai möôi toâng phaùi Tieåu Thöøa. chöa töøng phaân chia Phaät giaùo ra laøm baát cöù Sect of mutual response between the man tröôøng phaùi naøo. Tuy nhieân, veà sau thôøi cuûa and his object of worship: Töông ÖÙng Toâng— Ñöùc Phaät, vì nhu caàu toân giaùo cuûa töøng ñòa Du Giaø, teân khaùc cuûa toâng Chaân Ngoân. Toâng naày phöông maø caùc toâng phaùi ñöôïc thaønh hình. duøng yù chæ tam maät töông öùng cuûa thaân khaåu yù Khi baïn phaân chia toaøn phaàn cuûa Phaät giaùo ra (giöõa Thaày troø, Phaät vaø ñeä töû)—Yoga, the

sect of thaønh nhieàu toâng phaùi hay tröôøng phaùi, coù mutual response between the man and his object nghóa laø baïn cheû nhoû caùi toaøn phaàn aáy ra laøm of worship, resulting in correspondence in body, nhieàu maûnh nhoû khoâng troïn veïn. Khoâng coù mouth, and mind, i.e. deed, word, and thought; it is caùch chi Phaät töû cuûa moät toâng phaùi naøo ñoù coù a term for the Shingon school. **See Yogacara.

Sect that reckons the reality of personality: (I) The meanings of “Secular world”—Nghóa cuûa Keá Ngaõ Thöïc Höõu Toâng—Keá Ngaõ Luaän—The “Theá gian” hay “Chuùng sanh theá giôùi”: The sect that advocates the reality of personality, one world of the living beings, who are receiving of the sixteen heterodox sects—Moät trong 16 toâng their correct recompense (chaùnh baùo) or phaùi ngoaïi ñaïo. Toâng naày voïng chaáp vaøo ngaõ ly karma—Theá giôùi cuûa chuùng sanh, nhöõng uaån vaø phi ngaõ phi ly uaån (cho raèng caùi ta laø coù nguôøi ñang nhaän laáy chaùnh baùo cuûa chính hoï. thöïc, laø thöôøng nhaát; do chaáp coù ta neân chaáp coù (II) The Buddha’s teachings in the Dharmapada cuoäc soáng, töø ñoù maø sanh ra 5 cô quan caûm giaùc). Sutra—Nhöõng lôøi Phaät daïy veà Theá Gian trong Sect which relies on the externals: Giaû Moân— Kinh Phaùp Cuù: The sect which relies on the externals or external 1) Look upon the world as one would look upon works for salvation, in contrast with faith in a bubble, just as one would look upon a Amitabha—Toâng phaùi maø giaùo thuyeát döïa vaøo mirage. If a man thus looks down upon the nhöõng coâng ñöùc cöùu ñoä töø nhöõng hình thöùc hay world, the king of death does not see him nghi leã beân ngoaøi, chöù khoâng phaûi tín taâm beân (Dharmapada 170): Ngöôøi naøo xem theá gian trong nhö nieàm tin vaøo Ñöùc Phaät A Di Ñaø. naày nhö boït nöôùc, nhö aûo aûnh thì seõ chaám döùt moïi ñau khoå vaø chaúng coøn sôï thaàn cheát keùo Sectarian differences: Nhöõng khaùc bieät giöõa loâi. caùc toâng phaùi. 2) Supposed this world is like a brilliantly Sectarianism (n): Chuû nghóa phaân moân heä ornamented royal chariot; the foolish are phaùi—Chuû nghóa toâng phaùi. immersed in it, but the wise do not attach to it Section of a book: Varga (skt)—Division of a (Dharmapada 171): Giaû söû theá gian naày coù book—Phaåm (hay chöông cuûa moät cuoán saùch). ñöôïc trang hoaøng loäng laãy nhö chieác xe cuûa Secular (a): Thuoäc veà traàn tuïc—Worldly—Not vua ñi nöõa, thì trong soá ngöôøi ñeán xem, chæ spiritual—Not religious. ngöôøi ngu môùi tham ñaém, chöù keû trí naøo heà Secular education: Theá hoïc. baän taâm. Secular involvement: Söï quan heä vôùi theá söï. 3) Whoever was formerly heedless and Secular music: Nhaïc ñôøi. afterwards overcomes his sloth; such a person Secular people: Grhin (skt)—Caän truï—Lay illuminates this world just like the moon when freed from clouds (Dharmapada 172): Ngöôøi people—Cö Só—Phaøm Phu. naøo tröôùc buoâng lung sau laïi tinh taán, ngöôøi 1) A person of good family or a respectable ñoù laø aùnh saùng chieáu coõi theá gian nhö vaàng person: Ngöôøi cuûa gia ñình toát hay ngöôøi traêng ra khoûi maây muø. ñaùng toân kính. 4) Whoever was formerly heedless and 2) A householder who practises Buddhism at afterwards does good deeds; such a person home without becoming a monk: Ngöôøi chuû illuminates this world just like the moon when gia ñình tu taïi gia hay Phaät töû taïi gia—See freed from clouds (Dharmapada 173): Ngöôøi Upasaka.

naøo tröôùc laøm aùc sau laïi laøm laønh, ngöôøi ñoù laø 3) See Ordinary people. aùnh saùng chieáu coõi theá gian nhö vaàng traêng ra Secular power: Theá quyeàn. khoûi maây muø. Secular responsibilities: Vieäc ñôøi 5) This world is so dark that only a few can see it Secular work: Traàn lao—Worldly toil, or dusty clearly, like birds escape from a net but very toil, another name for illusion, the trouble of the few of them fly up straight (Dharmapada world, the passions—Laøm vieäc vaát vaû meät nhoïc, 174): Nhö chim thoaùt khoûi löôùi, chaúng maáy teân khaùc cuûa phieàn naõo. con bay thaúng leân trôøi cao, trong theá gian naày Secular world: Theá Gian—The world—In the muø mòt chaúng maáy ngöôøi saùng suoát troâng thaáy world—The finite impermanent world—Secular cao xa. world—Mundane world. Secularism (n): Tinh thaàn tuïc hoùa.

Secularistic (a): Coù tinh thaàn tuïc hoùa. See the Buddha when the lotus blooms: Hoa Secularity (n): Söï theá tuïc hoùa—Tö töôûng, thaùi ñoä Khai Kieán Phaät—According to the Pure Land vaø taâm thöùc tuïc hoùa. Doctrine, those who decisively recite the name of Secularization (n): Söï theá tuïc hoùa. Amitabha Buddha will be reborn in the Western Pure Land after passing away—Hoa sen nôû thaáy Secularize (v): Tuïc hoùa. Phaät. Theo thuyeát Tònh Ñoä, nhöõng ai chuyeân taâm Secularized: Bò theá tuïc hoùa. trì nieäm hoàng danh Phaät A Di Ñaø, sau khi cheát seõ Security (n): An oån—Tranquility—Peace. vaõng sanh Cöïc Laïc. Seda (p): Perspiration—Sweat—Moà hoâi. See the Buddha with undivided mind: Nhaát Sedate: Ñieàm ñaïm—Calm—Quiet. Taâm Thaáy Phaät—Cultivators should first eliminate Sedeti (p): To cause to transpire—To steam— or put all distractions aside such as worry, Laøm cho toaùt moà hoâi. possessions, properties, children, family, etc— Seduce (v): Caùm doã—To tempt—To allure. Muoán thaáy Phaät, haønh giaû phaûi tröôùc tieân loaïi tröø See (v): Nhìn thaáy. hay boû nhöõng loâi cuoán qua moät beân nhö lo aâu, sôû See (v) the Buddha: To behold the Buddha— höõu, taøi saûn, con caùi, gia ñình, vaân vaân. Kieán Phaät (thaáy Phaät)—If someone sees some See in a dream: Moäng Kieán—To imagine one excellent features of Buddha and then thinks they sees, or has seen—Töôûng töôïng caùi mình thaáy hay sees Buddha, that person is mistaken by his ñaõ thaáy trong moäng, hay nhöõng caùi thaáy khoâng coù ignorant eye, for the Buddha cannot be embodied thöïc. in a form or seen by human eyes—Neáu coù ai ñoù See everywhere turn into Buddha-lands: thaáy ñöôïc moät vaøi hình dung tuyeät haûo cuûa Phaät Nhìn thaáy moïi nôi ñeàu thaønh nöôùc Phaät—See Ten maø baûo raèng thaáy Phaät thì ngöôøi aáy ñaõ bò laàm laãn states of the form-skandha. bôûi con maét voâ minh, vì Phaät khoâng theå thaáy baèng See face to face: Sacchikaroti (p)—Sakshatkaroti hình hay baèng maét phaøm phu ñöôïc. (skt)—Thaáy taän maët. 1) Due to clinging to discrimination, ordinary See good advisors: Thaáy thieän tri thöùc—See people and Hinayana see only the Ten states of the form-skandha. nirmanakaya or body of incarnation of the See and hear distant things: Nghe ñöôïc xa— Buddha: Haøng phaøm phu vaø nhò thöøa, do caùi See Ten states of the form-skandha. bieát phaân bieät neân chæ thaáy ñöôïc öùng thaân cuûa See that all living beings are alone and Phaät. forlorn with nothing to rely on: Thaáy chuùng 2) Bodhisattvas and Mahayana, without clinging sanh coâ ñoäc khoâng choã nöông töïa maø sanh loøng to discrimination, see

both the body of thöông xoùt—See Ten kinds of mind of sympathy incarnation (nirmanakaya) and the spiritual and compassion (pity). body or body in bliss (sambhogakaya) of the Buddha: Boà Taùt vaø Ñaïi Thöøa, khoâng coøn See all living beings are constantly covered phaân bieät neân thaáy caû öùng thaân vaø baùo thaân and hemmed in by the dense forest of Phaät. afflictions: Thaáy chuùng sanh bò röøng raäm phieàn 3) Those who did not cultivate good roots in naõo luoân che chöôùng maø sanh loøng thöông xoùt— their past lives, see neither nirmanakaya nor See Ten kinds of mind of sympathy and sambhogakaya of the Buddha: Nhöõng ngöôøi compassion (pity). khoâng coù duyeân laønh (khoâng troàng caên laønh) See all living beings do not desire ôû kieáp tröôùc khoâng thaáy caû hai thöù öùng thaân wholesome Dharmas: Thaáy chuùng sanh khoâng vaø baùo thaân. thích muoán phaùp laønh maø ñem loøng thöông xoùt— See Buddhas and are inspired with faith: See Ten kinds of mind of sympathy and Thaáy ñöôïc Phaät maø sanh loøng kính tin—See Ten compassion (pity). kinds of Buddha-work in all worlds in all times of the Buddhas (B) (7).

See all living beings follow along with the nhìn thaáy baûn taùnh thaät cuûa chính mình. Veà maët töø cycle of birth and death: Thaáy chuùng sanh laên nghóa, “kieán taùnh” vaø “ngoä” coù cuøng moät yù nghóa troâi trong voøng sanh töû maø ñem loøng thöông xoùt— vaø chuùng thöôøng ñöôïc duøng laãn loän vôùi nhau. Tuy See Ten kinds of mind of sympathy and nhieân khi noùi veà söï giaùc ngoä cuûa Phaät vaø chö toå, compassion (pity). ngöôøi ta thöôøng duøng chöõ “ngoä” hôn laø “kieán See all living beings are imprisoned (shut taùnh” vì ngoä aùm chæ moät kinh nghieäm saâu hôn. Ñaây laø moät caâu noùi thoâng duïng trong nhaø Thieàn. up) in the prison of the existence: Thaáy chuùng See one’s nature is to achieve Buddhahood: sanh bò tuø trong luïc ñaïo maø sanh loøng thöông Thaáy taùnh thaønh Phaät. xoùt—See Ten kinds of mind of sympathy and compassion (pity). See one’s own nature and become a See all living beings lose all Buddha: Kieán Taùnh Thaønh Phaät—To behold the Buddhadharmas: Thaáy chuùng sanh boû maát Phaät Buddha-nature to reach the Buddhahood or to attain enlightenment—Thaáy ñöôïc töï taùnh vaø thaønh phaùp maø ñem loøng thöông xoùt—See Ten kinds of Phaät—See Eight fundamental principles. mind of sympathy and compassion (pity). See all living beings lose expedients for See things upside down: Kieán Ñieân Ñaûo—To regard illusion as reality, one of the three liberation: Thaáy chuùng sanh ñaùnh maát phöông subversions (subverters)—Maét nhaän bieát ngoaïi tieän giaûi thoaùt maø sanh loøng thöông xoùt—See Ten caûnh ñieân ñaûo hö aûo maø cho laø thöïc, moät trong ba kinds of mind of sympathy and compassion (pity). ñieân ñaûo—See Three subversions. See all living beings are not good at See a true and single-minded devotion contemplating: Thaáy chuùng sanh khoâng kheùo towards the Buddha: Nhaát taâm tu Phaät. quaùn chieáu maø ñem loøng thöông xoùt—See Ten See the truth purely: Phaùp Nhaõn Tònh—Thaáy kinds of mind of sympathy and compassion (pity). ñöôïc chaân ñeá moät caùch roõ raøng—To see clearly See that all living beings are poor and the truth. destitude: Thaáy chuùng sanh ngheøo cuøng tuùng 1) In Hinayana, to see the truth of

the four thieáu maø sanh loøng thöông xoùt—See Ten kinds of dogmas or four Noble Truths: Phaùp Nhaõn mind of sympathy and compassion (pity). Tònh Tieåu Thöøa—Sô quaû kieán “Töù Ñeá” phaùp See all living beings scorched by the fire of (thaáy ñöôïc chaân lyù Töù Dieäu Ñeá). the three poisons: Thaáy chuùng sanh bò löûa tam 2) In Mahayana, to see the truth which releases ñoäc ñoát chaùy maø sanh loøng thöông xoùt—See Ten from reincarnation: Phaùp Nhaõn Tònh Ñaïi kinds of mind of sympathy and compassion (pity). Thöøa—Sô ñòa ñaéc chaân voâ sanh phaùp (thaáy See no man under one’s eyes: Muïc haï voâ chaân lyù giaûi thoaùt luaân hoài sanh töû). nhaân—Very proud. See truth with the eye of wisdom: Duøng maét See with one’s own eyes: Muïc kieán. trí hueä thaáy nghóa chôn thaät—See Ten kinds of See one’s own nature: Kieán Taùnh—To behold Buddha-work in all worlds in all times of the the Buddha-nature within oneself or to see into Buddhas (B) (4). one’s own nature. Semantically “Beholding the See the way: Kieán Ñaïo—Ngöôøi thaáy ñöôïc Ñaïo. Buddha-nature” and “Enlightenment” have 1) The path of insight: Darsanamarga (skt)— virtually the same meaning and are often used Ditthimagga (p)—Con ñöôøng cuûa söï thaáy bieát interchangeably. In describing the enlightenment chaân lyù. of the Buddha and the patriarchs, however, it is 2) Ditthapada (p): Theory, the way or stage of often used the word “Enlightenment” rather than beholding the truth, i.e. that of the Sravakas “Beholding the Buddha-nature.” The term and the first stage of Bodhisattva (one who “enlightenment” implies a deeper experience. has seen the Truth)—Thaáy ñöôïc chaân lyù This is a common saying of the Ch’an (Zen) or chaám döùt luaân hoài sanh töû, nhö caùc baäc Thanh Intuitive School—Nhìn thaáy ñöôïc Phaät taùnh hay

Vaên vaø Sô Ñòa Boà Taùt (baäc ñaõ thaáy ñöôïc asked Manjusri Bodhisattva about the seed of chaân lyù). Tathagata as follows: Theo Kinh Duy Ma Caät, 3) According to the Sutra In Forty-Two Sections, chöông taùm, phaåm Phaät Ñaïo, cö só Duy Ma Chapter 17, the Buddha said: “Those who see Caät coù hoûi Boà Taùt Vaên Thuø Sö Lôïi veà haït the Way are like someone holding a torch gioáng Nhö Lai nhö sau. when entering a dark room, dispelling the 3) Vimalakirti then asked Manjusri: “What are darkness, so that only brightness remains. the seeds of the Tathagata?”—Baáy giôø oâng When you study the Way and see the Truth, Duy Ma Caät hoûi ngaøi Vaên Thuø Sö Lôïi raèng: ignorance is dispelled and brightness is “Theá naøo laø haït gioáng Nhö Lai?” always present.”—Theo Kinh Töù Thaäp Nhò * Manjusri replied: Ngaøi Vaên Thuø ñaùp. Chöông, Chöông 17, Ñöùc Phaät daïy: “Ngöôøi * “Body is (a) seed of the Tathagata: Coù thaân laø thaáy ñöôïc Ñaïo cuõng nhö caàm ñuoác vaøo trong haït gioáng. nhaø toái, boùng toái lieàn maát, coøn laïi aùnh saùng. * Ignorance and craving are its (two) seeds: Voâ Ngöôøi hoïc Ñaïo maø thaáy ñöôïc chaân lyù thì voâ minh coù aùi laø hai haït gioáng. minh lieàn dieät, chæ coøn laïi trí tueä.” * Desire, hate and stupidity its (three) seeds: Seed (n): Chuûng töû—Haït gioáng. Tham saân si laø ba haït gioáng. 1) Various kinds of seeds—Nhieàu loaïi chuûng töû * The four inverted views its (four) seeds (see khaùc nhau: Medicinal seed—Haït gioáng döôïc Töù Ñieân Ñaûo): Töù ñieân ñaûo laø boán haït gioáng. thaûo. * The five covers (or screens) its (five) seeds 2)

Germ—Chuûng Töû: (see Nguõ Trieàn Caùi): Naêm moùn ngaên che laø i) Germ: The content of alayavijnana as the naêm haït gioáng. seed of all phenomena—A Laïi Da Thöùc laø * The six organs of sense its (six) seeds: Luïc nôi chöùa ñöïng chuûng töû cuûa taát caû moïi hieän nhaäp laø saùu haït gioáng—See Six entrances. töôïng. * The seven abodes of consciousness its (seven) ii) The esoterics also have certain Sanskrit seeds: Thaát thöùc laø baûy haït gioáng. letters, especially the first letter “a” as a seed * The eight heterodox views its (eight) seeds: or germ containing supernatural power: Maät Taùm taø phaùp laø taùm haït gioáng. giaùo cuõng coi moät vaøi maãu töï Phaïn, ñaëc bieät * The nine causes of klesa (troubles and their laø chöõ “a,” ñöôïc coi nhö laø chuûng töû chöùa causes) its (nine) seeds: Chín moùn naõo laø chín ñöïng löïc sieâu nhieân. haït gioáng. 3) There are two kinds of seeds: Nhò Chuûng * The ten evils its (ten) seeds: To sum up, all Töû—Coù hai loaïi chuûng töû—See Two kinds of the sixty-two heterodox views and all sorts of seeds. klesa are the seeds of Buddhahood—Thaäp aùc 4) See Seed of Buddhahood. laø möôøi haït gioáng. (Poisonous) seed: Haït gioáng ñoäc. 4) Vimalakirti asked Manjusri: “Why is it so?”—OÂng Duy Ma Caät hoûi: “Taïi sao theá?” Seed bond: Töû Phöôïc—Delusion of the mind, * Manjusri replied: “Because he who perceives which keeps men in bondage—Nhaân troùi buoäc hay the inactive (wu wei) state and enters its right phieàn naõo trong taâm khieán cho con ngöôøi chaúng (nirvanic) position, is incapable of advancing ñöôïc töï taïi. further to achieve supreme enlightenment Seed of Buddhahood: Chuûng Töû Phaät. (anuttara-samyak-sambodhi). For instance, 1) The seed of Buddhahood—Bodhisattva seeds high ground does not produce the lotus which which sown in the heart of man, produce the grows only in marshy land. Likewise, those Buddha fruit or enlightenment: Chuûng töû Phaät perceiving nirvana and entering its right hay Boà Taùt, neáu ñem gieo vaøo taâm thöùc con position, will not develop into Buddhahood, ngöôøi, seõ naåy maàm Phaät hay giaùc ngoä. whereas living beings in the mire of klesa can 2) According to the Vimalakirti Sutra, chapter eventually develop the Buddha Dharma. This eighth, the Buddha Path, Upasaka Vimalakirti is also like seeds scattered in the void which

do not grow, but if they are planted in Seed-Circumstances-Conditions: Haït gioáng-manured fields they will yield good harvests. Hoaøn caûnh-Ñieàu kieän—These are three most Thus, those entering the right position (of important elements in Buddhist theories. nirvana) do not develop the Buddha Dharma, According to Buddhist theories, without a seed whereas those whose view of the ego is as nothing would happen. However, even though great as (Mount) Sumeru may (because of the there is a seed, if it is lacking of surrounding misery of life) eventually set their minds on circumstances and conditions, there will not be the quest of supreme enlightenment, thereby any effect on that seed—Ñaây laø ba yeáu toá raát developing the Buddha Dharma: Vaên Thuø quan troïng trong giaùo lyù Phaät giaùo. Theo Phaät ñaùp: “Neáu ngöôøi thaáy voâ vi maø vaøo chaùnh vò giaùo, khoâng coù nhaân aét khoâng coù quaû. Tuy nhieân, (Nieát Baøn) thôøi khoâng theå coøn phaùt taâm Voâ duø coù nhaân maø thieáu hoaøn caûnh vaø ñieàu kieän cho thöôïng Chaùnh ñaúng Chaùnh giaùc nöõa. Ví

nhö quaû phaùt sanh, laïi cuõng khoâng coù quaû. choã goø cao khoâng theå sinh hoa sen, maø nôi Seed of cow-dung: Ngöu Phaån Chuûng—The first buøn laày thaáp öôùt môùi coù hoa sen. Nhö theá, Gotama ancestors of sakyamuni, who is reputed to ngöôøi thaáy voâ vi, vaøo chaùnh vò khoâng coøn have sprung from cow-dung in the Sugar-cane sanh trong Phaät phaùp ñöôïc, maø ôû trong buøn garden, probably a mere tradition that the family laày phieàn naõo môùi coù chuùng sanh nghó ñeán sprung from herdsmen—Vò thuûy toå cuûa doøng hoï Phaät phaùp maø thoâi. Laïi nhö gieo haït gioáng Thích Ca sanh ra trong baõi phaân traâu trong vöôøn treân hö khoâng thì khoâng sinh ñöôïc, ôû ñaát phaân mía. buøn môùi toát töôi ñöôïc. Nhö theá, ngöôøi ñaõ vaøo Seed of desire: AÙi chuûng—With its harvest of voâ vi chaùnh vò khoâng sanh ñöôïc trong Phaät pain Haït gioáng duïc voïng seõ gaët laáy khoå ñau. phaùp, keû khôûi ngaõ kieán nhö nuùi Tu Di coøn coù Seed of faith: Tín Chuûng (haït gioáng cuûa loøng theå phaùt taâm Voâ thöôïng Chaùnh ñaúng Chaùnh tin). giaùc maø sinh trong Phaät phaùp. Cho neân phaûi bieát taát caû phieàn naõo laø haït gioáng Nhö Lai. Ví Seed or latent undivided moral force nhö khoâng xuoáng beå caû, khoâng theå ñaëng baûo immanent in the highest of the Alaya chaâu voâ giaù, cuõng nhö khoâng vaøo bieån caû consciousness: Boån höõu chuûng töû—See Two phieàn naõo thôøi laøm sao maø coù ngoïc baùu'nhöùt kinds of seeds (B). thieát trí.'" Seed-nature: Derivative nature—Germ-nature— * "Therefore, we should know that all sorts of Inherited nature—Chuûng tính—There are two klesa are the seeds of the Tathagata. This is kinds of seed-nature (the character of the alaya like one who does not plunge into the ocean seed and its development)—See Two kinds of and will never find the priceless pearl. seed-nature. Likewise, a man who does not enter the Seed-nature in the foolish and ignorant: ocean of klesa will never win the gem of all- Phaøm phu chuûng tính—See Two kinds of seed- knowledge (sarvajna)." nature (C). Seed of Buddha-teaching: Chuûng Töû Phaät Seed-nature in practice or development: Taäp Phaùp—When the seed of Buddha teaching is sown chuûng töû—Chuûng tính thieän do tu taäp maø phaùt in the heart, it will be ripen sooner or later—Moät trieån—See Two kinds of seed-nature (A). khi chuûng töû Phaät phaùp ñaõ ñöôïc gieo troàng trong Seed-nature of the saints: Thaùnh chuûng tính— taâm thì khoâng sôùm thôøi muoän noù seõ troå quaû. The seed-nature of the saints, by which they attain Seed which causes moral action: Danh ngoân nirvana—Haït gioáng chöùng quaû Nieát Baøn cuûa baäc chuûng töû (Boån höõu chuûng töû)—Good or evil seeds Thaùnh tam thöøa—See Two kinds of seed-nature produce good or evil deeds—Chuûng töû laø nhaân taïo (C). ra taát caû moïi phaùp thieän aùc—See Two kinds of Seed of all phenomena: Hrich (skt)—The seeds (A). content of the alaya-vijnana as the seed of all phenomena—Chuûng töû.

Seed productive according to its ground: Seeing an object with the eye: Maét thaáy saéc— Taäp sôû thaønh chuûng tính—Chuûng tính môùi ñöôïc ÔÛ ñaây vò Tyø Kheo, maét thaáy saéc, khoâng coù hoan huaân taäp—See Two kinds of seed-nature (B). hyû, khoâng coù öu phieàn, an truù xaû, chaùnh nieäm, Seed-store of consciousness: Alaya-vijnana giaùc tænh. Ñaây laø moät trong saùu phaùp haèng truù maø

(skt)—Abode of consciousness—From which all Ñöùc Phaät daïy trong Kinh Phuùng Tuïng trong phenomena spring, producing and reproducing Tröôøng Boä Kinh—Here a monk , on seeing an momentarily—Chuûng töû thöùc. object with the eye, is neither pleased (sumano) Seedlings of Buddha-truth: Sprout of Buddha- nor displeased (dummano), but remains truth—Ñaïo nha (maàm chaân lyù Phaät phaùp). equanimous (upekhako), mindful and clearly aware. This is one of the six stable states which Seedling spirit: Thaàn Maï. the Buddha taught in the Sangiti Sutta in the Long Seeing: Darsana or Disti (skt)—Discerning— Discourses—See Six stable states. Intuition—Judgement—Opinions—Sight— Seeing one's own nature: Dristi-svabhava Views—Kieán. (skt)—Kieán taùnh (thaáy taùnh). Seeing Buddhas: Kieán Phaät (thaáy Phaät)— Seeing one's own nature and becoming a According to the Flower Adornment Sutra, Chapter 38, there are ten ways of seeing Buddhas Buddha: To behold the Buddha-nature within of Great Enlightening Beings. Enlightening oneself or to see into one's own nature. Beings who abide by these always see the Semantically "Beholding the Buddha-nature" and supreme Buddha— Theo Kinh Hoa Nghieâm, "Enlightenment" have virtually the same meaning Phaåm 38, coù möôùi caùch "Kieán Phaät". Chö Boà Taùt and are often used interchangeably. In describing an truï trong möôøi moân kieán Phaät naày thôøi thöôøng the enlightenment of the Buddha and the ñöôïc thaáy Ñöùc Nhö Lai voâ thöôïng—See Ten ways patriarchs, however, it is often used the word of seeing Buddhas of Great Enlightening Beings. "Enlightenment" rather than "Beholding the Buddha-nature." The term "enlightenment" Seeing the Buddha according to natural implies a deeper experience. This is a common endowment: Cô kieán—Vision according to the saying of the Ch'an (Zen) or Intuitive School. natural capacity—Tuøy theo caên taùnh maø thaáy Through it one sees one's own nature and Phaät. becomes a Buddha. This is one of the eight Seeing correctly: Chaùnh Kieán—Thaáy ñuùng theo fundamental principles, intuitional or relating to Chaùnh Phaùp—See Right understanding. direct mental vision of the Zen School—Kieán Seeing the essential purity of all sentient Taùnh Thaønh Phaät coù nghóa laø nhìn thaáy ñöôïc Phaät beings: Thaáy boån taùnh thanh tònh cuûa taát caû taùnh hay nhìn thaáy baûn taùnh thaät cuûa chính mình. chuùng sanh—See Ten kinds of pure wisdom of Veà maët töø nghóa, "kieán taùnh" vaø "ngoä" coù cuøng Great Enlightening Beings (8). moät yù nghóa vaø chuùng thöôøng ñöôïc duøng laãn loän Seeing and hearing: Kieán vaên—Beholding the vôùi nhau. Tuy nhieân khi noùi veà söï giaùc ngoä cuûa Buddha with the eyes and hearing his truth with Phaät vaø chö toå, ngöôøi ta thöôøng duøng chöõ "ngoä" the ears—Thaáy Phaät (thaáy hình töôïng cuûa Ngaøi) hôn laø "kieán taùnh" vì ngoä aùm chæ moät kinh nghieäm baèng hai maét vaø nghe chaân lyù cuûa Ngaøi baèng hai saâu hôn. Ñaây laø moät caâu noùi thoâng duïng trong nhaø tai. Thieàn. Ñaây laø moät trong taùm nguyeân taéc caên baûn, Seeing that all lands are the same as space: cuûa tröïc giaùc hay lieân heä tröïc tieáp vôùi taâm linh Thaáy taát caû coõi ñoàng nhö hö khoâng—See Ten cuûa tröôøng phaùi Thieàn Toâng—See Eight kinds of pure wisdom of Great Enlightening fundamental principles. Beings (8). Seeing the ox: First glympse of the ox—Thaáy Seeing (beholding) the Mind, beholding the

traâu—See Ten Ox-herding pictures. Nature: Kieán taâm kieán taùnh. Seeing that all phenomena are quiescent: Thaáy taát caû phaùp thaûy ñeàu tòch dieät—See Ten

kinds of pure wisdom of Great Enlightening Seek (v) advice from an ignorant person: Hoûi Beings (8). ñöôøng ngöôøi muø (Vaán ñaïo ö manh)—To ask a Seeing that there are sentient beings who blind man the Way. are foolish and deluded: Thaáy coù chuùng sanh Seek an Auspicious Response: Caàu Söï ÖÙng ngu si cuoàng loaïn—The second definitive mark, Nghieäm—See Three things that practitioners seeing that there are sentient beings who are would bitterly reproach themselves. foolish and deluded to the point of madness, Seek (v) bodhi: Caàu Boà ñeà. reviling, attacking, and injuring one another by Seek (v) Buddha: Caàu Phaät—Do not seek a words and weapons, do not abandon the attitude of Buddha by his form or his sound because neither an enlightening being because of these scenes; the form nor the sound is the real Buddha. Those then, just forbear with tolerance and gentility, who seek Buddha by form and sound are on the concentrate on cultivating the way of wrong path. The true Buddha is Enlightenment enlightenment, abide in the supreme Path, and and the true way to know Buddha is to realize enter the state of detachment—Boà Taùt thaáy coù Enlightenment—Ñöøng caàu Phaät baèng saéc töôùng chuùng sanh ngu si cuoàng loaïn, hoaëc duøng lôøi aùc hay aâm thanh, vì nhöõng thöù naày khoâng phaûi laø thoâ teä ñeå huûy nhuïc, hoaëc duøng dao gaäy ngoùi ñaù ñeå Phaät. Nhöõng ai mong caàu Phaät baèng saéc töôùng aâm laøm toån haïi, troïn khoâng vì vieäc naày maø boû taâm Boà thanh laø ñang theo taø ñaïo. Phaät chính laø söï giaùc Taùt, chæ nhaãn nhuïc nhu hoøa chuyeân tu Phaät phaùp, ngoä Boà Ñeà vaø con ñöôøng taàm Phaät phaûi laø söï truï ñaïo toái thaéng, nhaäp ngoâi ly sanh. chöùng ngoä ñaïo quaû Boà Ñeà. Seeing a sight-object with the eye: Khi maét Seek contentment in ordinariness: An phaän thaáy saéc, hoan hyû khôûi leân, saéc aáy ñöôïc suy tö— thuû thöôøng—To have no fighting spirit—To know When, on seeing a sight-object with the eye, one one's place. investigates a corresponding object productive of Seek control from within: Noäi Khaát—The pleasure—See Six pleasurable investigations, Six bhiksu monk who seeks control from within unpleasurable investigations, and Six indifferent himself (mental process, as compared with Ngoaïi investigations. Khaát the one who aims at control by physical Seeing the subtle reality body of all discipline such as observing moral disciplines, Buddhas: Thaáy phaùp thaân vi dieäu cuûa chö Phaät— fasting, etc)—Vò khaát só noäi khaát laø vò tìm söï kieåm See Ten kinds of pure wisdom of Great soaùt töø beân trong cuûa chính mình, ñoái laïi vôùi ngoaïi Enlightening Beings (8). khaát laø vò coá gaéng giöõ daùng veû uy nghi hay trai Seeing things as they seem, not as they are: giôùi beà ngoaøi. The delusions arising from seeing things as they Seek dharma: Caàu Phaùp—See Seek to learn and seem, not as they are—Kieán nhöùt thieát truï ñòa— practice Dharma. Moïi kieán hoaëc trong tam giôùi—See Four abidings. Seek earthly happiness, and fail to Seeing the tracks of the ox: Finding the apprehend Nirvana: Phaù Nieát Baøn ñaïo taø tracks—Thaáy daáu—See Ten Ox-herding pictures. kieán—See Two false views (II). Seeing all worlds in one's own body: Trong Seek escape from death: Troán chaïy töû thaàn— thaân mình thaáy taát caû theá giôùi,

moät trong möôøi The four wise men who sought escape from death, moân giaûi thoaùt—One of the ten doors of all in vain—Boán vò troán chaïy töû thaàn moät caùch voâ liberation—See Ten kinds of doors of liberation of voïng—See Four wise men who sought escape Great Enlightening Beings. from death, all in vain. Seeing all worlds through one thought: Trong Seek fame: Kieám danh. moät nieäm qua taát caû theá giôùi, moät trong möôøi moân Seek for fame and benefit: Caàu danh caàu lôïi— giaûi thoaùt—One of the ten doors of liberation— Buddhists cultivate without thoughts of seeking See Ten kinds of doors of liberation of Great fame and benefit, for they have already Enlightening Beings. eradicated the five roots of the hell: wealth, sex,

fame, food, and sleep in all circumstances. We thaùp tuøng ngaøi Vaên Thuø Sö Lôïi ñeán thaêm beänh cö should cultivate the Way with our own effort. Do só Duy Ma Caät: not crave fame and profits. We should follow the * Sariputra saw no seats in the room and spirit of the Bodhisattvas Manjusri, thought: “Where do the Bodhisattvas and Samantabhadra, Avalokitesvara, Ksitigarbha, and chief disciples sit?”—Luùc baáy giôø ngaøi Xaù other Bodhisattvas for they feel that living beings’ Lôïi Phaát thaáy trong nhaø oâng Duy Ma Caät accomplishments are the same as their own khoâng coù giöôøng ngoài chi heát, môùi nghó raèng: accomplishment. They do not make dictinctions “Caùc Boà Taùt vaø haøng ñeä töû ñaây seõ ngoài nôi between self and others. Bodhisattvas joyfully ñaâu?” support the merit and virtue they see and hear * Vimalakirti knew of Sariputra’s thought and others doing—Ngöôøi Phaät töû tu taäp maø khoâng coù asked him: “Virtuous One, do you come here caùi taâm caàu danh caàu lôïi, ñaõ dieät tröø ñöôïc naêm for a seat or for the Dharma?”—Tröôûng giaû goác reã cuûa ñòa nguïc, töùc laø tieàn taøi, saéc duïc, danh Duy Ma Caät bieát ñöôïc yù ñoù, lieàn noùi vôùi ngaøi tieáng, aên vaø nguû, khoâng coù taâm luyeán aùi vaøo Xaù Lôïi Phaát raèng: “Theá naøo, nhaân giaû vì phaùp nhöõng thöù aáy trong moïi hoaøn caûnh, trong moïi luùc, maø ñeán hay vì giöôøng ngoài maø ñeán?” aáy ñích thöïc laø haønh giaû tu theo Phaät. Chuùng ta * Sariputra replied: “I come here for the phaûi coá gaéng tu taäp baèng coâng phu cuûa chính Dharma and not for a seat.”—Xaù Lôïi Phaát mình. Chôù ham danh tieáng, lôïi loäc, vaân vaân. Phaûi ñaùp: “Toâi vì Phaùp maø ñeán, chôù khoâng phaûi vì tu taäp theo tinh thaàn cuûa chö Boà Taùt Vaên Thuø, Phoå giöôøng ngoài.” Hieàn, Quaùn AÂm, Ñòa Taïng, cuøng caùc Boà Taùt khaùc * Vimalakirti said: “Hey Sariputra, he who vì caùc vò Boà Taùt thöôøng laáy söï thaønh töïu cuûa searches for the Dharma does not even cling chuùng sanh laøm söï thaønh töïu cuûa chính mình. Caùc to his body and life, still less to a seat, for the ngaøi khoâng phaân bieät ngöôøi vôùi ta. Boà Taùt thöôøng quest of Dharma is not related to (the five nghe thaáy roài tuøy hyû taùn thaùn coâng ñöùc cuûa moïi aggregates): form (rupa), sensation (vedana), ngöôøi. conception (sanjna), discrimination Seek-fame Bodhisattva: Caàu Danh Boà Taùt— (samskara) and consciousness (vijnana); to the According to the Lotus Sutra, Ch’iu-Ming is the eighteen fields of sense (dhatu: the six organs, name of Maitreya in a previous life, a bodhisattva, their objects and their perceptions); to the a disciple of Varaprabha, noted for his boundless twelve entrances (ayatana: the six organs and ambition and utter want of memory—Theo Kinh six sense

data that enter for or lead to Dieäu Phaùp Lieân Hoa, ñaây laø vò Boà Taùt tieàn thaân discrimination); and to the worlds of desire, cuûa Phaät Di Laëc, ñeä töû cuûa Ngaøi Dieäu Quang Boà form and beyond form. Sariputra, a seeker of Taùt, noåi tieáng veà tham voïng vaø ham muoán veà trí the Dharma does not cling to the Buddha, the nhôù. Dharma and the Sangha. A seeker of the Seek forgiveness: Ksamayati (skt)—Saùm hoái. Dharma does not hold the view of suffering, of cutting off all the accumulated causes Seek to get something: Ñaéc caàu—See Two thereof to put an end to it by treading the path kinds of seeking. to nirvana (i.e. the four noble truths). Why is Seek to get the truth: Tìm caàu chôn lyù. it so? Because the Dharma is beyond all Seek information: Doø hoûi. sophistry. For if one says: 'Because I see Seek instruction: Tham vaán—Generally as a suffering, I cut off its accumulated causes to class—Xin lôøi höôùng daãn. wipe it out by treading the path thereto', this Seek to learn and practice Dharma: Caàu is mere sophistry and is not the quest of the Phaùp—According to the Vimalakirti Sutra, when Dharma. "Sariputra, the Dharma is called Sariputra accompanied Manjusri Bodhisattva to nirvana (the condition of complete serenity call on Vimalakiriti to enquire after his health— and ultimate extinction of reincarnation); if Theo Kinh Duy Ma Caät, luùc ngaøi Xaù Lôïi Phaát you give rise to (the concept of) birth and death, this is a search for birth and death and

is not the quest of Dharma. The Dharma is dieät laø caàu phaùp sanh dieät, chöù khoâng phaûi (absolute and) immaculate, but if you are caàu phaùp. Phaùp laø khoâng nhieãm, neáu nhieãm defiled by the (thought of) Dharma and even nôi phaùp cho ñeán Nieát Baøn, ñoù laø ñaém that of nirvana, this is pollution which runs nhieãm, chöù khoâng phaûi caàu phaùp. Phaùp khoâng counter to the quest of Dharma. Dharma choã laøm, neáu laøm nôi phaùp, ñoù laø choã laøm chöù cannot be practiced and if it is put into khoâng phaûi caàu phaùp. Phaùp khoâng thuû xaû, neáu practice, this implies something (i.e. an thuû xaû phaùp, ñoù laø thuû xaû, chöù khoâng phaûi caàu object) to be practiced and is not the quest of phaùp. Phaùp khoâng xöù sôû, neáu chaáp tröôùc xöù sôû Dharma. Dharma is beyond grasping and , ñoù laø chaáp tröôùc nôi xöù sôû chöù khoâng phaûi rejecting, and if you grasp or reject it, this is caàu phaùp. Phaùp khoâng coù töôùng, neáu nhaân grasping or rejecting (something else) but not töôùng maø bieát, ñoù laø caàu töôùng chöù khoâng the quest of Dharma. Dharma is beyond phaûi caàu phaùp. Phaùp khoâng theå truï, neáu truï position but if you give it a place, this is nôi phaùp, ñoù laø truï nôi phaùp chöù khoâng phaûi clinging to space but not the quest of Dharma. caàu phaùp. Phaùp khoâng theå thaáy, nghe, hay, Dharma is formless but if you rely on form to bieát, neáu laøm theo thaáy, nghe, hay, bieát, ñoù laø conceive the Dharma, this is search for form thaáy nghe hay bieát chöù khoâng phaûi caàu phaùp. but not the quest of Dharma. Dharma is not an Phaùp laø voâ vi, neáu laøm höõu vi laø caàu höõu vi abode but if you want to stay in it this is chöù khoâng phaûi caàu phaùp. Vì theá, ngaøi Xaù Lôïi dwelling in (an objective) Dharma, but not the Phaát! Neáu ngöôøi caàu phaùp, ñoái vôùi taát caû quest of (absolute) Dharma. Dharma can be phaùp, khoâng coù caàu ñeán. neither seen, nor heard nor felt nor known but Seek long life: Caàu thoï—Meänh caàu—See

Two if you want to see, hear, feel and know it, this kinds of seeking. is the functioning of your (discriminatory) Seek money: Kieám tieàn. seeing, hearing, feeling and knowing but not Seek nirvana: Caàu Tòch—Sa Di—Thaát La Maït the quest of Dharma. Dharma is Ni La—To seek nirvana (any disciple who accepts (transcendentally) inactive (wu wei) but if you the ten commandments)—Ngöôøi mong caàu ñaït are set on worldly activities, this is a search ñöôïc caûnh giôùi nieát baøn (ngöôøi xuaát gia thoï thaäp for the worldly way of life but not the quest of giôùi Sa Di). Dharma. Therefore, Sariputra, the quest of Seek only for one's own ends: Ngöôøi laøm vì Dharma does not imply seeking anything möu lôïi cho mình—See Four types of people who whatsoever."—OÂng Duy Ma Caät noùi: "Ngaøi can be seen as foes in disguise. Xaù Lôïi Phaát! Vaû chaêng ngöôøi caàu Phaùp, thaân maïng coøn khoâng tham tieác, huoáng chi laø Seek (v) peace: Ñi tìm söï an laïc. giöôøng ngoài. Vaû ngöôøi caàu Phaùp khoâng phaûi Seek for peace: Caàu hoøa. coù saéc, thoï, töôûng, haønh, thöùc maø caàu; khoâng Seek pleasure and luxury: Kieám laïc thuù vaø xa phaûi coù giôùi (18 giôùi), nhaäp (12 nhaäp) maø caàu; hoa. khoâng phaûi coù duïc giôùi, saéc giôùi, voâ saéc giôùi Seek power: Kieám quyeàn uy. (tam giôùi) maø caàu. Ngaøi Xaù Lôïi Phaát! Vaû Seek the presence of the Buddha to rid one chaêng ngöôøi caàu Phaùp khoâng ñaém tröôùc nôi of sinful thoughts and passions: Thuû töôùng Phaät maø caàu, khoâng ñaém tröôùc nôi Phaùp maø saùm hoái—See Three modes of repentance. caàu, khoâng ñaém tröôùc nôi chuùng Taêng maø Seek rebirth in the Pure Land: Caàu Vaõng caàu. Vaû ngöôøi caàu Phaùp khoâng thaáy khoå maø Sanh. caàu, khoâng ñoaïn taäp maø caàu, khoâng ñeán chöùng dieät, tu ñaïo maø caàu. Vì sao? Vì phaùp Seek refuge: Quy-Y—Veà nöông (Quy-Y Tam khoâng hyù luaän. Neáu noùi 'ta phaûi thaáy khoå, Baûo)—Take refuge in the Triple Gem—Go to the ñoaïn taäp, chöùng dieät, tu ñaïo, ñoù laø hyù luaän Triple Gem for refuge—Take the Three chöù khoâng phaûi caàu phaùp.' Ngaøi Xaù Lôïi Phaát! Refuges—See Take refuge in the Triple Gem. Phaùp laø tòch dieät, neáu thöïc haønh phaùp sanh

Seek refuge in the Buddha, the Dharma and trí tueä cho mình vaø ngöôøi—See Four kinds of the Sangha: Xin quy y Phaät, quy y Phaùp, quy y altar-worship. Taêng. Seeking long life: Meänh caàu—Caàu ñöôïc soáng Seek the refuge in the Buddha who taught laâu maõi maõi—See Two kinds of seeking. us the way to end all suffering: Quy y Phaät Seeking the love and protection of Buddhas Ñaáng ñaõ daïy chuùng ta caùch chaám döùt khoå ñau. and Bodhisattvas for self and others: Kính AÙi Seek refuge in the Dharma, the only way Phaùp hay tu phaùp caàu ñaûo cho mình vaø ngöôøi ñöôïc (path) to end all suffering: Quy y Phaùp laø con chö Phaät vaø Boà Taùt aùi hoä—See Four kinds of altar-worship. ñöôøng duy nhöùt giuùp ta chaám döùt ñau khoå Seek the refuge in the Sangha, the holy Seeking for the master's judgment: Trình Giaûi—Trong nhaø Thieàn, coù loaïi caâu hoûi trong ñoù disciples who understand the Dharma: Quy y ngöôøi hoûi caàu xin thaày aán chöùng baèng caùch baøy toû Taêng, nhöõng ñeä töû Thaùnh thieän cuûa Phaät, nhöõng ñieàu kieän tinh thaàn cuûa rieâng mình. Moät Thaày ngöôøi hieåu raønh veà Phaät phaùp. Taêng hoûi Trieäu Chaâu: "Thaày noùi gì vôùi moät ngöôøi Seek for a reputation: Caàu danh. khoâng mang caùi gì heát?" Y ñang

phaân tích taâm Seeks self-control by external means: Ngoaïi traïng cuûa rieâng mình. Trieäu Chaâu ñaùp: “Thì cöù Khaát—The Mendicant monk who seeks self- mang theo.”—In Zen, there is a kind of question in control by external means, such as abstinence which the questioner asks for the master’s from food, as contrasted with the mendicant monk judgment by describing his own mental condition. who seeks self-control by internal means or When a monk said to Chao-Chou, “What do you spiritual methods—Vò Taêng khaát só tìm caàu töi say to one who has nothing to carry about?” He kieåm baèng nhöõng phöông thöùc beân ngoaøi nhö aên was analyzing his own state of mind. To this chay, ñoái laïi vôùi Noäi Khaát laø vò Taêng khaát só tìm Chao-Chou replied, “Carry it along.”—See caàu töi kieåm baèng nhöõng phöông thöùc töø trong noäi Eighteen Kinds of Question. taâm. Seeking method on how to go on with one’s Seek a shelter (refuge): Tìm nôi nöông naùo. study of Zen: Taâm Haønh—The question asked Seek solutions: Tìm giaûi phaùp. by one who is at a loss as to how to go on with his Seek to turn within: Tìm caùch quay vaøo beân study of Zen. A monk asked Hsing-Hua: “I am trong noäi taâm. unable to distinguish black from white. Pray Seek wealth: To aim after gain—Caàu taøi. enlighten me somehow.” The question was hardly Seeker (n): Keû taàm ñaïo. out when the master gave him a good slashing—Seeker of enlightenment: One who has entered Ngöôøi hoûi vì khoâng bieát tieáp tuïc hoïc Thieàn nhö theá naøo. Moät nhaø sö hoûi Höng Hoùa: “Keû hoïc naày the way—One who seeks enlightenment, a khoâng phaân bieät noåi ñen vôùi traéng, xin sö soi saùng general name for early Buddhists and also for cho.” Caâu hoûi vöøa xong thì sö cho moät taùt beân Taoists—Ñaïo nhaân. thaân—See Eighteen kinds of question. Seeking: Mong caàu—There are two kinds of seeking—Coù hai loaïi mong caàu—See Two kinds Seeking the mind of Buddha by means of of seeking. Mahayana: Heart of the Mahayana—Mind of Seeking an Auspicious Response: Caàu Söï ÖÙng the Mahayana—Taâm Ñaïi Thöøa. Nghieäm—See Three things that practitioners Seeking omniscience in the form of celestial would bitterly reproach themselves. beings: Duøng thaân Trôøi caàu nhöùt thieát trí maø laøm Seeking to get something of enjoyment and Phaät söï—See Ten kinds of Buddha-work in all happiness: Ñaéc caàu—Caàu ñöôïc nhöõng ñieàu worlds in all times of the Buddhas (B) (8). khoaùi laïc sung söôùng—See Two kinds of seeking. Seeking omniscience in the form of Seeking good fortune for self and others: Listeners, Solitary Illuminates, or Taêng Ích Phaùp hay tu phaùp ñeå taêng theâm phuùc ñöùc Enlightening Beings : Duø n g thaâ n Thanh Vaên,

Duyeân Giaùc, thaân Boà Taùt caàu nhöùt thieát trí maø Jewels; perfectly observe all moral precepts and laøm Phaät söï—See Ten kinds of Buddha-work in not lower their dignity nor neglect ceremonial all worlds in all times of the Buddhas (B) (8). observances. They should awaken in their Minds a Seeking omniscience in the form of water longing for Bodhi, deeply believe in the principle spirits, goblins, cherubim, titans, birds, of cause and effect, recite Mahayan sutras, serpents, humans, subhumans, and so on: persuade and encourage other practitioners. Furthermore, those who perform good deeds, Duøng thaân roàng, daï-xoa, a-tu-la, ca-laâu-la, xaø carrying them out to perfection and transferring vöông, nhaãn ñeán thaân ngöôøi maø laøm Phaät

söï— the merits with a Mind of faith and vows, can all See Ten kinds of Buddha-work in all worlds in all achieve rebirth as well. These meritorious acts times of the Buddhas (B) (8). include erecting temples, stupas and statues of the Seeking omniscience steadfastly: Seeking Buddhas, worshipping the Buddhas, burning omniscience steadfastly, not retreating, ultimately incense, offering flowers, donating pennants and attaining unexcelled, complete perfected other decorations to Buddhist temples, making enlightenment—Kieân coá, baát thoái, roát raùo voâ offerings of food to the clergy, practicing charity, thöôïng Boà Ñeà. etc.—Phaùp Moân Chuùng Haïnh laø moân noùi veà haønh Seeking rebirth through the power of vows: giaû duøng nhieàu haïnh ñeå vaõng sanh veà Cöïc Laïc. Nguyeän Löïc Vaõng Sanh—The "Sundry Practices" Nhö trong Kinh Hoa Nghieâm, Phoå Hieàn Boà Taùt is the method in which the cultivator engages in khuyeán taán Thieän Taøi ñoàng töû vaø ñaïi chuùng nôi many practices seeking rebirth in the Pure Land. haûi hoäi duøng möôøi ñaïi nguyeän caàu sanh Tònh Ñoä Thus, in the Avatamsaka Sutra, the Bodhisattva (see Thaäp Haïnh Phoå Hieàn). Trong moãi nguyeän aáy Samantabhadra advises and urges the youth ñeàu coù noùi khi naøo coõi hö khoâng, coõi chuùng sanh, Sudhana (Good Wealth) and the Ocean-Wide nghieäp chuùng sanh, phieàn naõo cuûa chuùng sanh heát, Great Assembly to seek rebirth throught the Ten thì nguyeän toâi môùi heát. Vaø haønh giaû phaûi duøng ba Great Vows (see Thaäp Haïnh Phoå Hieàn). Each nghieäp thaân, khaåu, yù, thöïc haønh nguyeän ñoù khoâng Vow contains the clause: "When the realm of giaùn ñoaïn, khoâng chaùn moûi. Ñeán khi laâm chung, empty space is exhausted, my Vows will be taát caû moïi thöù tuøy thaân ñeàu ñeå laïi, cho ñeán caùc exhausted. But because the realm of empty space caên ñeàu tan raõ, duy nhöõng ñaïi nguyeän aáy haèng is inexhaustible, my Vows will never end. In the theo beân mình trong khoaûng saùt na haønh giaû lieàn same way, when the realm of living beings, the ñöôïc sanh veà Cöïc Laïc. Ngoaøi ra, haønh giaû coøn karma of living beings, and the afflictions of living phaûi hieáu döôõng cha meï, phuïng thôø sö tröôûng, taâm beings are exhausted, my Vows will be exhausted. töø bi khoâng gieát haïi, tu möôøi nghieäp laønh. Thoï trì But the realms of living beings, the karma of tam quy, giöõ kyõ caùc giôùi, khoâng phaïm oai nghi. living beings, and the afflictions of living beings Phaùt loøng Boà Ñeà, tin lyù nhaân quaû, ñoïc tuïng kinh are inexhaustible. Therefore, my Vows are ñieån Ñaïi Thöøa, khuyeán taán ngöôøi tu haønh. Ngoaøi inexhaustible. They continue in thought after ra, nhöõng keû caát chuøa xaây thaùp, taïo töôïng, leã baùi thought without cease. My body, mouth and mind taùn tuïng, giöõ gìn trai giôùi, ñoát höông, raûi hoa, cuùng never tire of doing these deeds. At the time of döôøng traøng phan baûo caùi, trai Taêng boá thí, neáu death, when all family and possessions are left haïnh laønh thuaàn thuïc, duøng loøng tín nguyeän hoài behind and all faculties disintegrate, only these höôùng, ñeàu coù theå vaõng sanh. great vows will follow close behind, and in an Seeking-reward giving or anticipating gifts instant, the practitioner will be reborn in the Pure in return: Caàu baùo thí—One gives, thinking: "I Land. Besides, practitioners should be filial give him something now, he will give me back toward their parents and support them; serve and something in the future." This

is one of the eight respect their teachers and elders; be of causes of dana or giving according to the Kosa compassionate heart and abstain from doing harm; Sastra—Caàu baùo thí hay boá thí vôùi yù mong caàu and cultivate the ten virtuous actions. They should ñöôïc baùo ñaùp veà sau naày. Ñaây laø moät trong taùm accept and hold on to their refuge in the Three

loaïi boá thí theo Caâu Xaù Luaän—See Eight causes Seiryuji (jap): Chuøa Thanh Quy (Nhaät Baûn). of dana. Seison (jap): Sö Thaønh Toân (Nhaät Baûn). Seeming conceals reality: The concealing or Seiwa (jap): Hoaøng ñeá Thanh Hoøa (Nhaät Baûn). misleading character of the visible—Saéc caùi (hình Seizan (jap): Vuøng Taây Sôn (Nhaät Baûn). töôùng beân ngoaøi che maát caùi chaân thöïc). Baûn chaát Seizan-ha (jap): Phaùi Taây Sôn (Phaät giaùo Nhaät che daáu vaø daãn ñeán hieåu laàm cuûa nhöõng thöù thaáy Baûn). ñöôïc (saéc). Seizan-ryu (jap): Phaùi Taây Sôn (Phaät giaùo Nhaät Seeming snake: Xaø Thaèng Ma—The seeming Baûn). snake, which is only a rope, and in reality hemp— Caùi maø ta töôûng laø raén chæ laø moät sôïi daây thöøng, Seize (v): Grabh (skt)—Graha (skt)—Grau (skt)— kyø thaät khi ñaõ bieát ra thì môùi bieát thöïc töôùng cuûa To snatch—To take by force Grasp—Hold on— daây thöøng chæ laø nhöõng sôïi daây maø thoâi. Maintain—Obstinate—Chuïp laáy—Ñoaït laáy—Thuû Tröôùc. Seemingly evidential: This is one of the eight kinds of syllogisms in Buddhist logic—Töï hieän Seizing: Grahaka or Grahana (skt)—Naêng Thuû— löôïng moân. Ñaây laø moät trong taùm phaùp moân hay Seizing or perceiving: Söï naém laáy hay söï nhaän taùm lyù luaän khoân ngoan trong lyù luaän Phaät giaùo— thöùc. See Eight kinds of syllogisms in Buddhist logic. Seizing and perceiving shallow issues: Phan Seemingly inferential: This is one of the eight Giaùc—Seizing and perceiving, like a monkey kinds of syllogisms in Buddhist logic—Töï tyû löôïng jumping from branch to branch, i.e. attracted by moân. Ñaây laø moät trong taùm phaùp moân hay taùm lyù external unstable—Naéêm laáy vaø hieåu bieát nhöõng luaän khoân ngoan trong lyù luaän Phaät giaùo—See caùi caïn côït beân ngoaøi, nhö con vöôïn chuyeàn heát Eight kinds of syllogisms in Buddhist logic. caønh naày qua caønh khaùc. Seemingly invalid, and assailable: This is one Sekha (p): A learner of the Dharma (one who is of the eight kinds of syllogisms in Buddhist in the course of perfection)—Ngöôøi hoïc Phaùp logic—Töï naêng phaù moân (töïa nhö phaù ñöôïc). Ñaây (ngöôøi ñang ñi treân ñöôøng ñi ñeán toaøn haûo). laø moät trong taùm phaùp moân hay taùm lyù luaän khoân Sekhiyadhamma (p): Sikkka-karaniya (skt)— ngoan trong lyù luaän Phaät giaùo—See Eight kinds of Giôùi Chuùng Hoïc. syllogisms in Buddhist logic. (I) Seventy-five rules of conduct for both monks Seen the animal killed: Maét thaáy gieát—See and nuns—Thaát Thaäp Nguõ Giôùi Chuùng Hoïc— Three kinds of unclean flesh to a monk. Baûy möôi laêm giôùi Chuùng Hoïc cho chö Taêng Ni: According to the Vinaya Pitaka, Sikkka- Seer (n): Ngöôøi thaáy tröôùc—Ngöôøi nhìn thaáu karaniya includes rules of conduct which are suoát. connected with daily activities—Tieáng Phaïn Seer of All: The All-Seeing One, an epithet of goïi laø Thöùc Xoa Ca La Ni—Theo Luaät Taïng, the Buddha—Baäc Chaùnh Bieán Tri, moät danh hieäu Thöùc Xoa Ca La Ni laø moät traêm giôùi caàn hoïc cuûa Ñöùc Phaät. trong sinh hoaït haèng ngaøy—See Seventy-five

Seeth and bubble: Soâi suøng suïc. rules of conduct (I)(II). Seiganji (jap): Chuøa Trieát Nguyeân (Nhaät Baûn). (II) One hundred rules of conduct for monks, Seigen-Gyoshi (jap): Zen master Xing-Si-Qing- according to the Mendicant Sect—Baùch giôùi Yuan (Ching-Yuan-Hsing-Szu)—Haønh Tö Thanh chuùng hoïc theo heä phaùi Khaát Só: Tieáng Phaïn Nguyeân Thieàn Sö—See Xing-Si-Qing-Yuan. goïi laø Thöùc Xoa Ca La Ni—According to Seigen-Ishin (jap): Ching-Yuan-Wei-Hsin—Sö Most Honorable Master Minh Ñaêng Quang in Thanh Nguyeân Duy Tín. the Rules for Mendicant Bhiksus, Sikkka- Seikyo (jap): Thanh Cö. karaniya includes one hundred rules of conduct which are connected with daily Seimeio (jap): Thaùnh Minh Vöông (Thaàn Ñaïo activities—Theo Ñöùc Toân Sö Minh Ñaêng Nhaät Baûn). Quang trong Luaät Nghi Khaát Só, Thöùc Xoa Ca

La Ni laø moät traêm giôùi caàn hoïc trong sinh ego, only a temporal or functional ego. The hoaït haèng ngaøy—See One hundred rules of erroneous idea of a permanent self continued conduct for monks. in reincarnation is the souce of all illusion. Sekho puggalo (p): The learner—Höõu hoïc 3) The insertion of a fictitious self into the nhaân—See Three dharmas (XXXI). actuality of our experience can be recognized Sekiso-Keisho (jap): Shih-Shuang-Ching-Chu— whenever I assume that anything is mine, or Thaïch Söông Khaùnh Chö—See Shih-Shuang Zen that I am anything, or that anything is myself. Master. Normally, one simply says, “ I have a toothache.” To the Buddha, this would have Sela (p): Stone—Rock—Ñaù. appeared as a very unreasonable way of Seldom: Ít khi—Rarely. speaking. Neither I, nor have, nor toothache Select (v): Traïch. are counted among the ultimate facts of 1) To pick: To choose—Choïn Löïa. existence or dharmas. In the Abhidharma, 2) Discrimination: Pravicara (skt)—Traïch Phaùp personal expressions are replaced by Giaùc Phaàn—The faculty of discerning the true impersonal ones. Impersonally, in terms of from the false—The second of the seven ultimate events, this experience is divided up bodhyanga or dharmapravicara—Phaàn thöù nhì into: 1) the tooth as a matter; 2) there is a cuûa Thaát Boà Ñeà Phaàn, giaùc phaàn hay söï phaân painful feeling; 3) there is a sight, touch, and bieät ñuùng sai—See Seven Bodhyanga. pain perception of the tooth; 4) there is by Selections: Quotations—Tuyeån Luïc—See way of volitional reactions: resentment at Twelve sutras. pain, fear of possible consequences for future Selection of the proper dharma: Dharma- well-being, greed for physical well-being, etc; pravicaya-sambodhyanga (skt)—Dhammavicaya 5) There is consciousness, an awareness of (p)—Traïch Phaùp Giaùc Chi—See Seven this all—Söï xen vaøo cuûa moät caùi ngaõ giaû Bodhyangas. töôûng trong thöïc taïi cuûa kinh nghieäm chuùng ta Self: Pudgala (skt)—Baûn ngaõ—Boå ñaëc ca la— coù theå nhaän thaáy baát cöù nôi naøo toâi thieát ñònh Non-self: Voâ ngaõ—Without a self—Ngaû—Atta raèng moät vaät naøo ñoù laø cuûa toâi, hay toâi laø moät (p)—Atman (skt)—Ego—I—Individual—Me— caùi gì ñoù, hay caùi gì ñoù laø chính toâi. Bình Myself—Person—Self. thöôøng ngöôøi ta noùi, :Toâi bò ñau raêng. Theo 1) Toâi—Cuûa toâi—Caùi cuûa toâi—Caù nhaân—Chuû teå Ñöùc Phaät, ñoù laø moät caùch noùi voâ lyù nhaát. cuûa thaân so vôùi vò vua trò vì trong moät xöù—I, Khoâng coù Toâi,

khoâng coù bò, cuõng khoâng coù My, Mine—Personality—The master of the ñau raêng ñöôïc keå giöõa nhöõng söï kieän toái haäu body, compared to the ruler of the country. cuûa hieän höõu. Trong A Tyø Ñaït Ma, nhöõng söï 2) Ngoaïi ñaïo cho raèng ngaõ laø thaân ta, coøn ñaïo dieãn taû caù nhaân ñöôïc thay theá baèng söï dieãn taû Phaät thì cho raèng Giaû Ngaõ laø söï hoøa hôïp cuûa voâ ngaõ. Veà phöông dieän voâ ngaõ, theo danh töø nguõ uaån, chöù khoâng coù thöïc theå (voâ thöôøng, cuûa nhöõng toái thaéng phaùp, kinh nghieäm naøy vaø voâ ngaõ)—The erroneous ideas of a ñöôïc chia ra: 1) ñaây laø saéc (caùi raêng chính laø permanent self continued in reincarnation is vaät chaát); 2) coù thoï khoå; 3) coù moät thöù nhaõn, the sources of all illusion. But the Nirvana xuùc, vaø khoå töôûng veà caùi raêng; 4) coù nhöõng sutra definitely asserts a permanent ego in the phaûn öùng veà yù chí: oaùn haän, ñau ñôùn, sôï haõi transcendental world, above the range of nhöõng haäu quaû coù theå xaûy ra cho söï an oån reincarnation; and the trend of Mahayana trong töông lai, theøm khaùt söï an oån veà theå supports such permanence. Ego composed of chaát, vaân vaân; 5) coù thöùc, moät yù thöùc veà taát caû the five skandhas and hence not a permanent nhöõng ñieàu naøy. entity. It is used for Atman, the self, 4) The “I” or common sense parlance has personality. Buddhism take as a fundamental disappeared: it forms no part of the actual dogma, i.e. impermanence, no permanent experience. In that case, it would be booked either under the skandha of consciousness,

corresponding to the ‘Self’ as the subject, or 2) When the Buddha preached about the Lotus as one of the fifty-four items included among Sutra, there were 5,000 disciples who, in their the skandha of volitional reactions which is Hinayana superiority, thought they had gained called wrong belief in self—Caùi “toâi” cuûa all wisdom and refused to hear the Lotus ngoân ngöõ thoâng thöôøng bieán maát: hình thöùc sutra: Trong Phaùp Hoäi Phaùp Hoa, trong khi cuûa noù khoâng ñoùng vai troø gì trong kinh Ñöùc Phaät ñang giaûng Kinh Phaùp Hoa, thì naêm nghieäm thöïc naøy. Trong tröôøng hôïp naøy, noù ngaøn vò Tyø Kheo Tieåu Thöøa, töôûng raèng mình seõ ñöôïc ghi nhaän hoaëc döôùi uaån cuûa thöùc ñaõ chöùng ñaéc, neân boû ra veà, töø choái khoâng (töông ñöông vôùi Ngaõ nhö chuû theå) hoaëc nhö nghe Phaät giaûng kinh. moät trong 54 chuû ñeà goàm nhöõng uaån cuûa Self-confident: Töï tin. nhöõng phaûn öùng cuûa yù chí ñöôïc goïi laø moät söï Self-conquest: Töï thaéng laáy mình. tin töôûng sai laàm vaøo caùi ngaõ. Self-conscious (a): Töï thöùc—Töï tri. Self-acquired wisdom: No master needed—Töï Self-consciousness (n): Söï töï thöùc—Söï töï tri. ñaït trí—See Three kinds of major wisdom. Self-control: Svavasa or Vasita (skt). Self-analysis: Töï phaân tích. 1) Töï cheá—Töï chuû hay töï kieåm soaùt, ñaëc bieät laø Self-attained assurance of truth: Kyû Chöùng— kieåm soaùt caùc giaùc quan—Self-mastery, Töï Chöùng—Such as that of the Buddha—Töï mình especially control of the senses—See Three chöùng ngoä chaân lyù, nhö tröôøng hôïp cuûa Phaät Thích selves (I). Ca. 2) Trì giôùi—Self-control is one of the ten Self-attained enlightenment: Buddha’s weapons of enlightening beings, for it helps wisdom—Voâ sö giaùc—Voâ Sö Trí—Self-attained getting rid of all crime. Enlightening Beings enlightenment—Wisdom attained without a who abide by these can annihilate the

teacher—Giaùc ngoä töï ñaït, khoâng thaày chæ daïy. afflictions, bondage, and compulsion Ñaây laø trí hueä Phaät. accumulated by all sentient beings in the long Self-awareness: Svabuddhi (skt)—Töï bieát—Töï night of ignorance—Trì giôùi laø moät trong giaùc. möôøi khí giôùi cuûa Boà Taùt, vì vöùt boû taát caû söï Self-cause characteristics: See Nhaân Töï Tính. huûy phaïm. Chö Boà Taùt an truï nôi phaùp naày Self-centered (a): Ích kyû—Vò kyû. thôøi coù theå dieät tröø nhöõng phieàn naõo, kieát söû ñaõ chöùa nhoùm töø laâu cuûa taát caû chuùng sanh— Self-cherishing: Ích kyû—Yeâu meán töï thaân— See Ten weapons of Great Enlightening Selfish. Beings. Self-communication: Truyeàn thoâng vôùi chính Self-control in keeping the commandments: mình. Chæ Trì—Prohibitions relating to deeds and words, Self-compatible: Baûn ngaõ töông hôïp. or ceasing to do wrong—Töï kieåm baèng caùch giöõ Self-conceit: Bhimana (skt)—Taêng Thöôïng giôùi hay ngöøng laøm nhöõng vieäc taø vaïy. Maïn—High opinion of one's self—Haughtiness . Self-control tolerance: Phuïc nhaãn hay ñieàu 1) One of the seven arrogances. pride (of phuïc nhaãn—See Five kinds of paramita tolerance. superior knowledge), haughtiness, self- Self-control or wisdom: Töï cheá—See Three conceit, high opinion of one's self. A monk self-moderations (3). who thinks to have attained more than is the 1) Right view: Chaùnh kieán—See Right view. fact—A Supremely (lofty—haughty) arrogant 2) Right thinking: Chaùnh tö duy—See Right monk who has high opinion of one's self (self-thought. conceit—self pride—haughtiness) and refuses 3) Right effort: Chaùnh tinh taán—See Right to hear the Buddha's Teachings—Moät vò effort. Taêng nghó raèng mình ñaõ chöùng ñaéc, hoaëc moät vò Taêng cao ngaïo, töï cho mình laø hay gioûi, Self-deception (n): Söï töï doái gaït mình. khoâng chòu tu trì Phaät phaùp. Self-dedication: Xaû thaân vì tha nhaân.

Self-denial: Töï choái boû mình. Self-enlightenment: Töï giaùc ngoä. Self-development in the religious life and in Self-enlightenment to enlighten others: wisdom: Töï ñoä—See Three selves (I). Wonderful enlightenment of Mahayana—Dieäu Self-discipline: Keeping of precepts—Kyû luaät töï giaùc. giaùc—Töï trì (giôùi)—See Three self-moderations Self-esteem: Ngaõ Maïn Phieàn Naõo hay kieâu caêng (1). ngaïo maïn—Egoism—See Four delusions in 1) Right speech: Chaùnh ngöõ—See Right speech. reference to the ego. 2) Right action: Chaùnh nghieäp—See Right Self-examination: Self-examination without action. contending with others. Thus, he should achieve 3) Right livelihood: Chaùnh maïng—See Right singleness of mind bent on achieving all merits; livelihood. these are the eight Dharmas—Thöôøng xeùt loãi Self-discipline—Self-purification—Self- mình, khoâng noùi ñeán loãi ngöôøi, haèng nhöùt taâm caàu release: Töï Ñieàu Töï Tònh Töï Ñoä—The Sravaka caùc coâng ñöùc—See Eight perfections. and Pratyeka-buddha method of salvation by Self-existence: Toàn taïi ñoäc laäp. personal discipline or work—Phaùp tu haønh cuûa hai Self-existence pure mind: Töï taùnh thanh tònh. thöøa Thanh Vaên vaø Duyeân Giaùc: Self-Faith: Töï Tin—What is self-faith or faith in 1) Self-discipline—Töï Ñieàu: Self-progress by one's self ? This is to have faith that everything is keeping the commandments (right speech, created within one's mind; therefore, if a right action,

right livelihood)—Töi tieán tu baèng practitioner recites Buddha, then, absolutely, caùch trì giôùi (chaùnh ngöõ, chaùnh nghieäp, chaùnh Buddha will receive him or her—Sao goïi laø töi tin meänh). hay tin nôi chính mình? Tin nôi chính mình töùc laø 2) Self-purification—Töi Tònh: Self-purification tin taát caû ñeàu do nôi Taâm cuûa mình taïo ra. Vì theá by emptying the mind (right mindfulness)— neáu mình nieäm Phaät, aét seõ ñöôïc Phaät tieáp daãn Töi thanh tònh baèng caùch thieàn taâm tònh löi khoâng sai—See Six elements of faith. (chaùnh nieäm). Self-forgetfulness: Vò tha—Altruistic (a)— 3) Self-release—Töi Ñoä: Self-release by Altruism (n)—Cherish other (v)—Altruism or attainment of gnosis or wisdom (right view, working for the sake of others is one of the most right thought, right skillful means)—Töi ñoä important entrances to the great enlightenment; baèng caùch thaønh töïu trí tueä (chaùnh kieán, for with it, we do not blame others—Vò tha hay chaùnh tö duy, chaùnh phöông tieän thieän xaûo). laøm vì ngöôøi khaùc laø moät trong nhöõng cöûa ngoõ Self-discovery: Töi khaùm phaù. quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø chuùng ta Self-educated: Self-learned—Self-taught—Töi khoâng ñoå thöøa ñoå loãi cho ngöôøi—See Altruism. hoïc. Self-generating: Töi sinh saûn. Self or ego and things: Ngaõ Phaùp (ngaõ vaø Self-grasping: Chaáp thuû baûn ngaõ—Self-grasping phaùp). is the root of all harmful minds—Chaáp thuû baûn Self-emancipation (liberation): Töi giaûi thoaùt ngaõ laø coäi reã cuûa moïi taâm tai haïi. chính mình. Self-hood: Töi ngaõ trung taâm—Tính töi ngaõ. Self-emmolation: Töi thieâu—Self-emmolation, Self-immanent discipline: Giôùi töi höõu—A self- in some cases, not to escape personal suffering, immanent discipline is a special kind of ordination but rather for a good cause. Most Venerable Thích which is proposed by a master. According to Lotus Quaûng Ñöùc is a well-known recent example of doctrine, all the morals of discipline are originally self-emmolation in 1963—Töi thieâu hay töi ñoát immanent in one’s own mind and not the products thaân mình, trong vaøi tröôøng hôïp, khoâng phaûi ñeå of a special effort. In T’ien-T’ai School, self- troán chaïy khoå ñau, maø vì moät lyù töôûng. Hoøa immanent discipline. Also according to T’ien-T’ai Thöôïng Thích Quaûng Ñöùc laø moät thí duï ñieån hình School, self-immanent discipline, an ideal veà töi thieâu vaøo naêm 1963. ordination, was proposed by Dengyo Daishi. He

called it the “Round and Abrupt” ordination. It is Self-mastery: Svavasa or Vasita (skt)—Töi chuû— purely for Bodhisattvas only—Giôùi töi höõu laø moät Self-control—According to Buddhism, self- loaïi truyeàn giôùi ñaëc bieät ñöôïc vò thaày ñeà nghò. mastery means mastering our minds, emotions, Theo giaùo thuyeát Phaùp Hoa thì taát caû caùc giôùi luaät likes and dislikes, and so on. These are extremely ñeàu coù saún trong taâm chöù khoâng phaûi laø saûn phaåm difficult to achieve. Thus, the Buddha says: cuûa moät noã löïc ñaëc bieät naoø ñoù. Cuõng theo toâng “Though one may conquer in battle a million men, Thieân Thai, Truyeàn Giaùo Ñaïi Sö ñeà nghò moät loái yet he indeed is the noblest victor who conquers thoï giôùi lyù töôûng. Ngaøi goïi ñoù laø leã thoï giôùi “Vieân himself.” Self-mastery of the mind is the key to Ñoán.” Leã thoï giôùi naøy chæ daønh rieâng cho caùc vò happiness. It is the force behind all true Boà Taùt maø thoâi. achievement. Actions without

self-mastery are Self-immolation: Phoù Hoûa Ngoaïi Ñaïo—Self- purposeless and eventually failed. It is due to lack immolation, or self-torturing by fire, one of the six of self-mastery that conflicts of diverse kinds arise austerities which are referred to as outsiders— in our mind. Thus, self-mastery is extremely Thöôøng duøng naêm thöù löûa noùng ñeå thieâu nöôùng important and essential for any Buddhist thaân mình, hay töï duøng löûa ñeå haønh xaùc, moät trong practitioners. According to the Buddha, meditation saùu loái tu khoå haïnh cuûa ngoaïi giaùo—See Six or mind training is the best way to self-mastery. austerities. According to the Buddhist point of view, the mind Self-important: Ngaõ maïn—Töï cho mình laø quan or consciousness is the core of our existence. All troïng hôn heát—See Three Hinderers (C). our psychological experiences, such as pain and Self-indulgence: Indulgence in sense pleasure, sorrow and happiness, good and evil, life pleasures—Tham ñaém duïc laïc. and death... are not caused by any external agency. They are the result of our own thoughts Self-injuries: Töï laøm toån haïi—The four self- and their resultant actions—Theo Phaät giaùo, laøm injuries (self-raidings)—Boán ñieàu töï laøm toån chuû laáy mình coù nghóa laø töï chuû, töï laøm chuû laáy haïi—See Four self-injuries (self-raidings). mình, laøm chuû nhöõng caûm kích, nhöõng xuùc ñoäng, Self-introduction: Söï töï giôùi thieäu. nhöõng öa thích vaø gheùt boû. Nhöõng ñieàu naøy thaät laø Self-knowledge: Svajnana (skt)—Töï tri. khoù thöïc hieän voâ cuøng. Chính vì theá maø Ñöùc Phaät Self-love: Atmasukha (skt)—Ngaõ AÙi—Töï yeâu daïy: “Duø coù theå chinh phuïc caû trieäu ngöôøi ôû chieán thöông mình—Love or attachment to the ego— tröôøng, tuy nhieân, chieán thaéng veû vang nhaát laø töï The love of or attachment to the ego, arising with chinh phuïc laáy mình.” Thaät vaäy, töï chieán thaéng the eighth vijnana. Cause of all pursuit or seeking, laáy mình laø chìa khoùa ñeå môû cöûa vaøo haïnh phuùc. which in turn causes all sufferings. All Buddhas Ñoù laø naêng löïc cuûa moïi thaønh töïu. Haønh ñoäng maø put away self-love and all pursuit, or seeking, such thieáu töï chuû aét khoâng ñöa ñeán muïc tieâu nhaát ñònh elimination being nirvana—Yeâu caùi ta, yeâu hay naøo maø cuoái cuøng laø thaát baïi. Chæ vì con ngöôøi chaáp vaøo thöïc ngaõ, khôûi leân vôùi thöùc thöù taùm. Töï khoâng töï chuû ñöôïc taâm mình neân bò ñuû thöù xung thöông chæ coù mình, do ñoù maø gaây ra khoå ñau ñoät phaùt sanh trong taâm. Vì vaäy maø töï chuû laø toái phieàn naõo. Chö Phaät ñoaïn dieät “töï aùi” neân chöùng quan troïng vaø thieát yeáu cho baát cöù ngöôøi tu Phaät ñaéc nieát baøn—See Four fundamental evil naøo. Theo Ñöùc Phaät, haønh thieàn laø con ñöôøng hay passions. nhaát daãn ñeán töï chuû. Theo quan ñieåm Phaät giaùo, Self manifestation of Buddha and taâm hay thöùc laø phaàn noøng coát cuûa söï hieän höõu Bodhisattva: Miraculous response—Dieäu öùng. cuûa con ngöôøi. Taát caû nhöõng kinh taâm lyù nhö ñau Self-manifolding: Naêng thò hieän moät thaân laøm khoå vaø thích thuù, buoàn vui, thieän aùc, soáng cheát... nhieàu thaân. Ñaây laø moät trong taùm caùi ngaõ töï taïi ñeàu khoâng ñeán vôùi ta baèng taùc nhaân ngoaïi lai. lôùn—This is one of the eight great powers of Chuùng chæ laø haäu quaû cuûa nhöõng tö töôûng vaø haønh personality or sovereign independence—See ñoäng cuûa chuùng ta. Chính haønh ñoäng cuõng xuaát Eight great powers of personality. phaùt töø tö

töôûng. Do ñoù trong guoàng maùy phöùc taïp

cuûa con ngöôøi, taâm laø yeáu toá quan troïng voâ abandoned self-mortification (self-tortured) cuøng—See Control of the mind. and turned back to normal practices. At that Self-Mastery Power Like A Jwelled Canopy time, the five brothers of Ajnata Kaundinya Shinning in Space Buddha: Phaät Baûo Caùi left him in their disappointment, for they Chieáu Khoâng Töï Taïi Löïc Vöông. thought that he had given up the effort and had resumed a life of abundance. However, Self-mind: Töï taâm. with his firm determination and complete faith Self-mortification: Duskara-carya (skt)—Söï in his own purity and strength, without the haønh xaùc—Tu haønh khoå haïnh—Ascetic practices. help from any teacher, and without any (I) The meanings of Duskara-carya—Nghóa cuûa companions, he resolved to make his final Khoå Haïnh: Duskara-carya means undergoing effort in complete solitude. On the morning difficulties, hardships, or sufferings, i.e. before the day of his Enlightenment while he burning, tormenting; hence religious austerity, was seated in meditation under a Bodhi tree, mortification. At the time of the Buddha and Sujata, the daughter of a rich householder, not until now, there has been a belief in India knowing whether he was divine or human, among many ascetics that purification and offered milk rice to him saying: “Lord, may final deliverance can be achieved by rigorous your aspiration be crowned with success!” self-mortification, and prince Siddhartha This was his last meal prior to his decided to test the truth of it. And, at Uruvela Enlightenment. He sat cross-legged under the he began a determined struggle to subdue his Bodhi-tree, which later became known as the body in the hope that his mind, set free from “Tree of Enlightenment” or the “Tree of shackles of the body, might be able to soar to Wisdom” on the bank of the river Neranjara, the heigths of liberation. He tried his best in at Gaya, making the final effort with the the practice of self-mortification. He lived on inflexible resolution: “Though only my skin leaves and roots, on a steadily reduced and bones remain, and my blood and flesh dry pittance of food; he wore rags from dust up and wither away, yet I will never rise from heaps; he slept among corpses of beds of this seat until I have attained full thorns. The utter paucity of nourishment left enlightenment. So indefatigable in effort, so him a physical wreck. Says the Master: unflagging in his devotion was he, and so “Rigorous have I been in my ascetic resolute to realize truth and attain full discipline. Rigorous have I been beyond all enlightenment—Khoå Haïnh coù nghóa laø chòu others. Like wasted, withered reeds became ñöïng nhöõng khoå haïnh hay haønh xaùc (ngoaïi all my limbs...” In such words as these, in ñaïo tu khoå haïnh ñeå caàu sanh Thieân, ñaïo Phaät later years, having attained to full goïi khoå haïnh laø “Ñaàu Ñaø”). Töø thôøi Ñöùc Phaät enlightenment, did the Buddha give His coøn taïi theá vaø maõi cho ñeán baây giôø, taïi AÁn disciples an awe-inspiring description of his Ñoä, coù nhieàu ñaïo só tin töôûng maõnh lieät raèng early penances. After six long years of loái tu eùp xaùc khoå haïnh coù theå thanh loïc thaân practicing of self-mortification, he came to the taâm vaø ñöa ñeán giaûi thoaùt cuøng toät, neân thoaït very door of death, but he found himself no ñaàu Thaùi töû Só Ñaït Ña cuõng quyeát ñònh traéc nearer to his goal. The

practice of selfnghieäm phaùp tu naøy. Taïi Uruvela, Ngaøi baét mortification became abundantly clear to him ñaàu cuoäc ñaáu tranh quyeát lieät ñeå khaéc phuïc by his own experience. He realized that the thaân xaùc, vôùi hy voïng moät khi ñaõ thoaùt ra khoûi Path in search of Truth lay in the direction of moïi khuaáy ñoäng cuûa thaân, thì taâm coù theå vöôït a search inward into his own mind. ñeán möùc ñoä giaûi thoaùt cao sieâu. Ngaøi ñaõ coá Undiscouraged, his still active mind searched gaéng ñeán möùc cuøng toät cuûa phaùp tu khoå haïnh. for new paths. However, he felt that with a Ngaøi chæ aên laù caây ñeå soáng vaø thu goïn vaät body too weak as his, he could not follow that thöïc ñeán möùc toái thieåu. Ngaøi ñaép y baèng path with any chance of success. Thus, he nhöõng maûnh gieû raùch löôïm ñöôïc töø caùc ñoáng

raùc, nguû treân giöôøng gai hay giöõa ñaùm töû thi. thoái chuyeån, Ngaøi nhaát quyeát chöùng ngoä chaân Traïng thaùi naøy sôùm bieán Ngaøi thaønh moät thaân lyù vaø thaønh töïu traïng thaùi Toaøn Giaùc. hình chæ coøn da boïc xöông. Ngaøi noùi: “Nhö (II) The Buddha’s teachings on Ascetic practices Lai ñaõ soáng khaéc khoå trong kyû cöông cuûa in the Dharmapada Sutra—Lôøi Phaät daïy veà ngöôøi tu khoå haïnh. Khaéc khoå, Nhö Lai ñaõ Khoå Haïnh trong Kinh Phaùp Cuù: Chaúng phaûi ñi soáng khaéc khoå hôn taát caû nhöõng vò khaùc, ñeán chaân khoâng, chaúng phaûi ñeå toùc xuø (bôøm), ñoä tay chaân chæ coøn nhö coïng saäy uùa taøn, chaúng phaûi xoa tro ñaát vaøo mình, chaúng phaûi khoâng duøng ñöôïc nöõa...” Veà sau, khi ñaõ chöùng tuyeät thöïc, chaúng naèm treân ñaát, chaúng phaûi ñeå ngoä Toaøn Giaùc Ngaøi moâ taû nhö theá aáy cho caùc thaân mình nhôùp nhuùa, cuõng chaúng phaûi ngoài ñeä töû, möùc ñoä khoå haïnh kinh hoaøng cuûa xoåm maø ngöôøi ta coù theå trôû neân thanh tònh, nhöõng naêm ñaàu tieân tu taäp cuûa Ngaøi. Sau saùu neáu khoâng döùt töø nghi hoaëc—Neither naêm trôøi chieán ñaáu cam go nhö theá Ngaøi ñaõ walking bare footed, nor matted locks, nor ñeán taän ngöôõng cöûa cuûa thaàn cheát, nhöng vaãn dirt, nor fasting, nor lying on the bare ground, chöa thaáy muïc tieâu maø mình muoán ñaït tôùi. nor dust, nor squatting on the heels, can purify Loái tu khoå haïnh roõ raøng voâ ích, kinh nghieäm a mortal who has not overcome his doubts cuûa chính baûn thaân Ngaøi ñaõ roõ raøng nhö vaäy. (Dharmapada 141). Ngaøi nhaän ñònh raèng con ñöôøng ñöa ñeán ñaïo Self-nature: Bhavasvabhava (skt) or Svabhava quaû maø Ngaøi haèng mong thaønh phaûi höôùng veà (skt)—Tính Töï Tính—Töï Taùnh—Buddha nature— noäi taâm. Khoâng heà naûn chí, taâm Ngaøi vaãn tích Self-entity—One’s own original nature—One’s cöïc hoaït ñoäng nhaèm tìm moät höôùng ñi môùi. own Buddha-nature—Self-nature, that which Tuy nhieân, Ngaøi caûm thaáy cô theå hao moøn vaø constitutes the essential nature of a thing. In the tieàu tuïy nhö theá aáy aét khoâng theå hy voïng Lankavatara Sutra, the Buddha told Mahamati: thaønh coâng. Do ñoù Ngaøi ñaõ töø boû loái tu khoå “Oh Mahamati, the nature of existence is not as it haïnh vaø trôû laïi aên uoáng bình thöôøng. Luùc baáy is discriminated by the ignorant.” Things in the giôø naêm anh em Kieàu Traàn Nhö ngôõ laø Ngaøi phenomenal world are transient, momentary, and ñaõ thoái chuyeån maø trôû laïi ñôøi soáng höôûng thuï without duration; hence they have no self-nature. neân khoâng theo Ngaøi nöõa. Sau ñoù vôùi taâm Also according to The Lankavatara

Sutra, there kieân ñònh vaø nieàm tin vöõng chaéc, khoâng coù söï are seven types of self-nature—Baûn chaát cuûa hieän hoã trôï cuûa ñaïo sö naøo, khoâng cuøng tu vôùi baát höõu hay caùi goàm neân baûn theå cuûa söï vaät. Trong luaän ai, Ngaøi ñaõ thaønh töïu muïc tieâu cuoái Kinh Laêng Giaø, Ñöùc Phaät baûo Mahamati: “Naøy cuøng. Vaøo buoåi saùng, tröôùc giôø ngoï ngaøy Mahamati, baûn chaát cuûa hieän höõu khoâng phaûi nhö thaønh ñaïo, trong khi Ngaøi ñang ngoài thieàn ngöôøi ngu phaân bieät noù.” Vaïn höõu trong theá giôùi döôùi coäi Boà Ñeà, ngöôøi con gaùi cuûa moät tröôûng hieän töôïng ñeàu khoâng thöôøng beàn, chæ hieän höõu giaû trong vuøng, khoâng bieát Ngaøi laø ngöôøi hay taïm thôøi, chöù khoâng coù töï taùnh. Cuõng theo Kinh thaàn thaùnh, ñeán daâng côm naáu vôùi söõa vaø Laêng Giaø, coù baûy loaïi töï taùnh. **See Seven types baïch: “Baïch Ngaøi, con xin ngöôõng nguyeän of self-nature. Ngaøi seõ thaønh coâng!” Ñoù laø buoåi côm tröôùc 1) Self-nature is self-knowledge; it is not mere khi Ngaøi thaønh ñaïo. Ngaøi ngoài treùo chaân döôùi being but knowing. We can say that because coäi caây Boà Ñeà, maø sau naøy ñöôïc goïi laø caây of knowing itself, it is; knowing as being, and “Giaùc Ngoä” hay “Caây Trí Tueä,” beân bôø soâng being is knowing. This is the meaning of the Ni Lieân Thieàn, taïi Boà Ñeà Ñaïo Traøng. Ngaøi statement made by Hui-Neng that: “In nhaát quyeát noã löïc cuøng toät vôùi lôøi chuù nguyeän original nature itself, there is Prajna baát thoái chuyeån: “Duø chæ coøn da boïc xöông, knowledge, and because of this self- duø maùu thòt khoâ caïn vaø tan bieán, ta vaãn khoâng knowledge. Nature reflects itself in itself, dôøi khoûi choã naøy cho ñeán khi naøo ta chöùng which is self-illumination not to be expressed ngoä Toaøn Giaùc.” in words. When Hui-Neng speaks of Prajna Coá gaéng khoâng bieát meät, nhieät thaønh khoâng knowledge as if it is born of self-nature, this is

due to the way of thinking which then nieäm veà hieän höõu maø caùc trieát gia caàn phaûi prevailed, and often involves us in a giaûi thích moái quan heä giöõa baûn theå vaø coâng complicated situation, resulting in the dualism naêng. Ñoù laø theå, töôùng vaø duïng, laàn ñaàu tieân of self-nature and Prajna, which is altogether xuaát hieän trong Ñaïi Thöøa Khôûi Tín Luaän, maø against the spirit of Hui –Neng’s Zen ngöôøi ta thöôøng cho raèng Boà Taùt Maõ Minh laø thought—Coù theå noùi töï taùnh laø caùi bieát cuûa taùc giaû. Theå töông öùng vôùi baûn chaát, Töôùng chính mình, noù khoâng chæ laø hieän höõu maø coøn vôùi hình daïng vaø Duïng vôùi coâng naêng. Quaû laø thoâng hieåu nöõaChuùng ta coù theå noùi noù hieän taùo laø moät vaät maøu hôi ñoû vaø coù hình caàu: ñoù höõu vì noù bieát, bieát laø hieän höõu vaø hieän höõu laø laø töôùng cuûa noù, noù xuaát hieän vôùi caùc giaùc bieát. Ñoù laø ñieàu Hueä Naêng muoán noùi khi Ngaøi quan cuûa chuùng ta nhö vaäy. Töôùng thuoäc veà tuyeân boá: “Chính trong boån taùnh coù caùi trí Baùt theá giôùi cuûa caùc giaùc quan, töùc laø ngoaïi hình. Nhaõ vaø do ñoù laø caùi trí cuûa mình. Baûn taùnh töï Caùi duïng cuûa noù bao goàm toaøn boä nhöõng gì phaûn chieáu trong chính noù vaø söï töï chieáu naøy noù taïo taùc, noù coù yù nghóa, giaù trò, vaø söï söû khoâng theå dieãn ñaït baèng ngoân töø. Khi Hueä duïng chöùc naêng cuûa noù. Cuoái cuøng, Theå cuûa Naêng noùi veà trí Baùt Nhaõ ñeán ñoä nhö laø noù quaû taùo laø caùi taïo

thaønh baûn taùnh cuûa quaû taùo, sinh ra töø töï taùnh, ñieàu naøy do caùch suy nghó khoâng coù caùi goïi laø Theå aáy, quaû taùo maát ñi söï chieám öu theá, tình traïng naøy quan heä vaø aûnh hieän höõu cuûa noù, cuõng nhö Töôùng vaø Duïng höôûng vôùi chuùng ta, chuùng ta thaáy xuaát hieän cuûa noù, noù khoâng coøn laø quaû taùo nöõa. Moät söï moät chuû thuyeát nhò nguyeân giöõa töï taùnh vaø vaät ñeå coù thöïc höõu, noù phaûi ñaùp öùng ba khaùi Baùt Nhaõ, ñieàu naøy hoaøn toaøn ñoái nghòch vôùi nieäm naøy: Theå, Töôùng vaø Duïng. tinh thaàn tö töôûng cuûa Thieàn Hueä Naêng. 3) To apply these concepts to our object of 2) However this may be, we have now come to discourse here, self-nature is the Body and Prajna, which must be explained in the light Prajna its Use, whereas there is nothing here of Dhyana, in accordance with Mahayanist corresponding to Form because the subject signification. In Mahayana philosophy, there does not belong to the world of form. There is are three concepts which have been resorted the Buddha-nature, Hui-Neng would argue, to by scholars to explain between substance which makes up the reason of Buddhahood; and its function. They are body, form, and and this is present in all beings, constituting use, which first appeared in “The Awakening their self-nature. The object of Zen discipline of Faith” in the Mahayana, usually ascribed to is to recognize it, and to be released from Asvaghosa. Body corresponds to substance, error, which are the passions. How is the Form to appearance, and Use to function. The recognition possible, one may inquire? It is apple is a reddish, round-shaped object: this is possible because self-nature is self- its Form, in which it appeals to our senses. knowledge. The Body is nobody without its Form belongs to the world of senses, i.e. Use, and the Body is the Use. To be itself is to appearance. Its Use includes all that it does know itself. By using itself, its being is and stands for, its values, its utility, its demonstrated, and this using is, in Hui-Neng’s function, and so on. Lastly, the Body of the terminology ‘seeing into one’s own Nature.’ apple is what constitutes its appleship, without Hands are no hands, have no existence, until which it loses its being, and no apple, even they pick up flowers and offer them to the with all the appearances and functions Buddha; so with legs, they are no legs, non- ascribed to it, is an apple without it. To be a entities, unless their Use is set to work, and real object these three concepts, Body, Form, they walk over the bridge, ford the stream, and Use, must be accounted for—Duø sao ñi and climb the mountain. Hence the history of nöõa, chuùng ta cuõng phaûi ñeán vôùi trí Baùt Nhaõ, Zen after Hui-Neng developed this vaø trí Baùt Nhaõ phaûi ñöôïc giaûi thích döôùi aùnh philosophy of Use to its fullest extent: the saùng cuûa thieàn ñònh theo yù nghóa cuûa Ñaïi poor questioner was slapped, kicked, beaten, Thöøa. Trong trieát hoïc Ñaïi Thöøa, coù 3 khaùi or called names to his utter bewilderment, and

also to that of the innocent spectators. The function have been supposed all the time to initiative to this ‘rough’ treatment of the Zen be logically analyzing ideas, ideas sensed students was given by Hui-Neng, though he from their dynamic signification. The ‘seeing, seems to have refrained from making any especially in Hui-Neng’s sense, was far more practical application of his philosophy of than a passive deed of looking at, a mere Use—Ñeå aùp duïng taát caû caùc ñieàu naøy vaøo ñeà knowledge obtained

from contemplating the taøi thöïc teá cuûa chuùng ta, töï taùnh laø Theå vaø Baùt purity of self-nature; the seeing with him was Nhaõ laø Duïng, trong khi ôû ñaây khoâng coù caùi gì self-nature itself, which exposes itself before töông öùng vôùi Töôùng bôûi vì ñeà taøi khoâng him in all nakedness, and functions without thuoäc veà theá giôùi hình töôùng. Ñaây laø taùnh any reservation. Herein we observe the great Phaät, noù hieän dieän nôi taát caû vaïn höõu vaø taïo gap between the Northern School of Dhyana thaønh töï taùnh cuûa chuùng ta. Ngaøi Hueä Naêng and the Southern School of Prajna.'—Khi ñaõ bieän luaän veà muïc ñích tu thieàn cuûa chuùng chuùng ta noùi: "OÂng haõy thaáy töï taùnh mình," ta laø nhaän ra Phaät taùnh aáy vaø giaûi thoaùt khoûi caùi thaáy naøy coù theå xem nhö moät nhaän thöùc nhöõng sai laàm, nghóa laø thoaùt ra khoûi moïi ñôn giaûn, moät caùi bieát ñôn giaûn, moät phaûn aûnh tham duïc. Ngöôøi ta coù theå hoûi, vaäy thì laøm töï taùnh ñôn giaûn, thanh tònh khoâng oâ nhieãm, caùch naøo ñeå coù ñöôïc söï nhaän ra aáy? Ñieàu naøy noù giöõ gìn phaåm tính naøy nôi taát caû chuùng coù theå ñöôïc bôûi vì töï taùnh laø caùi taùnh bieát cuûa sanh cuõng nhö nôi taát caû chö Phaät. Thaàn Tuù mình. Theå laø voâ theå neáu khoâng coù caùi Duïng, vaø nhöõng ngöôøi theo Ngaøi hieån nhieân ñaõ chaáp vaø Theå laø Duïng. Töï höõu laø töï bieát. Töï theå cuûa nhaän caùi thaáy nhö vaäy. Nhöng kyø thaät thaáy laø chuùng ta ñöôïc trình baøy bôûi caùi Duïng cuûa moät haønh ñoäng, moät haønh ñoäng caùch maïng chính chuùng ta, vaø vôùi caùi Duïng naøy theo cuûa phaàn tri thöùc cuûa con ngöôøi maø söï vaän thuaät ngöõ cuûa Hueä Naêng laø 'thaáy trong töï haønh theo quan nieäm ngöï trò töø bao ñôøi , baùm taùnh.' Baøn tay chaúng phaûi laø baøn tay, noù vaøo söï phaân tích caùc yù nieäm, nhöõng yù nieäm khoâng hieän höõu cho tôùi luùc noù haùi hoa cuùng xaùc ñònh baèng yù nghóa naêng ñoäng cuûa chuùng. Phaät; cuõng vaäy, baøn chaân khoâng phaûi laø baøn Caùi thaáy, ñaéc bieät theo yù nghóa cuûa Hueä chaân cho ñeán khi naøo caùi Duïng cuûa noù ñöôïc Naêng, coøn hôn moät caùi nhìn thuï ñoäng, moät caùi saép ñaët, vaø khi noù ñöôïc ñaët trong caùi Duïng bieát ñôn giaûn thaønh töïu trong chieâm nghieäm qua caàu, loäi suoái hay leo nuùi. Sau thôøi Hueä caùi tính thanh tònh cuûa töï taùnh raát nhieàu, vôùi Naêng, lòch söû nhaø Thieàn ñöôïc phaùt trieån toái ña Hueä Naêng, caùi thaáy laø töï taùnh, thò hieän tröôùc veà caùi Duïng : nhöõng keû tham vaán ñaùng toäi maët ngaøi khoâng che daáu, caùi Duïng khoâng caàn nghieäp chæ nhaän ñöôïc caùi taùt tai, caùi ñaù, caùi phaûi baûo toàn. ÔÛ ñaây chuùng ta thaáy roõ caùi hoá ñaám, hay lôøi maéng chöôûi ñeán ñoä kinh hoaøng ngaên caùch lôùn lao giöõa hai toâng phaùi Baéc toâng töïa nhö moät khaùn giaû ngaây ngoâ. Caùch ñoái xöû thieàn ñònh vaø Nam toâng Baùt Nhaõ. thoâ baïo ban ñaàu naøy vôùi nhöõng thieàn sinh 5) In the Platform Sutra, the Sixth Patriarch, Hui-ñöôïc Hueä Naêng môû ñaàu, duø döôøng nhö Ngaøi Neng opens his sermon with the seeing into kieâng kî thöïc hieän moät aùp duïng thöïc tieãn veà one's self-nature by means of Prajna, with trieát lyù cuûa Duïng. which everyone of us, whether wise or 4) When we say, 'see into your self-nature', the ignorant, is endowed. He adopts the seeing is apt to be regarded as mere conventional way of expressing himself, as he perceiving, mere knowing, mere statically is no original philosopher. In our own

reflecting on self-nature, which is pure and reasoning, self-nature finds its own being undefiled, and which retains this quality in all when it sees itself, and this seeing takes place beings as well as in all the Buddhas. Shen- by Prajna. But as Prajna is another name Hsiu and his followers undoubtedly took this given to self-nature when the latter sees view of seeing. But as a matter of fact, the itself, there is no Prajna outside self-nature. seeing is an act, a revolutionary deed on the The seeing is also called recognizing or part of the human understanding whose understanding, or, better, experiencing—

Trong Phaùp Baûo Ñaøn Kinh, Luïc Toå Hueä Naêng laø Duïng cuûa Ñònh. Khi caùc oâng quaùn Hueä thì baét ñaàu baøi thuyeát giaûng thaáy taùnh baèng caùch thaáy Ñònh ôû trong Hueä, khi caùc oâng quaùn Ñònh nhaán maïnh ñeán taàm quan troïng cuûa Baùt Nhaõ, thì thaáy Hueä ôû trong Ñònh. Neáu hieåu ñöôïc nhö maø moãi ngöôøi trong chuùng ta, ngu cuõng nhö theá, thì Ñònh vaø Hueä luoân ñi ñoâi trong tu taäp. trí, ñeàu ñöôïc phuù cho. Ngaøi chaáp nhaän caùch Naøy nhöõng ngöôøi hoïc ñaïo, chôù noùi tröôùc phaûi thoâng thöôøng ñeå töï dieãn ñaït vì ngaøi khoâng coù Ñònh roài Hueä môùi phaùt, vì noùi nhö theá laø phaûi laø moät trieát gia. Theo luaän cöù cuûa chính taùch ñoâi noù roài. Nhöõng ngöôøi coù kieán giaûi nhö chuùng ta, töï taùnh nhìn thaáy theå cuûa noù khi noù theá khieán chö phaùp thaønh nhò nguyeân (coù hai töï nhìn thaáy chính noù, vì caùi thaáy naøy laø haønh töôùng), nhöõng ngöôøi naøy mieäng noùi maø taâm ñoäng cuûa Baùt Nhaõ. Nhöng vì Baùt Nhaõ laø teân khoâng laøm. Hoï xem Ñònh phaân bieät vôùi Hueä. khaùc cuûa töï taùnh khi noù töï thaáy chính noù, Nhöng nhöõng ngöôøi maø mieäng vaø taâm hoøa khoâng coù Baùt Nhaõ naøo ngoaøi töï taùnh. Caùi thaáy hôïp vôùi nhau, trong ngoaøi nhö moät, thì Ñònh cuõng ñöôïc goïi laø nhaän bieát hay laõnh hoäi, hoaëc vaø Hueä ñoàng nhau nhö moät. hôn nöõa, laø kinh nghieäm. 7) What comes first in importance in the 6) Self-nature is Prajna, and also Dhyana when philosophy of Hui-Neng is the idea of self- it is viewed, as it were, statically or nature. But self-nature is not to be conceived ontologically. Prajna is more of as something of substance. It is not the last epistemological significance. Now Hui-Neng residue left behind after all things relative and declares the oneness of Prajna and Dhyana. conditional have been extracted from the “Oh good friends, in my teaching what is most notion of an individual being. It is not the self, fundamental is Dhyana and Prajna. And or the soul, or the spirit, as ordinarily friends, do not be deceived and led to thinking regarded. It is not something belonging to any that Dhyana and Prajna are separable. They categories of the understanding. It does not are one, and not two. Dhyana is the Body of belong to this world of relativities. Nor is it Prajna, and Prajna is the Use of Dhyana. the highest reality which is generally ascribed When Prajna is taken up, Dhyana is in Prajna; to God or to Atman or to Brahma. It cannot be when Dhyana is taken up, Prajna is in it. described or defined in any possible way, but When this understood, Dhyana and Prajna go without it the world even as we see it and use hand in hand in the practice of meditation. Oh, it in our everyday life collapses. To say it is is followers of the truth, do not say that Dhyana to deny it. It is a strange thing—Caùi quan is first attained and

then Prajna is awakened; troïng ñaàu tieân trong trieát hoïc cuûa Ngaøi Hueä for they are separate. Those who advocate Naêng laø khaùi nieäm veà töï taùnh. Nhöng töï taùnh this view make a duality of the Dharma; they khoâng phaûi laø thöù ñöôïc nhaän bieát laø caùi gì ñoù are those who affirm with the mouth and thuoäc veà baûn chaát. Noù khoâng phaûi laø caùi maø negate in the heart. They regard Dhyana as noù toàn taïi khi taát caû caùc söï vaät töông ñoái vaø distinct from Prajna. But with those whose coù ñieàu kieän ñaõ bò giôùi haïn trong khaùi nieäm mouth and heart are in agreement, the inner cuûa moät höõu theå caù nhaân. Ñaây khoâng phaûi laø and outer are one, and Dhyana and Prajna are caùi "ngaõ", caùi linh hoàn, hay tinh thaàn nhö regarded as equal—Khi hieåu töï taùnh laø Baùt ngöôøi ta nghó noù theo caùch bình thöôøng. Noù Nhaõ, vaø cuõng laø Thieàn ñònh, laø noùi veà maët khoâng thuoäc veà phaïm truø cuûa theá giôùi töông tónh hay baûn theå hoïc. Baùt Nhaõ coøn coù yù nghóa ñoái. Noù cuõng khoâng phaûi laø thöïc taïi toái thöôïng nhieàu hôn laø nhaän thöùc luaän. Baây giôø Hueä maø ngöôøi ta thöôøng ñònh danh nhö laø thöôïng Naêng tuyeân boá tính ñoàng nhaát cuûa Baùt Nhaõ vaø ñeá, tieåu ngaõ hay ñaïi ngaõ (phaïm thieân). Noù Thieàn ñònh. "Naøy caùc thieän tri thöùc, caùi caên khoâng theå ñöôïc ñònh nghóa theo baát cöù caùch baûn nhaát trong phaùp cuûa toâi laø Ñònh vaø Hueä. naøo, tuy nhieân, neáu khoâng coù noù, chính caùi Caùc oâng chôù ñeå bò meâ hoaëc maø tin raèng coù theá giôùi nhö theá giôùi maø chuùng ta thaáy vaø theå taùch rôøi Ñònh vôùi Hueä. Chuùng chæ laø moät, duøng noù trong cuoäc soáng haèng ngaøy seõ bieán khoâng phaûi hai. Ñònh laø Theå cuûa Hueä, vaø Hueä

maát. Noùi raèng noù coù töùc laø phuû nhaän noù. Ñaây refutation. The bell rings, and I hear its laø moät söï vaät kyø laï. vibrations as transmitted through the air. This 8) In the traditional terminology of Buddhism, is a plain fact of perception. In the same way, self-nature is Buddha-nature, that which the rise of consciousness in the Unconscious makes up Buddhahood; it is absolute is a matter of experience; no mystery is Emptiness, Sunyata, it is absolute Suchness, connected with it, but, logically stated, there Tathata. May it be called Pure Being, the is an apparent contradiction, which once term used in Western philosophy? While it started goes on contradicting itself eternally. has nothing to do yet with a dualistic world of Whatever this is, we have now a self- subject and object, it is called "Mind" (with conscious Unconscious or a self-reflecting the capital initial letter), and also the Mind. Thus, transformed, Self-nature is Unconscious. A Buddhist phraseology is known as Prajna—Trong töï taùnh naøy, coù moät saturated with psychological terms, and as söï vaän haønh, moät söï giaùc ngoä vaø Voâ Thöùc trôû religion is principally concerned with the neân yù thöùc veà chính noù. ÔÛ ñaây khoâng ñaët ra philosophy of life. These terms, Mind and nhöõng caâu hoûi "Taïi sao?" hay "Theá naøo?" Söï Unconscious, are here used as synonymous phaùt khôûi hay söï vaän haønh naøy hay laø baát cöù with Self-nature, but the utmost care is to be thöù gì phaûi ñöôïc xem nhö laø moät söï kieän vöôït taken not to confuse them with those of leân treân taát caû chöùng cöù bieän luaän. Caùi empirical psychology; for we have not yet chuoâng ngaân nga vaø toâi nghe söï rung ñoäng come to this; we are speaking of a cuûa noù truyeàn qua khoâng khí. Ñaây laø

moät söï transcendental world where no such shadows kieän ñôn giaûn cuûa nhaän thöùc. Theo cuøng caùch are yet traceable—Trong thuaät ngöõ truyeàn thöùc, söï phoùng roïi cuûa yù thöùc vaøo Voâ Thöùc laø thoáng cuûa Phaät giaùo, töï taùnh coù nghóa laø Phaät moät vaán ñeà cuûa kinh nghieäm, chaúng coù söï taùnh, noù taïo neân Phaät quaû; noù laø Taùnh Khoâng huyeàn bí naøo caû, nhöng theo quan ñieåm lyù tuyeät ñoái, noù laø Chôn Nhö tuyeät ñoái. Ngöôøi ta luaän hoïc, moät söï maâu thuaãn beà ngoaøi, moät söï coù theå goïi noù laø töï theå thanh tònh, töø maø trieát maâu thuaãn maø noù phaùt khôûi, tieáp tuïc söï maâu hoïc Taây Phöông hay duøng hay khoâng? Trong thuaãn vónh vieãn. Daàu gì ñi nöõa, hieän giôø khi noù chaúng coù quan heä gì ñeán theá giôùi nhò chuùng ta vaãn coù moät caùi Voâ thöùc töï yù thöùc nguyeân giöõa chuû theå vaø khaùch theå, maø noù chính noù, hay moät caùi taâm töï phaûn chieáu chính ñöôïc goïi moät caùch ñôn giaûn laø “Taâm” (vôùi noù. Söï chuyeån hoùa nhö vaäy, töï taùnh ñöôïc bieát chöõ ñaàu vieát hoa), vaø cuõng laø Voâ Thöùc. Ngoân laø Baùt Nhaõ. töø Phaät giaùo coù quaù nhieàu vôùi nhöõng thuaät Self-nature Amitabha: Töï taùnh Di Ñaø—Mind- ngöõ taâm lyù hoïc vaø bôûi vì toân giaùo naøy ñaëc Only Pure Land—Mind is pure, the land, the bieät quan taâm ñeán trieát lyù veà söï soáng, nhöõng environment is pure as well. thuaät ngöõ nhö Taâm, Voâ Thöùc, ñöôïc duøng nhö Self-nature Amitabha, Mind-Only Pure ñoàng nghóa vôùi Töï Taùnh, nhöng phaûi thaän Land: Di Ñaø Boån Taùnh, Tònh Ñoä Duy Taâm. troïng ñeå khoâng laàm laãn chuùng vôùi nhöõng 1) According to Most Venerable Thích Thieàn thuaät ngöõ taâm lyù hoïc thöïc nghieäm hay duøng, Taâm in The Pure Land Buddhism, the vì chuùng ta khoâng noùi ñeán taâm lyù hoïc thöïc gathering power of the Pure Land method is nghieäm maø noùi ñeán moät theá giôùi sieâu vieät nôi trully all-embracing and unconceivable. ñoù khoâng coøn phaân bieät veà caùc ngoaïi hieän However, we always hear such expression as nhö vaäy nöõa. “Self-Nature Amitabha, Mind-Only Pure 9) In this self-nature there is a movement, an Land.” What is the meaning of this awakening and the Unconscious of itself. This expression? The Pure Land is the land of is not the region where the question “Why” or Ultimate Bliss, ten billion Buddha lands from “How” can be asked. The awakening or here, and Amitabha Buddha is the teacher of movement or whatever it may be called is to that land. It means that the True Mind of be taken as a fact which goes beyond

sentient beings is all-extensive and all- Self-nature discipline: Töï taùnh thoï giôùi—illuminating: Theo Hoøa Thöôïng Thích Thieàn According to the Zen Sect, the idea of moral Taâm trong Tònh Ñoä Thaäp Nghi Hoaëc Vaán discipline is originally innate in human nature. Luaän, söï nhieáp cô cuûa Tònh Ñoä quaû laø roäng The formal side of discipline is now also carefully lôùn, khoâng theå nghó baøn, nhöng chuùng ta attended by the Zen Sect, but in Zen the thöôøng nghe noùi “Di Ñaø Boån Taùnh Tònh Ñoä introspective nature is extremely important for Duy Taâm.” Nghóa lyù cuûa caâu naày theá naøo? cultivating discipline. Zen believes that by Tònh Ñoä laø mieàn Cöïc Laïc ngoaøi möôøi muoân introspective meditation one can draw it out and öùc coõi Phaät, Di Ñaø laø vò giaùo chuû cuûa Taây put it to practice—Theo Thieàn Toâng, yù nieäm veà Phöông Cöïc Laïc. YÙ noùi chaân taâm cuûa chuùng giôùi luaät nguyeân lai

coù saün trong baûn taùnh cuûa con sanh roäng raõi vaø saùng suoát voâ cuøng. ngöôøi. Khía caïnh hình thöùc cuûa luaät hoïc ngaøy nay 2) The Surangama Sutra states: “The various cuõng ñöôïc Thieàn Toâng tuaân haønh caån thaän, nhöng mountains, rivers and continents, even the baûn chaát noäi quaùn cuûa thieàn raát quan troïng trong empty space outside our physical body, are all vieäc tu taäp giôùi luaät. Thieàn Toâng tin raèng neáu chòu realms and phenomena within the wonderful, hoài quang phaûn chieáu, ngöôøi ta coù theå keùo giôùi bright True Mind. Phenomena which are born, luaät ra maø thöïc haønh moät caùch deã daøng. they are all manifestations of Mind-Only.” ‘Self-Nature’ Buddha Recitation: Thaät Töôùng Therefore, where can you find a Buddha land Nieäm Phaät—‘Real Mark’ Buddha Recitation. This outside the Mind? Thus, the concept of Mind- entails penetrating the Mind’s foremost meaning, Only Pure Land refers to the Pure Land within reciting our own original Buddha Nature. It is to our True Mind. This is no different from the contemplate the Real Mark Dharma Body of the ocean, from which springs an untold number Buddhas, resulting in attainment of True Thusness of bubbles, none of which is outside the wide Samadhi. This method is really a Zen practice; ocean. It is also like the specks of dust in the however, since the realm revealed by the soil, none of which is not soil. Likewise, there meditational mind is the Pure Land, it also is no Buddha land which is not Mind. qualifies as a Pure Land practice. This method is Therefore, ancient sages and saints have said: not for those of limited or moderate capacities. If “This single mind encompasses the four kinds the practitioner is not of the highest capacity, he of lands in their totality: the Land of Common cannot become enlightened and enter into it. For Residence of beings and saints, the Land of this reason, few Pure Land teachers promote it Expediency, the Land of True Reward, and and the proponents of the method are found the Land of Eternally Tranquil Light: Kinh chiefly within the Zen tradition. Incidentally, I Laêng Nghieâm noùi: “Nhöõng non soâng, ñaát lieàn would venture to say here that while we are still cho ñeán hö khoâng ôû ngoaøi saéc thaân ta, ñeàu laø treading the path of practice, not having reached caûnh vaät trong chaân taâm maàu saùng. Caùc phaùp the sage of Perfect Enlightenment, all Dharma sanh hoùa, ñeàu laø hieän caûnh cuûa duy taâm.” methods are expedients. Buddha Recitation is an Nhö theá thì ñaâu coù coõi Phaät naøo ngoaøi taâm ta. expedient and so is Zen. According to the three Cho neân yù nghóa cuûa Tònh Ñoä duy taâm laø noùi Pure Land sutras, Buddha Sakyamuni provided the coõi Tònh Ñoä ôû trong chaân taâm cuûa ta, nhö bieån expedient teaching of the Western Pure Land, and caû noåi leân voâ löôïng boùng boït, maø khoâng coù urged sentient beings to recite Amitabha Buddha’s boùng boït naøo ôû ngoaøi bieån caû. Laïi nhö nhöõng name seeking rebirth there. Within this method, haït buïi nôi ñaát lieàn, khoâng coù haït buïi naøo they can escape Birth and Death, avail themselves chaúng phaûi laø ñaát; cuõng nhö khoâng coù coõi of that wonderful, lofty realm to pursue Phaät naøo chaúng phaûi laø taâm. Theá neân Coå Ñöùc cultivation, and swiftly attain Buddhahood. coù noùi: “Chæ moät taâm naày coù ñuû boán coõi: Diligent Buddha Recitation also leads to Phaøm Thaùnh ñoàng cö, Phöông tieän höõu dö, Awakening, as in Zen; however, the

principal goal Thaät baùo voâ chöôùng ngaïi, vaø Thöôøng tòch of the Pure Land School is rebirth in the Land of quang.

Ultimate Bliss, while the degree of Awakening Self-opinionated: Stubborn—Chaáp nhaát. achieved is a secondary consideration. Thus, the Self-ordination: Töï Theä Thoï Giôùi—To make the goal of Real Mark Buddha Recitation falls within vows and undertake the commandments oneself Pure Land teachings. However, from the before the image of a Buddha (self ordination standpoint of an expedient leading to rebirth in the when unable to obtain ordination from the Land of Ultimate Bliss, it does not trully qualify as Ordained); however, the person must see a Pure Land method within the meaning of the auspicious marks, usually in dreams—Töï mình theä Three Pure Land sutras taught by Buddha nguyeän thoï giôùi tröôùc baøn thôø Phaät khi khoâng theå Sakyamuni. This is, perhaps, the reason why Pure thoï Giôùi Ñaøn (Boà Taùt giôùi cuûa Ñaïi Thöøa khi Land Patriarchs merely referred to it to broaden khoâng coù giôùi sö, cho pheùp töï theä nguyeän tröôùc the meaning of Buddha Recitation, but did not Ñöùc Phaät maø thoï giôùi, song phaûi ñöôïc dieäu töôùng, expound it widely—Thaät töôùng nieäm Phaät laø nhaäp thöôøng laø naèm moäng thaáy)—See Three kinds of vaøo ñeä nhaát nghóa taâm, nieäm taùnh Phaät baûn lai cuûa obtaining the commandments. chính mình. Ñaây chính laø quaùn phaùp thaân thaät Self and others: Mình vaø ngöôøi. töôùng cuûa Phaät, keát quaû seõ chöùng ñöôïc ‘Chaân Nhö Self or personal: Ngaõ—Voâ ngaõ maø cho laø ngaõ; Tam Muoäi.’ Phöông phaùp naày thuoäc veà thieàn ñònh, höõu ngaõ maø cho laø voâ ngaõ—Self or personal (All nhöng caûnh giôùi do taâm thieàn hieån loä laïi laø ‘Tònh is non-self or without a soul. This is one of the Ñoä.’ Phaùp naày khoâng goàm thaâu nhöõng baäc trung four ways of upside-down thinking that cause one hay haï caên, neáu khoâng phaûi laø baäc thöôïng thöôïng to resolve in the birth and death—Mistaking what caên, taát khoâng theå ngoä nhaäp. Vì theá trong Tònh Ñoä is not self for self—See Four upside-downs. Toâng ít coù ngöôøi ñeà xöôùng, maø phaàn hoaèng hoùa laïi thuoäc veà caùc vò beân Thieàn Toâng. Theo thieån yù, Self-possessed: Calm and confident—Bình thaûn khi coøn ñi treân ñoaïn ñöôøng haønh trì chöa ñaït ñeán vaø töï tin. ñòa vò vieân giaùc, thì taát caû caùc phaùp moân ñeàu laø Self-power: Jiriki (skt)—Töï löïc—One’s own phöông tieän, nieäm Phaät cuõng laø phöông tieän, maø power, merit, intelligence, discrimination. The tham thieàn cuõng laø phöông tieän. Theo tam kinh attempt to attain enlightenment through one’s own Tònh Ñoä, Ñöùc Thích Toân môû phöông tieän chæ baøy efforts rather than by relying upon the compassion coõi Cöïc Laïc cuûa Ñöùc Phaät A Di Ñaø, khuyeân chuùng of the Buddhas and Bodhisattvas. According to höõu tình neân nieäm Phaät caàu sanh veà theá giôùi aáy ñeå Masters Chih-I and T’ien-Ju in the Pure Land khoâng coøn bò luaân hoài, möôïn caûnh duyeân thaéng Buddhism, this is one of the two kinds of power dieäu ñeå tieáp tuïc tu haønh mau tieán leân Phaät quaû. for ordinary people. As far as self-power is Nieäm Phaät tinh chuyeân cuõng toû ngoä nhö beân Thieàn concerned, while the ordinary beings of this world, Toâng, nhöng ñieåm chaùnh yeáu cuûa moân nieäm Phaät totally bound by their attachments and afflictions, laø caàu vaõng sanh, coøn toû ngoä ñöôïc bao nhieâu

cuõng may have some level of cultivation, in reality, thuoäc veà thöù yeáu. Cho neân phaùp Thaät Töôùng they still cannot be reborn in the Pure Land nor Nieäm Phaät luaän veà choã cöùu caùnh maø vaãn nhieáp deserve to reside there. The Peace and Bliss thuoäc Tònh Ñoä. Nhöng neáu noùi ñeán phöông tieän Collections states: “Those who first develop the vaõng sanh thì phaùp naày vaãn chöa chính thöùc thuoäc Bodhi Mind, starting from the level of completely veà Tònh Ñoä, nhö yù nghóa trong tam kinh Tònh Ñoä fettered ordinary people ignorant of the Three maø Ñöùc Phaät ñaõ ñeà xöôùng. Coù leõ vì vaäy maø chö toå Treasures and the Law of cause and Effect, should beân Tònh Ñoä Toâng chæ ñeà caäp ñeå cho roäng theâm base themselves initially on faith. Next, when they veà nghóa lyù Tònh Ñoä, maø khoâng roäng tuyeân hoùa ñeå have embarked upon the Bodhi path, the precepts khuyeân ngöôøi tu chaêng?—See Four methods of should serve as their foundation. If these ordinary Buddha Recitation. people accept the Bodhisattva precepts and Self-nature of the Vijnana itself: Töï tính cuûa continue to uphold them unfailingly and without chính caùi thöùc—See Four causes that cause the interruption for three kalpas, they will reach the eye-sense to be awakened. First Abode of Bodhisattvahood. If they pursue their cultivation in this manner through the Ten

Paramitas as well as countless vows and practices, (tu haønh) laáy mình vôùi muïc ñích laøm lôïi ích one after another without interruption, at the end cho ngöôøi khaùc. of ten thousand kalpas they will reach the Sixth 2) Self-benefiting for the benefit of others, Abode of Bodhisattvahood. Should they continue unlimited altruism and pity being the theory still further, they will reach the Seventh Abode or of Mahayana: Töï lôïi lôïi tha vaø töø bi khoâng Non-Retrogression. They will then have entered ngaèn meù laø giaùo thuyeát chính cuûa tröôøng phaùi the stage of the ‘Seed of Buddhahood,’ i.e., they Ñaïi Thöøa. are assured of eventual Buddhahood. However, 3) “Self profit profit others,” the essential nature even then, they still cannot achieve rebirth in the and work of a Bodhisattva, to benefit himself Pure Land—Coá gaéng ñaït tôùi giaùc ngoä baèng chính and benefit others, or himself press forward in khaû naêng tu taäp cuûa mình, chöù khoâng leä thuoäc vaøo the Buddhist life in order to carry others loøng töø bi cuûa chö Phaät vaø chö Boà Taùt. Theo Trí forward. Hinayana is considered to be self- Giaû vaø Thieân Nhö Ñaïi Sö trong Tònh Ñoä Thaäp advancement, self-salvation by works or Nghi Hoaëc Vaán Luaän, ñaây laø moät trong hai loaïi discipline; Bodhisattva Buddhism as saving löïc cho haøng phaøm phu. Veà töï löïc, haøng cuï phöôïc oneself in order to save others, or making phaøm phu ôû theá giôùi naày tuy coù ñoâi chuùt tu haønh, progress and helping others to progress, thaät ra chöa coù theå sanh veà Tònh Ñoä vaø chöa xöùng Bodhisattvism being essentially altruistic: “Töï ñaùng ñöôïc ôû Tònh Ñoä. Kinh Anh Laïc noùi: “Töø ñòa lôïi lôïi tha” laø tính chaát thieát yeáu trong tu taäp vò cuï phöôïc phaøm phu chöa bieát Tam Baûo vaø nhaân cuûa moät vò Boà Taùt, laøm lôïi mình, laøm lôïi quaû thieän aùc, tröôùc tieân môùi phaùt taâm Boà Ñeà phaûi ngöôøi, hay töï mình tu taäp trong khuoân khoå nhaø laáy tín laøm goác, ñeán khi vaøo ñaïo Phaät laïi laáy giôùi Phaät ñeå cöùu ñoä ngöôøi khaùc. Tieåu Thöøa coi laøm neàn taûng. Haïng phaøm phu naày khi môùi thoï Boà

vieäc töï lôïi, töï ñoä laø chính yeáu; trong khi Boà Taùt giôùi, neáu moãi ñôøi cöù tieáp tuïc giöõ giôùi nhö theá Taùt Ñaïi Thöøa thì haønh Boà Taùt Ñaïo vò tha laø khoâng cho khuyeát phaïm, traûi qua ba kieáp môùi ñeán thieát yeáu, töï tieán tu, roài giuùp ngöôøi tieán tu. ñòa vò sô phaùt taâm truï. Laïi cöù nhö theá maø tu thaäp Self-purification: Töï tònh—Töï thanh tònh hoùa— tín, thaäp ba la maät cuøng voâ löôïng haïnh nguyeän, See Three selves (I). noái nhau khoâng giaùn ñoaïn, maõn moät vaïn kieáp môùi Self-purification or practice of meditation: ñeán ngoâi ñeä luïc Chaùnh Taâm truï. Khi tieán leân ñeä Töï tònh—See Three self-moderations (2). thaát Baát Thoái truï töùc laø ñaõ vaøo chuûng taùnh vò, 1) Right mindfulness: Chaùnh nieäm—See Right nhöng ñòa vò naày cuõng chöa ñöôïc sanh veà Tònh mindfulness. Ñoä—See Two kinds of power. 2) Right meditation or samadhi: Chaùnh ñònh—Self-power path: Difficult path to practice See Right concentration. Self-produced: Töï sanh. Self-raidings: Töï laøm toån haïi—The four self- 1) Self-produced, or naturally existing: Töï sanh injuries (self-raidings)—Boán ñieàu töï laøm toån hay töï nhieân hieän höõu. haïi—See Four self-injuries (self-raidings). 2) Demons born by transformation in contrast to Self-realization: Svasakshatkara (skt)—Inner the Yaksa who are born from parents: Chuùng assurance—Inner witness—Töï hieåu mình—Töï ma töï sanh hay hoùa sanh, ñoái laïi vôùi Daï Xoa nhaän chaân—Töï Chöùng—Self-attained assurance ñöôïc sanh ra bôûi cha meï. of the truth, such as that of the Buddha (to realize Self-profit: Atmahitam (skt)—Töï Lôïi—Self- enlightenment by oneself)—Töï thaân giaùc ngoä hay benefiting—Personal advantage or profit—Self-ñaït ñöôïc chaân lyù nhö Ñöùc Phaät ñaõ töøng laøm. profit (benefit)—Beneficial to oneself— Self-realization and philosophy: Töï Chöùng Preoccupation with egoistic needs—To have Vaø Giaùo Phaùp—The Correct Law of the Buddha is excessive regard for one’s own interests. said to be twofold nature: realization (adhigama) Self-profit and Profit others: Töï lôïi lôïi tha. and doctrinal teaching (agama) or inner perception 1) To improve oneself for the purpose of and doctrinal teaching. Those who see into their improving or benefiting others: Töï caûi thieän differences and understand well will not be

influenced by mere speculation—Chaùnh Phaùp cuûa Self-training: Töï tu taäp . Phaät goàm hai thöù, söï töï chöùng vaø trieát hoïc hay Self-transcendence: Töï sieâu vieät laáy chính nhaän thöùc töï noäi vaø giaùo thuyeát. Nhöõng ai thaáy mình. suoát söï khaùc nhau giöõa nhöõng thöù naày vaø hieåu roõ Self-vow discipline: Töï nguyeän thoï giôùi—In the thì seõ khoâng bò aûnh höôûng bôûi söï suy dieãn suoâng. formal discipline, there should be a private tutor, a Self-redemption: Töï cöùu laáy mình. ceremonial teacher, and some other senior monks Self-reflection: Töï kieåm. as witnesses. An ordination should be carried Self-reliance: Nieàm töï tin. through by a Committee or an Order of Sangha. Self-respect: Töï troïng. When the article of a disciplinary code is read, the Self-responsibility: Tinh thaàn traùch nhieäm. recipient makes a vow of obeisance by repeating the code of discipline. However, in some cases Self-restrain: Töï keàm cheá. when such formal requirement cannot be fulfilled, Self-righteousness: Töï cho laø ñuùng. one is as the self-vow discipline. According to

the Self-sacrifice: Söï hy sinh töï thaân (Voâ baát tri dó Brahma-Jala Sutra, in some special situations, xaû)—See Eighteen distinctive characteristics of self-vow ordination is permitted. In some places, Buddhas. one cannot obtain the proper instructor in Self-satisfied: Döông döông töï ñaéc—Elated. discipline, one can accept the precepts by self- Self-seeking or desire arising from belief in vow. This is a kind of Bodhisattva Ordination. In ego: Ngaõ AÙi Phieàn Naõo—See Four delusions in Japan in the thirteenth century, Eison Daishi reference to the ego. taught a new movement of "self-vow discipline." Self-spoken sutra: Kinh voâ vaán töï thuyeát— This was a reformed doctrine, called the Amitabha Buddha Sutra—A sermon Reformed or New Ritsu or Reformed Disciplinary spontaneously expounded by the Buddha without School—Trong giôùi luaät chính thöùc, luùc thoï giôùi prior request from the assembly. phaûi coù moät vò Hoaø Thöôïng, moät vò Yeát Ma, vaø Self-starvation: Töï Ngaõ Ngoaïi Ñaïo—One of the caùc vò cao Taêng toân chöùng khaùc. Leã thoï giôùi phaæ ñöôïc thöïc hieän qua giaùo hoäi Taêng Giaø. Khi ñieàu six austerities which are referred to as outsiders— khoaûn trong giôùi luaät ñöôïc ñoïc leân, ngöôì thoï giôùi Loái khoå haïnh töï giaûm aên uoáng hoaëc nhòn ñoùi cuûa phaûi phaùt nguyeän vaâng giöõ baèng caùch laäp laïi giôùi ngoaïi ñaïo, moät trong saùu loái tu khoå haïnh cuûa boån maø mình vöaø thoï. Tuy nhieân, trong vaøi tröôøng ngoaïi giaùo—See Six austerities. hôïp, coù nhöõng nôi khoâng theå thoaû maõn nhöõng ñoøi Self-subsistence: Töï laäp—Töï tuùc. hoûi toái thieåu cuaû moät leã thoï giôùi, ngöôì ta coù theå Self-sufficiency: Töï tuùc—Töï laäp. thöïc hieän moät cuoäc töï theä nguyeän thoï giôùi. Theo Self-superiority, or self-sufficiency: Ngaõ maïn. Kinh Phaïm Voõng Boà Taùt Giôùi, trong moät vaøi Ñaây laø moät trong taùm loaïi maïn—This is one of the tröôøng hôïp ñaëc bieät, leã thoï giôùi töï nguyeän ñöôïc eight kinds of pride, mana, arrogance or self- cho pheùp. Taïi nhöõng nôi khoâng kieám ra minh sö conceit—See Eight kinds of pride or arrogance. truyeàn thoï, ngöôøi ta coù theå töï mình phaùt theä thoï Self-tormenting: Attan-tapo-hoti (p)—A certain giôùi. Ñaây laø kieåu thoï Boà Taùt Giôùi. Vaøo theá kyû thöù man who torments himself or is given to self- 13, Ñaïi Sö Dueä Toân (1201-1290) khôûi daïy moät tormenting—Loaïi ngöôøi töï mình laøm khoå mình vaø phong traøo "Thoï Giôùi Töï Nguyeän." Ñaây laø moät sieâng naêng laøm khoå mình—See Four types of hình thöùc caûi ñoåi cuûa Luaät Toâng neân ngöôøi ta goïi persons (A). noù laø Taân Luaät Toâng. Self-tormenting and tormenting others: A Self-witness or the self-assuring portion: certain man who torments himself, is given to self- Saksatkari-bhaga (skt)—Töï Chöùng Phaàn—See tormenting; torments others, is given to torment Four functional divisions of consciousness. others—Loaïi ngöôøi laøm khoå mình, sieâng naêng Selfish (a): Ích kyû—Lôïi Kyû—Egoist— laøm khoå mình; laøm khoå ngöôøi, vaø sieâng naêng laøm Meanness—To think too much of one's own khoå ngöôøi—See Four types of persons (A).

interests—See Nine bonds that bind men to past and the future are contained in the present mortality. moment, and we can penetrate and be completely Selfish attitude: Thaùi ñoä ích kyû. liberated from the cycle of birth and death—Tính Selfishness: Egoism—Söï ích kyû—Selfishness caùch voâ ngaõ cuûa töï thaân. Ñaïo Phaät daïy

raèng con means thinking of ourselves alone and doing ngöôøi ñöôïc naêm yeáu toá keát hôïp neân, goïi laø nguõ things to please ourselves without thinking of uaån: vaät chaát, caûm giaùc, tö töôûng, haønh nghieäp vaø others. The Buddha always reminded his disciples: nhaän thöùc. Neáu vaät chaát laø do töù ñaïi caáu thaønh, “A sincere Buddhist cannot be selfish for he troáng roãng, khoâng coù thöïc chaát thì con ngöôøi, do knows that compassion is one of the the four great nguõ uaån keát hôïp, cuõng khoâng coù töï ngaõ vónh cöõu, minds a true Buddhist must possess. Besides, he hay moät chuû theå baát bieán. Con ngöôøi thay ñoåi töøng should treat everybody as he would wish to be giaây töøng phuùt, cuõng traûi qua saùt na voâ thöôøng vaø treated himself.”—Tính ích kyû laø tính chæ nghó ñeán nhaát kyø voâ thöôøng. Nhôø nhìn saâu vaøo nguõ uaån cho rieâng mình vaø chæ laøm moïi vieäc nhaèm thoaû maõn neân thaáy “Nguõ aám voâ ngaõ, sinh dieät bieán ñoåi, hö chính mình maø thoâi, chöù chaúng caàn quan taâm gì nguïy khoâng chuû” vaø ñaùnh tan ñöôïc aûo giaùc cho ñeán ngöôøi khaùc. Ñöùc Phaät luoân nhaéc nhôû haøng ñeä raèng thaân naày laø moät baûn ngaõ vónh cöõu. Voâ Ngaõ töû cuûa Ngaøi: “Moät Phaät töû thuaàn thaønh khoâng theå Quaùn laø moät ñeà taøi thieàn quaùn quan troïng vaøo baäc naøo ích kyû, vì ngöôì aáy bieát raèng loøng bi maãn laø nhaát cuûa ñaïo Phaät. Nhôø Voâ Ngaõ Quaùn maø haønh moät trong boán caùi taâm lôùn maø ngöôøi chaân Phaät töû giaû thaùo tung ñöôïc bieân giôùi giöõa ngaõ vaø phi ngaõ, phaûi coù. Beân caïnh ñoù, ngöôøi aáy luoân ñoái xöû vôùi thaáy ñöôïc hoøa ñieäu ñaïi ñoàng cuûa vuõ truï, thaáy ta moïi ngöôøi nhö ñoái xöû vôùi chính mình vaäy.”—See trong ngöôøi vaø ngöôøi trong ta, thaáy quaù khöù vaø vò Five kinds of selfishness. lai trong hieän taïi, vaø sieâu vieät ñöôïc sinh töû—See Four basic subjects of Buddhist meditation and Selfless (a): Khoâng vò kyû—Vò tha—One should Four kinds of mindfulness. be selfless in one’s thoughts: Con ngöôøi neân suy nghó vò tha Selflessness of person: Pudgalanairatmya (skt)—Nhaân Voâ Ngaõ—Man as without ego or Selflessness (n): Voâ Ngaõ—Söï khoâng vò kyû—The permanent soul—No permanent human ego or nature of our bodies. Buddhism teaches that soul—Con ngöôøi khoâng coù söï thöôøng haèng cuûa caùi human beings’ bodies are composed of five ngaõ. aggregates, called skandhas in Sanskrit. If the form created by the four elements is empty and Selflessness of thing: Dharma-nairatmya (skt)— without self, then human beings' bodies, created Phaùp Voâ Ngaõ—See Dharma-nairatmya. by the unification of the five skandhas, must also Semblance of Law period: Thôøi Töôïng Phaùp— be empty and without self. Human beings’ bodies Lasted 1000 years after the real period (Chaùnh are involved in a transformation process from phaùp)—See Saddharma-pratirupaka. second to second, minute to minute, continually Semen: The passion of desire which fertilizes evil experiencing impermanence in each moment. By fruit—AÙi thuûy. looking very deeply into the five skandhas, we can Semi-civilized: Baùn khai. experience the selfless nature of our bodies, our Semi-consciousness: Nöûa tænh nöûa meâ. passage through birth and death, and emptiness, Semi-monthly service for recitation of thereby destroying the illusion that our bodies are precepts: Baùn Nguyeät Kyø Tuïng Giôùi—Semi- permanent. In Buddhism, no-self is the most monthly service for

recitation of precepts, for important subject for meditation. By meditating either the Bhiksu, Bhiksuni or Bodhisattva no-self, we can break through the barrier between precepts. According to the Vinaya, the recitation self and other. When we no longer are separate should be preceded by a public confession of from the universe, a completely harmonious transgressions. However, in practice, this kind of existence with the universe is created. We see service is often omitted, as confession is always that all other human beings exist in us and that we done privately before the Buddha Altar—Tuïng exist in all other human beings. We see that the

giôùi moãi nöûa thaùng cho chö Taêng Ni vaø Taïi gia Boà replied: “Mind is the Buddha, Mind is the Dharma; Taùt giôùi. Theo luaät taïng, leã tuïng giôùi baèng caùch and the Buddha and the Dharma are not two. The coâng khai nhaän toäi vaø saùm hoái. Tuy nhieân, treân same is to be said of the Sangha (Brotherhood). thöïc teá thì nghi thöùc naày bò pheá boû, vaø söï nhaän toäi This satisfied the disciple, who now said: “Today cuõng nhö saùm hoái thöôøng ñöôïc toå chöùc rieâng tröôùc for the first time I realize that sins are neither baøn thôø Phaät. within nor without nor in the middle; just as Mind Semblance of Dharma: Töôïng Phaùp—See is, so is the Buddha, so is the Dharma; they are not Saddharma-pratirupaka. two.” He was then ordained by Hui-K’o as a Semblance stage: Töông Töï Töùc Phaät— Buddhist monk, and after this he fled from the Semblance stage, or approximation of truth and its world altogether, and nothing much of his life is progressive experiential proof—Ñem thöïc chöùng known. This was partly due to the persecution of ñeán gaàn chaân lyù töông töï nhö ôû giai ñoaïn voâ laäu Buddhism carried on by the Emperor of the Chou thöïc söï (döïa vaøo quaùn löïc töông töï maø phaùt chaân dynasty. It was in the twelfth year of K’ai-Huang, trí vaø thaáy taùnh Phaät—See Six stages of of the Sui dynasty (592 A.D.), that he found a Bodhisattva developments. disciple worthy to be his successor. His name was Tao-Hsin. His whereabout was unknown; Seminal (a): Thuoäc veà haït gioáng—Coù theå sinh however, people said that he passed away around saûn ñöôïc. 606 A.D.—Theo Truyeàn Ñaêng Luïc, thì luùc Taêng Seminar (n): Cuoäc hoäi thaûo (veà moät chuyeân ñeà Xaùn tìm ñeán Toå Hueä Khaû, ngaøi ñaõ laø moät cö só gì). tuoåi ñaõ ngoaøi boán möôi. Ngaøi ñeán ñaûnh leã Thieàn Sen (jap): Rsi (skt)—Sage—Tieân nhaân (Thaùnh sö Hueä Khaû, thöa: “Ñeä töû maéc chöùng phong daïng, nhaân). thænh Hoøa Thöôïng töø bi saùm hoái toäi duøm!” Toå Hueä Sena (p): A hawk—Dieàu haâu. Khaû noùi: “Ñöa caùi toäi ra ñaây ta saùm cho.” Hoài laâu Send (v): Göûi ñi. cö só thöa: “Ñeä töû kieám toäi maõi chaúng thaáy ñaâu Send (v) forth light: Radiate—Phaùt quang (göûi caû.” Toå noùi: “Theá laø ta ñaõ saùm xong toäi cuûa ngöôi aùnh saùng ñi muoân höôùng). roài ñoù. Töø nay, ngöôi khaù y nôi Phaät Phaùp Taêng Send someone abroad: Phaùi ai ra ngoaïi quoác. maø an truï.” Cö só thöa: “Nay toâi thaáy Hoøa Thöôïng Send (v) someone to a concentration camp: thì bieát ñoù laø Taêng, nhöng chöa roõ theá naøo laø Phaät vaø Phaùp.” Toå noùi: “Laø Taâm laø Phaät, laø Taâm laø Ñöa ai ñi an trí. Phaùp, Phaùp vaø Phaät chaúng hai, Taêng baûo cuõng y Seng-Ts’an: Thieàn sö Taêng Xaùn (?-606)—Vò Toå nhö vaäy.” Cö só thöa: “Nay toâi môùi bieát toäi taùnh thöù ba cuûa Thieàn Toâng Trung Hoa—The Third chaúng ôû trong, chaúng ôû

ngoaøi, chaúng ôû giöõa; cuõng Patriarch of the Chinese Zen Sect—According to nhö taâm, Phaät laø vaäy, Phaùp laø vaäy, chaúng phaûi hai The Transmission of the Lamp Records, when vaäy." Cö só ñöôïc Toå Hueä Khaû theá phaùt, sau ñoù Seng-Ts'an came to see Hui-K'o he as a lay man bieät daïng maát trong ñôøi, ít ai roõ ñöôïc haønh tung. of forty years old. He came and bowed before Moät phaàn do naïn ngöôïc ñaõi Phaät giaùo döôùi thôøi Hui-K'o and asked: "I am suffering from feng- Baéc Chaâu, do vua Löông Voõ Ñeá chuû xöôùng. Ñeán yang, please cleanse me of my sins." The naêm thöù 12 ñôøi Khai Hoaøng nhaø Tuøy, Taêng Xaùn Patriarch said: "Bring your sins here and I will tìm ñöôïc baäc phaùp khí ñeå truyeàn ngoâi Toå vò, ñoù laø cleanse you of them." He was silent for a while Ñaïo Tín. Sau ñoù Taêng Xaùn ñi ñaâu khoâng ai bieát; but finally said: "As I seek my sins, I find them tuy nhieân, ngöôøi ta noùi ngaøi thò tòch khoaûng naêm unattainable." The Patriarch said: "I have then 606 sau Taây Lòch. finished cleansing you altogether. From now on, you should take refuge and abide in the Buddha, Senika (skt): Name of a non-Buddhist who questioned the Buddha in the Garland Sutra—Teân Dharma, and Sangha." Seng-Ts'an said: "As I cuûa moät ngöôøi ngoaïi ñaïo ñaõ chaát vaán Ñöùc Phaät stand before you, O master, I know that you trong kinh Hoa Nghieâm. belong to the Sangha, but please tell me what are the Buddha and the Dharma?" The Patriarch

Senior bonze's attendant: Caáp söû—Caáp thò ñeä "Feeling" creates karma, either positive or töû (thò giaû). negative, which causes rebirths in samsara— Senior Buddhist nun: Sö coâ. Thoï laø phaùp taâm sôû nhaän laõnh dung naïp caùi caûnh maø mình tieáp xuùc. Thoï cuõng laø caùi taâm Senior fellow monk: Sö huynh. neám qua nhöõng vui, khoå hay döûng döng (vöøa Senior of the Law: Phaùp Coâng—A courtesy title yù, khoâng vöøa yù, khoâng vöøa yù maø cuõng khoâng of any monk—Moät töôùc hieäu lòch söï cuûa moät vò khoâng vöøa yù). Khi chuùng ta gaëp nhöõng ñoái sö. töôïng haáp daãn, chuùng ta lieàn phaùt khôûi nhöõng Senior monk: Tröôûng laõo. caûm giaùc vui söôùng vaø luyeán aùi. Khi gaëp phaûi 1) Senior bonze—Vò sö tröôûng laõo—See nhöõng ñoái töôïng khoâng haáp daãn, thì chuùng ta Ayusmat in Sanskrit/Pali-Vietnamese Section. sinh ra caûm giaùc khoù chòu; neáu ñoái töôïng 2) Great Monk: Monk of great virtue and old khoâng ñeïp khoâng xaáu thì chuùng ta caûm thaáy age—Ñaïi Laõo Taêng (Ñaïi Laõo Hoøa Thöôïng). döûng döng. Taát caû moïi taïo taùc cuûa chuùng ta töø Senior monk's attendant: Senior bonze's thaân, khaåu vaø yù cuõng ñeàu ñöôïc kinh qua nhôø attendant—Thò giaû cho vò sö thaâm nieân (caáp thò ñeä caûm giaùc, Phaät giaùo goïi ñoù laø "thoï" vaø Phaät töû). khaúng ñònh trong Thaäp Nhò Nhaân Duyeân raèng Senior seat: Sthavira (skt)—Joza (jap)— "thoï" taïo nghieäp luaân hoài sanh töû. Venerable—Thöôïng Toïa. (II) "Feelings" as objects of meditation Senjaku-Hongan-Nembutsu (jap): Tuyeån practices—"Thoï" nhö nhöõng ñoái töôïng cuûa Traïch Boån Nguyeän Nieäm Phaät Taäp (Nhaät Baûn). thieàn taäp: Sensation: Vedana (skt)—Caûm thoï—Thoï uaån— 1) To contemplate various kinds of feelings such To bear—Contact—Feeling—Perceiving—To as pleasant, unpleasant and neutral feelings: receive—Receiving—See Five Aggregations, and Quaùn chieáu nhöõng loaïi caûm thoï

nhö laïc thoï, Twelve conditions of cause and effect. khoå thoï vaø trung tính thoï. (I) An overview of “Sensation”—Toång quan veà 2) To understand thoroughly how these feelings “Thoï”: Feeling is knowledge obtained by the arise, develop after their arising, and pass senses, feeling sensation. It is defined as away: Thaáu hieåu nhöõng thoï naày ñeán ñi theá mental reaction to the object, but in general it naøo. means receptivity, or sensation. Feeling is 3) To contemplate that “feelings” only arise also a mind which experiences either when there is contact between the senses: pleasure, unpleasure or indifference Quaùn chieáu thoï chæ naåy sanh khi naøo coù söï (pleasant, unpleasant, neither pleasant nor tieáp xuùc giöõa nhöõng giaùc quan maø thoâi (maét, unpleasant). When we meet attractive objects, tai, muõi, löôõi, thaân, yù). we develop pleasurable feelings and 4) To contemplate all of the above to have a attachment which create karma for us to be better understanding of “feelings.” No matter reborn in samsara. In the contrary, when we what kinds of feelings, pleasant, unpleasant or meet undesirable objects, we develop painful iddiference, they all lead to sufferings: Quaùn or unpleasurable feelings which also create chieáu nhöõng ñieàu treân ñeå thaáy roõ raèng duø thoï karma for us to be reborn in samsara. When vui, thoï khoå hay thoï trung tính, haäu quaû cuûa we meet objects that are neither attractive nor chuùng ñeàu laø “khoå”. unattractive, we develop indifferent feelings (III) Categories of Feeling—Phaân loaïi Thoï: which develop ignorant self-grasping, also 1) Karma of pleasure and pain of the physical create karma for us to be reborn in samsara. body—Thaân Thoï: Sensation of physical All actions performed by our body, speech objects, or three states of sensation and mind are felt and experienced, Buddhism (vedana)—Nhöõng thöù laõnh naïp nôi thaân hay calls this “Feeling” and the Buddha tam thoï (khoå, laïc, phi khoå phi laïc). **See confirmed in the Twelve Nidanas that Three states of sensation.

2) Sensation of mental objects—Taâm Thoï: Sensation is not gone: Thoï chaúng nhö khöù—See Karma of the mental or the mind, i.e. anxiety, Sixty-two views. joy, etc.—Nhöõng thöù laõnh naïp nôi taâm nhö öu Sensation of any organ of sense: Object of any vaø hyû organ of sense—Caên traàn. 3) Pancatanmatrani (skt): The five subtle and Sensation is permanent: Thoï laø thöôøng—See rudimentary elements out of which rise the Sixty-two views. five sensations—Nguõ Duy—Naêm yeáu toá (thoï) Sensation of pleasure: Laïc thoï. sanh ra töø ngaõ maïn, vi teá vaø thoâ thieån. **See Five subtle and rudimentary elements out of Sensation of suffering: Dukkha-vedana (skt)— which rise the five sensations. Khoå thoï—See Five sensations. 4) The five vedanas or sensations—Naêm thoï. Sensations are unreal: Thoï giaû—Feelings are **See Five sensations. unreal, one of the three unrealities—Thoï nhaän 5) According to the Sangiti Sutta in the Long voán khoâng thaät (chö phaùp ñeàu thoï nhaän nôi caùc Discourses of the Buddha, there are six phaùp khaùc, nhö thoï nhaän töù ñaïi maø thaønh voâ tình groups of feeling—Theo Kinh Phuùng Tuïng chuùng sanh, thoï nhaän nguõ uaån maø thaønh höõu tình trong Tröôøng Boä Kinh, coù saùu thoï thaân—See chuùng sanh, töùc laø thoï nhaän bieät theå ñeå laøm thaønh Six groups of feeling. toång theå), moät trong tam giaû—See Three Sensation is both finite and infinite: Thoï

höõu fallacious postulates, and Three unrealities. laãn voâ bieân—See Sixty-two views. Sensationalism: Caûm giaùc luaän. Sensation is both gone and not gone: Thoï nhö In a sense: Trong nghóa aáy. khöù chaúng nhö khöù—See Sixty-two views. Sense (n): Giaùc quan. Sensation is both permanent and Sense of belief: Tín caên—The mind of faith. impermanent: Thoï laø caû thöôøng laãn voâ thöôøng— Faith in a religion, unlike intellectual learning, See Sixty-two views. does not enable a believer to have the power to Sensation cause: Touch cause—Xuùc nhaân. save others as well as himself if he understands it only in theory. When he believe from the depths Sensation is finite: Thoï höõu bieân—See Sixty- of his heart, his belief produces power. His faith two views. cannot be said to be true until he attains such a Sensation is gone: Thoï nhö khöù—See Sixty-two mental state—Tín caên nghóa laø caùi taâm tín thaønh. views. Nieàm tin trong toân giaùo, khoâng gioáng nhö vieäc hoïc Sensation is impermanent: Thoï laø voâ thöôøng— hoûi kieán thöùc, khoâng theå khieán con ngöôøi coù khaû See Sixty-two views. naêng cöùu ñoä keû khaùc cuõng nhö chính mình neáu Sensation is infinite: Thoï voâ bieân—See Sixty- ngöôøi aáy chæ hieåu toân giaùo veà lyù thuyeát suoâng. Khi two views. ngöôøi aáy tin töï ñaùy loøng thì ñöùc tin aáy seõ taïo ra Sensation of joy: Receptivity of joy—To receive naêng löïc. Söï tín thaønh cuûa moät ngöôøi khoâng theå with pleasure—Hyû thoï (thoï nhaän moät caùch vui goïi laø chaân thaät neáu ngöôøi aáy chöa ñaït ñöôïc moät veû). traïng thaùi taâm thöùc nhö theá—See Five senses that Sensation is neither gone nor not gone: Thoï correspond to colors. phi nhö khöù phi chaúng nhö khöù—See Sixty-two Sense of the Beyond: Sieâu Vieät—One of the views. eight chief characteristics of ‘satori.’ In Zen. Sensation is neither finite nor infinite: Thoï Terminology may differ in different religions, and phi höõu phi voâ bieân—See Sixty-two views. in satori there is always what we may call a sense Sensation is neither permanent nor of the Beyond; the experience indeed is my own but I feel it to be rooted elsewhere. The individual impermanent: Thoï laø phi thöôøng phi voâ shell in which my personality is so solidly encased thöôøng—See Sixty-two views. explodes at the moment of ‘satori’. Not necessarily that I get unified with a being greater

than myself or absorbed in it, but that my chuùng ta chæ coù theå noùi ñöôïc moät ñieàu duy nhaát: individuality, which I found rigidly held together ñoù laø moät sieâu vieät; goïi noù laø sieâu vieät tuyeät ñoái. and definitely kept separate from other individual Ngay chöõ sieâu vieät cuõng ñaõ noùi quaù ñaùng roài. Khi existences, becomes loosened somehow from its moät Thieàn sö baûo “Treân ñaàu khoâng moät chieác tightening grip and melts away into something noùn, döôùi chaân khoâng moät taát ñaát, thì ñaây coù leõ laø indescribable, something which is of quite a moät thaønh ngöõ chính xaùc—See Eight chief different order from what I am accustomed to. characteristics of ‘satori’ In Zen. The feeling that follows is that of a complete Senses correspond to colours: Caên saéc—See release or a complete rest, the feeling that one has Five senses that correspond to colors. arrived finally at the destination. ‘Coming home Sense of concentration: Ñònh Caên—See Five and quietly resting’ is the expression generally senses that correspond to colors. used by Zen followers. The story

of the prodigal Sense-data of direct mental perception: Phaùp son in the Saddharma-pundarika in the Vajra- Nhaäp—Phaùp Xöù—One of the twelve entrances or samadhi points to the same feeling one has at the places (dvadasayatanani)—Caûnh giôùi maø yù thöùc moment of a satori experience. As far as the nöông vònh hay duyeân vaøo ñoù, moät trong thaäp nhò psychology of satori is considered, a sense of the nhaäp. ** See Twelve entrances. Beyond is all we can say about it; to call this the Sense desire: Duïc—In the Middle Length Beyond, the Absolute, or a Person is to go further Discourses, the Buddha taught—Trong Kinh than the experience itself and to plunge into a Trung Boä, Ñöùc Phaät daïy: theology or metaphysics. Even the 'Beyond' is 1) "O Bhikksus, with sense desires as cause, saying a little too much. When a Zen master says: with sense desires as motives, kings are "There is not a fragment of a tile above my head, fighting with kings, khattiya are fighting with there is not an inch of earth beneath my feet, the khattiya, brahmanas are fighting with expression seems to be an appropriate once. I brahmanas, householders are fighting with have called it elsewhere the Unconscious, though householders, mother is fighting with son, son this has a psychological taint—Moät trong taùm ñaëc is fighting with mother, father is fighting with taùnh cuûa giaùc ngoä trong Thieàn. Thuaät ngöõ coù theå brother, brother is fighting with sister, sister is sai bieät trong caùc toân giaùo khaùc nhau, nhöng trong fighting with brother, friend is fighting with chöùng ngoä luoân luoân coù ñieàu maø chuùng ta coù theå friend. When they engage themselves in goïi laø moät caûm quan sieâu vieät. Caùi voû caù bieät bao fighting, in quarrels, in disputes, they attack phuû chaët cöùng nhaân caùch seõ vôõ tung trong giaây each other with hands, they attack each other phuùt chöùng ngoä. Ñieàu thieát yeáu laø khoâng phaûi with stones, they attack each other with sticks, mình ñöôïc hôïp nhaát vôùi moät thöïc theå lôùn hôn mình they attack each other with swords. Thus they hay ñöôïc thu huùt vaøo trong ñoù, nhöng caù theå voán are going to death, or to suffer like death— ñöôïc duy trì chaéc cöùng vaø taùch bieät hoaøn toaøn vôùi "Naøy caùc Tyû kheo, do duïc laøm nhaân, do duïc nhöõng hieän höõu caù bieät khaùc, baây giôø thoaùt ra laøm duyeân, do duïc laøm nguyeân nhaân, do chính ngoaøi nhöõng gì buoäc sieát noù, vaø hoøa tan vaøo caùi duïc laøm nhaân, vua tranh ñoaït vôùi vua, Saùt Ñeá khoâng theå moâ taû, caùi khaùc haún vôùi taäp quaùn Lôïi tranh ñoaït vôùi Saùt Ñeá Lôïi, Baø La Moân thöôøng nhaät cuûa mình. Caûm giaùc theo sau ñoù laø tranh ñoaït vôùi Baø La Moân, gia chuû tranh ñoaït caûm giaùc veà moät söï côûi môû troïn veïn hay moät söï vôùi gia chuû; meï tranh ñoaït vôùi con, con tranh an nghæ hoaøn toaøn, caùi caûm giaùc khi ngöôøi ta ñaõ ñoaït vôùi meï; cha tranh ñoaït vôùi con, con tranh roát raùo ñaït ñeán muïc tieâu. "Trôû veà queâ nhaø vaø laëng ñoaït vôùi cha; anh em tranh ñoaït vôùi anh em; leõ nghæ ngôi" laø moät thaønh ngöõ thöôøng ñöôïc caùc anh tranh ñoaït vôùi chò, chò tranh ñoaït vôùi anh; Thieàn gia daãn duïng. Caâu chuyeän ñöùa con hoang baïn beø tranh ñoaït vôùi baïn beø. Khi hoï ñaõ daán trong Kinh Phaùp Hoa vaø trong Kinh Kim Cang thaân vaøo tranh chaáp, tranh luaän, tranh ñoaït thì Tam Muoäi cuõng troû vaøo caùi caûm giaùc maø ngöôøi ta hoï taán coâng nhau baèng tay, taán coâng nhau coù ôû giaây phuùt cuûa kinh nghieäm chöùng ngoä. Neáu baèng gaïch,

taán coâng nhau baèng gaäy, taán coâng ngöôøi ta chuù troïng veà maët taâm lyù chöùng ngoä, thì

nhau baèng ñao kieám. Roài thì ñi ñeán töû vong continue to believe only in one religion. We must hay chòu ñöïng khoå ñau gaàn nhö töû vong." constantly maintain such firm determination, 2) "O Bhikksus, with sense desires as cause, never becoming discouraged. We cannot be said with sense desires as motives, they take hold to be real people with a religious faith unless we of spears, they take hold of shields, they wear have such a mental attitude—Ñònh caên laø moät caùi bows and arrows. They arrange themselves in taâm xaùc ñònh. Moät khi ta coù loøng tin toân giaùo, two lines, and arrows are thrown at each chuùng ta khoâng bao giôø bò xao ñoäng vì baát cöù ñieàu other, knives are thrown at each other, swords gì, duø theá naøo ñi nöõa. Ta kieân nhaãn chòu ñöïng moïi are slashed at each other. They pierce each söï ngöôïc ñaõi vaø duï doã, vaø ta vaãn maõi tin vaøo chæ other with arrows, they slash each other with moät toân giaùo maø thoâi. Ta phaûi duy trì maõi söï quaû knives, they cut each other heads with swords. quyeát vöõng chaéc nhö theá maø khoâng bao giôø naûn Thus they are going to death, or to suffer like chí. Neáu chuùng ta khoâng coù moät thaùi ñoä taâm thöùc death—"Naøy caùc Tyû kheo, do duïc laøm nhaân, nhö theá thì chuùng ta khoâng theå ñöôïc goïi laø nhöõng do duïc laøm duyeân, do duïc laøm nguyeân nhaân, con ngöôøi vôùi nieàm tin toân giaùo. do chính duïc laøm nhaân, hoï caàm maâu vaø thuaãn, Sense of memory: Nieäm caên—The mind that hoï ñeo cung vaø teân, hoï daøn traän hai maët vaø always focuses upon the Buddha. Practically teân ñöôïc nhaém baén nhau, ñao ñöôïc quaêng speaking, of course, it is impossible for us to neùm nhau, kieám ñöôïc vung cheùm nhau. Hoï completely forget the Buddha for even a moment. baén vaø ñaâm nhau baèng teân, hoï quaêng vaø ñaâm When a student devotes himself to his studies or nhau baèng ñao, hoï chaët ñaàu nhau baèng kieám. when an adult is entirely absorbed in his work, he Roài thì ñi ñeán töû vong hay chòu ñöïng khoå ñau must concentrate on one object. Doing so accords gaàn nhö töû vong." with the way to Buddhahood. While devoting Sense of detachment: Caûm giaùc buoâng xaû. ourselves to a particular object, we reflect, "I am Sense of endeavor: Taán caên—The spirit caused to live by the Buddha." When we complete endeavoring purely and incessantly. Faith alone is a difficult task we feel relieved, we thank the not enough. Our religious lives cannot be true Buddha, saying, "How lucky I am! I am protected unless we maintain our faith purely and constantly by the Buddha." When an evil thought flashes endeavor so that our religious spirit does not across our mind or we suddenly feel angry, we weaken or lose its power—Taán caên coù nghóa laø instantly examine ourselves, thinking, "Is this the caùi tinh thaàn tinh taán ñôn thuaàn vaø lieân tuïc. Chæ way to Buddhahood?" The mind that thus keeps rieâng loøng tín thaønh thì khoâng ñuû. Ñôøi soáng toân the Buddha in mind at all times is "sense of giaùo cuûa chuùng ta khoâng theå laø chaân thöïc neáu memory."—Nieäm caên chæ caùi taâm luoân luoân hoäi tuï chuùng ta chöa duy trì loøng tín thaønh moät caùch ñôn vaøo Ñöùc Phaät. Noùi moät caùch thöïc tieãn, dó nhieân, thuaàn vaø khoâng ngöøng nghæ noã löïc ñeå tinh thaàn toân chuùng ta khoâng theå hoaøn toaøn queân

Ñöùc Phaät duø giaùo cuûa chuùng ta khoâng bò yeáu ñi hay bò maát chæ trong giaây laùt. Khi moät hoïc sinh chuyeân chuù naêng löïc. hoïc taäp hay khi moät ngöôøi lôùn mieät maøi trong Sense of energy or vigor: Taán Caên—See Five coâng vieäc, hoï phaûi taäp trung vaøo moät ñoái töôïng. senses that correspond to colors. Thöïc haønh Phaät phaùp cuõng nhö theá. Trong khi chuyeân chuù vaøo ñoái töôïng rieâng bieät, chuùng ta suy Senses are not functioning properly: Töï nghó: "Ta ñöôïc Ñöùc Phaät Thích Ca cho soáng." Khi nhieân taùn loaïn—See Five senses of mental chuùng ta hoaøn thaønh moät coâng vieäc khoù khaên vaø distraction. caûm thaáy thanh thaûn, chuùng ta caûm ôn Ñöùc Phaät, Sense of justice: Coâng taâm. "Con thaät quaù may maén, con ñöôïc Ñöùc Phaät hoä Sense of meditation: Ñònh caên—The sense of trì." Khi moät yù nghó xaáu loùe leân trong ñaàu hay khi meditation implies a determined mind. Once we boãng döng chuùng ta caûm thaáy noùng giaän, chuùng ta have faith in a religion, we are never agitated by lieàn töï xeùt mình maø nghó: "Ñaây coù phaûi laø con anything, whatever may happen. We bear patiently all persecution and temptation, and we

ñöôøng ñöa ñeán Phaät quaû chaêng?" Caùi taâm moïi luùc thuoäc Duïc Giôùi—See Four classes of ñeàu giöõ laáy Ñöùc Phaät beân trong laø "nieäm caên." consciousness. Sense of mindfulness: Nieäm Caên—See Five (I) The meanings of Sense-Sphere senses that correspond to colors. Consciousness—Nghóa cuûa Taâm Duïc Giôùi: Sense objects: Traàn caûnh (naêm caûnh)—See According to the Abhidharma, the sense- Seventy-five dharmas of the Abhidharma Kosa. sphere consciousness includes all those cittas that have their proper domain in the sensuous Sense-organs: Giaùc quan. plane of existence, though they may arise in 1) Five Sense-organs: Caùc giaùc quan (naêm other planes as well. The sense-sphere caên)—See Seventy-five dharmas of the consciousness is the sensuous plane of Abhidharma Kosa. existence, which comprises of the four woeful 2) Karmindriya)skt): Sense-organs which realms (hells, hungry ghosts, animals, asuras), produce karma—Taùc nghieäp caên. the human realm, and the six sensuous Sense organs as aids: Phuø caên—Phuø Traàn heavens—Theo A Tyø Ñaït Ma Luaän (Vi Dieäu caên—Naêm caên hay y xöù cuûa naêm caên treân thaân Phaùp), taâm duïc giôùi laø caùi gì thöôøng lui tôùi theå—See Two roots (B). hay thöôøng xuyeân hieän höõu trong Duïc Giôùi, Sense restraint: Thu thuùc luïc caên—Sense hoaëc caùi gì thuoäc veà giaùc quan vaø ñoái töôïng restraint is proper practice. We should be mindful cuûa giaùc quan, nhöõng taâm naày cuõng coù theå of it throughout the day. But do not overdo it. phaùt sanh trong caùc caûnh giôùi khaùc. Taâm Duïc Walk, eat, and act naturally, and then develop Giôùi bao goàm boán caûnh khoå (ñòa nguïc, ngaï natural mindfulness of what is going on within quyû, suùc sanh, a tu la), caûnh ngöôøi vaø saùu coõi ourselves. To force our meditation or force trôøi duïc giôùi. ourselves into awkward patterns is another form of (II) Categories of Sense-Sphere Consciousness— craving. Patience and endurance are necessary. If Phaân loaïi Taâm Duïc Giôùi: we act naturally and are mindful, wisdom will 1) Sense-Sphere Consciousness accompanied by come naturally—Thu thuùc luïc caên vaø theo doõi greed: Taâm Duïc Giôùi baét nguoàn töø Caên caûm giaùc cuûa mình laø moät söï thöïc

taäp toát ñeïp. Luùc Tham—See Unwholesome mind (II) (A). naøo chuùng ta cuõng phaûi chuù taâm tænh thöùc, ghi 2) Sense-Sphere Consciousness rooted in hatred nhaän moïi caûm giaùc ñeán vôùi mình, nhöng ñöøng thaùi (associated with aversion): Taâm Duïc Giôùi baét quaù. Haõy ñi, ñöùng, naèm, ngoài moät caùch töï nhieân. nguoàn töø Caên Saân—See Unwholesome mind Ñöøng quaù thuùc eùp vieäc haønh thieàn cuûa mình, cuõng (II) (B). ñöøng quaù boù buoäc chính mình vaøo trong moät 3) Sense-Sphere Consciousness rooted in khuoân khoå ñònh saün naøo ñoù. Quaù thuùc eùp cuõng laø delusion: Taâm Duïc Giôùi baét nguoàn töø Caên moät hình thöùc cuûa tham aùi. Haõy kieân nhaãn, kieân Si—See Unwholesome mind (II) (C). nhaãn chòu ñöïng laø ñieàu kieän caàn thieát cuûa haønh Sense-sphere existence: Duïc Höõu—Existence giaû. Neáu chuùng ta haønh ñoäng moät caùch töï nhieân in the realm of desire, one of the three kinds of vaø chuù taâm tænh thöùc thì trí tueä seõ ñeán vôùi chuùng ta existence—Duïc höõu hay hieän höõu trong duïc giôùi, moät caùch töï nhieân. moät trong ba loaïi hieän höõu—See Three kinds of Sense of smell: Höông nhaäp (nose). existence, and Three states of mortal existence Sense-Sphere Beautiful Consciousnesses: (B). Taâm ñeïp coõi duïc giôùi—According to the Sense-sphere mind: Taâm thuoäc veà Duïc Giôùi— Abhidharma, there are twenty-four Sense-Sphere See Twelve kinds of Unwholesome Minds. Beautiful Consciousnesses—Theo A Tyø Ñaït Ma Sense-pleasures: Duïc laïc. Luaän (Vi Dieäu Phaùp), coù hai möôi boán taâm ñeïp— Sense of taste: Rasa (skt)—Vò giaùc—See Five See Twenty-four sense-sphere beautiful minds. senses. Sense-sphere consciousness: Kamavacaram Sense of tolerance: Tinh thaàn bao dung. (p)—Kamavacara-citta (p)—Taâm Duïc Giôùi—Taâm

Sense of vision: Cakshurvijnana (skt)—Eye world of illusion. There are many instances consciousness—Sight consciousness—Nhaõn around us of people following such a course. Thöùc—Sight-preception, the first vijnana—The Although “sense of wisdom” is mentioned as the function of the eye consciousness is to perceive last of the five organs leading man to good and apprehend visual forms. Without the eye conduct, it should be the first in the order in which consciousness we could not behold any visual we enter a religious life—Tueä caên nghóa laø trí tueä form; however, the eye consciousness depends on maø ngöôøi coù toân giaùo phaûi duy trì. Ñaây khoâng phaûi the eye faculty. When the eye faculty and any laø caùi trí tueä töï kyû maø laø caùi trí tueä thöïc söï maø form meet, the eye consciousness develops chuùng ta ñaït ñöôïc khi chuùng ta hoaøn toaøn thoaùt instantly. If the eye faculty and the form never khoûi caùi ngaõ vaø aûo töôûng. Heã chöøng naøo chuùng ta meet, eye consciousness will never arise (a blind coù trí tueä naøy thì chuùng ta seõ khoâng ñi laïc ñöôøng. person who lacks the eye faculty, thus eye Chuùng ta cuõng coù theå noùi nhö theá veà nieàm tin cuûa consciousness can never develop). Buddhist chuùng ta ñoái vôùi chính toân giaùo, khoâng keå ñeán cultivators should always understand thoroughly cuoäc soáng haèng ngaøy. Neáu chuùng ta bò raøng buoäc this vital point to minimize the meeting between vaøo moät ham muoán ích kyû, nhoû nhaët, chuùng ta coù eye faculty and visual forms, so that no or very theå ñi laïc vaøo moät toân giaùo sai laàm.

Tuy raèng limited eye consciousness will ever arise. The chuùng ta coù theå tin saâu vaøo toân giaùo aáy, heát loøng Buddha reminded his disciples that meditation is tu taäp theo toân giaùo aáy, giöõ gìn noù trong taâm vaø the only means to limit or stop the arising of the taän tuïy ñoái vôùi noù, chuùng ta cuõng khoâng ñöôïc cöùu eye consciousness—Nhieäm vuï cuûa nhaõn thöùc laø ñoä vì giaùo lyù cuûa noù caên baûn laø sai, vaø chuùng ta nhaän bieát hình daùng. Khoâng coù nhaõn thöùc, chuùng caøng luùc caøng bò chìm saâu hôn vaøo theá giôùi cuûa aûo ta seõ khoâng nhìn thaáy gì caû; tuy nhieân nhaõn thöùc töôûng. Quanh chuùng ta coù nhieàu tröôøng hôïp veà laïi tuøy thuoäc vaøo nhaõn caên. Khi nhaõn caên gaëp moät nhöõng ngöôøi ñi vaøo con ñöôøng nhö theá. Duø “tueä hình daïng thì nhaõn thöùc lieàn phaùt sanh. Neáu Nhaõn caên” ñöôïc neâu leân cuoái cuøng trong naêm quan naêng caên khoâng gaëp hình daùng thì nhaõn thöùc khoâng bao ñöa ñeán thieän haïnh, noù cuõng neân ñöôïc keå laø thöù töï giôø phaùt sinh (moät ngöôøi bò muø khoâng coù nhaõn ñaàu tieân khi ta böôùc vaøo cuoäc soáng toân giaùo—See caên, nhö vaäy nhaõn thöùc khoâng bao giôø phaùt sinh). Five senses that correspond to colors. Ngöôøi tu taäp neân luoân thaáu trieät ñieåm toái yeáu naày Senshi (jap): Late master—Tieân sö (vò thaày quaù ñeå thöïc taäp sao cho haïn cheá nhaõn caên tieáp xuùc vôùi coá). hình saéc, ñeå laøm giaûm thieåu söï khôûi daäy cuûa nhaõn Sensible (a): Nhaïy caûm. thöùc. Phaät nhaéc nhôû chuùng ñeä töû cuûa Ngaøi raèng, Sensibility (n): Caûm tính—Tính nhaïy caûm. phöông phaùp duy nhaát ñeå giaûm thieåu söï khôûi daäy Sensitivity (n): Söï nhaïy caûm. cuûa nhaõn thöùc laø thieàn ñònh. Sensual (a): Ña duïc—Thuoäc veà nhuïc duïc. Sense of wisdom: Tueä caên—The wisdom that Sensual attractions: Nhuïc duïc—There are six people of religion must maintain. This is not a sensual attractions—See Six sensual attractions. self-centered wisdom but the true wisdom that we obtain when we perfectly free ourselves from ego Sensual craving: Kama-tanha (p)—Duïc aùi—See and illusion. So long as we have this wisdom, we Three dharmas (XIV) (A), and Three kinds of will not take the wrong way. We can say the same craving (I) (A). thing of our belief in religion itself, not to mention Sensual delight: Khoaùi duïc laïc. in our daily lives. If we are attached to a selfish, Sensual desires: Kama (p)—Nhuïc duïc—See small desire, we are apt to stray toward a Ten armies of mara. mistaken religion. However, earnestly we may Sensual pleasures: Khoaùi laïc. believe in it, endeavoring to practice its teaching, (Enjoyment of) sensual pleasures: Höôûng thuï keeping it in mind, and devoting ourselves to it, khoaùi laïc. we cannot be saved because of its basically wrong Sensualism (n): Duy caûm chuû nghóa—Thoùi ham teaching, and we sink farther and farther into the meâ nhuïc duïc.

Sensualist (n): Ngöôøi daâm duïc. being are the five “omni-present mental Sensuality (n): Nhuïc caûm tính—Söï tham duïc— factors” (sarvatraga): 1) feeling (vedana); 2) See Three dharmas (XI). discrimination (samjna); 3) intention (cetana); 4) mental activity (manasikara); 5) contact Sensuous craving: Kamatrsna (skt)—Duïc AÙi— (sparsa). Khaùt aùi—When craving is connected with sense 3) Every being is a combination of five pleasure, it is call “sensous craving.”—Khi tham elements: rupa, vedana, sanna, sankhara, and aùi lieân quan ñeán duïc laïc nguõ traàn thì goïi laø duïc aùi. vinnana.

Hence, one being is not essentially Sensuous greed: Kama-raga (p)—The different from another, an ordinary man is not underlying tendency to sensual lust—The inherent different from a perfect saint. But is the tendency to greed for sense desire—Duïc AÙi Tuøy nature and proportion of each of the five Mieân—See Seven underlying tendencies. constituents existing in an individual be taken Sensuous lust: Kamachanda (p)—Tham duïc hay into account, then one being is different from tham aùi duyeân theo duïc giôùi—Greed—See Five another, an ordinary man is different from a hindrances and Five hindrances to spiritual perfect saint. The combination of elements is progress. the outcome of Karma and is happening every Sensuous realm: The realm of desire—Duïc Giôùi moment, implying that the disintegration of Nguõ Thuù Ñòa—See Nine lands (A). elements always precedes it. The elements in Sentence (n): a combined state pass as an individual, and 1) AÙn vaên. from time immemorial he works under 2) Baûn aùn. misconception of a self and of things relating 3) Pada-kaya (skt): Cuù thaân—See Seventy-five to a self. His vision being distorted or dharmas of the Abhidharma Kosa. obscured by ignorance of the truth he can not Sentience gives rise to pity: Höõu Tình Duyeân perceive the momentary combination and Töø—Sentience that have feeling that causes disintegration of elements. On the other hand, pity—Chuùng höõu tình coù caûm thoï vui khoå môùi he is subject to an inclination for them. A khôûi leân ñöôïc töø bi (khoå höõu tình nhi khôûi töø bi). perfect man with his vision cleared by the Sentient (a): Coù tri giaùc. Buddhist practices and culture realizes the Sentient beings: Sattva (skt)—Satta (p)—Satta- real state of empirical things that an individual consists of the five elements and sacetano (p)—Sattva-sacetana (skt)—Chuùng does not possess a permanent and unchanging sanh—Haøm thöùc (höõu linh)—Conscious beings— entity called soul—Moãi chuùng sanh laø söï keát Living beings—Living creatures. hôïp cuûa nhöõng thaønh toá, coù theå phaân bieät 1) Any living being who has a consciousness, thaønh naêm phaàn: saéc, thoï, töôûng, haønh, thöùc. including those of the six realms (heaven, Do ñoù, chuùng sanh naày khoâng khaùc vôùi chuùng human, asura, animal, hungry ghost, and hell). sanh khaùc, vaø con ngöôøi bình thöôøng khoâng All sentient beings can be said to have khaùc vôùi caùc baäc Thaùnh nhaân. Nhöng do baûn inherent enlightenment or Buddha-nature— chaát vaø hình theå cuûa naêm yeáu toá toàn taïi trong Sinh vaät coù thaàn thöùc vaø soáng trong luïc ñaïo töøng caù theå ñöôïc thaønh laäp, neân chuùng sanh (trôøi, ngöôøi, a-tu-la, suùc sanh, ngaï quyû, vaø ñòa naày coù khaùc vôùi chuùng sanh khaùc, con ngöôøi nguïc). Coù theå noùi raèng taát caû chuùng sanh ñeàu bình thöôøng coù khaùc vôùi caùc baäc Thaùnh. Söï coù taùnh giaùc hay Phaät Taùnh—See Satvva. keát hôïp naêm uaån naày laø keát quaû cuûa nghieäp 2) In Buddhist philosophy, a sentient being is vaø thay ñoåi töøng saùt na, nghóa laø chuyeån hoùa, one who has a mind, that is, something that is thaønh toá môùi thay cho thaønh toá cuõ ñaõ tan raõ aware of its surroundings and is capable of hoaëc bieán maát. Naêm uaån ñöôïc keát hôïp seõ volitional activity. In Buddhist psychological thaønh moät höõu tình töø voâ thuûy, höõu tình aáy ñaõ literature, the minimum necessary taïo nghieäp vôùi söï chaáp thuû ñònh kieán cuûa caùi

requirements for something to be a sentient ngaõ vaø ngaõ sôû. Söï hieåu bieát cuûa vò aáy bò boùp

meùo hoaëc che môø bôûi voâ minh, neân khoâng thirst of love. It is like a banana tree, the thaáy ñöôïc chaân lyù cuûa töøng saùt na keát hôïp vaø centre of which is hollow. It is like an illusion tan raõ cuûa töøng thaønh phaàn trong naêm uaån. being produced by inverted thoughts. It is like Maët khaùc, vò aáy bò chi phoái bôûi baûn chaát voâ a dream being formed by fasle views. It is thöôøng cuûa chuùng. Moät ngöôøi thöùc tænh vôùi söï like a shadow and is caused by karma. This hieåu bieát vôùi phöông phaùp tu taäp cuûa Ñöùc body is like an echo for it results from causes Phaät seõ giaùc ngoä ñöôïc baûn chaát cuûa chö phaùp, and conditions. It is like a floating cloud nghóa laø moät höõu tình chæ do naêm uaån keát hôïp which disperses any moment. It is like laïi vaø khoâng coù moät thöïc theå thöôøng haèng lightning for it does not stay for the time of a hoaëc baát bieán naøo goïi laø linh hoàn caû. thought. It is ownerless for it is like the earth. Sentient beings are blinded by passion and It is egoless for it is like fire (that kills itself). afflictions, and no one but Enlightening It is transient like the wind. It is not human for it is like water. It is unreal and depends Beings can rescue them: Taát caû theá gian bò duïc on the four elements for its existence. It is voïng phieàn naõo laøm muø, chæ coù chö Boà Taùt laø coù empty, being neither ego nor its object. It is trí hueä—All worldlings are blinded by passion and without knowledge like grass, trees and afflictions, and only Enlightening Beings have potsherds. It is not the prime mover, but is wisdom—See Ten reasons why Great moved by the wind (of passions). It is impure Enlightening Beings smile and make a promise in and full of filth. It is false, and though their hearts to tame and pacify sentient beings. washed, bathed, clothed and fed, it will decay Sentient beings' bodies-Buddha's body: and die in the end. It is a calamity being Thaân Chuùng Sanh Thaân Phaät—According to the subject to all kinds of illnesses and sufferings. Vimalakirti Sutra, Vimalakirti used expedient It is like a dry well for it is prusued by death. means of appearing illness in his body to expound It is unsettled and will pass away. It is like a about sentient beings' bodies and the Buddha's poisonous snake, a deadly enemy, a body to save them. Because of his indisposition, temporary assemblage (without underlying kings, ministers, elders, upasakas, Brahmins, et., reality), being made of the five aggregates, as well as princes and other officials numbering the twelve entrances (the six organs and their many thousands came to enquire after his health. objects) and the eighteen realms of sense (the So Vimalakirti appeared in his sick body to six organs, their objects and their receive and expound the Dharma to them, perceptions): "Naày caùc nhaân giaû! Caùi huyeãn saying—Theo Kinh Duy Ma Caät thì oâng Duy Ma thaân naày thaät laø voâ thöôøng, noù khoâng coù söùc, Caät ñaõ duøng phöông tieän hieän thaân coù beänh ñeå khoâng maïnh, khoâng beàn chaéc, laø vaät mau hö thuyeát phaùp hoùa ñoä chuùng sanh. Do oâng (Duy Ma hoaïi, thaät khoâng theå tin caäy. Noù laø caùi oå chöùa Caät) coù beänh neân caùc vò Quoác Vöông, Ñaïi thaàn, nhoùm nhöõng thöù khoå naõo beänh hoaïn. Caùc Cö só, Baø la moân caû thaûy cuøng caùc vò Vöông töû vôùi nhaân giaû! Ngöôøi coù trí saùng

suoát khoâng bao bao nhieâu quan thuoäc voâ soá ngaøn ngöôøi ñeàu ñeán giôø nöông caäy noù. Neáu xeùt cho kyõ thì caùi thaân thaêm beänh. OÂng nhôn dòp thaân beänh môùi roäng noùi naày nhö ñoáng boït khoâng theå caàm naém; thaân Phaùp: naày nhö boùng noåi khoâng theå coøn laâu; thaân * “Virtuous ones, the human body is naày nhö aùnh naéng dôïn giöõa ñoàng, do loøng impermanent; it is neither strong nor durable; khaùt aùi sanh; thaân naày nhö caây chuoái khoâng it will decay and is, therefore, unreliable. It beàn chaéc; thaân naày nhö ñoà huyeãn thuaät, do causes anxieties and sufferings, being subject nôi ñieân ñaûo maø ra; thaân naày nhö caûnh chieâm to all kinds of ailments. Virtuous ones, all bao, do hö voïng maø thaáy coù; haân naày nhö wise men do not rely on this body which is boùng cuûa hình, do nghieäp duyeân hieän; thaân like a mass of foam, which is intangible. It is naày nhö vang cuûa tieáng, do nhaân duyeân thaønh; like a bubble and does not last for a long time. thaân naày nhö maây noåi, trong giaây phuùt tieâu It is like a flame and is the product of the tan; thaân naày nhö ñieän chôùp sanh dieät raát mau

leï, nieäm nieäm khoâng döøng; thaân naày khoâng sanh; do chæ quaùn sanh; do thaäp löïc, töù voâ uùy, chuû, nhö laø ñaát; thaân naày khoâng coù ta, nhö laø thaäp baùt baát coäng sanh; do ñoaïn tröø taát caû caùc löûa; thaân naày khoâng tröôøng thoï, nhö laø gioù; phaùp baát thieän, tu caùc phaùp thieän sanh; do thaân naày khoâng coù nhaân, nhö laø nöôùc; thaân chaân thaät sanh; do khoâng buoâng lung sanh; do naày khoâng thaät, bôûi töù ñaïi giaû hôïp maø thaønh; voâ löôïng phaùp thanh tònh nhö theá sanh ra thaân thaân naày voán khoâng, neáu lìa ngaõ vaø ngaõ sôû; Nhö Lai. thaân naày laø voâ tri, nhö caây coû, ngoùi, ñaù; thaân * Virtuous ones, if you want to realize the naày voâ taùc (khoâng coù laøm ra), do gioù nghieäp Buddha body in order to get rid of all the chuyeån lay; thaân naày laø baát tònh, chöùa ñaày illnesses of a living being, you should set your nhöõng thöù dô baån; thaân naày laø giaû doái, daàu coù minds on the quest of supreme enlightenment taém röûa aên maëc töû teá roát cuoäc noù cuõng tan raõ; (anuttara-samyak-sambodhi)”: Naày caùc nhaân thaân naày laø tai hoïa, vì ñuû caùc thöù beänh hoaïn giaû, muoán ñöôïc thaân Phaät, ñoaïn taát caû beänh khoå naõo; thaân naày nhö gieáng khoâ treân goø, vì chuùng sanh thì phaûi phaùt taâm Voâ thöôïng noù bò söï giaø yeáu eùp ngaët; thaân naày khoâng Chaùnh ñaúng Chaùnh giaùc. chaéc chaén, vì theá naøo noù cuõng phaûi cheát; thaân * Thus the elder Vimalakirti expounded the naày nhö raén ñoäc, nhö keû cöôùp giaëc, nhö choán Dharma to all those who came to enquire khoâng tuï, vì do aám, giôùi, nhaäp hôïp thaønh. after his health, urging countless visitors to * “Virtuous ones, the (human) body being so seek supreme enlightenment: Nhö vaäy, tröôûng repulsive, you should seek the Buddha body. giaû Duy Ma Caät vì nhöõng ngöôøi ñeán thaêm Why? Because the Buddha body is called beänh, maø noùi phaùp laøm cho voâ soá ngaøn ngöôøi Dharmakaya, the product of boundless merits ñeàu phaùt taâm Voâ thöôïng Chaùnh ñaúng Chaùnh and wisdom; the outcome of discipline, giaùc. meditation, wisdom, liberation and perfect Sentient beings who have long planted roots knowledge of liberation; the result of of goodness and who now are regressing and kindness, compassion, joy and indifference (to sinking: Baáy giôø Boà Taùt quaùn

saùt caùc chuùng sanh emotions); the consequence of (the six töø laâu gieo troàng thieän caên, nay cuõng ñeàu thoái perfections or paramitas) charity, discipline, maát—The Enlightening Beings observe sentient patience, zeal, meditation and wisdom, and beings who have long planted roots of goodness the sequel of expedient teaching (upaya); the and who now are regressing and sinking—See six supernatural powers; the three insights; Ten reasons why Great Enlightening Beings smile the thirty-seven stages contributory to and make a promise in their hearts to tame and enlightenment; serenity and insight; the ten pacify sentient beings. transcendental powers (dasabala); the four Sentient beings lack conditions and merit kinds of fearlessness; the eighteen unsurpassed characteristics of the Buddha; the and therefore cannot achieve rebirth in the wiping out of all evils and the performance of Pure Land: Chuùng sanh ít nhaân duyeân phöôùc ñöùc all good deeds; truthfulness, and freedom khoâng theå sanh veà Tònh Ñoä—See Three doubts of from looseness and unrestraint. So countless practitioners about the Pure Land. kinds of purity and cleanness produce the Sentient beings are numberless (countless), I body of the Tathagata: Caùc nhaân giaû! Haõy vow to save them all: Vow to save all living neân nhaøm chaùn caùi thaân naày, chôù tham tieác beings without limits—Chuùng sanh voâ bieân theä noù, phaûi neân öa muoán thaân Phaät. Vì sao? Vì nguyeän ñoä: Nguyeän cöùu ñoä heát thaûy chuùng sanh— thaân Phaät laø Phaùp Thaân, do voâ löôïng coâng See Four universal vows of a Buddha or ñöùc trí tueä sanh; do giôùi, ñònh, tueä, giaûi thoaùt, Bodhisattva. giaûi thoaùt tri kieán sanh; do töø bi hyû xaû sanh; Sentient beings in the Saha World have do boá thí, trì giôùi, nhaãn nhuïc, tinh taán, thieàn great affinities with Amitabha Buddha and ñònh, trí tueä, vaø phöông tieän sanh; do luïc the Bodhisattva Avalokitesvara: Chuùng sanh thoâng, tam minh sanh; do 37 phaåm trôï ñaïo

coù nhaân duyeân lôùn vôùi Phaät A Di Ñaø vaø Boà Taùt ngoaøi söï kieän coõi Cöïc Laïc coù nhieàu duyeân nhieäm Quaùn Theá AÂm—Sentient beings in the Saha maàu thích hôïp cho vieäc nhieáp hoùa chuùng sanh caên World recite Amitabha Buddha's name with a cô khaùc nhau ôû caùc coõi ueá ñoä, Ñöùc Boån Sö khoâng wish to be reborn in the Pure Land because muoán thuyeát minh nhieàu veà nhöõng coõi Tònh Ñoä sentient beings in the Saha World have great khaùc, e sôï chuùng sanh khôûi nieäm so saùnh phaân affinities with Amitabha Buddha and the bieät, maø taâm khoâng ñöôïc quy nhöùt. Do vieäc ñuû Bodhisattva Avalokitesvara. As proof, when duyeân nhieäm maàu ñeå nhieáp hoùa, maø khoâng nhöõng Buddhists meet, they usually greet each other with rieâng ôû taïi coõi Ta Baø, caùc chuùng sanh ôû voâ soá theá the words "Amitabha Buddha" and when faced gioùi trong möôøi phöông ñeàu caàu veà Cöïc Laïc — with accidents or disasters, they usually recite the See Three reasons for reciting Amitabha Buddha. secred name of Avalokitesvara—Chuùng sanh ôû Sentient beings are subject to illness, coõi Ta Baø nieäm hoàng danh Phaät A Di Ñaø ñeå caàu Bodhisattvas are ill as well: Chuùng Sanh Beänh vaõng sanh Cöïc Laïc do vì chuùng sanh ôû coõi naày coù Neân Boà Taùt Beänh—According to the Vimalakirti nhaân duyeân lôùn vôùi Phaät A Di Ñaø vaø Boà Taùt Quaùn Sutra, at the time of the

Buddha, one day Upasaka Theá AÂm ôû coõi Cöïc Laïc. Ñieàu minh chöùng laø khi Vimalakirti was sick, the Buddha asked his great caùc Phaät töû gaëp nhau ñeàu chaøo möøng baèng caâu 'A disciples, one after another, to call on Vimalakirti Di Ñaø Phaät' vaø luùc bò tai naïn thöôøng nieäm danh to enquire after his health, but no one dared to hieäu Ñöùc 'Quaùn Theá AÂm.'—See Three reasons accept. Eventually, Manjusri Bodhisattva accepted for reciting Amitabha Buddha. the Buddha's command to call on Vimalakirti to Sentient beings in the Saha World are like enquire after his health—Theo kinh Duy Ma Caät, helpless infants: Chuùng sanh duyeân töø bi (taát caû thôøi Phaät coøn taïi theá, moät hoâm cö só Duy Ma Caät chuùng sanh trong theá giôùi Ta Baø gioáng nhö treû thô laâm beänh, neân Ñöùc Phaät keâu trong haøng ñaïi ñeä töû khoâng töï giuùp mình ñöôïc), moät trong ba loaïi töø bi cuûa ngaøi, heát ngöôøi naày ñeán ngöôøi kia ñi thaêm cuûa moät vò Boà Taùt—One of the three reasons of a beänh Duy Ma Caät duøm ngaøi, nhöng ai cuõng töø Bodhisattva's pity—See Three reasons of a choái, roát cuoäc ngaøi Vaên Thuø Sö Lôïi Boà Taùt chòu bodhisattva's pity. nhaän laõnh söù meänh ñi thaêm beänh cö só Duy Ma Sentient beings in the Saha World want to Caät: seek rebirth in the Land of Ultimate Bliss: * The Buddha then said to Manjusri: "You call Chuùng sanh ôû coõi Ta Baø mong caàu vaõng sanh Cöïc on Vimalakirti to enquire after his health.": Laïc—Sentient beings in the Saha World recite Luùc baáy giôø Phaät baûo Vaên Thuø Sö Lôïi: "OÂng Amitabha Buddha's name with a wish to be reborn ñi ñeán thaêm beänh oâng Duy Ma Caät duøm ta." in the Pure Land because of the teachings of * Manjusri said: "World Honoured One, he is a Sakyamuni Buddha, who exhorted us to seek man of superior wisdom and it is not easy to rebirth in the Land of Ultimate Bliss. Sakyamuni match him (in eloquence). For he has reached Buddha did not wish to expound at length on the reality, and is a skillful expounder of the other pure lands, lest sentient beings develop a essentials of the Dharma. His power of mind of discrimination, become undecided and speech is unhindered and his wisdom is have no focal point for their aspirations. boundless. He is well versed in all matters Moreover, thanks to the ideal conditions for pertaining to Bodhisattva development for he teaching and transformation in the Western Pure has entered the mysterious treasury of all Land, not only do sentient beings from the Saha Buddhas. He has overcome all demons, has World seek rebirth there, but sentient beings in achieved all transcendental powers and has countless other worlds do so as well—Chuùng sanh realized wisdom by ingenious devices ôû coõi Ta Baø nieäm hoàng danh Phaät A Di Ñaø ñeå caàu (upaya). Nevertheless, I will obey the holy vaõng sanh Cöïc Laïc do söï giôùi thieäu khuyeân daïy command and will call on him to enquire after cuûa Ñöùc Boån Sö Thích Ca Maâu Ni Phaät. Ngaøi baûo his health.": Vaên Thuø Sö Lôïi baïch Phaät: neân caàu sanh veà coõi Cöïc Laïc. Theo lôøi coå ñöùc, thì "Baïch Theá Toân! Böïc thöôïng nhôn kia khoù beà

ñoái ñaùp, vì oâng aáy raát thaâm ñaït thöïc töôùng, with no idea of coming and you see with no kheùo noùi phaùp maàu, trí tueä voâ ngaïi, bieän taøi idea of seeing.": Quyù hoùa thay! Ngaøi Vaên thoâng suoát, roõ thaáu phöông phaùp tu trì cuûa taát Thuø Sö Lôïi môùi ñeán! Töôùng khoâng ñeán maø caû Boà Taùt, thaâm nhaäp kho

taïng bí maät cuûa ñeán, töôùng khoâng thaáy maø thaáy. chö Phaät, haøng phuïc caùc ma, thaàn thoâng töï taïi * Manjusri replied: “It is so, Venerable vaø trí tueä phöông tieän ñeàu ñöôïc roát raùo. Tuy Upasaka, coming should not be further tied to theá, con xin vaâng thaùnh chæ cuûa Phaät ñeán (the idea of) coming, and going should not be thaêm beänh oâng.” further linked with (the concept of) going. * The Bodhisattvas, the chief disciples of the Why? Because there is neither whence to Buddha and the rulers of the four heavens come nor whither to go, and that which is who were present, thought to themselves: “As visible cannot further be (an object of) seeing. the two Mahasattvas will be meeting, they Now, let us put all this aside. Venerable will certainly discuss the profound Dharma.” Upasaka, is your illness bearable? Will it get So, eight thousand Bodhisattvas, five hundred worse by wrong treatment? The World sravakas and hundreds and thousands of Honoured One sends me to enquire after your devas wanted to follow Manjusri: Luùc aáy, health, and is anxious to have good news of trong ñaïi chuùng caùc haøng Boà Taùt vaø haøng ñaïi you. Venerable Upasaka, where does your ñeä töû, Ñeá Thích, Phaïm Thieân, Töù Thieân illness come from; how long has it arisen, and Vöông ñeàu nghó raèng: “Hoâm nay hai vò ñaïi só how will it come to an end?”: Ngaøi Vaên Thuø Vaên Thuø Sö Lôïi vaø Duy Ma Caät cuøng nhau Sö Lôïi noùi: “Phaûi ñaáy, cö só! Neáu ñaõ ñeán töùc ñaøm luaän taát noùi phaùp maàu.” Töùc thôøi, taùm laø khoâng ñeán, neáu ñaõ ñi töùc laø khoâng ñi. Vì ngaøn Boà Taùt, naêm traêm Thanh Vaên vaø traêm sao? Ñeán khoâng töø ñaâu ñeán, ñi khoâng ñeán nôi ngaøn Thieân nhôn ñeàu muoán ñi theo. ñaâu, heã coù thaáy töùc laø khoâng thaáy. Thoâi vieäc * So Manjusri, reverently surrounded by the aáy haõy ñeå ñoù. Cö só beänh coù chòu noãi ñöôïc Bodhisattvas, the Buddha’s chief disciples and khoâng? Ñieàu trò coù bôùt khoâng? Beänh khoâng the devas, made for Vaisali town: Baáy giôø ñeán noãi taêng ö? Theá Toân aân caàn hoûi thaêm chi Vaên Thuø Sö Lôïi cuøng caùc Boà Taùt, ñaïi ñeä töû xieát. Beänh cö só nhôn ñaâu maø sanh, sanh ñaõ vaø caùc haøng Thieân nhôn cuøng nhau cung kính bao laâu, phaûi theá naøo môùi maïnh ñöôïc? ñi vaøo thaønh Tyø Xaù Ly. * Vimalakirti replied: “Stupidity leads to love * Vimalakirti, who knew in advance that which is the origin of my illness. Because all Manjusri and his followers would come, used living beings are subject to illness I am ill as his transcendental powers to empty his house well. When all living beings are no longer ill, of all attendants and furniture except a sick my illness will come to an end. Why? A bed: Luùc aáy tröôûng giaû Duy Ma Caät thaàm Bodhisattva, because of (his vow to save) nghó: “Nay ñaây ngaøi Vaên Thuø Sö Lôïi cuøng ñaïi lining beings, enters the realm of birth and chuùng ñoàng ñeán vieáng thaêm.” OÂng lieàn duøng death which is subject to illness; if they are all söùc thaàn thoâng laøm cho trong nhaø troáng roãng, cured the Bodhisattva will no longer be ill. khoâng coù vaät chi vaø cuõng khoâng coù ngöôøi thò For instance, when the only son of an elder giaû naøo, chæ ñeå moät chieác giöôøng cho oâng falls ill, so do his parents, and when he naèm beänh. recovers his health, so do they. Likewise, a * When entering the house Manjusri saw only Bodhisattva loves all living beings as if they Vimalakirti lying on sick bed, and was were his sons; so when they fall ill, the greeted by the upasaka—Khi

ngaøi Vaên Thuø Bodhisattva is also ill, and when they recover, Sö Lôïi vaøo nhaø oâng Duy Ma Caät roài, thaáy he is no longer ill.": OÂng Duy Ma Caät ñaùp: trong nhaø troáng roãng khoâng coù vaät chi, chæ coù "Töø nôi si maø coù aùi, beänh toâi sanh. Vì taát caû moät mình oâng naèm treân giöôøng maø thoâi, khi chuùng sanh beänh, neân toâi beänh. Neáu taát caû aáy oâng Duy Ma Caät chaøo raèng: chuùng sanh khoâng beänh, thì beänh toâi laønh. Vì * Who said: "Welcome, Manjusri, you come sao? Boà Taùt vì chuùng sanh maø vaøo ñöôøng

sanh töû, heã coù sanh thôøi coù beänh, neáu chuùng Sentimental (a): Ña tình—Amorous. sanh khoûi beänh thì Boà taùt khoâng coù beänh. Ví Separate (v): Divide—Part from—Taùch rôøi ra. nhö oâng tröôûng giaû chæ coù moät ngöôøi con, heã Separate oneself from the Sangha and rent ngöôøi con beänh, thì cha meï cuõng beänh; neáu one's own lodgings: Taùch rôøi khoûi giaùo hoäi maø beänh cuûa con laønh, cha meï cuõng laønh. Boà Taùt ñi möôùn nhaø troï (commit Expression of Regret cuõng theá! Ñoái vôùi taát caû chuùng sanh, thöông Offence—Phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm meán nhö con, neân chuùng sanh beänh, Boà Taùt hoái). cuõng beänh; chuùng sanh laønh, Boà Taùt cuõng laønh. Separate phenomenon: Bieät phaùp—Separate Sentient beings are sunk in the mire of teaching. Separated: Bieät ly. craving: Chuùng sanh chìm ñaém trong vuõng buøn aùi duïc—Great Enlightening Beings think that all Separated doctrine: Bieät giaùo. worldlings are sunk in the mire of craving, and no 1) Differentiated doctrine, one of the three one but Enlightening Beings can rescue them. This branches of the Buddha's teaching. The is one of ten reasons why Great Enlightening different teaching of the Avatamsaka sect and Beings smile and make a promise in their hearts to Lotus sect is founded on One Vehicle, the tame and pacify sentient beings—Chö ñaïi Boà Taùt Buddha Vehicle. The Lotus school asserts that nghó raèng taát caû theá gian chìm taïi vuõng buøn aùi duïc, the Three Vehicles are really the One töø chö Boà Taùt ra, khoâng ai coù theå cöùu hoï ñöôïc. Vehicle, the Hua-Yen school that the One Ñaây laø moät trong möôøi lyù do taïi sao chö Boà Taùt thò Vehicle differs from the Three Vehicles; hieän mæm cöôøi vaø theä nguyeän ñieàu phuïc chuùng hence the Lotus school is called the Unitary, sanh—See Ten reasons why Great Enlightening while the Hua-Yen school is the Beings smile and make a promise in their hearts to Differentiating school—Bieät giaùo, moät trong tame and pacify sentient beings. ba chi giaùo cuûa Ñöùc Phaät Thích Ca Maâu Ni. Bieät giaùo cuûa tröôøng phaùi Hoa Nghieâm vaø Sentient beings think they have the power of Lieân Hoa döïa vaøo Nhaát thöøa hay Phaät thöøa. knowledge: The Enlightening Beings, with Lieân Hoa Toâng quyeát ñoaùn raèng Tam Thöøa unobstructed eyes, look over all the Brahma kyø thaät chæ laø Nhaát Thöøa, trong khi Hoa heavens and all the controlling heavens, and think: Nghieâm Toâng laïi cho raèng Nhaát Thöøa khaùc because of self-pride, these sentient beings all vôùi Tam Thöøa, vì theá Lieân Hoa Toâng ñöôïc think they have the power of knowledge—Chö Boà goïi laø "Ñoàng Giaùo Nhaát Thöøa," trong khi ñoù Taùt duøng maét voâ chöôùng ngaïi quaùn saùt taát caû thì Toâng Hoa Nghieâm ñöôïc goïi laø Bieät Giaùo Phaïm Thieân nhaãn ñeán Ñaïi Töï Taïi Thieân trong Nhaát Thöøa—See Three doctrines. möôøi phöông maø

nghó raèng: Nhöõng chuùng sanh 2) One of the eight types of teaching of the naày ñeàu töï cho raèng mình coù ñaïi trí löïc—See Ten Buddha. The Distinct Doctrine or special reasons why Great Enlightening Beings smile and teaching for Mahayana Bodhisattvas. The make a promise in their hearts to tame and pacify Doctrine of Pitakas and the Doctrine Common sentient beings. to all teach the simple one-sided "Void" while Sentient beings are void of being: Bieát taát caû this doctrine teaches the Middle Path, and, chuùng sanh khoâng chuùng sanh—See Ten therefore, is distinct and separate. Someone unimpeded functions relating to sentient beings of says that Specific Doctrine include teachings Great Enlightening Beings. geared specifically to each level of High, Sentient beings in this world have great Intermediate, or Low of the three vehicles affinities (causes and conditions) with which include Sravakas or Lesser Vehicle, or Amitabha Buddha: Chuùng sanh nôi coõi Ta Baø Pratyeka-Buddhas or Intermediate Vehicle, or coù nhaân duyeân vôùi Ñöùc Phaät A Di Ñaø—See Three Mahayana Bodhisattvas or Greater Vehicle— reasons for reciting Amitabha Buddha. Moät trong taùm loaïi thuyeát giaùo cuûa Ñöùc Phaät. Ñaây laø hoïc thuyeát thuaàn nhaát Ñaïi Thöøa vaø chæ

daønh rieâng cho Boà Taùt. Taïng giaùo vaø Thoâng monastery escaped to India and built a new Sera giaùo chæ giaûng veà caùi "khoâng" phieán dieän hay in Karnataka state—Moät trong ba tu vieän chính "thieân khoâng," Bieät giaùo giaûng veà Trung Ñaïo, cuûa truyeàn thoáng Gelukpa cuûa Phaät giaùo Taây vaø do ñoù noù rieâng bieät. Coù ngöôøi noùi Bieät Taïng, toïa laïc gaàn thuû ñoâ Lhasa. Töï vieän goàm coù Giaùo laø phaùp daïy rieâng cho moãi caên cô hoaëc hai tröôøng ñaïi hoïc, Seraje vaø Serame. Sau cuoäc Thöôïng, hoaëc Trung, hoaëc Haï, cuøng ba thöøa, xaâm laêng vaø saùp nhaäp Taây Taïng cuûa Trung Quoác hoaëc rieâng cho Tieåu Thöøa Thanh Vaên, hoaëc vaøo thaäp nieân 1950s, nhöõng giaûng sö haøng ñaàu cuûa rieâng cho Trung Thöøa Duyeân Giaùc, hoaëc tu vieän ñaõ chaïy sang AÁn Ñoä vaø xaây döïng laïi tu rieâng cho Ñaïi Thöøa Boà Taùt—See Five vieän Sera môùi trong tieåu bang Karnataka. periods and eight teachings of the T'ien-T'ai. Sarada (skt): Maäu Thôøi—Verdant season, from Separated hell: Pratyeka-naraka (skt)—Coâ ñoäc the seventh month, the sixteenth day, to the ninth ñòa nguïc. month, fifteenth—Muøa töôi toát töø 16 thaùng baûy Separated by night: Caùch Tuùc—Separated by a ñeán 15 thaùng chín—See Six seasons of a year in night, i.e. the previous day—Caùch moät ñeâm, thí duï India. nhö laø noùi ñeán ngaøy hoâm qua. Serene (a): Thanh thaûn. Separated teaching: Bieät Giaùo—See Eight Serenity (n): An thaùi—Tónh laëng—Tònh maëc— T'ien-T'ai classifications of Sakyamuni's teaching Equanimity—Peace—See Seven Bodhyangas. (A). Serenity of mind: Söï tónh laëng cuûa taâm. Separately handed down: Oral tradition—Bieät Serfs: Sudra (skt)—Thuû Ñaø La—Farmers, born truyeàn—To pass on the teaching from mind to from the feet of Brahma—Noâng daân vaø noâ leä, mind without writing, as in Zen or Intuitional sanh töø chaân cuûa Phaïm Thieân Vöông—See Four school—Truyeàn töø taâm qua taâm, baát laäp vaên töï, Indian classes. nhö trong thieàn toâng—See Meditation. Serious (a): Trang nghieâm—Traàm troïng. Separation (n): Söï phaân chia—Division. Serious action: Garuka (p)—Weighty

karma— Separation from loved ones: Xa lìa ngöôøi yeâu Troïng Nghieäp—According to the Abhidharma, thöông—See Eight sufferings. weighty karma, wholesome or unwholesome, is a Separatism (n): Chuû nghóa phaân caùch. weighty or serious action, or karma of such Separatist (n): Ngöôøi theo chuû thuyeát phaân ly— powerful moral weight that it cannot be replaced Phaùi ly khai. by any other karma as the determinant of rebirth. Septic doubt: Vicikitsa (skt)—Hoà nghi. It is so called because it produces its effect for certain in this life or in the next life. When there is Sepulchral monument: Caitya (skt)—Pagoda— no weighty karma to condition the future birth a Shrine—Cheá ña (thaùp moä). death-proximate (asanna) karma might operate— Sequent or associated afflictions: Tuøy Phieàn Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), troïng Naõo—Sequent, or associated klesa-trials, or evils, nghieäp coù nghóa laø haønh ñoäng hay nghieäp naëng, either all of them as always dogging the foot- nghieäp nghieâm troïng, coù theå thieän hay baát thieän, steps. Consequent afflictions resulting or arising khoâng theå thay theá ñöôïc trong yeáu toá taùi sanh. from the fundamental afflictions, in contrast with Ñöôïc goïi laø troïng nghieäp vì noù chaéc chaén sanh afflictions arising from the six senses—Phieàn naõo quaû trong kieáp hieän taïi hay ngay kieáp keá tieáp. khôûi leân bôûi phieàn naõo caên baûn, ñoái laïi vôùi phieàn Neáu khoâng coù moät troïng nghieäp naøo laøm ñieàu naõo caên baûn khôûi leân töø luïc caên. kieän cho söï taùi sanh trong kieáp lieàn ñoù, thì “Caän Sera Monastery: Tu Vieän Seâ Ra—One of the Nghieäp laø nghieäp daãn daét thoï sanh. three major monasteries of the Gelukpa order of 1) On the wholesome side, this karma is the Tibetan Buddhism, located near capital Lhasa. It attainment of the jhanas, other than speech contains two colleges, Seraje and Serame. and body karmas: Neáu laø thieän thì ñaây laø loaïi Following the invasion and annexation of Tibet by nghieäp coù tính caùch tinh thaàn nhö tröôøng hôïp China in the 1950s, the leading teachers of the caùc taàng thieàn, ngoaøi khaåu vaø thaân nghieäp.

Ngöôøi ñaéc töù thieàn saéc giôùi chaúng haïn thì huøng maïnh naày ngaên trôû. Kieáp soáng keá ñoù seõ höôûng quaû vò cuûa thieàn aáy trong kieáp hieän taïi, do nghieäp xaáu taïo duyeân. Thí duï nhö em hoï hay trong kieáp keá tieáp. cuûa Phaät laø Ñeà Baø Ñaït Ña, vì tham voïng maø 2) On the unwholesome side, it is the five taïo neân troïng toäi laøm ñaû thöông Phaät vaø chia heinous crimes together with a fixed wrong reõ Taêng Giaø, neân phaûi maát heát thaàn thoâng vaø view that denies the basis for morality—Neáu taùi sanh vaøo coõi ñòa nguïc. laø baát thieän nghieäp coù naêm loaïi troïng nghieäp 4) If someone were first to commit one of the ñi cuøng vôùi taø kieán choái boû ñaïo ñöùc luaân lyù: heinous crimes, he could not later reach a a) Causing the wounding of a Buddha, i.e. sublime or supermundane attainment, Devadatta lost his psychic powers and was because the evil karma would create an born in a woeful state because he wounded insurmountable obstruction. Thus King the Buddha: Gaây thöông tích cho moät vò Ajatasattu, while listening to the Buddha’s Phaät—Nhö Ñeà Baø Ñaït Ña phaûi maát heát thaàn speak the Samannaphala Sutra, the Discourse löïc vaø taùi sanh vaøo aùc ñaïo vì toäi ñaõ laøm chaûy on the Fruits of Recluseship, had all the other maùu thaân Phaät. conditions for reaching stream-entry,

but b) Maliciously creating a schism in the Sangha, because he had killed his father, King i.e Devadatta who was reborn in a woeful Bimbisara, he could not attain the path and state because he caused a schism in the fruit: Neáu moät ngöôøi tröôùc ñaõ phaïm troïng toäi, Sangha: Chia reõ Taêng Giaø—Nhö Ñeà Baø Ñaït sau ñoù duø tinh taán tu haønh vaãn khoù ñaéc quaû vì Ña phaûi ñoïa vaøo aùc ñaïo vì ñaõ gaây chia reõ nghieäp xaáu caûn trôû. Vua A Xaø Theá sau khi trong Taêng ñoaøn. nghe Phaät noùi Kinh Samannaphala, coù theå ñaõ c) Murdering an Arahant: Saùt haïi moät vò A La chöùng ñaéc quaû Tu Ñaø Höôøn neáu khoâng phaïm Haùn. troïng toäi gieát cha, laø vua Bình Sa Vöông, neân d) Parricide (killing one's own father): Gieát oâng khoâng theå thaønh töïu ñaïo quaû. Cha—As the Buddha remarked, King Serious hindrance: Troïng Chöôùng—Serious Ajatasatru would have attained the first state hindrances to enlightenment, e.g. ignorance, of sainthood if he had not committed delusion, sin, retribution, or the results of one's parricide. In this case, the powerful evil previous lives—Nhöõng chöôùng ngaïi nghieâm troïng karma obstructed his spiritual attainment— trong vieäc giaùc ngoä, nhö voâ minh, phieàn naõo, toäi Ñöùc Phaät ñaõ löu yù caùc ñeä töû raèng neáu khoâng nghieäp, quaû baùo, hay haäu quaû cuûa nhöõng tieàn phaïm toäi gieát cha thì vua A Xaø Theá ñaõ ñaéc khieân. **See Three Hinderers. quaû Tu Ñaø Höôøn. Trong tröôøng hôïp naày troïng Serious (real) repentance: Chaân Saùm Hoái— nghieäp baát thieän ñöôïc gaây ra tröôùc, vaø ngaên See Real (serious) repentance. caûn söï tieán boä tinh thaàn veà sau naày. Serious sins: Troïng toäi—Four serious sins of e) Matricide (killing one's own mother): Gieát expulsion from the order—Boán toäi naëng maø khi Meï. phaïm phaûi Taêng Ni seõ vónh vieãn bò khai tröø khoûi 3) If someone were to develop the jhanas and giaùo ñoaøn (trôû thaønh ngöôøi ôû beân ngoaøi Phaät later were to commit one of the heinous Phaùp)—See Four serious sins of expulsion from crimes, his good karma would be obliterated the order. by the evil deed, and the latter would Serita (p): Independence—Freedom—Ñoäc laäp. generate rebirth into a state of misery. For example, the Buddha's ambitious cousin Serivihari (p): Living at one's own choice—Soáng Devadatta lost his psychic powers and was theo söï löïa choïn cuûa mình. reborn in hell for wounding the Buddha and Sermon (n): A discourse—A lecture—Baøi thuyeát causing a schism in the Sangha: Neáu moät giaûng. ngöôøi haønh vaø ñaéc thieàn, sau ñoù phaïm nhaèm Serpent (n): Snake—Con raén—Tî (from 9 to 11 moät trong nhöõng troïng toäi thì nghieäp ñaõ taïo a.m.)—See Twelve animals. tröôùc ñoù seõ bò nghieäp baát thieän coù naêng löïc

Servant (n): Ñaày tôù—Gia nhaân. Serviceable (a): Caàn ích—Useful. Servant who attends in the hall: Tröïc Serving the Buddha: Cuùng Döôøng Phaät—There Ñöôøng—Vò Taêng troâng coi coâng vieäc trong nhaø are three modes of serving the Buddha—Coù ba Taêng cuûa töï vieän. phaùp cuùng döôøng—See Ten kinds of offerings. Servant Ghost: Dòch söû quyû—If it was greed for Serving the Dharma: Dharma-puja (skt)— deception that made the person commit offenses, Moral offering—Offerings to the Dharma—Phaùp then, after he has finished paying for his crimes, Cuùng Döôøng—See Dharma-puja. he takes shape when he encounters

brightness, Serving group: Ban phuïc vuï. and he is called a Servant Ghost—Tham söï thaønh Seshu (jap): Danapati (skt)—Alms-lord (alms- coâng gaây toäi, gaëp loaøi minh tinh thaønh hình, laøm giver)—Thí Chuû—A patron of Buddhism—Ngöôøi caùc loaøi Quyû Dòch Söû—See Nine classes of ghosts hoä trì Phaät giaùo. (II), and Ten kinds of ghosts that will be reborn as Seson (jap): Bhagavat or Lokajyestha (skt)— an animal to continue to pay their debts. World Most Venerable or Lokanatha—Lord of Serve (v): Phuïng söï. worlds—World's Honored One—One of the ten Serve all genuine teachers: Roát raùo phuïng söï epithets of a Buddha—Theá Toân—Toân hieäu cuûa taát caû thieän tri thöùc—See Ten ultimate great tasks Ñöùc Phaät, vò coù ñuû muoân ñöùc ñöôïc theá gian toân of Great Enlightening Beings. troïng. Moät trong möôøi danh hieäu cuûa Phaät. Serve husband and parents-in-law first: Sesshin: Taâm Taäp Trung—A Japanese term for Phuïc vuï cha meï choàng vaø choàng tröôùc—Before "collecting the mind," which refers to periods of taking her meals, a wife should first see that her intense Zazen meditation. During most of the parents-in-law and husband are served. She should year, residents of Zen monasteries carry on a also see that her servants are well cared for— number of activities, such as work, chanting, etc., Tröôùc khi aên côm phaûi xem coi coù doïn ñaày ñuû cho but these are kept to a minimum in order to cha meï choàng vaø choàng hay chöa. Ngöôøi vôï cuõng emphasize meditation—Thuaät ngöõ Nhaät Baûn coù phaûi xem chöøng chaêm soùc ngöôøi aên keû ôû trong nghóa laø "gom taâm," chæ nhöõng giai ñoaïn toïa thieàn. nhaø—See Ten things which the Buddha advises Trong gaàn caû naêm tröôøng, caùc thieàn sinh cuûa any father to educate his daughter before she gets Thieàn vieän phaûi coù moät soá nhöõng sinh hoaït, nhö married. laøm vieäc, trì kinh, vaân vaân, nhöng nhöõng thöù naøy Server (n): Ngöôøi phuïc vuï. phaûi ñöôïc giöõ ôû möùc ñoä toái thieåu ñeå daønh thôøi giôø Servers of the sacred fire: Hoûa Chuûng Cö Só— nhaán maïnh ñeán thieàn taäp. Teân chæ chung nhöõng ngöôøi theo ñaïo Baø La Moân, Set (v) an example for: Laøm göông. thôø Thaàn Löûa—Brahmans. Set-Life-Free Ceremony: Ceremony to set life Service (n): Khoùa leã trong chuøa. free—Leã phoùng sanh. 1) Morning service: Khoùa leã buoåi saùng. Set out on a journey: Baét ñaàu cuoäc haønh trình. 2) Evening service: Khoùa leã buoåi toái. Set out on a preaching tour: Baét ñaàu chuyeán 3) Veyyavacca (p): Phuïc vuï—See Ten ñi hoaèng phaùp. meritorious deeds (III). Set out to the village at the wrong time: Vaøo Service of all Buddhas: Phuïng söï Ñaïi sö—See xoùm laøng chaúng ñuùng luùc—See Nine kinds of Ten charateristics of the Diamond Heart as irregular death. developed by a Bodhisattva. Set out one's way: Ñaêng Trình—To start one's Services on the day of seeing Yama King: way. Kieán Vöông Trai—The service on the third day Set up a school: Laäp Giaùo Khai Toâng—To start when the deceased goes to see King Yama—Leã a sect—Thieát laäp moät tröôøng phaùi vaø baét ñaàu moät cuùng Trai Taêng ba ngaøy sau khi coù ngöôøi cheát, khi toâng moân. maø vong linh ngöôøi cheát ñang chaàu Dieâm Vöông (Leã Kieán Dieâm Vöông).

Set sentient beings' minds on Settled firmness on concentration: Mind that enlightenment: Laøm cho chuùng sanh phaùt taâm resides in samadhi—Ñònh taâm truï—See Ten Boà Ñeà—All sentient beings are flowing in the grades of Bodhisattva's

faith. world of mundane conditions, suffering Settled mind: Ñònh taâm—Fixed mind—See immeasurable pains; therefore, they try to set their Settled mind-Wandering mind (1). minds on enlightenment, to believe and delight in Settled or wandering mind: The mind it, and to cultivate it diligently and steadfastly organized by meditation or disorganized by without regressing—Taát caû chuùng sanh löu distraction—Ñònh taùn taâm—See Settled mind- chuyeån trong theá giôùi höõu vi, chòu voâ löôïng khoå; Wandering mind. chính vì theá maø chö Boà Taùt coá gaéng laøm cho hoï Settled mind-Wandering mind: Ñònh Taùn— phaùt taâm Boà Ñeà thaâm tín hoan hyû, sieâng tu tinh Ñònh Taâm Taùn Taâm. taán, kieân coá, baát thoái—See Ten kinds of truth seal 1) A settled mind verse A wandering mind: Taâm (4). ñònh ngöôïc laïi vôùi taâm taùn loaïn. Taâm ñònh Set a subject: State a proposition—Laäp ñeà. baèng thieàn, ñoái laïi vôùi taâm taùn vôùi nhöõng loaïn Seta (p): ñoäng. Ñaây laø taâm cuûa nhöõng baäc Thaùnh—A 1) Pure (a)—Thanh tònh. mind organized by meditation or disorganized 2) White: Traéng tinh. by distraction. The characteristic of the saint Seti (p): To sleep—Nguû. and sage. Setsudo (jap): Ksetra (skt)—Saùt ñoä. 2) Scattered mind: Taùn Taâm—A mind 1) Countries: Quoác gia. disorganized by distraction or a wandering 2) Lands: Quoác ñoä. mind of common untutored man. The 3) Temple: Chuøa. distracted heart may have the following distinctions—Taâm taùn loaïn hay töï taùnh cuûa Setsu-Issai-U-Bu (jap): Sarvastivada School— nhöõng haïng phaøm phu: School that preaches that all things exist—Thuyeát i) Good: Thieän. Nhaát Thieát Höõu Boä—See Sarvastivada. ii) Bad: Baát Thieän. Set (v) a trap: Chaêng baãy. iii) Indifferent: Trung Tính. Setsuzan (jap): Himalayas—Tuyeát Sôn (Hy Maõ Setu (p): A bridge—Caây caàu. Laïp Sôn). Seung Sahn Sunin: Thieàn Sö Suøng Sôn Haïnh Set up (v): An laäp—To establish. Nguyeän—Korean Son monk, ordained in 1948, Set up mindfulness: Arouse mindfulness—Phaùt following which he began an intensive meditation khôûi chaùnh nieäm. retreat. During the Korean war he served in the Setthi (p): A millionaire—Nhaø trieäu phuù. army for five years, following which he returned Setting free: Mukti (skt). Deliverance— to the monastic life. He was the first Korean Emancipation—Liberation—Giaûi thoaùt. master to teach Zen in America. In 1972, he Setting up right teaching: Kieán laäp chaùnh phaùp traveled to the United States of America, and at ñaïi trí phong luaân—See Ten types of first worked in a laundry in Providence, Rhode characteristics of manifestation of a Buddha (9). Islands, but began to attract a group of students. Settle (v): To pacify—To sooth—An (an oån hay He founded the Providence Zen Center, which oån ñònh). now has affiliated centers around the country. He Settle the mind in meditation: Nguõ Ñình Taâm has written several books, including “Bone of Space: Zen Poems and Dropping Ashes on the Quaùn—Fix the mind in meditation—Giöõ taâm trong Buddha. Dropping Ashes on the Buddha is a thieàn ñònh—See Five-fold procedures for quieting collection of Seung Sahn Sunin’s teaching in the mind. America, including dialogues, stories, formal Zen Settle oneself: Make oneself comfortable—OÅn interviews, Dharma speeches, and letters. The ñònh. words arise as situations arise. According to Seung

Sahn Sunin, in all of our experiences, outside and ngöôøi khaùc laø sai? Ñaây chæ laø hö voïng maø thoâi! inside have become one. This is Zen mind. Neáu muoán hieåu chaân lyù, baïn phaûi buoâng boû vò trí Original nature has no opposites. Speech and vaø ñieàu kieän cuõng nhö nhöõng kieán giaûi cuûa baïn. words are not necessary. Without thinking, all Roài thì taâm baïn seõ hieän ra tröôùc suy nghó. Taâm things are exactly as they are. The truth is just like tröôùc khi suy nghó laø taâm trong saùng. Taâm trong this. Most people have a deluded view of the saùng khoâng beân trong, khoâng beân ngoaøi. Ñoù laø world. They don't see it as it is; they don't "nhö thò." Nhö Thò chính laø chaân lyù." understand the truth. What is good, what is bad? Sevaka (p): A servant—Toâi tôù. Who makes good, who makes bad? They cling to Sevati (p): To serve—Phuïc vuï. their opinions with their might. But everybody's Seven (a & n): Soá baûy. opinion is different. How can you say that your Seven abandonments: Thaát Chuûng Xaû (baûy loaïi opinion is correct and somebody else's is wrong? xaû boû)—See Seven riddances. This is only a delusion! If you want to understand the truth, you must let go of your situation, your Seven agents that cause sentient beings to go condition, as well as all your opinions. Then, your down to the evil paths: Klesas (skt)—Thaát Söù mind will be one 'before thinking.' Mind 'before Giaû—Baûy söù giaû cuûa aùc ñaïo—See Seven thinking' is a clear mind. Clear mind has no inside messengers. and no outside. It is just like this. "Just like this" is Seven ancient Buddhas: Thaát Phaät. the truth."—Moät vò Thieàn Taêng Trieàu Tieân, thoï (A) Three Buddhas in the past glorious kalpa—Ba giôùi naêm 1948, sau ñoù oâng ñaõ lui veà aån cö ñeå chæ vò Phaät trong thôøi quaù khöù Trang Nghieâm daønh thì giôø cho vieäc tu taäp thieàn ñònh moät caùch Kieáp: maïnh meû. Trong thôøi gian chieán tranh Trieàu Tieân, 1) Vipasyin Buddha (Universally Preaching): Tyø oâng phuïc vuï trong quaân ñoäi 5 naêm, sau ñoù laïi lui Baø Thi Phaät. veà ñôøi soáng tu vieän. OÂng laø vò thaày ngöôøi Trieàu 2) Sikhin Buddha (Fire): Thi Khí Phaät. Tieân ñaàu tieân daïy Thieàn taïi Hoa Kyø. Naêm 1972 3) Visyabhu Buddha (All Benevolent): Tyø Xaù oâng du haønh sang Hoa Kyø, vaø laøm vieäc trong moät Phuø Phaät. tieäm giaët ôû Providence, RI, nhöng baét ñaàu thu huùt (B) Four Buddhas in the present or Bhadra moät nhoùm ñoà ñeä. OÂng thaønh laäp Trung Taâm Thieàn kalpa—Boán vò Phaät trong thôøi Hieàn Kieáp: Providence, maø baây giôø coù nhieàu chi nhaùnh trong 4) Krakucchanda Buddha (present kalpa—Gold khaép caû xöù. OÂng ñaõ vieát vaøi cuoán saùch, bao goàm Wizard): Ca-la-ca-toân (Caâu Löu Toân) Phaät. cuoán "Thi Ca Thieàn" vaø "Tro Rôi Treân Thaân 5) Kanakamuni Buddha (present kalpa—Golden Phaät." Tro Rôi Treân Thaân Phaät laø söu taäp nhöõng Wizard): Caâu Na Haøm Maâu Ni Phaät. cuoäc ñoái thoaïi, nhöõng caâu chuyeän, nhöõng cuoäc 6) Kasyapa Buddha (Drinking Brightness): Ca tham vaán Thieàn, Phaùp thoaïi, vaø thö tín cuûa Thieàn Dieáp Phaät. Sö Suøng Sôn Haïnh Nguyeän. Nhöõng lôøi noùi cuûa 7) Sakyamuni Buddha (present kalpa— oâng khôûi leân do hoaøn caûnh khôûi leân. Theo Thieàn Benevolence and Serenity): Thích Ca Maâu Ni Sö Suøng Sôn, taát caû nhöõng kinh nghieäm, beân ngoaøi Phaät. vaø beân trong ñeàu trôû thaønh moät. Ñoù laø taâm Thieàn. Seven appurtenances of a monk: Thaát Söï Tuøy Baûn lai töï taùnh khoâng coù söï ñoái nghòch, lôøi noùi vaø

Thaân—Baûy moùn tuøy thaân. chöõ vieát khoâng caàn thieát. Khoâng suy nghó, taát caû 1) The three garments: Tam y. moïi vaät raát chính xaùc nhö chuùng ñang laø. Chaân lyù 2) A bowl: Nhöùt baùt. töùc Nhö Thò. Phaàn lôùn ngöôøi ta coù caùi nhìn sai veà 3) Censer: Lö höông. theá giôùi. Ngöôøi ta khoâng thaáy theá giôùi nhö chính 4) A duster or fly-brush: Baøn chaûi. noù, hoï khoâng thaáu ñaït Chaân lyù. Caùi gì toát, caùi gì 5) A stool: Gheá ñaåu. xaáu? Ai taïo ra toát xaáu? Ngöôøi ta chaáp chaët veà 6) Hygienic paper: Giaáy veä sinh. nhöõng kieán giaûi cuûa mình vôùi taát caû söï lieàu lónh. 7) Material for washing: Ñoà ñeå röûa raùy. Nhöng moïi kieán giaûi ñeàu khaùc nhau. Laøm sao baïn coù theå noùi raèng kieán giaûi cuûa baïn laø ñuùng, coøn cuûa

Seven Ariyan treasures: Thaát Thaùnh Taøi—Baûy Empty Space Treasure Bodhisattva! If gods, taøi saûn—Baûy taøi saûn cuûa baäc Thaùnh Nhaân—Seven dragons, or spirits of the present or future hear Treasures of Enlightened Beings. Earth Store's name, bow to his image, or merely Seven arrogances: Seven pretensions—Thaát hear of his past vows, deeds, and practices, and Maïn. then praise him and gaze at and worship him, they 1) Asserting superiority over inferiors and will benefit in seven ways—Theo Kinh Ñòa Taïng equality with equals: Mana (skt)—Maïn— Boà Taùt, Phaåm 13, Ñöùc Phaät baûo ngaøi Hö Khoâng Khôûi taâm kieâu maïn cho raèng mình hôn hay Taïng Boà Taùt: "Nhö coù haøng trôøi, roàng, quyû thaàn ôû mình baèng ngöôøi. hieän taïi vaø vò lai nghe danh hieäu cuûa ngaøi Ñòa 2) The pride which among equals regards self as Taïng Boà Taùt, ñaûnh leã hình töôïng cuûa ngaøi Ñòa superior and among superiors as equal Taïng Boà Taùt, hoaëc nghe caùc söï veà boån nguyeän tu (superiority over equals and equality with haønh cuûa ngaøi Ñòa Taïng Boà Taùt maø ngôïi khen superiors): Ati-mana (skt)—Quaù maïn—Khôûi chieâm leã, thôøi seõ ñaëng baûy ñieàu lôïi ích sau ñaây": taâm kieâu maïn cho raèng mình hôn nhöõng ngöôøi 1) They will quickly reach the Sages' ground: baèng mình, vaø cho raèng mình baèng hay coi Mau chöùng baäc Thaùnh. thöôøng nhöõng ngöôøi hôn mình. 2) Their evil karma will be eradicated: Nghieäp 3) Superiority over manifest superiors: Manati- aùc tieâu dieät. mana (skt)—Maïn quaù maïn—Khôûi taâm kieâu 3) All the Buddhas will protect and be near maïn cho raèng mình hôn nhöõng ngöôøi hôn them: Chö Phaät ñeán uûng hoä. mình. 4) They will not retreat from Bodhi: Khoâng thoái 4) Egotism or overweening pride: Atma-mana thaát Boà Ñeà. (skt)—Ngaõ maïn—Khôûi taâm kieâu maïn chaáp 5) Their inherent powers will increase: Boån löïc coù ta vaø coù caùi sôû höõu cuûa ta. ñöôïc taêng tröôûng. 5) Vaunting assertion of possessing the truth: 6) They will know their past lives: Vieäc ñôøi Adhi-mana (skt)—Taêng thöôïng maïn—Khôûi tröôùc ñeàu roõ bieát. taâm kieâu maïn khi chöa chöùng ñaéc Thaùnh ñaïo 7) They will ultimately realize Buddhahood: Roát maø cho laø chöùng ñaéc. raùo thaønh Phaät. 6) Vaunting one's inferiority or flase humility. Seven Bodhi shares: Thaát Boà Ñeà phaàn—Thaát The pride of regarding self as little inferior to Giaùc Chi—See Seven Bodhyanga. those who far surpass one: Una-mana (skt)— Seven Bodhyangas: Sapta-bodhyangani (skt)—Ti Haï Maïn—Ti maïn—Khôûi taâm kieâu maïn Sambojjhanga (p)—Thaát boà ñeà phaàn—According cho raèng ngöôøi cöïc kyø taøi gioûi chæ hôn mình to the Sangiti Sutta in the Long Discourses of the chuùt ít thoâi. Buddha, there are seven Limbs

(factors) of 7) Vaunting lack of virtue for virtue: Mithya- Enlightenment, or the seven Bodhi shares. mana (skt)—Taø maïn—Khôûi taâm kieâu maïn Practicing the seven awakening states will result cho raèng mình coù ñaïo ñöùc, kyø thaät mình in the following achievements: Elimination of chaúng coù ñaïo ñöùc gì. evil; development of virtue; feeling of Seven ariyan treasures: Thaát Thaùnh Taøi—Baûy cheerfulness versus suffering; final Taøi Saûn—See Seven treasures of Enlightened enlightenment—Theo Kinh Phuùng Tuïng trong Beings. Tröôøng Boä Kinh, coù baûy giaùc chi hay thaát boà ñeà Seven awakening states: Thaát Giaùc Chi—See phaàn. Phaät töû tu haønh thaát giaùc chi ñaït ñöôïc nhöõng Seven Bodhyangas. keát quaû sau ñaây: Taát caû aùc phaùp ñeàu ñöôïc tieâu tröø; taát caû phaùp laønh caøng ngaøy caøng taêng tröôûng; vì tu Seven benefits for those who bow to the thieän boû aùc neân luoân luoân ñöôïc an laïc, khoâng bò image of Earth Store Bodhisattva: Baûy ñieàu ñau khoå; seõ chöùng quaû thaønh Phaät. lôïi ích cho nhöõng ai leã baùi toân töôïng ngaøi Ñòa 1) Selection of the proper dharma: Dharma- Taïng Boà Taùt—According to the Earth Store pravicaya-sambodhyanga (skt)— Bodhisattva Sutra, Chapter 13, the Buddha told

Dhammavicaya (p)—Traïch Phaùp Giaùc Chi— töôùng cuûa ba ñaëc tính voâ thöôøng, khoå vaø voâ Discrimination of true or false, or keen ngaõ. investigation of phenomena (dharma). It is the 2) Constant effort: Virya-sambodhyanga (skt)— sharp analytical knowledge of understanding Viriya (p)—Tinh Taán Giaùc Chi. the true nature of all constituent things, a) Energy, zeal or undeflected progress. It is a animate or inanimate, human or divine. It is mental property and the sixth limb of the seeing things in their proper perspective. It is Noble Eightfold Path, there called right effort. the analysis of all component things into their The Buddha has not proclaimed himself a fundamental elements, right down to their saviour willing and able to take upon himself ultimates. Through keen analysis and the evil of all sentient beings. He is only a investigation, one understands that—Traïch Path-Revealer. Each one of us must put forth phaùp hay nhieät thaønh khaûo saùt giaùo phaùp hay the necessary effort and work out his own hieän töôïng. Traïch phaùp laø kieán thöùc saâu saéc deliverance with heedfulness. He cannot walk vaø coù tính caùch phaân taùch ñeán chi tieát ñeå thaáu for anyone on this path. Thus he advised that ñaït troïn veïn thöïc chaát cuûa taát caû caùc phaùp each Buddhist should be sincerely zealous, höõu vi, voâ tri voâ giaùc hay höõu giaùc höõu tri, strong and firm in the purpose of reaching the ngöôøi hay chö Thieân. Ñoù laø thaáy ñuùng thöïc final aim. He also advised: “Be islands unto töôùng cuûa söï vaät, thaáy söï vaät ñuùng trong boái yourselves, be your own refuge.” Thus did the caûnh cuûa noù. Traïch phaùp laø phaân taùch taát caû Master exhort his followers to acquire self- caùc phaùp höõu vi moät caùch roát raùo, phaân taùch reliance. A follower of the Buddha should not ñeán cuøng toät nhöõng nguyeân toá caên baûn. Nhôø under any circumstances relinquish hope and nhieät thaønh phaân taùch vaø khaûo saùt nhö vaäy maø effort; for the Buddha was one who never ta coù theå nhaän thöùc raèng: gave up courage and effort even as a a) All compounded things pass through the bodhisattva: Tinh taán laø moät taâm sôû, maø cuõng

inconceivably rapid moments of arising, laø chi thöù saùu cuûa Baùt Chaùnh Ñaïo, ñöôïc goïi reaching a peak and ceasing, just as a river in laø “chaùnh tinh taán.” Ñöùc Phaät khoâng töï xöng flood sweeps to climax and fades away: Taát laø moät ñaáng cöùu theá coù khaû naêng vaø saún saøng caû caùc phaùp höõu vi ñeàu traûi qua nhöõng giai laõnh chòu toäi loãi cuûa chuùng sanh. Ngaøi chæ laø ñoaïn sanh, truï, dò, dieät moät caùch nhanh choùng, ngöôøi vaïch ra con ñöôøng, chöù Ngaøi khoâng ñi ñeán ñoä khoù coù theå thaáy ñöôïc. theá duøm ai ñöôïc. Chính vì theá maø Ngaøi b) The whole universe is constantly changing, khuyeân raèng moãi ngöôøi phaûi thaønh thaät, nhieät not remaining the same for two consecutive taâm, vaø nhöùt quyeát thaønh ñaït muïc tieâu maø moments: Toaøn theå vuõ truï ñeàu lieân tuïc bieán mình muoán ñeán. Ngaøi cuõng ñaõ khuyeân töù ñoåi, khoâng heà toàn taïi gioáng heät trong hai chuùng raèng: “Haõy töï laáy con laøm haûi ñaûo cho khoaûnh khaéc keá tieáp nhau. con, haõy laáy chính con laøm nôi nöông töïa cho c) All things in fact are subject to conditions, con.” Nhö theá aáy, Ñöùc Boån Sö keâu goïi töù causes and effects: Moïi söï vaät ñeàu phaûi chòu chuùng khoâng neân yû laïi vaøo ai khaùc ngoaøi söï chi phoái cuûa duyeân, nhaân, vaø quaû. mình. Baát luaän ôû vaøo tröôøng hôïp naøo, ngöôøi tu d) What is impermanent and not lasting theo Phaät khoâng neân ñaùnh maát nieàm hy voïng producing painful or sorrow fruit: Nhöõng gì voâ vaø tinh taán. Haõy nhìn taám göông raïng ngôøi thöôøng, baát oån ñònh ñeàu ñöa ñeán quaû khoå. cuûa Phaät, Ngaøi khoâng bao giôø thoái chí, Ngaøi e) There doesn’t exist a so-called permanent and luoân duõng maõnh vaø tinh taán, ngay töø thôøi Ngaøi everlasting soul or self: Khoâng coù caùi goïi laø coøn laø vò Boà Taùt. “thöïc ngaõ,” hay moät linh hoàn tröôøng toàn baát b) The function of energy is fourfold: Nhieäm vuï bieán. cuûa tinh taán coù boán thöù—See Four right f) The true nature of the three characteristics, or efforts. laws of transiency, sorrow, and non-self: Thöïc c) In The Dhammapada Sutta, sentence 280, the Buddha taught: “The idler who does not

strive, who, though, young and strong, is full Phaät neân luoân nhôù raèng coù söï khaùc bieät lôùn of sloth, who is weak in resolution and lao giöõa thoûa thích vaø haïnh phuùc. thought, that lazy and idle man will never find * Pleasure, or pleasant feeling, is something the way to wisdom, the way to elightenment very momentary and fleeting. Pleasant and deliverance.”: Ñöùc Phaät ñaõ daïy trong feeling may be an indicative sign of suffering, Kinh Phaùp Cuù, caâu 280: “Ngöôøi soáng tieâu cöïc, for what we hug in great glee this moment, ueå oaûi, daõ döôïi, khoâng tinh taán chuyeân caàn, may turn to be a source of suffering the next daàu coøn treû tuoåi vaø khoûe maïnh vaãn löôøi moment. Seeing a form, hearing a sound, bieáng, suy nhöôïc vaø thieáu quyeát taâm, con perceiving an odour, tasting a flavour, feeling ngöôøi löôøi bieáng aáy khoâng bao giôø tìm ra some tangible thing, cognizing an idea, we ñöôïc con ñöôøng daãn ñeán trí tueä vaø giaùc ngoä, are usually moved, and from those sense giaûi thoaùt.” objects and mental objects, we experience a 3) Cheerfulness or high spirits: Priti- certain degree of pleasure. However, they are sambodhyanga (skt)—Piti (p)—Hyû Giaùc Chi all temporary; they are only a passing show of (hyû laïc). phenomena—Thoûa thích: Caûm giaùc thích thuù a) Joy, happiness, rapture, or delight

is a mental laø caùi gì taïm bôï nhaát thôøi, chæ thoaùng qua roài property, and is a quality which deeply maát. Thoûa thích coù theå laø moät daáu hieäu baùo influences both the body and mind. A man tröôùc khoå ñau phieàn naõo, vì nhöõng gì maø ta lacking in this quality cannot advance along oâm aáp taâng tiu trong khoaûnh khaéc naày, coù theå the path to enlightenment. In him there will laø nguoàn ñau khoå trong khoaûnh khaéc keá tieáp. always arise sullen indifference to the Khi thaáy moät hình saéc, nghe moät aâm thanh, Dharma, an aversion to the practice of ngöôi moät muøi, neám moät vò, hay nhaän thöùc moät meditation, and morbid manifestations: Hyû yù nghó, chuùng ta thöôøng bò caùc ñoái töôïng cuûa giaùc chi laø moät taâm sôû, vaø laø moät ñöùc taùnh coù giaùc quan vaø traàn caûnh kích thích, cuõng nhö aûnh höôûng saâu roäng ñeán thaân vaø taâm. Ngöôøi caûm thaáy ít nhieàu thoûa thích. Tuy nhieân, thieáu ñöùc "hyû laïc" khoâng theå tieán böôùc treân chuùng chæ laø nhöõng hieän töôïng phuø du taïm bôï, ñöôøng giaùc ngoä, vì trong ngöôøi aáy luùc naøo vöøa phaùt sanh ñaõ hoaïi dieät. cuõng mang maùng moät traïng thaùi laõnh ñaïm * Real happiness: Haïnh phuùc thaät söï—Real laïnh luøng tröôùc thieän phaùp, moät thaùi ñoä baát happiness or rapture does not come through maõn vôùi thieàn taäp, moät söï bieåu loä baát toaïi grasping or clinging to things, animate or nguyeän. inanimate, but from giving up. The Buddha b) To practice "piti" or joy, Buddhist cultivators left behind his glorious palace, beautiful wife, should always remember that happiness is a good son, as well as kingdom authority, and matter of the mind and it should never be became a homeless monk. Eventually he sought in external and material things, though attained enlightenment and deliverance, do they may be instrumental in any way. Only we have any other choices if we wish to attain those who possess the quality of contentment enlightenment and deliverance?—Haïnh phuùc can experience real happiness: Muoán tu taäp thaät söï khoâng ñeán vôùi chuùng ta baèng caùch ñöùc "hyû laïc," hay taâm phæ, haønh giaû caàn luoân baùm víu hay naém chaéc laáy nhöõng vaät voâ tri nhôù raèng haïnh phuùc khoâng tìm ñöôïc töø vaät hay höõu tri, maø chæ ñaït ñöôïc baèng haïnh buoâng chaát beân ngoaøi, maëc duø chuyeän lôùn chuyeän boû. Ñöùc Phaät ñaõ töø boû cung vaøng ñieän ngoïc, nhoû beân ngoaøi luoân coù aûnh höôûng ñeán taâm vôï ñeïp con ngoan, uy quyeàn toät ñænh, ñeå cuoái mình. Haïnh phuùc chæ coù ñöôïc nôi nhöõng ngöôøi cuøng Ngaøi ñaït ñöôïc giaùc ngoä vaø giaûi thoaùt, bieát tri tuùc. chuùng ta haù coù con ñöôøng naøo khaùc? c) Buddhist cultivators should always remember 4) Peaceful mind: Prasrabdhi-sambodhyanga that there is a vast difference between (skt)—Passaddhi (p)—Khinh An Giaùc Chi— pleasure and happiness: Haønh giaû tu theo Ease, tranquility, riddance of all grossness or weight of body or mind so that they may be

light, free and at ease—An hay vaéng laëng an e) It is not so difficult to be calm under tónh. favourable circumstances, but it is indeed a) There are two kinds of tranquility—Coù hai difficult for a Buddhist to remain calm in the loaïi khinh an: midst of unfavourable circumstances. Only * Calm of the body: Kaya-passaddhi (p)—Thaân the calm mind can help the aspirant to an—The calm of all mental properties rather achieve enlightenment and deliverance: Bình than the only physical body. In other

words, tónh traàm laëng tröôùc thuaän caûnh khoâng phaûi laø calm of the aggregates of form, feeling, ñieàu khoù, ñieàu khoù ôû ñaây laø ngöôøi Phaät töû perception, and the volitional activities or phaûi luoân giöõ taâm an tónh vaéng laëng tröôùc moïi conformations—Toaøn theå caùc taâm sôû, chôù nghòch caûnh. Laøm ñöôïc nhö vaäy môùi mong khoâng rieâng phaàn thaân theå vaät chaát. Noùi caùch thaønh ñaït ñöôïc giaùc ngoä vaø giaûi thoaùt. khaùc, ñaây laø traïng thaùi an tónh vaéng laëng cuûa 5) Remembrance of the Dharma: Smrti- saéc uaån, thoï uaån, töôûng uaån, vaø haønh uaån. sambodhyanga (skt)—sati (p)—Nieäm Giaùc * Calm of the mind: Citta-passaddhi (p)—Taâm Chi. an—Traïng thaùi an tónh vaéng laëng cuûa thöùc a) Mindfulness, relinquishment, or power of uaån—The calm of the mind, or the calm of the remembering the various states passed aggregate of consciousness. through in contemplation. It is the instrument b) A man who cultivates calm of the mind does most efficacious in self-mastery. It is fourfold: not get upset, confused or excited when Nieäm Giaùc chi hay traïng thaùi chaùnh nieäm tænh confronted with the eight vicissitudes (8 winds thöùc qua quaùn chieáu. Ñaây laø phöông tieän höõu or influences) of the world. He is able to hieäu nhaát ñeå laøm chuû laáy mình. Nieäm coù understand the rise and fall (come into being boán—See Four kinds of mindfulness. and pass away), as well as the momentary b) A person cannot be heedful unless he is fully fragility of all things: Ngöôøi ñaõ trau doài taâm controlling all his actions, whether they are khinh an vaéng laëng seõ khoâng coøn phieàn luïy, mental, verbal or physical at every moment of boái roái hay caûm kích khi phaûi ñöông ñaàu vôùi his walking life. In other words, he must taùm phaùp thaêng traàm cuûa theá gian, vì ngöôøi aáy zealously observe all commandments nhaän thöùc ñöôïc traïng thaùi phaùt sanh vaø hoaïi required of him: Con ngöôøi khoâng theå coù dieät, cuõng nhö taùnh caùch mong manh nhaát thôøi chaùnh nieäm neáu khoâng kieåm soaùt nhöõng taùc cuûa vaïn höõu. ñoäng cuûa thaân, khaåu vaø yù cuûa mình. Noùi caùch c) It is hard to tranquilize the mind. It trembles khaùc, neáu khoâng tinh chuyeân haønh trì giôùi luaät and it is unsteady, difficult to guard and hold thì khoâng bao giôø coù theå noùi ñeán tænh thöùc back. In the Dhammapada, from sentece 33 to ñöôïc. 36, the Buddha taught: “The mind quivers like c) In the Digha Nikaya Sutra, the Buddha’s final a fish just taken from its watery home and admonition to his disciples before entering the thrown on the dry ground. It wanders at will.”: Nirvana: “Transient are all component things. Taâm khinh an vaéng laëng laø vieäc raát khoù thöïc Work out your deliverance with hieän vì taâm luoân coù khuynh höôùng khoâng bao mindfulness.”: Trong Kinh Tröôøng A Haøm, lôøi giôø ôû yeân moät choã. Raát khoù coät vaø keùo taâm di huaán toái haäu cuûa Ñöùc Phaät tröôùc khi Ngaøi trôû laïi. Kinh Phaùp Cuù, töø caâu 33 ñeán 36, Ñöùc nhaäp Nieát Baøn laø: “Taát caû caùc phaùp höõu vi Phaät ñaõ daïy: “Taâm ôû trong traïng thaùi gioáng ñeàu voâ thöôøng. Haõy kieân trì chaùnh nieäm ñeå nhö con caù môùi bò baét ra khoûi nöôùc vaø bò vöùt thaønh ñaït giaûi thoaùt. leân ñaát khoâ. Noù luoân phoùng nhaûy baát ñònh.” d) Venerable Saripura also advised everybody d) Calmness is not weakness. Only a person of with his last words: “Strive on with culture is able to present the calm

attitude at mindfulness to obtain your deliverance.": all times: Bình tónh vaø traàm laëng khoâng phaûi Ngaøi Xaù Lôïi Phaát tröôùc khi nhaäp dieät cuõng ñaõ laø moät thaùi ñoä heøn yeáu. Chæ coù nhöõng con khuyeân nhuû töù chuùng: "Haõy kieân trì chaùnh ngöôøi coù vaên hoùa môùi laøm ñöôïc chuyeän naày. nieäm ñeå thaønh ñaït giaûi thoaùt."

e) In the Anguttara Nikaya Sutra, the Buddha d) Concentration has the ability to maintain the taught: "Monks, I know not of any other mind and the mental properties in a state of single thing of such power to cause the arising balance: Ñònh coù khaû naêng giöõ caùc taâm sôû of good thoughts if not yet arisen, or to cause trong traïng thaùi quaân bình. the waning of evil thoughts if already arisen, e) It is concentration that fixes the mind aright as heedfulness. In him who is heedful, good and causes it to be unmoved; dispels passions thoughts not yet arisen, do arise, and evil and not only helps the mind undisturbed, but thoughts, if arisen, do wane.": Trong Kinh also helps bring purity and placidity of mind: Taêng Nhaát A Haøm, Ñöùc Phaät ñaõ daïy: "Naøy Ñònh giöõ cho taâm ngay thaúng, khoâng lay chö Tyø Kheo, Nhö Lai khoâng thaáy moät phaùp chuyeån; tieâu tröø khaùt voïng chaúng nhöõng giuùp naøo maø coù nhieàu naêng löïc nhö söï chuyeân caàn taâm khoâng voïng ñoäng, maø coøn giuùp mang laïi chuù nieäm, ñeå laøm phaùt sinh nhöõng tö töôûng söï thanh tònh nôi taâm. thieän chöa phaùt sanh, vaø laøm tan bieán nhöõng f) One who is intent to practice "concentration" tö töôûng baát thieän ñaõ phaùt sanh. Vôùi ngöôøi should always zealously observe Buddhist haèng coù chaùnh nieäm, nhöõng tö töôûng thieän, commandments, for it is virtue that nourishes neáu chöa sanh seõ phaùt sanh, vaø nhöõng tö mental life, and make it coherent and calm: töôûng baát thieän, neáu ñaõ phaùt sanh seõ tan Ngöôøi quyeát taâm trau doài "ñònh" phaûi nghieâm bieán." trì giôùi luaät, vì chính giôùi ñöùc ñaïo haïnh nuoâi 6) Concentration ability: Samadhi-döôõng ñôøi soáng taâm linh vaø laøm cho taâm an sambodhyanga (skt)—Ñònh Giaùc Chi— truï vaéng laëng. Stability, concentration, or power to keep the 7) Non-attachment ability: Upeksa- mind in a given realm undiverted—Khaû naêng sambodhyanga (skt)—Xaû Giaùc Chi— giöõ taâm taäp trung khoâng taùn loaïn. Detachment—Equanimity—Complete a) It is only the tranquilized mind that can easily abandonment—Indifferent to all disturbances concentrate on a subject of meditation. The of the sub-conscious or ecstatic mind—Hoaøn calm concentrated mind sees things as they toaøn xaû boû, nghóa laø taâm khoâng coøn bò quaáy really are: Taâm an truï vaø taäp trung vaøo ñeà nhieãu bôûi noäi chöôùng hay ngoaïi traàn. muïc haønh thieàn. Taâm an truï thaáy söï vaät ñuùng a) According to The Abhidharma, "equanimity" theo chaân töôùng cuûa noù. means neutrality. It is mental equipoise and b) The unified mind brings the five hindrances not hedonic indifference. Equanimity is the under subjugation. Many are the impediments result of a calm concentrative mind: Theo Vi that confront a meditator, an aspirant for Dieäu Phaùp, "xaû" coù nghóa laø trung laäp, khoâng enlightenment, especially the five hindrances thieân vò beân naøo. Ñoù laø traïng thaùi taâm quaân that hinder concentrative thoughts, and bình chöù khoâng phaûi taâm laõnh ñaïm thôø ô, hay obstruct the way

to deliverance: Taâm an truï thaûn nhieân döûng döng. Ñaây laø keát quaû cuûa coù khaû naêng cheá ngöï ñöôïc naêm phaùp trieàn taâm ñònh an tónh vaéng laëng. caùi—Ngöôøi haønh thieàn hay ngöôøi coù nguyeän b) In our nowadays violent society, amidst the voïng thaønh töïu giaùc ngoä, phaûi ñöông ñaàu vôùi welter of experience, gain and loss, good raát nhieàu chöôùng ngaïi, ñaëc bieät laø naêm phaùp repute and ill-repute, praise and blame, gaây trôû ngaïi maïnh meõ trong vieäc ñònh taâm, vaø happiness and suffering, a man with the mind chaän ngang con ñöôøng giaûi thoaùt—See Five of equanimity will never waver: Trong xaõ hoäi hindrances. loaïn ñoäng hoâm nay, con ngöôøi khoù maø traùnh c) Concentration is the intensified steadiness of khoûi nhöõng chao ñoäng khi phaûi va chaïm the mind comparable to an unflickering flame thöôøng xuyeân vôùi nhöõng thaêng traàm cuûa cuoäc of a lamp in a windless place: Ñònh laø traïng soáng; tuy nhieân, ngöôøi ñaõ tu taäp ñöôïc “xaû giaùc thaùi taâm oån ñònh vöõng chaéc, coù theå ví nhö chi” naày khoâng coøn nghe phieàn luïy böïc mình ngoïn ñeøn vöõng ngoïn , khoâng dao ñoäng, ôû moät nöõa. Giöõa nhöõng phong ba baõo taùp cuûa cuoäc nôi khoâng coù gioù. ñôøi nhö lôïi loäc, loã laõ, danh thôm, tieáng xaáu,

taùn tuïng, cheâ traùch, haïnh phuùc vaø khoå ñau, Seven brilliant ones: Thaát Tinh—The sun and ngöôøi coù taâm xaû khoâng bao giôø bò lay ñoäng. moon together with the five planets which are c) In Dharmapada, sentence 83, the Buddha connected with fire, water, wood, metal and taught: “Truly the good give up longing for earth—Maët trôøi, maët traêng cuøng vôùi naêm haønh everything. The good sages not with thoughts tinh lieân heä vôùi löûa, nöôùc, moäc, kim khí vaø ñaát. of craving. Touched by happiness or by pain, 1) Sun: Aditya (skt)—Thaùi döông. the wise show neither elation nor 2) Moon (thaùi aâm): Soma (skt)—Maët Traêng. depression.”: Trong Kinh Phaùp Cuù, caâu 83, 3) Mars: Angaraka (skt)—Hoûa tinh. Ñöùc Phaät ñaõ töøng daïy: “Ngöôøi toát buoâng xaû 4) Buddha (skt)—Mercury: Thuûy tinh. taát caû. Baäc Thaùnh nhaân khoâng nghó ñeán aùi 5) Jupiter: Brhaspati (skt)—Moäc tinh. duïc. Daàu haïnh phuùc hay ñau khoå baäc thieän trí 6) Venus: Sukra (skt)—Kim tinh (Thaùi Baïch). khoâng boàng boät cuõng khoâng ñeå tinh thaàn suy 7) Saturn: Sanaiscara (skt)—Thoå tinh. suïp.” Seven Buddhas: Thaát Phaät—See Seven ancient d) A man who has reached perfect neutrality Buddhas. through the cultivation of equanimity, always Seven calamities: Seven disasters—Thaát Naïn. avoids the following four wrong paths—Ngöôøi (A) ñaõ tu taäp vaø trau doài ñöôïc taâm xaû, luoân bình 1) Sun and moon losing their order (eclipses): thaûn vaø traùnh ñöôïc boán con ñöôøng sai laïc: Too early monsoon or too late monsoon— * The path of greed: Chanda (p)—Tham aùi. Naïn bôûi maët trôøi maët traêng loãi ñoä. * The path of hate: Dosa (p)—Saân haän. 2) Unlucky stars: Constellations irregular—Naïn * Cowardice: Bhaya (p)—Yeáu heøn. bôûi caùc vì sao loãi ñoä. * Delusion: Moha (p)—Si meâ. 3) Fire: Naïn löûa chaùy. e) Ngöôøi tu taäp vaø trau doài ñöôïc taâm xaû luoân 4) Flood: Naïn luït. nhìn chuùng sanh moïi loaøi moät caùch bình ñaúng, 5) Wind-storms: Violent storms—Naïn gioâng khoâng thieân vò: A man who has reached baõo. perfect neutrality through cultivation of 6) Drought: Naïn haïn haùn. equanimity, always has his serene neutrality 7) Rebellion,

invasion and robbers: Hateful which enables him to see all beings bandits anf thieves—Naïn giaëc cöôùp. impartially. (B) Seven Books of the Abhidhamma Pitaka 1) Fire: Naïn löûa. (skt): Baûy Boä Taïng Luaän. 2) Water: Naïn nöôùc. 1) Classification of Dhamma: 3) Violent or wind storms: Naïn gioâng baõo. Dhammasangani—Phaân loaïi caùc Phaùp—Phaùp 4) Knives and staves: Naïn göôm ñao. Tuï. 5) Vengeful ghosts: Naïn quyû döõ. 2) Divisions: Vibhanga—Nhöõng Tieát Muïc— 6) Yokes, chains and fetters: Naïn goâng cuøm. Phaân Bieät. 7) Hateful bandits and thieves: Naïn giaëc cöôùp. 3) Discourse on Elements: Dhatukatha—Luaän Seven characteristics of bodhi: Thaát Boà Ñeà giaûi veà caùc nguyeân toá hay Giôùi—Giôùi Thuyeát. Phaàn—See Seven Bodhyangas. 4) The Book on Individuals: Puggala-Pannatti— Seven circumstances that are difficult to Chæ danh nhöõng caù tính—Nhôn Thuyeát. 5) Points of Controversy: Kathavatthu—Nhöõng practice Buddha Recitation: Baûy Tröôøng Hôïp ñieåm Tranh Luaän—Thuyeát Söï. Khoù Nieäm Phaät—According to Masters Chih-I and 6) The Book of Pairs: Yamaka—Song Ñoái—Boä T'ien-Ju in The Pure Land Buddhism, there are saùch veà nhöõng caëp ñoâi. seven circumstances that are difficult for Pure 7) The Book of Causal Relation: Patthana—Phaùt Land practitioners to practice Buddha Thuù—Boä saùch ñeà caäp ñeán nhöõng vaán ñeà lieân Recitation—Baûy Tröôøng Hôïp Khoù Nieäm Phaät: quan. Theo hai Ñaïi Sö Trí Giaû vaø Thieân Nhö trong Tònh

Ñoä Thaäp Nghi Hoaëc Vaán Luaän, coù baûy tröôøng hôïp cheát maø coù chuùt beänh nôi thaân, phaûi gaéng chòu khoù nieäm Phaät. söï dau khoå, reân ræ khoâng yeân, tìm thuoác hoûi 1) Even if you die peacefully, without illness, thaày, nhôø ngöôøi caàu an saùm hoái, taïp nieäm roái you may not have severed all worldly ties, or ren, chöa deã nhieáp taâm nieäm Phaät. you may still be caught up in defiled thoughts. 5) Even under normal circumstances, when you The desire to survive, coupled with the fear of are in good health, you may be afflicted with death, disturb your Mind, rendering it old age and declining strength, beset by all perplexed and undecided. In such kinds of worries and sorrows. Keeping the circumstances as well, you cannot recite the aging body together is a never-ending task; Buddha's name: Duø cho baïn khoâng beänh, maø how can you have time for Buddha cheát moät caùch yeân oån, khi laâm chung e duyeân Recitation?: Duø baïn chöa coù beänh, nhöng bò ñôøi chöa döùt, nieäm tuïc coøn vöông, noãi tham tuoåi cao söùc yeáu, ñuû söï suy keùm, aùo naõo buoàn soáng sôï cheát laøm cho taâm yù roái loaïn phaân vaân than, chæ lo söï vieäc treân caùi thaân giaø coøn chöa cuõng khoâng nieäm Phaät ñöôïc. xong, chaéc chi ñaõ nieäm Phaät? 2) Even if you do not meet with evil conditions, 6) Even when you have not reached old age and but simply expire after a mild illness, at that your body is still vigorous, you are still time the four elements (earth, water, fire, air) weighed down by mundane preoccupations separate, your ligaments and bones jerk and and have not yet severed worldly thoughts. retract, Mind and body are aching and in a You run hither and yon, worrying about ten state of panic, not unlike a turtle being thousand things. With your sea of skinned alive or a crab thrown alive into a consciousness so vast, how can you recite the boiling pot. How can you then recite the Budda's name?: Ví nhö luùc baïn chöa giaø, thaân Buddha's name?: Giaû söû baïn

khoâng bò nhöõng löïc ñang cöôøng traùng, maø coøn ñeo vieäc theá aùc duyeân maø chæ beänh sô saùi roài maõn phaàn, thì tuïc, chöa döùt nieäm ñôøi, boân taåu ñoâng taây, aâu luùc saép cheát töù ñaïi ñaát, nöôùc, löûa, gioù phaân ly, lo ñuû vieäc, bieån thöùc meânh moâng, laøm sao coù gaân xöông ruùt chuyeån, thaân taâm ñau ñôùn kinh theå nieäm Phaät ñöôïc? hoaøng, nhö con ñoài moài bò loät vaûy, con cua rôùt 7) Even if you are free of all conditions and vaøo nöôùc soâi, laøm sao maø nieäm Phaät? entanglements and are determined to 3) Moreover, if you are a layman, you have, in cultivate the Dharma, unless you can see addition, unfinished family obligations, through mundane marks, understand them unsettled projects and plans, wailing wife and thoroughly, and sever them completely, you weeping children, along with hundreds of will not be in control of yourself when faced other worries and apprehensions. How can with external conditions. Your Mind, then, you have the leisure to recite the Buddha's will move erratically, following the name?: Neáu laø ngöôøi taïi gia, thì laïi theâm gia environment. How can you have the peace of vuï chöa xong xuoâi, vieäc sau chöa saép ñaëc, vôï Mind to recite the Buddha's name?: Duø baïn keâu con khoùc, traêm moái öu tö cuõng khoâng roãi ñöôïc muoân duyeân raûnh roãi, coù chí tu haønh, raûnh ñeå nieäm Phaät. nhöng ñoái vôùi töôùng theá gian, neáu nhìn khoâng 4) Let us not even talk about the time of death. thaáu, naém khoâng vöõng, döùt khoâng xong, khi Even in daily life, if you are afflicted with xuùc ñoái vôùi ngoaïi duyeân khoâng theå töï chuû, some mild illness, you suffer, moaning and taâm tuøy theo caûnh maø ñieân ñaûo laøm sao yeân groaning endlessly. As you search for a trí ñeå nieäm Phaät? physician or a cure or seek out monks and Seven classes of disciples: Thaát Chuùng—See nuns to recite verses of repentance, hoping for Nine classes of disciples (Minus junior monks and a quick recovery, your sundry thoughts are nuns or novice who have received the eight legion. It is not easy, then, to concentrate the commandments—tröø hai chuùng Sa Di vaø Sa Di Ni Mind and recite the Buddha's name: Chaúng Taäp Söï thoï trì taùm giôùi). ñôïi luùc laâm chung, giaû söû tröôùc khi baïn chöa

Seven concentric ranges around Sumeru: 3) Mangalavara (skt): Thöù Ba—Tuesday. Thaát Kim Sôn—Baûy voøng nuùi vaøng bao quanh 4) Budhavara (skt): Thöù Tö—Wednesday. nuùi Tu Di. 5) Brhaspativara (skt): Thöù Naêm—Thursday. 1) Yugamdhara: Du Kieät Ñaø La. 6) Sukravara (skt): Thöù Saùu—Friday. 2) Isadhara: Y Sa Ña La. 7) Sanivara (skt): Thöù Baûy—Saturday. 3) Khadiraka: Kieät Ñòa Laït Giaø. Seven deadly sins: Seven rebellion acts—Thaát 4) Sudarsana: Toâ Ñaït Leâ Xa Na. Nghòch. 5) Asvakarna: An Thaáp Phöôïc Yeát La. 1) Shedding a Buddha's blood: Laøm thaân Phaät 6) Vinataka: Tyø Na Ñaùt Ca. chaûy maùu. 7) Nemimdhara: Ni Daân Ñaït La. 2) Killing father: Thí phuï—Gieát cha. Seven consciousnesses: Baûy thöùc— 3) Killing mother: Thí maãu—Gieát meï. Consciousness refers to the perception or 4) Killing a monk: Thí Taêng—Gieát Tyø kheo. discernment which occurs when our sense organs 5) Killing a master (teacher): Thí A xaø leâ—Gieát make contact with their respective objects—YÙ Thaày daïy ñaïo. thöùc xaõy ra khi giaùc quan tieáp xuùc vôùi ñoái töôïng 6) Subverting or disrupting monks: Phaù kieát ma. beân ngoaøi: 7) Killing

an Arhat: Thí A-la-haùn. 1) Sight consciousness: Nhaõn thöùc. Seven defilements: Baûy Khuynh Höôùng Nguû 2) Hearing consciousness: Nhó thöùc. Ngaàm—According to the Digha Nikaya Sutra and 3) Scent consciousness: Tyû thöùc. Angutara Nikaya Sutra, there are seven 4) Taste consciousness: Thieät thöùc. defilements that lie dormant in the recesses of 5) Touch consciousness: Thaân thöùc. man's mind—Theo Kinh Tröôøng A Haøm vaø Kinh 6) Mind (mano) consciousness: YÙ thöùc—Maït na Taêng Nhaát A Haøm, coù baûy söï nhieãm oâ tieàm aån thöùc. trong taâm chuùng ta. 7) Klistamano consciousness: YÙ caên. 1) Kama-raga (p)—Tham duïc: Lust—Desire. • The first five consciousness 2) Patigha (p)—AÙc yù: Evil thoughts. correspond to the five senses. 3) Ditthi (p)—Taø kieán: Wrong views. • The sixth consciousness integrates the 4) Vicikiccha (p)—Hoaøi nghi: Doubt. perceptions of the five senses into coherent 5) Mana (p)—Ngaõ Maïn: Pride. images and make judgments about the 6) Bhava-raga (p)—Luyeán aùi: Attachment. external world. 7) Avijja (p)—Voâ minh: Ignorance. • The seventh consciousness is the active Seven disasters: Thaát Naïn—See Seven center of reasoning, calculation, and calamities. construction or fabrication of individual Seven elements: Thaát Ñaïi—In the Surangama objects. It is the source of clinging and Sutra, book Three, Ananda said to the Buddha, craving, and thus the origin of self or ego and "World Honored One, the Thus Come One has the cause of illusion that arises from assuming often spoken of the mixture and union of causes the apparent to be real. and conditions, saying that the transformations of ** See Eight consciousnesses. everything in the world are created from the Seven days being completed: Taän Thaát Nhaät—mixing and uniting of the four elements. Why does At the end of seven days—Keát thuùc tuaàn trai thaát the Thus Come One reject causes and conditions thöù nhaát cho ngöôøi quaù vaõng—See Supportive and spontaneity as well? I do not know how to Recitation. understand your meaning now. Please be so Seven-day retreat: Baûy ngaøy an cö. compassionate as to instruct us living beings in the Seven Days in a Week: Baûy ngaøy trong tuaàn— final meaning of the Middle Way, in the Dharmas Thaát Nhaät. which are not idle theories." The Buddha then 1) Ravivara (skt): Chuû Nhaät—Sunday. taught Ananda about the Seven Great Elements as 2) Somavara (skt): Thöù Hai—Monday. follows: "Ananda! You have renounced the small

vehicle dharmas of the sound-hearers and those Nay oâng haõy laéng tai nghe, toâi seõ phaân bieät khai enlightened to conditions and have resolved to thò cho oâng, khieán ñôøi sau nhöõng ngöôøi tu Ñaïi diligently seek unsurpassed Bodhi. Because of Thöøa hieåu roõ thöïc töôùng. OÂng A Nan! Nhö oâng noùi that, I will now explain the foremost truth to you. 'boán ñaïi hoøa hôïp phaùt minh ra caùc thöù bieán hoùa ôû Why do you still bind yourself up in the idle theá gian. OÂng A Nan! Neáu caùc ñaïi naày, theå khoâng theories and false thoughts current among people phaûi laø hoøa hôïp, thì khoâng theå xen hoøa vôùi caùc ñaïi of the world. Although you are very learned, you khaùc, ví nhö hö khoâng chaúng hoøa vôùi caùc saéc. Neáu are like someone who can discuss medicines but theå chuùng laø hoøa hôïp, thì cuøng bieán hoùa, tröôùc vaø cannot distinguish a real medicine when it is sau laøm thaønh ra nhau, sinh dieät noái luoân, sinh töû, placed before you. The Thus Come One says that

töû sinh, sinh sinh töû töû, ví nhö caùi voøng löûa, ñoám you are truly pitiful. Listen attentively now as I löûa quay tít thaønh voøng. OÂng A Nan! Ví nhö nöôùc explain this point in detail for you and also for thaønh baêng, roài baêng trôû laïi thaønh nöôùc, khoâng those of the future who cultivate the Great ngöøng nghæ vaäy." Vehicle, so that you all can penetrate to the real 1) The Element Earth—Ñòa Ñaïi (Ñaát): appearance.Ananda! According to what you said, a) Ananda! Consider the nature of earth; its the mixing and uniting of the four elements create coarse particles make up the great earth, its the myriad transformations of everything in the fine particles make up motes of dust, down to world. Ananda! If the nature of those elements and including motes of dust bordering upon does not mix and unite in substance, then they emptiness—OÂng haõy xeùt tính cuûa Ñòa Ñaïi, cannot combine with other elements, just as empty thoâ laø ñaïi ñòa, nhoû laø vi traàn, cho ñeán cöïc nhoû space cannot combine with forms. Assuming that laø laân hö traàn, neáu laïi cheû caùi laân hö traàn nöõa they do not mix and unite, they are then only in a thì laø tính hö khoâng. process of transformation in which they depend on * Ananda! If one divides those fine motes of one another for existence from beginning to end. dust, their appearance is at the boundaries of In the course of tranformation they are produced form. Then divide those into seven parts. and extinguished, being born and then dying, Ananda! If mote of dust bordering upon dying and then being born, in birth after birth, in emptiness is divided and becomes emptiness, death after death, the way a torch spun in a circle it should be that emptiness can give rise to forms an unbroken wheel of flame. Ananda! The form. Just now you asked if mixing and process is like water becoming ice and ice uniting doesn't bring about the becoming water again."—Trong Kinh Thuû Laêng transformations of everything in the world. Nghieâm, quyeån Ba, Ngaøi A Nan baïch Phaät: "Ñöùc You should carefully consider how much Nhö Lai thöôøng giaûng veà nhaân duyeân hoøa hôïp, emptiness mixes and unites to make a single caùc söï bieán hoùa ôû theá gian ñeàu nhaân töù ñaïi hoøa mote of dust bordering upon emptiness, since hôïp, maø phaùt minh ra. Sao Ñöùc Nhö Lai laïi baøi it makes no sense to say that dust bordering baùc caû hai nghóa nhaân duyeân vaø töï nhieân? Toâi nay on emptiness is composed of dust bordering khoâng roõ nghóa aáy thuoäc veà ñaâu, xin Phaät nhuû on emptiness. Moreover, since motes of dust loøng thöôøng, khai thò cho chuùng sanh phaùp lieãu bordering upon emptiness can be reduced to nghóa khoâng hyù luaän cuûa Trung Ñaïo." Ñöùc Phaät emptiness, of how many motes of such form ñaõ daïy ngaøi A Nan veà Thaát Ñaïi nhö sau: "Tröôùc as this must emptiness be composed?: OÂng A oâng ñaõ chaùn boû caùc phaùp Tieåu Thöøa Thanh Vaên, Nan! Neáu caùi laân hö traàn aáy cheû ra thaønh hö Duyeân Giaùc, phaùt taâm caàu Boà Ñeà Voâ Thöôïng, vì khoâng, thì bieát hö khoâng sinh ra saéc töôùng. theá nay toâi vì oâng khai thò caùi phaùp cao nhöùt, chæ Nay oâng hoûi vì hoøa hôïp sinh ra caùc töôùng bieán thaúng chaân lyù, sao oâng coøn ñem nhöõng hyù luaän hoùa giöõa theá gian. Vaäy oâng haõy xeùt moät caùi cuûa theá gian nhö voïng töôûng nhaân duyeân maø töï laân hö traàn phaûi duøng bao nhieâu hö khoâng hoøa raøng buoäc? OÂng tuy nghe nhieàu, nhö ngöôøi noùi hôïp laïi môùi coù. Chaúng leû laân hö hôïp thaønh laân

moùn thuoác, thuoác thöïc ôû tröôùc maét, maø khoâng hö? Laïi ñaõ cho raèng cheû ñöôïc laân hö traàn phaân bieät ñöôïc. Nhö Lai thaáy thaät ñaùng thöông.

thaønh khoâng, vaäy phaûi duøng bao nhieâu saéc hundred fifty Bhiksus unite together to form a töôùng hôïp laïi môùi thaønh hö khoâng? community. However, a careful analysis of * When these motes of form mass together, a the community reveals that every member mass of form does not make emptiness; when composing it has his own body, birthplace, emptiness is massed together, a mass of clan, and name. . For instance, Sariputra is a emptiness does not make form. Besides, Brahman, Uruvilva is of the Kasyapa clan, although form can be divided, how can and, Ananda, come from the Gautama family. emptiness be massed together?: Nhöng neáu Ananda! Suppose fire existed because of khi saéc hôïp laïi, hôïp saéc khoâng phaûi laø khoâng. mixing and uniting. When the hand holds up Neáu luùc hö khoâng hôïp laïi, hôïp khoâng chaúng the speculum to the sun to seek fire, does the phaûi laø saéc. Saéc coøn coù theå cheû ra, chöù laøm fire come out of the speculum? Does it come sao maø hôïp khoâng cho ñöôïc? out of the moxa tinder? Or does it come from b) You simply do not know that in the treasury of the sun?: OÂng A Nan! Goïi laø hoøa hôïp nhö toâi the Thus Come One, the nature of form is true vaø caùc oâng 1250 Tyø Kheo, nay hoøa hôïp laøm emptiness, and the nature of emptiness is true moät chuùng. Chuùng tuy laø moät, nhöng xeùt caên form. Pure at its origin, it pervades the baûn, moãi ngöôøi coù thaân, coù danh töï hoï haøng, dharma realm. It accords with living beings' nhö Xaù Lôïi Phaát laø Baø La Moân, Öu Laâu Taàn minds, in response to their capacity to know. Loa laø Ca Dieáp Ba, cho ñeán oâng A Nan laø Cuø It is experienced to whatever extent is Ñaøm. OÂng A Nan! Neáu tính cuûa Hoûa Ñaïi laø dictated by the law of karma. Ignorant of this nhaân hoøa hôïp maø coù, khi tay ngöôøi ñoù caàm fact, people in the world are so deluded as to göông laáy löûa, löûa ñoù töø göông ra, töø buøi nhuøi assign its origin to causes and conditions or to hay töø maët trôøi? spontaneity. These mistakes, which arise from * Suppose, Ananda, that it came from the sun. the discriminations and reasoning processes of Not only would it burn the moxa tinder in your the conscious mind, are nothing but the play hand, but as it came across the groves of of empty words which have no real meaning: trees, it should burn them up as well: OÂng A OÂng voán khoâng bieát trong Nhö Lai Taïng, tính Nan! Neáu töø maët trôøi tôùi, löûa ñoù ñaõ ñoát ñöôïc saéc laø chaân khoâng, tính khoâng laø chaân saéc, buøi nhuøi, ñaùng leõ cuõng ñoát ñöôïc caùc röøng caây baûn nhieân thanh tònh, cuøng khaép phaùp giôùi, maø noù qua. theo taâm chuùng sanh, tuøy trình ñoä cao thaáp * Suppose that it came from the speculum. maø theo nghieäp phaùt hieän. Theá gian khoâng Since it came out from within the speculum to bieát, laàm cho laø nhaân duyeân vaø tính töï nhieân. ignite the moxa tinder, why doesn't the Ñeàu laø do thöùc taâm phaân bieät ño löôøng, tính speculum melt? Yet your hand that holds it toaùn, chæ coù lôøi noùi chöù khoâng coù thöïc nghóa. feels no heat; how, then, could the speculum 2) The Element Fire: Hoûa Ñaïi (Löûa)—Ananda! melt?: Neáu töø trong göông maø ra, löûa ñoù ñaõ töø Fire, which has no nature of its own, depends göông ra ñoát chaùy buøi nhuøi, göông kia sao upon various causes and

conditions for its khoâng chaùy, tay caàm göông cuõng khoâng thaáy existence. Consider a family in the city that noùng. has not yet eaten. When they wish to prepare * Suppose that the fire came from the moxa food, they hold up a speculum to the sun, tinder. Then why is fire generated only when seeking fire—OÂng A Nan! Tính cuûa Hoûa Ñaïi the bright mirror comes into contact with the khoâng coù töï theå, nöông caùc duyeân maø coù. OÂng dazzling light?: Neáu sinh töø buøi nhuøi, caàn chi xem caùc nhaø chöa aên ôû trong thaønh, muoán naáu phaûi coù aùnh saùng maët trôøi vaø göông tieáp nhau, côm, tay hoï caàm göông döông toaïi, ñöa ra môùi coù sinh löûa. tröôùc aùnh naéng maët trôøi maø laáy löûa. b) Furthermore, Ananda, on closer examination, a) Ananda! Let us look into your suggestion that you will find the speculum held in hands, the the fire comes forth from mixing and uniting. sun high up in the sky, and moxa tinder grown By way of example, you and I and the twelve from the ground. Where does the fire come

from? How can it travel some distance to magicians of Sravasti often hold up reach here? The sun and the speculum cannot instruments to the light of the full moon at mix and unite, since they are far apart from midnight to extract from the moon the essence each other. Nor can it be that the fire exists of water to mix with their drugs. Does the spontaneously, without an origin: OÂng A Nan! water come out of the crystal ball? Does it OÂng neân xeùt kyõ, göông do tay caàm, maët trôøi exist of itself in space? Or, does it come from töø treân trôøi chieáu ñeán, buøi nhuøi do ñaát sinh, the moon?: OÂng A Nan! Tính thuûy ñaïi khoâng vaäy löûa töø ñaâu tôùi? Maët trôøi vaø göông xa ñònh, döøng chaûy khoâng thöôøng. Nhö trong nhau, khoâng phaûi hoøa hôïp, khoâng leõ ngoïn löûa thaønh Thaát La, caùc nhaø ñaïi huyeãn sö nhö boïn khoâng do ñaâu maø töï coù. Tieân Ca Tyø La, Tích Ca La, vaø boïn Baùt Ñaàu c) You simply do not know that in the treasury of Ma Ha Taùt La, caàu Thaùi AÂm tinh ñeå hoøa caùc the Thus Come One, he nature of fire is true thuoác huyeãn. Hoï caàm ngoïc Phöông chö giô ra emptiness, and the nature of emptiness is true aùnh saùng traêng troøn, ñeå höùng nöôùc trong aùnh fire. Pure at its origin, it pervades the dharma maët traêng. Vaäy nöôùc ñoù töø trong haït chaâu ra, realm. It accords with living beings' minds, in töø hö khoâng, hay töø maët traêng? response to their capacity to know. Ananda! * Ananda! Suppose the water came from the You should know that fire is generated in the distant moon. Water then should also flow place where a speculum is held up to the from all the grass and trees when the sunlight, and fire will be generated moonlight passes over them on its way to the everywhere if specula are held up to the crystal ball. If it does flow from them, why sunlight throughout the dharma realm. Since wait for it to come out of the crystal ball? If it fire can come forth throughout the whole does not flow from the trees, then it is clear world, can there be any fixed place to which it that the water does not descend from the is confined? It is experienced to whatever moon: OÂng A Nan! Neáu töø maët traêng, chính extentis dictated by the law of karma: OÂng nôi xa xoâi coøn laøm cho ngoïc chaûy ra nöôùc, voán khoâng bieát trong Nhö Lai Taïng, tính hoûa ñaùng leõ nhöõng röøng caây traêng ñaõ chieáu qua, laø chaân khoâng, tính khoâng laø chaân hoûa, baûn cuõng phun nöôùc caû. Neáu

phun nöôùc, sao phaûi nhieân thanh tònh, cuøng khaép phaùp giôùi, theo ñôïi coù ngoïc Phöông chö môùi chaûy. Neáu khoâng taâm chuùng sanh, tuøy trình ñoä cao thaáp. OÂng A phun nöôùc, nöôùc khoâng phaûi töø maët traêng tôùi. Nan! OÂng neân bieát ngöôøi ta caàm göông moät * If it came from the crystal balls, then it should nôi, thì moät nôi coù löûa, khaép phaùp giôùi caàm flow from the crystal all the time. Why would göông, thì khaép theá gian noåi löûa, noåi khaép theá they have to wait for mindnight and the light gian, ñaâu coù nhöùt ñònh choã naøo, chæ theo of the full moon to receive it?: Neáu töø ngoïc nghieäp maø phaùt hieän. ra, leõ ra ngoïc thöôøng chaûy nöôùc, sao phaûi ñôïi d) People in the world, ignorant of this fact, are nöûa ñeâm höùng vôùi aùnh traêng saùng toû. so deluded as to assign its origin to causes and * If it came from space, which is by nature conditions or spontaneity. These mistakes, boundless, it would flow everywhere, until which arise from the discriminations and everything between earth and sky was reasoning processes of the conscious mind, submerged. How, then, could there still be are nothing but the play of empty words which travel by water, land, and space?: Neáu töø hö have no real meaning: Theá gian khoâng bieát, khoâng sinh, tính hö khoâng khoâng coù bôø beán, laàm cho laø nhaân duyeân vaø tính töï nhieân. Ñeàu ñaùng leõ nöôùc cuõng chaûy khoâng coù giôùi haïn, laø do thöùc taâm phaân bieät, ño löôøng, tính toaùn, khaép coõi ngöôøi coõi Trôøi thaûy ñeàu chìm ngaäp, chæ coù lôøi noùi ñeàu khoâng thaät nghóa. sao coøn coù thuûy, luïc, khoâng, ñi laïi moãi thöù 3) The Element Water—Thuûy Ñaïi (Nöôùc): khaùc nhau. a) Ananda! Water is by nature unstable. It may b) Furthermore, upon closer examination you keep on flowing or come to a stop. Kapila, will find that the moon moves through the sky, Chakra, Padma, and Hasta, and other great the crystal ball is held in by the hand, and the

pan for receiving the water is put there by erratic. You always adjust your robe as you someone; but, where does the water that enter the great assembly. When the corner of flows into the pan come from? The moon and your ‘samghati’ brushes the person next to the crystal balls cannot mix or unite, since you, there is a slight breeze which stirs they are far apart. Nor can it be that the against that person’s face. Does this wind essence of water exists spontaneously without come from the corner of the Kashaya, does it an origin: OÂng haõy xeùt kyõ, maët traêng treân trôøi arise from emptiness, or is it produced from cao, ngoïc do tay caàm, maâm höùng nöôùc do the face of the person brushed by the wind?: ngöôøi böng ñeå, vaäy nöôùc töø ñaâu chaûy tôùi? Maët OÂng A Nan! Tính cuûa Phong Ñaïi khoâng coù traêng vaø ngoïc xa nhau, khoâng phaûi hoøa, theå, khi ñoäng, khi tónh baát thöôøng. OÂng thöôøng khoâng phaûi hôïp, chaúng leõ nöôùc khoâng do ñaâu xoác aùo vaøo trong ñaïi chuùng, cheùo aùo phaûi qua maø coù. maët ngöôøi beân caïnh, gaây ra chuùt gioù. Gioù töø c) You still do not know that in the treasury of cheùo aùo caø sa ra, töø hö khoâng, hay töø maët the Thus Come One the nature of water is ngöôøi. true empty, and the nature of emptiness is * Ananda! If the wind comes from the corner of true water. Pure in its origin, it pervades the the ‘kashaya,’ you are then clad in the wind, dharma realm. It accords with living beings’ and your kashaya should fly about and leave minds, in response to their

capacity to know. your body. I am now speaking Dharma in the A crystal ball is held up at a certain place, and midst of the assembly, and my robe remains there water comes forth. If crystal balls were motionless and hangs straight down. You held up throughout the dharma realm, then should look closely at my robe to see whether throughout the dharma realm, water would there is any wind in it. It can not be that the come forth. Since water can come forth wind is stored somewhere in the robe, either: throughout the entire world, can there be any OÂng A Nan! Neáu gioù töø cheùo aùo caø sa ra, thì fixed place which it is confined? It is chính nôi oâng phaát gioù, aùo oâng lay ñoäng, phaûi experienced to whatever extent is dictated by bay rôøi thaân oâng. Nay toâi thuyeát phaùp, thaû aùo the law of karma: OÂng coøn khoâng bieát trong ruõ xuoáng trong hoäi naày, oâng thöû xem trong aùo Nhö Lai Taïng, tính thuûy laø chaân khoâng, tính toâi, gioù ôû choã naøo? Chaúng leõ trong aùo laïi coù khoâng laø chaân thuûy, baûn nhieân thanh tònh, choã ñöïng gioù? cuøng khaép phaùp giôùi, theo taâm chuùng sanh, * If it arose from emptiness, why wouldn't the tuøy trình ñoä cao thaáp. Moãi choã caàm ngoïc thì wind brush against the man even when your chæ moät choã ra nöôùc, khaép phaùp giôùi caàm ngoïc robe did not move? Emptiness is constant in thì khaép phaùp giôùi ra nöôùc. Sinh khaép theá nature; thus, the wind should constantly arise. gian, ñaâu coù nhöùt ñònh choã naøo, chæ theo When there was no wind, the emptiness nghieäp maø phaùt hieän. should disappear. You can perceive the d) People in the world, ignorant of this fact, are disappearance of the wind; but, what would so deluded as to assign their origin to causes the disappearance of emptiness look like? If and conditions or to spontaneity. These it did arise and disappear, it could not be what mistakes, which arise from the discriminations is called emptiness. Since it is what is called and reasoning processes of the conscious emptiness, how can it generate wind?: Coøn mind, are nothing but the play of empty words neáu sinh töø hö khoâng, khi aùo oâng ñoäng, sao laïi which have no real meaning: Theá gian khoâng khoâng phaùt gioù? Tính hö khoâng thöôøng truï, bieát, laàm cho laø nhaân duyeân vaø tính töï nhieân, ñaùng leõ gioù phaûi thöôøng sinh. Neáu khoâng coù ñeàu laø do thöùc taâm phaân bieät, ño löôøng, tính gioù, hö khoâng phaûi dieät. Gioù dieät coù theå thaáy, toaùn, chæ coù lôøi noùi chöù khoâng coù thaät nghóa. coøn hö khoâng dieät, hình traïng theá naøo? Ñaõ coù 4) The Element Wind—Phong Ñaïi (Gioù): sinh dieät, khoâng theå goïi laø hö khoâng. Ñaõ goïi a) Ananda! By nature, the wind has no laø hö khoâng, sao coøn coù gioù ôû ñoù ra? substance, and its movements and stillness are

* If the wind came from the face of the person and conditions or to spontaneity. These by your side, it would blow upon you while mistakes, which arise from the discriminations you set your robe in order. Why would it blow and reasoning processes of the conscious backwards upon the person from whom it was mind, are nothing but the play of empty words generated?: Neáu sinh töø maët ngöôøi kia, ñaùng which bear no real meaning: Theá gian khoâng leõ gioù phaát oâng. Sao oâng töï xoác aùo maø gioù trôû bieát, laàm cho laø nhaân duyeân vaø tính töï nhieân, laïi phaát maët ngöôøi kia? ñeàu do taâm thöùc phaân bieät, ño löôøng, tính b) Upon closer

examination, you will find that toaùn, chæ coù lôøi noùi, chöù khoâng coù thaät nghóa. the robe is set in order by yourself, the face 5) The Element Space: Akasa (skt)—Khoâng Ñaïi blown by the wind belongs to the person by (Hö khoâng): your side, and the emptiness is tranquil and a) Ananda! The nature of emptiness has no not involved in movement. Where, then, does shape; it is only apparent because of form. For the wind come from that blows in this place? instance, Sravasti is far from the river, so The wind and emptiness cannot mix and unite, when the Sratriyas, Brahmans, Vaishyas, since they are different from each other. Nor Sudras, Bharadvajas, Chandalas, and so forth, should it be that the wind spontaneously exists build their homes there, they dig wells without an origin: OÂng thöû xeùt kyõ, xoác aùo laø seeking water. Where a foot of earth is do oâng, maët thuoäc ngöôøi kia, hö khoâng phaúng removed, there is a foot of emptiness; where laëng khoâng coù söï lay ñoäng, vaäy gioù töø phöông as many as ten feet of earth are removed, naøo tôùi? Tính cuûa gioù vaø tính cuûa hö khoâng there are ten feet of emptiness. The depth of caùch nhau, khoâng phaûi hoøa, khoâng phaûi hôïp. the emptiness corresponds to the amount of Chaúng leõ gioù kia khoâng töø ñaâu maø töï coù? earth removed. Does this emptiness come out c) You still do not know that in the treasury of of the dirt, does it exist because of the the Thus Come One the nature of wind is true digging, or does it arise of itself without a emptiness, and the nature of emptiness is true cause?: OÂng A Nan! Tính hö khoâng voâ hình, wind. Pure at its origin, it pervades the nhaân saéc töôùng maø roõ baøy ra. Nhö trong thaønh dharma realm. It accords with living beings's Thaát La Phieät, choã xa caùch soâng, caùc ngöôøi minds, in response to their capacity to know: doøng saùt Ñeá Lôïi, doøng Baø La Moân, doøng Tyø OÂng khoâng bieát trong Nhö Lai Taïng, tính Xaù Thuû Ña, doøng Phaû La Ñoïa, doøng Chieân phong laø chaân khoâng, tính khoâng laø chaân Ñaø La, vaân vaân, khi môùi döïng choã ôû, ñaøo phong, baûn nhieân thanh tònh, cuøng khaép phaùp gieáng laáy nöôùc, ñaøo ñaát moät thöôùc, nôi ñoù giôùi, theo taâm chuùng sanh, tuøy trình ñoä cao moät thöôùc hö khoâng. Ñaøo ñöôïc moät tröôïng, coù thaáp. moät tröôïng hö khoâng. Hö khoâng caïn hay saâu, * Ananda! In the same way that you, as one tuøy theo ñaøo nhieàu hay ít. Hö khoâng ñoù nhaân person, move your robe slightly, and a small ñaát sinh, nhaân ñaøo coù, hay khoâng nhaân gì maø wind arises, so a wind arises in all countries if töï sinh? there is a similar movement throughout the * Moreover, Ananda, suppose this emptiness dharma realm. Since it can be produced arose of itself without any cause. Why wasn't throughout the world, how can there be any it unobstructed before the earth was dug? fixed place to which it is confined? It is Quite the contrary, one saw only the great experienced to whatever extent is dictated by earth; there was no emptiness evident in it: the law of karma: OÂng A Nan! Nhö moät oâng OÂng A Nan! Neáu hö khoâng khoâng do nhaân gì ñoäng aùo, chuùt gioù sinh ra. Neáu khaép phaùp giôùi sinh maø töï sinh ra, thì tröôùc khi ñaøo ñaát, sao ñeàu phaát, khaép phaùp giôùi noåi gioù. Khaép theá choã ñoù khoâng voâ ngaïi, chæ thaáy ñaát lieàn, gian, ñaâu coù nhöùt ñònh choã naøo, chæ theo khoâng chuùt thoâng suoát. nghieäp maø phaùt hieän. * If emptiness came about because of the * People in the world, ignorant of this fact, are removal of the earth, we

should have seen it so deluded as to assign their origin to causes entering the well as the earth was removed. If

emptiness was not seen entering the well meâ muoäi khoâng bieát töù ñaïi voán laø Nhö Lai when the earth was first removed, how can Taïng, oâng haõy xeùt kyõ hö khoâng laø ra, laø vaøo, we say that emptiness came about bcause of hay chaúng phaûi ra vaøo: Ananda! Your mind is the removal of the earth? If there is no going murky and confused, and you do not awaken in or coming out, then there is no difference to the fact that the source of the four elements between the earth and emptiness. Why, then, is none other than the treasury of the Thus doesn't emptiness come out of the well along Come One. Why do you not take a look at with the earth in the process of digging?: Neáu emptiness to see whether it is subject to such nhaân ñaát maø ra, phaûi thaáy hö khoâng vaøo. Neáu relativities as coming and going?: Tính cuûa hö khoâng, khoâng theå noùi nhö treân. Neáu khoâng ra khoâng ñaày ñuû, cuøng khaép, voán khoâng lay vaøo, thì hö khoâng vôùi ñaát, voán khoâng coù nhaân ñoäng, neân bieát hö khoâng vôùi ñòa, thuûy, hoûa, gì khaùc nhau, khoâng khaùc töùc laø ñoàng, thì khi phong hieän tieàn ñeàu goïi laø nguõ ñaïi, tính chaân ñaát ra, sao hö khoâng khoâng ra? vieân dung, ñeàu laø Nhö Lai taïng, voán khoâng * If emptiness appeared because of the digging, sinh dieät. then the digging would bring out emptiness * Do you know at all that in the treasury of the instead of the earth. If emptiness does not Thus Come One the nature of enlightenment come out because of the digging, then the is true emptiness, and the nature of emptiness digging yields only earth. Why, then, do we is true enlightenment. Pure at its origin, it see emptiness appear as the well is dug?: Neáu pervades the dharma realm. It accords with nhaân ñaøo maø ra, thì ñaùng leõ phaûi ñaøo ra hö living beings' minds, in response to their khoâng, chöù khoâng ñaøo ra ñaát. Neáu khoâng capacity to know: OÂng khoâng bieát trong Nhö nhaân ñaøo maø ra, thì ñaøo ñaát, sao laïi thaáy hö Lai Taïng, tính giaùc laø chaân khoâng, tính khoâng khoâng? laø chaân giaùc, baûn nhieân thanh tònh, cuøng khaép b) You should consider this event more phaùp giôùi, theo taâm chuùng sanh, tuøy trình ñoä carefully. Look into it deeply, and you will cao thaáp. find that the digging comes from the person's * Ananda! If in one place there is a well empty hand as it means of conveyance, and the earth of earth, there will be emptiness filling up that exists because of a change in the ground. But one place. If there are wells empty of earth in what cause the emptiness to appear?: OÂng the ten directions, there will be emptiness neân suy xeùt kyõ, ñaøo laø töï tay ngöôøi, tuøy caùch filling them up in the ten directions. Since it vaän chuyeån, ñaát nhaân döôùi ñaát dôøi leân, coøn hö fills up the ten directions, is there any fixed khoâng nhaân ñaâu maø ra? location in which emptiness is found? It is * The digging and the emptiness, one being experienced to whatever extent is dictated by substantial and the other insubstantial, do not the law of karma: OÂng A Nan! Nhö moät gieáng function on the same plane. They do not mix maø khoâng, hö khoâng sinh ôû moät gieáng, cho and unite. Nor can it be that emptiness exists ñeán hö khoâng trong möôøi phöông cuõng theá, spontaneously without an origin: Caùi ñaøo laø cuøng khaép phaùp giôùi, ñaâu coù nhöùt ñònh choã

thöïc, caùi khoâng laø hö, khoâng öùng duïng vôùi naøo, chæ theo nghieäp maø phaùt hieän. nhau, khoâng phaûi hoøa, khoâng phaûi hôïp. Chaúng * People in the world, ignorant of this fact, are leõ hö khoâng khoâng töø ñaâu maø ra? deluded as to assign their origin to causes and * The nature of emptiness is completely conditions or to spontaneity. These mistakes, pervasive, it is basically unmoving. You which arise from the discriminations and should know that emptiness and earth, water, reasoning processes of the conscious mind, fire, and wind are together called the five are nothing but the play of empty words which elements. Their natures are true and perfectly bear no real meaning: Theá gian khoâng bieát, fused, and all are the treasury of the Thus laàm cho laø nhaân duyeân vaø tính töï nhieân. Ñeàu Come One, fundamentally devoid of laø thöùc taâm phaân bieät, ño löôøng, tính toaùn, chæ production and extinction. OÂng A Nan! OÂng coù lôøi noùi, ñeàu khoâng thaät nghóa.

6) Reasoning to make the seven elements shape and appearance would the source of the (sometimes it is also named as Taâm Ñaïi or seeing have, as you distinguish it?: Neáu Mind)—Kieán Ñaïi: khoâng ñoàng, oâng haõy thöû rôøi caùc caùi saùng, toái, a) Ananda! Seeing-awareness does not perceive hö khoâng, rieâng chæ caùi thaáy laø hình töôùng gì? by itself. It depends upon form and emptiness b) In the absence of darkness, brightness, and for its existence. You are now in the Jeta emptiness, the seeing would be the same as Grove where you see brightness in the hair on a turtle or horns on a hare. How could morning and darkness in the evening. Deep in we establish the seeing-perception without the night you will see brightness when the the presence of the three qualities of moon arises and darkness when no moon is brightness, darkness, and emptiness? How visible. The brightness and darkness are could we say that the seeing was one with discerned by the seeing. Is the seeing darkness and brightness, since brightness and identical in substance with brightness, darkness are opposite? Yet, how can we say darkness, and emptiness, or are they not the that it was different from the three qualities same substance? Are they the same and yet mentioned, since in their absence the seeing- different, or are they not the same and yet not perception can never be established. How different?: OÂng A Nan! Tính thaáy nhaân saéc, could we say that the seeing was not one with khoâng maø coù. Nhö nay oâng ôû röøng Kyø Ñaø, emptiness, since no boundary is established sôùm thì thaáy saùng toû, chieàu thì thaáy môø toái. between them when they are separated from Ban ñeâm, traêng toû aùnh saùng röïc rôõ, traêng môø each other? How could we say that they were thaáy toái, ñeàu do caùi thaáy phaân bieät. Caùi thaáy not different, since the seeing always remains ñoù cuøng caùc töôùng saùng, toái vaø hö khoâng laø unchanged, regardless of whether it is cuøng moät theå, hay khoâng cuøng, hay cuøng vaø perceiving brightness or perceiving darkness: chaúng phaûi ñoàng, hay khaùc vaø chaúng khaùc? Rôøi saùng, toái, vaø hö khoâng thì caùi thaáy ñoù nhö * Ananda! Suppose seeing were one with loâng ruøa söøng thoû. Ngoaøi ba thöù treân, töø ñaâu brightness, darkness, and emptiness. It so thaønh laäp caùi thaáy? Saùng vaø toái traùi nhau, laøm happens that where there is darkness there is sao caùi thaáy ñoàng ñöôïc? Lìa ba thöù, caùi thaáy no brightness, and where there is brightness voán laø khoâng,

laøm sao khaùc ñöôïc? Chia caùi there is no darkness, because the two cancel khoâng vôùi caùi thaáy, voán khoâng coù giôùi haïn, each other out. If it were one with brightness, laøm sao goïi laø khoâng phaûi ñoàng? Thaáy saùng, it would cease to exist in darkness. Such thaáy toái, tính khoâng dôøi ñoåi, sao goïi laø khoâng being the case, how could it perceive both khaùc? brightness and darkness: OÂng A Nan! Caùi c) You should examine this even greater detail, thaáy ñoù neáu cuøng moät theå vôùi saùng, toái vaø hö investigate it minutely, consider and khoâng, thì hai theå saùng vaø toái dieät maát nhau, contemplate it carefully. The light comes saùng thì khoâng toái, toái thì khoâng saùng. Neáu from the sun and darkness from the absence cuøng moät theå vôùi toái, khi saùng caùi thaáy phaûi of the moon; penetration belongs to maát. Neáu cuøng moät theå vôùi saùng, khi toái phaûi emptiness, and solidity returns to the earth. dieät. Ñaõ dieät, sao thaáy saùng, thaáy toái. From what does the essence of seeing arise?: * If brightness and darkness differ from each OÂng haõy xeùt kyõ, suy ñi xeùt laïi, saùng do maët other, how can they form a unity with seeing, trôøi, toái töø ñeâm khoâng traêng, thoâng suoát thuoäc which transcends production and destruction: hö khoâng, ngaên ngaïi thuoäc ñaát, coøn caùi thaáy Neáu saùng toái khaùc nhau, coøn caùi thaáy khoâng do ñaâu coù? sinh dieät, thì lyù ñoàng moät khoâng thaønh. d) Seeing has awareness, and emptiness is * Suppose that the essence of seeing were not inanimate; they do not mix and unite. Nor can of one substance with brightness and it be that the essence of seeing arise darkness, and that you were separate from spontaneously without an origin: Caùi thaáy coù light, darkness, and emptiness. Then what bieát, caùi thaáy chaúng bieát, khoâng phaûi hoøa,

chaúng phaûi hôïp, khoâng leõ caùi thaáy khoâng theo contact, and knowing. Since they fill ñaâu töï phaùt ra. emptiness in the ten directions throughout the e) If the faculties of seeing, hearing, and dharma realm, how could there be any fixed knowing are by nature all pervasive and location in which they are found? It is unmoving, you should know that the stable, experienced to whatever extent is dictated by boundless emptiness, together with the the law of karma: Nhö Lai ôû kieán caên, caùi unstable elements such as earth, water, fire, thaáy cuøng khaép phaùp giôùi, caùc caùi nghe, ngöûi, and wind, are together known as the six neám, sôø, bieát, dieäu ñöùc saùng suoát, cuøng khaép elements. They are , in nature, true and phaùp giôùi, ñaày khaép hö khoâng möôøi phöông, perfectly fused and thus are the treasury of ñaâu coù nhöùt ñònh choã naøo cao, chæ coù theo the Thus Come One, fundamentally devoid of nghieäp maø phaùt hieän. production and destruction: Neáu caùi thaáy, * People in the world, ignorant of this fact, are nghe, hay bieát, tính vieân dung cuøng khaép, voán so deluded as to assign its origin to causes and khoâng lay ñoäng, neân bieát caùi thaáy cuøng hö conditions or to spontaneity. These mistakes, khoâng voâ bieân, baát ñoäng vaø ñòa, thuûy, hoûa, which arise from the discriminations and phong, boán thöù lay ñoäng ñeàu goïi laø saùu ñaïi, reasoning processes of the conscious mind, tính chaân vieân dung, ñeàu laø Nhö Lai Taïng, are nothing but the play of empty words which voán khoâng sinh dieät. have no real meaning: Theá gian khoâng bieát, * Ananda! Your nature is so submerged that laàm cho laø nhaân duyeân vaø taùnh töï nhieân.

Ñeàu you have not realized that your seeing, laø thöùc taâm phaân bieät, ño löôøng, tính toùan, chæ hearing, awareness, and knowing are coù lôøi noùi, coøn thì taát caû ñeàu laø voâ thöïc nghóa. basically the treasury of the Thus Come One. 7) Perception or the perception of the six You should contemplate seeing, hearing, organs—Thöùc Ñaïi: awareness, and knowing to see whether they a) Ananda! The nature of consciousness has no are subject to production and extinction; source, but is a false manifestation based on whether they are identical or different; the six organs and objects. Now, take a look whether they are not subject to production and at the entire holy assembly gathered here. As extinction; and whether they are not identical you glance at each one in turn, everything you and not different. You still don't know that in see is like what is seen in a mirror, where the treasury of the Thus Come One the nature nothing has any special distinction. However, of seeing is enlightened brightness; the your consciousness will identify them one by essence of enlightenment is bright seeing. one, for example, Manjusri, Purna, Pure at its origin, it pervades the dharma Maudgalyayana, Subhuti, and Sariputra. Does realm. It accords with living beings' minds in the discerning faculty of the conscious mind response to their capacity to know: OÂng A come from seeing, from forms, or from Nan! Tính oâng chìm ñaém, khoâng ngoä ñöôïc caùi emptiness, or does it arise suddenly without a thaáy, nghe, hay, bieát cuûa oâng voán laø Nhö Lai cause?: OÂng A Nan! Tính cuûa thöùc khoâng coù Taïng. OÂng haõy xem xeùt caùi thaáy, nghe, hay nguoàn goác, nhaân saùu caên, traàn maø giaû doái bieát aáy laø sinh, laø dieät, laø cuøng, laø khaùc, hieän ra. Nay oâng xem Thaùnh chuùng trong hoäi khoâng phaûi sinh dieät, khoâng phaûi ñoàng dò. naày, oâng ñöa maét nhìn moät löôït, thaáy caùc hình OÂng chöa töøng bieát trong Nhö Lai Taïng, tính hieän ra trong göông soi, chöa phaân bieät. Caùi kieán vaø giaùc minh, giaùc tinh laø minh kieán, baûn thöùc cuûa oâng môùi chæ laàn löôït phaân bieät, ñaây nhieân thanh tònh, cuøng khaép phaùp giôùi, theo laø oâng Vaên Thuø, ñaây laø oâng Phuù Laâu Na, ñaây taâm chuùng sanh, tuøy trình ñoä cao thaáp. laø oâng Muïc Kieàn Lieân, ñaây laø oâng Tu Boà Ñeà, * Consider, for example, the sense-organ of ñaây laø oâng Xaù Lôïi Phaát. Thöùc hay bieát ñoù, do seeing. Its seeing pervades the dharma realm. thaáy sinh, do töôùng sinh, do hö khoâng sinh, The same is true of the lustre of the hay khoâng nhaân gì, boãng nhieân sinh ra? wonderful virtue of hearing, smelling, tasting,

* Ananda! Suppose your consciousness came appearances are considered to be the from seeing. If there were no brightness, environment; what has an appearance is darkness, form, and emptiness. If these four existent; what is without any appearance is did not exist, you could not see. With seeing non-existent. What, then, are the conditions non-existent, what would be the origin of your that cause the consciousness to come into consciousness?: A Nan! Neáu do thaáy sinh, caùi being? The consciousness moves and the thaáy maø khoâng coù saùng, toái, saéc, khoâng, cuõng seeing is quiet; they do not mix and unite. khoâng coù. Vaäy do ñaâu phaùt caùi thöùc? Smelling, hearing, awareness, and knowing * If your consciousness arose from form rather are the same way. Nor should it be that the than from seeing, it would not see

either in condition of consciousness exists brightness or in darkness. In the absence of spontaneously without an origin: OÂng haõy xeùt brightness and darkness, it would not see form kyõ caùi thaáy thuoäc veà con maét, töôùng thuoäc veà or emptiness, either. In the absence of form, tieàn caûnh, caùi coù theå chæ hình traïng thaønh ra where would your consciousness come from?: coù, caùi khoâng coù töôùng thaønh ra khoâng, coøn Neáu do caùc töôùng, chöù khoâng do caùi thaáy. Ñaõ caùi thöùc duyeân nhaân ñaâu coù? Thöùc lay ñoäng, khoâng thaáy saùng, cuõng khoâng thaáy toái. Vì theá, caùi thaáy laëng yeân, chaúng phaûi hoøa, chaúng phaûi khoâng coù saéc khoâng. Caùc töôùng khoâng coù, hieäp, caùc caùi ngöûi, nghe, hay, bieát ñeàu nhö thöùc do ñaâu maø phaùt ra? vaäy. Khoâng leõ caùi thöùc duyeân khoâng do ñaâu * If it came from emptiness, it is neither an maø töï ra? appearance nor the seeing. Since it does not * If this conscious mind does not come from see, it is unable by itself to discern brightness, anywhere, you should know that the same is darkness, form, or emptiness. Since it is not an true of the mind, which makes distinctions, appearance, it is in itself devoid of external and the seeing, hearing, awareness, and conditions. Therefore, there is no place for knowing, which are all complete and tranquil. seeing, hearing, awareness, and knowing to Their nature is without an origin. They and be established: Neáu do hö khoâng, chaúng lieân emptiness, earth, water, fire, wind are heä gì ñeán caùc töôùng vaø caùi thaáy. Khoâng thaáy together called the seven elements. Their true neân khoâng bieát saùng, toái, saéc, khoâng. Khoâng natures are perfectly fused, and all are the töôùng thì duyeân bò tieâu dieät, caùi thaáy, nghe, treasury of the Thus Come One, hay, bieát khoâng bieát döïa choã naøo. fundamentally devoid of production and b) Since its location is devoid of these two, the extinction: Neáu thöùc taâm ñoù voán khoâng töø consciousness that arises from emptiness ñaâu, neân bieát tính phaân bieät, thaáy, nghe, hay, would be the same as non-existent. Even if it bieát ñeàu vaéng laëng, cuøng khaép, khoâng do caùc did exist, it would not be the same as a thing. thöù sôû duyeân. Goàm vôùi hö khoâng vaø ñòa, thuûy, Even if your consciousness came forth from it, hoûa, phong kia ñeàu goïi laø baûy ñaïi, tính chaân how would it discern anything?: Caùi thöùc ñaõ vieân dung, ñeàu laø Nhö Lai taïng, voán khoâng khoâng phaûi thaáy, khoâng phaûi töôùng. Neáu noùi sinh dieät. khoâng, cuõng nhö khoâng coù. Neáu laø coù, laïi * Ananda! Your mind is coarsed and shallow, khoâng phaûi ñoàng vôùi caùc vaät. Vaäy caùi thöùc and so you do not realize that the seeing and phaân bieät caùi gì? hearing are the treasury of the Thus Come c) If it suddenly comes forth without a cause, One, and you do not discover that knowing is why can’t you discern the moonlight within the same way. You should contemplate these the sunlight: Coøn neáu caùi thöùc khoâng nhaân gì, six locations of consciousness: are they the boãng nhieân phaùt ra, vì sao ban ngaøy khoâng same or different? Are they empty or thaáy traêng saùng. existent? Are they neither the same nor d) You should investigate this even more different? Are they neither empty nor carefully, discriminate it in detail, and look existent?: OÂng A Nan! Taâm oâng noâng caïn, into it. The seeing belongs to your eyes; the khoâng bieát caùi thaáy, nghe, hay, bieát, voán laø

Nhö Lai Taïng. OÂng haõy xeùt thöùc taâm vaø saùu Seven Factors of Enlightenment: Baûy yeáu toá caên laø cuøng, laø khaùc, laø coù, laø khoâng, laø chaúng giaùc ngoä hay Thaát Boà Ñeà phaàn hay Thaát Giaùc phaûi cuøng, khaùc, laø chaúng phaûi coù, khoâng? Chi—According to Bhikkhu Bodhi in * You basically do not know that in the treasury Abhidhamma, there are seven factors of of the Thus Come One the nature of enlightenment—Theo Tyø Khöu Boà Ñeà trong Vi consciousness is bright and knowing. Dieäu Phaùp, coù baûy yeáu toá giaùc ngoä: Enlightened brightness is the true 1) Mindfulness: Nieäm giaùc chi. consciousness. The wonderful enlightenment2) Investigation of states: Traïch phaùp giaùc chi. is tranquil and pervades the dharma realm. It 3) Energy: Tinh taán giaùc chi. encompasses the emptiness of the ten 4) Zest: Phæ giaùc chi. directions and issues forth in it. How can it 5) Tranquility: Khinh an giaùc chi. have a location? It is experienced to whatever 6) Concentration: Ñònh giaùc chi. extent is dictated by the law of karma. People 7) Equanimity: Xaû giaùc chi. in the world, ignorant of this fact, are so ** See Seven Bodhyangas. deluded as to assign its origin to causes and Seven factors of non-decline of the Bhiksus: conditions or to spontaneity. These mistakes, Baûy phaùp baát thoái cuûa chuùng Tyø Kheo— which arise from the discriminations and According to the Maha-Parinirvana Sutra, there reasoning processes of the conscious mind,are seven factors of non-decline of the Bhiksus— are nothing but the play of empty words which Theo Kinh Ñaïi Baùt Nieát Baøn, coù baûy phaùp baát thoái have no real meaning: OÂng voán khoâng bieát cho Taêng chuùng: trong Nhö Lai Taïng tính thöùc laø minh trí, giaùc 1) Frequenting the meetings of the Order in minh laø chaân thöùc, Dieäu giaùc traïm nhieân,concord and harmony: Thöôøng tham döï hoäi cuøng khaép phaùp giôùi, aån hieän khaép möôøi hoïp cuûa Taêng chuùng trong hoøa hôïp. phöông, ñaâu coù nhöùt ñònh choã naøo, chæ theo 2) Carrying out the duties of the Order in nghieäp maø phaùt hieän. Theá gian khoâng bieát, concord: Thöïc haønh caùc boån phaän trong giaùo laàm cho laø nhaân duyeân vaø tính töï nhieân. Ñeàu ñoaøn trong söï hoøa hôïp. laø thöùc taâm phaân bieät, ño löôøng, tính toaùn, chæ 3) Establishing nothing that has not been already coù lôøi noùi, chöù khoâng thaät nghóa. prescribed and acting in accordance with the Seven emotions: Thaát Tình. rules as laid down: Khoâng thieát laäp nhöõng gì 1) Joy: Happiness—Pleasure—Vui. tröôùc ñoù khoâng ñöôïc ban haønh vaø laøm ñuùng 2) Sorrow: Grief—Buoàn. theo giôùi luaät ñaõ ñöôïc ñeà ra.. 3) Love: Thöông. 4) Honoring, esteeming, revering and supporting 4) Hate: Gheùt. the well-experienced elders, the fathers and 5) Desire: Tham voïng. leaders of the Order and listening to their 6) Anger: Saân haän. words: Toân kính, quyù troïng, kính leã vaø hoã trôï 7) Fear: Sôï haõi. caùc vò tröôûng laõo giaøu kinh nghieäm, caùc vò cha Seven evils: Thaát AÙc—See Seven sins. giaø, caùc vò laõnh ñaïo trong giaùo ñoaøn vaø laéng Seven excellences claimed for the Buddha's nghe lôøi daïy cuûa caùc vò aáy. teaching: Thaát Thieän. 5) Not falling under the influence of craving 1) Right timing or seasonable: Hôïp thôøi. leading to rebirth: Khoâng rôi vaøo taùch ñoäng 2) Right meaning: Hôïp nghóa. cuû a tham aùi ñeå daãn ñeán taùi sinh. 3) Right expression: Hôïp ngöõ. 6) Delighting in a secluded life: Thích soáng an 4) Uniqueness: Ñoäc phaùp. tònh ñoäc cö.

5) Completeness: Cuï tuùc. 7) Training their mind in self-possession:Tu taäp 6) Pure adaptability: Thích nghi thanh tònh. chaù n h nieäm tænh giaùc. 7) Noble objective of nirvana: Phaïm haïnh. Seven fetters: Thaát Kieát Söû—According to the Sangiti Sutta in the Long Discourses of the

Buddha, there are seven fetters—Theo Kinh Theá Toân, baäc A La Haùn, Chaùnh Ñaúng Giaùc, Phuùng Tuïng trong Tröôøng Boä Kinh, coù baûy kieát Minh Haïnh Tuùc, Thieän Theä, Theá Gian Giaûi, söû. Voâ Thöôïng Só, Ñieàu Ngöï Tröôïng Phu, Thieân 1) Complaisance: Anunaya (p)—AÙi Kieát Söû. Nhaân Sö, Phaät, Theá Toân." 2) Resentment: Saân Kieát Söû. 2) He has shame; he is ashamed of misconduct 3) Wrong views: Kieán Kieát Söû. in body, speech, and mind, ashamed of 4) Doubt: Nghi Kieát Söû. engaging in evil unwholesome deeds: Vò naày 5) Conceit: Maïn Kieát Söû. coù loøng taøm, töï xaáu hoå vì thaân aùc haïnh, khaåu 6) Fetter of craving for becoming: Höõu Tham aùc haïnh, yù aùc haïnh; töï xaáu hoå vì thaønh töïu aùc, Kieát Söû. baát thieän phaùp. 7) Fetter of ignorance: Voâ Minh Kieát Söû. 3) He has fear of wrong doing; he is afraid of Seven flowers of enlightenment: Thaát Hoa. misconduct in body, speech, and mind, afraid (A) Seven flowers of enlightenment—Thaát Hoa: of engaging in evil unwholesome deeds: Vò 1) Commandments are pure: Giôùi thanh tònh. naày coù loøng quyù, töï sôï haõi vì thaân aùc haïnh, 2) Heart is pure: Taâm thanh tònh. khaåu aùc haïnh, yù aùc haïnh; töï sôï haõi vì thaønh 3) Views are pure: Kieán thanh tònh. töïu aùc, baát thieän phaùp. 4) Purity in doubt discrimination: Nghi phaân bieät 4) He has learned much, remembers what he thanh tònh. learned, and consolidates what he has 5) Purity in judgment: Phaùn quyeát thanh tònh. learned. Such teachings as are good in the 6) Purity in conduct: Haïnh thanh tònh. beginning, good in the middle, and good in the 7) Purity in Nirvana: Nieát baøn thanh tònh. end, with the right meaning and phrasing, and (B) See Seven Bodhyangas. affirm a holy life that is utterly perfect and Sevenfold repetition of masses for the dead: pure–such teachings as these he has learned Luõy Thaát Trai—Coøn goïi laø Trai Nhaát, laø tuaàn trai much of, remembered, recited verbally, ñaàu tieân cho ngöôøi quaù vaõng (cöù baûy ngaøy laø moät investigated with the mind and penetrated thaát trai, cöù theá cho heát 49 ngaøy môùi thoâi. Taïi Vieät well by view: Vò naày laø vò ña vaên, nhôù nghó Nam coù nôi coøn laøm Tuaàn 100 ngaøy). nhöõng ñieàu ñaõ nghe, tích tuï nhöõng ñieàu ñaõ nghe. Nghe nhöõng phaùp naøo, sô thieän, trung Seven forms of impurity: Thaát chuûng caáu thieän, coù nghóa, coù vaên, noùi leân phaïm haïnh tröôïc—See Seven kinds of impurity. hoaøn toaøn ñaày ñuû thanh tònh, nhöõng phaùp nhö Seven gatis of sentient beings: Thaát Thuù—See vaäy, vò aáy nghe nhieàu, thoï trì, ñoïc tuïng baèng Seven states of sentient beings. lôøi, ñöôïc yù suy tö, ñöôïc chaùnh kieán theå nhaäp. Seven good qualities: Baûy dieäu phaùp—Thaønh 5) He is energetic in abandoning unwholesome Töïu Baûy Dieäu Phaùp—According to the Sekha states and in undertaking wholesome states; Sutta in the Middle Length Discourses of the he is steadfast, firm in striving, not remiss in Buddha, the Buddha mentioned about seven good developing wholesome states: Vò aáy soáng tinh qualities—Theo Kinh Höõu Hoïc trong Trung Boä caàn tinh taán, tröø boû caùc phaùp baát thieän, thaønh Kinh, Ñöùc

Phaät ñaõ chæ daïy veà söï thaønh töïu baûy töïu caùc thieän phaùp, noã löïc, kieân trì, khoâng töø dieäu phaùp: boû gaùnh naëng ñoái vôùi caùc thieän phaùp. 1) Here a noble disciple has faith and he places 6) He has mindfulness; he possesses the highest his faith in the Tathagata's enlightenment mindfulness and skill; he recalls and thus: "The Blessed One is accomplished, fully recollects what was done long ago and spoken enlightened, perfect in true knowledge and long ago: Vò aáy coù nieäm, thaønh töïu nieäm tueä conduct, sublime, knower of words, toái thaéng, nhôù laïi, nhôù laïi nhieàu laàn nhöõng gì incomparable leader of persons to be tamed, ñaõ laøm töø laâu, ñaõ noùi töø laâu. teacher of gods and humans, enlightened 7) He is wise; he possesses wisdom regarding blessed": Vò Thaùnh ñeä töû coù loøng tin vaø ñaët rise and disappearance that is noble and loøng tin nôi söï giaùc ngoä cuûa Nhö Lai: "Ngaøi laø penetrative and leads to the complete

destruction of suffering: Vò aáy coù trí tueä, Seven grounds for a happy karma through thaønh töïu trí tueä veà sanh dieät, thaønh töïu benevolence to the needy: Thaát Höõu Y Phuùc Thaùnh theå nhaäp ñöa ñeán chaân chaùnh ñoaïn taän Nghieäp. khoå ñau. 1) Almsgiving to visitors, travellers or strangers: Seven grades or steps in virtue preceding Boá thí cho khaùch vaø ngöôøi lôõ böôùc. the entry into faultless wisdom: Thaát Thaùnh— 2) Help the sick and their nurses: Giuùp ñôõ ngöôøi See Seven sacred graces. bònh—Boá thí cho ngöôøi bònh vaø giuùp ñôû ngöôøi Seven grounds for commendations: Middasa- haàu bònh. vatthuni (p)—Thaát Thuø Dieäu Söï—Baûy söï thuø 3) Gifts of gardens and groves to monasteries: dieäu—According to the Sangiti Sutta, there are Troà n g caây vaø laøm vöôøn cho tònh xaù: Boá thí seven grounds for commendations—Theo Kinh vöôøn töôïc. Phuùng Tuïng trong tröôøng Boä Kinh, coù baûy söï thuø 4) Regular provision of clothes for the monks dieäu. and the nuns: Thöôøng xuyeân cung caáp thöïc 1) Here a monk who is keenly anxious to phaåm cho chö Taêng Ni—Boá thí ñoà aên thöôøng undertake the training, and wants to persist in ngaøy—Regular provision of food for the this: ÔÛ ñaây vò Tyø Kheo tha thieát haønh trì hoïc monks and the nuns. phaùp, vaø khaùt voïng haønh trì hoïc phaùp trong 5) Thöôøng xuyeân cung caáp y aùo cho chö Taêng töông lai. Ni. 2) Here a monk who is keenly anxious to make a 6) Regular provision of medicines to the monks close study of the Dhamma, and wants to and the nuns: Thöôøng xuyeân cung caáp thuoác persist in this: ÔÛ ñaây vò Tyø Kheo tha thieát men cho chö Taêng Ni. quaùn phaùp vaø khaùt voïng quaùn phaùp trong 7) Practice Almsgiving whenever possible: Tuøy töông lai. luùc boá thí. 3) Here a monk who is keenly anxious to get rid Seven happy states (The Buddha and His of desires, and wants to persist in this: ÔÛ ñaây Teachings): Baûy caûnh giôùi höõu phuùc. vò Tyø Kheo tha thieát ñieàu phuïc caùc duïc voïng 1) The realm of human beings: Manussa (p)— vaø khaùt voïng ñieàu phuïc caùc duïc voïng trong Caûnh ngöôøi—The human realm is a mixture töông lai. of both pain and happiness. Bodhisattvas 4) Here a monk who tries to find solitude, and prefer the human realm as it is the best field wants to persist in this: ÔÛ ñaây vò Tyø Kheo tha to serve the world and perfect the requisites thieát soáng an tònh vaø khaùt voïng soáng an tònh of Buddhahood. Buddhas are always born as trong töông lai. human

beings—Laø moät caûnh giôùi trong ñoù 5) Here a monk who arouses energy, and wants haïnh phuùc vaø ñau khoå laãn loän. Chö vò Boà Taùt to persist in this: ÔÛ ñaây vò Tyø Kheo tha thieát thöôøng choïn taùi sanh vaøo caûnh naày vì ôû ñaây soáng tinh taán vaø khaùt voïng soáng tinh taán trong coù nhieàu hoaøn caûnh thuaän lôïi ñeå phuïc vuï vaø töông lai. thöïc haønh nhöõng phaùp caàn thieát nhaèm thaønh 6) Here a monk who develops mindfulness and töïu Ñaïo Quaû Phaät. Kieáp cuoái cuøng cuûa chö discrimination, and wants to persist in this: Boà Taùt luoân luoân ôû caûnh ngöôøi. Sati-nepakke (p)—ÔÛ ñaây vò Tyø Kheo tha thieát 2) The lowest of the heavenly realms where the quaùn saùt töï nieäm vaø khaùt voïng quaùn saùt töï guardian deities of the four quarters of the nieäm vaø khaùt voïng quaùn saùt töï nieäm trong firmanent reside with their followers: töông lai. Catummaharajika (p)—Caûnh Trôøi Töù Ñaïi 7) Here a monk who develops penetrative Thieân Vöông—Caûnh Trôøi thaáp nhaát, nôi maø insight, and wants to persist in this: ÔÛ ñaây vò nhöõng vò trôøi canh phoøng boán höôùng löu ngöï Tyø Kheo tha thieát vôùi kieán giaûi vaø khaùt voïng cuøng caùc ñeä töû. hieåu bieát sôû kieán trong töông lai. 3) The thirty-three celestial realm of the thirty- three Devas where Devas Sakka is the King.

Those who perform charitable and good deeds 4) The Heavens of Comfort from will be reborn in this heavenly realm. It was Transformation: Tha Hoùa Töï Taïi Thieân. in this heavenly realm that the Buddha taught 5) The Tushita Heaven: Ñaâu Suaát Thieân. the Abhidharma to the Devas for three 6) Suyama Heaven: Toâ Daï Ma Thieân. months: Tavatimsa (p)—Cung trôøi Ñao Lôïi laø 7) The Heaven of the Thirty-Three: Ñao Lôïi cung trôøi cuûa ba möôi ba vò trôøi trong ñoù trôøi Thieân. Ñeá Thích laø vua. Nhöõng ai chuyeân taâm boá thí (B) vaø haønh thieän seõ ñöôïc sanh vaøo caûnh trôøi naày. 1) The Brahma Heaven: Phaïm Thieân. Chính ôû cung trôøi Ñao Lôïi naày laø nôi Ñöùc 2) The five Pure Dwelling Heavens: Heavens of Phaät giaûng Vi Dieäu Phaùp cho chö Thieân nghe No-Return—Tònh Cö Thieân—Naêm coõi trôøi trong ba thaùng lieàn. Tònh Cö. 4) The realm of Yama Devas: Yama (p)—Devas 3) The No Thought Heaven: Voâ Töôûng Thieân. who destroy pain—Chö Thieân tieâu dieät khoå 4) The First Dhyana Heaven: Nhöùt Thieàn Thieân. ñau. 5) The Second Dhyana Heaven: Nhò Thieàn 5) The realm of delight (Happy-dwellers): Tusita Thieân. (p)—Caûnh Trôøi Ñaâu Suaát—The Bodhisattvas 6) The Third Dhyana Heaven: Tam Thieàn Thieân. who have perfected the requisites of 7) The Fourth Dhyana Heaven: Töù Thieàn Thieân. Buddhahood reside in this realm until the Seven inherent tendencies: Seven latent opportune moment comes for them to appear proclivities—Thaát Tuøy Mieân—See Seven in the human realm to attain Buddhahood. underlying tendencies. The Bodhisattva Maitreya, the future Buddha, Seven inversions: Thaát Ñieân Ñaûo—See Seven is residing in this realm awaiting the right upside-down views. opportunity to be born as a human being and Seven Jhana factors: Baûy chi Thieàn— become a Buddha—Nhöõng vò Boà taùt ñaõ thöïc According to Bhikkhu Bodhi in Abhidhamma, haønh troøn ñuû caùc phaùp caàn thieát ñeå ñaéc Quaû there are seven Jhana Factors—Theo Tyø Kheo Boà Vò Phaät ñeàu löu nguï ôû caûnh naày, chôø cô hoäi Ñeà

trong Vi Dieäu Phaùp, coù baûy chi Thieàn: thích nghi ñeå taùi sanh vaøo caûnh ngöôøi laàn cuoái 1) Initial application: Taàm. cuøng. Boà Taùt Di Laëc, vò Phaät töông lai, hieän 2) Sustained application: Saùt. ñang ôû caûnh trôøi naày chôø ngaøy taùi sanh kieáp 3) Zest: Phæ. choùt vaøo caûnh ngöôøi tröôùc khi thaønh Phaät. 4) One-pointedness: Nhaát ñieåm taâm. 6) The realm of the Devas who delight in the 5) Joy: Hyû. created mansions: Nimanarati (p)—Caûnh Trôøi 6) Displeasure: Laïc. Hoùa Laïc—Caûnh giôùi cuûa nhöõng vò trôøi cö nguï 7) Equanimity: Xaû. trong nhöõng cung ñieän to lôùn ñeïp ñeõ. Seven kinds of almsgiving: Seven kinds of 7) The realm of the Devas who makes others' dana—Thaát Chuûng Boá Thí—See Seven kinds of creation serve their own ends: offering. Paranimmitavasavatti (p)—Trôøi Tha Hoùa Töï Taïi—Caûnh giôùi cuûa nhöõng vò trôøi coù khaû naêng Seven kinds of dana: Seven kinds of taïo theâm nhöõng vò khaùc ñeå phuïc vuï mình. almsgiving—Thaát Chuûng Boá Thí—See Seven Seven heavens in the form realm: Thaát Saéc kinds of offering. Thieân—Baûy Taàng Trôøi Saéc Giôùi. Seven kinds of emptiness: Thaát Chuûng (A) Khoâng—In The Lankavatara Sutra, the Buddha 1) The Heavens of Pure Dwelling: Tònh Cö reminded Mahamati about 'Emptiness' as thus: Thieân. "Listen, Mahamati, to what I tell you. The idea of 2) The Brahma Heavens: Phaïm Thieân. Sunyata belongs to the domain of imaginative 3) The Heavens of Others' Transformation: Tha contrivance, and as people are apt to cling to the Hoùa Thieân. terminology of this domain, we have the doctrines of Sunyata, Anutpada, Advaya, and Nihsvabhava,

i.e., with the view of freeing from the clinging." 2) Parental intercourse is unclean: Thoï sanh baát Briefly, there are seven kinds of Emptiness— tònh (cha meï giao caáu, huyeát ñoû huyeát traéng Trong Kinh Laêng Giaø, Ñöùc Theá Toân ñaõ nhaéc toân chaúng saïch). giaû Mahamati veà baûy loaïi khoâng: "Naøy 3) The womb is unclean: Truï xöù baát tònh (chín Mahamati, haõy laéng nghe nhöõng gì ta saép noùi cho thaùng trong thai chaúng saïch). oâng bieát. Caùi yù nieäm veà 'khoâng' thuoäc phaïm vi 4) The pre-natal blood of the mother is not cuûa söï saùng kieán töôûng töôïng hay bieán keá sôû chaáp, clean: Thöïc haùm baát tònh (aên uoáng chaúng vaø vì ngöôøi ta coù theå chaáp vaøo thuaät ngöõ cuûa saïch). phaïm vi naày neân chuùng ta coù caùc hoïc thuyeát veà 5) Birth is not clean: Sô sanh baát tònh (Luùc môùi 'khoâng,' 'baát sinh, 'baát nhò,' voâ töï tính,' vôùi quan sanh chaúng saïch). ñieåm giaûi thoaùt chuùng ta khoûi söï chaáp thuû." Moät 6) One's own flesh is not clean: Thaân theå chaúng caùch vaén taét coù baûy loaïi khoâng. saïch. 1) Emptiness of Appearance: Lakshana (skt)— 7) One's own putrid corpse is not clean at all: Töôùng Khoâng (caùi Khoâng veà Töôùng)—See Cöùu caùnh baát tònh (Cuoái cuøng thì toaøn thaân Emptiness of Appearance. thoái röûa baát tònh). 2) Emptiness of self-substance: Bhavasbhava Seven kinds of offerings: Baûy Loaïi Cuùng (skt)—Töï Tính Khoâng (caùi Khoâng veà Töï Döôøng Cho Taêng Chuùng. Tính)—See Emptiness of self-substance. (A) 3) Emptiness of Non-action: Apracarita (skt)— 1) Almsgiving to visitors or callers: Boá thí cho Voâ Haønh Khoâng (caùi Khoâng veà Voâ Haønh)— khaùch laï hay cho ngöôøi laän ñaän choán tha See Emptiness of Non-action. höông. 4) Emptiness of action:

Pracarita (skt)—Haønh 2) Almsgiving to travellers: Boá thí cho ngöôøi ñi Khoâng (caùi Khoâng veà Haønh)—See Emptiness ñöôøng. of action. 3) Almsgiving to the sick: Boá thí cho ngöôøi oám 5) Emptiness by which is meant the ñau bònh hoaïn. Unnamability of Existence: Sarvadharma 4) Almsgiving to the nurses: Boá thí cho ngöôøi (skt)—Nhaát thieát phaùp baát khaû thuyeát khoâng haàu bònh (troâng nom ngöôøi beänh). (caùi Khoâng vôùi yù nghóa laø khoâng theå goïi teân 5) Almsgiving to the monasteries: Boá thí cho tònh cuûa Hieän Höõu)—See Emptiness of the xaù chuøa chieàn. Unnamability of Existence. 6) Almsgiving of daily food to the monks and 6) Emptiness of highest degree: Paramartra nuns: Boá thí (cuùng döôøng) ñoà aên thöôøng ngaøy (skt)—Emptiness of the highest degree by cho chö Taêng Ni. which is meant Ultimate Reality or Supreme 7) General almsgiving of clothing and food Wisdom—Ñaïi Khoâng—Ñeä nhaát nghóa ñeá according to season: Tuøy thôøi tuøy luùc boá thí Khoâng (caùi khoâng cuûa caáp ñoä toái thöôïng, (noùng, laïnh, gioù baõo…). nghóa laø thöïc tính toái haäu hay Thaùnh trí)—See (B) Emptiness of highest degree. 1) The physical offering: Boá thí thaân—This is to 7) Emptiness of Reciprocity: Itaretara (skt)—Bæ offer service by one's labor—Duøng thaân mình Bæ Khoâng (caùi khoâng veà söï hoã töông)—See ñeå phuïc vuï. Emptiness of Reciprocity. 2) The spiritual offering: Boá thí Taâm—This is to Seven kinds of impurity: Thaát Chuûng Baát Tònh. offer a compassionate heart to others. 1) Unclean parental seed: Chuûng töû baát tònh— 3) Offering of eyes: Boá thí Maét—This is to offer Haït gioáng chaúng saïch (nghieäp nhaân phieàn naõo a warm glance to others which will give them laø gioáng beân trong vaø theå xaùc cha meï laø gioáng tranquility—Moät caùi nhìn noàng aám coù theå laøm beân ngoaøi ñeàu baát tònh). cho tha nhaân caûm thaáy an tònh. 4) The offering of Countenance: Boá thí hoøa tu (nuï cöôøi hieàn hoøa)—Ban cho moät nuï cöôøi

hieàn hoøa eâm dòu—To offer a soft countenance ñònh moät soá Tyø Kheo Ni nhö vaäy" ñeå toâi cuùng with smile to others. döôøng caùc vò aáy. 5) The oral offering: Ngoân thí—To offer kind Seven kinds of son: Thaát Töû—The Buddha's and warm words to relieve others—Duøng lôøi seven kinds of sons. In the Nirvana Sutra, the aùi ngöõ noàng aám laøm cho ngöôøi yeân vui. Buddha taught: "The parents love their sons 6) The seat offering: Saøng toïa thí (boá thí choã equally, so does the Buddha especially care for ngoài)—To offer one's seat to others—Nhöôøng the sinners."—Baåy loaøi con caùi cuûa Phaät—Trong choã cho ngöôøi. Kinh Nieát Baøn, Ñöùc Phaät daïy: "Cha meï thöông 7) To offer the shelter: Phoøng xaù thí—To let con caùi ñoàng ñeàu theá naøo thì Phaät cuõng thöông others spend the night at one's home—Cho chuùng sanh toäi loãi theá aáy." pheùp ai nguû qua ñeâm. 1) Mankind: Nhôn. (C) Seven kinds of offerings made to the 2) Deva: Thieân. Sangha—Baûy Loaïi Cuùng Döôøng Cho Taêng 3) Sravaka: Thanh Vaên. Chuùng—According to The Middle Length 4) Pratyeka-buddha: Duyeân Giaùc. Discourses of the Buddha, Dakkhinavibhanga 5-7) Three kinds of Bodhisattvas: Tam chuûng Boà Sutra, there are seven kinds of offerings made Taùt. to the Sangha—Theo Trung Boä, Kinh Phaân Seven kinds of uncleanness: Thaát Chuûng Baát Bieät Cuùng Döôøng, coù baûy loaïi cuùng döôøng Tònh (baûy thöù

baát tònh)—See Seven kinds of cho Taêng Chuùng. impurity. 1) One gives offering to a Sangha of both Seven kinds of wives: Thaát Chuûng Phu Nhaân— Bhikkhus and Bhikkhnis headed by the See Seven types of wives. Buddha: Cuùng döôøng cho caû hai Taêng Chuùng Seven kinds of wrong-doing: Thaát Tuï—Seven vôùi Ñöùc Phaät laø vò caàm ñaàu khi Ngaøi coøn taïi kinds of wrong-doing of monks and nuns—Baûy theá. loaïi toäi loãi cuûa Taêng Chuùng. 2) One gives offering to a Sangha of both Bhikkhus and Bhikkhunis after the Tathagata Seven kinds of wrong-doing of monks and has attained final Nirvana: Cuùng döôøng cho nuns: Thaát Thieân Tuï. caû hai Taêng Chuùng sau khi Ñöùc Phaät nhaäp 1-5) See Six kinds of wrong-doing (from 1 to 5, dieät. except Duskrta—Töø 1 ñeán 5 xem Luïc Thieân 3) One gives offering to a Sangha of Bhikkhus: Tuï, ngoaïi tröø Ñoät Caùt La Toäi). Cuùng döôøng cho Tyø Kheo Taêng. 6) Light sins, errors, or faults in action: Duskrta 4) One gives offering to a Sangha of Bhikkhunis: (skt)—Ñoät Caùt La veà thaân. Cuùng döôøng cho Tyø Kheo Ni. 7) Light sins, errors, or faults on speech: Ñoät Caùt 5) One gives offering and saying: “Appoint so La veà khaåu. many bhikkhus and Bhikkhunis for me from Seven knowings: Thaát Tri—Baûy ñieàu bieát. the Sangha: Cuùng döôøng vaø noùi raèng—“Mong 1) To know the Law: Bieát phaùp. Taêng chuùng chæ ñònh cho toâi moät soá Tyø Kheo 2) To know its meaning: Bieát nghóa. vaø Tyø Kheo Ni nhö vaäy” ñeå toâi cuùng döôøng 3) To know the times and all duties: Bieát thôøi caùc vò aáy. bieát vieäc. 6) One gives offering, saying: “Appoint so many 4) To know moderation: Bieát ñieàu tieát. Bhikkhus for me from the Sangha.”: Cuùng 5) To know oneself: Bieát mình. döôøng vaø noùi raèng—“Mong Taêng chuùng chæ 6) To know the different classes of people: Bieát ñònh moät soá Tyø Kheo nhö vaäy” ñeå toâi cuùng ngöôøi. döôøng caùc vò aáy. 7) To know people as individuals: Bieát ngöôøi 7) One gives offering, saying: “Appoint so many nhö nhöõng caù nhaân. Bhikkhunis for me from the Sangha.”: Cuùng döôøng vaø noùi raèng: “Mong Taêng chuùng chæ

Seven latent proclivities: Anusaya (p)—Seven nhaân. Vaø hoan hyû taát caû thieän nghieäp töø ñoù inherent tendencies—Thaát Tuøy Mieân—See Seven phaùt sinh. underlying tendencies. 3) Please let fall a rain of profound and Seven-leaf-tree: Thaát Dieäp Thuï—The “Seven- extensive Dharma from a hundred thousand leaf-tree” that grew in the cave beneath which the billowing clouds of nectar of perfect wisdom first Council (Synod) is said to have been held and compassion to nurture, sustain and after the Buddha’s death, to recall and determine propagate a garden of moon flowers for the his teaching—Caây Baûy Laù moïc döôùi hang ñaù nôi benefit and bliss of all limitless beings: Chuùng maø ngöôøi ta cho raèng ñaõ xaõy ra cuoäc keát taäp kinh con nguyeän xin möa Phaùp cao saâu raûi xuoáng ñieån laàn ñaàu tieân ngay sau khi Ñöùc Phaät nhaäp töø traêm ñaùm maây cuoàn cuoän nöôùc Cam Loä vôùi dieät, ñeå töôûng nhôù vaø quyeát ñònh ghi laïi nhöõng lôøi trí hueä töø bi nhieäm maàu, nuoâi döôõng, duy trì daïy doã cuûa Ngaøi. vaø taêng tröôûng vöôøn hoa nguyeät cuùc, mang phuùc laïi cho voâ löôïng voâ soá chuùng sanh höõu Seven limbs of enlightenment: Thaát giaùc tình. phaàn—Baûy giai ñoaïn tieán ñeán Tam Boà Ñeà. 4) Though your vajra body is subject to neither 1) Mindfulness: Tænh thöùc. birth nor death, but is a

vessel of the mighty 2) Investigation of the Dharma: Traïch phaùp— king, unification, please abide forever Discriminative investigation of the Dharma. according to our wishes, not passing beyond 3) Zeal: Tinh taán—Vigor. sorrow until samsara ends: Duø saéc thaân Kim 4) Joy: Hyû laïc. Cang cuûa ngöôøi chaúng sinh chaúng dieät, laø coã 5) Tranquility of body and mind: Thanh tònh thaân xe chuyeân chôû ngoïc Nhö YÙ Hôïp Nhaát, xin taâm—Ease of body and mind. Ñöùc Boån Sö maõi maõi ôû cuøng chuùng con vaø 6) Concentration: Thieàn ñònh. nhaän lôøi kyø nguyeän: xin Ñöùc Boån Sö truï theá 7) Equanimity: Tònh maëc. cöùu khoå ñoä sinh ñeán khi coõi Ta Baø chaám döùt. ** See Seven Bodhyangas. 5) I dedicate the mass of white virtues thus Seven-Limbed Prayer-Tibetan tradition created so that we may be inseparately cared (composed by the First Tibetan Panchen for in all lives by venerable Gurus' kind in Lama): Baûy Phaùp Saùm Hoái—Thaát Chi Nguyeän three ways, and so attain the unified state of Saùm Hoái theo truyeàn thoáng Taây Taïng (ñöôïc bieân Vajradhara: Ñeä töû xin hoài höôùng moïi coâng soaïn bôûi Ngaøi Ban Thieàn Laït Ma ñôøi thöù nhaát). ñöùc tu taäp neáu coù chuùt naøo, vaø xin ñöôïc luoân 1) Before the eyes of those having great hoä trì qua ñôøi ñôøi kieáp kieáp bôûi Ñöùc Boån Sö compassion, I confess with regret and vow vôùi ba haûo taâm, vaø chuùng con xin nguyeän ñaït never to commit again whatever non-virtuous ñeán Giaùc Ngoä Hôïp Nhaát Kim Cang Trì. and evil actions I have done since Seven mental attitudes in penitential beginningless time, caused others to do, or in meditation or worship: Thaát Chuûng Taâm Saùm which I have rejoiced: Tröôùc töø nhaõn cuûa Hoái. ñaáng Voâ Löôïng Töø Bi chuùng con xin chaân (A) thaønh saùm hoái ñaõ taïo nhöõng nghieäp xaáu, gaây 1) Shame. hoïa maø chuùng con ñaõ taïo töø voâ thæ kieáp. Hoaëc 2) At not yet being free from mortality. xuùi duïc ngöôøi khaùc gaây ra vôùi loøng vui söôùng. 3) Fear. 2) Though all things are like a dream, lacking 4) Of the pain of hell. inherent existence, I sincerely rejoice in the 5) Turning from the evil world. bliss and joy of all Aryas and ordinary beings, 6) Desire for enlightenment and complete and in every virtue that has ever arisen: Duø renunciation. moïi vaät ñeàu nhö moäng aûo, khoâng coù töï taùnh 7) Impartiality love to all. vaø khoâng töï hieän höõu, chuùng con thöïc loøng (B) hoan hyû trong nieàm phuùc laïc vaø hyû laïc cuûa hai giôùi höõu tình: caùc baäc Thaùnh Trí vaø phaøm

1) Shame for not yet being free from mortality: 6) Flower Scattered: Taùn Hoa Sö. Caûm thaáy xaáu hoå vì chöa thoaùt ñöôïc luaân hoài 7) Distributor of missals: Ñöôøng Ñaït Sö. sanh töû. Seven-monk Assembly: Thaát Taêng Phaùp Hoäi— 2) Fear of the pains of hells: Caûm thaáy sôï haõi See Seven-monks. tröôùc nhöõng khoå ñau cuûa ñòa nguïc. Seven northern constellations: Baéc Phöông 3) Turning from the evil world: Traùnh xa theá giôùi Thaát Dieäu Chuùng—The seven northern aùc ñoäc. constellations representing seven devas in the 4) Desire for renunciation and enlightenment: Garbhadhatu—Choøm sao baûy caùi naèm veà phöông Mong caàu xuaát gia giaùc ngoä. Baéc, ñaïi dieän cho baûy vò chö thieân trong Thai taïng 5) Impartiality in love to all: Tình thöông khoâng Giôùi. phaân bieät. Seven past Buddhas: Quaù khöù thaát Phaät—See 6) Gratitude to the Buddha: Caûm vì aân ñöùc cuûa Seven

ancient Buddhas. Phaät. Seven-patched robe: Uttara-sanghati (skt)—The 7) Meditation on the unreality of the sin-nature, stole of seven pieces or seven-patched robe—Uaát that sin arises from perversion and that it has Ña La Taêng hay trung y hay aùo thaát ñieàu (baûy no real existence: Thieàn quaùn ñeå thaáy roõ baûn maûnh)—See Six things which a monk must have chaát khoâng thaät cuûa toäi loãi; toäi loãi khôûi leân töø (A). söï taø vaïy vaø khoâng coù thöïc höõu. Seven perceptions: Thaát Töôûng—According to Seven messengers: Klesas (skt)—Thaát Söù Giaû— the Sangiti Sutta in the Long Discourses of the The seven messengers or agents that cause Buddha, there are seven perceptions—Theo Kinh sentient beings to go down to the evil paths—Baûy Phuùng Tuïng trong Tröôøng Boä Kinh, coù baåy thöùc. söù giaû cuûa aùc ñaïo. 1) Perception of impermanence: Voâ Thöôøng 1) Desire: AÙi duïc. Töôûng. 2) Anger: Saân haän. 2) Perception of Not-Self: Voâ Ngaõ Töôûng. 3) Clinging or attachment: Vöôùng maéc. 3) Perception of foulness: Asubhasanna (p)—Baát 4) Pride or arrogance: Coáng cao ngaõ maïn. Tònh Töôûng. 5) Ignorance or unenlightenment: Voâ minh. 4) Perception of danger: Hoaïn Naïn Töôûng. 6) Wrong views: Taø kieán. 5) Perception of abandonment: Ñoaïn Töôûng. 7) Doubts: Nghi hoaëc. 6) Perception of dispassion: Ly Tham Töôûng. Seven monks: Thaát Taêng—An assembly of a 7) Perception of cessation: Dieät Töôûng. monastery fraternity, usually composed of seven Seven perfections: Thaát Toái Thaéng—Baûy thöù toái monks—Phaùp hoäi töï vieän goàm baûy vò Taêng. thaéng. (A) 1) Perfect rest in the Bodhisattva nature: An truï 1) Invoker: Truù nguyeän Sö. toái thaéng. 2) Leader: Ñaïo Sö. 2) Perfect reliance on or holding fast to the great 3) Master of sacred words: Phaïm AÂm Sö. bodhi (awaken mind): Y chæ toái thaéng. 4) Intoner or leader of the chanting: Chuû teá Sö. 3) Perfect resultant aim in pity for all: YÙ quaû toái 5) Flower-scatterer: Taùn hoa Sö. thaéng. 6) Distributor of Missals: Ñöôøng Ñaït Sö. 4) Perfect in constant performance: Söï nghieäp 7) Shaker of the rings on the metal staff: Tích toái thaéng. Tröôïng Sö. 5) Perfect in able device (for spiritual (B) presentation): Xaûo tieän toái thaéng. 1) Expounder: Giaûng Sö. 6) Perfect direction towards the highest bodhi: 2) Reader: Ñoäc Sö. Hoài höôùng toái thaéng (hoài höôùng voâ thöôïng Boà 3) Invoker: Truù nguyeän Sö. Ñeà). 4) Director of the three ceremonies: Tam Leã Sö. 7) Perfect purity and peace: Thanh tònh toái 5) Intoner or leader of the chanting: Chuû Teá Sö. thaéng.

Seven periods of masses for the dead: Trai vaø caùi khaùc teân Muchilinda naèm trong thoân Thaát—The masses for the dead during the seven Tikahigha, naèm veà phía Ñoâng cuûa caùi kia. Sau khi sevens or forty-nine days after death—Trai thaát taém trong hoà Ñeá Thích, Ñöùc Phaät laïi ngoài kieát giaø hay luõy trai thaát laø giai ñoaïn baûy leã, moãi leã caùch döôùi chaân coäi Boà Ñeà, ngaém nhìn caây Boà Ñeà naøy nhau baûy ngaøy cho ngöôøi vöøa quaù vaõng cho ñeán trong suoát 7 ngaøy trong haïnh phuùc Nieát Baøn. Tuaàn heát thôøi gian 49 ngaøy (cöù moãi baûy ngaøy laïi laøm leã leã thöù nhì Ngaøi ñi tôùi ñi lui gaàn caây Boà Ñeà. Vò trí tuïng kinh cuùng vong moät laàn goïi laø cuùng trai thaát, nôi Ñöùc Phaät ñi ngaøy nay ñöôïc bieát ñeán nhö laø tôùi ngaøy maõn “Trung AÁm” töùc laø ngaøy thöù 49 môùi khu kinh haønh Ñieän Chaâu Baûo, naèm doïc phía Baéc thoâi). cuûa Thaùp Ñaïi Giaùc. Nhöõng daáu

chaân cuûa Phaät Seven persons worthy of offerings: Baûy Loaïi ñöôïc tieâu bieåu baèng nhöõng hoa sen treân moät caùi Ngöôøi Ñaùng Kính Troïng—According to the buïc ñöôïc xaây heïp, daøi khoaûng 18 meùt (53 boä Sampasadaniya Sutta and Sangiti Sutta in the Anh), roäng khoaûng treân 1 thöôùc (3,6 boä Anh) vaø Long Discourses of the Buddha, there are seven cao cuõng hôn 1 meùt. persons worthy of offerings—Theo Kinh Töï Hoan 1) Diamond Throne: The Diamond Throne or Hyû vaø Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, Vajrasana is situated between the Bodhi Tree coù baûy loaïi ngöôøi ñaùng kính troïng: and the Maha Bodhi temple. This seat is 1) The Both-Ways-Liberated: Caâu Phaàn Giaûi made of stone which is 7.6 feet long, 4.10 feet Thoaùt. broad and 3 feet high, where Prince 2) The Wisdom-Liberated: Tueä Giaûi Thoaùt. Siddharttha sat to become Buddha and which 3) The Body-Witness: Thaân Chöùng. is the holiest of holy places to the Buddhist 4) The Vision-Attainer: Kieán Chí. world. It is said that Diamond Throne is the 5) The Faith-Liberated: Tín Giaûi Thoaùt. immutable place for the Enlightenment of all 6) The Dhamma-Devotee: Tuøy Phaùp Haønh. the Buddhas and it is also the navel of the 7) The Faith-Devotee: Tuøy Tín Haønh. earth. No other place can support the weight of the Buddha's Enlightenment and none can Seven places of the Buddha's meditation travel in the air immediately above it, not during and after His Enlightenment: Baûy nôi even Sakka or Indra—Kim Cang Toøa toïa laïc Ñöùc Phaät thieàn ñònh trong khi vaø sau khi ñaïi giöõa caây Boà Ñeà vaø Thaùp Ñaïi Giaùc. Toøa ñöôïc giaùc—After Enlightenment, the Buddha is said to xaây baèng ñaù, daøi khoaûng 2,5 meùt (7,6 boä have bathed in the Sakra tank. The two tanks Anh), roäng khoaûng 1,6 meùt (4,10 boä Anh), vaø which now still exist, one in the Pipal Pati hamlet, cao khoaûng 1 meùt, nôi Thaùi Töû Taát Ñaït Ña ñaõ south of Buddha Pokhara and the other is the thaønh Phaät vaø cuõng laø nôi thieâng lieâng nhaát Tikahigha hamlet, east of the former, seem to be trong caùc thaùnh tích ñoái vôùi theá giôùi Phaät the tanks, Sakra and Muchilinda respectively. giaùo. Ngöôøi ta noùi Kim Cang Toøa laø vò trí After taking a bath in the Sakra tank, the Buddha khoâng thay ñoåi cho söï giaùc ngoä cuûa chö Phaät sat cross-legged at the foot of the Bodhi Tree vaø cuõng laø caùi noâi cuûa theá giôùi. Khoâng coù nôi gazing at it for seven days, enjoying the bliss of naøo coù theå chòu ñöôïc söùc giaùc ngoä cuûa Ñöùc Nirvana. He spent the second week in walking to Phaät vaø khoâng ai coù theå bay ngay treân Kim and fro near the Bodhi Tree. The site the Cang Toøa, ngay caû vò trôøi Ñeá Thích. Buddha's Promenade also known as "Shrine of the 2) Animeshalochana Stupa: See Jewel Walk," is along the northern side of the Animeshalochana Stupa. Maha Bodhi Temple. The foot-steps of the 3) Chankramana Chaitya: The site is marked by Buddha are represented by lotus flowers on a a raised platform along the northern wall of narrow masonry platform about 53 feet long, 3.6 the main temple of Maha Bodhi Temple at feet broad and a little more than 3 feet high—Sau Bodhgaya. At this place, the Buddha spent khi giaùc ngoä, ngöôøi ta noùi Ñöùc Phaät ñaõ taém trong one week walking up and down in meditation. hoà Ñeá Thích (Sakra). Hai caùi hoà vaãn coøn toàn taïi The platform is 3 feet high and 60 feet long. cho tôùi ngaøy nay, moät naèm trong thoân Pipal Pati, The stumps of pillars, still existing, indicate

that the walk was flanked with stone pillars clear. Whether the mind becomes unstable which probably supported a roof over it. On depends on what are called the airs or subtle the platform, there are lotuses to indicate the winds. There is gross air, which is the breath one place where the Buddha's feet rested while inhales and exhales. But there is also a subtle air, walking—Thaùp Chankramana naèm taïi vò trí which is involved with the movements of the body ñöôïc ñaùnh daáu baèng moät caùi buïc cao naèm doïc and the movement of thoughts. Body and mind are theo höôùng Baéc cuûa Ñaïi Thaùp Giaùc Ngoä ôû Boà closely related, so when these subtle airs become Ñeà Ñaïo Traøng. Chính taïi nôi naøy, Ñöùc Phaät still in the body, the mind also becomes still. One ñaõ traûi qua moät tuaàn leã thieàn haønh ñi leân ñi makes these subtle airs stable by working on the xuoáng. Buïc cao khoaûng 1 meùt (3 boä Anh) vaø inner channels through which the airs move. If daøi khoaûng 20 meùt (60 boä Anh). Nhöõng daõy these channels are staight and stable, the subtle coät vaãn coøn ñeán ngaøy nay, cho thaáy ñöôøng airs will become stable, and then the mind will kinh haønh doïc theo nhöõng chieác coät baèng ñaù become stable. To make these channels straight coù leõ ñöôïc duøng ñeå naâng maùi nhaø beân treân. and stable, one must have proper posture during Treân buïc coù nhöõng hoa sen chæ nhöõng daáu meditation—Theo Laït Ma Khenchen Thrangu, chaân Phaät trong khi kinh haønh. theo Kim cang Thöøa, Ñaïi Nhöït coù nghóa laø "caùi gì 4) Ratanagraha Chaitya: See Ratanagraha chieáu saùng, caùi gì taïo ra söï roõ raøng." Vì vaäy, Ñaïi Chaitya. Nhöït laø tö theá thaân hình ñang ngoài, tö theá naày giuùp 5) Rajayatana: See Rajayatana. cho haønh giaû phaùt trieån traïng thaùi thieàn ñònh vaø 6) Ajapala Nigrodha Tree: It was under this tree taïo cho taâm oån ñònh, roõ raøng. Taâm coù trôû neân oån that Sujata offered milk-rice to the Buddha ñònh hay khoâng laø döïa vaøo caùi ñöôïc goïi laø luoàng before he left for the Bodhi Tree. Here he is gioù hoaëc nhöõng luoàng khoâng khí vi teá. Coù luoàng said to have spent the fifth week after His gioù thoâ, ñoù laø hôi thôû maø chuùng ta hít vaøo vaø thôû Supreme Enlightenment. The actual site of ra. Nhöng cuõng coù luoàng gioù vi teá lieân quan ñeán this tree has not been identified yet, but a söï chuyeån ñoäng cuûa thaân vaø caùc tö duy. Thaân vaø place within the premises of a Hindu temple taâm lieân quan chaët cheõ vôùi nhau, vì vaäy khi nhöõng in the village of Bakraur on the eastern bank luoàng khoâng khí vi teá naày trôû thaønh yeân tónh trong of Nerajara river is pointed out as the site thaân theå, taâm cuõng trôû neân yeân tónh. Taïo ra nhöõng where this tree stood. The site of Sujata Kutir luoàng gioù vi teá oån ñònh naày, baèng caùch tieáp tuïc is nearby—Ngay döôùi caây Ajapala Nigrodha, laøm taùc ñoäng leân nhöõng keânh beân trong, maø ngang naøng Sujata ñaõ daâng baùt chaùo söõa cho Ñöùc qua ñoù caùc luoàng gioù chuyeån ñoäng. Neáu nhöõng Phaät tröôùc khi Ngaøi ñi ñeán Boà Ñeà Ñaïo Traøng. keânh naày thaúng vaø oån ñònh, caùc luoàng gioù trôû Ngöôøi ta noùi Ñöùc Phaät ñaõ traûi qua tuaàn leã thöù thaønh oån ñònh, vaø sau ñoù taâm seõ trôû neân oån ñònh. 5 taïi ñaây sau khi Ngaøi ñaït ñöôïc ñaïi giaùc. Vò Ñeå taïo cho nhöõng keânh naày thaúng vaø oån ñònh, trí chính xaùc chöa ñöôïc xaùc ñònh, nhöng ngöôøi haønh giaû phaûi coù tö theá ñuùng trong khi thieàn taäp. ta chæ laïi laø vò trí caây ñöùng taïi ngoâi ñeàn AÁn 1)

Keeping the spine straight: Giöõ cho xöông giaùo trong laøng Bakraur, naèm veà phía Ñoâng soáng thaúng—Keeping the spine straight so bôø soâng Ni Lieân Thieàn. Vò trí ngoâi nhaø cuûa that the central energy channel is straight. The naøng Sujata cuõng ôû gaàn ñoù. life force vayu is called “prana” and flows in 7) Mucalinda Lake: See Mucalinda Lake. the central channel. Prana makes one’s body Seven Postures of Vairocana: Baûy Tö theá cuûa stable and firm. It is also called the earth vayu Ñöùc Tyø Loâ Giaù Na—According to Lama because it gives stability and endurance to the Khenchen Thrangu in “The Practice of Tranquility body. If the body is bent forward in and Insight”, Vairocana means “what illuminates, meditation, or leaning to the left, right, or what makes clear.” So Vairocana is the physical backward, then this central channel is going to posture of sitting that helps one develop a bent and the prana flowing within it will be meditative state and makes the mind stable and constricted. Therefore, if one keeps the spine straight, the earth vayu will flow straight, and

this will result in endurance and stability. The the eyes naturally have a great deal of water flow permeates the body and keeps it movement associated with them. The moving moist. If these water flows flow in the central of the eyes will cause the mind to move. So channel, they will naturally be stable. In order one keeps the eyes still, focused on the space to cause the water flows to flow in the central beyond the tip of the nose. This will cause the channel, practitioners should have seven mind to become still and the air flow to enter postures of Vairocana—Giöõ cho xöông soáng the central channel—Luoàng gioù ñöôïc noái tieáp thaúng ñeå keânh trung taâm naêng löïc ñöôïc thaúng. vôùi söï chuyeån ñoäng cuûa thaân theå, vaø hai maét Naêng löïc gioù hay khoâng khí (vayu) ñöôïc goïi töï nhieân coù söï chuyeån ñoäng lieân minh vôùi caùc laø “naêng löïc sinh toàn” (prana) chaûy vaøo trong luoàng gioù naày. Söï di ñoäng cuûa hai maét seõ taïo keânh trung taâm. Naêng löïc sinh toàn taïo cho cho taâm dao ñoäng. Vì vaäy, haønh giaû neân giöõ thaân theå chuùng ta oån ñònh vaø vöõng chaéc. Noù cho hai maét yeân tònh, taäp trung trong khoaûng cuõng ñöôïc goïi naêng löïc ñaát bôûi vì noù taïo ra söï khoâng gian vöôït leân choùt muõi. Ñieàu naày taïo oån ñònh vaø tính nhaãn naïi ñoái vôùi thaân theå. cho taâm trôû neân yeân tónh vaø luoàng gioù nhaäp Neáu thaân theå bò ngaõ veà phía tröôùc trong khi vaøo keânh trung taâm. thieàn, hoaëc coù khuynh höôùng nghieâng sang 6) Lips are left to rest naturally: Hai moâi ñeå hôû beân traùi, beân phaûi, hoaëc ngaõ ra ñaèng sau, baáy töï nhieân—The lips are left to rest quite giôø keânh trung taâm naày seõ bò cong vaø naêng naturally, with the tongue resting against the löïc sinh toàn ñang chaûy trong noù seõ bò sieát chaët palate—Hai moâi ñeå hôû thö giaõn hoaøn toaøn vaø laïi. Vì vaäy, neáu chuùng ta giöõ xöông soáng töï töï nhieân, löôõi ñang döøng nghæ choáng laïi thaúng, naêng löïc ñaát seõ chaûy thaúng, vaø ñieàu voøm mieäng. naày seõ daãn ñeán söï oån ñònh vaø söï chòu ñöïng 7) Sit in full lotus position: Ngoài vôùi hai chaân laâu daøi. Luoàng nöôùc thaám qua thaân theå vaø giöõ trong tö theá kim cöông—To stabilize the cho thaân theå ñöôïc aåm öôùt. Neáu caùc luoàng downward-eliminating flow, one sits with nöôùc naày chaûy trong keânh trung taâm, chuùng seõ one’s legs in the vajra or full lotus position— töï nhieân ñöôïc oån ñònh. Ñeå cho luoàng nöôùc Ñeå

laøm cho vöõng maïnh luoàng thaûi ra phía chaûy vaøo keânh trung taâm, haønh giaû phaûi coù ñuû döôùi. baûy tö theá cuûa Ñöùc Ñaïi Nhöït Nhö Lai. Seven powers: Thaát Löïc—According to the 2) Place the hands in a meditative posture: Ñaët Sangiti Sutta in the Long Discourses of the vò trí hai baøn tay trong tö theá thieàn ñònh. Buddha, there are seven powers—Theo Kinh 3) Two elbows slightly sticking out: Hai khuûy tay Phuùng Tuïng trong Tröôøng Boä Kinh, coù baûy löïc: hôi giaûn ra ngoaøi—The fire naturally goes 1) Power of faith: Tín Löïc. upward, while the earth and water naturally 2) Power of energy: Tinh Taán Löïc. go downward. For the fire to enter the central 3) Power of moral shame: Taøm Löïc. channel, practitioner must have the fifth 4) Power of moral dread: Quyù Löïc. posture of Vairocana—Luoàng löûa töï nhieân ñi 5) Power of mindfulness: Nieäm Löïc. leân, trong khi luoàng nöôùc vaø ñaát töï nhieân ñi 6) Power of concentration: Ñònh Löïc. xuoáng. Ñeå luoàng löûa nhaäp vaøo keânh trung 7) Power of wisdom: Tueä Löïc. taâm, haønh giaû phaûi coù tö theá thöù tö. Seven precious things: Thaát Baûo—See Seven 4) Lower the chin slightly: Haï thaáp caèm—This treasures. has the effect of preventing the fire from Seven pretensions: Thaát Maïn—Baûy loaïi kieâu rising upward—Ñieàu naày aûnh höôûng veà söï maïn—See Seven arrogances. ngaên caûn luoàng löûa boác leân. Seven qualities of the true man: Sappurisa- 5) Eyes should be unwavering: Hai maét khoâng dhamma (p)—According to the Sangiti Sutta, there neân ngoù qua ngoù laïi—To introduce the air to are seven qualities of the true man—Thaát Thöôïng flow into the central channel, one's eyes Nhaân Phaùp—Theo Kinh Phuùng Tuïng trong Tröôøng should be unwavering. The air flow is Boä Kinh, coù baûy thöôïng nhaân phaùp. connected with movement of the body, and

1) Knower of the Dhamma: Tri Phaùp. 3) Riddance of love and hate: Xaû boû loãi laàm 2) Knower of the meaning: Atthannu (p)—Tri thöông gheùt gaây ra bôûi tham, saân, si…. Nghóa. 4) Riddance of anxiety about the salvation of 3) Knower of self: Attannu (p)—Töï tri. others: Xaû boû lo aâu veà lôïi tha. 4) Knower of moderation: Mattannu (p)—Tri 5) Riddance of the clinging of form: Xaû boû chaáp Löôïng. töôùng. 5) Knower of the right time: Tri Thôøi. 6) Giving to others: Xaû boû moïi vui söôùng cuûa 6) Knower of groups: Parisannu (p)—Tri Chuùng. mình, ñem thí cho ngöôøi. 7) Knower of persons: Tri Nhaân. 7) Benefitting others without hope of return: Seven-realms perception: Thaát Taâm Giôùi. Laøm lôïi cho keû khaùc maø khoâng mong ñeàn 1) Perception produced by eye: Taâm nhaõn. ñaùp. 2) Perception produced by tongue: Taâm thieät. Seven right practices: Saddhamma (p)—Thaát 3) Perception produced by ear: Taâm thính. Dieäu Phaùp—According to the Sangiti Sutta in the 4) Perception produced by nose: Taâm tyû. Long Discourses of the Buddha, there are seven 5) Perception produced by body: Taâm thaân. right practices—Theo Kinh Phuùng Tuïng trong 6) Perception produced by mind: Taâm töôûng. Tröôøng Boä Kinh, coù baûy dieäu phaùp: 7) Perception produced by thought: Taâm yù. 1) Here a monk who has faith: ÔÛ ñaây vò Tyø Seven rebellion acts or deadly sins: Thaát Kheo coù loøng tín. Nghòch—Thaát nghòch toäi—See Seven deadly sins. 2) Here a monk who has moral shame: ÔÛ ñaây vò Seven requisites of concentration: Thaát Ñònh Tyø Kheo coù taøm.

Cuï—According to the Sangiti Sutta in the Long 3) Here a monk who has moral dread: ÔÛ ñaây vò Discourses of the Buddha, there are seven Tyø Kheo coù quyù. requisites of concentration—Theo Kinh Phuùng 4) Here a monk who has much learning: ÔÛ ñaây Tuïng trong Tröôøng Boä Kinh, coù baûy ñònh cuï. vò Tyø Kheo ña vaên. 1) Right views: Chaùnh Tri Kieán. 5) Here a monk who has aroused vigour: 2) Right Thought: Chaùnh Tö Duy. Araddha-viriyo (p)—ÔÛ ñaây vò Tyø Kheo coù 3) Right speech: Chaùnh Ngöõ. tinh taán. 4) Right action: Chaùnh Nghieäp. 6) Here a monk who has established 5) Right livelihood: Chaùnh Maïng. mindfulness: Upatthita-sati hoti (p)—ÔÛ ñaây vò 6) Right effort (energy): Chaùnh Tinh Taán. Tyø Kheo coù nieäm an truù. 7) Right mindfulness: Chaùnh Nieäm. 7) Here a monk who possesses wisdom: ÔÛ ñaây vò Tyø Kheo coù trí tueä. Seven riches: Thaát Phaùp Taøi—Baûy caùch laøm giaøu trong chaùnh phaùp—The seven riches or Seven rows of precious trees: Baûy Haøng Caây seven ways of becoming rich in the Law: Baùu. 1) Faith: Tín. Seven rules given in the Vinaya for settling 2) Zeal: Taán. disputes among monks and nuns: 3) Moral restraint: Giôùi. Saptadhikarana-samatha (skt)—Thaát Dieät Tranh 4) Shame: Taøm quí. Phaùp—Seven rules for the participation and 5) Obedient hearing of the Law: Vaên. settlement of disputed questions that have been 6) Abnegation or abandonment: Xaû. raised—According to the Sangiti Sutta in the Long 7) Wisdom arising from meditation: Ñònh hueä. Discourses of the Buddha, there are seven rules Seven riddances: Thaát Chuûng Xaû—Baûy loaïi xaû given in the Vinaya for settling disputes among boû—Seven abandonments. monks (disputes arise from arguments, 1) Cherishing non and nothing: Taâm taùnh bình misconduct, judgment and punishment, correctness ñaúng, xaû boû gheùt thöông. of a religious observance)—Theo Kinh Phuùng 2) No relations with others: Xaû boû keû thaân ngöôøi Tuïng trong Tröôøng Boä Kinh, coù baûy phaùp duøng ñeå thuø. hoøa giaûi moãi khi coù söï tranh caõi giöõa chö Taêng:

1) Face to face evidence, or appeal to the law: 2) Observance of the commandments: Giôùi (Trì Sammukha-vinaya (skt)—Töï Thuaän—To giôùi). place the two quarrelling monks face to face 3) Hearing instruction: Vaên (Nghe phaùp). in order to clarify and solve the problem— 4) Shame for self: Taøm. Öng döõ hieän tieàn tyø ni—Cho hai tu só tranh 5) Shame for others: Quí. chaáp ñoái dieän nhau ñeå thanh minh vaø giaûi 6) Renunciation: Xaû. quyeát vaán ñeà. 7) Wisdom: Hueä. 2) No recollection: Smrti-vinaya (skt)—No (II) According to the Mahayana, seven sacred witness or proof—ÖÙc Nieäm—To make one graces or seven grades or steps in virtue admit that his memory had failed in regard to preceding the entry into faultless wisdom— the point of dispute—Öng döõ öùc nieäm tyø ni Theo Ñaïi Thöøa, thaát Thaùnh hay baûy böôùc ñi (coù chöùng côù raèng mình khoâng bieát hay khoâng vaøo kieán ñaïo (trí hueä khoâng sai phaïm). nhôù). Laøm cho moät ngöôøi nhìn nhaän raèng (III) According to Kosa School of Hinayana, the mình khoâng coøn nhôù gì veà vaán ñeà ñaõ tranh seven sacred graces are seven developments chaáp nöõa. of holiness—Theo tröôøng phaùi Caâu Xaù cuûa 3) Mental derangement: Amudha-vinaya (skt)— Tieåu Thöøa, thaát Thaùnh laø baûy söï phaùt trieån ñeå Irresponsibility—Baát Tri—To make a monk ñi

ñeán Thaùnh thieän. admit that he was not in his normal mind Seven Sects in Japan: Thaát Toâng Nhaät Baûn. when the point of dispute arose: Öng döõ baát 1) Ritsu: Risshu—Vinaya—Luaät Toâng. tri tyø ni (noùi quyeát raèng taâm trí khoâng bình 2) Hosso: Dharmalakshana—Phaùp Toâng. thöôøng khi xaõy ra tranh chaáp). Laøm cho moät 3) Sanron: San-Lun—Tam Luaân Toâng. beân nhìn nhaän raèng taâm trí mình khoâng bình 4) Kegon: Hua-Yen—Hoa nghieâm Toâng. thöôøng khi xaõy ra tranh chaáp. 5) Tendai: T'ien-T'ai—Thieân Thai Toâng. 4) Decision by majority vote or verdict: 6) Shingon: Chaân Ngoân Toâng. Pratijnakaraka-vinaya (skt)—Ña Nhôn Mích 7) Zen: Thieàn Toâng. Toäi—Chuyeån leân giaùo hoäi phaân xöû baèng bieåu Seven sins: Thaát AÙc—Baûy ñieàu aùc—Seven evils quyeát cuûa ña soá. (A) Three sins of the BODY—Ba aùc nôi Thaân: 5) Voluntary confession or formality of 1) Killing: Saùt sanh. confession: Tatsvabhavaisiya-vinaya (skt)— 2) Robbing: Troäm cöôùp. Öng Döõ Töï Ngoân Trò—Töï aên naên xin loãi. 3) Adultery: Taø daâm. 6) Condemnation of unconfessioned sin, make a (B) Four sins of the SPEECH—Boán aùc nôi Khaåu: statement and ask thrice for judgment: 4) Lying: Noùi doái. Yadbhuyasikiya-vinaya (skt)—Ña Mích Toäi 5) Slander: Noùi lôøi chia reõ. Töôùng—Quanh co thoaùi thaùc vaø Taêng chuùng 6) Abuse: Noùi lôøi laán löôùt ñoäc aùc. seõ hoûi ñi hoûi laïi ba laàn tröôùc khi quyeát ñònh 7) Double-tongue (vain conversation): Noùi lôøi voâ hình phaït. ích. 7) Covering over with grass: Trnastaraka-vinaya Seven spreading branches of sins: Thaát Chi— (skt)—Nhö Thaûo Phuù Ñòa—Covering the mud The seven spreading branches of sins (three sins with straw. The avoidance of publicity to a of the body and four sins of speech)—Baûy toäi nôi dispute within the Sangha—Cuøng nieäm Phaät thaân vaø khaåu—See Seven sins. khoûa laáp. Traùnh ñeå cho nhieàu ngöôøi bieát veà Seven stages of existence: Thaát Chuûng Höõu— söï tranh chaáp trong Taêng ñoaøn. The seven stages of existence in a human world or Seven sacred graces: Thaát Thaùnh. in any desire world—Baûy loaïi hieän höõu trong theá (I) Content of the "Seven sacred graces"—Noäi giôùi loaøi ngöôøi hay trong baát cöù duïc giôùi naøo: dung cuûa Thaát Thaùnh: 1) In the hells: Ñòa nguïc höõu. 1) Faith: Tín. 2) As animals: Suùc sanh höõu. 3) In the hungry ghosts: Ngaï quyû höõu.

4) In the Devas: Thieân höõu. töôûng ñoàng loaïi, nhö chö Thieân coõi trôøi Bieán 5) In the human beings: Nhôn höõu. Tònh. 6) Karma: Nghieäp höõu. 5) The fifth station of consciousness: Thöùc Truù 7) In the intermediate stage: Thaân trung aám höõu. Thöù Naêm—There are beings who have Seven states of sentient beings: Thaát Thuù—completely transcended all perception of Seven gatis of sentient beings. matter, by the vanishing of the perception of 1) Hells: Narakagati (skt)—Ñòa nguïc. sense-reactions and by non-attention to the 2) Hungry ghosts: Preta (skt)—Ngaï quyû. perception of variety; thinking: "Space is 3) Animals: Tiryagyoni (skt)—Suùc sanh. infinite," they have attained to the Sphere of 4) Demons of higher order: Asuras (skt)—A-tu- Infinite Space—Coù loaïi höõu tình vöôït khoûi la. moïi töôûng veà saéc, ñieàu phuïc moïi töôûng veà 5) Humans: Manusya (skt)—Nhôn. saân, khoâng taùc yù ñeán caùc töôùng sai bieät, 6) Non-Humans: Phi Nhôn. chöùng Khoâng Voâ Bieân Xöù. 7) Gods: Devas (skt)—A genius or higher 6) The sixth station of consciousness: Thöùc truù spiritual

being—Thieân. Thöù Saùu—There are beings who, by Seven stations of consciousness: Thaát Thöùc transcending the Sphere of Infinite Space, Truù—According to the Mahanidana sutta and the thinking: “Consciousness is infinite,” have Sangiti Sutta in the Long Discourses of the attained to the Sphere of Infinite Buddha, there are seven stations of Consciousness—Coù loaïi höõu tình vöôït khoûi consciousness—Theo Kinh Ñaïi Duyeân vaø Kinh hoaøn toaøn Khoâng Voâ Bieân Xöù, nghó raèng: Phuùng Tuïng trong Tröôøng Boä Kinh, coù baûy thöùc “Thöùc laø voâ bieân,” vaø chöùng Thöùc Voâ Bieân truù: Xöù. 1) The first station of consciousness: Thöùc Truù 7) The seventh station of consciousness: Thöùc Thöù Nhaát—There are beings different in body Truù Thöù Baûy—There are beings who, having and different in perception, such as human transcended the Sphere of Infinite beings, some evas and some states of woe—Consciousness, thinking: “There is nothing,” Coù loaïi höõu tình, thaân sai bieät vaø töôûng sai have attained to the Sphere of No- bieät, nhö loaøi ngöôøi, moät soá chö Thieân vaø moät Thingness—Coù loaïi höõu tình vöôït khoûi hoaøn soá thuoäc ñoïa xöù. toaøn Thöùc Voâ Bieân Xöù, nghó raèng: “Khoâng coù 2) The second station of consciousness: Thöùc vaät gì caû,” vaø chöùng Voâ Sôû Höõu Xöù. Truù Thöù Nhì—There are beings different in Seven steps in virtue preceding the entry body and alike in perception, such as the into faultless wisdom: Thaát Thaùnh—See Seven devas of Brhama’s retinue, born there (on sacred graces. account of having attained) the first jhana— Seven-strip robe: Uttarasanga (skt)—Chu-e Coù loaïi höõu tình thaân sai bieät nhöng töôûng (jap)—One of the four outer robes. The others are ñoàng loaïi, nhö Phaïm Thieân chuùng vöøa môùi upper robe, middle robe, and robe for going sanh laàn ñaàu tieân (hay do tu sô thieàn). among the Sangha—Y thaát ñieàu, moät trong boán 3) The third station of consciousness: Thöùc Truù thöù y ngoaïi. Ba y kia laø y thöôïng, y trung, vaø y Thöù Ba—There are beings alike in body and nhaäp chuùng. different in perception, such as the Abhassara Seven successive factors which lead to Devas—Coù loaïi höõu tình thaân ñoàng loaïi, sambodhi: Thaát Giaùc Phaàn Tam muoäi—See nhöng töôûng sai bieät, nhö chö Quang AÂm Seven limbs of enlightenment. Thieân. Seven surpassing qualities of a Buddha: Thaát 4) The fourth station of consciousness: Thöùc Truù Thaéng Söï—Baûy loaïi voâ thöôïng. Thöù Tö—There are beings alike in body and 1) Buddha’s body (his body with thirty-two signs alike in perception, such as the Subhakinna and eighty-four marks): Phaät thaân. devas—Coù loaïi höõu tình thaân ñoàng loaïi vaø

2) Buddha’s dharma or universal law: His way of 5) People should be filial to their parents and universal mercy—Phaät phaùp. faithful to their teachers and elders: Quoác daân 3) Buddha’s wisdom: Phaät hueä. neân hieáu thuaän vôùi meï cha vaø trung nghóa vôùi 4) Buddha’s perfection: His perfect insight or thaày coâ vaø caùc baäc tröôûng thöôïng. doctrine—Phaät Toaøn. 6) People should honor the ancestors’ shrines 5) Buddha’s supernatural powers: Thaàn löïc Phaät. and keep up the annual rites: Quoác daân neân 6) Buddha’s ability to overcome hindrance and toân danh laêng mieáu toå tieân vaø baûo toàn nghi leã attain Deliverance: Khaû naêng ñoaïn khoå giaûi haèng naêm. thoaùt cuûa Ñöùc Phaät. 7) People should esteem public morality,

honor 7) Buddha's abiding place (Nirvana): Phaät Nieát virtuous conduct, listen to honorable teachers Baøn. and make offerings to them: Quoác daân neân Seven Tathagatas: Thaát Nhö Lai. toân troïng ñaïo ñöùc quaàn chuùng, toân danh vaø 1) Amitabha: A Di Ñaø. cuùng döôøng nhöõng vò ñaïo sö ñaïo cao ñöùc 2) Kanlu Wang: Cam Loä Vöông. troïng. 3) Kuan Yin: Quaùn AÂm. Seven tendencies: Thaát Tuøy Mieân—Anusaya 4) Wonderful Body: Dieäu Saéc Thaân. (p)—According to the Sangiti Sutta in the Long 5) Ratnasambhava: Baûo Thaéng. Discourses of the Buddha, there are seven latent 6) Non-Fearfulness: Li Boá UÙy. proclivities or underlying tendencies, or inherent 7) Prabhutaratna: Quaûng Baùc Thaân—Ña Baûo. tendencies. For it is owing to their inveteracy that Seven teachings which lead a country to they are called inherent tendencis (anusaya) since prosperity: Baûy ñieàu ñöa moät quoác gia ñeán choã they inhere (anusenti) as cause for the arising of phuù cöôøng—In Mahaparinivarna Sutra, the greed for sense desire, etc., again and again— Buddha reminded all rulers his seven teachings Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù which lead a country to prosperity—Trong Kinh baûy tuøy mieân. Do chuùng aên saâu neân goïi laø tuøy Ñaïi Baùt Nieát Baøn, Ñöùc Phaät ñaõ nhaéc nhôû nhöõng mieân, chuùng laø caùi nhaân cho tham duïc, v.v., sanh nhaø laõnh ñaïo veà baûy ñieàu laøm cho ñaát nöôùc höng ñi sanh laïi maõi: thònh. 1) Sensous greed: Kama-raga (p)—The 1) People should assemble often to discuss underlying tendency to sensual lust—The political affairs, and to provide for national inherent tendency to greed for sense desire. defense: Quoác daân neân thöôøng hoäi hoïp thaûo Ordinary human love springing from desire, in luaän chính trò vaø phoøng thuû quoác gia. contrast with religious love—Duïc AÙi Tuøy 2) People of all social classes should meet Mieân—Phaøm phu tham aùi vôùi caûnh nguõ duïc together in unity to discuss their national hay aùi duïc thöôøng tình khôûi phaùt töø duïc voïng, affairs: Quoác daân moïi töøng lôùp ñoàng loøng ngöôïc laïi vôùi Phaùp aùi. tham gia baøn luaän quoác söï. 2) Resentment: Patigha (p)—The underlying 3) People should respect old customs and not tendency to aversion—The inherent tendency change them unreasonably, and they should to resentment—Saân Tuøy Mieân. also observe the rules of ceremony and 3) Wrong views: The underlying tendency to maintain justice: Quoác daân neân toân troïng luaät views—The inherent tendency to false leä ñöôïc löu truyeàn laïi vaø khoâng thay ñoåi view—Kieán Tuøy Mieân. chuùng moät caùch voâ lyù. Quoác daân cuõng neân 4) Doubt: The underlying (inherent) tendency to troïng leã nghóa vaø coâng lyù. doubt (uncertainty)—Nghi Tuøy Mieân. 4) People should recognize the difference of sex 5) Conceit: The underlying (inherent) tendency and seniority, and maintain the purity of to conceit (pride)—Maïn Tuøy Mieân. family: Quoác daân neân coâng nhaän söï khaùc bieät 6) Craving for becoming: Bhava-raga (p)—The veà giôùi taùnh vaø baäc tröôûng thöôïng, cuõng nhö underlying tendency to lust for existence duy trì söï thanh tònh trong gia ñình. (becoming)—Höõu Tham Tuøy Mieân.

7) Ignorance: The underlying tendency to (II) According to the Sangiti Sutta in the Long ignorance—Voâ Minh Tuøy Mieân. Discourses of the Buddha, there are seven Seven treasures: Sapta ratna (skt)—The seven Ariyan treasures—Theo Kinh Phuùng Tuïng

treasures or precious things—Baûy baùu (Gold: trong Tröôøng Boä Kinh, coù thaát thaùnh taøi: vaøng, silver: baïc, carnelian: sa cöø, coral: san hoâ, 1) The treasure of Faith: Tín Taøi. red pearl: xích chaâu, agate: maõ naõo, diamond: kim 2) The treasure of morality: Giôùi Taøi. cöông, crystal: löu ly). 3) The treasure of moral shame: Hiri (p)—Taøm (I) The seven treasures in Amitabha Sutra—Thaát Taøi. Baûo trong Kinh A Di Ñaø: 4) The treasure of moral dread: Ottappa (p)— 1) Gold: Kim. Quyù Taøi. 2) Silver: Ngaân. 5) The treasure of learning: Suta (p)—Vaên Taøi. 3) Lapis lazuli: Löu ly. 6) The treasure of renunciation: Caga (p)—Thí 4) Crystal: Pha leâ. Taøi. 5) Agate: Mother of pearl—Xa cöø. 7) Wisdom: Tueä Taøi. 6) Rubies or red pearls: Xích chaâu. Seven types of contemplation on the impure 7) Cornelian: Maõ naõo. body: Baûy pheùp quaùn thaân baát tònh: (II) Seven sages of a Wheel-Turning Sage King in 1) Quaùn cöùu caùnh baát tònh: Contemplation that the Maha-Paranirvana Sutra—Baûy nhaân vaät after death the body swelling up and rotting quí voâ giaù cuûa vò Chuyeån Luaân Thaùnh Vöông away with flesh and bones in disarray: Sau trong Kinh Ñaïi Baùt Nieát Baøn: khi cheát thì thaân naày sình leân vaø thoái röõa. 1) The woman jewel: Nöõ Baûo (Baø vôi ñeïp vaø 2) Contemplation on foul odor in profusion: hieàn ñöùc). Quaùn cô theå baát tònh. 2) The elephant jewel: Töôïng Baûo (Voi baùu). 3) Contemplation on the impurity of a fetus: 3) The horse jewel: Maõ Baûo (Ngöïa baùu). Quaùn chuûng töû (thai nhi) baát tònh, do tham aùi 4) The minister jewel: Chuû taïng thaàn (Vò quan maø sanh ra. giöõ kho taøng). 4) Contemplation on impure new-born child, 5) The army jewel: Chuû binh thaàn (Vò quan giöõ emerging from the womb with pus and blood binh quyeàn). gushing forth: Quaùn sô sanh baát tònh. 6) The chariot jewel: Luaân Baûo (Xe baùu duøng ñi 5) Contemplation on the impure area: Quaùn thoï haøng phuïc thieân haï). sanh baát tònh, do tinh cha huyeát meï hoøa hôïp 7) The Mani (treasure) jewel: Chaâu baùu. maø thaønh. Seven treasures of Enlightened Beings: 6) Contemplation the impurity of drinking the Ariya-dhanani (p)—Thaát Thaùnh Taøi—Baûy taøi saûn. mother's blood: Quaùn thöïc ñaïm baát tònh. (I) Seven Treasures of Enlightened Beings—Baûy 7) Contemplation on the impurity of the dirty taøi saûn cuûa baäc Thaùnh Nhaân: area of the womb: Quaùn truï xöù baát tònh. 1) Faithfulness: Tín—Ñöùc tin. Seven types of meditation on impurity: Thaát 2) Vigor: Taán—Tinh taán. Phaùp Baát Tònh Quaùn—According to Most 3) Shamefulness: Taøm quyù—Hoå vôùi beân ngoaøi Venerable Thích Thieàn Taâm in the Pure Land vaø theïn vôùi beân trong. Buddhism, if a Pure Land practitioner wishes to be 4) Broad knowledge: Ña vaên—Hoïc nhieàu hieåu assured of rebirth, he or she should perfect the roäng. practice of disgust of the five desires by engaging 5) Forgiveness or Abandonment: Xaû—Khoâng in the seven types of meditation on impurity. Our chaáp giöõ trong taâm. own bodies being impure, the bodies of others are 6) Concentration or Samadhi: Ñònh—Taâm khoâng likewise. If we constantly meditate on these seven dao ñoäng. impurities, we will gradually develop disgust 7) Wisdom: Hueä—Trí hueä. toward those male and female forms which ordinary people judge handsome and beautiful.

Thus the flames of lust will gradually diminish— Seven types of self-nature: Thaát Chuûng Töï Theo Hoøa Thöôïng Thích Thieàn Taâm trong Tònh Taùnh—According to The Lankavatara Sutra, there Ñoä Thaäp Nghi Hoaëc Vaán Luaän, haønh giaû tu tònh are seven types of self-nature (svabhava)—Theo ñoä muoán quyeát ñònh ñöôïc sanh veà Taây Phöông Kinh Laêng Giaø, coù baûy loaïi töï taùnh: Cöïc Laïc, caàn neân luoân taäp tu haïnh yeãm ly baèng 1) Collection or aggregate: Amudayasvabhava caùch quaùn baûy phaùp baát tònh. Thaân mình ñaõ theá, (skt)—Taäp Töï Taùnh—Söï taäp hôïp hay tuï taäp. thaân ngöôøi khaùc laïi cuõng nhö vaäy. Neáu thöôøng 2) Being: Bhavasvabhava (skt)—Existence— quaùn saùt baûy ñieàu baát tònh naày, ñoái vôùi caùc thaân Taùnh Töï Taùnh—Höõu theå hay söï hieän höõu. nam nöõ maø ngöôøi ñôøi cho raèng xinh ñeïp, cuõng 3) Sign: Lakshanasvabhava (skt)—Symbol— sanh nieäm yeãm ly vaø löûa aùi duïc laàn laàn tieâu giaûm. Töôùng Töï Taùnh—Daáu hieäu hay caùi töôïng 1) The impure seed: Chuûng töû baát tònh—Thaân tröng. naày do nôi nghieäp daâm duïc, töø haït gioáng tham 4) The elements: Mahabhutasvabhava (skt)— aùi maø sanh—This body is born from the Ñaïi Chuûng Töï Taùnh—Caùc thaønh toá. karma of lust and attachment. 5) Cause or reason: Hetusvabhava (skt)—Nhaân 2) The impure birth: Thoï sanh baát tònh—The Töï Taùnh—Nguyeân nhaân hay lyù do. fetus is a combination of father's sperm and 6) Condition: Pratyayasvabhava (skt)— mother's egg in sexual intercourse—Maàm Causation—Duyeân Töï Taùnh—Ñieàu kieän hay sanh khôûi cuûa baûn thaân do moät ñieåm tinh duyeân. huyeát cuûa cha meï hoøa hôïp trong khi gaàn guûi. 7) Perfection: Nishpattisvabhava (skt)—Thaønh 3) The fetus in impure: Truï xöù baát tònh—The Töï Taùnh—Söï hoaøn thaønh hay söï toaøn haûo. fetus in impure, dirty area of the womb, under Seven types of wives: Baûy loaïi meänh phuï— the small intestines and above the large Sujata, the young wife of the eldest son of the rich intestines—Thai thaân ôû trong töû cung nhô merchant, Anathapindada, was arrogant, did not nhôùp, naèm döôùi ruoät non, treân ruoät giaø. respect others and did not listen to the instructions 4) As a fetus, the body drinks the mother's of her husband and his parents and, consequently, blood: Thöïc ñaïm baát tònh—Khi coøn ôû trong some discord arose in the family. One day the thai, huyeãn thaân laïi thoï duïng huyeát phaàn cuûa Blessed One came to visit Anathapindada and ngöôøi meï. notice this problem. He called the young wife, 5) Once ready to be born, the fetus emerges Sujata, to Him and spoke to her kindly, saying: from the womb with pus and blood gushing "Sujata, there are seven types of wives." forth and foul odors in profusion: Sô sanh baát 1) There is a wife who is like a murderer. She tònh—Khi ñaõ ñuû thaùng ngaøy, thai thaân ñaàu has an impure mind, does not honor her höôùng veà saûn moân, ra khoûi mình ngöôøi meï husband and, consequently, turns her heart to cuøng moät luùc vôùi maùu muû, söï hoâi nhô daãy another man: Coù moät loaïi meänh phuï haønh xöû ñaày. nhö moät keû saùt nhaân. Taâm baø ta baát tònh, baø 6) Inside a thin layer of skin, the body contains khoâng bieát kính troïng choàng vaø keát quaû laø baø nothing but flesh, bones, blood, sputum, urine, trao tình cho keû khaùc. and stool, etc.: Cöû theå baát tònh—Trong lôùp da 2) There is a wife who is like a thief. She never ngoaøi che ñaäy

thaân naày laø taát caû söï hoâi nhô understands her husband's labor but thinks of cuûa caùc chaát, thòt, xöông, maùu, ñaøm, ñaïi, tieåu, her desire for luxury. She wastes her vaân vaân. husband's income to satisfy her own appetite 7) After death, the body swelling up and rotting and, by doing so, steals from him: Coù moät loaïi away, with flesh and bones disarray, feeding meänh phuï haønh xöû nhö moät teân troäm. Baø feelers and crows: Cöùu caùnh baát tònh—Ñeán chaúng bao giôø chòu hieåu nhöõng noãi vaát vaû cuûa khi cheát roài, thaân naày laø moät ñoáng thòt sình choàng mình, maø chæ nghó ñeán duïc voïng xa xæ thuùi raõ rôøi, maëc cho gioøi töûa boø lan hoaëc quaï cuûa chính mình. Baø laõng phí lôïi töùc cuûa choàng dieàu tha moå.

ñeå thoûa maõn sôû thích, vaø do ñoù baø haønh xöû 2) Old age (aging) is unavoidable: Giaø chaúng nhö moät teân troäm. traùnh ñöôïc. 3) There is a wife who is like a master. She rails 3) Sickness (illness) is unavoidable: Bònh chaúng at her husband, neglects the housekeeping traùnh ñöôïc. and always scolds him with rough words: Coù 4) Death is unavoidable: Cheát chaúng traùnh ñöôïc. moät loaïi meänh phuï haønh xöû nhö moät ngöôøi 5) Punishment for sins is unavoidable: Toäi chaúng thaày. Baø ta hay raày la choàng, chaúng nhöõng baø traùnh ñöôïc. xao laõng coâng vieäc noäi trôï maø baø coøn maéng 6) Happiness for goodness is unavoidable: chöôûi choàng baèng nhöõng lôøi thaäm teä. Worldly happiness—Phöôùc (haïnh phuùc theá 4) There is a wife who is like a mother. She gian) chaúng traùnh ñöôïc. cares for her husband as though he were a 7) Consequences or Cause and effect are child, protects him as a mother does her son, unavoidable: Nhôn duyeân chaúng traùnh ñöôïc. and takes good care of his income: Coù moät Seven underlying tendencies: Anusaya (p)—loaïi meänh phuï haønh xöû nhö moät baø meï. Baø Thaát Tuøy Mieân—See Seven tendencies. saên soùc choàng raát caån thaän nhö meï chaêm soùc Seven upside-down views: Viparyaya (skt)— con, vaø baûo veä lôïi töùc cuûa choàng kieám ñöôïc Thaát Ñieân Ñaûo—Seven inversions views. moät caùch chu toaøn. (I) 5) There is a wife who is like a sister. She is 1) Wrong views on permanence: Thöôøng ñieân faithful to her husband and serves him like a ñaûo. sister with modesty and reserve: Coù moät loaïi 2) Wrong views on worldly happiness and meänh phuï haønh xöû nhö moät ngöôøi em gaùi. Baø unhappiness: Laïc vaø voâ laïc ñieân ñaûo. aáy trung thaønh phuïc vuï choàng nhö moät ñöùa 3) Wrong views on ego: Ngaõ ñieân ñaûo. em gaùi vôùi taát caû söï khieâm toán vaø loøng kính 4) Wrong views on purity and impurity: Tònh vaø troïng. voâ tònh ñieân ñaûo. 6) There is a wife who is like a friend. She tries 5) Wrong views on impermanence: Voâ thöôøng to please her husband as if he were a friend ñieân ñaûo. who had just returned from a long absence. 6) Wrong views on non-egoism: Voâ ngaõ ñieân She is modest, behaves correctly and treats ñaûo. him with great respect: Coù moät loaïi meänh phuï 7) Wrong views on emptiness: Khoâng ñieân ñaûo. haønh xöû nhö moät ngöôøi baïn. Baø ta coá gaéng (II) According to the Yogacara Sastra—Theo Du laøm vöøa loøng choàng nhö theå choàng vöøa ñi ñaâu Giaø Luaän: xa laâu laém môùi veà. Baø ta khieâm toán, haønh 1) Evil thoughts or wrong views on (upside ñoäng ñuùng ñaén vaø ñoái xöû toân kính vôùi choàng. down) perception: Töôûng Ñieân Ñaûo. 7) There is a wife who is like a maid-servant. 2) False

views or wrong views or illusory or She serves her husband well and with fidelity. misleading views. To see things upside down: She respects him, obeys his commands, had Kieán Ñieân Ñaûo. no wishes of her own, no ill-feeling, no 3) Deluded or upside down mind, or mind resentment, and always tries to make him following the external environments: Taâm happy: Coù moät loaïi meänh phuï haønh xöû nhö Ñieân Ñaûo. moät ngöôøi ôû. Baø phuïc vuï choàng toát vôùi loøng 4) Wrong views on permanence and trung kieân. Baø toân kính choàng, vaâng theo impermanence: Thöôøng Ñieân Ñaûo—Ñieân ñaûo nhöõng chæ thò cuûa choàng, khoâng gheùt khoâng cho voâ thöôøng laø thöôøng. thuø, maø luoân luoân coá gaéng laøm cho choàng 5) Wrong views on worldly happiness and haïnh phuùc. unhappiness: Laïc Ñieân Ñaûo—Ñieân ñaûo cho Seven unavoidables: Baûy ñieàu khoù traùnh. khoå laø vui. 1) Rebirth is unavoidable: Taùi sanh chaúng theå 6) Wrong views on ego and non-ego: Ngaõ Ñieân traùnh ñöôïc. Ñaûo—Ñieân ñaûo cho voâ ngaõ laø ngaõ.

7) Wrong views on purity and impurity: Tònh khi maõn haïn truïc xuaát, ngöôøi phaïm toäi phaûi ra Ñieân Ñaûo—Ñieân ñaûo cho baát tònh laø tònh. tröôùc Taêng Ni chuùng xin ñöôïc taùi gia nhaäp vaøo Seven ways of becoming rich in the law: giaùo ñoaøn. Khoâng coù söï chaáp thuaän cuûa Taêng Ni Thaát Phaùp Taøi—Baûy caùch laøm giaøu trong chaùnh chuùng, ngöôøi phaïm toäi khoâng theå trôû laïi giaùo phaùp—See Seven riches. ñoaøn. Seven wrong practices: Asaddhamma (p)— 1) A nun should not to act as a go-between for a Thaát Phi Dieäu Phaùp—According to the Sangiti woman with a man in mind or for a man with Sutta in the Long Discourses of the Buddha, there a woman in mind, whether as a wife or as a are seven wrong practices—Theo Kinh Phuùng mistress, or acting as an agent for arranging Tuïng trong Tröôøng Boä Kinh, coù baûy phi dieäu the meeting of two persons for sexual phaùp. indulgence: Caám laøm mai, cöôùi gaõ hay moâi 1) Here a monk who lacks faith: ÔÛ ñaây vò Tyø giôùi cho söï heïn hoø. Kheo baát tín. 2) A nun should not accuse falsely (unjustly or 2) Here a monk who lacks moral shame: ÔÛ ñaây wrongly) another nun with an unfounded vò Tyø Kheo voâ taøm. charge: Caám caùo gian moät vò Tyø Kheo Ni 3) Here a monk who lacks moral dread: ÔÛ ñaây vò khaùc moät toäi gì maø khoâng coù thaät. Tyø Kheo voâ quyù. 3) A nun should not suspect another nun with a 4) Here a monk who has little learning: ÔÛ ñaây vò groundless charge: Caám nghi quaáy moät vò Tyø Tyø Kheo thieåu vaên. Kheo Ni khaùc moät gì maø khoâng coù thaät. 5) Here a monk who is slack: Kusito (p)—ÔÛ ñaây 4) A nun should not bring any law suits or any vò Tyø Kheo giaûi ñaõi. legal questions to the government officials for 6) Here a monk who is unmindful: Mutthassati judgment: Caám kieän thöa ñeán quan chöùc. (p)—ÔÛ ñaây vò Tyø Kheo thaát nieäm. 5) A nun should not ordain a woman who has 7) Here a monk who lacks wisdom: ÔÛ ñaây vò Tyø committed a capital offense (a woman with Kheo lieät tueä. death penalty): Caám cho nhaäp ñaïo moät ngöôøi phaïm toäi ñaùng cheát. Seventeen patched robe: AÙo möôøi baûy maûnh— 6) A nun should not speak in support for a nun See Nine grades of the monk's patched robe. who has committed one of the eight Parajikas: Seventeen Sanghadisesas: Sanghadisesa Caám binh vöïc moät coâ phaïm ñaïi giôùi. (skt)—Thaäp Thaát Giôùi Taêng Taøn—According to 7) A nun

should not go alone to a remote region. Rules for Mendicants composed by Most Going alone to a remote village or other side Honerable Master Minh Ñaêng Quang in of a river, remaining away for a night alone or accordance with The Sacred Books of the staying behind a group alone by a nun are Buddhists, book of the discipline, seventeen regarded undesirable. A nun doing so offences which entail nuns temporary expulsion committed the offense called Sanghadisesa— from the Order. Indulging in any one of these Caám ñi xa moät mình: Caám vò Ni ñi moät mình offences, nuns are required to leave the Order for ñeán moät laøng xa hay qua beân kia bôø soâng, ôû a period of time fixed by the assembly of monks caùch ñeâm. and nuns. After that time, offenders present 8) A nun should not accept necessities from a themselves before the Order to beg for a man: Caám vì yù rieâng laõnh cuûa ñaøn oâng nhöõng reinstatement. Without the permission from the thöùc caàn duøng. assembly of monks and nuns, offenders cannot 9) A nun should not ask other people to accept return to the Order—Theo Luaät Nghi Khaát Só ñöôïc necessities from a man: Caám vì yù rieâng möôïn Toân Sö Minh Ñaêng Quang soaïn theo Luaät Taïng, keû khaùc laõnh theá cuûa ñaøn oâng nhöõng thöùc caàn möôøi baûy giôùi toån haïi Taêng Taøn khieán chö Ni duøng. phaïm phaûi seõ bò taïm thôøi truïc xuaát khoûi giaùo 10) A nun should not do things to destroy the ñoaøn. Ni chuùng phaïm phaûi seõ bò Giaùo Ñoaøn Taêng harmony of the Order: Caám duøng caùch naày Ni chuùng quy ñònh thôøi gian bò taïm truïc xuaát. Ñeán theá kia ñeå phaù söï hoøa hieäp cuûa giaùo hoäi.

11) A nun should not speak in support for a school—In the Abhidharma, 75 dharmas person who does things to destroy the mentioned by the Kosa school are arranged in five harmony of the Order: Caám binh vöïc keû phaù categories and classified into two categories, söï hoøa hieäp ôû Giaùo Hoäi. created and uncreated—Baûy Möôi Laêm Phaùp Caâu 12) A nun should not lead a solemnly brahma life, Xaù Toâng. Theo A Tyø Ñaøm Luaän, 75 phaùp ñöôïc to be a bad example for others to imitate: Caâu Xaù Toâng phaân chia laøm naêm caáp trong hai Caám khoâng trang nghieâm, laøm quaáy aùc cho loaïi höõu vi vaø voâ vi. keû khaùc baét chöôùc. (I) Four kinds of created dharmas—Höõu Vi Töù 13) If a nun who commits evil conduct or Chuûng Phaùp: misbehavior, and her evil conduct is seen or (A) Rupani (skt)—Saéc Phaùp: Forms—Coù 11 phaùp, heard, that nun should be admonished up to goàm 5 caên (giaùc quan), 5 caûnh hay nhöõng ñoái three times by the assembly of nuns to allow töôïng tri giaùc, vaø voâ bieåu saéc: her to give up her course. If after being (A1)Five sense organs—Naêm caên: admonished, she gives up that course, it is 1) Caksus (skt)—Nhaõn: Eye. good. If she does not give up, it is an offence 2) Srotra (skt)—Nhó: Ear. entailing a formal meeting of the Order: Neáu 3) Ghrana (skt)—Tyû: Nose. vò Ni cöôõng lyù khi laøm quaáy, chaúng chòu nghe 4) Jihva (skt)—Thieät: Tongue. lôøi khuyeân giaûi. Neáu Ni chuùng hoûi ba laàn maø 5) Kaya (skt)—Thaân: Body. vaãn khoâng chòu nghe lôøi, vò naày phaïm toäi (A2) Five sense objects—Naêm caûnh: Taêng Taøn. 6) Rupa (skt)—Saéc: Form. 14) A nun should not conceal other nun's faults 7) Sabda (skt)—Thanh: Sound. due to personal affection: Caám giaáu loãi moät 8) Gandha (skt)—Höông: Smell. coâ khaùc vì tình thaân. 9) Rasa (skt)—Vò: Taste. 15) A

nun should not provoke other nuns to 10) Sparsa (skt)—Xuùc: Touch. disobey the laws of the Order: Caám ñoác xuùi 11) Avijnapti-rupa (skt)—Voâ bieåu saéc: Element nhöõng coâ khaùc, baûo ñöøng nghe Giaùo Hoäi. with no manifestation. 16) A nun should not direct (superintend) other (B) Citta (skt): Taâm Phaùp. nuns to give up precepts: Caám ñoác xuùi nhöõng 12) Consciousness or Mind. This is consciousness coâ khaùc hoaøn giôùi. itself. Though one, it naturally functions in 17) A nun should not quarrel and reproach or five ways corresponding to the five sense- condemn the Order: Caám gaây goã vaø phieàn organs: Moät phaùp, ñoâi khi ñöôïc chia thaønh traùch Giaùo Hoäi. naêm phaùp töông öùng vôùi naêm caên. Seventh immortal: Ñeä Thaát Tieân—The last of (C) Citta-samprayukta-sanskara or Caitasika the seven Buddhas, Sakyamuni—Vò Tieân thöù baûy (skt)—Taâm Sôû Phaùp: coù 46 phaùp, ñöôïc chia trong baûy vò Tieân, teân khaùc cuûa Ñöùc Phaät Thích thaønh 6 caáp—The concomitant mental Ca Maâu Ni (vò Phaät thöù baûy trong baûy vò coå Phaät). functions, 46 dharmas. This category of Seventh sense: Ñeä Thaát Tình—A non-existent mental faculties is grouped into six classes: sense, like a thirteenth base of perception, or a (C1)Bieán Ñaïi Ñòa Phaùp (nhieäm vuï toång quaùt): nineteenth dhatu—Caùi caên thöù baûy, töùc laø caùi Mahabhumika (skt)—10 phaùp—General khoâng coù (vì chæ coù saùu caên maø thoâi). Caùch noùi functions or universals, 10 dharmas: naày cuõng gioáng nhö noùi 13 nhaäp hay 19 giôùi (trong 13) Vedana (skt—Thoï: Perception. khi treân thöïc teá chæ coù 12 nhaäp vaø 18 giôùi maø 14) Samjna (skt)—Töôûng: Idea. thoâi). 15) Cetana (skt)—Tö: Will. 16) Sparsa (skt)—Xuùc: Touch. Seventy (a & n): Baûy möôi. 17) Chanda (skt)—Duïc: Wish. Seventy-five dharmas of the Abhidharma 18) Mati (skt)—Hueä: Intellect. Kosa: Baûy Möôi Laêm Phaùp Caâu Xaù Toâng— 19) Smrti (skt)—Nieäm: Remembrance. Seventy-five dharmas mentioned by the Kosa 20) Manaskara (skt)—Taùc yù: Attention.

21) Adhimoksa (skt)—Thaéng giaûi: Decision. 58) Vicikitsa (skt)—Nghi: Doubt. 22) Samadhi (skt)—Ñònh: Concentration. (D) Citta-viprayukta-sanskara (skt)—Taâm Baát (C2)Kusala-mahabhumika (skt)—Ñaïi thieän ñòa Töông Öng Haønh Phaùp: Phaùp khoâng thuoäc phaùp: General functions of good. saéc, cuõng khoâng thuoäc taâm—Elements neither 23) Sraddha (skt)—Tín: Belief. substantial forms nor mental functions: 24) Virya (skt)—Taán: Energy. 59) Prapti (skt)—Ñaéc: Acquisition. 25) Upeksa (skt)—Xaû: Indifference. 60) Aprapti (skt)—Phi ñaéc: Non-acquisition. 26) Hri (skt)—Taøm: Shame. 61) Sabhagata (skt)—Ñoàng phaàn: 27) Apatrapya (skt)—Quyù: Bashfulness. Communionship. 28) Alobha (skt)—Voâ tham: Non-greediness. 62) Asamjnika (skt)—Voâ töôûng quaû: Fruition of 29) Advesa (skt)—Voâ saân: Non-malevolence. thoughtless heaven. 30) Ahimsa (skt)—Baát Haïi: Non-injury. 63) Asamjnika-samapatti (skt)—Voâ töôûng ñònh: 31) Prasrabdhi (skt)—Khinh an: Confidence. Thoughtless ecstacy. 32) Apramada (skt)—Baát phoùng daät: Exertion. 64) Nirodha-samapatti (skt)—Dieät taän ñònh: (C3)General functions of defilement: Ñaïi phieàn Annihilation trance. naõo ñòa phaùp. 65) Jivita (skt)—Maïng caên: Life. 33) Moha (skt)—Voâ minh: Ignorance. 66) Jati (skt)—Sinh: Birth. 34) Pramada (skt)—Phoùng daät: Idleness. 67) Sthiti (skt)—Truï: Stability. 35) Kausidya (skt)—Giaûi

ñaõi: Indolence. 68) Jara (skt)—Dò: Decay. 36) Asraddhya (skt)—Baát tín: Non-belief. 69) Anityata (skt)—Dieät: Impermanence. 37) Styana (skt)—Hoân traàm: Low-mindedness. 70) Nama-kaya (skt)—Danh thaân: Name. 38) Auddhatya (skt)—Traïo cöû: High-mindedness. 71) Pada-kaya (skt)—Cuù thaân: Sentence. (C4)Akusala-mahabhumika (skt)—Ñaïi baát thieän 72) Vyanjana-kaya (skt)—Vaên thaân: Letter. ñòa phaùp: General functions of evil. (II) Asankrta-dharma (skt)—Voâ Vi Phaùp: Non- 39) Ahrikya (skt)—Voâ taøm: Shamelessness. created elements or negative becoming—See 40) Anapatrapya (skt)—Voâ quyù: Non- Three non-created dharmas. bashfulness. 73) Akasa (skt)—Hö khoâng: Space. (C5)Upaklesa-bhumika (skt)—Tieåu phieàn naõo ñòa 74) Pratisamkhya-nirodha (skt)—Traïch dieät: phaùp: Minor functions of defilement. Extinction through intellectual power. 41) Krodha (skt)—Phaãn: Anger. 75) Apratisamkhya-nirodha (skt)—Phi traïch dieät: 42) Mraksa (skt)—Phuù: Concealment. Extinction due to lack of productive cause. 43) Matsarya (skt)—Xan: Parsimony. Seventy-five dharmas mentioned by the 44) Irsya (skt)—Taät: Envy. Kosa school: Baûy Möôi Laêm Phaùp Caâu Xaù 45) Pradasa (skt)—Naõo: Affliction. Toâng—See Seventy-five dharmas of the 46) Vihimsa (skt)—Haïi: Injury. Abhidharma Kosa. 47) Upanaha (skt)—Haän: Enmity. Seventy-five rules of conduct: Sikkka-karaniya 48) Maya (skt)—Huyeãn: Deceit. (skt)—Sekhiyadhamma (p)—Thaát Thaäp Nguõ Giôùi 49) Saihya (skt)—Cuoáng: Fraudulence. Chuùng Hoïc. 50) Mada (skt)—Kieâu: Arrogance. (I) Seventy-five rules of conduct for monks—(C6)Aniyata-bhumika (skt)—Baát ñònh ñòa phaùp: Baûy möôi laêm giôùi Chuùng Hoïc: According to Indeterminate functions. the Vinaya Pitaka, Sikkka-karaniya includes 51) Kaukrtya (skt)—OÁ taùc: Repentance. rules of conduct which are connected with 52) Middha (skt)—Thuïy mieân: Drowsiness. daily activities—Tieáng Phaïn goïi laø Thöùc Xoa 53) Vitarka (skt)—Taàm: Reflection. Ca La Ni—Theo Luaät Taïng, Thöùc Xoa Ca La 54) Vikara (skt)—Tö: Investigation. Ni laø moät traêm giôùi caàn hoïc trong sinh hoaït 55) Raga (skt)—Tham: Covetousness. haèng ngaøy. 56) Pratigha (skt)—Saân: Hatred. 57) Mana (skt)—Maïn: Pride.

1) A monk should wear the inner robe all round side or on both (if out of disrespect having for covering the circle of the navel and the lifted up the robe on one side or on both, there circles of the knees. Whoever out of is an offence of wrong-doing): Chaúng neân ñi disrespect dresses with an inner robe hanging vaøo nhaø cö só maø laät aùo leân tôùi vai. down in front or behind, there is an offence of 10) A monk should not sit down amidst the wrong-doing: Caùi chaên phaûi vaän töø nòch löng houses with robes lifted up to the shoulders, tôùi nöûa oáng chaân, chöù khoâng ñöôïc xaên, ñeå either on one side or on both: Chaúng neân ngoài phuû truøm ruùn vaø hai ñaàu goái. Neáu ai ñeå chaên trong nhaø cö só maø laät aùo leân tôùi vai. xaêng leân hay loøng thoøng ra ngoaøi, duø phía 11) A monk should not go into the houses with tröôùc hay phía sau, ñeàu bò phaïm toäi Thöùc Xoa loud laughter: Chaúng neân cöôøi côït khi ñi vaøo Ca La Ni. nhaø cö só. 2) A monk should wear the upper robe even all 12) A monk should not sit down in the houses with round (whoever out of disrespect puts on an loud laughter: Chaúng neân cöôøi côït khi ngoài upper robe hanging down in front or behind, trong

nhaø cö só. there is an offence of wrong-doing): Boä aùo ba 13) With little noise will I go sit down amidst the caùi phaûi maëc cho coù thöù lôùp. houses, is a training to be observed. One 3) A monk should not, out of disrespect, having should go sit down amidst the houses with uncovered the body, go among the houses: little noise: Chaúng neân ngoài trong nhaø cö só Chaúng neân ñi vaøo nhaø cö só maø khoâng maëc aùo maø gaây ra tieáng ñoäng duø laø tieáng ñoäng nhoû. che mình. 14) Whoever out of disrespect, making a loud 4) A monk should not, out of disrespect, sit down noise, a great noise, goes sits down amidst the among the house without proper clothes: houses, there is an offence of wrong-doing: Chaúng neân ngoài trong nhaø cö só maø khoâng Chaúng neân ngoài trong nhaø cö só maø baát kính maëc aùo che mình. gaây neân tieáng ñoäng lôùn. 5) A monk should not go fidgeting amidst the 15) A monk should not go amidst the houses houses (making play with hand or foot): swaying the body. He should hold the body Chaúng neân ñi vaøo nhaø cö só maø muùa tay. straight: Chaúng neân ñi vaøo nhaø cö só maø lay 6) A monk should not sit fidgeting in inhabited chuyeån thaân mình. areas (making play with hand or foot in the 16) A monk should not sit down amidst the houses houses): Chaúng neân ngoài trong nhaø cö só maø sway the body. He should hold the body muùa tay. straight: Chaúng neân ngoài trong nhaø cö só maø 7) A monk should not go among the houses with lay chuyeån thaân mình. eyes glanced around. He should go amidst the 17) Not swaying the arms will I go sit down houses with eyes cast down looking only a amidst the houses, is a training to be plough's distance ahead: Chaúng neân ñi vaøo observed. One should not go sit down amidst nhaø cö só maø maét troâng beân naày, beân kia. Maét the houses swaying the arms. One should go vò aáy chæ neân nhìn xuoáng vaø xa veà phía tröôùc sit down holding the arms straight: Chaúng neân chæ khoaûng beà ngang moät luoáng caøy. ngoài trong nhaø cö só maø lay ñoäng ñoâi tay. 8) A monk should not sit down in the houses with 18) Whoever out of disrespect, the arms swaying, eyes glanced around. He should sit down goes sits down amidst the houses bending the amidst the houses with eyes cast down arms, there is an offence of wrong-doing: looking only a plough's distance ahead: Chaúng neân vì baát kính maø lay ñoäng ñoâi tay Chaúng neân ngoài trong nhaø cö só maø maét troâng luùc ngoài trong nhaø cö só. beân naøy, beân kia. Maét vò aáy chæ neân nhìn 19) Not swaying the head will I go sit down xuoáng vaø xa veà phía tröôùc khoaûng beà ngang amidst the houses, is a training to be moät luoáng caøy. observed. One should not go sit down amidst 9) A monk should not go among the houses with the houses swaying the head. One should go robes lifted up to the shoulders, either on one sit down holding the head straight: Chaúng neân

ngoài trong nhaø cö só maø ñaàu laéc lia (ñaàu neân doing: Chaúng neân nhaän quaù nhieàu caø ri (moùn giöõ thaúng). aên ñaëc bieät cuûa AÁn Ñoä). 20) Whoever out of disrespect, the head swaying, 30) A monk should not hide (cover up) sauce and goes sits down amidst the houses bending the curries with rice out of desire to get more. head, there is an offence of wrong-doing: One should accept almsfood at an even level. Chaúng neân vì baát kính maø ñaàu laéc lia luùc ngoài Whoever out of disrespect

accepts heaped-up trong nhaø cö só. almsfood, there is an offence of wrong-doing: 21) A monk should not enter any lay people's Chaúng neân xôùi côm leân che khuaát ñoà aên ñaëng houses with the arms placed on the hips, or laõnh theâm nöõa. with the hands on both sides and the elbows 31) After accepting enough alms-food, a monk turned outwards (akimbo): Chaúng neân ñi vaøo should cover the bowl; then he should sit nhaø cö só maø chaép tay sau löng hay choáng straight up, eat and contemplate at the same naïnh. time. Whoever out of disrespect eats 22) A monk should not sit down in lay people's almsfood inattentively, there is an offence of houses with the arms akimbo (arms place on wrong-doing: Laõnh côm vaø ñoà aên ñuû roài, phuû the hips, or hands on both sides and elbows caùi baùt laïi, vöøa aên vöøa quaùn töôûng. Nhöõng ai turned outwards): Chaúng neân ngoài trong nhaø baát kính, aên ñoà khaát thöïc maø khoâng quaùn cö só maø chaép tay sau löng hay choáng naïnh. töôûng laø phaïm toäi. 23) One should not go sit down muffled up amidst 32) One should eat almsfood thinking of the bowl. the houses: Chaúng neân choaøng khaên coå khi Whoever out of disrespect eats almsfood ngoài trong nhaø cö só. looking about here and there, there is an 24) Whoever out of disrespect goes sits down offence of wrong-doing: Chaúng neân baát kính amidst the houses, having dressed himself, vöøa aên vöøa ngoù quanh quaån (chæ neân nhìn including his head, in the upper robe, there is thaúng vaøo baùt). an offence of wrong-doing: Chaúng neân baát 33) One should eat almsfood on continuous alms- kính vöøa ngoài vöøa maëc y aùo trong nhaø cö só. tour. Whoever out of disrespect eats 25) A monk should not crouch down on the heels almsfood, having chosen here and there, there (sit arms akimbo) in the lay people's houses: is an offence of wrong-doing: Chaúng neân löïa Chaúng neân ngoài choàm hoåm trong nhaø cö só. choã thoï thöïc (chæ neân thoï thöïc treân ñöôøng ñi 26) One should not sit down amidst the houses khaát thöïc maø thoâi). lolling. Whoever out of disrespect sits down 34) Almsfood with equal curry should be eaten. amidst the houses lolling, there is an offence Whoever out of disrespect eats too much of wrong-doing: Chaúng neân ngoài choáng tay curry, there is an offence of wrong-doing: Chæ leân caèm trong nhaø cö só. neân aên vöøa phaûi caø ri (moùn aên ñaëc bieät cuûa 27) A monk should accept almsfood attentively. AÁn Ñoä). Whoever out of disrespect accepts almsfood 35) A monk should eat the alms-food working inattentively, as though desirous of throwing it down from the top without making exceptions away, there is an offence of wrong-doing: (choosing or selecting foods). One should eat Phaûi ñeå yù khi laõnh côm. almsfood not having chosen from the top. 28) One should accept almsfood thinking of the Whoever out of disrespect eats almsfood bowl. Whoever out of disrespect accepts having chosen from the top, there is an almsfood, looking about here and there, there offence of wrong-doing: Moùn naøo xuùc tröôùc is an offence of wrong-doing: Chaúng neân ngoù thì aên tröôùc. quanh ngoù quaån khi nhaän thöïc vaät cuùng döôøng 36) One should not cover up the curry or the (chæ neân ngoù thaúng vaøo baùt). condiment with conjey, desiring something 29) Almsfood with equal curry should be more. Whoever out of disrespect covers up accepted. Whoever out of disrespect accepts the curry or the condiment with conjey,

too much curry, there is an offence of wrong- desiring something more, there is an offence

of wrong-doing: Chaúng neân che laáp caø ri ñeå 44) When eating alms-food, a monk should not ñöôïc nhaän theâm. make up a round mouthful (eat tossing up 37) A monk should not ask for sauce and/or rice balls of food). Whoever out of disrespect eats for his own appetizing unless he is sick: tossing up balls of food, there is an offence of Chaúng neân hoûi canh ngon, hoaëc moùn laï, tröø wrong-doing: Chaúng neân laáy côm voø vieân, maø khi ñau yeáu phaûi tuøy moùn caàn duøng. thaûy vaøo mieäng. 38) A monk should not look enviously at 45) A monk should not eat scattering rice or another's bowl. One should not look at others' lumps of boiled rice about. Whoever out of bowls captious-mindedly. Whoever out of disrespect eats breaking up the mouthfuls, disrespect looks at others' bowls captious- there is an offence of wrong-doing: Chaúng mindedly, there is an offence of wrong-doing: neân aên traùm vaøm ñeán noãi rôùt ra. Chaúng neân thaáy vò khaùc laõnh ñoà aên maø sanh 46) A monk should not eat stuffing out the cheeks loøng theøm muoán. Chaúng neân nhìn sang baùt like a monkey (stuffed the cheek on one side cuûa ngöôøi khaùc coù yù theøm thuoàng, neáu khoâng or on both). Whoever out of disrespect eats, laø phaïm toäi. having stuffed cheek on one side or on both, 39) When eating alms-food, a monk should not there is an offence of wrong-doing: Chaúng make up too large a mouthful. Whoever out of neân ñöa ñoà aên maù beân naøy, qua maù beân kia disrespect makes up too large a mouthful, nhö khæ. there is an offence of wrong-doing: Chaúng 47) A monk should not eat shaking the hand neân aên mieáng lôùn. about. Whoever out of disrespect eats shaking 40) One should make up a piece of food into a the hands about, there is an offence of wrong- round. Whoever out of disrespect makes up a doing: Chaúng neân quô tay trong khi aên. long piece of food, there is an offence of 48) One should not eat scattering lumps of boiled wrong-doing: Chaúng neân cho vaøo mieäng rice. Whoever out of disrespect eats scattering mieáng aên daøi (neân laøm troøn mieáng aên tröôùc lumps of boiled rice, there is an offence of khi cho vaøo mieäng): Chaúng neân cho vaøo wrong-doing: Chaúng neân ñeå côm rôøi raïc maø mieäng mieáng aên daøi (neân laøm troøn mieáng aên cho vaøo mieäng (traùnh bò ñoå thaùo). tröôùc khi cho vaøo mieäng). 49) A monk should not eat put out the tongue, or 41) A monk should not open the mouth till the eat licking or wiping, either the hand or the mouthful is brought to it. Whoever out of bowl: Chaúng neân leø löôõi ra, hay laáy löôõi lieám. disrespect opens the mouth when the 50) A monk should not suck the alms-food loudly, mouthful is not brought close, there is an or smack the lips loudly: Chaúng neân nuùt ñoà aên offence of wrong-doing: Chaúng neân haù mieäng trong khi aên hay nuùt moâi chuøn chuït. lôùn, maø ñuùt ñoà aên (chaúng neân haù mieäng tröôùc 51) A monk should not eat making loud sound or khi mieáng ñoà aên ñöôïc ñöa ñeán mieäng). noise, or making a hissing sound: Chaúng neân 42) One should not put the whole hand into the nhai lôùn tieáng hay phaùt ra tieáng gioù. mouth while eating. Whoever out of 52) One should not eat licking the fingers: Chaúng disrespect puts the whole hand into the mouth neân lieám tay khi ñang aên. while eating, there is an

offence of wrong- 53) One should not eat licking the bowl: Chaúng doing: Chaúng neân cho nguyeân baøn tay vôùi neân lieám cheùn khi aên. thöùc aên tay vaøo mieäng khi ñang aên. 54) One should not eat licking the lips: Chaúng neân 43) A monk should not talk with the mouth full lieám moâi khi ñang aên. (talk with a mouthful in the mouth). Whoever 55) A monk should not accept a drinking-water out of disrespect talks with a mouthful in the pot or cup with the hands soiled with food: mouth, there is an offence of wrong-doing: Chaúng neân caàm bình uoáng nöôùc maø chaúng röûa Chaúng neân noùi chuyeän, khi ngaäm moät mieäng tay. ñoà aên. 56) A monk should not throw out amidst the houses, rinsings of the bowl with lumps of

boiled rice (bowl washing water which has vò tình thuyeát phaùp cho keû voâ leã, ngoài treân rice grains in it): Chaúng neân taït nöôùc röûa baùt gheá trong khi mình ngoài döôùi ñaát (ngoài choã toát vôùi côm caën lôïn côïn ra saân cuûa thí chuû. trong khi mình ngoài choã xaáu). 57) A monk should not teach Dharma to someone b) A monk should not teach Dharma, having sat (with disrespect) with an umbrella or a down on a low seat, to someone (with sunshade in his hand who is not sick: Chaúng disrespect) sitting on a high seat and who is neân vò tình thuyeát phaùp cho keû voâ leã, caàm duø. not ill: Chaúng neân vò tình thuyeát phaùp cho keû 58) A monk should not teach Dharma to someone voâ leã, ngoài choã cao trong khi mình ngoài choã (with disrespect) with a stick (staff) in his thaáp. hand and who is not sick: Chaúng neân vò tình 66) A monk should not teach the law to someone thuyeát phaùp cho keû voâ leã, khoâng ñau beänh maø (with disrespect) with head covered (with a caàm gaäy. turban on his head) and who is not sick: 59) A monk should not teach Dharma to someone Chaúng neân vò tình thuyeát phaùp cho keû voâ leã (with disrespect) with a knife in his hand: che ñaàu. Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, 67) A monk should not teach Dharma to someone caàm dao. (with disrespect) wearing a head wrapping 60) A monk should not teach Dharma to someone (whose head muffled up) and who is not sick: (with disrespect) with a spear (lance) in his Chaúng neân vò tình thuyeát phaùp cho keû voâ leã hand: Chaúng neân vò tình thuyeát phaùp cho keû duøng khaêng quaán ñaàu. voâ leã, caàm giaùo. 68) Having sat down on the ground, dhamma 61) A monk should not teach Dharma to someone should not be taught to someone (with (with disrespect) mounted on clogs (wooden disrespect) siting on a seat and who is not ill: shoes): Chaúng neân vò tình thuyeát phaùp cho keû Khi mình ngoài döôùi ñaát, chaúng neân vò tình voâ leã, ñi guoác. thuyeát phaùp cho keû khoâng coù beänh maø voâ leã 62) A monk should not teach Dharma to someone ngoài treân gheá. (with disrespect) wearing sandals who is not 69) Dhamma should not be taught, having sat sick: Chaúng neân vò tình thuyeát phaùp cho keû voâ down on a low seat, to someone (with leã, ñi deùp. disrespect) sitting on a high seat and who is 63) A monk should not teach the law to someone not ill: Khi mình ngoài gheá thaáp, chaúng neân vò (with disrespect) in a vehicle who is not sick. tình thuyeát phaùp cho keû khoâng coù beänh maø voâ Whoever out of disrespect teaches Dhamma leã ngoài treân gheá cao. to someone in a vehicle and who is not ill, 70) A monk should not teach Dhamma, standing, there is an offence of wrong-doing: Chaúng to someone (with disrespect) who

is sitting neân vò tình thuyeát phaùp cho keû voâ leã, côõi down and who is not ill: Khi mình ñöùng, ngöïa, ñi kieäu. chaúng neân voâ tình thuyeát phaùp cho keû khoâng 64) A monk should not sit to teach Dharma to coù beänh maø voâ leã ngoài. someone (with disrespect) lying on a bed and 71) A monk should not teach Dharma, going or who is not ill, or even lying on the ground: walking behind, to someone (with disrespect) Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, going or walking in front and who is not ill: naèm treân giöôøng hay naèm döôùi ñaát trong khi Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, mình ngoài. ñi tröôùc maø mình ñi sau. 65) A monk should not teach Dharma, standing, to 72) A monk should not teach Dharma, standing someone (with disrespect) sitting down, and beside (at the side of) a path, to someone who is not sick: Chaúng neân vò tình thuyeát phaùp (with disrespect) standing on a path (in the cho keû voâ leã, ngoài trong khi mình ñöùng. middle of the path): Chaúng neân vò tình thuyeát a) A monk should not sit down on the ground to phaùp cho keû voâ leã, ñöùng ôû giöõa ñöôøng maø teach Dharma to someone (with disrespect) mình ñöùng ôû beân ñöôøng. sitting on a seat and who is not ill: Chaúng neân

73) One must not ease or spit oneself standing if 6) A nun should not sit fidgeting in inhabited not ill. Whoever out of disrespect eases or areas (making play with hand or foot in the spits himself standing if not ill, there is an houses): Chaúng neân ngoài trong nhaø cö só maø offence of wrong-doing: Khi ñöùng chaúng neân muùa tay. töï tieän khaïc nhoå. 7) A nun should not go among the houses with 74) A monk should not ease himself or spit, if not eyes glanced around. He should go amidst the ill, on green corn: Neáu chaúng phaûi beänh, houses with eyes cast down looking only a chaúng neân töï tieän khaïc nhoå vaøo caây xanh. plough's distance ahead: Chaúng neân ñi vaøo 75) A monk should not ease himself or spit in the nhaø cö só maø maét troâng beân naày, beân kia. Maét water: Neáu chaúng phaûi beänh, chaúng neân töï vò aáy chæ neân nhìn xuoáng vaø xa veà phía tröôùc tieän khaïc nhoå xuoáng nöôùc. chæ khoaûng beà ngang moät luoáng caøy. (II) Seventy-five rules of conduct for nuns—Baûy 8) A nun should not sit down in the houses with möôi laêm giôùi Chuùng Hoïc Ni: Tieáng Phaïn goïi eyes glanced around. He should sit down laø Thöùc Xoa Ca La Ni—According to the amidst the houses with eyes cast down Vinaya Pitaka, Sikkka-karaniya also includes looking only a plough's distance ahead: seventy-five rules of conduct which are Chaúng neân ngoài trong nhaø cö só maø maét troâng connected with daily activities—Theo Luaät beân naøy, beân kia. Maét vò aáy chæ neân nhìn Taïng, Thöùc Xoa Ca La Ni cuõng bao goàm baûy xuoáng vaø xa veà phía tröôùc khoaûng beà ngang möôi laêm giôùi caàn hoïc trong sinh hoaït haèng moät luoáng caøy. ngaøy cuûa Ni Chuùng. 9) A nun should not go among the houses with 1) A nun should wear the inner robe all round robes lifted up to the shoulders, either on one for covering the circle of the navel and the side or on both (if out of disrespect having circles of the knees. Whoever out of lifted up the robe on one side or on both, there disrespect dresses with an inner robe hanging is an offence of wrong-doing): Chaúng neân ñi down in front or behind, there is an offence of vaøo nhaø cö só maø laät aùo leân tôùi vai. wrong-doing: Caùi chaên phaûi vaän töø nòch löng 10) A nun should not sit down amidst the houses

tôùi nöûa oáng chaân, chöù khoâng ñöôïc xaên, ñeå with robes lifted up to the shoulders, either on phuû truøm ruùn vaø hai ñaàu goái. Neáu ai ñeå chaên one side or on both: Chaúng neân ngoài trong xaêng leân hay loøng thoøng ra ngoaøi, duø phía nhaø cö só maø laät aùo leân tôùi vai. tröôùc hay phía sau, ñeàu bò phaïm toäi Thöùc Xoa 11) A nun should not go into the houses with loud Ca La Ni. laughter: Chaúng neân cöôøi côït khi ñi vaøo nhaø 2) A nun should wear the upper robe even al cö só. round (whoever out of disrespect puts on an 12) A nun should not sit down in the houses with upper robe hanging down in front or behind, loud laughter: Chaúng neân cöôøi côït khi ngoài there is an offence of wrong-doing): Boä aùo ba trong nhaø cö só. caùi phaûi maëc cho coù thöù lôùp. 13) With a loud noise will I go sit down amidst the 3) A nun should not, out of disrespect, having houses, is a training to be observed. One uncovered the body, go among the houses: should go sit down amidst the houses with Chaúng neân ñi vaøo nhaø cö só maø khoâng maëc aùo little noise: Caám khoâng ñöôïc ñi vaøo vaø ngoài che mình. trong nhaø cö só maø gaây tieáng ñoäng oàn aøo. 4) A nun should not, out of disrespect, sit down 14) Whoever out of disrespect, making a loud among the house without proper clothes: noise, a great noise, goes sits down amidst the Chaúng neân ngoài trong nhaø cö só maø khoâng houses, there is an offence of wrong-doing: maëc aùo che mình. Caám ngoài trong nhaø cö só maø gaây tieáng ñoäng 5) A nun should not go fidgeting amidst the oàn aøo. houses (making play with hand or foot): 15) A nun should not go amidst the houses Chaúng neân ñi vaøo nhaø cö só maø muùa tay. swaying the body. He should hold the body

straight: Chaúng neân ñi vaøo nhaø cö só maø lay an offence of wrong-doing: Chaúng neân ñi vaøo chuyeån thaân mình. nhaø cö só, vöøa ngoài vöøa maëc aùo. 16) A nun should not sit down amidst the houses 25) A nun should not crouch down on the heels sway the body. He should hold the body (sit arms akimbo) in the lay people's houses: straight: Chaúng neân ngoài trong nhaø cö só maø Chaúng neân ngoài choàm hoåm trong nhaø cö só. lay chuyeån thaân mình. 26) One should not sit down amidst the houses 17) Not swaying the arms will I go sit down lolling. Whoever out of disrespect sits down amidst the houses, is a training to be amidst the houses lolling, there is an offence observed. One should not go sit down amidst of wrong-doing: Chaúng neân ngoài trong nhaø cö the houses swaying the arms. One should go só maø quaàn aùo loøng thoøng, thaân ngöôøi ueå oaûi. sit down holding the arms straight: Chaúng neân 27) A nun should accept almsfood attentively. ñi vaøo vaø ngoài trong nhaø cö só maø quô muùa Whoever out of disrespect accepts almsfood tay, maø ngöôïc laïi tay phaûi thaúng. inattentively, as though desirous of throwing it 18) Whoever out of disrespect, the arms swaying, away, there is an offence of wrong-doing: goes sits down amidst the houses bending the Phaûi ñeå yù khi laõnh côm. arms, there is an offence of wrong-doing: 28) One should accept almsfood thinking of the Chaúng neân vì baát kính maø ñi vaøo vaø ngoài bowl. Whoever out of disrespect accepts trong nhaø cö só maø quô muùa tay. almsfood, looking about here and there, there 19) Not swaying the head will I go sit down is an offence of wrong-doing: Phaûi ñeå yù khi amidst the houses, is a training to be tín chuû boá thí thöïc vaät vaøo baùt, chöù khoâng observed.

One should not go sit down amidst ñöôïc ngoù qua ngoù laïi. the houses swaying the head. One should go 29) Almsfood with equal curry should be sit down holding the head straight: Chaúng neân accepted. Whoever out of disrespect accepts ñi vaøo vaø ngoài trong nhaø cö só maø ñaàu coå laéc too much curry, there is an offence of wrong- lia. doing: Phaûi laõnh caø ri vöøa phaûi, chöù khoâng 20) Whoever out of disrespect, the head swaying ñöôïc nhaän quaù nhieàu. , goes sits down amidst the houses bending 30) A nun should not hide (cover up) sauce and the head, there is an offence of wrong-doing: curries with rice out of dsire to get more. One Chaúng neân ñi vaøo vaø ngoài trong nhaø cö só maø should accept almsfood at an even level. öôûn coå hay guïc ñaàu. Whoever out of disrespect accepts heaped-up 21) A nun should not enter any lay people's almsfood, there is an offence of wrong-doing: houses with the arms placed on the hips, or Chaúng neân xôùi côm leân che khuaát ñoà aên ñaëng with the hands on both sides and the elbows laõnh theâm nöõa. turned outwards (akimbo): Chaúng neân ñi vaøo 31) After accepting enough alms-food, a monk nhaø cö só maø chaép tay sau löng hay choáng should cover the bowl; then she should sit naïnh. straight up, eat and contemplate at the same 22) A nun should not sit down in lay people's time. Whoever out of disrespect eats houses with the arms akimbo (arms place on almsfood inattentively, there is an ofence of the hips, or hands on both sides and elbows wrong-doing: Laõnh côm vaø ñoà aên ñuû roài, phuû turned outwards): Chaúng neân ngoài trong nhaø caùi baùt laïi, vöøa aên vöøa quaùn töôûng. Nhöõng ai cö só maø chaép tay sau löng hay choáng naïnh. baát kính, aên ñoà khaát thöïc maø khoâng quaùn 23) One should not go sit down muffled up amidst töôûng laø phaïm toäi. the houses: Caám ngoài trong nhaø cö só maø leø 32) One should eat almsfood thinking of the bowl. löôõi hay choáng tay leân haøm. Whoever out of disrespect eats almsfood 24) Whoever out of disrespect goes sits down looking about here and there, there is an amidst the houses, having dressed himself, offence of wrong-doing: Luùc aên neân luoân including his head, in the upper robe, there is quaùn töôûng veà baùt côm maø mình thoï duïng, chöù khoâng ñöôïc ngoù quanh ngoù quaát.

33) One should eat almsfoods on continuous alms- vöøa mieäng, chöù khoâng neân ñöa mieáng daøi vaøo tour. Whoever out of disrespect eats traùm caû mieäng. almsfood, having chosen here and there, there 41) A nun should not open the mouth till the is an offence of wrong-doing: Caám löïa thöùc mouthful is brought to it. Whoever out of aên khi aên. disrespect opens the mouth when the 34) Almsfood with equal curry should be eaten. mouthful is not brought close, there is an Whoever out of disrespect eats too much offence of wrong-doing: Chaúng neân haù mieäng curry, there is an offence of wrong-doing: Khi lôùn, maø ñuùt ñoà aên (chaúng neân haù mieäng tröôùc thoï thöïc, phaûi aên vöøa phaûi caø ri chöù khoâng tuøy khi mieáng ñoà aên ñöôïc ñöa ñeán mieäng). tieän aên moät caùch thaùi quaù. 42) One should not put the whole hand into the 35) A nun should eat the alms-food working down mouth while eating. Whoever out of from the top without making exceptions disrespect puts the whole hand into the mouth (choosing or selecting foods). One should eat while eating, there is an offence of wrong- almsfood not having chosen from the top. doing:

Caám cho nguyeân baøn tay vôùi thöùc aên Whoever out of disrespect eats almsfood vaøo mieäng khi ñang aên. having chosen from the top, there is an 43) A nun should not talk with the mouth full (talk offence of wrong-doing: Moùn naøo xuùc tröôùc with a mouthful in the mouth). Whoever out thì aên tröôùc. of disrespect talks with a mouthful in the 36) One should not cover up the curry or the mouth, there is an offence of wrong-doing: condiment with conjey, desiring something Chaúng neân noùi chuyeän, khi ngaäm moät mieäng more. Whoever out of disrespect covers up ñoà aên. the curry or the condiment with conjey, 44) When eating alms-food, a monk should not desiring something more, there is an offence make up a round mouthful (eat tossing up of wrong-doing: Khoâng neân che khuaát caø ri ñeå balls of food). Whoever out of disrespect eats mong ñöôïc laõnh theâm. tossing up bals of food, there is an offence of 37) A nun should not ask for sauce and/or rice for wrong-doing: Chaúng neân laáy côm voø vieân, maø his own appetizing unless he is sick: Chaúng thaûy vaøo mieäng. neân hoûi canh ngon, hoaëc moùn laï, tröø khi ñau 45) A nun should not eat scattering rice or lumps yeáu phaûi tuøy moùn caàn duøng. of boiled rice about. Whoever out of 38) A nun should not look enviously at another's disrespect eats breaking up the mouthfuls, bowl. One should not look at others' bowls there is an offence of wrong-doing: Chaúng captious-mindedly. Whoever out of disrespect neân aên traùm vaøm ñeán noãi rôùt ra. looks at others' bowls captious-mindedly, 46) A nun should not eat stuffing out the cheeks there is an offence of wrong-doing: Chaúng like a monkey (stuffed the cheek on one side neân thaáy vò khaùc laõnh ñoà aên maø sanh loøng or on both). Whoever out of disrespect eats, theøm muoán. Chaúng neân nhìn sang baùt cuûa having stuffed cheek on one side or on both, ngöôøi khaùc coù yù theøm thuoàng, neáu khoâng laø there is an offence of wrong-doing: Chaúng phaïm toäi. neân ñöa ñoà aên maù beân naøy, qua maù beân kia 39) When eating alms-food, a nun should not nhö khæ. make up too large a mouthful. Whoever out of 47) A nun should not eat shaking the hand about. disrespect makes up too large a mouthful, Whoever out of disrespect eats shaking the there is an offence of wrong-doing: Chaúng hands about, there is an offence of wrong- neân aên mieáng lôùn. doing: Chaúng neân quô tay trong khi aên. 40) One should make up a piece of food into a 48) One should not eat scattering lumps of boiled round. Whoever out of disrespect makes up a rice. Whoever out of disrespect eats scattering long piece of food, there is an offence of lumps of boiled rice, there is an offence of wrong-doing: Neân laøm mieáng troøn maø aên cho wrong-doing: Chaúng neân aên côm maø laøm rôi rôùt.

49) A nun should not eat put out the tongue, or eat of wrong-doing: Chaúng neân vò tình thuyeát licking or wiping, either the hand or the bowl: phaùp cho keû voâ leã, côõi ngöïa, ñi kieäu. Chaúng neân leø löôõi ra, hay laáy löôõi lieám. 64) A nun should not sit to teach Dharma to 50) A nun should not suck the alms-food loudly, someone lying on a bed and who is not ill, or or smack the lips loudly: Chaúng neân nuùt ñoà aên even lying on the ground: Chaúng neân vò tình trong khi aên hay nuùt moäi chuøn chuït. thuyeát phaùp cho keû voâ leã, naèm treân giöôøng 51) A nun should not eat making loud sound or hay naèm döôùi ñaát trong khi mình ngoài. noise, or making a hissing

sound: Chaúng neân 65) A nun should not teach Dharma, standing, to nhai lôùn tieáng hay phaùt ra tieáng gioù. someone who is sitting down, and who is not 52) A nun should not eat licking the fingers: sick: Chaúng neân vò tình thuyeát phaùp cho keû voâ Chaúng neân lieám tay khi ñang aên. leã, ngoài rong khi mình ñöùng. 53) A nun should not eat licking the bowl: Chaúng a) A nun should not sit down on the ground to neân lieám cheùn khi aên. teach Dharma to someone sitting on a seat 54) A nun should not eat licking the lips: Chaúng and who is not ill: Chaúng neân vò tình thuyeát neân lieám moâi khi ñang aên. phaùp cho keû voâ leã, ngoài treân gheá trong khi 55) A nun should not accept a drinking-water pot mình ngoài döôùi ñaát (ngoài choã toát trong khi or cup with the hands soiled with food: Chaúng mình ngoài choã xaáu). neân caàm bình uoáng nöôùc maø chaúng röõa tay. b) A nun should not teach Dharma, having sat 56) A nun should not throw out amidst the houses, down on a low seat, to someone sitting on a rinsings of the bowl with lumps of boiled rice high seat and who is not ill: Chaúng neân vò tình (bowl washing water which has rice grains in thuyeát phaùp cho keû voâ leã, ngoài choã cao trong it): Chaúng neân taït nöôùc röõa baùt vôùi côm caën khi mình ngoài choã thaáp. lôïn côïn ra saân cuûa thí chuû. 66) A nun should not teach the law to someone 57) A nun should not teach Dharma to someone with head covered (with a turban on his head) with an umbrella or a sunshade in his hand and who is not sick: Chaúng neân vò tình thuyeát who is not sick: Chaúng neân vò tình thuyeát phaùp phaùp cho keû voâ leã che ñaàu. cho keû voâ leã, caàm duø. 67) A nun should not teach Dharma to someone 58) A nun should not teach Dharma to someone wearing a head wrapping (whose head with a stick (staff) in his hand and who is not muffled up) and who is not sick: Chaúng neân vò sick: Chaúng neân vò tình thuyeát phaùp cho keû voâ tình thuyeát phaùp cho keû voâ leã duøng khaêng leã, khoâng ñau beänh maø caàm gaäy. quaán ñaàu. 59) A nun should not teach Dharma to someone 68) Having sat down on the ground, dhamma with a knife in his hand: Chaúng neân vò tình should not be taught to someone siting on a thuyeát phaùp cho keû voâ leã, caàm dao. seat and who is not ill: Khi mình ngoài döôùi 60) A nun should not teach Dharma to someone ñaát, chaúng neân vò tình thuyeát phaùp cho keû with a spear (lance) in his hand: Chaúng neân vò khoâng coù beänh maø voâ leã ngoài treân gheá. tình thuyeát phaùp cho keû voâ leã, caàm giaùo. 69) Dhamma should not be taught, having sat 61) A nun should not teach Dharma to someone down on a low seat, to someone sitting on a mounted on clogs (wooden shoes): Chaúng neân high seat and who is not ill: Khi mình ngoài vò tình thuyeát phaùp cho keû voâ leã, ñi guoác. gheá thaáp, chaúng neân vò tình thuyeát phaùp cho 62) A nun should not teach Dharma to someone keû khoâng coù beänh maø voâ leã ngoài treân gheá cao. wearing sandals who is not sick: Chaúng neân vò 70) A nun should not teach Dhamma, standing, to tình thuyeát phaùp cho keû voâ leã, ñi deùp. someone who is sitting down and who is not 63) A nun should not teach the law to someone in ill: Khi mình ñöùng, chaúng neân voâ tình thuyeát a vehicle who is not sick. Whoever out of phaùp cho keû khoâng coù beänh maø voâ leã ngoài. disrespect teaches Dhamma to someone in a 71) A nun should not teach Dharma, going or vehicle and who is not ill, there is an offence walking behind, to

someone going or walking in front and who is not ill: Chaúng neân vò tình

thuyeát phaùp cho keû voâ leã, ñi tröôùc maø mình ñi haøng taïi gia, caám ham muoán nhieàu veà saéc duïc hay sau. taø haïnh vôùi ngöôøi khoâng phaûi laø vôï choàng cuûa 72) A nun should not teach Dharma, standing mình. Giôùi thöù ba trong möôøi giôùi troïng cho haøng beside (at the side of) a path, to someone xuaát gia trong Kinh Phaïm Voõng, caét ñöùt moïi ham standing on a path (in the middle of the path): muoán veà saéc duïc. Ngöôøi xuaát gia phaïm giôùi daâm Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, duïc töùc laø phaïm moät trong töù ñoïa, phaûi bò truïc ñöùng ôû giöõa ñöôøng maø mình ñöùng ôû beân xuaát khoûi giaùo ñoaøn vónh vieãn—See Four grave ñöôøng. sins. 73) One must not ease or spit oneself standing if Sexual intercourse: Giao hôïp—A Bhiksu or not ill. Whoever out of disrespect eases or Bhiksuni who has sexual intercourse with another spits himself standing if not ill, there is an person, whether a female or male, and whether offence of wrong-doing: Khi ñöùng chaúng neân that person has given consent or not, breaks the töï tieän khaïc nhoå. first of the Four Degradation Offences. He or she 74) A nun should not ease himself or spit, if not is no longer worthy to remain a Bhiksu or Bhiksuni ill, on green corn: Neáu chaúng phaûi beänh, and cannot participate in the activities of the chaúng neân töï tieän khaïc nhoå vaøo caây xanh. Bhiksu or Bhiksuni Sangha—Vò Tyø Kheo hay Tyø 75) A nun should not ease himself or spit in the Kheo Ni naøo laøm vieäc daâm duïc, duø vôùi ngöôøi nöõ water: Neáu chaúng phaûi beänh, chaúng neân töï hay ngöôøi nam, duø coù hay khoâng coù söï ñoàng yù cuûa tieän khaïc nhoå xuoáng nöôùc. ngöôøi naøy, vò aáy phaïm vaøo giôùi thöù nhaát cuûa boán Severe austerity: EÙp xaùc khoác lieät. giôùi Rôi Ruïng. Vò naøy khoâng coøn xöùng ñaùng laøm Severe bodily pain: Khoå nhuïc. moät Tyø Kheo hay Tyø Kheo Ni trong Taêng ñoaøn Severe punishment: Nghieâm hình. hay Ni ñoaøn nöõa. Sex (a & n): Sexual misconduct: Taø daâm—Adultery— 1) Daâm—See Three kinds of desire (II). Fornication—Lascivious—Lewd—Licentious— 2) Giôùi tính. Sexual misconduct refers chiefly to adultery—Taø haïnh chuû yù laø noùi veà vieäc ngoaïi tình. Sexual (a): Thuoäc veà giôùi tính. (I) An overview of “Sexual misconduct”: Toång Sexual attraction through softness and quan veà “Taø daâm—The third commandment smoothness: Teá Hoaït Duïc—One of the six kinds of the five basic commandments for lay of sensual attractions, sexual attraction through people, and the third precept of the ten major softness and smoothness—Moät trong saùu loaïi saéc precepts for monks and nuns in the Brahma duïc, ham muoán caùi veû nuoät naø boùng baåy xinh xaén Net Sutra. Monks or nuns who commit this cuûa thaân theå. offence will be expelled from the Order Sexual desire: Daâm duïc. forever—Giôùi thöù ba trong nguõ giôùi cho haøng Sexual immorality or bestiality: taïi gia, caám ham muoán nhieàu veà saéc duïc hay Abrahmacarya (skt)—Daâm Duïc—Adultery— taø haïnh vôùi ngöôøi khoâng phaûi laø vôï choàng cuûa Lascivious—Lewd—Licentious—Sexual mình. Giôùi thöù ba trong möôøi giôùi troïng cho misconduct—Fornication—Adultery or sexual haøng xuaát gia trong Kinh Phaïm Voõng, caét ñöùt immorality or bestiality, one of the four grave moïi ham muoán veà saéc duïc. Ngöôøi xuaát gia prohibitions or sins in Buddhism. The

third phaïm giôùi daâm duïc töùc laø phaïm moät trong töù commandment of the five basic commandments ñoïa, phaûi bò truïc xuaát khoûi giaùo ñoaøn vónh for lay people, and the third precept of the ten vieãn—See Five precepts and Ten Major major precepts for Monks and Nuns in the Brahma Precepts. Net Sutra. Monks or Nuns who commit this (II) The meaning of Kamesu-micchacara—Nghóa offence will be expelled from the Order forever— cuûa taø daâm: Phaïm toäi thoâng daâm, moät trong boán troïng toäi trong 1) Obscene: Adultery—Gian daâm. Phaät giaùo. Ñaây laø giôùi thöù ba trong nguõ giôùi cho

2) The commandments against adultery, one of Sexual passion: Lewdness—Daâm duïc. the ten major commandments or precepts in Sexual relation: Quan heä tình duïc. the Brahma Net Sutra: Giôùi caám daâm duïc, 1) A Bhiksu who, when motivated by sexual moät trong möôøi troïng giôùi cuûa Hieån Giaùo desire, tells a woman or a man that it would trong Kinh Phaïm Voõng—See Ten Major be a good thing for her or him to have sexual Precepts. relations with him, commits a Sangha (III) Four conditions that are necessary to Restoration Offence—Vò Tyø Kheo naøo chuû yù complete the evil of sexual misconduct—Boán daâm duïc maø noùi vôùi ngöôøi nöõ hoaëc ngöôøi nam ñieàu kieän caàn thieát ñeå taïo nghieäp taø daâm: neân coù quan heä tình duïc vôùi mình, vò aáy phaïm 1) The thought to enjoy: YÙ nghó muoán thoûa maõn giôùi Taêng thaân giaûi cöùu. nhuïc duïc. 2) A Bhiksuni who is intent upon having sexual 2) Consequent effort: Coá gaéng thoûa maõn nhuïc relations with someone, whether male or duïc. female, breaks one of the eight Degradation 3) Means to gratify: Tìm phöông tieän ñeå ñaït Offences. She is no longer worthy to remain a ñöôïc muïc tieâu. Bhiksuni and cannot participate in the 4) Gratification: Söï thoûa maõn. actiivities of the Order of Bhiksunis—Vò Tyø (IV) According to The Buddha and His Teachings, Kheo Ni naøo coù chuû yù daâm duïc, vôùi ngöôøi written by Most Venerable Narada, these are nam hay ngöôøi nöõ, laø phaïm moät trong taùm the inevitable consequences of Kamesu- giôùi Rôi Ruïng. Vò aáy khoâng coøn xöùng ñaùng micchacara—Theo Ñöùc Phaät vaø Phaät Phaùp laøm Tyø Kheo Ni vaø khoâng theå tham döï vaøo cuûa Hoøa Thöôïng Narada, ñaây laø nhöõng quaû nhöõng sinh hoaït cuûa giaùo ñoaøn nöõa. baùo khoâng traùnh khoûi cuûa taø daâm. a) Through word or gesture arouses sexual desire 1) Having many enemies: Coù nhieàu keû thuø. in that person, breaks the seventh of the Eight 2) Union with undesirable wives and husbands Degradation Offences—Duøng lôøi noùi hay cöû (spouses): Ñôøi soáng vôï choàng khoâng haïnh chæ coù taùc duïng kích ñoäng daâm tính, laø phaïm phuùc. giôùi Rôi Ruïng thöù baûy. 3) Birth as a woman or as a eunuch (thaùi giaùm): b) Says to that person that she is willing to offer Sanh ra laøm ñaøn baø hay laøm ngöôøi baùn nam him or her sexual relations, breaks the eightth baùn nöõ. of the Eight Degradation Offences—Baûo raèng (V) The Buddha's teachings on "Sexual mình saün saøng trao hieán tình duïc cho ngöôøi misconduct" in the Dharmapada Sutra— kia, laø phaïm giôùi Rôi Ruïng thöù taùm. Nhöõng lôøi Phaät daïy veà "Taø Daâm" trong Kinh Sexual talk: YÛ ngoân (noùi chuyeän daâm oâ). Phaùp Cuù: Sexual thoughts towards others than one's 1) Four misfortunes occur to a careless man who commits adultery: acquisition of demerit,

own wife, or husband: Ngoaïi daâm duïc—Ngoaïi restlessness, moral blame and downward path Tham Duïc—YÙ nghó ham muoán tình duïc vôùi ngöôøi (Dharmapada 309)—Buoâng lung theo taø duïc, khaùc, khoâng phaûi laø vôï hay choàng cuûa mình. seõ chòu boán vieäc baát an: maéc toäi voâ phöôùc, Sexuality: Naêng löïc tính duïc. nguû khoâng yeân, bò cheâ laø voâ luaân, ñoïa ñòa Seyya (p): Bed—Giöôøng nguû. nguïc. Shaba-Sekai (jap): Jambudvida (skt)—The 2) There is acquisition of demerit as well as evil human world—The saha world—The worldly destiny. No joy of the frightened man. The world—Impure Land—World of human beings— king imposes a heavy punishment. Therefore, Theá giôùi Ta Baø—See Saha world. man should never commit adultery Shackles in the heart: Phieàn tröôïc trong taâm— (Dharmapada 310)—Voâ phöôùc ñoïa aùc thuù bò In the Middle Length Discourses of the Buddha, khuûng boá, ít vui, quoác vöông keát troïng toäi: ñoù the Wilderness in the Heart Sutra, the Buddha laø keát quaû cuûa taø daâm. Vaäy chôù neân phaïm confirmed: “There are five shackles in the ñeán.

heart.”—Ñöùc Phaät daïy trong Trung Boä Kinh, kinh Shakubuku: Phaù vôõ vaø cheá ngöï—A Japanese Taâm Hoang Vu, coù naêm phieàn tröôïc chöa ñöôïc term for “break and subdue.” A technique ñoaïn taän—See Five shackles in the heart. advocated by Nichiren (1222-1282), based on his Shackles of honors and interests: Danh cöông conviction that only the Lotus Sutra can lead to lôïi toûa (voøng kieàm toûa cuûa danh lôïi). salvation during the “final dharma age.” Thus the S(h)adayatana (skt): Salayatana (p)—Six Lotus is true and all other teachings are objects of the sense organs (the objects of seeing, provisional, but in the present age people are no hearing, smelling, tasting, touching and mental longer able to derive any benefit from the latter, representation—Saùu phaïm truø hay saùu loaïi caûm and so Nichiren felt that provisional teachings giaùc cuûa saùu giaùc quan maét, tai, muõi, löôõi, thaân vaø must be suppressed, by force if necessary. His yù. practice of “Shakubuku” involved debating the Shade: Dark—Negative—AÂm. proponents of other schools and submitting memorials to government officials in which he Shadow: Abha or Paribimba (skt)—Boùng. attacked his rival, using arguments and quotations Shadow-guardian: AÛnh Hoä—Like a shaddow from Buddhist scriptures to argue that their guardian, always following like a shaddow the teachings were both false and harmful to the substance—Nhö boùng theo hình, khoâng taùch rôøi nation. In the modern period “Shakubuku” has thaân theå, luoân luoân ñi keøm ñeå uûng hoä thaân theå. been developed into a confrontational method by Shadow things: AÛnh Söï—Shadow things, i.e. all the Soka Gakkai. In 1951 its second president, things are mere shadows, not the reality—Heát Josei Toda, officially launched a program called thaûy söï vaät treân theá gian ñeàu laø hö aûo nhö hình the “great march of shakabuku,” the goal of which boùng, chöù khoâng phaûi laø caùi chaân thöïc. was to convert 750,000 families by aggressive Shadowlessness: Na-vidyate, or Nirabhasa, or proselytizing. The main format for this was small Animitta, or Alakshana (skt)—Formlessness— neighborhood discussion groups, in which Imagelessness—See Formlessness. potential converts were pressured to join the Shaduman (skt): Hoát Loä Ma—A district of organization. The

campaign brought in more ancient Tukhara, north of Wakhan—Moät khu vöïc converts than the target number, but also drew a trong xöù Tukhara thôøi coå, naèm veà phía baéc cuûa firece public criticism for the methods used. Wakhan. Aggressive shakabuku has been de-emphasized in Shake: Quake—Rung chuyeån. recent years—Thuaät ngöõ Nhaät Baûn coù nghóa laø Shake of earth: Ñòa ñoäng. “Phaù vôõ vaø cheá ngöï.” Moät kyõ thuaät ñöôïc ngaøi Shaker of the rings on the metal staff: Tích Nhaät Lieân uûng hoä, döïa vaøo söï caû quyeát raèng Kinh Dieäu Phaùp Lieân Hoa coù theå ñöa tôùi söï cöùu roãi Tröôïng Sö—See Seven monks (A). trong thôøi “Maït Phaùp.” Vì vaäy Kinh Lieân Hoa laø Shakra Devanam Indra: Ñeá Thích—One who chaân lyù vaø taát caû nhöõng giaùo phaùp chæ laø taïm bôï can be lord. He is the king of the Trayastrimsha maø thoâi, maø trong thôøi maït phaùp con ngöôøi khoâng Heaven of the Thirty-Three. Below his Heaven coøn khaû naêng lôïi laïc vôùi nhöõng giaùo phaùp taïm bôï are the heavens of the four deva-kings. Above are aáy nöõa, vaø vì theá maø Nhaät Lieân caûm thaáy raèng the Heaven of Yama, the Tushita Heaven, the nhöõng giaùo taïm thôøi aáy phaûi bò deïp boû, baèng vuõ Nirmanarati Heaven, the Paranirmita Heaven, the löïc neáu caàn. Phaùp tu taäp “Shakubuku” cuûa oâng heavens of form, the formless heavens, and lieân heä tôùi vieäc tranh luaän vôùi nhöõng ngöôøi ñeà innumerable other heavens—Laø vò Naêng Thieân xöôùng cuûa caùc tröôøng phaùi khaùc vaø göûi kieán nghò Chuùa. Ngaøi laø vò Thieân vöông nôi coõi trôøi Ñao Lôïi leân quan chöùc chaùnh phuû, trong nhöõng kieán nghò (hay Trôøi Ba Möôi Ba Taàng). Beân döôùi coõi trôøi aáy oâng ñaõ taán coâng ñoái thuû cuûa mình, duøng nhöõng cuûa Ngaøi laø coõi trôøi Töù Thieân Vöông. Beân treân coõi tranh luaän vaø ñöa ra nhöõng lôøi Phaät daïy trong kinh trôøi cuûa Ngaøi laø coõi trôøi Ñaâu Suaát, Hoùa Laïc, Tha ñieån ñeå tranh luaän vôùi giaùo thuyeát cuûa ñoái phöông Hoùa, coõi trôøi saéc giôùi, coõi trôøi voâ saéc giôùi, vaø voâ ñeå ñi ñeán keát luaän raèng nhöõng giaùo thuyeát aáy laø taø soá nhöõng coõi trôøi khaùc.

vaïy vaø toån haïi ñeán quoác gia. Vaøo thôøi caän ñaïi states, and Seventy-five dharmas of the “Shakubuku” ñöôïc Soka Gakkai phaùt trieån thaønh Abhidharma Kosa. phöông phaùp ñoái ñaàu. Naêm 1951, nhò toå cuûa (II) The Buddha’s teachings on “Shame for self tröôøng phaùi naøy laø Josei Toda, chính thöùc phoùng ra and shame for others’” in the Dharmapada moät chöông trình goïi laø “Cuoäc ñi boä vó ñaïi nhaèm Sutra—Nhöõng lôøi Phaät daïy veà “Taøm Quí” phaù vôõ vaø cheá ngöï,” muïc ñích cuûa noù nhaèm caûi trong Kinh Phaùp Cuù: ñaïo 750.000 gia ñình baèng phöông caùch cho nhaäp 1) Life is easy for the shameless one who is ñaïo heát söùc naêng noå. Coâng thöùc chuû yeáu cuûa impudent as a crow, back-biting, arrogant and chöông trình naøy laø nhöõng nhoùm baøn luaän nhoû evil: Soáng khoâng bieát xaáu hoå, soáng loã maõng trong cuøng khu laùng gieàng, trong ñoù nhöõng gia trô treûn nhö quaï dieàu, soáng cheâ bai keû khaùc, ñình coù tieàm naêng caûi ñaïo bò eùp buoäc phaûi gia soáng ñaïi ñôûm khoa tröông, soáng ngaïo maïn taø nhaäp toå chöùc. Chieán dòch mang laïi keát quaû laø soá aùc, soáng nhö theá aáy chaúng khoù khaên gì. ngöôøi gia nhaäp toå chöùc nhieàu hôn con soá döï ñònh, (Dharmapada 244). nhöng chöông trình naøy cuõng ñöa ñeán söï chæ trích 2) But life is hard for a modest, for one

who gay gaét cuûa quaàn chuùng. Phöông phaùp “Phaù vôõ vaø seeks purity, one who is detached, humble, cheá ngöï” naêng noå naøy ñaõ khoâng coøn ñöôïc toå chöùc clean and clear thinking: Soáng bieát hoå theïn, nhaán maïnh nöõa trong nhöõng naêm gaàn ñaây. thöôøng caàu thanh tònh, soáng khoâng ñam meâ Shakuju-Shoyo-Shin (jap): Exeperienced and duïc laïc, soáng khieâm toán, soáng trong saïch, concentrated mind—Tích tuï tinh yeáu taâm. soáng doài daøo kieán thöùc, soáng nhö theá môùi thaät Shakuson (skt): Sakyamuni (skt)—Honored khoù laøm. (Dharmapada 245). Sakya—Thích Toân—See Buddha. 3) Those who embrace the wrong views, are ashamed of what is not shameful, and are not Shallow opinion: Thieån kieán—YÙ kieán noâng caïn. ashamed of what is shameful, will not be able Shame: Taøm quí—See Shame for self and shame to avoid the hell: Khoâng ñaùng hoå laïi hoå, vieäc for others. ñaùng hoå laïi khoâng, cöù oâm taø kieán aáy, ñòa nguïc Shame for not yet being free from mortality: khoù laùnh xa. (Dharmapada 316). Caûm thaáy xaáu hoå vì chöa thoaùt ñöôïc luaân hoài sanh Shame when doing evil: Taøm löïc (söùc theïn thuøa töû—See Seven mental attitudes in penitential khi laøm quaáy)—See Sixteen great powers meditation or worship. obtainable by a bodhisattva. Shame for others: Quí (hoå theïn)—See Seven Shamefulness: Taøm quyù—Hoå vôùi beân ngoaøi vaø sacred graces. theïn vôùi beân trong—See Seven Treasures of Shame for self: Taøm—See Seven sacred graces. Enlightened Beings. Shame for self and shame for others: Taøm Shameless: Voâ lieâm só. Quí. Shamelessness: Ahirikam (p)—Ahrikya (skt)— (I) The meanings of “Shame for self and shame Voâ taøm—Shamelessness is the absence of disgust for others”—Nghóa cuûa “Taøm Quí”: at bodily and verbal misconduct—Töï mình khoâng 1) Taøm quí: One of the seven riches or seven bieát xaáu hoå khi thaân laøm vieäc xaèng baäy, khi khaåu ways of becoming rich in the Law—Moät trong noùi chuyeän xaèng baäy—See Ten kinds of baûy caùch laøm giaøu trong chaùnh phaùp—See afflictions, Fourteen unwholesome factors, Fifty- Seven riches. two mental states, and Seventy-five dharmas of 2) Ayaso (p): Nhuïc (AÙc Vaên) hay tieáng nhô hay the Abhidharma Kosa. söï huûy baùng—Bad repute—Defame—Shamijikkaiigikyosho (jap): Sa Di Thaäp Giôùi Disgrace—Defamation—Malign—See Eight Oai Nghi Kinh Sôù. winds. 3) Hri (skt): Hiri (p)—Also means Shan-Chou-Fen-Yang: Thieän Chaâu Phaàn “Repentance.”—Taøm, coøn coù nghóa laø “töï Döông Thieàn Sö—See Fen-Yang-Shan-Chou. xaáu hoå hoái haän”—See Fifty-two mental Shan-Hui Zen Master: Thieàn Sö Thieïân Hoäi— Zen master Shan-Hui was born in 805. He left

home at the age of nine and received full ordain at who understand will laugh at you. If you still the age of twenty. Following Zen Master T’ao-Wu don’t get it, then listen to this verse: Yuan-Zhi’s recommendation, he came to Hua- “Belaboring life and death, Ting to become Chuan-Tzi’s disciple. He was Just seeking Buddha’s quarter. recognized as Chuan-Tzi’s Dharma heir—Thieàn Confused about the truth before your Sö Thieïân Hoäi sanh naêm 805, sö xuaát gia luùc 9 tuoåi eyes, vaø thoï cuï tuùc giôùi naêm 20 tuoài. Sau khi Thieàn sö Poking a fire to find a cool spot.” Ñaïo Ngoâ Vieân Trí ñeà nghò sö ñeán gaëp Thuyeàn Töû, Moät hoâm sö thöôïng ñöôøng daïy chuùng: “Töø coù sö ñeán Hoa Ñình laøm ñeä töû Thuyeàn Töû. Sö ñöôïc Toå ñeán ñaây ngöôøi ta hieåu

laàm, noái nhau ñeán coâng nhaän laø Phaùp Töû cuûa Hoa Ñình Thuyeàn Töû. nay ñeàu laáy lôøi Phaät, Toå laøm moâ phaïm daïy * One day Shan-Hui entered the hall and ngöôøi. Nhö theá, trôû thaønh keû cuoàng hay ngöôøi addressed the monks, saying: “Since the time voâ trí roài coøn gì. Kia chæ baøy toû cho caùc ngöôi of the ancestors there have been those who ‘Khoâng phaùp voán laø ñaïo, ñaïo khoâng moät misunderstand what has been passed down. phaùp; khoâng Phaät coù theå thaønh, khoâng ñaïo coù Right up to now they have used the words of theå ñaéc, khoâng phaùp coù theå xaû.’ Cho neân noùi the Buddhas and ancestors and made them ‘Tröôùc maét khoâng phaùp, yù taïi tröôùc maét.’ models for study. If people do this then they’ll (muïc tieàn voâ phaùp, yù taïi muïc tieàn). Kia chaúng go crazy and have no wisdom at all. The phaûi laø phaùp tröôùc maét. Neáu nhaèm beân Phaät, Buddhas and ancestors have instructed you Toå maø hoïc, ngöôøi naày chöa coù maét töï taïi, vaãn that the dharmaless root is the Way. The way laø thöùc taùnh sanh töû meânh mang khoâng coù is without even a single Dharma. There is no phaàn töï do. Ngaøn muoân daäm tìm thieän tri Buddha that you can become. There is no way thöùc, coát coù caùi thaáy chôn chaùnh haèng thoaùt that can be attained. Nor is there any Dharma khoûi hö doái, ñònh laáy caùi sanh töû tröôùc maét that can be grasped or let go of. Therefore, xem laø thaät coù hay thaät khoâng? Neáu coù ngöôøi the ancients said: ‘Before the eyes there is no ñònh ñöôïc leõ naøy, höùa nhaän oâng seõ giaûi thoaùt. Dharma, but the meaning is before the eyes.’ Ngöôøi thöôïng caên ngay lôøi noùi lieàn roõ ñaïo; keû Those who want to study the Buddhas and caên khí baäc trung, baäc haï chaïy laêng xaêng nhö ancestors haven’t opened their eyes. Why do soùng buûa. Sao chaúng nhaèm trong sanh töû maø they want to submit to something else and not an ñònh? Seõ nhaän laáy choã naøo? Laïi nghi Phaät attain their own freedom? Basicaly it’s nghi Toå theá caùi sanh töû cho oâng ñöôïc sao? because they are confused about life and Ngöôøi trí seõ cöôøi oâng. Nghe keä ñaây: death. They realize they don’t have a bit of “Lao trì sanh töû phaùp freedom, so they go thousands of miles to Duy höôùng Phaät bieân caàu. seek our some great teacher. Those people Muïc tieàn meâ chaùnh lyù must attain the true eye, not spend their time Baùc hoûa mích phuø aâu.” grasping and discarding spurious views. But (Nhoïc gìn phaùp sanh töû are there any here among you of definite Chæ nhaèm beân Phaät caàu. attainment who can really hold forth about Tröôùc maét laàm lyù chaùnh existence and nonexistence? If there’s Trong löûa boït coù ñaâu). someone who’s definite about this then I * A monk asked: “There has always been invite you to speak out.’ ‘When persons of meaning attributed to the teaching of the high ability hear these words they are clear Buddhas and ancestors. Why does the master about what’s being said. Those of middle or say there isn’t any?” Shan-Hui said: “Don’t low ability continue rushing around. Why do’t eat for three years and you won’t see anyone you just directly face life and death? Don’t hungry.” The monk said: “If no one is hungry, tell me you still want the Buddhas and why can’t I gain awakening?” Shan-Hui said: ancestors to live and die in your place! People “Because awakening has confused you.”

Shan-Hui then recited this verse to make his most effective means to ensure rebirth in point: Amitabha's Pure Land of Sukhavati. In the Trinh "Clear and luminous, no Dharma of Quaùn reign period, reading the Pureland text awakening, "Nine Levels of Gaining Rebirth" written by Zen Awakening confuses people. Master T'ao-Xuo of Tsi-He region brought him In paradise with two feet and eyes, great joy, as he said: "This is truly the magnificent Nothing false, and nothing true." door to enter the Buddha's world. Cultivating Vò Taêng hoûi: "Töø tröôùc laäp yù Toå vaø yù kinh, vì other conducts and practices is long and sao ñoä naày Hoøa Thöôïng noùi khoâng?" Sö ñaùp: convoluted making them much more difficult to "Ba naêm chaúng aên côm, tröôùc maét khoâng achieve. Only this Dharma Door of Pureland ngöôøi ñoùi, taïi sao con chaúng ngoä?" Chæ vì ngoä Buddhism will lead to an expedient liberation meâ ñuoåi Xaø Leâ. Sö beøn noùi keä: from the cycle of rebirths." From that time, the "Minh minh voâ ngoä phaùp Great Master cultivated and practiced Pureland Ngoä phaùp khöôùc meâ nhôn Buddhism vigorously and diligently. Not long Tröôøng thô löôõng cöôùc thuøy thereafter, the Great Master came to the capital Voâ nguïy dieät voâ chôn." city to encourage all Buddhists to practice Buddha (Roõ raøng khoâng phaùp ngoä Recitation. Each time he entered his cottage to Phaùp ngoä ñuoåi ngöôøi meâ kneel and practice Buddha Recitation, if he had Duoãi thaúng hai chaân nguû not exhausted his strength, he did not rest. After Khoâng nguïy cuõng khoâng chôn). completing his practice, for the benefit of great * On the seventh day of eleventh month in the following. He taught and explained the Dharma year 881, Shan-Hui called together his Door of Pureland Buddhism. For more than thirty principal monks and said: "I've talked years, he cultivated and propagated Pureland extensively for many years. Each of you Teachings diligently without a day of rest or sleep. should know for yourself. Now I'm just an Each day he maintained his precepts purely empty form. My time is up and I must go. without violating the smallest precept. When Take care of the teaching as if I were still receiving offerings of goods and rare delicates, he here." Upon saying these words, Shan-Hui would give them to his disciples. For himself, he suddenly passed away. He received ate only the less desirable foods. With the posthumous name "Great Teacher monetary wealth he received from offerings made Transmitting Clarity."—Vaøo ngaøy 7 thaùng 11 by faithful followers. He had over one hundred naêm 881, sö goïi Taêng chuùng laïi baûo: "Ta ñaõ thousand Amitabha Buddha Sutras hand-copies. noùi phaùp trong nhieàu naêm. Moãi ngöôøi caùc He had over 300 pictures of the Pureland drawn. ngöôi phaûi neân töï bieát mình. Baây giôø ta khoâng Additionally, with whatever was left of that coøn gì nöõa, ñaõ ñeán luùc ta ñi ñaây. Giöõ laáy phaùp money, he used for renovating the temple, nhö luùc ta coøn vaäy." Noùi xong sö thò tòch, thoï pagoda, or buying candles to keep the shrine 77 tuoåi, ñöôïc vua phong hieäu "Truyeàn Minh lighted continuously. Thus, he never saved Ñaïi Sö." anything he received. His disciples, those of Shan Tao: Thieän Ñaïo—A famous Chinese religious ranks as well as lay Buddhists, who monk, in about 681 A.D., during the T'ang followed his virtuous ways were great in number, Dynasty, regarding by the Chinese Pure Land as may be several hundred thousand. Among these its third

patriarch. A writer of commentaries on the people, many attained the “Buddha Recitation sastras of the Pure Land sect, and one of its Samadhi” during their lifetime, and upon death literary men. This is an influential commentary on countless others achieved observable signs and the Amitayur-dhyana-sutra, which which characteristis of them gaining rebirth to the emphasized the practice of chanting the Nembutsu Amitabha Buddha’s Pureland. One day, all of a (Namo-Amitabha), which he believed to be the sudden, he said to his mass following: “This body is filled with sufferings, I will soon go West.”

After speaking, he climbed on a willow tree in caây lieãu tröôùc chuøa, chaép tay höôùng veà phöông front of the temple. Facing the Western direction Taây maø chuùc nguyeän raèng: “Xin Phaät vaø Boà Taùt with his palms together and made this prayer: “I tieáp daãn con, khieán cho con khoâng maát chaùnh ask the Buddha and the Bodhisattvas to rescue and nieäm, ñeå ñöôïc sanh veà Cöïc Laïc.” Nguyeän xong, deliver me, to aid me so I will not lose my pure ngaøi gieo mình xuoáng ñaát, nheï nhaøng nhö chieác laù mind to gain rebirth to the Ultimate Bliss World.” rôi, ngoài kieát giaø ngay thaúng treân maët ñaát. Ñaïi Immediately following this prayer, light as a leaf chuùng voäi ñeán xem, thì ngaøi ñaõ vieân tòch. falling from a tree, he threw his body to the Shan-Tao’s method of Buddha Recitation: ground, and sat in the lotus position. Everyone Thieän Ñaïo Nieäm Phaät Giaùo Chæ—According to rushed over to see him and that was when he took the Great Master San-Tao, Pureland cultivators his last breath—Nhaø sö noåi tieáng cuûa Trung Quoác, should always remember the followings—Theo ñöôïc Tònh Ñoä Toâng Trung Hoa xem laø toå thöù ba. Ngaøi Thieän Ñaïo, haønh giaû tu theo Phaùp moân Tònh OÂng laø ngöôøi ñaõ giaûng giaûi caùc boä luaän cuûa Tònh Ñoä neân bieát nhöõng ñieàu quan troïng sau ñaây: Ñoä Toâng, ngaøi cuõng giaûng veà pheùp tu “luïc thôøi 1) When first coming down with an illness, vaõng sanh.” Ngaøi laø moät trong nhöõng cao Taêng whether terminal or not, cultivators should vaøo khoaûng naêm 681 sau Taây Lòch vaøo thôøi nhaø immediately reflect upon the matter of Ñöôøng. OÂng ñaõ vieát moät boä luaän coù aûnh höôûng lôùn impermanence. The reason is death is a cho Tònh Ñoä Toâng veà “Nieäm Phaät Tam Muoäi,” natural part of life; from aeons ago untill now, trong ñoù nhaán maïnh tôùi nieäm Phaät, vaø oâng tin raèng whether young or old, Heavenly or human ñaây laø caùch tu höõu hieäu nhaát ñeå ñöôïc vaõng sanh beings, ghosts, demons, or animals, etc., no veà coõi Tònh Ñoä Cöïc Laïc cuûa Ñöùc Phaät A Di Ñaø. one has been able to escape this fate. This is Trong nieân hieäu Trinh Quaùn, nhaân thaáy baøi vaên the most important point and should be Tònh Ñoä Cöûu Phaåm Ñaïo Traøng cuûa ngaøi Ñaïo thought of first: Ngay khi chuùng ta ñau yeáu, Xöôùc Thieàn Sö ôû Taây Haø, ngaøi raát möøng, baûo duø naëng hay duø nheï ñi nöõa, cuõng ñeàu neân raèng: “Ñaây môùi chính thaät laø cöûa maàu ñeå ñi vaøo khôûi taâm nghó ñeán söï voâ thöôøng, bôûi vì caùi caûnh Phaät. Tu caùc haïnh nghieäp khaùc xa vôøi, quanh cheát laø moät ñieàu taát nhieân, töø voâ thæ ñeán nay, quaát khoù thaønh. Duy coù phaùp moân naày mau thoaùt hoaëc treû, hoaëc giaø, hoaëc trôøi, ngöôøi, ma, quyû töû.” Töø ñoù ngaøi tinh caàn sôùm hoâm leã tuïng. Ít laâu hay suùc sanh, vaân

vaân, khoâng ai qua khoûi sau Ñaïi sö ñeán kinh sö khuyeán khích caùc haøng töù ñöôïc. Ñaây laø ñieàu tieân quyeát caàn phaûi khôûi chuùng nieäm Phaät. Moãi khi ngaøi vaøo thaát quyø nieäm taâm suy nghó tröôùc heát. Phaät, neáu chöa ñeán luùc kieät söùc, thôøi quyeát khoâng 2) Next, the cultivator must recite the Buddha's chòu nghæ ngôi. Luùc ra thaát, ngaøi vì ñaïi chuùng maø name with one mind to wait to die: Keá ñeán laø dieãn noùi phaùp moân Tònh Ñoä. Hôn 30 naêm, ngaøi phaûi moät loøng nieäm Phaät chôø laâm chung. vöøa hoùa ñaïo, vöøa chuyeân tu chöa töøng nguû nghæ. 3) Moreover, it is necessary to inform those Haèng ngaøy ñaïi sö nghieâm trì giôùi haïnh, khoâng ñeå closest to the cultivators if anyone comes to sai phaïm maûy may. Khi ñöôïc cuùng döôøng thöùc aên visit, tell him or her to sit by and to recite the ngon quyù, ngaøi ñem daâng heát cho ñaïi chuùng, coøn Buddha's name; do not indulge in futile ngaøi chæ duøng caùc moùn aên thoâ dôû maø thoâi. Taøi vaät discussions of the world, i.e., gossips, politics, cuûa ñaøn na tín thí cuùng döôøng, ngaøi duøng ñeå vieát etc.: Laïi nöõa cuõng phaûi daën ngöôøi thaân caän, hôn 100.000 ngaøn quyeån kinh A Di Ñaø; hoïa hôn khi coù ai ñeán thaêm beänh thì khuyeân hoï neân 300 caûnh Tònh Ñoä. Soá tieàn coøn laïi ngaøi duøng vaøo ngoài keá beân nieäm Phaät, chôù ñöøng neân baøn noùi vieäc truøng tu chuøa vieän, mua ñeøn thaép saùng, chöù caùc chuyeän taïp nhaïp cuûa theá gian. khoâng ñeå dö. Ñeä töû Taêng Tuïc cuûa ngaøi leân ñeán 4) If illness becomes terminal, remind family haøng vaïn, trong ñoù coù nhieàu ngöôøi hieän tieàn chöùng and relatives as well as those nearby not to ñöôïc "Nieäm Phaät Tam Muoäi," luùc laâm chung ñöôïc cry: Neáu beänh trôû naëng saép cheát, thì phaûi daën thoaïi öùng vaõng sanh, soá nhieàu khoâng keå xieát. Moät thaân quyeán cuøng vôùi caùc ngöôøi chung quanh hoâm, ngaøi boãng baûo vôùi töù chuùng raèng: "Thaân naày khoâng ai ñöôïc khoùc loùc caû. ñaùng chaùn, ta saép veà Taây." Noùi xong ngaøi leo leân

a) On the contrary, they must all loudly and Kang was the Fifth Patriarch of Pureland purely chant the Buddha's name to aid the Buddhism. His family's name was Chaâu. He was recitation of the cultivator's soul: Ngöôïc laïi, from T'ien-Do Mountain of the Tan-Van region, phaûi ñoàng thanh nieäm Phaät ñeå hoä nieäm cho lived during the T'ang Dynasty. He remained thaàn thöùc cuûa keû laâm chung. mute from birth until he turned seven. Then during b) After the cultivator has died, family members the celebation of Buddhist Memorial Day, he must wait until all body heat has dissipated followed his mother to the temple to prostrate to completely, until the body has turned cold, Buddha. His mother pointed at the Buddha's statue then at that time it is alright to cry. If someone and playfully asked him: "Do you know who that has died, the last of that person's is?" He unexpectedly spoke for the first time: consciousness (alaya consciousness) may "That is the statue of Sakyamuni Buddha." linger on within the body for several hous or Knowing their son had a great destined connection more before leaving: Khi naøo ngöôøi beänh ñaõ with the Buddha-Dharma, his parents immediately qua ñôøi, gia ñình phaûi ñôïi cho ñeán khi naøo allowed him to leave home to join the order. His trong mình ngöôøi laâm chung hoaøn toaøn döùt heát intelligence and wisdom were extraordinary. After hôi noùng, caû mình laïnh heát,

töùc laø thaàn thöùc becoming a Bhiksu at the age of fifteen, he had ñaõ lìa khoûi thaân töù ñaïi, chöøng ñoù ai muoán completely understood and deeply penetrated the khoùc thì cöù khoùc. Khi ngöôøi cheát, thaàn thöùc hidden meanings of the five collections of sutras. hay a laïi a thöùc coù theå vaãn laån quaån quanh In the first year of the Trinh Nguyeân reign period, thaân xaùc chöøng vaøi tieáng ñoàng hoà. he visited White Horse Temple at Luo-Yang. Shantirakshita: One of the most important Seeing lights radiating from the collection of representatives of the Madhyamika school in the sutras kept in the prayer hall, he investigated and 8th century. He played an important role and had saw the source of light came from the written text, great influence on the development of "Propagation of the Western Pureland's Madhyamika school in Tibet—Moät trong nhöõng Teachings" written by the Great Venerable ñaïi bieåu quan troïng cuûa tröôøng phaùi Trung Ñaïo Master Shen-T'ao; he immediately knelt down vaøo theá kyû thöù taùm. OÂng ñoùng vai troø quan troïng and prayed: "If I have a special destiny with vaø coù aûnh höôûng raát lôùn trong vieäc truyeàn baù Pureland Buddhism, I ask for this book to emit tröôøng phaùi naày vaøo Taây Taïng. light once more." As soon as he finished his Shan-Wai Tsung: Sôn Gia—Sôn Ngoaïi Toâng— prayer, the luminous light from within the book A branch of the T'ien-T'ai school founded by Wu- became even brighter, clearer, and shone further; En in around 986 A.D., giving the "shallower" within it were appearances of various interpretation of the teaching of this sect; called transformation Bodhisattvas. He put his palms Shan-Wai because it was developed in temples together and said: "A 'rock kalpa' will wear down away from the T'ien-T'ai mountain. The and come to pass, but this vow is unchanging and "profounder" sect was developed at T'ien-T'ai unwavering." For this reason, he came to the and is known as "the sect of the mountain family" Imperial Capital Ch'ang-An to pay homage and to or "home sect."—Moät nhaùnh cuûa toâng phaùi Thieân prostrate to the statue of the Great Venerable Thai ñöôïc Ngoä AÂn saùng laäp khoaûng naêm 986 sau Master Shen-T'ao sculptured by those before him. Taây Lòch, giaûng caïn veà toâng phaùi. Sôû dó goïi laø As he was in the process of prostrating himself, "Sôn Ngoaïi" ví noù ñöôïc phaùt trieån trong nhöõng töï the statue of the Second Patriarch suddenly flew vieän xa nuùi Thieân Thai. Thaäm phaùi ñöôïc phaùt straight into the air, and spoke: "You should trieån ngay taïi nuùi Thieân Thai neân ñöôïc goïi laø follow according to what I taught to help and Toâng Sôn Gia. guide sentient beings everywhere; one day when the fruit of your accomplishments ripens, you shall Shao-K'ang: Thieáu Khang Ñaïi Sö—According gain rebirth to the Ultimate Bliss World." to Most Venerable Thích Thieàn Taâm in The Thereafter, when he passed by the Jiang-Lang Thirteen Patriarchs of Pureland Buddhism, Shao- region, he encountered unexpectedly an elderly

woman; she told him: "If you want to prostrate must develop the mind to be tired of this Saha Buddhism, go to Tsin-Ting region; you are World of evils and turbidities, begin yearning for destined for that area." Finished speaking, the the blissful existence of the Pureland in order to elderly woman disappeared. Following this cultivate with vigor and diligence. At this moment, advice, he came to Tsin-Ting region. When he if

anyone is able to see my aura then such an saw the local residents did not know what it meant individual is truly a disciple of mine.” After he to practice Buddha Recitation, he began making spoke, several long, unique and beautiful beams applications of a skillful means. In the beginning, of light from the Great Master’s body shone and he would “bribe” the children to recite Buddha’s then he sat there silently to gain rebirth. The great name. Whoever recited the Buddha’s name one assembly built a pagoda to worship the Great time, he would give that child one coin. He Master at Dai-Nham. They honored him with the continued this practice, and over a year later, even title: “Dai-Nham Dharma Master.”—Theo Hoøa if he did not give them money, the children Thöôïng Thích Thieàn Taâm trong Lieân Toâng Thaäp continued to practice Buddha Recitation on their Tam Toå, Thieáu Khang Ñaïi Sö laø Lieân Toâng Nguõ own. This practice became a natural habit, and Toå. Ngaøi hoï Chaâu, ngöôøi ñôøi nhaø Ñöôøng, queâ eventually whenever seeing him, whether they vuøng Tieân Ñoâ thuoäc xöù Taán Vaân. Töø buoåi sô sinh, were inside their houses or out playing on the ngaøi laëng im khoâng noùi. Naêm leân baûy tuoåi, nhaân streets, they continued to practice Buddha leã trai hoäi, ngaøi theo meï vaøo chuøa leã Phaät. Baø chæ Recitation. From that time on, men, women, Phaät hoûi ñuøa cuøng ngaøi raèng, “Con coù bieát ñoù laø ai children, young, and old, no matter who they chaêng?” Ngaøi boãng nhieân öùng tieáng ñaùp raèng: “Ñoù were, as soon as they saw him, they would put laø Ñöùc Boån Sö Thích Ca Maâu Ni Theá Toân.” Bieát their hands together to recite respectfully con coù duyeân laønh ñoái vôùi Phaät phaùp, song thaân “Amitabha Buddha.” Through his skillful means of ngaøi lieàn cho pheùp ngaøi xuaát gia. Ngaøi caên cô vaø transformation, gradually, many residents from the trí hueä raát linh maãn, sau khi xuaát gia ñeán naêm 15 area began worshipping and practicing Buddha tuoåi, ngaøi ñaõ thoâng suoát naêm boä kinh ñieån. Nieân Recitation. Seeing the time was right, he hieäu Trinh Nguyeân nguyeân nieân (naêm ñaàu), ñaïi sö established a Pureland Congregation at Ou-Lung ñeán vieáng chuøa Baïch Maõ taïi Laïc Döông. Thaáy Mountain, which was built three steps above the choã ñeå kinh saùch trong ñaïi ñieän phoùng aùnh quang ground. Each time a vegeterian day came, several minh, ngaøi laïi tìm xem thì thaáy quang minh aáy thousand good men and faithful women assembled phaùt xuaát töø nôi taäp vaên Taây Phöông Hoùa Ñaïo cuûa there to pratice Buddha Recitation and to listen to Hoøa Thöôïng Thieän Ñaïo, ngaøi lieàn quyø xuoáng the Dharma. Each time getting on the throne to khaán raèng: “Neáu toâi coù nhaân duyeân vôùi Tònh Ñoä, preach the Dharma, he would loudly recite xin nguyeän cho taäp vaên naày phoùng quang minh Buddha’s name and then the great assembly theâm moät laàn nöõa.” Ngaøi vöøa döùt lôøi nguyeän thì would harmoniously follow him. Sometimes when aùnh saùng laïi caøng chieáu ra röïc rôõ, trong aáy coù aån he recited Buddha’ name, with each recitation, the hieän hình daïng caùc hoùa Boà Taùt. Ngaøi chaáp tay noùi: assembly would witness a Buddha soaring out of “Kieáp ñaù coù theå moøn, nguyeän naày theà khoâng dôøi his mouth. If he recited ten, hundred, or thousand ñoåi.” Nhaân ñoù ñaïi sö ñeán Tröôøng An, chieâm leã di recitations, there would be ten, hundred, or töôïng cuûa Hoøa Thöôïng Thieän Ñaïo. Ñang khi leã,

thousand Buddhas soaring out of his mouth, töôïng cuûa Nhò Toå boãng bay leân cao, baûo vôùi ngaøi continuously like counting prayer beads. The raèng: “OÂng neân y theo lôøi daïy cuûa ta maø phoå ñoä Great Master then taught: "Now that all of you chuùng sanh, ngaøy kia coâng quaû ñaéc thaønh, seõ ñöôïc have witnessed Buddha, you are guaranteed to sanh veà Cöïc Laïc.” Sau ñoù ngaøi ñi ngang qua mieàn gain rebirth.” Upon hearing him say this, everyone Giang Laêng, boãng gaëp moät sö cuï baûo raèng: “OÂng felt contented and satisfied. In October of the muoán hoaèng hoùa, neân sang qua xöù Taân Ñònh, cô twenty first year of Trinh Nguyeân reign period, duyeân ôû taïi nôi ñoù.” Noùi xong sö cuï bieán maát. Sau the Great Master gathered all his disciples, thôøi gian aáy, ñaïi sö ñeán Taân Ñònh. Thaáy ngöôøi xöù ordained and lay, and instructed them: “Everyone naày chöa bieát nieäm Phaät laø gì caû, ngaøi môùi duøng

phöông tieän. Ban sô ngaøi quyeân tieàn daãn duï treû However, today many people, especially people con nieäm Phaät. Neáu ñöùa naøo nieäm ñöôïc moät caâu from East Asia, usually associate the Shao-Lin thì ngaøi thöôûng cho moät ñoàng tieàn. Nhö theá hôn Monastery with the practice of kung-fu, a form of moät naêm sau, khoâng caàn thöôûng tieàn nöõa maø chi-kung, that is often misunderstood as a combat chuùng cuõng töï nieäm. Veà sau quen laàn, luùc gaëp ñaïi sport though it was originally a form of both sö, duø ôû trong nhaø hay ngoaøi ñöôøng, chuùng cuõng spiritual and physical training—Thieáu Laâm Töï, vaãn cöù nieäm Phaät. Töø ñoù nam, nöõ, giaø, treû, baát cöù moät trong nhöõng ñaïi töï vieän ôû Trung Quoác, toïa laïc ai heã gaëp ngaøi ñeàu nieäm: “A Di Ñaø Phaät.” Nhôø ñoù treân nuùi Tung Sôn, thuoäc huyeän Ñaêng Phong, tænh daân chuùng trong vuøng laàn löôït phaùt taâm thôø cuùng Hoà Nam, ñöôïc xaây vaøo naêm 477, döôùi thôøi hoaøng vaø nieäm Phaät raát nhieàu. Thaáy cô duyeân ñaõ coù ñeá Hieáu Vaên thuoäc trieàu ñaïi Baéc Nguïy. Moät nhaø phaàn thaønh thuïc, ñaïi sö môùi thaønh laäp Tònh Ñoä sö ngöôøi Thieân Truùc teân Boà Ñeà Löu Chi ñaõ soáng Ñaïo Traøng ôû OÂ Long, xaây ñaøn tam caáp. Cöù ñeán taïi ñaây vaø ngaøi ñaõ dòch nhieàu kinh ñieån sang tieáng ngaøy trai, vaøi ba ngaøn thieän nam tín nöõ ñeàu hoïp Trung Hoa. Theo truyeàn thuyeát veà Thieàn toâng, toå laïi ñoù ñeå nieäm Phaät, nghe phaùp. Moãi khi thaêng Boà Ñeà Ñaït Ma sau khi tôùi Trung Hoa ñaõ quyeát toøa, ngaøi chaép tay nieäm Phaät to tieáng thì ñaïi chuùng ñònh ñi ñeán Thieáu Laâm vaø ngoài dieän bích trong 9 ôû döôùi ñeàu xöôùng nieäm hoøa theo. Coù luùc ñaïi sö naêm cho ñeán khi Hueä Khaû ñeán gaëp vaø thuyeát phuïc xöng moät caâu Phaät hieäu, hoäi chuùng thaáy coù moät ñöôïc ngaøi daïy ñaïo. Tuy nhieân, ngaøy nay, raát nhieàu Ñöùc Phaät töø trong mieäng ngaøi bay ra. Nieäm ñeán ngöôøi, ñaëc bieät laø nhöõng ngöôøi trong vuøng Ñoâng möôøi caâu, traêm caâu, ngaøn caâu ñeàu coù möôøi, traêm, AÙ, thöôøng gaén cho chuøa Thieáu Laâm vôùi vieäc luyeän ngaøn vò Phaät bay ra, lieân tieáp nhö xaâu chuoãi. Ñaïi taäp coâng phu, moät hình thöùc cuûa khí coâng, thöôøng sö baûo: “Quí vò ñaõ ñöôïc thaáy Phaät, chaéc chaén ñeàu ñöôïc hieåu laàm nhö laø moät thöù voõ, chöù thaät ra ñoù laø seõ ñöôïc vaõng sanh.” Moïi ngöôøi nghe ngaøi noùi nhö moät phöông phaùp vöøa reøn luyeän taâm linh vöøa thöïc vaäy ñeàu coù caûm nieäm vui möøng, an uûi. Naêm

Trinh haønh nôi theå chaát. Nguyeân thöù 21, vaøo thaùng möôøi, ñaïi sö hoïp chuùng Shao-Lin Wu-I: Thieáu Laâm Voõ Ngheä—A cook ñeä töû Taêng Tuïc ñeán daën baûo raèng: “Caùc vò neân of the Shao-Lin monastery, who is said single- phaùt taâm chaùn lìa coõi Ta Baø aùc tröôïc, khôûi loøng öa handed to have driven off the Yellow Turban thích mieàn Tònh Ñoä an vui maø coá gaéng tu haønh rebels with three-foot staff, and who was tinh taán.” Giôø phuùt naày ai thaáy ñöôïc quang minh posthumously rewarded with the rank of cuûa ta thì keû aáy môùi thaät laø haøng ñeä töû cuûa ta. Noùi “general”; a school of adepts of the quarter-staff xong, ngaøi phoùng ra vaøi tia saùng laï, ñeïp, daøi, roài was called after him, of whom thirteen were far- ngoài yeân laëng maø thoaùt hoùa. Ñaïi chuùng xaây thaùp famed—Moät vò Taêng töøng laø ñaàu beáp cuûa chuøa thôø ngaøi ôû Ñaøi Nham, toân hieäu cuûa ngaøi laø Ñaøi Thieáu Laâm, ñaõ ñöôïc coi nhö laø ngöôøi chæ duøng gaäy Nham Phaùp Sö. ba thöôùc maø deïp tan ñöôïc loaïn Hoaøng Caân (Khaên Shao Lin Monastery: Shao-Lin-Szu—Thieáu Vaøng); teân ngaøi ñöôïc ñaët cho tröôøng phaùi voõ Laâm Töï—Chuøa Thieáu Laâm—One of the great Thieáu Laâm, maø veà sau naày coù 13 vò coù coâng löøng monasteries in China, located on Mount Sung, in laãy giuùp nhaø Ñöôøng deïp loaïn Vöông Theá Sung. Teng-Feng district, Hunan province, built in 477 Shao-Shih: A hut on a hill on the Sung-Shan by Emperor Hsiao-Wen of the Northern Wei where Bodhidharma set up his monastery—Thieáu dynasty. The Indian monk named Bodhiruci lived thaát, treân nuùi Tung Sôn, nôi Toå Boà Ñeà Ñaït Ma at this monastery at the beginning of the sixth xaây döïng ngoâi Thieáu Laâm Töï. century and he translated numerous sutras into Shao-Xiu-Lung-Ji: Thieàn sö Thieäu Tu Long Chinese. According to Ch’an Tradition, after Teá—Zen master was a disciple of Zen master Bodhidharma arrived in China, he decided that the Kui-Chen, and a Dharma brother of Wen-Yi-Fa- country was not yet ready for his teachings, and so Yan—Thieàn sö Thieäu Tu laø ñeä töû cuûa Thieàn sö he went to Shao-Lin, where he meditated facing a Queá Saâm, vaø laø sö ñeä cuûa thieàn sö Vaên Ích Phaùp wall for nine years until his eventual disciple Hui- Nhaõn. K’o convinced him to accept him as a student.

* While traveling with two other friends from vaïn töôïng?” Sö lieàn tænh ngoä, laïi töø bieät Queá Kui-Lin, Fa-Yan suddenly asked Shao-Xiu a Saâm ñi ñeán choã Phaùp Nhaõn. question, saying: “The ancients said that the * Zen master Shao-Xiu entered the hall and single body is revealed in the ten thousand addressed the monks, saying: “Ordinary forms. Did they thus dispel the ten thousand people possess it completely but they don’t forms or not?” Shao-Xiu said: “They didn’t know it. The saints possess it completely but dispel them.” Fa-Yan said: “What do you say don’t understand it. If the saint understands it, dispels or doesn’t dispel them?” Shao-Xiu then he or she is an ordinary person. If was confused and returned to see Kui-Chen. ordinary people understand it, then they are Kui-Chen asked him: “You haven’t been gone saints. In these forms of speech there is one long, why have you come back?” Shao-Xiu principle and two meanings. If a person can said: “There’s an unresolved matter, so I’m distinguish this principle, then he will have no not willing to go traveling to mountains and hindrance to finding an entrance to the rivers until it’s resolved.” Kui-Chen said:

“It’s essential doctrine. If he can’t distinguish it, not bad that you travel to difficult mountains then he can’t say he has no doubt. Take and rivers.” But Sha-Xiu did not understand care!”—Sö thöôïng ñöôøng daïy chuùng: “Phaùp Kui-Chen’s meaning, so he asked: “The ñaày ñuû nôi phaøm phu chaúng bieát, phaùp ñaày ñuû single body is revealed in the ten thousand nôi Thaùnh nhôn maø Thaùnh nhôn chaúng bieát. forms. What does this mean?” Kui-Chen said: Thaùnh nhôn neáu bieát töùc laø phaøm phu, phaøm “Do you say the ancients dispelled the ten phu neáu bieát töùc laø Thaùnh nhôn. Hai caâu noùi thousand forms or not?” Shao-Xiu said: “They naày moät lyù maø hai nghóa. Neáu ngöôøi bieän bieät didn’t dispel them.” Kui-Chen said: “It’s two.” ñöôïc chaúng ngaïi ôû trong Phaät phaùp coù choã For a time, Sha-Xiu was lost in thought, and vaøo. Neáu ngöôøi bieän bieät chaúng, chôù noùi then he said: “I don’t know whether the khoâng nghi. ancients dispelled the ten thousand forms or * Zen master Shao-Xiu asked a monk: “Where not.” Kui-Chen said: “What is it you call the have you come from?” The monk said: “From ten thousand forms?” Shao-Xiu thereupon Shui-Yan.” Shao-Xiu asked: “What does attained enlightenment—Ba vò töø Queá Saâm ñi Shui-Yan say to provide instruction to his haønh höông, treân ñöôøng cuøng baøn chuyeän. disciples?” The monk said: “He often say Phaùp Nhaõn chôït hoûi: “ngöôøi xöa noùi: ‘ÔÛ trong ‘Going out, meeting Matreya Buddha. Going vaïn töôïng rieâng baøy thaân’ laø vaïch vaïn töôïng in, seeing Sakyamuni.’” Shao-Xiu said: “How hay chaúng vaïch vaïn töôïng?” Sö ñaùp: “Chaúng can he talk like that?” The monk asked: vaïch vaïn töôïng.” Phaùp Nhaõn baûo: “Noùi caùi gì “What do you say, Master?” Shao-Xiu said: laø vaïch chaúng vaïch?” Sö môø mòt, trôû laïi Vieän “Going out, who do you meet? Going in, who Ñòa Taïng. Queá Saâm thaáy sö trôû laïi hoûi: do you see?” At these words the monk had an “Ngöôi ñi chöa bao laâu taïi sao trôû laïi?” Sö insight—Sö hoûi moät vò Taêng môùi ñeán: “ÔÛ ñaâu ñaùp: “Coù vieäc chöa giaûi quyeát ñaâu yeân leo ñeán?” Vò Taêng thöa: “ÔÛ Thuùy Nham.” Sö hoûi: non vöôït suoái.” “Thuùy Nham coù lôøi gì daïy ñoà chuùng?” Vò Queá Saâm baûo: “Ngöôi leo vöôït bao nhieâu Taêng thöa: “Bình thöôøng noùi ‘Ra cöûa gaëp Di non suoái, laïi chaúng öa?” Sö chöa hieåu lôøi daïy Laëc, vaøo cöûa thaáy Thích Ca.’” Sö noùi: “Noùi baûo, lieàn hoûi: “Coå nhôn noùi: ‘ÔÛ trong vaïn theá aáy laøm sao ñöôïc?” Vò Taêng hoûi: “Hoøa töôïng rieâng baøy thaân,’ yù chæ theá naøo?” Queá Thöôïng noùi theá naøo?” Sö noùi: “Ra cöûa gaëp ai? Saâm ñaùp: “ngöôi noùi ngöôøi xöa vaïch vaïn Vaøo cöûa thaáy ai?” Vò Taêng nghe xong lieàn töôïng hay chaúng vaïch vaïn töôïng?” Sö thöa: tænh ngoä. “Chaúng vaïch.” Queá Saâm baûo: “Hai caùi.” Sö Shape: Töôùng (hình theå)—See Three kinds of kinh haõi laëng thinh, laïi hoûi: “Chöa bieát coå rupa (B). nhôn vaïch vaïn töôïng hay chaúng vaïch vaïn töôïng?” Queá Saâm baûo: “Ngöôi noùi caùi gì laø

Shape and sound: Influence—AÛnh höôûng (hình power—Possessed of powers of the panca- aûnh vaø tieáng vang). indryani or the five sense-organs—Söï saéc xaûo Share (n): Chia seû. lanh lôïi cuûa nguõ caên. Share in opportunities for profit: Chia lôïi—In Sharpness of enlightenment: Giaùc kieám (löôõi the Ten Non-seekings, the Buddha taught: “We kieám hay söï beùn nhoïn cuûa giaùc ngoä). should not wish to share in opportunities for profit, Shasrabhujariy-Avalokitesvara (skt): lest the mind of illusion

arise. This leads us to lose Thousand-Hand Thousand-Eye Great Mercy our good name and reputation for the sake of Avalokitesvara Bodhisattva—Thieân Thuû Thieân unwholesome gain."—Trong Möôøi Ñieàu Taâm Nhaõn Ñaïi Bi Quaùn Theá AÂm Boà Taùt. Nieäm, Ñöùc Phaät daïy: "Thaáy lôïi thì ñöøng nhuùng S(h)astra (skt): A discourse or philosophical vaøo, vì nhuùng vaøo thì si meâ phaûi ñoäng."—See Ten analysis of the contents of a sutra, which thus Non-Seeking Practices. becomes a commentary. Sharing, understanding and loving: Chia seû, Shave (v) one's hair: Mundaka or Munda (skt)— hieåu vaø thöông. To shave one's head—Caïo toùc—Theá phaùt— Shariputra: Xaù Lôïi Phaát—See Sariputra. While most people want to have beautiful hair and S(h)arira (skt): Xaù lôïi—An indestructible spend lots of time and money on hairstyles, substance in pellet form said to be found in ashes Buddhist monks and nuns shave their heads. They of great saints on cremation—See Sarira. are no longer concerned with outward beauty, but Sharp envoy: Clever envoy—Lôïi Söû—The with developing their inner beauty. Monks and Nuns are easy to recognize with their shaven clever envoy, i.e. the chief illusion of regarding heads. The time they would have spent on caring the ego and its experiences and ideas as real, one for their hair is spent on more important activities of the five chief illusions—Theå tính saéc xaûo lanh like meditating or chanting sutras. To shave the lôïi hay kieán hoaëc nhö "ngaõ kieán" cho raèng töï ngaõ hair, following Sakyamuni, who cut off his locks vaø nhöõng yù töôûng laø thaät, ñaây laø moät trong nguõ lôïi with a sharp sword or knife to signify his cutting söû. himself off from the world. So the reason why Sharp and keen discrimination: Lôïi Bieän— Monks and Nuns shave their heads because Sharp and keen ratiocination, one of the seven monastics need to renounce all the mundane characteristics of the Bodhisattva—Söï bieän bieät desires and other longings in order to achieve nhanh leï, moät trong baûy ñaëc tính cuûa Boà Taùt. purity, to be free from delusions, to remove Sharp point of desire: Duïc thích (muõi nhoïn cuûa hindrances, and to enter the way of practice. Once söï tham duïc). they shave their heads, they can easily be Sharp and stinking hair ghosts: Stinking hair distinguished from those who have not joined the ghosts—Xuù Mao Quyû (quyû coù loâng thoái)—See sangha—Trong khi haàu heát moïi ngöôøi ñeàu muoán Nine classes of ghosts (I). coù maùi toùc ñeïp vaø duøng thaät nhieàu thì giôø cuõng Sharp sword: Lôïi Kieám—Used figuratively for nhö tieàn baïc lo trau tria cho maùi toùc, thì chö Taêng Amitabha and Manjusri, indicating wisdom, Ni caïo boû ñi maùi toùc aáy. Hoï khoâng coøn baän bòu gì discrimination, or power over evil—Löôõi kieám ñeán veû ñeïp beà ngoaøi, nhöng chæ lo cho veû ñeïp beân beùn nhoïn, duøng theo nghóa boùng aùm chæ trí tueä, söï trong maø thoâi. Thaät laø deã nhaän ra chö Taêng Ni vôùi tö duy, hay haøng ma löïc cuûa Ñöùc Phaät A Di Ñaø vaø caùi ñaàu caïo nhaün cuûa hoï. Thì giôø ñeå trau tria cho Ngaøi Vaên Thuø Sö Lôïi Boà Taùt. maùi toùc thì hoï duøng vaøo nhöõng sinh hoaït quan Sharp wrong views: Panca drstayah (skt)—Taø troïng khaùc nhö ngoài thieàn hay tuïng kinh. Caïo raâu kieán vi teá—There are five sharp wrong views or toùc, theo chaân Ñöùc Phaät Thích Ca Maâu Ni khi five sharp servants—Coù naêm loaïi kieán giaûi sai Ngaøi duøng löôõi göôm beùn caét boû buùi toùc vôùi yù laàm, traùi vôùi

ñaïo phaùp—See Five sharp servants. nghóa caét ñöùt nhöõng heä luïy cuûa traàn theá. Vì theá lyù Sharpness: Lôïi Caên—Able—Cleverness— do taïi sao chö Taêng Ni phaûi caïo toùc laø ñeå töø boû Endowment—Intelligence—Keen—Natural nhöõng duïc voïng traàn tuïc vaø nhöõng ham muoán

khaùc nhaèm ñaït ñöôïc söï thanh tònh, thoaùt khoûi aûo successor of Hung-Jen, but that teacher did voïng, loaò tröø chöôùng ngaïi vaø böôùc vaøo con ñöôøng not find its sentiment a correct statement of tu taäp. Moät khi ñaõ caïo toùc, hoï ñöôïc deã daøng phaân Zen, and chose Hui-Neng for the status— bieät vôùi nhöõng ngöôøi chöa gia nhaäp giaùo ñoaøn. Thaàn Tuù laø vò Giaùo Thoï Sö taïi chuøa Hoaøng Shave one's head: Caïo raâu toùc—See Shave Mai cuûa Nguõ Toå Hoaèng Nhaãn taïi tænh Hoà one's hair. Baéc. Thaàn Tuù ñaõ vieát keä mong Nguõ Toã trao Shave the head and dye the clothes: Laïc Phaùt truyeàn y baùt cho laøm Luïc Toå, nhöng Nguõ Toå Nhieãm Y—To dye grey the normal white Indian thaáy keä chöa tôùi vaø trao y baùt cho Hueä Naêng garments; to become a monk—Caét toùc nhuoäm aùo laøm Luïc Toå. ñeå trôû thaønh nhaø tu (nhuoäm xaùm maøu traéng maø 2) One of the most famous disciples of the Fifth ngöôøi AÁn thöôøng maëc nhö quaàn aùo bình thöôøng). Patriarch Hung-Jen, but he was passed over as his successor in favor of the other disciple Shaven head: Caïo raâu toùc—See Shave one's named Hui-Neng. This occured as a result of hair. a competition between Hung-Jen's disciples, Shed (v): who were asked to compose verses indicating 1) Chieáu toûa ra: To shed lights. their level of understanding. After Hung-Jen 2) Laøm chaûy maùu: To shed blood. passed away, the rival schools founded by the 3) Rôi leä: To shed tears. two men, the North and the South. Even Shed the Buddha's blood: Laøm chaûy maùu thaân though Hui-Neng was adjudged the winner, Phaät—In Buddhism, "Shedding the Buddha's but Shen-Hsiu later claimed to be the true blood" also means damaging the Buddha images, successor of the Fifth Patriarch and was peeling the gold paint off the Buddha statues, considered by the Ch'an tradition to be the ruining the Buddha images, and so on. Although founder of the "Northern School." After the these actions don't physically harm the Buddha, Fifth Patriarch's death, Shen-Hsiu left Hung they are equivalent to cutting the Buddha's body Mei Monastery and wandered throughout the with a knife. This kind of offense cannot be country for nearly twenty years. He spread pardoned through repentance—Trong Phaät giaùo, Zen Buddhism in the large area in northern töø "laøm chaûy maùu thaân Phaät" cuõng coù nghóa laø China. His lineage called the Northern School laøm huûy hoaïi hình töôïng Phaät, caïo lôùp sôn vaøng because he was mostly active in Lo-Yang and treân töôïng Phaät, ñaäp beå töôïng Phaät, vaân vaân. Maëc Ch'ang An, while Hui-Neng's lineage was duø nhöõng haønh ñoäng naøy khoâng laøm toån haïi ñeán called the "Southern School." His tradition xaùc thòt cuûa Phaät, chuùng ñöôïc xem nhö laø caét was also known as the "Gradual Teaching"; cheùm thaân Phaät vaäy. Ñaây laø loaïi toäi khoâng theå although patronized by the reigning Emperor, saùm hoái ñöôïc—See Seven deadly sins. did not last very long. It was widely Shed (v) more tears: Ñoå nhieàu nöôùc maét—Life influential during his lifetime, but soon later it has so much suffering that human beings shed died out and was replaced

by the Hui-Neng more tears than the waters that are held in the four School which became known as the Chinese seas—Ñôøi nhieàu khoå ñau ñeán noãi nöôùc maét chuùng Ch'an School, or Sudden School of Hui Neng, sanh nhieàu hôn nöôùc trong boán bieån. which sprang the present Lin-Chi, Soto, and Shedding a Buddha's blood: Laøm thaân Phaät T'ien-T'ai schools of Zen. Shen-Hsiu is the chaûy maùu—See Shed the Buddha's blood. author of this Poem: Sheep (n): Con cöøu. The body is like the bodhi tree, Shen-Hsiu: Jinshu (jap)—Thaàn Tuù. The mind is like a mirror bright, 1) An instructor of monks at the monastery of Take heed to keep it always clean, Hung-Jen, the Fifth Chinese Patriarch in And let no dust accumulate on it. Huang-Mei in Hupei Province. He wrote a Moä t trong nhöõng ñeä töû noåi tieáng cuõa Nguõ Toå gatha for the purpose of becoming the Hoaèng Nhaãn, nhöng oâng ñaõ bò lôø ñi khoâng cho keá vò khi Nguõ Toå ñaõ ban ñaëc aân cho ngöôøi

hoïc troø khaùc cuûa Ngaøi laø Hueä Naêng. Vieäc naøy promoted Hui-Neng's place in Chinese Zen xaûy ra sau cuoäc tranh ñua laøm keä chöùng ngoä history. Shen-Hui led the Southern school, and do Nguõ Toå ñeà xöôùng ñeå bieát möïc ñoä lieãu ñaïo strongly attacked what became widely known as cuûa caùc ñeä töû. Sau khi nguõ toå thò tòch, hai the Northern school, the school associated with tröôøng phaùi ñöôïc hai vò thaønh laäp, Doøng Shen-Xiu. Shen-Hui put forward two reasons for Thieàn Phöông Baéc vaø Doøng Thieàn Phöông his attack on the Northern School—Thaàn Hoäi Haø Nam. Maëc duø Hueä Naêng ñaõ ñöôïc toå phaân xöû Traïch, hoï Cao, sanh naêm 670 sau Taây Lòch, xuaát laø ngöôøi thaéng cuoäc, nhöng Thaàn Tuù töï cho gia naêm 14 tuoåi. OÂng laø moät trong nhöõng ñeä töû noåi mình laø Phaùp töû cuûa Nguõ Toå vaø ñöôïc doøng baät cuûa Luïc Toå Hueä Naêng. OÂng maïnh meõ uûng hoä Thieàn thôøi baáy giôø xem nhö laø vò toå saùng laäp cho vò trí cuûa Luïc Toå trong lòch söû Thieàn Toâng ra doøng thieàn "Baéc Toâng." Sau khi Nguõ Toå thò Trung Hoa. Thaàn Hoäi daãn ñaàu Thieàn Phaùi truyeàn tòch, Thaàn Tuù rôøi Chuøa Hoaøng Mai ñeå chu du laïi bôûi Luïc Toå Hueä Naêng ôû phöông Nam, vaø maïnh khaép xöù trong hai chuïc naêm lieàn. OÂng ñaõ meõ taán coâng phaùi Thaàn Tuù phöông Baéc. OÂng ñöa truyeàn baù thieàn veà moät vuøng roäng lôùn ôû ra hai lyù do ñeå taán coâng phaùi Thaàn Tuù: phöông baéc vì haàu heát oâng hoaït ñoäng ôû vuøng 1) The first reason, he attacked the legitimacy as Laïc Döông vaø Tröôøng An, trong khi doøng the Dharma heir of Hung-Jen and proposed Thieàn cuûa Hueä Naêng ñöôïc goïi laø Nam Toâng. that the honour belonged to Hui-Neng. Of Doøng Thieàn cuûa oâng coøn ñöôïc bieát ñeán vôùi course the argument was self-serving, since caùi teân khaùc laø "Tieäm Giaùo"; duø ñöôïc Hoaøng Shen-Hui could claim to be the true Seventh Trieàu nöùc loøng baûo trôï vaãn khoâng toàn taïi ñöôïc Patriarch of the Bodhidharma line—Lyù do thöù bao laâu. Doøng thieàn naøy chæ coù aûnh höôûng lôùn nhaát, oâng taán coâng veà söï khoâng chính thoáng trong luùc sinh tieàn cuûa Thaàn Tuù, nhöng chaúng cuûa phaùi Thaàn Tuù vaø maïnh meõ cho raèng Hueä bao laâu sau ñoù thì doøng thieàn phöông baéc taøn Naêng môùi laø ngöôøi truyeàn thöøa y baùt chính ruïi, vaø ñöôïc thay theá bôûi doøng thieàn cuûa Luïc thoáng töø Nguõ Toå Hoaèng Nhaãn. Dó nhieân cuoäc Toå Hueä Naêng ñöôïc bieát vôùi teân doøng Thieàn tranh

luaän töï noùi leân raèng oâng chính laø Thaát Trung Hoa. Chính doøng thieàn cuûa Luïc Toå Hueä Toå cuûa doøng Boà Ñeà Ñaït Ma. Naêng ñaõ naåy sanh ra caùc doøng Laâm Teá, Thieân 2) The second reason, for attacking Shen-Xiu Thai, vaân vaân: was his Dharma gate was gradual, which was Thaân thò Boà ñeà thoï, fundamentally at odds with what Shen-Hui Taâm nhö minh caûnh ñaøi regarded as the genuine Zen of his teacher, Thôøi thôøi thöôøng phaát thöùc, Hui-Neng—Lyù do thöù nhì maø oâng taán coâng Vaät xöû nhaï traàn ai. phaùi Thaàn Tuù, oâng cho raèng thieàn phaùi cuûa (Thaân laø caây Boà Ñeà, Thaàn Tuù laø "tieäm moân," raát xa laï vôùi thieàn Taâm nhö ñaøi göông saùng phaùi "ñoán ngoä" maø Luïc Toå Hueä Naêng ñaõ Luoân luoân sieâng lau chuøi truyeàn laïi. Chôù ñeå dính buïi baëm). * Zen master He-Ze-Shen-Hui of the Western Shen-Hsiu and Hui-Neng: Tuù Naêng—The two Capital came from Xiang-Yang, when he was patriarchs of South and North Chinese Buddhism a novice monk at the age of fourteen. At his after the fifth patriarch Hung-Jen—Thaàn Tuù vaø first meeting with the Sixth Patriarch. The Hueä Naêng, hai vò toå cuûa Phaät Giaùo Nam vaø Baéc Sixth Patriarch asked Shen-Hui: "You have Trung Hoa sau Nguõ Toå Hoaèng Nhaãn—See Shen- come on an arduous journey from afar. Did Hsiu, and Hui-Neng. you bring what is fundamental? If you have Shen-Hui-He-Ze (670-762): Thieàn Sö Thaàn Hoäi what is fundamental then can you see the Haø Traïch—Shen-Hui-He-Ze, surname was Kao. host. Let's see what you have to say." Shen- He was born in 670 A.D., and left home at the age Hui said: "I take no abode as the of 14. He was one of the eminent disciples of the fundamental. What is seen is the host." The Sixth Patriarch. He strongly supported and Sixth Patriarch said: "This novice is talking nonesense!" He then took his staff and struck

Shen-Hui. As he was being beaten, Shen-Hui Fa-Hsien in the Records of Buddhist Kingdoms, thought: "This Master is such a great and wise "The inhabitants in this kingdom wears clothes sage. It is difficult to meet such a person even roughly similar to the Han people; but the only after many kalpas of time. Having met him difference is that they use clothes made of felt. today how can I lament my life?"—Naêm möôøi Here both lay people and monks follow the ways boán tuoåi, khi ñang laø Sa Di ôû chuøa Ngoïc and practices of the Middle Kingdom (India). Only Tuyeàn, sö tìm ñeán yeát kieán Luïc Toå Hueä the languages are different, however, religious Naêng. Toå hoûi: "Tri thöùc töø phöông xa nhoïc people learn Indian sacred books and speak nhaèn tìm ñeán, coù ñem ñöôïc boån (goác) theo Sanskrit. Here both the King and people honor the chaêng? Neáu coù goác phaûi bieát chuû, thöû noùi Buddha-dharma. There are more than 4,000 xem?" Sö thöa: "Laáy khoâng truï laøm goác, thaáy monks who follow the Hinayana teachings."—Teân töùc laø chuû." Toå baûo: "Sa Di ñaâu neân duøng lôøi cuûa moät vöông quoác coå naèm veà phía Ñoâng Baéc ñoù." Sö thöa: "Hoøa Thöôïng ngoài thieàn laø thaáy AÁn Ñoä. Theo ngaøi Phaùp Hieån trong quyeån Taây hay chaúng thaáy?" Toå caàm gaäy ñaùnh sö ba Vöïc Kyù: "Cö daân ôû ñaây maëc y phuïc hôi gioáng gaäy, hoûi: "Ta ñaùnh ngöôi ñau hay chaúng ngöôøi Haùn, chæ khaùc laø duøng vaûi laøm baèng daï. Cö ñau?" Sö thöa: "Cuõng ñau cuõng chaúng ñau." só vaø Taêng giaø ñeàu tuaân theo nhöõng phong tuïc taäp Toå noùi: "Ta

cuõng thaáy cuõng chaúng thaáy.” quaùn thöïc haønh ôû coõi Dieâm Phuø Ñeà. Ngoân ngöõ Trong khi bò ñaùnh, Thaàn Hoäi nghó: “Vò Thaày cuûa hoï thì hoaøn toaøn khaùc vôùi AÁn Ñoä, tuy nhieân, naày thaät vó ñaïi. Thaät khoù maø gaëp ñöôïc moät Phaät töû ôû ñaây hoïc saùch vaø noùi tieáng Baéc Phaïn. Taïi ngöôøi nhö vaäy duø trong nhieàu kieáp. Ñaõ gaëp ñaây caû quoác vöông laãn thaàn daân ñeàu toân troïng roài khoâng theå boû lôõ dòp may ngaøn ñôøi. Phaùp Phaät. Coù hôn 4.000 Taêng só Tieåu thöøa.” * Once, the Sixth Patriarch addressed the Sheng-Yuan Great Master: Thöøa Vieãn Ñaïi congregation, saying: “I have something Sö—Great Venerable Master Thöøa Vieãn, the third which has no head or tail. It is nameless and Patriarch of Chinese Pureland Buddhism, lived can’t be described. It has no back and no during the T’ang Dynasty, but his origin is front. Do any of you know what it is?” Shen- unknown. In the beginning, he studied with Zen Hui came forward and said: “It is the source Master T’ang in the Imperial City. He then went of all things. It is the Buddha-nature of Shen- to learn from Zen Master Tan at Tzu-Chuan. Hui.” The Sixth Patriarch said: “I said that it Thereafter, he came to Ching-Chou to seek the has no name and no description. How can you teachings from Dharma Master Chan of Clear say it is the source of the Buddha-nature?” Creek Temple. After he completed his studies of Shen-Hui bowed and retreated—Moät hoâm Toå the philosophy of Buddhism and his cultivated baûo ñaïi chuùng: “Ta coù moät vaät khoâng ñaàu path had reached a high level, Dharma Master khoâng ñuoâi, khoâng teân khoâng hoï, khoâng löng Chan encouraged him to go up to the region of khoâng maët, caùc ngöôi bieát chaêng?” Sö böôùc ra Hung-Shan Mountain to propagate Buddhism. He thöa: “AÁy laø baûn nguyeân cuûa chö Phaät, laø was told that that region was his destined land Phaät taùnh ngöôi laø khoâng teân khoâng hoï, ngöôi where he could greatly benefit people by teaching laïi keâu laø baûn nguyeân, Phaät taùnh. Ngöôi laïi ñi the Buddha Dharma. When he first arrived, he laáy tranh che ñaàu, cuõng chæ thaønh toâng ñoà cuûa built a small thatched hut under a cave in the haøng tri giaûi.” Sö leã baùi lui ra. Northwest direction of Hung-Shan Mountain to * In 760, he passed away while sitting in cultivate with one mind. Those with a religious meditation. His burial stupa was located at mind who knew of him, brought food as an Dragon Gate—Naêm 760, Sö thò tòch trong luùc offering, he would eat, but on the days when he ñang ngoài thieàn. Thaùp cuûa sö ñöôïc ñaët taïi did not receive food offerings, he would eat mud. Long Moân. Not once did he wander out to beg or ask for food Shen-shen: Thieän Thieän quoác—Name of an from anyone. He cultivated asceticism in this way ancient kingdom, northeastern India. According to for many years. It came to a point where he was

merely a skeleton covered by a worn out Buddhist maø thoâi. Veà phaàn truyeàn giaùo, ñaïi sö ñöùng leân laäp robe. With regard to the propagation of Buddhism, tröôøng Trung Ñaïo, tuøy theo caên cô cuûa moãi ngöôøi he practiced the “Middle Way” by following and maø quyeàn bieán chæ daïy. Thaáy cö daân quanh vuøng adapting accordingly to the cultivated capacity of phaàn nhieàu ñeàu ngheøo khoå, taät beänh, neân ngaøi each individual to teach and guide him or her. truyeàn roäng Phaùp Moân Tònh Ñoä, khuyeân taát caû Seeing the local residents suffering from

poverty moïi ngöôøi neân nieäm Phaät. Treân ñaù, nôi goác caây, and illnesses, he spread widely the teachings of ven ñöôøng, nôi töôøng vaùch, beân hang ñaù hoaëc khe Pureland Buddhism, encouraging everyone to suoái, ñaïi sö ñeàu coù bieân lôøi Thaùnh giaùo khuyeân practice Buddha Recitation. On rocks, trees, road moïi ngöôøi neân tænh ngoä leõ ñaïo, vieäc ñôøi, caàn sides, walls, caves, creeks, he would write the chuyeân nieäm Phaät. Do nôi ñöùc hoùa cuûa ngaøi, töø ñoù teachings of the Enlightened to encourage trôû ñi, khoâng caàn chæ daãn nhieàu maø laàn löôït keû everyone to be awakened to the Way and see the mang vaûi, gaïo, ngöôøi khieâng goã, ñaù, ñeán caøng luùc truths of existence, life is full of pain, suffering, caøng ñoâng, xaây döïng thaønh ra moät caûnh chuøa, ñoà impermanence, etc., to practice Buddha Recitation töù söï nhieàu ñeán noãi dö ñeå boá thí cho nhöõng ngöôøi diligently. Through his transforming virtues, from ngheøo. Ñaïi sö vaãn thaûn nhieân, khoâng khöôùc töø that time on, without even teaching and guiding cuõng khoâng khuyeán khích, ñeå yeân cho daân chuùng others significantly, gradually more and more xaây caát chuøa mieãu, söûa soaïn tuøy taâm. Chaúng maáy people came bringing fabric, rice, wood, stones, choác, nôi vuøng hoang daõ tröôùc kia nay ñaõ thaønh ra etc. to build a temple. In fact, the goods they moät caûnh lan nhaõ thanh u ñoà soä. Laàn laàn veà sau, brought were so much in excess many items were boán phöông xa gaàn, ngöôøi tín höôùng quy-y, nieäm donated to the poor in the surrounding community. Phaät caøng ngaøy caøng nhieàu, töïa nhö nöôùc traêm Throughout this process, he remained undisturbed soâng ñoå doàn veà bieån caû, tính ra ñeán haøng chuïc vaïn and peaceful; he did not resist nor did he ngöôøi. Vaøo naêm Trinh Nguyeân thöù 18 ñôøi nhaø encourage, but let the people to build the temple Ñöôøng, nhaèm ngaøy 19 thaùng 7, ñaïi sö an laønh thò and decorate as they pleased. Before long, an tòch. isolated area of the past was transformed into a Shentong (tib): Khoâng Moân Phaùi—Doctrine large tranquil and enchanting temple. In time, particularly associated with certain lineages within gradually, from the four directions near and afar, the Kagyupa and Nyingmapa orders of Tibetan people of faith who gathered to rely on him Buddhism. It was articulated by the Jo Nang Pa increased more and more, similar to hundreds of sect, which postulated a positive, self-existent rivers all converging to the sea. There were entity of Tathagata-garbha (embryo of the hundreds of thousands of faithful disciples Tathagata), conceived as an inherent buddha- followed him to cultivate at the time—Ngöôøi ñôøi nature that is made manifest by meditative nhaø Ñöôøng, nguyeân quaùn chöa roõ xuaát xöù. Ban sô practice. It is not, however, newly developed, but ngaøi theo thoï hoïc vôùi Ñöôøng Thieàn sö ôû Thaønh rather is the basic nature of mind Tathagata- Ñoâ. Keá ñeán, ngaøi theo hoïc vôùi Taûn Thieàn Sö ôû Töù garbha is said to exist truly, and it is characterized Xuyeân. Sau ngaøi ñeán Kinh Chaâu tham hoïc vôùi as subtle, ineffable, permanent, and beyond the Chaân Phaùp sö ôû chuøa Ngoïc Tuyeàn. Sau khi hoïc grasp of conceptual thought. It is said to be the nghieäp ñaõ xong, tu haønh ñaõ ngoä. Chaân Phaùp Sö luminous essence of mind. It is often compared to daïy ngaøi ñeán Hoaønh Sôn ñeå öùng duyeân hoaèng the sky, which remains the same at all times, hoùa. Tröôùc tieân khi môùi ñeán, ñaïi sö

caát thaûo am although it may be temporarily obscured by döôùi goäp ñaù ôû phía Taây Nam cuûa nuùi Hoaønh Sôn, clouds. Similarly, the nature of mind is obscured chuyeân taâm tu taäp. Ngöôøi coù ñaïo taâm hay bieát, by adventitious afflictions, but these never affect ñem cuùng thí cho thöùc aên thì ngaøi duøng, hoâm naøo its basic nature. This position was attacked by the khoâng coù thì ngaøi aên buøn ñaát, tuyeät nhieân khoâng Gelukpa school, and the fifth Dalai Lama heà ñi quyeân xin, khaát thöïc chi caû. Ngaøi khoå tu nhö suppressed the Jo Nang Pa and ordered their theá traûi qua nhieàu naêm ñeán noãi mình gaày, maët books burnt. Despite such opposition, Shentong naùm, treân thaân theå chæ coøn coù moät chieác y cuõ, raùch

continues to be a popular doctrine among many Why don’t you get out, contemporary lineages, particularly those how stupid of you! associated with the Rime (non-sectarian) Even though you poke your nose into movement—Giaùo thuyeát ñaëc bieät lieân heä vôùi moät The old paper for hundreds of years, soá doøng truyeàn thöøa trong caùc truyeàn thoáng When can you expect to set free?” Kagyupa vaø Nyingmapa cuûa Phaät giaùo Taây Taïng. Thaàn Taùn Thieàn Sö laø moät trong nhöõng ñeä töû noåi Giaùo thuyeát naøy ñöôïc Jo Nang Pa sect noái keát laïi baäc cuûa Thieàn Sö Baùch Tröôïng. Ngaøi xuaát gia luùc vôùi nhau ñeå laøm thaønh thöïc theå tích cöïc cuûa Nhö tuoåi coøn nhoû. Sau khi ngoä ñaïo vôùi Toå Baùch Lai Taïng, ñöôïc bieát nhö laø Phaät taùnh ñöôïc hieån Tröôïng , ngaøi coøn vò boån sö chöa thaáu ñaïo (nhöng hieän qua thieàn taäp. Tuy nhieân, giaùo thuyeát naøy raát kieâu ngaïo vaø khoâng muoán nghe lôøi khuyeân cuûa khoâng phaûi laø môùi ñöôïc phaùt trieån ñaây, maø noù laø ñeä töû, vì nghó raèng ñeä töû laøm sao hôn thaày ñöôïc). baûn chaát hieän höõu thöïc söï cuûa Nhö Lai Taïng Vì theá ngaøi trôû veà queâ tìm caùch caûnh tænh boån sö. Thöùc, vaø noù coù ñaëc taùnh vi teá, khoâng dieãn taû ñöôïc, Moät hoâm boån sö ñang ngoài xem kinh beân khung thöôøng haèng, vaø vöôït ra ngoaøi söï naém baét cuûa tö cöûa, vì trôøi laïnh neân oâng laáy giaáy daùn kín cöûa laïi. töôûng yù nieäm. Ngöôøi ta noùi noù laø coát loõi chieáu Thaàn Taùn ñi ngang thaáy moät con ong cöù bay ñaäp saùng cuûa taâm. Ngöôøi ta thöôøng ví noù vôùi baàu trôøi, vaøo tôø giaáy ñeå tìm loái ra, nhöng chui ra khoâng luoân luoân nhö vaäy, duø raèng noù coù theå taïm thôøi bò ñöôïc. Thaàn Taùn ñöùng ngoaøi cöûa soå ngaâm moät baøi maây che. Töông töï, baûn chaát cuûa taâm bò che khuaát keä: bôûi nhöõng phieàn naõo tình côø, nhöng nhöõng thöù naøy Khoâng moân baát khaúng xuaát khoâng bao giôø aûnh höôûng ñöôïc baûn chaát caên baûn Ñaàu song daõ thaùi si aáy. Luaän cöù naøy bò tröôøng phaùi Gelukpa taán coâng, Baùch nieân taùng coá chæ vaø Ñöùc Ñaït Lai Laït Ma ñôøi thöù 5 ñaõ ñaøn aùp Haø nhaät xuaát ñaàu thì?” tröôøng phaùi Jo Nang Pa cuõng nhö ra leänh ñoát taát (Cöûa khoâng chaúng chòu ra caû saùch vôû cuûa tröôøng phaùi naøy. Duø coù nhieàu Laïi meâ muoäi vuøi ñaàu vaøo song cöûa choáng ñoái, giaùo thuyeát Shentong vaãn tieáp tuïc laø Traêm naêm vuøi ñaàu vaøo tôø giaáy cuõ aáy giaùo thuyeát phoå bieán roäng raõi trong soá nhieàu doøng Cuõng khoâng coù ngaøy naøo ra ñöôïc?) truyeàn thöøa thôøi ñoù, ñaëc bieät laø nhöõng truyeàn Shepherd (n): Ngöôøi chaên chieân. thoáng coù lieân heä tôùi phong traøo “Khoâng Moân Shibayama Zenkai (1894-1975): One of the Phaùi.” most

influential Zen masters (Roshi) of modern Shen-Tsan: Thaàn Taùn Thieàn Sö—Zen master Japan. He belonged to the Rinzai tradition. He Shen-Tsan was one of the outstanding of Zen was ordained as a monk at the age of fourteen. At master Bai-Zhang. He left home to become a the age of twenty, he entered the Nanzen-ji monk at the young age. After attaining monastery in Kyoto. There he underwent training enlightenment, he bid farewell to Master Bai- for ten years and finally received the seal of Zhang and returned to his home town hoping to confirmation from Master Bukai Kono. He was a help his former teacher (who was too proud to professor at Otami University and Hanazono take advice from his student, as he thought University, and from 1946 to 1967 was abbot of disciples would never surpass their teacher) get Nanzen-Di. In 1959 he was appointed head or awakened. One day, his old teacher was reading Dharma President of the entire Nanzen-Di the sutra by the window. Because it was too cold Tradition, belongs to the Japanese Rinzai Zen, outside, he sealed the window with paper. This which has more than 500 monasteries throughout incidentally entrapped a bee inside the room. the country. He is best known in the West for two When Shen-Tsan passed by the abbot's room and books that were translated into English, "Zen notice the bee banging itself against the taped Comments on the Mumonkan," on koans and "A window, trying to find its way out, he composed Flower Does Not Talk," a collection of Zen the following verses: essays—Moät trong nhöõng Thieàn sö raát coù aûnh "The gateless gate is there, höôûng trong thôøi caän ñaïi cuûa Nhaät Baûn. OÂng thuoäc

truyeàn thoáng Laâm Teá. OÂng thoï giôùi cuï tuùc naêm Ñòa Taïng coù haït minh chaâu, laø yù nghóa gì?" môùi 14 tuoåi, naêm 20 tuoåi oâng vaøo tu vieän Nanzen-Thaïch Cöïu hoûi laïi: "Trong tay oâng coù haït ji ôû Kyoto, tu taäp trong voøng 10 naêm taïi ñaây vaø minh chaâu khoâng?" Vò Taêng ñaùp: "Con khoâng cuoái cuøng nhaän ñöôïc aán chöùng xaùc nhaän cuûa thaày bieát." Thaïch Cöïu beøn noùi keä: mình laø Thieàn sö Bukai Kono. OÂng laø giaùo sö taïi "Don't you know you have a treasure at caùc tröôøng Ñaïi Hoïc Otami vaø Hanazono, vaø töø home? naêm 1946 ñeán naêm 1967 oâng truï trì chuøa Nanzen- Why are you running after the externals? di. Naêm 1959 oâng ñöôïc boå nhieäm Phaùp Chuû cuûa It is just like running away from your own doøng truyeàn thöøa Nanzen-di, thuoäc tröôøng phaùi shadow at noon time. Laâm Teá Nhaät Baûn, moät tröôøng phaùi lôùn coù treân Or the man is frightened when not seeing 500 töï vieän treân khaép caû xöù Nhaät Baûn. OÂng noåi his head in the mirror, after putting the tieáng nhaát vôùi Taây phöông nhôø hai quyeån saùch ñaõ mirror down." ñöôïc dòch sang Anh ngöõ: "Thieàn Luaän veà Voâ Moân "Baát thöùc töï gia baûo Quan", lieân quan tôùi nhöõng coâng aùn vaø "Caønh Hoa Tuøy tha nhaän ngoaïi traàn Khoâng Bieát Noùi," moät söu taäp caùc tieåu luaän veà Nhaät trung ñaøo aûnh chaát Thieàn. Caûnh lyù thaát ñaàu nhaân." Shibunritsu (jap): Dharmaguptaka-Vinaya— (Baùu nhaø mình chaúng bieát Four-division Vinaya of the Dharmagupta school. Theo ngöôøi nhaän ngoaïi traàn Buddhism vinaya contains 250 rules for Monks Giöõa tröa chaïy troán boùng and 348 for Nuns. It was translated into Chinese Keû nhìn göông maát ñaàu). by Buddhayasas and

Chu-Fo-Nien—Boä Luaät Phaät Shih School: Thôøi Toâng—A Japanese sect, giaùo, goàm 250 giôùi Tyø Kheo vaø 348 giôùi Tyø Kheo whose members by dividing day and night into six Ni. Boä Luaät ñöôïc caùc Ngaøi Phaät Da Xaù vaø Truùc periods of worship seek immortality. The Shih Phaät Nieäm dòch sang Haùn töï—See Vinaya school. School in Japan was founded in 1276 by I-Bien Shichi-jo-e (jap): Seven-strip robe—Thaát ñieàu y. (1238-1289). He set forth the rule of reciting the Shichijuniigi (jap): Thaát thaäp nhò oai nghi (72 hymns of Shan-Tao six times every day, hence the oai nghi). name 'time.' In theory, he derived his idea from the Lotus Sutra as did Liang-Ran of Shift: Displace—Chuyeån dòch (di chuyeån). Yuzunembutsu, but in practice he followed K'ung- Shifuku (jap): Zen master Tzu-Fu—Thieàn sö Töø de who invented a popular dance for the Phöôùc (Phaät giaùo Nhaät Baûn). popularization of the Amita-faith. Thus the school Shigi (jap): Four forms of behavior (walking, has a totally different feature from the other standing, sitting, and lying down)—Töù oai nghi schools of Amita-pietism. I-Bien is said to have (ñi, ñöùng, naèm, ngoài)—See Four respect-inspiring visited Kumano Shrine in Kii in 1275 where he forms of demeanor (behavior). was inspired by a holy verse of four lines which he Shih-Chiu: Zen master Shih-Chiu—Thieàn sö believed to have come from the deity of the shrine. Thaïch Cöïu—Zen master Shih-Chiu was one of the Each of the first three lines was headed by a most outstanding disciples of Ma-Tsu during the numeral 6, 10, and 10,000 and the last line by T'ang dynasty—Thieàn sö Thaïch Cöïu, moät trong 'people,' altogether making up six hundred nhöõng ñeä töû noåi baäc cuûa Maõ Toå vaøo thôøi nhaø thousand people. At once he made up his mind to Ñöôøng. save that number of people by a propagation of the One day a monk asked him: "There is a jewel in Amita-faith—Coøn goïi laø Luïc Thôøi Vaõng Sanh the palm of Ksitigarbha Bodhisattva. What Toâng, toâng phaùi Phaät Giaùo Nhaät Baûn laáy ngaøy ñeâm does it mean?" He asked the monk: "Do you 6 giôø chuyeân tu pheùp vaõng sanh (laáy pheùp tu cuûa have a jewel in your hand?" The monk ngaøi Thieän Ñaïo laøm nghieäp nhaân vaõng sanh). Thôøi replied: "I don't know." He then composed Toâng ñöôïc Nhaát Bieán (1238-1289) saùng laäp taïi the following verse—Moät hoâm coù moät vò Nhaät naêm 1276. OÂng neâu ra nghi thöùc tuïng nieäm Taêng ñeán hoûi Thaïch Cöïu: "Trong tay Boà Taùt

cuûa Thieän Ñaïo, 6 thôøi trong ngaøy. Do ñoù maø coù teân sö ôû trong lieâu saøng gaïo, Qui Sôn (Linh Höïu) laø Thôøi Toâng. Treân lyù thuyeát, oâng laáy töø Kinh Phaùp ñeán baûo: "Vaät cuûa thí chuû chôù neùm boû." Sö Hoa, cuõng nhö Löông Nhaãn cuûa phaùi Dung Thoâng thöa: "Chaúng daùm neùm boû." Qui Sôn löôïm Nieäm Phaät, nhöng khi thöïc haønh oâng laïi theo caùch treân ñaát moät haït gaïo, baûo: "Ngöôi noùi chaúng cuûa Ngaøi Khoâng Daõ, laø ngöôøi saùng laäp ra loái muùa neùm boû, caùi naày töø ñaâu ñeán?" Sö khoâng traû ca bình daân ñeå phoå bieán tín ngöôõng Di Ñaø. Do ñoù lôøi. Qui Sôn laïi baûo: "Chôù khi moät haït gaïo maø toâng naày coù saéc thaùi hoaøn toaøn khaùc bieät vôùi naày, traêm ngaøn haït gaïo cuõng ñeàu töø haït gaïo caùc toâng khaùc cuûa Di Ñaø giaùo. Theo truyeàn thuyeát naày maø sanh ra." Sö thöa: "Traêm ngaøn haït thì Nhaát Bieán coù ñeán mieáu Hung Daõ

ôû Kyû Y naêm gaïo töø moät haït naày sanh, chöa bieát moät haït 1275, nôi naày oâng ñöôïc gôïi bôûi moät baøi keä maø oâng naày töø choã naøo sanh?" Qui Sôn cöôøi ha haû roài tin raèng do nôi caùc thaàn linh trong mieáu naày taïo trôû veà phöông tröôïng. Ñeán chieàu Qui Sôn neân. Moãi moät trong ba caâu cuûa baøi keä ñeàu baét ñaàu thöôïng ñöôøng baûo chuùng: "Ñaïi chuùng! Trong baèng soá 6, 10, vaø 10.000 theo thöù töï, vaø caâu choùt gaïo coù saâu." baèng chöõ "daân" coäng chung laïi laø 600.000 daân. * When Qing-Zhu met T'ao-Wu, he said: "What Töùc thì oâng laäp nguyeän phaûi cöùu ñoä cho ñöôïc moät is the transcendent wisdom that mees the soá chuùng sanh nhieàu nhö theá, baèng caùch truyeàn baù eye?" T'ao-Wu called to an attendant and the tín ngöôõng naày—See Shan Tao. attendant respond. T'ao-Wu said to him: "Add Shih-Shuang Zen Master: Thaïch Söông Thieàn some clean water to the pitcher." After a long Sö—Zen master Shih-Shuang—Thaïch Söông pause, T'ao-Wu said to Qing-Zhu: "What did Khaùnh Chö—Zen Master Shih-Shuang-Qing- you just come and ask me?" Qing-Zhu Zhu—Zen master Qing-Zhu was born in 806 in repeated his previous question when T'ao-Wu Xin-kan near ancient Lu-Ling. At 13 he left home got up and left the room. Qing-Zhu then had a to follow Zen master Shao-Long and was fully great realization—Sö ñeán tham vaán Ñaïo Ngoä, ordained at the age of 23. He then proceeded to hoûi: "Theá naøo chaïm maét laø Boà Ñeà?" Ñaïo Ngoä study the Vinaya Pitaka—Thieàn sö Khaùnh Chö goïi moät vò sa di vaø vò sa di aáy ñaùp lôøi. Ñaïo sanh naêm 806 taïi Taân Cam, Loâ Laêng. Naêm 13 tuoåi Ngoä beøn baûo vò sa di: "Theâm nöôùc saïch (tònh sö xuaát gia theo Thieàn sö Thieäu Loan, naêm 23 tuoåi thuûy) vaøo bình." Sau moät hoài im laëng, Ñaïo sö thoï cuï tuùc giôùi, sau ñoù sö hoïc Luaät Taïng. Ngoä laïi hoûi sö: "OÂng vöøa hoûi caùi gì?" Sö thuaät * Qing-Zhu went to Mount Kui, where he laïi caâu hoûi tröôùc. Ñaïo Ngoä ñöùng daäy ñi. Sö served as a rice cook. Once when he was nhôn ñaáy tænh giaùc. preparing the rice, Kui-Shan said to him: * When T'ao-Wu was about to die, he said: "Don't lose anything offered by our patrons." "There's something in my mind. An old Qing-Zhu said: "I'm not losing anything." trouble. Who can get rid of it for me?" Qing- Kui-Shan reached down and picked up a Zhu said: "All things in your mind are unreal. single grain of rice which had fallen to the Get rid of good and bad?" T'ao-Wu said: ground and said: "You said you haven't lost "Worthy! Worthy!"—Ñaïo Ngoä baûo chuùng: anything, but what's this?" Qing-Zhu didn't "Ta ñau gaàn muoán cheát, bôûi trong taâm coù moät answer. Kui-Shan said: "Don't lightly regard vaät ñeå laâu thaønh beänh, ngöôøi naøo haõy vì ta maø this one grain, a hundred thousand grains are deïp noù ñi?" Sö thöa: "Taâm vaät ñeàu khoâng born from this one." Qing-Zhu said: "A thaät, deïp boû laïi theâm beänh." Ñaïo Ngoä khen: hundred thousand grains are born from this "Laønh thay! Laønh thay!" one, but from what place is this one grain * After being ordained for two years, Qing-Zhu born?" Kui-Shan laughed, "Ha, ha," and went hid from the world. He lived in obscurity in back to his room. That evening Kui-Shan Liu-Yang as a potter's assistant. In the entered the hall and addressed the monks, morning he would go to work and in the saying: "Everyone! There's an insect in the evening he would return home. No one knew rice. You should all go and see it."—Moät hoâm him to be an adept.

T’ung-Shan-Liang-Zhie sent a monk to find him. Qing-Zhu asked the

monk: “What does T’ung-Shan say to provide disciple of the Sixth Patriarch Hui-Neng, but did instruction to his disciples?” The monk said: not undergo full ordination as a monk. When the “At the end of the summer practice period he Sixth Patriarch died, Shi-Tou obeyed Hui-Neng’s said to the monks, ‘the fall has begun and the request to go to study with Xing-Si (also one of summer has ended. If you brethren go the great disciples of the Sixth Patriarch). He later traveling, you must go to the place where became one of the great disciples of Xing-Si Zen there isn’t a blade of grass for ten thousand Master, and since then he also became one of the miles.’” “After a long pause, T’ung-Shan said: leading Chinese Zen masters during the T’’ang ‘How can one go to a place where a single dynasty. He acquired the name Shih-T’ou or rock- blade of grass isn’t found for ten thousand top from the fact that he lived in a hut he had built miles?’” Qing-Zhu asked the monk: “Did for himself on a large flat rock. Three of the five anyone respond or not?” The monk said: traditional schools of Chinese Zen traced their “No.” Qing-Zhu said: “Why didn’t someone origins through Shi-Tou and his heirs. He died in say, ‘Going out the door, there’s the grass.’” 790 A.D.—OÂng sanh vaøo khoaûng naêm 700 sau The monk went back and relayed what Qing- Taây Lòch, queâ ôû laøng Cao Yeáu, quaän Ñoan Chaâu Zhu said to T’ung-Shan. T’ung-Shan said: (baây giôø laø phía Taây cuûa Quaûng Chaâu). OÂng hoï “This is the talk of wonderful knowledge Traàn. Ngöôøi ta keå laïi khi thoï thai oâng, meï oâng appropriate for an abbot of fifteen hundred traùnh aên thòt. Khi coøn raát nhoû maø sö ñaõ khoâng bao people.”—Laøm Taêng môùi ñöôïc hai tuoåi haï, sö giôø laøm phieàn ai. Ñeán luùc lôùn khoân, luùc naøo sö beøn aån trong daân gian, vaøo xoùm thôï goám vuøng cuõng töï an oån vui töôi, khoâng khi naøo toû veû khoâng Löu Döông, Tröôøng Sa, saùng sôùm daïo ñi, ñeán baèng loøng. Nôi oâng ôû daân chuùng kinh sôï quyû thaàn chieàu trôû veà, moïi ngöôøi khoâng bieát ñöôïc sö. neân gieát boø mua röôïu teá leã. Sö moät mình ñi vaøo Nhôn moät vò Taêng töø Ñoäng Sôn ñeán, sö hoûi: röøng saâu, phaù ñaøn vaø thaû boø ñi. Khi xuaát gia, sö “Hoøa Thöôïng coù lôøi gì daïy chuùng?” Taêng ñeán Taøo Kheâ thoï giaùo vôùi Luïc Toå Hueä Naêng, ñaùp: “Hoâm giaûi haï, Hoøa Thöôïng thöôïng nhöng chöa thoï cuï tuùc giôùi. Khi Luïc Toå tòch, oâng ñöôøng daïy: “Ñaàu thu cuoái haï, huynh ñeä hoaëc veà thoï giaùo vôùi sö huynh Haønh Tö (cuõng laø moät ñi Ñoâng ñi Taây, ñi neân ñi thaúng ñeán choã muoân ñaïi ñeä töû cuûa Luïc Toå). OÂng trôû thaønh ñaïi ñeä töû daëm khoâng coù moät taác coû, ñi laøm gì?” Sö hoûi: cuûa Thieàn Sö Haønh Tö, vaø töø ñoù oâng cuõng trôû “Coù ngöôøi ñaùp ñöôïc chaêng?” Taêng noùi: thaønhø moät trong nhöõng thieàn sö haøng ñaàu cuûa “Khoâng.” Sö baûo: “Sao chaúng noùi ‘Ra khoûi Trung Quoác vaøo thôøi ñaïi nhaø Ñöôøng. OÂng coù teân cöûa lieàn laø coû.’” Taêng trôû veà thuaät laïi cho Thaïch Ñaàu (ñaàu hoøn ñaù) do söï kieän oâng soáng Ñoäng Sôn nghe. Ñoäng Sôn baûo: “Ñaây laø lôøi trong moät caùi am maø oâng töï xaây treân moät taûng ñaù noùi cuûa dieäu trí thích hôïp cho moät vò truï trì vôùi lôùn vaø phaúng. Ba trong soá naêm Thieàn phaùi Trung 1500 Taêng chuùng (ÔÛ Löu Döông coù coå Phaät).” Hoa ngaøy nay coù nguoàn goác töø Thaïch Ñaàu vaø Shih-T’ou-Hsi-T’ien: Thaïch Ñaàu Hy Thieân

nhöõng ngöôøi keá tuïc oâng. OÂng tòch vaøo naêm 790 Thieàn Sö—Shih-T'ou-Hsi-T'ien was born in 700 sau Taây Lòch. A.D. in Cao-Yao hamlet, Duan-Chou district (west Shi-Joryo (jap): Four dhyanas—Töù tònh löï—See of present-day Kuang-Chou). His last name was Four dhyana heavens. Chen. It is said that when Shi-Tou's mother Shika (jap): Arhat (skt)—The fourth effect—Quaû became pregnant she avoided eating meat. When thöù tö—See Arahan. he was a small child he was untroublesome. As a Shikan (jap): Samatha and Vipasyana (skt)— young man he was magnanimous. The people Ceasing and reflecting—Quiet and Reflecting— where he grew up feared demons and performed Chæ Quaùn—Xa Ma Tha Bì Baùt (Baø) Xaù Na— debased sacrifices of oxen and wine. He would go Ceasing and reflecting—Quieting and reflecting— alone into the deep woods and destroy the Quiet, tranquility and absence of passion—Chæ coù ceremonial altars, seize the oxen, and drive them nghóa laø ñình chæ, quaùn laø quaùn ñaït. Nhö vaäy chæ away. Later, Shi-Tou went to Tao-Xi to become a quaùn laø ñình chæ voïng nieäm ñeå quaùn ñaït chaân lyù.

1) When the physical organism is at rest it is Shing-Ming festival: Thanh Minh—The called "Stop" or "Halt.": Khi cô theå ngöøng Chinese festival or a festival after Spring, usually nghæ laø "Chæ". on 15th of the third lunar month, when honour is 2) When the mind is seeing clearly it is called paid to departed spirits. East Asian peoples such "Contemplation.": Khi taâm ñang nhìn thaáy as Chinese, Japanese, Korean, Vietnamese, often moät caùch roõ raøng laø "Quaùn". celebrate this festival by going to the cemetery to ** See Three modes of entering dhyana. cut grasses, clean and offer food and fruits on their Shiki (jap): ancestors' tombs—Ngaøy leã Thanh Minh sau Teát, 1) Rupa (skt): Form—Matter—Saéc. thöôøng vaøo ngaøy raèm thaùng ba AÂm lòch, ngaøy leã 2) Vijnana (skt): Consciousness—Thöùc. daønh cho nhöõng vong linh. Caùc daân toäc Ñoâng AÙ Shiki-Muhen-Sho-Jo (jap): The Sphere of nhö Taøu, Nhöït, Ñaïi Haøn vaø Vieät Nam, thöôøng cöû Infinite Consciousness—Thöùc Voâ Bieân Xöù—See haønh leã naày baèng caùch ñi ñeán caùc nghóa trang ñeå Four formless jhanas. vaõy coû vaø laøm saïch moä toå tieân, cuõng nhö daâng Shikin (skt): Phaät quaù khöù—Buddha of a cuùng thöïc phaåm vaø hoa quaû. previous world age. Shinga (jap): Sö Tö Da (- 879), Phaät giaùo Nhaät Shiko (jap): Zen master Tzu-Hu—Thieàn sö Töû Baûn. Hoà (Phaät giaùo Nhaät Baûn). Shingan-Shonin (jap): Tín Nguyeän Thöôïng Shikoku (jap): Vuøng Töù Quoác (Nhaät Baûn). Nhaân (Phaät giaùo Nhaät Baûn). Shima (jap): Mara-papiyas (skt)—Deadly Shingetsu-Shoryo (jap): Thanh Lieãu Chôn Yeát demons—Demons of death—Töû Ma. Thieàn Sö—Xing-Liao-Zhen-Yieh was born in 1089 in Si-Chuan province. He left home at the Shimaladevi-sutra: See Srimaladevi-sutra. age of eleven and passed his scriptural Simhanada (skt): Sö Töû Hoáng—See Simhanada, examinations on the Lotus Sutra at the age of and Twenty five Bodhisattvas who protect all who eighteen. He then traveled to Cheng-Tu, where he call Amitabha. continued his scriptural study—Thieàn sö Thanh Shi-Mushiki-Jo (jap): The four balanced states Lieãu Chôn Yeát sanh naêm 1089 taïi tænh Töù Xuyeân. which transcend the world of matter—The last Sö xuaát gia naêm möôøi moät tuoåi,

ñeán naêm möôøi four of the twelve dhyanas—See Four balanced taùm tuoåi sö thi ñaäu Kinh Phaùp Hoa. Sau ñoù sö tieáp states which transcend the world of matter. tuïc ñi ñeán Thaønh Ñoâ tieáp tuïc hoïc taäp kinh ñieån— Shin (jap): See Xing-Liao-Zhen-Yieh. 1) True—Chaân thaät. Shingi-Shingonshu (jap): Taân Thuyeát Chaân 2) Kaya (skt): Body—Thaân. Ngoân Toâng (Phaät giaùo Nhaät Baûn). 3) Hridaya (skt): Heart—Taâm. Shingon (jap): Mantra (skt)—School of the True Shin Arahan: Theravada monk from Thaton in Word (Mantra)—Truth-word—Chaân ngoân toâng—the eleventh century who converted King Truôøng phaùi Chaân Ngoân (Lôøi Thaät)—School of Anawrahta of Pagan. The King made him leader Esoteric Buddhism founded by Kukai (Japanese) of the Samgha in unified Burma—Vò Taêng só 774-835. He studied the teaching of the Mi-Tsung Theravada ôû Thaton vaøo theá kyû thöù 11, ngöôøi ñaõ (Maät Toâng) in China and sytematized them in caûi ñaïo cho vua Anawrahta cuûa xöù Pagan. Vua ñaõ Shingon. The school of Shingon places especially boå nhieäm oâng laøm Chaùnh Taêng Thoáng cho Taêng great importance on the three secrets (body, ñoaøn cuûa xöù Mieán Ñieän thoáng nhaát. speech and mind) which are critical points that Shine (v): Chieáu röïc rôõ. lead to the attainment of Buddhahood. The secret 1) Outshine (v): Queùt roïi vaøo of the body finds expression in various hand 2) Still shine—Vaãn coøn chieáu saùng röïc rôõ. gestures (mudra). The secret of speech is related 3) Buddha's Dharma is a sun that outshines the to the recitation of mantras and dharanis. The glow of lesser lights: Giaùo phaùp cuûa Phaät nhö secret of mind related to the wisdom which makes vaàng thaùi döông queùt roïi vaøo nôi taêm toái. the comprehension of reality and ability to

achieve samadhi—Phaùi Phaät giaùo bí truyeàn do Shin-i-shiki (jap): Citta-manas-vijnana (skt)— Kukai (Nhaät) 774-835 laäp ra. OÂng nghieân cöùu Maät Mind-will-consciousness—Taâm-YÙ-Thöùc. Toâng beân Taøu roài heä thoáng hoùa thaønh Chaân Ngoân. Shinjo (jap): Sö Thaåm Töôøng (Phaät giaùo Nhaät Phaùi Lôøi Thaät xem ba Bí Maät (Thaân theå, Lôøi noùi Baûn). vaø tinh thaàn) coù thaàm quan troïng ñaët bieät. Chính Shinken (jap): Satkaya-drsti (skt)—Personality ba Bí Maät naày laø nhöõng ñieåm then choát ñöa chuùng view—Thaân Kieán—See Satkaya-drsti. sanh leân Phaät. Bí maät thaân theå bieåu hieän qua Shinnen (jap): Chaân Nhieân—Name of a nhöõng caùch ñaët baøn tay (Mudra—AÁn). Lôøi noùi bí Japanese monk—Teân cuûa moät vò sö ngöôøi Nhaät. maät naèm ôû choã nieäm mantra vaø Ñaø la ni. Bí maät tinh thaàn noùi veà trí naêng cho pheùp chuùng ta ñaït tôùi Shinnin (jap): Taoist master—Vò thaày theo Laõo chaân lyù vaø thieàn ñònh—See Seven Sects in Japan. giaùo (Chaân nhaân). Shingon-Mikkyo (jap): Chaân Ngoân Maät Toâng Shinnyofuhen (jap): Bhutatathata or Tathata (Phaät giaùo Nhaät Baûn). (skt)—Chaân Nhö—See Bhutatathata. Shingon Sect: Chaân Ngoân Toâng—See Shingon, Shinnyozuien (jap): Chaân nhö tuyø duyeân—The and Eight of the early Japanese Buddhist sects. bhutatathata in relative or phenomenal conditions—Tuøy Duyeân Chaân Nhö—Tuøy theo Shingonshu (jap): Mantrayana (skt)—Chaân duyeân voâ minh maø daáy leân voïng phaùp (chaân nhö Ngoân Toâng—See Mantrayana. laø vaïn phaùp)—See Bhutatathata. Shin-in (jap): Phaät Taâm AÁn—See Busshin-in. Shinran (1173-1262):

Thieàn sö Thaân Loan— Shining Buddhas: Dieäm Vöông Quang Phaät— Founder of Jodo Shinshu. This school has little The fifth of the twelve shining Buddhas—Ñöùc similarity to the original teaching and the three Phaät thöù naêm trong 12 vò Quang Phaät (taát caû 12 precious ones of Buddhism are changed to one danh hieäu naày ñeàu ñöôïc duøng ñeå taùn thaùn Ñöùc Voâ basic vow of the Amitabha Buddha (the Löôïng Thoï Nhö Lai). eighteenth of the forty-eight vows). Shinran Shining heart Hodhisattva: Quang Minh claimed that the saving power of Amitabha is so Vöông—One of the twenty five Boshidattvas great that it can save even the most depraved of who, with Amitabha, welcomes to the Western sinners. All that is needed for salvation, according Paradise the dying who call on Buddha—Moät to Shinran, is a moment of “believing mind.” If for trong 25 vò Boà Taùt cuøng vôùi Phaät A Di Ñaø tieáp daãn one moment of one’s life one experiences sincere nhöõng ngöôøi laâm chung maø nieäm hoàng danh faith in Amitabha, one is assured of rebirth in his Phaät—See Twenty five Bodhisattvas who protect “Pure Land” of Sukhavati. For Shinran, unlike his all who call Amitabha. predecessor Honen, chanting “Nembutsu” or Shining Hill: Quang Minh Sôn—The shining “Namu Amida Butsu,” or “Praise to Amitabha monastery, a name for the abode of Kuan-Yin, Buddha” is not a means for the attainment of said to be in India, and called Potala—Truï xöù hay salvation, but rather an expression of gratitude in nôi truï cuûa Ñöùc Quaùn AÂm, laø teân goïi khaùc cuûa recognition of one’s conviction that salvation is Potala. already assured. Shiran taught that in the “final Shining torch: Minh Cöï—A shining torch, dharma age” there is no possibility of attaining compared to a samadhi in the Bodhisattva’s four salvation through one’s own power. Instead, one good roots. This is a kind of samadhi in the must rely on the “other power” of Amitabha, Bodhisattva’s four good roots (catus-kusala-mula) which fortunately is specifically effective for the in which there are the bright beginnings to release sinners of the present age. The tradition he from illusion—Caây ñuoác ñang chaùy, so saùnh vôùi founded is a lay movement which sees no need for Minh Ñaéc Ñònh cuûa Boà Taùt. Ñaây laø loaïi thieàn ñònh ordination. So after being ordained as a monk, maø töù gia haïnh cuûa baäc Boà Taùt ñöôïc ôû Noaõn Vò Shiran married and fathered a number of children, (thieàn ñònh ñaït ñöôïc ôû möùc Minh Ñaéc laø luùc thieàn for which he was expelled from the monastic giaû ñaït ñöôïc trí hueä voâ laäu). order. This school has little similarity to the

original teaching and the three precious ones of raèng loøng xaùc tín cuûa söï chaéc chaén ñöôïc cöùu roãi Buddhism are changed to one basic vow of the maø thoâi. Shinran daïy raèng trong thôøi maït phaùp Amitabha Buddha (the eighteenth of the forty- khoâng caùch chi chuùng sanh coù theå töï mình cöùu roãi, eight vows). The monastic ideal is dropped. In maø phaûi nhôø ñeán “tha löïc” cuûa Ñöùc Phaät A Di Ñaø, reality, Shinran and his followers only form a may maén ñaëc bieät laø tha löïc naøy cuõng coù hieäu quaû community of lay persons. All his teachings were vôùi nhöõng ngöôøi vôùi daãy ñaày toäi loãi trong hieän collected by his student Yuiembo in a work thôøi. Truyeàn thoáng maø Shinran saùng laäp laø moät entitled “Tamisho.”

According to Shinran, all phong traøo cuûa “ngöôøi taïi gia” vaø khoâng caàn ñeán living beings shall be saved on account of the vow vieäc thoï ñaïi giôùi. Neân sau khi thoï ñaïi giôùi, Shinran taken by Amitabha Buddha. Hence, the recitation cöôùi vôï vaø coù con vaø vì theá ñaõ bò giaùo hoäi ñuoåi ra of the name of the Buddha, as also other practices khoûi giaùo ñoaøn. Tröôøng phaùi naày chuû tröông giöõ in ordinary life, is but the expression of a grateful chæ moät ít giaùo lyù vaø Tam Baûo bieán thaønh chæ moät heart. Shinran introduced several important lôøi caàu nguyeän Phaät A Di Ñaø (theo lôøi nguyeän thöù reforms in the organization of the temple, the 18 trong boán möôi taùm lôøi nguyeän cuûa Phaät A Di object of which was to remove the division Ñaø) ñeå caàu ñöôïc cöùu roãi. Lyù töôûng tu haønh bò boû between the clergy and the laity. He did not rôi. Kyø thaät baûn thaân Shinran vaø nhöõng moân ñoà recognize any difference between the two cuûa oâng ta chæ hôïp thaønh moät coäng ñoàng taïi gia. occupations. All human beings are equally Taát caû nhöõng giaùo thuyeát cuûa Shinran ñöôïc keát capable of being reborn in the pure land of the taäp bôûi moät ñeä töû cuûa oâng laø Yuiembo trong moät Buddha. “There were to be no masters or taùc phaåm mang töïa ñeà “Tamisho.” Theo thuyeát disciples. All were to be friends and brothers cuûa Shinran, moïi chuùng sanh ñeàu ñöôïc cöùu vôùt before the Buddha.” Shinran, as others belonging theo yù nguyeän cuûa Phaät A Di Ñaø. Do ñoù, vieäc tuïng to this sect, led an ordinary life among people and nieäm teân Phaät, nhö moïi vieäc laøm khaùc trong ñôøi considered himself not a preceptor, but merely a soáng thöôøng ngaøy, chæ laø söï baøy toû loøng bieát ôn follower of Amitabha’s way. The monastic ideal is maø thoâi. Shinran ñaõ ñöa vaøo nhieàu caûi caùch quan dropped. Shinren himself got married with a lay troïng trong vieäc toå chöùc Giaùo Hoäi, vôùi muïc ñích woman. Because of Shinran’s liberal outlook, the xoùa boû söï phaân chia giöõa ngöôøi theá tuïc vaø Taêng Jodo-Shin rapidly became popular among the löõ. OÂng khoâng thöøa nhaän baát cöù söï khaùc bieät naøo people, especially among the farmers and the giöõa hai coâng vieäc naày. Theo oâng, taát caû moïi peasants. The religious freedom which his ngöôøi ñeàu coù theå ñöôïc taùi sanh nhö nhau trong followers learned from him impelled them to seek mieàn Tònh Ñoä cuûa Ñöùc Phaät, khoâng coù thaày vaø political and social freedom—Thaân Loan, ngöôøi troø. Tröôùc Phaät thì taát caû ñeàu laø baïn beø anh em. saùng laäp ra Tònh Ñoä Jodo, tröôøng phaùi naày chuû Shinran cuõng nhö nhieàu ngöôøi khaùc trong toâng tröông giöõ chæ moät ít giaùo lyù vaø Tam Baûo bieán phaùi naày, soáng moät cuoäc soáng bình thöôøng giöõa thaønh chæ moät lôøi caàu nguyeän Phaät A Di Ñaø (theo moïi ngöôøi vaø khoâng töï xem mình laø thaày daïy, maø lôøi nguyeän thöù 18 trong boán möôi taùm lôøi nguyeän chæ laø moät ngöôøi ñi theo con ñöôøng cuûa Phaät A Di cuûa Phaät A Di Ñaø) ñeå caàu ñöôïc cöùu roãi.. OÂng cho Ñaø. Lyù töôûng tu haønh bò boû rôi. Chính baûn thaân raèng löïc cöùu roãi cuûa Ñöùc Phaät A Di Ñaø vó ñaïi ñeán Shinran cuõng laáy vôï. Do quan ñieåm phoùng khoaùng noãi coù theå cöùu roãi ngay caû nhöõng ngöôøi phaïm toäi cuûa Shinren neân toâng phaùi Jodo-Shin nhanh choùng taày trôøi. Theo Shinran thì ñoù laø luùc cuûa “Tín taâm” ñöôïc nhieàu ngöôøi theo, ñaëc bieät laø caùc taù ñieàn, ñeå caàu ñöôïc cöùu. Neáu chæ moät luùc naøo

ñoù trong noâng daân. Söï töï do toân giaùo maø caùc tín ñoà hoïc ñôøi soáng maø ngöôøi ta tín taâm nieäm caàu hoàng danh ñöôïc nôi oâng ñaõ thuùc ñaåy hoï tìm kieám söï töï do veà Ñöùc Phaät A Di Ñaø, chaéc chaén ngöôøi aáy ñöôïc Ngaøi xaõ hoäi vaø chính trò tieáp daãn veà coõi nöôùc “Tònh Ñoâ” cuûa Ngaøi. Khoâng Shinran-Shonin (jap): Thaân Loan Thöôïng gioáng nhö vò tieàn nhieäm cuûa mình laø sö Honen, Nhaân—See Shinran. cho raèng chæ nieäm “Nam Moâ A Di Ñaø Phaät” khoâng Shinshiki (jap): Citta (skt)—Intellectual laø phöông tieän ñeå ñaït ñöôïc cöùu ñoä, nhöng chæ laø consciousness—Taâm Thöùc—Mind and moät töø ngöõ cuûa loøng bieát ôn trong vieäc thöøa nhaän

consciousness—Internal perception—The mind Shitennoji (jap): Chuøa Töù Thieân Vöông (Nhaät and cognition—Mind and its contents. According Baûn). to the Kosa Sastra, the two are considered as Sho (jap): Sabda (skt)—Sound—Voice—AÂm identical in the Abhidharma-Kosa, but different in thanh. Mahayana—Taâm vaø thöùc. Theo Tieåu Thöøa Caâu Sho-Agon-Kyo (jap): Ksudrakagama (skt)— Xaù Luaän thì taâm vaø thöùc gioáng nhau, nhöng trong Small Agama Sutra—Kinh Tieåu A Haøm. Ñaïi Thöøa thì laïi khaùc nhau. Shobo (jap): Shinshu (jap): Mantrayana (skt)—Chaân Toâng— 1) Saddharma (skt)—Saddhamma (p)—Chaùnh Chaân Ngoân Toâng—See Mantrayana. Phaùp—See Correct dharma. Shinshu-Daishi (jap): Haø Traïch Thaàn Hoäi Thieàn 2) Sö Thaùnh Baûo (832-909), Phaät giaùo Nhaät Baûn. Sö (Chaân Toâng Ñaïi Sö)—Other name of Zen Sho-Butsu-Nyorai (jap): Buddha-Tathagata— master He-Ze-Shen-Hui—Teân khaùc cuûa Haø Chö Phaät Nhö Lai. Traïch Thaàn Hoäi—See Shen-Hui-He-Ze. Shock someone: Cause someone a shock—Gaây Shin-shukyo: Japanese term used to denote kích ñoäng cho ai. modern religious groups, which often differ Shocking: Gaây xuùc ñoäng. significantly from the mainstream traditions of Buddhism and Shinto in terms of doctrines and Sho-e (jap): Small robe—Tieåu y (cho chö Taêng practices. They are often founded by, and Ni). centered on a charismatic founder, and generally Shogo (jap): Sakshatkara-sambhodhana (skt)— emphasize the notion that followers will accrue Attainment—Chöùng Ngoä—The experience of worldly benefits. Examples are Agonshu and Soka enlightenment. Mystic insight, conviction by Gakkai in Japan—Töø ngöõ Nhaät Baûn duøng ñeå chæ thinking, realization, to prove and ponder—Duøng nhöõng nhoùm toân giaùo thôøi caän ñaïi, thöôøng khaùc chaùnh trí ñeå chöùng thöïc hieåu bieát chaân lyù (söï bieät moät caùch ñaùng keå vôùi caùc truyeàn thoáng doøng chöùng ngoä khoâng do trao truyeàn maø haønh giaû phaûi chính cuûa Phaät giaùo hay Thaàn ñaïo veà giaùo thuyeát töï chöùng laáy). vaø thöïc haønh. Nhöõng toân giaùo naøy thöôøng ñöôïc Shogunate (jap): Chính quyeàn Töôùng Quaân saùng laäp bôûi moät vò coù uy ñöùc, vaø thöôøng nhaán (Nhaät Baûn). maïnh ñeán khaùi nieäm veà söï tích luõy phöôùc ñöùc traàn Shoichi-Kokushi (jap): Thaùnh Nhaát Quoác Sö tuïc cuûa ñeä töû, nhö nhöõng nhoùm Agonshu vaø Soka (Nhaät Baûn). Gakkai taïi Nhaät Baûn. Shoja (jap): Vihara (skt)—Spiritual building— Shinto (jap): Shintoism—Thaàn Ñaïo. Temple—Tònh xaù (tinh xaù). Shintoism (n): Thaàn ñaïo—Shintoism, the way of Shoji (jap): Samsara or Janma-marana or Jati- the Gods, a Japanese national religion—Moät toân marana (skt)—Life and death—Living and

giaùo ñòa phöông ôû Nhaät. Thaàn Ñaïo hay quoác ñaïo dying—Birth and death—Rebirth and redeath— cuûa Nhaät Baûn. Sanh töû—Soáng cheát (do hoaëc nghieäp cuûa heát thaûy Shinzen (jap): Sö Chaân Nhieân (804-891), Phaät chuùng sanh gaây ra, heã coù sanh laø coù töû)—See Two giaùo Nhaät Baûn. kinds of life and death. Shiragi (jap): Vuøng Taân La (Nhaät Baûn). Shojin (jap): Virya (skt)—Diligence—Effort— Shirakawa (jap): Hoaøng ñeá Baùch Haø (Nhaät Fortitude—Tinh Taán—See Virya and Six Baûn). paramitas. Shisho (jap): Chatur-Yoni (skt)—Four kinds of Shojo (jap): Pitaka Doctrine—Small Vehicle, birth—See Four forms of birth. simpler or lesser vehicle, name of the earliest Shitai (jap): Töù Dieäu Ñeá—See Four Noble system of Buddhist doctrine, opposed to Truths. Mahayana—Phaät giaùo Tieåu Thöøa (Taïng giaùo), teân cuûa toâng phaùi Phaät giaùo Nguyeân Thuûy, ñoái laïi vôùi Shitenno (jap): Töù Thieân Vöông—See Four Heavenly (Guardian) Kings.

Phaät giaùo Ñaïi Thöøa—See Hinayana and 4) A Bhiksu or Bhiksuni should not criticize the Theravada. price of any stores—Tyø Kheo hay Tyø Kheo Shojokoji (jap): Thanh Tònh Quan Töï (Nhaät Ni khoâng neân pheâ bình giaù caû cuûa baát cöù tieäm Baûn). buoân naøo. Shoju (jap): Chaùnh Thoï Laõo OÂng (Phaät giaùo Nhaät 5) After buying a merchandise, if not being used, Baûn). a Bhiksu or Bhiksuni can return it in accordance with the store return policy; Shokai (jap): Essence-ocean—Tính haûi. however, he or she should not return the Shokei-Eki (jap): Sö Chöông Kính Hoaøi Huy merchandise because he or she discovered (Japanese Buddhism). the price is higher than that of somewhere Shoken (jap): To reflect—Chieáu kieán. else—Sau khi ñaõ mua haøng, neáu khoâng söû Shoku (jap): Phaùi Chöùng Khoâng (Phaät giaùo Nhaät duïng moùn haøng aáy, vò Tyø Kheo hay Tyø Kheo Baûn). Ni coù theå traû haøng laïi ñuùng theo quy ñònh cuûa Shoman (jap): Srimala Sutra (skt)—Kinh Thaéng tieäm; tuy nhieân vò aáy khoâng neân traû haøng laïi Man—See Srimala-devi-sutra. vì khaùm phaù giaù tieàn cuûa noù cao hôn giaù tieàn Shomangyogisho (jap): Thaéng Man Kinh Nghóa. cuûa tieäm khaùc. Shometsu (jap): Appearance and Shore : Bôø—According to Buddhism, there are disappearance—Sinh dieät—All life or phenomena two shores: shore of life-and-death and shore of that have birth and death—Caùc phaùp höõu vi döïa nirvana—Theo Phaät giaùo, coù hai bôø, sanh töû vaø vaøo nhaân duyeân hoøa hôïp, töø phaùp chöa coù trôû Nieát Baøn—See Two shores of life-and-death and thaønh coù goïi laø sanh; döïa vaøo nhaân duyeân maø nirvana. phaùp ñaõ coù trôû thaønh khoâng goïi laø dieät. Shore of delusion: Meâ ngaïn (bôø meâ). Shomon (jap): Sravaka (skt)—Voice-hearer— Shore of enlightenment: Giaùc Ngaïn—Shore of Thanh Vaên—See Sravakas. enlightenment (the Buddhist land), which Buddha Shomu (jap): Thieân hoaøng Thaùnh Vuõ (Nhaät Baûn). has reached after crosing the sea of illusion—Bôø Shomyo (jap): Sö Thieân Minh (1235-1309), Phaät giaùc ngoä maø Ñöùc Phaät ñaõ ñaït ñeán khi vöôït qua giaùo Nhaät Baûn. bieån khoå ñau phieàn naõo. Shopping: Mua saém—A Bhiksu or Bhiksuni can Shore of life-and-death: The shore of mortal go shopping if needed; however, he or she should life—Sanh Töû Ngaïn—Bôø naày cuûa sanh töû—See keep the fine manners of monks and nuns—Tyø Two shores of life-and-death and nirvana. Kheo hay Tyø Kheo Ni coù theå ñi mua saém neáu caàn;

Shore of mortal life: The shore of life-and- tuy nhieân, vò aáy phaûi giöõ ñuùng uy nghi cuûa Taêng death—Sanh Töû Ngaïn—Bôø naày cuûa sanh töû—See Ni: Two shores of life-and-death and nirvana. 1) Bhiksu or Bhiksuni should not express Shore of nirvana: Bæ Ngaïn—Bôø giaûi thoaùt beân criticism of the merchandise through words or kia—See Two shores of life-and-death and physical gesture—Tyø Kheo hay Tyø Kheo Ni nirvana. khoâng neân cheâ bai haøng hoùa baèng lôøi noùi hay Shore of peace: Nirvana—Tòch Ngaïn (beán bôø an thaùi ñoä. nhieân töï taïi, hay Nieát Baøn). 2) A Bhiksu or Bhiksuni should not go into a Short divisions of time: Thôøi gian ngaén—There shop or area where toxic books, magazines are four short divisions of time—Coù boán thöù thôøi and posters are displayed or sold—Tyø Kheo gian ngaén—See Four short divisions of time. hay Tyø Kheo Ni khoâng neân ñi vaøo tieäm hay Short form of Amitabha: Kinh A Di Ñaø Tieåu khu vöïc baùn saùch baùo hay tranh aûnh ñoäc haïi. Boån—See Sukhavati-vyuha Sutra. 3) A Bhiksu or Bhiksuni should never tease or Short lifespan: Thoï maïng ngaén. joke with a vendor—Tyø Kheo hay Tyø Kheo Ni khoâng neân ñuøa giôõn bôõn côït vôùi ngöôøi baùn Short way of the Pure Land sect: Across way haøng. of the Pure Land sect—Hoaønh xuaát—Tha löïc

giaùo—Faith in or invocation of a Buddha name verse. Do you remember it or not?" Bai-Yun (Amitabha)—Giaùo phaùp chuû tröông döïa vaøo tha then recited the verse: löïc (con ñöôøng ngaén daãn tôùi coõi Tònh Ñoä nhôø tha "I possess a lustrous pearl löïc, baèng caùch nieäm hoàng danh Phaät A Di Ñaø)— Long locked away by dust and toil. See Two modes of escape from mortality (B). Now the dust is gone and a light shines Shorten (v) one's life: Giaûm thoï. Forth, Shortest period of time: Saùt Na—See Ksana. Illuminating myriad blossoms with the mountains and rivers." Shortest way: Ñöôøng taét—Short cut. Moät hoâm Döông Kyø thình lình hoûi sö: "Boån sö Shortness (n): Söï ngaén nguûi. ngöôi laø ai?" Sö thöa: "Hoøa Thöôïng UÙc ôû Ñoà Shortness of our lifespan on earth: Söï ngaén Laêng." Döông Kyø baûo: "Ta nghe oâng aáy qua nguûi cuûa kieáp soáng chuùng ta treân theá gian. caàu bò teù coù tænh, laøm moät baøi keä kyø ñaëc, Shosa's argument from the difference of ngöôi coù nhôù khoâng?" Sö beøn noùi laïi baøi keä mark: Luaän chöùng cuûa Dieäu AÂm—Shosa's "Ngaõ höõu minh chaâu nhaát khoûa, argument from the difference of mark or factor as Cöûu bò traàn lao quan toûa, the same service can be obtained from three Kim trieäu traàn taän quang sanh, different employees—Baøn veà sai bieät töôùng daïng Chieáu phaù sôn haø vaïn ñoùa." hay kieän toá, nhö cuøng moät coâng vieäc coù theå ñaït (Ta coù moät vieân minh chaâu, ñeán ñöôïc baèng ba nhaân coâng khaùc nhau—See Ñaõ laâu vuøi taïi traàn lao, Four arguments from Vasubandhu. Hoâm nay traàn saïch saùng chieáu, Sho-sojo (jap): Chöùc Tieåu Taêng Chaùnh (trong caùc Soi toät nuùi soâng muoân thuù. chuøa Nhaät Baûn). Zen Master Thích Thanh Töø dòch). Shotoku (jap): Thaùi töû Thaùnh Ñöùc (Nhaät Baûn). * Yang-Xi suddenly laughed out loud and Shotokutaishi (jap): Thaùi töû Thaùnh Ñöùc (Nhaät jumped up. Bai-Yun was shocked by this behavior so much that he hardly slept that Baûn). night. Early the next morning Bai-Yun came Shou Tuan Bai Yun: Thuû Ñoan Baïch Vaân to question Yang-Xi about what had happened Thieàn Sö—Shou-Tuan-Bai-Yun was born in 1025 the night before.

Yang-Xi asked: “Did you in Heng-Yang, Hunan province. As youth, he was witness an exorcism last night?” Bai-Yun skilled at scholarly arts. He received said: “Yes.” Yang-Xi said: “You don’t ordinationation at age twenty from Zen master measure up to it.” This startled Bai-Yun. He named You in Cha-Ling. Later he traveled to asked: “What do you mean?” Yang-Xi said: “I study with Yang-Xi, the great teacher of the Lin- enjoyed someone’s laughter. You fear Chi lineage, with whom he attained someone’s laughter.” Upon hearing these enlightenment—Thieàn Sö Thuû Ñoan Baïch Vaân words, Bai-Yun experienced great sanh naêm 1025 taïi Haøn Giang, thuoäc tænh Hoà Nam. enlightenment. Bai-Yun then served as Yang- Töø thuôû thieáu nieân sö ñaõ coù khieáu veà ngheä thuaät. Xi’s attendant for a long period of time. He Naêm hai möôi tuoåi sö thoï cuï tuùc giôùi vôùi Thieàn sö later travelled to Yuan-T’ung temple where, UÙc ôû Traø Laêng. Veà sau sö ñeán tham vaán vôùi sö at the recommendation of the abbot Zen Döông Kyø, moät vò thaày lôùn cuûa tröôøng phaùi Laâm master Yuan-T’ung Na, he then assumed the Teá, vaø sö giaùc ngoä ôû ñaây. abbacy of the temple and taught at Cheng- * One day Yang-Xi suddenly asked Bai-Yun: T’ien temple. There his reputation became “Under what teacher were you ordained?” widely known—Baát chôït Döông Kyø cöôøi roài Bai-Yun said: “Master You in Tu-Ling.” nhaåy töûng leân. Sö Baïch Vaân ngaïc nhieân suoát Yang-Chi said: “I heard that he stumbled ñeâm khoâng nguû. Hoâm sau sö ñeán thöa hoûi, while crossing a bridge and attained gaëp ngaøy cuoái naêm, Döông Kyø hoûi: “Ngöôi enlightenment. He then composed an unusual thaáy maáy ngöôøi haùt sôn ñoâng ñeâm qua chaêng?” Sö thöa: “Thaáy.” Döông Kyø baûo:

“Ngöôi coøn thua y moät baäc.” Sö laáy laøm laï * Another day Zen master Bai-Yun entered the thöa: “YÙ chæ theá naøo?” Döông Kyø baûo: “Y hall to address the monks, saying: “If you go thích ngöôøi cöôøi, ngöôi sôï ngöôøi cöôøi.” Sö out and really work up a sweat, then when lieàn ñaïi ngoä. Sö haàu Döông Kyø thôøi gian khaù you see a single stalk of grass a jade palace is laâu môùi giaõ töø ñi Vieân Thoâng. Sö ñöôïc Thieàn revealed. But if you don’t put forth this type Sö Noät cöû sö truï trì chuøa Thöøa Thieân.Taïi ñaây of effort, then even if you have a jade palace, tieáng taêm cuûa sö löøng laãy. a single stalk of grass will confound you. How * A monk asked Bai-Yun: “What is Buddha?” can you really work up a sweat like this? As Bai-Yun said: “A hot soup pot has no cool long as your two hands are tired, you’ll never spot.” A monk asked: “What is the great dance gaily in the three palaces.”—Moät hoâm meaning of Buddhism?” Bai-Yun said: “Push khaùc sö thöôïng ñöôøng thuyeát phaùp: “Neáu quaû the gourd beneath the water.” A monk asked: thöïc ñöôïc moät phen xuaát haïn, lieàn nhaèm treân “Why did Bodhidharma come from the west?” moät coïng coû hieän laàu quyønh ñieän ngoïc; neáu Bai-Yun said: “Birds fly, rabbits walk.” A chöa quaû thöïc ñöôïc moät phen xuaát haïn, duø coù monk asked: “Praying to the holy ones, laàu quyønh ñieän ngoïc laïi bò moät coïng coû che believing in one’s self, there are not the laáp maát, theá naøo xuaát haïn? Töï coù moät ñoâi tay concerns of a monk. What are the concerns of kheùo aáy, ñaâu töøng xem nheï vuõ tam ñaøi.” a monk?” Bai-Yun said: “Dead water does not * Zen master Shou-Tuan-Bai-Yun died in conceal a dragon.”

The monk asked: “And 1072—Sö thò tòch naêm 1072. when it’s like that, then what?” Bai-Yun said: Shoulder (v): Gaùnh vaùc—To take on a “Gain kills you.”—Moät ngaøy noï coù moät vò responsibility. Taêng hoûi sö: “Theá naøo laø Phaät?” Sö ñaùp: Show the ability to endure toil and diligently “Chaûo daàu khoâng choã laïnh.” Taêng hoûi: “Theá work on the way: Cho thaáy khaû naêng chòu ñöïng naøo laø ñaïi yù Phaät phaùp?” Sö ñaùp: “Ñaùy nöôùc nhaãn nhuïc—This is one of the ten reasons Great thaû traùi baàu.” Taêng hoûi: “Theá naøo laø yù Toå sö Enlightening Beings practice austerities. töø Taây sang?” Sö ñaùp: “Quaï bay thoû chaïy.” Enlightening Beings use these expendient means Taêng hoûi: “Chaúng caàu chö Thaùnh, chaúng of austerities to pacify all sentient beings—Ñaây laø troïng kyû linh, chöa phaûi laø vieäc phaàn treân cuûa moät trong möôøi lyù do khieán chö Ñaïi Boà Taùt thò naïp Taêng, theá naøo laø phaàn treân cuûa naïp hieän khoå haïnh. Chö Boà Taùt duøng phöông tieän khoå Taêng?” Sö ñaùp: “Nöôùc cheát chaúng chöùa haïnh naày ñeå ñieàu phuïc vaø laøm cho chuùng sanh an roàng.” Taêng hoûi: “Khi theá aáy ñi thì sao?” Sö laïc—See Ten reasons Great Enlightening Beings ñaùp: “Löøa cheát ngöôi.” practice austerities. * One day Zen master Bai-Yun entered the hall Show the appearance of attaining true and addressed the monks, saying: “The ancients have passed down a few words, and enlightenment: Thò hieän thaønh chaùnh ñaúng before we penetrate them they are like an chaùnh giaùc—See Ten kinds of Buddha-work in all iron wall. Suddenly, one day, after we see worlds in all times of the Buddhas (B) (2). through it, we know that we ourselves are an Show the appearance of entering final iron wall. What can be done to see through extinction: Thò hieän nhaäp ñaïi Nieát baøn—See Ten this question?” Zen master Bai-Yun also said: kinds of Buddha-work in all worlds in all times of “An iron wall! An iron wall!”—Moät hoâm sö the Buddhas (B) (2). thöôïng ñöôøng thuyeát phaùp: “Coå nhaân ñeå laïi Show that the appearance and majesty of moät lôøi nöûa caâu, khi chöa thaáu sôø ñeán gioáng enlightening beings goes beyond all deities: heät vaùch saét, boãng nhieân moät hoâm sau khi Hieän saéc töôùng oai quang cuûa Boà Taùt sieâu quaù nhìn ñöôïc thaáu, môùi bieát chính mình laø vaùch long thaàn hoä phaùp—To show that the appearance saét. Hieän nay laøm sao thaáu? Sö laïi noùi: Vaùch and majesty of enlightening beings goes beyond saét! Vaùch saét!” all deities. This is one of the ten reasons

Enlightening Beings appear as children which the Show deep gratitude to someone: Toû loøng bieát Buddha taught in the Flower Adornment Sutra— ôn saâu xa ñoái vôùi ngöôøi naøo. Ñaây laø moät trong möôøi lyù do khieán chö Ñaïi Boà Show disrespect to: Toû ra thieáu kính troïng ai. Taùt thò hieän ôû thaân ñoàng töû maø Ñöùc Phaät ñaõ daïy Show empowerment of Buddhas and being trong Kinh Hoa Nghieâm—See Ten reasons bathed in the light of truth: Hieän ñöôïc Ñöùc Enlightening Beings appear as children. Phaät gia bò, ñöôïc phaùp quang minh—To show Show the appearance of transcending the empowerment of Buddhas and being bathed in the world: Hieän töôùng xuaát tam giôùi—See Ten light of truth. This is one of the ten reasons reasons enlightening beings leave a royal palace. Enlightening Beings appear as children which the Show the appearance of turning the wheel Buddha taught in the Flower

Adornment Sutra— of the Teaching: Thò hieän chuyeån dieäu phaùp Ñaây laø moät trong möôøi lyù do khieán chö Ñaïi Boà luaân—See Ten kinds of Buddha-work in all Taùt thò hieän ôû thaân ñoàng töû maø Ñöùc Phaät ñaõ daïy worlds in all times of the Buddhas (B) (2). trong Kinh Hoa Nghieâm—See Ten reasons Show the attainment of the ten powers and Enlightening Beings appear as children. fearlessnesses of Buddhas: Vì hieån baøy seõ Show that enlightening beings' effort is ñöôïc thaäp löïc vaø voâ uùy cuûa caùc Ñöùc Nhö Lai— supreme, continuing to the very last life: See Ten reasons enlightening beings leave a royal Hieån baøy Boà Taùt khôûi haïnh laø toái thöôïng, neân palace. nhaãn ñeán ñôøi sau cuøng—In order to show that Show Buddha-bodies in accord with sentient enlightening beings' effort is supreme, continuing beings' understandings at the proper time: to the very last life. This is one of the ten reasons Taát caû chö Phaät theo choã hieåu cuûa chuùng sanh maø Great Enlightening Beings practice austerities. thò hieän thaân Phaät chaúng loãi thôøi—See Ten kinds Enlightening Beings use these expendient means of proper timing of all Buddhas. of austerities to pacify all sentient beings—Chaúng boû sieâng naêng tinh taán, neân thò hieän khoå haïnh. Show the comforts of great spiritual power Ñaây laø moät trong möôøi lyù do khieán chö Ñaïi Boà of enlightening beings to humans and Taùt thò hieän khoå haïnh. Chö Boà Taùt duøng phöông celestials who are obsessed with comforts: Vì tieän khoå haïnh naày ñeå ñieàu phuïc vaø laøm cho chuùng nhôn thieân tham ñaém nôi ñoà vui thích maø hieån sanh an laïc—See Ten reasons Great Enlightening hieän ñoà vui thích ñaïi oai ñöùc cuûa Boà Taùt neân thò Beings practice austerities. hieän ôû vöông cung—See Ten reasons Show indepedence, not being subject to Enlightening Beings appear to live in a royal another: Hieän töi taïi chaúng leä thuoäc ngöôøi khaùc— palace. See Ten reasons enlightening beings leave a royal Show the consequences of action to sentient palace. beings who do not believe in consequences Show one's face: Loä dieän. of action: Laøm cho nhöõng chuùng sanh chaúng tin Show one's feelings: Giaõi loøng. nghieäp baùo thaáy ñöôïc nghieäp baùo—To show the Show one's vows in front of a Buddha's consequences of action to sentient beings who do not believe in consequences of action. This is image: Bieåu Baïch—To explain—To expound— one of the ten reasons Great Enlightening Beings To clear up—To show one's resolutions in front practice austerities. Enlightening Beings use these of a Buddha's image; or to inform, to make clear, expendient means of austerities to pacify all especially to inform the Buddhas and sentient beings—Ñaây laø moät trong möôøi lyù do Bodhisattvas—Tröôùc Phaät baøy toû nguyeän voïng khieán chö Ñaïi Boà Taùt thò hieän khoå haïnh. Chö Boà muïc ñích xin vôùi Tam baûo chöùng giaùm, hay caùo Taùt duøng phöông tieän khoå haïnh naày ñeå ñieàu phuïc baïch söï vieäc leân chö Phaät vaø chö Boà Taùt. vaø laøm cho chuùng sanh an laïc—See Ten reasons Show that the power goes beyond all Great Enlightening Beings practice austerities. creatures, celestials, human, and

nonhuman: Hieän söùc maïnh sieâu quaù thieân long Show (v) the teaching of one's caste to be baùt boä, trôøi, ngöôøi, phi nhôn—To show that their superior to the other: Chöùng toû giaùo lyù cuûa giai power goes beyond all creatures, celestials, caáp mình

hay hôn giai caáp khaùc. human, and nonhuman. This is one of the ten Show one's true characteristics: Loä chaân reasons Enlightening Beings appear as children töôùng. which the Buddha taught in the Flower Adornment Show the truth that they have realized does Sutra—Ñaây laø moät trong möôøi lyù do khieán chö not come from the instruction of another: Ñaïi Boà Taùt thò hieän ôû thaân ñoàng töû maø Ñöùc Phaät Hieän phaùp ñaõ ñöôïc chaúng do ngöôøi khaùc daïy—To ñaõ daïy trong Kinh Hoa Nghieâm—See Ten reasons show that the truth they have realized does not Enlightening Beings appear as children. come from the instruction of another, one of the Show the power of roots of goodness of ten reasons Great Enlightening Beings show the Enlightening Beings: Vì muoán hieån thò söùc act of walking seven steps. For these ten reasons thieän caên cuûa chö Boà Taùt maø thò hieän ôû vöông they show the act of walking seven steps after cung—See Ten reasons Enlightening Beings birth; they manifest this to pacify sentient appear to live in a royal palace. beings—Ñöùc Phaät thò hieän ñi baûy böôùc, moät trong Show proof (v): To prove—To justify—Chöùng möôøi lyù do khieán chö ñaïi Boà Taùt thò hieän ñi baûy minh (chöùng toû). böôùc maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa Show the reception of truth and respectfully Nghieâm. Chö Ñaïi Boà Taùt vì muoán ñieàu phuïc cho make offerings to all Buddhas: Toân troïng chuùng sanh ñöôïc an laïc neân thò hieän ñi baûy böôùc chaùnh phaùp, sieâng tu cuùng döôøng chö Phaät—To nhö vaäy—See Ten reasons Great Enlightening show the reception of truth and respectfully make Beings show the act of walking seven steps. offerings to all Buddhas. This is one of the ten Show the way: Höôùng ñaïo. reasons Enlightening Beings appear as children Showing all bodies as one body, one body as which the Buddha taught in the Flower Adornment all different bodies: Ñem voâ bieân thaân hieän laøm Sutra—Ñaây laø moät trong möôøi lyù do khieán chö moät thaân, moät thaân hieän laøm taát caû thaân sai bieät—Ñaïi Boà Taùt thò hieän ôû thaân ñoàng töû maø Ñöùc Phaät See Ten spheres of Great Enlightening Beings. ñaõ daïy trong Kinh Hoa Nghieâm—See Ten reasons Showing deva powers: Hieän Thaàn Löïc—See Enlightening Beings appear as children. Ten supernatural powers. Show (v) regard to: Kính vì. Showing the emergence of all Buddhas in Show respect for: Toân kính—To have respect one world: One of the ten doors of liberation— for—To revere—To pay respect for—According Thò hieän taát caû Nhö Lai xuaát theá, moät trong möôøi to Hsuan-Tsang, there are nine ways of showing moân giaûi thoaùt—See Ten kinds of doors of respect in Indian at his time—Theo Ngaøi Huyeàn liberation of Great Enlightening Beings. Trang, coù chín phöông caùch toû veû toân kính cuøa AÁn Showing the evanescence of all in the world: Ñoä—See Nine ways of showing respect in India. Hieän theá gian thaûy ñeàu voâ thöôøng—See Ten kinds Show someone the way: Chæ daãn ñöôøng ñi cho of Buddha-work in all worlds in all times of the ai. Buddhas (B) (9). Show spiritual powers in accord with Showing the free play of spiritual powers of sentient beings' minds at the proper time: all Buddhas in a single instant: One of the ten Taát caû chö Phaät theo taâm chuùng sanh maø thò hieän doors of liberation—Trong moät nieäm thò hieän taát thaàn löïc chaúng loãi thôøi—See Ten kinds of proper caû Phaät du hí thaàn

thoâng, moät trong möôøi moân giaûi timing of all Buddhas. thoaùt—See Ten kinds of doors of liberation of Show sympathy: Bieåu ñoàng tình—To express Great Enlightening Beings. agreement—To agree with—To be in accord with. Showing the immeasurable lights of the Buddhas: Hieän voâ löôïng quang minh cuûa chö

Phaät maø laøm Phaät söï—See Ten kinds of Buddha- of question in which the questioner shows that he work in all worlds in all times of the Buddhas (B) still has a doubt as to his attainment and expresses (2). his desire for confirmation. A monk asked Tao- Showing infinite various forms in all worlds: Wu of T'ien-Huang, "What shall I do when there Thò hieän voâ löôïng nhöõng loaïi saéc töôùng nôi taát caû is still a shadow of doubt?" Tao-Wu replied, theá giôùi, moät trong möôøi moân giaûi thoaùt—One of "Even oneness when held on to is wide of the the ten doors of liberation See Ten kinds of doors mark."—Trong nhaø Thieàn, coù loaïi caâu hoûi ngöôøi of liberation of Great Enlightening Beings. hoûi muoán cho thaáy y vaãn coøn coù choã nghi ngôø veà Showing infinite ways of access to the realm söï thaønh ñaït cuûa mình vaø y dieãn taû öôùc muoán ñöôïc xaùc chöùng cuûa mình. Moät nhaø sö hoûi Thieân Hoaøng of reality: Thò hieän moân voâ bieân phaùp giôùi—See Ñaïo Ngoä: "Toâi phaûi laøm gì khi boùng môø cuûa nghi Ten spheres of Great Enlightening Beings. tình chöa döùt?" Ñaïo Ngoä ñaùp: "Giöõ laáy moät caùi Showing the infinite wonderful arrays of all cuõng coøn caùch xa choã truùng."—See Eighteen worlds: Thò hieän taát caû theá giôùi voâ löôïng dieäu Kinds of Question. trang nghieâm—See Ten spheres of Great Shown by others: Do ngöôøi khaùc trình baøy. Enlightening Beings. Shraddha (skt): Sraddha (skt)—Belief—Faith— Showing all kinds of great mystical displays: Tín (tin töôûng)—To have a sense of belief or an Thaàn löïc töï taïi—Control of spiritual powers—Thò attitude of faith—Coù nieàm tin hay coù thaùi ñoä tin— hieän taát caû ñaïi thaàn thoâng—See Ten kinds of See Saddha, and Fifty-one Dharmas interactive control of Great Enlightening Beings. with the Mind. Showing all sentient beings the attainment Shraddhanusarin (skt) Saddhanusarin (p): of true enlightenment in all places: Vì taát caû An adherent of faith; one of the two kinds of chuùng sanh thò hieän thaønh chaùnh giaùc—Instantly aspirants to "stream entry." Shraddhanusarin showing all sentient beings the attainment of true enters the supermundane path, not on account of enlightenment in all places is a grove of his intellectual understanding of the teaching, but Enlightening Beings because the body of reality rather on account of his trust and faith—Moân ñoà pervades all worlds in space. This is one of the ten nieàm tin, moät trong hai caùch nhaäp doøng (Shrota- kinds of grove of Great Enlightening Beings. apanna). Khaùc vôùi moân ñoà Luaät hay hoïc thuyeát, Enlightening Beings who abide by these can moân ñoà nieàm tin nhaäp löu baèng söùc maïnh cuûa achieve the Buddhas' unexcelled peaceful, happy loøng tin. action, free from sorrow and affliction—Moät S(h)ravaka (skt): A hearer—Thanh Vaên— nieäm ôû taát caû xöù vì taát caû chuùng sanh thò hieän Voice-hearer who undertakes the practice and thaønh chaùnh giaùc laø vieân laâm cuûa Boà Taùt, vì phaùp becomes a Sramanera or a student who seeks thaân cuøng khaép hö khoâng taát caû theá giôùi. Ñaây laø personal enlightenment and an attains this only by moät trong möôøi loaïi

vieân laâm cuûa chö ñaïi Boà Taùt. listening to the teaching and gaining insight into Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñaïi the four noble truths, so that he can cultivate to haïnh an laïc lìa öu naõo voâ thöôïng cuûa Nhö Lai— reach his supreme goal of nirvana without earthly See Ten kinds of grove of Great Enlightening remainder—Thanh Vaên, nhöõng hoïc troø laéng nghe Beings. lôøi Phaät daïy maø hieåu nguyeân lyù cuûa Töù dieäu ñeá, Showing all sentient beings other worlds: Vì ñeå tu haønh vaø ñaït muïc ñích Nieát baøn khoâng coøn taát caû chuùng sanh thò hieän taát caû theá giôùi phöông vöôùng baän traàn theá—See Sravaka. khaùc cho hoï ñeàu ñöôïc thaáy—See Ten unimpeded Shravasti: Xaù Veä Quoác—See Sravasti. functions relating to sentient beings of Great Shrine: Enlightening Beings. 1) Caitya (skt): Sepulchral monument— Showing that he still has a doubt as to his Pagoda—Cheá ña (thaùp moä). attainment and expresses his desire for 2) A place of worship: Nôi ñeå thôø phuïng. confirmation: Ñaàu Cô—In Zen, there is a kind

Shrine of the indestructible diamond- Shusse (jap): To transcend the secular world—brillant heart: Kim Cang Taâm Ñieän—The Xuaát theá—To leave the world—Beyond or Vajradhatu (mandala) in which Vairocana outside this world—not of this world—Of nirvana dwells—Baát Hoaïi Kim Cang Quang Minh Taâm character—To manifest oneself in the world (söi Ñieän hay Kim Cang Giôùi Maïn Ñaø La, nôi truï cuûa xuaát hieän cuûa Ñöùc Phaät nôi ñôøi). Phaät Tyø Loâ Giaù Na. Shut oneself off from communion with Shrine of the Sleeping Buddha: Ngoïa Phaät others: Töï ngöng söï caûm thoâng vôùi ngöôøi khaùc. Töï—A shrine of the dying Buddha—Chuøa Phaät Shut oneself in a room: Nhaäp Thaát—To enter Naèm (tö theá luùc Ngaøi nhaäp Nieát Baøn). and shut off oneself up in the room (as did the Shrine of the Vairocana in the Buddha for meditation) to purify and strengthen Garbhadhatu: Kim cang phaùp giôùi cung. one's concentration power—Yeåm Thaát (ñoùng chaët Shrink (v): Laøm cho nhoû laïi. cöûa ñeå ngoài thieàn nhö Ñöùc Phaät ñaõ laøm). Nhaäp Shrink self or others: Animan (skt)—To shrink thaát vaø töï beá moân trong phoøng ñeå töï thanh tònh vaø taêng tröôûng ñònh löïc. self or others (to make self or others smaller), or the world and all things to an atom. This is one of Shutsuro (jap): Appear—Xuaát loä. the eight supernatural powers of transformation, Shuzan-Shonen (jap): Shou-Shan-Hsing-Nien— characteristics of every Buddha—Naêng tieåu hay Sö Thuû Sôn Tænh Nieäm. coù khaû naêng laøm cho nhoû laïi ñöôïc. Ñaây laø moät Sick (a): Bònh hoaïn. trong taùm loaïi bieán hoùa hay taùm thaàn thoâng bieán Sick (n): The sick—Ngöôøi bònh—This is One of hoùa cuûa chö Phaät—See Eight supernatural powers the five to be constantly served. This also the of transformation. compassion-field which belongs to the eight fields Shroud (n): Khaên lieäm xaùc. for cultivating blessedness—Ñaây laø moät trong Shu (jap): naêm choã ñeå cuùng döôøng. Ñaây cuõng laø Bi Ñieàn 1) Samdhaya (skt): Accumulation—Collection— thuoäc taùm ruoäng phöôùc ñieàn—See Five places for Huaân taäp. offerings, Eight fields for cultivating blessedness, 2) Samgha (skt): The multitude—Chuùng (Taêng and Eight teachers. chuùng). Sick-bed of the Trailokya: The Saha world or Shuan (jap): Zen master Shou-An—Thieàn sö Thuû the world of sufferings and afflictions—Tam giôùi

An Nam Ñaøi (Phaät giaùo Nhaät Baûn). saøng, yù noùi theá giôùi Ta Baø hay theá giôùi cuûa khoå Shuei (jap): Sö Toâng Xan (809-884), Phaät giaùo ñau phieàn naõo. Nhaät Baûn. Sick child: Beänh töû (ñöùa con ñau yeáu beänh Shugendo (jap): The Shugendo School in hoaïn)—In Buddhism, a sick child means a wicked Japan—Tröôøng phaùi Tu Nghieäm Ñaïo taïi Nhaät sinner. And just as a mother loves the sick child Baûn (do sô toå Enno-Ozunu Dòch Tieåu Giaùc khai most, so Buddha loves the most wicked sinner— saùng). Trong ñaïo Phaät ñöùa con beänh hoaïn coù nghóa laø ngöôøi toäi loãi aùc ñoäc. Vaø cuõng nhö ngöôøi meï Shujo (jap): thöông ñöùa con öông yeáu nhaát, Ñöùc Phaät thöông 1) Doctrines of Japanese Buddhist sects: Toâng keû toäi loãi ñoäc aùc nhaát. thöøa (giaùo nghóa cuûa caùc toâng phaùi Phaät giaùo Nhaät Baûn). Sick-Spreading Ghost King: Haønh Bònh Quyû 2) Living-beings: Jantu (skt)—Chuùng sanh. Vöông—Quyû Vöông Truyeàn Bònh—The one who runs about spreading diseases and encouraging Shuko (jap): Chu-Hung—Sö Vaên Theá Chaâu epidemics—Quyû vöông chaïy voøng voøng truyeàn Hoaønh (Phaät giaùo Nhaät Baûn). bònh vaø dòch taät cho chuùng sanh. Shunjo (jap): Sö Tuaán Tuù (Phaät giaùo Nhaät Baûn). Sickness (n): Dhukha (skt)—Beänh. Shunyata (skt): See Sunyata.

1) Bònh—Disease—Illness—Two kinds of that exposure to them would prompt him to leave sickness—Hai loaïi bònh—See Two kinds of the home life and seek liberation from cyclic sickness. existence. However, this plan failed. At 29 he 2) See Seven unavoidables. entered homelessness right after the birth of his 3) Caûnh beänh hoaïn—One of the ten stages or only son Rahula; he attended on various ascetic objects in meditation—Moät trong möôøi caûnh teachers, without reaching his goal of spiritual trong thieàn quaùn—See Ten stages or objects liberation. Right after enlightenment, he remained in meditation. silent because he was aware of the impossibility Sickness of the body: Beänh hoaïn nôi thaân. of communicating directly what he had Sickness caused by demon: Quyû beänh (beänh do experienced in enlightenment. At the request of quyû gaây ra). others, he began to expound insight drawn from his enlightenment. After that he spent the rest of Sickness comes quickly but takes time to his life traveling from place to place preaching, cure: Beänh lai nhö boân maõ, beänh khöù nhö boä and a great number of disciples gathered around haønh (beänh tôùi nhö ngöïa phi, beänh lui nhö ñi boä). him. He came to be known by the name Sickness is suffering: Bònh khoå. Sakyamuni, this is one of his ten epithets. He Sickness is unavoidable: Bònh chaúng traùnh passed away at the age of 80—Theo truyeàn thoáng ñöôïc—See Seven unavoidables. Phaät giaùo, ñaây laø teân toäc cuûa Ñöùc Phaät Thích Ca Siddham (skt): Hoaøn thaønh—Accomplishment— Maâu Ni. Taát Ñaït Ña, teân toäc Coà Ñaøm, tuïc danh Fulfillment—Realization. cuûa Ñöùc Phaät tröôùc khi Ngaøi xuaát gia. Ngöôøi saùng Siddhanta (skt): Toâng. laäp ra Phaät giaùo, cuõng laø Ñöùc Phaät lòch söû. Taát Ñaït 1) Proposition: Meänh ñeà. Ña ñaûn sanh vaøo khoaûng 581 tröôùc Taây lòch taïi 2) Intuitive truth: Chaân lyù tröïc giaùc. vöôøn Laâm Tì Ni, töø moät gia ñình quí toäc thuoäc 3) Self-realization; Söï töï chöùng. doøng Thích Ca, soáng taïi thaønh Ca Tyø La Veä, moät 4) Principle: Siddhanta (skt)—Ruling principle, thaønh phoá thuoäc Nepal hieän nay. Cha Ngaøi laø Tònh fundamental law,

intrinsicality, universal Phaïn Vöông, vua cuûa xöù Ca Tyø La Veä. Meï Ngaøi basis, essential element—Nguyeân lyù. laø Hoaøng Haäu Ma Da thaát loäc 7 ngaøy sau ngaøy 5) Achievement: There are four kinds of Thaùi töû ñaûn sanh. Thaùi töû ñöôïc dì ruoät Ma ha ba siddhanta—Coù boán loaïi thaønh töïu—See Four xaø ba ñeà, cuõng laø keá maãu, nuoâi naáng daïy doã trong kinds of siddhanta. sung tuùc. Naêm 16 tuoåi Thaùi töû cöôùi naøng Da Du Siddhartha, Gautama: Taát Ñaït Ña Coà Ñaøm— Ñaø La laøm vôï. Theo truyeàn thuyeát veà cuoäc ñôøi According to Buddhist tradition, this is the given cuûa Ngaøi, cha Ngaøi coá gaéng coâ laäp Ngaøi vôùi name of Sakyamuni Buddha. Siddhartha, the nhöõng thöïc taïi cai nghieät cuûa cuoäc soáng traàn tuïc, personal name of the historical Buddha (Gautama) sôï raèng khi ñeå Ngaøi ñi vaøo nhöõng thöïc taïi ñoù seõ before his renunciation of the world, founder of laøm cho Ngaøi nhanh choùng boû nhaø ñeå ñi tu giaûi the Buddhism, who became the historical Buddha. thoaùt khoûi luaân hoài sanh töû hôn. Tuy nhieân, keá Siddhartha was born in 581 BC at Lumbini Grove, hoaïch naøy cuûa oâng bò thaát baïi. Vaøo tuoåi 29, sau into a noble family of the Sakya clan in khi ñöùa con duy nhöùt cuûa Ngaøi laø La Haàu La chaøo Kapilavastu, a city in present-day Nepal. His ñôøi, Ngaøi boû nhaø ra ñi vaø thoï giaùo vôùi nhöõng nhaø father was Suddhodana, king of Kapilavastu. His tu khoå haïnh, nhöng khoâng ñaït ñöôïc muïc ñích giaûi mother Queen Mayadevi died seven days after his thoaùt. Ngaøi töø boû loái tu khoå haïnh vaø baét ñaàu thieàn birth. Prince Siddhartha was brought up and raised ñònh. Naêm 35 tuoåi Ngaøi ñaït ñöôïc ñaïi giaùc. Hieåu roõ in wealthy by his aunt on his mother's side, raèng khoâng theå naøo truyeàn thuï söï theå nghieäm veà Mahaprajapati, also his stepmother. At the age of ñaïi giaùc ñöôïc neân Ngaøi ñaõ im laëng. Do söï yeâu caàu 16, he married Princess Yashodhara. According to cuûa caùc baïn ñoàng haønh, Ngaøi chaáp nhaän trình baøy legends of his life, his father kept him insulated keát quaû theå nghieäm cuûa mình. Sau ñoù ngaøi ñaõ from the harsh realities of worldly life, fearing daønh troïn quaûng ñôøi coøn laïi du phöông thuyeát phaùp; moät soá lôùn tín ñoà ñaõ tuï taäp quanh ngaøi trong

suoát thôøi gian ñoù ñeå tu taäp giaùc ngoä. Ngaøi ñaõ ñöôïc thöôïng uyeån, Ngaøi nhìn thaáy moät con chim ñang toân vinh danh hieäu "Baäc Hieàn Trieát cuûa doøng moå aên nhöõng coân truøng nhoû, loøng Ngaøi xoùt xa. Thích Ca." Ñaây cuõng laø moät trong möôøi danh hieäu Ngaøi töï nghó, vì sao caùc loaøi laïi saùt haïi laãn nhau, maø ngaøi ñöôïc toân vinh sau naày. Phaät nhaäp dieät keû maïnh aên thòt keû yeáu, taïi sao caùc loaøi khoâng theå vaøo tuoåi 80—See Buddha. soáng chung hoøa bình vôùi nhau? Thaùi Töû coù ngöôøi Siddhartha's compassion: Loøng töø bi cuûa Thaùi em hoï cuõng khoaûng cuøng tuoåi vôùi Ngaøi, teân laø Ñeà Töû Só Ñaït Ña—Prince Siddhartha's compassion Baø Ñaït Ña, con vua Hoäc Phaïn, hoâm ñoù cuõng ñang revealed when he was very young. One day, the ñi daïo trong vöôøn thöôïng uyeån. Ñeà Baø nhìn thaáy Prince was wandering in his father's royal garden moät con ngoãng trôøi beøn vöôn cung baén rôi con alone when he saw a bird eating insects. He felt ngoãng. Nghe tieáng chim keâu, Thaùi Töû voäi chaïy laïi sorry for the insects and wondered himself why nhaët chim leân, baêng boù veát thöông cho noù, vaø noùi:

creatures had to kill each other with the strong “Con ngöôøi thieáu loøng töø bi neân môùi tuøy tieän saùt preying on the weak, and why they could not live haïi sinh vaät. Ta seõ chöõa veát thöông cho mi vaø traû in peace? The Prince had a cousin named cho mi bay veà vôùi thieân nhieân.” Luùc ñoù Ñeà Baø Devadatta, who was the son of King Dronodana Ñaït Ña chaïy ñeán ñònh nhaët laáy con ngoãng maø and about the same age as the Prince. That day, mình vöøa môùi baén rôi. Thaùi töû khuyeân Ñeà Baø Ñaït he was also wandering in the royal garden. When Ña khoâng neân saùt haïi sinh vaät moät caùch böøa baõi. he saw a wild goose flying, he stretched his bow Ñeà Baø Ñaït Ña chaúng nhöõng khoâng nghe maø coøn and shot it down with an arrow. On hearing the caõi laïi vaø cheâ Thaùi Töû laø “ñoà heøn nhaùt.” Söï tranh goose’s crying sound, the Prince rushed to the caõi khoâng theå giaûi quyeát ñöôïc neân vaán ñeà ñöôïc place to pick up the injured wild goose, bandaged ñöa leân cho Vua Tònh Phaïn phaân xöû. Vua chæ noùi its wound and said: “Humans lack of compassion vôùi Ñeà Baø Ñaït Ña: “Naøy Ñeà Baø, con coù ngheà baén and kill small creatures at random. I will cure your cung thieän xaï thì lo gì khoâng baén ñöôïc nhieàu wound and then send you back to mother nature.” ngoãng hôn. Thoâi boû qua ñi!” Vua phaân xöû nhö vaäy At that time, Devadatta also rushed to the place to laøm cho Thaùi töû khoâng haøi loøng, vì Ngaøi nghó raèng pick up the injured goose that he just shot down. taïi sao vua cha khoâng heà chæ trích ñeå raên daïy Ñeà The Prince advised him not to kill small creatures Baø Ñaït Ña neân boû aùc taùnh saùt haïi, maø ngöôïc laïi at will. Devadatta not only ignored the Prince’s vua cha coøn khích leä cho Ñeà Baø baén theâm ngoãng advice, but he also ridiculed Prince Siddhartha a trôøi, laø theá naøo? Vaøi hoâm sau khi veát thöông cuûa “coward.” Since their dispute could not be con ngoãng con ñaõ laønh vaø noù coù theå töï bay ñi ñöôïc resolved, the matter was brought before King thì Thaùi Töû beøn thaû cho noù bay ñi. Nhöng con Suddhodana. The King simply told Devadatta: ngoãng keâu leân hai tieáng löu luyeán khoâng muoán rôøi “Devadatta, just drop the issue! Since you have xa khieán Thaùi Töû voâ cuøng caûm ñoäng—See such excellent skills in archery, you need not Buddha. worry about not shooting down more wild gooses.” Siddhasar (skt): Name of a Buddhist place in The King’s resolution made the Prince displeased. west India. Siddhasar is about a few miles to the He could not understand why his father was not west of Dhank, where there are a number of caves critical of Devadatta for being so cruel and fond of situated in a ravine called Jhinghar-Jhu—Teân cuûa killing but, in the contrary, the King seemed to moät ñòa danh Phaät giaùo ôû vuøng taây AÁn Ñoä, chöøng encourage Devadatta to shoot more wild goose? vaøi daëm veà phía taây cuûa Dhank, nôi coù moät soá After a few days, the wound of the little goose had hang ñoäng naèm trong moät khe nuùi coù teân laø healed, and it could fly again. The Prince set it Jhinghar Jhu. free in the garden, but the little goose squawked Siddhi (skt): Thaønh Töïu—Phaùp Thaønh Töïu— to the Prince twice and was reluctant to leave. The Aspire—To accomplish—To fulfill—To bring to Prince was deeply moved—Loøng töø bi cuûa Thaùi perfection—Complete—Perfect abilities—The Töû Só Ñaït Ña ñaõ theå hieän khi Ngaøi coøn raát treû. success of the law is unconceivable. Perfect or Moät hoâm, Thaùi

töû ñi daïo moät mình trong vöôøn supranormal abilities over the powers of the body and of nature. To attain spiritual powers, of two 5) The life-essence that preserves youth: Röôïu kinds, the lower and merely psychic or mundane mang laïi treû trung. accomplishments, and the higher or supreme 6) The ability to fly: Khaû naêng bay boång. accomplishments, such as the attainment of 7) Ability to make certain pills: Cheá taïo moät soá Buddhahood as the fruits of long periods of thuoác vieân. spiritual training—Söï thaønh töïu cuûa giaùo phaùp laø 8) Power over the world of spirits and demons: khoâng theå nghó baøn. Quyeàn naêng hoaøn haûo hay Quyeàn naêng ñoái vôùi ma quyû. sieâu phaøm, söï laøm chuû hoaøn toaøn söùc maïnh cuûa Side-by-side with someone: Saùt caùnh vôùi ai thaân theå vaø töï nhieân. Coù hai loaïi, moät laø thaáp aùm (beân caïnh ai). chæ nhöõng taâm lyù ñôn thuaàn hay söï thaønh töïu traàn Side-tracked: Leäch höôùng. tuïc, hai laø ôû baäc cao hay laø nhöõng thaønh töïu phi Sigalaka (skt): Thi Ca La Vieät. phaøm, nhö laø söï ñaït thaønh Phaät quaû do keát quaû (I) Summary on Sigalaka—Toùm löôïc veà Thi Ca cuûa coâng phu luyeän taäp thieàn ñònh. La Vieät: Sigalaka was a young man who (A) In Yoga, especially in Vajrayana, there are came from a wealthy family. According to the eight Siddhi—Trong Yoga ñaëc bieät laø trong Sigalaka Sutra, once the Lord was staying at Kim Cang thöøa, coù taùm quyeàn naêng toaøn haûo Rajagaha, at the Squirrel's Feeding Place in ñöôïc thöøa nhaän: the Bamboo Grove. And at that time, Sigalaka 1) The power to walk through the earth without the householder's son, having got up early obstruction: Khaû naêng ñi xuyeân qua ñaát maø and gone out of Rajagaha, was paying khoâng bò moät chöôùng ngaïi naøo. homage, with wet clothes and hair and with 2) The power of creating an eye ointment that joined palms, to the different directions: to the can extend vision: Khaû cheá taïo moät loaïi thuoác east, the south, the west, the north, the nadir maét laøm taêng thò giaùc. and the zenith. And the Lord, having risen 3) The power to create pills that can keep one early and dressed, took his robe and bowl and alive for long periods of time without solid went to Rajagaha for alms and seeing food: Khaû naêng cheá taïo thuoác tröôøng sinh maø Sigalaka paying homage to the different khoâng caàn thöïc phaåm. directions, he said: "Householder's son, why 4) The power to cure illness: Khaû naêng trò laønh have you got up early to pay homage to the beänh. six different directions?" (east, west, south, 5) The power to extend one's life indefinitely: north, upwards, downwards). Lord, my father, Khaû naêng keùo daøi ñôøi soáng voâ ñònh. when he was dying, told me to do so. And so 6) The power to fly through the air on a sword: Lord, out of respect for my father's words, Khaû naêng bay boång treân khoâng treân moät thanh which I revere, honor and hold secred, I got kieám. up early to pay sacred homage in this way to 7) Power over the world of spirits and demons: the six directions—Thi Ca La Vieät laø moät Quyeàn naêng ñoái vôùi ma quyû. thanh nieân con nhaø giaøu coù. Theo Kinh Thi Ca 8) The power of invisibility: Khaû naêng taøng hình La Vieät, moät thuôû noï Theá Toân soáng trong (laøm cho khoâng coøn bò ai thaáy nöõa). thaønh Vöông Xaù, trong vöôøn Truùc Laâm. Luùc (B) In other Yoga tradition, there are eight baáy giôø Thi Ca La Vieät, con cuûa moät gia chuû Siddhi—Trong caùc truyeàn thoáng Yoga khaùc daäy sôùm, ra khoûi thaønh Vöông

Xaù, vôùi aùo coù taùm quyeàn naêng toaøn haûo ñöôïc thöøa nhaän: thaám nöôùc, vôùi toùc thaám nöôùc, chaáp tay ñaûnh 1) The sword that renders unconquerable: Thanh leã caùc phöông höôùng, höôùng Ñoâng, höôùng göôm ñeå trôû thaønh voâ ñòch. Nam, höôùng Taây, höôùng Baéc, höôùng Haï, vaø 2) The elexir for the eyes that make gods höôùng Thöôïng. Roài buoåi saùng Theá Toân ñaép y, visible: Thuoác maét ñeå nhìn thaáy thaàn thaùnh. caàm y baùt vaøo thaønh Vöông Xaù khaát thöïc. 3) Fleetness in running: Phi thaân. Theá Toân thaáy Thi Ca La Vieät, con cuûa gia 4) Invisibility: Taøng hình. chuû, daäy sôùm, ra khoûi thaønh Vöông Xaù, vôùi aùo

thaám nöôùc, vôùi toùc thaám nöôùc, chaáp tay ñaûnh cho con. Naøy gia chuû töû! Haõy nghe vaø suy leã caùc phöông höôùng. Thaáy vaäy Ngaøi beøn noùi nghieäm cho kyõ, ta seõ giaûng. Thöa vaâng, baïch vôùi con cuûa gia chuû Thi Ca La Vieät: Naày vò Theá Toân. Naøy gia chuû töû, ñoái vôùi vò Thaùnh ñeä con cuûa gia chuû, vì sao ngöôi daäy sôùm, ra khoûi töû, boán nghieäp phieàn naõo ñöôïc dieät tröø, khoâng thaønh Vöông Xaù, vôùi aùo thaám öôùt, vôùi toùc laøm aùc nghieäp theo boán lyù do, khoâng theo saùu thaám öôùt, chaáp tay ñaûnh leã saùu phöông nguyeân nhaân ñeå phung phí taøi saûn. Vò naày töø höôùng?" (ñoâng, taây, nam, baéc, phöông treân, boû möôøi boán aùc phaùp, trôû thaønh vò che chôû phöông döôùi). Baïch Theá Toân, thaân phuï con saùu phöông, vò naày ñaõ thöïc haønh ñeå chieán khi gaàn cheát coù daën con: "Naøy con thaân yeâu, thaéng hai ñôøi, vò naày ñaõ chieán thaéng ñôøi naày haõy ñaûnh leã caùc phöông höôùng." Baïch Theá vaø ñôøi sau. Sau khi thaân hoaïi maïng chung, vò Toân, con kính tín, cung kính, toân troïng, ñaûnh naày sanh ôû thieän thuù, Thieân giôùi. Ñöùc Phaät leã lôøi noùi cuûa thaân phuï con, buoåi saùng daäy giaûng tieáp: "Naøy Thi Ca La Vieät!: sôùm, ra khoûi thaønh Vöông Xaù, vôùi aùo thaám 1) The East represents one's parents. Parents öôùt, vôùi toùc thaám öôùt, chaáp tay ñaûnh leã caùc being kind and children filial is the real phöông höôùng. worship of the East—Cha meï laø phöông (II) The Buddha taught on the right way to pay Ñoâng, laøm con caùi phaûi hieáu kính cha meï. Ñoù homage to the six directions—Ñöùc Phaät daïy laø leã kính phöông Ñoâng. veà leã luïc phöông: At that time, the Buddha sat 2) The West represents the married couple. The down beneath a tree and expalined to husband and wife should mutually respect and Sigalaka: "But householder's son, that is not love each other. Observance of this relation is the right way to pay homage to the six the worship of the West—Vôï choàng laø directions according to the Ariyan discipline." phöông Taây, choàng vaø vôï phaûi toân troïng laãn Well, Lord, how should one pay homage to nhau, yeâu thöông laãn nhau. Thöïc hieän nhö the six directions according to the Ariyan vaäy chính laø leã kính phöông Taây. discipline? It would be good if the Blessed 3) The South represents one's teachers. As Lord were to teach me the proper way to pay students, you should accept your teachers' homage to the six directions, according to the instructions with great respect, and follow Ariyan discipline. Then listen carefully, pay them as a matter of principle. This is the attention and I will speak. "Yes, Lord," said worship of the South—Thaày daïy laø phöông Sigalaka. Young householder, it is by Nam, toân sö troïng ñaïo, cung kính thoï giaùo laø abandoning the four defilements of action; by nguyeân taéc maø hoïc troø phaûi tuaân

theo. Ñoù not doing evil from the four causes; by not chính laø leã kính phöông Nam. following the six ways of wasting one's 4) The North represents one's friends. Friends substance; through avoiding these fourteen and relatives should cooperate and encourage evil ways, that the Ariyan disciple covers the one another. Stop all evils and do whatever is six directions, and by such practice becomes a good. This conduct is the same as worshipping conqueror of both worlds, so that all will go the North—Baïn beø laø phöông Baéc, ñoái xöû vôùi well with him in this world and the next, and baïn beø laø phaûi giuùp ñôû laãn nhau, coå vuõ laãn at the breaking up of the body after death, he nhau, ngaên xaáu laøm thieän. Nhöõng haønh vi nhö will go to a good destiny, a heavenly world. vaäy chính laø leã kính phöông Baéc. The Buddha added: "Sigalaka!—Luùc aáy Ñöùc 5) The Lower Direction represents one's Phaät ngoài xuoáng döôùi boùng caây vaø giaûi thích subordinates. Treat the servants and cho Thi Ca La Vieät: "Naøy Thi Ca La Vieät, con subordinates with kindness and compassion. cuûa gia chuû, trong luaät phaùp cuûa caùc baäc Harmonize the relationship between master Thaùnh, leã baùi saùu phöông khoâng phaûi nhö and servant. This is the worship of the Lower vaäy. Baïch Theá Toân, trong luaät phaùp cuûa caùc Direction—Ñaày tôù vaø thuoäc haï laø Phöông baäc Thaùnh, theá naøo laø leã baùi saùu phöông?" Döôùi. Laáy loøng töø bi ñoái ñaõi vôùi ñaày tôù vaø Laønh thay! Xin Ngaøi haõy giaûng daïy phaùp aáy

thuoäc haï khieán treân döôùi hoøa hôïp chính laø leã thaám öôùt, chaáp tay ñaûnh leã caùc phöông kính phöông Döôùi. höôùng?" 6) The Upper direction represents the Bhiksus. 3) Lord, my father, when he was dying, told me Buddhists should always revere and respect to do so. And so Lord, out of respect for my the Triple Gem, and widely cultivate the field father's words, which I revere, honor and hold of blessedness. This is the worship of the secred, I got up early to pay sacred homage Upper direction—Chuùng Taêng Tyø kheo laø in this way to the six directions—Baïch Theá phöông Treân. Phaät töû phaûi leã kính Tam Baûo, Toân, thaân phuï con khi gaàn cheát coù daën con: phaûi vun troàng phöôùc ñieàn. Ñoù laø leã kính "Naøy con thaân yeâu, haõy ñaûnh leã caùc phöông phöông Treân. höôùng." Baïch Theá Toân, con kính tín, cung Sigalaka Sutra: Kinh Thi Ca La Vieät—Advice kính, toân troïng, ñaûnh leã lôøi noùi cuûa thaân phuï To Lay People. con, buoåi saùng daäy sôùm, ra khoûi thaønh Vöông (I) Reasons that caused the Buddha to preach the Xaù, vôùi aùo thaám öôùt, vôùi toùc thaám öôùt, chaáp Sigalaka Sutra—Duyeân söï khieán Ñöùc Phaät tay ñaûnh leã caùc phöông höôùng. giaûng Kinh Thi Ca La Vieät: 4) But householder's son, that is not the right 1) Thus, I have heard. Once the Lord was way to pay homage to the six directions staying at Rajagaha, at the Squirrel's Feeding according to the Ariyan discipline—Naøy Thi Place in the Bamboo Grove. And at that time, Ca La Vieät, con cuûa gia chuû, trong luaät phaùp Sigalaka the householder's son, having got up cuûa caùc baäc Thaùnh, leã baùi saùu phöông khoâng early and gone out of Rajagaha, was paying phaûi nhö vaäy. homage, with wet clothes and hair and with 5) Well, Lord, how should one pay homage to joined palms, to the different directions: to the the six directions according to the Ariyan east, the south, the west, the north, the nadir

discipline? It would be good if the Blessed and the zenith—Toâi nghe nhö vaày, moät thuoû Lord were to teach me the proper way to pay noï Theá Toân soáng trong thaønh Vöông Xaù, homage to the six directions, according to the trong vöôøn Truùc Laâm. Luùc baáy giôø Thi Ca La Ariyan discipline—Baïch Theá Toân, trong luaät Vieät, con cuûa moät gia chuû daäy sôùm, ra khoûi phaùp cuûa caùc baäc Thaùnh, theá naøo laø leã baùi saùu thaønh Vöông Xaù, vôùi aùo thaám nöôùc, vôùi toùc phöông? Laønh thay! Xin Ngaøi haõy giaûng daïy thaám nöôùc, chaáp tay ñaûnh leã caùc phöông phaùp aáy cho con. höôùng, höôùng Ñoâng, höôùng Nam, höôùng Taây, (II) The Buddha's teachings on the Sigalaka höôùng Baéc, höôùng Haï, vaø höôùng Thöôïng. Sutra—Lôøi Phaät daïy veà Kinh Thi Ca La Vieät: 2) And the Lord, having risen early and dressed, Naøy gia chuû töû! Haõy nghe vaø suy nghieäm cho took his robe and bowl and went to Rajagaha kyõ, ta seõ giaûng—Then listen carefully, pay for alms and seeing Sigalaka paying homage attention and I will speak. to the different directions, he said: 1) Young householder, it is by abandoning the "Householder's son, why have you got up four defilements of action; by not doing evil early to pay homage to the different from the four causes; by not following the six directions?"—Roài buoåi saùng Theá Toân ñaép y , ways of wasting one's substance; through caàm y baùt vaøo thaønh Vöông Xaù khaát thöïc. avoiding these fourteen evil ways, that the Theá Toân thaáy Thi Ca La Vieät, con cuûa gia Ariyan disciple covers the six directions, and chuû, daäy sôùm, ra khoûi thaønh Vöông Xaù, vôùi aùo by such practice becomes a conqueror of both thaám nöôùc, vôùi toùc thaám nöôùc, chaáp tay ñaûnh worlds, so that all will go well with him in this leã caùc phöông höôùng. Thaáy vaäy Ngaøi beøn noùi world and the next, and at the breaking up of vôùi con cuûa gia chuû Thi Ca La Vieät: Naày vò the body after death, he will go to a good con cuûa gia chuû, vì sao ngöôi daäy sôùm, ra khoûi destiny, a heavenly world—Naøy gia chuû töû, thaønh Vöông Xaù, vôùi aùo thaám öôùt, vôùi toùc ñoái vôùi vò Thaùnh ñeä töû, boán nghieäp phieàn naõo ñöôïc dieät tröø, khoâng laøm aùc nghieäp theo boán lyù do, khoâng theo saùu nguyeân nhaân ñeå phung

phí taøi saûn. Vò naày töø boû möôøi boán aùc phaùp, giaûng nhö vaäy. Thieän Theä thuyeát giaûng xong, trôû thaønh vò che chôû saùu phöông, vò naày ñaõ Ngaøi laïi giaûng theâm: thöïc haønh ñeå chieán thaéng hai ñôøi, vò naày ñaõ Ai phaûn laïi Chaùnh Phaùp, chieán thaéng ñôøi naày vaø ñôøi sau. Sau khi thaân Vì tham, saân, boá, si, hoaïi maïng chung, vò naày sanh ôû thieän thuù, Thanh danh bò söùt meû Thieân giôùi. Nhö maët traêng ñeâm khuyeát. Theá naøo laø boán nghieäp phieàn naõo ñaõ ñöôïc Ai khoâng phaûn Chaùnh Phaùp dieät tröø?—What are the four defilements of Vì tham, saân, boá, si, action that are abandoned? Thanh danh ñöôïc troøn ñuû, i) Taking life: Saùt sanh. Nhö maët traêng ñeâm ñaày. ii) Taking what is not given: Troäm caép. 3) And which are the six ways of wasting one's iii) Sexual misconduct: Taø daâm. subtance? Here are the six ways of wasting iv) Lying speech: Noùi laùo. one's substance—Theá naøo laø khoâng theo saùu These are the four defilements of action that nguyeân nhaân phung phí taøi saûn? Naøy gia chuû he abandons. Thus, the Lord spoke—Ñoù laø töû, ñaây laø saùu nguyeân nhaân phung

phí taøi saûn: boán nghieäp phieàn naõo ñaõ ñöôïc dieät tröø. Theá i) Addiction to strong drinks and sloth-producing Toân thuyeát giaûng nhö vaäy. drugs is one way of wasting one's substance: Ñam meâ caùc loaïi röôïu. Taking life and stealing, lying, ii) Haunting the streets at unfitting time: Du Adultery, the wise reprove. haønh ñöôøng phoá phi thôøi. Saùt sanh vaø troäm caép, iii) Attending fairs: La caø ñình ñaùm hyù vieän. Noùi laùo, laáy vôï ngöôøi, iv) Being addicted to gambling: Ñam meâ côø baïc. Keû trí khoâng taùn thaùn, v) Keeping bad company: Giao du aùc höõu. Nhöõng haïnh nghieäp nhö vaäy. vi) Habitual idleness: Quen thoùi löôøi bieáng. 2) What are the four causes of evil from which 4) There are six dangers attached to addiction to he refrains? Evil action springs from strong drinks and sloth-producing drugs—Naøy attachment, it springs from ill-will, it springs gia chuû töû, ñam meâ caùc loaïi röôïu coù saùu nguy from folly, it springs from fear. If the Ariyan hieåm: disciple does not act out of attachment, ill- i) Present waste of money: Taøi saûn hieän taïi bò will, folly or fear, he will not do evil from any toån thaát. one of the the four causes. Thus, the Lord ii) Increased quarrelling: Taêng tröôûng söï gaây goã. spoke. And the Well-Farer having spoken, the iii) Liability to sickness: Beänh taät deã xaâm nhaäp. Teacher added: iv) Loss of good name: Thöông toån danh döï. Desire and hatred, fear and folly v) Indecent exposure of one's person: Ñeå loä aâm He who breaks the law through these taøng. Loses all his fair reputation (merit) vi) Weakening of the intellect: Trí löïc toån haïi. Like the moon at waning-time. 5) There are six dangers attached to haunting Desire and hatred, fear and folly the streets at unfitting time—Naøy gia chuû töû, He who never yields to these du haønh ñöôøng phoá phi thôøi coù saùu nguy Grows in goodness and merit. hieåm. Like the mon at waxing-time. i) One is Defenseless and without protection: Theá naøo laø khoâng laøm aùc nghieäp theo boán lyù Töï mình khoâng ñöôïc che chôû hoä trì. do? AÙc nghieäp laøm do tham duïc, aùc nghieäp ii) Wife and children are defenseless and laøm do saân haän, aùc nghieäp laøm do ngu si, aùc without protection: Vôï con khoâng ñöôïc che nghieäp laøm do sôï haõi. Naøy gia chuû töû, vì vò chôû hoä trì. Thaùnh ñeä töû khoâng tham duïc, khoâng saân haän, iii) One's property is defenseless and without khoâng ngu si, khoâng sôï haõi, neân vò aáy khoâng protection: Taøi saûn khoâng ñöôïc che chôû hoä trì. laøm aùc nghieäp theo boán lyù do. Theá Toân thuyeát

iv) One is suspected of crimes: Bò tình nghi laø taùc iv) The danger of cheaters: Nguy hieåm cuûa nhaân cuûa aùc söï. nhöõng keû traù nguïy. v) False reports are pinned on one: Naïn nhaân v) The danger of tricksters: Nguy hieåm cuûa cuûa caùc tin ñoàn thaát thieät. nhöõng keû löôøng gaït. vi) One encounters all sorts of unpleasantness: vi) The danger of the bully: Nguy hieåm cuûa Töï röôùc vaøo thaân nhieàu khoå naõo. nhöõng keû baïo ñoäng. 6) There are six dangers attached to frequenting 9) There are six dangers attached to idleness— fairs—Naøy gia chuû töû, la caø ñình ñaùm hyù vieän Naøy gia chuû töû, quen thoùi löôøi bieáng coù saùu coù saùu nguy hieåm: nguy hieåm: i) One is always thinking, where is there i) Thinking it's too cold, one does not work: Vì dancing?: Luoân luoân tìm xem choã naøo coù nghó raèng trôøi quaù laïnh, neân ngöôøi ta khoâng muùa? chòu laøm vieäc. ii) Where is there sinning?: Choã naøo

coù ca? ii) Thinking it's too hot, one does not work: Vì iii) Where are they playing music?: Choã naøo coù nghó raèng trôøi quaù noùng, neân ngöôøi ta khoâng nhaïc? chòu laøm vieäc. iv) Where are they reciting?: Choã naøo coù taùn iii) Thinking it's too early, one does not work: Vì tuïng? nghó raèng haõy coøn quaù sôùm neân ngöôøi ta v) Where is there hand-clapping?: Choã naøo coù khoâng chòu laøm vieäc. nhaïc tay? iv) Thinking it's too late, one does not work: Vì vi) Where are the drums?: Choã naøo coù troáng? nghó raèng ñaõ quaù treã ñeå laøm vieäc. 7) There are six dangers attached to gambling— v) Thinking I'm too hungry, one does not work: Naøy gia chuû töû, ñam meâ côø baïc coù saùu nguy Vì nghó raèng toâi quaù ñoùi neân khoâng theå laøm hieåm: vieäc. i) The winner makes enemies: Keû thaéng thì vi) Thinking I'm full, one does not work: Vì nghó sanh thuø oaùn. raèng quaù no ñeå laøm vieäc. ii) The loser bewails his loss: Ngöôøi baïi thì sanh (III)The Buddha's verses on the Sigalaka Sutra— taâm saàu muoän. Lôøi keä cuûa Ñöùc Phaät veà Kinh Thi Ca La Vieät: iii) One wastes one's present wealth: Taøi saûn And the Well-Farer having spoken, He hieän taïi bò toån thaát. added—Ñaáng Thieän Theä giaûng xong, Ngaøi laïi iv) One's word is not trusted in the assembly: Taïi tieáp theo: hoäi tröôøng hay trong ñaïi chuùng, lôøi noùi khoâng Some are drinking-mates, and some hieäu löïc. Profess their friendship to your face, v) One is despised by one's friends and But those who are your friends in need, companions: Baèng höõu ñoàng lieâu khinh mieät. They alone are friends indeed. vi) One is not in demand for marriage. Because Coù baïn goïi baïn röôïu, a gambler cannot afford to maintain a wife: Coù baïn baïn baèng moàm, Vaán ñeà cöôùi gaû khoâng ñöôïc tín nhieäm, vì Baïn luùc thaät höõu söï, ngöôøi ñam meâ côø baïc khoâng theå quaùn xuyeán Môùi xöùng danh baïn beø. lo laéng ñöôïc vôï con. 8) There are six dangers attached to keeping bad Sleeping late, adultery company—Naøy gia chuû töû, thaân caän aùc höõu Picking quarrels, doing harm, coù saùu moái nguy hieåm: Evil friends and stinginess, i) The danger of gamblers: Nguy hieåm cuûa These six things destroy a man. nhöõng keû côø baïc. Nguû ngaøy, thoâng vôï ngöôøi, ii) The danger of any glutton: Nguy hieåm cuûa Öa ñaáu tranh, laøm haïi, nhöõng keû loaïn haønh. Thaân aùc höõu, xan tham, iii) The danger of the drunkard: Nguy hieåm cuûa Saùu söï naõo haïi ngöôøi. nhöõng keû nghieän röôïu.

Ai quen thoùi nguû ngaøy, Thöùc troïn suoát ñeâm tröôøng, He who goes with wicked friends Luoân luoân say söôùt möôùt, And spends his time in wicked deeds, Khoâng theå soáng gia ñình. In this world and the next as well That man will come to suffer woe. Too cold! Too hot! Too late! They cry, AÙc höõu, aùc baïn löõ, They are pushing all their work aside, AÙc haønh, haønh aùc xöù, Till ever chance they might have had Ñôøi naày vaø ñôøi sau, Of doing good has slipped away. Hai ñôøi, ngöôøi bò haïi. ÔÛ ñaây ai hay than: OÂi quaù laïnh, quaù noùng, Dicing, wenching, drinking too, Quaù chieàu, quaù treã giôø, Dancing, singing, daylight sleep, Seõ boû beâ coâng vieäc. Untimely prowling, evil friends Lôïi ích ñieàu toát laønh, And stinginess destroy a man. Bò troâi giaït moät beân. Côø baïc vaø ñaøn baø, Röôïu cheø, muùa vaø haùt, But he who reckons cold and heat Nguû ngaøy, ñi phi thôøi, As less than straws, and like a man Thaân aùc höõu, xan tham, Undertakes the task in hand, Saùu söï naõo haïi

ngöôøi. His joy will never grow the less. Ai xem laïnh vaø noùng, He plays with dice and drinks strong drink Nheï nhaøng hôn coû lau, And goes with others' well-loved wives. Laøm moïi coâng chuyeän mình, He takes the lower, baser course, Haïnh phuùc khoâng töø boû. And fades away like waning moon. (IV) The Buddha's advise on the Sigalaka Sutra— Chôi xuùc xaéc, uoáng röôïu, Lôøi khuyeân cuûa Ñöùc Phaät veà Kinh Thi Ca La Theo ñuoåi ñaøn baø ngöôøi, Vieät: Leõ soáng cuûa ngöôøi khaùc, (A1)Householder's son, there are four types who Thaân caän keû haï tieän, can be seen as foes in friendly disguise— Khoâng thaân caän baäc trí, Naøy gia chuû töû, coù boán haïng ngöôøi phaûi xem Ngöôøi aáy töï heùo moøn, khoâng phaûi baïn, daàu hoï töï cho laø baïn mình: Nhö traêng trong muøa khuyeát. 1) The man who takes everything: The man who takes everything, can be seen to be a false The drunkard, broke and destitute, friend for four reasons—Ngöôøi maø vaät gì Ever thirsting as he drinks, cuõng laáy phaûi ñöôïc xem khoâng phaûi laø baïn, Like stone in water sinks in debt, daàu hoï töï xem laø baïn mình. Naày gia chuû töû, Soon bereft of all his kin. coù boán tröôøng hôïp ngöôøi vaät gì cuõng laáy phaûi Röôïu cheø khoâng tieàn cuûa, ñöôïc xem nhö khoâng phaûi laø baïn, daàu hoï töï Khao khaùt, tìm töûu ñieám, xem laø baïn mình: Bò chìm trong nôï naàn, i) He takes everything: Ngöôøi gaëp baát cöù vaät gì Nhö chìm trong boàn nöôùc, cuõng laáy. Mau choùng töï haïi mình, ii) He wants a lot for very little: Ngöôøi cho ít maø Nhö keû maát gia ñình. xin nhieàu. iii) What he must do, he does out of fear: Ngöôøi He who spends his days in sleep, vì sôï maø laøm. And makes the night his waking time, iv) He seeks his own ends: Ngöôøi laøm vì möu lôïi Ever drunk and lecherous, cho mình. Cannot keep a decent home.

2) The great talker: The great talker can be seen (A2)Verses of the Buddha's advise on the four to be a false friend for four reasons—Ngöôøi types who can be seen as foes in friendly chæ bieát noùi gioûi phaûi ñöôïc xem khoâng phaûi laø disguise—Keä veà lôøi khuyeân cuûa Ñöùc Phaät veà baïn, daàu hoï töï xem laø baïn mình. Naøy gia chuû boán loaïi ngöôøi khoâng theå ñöôïc xem nhö laø töû, coù boán tröôøng hôïp ngöôøi chæ bieát noùi gioûi baïn: And the Well-farer having spoken, He phaûi ñöôïc xem nhö khoâng phaûi laø baïn: added—Thieän Theä thuyeát xong, Ngaøi daïy i) He talks of favours in the past: Toû loä thaân tình tieáp: vieäc ñaõ qua. A friend who seeks what he can get, ii) He talks of favours in the future: Toû loä thaân The friend who talks but empty words, tình vieäc chöa ñeán. The friend who merely flatters you, iii) He mouths empty phrases of goodwill: Mua The friend who is a fellow-wastrel: chuoäc caûm tình baèng saùo ngöõ. These four are really foes, not friends. iv) When something needs to be done in the The wise man, recognizing this, present, he pleads inability owing to some Should hold himself aloof from them disaster: Khi coù coâng vieäc, töï toû söï baát löïc As from some path of panic fear. cuûa mình. Ngöôøi baïn gì cuõng laáy, 3) The flatterer: The flatterer can be seen to be Ngöôøi baïn chæ noùi gioûi, a false friend for four reasons—Ngöôøi kheùo Ngöôøi noùi lôøi nònh hoùt, nònh hoùt phaûi ñöôïc xem khoâng phaûi laø baïn, Ngöôøi tieâu pha xa xæ. daàu hoï töï xem laø baïn mình. Naøy gia chuû töû, Caû boán, khoâng phaûi baïn, coù boán tröôøng hôïp keû nònh hoùt phaûi ñöôïc xem Bieát vaäy, ngöôøi trí traùnh, nhö khoâng phaûi laø baïn: Nhö ñöôøng

ñaày sôï haõi. i) He assents to bad actions: Ñoàng yù caùc vieäc (B1)Householder's son, there are four types who aùc. can be seen to be loyal friends—Naøy gia chuû ii) He dissents from good actions: Khoâng ñoàng yù töû, boán loaïi baïn naày phaûi ñöôïc xem laø baïn caùc vieäc thieän. chaân thaät: iii) He praises you to your face: Tröôùc maët taùn 1) The friend who is a helper: The helpful friend thaùn: Tröôùc maët taùn thaùn. can be seen to be a loyal friend in four iv) He disparages you behind your back: Sau ways—Ngöôøi baïn giuùp ñôû phaûi ñöôïc xem laø löng chæ trích. baïn chaân thaät. Naøy gia chuû töû, coù boán tröôøng 4) The fellow-spendthrift: The fellow-spendthrift hôïp , ngöôøi baïn giuùp ñôû phaûi ñöôïc xem laø baïn can be seen to be a false friend for four chaân thaät: reasons—Ngöôøi tieâu pha xa xæ phaûi ñöôïc xem i) He looks after you when you are inattentive: khoâng phaûi laø baïn, daàu hoï töï xem laø baïn Che chôû cho baïn khi baïn voâ yù phoùng daät. mình. Naøy gia chuû töû, coù boán tröôøng hôïp ii) He looks after your possessions when you are ngöôøi tieâu pha xa xæ phaûi ñöôïc xem nhö inattentive: Che chôû cuûa caûi cho baïn khi baïn khoâng phaûi laø baïn, daàu hoï töï cho laø baïn cuûa voâ yù phoùng daät. mình: iii) He is a refuge when you are afraid: Laø choã i) He is a companion when you indulge in strong nöông töïa cho baïn khi baïn sôï haõi. drink: Laø baïn khi mình ñam meâ caùc loaïi röôïu. iv) When some business is to be done he lets you ii) He is a companion when you haunt the streets have twice what you ask for: Khi baïn coù coâng at unfitting times: Laø baïn khi mình du haønh vieäc seõ giuùp ñôû cuûa caûi cho baïn gaáp hai laàn ñöôøng phoá phi thôøi. nhöõng gì baïn thieáu. iii) He is a companion when you frequent fairs: 2) The friend who is the same in happy and Laø baïn khi mình la caø ñình ñaùm hyù vieän. unhappy times: The friend who is the same in iv) He is a companion when you indulge in happy and unhappy times can be seen to be a gambling: Laø baïn khi mình ñam meâ côø baïc. loyal friend in four ways—Ngöôøi baïn chung thuûy trong khoå cuõng nhö vui phaûi ñöôïc xem laø

baïn chaân thaät. Naøy gia chuû töû, coù boán tröôøng The friend who is a helper and hôïp ngöôøi baïn chung thuûy trong khoå cuõng The friend in times both good and bad, nhö trong vui phaûi ñöôïc xem laø ngöôøi baïn The friend who shows the way that's right, chaân thaät: The friend who's full of sympathy: i) He tells you his secrets: Noùi cho baïn bieát ñieàu Baïn saün saøng giuùp ñôû, bí maät cuûa mình. Baïn chung thuûy khoå vui, ii) He guards your secrets: Giöõ gìn kín ñieàu bí Baïn khuyeán khích lôïi ích, maät cuûa baïn. Baïn coù loøng thöông töôûng. iii) He does not let you down in misfortune: Khoâng boû baïn khi baïn gaëp khoù khaên. These four kinds of friends the wise iv) He would even sacrifice his life for you: Daùm Should know at their true worth, and he hy sinh thaân maïng vì baïn. Should cherish them with care, just like 3) The friend who pints out what is good for you: A mother with her dearest child. The friend who points out what is good for The wise man trained and disciplined you can be seen to be a loyal friend in four Shines out like a beacon-fire. ways—Ngöôøi baïn khuyeân ñieàu lôïi ích phaûi Bieát roõ boán baïn naày, ñöôïc xem laø baïn chaân thaät. Naøy gia chuû töû, coù Ngöôøi trí phuïc vuï hoï, boán tröôøng hôïp, ngöôøi baïn khuyeân ñieàu lôïi Nhö meï ñoái con ruoät. ích phaûi ñöôïc xem laø baïn: Ngöôøi trí

giöõ giôùi luaät, i) He keeps you from wrongdoing: Ngaên chaän Saùng nhö löûa ñoài cao. baïn khoâng cho laøm ñieàu aùc. ii) He supports you in doing good: Khuyeán khích He gathers wealth just as the bee baïn laøm ñieàu thieän. Gathers honey, and it grows iii) He informs you of what you did not know: Like an ant-hill higher yet Cho baïn nghe ñieàu baïn chöa nghe. With wealth so gained the layman can iv) He points out the path to Heaven: Cho baïn Devote it to his people's good. bieát con ñöôøng leân coõi chö Thieân. Ngöôøi tích tröõ taøi saûn, 4) The friend who is sympathetic: The Nhö cöû chæ con ong. sympathetic friend can be seen to be a loyal Taøi saûn ñöôïc choàng chaát, friend in four ways—Ngöôøi baïn coù loøng Nhö uï moái ñuøn cao, thöông töôûng phaûi ñöôïc xem laø baïn chaân thaät. Ngöôøi cö xöû nhö vaäy, Naøy gia chuû töû, coù boán tröôøng hôïp, ngöôøi baïn Chaát chöùa caùc taøi saûn, thöông töôûng phaûi ñöôïc xem laø ngöôøi baïn Vöøa ñuû ñeå lôïi ích, chaân thaät: Cho chính gia ñình mình. i) He does not rejoice at your misfortune: Khoâng hoan hyû khi baïn gaëp hoaïn naïn. He should divide his wealth in four ii) He rejoices at your good fortune: Hoan hyû khi This will most advantage bring baïn gaëp may maén. One part he may enjoy at will, iii) He stops others who speaks against you: Ngaên Two parts he should put to work, chaän nhöõng ai noùi xaáu baïn. The fourth part he should set aside iv) He commends others who speak in praise of As reserve in times of need. you: Khuyeán khích nhöõng ai taùn thaùn baïn. Taøi saûn caàn chia boán, (B1)Verses of the Buddha's advise on the four Ñeå keát hôïp baïn beø: types who can be seen to be loyal friends—Moät phaàn mình an höôûng, Keä veà lôøi khuyeân cuûa Ñöùc Phaät veà boán loaïi Hai phaàn daønh coâng vieäc, ngöôøi ñöôïc xem nhö laø baïn chaân thaät: The Phaàn tö, mình ñeå daønh, Well-Farer having spoken, He added—Ñaáng Phoøng khoù khaên hoaïn naïn. Thieän Theä thuyeát giaûng xong, Ngaøi daïy tieáp:

(V) Protect the six directions in the Sigalaka c) In this way the Eastern direction is covered, Sutra—Hoä trì luïc phöông theo Kinh Thi Ca La making it at peace and free from fear: Naøy Vieät: gia chuû töû, ñöôïc con phuïng döôõng nhö phöông (A) The Buddha's teachings on protecting the six Ñoâng theo naêm caùch nhö vaäy, cha meï coù loøng directions in the Sigalaka Sutra—Döùc Phaät thöông töôûng ñeán con theo naêm caùch. Nhö daïy veà hoä trì saùu phöông trong Kinh Thi Ca vaäy phöông Ñoâng ñöôïc che chôû, ñöôïc trôû La Vieät: How householder's son, does the thaønh an oån vaø thoaùt khoûi caùc söï sôï haõi. Ariyan disciple protect the six directions? 2) The South denotes teachers—Phöông Nam These six things are to be regarded as the six caàn ñöôïc hieåu laø sö tröôûng: directions—Naøy gia chuû töû, Thaùnh ñeä töû hoä a) There are five ways in which pupils should trì saùu phöông nhö theá naøo? Naøy gia chuû töû, minister to their teachers as the Southern saùu phöông naày caàn ñöôïc hieåu nhö sau: direction—Naøy gia chuû töû, coù naêm caùch, ñeä töû 1) The East denotes mother and father—Phöông phuïng döôõng caùc baäc sö tröôûng nhö phöông Ñoâng caàn ñöôïc hieåu laø cha meï: Nam: a) There are five ways in which a son should i) By rising to greet them: Ñöùng daäy ñeå chaøo. minister to his mother and father as the ii) By serving them: Haàu haï thaày. Eastern direction—Naøy gia chuû töû, coù naêm iii) By being attentive: Haêng haùi hoïc taäp. tröôøng hôïp, ngöôøi con

phaûi phuïng döôõng cha iv) By waiting on them: Töï phuïc vuï thaày. meï nhö phöông Ñoâng: v) By mastering the skills they teach: Chuù taâm i) He should think having been supported by hoïc hoûi ngheà nghieäp. them, I will support them: Ñöôïc nuoâi döôõng, b) There are five ways in which their teachers, toâi seõ nuoâi döôõng laïi cha meï. thus ministered to by their pupils as the ii) I will perform their duties for them: Toâi seõ Southern direction, will reciprocate—Naøy gia laøm boån phaän ñoái vôùi cha meï. chuû töû, ñöôïc ñeä töû phuïng döôõng nhö phöông iii) I will keep up the family tradition: Toâi seõ gìn Nam theo naêm caùch nhö vaäy, caùc baäc sö giöõ gia ñình vaø truyeàn thoáng. tröôûng coù loøng thöông töôûng ñeán caùc ñeä töû iv) I will be worthy of my heritage: Toâi baûo veä theo naêm caùch: taøi saûn thöøa töï. i) They will give thorough instruction: Huaán v) After my parents' deaths, I will distribute gifts luyeän ñeä töû nhöõng gì mình ñaõ ñöôïc kheùo huaán on the their behalf: Toâi seõ laøm tang leã khi cha luyeän. meï qua ñôøi. ii) Make sure they have grasped what they b) There are five ways in which the parents, so should have duly grasped: Daïy cho baûo trì ministered to by their son as Eastern direction, nhöõng gì mình ñöôïc kheùo baûo trì. will reciprocate—Naøy gia chuû töû, ñöôïc con iii) Given them a thorough grounding in all skills: phuïng döôõng nhö vaäy, cha meï coù loøng thöông Daïy cho thuaàn thuïc caùc ngheà nghieäp. töôûng ñeán con theo naêm caùch: iv) Recommend them to their friends and i) They will restrain him from evil: Ngaên chaän colleagues: Khen ñeä töû vôùi caùc baïn beø quen con laøm ñieàu aùc. thuoäc. ii) They will support him in doing good: Khuyeán v) Provide them with security in all directions: khích con laøm ñieàu thieän. Baûo ñaûm ngheà nghieäp cho ñeä töû veà moïi maët. iii) They will teach him some skill: Daïy con ngheà c) In this way the Southern direction is covered, nghieäp. making it at peace and free from fear: Naøy iv) They will find him a suitable wife: Cöôùi vôï gia chuû töû, nhö vaäy laø baäc sö tröôûng ñöôïc ñeä xöùng ñaùng cho con. töû phuïng döôõng nhö phöông Nam theo naêm v) In due time, they will hand over his caùch vaø sö tröôûng coù loøng thöông töôûng ñeán inheritance to him: Ñuùng thôøi trao cuûa thöøa töï ñeä töû theo naêm caùch. Nhö vaäy phöông Nam cho con. ñöôïc che chôû, ñöôïc trôû thaønh an oån vaø thoaùt khoûi caùc söï sôï haõi.

3) The West denotes wife and children: Phöông ii) By kindly words: AÙi ngöõ. Taây caàn ñöôïc hieåu laø vôï con. iii) By looking after their welfare: Lôïi haønh. a) There are five ways in which a husband iv) By treating them like himself: Ñoàng söï. should minister to his wife as the Western v) By keeping his words: Khoâng löôøng gaït. direction—Naøy gia chuû töû, coù naêm caùch, b) There are five ways in which friends and ngöôøi choàng phaûi ñoái xöû vôùi vôï nhö phöông companions, thus administered to by a man as Taây: the Northern direction, will reciprocate—Naøy i) By honoring her: Kính troïng vôï. gia chuû töû, ñöôïc vò thieän nam töû ñoái xöû nhö ii) By not disparaging her: Khoâng baát kính ñoái phöông Baéc theo naêm caùch nhö vaäy, baïn beø vôùi vôï. cuõng coù loøng thöông kính vò thieän nam töû theo iii) By not being unfaithful to her: Trung thaønh naêm caùch: vôùi vôï. i) By looking after him when he is inattentive: iv) By giving authority to her: Giao quyeàn haønh Che chôû neáu vò thieän nam töû phoùng tuùng. cho vôï. ii) By looking after his property when

he is v) By providing her with adornments: Saém ñoà nöõ inattentive: Baûo trì taøi saûn cuûa vò thieän nam töû trang cho vôï. neáu vò naày phoùng tuùng. b) There are five ways in which a wife, thus iii) By being a refuge when he is afraid: Trôû ministered to by her husband as the Western thaønh choã nöông töïa khi vò thieän nam töû gaëp direction, will reciprocate—Naøy gia chuû töû, nguy hieåm. ñöôïc choàng ñoái xöû nhö phöông Taây theo naêm iv) By not deserting him when he is in trouble: caùch nhö vaäy, ngöôøi vôï coù loøng thöông töôûng Khoâng traùnh xa khi vò thieän nam töû gaëp khoù choàng theo naêm caùch: khaên. i) By properly organizing her work: Thi haønh toát v) By showing concern for his children: Kính ñeïp boån phaän cuûa mình. troïng gia ñình cuûa vò thieän nam töû. ii) By being kind to the relatives: Kheùo tieáp ñoùn c) In this way the Northern direction is covered, baø con. making it at peace and free from fear: Nhö iii) By not being unfaithful: Trung thaønh vôùi vaäy caùc baïn beø ñöôïc vò thieän nam töû ñoái xöû choàng. nhö phöông Baéc theo naêm caùch, vaø baïn beø iv) By protecting husband’s property: Kheùo gìn cuõng coù loøng thöông töôûng vò thieän nam töû giöõ taøi saûn cuûa choàng. theo naêm caùch. Nhö vaäy phöông Baéc ñöôïc v) By being skillful and diligent in all she has to che chôû, ñöôïc trôû thaønh an oån vaø thoaùt khoûi do: Kheùo leùo vaø nhanh nheïn laøm moïi coâng caùc söï sôï haõi. vieäc. 5) The Nadir denotes servants and helpers— c) In this way the Western direction is covered, Phöông Döôùi caàn ñöôïc hieåu laø toâi tôù, lao making it at peace and free from fear: Naøy coâng: gia chuû töû, ngöôøi vôï ñöôïc ngöôøi choàng ñoái xöû a) There are five ways in which a master should nhö phöông Taây theo naêm caùch vaø ngöôøi vôï minister to his servants and workpeople as the coù loøng thöông töôûng choàng theo naêm caùch. Nadir direction—Naøy gia chuû töû, coù naêm caùch Nhö vaäy phöông Taây ñöôïc che chôû, ñöôïc trôû moät vò Thaùnh chuû nhaân ñoái xöû vôùi haïng noâ thaønh an oån vaø thoaùt khoûi caùc söï sôï haõi. boäc nhö phöông Döôùi: 4) The North denotes friends and companions— i) By arranging their work according to their Phöông Baéc caàn ñöôïc hieåu laø baïn beø: strength: Giao coâng vieäc ñuùng theo söùc cuûa a) There are five ways in which a man should hoï. minister to his friends and companions as the ii) By supplying them with food and wages: Lo Northern direction—Naøy gia chuû töû, coù naêm cho hoï aên uoáng vaø tieàn löông. caùch vò thieän nam töû ñoái xöû vôùi baïn beø nhö iii) By looking after them when they are ill: Ñieàu phöông Baéc: trò cho hoï khi beänh hoaïn. i) By giving alms: Boá thí.

iv) By sharing special delicacies with them: Chia b) The ascetics and Brahmins , thus ministered to xeû caùc myõ vò ñaëc bieät cho hoï. by him as the Zenith, will reciprocate in six v) By letting them off work at the right time: ways— Naøy gia chuû töû, caùc vò Sa Moân, Baø La Thænh thoaûng cho hoï nghæ pheùp. Moân ñöôïc vò thieän nam töû ñoái xöû nhö phöông b) There are five ways in which servants and Treân theo naêm caùch nhö vaäy, cuõng coù loøng workpeople, thus ministered to by their thöông vò thieän nam töû theo saùu caùch sau ñaây: master as the Nadir, will reciprocate—Naøy i) They will restrain him from evil: Ngaên khoâng gia chuû töû, caùc haøng noâ boäc ñöôïc Thaùnh chuû cho hoï laøm ñieàu aùc. nhaân ñoái xöû nhö

phöông Döôùi vôùi naêm caùch ii) They will encourage him to do good: Khuyeán kia, coù loøng thöông ñoái vôùi vò chuû nhaân theo khích hoï laøm ñieàu thieän. naêm caùch nhö sau: iii) They will be benevolently compassionate i) They will get up before him: Daäy tröôùc khi toward him: Thöông xoùt hoï vôùi taâm töø bi. chuû thöùc daäy. iv) They will teach him what he has not heard: ii) They will go to bed after him: Ñi nguû sau khi Daïy hoï nhöõng ñieàu chöa nghe. chuû ñi nguû. v) They will help him purify what he has heard: iii) Take only what they are given: Töi baèng loøng Laøm cho thanh tònh ñieàu ñaõ ñöôïc nghe. vôùi caùc vaät ñaõ cho. vi) They will point out to him the way to Heaven: iv) Do their work properly: Kheùo laøm caùc coâng Chæ baøy con ñöôøng ñöa ñeán coõi Trôøi. vieäc. c) In this way the Zenith is covered, making it at v) Be bearer of his praise and good repute: Ñem peace and free from fear: Naøy gia chuû töû, caùc laïi danh tieáng toát ñeïp cho chuû. vò Sa Moân, Baø La Moân ñöôïc thieän nam töû ñoái c) In this way the Nadir is covered, making it at xöû nhö phöông Treân vôùi naêm caùch, cuõng coù peace and free from fear: Naøy gia chuû töû, caùc loøng thöông thieän nam töû theo naêm caùch. Nhö haøng noâ boäc ñöôïc caùc vò Thaùnh chuû nhaân ñoái vaäy phöông Treân ñöôïc che chôû, ñöôïc trôû xöû nhö phöông Döôùi vôùi naêm caùch, hoï cuõng thaønh an oån vaø thoaùt khoûi caùc söï sôï haõi. coù loøng thöông ñoái vôùi Thaùnh chuû nhaân theo (B) Verses of the Buddha on protecting the six naêm caùch. Nhö vaäy phöông Döôùi ñöôïc che directions in the Sigalaka Sutra—Keä cuûa Ñöùc chôû, ñöôïc trôû thaønh an oån vaø thoaùt khoûi caùc söï Phaät veà hoä trì luïc phöông theo Kinh Thi Ca sôï haõi. La Vieät: The Well-Farer having spoken, He 6) The Zenith denotes ascetics and Brahmins— added—Ñaáng Thieän Theä thuyeát giaûng xong, Phöông Treân caän ñöôïc hieåu laø Sa Moân, Baø La Ngaøi daïy tieáp: Moân: a) There are five ways in which a man should Mother, father are the East, minister to ascetics and Brahmins as the Teachers are the Southward point, Zenith—Naøy gia chuû töû, coù naêm caùch vò thieän Wife and children are the West, nam töû ñoái xöû vôùi caùc vò Sa Moân, Baø La Moân Friends and colleagues are the North. nhö phöông Treân: Servants and workers are Below, • Coù loøng töø trong haønh ñoäng veà thaân: By Ascetics and Brahmins are Above. kindness in bodily deed. Cha meï laø phöông Ñoâng, • Coù loøng töø trong haønh ñoäng veà khaåu: By Sö tröôûng laø phöông Nam, kindness in speech. Vôï choàng laø phöông Taây, • Coù loøng töø trong haønh ñoäng veà yù: By kindness Baïn beø laø phöông Baéc, in thought. Noâ boäc laø phöông döôùi, • Môû roäng cöûa ñeå ñoùn caùc vò aáy: By keeping an Sa Moân, Baø La Moân laø phöông Treân. open house for them. • Cuùng döôøng caùc vò aáy caùc vaät duïng caàn thieát: These directions all should be By supplying their bodily needs. Honoured by a clansman true. He who’s wise and disciplined,

Kindly and intelligent, Nhö baùnh xe quay laên, Humble, free from pride, Voøng theo truïc xe chính. Such a one may honour gain. Nhieáp söï naày vaéng maët, Cö só vì gia ñình, Khoâng coù meï höôûng thoï, Ñaûnh leã phöông höôùng aáy. Hay khoâng cha höôûng thoï, Keû trí giöõ Giôùi, Luaät. Söï hieáu kính cuûa con. Töø toán vaø bieän taøi, Do vaäy baäc coù trí, Khieâm nhöôøng vaø nhu thuaän, Ñoái vôùi nhieáp phaùp naày, Nhôø vaäy ñöôïc danh xöng. Nhö quaùn saùt chaáp trì, Nhôø vaäy thaønh vó

ñaïi, Early rising, scorning sloth, Ñöôïc taùn thaùn, danh xöng. Unshaken by adversity, (VI) At these words, Sigalaka said to the Lord— Of faultless conduct, ready wit, Thi Ca La Vieät baïch Phaät sau thôøi Kinh: Such a one may honour gain. “Excellent, Reverend Gotama, excellent! It is Daäy sôùm khoâng bieáng nhaùc, as if someone were to set up what had been Baát ñoäng giöõa hieåm nguy, knocked down, or to point out the way to one Ngöôøi hieàn, khoâng phaïm giôùi, who had got lost or to bring an oil-lamp into a Nhôø vaäy ñöôïc danh xöng. dark place, so that those with eyes could see what was there. Just so the Reverend Gotama Making friends, and keeping them, has expounded the Dharma in various ways, Welcoming, no stingy host, May the reverend accept me as a lay-follower A guide, philosopher and friend, from this day forth as long as life shall last!— Such a one may honour gain. Khi nghe nhö vaäy, Sigalaka, gia chuû töû lieàn Nhieáp chuùng, taïo neân baïn, baïch Theá Toân: “Thaät vi dieäu thay, baïch Theá Töø aùi, taâm bao dung, Toân! Thaät vi dieäu thay, baïch Theá Toân! Nhö Daãn ñaïo, khuyeán hoùa ñaïo, ngöôøi döïng ñöùng laïi nhöõng gì bò quaêng xuoáng, Nhôø vaäy ñöôïc danh xöng. phôi baøy ra nhöõng gì bò che kín, chæ ñöôøng cho ngöôøi bò laïc höôùng, ñem ñeøn saùng vaøo Giving gifts and kindly speech, trong boùng toái ñeå nhöõng ai coù maét coù theå thaáy A life well-spent for others’ good, saéc. Cuõng vaäy, Chaùnh Phaùp ñaõ ñöôïc Theá Toân Even-handed in all things, duøng nhieàu phöông tieän trình baøy, giaûi thích. Impartial as each case demands: Baïch Theá Toân, nay con xin quy-y Theá Toân, These things make the world go round quy-y phaùp vaø chuùng Tyø Kheo. Mong Theá Like the chariot’s axle-pin. Toân nhaän con laøm ñeä töû, töø naøy trôû ñi cho ñeán If such things did not exist, maïng chung, con troïn ñôøi quy ngöôõng. No mother from her son would get Sigalavada (p): Boà Taùt Thi Ca La Vieät—See Any honour and respect, Sigalaka. Nor father either, as their due. Sigalavada Sutta (p): Thieän Sinh Kinh—Kinh But since these qualities are held Thi Ca La Vieät—See Sigalaka Sutra. By the wise in high esteem, Sigalovada-sutta (p): Kinh Thi Ca La Vieät—See They are given prominence Sigalaka. And are rightly praised by all. Sigh of praise: Keát Thaùn—A sigh of praise at Boá thí vaø aùi ngöõ, the close of a passage of a sutra—Taùn thaùn phaàn Lôïi haønh baát cöù ai, keát cuûa baøi kinh hay ñoaïn kinh. Ñoàng söï trong moïi vieäc, Theo tröôøng hôïp xöû söï. Sighrabodhi (skt): Minh Maãn—According to Chính nhöõng nhieáp söï naày, Eitel in The Dictionary of Chinese-English Khieán theá giôùi xoay quanh, Buddhist Terms composed by Professor Soothill,

Sighrabodhi was a famous priest of the Nalanda mentioned about five signs of decay which refer to monastery—Theo Eitel trong Trung Anh Phaät Hoïc symptoms of imminent death or approaching death Töø Ñieån, Minh Maãn (Sighrabodhi) laø moät nhaø sö and rebirth in the lower realms, experienced by noåi tieáng cuûa tu vieän Na Lan Ñaø. celestials and deities at the end of their Sight (n): transcendental lives—Theo Kinh Ñaïi Baùt Nieát 1) Thò giaùc—Nhaõn caên—Taàm nhìn. Baøn, Ñöùc Phaät daïy coù naêm thöù töôùng suy thoaùi 2) Darsana or Disti (skt)—Discerning— hay naêm daáu hieäu roõ raøng cuûa söï cheát hay tieán Intuition—Judgement—Opinions—Seeing— gaàn ñeán söï cheát cuûa chö Thieân khi

caùc ngaøi ñaõ Sight—Views—Kieán. höôûng heát phöôùc nôi coõi trôøi, saép ñi ñaàu thai—See Sight consciousness: Cakshurvijnana (skt)—Eye Five signs of decay of people when approaching consciousness—The sense of vision—Nhaõn death. Thöùc—See Eye consciousness, Six Signs of next destinies before death: Sanh Veà consciousnesses, Seven consciousnesses, and Coõi Naøo—Where will a person be reborn?— Eight consciousnesses. According to Great Master Yin-Kuang, when we Sight faculty: Caksurdhatu (skt)—Nhaõn Giôùi— take our last breath, our spirits or Alaya Eye-realm—Field of vision—The element of Consciousness will leave the body. Thus the area sight—Realm of sight—See Eye. of the body that remains warm is where the spirit left the body—Theo AÁn Quang Ñaïi Sö, sau khi taét Sight-object: Rupayatanam (p)—Saéc Xöù— thôû roài thì thaàn thöùc lìa ra khoûi xaùc thaân. Nôi naøo According to the Sangiti Sutta in the Long coøn noùng sau roát laø thaàn thöùc xuaát ra ôû ñoù, vaø do Discourses of the Buddha, this is one of the six ñoù ngöôøi ta bieát ñöôïc ngöôøi aáy seõ taùi sanh vaøo coõi external sense-spheres—Theo Kinh Phuùng Tuïng naøo. trong Tröôøng Boä Kinh, ñaây laø moät torng saùu ngoaïi 1) Crown enlightenemt—Ñaûnh Thaùnh: A person xöù—See Six external sense-spheres. who has been dead, the entire body has Sights of old age, sickness, and death: Caûnh turned cold, yet the crown of that person's giaø, beänh vaø cheát. head remains warm just as if that person was Sight-seeing tour: Chuyeán du ngoaïn ngaém caûnh. still alive, the spirit or the soul of the dead has Sign (n): Mudra (skt)—Daáu hieäu—Nhaát AÁn (moät left the body by that of the crown. In this case, aán)—Stamp—Approval—Assurance—Emblem— we are absolutely certain the spirit of the Proof—Seal—Sign—Symbol—Manual signs person who has just died has attained indicative of various ideas—See Mudra. liberation to the enlightened realm, i.e., the Sign of the assurance of attaining Western Pureland of the Amitabha Buddha—Buddhahood: Nhö Lai Taát Ñònh AÁn—Daáu hieäu Moät ngöôøi ñaõ cheát, thaân theå ñaõ giaù laïnh, ñaït ñöôïc Phaät quaû. nhöng ñænh ñaàu hôi noùng aám cuõng coøn gaàn Sign on a Buddha's breast (on Vairocana): baèng nhö luùc soáng. Thaàn thöùc do nôi ñænh ñaàu Trikona (skt)—Nhaát Thieát Phaät Taâm AÁn—Sign of maø xuaát ra. ÔÛ vaøo tröôøng hôïp naày thì ta bieát omniscience—See Trikona. chaéc chaén raèng thaàn thöùc cuûa ngöôøi cheát aáy Sign on a Buddha-mind: Trikona (skt)—Nhaát ñöôïc sieâu thoaùt veà nôi Thaùnh caûnh, ví duï nhö coõi Taây Phöông Tònh Ñoä cuûa Ñöùc Phaät A Di Thieát Phaät Taâm AÁn—See Trikona. Ñaø. Signs and characteristics of gaining rebirth 2) Eyes born in Heaven—Maét Sanh Trôøi: at the last moment: See Auspicious response a) When all other parts of the body have turned (3). cold but the eyes and forehead remain warm, Signs of decay which refer to symptoms of then the spirit of the person who has just died imminent death or approaching death and left the body through the eyes. In this case, rebirth in the lower realms: Töôùng suy thoaùi— the person will be born in Heaven—Khi caùc According to the Parinirvana Sutra, the Buddha phaàn thaân theå ñeàu laïnh heát nhöng nôi maét vaø

traùn vaãn coøn noùng thì ta bieát chaéc chaén raèng chung seõ ñaùo sanh trôû laïi coõi ngöôøi thì coù thaàn thöùc cuûa ngöôøi cheát aáy xuaát ra töø nôi maét nhöõng

daáu hieäu sau ñaây: vaø nhö theá, ngöôøi naày ñöôïc sieâu thoaùt veà coõi * Body is not burdened with major illnesses: trôøi. Thaân khoâng beänh naëng. b) When nearing death, people who will be born * Give rise to good and wholesome thoughts, in Heaven will exhibit the following signs and have peace and happiness, enjoy practicing characteristics—Ngöôøi naøo khi saép laâm chung meritorious and virtuous deeds: Khôûi nieäm seõ sanh leân coõi Trôøi thì coù nhöõng daáu hieäu sau laønh, sanh loøng hoøa dieäu, taâm vui veû, voâ tö, ñaây: öa vieäc phöôùc ñöùc. * Having compassion for others: Sanh loøng * There is little boasting, thinking of mother, thöông xoùt ngöôøi khaùc. father, spouse, and children: Ít söï noùi phoâ * Give rise to a whole some mind: Phaùt khôûi tröông, nghó ñeán cha meï, vôï con. taâm laønh. * With regard to good and evil, their minds are * Often happy and contented: Loøng thöôøng vui capable of discriminating clearly: Ñoái vôùi caùc veû. vieäc laønh hay döõ, taâm phaân bieät roõ raøng * Proper thoughts are apparent: Chaùnh nieäm khoâng laàm laãn. hieän ra. * Give rise to pure faith, requesting the Triple * No longer having greed and attachment for Jewels to be present to take refuge: Sanh loøng money, possessions, spouse, children, etc.: tònh tín, thænh Tam Baûo ñeán ñoái dieän quy-y. Ñoái vôùi tieàn cuûa, vôï con, khoâng coøn tham * Sons and daughters are near and adore them luyeán. just as before without showing indifference: * The eyes are clear and shiny: Ñoâi maét coù veû Con trai, con gaùi ñeàu ñem loøng thöông meán saùng saïch. vaø gaàn guõi xem nhö vieäc thöôøng. * Eyes staring into space, smiling, ears hearing * Ears are fond of hearing the names of heavenly music or eyes seeing heavenly brothers, sisters, and friends: Tai muoán nghe landscape: Ngöôùc maét nhìn leân khoâng trung teân hoï cuûa anh chò em vaø baïn beø. mæm cöôøi, hoaëc tai nghe tieáng thieân nhaïc, maét * Remaining dignified and having integrity trong thaáy tieân ñoàng. instead of being petty and sycophant: Taâm * Body does not emit odor: Thaân khoâng hoâi chaùnh tröïc khoâng dua nònh. haùm. * Clearly recognize helping friends, when * Nose bridge remains straight without seeing family members take care of them, crookedness: Soáng muõi ngay thaúng, khoâng they are happy and contented: Roõ bieát baïn beø xieân xeïo. giuùp ñôõ mình, khi thaáy baø con ñeán saên soùc * Mind does not exhibit hate and resentment: thôøi sanh loøng vui möøng. Loøng khoâng giaän döõ. * Advise and give responsibilities to loved ones 3) Chest born in the Human Realm—Ngöïc sanh before making the last goodbye: Daën doø, phoù laïi coõi ngöôøi: thaùc laïi caùc coâng vieäc cho thaân quyeán roài töø a) When other parts of the body have turned bieät maø ñi. cold, but the chest and heart remain as the last 4) Stomach born in the realm of hungry ghosts— ‘warm spot,’ the spirit of that dead person will Buïng sanh loaøi ngaï quyû: If the stomach is the return to the human realm: Khi caùc phaàn thaân last warm spot, then the spirit of the dead theå ñeàu laïnh heát, nhöng nôi tim vaø ngöïc laø person will be condemned to the realm of choã noùng toái haäu thì thaàn thöùc cuûa ngöôøi cheát hungry ghosts—Neáu buïng laø choã noùng sau ñoù seõ ñöôïc sanh trôû laïi coõi ngöôøi. cuøng thì thaàn thöùc cuûa ngöôøi cheát ñoù seõ bò ñoïa b) When nearing death, those who will be reborn vaøo trong loaøi ngaï quyû. to the human realm will exhibit the following 5) Knee born in the animal realm—Ñaàu goái sanh

signs and characteristics—Ngöôøi naøo khi laâm loaøi suùc sanh: The the knee is the last warm spot, then the spirit of the dead will be

condemned to the animal realm—Neáu ñaàu Signet (n): Mudda (p)—Mudra (skt)—Daáu aán— goái laø choã noùng sau cuøng thì thaàn thöùc cuûa Seal. ngöôøi cheát ñoù seõ bò ñoïa vaøo loaøi baøng sanh Signing the praises of Buddhas aloud at the (suùc sanh). monuments of deceased Buddhas: One of the 6) The sole of the feet born in the hells—Nôi ten ways of purifying speech of Great loøng baøn chaân ñoïa vaøo ñòa nguïc: If the last Enlightening Beings—Tònh tu ngöõ nghieäp, ôû choã warm spot is at the sole of the feet when the thaùp Nhö Lai to tieáng khen ngôïi coâng ñöùc nhö entire body has turned cold, then, thieät cuûa chö Phaät—See Ten ways of purifying undoubtedly, the spirit of the dead person will speech of Great Enlightening Beings (I). be condemned into hells—Neáu loøng baøn chaân Signless emancipation of the heart: Tu Taäp laø ñieåm noùng sau cuøng thì thaàn thöùc cuûa ngöôøi Voâ Töôùng Taâm Giaûi Thoaùt—This is one of the six cheát seõ bò ñoïa vaøo ñòa nguïc. elements making for deliverance which the Sign of omniscience: Trikona (skt)—Nhaát Thieát Buddha taught in the Sangiti Sutta in the Long Phaät Taâm AÁn—The sign on a Buddha's breast (on Discourses—Ñaây laø moät trong saùu saùu xuaát ly giôùi Vairocana)—The sign of Buddha-mind (a triangle maø Ñöùc Phaät ñaõ daïy trong Kinh Phuùng Tuïng trong of flames above a white lotus, pure white color Tröôøng Boä Kinh—See Six elements making for representing wisdom, pointing downwards to deliverance. indicate power over or burn up all passions, Signlessness: Animitta (skt)—Voâ Töôùng— opposition, temptations)—Daáu hieäu treân ngöïc Nhö Having no sings—To get rid of the idea of form, or Lai (Phaät Tyø Loâ Giaù Na). Daáu hieäu veà taâm (tam externals. There are no objects to be perceived by giaùc löûa treân boâng sen traéng, maøu traéng tinh bieåu sense-organs, one of the three emancipations—Voâ töôïng cho trí hueä, ñænh tam giaùc chæ xuoáng chæ söùc töôùng giaûi thoaùt hay ñoaïn tröø moïi hình töôùng beân maïnh ñoát chaùy duïc voïng vaø caùm doã). ngoaøi laø giaûi thoaùt, moät trong ba loaïi giaûi thoaùt— Sign for overcoming all hindrances: Nhaát See Animita, Three emancipations, and Three Thieát Voâ Chöôùng Phaùp AÁn Minh—By making the objects of meditation that lead toward liberation. sign of a sword through lifting both hands, palms Sikha (skt): Happy—Ease of body and joy at outward and thumbs joined, saying Hail! heart—Peace and happiness—Well being— Bhagavat! Bhagavatsvaha!—Moät daáu hieäu ñeå Comfort—An laïc. vöôït thaéng chöôùng ngaïi. Sikhin (skt): Thi Khí—Thöùc Khí—Thöùc Caät— Signs of places of rebirth: Daáu hieäu vaõng sanh Crested or flame, explained by fire. veà ñaâu—See Last warm spots after death. 1) Called Ratnasikhin in Abhidharma, Kosa Sign of producing all things or realms: Nhaát sastra old version: Trong Caâu Xaù Luaän baûn cuõ Thieát Phaùp Giôùi Sinh AÁn—One of the three signs goïi laø Laït Na Thi Khí. of the mandala—Moät trong ba daáu hieäu cuûa Maïn 2) Called "A Shell-like tuft of hair" in the Ñaø La. Orginal Practice Sutra: Trong Baûn Haïnh Kinh Sign of the wisdom of all Buddhas: Nhaát goïi laø Loa Keát. Thieát Nhö Lai Trí AÁn—A triangle on a lotus in the 3) The 999th Buddha of the last (preceeding) Garbhadhatu group—Daáu hieäu trí tueä cuûa chö kalpa,

whom Sakyamuni is said to have met, Phaät. the second of the Sapta Buddha: Vò Phaät thöù Signals and symbols: Tieâu Xí—Signals, 999 cuûa kieáp cuoái cuøng maø Ñöùc Thích Ca symbols, especially those used by the Yoga sect— Maâu Ni ñaõ töøng gaëp, cuõng laø vò Phaät thöù nhì Pheùp cuûa toâng Chaân Ngoân laø laáy thaân aán nhö côø trong baûy vò coå Phaät. xí, khí cuï, vaân vaân ñeå laøm toû roõ caùi ñöùc noäi chöùng 4) The second of the seven Buddhas of antiquity, cuûa Phaät. born in Prabhadvaja as a Ksatriya: Vò Phaät thöù Signboard: Label—Chieâu baøi. hai trong baûy vò Phaät quaù khöù, sanh taïi Quang Töôùng Thaønh.

5) A Mahabrahma, whose name Sikhin is Sikkka-karaniya (skt)—Sekhiyadhamma (p)—defined as having a flame tuft on his head; Tieáng Phaïn goïi laø Thöùc Xoa Ca La Ni—connected with the world-destruction by fire. According to the Vinaya Pitaka, Sikkka-karaniya Sikhin is also described as a flame or a includes one hundred rules of conduct which are flaming head and as the god of fire, styled connected with daily activities. A novice, observer also “Suddha Pure.” He observed the Fire of the six commandments. One of the five classess Dhyana, broke the lures of the ralm of desire, of ascetics, a female neophyte who is from 18 to and followed virtue: Thi Khí coøn laø teân goïi 20 years of age, studying six rules (aldutery, cuûa Ñaïi Phaïm Thieân Vöông, nghóa laø “Ñænh stealing, killing, lying, alcoholic liquor, eating at Keát” hay “Hoûa Tai Ñænh” (ñaïi hoûa tai thôøi unregulated hours) to prepare to receive a full kieáp maït). Vì nhaäp Hoûa Quang Ñònh maø ñoaïn ordaination—Theo Luaät Taïng, Thöùc Xoa Ca La lìa duïc hoaëc maø trôû veà theo giôùi ñöùc. Ni laø moät traêm giôùi caàn hoïc trong sinh hoaït haèng Sikkha: Training—The training of the would-be ngaøy. Ngöôøi nöõ tu taäp söï baèng caùch thöïc taäp saùu Buddhist in the higher realms of sila (morality), giôùi. Moät trong naêm chuùng xuaát gia, tuoåi töø 18 ñeán samadhi and Prajna. 20, hoïc rieâng luïc phaùp ñeå chuaån bò thoï cuï tuùc Sikkhamana (p): Thöùc xoa ma na—Sa-di ni. giôùi—See Seventy-five rules of conduct. Sikkhamat: Nöõ Tu—A Thai term for “Studying Siksananda (skt): Thöïc Xoa Nan Ñaø—Thí Khaát mothers,” or “female renunciants,” who take lay Xoa Nan Ñaø—A sramana of Kustana (Khotan) precepts but adopt specific elements for monastic who in 695 A.D. introduced a new alphabet into lifestyle, such as celibacy. Because the full China and translated nineteen works; the Empress ordination lineage for nuns died out long ago in Wu invited him to bring a complete copy of the Theravada countries, women who wish to pursue a Hua-Yen sutra to Lo-Yang; sixteen works in the monastic lifestyle may take sikkhamat vows, but present collection are assigned to him—Moät vò Sa they are not regarded as full monastics by most Moân ngöôøi nöôùc Vu Ñieàn ñaõ giôùi thieäu moät maãu monks—Thuaät ngöõ Thaùi Lan coù nghóa laø “Nöõ Tu,” töï môùi vaøo Trung Quoác khoaûng naêm 695 sau Taây ngöôøi thoï giôùi taïi gia nhöng chaáp nhaän nhöõng yeáu Lòch; oâng ñöôïc Vuõ Haäu môøi ñeán Laïc Döông (? toá ñaëc bieät cho cuoäc soáng töï vieän, nhö soáng ñôøi cuøng ngaøi Boà Ñeà Löu Chi) dòch 19 boä kinh, töùc laø ñoäc thaân. Vì doøng truyeàn cuï tuùc giôùi cho chö Ni 107 quyeån Kinh Hoa Nghieâm, sau naày 16 dòch taïi caùc xöù theo Phaät giaùo Theravada ñaõ bò taøn luïn phaåm khaùc cuõng ñöôïc ngöôøi ta xem laø cuûa oâng töø laâu, neân nhöõng ngöôøi nöõ naøo

muoán theo ñuoåi (oâng thò tòch luùc 59 tuoåi, hoûa taùng xong caùi löôõi cuoäc soáng töï vieän coù theå thoï giôùi Thöùc Xoa Ma vaãn khoâng chaùy). Na, nhöng hoï khoâng ñöôïc xem nhö hoaøn toaøn xuaát Siksa Sastra (skt): Thöùc Xoa Luaän—Works gia nhö chö Taêng. which are regarded as auxiliary to and even in Sikkhapada (p): Steps of training in moral rules. some sense as part of the Veda, their objects being to secure the proper pronunciation and Sikkhin (skt): Thi Khí—See Sikhin. correctness of the text and the right employment Siks (skt): Study—Learn—Process of acquiring of the Mantras of sacrifice as taught in the knowledge—Hoïc. Brahmanas—Boä Luaän giaûi thích 64 naêng phaùp, Siksa (skt): Höõu hoïc—Learning—Training. moät trong saùu boä luaän ngoaïi ñaïo, goàm boán boä Veä Siksakaraniya (skt): Baùch chuùng hoïc phaùp— Ñaø vaø saùu boä luaän—See Six vedangas. One hundred typical rules which all monks and Siksasamuccaya Sastra (skt): Luaän Ñaïi Thöøa nuns learn, the offence against which is dustra— taäp Boà Taùt Hoïc—The sastra was composed by Moät traêm giôùi tieâu bieåu maø chö Taêng Ni phaûi tu Dharmakirti about the doctrine and practices for nieäm (vì giôùi naày nghieâm ngaët khoù giöõ, deã sai Bodhisattvas—Boä luaän noùi veà giaùo lyù ñeå tu taäp phaïm)—See Hundred rules of conduct for nuns. Boà Taùt, ñöôïc Ngaøi Phaùp Xöùng soaïn. Siksamana (skt): Thöùc xoa Ma na—A female novice who observes six commandments—

Sila (skt&p): Commandments—Discipline— the special qualities of virtuous conduct—Suy Morality—Precepts—Prohibitions—Rules— nieäm veà Giôùi Luaät. Tænh thöùc veà vieäc tu haønh trì Giôùi—See Precepts. giöõ giôùi luaät—See Ten recollections. Silabhadra (skt): Giôùi Hieàn. Sila-paramita (skt): Giôùi Ba La Maät—The rules 1) Name of a prince: Thi La Baït Ñaø Ñeà—Teân of the perfect morality of Bodhisattvas, the second cuûa moät vöông töû trong Kinh Hieàn Ngu quyeån of the six paramitas. Bodhisattvas must observe 6. the moral precepts and guard them as they would 2) A famously learned monk of Nalanda, teacher hold a precious pearl. Lay people, if they cannot of Hsuan-Tsang, 625 A.D.: Thi La Baït Ñaø observe two hundred-fifty or three hundred forty- La—Moät danh Taêng taïi tu vieän Na Lan Ñaø, eight precepts, they should try to observe at least thaày cuûa Huyeàn Trang, vaøo khoaûng naêm 625 five or ten precepts of wholesome actions: sau taây Lòch. abstention from taking life, abstention from taking Silabhata-paramaso (p): The fetter of what is not given, abstention from wrong conduct, attachment to rite and ritual—Giôùi caám thuû—See abstention from intoxicants, abstention from lying Three dharmas (XV). speech, abstention from harsh speech, abstention from indistinct prattling, abstention from Siladharma (skt): Thi La Ñaït Ma—Name of a covetousness, abstention from ill-will, abstention sramana of Khotan—Giôùi Phaùp, teân moät vò sa from wrong views—Giôùi Ba La Maät, ba la maät thöù moân nöôùc Vu Ñieàn. hai trong saùu ba la maät. Boà Taùt phaûi giöõ gìn caùc Siladitya (skt): Thi La A Ñieät Ña—Giôùi Nhaät— giôùi luaät vaø baûo veä chuùng nhö ñang giöõ gìn moät Son of Pratapaditya and brother of Rajyavardhana. vieân ngoïc quyù vaäy. Cö só taïi gia, neáu khoâng giöõ Under the spiritual auspices of Avalokitesvara, he ñöôïc hai traêm naêm chuïc hay ba traêm boán möôi became king of Kanyakubja, 606 A.D. and later taùm

giôùi, cuõng neân coá gaéng trì giöõ naêm hay möôøi on conquered India and the Punjab. He was giôùi thieän nghieäp: khoâng saùt haïi chuùng sanh, merciful to all creatures, strained drinking water khoâng laáy cuûa khoâng cho, khoâng taø haïnh, khoâng for horses and elephants, he was most liberal uoáng röôïu, khoâng noùi laùo, khoâng noùi lôøi thoâ baïo, patron of Buddhism, re-established the great khoâng noùi lôøi nhaõm nhí, khoâng tham duïc, khoâng quinquennial assembly, built many stupas, showed saân haän vaø khoâng taø kieán—See Precepts and Six special favour to Silabhadra and Hsuan-Tsang, paramitas. and composed the Astama-hasri-Caitya-Samskrta- Silaparamita sound: Trì giôùi Ñoä. Strota (Baùt Ñaïi Linh Thaùp Phaïm Taùn). He reigned about 40 years—Vua Thi La A Ñieät Ña, leân ngoâi Silaprabha (skt): Thi La Baùt Phaû—The Sanskrit taïi Kanyakubja vaøo naêm 606 sau Taây Lòch vaø sau name of a learned monk (T'ao-Lin) in India—Giôùi ñoù xaâm chieám Punjab. OÂng laø moät thí chuû raát Quang laø teân Phaïn cuûa Phaùp Sö Ñaïo Laâm ôû Thieân phoùng khoaùng ñoái vôùi Phaät Giaùo. OÂng xaây döïng Truùc. nhieàu chuøa thaùp Phaät Giaùo, vaø toû ra raát öu ñaõi hai Silashin (p): A term for a Burmese female ngaøi Giôùi Hieàn vaø Huyeàn Trang. Chính oâng laø cultivator, who keeps ten precepts, and wears ngöôøi chuû tröông bieân soaïn boä Baùt Ñaïi Linh Thaùp yellow, red, or brown robes—Tu nöõ Mieán Ñieän, Phaïm Taùn. OÂng trò vì xöù Kanyakubja khoaûng 40 giöõ taùm hay möôøi giôùi, maëc y phuïc vaøng, hoàng naêm. hay naâu. Sila-katha (p): Giöõ giôùi cho thaân khaåu thanh tònh. Sila and Vinaya (skt): Giôùi Luaät—Rules—Rules Silakkhanda (p): Naâng cao giôùi ñöùc. of law—Moral restraint or Vinaya Pitaka— Commandments, second main division of the Silamayam punna kiriya vatthu (p): The Tripitaka (canon), vinaya includes the following— merit of morality—Giôùi haønh phöôùc nghieäp söï— Giôùi luaät cuûa Phaät cheá ra, phaàn chính thöù nhì trong See Three dharmas (XXXIII). Tam Taïng Kinh Ñieån, giôùi luaät bao goàm nhöõng Silanussati (p): Nieäm Giôùi—The recollection of giôùi sau ñaây: Morality. The practice of mindfully recollecting

1) The five basic commandments: Nguõ Giôùi Caên Silence (n): Vacamtva (skt)—Söï im laëng. Baûn—See Five precepts. Silence of the Buddha: Söï im laëng cuûa Ñöùc 2) Eight commandments: Baùt Giôùi—See Eight Phaät—Buddha Sakyamuni refrained from giving a precepts. definitive answer to many metaphysical questions 3) Ten commandments: Thaäp Giôùi—See Ten of his time. This is often referred to as the silence precepts. of the Buddha. He always remained silent when 4) Ten commandments taken by a sramanera: Sa the students asked him if the self exists or not, if Di Giôùi—See Ten commandments observed an enlightened one continues to exist after his by a novice monk or nun. death, if the world is eternal and unending or not. 5) Tyø Kheo Giôùi: Cuï Tuùc Giôùi—250 The Buddha explained that he was silent on these commandments taken by a monk—See questions because answers to them would in no Complete moral precepts for monks and way further progress on the path; these answers Complete moral precepts for monks in the would not contribute to overcoming of the Mendicant school. passions nor to the attainment of wisdom—Ñöùc 6) 348 commandments taken by a nun: Tyø Kheo Phaät töø choái moïi söï traû lôøi veà

nhieàu vaán ñeà sieâu Ni Giôùi—See Complete moral precepts for hình. Ngaøi ñaõ im laëng khi caùc moân ñoà hoûi Ngaøi nuns in Mahayana Buddhism. xem caùi Ngaõ coù toàn taïi, xem nhöõng ngöôøi Ñaïi 7) The eight commandments given to a nun giaùc coù toàn taïi sau khi cheát baèng caùch naày hay before letting her entering the Bhiksuni caùch khaùc, xem theá giôùi coù phaûi laø vónh haèng vaø Order: Baùt Kính Giôùi—See Eight rules of the voâ taän hay khoâng, vaân vaân. Ñeå bieän minh cho söï respect for a nun. im laëng cuûa mình ñoái vôùi nhöõng caâu hoûi naày, Ñöùc Silava (p): Virtuous and moral—Soáng ñaïo ñöùc vaø Phaät noùi raèng nhöõng lôøi giaûi thích cuûa Ngaøi seõ thích hôïp vôùi thuaàn phong myõ tuïc. khoâng giuùp ích gì cho ai treân con ñöôøng giaûi thoaùt, Sila-visuddhi (p & skt): Giôùi Thanh Tònh—Purity vì chuùng khoâng giuùp ta chieán thaéng ñam meâ duïc of life—Keeping the precepts perfectly. voïng ñeå ñaït tôùi trí naêng toaøn haûo, maø ngöôïc laïi Silavrataparamarsa (skt): Giôùi Caám Thuû chuùng chæ laøm cho ta caøng xa rôøi con ñöôøng giaûi Kieán—Giôùi Caám Thuû Keát (giôùi thuû keát)— thoaùt maø thoâi. Clinging to mere rules and rituals—Rigid views in Silent (a): Tónh laëng—Without words— favor of rigorous ascetic prohibitions (covering Speechless—Voâ ngoân. oneself with ashes)—Upholding forbidden Silent ascetics: Tòch Maëc Ngoaïi Ñaïo—One of religious practices, one of the three knots the six kinds of Ascetics who vow to silence and (samyoga) tying up the followers of the two dwell among tombs or in solitude—Moät trong saùu Yanas. Clinging to heterodox ascetic views, i.e. loaïi ngoaïi ñaïo, theà nguyeàn soáng nôi vaéng veû hay those of ultra-asceticism, one of the four nghóa ñòa—See Six austerities (5). attachments (catuh-paramarsa). In India there are Silent, Hidden Testing Conditions: AÙm still people who still uphold heterodox beliefs such Khaûo—According to Most Venerable Thích Thieàn as pressing the belly with a stone or throwing Taâm in The Pure Land Buddhism in Theory and oneself from a high position into a fire in order to Practice, this is one of the six types of testing enjoy blessings—Giôùi Caám Thuû, moät trong ba moái conditions. This refers to silent challenges, thaét buoäc troùi chaët haøng nhò thöøa. Chaáp thuû vaøo inconspicuous in nature. If the practitioner is not nhöõng giôùi luaät taø vaïy, nhö nhöõng ngöôøi tu khoå skillful in taking notice, they are very difficult to haïnh cöïc ñoan, ñaây laø moät trong töù thuû. Taïi AÁn recognize and defeat. Some people, who may Ñoä vaãn coøn coù ngöôøi tuaân thuû giôùi caám thuû cuûa have recited the Buddha's name diligently in the ngoaïi ñaïo nhö daèn ñaù vaøo buïng hay neùm mình töø beginning, grow worried and discouraged by treân cao xuoáng löûa ñeå ñöôïc höôûng phöôùc—See deteriorating family finances or repeated failures Three ties, Four clingings, and Ten kinds of wrong in whatever they undertake, and abandon views. cultivation. Others see their affairs quietly

progressing in a favorable way; they then become three weeks. Is this not an example given by attached to profit and gain, forgetting all about the the Buddha in the practice of silence? When way. Others diligently engage in Budha and Sutra thirty-two Bodhisattvas at Vaisali discoursed Recitation at the beginning, but because they fail with Vimalakirti on the teaching of non- to examine themselves, the afflictions within

their duality, the latter finally kept silence and did minds increase with each passing day. They then not utter a word, which elicited an unqualified grow lethargic and lazy, to the point where they admiration from Manjusri. Is this not an do not recite a single time for months, or even example given by a great Bodhisattva of the years. Still others, although their lives are practice of silence? When Subhuti sat in the progressing normally, see their living conditions rock-cave he said not a word, nor was any talk continuously fluctuating with changing external given out by him on Prajnaparamita. Is this circumstances. With their minds always in not an example of silence shown by a great confusion and directed toward the outside, they Sravaka? Seeing Subhuti thus quietly sitting unwittingly neglect recitation or abandon it in the cave, Sakrendra showered heavenly together—Theo Hoøa Thöôïng Thích Thieàn Taâm flowers over him and uttered not a word. Is trong Nieäm Phaät Thaäp Yeáu, ñaây laø moät trong saùu this not an example of silence given by an loaïi khaûo. Ñieàu naày chæ cho söï thöû thaùch trong aâm ordinary mortal? When Bodhidharma came thaàm khoâng loä lieåu, haønh giaû neáu chaúng kheùo löu over to China he sat for nine years at Shao- taâm, taát khoù hay bieát. Coù ngöôøi ban sô tinh taán Lin forgetful of all wordy preachings. Is this nieäm Phaät, roài bôûi gia keá laàn sa suùt, laøm ñieàu chi not an example of silence shown by a thaát baïi vieäc aáy, sanh loøng lo laéng chaùn naõn treã boû patriarch? Whenever the Sixth Patriarch saw a söï tu. Coù vò coâng vieäc laïi aâm thaàm tieán trieån thuaän monk coming, he turned towards the wall and tieän roài ham meâ ñeo ñuoåi theo lôïi loäc maø queân sat quietly. Is this not an example of silence laõng söï tu haønh. Coù keû tröôùc tieân sieâng naêng tuïng shown by a Zen Master?—Khi Ñöùc Thích Ca nieäm, nhöng vì thieáu söï kieåm ñieåm, phieàn naõo ôû Maâu Ni ôû Ma Kieät Ñaø, Ngaøi ñoùng cöûa khoâng noäi taâm moãi ngaøy taêng theâm moät ít, laàn löôït sanh leân tieáng trong ba tuaàn. Ñaây haù khoâng phaûi laø ra bieáng treã, coù khi ñoâi ba thaùng hay moät vaøi naêm moät ñieån hình veà loái maëc chieáu cuûa Phaät hay khoâng nieäm Phaät ñöôïc moät caâu. Coù ngöôøi tuy söï sao? Khi ba möôi hai vò Boà Taùt taïi thaønh Tyø soáng vaãn ñieàu hoøa ñaày ñuû, nhöng vì thôøi cuoäc beân Xaù Li baøn baïc vôùi ngaøi Duy Ma Caät veà phaùp ngoaøi bieán chuyeån, thaân theå nhaø cöûa nay ñoåi mai moân baát nhò, cuoái cuøng Duy Ma Caät im laëng dôøi, taâm maõi hoang mang höôùng ngoaïi, baát giaùc khoâng noùi moät lôøi vaø Ñöùc Vaên Thuø khen hay. queân boû söï trì nieäm hoài naøo khoâng hay—See Six Ñaây haù khoâng phaûi laø im laëng maëc chieáu cuûa types of testing condition. moät vò ñaïi Boà Taùt hay sao? Khi Tu Boà Ñeà Silent illumination Zen: Maëc Chieáu Thieàn— ngoài trong hang ñaù khoâng noùi moät lôøi, khoâng Silent illumination Zen, emphasizes on inner thuyeát moät caâu veà Baùt Nhaõ Ba La Maät. Ñaây transformation and inner realization. According to haù khoâng phaûi laø söï im laëng cuûa moät vò ñaïi Zen Master D.T. Suzuki in the Essays in Zen Thanh Vaên hay sao? Khi thaáy Tu Boà Ñeà ngoài Buddhism, Book II, the authoritative facts upon laëng leõ nhö theá trong hang ñaù, Thieân Ñeá which the Zen quietists based their belief are Thích beøn raõi hoa trôøi cuùng döôøng, cuõng mentioned as follows—Maëc Chieáu Thieàn (cuûa khoâng noùi moät lôøi. Ñaây haù khoâng phaûi

laø söï toâng Taøo Ñoäng), nhaán maïnh ñeán söï chuyeån hoùa im laëng cuûa phaøm phu? Khi Boà Ñeà Ñaït Ma vaø giaùc ngoä töø beân trong. Theo Thieàn Sö D.T. daïo ñeán Trung Quoác, ngaøi ngoài suoát chín naêm Suzuki trong Thieàn Luaän, Taäp II, nhöõng chöùng côù treân Thieán Laâm, laõnh ñaïm vôùi taát caû nhöõng coù thaåm quyeàn maø caùc nhaø maëc chieáu thieàn laáy ngoân giaùo. Ñaây haù khoâng phaûi laø söï im laëng laøm choã töïa cho tin töôûng cuûa mình nhö sau: cuûa toå sö hay sao? Vaø Luïc Toå moãi khi thaáy 1) “When Sakyamuni was in Magadha, he shut moät vò Taêng ñeán, ngaøi lieàn quay maët vaøo himself up in a room and remained silent for töôøng ngoài laëng leõ. Ñaây haù khoâng phaûi laø söï im laëng cuûa thieàn sö hay sao?

2) Zen Master Ta-Hui declares that mere quiet of the Patriarch’s coming over here from the sitting avails nothing, for it leads nowhere, as West?’ Ma-Tsu replied, ‘Come up nearer and no turning-up takes place in one’s mind, I will tell you.’ As soon as Shui-Lao whereby one comes out into a world of approached, the master gave him a kick, particulars with an outlook different from the knocking him right down. This fall, however, one hitherto entertained. Those quietists all at once opened his mind to a state of whose mental horizon does not rise above the enlightenment, for he rose up with a hearty level of the so-called absolute silence of laugh, as if an event, most unexpected and unfathomability, grope in the cave of eternal most desired for, had taken place. Asked the darkness. They fail to open the eye of master, ‘What is the meaning of all this?’ Lao wisdom. This is where they need the guiding exclaimed, ‘Innumerable, indeed, are the hand of a genuine Zen master—Thieàn sö Ñaïi truths taught by the Buddhas, all of which, Hueä baûo raèng chæ maëc toïa khoâng thoâi thì even down to their very sources, I now chaúng ñöôïc vieäc gì caû, vì noù chaúng ñöa ñeán perceive at the tip of one single hair.’ Ta-Hui ñaâu, vì söï chuyeån y khoâng khôûi leân trong taâm then comments: “Lao, who had thus come to cuûa mình, ñeå nhôø ñoù maø ngöôøi ta böôùc vaøo self-realization, is no more attached to the theá giôùi ña thuø baèng moät nhaõn quan khaùc haún silence of Samadhi, and as he is no more baây giôø. Nhöõng thieàn giaû maëc toïa naøo maø attached to it he is at once above assertion chaân trôøi taâm trí khoâng vöôn leân tôùi caùi trình and negation, and above the dualism of rest ñoä goïi laø im laëng tuyeät ñoái khoân doø, hoï quôø and motion. He no more relies on things quaïng trong hang toái vónh vieãn. Hoï khoâng theå outside himself but carrying out the treasure môû ra con maét trí tueä. Vì vaäy hoï caàn ñöôïc daét from inside his own mind exclaims, ‘I have daãn bôûi baøn tay cuûa moät thieàn sö. seen into the source of all truth.’ The master 3) Ta-Hui then proceeds to give cases of recognizes it and does not make further enlightenment realized under a wise remarks. When Shi-Lao was later asked about instructor, pointing out how necessary it is to his Zen understanding , he simply announced, interview an enlightened one and to turn over ‘Since the kick so heartily given by the once for all the whole silence-mechanism, master, I have not been able to stop which is inimical to the growth of the Zen laughing.’—Hoøa Thöôïng Thuûy Laïo nhaân khi mind. This up-turning of the whole system is ñang tæa caây ñaèng, hoûi Maõ Toå, ‘YÙ

cuûa Toå töø here called by Ta-Hui after the terminology Taây ñeán laø gì?' Maõ Toå ñaùp, 'Laïi gaàn ñaây ta of a sutra: 'Entering into the stream and losing baûo cho.' Roài khi Thuûy Laïo vöøa ñeán gaàn, Maõ one's abode, where the dualism of motion and Toå toáng cho moät ñaïp teù nhaøo. Nhöng caùi teù rest forever ceases to obtain. He gives four nhaøo naày khieán cho taâm cuûa Thuûy Laïo hoaùt examples—Roài sau ñoù Ñaïi Hueä tieáp tuïc neâu nhieân ñaïi ngoä, baát giaùc ñöùng daäy cöôøi ha haû, leân nhöõng tröôøng hôïp chöùng ngoä do moät minh tuoàng nhö xaõy ra moät vieäc khoâng ngôø, nhöng sö höôùng daãn; ñoàng thôøi löu yù söï caàn thieát raát mong moûi. Maõ Toå hoûi, 'Nhaø ngöôi thaáy tham caàn moät baäc ñaõ toû ngoä vaø laät ñoå haún caùi ñaïo lyù gì ñaây?' Thuûy Laïo ñaùp, 'Quaû thaät, toaøn boä thuû thuaät im laëng voán caûn trôû söï taêng traêm ngaøn phaùp moân, voâ löôïng dieäu nghóa, chæ tröôûng taâm linh Thieàn. Söï laät ñoå toaøn boä cô treân ñaàu moät sôïi loâng maø bieát ngay ñöôïc caû caáu naøy ôû ñaây ñöôïc. Ñaïi Hueä noùi theo moät caên nguyeân. Roài Ñaïi Hueä baøn: "Khi ñaõ chöùng thuaät ngöõ cuûa kinh laø 'nhaäp löu voïng sôû,' ngoä nhö vaäy Thuûy Laïo khoâng coøn chaáp tröôùc nghóa laø böôùc vaøo doøng vaø boû maát caùi choå vaøo söï im laëng cuûa Chaùnh ñònh nöõa, vaø vì truù,' ôû ñoù maõi maõi khoâng coøn ghi daáu söï ñoái ngaøi khoâng coøn dính maéc vaøo ñoù neân vöôït ñaõi cuûa ñoäng vaø tónh nöõa. OÂng neâu leân boán haún leân höõu vi vaø voâ vi; ôû treân hai töôùng ñoäng tröôøng hôïp: vaø tónh." Ngaøi khoâng coøn nöông töïa nhöõng caùi i) When Shui-Lao was trimming the wistaria, he ôû ngoaøi chính mình nöõa maø môû ra kho taøng töï asked his master, Ma-Tsu, 'What is the idea kyû, neân noùi: 'Ta ñaõ thaáy suoát caên nguyeân

roài!' Maõ Toå bieát theá vaø khoâng noùi theâm gì 'Mình ñaõ thaät tình maø traû lôøi, theá thì coù loãi gì nöõa. Veà sau, khi ñöôïc hoûi veà kieán giaûi Thieàn maø phaûi bò ba chuïc heøo?' Ngaøy hoâm sau laïi cuûa mình, ngaøi chæ noùi: 'Töø thuôû neám caùi ñaïp ñeán kieám thaày maø hoûi: 'Hoâm qua nhôø Hoøa naëng neà cuûa Toå cho ñeán giôø, ta vaãn cöôøi hoaøi Thöôïng tha cho ba chuïc heøo, nhöng chöa hieåu khoâng thoâi." laø coù loãi gì?' Vaân Moân baûo: 'OÂi phöôøng giaù ii) Yun-Men asked Tung-Shan: 'Whence do you aùo tuùi côm, vì vaäy maø nhaø ngöôi ñi töø Giang come?' 'From Chia-Tu.' 'Where did you pass Taây ñeàn Hoà Nam ñaáy!' Lôøi caûnh giaùc aáy the summer session?' 'At Pao-Tzu, in Hu- boãng laøm saùng maét cuûa Ñoäng Sôn, roài thì Nan.' 'When did you come here?' 'August the chaúng coù tin töùc naøo ñaùng thoâng qua, chaúng twenty-fifth.' Yun-Men concluded, 'I release coù ñaïo lyù naøo ñaùng neâu leân nöõa. Ngaøi chæ laïy you from thirty blows, though you rightly maø thoâi vaø noùi: 'Töø ñaây veà sau, toâi seõ döïng deserve them.' On Tung-Shan's interview thaûo am ôû nôi khoâng coù daáu veát ngöôøi; khoâng with Yun-Men, Ta-Hui comments: "How caát laáy moät hoät côm, khoâng troàng moät coïng simple-hearted Tung-Shan was! He answered rau, vaø tieáp ñaõi khaùch möôøi phöông lai vaõng; the master straightforwardly, and so it was toâi seõ vì hoï maø nhoå heát nhöõng ñinh nhöõng natural for him to reflect, 'What fault did I moùc; toâi seõ côûi boû cho hoï nhöõng chieác noùn commit for which I was to be given thirty thoa daàu, nhöõng chieác aùo hoâi naùch, khieán cho blows when I replied as truthfully as I

could?’ hoï ñöôïc hoaøn toaøn saïch seõ vaø thaønh nhöõng vò The day following, he appeared again before Taêng xöùng ñaùng.’ Vaân Moân cöôøi vaø noùi; ‘Caùi the master and asked, ‘Yesterday you were thaân nhö moät traùi döøa bao lôùn maø coù caùi pleased to release me from thirty blows, but I mieäng roäng vaäy thay!’ fail to realize my own fault.’ Said Yun-Men, iii) Yen, the national teacher of Ku-Shan, when ‘O you rice-bag, this is the way you wander he was still a student monk, studied for many from the west of the River to the south of the years under Hsueh-Feng. One day, seeing that Lake!’ This remark all of a sudden opened his student was ready for a mental revolution, Tung-Shan’s eye, and yet he had nothing to the master took hold of him and demanded counicate, nothing to reason about. He roughly, ‘What is this?’ Yen was roused as if simplybowed, and said, ‘After this I shall from a deep slumber and at once build my litle hut where there is no human comprehended what it all meant. He simply habitation; not a grain of rice will be kept in lifted his arms and swung them to and fro. my pantry, not a stalk of vegetable will be Feng said, ‘What does that mean?’ No growing on my farm; and yet I will abundantly meaning whatever, sir, came quickly from the treat all the visitors to my hermitage from all disciple—Yeán quoác sö khi coøn laø moät hoïc parts of the world; and I will even draw off all Taêng, qua nhieàu naêm hoïc hoûi vôùi Tuyeát the nails and screws that are holding them to a Phong. Moät hoâm, Tuyeát Phong bieát cô duyeân stake; I will make them part with their greasy cuûa ngaøi ñaõ chín muøi, lieàn naém chaët ngaøi vaø hats and ill-smelling clothes, so that they are hoûi coäc loác: “Caùi gì ñaây?” Yeán nhö vöøa chôït toroughly smiled and said, ‘What a large tænh côn meâ vaø ñöôïc lieãu ngoä. Ngaøi chæ nhaéc mouth you have for a body no larger than a caùnh tay leân ñöa qua ñöa laïi. Phong noùi: “Nhaø coconut!’”—Vaân Moân hoûi Ñoäng Sôn: “ÔÛ ñaâu ngöôi laøm gì theá?” Vò ñeä töû naøy traû lôøi nhanh ñeán ñaây?” “Tra Ñoâ.” “Muøa haï ôû ñaâu?” “ÔÛ nhaåu: “Naøo coù gì ñaâu?”. Baùo Töø, Hoà Nam.” “Rôøi khoûi nuùi aáy luùc iv) One day Kuan-Ch’i saw Lin-Chi. The latter naøo?” “Thaùnh taùm, ngaøy hai möôi laêm.” Vaân came down from his straw chair, and without Moân keát luaän, “Tha ngöôi ba chuïc heøo, duø saying a word seized the monk, whereupon ngöôi ñaùng toäi.” Veà cuoäc thaêm hoûi cuûa Ñoäng Kuan-Ch’i said, ‘ I know, I know.’—Moät hoâm Sôn vôùi Vaân Moân, Ñaïi Hueä baûo raèng: “Ñoäng Hoøa Thöôïng Quaùn Kheâ thaêm Laâm Teá. Laâm Sôn thaät laø thuaàn phaùt bieát bao! Ngaøi cöù thaät Teá böôùc xuoáng gheá rôm, khoâng noùi khoâng maø traû lôøi, neân ñöông nhieân laø phaûi nghó raèng:

raèng, naém chaët nhaø sö laïi; Quaùn Kheâ lieàn noùi: duøng ñeå chæ caùc moân ngheä thuaät vaø toaùn hoïc, “Toâi hieåu, toâi hieåu.” nhöng ngaøy nay noù bao goàm taát caû caùc ngaønh kyõ Silent or speaking: Im laëng hoaëc noùi—See Ten thuaät hoïc vaø caùc khoa hoïc cô khí. Kieán thöùc veà kinds of Buddha-work in all worlds in all times of noâng nghieäp vaø thuûy lôïi ñeå troàng meã coác laøm thöïc the Buddhas (B) (7). phaåm, troàng boâng goøn ñeå deät vaûi, thieát laäp caùc Silent teaching: Maëc Truyeàn—Silent thaønh phoá vaø nhaø cöûa ñeå cö nguï, cheá taïo xe coä ñeå propagation, i.e. from mind to mind, without words chuyeân chôû; taát caû nhöõng

thöù naày ñeàu caàn thieát or writing—Giaùo phaùp taâm truyeàn taâm, chöù khoâng trong ñôøi soáng cuûa chuùng ta, vaø chuùng ñeàu ñöôïc baèng lôøi noùi hay vaên töï. xeáp vaøo coâng xaûo minh. Chöõ naày cuõng coøn bao Silent voices: Tunhibhuto-vaca (p)—Tieáng noùi goàm caû nhöõng kieán thöùc veà thieân vaên vaø ñòa lyù ñeå con ngöôøi coù theå tieân ñoaùn nhöõng thay ñoåi cuûa thaàm laëng hay taâm ngoân (talkative or chattering thôøi tieát, laø thöù coù theå aûnh höôûng tôùi söï saûn xuaát mind). thöïc phaåm. Noù cuõng bao goàm moân toaùn hoïc ñeå Silently sitting: Tunhim asino (p)—Tusnika tính toaùn soá löôïng cuûa nhöõng vaät lieäu duøng vaøo asana (skt)—Maëc toïa (ngoài im laëng khoâng noùi moät vieäc thieát laäp caùc thaønh phoá vaø nhaø cöûa. Nhöõng lôøi). coâng vieäc xaây caát vaø nhöõng caáu truùc naày laø nhöõng Silly (a): Blunt—Dull—Foolish—Ignorant— nhu caàu caên baûn quan troïng ñoái vôùi ñôøi soáng cuûa Monkey-witted—Silly—Stupid—Ñaàn ñoän—Ngu nhaân loaïi—See Five sciences. ñaàn—See Ignorance. Silpasthana-Vidya-sastra: Coâng Minh Luaän— Silly action: Haønh ñoäng ñieân roà. The sastra of arts and sciences. One of the five Silly things: Nhöõng ñieàu roà daïi. works on knowledge (Arts, Mechanics, Dual Siloka (p): Khen taëng. philosophy, Calendaric calculation)—Luaän veà Silpasthana-vidya (skt): Xaûo Minh—Coâng Xaûo ngheä thuaät vaø khoa hoïc, moät trong naêm taùc phaåm Minh—One of the five departments of knowledge veà kieán thöùc (ngheä thuaät, cô khí, nhò nguyeân lyù dealing with the arts anf mathematics. According luaän, vaø tính toaùn thaùng naêm). to Prof. T.C. Tsao in The Five Kinds of Learning, Silver: Baïc—See Eight things that monks or nuns formerly, the term “Learning of Technology” are not allowed to possessed. referred to “arts and mathematics;” however, Silver wheel: Ngaân Luaân (baïc)—See Four nowadays it includes all technologies and wheels (D). engineering sciences. Knowledge of agriculture Silver-wheel king: Ngaân Luaân (baùnh xe baïc) and irrigation to grow crops of rice and vegetables cho Thaäp Haønh—The silver-wheel king to the ten for food, and cotton for clothing, cities and housing necessary activities of a Bodhisattva, one of the for habitation, automobiles and tires for six kinds of cakravarti, or wheel kings, each transportation, all of which are necessities of our allotted to one of the six positions—See Six kinds life, come under the heading of “Learning of of cakravarti. Technology.” The term even includes some Sima (skt): Töù Ma Thaát—A boundary, a separate knowledge of astronomy and geography so that dwelling or dwellings for monks and visitors— man can predict weather changes which might Bieät truï cuûa chö Taêng Ni vaø khaùch thaäp phöông. affect food production. It also includes the Sima-bandha (skt): Keát giôùi—Sanctuary— learning of mathematics for calculating quantities Bounded area. of material to be used for constructing city walls and buildings. These constructions and structures Simha (skt): Sö töû—A lion, the king of animals. are important as basic necessities to the livelihood The Buddha, likened to the lion, king of animals, of the masses—Moät trong Nguõ Minh, coøn goïi laø in respect of his fearlessness—Sö töû laø vua cuûa Coâng Nghieäp Minh, lieân quan ñeán ngheä thuaät vaø loaøi thuù—Loaøi sö töû trong caùc loaøi 4 chaân, noù toaùn phaùp. Theo Giaùo Sö Trieäu Chaân Giaùc trong khoâng sôï loaøi naøo, maø ngöôïc laïi coù khaû

naêng haøng Nguõ Minh, thôøi tröôùc chöõ “Coâng Xaûo Minh” ñöôïc phuïc taát caû caùc loaøi. Ñöùc Phaät cuõng gioáng nhö loaøi sö töû vì ñöùc voâ uùy cuûa Ngaøi.

Simha-bhiksu (skt): Aryasimha (skt)—Sö Töû was established. In the Records of the Toân Giaû. **See Twenty eight Indian Patriarchs Buddhist Kingdoms, Fa-Hsien mentioned that (24). Abhayagiri, Bodhi Temple and Mahvihara Simha Bodhisattva (skt): Sinha Bodhisattva— Temple were the most magmificient Ñaïo Sö Boà Taùt—See Simha. monasteries at that time. The number of monks in the whole island were about 60,000 Simhadhvaja (skt): Lion-flag—Sö Töû Töôùng—A with almost 5,000 monks in Abhayagiri Buddha south-east of our universe, fourth son of Temple, 2,000 monks in the Bodhi Temple Mahabhijna—Teân vò Phaät ôû veà phía ñoâng nam and 3,000 monks in Mahavihara Temple— cuûa vuõ truï, con trai thöù tö cuûa Mahabhijna. Tích Lan, moät vöông quoác noåi tieáng ñöôïc Simhaghosa (skt): Sö Töû AÂm—Lion’s voice, a thaønh laäp bôûi moät thöông gia teân Sö Töû, tröôùc Buddha south-east of our universe, third son of laø thöông gia, sau haøng phuïc ma quyû maø laäp Mahabhijna—Sö Töû AÂm Phaät, laø vò Phaät ôû veà phía quoác vaø laøm vua taïi ñaûo quoác naày. Nöôùc naøy ñoâng nam vuõ truï, con trai thöù ba cuûa Mahabhijna. naèm treân moät hoøn ñaûo lôùn vaø haøng traêm ñaûo Simhahanu (skt): Great father of the Buddha— nhoû khaùc. Xöù naøy khí haäu ñieàu hoøa quanh Sö Töû Giaùp Vöông—The paternal grandfather of naêm, muøa ñoâng muøa heø khoâng khaùc nhau, sakyamuni, a king of Kapilavastu, father of quanh naêm caây coái xanh töôi, ngöôøi ta muoán Suddhodana, Suklodana, Dronodana, and caøy caáy troàng troït luùc naøo cuõng ñöôïc, chöù Amrtodana—OÂng noäi cuûa Ñöùc Phaät Thích Ca, vò khoâng caàn phaûi ñònh muøa. Theo truyeàn chuùa thaønh Ca Tyø La Veä, cha cuûa Tònh Phaïn thuyeát, ngaøy tröôùc taïi xöù naøy khoâng coù daân Vöông, Hoäc Phaïn Vöông…. cö, chæ coù phi nhaân vaø roàng cö truù. Nhöõng Simhala (skt): Taêng Giaø La—Chaáp Sö Töû thöông gia töø caùc xöù khaùc ñeán buoân baùn. Luùc Quoác—Tieáng Phaïn laø Sim Ha La, phieân aâm laø giao dòch, phi nhaân khoâng xuaát hieän, chæ baøy Taêng Giaø La, dòch nghóa laø Chaáp Sö Töû nay laø ra kho taøng vaø ñònh giaù caû, ngöôøi mua traû ñuû nöôùc Tích Lan—Ceylon. soá roài ñem haøng ñi. Vì caùc thöông gia thöôøng 1) Sö Töû Quoác—Ceylon, the kingdom reputed to lui tôùi nôi naøy, ngöôøi caùc xöù khaùc nghe noùi be founded by Simha, first an Indian cuõng ñeán buoân baùn vaø cuoái cuøng moät vöông merchant, later king of the country, who quoác lôùn ñöôïc thaønh laäp. Trong Taây Vöïc Kyù, overcame the demons of Ceylon and ngaøi Phaùp Hieån ñaõ keå ñeán Voâ UÙy Sôn, Boà Ñeà conquered the island. Simhala is on a big Töi vaø Ñaïi Tònh Xaù nhö laø nhöõng töi vieän island, surrounded by hundreds of other small hoaønh traùng nhaát thôøi baáy giôø. Ngaøi keå raèng islands. This country has a temperate climate coù caû thaûy 60.000 taêng só treân ñaûo quoác, rieâng all year long, with no ñfference in summer taïi Voâ UÙy Sôn coù ñeán 5.000 Taêng, Boà Ñeà Töi and in winter. Plants and trees are always coù 2.000, vaø Ñaïi Tònh Xaù coù 3.000. fresh the whole year round; and people can do 2) Chaáp Sö Töû: A former name of the Buddha. agricultural works according to their wish, Name of the Buddha in a previous incarnation without any fixed season.

According to when, as a travelling merchant, he, along with legends, formerly, there were no inhabitants 500 others, was driven on to the island; there in this country. only spirits and dragons lived the raksasis bewitched them; later the here. The merchants of other countries came Buddha and his companions escaped, and here for trade. At the time of transaction, the ultimately destroyed the witches and founded spirits did not appear. They displayed their his kingdom there—Teân goïi tröôùc ñaây cuûa treasures and set out their price; the Ñöùc Phaät. Tieàn thaân cuûa Ñöùc Phaät khi coøn laø merchants paid accordingly and took the moät thöông chuû, cuøng 500 thöông nhaân ñi laïc merchandises. As the merchants frequented vaøo nöôùc La Saùt, sau ñoù tieâu dieät nöôùc La Saùt the place and stay there, people of other maø thaønh laäp nöôùc Taêng Giaø La. countries heard of how delightful the country Simhanada (skt): Sö Töû Hoáng. was, came here too and thus a great kingdom

(I) The meanings of “Simhanada”—Nghóa cuûa According to Hsuan-Tsang in the Records of the “Simhanada”: Western Lands, its capital Ketas, situated on the 1) The lion’s roar, the term designating north side of the Salt Range. Near the south of the authoritative or powerful preaching. As the capital there was an Asoka stupa known as the lion’s roar makes all the animals tremble, so Manikyala Stupa, commemorating the Buddha of Buddha’s preaching overthrows all other the sacrifice of his body, in one of the previous religions, subdues devils, conquers heretics, life as a Bodhisattva, to save the life of a tigress. and arrests the misery of life—Sö Töû Hoáng, Hsuan-Tsang noticed that the majority of monks in thuaät ngöõ chæ söï thuyeát giaûng maïnh meû. Nhö this area belonged to the Mahayana sect—Theo tieáng sö töû roáng laøm taát caû caùc loaøi thuù rung Eitel trong Trung Anh Phaät Hoïc Töø Ñieån thì Taêng sôï, thì tieáng thuyeát giaûng cuûa Ñöùc Phaät quaät Giaø Boå La laø teân cuûa moät tænh xöa taïi vuøng ngaõ taát caø caùc toân giaùo khaùc, haøng phuïc ma Cashmere, coù leõ baây giôø laø Simla. Theo ngaøi quaân, thu phuïc taø thuyeát, vaø chaän ñöùng noåi Huyeàn Trang trong Taây Vöïc Kyù, thuû phuû cuûa xöù thoáng khoå treân coõi ñôøi. naøy laø thaønh phoá Ketas, toïa laïc veà phía Baéc cuûa 2) The lion’s roar, a term designating daõy Salt Range. Gaàn phía Nam cuûa thaønh phoá coù authoritative or powerful preaching: Ñöùc Phaät moät thaùp A Duïc ñöôïc bieát tôùi nhö laø Thaùp trong ñaïi chuùng noùi ñieàu quyeát ñònh maø Manikyala, ñöôïc döïng leân ñeå töôûng nieäm Ñöùc khoâng sôï haõi. Phaät, trong moät tieàn kieáp khi Ngaøi coøn laø moät vò (II) Functions of a lion’s roar in comparison with Boà Taùt, Ngaøi ñaõ hy sinh thaân maïng mình ñeå cöùu the Buddha’s teaching—Taùc duïng cuûa cuûa moät con coïp caùi. Huyeàn Trang ñaõ ghi nhaän taïi ñaây tieáng sö töû hoáng so vôùi tieáng Phaùp aâm cuûa haàu heát Taêng só ñeàu thuoäc tröôøng phaùi Ñaïi Thöøa. Ñöùc Phaät: Simharasmi (skt): Sö Töû Quang—According to (A) A lion’s roar has four functions—Sö Töû Hoáng Eitel in The Dictionary of Chinese-English coù boán taùc duïng: Buddhist Terms, Simharasmi was a learned 1) A lion" roar makes all animals tremble: Laøm opponent of the Yogacara School who lived about cho caân naõo cuûa caùc gioáng thuù teâ lieät. 630 A.D.—Theo Eitel trong Trung Anh Phaät Hoïc 2) A lion’s roar subdues elephants: Haøng phuïc Töø Ñieån, Sö Töû Quang laø moät ngöôøi choáng

ñoái loaøi voi. tröôøng phaùi Du Giaø, soáng vaøo khoaûng naêm 630 3) A lion's roar arrests birds in their flight: Laøm sau Taây Lòch. cho chim sa. Simhasana (skt): Sö Töû Toøa—According to the 4) A lion's roar makes fishes sunk deeply in the Maha-Prajnaparamita sastra, a lion throne, or water: Laøm cho caù laën. couch. A Buddha throne, or seat; wherever the (B) Buddha's or Bodhisattva's preaching also has Buddha sits, even the corners of the town, the bare four functions—Tieáng Phaät vaø Boà Taùt thuyeát ground; a royal throne—Theo Trí Ñoä Luaän, Phaät phaùp cuõng coù boán taùc duïng: laø sö töû trong loaøi ngöôøi. Baát kyø choã naøo Phaät 1) Overthrows all other religions or religious ngoài, duø ñoù laø goùc phoá, hay nôi troáng traûi, choã ñoù theories: Ñaùnh ñoå moïi giaùo thuyeát khaùc. ñöôïc goïi laø "Toøa Sö Töû." 2) Subdues devils: Haøng phuïc thieân ma. Simhasana-bodhisatta (p): Boà Taùt Sö Töû 3) Conquers heretics: Ñaùnh baït taø ñaïo. Toøa—See Simhasana. 4) Arrest the misery of life: Thaâu phuïc vaø ñoaïn Similar (a): Töông Töï—Alike—Like—Similar— dieät moïi phieàn naõo. Identical—Attainment-like (this is only a ** See Ten kinds of lion's roar of Enlightening temporary situation). Beings. Similar-species: Nikaya-sabhagata (skt)— Simhapura (skt): Taêng Giaø Boå La—According to Nature of sharing similar species—Chuùng ñoàng Eitel in The Dictionary of Chinese-English phaän, moät trong hai möôi boán phaùp baát töông öng Buddhist Terms, Simhapura, an ancient province trong Duy Thöùc Hoïc—See Twenty-four non- and city of Cashmere, probably the modern Simla. interactive activity dharmas.

Similar-species cause: Sabhaga-hetu (skt)— phieân nhau laøm nhaân duyeân—See Six chief Ñoàng Loaïi Nhaân—According to the Abhidharma causes in the Theory of Causal Relation. of the Kosa School, this is one of the six chief Simultaneous effect: Purusakara-phala (skt)—Só causes in the Theory of Causal Relation. The Duïng Quaû—Simultaneous effect produced by the similar-species cause, a cause helping other co-operative causes (sahabhu-hetu), as the four causes of its kind—Theo A Tyø Ñaøm cuûa toâng Caâu elements in nature, not one of which can be Xaù, ñaây laø moät trong saùu caên nhaân trong thuyeát omitted; and the mutual responsive or associated nhaân quaû. Ñoàng Loaïi Nhaân laø loaïi nhaân trôi giuùp causes (samprayukta-hetu), i.e. mind and mental nhöõng nhaân khaùc cuøng loaïi vôùi noù—See Six chief conditions, subject with object—Quaû ñoàng thôøi causes in the Theory of Causal Relation. sanh ra bôûi "caâu höõu nhaân," coù nghóa laø töù ñaïi ñeàu Similarity: Ñieåm töông ñoàng. laø nhaân caâu höõu vôùi nhau, khoâng coù caùi gì bò loaïi Similarity in form with the Buddha: Identity boû; vaø "töông öng nhaân," nhö söï töông öng giöõa of the Individual and Buddha—Töông Töï Töùc nhöõng ñieàu kieän taâm vaø tinh thaàn, chuû quan vaø Phaät—Similarity in form with the Buddha, one of khaùch quan. the six forms or stages of Bodhisattva Simultaneous large and hand bell-gongs: developments as defined in T'ien-T'ai Perfect or Khaùnh lôùn vaø khaùnh tay cuøng khôûi leân moät luùc. Final Teaching, in contrast with the ordinary six Simultaneous rise of all things: Vaïn vaät ñoàng developments as found—Moät trong saùu giai ñoaïn thôøi hieän khôûi—Simultaneous rise of all things. phaùt trieån leân

Phaät cuûa Boà Taùt theo Thieân Thai This is one of ten reasons that all things in the real Vieân Giaùo, ñoái laïi vôùi Luïc Vò trong Bieät Giaùo— world ought to have harmony among See Six stages of Bodhisattva developments. themselves—Ñaây laø moät trong möôøi lyù do vaïn Simile (n): Opammam (p)—Aupamya (skt)—AÅn höõu hoøa ñieäu trong phaùp giôùi duyeân khôûi—See duï (ñoái chieáu)—Metaphor—There are nine Ten reasons that all things in the real world ought similes—Coù chín aån duï—See Nine similes. to have harmony among themselves. Simple (a): Ñôn giaûn—Taàm thöôøng. Simultaneously: Cuøng moät luùc. Simple living: Plain living—Neáp soáng ñôn giaûn. Sin (n): Toäi loãi. Simplicity (n): Tính ñôn thuaàn. (I) An overview of "Sin"—Toång quan veà Toäi: 1) That which is blameworthy and brings about Simplify (v): Giaûn dò hoùa. bad karma; entangled in the net of wrong- Simulate (v): Giaû boä. doing: Nhöõng gì ñaùng traùch vaø ñem laïi nghieäp Simulation (n): Söï giaû boä. xaáu. Simultaneity of cause and effect: Nhôn Quaû 2) Offence: Toäi—According to Buddhism, Ñoàng Thôøi—Cause is result, result is cause— sentient beings who have no feeling of guilt in Simultaneity of cause and effect—The cause has the sense of fear of a God who will punish result as its cause, while the result has the cause him for his wrong-doing. However, they feel as its result. It is like planting seeds; the seeds guilty by the law of karma. When you do produce fruit, the fruit produces seeds—Nhaân laø some wrong-doing, you will receive the quaû, quaû laø nhaân. Nhaân coù quaû nhö laø nhaân cuûa effects of your wrong-doing and in this way chính noù, gieo haït cho quaû, roài quaû laïi cho haït. suffer the effect of your own sin—Theo Phaät Simultaneous (a): Ñoàng thôøi. giaùo, chuùng sanh sanh ra khoâng coù maëc caûm Simultaneous bell and drum: Chuoâng troáng sôï haõi veà toäi loãi, vaø khoâng sôï Thöôïng ñeá cuøng khôûi leân moät luùc. tröøng phaït cho vieäc laøm sai traùi. Tuy nhieân, sôï Simultaneous causes: Sahabhuhetu (skt)—Caâu nghieäp baùo theo luaät nhaân quaû. Khi chuùng ta höõu nhaân—Mutual causation—Mutual causation, laøm sai laø chuùng ta laõnh quaû cho vieäc laøm sai one of the six causes, the simultaneous causal traùi aáy, vaø baèng caùch naày chuùng ta phaûi chòu interaction of a number of things, e.g. earth, water, ñau khoå cho chính toäi loãi cuûa chuùng ta. fire, and air—Moät trong luïc nhaân, töù ñaïi cuøng thay (II) Various kinds of sin—Caùc loaïi toäi khaùc nhau:

1) Capital sin: Töû toäi. ñeå giaûi quyeát. Neáu khoâng phaùt loà saùm hoái seõ bò 2) Grave sin: Toäi naëng. coi nhö troïng toäi Ba La Di vaø bò loaïi khoûi giaùo 3) Minor sin: Toäi nheï. ñoaøn. Möôøi ba toäi Taêng Taøn ña phaàn laø phaïm phaûi 4) Coù hai loaïi sai phaïm—There are two kinds of nhöõng tö töôûng hay lôøi noùi daâm oâ tham lam. sins—SeeTwo kinds of sins. Sins that smother the six paramitas or the 5) Nivarana (skt)—The five sins—Nguõ AÙc—See pure mind: Toäi chöôùng vi teá che maát tònh taâm Five sins. hay luïc Ba La Maät—According to the Maha- 6) Five grave sins (offenses)—See Five Prajna-Sastra, there are six sins that smother the betrayals. six paramitas (perfections) or the pure mind— Sins by action: Active sin—Transgression—Taùc Theo Trí Ñoä Luaän, coù saùu thöù chöôùng teá che ñaäy phaïm—See Two kinds of sins. maát saùu Ba La Maät hay tònh taâm—See Six sins Sins

against conventional or religious law: that smother the six paramitas or the pure mind. Giaù Toäi—For a monk to drink wine, cut down Sincere (a): trees, etc.—Nhöõng toäi gaây ra vì vi phaïm luaät toân 1) Honest—Frank—Thaønh thaät. giaùo, nhö nhaø sö uoáng röôïu, chaët caây, vaân vaân. 2) True hearted—In the true character or Sin commission: Doing evil—Taùc phaïm— disposition of man—True to one's nature—Chaúng chòu tu haønh ñeå ñoaïn lìa khoâng laøm caùc Chaân taâm. ñieàu aùc—See Two kinds of sins. Sincere layman: Cö só thuaàn thaønh. Sins which are committed according to Sincere sentiment: Tình thaät. natural law: Taùnh Toäi—Sins that are such Sincerely: Moät caùch thaønh khaån. according to natural law, apart from Buddha's Sincerity (n): Söï chaân thaät—Honesty. teaching, i.e. murder, stealing, etc.—Nhöõng toäi Sindhu (Indus): AÁn Haø—Tín Ñoä—Taân Ñaàu— gieát ngöôøi cöôùp cuûa ñöôïc xem nhö laø nhöõng ñieàu One of the four famous rivers in India, originated aùc töï nhieân (taùnh toäi), khoâng ñôïi phaûi coù Phaät caám from the South of the lake Anavatapta, then flows cheá (maø töï taùnh cuûa mình ñaõ xem laø aùc, phaïm vaøo to the sea in the Southwest—Moät trong boán con taát bò toäi baùo). soâng noåi tieáng ôû AÁn Ñoä, phaùt nguoàn phía Nam hoà Sins, errors or faults in speech: Ñoät Caùt La— A Na Baø Ñaùp Ta, chaûy ra bieån phía Taây Nam— AÙc Thuyeát hay lôøi noùi aùc ñoäc—See Seven kinds See Four rivers in India. of wrong-doing of monks and nuns. Sindhupara (skt): Sindhuvara (skt)—Taân Ñaàu Sins of excommunication: Tha thaéng toäi (Ba La Ba La Höôngø—Incense or perfume, from a Di hay toäi naëng cuûa Tyø Kheo, thieän caên bò aùc phaùp fragrant plant said to grow on the banks of the löôùt thaéng). Indus—Höông thôm töø moät loaïi caây moïc hai beân Sin omission: Preventing good—Chæ phaïm— bôø soâng AÁn Haø. Chaúng chòu tu haønh ñeå traùnh caùc aùc nghieäp—See Sindura (skt): Thaân Ñaàu La—The trick of the Two kinds of sins. illusionist who disappears in the air and Sin of an ordained person: Sanghavasesa repappears—Troø aûo thuaät cuûa aûo töôûng hieän ra vaø (skt)—Sanghadisesa (p)—Taêng Taøn—Taêng Giaø bieán maát trong khoâng trung. Baø Thi Sa—Taêng Sô Taøn hay Taêng Taøn (toäi naøy Sinful (a): Ñaày toäi loãi. xeáp döôùi troïng toäi Ba La Di)—A sin of an Sinful act: Sinful conduct—Toäi haïnh. ordained person requiring open confession before Sinful body: Ueá Thaân—The impure or sinful the assembly for absolution or riddance. Failing body, that of ordinary people, caused by lust, confession means dismissal from the order. hatred, and ignorance—Thaân theå nhô nhôùp, noùi veà Thirteen of these sins are of sexual thoughts, or thaân phaøm phu, oâ ueá khoâng trong saïch, do nhieãm their verbal expression, also greed, even for the caùc moái tham duïc, saân haän, vaø ngu si. sake of the order—Toäi cuûa moät vò Taêng caàn phaûi ñöôïc boäc baïch hay phaùt loà saùm hoái tröôùc hoäi ñoàng Sinful nature: Nature of sin—Toäi Tính—Baûn tính cuûa toäi nghieäp (baûn taùnh aáy voán khoâng vaø baát

khaû ñaéc, khoâng thaät, nghóa laø theo ñuùng leõ chaân taâm aáy vaäy." Kinh Tònh Danh noùi: "Tröïc taâm laø nhö, toäi khoâng coù thöïc, maø phuùc cuõng chaúng coù ñaïo traøng, tröïc taâm laø Tònh ñoä. Taâm ñöøng laøm thöïc). nhöõng chuyeän sieåm khuùc, mieäng noùi tröïc, mieäng Sinfulness (n): Tình traïng toäi loãi. noùi nhaát

haïnh tam muoäi maø khoâng haønh tröïc taâm, Sinfulness and blessedness: Toäi phuùc— coøn haønh tröïc taâm, ñoái vôùi taát caû caùc phaùp chôù coù Sinfulness and blessedness have no lord, but we chaáp tröôùc. Ngöôøi meâ chaáp phaùp töôùng, chaáp nhaát induce them ourselves—Toäi phuùc voâ chuû, nhöng haïnh tam muoäi, chæ noùi ngoài khoâng ñoäng, taâm chuùng ta töï mình xui khieán laáy. voïng khoâng khôûi töùc laø nhaát haïnh tam muoäi, ngöôøi khôûi hieåu theá naày töùc laø ñoàng vôùi voâ tình, trôû laïi Sing a hymn: Chant a hymn—Recite a verse— laø nhôn duyeân chöôùng ñaïo." Ngaâm moät baøi keä. Sing a hymn to praise the Buddha: Chant a Single hempseed: Ñôn Ma—A single hempseed a day to which the Buddha reduced his food hymn to praise the Buddha—Praise the Buddha in before his enlightenment—Tröôùc khi Phaät thaønh hymns—Ngaâm keä taùn Phaät. ñaïo, trong khi coøn tu khoå haïnh, Ngaøi chæ aên moãi Sing (v) Joyfully: Ca hoùt líu lo—Birds sing ngaøy moät haït meø. joyfully: Chim ca ríu rít líu lo. Single mind encompasses four kinds of Singer (n): Ca só. lands: Nhaát Taâm Bao Truøm Boán Coõi. Singha (p): Taêng giaø. 1) The land of common residence of beings and Singing (n): Geya (skt)—Preceding prose saints: Phaøm Thaùnh ñoàng cö ñoä—Coõi phaøm repeated in verse—Vieäc ca haùt coù vaàn coù keä. Thaùnh cuøng ôû chung vôùi nhau. Single (a): Duy nhaát. 2) The land of expediency: Phöông tieän höõu dö Single Conduct Samadhi: Nhaát haïnh tam ñoä—Coõi cuûa phöông tieän. muoäi—According to the Platform Sutra of the 3) The land of true reward: Thaät baùo voâ chöôùng Sixth Patriarch's Dharma Treasure, the Sixth ngaïi ñoä—Coõi cuûa thöïc baùo khoâng coøn chöôùng Patriarch, Hui-Neng, taught: "Good Knowing ngaïi. Advisors, the Single Conduct Samadhi is the 4) The land of eternally tranquil light: Thöôøng constant practice of maintaining a direct, tòch quang ñoä—Coõi cuûa aùnh saùng tòch tònh straightforward mind in all places, whether one is mieân vieãn. walking, standing, sitting or lying down. As the Single-minded: Chief or sole duty—Sole- Vimalakirti Sutra says, 'The straight mind is the minded—Chuyeân tu—See Two kinds of Bodhimandala; the straight mind is the Pure devotions. Land.' Do not speak of straightness with the Singleminded practice: Nhaát taâm—Unanimous mouth only, while the mind and practice are (Unanimity)—In agreement—In chorus—With the crooked nor speak of the Single Conduct Samadhi whole mind or heart—The bhutatathata—Baèng taát without maintaining a straight mind. Simply caû taâm trí—See Two categories for Singleminded practice keeping a straight mind and have no Practice. attachment to any dharma. The confused person is Single-mindedly seek the way of attached to the marks of dharmas, while holding to enlightenment: Single-mindedly seek the way of the Single Conduct Samadhi and saying, 'I sit enlightenment, without becoming lazy—Nhöùt taâm unmoving and falseness does not arise in my chuyeân caàu Phaät phaùp chaúng sanh taâm giaûi ñaõi. mind. That is the Single Conduct Samadhi.' Such an interpretation serves to make him insensate Single-mindedly seek all facets of and obstructs the causes and conditions for Buddhahood: Roát raùo chuyeân caàu taát caû Phaät attaining the Way—Theo Kinh Phaùp Baûo Ñaøn, phaùp—See Ten ultimate great tasks of Great Luïc Toå Hueä Naêng daïy: "Toå daïy chuùng raèng: "Naày Enlightening

Beings. thieän tri thöùc! Nhaát haïnh tam muoäi laø ñoái vôùi taát Single person who fights against ten caû choã, ñi ñöùng naèm ngoài thöôøng haønh moät tröïc thousand: Moät ngöôøi chieán ñaáu vôùi vaïn ngöôøi—

According to the Sutra In Forty-Two Sections, maø ñöôïc dung thoâng troøn ñuû taát caû haïnh, neân Chapter 33, the Buddha said: “Those who follow “Nhaát Haïnh” cuõng goïi laø “Vieân Haïnh.” Töø phaùp the Way are like a single person who goes to tam muoäi naày cho ñeán hai moân sau, ba haïng caên battle alone against ten thousand. Wearing his cô ñeàu coù theå tu taäp ñöôïc—See Following One’s armor, he goes out the gate, perhaps his resolve is Inclinations Samadhi, Lotus-Blossom Samadhi, weak, perhaps he gets halfway to the battleground Pratyutpanna Samadhi, and Four kinds of samadhi. and retreats, or perhaps he is killed in combat; Single Vehicle teaching: Bieät Giaùo Nhaát perhaps he returns victorious. Sramanas who study Thöøa—According to the Hua-Yen Sect, the Single the way should get a solid hold on their minds and Vehicle teaching is completely distinct from the be vigorous, courageous, and valiant. Not fearing three vehicle teaching—Theo toâng Hoa Nghieâm what lies ahead, they should destroy the hordes of thì Bieät Giaùo Nhaát Thöøa hoaøn toaøn khaùc bieät vôùi demons and obtain the fruits of the Way.”—Theo Tam Thöøa Giaùo—See Differentiated doctrine Kinh Töù Thaäp Nhò Chöông, Chöông 33, Ñöùc Phaät Single-word Manjusri: Nhaát Töï Vaên Thuø. daïy: “Ngöôøi tu haønh theo Ñaïo nhö moät ngöôøi Singleness (n): Tính duy nhaát. chieán ñaáu vôùi vaïn ngöôøi. Maëc aùo giaùp ra cöûa, taâm Sinha (skt & p): A lion—The inhabitants of yù hoaëc khieáp nhöôïc, hoaëc ñi nöûa ñöôøng thoái lui, Ceylon call themselves Sinhalese (the people of hoaëc chieán ñaáu ñeán cheát, hoaëc ñaéc thaéng trôû veà. the Lion). Ngöôøi Sa Moân hoïc ñaïo cuõng vaäy, phaûi coù yù chí kieân cöôøng doõng maõnh, khoâng sôï caûnh töôïng tröôùc Sink (v): Chìm xuoáng ñaày. maét laøm chöôùng ngaïi, phaù tan caùc loaøi ma ñeå ñaéc Sink (v) into emptiness: Traàm Khoâng—To sink thaønh ñaïo quaû.” into emptiness, or uselessness—Rôi vaøo chaáp Single-pointedness: Taäp trung vaøo moät ñoái khoâng (Boà Taùt Ñaïi Thöøa ôû thaát ñòa vaøo cuoái a töôïng—Nhöùt taâm baát loaïn—Single mark taêng kyø thöù hai chuyeân tu taäp voâ töôùng quaùn, treân samadhi—There are two categories for One Mind khoâng coù Boà Ñeà ñeå maø caàu, döôùi khoâng coù chuùng or Singleminded Practice—See Two categories sanh ñeå maø teá ñoä. Caùc Boà Taùt ñoän caên khieáp for Singleminded Practice. nhöôïc chaáp tröôùc vaøo “khoâng töôùng” naày maø boû ñaïi haïnh lôïi mình lôïi ngöôøi, neân goïi laø thaát ñòa Single-Practice Samadhi: Nhaát Haïnh Tam traàm khoâng naïn). Muoäi—One of the four kinds of samadhi. The other three samadhis are Pratyutpanna Samadhi, Sinless (a): Khoâng maéc toäi. Following One’s Inclination Samadhi, and Lotus- Sinlessness (n): Tình traïng khoâng vöôùng maéc toäi Blossom Samadhi. Single-Practice means loãi. specializing in one practice. When cultivating this Sinner (n): Phaøm nhaân (keû coù toäi). samadhi, the practitioner customarily sits and Sinners are devoured by wolves: Saøi lang concentrates either on visualizing Amitabha thöïc—Saøi Lang Ñòa Nguïc—One of the sixteen Buddha or on reciting His name. Although he hells, where sinners are devoured by wolves— actually cultivates

only one practice, in effect, he Moät trong 16 du taàng ñòa nguïc, nôi soùi beo tôùi aên achieves proficiency in all other practices; thòt toäi nhaân. consequently, single-practice is also called Sinners and Saints: Phaøm Thaùnh. “Perfected Practice.” This samadhi as well as the Sinners and saints are of the same following two samadhis, can be put into practice fundamental nature, the Buddha-nature: by people of all capacities—Moät trong boán loaïi Phaøm Thaùnh baát nhò—Phaøm Thaùnh ñeàu cuøng coù tam muoäi. Nhöõng tam muoäi kia laø Baùt chu Tam boån taùnh nhö nhau, ñoù laø Phaät taùnh. Muoäi, Tuøy Töï YÙ Tam Muoäi, vaø Phaùp Hoa Tam Muoäi. Nhaát Haïnh coù nghóa laø chuyeân nhaát veà moät Sins and good deeds: Toäi phöôùc. haïnh. Khi tu moân tam muoäi naày, haønh giaû thöôøng Sirisa (skt): Acacia Sirissa (skt)—Thi Lôïi Sa— ngoài vaø chæ chuyeân nhaát quaùn töôûng, hoaëc nieäm Also called Thi Lôïi Saéc, Saù Lôïi Sa, Daï Hôïp Thuï, danh hieäu Ñöùc A Di Ñaø. Laïi tuy chæ tu moät haïnh

Hôïp Hoân Thuï—Sa La Thuï—The marriage tree. Expression of Regret Offence—Vò Tyø Kheo hay There are two kinds—Caây Hôïp Hoân, coù hai loaïi: Tyø Kheo Ni naøo ngoài trong quaùn röôïu hay quaùn caø 1) Described as with large leaves and fruit: Thi pheâ ñeøn môø, ñeå uoáng hay ñeå ngaém ngöôøi ra voâ, Lôïi Sa—Loaïi coù laù vaø quaû to. ñeàu phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. 2) Described as with small leaves and fruit: Thi Sit in contemplation: Tónh toïa. Lôïi Söû—Loaïi coù laù vaø quaû nhoû. Sit (v) cross-legged: Padmasana (skt)—Kieát Sirisaka (skt): Thi Lôïi Sa Ca—Teân cuûa moät vò Giaø—The Buddha’s sitting posture with legs sö—Name of a monk. crossed and soles upward—Theá ngoài hoa sen, theo Sisira (skt): Thònh Haøn Thôøi—Very-cold season, kieåu ngoài cuûa Phaät Toå Thích Ca, hai chaân treùo from the eleventh month, the sixteenth day, to the nhau, baøn chaân ngöûa leân. first month, fifteenth—Muøa cöïc laïnh töø 16 thaùng 1) The left leg is over right, the left hand is over möôøi moät ñeán 15 thaùng gieâng—See Six seasons of the right hand for being subduing of demons: a year in India. Haøng Ma Kieát Giaø—Chaân traùi treùo leân chaân Sisters: Chò em—In Buddhism, there are two phaûi, baøn tay traùi ñaët leân treân baøn tay phaûi laø conducts considered as two sisters who always theá ngoài kieát giaø haøng phuïc ma quaân. accompany each other—Trong Phaät giaùo coù hai 2) The right leg is over left for blessing, the right caùch haønh xöû ñöôïc xem nhö laø hai chò em thöôøng hand is being placed over the left one: Caùt theo saùt beân nhau—See Two sisters. Töôøng Kieát Giaø—Chaân phaûi treùo leân chaân Sisterly wife: Bhaginibhariya (p)—Vôï chaêm soùc traùi, baøn tay phaûi ñaët treân baøn tay traùi laø theá choàng nhö moät ñöùa em gaùi chaêm soùc cho anh ngoâi kieát töôøng. trai—This is one of the seven kinds of wives the Sit down cross-legged: Ñaû Toïa—To squat— Buddha taught in the Anguttara Nikaya Sutra. A Ngoài kieát giaø hay baùn giaø. sisterly wife who is respectful towards her Sit at ease: An truù. husband just as a younger sister towards her elder Sit at all enlightenment sites in the cosmos, brother, modest, lives in accordance with her remaining unhindered: Ngoài phaùp giôùi taát caû husband’s wishes—Ñaây laø moät trong baûy loaïi vôï ñaïo traøng, voâ chöôùng ngaïi truï—See Ten ways in maø Ñöùc Phaät ñaõ noùi ñeán trong Kinh Taêng Nhaát A

which Buddhas remain unhindered. Haøm. Kính neå choàng nhö em gaùi kính neå anh trai, Sit idly: Nhaøn Toïa. taâm taùnh oân hoøa vaø heát loøng phuïc vuï moïi yù muoán Sit (v) in meditation: Ngoài tu thieàn—Toïa cuûa choàng—See Seven types of wives. Thieàn—Yeán Toïa (ngoài hay toïa thieàn) theo Thieân Sisumara (skt): Thuùc Thuùc Ma La—Caù saáu—A Thai Duy Ma Kinh Sôù, yeán toïa nhö ruøa ruùt vaøo crocodile. mai, thuù vaät khaùc khoâng laøm haïi ñöôïc. Bieát co ruùt Sit: Nisad or Nisanna (skt)—Ngoài. luïc thöùc thì ma luïc traàn khoâng theå gaây phieàn naõo Sit in an appropriate place: Ngoài ñuùng choã ñöôïc). thích nghi—A wife should always sit in an (I) An overview of “Sit in meditation”—Toång appropriate place. On seeing her parents-in-law or quan veà “Toïa Thieàn”: To sit in dhyana husband, she should stand up to greet them—Phaûi (abstract meditation, fixed abstraction, luoân ngoài ñuùng choã thích nghi. Khi thaáy cha meï contemplation). Its introduction to China is choàng ñeán phaûi ñöùng daäy chaøo hoûi—See Ten attributed to Bodhidharma, though it came things which the Buddha advises any father to earlier, and its extension to T’ien-T’ai. Sitting educate his daughter before she gets married. meditation is the main religious practice in all Sit in a bar or a dimly lit coffee shop: Ngoài Zen traditions. It is also considered to be the trong quaùn röôïu hay quaùn caø pheâ ñeøn môø—A primary means by which students attain Bhiksu or Bhiksuni who sits in a bar or a dimly lit realization and in most Zen monasteries it is coffee shop, either to have a drink or just to sit practiced for several hours every day. Ideally, there to watch people come and go, commits an sitting meditation is practiced in a state of

mind free from grasping or striving, and not toïa thieàn, ngay caû vieäc hy voïng giaùc ngoä vì focused on any particular object. The practice ngay caùi tö töôûng veà hy voïng giaùc ngoä töï noù is based on the notion that all beings are ñaõ laø moät tö töôûng nhieãm oâ. Chuùng ta khoâng already buddhas, and so during the practice of theå naøo thieàn vaøi cöû, hoaëc thieàn hoâm nay roài “sitting meditation,” one attempts to drop off ngaøy mai thaønh Phaät ñöôïc. Nhö vaäy trong khi accumulated conceptions and analytical ngoài thieàn, ñöøng troâng mong baát cöù thöù gì, thinking in order to allow this fundamental ñöøng troâng mong coù keát quaû mau maén trong buddha-nature to manifest spontaneously. We vieäc toïa thieàn. must be patient when practicing sitting (II) The meanings of sitting in Meditation—Nghóa meditation. We must learn to bear the pain in cuûa Toïa Thieàn: our back and legs because when we first 1) To sit in dhyana (abstract meditation, fixed practice to sit in meditation, we are abstraction, contemplation). Its introduction to unaccustomed to sitting that way and we will China is attributed to Bodhidharma, though it surely experience “hard to bear” pain. The came earlier, and its extension to T’ien- only way to overcome the pain is “patience.” T’ai—Thieàn laø moät trong nhöõng ngheä thuaät Besides, we should not hope for anything, daäp taét doøng suy töôûng cuûa taâm, ñeå laøm saùng even hoping for enlightenment because the toû taâm tính. Thieàn ñöôïc chính thöùc giôùi thieäu thought of hoping for enlightenment is itself vaøo Trung Quoác bôûi Toå Boà Ñeà Ñaït Ma, daàu deluded. We cannot expect to sit in just tröôùc ñoù ngöôøi Trung Hoa ñaõ bieát ñeán, vaø keùo several sessions of meditation or to sit today daøi cho

tôùi thôøi kyø cuûa caùc toâng phaùi Thieân and get enlightened tomorrow. Thus, while in Thai. sitting meditation, try not to expect anything, 2) Sitting meditation is a key practice. The two try not to do it fast—Ngoài tu thieàn. Thieàn laø major Zen traditions, T'ao-T'ung and Lin-Chi, chöõ taét cuûa "Thieàn Na" coù nghóa laø tö duy tónh have a slightly differnt approach to this. T'ao- löï. Ñaây laø moät trong nhöõng ngheä thuaät daäp taét T'ung Zen teaches "just sitting" in which one doøng suy töôûng cuûa taâm, ñeå laøm saùng toû taâm focuses on the nature of the mind. T'ao'T'ung tính. Ngoài thieàn laø phöông caùch tu taäp toân emphasizes "original enlightenment", and giaùo chính yeáu trong caùc truyeàn thoáng nhaø doesn't distinguish between the means and Thieàn. Thieàn cuõng ñöôïc xem nhö laø phöông the end. Instead of constantly trying to tieän tieân khôûi maø haønh giaû ñaït ñöôïc chöùng achieve something, one is encouraged to just ngoä vaø trong haàu heát caùc thieàn vieän ngöôøi ta be, and to be aware of that. Calm abiding is thöïc taäp moãi ngaøy vaøi tieáng ñoàng hoà. Lyù developed in T'ao-T'ung Zen by just sitting, töôûng laø thöïc taäp toïa thieàn trong traïng thaùi thus concentrating the mind single-pointedly. taâm khoâng vöôùng maéc, khoâng coá gaéng, vaø This sect is confident that sitting is the perfect cuõng khoâng taäp trung vaøo moät vaät gì. Söï tu expression of inherent perfection or taäp döïa vaøo khaùi nieäm taát caû chuùng sanh ñeàu enlightenment, the practice of special insight ñaõ laø Phaät, neân trong luùc tu taäp "toïa thieàn" involves total awareness of the body sitting in ngöôøi ta coá buoâng boû taát caû nhöõng khaùi nieäm each moment. Lin-Chi Zen employs the koan ñaõ ñöôïc keát taäp töø tröôùc cuõng nhö nhöõng suy (kung-an) to develop special insight. Different nghó phaân tích ñeå cho caùi Phaät taùnh naøy ñöôïc koans are used by each teacher, and each hieån loä moät caùch töï ñoäng. Khi toïa thieàn haønh koan serves a different purpose. But basically, giaû phaûi luoân nhaãn naïi, phaûi hoïc caùch chòu these short puzzles, such as "What was the ñau nôi löng vaø nôi chaân, vì khi môùi baét ñaàu appearance of your face before your toïa thieàn chuùng ta chöa quen vôùi caùch ngoài ancestors were born?" or "What is the sound neân chuùng ta caûm thaáy ñau vaø khoù chòu nôi of one hand clapping?" challenge one's usual löng vaø chaân. Caùch duy nhaát ñeå vöôït qua laø way of relating to oneself and to the world. chuùng ta phaûi kieân nhaãn maø thoâi. Ngoaøi ra, One may use logic to approach the koans, but chuùng ta khoâng neân hy voïng baát cöù thöù gì khi real understanding transcends verbal

explanations and depends on insight into tröôùc coâng aùn vì naêng löïc vaø caûm nhaän thoâng one's ultimate nature. The key point of thöôøng cuûa con ngöôøi khoâng theå naøo hieåu contemplating a koan isn't to get the right ñöôïc nghóa cuûa coâng aùn, vì theá maø coâng aùn answer. Rather, it's to confront people with ñöôïc duøng ñeå ñaùnh thöùc moät taâm thöùc ñang their preconceptions. Becoming frustrated yeân nguû. Moät taâm thöùc hôøi hôït vaø giaû taïo beân because the usual intellect and emotions can't ngoaøi khoâng theå naøo traû lôøi ñöôïc moät coâng make sense of the koan, the sleeping mind aùn, chæ coù tueä quaùn saâu saéc môùi laøm ñöôïc will wake up. A koan can't be answered by chuyeän naøy maø thoâi. Haønh giaû cuûa toâng Laâm the discursive superficial mind, but only by Teá ñaït ñöôïc söï tónh truù

baèng caùch taäp trung deep insight. Practitioners of the Lin-Chi taâm yù vaøo moät coâng aùn vaø ñaït ñöôïc tueä giaùc tradition gain calm abiding by focusing the ñaëc bieät ñeå traû lôøi cho coâng aùn naøy. mind on the koan. They gain special insight (III) Sitting Meditation according to Great Master by answering it—Toïa thieàn töùc laø ngoài thieàn Shen-Hsiu—Toïa Thieàn theo Ñaïi Sö Thaàn Tuù: ñònh, laø phöông phaùp thieát yeáu cuûa Thieàn The idea of “Sitting Meditation up to the time toâng. Hai Thieàn phaùi lôùn laø toâng Taøo Ñoäng vaø of Hui-Neng was that the Buddha-nature with Laâm Teá coù chuùt ít khaùc bieät veà phöông phaùp which all beings are endowed is thoroughly toïa thieàn. Toâng Taøo Ñoäng daïy cöù ngoài vaø taäp pure and undefiled as to its self-being. The trung taâm yù vaøo baûn chaát cuûa taâm, toâng naøy job of a meditator is to bring out his self- coøn nhaán maïnh veà “quaû chöùng saün coù”, ñoàng nature, which is the Buddha-nature, in its thôøi khoâng phaân bieät giöõa phöông tieän vaø muïc original purity. It is to say his meditation may ñích. Thay vì luoân coá gaéng ñeå thaønh ñaït moät end in clearing up the mirror of consciousness caùi gì ñoù, thì toâng Taøo Ñoäng khuyeân chuùng ta in which he expects to see the image of his haõy töï coi mình laø caùi ñoù vaø haõy yù thöùc veà noù. original pure self-being reflected. This may Söï tónh laëng vaø taäp trung taâm yù vaøo moät choã be called static meditation, or serenely duy nhaát ñöôïc phaùt trieån qua toïa thieàn trong reflecting or contemplating on the purity of toâng Taøo Ñoäng. Toâng naøy tin raèng tö theá ngoài the Mind. Watching purity or to keep an eye laø söï bieåu hieän hoaøn thieän nhaát cuûa söï chöùng on Purity is no other than a quietistic ngoä vieân maõn, neân söï tu taäp veà trí tueä ñaëc contemplation of one’s self-nature or self- bieät lieân heä tôùi söï yù thöùc hoaøn toaøn veà thaân being. Great Master Shen-Hsiu’s teaching trong tö theá ngoài trong töøng giaây phuùt. Toâng was evidently strongly colored with quietism Laâm Teá xöû duïng coâng aùn ñeå tu taäp bieät quaùn. or the reflection type through the following Moãi thieàn sö coù nhöõng coâng aùn khaùc nhau, vaø verse: moãi coâng aùn coù nhöõng muïc ñích khaùc nhau. The body is like the bodhi tree, Nhöng moät caùch caên baûn, nhöõng nan ñeà ngaén The mind is like a mirror bright, nhö “Caùi gì laø baûn lai dieän muïc cuûa ngöôi khi Take heed to keep it always clean, cha meï ngöôi chöa sinh ra?” hay “Caùi gì laø And let no dust accumulate on it. tieáng voã cuûa moät baøn tay?” thaùch thöùc quan Thaân thò Boà ñeà thoï, nieäm thoâng thöôøng cuûa con ngöôøi veà quan heä YÙ töôûng cuûa “Ngoài Thieàn” töø tröôùc thôøi Hueä giöõa con ngöôøi vôùi theá giôùi. Ngöôøi ta coù theå Naêng: Noùi chung, cho ñeán thôøi Hueä Naêng, söû duïng pheùp lyù luaän ñeå hieåu veà coâng aùn, ngöôøi ta vaãn nghó raèng Phaät taùnh hieän trong nhöng chaân ngoä vöôït ra ngoaøi nhöõng giaûi taát caû vaïn höõu thì thanh tònh vaø khoâng oâ thích cuûa ngoân töø, vaø tuøy thuoäc vaøo söùc maïnh nhieãm theo caùch nhö theá. Do ñoù vieäc laøm cuûa trí tueä lieân heä ñeán baûn chaát toái haäu cuûa haèng ngaøy cuûa haønh giaû coát yeáu laø höôùng daãn con ngöôøi. Ñieåm then choát cuûa vieäc quaùn laáy töï taùnh mình, taùnh thanh tònh xöa nay. chieáu coâng aùn khoâng phaûi laø ñeå tìm ra lôøi giaûi Nghóa laø söï thieàn ñònh cuûa haønh giaû coù ñaùp ñuùng. Thaät ra, coâng aùn nhaèm choáng laïi khuynh höôùng laøm saùng toû caùi

göông taâm nhöõng khaùi nieäm coù saün trong trí oùc cuûa con trong aáy haønh giaû hy voïng thaáy ñöôïc töï taùnh ngöôøi. Trí oùc cuûa ngöôøi ta trôû neân baát löïc thanh tònh cuûa mình. Loaïi thieàn ñònh naøy goïi

laø tónh. Kieåu maëc chieáu hay söï chieâm nghieäm tu ba möôi baûy phaåm trôï ñaïo môùi laø ngoài taùnh thanh tònh cuûa Taâm. Khaùn tònh hay ñeå thieàn; khoâng ñoaïn phieàn naõo maø vaøo Nieát maét xem caùi tònh khoâng gì khaùc hôn laø söï im Baøn môùi laø ngoài thieàn. Neáu ngoài thieàn nhö laëng chieâm nghieäm veà töï taùnh hay töï ngaõ. theá laø choã Phaät aán khaû (chöùng nhaän) vaäy. Thaàn Tuù ñaïi sö roõ raøng ñaõ nhieãm naëng tính (V) Sitting Meditation according to the Sixth caùch tòch maëc khi ngaøi daïy kieåu phaûn tænh naøy Patriarch Hui Neng—Toïa Thieàn theo Luïc Toå qua baøi keä sau ñaây: Hueä Naêng: “Sitting Meditation is not to get Taâm nhö minh caûnh ñaøi attached to the mind, is not to get attached to Thôøi thôøi thöôøng phaát thöùc, purity, nor is it to concern itself with Vaät xöû nhaï traàn ai. immovability. What is Sitting Meditation? It is (Thaân laø caây Boà Ñeà, not to be obstructed in all things. Not to have Taâm nhö ñaøi göông saùng any thought stirred up by the outside Luoân luoân sieâng lau chuøi conditions of life, good and bad, this is Chôù ñeå dính buïi baëm). “Sitting Meditation”. To see inwardly the (IV) Sitting Meditation according to the immovability of one’s self-nature, this is Vimalakirti Sutra—Toïa Thieàn theo Kinh Duy dhyana. Outwardly, to be free from the notion Ma Caät: According to the Vimalakirti Sutra, of form, this is dhyana. Inwardly, not to be Vimalakirti reminded Sariputra about disturbed, this is Dhyana. When, outwardly, a meditation, saying: “Sariputra, meditation is man is attached to form, his inner mind is not necessarily sitting. Sitting Meditation is disturbed. But when outwardly he is not when a man is instantly awakened, he comes attached to form, his mind is not disturbed. back to his original mind. For meditation His original nature is pure and quiet as it is in means the non-appearance of body and mind itself. Only when it recognizes an objective in the three worlds (of desire, form and no world, and thinks of it as something, it is form); giving no thought to inactivity when in disturbed. Those who recognize an objective nirvana while appearing (in the world) with world, and yet find their mind undisturbed, respect-inspiring deportment; not straying are in true Dhyana. We should recognize in from the Truth while attending to worldly each one of the thoughts we may conceive affairs; the mind abiding neither within nor the pureness of our original self-nature; to without; being imperturbable to wrong views discipline ourselves in this and to practice by during the practice of the thirty-seven ourselves all its implications, this is by contributory stages leading to enlightenment: ourselves to attain Buddha’s truth.” So when and not wiping out troubles (klesa) while Hui-Neng proclaimed: entering the state of nirvana. If you can thus The Bodhi is not like the tree, sit in meditation, you will win the Buddha’s (Bodhi tree has been no tree) seal.”—Theo Kinh Duy Ma Caät, cö só Duy Ma The mirror bright is nowhere shinning, Caät ñaõ noùi vôùi oâng Xaù Lôïi Phaát khi oâng naày ôû (The shining mirror was actually none) trong röøng toïa thieàn yeân laëng döôùi goác caây As there is nothing from the first, nhö sau: “Thöa ngaøi Xaù Lôïi Phaát! Baát taát ngoài (From the

beginning, nothing has existed) söõng ñoù môùi laø ngoài thieàn. Ngoài Thieàn laø Where can the dust itself accumulate? ngay luùc chôït tænh lieàn veà ñöôïc boån taâm. Vaû (How would anything be dusty?) chaêng ngoài thieàn laø ôû trong ba coõi maø khoâng The statement was quite original with him, hieän thaân yù, môùi laø ngoài thieàn; khoâng khôûi though ultimately it goes back to the dieät taän ñònh maø hieän caùc oai nghi, môùi laø Prajnaparamita. It really revolutionized the ngoài thieàn; khoâng rôøi ñaïo phaùp maø hieän caùc Zen practice of meditation, establishing what vieäc phaøm phu, môùi laø ngoài thieàn; taâm khoâng is really Buddhist and at the same time truï trong cuõng khoâng ôû ngoaøi môùi laø ngoài preserving the genuine spirit of Bodhi- thieàn; ñoái vôùi caùc kieán chaáp khoâng ñoäng maø Dharma.

Toïa Thieàn theo Luïc Toå Hueä Naêng: “Pheùp toïa helps the growth of false views; but when Thieàn voán chaúng dính maéc ôû taâm, chaúng dính Dhyana and Prajna are the same, this is called maéc ôû tònh, cuõng chaúng baän bòu vôùi söï baát seeing into the Buddha-nature. Therefore, in ñoäng. Vaäy Toïa Thieàn laø gì? AÁy laø khoâng bò his preachings, Hui-Neng always tried to chöôùng ngaïi trong taát caû vieäc. Ñoái vôùi taát caû prove his idea of oneness: “O good friends, in nhöõng hoaøn caûnh toát xaáu, beân ngoaøi maø taâm my teaching what is most fundamental is chaúng khôûi nghó goïi laø toïa. Beân trong thì thaát Dhyana and Prajna. And, friends, do not be töï taùnh mình baát ñoäng goïi laø Thieàn. Ngoaøi deceived and let to thinking that Dhyana and khoâng dính maéc veà yù nieäm veà hình töôùng laø Prajna are separable. They are one, and not Thieàn. Trong chaúng loaïn laø Ñònh. Neáu ngoaøi two. Dhyana is the Body of Prajna, and Prajna dính töôùng thì taâm aét loaïn. Neáu ngoaøi lìa ñöôïc is the Use of Dhyana. When Prajna is taken töôùng thì taâm chaúng loaïn. Baûn taùnh cuûa mình up, Dhyana is in Prajna; when Dhyana is töï noù thanh tònh, töï noù oån ñònh chæ vì thaáy coù taken up, Prajna is in it. When this is caûnh, nghó ñeán caûnh neân loaïn. Neáu thaáy taát caû understood, Dhyana and Prajna go hand in caûnh maø taâm chaúng loaïn aáy laø chôn ñònh. hand in practice of meditation. O followers of Haõy töï tìm cho mình trong moãi nieäm caùi tính truth, do not say that Dhyana is first attained thanh tònh cuûa töï taùnh mình, roài tu theo nghóa and then Prajna awakened, or that Prajna is aáy vaø töï thöïc haønh, ñoù laø chuùng ta thaønh töïu first attained and the Dhyana awakened; for ñaïo cuûa Phaät vaäy.” they are separate. Those who advocate this Boà ñeà boån voâ thoï, view make a duality of the Dharma; they are Minh caûnh dieät phi ñaøi, those who affirm with the mouth and negate Baûn lai voâ nhaát vaät, in the heart. They regard Dhyana as distinct Haø xöù nhaï traàn ai ? from Prajna. But with those whose mouth and (Boà ñeà voán khoâng caây, heart are in agreement, the inner and the Göông saùng cuõng chaúng ñaøi, outer are one, and Dhyana and Prajna are Xöa nay khoâng moät vaät, regarded as equal.” Hui-Neng further Choã naøo dính buïi baëm?). illustrates the idea of this oneness by the Söï xaùc ñònh naøy hoaøn toaøn cuûa Hueä Naêng, duø relation between the lamp and its light. He cuoái cuøng ñaây laø tö töôûng naèm trong Baùt Nhaõ, says: “It is like the lamp and its light. As there nhöng Hueä Naêng ñaõ taïo ra moät cuoäc caùch is a lamp, there is light; if no lamp, no light. maïng veà thöïc taäp

thieàn quaùn, mang truyeán The lamp is the Body of the light, and the thoáng ñích thöïc Phaät giaùo vaø baûo veä tinh thaàn light is the Use of the lamp. They are ñaàu tieân cuûa Toå Boà Ñeà Ñaït Ma. differently designated, but in substance they (VI) Differences between Shen-Hsiu's teaching are one. The relation between Dhyana and and that of Hui-Neng—Nhöõng khaùc bieät veà Prajna is to be understood in like manner." giaùo phaùp cuûa Thaàn Tuù vaø Hueä Naêng: The We can see Shen-Hui's view on the oneness disagreement between Shen-Hsiu's teaching in his Sayings as follows: "Where no thoughts of Zen and that of Hui Neng is due to Shen- are awakened, and emptiness and Hsiu's holding the view that Dhyana is to be nowhereness prevails, this is right Dhyana. practiced first and that it is only after its When this non-awakening of thought, attainment that Prajna is awakened. But emptiness, and nowhereness suffer according to Hui-Neng's view, the very themselves to be the object of perception, moment Dhyana and Prajna are present at the there is right Prajna. Where this mystery takes same time. Dhyana and Prajna are the same place, we say that Dhyana, taken up by itself, for according to the Nirvana Sutra, when is the Body of Prajna, and is not distinct from there is more of Dhyana and less of Prajna, Prajna, and is Prajna itself; and further, that this helps the growth of ignorance; when there Prajna, taken up by itself, is the Use of is more of Prajna and less of Dhyana, this Dhyana, and is not distinct from Dhyana, and

is Dhyana itself. Indeed, when Dhyana is to chaúng khôûi, troáng khoâng vaø voâ töôùng ngöï trò, be taken up by itself, there is no Dhyana; ôû ñoù laø chaân Ñònh. Khi nieäm khoâng khôûi, when Prajna is to be taken up by itself, there troáng khoâng, khoâng töôùng thích öùng vôùi traàn is no Prajna. Why? Because Self-nature is caûnh, khi aáy laø chaân Hueä. ÔÛ ñaâu ñöôïc nhö theá suchness, and this is what is meant by the thì chuùng ta thaáy raèng Hueä, quaùn trong chính oneness of Dhyana and Prajna."—Söï baát noù, laø Duïng cuûa Ñònh, khoâng coù phaân bieät, noù ñoàng giöõa giaùo thuyeát veà Thieàn cuûa Thaàn Tuù chính laø Ñònh. Khi ngöôøi ta coá quaùn Ñònh thì vaø Hueä Naêng ôû choã Thaàn Tuù chuû tröông tröôùc chaúng coù Ñònh. Khi ngöôøi ta coá quaùn Hueä, thì phaûi taäp ñònh roài sau môùi phaùt hueä (thôøi thôøi chaúng coù Hueä. Taïi sao vaäy? Bôûi vì töï taùnh laø thöôøng phaát thöùc, vaät xöû nhaï traàn ai). Nhöng chôn nhö, vaø chính ñaây laø caùi maø chuùng ta noùi theo chuû tröông cuûa Hueä Naêng thì Ñònh vaø Ñònh Hueä nhaát theå." Hueä coù maët ñoàng thôøi. Ñònh vaø Hueä chæ laø Sit in a solitary place with a layperson: Ngoài moät vì theo kinh Nieát Baøn neáu thöøa Ñònh maø nôi thanh vaéng vôùi ngöôøi theá tuïc. thieáu Hueä aáy laø theâm voâ minh, khi thöøa Hueä 1) A Bhiksu or Bhiksuni who sits alone in a maø thieáu Ñònh aáy laø theâm taø kieán. Nhöng khi hidden solitary place with a layperson or even Ñònh Hueä baèng nhau, ngöôøi ta coù theà noùi laø with another monk or nun, commits an thaáy trong Phaät Taùnh. Chính vì vaäy maø trong Expression of Regret Offence—Vò Tyø Kheo caùc baøi phaùp, Hueä Naêng luoân chöùng minh hay Tyø Kheo Ni naøo ngoài moät mình nôi khuaát quan nieäm nhaát theå giöõa Ñònh vaø Hueä cuûa vaéng vôùi ngöôøi theá tuïc, hay ngay naõ vôùi moät mình: "Naøy caùc baïn höõu, caùi caên baûn trong vò Taêng hay vò Ni

khaùc, laø phaïm giôùi Ba Daät phaùp cuûa toâi laø Ñònh vaø Hueä. Caùc baïn chôù ñeå Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái ngay). bò meâ hoaëc maø tin raèng coù theå taùch rôøi Ñònh 2) A Bhiksu or Bhiksuni who sit alone in a boat vôùi Hueä. Chuùng chæ laø moät, khoâng phaûi hai. or other means of transportation with a Ñònh laø Theå cuûa Hueä vaø Hueä laø Duïng cuûa layperson or even another monk or nun, Ñònh. Khi caùc baïn quaùn Hueä thì thaáy Ñònh ôû except in case of emergency or with the trong Hueä, khi caùc baïn quaùn Ñònh thì thaáy permission of the Order, commits an Hueä ôû trong Ñònh. Neáu hieåu ñöôïc nhö theá, thì Expression of Regret Offence—Vò Tyø Kheo Ñònh vaø Hueä luoân ñi ñoâi trong tu taäp. Naøy caùc hay Tyø Kheo Ni naøo ngoài moät mình treân taøu baïn ñang tu taäp, chôù noùi tröôùc phaûi coù Ñònh thuyeàn hay phöông tieän di chuyeån khaùc vôùi roài Hueä môùi phaùt, vì noùi nhö theá laø taùch ñoâi ngöôøi theá tuïc hay ngay caû vôùi moät vò Taêng chuùng roài. Nhöõng ngöôøi thaáy nhö vaäy khieán hay Ni khaùc, tröø tröôøng hôïp khaån caáp hay coù phaùp coù hai töôùng, nhöõng ngöôøi naøy mieäng pheùp cuûa giaùo hoäi, laø phaïm giôùi Ba Daät Ñeà noùi maø taâm khoâng laøm. Hoï xem Ñònh phaân hay giôùi Ñoïa (phaûi phaùt loà saùm hoái ngay). bieät vôùi Hueä. Nhö nhöõng ngöôøi mieäng vaø loøng Sita (skt): Soâng Taát Ñaø—This is one of the eight hôïp nhau, trong ngoaøi nhö moät, xem Ñònh vaø big rivers of India at the time of the Buddha—Ñaây Hueä ñoàng nhau hay nhö moät, nhöõng ngöôøi laø moät trong taùm con soâng lôùn ôû AÁn Ñoä vaøo thôøi naøy mieäng noùi taâm laøm cuøng luùc." Hueä Naêng Ñöùc Phaät—See Eight big rivers of India at the coøn chöùng minh theâm veà quan nieäm nhaát theå time of the Buddha. naøy baèng caùch neâu leân moái töông quan hieän Sitamsu (skt): Spirit with white rays—Ñaïi Baïch höõu giöõa ngoïn ñeøn vaø aùnh saùng cuûa noù. Ngaøi Quang Thaàn. noùi: "Gioáng nhö caùi ñeøn vaø aùnh saùng cuûa noù. Sitatapatrosnisa (p): Phaät Ñaûnh Baïch Haøo (maøu Khi coù ñeøn thì saùng. Ñeøn laø theå cuûa saùng vaø vaøng roøng). saùng laø Duïng cuûa ñeøn. Teân goïi khaùc nhau nhöng theå chæ laø moät. Neân hieåu moái töông Sitatapatrosnisa Dharani: Chuù Ñaïi Phaät Ñaûnh quan giöõa Ñònh vaø Hueä cuõng theo caùch nhö Thuû Laêng Nghieâm—Baïch Taûn Caùi Phaät Ñaûnh Ñaø vaäy." Chuùng ta thaáy quan nieäm cuûa Thaàn Hoäi La Ni Chuù—The white-umbrella dharani. (moät ñaïi ñeä töû cuûa Hueä Naêng) veà nhaát theå Sitavan (skt): Ñaïi Haøn Laâm—The graveyard— trong quyeån Phaùp Ngöõ cuûa sö: "ÔÛ ñaâu nieäm The grove of great cold, burial stupas in India—

Khu röøng laïnh lôùn, coù nghóa laø baõi tha ma beân Kheo hay Tyø Kheo Ni neân ngoài moät caùch Thieân Truùc. vöõng chaûy vôùi löng thaúng thoùm. Sitavana (skt): Haøn Laâm. 3) A Bhiksu or Bhiksuni should not shake his or 1) Thi Ñaø Laâm—Coøn goïi laø Thi Ñaø Baø, An Ñaø her legs, nor swing or tap his or her feet—Vò Laâm, Truù AÙm Laâm, Khuûng Tyø Laâm, Khuûng Tyø Kheo hay Tyø Kheo Ni khoâng neân rung ñuøi UÙy Laâm, Haøn Laâm—Cold forest using as hay laéc lö nhòp chaân luùc ngoài. cemetery—Cold grove, a place for exposing 4) A Bhiksu or Bhiksuni should not sit in a place corpses—Röøng laïnh, nôi boû xaùc ngöôøi cheát where people are drinking alcohol, eating hay laø nghóa ñòa (chính aâm laø Thi Ña Baø Na, meat, gambling, using

abusive language, coù nghóa laø Haøn Laâm hay röøng laïnh. Röøng disrespectfully teasing each other, or speaking naày naèm saâu trong röøng thaúm laïnh leõo. Luùc badly about others—Vò Tyø Kheo hay Tyø Phaät coøn taïi theá thì khu röøng naày naèm caïnh Kheo Ni khoâng neân ngoài ôû nhöõng nôi coù thaønh Vöông Xaù, xaùc ngöôøi cheát ñöôïc ñem boû ngöôøi ñang uoáng röôïu, aên thòt, côø baïc, chöôûi vaøo ñoù cho keân keân ræa thòt). maéng, cheá gieãu bôõn côït vaø noùi xaáu laãn nhau.. 2) A place named Sitavana in Northern India: 5) Sitting in Buddhism also means a meditative Thi Ña Baø Na—Teân vuøng Thi Ñaø Laâm ôû Baéc practice that does not rely on techniques such AÁn Ñoä. as Koan practice, but instead involves the Site of enlightenment: Ñaïo traøng (Boà ñeà entire person in sitting meditation. A Japanese traøng)—A place of plot of enlightenment— term for “just sitting” is “Shikantaza.” According to the Flower Adornment Sutra, According to Dogen Master, it is a state of Chapter 38, there are ten things that occur when lucid concentration in which there is no Great Enlightening Beings go to the site of content and in which one is not striving to enlightenment. Enlightening Beings utilize these attain anything at all. Rather, the practice ten things to teach and influence sentient beings— itself is to be viewed as the actualization of Theo Kinh Hoa Nghieâm, Phaåm 38, chö Ñaïi Boà one’s innate buddhahood—Ngoài trong Phaät Taùt ñi ñeán ñaïo traøng coù muôøi söï. Chö Ñaïi Boà Taùt giaùo cuõng coù nghóa laø thöïc taäp thieàn maø duøng möôøi söï ñeán ñaïo traøng naày ñeå giaùo hoùa vaø khoâng tuøy thuoäc vaøo moät kyõ thuaät naøo nhö aûnh höôûng chuùng sanh—See Ten things occur thöïc taäp coâng aùn chaúng haïn, nhöng toaøn thaân when Great Enlightening Beings go to the site of haønh giaû toïa thieàn. Töø ngöõ Nhaät Baûn cho “chæ enlightenment. ñôn thuaàn ngoài” laø “Shikantaza.” Theo Thieàn sö Ñaïo Nguyeân (Nhaät Baûn), ñoù laø söï ñònh tænh Site of enlightenment as the sphere of saùng suoát, khoâng chöùa ñöïng baát cöù thöù gì, action: They attain universal knowledge, without khoâng coá gaéng ñeå ñaït ñöôïc baát cöù thöù gì. Loái stopping the practices of Enlightening Beings— thöïc taäp naøy ñöôïc xem nhö laø caùch thöïc Duøng ñaïo traøng laøm choã sôû haønh, vì thaønh nhöùt chöùng Phaät taùnh baåm sanh cuûa chính mình. thieát trí maø chaúng döùt haïnh Boà Taùt—See Ten ** See Four respect-inspiring forms of demeanor kinds of sphere of action of Great Enlightening (behavior). Beings. Sitting of Brahma: Choã ngoài Phaïm vöông— Site of a pagoda: Khuoân vieân nhaø chuøa. Being in control of their own and others’ minds— Sitting: Asana (skt)—The fine manner of Vì ôû ngöôøi vaø mình taâm ñeàu ñöôïc töï taïi—See Ten sitting—Ngoài—Toïa Phaùp—Uy nghi ngoài—See kinds of sitting of Great Enlightening Beings. Eight factors of Yoga concentration. Sitting cushion: Zafu (jap)—Nisidana (skt)—Boà 1) A Bhiksu or Bhiksuni should not squad—Vuï Ñoaøn—See Sitting mat. Tyø Kheo hay Tyø Kheo Ni khoâng neân ngoài Sitting of great benevolence: Choã ngoài ñaïi choàm hoåm. töø—Bringing happness to all evil sentient 2) A Bhiksu or Bhiksuni should sit solidly and at beings—Vì laøm cho caùc chuùng sanh hung döõ ñeàu ease with his or her back upright—Vò Tyø

haïnh phuùc—See Ten kinds of sitting of Great usually filled with kapok and covered with Enlightening Beings. dark blue fabric, on which the practitioner sits Sitting of great compassion: Choã ngoài ñaïi bi— when practicing meditation. It is usually Tirelessly enduring all pains—Vì nhaãn chòu taát caû round—ÔÛ Nhaät, chieáu ngoài thieàn thöôøng laø ñau khoå chaúng moûi nhaøm—See Ten kinds of moät maûnh vuoâng, nheùt ñaày goøn, ñöôïc bao laïi sitting of Great Enlightening Beings. baèng vaûi xaùm hay baát cöù maøu naøo, chæ duøng Sitting of Great Enlightening Beings: Choã ñeå toïa thieàn. ÔÛ Vieät Nam hay Trung Quoác, ngoài cuûa chö Ñaïi Boà Taùt—According to the boà ñoaøn laø vaät duïng ñeå ngoài thieàn hay quyø Flower Adornment Sutra, Chapter 38, there are laïy. Boà ñoaøn laø caùi goái ñöôïc ñoän ñaày baèng voû ten kinds of sitting of Great Enlightening Beings. coû boà, hay boâng goøn, hình troøn (neân goïi laø boà Enlightening Beings who abide by these can attain ñoaøn). the Buddhas' supreme sitting of true awareness— Sitting meditation: Toïa Thieàn—See Sit (v) in Theo Kinh Hoa Nghieâm, phaåm 38, coù möôøi choã meditation. ngoài cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï nôi Sitting naked in public: Töï Toïa Ngoaïi Ñaïo— möôøi choã ngoài naày thôøi ñöôïc choã ngoài chaùnh giaùc Ngoài loõa theå tröôùc coâng chuùng, chaúng keå noùng voâ thöôïng cuûa Ñöùc Nhö Lai—See Ten kinds of laïnh möa gioù, moät trong saùu loái tu khoå haïnh cuûa sitting of Great Enlightening Beings. ngoaïi giaùo—One of the six austerities which are Sitting of guardian deities: Choã ngoài Töù Thieân referred to as outsiders—See Six austerities. vöông—Independently establishing the Buddha Sitting and not lying down: Thöôøng toïa baát teaching in all worlds—Vì ôû taát caû theá gian töï taïi ngoïa—See Twelve kinds of ascetic practices an laäp Phaät phaùp—See Ten kinds of sitting of (dhuta). Great Enlightening Beings. Sitting of right teaching: Choã ngoài chaùnh phaùp, Sitting of Indra: Choã ngoài Ñeá Thích—The vì duøng söùc toång trì bieän taøi maø khai thò—The sitting of Indra, king of gods, being superior lords sitting of right teaching, holding forth by means of of all sentient beings—Vì laøm thaéng chuû cho taát mental command and intellectual powers—See caû chuùng sanh—See Ten kinds of sitting of Great Ten kinds of sitting of Great Enlightening Beings. Enlightening Beings. Sitting room: Toïa ñöôøng. Sitting of lions: Choã ngoài sö töû, vì hay thuyeát Sitting under trees: Ngoài nôi goác caây—See phaùp—The sitting of lions, being able to expound Four necessaries of a monks (II). the truth—See Ten kinds of sitting of Great Sitting of universal mornarchs: Choã ngoài Enlightening Beings. chuyeân luaân vöông, vì phaùt khôûi möôøi thieän ñaïo— Sitting in a lotus posture: Cross-legged Promoting all vrituous behavior—See Ten kinds position—Kieát Giaø—See Padmasana. of sitting of Great Enlightening Beings. Sitting mat: Zabuton (jap)—Boà Ñoaøn. Situation (n): Tình hình—Hoaøn caûnh. 1) A sitting cushion, rush cushion, or hassock. A Situation of matter: Söï tình. cushion that usually filled with kapok and Sivaites (skt): Töï Taïi Thieân Ngoaïi Ñaïo—One covered with dark blue fabric, on which the who ascribed creation and destruction to Siva, and practitioner sits when practicing meditation. It that all things from his body, space his head, sun is usually round—Vaät duïng ngoài thieàn hay and moon his eyes, earth his body, rivers and seas quyø laïy. Boà ñoaøn laø

caùi goái ñöôïc ñoän ñaày his urine, mountains his faces, wind his breath, fire baèng voû coû boà, hay boâng goøn, hình troøn (neân his heat, and all living things the vermin on his goïi laø boà ñoaøn). body—Phaùi Ma Heâ Thuû La ngoaïi ñaïo tin raèng coù 20 In Japan, a sitting mat is usually a square mat, moät vò Trôøi Töï Taïi (Ma heâ Thuû La Thieân) coù theå generally filled with cotton and covered with taïo hoaïi moïi söï moïi vaät töø ngay treân thaân hình gray cloth, or any other colors, used only for cuûa oâng ta, laáy ñaàu laøm hö khoâng, laáy maét laøm seated meditation. In Vietnam or China, a maët trôøi maët traêng, laát thòt laøm ñaát, laáy nöôùc tieåu sitting mat, rush cushion, or hassock. A mat

laøm soâng bieån, laáy maët laøm nuùi non, laáy hôi thôû nhaân vaø toå chöùc xaõ hoäi. Caû hai thöù naøy ñeàu tieâu laøm gioù, laáy söùc noùng laøm löûa. bieåu cho vieäc tu taäp trí tueä vaø giôùi luaät, vaø Sivaraksa, Sulak (1933 -): Phaät Giaùo Nhaäp Sivaraksa xem Taêng ñoaøn laø coäng ñoàng cuûa Theá—Thai social activist, one of the leading nhöõng ngöôøi tu taäp toân giaùo aáp uû nhöõng lyù töôûng theorizers of “Engaged Buddhism.” Beginning in veà söï caàn kieäm ñôn giaûn, khoâng luyeán chaáp, vaø söï the 1960s, he became a trenchant (saéc beùn) critic cam keát tu taäp. OÂng ñaõ xuaát baûn moät soá saùch vaø of the country’s dictators and military, and in 1984 baøo vieát, caû baèng tieáng Thaùi vaø Anh ngöõ, bao goàm he was arrested for defamation of the monarchy, “Chuûng Töû Hoøa Bình” naêm 1992 vaø “Phaät Giaùo but was later released, largely due to an Hoøa Nhaäp Vaøo Xaõ Hoäi” naêm 1988. international campaign on his behalf. He is the Sivathika (p): See Charnel Ground founder of an impressive number of activist Contemplation. organizations, and NGOs, including the Sivi (skt): Thi Tyø Ca—Thi Tyø Giaø—According to International Network of Engaged Buddhists the sastra on Prajna-Paramita Sutra, Sivi was one (INEB). He has been active in working for of Sakyamuni’s former incarnations, when to save democracy and human rights, peace and non- a life of a dove he cut off and gave his own flesh violence, rural and urban community development to an eagle which pursued it, which eagle was projects, workers’ rights, improving the lives of Siva transformed in order to test him—Theo Ñaïi women, and promoting appropriate technology. Trí Ñoä Luaän, Thi Tyø Ca laø moät trong nhöõng tieàn Sivaraksa takes the Buddha and early Samgha as thaân cuûa Ñöùc Phaät, ngöôøi ñaõ töøng caét thòt mình boá models for personal conduct and social thí cho chim boà caâu. organization. Both represent the cultivation of Six able devices of Bodhisattvas: Luïc Chuûng wisdom and the practice of morality, and Thieän Xaûo Phöông Tieän—According to the Sivaraksa considers the Samgha to be a Bodhisattva Practicing Ground Sutra, there are six community of religious practitioners that embraces able devices of Bodhisattvas—Theo Boà Taùt Ñòa the ideals of economic simplicity, non-attachment, Trì Kinh, coù saùu loaïi phöông tieän thieän xaûo: and commitment to religious practice. He has 1) Preaching deep truths in simple form to lead published numerous books and articles, both in on people gladly to believe: Tuøy Thuaän Xaûo Thai and English, including Seeds of Peace (1992) Phöông Tieän—Thuaän theo caên cô chuùng sanh and A Socially Engaged Buddhism (1988)—Moät maø raên daïy, khieán hoï tin

töôûng öa thích; nhaø hoaït ñoäng xaõ hoäi ngöôøi Thaùi Lan, moät trong thuyeát phaùp raát saâu maø deã hieåu cho moïi nhöõng lyù thuyeát gia haøng ñaàu trong phong traøo ngöôøi. “Phaät Giaùo Nhaäp Theá.” Baét ñaàu töø thaäp nieân 2) Promising people every good way of realizing 1960s, oâng ñaõ trôû thaønh nhaø pheâ bình saéc beùn veà their desires, of wealth: Laäp Yeáu Xaûo Phöông ñoäc taøi vaø quaân phieät trong xöù, vaø naêm 1984 oâng Tieän—Höùa cho chuùng sanh taøi saûn ruoäng bò baét giöõ vì ñaõ phæ baùng vöông quyeàn Thaùi Lan, nöông (xe Höu, xe Traâu) maø hoï mong muoán, nhöng sau ñoù ñöôïc thaû ra, phaàn lôùn nhôø söï vaän ñeå daàn daàn khieán hoï thöïc haønh thieän phaùp. ñoäng cuûa quoác teá. OÂng laø ngöôøi saùng laäp cuûa toå 3) Showing a threatening aspect to the chöùc NGOs vôùi moät soá hoäi vieân ñaùng keå, toå chöùc disobedient to induce reform: Dò Töôùng Xaûo NGOs bao goàm toå chöùc Maïng Löôùi Theá Giôùi cuûa Phöông Tieän—Khi hoï chaúng toøng thuaän thì Phaät Giaùo Nhaäp Theá (INEB). OÂng tích cöïc hoaït laøm ra veû giaän döõ quôû traùch khieán hoï phaûi sôï ñoäng cho daân chuû vaø nhaân quyeàn, hoøa bình vaø baát maø söõa ñoåi. baïo ñoäng, vôùi nhöõng keá hoaïch phaùt trieån coäng 4) Rebuking and punishing people with a like ñoàng ôû noâng thoân vaø ñoâ thò, quyeàn lôïi cuûa coâng object: Böùc Baùch Xaûo Phöông Tieän—Ñoái vôùi nhaân, caûi thieän ñôøi soáng phuï nöõ, vaø coå voõ vieäc söû nhöõng keû phaïm giôùi thì coù hình thöùc tröøng duïng nhöõng kyõ thuaät thích hôïp thay cho söùc ngöôøi. phaït khieán hoï lìa boû aùc phaùp. Sivaraksa laáy hình aûnh Ñöùc Phaät vaø Taêng ñoaøn thôøi nguyeân thuûy laø kieåu maãu cho phaïm haïnh caù

5) Granting wealth to induce grateful offerings that will nurture your greed. Remember, and almsgiving: Baùo AÂn Xaûo Phöông Tieän— when your merit and virtue are sufficient, Cho taøi vaät ñeå hoï sinh taâm cuùng döôøng boá thí. your your feature will be naturally 6) Descending from heaven, leaving home, beautiful—Ngöôøi ta tin raèng quaû baùo cuûa attaining, and leading to joy and purity: Thanh cuùng döôøng Phaät baèng boâng hoa laø trong Tònh Xaûo Phöông Tieän—Töø treân coõi trôøi töông lai seõ coù ñöôïc hình töôùng toaøn veïn vaø giaùng sinh, roài xuaát gia hoïc ñaïo, thaønh voâ ñeïp ñeõ. Tuy nhieân, Phaät töû thuaàn thaønh khoâng thöôïng Boà Ñeà, khieán chuùng sanh ñeàu tín laïc neân hy voïng cuùng döôøng boâng hoa ñeå ñöôïc vaø thanh tònh. hình töôùng toaøn veïn vaø ñeïp ñeõ, vì laøm nhö Six Arhats: Luïc A La Haùn—Each Arahant is vaäy laø töï mình nuoâi döôõng loøng tham. Neân escorted by two yaksas bearing candle—Moãi vò A nhôù raèng moät khi coâng ñöùc ñaày ñuû thì thaân La Haùn ñöôïc hai quyû söù ñoäi ñeøn hoä toáng. theå seõ töï nhieân hình töôùng toaøn veïn vaø ñeïp ñeõ 1) Almsgiving to Arahants: Leã Boá Thí caùc A La ñeïp ñeõ thoâi. Haùn. 2) A censer: Lö höông—It is believed that the 2) Gift-offering to Arahants: Leã Cuùng Döôøng caùc reward for offering incense to the Buddha is A La Haùn. that in the future your body will be fragrant. 3) Learner-Admonishing Arahants: Caùc A La However, sincere Buddhists should not make Haùn khuyeán hoïc. offerings of incense to the Buddha with the 4) Dharma Preaching and Hearing Arahants: hope of gaining a fragrant body, for that will Caùc A La Haùn vaên phaùp vaø thuyeát phaùp. nurture your greed. Remember, when your 5)

Sinner-Saving Arahants in the Sword merit and virtue are sufficient, your body will Mountain Purgatory (hell): Ñao sôn ñòa nguïc be naturally frageant—Ngöôøi ta tin raèng quaû tieáp hoùa A La Haùn—Caùc A La Haùn cöùu toäi baùo cuûa cuùng döôøng Phaät baèng höông nhang nhaân trong ñòa nguïc nuùi kieám. laø trong töông lai seõ coù moät thaân theå thôm tho. 6) Sinner-Saving Arahants in the Icy Purgatory Tuy nhieân, Phaät töû thuaàn thaønh khoâng neân hy (hell): Ñaïi Haøn ñòa nguïc tieáp hoùa A La Haùn— voïng cuùng döôøng höông nhang ñeå ñöôïc thaân Caùc A La Haùn cöùu toäi nhaân trong ñòa nguïc theå thôm tho, vì laøm nhö vaäy laø töï mình nuoâi cöïc laïnh. döôõng loøng tham. Neân nhôù raèng moät khi coâng Six arrows: Luïc tieãn hay luïc kieám—The six ñöùc ñaày ñuû thì thaân theå seõ töï nhieân thôm tho swords or arrows, i.e. the six senses which are vaäy thoâi. defined as the qualities of sight, sound, smell, 3) Lamp or candles: Neán (Ñeøn)—It is believed taste, touch and mind—Saùu thanh kieám hay saùu that if you make offerings of lamps to the muõi teân, chaúng haïn nhö saùu caên, ñöôïc ñònh nghóa Buddha, you will have a clear vision in your nhö saùu phaåm chaát cuûa saéc, thinh, höông, vò, xuùc, next life. You will be able to see things other phaùp. people cannot see—Ngöôøi ta tin raèng neáu baïn cuùng döôøng ñeøn leân Ñöùc Phaät thì ñôøi sau baïn Six articles for worship: Luïc Cuùng Cuï—Saùu seõ coù moät nhaõn quang trong saùng. Baïn seõ coù moùn daønh trong vieäc cuùng kieán hay saùu moùn maø khaû naêng thaáy nhöõng caùi maø ngöôøi khaùc Thieàn Laâm daâng ñeå cuùng Phaät. khoâng theå thaáy ñöôïc. (I) According to The Mahayana Buddhism— 4) Water: Nöôùc—It is believed that if you make Theo Phaät Giaùo Ñaïi Thöøa: offerings of water to the Buddha, you will 1) Flowers: Hoa—It is believed that the reward have a cool and clear mind in your next life. for offering flowers to the Buddha is that you You will be able to know things other people will have perfect features and be very cannot know—Ngöôøi ta tin raèng neáu baïn cuùng beautiful in the next life. However, sincere döôøng nöôùc leân Ñöùc Phaät thì ñôøi sau baïn seõ Buddhists should not make offerings of coù moät caùi taâm thanh löông trong saùng. Baïn flowers to the Buddha with the hope of seõ coù khaû naêng bieát nhöõng caùi maø ngöôøi khaùc gaining handsome features in the future, for

khoâng theå bieát ñöôïc—See Eight virtues of 3) Self-immolation, or self-torturing by fire: Phoù water. Hoûa Ngoaïi Ñaïo—Thöôøng duøng naêm thöù löûa 5) Fruits: Quaû (Traùi caây)—You should offer noùng ñeå thieâu nöôùng thaân mình, hay töï duøng fruits to the Buddha with the vow that you will löûa ñeå haønh xaùc. try to keep your daily diet on fruits and 4) Sitting naked in public: Töï Toïa Ngoaïi Ñaïo— vegetables only—Baïn neân cuùng döôøng traùi Ngoài loõa theå tröôùc coâng chuùng, chaúng keå caây leân Ñöùc Phaät vôùi taâm nguyeän raèng mình noùng laïnh möa gioù. seõ coá gaéng chæ thoï duïng traùi caây vaø rau quaû 5) Dwelling in silence among graves: Tòch Maëc trong cuoäc soáng haèng ngaøy maø thoâi. Ngoaïi Ñaïo—Ascetics who vowed to silence 6) Tea: Traø—Used as habit of offerings to the who dwell among tombs or in solitude—Loaïi spirits in monasteries—Traø ñöôïc duøng nhö ngoaïi ñaïo theà nguyeàn thöôøng ôû giöõa nôi tha moät thoùi quen trong caùc buoåi leã cuùng vong ôû ma moä ñòa, laúng laëng chaúng noùi. caùc töï vieän. 6) Living as animals:

Ngöu Caåu Ngoaïi Ñaïo— (II) According to The Dictionary of Chinese Loaïi trì ngöu giôùi caåu giôùi, soáng nhö thuù vaät. Budhist Terms composed by Professor Six Bodhisattvas in the Ti-Tsang group of Soothill—Theo Trung Anh Phaät Hoïc Töø Ñieån the Garbhadhatu: Luïc Ñòa Taïng—See Six Ti- cuûa Giaùo Sö Soothill: Tsang. 1) Flowers: Hoa. Six Bodhisattva-stages: Luïc Chuûng Truï—The 2) Unguents: Höông (ñoà boâi). six bodhisattva-stages in the Bodhisattvabhumi 3) Water: Nöôùc. Sutra (Boà Taùt Ñòa Trì Kinh)—Saùu loaïi truï vò cuûa 4) Incense: Nhang. Boà Taùt: 5) Food: Thöùc aên. 1) The attainment of the Buddha-seed: Chuûng 6) Light: Ñeøn. tính truï. **See Ten stages in Bodhisattva- Six auspicious indications: Luïc Thoaïi—The wisdom. six auspicious indications attributed to the Buddha 2) The attainment of discernments and practices as a preliminary to his delivery of the Lotus in the ten necessary activities of a Sutra—Saùu ñieàm kieát töôøng khi Phaät thuyeát kinh Bodhisattva: Giaûi haønh truï. **See Ten kinds Phaùp Hoa: of practice of Great Enlightening Beings, and 1) The Buddha's opening address on the infinite: Ten necessary practices of a Bodhisattva. Baøi thuyeát khai thò veà voâ löôïng cuûa Ñöùc Phaät. 3) The attainment of purity by attaining reality: 2) The Buddha's samadhi: Phaät tam ma ñòa. Tònh taâm truï. **See Ten stages in 3) The rain of flowers: Möa hoa. Bodhisattva-wisdom. 4) The earthquake: Maët ñaát run chuyeån. 4) The attainment of progress in riddance of 5) The delight of the beholders: Ngöôøi muïc kích incorrect thinking from the second to the caûm thaáy deã chòu. seventh stages of Bodhisattva: Haønh ñaïo tích 6) The Buddha-ray: Phaät phoùng quang. truï. **See Ten stages in Bodhisattva-wisdom. Six austerities: Luïc Khoå Haïnh—The six heretics 5) Attainment of powers of correct decision and of the six austerities which are referred to as judgment in the eight and nine stages of outsiders'—Luïc Khoå Haïnh Ngoaïi Ñaïo hay saùu loái Bodhisattva: Quyeát ñònh truï. **See Ten tu khoå haïnh cuûa ngoaïi giaùo: stages in Bodhisattva-wisdom. 1) Self-starvation: Töï Ngaõ Ngoaïi Ñaïo—Loái khoå 6) Attainment of the perfect Bodhisattva-stage in haïnh töï giaûm aên uoáng hoaëc nhòn ñoùi cuûa the ten stages of Bodhisattva, but not ngoaïi ñaïo. including the Buddha-stage: Cöùu caùnh truï— 2) Naked cave-dwelling or throwing oneself Giai ñoaïn ñaït ñöôïc Boà taùt toaøn thieän trong down precipices: Ñaàu Uyeân Ngoaïi Ñaïo— Thaäp ñòa Boà Taùt, nhöng chöa tôùi Phaät ñòa. Soáng nôi hang ñaù trô troïi hay töï gieo mình vaøo vöïc thaúm maø cheát.

Six bonds of the mind: Luïc Tröôùc Taâm—The thaønh. Toång töôùng laø toaøn theå cuûa nhöõng boä six bonds or the mind of the six bonds—Saùu loaïi phaän ñaëc bieät. taâm chaáp tröôùc: 2) Parts or Speciality: Bieät Töôùng—Speciality is 1) Greedy mind: Taâm tham tröôùc. the special parts constituting the whole. The 2) Mind of sensual love: Mind attached to organs of different human beings have love—Taâm aùi tröôùc. 'speciality' in the sense of unique character or 3) Mind full of hate: Taâm saân tröôùc. power. All have eyes, but not all eyes have 4) Mind full of doubt: Taâm nghi tröôùc. the same power—Nhöõng boä phaän ñaëc bieät taïo 5) Mind full of lust: Taâm duïc tröôùc. thaønh moät toaøn boä hay. Caùc caên baûn cuûa caùc 6) Mind full of pride: Taâm maïn tröôùc. loaïi ngöôøi khaùc nhau ñeàu coù rieâng "ñaëc dò Six causations of the

stages of bodhisattva tính" theo nghóa ñaëc tröng hay naêng löïc ñoäc nhaát. Moïi ngöôøi ñeàu coù ñoâi maét, nhöng khoâng development: Luïc Nhaân—See Six kinds of coù ñoâi maét naøo coù cuøng naêng löïc nhö nhau caû. causes. 3) Unity or Similarity: Ñoàng Töôùng—Similarity Six causes of all conditioned things: Luïc means that all specialities have the capacity Nhaân—See Six kinds of causes. of being equally harmonious in constituting Six characters of Amitabha Buddha: Luïc töï the whole. All organs are similar as organs, or Di Ñaø (Nam Moâ A Di Ñaø Phaät). in the sense of co-relation in one organism— Six cereals: Luïc Coác. Taát caû caùc bieät töôùng ñeàu coù naêng tính moät 1) Glutinous rice: Neáp. sinh theå coù theå tieát ñieäu ñoàng ñeàu nhö nhau 2) Ordinary rice: Gaïo. khi taïo thaønh moät toaøn boä. Caùc caên ñeàu nhö 3) Beans: Ñaäu. nhau, ñeàu laø caên, trong nghóa coäng ñoàng lieân 4) Wheat: Luùa mì. heä trong moät caên theå. 5) Millet: Luùa maïch. 4) Diversity: Dò Töôùng—Diversity means that 6) Corn: Ngoâ. specialities, in spite of their being mutually Six characteristics: Luïc Töôùng—See Six harmonious, keep their special features. Each charateristics of everything. organ also possesses 'diversity' since it has a Six charateristics of a Bhagavat: Luïc Ñöùc— special relation to the whole—Nhöõng bieät Saùu ñaëc taùnh cuûa töø Baït Giaø Phaïm, cuõng laø moät töôùng, duø theå tính cuûa chuùng coù tieát ñieäu vôùi trong nhöõng danh hieäu cuûa Phaät—The six nhau, vaãn giöõ nguyeân nhöõng saéc thaùi rieâng charateristics of a Bhagavat, which is one of a bieät cuûa mình. Moãi caên ñeàu coù 'sai bieät tính' Buddha's titles: ví noù coù moät quan heä ñaëc bieät ñoái vôùi toaøn 1) Sovereign: Töï Taïi. theå. 2) Glorious: Cöïc Thònh (Huy hoaøng). 5) Entirety or Integration: Thaønh Töôùng— 3) Majestic: Ñoan Nghieâm. Integration means that specialities, though 4) Famous: Danh Tieáng. they are special, make up Universality by 5) Propitious: Caùt Töôøng (toát laønh). uniting themselves. All organs work together 6) Honoured: Toân Quyù (cao quyù). to complete the whole unitary being—Nhöõng Six characteristics of a Buddha: Luïc Ñöùc— bieät töôùng, duø chuùng ñaëc bieät, vaãn taïo thaønh Luïc Töôùng—See Six charateristics of a Bhagavat. toång töôùng baèng caùch keát hôïp nhau thaønh Six characteristics of everything: Luïc moät. Taát caû caùc caên cuøng taùc ñoäng chung ñeå hoaøn thaønh moät ñôn theå toaøn dieän. Töôùng—According to the Avatamsaka School, 6) Fractions or Differentiation: Hoaïi Töôùng— everything (dharma) has six characteristics—Theo Differentiation means that specialities, though toâng Hoa Nghieâm, vaïn höõu coù saùu töôùng: they make up universality, do not lose their 1) Whole or Universality: Toång Töôùng— own special features. Each organ, being in its Consisting of five aggregates. Universality is own special position, performs its own the total of special parts—Do naêm uaån hoïp differentiating function—Nhöõng bieät töôùng,

duø chuùng keát hôïp thaønh toång töôùng, vaãn 4) Saprayukta-hetu (skt): Töông Öng Nhaân— khoâng ñaùnh maát nhöõng saéc thaùi rieâng bieät cuûa The concomitant cause, appearing at any mình. Moãi quan naêng trong vò trí rieâng bieät time, from any motive, with regard to any cuûa noù thi haønh nhieäm vuï ñaëc thuø cuûa noù. fact, on any occasion and in any Six chief causes: Luïc Caên Nhaân—See Six chief environment—Laø loaïi nhaân xuaát hieän baát cöù causes in the Theory of Causal

Relation. luùc naøo, töø baát cöù ñoäng löïc naøo, ñoái vôùi baát cöù Six Chief Causes (hetu) and four Sub- söï kieän naøo, trong baát cöù cô hoäi naøo, vaø trong baát cöù tröôøng hôïp naøo. causes: Luïc Caên Nhaân Töù Trôï Duyeân—The 5) Sarvatgrata-hetu (skt): Bieán Haønh Nhaân— seventy-five elements mentioned in the The universally prevalent cause, a cause Abhidharma of the Kosa School, though separate always connected with wrong views, doubts from one another, are found linked together in the or ignorance which produces all the errors of actual world. This phenomenon is explained by men—Laø nhaân luoân luoân lieân heä vôùi nhöõng taø the theory of causal relation or combination, kieán, hoaøi nghi hay voâ minh, taïo ra taát caû sometimes called the Doctrine of the Ten Causes, nhöõng sai laàm cuûa con ngöôøi. in which six Chief Causes (hetu) and four Sub- 6) Vipaka-hetu (skt): Dò Thuïc Nhaân—The cause causes (pratyaya) are assumed—Baûy möôi laêm ripening in a different life, a cause which phaùp trong A Tyø Ñaøm cuûa Caâu Xaù Toâng, duø phaân produces its effect in a different life, as when ly, ñeàu lieân keát nhau trong theá giôùi hieän thöïc. retributions are obtained in the life after Hieän töôïng naày ñöôïc caét nghóa baèng lyù thuyeát death—Laø nhaân taïo ra keát quaû cuûa noù trong töông quan nhaân quaû hay thuyeát veà möôøi nhaân, moät ñôøi soáng khaùc, nhö khi nhöõng thöôûng trong ñoù coù saùu caên nhaân vaø boán trôi duyeân. phaït nhaän laõnh ñöôïc trong trong ñôøi keá tieáp (A) The Six Chief Causes: Luïc Caên Nhaân—See sau khi cheát. Six chief causes in the Theory of Causal Relation. Six Chinese Patriarchs: Luïc Toå Thieàn Trung (B) The Four Sub-causes: Töù Trôï Duyeân—See Hoa—Saù u toå doøng Thieàn Trung Hoa. Four Sub-causes. 1) The First Patriarch in China: Bodhidharma— The founder of the Chinese Zen—Nhöùt Toå Six chief causes in the Theory of Causal Boà Ñeà Ñaït Ma—See Bodhidharma. Relation: Luïc Caên Nhaân—According to the 2) The Second Patriarch Hue-Ke (468-543 AD): Abhidharma of the Kosa School, there are six Nhò Toå Hueä Khaû—See Hui-K'o. chief causes in the Theory of Causal Relation— 3) The Third Patriarch Seng Tsan (? – 606 AD): Theo A Tyø Ñaøm cuûa toâng Caâu Xaù, coù saùu caên Tam Toå Taêng Xaùn—See Seng Tsan. nhaân trong thuyeát nhaân quaû. 4) The fourth Patriarch Tao Hsin (580-651): Töù 1) Karana-hetu (skt): Naêng Taùc Nhaân—The Toå Ñaïo Tín—See Tao-Hsin. active cause as the leading factor in the 5) The fifth Patriarch Hung-Jen ((601-675): Nguõ production of an effect—Naêng taùc nhaân laø Toå Hoaèng Nhaãn—See Hung-Jen. yeáu toá daãn ñaïo trong söï phaùt sinh moät haäu 6) The Sixth Patriarch Hui-Neng: Luïc Toå Hueä quaû. Naêng—Who received the transmission from 2) Sahabhu-hetu (skt): Caâu Höõu Nhaân—The co- Hung-Jen (fifth patriarch). Hui Neng existent cause, more than two factors always propagated Zen in the Southern part of China; working together—Caâu höõu nhaân laø loaïi nhaân therefore, his lineage is called the southern maø treân hai yeáu toá luoân luoân cuøng haønh söï school of Zen—Vò toå thöù saùu, ngöôøi ñaõ nhaän vôùi nhau. y baùt töø nguõ toå Hoaèng Nhaãn, hoaèng hoùa veà 3) Sabhaga-hetu (skt): Ñoàng Loaïi Nhaân—The phöông nam, neân coøn goïi laø doøng thieàn similar-species cause, a cause helping other phöông nam—See Hui-Neng. causes of its kind—Laø loaïi nhaân trôi giuùp Six closest relatives:

Luïc Thaân—See Six nhöõng nhaân khaùc cuøng loaïi vôùi noù. immediate relations.

Six coarser stages: Luïc Thoâ Töôùng—According Six common-herd Bhiksunis: Luïc Quaàn Tyø to the Awakening of Faith, there are six coarser Kheo Ni—Beside the six common herd Bhiksus, stages arising from the three finer stages which in there were also the six common hed Bhiksunis turn are produced by original unenlightened whose names were just the same as that of the condition of ignorance—Theo Khôûi Tín Luaän, coù Bhiksus'—Ngoaøi nhoùm luïc quaàn tyø kheo ra, coøn saùu loaïi thoâ töôùng sanh ra bôûi si meâ. coù luïc quaàn tyø kheo ni, cuõng coù teân gioáng nhö 1) Knowledge or consciousness of like and nhoùm tyø kheo. dislike arising from mental conditions: Trí Six conceptions: Luïc Thöùc—See Six Töôùng—YÙ thöùc do caûnh giôùi meâ chaáp maø consciousnesses. chaúng bieát ñoù laø huyeãn giaû laïi sanh taâm thích Six conditions of living activities for a hay khoâng thích khôûi leân töø traïng thaùi tinh Sramanera (Sutra in Forty-Two Sections): thaàn. Saùu ñieàu kieän sinh hoaït cuûa moät vò Sa Moân (Kinh 2) Consciouness of pain and pleasure resulting Töù Thaäp Nhò Chöông). from the knowledge or consciousness, causing 1) Shaving their heads and beards: Caïo boû raâu continuous responsive memory: Töông Tuïc toùc. Töôùng—Döïa vaøo söï phaân bieät cuûa trí töôùng 2) Accepting the Buddha's Dharmas: Laõnh thoï maø coù yù thöùc veà khoå laïc (ñau khoå vaø vui giôùi phaùp. söôùng). 3) Renouncing worldly wealth and riches: Xaû boû 3) Attachment or clinging arising from cuûa caûi theá gian. consciouness of pain or pleasure, or retention 4) Moderating in acquiring things: Nhu caàu vöøa of memories of past joys and sorrows as if ñuû. they were reality and not illusions: Chaáp Thuû 5) Begging for food, eating only enough to Töôùng—Ñoái vôùi caûnh khoå laïc chaúng bieát ñoù satisfy the hunger, and taking only one meal a laø hö huyeãn laïi sanh nieàm chaáp thuû. day at noon: Khaát thöïc, aên vöøa ñuû, vaø chæ aên 4) Assigning names according to the seeming ngaøy moät ngoï. and unreal with fixation of ideas: Keá Danh Töï 6) Passing the night beneath trees: Nguû döôùi goác Töôùng—Gaén teân coá ñònh cho nhöõng thöù caây. huyeãn haõo giaû danh neân sanh khoå ñau phieàn Six conditions of sentient existence: Luïc naõo. Ñaïo—See Six gatis. 5) The consequent activity with all the variety of deeds: Khôûi Nghieäp Töôùng—Haäu quaû cuûa Six conditions tend to the eradication of caùc thöù nghieäp thieän aùc. sense-desires (The Buddha and His 6) The suffering resulting from being tied to Teachings): Saùu ñieàu kieän coù khuynh höôùng taän deeds and their karma consequences: Nghieäp dieät tham duïc (Ñöùc Phaät vaø Phaät Phaùp). Heä Khoå Töôùng—Bò buoäc vaøo nghieäp thieän aùc 1) Perceiving the loathsomeness of the objects: maø caûm khoå quaû sanh töû. Nhaän thöùc veà moái nguy haïi cuûa ñoái töôïng. Six common-herd Bhiksus: Luïc Quaàn Tyø 2) Constant meditation on loathsomeness: Kieân Kheo—The six common herd bhiksus, to whose trì quaùn töôûng veà nhöõng moái nguy haïi aáy. improper or evil conduct is attributed the laying 3) Sense-restraint: Thu thuùc luïc caên. down of many of the laws by Sakyamuni. The 4) Moderation in food: Ñieàu tieát vieäc aên uoáng generally accepted list indicating Nanda, (AÊn uoáng coù ñoä löôïng). Upananda, Asvaka, Punarvasu, Chanda, and 5) Good friendship: Taïo tình baèng höõu toát. Udayin—Vaøo

thôøi Ñöùc Phaät coøn taïi theá coù saùu 6) Profitable talk: Ñaøm luaän höõu ích. nhoùm Tyø Kheo xaáu, keát ñaûng laøm nhöõng chuyeän Six Consciousnesses: Saùu Thöùc—Six traùi vôùi uy nghi. Giôùi luaät maø Phaät cheá ñònh ra conceptions (consciousnesses)—The perceptions phaàn nhieàu duyeân vaøo haønh ñoäng cuûa saùu nhoùm tyø and discernings of the six organs of sense: kheo naày maø ñaët ra. 1) Sight consciousness: Nhaõn thöùc.

2) Hearing consciousness: Nhó thöùc. Vaán ñeà cöôùi gaû khoâng ñöôïc tín nhieäm, vì 3) Scent consciousness: Tyû thöùc. ngöôøi ñam meâ côø baïc khoâng theå quaùn xuyeán 4) Taste consciousness: Thieät thöùc. lo laéng ñöôïc vôï con. 5) Body consciousness: Thaân thöùc. Six dangers when one attaches to idleness: 6) Mind consciousness: Mana (skt)—YÙ thöùc. Saùu nguy hieåm cuûa thoùi quen löôøi bieáng— Six cords: Luïc Keát—According to the According to the Sigalaka Sutra, there are six Lankavatara Sutra, a cloth or cord tied in six dangers when one attaches to idleness—Theo consecutive double loops and knots. The cloth Kinh Thi Ca La Vieät, thoùi quen löôøi bieáng coù saùu represents the fundamental unity, the knots the moái nguy hieåm: apparent diversity—Theo Kinh Laêng Giaø, daây vaûi 1) Thinking it's too cold, one does not work: Vì keát thaønh saùu voøng vaø saùu nuùt lieân tuïc. Vaûi töôïng nghó raèng trôøi quaù laïnh, neân ngöôøi ta khoâng tröng cho söï ñoàng nhaát vaø nhöõng nuùt töôïng tröng chòu laøm vieäc. cho söï dò bieät—See Six bonds of the mind. 2) Thinking it's too hot, one does not work: Vì Six creatures: Luïc Chuùng Sanh—See Six gatis. nghó raèng trôøi quaù noùng, neân ngöôøi ta khoâng Six dangers when one attaches to addiction chòu laøm vieäc. 3) Thinking it's too early, one does not work: Vì of alcoholic drinks and drugs: Saùu nguy hieåm nghó raèng haõy coøn quaù sôùm neân ngöôøi ta khi ñam meâ caùc loaïi röôïu vaø thuoác—According to khoâng chòu laøm vieäc. the Sigalaka Sutra, there are six dangers when one 4) Thinking it's too late, one does not work: Vì attaches to addiction of alcoholic drinks and nghó raèng ñaõ quaù treã ñeå laøm vieäc. drugs—Theo Kinh Thi Ca La Vieät, coù saùu nguy 5) Thinking I'm too hungry, one does not work: hieåm khi ñam meâ caùc loaïi röôïu vaø thuoác: Vì nghó raèng toâi quaù ñoùi neân khoâng theå laøm 1) Present waste of money: Taøi saûn hieän taïi bò vieäc. toån thaát. 6) Thinking I'm full, one does not work: Vì nghó 2) Increased quarrelling: Taêng tröôûng söï gaây goã. raèng quaù no ñeå laøm vieäc. 3) Liability to sickness: Beänh taät deã xaâm nhaäp. 4) Loss of good name: Thöông toån danh döï. Six dangers when one frequents fairs and 5) Indecent exposure of one's person: Ñeå loä aâm parties: Saùu nguy hieåm khi la caø ñình ñaùm hyù taøng. vieän—According to the Sigalaka Sutra, there are 6) Weakening of the intellect: Trí löïc toån haïi. six dangers when one frequents fairs and parties— Six dangers when one attaches to gambling: Theo Kinh Thi Ca La Vieät, coù saùu nguy hieåm khi Saùu nguy hieåm khi ñam meâ côø baïc—According to la caø ñình ñaùm: the Sigalaka Sutra, there are six dangers when one 1) One is always thinking, where is there attaches to gambling—Theo Kinh Thi Ca La Vieät, dancing?: Luoân luoân tìm xem choã naøo coù coù saùu moái nguy hieåm khi ñam meâ côø baïc: muùa. 1) The winner makes enemies: Keû thaéng thì 2) Where is there sinning?: Choã naøo coù ca. sanh thuø oaùn.

3) Where are they playing music?: Choã naøo coù 2) The loser bewails his loss: Ngöôøi baïi thì sanh nhaïc. taâm saàu muoän. 4) Where are they reciting?: Choã naøo coù taùn 3) One wastes one's present wealth: Taøi saûn tuïng. hieän taïi bò toån thaát. 5) Where is there hand-clapping?: Choã naøo coù 4) One's word is not trusted in the assembly: Taïi nhaïc tay. hoäi tröôøng hay trong ñaïi chuùng, lôøi noùi khoâng 6) Where are the drums?: Choã naøo coù troáng. hieäu löïc. Six dangers when one keeps bad company: 5) One is despised by one's friends and Saùu moái nguy hieåm khi thaân caän aùc höõu— companions: Baèng höõu ñoàng lieâu khinh mieät. According to the Sigalaka Sutra, there are six 6) One is not in demand for marriage. Because dangers when one keeps bad company—Theo a gambler cannot afford to maintain a wife:

Kinh Thi Ca La Vieät, coù saùu moái nguy hieåm khi pure mind—Theo Caâu Xaù Luaän coù saùu ñieàu laøm oâ thaân caän aùc höõu (baïn xaáu). ueá tònh taâm: 1) The danger of gamblers: Nguy hieåm cuûa 1) Vexation: Naõo (phieàn muoän). nhöõng keû côø baïc. 2) Flattery: Sieåm (nònh noït). 2) The danger of any glutton: Nguy hieåm cuûa 3) Arrogance: Kieâu (khi lôøn ngöôøi khaùc). nhöõng keû loaïn haønh. 4) Exaggeration: Cuoàng (Doái gaït ngöôøi khaùc). 3) The danger of the drunkard: Nguy hieåm cuûa 5) Hatred: Haän. nhöõng keû nghieän röôïu. 6) Malice: Haïi (laøm haïi ngöôøi khaùc). 4) The danger of cheaters: Nguy hieåm cuûa Six desires and the five gunas (dusts): Luïc nhöõng keû traù nguïy. Duïc vaø Nguõ Traàn. 5) The danger of tricksters: Nguy hieåm cuûa (I) The six sensual attractions—Saùu duïc: nhöõng keû löôøng gaït. 1) Colour: Saéc Duïc—The sensual attraction of 6) The danger of the bully: Nguy hieåm cuûa colour—Söï ham muoán haáp daãn cuûa maøu saéc. nhöõng keû baïo ñoäng. 2) Form: Hình Maïo Duïc. Six dangers when one wanders the streets at 3) Carriage: Uy Nghi Tö Thaùi Duïc. unfitting time: Saùu nguy hieåm khi du haønh treân 4) Voice or Speech: Ngöõ Ngoân AÂm Thanh Duïc. ñöôøng phoá phi thôøi—According to the Sigalaka 5) Softness or Smoothness: Teá Hoaït Duïc. Sutra, there are six dangers when one wanders the 6) Features: Nhaân Töôùng Duïc. streets at unfitting time—Theo Kinh Thi Ca La (II) Five dusts: Pancavisayarasa (p)—Five Vieät, du haønh treân ñöôøng phoá phi thôøi coù saùu moái indulgences of the senses—The objects of the nguy hieåm: five senses, which being dusty or earthly 1) One is Defenseless and without protection: things can taint the true nature—Naêm traàn Töï mình khoâng ñöôïc che chôû hoä trì. hay naêm caûnh saéc. 2) Wife and children are defenseless and 1) Form: Saéc Traàn. without protection: Vôï con khoâng ñöôïc che 2) Sound: Thinh Traàn. chôû hoä trì. 3) Smell: Höông Traàn. 3) One's property is defenseless and without 4) Flavor: Vò Traàn. protection: Taøi saûn khoâng ñöôïc che chôû hoä trì. 5) Touch: Xuùc Traàn. 4) One is suspected of crimes: Bò tình nghi laø taùc Six Desire Heavens: Luïc Duïc Thieân—Six nhaân cuûa aùc söï. Heavens of Desires (they are still in the region of 5) False reports are pinned on one: Naïn nhaân sexual desire). These are Heavens in which the cuûa caùc tin ñoàn thaát thieät. Heavenly beings are still attached to intimate 6) One encounters all sorts of unpleasantness: relations from low to high. In the Surangama, the Töï röôùc vaøo thaân nhieàu khoå naõo. Buddha reminded Ananda about the six heavens, Six deceivers: Luïc Chuûng Caâu Sinh Hoaëc—Saùu although they have

transcended the physical in loaïi meâ hoaëc thoâng thöôøng vôùi chuùng sanh—The these six heavens, the traces of their minds still six deceivers common to all the living: become involved—Saùu coõi trôøi Duïc Giôùi (vaãn coøn 1) Greed: Tham. trong caûnh saéc duïc). Ñaây laø nhöõng coõi trôøi maø 2) Anger: Saân. chuùng sanh trong ñoù vaãn coøn chaáp tröôùc vaøo luyeán 3) Ignorance: Voâ Minh—Si. aùi thaân maät töø thaáp ñeán cao. Trong Kinh Thuû Laêng 4) Torpor: Hoân traàm. Nghieâm, Ñöùc Phaät ñaõ nhaéc ngaøi A Nan veà saùu coõi 5) Doubt: Nghi hoaëc. trôøi, hình duø khoûi ñoäng, nhöng taâm tích haõy coøn 6) Incorrect views: Baát Chaùnh Kieán—Taø kieán. giao keát, goïi laø Trôøi Duïc Giôùi: Six deceivers common to all the living: Luïc 1) The Heaven of the four kings: Catur-maha- Chuûng Caâu Sinh Hoaëc—See Six deceivers. rajakayika (skt)—Catumaharajika (p)—Töù Thieân vöông Thieân—The Four Heavenly Six defiled things: Luïc caáu—According to the Great Kings, the lowest realm, where Kosa Sastra, there are six things that defile the

guardian gods of the four quarters dwell with trong saïch. Sau khi cheát, vöôït khoûi maët trôøi, their followers. The Heaven of the four Kings. maët traêng, ôû ñænh nhaân gian. Goïi laø Ñao Lôïi It is described as half-way up Mount Sumeru. Thieân." In the Surangama Sutra, book Eight, the ** The rest four Heavens are located between Buddha explained to Ananda about the Mount Sumeru and the Brahmalokas: Boán coõi Heaven of the four kings as follows: trôøi coøn laïi toïa laïc giöõa nuùi Tu Di vaø nhöõng "Ananda! There are many people in the world trôøi Phaïm Giôùi. who do not seek what is eternal and who 3) The Suyama Heaven: Suyama (skt)—Yama cannot renounce the kindness and love they (p)—Toâ Daï Ma Thieân—Coõi Trôøi Khoaùi feel for their wives, but they have no interest Laïc—Daï Ma Thieân hay Tu Dieäm Ma in deviant sexual activity and so develop a Thieân—Yama is the heaven that destroys purity and produce light. When their life ends, pains, the realm of the Yama gods. In the they draw near the sun and moon and are Surangama Sutra, the Buddha said: "Those among those born in the heaven of the four who become temporarily involved when they kings—Töù Ñaïi Thieân Vöông laø caûnh giôùi thaáp meet with desire but who forget about it when nhaát, nôi boán vò Thieân Vöông canh giöõ boán it is finished, and who, while in the human phöông an truù vôùi quaàn thaàn. Coù boán vò thieân realm, are active less and quiet more, abide at vöông laø Trò Quoác, Quaûng Muïc, Taêng Tröôûng the end of their lives in light and emptiness vaø Ña Vaên. Coõi trôøi naày ôû giöõa ñöôøng leân nuùi where the illumination of sun and moon does Tu Di. Trong Kinh Thuû Laêng Nghieâm, quyeån not reach. These beings have their own light, Taùm, Ñöùc Phaät ñaõ noùi vôùi ngaøi A Nan veà Töù and they are among those born in the Suyama Thieân Vöông nhö sau: "A Nan! Nhöõng ngöôøi Heaven."—Daï Ma Thieân laø coõi trôøi dieät khoå ôû theá gian, khoâng caàu thöôøng truï, chöa boû cuûa hoäi chuùng Thieân Daï Ma. Trong Kinh Thuû ñöôïc aân aùi theâ thieáp, taâm khoâng chaïy theo taø Laêng Nghieâm, Ñöùc Phaät noùi: "Nhöõng ngöôøi daâm, loøng yeân laëng, saùng suûa, sau khi cheát, thænh thoaûng coù gaëp caûnh duïc, taïm thôøi coù sanh gaàn maët trôøi maët traêng. Goïi laø Trôøi Töù giao, qua roài taâm khoâng nhôù nghó ñeán nöõa. ÔÛ Thieân Vöông." trong ñôøi, ñoäng ít tónh nhieàu. Sau khi cheát, 2)

The Thirty-Three Heavens: Trayastrimsha ñöôïc rôõ raøng an truï trong hö khoâng. AÙnh saùng (skt)—Tavatimsa (p)—Ñao Lôïi Thieân—The maët trôøi maët traêng chieáu leân chaúng tôùi, töï choùi realm of the thirty-three gods, where Sakka is saùng. Goïi laø trôøi Tu Dieäm Ma." the Lord, or King of gods. Trayastrimsha or 4) The Tushita Heaven: Tushita (skt)—Tusita the Trayastrimsha Heaven. It is described as (p)—Ñaâu Suaát Thieân—Tusita is the heaven at the summit of Mount Sumeru. In the of delight, for happy dwellers. In the Surangama Sutra, the Buddha said, "Those Surangama Sutra, the Buddha said: "Those whose sexual love for their wives is slight, but who are quiet all the time, but who are not yet who have not yet obtained the entire flavor of able to resist when stimulated by contact, dwelling in purity, transcend the light of sun ascend at the end of their lives to a subtle and and moon at the end of their lives, and reside ethereal place; they will not be drawn into at the summit of the human realm. They are the lower realms. The destruction of the among those born in the Tryastrimsha realms of humans and gods and the Heaven."—Coõi trôøi ba möôi ba taàng, caûnh obliteration of kalpas by the three disasters giôùi cuûa ba möôi ba vò trôøi, nôi ñoù Ñeá Thích will not reach them, for they are among those laø Thieân Chuû. Tam Thaäp Tam Thieân hay coõi born in the Tushita Heaven."—Trôøi Hyû Tuùc Trôøi Ba Möôi Ba Taàng, caûnh trôøi thaéng dieäu hay vui möøng thoûa maõn. Ñaâu Suaát Thieân laø tuyeät vôøi khoâng sao keå xieát. Coõi trôøi naày ôû coõi trôøi hoan laïc daønh cho chö Thieân an truù ngay ñænh nuùi Tu Di. Trong Kinh Thuû Laêng trong haïnh phuùc. Trong Kinh Thuû Laêng Nghieâm, Ñöùc Phaät noùi: "Nhöõng ngöôøi ít daâm Nghieâm, Ñöùc Phaät daïy: "Nhöõng ngöôøi thöôøng duïc, maø luùc tònh cö, chöa ñöôïc hoaøn toaøn thöôøng yeân tónh. Coù caûnh duïc ñeán chöa theå

döùt haún. Sau khi cheát, sanh leân treân nöõa, Six destinies: Luïc ñaïo—See Three worlds and khoâng tieáp haï giôùi caûnh nhaân thieân. Ñeán kieáp six realms of life, and Six paths. hoaïi, ba tai hoïa laø nöôùc, löûa, gioù khoâng tôùi Six deva heavens of desire: Duïc Giôùi Nhaân ñöôïc. Goïi laø Trôøi Ñaâu Suaát." Thieân hay Sô chuùng sanh cö—The world and the 5) The transformation of Bliss Heaven: six deva heavens of desire in which there is Nirmanarati (skt)—Nimmanarati (p)—Laïc variety of bodies and thinking or ideas—Theá giôùi Bieán Hoùa Thieân—The realm of the devas Ta Baø vaø saùu coõi trôøi duïc giôùi trong ñoù chuùng sanh who delight in creation of their own. —In the coù nhieàu loaïi thaân vaø nhieàu loaïi töôûng—See Six Surangama Sutra, the Buddha said: "Those Desire Heavens. who are devoid of desire, but who will engage Six deva realms of desire: Saùu Taàng Trôøi Duïc in it for the sake of their partner, even though Giôùi—See Six Desire Heavens. the flavor of doing so is like the flavor of Six devalokas: Luïc Duïc Thieân—See Six Desire chewing wax, are born at the end of their Heavens. lives in a place of transcending transformations. They are among those born Six dharmas of Naropa order: Saùu phaùp maät in the Heaven of Bliss by Transformation."— haønh cuûa Naropa—Tantric practices taught to Coõi trôøi hay thích bieán hoùa, coøn goïi laø Hoùa Marpa Chogi Lodro by Naropa (1016-1100) and Laïc Thieân. Hoùa Laïc laø coõi trôøi cuûa chö Thieân brought to Tibet by him. They are particularly tìm laïc thuù ôû coâng trình saùng taïo cuûa chính important to the

Kagyupa order. The six are—Tu mình. Trong Kinh Thuû Laêng Nghieâm, Ñöùc taäp Maät giaùo ñöôïc ngaøi Naropa daïy cho Marpa Phaät daïy: “Nhöõng ngöôøi khoâng coù daâm duïc Chogi Lodro vaø ñöôïc vò naøy truyeàn sang Taây taïng. taâm, ñoái vôùi söï duïc thaáy voâ vò khoâng thieát. Nhöõng phaùp tu naøy ñaëc bieät quan troïng ñoái vôùi Luùc cheát, sanh leân caûnh sieâu vieät bieán hoùa. tröôøng phaùi Kagyupa. Saùu phaùp ñoù laø: Goïi laø Trôøi Laïc Bieán Hoùa.” 1) Heat (candali), which involves increasing and 6) Comfort Gained From The Transformation of channeling inner heat through visualizing fire Others’ Bliss: Parinimmita-vasavati (p)—Tha and the sun in various places of the Hoùa Töï Taïi Thieân—The heaven of devas meditator’s body—Söùc noùng, lieân heä ñeán vieäc who delight or gain the comfort from others’ taêng cöôøng ñöa luoàng noùng beân trong ñi ñeán bliss, or delight in others’ creation. In the khaép cô theå haønh giaû baèng caùch möôøng töôïng Surangama Sutra, the Buddha said: “Those löûa vaø maët trôøi trong nhieàu phaàn khaùc nhau who have no kind of worldly thoughts while cuûa cô theå. doing what worldly people do, who are lucid 2) Illusory body (maya-deha), a practice in and beyond such activity while involved in it, which one mentally generates an image of a are capable at the end of their lives of subtle body composed of subtle energies and entirely transcending states where endowed with the ideal qualities of a buddha, transformations may be present and may be such as the six paramitas. This is eventually lacking. They are among those born in the transformed into the “vajra-body,” Heaven of the Comfort from others’ symbolizing the state of Buddhahood—Thaân transformations.”—Coõi trôøi coù theå khieán töï taïi huyeãn giaû, moät loaïi thöïc taäp trong ñoù haønh bieán hoùa töø söï hyû laïc cuûa ngöôøi khaùc hay töø giaû phaùt sinh ra moät hình aûnh cuûa moät thaân vi coâng trình saùng taïo cuûa ngöôøi khaùc. Trong teá bao goàm nhöõng naêng löôïng vi teá vaø ñöôïc Kinh Thuû Laêng Nghieâm, Ñöùc Phaät daïy: phuù cho vôùi nhöõng phaåm chaát lyù töôûng cuûa “Nhöõng ngöôøi khoâng coù taâm theá gian, maø laøm moät vò Phaät, nhö saùu Ba La Maät. Söï vieäc naøy vieäc ôû theá gian. Sieâu vieät khoâng laøm söï giao. cuoái cuøng chuyeån hoùa thaønh “thaân kim cang,” Luùc cheát sieâu xuaát caûnh bieán hoùa vaø khoâng bieåu töôïng cho traïng thaùi cuûa Phaät quaû. bieán hoùa. Goïi laø Tha Hoùa Töï Taïi Thieân.” 3) Dream (svapna), or dream yoga that trains the meditator to take control of and manipulate the process of dreams—giaác moäng, hay du

giaø trong giaác mô nhaèm huaán luyeän haønh giaû khaùc hay vaøo moät Phaät ñoä vaøo luùc laâm chung. kieåm soaùt nhöõng loâi keùo cuûa tieán trình cuûa Haønh giaû naøo naém vöõng toaøn boä kyõ thuaät coù giaác moäng. theå bieán ñoåi taâm cuûa loaïi aùnh saùng thanh tònh 4) Clear light (prabhasvara), or the yoga of a vaøo thaân cuûa moät vò Phaät vaøo luùc laâm chung. clear light which is based on the tantric notion Six difficult things: Saùu ñieàu khoù gaëp. that the mind is of the nature of clear light, (A) and this practice involves learning to perceive 1) To be born in human form: Ñöôïc sanh ra laøm all appearances as manifestations of mind and ngöôøi laø khoù. as representing the interplay of luminosity 2) To be born in the

Buddha-age: Ñöôïc sanh ra and emptiness—AÙnh saùng trong suoát, döïa vaøo cuøng thôøi vôùi Phaät laø khoù. khaùi nieäm maät chuù raèng taâm laø baûn chaát cuûa 3) To hear the true Buddha-law: Nghe ñöôïc aùnh saùng trong suoát, vaø söï tu taäp naøy lieân heä chaùnh phaùp laø khoù. tôùi vieäc hoïc nhaän thöùc veà taát caû moïi daùng veû 4) To beget a good heart: Coù taâm laønh laø khoù. hieän leân trong taâm tieâu bieåu cho taùc ñoäng laãn 5) To be born in the central kingdom: Ñöôïc sanh nhau giöõa söï chieáu saùng vaø taùnh khoâng. ra nôi trung taâm vöông quoác laø khoù. 5) Intermediate state (antarabhava), or 6) To be perfect: Tu taäp ñöôïc quaû vò laø khoù. intermediate state yoga that trains the (B) meditator for the state between birth and 1) To be born in the Buddha-age: Ngoä Phaät Theá death, in which one has a subtle body, which Nan—Sanh ra nhaèm thôøi coù Phaät laø khoù. is subjected to disorienting and frightening 2) To hear the true Buddha-law: Vaên Chaùnh sights, sounds, and other sensory phenomena. Phaùp Nan—Nghe ñöôïc chaùnh phaùp laø khoù. A person who is adept in this yoga is able to 3) To beget a good heart: Sanh Thieän Taâm understand that these are all creations of Nan—Sanh ñöôïc thieän taâm laø khoù. mind, and this realization enables one to take 4) To be born in the central kingdom: Sanh control of the process, which is said to present Trung Quoác Nan—Ñöôïc sanh ra trong xöù numerous opportunities for meditative trung taâm laø khoù. progress if properly understood and 5) To be in human form: Ñaéc Nhaân Thaân Nan— handled—Thaân trung aám, traïng thaùi du giaø Ñöôïc thaân ngöôøi laø khoù. huaán luyeän cho haønh giaû kieåm soaùt ñöôïc 6) To be perfect: Toaøn Caên Nan—Ñöôïc ñaày ñuû traïng thaùi giöõa sanh vaø töø, trong ñoù haønh giaû caùc caên laø khoù. coù moät thaân vi teá, phaûi chòu söï maát phöông Six directions: Luïc Phöông. höôùng vaø sôï haõi caûnh trí, aâm thanh, vaø caùc 1) East: Phöông Ñoâng. hieän töôïng thuoäc veà caûm giaùc khaùc. Moät 2) West: Phöông Taây. ngöôøi thích nghi vôùi loaïi du giaø naøy coù theå 3) South: Phöông Nam. hieåu ñöôïc taát caû nhöõng saùng taïo trong taâm, vaø 4) North: Phöông Baéc. söï thöïc chöùng naøy khieán haønh giaû coù theå kieåm 5) Above: Phöông Treân. soaùt ñöôïc tieán trình, trong ñoù ngöôøi ta noùi noù 6) Below: Phöông Döôùi. ñöa ra voâ soá cô hoäi cho söï tieán boä thieàn taäp Six directions of the Brahman morning act neáu hieåu vaø thöïc haønh ñuùng caùch. of paying homage: Luïc phöông haønh trì—See 6) Transference of consciousness (samkrama), a Cultivation in six directions. yoga that develops the ability to project one’s consciousness into another body or to a Six directions of reincarnation: Luïc Ñaïo—Buddha-land (Buddha-ksetra) at the time of See Six gatis. death. One who fully masters the technique Six distressers: Luïc Ñaïi Phieàn naõo—See Six can transmute the pure light of mind into the great klesa, passions or distressers. body of a Buddha at the time of death— Six domestic animals: Luïc Suùc—Saùu loaïi gia Chuyeån thöùc, traïng thaùi du giaø phaùt trieån khaû suùc naêng höôùng taâm thöùc cuûa mình vaøo moät thaân 1) Horse: Ngöïa.

2) Ox (buffalo): Traâu boø. 6) Centre (middle) rose and surroundings 3) Goat: Deâ. (borders) sank: Chính giöõa voït leân thì boán beân 4) Fowl: Gia caàm. chìm xuoáng. 5) Dog: Choù. (III) Six laksanas or marks of earthquake, 6) Pig: Heo. according to the

Avatamsaka Sutra—Saùu Six dusts: Luïc traàn—Six gunas—The six sense töôùng chaán ñoäng, theo Kinh Hoa Nghieâm: objects—Six objects (inherent qualities produced 1) Shaking: Ñoäng. by the objects and organs of sense, i.e. sight or 2) Rising: Khôûi. visible objects, sounds, smell, taste, touch, and 3) Waving: Duõng (laéc qua laéc laïi). idea, thought, or mental objects)—Saùu traàn sanh 4) Reverberating: Chaán. ra bôûi saùu caên vaø saùu ñoái töôïng cuûa caên laø saéc, 5) Arousing: Giaùc—Khuaáy ñoäng. thinh, höông, vò, xuùc vaø phaùp. 6) Roaring: Hoáng. Six earthquakes: Luïc Chuûng Chaán Ñoäng—Ba (IV) Six laksanas or marks of earthquake, loaïi saùu thöù chaán ñoäng—The six earthquakes or according to the Maha-Prajna Sutra—Saùu earth-shakings of which there are three categories: töôùng chaán ñoäng, theo Kinh Baùt Nhaõ: (I) Earthquakes in the six periods of a day, 1) Shaking: Ñoäng. according to the Long Agama Sutra—Saùu thôøi 2) Rising: Khôûi. chaán ñoäng theo Kinh Tröôøng A Haøm: 3) Reverberating: Chaán. 1) At the Buddha's conception: Luùc Phaät nhaäp 4) Beating: Kích—Khua ñaäp. thai. 5) Roaring: Hoáng. 2) At the Buddha's birth: Luùc Phaät xuaát thai. 6) Cracking: Nöùt ra. 3) At the Buddha's enlightenment: Luùc Phaät Six earthshakings: Luïc Chuûng Chaán Ñoäng— thaønh ñaïo. See Six earthquakes. 4) At the Buddha's first preaching: Luùc Phaät Six elements: Luïc Ñaïi—See Six fundamental chuyeån Phaùp Luaân. elements. 5) When Mara besought him to live: Luùc thieân Six elements of faith: Luïc tín—According to ma khuyeán thænh Ngaøi soáng. Most Venerable Thích Thieàn Taâm in The Thirteen 6) At the Buddha's Nirvana: Luùc Phaät nhaäp Nieát Patriarchs of Pureland Buddhism, he emphasized Baøn. that to have Faith is to believe in the following six (II) Earthquakes in six directions, according to the elements—Theo Hoøa Thöôïng Thích Thieàn Taâm Maha-Prajna Sutra. The six different kinds of trong Lieân Toâng Thaäp Tam Toå, trong phaàn Tín shaking of the chiliocosm, or universe, when Haïnh Nguyeän, thaày ñaõ nhaán maïnh veà Tín laø tin ôû the Buddha entered into the samadhi of joyful nôi saùu ñieàu: wandering—Saùu phöông chaán ñoäng theo Kinh 1) Self-faith: Töï tín—See Self-faith. Ñaïi Baùt Nhaõ. Khi Theá Toân nhaäp sö töû du hyù 2) Faith in others: Tha Tin—See Faith in others. tam muoäi, thì saùu loaïi chaán ñoäng noåi leân: 3) Faith in causation: Tin Nhaân—See Faith in 1) East rose and West sank: Ñoâng voït leân thì causation. Taây chìm xuoáng. 4) Faith in effect: Tin Quaû—See Faith in effect. 2) West rose and east sank: Taây voït leân thì Ñoâng 5) Faith in practice: Tin söï—See Faith in chìm xuoáng. practice. 3) South rose and North sank: Nam voït leân thì 6) Faith in theory: Tin Lyù—See Faith in theory. Baéc chìm xuoáng. Six elements making for deliverance: 4) North rose and South sank: Baéc voït leân thì Nissaraniya-dhatuyo (p)—Luïc Xuaát Ly Giôùi— Nam chìm xuoáng. According to the Sangiti Sutta in the Long 5) Surroundings (borders) rose the centre Discourses of the Buddha, there are six elements (middle) sank: Boán beân voït leân thì chính giöõa making for deliverance—Theo Kinh Phuùng Tuïng chìm xuoáng. trong Tröôøng Boä Kinh, coù saùu xuaát ly giôùi:

1) Having developed the emancipation of the sau: "Ta ñaõ tu taäp hyû taâm giaûi thoaùt, tuy vaäy heart through LOVING-KINDNESS: Tu Taäp baát laïc taâm vaãn ngöï trò taâm ta.". Töø Taâm Giaûi Thoaùt—Here a monk might say 4) Emancipation of the

heart through “I have developed the emancipation of the equanimity: Tu Taäp Xaû Taâm Giaûi Thoaùt— heart by LOVING-KINDNESS (metta), Here a monk might say: “I have developed expanded it, made it a vehicle and a base, the emancipation of the heart through established, worked well on it, set it well in equanimity (upeka,..., and yet lust (rago) train. And yet ill-will still grips my heart. He grips my heart.”—ÔÛ ñaây vò Tyø Kheo noùi: “Ta should be told :No! Do not say that!Do not ñaõ tu taäp xeû taâm giaûi thoaùt, tuy vaäy tham taâm misrepresent the Blessed Lord, it is not right vaãn ngöi trò taâm ta.” to slander him thus, for he would not have 5) The signless emancipation of the heart: Tu said such a thing! Your words are unfounded Taäp Voâ Töôùng Taâm Giaûi Thoaùt—Here a and impossible. If you develop the monk might say: “I have developed the emanicipation of the heart through loving- signless emancipation of the heart, and yet kindness, ill-will has no chance to envelop my heart still hankers after signs your heart. This emancipation through loving (nimittanusari-hoti).” (the rest remains the kindness is a cure for ill-will—ÔÛ ñaây vò Tyø same as in 1)—ÔÛ ñaây vò Tyø Kheo noùi: “Ta ñaõ Kheo noùi nhö sau: “Ta ñaõ tu taäp töø taâm giaûi tu taäp voâ töôùng taâm giaûi thoaùt, tuy vaäy taâm ta thoaùt, laøm cho sung maõn, laøm cho thaønh coã vaãn chaïy theo caùc töôùng.” xe, laøm thaønh caên cöù an truù, chaát chöùa vaø 6) The emancipation of the heed to the idea: ‘I kheùo leùo tinh caàn. Tuy vaäy saân taâm vaãn ngöi am this,’ means the emancipation of doubts, trò taâm ta.” Vò aáy caàn phaûi ñöôïc baûo nhö sau: uncertainties, and problems: Tu Taäp Khöôùc “Chôù coù nhö vaäy, chôù noùi nhö vaäy, Ñaïi Ñöùc! Töø Söï Ngaïo Maïn “toâi coù maët,” maø muõi teân do Chôù coù hieåu laàm Theá Toân, vu khoáng Theá Toân döï nghi ngôø ñöôïc giaûi thoaùt—Here a monk nhö vaäy khoâng toát. Theá Toân khoâng noùi nhö might say: “The idea ‘I am is repellent to me, vaäy.” Nhöõng lôøi noùi cuûa vò naày laø voâ caên cöù I pay no heed to the idea: I am this.” Yet vaø khoâng theå naøo nhö vaäy ñöôïc. Ai tu taäp töø doubts, uncertainties and problems still grip taâm giaûi thoaùt, laøm cho sung maõn, laøm thaønh my heart.” (the rest remains the same as in coã xe, laøm thaønh caên cöù, an truù, chaát chöùa vaø 1)—ÔÛ ñaây vò Tyø Kheo noùi: “Quan ñieåm ‘toâi kheùo leùo tinh caàn, saân taâm khoâng theå naøo ngöi coù maët,’ ‘toâi bò töø khöôùc,’ ‘toâi laø caùi naày,’ trò vaø an truù nôi keû aáy ñöôïc. khoâng ñöôïc toâi chaáp nhaän, tuy vaäy muõi teân 2) Emancipation of heart through compassion: nghi ngôø do döï vaãn aùm aûnh an truù trong toâi.”. Tu Taäp Bi Taâm Giaûi Thoaùt—Here a monk Six elements in meditation: Luïc Ñaïi Quaùn— might say: “I have developed the See Six kinds of contemplation. emanicipation of the heart through Six elements unimpeded, or interactive: Luïc compassion (karuna), and yet cruelty still Ñaïi Voâ Ngaïi—Luïc Ñaïi Theå Ñaïi—Töï tính cuûa luïc grips my heart.” (the rest remains the same as ñaïi laø thoâng dung voâ ngaïi—See Six unimpeded in 1)—ÔÛ ñaây vò Tyø Kheo noùi nhö sau: “Ta ñaõ elements. tu taäp taâm bi giaûi thoaùt, tuy vaäy haïi taâm vaãn Six emotions: Luïc Tình—See Six emotions ngöi trò taâm ta.” arising from the six organs of sense. 3) Emancipation of the heart through Six emotions arising from the six organs of sympathetic joy (mudita): Tu Taäp Hyû Taâm Giaûi Thoaùt—Here a monk might say: “I

have sense: Luïc Tình—Saùu tình khôûi leân töø saùu caên. developed the emancipation of the heart 1) Emotions arising from the eyes: Nhaõn Tình— through sympathetic joy,... and yet aversion Tình khôûi leân töø nhaõn caên hay maét. (prati) still grips my heart." (threst remains the 2) Emotions arising from the ears: Nhó Tình— same as in 1)—ÔÛ ñaây vò Tyø Kheo noùi nhö Tình khôûi leân töø nhó caên hay tai.

3) Emotions arising from the nose: Tyû Tình— then it would be extinguished when it is dark, Tình khôûi leân töø tyõ caên hay muõi. and you would not see darkness. If it came 4) Emotions arising from the tongue: Thieät from darkness, then it would be extinguished Tình—Tình khôûi leân töù thieät caên hay löôõi. when it is light, and you would not see light. 5) Emotions arising from the body: Thaân Tình— Suppose it came from the sense organ, which Tình khôûi leân töø thaân caên. is obviously devoid of light and dark, a nature 6) Emotions arising from the mind: YÙ Tình— of seeing such as this would have no self- Tình khôûi leân töø yù caên. nature. Suppose it came forth from emptiness. Six entrances: Sadayatana (skt)—Luïc Nhaäp— When it looks in front of you, it sees the Six faculties—Six sense organs—The six shapes of the defiling dust; turning around, it entrances or locations, both the organ and the would see your sense-organ. Moreover, if it sensation (eye, ear, nose, tongue, body, mind; were emptiness itself which sees, what sight, hearing, smell, taste, touch, and perception). connection would that have with your One of the links in the chain of causation. entrance? Therefore, you should know that According to the Surangama Sutra, book Three, the eye enance is empty and false, since it the Buddha reminded Ananda about the six neither depends upon causes and conditions entrances as follows: "Ananda! Why do I say the for existence nor is spontaneous in nature— six entrances have their origin in the wonderful Theo Kinh Thuû Laêng Nghieâm, quyeån Ba, ñaây nature of true suchness, the treasury of the Thus laø moät trong luïc nhaäp. Ñöùc Phaät ñaõ nhaéc ngaøi Come One?"—Saùu choã xaâm nhaäp hay caên nhaõn, A Nan veà Luïc Nhaäp nhö sau: "OÂng A Nan! Vì nhó, tyû, thieät, thaân, yù. Moät trong nhöõng maéc xích sao baûn tính cuûa Luïc Nhaäp laø Nhö Lai taïng?" trong thaäp nhò nhôn duyeân. Theo Kinh Thuû Laêng OÂng A Nan! Toâi ñaõ töøng noùi, con maét bò meät Nghieâm, quyeån Ba, Ñöùc Phaät ñaõ nhaéc ngaøi A Nan moûi troâng thaáy caùc hoa ñoám laêng xaêng. Maét veà Luïc Nhaäp nhö sau: "OÂng A Nan! Vì sao baûn laønh thaáy roõ hö khoâng khoâng coù hoa. Hoa tính cuûa Luïc Nhaäp laø Nhö Lai taïng?"—See ñoám nhaûy nhoùt ôû hö khoâng laø do maét beänh. Twelve conditions of cause and effect. Hoa ñoám vaø beänh, ñeàu trong phaïm vi cuûa hö 1) Eye-Entrance: Nhaõn Nhaäp—According to the khoâng vaø maét laønh. Vaäy coù theå noùi, con maét Surangama Sutra, book Three, this is one of vaø traàn caûnh cuûa chuùng sanh ñeàu ôû trong the six entrances. The Buddha reminded phaïm vi cuûa Boà Ñeà. Nhaân hai voïng traàn toái Ananda about the six entrances as follows: vaø saùng, phaùt ra caùi thaáy nôi beà trong, ñeå thu "Ananda! Why do I say the six entrances have naïp caùc traàn töôïng ñoù, goïi laø tính thaáy. Rôøi their origin in the wonderful nature of true hai caùi traàn saùng toái kia, tính thaáy ñoù khoâng suchness, the treasury of the Thus Come coù theå. Ñuùng theá oâng A Nan, tính thaáy ñoù One?" Ananda! Although the

eye’s staring khoâng töø nôi saùng hay nôi toái ñeán, khoâng ôû causes fatigue, the eye and the fatigue maét ra, cuõng chaúng ôû hö khoâng sinh. Vì sao? originate in Bodhi. Staring gives rise to the Neáu töø saùng tôùi, khi toái lieàn theo saùng dieät, characteristic of fatigue. Because a sense of ñaùng leõ khoâng thaáy toái. Neáu töø toái tôùi, khi seeing is stimulated in the midst of the two saùng lieàn theo toái dieät, ñaùng leõ khoâng thaáy false, defiling objects of light and dark, saùng. Neáu töø con maét sinh ra, haún khoâng coù defiling appearances are taken in; this is saùng toái, nhö theá caùi thaáy voán khoâng coù töï called the nature of seeing. Apart from the tính. Neáu do hö khoâng maø ra, nhìn phía tröôùc two defiling objects of light and dark, this thaáy caùc vaät, quay trôû laïi ñaùng leõ thaáy con seeing is ultimately without substance. Thus, maét. Vaû laïi neáu hö khoâng töï thaáy, coøn coù lieân Ananda, you should know that seeing does laïc gì vôùi caùi nhaäp cuûa oâng? Vaäy neân bieát not come from light or dark, nor does it come raèng nhaõn nhaäp hö voïng, voán chaúng phaûi tính forth from the sense organ, nor is it produced nhaân duyeân hay tính töï nhieân. from emptiness. Why? If it came from light, 2) Ear entrance: Nhó Nhaäp—According to the Surangama Sutra, book Three, this is one of

the six entrances. The Buddha reminded nghe ñoù khoâng theå coù. Ñuùng theá oâng A Nan, Ananda about the six entrances as follows: tính nghe ñoù khoâng töø nôi ñoäng tónh ñeán, “Ananda! Why do I say the six entrances have khoâng phaûi töø tai ra, chaúng ôû hö khoâng sinh. their origin in the wonderful nature of true Vì sao? Neáu töø tónh laïi, khi ñoäng lieàn theo suchness, the treasury of the Thus Come tónh dieät, ñaùng leõ khoâng bieát ñoäng. Neáu töø One?” Ananda! Consider, for example, a ñoäng tôùi, khi tónh lieàn theo ñoäng dieät, ñaùng leõ person who suddenly stops up his ears with khoâng bieát tónh. Neáu töø loã tai sinh ra, haún two fingers. Because the sense-organ of khoâng coù ñoäng, tónh, nhö theá caùi nghe voán hearing has become fatigued, a sound is heard khoâng coù töï tính. Neáu do hö khoâng maø ra, thì in his head. However, both the ears and the hö khoâng ñaõ thaønh tính nghe, töùc khoâng phaûi fatigue originate in Bodhi. Because a sense of laø hö khoâng. Vaû laïi, neáu hö khoâng nghe ñöôïc, hearing is stimulated in the midst of the two coøn coù lieân laïc gì vôùi caùi nhaäp cuûa oâng? Vaäy false, defiling objects of movement and neân bieát raèng nhó nhaäp hö voïng, voán chaúng stillness, defiling appearances are taken; this phaûi tính nhaân duyeân hay tính töï nhieân. is called the nature of hearing. Apart from the 3) Nose entrance: Tyû Nhaäp—According to the two defiling objects of movement and Surangama Sutra, book Three, this is one of stillness, this hearing is ultimately without the six entrances. The Buddha reminded substance. Thus, Ananda, you know that Ananda about the six entrances as follows: hearing does not come from movement and “Ananda! Why do I say the six entrances have stillness; nor does it come from the sense- their origin in the wonderful nature of true organ, nor is it produced from emptiness. suchness, the treasury of the Thus Come Why? If it came from stillness, it would be One?” Ananda! Consider, for example, a extinguished when there is movement, and person who inhales deeply through his nose. you would not hear movement. If it came After he has inhaled for a long time it from movement, then

it would be becomes fatigued, and then there is a extinguished when there is stillness, and you sensation of cold in the nose. Because of that would not be aware of this stillness. Suppose sensation, there are the distinctions of it came from the sense-organ, which is penetration and obstruction, of emptiness and obviously devoid of movement and stillness: a actuality, and so forth, including all fragrant nature of hearing such as this would have no and stinking vapors. However, both the nose self-nature. Suppose it came from emptiness; and the fatigue originate in Bodhi. Because a emptiness would then become hearing and sense of smelling is stimulated in the midst of would no longer be emptiness. Moreover, the two false, defiling objects of penetration would it have with your entrance? Therefore, and obstruction, defiling appearances are you should know that the ear-entrance is taken in; this is called the nature of smelling. empty and false, since it neother depends Apart from the two defiling objects of upon causes and conditions for existence, nor penetration and obstruction, this smelling is is spontaneous in nature—Theo Kinh Thuû ultimately without substance. You should Laêng Nghieâm, quyeån Ba, ñaây laø moät trong luïc know that smelling does not come from nhaäp. Ñöùc Phaät ñaõ nhaéc ngaøi A Nan veà Luïc penetration and obstruction, nor does it come Nhaäp nhö sau: “OÂng A Nan! Vì sao baûn tính forth from the sense-organ, nor is it produced cuûa Luïc Nhaäp laø Nhö Lai taïng?” OÂng A Nan! from emptiness. Why? If it came from Ví duï coù ngöôøi laáy hai ngoùn tay bòt chaët loã tai, penetration, the smelling would be nghe tieáng trong ñaàu uø-ì. Tai vaø tieáng ñoù ñeàu extinguished when there is obstruction, and ôû trong phaïm vi cuûa Boà Ñeà. Nhaân hai voïng then how could it experience obstruction? If it traàn ñoäng vaø yeân tónh phaùt ra caùi nghe nôi beà existed because of obstruction, then where trong, ñeå thu naïp caùc traàn töôïng aáy, goïi laø there is penetration there would be no tính nghe. Rôøi hai caùi traàn ñoäng tónh kia, tính smelling; in that case, how would the

awareness of fragrance, stench, and other person who licks his lips with his tongue. His such sensations come into being? Suppose it excessive licking causes fatigue. If the person came from the sense organ, which is is sick, there will be a bitter flavor; a person obviously devoid of penetration and who is not sick will have a subtle sweet obstruction. A nature of smelling such as this sensation. Sweetness and biterness would have no self-nature. Suppose it came demonstrate the tongue’s sense of taste. from emptiness; smelling itself would turn When the organ is inactive, a sense of around and smell your own nose. Moreover, if tastelessness prevails. However, both the it were emptiness itself which smelled, what tongue and the fatigue originate in Bodhi. connection would it have with your entrance? Because of the two defiling objects of Therefore, you should know that the nose- sweetness and bitterness, as well as entrance is empty and false, since it neither tastelessness, stimulate a recognition of taste depends upon causes and conditions for which in turn draws in these defiling existence nor is spontaneous in nature—Theo sensations, it becomes what is known as a Kinh Thuû Laêng Nghieâm, quyeån Ba, ñaây laø sense of taste. Apart from the two defiling moät trong luïc nhaäp. Ñöùc Phaät ñaõ nhaéc ngaøi A objects of sweetnes and

bitternes and apart Nan veà Luïc Nhaäp nhö sau: “OÂng A Nan! Vì from tastelessness, the sense of taste is sao baûn tính cuûa Luïc Nhaäp laø Nhö Lai taïng?” originally without a substance. Thus, Ananda, OÂng A Nan! Ví nhö coù ngöôøi bòt chaët hai loã you should know that the perception of muõi. Bòt laâu muõi nhoïc vaø caûm thaáy laïnh. sweetness, bitterness, and tastelessness does Nhaân caûm xuùc phaân bieät thoâng, ngheït, troáng, not come from sweetness or bitterness, nor ñaëc, cho ñeán caùc muøi thôm thuùi. Muõi vaø caùi does it exist because of tastelessness, nor nhoïc aáy ñeàu ôû trong phaïm vi cuûa Boà Ñeà. does it arise from the sense organ, nor is it Nhaân hai voïng traàn thoâng vaø taéc phaùt ra caùi produced from emptiness. Why? If it arose ngöôùi nôi beà trong, ñeå thu naïp caùc traàn töôïng, from tastelessness, it would vanish when the goïi laø tính ngöôùi. Rôøi hai caùi traàn thoâng, taéc flavor of sweetness was tasted, so how could kia, tính ngöôùi ñoù khoâng theå coù. Tính ngöôùi ñoù it perceive the two flavors, sweet and bitter? khoâng töø nôi thoâng, hay taéc laïi, khoâng phaûi töø If it came from sweetness and bitterness, it muõi ra, cuõng chaúng ôû hö khoâng sinh. Vì sao? would cease to exist when tastelessness was Neáu töø thoâng laïi, khi taéc tính ngöôùi phaûi dieät experienced, so how cold it recognize maát, ñaùng leõ khoâng bieát taéc. Neáu nhaân caùi taéc tastelessness? Neáu töø nhaït ra, khi ngoït tính maø coù, khi thoâng khoâng theå ngöôùi ñöôïc, sao neám phaûi maát, sao laïi bieát ngoït ñaéng? Neáu töø laïi bieát muøi thôm thuùi? Neáu töø loã muõi sinh ra, löôõi sinh ra, haún khoâng coù ngoït, nhaït vaø ñaéng, haún khoâng coù thoâng taéc, nhö theá caùi ngöôùi voán nhö theá tính neám voán khoâng coù töï tính: khoâng coù töï tính. Neáu do hö khoâng maø ra, Suppose it came from the tongue which is ñaùng leõ caùi ngöôùi aáy quay laïi ngöôùi ñöôïc muõi obviously devoid of defiling objectssweetness oâng. Caùi hö khoâng coù tính ngöôùi thì coøn coù lieân and bitternes and of tastelessness. An essence laïc gì vôùi caùi nhaäp cuûa oâng? Vaäy oâng neân bieát of tasting such as this would have no self- raèng tyû nhaäp hö voïng, voán chaúng phaûi tính nature. Suppose it came from emptiness; the nhaân duyeân hay tính töï nhieân. sense of taste would be experienced by 4) Tongue entrance: Thieät Nhaäp—According to emptiness instead of by the mouth. Suppose, the Surangama Sutra, book Three, this is one moreover, that it was emptiness itself which of the six entrances. The Buddha reminded tasted, what connection would that have with Ananda about the six entrances as follows: your entrance? Therefore, you should know “Ananda! Why do I say the six entrances have that the tongue entrance is empty and false, their origin in the wonderful nature of true since it neither depends upon causes and suchness, the treasury of the Thus Come conditions for existence, nor is it spontaneous One?” Ananda! Consider, for example, a in nature—Theo Kinh Thuû Laêng Nghieâm,

quyeån Ba, ñaây laø moät trong luïc nhaäp. Ñöùc orginally without a substance. Thus, Ananda, Phaät ñaõ nhaéc ngaøi A Nan veà Luïc Nhaäp nhö you should know that this sensation does not sau: “OÂng A Nan! Vì sao baûn tính cuûa Luïc come from separation and union, nor does it Nhaäp laø Nhö Lai taïng?” OÂng A Nan! Ví nhö exist beause of pleasantness and coù ngöôøi laáy löôõi lieám meùp, lieám maõi thaønh

unpleasantness, nor does it arise from the moûi meät. Ngöôøi oám thaáy ñaéng, ngöôøi khoûe sense organ, nor is it produced from thaáy ngoït. Do vò ngoït vaø vò ñaéng, môùi roõ coù emptiness. Why? If it arose when there was thieät caên. Luùc bình thöôøng chæ thaáy vò nhaït. union, it would disappear when there was Löôõi vaø caùi moûi meät aáy ñeàu ôû trong phaïm vi separation, so how could it sense the cuûa Boà Ñeà. Nhaân hai caùi voïng traàn ngoït vaø separation? The two characteristics of nhaït phaùt ra caùi neám nôi beà trong, ñeå thu naïp pleasantness and unpleasantness are the same caùc traàn töôïng aáy, goïi laø tính neám. Rôøi hai caùi way: Suppose it came from the sense organ, traàn ngoït vaø nhaït kia, tính neám ñoù khoâng theå which is obviously devoid of the four coù. Ñuùng theá, oâng A Nan, tính neám ñoù khoâng characteristics of union, separation, töø nôi ngoït ñaéng laïi, khoâng töø löôõi ra, cuõng pleasantness, and unpleasantness; an chaúng sinh töø hö khoâng. Vì sao? Neáu töø ngoït awareness of physical sensation such as this ñaéng laïi, khi nhaït tính neám phaûi dieät, ñaùng laø would have no self- nature. Suppose it came khoâng bieát nhaït. Neáu do hö khoâng maø ra, thì from emptiness; the awareness of sensations hö khoâng coù tính neám, chöù khoâng phaûi mieäng would be experienced by emptiness itself, oâng. Hö khoâng maø bieát neám, thì coøn coù lieân what connection would that have with your laïc gì vôùi caùi nhaäp cuûa oâng? Vaäy neân bieát entrance? Therefore, you should know that thieät nhaäp hö voïng, voán chaúng phaûi tính nhaân the body-entrance is empty and false, since it duyeân hay tính töï nhieân. neither depends upon causes and conditions 5) Body entrance: Thaân Nhaäp—According to the for existence, nor is spontaneous in nature— Surangama Sutra, book Three, this is one of Theo Kinh Thuû Laêng Nghieâm, quyeån Ba, ñaây the six entrances. The Buddha reminded laø moät trong luïc nhaäp. Ñöùc Phaät ñaõ nhaéc ngaøi Ananda about the six entrances as follows: A Nan veà Luïc Nhaäp nhö sau: “OÂng A Nan! Vì “Ananda! Why do I say the six entrances have sao baûn tính cuûa Luïc Nhaäp laø Nhö Lai taïng?” their origin in the wonderful nature of true OÂng A nan! Ví nhö coù ngöôøi laáy moät baøn tay suchness, the treasury of the Thus Come laïnh uùp vaøo baøn tay noùng. Neáu laïnh nhieàu thì One?” Ananda! Consider, for example, a noùng theo thaønh laïnh. Neáu noùng nhieàu thì person who touches his warm hand with his laïnh trôû laïi thaønh noùng. Bieát noùng laïnh khi cold hand. If the cold is in excess of warmth, chaïm tay, thì caùi bieát ñoù vaãn coù töø khi chöa the warm hand will become cold; if the chaïm tay. Thaân vaø caùi caûm giaùc ñoù, ñeàu ôû warmth is in excess of the cold, his cold hand trong phaïm vi cuûa Boà Ñeà. Nhaân hai voïng traàn will become warm. So the sensation of ly vaø hôïp phaùt ra caùi caûm giaùc nôi beà trong, warmth and cold is felt through the contact ñeå thu naïp caùc traàn töôïng aáy, goïi laø tính bieát and separation of the two hands. Fatiguing khi sôø moù. Rôøi hai caùi traàn ly hôïp, thích vaø contact results in the interpenetration of khoâng thích kia, tính bieát ñoù khoâng theå coù. warmth and cold. However, both the body and Ñuùng theá, oâng A Nan, tính bieát ñoù khoâng töø the fatigue originate in Bodhi. Because a ly, hôïp maø laïi, chaúng phaûi töø thích, khoâng physical sensation is stimulated in the midst of thích maø coù, khoâng töø thaân ra, cuõng chaúng ôû the two defiling

objects of separation and hö khoâng sinh. Vì sao? Neáu töø hôïp maø coù, khi union, defiling appearances are taken in; this ly tính bieát phaûi dieät, ñaùng leõ khoâng bieát khi is called the awareness of sensation. Apart ly hay chöa tieáp xuùc. Ñoái vôùi thích vaø khoâng from the two sets of defiling objects of thích, cuõng nhö vaäy: Neáu töø thaân maø ra, haún separation and union, and pleasantness and khoâng coù ly hôïp, thích vaø khoâng thích. Nhö unpleasantness, the awareness of sensation is theá tính bieát nhôø sôø moù, voán khoâng coù töï tính.

Neáu do hö khoâng maø ra, thì hö khoâng coù tính unsubstantial as flowers in space, because it is bieát, coøn coù lieân laïc gì vôùi caùi nhaäp cuûa oâng? fundamentally without a self-nature. Suppose Vaäy neân bieát raèng thaân nhaäp hö voïng, voán it came from emptiness; the sense of intellect chaúng phaûi tính nhaân duyeân hay tính töï nhieân. would be experienced by emptiness instead of 6) Mind entrance: YÙ Nhaäp—According to the by the mind. Then what connection would that Surangama Sutra, book Three, this is one of have with your entrance? Therefore, you the six entrances. The Buddha reminded should know that the mind entrance is empty Ananda about the six entrances as follows: and false, since it neither depends upon “Ananda! Why do I say the six entrances have causes and conditions for existence, nor is their origin in the wonderful nature of true spontaneous in nature—Theo Kinh Thuû Laêng suchness, the treasury of the Thus Come Nghieâm, quyeån Ba, ñaây laø moät trong luïc One?” Ananda! Consider, for example, a nhaäp. Ñöùc Phaät ñaõ nhaéc ngaøi A Nan veà Luïc person who becomes so fatigued that he goes Nhaäp nhö sau: “OÂng A Nan! Vì sao baûn tính to sleep. Having slept soundly, he awakens cuûa Luïc Nhaäp laø Nhö Lai Taïng?” OÂng A Nan! and tries to recollect what he experienced Ví nhö coù ngöôøi meät moûi nguû thieáp ñi, nguû ñaõ while asleep. He recalls some things and thöùc daäy, thaáy traàn caûnh thì nhôù, khi khoâng forgets others. Thus, his upsidedownness goes nhôù goïi laø queân. Caùc thöù ñieân ñaûo, sinh, truï, through production, dwelling, change, and dò, dieät, taäp quen thu naïp vaøo beà trong, khoâng extinction, which are taken in and returned to laãn loän nhau, goïi laø yù tri caên. YÙ vaø caùi moûi a center habitually, each following the next meät ñoù, ñeàu ôû trong phaïm vi cuûa Boà Ñeà. without ever being over taken. This is known Nhaân hai caùi voïng traàn sinh vaø dieät, taäp khôûi as the mind organ or intellect. The mind and caùi bieát beân trong, ñeå thu naïp caùc noäi traàn. fatigue are both Bodhi. The two defiling Caùc caùi thaáy, nghe ñi ngöôïc vaøo trong maø objects of production and extinction stimulate khoâng ñeán nôi, goïi laø tính hay bieát. Rôøi hai a sense of knowing which in turn grasps these caùi traàn thöùc nguû, sinh dieät kia, tính hay bieát inner sense data, reversing the flow of seeing ñoù khoâng theå coù. Ñuùng theá oâng A Nan, tính and hearing. Before the flow reaches the hay bieát ñoù khoâng töø thöùc nguû tôùi, khoâng töø ground it is known as the faculty of intellect. sinh dieät maø coù, khoâng ôû yù caên ra, cuõng chaúng Apart from the two sets of dwelling objects of ôû hö khoâng sinh. Vì sao? Neáu töø thöùc maø coù, waking and sleeping and of production and khi nguû lieàn dieät theo, laáy caùi gì goïi laø nguû. extinction, the faculty of intellect is originally Nhö chaéc khi sinh laø coù, khi dieät töùc laø

khoâng, without substance. Thus, Ananda, you should coøn chi maø bieát laø dieät. Nhö nhaân caùi dieät maø know that the faculty of intellect does not coù, khi sinh töùc khoâng coù dieät nöõa, laáy gì maø come from waking, sleeping, production, or bieát laø sinh. Neáu töø yù caên maø ra, thì hai töôùng extinction, nor does it arise from the sense thöùc nguû theo nhau maø khai, maø hôïp trong organ, nor is it produced from emptiness. thaân. Rôøi hai caùi theå ñoù, tính bieát kia gioáng Why? If it came from waking, it would nhö hoa ñoám giöõa hö khoâng, khoâng coù töï tính. disappear at the time of sleeping, so how Neáu do hö khoâng maø sinh, thì hö khoâng coù could it experience sleep? If it came from tính bieát, coøn coù lieân laïc gì vôùi caùi nhaäp cuûa production, it would cease to exist at the time oâng? Vaäy neân bieát raèng yù nhaäp hö voïng, voán of extinction, so how could it undergo chaúng phaûi tính nhaân duyeân hay tính töï nhieân. extinction? If it came from extinction it would Six evil ways and the four holy ways of disappear at the time of production, so how rebirth: Luïc Ñaïo Töù Thaùnh—See Six realms of could it know about production? Suppose it the samsara (existence) and four realms of the came from the sense-organ; waking and saints. sleeping cause only a physical opening and Six external base-spheres: Baøhyu-aøyatana closing respectively. Apart from these two (skt)—Luïc Traàn—Six gunas—Six dusts—The six movements, the faculty of intellect is as

sense objects—Six objects (inherent qualities 3) Fire element: Hoûa Giôùi—Hoûa Ñaïi—Löûa. 4) Wind or Air element: Phong Giôùi—Phong produced by the objects and organs of sense, i.e. Ñaïi—Gioù. sight or visible objects, sounds, smell, taste, touch, 5) Space element: Khoâng Giôùi—Khoâng Ñaïi— and idea, thought, or mental objects)—Saùu traàn Hö khoâng. sanh ra bôûi saùu caên vaø saùu ñoái töôïng cuûa caên laø saéc, thinh, höông, vò, xuùc vaø phaùp. 6) Mind or Perception: Thöùc Giôùi—Thöùc Ñaïi— Six external sense-spheres: Bahirani-ayatanani Taâm Thöùc. (p)—Luïc Ngoaïi Xöù—According to the Sangiti Six fundamental things: Luïc Ñaïi—See Six Sutta in the Long Discourses of the Buddha, there fundamental elements. are six external sense-spheres—Theo Kinh PhuùngSix gatis: Luïc Ñaïo—Luïc Thuù—The six ways or Tuïng trong Tröôøng Boä Kinh, coù saùu ngoaïi xöù: conditions of sentient existence—Six miserable 1) Sight-object: Rupayatanam (p)—Saéc Xöù. states (sentient beings revolve in the cycle of Birth 2) Sound-sense-sphere: Thanh Xöù. and Death, along the six paths, life after life. 3) Smell-sense-sphere: Höông Xöù. These are paths of hell-dwellers, hungry ghosts, 4) Taste-sense-sphere: Vò Xöù. animals, titanic demons or asuras, human beings 5) Tangible object: Phottabbayatanam (p)—Xuùc and celestials)—Saùu ñöôøng luaân hoài cuûa chuùng Xöù. sanh (chuùng sanh taïo caùc nghieäp khaùc nhau roài bò 6) Mind-object: Dhammayatanam (p)—Phaùp nghieäp löïc thuùc ñaåy, daãn daét ñeán saùu loaïi ñaàu Xöù. thai, qua laïi trong saùu neûo, sanh roài töû, töû roài sanh, Six faculties: Sadayatana (skt)—Six entrances— nhö baùnh xe xoay vaàn, khoâng bao giôø döøng nghæ, Six sense organs—Luïc nhaäp—See Twelve hoaëc vaøo ñòa nguïc, hoaëc laøm quyû ñoùi, hoaëc laøm conditions of cause and effect. suùc sanh, hoaëc A Tu La, hoaëc laøm ngöôøi, hoaëc Six faiths: Luïc Tín—See Six kinds of faith. laøm trôøi, Ñöùc Phaät goïi ñoù laø luaân chuyeån trong luïc Six

feminine attractions: Nöõ Nhaân Luïc Duïc— ñaïo): Saùu loaïi duïc maø ngöôøi nöõ öa thích. (A) The three lower gatis, or three evil paths: Tri- 1) Attraction to Colour: Saéc duïc. Akusala (skt)—Haï Tam Ñoà hay ba ñöôøng döõ: 2) Attraction to Looks: Hình maïo duïc. 1) The state of being in Hell: Naraka-gati (skt)— 3) Attraction to Style: Uy nghi duïc. Hells—Ñòa Nguïc Ñaïo—This is the lowest and 4) Attraction to Talk: Ngoân ngöõ duïc. most miserable condition of existence. 5) Attraction to Voice: AÂm thanh duïc. Sentient being (alaya-consciousness) is 6) Attraction to Carriage: Hình thaùi duïc. condemned to stay in Hell due to his worse karma. In the hellish path, the sufferings there Six fields of the senses: Luïc Caûnh—See Six are so great that no words can describe external base-spheres. them—Tieáng Phaïn laø Naraka, nghóa laø laõnh Six fold division of causes of all conditioned ñuû moïi söï khoå naõo, khoâng an vui. Ñaây laø caûnh things: Luïc Nhaân—See Six chief causes in the giôùi ñòa nguïc. Ñaây laø ñieàu kieän soáng thaáp Theory of Causal Relation. nhaát vaø khoán khoå nhaát. Chuùng sanh (A-Laïi- Six fold rules of conducts for monks and Da thöùc) bò ñoïa vaøo ñòa nguïc vì nhöõng haønh nuns in a monastery: Luïc Hoøa Kính Phaùp—See vi ñoäc aùc laøm nhieàu ñieàu toäi loãi haïi ngöôøi haïi Six points of reverent harmony or unity in a vaät (loaïi naày ôû choã toái taêm, bò tra taán thöôøng monastery. xuyeân do toäi haønh nghieäp chieâu caûm). Trong Six fundamental elements: Sad-dhatavah coõi ñòa nguïc thì söï khoå khoâng coù buùt möïc naøo (skt)—Luïc Ñaïi—Luïc Giôùi—The six great or maø taû cho xieát. fundamental things or elements. 2) The state of hungry ghosts: Preta-gati (skt)— 1) Earth element: Ñòa Giôùi—Ñòa Ñaïi—Ñaát. Ngaï Quyû Ñaïo—Starved ghosts realm where 2) Water element: Thuûy Giôùi—Thuûy Ñaïi— greedy, selfish and deceitful souls are reborn. Nöôùc. In the path of hungry ghosts, beings have

ugly, smelly bodies, with bellies as big as chòu söï khoå veà ngu toái, nhô nhôùp, gieát haïi vaø drums and throats as small as needles, while aên uoáng laãn nhau. flames shoot out of their mouths. They are (B) The three upper gatis, or three good paths:Tri- subject to hunger and thirst for incalculable Kusala (skt)—Thöôïng Tam Ñoà hay ba ñöôøng eons—Tieáng Phaïn laø Preta. Ñaây laø caûnh giôùi laønh—Among the three upper gatis, rebirth in ngaï quyû, nôi taùi sanh cuûa nhöõng keû tham lam, the celestial or human paths is difficult, while ích kyû vaø doái gaït (trong caùc loaøi quyû thì quyû descend into Asura path and other three lower ñoùi chieám ña soá. Caùc loaøi quyû chòu quaû baùo gatis is easy and common—Trong ba ñöôøng khoâng ñoàng, keû naøo coù chuùt ít phöôùc baùo thì laønh naày thì hai ñöôøng ngöôøi trôøi raát khoù ñöôïc ñöôïc sanh nôi röøng nuùi, goø mieáu; loaøi khoâng sanh vaøo, trong khi bò ñoïa vaøo a-tu-la vaø haï coù phöôùc baùo thì thaùc sanh vaøo nhöõng choã baát tam ñoà thì laïi deã daøng vaø thoâng thöôøng: tònh, aên uoáng thaát thöôøng, bò nhieàu noãi khoå sôû. 4) The state of angry demons: Asura-gati (skt)— Chuùng sanh ñoäc aùc bò taùi sanh vaøo ngaï quyû, A-Tu-La Ñaïo—Asuras' realm where those thaáy suoái nöôùc nhö thaáy maùu muû, coå nhoû nhö who are wicked, hot-tempered, violent or are caây kim, buïng oûng nhö caùi troáng chaàu, coù khi initiated into paganism (the path of asuras is ñoà aên vöøa vaøo ñeán mieäng, ñaõ trôû thaønh than filled with

quarrelling and acrimonious hoàng, khoâng theå naøo nuoát ñöôïc, chòu ñaïi khoå competition)—Tieáng Phaïn goïi laø Asura, nghóa naõo suoát ñôøi cuøng kieáp). ÔÛ coõi ngaï quyû chuùng laø taùnh tình xaáu xa, cuõng coù nghóa laø phöôùc sanh thaân theå xaáu xa hoâi haùm, buïng lôùn nhö baùo khoâng baèng chuùng sanh ôû hai coõi ngöôøi caùi troáng, coà nhoû nhö caây kim, mieäng phuïc ra vaø trôøi. Ñaây laø caûnh giôùi cuûa nhöõng chuùng löûa moãi khi nuoác thöùc aên, vaø chòu caûnh ñoùi sanh xaáu aùc, hay giaän döõ, taùnh tình noùng naûy, khaùt trong muoân ngaøn kieáp. thích baïo ñoäng hay gaây goã, vaø si meâ theo taø 3) Animality: Tiryagyoni-gati (skt)—Suùc Sanh giaùo (chuùng sanh trong caûnh giôùi naày cuõng coù Ñaïo—The state of animals—Animals' realm phöôùc baùo, nhöng laïi bò tham voïng, doái traù, reserved for those souls who are dull-witted, kieâu maïn, laø quaû cuûa nhöõng tieàn nghieäp laán depraved, or have committed fornication. The löôùt, neân taâm thöôøng hay chöùa ñaày töùc giaän path of animals, such as buffaloes, cattle, vaø chaáp tröôùc). donkeys and horses, is subject to heavy toil. 5) The state of human-beings: Manusya-gati Other domestic animals, such as goats, pigs, (skt)—Nhaân Ñaïo—Our earth, place where chicken and ducks, are subject to be killed to those who keep the basic five precepts are make food for human beings. Still other reborn—Caûnh giôùi cuûa con ngöôøi, hay theá animals suffer from stupidity, living in filth, giôùi cuûa chuùng ta, nôi maø nhöõng chuùng sanh and killing one another for food—Tieáng Phaïn naøo thoï trì nguõ giôùi seõ ñöôïc taùi sanh vaøo (coõi laø Tiryagyoni, nghóa laø loaøi chuùng sanh sanh naày chuùng sanh khoå vui laãn loän, tuy nhieân, ra ñeå bò ngöôøi ñôøi haønh haï vaø aên thòt. Ñaây laø thöôøng bò caûnh khoå sôû thieáu thoán, ñoùi khaùt, caûnh giôùi suùc sanh, nôi taùi sanh cuûa nhöõng keû laïnh noùng, sôï seät, vaân vaân. Beân caïnh ñoù laïi si meâ, sa ñoïa, töûu saéc, baøi baïc, ñoái traù vaø taø phaûi bò nhöõng lo aâu sôï seät veà sanh, laõo, beänh, daâm (treân töø roàng, thuù, caàm, suùc; döôùi ñeán töû, chia ly, thöông gheùt. Khoå thì coù tam khoå thuûy toäc vaø loaøi coân truøng, khoâng bao giôø ñi nhö khoå khoå, hoaïi khoå, haønh khoå; hoaëc nguõ thaúng ñöôïc nhö con ngöôøi hay chö Thieân. khoå nhö sanh khoå, giaø khoå, beänh khoå, cheát Loaøi naày thöôøng gieát haïi vaø aên thòt laãn nhau, khoå, khoå vì phaïm caùc toäi maø bò troùi buoäc; ñoàng loaïi thì yû maïnh hieáp yeáu. Ngoaøi ra, hoaëc baùt khoå nhö sanh, giaø, beänh, cheát, aùi bieät chuùng coøn bò con ngöôøi sai söû chuyeân chôû vaø ly, oaùn taéng hoäi, caàu baát ñaéc, nguõ aám thaïnh ñaùnh ñaäp). Coõi baøng sanh nhö loaøi traâu, boø, suy. Tuy cuõng coù nhöõng nieàm vui, nhöng ñaây löøa, ngöïa bò söï khoå chôû keùo naëng neà. Loaøi deâ, chæ laø nieàm vui taïm bôï, vui ñeå chôø buoàn chôø heo, vòt, gaø, thì bò söï khoå veà banh da xeû thòt khoå. Chuùng sanh sanh vaøo coõi ngöôøi, maø laïi laøm thöùc aên cho loaøi ngöôøi. Caùc loaøi khaùc thì gaëp ñöôïc Phaät phaùp thì theo lôøi Phaät daïy laø

moät ñaïi haïnh, vì ñaây laø cô hoäi ngaøn naêm moät 4) The Principle of True Reality: Nguyeân lyù Nhö thuôû cho cuoäc tu giaûi thoaùt). Thöïc—See Principle of True Reality. 6) The state of gods: Deva-gati (skt)—Thieân 5) The Principle of Totality: Nguyeân lyù Vieân Ñaïo—Celestials—Gods' realm is reserved to Dung—See Principle of Totality. those who observe the five basic 6) The Principle of Perfect Freedom:

Nguyeân lyù commandments and have practiced the Ten Nieát Baøn hay Giaûi Thoaùt Cöùu Caùnh—See Meritorious Action and abstained to do the Principle of Nirvana. Ten Evil Deeds. Although the celestial path is Six great afflictions: Luïc Ñaïi Phieàn Naõo—See blessed with more happiness than our world, it Six great klesas, passions or distressers. is still marked by the five signs of decay and Six great distresses: Luïc Ñaïi Phieàn Naõo—See the things that go against our wishes—Tieáng Six great klesas, passions or distressers. Phaïn goïi laø “Deva,” coù nghóa laø saùng suoát, Six great elements: Sad-dhatavah (skt)—Luïc thanh tònh, töï taïi hay toái thaéng. Thieân ñaïo hay Ñaïi—Luïc Ñaïi—Six great or fundamental caûnh giôùi chö thieân laø nôi taùi sanh cuûa nhöõng elements: chuùng sanh naøo giöõ troøn naêm giôùi, thöïc haønh 1) Earth element: Ñòa Giôùi—Ñòa Ñaïi—Ñaát. thaäp thieän nghieäp, vaø traùnh thaäp aùc (ngöôøi 2) Water element: Thuûy Giôùi—Thuûy Ñaïi— sanh leân coõi trôøi thaân ñöôïc saùng suoát, vui Nöôùc. nhieàu hôn khoå, söï aên maëc, cung ñieän, nhaø cöûa 3) Fire element: Hoûa Giôùi—Hoûa Ñaïi—Löûa. ñeàu ñöôïc sung söôùng toát ñeïp, khoâng thieáu 4) Wind or Air element: Phong Giôùi—Phong thoán veà vaät chaát). Coõi trôøi tuy vui veû hôn Ñaïi—Gioù. nhaân gian, nhöng cuõng coøn töôùng nguõ suy vaø 5) Space element: Khoâng Giôùi—Khoâng Ñaïi— nhöõng ñieàu baát nhö yù. Hö khoâng. Six gem-natures of Bodhisattva 6) Mind or Perception: Thöùc Giôùi—Thöùc Ñaïi— development: Boà Taùt Luïc Chuûng Tính. Taâm Thöùc. 1-5) From 1 to 5 are the same as in the five germ- Six great fundamental elements: Luïc ñaïi— natures: Töø 1 ñeán 5 thì gioáng nhö trong Nguõ See Six great things. Chuûng Tính—See Five germ-natures of Six great klesas, passions or distressers: Luïc bodhisattva development. Ñaïi Phieàn Naõo—Saùu phieàn naõo lôùn. 6) The Buddha stage of a wonderful 1) Afflictions caused by desire or desire to have: enlightenment: Dieäu Giaùc Tính: Giaùc ngoân Raga (skt)—Tham Phieàn Naõo—Phieàn naõo vieân maõn vi dieäu. gaây ra bôûi tham aùi hay muoán coù (nhieãm tröôùc Six general principles: Saùu Nguyeân Lyù— thaønh tính roài sinh ra khoå nghieäp)—See According to Prof. Junjiro Takakusu in The Desire. Essentials of Buddhist Philosophy, there are six 2) Afflictions caused by resentment or anger: general principles, commonly especially to all Pratigha (skt)—Saân Phieàn Naõo—Phieàn naõo schools of Mahayana—Theo Giaùo Sö Junjiro gaây ra bôûi saân haän (do caêm gheùt maø thaønh Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, tính, döïa vaøo baát an vaø aùc haønh maø taïo thaønh coù saùu nguyeân lyù toång quaùt cho caùc toâng phaùi Phaät nghieäp). Giaùo Ñaïi Thöøa: 3) Afflictions caused by stupidity or ignorance: 1) The Principle of Causation: Nguyeân lyù Duyeân Mudhaya (skt)—Si Phieàn Naõo—Phieàn naõo Khôûi—See Theory of causation. gaây ra bôûi si meâ (meâ muoäi môø aùm veà söï lyù 2) The Principle of Indeterminism of the maø thaønh tính, döïa vaøo nhöõng nghi hoaëc maø Differentiated: Nguyeân lyù Voâ Ngaõ—See taùc thaønh nghieäp). Anatman. 4) Afflictions caused by pride or self-conceit: 3) The Principle of Reciprocal Identification: Mana (skt)—Maïn Phieàn Naõo—Phieàn naõo gaây Nguyeân lyù Töông Ñoái—See Principle of ra bôûi kieâu ngaïo (do thoùi caäy mình taøi hôn Reciprocal Identification. ngöôøi maø thaønh tính vaø sanh ra khoå nghieäp).

5) Afflictions caused by doubt: Vicitiksa (skt)— Six groups of feeling: Vedana-kaya (p)—Luïc Nghi Phieàn Naõo—Phieàn naõo gaây ra bôûi nghi Thoï Thaân—According to the Sangiti Sutta in the hoaëc (do ngôø vöïc veà chaân lyù maø thaønh tính, töø Long Discourses of the Buddha, there are six ñoù ngaên caûn tín taâm roài haønh ñoäng taø vaïy maø groups of feeling—Theo Kinh Phuùng Tuïng trong thaønh nghieäp). Tröôøng Boä Kinh, coù saùu thoï thaân: 6) Afflictions caused by False views: Drishti 1) Feeling based on eye-contact: Cakkhu- (skt)—AÙc Kieán Phieàn Naõo—Phieàn naõo gaây ra samphassaja-vedana (p)—Nhaõn xuùc sôû sanh bôûi aùc kieán hay taø kieán (do aùc kieán suy nghó thoï. ñaûo ñieân maø thaønh tính, ngaên caûn thieän kieán 2) Feeling based on ear-contact: Nhó xuùc sôû sanh roài haønh ñoäng taø vaïy gaây ra aùc nghieäp). thoï. Six great passions: Luïc Ñaïi Phieàn Naõo—Saùu 3) Feeling based on nose-contact: Tyû xuùc sôû loaïi phieàn naõo lôùn—See Six great klesa, passions sanh thoï. or distressers. 4) Feeling based on tongue-contact: Thieät xuùc sôû Six great things: Sad-dhatavah (skt)—Luïc sanh thoï. Ñaïi—Luïc Giôùi—See Six great elements. 5) Feeling based on body-contact: Thaân xuùc sôû Six groups of conception or consciousnesses: sanh thoï. Luïc Thöùc—The perceptions and discernings of the 6) Feeling based on mind-contact: YÙ xuùc sôû sanh six organs of sense: thoï. 1) Sight consciousness: Nhaõn thöùc. Six groups of perception: Sanna-kaya (p)—Luïc 2) Hearing consciousness: Nhó thöùc. Töôûng Thaân—According to the Sangiti Sutta in 3) Scent consciousness: Tyû thöùc. the Long Discourses of the Buddha, there are six 4) Taste consciousness: Thieät thöùc. groups of perception—Theo Kinh Phuùng Tuïng 5) Body consciousness: Thaân thöùc. trong Tröôøng Boä Kinh, coù saùu töôûng thaân: 6) Mind consciousness: Mana (skt)—YÙ thöùc— 1) Perception of sights: Rupa-sanna (p)—Saéc See Consciousness. Töôûng. Six groups of contacts: Phassa-kaya (p)—Luïc 2) Perception of sounds: Thanh Töôûng. Xuùc Thaân—According to the Sangiti Sutta in the 3) Perception of smell: Höông töôûng. Long Discourses of the Buddha, there are six 4) Perception of taste: Vò Töôûng. groups of contacts—Theo Kinh Phuùng Tuïng trong 5) Perception of touch: Xuùc Töôûng. Tröôøng Boä Kinh, coù saùu xuùc thaân: 6) Perception of mind-objects: Dhamma-sanna 1) Eye-contact: Nhaõn Xuùc. (p)—Phaùp töôûng. 2) Ear-contact: Nhó Xuùc. Six groups of vedana-kaya: Luïc Thoï Thaân— 3) Nose-contact: Tyû Xuùc. See Six groups of feeling. 4) Tongue-contact: Thieät Xuùc. Six groups of volition: Sancetana-kaya (p)— 5) Body-contact: Thaân Xuùc. Luïc Tö Thaân—According to the Sangiti Sutta in 6) Mind-contact: Mano-samphasso (p)—YÙ Xuùc. the Long Discourses of the Buddha, there are six Six groups of craving: Tanha-kaya (p)— groups of volition—Theo Kinh Phuùng Tuïng trong According to the Sangiti Sutta in the Long Tröôøng Boä Kinh, coù saùu tö thaân: Discourses of the Buddha, there are six groups of 1) Volition based on sights: Saéc Tö. craving—Luïc AÙi Thaân—Theo Kinh Phuùng Tuïng 2) Volition based on sounds: Thanh Tö. trong Tröôøng Boä Kinh, coù saùu aùi thaân: 3) Volition based on smells: Höông Tö. 1) Craving for sights: Saéc AÙi. 4) Volition based on tastes: Vò Tö. 2) Craving for sounds: Thanh AÙi. 5) Volition based on touches: Xuùc Tö. 3) Craving for smells: Höông AÙi. 6) Volition based on mind-objects: Phaùp Tö. 4) Craving for tastes: Vò AÙi. Six gunas:

Baøhyu-aøyatana (skt)—Luïc Traàn—See 5) Craving for touches: Xuùc AÙi. Six dusts. 6) Craving for mind-objects: Phaùp AÙi.

Six heavens of desire: Six heavens of the chuyeån hoùa cuûa nhöõng yeáu toá vaät chaát maø Kamadhatu—Luïc Duïc Thieân—See Six Desire thoâi (cho raèng phaùp vöøa höõu töôùng vöøa voâ Heavens. töôùng. Neáu ai hoûi höõu thì ñaùp voâ, maø ai hoûi Six heretics of the austerities: Luïc Khoå voâ thì ñaùp höõu). Haïnh—See Six austerities. 6) Ni Kieän Ñaø Nhaõ Ñeà Töû: Nirgrantha-Jnatiputra (skt)—Nirgrantha-Jnatiputra, known as Six heretical masters: Luïc Sö Ngoaïi Ñaïo—See Mahavira, the founder of Jainism, who taught Six heterodox teachers. the doctrine of interdeterminism, considering Six heterodox teachers: The six heretical all things in term of "maybe."—Ngöôøi cho masters—Luïc Sö Ngoaïi Ñaïo—The six tirthikas or raèng söôùng, khoå, phuùc, toäi "coù leõ" ñeàu do ñôøi heterodox teachers in India at the time of the tröôùc, aét phaûi ñeàn boài, chöù chaúng phaûi do tu Buddha. These six always sought to rival haønh ñôøi nay maø quyeát ñònh ñöôïc. Buddha—Chæ saùu vò sö ngoaïi ñaïo ôû AÁn Ñoä vaøo Six illustrations of unreality: Luïc Duï—Six thôøi Ñöùc Phaät coøn taïi theá. Saùu vò naày luoân tìm illustrations of unreality in the Diamond Sutra— caùch kình choáng vôùi Ñöùc Phaät: Saùu thì duï veà moäng huyeãn: 1) Phuù Lan Na Ca Dieáp: Purana-Kasyapa (skt)— 1) A dream: Moäng. Purana Kasyapa, who negated the effects of 2) A phantom: Huyeãn. action, good or evil—Ngöôøi cho raèng khoâng 3) A bubble: Baøo. coù tính khoâng, phuû nhaän haäu quaû cuûa haønh 4) A shadow: AÛnh. ñoäng toát xaáu (khoâng coù ñaïo nghóa vua toâi hay 5) Dew: Söông Mai. cha con). 6) Lightning: Ñieån Chôùp. 2) Maït Giaø leâ Caâu Xa Leâ: Maskari-Gosaleputra (skt)—Maskarin-Gosaliputra, who taught a Six immediate relations: Luïc Thaân—The six theory of randomness, negating causality— closest relatives—Saùu ngöôøi thaân nhöùt. Ngöôøi phuû nhaän luaät nhaân quaû, cho raèng 1) Father: Cha. söôùng khoå laø töï nhieân chöù khoâng do nhaân 2) Mother: Meï. duyeân. 3) Elder or younger brothers: Anh em trai. 3) San Xaø Da Tì La Hieàn Töû: Sanjaya- 4) Elder or younger sisters: Chò em gaùi. Vairatiputra (skt)—Sanjaya-Vairatiputra, who 5) Wife or husband: Vôï hay choàng. was agnostic in refusing to maintain any 6) Children: Con caùi. opinion about anything—Ngöôøi cho raèng Six indifferent investigations: Saùu Suy Tö Ñeán chaúng caàn tu haønh, cöù traûi qua soá kieáp heát khoå Xaû—According to the Sangiti Sutta in the Long thì ñeán söôùng. Discourses of the Buddha, there are six indifferent 4) A Kyø Ña Xí Xaù Khaâm Baø La: Ajita- investigations—Theo Kinh Phuùng Tuïng trong Kesakambala (skt)—Ajita-Kesakambala, who Tröôøng Boä Kinh, coù saùu suy tö ñeán xaû. taught a more extreme nihilism regarding 1) When, on seeing a sight-object with the eye, everything except the four main elements— one investigates a corresponding object Ngöôøi chuû tröông moïi thöù ñeàu ñoaïn dieät, cuoái productive of indiffernce: Khi maét thaáy saéc, cuøng chæ coøn laïi töù ñaïi, neân tu haønh khoå haïnh, xaû khôûi leân, saéc aáy ñöôïc suy tö. ñeå cho moïi thöù noùng böùc thieâu ñoát thaân theå 2) When, on hearing a sound-object with the ear, maø giaûi thoaùt. one investigates a corresponding object 5) Ca La Cöu Ñaø Ca Chieân Dieân: Kakuda- productive of

indifference: Khi tai nghe tieáng, Katyayana (skt)—Kakuda-Katyayana, who xaû khôûi leân, aâm thanh aáy ñöôïc suy tö. taught a materialism in which there was no 3) When, on smelling a smell-object with the such things as killer or killed, but only nose, one investigates a corresponding object transformations of elements—Ngöôøi chuû productive of indifference: Khi muõi ngöûi tröông theo vaät chaát, khoâng coù ngöôøi gieát, höông, xaû khôûi leân, muøi höông aáy ñöôïc suy tö. cuõng khoâng coù keû bò gieát, maø chæ coù söï

4) When, on tasting a flavour with the tongue, qualifying term—Chöùa ñöïng moät töø chaùnh, one investigates a corresponding object nhö trong chöõ “nhaõn thöùc,” thì “nhaõn” laø töø productive of indifference: Khi löôõi neám vò, chaùnh hay laø sôû y, coøn “thöùc” laø phaùp naêng y. xaû khôûi leân, vò aáy ñöôïc suy tö. 3) Bahuvrihi (skt): Höõu Taøi Thích—Ña Taøi 5) When, on touching a touch-object with the Thích—The sign of possession, such as body, one investigates a corresponding object worldly people have wealth, but cultivator is productive of indifference: Khi thaân xuùc he who has enlightenment—Chæ söï sôû höõu, chaïm, xaû khôûi leân, söï xuùc chaïm aáy ñöôïc suy nhö ngöôøi theá gian thì coù cuûa theá gian, coøn tö. ngöôøi tu haønh thì coù söï giaùc ngoä. 6) When, on knowing a mind-object with the 4) Dvandva (skt): Töông Vi Thích—Placing two mind, one investigates a corresponding object separate ideas into one, such as placing productive of indifference: Khi yù nhaän phaùp, teaching and meditation into one—Hai theå xaû khôûi leân, phaùp aáy ñöôïc suy tö. traùi nhau nhöng taäp hôïp moãi thöù rieâng bieät Six indriyas: Sadayatana (skt)—Luïc Caên—See cuûa moãi theå maø thaønh moät, nhö ñaët “giaùo” vaø Six senses. “quaùn” thaønh moät maø thaønh “giaùo quaùn”. Six internal sense-spheres: Ajjhattikani 5) Avyayibhava (skt): Laân Caän Thích—An ayatanani (p)—Luïc Noäi Xöù—According to the adverbial compound or a term resulting from Sangiti Sutta in the Long Discourses of the neighbouring association, such as placing Buddha, there are six internal sense-spheres— “remembering” in front of “place” to make it Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù “remembering place—Moät danh töø keùp hay saùu noäi xöù: töø ngöõ lieân heä ñeán nôi choán, nhö ñem chöõ 1) Eye-sense-sphere: Nhaõn Xöù. “nieäm” ñaët tröôùc chöõ “xöù” ñeå taïo thaønh chöõ 2) Ear-sense-sphere: Nhó Xöù. “nieäm xöù”. 3) Nose-sense-sphere: Tyû Xöù. 6) Dvigu (skt): Ñaùi Soá Thích—A numerative 4) Tongue-sense-sphere: Thieät Xöù. term, such as five skandhas (pancaskandha)— 5) Body-sense-sphere: Kayayatanam (p)—Thaân Danh töø coù lieân heä ñeán soá löôïng nhö “nguõ Xöù. uaån”. 6) Mind-sense-sphere: Manayatanam (p)—YÙ Six kinds of ascetic pratice: Luïc Khoå Haïnh— Xöù. See Six austerities. Six interpretations of compound terms: Sat- Six kinds of cakravarti: Luïc Luaân—The six samasa (skt)—Luïc Ly Hôïp Thích—Saùu caùch giaûi kinds of cakravarti, or wheel kings, each allotted thích nhöõng chöõ keùp—The six interpretations of to one of the six positions—Saùu luaân vöông, moãi compound terms, considered in their component vò trò vì moät phöông: parts or together: 1) The iron-wheel king to the ten faiths of a 1) Karmadharaya (skt): Trì Nghieäp Thích— Bodhisattva: Thieát Luaân cho Thaäp Tín Vò. Ñoàng y thích—The equality of dependence of 2) The copper-wheel king

to the ten grounds: both terms, such as in Mahayana, “great” and Ñoàng Luaân cho Thaäp Truï. “vehicle,” both equally essential to Mahayana 3) The silver-wheel king to the ten necessary with its specific meaning—Nghóa daãu hai maø activities of a bodhisattva: Ngaân Luaân (baùnh theå laø moät neân ñoàng tuøy thuoäc laãn nhau nhö xe baïc) cho Thaäp Haønh. trong hai chöõ “Ñaïi Thöøa,” thì hai chöõ “Ñaïi” 4) The gold-wheel king to the ten kinds of vaø “Thöøa” cuøng quan troïng vaø thieát yeáu nhö dedication: Kim Luaân cho Thaäp Hoài Höôùng. nhau ñeå laøm thaønh chöõ “Ñaïi Thöøa” vôùi nghóa 5) The crystal-wheel king to the ten stages: Löu ñaëc bieät cuûa noù. Ly Luaân cho Thaäp Ñòa. 2) Tatpurusa (skt): Y Chuû Thích—Y Só Thích— 6) The pearl-wheel king to the wonderful Containing a principal term, such as in “Eye-enlightenment: Ma Ni Luaân cho Ñaúng Giaùc. perception,” where the “eye” is the

Six kinds of causes: Luïc Nhaân—The sixfold fruition—Quaû mang laïi khaùc vôùi nhaân. Ñaây laø division of causes of all conditioned things. Every luaät baùo öùng hay keát quaû. phenomenon depends upon the union of the (II) According to the Lankavatara Sutra—Theo primary cause and conditional or environmental Kinh Laêng Giaø: cause. (I)There are six kinds—Saùu nhaân sanh ra 1) The possibility of anything becoming cause to caùc phaùp höõu vi. Phaùp höõu vi sanh ra ñeàu do söï others: Bhavishayaddhetu (skt)—Thöôøng Höõu hoøa hôïp cuûa nhaân vaø duyeân: Nhaân—Söï khaû höõu cuûa moät söï vaät trôû thaønh (A) Reason that makes the existence of anyhing nguyeân nhaân cho caùc söï vaät khaùc. possible: Karanahetu (skt)—Naêng taùc nhaân— 2) Mutual dependence: Sambandha-hetu (skt)— Lyù do hieän höõu cuûa moïi söï vaät coù theå coù. Töông Tuïc Nhaân—Söï tuøy thuoäc laãn nhau. Naêng taùc nhaân coù hai loaïi—Effective causes 3) Uninterrupted continuity of signs: Lakshana- of two kinds: hetu (skt)—Töôùng Nhaân—Tính töông tuïc 1) Empowering cause: Döõ löïc nhaân. khoâng giaùn ñoaïn cuûa caùc töôùng traïng. 2) Non-resistant cause: As space does not 4) A causal agency that wields supreme power resist—Baát chöôùng nhaân. like a great king: Karana-hetu (skt)—Naêng (B) Co-operative causes: Sahabhuhetu—Caâu höõu Taùc Nhaân—Nhaân toá taïo thaønh quyeàn löïc toái nhaân—Co-operative causes, as the four cao nhö moät ñaïi vöông. elements in nature, not one of which can be 5) The condition in which things are manifested omitted. The law of mutuality, that is, the as if illuminated by a light: Vyanjana-hetu state of being mutually conditioned—Töù ñaïi (skt)—Hieån Lieãu Nhaân—Ñieàu kieän trong ñoù cuøng thay phieân nhau laøm nhaân duyeân. Luaät caùc söï vaät ñöôïc bieåu hieän nhö laø ñöôïc aùnh hoã töông, töùc laø tình traïng hoã töông aûnh höôûng saùng chieáu roïi. laøm ñieàu kieän cho nhau. 6) The law of discontinuation: Upeksha-hetu 3) Causes of the same kind as the effect: (skt)—Quaùn Ñaõi Nhaân—Luaät veà söï giaùn Sabhagahetu—Ñoàng loaïi nhaân—The law that ñoaïn. like produces like, good producing good, Six kinds of certainty: Luïc Chuûng Quyeát etc.—Luaät gieo gì gaët naáy. Ñònh—The six kinds of certainty resulting from 4) The law of association: Samprayuktahetu observance of the six paramitas—Theo Ñaïi Thöøa (skt)—Töông öng nhaân—Mutual responsive Trang Nghieâm Luaän, ñaây laø saùu loaïi quyeát ñònh or associated causes, i.e. mind and mental hay taêng

thöôïng löïc cuûa Boà Taùt tu Luïc Ñoä: conditions, subject with object—Luaät töông 1) The certainty of wealth: Taøi thaønh quyeát öùng hay phoái hôïp. ñònh—Do löïc boá thí maø ñöôïc ñaïi taøi hay cuûa 5) The law of generality: Sarvatragahetu (skt)— caûi lôùn. Bieán haønh nhaân—The law of generality, 2) The certainty of rebirth in honourable which is applicable to certain mental qualities families: Sinh thaéng quyeát ñònh—Do löïc trì making the common ground for others, or giôùi nhaát ñònh thöôøng ñöôïc sanh vaøo nhaø quyù universal or omnipresent cause of illusion, as thaéng (Saùt Ñeá Lôïi, Baø La Moân, tröôûng giaû...). of false views affecting every act—Luaät toång 3) The certainty of no retrogression to lower quaùt coù theå aùp duïng vaøo moät soá ñaëc tính taâm conditions: Baát thoái quyeát ñònh—Do löïc nhaãn thöùc laøm caên baûn chung cho caùc ñaëc tính nhuïc caùc thieän phaùp ñaõ tu nhaát ñònh chaúng khaùc, hay taø kieán laø nhaân aûnh höôûng moïi bao giôø bò luøi maát. haønh ñoäng. 4) The certainty of progress in practice: Tu taäp 6) Differential fruition: Vipakahetu—Dò thuïc quyeát ñònh—Nhôø luoân tu taäp thieän phaùp nhaát nhaân—Differential fruition, i.e. the effect ñònh seõ khoâng bao giôø giaùn ñoaïn. different from the cause, as the hells are from 5) The certainty of unfailingly good karma: Ñònh evil deeds. This is the law of retribution, or nghieäp quyeát ñònh—Do ñònh löïc thieàn ñònh

maø thaønh töïu chính ñònh nghieäp vónh vieãn vò Tyø Kheo soáng khoâng cung kính, khoâng tuøy chaúng bò maát. thuaän TAÊNG. 6) The certainty of effortless abode in truth and 4) Here a monk behaves disrespectfuly and wisdom: Voâ coâng duïng quyeát ñònh—Do trí discourteously towards the TRAINING: ÔÛ hueä löïc, chaúng theâm coâng haønh vaãn truï ñöôïc ñaây vò Tyø Kheo soáng khoâng cung kính, khoâng nôi chaân lyù vaø trí tueä. tuøy thuaän HOÏC PHAÙP. Six kinds of contemplation: Luïc Quaùn Phaùp— 5) Here a monk behaves disrespectfully and in According to the T'ien-T'ai Sect, there are six not respect of EARNESTNESS: Appamade kinds of contemplation or six kinds of Kuan-Yin— (p)—ÔÛ ñaây vò Tyø Kheo soáng khoâng cung Theo tröôøng phaùi Thieân Thai, coù saùu quaùn phaùp: kính, BAÁT PHOÙNG DAÄT. 1) Most pitiful: Ñaïi bi. 6) Here a monk behaves disrespectfully and not 2) Most merciful: Ñaïi töø. in respect of HOSPITALITY: Patisanthare 3) Of lion-courage: Sö töû voâ uùy. (p)—ÔÛ ñaây vò Tyø Kheo soáng khoâng cung 4) Of universal light: Ñaïi quang phoå chieáu. kính, khoâng tuøy thuaän söï LEÃ PHEÙP. 5) Leaders among gods and men: Thieân nhaân Six kinds of enduance: Luïc Nhaãn. tröôïng phu. 1) Faith patience: Tín Nhaãn. 6) The most omnipresent Brahma: Ñaïi phaïm a) To abide patiently in the faith and repeat the thaâm vieãn. name of Amitabha: Kieân trì an truï trong nieàm ** Each of this Bodhisattva's six qualities tin vaø nieäm hoàng danh Phaät A Di Ñaø. (pitiful, merciful, lion-courage, universal b) To believe in the Truth and attain the patient light, leader among gods and men, brahma) faith: Tin nôi chaân lyù vaø ñaït ñöôïc tín nhaãn. breaks the hindrances respectively of the c) According to the T'ien-T'ai sect, the hells, pretas, animals, asuras, men, and differentiated teaching means the unperturbed devas—Moãi phaåm chaát cuûa Boà Taùt coù coâng faith of the Bodhisattva that all dharma is naêng dieät töø chöôùng ngaïi trong saùu ñöôøng

ñòa unreal: Theo Thieân Thai, Bieät Giaùo coù nghóa nguïc, ngaï quyû, suùc sanh, a-tu-la, nhaân vaø laø nieàm tin khoâng bò ñaûo loän cuûa Boà Taùt raèng thieân. chö phaùp laø khoâng thaät. Six kinds of direct knowledge (supernatural 2) Ability to bear external hardships: Phaùp powers): Luïc Thoâng—See Six supernatural Nhaãn—See Dharmakshanti. powers. 3) Ability to bear endurance during practicing: Tu Nhaãn—Bodhisattvas who practice the ten Six kinds of disrespect: Agarava (p)—Saùu kinds of dedication and meditation of the Khoâng Cung Kính Phaùp—According to the Sangiti mean, have patience in all things for they see Sutta in the Long Discourses of the Buddha, there that all things, phenomena and noumena, are six kinds of disrespect—Theo Kinh Phuùng harmonize—Boà Taùt tu taäp thaäp hoài höôùng vaø Tuïng trong Tröôøng Boä Kinh, coù saùu khoâng cung Trung Quaùn thaáy raèng chö phaùp, söï lyù ñeàu kính phaùp. dung hoøa neân sanh tu nhaãn. 1) Here a monk behaves disrepectfully and 4) Right patience: Chaùnh Nhaãn—See Patience. discourteously towards the TEACHER: ÔÛ ñaây 5) Undefiled endurance: Voâ Caáu Nhaãn—The vò Tyø Kheo soáng khoâng cung kính, khoâng tuøy stage of undefiled endurance—The final thuaän baäc ÑAÏO SÖ. stage of bodhisattva—Boà Taùt trong giai ñoaïn 2) Here a monk behaves disrespectfully and “voâ caáu nhaãn” laø giai ñoaïn choùt cuûa Boà Taùt. discourteously towards the DHAMMA: ÔÛ ñaây 6) Omniscient endurance, that of a Buddha: Nhaát vò Tyø Kheo soáng khoâng cung kính, khoâng tuøy Thieát Trí Nhaãn—Nhaát thieát trí nhaãn cuûa moät thuaän PHAÙP. moät vò Phaät. 3) Here a monk behaves disrespectfully and discourteously towards the SANGHA: ÔÛ ñaây Six kinds of faith: Luïc Tín—See Six elements of faith.

Six kinds of mind: Luïc Taâm—See Six kinds of are six kinds of natures, six kinds of temperament, temperament. or six subjects of meditation. Carita signifies the Six kinds of nature: Saùu Loaïi Taâm Taùnh—See intrinsic nature of a person which is revealed Six kinds of temperament. when one is in normal state without being preoccupied with anything. The temperaments of Six kinds of offender: Luïc toäi nhaân—One who people differ owing to the diversity of their past commits any of the four offenses of “Parajika,” or actions or kamma. In some people raga or lust is four grave sins, or destroys the harmony in the predominant, while in others dosa or anger, order, or shed the Buddha’s blood—Baát cöù ai hatred—Theo Hoøa Thöôïng Narada trong Ñöùc phaïm moät trong boán toäi Ba La Di, hay phaù hoøa Phaät vaø Phaät Phaùp, coù saùu taâm taùnh hay saùu ñeà hôïp Taêng, hay laøm thaân Phaät chaûy maùu—See muïc haønh thieàn. Carita laø baûn chaát coá höõu cuûa Four grave sins. moät ngöôøi. Baûn chaát naày loä ra khi ôû vaøo traïng thaùi Six kinds of proper practice: Luïc Chuûng bình thöôøng, khoâng coù gì laøm xao ñoäng. Baåm taùnh Chaùnh Haønh—Saùu loaïi thöïc haønh chaùnh ñaùng. moãi ngöôøi khaùc nhau laø do nôi haønh ñoäng hay 1-5) From 1 to 5 are the same as in the five proper nghieäp trong quaù khöù khaùc nhau. Nôi moät soá kinds of practice: Töø 1 ñeán 5 cuõng gioáng nhö ngöôøi thì tham aùi maïnh hôn, trong khi vaøi ngöôøi trong Nguõ Chaùnh Haïnh—See Five proper khaùc thì saân haän laïi maïnh hôn. courses to ensure the bliss of the Pure Land. 1) Covetousness, or lustful temperament: 6) Making offerings: Cuùng Döôøng. Ragacarita

(p)—Baåm taùnh tham aùi. Six kinds of respect: Garava (p)—Saùu Cung 2) Ill-will, or hateful temperament: Dosacarita Kính Phaùp—According to the Sangiti Sutta in the (p)—Baåm taùnh saân haän. Long Discourses of the Buddha, there are six 3) Ignorance, or ignorant temperament: kinds of respect—Theo Kinh Phuùng Tuïng trong Mohacarita (p)—Baåm taùnh si meâ. Tröôøng Boä Kinh, coù saùu phaùp cung kính. 4) Faith, or devout temperament: Saddhacarita 1) Here a monk behaves respectfully and (p)—Baåm taùnh coù nhieàu ñöùc tin. courteously towards the TEACHER: ÔÛ ñaây vò 5) Wisdom, or intellectual temperament: Tyø Kheo soáng cung kính, tuøy thuaän baäc ÑAÏO Buddhicarita (p)—Baåm taùnh thieân veà tri thöùc. SÖ. 6) Unrestrainted, or discursive temperament: 2) Here a monk behaves respectfully and Vitakkacarita (p)—Distracted—Loose—Baåm courteously towards the DHAMMA: ÔÛ ñaây vò taùnh phoùng daät. Tyø Kheo soáng cung kính, tuøy thuaän PHAÙP. Six kinds of wheel-kings: Luïc Luaân—See Six 3) Here a monk behaves respectfully and kinds of cakravarti. courteously towards the SANGHA: ÔÛ ñaây vò Six kinds of wisdom: Luïc Hueä—Saùu loaïi trí Tyø Kheo soáng cung kính, tuøy thuaän TAÂNG. hueä. 4) Here a monk behaves respectfully and 1) The wisdom of hearing and apprehending the courteously towards the TRAINING: ÔÛ ñaây vò truth of the middle way: Vaên Hueä—Trí hueä Tyø Kheo cung kính, tuøy thuaän HOÏC PHAÙP. môû ra do ñöôïc nghe hieåu veà chaân lyù trung 5) Here a monk behaves respectfully and in ñaïo—See Ten grounds. respect with EARNESTNESS: ÔÛ ñaây vò Tyø 2) The wisdom of thought: Tö Hueä—Trí hueä môû Kheo soáng cung kính, khoâng tuøy thuaän BAÁT ra do tö duy veà chaân lyù trung ñaïo. PHOÙNG DAÄT. 3) Wisdom of observance: Tu Hueä—Nhôø tu taäp 6) Here a monk behaves respectfully and in chaân lyù trung ñaïo maø ñöôïc tu hueä—See Ten respect of HOSPITALITY: ÔÛ ñaây vò Tyø Kheo kinds of dedication of roots of goodness of soáng cung kính, tuøy thuaän LEÃ PHEÙP XAÕ Great Enlightening Beings. GIAO. 4) The wisdom of neither extreme: Voâ Töôùng Six kinds of temperament: Carita (p)—Saùu Hueä—Trí hueä môû ra do chöùng ñöôïc lyù trung Loaïi Taâm Taùnh—According to Most Venerable ñaïo, lìa nhò bieân—See Ten grounds. Narada in The Buddha and His Teachings, there

5) The wisdom of understanding of Nirvana: 3) Element-group, written by Sariputra: Dharma- Chieáu Tòch Hueä—Buddha-wisdom which skandha (skt)—Phaùp Uaån Tuùc Luaän, ñöôïc comprehends nirvana reality and its vieát bôûi ngaøi Xaù Lôïi Phaát. functioning—Coøn goïi laø Tòch Chieáu Hueä, hay 4) World-system, written by Maudgalyayana: trí hueä cuûa Boà taùt ôû Ñaúng Giaùc Vò ñaõ quaùn Prajnapti-pada (skt)—Thi Thieát Tuùc Luaän, trieät thöïc taùnh vaø thöïc töôùng cuûa Nieát Baøn. ñöôïc vieát bôûi ngaøi Muïc Kieàn Lieân. 6) The wisdom (associated with Buddha-fruition) 5) Mental-element-body, written by Purna: of making nirvana illuminate all beings: Tòch Dhata-kayapada (skt)—Giôùi Thaân Tuùc Luaän, Chieáu Hueä—Trí hueä ôû ngoâi vò Phaät chieáu ñöôïc vieát bôûi ngaøi Phuù Laâu Na. khaép chuùng sanh (töø caùi theå cuûa trung ñaïo maø 6) Rehearsal-reading, written by Mahakausthila: khôûi leân caùi duïng cuûa trung ñaïo)—See Sangiti-paryayapada (skt)—Taäp Dò Moân Tuùc Buddhahood. Luaän, ñöôïc vieát bôûi ngaøi Ñaïi Caâu Thi

La. Six kinds of wrong-doing: Luïc Tuï—Saùu loaïi Six-legged Honoured One: An emanation of toäi loãi cuûa Taêng chuùng. Manjusri, who is an Emanation of Amitabha—Luïc 1) Parajika (skt): Ba La Di Toäi—Nguõ Tuï—See Tuùc Toân—The six-legged Honoured One, one of Parajika. the five firece guardians of Amitabha. The one 2) Sanghavasesa (skt): Taêng Taøn—See who has six heads, six faces, six arms, and six Sanghavasesa. legs; rides on an ox; and is an incarantion of 3) Sthulatyaya (skt): Thaâu Lan Giaø Toäi— Manjusri—Luïc Tuùc Toân Kim Cang, moät trong nguõ Associated with the prarajika and Minh Vöông, vò hoä phaùp cho Phaät A Di Ñaø, laø taùi sanghavasesa sins; however, only implying sanh cuûa ngaøi Vaên Thuø Sö Lôïi, coù saùu ñaàu, saùu thought, but not yet developed in action—Ñaïi maët, saùu tay, saùu caúng; côõi boø. chöôùng thieän ñaïo, phaïm vaøo hai toäi Ba La Di Six logical categories: Luïc Ñeá—Luïc cuù nghóa vaø Taêng Taøn nhöng chöa thaønh neân ñöôïc xeáp phaùp do Thaéng Luaän Sö (moät tröôøng phaùi ngoaïi döôùi hai toäi ñoù. ñaïo) ñaët ra—The six logical categories of the 4) Prayascitta (skt): Ba Daät Ñeà Toäi—See Vaisesika philosophy (one of the heretic sects): Prayascitta. 1) Substance: Dravya (skt)—Thöïc—Baûn theå. 5) Pratidessaniya (skt): Ba La Ñeà Xaø Ni Toäi— 2) Quality: Guna (skt)—Ñöùc—Thuoäc tính. See Pratidessaniya. 3) Motion of activity: Karman (skt)—Nghieäp— 6) Duskrta (skt): Ñoät Caùt La—See Duskrta. Taùc duïng. Six Legs in the commentary on the Source 4) Generality: Samanya (skt)—Höõu. of Knowledge: Luïc Tuùc Luaän—According to 5) Particularity: Visesa (skt)—Dò Ñoàng. Prof. Junjiro Takakusu in the Essentials of 6) Inherence: Samavaya (skt)—Hoøa Hôïp. Buddhist Philosophy, the Six Legs in the Six magical penetrations:Luïc Thoâng—See Six commentary on the Source of Knowledge (Jnana- miraculous or transcendental powers. prasthana)—Theo Giaùo Sö Junjiro Takakusu trong Six magical powers: Luïc Thoâng—See Six Cöông Yeáu Trieát Hoïc Phaät Giaùo, Luïc Tuùc Luaän laø miraculous or transcendental powers. boä luaän vieát veà Phaùt Trí Luaän cuûa Ca Ña Dieãn Ni Six Mahayana schools in China: Luïc Toâng Töû. Trung Hoa—Saùu toâng phaùi ôû Trung Hoa. 1) Category-leg, written by Vasumitra: 1) The Three-Sastra Sect, based on the Prakarana-pada (skt)—Phaåm Loaïi Tuùc Luaän, Madhyamika-Sastra: Tam Luaän Toâng—Giaùo ñöôïc vieát bôûi ngaøi Theá Höõu. thuyeát Tam Luaän Toâng döïa theo Tam Luaän— 2) Consciousness-body, written by Devasarman: See Madhyamika-Sastra. Vijnana-kaya (skt)—Thöùc Thaân Tuùc Luaän, 2) Dharmalaksana Sect: Phaùp Töôùng Toâng—See ñöôïc vieát bôûi ngaøi Ñeà Baø Thieát Ma. Dharmalaksana. 3) Avatamsaka Sect, based on the Buddha- Avatamsaka-Sutra: Hoa Nghieâm Toâng—Giaùo

thuyeát Hoa Nghieâm Toâng döïa treân boä Kinh corresponding to the following six phrases—Saùu Hoa Nghieâm—See Hua-Yen Sect. thöù nhieãm taâm trong Khôûi Tín Luaän. Duø baûn chaát 4) Vinaya or Discipline Sect, based on the taâm laø thanh tònh khoâng oâ nhieãm, voâ minh laøm Vinaya-Pitaka: Luaät Toâng—Giaùo thuyeát Luaät taâm oâ nhieãm qua saùu thöù sau ñaây: Toâng döïa treân boä Luaät Taïng—See Vinaya 1) The stage of faith of Bodhisattvas: Chaáp school. töông öng nhieãm—The taint interrelated to 6) Satyasiddhi Sect, based on the Satyasiddhi attachment, or holding the seeming for the Sastra: Thaønh Thaät Toâng—Giaùo thuyeát Thaønh real,

the final stage of sravakas and pratyeka- Thaät Toâng döïa treân boä Thaønh Thaät Luaän— buddha—Chaáp nhieãm cho raèng caùi “döôøng See Satyasiddhi school. nhö” laø caùi “thaät.” Ñaây laø giai ñoaïn cuoái cuûa 6) Abhidharma-Kosa Sect, based on the Bích Chi Phaät Ñòa (Thanh Vaên vaø Duyeân Abhidharma-Kosa Sastra: Caâu Xaù Toâng— Giaùc) hay Tín Truï Ñòa cuûa Boà Taùt. Giaùo thuyeát Caâu Xaù Toâng döïa treân boä Caâu 2) The stage of purity: Ly Caáu Ñòa—Baát ñoaïn Xaù Luaän—See Abhidharma-Kosa-School. töông öng nhieãm—The taint interrelated to Six Mahayana schools in Japan: Luïc Toâng the persisting attraction of the cause of pain Ñaïi Thöøa Nhaät Baûn. and pleasure—Nhieãm chaáp daãn ñeán nhöõng 1-4) The first four sects are the same as the first nguyeân nhaân cuûa khoå laïc. four schools of the six schools in China: (from 3) The stage of spirituality: The taint interrelated 1 to 4) Boán toâng phaùi ñaàu cuõng gioáng boán to the “particularizing intelligence” which toâng phaùi ñaàu cuûa Trung Hoa—See Six discerns things within and without this Mahayana schools in China. world—Phaân bieät trí töông öng nhieãm. 5) The T’ien-T’ai Sect or Tendai Sect: Thieân 4) The stage of emancipation from the material: Thai Toâng. The non-interrelated or primary taint 6) The Shingon Sect: Chaân Ngoân Toâng. (ignorant mind as yet hardly discerning Six main officers in a temple: Saùu vò sö chính subject from object, of accepting an external trong moät töï vieän: world—Hieän saéc baát töông öng nhieãm. 1) Chief officer: Head monk of the temple—Ñoâ 5) The stage of emancipation from mental effort: Töï. The non-interrelated or primary taint of 2) Prior: Giaùm Tö. accepting a perceptive mind—Naêng kieán taâm 3) Assistant Prior: Phoù Tö. baát töông öng nhieãm. 4) Supervisor of monks in the temple: Ñöôøng Tö 6) The highest Bodhisattva stage, entering the (Duy Na). Buddhahood: The non-interrelated or primary 5) Head cook: Ñieån Toïa. taint of accepting the idea of primal action or 6) Caretaker: Tröïc Tueá. activity in the absolute—Caên boån nghieäp baát töông öng nhieãm. Six meanings of the Honoured One: Saùu YÙ Nghóa Cuûa Chöõ Theá Toân. Six minds: Luïc Taâm—See Six points to develop 1) At ease and comfortable: Töï taïi. a true Bodhi Mind. 2) Radiant halo: Röïc rôõ haøo quang. Six miraculous powers: Luïc Thoâng—See Six 3) Upright and adorned: Trang nghieâm. miraculous or transcendental powers. 4) Renowned: Danh xöng. Six miraculous or transcendental powers: 5) Auspicious: Kieát töôøng. Abhijna or Sadabhijna (skt)—Six magical 6) Honoured and noble: Toân quí. penetrations—Six superknowledges—Luïc Six mental taints: Luïc Nhieãm Taâm—The six Thoâng—Six supernatural or universal powers mental taints of the Awakening of Faith (Khôûi acquired by a Buddha, also by an arhat through Taâm Luaän). Though mind-essence is by nature the fourth degree of dhyana—Saùu thaàn thoâng maø pure and without stain, the condition of ignorance chö Phaät hay chö A La Haùn ñaït ñöôïc qua töù thieàn: or innocence permits of taint or defilement

1) Divyacaksus (skt): Ability to see all forms— waning of vicious propensities, and the Clairvoyance—Deva-eye—Deva-vision— deliverance of mind from passions, or insight Divine sight—Penetration of the Heavenly into the ending of the stream of Eye—Thieân Nhaõn Thoâng—Instantaneous transmigration—Khaû naêng chaám döùt

nhieãm view of anything anywhere in the form realm. tröôïc vaø ñöa taâm ñeán choã giaûi thoaùt khoûi moïi Power to see what one wills to see duïc voïng. anywhere—Khaû naêng thaáy ñöôïc taát caû moïi Six miserable states of sentient beings: Luïc thöù trong saéc giôùi. Khaû naêng thaáy caùi maø Ñaïo—See Six paths. mình muoán thaáy. Six monthly fast days: Luïc Trai Nhöït—See Six 2) Divyasrotra (skt): Clairaudience—Deva- monthly posadha or fast days. Ear—Divine hearing—Penetration of the Six monthly posadhas or fast days: Luïc Trai Heavenly Ear—Thieân Nhó Thoâng—Ability to Nhöït—The six monthly posadha or fast days (8th, hear all sounds (ability to hear any sound 14th, 15th, 23rd, 29th, and 30th). They are the days anywhere). Power to hear and understand all on which the Four Maharajas (Töù Thieân Vöông) languages—Khaû naêng nghe moïi aâm thanh. take note of human conduct and when evil demons Khaû naêng nghe vaø hieåu moïi ngoân ngöõ. are busy to go around to disturb deva and men, so 3) Paracitta-jnana (skt): Mental telepathy—Tha that great care is required and consequently Taâm Thoâng—Penetration into others' minds nothing should be eaten after noon. The Maha- or thoughts. Ability to know the thoughts of Prajna Sastra describes these days as evil or others or power to read thoughts, or dangerous days, and says they arose from an knowledge of the minds of all living beings, ancient custom of cutting off the flesh and casting or ability (power) to know the thoughts of all it into the fire—Saùu ngaøy aên chay trong thaùng other minds which enlightened beings have to (moàng 8, 14, 15, 23, 29 vaø 30). Trong nhöõng ngaøy a greater or lesser extent depending on their naày Töù Thieân vöông ghi laïi taát caû phaåm haïnh, spiritual achievements—Tha Taâm Trí Thoâng ñoàng thôøi ma quyû cuõng ñang baän bòu vieäc quaáy roái hay khaû naêng ñoïc ñöôïc tö töôûng cuûa ngöôøi nhaân thieân, neân vieäc giöõ gìn trai giôùi laø ñieàu caàn khaùc maø caùc baäc giaùc ngoä ñaït ñöôïc cao hay thieát, khoâng neân aên quaù ngoï. Trí Ñoä Luaän dieãn taû thaáp tuøy theo söï thaønh ñaït cuûa baäc aáy. nhöõng ngaøy naày laø nhöõng ngaøy nguy hieåm, vì vaøo 4) Rddhi-saksatkriya-jnana (skt): Psychic nhöõng ngaøy naày theo coå tuïc thì coù leä caét thòt neùm travel—Thaàn Tuùc Thoâng—Penetration of vaøo löûa. spiritual fulfillment (fulfillment of the spirit). Six non-Buddhist works: Luïc Luaän—See six Ability (power) to be anywhere and to do vedangas. anything at will, or power to appear at will in any place and to have absolute freedom to do Six non-created elements: Luïc chuûng voâ vi anything—Khaû naêng ñi baát cöù ñaâu vaø laøm baát phaùp. cöù thöù gì tuøy yù. 1) Space: Akasa (skt)—Hö khoâng voâ vi. 5) Purvanivasanusmrti-jnana (skt): Tuùc Maïng 2) Extinction obtained by knowledge: Thoâng—Knowledge of past and future of self Pratisamkhya (skt)—Traïch dieät voâ vi. and others or ability to penetrate into past and 3) Extinction not obtained by knowledge but by future lives of self and others (knowledge of nature: Apratisamkhya-nirodha (skt)—Phi all forms of former existences of self and traïch dieät voâ vi. others)—Khaû naêng bieát ñöôïc quaù khöù vò lai 4) Extinction by a motionless state of heavenly cuûa mình vaø ngöôøi. meditation: Acala-nirodha (skt)—Baát ñoäng 6) Asravaksaya-jnana (skt): Laäu Taän Thoâng— dieät voâ vi. Ability

to end contamination—Power to 5) Extinction by the stoppage of idea and deliver of the mind from all passions— sensation: Samjna-vedayita-nirodha (skt)— Penetration of the exhaustion (extinction) of Thoâ töôûng dieät voâ vi (achieved by an Arhat). outflows. Supernatural consciousness of the

6) True suchness: Tathata (skt)—Chaân nhö voâ Six ordinary beings and four saints: Luïc vi. phaøm töù Thaùnh—See Six paths and Four saints. Six objects: Luïc Caûnh—Six objects Six organs: Luïc caên—The six roots of corresponding to the six senses. The six objective sensations: fields of the six senses of sight, sound, smell, 1) Eye: Maét. taste, touch and idea or thought; rupa, form and 2) Ear: Tai. colour, is the field of vision; sound of hearing, 3) Nose: Muõi. scent of smelling, the five flavours of tasting, 4) Tongue: Löôõi. physical feeling of touch, and mental presentation 5) Body: Thaân. of discernment—Saùu caûnh ñoái laïi vôùi luïc caên 6) Mind: yù. nhaõn, nhó, tyû, thieät, thaân, yù laø caûnh trí, aâm thanh, Six organs and their purification: Luïc Caên vò, xuùc, yù töôûng cuõng nhö thò giaùc, thính giaùc, khöùu Thanh Tònh—Six pure faculties—The six organs giaùc, vò giaùc, xuùc giaùc vaø taâm phaân bieät. and their purification in order to develop their Six objects which are corresponding to the unlimited power and interchange (in the case of six senses: Luïc Caûnh—See Twelve entrances. Buddha). This full development enables the eye to Six objective fields of the six senses of sight: see everything in a great chiliocosm from its Luïc caûnh—The six objects—The six objective highest heaven down to its lowest hells and all the fields of the six senses of sight, sound, smell, beings past, present, and future with all the karma taste, touch and idea or thought; rupa, form and of each—Saùu caên thanh tònh nghóa laø tieâu tröø toäi colour, is the field of vision; sound of hearing, caáu töø voâ thuûy ñeå phaùt trieån söùc maïnh voâ haïn (nhö scent of smelling, the five flavours of tasting, tröôøng hôïp Ñöùc Phaät). Söï phaùt trieån troøn ñaày naày physical feeling of touch, and mental presentation laøm cho maét coù theå thaáy ñöôc vaïn vaät trong Tam of discernment—Saùu caûnh ñoái laïi vôùi luïc caên thieân Ñaïi thieân theá giôùi, töø caûnh trôøi cao nhaát nhaõn, nhó, tyû, thieät, thaân, yù laø caûnh trí, aâm thanh, xuoáng coõi ñòa nguïc thaáp nhöùt, thaáy taát caû chuùng vò, xuùc, yù töôûng cuõng nhö thò giaùc, thính giaùc, khöùu sanh trong ñoù töø quaù khöù, hieän taïi, vò lai, cuõng nhö giaùc, vò giaùc, xuùc giaùc vaø taâm phaân bieät. nghieäp löïc cuûa töøng caù nhaân. Six objects of recollection: Luïc Nieäm Phaùp— Six organs of sense: Luïc chuùng sanh—The six See Six thoughts to dwell upon. senses or six organs of sense. They are likened to Six ordinary developments: The six ordinary six wild creatures in confinement and always developments found in the T'ien-T'ai struggling to escape. Only when they are Differentiated or Separated School—Saùu ngoâi vò domesticated will they be happy. So is it with the hay giai ñoaïn trong tieán trình phaùt trieån Boà Taùt six senses and the taming power of Buddha- ñaïo trong Thieân Thai Bieät Giaùo: truth—Luïc chuùng sanh hay luïc caên, chuùng gioáng 1) Ten grades of Bodhisattva faith: Thaäp Tín nhö nhöõng con thuù hoang bò nhoát vaø luùc naøo cuõng Vò—See Ten grades of Bodhisattva faith. muoán thoaùt ra. Chæ khi naøo chuùng ñöôïc thuaàn hoùa 2) Ten grounds: Thaäp truï Vò—See Ten grounds. thì chuùng môùi ñöôïc haïnh

phuùc. Cuõng nhö theá chæ 3) Ten Kinds of Dedications: Thaäp Hoài Höôùng khi naøo saùu caên ñöôïc thuaàn löông bôûi chaân lyù Vò—See Ten Kinds of Dedications. Phaät, thì chöøng ñoù con ngöôøi môùi thaät söï coù haïnh 4) Ten Stages of Bodhisattva: Thaäp Ñòa Vò— phuùc. Thaäp Ñòa Boà Taùt—See Ten Stages of Six Paramitas: Six perfections—Luïc ñoä Ba La Bodhisattva. Maät. 5) The fifty-first stage in the fifty-two stages (I) An overview of "Six Paramitas"—Toång quan towards the Buddha-bhumi: Ñaúng Giaùc vò. veà "Luïc ñoä Ba La Maät": The six things that 6) Buddha-bhumi or Buddha stage: Phaät Ñòa ferry one beyond the sea of birth and death. In Vò—Phaät Ñòa—See Buddha-ksetra and addition, the Six Paramitas are also the Buddha-land. doctrine of saving all living beings. The six paramitas are also sometimes called the

cardinal virtues of a Bodhisattva—Saùu giaùo caû kieán thöùc , theà tuïc cuõng nhö toân giaùo hay phaùp ñöa ngöôøi vöôït qua bieån sanh töû. Ngoaøi taâm linh. Chö Boà Taùt ñeàu saün saøng boá thí ra, Luïc Ñoä Ba La Maät coøn coù muïc tieâu cöùu ngay caû sinh maïng mình ñeå cöùu keû khaùc. ñoä heát thaûy chuùng sanh. Luïc ñoä Ba La Maät 1B) Generosity: Dana (skt)—Sharing— hay saùu ñöùc tính coát yeáu cuûa Boà Taùt. Almsgiving—Boá thí—There are three kinds (II) The meanings of "Six Paramitas"—Nghóa cuûa of generosity—Coù ba loaïi boá thí: "Luïc ñoä Ba La Maät": According to the a) Giving of material goods, that is, to give Sanskrit language, Paramita means crossing- others money or goods. In this world, there is over. Six Paramitas mean the six things that no one who is unable to perform some form of ferry one beyond the sea of mortality to giving. No matter how impoverished one is, nirvana. Six stages of spiritual perfection he should be able to give alms to those who followed by the Bodhisattva in his progress to are worst off than he or to support a public Buddhahood. The six virtues of perfection are work with however small a donation, if he has not only characteristic of Mahayana the will to do so. Even if there is someone Buddhism in many ways, they also contain who absolutely cannot afford to do so, he can virtues commonly held up as cardinal by all be useful to others and to society by offering religious systems. They consist of the practice his services: Boá thí taøi saûn vaät chaát, nghóa laø and highest possible development. Thus, cho ngöôøi tieàn baïc hay vaät chaát. Treân ñôøi naøy, practicing the six paramitas will lead the khoâng ai laø khoâng theå thöïc hieän moät hình thöùc practitioner to cross over from the shore of the boá thí naøo ñoù. Duø cho moät ngöôøi baàn cuøng unenlightened to the dock of enlightenment— ñeán ñaâu, ngöôøi aáy cuõng coù theå boá thí cho Ba La Maät, theo Phaïn nhöõ, coù nghóa laø ñaùo bæ nhöõng ngöôøi coøn teä hôn mình hay coù theå giuùp ngaïn. Saùu Ba La Maät ñöa chuùng sanh qua vaøo vieäc coâng ích baèng söï boá thí duø nhoû nhaët, bieån sanh töû ñeå ñi ñeán Nieát Baøn. Saùu giai neáu ngöôøi aáy muoán. Ngay caû moät ngöôøi hoaøn ñoaïn hoaøn thieän tinh thaàn cuûa chö Boà taùt toaøn khoâng theå laøm ñöôïc nhö theá, ngöôøi aáy trong tieán trình thaønh Phaät. Chaúng nhöõng Luïc cuõng coù theå coù ích cho ngöôøi khaùc vaø cho xaõ ñoä Ba La Maät laø ñaëc tröng cho Phaät Giaùo Ñaïi hoäi baèng caùch phuïc vuï. Thöøa trong nhieàu phöông dieän, maø chuùng coøn b) Giving of law means to teach others rightly. A goàm nhöõng cô baûn ñaïo ñöùc chung cho taát caû person who has

knowledge or wisdom in caùc toân giaùo. Luïc ñoä bao goàm söï thöïc taäp vaø some field should be able to teach others or söï phaùt trieån khaû dó cao nhaát. Vì vaäy, thöïc guide them even if he has no money or is haønh saùu Ba La Maät seõ giuùp haønh giaû vöôït bôø physically handicapped. Even a person of meâ qua ñeán beán giaùc humble circumstances can perform giving of (III) Content of "Six Paramitas"—Noäi dung cuûa the Law. To speak of his own experience in "Luïc ñoä Ba La Maät": order to benefit others can be his giving of the 1) "Charity"—"Boá Thí": Law: Boá thí Phaùp, nghóa laø daïy doã ngöôøi khaùc 1A) The meanings of "Charity"—Nghóa cuûa "Boá moät caùch ñuùng ñaén. Moät ngöôøi coù kieán thöùc Thí": Charity or giving, is to give away for the hay trí tueä veà moät laõnh vöïc naøo ñoù, haún cuõng benefit and welfare of all beings anything and coù theå daïy ngöôøi khaùc hay daãn daét hoï ngay caû everything one is capable of giving: not only khi hoï khoâng coù tieàn hay bò trôû ngaïi veà theå material goods, but knowledge, worldly as chaát. Duø cho moät ngöôøi coù hoaøn caûnh haïn heïp well as religious or spiritual (or knowledge cuõng coù theå thöïc hieän boá thí phaùp. Noùi leân belonging to the Dharma, the ultimate truth). kinh nghieäm cuûa rieâng mình laøm lôïi cho ngöôøi The Bodhisattvas were all ready to give up khaùc cuõng laø boá thí phaùp. even their lives to save others—Boá thí laø cho c) Giving of fearlessness means to remove the vì ích lôïi vaø haïnh phuùc cuûa taát caû chuùng sanh anxieties or sufferings of others through one's baát cöù thöù gì vaø taát caû nhöõng gì ta coù theå cho own effort. To comfort others in order to help ñöôïc: khoâng nhöõng chæ cuûa caûi vaät chaát, maø them overcome their difficult time can be

considered as "giving of fearlessness.": Boá thí thuû nhöõng giaùo huaán cuûa Ñöùc Phaät, ñöa ñeán voâ uùy nghóa laø gôõ boû nhöõng öu tö hay khoå ñau ñôøi soáng coù ñaïo ñöùc. Trong tröôøng hôïp cuûa cuûa ngöôøi khaùc baèng noã löïc cuûa chính mình. nhöõng ngöôøi xuaát gia, nhöõng giôùi luaät nhaém An uûi ai vöôït qua luùc khoù khaên cuõng ñöôïc duy trì traät töï trong Taêng giaø. Taêng giaø laø moät xem nhö laø "voâ uùy thí." ñoaøn theå khuoân maãu maø lyù töôûng laø soáng moät 1C) Other characteristics of Charity—Nhöõng ñaëc cuoäc soáng thanh bình vaø haøi hoøa. tính khaùc cuûa Boá thí: Charity does not merely 2C) Sila-paramita or pure observance of precepts mean to give away what one has in (keeping the commandments, upholding the abundance, but it involves even the giving-up precepts, the path of keeping precepts, or of one's whole being for a cause. Charity, or moral conduct, etc) is the practicing of all the giving, including the bestowing of the truth Buddhist precepts, or all the virtuous deeds and courage giving on others. Giving that are conducive to the moral welfare of Paramita is used to destroy greed, selfishness, oneself and that of others. Maintaining and stinginess—Ñaây khoâng chæ coù nghóa laø Precept Paramita is used to destroy violating cho ñi thöù gì maø ngöôøi ta coù thöøa; noù coøn bao precepts and degrading the Buddha- goàm caû vieäc thí xaû thaân meänh mình cho chính Dharma—Trì giôùi haïnh thanh tònh nghóa laø nghóa. Ñaøn na bao goàm taøi thí, phaùp thí vaø voâ thöïc haønh taát caû caùc giôùi raên cuûa ñaïo Phaät, uùy thí. Boá thí Ba la Maät ñöôïc duøng ñeå dieät tröø hay taát caû nhöõng thieän haïnh daãn

tôùi choã toaøn xan tham, boûn xeûn. thieän ñaïo ñöùc cho mình vaø cho taát caû moïi a) The opposite of Charity is Meanness: Ñoái ngöôøi. Trì giöõ giôùi haïnh thanh tònh. Trì giôùi nghòch laïi vôùi Boá Thí laø boûn xeûn keo kieát. Ba La Maät ñöôïc duøng ñeå dieät tröø phaïm giôùi b) The reward stimulated by Dana is vaø huûy baùng Phaät Phaùp. Enrichment: Quaû baùo cuûa Boá Thí laø Phöôùc. a) The opposite of Keeping the Commandments 2) Observe precepts—Trì giôùi: Sila (skt). is Wickedness: Ñoái nghòch laïi vôùi Trì Giôùi laø 2A) Keeping precepts teaches us that we cannot Quyû Quyeät Phaù Giôùi. truly save others unless we remove our own b) The reward from Keeping the cankers by living a moral and upright life. Commandments is Perfection in all things: However, we must not think that we cannot Quaû baùo mang laïi do trì giôùi laø söï Toaøn Haûo guide others just because we are not perfect (Cuï Saéc). ourselves. Keeping precepts is also a good 3) Patience: Ksanti (skt)—Nhaãn nhuïc. example for others to follow, this is another 3A) Endurance is one of the most important form of helping others—Trì giôùi daïy chuùng ta qualities in nowadays society. Sakyamuni raèng chuùng ta khoâng theå cöùu ñoä ngöôøi khaùc Buddha was endowed with all the virtues and neáu chuùng ta khoâng töï mình thaùo gôõ nhöõng became the Buddha through his constant nhieãm tröôïc cuûa chuùng ta baèng caùch soáng practice. No matter what biography of theo phaïm haïnh vaø chaùnh tröïc. Tuy nhieân, Sakyamuni Buddha we read or which of the cuõng ñöøng neân nghó raèng chuùng ta khoâng theå sutras, we find that nowhere is it recorded that daãn daét ngöôøi khaùc vì chuùng ta chöa ñöôïc the Buddha ever became angry. However hoaøn haûo. Trì giôùi coøn laø taám göông toát cho severely he was persecuted and however ngöôøi khaùc noi theo nöõa, ñaây laø moät hình thöùc coldly his disciples turned against him and giuùp ñôõ ngöôøi khaùc. departed from him, he was always 2B) Sila is observing the precepts, given by sympathetic and compassionate. As Buddha, which are conducive to moral life. In Buddhists, we should always remember that: the case of the homeless ones, the precepts “No action that makes Sakyamuni Buddha are meant to maintain the order of the more disappointed than when we become brotherhood. The brotherhood is a model agry about something and we reproach others society the ideal of which is to lead a or when we blame others for our own peaceful, harmonious life—Töø “Sila” laø tuaân wrongs.” In short, if we are able to practice

the “endurance” of the Bodhisattvas, we patiently under all unfavorable conditions—cease to become angry or reproachful toward “Ksanti” thöôøng ñöôïc hieåu laø “Nhaãn nhuïc,” others, or toward anything in the universe. We nhöng noù thöïc söï nguï yù laø chòu ñöïng nhöõng are apt to complain about the weather when it vieäc sæ nhuïc moät caùch nhaãn naïi, hay ñuùngg rains or when it shines, and to grumble about hôn laø chòu ñöïng vôùi loøng bình thaûn. Hay nhö the dust when we have a day with fine Ñöùc Khoảng Töû noùi: “Ngöôøi quaân töû khoâng weather. However, when through buoàn khi coâng vieäc hay taøi naêng cuûa mình “endurance” we attain a calm and untroubled khoâng ñöôïc ngöôøi khaùc bieát ñeán.” Khoâng mind, we become thankful for both the rain ngöôøi Phaät töû naøo laïi caûm thaáy toån thöông khi and the sun. Then our minds become free mình khoâng ñöôïc taùn döông ñaày ñuû;

khoâng, from changes in our circumstances—Nhaãn ngay caû khi hoï bò boû lô moät caùch baát coâng. Hoï nhuïc laø moät trong nhöõng phaåm chaát quan cuõng tieáp tuïc moät caùch nhaãn naïi trong moïi troïng nhaát trong xaõ hoäi hoâm nay. Ñöùc Thích nghòch caûnh. Ca Maâu Ni Phaät coù taát caû nhöõng ñöùc haïnh vaø 3C) Ksanti-paramita or Patience-paramita or thaønh Phaät do söï kieân trì tu taäp cuûa Ngaøi. humility is sometomes rendered patience, but Tieåu söû cuûa Ngaøi maø ta ñoïc ñöôïc baát cöù ôû humility is more to the point. Rather than ñaâu hay trong kinh ñieån, chöa coù choã naøo ghi merely enduring all sorts of ills of the body, it raèng Ñöùc Phaät ñaõ töøng giaän döõ. Duø Ngaøi bò is the feeling of unworthiness, limitlessness, ngöôïc ñaõi naëng neà hay duø caùc ñeä töû Ngaøi and sinfulness. In other words, humility or nhaãn taâm choáng Ngaøi vaø boû ñi, Ngaøi vaãn luoân patience, or forebearance under insult of luoân coù thaùi ñoä caûm thoâng vaø töø bi. Laø ñeä töû other beings as well hot and cold weather. cuûa Ngaøi, chuùng ta phaûi neân luoân nhôù raèng: Tolerance Paramita is used to destroy anger “Khoâng coù haønh ñoäng naøo laøm cho Ñöùc Phaät and hatred—Nhaãn nhuïc ñoâi khi cuõng ñöôïc goïi thaát voïng hôn laø khi chuùng ta trôû neân giaän döõ laø nhaãn naïi, nhöng nhaãn nhuïc thì ñuùng nghóa veà ñieàu gì vaø traùch maéng hay ñoå thöøa cho hôn. Vì raèng noù khoâng chæ laø söï kieân nhaãn ngöôøi khaùc vì söï sai laàm cuûa chính chuùng ta.” chòu nhöõng beänh hoaïn cuûa xaùc thòt, maø noù laø Toùm laïi, moät khi chuùng ta kieân nhaãn theo söï caûm giaùc veà söï voâ nghóa, voâ giôùi haïn, vaø xaáu tu taäp cuûa Boà Taùt, chuùng ta khoâng coøn trôû neân aùc. Noùi caùch khaùc, nhaãn nhuïc laø nín chòu moïi giaän döõ hay traùch maéng keû khaùc hay ñoái vôùi söï maéng nhuïc cuûa caùc loaøi höõu tình, cuõng nhö moïi söï moïi vaät trong vuõ truï. Chuùng ta coù theå nhöõng noùng laïnh cuûa thôøi tieát. Nhaãn nhuïc Ba than phieàn veà thôøi tieát khi trôøi möa trôøi naéng la maät ñöôïc duøng ñeå dieät tröø noùng giaän vaø saân vaø caèn nhaèn veà buïi baëm khi chuùng ta gaëp haän. buoåi ñeïp trôøi. Tuy nhieân, nhôø nhaãn nhuïc, a) The opposite of Patience is Anger and Hatred: chuùng ta seõ coù ñöôïc moät taâm trí bình laëng Ñoái nghòch laïi vôùi Nhaãn Nhuïc laø Noùng Giaän thanh thaûn, luùc ñoù chuùng ta seõ bieát ôn caû möa vaø Saân Haän. laãn naéng. Roài thì loøng chuùng ta seõ trôû neân töï b) The reward from Patience is Power: Quaû baùo taïi vôùi moïi thay ñoåi trong moïi hoaøn caûnh cuûa mang laïi do Nhaãn Nhuïc Naêng Löïc. chuùng ta. 4) Right effort: Virya (skt)—Tinh taán. 3B) Ksanti is generally understood to mean 4A) The fourth paramita is “making right efforts.” “patience,” but it really means patiently, or This means to proceed straight torward an rather with equanimity, to go through deeds of important target without being distracted by humiliation. Or as Confucius says, “The trivial things. We cannot say we are assiduous superior man would cherish no ill-feeling when our ideas and conduct are impure, even even when his work or merit is not recognized if we devoted ourselves to the study and by others.” No Buddhist devotees would feel practice of the Buddha’s teachings. Even humiliated when they were not fully when we devote ourselves to study and appreciated, no, even when they were practice, we sometimes do not meet with unjustly ignored. They would also go on good results or

may even obtain adverse

effects, or we may be hindered in our chæ trong ñôøi soáng hieän taïi maø caû trong ñôøi religious practice by others. But such matters soáng töông lai vaø nhöõng cuoäc ñôøi keá tieáp are like waves rippling on the surface of the khoâng bao giôø cuøng taän. Tinh taán coøn coù ocean; they are only phantoms, which will nghóa laø luoân khích leä thaân taâm tieán tu naêm disappear when the wind dies down. Ba La Maät coøn laïi. Tinh taán Ba la maät ñöôïc Therefore, once we have determined to duøng ñeå dieät tröø caùc söï giaûi ñaõi. practice the bodhisattva-way, we should a) The opposite of Zeal or Progress is Sloth: Ñoái advance single-mindedly toward our nghòch laïi vôùi Tinh Taán laø Giaõi Ñaõi. destination without turning aside. This is b) The reward from Zeal is Long Life: Quaû baùo "making right efforts."—Ba la maät thöù tö laø mang laïi do Tinh Taán laø Thoï Meänh. "tinh taán." Tinh taán coù nghóa laø tieán thaúng leân 5) Meditation: Dhyana (skt)—Thieàn ñònh. moät muïc tieâu quan troïng maø khoâng bò xao 5A) The fifth paramita is "meditation," "dhyana" laõng vì nhöõng vieäc nhoû nhaët. Chuùng ta khoâng in Sanskrit and "Zenjo" in Japanese. "Zen" theå baûo raèng chuùng ta tinh taán khi yù töôûng vaø means "a quiet mind" or "an unbending caùch haønh söû cuûa chuùng ta khoâng thanh saïch, spirit," and "jo" indicates the state of having a duø cho chuùng ta coù noã löïc tu taäp giaùo lyù cuûa calm, unagitated mind. It is important for us Ñöùc Phaät. Ngay caû khi chuùng ta noã löïc tu taäp, not only to devote ourselves to the practice of ñoâi khi chuùng ta vaãn khoâng ñaït ñöôïc keát quaû the Buddha's teachings but also to view things toát, maø ngöôïc laïi coøn coù theå laõnh laáy haäu quaû thoroughly with a calm mind and to think xaáu, trôû ngaïi trong vieäc tu haønh do bôûi ngöôøi them over well. Then we can see the true khaùc; ñoù chæ laø nhöõng boùng ma, seõ bieán maát aspect of all things and discover the right way ñi khi gioù laëng. Do ñoù, moät khi chuùng ta ñaõ to cope with them—Ba la maät thöù naêm laø quyeát ñònh tu Boà Taùt ñaïo, chuùng ta caàn phaûi "Thieàn ñònh." Tieáng Phaïn laø "Dhyana" vaø giöõ vöõng loøng kieân quyeát tieán ñeán yù höôùng tieáng Nhaät laø "Zenjo." Zen coù nghóa laø "caùi cuûa chuùng ta maø khoâng ñi leänh. Ñoù goïi laø taâm tónh laëng" hay "tinh thaàn baát khuaát," vaø "tinh taán." Jo laø traïng thaùi coù ñöôïc caùi taâm tónh laëng, 4B) Virya etymologically means "virility." It is khoâng dao ñoäng. Ñieàu quan troïng laø khoâng always to be devoted and energetic in nhöõng chuùng ta phaûi noã löïc thöïc haønh giaùo lyù carrying out everything that is in accordance cuûa ñöùc Phaät, maø chuùng ta coøn phaûi nhìn heát with the Dharma—Töø "Virya" nguyeân ngöõ söï vaät baèng caùi taâm tónh laëng vaø suy nghó veà Baéc Phaïn coù nghóa laø "huøng duõng." Phaûi luoân söï vaät baèng caùi nhìn "nhö thò" (nghóa laø ñuùng nhieät thaønh vaø maïnh meõ thöïc haønh taát caû moïi nhö noù laø). Ñöôïc vaäy chuùng ta môùi coù theå ñieàu phuø hôïp vôùi giaùo phaùp. thaáy ñöôïc khía caïnh chaân thöïc cuûa vaïn höõu 4C) Devotion: Virya-paramita (skt)—Tì Leâ Gia vaø tìm ra caùch ñuùng ñaén ñeå ñoái phoù vôùi hay Tinh taán Ba La Maät—Devotion or chuùng. Striving means a constant application of 5B) Dhyana is retaining one's tranquil state of oneself to the promotion of good. The mind in any circumstance, unfavorable as Mahayanists' life is

one of utmost well as favorable, and not being at all strenuousness not only in this life, but in the disturbed or frustrated even when adverse lives to come, and the lives to come may have situations present themselves one after no end. Virya also means energy or zeal another. This requires a great deal of (earnestness—Diligence—Vigour—The path training—Töø “Dhyana” laø giöõ traïng thaùi taâm of endeavor) and progress in practicing the bình laëng cuûa mình trong baát cöù hoaøn caûnh other five paramitas. Vigor Paramita is used naøo, nghòch cuõng nhö thuaän, vaø khoâng heà bò to destroy laziness and procrastination—Tinh xao ñoäng hay luùng tuùng ngay caû khi nghòch taán laø kieân trì theå hieän ñoäng löïc chí thieän. caûnh ñeán tôùi taáp. Ñieàu naøy ñoøi hoûi raát nhieàu Ñôøi soáng cuûa caùc vò tu theo Phaät giaùo Ñaïi coâng phu tu taäp. Thöøa laø moät cuoäc ñôøi haêng say toät böïc, khoâng

5C) Meditation: Dhyana-paramita (skt)—Thieàn ra raèng baát cöù ai cuõng coù theå trôû thaønh moät vò Na hay Thieàn Ñònh Ba La Maät—Tònh löï— Phaät. Giaùo lyù cuûa Ñöùc Phaät nhaán maïnh raèng Dhyana means meditation, not in the sense of chuùng ta khoâng theå nhaän thöùc taát caû caùc söï meditating on a moral maxim or a vaät treân ñôøi moät caùch ñuùng ñaén neáu chuùng ta philosophical saying, but the disciplining of khoâng coù khaû naêng troïn veïn hieåu bieát söï dò oneself in tranquillization. In other words, bieät laãn söï töông ñoàng. Chuùng ta khoâng theå Dhyana (meditation—Contemplation—Quiet cöùu ngöôøi khaùc neáu chuùng ta khoâng coù trí tueä, thoughts—Abstraction—Serenity) means the vì duø cho chuùng ta muoán laøm toát cho keû khaùc path of concentration of mind to stop the ñeå cöùu giuùp hoï, nhöng khoâng coù ñuû trí tueä ñeå scattered mind. Meditation Paramita is used bieát neân laøm nhö theá naøo, caùi gì neân laøm vaø to destroy chaos and drowsiness—Thieàn ñònh caùi gì khoâng neân laøm, chuùng ta coù theå laøm haïi coù nghóa laø tö duy, nhöïng khoâng theo nghóa tö ngöôøi khaùc chöù khoâng laøm ñöôïc lôïi ích gì cho duy veà moät phöông dieän ñaïo ñöùc hay moät hoï. caùch ngoân trieát hoïc; noù laø vieäc tu taäp tónh taâm. 6B) There is no corresponding English word for Noùi khaùc ñi, thieàn ñònh laø luoân tu theo phaùp tö prajna, in fact, no European word, for it, for duy ñeå ñình chæ söï taùn loaïn trong taâm. Thieàn European people have no experience ñònh Ba la maät ñöôïc duøng ñeå dieät töø söï taùn specifically equivalent to prajna. Prajna is the loaïn vaø hoân traàm. experience a man has when he feels in its a) The opposite of Meditation or Contemplation most fundamental sense the infinite totality of is Distracted Mind: Ñoái nghòch vôùi Thieàn things, that is, psychologically speaking, when Ñònh laø Taùn Taâm hay taâm taùn loaïn. the finite ego, breaking its hard crust, refers b) The reward from Meditation is Peace or itself to the infinite which envelops calmness: Quaû baùo mang laïi do Thieàn Ñònh laø everything that is finite and limited and An Tònh. therefore transitory. We may take this 6) Wisdom: Prajna (skt)—Trí hueä. experience as being somewhat akin to a 6A) The sixth paramita is “wisdom.” Wisdom totalistic intuition of something that means the right way of seeing things and the transcends all our particularized, specified power of discerning the true aspects of all experiences—Khoâng coù chöõ Anh naøo

töông things. Wisdom is the ability both to discern ñöông vôùi töø “Prajna” trong Phaïn ngöõ. Thaät the differences among all things and to see ra, khoâng coù ngoân ngöõ AÂu chaâu naøo töông the truth common to them. In short, wisdom is ñöông vôùi noù, vì ngöôøi AÂu khoâng coù kinh the ability to realize that anybody can become nghieäm naøo ñaëc bieät töông ñöông vôùi chöõ a Buddha. The Buddha’s teachings stress that “prajna.” Prajna laø caùi kinh nghieäm moät ngöôøi we cannot discern all things in the world coù ñöôïc khi ngöôøi aáy caûm thaáy caùi toaøn theå correctly until we are completely endowed tính voâ haïn cuûa söï vaät trong yù nghóa caên baûn with the ability to know both distinction and nhaát cuûa noù, nghóa laø, noùi theo taâm lyù hoïc, khi equality. We cannot save others without caùi baûn ngaõ höõu haïn ñaäp vôõ caùi voû cöùng cuûa having wisdom, because even though we want noù, tìm ñeán vôùi caùi voâ haïn bao truøm taát caû to do good to others but we don’t have nhöõng caùi höõu haïn do ñoù voâ thöôøng. Chuùng ta adequate knowledge on what should be done coù theå xem kinh nghieäm naøy gioáng vôùi moät and what should not be done, we may end up tröïc giaùc toaøn theå veà moät caùi gì vöôït qua taát doing some harm to others—Ba la maät thöù caû nhöõng kinh nghieäm ñaëc thuø rieâng leû cuûa saùu laø “trí tueä.” Trí tueä laø caùch nhìn ñuùng veà chuùng ta. söï vaät vaø naêng löïc nhaän ñònh caùc khía caïnh 6C) Wisdom: Prajna-paramita (skt)—chaân thaân thaät cuûa vaïn höõu. Trí tueä laø khaû Knowledge—Prajna (Wisdom—Real naêng nhaän bieát nhöõng dò bieät giöõa caùc söï vaät, Wisdom—Baùt Nhaõ hay Trí hueä Ba La Maät— ñoàng thôøi thaáy caùi chaân lyù chung cho caùc söï The path of wisdon) means transcendental vaät aáy. Toùm laïi, trí tueä laø caùi khaû naêng nhaän knowledge. This is what constitutes

enlightenment; it is an intuition into the power hoaëc laøm trôøi, Ñöùc Phaät goïi ñoù laø luaân chuyeån to discern reality or truth, or into the ultimate trong luïc ñaïo): truth of things, by gaining which one is (A) The three lower gatis, or three evil paths: Tri-released from the bondage of existence, and Akusala (skt)—Haï Tam Ñoà hay ba ñöôøng döõ: becomes master of one’s self. Wisdom 1) Naraka-gati (skt): Ñòa Nguïc Ñaïo—Hells— Paramita is used to destroy ignorance and The state of being in Hell. This is the lowest stupidity—Baùt Nhaõ laø trí tueä sieâu vieät, yeáu toá and most miserable condition of existence. giaùc ngoä. Noù laø tröïc giaùc thoâng ñaït moïi phaùp Sentient being (alaya-consciousness) is ñeå chöùng ñaït chaân lyù, hay ñeå nhìn vaøo chaân condemned to stay in Hell due to his worse lyù cöùu caùnh cuûa vaïn höõu, nhôø ñoù maø ngöôøi ta karma. In the hellish path, the sufferings there thoaùt ra ngoaøi trieàn phöôïc cuûa hieän höõu vaø trôû are so great that no words can describe thaønh töï chuû laáy mình. Baùt Nhaõ hay Trí hueä them—Tieáng Phaïn laø Naraka, nghóa laø laõnh Ba la maät ñöôïc duøng ñeå dieät tröø söï hoân aùm ñuû moïi söï khoå naõo, khoâng an vui. Ñaây laø caûnh ngu si. giôùi ñòa nguïc. Ñaây laø ñieàu kieän soáng thaáp a) The opposite of Wisdom is Ignorance: Ñoái nhaát vaø khoán khoå nhaát. Chuùng sanh (A-Laïi- nghòch laïi vôùi Trí Hueä laø Voâ Minh hay ngu si. Da thöùc) bò ñoïa vaøo ñòa nguïc vì nhöõng haønh b) The reward from Wisdom is discrimination or vi ñoäc aùc laøm nhieàu ñieàu toäi loãi haïi ngöôøi haïi powers of

exposition of the truth: Quaû baùo vaät (loaïi naày ôû choã toái taêm, bò tra taán thöôøng mang laïi do Trí Hueä laø söï bieän bieät chaân lyù. xuyeân do toäi haønh nghieäp chieâu caûm). Trong ** See Eighty-one divisions in the Maha-Prajna- coõi ñòa nguïc thì söï khoå khoâng coù buùt möïc naøo Paramita Sutra. maø taû cho xieát. **See Hell. Six paramitas (perfections) and ten 2) Preta-gati (skt): Ngaï Quyû Ñaïo—The state of thousand conducts: Luïc Ñoä Vaïn Haïnh. hungry ghosts—Starved ghosts realm where (A) Six Paramitas: Luïc Ñoä—Six Ways or six greedy, selfish and deceitful souls are reborn. Paramitas (crossing over) of Maha- In the path of hungry ghosts, beings have Bodhisattvas—Luïc ñoä Ba La Maät hay Luïc ugly, smelly bodies, with bellies as big as Ñaùo Bæ ngaïn cuûa chö Ñaïi Boà Taùt—See Six drums and throats as small as needles, while Paramitas. flames shoot out of their mouths. They are (B) Ten Thousand Conducts: Vaïn Haïnh—All the subject to hunger and thirst for incalculable practices a Bodhisattva must cultivate in order eons—Tieáng Phaïn laø Preta. Ñaây laø caûnh giôùi to eliminate ignorance and attain ngaï quyû, nôi taùi sanh cuûa nhöõng keû tham lam, Buddhahood—Taát caû vaïn haïnh maø moät vò Boà ích kyû vaø doái gaït (trong caùc loaøi quyû thì quyû Taùt caàn phaûi tu taäp ñeå dieät tröø si meâ vaø ñaït ñoùi chieám ña soá. Caùc loaøi quyû chòu quaû baùo thaønh quaû vò Phaät. khoâng ñoàng, keû naøo coù chuùt ít phöôùc baùo thì ñöôïc sanh nôi röøng nuùi, goø mieáu; loaøi khoâng Six paths: Luïc ñaïo—Luïc Thuù—Six paths—The coù phöôùc baùo thì thaùc sanh vaøo nhöõng choã baát six ways or conditions of sentient existence—Six tònh, aên uoáng thaát thöôøng, bò nhieàu noãi khoå sôû. miserable states (sentient beings revolve in the Chuùng sanh ñoäc aùc bò taùi sanh vaøo ngaï quyû, cycle of Birth and Death, along the six paths, life thaáy suoái nöôùc nhö thaáy maùu muû, coå nhoû nhö after life. These are paths of hell-dwellers, hungry caây kim, buïng oûng nhö caùi troáng chaàu, coù khi ghosts, animals, titanic demons or asuras, human ñoà aên vöøa vaøo ñeán mieäng, ñaõ trôû thaønh than beings and celestials)—Saùu ñöôøng luaân hoài cuûa hoàng, khoâng theå naøo nuoát ñöôïc, chòu ñaïi khoå chuùng sanh (chuùng sanh taïo caùc nghieäp khaùc nhau naõo suoát ñôøi cuøng kieáp). ÔÛ coõi ngaï quyû chuùng roài bò nghieäp löïc thuùc ñaåy, daãn daét ñeán saùu loaïi sanh thaân theå xaáu xa hoâi haùm, buïng lôùn nhö ñaàu thai, qua laïi trong saùu neûo, sanh roài töû, töû roài caùi troáng, coà nhoû nhö caây kim, mieäng phuïc ra sanh, nhö baùnh xe xoay vaàn, khoâng bao giôø döøng löûa moãi khi nuoác thöùc aên, vaø chòu caûnh ñoùi nghæ, hoaëc vaøo ñòa nguïc, hoaëc laøm quyû ñoùi, hoaëc khaùt trong muoân ngaøn kieáp. laøm suùc sanh, hoaëc A Tu La, hoaëc laøm ngöôøi,

3) Tiryagyoni-gati (skt): Suùc Sanh Ñaïo— thích baïo ñoäng hay gaây goã, vaø si meâ theo taø Animality—The state of animals—Animals' giaùo (chuùng sanh trong caûnh giôùi naày cuõng coù realm reserved for those souls who are dull- phöôùc baùo, nhöng laïi bò tham voïng, doái traù, witted, depraved, or have committed kieâu maïn, laø quaû cuûa nhöõng tieàn nghieäp laán fornication. The path of animals, such as löôùt, neân taâm thöôøng hay chöùa ñaày töùc giaän buffaloes, cattle, donkeys and horses, is vaø chaáp tröôùc). subject to heavy toil. Other domestic animals, 5) Manusya-gati (skt): Nhaân Ñaïo—The state of such as goats, pigs, chicken and ducks, are

human-beings—Our earth, place where those subject to be killed to make food for human who keep the basic five precepts are reborn— beings. Still other animals suffer from Caûnh giôùi cuûa con ngöôøi, hay theá giôùi cuûa stupidity, living in filth, and killing one chuùng ta, nôi maø nhöõng chuùng sanh naøo thoï trì another for food—Tieáng Phaïn laø Tiryagyoni, nguõ giôùi seõ ñöôïc taùi sanh vaøo (coõi naày chuùng nghóa laø loaøi chuùng sanh sanh ra ñeå bò ngöôøi sanh khoå vui laãn loän, tuy nhieân, thöôøng bò ñôøi haønh haï vaø aên thòt. Ñaây laø caûnh giôùi suùc caûnh khoå sôû thieáu thoán, ñoùi khaùt, laïnh noùng, sanh, nôi taùi sanh cuûa nhöõng keû si meâ, sa ñoïa, sôï seät, vaân vaân. Beân caïnh ñoù laïi phaûi bò töûu saéc, baøi baïc, ñoái traù vaø taø daâm (treân töø nhöõng lo aâu sôï seät veà sanh, laõo, beänh, töû, chia roàng, thuù, caàm, suùc; döôùi ñeán thuûy toäc vaø loaøi ly, thöông gheùt. Khoå thì coù tam khoå nhö khoå coân truøng, khoâng bao giôø ñi thaúng ñöôïc nhö khoå, hoaïi khoå, haønh khoå; hoaëc nguõ khoå nhö con ngöôøi hay chö Thieân. Loaøi naày thöôøng sanh khoå, giaø khoå, beänh khoå, cheát khoå, khoå vì gieát haïi vaø aên thòt laãn nhau, ñoàng loaïi thì yû phaïm caùc toäi maø bò troùi buoäc; hoaëc baùt khoå maïnh hieáp yeáu. Ngoaøi ra, chuùng coøn bò con nhö sanh, giaø, beänh, cheát, aùi bieät ly, oaùn taéng ngöôøi sai söû chuyeân chôû vaø ñaùnh ñaäp). Coõi hoäi, caàu baát ñaéc, nguõ aám thaïnh suy. Tuy cuõng baøng sanh nhö loaøi traâu, boø, löøa, ngöïa bò söï coù nhöõng nieàm vui, nhöng ñaây chæ laø nieàm vui khoå chôû keùo naëng neà. Loaøi deâ, heo, vòt, gaø, thì taïm bôï, vui ñeå chôø buoàn chôø khoå. Chuùng sanh bò söï khoå veà banh da xeû thòt laøm thöùc aên cho sanh vaøo coõi ngöôøi, maø laïi gaëp ñöôïc Phaät loaøi ngöôøi. Caùc loaøi khaùc thì chòu söï khoå veà phaùp thì theo lôøi Phaät daïy laø moät ñaïi haïnh, vì ngu toái, nhô nhôùp, gieát haïi vaø aên uoáng laãn ñaây laø cô hoäi ngaøn naêm moät thuôû cho cuoäc tu nhau. giaûi thoaùt). (B) The three upper gatis, or three good paths: 6) Deva-gati (skt): Thieân Ñaïo—Celestials—The Tri-Kusala (skt)—Thöôïng Tam Ñoà hay ba state of gods—Gods' realm is reserved to ñöôøng laønh: Among the three upper gatis, those who observe the five basic rebirth in the celestial or human paths is commandments and have practiced the Ten difficult, while descend into Asura path and Meritorious Action and abstained to do the other three lower gatis is easy and common— Ten Evil Deeds. Although the celestial path is Trong ba ñöôøng laønh naày thì hai ñöôøng ngöôøi blessed with more happiness than our world, it trôøi raát khoù ñöôïc sanh vaøo, trong khi bò ñoïa is still marked by the five signs of decay and vaøo a-tu-la vaø haï tam ñoà thì laïi deã daøng vaø the things that go against our wishes—Tieáng thoâng thöôøng: Phaïn goïi laø "Deva," coù nghóa laø saùng suoát, 4) Asura-gati (skt): A-Tu-La Ñaïo—The state of thanh tònh, töï taïi hay toái thaéng. Thieân ñaïo hay angry demons—Asuras' realm where those caûnh giôùi chö thieân laø nôi taùi sanh cuûa nhöõng who are wicked, hot-tempered, violent or are chuùng sanh naøo giöõ troøn naêm giôùi, thöïc haønh initiated into paganism (the path of asuras is thaäp thieän nghieäp, vaø traùnh thaäp aùc (ngöôøi filled with quarrelling and acrimonious sanh leân coõi trôøi thaân ñöôïc saùng suoát, vui competition)—Tieáng Phaïn goïi laø Asura, nghóa nhieàu hôn khoå, söï aên maëc, cung ñieän, nhaø cöûa laø taùnh tình xaáu xa,

cuõng coù nghóa laø phöôùc ñeàu ñöôïc sung söôùng toát ñeïp, khoâng thieáu baùo khoâng baèng chuùng sanh ôû hai coõi ngöôøi thoán veà vaät chaát). Coõi trôøi tuy vui veû hôn vaø trôøi. Ñaây laø caûnh giôùi cuûa nhöõng chuùng nhaân gian, nhöng cuõng coøn töôùng nguõ suy vaø sanh xaáu aùc, hay giaän döõ, taùnh tình noùng naûy, nhöõng ñieàu baát nhö yù.

Six patriarchs: Six Chinese Patriarchs—Saùu toå 2) "I Have Heard" implies perfect hearing: Vaên doøng Thieàn Trung Hoa. Thaønh Töïu—Laáy hai chöõ "Ngaõ Vaên" hay 1) The First Patriarch in China: Bodhidharma— "Toâi nghe" laøm vaên thaønh töïu. The founder of the Chinese Zen—Nhöùt Toå 3) "Once" implies the perfect time: Thôøi Thaønh Boà Ñeà Ñaït Ma—See Bodhidharma. Töïu—Laáy hai chöõ "Nhaát Thôøi" hay "moät 2) The Second Patriarch Hui-Ke (468-543 AD): thuôû" laøm thôøi thaønh töïu. Nhò Toå Hueä Khaû—See Hui-K'o. 4) "The Buddha" implies the perfect lord or 3) The Third Patriarch Seng Tsan (? – 606 AD): master: Chuû Thaønh Töïu—Laáy chöõ "Phaät" chæ Tam Toå Taêng Xaùn—See Seng Tsan. roõ vò chuû thuyeát phaùp laøm chuû thaønh töïu. 4) The fourth Patriarch Tao Hsin (580-651): Töù 5) "On Mount Grdhrakuta" implies the perfect Toå Ñaïo Tín—See Tao Hsin. place: Xöù Thaønh Töïu—Laáy caùc chöõ nhö "Taïi 5) The fifth Patriarch Hung-Jen ((601-675): Nguõ nuùi Kyø Xaø Quaät" laøm xöù thaønh töïu. Toå Hoaèng Nhaãn—See Hung-Jen. 6) "With the great assembly of bhiksus" implies 6) The Sixth Patriarch Hui-Neng, who received the perfect assembly: Chuùng Thaønh Töïu— the transmission from Hung-Jen (fifth Laáy caùc chöõ "Ñaïi Tyø Kheo Chuùng" laøm patriarch). Hui Neng propagated Zen in the chuùng thaønh töïu. Southern part of China; therefore, his lineage ** See Six paramitas. is called the southern school of Zen: Luïc Toå Six periods in a day: Luïc Thôøi—See Six Hueä Naêng: Vò toå thöù saùu, ngöôøi ñaõ nhaän y baùt periods in a day and night. töø nguõ toå Hoaèng Nhaãn, hoaèng hoùa veà phöông Six periods in a day and night: Luïc Thôøi— nam, neân coøn goïi laø doøng thieàn phöông The six "hours" or periods in a day and night— nam—See Hui-Neng. Saùu thôøi, ba thôøi ban ngaøy, ba thôøi ban ñeâm: Six perceptions conducive to penetration: 1) Morning: Saùng. Nibbedha-bhagiya-sanna (p)—Luïc Quyeát Traïch 2) Noon: Tröa. Phaàn Töôûng—According to the Sangiti Sutta in the 3) Evening: Chieàu. Long Discourses of the Buddha, there are six 4) Night: Chaäp Toái (ñaàu hoâm). perceptions conducive to penetration—Theo Kinh 5) Midnight: Nöûa ñeâm. Phuùng Tuïng trong tröôøng Boä Kinh, coù saùu quyeát 6) Dawn: Bình minh (taûng saùng). traïch phaàn töôûng: Six personal things of a monk: Luïc Vaät—See 1) The perception of impermanence: Voâ Thöôøng Six things which a monk must have. Töôûng: Voâ Thöôøng Töôûng. Six places: Sadayatana (skt)—Luïc Xöù—The six 2) The perception of suffering in impermanence: places or abodes of perception or sensation, one Khoå Töôûng Treân Voâ Thöôøng. of the nidanas. They are the six organs of sense, 3) The perception of impersonality in suffering: but this term is also used for the six entrances— Voâ Ngaõ Töôûng treân Khoå. Saùu nôi sinh thöùc, moät trong möôøi hai nhaân duyeân. 4) The perception of abandoning: Ñoaïn Töôûng. Chuùng chính laø Luïc caên hay Luïc Nhaäp. 5) The perception of dispassion: Voâ Tham Six places of abodes of perception or Töôûng.

sensation: Sadaøyatana (skt)—Luïc xöù—See Six 6) The perception of cessation: Dieät Töôûng. places. Six perfections (paramitas): Luïc Thaønh Töïu— Six places in the body that represent the six Six perfections found in the opening phrase of each sutra—Saùu loaïi thaønh töïu, thöôøng môû ñaàu paths of rebirth: Luïc Ñieåm Taùi Sanh. caùc kinh: (I) The Buddha taught in the Agama sutra that 1) "Thus" implies perfect faith: Tín Thaønh Töï— once death arrives, the body will turn cold Laáy chöõ "Nhö Vaäy" laøm tín thaønh töïu. because the 'great fire' has already burned out. Even so, after all breathing has ceased, in the body there is one last warm spot before

the entire body turns cold. The last warm spot realms: Maét sanh Thieân—Khi ñieåm noùng sau represents the place where the conciousness cuøng treân thaân theå laø hai maét vaø traùn thì thaàn of the deceased escaped the mortal body, and thöùc cuûa ngöôøi aáy ñaõ sanh veà coõi trôøi. these warm spots may be at the crown of the 3) When the person's heart is the last to remain head, the eye, the chest, the stomach, the warm, the spirit of that person has been knee, or the soles of both feet. Sometimes this reborn back among human beings: Tim warm spot will remain for as long as four to Ngöôøi—Khi ñieåm noùng sau cuøng nôi tim, laø five hours after the person has died. There are thaàn thöùc cuûa ngöôøi aáy ñaõ sanh laïi coõi ngöôøi. six places in the body that represent the six 4) When the person's belly is the last to remain paths of rebirth—Theo Kinh A Haøm thì Phaät warm, the spirit of that person has been daïy raèng phaøm moät ngöôøi khi ñaõ cheát thì thaân reborn among hungry ghosts: Buïng Ngaï theå trôû neân laïnh giaù vì hoûa ñaïi ñaõ taét maát. quyû—Khi ñieåm noùng sau cuøng trong thaân theå Tuy nhieân, sau khi taét thôû roài, nhöng trong laø buïng, thì thaàn thöùc cuûa ngöôøi aáy ñaõ sanh thaân theå cuõng vaãn coøn moät choã noùng toái haäu laøm ngaï quyû. tröôùc khi hoaøn toaøn trôû neân laïnh giaù. Nôi naøo 5) When the person's knees are the last to Thaàn Thöùc thoaùt ra sau cuøng thì nôi ñoù laø nôi remain warm, the spirit of that person has coøn aám sau cuøng trong thaân theå, vaø coù saùu nôi been reborn among animals: Ñaàu goái Baøng tieâu bieåu cho saùu ñöôøng taùi sanh, hoaëc noùng sanh—Khi ñieåm noùng sau cuøng trong thaân theå nôi ñænh ñaàu, noùng ôû maét, noùng nôi ngöïc, laø ñaàu goái, thì thaàn thöùc cuûa ngöôøi aáy ñaõ taùi noùng nôi buïng, noùng nôi ñaàu goái, hoaëc noùng sanh vaøo loaïi baøng sanh (thuù). nôi hai loøng baøn chaân. Thænh thoaûng ñieåm 6) When the person's soles of the feet are the noùng naày vaãn coøn noùng ñeán boán naêm tieáng last to remain warm, the spirit of that person ñoàng hoà sau khi cheát. Coù saùu ñieåm noùng toái has been fallen in the hell: Loøng baøn chaân haäu tieâu bieåu cho söï taùi sanh nôi luïc ñaïo: Ñòa nguïc—Khi ñieåm noùng sau cuøng trong 1) The crown (warm spot) stands for Sainthood thaân laø loøng baøn chaân, thì thaàn thöùc cuûa ngöôøi or Corwn Enlightenment: Ñaûnh Thaùnh— aáy ñaõ bò ñoïa vaøo ñòa nguïc. When the body of the deceased (a person who (II) According to Great Master Yin-Kuang, when has died for three or four hours) is completely we take our last breath, our spirits or Alaya cold except for the crown. That means the Consciousness will leave the body. Thus the spirit of the dead has left the body by the way area of the body that remains warm is where of the crown and the person has

been reborn the spirit left the body—Theo AÁn Quang Ñaïi in the realm of saint. In other words, if the Sö, sau khi taét thôû roài thì thaàn thöùc lìa ra khoûi spirit left the body through the crown of the xaùc thaân. Nôi naøo coøn noùng sau roát laø thaàn head, we are absolutely certain the spirit of thöùc xuaát ra ôû ñoù, vaø do ñoù ngöôøi ta bieát ñöôïc the person who has just died has attained ngöôøi aáy seõ taùi sanh vaøo coõi naøo: liberation to the enlightened realm—Khi moät 1) Crown enlightenemt: Ñaûnh Thaùnh—A person ngöôøi ñaõ cheát ñöôïc vaøi giôø, khaép thaân theå choã who has been dead, the entire body has naøo cuõng giaù laïnh nhö baêng, nhöng vaãn coøn turned cold, yet the crown of that person's ñieåm noùng treân ñænh ñaàu, nghóa laø thaàn thöùc head remains warm just as if that person was cuûa ngöôøi naày do nôi ñænh ñaàu maø xuaát ra still alive, the spirit or the soul of the dead has khoûi thaân xaùc, töùc laø ngöôøi aáy taùi sanh vaøo coõi left the body by that of the crown. In this case, Thaùnh. Noùi caùch khaùc, khi thaàn thöùc cuûa we are absolutely certain the spirit of the ngöôøi cheát xuaát ra töø nôi ñænh ñaàu, chuùng ta person who has just died has attained bieát chaéc laø thaàn thöùc cuûa ngöôøi aáy ñöôïc sieâu liberation to the enlightened realm, i.e., the thoaùt veà nôi Thaùnh caûnh. Western Pureland of the Amitabha Buddha— 2) When the person’s eyes and forehead are the Moät ngöôøi ñaõ cheát, thaân theå ñaõ giaù laïnh, last to remain warm, the spirit of that person nhöng ñænh ñaàu hôi noùng aám cuõng coøn gaàn has been reborn in the celestial (heaven) baèng nhö luùc soáng. Thaàn thöùc do nôi ñænh ñaàu

maø xuaát ra. ÔÛ vaøo tröôøng hôïp naày thì ta bieát 3) Chest born in the Human Realm—Ngöïc sanh chaéc chaén raèng thaàn thöùc cuûa ngöôøi cheát aáy laïi coõi ngöôøi: ñöôïc sieâu thoaùt veà nôi Thaùnh caûnh, ví duï nhö a) When other parts of the body have turned coõi Taây Phöông Tònh Ñoäc cuûa Ñöùc Phaät A Di cold, but the chest and heart remain as the last Ñaø. ‘warm spot,’ the spirit of that dead person will 2) Eyes born in Heaven—Maét Sanh Trôøi: return to the human realm: Khi caùc phaàn thaân a) When all other parts of the body have turned theå ñeàu laïnh heát, nhöng nôi tim vaø ngöïc laø cold but the eyes and forehead remain warm, choã noùng toái haäu thì thaàn thöùc cuûa ngöôøi cheát then the spirit of the person who has just died ñoù seõ ñöôïc sanh trôû laïi coõi ngöôøi. left the body through the eyes. In this case, b) When nearing death, those who will be reborn the person will be born in Heaven: Khi caùc to the human realm will exhibit the following phaàn thaân theå ñeàu laïnh heát nhöng nôi maét vaø signs and characteristics—Ngöôøi naøo khi laâm traùn vaãn coøn noùng thì ta bieát chaéc chaén raèng chung seõ ñaùo sanh trôû laïi coõi ngöôøi thì coù thaàn thöùc cuûa ngöôøi cheát aáy xuaát ra töø nôi maét nhöõng daáu hieäu sau ñaây: vaø nhö theá, ngöôøi naày ñöôïc sieâu thoaùt veà coõi * Body is not burdened with major illnesses: trôøi. Thaân khoâng beänh naëng. b) When nearing death, people who will be born * Give rise to good and wholesome thoughts, in Heaven will exhibit the following signs and have peace and happiness, enjoy practicing characteristics—Ngöôøi naøo khi saép laâm chung meritorious and virtuous deeds: Khôûi nieäm seõ sanh leân coõi Trôøi thì coù nhöõng daáu hieäu sau laønh, sanh loøng hoøa dieäu, taâm vui veû, voâ tö, ñaây: öa vieäc phöôùc ñöùc. * Having compassion for

others: Sanh loøng * There is little boasting, thinking of mother, thöông xoùt ngöôøi khaùc. father, spouse, and children: Ít söï noùi phoâ * Give rise to a whole some mind: Phaùt khôûi truông, nghó ñeán cha meï, vôï con. taâm laønh. * With regard to good and evil, their minds are * Often happy and contented: Loøng thöôøng vui capable of discriminating clearly: Ñoái vôùi caùc veû. vieäc laønh hay döõ, taâm phaân bieät roõ raøng * Proper thoughts are apparent: Chaùnh nieäm khoâng laàm laãn. hieän ra. * Give rise to pure faith, requesting the Triple * No longer having greed and attachment for Jewels to be present to take refuge: Sanh loøng money, possessions, spouse, children, etc.: tònh tín, thænh Tam Baûo ñeán ñoái dieän quy-y. Ñoái vôùi tieàn cuûa, vôï con, khoâng coøn tham * Sons and daughters are near and adore them luyeán. just as before without showing indifference: * The eyes are clear and shiny: Ñoâi maét coù veû Con trai, con gaùi ñeàu ñem loøng thöông meán saùng saïch. vaø gaàn guõi xem nhö vieäc thöôøng. * Eyes staring into space, smiling, ears hearing * Ears are fond of hearing the names of heavenly music or eyes seeing heavenly brothers, sisters, and friends: Tai muoán nghe landscape: Ngöôùc maét nhìn leân khoâng trung teân hoï cuûa anh chò em vaø baïn beø. mæm cöôøi, hoaëc tai nghe tieáng thieân nhaïc, maét * Remaining dignified and having integrity trong thaáy tieân ñoàng. instead of being petty and sycophant: Taâm * Body does not emit odor: Thaân khoâng hoâi chaùnh tröïc khoâng dua nònh. haùm. * Clearly recognize helping friends, when * Nose bridge remains straight without seeing family members take care of them, crookedness: Soáng muõi ngay thaúng, khoâng they are happy and contented: Roõ bieát baïn beø xieân xeïo. giuùp ñôõ mình, khi thaáy baø con ñeán saên soùc * Mind does not exhibit hate and resentment: thôøi sanh loøng vui möøng. Loøng khoâng giaän döõ. * Advise and give responsibilities to loved ones before making the last goodbye: Daën doø, phoù

thaùc laïi caùc coâng vieäc cho thaân quyeán roài töø productive of pleasure: Khi maét thaáy saéc, bieät maø ñi. hoan hyû khôûi leân, saéc aáy ñöôïc suy tö. 4) Stomach born in the realm of hungry ghosts: 2) When, on hearing a sound-object with the ear, Buïng sanh loaøi ngaï quyû—If the stomach is the one investigates a corresponding object last warm spot, then the spirit of the dead productive of pleasure: Khi tai nghe tieáng, person will be condemned to the realm of hoan hyû khôûi leân, aâm thanh aáy ñöôïc suy tö. hungry ghosts—Neáu buïng laø choã noùng sau 3) When, on smelling a smell-object with the cuøng thì thaàn thöùc cuûa ngöôøi cheát ñoù seõ bò ñoïa nose, one investigates a corresponding object vaøo trong loaøi ngaï quyû. productive of pleasure: Khi muõi ngöûi höông, 5) Knee born in the animal realm: Ñaàu goái sanh hoan hyû khôûi leân, muøi höông aáy ñöôïc suy tö. loaøi suùc sanh—The the knee is the last warm 4) When, on tasting a taste-object with the spot, then the spirit of the dead will be tongue, one investigates a corresponding condemned to the animal realm—Neáu ñaàu object productive of pleasure: Khi löôõi neám goái laø choã noùng sau cuøng thì thaàn thöùc cuûa vò, hoan hyû khôûi leân, vò aáy ñöôïc suy tö. ngöôøi cheát ñoù seõ bò ñoïa vaøo loaøi baøng sanh 5) When, on touching a touch-object with the (suùc sanh). body, one investigates a corresponding object 6) If the last warm spot is at the sole of the feet productive of pleasure: Khi thaân xuùc chaïm, when the entire

body has turned cold, then, hoan hyû khôûi leân, söï xuùc chaïm aáy ñöôïc suy undoubtedly, the spirit of the dead person will tö. be condemned into hells: Nôi loøng baøn chaân 6) When, on knowing a mind-object with the ñoïa vaøo ñòa nguïc—The sole of the feet born mind, one investigates a corresponding object in the hells: Neáu loøng baøn chaân laø ñieåm noùng productive of pleasure: Khi yù nhaän phaùp, sau cuøng thì thaàn thöùc cuûa ngöôøi cheát seõ bò hoan hyû khôûi leân, phaùp aáy ñöôïc suy tö. ñoïa vaøo ñòa nguïc. Six points to develop a true Bodhi Mind: Luïc Six planes of existence: Six paths—Six states of Taâm—Most of us merely engage in external existence—Luïc phaøm: forms of cultivation, while paying lip service to 1) Realm of hells: Ñòa nguïc—Symbolizing "opening the mind." Thus, the fire of greed, anger ignorance, greed and aggression. and delusion continue to flare up, preventing us 2) Realm of hungry ghosts: Ngaï quyû— from tasting the pure and cool flavor of Symbolizing greed. emancipation as taught by the Buddhas. According 3) Realm of Animals: Suùc sanh—Symbolizing to Most Venerable Thích Thieàn Taâm in The Pure ignorance. Land Buddhism in Theory and Practice, we should 4) Realm of asuras: Realm of demi-gods—A Tu pose the question of "How can we awaken the La—Symbolizing aggression. Bodhi Mind" or we should ponder and meditate on 5) Realm of Humans: Nhaân—Symbolizing social the following six points to develop a true Bodhi virtue. Mind—Chuùng ta phaàn nhieàu chæ tu theo hình thöùc, 6) Realm of Celestials: Realm of gods—Thieân— maø ít chuù troïng ñeán choã khai taâm, thaønh thöû löûa Symbolizing meditational abstractions. tam ñoäc vaãn chaùy höøng, khoâng höôûng ñöôïc höông Six pleasurable investigations: vò thanh löông giaûi thoaùt maø Ñöùc Phaät ñaõ chæ daïy. Somanassupavicara (p)—Saùu Suy Tö Ñeán Hyû— Muoán cho loøng Boà Ñeà phaùt sanh moät caùch thieát According to the Sangiti Sutta in the Long thöïc. Theo Hoøa Thöôïng Thích Thieàn Taâm trong Discourses of the Buddha, there are six Nieäm Phaät Thaäp Yeáu, chuùng ta neân suy tö quaùn pleasurable investigations—Theo Kinh Phuùng saùt ñeå phaùt taâm theo saùu yeáu ñieåm sau ñaây. Tuïng trong Tröôøng Boä Kinh, coù saùu suy tö ñeán hyû. 1) Enlightened Mind: Giaùc Ngoä Taâm—See 1) When, on seeing a sight-object with the eye, Enlightened Mind. one investigates a corresponding object 2) Mind of Equanimity: Bình Ñaúng Taâm—See Mind of Equanimity.

3) Mind of Compassion: Taâm Töø Bi—See Mind not be grasped at, leading to concentration, of Compassion. the monk should live in keeping with these 4) Mind of Joy: Hoan Hyû Taâm—See Mind of rules along with his religious companions, in Joy. public as well as in private. This Dharma 5) Mind of Repentance and Vows: Saùm Nguyeän should be remembered... (repeat above Taâm—See Mind of Repentance and Vows. statement)... to common aspiration. Again O 6) Mind of no Retreat: Baát Thoái Taâm—See Bhiksus, as to the views which belong to the Mind of no Retreat. Noble Ones, leading up towards helping those Six points of reverent harmony or unity in a who practice them, putting an end to monastery: Luïc hoøa kính phaùp. suffering, the monk should uphold these (I) An overview of "Six points of reverent views along with his religious companions, in harmony or unity in a monastery"—Toång public as in

private. This Dharma should be quan veà “Luïc hoøa kính phaùp”: Sixfold rules of remembered, building up mutual love, mutual conduct for monks and nuns in a monastery— repsect, leading to harmony, to no quarrel, to saùu pheùp hoøa kính cho chö Taêng Ni soáng tu mutual understanding, to common aspiration. trong caùc töï vieän—In the Middle Length O Bhiksus, these six Dharmas should be Discourses, the Buddha taught: “O Bhiksus, remembered, building up mutual love, mutual there are six Dharmas that should be respect, leading to harmony, to no quarrel, to remembered, building up mutual love, mutual mutual understanding, to common respect, leading to harmony, to no quarrel, to aspiration—Trong Kinh Trung Boä, Ñöùc Phaät mutual understanding, to common aspiration. daïy: “Naøy caùc Tyû Kheo, coù saùu phaùp caàn phaûi What are the six? Here O Bhiksus, the monk ghi nhôù, taïo thaønh töông aùi, taïo thaønh töông performs his bodily activities imbued with kính, ñöa ñeán hoøa ñoàng, ñöa ñeán khoâng tranh love towards his religious companions, in luaän, ñöa ñeán hoøa hôïp. Theá naøo laø saùu? ÔÛ public as well as in private. This Dharma ñaây, naøy caùc Tyû kheo, Tyû kheo an truù vôùi should be remembered, building up mutual thaân haønh ñoái vôùi caùc vò ñoàng phaïm haïnh, caû love, mutual respect, leading to harmony, to tröôùc maët laãn sau löng. Phaùp naøy caàn phaûi ghi no quarrel, to mutual understanding, to nhôù, taïo thaønh töông aùi, taïo thaønh töông kính, common aspiration. Again O Bhiksus, the ñöa ñeán hoøa ñoàng, ñöa ñeán khoâng tranh luaän, monk performs his vocal and his mental ñöa ñeán hoøa hôïp. Laïi nöõa, naøy caùc Tyû kheo, activities imbued with love towards his Tyû kheo an truù vôùi khaåu haønh ñoái vôùi caùc vò religious companions, in public as well as in ñoàng phaïm haïnh, caû tröôùc maët laãn sau löng. private. This Dharma should be remembered, Phaùp naøy caàn phaûi ghi nhôù, taïo thaønh töông building up mutual love, mutual respect, aùi, taïo thaønh töông kính, ñöa ñeán hoøa ñoàng, leading to harmony, to no quarrel, to mutual ñöa ñeán khoâng tranh luaän, ñöa ñeán hoøa hôïp. understanding, to common aspiration. Again Laïi nöõa, naøy caùc Tyû kheo, ñoái vôùi caùc taøi vaät O Bhiksus, anything that is accepted nhaän ñöôïc ñuùng phaùp, hôïp phaùp, cho ñeán according to Dharma, lawfully, even offerings nhöõng taøi vaät thaâu nhaän chæ trong bình baùt, Tyû deposited in the begging bowl, the monk kheo khoâng phaûi laø ngöôøi khoâng san seû caùc should not be the one who does not share taøi vaät nhaän ñöôïc nhö vaäy, phaûi laø ngöôøi san them with his virtuous religious companions. seû duøng chung vôùi caùc vò ñoàng phaïm haïnh coù This Dharma should be remembered… giôùi ñöùc, caû tröôùc maët laãn sau löng. Phaùp naøy (repeat above statement)… to common caàn phaûi ghi nhôù, taïo thaønh töông aùi, taïo aspiration. Again O Bhiksus, as to monastic thaønh töông kính, ñöa ñeán hoøa ñoàng, ñöa ñeán rules, which are unbroken, unspoilt, unsullied, khoâng tranh luaän, ñöa ñeán hoøa hôïp. Laïi nöõa which have no impurities, leading to naøy caùc Tyû kheo, ñoái vôùi caùc giôùi luaät khoâng emancipation, praised by the wise, which are coù vi phaïm, khoâng coù tyø veát, khoâng coù vaån ñuïc, khoâng coù ueá taïp, giaûi thoaùt, ñöôïc ngöôøi

trí taùn thaùn, khoâng bò chaáp tröôùc, ñöa ñeán liberation, praised by the wise, unstained and thieàn ñònh, Tyû kheo soáng thaønh töïu trong caùc conducive to concentration: Vò Tyø Kheo, giôùi luaät aáy vôùi caùc vò ñoàng phaïm caû tröôùc tröôùc maët hay sau löng, khoâng phaù giôùi, maët laãn sau löng. Phaùp naøy caàn phaûi ghi nhôù, khoâng vi phaïm, maø kieân trì tuaân haønh, khoâng taïo thaønh töông aùi, taïo thaønh töông kính, ñöa coù tyø veát, laøm cho con ngöôøi ñöôïc giaûi thoaùt, ñeán hoøa ñoàng, ñöa ñeán khoâng tranh luaän, ñöa ñöôïc ngöôøi taùn thaùn, khoâng ueá taïp vaø höôùng ñeán hoøa hôïp. Laïi nöõa naøy caùc Tyû kheo, ñoái ñeán thieàn ñònh. vôùi caùc tri kieán, thuoäc veà baäc Thaùnh, coù khaû 2) Living concord—Thaân Hoaø Ñoàng Truï: naêng höôùng thöôïng, khieán ngöôøi thöïc haønh a) Bodily unity in form of worship (Always chaân chaùnh dieät taän khoå ñau, Tyû kheo soâng living together in peace): Cuøng moät thaân luoân thaønh töïu tri kieán nhö vaäy chung vôùi caùc vò cuøng nhau leã baùi trong an tònh. ñoàng phaïm haïnh coù giôùi ñöùc, caû tröôùc maët laãn b) A monk who, in public and in private, shows sau löng. Phaùp naøy caàn phaûi ghi nhôù, taïo loving-kindness to their fellows in acts of thaønh töông aùi, taïo thaønh töông kính, ñöa ñeán body: Vò Tyø Kheo thaønh töïu töø aùi nôi thaân hoøa ñoàng, ñöa ñeán khoâng tranh luaän, ñöa ñeán nghieäp, tröôùc maët hay sau löng ñoái vôùi caùc vò hoøa hôïp. Naøy caùc Tyû kheo, coù saùu phaùp naøy, ñoàng phaïm. caàn phaûi ghi nhôù, taïo thaønh töông aùi, taïo 3) Idea concord—Kieán Hoøa Ñoàng Giaûi: thaønh töông kính, ñöa ñeán hoøa ñoàng, ñöa ñeán a) Doctrinal unity in views and explanations khoâng tranh luaän, ñöa ñeán hoøa hôïp.” (Always discussing and obsorbing the dharma (II) Summary content of the six points of reverent together): Cuøng nhau baøn luaän vaø lyù giaûi giaùo harmony or unity in a monastery—Toùm löôïc phaùp (cuøng chung kieán giaûi). noäi dung cuûa Luïc Hoøa Kính Phaùp trong töï b) A monk who, in public and in private, vieän: continues in that noble view that leads to 1) Bodily unity in form of worship: Thaân hoøa liberation, to the utter destruction of suffering: ñoàng truï. Vò Tyø Kheo soáng ñôøi ñöôïc chaùnh kieán höôùng 2) Oral unity in chanting: Khaåu hoøa voâ tranh. daãn, chôn chaùnh ñoaïn dieät khoå ñau, vò aáy 3) Mental unity in faith: YÙ hoøa ñoàng duyeät. soáng thaønh töïu vôùi chaùnh kieán nhö vaäy vôùi 4) Moral unity in observing the commandments: caùc vò ñoàng phaïm haïnh, tröôùc maët vaø sau Giôùi hoøa ñoàng tu. löng. 5) Doctrinal unity in views and explanations: 4) Beneficial concord—Lôïi Hoøa Ñoàng Quaân: Kieán hoøa ñoàng giaûi. a) Economic unity in community of goods, 6) Economic unity in community of goods, deeds, studies or charity: Cuøng nhau chia ñeàu deeds, studies or charity: Lôïi hoøa ñoàng quaân. nhöõng lôïi laïc vaät chaát veà aên, maëc, ôû vaø thuoác (III) According to the Mahaparinibbana Sutta and men (hay chia ñeàu nhau veà lôïi, haønh, hoïc, Sangiti Sutta, there are six points of reverent thí). harmony or unity in a monastery or convent— b) They share with their virtuous fellows Sixfold rules of conduct for monks and nuns in whatever they receive as a rightful gift, a monastery—Theo Kinh Ñaïi Baùt Nieát Baøn including the contents of their alms-bowls, vaø Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, which they do not keep to themselves: Ñoái coù saùu ñieåm soáng

chung hoøa hôïp trong töï vôùi caùc ñoà vaät cuùng döôøng moät caùch hôïp vieän: phaùp, cho ñeán ñoà vaät nhaän trong bình baùt, ñeàu 1) Precept concord—Giôùi Hoøa Ñoàng Tu: ñem chia ñoàng chöù khoâng giöõ rieâng. a) Moral unity in observing the commandments 5) Speech concord—Khaåu Hoøa Voâ Tranh: (Always observing precepts together): Luoân a) Oral unity in chanting (never arguing): Cuøng cuøng nhau giöõ giôùi tu haønh. nhau taùn tuïng kinh ñieån hay noùi nhöõng lôøi hay b) A monk who, in public and in private, keeps yù ñeïp, chöù khoâng bao giôø tranh caõi. persistently, unbroken and unaltered those b) A monk who, in public and in private, shows rules of conduct that are spotless, leading to loving-kindness to their fellows in acts of

speech: Vò Tyø Kheo, tröôùc maët hay sau löng, realize that we are all dreaming, that we are thaønh töïu töø aùi nôi khaåu nghieäp ñoái vôùi caùc vò slaves of false discrimination. For it is only ñoàng phaïm. when we are awakened from it that we know 6) Thinking concord—YÙ Hoøa Ñoàng Duyeät: where we have been. The analogy of dream a) Mental unity in faith (Always being happy): is quite a strong argument against the reality Cuøng nhau tín hyû phuïng haønh giaùo phaùp nhaø of an external world, but it is not all effective Phaät. for them who are actually dreaming. So it is b) A monk who, in public or in private, shows with magical creations. The Indians have loving-kindness to their fellows in acts of been noted for their skill in the art of thought: Vò Tyø Kheo, tröôùc maët hay sau löng, conjuration, and thee are no people among thaønh töïu töø aùi nôi yù nghieäp ñoái vôùi caùc vò whom the use of mantrams and dharanis is so ñoàng phaïm. universal. Hence the frequent allusions to Six prohibition rules for a female devotee: magic in the literature of Mahayana and Luïc Phaùp Giôùi—Saùu giôùi phaùp cuûa Thöùc Xoa Ma Hinayana Buddhism. The magician is so Na. wonderfully proficient in making the 1) Not indelicacy of contact with a male: Baát spectators see objects where there are none Daâm—Chaúng daâm duïc cuõng chaúng chaïm vaøo whatever. As long as they are under his spell, ngöôøi nam. there is no way of making them realize that 2) Not purloining for cash: Baát Ñaïo—Chaúng they are the victims of hypnotism. The troäm ñaïo. favorite analogies besides the dream and 3) Not killing animals: Baát Saùt—Khoâng gieát haïi magic that are resorted to in the Lankavatara sinh vaät. to show the unreality of objects seen 4) Not telling untruthfulness: Baát Cuoáng Ngöõ— externally and internally are—Söï vieäc caùc söï Khoâng noùi lôøi doái traù. vaät khoâng nhö veû daùng beà ngoaøi cuûa chuùng, 5) Not having food after midday meal: Baát Phi ñöôïc chöùng toû töø söï so saùnh vôùi moät giaác Thôøi Thöïc—Chaúng aên sau ngoï. moäng vaø vôùi nhöõng saùng taïo baèng huyeãn 6) Not drinking wine or beer: Baát AÅm Töûu— thuaät. Khi vua La Baø Na, vua xöù Laêng Giaø, Khoâng uoáng röôïu. nhìn thaáy nhöõng hình aûnh cuûa Ñöùc Phaät quanh Six proofs for the “Mind-Only”: Saùu Luaän khaép oâng roài sau ñoù nhöõng hình aûnh naày bieán Chöùng Veà Duy Taâm—According to The maát, oâng nghó “Coù theå ñaây laø moät giaác moäng? Lankavatara Sutra, there are six proofs for the Hay moät hieän töôïng huyeãn aûo gioáng nhö “Mind-Only” as follows—Trong Kinh Laêng Giaø, thaønh cuûa caùc Caøn Thaùc Baø?” Roài oâng laïi

suy coù saùu luaän chöùng veà Duy Taâm nhö sau: nghó “Ñaây chæ laø söï phoùng chieáu cuûa nhöõng 1) Things are not what they seem is proved from saùng taïo taâm thöùc cuûa chính ta.” Vì chuùng ta the analogy of a dream and magical creations. khoâng thöïc söï hieåu caùc söï vaät ñuùng nhö caùc When Ravana, king of Lanka, saw images of söï vaät neân chuùng ta taùch bieät caùi bò thaáy vôùi the Buddha all around him, which later ngöôøi thaáy; do ñoù maø taïo ra moät theá giôùi nhò disappeared, he thought, “Could this be a bieân. “ÔÛ choã naøo khoâng coù söï phaân bieät sai dream? Or a magical phenomenon like the laàm, ôû ñaáy ngöôøi ta thöïc söï nhìn thaáy Ñöùc castle of the Gandharvas?” He reflected Phaât.” Heã chöøng naøo chuùng ta coøn ôû trong again, “This is no other than the projection of moäng, chuùng ta vaãn khoâng hieåu ñöôïc raèng taát my own mental creations.” As we do not truly caû chuùng ta ñeàu ñang moäng, raèng chuùng ta laø understand things as they are, we separate the nhöõng noâ leä cuûa söï phaân bieät sai laàm. Vì chæ seen from the seer, thus producing a world of khi naøo chuùng ta tænh moäng thì khi aáy chuùng dualities. “Where there is no false ta môùi bieát chuùng ta ôû ñaâu. Thí duï veà giaác discrimination, one really sees the Buddha.” moäng hoaøn toaøn laø moät luaän ñieåm choáng laïi As long as we are in the dream, we do not caùi thöïc tính cuûa moät theá giôùi beân ngoaøi, nhöng thí duï aáy khoâng coù giaù trò gì ñoái vôùi

nhöõng ai ñang thöïc söï naèm moäng. Nhöõng itself. This is why the sutra emphasizes the saùng taïo thuoäc aûo thuaät cuõng nhö theá, ngöôøi importance of looking at things AÁn Ñoä ñaõ ñöôïc ghi nhaän laø tinh xaûo trong (yathabhutam), as they really are. When they khoa phuø pheùp vaø khoâng coù daân toäc naøo maø are thus looked at things, they are no more vieäc xöû duïng caùc maät chuù vaø ñaø la ni phoå than the mind itself. The principle of relativity bieán nhö ngöôøi AÁn Ñoä. Do ñoù maø trong vaên creates a world of individuals, but when it is hoïc Phaät giaùo Ñaïi Thöøa vaø Tieåu Thöøa thöôøng transcended, there is Mind itself—Taát caû caùc coù nhöõng aùm chæ veà aûo thuaät. Nhaø aûo thuaät söï vaät ñeàu töông ñoái vaø khoâng coù caùi töï tính heát söùc thaønh thaïo trong vieäc laøm cho caùc naøo maõi maõi phaân bieät moät caùch tuyeät ñoái söï khaùn giaû troâng thaáy caùc söï vaät ôû taïi nôi khoâng vaät naày vôùi söï vaät khaùc. Caùc söï vaät chæ laø coù caùi gì caû. Chöøng naøo caùc khaùn giaû coøn bò nhöõng töông ñoái; haõy phaân taùch chuùng thaønh aûnh höôûng bôûi phuø pheùp cuûa oâng ta thì vaãn nhöõng thaønh phaàn cuûa chuùng thì seõ khoâng coøn khoâng coù caùch naøo laøm cho hoï hieåu raèng hoï laïi gì caû. Vaø nhöõng caáu truùc cuûa taâm haù chaúng laø nhöõng naïn nhaân cuûa thuaät thoâi mieân. phaûi ñeàu laø nhöõng töông ñoái? Caùi taâm nhìn Nhöõng ví duï hay ngoaøi ví duï veà giaác moäng, thaáy noù bò phaûn aùnh laø do bôûi söï phaûn aùnh veà huyeãn thuaät ñöôïc ruùt ra töø Laêng Giaø ñeå chæ hay suy nghó vaø phaân bieät; ñeán ñaây thì söï vieäc vaøo söï khoâng thöïc cuûa caùc söï vaät ñöôïc nhìn chaúng gaây haïi gì, vì nhöõng caáu truùc taâm thöùc thaáy beân ngoaøi vaø beân trong nhö laø: ñöôïc nhaän thöùc nhö theá vaø khoâng coù nhöõng a) Paintings: Caùc böùc tranh. phaùn ñoaùn sai laàm veà chuùng. Söï raéc roái khôûi b) A hair-circle to the dim-eyed: Moät voøng toùc ñaàu ngay khi chuùng ta bò chaáp nhö laø

coù thöïc ñoái vôùi ngöôøi bò nhaëm maét. ôû beân ngoaøi, coù giaù trò rieâng cuûa chuùng, ñoäc c) A revolving fire-wheel: Söï quay troøn cuûa moät laäp vôùi chính caùi taâm ñaùnh giaù. Ñaây laø lyù do baùnh xe löûa. khieán boä kinh nhaán maïnh söï quan troïng cuûa d) A bubble looks like a sun: Moät bong boùng caùi nhìn vaøo söï vaät nhö thöïc, ñuùng thöïc nhö troâng gioáng nhö maët trôøi. caùc söï vaät khi chuùng ñöôïc nhìn baèng caùi nhìn e) Reflected trees in water: Caây coái phaûn chieáu nhö thöïc thì chuùng chæ laø caùi taâm maø thoâi. trong nöôùc. Nguyeân lyù veà töông ñoái taïo thaønh moät theá f) Images in a mirror: Caùc hình aûnh trong moät giôùi cuûa caùc ñaëc thuø, nhöng khi nguyeân lyù naày taám kieáng. bò vöôït qua, thì ñoù chính laø caùi taâm mình. g) An echo: Moät tieáng doäi. 3) The third proof—Luaän chöùng thöù ba: h) Fata morgana: AÛo aûnh. a) Names and images are mere signs (samketa) i) A mechanical man: Ngöôøi maùy. and have no reality whatever (abhava) in j) A floating cloud: Ñaùm maây troâi. themselves, for they belong to the k) Lightning: AÙnh chôùp. imagination (parikalpita). Imagination is 2) All things are relative and have no substance another name for false discrimination, which (svabhava) which would eternally and is the mischievous agency of creation. The absolutely distinguish on from another. Things fact of One Mind (ekacittam) is thus buried in are nothing but relations; analyze them into the differentiation of individual existence. their component elements and there will be According to words they discriminate nothing left. And are not all relations the wrongfully and make statements concerning constructions of the mind? Thus the citta reality; and because of these statements they seeing itself reflected is due to reflection and are burned in hell. How much we owe in our discrimination; so far no harm is done, for the daily intercourse to words! And yet what mental constructions are perceived as such grave consequences, not only logically but and there are no wrong judgments about spiritually, we suffer from words! The light of them. The trouble begins at once when they the mind is altogether beclouded in and with are adhered to as externally real, having their words. The mind has, indeed, created words, own values independent of the valuing mind and now taking these words for realities

independent of their creator, it gets entangled in their multiplicity. Because of these in them, and is swallowed up in the waves of attachments, their higher wisdom is transmigration: Caùc teân goïi hay danh vaø aùc obstructed; greed, anger, and infatuation are hình aûnh hay töôùng chæ laø nhöõng daáu hieäu giaû stirred up, and all kinds of karma are danh vaø khoâng coù thöïc tính naøo (phi höõu) committed. As these attachments are trong töi chuùng, vì chuùng thuoäc veà söï töôûng repeatedly committed, the ignorant find töôïng hay bieân kieán sôû chaáp. Söï töôûng töôïng themselves hopelessly enwrapped within the laø moät caùi teân khaùc duøng cho söï phaân bieät sai cocoons woven out of their wrong laàm voán laø taùc nhaân tinh quaùi cuûa söï saùng taïo. discriminations. They are swallowed up in the Söï kieän nhaát taâm do ñoù bò choân vuøi trong söï waves of transmigration, and do not know sai bieät cuûa nhöõng hieän höõu ñaëc thuø. Laïi nöõa, how to go ahead in the work of emancipation theo ngoân töø, hoï phaân bieät moät caùch sai laàm for they turn round

and round like the water- vaø neâu ra nhöõng khaúng ñònh veà thöïc tính; vaø wheel. It is owing to their ignorance, indeed, vì nhöõng khaúng ñònh naày maø hoï bò ñoát trong that they fail to realize that all things, like ñòa nguïc. Trong söï giao tieáp haèng ngaøy maø ta maya, the shining mote, or the moonlight on mang nôï ngoân töø bieát bao nhieâu. Vaø tuy theá, water, have no self-substance, that there is do töø ngoân töø, khoâng nhöõng veà luaän lyù maø caû nothing in them to take hold of as “me” and veà maët taâm linh nöõa, ta phaûi chòu haäu quaû “mine;” that all things are unreal (abhuta) traàm troïng bieát bao nhieâu! AÙnh saùng cuûa taâm born of wrong discrimination; that ultimate bò che phuû heát trong ngoân töø. Vaø vôùi ngoân töø reality is above the dualism of marked and quaû thöïc laø do taâm taïo raø, vaø baây giôø töôûng marking, and the course of birth, staying, and ngoân töø laø nhöõng thöïc tính ñoäc laäp vôùi caùi taïo disappearance; that is manifested due to the ra noù, taâm trôû thaønh vöôùng víu trong ngoân töø, discriminating by one’s own mind of what is ñeå roài bò nuoát chöûng trong côn soùng cuûa luaân presented to it. Imagining that the world is hoài sanh töû. born of Isvara, Time, Atom, or Universal b) The ignorant take what is presented by the Soul, the ignorant are addicted to names and mind itself for objective realities which do not forms thereby allowing themselves to be really exist, and because of this wrong swayed by them: Trong khi ngöôøi ngu thì representation, discrimination is falsified. chaáp vaøo chuùng nhö chuùng laø nhöõng thöïc tính This, however, is not the case with the wise: vaø ñeå cho taâm hoï muø quaùng baùm rieát theo söï Ngöôøi ngu töôûng nhöõng gì do chính caùi taâm chaáp tröôùc naày. Nhö theá hoï trôû thaønh bò raøng bieåu hieän laø nhöõng thöïc tính khaùch quan voán buoäc vaøo nhieàu hình töôùng vaø nuoâi döôõng caùi khoâng thöïc söï hieän höõu, vaø do bôûi söï dieãn taû kieán giaûi raèng quaû thöïc coù caùi “toâi” vaø caùi sai laïc naày maø phaân bieät bò trôû thaønh sai laàm. “cuûa toâi,” do bôûi laøm nhö theá, hoï chaáp chaët Tuy nhieân, tröôøng hôïp cuûa ngöôøi trí thì khoâng vaøo caùc töôùng trong caùi tính phöùc taïp cuûa nhö theá. chuùng. Do bôûi nhöõng raøng buoäc chaáp tröôùc c) The wise know that names and signs and naày maø trí tueä cuûa hoï bò ngaên ngaïi khoâng symbols are to be taken for what they are vöôn leân ñöôïc; tham, saân, si bò quaáy ñoäng leân, intended from the beginning: Ngöôøi trí bieát vaø moïi thöù nghieäp bò maéc phaïm. Vì nhöõng raèng caùc teân goïi, caùc hình töôùng vaø caùc töôïng chaáp tröôùc naày cöù bò maéc phaïm maõi beân tröng phaûi ñöôïc xem laø nhöõng gì maø chuùng ngöôøi ngu thaáy mình bò cuoán chaët moät caùch voâ ñöôïc ñònh töø ban ñaàu. voïng beân trong nhöõng caùi keùn ñöôïc deät thaønh d) While the ignorant cling to them as if they do bôûi nhöõng phaân bieät sai laàm cuûa hoï. Hoï bò were realities and let their minds blindly nuoát chöûng trong nhöõng côn soùng luaân hoài follow up this clinging. Thus, they get sanh töû, khoâng bieát laøm sao ñeå tieán leân trong attached to a variety of forms and entertain coâng vieäc giaûi thoaùt, vì hoï cöù quay troøn gioáng the view that there are really “I” and “mine,” nhö caùi baùnh xe nöôùc. Quaû thöïc do bôûi voâ and by doing so, they hold fast to appearances minh maø hoï khoâng theå hieåu ñöôïc raèng taát caû

caùc söï vaät, gioáng nhö huyeãn aûo, nhö haït buïi Bodhisattvas who are still on the seventh saùng, hay nhö aùnh traêng treân nöôùc, khoâng coù stage; no-birth is constructed on the truth of töï taùnh hay ngaõ theå, raèng trong chuùng khoâng the Mind-Only: Voâ sinh khoâng phaûi do vì phi coù gì ñeå chaáp laøm “toâi” hay “cuûa toâi;” raèng taát hieän höõu, cuõng khoâng phaûi do vì hieän höõu laø caû caùc söï vaät laø khoâng thöïc hay hö voïng, ñöôïc nhöõng thöù phaûi ñöôïc xem laø tuøy thuoäc laãn sinh ra do phaân bieät sai laàm; raèng thöïc tính toái nhau, cuõng khoâng phaûi do vì moät caùi teân goïi haäu vöôït khoûi caùi nhò bieân cuûa caùi ñöôïc ñònh cho hieän höõu, cuõng khoâng phaûi vì teân goïi tính vaø caùi ñònh tính vöôït khoûi doøng sinh, truï, khoâng coù thöïc tính ñaèng sau noù. Söï vieäc taát caû dò, dieät; raèng taát caû nhöõng gì ñöôïc bieåu hieän laø voâ sinh khoâng thuoäc laõnh vöïc cuûa haøng laø do chính caùi taâm ngöôøi ta phaân bieät nhöõng Thanh Vaên, Duyeân Giaùc hay caùc trieát gia, hay gì hieån loä ra ñoái vôùi noù. Töôûng raèng theá giôùi cuûa chö Boà Taùt ñang coøn ôû ñòa thöù baûy. Voâ ñöôïc sinh ra töø ñaáng Töï Taïi, thôøi gian, sinh ñöôïc xaây döïng treân chaân lyù Duy Taâm. nguyeân töû hay linh hoàn, vuõ truï; ngöôøi ngu bò 5) The absolutely idealistic monism: Nhaát meâ ñaém vaøo caùc danh xöng vaø hình töôùng, do Nguyeân Luaän Tuyeät Ñoái. ñoù maø ñeå cho chuùng thoáng trò. a) The logical necessity of reaching the ultimate 4) The fourth proof—Luaän chöùng thöù tö: notion of unity; thus, the Lankavatara accepts a) “That which is unborn has nothing to do with the doctrine of “Mind-Only” instead of causation, there is no creator, all is nothing “Matter-Only.” When no creator is recognized but the construction (vyavasthana) of the and all forms of dualism are set aside as not in mind, as I teach that which is unborn." That accord with the real state of things, there there is no creator such as Isvara or Pradhana remain two ways for achieving the unification or Brahma is one of the principal theses of of thought, realism and idealism; and the Mahayana Buddhism. According to the Lankavatara denies the reality of an external Lankavatara, the notion of a creator is due to world (vishaya), or outside objects discrimination, which always tends to lead the (bahyabhava) that are characterized with mind in a wrong direction. When it is seen multitudinousness (vicitrata), the doctrine of that all is mind-only (cittamatra), that which is “Mind-Only” seems to be the natural unborn will present itself instead: “Nhöõng gì conclusion. Thus the absolutely idealistic khoâng ñöôïc sinh ra thì khoâng dính daùng gì ñeán monism is to use the transcendental nhaân quaû, khoâng coù ngöôøi taïo laäp, taát caû chæ knowledge (prajna or jnana) to take laø söï kieán laäp cuûa taâm, nhö ta thuyeát giaûng veà cognisance of the manifoldness of an nhöõng gì baát sinh.” Söï vieäc khoâng coù ngöôøi objective world, not by the relative taïo laäp naøo nhö ñaáng Töï Taïi, baäc Thaéng giaû knowledge (vijnana)—Söï caàn thieát veà luaän lyù hay Phaïm Thieân laø moät trong nhöõng chuû ñeà ñeå ñaït ñeán caùi yù nieäm toái haäu veà nhaát tính, vì chính cuûa Phaät giaùo Ñaïi Thöøa. Theo kinh theá maø Kinh Laêng Giaø chaáp nhaän hoïc thuyeát Laêng Giaø, yù nieäm veà moät ñaáng taïo laäp laø do Duy Taâm thay vì Duy Saéc. Khi khoâng coù ñaáng bôûi phaân bieät, ñieàu naày luoân luoân coù khuynh taïo hoùa taïo laäp naøo ñöôïc nhaän bieát vaø

taát caû höôùng daãn caùi taâm theo moät höôùng sai laàm. caùc hình thöùc nhò bieân ñeàu bò gaït boû nhö laø Khi ngöôøi ta thaáy raèng taát caû laø duy taâm thì khoâng phuø hôïp vôùi traïng thaùi thöïc söï cuûa caùc nhöõng gì baát sinh seõ hieän ra thay cho yù nieäm söï vaät thì chæ coøn hai caùch thaønh töïu söï thoáng aáy. nhaát tö töôûng, ñoù laø hieäp thöïc luaän vaø lyù nieäm b) No birth, not because of non-existence, nor luaän hay lyù töôûng luaän; vì Laêng Giaø baùc boû because existence is to be regarded as caùi thöïc tính cuûa moät theá giôùi beân ngoaøi hay mutually dependent, nor because there is a caûnh giôùi, hay caùc söï vaät beân ngoaøi (ngoaïi name for existence, nor because name has no caûnh) laø nhöõng thöù ñöôïc ñònh tính chuûng reality behind it. That all is unborn does not chuûng hôïp thaønh, neân hoïc thuyeát Duy Taâm belong to the realm of Sravakas, haún phaûi laø keát quaû töï nhieân. Do ñoù nhaát Pratyekabuddhas, or philosophers, or of those nguyeân luaän tuyeät ñoái laø luaän baèng caùi trí

sieâu vieät vöôït leân treân söï nhaän bieát ña phöùc It is what is realized within oneself means of cuûa moät theá giôùi ñoái töôïng bôûi caùi trí töông the supreme wisdom (aryajnana) of the ñoái. Tathagata, or rather it is the supreme wisdom b) Again, this transcendental knowledge is not of itself, for the awakening of this wisdom within the reach of the two Vehicles, as it, means the grasping of the ultimate principle, indeed, goes beyond the realm of beings; the which is the same thing as the realization knowledge of Sravakas moves by attaching within one’s inmost consciousness of the truth itself to beings which they take for realities, that there is nothing in the world but the while the pure transcendental knowledge of Mind. This truth is beyond the realm of the Tathagata penetrates into the truth of the discursive knowledge. This special Mind-Only. While the objective world knowledge which may be called intuitive—disturbed this unity and makes the mind, thus Luaän chöùng maïnh meõ nhaát trong taát caû caùc disturbed, perceive manifoldness within its luaän chöùng coù theå ñöôïc neâu ra tröôùc ñeå khaúng own body. It then clings to these ñònh raèng theá giôùi laø chính caùi taâm hay tam individualizing disturbances as real, thus giôùi duy thò töï taâm, laø luaän chöùng veà caùi bieát losing its original purity or unity altogether in tröïc giaùc hay hieän löôïng. Trong khi ñaây laø caùi them. This is the source of spiritual bieát toái haäu trong moïi hình thöùc xaùc quyeát, tribulations: Laïi nöõa, caùi trí sieâu vieät naày thuoäc lyù thuyeát hay thöïc tieãn thì ngöôøi ta caûm khoâng ôû trong phaïm vi cuûa hai thöøa, vì quaû thaáy caùi söùc maïnh cuûa noù ñaëc bieät maõnh lieät thöïc noù vöôït qua khoûi caûnh giôùi cuûa höõu, caùi trong caùi chaân lyù coù tính caùch toân giaùo voán laø trí hieåu bieát cuûa haøng Thanh Vaên vaän haønh nhöõng chaân lyù ñöôïc xaây döïng khoâng phaûi treân baèng caùch töï raøng buoäc noù vaøo caùc höõu theå lyù luaän maø laø treân söï nhaän thöùc tröïc tieáp. maø hoï töôûng laø caùc thöïc tính, trong khi caùi trí Theo Kinh Laêng Giaø thì nguyeân lyù toái haäu sieâu vieät thanh tònh hay lyù nhaát tính cuûa Nhö cuûa caùi bieát khoâng phuï thuoäc vaøo baát cöù ñieàu Lai thì thaáu nhaäp vaøo trong chaân lyù Duy Taâm. gì ñöôïc laäp luaän baèng luaän lyù (ñieàu toâi thaáy Trong khi theá giôùi ñoái töôïng laøm nhieãu ñoäng vaø toâi tin), maø laø ñieàu ñöôïc theå nghieäm

beân caùi nhaát tính vaø laøm cho taâm bò nhieãu ñoäng. trong chính mình, nhôø caùi trí toái thöôïng cuûa Theá roài taâm naày laïi chaáp vaøo nhöõng nhieãu Ñöùc Nhö Lai, hoaëc ñuùng hôn, noù laø chính caùi ñoäng coù tính caùch phaân bieät hoùa naày maø cho trí tueä toái thöôïng, vì söï tænh thöùc cuûa trí tueä raèng ñaáy laø thöïc vaø do ñoù maát heát söï tinh naày nghóa laø söï thuû nhieáp caùi nguyeân lyù toái thuaàn hay nhaát tính voán coù cuûa noù trong haäu voán cuøng moät thöù vôùi söï theå nghieäm beân chuùng. Ñaây chính laø nguoàn goác cuûa nhöõng trong caùi taâm thöùc noäi taïi cuûa ngöôøi ta veà caùi khoå ñau. chaân lyù baûo raèng khoâng coù gì trong theá giôùi 6) The three worlds are mind itself: Tam Giôùi ngoaïi tröø caùi taâm. Chaân lyù naày vöôït khoûi Duy Thò Töï Taâm. phaïm vi cuûa caùi trí lyù luaän. Caùi trí chuyeân a) The strongest of all the proofs that can be bieät naày voán coù theå ñöôïc goïi laø thuoäc veà tröïc advanced for the statement that the world is giaùc. mind itself (tribhavas-vacittamatram), is that b) The Buddha taught Mahamati in The of intuitive knowledge (pratyaksha). While Lankavatara Sutra: “Oh Mahamati, if they this is what is final in all form of conviction, form any notion at all about it, there will be speculative or practical, the force is especially no supreme wisdom taking hold of reality strongly felt in religious truths, which are not (vastu). By this we know that knowledge that founded upon reasoning but upon immediate takes hold of the ultimate cannot be brought perception. So with the Lankavatara, its thesis into a system of categories; for if anything is is derived from its immediacy and not from its to be said about it, it turns into an idea of it intellectual precision. The ultimate principle and the real thing is no more there, and what of knowledge is not dependent upon anything is left behind is nothing but confusion or logically reasoned: it is “I see and I believe.” delusion. Attachment to realities as having

self-substance is produced from not knowing nhöùt, thaáy taát caû chuùng sanh trong ñoù töø quaù khöù, (anavabodha) that there is nothing but that hieän taïi, vò lai, cuõng nhö nghieäp löïc cuûa töøng caù which is projected and perceived by one’s nhaân. own mind. Avabodha is really awakening; Six realms of existence: Saùu Neûo Luaân Hoài—something is awakened within the See Six gatis. consciousness, and it is at once recognize that Six realms of Heaven: Luïc Thieân—See Three all is mind. The awakening is above the worlds and six realms of life. dualism of “to be” (sat) and “not to be,” Six realms of samsara: Luïc Ñaïo—Luïc phaøm— (asat), the latter being due to false See Six Planes of Existence. discrimination (vikalpa). The awakening is, Six realms of the samsara (existence) and therefore, the sight of the ultimate principle of existence as it is in itselt and not determined four realms of the saints: Luïc Phaøm Töù Thaùnh. by any form of confusion or otherness. This is (I) An overview of “Six realms of the samsara what meant by “To see yathabhutam.”—Ñöùc (existence) and four realms of the saints”: Phaät daïy ngaøi Mahamati trong Kinh Laêng Toång quan veà “Luïc Phaøm Töù Thaùnh”—Six Giaø: “Caùi trí thuû ñaéc caùi toái haäu thì khoâng theå stages of rebirth for ordinary people, as bò ñöa vaøo moät heä thoáng caùc phaïm truø; vì neáu contrasted with the four saints. These ten noùi veà caùi toái haäu baèng moät ñieàu gì ñoù thì realms are mutually immanent and mutually ñieàu naày trôû

thaønh moät yù nieäm veà toái haäu, vaø inclusive, each one having in it the remaining caùi nhaân thöïc khoâng coøn ôû ñaáy nöõa, vaø keát nine realms. For example, the realm of men quaû laø chæ chuoác laáy laàm laãn hay hö voïng maø will include the other nine from Buddha to thoâi. Chaáp vaøo nhöõng thöïc tính maø cho raèng Hell, and so will any of the ten realms. Even chuùng coù töï tính laø do khoâng bieát raèng khoâng the realm of Buddhas includes the nature of coù gì ngoaøi caùi ñöôïc phaûn aùnh vaø ñöôïc nhaän hell and all the rest, because a Buddha, thöùc bôûi caùi taâm cuûa chính mình. Kyø thaät söï though not helish himself, intends to save the tænh giaùc moät caùi gì ñoù ñöôïc thöùc tænh trong depraved or hellish beings, and therefore also taâm thöùc vaø noù ñöôïc nhaän ra ngay raèng taát caû has hell in his mind. In this sense, the realm of ñeàu laø taâm. Söï tænh giaùc thì ôû beân treân caùi nhò the Buddhas, too, includes the other nine bieân cuûa höõu vaø phi höõu; höõu vaø phi höõu laø realms—Saùu phaøm boán Thaùnh. Theo toâng do phaân bieät sai laàm maø coù, ngöôïc laïi tænh Thieân Thai, möôøi coõi naày töông dung töông thöùc laø söï thaáy caùi nguyeân lyù toái haäu veà hieän nhieáp laãn nhau, moãi coõi mang trong noù chín höõu ñuùng nhö söï hieän höõu trong chính noù coõi coøn laïi kia. Tyû duï nhö nhaân giôùi seõ bao hoaëc baèng caùi khaùc vôùi noù. Ñieàu naày goïi laø haøm caû chín coõi khaùc, töø Phaät cho ñeán ñòa thaáy bieát nhö thöïc. nguïc, vaø moãi moät trong möôøi caûnh vöïc kia cuõng vaäy. Ngay caû caûnh giôùi cuûa chö Phaät Six pure faculties: Luïc Caên Thanh Tònh—The cuõng bao goàm baûn chaát cuûa ñòa nguïc vaø caùc six organs and their purification in order to coõi khaùc, bôûi vì moät Ñöùc Phaät duø ôû Ngaøi develop their unlimited power and interchange (in khoâng coøn baûn chaát cuûa ñòa nguïc, nhöng vì ñeå the case of Buddha). This full development cöùu ñoä cuùng sanh trong coõi naày, neân cuõng coù enables the eye to see everything in a great ñòa nguïc ngay trong taâm cuûa Ngaøi. Trong yù chiliocosm from its highest heaven down to its nghóa naày Phaät giôùi cuõng bao goàm caû chín coõi lowest hells and all the beings past, present, and khaùc. future with all the karma of each—Saùu caên thanh (II) Six realms of the samsara—Luïc phaøm: Saùu tònh nghóa laø tieâu töø toäi caáu töø voâ thuûy ñeå phaùt neûo luaân hoài hay saùu theá giôùi cuûa chuùng sanh trieån söùc maïnh voâ haïn (nhö tröôøng hôïp Ñöùc Phaät). meâ môø—Six realms of the the unenlightened. Söï phaùt trieån troøn ñaày naày laøm cho maét coù theå All creatures in these realms are tied to the thaáy ñöôc vaïn vaät trong Tam thieân Ñaïi thieân theá ceaseless round of birth-and-death, that is, to giôùi, töø caûnh trôøi cao nhaát xuoáng coõi ñòa nguïc thaáp the law of causation, according to which

existence on any one of these planes are 5) Realm of Humans (Men): Nhaân—Human determined by antecedent actions. In beings, neutral in nature—Symbolizing social Buddhism these planes are depicted as the virtue—Nhôn giôùi coù baûn chaát trung hoøa. spokes or segments of the “wheel of life.” 6) Realm of Celestials (Devas): Thieân Giôùi— This wheel is set in motionby actions Heavenly beings, though superhuman in stemming from our basic ignorance of the true nature they cannot get perfectly enlightened nature of existence and by karmic without the teaching of the Buddha—

propensities from an incalculable past, and Symbolizing meditation abstractions—Maëc duø kept revolving by our craving for the laø sieâu nhaân, nhöng nhöõng chuùng sanh naày pleasures of the senses and by our clinging to khoâng theå giaùc ngoä vieân maõn neáu khoâng coù them, which leads to an unending cycle of giaùo thuyeát cuûa Phaät. births, deaths, and rebirths to which we (III) Four Saints or the realms of the enlightened— remain bound—Taát caû chuùng sanh trong saùu Töù Thaùnh: The four realms of enlightened neûo naày ñeàu phaûi chòu sanh töû luaân chuyeån existence, sometimes called the “four holy khoâng ngöøng theo luaät nhaân quaû, sanh vaøo states.” Unlike those in the lower six realms, neûo naøo tuøy theo nhöõng haønh ñoäng trong kieáp the enlightened know the joy of inward peace tröôùc quyeát ñònh. Trong Phaät giaùo, caùc neûo and creative freedom because, having naày ñöôïc mieâu taû baèng caùc tai hoïa hay caùc overcome their ignorance and delusion phaàn cuûa baùnh xe sanh töû. Baùnh xe naày do through knowledge, they are freed from caùc haønh ñoäng phaùt sanh töø voâ minh cuûa ta veà enslavement to karmic propensities arising chaân taùnh cuoäc sinh toàn, do caùc nghieäp löïc töø from past delusive actions, and no longer sow quaù khöù voâ thuûy thuùc ñaåy, do söï theøm muoán seeds which will bar fruit in the form of new khoaùi laïc cuûa caùc thöùc giaùc cuûa chuùng ta, vaø karmic bondage. Enlightenment, however, söï baùm víu cuûa chuùng ta vaøo nhöõng khoaùi laïc does not suspend the law of cause and effect. naày tieáp tuïc laøm noù xoay vaàn, ñöa ñeán söï When the enlightened man cuts his finger it quay voøng baát taän cuûa sinh töû vaø taùi sanh maø bleeds, when he eats bad food his stomach chuùng ta bò troùi buoäc trong aáy. aches. He too cannot escape the 1) Realm of hells: Symbolizing ignorance, greed consequences of his actions. The difference is and aggression. Depraved men or “hellish that because he accepts, that is, he sees into beings” who are in the lowest stage—Ñòa his karma he is no longer bound by it, but Nguïc töôïng tröng cho tham saân si, nhöõng loaøi moves freely witihn it—Boán coõi Thaùnh laø coõi bò haønh toäi ôû coõi thaáp nhaát. maø nôi ñoù chuùng sanh ñaõ giaùc ngoä, ñaõ bieát söï 2) Ghost: Quyû—Realm of Hungry Ghosts: Pretas an laïc beân trong vaø söï töï do saùng taïo bôûi vì (skt)—Symbolizing greed. Departed beings, baèng tri thöùc hoï ñaõ chieán thaéng voâ minh vaø otherwise called “hungry spirits.”—Ngaï Quyû, meâ hoaëc, hoï ñaõ thoaùt khoûi söï noâ leä vaøo caùc nhöõng loaøi ñaõ cheát hay caùc quyû ñoùi. nghieäp löïc phaùt sinh töø haønh ñoäng meâ laàm 3) Realm of Animals: Suùc Sanh—Beasts— trong quaù khöù vaø baây giôø khoâng coøn gieo Symbolizing ignorance or innocent in nature, nhöõng haït gioáng maø chuùng seõ keát traùi trong including the whole animal kingdom—Nhöõng hình thöùc troùi buoäc môùi cuûa nghieäp. Song giaùc loaøi coù baûn chaát meâ muoäi, bao goàm taát caû caùc ngoä khoâng laøm giaùn ñoaïn luaät nhaân quaû. Khi loaøi vaät. ngöôøi giaùc ngoä töï caét ngoùn tay mình, noù cuõng 4) Realm of Titans (Asuras): A-Tu-La—Fighting chaûy maùu, khi ngöôøi aáy aên phaûi thöùc aên xaáu demons—Symbolizing aggression—Fighting thì daï daøy vaãn ñau. Ngöôøi giaùc ngoä khoâng theå spirits, though partially heavenly, they are chaïy troán ñöôïc haäu quaû cuûa caùc haønh ñoäng do placed in the lower realm—Nhöõng quyû thaàn chính mình

taïo ra. Söï khaùc bieät laø vì ngöôøi ñaõ hieáu chieán. Duø moät phaàn thuoäc Thieân giôùi, giaùc ngoä chaáp nhaän, töùc ñaõ thaáy roõ nghieäp nhöng chuùng ñöôïc ñaët vaøo coõi thaáp hôn. cuûa mình vaø khoâng coøn bò troùi buoäc nöõa maø di ñoäng töï do beân trong nghieäp.

1) Pratyeka-buddha: Duyeân giaùc—A Buddha for Six robbers: Luïc Taëc—The six cauras or himself, not teaching others—Moät vò Phaät töï robbers, such as the six senses, the six sense giaùc ngoä, khoâng giaûng daïy cho keû khaùc—See organs are the match-makers, or medial agents of Pratyeka-buddha. the six robbers. The six robbers are also likened to 2) Sravaka: Thanh Vaên—A direct disciple of the the six pleasures of the six sense organs. The only Buddha—Ñeä töû tröïc tieáp cuûa Phaät—See way to prevent them is by not acting with them— Sravaka, and Sravakayana. Saùu teân giaëc cöôùp. Saùu caên ñöôïc ví vôùi saùu teân 3) Bodhisattva: Boà Taùt—A would-be Buddha— moái laùi cho giaëc cöôùp, cöôùp ñoaït heát coâng naêng Moät vò Phaät töông lai—See Bodhisattva. phaùp taøi hay thieän phaùp. Saùu teân giaëc kia maø ñeán 4) The realm of Buddhas: Phaät—A Buddha is thì luïc caên sung söôùng vui möøng. Caùch ñeà phoøng not inside the circle of ten, but as he advents duy nhöùt laø ñöøng a toøng vôùi chuùng: among men to preach his doctrine he is now 1) The eye avoiding beauty: Maét ñöøng nhìn saéc partially included in it—Moät vò Phaät khoâng ôû ñeïp. trong voøng möôøi coõi theá gian naày, nhöng vì 2) The ear avoiding melodious sound: Tai ñöøng Ngaøi thò hieän giöõa loaøi ngöôøi ñeå giaûng daïy nghe tieáng du döông. giaùo lyù cuûa mình neân Ngaøi ñöôïc keå vaøo ñoù— 3) The nose avoiding fragrant scent: Muõi ñöøng See Buddha. ngöõi muøi thôm. Six reflections: Saùu ñieàu suy nghieäm— 4) The tongue avoiding tasty flavour: Löôõi ñöøng According to the Lotus Sutra, the Buddha taught neám vò ngon. about the six reflections on the six important 5) The body avoiding seductions: Thaân ñöøng xuùc things—Theo kinh Phaùp Hoa, Ñöùc Phaät daïy saùu chaïm eâm aùi. ñieàu suy nghieäm veà saùu thöù quan troïng—See Six 6) The mind should always control thoughts: YÙ thoughts to dwell upon. neân keàm giöõ tö töôûng. Six reliances: Luïc Y—See Six senses on which Six roots: Luïc Caên. one relies. (I) The meanings of the six senses: Nghóa cuûa Six retributions: Luïc Baùo—In the Surangama Luïc Caên: Saùu caên—The six organs Sutra, book Eight, the Buddha reminded Ananda (faculties)—The six roots of sensations—The about the six retributions as follows: “Ananda! six indriyas. Living beings create karma with their six 1) Eye: Maét. consciousnesses. The evil retributions they call 2) Ear: Tai. down upon themselves come from the six sense- 3) Nose: Muõi. organs.”—Trong Kinh Thuû Laêng Nghieâm, quyeån 4) Tongue: Löôõi. Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà Luïc 5) Body: Thaân. Baùo nhö sau: “OÂng A Nan! Chuùng sanh vì luïc thöùc 6) Mind: YÙ. taïo nghieäp, bò chieâu laáy aùc baùo theo saùu caên ra.” (II) The six senses are objects of meditation 1) Retribution of Seeing: Kieán Baùo—See practices: Luïc Caên laø nhöõng ñoái töôïng cuûa Retribution of seeing. Thieàn Taäp—According to Bikkhu Piyananda 2) Retribution of Hearing: Vaên Baùo—See in The Gems Of Buddhism Wisdom, you must Retribution of Hearing. always be aware of the sense organs such as 3) Retribution of Smelling:

Khöùu Baùo—See eye, ear, nose, tongue and body and the Retribution of Smelling. contact they are having with the outside 4) Retribution of Tasting: Vi Baùo—See world. You must be aware of the feelings that Retribution of Tasting. are arising as a result of this contact—Theo 5) Retribution of Touching: Xuùc Baùo—See Tyø Kheo Piyananda trong Nhöõng Haït Ngoïc Retribution of Touching. Trí Tueä Phaät Giaùo, baïn phaûi luoân tænh thöùc veà 6) Retribution of Thinking: Tö Baùo—See nhöõng cô quan cuûa giaùc quan nhö maét, tai, Retribution of Thinking. muõi, löôõi, thaân vaø söï tieáp xuùc cuûa chuùng vôùi

theá giôùi beân ngoaøi. Baïn phaûi tænh thöùc veà just that root of contention. If you find no such nhöõng caûm nghó phaùt sinh do keát quaû cuûa root of contention, then you should work to nhöõng söï tieáp xuùc aáy. prevent its overcoming you in the future: ÔÛ 1) Eye is now in contact with forms (rupa): Maét ñaây vò Tyø Kheo PHAÃN NOÄ VAØ UAÁT HAÄN, ñang tieáp xuùc vôùi saéc. soáng khoâng cung kính, khoâng tuøy thuaän vò 2) Ear is now in contact with sound: Tai ñang Ñaïo Sö; khoâng cung kính, khoâng tuøy thuaän tieáp xuùc vôùi thanh. Phaùp; khoâng cung kính, khoâng tuøy thuaän 3) Nose is now in conatct with smell: Muõi ñang Taêng; khoâng thaønh töïu ñaày ñuû caùc Hoïc Phaùp, tieáp xuùc vôùi muøi. neân vò aáy khôûi leân tranh luaän giöõa chö Taêng. 4) Tongue is now in contact with taste: Löôõi Tranh luaän nhö vaäy khieán chuùng sanh khoâng ñang tieáp xuùc vôùi vò. haïnh phuùc, khoâng an laïc; khieán chö Thieân vaø 5) Body is now in contact with touching: Thaân loaøi ngöôøi khoâng haïnh phuùc, maø ñau khoå. ñang tieáp xuùc vôùi söï xuùc chaïm. Neáu caùc vò thaáy ñöôïc traùnh caên nôi caùc vò hay 6) Mind is now in contact with all things nôi ngöôøi khaùc, caùc vò phaûi coá gaéng ñoaïn tröø. (dharma): YÙ ñang tieáp xuùc vôùi nhöõng vaïn Neáu caùc vò khoâng thaáy traùnh caên, haõy gìn giöõ phaùp. ñöøng cho caùc traùnh caên aáy coù cô hoäi laøm haïi (III) According to Bhikkhu Bodhi in Abhidhamma, trong töông lai. in the compendium of mixed categories there 2) Here a monk is full DECEITFUL and are six roots—Theo Tyø Kheo Boà Ñeà trong Vi MALICIOUS (the rest remains the same as in Dieäu Phaùp, trong phaàn ñaïi cöông cuûa nhöõng 1): ÔÛ ñaây vò Taêng CHE DAÁU vaø GIAÛ DOÁI. phaân loaïi linh tinh, coù saùu caên: 3) Here a monk is ENVIOUS and MEAN (the (A) Unwholesome Roots—Baát thieän caên: rest remains the same as in 1): ÔÛ ñaây vò Tyø 1) Greed: Tham. Kheo TAÄT ÑOÁ vaø XAN THAM. 2) Hatred: Saân. 4) Here a monk is CUNNING and DECEITFUL 3) Delusion: Si. (the rest remains the same as in 1): ÔÛ ñaây vò (B) Wholesome Roots—Thieän caên: Tyø Kheo LÖØA ÑAÛO vaø LÖÔØNG GAÏT. 1) Non-greed: Voâ tham. 5) Here a monk is full of evil desires and 2) Non-hatred: Voâ saân. WRONG VIEWS (the rest remains the same 3) Non-delusion: Voâ si. as in 1): ÔÛ ñaây vò Tyø Kheo AÙC DUÏC vaø TAØ Six roots of Bodhisattva development: Luïc KIEÁN. Chuûng Tính—See Six gem-natures of Bodhisattva 6) Here a monk is opinionated, obstinate and development. tenacious (the rest remains the same as in 1): Six roots of contention: Vivada-mulani (p)— ÔÛ ñaây vò Tyø Kheo CHAÁP TRÖÔÙC SÔÛ KIEÁN, Luïc Traùnh Caên—According to the Sangiti Sutta in kieân trì gìn giöõ raát khoù rôøi boû. the Long Discourses of the Buddha, there are six Six roots of sensations:

Luïc Caên—See Six roots of contention—Theo Kinh Phuùng Tuïng trong roots. Tröôøng Boä Kinh, coù saùu traùnh caên: Six ruiners: The six ruiners or the attractions of 1) Here a monk who is angry and bears ill-will, the six senses—Haáp löïc cuûa luïc caên hay luïc traàn he is disrespectful and discourteous to the cuõng laø saùu teân giaëc hay luïc taëc laøm cho chuùng Teacher, the Dhamma, and the Sangha, and sanh suy giaûm tieâu hao—See Six robbers. does not finish his Training. He stirs up Six rules for a probationer of early contention within the Sangha, which brings Buddhism: Saùu Giôùi Taäp Söï theo Phaät Giaùo buoåi woe and sorrow to many, with evil ban sô—See Ten precepts (I) (from 1 to 6). consequences, misfortune and sorrow for Six Sadayatana: Six entrances—Luïc Nhaäp— devas and humans. Should you discover such See Six entrances. a root of contention among yourselves or among others, you should strive to get rid of

Six schools in China: Luïc Toâng Trung Hoa— 2) The audible object: Saddarammana (p)— Saùu toâng phaùi ôû Trung Hoa—See Six Mahayana Sounds—Thanh traàn. schools in China. 3) The ordourferous object: Grandharammana Six seasons of a year in India: Thieân Truùc Luïc (p)—Odors—Höông traàn. Thôøi—Saùu muøa trong naêm ôû AÁn Ñoä: 4) The sapid object: Rasarammana (p)—Taste— 1) Vasanta (skt): Tieäm Nhieät Thôøi—Entering hot Vò traàn. season, from the first month, sixteenth day, to 5) The tactile object: Phassarammana (p) Touch the third month, fifteenth—Muøa noùng daàn töø (Tangible)—Xuùc traàn. 16 thaùng gieâng ñeán 15 thaùng ba. 6) The mental object: Dhammarammana (p)— 2) Grisma (skt): Nhieät Thôøi—From the third Mental objects—Phaùp traàn. month, sixteenth day, to the fifth month, Six senses on which one relies: Luïc Y—The fifteenth—Muøa noùng töø 16 thaùng 3 ñeán 15 six senses on which one relies or from which thaùng 5. knowledge is received—Saùu giaùc quan hay saùu 3) Varsakala (skt): Vuõ Thôøi—From the fifth choã ñeå nhaän bieát: month, the sixteenth day, to the seventh 1) Eyes: Maét. month, fifteenth—Muøa möa töø 16 thaùng 5 ñeán 2) Ears: Tai. 15 thaùng 7. 3) Nose: Muõi. 4) Sarada (skt): Maäu Thôøi—Verdant season, 4) Tongue: Löôõi. from the seventh month, the sixteenth day, to 5) Body: Thaân. the ninth month, fifteenth—Muøa töôi toát töø 16 6) Mind: YÙ. thaùng baûy ñeán 15 thaùng chín. Six senses on which one relies or from which 5) Hemanta (skt): Tieäm Haøn Thôøi—From the knowledge is received: Luïc Y—See Six senses ninth month, the sixteenth day, to the eleventh on which one relies. month, fifteenth—Muøa laïnh daàn töø 16 thaùng Six sense-organs: Sadayatana (skt)—Luïc Caên— chín ñeán 15 thaùng möôøi moät. Six entrances—Six faculties—See Six roots, 6) Sisira (skt): Thònh Haøn Thôøi—Very-cold Twelve entrances, and Twelve conditions of cause season, from the eleventh month, the and effect. sixteenth day, to the first month, fifteenth— Six sensual attractions: Luïc Duïc—Saùu duïc. Muøa cöïc laïnh töø 16 thaùng möôøi moät ñeán 15 1) Colour: Saéc Duïc. thaùng gieâng. 2) Form: Hình Maïo Duïc. Six senses: Luïc nhaäp—Luïc caên—See Six roots of 3) Carriage: Uy Nghi Tö Thaùi Duïc. sensations. 4) Voice or Speech: Ngöõ Ngoân AÂm Thanh Duïc. Six-sense consciousnesses: Luïc thöùc—See 5) Softness or Smoothness: Teá Hoaït Duïc. Eight consciousnesses (I) (A). 6) Features: Nhaân Töôùng Duïc. Six sense-objects: Luïc Traàn (Luïc Caûnh)—Six Six

sensual attractions arising from color: gunas—Six dusts—Six objects (inherent qualities Luïc Duïc—See Six sensual attractions. produced by the objects and organs of sense, i.e. Six sins: Luïc Teá—See Six sins that smother the sight or visible objects, sounds, smell, taste, touch, six paramitas or the pure mind. and idea, thought, or mental objects). The six Six sins that smother pure mind: Luïc Teá— sense-objects collide with their respective sense- See Six sins that smother the six paramitas or the organs giving rise to six types of consciousness— pure mind. Saùu traàn sanh ra bôûi saùu caên vaø saùu ñoái töôïng cuûa Six sins that smother the six paramitas or caên laø saéc, thinh, höông, vò, xuùc vaø phaùp. Luïc traàn chaïm vôùi luïc caên khôûi sanh luïc thöùc. the pure mind: Luïc Teá—According to the 1) The visual object: Ruparammana (p)— Maha-Prajna-Sastra—Theo Trí Ñoä Luaän, coù saùu Forms—Saéc traàn. thöù chöôùng teá che ñaäy maát saùu Ba La Maät hay tònh taâm.

1) Grudging: Xan Tham—Tham lam boûn xeûn. equable, mindful and clearly aware: ÔÛ ñaây vò 2) Commandment-breaking: Phaù Giôùi. Tyø Kheo, tai nghe tieáng, khoâng coù hoan hyû, 3) Anger: Saân Nhueá—Noùng naûy giaän döõ. khoâng coù öu phieàn, an truù xaû, chaùnh nieäm, 4) Family attachment: Lieân Nieäm—Thöông nhôù tænh giaùc. luyeán aùi gia ñình. 3) Here a monk, on smelling a smell with the 5) Confused thoughts or scattered mind: Taùn nose, is neither pleased nor displeased, but Loaïn. remains equable, mindful and clearly aware: 6) Ignorance or stupidity: Ngu Si. ÔÛ ñaây vò Tyø Kheo, muõi ngöûi höông, khoâng coù Six sources of knowledge: Luïc Tuùc Luaän—See hoan hyû, khoâng coù öu phieàn, an truù xaû, chaùnh Six Legs in the commentary on the Source of nieäm, tænh giaùc. Knowledge. 4) Here a monk, on tasting a flavour with the Six species: Abhijatiyo (p)—Luïc Sanh Loaïi— tongue, is neither pleased nor displeased, but According to the Sangiti Sutta in the Long remains equable, mindful and clearly aware: Discourses of the Buddha, there are six species—ÔÛ ñaây vò Tyø Kheo, löôõi neám vò, khoâng coù Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù hoan hyû, khoâng coù öu phieàn, an truù xaû, chaùnh saùu loaïi sanh. nieäm, tænh giaùc. 1) Here one born in dark conditions, lives a dark 5) Here a monk, on touching a tangible object life: Coù ngöôøi haéc sanh vaø soáng trong haéc with the body, is neither pleased not phaùp. displeased, but remains equable, mindful and 2) One born in dark conditions lives a bright life: clearly aware: ÔÛ ñaây vò Tyø Kheo, thaân xuùc Coù ngöôøi haéc sanh vaø soáng taïo baïch phaùp. chaïm, khoâng coù hoan hyû, khoâng coù öu phieàn, 3) One born in dark conditions attains Nibbana, an truù xaû, chaùnh nieäm, tænh giaùc. which is neither dark nor bright: Attains 6) Here a monk, on cognising a mental object Nibbana, which is neither dark nor bright: Coù with the mind, is neither pleased nor ngöôøi haéc sanh vaø soáng taïo Nieát Baøn. displeased, but remains equable, mindful and 4) One born in bright conditions lives a dark life: clearly aware: ÔÛ ñaây vò Tyø Kheo, yù nhaän thöùc Baïch sanh soáng taïo haéc phaùp. phaùp, khoâng coù hoan hyû, khoâng coù öu phieàn, 5) One born in bright conditions lives a bright an truù xaû, chaùnh nieäm, tænh giaùc. life: Baïch sanh soáng taïo baïch phaùp. Six stages of Bodhisattva developments: Luïc 6) One born in bright conditions attains Nibbana Töùc Phaät—The six stages of Bodhisattva which is

neither dark nor bright: Baïch sanh developments as defined in the T'ien-T'ai Perfect soáng taïo Nieát Baøn (Phi Haéc Phaùp phi baïch or Final Teaching, in contrast with the ordinary six phaùp). developments as found in the Differentiated or Six stable states: Satata-vihara (p)—Luïc Haèng Separated School (see Luïc Vò)—Saùu giai ñoaïn Truùù—According to the Sangiti Sutta in the Long phaùt trieån cuûa Boà Taùt ñöôïc noùi roõ trong Thieân Discourses of the Buddha, there are six stable Thai Vieân Giaùo, ñoái laïi vôùi saùu giai ñoaïn phaùt states—Theo Kinh Phuùng Tuïng trong Tröôøng Boä trieån hay Luïc Vò cuûa Bieät Giaùo: Kinh, coù saùu haèng truù: (A) External or Common to all—Ngoaïi Phaøm: 1) Here a monk , on seeing an object with the 1) Theoretical: Lyù Töùc Phaät—Realization that eye, is neither pleased (sumano) nor all beings are of Buddha-nature—Moãi chuùng displeased (dummano), but remains equable sanh ñeàu saún coù Phaät taùnh. (upekhako), mindful and clearly aware: ÔÛ ñaây 2) First step in practical advance—The vò Tyø Kheo, maét thaáy saéc, khoâng coù hoan hyû, apprehension of terms, that those who only khoâng coù öu phieàn, an truù xaû, chaùnh nieäm, hear and believe are in the Buddha-law and giaùc tænh. potentially Buddha: Danh Töï Töùc Phaät—Töø 2) Here a monk, on hearing a sound with the ear, trong danh töï maø lyù giaûi thoâng suoát, taát caû is neither pleased nor displeased, but remains

nhöõng ai nghe vaø tín thoï phuïng haønh ñeàu coù dung cuûa taát caû caùc phaùp vaø nhaát theå cöùu caùnh cuûa theå thaønh Phaät. toaøn theå vuõ truï. Vôùi caên baûn "ba nghìn" naày, toâng (B) Internal for all—Noäi Phaøm: Thieân Thai ñeà ra moät theá giôùi heä goàm möôøi caûnh 3) Advance beyond terminology to meditation, vöïc, töùc laø theá giôùi cuûa höõu tình ñöôïc chia thaønh or study and accordant action: Quaùn haïnh Töùc möôøi coõi hay Luïc Phaøm Töù Thaùnh—See Six Phaät—Chaúng nhöõng lyù giaûi maø coøn thieàn realms of the samsara (existence) and four realms quaùn vaø y giaùo phuïng haønh. of the saints. 4) Semblance stage, or approximation of truth Six subjects in meditation: Luïc Haïnh Quaùn— and its progressive experiential proof: Töông By meditations on the distasteful and the delight, Töï Töùc Phaät—Ñem thöïc chöùng ñeán gaàn chaân delusions and passions may be overcome—Saùu lyù töông töï nhö ôû giai ñoaïn voâ laäu thöïc söï ñoái töôïng thieàn quaùn. Baèng thieàn quaùn chuùng ta (döïa vaøo quaùn löïc töông töï maø phaùt chaân trí coù theå vöôït qua moïi aûo töôûng duïc voïng: vaø thaáy taùnh Phaät. (A) The three lower practices or distasteful 5) The real wisdom is gradually opened, the matters—Ba haï quaùn haïnh: screen of ignorance is gradually rolled up, the 1) Coarseness: Thoâ tuïc loã maõng. mind is clearer and clearer to totally clear: 2) Suffering: Khoå. Phaàn Chôn Töùc Phaät—Caùi chôn trí laàn hoài môû 3) Resistance: Chöôùng. ra, veùn töøng böùc maøn voâ minh, taâm trí caøng (B) The three higher practices delight matters— saùng toû theâm, laàn laàn ñi ñeán choã saùng suoát Ba thöôïng haïnh quaùn: hoaøn toaøn, ñöôïc phaàn naøo toát phaàn ñoù. 4) Calm: Tònh. 6) Destroy all ignorance and delusions to attain 5) Mystic: Dieäu. Perfect enlightenment (Fruition of holiness): 6) Free: Ly. Cöùu Caùnh Töùc Phaät—Phaù tröø taát caû voâ minh Six superknowledges: Luïc Thoâng—See Six vaø phieàn naõo ñeå ñaït tôùi toaøn

giaùc. supernatural powers. Six stages of rebirth for ordinary people and Six supernatural powers: Luïc Thoâng. four saints: Saùu ñöôøng sanh töû—According to 1) Power to see what one wills to see anywhere: the T'ien-T'ai Sect, the whole universe is said to Divyacaksu (skt)—Divine eye—Thieân nhaõn have the constituency of "three thousand," but the thoâng. theory is quite different from other pluralistic 2) Power to hear and understand all languages: systems. It is not an inumeration of all dharmas; Divyasrotra (skt)—Divine ear—Thieân nhó nor is it the world system of the three chiliocosms. thoâng. The expression of "three thousand" does not 3) Power to read thoughts: Paracitta-jnana indicate a numerical or substantial immensity, but (skt)—Ability to perceive other person's is intended to show the inter-permeation of all thoughts—Tha taâm thoâng. dharmas and the ultimate unity of the whole 4) Super knowledge of past lives of one's own: universe. As the basis of "three thousand" the Purvanivasanu-jnana (skt)—Remember one's school sets forth a world-system of ten realms. former state of existence—Tuùc maïng thoâng. That is to say, the world of living beings is divided 5) Super knowledge of former lives of others: into ten realms or the six stages of rebirth for Bieát ñöôïc caùc ñôøi quaù khöù cuûa ngöôøi khaùc. ordinary people and the four saints—Theo toâng 6) The deliverance of mind from passions: Thieân Thai, toaøn theå vuõ truï ñöôïc coi nhö laø söï taäp Asravaksaya-jnana (skt)—Supernatural thaønh cuûa "tam thieân," nhöng lyù thuyeát naày khaùc consciousness of the waning of vicious haún nhöõng heä thoáng ña nguyeân khaùc. Noù khoâng propensities or extinction of the cankers— phaûi laø moät loái lieät keâ taát caû caùc phaùp, cuõng khoâng Laäu taän thoâng. phaûi laø theá giôùi heä cuûa ba ñaïi thieân theá giôùi vuõ truï. Six Syllables of Amitabha: Luïc töï Di Ñaø (Nam Ba nghìn khoâng phaûi chæ cho moät tính chaát bao la Moâ A Di Ñaø Phaät). cuûa danh soá hay baûn theå, maø ñeå noùi leân söï töông

Six Syllables of Dharani: Luïc töï Ñaø La Ni (AÙn tranquility—Theo kinh Tröôøng Boä, coù saùu phaùp Ma Ni Baùt Di Hoàng). ñöa ñeán chaùnh quaùn ñònh tónh: Six tastes: Luïc Vò—See Six tastes or flavours. 1) Knowledge of the holy scriptures in the well-learned Bhiksu: Tri kieán veà Thaùnh ñieån trong Six tastes or flavours: Saùu vò. vò Tyø Kheo ña vaên. 1) Hot: Acrid—Cay. 2) Questioning much about the Buddha, the 2) Bitter: Ñaéng. Dharma and the Sangha of Real Saints: Tham 3) Sweet: Ngoït. vaán nhieàu veà Phaät, Phaùp vaø Thaùnh Taêng. 4) Insipid: Laït. 3) Mastering the discipline due to the practice 5) Salt: Maën. and study of the rules: Tinh thoâng giôùi luaät do 6) Sour: Chua. haønh trì vaø nghieân cöùu caùc giôùi ñieàu. Six testing conditions: Luïc Chuûng Khaûo—See 4) Association with those more experienced and Six types of testing condition. virtuous in the Order: Thaân caän caùc vò nhieàu Six things that defile the pure mind: Luïc kinh nghieäm vaø ñöùc haïnh trong Taêng chuùng. Caáu—According to the Kosa Sastra, there are six 5) Sympathetic and helpful companionship with things that defile the pure mind—Theo Caâu Xaù experts of the rules: Baàu baïn thaân thieän vaø Luaän coù saùu ñieàu laøm oâ ueá tònh taâm: ñaày lôïi ích vôùi nhöõng vò tinh thoâng giôùi luaät. 1) Vexation: Naõo (phieàn muoän). 6) Talks referring to matters of Rules: Ñaøm luaän 2) Flattery: Sieåm (nònh noït). caùc

vaán ñeà veà Giôùi Luaät. 3) Arrogance: Kieâu (khi lôøn ngöôøi khaùc). Six things which a monk must have: Luïc 4) Exaggeration: Cuoàng (Doái gaït ngöôøi khaùc). Vaät—Saùu vaät maø Tyø Kheo phaûi coù. 5) Hatred: Haän. (A) Three robes or garments—Tam Y: 6) Malice: Haïi (laøm haïi ngöôøi khaùc). 1) The nine-patched robe: Sanghati (skt)—Taêng Six things which enable a Bodhisattva to Giaø Leâ—Ñaïi y hay aùo cöûu ñieàu (chín maûnh). keep perfectly the six paramitas: Luïc Söï 2) The stole of seven pieces or seven-patched Thaønh Töïu—Saùu ñieàu khieán cho moät vò Boà taùt giöõ robe: Uttara-sanghati (skt)—Uaát Ña La troøn luïc Ba La Maät. Taêng—Trung y hay aùo thaát ñieàu (baûy maûnh). 1) Worshipful offerings: Cuùng döôøng—Cuùng 3) The skirk of inner garment of five pieces: döôøng ñeå thaønh töïu ñaøn ñoä. Antara-vasaka (skt)—An Ñaø Hoäi—Haï y hay 2) Study and practice the moral duties: Haønh trì aùo nguõ ñieàu (naêm maûnh). giôùi luaät—Hoïc vaø haønh trì giôùi giôùi luaät ñeà (B) Three things—Tam Vaät: thaønh töïu giôùi ñoä. 4) Begging bowl: Patra (skt)—Thieát Ña La—Baùt 3) Pity: Bi maãn—Bi maãn ñeå thaønh töïu nhaãn ñoä. saét. 4) Zeal in goodness: Tinh taán haønh trì thieän 5) A stool: Nisidana (skt)—Ni Sö Ñaøn—vaûi loùt phaùp—Sieâng naêng laøm ñieàu thieän ñeå thaønh ngoài hay gheá ñaåu nhoû. töïu tieán ñoä. 6) A water strainer: Tuùi loïc nöôùc. 5) Isolation: ÔÛ nôi coâ lieâu—ÔÛ nôi coâ lieâu ñeå Six things of sincerity that will help to lead a thaønh töïu thieàn ñoä. Brotherhood to harmony: Saùu ñieàu thaønh thaät 6) Delight in the law: Phaùp laïc—Vui hoïc Phaät giuùp cho anh em hoøa hôïp—In Vinaya, the Buddha phaùp ñeå thaønh töïu trí ñoä. reminded six things of sincerity that will help to Six things that ferry one beyond the sea of lead a Brotherhood to harmony—Trong Luaät mortality to nirvana: Luïc Ñoä Ba La Maät—See Taïng, Ñöùc Phaät ñaõ nhaéc nhôû saùu nguyeân taéc thaønh Six virtues of perfection. thaät ñeå soáng hoøa hôïp. Six things that lead to right reflection on 1) Sincerity of speech: Ngoân ngöõ töø bi. tranquility: According to the Digha Nikaya, 2) Sincerity and kindness of action: Haønh vi töø there are six things that lead to right reflection on bi.

3) Sincerity and sympathy of spirit: YÙ chí töø bi 5) Transformation body of Ti-Tsang Bodhisattva vaø caûm thoâng. who deals with rebirth in the realm of human 4) Equal sharing of common property: Coäng beings: Tröø Caùi Chöôùng Ñòa Taïng—Vò hoùa höôûng taøi saûn. thaân cuûa Boà Taùt Ñòa Taïng trong coõi ngöôøi, tröø 5) Following the same pure precepts: Cuøng giöõ taùm moùn khoå che laáp nhaân loaïi. giôùi thanh tònh. 6) Transformation body of Ti-Tsang Bodhisattva 6) Having right views: Cuøng giöõ chaùnh kieán. who deals with the realm of devas: Nhaät ** See Six points of reverent harmony or unity in Quang Ñòa Taïng—Vò hoùa thaân cuûa Boà Taùt a monastery. Ñòa Taïng trong coõi trôøi, duøng aùnh saùng soi roïi Six thoughts: Six thoughts to dwell upon—Luïc khieán coõi nhaân thieân tröø ñöôïc phieàn naõo. Nieäm—Luïc Nieäm Phaùp—See Six thoughts to Six times of repentance: Luïc thôøi saùm hoái. dwell upon. Six transcendental powers: Luïc Thoâng—See Six thoughts to dwell upon: Anussati-tthanani See Six miraculous or transcendental powers. (p)—The six objects of recollection—Luïc Nieäm Six types of testing condition: Luïc Chuûng Phaùp—Saùu nieäm phaùp: Khaûo—Testing conditions are the fluctuating 1) The

Buddha: Nieäm Phaät. effects of good and bad karma, which have the 2) The Law: Nieäm Phaùp. power to influence the practitioner and retard his 3) The Order: Nieäm Taêng. cultivation. When first taking up cultivation, every 4) The Commandments or morality: Nieäm Giôùi. practitioner has a seed of good intentions. 5) The Almsgiving or renunciation: Nieäm Thí. However, as they encounter karmic conditions, 6) The Heaven (deva) with its prospective joys: one after another, both internal and external, Nieäm Thieân. ninety-nine cultivators out of a hundred will fail. Six Ti-Tsang: Luïc Ñòa Taïng—Six Bodhisattvas The ancients had a saying: “In the first year of in the Ti-Tsang group of the Garbhadhatu, each cultivation, Amitabha Buddha is right before eyes; controlling one of the six ways of sentient the second year, He has already returned to the existence—Saùu vò Boà Taùt hoùa thaân cuûa Ngaøi Ñòa West; by the time the third year rolls around, if Taïng trong nhoùm Ñòa Taïng cuûa Thai Taïng Giôùi, someone inquires about Him or requests moãi vò kieåm soaùt moät trong saùu ñöôøng sanh töû: recitation, payment is required before a few words 1) Transformation body of Ti-Tsang Bodhisattva are spoken or a few versess recited.” According to who deals with rebirth in the hells: Ñaàu Ñaø Most Venerable Thích Thieàn Taâm in The Pure Ñòa Taïng—Boà Taùt Ñòa Taïng trong ñòa nguïc Land Buddhism in Theory and Practice, there are tay caàm traøng phan hình ñaàu ngöôøi. six types of testing conditions—Khaûo laø nhöõng 2) Transformation body of Ti-Tsang Bodhisattva aûnh höôûng dieãn bieán cuûa nghieäp thieän aùc, nhöng who deals with rebirth in the realm of hungry chuùng coù söùc thaàm loâi cuoán haønh giaû laøm cho beâ ghosts: Baûo Chaâu Ñòa Taïng—Vò hoùa thaân cuûa treã söï tu trì. Khi môùi tu ai cuõng coù loøng haûo taâm, Boà Taùt Ñòa Taïng trong coõi ngaï quyû, tay caàm nhöng laàn löôït bò nhöõng duyeân nghieäp beân ngoaøi, ngoïc baûo chaâu. neân moät traêm ngöôøi ñaõ rôùt heát chín möôi chín. Coå 3) Transformation body of Ti-Tsang Bodhisattva Ñöùc noùi: “Tu haønh nhöùt nieân Phaät taïi tieàn, nhò who deals with rebirth in the realm of nieân Phaät taïi Taây Thieân, tam nieân vaán Phaät yeáu animals: Baûo AÁn Ñòa Taïng—Vò hoùa thaân cuûa tieàn.” Nghóa laø ‘söï tu haønh naêm ñaàu Phaät nhö ôû Boà Taùt Ñòa taïng trong coõi suùc sanh, duoãi tay tröôùc maët, naêm thöù hai Phaät ñaõ veà taây, sang naêm keát baûo aán Nhö YÙ. thöù ba ai muoán hoûi ñeán Phaät hay baûo nieäm Phaät, 4) Transformation body of Ti-Tsang Bodhisattva phaûi traû tieàn môùi chòu noùi tôùi, hoaëc nieäm qua ít who deals with rebirth in the realm of Asuras: caâu.’ Theo Hoøa Thöôïng Thích Thieàn Taâm trong Trì Ñòa Taïng—Vò hoùa thaân cuûa Boà Taùt Ñòa Nieäm Phaät Thaäp Yeáu, coù saùu loaïi khaûo: Taïng trong coõi A Tu La, hai tay thöôøng naâng 1) Internal Testing Conditions: Noäi Khaûo—See quaû ñaát (bieåu töôïng cuûa söï naâng ñôõ). Internal Testing Conditions.

2) External Testing Conditions: Ngoaïi Khaûo— vôùi nhau maø khoâng giaùn caùch, phaøm phu luoân tìm See External Testing Conditions. caùch giaùn caùch neân khôûi leân voïng kieán phaân bieät 3) Testing Conditions caused by Adverse bæ, thöû, ta, ngöôøi, naày, noï. Circumstances: Nghòch Khaûo—See Testing Six unions of the six sense organs: Luïc Hoøa Conditions caused by Adverse Circumstances. Hôïp—Saùu hoøa hôïp—The six unions of the six 4) Testing Conditions caused by “Favorable sense

organs with the six objects of the senses— Circumstances": Thuaän Khaûo—See Testing Söi hoøa hôïp giöõa saùu caên vôùi saùu traàn: Conditions caused by "Favorable 1) The eye is in union with the object seen: Maét Circumstances". phaûi hoøa hôïp vôùi vaät thaáy. 5) Testing Conditions of a Clear, Explicit 2) The ear is in union with the sound heard: Tai Nature: Minh Khaûo—See Testing Conditions phaûi hoøa hôïp vôùi aâm thanh nghe. of a Clear, Explicit Nature. 3) The nose is in union with the smell smelt: Muõi 6) Silent, Hidden Testing Conditions: AÙm phaûi hoøa hôïp vôùi muøi ngöõi. Khaûo—See Silent, Hidden Testing 4) The tongue is in union with the taste tasted: Conditions. Löôõi phaûi hoøa hôïp vôùi vò ñöôïc neám. Six unconditioned dharmas: Saùu Phaùp Voâ Vi 5) The body is in union with the thing touched: Trong Duy Thöùc Hoïc. Thaân phaûi hoøa hôïp vôùi vaät tieáp xuùc. 1) Unconditioned Empty Space: Akasha (skt)—Hö 6) The mind is in union with the thought: YÙ phaûi khoâng voâ vi. hoøa hôïp vôùi ñieàu suy nghó. 2) Unconditioned Extinction which is attained Six unions of the six sense organs with the through selection: Pratisamkhyanirodha (skt)— six objects of the sense: Luïc Hoøa Hôïp—Six Traïch dieät voâ vi. unions of the six sense organs—See Six unions of 3) Unconditioned Extinction which is Unselected: the six sense organs. Apratisamkhyanirodha (skt)—Phi traïch voâ vi Six unpleasurable investigations: Saùu Suy Tö dieät phaùp. Ñeán Öu—According to the Sangiti Sutta in the 4) Unconditioned Unmoving Extinction: Aninjya Long Discourses of the Buddha, there are six (skt)—Baát ñoäng dieät voâ vi. unpleasurable investigations—Theo Kinh Phuùng 5) Unconditioned Extinction of Feeling: Tuïng trong Tröôøng Boä Kinh, coù saùu suy tö ñeán öu. Samjnavedayitanirodha (skt)—Töôûng thoï dieät 1) When, on seeing a sight-object with the eye, voâ vi. one investigates a corresponding object 6) Unconditioned True Suchness: Tathata (skt)— productive of displeasure: Khi maét thaáy saéc, Chôn nhö voâ vi. öu khôûi leân, saéc aáy ñöôïc suy tö. Six unimpeded elements: The six elements 2) When, on hearing a sound-object with the ear, unimpeded, or interactive—Luïc Ñaïi Voâ Ngaïi— one investigates a corresponding object Luïc Ñaïi Theå Ñaïi—Töï tính cuûa luïc ñaïi laø thoâng productive of displeasure: Khi tai nghe tieáng, dung voâ ngaïi—The six elements in their greater öu khôûi leân, aâm thanh aáy ñöôïc suy tö. substance, or whole. The doctrine of the esoteric 3) When, on smelling a smell-object with the cult of transubstantiation, or the free nose, one investigates a corresponding object interchangeability of the six Buddha elements productive of displeasure: Khi muõi ngöûi with the human, like with like, whereby yoga höông, öu khôûi leân, muøi höông aáy ñöôïc suy tö. becomes possible, such as the Buddha elements 4) When, on tasting a flavour with the tongue, entering the possessing the human elements, for one investigates a corresponding object both are of the same elemental nature—Luïc ñaïi productive of displeasure: Khi löôõi neám vò, öu voâ ngaïi tuy goàm chung cho caû Hieån vaø Maät giaùo, khôûi leân, vò aáy ñöôïc suy tö. nhöng luaän veà luïc ñaïi thì Maät Giaùo cho raèng töï 5) When, on touching a touch-object with the tính cuûa luïc ñaïi voâ ngaïi bình ñaúng, neân luïc ñaïi body, one investigates a corresponding object cuûa Phaät vaø luïc ñaïi cuûa chuùng sanh thoâng dung

productive of displeasure: Khi thaân xuùc chaïm, 1) To kill by oneself: Töï mình gieát. öu khôûi leân, söï xuùc chaïm aáy ñöôïc suy tö. 2) To encourage others to kill: Baûo ngöôøi khaùc 6) When, on knowing a mind-object with the gieát. mind, one investigates a corresponding object 3) To kill by expedient means: Phöông tieän gieát. productive of displeasure: Khi yù nhaän phaùp, 4) Praising killing: Khen taëng söï gieát. öu khôûi leân, phaùp aáy ñöôïc suy tö. 5) Rejoice at witnessing killing: Thaáy gieát maø Six unsurpassed things: Anuttariyani (p)—Luïc tuøy hyû. Voâ Thöôïng—According to the Sangiti Sutta in the 6) Kill through incantation or deviant mantras: Long Discourses of the Buddha, there are six Duøng buøa chuù ñeå gieát. unsurpassed things—Theo Kinh Phuùng Tuïng trong Six ways of lying which lead to a Parajika tröôøng Boä Kinh, coù saùu voâ thöôïng: offense (major offense for a Bodhisattva): 1) Unsurpassed sights: Kieán Voâ Thöôïng. Saùu caùch phaïm toäi noùi doái daãn ñeán troïng toäi Ba- 2) Unsurpased things heard: Vaên Voâ Thöôïng. La-Di (troïng toäi cuûa Boà Taùt). 3) Unsurpassed gains: Lôïi Ñaéc Voâ Thöôïng. 1) To use false words and speech by oneself: Töï 4) Unsurpassed trainings: Hoïc Giôùi Voâ Thöôïng. mình noùi doái. 5) Unsurpassed forms of service: Pari- 2) To encourage others to lie: Khuyeán khích cariyanuttariyam (p)—Haønh Voâ Thöôïng. ngöôøi noùi doái. 6) Unsurpassed objects of recollection: ÖÙc Nieäm 3) To lie by expedient means: Phöông tieän noùi Voâ Thöôïng. laùo. Six vedanas (skt): Luïc Caên—See Six senses. 4) To praise those who lie: Taùn thaùn ngöôøi noùi Six vedangas: Luïc Luaän—Luïc Luaän Ngoaïi laùo. Ñaïo—Works which are regarded as auxiliary to 5) To rejoice at witnessing lying: Nghe thaáy and even in some sense as part of the Veda, their ngöôøi noùi laùo maø hoan hyû. objects being to secure the proper pronunciation 6) To lie through incantation or deviant mantras: and correctness of the text and the right Duøng buøa chuù ñeå noùi laùo gaït ngöôøi. employment of the Mantras of sacrifice as taught Six ways of rebirth and the four holy ways: in the Brahmanas—Saùu boä luaän ngoaïi ñaïo, goàm Luïc Ñaïo Töù Thaùnh—Saùu ñöôøng sanh töû vaø boán boán boä Veä Ñaø vaø saùu boä luaän. neûo Thaùnh. 1) Siksa Sastra: Thöùc Xoa Luaän—Giaûi thích 64 (A) The six gati: Luïc Ñaïo—See Six Paths. naêng phaùp. (B) The four holy ways of rebirth—Töù Thaùnh: 2) Vyakarana Sastra: Tyø Giaø La Luaän—Giaûi 1) Sravakas: Thanh Vaên—See Sravakas. thích caùc phaùp aâm thanh. 2) Pratyeka-buddhas: Duyeân Giaùc—See 3) Kalpa Sastra: Kha Thích Ba Luaän—Giaûi thích Pratyeka-buddhas. teân tuoåi, nhaân duyeân cuûa caùc thieân tieân töø xöa 3) Bodhisattvas: Boà Taùt—See Bodhisattvas. ñeán nay. 4) Buddhas: Phaät—See Buddhas. 4) Jyotisa Sastra: Thuï Ñeå Sa Luaän—Giaûi thích Six ways of selling alcoholic beverages and veà caùc phaùp thieân vaên, ñòa lyù vaø toaùn soá. other intoxicants which lead to a Parajika 5) Chandas sastra: Xieån Ñaø Luaän—Giaûi thích offense (major offense for a Bodhisattva): tieân thieân nguõ thoâng. Saùu caùch phaïm toäi buoân baùn röôïu vaø nhöõng chaát 6) Nirukta Sastra: Ni Loäc Ña Luaän—Giaûi thích cay ñoäc khaùc daãn ñeán troïng toäi Ba-La-Di (troïng nhaân duyeân ñaët teân cho moïi vaät. toäi cuûa Boà Taùt). Six virtues of perfection: Six Paramitas—Luïc 1) To trade in alcoholic beverages and other Ñoä Ba La Maät—See Six Paramitas. intoxicants

by oneself: Töï mình buoân baùn. Six ways of killing which lead to a Parajika 2) To encourage others to do so: Baûo ngöôøi buoân offense (major offense for a Bodhisattva): baùn röôïu vaø nhöõng chaát cay ñoäc. Saùu caùch phaïm toäi gieát daãn tôùi troïng toäi Ba La Di 3) To trade such intoxicants by expedient means: (trong toäi cuûa Boà Taùt). Phöông tieän buoân baùn nhöõng chaát aáy.

4) To praise others for doing such trade: Thaáy thirty-seven aids to enlightenment are a grove for ngöôøi buoân baùn maø taùn thaùn. Enlightening Beings because they succeed to the 5) To rejoice at witnessing others people to trade domain of the Buddha. This is one of the ten kinds such intoxicants: Hoan hyû khi thaáy ngöôøi buoân of grove of Great Enlightening Beings. baùn nhöõng chaát aáy. Enlightening Beings who abide by these can 6) To trade such intoxicants through incantation achieve the Buddhas' unexcelled peaceful, happy or deviant mantras: Duøng buøa chuù ñeå buoân action, free from sorrow and affliction—Saùu baùn nhöõng chaát cay ñoäc aáy. phaùp Ba-La-Maät, töù nhieáp phaùp, vaø ba möôi baûy Six ways of sentient existence: Luïc Ñaïo—See phaåm trôï ñaïo laø vieân laâm cuûa Boà Taùt vì laø caûnh Six paths. giôùi tieáp noái cuûa Ñöùc Phaät. Ñaây laø moät trong möôøi Six ways of sexual misconduct which lead to loaïi vieân laâm cuûa chö ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñaïi haïnh an laïc lìa öu a Parajika offense (major offense for a naõo voâ thöôïng cuûa Nhö Lai—See Ten kinds of Bodhisattva): Saùu caùch phaïm toäi daâm duïc daãn grove of Great Enlightening Beings. ñeán troïng toäi Ba-La-Di (troïng toäi cuûa Boà Taùt). Six ways of wasting one's property: Saùu caùch 1) To engage in sexual intercourses by oneself: phung phí taøi saûn—According to the Sigalaka Töï mình phaïm toäi daâm. Sutra, there are six ways of wasting one's 2) To encourage others to commit sexual property—Theo Kinh Thi Ca La Vieät, coù saùu caùch misconduct: Baûo ngöôøi daâm duïc. phung phí taøi saûn. 3) To praise one who commits sexual 1) Addiction to strong drinks and sloth-producing misconduct: Taùn thaùn ngöôøi taø daâm. drugs is one way of wasting one's substance: 4) To commit sexual misconduct by expedient Ñam meâ caùc loaïi röôïu. means: Phöông tieän taø daâm. 2) Haunting the streets at unfitting time: Du 5) To rejoice at witnessing committing sexual haønh ñöôøng phoá phi thôøi. misconduct: Thaáy ngöôøi taø daâm maø hoan hyû. 3) Attending fairs: La caø ñình ñaùm hyù vieän. 6) To commit sexual misconduct through 4) Being addicted to gambling: Ñam meâ côø baïc. incantation or deviant mantras: Duøng buøa chuù 5) Keeping bad company: Giao du aùc höõu. ñeå phaïm toäi taø daâm. 6) Habitual idleness: Quen thoùi löôøi bieáng. Six ways of stealing which lead to a Six wonderful doors: Luïc Dieäu Moân—Six Parajaka offense (major offense for a wonderful strategies or doors for Buddhist Bodhisattva): Saùu caùch phaïm toäi troäm caép daãn cultivators—Saùu phöông caùch hay cöûa ngoõ kyø ñeán troïng toäi Ba-La-Di (troïng toäi cuûa Boà Taùt). dieäu cho ngöôøi tu Phaät: 1) Stealing committed by oneself: Töï mình troäm 1) Meditation by counting one's breaths. You caép. van count from one to ten or vise-versa: Soå 2) To encourage others to steal: Baûo ngöôøi troäm. Töùc Moân—Phöông phaùp ñeám hôi thôû ñieàu 3) Steal by expedient means: Phöông tieän troäm hoøa thaân taâm. Baïn coù theå ñeám töø

moät ñeán caép. möôøi hay ngöôïc laïi (ñaây laø moät trong nhöõng 4) To praise stealing: Taùn thaùn söï troäm caép. phöông phaùp troïng yeáu giuùp ta ñònh tónh). 5) To rejoice at witnessing stealing: Thaáy troäm 2) Meditation by following one's breaths: Tuøy cöôùp maø tuøy hyû. Töùc Moân—Phöông phaùp theo doõi hay nöông 6) Steal through incantation or deviant mantras: theo hôi thôû (laéng taâm theo hôi thôû, bieát mình Duøng buøa chuù troäm cöôùp. ñang thôû vaøo, bieát mình ñang thôû ra). Six ways of transcendence, four means of 3) Meditation by concentrating the mind: Chæ integration, and thirty-seven aids to Moân hay Taäp Trung Taâm YÙ—Taäp trung vaøo enlightenment: Luïc Ba La Maät-Töù Nhieáp Phaùp- chæ quaùn ñeå laéng taâm tónh laëng (ñaõ quaùn soå Ba Möôi Baûy Phaåm Trôï Ñaïo—The six ways of töùc vaø tuøy töùc, haønh giaû phaûi coá gaéng tu taäp transcendence, four means of integration, and chæ quaùn).

4) Meditation by contemplating on any object to 1) I have a self (there is a self for me). This is obtain wisdom and to eliminate delusions: the view of the externalists who hold that the Quaùn Töôûng Moân—Quaùn töôûng vaøo moät ñeà self exists permanently through all time—Ta muïc ñeå trí tueä saùng suoát vaø döùt tröø ñieân ñaûo coù töï ngaõ. Ñaây laø quan ñieåm cuûa ngoaïi ñaïo moäng töôûng. thöôøng kieán, chuû tröông töï ngaõ thöôøng hieän 5) Meditation by returning to the mind: Hoaøn höõu trong moïi thôøi gian. Moân—Quay veà chieáu roïi vaøo trong caùi taâm 2) I have no self (there is not a self for me). This naêng quaùn cuûa chính mình. is the view of annihilationists who hold to the 6) Meditation by pacifying the mind: Tònh destruction of the being—Ta khoâng coù töï ngaõ. Moân—Taâm thanh tònh hay khoâng dính maéc Ñaây laø quan ñieåm cuûa caùc vò ñoaïn kieán, chuû vaøo ñaâu, nghóa laø voïng ñoäng khoâng sanh khôûi tröông söï ñoaïn dieät töï ngaõ cuûa loaøi höõu tình. (bieát roõ mình chaúng truï, chaúng ñaém, nhôø ñoù 3) By self, I perceive self—Do töï ngaõ, ta töôûng söï saùng suoát chaân thöïc khai phaùt vaø caét ñöùt tri töï ngaõ. moïi phieàn naõo). 4) By self, I perceive no-self—Do töï ngaõ, ta Six wonderful strategies: Luïc Dieäu Moân—See töôûng tri khoâng coù töï ngaõ. Six wonderful doors. 5) By no-self, I perceive self—Do khoâng coù töï Six words of Amitabha: Luïc töï Di Ñaø (Nam ngaõ, ta töôûng tri töï ngaõ. Moâ A Di Ñaø Phaät). 6) It is this self for me that speaks, that feels, that experiences now here and now there the Six words of Dharani: Luïc töï Ñaø La Ni (AÙn Ma fruits of good and bad deeds, it is this self for Ni Baùt Di Hoàng). me that is permanent, stable, eternal, Six works chosen by Tz'u-En as unchanging, remaining the same forever. This authoritative in the Dharmalaksana school: is the belief of the eternalsits who hold that Luïc Boä Ñaïi Thöøa Kinh—The six works chosen by this self undergoes the fruits of lovely or master Tz'u-En as authoritative in the wicked actions in this or that born, abode, Dharmalaksana school—Saùu boä kinh maø Ñaïi Sö class of womb. This self is that consciousness Töø AÂn ñaõ choïn cho Phaùp Töôùng toâng. that they hold as permanent, eternal, 1) The Flower Adornment Sutra: Ñaïi Phöông unchanging as the world, the sun, the moon, Quaûng Phaät Hoa Nghieâm Kinh. the earth, etc.—Chính töï ngaõ naøy cuûa ta noùi, 2) Sandhi-Nirmocana-Sutra (skt): Giaûi Thaâm caûm thaáy, thoï laõnh nôi naøy nôi kia quaû baùo Maät Kinh—The

chief text of the thieän aùc, chính töï ngaõ naøy cuûa ta thöôøng haèng, Dharmalaksana school, translated into kieân coá, tröôøng cöûu, baát bieán, toàn taïi vónh Chinese by Hsuan-Tsang around the fifth vieãn. Ñaây laø quan ñieåm cuûa caùc vò thöôøng century A.D.—Giaùo ñieån chính cuûa Phaùp kieán, chuû tröông töï ngaõ naøy chòu nghieäp quaû Töôùng Toâng, ñöôïc ngaøi Huyeàn Trang dòch thieän aùc trong caûnh giôùi, sinh thuù, thai loaïi sang Hoa ngöõ vaøo khoaûng theá kyû thöù naêm sau naøy hay khaùc. Ngaõ naøy laø thöùc maø caùc vò aáy Taây Lòch. xem nhö thöôøng haèng, vónh cöûu, baát bieán, nhö 3) Sutra of the Virtues of the Manifestation of theá giôùi, maët trôøi, maët traêng, quaû ñaát, vaân Tathagata: Nhö Lai Xuaát Hieän Coâng Ñöùc vaân. Trang Nghieâm Kinh. Six years of ascetics: Saùu naêm khoå haïnh—See 4) Abhidharma Sutra: A Tyø Ñaït Ma Kinh. Nine distresses. 5) Lankavatara Sutra: Laêng Giaø Kinh. Six Years of Ascetic praticing of the Buddha 6) Secret Adornment Sutra: Ñaïi Thöøa Maät Nghieâm Kinh—Kinh Haäu Nghieâm. (Ascetic period of the Buddha): Saùu naêm tu haønh khoå haïnh cuûa Ñöùc Phaät—After Prince Six wrong views on the “self”: Saùu taø kieán veà Siddhartha left the royal palace, he wandered in töï ngaõ—According to the Majjhima Nikaya, there the forest of ascetics. There were many practicing are six wrong views on the “self”—Theo Kinh ascetics. The Prince consulted one of the elders: Trung Boä, coù saùu loaïi taø kieán veà töï ngaõ.

“How can I attain true enlightenment and nhau vaø muïc ñích laø ñeå thôø maët trôøi, maët traêng, emanicipation?” The elder replied: “We practice caùc vì sao, hay nöôùc chaûy vaø löûa hoàng. Sau khi asceticism diligently, hoping that upon our death nghe nhöõng lôøi giaûi thích cuûa vò tröôûng laõo, vò we could be reborn in the heavens to enjoy Thaùi töû voán thoâng minh bieát ngay laø nhöõng ngöôøi happiness. We don’t know anything about naøy chaû bieát gì ñeán vaán ñeà sanh töû, hoï ñaõ khoâng enlightenment and emancipation.” The elder theå töï cöùu mình noùi chi ñeán cöùu ñoä nhöõng chuùng added: “The way we take to the asceticism is that sanh khaùc. . Theá laø Thaùi töû quyeát ñònh rôøi boû khoå when we are hungry, we eat grassroots, bark, haïnh laâm ñeå höôùng veà vuøng tu cuûa caùc aån só. Ngaøi flowers, and fruits. Sometimes we pour cold water leân nuùi Gaya ñeå töï mình khoå tu vaø tham thieàn on our heads all day long. Sometimes we sleep by nhaäp ñònh. Söï khoå haïnh cuûa Thaùi töû raát ñôn giaûn, a fire, allowing the body to be baked and tanned. moãi ngaøy Ngaøi chæ aên moät chuùt luùa mì vaø luùa Sometimes we hang ourselves upside down on maïch trong khi chuyeân taâm tu trì neân cô theå cuûa tree branches. We practice in different ways, the Ngaøi ngaøy caøng yeáu daàn. Sau saùu naêm tu haønh purpose of which is to worship the sun, moon, khoå haïnh trong röøng, nhöng Ngaøi vaãn khoâng ñaït stars, the running water and the blazing fire.” ñöôïc taän cuøng yù nguyeän. Cuoái cuøng Thaùi töû nghó After listening to the explanations of this elder, raèng vieäc lôùn giaùc ngoä vaø giaûi thoaùt khoâng theå the wise Prince knew that they had practically no baèng tu haønh khoå haïnh maø ñöôïc. knowledge of the problems of life and death and Sixteen aspects of the Four Noble Truths: they could not even redeem themselves, not to According to Lama Khenchen Thrangu in “The

mention saving other sentient beings. The ascetics Practice of Tranquility and Insight", there are were merely inflicting sufferings upon sixteen aspects of the Four Noble Truths in the themselves. So the Prince decided to relinquish Vajrayana—Theo Laït Ma Khenchen Thrangu, coù this kind of ascetic life, left the forest and headed möôøi saùu khía caïnh cuûa Töù Dieäu Ñeá trong Kim towards other places where the hermits were. He cang Thöøa. came to Gaya Hill to practice asceticism and (I) The Truth of Suffering: Duhkhasatya (skt)— meditation. The life which the Prince led was very Chaân lyù veà Khoå ñeá. simple. He just ate a little wheat and barley 1) Suffering: Duhkha (skt)—Khoå. everyday while devoting all his energy to his 2) Impermanence: Anitya (skt)—Voâ thöôøng. practice. So his body became thinner by the day. 3) Emptiness: Sunyata (skt)—Khoâng. After six years of ascetic practice, the Prince 4) Selflessness: Anatmaka (skt)—Voâ ngaõ. could not reach his goal. Finally he realized that (II)The Truth of Origin: Samudayasatya (skt)— the major issue of enlightenment and Chaân lyù veà Taäp ñeá (nguoàn goác cuûa khoå). emancipation could never be achieved through 5) Origin: Samudaya (skt)—Nguoàn goác. ascetic practicing alone.—Sau khi rôøi boû cung 6) Strong production: Prabhava (skt)—Sinh khôûi. vua, Thaùi töû Só Ñaït Ña ñi vaøo röøng khoå haïnh. Coù 7) Cause: Hetu (skt)—Nhaân. raát nhieàu ñaïo só ñang thöïc haønh khoå haïnh taïi ñoù. 8) Condition: Pratyaya (skt)—Duyeân. Thaùi töû ñeán xin chæ giaùo moät moät vò tröôûng laõo: (III)The Truth of Cessation: Nirodhasatya (skt)— "Laøm sao môùi ñöôïc giaùc ngoä vaø giaûi thoaùt?" Vò Chaân lyù veà Dieät ñeá (söï dieät khoå). tröôûng laõo ñaùp: "Chuùng toâi sieâng naêng tu haønh 9) Cessation: Nirodha (skt)—Dieät taän. khoå haïnh, chæ mong sau khi cheát ñöôïc leân Thieân 10) Pacification: Santa (skt)—Tòch tónh. giôùi höôûng laïc, chöù khoâng bieát caùi gì goïi laø giaùc 11) Excellence: Pranita (skt)—Toái thaéng. ngoä hay giaûi thoaùt caû." Vò tröôûng laõo tieáp theo: 12) Definite emergence: Nihsarana (skt)—Vieãn "Phöông phaùp haønh xaùc cuûa chuùng toâi laø ñoùi thì aên ly. reã coû, voû caây, hoa quaû. Coù luùc chuùng toâi doäi nöôùc (IV) The Truth of the Path: Margasatya (skt)— laïnh leân ñaàu suoát ngaøy. Coù luùc thì chuùng toâi nguû Chaân lyù veà Ñaïo ñeá (con ñöôøng dieät caïnh löûa noùng cho cô theå bò noùng ñoû. Coù luùc thì khoå). chuùng toâi treo ngöôïc treân nhöõng caønh caây. Chuùng 13) Path: Marga (skt)—Ñaïo. toâi thöïc haønh khoå haïnh baèng nhieàu caùch khaùc

14) Suitability: Nyaya (skt)—Chaùnh lyù. 4) Visualization of precious trees: Quaùn töôûng 15) Achievement: Pratipatti (skt)—Chaùnh haïnh. thaáy caây baùu. 16) Deliverance: Nairyanika (skt)—Xuaát ly. 5) Visualization of eight waters of merit and Sixteen great powers obtainable by a virtue: Quaùn töôûng thaáy baùt coâng ñöùc thuûy, Bodhisattva: Thaäp Luïc Ñaïi Löïc—Möôøi saùu ñaïi hay nöôùc taùm coâng ñöùc—See Eight kinds of löïc cuûa Boà taùt. water of virtues, or eight virtues. 1) Will: Chí löïc. 6) Unified visualization of the precious trees, 2) Mind: YÙ löïc. lakes, etc., in the Pure Land: Toång quaùn töôûng 3) Action: Haïnh löïc. thaáy caùc caûnh, thaáy caây baùu, thaáy ao baùu nôi 4) Shame when doing evil: Taøm löïc—Söùc theïn theá giôùi Cöïc Laïc. thuøa khi laøm quaáy. 7) Visualization of the lotus throne of Amitabha 5) Energy: Cöôøng löïc. Buddha: Quaùn töôûng thaáy toøa hoa cuûa Ñöùc 6) Firmness: Trì

löïc—Söï beàn chí tu trì. Phaät A Di Ñaø. 7) Wisdom: Hueä löïc. 8) Visualization of the images of the Buddha 8) Virtue: Ñöùc löïc—Coâng ñöùc. Amitabha on the throne, Bodhisattvas 9) Reasoning: Bieän löïc—Söùc huøng bieän chaùnh Avalokitesvara on the left, and Bodhisattva phaùp. Mahasthamaprapta on the right side of the 10) Personal appearance: Saéc löïc. throne: Quaùn töôûng thaáy hình Phaät A Di Ñaø 11) Physical powers: Thaân löïc. vaø chö Boà Taùt Quaùn AÂm ngoài beân taû toøa, vaø 12) Wealth: Taøi löïc. Boà Taùt Ñaïi Theá Chí ñang ngoài beân höõu toøa. 13) Spiritual powers: Taâm löïc. 9) Visualization of the Reward body of 14) Magic: Thaàn tuùc löïc. Amitabha Buddha, i.e. the form in which he 15) Power of spreading the Truth: Hoaèng phaùp appears in the Pure Land: Quaùn töôûng thaáy toû löïc. roõ chôn thaân maø Ñöùc Phaät A Di Ñaø ñaõ thò 16) Power of subduing demons: Haøng ma löïc. hieän nôi coõi Cöïc Laïc. Sixteen hearts: Thaäp Luïc Taâm—See Sixteen 10) Visualization of Avalokitesvara Bodhisattva: minds. Quaùn töôûng thaáy roõ saéc thaân cuûa Boà Taùt Quaùn Theá AÂm. Sixteen kinds of contemplation in the Pure 11) Visualization of Mahasthamaprapta Land: Sixteen visualizations—Thaäp Luïc Quaùn— Bodhisattva: Quaùn töôûng thaáy roõ saéc thaân cuûa Möôøi Saùu Caùch Quaùn Töôûng. Boà Taùt Ñaïi Theá Chí. (I) According to K.K. Tanaka in The Dawn of 12) Visualization of the reward bodies of Chinese Pure Land Doctrine, there are Amitabha Buddha, Avalokitesvara sixteen kinds of contemplation in the Pure Bodhisattva, and Mahasthamaprapta Land—Theo K.K. Tanaka trong Tònh Ñoä Bodhisattva are every where in the space: Nguyeân Thuûy Trung Hoa, coù 16 pheùp quaùn Quaùn töôûng thaáy roõ ba vò A Di Ñaø, Quaùn Theá trong Tònh Ñoä toâng (ñaây laø 16 caùch quaùn AÂm, vaø Ñaïi Theá Chí ñaày khaép caû hö khoâng. töôûng ñeán coõi Cöïc Laïc cuûa Ñöùc Phaät A Di Ñaø 13) A mixing or intermingling visualization haàu coù vaõng sanh veà ñoù. Theo truyeàn thuyeát, among Amitabha Buddha, Avalokitesvara ñaây laø 16 pheùp maø Ñöùc Phaät Thích Ca ñaõ Bodhisattva, and Mahasthamaprapta truyeàn daïy theo lôøi caàu thænh cuûa baø Hoaøng Bodhisattva: Quaùn töôûng taïp, khi thì quaùn thaùi haäu Vi Ñeà Hy). töôûng Ñöùc A Di Ñaø, khi thì quaùn töôûng Ñöùc 1) Visualization of the setting sun: Quaùn töôûng Quaùn Theá AÂm, khi thì quaùn töôûng Ñöùc Ñaïi thaáy maët trôøi saép laën. Theá Chí. 2) Visualization of pure water: Quaùn töôûng Thaáy 14) Visualization of the rebirth of the three nöôùc laéng trong. highest grades in the Pure Land, including the 3) Visualization of the ground in the Pure Land: highest, the middle, and the lowest of the Quaùn töôûng thaáy ñaát nôi coõi Cöïc Laïc.

three highest classes: Quaùn töôûng Thöôïng Boái 11) Contemplation of the Bodhisattva Sanh, bao goàm thöôïng phaåm thöôïng sanh, Mahasthamprapta: Quaùn Boà Taùt Ñaïi Theá Chí. thöôïng phaåm trung sanh, vaø thöôïng phaåm haï 12) Contemplation of the Bodhisattva sanh. Avalokitesvara: Quaùn Boà Taùt Quaùn Theá AÂm. 15) Visualization of the rebirth of the middle 13) Contemplation of Amitabha in the blissful grades in the Pure Land, including the highest, realm: Quaùn Phaät Di Ñaø trong caûnh giôùi Cöïc the middle, and the lowest of the three middle Laïc. classes: Quaùn töôûng Trung Boái Sanh, bao goàm 14) Contemplation of the High class beings trung phaåm thöôïng sanh, trung phaåm trung rebirth in the Pure Land: Quaùn

nhöõng chuùng sanh, vaø trung phaåm haï sanh. sanh thöôïng caên vaõng sanh Cöïc Laïc. 16) Visualization of the rebirth of the lowest 15) Contemplation of middle class beings rebirth grades, including the highest, the middle, and in the Pure Land: Quaùn chuùng sanh trung caên the lowest in the three lowest classes in the vaõng sanh Cöïc Laïc. Pure Land: Quaùn töôûng Haï Boái Sanh, bao 16) Contemplation of low class beings rebirth in goàm haï phaåm thöôïng sanh, haï phaåm trung the Pure Land: Quaùn chuùng sanh haï caên vaõng sanh, vaø haï phaåm haï sanh. sanh Cöïc Laïc. (II) In Amitayurdhyana-Sutra, the Buddha taught Sixteen meditations: Thaäp Luïc Quaùn—See Queen Vaidehi the sixteen visualizations Sixteen kinds of contemplation in the Pure Land. which help to attain one of the nine stages of Sixteen minds: Thaäp Luïc Taâm—Eight kinds of rebirth in the Pure Land—Möôøi Saùu Caùch patience and eight kinds of wisdom—Taùm loaïi Quaùn Töôûng Hay Hình Dung Trong Kinh nhaãn vaø taùm loaïi trí. Quaùn Voâ Löôïng Thoï Maø Phaät Ñaõ Daïy Baø 1) Patience with Dharmas of Suffering: Khoå Hoaøng Haäu Vi Ñeà Hi Ñöôïc Vaõng Sanh Cöûu phaùp nhaãn. Phaåm: 2) Wisdom concerning Dharmas of Suffering: 1) Contemplation of the setting sun: Quaùn maët Khoå phaùp trí. trôøi laën. 3) Patience with Kinds of Suffering: Khoå loaïi 2) Contemplation of water: Quaùn nöôùc. nhaãn. 3) Contemplation of the ground: Ngaém ñaát. 4) Wisdom concerning Kinds of Suffering: Khoå 4) Contemplation of wondrous trees: Quaùn loaïi trí. nhöõng caây ñeïp tuyeät vôøi. 5) Patience with Dharmas of Accumulation: Taäp 5) Contemplation of healing water: Quaùn nöôùc Phaùp nhaãn. cöùu khoå vónh haèng. 6) Wisdom concerning Dharmas of 6) Contemplation of the blissful world of Accumulation: Taäp Phaùp trí. wondrous trees: Quaùn theá giôùi Cöïc Laïc cuûa 7) Patience with Kinds of Accumulation: Taäp nhöõng caây ñeïp tuyeät vôøi. loaïi nhaãn. 7) Contemplation on the ground and water: Quaùn 8) Wisdom concerning kinds of Accumulation: ñaát vaø nöôùc. Taäp loaïi trí. 8) Contemplation on the lotus thrones: Quaùn 9) Patience with Dharmas of Extinction: Dieät nhöõng ñaøi sen. Phaùp nhaãn. 9) Contemplation of the forms of the three 10) Wisdom concerning Dharmas of Extinction: sacred ones (Amitabha, Avalokitesvara, and Dieät Phaùp trí. Mahasthamaprapta): Quaùn nhöõng hình thöùc 11) Patience with Kinds of Extinction: Dieät loaïi nhìn thaáy ñöôïc cuûa ba vò Thaùnh Di Ñaø, Quaùn nhaãn. AÂm, Theá Chí. 12) Wisdom concerning Kinds of Extinction: Dieät 10) Contemplation of the corporeal form of the loaïi trí. Buddha Amitabha: Quaùn nhöõng söï luaân hoài 13) Patience with Dharmas of the Way: Ñaïo Phaùp nhìn thaáy ñöôïc cuûa Phaät A Di Ñaø. nhaãn.

14) Wisdom concerning Dharmas of the Way: unperturbed: Taâm khoâng coøn raøo ngaên thì Ñaïo Phaùp trí. khoâng bò lay ñoäng bôûi raøo ngaên caáu ueá, do 15) Patience with Kinds of the way: Ñaïo loaïi vaäy noù baát ñoäng. nhaãn. 10) Unified consciousness is not perturbed by the 16) Wisdom concerning Kinds of the way: Ñaïo defilement of variety, thus it is unperturbed: loaïi trí. Taâm chuyeân nhaát thì khoâng bò lay ñoäng bôûi Sixteen roots: Möôøi Saùu Caên Ñeá—According to caáu ueá cuûa sai bieät, do vaäy noù baát ñoäng. the Path of Purification, the mind's 11) Consciousness reinforced by faith is not unpertubedness should be understood in

sixteen perturbed by faithlessness: Taâm taêng cöôøng modes which are called the sixteen roots—Trong vôùi tín thì khoâng bò lay ñoäng bôûi baát tín, do Thanh Tònh Ñaïo, söï baát ñoäng cuûa taâm caàn ñöôïc vaäy noù baát ñoäng. hieåu theo 16 kieåu goïi laø 16 caên ñeá. 12) Consciousness reinforced by energy is not 1) Undejected consciousness is not perturbed by perturbed by indolence, thus it is unperturbed: indolence, thus it is unperturbed: Taâm khoâng Taâm taêng cöôøng bôûi taán thì khoâng bò lay ñoäng chaùn chöôøng thì khoâng bò lay ñoäng bôûi giaûi vì giaûi ñaõi, do vaäy noù baát ñoäng. ñaõi bieáng nhaùc neân noù baát ñoäng. 13) Consciousness reinforced by mindfulness is 2) Unelated consciousness is not perturbed by not perturbed by negligence, thus it is agitation, thus it is unperturbed: Taâm khoâng unperturbed: Taâm taêng cöôøng bôûi nieäm thì möøng rôõ thì khoâng lay ñoäng bôûi traïo cöû, vaäy khoâng bò lay ñoäng bôûi thaát nieäm hay lô ñeãnh, noù baát ñoäng. do vaäy noù baát ñoäng. 3) Unattracted consciousness is not perturbed by 14) Consciousness reinforced by concentration is greed, thus it is unperturbed: Taâm khoâng bò not perturbed by agitation, thus it is loâi cuoán thì khoâng lay ñoäng bôûi tham duïc, do unperturbed: Taâm taêng cöôøng vôùi ñònh thì vaäy noù baát ñoäng. khoâng bò lay ñoäng bôûi traïo cöû, do vaäy noù baát 4) Unrepelled consciousness is not perturbed by ñoäng. ill-will, thus it is unperturbed: Taâm khoâng 15) Consciousness reinforced by understanding is chaùn gheùt thì khoâng bò lay ñoäng bôûi aùc yù, do not perturbed by ignorance, thus it is vaäy noù baát ñoäng. unperturbed: Taâm taêng cöôøng bôûi tueä thì 5) Independent consciousness is not perturbed khoâng bò lay ñoäng bôûi ngu si, do vaäy noù baát by false views, thus it is unperturbed: Taâm ñoäng. ñoäc laäp thì khoâng bò lay ñoäng bôûi taø kieán, do 16) Illuminated consciousness is not perturbed by vaäy noù baát ñoäng. the darkness of ignorance, thus it is 6) Untrammelled consciousness is not perturbed unperturbed: Taâm ñöôïc chieáu saùng thì khoâng by greed accompanied by zeal, thus it is bò lay ñoäng bôûi boùng toái voâ minh, do vaäy noù unperturbed: Taâm khoâng vöôùng maéc thì baát ñoäng. khoâng bò lay ñoäng bôûi tham duïc, do vaäy noù Sixteen visualizations: Möôøi Saùu Caùch Quaùn baát ñoäng. Töôûng—See Sixteen kinds of contemplation in the 7) Liberated consciousness is not perturbed by Pure Land. greed for five sense desires, thus it is Sixth Patriarch’s Platform Sutra: Luïc Toå unperturbed: Taâm giaûi thoaùt thì khoâng lay Ñaøn Kinh—Sutra of Hui-Neng—Platform Sutra—ñoäng vì nguõ duïc, do vaäy noù baát ñoäng. Sixth Patriarch Sutra—The Platform Sutra of the 8) Unassociated consciousness is not perturbed Sixth Patriarch’s Dharma Treasure, the basic text by defilement, thus it is unperturbed: Taâm of the Southern Zen School in China. The Sutra of khoâng lieân heä ñeán caáu ueá thì khoâng lay ñoäng the Sixth Patriarch from the High Seat of the vì caáu ueá, do vaäy noù baát ñoäng. Dharma Treasure, basic Zen writing in which 9) Consciousness rid of barriers is not perturbed Sixth Patriarch’s biography, discourses and by the barrier of defilement, thus it is sayings at Pao-Lin monastery are recorded by his

disciples Fa-Hai. It is divided into ten chapters— 13) The bodily knot of covetousness: Thaét chaët Kinh ñöôïc Luïc Toå thuyeát. Vaên baûn chuû yeáu cuûa vaøo tham duïc.

Thieàn Nam Toâng, goàm tieåu söû, nhöõng lôøi thuyeát 14) The bodily knot of ill-will: Thaét chaët vaøo söï giaûng vaø ngöõ luïc cuûa Luïc Toå taïi chuøa Baûo Laâm oaùn gheùt. ñöôïc ñeä töû cuûa Ngaøi laø Phaùp Haûi ghi laïi trong 10 15) The bodily knot of adherence to rites and chöông. ceremonies: Thaét chaët vaøo taø kieán (cuùng kieán Sixth skandha: Ñeä Luïc AÁm—A sixth skandha: nghi leã). as there are only five skandhas it means the non- 16) The bodily knot of dogmatic belief that “This existent, i.e. the tutle’s hairs and rabbit horns— alone is the truth”: Thaét chaët vaøo giaùo ñieàu Ngoaøi nguõ aám ra, khoâng coù aám thöù saùu, yù noùi söï raèng thì laø “Chæ coù giaùo phaùp naày môùi laø chôn vaät khoâng coù nhö loâng ruøa söøng thoû vaäy. lyù.” Sixty-three kinds of entities: Saùu möôi ba (E) Four bodily clingings—Boán chaáp thuû (thaân): phaùp—According to Bhikkhu Bodhi in 17) Clinging to sense pleasures: Chaáp thuû vaøo Abhidhamma, there are sixty-three entities—Theo tham duïc. Tyø Kheo Boà Ñeà trong Vi Dieäu Phaùp, coù saùu möôi 18) Clinging to wrong views: Chaáp thuû vaøo taø ba phaùp höõu laäu: kieán oaùn haän. (A) There are four taints—Nhöõng phaùp baát thieän 19) Clinging to rites and ceremonies: Chaáp thuû coù boán Laäu Hoaëc: vaøo leã nghi cuùng kieán sai laàm. 1) The taint of sensual desire: Tham duïc hay 20) Clinging to a doctrine of self: Chaáp thuû vaøo Duïc Laäu. giaùo ñieàu baûn ngaõ, cho raèng coù linh hoàn 2) The taint of attachment to existence: Luyeán aùi tröôøng toàn. duyeân theo kieáp sinh toàn hay Höõu Laäu. (F) Six hindrances—Saùu trieàn caùi (chöôùng ngaïi): 3) The taint of wrong views: Taø kieán hay Kieán 21) The hindrance of sensual desire: Chöôùng ngaïi Laäu. cuûa tham duïc. 4) The taint of ignorance: Voâ Minh hay Voâ Minh 22) The hindrance of ill-will: Chöôùng ngaïi cuûa söï Laäu. oaùn gheùt. (B) There are four floods—Coù boán loaïi baïo löu 23) The hindrance of sloth and torpor: Chöôùng hay caûnh ngaäp luït: ngaïi cuûa hoân traàm daõ döôïi. 5) The flood of sensual desire: Traän luït cuûa tham 24) The hindrance of restlessness and worry: duïc. Chöôùng ngaïi cuûa phoùng daät lo aâu. 6) The flood of attachment to existence: Traän luït 25) The hindrance of doubt: Chöôùng ngaïi cuûa söï cuûa söï luyeán aùi duyeân theo kieáp sinh toàn. hoaøi nghi. 7) The flood of wrong views: Traän luït cuûa taø 26) The hindrance of ignorance: Chöôùng ngaïi cuûa kieán. söï voâ minh. 8) The flood of ignorance: Traän luït cuûa voâ minh. (G) Seven latent dispositions—Baûy thuøy mieân (C) Four bonds—Boán thöù troùi buoäc: (taâm taùnh nguû ngaàm): 9) The bond of sensual desire: Troùi buoäc vaøo 27) Sensual lust: Luyeán aùi duïc laïc. tham duïc. 28) Attachment to existence: Luyeán aùi theo kieáp 10) The bond of attachment to existence: Troùi sinh toàn. buoäc vaøo luyeán aùi duyeân theo kieáp sinh toàn. 29) Aversion: Saân haän. 11) The bond of wrong views: Troùi buoäc vaøo taø 30) Conceit: Ngaõ maïn. kieán. 31) Wrong views: Taø kieán. 12) The bond of ignorance: Troùi buoäc vaøo voâ 32) Doubt: Hoaøi nghi. minh. 33) Ignorance: Voâ minh. (D) There are four bodily knots or ties—Coù boán (H) Ten fetters, acording to the Suttanta method— thöù thaét chaët (thaân): Möôøi thaèng thuùc hay daây troùi buoäc, theo Kinh Taïng:

34) The fetter of sensual lust: Luyeán aùi duyeân 63) Fearlessness of wrong doing: Khoâng sôï haäu theo duïc laïc. quaû cuûa toäi loãi. 35) Attachment to fine-material

existence: Luyeán Sixty-two views: Luïc Thaäp Nhò Kieán—Sixty-two aùi duyeân theo saéc giôùi. views according to the Maha-Prajna Sutra—Saùu 36) Attachment in immaterial existence: Luyeán aùi möôi hai loaïi kieán giaûi theo Kinh Ñaïi Baùt Nhaõ. duyeân theo voâ saéc giôùi. (I) The five skandhas under four considerations 37) The fetter of aversion: Troùi buoäc bôûi saân haän. of time, considered as time past, whether each 38) The fetter of conceit: Troùi buoäc bôûi ngaõ maïn. of the five has had permanence, 39) The fetter of wrong views: Troùi buoäc bôûi taø impermanence, both, and neither—(20) Naêm kieán. uaån duyeân vôùi boán traïng thaùi laøm thaønh hai 40) Adherence to rites and ceremonies: Chaáp thuû möôi kieán giaûi: nhöõng leã nghi cuùng kieán sai laàm. (A) Four views of Form—Boán kieán giaûi cuûa Saéc: 41) The fetter of doubt: Troùi buoäc bôûi hoaøi nghi. 1) Form is permanent—Saéc laø thöôøng. 42) The fetter of restlessness: Troùi buoäc bôûi 2) Form is impermanent: Saéc laø voâ thöôøng. phoùng daät. 3) Form is both permanent and impermanent: 43) The fetter of ignorance: Troùi buoäc bôûi voâ Saéc laø caû thöôøng laãn voâ thöôøng. minh. 4) Form is neither permanent nor impermanent: (I) Ten fetters, according to the Abhidhamma— Saéc laø khoâng (phi) thöôøng cuõng khoâng (phi) Möôøi troùi buoäc, theo Vi Dieäu Phaùp: voâ thöôøng. 44) The fetter of sensual lust: troùi buoäc bôûi luyeán (B) Four views of Sensation—Boán kieán giaûi cuûa aùi duyeân theo duïc laïc. Thoï: 45) Attachment to existence: Luyeán aùi duyeân 5) Sensation is permanent: Thoï laø thöôøng. theo kieáp sinh toàn. 6) Sensation is impermanent: Thoï laø voâ thöôøng. 46) The fetter of aversion: Troùi buoäc bôûi saân haän. 7) Sensation is both permanent and 47) The fetter of conceit: Troùi buoäc bôûi ngaõ maïn. impermanent: Thoï laø caû thöôøng laãn voâ 48) The fetter of wrong views: Troùi buoäc bôûi taø thöôøng. kieán. 8) Sensation is neither permanent nor 49) Adherence to rites and ceremonies: Chaáp thuû impermanent: Thoï laø phi thöôøng phi voâ nhöõng leã nghi cuùng kieán sai laàm. thöôøng. 50) The fetter of doubt: Troùi buoäc bôûi nghi hoaëc. (C) Four views of perception—Boán kieán giaûi cuûa 51) The fetter of envy: Troùi buoäc bôûi ñoá kî ganh Töôûng: gheùt. 9) Perception is permanent: Töôûng laø thöôøng. 52) The fetter of avarice: Troùi buoäc bôûi tham lam 10) Perception is impermanent: Töôûng laø voâ boûn xeûn (xan tham). thöôøng. 53) The fetter of ignorance: Troùi buoäc bôûi voâ 11) Perception is both permanent and minh. impermanent: Töôûng laø caû thöôøng laãn voâ (J) Ten defilements—Möôøi oâ nhieãm: thöôøng. 54) The defilement of Greed: Tham aùi. 12) Perception is neither permament nor 55) The defilement of Hatred: Saân haän. impermanent: Töôûng laø phi thöôøng phi voâ 56) The defilement of Delusion: Si meâ. thöôøng. 57) The defilement of Conceit: Ngaõ maïn. (D) Four views of Volition or Mental formation— 58) The defilement of Wrong views: Taø kieán. Boán kieán giaûi cuûa Haønh: 59) The defilement of Doubt: Nghi hoaëc. 13) Mental formation is permanent: Haønh laø 60) The defilement of Sloth: Hoân traàm. thöôøng. 61) The defilement of restlessness: Phoùng daät. 14) Mental formation is impermanent: Haønh laø voâ 62) The defilement of shamelessness: Khoâng hoå thöôøng. theïn toäi loãi.

15) Mental formation is both permanent and 13) Volition is finite: Haønh höõu bieân. impermanent: Haønh laø caû thöôøng laãn voâ 14) Volition is infinite: Haønh voâ

bieân. thöôøng. 15) Volition is both finite and infinite: Haønh caû 16) Mental formation is neither permanent nor höõu laãn voâ bieân. impermanent: Haønh laø phi thöôøng phi voâ 16) Volition is neither finite nor infinite: Haønh phi thöôøng. höõu phi voâ bieân. (E) Four views of consciousness—Boán kieán giaûi (E) Four views of Consciousness—Boán kieán giaûi cuûa Thöùc: cuûa Thöùc: 17) Consciousness is permanent: Thöùc laø thöôøng. 17) Consciousness is finite: Thöùc höõu bieân. 18) Consciousness is impermanent: Thöùc laø voâ 18) Consciousness is infinite: Thöùc voâ bieân. thöôøng. 19) Consciousness is both finite and infinite: Thöùc 19) Consciousness is both permanent and caû höõu laãn voâ bieân. impermanent: Thöùc laø caû thöôøng laãn voâ 20) Consciousness is neither finite nor infinite: thöôøng. Thöùc phi höõu phi voâ bieân. 20) Consciousness is neither permanent nor (III) Five skandhas under the four considerations impermanent: Thöùc laø phi thöôøng phi voâ to their destination to make another 20 thöôøng. views—Naêm uaån duyeân vôùi boán chuyeån laøm (II) Five skandhas under the four considerations thaønh hai möôi kieán giaûi: to their space or extension, considered as (A) Four views of Form—Boán kieán giaûi cuûa Saéc: present time, whether each is finite, infinite, 1) Form is gone: Saéc nhö khöù (saéc keå nhö maát). both, or neither to make another 20 views— 2) Form is not gone: Saéc chaúng nhö khöù (saéc keå Naêm uaån duyeân vôùi töù bieân laøm thaønh hai nhö chaúng maát). möôi kieán giaûi: 3) Form is both gone and not gone: Saéc nhö khöù (A) Four views of Form—Boán kieán giaûi cuûa saéc: chaúng nhö khöù (saéc keå nhö maát maø cuõng keå 1) Form is finite: Saéc laø höõu bieân. nhö chaúng maát). 2) Form is infinite: Saéc laø voâ bieân. 4) Form is neither gone nor not gone: Saéc phi 3) Form is both finite and infinite: Saéc laø caû höõu nhö khö phi chaúng nhö khöù (saéc chaúng keå nhö laãn voâ bieân. maát, chaúng keå nhö chaúng maát). 4) Form is neither finite nor infinite: Saéc phi höõu (B) Four views of sensation—Boán kieán giaûi cuûa phi voâ bieân. Thoï: (B) Four views of Sensation—Boán kieán giaûi cuûa 5) Sensation is gone: Thoï nhö khöù. Thoï: 6) Sensation is not gone: Thoï chaúng nhö khöù. 5) Sensation is finite: Thoï höõu bieân. 7) Sensation is both gone and not gone: Thoï nhö 6) Sensation is infinite: Thoï voâ bieân. khöù chaúng nhö khöù. 7) Sensation is both finite and infinite: Thoï höõu 8) Sensation is neither gone nor not gone: Thoï laãn voâ bieân. phi nhö khöù phi chaúng nhö khöù. 8) Sensation is neither finite nor infinite: Thoï phi (C) Four views of Perception—Boán kieán giaûi cuûa höõu phi voâ bieân. Töôûng: (C) Four views of Perception—Boán kieán giaûi cuûa 9) Perception is gone: Töôûng nhö khöù. Töôûng: 10) Perception is not gone: Töôûng chaúng nhö khöù. 9) Perception is finite: Töôõng höõu bieân. 11) Perception is both gone and not gone: Töôûng 10) Perception is infinite: Töôûng voâ bieân. nhö khöù chaúng nhö khöù. 11) Perception is both finite and infinite: Thoï laø 12) Perception is neither gone nor not gone: höõu laãn voâ bieân. Töôûng phi nhö khöù phi chaúng nhö khöù. 12) Perception is neither finite nor infinite: Thoï (D) Four views of Volition or mental formation— phi höõu phi voâ bieân. Boán kieán giaûi cuûa Haønh: (D) Four views of Volition or Mental formation— 13) Volition is gone: Haønh nhö khöù. Boán kieán giaûi cuûa Haønh: 14) Volition is not gone: Haønh chaúng nhö khöù.

15) Volition is both gone and not gone: Haønh nhö to revive the Samgha, which had declined to the khöù chaúng nhö khöù. point where there were not enough monks to hold 16) Volition is neither gone nor not gone: Haønh valid ordination. The Siyam Nikaya traces itself phi nhö khöù phi chaúng nhö khöù. back to Phra Upali, who led the delegation of (E) Four views of consciousness—Boán kieán giaûi monks from Thailand—Truyeàn thoáng Phaät giaùo cuûa Thöùc: lôùn nhaát taïi Sri Lanka. Treân phaân nöûa chö Taêng 17) Consciousness is gone: Thöùc nhö khöù. taïi ñaûo quoác naøy thuoäc veà truyeàn thoáng naøy. Vaøo 18) Consciousness is not gone: Thöùc chaúng nhö naêm 1753, truyeàn thoáng naøy ñöôïc truyeàn sang Sri khöù. Lanka töø Thaùi Lan nhaèm phuïc höng Taêng giaø, ñaõ 19) Consciousness is both gone and not gone: bò suy ñoài tôùi möùc khoâng coøn ñuû chö Taêng ñeå toå Thöùc nhö khöù chaúng nhö khöù. chöùc moät giôùi ñaøn coù hieäu löïc nöõa. Truyeàn thoáng 20) Consciousness is neither gone nor not gone: Siyam coù nguoàn goác töø thôøi Phra Upali, ngöôøi ñaõ Thöùc phi nhö khöù phi chaúng nhö khöù. daãn ñaàu phaùi ñoaøn chö Taêng ñeán töø Thaùi Lan. 61) Unity of body and mind—Ñoàng Nhaát thaân Skanda: Vi ñaø thieân thaàn—See Twenty devas. taâm. Skandha (skt) Khandha (p): Uaån—Aggregate— 62) Difference of body and mind: Dò Bieät thaân Nguõ uaån—Five aggregates. taâm. (I) An overview of Skandha—Toång quan veà (IV) According to the T'ien-T'ai scet, there are Uaån: Skandha in Sanskrit means "group, sixty-two views on personality—Theo toâng aggregate, or heap." In Buddhism, Skandha Thieân Thai, coù 62 ngaõ kieán. means the trunk of a tree, or a body. Skandha (A)Four views of Form or Rupa as its basis and also means the five aggregates or five consider each of the five skandhas under four aggregates of conditioned phenomena aspects—Boán kieán giaûi cuûa saéc: (constituents), or the five causally conditioned 1) Rupa, the organized body, as the ego: Saéc laø elements of existence forming a being or Ngaõ. entity. According to Buddhist philosophy, 2) The ego as apart from the rupa: Lìa Saéc vaãn each individual existence is composed of the coù Ngaõ. five elements and because they are constantly 3) Rupas as the greater, the ego the smaller or chanching, so those who attempt to cling to inferior, and the ego as dwelling in the rupa: the "self" are subject to suffering. Though Saéc laø lôùn, ngaõ laø nhoû; ngaõ truï trong saéc. these factors are often referred to as the 4) The ego as the greater, rupa the inferior, and "aggregates of attachment" because they are the rupa in the ego: Ngaõ laø lôùn, saéc laø nhoû; impermanent and changing, ordinary people saéc truï trong ngaõ. always develop desires for them—Phaïn ngöõ ** The same process applies to Sensation, Skandha coù nghóa laø "nhoùm, cuïm hay ñoáng." Perception, Volition, and Consciousness in the Theo ñaïo Phaät Skandha coù nghóa laø thaân caây present, past and future to make 60 views: hay thaân ngöôøi. Noù cuõng coù nghóa laø naêm Cuøng moät tieán trình nhö vaäy vôùi Thoï, Töôûng, nhoùm, naêm hieän töôïng hay naêm yeáu toá keát Haønh Thöùc trong hieän taïi, quaù khöù vaø vò lai seõ thaønh söï toàn taïi cuûa chuùng sanh. Theo trieát laøm thaønh 60 kieán giaûi. hoïc Phaät giaùo, moãi hieän höõu caù nhaân goàm 61) Impermanence: Ñoaïn Kieán. naêm thaønh toá hay uaån, ñoù laø saéc, thoï, töôûng, 62) Permanence: Thöôøng Kieán. haønh, thöùc, vaø vì

chuùng luoân thay ñoåi neân Sixty-two wrong views: Luïc Thaäp Nhò Kieán— nhöõng ai coá gaéng luyeán chaáp vaøo chuùng seõ See Sixty-two views. phaûi chòu khoå ñau phieàn naõo. Tuy nhöõng yeáu Siyam Nikaya: Truyeàn thoáng Siyam—The toá naøy thöôøng ñöôïc coi nhö laø “söï luyeán aùi largest Buddhist sect in Sri Lanka today. Over half cuûa caùc uaån” vì, duø chuùng laø voâ thöôøng vaø of the monks on the island belong to this tradition. luoân thay ñoåi, phaøm phu luoân luoân phaùt trieån It was brought to Sri Lanka from Thailand in 1753

nhöõng ham muoán veà chuùng—See Five Skandhas like a passing illusion: AÁm aûo. Aggregations. Skandha maras: AÁm ma—The five skandhas (II) The meaning of Skandha—Nghóa cuûa Uaån: considered as maras or demon fighting against the 1) Things that cover or conceal, implying that Buddha's nature of men—See Eight Maras (A). physical and mental forms obstruct realization Skein (n): Cuoän chæ. of the truth: Che laáp hay che khuaát, yù noùi caùc Skeptic (n): Ngöôøi hoaøi nghi. phaùp saéc taâm che laáp chaân lyù. 2) An accumulation or heap, implying the five Skeptical (a): Hoaøi nghi. physical and mental constituents, which Skepticism (n): Chuû nghóa hoaøi nghi (trieát). combine to form the intelligence or nature, Skills in going down: Apaya-kosallam (p)—Toån and rupa: Tích taäp hay chöùa nhoùm (yù noùi caùc ích thieän xaûo—See Three dharmas (XLVII). saéc phaùp taâm lôùn nhoû tröôùc sau tích taäp maø Skills in going forward: Aya-kosallam (p)— taïo ra tính vaø saéc). Taêng ích thieän xaûo—See Three dharmas (XLVII). 3) The skandhas refer only to the phenomenal, Skill-in-means: Upaya (skt)—Upaya-kosallam not to the non-phenomenal: Uaån chæ laø nhöõng (p)—Adaptability—Expedients—Use of hieän töôïng höõu vi chöù khoâng phaûi voâ vi. expedient or proper means—Phöông tieän Ba La (III) Categories of Skandha—Phaân loaïi Uaån: The Maät—Phöông tieän thieän xaûo—Expedient five kinds of skandha—Nguõ Uaån: means—Skill in means is a weapon of 1) Form: Saéc. enlightening beings, manifesting in all places. 2) Feeling: Thoï. Enlightening Beings who abide by these can 3) Conception: Töôûng. annihilate the afflictions, bondage, and 4) Impulse: Haønh. compulsion accumulated by all sentient beings in 5) Consciousness: Thöùc. the long night of ignorance. According to the ** See Five aggregates. Flower Adornment Sutra, Chapter 33, there are (IV) Other characteristics of Skandhas—Nhöõng ten kinds of skill in means of all Buddhas—Thieän ñaëc tính khaùc cuûa “Uaån”: xaûo phöông tieän laø khí giôùi cuûa Boà Taùt, vì thò hieän 1) Skandha-demon states—AÁm Ma: According taát caû xöù. Chö Boà Taùt an truï nôi phaùp naày thôøi coù to The Surangama Sutra, book Nine, there are theå dieät töø nhöõng phieàn naõo, kieát söû ñaõ chöùa fifty skandha-demon states—Theo Kinh Laêng nhoùm töø laâu cuûa taát caû chuùng sanh. Theo Kinh Nghieâm, quyeån thöù Chín, coù naêm möôi aám Hoa Nghieâm, Phaåm 33, coù möôøi phöông tieän thieän ma—See Fifty Skandha-Demon States. xaûo cuûa chö Phaät—See Three dharmas (XLVII), 2) Skandha-illusion—AÂm Voïng: The unreality and Ten kinds of skill in means of all Buddhas, of the skandhas—AÛo töôûng cuûa nguõ uaån, hay Ten Paramitas, and Ten weapons of Great söï khoâng thaät cuûa nguõ uaån. Enlightening Beings. 3) Skandha-maras—Nguõ aám ma: Ñaây laø moät Skill in means

dharmakaya: Phöông tieän phaùp trong taùm loaïi ma—This is one of the eight thaân—Do töø Phaùp tính phaùp thaân maø thò hieän öùng Maras or destroyers. **See Eight Maras or hoùa thaân Phaät ñeå cöùu ñoä chuùng sanh—See Two destroyers. kinds of dharma-body (dharmakaya) (D). Skandhas are not the constituents of the Skill in means as their sphere of action: living: Chuùng sanh kieán—Holding to the idea of Duøng phöông tieän thieän xaûo laøm choã sôû haønh, vì the five skandhas as not the constituents of the töông öng vôùi Baùt Nhaõ Ba La Maät—They unite living—Cho raèng chuùng sanh khoâng laäp thaønh bôûi them with transcendent wisdom—See Ten kinds nguõ uaån—See Eight incorrect views. of sphere of action of Great Enlightening Beings. Skandha-illusion: The unreality of the Skilled and industrious in discharging skandhas—AÁm voïng. duties: Caàn Maãn—A wife should always be Skandhaka (skt): Chapter—Section or division skilled and industrious in discharging her duties. of a book—Chöông saùch. This is one of the five ways for a wife to show

compassion and respect to her husband which the Ten kinds of skillful analytic knowledge of Great Buddha laid down in the Sigalovada Sutta—Luoân Enlightening Beings. kheùo leùo, sieâng naêng caàn maãn trong coâng vieäc. Skillful analytic knowledge penetrating the Ñaây laø moät trong naêm pheùp cung kính yeâu thöông mental activities of all sentient beings: Trí cuûa ngöôøi vôï ñoái vôùi choàng maø Ñöùc Phaät ñaõ ban xaûo phaân bieät nhaäp taát caû taâm haønh cuûa caùc chuùng haønh trong Kinh Thi Ca La Vieät—See Five ways sanh—See Ten kinds of skillful analytic for a wife to show respect to her husband. knowledge of Great Enlightening Beings. Skilled in speech: Citrakathi (p)—Vaco-patu Skillful analytic knowledge penetrating the (skt)—Eloquent—Bieän Taøi—Ability to discuss, practices of all Buddhist disciples: Trí xaûo argue or debate, one of the four unobstructed phaân bieät nhaäp taát caû haïnh Thanh Vaên—See Ten eloquences—Noùi naêng hay thuyeát phaùp löu loaùt kinds of skillful analytic knowledge of Great taøi gioûi, moät trong töù voâ ngaïi bieän taøi—See Four Enlightening Beings. sets embodying the impermanence of all things. Skillful analytic knowledge pentrating the Skillful (a): Clever—Thieän xaûo. practices of all Individual Illuminates: Trí Skillful actions: Sugata (skt)—Thieän theä, moä xaûo phaân bieät nhaäp taát caû haïnh Ñoäc Giaùc—See trong Thaäp Hieäu—See Ten epithets of a Buddha. Ten kinds of skillful analytic knowledge of Great Skillful analytic knowledge: Trí thieän xaûo— Enlightening Beings. According to the Flower Adornment Sutra, Skillful analytic knowledge penetrating the Chapter 38, there are ten kinds of skillful analytic practices of all Enlightening Beings: Trí xaûo knowledge of Great Enlightening Beings. phaân bieät nhaäp taát caû haïnh Boà Taùt—See Ten Enlightening Beings who abide by these can attain kinds of skillful analytic knowledge of Great supreme knowledge of Buddhas that skillfully Enlightening Beings. distinguishes all things—Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi trí xaûo phaân bieät cuûa chö Ñaïi Skillful analytic knowledge penetrating the Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi practices of mundane things: Trí xaûo phaân ñöôïc trí phaân bieät caùc phaùp thieän xaûo voâ thöôïng bieät thaâm nhaäp taát caû thöïc haønh cuûa theá gian cuûa taát caû chö Phaät—See Ten kinds of skillful phaùp—See Ten kinds of

skillful analytic analytic knowledge of Great Enlightening Beings. knowledge of Great Enlightening Beings. Skillful analytic knowledge penetrating all Skillful analytic knowledge penetrating all abodes of sentient beings: Trí xaûo phaân bieät principles and attributes of Buddhahood: nhaäp taát caû caùc choã cuûa chuùng sanh—See Ten Trí xaûo phaân bieät nhaäp taát caû Phaät phaùp—See Ten kinds of skillful analytic knowledge of Great kinds of skillful analytic knowledge of Great Enlightening Beings. Enlightening Beings. Skillful analytic knowledge penetrating the Skillful expedient actions of physical, consequences of all actions of all sentient verbal, and mental activities: Phöông tieän tam beings: Trí xaûo phaân bieät nhaäp nghieäp baùo cuûa taát nghieäp—Practitioners should always continue caû chuùng sanh—See Ten kinds of skillful analytic three kinds of skillful expedient action: their knowledge of Great Enlightening Beings. physical activity is ultimately pure, their verbal Skillful analytic knowledge penetrating the activity is always carried out in accord with knowledge, and their mental activity is faculties of all sentient beings: Trí xaûo phaân exceedingly profound and has no blockage or bieät nhaäp caên taùnh cuûa taát caû chuùng sanh—See inhibition; by these means they benefit living Ten kinds of skillful analytic knowledge of Great beings—Haønh giaû neân haèng truï nôi ba thöù nghieäp Enlightening Beings. phöông tieän thieän xaûo laø thaân nghieäp roát raùo thanh Skillful analytic knowledge penetrating all tònh, ngöõ nghieäp theo trí hueä maø phaùt ra, yù nghieäp lands: Trí xaûo phaân bieät nhaäp taát caû caùc coõi—See thaäm thaâm voâ ngaïi. Duøng phöông tieän naày ñeå lôïi

ích chuùng sanh—See Ten kinds of Buddha-work thing, then we will become its slave and serve in all worlds in all times of the Buddhas (B) (3). its whims all day long. Therefore, sincere Skillful knowledge: Upayajnana (skt)—Skilful Buddhists should treat the body as a ‘stinking means of knowledge—Wisdom or knowledge of bag of skin’ and do not prize it highly. Valuing using skilful means—Phöông Tieän Trí—The the body too high is an obstacle to cultivation. wisdom or knowledge of using skillful means for We should merely ‘borrow the false to saving others. The idea of “skillful means” is an cultivate what is true,’ and see it as just an important idea in Mahayana Buddhism and expedient means—Phaät töû chôn thuaàn chôù inseparable from that of a great compassionate neân quaù traân quyù thaân naày. Kyø thaät, noù chæ laø heart moving the whole being of Buddhahood. It is caùi tuùi da hoâi thuùi. Phaûi lìa yù nghó ñoù chuùng ta not enough for the Bodhisattva to have the môùi coù theå duïng coâng tu haønh ñöôïc. Neáu supreme wisdom (wisdom of the Buddha) or khoâng lìa ñöôïc noù, chuùng ta seõ bieán thaønh noâ Aryajnana, or Prajna fully awakened, for he must leä cuûa noù vaø töø saùng sôùm ñeán chieàu toái chuùng also be supplied with skillful wisdom (upayajnana) ta seõ chæ moät beà phuïc vuï cho noù maø thoâi. whereby he is enabled to put the whole salvation Ngöôøi con Phaät chôn thuaàn phaûi coi thaân naày machinery in practice according to the needs of nhö moät caùi tuùi da hoâi thuùi, nghóa laø traùnh söï beings—Quyeàn trí hay trí thoâng ñaït veà phöông coi troïng noù. Coi noù laø quan troïng laø chöôùng phaùp cöùu ñoä chuùng sanh. YÙ nieäm veà phöông tieän ngaïi lôùn treân böôùc ñöôøng tu taäp cuûa chuùng ta. thieän

xaûo laø moät yù nieäm quan troïng trong Phaät Chuùng ta phaûi möôïn caùi giaû ñeå tu laáy caùi thaät, giaùo Ñaïi Thöøa vaø khoâng taùch rôøi vôùi yù nieäm veà töùc laø chæ xem thaân naày nhö moät phöông tieän moät traùi tim ñaïi töø ñaïi bi vaän haønh toaøn boä höõu maø thoâi. theå cuûa Phaät tính. Noù khoâng ñuû ñeå vò Boà Taùt coù 2) According to the Sutra In Forty-Two Sections, ñöôïc Thaùnh Trí hay Baùt Nhaõ ñöôïc thöùc tænh vieân Chapter 26, the heavenly spirits, desiring to maõn vì ngaøi phaûi ñöôïc phoø trôï baèng phöông tieän destroy the Buddha's resolve, offered Jade trí nhôø ñoù coù theå ñöa toaøn boä cô phaän cöùu ñoä vaøo women to him. The Buddha said: "Skin-bags thöïc tieãn tuøy theo caùc yeâu caàu cuûa chuùng sanh. full of filth." What are you doing here? Go Skillful means: Phöông tieän—Stratagems. away, I am not interested." Then, the (A) See Upaya. heavenly spirits asked most respectfully about (B) According to the Bodhisattva Practicing the meaning of the Way. The Buddha Ground Sutra, there are six able devices of explained it for them and they immediately Bodhisattvas—Theo Boà Taùt Ñòa Trì Kinh, coù obtained the fruition of Srotaapanna."—Theo saùu loaïi phöông tieän thieän xaûo—See Six able Kinh Töù Thaäp Nhò Chöông, Chöông 26, Thieân devices of Bodhisattvas. thaàn daâng cho Ñöùc Phaät moät ngoïc nöõ vôùi yù ñoà phaù hoaïi taâm yù cuûa Phaät. Phaät baûo: "Tuùi da oâ Skilful knowledge: Upayajnana (skt)—Phöông ueá, ngöôøi ñeán ñaây laøm gì? Ñi ñi, ta khoâng Tieän Trí—See Skillful analytic knowledge. duøng ñaâu." Thieân thaàn caøng theâm kính troïng, Skillful Travel And Merit And Virtue do ñoù maø hoûi veà yù cuûa Ñaïo. Ñöùc Phaät vì oâng Buddha: Phaät Thieän Du Boä Coâng Ñöùc. maø giaûng phaùp. OÂng nghe xong ñaéc quaû Tu- Skillful Traveling Buddha: Phaät Thieän Du Boä. Ñaø-Hoaøn." Skin and flesh: Da thòt. Skin-bag of a body: Caùi tuùi da, aùm chæ thaân Skin bag: Implies the body—Bì Ñaïi (tuùi da)— ngöôøi—See Skin-bag. Caùi tuùi da, aùm chæ thaân ngöôøi—Tuùi da oâ ueá. Skirt of inner garment of five pieces: Antara- 1) Sincere Buddhists should not care too much vasaka (skt)—An Ñaø Hoäi hay haï y hay aùo nguõ for this body, should not treat their skin-bag of ñieàu (naêm maûnh)—See Six things which a monk a body as a treasure. Only people who are must have (A). free of this idea can apply effort in cultivating Skull-wearer: Laâu Man—A chaplet or wreath of the Way. If we treat our body as a precious skulls, worn by Kapalikas, a Sivaitic sect; kapali is

an epithet of Sivaas the skull-wearer—Chuoãi ñaàu means to twist stories—Noùi lôøi ñaâm thoïc laø laâu ñöôïc nhöõng ngöôøi Laâu Man xaâu laïi vaø ñoäi coù noùi khoâng, khoâng noùi coù ñeå gaây chia reõ. treân ñaàu. (II) According to The Buddha and His Teachings, Sky (n): Gagana (skt)—Khoâng gian. written by Most Venerable Narada, there are Sky-god: Sakro-devanamindra or Indra (skt)— four conditions that are necessary to complete Thích Ñeà Hoaøn Nhôn—Sakra the Indra of the the evil of slandering—Theo Ñöùc Phaät vaø devas, the sky-god. The god of the nature-gods, Phaät Phaùp cuûa Hoøa Thöôïng Narada, coù boán ruler of the thirty-three heavens, considered by ñieàu kieän caàn thieát ñeå thaønh laäp nghieäp noùi Buddhists as inferior to the Buddhist saint, but as a lôøi ñaâm thoïc: deva-protector of Buddhism—Trôøi Ñeá Thích, cai 1) Persons that are to be divided: Nhöõng ngöôøi trò

coõi trôøi ba möôi ba taàng, ñöôïc Phaät töû coi nhö laø naïn nhaân cuûa söï chia reõ. thaáp hôn Phaät, nhöng laïi laø moät vò thieân long hoä 2) The intention to separate them or the desire to phaùp. endear oneself to another: YÙ muoán phaân ly nhöõng ngöôøi aáy hay yù muoán laáy loøng moät Slander (v): Löôõng thieät—Noùi löôõi hai chieàu— ngöôøi. Noùi lôøi vu khoáng, phæ baùng—Vu caùo—See Four 3) Corresponding effort: Coá gaéng ñeå thöïc hieän un-Ariyan modes of speech (A) and Seven sins. söï phaân ly. Slander or abuse the teaching of Sravakas, 4) The communication: Thoát ra lôøi noùi ñaâm thoïc. Pratyeka-buddhas, or Bodhisattvas: Huûy (III) According to The Buddha and His Teachings, baùng phaùp cuûa Thanh Vaên, Duyeân Giaùc hay Boà there is one inevitable consequences of Taùt—See Five betrayals (III). slandering is the dissolution of friendship Slander the Buddhist Sutras: Huûy baùng kinh without any sufficient cause: Theo Ñöùc Phaät ñieån Phaät giaùo—Slandering the Buddhist sutras vaø Phaät Phaùp cuûa Hoøa Thöôïng Narada, ñaây means ridiculing Buddhist theories taught by the haäu quaû khoâng traùnh khoûi cuûa söï noùi lôøi ñaâm Buddha and written in the sutras, i.e., saying that thoïc laø bò chia reõ vôùi baïn beø. the principles in the Buddhist sutras are false, that ** See Five kinds of false speech. the Buddhist and Great Vehicle sutras were Slanderous evil-speaking person: AÙc nhaân. spoken by demon kings, and so on. This sort of Slanderous language: Coarse and evil offense cannot be pardoned through repentance— language—Thoâ aùc ngöõ. Huûy baùng kinh ñieån Phaät giaùo coù nghóa laø cheá Slay (v) demons: Saùt quyû—Destroy demons. nhaïo nhöõng lôøi Phaät daïy ñöôïc vieát laïi trong kinh ñieån, nhö cho raèng nhöõng nguyeân taéc aáy laø giaû, Slay someone: Kill someone—Gieát haïi ai. raèng nhöõng lôøi Phaät daïy trong kinh ñieån Phaät giaùo Slayer (n): Keû saùt nhaân. hay trong Ñaïi Thöøa Phaät giaùo laø do ma vöông noùi Sleep (n & v): Nguû—Thuøy—Moät trong nhöõng oai ra, vaân vaân. Loaïi phaïm toäi naøy khoâng theå saùm hoái nghi chính cuûa chö Taêng Ni—One of the major ñöôïc. demeanors of Monks and Nuns—A Bhiksu or Slander or to do evil to another: Giaù hoïa vu Bhiksuni is not to sleep on the same bed with oan cho ngöôøi hay gaùn toäi cho ngöôøi. another Monk or Nun, or a layperson, except in Slander the Great Vehicle: Huûy baùng Ñaïi special circumstances for which he or she has Thöøa. informed the order of Bhiksus or Bhiksunis—Tyø Kheo hay Tyø Kheo Ni khoâng neân nguû chung Slander with intent to harm: Vu oan giaù hoïa giöôøng vôùi moät vò Tyø Kheo hay Tyø Kheo Ni khaùc, ñeå gaây tai haïi cho ngöôøi khaùc—To calumniate. hay moät vò cö só nam hay nöõ khaùc, tröø tröôøng hôïp Slander of Mahayana: Huûy baùng Ñaïi Thöøa— ñaëc bieät vaø ñaõ baùo cho Giaùo Hoäi bieát—See Three See Three ailments (B). kinds of desire (II). Slandering: Noùi lôøi ñaâm thoïc—Noùi lôøi phæ baùng. Sleep (v) in ignorance: Chìm ñaém trong voâ (I) The meaning of “slander” or pisunavaca: minh. Nghóa cuûa noùi lôøi ñaâm thoïc—To slander

Sleep (v) heavily: Nguû nhö cheát. ñoä. Chæ coøn laïi töôïng Nieát Baøn (tö theá luùc ngaøi Sleep overnight in a layperson’s house: Nguû nhaäp dieät an nhieân töï taïi gioáng nhö luùc ngaøi naèm qua ñeâm trong nhaø cö só. nguû)—See Kusinagara. 1) A

Bhiksu who sleeps overnight in a Sleeping garments: Ngoïa Cuï—A couch, bed, layperson's house, without at least the mat, bedding—Vaät duïng ñeå naèm nhö giöôøng, accompanying of another Bhiksu, even for chieáu, ñoà nguû. Sangha services, except in special Sleeping manner: Ngoïa Phaùp—The sleeping circumstances with the permission of the manner of monks and nuns—Tö theá nguû cuûa chö Sangha, commits an Expression of Regret Taêng Ni. Offence—Vò Tyø Kheo naøo nguû qua ñeâm taïi Slight (a): Hôi hôi—Ít oûi. nhaø cö só maø khoâng coù ít nhaát moät Tyø Kheo Slight mistake: Loãi nheï. khaùc ñoàng haønh, duø laø laøm vieäc cho giaùo hoäi, Slight (v) the Triple Jewel: Khinh cheâ ngoâi tröø tröôøng hôïp baát khaû khaùng maø coù pheùp cuûa Tam Baûo. giaùo hoäi, neáu khoâng laø phaïm giôùi Ba Daät Ñeà, Slight understanding: Söï hieåu bieát ít oûi. phaûi phaùt loà saùm hoái. 2) A Bhiksuni who sleeps overnight in a Slighting or being rude to others: Khinh vuï layperson's house, without at least the giaùc—Khi deã hay thoâ loã vôùi ngöôøi khaùc—See accompanying of another Bhiksuni, even for Eight wrong perceptions of thought. Sangha services, except in special Slighting the wise: Khinh maïn thieän tri thöùc—circumstances with the permission of the One of the ten things that Bodhisattvas should Sangha, commits an Expression of Regret avoid—See Ten things that cause enlightening Offence—Vò Tyø Kheo Ni naøo nguû qua ñeâm beings to regress from the Buddha teachings. taïi nhaø cö só maø khoâng coù ít nhaát moät Tyø Slightly: Hôi hôi. Kheo Ni khaùc ñoàng haønh, duø laø laøm vieäc cho Sloth: Thinam (p)—Thina (skt)—Hoân traàm— giaùo hoäi, tröø tröôøng hôïp baát khaû khaùng maø coù Thaån thôø—Sloth—Idleness—Idleness (ngaày pheùp cuûa giaùo hoäi, neáu khoâng laø phaïm giôùi ngaät)—Dullness—Torpor—Sunk in stupor—To Ba Daät Ñeà, phaûi phaùt loà saùm hoái. lose consciousness. Sleep (v) with one eye open: Nguû chaäp chôøn. 1) Sloth is sluggishness or dullness of mind. Its Sleepiness (n): Tuøy Mieân. characteristic is lack of driving power. Its 1) Yielding to sleep, sleepiness, drowsiness, function is to dispel energy. It is manifested comatose, one of the klesa, or temptations: as the sinking of the mind. Its proximate cause Buoàn nguû—Ngaày ngaät. is unwise attention to boredom, drowsiness, 2) Used by the Sarvastivadins as an equivalent etc. Sloth is identified as sickness of for klesa, the passions and delusions: Theo consciousness or cittagelanna—Taùnh cuûa hoân toâng nghóa cuûa Höõu Boä Tieåu Thöøa, "Tuøy traàm laø laøm cho taâm trí môø mòt khoâng saùng Mieân" laø moät teân khaùc cuûa phieàn naõo. suoát—See Fourteen unwholesome factors, 3) Used by the school of consciousness as the and Fifty-two mental states. seed of klesa (greed, hatred, ignorance, pride, 2) According to Most Venerable Piyadassi in doubt, wrong views): Theo toâng nghóa cuûa "The Buddha's Ancient Path," thina or phaùi Duy Thöùc Ñaïi Thöøa, ñaây laø teân goïi Middha is sloth or morbid state of the mind chung cho chuûng töû cuûa "Phieàn Naõo Chöôùng" and mental properties. It is not, as some are vaø "Sôû Tri Chöôùng" (tham, saân, si, maïn, nghi, inclined to think, sluggishness of the body; for taø kieán). even the Arahats, the Perfect Ones, who are Sleeping Buddha: Ngoïa Phaät—Nieát Baøn free from this ill also experience bodily Töôïng—The Buddha entering nirvana (the posture fatigue. This sloth and torpor, like butter too when he

entered Nirvana)—Nieát Baøn Töôïng. ÖÙng stiff to spread, make the mind rigid and inert thaân giaùo hoùa cuûa Phaät ñaõ xong, laïi thò hieän dieät and thus lessen the practitioner's enthusiasm

and earnestness from meditation so that he Small bell: Ghanta (skt)—Kieàn chuøy (chuoâng becomes mentally sick and lazy. Laxity leads nhoû). to greater slackness until finally there arises a Small chiliocosm: Tieåu Thieân Theá Giôùi— state of callous indifference—Theo Hoøa Microcosm—Little world—A small chiliocosm, Thöôïng Piyadassi trong quyeån "Con Ñöôøng consisting of a thousand worlds each with its Mt. Coå Xöa," traïng thaùi hoân traàm hay raõ röôïi hay Sumeru, continents, seas and ring of iron traïng thaùi beänh hoaïn cuûa taâm vaø caùc taâm sôû. mountains—Goàm moät ngaøn theá giôùi, maø moãi theá Noù khoâng phaûi nhö moät soá ngöôøi coù khuynh giôùi laáy nuùi Tu Di laøm trung taâm ñöôïc bao boïc höôùng nghó laø traïng thaùi ueå oaûi meät moûi cuûa xung quanh bôûi caùc nuùi Thieát Vi vaø bieån. thaân; vì ngay caû caùc baäc A La Haùn vaø caùc baäc Small divine flowers: Tieåu Baïch Hoa—One of Toaøn Giaùc, nhöõng vò ñaõ ñoaïn tröø hoaøn toaøn söï the four divine flowers, the mandara-flower—Moät raõ röôïi hoân traàm naày vaãn phaûi chòu söï meät trong boán loaïi hoa, teân dòch cuûa hoa Maïn Ñaø La. moûi nôi thaân. Traïng thaùi hoân traàm cuõng gioáng Small group for instruction: Tieåu Tham—An nhö bô ñaëc khoâng theå treùt ñöôïc. Hoân traàm informal short dharma talk. An informal and laøm cho taâm chuùng ta cöùng nhaéc vaø trô lì, vì unscheduled instruction or questions and answers. theá nhieät taâm vaø tinh thaàn cuûa haønh giaû ñoái A small groups, a class for instruction outside the vôùi vieäc haønh thieàn bò lô laø, haønh giaû trôû neân regular morning or evening services—Moät cuoäc löôøi bieáng vaø beänh hoaïn veà tinh thaàn. Traïng phaùp ñaøm ngaén, ngoaøi caùc thôøi coâng phu saùng vaø thaùi ueå oaûi naày thöôøng daãn ñeán söï löôøi bieáng toái. caøng luùc caøng teä hôn, cho ñeán cuoái cuøng bieán thaønh moät traïng thaùi laõnh ñaïm trô lì. Small herbs: Tieåu Thaûo—Nhöõng loaïi caây nhoû— Those who keep the five commandments and do Sloth or laziness is a bar to zeal of the ten good deeds, thereby attaining to rebirth as cultivation: Tieán Chöôùng (löôøi bieáng laø moät men or devas—Nhöõng vò chæ giöõ naêm giôùi vaø tu chöôùng ngaïi cho tinh caàn tu taäp)—See Five haønh thaäp thieän, vì theá maø ñöôïc taùi sanh laïi coõi hindrances (I). ngöôøi hay coõi trôøi. Sloth and torpor: Thinamiddham (p)—Styana- Small hermit: Tieåu AÅn Só—A small hermit who middha (skt)—Hoân traàm thuïy mieân—See Five lives in a pure hut, seldom frequents with outside hindrances (B), Five hindrances to spiritual society—Vò Taêng ôû aån trong tònh thaát, ít lui tôùi vôùi progress, and Ten armies of mara. xaõ hoäi beân ngoaøi. Slow in attaining to vision: Thôøi giaûi thoaùt—Small kalpa: Antara-kalpa (skt)—Tieåu Kieáp. See Two kinds of deliverance (D). 1) A period of growth and decay of the universe: Slowly: Chaàm chaäm. An intermediate kalpa—Moät giai ñoaïn taêng Smack one's tongue: Chaéc löôõi. giaûm thaønh hoaïi cuûa vuõ truï. Small: Tieåu—See Eight minds and Eight ways of 2) According to the Kosa Sastra, the period in developing the Bodhi Mind. which human life increases by one year a Small Agama Sutra: Ksudrakagama (skt)— century until it reaches 84,000;

then it is Sho-Agon-Kyo (jap)—Kinh Tieåu A Haøm. reduced at the same rate till the life-period Small almsbowl: Kieän Töø—Kieán Chi—Kieán reaches ten years of age. These two are each Töø—Kieàn Töø—One of the eight requisites of a small kalpa: Theo Caâu Xaù Luaän thì kieáp monks and nuns (attha-parikkhara)—Thieån Thieát soáng con ngöôøi cöù moãi theá kyû laø taêng moät Baùt hay chieác baùt caïn baèng saét, loaïi baùt saét nhoû, tuoåi, cöù taêng nhö theá cho ñeán khi taêng tôùi 8 moät trong 8 vaät caàn coù cuûa moät vò Tyø Kheo—See vaïn tö tuoåi thì laïi baét ñaàu giaûm daàn cuõng moãi Eight appurtenances of a monk or a nun. traêm naêm moät tuoåi, cho ñeán khi tuoåi thoï chæ coøn 10 tuoåi. Moãi chu kyø taêng hoaëc giaûm nhö Small assembly: Tieåu Giôùi—A small assembly vaäy laø moät tieåu kieáp. of monks for ceremonial purposes—Moät chuùng 3) According to the Sastra on the Prajna- hoäi nhoû trong cuoäc leã. Paramita Sutra, the two above mentioned

cycles together as one small kalpa—Theo Trí rescuing sentient beings of the Bodhisattvas and Ñoä Luaän thì hai chu kyø taêng giaûm tuoåi thoï Buddhas of Mahayana or Greater Veicle—Moät ñöôïc Caâu Xaù Luaän noùi ôû treân laø moät “Tieåu trong taùm caùch phaùt taâm Boà Ñeà. Ñaây laø moät trong Kieáp”. boán loái phaùt taâm sai traùi trong tu haønh cuûa ngöôøi Small Maudgalyayana: Tieåu Muïc Lieân—Ma Phaät töû. Xem tam giôùi nhö tuø nguïc, sanh töû nhö Ha Muïc Kieàn Lieân—See Maudgalyayana. oan gia, chæ mong mình mau giaûi thoaùt, chaúng Small meal: Breakfast—Tieåu thöïc (aên saùng). muoán ñoä ngöôøi. Phaùt taâm theo quan nieäm naày goïi laø TIEÅU. Ñaây laø caùch phaùt taâm cuûa baäc Thaùnh Small mind: Tieåu taâm—See Eight minds. nhaân trong haøng nhò thöøa Thanh Vaên vaø Duyeân Small-minded: Taâm tieåu nhaân—Mean-spirited. Giaùc. Loái phaùt taâm naày tuy laø ñöôïc giaûi thoaùt ra Small pagoda: ngoaøi tam giôùi, chöùng ñöôïc Nieát Baøn, nhöng vaãn 1) Hut: Thatched cottage, a place for retreat— bò Phaät quôû laø ñi ra ngoaøi con ñöôøng haïnh nguyeän Thaûo lö hay nhaø coû (cuûa ngöôøi aån daät). ñoä sanh cuûa Boà Taùt vaø Phaät—See Eight ways of 2) Sanctuary—Sanctum—Place of refuge—Am. developing the Bodhi Mind. 3) Small temple: Nunnery—Chuøa nhoû. Smaller collection: Taïp Boä Kinh—Taïp A Small profit: Tieåu lôïi (moái lôïi nhoû). Haøm—Tieåu A Haøm—See Khuddaka Nikaya. Small snake: Moät con raén nhoû—Tieåu Xaø—A Smaller doctrine: Tieåu Giaùo—See Smaller snake though small, but its venom can kill people, teaching. so not to treat it lightly—Raén tuy nhoû, nhöng noïc Smaller herbs: Tieåu Thaûo—Nhöõng loaïi caây ñoäc coù theå laøm cheát ngöôøi, neân khoâng theå khinh nhoû—See Small herbs. thöôøng—See Four things that may not be treated Smaller teaching: Inferior teaching—Tieåu lightly. Giaùo—The smaller or inferior. Hinayana which is Small teaching: Tieåu Giaùo—See Smaller undoubtedly nearer to the original teaching of the teaching. Buddha, is fairly described as an endeavour to Small temple: See Small pagoda. seek nirvana through an ash-covered body, an Small tree: Tieåu Thuï—Small trees, implies extinguished intellect, and solitariness; its Bodhisattvas in the lower stages—Caây nhoû, aùm followers are Sravakas and Pratyeka-buddhas, chæ nhöõng vò Boà Taùt coøn truï taïi caùc ñòa thaáp. those who strive for their own deliverance through Small Vehicle: Hinayana

(skt)—Tieåu Thöøa— asetic works—Giaùo phaùp keùm coûi. Tieåu thöøa roõ See Five divisions of Buddhism (I). raøng laø giaùo phaùp ban sô cuûa Ñöùc Phaät, chæ daïy Small way of developing the Bodhi Mind: phöông caùch tìm ñeán nieát baøn baèng khoå haïnh, dieät Tieåu phaùp phaùt taâm Boà Ñeà—One of the eight boû tri thöùc vaø tìm ñeán choã tòch tònh coâ ñoäc; nhöõng ways of developing the Bodhi Mind. This is one of tín ñoà cuûa tröôøng phaùi Tieåu Thöøa, nhöõng Thanh the four improper ways of of cultivation for Vaên, Duyeân Giaùc, laø nhöõng vò coá gaéng töï tu haønh Buddhists. Viewing the Triple World as a prison giaûi thoaùt qua thöïc taäp khoå haïnh. and Birth and death as enemies, hoping only for Smaller text of Sukhavati-vyuha: Sukhavati- swift self-salvation and being reluctant to help vyuha (skt)—A Di Ñaø Tieåu Boån Kinh—The others. Such development of the Bodhi Mind is smaller text of Sukhavati-vyuha is a reùsumeù or called “small.” The above is the way of abridged text of the larger one. The last of the developing the mind for those cultivators who three texts, the Amitayur-dhyana Sutra, tells us practice Hinayana Buddhism or Lesser Vehicle, the origin of the Pure Land doctrine taught by Sravaka-Yana and Pratyeka-Buddha-Yana. With Sakyamuni Buddha. The reason for the Buddha to this method of developing mind, even though preach this sutra was from the following story, liberation from the cycle of reborths will be Ajatasatru, the prince heir-apparent of Rajagriha, attained, escape from the three worlds, and attain revolted against his father, King Bimbisara, and Nirvana. However, the Buddha criticized them as imprisoned him. His consort, Vaidehi, too was traveling outside the path of conducts and vows of confined to a room. Thereupon the Queen asked

the Buddha to show her a better place where no cuûa Ñöùc Phaät Thích Ca Maâu Ni cuoái cuøng cuõng such calamities could be encountered. The World- khoâng khaùc vôùi giaùo thuyeát cuûa Phaät A Di Ñaø. Honored One appeared before her and showed all Kinh A Di Ñaø Tieåu Boån laø giaùo tuïng chính yeáu the Buddha lands and she chose the Land of cuûa toâng Tònh Ñoä. Theo Tònh Ñoä toâng, vieäc Amitabha as the best of all. The Buddha then chuyeân taâm nieäm Phaät laø caàn thieát ñeå ñaøo saâu ñöùc taught her how to meditate upon it and finally to tin, vì neáu khoâng coù ñöùc tin naày thì khoâng bao giôø be admitted there. He instructed her by his own coù söï cöùu ñoä troïn veïn. way of teaching and at the same time by the Smallest perceptible particle: Cöïc Löôïc Saéc— special teaching of Amitabha. That both teachings The smallest perceptible particle into which were one in the end could be seen from the words matter can be divided, an atom—Phaàn töû nhoû nhaát he spoke to Ananda at the conclusion of his maø vaät theå coù theå ñöôïc phaân taùch, ñoù laø nguyeân sermons. “Oh Ananda! Remember this sermon töû. and rehearse it to the assembly on the Vulture Smara (skt): Sa Ma La—Kyù öùc—Recollection— Peak. By this sermon, I mean the name of Remembrance. Amitabha." ” From this we can see that the object Smart speech: Unrefined speech—Indecent of the sermon was the adoration of Amitabha. speech—Improper speech—Voïng ngöõ (yû ngöõ). Thus, we see that Sakyamuni Buddha’s teaching Smasana (skt): Asmasayana (skt). was after all not different from that of Amitabha. 1) Place for disposing of the dead: Xaù Ma Xa The

smaller Sakhavati-vyuha is the main text for Na—Thaâm Ma Xaù Na—Nôi vöùt xaùc ngöôøi reciting of the Pure Land Sect. With the Pure cheát. Land, the devotional repetition of the Buddha's 2) A cemetery in Sitavana: Thi Ma Xaù Na—Moät name is a necessary action of the pious to deepen nghóa ñòa trong vuøng Thi Ñaø Laâm. the faith, without which salvation will never be complete—Kinh A Di Ñaø Tieåu Boån laø moät baûn Smash open a prison: Break open a prison— toaùt yeáu hay trích yeáu cuûa Ñaïi phaåm Ñaïi Voâ Phaù nguïc. Löôïng Thoï Kinh (Sukhavati-Vyuha). Boä choùt Smell: Gandha (skt)—Muøi—Höông—Tyû caên— trong soá ba kinh, Quaùn Voâ Löôïng Thoï Kinh See Seventy-five dharmas of the Abhidharma (Amitayr-dhyana-sutra) cho chuùng ta bieát nguyeân Kosa. lai cuûa giaùo lyù Tònh Ñoä do Ñöùc Phaät Thích Ca Smell consciousness: Tyû thöùc—See Olfactory Maâu Ni thuyeát. Nguyeân do Ñöùc Phaät thuyeát Kinh consciousness. A Di Ñaø laø khi thaùi töû A Xaø Theá noåi loaïn choáng Smell-sense-sphere: Höông Xöù—According to laïi vua cha laø Taàn Baø Sa La vaø haï nguïc nhaø vua the Sangiti Sutta in the Long Discourses of the naày. Hoaøng haäu Vi Ñeà Ha cuõng bò giam vaøo moät Buddha, this is one of the six external sense-nôi. Sau ñoù Hoaøng Haäu thænh Ñöùc Phaät chæ cho baø spheres—Theo Kinh Phuùng Tuïng trong Tröôøng Boä moät choã toát ñeïp hôn, nôi khoâng coù nhöõng tai bieán Kinh, ñaây laø moät torng saùu ngoaïi xöù—See Six xaõy ra nhö vaäy. Ñöùc Theá Toân lieàn hieän thaân tröôùc external sense-spheres. maët baø vaø thò hieän cho thaáy taát caû caùc Phaät ñoä, vaø Smelling a smell-object with the nose: Muõi baø choïn quoác ñoä cuûa Ñöùc Phaät A Di Ñaø coi nhö laø ngöûi höông. toái haûo. Phaät beøn daïy baø caùch tuïng nieäm veà quoác 1) When, on smelling a smell-object with the ñoä naày ñeå sau cuøng ñöôïc thaùc sanh vaøo ñoù. Ngaøi nose, one investigates a corresponding object daïy baø baèng giaùo phaùp rieâng cuûa Ngaøi, vaø ñoàng productive of pleasure—Khi muõi ngöûi höông, thôøi giaûng giaùo phaùp cuûa Phaät A Di Ñaø. Ñöùc Phaät hoan hyû khôûi leân, muøi höông aáy ñöôïc suy tö— ñaõ caên daën ngaøi A Nan nhö sau: “Naøy A Nan! See Six pleasurable investigations, Six Haõy ghi nhôù baøi thuyeát phaùp naày vaø laëp laïi cho unpleasurable investigations, and Six ñaïi chuùng ôû Kyø Xaø Quaät nghe. Thuyeát giaùo naày, indifferent investigations. ta goïi ñaáy laø Kinh A Di Ñaø.” Ñoái töôïng cuûa baøi 2) Muõi ngöûi höông—Here a monk, on smelling thuyeát phaùp naày cuûa Phaät laø söï toân thôø Phaät A Di an odour with the nose, is neither pleased nor Ñaø, vaø töø ñoù chuùng ta cuõng thaáy raèng giaùo thuyeát

displeased, but remains equable, mindful and smoke-like appearance is subtler than the clearly aware. This is one of the six stable previous mind but is still a relatively gross mind— states which the Buddha taught in the Sangiti Theo Laït Ma Geshe Kelsang Gyatso trong Phaät Sutta in the Long Discourses—ÔÛ ñaây vò Tyø Giaùo Truyeàn Thoáng Ñaïi Thöøa, töùôùng gioáng nhö Kheo, muõi ngöûi höông, khoâng coù hoan hyû, aûo töôïng laø moät trong taùm taâm phaùt sinh trong khoâng coù öu phieàn, an truù xaû, chaùnh nieäm, giaác nguû. Töôùng naày xuaát hieän khi luoàng khí löïc tænh giaùc. Ñaây laø moät trong saùu phaùp haèng truù töông öùng vôùi thuûy ñaïi tan vaøo beân trong. Khi taâm maø Ñöùc Phaät daïy trong Kinh Phuùng

Tuïng lyù hay khí löïc thuoäc thuûy ñaïi tan ra, thì ta lieàn trong Tröôøng Boä Kinh—See Six stable states. thaáy töôùng laøn khoùi xuaát hieän. Trong giaác nguû, caùi Smiling: Vi tieáu—See Ten kinds of Buddha-work taâm nhaän ra töôùng laøn khoùi laø vi teá hôn taâm tröôùc in all worlds in all times of the Buddhas (B) (7). ñaáy, nhöng noù vaãn coøn laø moät taâm coøn töông ñoái Smiling at a flower: Nieâm Hoa Vi Tieáu— thoâ phuø—See Eight levels of mind development “Buddha held up a flower and Kasyapa smiled.” during the sleep process. This incident does not appear till about 800 A.D., Smoothness: Hoaït xuùc—Thaáy thaân theå eâm aùi but is regarded as the beginning of the tradition on hoaëc trôn nhôøn—See Eight physical sensations. which the Ch’an or Intuitional sect based its Smrti (skt): Sati (p)—Nieäm—Calling to mind—existence—Söï vieäc naày khoâng xuaát hieän cho maõi Consciousness of—Mindfulness—Remembrance. ñeán naêm 800 sau Taây Lòch (vì khoâng ñöôïc caùc baäc (I) An overview of “Smrti”: Toång quan veà toâng sö ñôøi Tuøy vaø Ñöôøng noùi ñeán. Ñeán ñôøi Toáng “Nieäm—”A Sanskrit term for “mindfulness.” thì Vöông An Thaïch laïi noùi ñeán söï vieäc naày), Mindfulness means attention or mindfulness nhöng laïi ñöôïc coi nhö laø ñieåm khôûi ñaàu cuûa of all mental and physical activities, even at Thieàn Toâng (theo Kinh Ñaïi Phaïm Thieân Vöông breathing, standing, lying or sitting. The vaán Phaät thì Phaïm Vöông nhaân ñeán nuùi Linh purpose of smrti is to control and to purify the Thöùu, ñaõ daâng Phaät moät caønh hoa Ba La vaøng roài mind. This is one of the focal points of xaû thaân laøm saøng toïa thænh Phaät thuyeát phaùp. Ñöùc meditative practice in Buddhism, which Theá Toân ñaêng toïa, giô caønh hoa leân cho ñaïi chuùng involves cultivating awareness of one’s body, xem, nhöng khoâng ai hieåu Theá Toân muoán nhaén speech, and thoughts in order to become nhuû gì, duy chæ moät mình Ca Dieáp mæm cöôøi. Nhaân consciously aware of what one does and one’s ñoù Ñöùc Theá Toân laïi noùi: “Ta coù chính phaùp nhaõn motivations. It is the seventh part of the taïng, Nieát Baøn dieäu taâm, thöïc töôùng voâ töôùng trao eightfold noble path, and it leads to the direct laïi cho Ma Ha Ca Dieáp.”). understanding of the real nature of all Smoke: Emblematic of ignorance, one of the four things—Töø Baéc Phaïn coù nghóa laø “tænh thöùc.” films or things that becloud—Khoùi, bieåu töôïng cuûa Tænh thöùc laø thöïc hieän haønh ñoäng vôùi ñaày ñuû voâ minh, moät trong boán maøn che phuû—See Four yù thöùc, ngay caû trong luùc thôû, ñi, ñöùng, naèm, films or things that becloud. ngoài, v.v. Muïc ñích cuûa söï chuù taâm laø kieåm Smoke of ignorance: Ignorance—Si meâ hay soaùt vaø laøm laéng dòu taâm. Ñaây laø moät trong maây muø voâ minh—See Four bandhanas (A). nhöõng ñieåm troïng yeáu cuûa thieàn taäp trong Phaät giaùo, bao goàm vieäc tu taäp tænh thöùc thaân, Smoke-like appearance: Töôùng gioáng nhö laøn khaåu vaø yù ñeå hoaøn toaøn tænh thöùc veà vieäc khoùi—According to Lama Geshe Kelsang Gyatso mình laøm vaø caùi mình muoán. Chaùnh nieäm laø in Buddhism in Mahayana Tradition, this is one of phaàn thöù baûy trong taùm phaàn cuûa Baùt Thaùnh the eight levels of mind development during the Ñaïo. Nhôø chaùnh nieäm maø haønh giaû coù theå sleep process. This appearance is perceived when hieåu ñöôïc thöïc tính cuûa vaïn höõu. the energy wind related to the water element (II) The meanings of

“Smrti”—Nghóa cuûa dissolves inwardly. When the psychic or energy “Nieäm”: wind of the water element dissolves, we perceive 1) Recollection: Memory—Mindfulness— the smoke-like appearance instantly. Within the Wrath—Thought—To think on— mind of sleep, the mind which perceives the

Remembrance—Thinking of or upon— Smrti-vinaya (skt): ÖÙc Nieäm—No witness or Calling to mind—Reflect—To remember— proof—No recollection—Laøm cho moät ngöôøi nhìn Kyù öùc khoâng queân ñoái vôùi caûnh. nhaän raèng mình khoâng coøn nhôù gì veà vaán ñeà ñaõ 2) To read: To recite—To say—Nieäm Kinh. tranh chaáp nöõa—To make one admit that his 3) “Sati” also has the following meanings— memory had failed in regard to the point of Nieäm coøn bao goàm nhöõng nghóa sau ñaây: dispute—Öng döõ öùc nieäm tyø ni (coù chöùng côù raèng a) Attentiveness: Söï chaêm chuù. mình khoâng bieát hay khoâng nhôù)—See Seven b) Fixing the mind strongly on any subject: Söï rules given in the Vinaya for settling disputes chuù taâm maïnh meõ vaøo vaán ñeà gì. among monks and nuns. c) Mindfulness: Söï chuù taâm vaøo moät ñieåm. Smrtyupasthana (skt): Sai-patthana (p)—Tyø d) Remembrance: Söï hoài töôûng. Baït Da Tö—Nieäm Xöù—Four subjects to be e) Memory: Kyù öùc (söï nhôù). contemplated—“Smrtyupasthana” means the f) Attentiveness: Söï löu taâm. presence in the mind of all memories, or the g) Reflection: Söï ngaãm nghó. region which is contemplated by memory, or h) Recollection: Söï töôûng nhôù. objects on which memory or the thought should i) Consciousness: YÙ thöùc. dwell. “Smrtyupasthana” is a Sanskrit term for j) All that arise from our mind: Taát caû nhöõng gì “establishments of mindfulness,” according to the khôûi leân töø trong taâm. Majjhima Nikaya: “Thus, I have heard. On one ** See Seventy-five dharmas of the Abhidharma occasion, the Blessed One was living in the Kuru Kosa. country at a town of the Kurus named Smrtibala (skt): Nieäm Löïc—Power of memory Kammasadhamma. There He addressed the or thought (mindfulness) which destroys falsity, Bhikkhus thus: “Bhikkhus.” “Venerable sir,” they one of the five powers or bala, or one of the seven replied. The Blessed One said. Bhikkhus, this is bodhyanga—Moät trong nguõ löïc hay moät trong thaát the direct path for the purification of beings, for boà ñeà phaàn, söùc chuyeân nieäm coù theå dieät töø ñöôïc surmounting (overcoming) sorrow and aûo töôûng giaû taïo—See Five powers. lamentation, for the disappearance of pain and Smriti-buddhi (skt): Smriti-jnanin (skt)—Nieäm grief, for the attainment of the true Way, for the tænh thöùc—A thought of awareness realization of Nibbana, namely, the four Smrtindriya (skt): Memory—The root or organ foundations of mindfulness. What are the four? of memory, one of the five indriya—Nieäm Caên, Here, Bhikkhus, a Bhikkhu abides contemplating moät trong naêm caên—See Five organs of the the body as a body, ardent, fully aware, and senses, and Twenty two roots. mindful, having put away covetousness (envy) and Smritiprajanyin (p): Nieäm trì. grief for the world. He abides contemplating feelings as feelings, ardent, fully aware, and Smrti-sambodhi: Nieäm—Power of mindful, having put away covetousness and grief remembering the various peaceful and purified for the world. He abides contemplating mind as states passed through in contemplation—Khaû mind, ardent, fully aware, and mindful,

having put naêng ghi nhôù nhöõng traïng thaùi an tònh qua thieàn away covetousness (envy) and grief for the world. quaùn—See Seven Bodhyangas. He abides contemplating mind-objects as mind- Smrti-upasthana (skt): Tyø Baït Da Tö—The four objects, ardent, fully aware, and mindful, having department of memory—See Smrtyupasthana, and put away covetousness (envy) and grief for the Four Foundations of Mindfulness. world." Mindfulness of the body involves Smrti-vijnanana (skt): Nieäm bieát—Knowing in cultivating awareness of inhalation and accordance with ordinary people's knowledge—A exhalation, physical postures such as walking, thought of knowing—Discerning thought—Bieát standing, lying, and sitting, etc., awareness of theo trí phaân bieät cuûa phaøm phu. bodily activities and functions, contemplation of the various parts of the body, and analysis of the

elements that make up the body. Mindfulness of giaùo Ñaïi Thöøa, söï tænh thöùc veà thaân, thoï, taâm vaø feelings refers to cultivating awareness of feelings phaùp ñöôïc phoái hôïp vôùi thieàn taäp ñeå nhaän bieát taát as pleasant, unpleasant, and neutral, and caû nhöõng thöù aáy ñeàu khoâng coù thöïc taùnh hieän höõu. recognizing their transitory nature. The training in **See Four Foundations of Mindfulness, and mindfulness of mind consists in becoming aware Thirty-seven Aids to Enlightenment. of the arising and passing away of thoughts and Smuggler: Keû buoân laäu. categorizing them as deluded or non-deluded, Snake (n): Con raén. afflicted nor no-afflicted. The final element refers Snake-legs: Xaø Tuùc—Snake's legs, i.e. the non- to cultivating awareness of the nature of the existent, e.g. the turtle's hairs or the rabbit phenomena of experience, how they arise and horns—Chaân raén, yù noùi veà chuyeän khoâng töôûng pass away, and understanding that they are nhö loâng ruøa söøng thoû vaäy. composite. In Mahayana, mindfulness of body, Snake-medicine: Xaø Döôïc—Snake-medicine, feelings, mind, and phenomena is combined with name of the Sarpausadhi monastery in Udyana, meditation that perceives them as being empty of where Sakyamuni in a former incarnation inherent existence—Nieäm xöù coù nghóa laø duøng trí appeared as an immense snake, and by giving his ñeå quaùn saùt caûnh. Theo Kinh Trung A Haøm: "Toâi flesh saved the starving people from death—Xaø nghe nhö vaày. Moät thuôû noï Theá Toân ôû xöù Caâu döôïc hay thuoác raén laø teân cuûa töï vieän Sarpausadhi Laâu, Kieàm Ma Saét Ñaøm laø ñoâ thò cuûa xöù Caâu Laâu. ôû Udyana, nôi maø trong moät tieàn kieáp Ñöùc Phaät Roài Theá Toân goïi caùc Tyø Kheo: 'Naøy caùc Tyø Thích Ca ñaõ hoùa ra moät con raén lôùn, boá thí thòt ñeå Kheo." Caùc Tyø Kheo vaâng ñaùp Theá Toân: "Baïch cöùu nhöõng ngöôøi ñang cheát ñoùi. Theá Toân!" Theá Toân thuyeát nhö sau. Naày caùc Tyø Kheo, ñaây laø con ñöôøng ñoäc nhaát ñöa ñeán thanh Snap the fingers: Ñaïn Chæ—Moät caùi khaûy moùng tònh cho chuùng sanh, vöôït khoûi saàu naõo, dieät tröø tay—To snap the fingers, in assent, in joy, in khoå öu, thaønh töïu chaùnh trí, chöùng ngoä Nieát Baøn. warning; a measure of time equal to twenty winks. Ñoù laø Töù Nieäm Xöù. Theá naøo laø boán? Naày caùc Tyø A snap of the fingers, said to be one sixtieth of a Kheo, ôû ñaây Tyø kheo soáng quaùn nieäm thaân theå twinking (shining with a flickering or sparkling treân thaân theå, nhieät taâm, tænh giaùc, chaùnh nieäm ñeå light)—Buùng moùng tay.

Moät khoaûng thôøi gian cheá ngöï tham öu ôû ñôøi; soáng quaùn nieäm caûm thoï töông ñöông vôùi 20 caùi khaûy moùng tay—See Four treân caùc caûm thoï, nhieät taâm, tænh giaùc, chaùnh nieäm short divisions of time. ñeå cheá ngöï tham öu ôû ñôøi; soáng quaùn nieäm taâm Snare (n & v): Caïm baãy—Möu chöôùc. thöùc treân taâm thöùc, nhieät taâm, tænh giaùc, chaùnh Sneha (p): Oil—Daàu. nieäm ñeå cheá ngöï tham öu ôû ñôøi; soáng quaùn phaùp Snoti (skt): Nieäm. treân caùc phaùp (hay ñoái töôïng cuûa taâm thöùc nôi caùc Snow goose: Thuûy Laõo Haïc—A kind of rare ñoái töôïng taâm thöùc), nhieät taâm, tænh giaùc, chaùnh goose in China, very rarely seen—Moät loaïi ngoãng nieäm ñeå cheá ngöï tham öu ôû ñôøi.'" Tænh thöùc veà tuyeát ôû Trung Quoác, raát hieám thaáy xuaát hieän. thaân quan heä tôùi vieäc tu taäp tænh thöùc veà söï thôû Snow Lion Publications: Leading publisher of vaøo vaø thôû ra, nhöõng uy nghi ñi, ñöùng, naèm, ngoài, books on Buddhism. It was founded in 1970s as an vaân vaân, quaùn töôûng nhöõng phaàn khaùc nhau cuûa outlet for translations of oral teachings by Tibetan thaân chæ laø moät toång hôïp cuûa nhieàu yeáu toá laøm teachers and translations of Tibetan Buddhist thaønh. Tænh thöùc veà thoï chæ söï tu taäp tænh thöùc veà texts, but latter expanded its offerings. Today, it vui, buoàn, khoâng vui khoâng buoàn, vaø chaáp nhaän has a large catalog of books on a broad spectrum baûn chaát taïm thôøi cuûa chuùng. Tu taäp tænh thöùc veà of Buddhist Studies, and it also distributed by taâm bao goàm tænh thöùc nhöõng nieäm khôûi leân roài other publishers—Nhaø xuaát baûn daãn ñaàu trong bieán ñi, phaân loaïi chuùng nhö meâ môø, khoâng meâ vieäc xuaát baûn saùch baùo Phaät Giaùo. Ñöôïc thaønh laäp môø, phieàn naõo, khoâng phieàn naõo. Cuoái cuøng laø vaøo thaäp nieân 1970s nhö moät nôi ñeå phieân dòch tænh thöùc veà phaùp töùc laø tu taäp tænh thöùc baûn chaát nhöõng lôøi Phaät daïy cuûa caùc Sö Taây Taïng vaø giaùo cuûa vaïn höõu, chuùng khôûi leân vaø bieán ñi theá naøo, ñieån Maät Taïng, nhöng veà sau naày noù ñöôïc phaùt vaø thoâng hieåu thaønh phaàn cuûa chuùng. Trong Phaät

trieån roäng ra. Hieän nay nhaø xuaát baûn naày coù moät medieval Japanese monasteries, who formed boä danh muïc aán haønh kinh saùch nghieân cöùu Phaät military units that both protected monasteries from Giaùo raát lôùn, phaân phoái luoân cho caû caùc nhaø xuaát their enemies and also fought against other baûn khaùc. monasteries. Records of the time indicate that the Snow Mountain: Tuyeát Sôn—The snow purpose of these monks was to protect their mountains, the Himalayas, northern India—Ngoïn monasteries' property and power to seize the Hy Maõ Laïp Sôn, naèm veà phía baéc AÁn Ñoä. property of other monasteries. By the twelfth Snuffed out: Bò tieâu tan. century, most Buddhist monasteries in Japan had their own monk-armies, which in many cases So: exerted (xöû duïng) considerable power. There are, 1) Samgha (skt): Community of monks— for example, accounts of fighting monks storming Monks—Taêng. the capital and forcing the court to grant their 2) Samjna (skt): Thinking—Tö töôûng. demands. They would often carry icons believed 3) Tatha (skt): As—In such manner—Like— to enshrine a Shinto deity (kami). The purpose of Thus—Nhö. this is to dissuade (khuyeân can) government troops a) So: Nhö theá ñoù.

from fighting with them, since damaging the icons b) It is used in the sense of the “absolute” or would anger the Shinto deity—Töø Ngöõ Nhaät Baûn, “Sunya.”: Ñöôïc duøng vôùi nghóa “Tuyeät Ñoái” coù nghóa laø “Nhöõng Quaân Nhaân Taêng Só.” Moät hay “Khoâng”. giai taàng Taêng Só thôøi Trung Coå trong caùc töï vieän c) The ultimate reality: The undifferentiated Nhaät Baûn, nhöõng vò naày ñaõ thaønh laäp nhöõng ñôn vò whole of things—Thöïc Töôùng khoâng sai bieät quaân ñoäi, vöøa baûo veä töï vieän, vöøa choáng laïi caùc töï cuûa vaïn höõu. vieän khaùc. Taøi lieäu cho thaáy muïc ñích cuûa nhöõng d) The reality of all Buddhas: Chö Phaät chi Thöïc vò sö naày laø baûo veä taøi saûn cuûa töï vieän vaø thu toùm Töôùng—Thöïc töôùng cuûa chö Phaät. quyeàn bính nhaèm tranh ñoaït taøi saûn cuûa caùc töï e) The nature of all things: Phaùp Taùnh—Chö vieän khaùc. Vaøo khoaûng theá kyû thöù 12, haàu heát caùc Phaùp chi Taùnh hay taùnh cuûa vaïn phaùp. töï vieän ôû Nhaät ñeàu coù quaân ñoäi Taêng Só rieâng f) The real so, or suchness, or reality, the bieät, trong nhieàu tröôøng hôïp, quaân ñoäi caøng lôùn altimate or the all: Bhutatathata (skt)—Chaân ñöôïc coi nhö quyeàn bính caøng roäng. Coù nhöõng Nhö. quaân nhaân Taêng só ñaõ caøn queùt kinh ñoâ vaø baét Soaking clothes: Quaàn aùo öôùt (ngaâm tröôùc khi buoäc trieàu ñình phaûi kyù nhöõng saéc leänh do hoï aùp giaët)—A Bhiksu or Bhiksuni should not leave his ñaët. Hoï thöôøng mang nhöõng daáu hieäu coù tính tín or her clothes soaking for a long period of time ngöôõng vaø xaây döïng laêng taåm Thaàn Chuû Thaàn without washing and drying them so that they do Ñaïo. Muïc ñích nhaèm raên ñe chaùnh phuû khoâng neân not disintegrate in a short time—Vò Tyø Kheo hay ñaùnh laïi hoï, vì laøm toån haïi nhöõng daáu hieäu naày seõ Tyø Kheo Ni khoâng neân ñeå quaàn aùo ngaâm nöôùc laøm Thaàn Chuû Thaàn Ñaïo noåi giaän. quaù laâu, maø neân sôùm giaëc vaø phôi cho khoâ ñeå Sobha (p): Beauty—Neùt ñeïp. quaàn aùo khoâng bò hö raùch trong thôøi gian ngaén. Soap-berry shrubs: Moäc Hoaïn Töû—Voâ Hoaïn Sobhati (p): To look beautiful—Troâng ñeïp ñeõ. Töû—A tree whose wood can exorcise evil spirits, Socati (p): To mourn—Thöông khoùc. or whose seeds are used as rosary beads. It is said Soceyya (p): Purity—Söï thanh tònh. to be the arista, which means unharmed, secure; it Social and cultural reasons: Lyù do xaõ hoäi vaø is the name of the soap-berry and other shrubs— vaên hoùa. Moät loaïi caây coù khaû naêng traùnh ñöôïc taø quyû. Haït Social development: Söï phaùt trieån xaõ hoäi. cuûa noù coù theå duøng laøm traøng haït. Caây coøn mang Social reformer: Nhaø caùch maïng xaõ hoäi. yù nghóa baát haïi hay an toaøn. Noù coøn laø teân cuûa Social revolution: Caùch maïng xaõ hoäi. moät loaïi traùi daâu duøng laøm xaø boâng. Social and scientific progress: Söï tieán boä veà Sobei (jap): Quaân Nhaân Taêng Só—A Japanese xaõ hoäi vaø khoa hoïc. term for “warrior monks.” A class of monks in

Socialization (n): Söï xaõ hoäi hoùa. countries, and his Rigpa Foundation has centers all Society (n): Xaõ hoäi. over the world. His Tibetan book of “Living and Dying” has become a best-seller. In this book, he Sodaka (p): Wet (a)—Öôùt. repeatedly mentions about dying a peaceful death, Sodariya (p): Born of the same mother (a)— but it is also clear that we cannot hope to die Cuøng moät meï. peacefully if our lives have been full of violence, Sodhaka (p): One who cleanses (purifies)— or if our minds have mostly

been agitated by Ngöôøi coù ñôøi soáng tònh haïnh. emotions like anger, attachment, or fear. So if we Sodhapeti (p): To cause to clean—Laøm cho wish to die well, we must learn how to live well: thanh saïch. hoping for a peaceful death, we must cultivate Sodheti (p): To make clean—Laøm cho hanh saïch. peace in our mind and in our way of life—Vò Laït Soft (a): Dòu daøng—Dòu ngoït—Sweet. Ma taùi sanh cuûa doøng Phra Upali, ñeä töû cuûa ngaøi Soft or gentle words: Nhuyeãn Ngöõ—Soft or Jamyang Khyentse Chogi Lodro, ngöôøi thöøa nhaän gentle words adapted to the feeling of men—Lôøi Sogyal Rinpoche ñích thöïc laø taùi sanh cuûa Terton noùi nheï nhaøng eâm aùi phuø hôïp vôùi tình ngöôøi (theo Sogyel. Sogyal Rinpoche cuõng theo tu hoïc vôùi kinh Nieát Baøn, chö Phaät thöôøng noùi lôøi nhuyeãn Dudjom Rinpoche Jikdrel Yeshe Dorje vaø Dingo ngöõ; vì chuùng sanh neân coù khi phaûi noùi lôøi thoâ Khyentse Rinpoche. Naêm 1971 oâng du haønh sang ngöõ. Thoâ ngöõ vaø nhuyeãn ngöõ ñeàu quy veà ñeä nhaát Anh quoác, taïi ñaây oâng theo hoïc Tyû Giaûo Toân Giaùo nghóa)—See Coarse words. taïi Ñaïi Hoïc Cambridge. Naêm 1974, oâng baét ñaàu Soft hands and feet: Tay chaân ñeàu meàm dòu— daïy thieàn. Töø ñoù caøng ngaøy oâng caøng ñöôïc caùc xöù phöông Taây bieát ñeán, vaø Cô Sôû Rigpa cuûa oâng coù See Thirty-two auspicious marks. truï sôû khaép nôi treân theá giôùi. Quyeån "Töû Thö Taây Soft and hard: Nhu vaø cöông. Taïng" cuûa oâng ñaõ trôû thaønh quyeån saùch baùn chaïy Solf smooth skin: Da moûng vaø mòn—See Thirty- nhaát. Trong quyeån saùch naøy oâng nhaéc ñi nhaéc laïi two auspicious marks. veà moät caùi cheát an bình, nhöng roõ raøng chuùng ta Soft words: Nhuyeãn Ngöõ—See Soft or gentle khoâng theå naøo hy voïng cheát moät caùc an bình neáu words. cuoäc soáng cuûa chuùng ta ñaày baïo ñoäng, hay taâm Sofukuji (jap): Thaùnh Phöôùc Töï (Nhaät Baûn). töôûng chuùng ta phaàn lôùn bò quaáy nhieãu bôûi nhöõng Soga (jap): Doøng hoï Toâ Ngaõ (Nhaät Baûn). tình caûm giaän hôøn, chaáp tröôùc, hay sôï haõi. Chính Sogandhika (p): The white water-lily—Boâng luïc vì vaäy maø neáu nhö chuùng ta muoán cheát bình an, bình traéng. chuùng ta phaûi taäp soáng moät caùch toát ñeïp: hy voïng Sogdian: A province of the Ancient Persian cheát bình an chuùng ta neân tu taäp bình an trong taâm Empire with its capital Samarkand—Moät tænh cuûa cuõng nhö loái soáng haèng ngaøy cuûa chuùng ta. ñeá quoác Ba Tö thôøi coå vôùi thuû ñoâ laø Samarkand. Sohajja (p): Friendship—Tình baïn. Sogen (jap): Phaùi Toå Nguyeân (Phaät giaùo Nhaät Sohei (jap): Taêng binh (ñeå töï baûo veä caùc chuøa taïi Baûn). Nhaät Baûn). Sogyal Rinpoche (1945 -): Reincarnate lama of Soil of affliction: Mud of affliction—Phieàn naõo the Nyingmapa lineage, student of Jamyang neâ. Khyentse Chogi Lodro (1896-1969), who Soiled: Upaklista (skt)—Defiled—Polluted— recognized him as the reincarnation of Terton Stained—Sôû nhieãm—That which is soiled or Sogyel (1826-1926). He also studied with Dudjom stained. Rinpoche Jikdrel Yeshe Dorje (1904-1987) and Soji-ji: Chuøa Toång Trì—One of the two main Dingo Khyentse Rinpoche (1910-1991). In 1971, temples of the Japanese Soto school of Zen, the he traveled to England, where he studied other being Eithei-di. It was founded by Gyodi in Comparative Religion at Cambridge University. In the eight century as a Hosso monastery. After 1974, he began teaching meditation. Since then, Keizan Jokin

(1268-1325) was appointed abbot in he became increasingly popular in Western 1321, it became a Zen monastery. It was

destroyed by fire in 1898, and rebuilt in laø Nichiren Shoshu Sokagakkai. Sau moät cuoäc Yokohama—Moät trong hai ngoâi chuøa chính cuûa chieán gay gaét giöõa laõnh ñaïo cuûa giôùi Taêng só vaø toâng Thieàn Taïo Ñoäng cuûa Nhaät Baûn, chuøa kia laø taïi gia, vaøo naêm 1991, vò laõnh ñaïo cao nhaát cuûa Eithei-di. Chuøa ñöôïc Thieàn sö Gyodi khai sôn vaøo Nichiren Shoshu laø Nikken Abe chính thöùc khai theá kyû thöù 8 nhö laø tu vieän cuûa toâng Phaùp Töôùng. tröø toå chöùc taïi gia Soka-Gakkai. OÂng ta tuyeân boá Sau ñoù Thieàn sö Thieäu Caån ñöôïc boå nhieäm veà truï raèng chæ coù Taêng só cuûa toå chöùc Nichiren Shoshu trì vaøo naêm 1321, töø ñoù chuøa trôû thaønh ngoâi Thieàn laø ñaïi dieän chaân chính cho truyeàn thoáng Nhaät vieän. Chuøa bò löûa thieâu ruïi naêm 1898, vaø ñöôïc xaây Lieân, vaø cho raèng chæ coù cuoän giaáy coù chöõ vieát döïng laïi taïi Yokohama. baèng Hoa ngöõ thuû buùt cuûa ngaøi Nhaät Lieân duøng ñeå Sojo (jap): Chöùc Taêng Chaùnh trong Phaät giaùo trì tuïng vaø leã baùi maø nhoùm naøyy ñang coù môùi laø Nhaät Baûn. ñích thöïc caên baûn cho vieäc trì tuïng vaø leã baùi. Sojourn (n & v): ÔÛ taïm. Nhoùm Soka Gakkai baùc boû luaän cöù naøy vaø xaùc nhaän raèng cuoän giaáy Gohonzon cuûa hoï cuõng coù Sojourner (n): Ngöôøi ôû taïm. hieäu löïc y nhö vaäy. Sojournment (n): See Sojourn. Soki (p): Sorrowful (a)—Phieàn muoän. Soka (p): Grief—Sorrow—Phieàn naõo. Sokkuram: A grotto near the crest of Mount Soka Gakkai (jap): Hoäi Giaù Trò Saùng Taïo—A Jinhyungdong in Kyongsangbukdo Province, Japanese term for “Value Creation Society,” one Korea, which houses a stone Buddha statue that is of the two main contemporary organiations, along widely regarded as one of the great religious with Nichiren Shoshu that trace themselves back treasures of Korean Buddhism. It was carved to Nichiren (1222-1282). The Nichiren Shoshu during the Unified Silla period (668-918), Sokagakkai or Nichiren Value Creation Society comissioned by Kim-Tae-Song. It was constructed was founded in 1930 by Tsunesaburo Makiguchi some time around 751—Hang ñoäng gaàn nuùi and further expanded by his disciple Josei Toda Jinhyungdong trong tænh Kyongsangbukdo, thuoäc (1900-1958). It was formally incorporated in 1937, Trieàu Tieân, trong ñoù haõy coøn löu tröõ moät töôïng and in 1951 adopted the name Nichiren Shoshu Phaät baèng ñaù ñöôïc moïi ngöôøi xem nhö laø baûo vaät Sokagakkai. After an acrimonious battle between toân giaùo cuûa Phaät giaùo Trieàu Tieân. Töôïng ñöôïc the Monkhood and the lay leadership, in 1991 the taïc döôùi söï baûo trôï cuûa vua Kim-Tae-Song thôøi high Monk of Nichiren Shoshu, Nikken Abe, Silla thoáng nhaát. Hang ñoäng naøy ñöôïc xaây döïng officially excommunicated the lay Soka-Gakkai vaøo khoaûng naêm 751. organization. He declared that only the Monkhood Soku (jap): of the Nichiren Shoshu represented the true 1) To be—Töùc laø. tradition of Nichiren, and further claimed that only 2) Sparsa (skt): Sensation—Touch—Xuùc. its Gohonzon (a scroll of inscribed by Nichiren with the Chinese characters of the Daimoku) is an Sokui-Kanjo (jap): Leã aán vò quaùn ñaûnh (leã ñaêng authentic basis for chanting and worship. The quang cuûa hoaøng ñeá Nhaät). Soka Gakkai rejected this claim and assert that Sokushin Jobutsu (jap): Thaønh

Phaät ngay trong their Gohonzon is equally effective—Thuaät ngöõ thaân naøy—A Japanese term for “becoming a Nhaät coù nghóa laø “Hoäi Giaù Trò Saùng Taïo,” moät Buddha in this very body.” This is the central trong hai toå chöùc chính vaøo ñöông thôøi taïi Nhaät, notion of Japanese Shingon tradition, according to cuøng vôùi Hoäi Nichiren Shoshu baét nguoàn töø ngaøi which one does not need to abandon the body to Nhaät Lieân vaøo theá kyû thöù 13. Nichiren Shoshu become a Buddha because the “three mysteries” Sokagakkai hay Hoäi Giaù Trò Saùng Theá Nhaät Lieân (sammitsu) of body, speech and mind can be (Nichiren Value Creation Society) ñöôïc progressively identified with those of Vairocana. Tsunesaburo Makiguchi saùng laäp vaøo naêm 1930 Through ritual practices and visualizations, one vaø ñöôïc ñeä töû cuûa oâng laø Josei Toda phaùt trieån actualizes the state of mind of Vairocana—Thuaät roäng raûi. Naêm 1937 thì hai hoäi naøy chính thöùc keát ngöõ Nhaät Baûn coù nghóa laø “thaønh Phaät ngay trong hôïp vôùi nhau, vaø vaøo naêm 1951 chaáp nhaän teân hoäi thaân naøy.” Ñaây laø khaùi nieäm chuû yeáu cuûa truyeàn

thoáng Chaân Ngoân Nhaät Baûn, theo ñoù haønh giaû Solid matter: Ñaát—See Four great elements. khoâng caàn phaûi boû thaân naøy môùi thaønh Phaät vì Solid mind: Taâm kieân coá—See Ten profound “tam maät” trong thaân, khaåu, vaø yù coù theå tieán trieån minds. töø töø cho gioáng vôùi nhöõng phaåm chaát cuûa Phaät Tyø Solid samadhi: Ñònh löïc kieân coá—Owing to the Loâ Giaù Na. Qua nhöõng tu taäp nghi thöùc vaø quaùn solid samadhi, demons can not come to bother töôûng, haønh giaû coù theå thöïc chöùng ñöôïc taâm thaùi practitioners, nor can they wave the practitioners’ cuûa Ñöùc Ñaïi Nhaät Nhö Lai. resolve for cultivation—Haønh giaû nhôø coù ñònh löïc Solace (n): Söï an uûi kieân coá maø ma quaân khoâng theå ñeán gaàn quaáy phaù Solar eclipse: Nhaät thöïc. ñöôïc, khoâng theå laøm cho taâm lay ñoäng. Soldiers must be well trained rather than Solidarity (n): Tính lieân ñôùi. numerous: Binh taïi tinh nhi baát taïi ña (quaân lính Solidity (n): Theå ñaëc—Ñaát. caàn tinh nhueä chöù khoâng caàn ñoâng, yù noùi phaåm Solitary: Vivikta (skt)—Secluded—Tòch Tònh— chaát môùi quan troïng). See Eternal peace. Sole (a): Duy nhöùt—Unique—Only. Solitary Enlightened One: Pratyeka-Buddha Soles of the feet-Hells: Loøng baøn chaân sanh Ñòa (skt)—Bích chi ca Phaät ñaø—Duyeân Giaùc Phaät nguïc—When the person’s soles of the feet are the (Bích Chi Phaät)—Ñoäc Giaùc Phaät—See Pratyeka- last to remain warm, the spirit of that person has Buddha. been fallen in the hell—Khi ñieåm noùng sau cuøng Solitary, forsaken spirit: Disconsolate spirit trong thaân laø loøng baøn chaân, thì thaàn thöùc cuûa who has no relatives to worship—Coâ hoàn. ngöôøi aáy ñaõ bò ñoïa vaøo ñòa nguïc. Solitary hells: Coâ ñoäc ñòa nguïc—See Hell, and Sole-minded: Chief or sole duty—Single- Three kinds of hells. minded—Chuyeân tu—See Two kinds of Solitary spirit: Disconsolate spirit—Forsaken devotions. spirit—Solitary spirit—Coâ hoàn—See Disconsolate Soles, palms, shoulders, crown well- spirit. rounded: Distinctive and full—Loøng baøn chaân, Solitude (n): Söï coâ tòch—Söï tónh laëng. baøn tay, hai vai vaø treân ñænh, baûy choå aáy ñeàu ñaày (I) Swimming against the common stream—Loäi ñaën—See Thirty-two auspicious marks. ngöôïc doøng ñôøi: People are so used to noise Solely invoke a certain Buddha:

Chuyeân nieäm and talk, that they feel lonely and out of place Phaät (chuyeân nieäm hoàng danh cuûa moät vò Phaät naøo if they do not speak. But if we train ourselves ñoù). in the art of cultivating silence, we will learn Solely and purely: Chuyeân tinh. to enjoy it—Ngöôøi ta vì ñaõ quaù quen vôùi tieáng Solemn (a): Troïng theå—Uy nghi. ñoäng vaø chuyeän troø neân luùc naøo khoâng coù noùi Solemn utterance: Lôøi noùi nghieâm trang. chuyeän laø ngöôøi ta caûm thaáy coâ ñôn quaïnh queõ. Nhöng neáu chuùng ta töï reøn luyeän ngheä Solemnity (n): Söï troïng theå. thuaät trau doài söï im laëng" thì töø töø chuùng ta seõ Solemnization (n): Söï möøng leã moät caùch troïng thaáy thích thuù vôùi söï im laëng. theå. (II) Retreating in search of the inner silence—Trôû Solemnize (v): Möøng leã moät caùch troïng theå. veà tìm söï yeân laëng beân trong: Go placidly Solemnly: Long troïng. amid the noise and haste and remember that Solicitous (a): Lo laéng—Quan taâm. there is peace in silence. We must take time Solicitude (n): Söï lo laéng. off to go into retreat in search of silence. We Solid (a): Vöõng chaéc. must, now and then, break away from motion Solid attachment: Abhinivesasamdhi (skt)— to remain motionless, even though this is only a temporary period. It is a peaceful form of Chaáp chaët. existence. In lonely retreat, we experience Solid foundation: Neàn taûng vöõng chaéc. the value of silent contemplation. We make an inward journey. When we withdraw into nhìn naøy mang laïi nhieàu lôïi laïc. Chính nhôø silence, we are absolutely alone to see quan saùt nhöõng tö töôûng vaø nhöõng caûm thoï ourselves as we really are, and then we can cuûa mình maø chuùng ta coù theå thaáy saâu vaøo yù learn to overcome the weaknesses and nghóa cuûa söï vaät beân trong chuùng ta vaø khaùm limitations in ordinary experience—Haõy laëng phaù ra nhöõng naêng löïc huøng maïnh cuûa chính leõ tieán böôùc giöõa caûnh oàn aøo nhoän nhòp vaø mình. nhôù raèng coù söï an laïc trong im laëng. Chuùng ta (IV) Modern man and silence—Con ngöôøi hieän ñaïi phaûi coù luùc xa rôøi cuoäc soáng oàn aøo ñeå ruùt vaøo vaø söï tónh laëng: aån daät ñeå tìm söï im laëng, duø raèng chæ laø moät 1) The modern man is starved of solitude. A giai ñoaïn taïm thôøi. Ñoù laø moät hình thöùc nhaøn little solitude everyday, a little aloofness, a laïc cuûa kieáp nhaân sinh. Trong neáp soáng aån daät little cutting away from the madding crowd, is ñôn ñoäc, chuùng ta seõ chöùng nghieäm giaù trò cuûa very necessary to give balance to his mind nhöõng phuùt traàm laëng. Chuùng ta haønh trình trôû which is greatly upset by rush and speed, the vaøo beân trong cuûa chính chuùng ta. Khi chuùng din and turmoil, the clash and clang of modern ta ruùt lui vaøo im laëng, chuùng ta seõ tuyeät ñoái life. It is in and through solitude that the ñôn ñoäc ñeå nhìn vaøo thöïc chaát cuûa chính human mind gains in strength and power. chuùng ta, thaáy chuùng ta ñuùng nhö söï thaät maø Modern man seems to seek happiness outside chuùng ta laø, vaø chöøng ñoù chuùng ta coù theå hoïc instead of seeking it within. He has become hoûi ñöôïc phöông caùch vöôït qua nhöõng khuyeát an extrovert. Happiness does not depend on ñieåm vaø giôùi haïn cuûa cuoäc soáng bình thöôøng. the external world. Modern civilization is not (III) Only meditation can help us make an inward an unmixed blessing—Con ngöôøi hieän ñaïi journey—Chæ coù Thieàn ñònh môùi coù theå giuùp khao khaùt neáp soáng ñôn ñoäc. Moät ít thì giôø chuùng ta haønh trình

vaøo noäi taâm: Time spent ñoäc cö moãi ngaøy, moät ít thì giôø xa lìa ñaùm in secluded contemplation is not wasted; it ñoâng cuoàng loaïn laø raát caàn thieát ñeå giöõ thaêng goes a long way to strengthen a man's baèng cho taâm trí, caùi taâm trí maø töø baáy laâu character. It is an asset to our daily work and nay ñaõ laâm beänh vì hoái haû quay cuoàng, vì oàn progress if we can find the time to cut aøo huyeân naùo, vì va chm tranh ñua trong cuoäc ourselves off from routine and spend a day or soáng hieän ñaïi. Chính nhôø cuoäc soáng ñôn ñoäc two in quiet contemplation. This is surely not maø taâm con ngöôøi coù theå ñaït ñöôïc söùc maïnh. escapism or living in idleness, but the best Con ngöôøi hoâm nay hình nhö chæ mong caàu way to strengthen our mind and mental haïnh phuùc töø beân ngoaøi, thay vì quay trôû veà qualities. It is a beneficial introspection; it is vôùi chính mình. Ngöôøi ta laïi höôùng ngoaïi caàu by examining one's thoughts and feelings that hình. Haïnh phuùc khoâng tuøy thuoäc vaøo theá giôùi one can probe into the inner meaning of beân ngoaøi. Vaên minh hieän ñaïi khoâng phaûi laø things, and discover the power within—Thôøi moät thöù phöôùc ñöùc khoâng pha troän. gian maø chuùng ta traûi qua trong luùc thieàn quaùn 2) Man seems to have brought the external khoâng phaûi laø voâ ích. Veà laâu veà daøi thì coâng world under his sway. Science and technology trình tu taäp thieàn quaùn seõ taïo cho chuùng ta seem to promise that they can turn this world moät taùnh chaát maïnh meû. Thaät laø lôïi laïc cho into a paradise. Today, there is ceaseless vieäc laøm haèng ngaøy vaø söï tieán boä neáu chuùng work going on in all directions to improve the ta coù theå tìm ñöôïc thì giôø ñeå töï taùch mình ra world. Scientists are pursuing their methods khoûi nhöõng coâng vieäc maø töø laâu haèng ngaøy and experiments with undiminished vigor and chuùng ta vaãn laøm vaø boû ra moät hay hai ngaøy determination. Man's quest to unravel the ñeå yeân tænh haønh thieàn. Ñaây chaéc chaén khoâng hidden secrets of nature, continues unabated. phaûi laø söï troán chaïy hay soáng trong nhaøn roãi, Modern discoveries and methods of maø laø phöông caùch toát ñeïp nhaát ñeå taêng communication and contact have produced cöôøng taâm trí vaø phaùt trieån tinh thaàn. Ñoù laø startling results. All these improvements, caùi nhìn trôû vaøo beân trong chính mình, vaø caùi though they have their advantages and

rewards, are entirely material and external. In equally interested in protecting and cleansing spite of all this, man cannot yet control his our mind? As the Buddha points out: "For a mind, he is no better for all his scientific long time has man's mind been defiled by progress. Within this conflux of mind and greed, hatred and delusion. Mental body of man, however, there are unexplored defilements make beings impure; mental marvels to keep men of science occupied for cleansing purifies them."—Chuùng ta thöôøng many years—Hình nhö con ngöôøi möu tìm nghe nhöõng ngöôøi thöôøng löu taâm ñeán naïn oâ haïnh phuùc töø beân ngoaøi mình. Khoa hoïc vaø kyõ nhieãm moâi tröôøng leân tieáng choáng laïi naïn laøm thuaät hình nhö ñaõ höùa heïn bieán ñoåi theá gian oâ nhieãm khoâng gian, oâ nhieãm bieån caû, oâ naøy thaønh ra moät thieân ñaøng. Ngaøy nay ngöôøi nhieãm ñaát ñai, nhöng coøn caùi taâm oâ nhieãm ta khoâng ngöøng hoaït ñoäng nhaém veà moïi naøy thì sao? Chuùng

ta coù chuù yù ñeán vieäc baûo höôùng nhaèm caûi thieän theá giôùi. Caùc nhaø khoa veä vaø goäi röõa caùi taâm oâ nhieãm cuûa chuùng ta hoïc nhieät tình vaø quyeát chí theo ñuoåi nhöõng hay khoâng? Nhö lôøi Ñöùc Phaät daïy: "Töø laâu roài phöông phaùp vaø nhöõng cuoäc thí nghieäm. Coá taâm con ngöôøi bò tham, saân, si laøm oâ nhieãm. gaéng cuûa con ngöôøi ñeå giuùp veùn leân böùc maøn Söï oâ nhieãm nôi taâm laøm cho chuùng sanh oâ bí maät bao truøm vaø che kín thieân nhieân vaãn nhieãm. Goäi röõa taâm laøm cho chuùng sanh trong tieáp tuïc baát khuaát. Nhöõng khaùm phaù vaø nhöõng saïch." phöông phaùp truyeàn thoâng hieän ñaïi ñaõ taïo (V) The Buddhist way of life—Loái soáng cuûa ñöôïc nhieàu thaønh quaû ly kyø. Taát caû nhöõng caûi ngöôøi Phaät töû: The Buddhist way of life is an thieän treân, maëc duø ñaõ mang laïi nhieàu thaønh intense process of cleansing one's action, quaû tieán boä vaø toát ñeïp, ñeàu hoaøn toaøn thuoäc speech and thought. It is self development and veà ngoaïi caûnh vaø coù tính caùch vaät chaát. Maëc self-purification in self-realization. duø ñaõ taïo ñöôïc nhieàu ö ñieåm vaø nhöõng tieán Buddhism's emphasis is on practical results boä khoa hoïc kyõ thuaät keå treân, con ngöôøi vaãn and not on philosophical speculation or logical chöa kieåm soaùt ñöôïc caùi taâm cuûa chính mình. abstraction. Hence the need to practice daily, Beân trong luoàng troâi chaûy cuûa taâm vaø theå xaùc a little meditation, to behave like the hen on coù nhöõng kyø dieäu maø caùc nhaø khoa hoïc coù theå her eggs; for we have been most of the time coøn phaûi boû ra nhieàu naêm nöõa ñeå khaùm phaù. behaving like the squirrel in the hastily 3) People are searching for solutions to their revolving cage—Loái soáng cuûa ngöôøi Phaät töû various problems in vain because their laø moät tieán trình tích cöïc thanh loïc töø haønh approach, their method, is wrong. They think ñoäng, ñeán ngoân ngöõ vaø yù töôûng cuûa mình. Ñoù all problems could be solved externally. Most laø töï trau doài, töï thanh tònh daãn ñeán töï chöùng of the problems, however, are internal. They ngoä. Ñieåm maø Phaät giaùo nhaán maïnh laø thöïc spring from the world within, and so the haønh chöù khoâng phaûi laø loái lyù luaän veà trieát solution too, is to be sought within—Ngöôøi ta hoïc tröøu töôïng. Do ñoù, chuùng ta caàn phaûi thöïc ñi tìm giaûi phaùp cho nhöõng vaán ñeà khaùc nhau haønh moãi ngaøy moät chuùt haønh thieàn, cuõng cuûa mình nhöng vaãn thaát baïi, vì phöông phaùp gioáng nhö coâng phu cuûa gaø meï aáp tröùng vaäy, vaø loái ñeà caäp vaán ñeà sai laïc. Hoï töôûng raèng vì cho maõi ñeán hoâm nay chuùng ta vaãn coøn taát caû vaán ñeà ñeàu coù theå giaûi quyeát töø beân haønh ñoäng nhö moät con chuoät chaïy voøng ngoaøi. Nhöng phaàn lôùn caùc vaán ñeà naèm beân trong chieác loàng trong voäi vaõ. trong, chöù khoâng phaûi ôû beân ngoaøi. Caùc vaán So-Liu-Na Buddha: Sa Löu Na Phaät. ñeà aáy ñeàu xuaát phaùt töø theá giôùi beân trong, vaø Solve one's inner problems: Giaûi quyeát nhöõng vì vaäy cuõng phaûi ñöôïc giaûi quyeát ngay töø beân vaán ñeà noäi taâm—To resolve. trong. So deep: Saâu xa. 4) We hear that those interested in So-long: Chöøng aáy environmental issues have raised their voice against air pollution, sea and land pollution, but what of our mind pollution? Are we

Soma (p): The moon—Nguyeät—Maët Traêng (thaùi and during the eighth and ninth centuries Koreans aâm)—See Seven brilliant ones, and Nine who traveled to China to studied founded eight luminaries. Son monasteries, which together with Huiyang-Soma-deva (skt): Candra-deva (skt)—Toâ Ma Ñeà san became known as the “Nine Mountains” Ba—Nguyeät Thieân—The moon-deva. (Kusan Sonmun) tradition. Seven of these derived from the Hung-Chou school of Chinese Ch’an, and Somanassa (p): Happiness—Haïnh phuùc. the sumi-san school derived from the Ch’an Soma plant: Xöng YÙ Hoa—The soma plant, master Ch’ing-Yuan Hsing-Ssu (- 740), whose suggested by Sir Aurel Stein as possibly wild lineage later developed into the Ts’ao-Tung rhubarb—Coøn goïi laø hoa “ñeïp yù,” ñöôïc Sir Aurel school—Thuaät ngöõ Trieàu Tieân coù nghóa laø Stein cho raèng ñaây laø loaïi “ñaïi hoaøng” daïi (loaïi “Thieàn.” Ñaây laø Thieàn theo truyeàn thoáng Trieàu hoa ñeïp yù, coøn goïi laø Tu Maïn Na hay Tu Maït Na, Tieân, theo lòch söû truyeàn thoáng ñöôïc ñöa vaøo coù nghóa laø thieän nhieáp yù hay hoa “ñeïp yù,” maøu Trieàu Tieân bôûi sö Pomnang döôùi thôøi Silla. OÂng vaøng traéng, höông raát thôm, caây khoâng lôùn, cao du haønh qua Trung quoác, taïi ñaây oâng hoïc thieàn vôùi khoaûng döôùi möôøi boä Anh, taøng laù xoøe ra nhö caùi Töù Toå Ñaïo Tín. Doøng Thieàn ñaàu tieân ñöôïc thieát loïng). laäp taïi Trieàu Tieân laø doøng Huiyang-san, vaø vaøo Soma-sarpa: Toâ Ma Xaø—A former incarnation nhöõng theá kyû thöù 8 vaø thöù 9 ngöôøi Trieàu Tieân du of Sakyamuni when he gave his body as a great haønh sang Trung Hoa tu hoïc vaø trôû veà xaây döïng 8 snake to feed the starving people—Tieàn thaân Ñöùc ngoâi thieàn vieän, cuøng vôùi Huiyang-san ñeå trôû Phaät, khi Ngaøi boá thí thaân raén lôùn ñeå cöùu nhöõng thaønh truyeàn thoáng “Chín Nuùi” (Kusan Sonmun). ngöôøi ñang ñoùi. Baûy trong soá 9 thieàn vieän xuaát phaùt töø nuùi Huøng Somber (a): Chaâu, vaø truyeàn thoáng Sumi-san xuaát phaùt töø 1) AÛm ñaïm—Gloomy—Dull—Overcast— Thieàn sö Ch’ing-Yuan Hsing-Ssu, veà sau naøy Dreary. phaùt trieån thaønh toâng Taøo Ñoäng. 2) Toái taêm: Black—Dark—Obscure. Son of a barren woman: Thaïch Nöõ Nhi—An Somma (p): Gentle (a)—Töû teá. impossibility—Con cuûa Thaïch Nöõ, danh töø duøng Somnambulant: Thuïy du. ñeå chæ moät vieäc khoâng theå xaõy ra ñöôïc. Somoku-Shin (jap): The mind of grass and Son of the Blessed One: Con cuûa ñaáng Thieän trees—Thaûo moäc taâm—It is believed that the Theä. heart, soul, or mind is the interior part of the body, Son of Buddha: Believers in Buddhism— the center or core or essence or best or dearest or Buddhists—Thieän tín—Phaät Töû—See Buddhist. most secret part of anything. In some Buddhist Son of compassion: Disciples of Maitreya doctrines, it’s believed that even grass or trees Bodhisattva—Töø töû (ñeä töû cuûa Boà Taùt Di Laëc). have their own mind—Ngöôøi ta tin raèng taâm laø Son of dharma king: Kumara (skt)— phaàn beân trong cuûa thaân theå, laø phaàn trung taâm, Bodhisattva—Phaùp vöông töû—Boà Taùt—See coát loûi, tinh tuùy, phaàn toát quyù vaø thieâng lieâng nhaát Bodhisattva. cuûa chuùng sanh. Trong moät vaøi toâng phaùi Phaät Son of the elders of Vaisali: Baûo Tích Tröôûng giaùo, ngöôøi ta tin raèng ngay caû thaûo moäc cuõng coù Giaû Töû—The son of the elders of Vaisali, who are caùi taâm. said to have offered canopies of the seven Son (n): Con trai. precious things

to Sakyamuni in praise of his Son (kor): A Korean term for “Zen.” This is the teaching—Con cuûa moät vò tröôûng giaû trong thaønh Korean tradition of Zen, which according to Vaisali, ngöôøi ñaõ daâng traøng phan thaát baûo leân traditional history was introduced to Korea by the Phaät Thích Ca, roài taùn thaùn Ñöùc Phaät. Silla monk Pomnang (Fa-lang). He traveled to Son of Gods: Devaputta (p)—Thieân töû—Tieân China where he studied with the fourth patriarch ñoàng—See Son of heavens. of the tradition, Tao-Hsin (580-646). The earliest established Son school in Korea was Huiyang-san,

Son of heavens: Emperor-Princess—Thieân Töû— by Chinul (1158-1210) as a meditation retreat, but Emperor or Princes, those who in previous later grew to be one of the Korea’s largest incarnations have kept the middle and lower temples—Moät trong nhöõng ngoâi chuøa “Tam Baûo” grades of the ten good qualities (thaäp thieän), and cuûa Trieàu Tieân, tieâu bieåu cho Taêng Baûo, hai ngoâi in consequence, are born here as princes or khaùc laø Haeinsa, tieâu bieåu cho Phaùp Baûo, vaø kings—Vua hay Thaùi töû, nhöõng ngöôøi ñaõ töøng tu Tongdosa tieâu bieåu cho Phaät Baûo. Chuøa “Taêng taäp thaäp thieän trong ñôøi tröôùc vaø keát quaû laø ñôøi Baûo” toïa laïc treân nuùi Chogye, ñöôïc ñaët theo teân naày sanh ra laøm vua hay thaùi töû. cuûa moät ngoïn nuùi ôû Trung Hoa, nôi Luïc Toå Hueä Son of Heaven of the Buddha-heart: Phaät Naêng ñaõ töøng soáng taïi ñoù. Chuøa naøy tieân khôûi do Taâm Thieân Töû—A name given to Wu-Ti of the Chinul saùng laäp nhö moät trung taâm aån cö Thieàn, Liang dynasty, 502-549 A.D.—Taâm Phaät nôi vò nhöng veà sau naøy trôû thaønh moät trong nhöõng ngoâi con trôøi, moät danh hieäu cuûa Löông Voõ Ñeá 502-549 töï vieän lôùn nhaát ôû Trieàu Tieân. sau Taây Lòch. Soni (p): The waist—Thaét löng. Son of heaven king: Thieân Töû—See Son of Sonita (p): Blood—Maùu. heavens. Sonjong (kor): Truyeàn Thoáng Thieàn—A Korean Son of King Prasenajit killed all people in term for “Meditation School.” During the reign of the Sakya tribe: Löu Li Vöông Thaùi töû con vua King Sejong (1418-1450) of the Choson dynasty, Ba Tö Naëc ñem quaân ñeán gieát heát nhöõng ngöôøi the number of Buddhist schools in Korea was trong doøng hoï Thích Ca—See Nine distresses. reduced to two. Sonjong combined the Kyeyul (Vinaya), Chont’ae (T’ien-T’ai), and Son (Zen) Son Thuy Temple: Chuøa Sôn Thuûy—See Non traditions, while the Kyojong (Textual) school Nuoc Temple. brought together elements of the Hwaom (Hua- Son of the True One: Chaân Töû—A son of the Yen), Posang (Fa-Hsiang), and Sammon (San- True One, i.e. Tathagata; a Buddha-son, one who Lun) traditions. These two remained the only embodies Buddha’s teaching—Con cuûa baäc Nhö official schools of Buddhism in Korea until 1935— Lai Chaân Chaùnh, hay haønh giaû chaân thöïc sanh ra Thuaät ngöõ Trieàu Tieân coù nghóa laø “Truyeàn Thoáng töø mieäng Phaät, theo giaùo lyù cuûa Ñöùc Phaät, y vaøo Thieàn.” Döôùi thôøi vua Sejong cuûa trieàu ñaïi chaùnh phaùp maø sinh ra. Choson, soá toâng phaùi ôû Trieàu Tieân giaûm thieåu coøn Son of Vajra-buddha: Kim Cang Phaät Töû—Son 2 phaùi. Phaùi Thieàn Sonjong phoái hôïp vôùi caùc phaùi of Vairocana Buddha, a term applied to those Luaät toâng (Kyeyul), Thieân Thai (Chont’ae) vaø newly baptized into the esoteric sect—Con cuûa Thieàn

Son, trong khi phaùi Kinh Löôïng Boä phoái Kim Cang Phaät hay con cuûa Ñöùc Ñaïi Nhaät Nhö hôïp vôùi caùc phaùi Hoa Nghieâm, Phaùp Töôùng, vaø Lai, töø duøng ñeå chæ nhöõng ngöôøi môùi ñöôïc laøm Tam Luaän. Hai toâng phaùi môùi naøy toàn taïi nhö hai pheùp gia nhaäp vaøo Maät Giaùo. toâng phaùi Phaät giaùo chính thöùc taïi Trieàu Tieân cho Sona (p): A dog—Con choù. maõi ñeán naêm 1935. Sona Thera (p): Teân moät vò tyø khöu ni. Bò con Sonship (n): Boån phaän laøm con. caùi ruoàng boû Sona vaøo chuøa tu vaø ñaéc quaû. Soon after: Ngay sau khi. Sonda (p): Addicted to (a)—Nghieän ngaäp. Sooner or later: Khoâng choùng thì chaày. Song (n): Baøi ca. Sooth (v): Songs in praise of the Buddha: Stotra (skt)— 1) To pacify—To settle—An (an oån hay oån Baøi tuïng taùn thaùn Ñöùc Phaät. ñònh). Songgwangsa: One of Korea's "three jewels" 2) Laéng ñoïng. temples, representing the Samgha, the others are Soothsaying: Boùi. Haeinsa, representing the Dharma, and Tongdosa, Sopadhisesa-nirvana (skt): Saupadisesa- representing the Buddha. It is located on Mount nibbana or Kilesa-parinibbana (p)—Höõu Dö Nieát Chogye, named after the mountain in China on which Hui-Neng lived. It was originally founded

Baøn hay Höõu Dö Y Nieát Baøn—Incomplete maø khi gaëp chuyeän buoàn cuõng khoâng neân quaù Nirvana—See Incomplete nirvana. buoàn vì trong vui coù buoàn vaø trong buoàn coù vui) Sopa, Geshe Lhundrup (1923 -): Name of a Sorrowful (a): Buoàn baõ—AÛo naõo. Gelukpa scholar, born in Tsang province of Tibet. Sorrowless: Voâ saàu. He joined Sera monastery at the age of eighteen Sorrowless One: The Happy One, an epithet of and in 1961 earned the Geshe Degree with highest the Buddha—Ñaáng thoaùt ly saàu muoän, moät danh distinction (lha-ram-pa). In 1967 he accepted an hieäu cuûa Ñöùc Phaät. offer from Professor Richard Robinson to join the Sosan (jap): Zen master Seng-Ts'an (?-606)— faculty of the University of Wisconsin-Madison, Taêng Xaùn—See Seng-Ts'an. which had the first Ph.D. program in Buddhist Sosanika (p): One who lives in a cemetery— Studies in North America. During his career there, Ngöôøi soáng trong nghóa ñòa. he trained a number of students, many of whom have themselves become prominent scholars— Soseiki (jap): Zen master She-Shih (1275-1351), Teân cuûa moät hoïc giaû thuoäc tröôøng phaùi Gelukpa, also known as Muso-Kokushi, who founded sanh taïi tænh Tsang thuoäc Taây Taïng. OÂng gia nhaäp Tenryuji—Sö Sô Thaïch (1275-1351), cuõng ñöôïc tu vieän Sera ôû tuoåi 18 vaø naêm 1961 oâng ñöôïc caáp bieát nhö laø Moäng Long Quoác Sö, ngöôì khai sôn baèng cao nhaát, baèng Lha-Ram-Pa. Vaøo naêm 1967 chuøa Thieân Long (Nhaät Baûn). oâng nhaän lôøi môøi cuûa giaùo sö Richard Robinson Soseti (p): To cause to dry (to wither)—Laøm cho gia nhaäp phaân khoa cuûa tröôøng Ñaïi Hoïc khoâ heùo. Wisconsin-Madison, nôi coù chöông trình Tieán Só Sota (p): The ear—Loã tai. Phaät Hoïc ñaàu tieân taïi vuøng Baéc Myõ. Trong suoát Sotapanna (p): Quaû Döï Löu—Tu Ñaø Höôøn— thôøi gian daïy hoïc taïi ñaây, oâng ñaõ huaán ñaïo moät soá One who attains the first stage of Sainthood, or ñoà ñeä, nhieàu ngöôøi trong hoï ñaõ trôû thaønh nhöõng one who has entered the stream. The first of the hoïc giaû noåi tieáng. Four Paths to liberation. The position of the way Sopaka (p): A low-caste man—Ngöôøi ôû giai caáp of seeing. He still has to undergo seven instances thaáp. of

birth and death—Ngöôøi ñaéc quaû Tu Ñaø Höôøn— Sopana (p): Stairs—A ladder—Caùi thang. Tu Ñaø Huôøn, nhaäp löu: ñaéc quaû thaùnh thöù nhaát, Sophisticated: Tinh vi. kinh nghieäm Nieát baøn laàn ñaàu tieân, döùt tröø ba daây troùi buoäc: thaân kieán, hoaøi nghi, giôùi caám thuû. Vì Soppa (p): Nguû nghæ. caùc phieàn naõo ñaõ yeáu neân vò Tu Ñaø Huôøn khoâng Soracca (p): Gentleness (n)—Söï töû teá. bò taùi sinh vaøo boán coõi döõ. Haønh giaû ñang trong tö Sorcerer's art: Sorcery—Chuù thuaät. theá thaáy ñöôïc Ñaïo. Coøn goïi laø thaát lai vì vò Tu Ñaø Sorrow: Soka (skt)—Grief. Huôøn chæ coøn taùi sinh toái ña baåy kieáp. 1) (n): Dukkha (p)—Distress—Grief—Misery— Sotapatti (p): Tu Ñaø Hoaøn—Döï löu—Nhaäp Pain—Suffering—Söï ñau khoå—See Seven Löu—Nghòch Löu—Quaû vò Döï Löu ñaàu tieân— emotions, and Eight winds. See Sotapanna, and Four kinds of holy men (II). 2) (v): Unsatisfying—Buoàn phieàn vì ñieàu gì. Sotavinnanam (p): Srotravijnana (skt)—Ear- 3) Daurmanasyendriya (skt)—Öu caên—See consciousness accompanied by equanimity—Nhó Twenty two roots. thöùc, ñoàng phaùt sanh cuøng thoï xaû—See Sorrow of parting: Be sorrowful at separation— Srotravijnana. AÙi tích (buoàn thaûm luùc chia ly). Sotindriya (p): The faculty of hearing—Nhó caên. Sorrow for sin: Ñau khoå vì phaïm toäi. Soto: Toâng Taøo Ñoäng—Japanese term for Sorrow and joy, each producing the other, "Ts'ao-Tung school," one of the two main or each being inherent in the other: Ai laïc lineages of Japanese Zen today, the other being töông sinh (Buoàn vui cuøng sanh ra laãn nhau, nghóa Rinzai. It was founded by Dogen Zenji (1200- laø buoàn sinh ra vui, vui sinh ra buoàn. YÙ khuyeân 1253), who traveled to China in 1223 and studied chuùng ta khi gaëp chuyeän vui khoâng neân quaù vui, with Ts'ao-Tung sect and several years later he

returned to Japan to found the Soto there. In Sotoba (jap): Su-Tung-Po—One of the greatest Vietnam, it is one of several dominant Zen sects. literary stars illuminating the cultural world of Other Zen sects include Vinitaruci, Wu-Yun- Sung—Moät trong nhöõng ngoâi sao vaên hoïc lôùn laøm T'ung, Linn-Chih, and Shao-T'ang, etc. There are saùng ngôøi theá giôùi vaên hoùa cuûa nhaø Toáng. several theories as to the origin of the name Sotoshu (jap): Toâng Taøo Ñoäng—See Ts'ao-Tung Ts'ao-Tung. One is that it stems from the first tsung. character in the names of two masters in China, Soubahou (s): Ñaïi la haùn Tu baït ñaø la (vò Thaùnh Ts'ao-Shan Peân-Chi, and Tung-Shan Liang-Chieh. ñeä töû cuoái cuøng cuûa Phaät Thích Ca). Another theory is that Ts'ao refers to the Sixth Souddharasmiprabha-Buddha (skt): Tònh Patriarch and the Ch'an school was founded by Quang Phaät. Hui-Neng, the sixth patriarch. The tradition stresses the "Zen of silent awakening," so called Soujnana (p): Thieän Hueä Boà Taùt. because it is based "silent awakening" practice Soujata (skt): Thoân nöõ Tu xaø ña—Thieän Sanh that does not rely on verbal instructions or koan (ngöôøi cuùng döôøng thöùc aên cho Thaùi töû Taát Ñaït training. The main meditative practice of Soto is Ña khi Ngaøi saép thaønh Phaät). "just sitting," in which one become fully involved Soul (n): Linh Hoàn. in the practice of "silent awakening" without 1) Atman (skt): Pudgala (skt)—Ñaïi Ngaõ— relying on supports such as focusing on the breath Individual—Person—Self—Boå ñaëc ca la— or koans. According to its theory, the

practice of See Nine elements or nine substances (B). “silent awakening” itself is the returning to one 2) The intelligent spirit: Linh hoàn—Thaàn thöùc— innate Buddha-nature or actualization of Incomprehensible or divine wisdom— Buddhahood, which is inherent to all sentient Externalists believe that there exists a so beings—Töø ngöõ Nhaät Baûn chæ “Toâng Taøo Ñoäng,” called Soul. Buddhists believe that all living moät trong hai tröôøng phaùi chính taïi Nhaät ngaøy nay, beings bring with them their consciousness in phaùi kia laø Laâm Teá. Toâng phaùi naøy ñöôïc ngaøi Ñaïo the six paths—Ngoaïi ñaïo tin coù caùi goïi laø Nguyeân saùng laäp. Vaøo naêm 1223, ngaøi chu du “linh hoàn.” Phaät töû tin moïi chuùng sanh laên sang Trung Quoác vaø toøng hoïc vôùi Thieàn phaùi Taøo troâi trong saùu ñöôøng chæ vì taâm thöùc cuûa hoï— Ñoäng, roài vaøi naêm sau ñoù trôû veà Nhaät saùng laäp See Theory of self-creation. thieàn phaùi naøy ôû ñoù. ÔÛ Vieät Nam thì Taøo Ñoäng laø 3) In Buddhist thought, there is no so-called moät trong nhöõng phaùi Thieàn coù taàm côû. Nhöõng “Soul”. Birth precedes death, and death also phaùi khaùc laø Tyø Ni Ña Löu Chi, Voâ Ngoân Thoâng, precedes birth, so that the pair follow each Laâm Teá, Thaûo Ñöôøng, vaân vaân. Coù nhieàu thuyeát other in bewildering succession. There is no noùi veà nguoàn goác cuûa phaùi Taøo Ñoäng. Moät thuyeát so-called “Soul”, “Self”, or “Fixed entity” that cho raèng noù xuaát phaùt töø chöõ ñaàu trong teân cuûa passes from birth to birth. Though man hai Thieàn sö Trung Quoác laø Taøo Sôn Boån Tòch vaø comprises a psycho-physical unit of mind and Ñoäng Sôn Löông Giôùi. Moät thuyeát khaùc cho raèng matter, the “psyche” or “mind” is not a soul or ñaây laø tröôøng phaùi Thieàn ñöôïc Luïc Toå Hueä Naêng self, in the sense of an enduring entity, khai saùng taïi Taøo Kheâ. Toâng phaùi naøy nhaán maïnh something ready-made and permanent. It is a vaøo Thieàn “Maëc Chieáu,” goïi maëc chieáu vì noù force, a dynamic continuum capable of storing khoâng döïa vaøo nhöõng lôøi chæ giaùo baèng mieäng hay up memories not only of this life, but also of coâng aùn. Thöïc taäp chuû yeáu cuûa thieàn Taøo Ñoäng laø past lives. The mind or psyche is no more a “ngoài tænh laëng,” trong ñoù ngöôøi ta trôû neân quan heä fixed entity. The Buddha stressed that the so- hoaøn toaøn trong vieäc thöïc taäp thieàn maëc chieáu, called “being” or “individual” is nothing but a chöù khoâng taäp trung vaøo hôi thôû hay coâng aùn. combination of physical and mental forces, or Theo giaùo thuyeát cuûa toâng phaùi naøy thì thöïc taäp energies, a change with continuity. Someone thieàn maëc chieáu töï noù laø trôû veà Phaät taùnh hay thöïc may ask, if there is no transmigrating chöùng Phaät quaû, voán coù saün trong chuùng sanh moïi permanent soul or self to reincarnate, then loaøi, chöù khoâng phaûi toán coâng ñi tìm ôû ñaâu. what is it that reborn? According to Buddhism,

there is no permanent substance of the nature chuùng ta khoâng thaáy coù thöù gì thöôøng haèng caû. of Self or Soul that reincarnates or Con ngöôøi tröôûng thaønh hoâm nay khoâng phaûi transmigrates. It is impossible to conceive of laø ñöùa beù cuûa naêm xöa, cuõng khoâng phaûi laø anything that continues without change. All is moät ngöôøi hoaøn toaøn khaùc bieät, maø chæ laø moái in a state of flux. What we call life here is the quan heä cuûa töông tuïc tính. Hôïp theå thaân vaø functioning of

the five aggregates of grasping, taâm hay naêng löïc tinh thaàn vaø theå xaùc naày or the functioning of mind and body which are khoâng maát vaøo luùc cheát, vì khoâng coù naêng löïc only energies or forces. They are never the naøo ñaõ töøng maát caû. Noù chæ saép xeáp laïi, toå same for two consecutive moments, and in the chöùc laïi trong ñieàu kieän môùi maø thoâi. conflux of mind and body we do not see Soul of the dead: Höông hoàn—Vong hoàn—Soul anything permanent. The grown-up man is of a dead person. neither the child nor quite a different person; Soul and vital spirits: Hoàn vía. there is only a relationship of continuity. The (No)-soul: Voâ ngaõ. conflux of mind and body or mental and Soumedha (skt): Thieän Hueä Boà Taùt. physical energy is not lost at death, for no force or energy is ever lost. It undergoes Soumeru (Meùrou) (skt): Tu Di. change. It resets, reforms in new conditions— Soumerukalpa Buddha (skt): Tu Di sôn Phaät. Trong tö töôûng Phaät giaùo, khoâng coù caùi goïi laø Sound: Sabda (skt)—Vara (skt). “Linh hoàn.” Sanh ñi tröôùc töû, vaø töû cuõng ñi 1) (n): Voice—AÂm thanh—Thanh. tröôùc sanh, vì caëp sanh töû naày cöù theo nhau 2) (v): Seem—Coù veû. lieân tieáp khoâng ngöøng. Tuy nhieân, khoâng coù ** See Seventy-five dharmas of the Abhidharma caùi goïi laø linh hoàn hay baûn ngaõ, hay thöïc theå Kosa. coá ñònh naøo di chuyeån töø kieáp naày qua kieáp Sound of the bell: AÂm thanh cuûa tieáng chuoâng— khaùc. Maëc duø con ngöôøi laø moät ñôn vò taâm- This is one of the most important fine manners of vaät lyù bao goàm hai phaàn vaät chaát vaø tinh thaàn monks’ and nuns’ cultivation—Ñaây laø moät trong hay taâm, nhöng taâm khoâng phaûi laø linh hoàn nhöõng uy nghi quan troïng nhaát trong söï tu taäp cuûa hay baûn ngaõ theo nghóa cuûa moät thöïc theå vónh chö Taêng Ni: haèng, moät caùi gì ñoù ñöôïc taïo saün vaø thöôøng 1) A Bhiksu or Bhiksuni, before inviting the haèng. Taâm chæ laø moät löïc, moät doøng töông tuïc sound of the bell, should breathe in and out naêng ñoäng, coù khaû naêng toàn tröõ nhöõng kyù öùc mindfully three times and recite the gatha for khoâng chæ trong kieáp naày, maø caû nhöõng kieáp inviting the bell—Tyø Kheo hay Tyø Kheo Ni, quaù khöù nöõa. Taâm khoâng phaûi laø moät thöïc theå tröôùc khi thænh tieáng chuoâng, neân thôû ba hôi coá ñònh. Chính Ñöùc Phaät ñaõ nhaán maïnh raèng trong tænh thöùc vaø tuïng keä thænh chuoâng. caùi goïi laø con ngöôøi hay caù theå chæ laø moät söï 2) A Bhiksu or Bhiksuni, upon hearing the sound keát hôïp cuûa caùc taâm vaø vaät löïc thay ñoåi lieân of the bell, should stop all thinking, speech, tuïc maø thoâi. Coù ngöôøi seõ hoûi neáu khoâng coù and other movements, in order to practice moät linh hoàn hay baûn ngaõ thöôøng haèng ñi ñaàu mindful breathing—Tyø Kheo vaø Tyø Kheo Ni, thai, thì caùi gì ñöôïc taùi sanh? Theo Phaät giaùo, khi nghe tieáng chuoâng, neân ngöøng taát caû moïi khoâng heà coù moät thöïc theå thöôøng haèng döôùi suy nghó, noùi naêng, sinh hoaït, ñeå thöïc taäp thôû daïng baûn ngaõ hay linh hoàn ñi ñaàu thai hay di trong chaùnh nieäm. chuyeån töø kieáp naày sang kieáp khaùc. Taát caû Sound of compassion: Tieáng Töø bi. ñeàu ôû trong traïng thaùi troâi chaûy lieân tuïc. Caùi Sound (v) the depth of water: Thaùm Thuûy— maø chuùng ta thöôøng goïi laø ñôøi soáng ôû ñaây chæ The lower part of a staff, i.e. for sounding depth— laø söï vaän haønh cuûa nguõ uaån, hoaëc laø söï vaän Ño chieàu saâu baèng aâm thanh, phaàn döôùi gaäy ñeå ño

haønh cuûa nhöõng naêng löïc cuûa thaân vaø taâm maø chieàu saâu. thoâi. Nhöõng naêng löïc naày khoâng bao giôø Sound and echo perseverance: gioáng heät nhau trong hai khoaûnh khaéc lieân Ghoshanugakshanti (skt)—Kshanti in sounds— tieáp, vaø trong caùi hôïp theå thaân vaø taâm naày

AÂm höôûng nhaãn—Sound and echo perseverance, Buddha to drive away crawling poisonous the patience which realizes that all is as unreal as insects—Caây gaäy ñaõ ñöôïc Ñöùc Phaät cho thoï giôùi, sound and echo—Nhaãn vaøo nhöõng aâm thanh tieáng duøng ñeå ñuoåi nhöõng loaïi coân truøng ñoäc. voïng vì nhaän thöùc raèng chuùng khoâng thöïc. Soup is needed for a meal as much as Sound of great Lion's Roar: Tieáng ñaïi Sö Töû dharma friends needed for a Way Hoáng. practitioner: AÊn côm coù canh, tu haønh coù baïn— Sound of great Thunderstorm: Tieáng Ñaïi Who's eating rice needs soup, who's a way Saám. cultivator (practitioner) appreciates dharma Sound of great wisdom: Tieáng trí tueä. friends. Sound hearer: Thanh Vaên—Hearers. A direct Souprabhuddha (skt): Thieän Giaùc vöông (cha disciple of the Buddha—Nhöõng vò tu taäp Töù Dieäu cuûa Coâng Chuùa Gia Du Ñaø La). Ñeá, ñeä töû tröïc tieáp cuûa Phaät—See Sravaka and Soup of wisdom: Baùt Nhaõ Thang—The soup of Four saints (rewards) (A). wisdom, a name for wine—Canh trí tueä, teân cuûa Sound of joyous giving: Tieáng Hyû xaû. moät loaïi röôïu. Sound of liberation: Tieáng giaûi thoaùt. Source (n): Caên nguyeân. Sound of Lion's Roar: Tieáng Sö töû Hoáng. Source of affection: Nguoàn goác khôûi sinh aùi Sound of music: Laïc aâm. duïc—There are four sources of affection for a Sound of music of the Pure Land's trees: bhiksu or bhiksuni—Coù boán thöù laøm khôûi daäy aùi Laïc AÂm Thuï—The trees in Amitabha's paradise duïc cho chö Taêng Ni—See Four sources of which give forth music to the breeze—Nhöõng caây affection for a Bhiksu or Bhiksuni. treân coõi nöôùc Cöïc Laïc cuûa Ñöùc Phaät A Di Ñaø, troåi Source of consciousness: The Alaya-vijnana nhaïc trong côn gioù thoaûng. (skt)—The storehouse or source of consciousness, Sound of preaching: Dharmaghosa (skt)— from which both subject and object are derived—Dharma-voice—The sound of Truth—Phaùp AÂm. Quaû Thuïc Thöùc, A Laïi Da Thöùc hay Taøng Thöùc— See Storehouse of consciousness. Sound (v) reasonable: Coù veû höõu lyù. Sound-sense-sphere: Thanh Xöù—According to Source of defiling the commandments: Giôùi caáu (coäi nguoàn laøm caáu nhieãm giôùi luaät). the Sangiti Sutta in the Long Discourses of the Buddha, this is one of the six external sense- Source of dukkha: Root of suffering—Origin of spheres—Theo Kinh Phuùng Tuïng trong Tröôøng Boä suffering—Khoå caên (nguoàn coäi cuûa khoå ñau). Kinh, ñaây laø moät torng saùu ngoaïi xöù—See Six Source of inspiration: Nguoàn caûm höùng. external sense-spheres. Source of pain: Caên nguyeân cuûa khoå ñau—See Sound of Thunderstorm: Tieáng Maây Saám. Cause of suffering. Sound of Truth: Dharmaghosa (skt)—Dharma- Source of all seeds of good or evil: The store- voice—The sound of preaching—Phaùp AÂm—See house—The 8th Alaya vijnana—Nguoàn chöùa moïi Dharmaghosa. chuûng töû thieän aùc—Caên boån taâm—See Three Sound the wooden fish: OÂ Ngö—To sound the minds (B). wooden fish to announce a meal time—Ñaùnh vaøo Source of sin: Caên nguyeân toäi loãi. moäc ngö (con caù baèng caây) ñeå thoâng

baùo giôø côm Source and substance of all phenomena: trong töï vieän. Bhuøta (skt)—Elements of living being—Originally Sounding block: AÂm Moäc—Sounding board for or fundamentally existing—Primal existence— keeping time or rhythm—Moät loaïi duïng cuï baèng The present life—Baûn höõu. goã ñeå goõ khi tuïng kinh, moãi cuoái caâu laïi ñaùnh nhòp Source of suffering: Caên nguyeân cuûa khoå ñau— hay goõ phaùch cho aên nhòp. See Source of dukkha and Cause of suffering. Sounding staff: Thanh Tröôïng—The sounding or Source of all truth and virtue: Fundamental rattling staff, said to have been ordained by the wisdom—Original wisdom—Primal wisdom—

Knowledge of fundamental principles—Intuitive töø Tích Lan qua Mieán vaø Thaùi. Söï truyeàn baù knowledge or wisdom—Caên. Phaät giaùo ra khoûi xöù AÁn Ñoä laàn ñaàu tieân qua Source of truth: Chaân nguyeân (nguoàn goác cuûa xöù Tích Lan vaøo theá kyû thöù ba tröôùc Taây lòch chaân lyù). trong thôøi ñaïi vua A Xaø Theá. Vua A Xaø Theá South: Daksina (skt)—Phöông Nam—See Ten laø moät Phaät töû thuaàn thaønh, Ngaøi khuyeán taán directions. nhöõng ñoaøn truyeàn giaùo ñi ra ngoaøi AÁn Ñoä vaø ñaõ göûi hoï ñi 9 nôi khaùc nhau. Taïi Tích Lan, South Guardian deva: Kim Cang Voâ Thaéng Phaät giaùo höng thònh vaø ñöôïc che chôû vôùi söï Keát Hoä—See Four great guardian devas of the hoã trôï tích cöïc cuûa nhöõng ngöôøi cai trò, vaø four quarters. hieän taïi Phaät giaùo vaãn coøn laø Quoác giaùo. Southeast: Phöông Ñoâng Nam—See Ten 2) The Southern sect, or Bodhidharma school, directions. divided into northern and southern, the Southern Buddhism: Nam Phöông Phaät Giaùo. northern under Shen-Hsiu, the southern under 1) Southern Buddhism, in contrast with Northern Hui-Neng, around 700 A.D.: Nam Toâng, hay Buddhism (Mahayana—Baéc phöông Phaät tröôøng phaùi Ñaït Ma chia laøm hai phaùi baéc giaùo). Southern Buddhism is the Buddhism of nam, baéc Thaàn Tuù, nam Hueä Naêng, vaøo Sri Lanka, Burma, Thailand, Cambodia, and khoaûng naêm 700 sau Taây Lòch—See Southern Laos. Doctrinally derived from Abhidharma immediate, Northern gradual. Buddhism, it is generally known as Southern collection: Nam Taïng—See Southern Theravada, or Pali Buddhism. Pali, meaning collection of Buddhist Canon. “scriptures” refers to the language in which Southern collection of Buddhist canon: Nam the canon of Southern Buddhism was Taïng. recorded. Pali is also a common language for 1) The Southern collection or Edition of communication among monks as Theravada Buddhist Canon from Ceylon, Burma, and spread from Sri Lanka to Burma and Thailand: Taïng Kinh Pali cuûa mieàn Nam AÁn Thailand. The initial transmission of (ôû caùc xöù Tích Lan, Mieán Ñieän, Thaùi Lan). Buddhism beyond India was to Sri Lanka in 2) The Southern Collection, or edition, of the the third century B.C., during the time of Chinese Buddhist Canon, published at emperor Asoka, who then ruled almost the Nanking under the ming dynasty (1368-1398): entire subcontinent. Emperor Asoka was a Nam Taïng Kinh cuûa Trung Quoác, aán baûn taïi devout Buddhist, he was eager to propagate Nam Kinh ñôøi nhaø Minh (1368-1398). the religion beyond India. Missionaries were sent to nine different places. In Sri Lanka, Southern continent: Jambudvipa (skt)—Nam Buddhism prospered with the protection and Thieäm Boä Chaâu, coøn goïi laø Chaâu

Dieâm Phuø Ñeà— active support of a succession of rulers and is See Jambudvipa. still virtually the national religion—Nam Southern Heaven king: Virudhaka (skt)— Phöông Phaät Giaùo ñoái laïi vôùi Baéc Phöông Virulhaka (p)—Who presides over the Phaät Giaùo. Nam phöông Phaät giaùo laø Phaät kumbhandas—Taêng Tröôûng Thieân Vöông—Nam giaùo truyeàn töø vuøng nam AÁn Ñoä nhö Tích thieân vöông—See Four Heavenly (Guardian) Lan, Mieán Ñieän, Thaùi Lan, Cao Mieân vaø Laøo. Kings. Veà giaùo lyù thì Nam phöông Phaät giaùo laáy töø Southern hill: Nam Sôn—See Southern hill sect. Vi Dieäu Phaùp. Nam phöông Phaät giaùo cuõng Southern hill Sect: Nam Sôn Giaùo—Southern ñöôïc bieát ñeán nhö laø Phaät giaùo Nguyeân Thuûy, hill, name of a monastery which gave its name to hay Phaät giaùo heä ngöõ Pali. Pali ôû ñaây muoán T'ao-Hsuan of the T'ang dynasty, founder of the noùi laø ngoân ngöõ ghi laïi kinh ñieån cho Nam Vynaya school. This school regarded the nature of phöông Phaät giaùo. Pali cuõng laø ngoân ngöõ things as unreal or immaterial, but held that things thoâng duïng duøng trong truyeàn thoâng cho caùc were temporally entities. So the main teaching of Taêng só khi heä phaùi Nguyeân Thuûy phaùt trieån this school focuses on the meditation on the

unreality or immateriality of the nature of things— ñoái laïi vôùi phaùi thieàn Baéc Toâng cuûa Thaàn Tuù laäp Ngaøi Ñaïo Tuyeân ñôøi nhaø Ñöôøng laø vò toå cuûa toâng ra ôû mieàn baéc Trung Quoác. Trong khi Thieàn Baéc Töù Phaàn Luaät, truï trì taïi chuøa trong nuùi Chung Toâng cuûa Thaàn Tuù chòu aûnh höôûng saâu saéc cuûa Nam, neân chuøa ñöôïc goïi laø Nam Sôn. Toâng phaùi Phaät giaùo AÁn Ñoä vôùi tieäm giaùo, thì Thieàn Nam naøy tin ôû taùnh khoâng cuûa vaïn höõu, nhöng laïi cho Toâng ñaùnh baät goác reã tieäm giaùo, haï thaáp giaù trò raèng vaïn höõu ñeàu coù thöïc theå taïm thôøi. Vì vaäy cuûa vieäc hoïc kinh baèng söï "giaùc ngoä baát thaàn." giaùo lyù chính cuûa toâng phaùi laø thieàn quaùn treân tính Thieàn Nam Toâng phaùt trieån maïnh qua caùc trieàu khoâng cuûa vaïn höõu—See T'ao-Hsuan. ñaïi vaø toàn taïi cho ñeán hoâm nay, trong khi Thieàn Southern immediate, Northern gradual: Baéc Toâng bò taøn luïi vaø maát haún sau vaøi theá heä. Nam Ñoán Baéc Tieäm—The southern of the Sixth Thieàn Nam Toâng coøn goïi laø Toå Sö Thieàn vì ngöôøi Patriarch Hui-Neng came to be considered the ta cho raèng noù ñöôïc löu truyeàn töø Toå Hueä Naêng— orthodox Intuitional school or the immediate See Hui-Neng. method, the northern of the great monk Shen-Hsiu Southern sect: came to be considered as the gradual medthod— 1) Theravada: Nam Toâng—See Hinayana. Thieàn cuûa hai toâng nam vaø baéc ôû trung Quoác. 2) Southern Zen Sect: Thieàn toâng phöông Nam toâng ñöôïc xem nhö toâng ñoán ngoä cuûa Luïc Toå Nam—See Hui-Neng. Hueä Naêng, baéc toâng ñöôïc xem nhö toâng tieäm ngoä Southern or Theravada school: Tieåu Thöøa— cuûa ñaïi sö Thaàn Tuù. See Hinayana. Southern Jambudvipa: Coõi Nam Dieâm Phuø Southwest: Phöông Taây Nam—See Ten Ñeà. directions. Southern Pure Land: Nam Phöông Voâ Caáu Sovanna (p): Gold—Vaøng. Theá Giôùi—According to the Lotus Sutra, the Sovereign (n): Southern Pure Land is a land to which the dragon- 1) Chuû quyeàn—Quyeàn uy toái thöôïng. maid went on attaining Buddhahood—Theo Kinh 2) Töï Taïi: One of the six charateristics of a Phaùp

Hoa thì Nam Phöông Voâ Caáu Theá Giôùi laø Bhagavat—Moät trong saùu ñaëc taùnh cuûa töø Baït theá giôùi maø naøng Long Nöõ ñaõ thaønh Phaät. Giaø Phaïm—See Six charateristics of a Southern school: Nam Toâng (cuûa Ngaøi Hueä Bhagavat. Naêng)—The school of Zen derives from Hui- Sovereign powers for converting others: Khaû Neng, the sixth patriarch of Chinese Zen. The naêng hoaèng hoùa—There are three sovereign name “Nam Toâng” was used to distinguish with powers for converting others—See Three the Northern school founded by Shen-Hsiu. While sovereign powers for converting others. the Northern school was still strongly influenced Sovereign regarder: Quaùn Töï Taïi. by traditional Indian Meditation of gradual Sow merits: Gieo troàng phöôùc ñöùc. enlightenment (enlightenment is reached gradually through slow progress) and placed great Sow (v) the seeds: Haï Chuûng—Gieo gioáng—To value on study and intellectual penetration of the preach—To teach. According to the Chinese scriptures of Buddhism, the Southern uprooted the Buddhism, there are three periods. Northern school’s beliefs, down played the value 1) To sow the Buddha’s seed: When the seed of of study, and stressed the “Sudden Budha’s teaching is sown in the heart—Gieo enlightenment.” The Southern school flourished, haït gioáng Phaät. survived until today, while the Northern school 2) When it ripens: Quaû thuïc (chín). declined just right after Shen-Hsiu and died out 3) When it is stripped or harvested (when one together within a few generations. The Southern abandons all things): Thoaùt. School is often referred to as “Patriarch Ch’an” Sower (n): Ngöôøi gieo gioáng. because it claims descent from Hui Neng—Thieàn Sozan-Honjaku (jap): Zen master Ts’ao-Shan- Nam Toâng, phaùi Thieàn coù nguoàn goác töø Luïc toå Pen-Chi (Chinese)—Ts’ao-Shan in Kiang-Su, Hueä Naêng beân Trung quoác. Coù teân Nam Toâng ñeå where the Ts’ao-Tung sect, a branch of Ch’an

school, was founded by Tung-Shan; Ts’ao-Shan (Life) span: Quaûng ñôøi. was the name of the second patriarch of this Spare no pains: Chaúng neä. sect—Taøo Sôn hay nuùi Taøo, bieät hieäu cuûa Baûn Spare someone’s life: Tha maïng. Tòch Thieàn Sö, nhò toå Taøo Ñoäng, vaø cuõng laø hoïc Sparsa (skt): Contact—Feeling—Texture— troø cuûa Ñoäng Sôn Löông Giôùi thuoäc toâng Taøo Touch—Xuùc (ñuïng chaïm, caûm xuùc hay caûm giaùc). Ñoäng. 1) Contact: Sparsa (skt)—Taùt Ba La Sa—Tieáp Space (n): Khoâng gian. xuùc—Touch—To strike against—Collision— 1) Akasa-dhatu (skt): Akasa (skt)—Hö khoâng— The quality of tangibility, feeling and Khoâng gian—According to the Sarvastivadah sensation, one of the six gunas or objects, one Sect, there are two kinds of space—Theo Höõu of the twelve nidanas—Moät trong luïc traàn, Boä Toâng, coù hai loaïi hö khoâng—See Five cuõng laø moät trong 12 nhaân duyeân—See elements and Two kinds of space, Nine Twelve links of cause and effect. elements or nine substances (A), Ten 2) Touch: Phassa (p)—Xuùc—The wood “phassa” inexhaustible vows, and Seventy-five is derived from the verb “phusati,” meaning dharmas of the Abhidharma Kosa. “to touch,” however, contact should not be 2) Desa (skt): Thôøi, moät trong hai möôi boán phaùp understood as the mere physical impact of the baát töông öng trong Duy Thöùc Hoïc—See object on the bodily faculty. It is,

rather, the Twenty-four non-interactive activity dharmas. mental factor by which consciousness Space devas: Hö Khoâng Thieân—The four mentally touches th object that has appeared, heavens of desire above Sumeru in space, from thereby initiating the entire cognitive event— Yama heaven upwards—Boán coõi trôøi duïc giôùi, Theo Vi Dieäu Phaùp cuûa Tyø Kheo Boà Ñeà, töø naèm beân treân nuùi Tu Di, vaø beân döôùi coõi trôøi “Phassa” laáy töø ñoäng töø “phusati,” coù nghóa laø Dieäm Ma. xuùc chaïm; tuy nhieân, khoâng neân hieåu chæ laø söï Space is infinite: Hö khoâng voâ löôïng—See Ten xuùc chaïm vaät lyù suoâng vaøo moät vaät theå hay kinds of infinite path of Great Enlightening thaân. Xuùc coøn phaûi ñöôïc hieåu nhö laø moät yeáu Beings. toá tinh thaàn—See Twelve conditions of cause Space inside and outside: Noäi Ngoaïi Khoâng. and effect, and Seventy-five dharmas of the 1) The space inside and outside: Khoaûng khoâng Abhidharma Kosa. beân trong vaø beân ngoaøi. Sparsa and dharma (skt): Giaùc-Phaùp— 2) Internal organ and external object are both Sensations and properties—Objects of the body unreal, or not material: Caên beân trong vaø traàn and mind as sense organs. beân ngoaøi ñeàu khoâng thaät. Sparse (a): Raûi raùc (daân soá). Space-like mind: Immanent mind—Boån giaùc— Spawn-born: Samsvedaja (skt)—Thaáp Sanh— See Two kinds of enlightenment (A). See Four forms of birth. Space spirit: Thaàn Hö Khoâng. Speak eloquently: Noùi moät caùch huøng bieän (cao Space takes on the color of precious things: ñaøm huøng bieän). Hö Khoâng Hoùa Thaønh Saéc Baùu—See Ten states Speak of the endless of the future: Speak of of the form-skandha. the future of the future—Vò lai theá noùi voâ taän (vò Space-time: Thôøi khoâng. lai theá)—See Ten ways by which Enlightening Space-traveling immortal: Space-traveling Beings explain all pasts, presents and futures. rsi—Khoâng haønh tieân—See Ten kinds of Speak of the equality of the present: Hieän taïi immortals (4). theá noùi bình ñaúng—See Ten ways by which Space wheel: Hö Khoâng Luaân—See Four wheels Enlightening Beings explain all pasts, presents and (A). futures. Spacelessness: Khoâng bò khoâng gian haïn cheá— Speak of the future of the past: Quaù khöù theá Voâ khoâng gian. noùi vò lai theá—See Ten ways by which

Enlightening Beings explain all pasts, presents and reasons of non-retrogression for those who are futures. reborn in the Pure Land. Speak of the future of the present: Hieän taïi Speak of the past of the future: Vò lai theá noùi theá noùi vò lai theá—See Ten ways by which quaù khöù theá—See Ten ways by which Enlightening Beings explain all pasts, presents and Enlightening Beings explain all pasts, presents and futures. futures. Speak gently, not roughly: Noùi moät caùch töø Speak of the past of the past: Quaù khöù theá noùi toán—I will speak gently, not roughly. This is one quaù khöù theá—See Ten ways by which of the five reasons why those who are reborn in Enlightening Beings explain all pasts, presents and the Pure Land achieve non-retrogression—Toâi noùi futures. moät caùch töø toán, khoâng noùi lôøi aùc khaåu. Ñaây laø Speak of the past of the present: Hieän taïi theá moät trong naêm phaùp noäi taâm moät vò Tyø Kheo caàn noùi quaù khöù theá—See Ten ways by which phaûi coù neáu muoán chæ trích moät vò khaùc—See Five Enlightening Beings explain all pasts, presents and reasons of non-retrogression for those who are futures.

reborn in the Pure Land. Speak of past, present and future being the Speak for the good, not for the harm: Noùi lôøi one instant of the present: Hieän taïi theá noùi tam coù lôïi ích—I will speak for his good, not for his theá töùc moät nieäm—See Ten ways by which harm. This is one of the five reasons why those Enlightening Beings explain all pasts, presents and who are reborn in the Pure Land achieve non- futures. retrogression—Toâi noùi lôøi coù lôïi ích, khoâng noùi lôøi Speak poorly about: Noùi xaáu veà ai—A Bhiksu khoâng lôïi ích. Ñaây laø moät trong naêm phaùp noäi taâm or Bhiksuni who speaks poorly about, jokes about, moät vò Tyø Kheo caàn phaûi coù neáu muoán chæ trích belittle or insult another Monk or Nun, commits an moät vò khaùc—See Five reasons of non- Expression of Regret Offence—Vò Tyø Kheo hay retrogression for those who are reborn in the Pure Tyø Kheo Ni naøo noùi xaáu, noùi ñuøa, hay chöôûi maéng Land. moät vò Taêng hay Ni khaùc, laø phaïm giôùi Ba Daät Ñeà Speak (v) in harmony: Noùi eâm dòu (ñoàng ñieäu hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). vôùi tha nhaân). Speak of the present of the future: Vò lai theá Speak ill of the Buddhist doctrines: Phæ Baùng noùi hieän taïi theá—See Ten ways by which Chaùnh Phaùp—To slander or deny the truth, i.e. Enlightening Beings explain all pasts, presents and Buddhism—Phæ baùng Phaät phaùp (toäi naày naëng futures. nhaát vónh vieãn ñoïa vaøo ñòa nguïc). Speak of the present of the past: Quaù khöù theá Speak (v) impromptu: Noùi öùng khaåu. noùi hieän taïi theá—See Ten ways by which Speak (v) inconsiderably: AÊn noùi haøm hoà. Enlightening Beings explain all pasts, presents and Speak (v) indistinctively: AÁp uùng—To mumble. futures. Speak (v) in earnest: Noùi trang nghieâm. Speak at the right time, not at the wrong Speak (v) like a parrot: Noùi nhö veït. time: Noùi ñuùng thôøi—I will speak at the right Speak (v) loudly: Noùi oang oang. time, not at the wrong time. This is one of the five Speak with love in the heart, not with points to be borne in mind by a monk wishing to enmity: Noùi lôøi coù loøng töø—I will speak with rebuke another—Toâi noùi ñuùng thôøi, khoâng phaûi phi thôøi. Ñaây laø moät trong naêm phaùp noäi taâm moät love in my heart, not with enmity. This is one of vò Tyø Kheo caàn phaûi coù neáu muoán chæ trích moät vò the five reasons why those who are reborn in the khaùc—See Five points a monk who wishes to Pure Land achieve non-retrogression—Toâi noùi lôøi rebuke another should bear in mind. coù loøng töø, khoâng phaûi lôøi saân haän. Ñaây laø moät trong naêm phaùp noäi taâm moät vò Tyø Kheo caàn phaûi Speak sacrilegiously of the Buddha: Phæ baùng coù neáu muoán chæ trích moät vò khaùc—See Five Ñöùc Phaät.

Speak (v) sarcastically: Noùi xoû—Talk Kheo Ni naøo coá tình noùi sao cho thí chuû ñoäng sarcastically. loøng thöông xoùt ñeå cuùng döôøng, laø phaïm giôùi Speak (v) the sincere and actual words: xaû ñoïa (phaûi buoâng boû vaø phaùt loà saùm hoái Thuyeát thaønh thieät ngoân. ngay). 2) A Bhiksu or Bhiksuni who speaks in such a Speak in a sweet and exaggerating way to way so that someone who wants to make win someone's heart: Noùi lôøi ñöôøng maät hoaëc tæ offering to another monk or nun or the the teâ than khoùc ñeå ñöôïc loøng ai—A Bhiksu or Sangha changes his or her mind and makes Bhiksuni who speaks in a sweet or exaggerating the donation to

him or her instead, commits an way to win someone's heart or complains and offence involves Release and Expression of cries to arouse others' sympathy for himself or Regret—Vò Tyø Kheo hay Tyø Kheo Ni naøo noùi herself, commits an Expression of Regret ñeå cho thí chuû ñoåi yù ñònh thay vì cuùng döôøng Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo noùi cho giaùo ñoaøn hay cho Taêng Ni khaùc quay nhöõng lôøi ñöôøng maät hay than khoùc tæ teâ ñeå laáy sang cuùng döôøng cho mình, vò aáy phaïm giôùi loøng hay ñöôïc ngöôøi khaùc thöông caûm, laø phaïm xaû ñoïa (caàn phaûi buoâng boû vaø phaùt loà saùm hoái giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. ngay). Speak (v) thoughtlessly: Noùi lieàu. Speak in a way that indirectly refers to the Speak. wrongdoing done by another monk or nun: Speak (state) (v) the truth: Noùi söï thaät—I will Noùi xa noùi gaàn giaùn tieáp nhaéc laïi loãi laàm cuûa moät speak (state) the truth, not what is false. This is vò Taêng hay Ni khaùc—A Bhiksu or Bhiksuni who one of the five reasons why those who are reborn do this, commits an Expression of Regret in the Pure Land achieve non-retrogression—Toâi Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo laøm noùi ñuùng söï thaät, khoâng sai söï thaät. Ñaây laø moät nhö vaäy laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa trong naêm phaùp noäi taâm moät vò Tyø Kheo caàn phaûi (caàn phaûi phaùt loà saùm hoái). coù neáu muoán chæ trích moät vò khaùc—See Five Speak (v) well of someone: Noùi toát ai. reasons of non-retrogression for those who are Speak what is not true, add or omit reborn in the Pure Land. Speak up (v) the truth: Noùi leân (noùi toaïc ra) söï important detail: Noùi khoâng ñuùng söï thaät, theâm bôùt nhöõng chi tieát quan troïng—See Speak vulgar thaät. words to insult others. Speak vulgar words to insult others: Noùi lôøi Speak (v) with grace: Noùi lôøi töø aùi. thoâ tuïc ñeå maéng nhieác ngöôøi khaùc—A Bhiksu or Bhiksuni who speaks vulgar words to insult others, Speak words that cause hatred and division: or speak what is not true, adds or omits important Noùi lôøi haän thuø vaø chia reõ—See Speak vulgar details, or speaks words that cause hatred and words to insult others. division, commits an Expression of Regret Speaker (n): Dieãn giaû—Orator. Offense—Vò Tyø Kheo hay Tyø Kheo Ni naøo noùi lôøi Speaking: Uy nghi noùi—Fine manners of Bhiksus thoâ tuïc ñeå maéng nhieác ngöôøi khaùc, noùi khoâng and Bhiksunis—Uy nghi cuûa Tyø Kheo vaø Tyø Kheo ñuùng söï thaät, noùi theâm noùi bôùt, hay noùi nhöõng lôøi Ni: gaây haän thuø chia reõ, laø phaïm giôùi Ba Daät Ñeà hay 1) A Bhiksu or Bhiksuni should not interrupt giôùi Ñoïa (phaûi phaùt loà saùm hoái). someone who is speaking—Tyø Kheo vaø Tyø Speak in way that arouses pity in a donor: Kheo Ni khoâng neân ngaét lôøi ngöôøi khaùc. Noùi sao cho thí chuû nghe ñoäng loøng thöông xoùt. 2) A Bhiksu or Bhiksuni should speak so loud 1) A Bhiksu or Bhiksuni who intentionally that his or her voice drowns the voices of speaks in such a way so that arouses pity in a others—Tyø Kheo hay Tyø Kheo Ni khoâng neân donor, so that the donor will make an offering, noùi quaù lôùn löôùt gioïng cuûa ngöôøi khaùc. commits an offence involves release and Expression of Regret—Vò Tyø Kheo hay Tyø

3) A Bhiksu or Bhiksuni should not talk back and Speaking bodhi: Words of the truth—Boà Ñeà forth—Tyø Kheo vaø Tyø Kheo Ni khoâng neân Ngöõ. noùi qua noùi

laïi. Speaking evil: Noùi aùc—One of the two 4) A Bhiksu or Bhiksuni should not point her duskrta—Moät trong hai loaïi troùi buoäc vaøo phieàn finger towards the other person's face while naõo—See Two duskrtas. speaking—Tyø Kheo hay Tyø Kheo Ni khoâng Speaking and hearing at the same time: Teà neân vöøa noùi vöøa chæ troû vaøo maët ngöôøi khaùc. Thuyeát Teà Vaên—Speaking and hearing 5) A Bhiksu or Bhiksuni should always practice together—Noùi vaø nghe cuøng moät luùc. to speak softly and slowly, not talking too fast Speaking karma: Khaåu nghieäp. and swallowing one's food—Tyø Kheo hay Tyø Kheo Ni neân luoân taäp noùi meàm maïi chaäm raûi, Speaking of one's own wholesome deeds chöù khoâng neân noùi quaù nhanh hay vöøa noùi voluntarily when not asked: Töï nguyeän caùi toát vöøa nuoát ñoà aên. cuûa mình—Those who are not asked by anyone of 6) A Bhiksu or Bhiksuni should not intentionally their wholesome deeds, and yet they speak of leave his or her sentence unfinished—Tyø them voluntarily, let alone if someone did ask. Kheo hay Tyø Kheo Ni khoâng neân boû löûng This represents those who are constantly bragging giöõa chöøng caâu noùi cuûa mình. and boasting himself or herself. Only a petty 7) A Bhiksu or Bhiksuni should not engage in a person would do such a thing because true causal conversation about the relationship of a greatness will be praised without having necessary couple, contraception, or giving birth—Tyø to announce it to the world—Haïng ngöôøi khoâng ai Kheo hay Tyø kheo Ni khoâng neân saùp vaøo hoûi veà caùi toát cuûa mình maø cöù noùi, huoáng hoà chi laø cuoäc ñaøm thoaïi thöôøng tình veà quan heä löùa coù hoûi! Ñaây laø loãi töï khoe khoang mình, raát laø toån ñoâi, veà thuï thai vaø sanh ñeû. ñöùc, chæ coù keû tieåu nhôn môùi laøm nhö vaäy, chöù baäc 8) A Bhiksu or Bhiksuni should not tell ghost or ñaïi tröôïng phu quaân töû ñöôïc khen cuõng khoâng caàn horror stories which arouse fear in another ai coâng boá ra—See Four types of persons (D). person—Tyø Kheo vaø Tyø Kheo Ni khoâng neân Speaking of others' unwholesome deeds noùi chuyeän ma hay chuyeän kinh dò laøm khôi voluntarily when not asked: Töï nguyeän noùi caùi daäy söï sôï haõi nôi ngöôøi khaùc. xaáu cuûa ngöôøi—Those who are not asked of 9) A Bhiksu or Bhiksuni should not glance others' unwholesome deeds but speak of them around or blink flirtatiously—Tyø Kheo hay Tyø anyway, let alone if they were asked. These are Kheo Ni khoâng neân lieác quanh hay lieác tình. people who kill without weapons. This is to 10) A Bhiksu or Bhiksuni should not imitate expose other people's mistakes and someone else's way of speaking or manner in transgressions, or to ridicule others to make one's order to make fun of that person—Tyø Kheo self look good. Such an act is a sign of wickedness hay Tyø Kheo Ni khoâng neân baét chöôùc gioïng and evil—Haïng ngöôøi khoâng ai hoûi ñeán caùi xaáu hay caùch noùi cuûa ngöôøi khaùc ñeå gieãu côït. cuûa keû khaùc, maø cöù noùi, huoáng chi laø coù hoûi! Ñaây 11) A Bhiksu or Bhiksuni should not laugh too laø loãi gieát haïi ngöôøi maø khoâng duøng ñao kieám, raát loudly or open one's mouth too wide—Tyø laø toån haïi, chæ coù keû aâm hieåm aùc ñoäc môùi laøm nhö Kheo hay Tyø Kheo Ni khoâng neân cöôøi quaù vaäy—See Four types of persons (D). lôùn hay môû mieäng quaù to. Speaking of others' wholesome deeds 12) A Bhiksu or Bhiksuni should not put out his or incompletely and

incoherently: Ngaäp ngöøng her tongue and lick his or her lips—Tyø Kheo khi noùi ñeán caùi toát cuûa ngöôøi khaùc—Those who hay Tyø Kheo Ni khoâng neân leø löôõi ra vaø lieám when asked of others' wholesome deeds, will moâi. speak incompletely, sometimes incoherently much 13) A Bhiksu or Bhiksuni should not yawn or pick like a child who had just learned to speak, let his or her teeth without covering his or her alone if they were not asked! This condition mouth—Tyø Kheo hay Tyø Kheo Ni khoâng neân represents people who hide other people's ngaùp hay xæa raêng maø khoâng che mieäng laïi.

wholesome deeds, so they would look good in the Thieàn—See Special transmission outside the process. It is an act of a petty person—Haïng ngöôøi teachings, and Eight fundamental principles. coù ai hoûi ñeán caùi toát cuûa ngöôøi khaùc, thì chæ ngaäp Special transmission outside the teachings: ngöøng, baäp beï nhö con nít môùi hoïc noùi, huoáng hoà Giaùo Ngoaïi Bieät Truyeàn—It is a special chi laø khoâng hoûi! Ñaây laø loãi dìm che ñieàu toát cuûa transmission outside the teachings. This is one of ngöôøi, ñeå cho thaáy mình toát, loãi naày raát laø toån the eight fundamental principles, intuitional or phöôùc, chæ coù keû tieåu nhôn môùi laøm nhö vaäy—See relating to direct mental vision of the Zen School. Four types of persons (D). According to a Buddhist legend, the special Spear of wisdom: Baùt Nhaõ Phong—The transmission outside the orthodox teaching began wisdom, which is able to cut off illusion and evil— with the famous discourse of Buddha Sakyamuni Ngoïn ñao trí tueä coù khaû naêng caét ñöùt phieàn naõo vaø on Vulture Peak Mountain (Gridhrakuta). At that aùc nghieäp. time, surrounded by a crowd of disciples who had Spearhead (v): Chóa muõi nhoïn vaøo. assembled to hear him expound the teaching. The Special (a): Other—Different—Diferentiate— Buddha did not say anything but holding up a lotus Ñaëc bieät—Khaùc bieät. flower. Only Kashyapa understood and smiled. As a result of his master, he suddenly experienced a Special favor: Ñaëc aân. break through to enlightened vision and grasped Special invitation: Bieät Thænh—Special the essence of the Buddha's teaching on the spot. deference paid by singling out or inviting a Monk The Buddha confirmed Mahakashyapa as his or one member of the community to the house of enlightened student. Mahakashyapa was also the lay people. This is against the monastic life. first patriarch of the Indian Zen—Giaùo Ngoaïi Bieät However, in case of emergency, a patron of Truyeàn. Ñaây laø moät trong taùm nguyeân taéc caên Buddhism can make a special invitation, not by baûn, cuûa tröïc giaùc hay lieân heä tröïc tieáp vôùi taâm choosing the person, but invitation in according to linh cuûa tröôøng phaùi Thieàn Toâng. Theo truyeàn their years of ordination—Ñaëc bieät môøi moät vò thuyeát Phaät giaùo thì söï truyeàn thuï rieâng bieät beân Taêng ñeán nhaø Phaät töû taïi gia laø ñi ngöôïc laïi vôùi ngoaøi caùc kinh ñieån ñaõ ñöôïc baét ñaàu ngay töø thôøi neáp soáng tònh haïnh nôi Tònh xaù. Tuy nhieân trong Phaät Thích ca vôùi thôøi thuyeát giaûng treân ñænh Linh tröôøng hôïp khaån caáp thí chuû coù theå bieät thænh baèng Thöùu. Tröôùc moät nhoùm ñoâng ñoà ñeä, Phaät chæ giô caùch khoâng löïa choïn ngöôøi, maø theo ngoâi thöù cao moät boâng sen maø khoâng noùi moät lôøi naøo. Chæ trong Taêng giôùi—See Order of monastic age. coù ñeä töû Ñaïi Ca

Dieáp boãng ñaïi ngoä, hieåu ñöôïc yù Special meeting: Tieåu tham (buoåi tham vaán ñaëc Phaät vaø mæm cöôøi. Sau ñoù Phaät ñaõ goïi Ñaïi Ca bieät giöõa thaày vaø troø ñeà baøn luaän veà tieán boä hay Dieáp, moät ñeä töû vöøa giaùc ngoä cuûa Ngaøi. Ca Dieáp trôû ngaïi trong vieäc haønh thieàn cuûa ngöôøi hoïc troø). cuõng chính laø vò tröôûng laõo ñaàu tieân cuûa doøng Special mental function: Viniyata (skt)— thieàn AÁn ñoä—See Eight fundamental principles. Particular states—Taâm sôû bieät caûnh, moät trong Special vow: Bieät Nguyeän—Special vow, as the naêm möôi moát taâm sôû—See Fifty-one Dharmas forty-eight of Amitabha, or the twelve of Yao- interactive with the Mind. Shih-Fo (Bhaisajya), as contrast with general vows Special Perfect doctrine: Lotus doctrine—Bieät taken by all Bodhisattvas—Lôøi nguyeän ñaëc bieät, giaùo—See Dual division of the Buddha's teaching nhö laø töù thaäp baùt nguyeän cuûa Phaät A Di Ñaø hay (VIII), and Specific Doctrine. thaäp nhò nguyeän cuûa Phaät Döôïc Sö, ñoái laïi vôùi Special talent: Bieät taøi. "Toång Nguyeän" cuûa chö Boà Taùt. Special transmission: Bieät Truyeàn—Separately Specialization: Söï chuyeân moân hoùa. handed down—Mind-to-mind transmission in Zen Species (n): Abhijatiyo (p)—Chuûng loaïi— tradition or oral tradition. To pass on the teaching According to the Sangiti Sutta in the Long from mind to mind without writing, as in the Zen Discourses of the Buddha, there are six species— or Intuitive school—Bieät truyeàn, baát laäp vaên töï Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù maø duøng taâm truyeàn taâm trong truyeàn thoáng nhaø saùu loaïi sanh—See Six species.

Specific characteristics: Visesa (skt)— with each reincarnation faces change and Particulars—Bieät Töôùng—Though all things have bodies alter in appearance. The reason the universal basis of impermanence, they have depends on whether debts need to be repaid, particular qualities—Duø chö phaùp ñeàu coù chung or the cycle of rebirths leads people to repay moät caên baûn voâ thöôøng, chuùng vaãn coù nhöõng phaåm with their lives, etc. Therefore, animals with chaát ñaëc bieät rieâng. furs, horns, and antlers of the present could Specific Doctrine: Bieät Giaùo—See Separated very well be people in a former life." doctrine. Moreover, due to the nature of karmic retributions and inhabiting an animal's body, Specific karma and delusional views: Bieät various animals have different views and Nghieäp Voïng Kieán. perspectives (perceptions and knowledge) (I) The meanings of Specific karma and from humans—Trong Kinh Nghieäp Baùo, Ñöùc delusional views: YÙ nghóa cuûa Bieät nghieäp Phaät daïy: "Chuùng sanh xoay vaàn leân xuoáng Voïng kieán—Specific karma and delusional trong ba neûo saùu ñöôøng, kieáp kieáp ñeàu thay views are the different false perceptions and daïng ñoåi hình, nguyeân do maéc nôï naàn phaûi knowledge of each classification of sentient traû, hoaëc luaân hoài ñeàn maïng laãn nhau. Cho beings depending on the karmic power and neân vaät loaïi mang loâng ñoäi söøng ngaøy hoâm the body each inhabits at the present time. nay, bieát ñaâu chuùng noù cuõng laø loaøi ngöôøi Specific karma means a particular and trong kieáp tröôùc." Laïi nöõa, do nôi nghieäp baùo distinctive actions accumulated from the past vaø söï thoï thaân sai bieät, hoaëc thuù, hoaëc caàm of a person, a group of people, a sentient thuù maø caùc loaøi suùc vaät coù caùi nhìn hoaøn toaøn being, or a group of sentient

beings. khaùc vôùi loaøi ngöôøi. Delusional views mean false and mistaken 1) With the same eyesight, yet fish view mud, perception and knowledge. The Buddha dirt, sand, water as their homes. If taken on taught: “Depending on each individual’s land and air, they will feel uneasy and hot, karmic power and retribution for and they cannot survive for very long: Nhö transgressions, as well as wisdom and body, cuøng moät con maét thaáy, maø loaøi caù nhìn buøn, each person will have a different perception ñaát, soâng, nöôùc laø nhaø neân soáng an vui thoaûi and knowledge (perspective). That different maùi nôi ñoù. Ngöôïc laïi khi bò boû leân bôø vaø perception and knowledge is called Specific khoâng khí, chuùng seõ caûm thaáy söï khoù chòu karma and delusional views.”—Bieät nghieäp noùng böùc, vaø chuùng khoâng theå naøo soáng ñöôïc Voïng kieán laø caùi thaáy bieát sai laàm khaùc nhau bao laâu. cuûa moãi loaøi tuøy theo nghieäp löïc vaø söï thoï 2) With the same eyesight, yet wild animals, thaân hieän höõu. Bieät nghieäp töùc laø toäi nghieäp such as tiger, cougar, snake, centipede, rieâng bieät trong quaù khöù cuûa moät ngöôøi, moät monkey, antelope, etc. view mountains, nhoùm ngöôøi, moät chuùng sanh, hay moät nhoùm forests, bushes, trees, caves, etc. as large chuùng sanh. Voïng kieán laø caùi thaáy bieát sai homes and never know of any other kinds of laàm. Ñöùc Phaät daïy: “Tuøy theo nôi nghieäp löïc, magnificent palaces of the human realm: toäi baùo, trí hueä cuøng saéc thaân, maø moïi loaøi Cuõng cuøng moät con maét thaáy, maø loaøi daõ thuù chuùng sanh ñeàu coù söï thaáy bieát khaùc nhau goïi nhö coïp, beo, raén, rít, khæ vöôïn, höôu nai thì laø “Bieät Nghieäp Voïng Kieán.” xem choán nuùi röøng, luøm buïi, hang hoùc laø nôi (II) Categories of Specific karma and Delusional cö truù toát ñeïp, maø khoâng heà bieát ñeán caùc nhaø views—Phaân loaïi Bieät nghieäp Voïng kieán: cöûa cao roäng nguy nga cuûa loaøi ngöôøi. (A) Specific karma and Delusional views of 3) With the same eyesight, yet dogs view the Animals: Bieät nghieäp Voïng kieán cuûa suùc foul and odorous matters such as shrimp’s sanh—The Karmic Retribution Sutra taught: head, fish bones, and other fecal material as “Sentient beings are constantly cycling, going delicate and delicious foods, whereas people up and down in the three worlds and six paths, consider those things to be filthy and

disgusting: Vôùi cuøng moät con maét thaáy, maø nhieân, khoâng phaûi baát cöù ai cuõng ñeàu thaáy loaøi choù nhìn ñaàu toâm xöông caù hoâi thuùi laø bieát gioáng nhö nhau, maø traùi laïi coøn tuøy thuoäc thöùc aên ngon, trong khi loaøi ngöôøi thì thaáy ñoù vaøo nôi nghieäp löïc, toäi baùo, hoaëc quaû vò laø moät chaát nhôùp nhuùa dô baån. chöùng ñaéc do coâng phu tu taäp. 4) With the same eyesight, yet various worms, 1) Specific karma and Delusional views in bugs, mosquitoes, ticks, maggots, etc. view ordinary people—Bieät nghieäp Voïng kieán nôi leaves, nest, cocoon, low, moist, and phaøm phu: congested areas, darkness, sewer, outhouse as a) Human beings do not see the air surrounding their homes or great tasty foods and never them and live peacefully and contentedly in know anything different: Cuõng cuøng moät con it, yet if put in water they will feel suffocated, maét, maø loaøi saâu boï, ruoài muoãi, raän reäp, doøi lose their breath, and die within minutes if töûa xem caùc thöù laù caây, oå keùn, choán aåm thaáp, they cannot break free from this

medium: chaät heïp, toái taêm, coáng raõnh, phaân tieåu, vaân Loaøi ngöôøi chaúng thaáy coù khoâng khí bao vaân, laø nhaø cöûa hoaëc thöùc aên ngon, maø khoâng quanh mình vaø soáng an laønh nhôûn nhô trong bao giôø nghó ñeán caùc ñieàu chi khaùc. ñoù, nhöng neáu bò ñem boû vaøo nöôùc thì caûm (B) Specific karma and Delusional views of thaáy ngoäp thôû vaø seõ cheát ít phuùt sau ñoù. Human Beings: Bieät nghieäp Voïng kieán cuûa b) With the same eyesight, human beings see loaøi ngöôøi—Human beings are the epitome of something as great delicacies, yet the hungry all living beings because their minds are ghosts view the same objects as dirt, sands, complete with the seeds of the Bodhi Mind. fires, coals, but the Heavenly Beings view Humans are the accumulation of all those things as a mixture of filthy and odorous wholesome karma; therefore, in this present matter: Cuõng cuøng moät con maét thaáy maø loaøi life, if they are able to encounter wise ngöôøi nhìn bieát ñoù laø moùn aên ngon, trong khi teachers and the proper Buddha Dharma and loaøi ngaï quyû laïi thaáy ñoù laø soûi caùt, löûa than; then sincerely maintain and cultivate what coøn chö Thieân thì thaáy ñoù laø nhöõng chaát nhô they learn, it is possible to transform baån, hoâi haùm troän laãn vôùi nhau. themselves from unenlightened beings to c) With the same eyesight, human beings see enlightened or saintly beings. For this reason, walls and fences as obstructions, yet ghosts human beings have a unique ability in that and demons do not see such walls to be any their perception and knowledge is the deepest kind of an obstruction. People do not see and most complete, unequal to any other magic and spells as an obstruction, yet ghosts realms of existence. However, it is not and demons view magic and spells as necessarily true that everyone in the human obstructions similar to being impeded by a realm will have the same identical view and high wall or being locked and confined in a perception, but will also depend on each space: Cuõng cuøng moät caùi thaáy, nhöng loaøi individual's ’armic powers, trasgressions, ngöôøi thì bò töôøng vaùch laøm caûn trôû, trong khi retributions, or their level of spiritual ma quyû thì khoâng thaáy töôøng vaùch laøm cho achievements through cultivation and practice chöôùng ngaïi. Ngöôøi thaáy buøa pheùp khoâng of the former lives—Ngöôøi laø moät sinh vaät toái chöôùng ngaïi, nhöng loaøi ma quyû thì thaáy buøa linh hôn taát caû bôûi leõ trong taâm con ngöôøi coù pheùp ngaên caûn hoï laïi nhö gaëp böùc töôøng cao, ñaày ñuû haït gioáng Boà Ñeà. Ngöôøi laø choã keát taäp hoaëc laø bò nhoát trong lao nguïc. cuûa phaàn lôùn caùc nghieäp laønh thuoäc baäc trung 2) Specific karma and Delusional views of the vaø thöôïng, cho neân coù theå trong hieän ñôøi neáu Liberated: Bieät nghieäp Voïng kieán cuûa baäc gaëp ñöôïc minh sö vaø chaùnh phaùp roài moät loøng Giaûi Thoaùt—The liberated are cultivated tuaân giõõ vaø tu taäp theo aét seõ ñöôïc chuyeån beings who have attained some form of phaøm thaønh Thaùnh. Vì vaäy cho neân loaøi ngöôøi spiritual awakenings. They have an ñaëc bieät coù moät söï thaáy bieát cao sieâu, hoaøn extraordinary knowledge and understanding toaøn hôn haún caùc loaøi chuùng sanh khaùc. Tuy that we unenlightened beings cannot possibly

imagine. Even so, the perception and thaáy bieát giôùi haïn trong moät tieåu thieân theá knowledge of these extraordinary beings will giôùi, bao goàm moät ngaøn tieåu

theá giôùi—See depend on their cultivation and the various Four kinds of holy men (II)(A)(2). levels of their spiritual achievements. e) Third Fruit of Anagama Enlightenment with Otherwise, they are not always equal in every the perception and knowledge limited to a aspect—Baäc thoaùt tuïc laø nhöõng vò tu haønh ñaõ Medium World System, consisting of 1,000 ñöôïc chöùng ñaéc caùc quaû vò giaûi thoaùt. Caùc baäc Small World Systems: Tam Quaû A Na Haøm naày coù moät söï bieát phi thöôøng maø haøng phaøm vôùi söï thaáy bieát giôùi haïn trong moät trung thieân phu baït ñòa chuùng ta khoâng theå naøo suy löôøng theá giôùi, goàm moät ngaøn tieåu thieân theá giôùi— ñeán ñöôïc. Tuy nhieân, caùi thaáy bieát cuûa nhöõng See Four kinds of holy men (II)(A) (3). baäc phi thöôøng naày laïi coøn tuøy thuoäc vaøo caùc f) Fourth Fruit of Arhat Enlightenment with the coâng phu tu taäp vaø quaû vò chöùng ñaéc cao thaáp perception and knowledge limited to a Great khaùc nhau nöõa, chôù khoâng phaûi laø luoân luoân World System, consisting of 1,000 Medium ñoàng nhaát. World Systems: Töù Quaû A La Haùn vôùi söï thaáy a) Those who dwell in the realm of gods and bieát goàm thaâu trong moät ñaïi thieân theá giôùi, fairies, their views are limited to the bao goàm moät ngaøn trung thieân theá giôùi—See Fairylands: Thaàn tin chæ thaáy giôùi haïn trong Four kinds of holy men (II)(A)(4). coõi Boàng Lai—See Fairyland. g) First Ground Maha-Bodhisattva with the b) The views of those who are Heavenly-fairies Dharma Eyes which are capable of seeing are limited to a single and one continent of and knowing 100 different Buddhalands, human existence. Outside of those domains, attaining 100 samadhi. Their auras shine to all these beings do not see or know of it. This is 100 Buddhalnds, and they are capable of similar to looking at the sky with a small tube, traveling to the 100 Buddhalands freely and with a bigger tube, the sky will be large, etc: without any hindrance: Baäc Sô Ñòa Boà Taùt vôùi Baäc Thieân Tieân hay Tieân ñaïo ñöôïc sanh veà ñaïo nhaõn thaáy bieát ñöôïc 100 coõi Phaät, 100 coõi Trôøi chæ thaáy giôùi haïn trong moät coõi Trôøi, Ñöùc Phaät, vaø chöùng ñöôïc 100 tam muoäi. moät chaâu thieân haï maø thoâi. Ngoaøi phaïm vi ñoù Phoùng haøo quang laøm rung ñoäng 100 coõi Phaät, ra, caùc vò aáy khoâng coøn thaáy bieát chi nöõa. Ñaây ñi khaép caû 100 coõi Phaät khoâng bò chöôùng ngaïi. cuõng ví nhö laáy oáng nhoû nhìn trôøi thì thaáy trôøi h) Second Ground Maha-Bodhisattva with their baèng oáng nhoû, nhìn baèng oáng lôùn thì thaáy trôøi Dharma eyes which are capable of lôùn. penetrating 10,000 Buddhalands: Baäc Nhò Ñòa c) First Fruit of Srotapanna Enlightenment with Boà Taùt ñaïo nhaõn thaáy ñöôïc 10.000 coõi Phaät. the clear perception and knowledge limited to i) Third Ground Maha-Bodhisattva with their a World System, which includes the four Dharma Eyes which are capable of unwholesome realms, four great continents, penetrating 100,000 Buddhalands: Baäc Tam one Mount Sumeru, one sun, one moon, sic Ñòa Boà Taùt vôùi ñaïo nhaõn thaáy ñöôïc 100.000 Heavens of Desires, a First Dhyana Heaven, coõi Phaät. and that is all: Baäc chöùng Sô Quaû Tu Ñaø j) Thus, in this way, the Maha-Bodhisattva's Hoaøn vôùi söï thaáy bieát roõ raøng chæ giôùi haïn spiritual achieving will increase ten times trong phaïm vi cuûa moät tieåu theá giôùi, goàm A tu with each succeeding stage until the Tenth la, suùc sanh, ngaï quyû, ñòa nguïc, töù ñaïi

chaâu, Ground Maha-Bodhisattva is reached. At this moät nuùi Tu Di, moät maët trôøi, moät maët traêng, level , the spiritual and religious power of luïc duïc Thieân, vaø moät coõi trôøi Sô Thieàn—See infinite and endless worlds in the ten Four kinds of holy men (II)(A)(1). directions. Even then that is not truly perfect. d) Second Fruit of Sakadagami Enlightenment When comparing the perception, view, and with the perception and knowledge limited to knowledge of those at the tenth ground Maha- a Small World System, consisting of 1,000 Bodhisattva to the Buddhas, this is similar to World Systems: Nhò Quaû Tö Ñaø Haøm vôùi söï using a grain of sand to compare to Mount

Sumeru, respectively: Nhö theá laàn löôït cöù trong phaùp naày thôøi ñöôïc vi dieäu ngöõ voâ taêng leân gaáp 10 laàn cho ñeán Thaäp Ñòa Boà Taùt thöôïng cuûa Nhö Lai—See Ten kinds of thì thaàn thoâng ñaïo löïc cuûa quyù ngaøi khoâng theå speech of Great Enlightening Beings. nghó baøn, bao haøm voâ löôïng voâ bieân möôøi Speech is accordant with wisdom: Nhaát Thieát phöông quoác ñoä. Nhöng nhö theá cuõng chöa Khaåu Nghieäp Tuøy Trí Hueä Haønh—Moïi Khaåu phaûi laø ñuû, vì neáu ñem so söï thaáy bieát cuûa Nghieäp Ñeàu Laøm Theo Trí Tueä, moät trong möôøi haøng thaäp ñòa Boà Taùt naày vôùi chö Phaät thì taùm ñieàu khoâng loãi theo Ñaïi Trí Ñoä Luaän—All cuõng tyû nhö haït buïi vi traàn cöïc nhoû saùnh vôùi speech is accordant with wisdom or knowledge nuùi Tu Di. and wisdom, one of the eighteen distinctive Specific knowledge: See Detailed knowledge. characteristics or unique qualities of Buddhas— Specific opening: Bieät töï—Referring to the See Eighteen distinctive characteristics of circumstances in which the sutra was produced— Buddhas (II). Bieät töï noùi veà duyeân khôûi ñaëc thuø cuûa baûn kinh— Speech and action are consistent with one See Two kinds of introductory phrase. another: Ngoân haønh töông öng—See Twelve Specific vows: Special vow, as the forty-eight of kinds of people who have truly good heart and Amitabha, or the twelve of Yao-Shih-Fo genuine giving. (Bhaisajya), as contrast with general vows taken Speech and actions contradict one another: by all Bodhisattvas—Lôøi nguyeän ñaëc bieät, nhö laø Lôøi noùi vaø haønh ñoäng ñeàu traùi ngöôïc nhau, töùc laø töù thaäp baùt nguyeän cuûa Phaät A Di Ñaø hay thaäp nhò ngoân haønh baát töông öng—See Five kinds of nguyeän cuûa Phaät Döôïc Sö, ñoái laïi vôùi “Toång people who pretend to offer alms. Nguyeän” cuûa chö Boà Taùt. Speech concord: Khaåu Hoøa Voâ Tranh—Speech Specific wisdom: See Detailed knowledge. concord, one of the six points of reverent harmony Speck (n): haït (buïi)—A speck of dust—A mote of or unity in a monastery or convent or sixfold rules dust. of conduct for monks and nuns in a monastery Spectrum (n): Laêng kính—Quang phoå. which the Buddha taught in the Mahaparinibbana Speculating: ÖÙc ñoaùn Sutta and Sangiti Sutta—Moät trong saùu ñieåm soáng chung hoøa hôïp trong töï vieän maø Ñöùc Phaät ñaõ daïy Speculation (n): Söï suy tö—Söï suy luaän—Söï lyù trong Kinh Ñaïi Baùt Nieát Baøn vaø Kinh Phuùng Tuïng luaän. trong Tröôøng Boä Kinh—See Six fold rules of Speculative (a): Coù tính caùch lyù luaän suoâng conducts for monks and nuns in a monastery. Speech (n): Lôøi noùi. (A) According to the Kakacupama Sutta in the Middle Length Discourses of the Buddha, the Buddha taught: “Bhikkhus! There are five

courses of speech that others may use when they address you."—Theo Kinh Ví Duï Caùi Cöa trong Trung Boä, Ñöùc Phaät daïy: "Chö Tyø Kheo, coù naêm loaïi ngoân ngöõ maø caùc ngöôøi coù theå duøng khi noùi vôùi caùc ngöôøi khaùc." Ñoù laø— See Five courses of speech. (B) According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of speech of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme subtle speech of Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi ngöõ ngoân cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï

Speech and silence: Thuûy Maëc—Thuyeát Maëc— about his or her final goal of cultivation (practice), Thuyeát minh ra laø thuyeát phaùp, maëc duø khoâng noùi after having been warned by the Sangha three ra (rôøi thuyeát thì khoâng coù lyù, rôøi lyù thì khoâng coù time without listening and changing his or her thuyeát. Phaät töû chaân thuaàn phaûi luoân ñi treân ñöôøng way—Vò Tyø Kheo hay Tyø Kheo Ni naøo duøng heát "Trung Ñaïo." Luùc naøo caàn thuyeát thì thuyeát, luùa thôøi giôø vaø coâng söùc vaøo coâng vieäc laøm maø queân naøo caàn maëc thì maëc). vieäc tu taäp, sau khi ñaõ ñöôïc giaùo hoäi caûnh caùo ba Speech of Tathagata: Lôøi noùi cuûa Ñöùc Nhö laàn maø vaãn khoâng thay ñoåi, laø phaïm giôùi Taêng Lai—According to The Long Discourses of the Taøn. Buddha, Sangiti Sutra, a Tathagata is perfectly Sphatika (skt): Baø Trí Ca—Pha Leâ—Phaû Leâ— pure in speech. There is no misdeed of speech, so Thuûy Ngoïc—Water crystal—Rock crystal—Rock Tathagata has no need to guard against His crystal, or a green indestructible gem, one of the speech—Theo Tröôøng Boä, Kinh Phuùng Tuïng, Nhö seven precious things—Ñaù trong nhö pha leâ, moät Lai thanh tònh thieän haønh veà mieäng. Nhö Lai trong baûy cuûa baùu—See Seven treasures. khoâng coù aùc haïnh veà mieäng maø Nhö Lai phaûi gìn Spheres (n): Dhatu (skt)—Elements—Realm— giöõ—See Three things a Tathagata has no need to Region—Secondary elements—Caûnh giôùi—See guard against. Eighteen realms. Speechless (a): Avakha (skt)—Khoâng noùi— Spheres of actions of Great Enlightening Silent (a): Tónh laëng—Without words—Voâ ngoân. Beings: Choã sôû haønh cuûa chö Ñaïi Boà Taùt— Speeches full of love: AÊn noùi nhaõ nhaën. According to the Flower Adornment Sutra, Speed: Javanyam (skt): Toác ñoä. Chapter 38, there are ten kinds of sphere of action 1) Toác ñoä—Theo Kinh Hoa nghieâm, Phaåm 33, of Great Enlightening Beings. Enlightening Beings coù möôøi phaùp nhanh choùng cuûa chö Ñaïi Boà who abide by these can reach the supreme sphere Taùt—According to the Flower Adornment of action of great wisdom of Buddhas—Theo Kinh Sutra, Chapter 38, there are ten kinds of Hoa Nghieâm, Phaåm 38, coù möôøi choã sôû haønh cuûa speed of great enlightening beings—See Ten chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày kinds of speed of great enlightening beings. thôøi ñöôïc choã sôû haønh ñaïi trí hueä voâ thöôïng cuûa 2) Theå toác: See Twenty-four non-interactive Ñöùc Nhö Lai—See Ten kinds of sphere of action activity dharmas. of Great Enlightening Beings. Spells: Buøa chuù. Sphere of Cessation of Perception and 1) Buøa chuù—Amulets—Charms—Deviant Feeling: Dieät Thoï Töôûng Ñònh Xöù—See Nine mantras—Incantation—Spells. successive abidings. 2) True words—Words of Truth—Words of Sphere of the dharma-nature: Bhutatathata

Tathagata—Buddha-truth—Buddha mantra— (skt)—Chaân Nhö—Taùnh Ñoä—Phaùp Taùnh Ñoä— Dharani—Sacred formulae—Esoteric Giôùi cuûa phaùp taùnh hay chaân nhö—The sphere of words—Chaân ngoân. the bhutatathata—See Bhutatathata. Spend time and effort on something: Boû thì Sphere of Infinite Consciousness: Thöùc Voâ giôø vaø coâng söùc ra ñeå laøm vieäc gì. Bieân Xöù—See Vijnananantyayatanam, Four Spend a three-month retreat: Take up a three- formless jhanas, and Nine successive abidings. month retreat—Qua ba thaùng an cö kieát haï. Sphere of Infinite Space: Khoâng Voâ Bieân Xöù— Spend one's remaining days: Döôõng laõo. See Akasanantya-yatanam, Four formless jhanas, Spend all one's time and energy in work and Nine successive abidings. and forget about cultivation (practice): Duøng Sphere of the infinity of space: heát thôøi giôø vaø coâng söùc vaøo coâng vieäc laøm maø Akasanantayatana (skt)—Khoâng voâ bieân xöù—See queân vieäc tu taäp—A Bhiksu or Bhiksuni who Akasanantya-yatanam, Four formless jhanas, and spend all his or her time and energy in the work of Nine successive abidings. the monastery, temple, or organization and forget

Sphere of Neither-Perception-Nor-Non- Spiders' webs: Maïng nheän. Perception: Naivasam-jnanasanjnayatanam Spikes and thorns: Choâng gai. (skt)—Phi töôûng phi phi töôûng xöù giaûi thoaùt Tam Spill the Buddha's blood: Laøm thaân Phaät chaûy muoäi—By transcending the Sphere of No- maùu—See Five betrayals (I). Thingness, one reaches and abides in the Sphere Spiral (a): Hình troân oác. of Neither-Perception-Nor-Non-Perception Spiration (n): Söï phaùt sinh—Söï phaùt xuaát. (neither thought nor non-thought) where all Spirit (n): Thaàn löïc—Tinh thaàn—YÙ nghóa—Taâm. attachments to non-existence have been 1) The Buddha taught: "Teach the Dharma, completely extinguished by meditation is a type of perfect in the beginning, perfect in the liberation in the state of mind where there is middle, perfect in the end, both in the spirit neither thought nor absence of thought (the and the letter."—Ñöùc Phaät daïy: "Thuyeát phaùp Sphere of Neither-Perception-Nor-Non-hoaøn thieän ôû phaàn ñaàu, hoaøn thieän ôû phaàn Perception). This is one of the eight types of giöõa, hoaøn thieän ôû phaàn cuoái, caû veà yù nghóa meditation for removing various attachments to laãn ngoân töø." forms and desires—Vöôït khoûi hoaøn toaøn Voâ sôû 2) According to the Flower Adornment Sutra, höõu xöù, chöùng vaø truù Phi töôûng phi phi töôûng xöù. Chapter 38, Great Enlightening Beings have Nôi ñaây moïi luyeán chaáp vaøo höõu ñoái hoaøn toaøn bò ten kinds of spirit. When they develop the will ñoaïn taän baèng thieàn ñònh. Ñaây laø moät trong taùm for supreme enlightenment and attend and giaûi thoaùt, hay taùm pheùp thieàn ñònh giaûi thoaùt khoûi serve teachers in order to awaken to saéc duïc—See Naivasam-jnanasanjnayatanam, omniscient knowledge arouse such spirits will Four formless jhanas, and Nine successive attain all kinds of purity—Theo Kinh Hoa abidings. Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù möôøi Sphere of No-Thingness: Akincanyatanam phaùt khôûi khi phaùt taâm voâ thöôïng Boà Ñeà ñeå (skt)—Voâ sôû höõu xöù giaûi thoaùt Tam muoäi—By ñöôïc nhaäp nhöùt thieát chuûng trí, vaø luùc thaân transcending the Sphere of Infinite Consciousness, caän cuùng döôøng thieän tri

thöùc. Khi nhöõng ñaïi thinking: “There is nothing,” one enters and Boà Taùt khôûi taâm nhö vaäy thôøi ñöôïc ñuû thöù abides in the Sphere of No-Thingness, where all thanh tònh—See Ten kinds of spirit when attachments to consciousness have been Great Enlightening Beings develop the will completely removed by meditation is a type of for supreme enlightenment. liberation in realization of the Sphere of Spirit of being in the presence of Nothingness, or nowhereness. This is one of the eight types of meditation for removing various enlightenment: Khôûi taâm Nhö Lai—See Ten attachments to forms and desires—Vöôït khoûi kinds of spirit when Great Enlightening Beings hoaøn toaøn Thöùc voâ bieân xöù, vôùi suy tö “khoâng coù develop the will for supreme enlightenment. vaät gì” chöùng vaø truù Voâ sôû höõu xöù, nôi moïi luyeán Spirit, born at the same time as the chaáp vaøo thöùc hoaøn toaøn bò taän dieät baèng thieàn individual: Which records his deeds and reports ñònh. Ñaây laø moät trong taùm giaûi thoaùt, hay taùm to Yama—Caâu sinh thaân. pheùp thieàn ñònh giaûi thoaùt khoûi saéc duïc—See Spirit of Buddhism: Tinh thaàn Phaät giaùo. Akincanyatanam, Four formless jhanas, and Nine Spirits—City Spirits: Chuû Thaønh Thaàn—All of successive abidings. them had, over innumerable, inconceivable eons, Sphere of pollution: Nhieãm Giôùi—The sphere adorned the mansion in which the Buddhas stayed of pollution, i.e. the inhabited part, or the Saha (The Flower Adornment Sutra—Chapter 1)— world, of every universe, as subject to Trong voâ löôïng baát tö nghì kieáp, chö thaàn naày ñeàu reincarnation—Chæ theá giôùi Ta Baø cuûa vuõ truï, theá trang nghieâm thanh tònh cung ñieän cuûa Nhö Lai: giôùi nhieãm ñaày nhöõng phieàn naõo, meâ duïc, neân 1) Jewel Peak Radiance: Böûu Phong Quang chuùng sanh trong theá giôùi ñoù phaûi chòu caûnh luaân Dieäu Thaàn. hoài sanh töû.

2) Beautifully Adorned Palace: Dieäu Nghieâm Spirits—Day Spirits: Chuû Truù Thaàn (Kinh Hoa Cung Ñieän Thaàn. nghieâm—Phaåm 1)—They all had certain faith in 3) Jewel of Pure Joy: Thanh Tònh Hyû Baûo Thaàn. the sublime truth and always strived diligently in 4) Sorowless Purity: Ly Öu Thanh Tònh Thaàn. concert to adorn the place (The Flower 5) Flower Lamp Flame Eyes: Hoa Ñaêng Dieäm Adornment Sutra—Chapter 1)—Chö thaàn naày coù Nhaõn Thaàn. theå sanh loøng tin hieåu nôi dieäu phaùp, thöôøng cuøng 6) Flame Banner Clearly Showing: Dieäm Traøng nhau sieâng naêng nghieâm söùc cung ñieän: Minh Hieän Thaàn. 1) Displaying Palaces: Thi Hieän Cung Ñieän 7) Light of Virue: Thaïnh Phöôùc Quang Minh Thaàn. Thaàn. 2) Bringing Forth the Fragrance of Wisdom: Phaùt 8) Pure Light: Thanh Tònh Minh Thaàn. Khôûi Hueä Höông Thaàn. 9) Fragrant Topknot Adornment: Höông Keá 3) Delighting in Superb Adornment: Laïc Thaéng Trang Nghieâm Thaàn. Trang Nghieâm Thaàn. 10) Beautiful jewel Light: Dieäu Böûu Quang Minh 4) Exquisite Light of Fragrant Flowers: Höông Thaàn. Hoa Dieäu Quang Thaàn. Spirit of compassion and kindness: Mind of 5) Collecting All Wonderful Herbs: Phoå Taäp compassion and kindness—Töø yù. Dieäu Döôïc Thaàn. Spirit of cooperation in perfection of action: 6) Liking to Make Joyful Eyes: Nhaïo Taùc Hyû Khôûi taâm ñoàng vieân maõn haïnh—See Ten kinds of Muïc Thaàn. spirit when Great Enlightening Beings develop the 7) Appearing in All Places: Phoå Hieän Chö will for supreme enlightenment. Phöông

Thaàn. Spirits—Crop Spirits: Chuû Giaù Thaàn—All of 8) Light of Great Compassion: Ñaïi Bi Quang them had attained perfection of great joyfulness Minh Thaàn. (The Flower Adornment Sutra—Chapter 1)—Chö 9) Radiance of Goodness: Thieän Caên Quang thaàn naày ñeàu ñaõ thaønh töïu ñaïi hyû (Kinh Hoa Chieáu Thaàn. Nghieâm—Phaåm 1): 10) Garlands of Beautiful Flowers: Dieäu Hoa Anh 1) Gentle Superb Flavor: Nhu Nhuyeãn Thaéng Vò Laïc Thaàn. Thaàn. Spirit of death: Töû Thaàn—Death—The 2) Pure Light of Seasonal Flowers: Thôøi Hoa Buddha's teachings on "The spirit of death" in the Tònh Quang Thaàn. Dharmapada Sutra—Nhöõng lôøi Phaät daïy veà "Töû 3) Physical Strength Courage and Health: Saéc Thaàn" trong Kinh Phaùp Cuù: Löïc Duõng Kieän Thaàn. 1) Not in the sky, nor in mid-ocean, nor in a 4) Increasing Vitality: Taêng Tröôûng Tinh Khí mountain cave, nowhere on earth where one Thaàn. can escape from death (Dharmapada 128): 5) Everywhere Producing Roots and Fruits: Phoå Chaúng phaûi bay leân khoâng trung, chaúng phaûi Sanh Caên Quaû Thaàn. laën xuoáng ñaùy beå, chaúng phaûi chui vaøo hang 6) Wonderful Adorned Circular Topknot: Dieäu saâu nuùi thaúm, duø tìm khaép theá gian naày, Nghieâm Hoaøn Keá Thaàn. chaúng roõ nôi naøo troán khoûi töû thaàn. 7) Moistening Pure Flowers: Nhuaän Traïch Tònh 2) Death descends and carries away that man of Hoa Thaàn. drowsy mind greedy for children and cattle, 8) Developing Wonderful Fragrance: Thaønh Töï just like flood sweeps away a sleeping village Dieäu Höông Thaàn. (Dharmapada 287): Ngöôøi ñaém yeâu con caùi 9) Like by All Who See: Kieán Giaû AÙi Nhaïo vaø suùc vaät thì taâm thöôøng meâ hoaëc, neân bò töû Thaàn. thaàn baét ñi nhö xoùm laøng ñang say nguû bò côn 10) Undefiled Pure Light: Ly Caáu Tònh Quang nöôùc luõ loâi cuoán maø khoâng hay. Thaàn. 3) Nothing can be saved, nor sons, nor a father, nor even relatives; there is no help from

kinsmen can save a man from death 3) Beautiful Flower Adorned Tree: Dieäu Hoa (Dharmapada 288): Moät khi töû thaàn ñaõ ñeán, Nghieâm Thoï Thaàn. chaúng coù thaân thuoäc naøo coù theå theá thay, duø 4) Universal Distributor of Treasures: Phoå Taùn cha con thaân thích chaúng laøm sao cöùu hoä. Chuùng Böûu Thaàn. Spirits—Direction Spirits: Chuû Phöông Thaàn 5) Pure Eye Observing the Season: Tònh Muïc —They were able, by means of their skills, to Quaùn Thôøi Thaàn. emanate light in all directions, always illuminating 6) Beautiful Supreme Eye: Dieäu Saéc Thaéng the ten directions continuously without Nhaõn Thaàn. interruption (The Flower Adornment Sutra— 7) Fragrant Hair Emitting Light: Höông Mao Chapter 1)—Chö thaàn naày coù theå duøng phöông Phaùt Quang Thaàn. tieän phoùng quang minh thöôøng chieáu khaép möôøi 8) Pleasing Sound: Duyeät YÙ AÂm Thinh Thaàn. phöông chaúng döùt (Kinh Hoa Nghieâm—Phaåm 1): 9) Curled Topknot of Beautiful Flower: Dieäu 1) Dwelling Everywhere: Bieán Truï Nhöùt Thieát Hoa Trieàn Keá Thaàn. Thaàn. 10) Diamond Adorned Body: Kim Cang Nghieâm 2) Ubiquitous Light: Phoå Hieän Quang Minh Theå Thaàn. Thaàn. Spirit-enfolders: Hoaøi Linh—Spirit-enfolders, 3) Array of Light Beams: Quang Haïnh Trang i.e. all conscious beings—Teân goïi khaùc cuûa chuùng Nghieâm Thaàn. höõu tình hay laø loaøi chöùa ñöïng linh thieâng hay 4) Traveling Everywhere Unhindered: Chaâu thaàn thöùc (gioáng nhö khi noùi haøm

thöùc laø chöùa Haønh Baát Ngaïi Thaàn. ñöïng tri thöùc, haøm tình laø chöùa ñöïng tình caûm). 5) Forever Ending Confusion: Vónh Ñoaït Meâ Spirits—Fire Spirits: Chuû Hoûa Thaàn—All of Hoaëc Thaàn. them manifest various kinds of light, causing the 6) Roaming Everywhere in Pure Space: Phoå Du irritations of sentient beings to vanish (The Tònh Khoâng Thaàn. Flower Adornment Sutra—Chapter 1)—Chö thaàn 7) Great Sound of Cloud Banner: Ñaïi Vaân Traøng naày ñeàu coù theå thò hieän caùc thöù quang minh laøm AÂm Thaàn. cho chuùng sanh döùt tröø nhöõng nhieät naõo (Kinh Hoa 8) Topknot and Eyes Undisturbed: Keâ Muïc Voâ Nghieâm—Phaåm 1): Loaïn Thaàn. 1) Repository of Flames of Universal Light: Phoå 9) Universally Observing the Doings of the Quang Dieäm Taøng Thaàn. Worlds: Phoå Quaùn Theá Nghieäp Thaàn. 2) Banner of Universal Assembly of Light: Phoå 10) Traveling Everywhere Watching: Chaâu Bieán Taäp Quang Taøng Thaàn. Du Laõm Thaàn. 3) Great Light Shining Everywhere: Ñaïi Quang Spirit of docility: Khôûi taâm tuøy thuaän—See Ten Phoå Chieáu Thaàn. kinds of spirit when Great Enlightening Beings 4) Palaces of Wonders: Chuùng Dieäu Cung Ñieän develop the will for supreme enlightenment. Thaàn. Spirits—Earth Spirits: Chuû Ñòa Thaàn—They 5) Inexhaustible Light Topknot: Voâ Taän Quang had all in the past made profound, grave vows, Keá Thaàn. vowing to always associate with the Buddhas and 6) Eyes of Various Flames: Chuûng Chuûng Dieäm cultivate the same virtuous acts (The Flower Nhaõn Thaàn. Adornment Sutra—Chapter 1)—Chö thaàn naày 7) Palaces in All Directions Like Polar thuôû xöa phaùt nguyeän roäng lôùn thöôøng gaàn guûi chö Mountains: Thaäp Phöông Cung Ñieän Nhö Tu Phaät vaø ñoàng tu phöôùc nghieäp (Kinh Hoa Di Sôn Thaàn. Nghieâm—Phaåm 1): 8) Sovereign of Awesome Light: Oai 1) Pure Flower of Universal Virtue: Phoå Ñöùc Quang Töï Taïi Thaàn. Tònh Hoa Thaàn. 9) Light Destroying the Darkness: 2) Adornment of Stable Blessings: Kieân Phöôùc Quang Minh Phaù AÙm Thaàn. Trang Nghieâm Thaàn.

10) Thunder and Lightning: Loâi AÂm Ñieån Quang 10) Flowers and Fruits Savoring of Light: Hoa Thaàn. Quaû Quang Vò Thaàn. Spirits—Footstep-following Spirits: Chuû Tuùc Spirit of having the same virtues: Khôûi taâm Haønh Thaàn—These spirits, over innumerable past ñoàng coâng ñöùc—See Ten kinds of spirit when ages, had associated with Buddhas (The Flower Great Enlightening Beings develop the will for Adornment Sutra—Chapter 1)—Chö thaàn naày supreme enlightenment. trong voâ löôïng kieáp quaù khöù thöôøng gaàn guûi Nhö Spirit of having the same vows: Khôûi taâm Lai (Kinh Hoa Nghieâm—Phaåm 1): ñoàng nguyeän—See Ten kinds of spirit when Great 1) Precious Symbol: Böûu AÁn Thuû Thaàn. Enlightening Beings develop the will for supreme 2) Lotus Light: Lieân Hoa Quang Thaàn. enlightenment. 3) Topknot of Pure Flower: Thanh Tònh Hoa Keá Spirit of heaven and earth: Thaàn minh. Thaàn. Spirits—Herb Spirits: Chuû Döôïc Thaàn—Their 4) Embodying All beautiful Visions: Nhieáp Chö natures were all free from defilement, and they Thieän Kieán Thaàn. helped beings with kindness and compassion (The 5) Exquisite gem Star Banner: Dieäu Baûo Tinh Flower Adornment Sutra—Chapter 1)—Chö thaàn Traøng Thaàn. naày ñeàu lìa caáu nhieãm, vì loøng nhaân töø maø cöùu 6) Joyfully Uttering

Sublime Sounds: Laïc Thoå giuùp chuùng sanh (Kinh Hoa Nghieâm—Phaåm 1): Dieäu AÂm Thaàn. 1) Auspicious: Caùt Töôøng Thaàn. 7) Sandlewood Tree Light: Chieân Ñaøn Thoï 2) Sandalwood Forest: Chieân Ñaøn Laâm Thaàn. Quang Thaàn. 3) Pure Light: Thanh Tònh Quang Minh Thaàn. 8) Lotus Luminosity: Lieân Hoa Quang Minh 4) Universal Renown: Danh Xöng Phoå Vaên Thaàn. Thaàn. 9) Subtle Light: Vi Dieäu Quang Minh Thaàn. 5) Radiant Pores: Mao Khoång Quang Minh 10) Collection of Fine Flower: Tích Taäp Dieäu Thaàn. Hoa Thaàn. 6) Universal Purifier: Phoå trò Thanh Tònh Thaàn. Spirits—Forest Spirits: Chuû Laâm Thaàn—They 7) Roarer: Ñaïi Phaùt Hoáng Thinh Thaàn. all had infinite pleasing glows (The Flower 8) Banner of Light Outshining the Sun: Teá Nhöït Adornment Sutra—Chapter 1)—Chö thaàn naày ñeàu Quang Traøng Thaàn. coù voâ löôïng quang minh khaû aùi (Kinh Hoa 9) Seeing in All Directions: Minh Kieán Thaäp Nghieâm—Phaåm 1): Phöông Thaàn. 1) Spreading Flowers Like Clouds: Boá Hoa Nhö 10) Energy-Augmenting Clear Eyes: Ích Khí Vaân Thaàn. Minh Muïc Thaàn. 2) Outstanding Trunk Unfolding Light: Traïc Caùn Spirits immortals: Rsi (skt)—Thaàn tieân—See Thô Quang Thaàn. Five kinds of immortals. 3) Bearing Branch Emitting Radiance: Sanh Nha Spirit of joy: Khôûi taâm hoan hyû—See Ten kinds Phaùt Dieäu Thaàn. of spirit when Great Enlightening Beings develop 4) Auspicious Pure Leaves: Caùt Töôøng Tònh the will for supreme enlightenment. Dieäp Thaàn. 5) Draped Flame Treausry: Thuøy Boá Dieäm Taøng Spirit lights: Quyû hoûa—Löûa cuûa loaøi quyû. Thaàn. Spirit Mantra For Rebirth in the Pure 6) Pure Light: Thanh Tònh Quang Minh Thaàn. Land: Vaõng sinh quyeát ñònh chaân ngoân—Vaõng 7) Pleasant Thunder: Khaû YÙ Loâi AÂm Thaàn. Sanh Tònh Ñoä Thaàn Chuù—See Ten small mantras. 8) Light and Fragrance All Pervading: Quang Spirits and men: Thaàn nhaân. Höông Phoå Bieán Thaàn. Spirit of mind: Mental intelligence—State of 9) Subtle Light Shinning far: Dieäu Quang Hoaùnh mind—Taâm thaàn. Dieäu Thaàn. Spirits—Mountain Spirits (The Flower Adornment Sutra—Chapter 1): Chuû Sôn

Thaàn (Kinh Hoa Nghieâm—Phaåm 1)—They had all 9) Ubiquitious Sheperd: Phoå Hieän Nhieáp Thuû attained pure eyes in egarding all things—Chö Thaàn. thaàn naày ñaõ ñöôïc phaùp nhaõn thanh tònh ñoái vôùi caùc 10) Immutable Light: Baát Ñoäng Quang Minh phaùp: Thaàn. 1) Jewel Peak Blooming Flower: Böûu Phong Spirits—Night Spirits: Chuû Daï Thaàn—They Khai Hoa Thaàn. all practiced diligently, taking delight in truth 2) Flower Forest Beautiful Topknot: Hoa Laâm (The Flower Adornment Sutra—Chapter 1)—Chö Dieäu Keá Thaàn. thaàn naày thöôøng sieâng naêng tu taäp, vui vôùi chaùnh 3) Lofty Banner Shinning Everywhere: Cao phaùp (Kinh Hoa Nghieâm—Phaåm 1): Traøng Phoå Chieáu Thaàn. 1) Pure Light of Universal Virtue: Phoå Ñöùc Tònh 4) Undefiled Jewel Topknot: Ly Traàn Tònh Keá Quang Thaàn. Thaàn. 2) Observing the World with Joyful Eyes: Hyû 5) Light Illumining All Directions: Quang Chieáu Nhaõn Quaùn Theá Thaàn. Thaäp Phöông Thaàn. 3) Everywhere Causing Tree Flowers to Bloom: 6) Light of Great Power: Ñaïi Löïc Quang Minh Phoå Phaùt Thoï Hoa Thaàn. Thaàn. 4) Supporting the World Quintessence: Hoä Theá 7) Awesome Light Conquering All: Oai Quang Tinh Khí Thaàn. Phoå Thaéng Thaàn. 5) Tranquil Ocean

Sound: Tòch Tònh Haûi AÂm 8) Light Orb of Subtle Intensity: Vi Maät Quang Thaàn. Luaân Thaàn. 6) Everywhere Manifesting Auspicious Omens: 9) Universal Eye Clearly Seeing: Phoå Nhaõn Phoå Hieän Caùt Töôøng Thaàn. Hieän Kieán Thaàn. 7) Equally Support and Educate Sentient Beings: 10) Adamantine Eye of Mystery: Kim Cang Maät Bình Ñaúng Hoä Duïc Chuùng Sanh Thaàn. Nhaõn Thaàn. 8) Traveling Joyfully: Du Hí Khoaùi Laïc Thaàn. Spirits—Multiple-body Spirits: Thaân chuùng 9) All Senses Always Joyful: Chö Caên Thöôøng Thaàn—These spirits had all in the past fulfilled Hyû Thaàn. great vows and had provided for and served all the 10) Producing Pure Bounty: Xuaát Sanh Tònh Buddhas (The Flower Adornment Sutra—Chapter Phöôùc Thaàn. 1)—Töø xöa chö Thaàn naày ñaõ thaønh töïu ñaïi Spirit of noncontention: Khôûi taâm khoâng nguyeän cuùng döôøng phuïng söï taát caû chö Phaät traùi—See Ten kinds of spirit when Great (Kinh Hoa Nghieâm—Phaåm 1—Theá Chuû Dieäu Enlightening Beings develop the will for supreme Nghieâm): enlightenment. 1) Flower Topknot Adornment: Hoa Keá Trang Spirit of not seeking anything else: Khôûi taâm Nghieâm Thaàn. khoâng caàu laï—See Ten kinds of spirit when Great 2) Light Illumining All Directions: Quang Chieáu Enlightening Beings develop the will for supreme Thaäp Phöông Thaàn. enlightenment. 3) Oceanic Sound Conquering: Haûi AÂm Ñieàu Spirits—Ocean Spirits: Chuû Haûi Thaàn—They Phuïc Thaàn. had all filled their bodies with the great ocean of 4) Pure Flower Adorned Topknot: Tònh Hoa virtues of the Buddhas (The Flower Adornment Nghieâm Keá Thaàn. Sutra—Chapter 1)—Chö thaàn naày ñeàu duøng bieån 5) Infinite Dignified Postures: Voâ Löôïng Oai caû coâng ñöùc cuûa Nhö Lai ñeå ñaày ñuû thaân mình Nghi Thaàn. (Kinh Hoa Nghieâm—Phaåm 1): 6) Array of Supreme Light: Toái Thöôïng Quang 1) Producing Jewel Light: Xuaát Hieän Böûu Quang Nghieâm Thaàn. Thaàn. 7) Fragrant Clouds of Pure Light: Tònh Quang 2) Diamond Banner: Thaønh Kim Cang Traøng Höông Vaân Thaàn. Thaàn. 8) Guardian Sustainer: Thuû Hoä Nhieáp Trì Thaàn. 3) Undefiled: Vieãn Ly Traàn Caáu Thaàn.

4) Palaces in All Waters: Phoå Thuûy Cung Ñieän innumerable Buddhas, perfected their will power, Thaàn. and brought forth extensive offerings (The Flower 5) Auspicious Jewel Moon: Caùt Töôøng Böûu Adornment Sutra—Chapter 1)—Trong thuôû quaù Nguyeät Thaàn. khöù, chö thaàn naày ñaõ gaëp voâ löôïng Phaät, thaønh töïu 6) Beautiful Flower Dragon Topknot: Dieäu Hoa nguyeän löïc thöôøng cuùng döôøng Phaät (Kinh Hoa Long Keá Thaàn. Nghieâm—Phaåm 1): 7) Everywhere Holding the Flavor of Light: Phoå 1) Banner of Pure Adornment: Tònh Trang Trì Quang Vò Thaàn. Nghieâm Traøng Thaàn. 8) Jewel Flame Flower Light: Böûu Dieäm Hoa 2) Polar Mountain Jewel Light: Tu Di Baûo Quang Thaàn. Quang Thaàn. 9) Beautiful Diamond Topknot: Kim Cang Dieäu 3) Sign of Thunder Banner: Loâi AÂm Traøng Keá Thaàn. Töôùng Thaàn. 10) Thunder of the Ocean Tide: Haûi Trieàu Loâi 4) Wonderful Eyes Raining Flowers: Vuõ Hoa AÂm Thaàn. Dieäu Nhaõn Thaàn. Spirit one possesses by nature: Prakrti (skt)— 5) Garland Light Topknot: Hoa Anh Quang Keá One's own nature—Original or natural form Thaàn. (matter)—Boån tính. 6) Raining Jewel Arrays: Vuõ Böûu Trang Nghieâm Spirit-realm: Thaàn Vöïc—The realm of spirit, of Thaàn. reality, surpassing thought, supra-natural—Caûnh 7) Courageous Fragrant Eye: Duõng

Maõnh Höông giôùi chöùng ngoä chaân thaät, khoâng theå nghó baøn. Nhaõn Thaàn. 8) Diamond-Colored Cloud: Kim Cang Theå Vaân Spirits—River Spirits: Chuû Haø Thaàn—All of Thaàn. them diligently concentrating on benefiting living 9) Lotus Light: Lieân Hoa Quang Minh Thaàn. beings (The Flower Adornment Sutra—Chapter 10) Radiance of Ineffable Light: Dieäu Quang 1)—Chö thaàn naày ñeàu aân caàn ñeå yù ñeán lôïi ích cuûa Chieáu Dieäu Thaàn. chuùng sanh (Kinh Hoa Nghieâm—Phaåm 1): 1) Everywhere Producing Swift Currents: Phoå Spirit of service: Khôûi taâm cung caáp haàu haï— Phaùt Taùnh Löu Thaàn. See Ten kinds of spirit when Great Enlightening 2) Universally Purifying Springs and Streams: Beings develop the will for supreme Phoå Khieát Tuyeàn Giaûn Thaàn. enlightenment. 3) Dustfree Pure Eye: Ly Traàn Tònh Nhaõn Thaàn. Spirits of the six elements: Luïc ñaïi thaàn—The 4) Roaring Everywhere: Thaäp Phöông Bieán spirits of the six elements; each element Hoáng Thaàn. controlled by a specific spirit—Saùu vò thaàn kieåm 5) Rescuing Sentient Beings: Cöùu Hoä Chuùng soaùt luïc ñaïi; moãi vò kieåm soaùt moät ñaïi: Sanh Thaàn. 1) The Earth Spirit who controls the earth: Thaàn 6) Heatless Pure Light: Voâ Nhieät Tònh Quang Ñaát—Vò Thaàn kieåm soaùt ñòa ñaïi. Thaàn. 2) The Water Spirit who controls the water: 7) Universally Causing Joy: Phoå Sanh Hoan Hyû Thaàn Nöôùc—Vò Thaàn kieåm soaùt thuûy ñaïi. Thaàn. 3) The Fire Spirit who controls the fire: Thaàn 8) Supreme Banner of Extensive Virtue: Quaûng Löûa—Vò Taàn kieåm soaùt hoûa ñaïi. Ñöùc Thaéng Traøng Thaàn. 4) The Wind Spirit who controls the wind: Thaàn 9) Light Shining on All Worlds: Quang Chieáu Gioù—Vò Thaàn kieåm soaùt phong ñaïi. Phoå Theá Thaàn. 5) The Space Spirit who controls the space: 10) Light of Oceanic Virtues: Haûi Ñöùc Quang Thaàn Hö Khoâng—Vò Thaàn kieåm soaùt hö Minh Thaàn. khoâng ñaïi. Spirit rsi: Spirit genie—Thaàn tieân. 6) The Mind Spirit who controls the mind: Thaàn Taâm Thöùc—Vò Thaàn kieåm soaùt thöùc ñaïi. Spirits—Sanctuary Spirits: Chuû Ñaïo Traøng Thaàn—All of them had in the past met

Spirits—Space Spirits: Chuû Khoâng Thaàn— 1) Demigod of Wonderful Form: Dieäu Saéc Na- Their minds were all free from defilement, broad, La-Dieân Thaàn. vast, clear and pure (The Flower Adornment 2) Banner of Swiftness of the Sun: Nhöït Luaân Sutra—Chapter 1)—Chö thaàn naày ñeàu xa lìa traàn Toác Taät Traøng Thaàn. caáu, taâm roäng lôùn, quaûng ñaïi, saùng suoát, trong 3) Light of the Flower of the Polar Mountain: Tu saïch vaø thanh tònh (Kinh Hoa Nghieâm—Phaåm 1): Di Hoa Quang Thaàn. 1) Pure Light Shining All Around: Tònh Quang 4) Pure Sound of Clouds: Thanh Tònh Vaân AÂm Phoå Chieáu Thaàn. Thaàn. 2) Traveling Everywhere Deeply and 5) Sublime Faculties: Chö Caên Myõ Dieäu Thaàn. Extensively: Phoå Du Thaâm Quaûng Thaàn. 6) Delightful Light: Khaû AÙi laïc Quang Minh 3) Producing Auspicious Wind: Sanh Caùt Töôøng Thaàn. Phong Thaàn. 7) Sound of Thunder in Great Trees: Ñaïi Thoï 4) Abiding Securely Beyond Obstruction: Ly Loâi AÂm Thaàn. Chöôùng An truï Thaàn. 8) Lion King Light: Sö Töû Vöông Quang Minh 5) Broad Steps and Beautiful Topknot: Quaûng Thaàn. Boä Dieäu Keá Thaàn. 9) Auspicious Eye of Intense Flames: Maät Dieäm 6) Unhindered Light Flames: Voâ Ngaïi Quang Thaéng Muïc Thaàn. Dieäm Thaàn. 10) Jewel Topknot of Lotus Light: Lieân Hoa 7) Unobstructed Conquering

Power: Voâ Ngaïi Quang Ma Ni Keá Thaàn. Thaéng Löïc Thaàn. Spirit of true enlightenment: Chaân Phaùt Minh 8) Spotless Light: Ly Caáu Quang Minh Thaàn. Taùnh—The discipline of the mind for the 9) Deep and Far-Reaching Sublime Sound: development of the fundamental spiritual or Thaâm Vieãn Dieäu AÂm Thaàn. Buddha-nature—Tinh thaàn chaân ñaïi giaùc hay giôùi 10) All Pervading Light: Quang Bieán Thaäp luaät cuûa taâm trong vieäc phaùt trieån tinh thaàn Phaät Phöông Thaàn. taùnh caên baûn. Spirit throne: Thaàn toïa—Choã ngoài cuûa chö Spirit of Truth: Thaàn Chaân Lyù. Thieân—Deva throne. Spirits—Thunderbolt-bearing Spirits: Chaáp Spirits—Water Spirits: Chuû Thuûy Thaàn— Kim Cang Thaàn—These spirits who had They always diligently strived to rescue and constantly invoked great vows over countless past protect all beings (The Flower Adornment Sutra— eons to draw near and serve the Buddhas; to Chapter 1)—Chö thaàn naày thöôøng sieâng naêng cöùu accumulate boundless pure works; to enter into hoä vaø laøm lôïi ích taát caû chuùng sanh: the realm of inconceivable liberation; to manifest 1) Ubiquitous Cloud Banner: Phoå Höng Vaân their bodies according to the needs of sentient Traøng Thaàn. beings; to dwell, guard and protect the place 2) Cloudlike Sound of the Ocean Tide: Haûi where the Buddhas dwell, to reach fulfillment and Trieàu Vaân AÂm Thaàn. reach the other shore (The Flower Adornment 3) Beautiful Round Topknot: Dieäu Saéc Luaân Keá Sutra—Chapter 1—The Wonderful Adornments of Thaàn. the Leaders of the Worlds)—Chö thaàn naày thöôøng 4) Whirlpool of Skills: Thieän Xaûo Trieàn Phuïc phaùt nguyeän lôùn trong voâ löôïng kieáp quaù khöù laø Thaàn. gaàn guûi cuùng döôøng chö Phaät, chöùa nhoùm voâ bieân 5) Stored of Undefiled Fragrance: Ly Caáu phöôùc nghieäp thanh tònh, nhaäp caûnh giôùi baát khaû Höông Tích Thaàn. tö nghì giaûi thoaùt, hieän thaân ñieàu phuïc chuùng sanh, 6) Virtue Bridge Light Sound: Phöôùc Kieàu Quaùn chö Phaät hoùa thaân choã naøo thì caùc Ngaøi cuõng hoùa AÂm Thaàn. thaân choã ñoù ñeå baûo veä vaø che chôû, haïnh nguyeän 7) Freedom of Contentment: Tri Tuùc Töï Taïi vieân maõn, vaø ñaùo bæ ngaïn (Kinh Hoa Nghieâm—Thaàn. Phaåm 1—Theá Chuû Dieäu Nghieâm):

8) Good Sound of Pure Joy: Tònh Hyû Thieän AÂm were afraid of being cursed by these forces unless Thaàn. they worshiped and propitiated them. They 9) Everywhere Manifesting Awesome Light: believed these spirits could both cause and Phoå Hieän Oai Quang Thaàn. prevent such calamities as diseases, bad harvests, 10) Roaring Sound Filling the Sea: Hoáng AÂm storms, and rough seas. They trembled in fear of Bieán Haûi Thaàn. these spirits and worshiped them, praying to be Spirit of wholehearted devotion: Khôûi taâm spared misfortune and granted blessing—Vaøi nhöùt höôùng thieän taâm—See Ten kinds of spirit ngöôøi tin raèng treân trôøi hay giöõa khoâng trung coù when Great Enlightening Beings develop the will caùc vò thaàn linh coù naêng löïc sieâu nhieân maø con for supreme enlightenment. ngöôøi khoâng theå kieåm soaùt ñöôïc hoï. Caùc thaàn linh Spirit with white rays: Sitamsu (skt)—Ñaïi naøy khoâng ñöôïc xem laø coù loøng töø bi maø chæ coù Baïch Quang Thaàn. naêng löïc ma aùm. Do ñoù ngöôøi ta sôï bò nhöõng theá löïc naøy ngöôïc ñaõi neáu ngöôøi ta khoâng toân thôø hay Spirit and will: Thaàn chí. laøm laønh vôùi chuùng. Hoï tin raèng caùc

thaàn linh naøy Spirits—Wind Spirits: Chuû Phong Thaàn— coù theå gaây neân hay ngaên caûn nhöõng tai hoïa nhö They all worked to dispel the mentality of conceit beänh taät, maát muøa, baõo toá vaø bieån ñoäng. Hoï run sôï (The Flower Adornment Sutra—Chapter 1)—Chö vaø toân thôø caùc thaàn linh naøy, caàu xin ñöôïc giaûi tröø thaàn naày ñeàu sieâng naêng laøm tan döùt taâm ngaõ maïn tai hoïa vaø ñöôïc ban boá phöôùc laønh. (Kinh Hoa Nghieâm—Phaåm 1): Spiritism (n): See Spiritualism. 1) Unimpeded Light: Voâ Ngaïi Quang Minh Thaàn. Spiritual (a): Thuoäc veà taâm linh—Thuoäc veà tinh 2) Everywhere Manifesting Courageous Action: thaàn. Phoå Hieän Duõng Nghieäp Thaàn. Spiritual being: Chuùng sanh höõu tình. 3) Wind Striking Cloud Banner: Phieâu Kích Vaân Spiritual Bodhisattva rank: Bhumi (skt)—P Traøng Thaàn. lace, situation, position, or character attained by a 4) Arrays of Pure Light: Tònh Quang Trang Bodhisattva. Nghieâm Thaàn. Spiritual body: 5) Power Able to Dry Up Water: Löïc Naêng Kieät 1) Absolute dharmakaya—All-embracing Thuûy Thaàn. body—Chaân nhö phaùp thaân. 6) Great Voice Howling Everywhere: Ñaïi Thinh 2) Dharmakaya: Phaùp thaân—See Three equal Bieán Hoáng Thaàn. and universal characteristics of the one 7) Tree Branch Hanging Topknot: Thoï Soùc Thuøy Tathagata (B). Keá Thaàn. 3) Transformable body: Bieán dòch thaân—See 8) Unimpeded Wherever It Goes: Sôû Haønh Voâ Two forms of body (B). Ngaïi Thaàn. Spiritual body of all virtuous achievement: 9) Various Mansions: Chuûng Chuûng Cung Ñieän Coâng ñöùc phaùp thaân. Thaàn. Spiritual body of Tathagata: Panca- 10) Great Light Shining Everywhere: Ñaïi Quang dharmakaya (skt)—Phaùp thaân cuûa Ñöùc Nhö Lai— Phoå Chieáu Thaàn. There are five attributes of the dharmakaya or Spirit world of devas: Thaàn ñaïo—The spirit spiritual body of Tathagata. These five attributes world of devas, asuras and pretas—Teân goïi chung surpass all conditions of form or the five skandhas, ba ñaïo: Thieân Ñaïo, A Tu La Ñaïo, vaø Quyû Ñaïo. all materiality (rupa), all sensations (vedana), all Spirit worship: Toân thôø thaàn linh—Some people consciousness (samjna), all moral activity believe that in the heavens and in the air there (karman), all knowledge (vijnana)—Coù naêm loaïi were spirits that had such supernatural power that phaùp thaân coâng ñöùc cuûa Nhö Lai—See Five human beings could not control them. These spirits attributes of the dharmakaya. were not characterized by love and compassion but only by possession of power. Therefore people

Spiritual body of all virtuous achievement: meditation allows us to have some degree of Coâng ñöùc phaùp thaân—See Five kinds of a control over our attitudes, thoughts and emotions. Buddha’s dharmakaya. According to Buddhism, our state of mind which Spiritual body of wisdom: Nhö nhö phaùp composes of thoughts and emotions, is usually thaân—See Five kinds of a Buddha’s dharmakaya. wild and uncontrolled because we lack the spiritual discipline needed to tame it. Our mind is Spiritual bones: Thaàn coát. like a wild and uncontrolled horse. Only through a Spiritual connection: Kheá Ngoä—A high state of spiritual discipline we are able to reverse our wild cultivation in which a cultivator is able to establish and uncontrolled mind, and it also helps us regain a special connection with the Buddhas and control of our own minds. If

we try to practice a Bodhisattvas, and to realize own True Nature spiritual discipline on our minds, we are able to (which is the Buddha Nature all sentient beings concentrate or to place our minds on a given possess)—Traïng thaùi tu haønh cao trong ñoù haønh wholesome or positive object, an object that will giaû caûm öùng ñaïo giao vôùi chö Phaät vaø chö Boà Taùt enhance our ability to focus in accordance with vaø ngoä ñöôïc chôn taâm cuûa mình. the Buddhist viewpoint. Then we utilize the Spiritual culture: mental development—Thieàn practice of reasoning application, by recognizing quaùn. the strengths and weaknesses of different types of Spiritual development: Söï phaùt trieån taâm thoughts and emotions with their advantages and linh—Theo Giaùo Sö Junjiro Takakusu trong disadvantages. We are able to enhance our states Cöông Yeáu Trieát Hoïc Phaät Giaùo, Maät giaùo hay of mind which contribute towards a sense of Kim Cang Thöøa Phaät Giaùo laø moät töø ngöõ duøng ñeå serenity, tranquillity and contentment, as well as chæ cho toâng chæ bí maät cao sieâu, vöôït haún caû Tieåu reducing those attitudes, thoughts and emotions Thöøa vaø Ñaïi Thöøa. Theo Ñaïi Sö Hoaèng Phaùp, coù that lead to sufferings, afflictions and möôøi giai ñoaïn phaùt trieån taâm. Nhöõng giai ñoaïn dissatisfactions. Thus there are two ways of naøo töø thaáp leân cao, cho thaáy söï tieán trieån cuûa spiritual discipline, the first one is a single-pointed taâm thöùc con ngöôøi theo thôøi gian, coøn nhöõng giai meditation or tranquil abiding, and the second one ñoaïn cuøng phaùt trieån khaùc cho thaáy tình traïng cuûa is penetrative insight or reasoning application. An theá giôùi höôùng thöôïng—According to Prof. Junjiro example of the single-pointed and the analytic Takakusu in The Essentials of Buddhist meditation on the “impermanence”. If we remain Philosophy, the Mystic Doctrine School or the single-pointedly focused on the thought that Buddhist Diamond Vehicle Vajrayana is a name everything changes from moment to moment, that given to a higher mystic doctrine, transcending all is single-pointed meditation. If we remain focus Hinayana and Mahayana doctrines. Such Diamond on the impermanence by constantly applying to Vehicle is only represented by Great Master Kobo everything we encounter with various reasonings with his proposal of the ten stages of spiritual concerning the impermanent nature of things, development. These stages coming one above the reinforcing our conviction in the fact of other, show the timely progress of the human impermanence through this analytical process, we mind, while other stages show the state of the are practicing analytic meditation on progressive world—See Ten stages of spiritual impermanence. However, Buddhists should development. always be careful with obstacles that are always Spiritual or dharmakaya remains: waiting for us during practicing of a spiritual Dharmakaya—The sutras—Phaùp Xaù Lôïi—Kinh discipline, such as mental scattering or distraction, xaù lôïi—Phaùp thaân xaù lôïi—See Two kinds of drowsiness or dullness, mental laxity, and mental relics. excitement. In short, spiritual discipline is Spiritual discipline: Kyû luaät taâm linh—Ñöôøng extremely difficult to achieve, but it is not loái qui cuû cuûa taâm linh—From a Buddhist point of impossible for us to achieve. Devout Buddhists view, meditation is a spiritual discipline for should practice with all their energy and sincerity—Theo quan ñieåm cuûa Phaät

giaùo, thieàn laø

moät thöù kyû luaät taâm linh, vì thieàn giuùp chuùng ta ôû Spiritual ego: Purusa or Atman (skt)—Supreme möùc ñoä naøo ñoù kieåm soaùt ñöôïc thaùi ñoä, tö töôûng souls or spirit—Permanent person—Thaàn Ngaõ. vaø caûm xuùc cuûa chuùng ta. Theo ñaïo Phaät, traïng 1) The soul, the spiritual ego, or permanent thaùi taâm cuûa chuùng ta bao goàm caû tö töôûng laãn person, which by non-Budhists was said to tình caûm thöôøng hoang ñaøng vaø khoâng ñöôïc kieåm migrate on the death of the body: Caùi thöïc soaùt vì chuùng ta thieáu soùt phaàn kyû luaät taâm linh ngaõ maø ngoaïi ñaïo chaáp raèng khi thaân cheát thì caàn thieát ñeå thuaàn hoùa noù. Taâm chuùng ta cuõng thaàn ngaõ xuaát ra. gioáng nhö moät con ngöïa hoang khoâng ñöôïc kieåm 2) Purusa is also the Supreme Soul or Spirit, soaùt. Chæ coù xuyeân qua kyû luaät taâm linh môùi coù which produces all forms of existence: Thaàn theå giuùp chuùng ta ñi ngöôïc laïi söï hoang ñaøng vaø Thöùc cuõng laø caùi taâm thöùc toái thöôïng saûn sanh khoâng kieåm soaùt cuûa taâm naøy vaø giuùp chuùng ta coù moïi hình thöùc cuûa söï hieän höõu. khaû naêng kieåm soaùt laïi ñöôïc taâm mình. Neáu Spiritual enfolders: Hoaøi Linh—All conscious chuùng ta coá gaéng thöïc taäp kyû luaät taâm linh thì beings—Teân goïi khaùc cuûa chuùng höõu tình hay laø chuùng ta seõ coù khaû naêng chuù taâm vaøo moät ñoái loaøi chöùa ñöïng linh thieâng hay thaàn thöùc (gioáng töôïng thieän laønh nhaát ñònh naøo ñoù, moät ñoái töôïng nhö khi noùi haøm thöùc laø chöùa ñöïng tri thöùc, haøm coù theå laøm taêng khaû naêng taäp trung cuûa chuùng ta tình laø chöùa ñöïng tình caûm). ñuùng theo quan ñieåm cuûa Phaät giaùo. Roài sau ñoù Spiritual enlightened heart: The mind of the chuùng ta aùp duïng phaùp quaùn phaân tích (lyù luaän) do Buddha—Phaät taâm. söï nhaän bieát söùc maïnh vaø yeáu ñieåm cuûa caùc loaïi Spiritual enlightenment: Söï böøng saùng taâm tö töôûng vaø caûm tình khaùc nhau, nhaän bieát nhöõng linh. lôïi haïi cuûa chuùng, chuùng ta coù theå taêng cöôøng nhöõng traïng thaùi tích cöïc cuûa traïng thaùi taâm giuùp Spiritual Experience: Chöùng nghieäm taâm linh ñöa tôùi söï thanh thoaùt, an bình vaø haïnh phuùc, cuõng hay Taâm nghieäm—The noted Buddhist nhö laøm giaûm thieåu nhöõng thaùi ñoä, tö töôûng vaø declaration that life is pain or suffering, must not tình caûm ñöa ñeán khoå ñau phieàn naõo vaø thaát voïng. be understood as a message of pessimism. That Nhö vaäy coù hai caùch kyû luaät taâm linh, caùch thöù life is pain is a plain statement of fact, and all our nhaát laø chæ chuù taâm vaøo moät ñoái töôïng truï nôi tònh spiritual experience starts from this fact. In fact, laëng (chæ quaùn), vaø caùch thöù hai laø quaùn saùt hay the so-called “spiritual experience” is no more phaân tích. Thí duï nhö thieàn chæ vaø thieàn quaùn veà than the experience of pain raised above mere “voâ thöôøng”. Neáu chuùng ta chæ chuù taâm vaøo yù sensation. Those who cannot feel pain can never töôûng “vaïn höõu voâ thöôøng”, aáy laø thieàn chæ. Neáu go beyond themselves. All religious-minded chuùng ta luoân aùp duïng luaän cöù voâ thöôøng trong people are sufferers of life-pain. The Buddha says vaïn höõu, aáy laø thieàn quaùn. Neáu chuùng ta thieàn that Vimalakirti is sick because all sentient beings quaùn baèng caùch luoân luoân aùp duïng luaän cöù voâ are sick. When we are surrounded by sickness on thöôøng vaøo vaïn höõu, laøm taêng

theâm söï tin töôûng all sides, how can we, if spiritually disposed, be cuûa chuùng ta veà luaät voâ thöôøng treân vaïn höõu, ñoù free from being sick? The heart of the laø chuùng ta ñang thieàn quaùn. Tuy nhieân, ngöôøi Compassionate One always beats with those of his Phaät töû phaûi caån thaän vì nhöõng trôû ngaïi luoân chôø fellow-beings, sentient and non-sentient—Lôøi chöïc chuùng ta nhö söï taùn loaïn cuûa tö töôûng, söï tuyeân boá noåi tieáng cuûa Ñöùc Phaät "Soáng laø khoå", ta buoàn chaùn hay hoân traàm, söï buoâng lung, vaø söï chôù neân coi ñoù nhö laø moät thoâng ñieäp chaùn ñôøi. laêng xaêng cuûa taâm chuùng ta. Noùi toùm laïi, thöïc Noùi soáng laø khoå nhaèm vaøo thöïc traïng; trong cuoäc hieän kyû luaät taâm linh laø cöïc kyø khoù khaên, nhöng taâm nghieäm, ai trong chuùng ta cuõng ñeàu phaûi ñöùng khoâng phaûi laø khoâng thöïc hieän ñöôïc. Phaät töû thuaàn leân töø thöïc traïng aáy. Vaø taâm nghieäm laø gì neáu thaønh phaûi thöïc taäp kyû luaät taâm baèng taát caû nghò khoâng laø thöïc nghieäm caùi khoå aáy? Ai khoâng khoå löïc vaø loøng thaønh. khoâng theå naøo vöôït leân ñöôïc. Ai coù ñaïo taâm ñeàu phaûi khoå noãi khoå cuûa theá gian. Ngaøi Duy Ma Caät Spiritual dryness: Söï khoâ khan ngheøo naøn veà noùi, Phaät beänh vì taát caû chuùng sanh beänh. Khi taät tinh thaàn. beänh vaây ta töù phía, neáu laø ngöôøi coù ñaïo taâm, laøm

sao maø ta khoûi beänh theo? Phaät laø ñaáng Ñaïi Bi Spiritual knowledge: Anna (p)—Ajnata (skt)— neân taâm cuûa Ngaøi luoân nhòp theo chuùng sanh, daàu Tri kieán taâm linh—Tueä vieân maõn hay tueä taâm höõu tình hay voâ tình. linh—Highest knowledge—Perfect knowledge. Spiritual faculties: Indriya (p & skt)—Naêng löïc Spiritual master: Acariyupajjhaya or Upajjhaya cuûa taâm linh—Power of the spirituality—See (p)—Thaày taâm linh. Mula. Spiritual minded (a): Meán moä nhöõng ñieàu Spiritual food: Thöùc Thöïc—Thöùc aên tinh thaàn— thieâng lieâng. Spiritual food, mental food, by which are kept Spiritual mindedness (n): Söï meán moä nhöõng alive the devas of the formless realms and the ñieàu thieâng lieâng. dwellers in the hells. There are five kinds of Spiritual nature: Thaàn minh—Taùnh Ñòa—The spiritual food by which roots of goodness are intelligent or spiritual nature, or the spirits of nourished—Thöùc aên tinh thaàn hay laáy thöùc maø heaven and earth, the gods. Spiritual nature, the duy trì theå ñeå nuoâi soáng nhöõng chuùng sanh trong second of the ten stages as defined by the ñòa nguïc vaø chö Thieân. Coù naêm loaïi thöùc aên tinh Intermediate School, in which the illusion thaàn nuoâi döôõng thieän caên—See Four kinds of produced by seeing and thinking is subdued and food and Five kinds of spiritual food. the mind obtains a glimmer of the immateriality of Spiritual formation: Ñònh hoïc. things—Ñeä nhò ñòa trong thaäp ñòa Thoâng Giaùo, Spiritual friends: Thieän höõu tri thöùc— trong ñoù phieàn naõo gaây ra bôûi kieán tö (thaáy bieát vaø According to the Buddha in The Flower suy nghó) ñeàu bò cheá ngöï, vaø taâm ñaït ñöôïc böôùc Adornment Sutra (Chapter 38 Detachment From ñaàu (haõy coøn muø môø) veà taùnh phi vaät chaát cuûa vaïn The World), Great Enlightening Beings have ten höõu. kinds of spiritual friends who help them along the Spiritual offering: Boá thí Taâm—This is to offer path to enlightenment. They take spiritual friends a compassionate heart to others—Duøng taâm töø bi as a reliance,

harmonizing as one. This is one of ban raõi cho ngöôøi khaùc—See Seven kinds of the ten kinds of reliance of Great Enlightening offering (B). Beings. Great Enlightening Being Universally Spiritual penetration: Thaàn thoâng. Good told Unversal Wisdom that Offsprings of Spiritual power: Taâm löïc—Thaàn löïc (thaàn Buddha, Great Enlightening Beings have ten kinds quyeàn)—Miraculous powers—Superknowledge—of reliance which help them be able to obtain See Sixteen great powers obtainable by a abodes of the unexcelled great knowledge of bodhisattva. Buddhas—Theo lôøi Phaät daïy trong Kinh Hoa (A) The meanings of spiritual powers—Nghóa cuûa Nghieâm, phaåm 38 (Ly Theá Gian), chö Ñaïi Boà Taùt Thaàn thoâng: coù möôøi loaïi thieän höõu tri thöùc giuùp hoï treân ñöôøng 1) Clairvoyance: Deva eye—Thieân nhaõn ñi ñeán ñaïi giaùc. Chö Boà Taùt duøng thieän tri thöùc thoâng—Ability to see all forms. laøm y-chæ, vì nhôø ñoù maø hoøa hieäp nhö moät. Ñaây laø 2) Clairaudience: Deva ear—Thieân nhó thoâng— moät trong möôøi y chæ cuûa chö Ñaïi Boà Taùt. Boà Taùt Ability to hear all sounds. Phoå Hieàn baûo Phoå Hueä raèng chö Boà Taùt coù möôøi 3) Mental telepathy: Tha taâm thoâng—Ability to choã y-chæ giuùp chö Boà Taùt ñaït ñöôïc choã sôû-y ñaïi know the thoughts of others. trí voâ thöôïng cuûa Nhö Lai—See Ten kinds of 4) Psychic travel: Thaàn tuùc thoâng—Ability to be reliance of Great Enlightening Beings, and Ten anywhere to do anything at will. kinds of spiritual friends. 5) Knowledge of past and future: Tuùc maïng Spiritual gifts: Unconditionally alms—Xuaát theá thoâng. gian ñaøn—See Two dana (A). 6) Ability to end contamination: Laäu taän thoâng. Spiritual healing: Trò lieäu taâm thaàn. (B) The Buddha's teachings on Spiritual powers— Spiritual ignorance: Ajnana (skt)—Baát tri—Nhöõng lôøi Phaät daïy veà thaàn thoâng: According Khoâng hieåu bieát—Ngu si veà taâm linh—Non- to the Flower Adornment Sutra, Chapter 38, cognizance.

there are ten kinds of spiritual powers of 5) Teacher of the community: Master of the Great Enlightening Beings. Enlightening community—Y chæ A xaø leâ. Beings who abide by these can attain supreme Spiritual wheel: Phaùp luaân—The wheel of skillful spiritual power of Buddhas, displaying dharma—See Two wheels (B). them variously to all sentient beings to make Spiritual wisdom: Thaàn trí—Xuaát theá gian trí— them learn—Theo Kinh Hoa Nghieâm, Phaåm Divine wisdom—Supra-mundane wisdom—The 38, coù möôøi phaùp thaàn thoâng cuûa chö Boà taùt. wisdom that comprehends all things, material and Chö Boà Taùt truï trong phaùp naày thôøi ñöôïc thaàn immaterial. The wisdom of Sravaka or Pratyetka- thoâng ñaïi thieän xaûo voâ thöôïng cuûa Nhö Lai, vì buddha—Trí tueä nhaän bieát vaïn höõu, saéc laãn phi taát caû chuùng sanh maø thò hieän nhieàu söï vieäc saéc (caùi trí thoâng hieåu taát caû söï vieäc, töø vaät chaát khieán hoï tu hoïc—See Ten kinds of spiritual ñeán phi vaät chaát). Trí cuûa baäc Thanh Vaên vaø powers of Great Enlightening Beings. Duyeân Giaùc, haõy coøn hö voïng phaân bieät töï Spiritual powers gained as consequences of töôùng—See Three kinds of wisdom (B). practice: Baùo ñöôïc thaàn thoâng—See Ten Spiritual withdrawal from all evil and into inexhaustible treasures and Ten principles which meditation: Taâm thoaùt tuïc—Taâm tòch tònh—Nhôø help enlightening beings fulfill their great vows. tu thieàn ñònh maø taâm ñoaïn lìa taát caû nhöõng ñieàu

Spiritual powers as sphere of action: They aùc—See Two kinds of seclusion or retirement know the realms of the senses of all sentient from the world. beings—Duøng thaàn thoâng laøm choã sôû haønh, vì bieát Spiritualism (n): Duy linh luaän—Taâm linh caûnh giôùi caùc caên cuûa taát caû chuùng sanh—See Ten luaän—Thoâng linh hoïc. kinh. kinds of sphere of action of Great Enlightening Spiritualist (n): Ngöôøi theo thuyeát duy linh (tin Beings. laø coù linh hoàn). Spiritual practice: Söï luyeän taäp tinh thaàn. Spirituality (n): Tính chaát thieâng lieâng. Spiritual profit: Höõu ích tinh thaàn. Spiritualization (n): Tinh thaàn hoùa. Spiritual region of Buddha: Buddha's abode— Spit up in the sky: Nhoå nöôùc mieáng leân trôøi— Phaät caûnh. According to the Sutra In Forty-Two Sections, Spiritual relations: Thaàn giao. Chapter 8, the Buddha said: "An evil person who Spiritual relics: Sarira (skt)—Phaùp Thaân Xaù harms a sage is like one who raises his head and Lôïi—The spiritual relics of the Buddha, his sutras, spits at heaven. Instead of reaching heaven, the or verses, his doctrine and immutable law—Phaùp spittle falls back on him. It is the same with one thaân xaù lôïi cuûa Ñöùc Phaät, goàm nhöõng kinh ñieån, who throws dust into the wind instead of going nhöõng baøi keä, vaø lyù trung ñaïo thöïc töôùng baát bieán somewhere else, the dust returns to fall on the maø Ñöùc Phaät töøng thuyeát giaûng. thrower's body. The sage cannot be harmed; Spiritual remains: Phaùp Xaù Lôïi—Kinh xaù lôïi— misdeed will inevitably destroy the doer."—Theo Phaùp thaân xaù lôïi—Dharmakaya—The sutras— Kinh Töù Thaäp Nhò Chöông, Chöông 8, Ñöùc Phaät Dharmakaya remains—See Two kinds of relics. daïy: "Keû aùc haïi ngöôøi hieàn gioáng nhö ngöôùc maët Spiritual sickness: Mental sickness—Taâm leân trôøi maø nhoå nöôùc mieáng, nhoå khoâng tôùi trôøi, Bònh—See Two kinds of sickness. nöôùc mieáng laïi rôi xuoáng ngay maët mình. Ngöôïc Spiritual teacher: Acarya (skt)—Spiritual gioù tung buïi, buïi chaúng ñeán ngöôøi khaùc, trôû laïi dô master, or preceptor who has correct conduct, and thaân mình, ngöôøi hieàn khoâng theå haïi ñöôïc maø coøn is able to teach others. bò hoïa vaøo thaân." 1) Acarya who is in charge of novices: Xuaát gia Spiteful scolding is to be abandoned: huûy A xaø leâ. baùng saân haän caàn phaûi töø boû—See Eight things 2) Teacher of the discipline: Thoï giôùi A xaø leâ. that lead to the cutting off of affairs. 3) Teacher of duties: Giaùo thoï A xaø leâ. Spiteful or virulent tongue: Mieäng löôõi ñoäc. 4) Teacher of the scriptures: Thoï kinh A xaø leâ. Spittle: Nöôùc boït

Splendor: Prabha (skt)—Beam—Brightness— Spontaneous delusions: Caâu sinh khôûi—See Light—Ray—AÙnh saùng—Quang minh—Quang Delusions arising from birth. huy—There are three kinds of light—Coù ba loaïi Spontaneous rebirth: Anpapaduka (skt)— aùnh saùng—See Dual lights and Three kinds of Opapatika-yoni (p)—Hoùa Sanh—See Four forms light. of birth. Spoiled Bodhisattva: Baïi Hoaïi Boà Taùt— Spontaneously: Hoàn nhieân—Khoâng goø boù. Bodhisattvas who defeat their proper end of Spot (n): Veát (nhô). becoming Buddha, and who are reborn in lower Spots before the eyes: Khapuspa (skt)—Flowers positions, e.g. as kings or princes, or as dragon- in the sky—Khoâng hoa (hoa ñoám trong hö khoâng). kings, etc.—Boà Taùt khoâng thaønh Phaät maø laïi sanh Spots in space: Hö Khoâng Hoa—Spots in front

vaøo nhöõng caûnh giôùi thaáp nhö vua, thaùi töû hay of (before) the eyes, Muscoe volitantes, i.e. unreal long vöông. things—Hoa ñoám hieän ra tröôùc maét, xaõy ra nôi Spoiled root: Baïi Caên—Spoiled roots or seed, ngöôøi bò hoa maét, duøng ñeå ví vôùi söï vaät khoâng coù i.e. those who do not seek Buddhahood, but are thöïc theå. content with the rewards of asceticism—Coøn goïi Spotless: Amalo (p)—Akalanka (skt)—Baát laø Baïi Chuûng. Reã muïc, coù nghóa laø caên hay chuûng Caáu—Without stains or spots—Spotless—Khoâng töû xaáu, chæ nhöõng keû khoâng tu haønh Phaät quaû, maø veát nhô—Tinh tuyeàn—Khoâng dô hay khoâng coù chæ an loøng vôùi nhöõng quaû baùo khoå haïnh. daáu veát. Spoiling a visit to the jewelled mountain and (Turn) the spotlight to ourselves: Phaûn quang returned empty-handed: Laøm hoûng cuoäc vieáng töï kyû thaêm nuùi Baùu baèng caùch ñi roài laïi trôû veà tay Spotted-like-a-partridge incense: Giaù Coâ khoâng. YÙ noùi nhöõng ngöôøi tu trì khoâng ñuùng caùch, Ban—Spotted like a partridge, a kind of incense— chæ ñoïc tuïng maø khoâng hieåu laøm phí ñi moät ñôøi tu Moät loaïi nhang loám ñoám nhö boä loâng chim ña ña. taäp. Spousal (a): Thuoäc veà hoân phoái. Spoken teaching: Desanapatha (skt)—Scriptural text—Ngoân Giaùo. Spouse (n): Ngöôøi phoái ngaãu. 1) The original teaching of the Buddha, which Spread: was not recorded in writing until the 1st 1) Float—Flow—Wander—Löu. century B.C., when Pali canon was written on 2) To open out—To disseminate—To scatter— palm leaves in the monasteries in Sri Lanka: To detach—Vaïch ra. Giaùo thuyeát nguyeân thuûy cuûa Phaät Toå Thích Spread the Buddha’s teachings: Disseminate Ca, chöa ñöôïc ghi laïi baèng chöõ vieát cho ñeán (propagate) the Buddha’s teachings—Truyeàn baù ñaàu theá kyû thöù nhöùt Taây lòch, khi maø Taïng giaùo lyù cuûa Ñöùc Phaät. Kinh Pali ñöôïc ghi laïi treân nhöõng laù keø, trong Spread the Dharma: Propagate the Dharma— caùc töï vieän ôû Tích Lan. Truyeàn baù giaùo phaùp. 2) The teaching of Buddha as embodied in Spread a doctrine: Preach a religion—Truyeàn words: Giaùo Thuyeát cuûa Ñöùc Phaät bieåu hieän ñaïo. baèng ngoân ngöõ. Spread of false ideas: Voïng nhieãm (Voïng Sponsor: Phong—Truyeàn ñi nhöõng tö töôûng khoâng coù thaät 1) (n): Ngöôøi ñôõ ñaàu. hay khoâng ñuùng). 2) (v): Baûo laõnh—To guarantee. Spread news that one does not know to be Spontaneity (n): Tính töï phaùt—Haønh ñoäng töï certain: Phao tin maø mình khoâng bieát chaéc phaùt—Traïng thaùi töï phaùt. chaén—A Bhiksu or a Bhiksuni who spreads news Spontaneous: Natural—Inborn as opposed to that he or she does not know to be certain in order acquired—Caâu sinh. to gain money, material benefits, or admiration for himself or for herself, commits an Expression of

Regret Offense—Vò Tyø Kheo hay Tyø Kheo Ni Moân trong Kinh Phaùp Hoa thì voâ soá caùc vò Ñaïi Boà naøo phao tin ñoàn maø mình khoâng bieát chaéc chaén Taùt ñaõ töøng ñöôïc Ñöùc Thích Ca Nhö Lai giaùo hoùa nhaèm möu lôïi veà tieàn baïc, taøi vaät hay danh tieáng, boãng töø döôùi maët ñaát hieän leân roài truï treân khoâng laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. trung, caùc vò ñoù goïi laø Baûn Hoùa Boà Taùt). Spread (v) a rumour: Ñoàn ñaõi—See Spread Sprinkle (v): Raûi nöôùc. news that one does not know to be certain. Sprinkle the head with water: Saùi Thuûy Quaùn Spread a teaching: Transmit and instruct— Ñaûnh—See Three kinds of baptism

(B). Truyeàn ñaïo. Sprinkle holy water: Raûy nöôùc Thaùnh— Spreading everywhere: All-pervading—Lan Externalists believe that sins can be washed away roäng khaép nôi. or they can be blessed by letting a religious person Sprig (n): See Sprinkler. to sprinkle holy water on their body—Ngoaïi ñaïo Spring equinox: Equinoxes—Equinoctial cho raèng moïi toäi loãi coù theå ñöôïc röõa saïch hoaëc hoï point—Xuaân Phaân—See Eight royal days. coù theå ñöôïc ban phuùc neáu ñeå cho moät vò chuû chaên röôùi nöôùc leân thaân mình. Spring forth from the earth: Tuøng Ñòa Doõng Xuaát—To burst from the earth. Sprinkle something on something: To scatter 1) To spring forth: To burst from the earth— or shower something in small drops—Raûi raéc caùi Springing out of the Earth—Nhaåy leân töø ñaát. gì treân caùi gì ñoù. 2) To burst from the earth: Nhaåy leân töø ñaát—To Sprinkler (n): Caùi duøi ñeå raûi nöôùc luùc laøm leã. spring forth out of the Earth. Sprinkling (n): Vieäc raûi nöôùc laøm leã. 3) Springing Up out of the Earth: Phaåm Tuøng Sprinkling brush: See Sprinkler. Ñòa Doõng Xuaát—The title of Chapter 15 in Sprout of Buddha-truth: Seedlings of Buddha- Lotus Sutra—Töïa cuûa chöông 15 trong Kinh truth—Ñaïo nha (maàm chaân lyù Phaät phaùp). Dieäu Phaùp Lieân Hoa—See Twenty-eight Sprout of Buddhism: Bud of Buddhism—Phaùp chapters in the Lotus Sutra. nha (maàm non hay söï naåy maàm cuûa Phaät Giaùo). Spring to life from a lotus: Hoùa sanh töø Lieân Sprout and Seeding spirits: Thaàn Luùa Maï. Hoa. Sprul sku (tib): A Tibetan term for Springing of Great Enlightening Beings: “Dharmakaya.”—Töø Taây Taïng coù nghóa laø Phaùp Phaán taán cuûa chö Ñaïi Boà Taùt—According to the Thaân—See Dharmakaya in English-Vietnamese Flower Adornment Sutra, Chapter 38, there are Section. ten kinds of springing of Great Enlightening Spume, bubbles and flame: Thuûy Maït, Baøo Beings. Enlightening Beings who abide by these Dieäm—All phenomena are like spume, bubbles can achieve the supreme springing of Buddhas in and flames, all is unreal and transient—Chö phaùp the midst of all things—Theo Kinh Hoa Nghieâm, nhö boït nöôùc, nhö bong boùng nöôùc hay nhö dieâm Phaåm 38, coù möôøi ñieàu phaán taán cuûa chö Boà Taùt. löûa; taát caû ñeàu khoâng thaät vaø voâ thöôøng. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc nôi taát caû phaùp phaán taán töï taïi voâ thöôïng cuûa chö Squabble (v): Caõi nhau aàm æ. Phaät—See Ten kinds of springing of Great Squander one’s money: Hoang Phí— Enlightening Beings. Extravagant. Springing out of the earth: Tuøng Ñòa Doõng Square and wide: Vaipulya (skt)—Hoko (jap)— Xuaát. Extensions (of Buddhist philosophy)—Phöông Springing out of the Earth Bodhisattva: quaûng. Tuøng Ñòa Doõng Xuaát Boà Taùt—Bodhisattvas who Squeeze (v): EÙp—To press—To extract. spring forth from the earth when Sakyamuni Squeezing Mountain Hell: Ñòa Nguïc Giaùp Sôn. Buddha expounded the Lotus Sutra, Chapter 15— Sraddha (skt): saddha (p)—Tín (loøng tin)— Boà Taùt töø ñaát hieän leân (khi Ñöùc Phaät Thích Ca Faith—Belief—To believe—A Sanskrit term for giaûng xong phaàn Tích Moân, böôùc qua phaàn Baûn “faith,” an attitude of belief in the Buddha and his

teachings, and devote oneself to cultivate those 2) Who are uncontaminated by outward teachings. Faith regarded as the faculty of the attractions: Khoâng coøn bò

ngoaïi traàn loâi cuoán. mind which sees, appropriates, and trusts the 3) Who are merciful to all and impure to none: things of religion; it joyfully trusts in the Buddha, Thöông xoùt chuùng sanh moïi loaøi vaø khoâng in the pure virtue of the Triratna and earthly and coøn ueá tröôïc. transcendental goodness; it is the cause of the 4) Who are not elated by joy nor harrowed by pure life, and the solvent of doubt. According to distress: Khoâng coøn quaù vui vì haïnh phuùc hay The Pureland Buddhism, faith is believing in the quaù buoàn vì khoå ñau. Ultimate Bliss World truly exists just as the Saha 5) Who are able to bear whatever may come World on which we are currently living. Faith Kham nhaãn chòu ñöïng baát cöù thöù gì coù theå xaõy means to have faith that Amitabha Buddha is ñeán. always protecting and will readily rescue and 6) Poverty: Thanh baàn. deliver any sentient being who knows to respect 7) Purity of mind: Tònh taâm. and recite sincerely His name—Töø Baéc Phaïn chæ 8) Diligent quieting: Caàn töùc (chuyeân caàn vaø tòch loøng tin nôi Ñöùc Phaät vaø Phaät phaùp, vaø heát loøng tu tónh nôi taâm khoâng coøn duïc voïng)—Quieting taäp theo nhöõng lôøi daïy ñoù. Coù loøng tin saâu saéc ñoái of the mind and the passions. vôùi thöïc theå cuûa chö phaùp, tònh ñöùc Tam baûo, vaø 9) Toilful achievement: Thaønh töïu khoå haïnh. thieän caên cuûa theá gian vaø xuaát theá gian; coù khaû 10) Ascetics of all kinds: Tu haønh khoå haïnh. naêng ñem laïi ñôøi soáng thanh tònh vaø hoùa giaûi nghi 11) Buddhist monk or Buddhist priest who have hoaëc. Theo Tònh Ñoä toâng, tín laø tin coõi Cöïc Laïc coù left their families, quitted the passions and thaät vaø hieän höõu cuõng nhö coõi Ta Baø cuûa chuùng ta have the toilful achievement (coâng lao tu ñang ôû ñaây. Tín laø tin raèng Ñöùc Phaät A Di Ñaø luoân haønh). Diligent quieting (Caàn töùc) of the mind luoân hoä nieäm, saün saøng tieáp daãn baát cöù chuùng sanh and the passions, Purity of mind (tònh chí) and naøo bieát quy kính vaø xöng nieäm ñeán hoàng danh poverty (baàn ñaïo): Nhaø tu Phaät giaùo, töø boû gia cuûa Ngaøi—See Two forms of faith, and Seventy- ñình, töø boû duïc voïng, coá coâng tu haønh vaø five dharmas of the Abhidharma Kosa. thanh baàn tònh chí. Sraddhabala (skt): Power of faith—Tín löïc— (II) The Buddha's teachings on "Sramana" in the Moät trong naêm löïc—One of the five bala or Dharmapada Sutra—Nhöõng lôøi Phaät daïy veà powers—See Five powers. "Sa Moân" trong Kinh Phaùp Cuù: Sraddhahimuktica-ryabhumi (p): Ñeä luïc ñòa. 1) As a bee, without harming the flower, its color or scent, flies away, collecting only the Sraddhendriya (skt): Faith-root—Tín caên—One nectar, even so should the sage wander in the of the five roots or organs producing a sound village (Dharmapada 49): Haøng Sa-moân (Maâu moral life—Moät trong naêm caên daãn tôùi moät cuoäc Ni) ñi vaøo xoùm laøng ñeå khaát thöïc ví nhö con soáng ñaïo haïnh toát ñeïp—See Five Faculties (C), ong ñi kieám hoa, chæ laáy maät roài ñi chöù khoâng and Twenty two roots. laøm toån thöông veà höông saéc. Sraddhotpada-sastra (skt): Ñaïi Thöøa Khôûi Tín 2) One is the path that leads to worldly gain, and Luaän—See Treatise on Awakening of Faith. another is the path leads to nirvana. Once Sramana (skt): Xaù La Ma Naõ—Taêng só— understand this, the monks and the lay Buddhist monk—Sa Moân—Ta Moân—Tang disciples of the Buddha, should not rejoice in Moân—Baø Moân—Sa Moân Na—Xaù La Ma Na— the

praise and worldly favours, but cultivate Thaát La Ma Na—Sa Ca Maõn Nang—Thaát Ma Na detachment (Dharmapada 75): Moät ñaøng ñöa Naõ. tôùi theá gian, moät ñaøng ñöa tôùi Nieát baøn, haøng (I) The meanings of Sramana—Nghóa cuûa Sa Tyø Kheo ñeä töûø Phaät, haõy bieát roõ nhö theá, chôù Moân: neân tham ñaém lôïi laïc theá gian ñeå chuyeân chuù 1) Who have left their families and forsaken all vaøo ñaïo giaûi thoaùt. the passions: Xuaát gia ly duïc. 3) The Buddhas say: “Nirvana is supreme, forebearance is the highest austerity. He is

not a recluse who harms another, nor is he an the emperor. In response, the Great Master wrote ascetic who oppresses others.” (Dharmapada a letter and the book with five volumes titled 184)—Chö Phaät thöôøng daïy: “Nieát baøn laø quaû “Ordained Buddhists Do Not Have To Honor vò toái thöôïng, nhaãn nhuïc laø khoå haïnh toái cao. Royalty.” After the imperial court reviewed his Xuaát gia maø naõo haïi ngöôøi khaùc, khoâng goïi laø writing, they highly repsected him and had no xuaát gia Sa-moân.” choice but to honor his views—Thôøi vua An Ñeá (III) The Buddha’s teachings on Sramanas in the nhaø Taán, vua xa giaù töø Giang Laêng ñeán Giang Sutra In Forty-Two Sections—Nhöõng lôøi Phaät Taây, quan Traán Nam laø Haø Voâ Kî yeâu caàu Ñaïi Sö daïy trong Kinh Töù Thaäp Nhò Chöông: Hueä Vieãn ñích thaân xuoáng nuùi nghinh tieáp ñöùc 1) In chapter 1, the Buddha said: “Those who vua. Ñaïi sö laáy côù ñau yeáu, khöôùc töø khoâng baùi leave home and parents lead a reclusive life yeát. Ñeán naêm Nguyeân Höng thöù hai, quan Phuï (renunciation) and understand the Wonderful Chaùnh Hoaøn Huyeàn laïi gôûi cho Ñaïi sö Hueä Vieãn Dharma are called “Saramanas.”—Trong moät vaên thô, trong ñoù coù nhieàu lyù luaän baét buoäc chöông 1, Ñöùc Phaät daïy: “Töø giaû gia ñình cha haøng Sa Moân phaûi leã baùi quoác vöông. Ñaïi sö soaïn meï, xuaát gia hoïc ñaïo, thaáu roõ vi Dieäu Phaùp, vaên thö phuùc ñaùp vaø quyeån “Sa Moân Baát Kinh ñöôïc goïi laø baäc Sa Moân.” Vöông Giaû Luaän” goàm 5 thieân ñöôïc thaønh hình ñeå 2) In chapter 3, the Buddha said: “By shaving hoài aâm. Trieàu ñình xem xong raát laáy laøm neå troïng their heads and beards, they become vaø phaûi chaáp nhaän quan ñieåm cuûa ngaøi—See Hui-Saramanas who accept the Dharmas of the Yuan. Way. They renounce worldly wealth and Sramana Gautama: Sa Moân Coà Ñaøm—Another riches; beg for food with moderation appellation of the Buddha. (moderate needs or not to acquire too many Sramana-phala (skt): Sa Moân quaû—The fruit, or things); take only one meal at noon and eat rebirth, resulting from the practices of the only enough to satisfy their hunger and are Sramana. careful not to return. Craving and desire are at Sramana-phala-sutra (skt): Sa Moân Quaû Kinh. the roots of what cause people to be stupid Sramanera (skt): Samanera (p)—Sa di—A male and confused (obscured).”—Trong chöông 3, novice monk or observer of the minor Ñöùc Phaät daïy: “Caïo boû raâu toùc ñeå trôû thaønh commandments (caùc giôùi khinh)—Thaát La Maït Ni moät vò Sa Moân, laõnh thoï giaùo phaùp cuûa Phaät La—Thaát La Ma Na Laïc Ca—Thaát Ma Na Y Laïc thì phaûi xaû boû cuûa caûi theá gian, laøm khaát só, Ca—Thaát La Ma Ni La—A male observer of the mong caàu vöøa ñuû, giöõa ngaøy aên moät böõa vaø minor commandments (caùc giôùi khinh). Sramanera chæ aên cho khoûi ñoùi, döôùi goác caây ôû moät ñeâm,

is the lowest rank of a person cultivating the way. caån thaän khoâng ñeå trôû laïi laàn thöù hai. Ñieàu He must keep properly ten precepts. Also called a laøm cho ngöôøi ta ngu muoäi laø AÙi vaø Duïc." Zealoues Man or a man who zealously listens to Sramanas (Ordained Buddhists) Do Not the instructions of great monks. Usually, a Have to Honor Royalty: Sa Moân baát kính sramanera is a new member or novice of the vöông giaû—During the time of Emperor An Ñeá, monastic community who has taken the novice the emperor traveled from the Giang Laêng region vows. In most traditions, the minimum age for this to Jiang-Tsi; the Great General of the North ordination is seven, however, some monasteries named Haø-Voâ-Kî requested the Great Master to accept younger children to be ordained as long as descend the mountain to welcome the Emperor. the person obtains the permission from his parents. The Great Master used the excuse he was ill and The novice ordination includes a formal ceremony weak to decline this request. Then the second year of recitation of the refuge prayer and agreement of Nguyeân Höng reign period, Magistrate Hoaøn to uphold the "Sramanera precepts" (ten precepts). Huyeàn once again sent the Greta Master another The novice's head is shaved, and he is given three document. In it this magistrate gave many reasons robes and a begging-bowl, following which the why Buddhist Monks must bow and prostrate to novice is assigned an "acarya" (teacher) and a

"upadhyaya" (preceptor). The novice can only thöïc haønh theo Phaät phaùp—See Three kinds of receive the full ordination of a Bhiksu after he is Sramanera. twenty years of age—Ngöôøi nam môùi tu, coøn ñang Sramanera, age from 20 to 70: Sa Di tuoåi töø taäp giöõ nhöõng giôùi khinh vaø möôøi giôùi sa Di. Coøn 20 ñeán 70—See Three kinds of Sramanera. goïi laø Caàn Saùch Nam hay ngöôøi nam caàn cuø chaêm Sramaneri (skt): Samaneri (p)—A female novice gaéng tuaân theo lôøi chæ daïy cuûa caùc baäc ñaïi Taêng. of the Samgha—Moät vò sa di Ni—See Sramanera. Thöôøng thì sa di laø moät thaønh vieân môùi hay ngöôøi Sramanerika (skt): Sa di ni—Thaát La Ma Na Lí môùi tu cuûa Taêng giaø vaø phaûi thoï giôùi sa di. Trong Ca—A female nun or observer of the minor haàu heát caùc tröôøng phaùi, tuoåi toái thieåu cho sa di laø commandments (a female religious novice who baûy tuoåi, tuy nhieân vaøi töï vieän nhaän nhöõng ñöùa treû has taken a vow to obey the ten hôn mieãn laø coù söï ñoàng yù cuûa cha meï. Leã thoï giôùi commandments)—Nöõ tu môùi gia nhaäp giaùo ñoaøn sa di bao goàm leã tuïng kinh caàu nguyeän quy-y vaø Phaät giaùo, nguôøi trì giöõ möôøi giôùi khinh. thoï möôøi giôùi. Roài leã thí phaùt (caïo ñaàu), phaùt ba Sramanerika precepts: Sa di ni giôùi—Ten boä y vaø moät baùt khaát thöïc, sau ñoù ngöôøi sa di ñöôïc commandments taken by the novice nun. chæ ñònh cho moät vò giaùo thoï vaø y chæ sö. Ngöôøi sa di chæ ñöôïc thoï giôùi Tyø Kheo sau 20 tuoåi maø Sramani (skt): Nun—Tyø Kheo Ni—See thoâi—See Three kinds of Sramanera. Bhiksuni. Sramanerakasamvera (skt): Thaäp Giôùi—Code Sravaka (skt): Savaka (p)—A hearer—Thanh of conduct of a novice—Caàn saùch luaät nghi—See vaên—Sound hearer. Sramanera Precepts. (I) Meanings of Sravaka—Nghóa cuûa Thanh Vaên: Sramanera Precepts: Sramanerakasamvera 1) Sound-hearer—The word 'Sravaka'

literally (skt)—Sa Di Giôùi—The ten commandments or means ‘hearer.’ This name was given to the precepts taken by the the novice monk (code of disciple of the Buddha, may be a monk, a nun, conduct of a novice)—Möôøi giôùi Sa Di: a layman or a laywoman, bent on his or her 1) Not to kill living beings: Khoâng saùt sanh. liberation. A Sravaka hears and learns the 2) Not to steal: Khoâng troäm ñaïo. truth from the Buddha, then follows and 3) Not to have sexual intercourse: Khoâng daâm practices the teachings of the Buddha and duïc. finally attains Nirvana. He or she also serves 4) Not to lie or speak evil: Khoâng laùo xöôïc. others, but his or her capacity to do so is 5) Not to drink wine: Khoâng uoáng röôïu. limited. Sravakas are yet under the covering 6) Not to decorate oneself with flowers, nor of too great a karma-hindrance; they are utilize cosmetologic powder, nor use unable to cherish such great vows are made perfumes: Khoâng ghim hoa treân ñaàu, khoâng by the Bodhisattvas for the spiritual welfare doài phaán, khoâng xöùc daàu. of all beings; their insight is not clear and 7) Not to sing or dance: Khoâng ca haùt, khoâng penetrating deep enough to see all the secrets khieâu vuõ nhö kyû nöõ daâm nöõ. of life; they have not yet opened the wisdom- 8) Not to occupy high chairs high beds: Khoâng eye—Chöõ Sravaka coù nghóa laø keû nghe giaûng, ngoài gheá cao, khoâng naèm giöôøng roäng. duøng ñeå goïi nhöõng ñeä töû Phaät, coù theå laø Tyø 9) Not to eat out of regulation hours: Khoâng aên Kheo, Tyø Kheo Ni hay caän söï nam nöõ, vaên quaù ngoï. kinh thính phaùp vaø tu taäp theo lôøi Phaät daïy 10) Not to possess money, gold, silver, and maø ñaït ñöôïc ñaïo quaû Nieát Baøn. Ngöôøi aáy wealth: Khoâng caát giöõ tieàn, vaøng baïc, cuûa caûi. cuõng coù luùc ñoä tha, nhöng khaû naêng raát haïn ** See Ten precepts. heïp. Haøng Thanh Vaên coøn chòu khuaát phuïc Sramanera, able to respond to or follow the döôùi nghieäp chöôùng naëng neà; hoï khoâng theå doctrine: Age from 14 to 19—ÖÙng Phaùp Sa Di— hoaøi baûo nhöõng taâm nguyeän lôùn lao nhö caùc Sa Di ÖÙng Phaùp, tuoåi töø 14 ñeán 19, ñuû khaû naêng vò Boà Taùt ñeå laøm lôïi ích cho heát thaûy chuùng sanh; sôû kieán cuûa hoï khoâng ñuû saùng vaø khoâng

ñuû saâu neân hoï khoâng nhìn thaáy taát caû nhöõng which he was handling while gazing at the bí aån cuûa söï soáng, hoï chöa heà khai môû con sun. According to Mahayana traditions, they maét trí tueä (see Wisdom-eyes). constitute one of the three main types of 2) A disciple of a Buddha, may be a monk, a nun, Buddhist practitioners, the other being a layman or a laywoman. Bent on his or her Pratyeka-buddhas and Bodhisattvas; however, liberation, a Sravaka hears, follows and Sravakas are considered as “Mahayanists” practises the teaching of the Buddha and because they seek a personal liberation— finally attains Nirvana. He or she also serves Thanh Vaên, nhöõng hoïc troø laéng nghe lôøi Phaät others, but his or her capacity to do so is daïy maø hieåu nguyeân lyù cuûa Töù dieäu ñeá, ñeå tu limited. A Sravaka usually asks for the haønh vaø ñaït muïc ñích Nieát baøn khoâng coøn guidance of a superior enlightened instructor, vöôùng baän traàn theá. Vaøo thôøi Ñöùc Phaät coøn taïi after hearing, he realizes the nature of things, theá thì Thanh Vaên laø nhöõng ñeä töû cuûa Ngaøi, then, gets enlightenment. A slight indication nhôø nghe nhöõng lôøi ngaøi daïy roài theo khaû from an experienced and wise teacher would naêng cuûa mình maø tu

taäp. Hoï goàm nhöõng ñeä alone be sufficient for a morally advanced töû noåi tieáng nhö Ca Dieáp, Xaù Lôïi Phaát, Muïc aspirant to progress on the upward path of Kieàn Lieân, vaø La Haàu La, vaân vaân. Theo enlightenment—Ñeä töû Phaät, coù theå laø Taêng truyeàn thuyeát Phaät giaùo, toân giaû Xaù Lôïi Phaát Ni hay cö só taïi gia. Vò Thanh vaên laéng nghe, ñaõ ñaït quaû Tö ñaø hoaøn sau khi chæ nghe nöûa roài tu taäp Phaät Phaùp vaø cuoái cuøng ñaït ñöôïc baøi keä do vò A La Haùn teân AÙc Beä ñoïc. Ngaøi cöùu caùnh Nieát Baøn. Ngöôøi aáy cuõng ñoä tha, Chaâu Lôïi Baøn Ñaø Giaø hoïc roøng raõ boán thaùng nhöng khaû naêng raát haïn heïp. Moät vò Thanh maø khoâng phaân bieät noåi hai chöõ "Queùt" vaø vaên thöôøng nhôø baäc ñaïo sö höôùng daãn, sau "Caây choåi," tuy nhieân, nhôø quaùn ñöôïc taùnh voâ khi nghe xong, vò aáy thöùc tænh ñöôïc baûn chaát thöôøng cuûa moät chieác khaên tay saïch ñaõ ñaït cuûa chö phaùp vaø giaùc ngoä. Chæ caàn moät söï ñöôïc quaû vò A La Haùn. Theo caùc truyeàn thoáng höôùng daãn, gôïi yù nhoû cuûa caùc baäc ñaïo sö saùng Ñaïi thöøa, Thanh vaên taïo thaønh moät trong ba suoát vaø kinh nghieäm cuõng ñuû cho vò Thanh loaïi haønh giaû chính tu taäp theo Phaät phaùp, hai vaên aáy tieán boä treân con ñöôøng giaùc ngoä. loaïi kia laø Duyeân giaùc vaø Boà Taùt; tuy nhieân, 3) Voice-hearer who undertakes the practice and Thanh vaên bò xem laø "Tieåu Thöøa" vì hoï chæ töï becomes a Sramanera or a student who seeks tìm söï giaûi thoaùt cho rieâng mình. personal enlightenment and an attains this (II) Those who belong to the Sravaka order— only by listening to the teaching and gaining Nhöõng chuùng sanh thuoäc haøng Thanh Vaên. insight into the four noble truths, so that he **See Five orders of beings. can cultivate to reach his supreme goal of (III) Sravakas and Bodhisattvas in the view of nirvana without earthly remainder. At the Mahayana Buddhism—Thanh Vaên vaø Boà Taùt time of the Buddha, sravakas were disciples döôùi caùi nhìn cuûa Phaät giaùo Ñaïi Thöøa: of the Buddha who heard his words and According to the Prajnaparamita-sutra, there practiced them in accordance with their are contrasts between a Bodhisattva and a capacities. They include such notable figures Sravaka. A Bodhisattva is an Enlightened as Kasyapa, Sariputra, Maudgalyayana, and Being who vow to save all other sentient Rahula, etc. Venerable Sariputra, for beings, while a Sravaka thinks: "There is only example, attained the first stage of Sainthood, one single self we need to care for, one single hearing only a half stanza from Arahant self we will tame, one single self we will Assaji. Suddhipanthaka, who tried to learn pacify, one single self we will lead into just two words "Sweep" and "Broom," for Nirvana." Then a Sravaka will undertake four months, but could not distinguish their exercises which bring about wholesome roots meanings; however, he was able to attain for the sake of taming himself, pacifying Arahantship by contemplating on the himself, nirvanasing himself. Certainly, the impermanent nature of a clean handkerchief, Bodhisattva should not train himself like that.

He should undertake exercises for bringing reality (bhutakoti), they are enjoying the about wholesome roots with the idea: 'My serenity of the ultimate (atyantasanti); but self, I will place in Suchness (Nirvana), and, they have no great compassionate all- for the sake of helping all the world, I will embracing heart for all beings, for they are also

place all beings in Suchness, the too intently occupied with their own doings immeasurable world of beings I will lead to (atmakarya) and have no mind to accumulate Nirvana."—Theo Kinh Baùt Nhaõ Ba La Maät the Bodhisattva-knowledge and to discipline Ña, coù söï töông phaûn giöõa moät vò Boà taùt vaø themselves in it. They have their own moät vò Thanh Vaên. Moät vò Boà Taùt laø moät realization and emancipation, but they have chuùng sanh giaùc ngoä, ngöôøi nguyeän cöùu ñoä no desire, make no vows to make others also heát thaûy chuùng sanh, trong khi moät vò Thanh find their resting abode in it. They do not thus Vaên nghó raèng: "Chæ coù moät caùi ngaõ duy nhaát understand what is really meant by the seõ ñöôïc chuùng toâi cheá ngöï, chæ coù moät caùi ngaõ inconceivable power of the Tathagata— duy nhaát seõ ñöôïc chuùng toâi ñöa tôùi Nieát Baøn." Thanh Vaên cuõng giaùc ngoä khi nghe phaùp vaø Roài thì vò Thanh Vaên chæ lo tu taäp thieän coù theå ñaït ñöôïc moät trong boán baäc giaûi thoaùt. nghieäp ñeå töï cheá mình. Chaéc chaén moät vò Boà Thanh Vaên quaùn Töù Ñeá maø tu haønh vaø möùc Taùt seõ khoâng tu taäp nhö vaäy. Vò Boà Taùt seõ tu ñoä phaùt trieån bò haïn heïp. Muïc tieâu chæ laø giaùc taäp gieo troàng thieän nghieäp vôùi yù töôûng nhö ngoä caù nhaân maø thoâi. Chính vì theá maø trong theá naøy: "Toâi muoán ñaët caùi ngaõ cuûa toâi vaøo Phaùp Hoäi Hoa Nghieâm trong röøng Theä Ña, trong Nhö Lai hay Nieát Baøn, vaø ñeå giuùp ñôõ Heát thaûy caùc ñaïi Thanh Vaên, keå caû caùc ngaøi heát thaûy theá gian, toâi muoán ñaët heát thaûy Xaù Lôïi Phaát, Muïc Kieàn Lieân, vaân vaân, khoâng chuùng sanh vaøo trong Nieát Baøn, toâi seõ höôùng coù phöôùc quaû, khoâng coù tueä nhaõn, khoâng coù daãn voâ löôïng chuùng sanh vaøo trong Nieát tam muoäi , khoâng coù giaûi thoaùt, khoâng coù thaàn Baøn." löïc bieán hoùa, khoâng coù uy löïc, khoâng coù töï (IV) Levels realization of Sravakas—Taàng chöùng chuû, khoâng coù truï xöù, khoâng coù caûnh giôùi ñeå ñaéc cuûa Thanh Vaên: Sravaka is also realized hoï böôùc vaøo chuùng hoäi cuûa Boà Taùt vaø tham enlightenment from hearing Dharma and can döï vaøo cuoäc dieãn xuaát taâm linh dieãn ra trong attain one of the four stages of röøng Theä Ña. Vì hoï ñaõ rieâng taàm caàu giaûi emancipation—Hearer of the four noble thoaùt theo Tieåu Thöøa vaø ñaïo cuûa Thanh Vaên; truths and limited to that degree of nhöõng gì hoï thaønh töïu ñaõ khoâng vöôït ngoaøi development. The objective is personal quaû vò Thanh Vaên. Quaû thöïc, hoï ñaõ ñaït ñöôïc salvation. Therefore, in the assembly of the trí tueä laøm hieån loä chaân lyù, an truï trong bieân Gandavyuha in the Jetavana, all the great teá cuûa thöïc taïi (bhutakoti), höôûng thuï tòch dieät Sravakas, including Sariputra and cöùu caùnh, nhöng hoï khoâng coù taâm ñaïi bi roäng Maudgalyayana, etc., have no stock of merit, lôùn ñoái vôùi heát thaûy chuùng sanh, vì hoï chæ no wisdom-eye, no samadhi, no emancipation, chuyeân taâm vaøo nhöõng haønh nghieäp cuûa rieâng no power of transformation, no sovereignty, mình, khoâng coù taâm chöùa nhoùm trí tueä Boà Taùt no energy, no mastery, no abode, no realm, vaø töï mình tu taäp theo ñoù. Hoï coù rieâng söï which enable them to get into the assemblage chöùng ngoä vaø giaûi thoaùt, nhöng hoï khoâng of the Bodhisattvas and participate in the mong caàu, khoâng phaùt nguyeän laøm cho keû performance of the greatspiritual drama that khaùc cuõng tìm thaáy choã an truï

trong ñoù. Nhö is going on in Jetavana. As they have sought theá hoï khoâng hieåu theá naøo laø thaàn löïc baát khaû their deliverance according to the vehicle and tö nghì cuûa Nhö Lai—See Four kinds of holy way of Sravakahood, what they have men, Seven kinds of son, and Ten stages or accomplished does not go beyond objects in meditation. Sravakahood. They have indeed gained the Sravakas for Arhats: Thanh Vaên Tính—See knowledge whereby the truth is made Five natures (I). manifest, they are abiding in the limit of

Sravakas and Bodhisattvas: Thanh Vaên vaø Boà Sravana-masa (skt): Thaát La Phöôïc Naõ Ma Taùt—According to The Essays in Zen Buddhism, Taåy—The hottest month of summer, July-August book III, there are twenty differences between (from 16th of 5th month to 15th of 6th month)— Sravakas and Bodhisattvas—Theo Thieàn Luaän Thaùng noùng nhaát cuûa muøa heø (töø 16 thaùng 5 ñeán cuûa Thieàn Sö D.T. Suzuki, taäp III, coù hai möôi söï 15 thaùng 6). khaùc bieät giöõa Thanh Vaên vaø Boà Taùt—See Sravasti (skt): Xaù Veä Quoác—Xaù Baø Ñeà—Thaát Twenty differences between Sravakas and La Phaït—Thaát La Phaït Taát Ñeå—Thi La Baït Ñeà—Bodhisattvas. Xaû La Baø taát Ñeá Da—Sravasti, modern Saheth- Sravaka-canon: Thanh Vaên Taïng—The Maheth in Uttar Pradesh, the capital of the ancient Hinayana Canon. kingdom of Kosala. During the time of Sakyamuni Sravaka or Hinayana: Thanh Vaên Taïng—Giaùo Buddha, Sravasti was the name of a great lyù giaûng thuyeát veà hai thöøa Thanh Vaên vaø Duyeân kingdom in India, the kingdom of King Prasenajit, Giaùc—See Twofold canon (A). father of Prince Jeta. People said this was a city of Sravakas and Pratyeka-buddhas: Nhò Thöøa famous things, or men, or the famous city; it was a Tính—See Five natures (II). city and ancient kingdom in northern India, on the southern bank of the Ganges River, about 500 Sravakas' view of the world: Sravakas and miles northwest of Kapilavastu, now Rapetmapet, pratyeka-buddhas uneasily view the world as a south of Rapti River. Even from the days of the burning house—Thanh vaên Duyeân giaùc nhìn theá Buddha, Sravasti was an active center of gian khoù chòu nhö nhìn caên nhaø löûa ñang röïc Buddhism and it was here that the merchant chaùy—See Four points of view of the world. Anathapindika built a large monastery for the Sravakayana (skt): Vehicle of Hearer—Thanh reception of the Master (in the garden of Prince vaên thöøa—Vehicle or class of the hearers, the first Jeta, and was purchased at a fabulous price in of the three vehicles that can lead to the gold). The story of its purchase and its eventual attainment of nirnava. Sravakayana generally presentation to the Buddha was a favorite theme refers to the Buddhists who don't belong to the in early Buddhist art. In later times, shrines and Mahayana—Thanh vaên thöøa, coã xe cuûa nhöõng monasteries arose on this sacred spot which ngöôøi nghe phaùp tu haønh maø thaønh töïu. Ñaây laø coã continued to be a flourishing center of the xe ñaàu tieân trong ba coã xe daãn tôùi Nieát baøn. Thanh Buddhist faith for a long time. It is said to have Vaên Thöøa thöôøng chæ nhöõng Phaät töû khoâng thuoäc been in northern Kosala, distinct from the southern Ñaïi Thöøa—See Sravaka. kingdom of that name. It was a favourite place of Sravana (skt): Sakyamuni, the famous Jetavana being there. 1) Between the months of July and August (16th

According to the Records of the Buddhist of 5th Chinese moon to 15th of 6th): A Thi La Kingdoms, Fa-Hsien reported that at that time, Baø Na—Sravana: Giöõa thaùng baûy vaø thaùng Sravasti had 98 monasteries around taùm döông lòch (töø 16 thaùng naêm ñeán 15th Anathapindika-Vihara for both Mahayana and thaùng hai aâm lòch). Hinayana monks—Xaù Veä maø nay laø Saheth- 2) A constellation identified with the Ox, or 9 th Maheth ôû Uttar Pradesh, kinh ñoâ cuûa vöông quoác Chinese constellation, in the Aries and Kieàu Taát La. Trong thôøi Ñöùc Phaät, Xaù Veä laø teân Sagittarius: Thaát La Ba—Söûu—See Twelve cuûa moät vöông quoác lôùn ôû AÁn Ñoä, vöông quoác cuûa animals. vua Ba Tö Naëc, cha cuûa Thaùi Töû Kyø Ñaø. Ngöôøi ta 3) Name of one of the twenty eight noùi ñaây laø thaønh phoá noåi tieáng veà ngöôøi vaø vaät (xöù constellations: Nöõ—See Twenty eight vaên vaät hay xöù maø caùi gì cuõng coù), naèm veà phía constellations. Nam ngaïn soâng Haèng, khoaûng 500 daäm veà phía 4) The month between the months of July and taây baéc cuûa thaønh Ca Tyø La Veä, baây giôø laø August: Thaùng naèm giöõa thaùng baûy vaø thaùng Rapetmapet, phía nam soâng Rapti. Chính nôi ñaây, taùm—See Twelve Months of a Year in India. thöông gia Caáp Coâ Ñoäc (Anathapindika) ñaõ cho

xaây moät tu vieän lôùn trong khu vöôøn mua laïi cuûa Ñöùc Phaät, ñaõ toan haïi Phaät baèng haàm löûa vaø moät Thaùi Töû Kyø Ñaø baèng soá vaøng vôùi caùi giaù thaàn loaïi thöùc uoáng ñoäc. thoaïi ñeå ñoùn tieáp Ñöùc Phaät. Caâu chuyeän mua laáy Sri-Harsha (skt): Giôùi Nhöït Vöông. khu vöôøn vaø daâng taëng cho Ñöùc Phaät laø moät ñeà taøi Srikritati (skt): Thaát Lôïi Ngaät Laät Ña Ñeå— ñöôïc yeâu chuoäng trong ngheä thuaät Phaät giaùo thôøi According to Eitel in The Dictionary of Chinese-tröôùc. Sau ñoù, nhieàu ñeàn ñaøi vaø tu vieän ñaõ ñöôïc English Buddhist Terms, Srikritati was an ancient xaây döïng leân taïi ñaây vaø nôi naày vaãn tieáp tuïc laø name of Kashgar—Theo Eitel trong Trung Anh moät trung taâm phoàn thònh cuûa Phaät giaùo trong moät Phaät Hoc Töø Ñieån, ñaây laø teân xöa cuûa Kashgar. thôøi gian daøi. Ngöôøi ta noùi nöôùc Xaù Veä naèm trong Sriksetra (skt): Thaát Lôïi Sai Ñaùn La—According Vöông Quoác Baéc Kieàu Taát La, khaùc haún vôùi to Eitel in The Dictionary of Chinese-English Vöông Quoác Nam Kieàu Taát La. Nöôùc Xaù Veä laø Buddhist terms, Sriksetra was an ancient kingdom moät nôi an cö maø Ñöùc Phaät raát thích, trong ñoù coù near the mouth of the Brahmaputtra, capital ngoâi vöôøn Kyø Thoï noåi tieáng. Theo Taây Vöïc Kyù probably is modern Silhet (Srihatta)—Theo Eitel cuûa ngaøi Phaùp Hieån, thôøi ñoù Xaù Veä coù 98 ngoâi töï trong Trung Anh Phaät Hoïc Töø Ñieån, Thaát Lôïi Sai vieän xung quanh tònh xaù Kyø Hoaøn cho caû chö Ñaùn La laø teân moät vöông quoác AÁn Ñoä thôøi coå, Taêng Ñaïi thöøa laãn Tieåu thöøa. kinh ñoâ coù leõ baây giôø laø Silhet. Sravistha or Dhanistha (skt): Hö—Name of Srilabdha (skt): Thaát Lôïi La Ña—A celebrated one of the twenty eight constellations—See commentator, to whom is attributed the chief Twenty eight constellations. commentary on the Awakening of Faith; he is Sreshtha (skt): Ma Ba Tuaàn—AÙc giaû. called the enlighter of northern India—Moät bình Srgala (skt): Daõ Can—Jackal, or an animal luaän gia Phaät Phaùp noåi tieáng, ngöôøi ñaõ coáng hieán ressembling a fox which cries at night—Moät loaøi taäp bình luaän veà Ñaïi Thöøa

Khôûi Tín Luaän; ngöôøi thuù gioáng nhö choàn, hay keâu la veà ñeâm. ta goïi oâng laø ngöôøi giaùc ngoä cuûa vuøng Baéc AÁn. Srgupta (skt): Thaéng Maät (Ñöùc Hoä). Sri Lankan Buddhism: Phaät Giaùo Tích Lan— Sri (skt): According to the tradition preserved in the 1) Auspicious—Lucky—Fortunate—Caùt töôøng. Ceylonese Chronicles, the great emperor Ashoka 2) Ñoát chaùy—To burn—To flame—To diffuse (273-236 B.C.) of the Mauryan dynasty organized light. a missionary to preach the gospel of the Buddha in 3) Tích lyù—Fortune—Prosperity—Thònh vöôïng. and outside India some time around 240 B.C. He Sribhuja (skt): Thi Lôïi Phaät Theä—Name of sent his son Thera Mahendra, together with four Malaya which is now Sribhuja—Teân nöôùc Chaâu others, to Sri Lanka, and they preached the Maït La Du töùc nöôùc Thi Lôïi Phaät Theä ngaøy nay. teachings of the Buddha to king Devanampiyatissa Srideva (skt): Thaát Lôïi Ñeà Baø—Name of T'ao- (247-207 B.C.) and his attendants. The king and His, a noted monk in China—Teân cuûa Ñaïo Hy, the people of Ceylon were deeply impressed by moät nhaø sö noåi tieáng cuûa Trung Quoác. the new gospel and accepted Buddhism. King Devanampilya Tissa donated a tract of land near Srigarbha (skt): Thaát Lôïi Yeát Baø. capital, Anuradhapura, and built the Mahavihara 1) Fortune's womb: Kieát Töôøng Thai. Monastery, where he preserved the branch of the 2) An epithet of Visnu: Danh Hieäu cuûa Visnu. Bodhi tree that Mahinda and his sister had 3) A sword: Thanh kieám. brought. This monastery remained for many 4) A precious stone: Moät loaïi ñaù quyù. centuries the center of the Theravada Buddhism. Sriguna (skt): Thi Lôïi Ca (Giaø) Na—Abundantly Shortly after this, the first Buddhist monks on the virtuous, a title of a Buddha—Haäu Ñöùc, moät danh island were ordained, prompting the king to ask hieäu cuûa Phaät. Mahendra to establish an ordination place. Its Srigupta (skt): Thaát Lôïi Cuùc Ña—An enemy of progress was phenomenal. Hundreds of thousands Sakyamuni, whom he tried to destroy with a pitfall of men and women embraced the new faith and of fire and a poisoned drink—Moät ngöôøi thuø gheùt thousands entered the Sangha and adopted the life

of Bhikkhus. Monasteries were erected on all vehement rivalry among them. A number of kings sides and rich endowments were made for their tried to end these disputes by convoking synods or upkeep. Queen Anula and a number of women by persecution of certain schools. The main also expressed the desire to receive the ordination antagonists were the monks of Mahavihara on one and enter the Sangha. But, as no monk was side and those of the Abhayagirihara and allowed to do this for them, emissaries were sent Jetavanavihara on the other. The latter party was to Emperor Ashoka to send some distinguished under the influence of Indian schools. Although nuns to help them. So, Sanghamitra, the sister of Theravada became the dominant tradition early in Mahendra, who had received ordination, was sent Sri Lanka's history, in later centuries, Mahayana to Ceylon. An order of nuns was also established and Tantric missionaries also came to the island. at the time by Mahendra's sister Samghamitta. In addition, there were periods during which the Two great events in the early history of Buddhism tradition was disrupted by outside invasions, from in Ceylon left a deep impression and still evoke Indian Damilas or

Tamils in 145 B.C., and another pious enthusiasm among millions of its devotees. wave of Tamil in 29 B.C. Nowadays, traces of The transplantation of a branch of the Bodhi tree Mahayana and Tantric Buddhism (Vajrayana) can under which the Buddha attained Buddhahood was also be documented. The Theravada gained the a happy idea of Ashoka. It served as an inspiration upper hand, to which result Buddhaghosha, one of to the people who had recently embraced the the great scholars of the Theravada, decisively Buddhist religion. The second event was the contributed. His work marks Singhalese Buddhism bringing of the Buddha's tooth from India more to this day. Particularly the Path of Purification than 500 years later. Thus, within a short time, the (Visuddhimagga), which summarizes the whole of the island of Ceylon became a meditation philosophy of the Mahavihara Nikaya. stronghold of Buddhism, a position which she still During the fourth century, Mahayana competed retains after a lapse of more than two thousand with Theravada and enjoyed royal patronage from years. The great stupa was built during the reign King Mahasena (334-362), who built the of Dutthagamani (101-77 B.C.) and consecrated monastery of Jetavana for Mahayana monks, before a large assembly of Buddhist monks who Royal sponsorship of Mahayana was short-lived, had come from well-known monasteries in India. however, and his son Srimeghavanna restored the The reign of Vatthagamani (29-17 B.C.) is an Mahavihara and reinstated Theravada as the important landmark in the history of Buddhism in dominant Buddhist tradition on the island. In later Ceylon. Up to this time, the sacred scriptures of centuries, there was continual squabbling between Buddhism, as originally recited by Mahendra, the main monasteries on the island, as well as were committed to memory and preserved as oral foreign invasions, and by the eleventh century, the traditions. Arrangements were now made to Samgha had declined to such an extent that it was commit them to writing. The Pali Tripitaka were necessary to restore it by inviting monks from completed, still survices as the sacred canon of Burma to come to create a new ordination lineage. which the original disappeared long ago from During this period the order of nuns died out in Sri India without leaving any trace. It is impossible to Lanka and has not yet been restored. Besides, overrate the influence exercised by Buddhism in there were lots of other divisions between groups Ceylon. Practically, the whole culture and of Buddhists on the island. However, the many civilization were derived from it. Pali became the sidedness of Buddhism in Ceylon met a bitter end literary language of Ceylon and still holds that in the twelfth century, when king Parakambahu I position. Ceylonese literature was an offshoot of convoked a synod and forced all hostile schols to Indian literature, and the art of Ceylon adopt the Buddhism of Mahavihara. The arrival of architecture, sculpture and painting was derived the Portuguese in Ceylon in the sixteenth century from India. The Ceylonese alphabet also came (the Portugese conquered and ruled Sri Lanka from India. Later, in the course of time various from 1505 to 1658) and the Dutch in the schools were formed. There was sometimes very seventeenth century (the Dutch controlled the

island from 1658 until 1753). They tried to influence upon Burma, Thailand, Laos, and introduce Catholism by force. This situation Cambodia, the only countries where Theravada aroused national feeling and had a strengthening Buddhism flourishs today. Ceylon was not, effect on Buddhism, which had been in the process however, merely a passive recipient; it of deterioration. Several Singhalese kings contributed to the development of Buddhism undertook measures to give new impetus to through its Commentaries—Theo truyeàn thuyeát Buddhism. They sent delegations to Burma in the coøn ghi laïi trong Bieân Nieân Söû Tích Lan thì ñaïi ñeá end of the seventeenth century and Thailand in A Duïc (273-236 B.C.) cuûa thôøi ñaïi Mauryan ñaõ toå the eighteenth century in order to gain support. As chöùc moät ñoaøn truyeàn giaùo ñeå ñi thuyeát giaûng ñaïo a result of this contact with foreign monks Phaät taïi AÁn vaø caùc nöôùc khaùc vaøo khoaûng naêm Burmese and Thai tendencies began to make 240 tröôùc Taây lòch. Nhaø vua ñaõ cöû con trai cuûa themselves felt in the Sangha in Ceylon. Thai mình laø tröôûng laõo Ma Thaån Ñaø, cuøng vôùi boán monks introduced an aristocratic principle of ngöôøi khaùc ñeán Sri Lanka. Hoï ñaõ giaûng ñaïo cho selection, which aroused resistance in other strata vua Tích Lan laø Devanampilya Tissa vaø caùc thuoäc of the population but established, in spite of this, haï ôû ñaây. Nhaø vua vaø daân chuùng Tích Lan caûm one of the main enduring tendencies of Singhalese kích saâu xa tröôùc giaùo lyù naày vaø chaáp nhaän ñaïo Buddhism. In 1802, a Burmese branch of the Phaät. Chính vua Devanampilya Tissa ñaõ ban cho Sangha emerged, Amarapura, the members of giaùo ñoaøn moät daõy ñaát roäng lôùn gaàn thuø ñoâ which came from the ordinary classes of the Anuradhapura, vaø cho xaây tu vieän Mahavihara, people. Both tendencies remain today, the Thai- nôi nhaø vua cho troàng laïi nhaùnh caây Boà Ñeà do Ma inspired being the stronger. More recently, a third Thaån Ñaø vaø em gaùi mang sang. Tu vieän naày trong developed, which is of Burmese origin, and is nhieàu theá kyû vaãn laø trung taâm cuûa Phaät Giaùo characterized by particular strictness. In the 19th Nguyeân Thuûy. Sau ñoù ít laâu, nhöõng vò Taêng ñaàu century, the Buddhism in Ceylon was at its nadir; tieân cuûa hoøn ñaûo thoï ñaïi giôùi, nhanh choùng nhaø Western Buddhists, who formed new centers and vua yeâu caàu Mahendra thieát laäp moät giôùi ñaøn taïi organizations, i.e., Mahabodhi Society, Tích Lan. Ñaïo Phaät ñaõ phaùt trieån moät caùch hieám contributed decisively to its revival. By 1948, thaáy taïi nôi naày. Haøng traêm ngaøn ngöôøi, caû nam Buddhism was again a driving force in Singhalese laãn nöõ, theo toân giaùo môùi naày, haøng ngaøn ngöôøi culture and played a role in the achievement of gia nhaäp Taêng ñoaøn, soáng ñôøi tu khoå haïnh. Caùc tu national independence in that year. During the vieän moïc leân khaép nôi, coù nhieàu söï cuùng döôøng twentieth century, Buddhism in Sri Lanka haäu hyû, duøng vaøo vieäc tu söûa tu vieän. Hoaøng haäu experienced a revival, and is now the religion of Anula cuøng nhieàu phuï nöõ khaùc baøy toû loøng mong the overwhelming majority of Sinhalas. There is a muoán ñöôïc xuaát gia vaø gia nhaäp Giaùo ñoaøn. downside to Buddhism's popularity, however, Nhöng khoâng moät vò Taêng naøo ñöôïc pheùp giaûi Buddhist triumph has contributed to the tensions quyeát chuyeän naày, hoï

phaûi baùo cho vua A Duïc ñeå that resulted in the civil war between the majority nhaø vua cöû caùc Taêng Ni cao caáp ñeán giuùp hoï. Do Sinhalas and minority Tamils. In 1956, S.W.R.D ñoù maø Taêng Giaø Maät Ña, em gaùi vua A Duïc, Bandaranaike was elected. He was the first Sri ngöôøi ñaõ thoï giôùi, ñöôïc cöû ñeán Tích Lan. Moät giaùo Lankan politician to publicly endorse the so-called ñoaøn Ni ñöôïc thieát laäp bôûi em gaùi cuûa Mahendra “Ten Commandments” set by the Samgha for laø Samghamitta. Hai söï kieän lôùn trong thôøi gian politicians, which included following Buddhist lay ñaàu cuûa lòch söû Phaät giaùo Tích Lan ñaõ ñeå laïi daáu precepts and safeguarding the role of Buddhism as aán saâu ñaäm, vaãn coøn gôïi laïi trong taâm khaûm haøng the sole legitimate religion of the country. Today, trieäu tín ñoà söï say söa noàng nhieät. Thöù nhaát laø Singhalese Buddhism is influential in other Asian vieäc ñem troàng taïi ñaây moät choài caây Boà Ñeà laáy taïi and European countries. On the other hand, the nôi Ñöùc Phaät ngoài ñaéc ñaïo. Ñaây chaúng nhöõng laø yù Buddhist world owes a great debt to Ceylon. The töôûng cao ñeïp cuûa vua A Duïc, maø coøn laø nguoàn Pali canon has been preserved in its entirety in caûm höùng ñoái vôùi nhöõng ngöôøi môùi theo ñaïo Phaät. this island and Ceylonese Buddhism had great Thöù hai laø vieäc ñem töø AÁn Ñoä ñeán Tích Lan moät

chieác raêng cuûa Ñöùc Phaät, ñaõ hôn naêm theá kyû sau Buddhaghosa, maø nhöõng taùc phaåm cho ñeán nay khi ngaøi nhaäp dieät. Chæ trong moät khoaûng thôøi gian vaãn coøn thaám saâu vaøo toaøn boä Phaät Giaùo Tích ngaén, toaøn boä ñaûo Tích Lan ñaõ trôû thaønh moät Lan. Noåi baäc nhaát laø boä Thanh Tònh Ñaïo, toùm thaønh trì cuûa Phaät giaùo, moät vai troø maø ñaûo naày löôïc trieát lyù thieàn cuûa kinh ñieån Mahavihara. vaãn duy trì ñöôïc trong moät thôøi gian daøi treân hai Trong theá kyû thöù tö Ñaïi Thöøa tranh vôùi Nguyeân ngaøn naêm. Ñaïi baûo thaùp ñöôïc xaây döïng döôùi trieàu Thuûy vaø vua Mahasena (334-362) uûng hoä, oâng ñaõ vua Dutthagamani (101-77 tröôùc Taây Lòch) vaø xaây Tònh Xaù Kyø Ñaø cho caùc Taêng só Ñaïi Thöøa, ñöôïc toân phong tröôùc moät ñaïi hoäi lôùn caùc tu só nhöng söï baûo trôï cuûa hoaøng cung cho phaùi Ñaïi Phaät giaùo ñeán töø caùc tu vieän noåi tieáng cuûa AÁn Ñoä. Thöøa khoâng ñöôïc keùo daøi, ñeán thôøi con cuûa vua Trieàu ñaïi Vattagamani (29-17 tröôùc Taây Lòch) laø Mahasena laø Srimeghavanna, oâng ñaõ khoâi phuïc moät coät moác quan troïng trong lòch söû Phaät giaùo laïi Mahavihara vaø phuïc hoài Nguyeân Thuûy nhö laø Tích Lan. Cho ñeán thôøi gian naày, caùc kinh saùch moät truyeàn thoáng Phaät giaùo coù öu theá taïi ñaây. Phaät giaùo qua lôøi truyeàn giaûng ban ñaàu cuûa toân Nhöõng theá kyû sau naøy söï tranh giaønh aûnh höôûng giaû Ma Thaån Ñaø, chæ ñöôïc phoù thaùc cho trí nhôù vaø lieân tuïc xaûy ra giöõa caùc tònh xaù lôùn treân quoác ñaûo, chæ ñöôïc löu giöõ laïi döôùi daïng truyeàn khaåu. Ñeán cuõng nhö söï xaâm laêng cuûa caùc theá löïc ngoaïi bang, trieàu ñaïi vua Vattagamani, baét ñaàu ñöôïc saép xeáp vaø vaøo theá kyû thöù 11 thì Taêng giaø ñaõ bò suy thoaùi laïi ñeå vieát thaønh kinh saùch. Keát quaû laø boä Tam ñeán ñoä caàn ñöôïc khoâi phuïc baèng caùch phaûi thænh Taïng baèng tieáng Ba Li ra ñôøi, vaø hieän vaãn coøn caùc Taêng só töø Mieán Ñieän ñeán ñeå thaønh laäp giaùo ñöôïc löu giöõ nhö moät kinh ñieån thieâng lieâng trong hoäi môùi taïi ñaây. Trong

thôøi gian naøy thì Ni ñoaøn khi baûn goác taïi AÁn Ñoä ñaõ maát töø laâu khoâng coøn bò mai moät taïi Tích Lan, vaø chöa ñöôïc khoâi phuïc. moät daáu tích naøo. Tuy khoâng theå cho laø ñaõ ñaùnh Beân caïnh ñoù coù nhieàu chia reõ trong giaùo hoäi Tích giaù quaù cao aûnh höôûng cuûa Phaät giaùo taïi Tích Lan, Lan. Tuy nhieân, söï chia reõ naày boãng nhieân chaám song treân thöïc teá thì toaøn boä neàn vaên hoùa vaên döùt vaøo theá kyû thöù 12 khi vua Parakambahu I trieäu minh cuûa Tích Lan ñeàu töø ñoù maø ra. Tieáng Ba Li taäp hoäi nghò toân giaùo ñeå buoäc taát caû caùc tröôøng ñaõ trôû thaønh ngoân ngöõ vaên hoïc cuûa Tích Lan vaø phaùi ñoái nghòch vôùi Mahavihara phaûi tuaân theo cho ñeán nay vaãn khoâng thay ñoåi. Vaên hoïc Tích nhöõng qui taéc cuûa noù. Vaøo theá kyû thöù 16, ngöôøi Lan laø moät heä nhaùnh cuûa vaên hoïc AÁn Ñoä, vaø ngheä Boà Ñaøo Nha ñeán Tích Lan, roài theá kyû thöù 17, thuaät kieán truùc, ñieâu khaéc noåi tieáng cuûa Tích Lan ngöôøi Hoøa Lan. Hoï ñaõ coá gaéng duøng söùc maïnh ñeå ñeàu baét nguoàn töø AÁn Ñoä. Caùc maãu töï Tích Lan aùp ñaët Gia Toâ Giaùo vaøo Tích Lan. Tình hình naày cuõng laáy töø maãu töï AÁn Ñoä. Veà sau naày, caùc tröôøng ñaõ laøm thöùc tænh yù thöùc daân toäc vaø ñoåi môùi Phaät phaùi khaùc cuõng ñaõ phaùt trieån maïnh vaø ñoâi khi giaùo ñaõ töøng bò rôi vaøo caûnh hoang pheá. Moät vaøi coøn choáng ñoái nhau quyeát lieät. Nhieàu vò vua ñaõ vò vua Tích Lan ñaõ aùp duïng nhöõng bieän phaùp deïp yeân baèng caùch trieäu taäp hoäi nghò hay ngöôïc nhaèm ñem laïi moät ñaø phaùt trieån môùi cho Phaät ñaõi. Nhöõng ñoái thuû chính laø caùc sö thuoäc phaùi Giaùo. Hoï ñaõ göûi caùc phaùi ñoaøn sang Mieán Ñieän vaø Mahavihara vaø caùc sö Abhayagirihara vaø Thaùi Lan vaøo cuoái theá kyû thöù 18 ñeå tìm choã döïa. Jetavanavihara. Nhöõng nhaø sö sau naày chòu aûnh Do nhöõng saùng kieán ñoù, caùc sö Mieán Ñieän ñeán höôûng cuûa AÁn Ñoä. Maëc daàu Phaät giaùo Nguyeân thöïc hieän hieän moät vaøi caûi caùch trong noäi boä Taêng Thuûy trôû neân truyeàn thoáng coù öu theá taïi ñaây trong Giaø Tích Lan; trong khi caùc sö Thaùi Lan ñeán phuïc buoåi hoàng hoang lòch söû Phaät giaùo Tích Lan, nhieàu hoài laïi Taêng Giaø Tích Lan vaø ñöa vaøo quan nieäm theá kyû sau naøy nhöõng ñoaøn truyeàn giaùo Phaät giaùo tuyeån choïn giôùi thuoïng löu, duø bò moät vaøi taàng lôùp Ñaïi Thöøa vaø Maät Toâng cuõng ñeán quoác ñaûo naøy. daân cö phaûn öùng, nhöng quan nieäm naày trôû thaønh Hôn nöõa coù nhöõng giai ñoaïn ñaûo quoác bò xaâm laêng moät trong nhöõng ñaëc tröng chính cuûa Phaät giaùo bôûi ngöôøi AÁn Tamil vaøo khoaûng naêm 145 tröôùc Tích Lan. Naêm 1802, moät nhaùnh thöù hai cuûa Taêng Taây lòch, vaø moät ñôït xaâm laêng khaùc vaøo khoaûng Giaø ñöôïc thaønh laäp goïi laø Amarapura, vôùi nhöõng naêm 27 tröôùc Taây lòch. Ngaøy nay ngöôøi ta cuõng thaønh vieân xuaát thaân töø caùc giôùi bình daân. Söï kieän thaáy daáu veát cuûa Phaät Giaùo Ñaïi Thöøa vaø Maät naày cho thaáy aûnh höôûng cuûa caùc sö Mieán Ñieän Toâng taïi ñaây. Theá nhöng, Phaät giaùo Nguyeân Thuûy hieän nay vaãn coøn, duø aûnh höôûng cuûa Thaùi Lan vaãn ñaõ chieán thaéng vôùi söï ñoùng goùp raát quan troïng cuûa chieám öu theá. Thôøi kyø gaàn ñaây coù söï ra ñôøi cuûa

traøo löu thöù ba coù nguoàn goác töø Mieán Ñieän, vôùi Ñaø La dòch sang Haùn töï. Kinh Naøng Coâng Chuùa ñaëc ñieåm laø tính nghieâm khaéc cuûa caùc qui taéc.

Srimaladevi, kinh Ñaïi thöøa laàn ñaàu tieân ñöôïc dòch Phaät giaùo Tích Lan bò sa suùt naëng vaøo theá kyû thöù ra Hoa ngöõ vaø theá kyû thöù V sau Taây lòch. Trong 19; nhöõng Phaät töû Taây phöông ñaõ goùp phaàn lôùn kinh naày Coâng chuùa Srimala noùi raèng taát caû caùc vaøo söï khoâi phuïc noù baèng caùch laäp ra nhöõng trung thuyeát giaûng cuûa Phaät ñeàu nhaèm ñaït tôùi Ñaïi thöøa, taâm môùi vaø nhöõng toå chöùc môùi nhö Mahabodhi noù bao goàm caû Tam thöøa Phaät giaùo. Trong Kinh Society. Naêm 1948, Phaät giaùo ñaõ trôû thaønh söùc naày Coâng chuùa Srimala cuõng keå raèng coù ba haïng maïnh naêng ñoäng cuûa neàn vaên hoùa xöù naày ñaõ giuùp ngöôøi coù theå tu theo Ñaïi thöøa—This sutra takes giaønh laïi ñoäc laäp. Cho maõi ñeán nay, noù vaãn coù aûnh the form of preaching by Lady Srimala, the höôûng quan troïng tôùi caùc nöôùc AÂu AÙ. Vaøo theá kyû daughter of King Prasenajit of Kosala with the 20, Phaät giaùo ôû Sri Lanka traûi qua moät cuoäc phuïc help of Sakyamuni's power. It expounds the One- höng, vaø baây giôø noù laø toân giaùo cuûa tuyeät ñaïi ña Vehicle doctrine and makes clear that the Buddha- soá ngöôøi Sinhalas. Luùc ñoù Phaät giaùo bò giaûm thieåu nature is inherent in all sentient beings. The sutra taùnh phoå caäp cuûa noù, tuy nhieân, sau chieán thaéng was translated into Chinese by Gunabhadra. Sutra veû vang cuûa Phaät giaùo ñaõ goùp phaàn cho vieäc giaûi of Princess Srimala, a Mahayana sutra that was quyeát aùp löïc trong thôøi noäi chieán giöõa hai nhoùm ña translated into Chinese for the first time in the 5th soá Sinhalas vaø thieåu soá Tamils. Naêm 1956, century AD. In this sutra, Princess Srimala said S.W.R.D Bandaranaike thaéng cöû, oâng laø chính trò that All Buddha's teachings are for the sake of gia Sri Lanka ñaàu tieân ñaõ coâng khai thöøa nhaän Mahayana and that ultimately includes all three "Möôøi Ñieàu Taâm Nieäm" cuûa Taêng giaø giaønh cho vehicles. Srimala mentions three types of beings caùc chính trò gia, bao goàm söï tuaân thuû giôùi luaät taïi who can tread the path of Mahayana: gia vaø che chôû cho vai troø cuûa Phaät giaùo nhö laø 1) Those who realize the most profound wisdom toân giaùo hôïp phaùp duy nhaát cuûa ñaát nöôùc. Maët (prajna): Nhöõng ngöôøi töï mình hieåu ñöôïc trí khaùc, theá giôùi Phaät giaùo cuõng mang ôn Tích Lan naêng saâu saéc. raát nhieàu. Boä giaùo ñieån baèng tieáng Ba Li ñaõ ñöôïc 2) Those who realize wisdom through hearing giöõ gìn nguyeân veïn taïi Tích Lan ñaõ coù moät aûnh the teaching: Nhöõng ngöôøi hieåu ñöôïc trí naêng höôûng raát lôùn ñoái vôùi Mieán Ñieän, Thaùi Lan, Laøo, baèng caùch nghe hoïc thuyeát. vaø Cam Boát. Ngoaøi ra, Tích Lan khoâng chæ laø nôi 3) Those who cannot realize supreme wisdom, löu giöõ Thaùnh ñieån, maø coøn coù coâng phaùt trieån but have devout faith in the Tathagata: Nhöõng ñaïo Phaät qua caùc cuoán luaän giaûi noåi tieáng. ngöôøi khoâng hieåu ñöôïc trí naêng cao nhaát, Srimala (skt): Malyasri (skt)—Thaéng Maïn Phu nhöng coù nieàm tin hoaøn toaøn vaøo Nhö Lai. Nhaân—Daughter of Prasenajit, wife of the king of Srimala Sutra (skt): Sutra of the Queen Kosala (Oudh), after whom the Srimaladevi- Srimala—Kinh Thaéng Man—See Srimala-devi- simhanada assembly and sutra are named—Con sutra. gaùi cuûa vua Ba Tö Naëc, nöôùc Xaù Veä, meï laø Maït Srimati-brahmani-pariprccha (skt): Höõu Ñöùc Lôïi Phu Nhaân. Teân tieáng Phaïn cuûa baø laø Thi Lôïi Nöõ—A woman of Brahman

family in Benares, Ma La, naøng vöông phi cuûa vua A Du Xaø. Veà sau who became a convet and is the questioner of the ngöôøi ta laáy teân naøng maø ñaët cho moät chuùng hoäi Buddha in the Srimati-brahmani-pariprccha vaø Kinh Thaéng Man. Sutra—Ngöôøi ñaøn baø thuoäc gia ñình Baø La Moân Srimala-devi-sutra (skt): Sutra of the Queen trong thaønh Ba La naïi, ngöôøi ñaõ caûi sang ñaïo Srimala—Kinh Thaéng Man—Kinh Thaéng Man coù Phaät, vaø laø ngöôøi ñaõ hoûi Ñöùc Phaät trong Kinh Höõu hình thöùc cuûa moät kinh ñöôïc giaûng bôûi baø Srimala, Ñöùc Nöõ Sôû Vaán Ñaïi Thöøa Kinh. con gaùi cuûa vua Ba Tö Naëc cuûa xöù Kosala vôùi söï Srimati-brahmani-pariprccha-sutra (skt): trôï löïc cuûa Ñöùc Phaät. Kinh thuyeát giaûng veà giaùo lyù Höõu Ñöùc Nöõ Sôû Vaán Ñaïi Thöøa Kinh—See Nhaát Thöøa vaø laøm saùng toû Phaät taùnh trong taát caû Srimati-brahmani-pariprccha. chuùng sanh. Kinh thuyeát roõ veà Phaät taùnh trong Srimitra (skt): Baïch Thi Ly maät ña la—Thaát Lôïi chuùng sanh moïi loaøi. Kinh ñöôïc Ngaøi Caàu Na Baït Maät Ña La—Thi Lôïi Maät Ña La—An Indian

prince who resigned his throne to his younger Sronakotivimsa: “When you play the harp, the brother, became a monk, came to China, in Nan- string is too tight, it will snap. If too loose? It will King around 317-322 A.D., translated the Summit not make a sound. Our practice is like playing the of Contemplation and other books—Moät hoaøng harp. The strings must be neither too tight nor too thaùi töû AÁn Ñoä, ngöôøi ñaõ thoaùi vò nhöôøng ngoâi cho loose. Attend to anything in the appropriate em mình, roài xuaát gia ñi tu, sang Taøu, dòch boä manner.” Sronakotivimsa obeyed the Buddha’s “Quaùn Ñaûnh” vaø caùc kinh khaùc ôû Nam Kinh vaøo instruction and eventually attained Arhatship— khoaûng nhöõng naêm 317-322 sau Taây Lòch. Trong thaønh Xaù Veä coù moät nhaïc só teân Vaán Nhò Srimulavasam (skt): Name of a Buddhist place Baùch ÖÙc, ñöôïc coi nhö laø moät trong nhöõng ñeä töû in Southern India. Srimulavasam, on the West tinh chuyeân nhaát cuûa Phaät. Khi Phaät coøn taïi theá, tyø Coast, had Buddhist settlement in the time of the khöu Nhò Thaäp ÖÙc Nhó ñaõ chöùng quaû A-La-Haùn. Cholas. In the great temple at Tanjore scenes from Ngaøi ñaõ soáng treân caùc taàng trôøi ñeán 91 kieáp, döôùi the life of the Buddha are represented in loøng baøn chaân coù loâng daøi hai taác, chaân khoâng bao decorative panels—Ñòa danh Phaät giaùo ôû vuøng giôøi phaûi daãm ñaát. Ngaøi xuaát thaân töø gia ñình giaøu nam AÁn Ñoä. Srimulavasam naèm treân bôø bieån phía coù. Luùc nhoû ñöôïc cha meï nuoâng chìu heát möïc, taây cuûa AÁn Ñoä, ñaõ coù caùc hoaït ñoäng Phaät giaùo khoâng ñeå cho chaân chaïm ñaát, vì theá döôùi baøn chaân trong thôøi ñaïi Chola. Trong moät ngoâi ñeàn lôùn taïi moïc ra loâng ñen daày raäm, cô theå yeáu ôùt. Moät hoâm Tanjore, caùc caûnh trong cuoäc ñôøi Ñöùc Phaät ñöôïc caäu ngaãu nhieân coù cô duyeân ñöôïc nghe Phaät theå hieän treân caùc taám trang trí. thuyeát phaùp, voâ cuøng caûm ñoäng, xin phaùt nguyeän Sri-vatsa (skt): Caùt Töôøng Haûi Vaân—The breast xuaát gia theo Phaät. Nhöng cha meï sôï anh ta cöïc mark of Visnu. “Swastika” in Buddhism—Daáu khoå neân cöïc löïc phaûn ñoái. Söï phaûn ñoái cuûa cha treân ngöïc cuûa thaàn Visnu—Chöõ “Vaïn” trong Phaät meï khoâng laøm lay chuyeån quyeát taâm cuûa Vaán Nhò Giaùo. Baùch ÖÙc. Sau khi xuaát gia, Vaán Nhò

Baùch ÖÙc raát chaêm chæ, khaéc khoå tu haønh, nhöng vì cô theå Sriyasas (skt): Thi Lôïi Daï—A god who bestows khoâng khaù hôn, caûm thaáy khoù maø tieáp tuïc, ñònh good luck—Vò Thaàn mang ñeán söï kieát töôøng. hoaøn tuïc laøm Phaät töû taïi gia hoä phaùp. Ñöùc Phaät Sronakotivimsa (skt): Vaán Nhò Baùch ÖÙc, moät noùi vôùi Vaán Nhò Baùch ÖÙc: “Khi ngöôøi ñaùnh ñaøn, trong nhöõng ñeä töû cuûa Ñöùc Phaät—One of the neáu nhö daây ñaøn quaù caêng, seõ bò ñöùt. Coøn quaù Buddha’s disciples in Sravasti. defined as the most chuøng? Seõ khoâng ra tieáng. Tu haønh nhö ñaùnh ñaøn, zealous of Sakyamuni’s disciples, who became an daây ñaøn khoâng theå caêng hoaëc quaù chuøng. Phaøm arhat. Having lived in a heaven for ninety-one vieäc gì cuõng vöøa ñoä.” Vaán Nhò Baùch ÖÙc nghe theo kalpas, where his feet did not touch the ground. maø haønh trì, veà sau ñaéc quaû A La Haùn. He came from a wealthy family. His parents loved Srongsen Gampo (618-650): Considered by him dearly and very much pampered him during Tibetan Buddhism to be the first of the three his childhood. He was not allowed to touch the “religious kings,” the others being Khri Srong lDe ground with his feet. Later, thick hair grew on his Brtsan and Ralpacan. He is thought to have been a sole, and he was very feeble indeed. One day, by physical manifestation of Avalokitesvara. He chance, he had the oportunity to hear the married two Buddhist wives: 1) Nepalese princess, Buddha’s teaching, and he was deeply moved. He referred to as Tritsun or Pelsa in Tibetan vowed to leave his home to become a monk, but chronicles, who is believed by the tradition to be his parents objected strongly for fear that he might an emanation (baét nguoàn töø) of Bhrkuti; she is said suffer hardship. His parents’ objections could not to have brought an image of Akshobya Buddha shake the determination of Sronakotivimsa, who with her to Tibet, which is still housed in the practiced diligently after his ordination. But his Ramoche Temple; and 2) a Chinese princess health still showed no improvement. Finally, he named Wen-Cheng, who brought an image of felt he could not sustain himself any longer. Thus Sakyamuni Buddha as a young prince. This was he wanted to return to laity and to support housed in the JoKhang Temple in Lhasa and is Buddhism through almsgiving. The Buddha told

today the holiest image in Tibet, referred to as however, his rebirths will be only in one of Jowo Rinpoche by Tibetan. Both women are the higher modes of existence. However, if he regarded by Tibetan tradition as emanations of the can overcome the inclination toward sensual Buddha Tara. Although records of the time do not pleasure and aggression, he only has to be indicate that the king was particularly devoted to reborn two or three times—Töø Baéc Phaïn chæ Buddhism, he is regarded by the later traditions as “Döï Löu hay nhaäp löu,” Thaùnh quaû vò ñaàu an ardent promoter of the dharma who firmly tieân trong boán Thaùnh quaû cuûa tröôøng phaùi established it in Tibet—Srongsen Gampo ñöôïc Tieåu Thöøa. Ñaây laø nhöõng ngöôøi ñaõ giaûi thoaùt Phaät giaùo Taây taïng xem nhö laø vò vua thöù nhaát khoûi ngaõ chaáp, hoaøi nghi vaø nghi leã qui taéc, trong “ba vò vua suøng ñaïo,” hai vò kia laø Srong lDe nhöng vaãn chöa vöôït thoaùt ñöôïc duïc voïng. Brtsan vaø Ralpacan. Ngöôøi ta nghó raèng oâng laø Ngöôøi naày coøn baûy laàn luaân hoài trong ñieàu hieän thaân cuûa

Ñöùc Quaùn Theá AÂm. OÂng keát hoân kieän toát tröôùc khi ñaït ñeán giaûi thoaùt. Tuy vôùi 2 baø vôï ñeàu laø Phaät töû: 1) baø coâng chuùa ngöôøi nhieân, neáu ngöôøi aáy coá gaéng vöôït qua nhöõng Neùpal, theo bieân nieân söû Taát Taïng, teân laø Tritsun khuynh höôùng nhuïc duïc ñi xuoáng vaø nhöõng aùc hay Pelsa, ngöôøi maø truyeàn thoáng Taây Taïng tin yù, thì chæ taùi sanh hai hoaëc ba laàn nöõa maø thoâi. raèng coù nguoàn goác töø Bhrkuti; ngöôøi ta noùi baø ñaõ **See Four stages in Hinayana sanctity, and mang theo hình töôïng cuûa Ñöùc Baát Ñoäng Toân Nhö Ten grounds (III). Lai vôùi baø ñeán Taây Taïng, baây giôø vaãn coøn ñöôïc 3) According to the Sutra In Forty-Two Sections, toân thôø taïi chuøa Ramoche; vaø 2) moät coâng chuùa Chapter 1, the Buddha said: “Prior to the Trung Hoa teân laø Wen-Cheng, ngöôøi ñaõ mang Sakridagamin is the Srotaapanna. theo mình hình töôïng cuûa Ñöùc Phaät Thích Ca Maâu Srotaapanna is one who still has seven deaths Ni khi coøn laø moät Thaùi töû treû tuoåi. Hình töôïng naøy and births before achieving to ñöôïc ñaët trong chuøa JoKhang taïi Lhasa, vaø hieän Arahantship.”—Theo Kinh Töù Thaäp Nhò nay ñöôïc xem nhö laø böùc Thaùnh töôïng cuûa Taây Chöông, Chöông 1, Ñöùc Phaät daïy: “Tröôùc khi Taïng, ñöôïc daân Taây Taïng xem nhö Rinpoche chöùng quaû Tö-Ñaø-Haøm laø quaû Tu-Ñaø-Hoaøn. Jowo. Caû hai baø hoaøng haäu ñöôïc daân Taây Taïng Ngöôøi chöùng quaû Tu-Ñaø-Hoaøn phaûi baåy laàn xem nhö söï phaùt khôûi cuûa Ñöùc Phaät Tara. Maëc sanh töû môùi chöùng quaû A-La-Haùn.” daàu taøi lieäu lòch söû khoâng noùi roõ ñöùc vua laø ngöôøi Srotaapattiphala (skt): Traïng thaùi nhaäp vaøo heát loøng baûo trôï Phaät giaùo, oâng ñöôïc nhöõng truyeàn doøng Thaùnh—The state of entering upon the thoáng veà sau naøy xem nhö laø vò nhieät tình coå voõ stream—See Four kinds of holy men (1). laøm cho giaùo phaùp ñöôïc thieát laäp vöõng chaéc taïi Srotanni (skt): Quaû Tu ñaø Höôøn—See Four kinds Taây Taïng. of holy men. Srotaapanna (skt): Sotapanna (p)—Stream- Srotra (skt): Sa Loä Ña La—Nhó—The ear, one of enterer—Tu Ñaø Hoaøn—Döï Löu. the six organs of the sense—Nhó caên, moät trong 1) Stage of a definite stream-winner and assure saùu caên—See Seventy-five dharmas of the Nirvana—Ngöôøi ñaéc quaû Tu Ñaø Höôøn (giai Abhidharma Kosa. ñoaïn Döï löu hay Nhaäp löu vaø chaéc chaén ñöôïc Srotra-sabda (skt): The place of ear and ñaïo quaû Nieát baøn). sound—Nhó Thanh Xöù—See Twelve entrances 2) A Sanskrit term for “One who has entered the (II). stream,” or “stream enterer,” the first level of Srotravijnana (skt): Nhó Thöùc—Auditory the four of sacred accomplishments in the consciousness—Ear Consciousness—Ear- Hinayana (supramundane paths). This is one discernemtn—Ear perception—Hearing who is free from the first three fetters of consciousness—One of the eight consciousnesses. individualistic views, of doubt, and of clinging The function of the ear consciousness is to to rites and rules, but has not yet freed perceive and apprehend sounds; however, ear himself of passions. He must be reborn at consciousness depends on the ear faculty. Ear least seven times in order to attain liberation; faculty and any sound meet, the ear consciousness

develops instantly (in a deaf person, ear faculty Stabilization atmosphere: An Truï phong and sounds never meet, therefore no ear luaân—See Ten types of

characteristics of consciousness will arise). Buddhist cultivators manifestation of a Buddha (8). should always remember this and try to practise Stabilize all foundations of goodness: An truï meditation stop or close the ear consciousness if taát caû thieän caên—See Ten kinds of definitive possible—Moät trong baùt thöùc. Nhieäm vuï cuûa Nhó mark of Great Enlightening Beings. thöùc laø nhaän bieát aâm thanh; tuy nhieân, nhó thöùc tuøy Stable (n): Chuoàng (ngöïa). thuoäc nôi nhó caên. Khi nhó caên vaø aâm thanh gaëp Stable mind with profound faith steadfast nhau, nhó thöùc lieàn phaùt sanh (nôi ngöôøi ñieác thì nhó caên vaø aâm thanh khoâng bao giôø gaëp nhau, neân and unwavering: YÙ an truï vì tin saâu kieân coá baát nhó thöùc khoâng bao giôø khôûi sanh). Haønh giaû neân ñoäng—See Ten kinds of heart of Great luoân nhôù nhö vaäy ñeå tu taäp thieàn ñònh maø ñoùng Enlightening Beings (II). bôùt nhó caên—See Eight consciousnesses (I) (A). Stable power: Kieân coá löïc—Stable power. This Srotrendriya (skt): Nhó Caên—The organ of is one of the ten kinds of might with enormous hearing—See Twenty two roots. power of all Buddha which the Buddha taught in the Flower Adornment Sutra—Ñaây laø moät trong Srughna (skt): Suaát Loäc Caàn Na—According to möôøi thöù löïc cuûa chö Phaät maø Ñöùc Phaät ñaõ daïy Eitel in The Dictionary of Chinese-English trong Kinh Hoa Nghieâm—See Ten kinds of might Buddhist Terms, Srghna is an ancient kingdom and with enormous power of all Buddhas. city near the upper course of the Yamuna, probably the region between Saharanpur and Stable states: Satata-vihara (p)—Haèng truù— Srinagar—Theo Eitel trong Trung Anh Phaät Hoïc According to the Sangiti Sutta in the Long Töø Ñieån, Suaát Loäc Caàn Na laø moät vöông quoác vaø Discourses of the Buddha, there are six stable thaønh phoá coå naèm gaàn Yamuna, coù leõ laø vuøng states—Theo Kinh Phuùng Tuïng trong Tröôøng Boä giöõa Saharanpur vaø Srinagar baây giôø. Kinh, coù saùu haèng truù—See Six stable states. Ssu-Ming Chih-Li: Töù Minh Toân Giaû—Chih-Li Stage: Giai ñoaïn. of the Sung dynasty is known as the honoured one (A) The four modes of progress or stages. The of the Ssu-Ming—Phaùp Tri Leã ñôøi nhaø Toáng, ôû “Tao” or road means the nirvana-road—Boán nuùi Töù Minh hoaèng truyeàn chaùnh phaùp cuûa toâng con ñöôøng hay boán caùch tu haønh daãn ñeán Nieát Thieân Thai, coù hieäu laø Toân Giaû Töù Minh. Baøn—See Four modes of progress. (B) See Ten grounds. Ssu-Ming school: Töù Minh Gia—Ssu-Ming school in the direct line of T’ien-T’ai—Phaùi chính Stage of an arhat: Dó bieän ñòa—The stage in thoáng cuûa toâng Thieân Thai. which a practitioner completes discrimination in regard to wrong views and thoughts—Giai ñoaïn Ssu-Ming Wang: Töù Minh Vöông—The four trong ñoù vò haønh giaû hoaøn taát söï bieän bieät veà taø deva kings of the four quarters (guardians in a kieán vaø taø töôûng—See Ten grounds (III). monastery)—Boán vò thieân vöông hoä phaùp trong caùc töï vieän—See Four Heavenly (Guardian) Stage of arrival at the intuitive state: Trieät Kings. Hoøa Maät ñòa hay giai ñoaïn ñi ñeán tröïc giaùc—See Ten grounds (IV). Stabbing and causing blood to fall from Stage of attaining to the fertilizing powers of Buddha: Ñaâm vaø laøm chaûy maùu thaân Phaät—See Five betrayals (I). the law-clouds: Dharmamega (skt)—Phaùp vaân Stability: Sthiti (skt)—Söï oån ñònh—Söï kieân coá— ñòa—See Ten

groundsï. Truï, moät trong hai möôi boán phaùp baát töông öng Stage of attainment: The stage of attainment, or trong Duy Thöùc Hoïc—See Twenty-four non- reward as contrasted with the cause-stage, i.e. interactive activity dharmas, and Seventy-five deed. The causative position, i.e. that of a dharmas of the Abhidharma Kosa. Buddhist, for he has accepted a cause, or enlightenment, that produces a changed outlook— Vò cuûa quaû Phaät, ñoái laïi vôùi Nhaân Vò. Ñòa vò tu

haønh Phaät Nhaân töø khi phaùt taâm cho ñeán luùc thaønh an arhat—Giai ñoaïn trong ñoù vò haønh giaû hoaøn taát Phaät. söï bieän bieät veà taø kieán vaø taø töôûng, giai ñoaïn maø Stages of attainment of Buddha-truth: Ñaïo vò haønh giaû ñaït ñöôïc quaû vò A La Haùn—See Ten vò (nhöûng giai ñoaïn ñaït ñöôïc treân ñöôøng ñi tôùi grounds. Phaät quaû)—See Ten grounds. Stage of deeper knowledge: Thaäm thaâm Lôïi trí Stage of attainment of calm ñòa hay giai ñoaïn trí hueä phaùt trieån thaâm haäu— unperturbedness: Acala (skt)—Baát ñoäng ñòa— See Ten grounds (IV). See Ten grounds. Stage of a definite stream-winner and Stage of attainment of the goal of any assure Nirvana: Srota-apanna (skt)—Tu Ñaø disciplinary course: Quaû ñoïa. Höôøn ñòa (giai ñoaïn Döï löu hay Nhaäp löu vaø chaéc Stage of belief or faith-root: Tín ñòa (giai ñoaïn chaén ñöôïc ñaïo quaû Nieát baøn)—See Ten grounds (III). tin töôûng hay coäi reã tin töôûng)—See Ten grounds (III). Stage of development: Tu Haønh—See Four Stage of belief in the four noble truths: Tín stages in esoteric symbolism. phaùp ñòa hay giai ñoaïn tín thoï Töù Thaùnh Ñeá—See Stages of dhyana in the formless realm: Ten grounds (III). Stages of dhyana in the immaterial realm—Caên Stage beyond study: Asaiksa (skt)—Where baûn thieàn. intuition rules—Baát Thoaùi töôùng—See Nine Stages of dhyana in the immaterial realm: grades of arhats. Stages of dhyana in the formless realm—Caên baûn Stages of Bodhisattva: Bodhisattvabhumi thieàn. (skt)—Grounds of Bodhisattva—Boà Taùt Ñòa—Boà Stage of distraction: Taùn Ñòa—The stage of Taùt ñoä—See Ten grounds. distraction, i.e. the world of desire, in contrast with Stages of Bodhisattva developments: Nhöõng the stage of meditation—Töø ñoái laïi vôùi “ñònh ñòa,” chæ chung coõi duïc giôùi töø luïc duïc thieân, töù chaâu, giai ñoaïn phaùt trieån cuûa moät vò Boà Taùt—There ñeán ñòa nguïc ñeàu laø taùn ñòa (ñònh ñòa bao goàm hai are six stages of Bodhisattva developments as coõi saéc giôùi vaø voâ saéc giôùi). defined in the T’ien-T’ai Perfect or Final Teaching, in contrast with the ordinary six Stage of the eightfold noble path: Baùt Thaùnh developments as found in the Differentiated or Ñaïo ñòa hay giai ñoaïn tu taâp Baùt Thaùnh ñaïo—See Separated School—Coù saùu giai ñoaïn phaùt trieån Ten grounds (IV). cuûa Boà Taùt ñöôïc noùi roõ trong Thieân Thai Vieân Stage of endurance: Nhaãn Ñòa—See Stage of Giaùo, ñoái laïi vôùi saùu giai ñoaïn phaùt trieån hay Luïc patience and Ten grounds. Vò cuûa Bieät Giaùo—See Six stages of Bodhisattva Stages of enlightenment: developments. 1) Boà Ñeà hay giaùc ngoä ñaïo Boà Ñeà—See Four Stage of complete comprehension of truth: stages in esoteric symbolism. Cöùu Caùnh Töùc—The sixth stage of the T’ien-T’ai 2) There are five bodhi or stages of School—Vò thöù saùu trong luïc Töùc Vò theo thuyeát enlightenment—See Five bodhi or stages of cuûa toâng Thieân Thai, giai ñoaïn trí tueä giaùc lieãu enlightenment.

chaân lyù troøn ñaày—See Six stages of Bodhisattva Stages in esoteric symbolism: Nhöõng giai ñoaïn developments. tu haønh trong Maät toâng—There are four stages in Stage of complete discrimination: The stage esoteric symbolism—See Four stages in esoteric of an arhat—Dó bieän ñòa—See Stage of symbolism. completion of discrimination of wrong views and Stage of existence: Giai ñoaïn hieän höõu (theo thoughts, and Ten grounds (I). Phaät giaùo, söï hieän höõu cuûa chuùng sanh chæ laø giai Stage of completion of discrimination of ñoaïn)—See Seven stages of existence. wrong views and thoughts: Dó bieän ñòa—The Stage of the faith-root: Tín Ñòa—See Ten stage in which a practitioner realizes the fruit of grounds.

Stage of the finest discriminatory wisdom: experience, into a state of happiness beyond what Sadhumati (skt)—Thieän hueä ñòa—The stage in ordinary living beings know. This happiness is which practitioners possess the ten powers and found in the spiritual skill of our inherent nature. know where and how to save other sentient When we reach the samadhi of the First Dhyana, beings—Giai ñoaïn trong ñoù haønh giaû coù ñöôïc 10 our breath ceases. Our outer breathing stops and our inner breathing begins to function, just as if we löïc vaø bieát ôû ñaâu vaø khi naøo caàn cöùu ñoä chuùng sanh—See Ten grounds. have entered a state of winter sleeping. Our mind Stage of flaming wisdom: Dieäm Hueä Ñòa—The at this time is as pure as water and as clear as a fourth of the ten bodhisattva stages—Giai ñoaïn mirror. We can know our fundamental identity and can be aware that we are sitting and meditating— thöù tö cuûa Boà Taùt, trí tueä cuûa Boà Taùt saùng leân toät böïc vaø hieåu bieát ñaày ñuû—See Ten grounds. Theo Hoøa Thöôïng Tuyeân Hoùa trong Khai Thò, Taäp IV, Ly Sanh Hyû Laïc Ñòa, coøn goïi laø Sô Thieàn. Stage of the four noble truths: Giaùc Lieãu Töù Ñaây laø traïng thaùi ñöa haønh giaû lìa haún caûnh giôùi Thaùnh ñeá ñòa hay giai ñoaïn tu taäp Töù Thaùnh ñeá— chuùng sanh, neân ñaït ñöôïc moät traïng thaùi khoaùi See Ten grounds (IV). laïc. Khoaùi laïc naày khoâng gioáng khoaùi laïc cuûa Stage of freedom: Baïc ñòa—See Ten grounds phaøm phu, bôûi noù laø coâng phu do töï taùnh mang laïi. (I). Khi nhaäp sô thieàn, hôi thôû ngöng laïi. Ñaây laø noùi Stage of freedom from delusions: Baïc ñòa— ngoaïi hoâ haáp ñình chæ, nhöng noäi hoâ haáp baét ñaàu See Ten grounds. hoaït ñoäng, gioáng nhö hieän töôïng nguû suoát muøa Stage of freedom from desires: Ly duïc ñòa— ñoâng cuûa caùc loaøi vaät. Khi aáy, taâm thì trong suoát See Ten grounds. nhö nöôùc, saùng nhö göông, soi chieáu tôùi boån theå Stage of freedom from the first six of nine cuûa töï taùnh, nhöng vaãn hay bieát laø mình ñang toïa delusions in practice: Baïc ñòa—See Ten thieàn—See Four dhyana heavens. grounds (I). Stage of the Happiness of Producing Stage of freedom from all possible Samadhi: Ñònh Sanh Hyû Laïc Ñòa—According to defilements: Ly caáu ñòa—See Ten grounds. Most Venerable Hsuan-Hua in the Dharma Talk, Stage of freedom from the remaining Volume IV, this stage is also called the Second worldly desires: Ly duïc ñòa—See Ten grounds Dhyana. In a state of concentration, an incomparable happiness comes forth. We refer to (I). it as ‘taking the bliss of Dhyana as food and being Stage of freedom from wrong views: Kieán filled with the joy of Dharma.’ Happiness such as ñòa—See Ten grounds (I). this leaves one unaware of

hunger. Thus, we can Stage of further enlightenment: Prabhakari sit for many days without any problem. However, (skt)—Phaùt quang ñòa—See Ten groundsï. we must not become attached to this state, for as Stage of giving names: Keá Danh Töï Töôùng—soon as we become attached, all our previous According to The Awakening of Faith, this is the efforts will be wasted and we will enter a demonic stage of giving names (to seeming things, etc.)— state. So we must be extremely careful. At the Theo Ñaïi Thöøa Khôûi Tín Luaän, ñaây laø söï y vaøo stage of Second Dhyana, not only does the breath voïng chaáp maø laäp ra danh töø hö giaû (chæ söï suy stop, but the pulse stops as well. When one leaves tính so ño giöõa vaät naày vôùi vaät noï). concentration, these processes resume their Stage of glowing wisdom: Arcismati (skt)— normal functioning—Theo Hoøa Thöôïng Tuyeân Dieãm Hueä ñòa—See Ten grounds. Hoùa trong Khai Thò, Taäp IV, giai ñoaïn Ñònh Sanh Stage of Happiness Leaving Birth: Ly Sanh Hyû Laïc Ñòa, coøn goïi laø Nhò Thieàn. Trong giai Hyû Laïc Ñòa—According to Most Venerable ñoaïn naày, haønh giaû kinh nghieäm moät thöù khoaùi laïc Hsuan-Hua in the Dharma Talk, Volume IV, stage khoâng gì saùnh baèng, chính laø 'Thieàn duyeät vi thöïc, of Happiness Leaving Birth is also called the First phaùp hyû sung maõn', bôûi trong caûnh giôùi naày haønh Dhyana. It takes us beyond what living beings can giaû thaáy khoaùi laïc queân luoân caû ñoùi, coù theå nhòn

aên, nhòn uoáng trong nhieàu ngaøy maø khoâng heà haán Stage of Listening, Reflecting, Cultivating: gì. Tuy nhieân, haønh giaû khoâng neân chaáp tröôùc vaøo Hoïc tín giaûi ñòa (giai ñoaïn Vaên Tö Tu)—See Ten thaønh töïu naày. Neáu quaù luyeán aùi vôùi caûnh giôùi grounds (III). naày. Trong traïng thaùi naày, khoâng nhöõng hoâ haáp Stages of making ghee: Nhöõng giai ñoaïn cheá ñình chæ maø maïch cuõng ngöng ñaäp. Khi naøo ra taïo töø söõa ra bô—The five flavours or stages of khoûi ñònh, cô theå trôû laïi hoaït ñoäng bình thöôøng— making ghee, which is said to be a cure for all See Four dhyana heavens. ailments—Naêm moùn aên cheá töø söõa boø maø ra, Stages of the human foetus: Thai taïng—There ngöôøi ta noùi raèng nhöõng moùn naày coù theå trò ñöôïc are eight stages of the human foetus—Coù taùm thôøi nhieàu beänh—See Five stages of the Buddha's kyø cuûa thai nhi trong buïng meï—See Eight stages teaching vs. five flavours of making clarified of the human foetus. butter. Stage of illumination: Minh ñòa (Phaùt quang Stages of mastery: Thaéng xöù—According to the ñòa)—See Ten grounds. Sangiti Sutta in the Long Discourses of the Stage of Initiation: Phaùt Taâm Xuaát Gia—SeeBuddha, and the Mahaparinibbana Sutta, there are Four stages in esoteric symbolism. eight stages of mastery—Theo Kinh Phuùng Tuïng Stage of initiation as a disciple by taking vaø Kinh Ñaïi Baùt Nieát Baøn trong Tröôøng Boä Kinh, (receiving) the three refuges in the Buddha, coù taùm thaéng xöù—See Eight victorious stages. Dharma and Sangha: Thoï Tam Quy ñòa—The Stage of mastery of the remaining influences stage of initiation as a disciple by taking of former habits: Taäp Khí Tieäm Baïc ñòa hay (receiving) the three refuges in the Buddha, giai ñoaïn cheá ngöï nhöõng aûnh höôûng coøn laïi cuûa Dharma and Sangha and observing the basic five thoùi quen trong quaù khöù—See Ten grounds (IV). commandments. This is the first of the ten stages Stage of mastery of the twelve links of

for a hearer—Trong giai ñoaïn naày, haønh giaû baét causation: Töï giaùc thaäm thaâm thaäp nhò nhôn ñaàu baèng caùch thoï tam quy nguõ giôùi. Ñaây laø giai duyeân ñòa hay laø giai ñoaïn tu taäp vaø thoâng hieåu ñoaïn thöù nhaát trong möôøi giai ñoaïn tu haønh cuûa möôøi hai nhôn duyeân—See Ten grounds (IV). Thanh Vaên—See Ten grounds. Stage of mastery of utmost or final Stage of insight: Kieán Ñòa—The discernment of difficulties: Sudurjaya (skt)—Cöïc nan thaéng reality of the four Noble Truths. The fourth of the ñòa—See Ten grounds. ten stages of progress toward Buddhahood. This Stages of meditation: Caùc giai ñoaïn thieàn— agrees with the srota-apanna-phala of Hinayana According to the Sangiti Sutta in the Long (agreeing with the fruit of stream-entry of Discourses of the Buddha, in the sets of four Hinayana)—Thaáy ñöôïc chaân lyù Töù Ñeá. Ñòa thöù tö things, there are Four Jhanas or four stages of treân ñöôøng tieán veà Phaät quaû (thaäp ñòa Boà Taùt), mystic meditation, whereby the believer's mind is töông ñöông vôùi quaû vò "Döï Löu" trong Tieåu purged from all earthly emotions, and detached all Thöøa—See Ten grounds. attachments from his body and mind, in order to Stage of intellectual consciousness: YÙ Ñòa— remains in a profound trance—Theo Kinh Phuùng The sixth vijnana, the source of all concepts—YÙ laø Tuïng trong Tröôøng Boä Kinh, trong chuoãi Töù Phaùp thöùc thöù saùu, laø nôi chi phoái toaøn thaân, laø nôi phaùt coù Töù Thieàn hay boán giai ñoaïn thieàn maät ñònh, nôi sanh ra vaïn höõu. ñoù taâm cuûa tín giaû goät röûa taát caû nhöõng xuùc caûm Stage of joy: Hyû ñòa—The land of the cuûa traàn tuïc, vaø buoâng boû nhöõng luyeán chaáp khoûi Bodhisattvas—Boà Taùt ñòa. thaân taâm ñeå truï nôi thaâm ñònh—See Four jhanas. Stages of karma: Thôøi nghieäp—There are three Stages of Meditative Practice: Bhavanakrama stages of karma—Coù ba thôøi nghieäp—See Three (skt)—Nhöõng giai ñoaïn Thieàn ñònh—An important stages of karma. treatise on meditation by the Indian monk Kamalasila, in which he outlines a gradual program of meditation that progresses through

well-defined stages and which culminates in the ñòa hay giai ñoaïn tu taäp nguõ ñình taâm quaùn—See attainment of Buddhahood. This text was Ten grounds. purportedly written as a summary of the orthodox Stage of patience: Kham Nhaãn Ñòa—Nhaãn Mahayana gradualist path to awakening in ñòa—Nhaãn Nhuïc Ñòa (ñòa vò nhaãn nhuïc). response to the system of meditation written by (A) The meaning of "Stage of patience"—Nghóa Chinese Ch'an master Ho-Shang Mo-Ho-Yen, cuûa Nhaãn ñòa: who, according to Tibetan Buddhist tradition, 1) The first stage of the ten Bodhisattva stages— Kamalasila debated in the Council of Lhasa in Kham nhaãn ñòa, giai ñoaïn ñaàu trong möôøi giai 792- 794—Moät boä luaän quan troïng veà Thieàn ñònh ñoaïn tu haønh cuûa moät vò Boà Taùt (ôû giai ñoaïn ñöôïc bieân soaïn bôûi sö Kamalasila, trong ñoù ngaøi naày Boà Taùt treân thì thoï trì Phaät Phaùp, döôùi thì phaùc hoïa chöông trình thieàn tieäm ngoä qua nhöõng cöùu ñoä chuùng sanh. Ñoái vôùi sanh töû vaø Nieát giai ñoaïn vaø leân ñeán cöïc ñieåm cuûa noù laø ñaït ñöôïc Baøn ñeàu töï taïi. Theo Thöôøng Ñöùc thì goïi laø Phaät quaû. Baûn vaên kinh naøy vieát toùm taét laïi noäi Baát Ñoäng Ñòa, theo Laïc Ñöùc thì goïi laø Kham dung giaùo thuyeát cuûa con ñöôøng Ñaïi Thöøa Tieäm Nhaãn Ñòa, theo Ngaõ Ñöùc thì goïi laø Voâ UÙy giaùo

ñeå traû lôøi cho boä vieát veà thieàn ñònh do Thieàn Ñòa, theo Tònh Ñöùc thoâng ba Ñöùc treân ñeå sö Trung Hoa teân Ho-Shang Mo-Ho-Yen, ngöôøi böôùc leân Haøng Ñòa). maø theo truyeàn thoáng Phaät giaùo Taây Taïng, 2) The method or stage of patience, the sixth of Kamalasila ñaõ tranh luaän vaø ñaõ thaéng trong kyø the seven stages of the Hinayana in the Ñaïi Hoäi taïi Lhasa töø naêm 792 ñeán naêm 794. attainment of Arahanship or sainthood, or the Stage of the nirvana: Chöùng tòch Dieät ñòa hay third of the four roots of goodness: Nhaãn Vò— Giai ñoaïn Nieát baøn—See Four stages in esoteric Thôøi kyø nhaãn nhuïc, yù noùi caùc baäc ñaõ chöùng symbolism, and Ten grounds (IV). ngoä chaân lyù, baäc thöù saùu trong baûy baäc hieàn, Stage of non-birth: Quaû voâ sanh. hay vò thöù ba trong töù thieän caên. Stage of no-return: A Na Haøm (Baát Lai) ñòa (B) Two kinds are distinguished—Coù hai loaïi: hay giai ñoaïn Baát Lai (khoâng coøn taùi sanh nöõa)— 1) Insult originating from men such as abuse or See Ten grounds (III). hatred: Sinh Nhaãn—Chòu ñöïng moïi laêng nhuïc nhö töùc giaän, chöûi bôùi, ñaùnh ñaäp cuûa loaøi höõu Stage of observing the five methods of tình. meditation: Noäi phaøm phu ñòa—The stage in 2) Distress arising from natural causes such as which ordinary people observe the five heat, cold, age, sickness, etc.: Phaùp Nhaãn— meditations for settling the mind and ridding it of Chòu ñöïng nhöõng hoïa haïi khoâng do loaøi höõu the five errors of desires, hate, ignorance, the self, tình gaây ra cho mình, nhö chòu ñöïng söï noùng and a wayward or confused mind—Giai ñoaïn laïnh, möa gioù, ñoùi khaùt, giaø beänh, vaân vaân. trong ñoù phaøm phu quaùn naêm pheùp quaùn ñeå laéng ** See Ten grounds. taâm vaø dieät tröø nguõ duïc (giai ñoaïn tu taäp nguõ ñình Stage of patient endurances: Nhaäp nhôn ñòa taâm quaùn)—See Ten grounds (III). (Nhaãn ñòa hay Baùt Nhaân Ñòa)—See Stage of Stage of only one more rebirth: Sakrdagamin patience, and Ten grounds (I). (skt)—Tö Ñaø Haøm (Nhaát Lai) ñòa hay giai ñoaïn Stage of perfect asceticism: Khoå haïnh cuï tuùc Nhöùt Lai (chæ coøn taùi sanh moät laàn nöõa maø thoâi)— ñòa (giai ñoaïn tu haønh khoå haïnh)—See Ten See Ten grounds (III). grounds (IV). Stage of the open way of wisdom above Stage of perfect enlightenment: Giaùc vò—The definitions of impurity and purity: stage of the Buddhahood—Ngoâi vò chaùnh giaùc hay Abhimukhi (skt)—Hieän tieàn ñòa—See Ten ngoâi vò cuûa baäc ñaõ thaønh Phaät. grounds. Stage of proceeding afar: Duragama (skt)— Stage of an ordinary disciple who observe Vieãn Haønh ñòa—The stage of getting above ideas the five basic contemplations: Noäi phaøm phu of self in order to save others—Giai ñoaïn haønh

giaû vöôït leân treân tö töôûng veà caùi ngaõ cuûa mình ñeå Stage of undefiled endurance: Voâ Caáu cöùu ñoä chuùng sanh—See Ten grounds. Nhaãn—The stage of undefiled endurance—The Stage of purity: Vimala (skt)—Ly caáu ñòa—The final stage of bodhisattva—Boà Taùt trong giai ñoaïn stage of freedom from all possible defilements— “voâ caáu nhaãn” laø giai ñoaïn choùt cuûa Boà Taùt. See Ten grounds. Stage of undefilement: Voâ Caáu Ñòa. Stage of the Purity of Renouncing Thought: 1) The stage of undefilement, the second stage Xaû Nieäm Thanh Tònh Ñòa—According to Most of a bodhisattva: Ñòa thöù hai trong Boà Taùt Venerable Hsuan-Hua in the

Dharma Talk, Ñòa—See Ten grounds. Volume IV, this stage is also called the Fourth 2) The final stage before attaining Buddhahood: Dhyana. At this stage, not even the thought of Boà Taùt Ñaúng Giaùc Ñòa—Giai ñoaïn cuoái cuøng happiness remains. We have already done away trong Boà Taùt Ñòa. with it, and we have come to a state of purity in Stage of universal knowledge: Phaùp Vaân Ñaúng which there is no further action. This is the stage Giaùc—The stage after the tenth bodhisattva stage, where 'There is nothing to do, yet nothing is left that of universal knowledge, or enlightenment— undone.' The attainment of the Fourth Dhyana is Giai ñoaïn sau khi vöôït qua Phaùp Vaân Ñòa laø Ñaúng merely necessary part of the process of Giaùc Ñòa hay giaùc ngoä phoå trí (töø ñaây ñeá Phaät quaû developing skill in meditation. There is nothing chæ coøn moät ñòa cuoái cuøng laø Dieäu Giaùc). extraordinary about it. Do not mistakenly think Stage of utmost joy: Cöïc hyû ñòa—The stage of that we have already realized the fruition—Theo utmost joy, the first of the ten stages of Hoøa Thöôïng Tuyeân Hoùa trong Khai Thò, Taäp IV, Bodhisattva—Giai ñoaïn ñaàu tieân trong 10 giai Xaû Nieäm Thanh Tònh Ñòa, coøn goïi laø Töù Thieàn. ñoaïn cuûa moät vò Boà Taùt (treân ñöôøng tieán tôùi Phaät Trong caûnh giôùi naày, ngay caû nieäm khoaùi laïc cuõng quaû). Coøn goïi laø Hoan Hyû Ñòa, ñòa thöù nhaát trong khoâng coøn, taát caû ñeàu bò xaû boû vaø haønh giaû ñaït tôùi Thaäp Ñòa Boà Taùt (Boà Taùt sau khi ñaõ hoaøn thaønh tu moät traïng thaùi thanh tònh, khoâng coøn gì phaæ taïo haønh trong ñeä nhaát A taêng kyø, töø voâ thuûy ñeán nay, taùc. Ñaây cuõng goïi laø caûnh giôùi 'voâ vi voâ sôû baát vi'. giôø môùi phaùt ra chaân voâ laäu maø ñaït ñeán lyù nhaát Giai ñoaïn töù thieàn cuõng chæ laø moät chaëng treân phaàn nhò khoâng, döùt boû heát phieàn naõo phaân bieät, ñöôøng tu taäp thieàn ñònh maø thoâi, ñöøng töï cho mình nhaân ñoù maø lìa boû ñöôïc caùi tính phaøm phu, trôû ñaõ chöùng quaû—See Four dhyana heavens. thaønh Boà Taùt phaùp thaân, ôû vaøo ngoâi vò cöïc sinh Stage of pursuing the three studies: Hoïc tín hoan hyû ñòa)—See Ten grounds. giaûi ñòa hay giai ñoaïn Vaên Tö Tu—The stage of Stages in Vairocana Buddhahood: Nhöõng giai those who pursue the three studies (Listening, ñoaïn hieän thaønh chaùnh ñaúng chaùnh giaùc cuûa Ñöùc Reflecting, Cultivating)—See Ten grounds. Tyø Loâ Giaù Na—There are five stages in Stage of seeing the true way: Nhaäp Nhôn ñòa Vairocana Buddhahood—Coù naêm giai ñoaïn hieän (Nhaãn ñòa) hay giai ñoaïn thaáy ñöôïc chaân lyù—See thaønh chaùnh ñaúng chaùnh giaùc cuûa Ñöùc Tyø Loâ Giaù Ten grounds (III). Na—See Five stages in Vairocana Buddhahood. Stage of the six supernatural powers: Luïc Stage in which the Bodhisattva has Thoâng ñòa hay giai ñoaïn ñaït ñöôïc luïc thoâng—See overcome his worst difficulties: Cöïc nan thaéng Ten grounds (IV). ñòa. Stage of summit of contemplation: Quaùn Stage of the Wonderful Bliss of Leaving Ñaûnh Truï—The tenth stage of a Bodhisattva when Happiness: Ly Hyû Dieäu Laïc Ñòa—According to he is anointed by the Buddha as a Buddha—Thaäp Most Venerable Hsuan-Hua in the Dharma Talk, truï cuûa moät vò Boà Taùt khi vò naày ñaõ ñöôïc Phaät thoï Volume IV, this stage is also called the Third kyù (xöùc daàu quaùn ñaûnh) thaønh Phaät. Dhyana. One reaches a wonderful, inexpressible Stage of the three realms: Giaùc Lieãu Phaùp happiness that leaves

behind the happiness found Giôùi (Tam Phaùp Giôùi) ñòa hay giai ñoaïn lieãu phaùp in the Second Dhyana. We feel that absolutely trong tam giôùi—See Ten grounds (IV). everything is part of the Buddhadharma, and

everything is a source of joy. In this stage, not Stainless: Unstained—Pure—Undefiled—Voâ only do the breath and the pulse stop, but the nhieãm. thinking processes also cease. At this point, we no Stainless, dustless Dharma vision: Phaùp nhaõn longer think of good or evil, or right or wrong, not voâ traàn ly caáu. even a single thought arises. All the same, we Stainless garment: Voâ Caáu Y—The stainless must not feel that such a state is extraordinary. It garment, the monastic robe of purity—Teân goïi is simply one step along the way, and it is a chung cho y aùo caø sa (khoâng dính buïi phieàn naõo). million miles away from putting an end to birth Stainless One: The Pure One, an epithet of the and death—Theo Hoøa Thöôïng Tuyeân Hoùa trong Buddha—Baäc Voâ Nhieãm, moät danh hieäu cuûa Ñöùc Khai Thò, Taäp IV, Ly Hyû Dieäu Laïc Ñòa, coøn goïi laø Phaät. Tam Thieàn. Trong giai ñoaïn naày haønh giaû lìa söï hoan hyû trong nhò thieàn, ñaït tôùi moät thöù khoaùi laïc Stamp: Mudra (skt)—Approval—Assurance— kyø dieäu khoâng theå dieãn taû ñöôïc, ñoàng thôøi caûm Emblem—Proof—Seal—Sign—Symbol—Manual thaáy heát thaûy moïi thöù ñeàu laø Phaät Phaùp, moïi thöù signs indicative of various ideas—See Mudra. ñeàu laø khoaùi laïc. Trong giai ñoaïn naày, caû hoâ haáp Stand (v) motionless: Ñöùng trô trô. laãn maïch ñeàu ñình chæ, yù nieäm cuõng döøng laïi, Standard: Norm—Tieâu chuaån—Qui taéc. chaúng nghó thieän, chaúng nghó aùc, chaúng nghó phaûi, Standard of judgement: Tieâu chuaån xeùt ñoaùn. chaúng nghó quaáy, moät nieäm cuõng chaúng sanh. Tuy Standard of living: Möùc soáng. nhieân, haønh giaû cuõng ñöøng töï haøo, vì ñaây cuõng chæ Standardization: Söï tieâu chuaån hoùa—Laøm cho laø moät giai ñoaïn treân ñöôøng tu taäp maø thoâi. Töø phuø hôïp vôùi tieâu chuaån. ñaây ñeán choã lieãu sanh thoaùt töû haõy coøn xa laém—Standing: Theá ñöùng—The fine manner of See Four dhyana heavens. standing—Uy nghi ñöùng: Stage of wonderful enlightenment: Dieäu Giaùc 1) A Bhiksu or Bhiksuni should stand with a Ñòa—Quaû vò Dieäu Giaùc hay quaû vò Phaät— relaxed and upright manner, not leaning Buddhahood—See Wonderful enlightenment. against a wall, even while waiting in a line— Stage of youth in Buddhahood: Ñoàng Chaân Vò Tyø Kheo hay Tyø Kheo Ni neân ñöùng trong Truï—The eighth of the ten grounds—Truï thöù taùm tö theá thong dong töï taïi, khoâng neân ñöùng döïa trong thaäp truï, sô sinh ôû nhaø Phaät. vaøo töôøng, duø ñang ñöùng trong haøng. Stagger (v): Ñi chaäp chöõng—To totter. 2) A Bhiksu or Bhiksuni should not stand with Stain: Impure—Stain—Defiled—OÂ nhieãm—Caáu his or her hands on the hips, nor should he or ueá—Veát nhô—Caáu Nhieãm—Tam Ñoäc— she holds his or her hands behind the back— According to The Connected Discourses of the Vò Tyø Kheo hay Tyø Kheo Ni khoâng neân ñeå Buddha, Chapter Esanavaggo (Searches), there hai tay treân moâng khi ñöùng, cuõng khoâng neân are three defilers or stains—Theo Töông Öng Boä chaép hai tay sau löng. Kinh, Phaåm Taàm Caàu, coù ba Caáu Nhieãm—See ** See Four respect-inspiring forms of demeanor Three stains. (behavior). Stain of delusion:

Stupidity—Ignorance—Si Standpoint: Laäp tröôøng—View point— Caáu Nhieãm—See Three defilers. Opinion—Point of view. Stain of earthly things: Caáu nhieãm. Stanza (n): Gatha (p & skt)—Chant—Metrical Stain of hatred: Anger—Ire—Saân Caáu hymn—Poem—Verse—Keä. Nhieãm—See Three defilers. Stanza for destroying hell: Keä Phaù Ñòa Nguïc. Stain of lust: Desire—Greed—Tham Caáu If people want to really know. Nhieãm—See Three defilers. All Buddhas of all times. Stained: Upaklista (skt)—Defiled—Polluted— They should contemplate the nature of Soiled—Sôû nhieãm—That which is soiled or the cosmos. stained. All is but mental construction (Everything is made from mind).

Nhöôïc nhôn duïc lieãu tri. 1) Above all differentiation: Vöôït treân moïi sai Tam theá nhöùt thieát Phaät bieät. Öng quaùn phaùp giôùi taùnh 2) Immutable: Baát chuyeån. Nhöùt thieát duy taâm taïo 3) It implies the Buddha-nature: AÙm chæ Phaät Stanzas of the Dharma: Dharmapada (skt) taùnh. Dhammamapada (p)—Kinh Phaùp Cuù—See 4) It implies the immateriality and unity of all Dharmapada. things: AÙm chæ tính phi vaät chaát vaø ñoàng nhaát Star (n): Tinh (vì sao)—See Nine similes. cuûa vaïn höõu. Star that controls the attainment of States of bodhi: Giaùc ngoä—There are five states of bodhi or states of enlightenment—See Five honours: Nguyeân Thaàn Tinh—That star also states of enlightenment. controls the riddance of sickness and distresses—Ngoâi sao kieåm soaùt söï thaønh ñaït danh döï vaø tröø State of boundless knowledge: khöû beänh taät phieàn naõo. Vijnanancayatana (skt)—Limitless perception— Thöùc Voâ Bieân Xöù—See Four immaterial heavens, Starlight: AÙnh saùng sao. and Nine kinds of non-action. Start out for bodhi: To make up the mind to State of Buddhahood: Phaät vò. Bodhi—To start out for perfect enlightenment— 1) The state of Buddhahood: Buddha-phala Phaùt taâm Boà Ñeà. (skt)—Phaät quaû. Start from the bare ground: Begin a 2) Buddha realm: Phaät giôùi. ceremony—Khai baïch môû ñaàu buoåi leã. a) The Buddha realm, in contrast with the realm Start out for perfect enlightenment: Make up of all living beings: Phaät giôùi ñoái laïi vôùi the mind to Bodhi—Start out for bodhi—Phaùt taâm chuùng sanh giôùi. Boà Ñeà. b) One of the ten realms which consist of the six Startle (v): Giöït mình. gati together with the realms of Buddhas, Starvation: Cheát ñoùi. Bodhisattvas, Pratyeka-buddhas, and Starve to death: Cheát ñoùi. Sravakas: Moät trong thaäp giôùi goàm luïc ñaïo State: Traïng thaùi—Traïng huoáng—Caûnh giôùi— cuøng vôùi Thanh vaên, Duyeân giaùc, Boà Taùt vaø Tình huoáng—Tình hình. Phaät thöøa. State of absolute enlightenment: Domain of State of condition: Traïng thaùi—The four states absolute enlightenment—Chöùng caûnh—See Two of conditions found in the three realms of Buddha-domains. mortality—Boán loaïi kieát söû (traïng thaùi hay ñieàu State of Arhatship: Voâ Hoïc Quaû—The last kieän) trong voøng sanh töû tam giôùi—See Four states of conditions found in the three realms of (fourth) stage of the sravaka stages, the state of mortality. arhatship—Quaû vò A La Haùn hay quaû vò cuoái cuøng trong Töù Thaùnh Quaû—See Four kinds of holy States or conditions of all error: Traïng thaùi men. hay ñieàu kieän phaùt sinh ra sai laàm—See Five State of being: Existence—Hieän höõu. states or conditions of all errors found in mortality. State of being in Hell: Naraka-gati (skt)— State of

consciousness: Thöùc aám ma—In the Surangama Sutra, the Buddha reminded Ananda Hells—Ñòa Nguïc Ñaïo, tieáng Phaïn laø Naraka, about the ten states of consciousness—Theo Kinh nghóa laø laõnh ñuû moïi söï khoå naõo, khoâng an vui. Thuû Laêng Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ nhaéc Ñaây laø caûnh giôùi ñòa nguïc—See Six gatis. nhôû ngaøi A Nan veà möôøi thöùc aám ma nhö sau— State of not being permanent: Voâ Thöôøng— See Ten states of consciousness-skandha. See Impermanence. State of decay: Hoaïi Töôùng—The aspect, or State of bhutatathata: Nhaát Thaät Töôùng— state of destruction or decay, one of the six Töôùng chaân nhö. characteristics found in everything—Traïng thaùi

hoaïi dieät cuûa söï vaät, moät trong saùu töôùng cuûa vaïn State of liberation: Moät traïng thaùi giaûi thoaùt— höõu—See Six charateristics of everything. See Nine states of bondage and the one state of State of destruction: See State of decay. liberation (B). State of development: Caên cô. State of life: Traïng thaùi cuoäc soáng. State of emptiness: Khoâng—See Sunyata. State of meditation on the absolute: Nhaát State of enlightenment: Giaùc ngoä—See State chaân ñòa. of Bodhi. State of mind: Traïng thaùi taâm—Mental State of exaltation: Traïng thaùi cao caû sieâu vieät. intelligence or spirit of mind. Whether something State of existence: Sthiti (skt)—Truï Töôùng— objective is troublesome or not often depends on Abiding, being the state of existence, one of the the state of mind rather than the object itself. If we four characteristics of all beings and things, i.e. think that it is trouble, then it is trouble. If we do birth, existence, change or decay, and death or not think that it is trouble, then it is not trouble. cessation—Moät trong boán töôùng sanh, truï, hoaïi, Everything depends on the mind. For example, dieät. sometimes during meditation we are interrupted by outside noises. If we dwell on them and cling to State of fallen nature: Traïng thaùi sa ñoïa. them, they will disturb our meditation, but if we State of feeling skandha: Thuï aám ma— dismiss them from our minds as soon as they arise, According to the Surangama Sutra, the Buddha then they will not cause a disturbance. If we are reminded Ananda about the ten states of Feeling always demanding something out of our life, then Skandha—Theo Kinh Thuû Laêng Nghieâm, Ñöùc we will never be content. But if we accept life as Phaät nhaéc oâng A Nan veà möôøi thuï aám ma—See it is, then we know contentment. Some people Ten states of Feeling Skandha. seek happiness through material things; other State of human nature: Traïng thaùi nhaân tính. people can be happy without many material State of humiliation: Traïng thaùi khieâm toán. things. Why? Because happiness is also a state of State of ignorance: Voâ Minh Truï Ñòa—The fifth mind, not a quantitive measure of possessions. If of the five stages of ignorance—Ñòa thöù naêm we are satisfied with what we are and have now, trong naêm truï ñòa voâ minh. then we are happy. But if we are not satisfied with State of inner serenity: Samadhi-bodhi (skt)— what we are and have now, that is where Tam Ma Ñòa Boà Ñeà—A state of enlightenment in unhappiness dwells. The desire is bottomless, which the mind is free from distraction, free from because no matter how much is put into it, it can unclean hindrances, absorbed in intense, never be filled up, it always remains empty. The purposeless concentration, thereby entering a state Sutra in Forty Two Chapters

taught: “Though a of inner serenity—Traïng thaùi giaùc ngoä trong ñoù person filled with desires dwells in heaven, still taâm haønh giaû thoaùt khoûi moïi loaïn ñoäng, thoaùt moïi that is not enough for him; though a person who caáu chöôùng, taäp trung vaøo “khoâng ñònh,” vì theá maø has ended desire dwells on the ground, still he is noäi taâm ñi vaøo moät traïng thaùi yeân tónh hoaøn happy.” According to the Lankavatara Sutra, there toaøn—See Samadhi. are three states of mind or consciousness, or three State of integrity: Traïng thaùi troïn veïn. kinds of perception—Taâm caûnh hay taâm thaàn State of a Jewel-Mirror: Baûo Kính Tam Muoäi. (traïng thaùi taâm). Moät ñoái töôïng vaät theå coù gaây phieàn toaùi hay khoâng thöôøng thöôøng tuøy thuoäc vaøo State of joy: Hoan hyû ñòa—In this stage, traïng thaùi taâm hôn laø vaøo chính ñoái töôïng ñoù. Neáu practitioners feel joy at having overcome the chuùng ta cho raèng noù laø phieàn toaùi, thì noù phieàn former difficulties and now entering on the path to toaùi. Neáu chuùng ta khoâng cho raèng noù phieàn toaùi Buddhahood—Trong giai ñoaïn naøy haønh giaû caûm thì noù khoâg phieàn toaùi. Taát caû ñeàu tuøy thuoäc vaøo thaáy hoan hyû vì ñaõ vöôït qua nhöõng khoù khaên tröôùc traïng thaùi taâm. Thí duï nhö ñoâi khi trong thieàn ñaây vaø baây giôø ñang treân ñöôøng tieán ñeán Phaät quaùn chuùng ta bò tieáng ñoäng quaáy nhieãu. Neáu quaû—See Ten grounds. chuùng ta nöông theo vaø maéc keït vaøo chuùng, chuùng

seõ quaáy roái thieàn quaùn cuûa chuùng ta. Tuy nhieân, 1) The realm of “one reality”: Traïng thaùi nhaát neáu chuùng ta döùt boû chuùng khoûi taâm cuûa chuùng ta thaät. ngay khi chuùng vöøa môùi khôûi leân, thì chuùng seõ 2) The realization of the spirituality of all things: khoâng taïo söï quaáy nhieãu. Neáu chuùng ta luoân ñoøi Söï chöùng ngoä thaät taùnh cuûa chö phaùp. hoûi moät caùi gì ñoù töø cuoäc soáng, thì chuùng ta seõ 3) The Tathagata-dharmakaya: Nhö Lai phaùp khoâng bao giôø thoûa maõn. Nhöng neáu chuùng ta thaân. chaáp nhaän cuoäc ñôøi laø caùi maø chuùng ta ñang laø State of Perfect knowledge: Buddha-wisdom— hay ñang coù, thì chuùng ta seõ luoân bieát ñuû. Coù Nhaát Thieát Trí Ñòa—Nôi maø chö Boà Taùt ñaït ñöôïc ngöôøi tìm haïnh phuùc trong vaät chaát; ngöôøi khaùc laïi Phaät trí. cho raèng coù theå coù haïnh phuùc maø khoâng caàn ñeán State of pure karma: Thanh Tònh Nghieäp Xöù— vaät chaát. Taïi sao laïi nhö vaäy? Bôûi vì haïnh phuùc laø The state which one who has a pure karma moät traïng thaùi cuûa taâm, khoâng theå ño ñöôïc baèng reaches—Traïng thaùi thanh tònh maø nhöõng ngöôøi soá löôïng taøi saûn. Neáu chuùng ta bieát ñuû vôùi nhöõng coù thieän nghieäp ñaït ñeán (ñaát Phaät thanh tònh kyø gì chuùng ta ñang laø hay ñang coù, thì chuùng ta seõ dieäu, nôi sanh cuûa nhöõng ngöôøi coù nghieäp thuaàn luoân coù haïnh phuùc. Ngöôïc laïi neáu chuùng ta khoâng laønh). haøi loøng vôùi nhöõng gì chuùng ta ñang laø hay ñang State of pure nature: Traïng thaùi nhaân tính thanh coù, thì baát haïnh luoân ngöi trò trong ta. Tham duïc khieát. khoâng coù ñaùy, vì duø ñoå vaøo bao nhieâu thì tham State of reality: The one reality—The duïc vaãn luoân troáng roãng. Kinh Töù Thaäp Nhò bhutatathata—The supreme fact, or ultimate Chöông daïy: “Moät keû ñaày tham duïc duø soáng treân reality—Nhöùt Thöïc Caûnh Giôùi—Chaân lyù toái trôøi cuõng khoâng

thaáy ñuû; moät ngöôøi ñaõ lìa tham thöôïng. duïc duø phaûi ôû döôùi ñaát vaãn thaáy haïnh phuùc." Theo kinh Laêng Giaø, coù ba loaïi taâm thöùc—See Three State or realm of "one reality.": Traïng thaùi kinds of perception. nhaát thaät. State of neither thinking nor not thinking: State religion: Quoác giaùo. Phi töôûng phi phi töôûng xöù. State of renunciation: Xaû Thoï—The state of State of non-existence: Voâ Sôû Höõu Xöù—The renunciation or indifference to sensation, one of state of nothing or non-existence—The third the five vedanas or sensations, the state in which region in the realm of formlessness—Xöù thöù ba one has abandon both pain and pleasure—Moät cuûa Töù Khoâng Xöù—See Four immaterial heavens. trong naêm traïng thaùi caûm thoï, traïng thaùi trong ñoù con ngöôøi ñaõ xaû boû söï ñôùn ñau cuõng nhö laïc thuù. State which is not subject to return: A Na Haøm—Baát Lai—Quaû vò thöù ba "Baát Lai"—The State of rest: Voâ vi phaùp—Inactive principle position of the Way of Cultivation. He no longer pervading all things—Thöïc tính tónh laëng cuûa chö has to undergo birth and death in the Desire phaùp—See Five laws or categories (II). realm—Haønh giaû cuõng ñang trong tö theá tu Ñaïo. State of samsara: Samsara (p & skt)—Luaân Hoài Ngöôøi aáy khoâng coøn trôû laïi sinh töû trong coõi Duïc Sanh Töû—The cycle of births and deaths (birth, giôùi nöõa—See Four kinds of holy men (II). death, and rebirth). The state of transmigration State of nothing Voâ sôû höõu xöù—The state of where beings repeat cycles of birth and death non-existence, the third region in the realm of according to the law of karma—Luaân hoài sanh töû formlessness—Xöù thöù ba cuûa Töù Khoâng Xöù—See trong ñoù chuùng sanh cöù laäp ñi laäp laïi sanh töû töû Four immaterial heavens, and Nine kinds of non- sanh tuøy theo nghieäp löïc cuûa mình—See Samsara. action. State of sentient beings: Chuùng sanh giôùi— State of one reality: Nhaát Thaät Caûnh Trí— Seven gati or states of sentient beings—See According to Professor Soothill in the Dictionary Seven states of sentient beings. of Chinese Buddhist Terms—Theo Giaùo Sö States in which sentient beings enjoy to Soothill trong Töø Ñieån Phaät Hoïc Trung Hoa: dwell: Coõi chuùng sanh höôûng thuï hyû laïc—There are nine realities, states or conditions in which

sentient beings enjoy to dwell—Coù chín coõi trong Stating that one has not heard, what one has ñoù chuùng sanh höôûng thuï hyû laïc—See Nine not heard: Khoâng nghe noùi khoâng nghe. realities. Stating that one has not known, what one State of suffering: Apaya (skt)—Khoå caûnh. has not known: Khoâng bieát noùi khoâng bieát. State a syllogism: Laäp Löôïng—To state a Stating that one has not seen, what one has syllogism with the proposition, reason, and not seen: Khoâng thaáy noùi khoâng thaáy. example of the cult or sect—Laäp tyû leä so saùnh cuûa ba chi toâng, nhaân, duï. Stating that one has not sensed, what one State of Tathagata: Condition of Tathagata—has not sensed: Khoâng nghó noùi khoâng nghó. Nhö Lai ñòa—See Tathagata. Stating that one has seen, what one has seen: State of thinking skandha: Töôûng aám ma—Thaáy noùi thaáy. According to The Surangama Sutra, the Buddha Stating that one has sensed, what one has taught Ananda about the ten states of thinking sensed: Nghó noùi nghó. skandha—Theo Kinh Laêng Nghieâm, Ñöùc Phaät daïy Station (n): Traïm. oâng A Nan veà möôøi töôûng aám ma—See Ten states Station of Boundless Consciousness:

Thöùc Voâ of thinking skandha. Bieân xöù—See Four boundless stations. State of thought: Vaän Taâm (traïng thaùi Taâm)— Station of Boundless Empty Space: Khoâng voâ See Four stages of a thought. bieân xöù—See Four boundless stations. State of undefiled endurance: Voâ caáu nhaãn— Stations of consciousness: Thöùc truù— Final stage of a Bodhisattva. (A) Four stations of consciousness—Vinnana- State of undefilement: Voâ caáu ñòa—The secondtthitiyo (p)—According to the Sangiti Sutta in stage of a Bodhisattva. the Long Discourses of the Buddha, there are State of unenlightenment: Ignorance in the four stations of consciousness—Theo Kinh trailokya—Voâ minh truï ñòa—See Five states orPhuùng Tuïng trong Tröôøng Boä Kinh, coù boán conditions of all errors found in mortality. thöùc truù—See Four stations of consciousness. (B) According to the Mahanidana sutta and the States of woe: Realms of woe—Woeful state— Caûnh giôùi ñaày thoáng khoå—See Evil ways. Sangiti Sutta in the Long Discourses of the State of wrong views: Kieán Xöù—The state of Buddha, there are seven stations of wrong views gives rise to transmigration—Ngay consciousness—Theo Kinh Ñaïi Duyeân vaø nôi taø kieán khôûi sanh luaân hoài. Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù baûy thöùc truù—See Seven stations of Stateliness (n): Prabhava (skt)—Oai nghi—Söï uy consciousness. nghieâm—Söï toân nghieâm—Söï trang nghieâm— Augustness—Awe-inspiring-majesty— Station of neither thought nor non-thought: Demeanors—Imposing Phi töôûng phi phi töôûng xöù—See Four boundless exterior—Martial bearing—Noble bearing—Oai Nghi—See Four stations. kinds of demeanors. Station of Nothing Whatsoever: Voâ sôû höõu xöù—See Four boundless stations. Statement: Ñònh nghóa—Xaùc nhaän—There are Stations of omniscience of all Buddhas: Moät two kinds of statement or definition—Coù hai loaïi ñònh nghóa—See Two kinds of definition. trong möôøi ñieàu truï nôi nhöùt thieát trí cuûa chö Phaät Static (a): Tónh—Traïng thaùi tónh. (Kinh Hoa nghieâm—Phaåm 38)—One of the ten Stating that one has heard, what one has stations of omniscience of all Buddhas (The Flower Adornment Sutra—Chpater 38)—See Ten heard: Nghe noùi nghe. stations of omniscience of all Buddhas. Stating that one has known, what one has Stationary (n): Söï coá ñònh—Baát ñoäng. known: Bieát noùi bieát. Statistics (n): Thoáng keâ baèng nhöõng con soá. Statue (n): AÛnh töôïng—Image.

Statue of Buddha at his parinirvana: Töôïng Stay breathing steadily and softly: Chæ Töùc— Phaät nhaäp Nieát baøn. To stay breathing steadily and softly, but focus on Statuette (n): Böùc töôïng nhoû. the concentration of the mind (or stop breathing Statute: Phaùp leänh—Luaät leä—Luaät thaønh vaên— for a short while by self-control to bring the mind Qui taéc. to rest)—Thôû ñeàu vaø meàm maïi, nhöng luoân taäp Stay in an apartment or a room in a hotel trung vaøo taâm hay laø ngöng thôû moät chuùt baèng caùch töï kieåm soaùt ñeå mang taâm veà tónh laëng. with someone: ÔÛ trong moät chung cö vôùi ai. Stay in a condition: Truï taâm—See Three minds 1) A Bhiksu who rents an aprtment or a room in a (C). hotel and stays there with a laywoman or with a nun, even when other monks are present, Stay in a layperson's house longer than one except in a special situation with the week: ÔÛ laïi nhaø cö só laâu hôn moät tuaàn—A permission of the Order, commits an Bhiksu or Bhiksuni who

stays in a layperson's Expression of Regret Offense—Vò Tyø Kheo house longer than one week, except with the naøo thueâ moät caên phoá hay möôùn moät phoøng permission of the Sangha, commits an Expression trong khaùch saïn ñeå ôû vôùi moät vò Ni hay moät vò of Regret Offence—Vò Tyø Kheo hay Tyø Kheo Ni nöõ thí chuû, duø coù maët cuûa caùc vò Taêng khaùc, naøo ôû laïi nhaø cö só laâu hôn moät tuaàn maø khoâng coù ngoaïi tröø tröôøng hôïp ñaëc bieät ñöôïc giaùo hoäi söï cho pheùp cuûa giaùo hoäi laø phaïm giôùi Ba Daät Ñeà, cho pheùp, laø phaïm giôùi Ba Daät Ñeà hay giôùi phaûi phaùt loà saùm hoái. Ñoïa (phaûi phaùt loà saùm hoái). Stay overnight: Tuùc Daï—To stay the night, the 2) A Bhiksuni who rents an aprtment or a room in previous night before any special services or a hotel and stays there with a layman or with ceremony—Nghæ laïi ñeâm tröôùc trong caùc cuoäc leã. a monk, even when other nuns are present, Stay in serenity of space: Taâm tòch tónh nhö hö except in a special situation with the khoâng—See Ten Characteristics of Sravakas in permission of the Order, commits an the Gandavyuha Assembly. Expression of Regret Offense—Vò Tyø Kheo Stcherbatsky, Fedor Ippolitovich (1866- Ni naøo thueâ moät caên phoá hay möôùn moät 1942): Russian scholar best known for his work on phoøng trong khaùch saïn ñeå ôû vôùi moät vò Taêng Buddhist logic. He also published important hay moät vò nam thí chuû, duø coù maët cuûa caùc vò studies in a number of other areas and was Ni khaùc, ngoaïi tröø tröôøng hôïp ñaëc bieät ñöôïc involved in a famous dispute with Louis De La giaùo hoäi cho pheùp, laø phaïm giôùi Ba Daät Ñeà Valleùe Poussin that centered on the nature of hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). Nirvana. Stay away from desires: Traùnh xa duïc laïc— Steadfast (a): Kieân ñònh. According to the Sutra In Forty-Two Sections, Steadfast desire: Söï mong muoán kieân coá—See Chapter 30, the Buddha said: "Those of the Way Ten kinds of definitive mark of Great Enlightening are like those who carry dry grass; it is essential to Beings (6). keep it away from oncoming fire. People of the Steadfast faculties: An truï caên—See Ten kinds Way look upon desire as something they must of faculties of Great Enlightening Beings. keep at a distance."—Theo Kinh Töù Thaäp Nhò Chöông, Chöông 30, Ñöùc Phaät daïy: "Laø ngöôøi tu Steadfast root atmosphere: Kieân Coá Caên haønh phaûi coi mình gioáng nhö keû mang coû khoâ, phong luaân—See Ten types of characteristics of thaáy löûa ñeán phaûi traùnh, ngöôøi hoïc ñaïo thaáy caùc manifestation of a Buddha (8). ñoái töôïng duïc laïc ñeán phaûi traùnh xa." Steadfast sitting: Choã ngoài kieân coá, vì theä Stay away from someone: Keep away from nguyeä n roát raùo—Vowing to reach the ultimate someone—Traùnh xa ai. end—See Ten kinds of sitting of Great Enlightening Beings. Stay away from something: Keep away from something—Traùnh xa ñieàu gì. Steal (v): AÊn caép—Stealing: Troäm caép.

Steal money or belongings of another 2) Not to steal—Khoâng troäm caép: person: AÊn caép tieàn hay vaät duïng cuûa ngöôøi a) Not to steal means one should not steal khaùc—A Bhiksu or Bhiksuni who steals money or anything from others: Khoâng troäm caép coù belongings of another person, tells someone else nghóa laø khoâng ñöôïc laáy baát cöù thöù gì cuûa to steal them, or sees someone stealing them ngöôøi khaùc. without finding ways to prevent it, commits an b) Not to steal also means that

one should not Expression of Regret Offense—Vò Tyø Kheo hay rob other's rights: Khoâng ñöôïc töôùc ñoaït Tyø Kheo Ni naøo aên caép tieàn hay vaät duïng cuûa quyeàn lôïi cuûa ngöôøi khaùc. ngöôøi khaùc, hoaëc baûo ngöôøi khaùc aên caép, hoaëc c) Not to steal: Against theft—Not to take thaáy ngöôøi aên caép maø khoâng tìm caùch can ngaên, laø anything which does not belong to you or phaïm giôùi Ba Daät Ñeà. what is not given to you. Refraining from taking what is not given. Adattadana-viratih Stealing: Dinnadana (p)—Adattadana (skt)— means not directly or indirectly taking other's Troäm Caép—See Four deadly sins. belongings. On the contrary, one should give (I) The meanings of Dinnadana—Nghóa cuûa troäm things, not only to human beings, but also to caép: animals. The Buddha always taught in his 1) Stealing—Troäm caép: sutras "desire brings great misfortune; giving a) Taking possession of anything that has not brings great fortune."—Khoâng troäm caép coù been given by its owner or stealing, is also nghóa laø khoâng tröïc tieáp hay giaùn tieáp phænh wrong, even legally speaking: Laáy baát cöù thöù gaït ñeå laáy cuûa ngöôøi. Traùi laïi coøn phaûi coá gì maø khoâng ñöôïc cho bôûi chuû nhaân hay troäm gaéng boá thí cho muoân loaøi. Ñöùc Phaät ñaõ töøng caép cuõng sai ngay caû veà maët phaùp lyù. daïy "hoïa lôùn khoâng gì baèng tham lam; phöôùc b) Stealing, one of the four grave prohibitions or lôùn khoâng gì baèng boá thí" sins in Buddhism. Stealing is taking what isn't d) Not to steal or no stealing is the second of the given to us. It includes not paying taxes or ten commandments. Not to steal because we fees that are due, borrowing things and not have no right to take what is not given. Not to returning them, and taking things from our steal will help us becom honest: Khoâng troäm workplace for our own personal use—Ñaïo caép laø giôùi thöù nhì trong nguõ giôùi. Chuùng ta hay Troäm Caép, moät trong boán troïng toäi trong khoâng coù quyeàn laáy baát cöù thöù gì maø ngöôøi ta Phaät giaùo. Troäm caép laø laáy nhöõng gì maø ngöôøi khoâng cho. Khoâng troäm caép giuùp cho chuùng ta ta khoâng cho, keå caû vieäc khoâng ñoùng thueá hay trôû neân löông thieän hôn (baát cöù vaät gì cuûa tieàn leä phí maø mình phaûi traû, hay möôïn ñoà maø ngöôøi khoâng cho maø mình coá yù laáy, thì goïi laø khoâng traû, hay laáy nhöõng vaät duïng töø sôû laøm thaâu ñaïo hay troäm caép. YÙ nghóa ngaên caûn ñeå duøng cho caù nhaân mình. **See Parajika troäm caép laø ñeå dieät tröø nghieäp baùo, nhôn quaû (A). ôû ngoaøi, chuû yeáu laø tröø taâm nieäm tham vaø dieät c) A Bhiksu or Bhiksuni who steals or violates haún ngaõ chaáp, aùi duïc maïnh thì khôûi taâm tham the property of another, whether the property caàu, tham caàu khoâng ñöôïc thì sanh ra troäm is privately or publicly owned, breaks the caép. Moät khi chaáp ngaõ, nghóa laø chaáp coù ta, second of the Four Degradation Offences. He thì coù cuûa mình maø khoâng coù cuûa ngöôøi, chæ or she is no longer worthy to remain a Bhiksu nghó ñeán sôû höõu cuûa ta, khoâng nghó ñeán sôû or Bhiksuni and cannot participate in the höõu cuûa ngöôøi. Ngaên ngöøa troäm cöôùp töùc laø activities of the Order of Bhiksus or Order of chaän ñöùng loøng tham vaø chaáp ngaõ). Bhiksunis—Vò Tyø Kheo hay Tyø Kheo Ni naøo (II) Five conditions that are necessary for the troäm caép hay xaâm phaïm taøi saûn cuûa ngöôøi completion of the evil of stealing—Naêm ñieàu khaùc, duø laø cuûa tö hay cuûa

coâng, ñeàu phaïm kieän caàn thieát ñeå thaønh laäp moät nghieäp troäm moät trong boán giôùi Rôi Ruïng. Vò aáy khoâng caép. coøn xöùng ñaùng laøm Taêng hay laøm Ni trong 1) Another's property: Moät vaät sôû höõu cuûa ngöôøi giaùo ñoaøn nöõa. khaùc.

2) Knowledge that it is so: Bieát ñoù laø vaät sôû höõu Sterile (a): Hieám muoän. cuûa ngöôøi khaùc. Sterilization (n): Söï trieät saûn (khoâng coøn sinh 3) Intention of stealing: Coá yù muoán ñoaït vaät aáy saûn nöõa). laøm sôû höõu cuûa mình. Stern: Severe—Strict—Nghieâm nghò. 4) Effort to steal: Coá gaéng troäm caép. Steward (n): Ngöôøi quaûn lyù taøi saûn cuûa töï vieän. 5) Actual removal: Thaät söï troäm caép hay söï troäm caép ñöôïc thöïc hieän baèng haønh ñoäng. Stewardship (n): Chöùc phaän quaûn gia. (III) The consequences of stealing—Quaû baùo cuûa Sthaman (skt): Bala (skt)—Theá löïc—Power— troäm caép: Influence—Authority. 1) Poverty: Ngheøo naøn. Sthanesvara (skt): Taùt Tha Neâ Thaáp Phaùt La— 2) Misery: Khoán khoå. Name of an ancient kingdom near the Ganges 3) Disappointment: Thaát voïng. River. Its northern boundary may be taken as a 4) Dependent livelihood: Laøm thaân noâ leä. straight line drawn from Harikapatan to Stealing the property of the Sangha: Troäm Muzaffarnagar, and its southern boundary is an caép vaät duïng cuûa Taêng giaø—The term "Stealing irregular line drawn from Pakpatan on the Sutlez, the property of the Sangha" means using improper via Bhatner and Narnol, to Anupshahr on the methods to seize the wealth and property of the Ganges. According to Hsuan-Tsang in the Records permanent dwelling. The people who do that all of the Western Lands, there were 3 monasteries hold deviant knowledge and views. They don't with 700 Hinayana monks, probably of the believe in the law of cause and effect. This kind of Sarvastivada school—Teân cuûa moät vöông quoác coå offense cannot be pardoned through repentance— gaàn vuøng soâng Haèng Haø. Ranh giôùi phía baéc coù leõ Töø "Troäm caép vaät duïng cuûa Taêng giaø" coù nghóa laø laø moät ñöôøng thaúng veõ töø Harikapatan ñeán duøng nhöõng phöông caùch saùi quaáy ñeå chieám ñoaït Muzaffarnagar, vaø ñöôøng ranh giôùi phía nam cuûa cuûa thöôøng truï (taøi saûn cuûa Taêng giaø). Nhöõng haïng noù veõ töø Pakpatan treân vuøng nuùi Sutlez, qua ngöôøi naøy ñeàu coù taø tri taø kieán. Hoï khoâng tin nôi Bhatner vaø Narnol, chaïy ñeán Anupshahr gaàn soâng luaät nhaân quaû. Loaïi toäi naøy khoâng theå saùm hoái Haèng Haø. Theo ngaøi Huyeàn Trang trong Taây Vöïc ñöôïc. Kyù, vuøng naøy coù 3 ngoâi töï vieän vôùi khoaûng 700 Stealing or robber: Troäm caép—See Seven sins. Taêng só Tieåu thöøa, coù leõ thuoäc tröôøng phaùi Thuyeát Nhaát Thieát Höõu Boä. Stealthily: Ñoät nhieân. Sthanvisvara (skt): Taùt Tha Neâ Thaáp Phaït La— Steeple (n): Thaùp chuoâng. An ancient kingdom and city in Central India. The Steinkellner, Ernst (1937 -): Eminent scene of the battle between the Pandus and the Australian buddhologist, best known for his work Kurus. The modern Thanesar—Moät vöông quoác on the Epistemological tradition (Pramana-vada). coå mieàn Trung AÁn. Baõi chieán tröôøng cuûa hai boä Stele: Bia (ñaù)—Bia kyù. toäc Pandus and Kurus. Baây giôø laø Thanesar. Stele inscription: Baøi khaéc treân bia. Sthavira (skt): Thöôïng toïa. (Boldest) steps: Nhöõng böôùc duõng caûm. 1) Prominent, chief, or great disciples of the Steps for attaining Buddhahood: Nhöõng böôùc Buddha: Ñaïi ñeä töû cuûa Phaät.

tieán tôùi Phaät quaû—The four Hinayana steps for 2) A senior monk: Eldest and most venerable attaining Buddhahood—Boán baäc ñeàu thaønh ñaïo monk—Tröôûng laõo. hay vieäc thaønh ñaïo cuûa Tieåu Thöøa coù boán baäc— 3) The Father of the Buddhist church: An See Four Hinayana steps for attaining elder—An abbot—Vò sö truï trì töï vieän hay Buddhahood. tònh xaù. Step by step: Töø töø—Tieäm—By degree— 4) A monk or priest licensed to preach and Gradual—To flow little by little. become an abbot: Vò sö ñöôïc pheùp giaûng daïy Steppe (n): Ñoàng hoang. giaùo lyù cho töù chuùng. Stereotype (n): Baûn in ñuùc.

5) Venerable: A monk or a nun who has from phaùp. Soá Taêng löõ coù nhöõng yù kieán khaùc bieät twenty to forty nine years of renunciation tuy chieám ña soá nhöng hoï laïi bò moät soá Taêng Sthaviravadin (skt): Thöôïng Toïa Boä— löõ khaùc leân aùn vaø goïi laø AÙc Tyø Kheo vaø keû Mahasthavirah or Sthavirah—The elders. thuyeát phi phaùp ñoàng thôøi ñaõ truïc xuaát hoï. (I) An overview of the Sthaviravadin—Toång Trong lòch söû Phaät giaùo, soá Tyø Kheo naày ñöôïc quan veà Thöôïng Toïa Boä: One hundred years goïi laø Ñaïi Chuùng Boä vì trong cuoäc hoäi taäp hoï after the Buddha's death, Elder disciples who ñaõ chieám ña soá vaø phaûn aûnh ñöôïc yù kieán cuûa assembled in the cave after the Buddha's ñaïi ña soá tuïc chuùng. Nhöõng Taêng löõ ñaõ xua death. The elder monks or intimate disciples. ñuoåi nhöõng vò naày ñaõ töï xöng laø Thöôïng Toïa At the council held at Vaisali, certain monks Boä hoaëc Tröôûng Laõo vì hoï töï cho laø ñaïi bieåu differed widely from the opinions of other chính thoáng giaùo nghóa Phaät Giaùo Nguyeân monks on certain important points of the Thuûy. Giaùo lyù cuûa Ñöùc Phaät theo tröôøng phaùi dharma. Though the monks that differed naày raát ñôn giaûn. Ngaøi daïy chuùng ta 'traùnh formed the majority, they were moïi ñieàu aùc, laøm caùc ñieàu laønh vaø giöõ cho excommunicated by the others who called taâm yù thanh saïch.' Coù theå ñaït ñöôïc nhöõng them Papa-Bhikkhus and Adhamma-vadins. ñieàu naày baèng söï haønh trì giôùi, ñònh, tueä. Giôùi In Buddhist history, these Bhikkhus were hay giöõ haïnh kieåm toát laø neàn taûng chuû yeáu known as Mahasanghikas because they cuûa söï tieán boä trong ñôøi soáng con ngöôøi. Moät formed the majority at the council or probably ngöôøi taïi gia bình thöôøng phaûi traùnh saùt sanh, because they reflected the opinions of the troäm caép, taø daâm vaø uoáng caùc chaát cay ñoäc. larger section of the laity. The Bhikkhus who Neáu trôû thaønh tu só thì phaûi soáng ñôøi ñoäc thaân, excommunicated them styled themselves tuaân thuû cuï tuùc giôùi, tu taäp thieàn ñònh ñeå trau Sthaviras or the Elders, because they believed doài tueä giaùc. **See Two divisions. that they represented the original, orthodox (II) The relationships between the Sthaviravadin doctrine of the Buddha. We have seen that and Theravada—Nhöõng moái quan heä giöõa Mahasanghikas coined the term Mahayana to Thöôïng Toïa Boä vaø Phaät giaùo Theravada: represent their system of belief and practice, Stharivadin (skt): A Sanskrit term for "Elder," and called the Sthaviras Hinayana. The or "School of the elders." This is one of the teaching of the Buddha according to this two groups involved in the first Buddhist school is very simple. He asks us to 'abstain schism, the other being Mahasamghikas. The from all kinds of evil,

to accumulate all that is Sthaviras claimed to uphold the orthodox good and to purify our mind.’ These things scriptural and disciplinary tradition of can be accomplished by the practice of what Sakyamuni Buddha, and they branded their are called sila, samadhi, and prajna. Sila or opponents, who appear to have constituted a good conduct is the very basis of all progress majority, as heretics. The Pali term “Thera” is in human life. An ordinary householder must the equivalent of the Sanskrit term “Sthavira”, abstain from murder, theft, falsehood, wrong and this has led a lot of people to assume that sexual behavior and all intoxicating drinks. To the two sects are identical, or the Theravada become a monk, one must live a life of is somehow related with the old celibacy, observe complete silas, practise Sthaviravadin. The present day Theravada meditation, and cultivate prajna—Moät traêm Nikaya claims descent from the Sthaviras, naêm sau ngaøy Phaät nhaäp dieät, nhöõng baäc kyø although there is no historical basis the laõo trong Taêng ñoaøn ñaõ hoïp nhau trong hang assertion, for the Theravada only arose in Sri nuùi ñeå cuøng keát taäp luaät boä. Taïi cuoäc hoäi nghò Lanka at least two centuries later. The ôû Tyø Xaù Leâ, ñaõ coù moät soá Taêng löõ baát ñoàng yù Sthaviravadin School has had a profound kieán traàm troïng vôùi moät soá Taêng löõ khaùc influence on our conception of the early nhöõng ñieåm quan troïng lieân quan tôùi giaùo Sangha, and maybe the only prepresentative of this school to have survived into the

modern period is the Theravadin School of Sri ôû mieàn Ñoâng Nam AÁn Ñoä vaø phaùi Theravada Lanka and Southeast Asian countries. This ñöôïc thaønh laäp ôû Sri Lanka khi vua A Duïc school has identified itself exclusively with phaùi con cuûa mình laø Mahinda tôùi nôi naøy. the party that split from the Mahasanghika Sthimati (skt): An Hueä Boà Taùt. School at the Secon Council. By the time of Sthiramati (skt): Kieân Tueä—Kieân YÙ—Firm King Asoka, the Sthaviravadin School had mind, also called firm wisdom. itself split into the Sammitiya, Sarvastivadin 1) Firm mind or wisdom: Taâm yù hay trí tueä kieân and the Vibhajyavadin sub-schools. Later the coá khoâng gì coù theå thay ñoåi hay lay chuyeån Vibhajyavadin School also split into two ñöôïc. branches, the Mahisasika School, which was 2) Name of Sthramati Bodhisattva, an early established in the South-Eastern India, and Indian monk of the Mahayana, about 700 the Theravadin School, which was established years after the Buddha’s nirvana: Boà Taùt Sa in Sri Lanka when King Asoka sent his son La Maït Ñeå, thuoäc Phaät Giaùo Ñaïi Thöøa, xuaát Mahinda there—Thuaät ngöõ Baéc Phaïn duøng hieän sau khi Ñöùc Phaät nhaäp dieät khoaûng 700 ñeå chæ “Tröôûng Laõo.” (hay Thöôïng Toïa). Ñaây naêm. laø moät trong hai nhoùm coù quan heä vôùi cuoäc 3) Sthiramati Bodhisattva who composed The keát taäp Kinh Ñieån laàn thöù nhaát, nhoùm kia laø Commentaries on Entering Mahayana: Boà Taùt “Ñaïi Chuùng Boä.” Thöôïng Toïa Boä tuyeân boá laø Taát Xæ La Maït Ñeå, soaïn boä Nhaäp Ñaïi Thöøa hoï naém giöõ kinh ñieån vaø truyeàn thoáng giôùi Luaän. luaät nguyeân thuûy cuûa Ñöùc Phaät Thích Ca Maâu 4) Name of a philosopher of the Yogachara, one Ni, vaø hoï ñaët cho ñoái thuû cuûa mình, coù veû nhö of the ten great masters of the Consciousness- laø ñaïi ña soá, laø nhöõng keû theo taø giaùo. Töø Pali Only School. He wrote several important

“Thera” töông ñöông vôùi töø Phaïn ngöõ comments on the works of Vasubandhu and “Sthavira” ñaõ khieán cho nhieàu ngöôøi nghó Nagarjuna, in which he attempted to develop raèng hai heä phaùi naøy laø moät, hoaëc giaû heä phaùi the common ground in the teachings of Theravada coù lieân heä vôùi heä phaùi Yogachara and Madhyamika. He lived around Sthaviravadin thôøi xöa. Chính kinh ñieån cuûa the 6th century AD, he advocated a moderate truyeàn thoáng Theravada hieän taïi cho raèng idealism. Extant works by him are the truyeàn thoáng naøy chính laø haäu dueä cuûa Treatise of Collection of Mahayana- “Thöôïng Toïa Boä,” maëc daàu khoâng coù caên cöù Abhidharma and the Treatise on the Middle lòch söû naøo xaùc nhaän ñieàu naøy, vì truyeàn View of the Great Vehicle. He was very thoáng Theravada chæ khôûi leân taïi Tích Lan famous for refuting the theories of khoaûng 2 theá kyû sau ñoù maø thoâi. Tröôøng phaùi Samghabhadra through the Treatise on Thöôïng Toïa Boä ñaõ taïo moät aûnh höôûng ñoái vôùi Abhidharmakosa and Vasubandhu’s quan nieäm cuûa chuùng ta veà Taêng Giaø nguyeân Consciousness-only in thirty verses. He also thuûy, maø coù leõ ñaïi dieän duy nhaát cuûa tröôøng established the theory of “Self Witnessing phaùi naøy coøn toàn taïi ñeán ngaøy nay laø tröôøng Aspect.”—Kieân Tueä hay Kieân Hueä Boà Taùt, phaùi Nguyeân Thuûy (Theravada) ôû Sri Lanka teân cuûa moät nhaø trieát hoïc thuoäc tröôøng phaùi vaø caùc nöôùc Ñoâng Nam AÙ. Tröôøng phaùi naøy Du Giaø (Yogachara), moät trong möôøi vò thaày ñaõ xaùc nhaän mình laø tröôøng phaùi duy nhaát ñaõ noåi tieáng cuûa tröôøng phaùi Duy Thöùc Hoïc. ly khai vôùi tröôøng phaùi Ñaïi Chuùng Boä trong Ngaøi ñaõ soaïn ra nhöõng taùc phaåm bình luaän veà laàn Ñaïi Hoäi Keát Taäp Kinh ñieån laàn thöù hai. caùc taùc phaåm cuûa Ngaøi Theá Thaân vaø Long Vaøo thôøi vua A Duïc, tröôøng phaùi Thöôïng Toïa Thoï, mong trieån khai nhöõng choã gioáng nhau Boä ñaõ töï taùch ra thaønh caùc tröôøng phaùi Chính giöõa Yogachara vaø Trung Ñaïo. Ngaøi soáng vaøo Löôïng Boä, Thuyeát Nhaát Thieát Höõu Boä vaø theá kyû thöù saùu sau Taây lòch. Ngaøi laø ngöôøi Phaân Bieät Thuyeát Boä. Veà sau naøy tröôøng phaùi tieâu bieåu cho phaùi duy taâm oân hoøa. Nhöõng taùc Phaân Bieät Thuyeát Boä laïi taùch ra thaønh hai phaåm coøn löu laïi cuûa ngaøi laø Luaän Ñaïi Thöøa phaùi, tröôøng phaùi Mahisasika, ñöôïc thaønh laäp

Vi Dieäu Phaùp vaø Ñaïi Thöøa Trung Quaùn Luaän. that arise from our own nature are true states. The Ngaøi raát noåi tieáng trong vieäc baùc boû nhöõng lyù Dharma door of ‘stilling the thought’ requires that thuyeát cuûa ngaøi Chuùng Hieàn qua taùc phaåm Vi we apply continuous, unrelenting effort, without Dieäu Phaùp Caâu Xaù Luaän vaø Theá Thaân Tam any interruption. In our meditation, we should as Thaäp Keä Luaän. Ngaøi cuõng chính laø ngöôøi ñaõ concentrated as a mother-hen sitting on her eggs. laäp ra thuyeát “Töï Chöùng Phaàn” Zen meditation requires determination, sincerity, (Svasakshatkara). and perseverance. We can not be arrogant and Sthiti (skt): Truï—Abiding—Stabilityï—Stay or assume that we are higher and better than anyone life—See Three forms of all phenomena, Twenty- else. If we have thoughts like these, that means a four non-interactive activity dharmas, and demon of insanity has possessed us, and our skill Seventy-five dharmas of the Abhidharma Kosa. will never

advance. When we practice meditation, Sthulatyaya (skt): Thaân Lan Gia—Thaâu Lan Giaù we should not indulge in idle thoughts. When we Da—Associated with the prarajika and have idle thoughts, we do not gain any benefit, but sanghavasesa sins; however, only implying we waste a tremendous amount of time. Practicing thought, but not yet developed in action. This is a meditation requires patience and perseverance. great transgression, one of the major The secret of success in Zen meditation is transgressions of a monk or nun—Ñaïi chöôùng patience, whatever we can not endure, we must thieän ñaïo, phaïm vaøo hai toäi Ba La Di vaø Taêng still endure. If we can endure to the ultimate point, Taøn nhöng chöa thaønh neân ñöôïc xeáp döôùi hai toäi then suddenly we can penetrate through and ñoù. Ñaây laø söï vi phaïm traàm troïng, moät trong experience the clarity of enlightenment. If we lack nhöõng vi phaïm lôùn cuûa Taêng Ni (toäi bò ñuoåi khoûi patience and can not endure bitterness and giaùo ñoaøn)—See Six kinds of wrong-doing, and fatigue, then we will surrender to the states that Seven kinds of wrong-doing of monks and nuns. we encounter—Chöõ thieàn nghóa laø “Tónh löï”, cuõng dòch laø “Tö duy tu”. Tö duy chính laø “tham”, Stick: Danda (skt)—Boång tröôïng (caây gaäy). tónh löï nghóa laø ‘thôøi thôøi caàn phaát thöùc, vaät söû nhaï Stick in incense sticks: Ñaùp Höông—As a monk traàn ai.’ Tu taäp tö duy tu chuùng ta luoân taâm nieäm, does in acknowledgement of those of khoâng giaây phuùt naøo rôøi: “Saùng nhö theá aáy, chieàu worshippers—Caém höông vaøo loø, nhö moät vò sö nhö theá aáy.” Phaûi baèng vaøo töï taùnh maø duïng coâng caém höông cho thí chuû (khaùch vì ta maø ñeán ñoát chöù khoâng caàu ôû hình töôùng beân ngoaøi. Neáu gaëp höông, ta ñaùp taï baèng caùch ñôû laáy höông maø caém caûnh maø chaïy theo caûnh, aét seõ ñi laàm ñöôøng. vaøo loø). Caûnh giôùi töø töï taùnh sanh môùi laø caûnh giôùi chaân Stick too much to formalities: Caâu neä. thaät. Phaùp moân tónh löï ñoøi hoûi söï duïng coâng lieân Sticking or remaining in: Baùm chaët vaøo. tuïc, trieàn mieân, khoâng luùc naøo giaùn ñoaïn. Duïng Stiffness of mind: Hoân traàm—See Ten kinds of coâng nhö kieåu gaø aáp tröùng. Tham thieàn phaûi coù afflictions. kieân taâm, thaønh taâm vaø haèng taâm. Khoâng theå coù Stilling the thought: Tónh löï—Zen translates as taâm kieâu ngaïo, thaáy mình cao hôn hoaëc hay hôn ‘stilling the thought.’ It also means ‘thought ngöôøi khaùc. Nhö coù nhöõng tö töôûng ñoù, thì loaïi ma cultivation.’ ‘Thought’ refers to investigating the cuoàng thieàn seõ nhaäp vaøo khieán cho coâng phu meditation topic. ‘Stilling the thought’ means ‘at khoâng coù hieäu quaû. Khi tham thieàn khoâng neân all times, wipe it clean, and let no dust alight.’ sanh voïng töôûng. Coù voïng töôûng thì chaúng coù lôïi ‘Thought cultivation’ is done by means of raising ích gì, chæ phí thôøi giôø maø thoâi. Tham thieàn phaûi the meditation topic in thought after thought and coù taâm nhaãn naïi, taâm nghó veà laâu daøi. Bí quyeát never forgrtting it. We must think it this way: “We tham thieàn laø chöõ “Nhaãn”, caùi gì nhaãn khoâng ñöôïc do it in the morning, and we also do it in the cuõng phaûi nhaãn, nhaãn ñeán cöïc ñieåm, thì boãng evening.’ We should apply effort within our own nhieân tröïc ngoä. Neáu khoâng kham nhaãn, khoâng nature and not seek outside. If we follow after any chòu ñöïng ñau ñôùn, khoù nhoïc, khi gaëp trôû ngaïi

seõ external state, it is easy to go astray. Only states boû cuoäc.

Stillness (n): Ekagra (skt)—Calmness— sau chæ coù Ñöùc Phaät môùi coù theå duøng baùt ñaù chöù Quietness—Söï yeân laëng. caùc ñeä töû khoâng ñöôïc pheùp duøng). Stimulate (v): Phaùt khôûi—To spring up—To Stone-hearted (a): Nhaãn taâm. begin—To develop. Stones nodded in approval: Ñieåm Thaïch—The Sting (v): Caén röùt. stones nodded in approval, when T'ao-Sheâng read Stinginess: Matsarya (skt)—Keo kieát—Boûn xeûn the Nirvana Sutra—Khi Ñaïo Sinh (355-434) giaûng (xan)—Avaricious—Stingy—The Buddha taught Kinh Nieát Baøn, ñeán choã Xieån Ñeà thaønh Phaät, ñaù in the Dharmapada Sutra, verse 177: "Misers nghe coøn phaûi gaät ñaàu (Sö Ñaïo Sinh ngöôøi thôøi cannot go to the heaven, fools cannot indeed Ñoâng Taán khoaûng 355-434, coù laàn giaûng veà thuyeát praise charity. A wise man rejoices in alsmgiving xieån ñeà thaønh Phaät, bò moïi ngöôøi coâng kích khai and thus becomes happy thereafter."—Ñöùc Phaät tröø, sö phaûi aån cö veà Lö Sôn. Theo truyeàn thuyeát daïy trong Kinh Phaùp Cuù: "Ngöôøi tham lam boûn thì sau khi veà Lö Sôn, sö baøy nhöõng hoøn ñaù quanh xeûn khoâng theå sanh leân coõi trôøi, ngöôøi ngu si thaûo am ra laøm ñeä töû roài tieáp tuïc giaûng veà xieån ñeà khoâng öa taùn döông vieäc boá thí, nhöng ngöôøi trí thaønh Phaät. Ñaù nghe ñeàu gaät ñaàu. Veà sau, kinh thaáy boá thí laïi tuøy hyû coâng ñöùc vaø töông lai hoï seõ Ñaïi Baùt Nieát Baøn do Ñaøm Voâ Saám dòch truyeàn döï höôûng phaàn an laïc."—See Seven defilements, ñeán phöông nam, noäi dung veà xieån ñeà thaønh Phaät and Fifty-one Dharmas interactive with the Mind. gioáng nhö ñieàu ngaøi Ñaïo Sinh ñaõ giaûng, moïi ngöôøi luùc ñoù môùi nhaän ra sö laø ngöôøi gioûi. Luùc ñoù môùi Stingy: Boûn xeûn—Avaricious. coù caâu "Sinh coân thuyeát phaùp, ngoan thaïch ñieåm Stinking hair ghosts: Hair-sharp and stinking— ñaàu," nghóa laø khi oâng Sinh thuyeát phaùp thì ñaù Sharp and stinking hair ghosts—Xuù Mao Quyû— cöùng cuõng phaûi gaät ñaàu). Quyû coù loâng thoái—See Nine classes of ghosts (I). Stone-paved floor: Neàn loùt ñaù. Stinking mouth ghosts: Xuù Khaåu Quyû—Quyû Stone-throwing: Vieäc neùm ñaù. mieäng thoái—See Nine classes of ghosts (I). Stint (v): Haïn cheá. Stoning (n): Vieäc neùm ñaù. Stir (v) up the energy: Khôi daäy tieàm naêng. Stony (a): Baèng ñaù. Stirring Assembly: Phaùt Khôûi Chuùng—The Stool: Nisidana (skt)—Gheá ñaåu—Ni Sö Ñaøn hay vaûi loùt ngoài hay gheá ñaåu nhoû—See Six things assembly which, Sariputra stirred the Buddha to which a monk must have (B), Seven begin his Lotus Sutra sermons—Chuùng hoäi maø appurtenances of a monk, and Eight Ngaøi Xaù Lôïi Phaát ñaõ ba laàn cung thænh khieán cho appurtenances of a monk or a nun. Ñöùc Theá Toân khôûi thuyeát Kinh Phaùp Hoa—See Fourfold disciples (B). Stop (v): To halt—Döøng—To stop—Stopping—In Buddhist philosophy, the mind must forever flow Stock of merit or positive karma: Tích luõy and never be "stopped" or "blocked" in a thought. coâng ñöùc hay thieän nghieäp. Let the mind abide nowhere. The ideal is to walk Stoic (a): Thuoäc veà khaéc kyû giaûm duïc. on through all problems and situations—Trong Stone: trieát lyù nhaø Phaät, thì doøng taâm thöùc tuoân chaûy 1) (n): Stone—Ñaù. khoâng theå bò ngöøng hay bò caûn trong doøng suy 2) (v): To throw a stone—Neùm ñaù. töôûng. Haõy ñeå cho taâm khoâng truï vaøo ñaâu. Lyù Stone

begging bowl: Thaïch Baùt—The four töôûng nhöùt laø ñi treân moïi chöôùng ngaïi. heavy stone begging-bowls handed by the four Stop someone from doing something: Caûn ai devas to the Buddha on his enlightenment, which laøm caùi gì. he miraculously received one piled on the other— Stop someone's ears: Bòt tai ai. Boán baùt baèng ñaù raát naëng maø töù thieân vöông daâng Stopper: Naêng chæ (hay ngaên kieán hoaëc cuûa taát leân cho Ñöùc Phaät nhaân ngaøy Phaät thaønh ñaïo. Phaät caû chuùng sanh)—See Ten types of characteristics laáy xong beøn choàng boán caùi leân nhau, roài aán of manifestation of a Buddha. xuoáng thaønh moät caùi (coù theå vì vaäy maø töø ñoù veà

Stopping: Döøng laïi—In Buddhist philosophy, the or Bhiksuni who stores a large amount of mind must forever flow and never be "stopped" or shampoo, laundry soap, toothpaste, towels, "block" in a thought. Let the mind abide nowhere. toothbrushes and so on, and refuses to share with The idea is to walk on through all problems and other members of the Sangha, commits an offense situations—Theo trieát lyù Phaät giaùo thì doøng taâm involves Release and Expression of regret—Vò Tyø thöùc troâi chaûy khoâng ngöøng vaø khoâng theå naøo bò Kheo hay Tyø Kheo Ni naøo taøng tröõ soá löôïng lôùn ngaên caûn ñöôïc. Haõy ñeå cho taâm ñöøng truï vaøo ñaâu, daàu goäi ñaàu, boät giaët ñoà, kem ñaùnh raêng, khaên lau, nghóa laø haõy daãm ñaïp leân moïi vaán ñeà hay moïi baøn chaûy ñaùnh raêng, vaân vaân, laø phaïm giôùi xaû ñoïa hoaøn caûnh maø taâm khoâng bò vöôùng maéc. (buoâng boû vaø phaùt loà saùm hoái). Stopping offences: Chæ Trì Taùc Phaïm—Ceasing Store money or jewelry for someone else: to do evil, preventing others from doing wrong— Caát giöõ tieàn baïc vaø nöõ trang cho ai—A Bhiksu or Ñoái vôùi caùc aùc phaùp (saùt, ñaïo, daâm, voïng) thì ñònh Bhiksuni who stores money or jewelry for chæ. Töï thaân traùnh laøm caùc vieäc aùc vaø giuùp tha someone else, commits an offense involves nhaân traùnh laøm caùc vieäc aùc. Release and Expression of Regret—Vò Tyø Kheo Stopping of all speech: Sarva-vada (skt)—Baët hay Tyø Kheo Ni naøo caát giöõ tieàn baïc vaø nöõ trang ñöôøng ngoân ngöõ—No longer saying nor thinking cho ngöôøi khaùc laø phaïm giôùi xaû ñoïa (buoâng boû vaø anything. phaùt loà saùm hoái). Store of afflictions: Phieàn Naõo Taïng—Chöùa Store up cereals: Tích tröõ thoùc luùa—See Eight nhoùm phieàn naõo ueá nhieãm—The store of moral things which are unclean to a monk or a nun. affliction or defilement—See Five kinds of Store up utensils for private use: Caát giöõ noài turbidity and Five states or conditions found in neâu laøm cuûa rieâng—See Eight things which are mortality. unclean to a monk or a nun. Store of Buddha-nature: Nhö Lai taïng— There Store up wealth: Tích tröû taøi vaät—See Eight are five "stores" or the five differentiations of the things which are unclean to a monk or a nun. one Buddha-nature—See Five Stores of the one Storehouse (n): Nôi taøng tröõ. Buddha-nature. Storehouse of Buddha-law: Phaät Phaùp Taïng— Store of dust: Taøng Traàn—The store of dust, i.e. The Bhutatathata as the source of all things. the earthly body of Buddha, his Nirmanakaya— Storehouse of the Buddha's teaching: Nhö Nôi taøng tröû nhöõng buïi baëm hay oâ nhieãm, nhö Lai Taïng—See Tathagatagarbha and Tathagata nhuïc thaân (hoùa thaân) cuûa Ñöùc Phaät. Store. Store a large amount of

food and drink in Storehouse of Buddha's words: The personal storage: Taøng tröõ thöùc aên thöùc uoáng Bhutatathata (skt)—Phaät Ngöõ Taâm—Chaân Nhö trong röông tuû caù nhaân—A Bhiksu or Bhiksuni hay nôi taøng tröõ taát caû lôøi giaûng daïy cuûa chö who stores a large amount of food or drink in his Phaät—The mind of Buddha. or her personal storage space and does not bring it Storehouse consciousness: Taïng Thöùc— out to share with other members of the Order, Storehouse consciousness is one of the eight commits an offense involves Release and consciousnesses which is very familiar from the Expression of Regret—Vò Tyø Kheo hay Tyø Kheo Buddhist tradition. According to the Lankavatara Ni naøo caát giöõ soá löôïng lôùn thöùc aên thöùc uoáng Sutra, the storehouse consciousness plays a trong röông tuû caù nhaân chöù khoâng mang ra chia xeû particularly important role because it not only vôùi caùc thaønh vieân khaùc trong giaùo hoäi laø phaïm exists as the tranquil depths of the ocean do, but it giôùi xaû ñoïa (buoâng boû vaø phaùt loà saùm hoái). also functions as a repository. This is why it is Store a large amount of shampoo, laundry called a storehouse, because it collects the seeds soap, toothpaste, towels, and toothbrushes: of sense impressions and actions. Indeed, the Taøng tröõ soá löôïng lôùn daàu goäi ñaàu, boät giaët ñoà, concept of the storehouse consciousness is kem ñaùnh raêng vaø baøn chaûy ñaùnh raêng—A Bhiksu extremely important for the Mahayana Buddhism.

The storehouse consciousness is also called the Storehouse of the pure Buddha-nature: Töi "All-Base Consciousness", the consciousness that Taùnh Thanh Tònh Taïng—See Five Stores of the is the substratum of all. This implies that it has one Buddha-nature. within it the potential for both samsara and Stories of the hungry ghosts: Ngaï quyû söï nirvana, both phenomenal world and (chuyeän keå veà ngaï quyû). enlightenment—Taïng thöùc laø moät trong taùm thöùc Story of the Past: Boån Khôûi—See Twelve raát quen thuoäc vôùi truyeàn thoáng Phaät giaùo. Theo sutras. Kinh Laêng Giaø, taïng thöùc ñoùng moät vai troø quan Stories of previous incarnations of the troïng ñaëc bieät khoâng nhöõng hieän höõu khi bieån saâu tónh laëng maø coøn hoaït ñoäng nhö kho löu tröõ. Ñoù laø Buddha and his disciples: Sanh Kinh—Stories lyù do taïi sao noù ñöôïc goïi laø taïng thöùc, vì noù thaâu of the previous incarnations of the Buddha and his thaäp nhöõng haït gioáng, nhöõng aán töôïng vaø haønh disciples, translated by Dharmapala, 5 books ñoäng giaùc quan. Kyø thaät, yù nieäm veà taïng thöùc cöïc (chuan), third century A.D.—Nhöõng chuyeän veà kyø quan troïng cho Phaät giaùo Ñaïi Thöøa. Noù coøn tieàn thaân Ñöùc Phaät vaø caùc ñeä töû cuûa Ngaøi, ñöôïc ñöôïc goïi laø "Thöùc caên baûn" hay cô sôû cuûa taát caû Truùc Phaùp Hoä ñôøi Taây Taán dòch ra naêm quyeån, caùc thöùc. Ñieàu naøy nguï yù laø trong chính noù coù vaøo khoaûng theá kyû thöù ba sau Taây Lòch. tieàm naêng veà caû luaân hoài laån Nieát Baøn—See Storing up cereals: Tích tröõ thoùc luùa—This is Eight consciousnesses and Alaya-Vijnana. one of the eight things unclean to a monk or a Storehouse of the Dharmakaya: Phaùp Thaân nun—Ñaây laø moät trong taùm thöù ueá haïnh cuûa chö Taïng—The essence of Buddhahood by Taêng Ni—See Eight things which are unclean to a contemplating which the holy man attains

to it— monk or a nun. Phaùp thaân taïng laø nôi toàn tröõ phaùp thaân, laø tinh Storing mind: Taøng thöùc. yeáu cuûa Phaät quaû, baèng quaùn chieáu (thieàn quaùn) Storing up utensils for private use: Caát giöõ maø baäc Thaùnh ñaït ñöôïc—See Five Stores of the noài neâu laøm cuûa rieâng. Ñaây laø moät trong taùm thöù one Buddha-nature. ueá haïnh cuûa chö Taêng Ni—This is one of the eight Storehouse of fearlessness: Voâ UÙy Taïng— things unclean to a monk or a nun—See Eight Name of a monk of the esoteric sect—Kho chöùa things which are unclean to a monk or a nun. ñöùc voâ uùy. Voâ UÙy Taïng cuõng laø teân cuûa moät vò sö Story of King Resplendent: Phaåm Dieäu Trang Maät Giaùo. Nghieâm Vöông Boån Söï—See Twenty-eight Storehouse of ignorance: Voâ minh taïng—From chapters in the Lotus Sutra. which issues all illusion and misery—Kho chöùa voâ Straight mirror image requires a straight minh, töø ñoù saûn sanh ra moïi thöù khoå ñau phieàn object: Hình Ngay Boùng Thaúng—A straight naõo. mirror image requires a straight object. If you Storehouse of knowledge: Alaya-vijnana want to reap the “Buddhahood,” you must sow the (skt)—See Taïng Thöùc and Alaya-vijnana. Buddha-seed—A mirror reflects beauty and Storehouse of mind: Thöùc Taïng—Nhö Lai ugliness as they are, the Buddha’s Teachings Taïng—The storehouse of Tathagata, or prevail forever, knowing that requital spans three discernment, the alaya-vijnana whence all generations, obviously good deeds cause good intelligence or discrimination comes—Nhö Lai results, evil deeds causes evil results. The wise taïng cuøng vôùi voâ minh hoøa hôïp maø taïo thaønh A know that it is the object before the mirror that Laïi Da thöùc, sinh ra heát thaûy phaùp moân. should be changed, while the dull and ignorant Storehouse of miraculous words: Dharanis of waste time and effort hating and resenting the the Shingon sect—Mantras of the Shingon sect— image in the mirror. Encountering good or adverse Dieäu ngöõ taïng (mantras and dharanis of the circumstances, devoted Buddhists should always Shingon—chuù vaø ñaø la ni cuûa toâng Chaân Ngoân). be peaceful, not resent the heaven nor hate the earth—Neáu baïn muoán gaët quaû vò Phaät, baïn phaûi gieo chuûng töû Phaät. Hình ñeïp xaáu theá naøo, boùng

hieän trong göông cuõng nhö theá aáy, lôøi Phaät daïy trong Tröôøng Boä Kinh, coù boán Döï Löu Quaû Chi— muoân ñôøi vaãn theá, bieát ñöôïc quaû baùo ba ñôøi, laøm See Four factors of Stream-Attainment. laønh ñöôïc phöôùc, laøm döõ mang hoïa laø chuyeän Stream of desire: Duïc Laäu. ñöông nhieân. Ngöôøi trí bieát söûa ñoåi hình, keû daïi 1) Duïc Laäu—The stream or flow of existence, luoân hôøn vôùi boùng. Tröôùc caûnh nghòch caûnh thuaän evoked by desire interpenetrated by caûnh, ngöôøi con Phaät chôn thuaàn ñeàu an nhieân töï unenlightened views and thoughts (these taïi, chöù khoâng oaùn trôøi traùch ñaát. stimulating desires produce karma which in Straight speech: Tröïc Thuyeát—Direct preaching turn produces reincarnation)—Doøng luaân hoài of the sutras—Lôøi thuyeát phaùp thaúng töø trong Kinh sanh töû bò khuaáy leân bôûi tham duïc, taø kieán, vaø ñieån. taø tö—See Three affluences. Straightening one’s own views: 2) Stream of the passion—The illusions of Ditthijjukamma (p)—Cuûng coá chaùnh kieán cuûa cupidity, anger, etc., which keep the mình—See Ten meritorious deeds (III). individual in the realm of desire—Duïc löu.

Straightforward: Thaúng thaén—Sincere— Stream of delusive memory: Leakages—Nieäm Upright—Tröïc Taâm—Taám loøng ngay thaúng khoâng laäu. xieåm nònh (loøng ngay thaúng laø ñaïo traøng—möôøi Stream-enterer: Tu Ñaø Hoaøn—Döï löu—Nhaäp phöông chö Phaät chæ duøng tröïc taâm ñeå vöôït ra khoûi Löu—Nghòch Löu—Quaû vò Döï Löu ñaàu tieân— voøng sanh töû). One who has entered the stream—Haønh giaû ñang Straight forwardness: Uprightness—Chaùnh trong tö theá thaáy ñöôïc Ñaïo. Ngöôøi aáy vaãn coøn taâm. phaûi baûy laàn sanh töû nöõa—The position of the way Strainer (n): Ñoà loïc nöôùc. of seeing. He still has to undergo seven instances Strands of sense-desire: Panca-kama-guna of birth and death—See Four kinds of holy men (II), Srota-apanna (skt), and Twelve kinds of life (p)—Sôïi daây duïc laïc—There are five strands of and death. sense-desire. According to the Sangiti Sutta in the Long Discourses of the Buddha, there are five Stream-Entrant: See Stream-entry. strands of sense-desire (cords of sensual Stream-entry: Döï Löu—Stream entry—Stream- pleasure)—Theo Kinh Phuùng Tuïng trong Tröôøng winner—Coøn goïi laø Tu Ñaø Höôøn, Nhaäp Löu, Thoát Boä Kinh, coù naêm duïc coâng ñöùc—See Five strands Loä Ña A Baùn Na—According with the streamof of sense-desire. holy living, the srota-apanna disciple of the Strange (a): Kyø laï. sravaka stage, who has overcome the illusion of the seeming, the first stage in Hinayana—Quaû thöù Strange behavior: Caùch haønh xöû kyø laï. nhaát trong Tieåu Thöøa töù Thaùnh Quaû, haøng Thanh Strange encounter: Kyø ngoä (cuoäc gaëp gôõ laï kyø, Vaên thöøa ñaõ döùt boû heát kieán hoaëc cuûa tam giôùi thì coù taùnh caùch hoang ñöôøng). goïi laø “Döï Löu”—See Srota-apanna. Strange Ghost: Quaùi quyû—See Ten kinds of Stream-entry noble disciple: Döï Löu Thaùnh ghosts that will be reborn as an animal to continue Ñeä Töû—In The Connected Discourses of the to pay their debts. Buddha, Chapter Veludvara, the Buddha taught Strange omen: Ñieàm laï. about a noble stream-enterer. A noble disciple Stranger (n): Khaùch laï. who possesses four things is a stream-enterer, no Stray (v): Laïc höôùng. longer bound to the nether world, fixed in destiny, Streaking in public: Coâng xuùc tu só (vieäc gì xuùc with enlightenment at his destination.”—Theo phaïm ñeán lieâm sæ cuûa ngöôøi khaùc). Töông Öng Boä Kinh, Phaåm Veludvara, Phaät ñaõ Stream-Attainment: Sotapattiyangani (p)— daïy veà Döï Löu Thaùnh Ñeä Töû. “Vò Thaùnh ñeä töû ñaõ According to the Sangiti Sutta in the Long thaønh töïu boán phaùp laø vò “döï löu,” khoâng coøn bò Discourses of the Buddha, there are four factors of thoaùi ñoïa, quyeát chaéc chöùng quaû giaùc ngoä. Stream-Attainment—Theo Kinh Phuùng Tuïng

1) He possesses confirmed confidence in the 3) According to the Sangiti Sutta in the Long Buddha: Vò Thaùnh ñeä töû thaønh töïu loøng tin baát Discourses of the Buddha, there are four ñoäng ñoái vôùi Ñöùc Phaät. characteristics of a Stream-Winner—Theo 2) He possesses confirmed confidence in the Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù Dharma: Vò Thaùnh ñeä töû thaønh töïu loøng tin boán Döï Löu Quaû Chi—See Four vôùi Phaùp. characteristics of a stream-winner. 3) He possesses confirmed confidence in the 4) The stage of a definite stream-winner and Sangha: Vò Thaùnh ñeä töû thaønh töïu loøng tin nôi assure Nirvana: Tu Ñaø Höôøn (Döï Löu) ñòa

Taêng. hay giai ñoaïn Döï löu hay Nhaäp löu vaø chaéc 4) Whatever there is in his family that is suitable chaén ñöôïc ñaïo quaû Nieát baøn—See Ten for giving, all that he shares universally grounds (III). among those who are virtuous and of good Stream of wisdom: Tueä Löu—The living stream character: Vò aáy soáng ôû gia ñình, vôùi taâm goät of wisdom able to cleanse all impurity—Doøng trí saïch moïi caáu ueá xan tham. Vò aáy luoân boá thí, tueä coù khaû naêng taåy saïch moïi caáu ueá. baøn tay roäng môû, öa thích töø boû, thích ñöôïc Streamer: Dhvaja or Ketu (skt)—Phöôùn—nhôø caäy, thích thuù chia xeû vaät ñöôïc boá thí. Banner. Stream of ignorance: Voâ Minh Löu— Strength (n): Unenlightenment, or ignorance, the cause of the 1) Force of purpose: Bala-paramita (skt)— stream of transmigration—Voâ minh laø nguyeân Power—Löïc Ba La Maät—See Ten Paramitas. nhaân ñöa ñeán luaân löu trong luaân hoài sanh töû. 2) Power: Duõng maõnh—Khí löïc—Söùc maïnh. Stream of passions: Duïc Löu. Strength of mind: Mental strength—Mental 1) The stream of the passion, one of the four vigor—Psychical energy—Mind power—Taâm currents that carry the thinking along, i.e. the Löïc—Mind power or will power is the strength of illusions of cupidity, anger, etc., which keep the mind. Because our mind thoughts have many the individual in the realm of desire: Doøng strengths and weaknesses which keep pulling us; thaùc tham duïc, moät trong töù löu, nhö tö hoaëc, therefore, when we die our consciousness will go tham, saân, si, vaân vaân, giöõ maõi caù nhaân trong with the stronger force—Taâm löïc laø söùc maïnh bôûi voøng duïc giôùi. taâm nieäm cuûa chuùng ta. Bôûi taâm nieäm coù nhieàu 2) The stream of transmigration, which results moái naëng nheï khaùc nhau neân khi laâm chung thaàn from desire: Vieäc soáng cheát trong doøng luaân thöùc cuûa chuùng ta theo moái naøo naëng nhöùt maø ñi. hoài sanh töû (ba coõi) trong duïc giôùi. Strengthen affinity with others: Quaûng keát Stream spirit: Thaàn Suoái. thieän duyeân. Stream of Truth: Ñaïo löu—The flow or Strengthening cause: Döôõng nhaân, moät trong progress of Buddha-truth. The flow or progress of naêm nguyeân nhaân—Nourishing cause, one of the Buddha-truth; the spread of a particular five causes (four elements of earth, water, fire and movement, e.g. the Ch'an school—Doøng chaân lyù, wind which are the causers or producers and hay doøng tieán ñeán chaân lyù Phaät, hay Thieàn Toâng. maintainers of infinite forms of nature (results)— Stream of unenlightenment: Voâ Minh Laäu. See Five causes (A). Stream-winner: Sotapanna (p)—Quaû Döï Löu. Stress (n): Söï caêng thaúng thaàn kinh. 1) Stream-entry: Tu Ñaø Höôøn—Nhaát Lai—Who Stretching: Co duoãi—See Ten kinds of Budha- has seen Nibbana for the first time—First work in all worlds in all times of the Buddhas (B) state of sainthood. (7). 2) A stream-winner is no longer subject to the Stricken by fatal illness: Gaëp baïo bònh—Those downfall and is assured Enlightenment—Moät stricken by fatal illness and become unconscious baäc Döï Löu khoâng coøn bò ñoïa laïc vaø chaéc when passing away. This is one of the ten types of chaén seõ ñöôïc giaùc ngoä. people who cannot recite the Buddha's name at

near-death time—Nhöõng keû gaëp baïo bònh, hoân meâ Strive (v) with diligence: Sieâng naêng tinh taán. baát tænh roài qua ñôøi. Ñaây laø moät trong möôøi loaïi Strive to produce positive karma: Coá gaéng ngöôøi khoâng theå nieäm Phaät ñöôïc

luùc laâm chung— laøm phaùt sanh thieän nghieäp. See Ten types of people who cannot recite the Strive for purification: Noã löïc thanh tònh. Buddha's name at near-death time. Strive for success: Noã löïc ñeå thaønh coâng. Stricken by sudden illness: Bò truùng phong Strive tirelessly: Ñaáu tranh khoâng ngöøng nghæ thình lình—Those stricken by sudden illness and become dumb or speech impaired, which prevents Striving to prove: Kieán Tranh—Wrangling on them from actually reciting the Buddha's name behalf of heterodox views; striving to prove aloud. This is one of the ten types of people who them—Coá chaáp nôi yù kieán sai laàm cuûa mình maø cannot recite the Buddha's name at near-death tranh caõi. time—Nhöõng keû bò truùng phong thình lình trôû neân Stroll around: Ñi kinh haønh. aù khaåu hay khuyeát taät aên noùi neân khoâng theå nieäm Strong (a): Sturdy—Maïnh. Phaät ñöôïc. Ñaây laø moät trong möôøi loaïi ngöôøi Strong attachment of love: The bondage of khoâng theå nieäm Phaät ñöôïc luùc laâm chung—See desire—AÙi Tröôùc—See Attachment of love. Ten types of people who cannot recite the Strong mind turned away from worldliness: Buddha's name at near-death time. Asayabala (skt)—Thaâm Taâm Löïc—See Ten kinds Strict (a): Nghieâm khaéc—Nghieâm nhaët—Haø of powers. khaéc—Khaéc khe. Strong and weak: Cöôøng nhöôïc. Strict abstinence: Tònh trai. Strong in wisdom: Kieân coá tueä (coù moät trí tueä Strict morality: Giôùi haïnh. kieân coá maïnh meõ). Strictly forbidden: Troïng caám. Stotra (skt) Tuïng ca—Khuùc haùt ca tuïng Phaät, chö Strictly keep the precepts: Giôùi haïnh tinh toå hay nhöõng thaàn linh trong Phaät giaùo—A song of nghieâm—Strictly keep the precepts. This is one of praise to the Buddha or to great masters or deities the five basic characteristics of any Zen of Buddhism. cultivators—Ñaây laø moät trong naêm ñöùc taùnh caên Structuralism: Keát caáu luaän—Chuû nghóa caáu baûn cuûa ngöôøi tu thieàn—See Five basic taïo. characteristics of any Zen cultivators. Structurally: Theo söï saép ñaët. Strife: Tranh giaønh. Structure (n): Strike a bell: Xuùc Chung (ñaùnh chuoâng, loaïi 1) Caáu taïo—Keát caáu—Caáu truùc. chuoâng lôùn). 2) The structure, which sets up all places—Kieán Strike (v) up a conversation: Gôïi chuyeän. laäp phong luaân, coù khaû naêng kieán laäp taát caû Striking the head: Keishu (jap)—Kheå thuû (daäp xöù sôû—See Four kinds of atmosphere. ñaàu leã laïy). Structure of setting up all places: Kieán Laäp Striking parallel: Töông ñoàng. Phong luaân, coù khaû naêng kieán laäp taát caû caùc xöù Strindriya (skt): Female organ—Nöõ caên—See sôû—See Ten types of characteristics of Twenty two roots. manifestation of a Buddha (1). Strings of pearls: Chuoãi ngoïc trai—The Buddha Struggle (n & v): Chieán ñaáu. sees the dew-drops hanging on the ends of Struggle against the enemy: Khaùng ñòch branches like strings of pearls; however, as the Struggle against mara: Chieán ñaáu choáng ma sun rises higher, they all melt and sink into the quaân. ground—Ñöùc Phaät thaáy nhöõng haït söông treân ñaàu Struggle for Buddhahood: Chieán ñaáu ñeå ñaït caønh nhö caùc chuoãi ngoïc trai; tuy nhieân, khi vaàng ñeán Phaät quaû. döông leân cao thì chuùng ñeàu tan bieán xuoáng ñaát. Struggle to do something: Try very hard to do Strive (v): Raùn söùc—To make efforts—To something—Phaán ñaáu laøm vieäc gì. endeavor.

Struggle (v) for enlightenment: Noã löïc giaùc dahrmas (thoughts, feelings, physical things, ngoä. etc)—Giaùo ñieån daïy Taâm Lyù Hoïc, veà taùm thöùc Stubborn (a): Thambha (p)—Chaáp nhaát—Ngoan (nhaõn, nhó, tyû, thieät, thaân, yù, Maït na vaø A Laïi Da). coá—Öông ngaïnh—Head-strong—Obstinate— Nhöõng thöùc naày giuùp chuùng sanh phaân bieät phaûi Pigheaded—Self-opinionated—Stiff-necked. traùi. Stubborn perverted views: Drstiparamarsa Study to gain wisdom: Tu taäp ñeå ñaït ñöôïc trí (skt)—Kieán thuû kieán—See Five sharp servants, hueä. and Ten kinds of wrong views. Study of increased powers of mind: Taêng Stubborn woman: Ngoan phuï. Thöôïng Taâm Hoïc—One of the three studies, the study of increased powers of mind through Stubbornness (n): Söï öông ngaïnh. meditation—Moät trong tam hoïc, coøn goïi laø ñònh Student of Tripitaka: Tam Taïng Hoïc Giaû. hoïc hay thieàn ñònh laø caùi hoïc laøm taêng tröôûng caùi Studies: Hoïc—There are three studies, or three taâm. practices of precepts, meditation and wisdom— Study the ineviatability of karma and its See Three studies. effect: Quaùn Quaû Baùo—See Four kinds of Study (n): Pancavidya or Siks (skt)—Learn examination. (process of acquiring knowledge)—Khoa hoïc— Study of non-Buddhist doctrines: Ngoaïi hoïc Nghieân cöùu—There are five sciences or studies of (hoïc nhöõng giaùo thuyeát khoâng phaûi cuûa ñaïo Phaät). India which help people improve their knowledge or wisdom—Coù naêm thöù minh hay naêm moân hoïc Study oneself or introspection: Quaùn Töï xöa cuûa AÁn Ñoä giuùp con ngöôøi phaùt trieån trí hueä— Thaân—See Four kinds of examination. See Five sciences. Study and practice the moral duties: Haønh trì Study the Buddha's teaching yet interpret it giôùi luaät (hoïc vaø haønh trì giôùi giôùi luaät ñeà thaønh töïu giôùi ñoä)—See Six things which enable a misleadingly, or falsely: Hoïc Giaùo Thaønh bodhisattva to keep perfectly the six paramitas. Meâ—Hoïc giaùo phaùp cuûa Phaät maø vaãn naûy sinh nhöõng kieán giaûi sai laàm. Study the Pratimoksha: Hoïc giôùi boån—A Bhiksu or Bhiksuni who fail to begin to study Study of Buddhism: Buddhology—Phaïm hoïc Pratimoksha after one year of receiving the full (moân hoïc veà Phaät giaùo). ordination, commits an Expression of Regret Study the cause of the sin, which lies in Offense—Vò Tyø Kheo hay Tyø Kheo Ni naøo khoâng ignorance, or lack of clear understanding: chòu hoïc giôùi boån sau moät naêm thoï ñaïi giôùi, laø Quaùn Nhaân Duyeân—See Four kinds of phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. examination. Study of the rules: Study of the Study of the commandments: Giôùi Hoïc—See commandments—Giôùi Hoïc—The study of the Study of the discipline. rules or discipline, or the commandments, one of Study of the discipline: Giôùi Hoïc—Moral the three departments, the other two being formation—The study of the rules or discipline, or meditation and philosophy—Tu hoïc giôùi luaät, moät the commandments, one of the three departments, trong tam hoïc cuûa Phaät giaùo, hai phaàn khaùc laø the other two being meditation and philosophy— ñònh vaø hueä—See Three studies. Tu hoïc giôùi luaät, moät trong tam hoïc cuûa Phaät giaùo, Study and observe the ten precepts with all hai phaàn khaùc laø ñònh vaø hueä—See Three studies. your heart: Hoïc hoûi vaø phuïng trì thaäp giôùi baèng Study of the eight consciounesses: Duy Thöùc heát taâm trí cuûa mình.

Hoïc—The doctrine which teaches the psychology Study and practice: Tu taäp. of the eight consciousnesses (sight, hearing, smell, Study and repent: Hoïc Hoái—Studying to taste, touch, mind, Mana and Alaya). These repent, as when a monk having committed sin consciousnesses enable sentient beings to seeks to repent—Hoïc saùm hoái, nhö khi moät vò discriminate between right and wrong of all taêng phaïm toäi tìm caùch saùm hoái.

Study of the rules: Moral formation—Study of Study worldly subjects and neglect to discipline—Giôùi hoïc. cultivate: Hoïc moân hoïc cuûa theá tuïc vaø laõng queân Study the Tathagata in his perfec character, tu taäp—A Bhiksu or Bhiksuni who spends all her and saving power: Quaùn Nhö Lai Thaân—See time studying worldly subjects and neglects to Four kinds of examination. cultivate his or her spiritual teachings and Study the teachings: Hoïc hoûi giaùo phaùp. practices, commits an Expression of Regret 1) See Read worldly books and magazines. Offense—Vò Tyø Kheo hay Tyø Kheo Ni naøo chæ lo 2) A Bhiksu or Bhiksuni should not study hoïc moân theá tuïc maø laõng queân vieäc tu taäp phaàn teaching without applying the basic and taâm linh, laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà essential practices of Buddhism in order to saùm hoái. transform his or her afflictions and habit Studying and practicing formlessness energies—Vò Tyø Kheo hay Tyø Kheo ni khoâng (nonappearance) and inaction (non pursuit) neân chæ hoïc giaùo phaùp maø khoâng aùp duïng without abiding in them: Tu hoïc moân voâ nhöõng tu taäp caên baûn vaø coát loõi trong Phaät töôùng, voâ taùc, khoâng laáy voâ töôùng, voâ taùc laøm choã giaùo ñeå chuyeån hoùa phieàn naõo vaø taäp khí. tu chöùng—See Fifteen modes of contemplation. 3) A Bhiksu or Bhiksuni who is studying Studying and practicing the immaterial or teachings of a profound, metaphysical, and emptiness without abiding in voidness: Tu mystical nature, should always ask himself or hoïc moân Khoâng; khoâng laáy khoâng laøm choã tu herself how he or she may apply these chöùng—See Fifteen modes of contemplation. teachings in his or her daily life to transform Studying to repent: Hoïc hoái—See Study and his or her suffering and realize repent. emancipation—Vò Tyø Kheo hay Tyø Kheo Ni hoïc hoûi giaùo ñieån thaâm saâu, sieâu vieät vaø uyeân Studying sacred learning: Phaïm chí—See aùo phaûi töï tìm caùch aùp duïng giaùo lyù aáy vaøo Brahmacari. ñôøi soáng haèng ngaøy ñeå chuyeån hoùa khoå ñau Stumble (n & v): Vaáp ngaõ. vaø ñaït ñöôïc söï giaûi thoaùt. Stumblingblock (n): Vaät chöôùng ngaïi. Study things or phenomena: Khaûo saùt vaïn Stupa (skt): Baûo thaùp (phuø ñoà)—Pagoda adorned höõu. with gems—Precious stupa—Tower (a symbol of Study of wisdom: Tueä Hoïc—One of the three mind of Buddha). studies, the study of wisdom—Moät trong tam hoïc, 1) A stupa is a monument where the sacred quaùn chieáu chaân lyù ñeå caét ñöùt phieàn naõo—See remains of the Buddha and noble monks are Three studies. kept so that people can pay their respect to Study a worldly subject: Hoïc moân hoïc cuûa theá them. Today, a stupa serves as symbol for tuïc—A Bhiksu or Bhiksuni can study a worldly Buddhists to recall the good conduct of the subject to upgrade his or her worldly knowledge Buddha and noble monks—Thaùp laø moät loaïi so he or she can enrich his or her knowledge for töôïng ñaøi nôi löu giöõ xaù

lôïi cuûa Ñöùc Phaät vaø preaching in Buddhism. However, he or she nhöõng vò Taêng tònh haïnh cho moïi ngöôøi ñeán cannot invite female or male teacher to come to kính ngöôõng. Ngaøy nay thaùp ñöôïc duøng nhö his or her place to receive private tutoring. If he or moät bieåu töôïng cho Phaät töû nhôù laïi phaïm she does that, he or she commits an Expression of haïnh cuûa Ñöùc Phaät vaø chö Thaùnh Taêng. Regret Offense—Moät vò Tyø Kheo hay Tyø Kheo 2) A Sanskrit term for “relic shrine,” or “burial Ni coù theå hoïc moät moân hoïc cuûa theá tuïc ñeå laøm mound,” containing the sutras, remains of the giaøu kieán thöùc cuûa mình khi giaûng Phaät phaùp. Tuy dead, and ashes or other secret relics, nhieân, vò aáy khoâng ñöôïc môøi thaày hay coâ ñeán choã specially of the Buddha, or of an important mình ôû ñeå daïy theâm cho rieâng mình. Neáu laøm nhö master, whether the relics of the body or the vaäy laø vò aáy phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa mind, e.g. bones or scriptures. These (phaûi phaùt loà saùm hoái). monuments usually house the relics of the

Buddha, relics of a deceased teacher or Phaùp Thaân (vì chöõ “Toâng” laø haït gioáng phaùp giôùi, sacred objects such as texts or statues. As the hình daùng nhö thaùp troøn). body is supposed to consist of 84,000 atoms, Stupa of king Asoka: See A Duïc Vöông Thaùp. Asoka is said to have built 84,000 stupas to Stupid (a): Blunt—Dull—Foolish—Ignorant— preserve relics of Sakyamuni. The stupas Monkey-witted—Silly—Ñaàn ñoän—Ngu ñaàn. erected over relics of the Buddha vary from Stupid fellow: Gaõ ngoác. the four at his birthplace, the scene of his Stupid people: Ngöôøi ngu—Stupid people can’t enlightenment, of his first sermon, and of his tell the difference between right and wrong, good death. The stupa was probably the earliest and evil. Their stupidity keeps them from doing distinctively Buddhist structure, and the first good—Ngöôøi ngu khoâng theå bieän bieät söï khaùc ones were built to house the relics of bieät giöõa phaûi traùi, thieän aùc. Söï ngu si cuûa hoï caûn Sakyamuni Buddha—Phaïn ngöõ chæ “thaùp thôø ngaên hoï laøm vieäc thieän. xaù lôïi,” coøn goïi laø Du Baø, Ñaâu Baø, Phuø Ñoà, Suaát Ñoâ Baø, Thaùp Baø, Tuy Ñoà Baø, Baûo thaùp, Stupid stones nodded their heads: Ngoan nôi ñaát ñöôïc ñaép leân cao ñeå thôø kinh vaø xaù lôïi Thaïch Ñieåm Ñaàu—Moved by the reciting of the cuûa Phaät hay cuûa caùc vò toå, xaù lôïi coù theå vaät Mahaparinirvana Sutra, even the stupid stones chaát hay tinh thaàn, nhö nhöõng ngoïc thaïch xaù nodded their heads—Kinh Nieát Baøn moät khi ñöôïc lôïi hay kinh ñieån. Nhöõng thaùp thôø naøy thöôøng thuyeát giaûng thì ngay caû ñaù cuõng phaûi gaät ñaàu thôø xaù lôïi Phaät, caùc vò toå ñaõ vieân tòch, nhöõng (theo Lieân Xaõ Cao Hieàn Truyeän, thì ngaøi Truùc thaùnh vaät, kinh ñieån hay töôïng. Vì thaân ngöôøi Ñaïo Sinh vaøo nuùi Hoå Khaâu xeáp ñaù laøm hoïc troø coù 84.000 nguyeân töû, neân vua A Duïc ñaõ cho cho ngaøi giaûng kinh Nieát Baøn, caùc hoøn ñaù ñeàu xaây 84.000 thaùp thôø xaù lôïi cuûa Ñöùc Phaät. caûm ñoäng gaät ñaàu. Ngaøy nay muoán dieãn ñaït yù ñaõ Nhöõng thaùp naày ñöôïc xaây trong vuøng töù ñoäng caûm hoùa ñöôïc ngöôøi ta moät caùch saâu saéc thì goïi laø taâm, nôi Phaät ñaûn sanh, thaønh ñaïo, chuyeån Ngoan Thaïch Ñieåm Ñaàu). Phaùp Luaân, vaø nôi Phaät nhaäp Nieát Baøn. Thaùp Stupid temptations: See Dull Vices. coù leõ laø nhöõng kieán truùc ñaëc tröng sôùm nhaát

Stupid and unclean: Sattvakasaya (skt)— cuûa Phaät giaùo, vaø nhöõng thaùp ñaàu tieân ñöôïc Chuùng Sanh Ñoäc—The fourth of the five periods xaây ñeå thôø xaù lôïi Phaät Thích Ca. of decay, when all creatures are stupid and 3) There are four sacred stupas—Coù boán thaùp unclean—Giai ñoaïn thöù tö trong naêm giai ñoaïn thieâng—See Four sacred stupas. huûy dieät nôi maø moïi sinh vaät ñeàu ñaàn ñoän vaø baát Stupas associated with some activities of the tònh. Buddha: Nhöõng thaùp lieân heä ñeán nhöõng hoaït Stupid vices: See Dull Vices. ñoäng cuûa Ñöùc Phaät—See Buddha's activities. Stupidity (n): Moha (skt & p)—Voâ minh— Stupa of Buddha's hair and nail relics: Traûo Ignorance—Delusion—Dullness—Infactuation— Thaùp—A stupa or reliquary, for preserving and Stupidity means ignorance. Stupidity also means honouring the nails and hair of the Buddha, said to unwilling to learn the truth, for which the be the first Buddhist stupa raised—Thaùp thôø moùng meditation on causality (Nhôn duyeân) is the tay moùng chaân vaø toùc cuûa Ñöùc Phaät do tröôûng giaû remedy. One of the three fires which must be Caáp Coâ Ñoäc döïng leân. Ñaây laø khôûi thuûy cuûa vieäc allowed to die out before Nirvana is attained. The döïng thaùp trong ñaïo Phaät. erroneous state of mind which arises from belief Stupa of Buddha's relics: Thaùp xaù lôïi cuûa Ñöùc in self. In order to eliminate "stupidity," you Phaät. should meditate on causality (karma)—"Stupidity" coù nghóa laø ngu si. "Stupidity cuõng coù nghóa laø Stupa of dharmakaya: Phaùp Thaân Thaùp—The khoâng chòu hoïc hoûi chaân lyù veà thieàn quaùn nhaân pagoda where abides a spiritual relic of Buddha; duyeân. Ñaây laø moät trong ba ngoïn löûa phaûi ñöôïc the esoteric sect uses the letter "Tsung" as such an daäp taét tröôùc khi ñaït tôùi Nieát Baøn. Ñaây laø traïng abode of the dharmakaya—Thaùp coù ñaët xaù lôïi thaùi sai laàm khôûi leân töø vieäc tin raèng coù moät caùi Phaät. Maät giaùo laáy chöõ "Toâng" trong tieáng Phaïn laø

ngaõ thaät. Ñeå trieät tieâu voâ minh, baïn neân thieàn until now, on two separate occasions I have seen quaùn veà nhaân duyeân—See Ignorance, and Three Three Saints of the Western Pureland, perhaps my ailments (A). time to gain rebirth is near." After speaking, he Sturdy (a): Strong—Kieän (maïnh meû). composed a poem to bid farewell to the great Stutter (v): Noùi laép baép—To gabble. assembly. Next day, April 13th, he did not eat or drink, but continued to sit straight with his eyes Styana (skt): Hoân traàm—Apathy—To become closed. Then at five in the morning, he bathed and rigid—Darkness—To grow dense—Idleness— cleaned himself and changed his robe. On that Low-mindedness—Low spirit—Sloth— day, the 14th, nearing the noon hour, he sat with Stupefaction—One of the Upaklesa, or secondary his eyes closed peacefully facing the Western hindrances—Hoân traàm (môø toái hay nguû guïc trong direction. Hearing this news, religious rank and tieán trình tu taäp)—See Fifty-one Dharmas lay Buddhists from everywhere gathered in great interactive with the Mind, and Seventy-five numbers. The Great Master suddenly opened his dharmas of the Abhidharma Kosa. eyes and said: "I'm going to the Ultimate Bliss Style of living: Caùch aên ôû. World, it will not be long before I shall return. Sua-Sen Great Master: Thieät Hieàn Ñaïi Sö— Finding liberation from life and death is a very According to Most Venerable Thích Thieàn Taâm in important matter, everyone must be diligent in The

Thirteen Patriarchs of Pureland Buddhism, reciting Buddha peacefully and purely." After Great Master Sua-Sen, the Eleventh Patriarch of giving this instruction, he put his palms together, Chinese Pureland Buddhism. His self-given name chanted the virtuous name Amitabha Buddha and was Töï-Teá and he was also known as Hsing-An. then took his last breath. He was only 49 years He was a son of the Thôøi Family of the Thöôøng- old—Theo Hoøa Thöôïng Thích Thieàn Taâm trong Thuïc region. He lived during the Ch'ing Dynasty. Lieân Toâng Thaäp Tam Toå, Thieät Hieàn Ñaïi Sö töï laø Even as an infant, he never ate fish or meat. After Töï Teá, hieäu laø Tænh Am, con nhaø hoï Thôøi ôû ñaát taking the religious path, he examined the concept Thöôøng Thuïc. Ngaøi soáng vaøo ñôøi nhaø Thanh. "Who is Buddha?" Once he became awakened, Ngay töø khi coøn beù, ngaøi ñaõ khoâng aên caù thòt. Sau he said: "I have awakened from a dream." khi xuaát gia, ngaøi tham cöùu caâu "Phaät Laø Ai?" Thereafter, he went into a three-year retreat at Ngaøi ñöôïc tænh ngoä vaø noùi raèng: "Toâi ñaõ tænh giaác Chaân Tòch Temple. During the day he studied and mô." Keá tieáp, ngaøi ñoùng cöûa thaát ba naêm ôû chuøa examined the Tripitaka, and at night he engaged Chaân Tòch. Ban ngaøy duyeät tam taïng kinh ñieån, in Buddha recitation. After coming out of his ban ñeâm chuyeân trì Phaät hieäu. Sau khi ra thaát, retreat, he went to Maäu Sôn to worship the Cari at ngaøi ñeán Maäu Sôn leã xaù lôïi thaùp A Duïc Vöông. a pagoda called Ajatasatrou. On the Memorial Nhaèm ngaøy Phaät nhaäp Nieát Baøn, ngaøi hoïp chuùng, Day of the Buddha entering Maha-Nirvana, he saém leã cuùng döôøng, roài ñoát ngoùn tay tröôùc töôïng had a great gathering of Buddhists to worship and Phaät, phaùt boán möôi taùm lôøi nguyeän. Luùc aáy caûm to make offerings. Thereafter, he burned a finger ñöôïc xaù lôïi Phaät phoùng aùnh quang minh röïc rôõ. before the Buddha' statue and made forty-eight Trong phaàn giaùo chuùng, ngaøi thöôøng daïy raèng: great vows. At that moment his action led the Cari "Moät chöõ nguyeän bao goàm caû Tín vaø Haïnh. Luùc to emit bright lights. While guiding his disciples, lôùn tuoåi, ngaøi veà truï trì taïi chuøa Phaïm Thieân, coøn he often taught: "The single word Vow goïi laø chuøa Tieân Laâm ôû Haøng Chaâu. Naêm Ung encompasses both Faith and Practice." On Chaùnh thöù baûy, ngaøi thaønh laäp Lieân Xaû, laøm vaên December 8th, lunar year, of the eleventh year of phaùt theä giöõa ñaïi chuùng, laáy toân chæ "Troïn ñôøi tinh Ung-Chaùnh reign period, he told the great taán tu Tònh nghieäp laøm kyø haïn." Ngaøi chia khoùa tu assembly: "In April of next year, I will go far haèng ngaøy ra laøm "Hai möôi phaàn trì danh," "Chín away." Thereafter, he went into retreat, daily phaàn quaùn töôûng," vaø moät phaàn leã saùm" cho ñaïi reciting Buddha's name one hundred thousand chuùng nöông theo ñoù maø tu taäp. Coù nhaø tu Thieàn times. On April 12th of the following year, he told hoûi veà ñöôøng loái quan yeáu cuûa phaùp moân Nieäm his disciples: "From the beginning of the month Phaät, ngaøi lieàn duøng lôøi keä khai thò raèng:

"Moät caâu A Di Ñaø, Subaku-kumara (skt): Dieäu Tí Boà Taùt—Toâ Baø Laø vieäc ñaàu coâng aùn. Hoâ Ñoàng Töû—The Bodhisattva of the wonderful Khoâng thöông löôïng chi khaùc, arm—Vò Boà Taùt coù caùnh tay kyø dieäu. Thaúng ngay lieàn quyeát ñoaùn. Subahku-kumara Sutra (skt): Dieäu Tí Boà Taùt Kinh—The sutra

mentioned about Subaku Ví nhö ñoáng löûa lôùn, Bodhisattva—Kinh noùi veà Toâ Baø Hoâ Ñoàng Töû. Nhaûy vaøo lieàn chaùy tan. Sub-cause: Trôï Duyeân—See Four sub-causes. Laïi nhö göôm Thaùi A (baûo kieám) Subcommentary (n): Lôøi pheâ bình boå tuùc. Xoâng vaøo lieàn ñöùt ñoaïn. Subconscious (a): Haï yù thöùc—Thuoäc veà tieàm Saùu chöõ goàm nhieáp thaâu, thöùc (haï tieàm thöùc)—Beân döôùi yù thöùc. Taùm muoân tö phaùp taïng. Subconscious mind: Tieàm thöùc. Moät caâu giaûi quyeát xong, Subculture (n): Phuï vaên hoùa—Vaên hoùa thöù yeáu. Ngaøn baûy traêm coâng aùn. Subdelegate (v): Taùi uûy quyeàn (ñaõ ñöôïc uûy Maëc ai khoâng thích nghe, quyeàn, nay laïi uûy quyeàn cho ngöôøi khaùc). Ta töï taâm-taâm nieäm. Subdue (v): Haøng phuïc—To tame—To Xin chôù coù nhieàu lôøi, subjugate—See Abhicaraka. Giöõ moät loøng khoâng loaïn." Subdue afflictions: Subduing afflictions—Haøng Nieân hieäu Ung Chaùnh thöù 11, ngaøy moàng 8 thaùng Phuïc Phieàn Naõo—There are four basic ways for a 12 aâm lòch, ngaøi baûo ñaïi chuùng raèng: "Thaùng tö Buddhist to subdue afflictions—Coù boán caùch cho sang naêm ta seõ ñi xa." Roài ngaøi ñoùng cöûa thaát, ngöôøi Phaät töû haøng phuïc phieàn naõo: moãi ngaøy nieäm 100.000 caâu Phaät hieäu. Sang naêm, 1) Subduing afflictions with the mind bygoing ngaøy 12 thaùng 4, ngaøi baûo cuøng vôùi caùc moân ñoà deep into meditation or Buddha recitation: raèng: "Töø ñaàu thaùng ñeán nay ta ñaõ hai laàn thaáy Haøng phuïc phieàn naõo baèng taâm baèng caùch ñi "Taây Phöông Tam Thaùnh," chaéc laø ñeán luùc vaõng saâu vaøo thieàn quaùn hay nieäm Phaät. sanh. Noùi xong, lieàn laøm baøi keä töø giaõ ñaïi chuùng. 2) Subduing afflictions with noumenon: Haøng Qua hoâm sau ngaøy 13 thaùng 4, ngaøi khoâng aên phuïc phieàn naõo baèng quaùn chieáu nguyeân lyù uoáng, cöù nhaém maét ngoài thaúng. Ñeán canh naêm, cuûa vaïn höõu—When deluded thoughts arise ngaøi taém röûa, thay y haäu. Böõa aáy, nhaèm 14, gaàn which cannot be subdued with mind through giôø ngoï, ngaøi ngoài nhaém maét, day maët veà phöông meditation or Buddha recitation, we should Taây, yeân laëng. Haøng ñaïo tuïc khaép nôi nghe tin, move to the next step by visualizing hoäi veà ñoâng nhö chôï. Ñaïi sö boãng môû maét ra, noùi: principles. Whenever afflictions of greed "Toâi veà Cöïc Laïc, khoâng bao laâu seõ trôû laïi. Thoaùt develops, we should visualize the principles ly soáng cheát laø vieäc lôùn, moãi ngöôøi neân coá gaéng of impurity, suffering, impermanence and no- thanh tònh nieäm Phaät." Daën doø xong, ngaøi chaép self. When anger arises, we should visualize tay, xöôùng hoàng danh A Di Ñaø Phaät roài thò tòch. the principles of compassion, forgiveness and Ngaøi höôûng döông 49 tuoåi. emptiness of all dharmas—Khi voïng taâm khôûi Subahu-pariprccha-sutra: Thaùi Töû Hoøa Höu leân maø taâm khoâng theå ñieàu phuïc ñöôïc baèng Kinh—Thaùi Töû Loaùt Hoä Kinh—One name of the thieàn quaùn hay nieäm Phaät thì chuùng ta neân Subahu-pariprccha, translated into Chinese by tieán tôùi böôùc keá tieáp baèng caùch quaùn saùt Dharmaraksa between 265-316 A.D.—Moät teân nguyeân lyù cuûa vaïn höõu. Khi naøo phieàn naõo cuûa boä kinh Thaùi Töû A Xaø Theá gaëp Phaät vaán kinh cuûa nhöõng ham muoán phaùt trieån thì chuùng ta vaø ñöôïc Phaät thoï kyù. Kinh ñöôïc ngaøi Truùc Phaùp neân quaùn phaùp baát tònh, khoå, khoâng vaø voâ Hoä dòch sang Hoa ngöõ khoaûng töø 265 ñeán 316

sau ngaõ. Khi naøo saân haän khôûi leân thì chuùng ta Taây Lòch. neân quaùn töø bi, vò tha vaø taùnh khoâng cuûa vaïn phaùp.

3) Subduing afflictions with phenomena: Haøng Subduer of Yama: Ngöôøi chinh phuïc coõi Dieâm phuïc phieàn naõo baèng caùch quaùn saùt hieän Vöông—A wrathful manifestation of Manjusri töôïng—When meditation, Buddha recitation (Manjushri), the Buddha of Wisdom. In this form, and Noumenon don't work for someone with he appears with the head of a raging bull, heavy karma, leaving phenomena (external surrounded by flames. He is one of the most form/leaving the scene) can be used. That is important dharma-protectors in Tibetan to say to leave the scene. When we know that Buddhism—Söï thò hieän giaän döõ cuûa ngaøi Vaên Thuø anger or quarrel is about to burst out, we can Sö Lôïi, ñöùc Phaät cuûa trí tueä. Döôùi hình thöùc naøy leave the scene and slowly sip a glass of ngaøi thò hieän vôùi ñaàu cuûa moät con boø döõ tôïn, bò water to cool ourselves down—Khi thieàn bao boïc bôûi nhöõng ngoïn löûa. Ngaøi laø moät trong quaùn, nieäm Phaät vaø quaùn saùt khoâng coù hieäu nhöõng hoä phaùp trong Phaät giaùo Taây Taïng. quaû cho moät soá ngöôøi naëng nghieäp, haønh giaû Subdue the worlds of desire: Haøng Duïc Giôùi— coù theå duøng phöông caùch rôøi boû hieän töôïng, To subdue the three worlds of desire, resentment, nghóa laø rôøi boû hieän tröôøng. Khi chuùng ta bieát and stupidity, as conqueror of them. Also called raèng côn giaän hay côn gaây goã saép söûa buøng Trailokya-vijaya-raja. The Maharaja who subdues noå thì chuùng ta neân rôøi hieän tröôøng vaø töø töø all resisters (of desire, resentment, and stupidity) nhaáp nöôùc laïnh vaøo mieäng (uoáng thaät chaäm) in the three realms, past, present, and future, ñeå laøm dòu chính mình. represented with black face, three eyes, four 4) Subduing afflictions with repentance and protruding teeth, and fierce laugh. This raja recitation sutras, mantras: Haøng phuïc phieàn controls and subdues the demons in the east—Vò naõo baèng caùch saùm hoái nghieäp chöôùng qua Minh Vöông kieåm soaùt vaø haøng phuïc tam theá tuïng kinh hay nieäm chuù. tham saân si, nhö Haøng Tam Theá Minh Vöông. Coøn Subdue demons: Haøng Ma—To overcome goïi laø Nguyeät Yeâm Toân Thaéng Tam Theá Vöông. demons, e.g. as the Buddha did at his Vò Minh Vöông chinh phuïc ba moùn ñoäc haïi tham, enlightenment—Haøng phuïc ma quaân nhö Ñöùc saân, si, trong quaù khöù, hieän taïi vaø vò lai. Vò Minh Phaät ñaõ laøm khi Ngaøi vöøa thaønh Chaùnh Giaùc (Khi Vöông naày ngöï trò nôi ñoâng phöông. Ñöùc Phaät saép söûa thaønh chaùnh giaùc, Ngaøi ngoài ôû Subduing afflictions: Haøng Phuïc Phieàn Naõo— Boà Ñeà Ñaïo Traøng, thì coù vò trôøi thöù saùu ôû coõi duïc See Subdue afflictions. giôùi hieän töôùng aùc ma ñeán thöû thaùch Ngaøi baèng ñuû Subduing demons: Haøng phuïc ma quaân. thöù nguy haïi, hoaëc duøng lôøi ngon ngoït duï doã, hoaëc Subduing enemies: Haøng Phuïc hay ñieàu Phuïc duøng uy löïc böùc haïi. Tuy nhieân, ñöùc Phaät ñeàu Phaùp, hay pheùp caàu ñaûo cho mình vaø ngöôøi ñeå haøng phuïc ñöôïc taát caû). ñieàu phuïc oaùn ñòch hay aùc nhaân—See Four kinds Subdue-All-the-Devils Buddha: Haøng Phuïc of altar-worship. Chuùng Ma Vöông Phaät. Subha (skt & p): Ñeïp—Splendid—Beauty— Subdue the evil and receive the good: Haøng Bright—Beautiful—Good—Auspcious— phuïc vaø nhieáp thoï (haøng

phuïc keû xaáu aùc vaø thu Righteous—Virtuous. phuïc ngöôøi toát). Subhadda (skt): The last person who was Subdue one's false mind: Haøng phuïc voïng taâm. converted by the Buddha—Ngöôøi ñeä töû cuoái cuøng Subdue nagas and subjugate tigers: Giaùng cuûa Ñöùc Phaät (moät tu só ngoaïi ñaïo trôû thaønh ngöôøi long phuïc hoå. hoïc troø cuoái cuøng cuûa Ñöùc Phaät. Subhadda trôû Subdue the three worlds: Haøng Tam Theá—To thaønh moät vò tyø kheo Phaät giaùo tröôùc khi Phaät subdue the three worlds of desire, resentment, and nhaäp Nieát baøn ñoä vaøi tieáng ñoàng hoà)—See stupidity, as conqueror of them, e.g. Trailokya- Buddha's last instructions to the Sangha. vijaya-raja—Vò Minh Vöông kieåm soaùt vaø haøng Subhadra (skt): phuïc tam theá tham saân si, nhö Haøng Tam Theá Minh Vöông—See Trailokya-vijaya-raja. Subdued: Bò khuaát phuïc.

1) Thieän hieàn hay Bieán tònh Thieân—The third toâng vaøo naêm 716. Hai vò kia laø Kim cang Boà Ñeà heaven of the third dhyana—Coõi trôøi thöù ba vaø Baát Khoâng Kim Cang. Ngaøi ñaõ phieân dòch kinh trong Tam Thieàn. ñieån quan troïng nhaát cuûa truyeàn thoáng Maät giaùo 2) Tu Baït Ñaø La: Name of a learned Brahmin, sang Hoa ngöõ, ñoù laø Kinh Ñaïi Nhaät Nhö Lai. the last convert of the Buddha, a Brahmin, Subhakina (skt): See Lustrous devas, and Three 120 years old at the time of convert—Coøn goïi dharmas (XXXVI). laø Toâ Baït Ñaø La, teân cuûa moät thöùc giaû Baø La Subhakrtsna (skt): Bieán Tònh Thieân—Universal Moân, vò Tyø Kheo ñeä töû cuoái cuøng ñöôïc quy-y or Pervasive Purity Heaven—See Third Dhyana vôùi Phaät. OÂng laø moät ngöôøi Baø La Moân, luùc Heaven (II) (3). ñoù ñaõ 120 tuoåi (oâng tôùi thaønh Caâu Thi Na gaëp Subhavyuha (skt): Dieäu Trang Nghieâm Vöông— luùc Ñöùc Phaät saép nhaäp dieät, beøn xuaát gia vaø Who is reputed to be the father of Kuan Yin— ñaéc ñaïo). Who is reputed to be the father of Kuan-yin 3) Dieäu Hieàn: A famous monk mentioned in the (China), who had killed her by "stifling" because Records of Western Lands—Vò Taêng noåi the sword of the executioner broke without hurting tieáng ñöôïc noùi ñeán trong Taây Phöông Du Kyù. her. Her spirit went to hell, but hell changed to Subhakara (skt): paradise. Yama sent her back to life to save his 1) Thuaät Baø Ca—A fisherman who was burnt up hell, when she was miraculously transported on a by his own sexual love—Moät ngö daân ñaõ bò Lotus flower to the island of P'u-T'o—Dieäu Trang löûa aùi duïc cuûa chính mình ñoát chaùy ruïi. Vöông, ngöôøi noåi tieáng vì laø cha cuûa Quaùn AÂm 2) Monk Subhakara: Sa moân Thieän Voâ UÙy. (Trung Quoác), ngöôøi ñaõ gieát Quaùn AÂm Dieäu Subhakarasimha (637-735): Thieän Voâ UÙy (Tònh Thieän, nhöng löôõi kieám cuûa ñao phuû bò gaãy neân Sö Töû)—The first arrival was Subhakarasimha khoâng laøm toån haïi ñöôïc naøng. Hoàn naøng Dieäu (637-735), who had been king of Orissa. He joined Thieän ñi xuoáng ñòa phuû, nhöng ñòa phuû laäp töùc the Sangha and went to the Nalanda University bieán thaønh thieân ñöôøng. Ñeå cöùu vaõn ñòa nguïc cuûa over which Dharmagupta presided. Well versed in oâng ta, Dieâm Vöông ñöa naøng trôû laïi traàn theá treân Buddhist concentration (yoga), mystical verses moät hoa sen. (dharani) and fingers at last came to Ch'ang-An in Subha-vyuha-raja (skt): Dieäu Trang Nghieâm 716, where he was well received by the Emperor Vöông—King Wonderfully Adorned—King

Hsuan-Tsung (685-762). He was the founder of Resplendent. the Tantra School (the secret teaching of Yoga) Subhavyuha Sutra (skt): The king who is the around 716 A.D. One of the three Indian tantric subject and title of the twenty-seventh chapter in masters credited with bringing esoteric Buddhism the 29 chapters of the Lotus Sutra—Dieäu Trang to China. He came to China in 716 to propagate Nghieâm Vöông Baûn Söï Phaåm—Teân phaåm thöù 27 the Esoteric Buddhism. The other two were trong 28 phaåm kinh Phaùp Hoa, noùi veà Vua Dieäu Vajrabodhi and Amoghavajra. He translated the Trang Nghieâm—See Subhavyuha. most important scripture of the tradition, the Subhuman: Gioáng nhö con ngöôøi, nhöng keùm Mahavairocana-sutra, into Chinese—OÂng töøng laø ngöôøi thaät. moät vò vua cuûa xöù Orissa. OÂng xuaát gia laøm Taêng vaø ñeán ñaïi hoïc Na Lan Ñaø nôi Phaùp Maät truï trì. Subhuti (skt & p): Well-appearing—Tu Boà Ñeà OÂng thaâm hieåu Du Giaø, chaân ngoân, vaø aán quyeát, (Thieän Hieän)—One of the ten great disciples of oâng khôûi haønh ñi Kasmir vaø Taây Taïng, vaø cuoái the Buddha. He is thought to have been first in his cuøng ñeán Tröôøng An vaøo naêm 716, nôi ñoù oâng understanding of sunyata, or the void. He was pre- ñöôïc vua Huyeàn Toân (685-762) tieáp ñoùn noàng eminent in compassion and that he never haäu. OÂng laø ngöôøi saùng laäp ra Maät Toâng vaøo quarreled with anyone. He is also the foremost of khoaûng naêm 716. OÂng laø moät trong ba vò thaày Maät the Buddha's disciples in dwelling in remoteness giaùo ñaõ ñem Phaät Giaùo Maät Toâng vaøo Trung Hoa. and peace, and the best expounder of the dharma OÂng ñeán Trung Hoa ñeå hoaèng hoùa Phaät giaùo Maät and foremost among those worthy of alms. He is the principal interlocutor in the

Mahaprajnaparamita sutra. The Buddha declared as doing so indicates that the mind of self-and- to his assembly that: "Subhuti is the foremost others has not been severed. This will certainly among his disciples in the practice of lead to more resentment and hatred."—Trong concentration on emptiness." A famous story Möôøi Ñieàu Taâm Nieäm, Ñöùc Phaät daïy: "Oan öùc about Subhuti on this states that when the Buddha khoâng caàn bieän baïch, vì coøn bieän baïch laø nhaân returned from Trayastrimsa Heaven all his ngaõ chöa xaû Trong Möôøi Ñieàu Taâm Nieäm, Ñöùc disciples went to see him except Subhuti, for at Phaät daïy—See Ten Non-Seeking Practices. that time Subhuti still remained in meditation in Subject-matter: Lecture—Speech—Giaûng ñeà Rajagrha, figuring this is the best way to honor the (ñeà taøi giaûng thuyeát). Buddha. Later when he arrived, the Buddha Subject of meditation: Ñeà muïc haønh thieàn—declared that Subhuti was the first to greet him— See Six subjects in meditation. Coøn goïi laø Tu Phuø Ñeâ, Tu Phu Ñeâ, Tu Boå Ñeà, Tu Subject-object: Chuû theå-khaùch theå. Boå Ñeå, Taøu dòch laø Khoâng Sinh, Thieän Hieän, Subject of the thesis of a syllogism: Sôû Bieät— Thieän Caùt, hay Thieän Nghieäp. OÂng laø moät trong In contrast with the predicate; that which is möôøi ñeä töû lôùn cuûa Ñöùc Phaät. OÂng laø ñeä töû ñaàu differentiated—Chuû ñeà cuûa moät luaän ñeà coù theå tieân lieãu ngoä "taùnh khoâng." OÂng cuõng laø moät trong suy dieãn, ñoái laïi vôùi naêng bieät hay caùi ñaõ bò taùch nhöõng ñeä töû cuûa Ñöùc Phaät noåi tieáng veà truù xöù xa bieät khoâng coøn suy dieãn gì ñöôïc nöõa. khu nhaø cöûa vaø bình an, moät phaùp sö

gioûi nhaát vaø moät baäc öùng cuùng xöùng ñaùng. OÂng ñöôïc noåi baäc Subjection of women: Coi reõ phaùi nöõ. veà loøng bi maãn vaø chaúng bao giôø gaây chuyeän vôùi Subjective (a): Chuû quan—A bit subjective— baát cöù ai. OÂng cuõng laø ngöôøi ñöông thôøi chuyeân Moät chuùt chuû quan. thuyeát giaûng kinh Ma Ha Baùt Nhaõ. Chính Ñöùc Subjective mind: Ability to perceive Phaät ñaõ noùi vôùi töù chuùng: "Tu Boà Ñeà laø moät trong phenomena—Perceptive faculties, associated with nhöõng ñeä töû xuaát saéc veà tu taäp thieàn ñònh vaø function—Naêng kieán töôùng—Coù theå thaáy ñöôïc khoâng taùnh." Moät caâu chuyeän noåi tieáng veà vieäc moïi hieän töôïng—See Three subtle conceptions. naøy laø khi Ñöùc Phaät trôû veà töø cung trôøi Ñao Lôïi, Subjective and objective: Internal and taát caû ñeä töû cuûa Ngaøi ñeàu tôùi thaêm Ngaøi chæ tröø Tu external—Noäi ngoaïi. Boà Ñeà, vì luùc ñoù oâng ta ñang truï trong thieàn ñònh Subjective or Objective View in Buddhism: trong thaønh Vöông Xaù, nghó raèng ñaây laø caùch vinh Nhìn chuû quan hay khaùch quan theo Phaät giaùo—danh Ñöùc Phaät nhaát. Veà sau khi oâng tôùi, Ñöùc Phaät Buddhists should always remember the Buddha's beøn tuyeân boá vôùi töù chuùng raèng Tu Boà Ñeà laø advice: "You should always have an objective not ngöôøi ñaàu tieân ñeán vieáng Ngaøi—See Ten chief a subjective view on all things, for this will help disciples of the Buddha. you to be able to see things as they really are." In Subject (n): Chuû theå—Ñoái töôïng. the Satipatthana Sutta, contemplation of mind is Subject to: Ñoái töôïng cuûa. especially concerned with an objective view, not a Subject to destruction: Ñoái töôïng cuûa söï hoaïi subjective one. Even the practice of all the four dieät—Impermanence, suffering, and impurity are types of contemplation (of body, feelings, mind, subject to destruction—Voâ thöôøng, khoå vaø baát tònh and mental objects) should be done objectively laø nhöõng ñoái töôïng cuûa söï hoaïi dieät. without any subjective reaction. We should never Subject of the example: Duï Y—Laáy vaät theå be an interested observer, but a bare observer. laøm choã döïa cuûa duï—See Two kinds of drstanta. Then only can we see the object in its proper perspective, as it really is, and not as it appears to Subjected to: Phaûi chòu söï chi phoái (cuûa). be. When we observe a thing subjectively, our Subjects on the immaterial states: Ñeà Muïc veà mind gets involved in it, we tend to identify Thieàn Voâ Saéc—See Forty meditation subjects. ourselves with it. We judge, evaluate, appraise Subject to injustice and wrong: Bò oan öùc— and comment on it. Such subjective observation "When subject to injustice and wrong, we should colors our view. Thus, in Buddhist practice, we not necessarily seek the ability to refute and rebut,

should cultivate and contemplate without any chæ coù söï hay bieát." Chæ vôùi caùi nhìn khaùch quan biases, prejudices, likes, dislikes and other thì yù nieäm "Toâi ñang thaáy, ñang nghe, ñang ngöûi, preconceived considerations and notions. ñang neám, ñang xuùc chaïm vaø ñang yù thöùc" ñöôïc Especially in meditation, contemplation and loaïi tröø. Quan nieäm veà "caùi ta" hay aûo kieán veà mindfulness should be practiced in an objective moät baûn ngaõ bò tan bieán. way as if we were observing the object of outside. Subjective or the seeing portion: Darsana- Sincere Buddhists should always remember the bhaga (skt)—Kieán Phaàn—See Four functional Buddha's

teachings: “In what is seen there should divisions of consciousness. be to you only the seen; in the heard there should Subjectivism (n): Chuû nghóa chuû quan. be only the heard; in what is sensed there should Subjectivity (n): Tính chuû quan. be only the sensed; in what is cognized there Subjugation (n): Söï haøng phuïc. should be only the cognized.” Only with objective looking, the idea of “I am seeing, hearing, Subjugator: Abhicaraka (skt)—Exorciser— smelling, tasting, touching, and cognizing” is Ngöôøi chinh phuïc. removed. The “I” concept as well as the ego- Subjugator of demons: Abhicaraka (skt)— illusion is also eliminated—Ngöôøi Phaät töû luoân Haøng phuïc ma quaân. nhôù lôøi Phaät khuyeân daïy: “Luoân nhìn vaïn söï vaïn Sublimate (v): Thaêng hoa. vaät baèng caùi nhìn khaùch quan chöù khoâng phaûi chuû Sublimation (n): Söï sieâu thaêng. quan, vì chính caùi nhìn khaùch quan chuùng ta môùi Sublime (a): Sieâu phaøm—Traùc tuyeät—Toái thaáy ñöôïc baûn maët thaät cuûa vaïn höõu.” Theo kinh thöôïng. Nieäm Xöù, ñaëc bieät laø Taâm Nieäm Xöù bao haøm Sublime element: Patina-dhatu (p)—Thaéng phöông phaùp nhìn söï vaät moät caùch khaùch quan, giôùi—See Three dharmas (XIII) (C). thay vì chuû quan. Ngay caû toaøn boä phaùp Töù Nieäm Sublime mind: Taâm thaéng dieäu—Ten kinds of Xöù cuõng phaûi ñöôïc thöïc haønh moät caùch khaùch sublime mind (The Flower Adornment Sutra—quan, chöù khoâng ñöôïc coù moät phaûn öùng chuû quan Chapter 36)—Möôøi taâm thaéng dieäu (Kinh Hoa naøo. Ñieàu naøy coù nghóa laø ta chæ quan saùt suoâng, Nghieâm—Phaåm 36)—See Ten kinds of sublime chöù khoâng vaán vöông dính maéc vôùi ñeà muïc, vaø mind. cuõng khoâng thaáy mình coù lieân heä tôùi ñeà muïc. Chæ coù vaäy chuùng ta môùi coù khaû naêng nhìn thaáy hình Sublime mind annihilating all doubt and aûnh thaät söï cuûa söï vaät, thaáy söï vaät ñuùng trong boái confusion: An truï tam thaéng dieäu tröø dieät taát caû caûnh cuûa noù, ñuùng nhö thaät söï söï vaät laø vaäy, chöù nghi laàm—See Ten kinds of sublime mind. khoâng phaûi chæ thaáy beà ngoaøi caïn côït, hình nhö söï Sublime mind of both worlds of speech nor vaät laø nhö vaäy. Khi quan saùt vaät gì moät caùch chuû nonspeech: An truï taâm thaéng dieäu taát caû theá giôùi quan thì taâm chuùng ta dính maéc trong aáy, vaø chuùng ngöõ ngoân phi ngöõ ngoân—See Ten kinds of ta coá gaéng ñoàng hoùa mình vôùi noù. Chuùng ta coá sublime mind. gaéng suy xeùt, öôùc ñoaùn, ñaùnh giaù, khen cheâ vaø Sublime mind of the boundless cosmos: An pheâ bình vaät aáy. Quan saùt nhö vaäy laø söï quan saùt truï taâm thaéng dieäu voâ bieân phaùp giôùi—See Ten cuûa chuùng ta bò toâ maøu. Vì vaäy trong tu Phaät, kinds of sublime mind. chuùng ta ñöøng bao giôø quaùn chieáu vôùi thaønh kieán, Sublime mind of the equality of all Buddhas ñònh kieán, öa, gheùt vaø öôùc ñoaùn hay yù nieäm ñaõ of past, present, and future: An truï taâm thaéng ñònh tröôùc. Ñaëc bieät laø trong thieàn quaùn, quaùn saùt dieäu tam theá chö Phaät bình ñaúng—See Ten kinds vaø tænh thöùc phaûi ñöôïc thöïc taäp moät caùch khaùch of sublime mind. quan, gioáng nhö mình laø ngöôøi ngoaøi nhìn vaøo maø khoâng coù baát luaän thaønh kieán naøo. Phaät töû chôn Sublime mind of the extremely profound thuaàn phaûi laéng nghe lôøi chæ daïy cuûa Ñöùc Phaät: state of nondifferentiation: An truï taâm thaéng “Trong caùi thaáy phaûi bieát raèng chæ coù söï thaáy, dieäu traïng thaùi thaäm thaâm voâ sai bieät—See Ten

trong caùi nghe chæ coù söï nghe, trong xuùc caûm phaûi kinds of sublime mind. bieát raèng chæ coù söï xuùc caûm, vaø trong khi hay bieát,

Sublime mind of the infinity of the power of Subsist (v): Ñoä thaân—Toàn taïi—Soáng soùt. all Buddhas: An truï taâm thaéng dieäu taát caû Phaät Subsistence (n): Tính töï laäp—Tính khoâng chòu löïc voâ löôïng—See Ten kinds of sublime mind. tuøy thuoäc. Sublime mind of the nondifferentiated Subsistence for immeasurable eons: Truï voâ equality of all worlds: An truï taâm thaéng dieäu taát löôïng kieáp—See Ten inexhaustible treasures and caû theá giôùi bình ñaúng voâ sai bieät—See Ten kinds Ten principles which help enlightening beings of sublime mind. fulfill their great vows. Sublime mind in which none of the Substance (n): Dravya (skt)—Theå ñaïi. perceptions and thoughts of sentient bengs 1) Substantiality: Dravyatva (skt)—Baûn theå hay chaát tính. can abide: An truï taâm thaéng dieäu taát caû chuùng a) True (real) nature: Baûn chaát thöïc söï—Töï sanh töôûng nieäm khoâng choã y chæ—See Ten kinds theå—See Three selves (II). of sublime mind. b) The substance, ingredients or materials of Sublime mind of all the profound esoteric anything or object: Dravya (skt)—Nhöõng principles of Buddhahood: An truï taâm thaéng phaàn hôïp thaønh hay vaät chaát cuûa baát cöù vaät gì. dieäu taát caû Phaät phaùp thaâm maät—See Ten kinds 2) Theå: One of the three great characteristics of sublime mind. mentioned in the Awakening of Faith. The Sublime mind of ultimate realm of space: An greatness of the bhutatathata in its essence or truï taâm thaéng dieäu roát raùo hö khoâng giôùi—See substance—Moät trong ba ñaëc tính lôùn ñöôïc Ten kinds of sublime mind. noùi ñeán trong Khôûi Tín Luaän. Theå ñaïi cuûa Submission (n): Qui Meänh—Söï phuïc tuøng—Söï chaân nhö—See Three great characteristics in khuaát phuïc—See Five stages in a penitential the awakening faith. service (II)(1). 3) Lyù phaùp thaân—See Two kinds of dharma- Submissive (a): Phuïc tuøng. body (dharmakaya) (B). Submit (v): Quy phuïc. Substance and accidents: Baûn theå vaø tuøy theå. Subordinate Forces: Inert forces—Negative Substance, characteristics, function: Theå force—Voâ löïc—See Dual powers (III). Töôùng Duïng—The three great fundamentals in Subordinationism (n): Chuû nghóa tuøy thuoäc— the Awakening of Faith—Ba thöù lôùn trong Khôûi Thuyeát phuï thuoäc. Tín Luaän—See Three great characteristics in the Subscription (n): Laïc quyeân—Collection. awakening faith. Subsequent (a): Phuï thuoäc. Substance and function: Theå Duïng— Substance, or body, and function; the fundamental Subsequent cause: Nguyeân nhaân phuï thuoäc and phenomenal; the function of any body—Thöïc Subsequently effective karma: Upapajja- töôùng (theå) vaø söï hoaït ñoäng treân luaät nhaân quaû vedaniya-kamma (p)—Haäu Nghieäp—See (duïng). Upapajja-vedaniya-kamma, and Four types of Substance and phenomena: Theå Töôùng— kamma (karma). Substance and characteristics; substance being Subservient (a): Coù ích lôïi. unity and phenomena diversity. Qualitatives as Subside (v): Giaûm bôùt—To decrease—To heat is in fire—Thöïc chaát laø baûn theå, döïa vaøo thöïc reduce—To diminish—To lessen—To relieve. chaát maø hieän thaønh caùc chi phaàn sai bieät beân Subsidiarity (n): Nguyeân taéc phuï trôï—Nguyeân ngoaøi laø töôùng, nhö söùc noùng trong löûa. taéc quaân bình giöõa caù nhaân vaø xaõ hoäi. Substance

is always present with the Subsidiary (a): Boå sung—Phuï. phenomena: Lyù luoân ñi vôùi söï—See Ten doors Subsidiary buildings of a monastery: Maït of connection between noumena or substance and Töï—Nhöõng daõy nhaø phuï trong töï vieän. phenomena. Subsidy (n): Tieàn trôï caáp.

Substance with substance: As water with Succeed in tempting: Thaønh coâng tröôùc söï caùm water—Lyù lyù vieân dung—See Three kinds of doã. unity. Success (n): Siddhi (skt)—Taát ñaøn (thaønh töïu). Substantial (a): Thuoäc veà baûn theå—Thöïc chaát— Success or failure: Gain and loss—Ñaéc thaát Thöïc theå. (thaønh baïi)—Ñöùc Phaät daïy: “Phaät töû neân can ñaûm Substantialism (n): Baûn theå luaän—Thöïc theå chaáp nhaän söï thua thieät. Ta phaûi tröïc dieän vôùi söï luaän—Thuyeát veà baûn theå. thua loã moät caùch bình thaûn vaø laáy noù laøm moät cô Sunstantialist (n): Ngöôøi theo thuyeát baûn theå. hoäi ñeå trau doài nhöõng ñöùc haïnh cao sieâu.”—The Substantiality (n): Dravyatva (skt)—Baûn theå Buddha taught: Buddhists should courageously tính—Thöïc chaát tính. accept losses. One must face these losses with equanimity and take them as an opportunity to Substitute (n): Boå khuyeát. cultivate our sublime virtues—See Gain and loss. Substratum (n): Lôùp ñaát beân döôùi. 1) At the time of the Buddha, once the Buddha Substratum of rebirth: Upadhi (skt)—Thöïc theå went seeking alms in a village. Owing to the cuûa taùi sanh. intervention of Mara, the Buddha did not Subtle (a): Vi dieäu—Tinh teá. obtain any food. When the Mara questioned Subtle conceptions: YÙ nieäm vi teá—Three the Buddha rather sarcastically whether he refined, or subtle conceptions—See Three subtle was hungry or not, the Buddha solemnly conceptions. explained the mental attitude of those who Subtle delusive thoughts: Voïng töôûng vi teá. were free from impediments, and replied: Subtle faculties: Vi teá caên—See Ten kinds of “Ah, happily do we live, we who have no faculties of Great Enlightening Beings. impediments. Feeders of joy shall wee be Subtle form: Hình thöùc tinh teá. even as the gods of the Radiant Realm.”: Trong thôøi Ñöùc Phaät coøn taïi theá, moät laàn ngaøi Subtle form of the bhutatathata: Dharmakaya ñi khaát thöïc taïi moät laøng. Do söï can thieäp cuûa (skt)—Chaân Saéc—The mystic or subtle form of Ma vöông, Ñöùc Phaät khoâng nhaän ñöôïc chuùt bhutatathata (chaân nhö—absolute). The form of ñoà aên naøo caû. Khi Ma vöông hoûi chaâm bieám, the void or immaterial—Dieäu Saéc trong Nhö Lai “Ngaøi coù ñoùi khoâng?” Ñöùc Phaät vui veû giaûi Taïng, töùc laø caùi dieäu saéc chaân khoâng (theo Kinh nghóa thaùi ñoä tinh thaàn cuûa nhöõng ai thoaùt Laêng nghieâm, trong Nhö Lai Taïng caùi tính saéc töï khoûi moïi chöôùng ngaïi, Ngaøi ñaùp: “Sung söôùng nhieân thanh tònh khaép trong phaùp giôùi). thay, chuùng ta soáng khoâng bò ñieàu gì chöôùng Subtle marks: Töôùng vi teá—According to the ngaïi. Ta thöôøng soáng an vui nhö caùc vò thaàn ôû Awakening of Faith, there are three subtle coõi Trôøi Quang AÂm. marks—Theo Khôûi Tín Luaän, coù ba töôùng vi teá— 2) On another occasion, the Buddha and his See Three subtle marks. disciples observed the rainy season in a Subtle sounds: Caùc thöù tieáng vi dieäu. village at the invitation of a brahmin who, Subtlety: Tuyeät dieäu—Vi dieäu. however, completely fogot to attend the Subverting monk: Disrupting monks—Phaù kieát needs of the Buddha and the

Sangha. ma—See Seven deadly sins. Throughout the period of three months, Sucana (p): Indication—Söï chæ baøy. although Venerable Moggallana volunteered Succeed (v): Keá vò—Thaønh coâng. to obtain food by his psychic powers, the Buddha making no complaint, was contented Succeed to the dharma: Töï Phaùp—Methods, of with the fodder of horses offered by a horse the master, a term used by the meditative dealer: Moät dòp khaùc, Ñöùc Phaät vaø caùc ñeä töû school—Phaùp cuûa ñeä töû noái nghieäp thaày, töø maø cuûa Ngaøi an cö vaøo muøa möa taïi moät ngoâi thieàn toâng hay duøng. laøng theo lôøi môøi cuûa moät ngöôøi Baø La Moân. Ngöôøi naày queân haún vieäc tieáp teá thöïc vaät cho

Ñöùc Phaät vaø Taêng Giaø. Trong suoát ba thaùng, throne by his generosity (almsgiving)—Tieàn thaân ngaøi Muïc Kieàn Lieân ñaõ phaûi xung phong cuûa Ñöùc Thích Ca Maâu Ni, khi ngaøi boû caû quyeàn duøng thaàn thoâng ñi xin ñoà aên, theá maøÑöùc Phaät haønh ngoâi baùu ñeå tu haïnh boá thí. khoâng heà coù moät lôøi phaøn naøn vaø chòu duøng Sudapanthaka (skt): Chaâu lôïi baøn ñaø daø. coû khoâ cuûa ngöïa do moät oâng laùi ngöïa cuùng Sudarananda: Nanda—Sakyamuni's disciple döôøng. and younger half brother, the son of Suddhodana Succession (n): Krama (skt)—Thöù ñeä—Tieán and Sakyamuni's maternal aunt Mahaprajapati. trình, moät trong hai möôi boán phaùp baát töông öng Sudarsana (skt): Tu Ñaø Lyù Saù Na. trong Duy Thöùc Hoïc—See Twenty-four non- 1) A Joy-To-Behold City: Tu Ñaït Leâ Xaù Na— interactive activity dharmas. Beautiful City. The heaven of beautiful (Endless) succession: Tieán trình voâ taän. appearance, the sixteenth Brahmaloka, and Succession of the eight founders of the sixth of the fourth Dhyana—Hyû Kieán esoteric sect: Taùm vò toå töông tuïc cuûa tröôøng Thaønh—Thieän Kieán (khi nhìn ngöôøi ta deã phaùi Chaân Ngoân—See Eight patriarchs of the phaùt taâm laønh). Coøn goïi laø Thieän Kieán Thieân True Word sect. hay Thieän Quaùn Thieân, coõi Phaïm Thieân thöù Successive abidings: Tieán trình truï—According 16, vaø coõi Töù Thieàn Thieân thöù saùu. to the Sangiti Sutta in the Long Discourses of the 2) The fourth of the seven concentric circles Buddha, there are nine successive abidings—Theo around Mount Meru: Taåu Ñaït Leâ Xaù Thoá— Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù chín Toâ Ñaït Leâ Xaù Na—Voøng thöù tö quanh nuùi thöù ñeä truù—See Nine successive abidings. trong baûy voøng Kim Sôn (Tu Di). 3) Name of a yaksa: Teân cuûa moät loaøi Daï Xoa. Successive cessations: Anupubha-nirodha (p)— 4) Mount Sudarsana: Nuùi Toâ Ñaït Leâ Xa Na— Tieán trình dieät—According to the Sangiti Sutta in See Seven concentric ranges around Sumeru, the Long Discourses of the Buddha, there are nine and Nine concentric mountain ranges and successive cessations—Theo Kinh Phuùng Tuïng eight seas. trong Tröôøng Boä Kinh, coù chín thöù ñeä dieät—See 5) Good to see Heaven: Sudarsana (skt)—Thieän Nine successive cessations. Kieán—See Nine heavens of the fourth Successive continuity: Nodal (skt)—Töông tuïc dhyana heaven, and Four dhyana heavens. töôùng—Töông Tuïc Thöôøng—In contrast with Sudatta (skt): Tu Ñaït—A wealthy gold dealer uninterrupted continuity—Lieân tuïc khoâng giaùn and banker of Sravasti who become a lay follower ñoaïn, ñoái laïi vôùi baát ñoaïn thöôøng (lieân tuïc coù giaùn of the Buddha and purchased Jetavana so that the ñoaïn). Buddha

and Sangha could pass the rains retreat Successor (n): One who succeeds someone or near Sravasti. According to the Buddhist legends, who comes after someone and takes his place— in the city of Rajagrha, there was an elder by the Ngöôøi keá nghieäp (keá vò). name Sura who had invited the Buddha to come to Succor (n & v): Naâng ñôõ—Trôï giuùp. his house to accept offerings. On the eve of that Such and such: Evam (skt)—So it is—So let it occasion, his best friend from Sravastis, and elder be—Nhö thò. by the name of Sudatta, had come to visit him. Suchness (n): Tathata (skt)—Phaùp taùnh— Sudatta was aware of the Buddha's great virtues Dharma nature—Thusness—Reality—Tathagat- for a long time. When he heard about this, he was garba—See Tathata. too excited and could not fall asleep. He longed to Suchness of existence: Bhutatathata (skt)— seek an earlier audience with the World Honored Chaân nhö—Chaân lyù chaân thaät. One. In the middle of the night, Sudatta got up and Suci (p): Needle—Caây kim. rode under a moonlit sky towards the Venuvana Sudana (skt): Good teeth—Thieän Nha—Tu Vihara on a fast horse. Rather unexpectedly, halfway through the journey, he saw the Buddha Ñaït—Sakyamuni as a prince in a former life coming towards him. He immediately dismounted (previous incarnation), when he forfeited the

from the horse and gave his name as parties constructed a forum for the debate, and the Anathapindika. He was given this name because news rocked the entire city of Sravasti. With over he was well-known both far and near for giving a million people coming to attend the debate, the alms to the poor and the needy, especially the venue was packed over capacity. The heretics widows and orphans. Under the monlight, the sent ten representatives, all well-known debaters, Buddha spoke to him of the Buddhist doctrine, and but the Buddha only sent Sariputra to the forum. he instantly gained an insight of wisdom. He With the profound wisdom and ability of speech vowed to build a new vihara upon returning home, that Sariputra possessed, he out debated the and he invited the Buddha to go and give sermons. heretics to speechlessness and utter admiration. The Buddha praised him for his great vows of There was applause all around, and the heretics benefaction. Though the city of Sravasti was big in gave up their own beliefs to become the Buddha's area, there were very few large gardens and parks followers. When the vihara opened its first except for the Prince Jeta's garden, which was session, the Buddha led his one thousand two bright and beautiful with thick wooded areas and hundred and fifty disciples away from Venuvana large vacant grounds. It would be most suitable for Vihara and arrived at the newly completed a new vihara. So Sudatta paid a special visit to Jetavana Vihara. When the grand procession of Prince Jeta with a request to buy this garden. monks reached the city of Sravasti, they were However, this was Prince Jeta's most beloved greeted by the citizens on both sides of the street. garden, and he would not easily sell it. So the Celebrations were on hand to mark the completion Prince proposed that the price would be "to pave of the Jetavana Vihara—Moät ngöôøi baùn vaøng vaø the garden entirely with bricks made of gold." thöông vuï ngaân haøng giaøu coù trong thaønh Vöông Sudatta accepted this harsh condition. After Xaù, ñaõ trôû thaønh moät

caän söï nam cuûa Ñöùc Phaät vaø returning home, Sudatta brought out all the gold ñaõ mua Truùc Laâm Tònh Xaù cho Phaät vaø giaùo ñoaøn bricks from his vault. He transported these bricks an cö kieát haï trong ba thaùng muøa möa gaàn thaønh to Prince Jeta's garden, and started to pave the vöông xaù. Theo truyeàn thuyeát Phaät giaùo, trong ground with gold. Prince Jeta thought that he had thaønh Vöông Xaù coù vò tröôûng Laõo teân laø Thuû La. scared Sudatta away, but unexpectedly, from what Ñeâm hoâm tröôùc ngaøy Ñöùc Phaät ñeán vieáng nhaø oâng was reported to him, the grounds were now ta, oâng coù ngöôøi baïn teân laø Tu Ñaït Ña ôû thaønh Xaù covered with gold. Although the gold bricks Veä ñeán thaêm. Tu Ñaït Ña töø laâu ñaõ ngöôõng moä uy covered the grounds, the trees still belonged to the ñöùc cuûa Phaät. Khi nghe chuyeän naøy, Tu Ñaït Ña Prince. Finally, Prince Jeta was deeply moved by heát söùc phaán chaán, khoâng chôïp maét ñöôïc, chæ Sudatta's generosity, and he too, donated the gold mong cho ñeán saùng ñeå ñöôïc baùi yeát Ñöùc Phaät. bricks toward the construction of the vihara and Ngay trong nöûa ñeâm hoâm aáy, Tu Ñaït Ña beøn trôû also offered the shrubs, bushes and trees in the daäy, döôùi aùnh traêng khuya, leân ngöïa phoùng voäi garden. Hence the new vihara was named "Jeta's ñeán tònh xaù Truùc Laâm, nhöng khoâng ngôø môùi tôùi trees and Anathanpindika's garden, or in short nöûa ñöôøng ñaõ thaáy Ñöùc Phaät töø tröôùc maët ñi laïi. "Jetavana Vihara." The Buddha sent Sariputra to OÂng voäi xuoáng ngöïa, töï xöng danh taùnh cuûa mình. supervise the construction work. This vihara was Vì oâng noåi tieáng gaàn xa laø luoân vui loøng boá thí cho more spacious than the Venuvana and also more keû ngheøo khoù coâ ñoäc, neân ngöôøi ta thöôøng goïi oâng adorned. The Jetavana and the Venuvana were laø tröôûng giaû Caáp Coâ Ñoäc. Döôùi aùnh traêng, Ñöùc the two major viharas where the Buddha stayed Phaät noùi phaùp cho oâng nghe, khieán oâng böøng tænh, most of the time to teach Dharma. When the trí hueä hanh thoâng, phaùt taâm sau khi veà nöôùc seõ "Jetavana Vihara" was about to be completed, xaây döïng tònh xaù môøi Phaät ñeán thuyeát phaùp. Tuy some heretic ascetics were full of fear and thaønh Xaù Veä roäng lôùn, nhöng laïi coù raát ít nhöõng jealousy. They demanded an open debate with the laâm vieân to roäng, duy chæ coù hoa vieân cuûa Thaùi töû Buddha, because they wanted the elder Kyø Ñaø laø ñeïp ñeõ vôùi röøng caây raäm raïp, ñaát troáng Anathanpindika and Prince Jeta to know that the coøn roäng, thích hôïp nhaát ñeå xaây tònh xaù. Tu Ñaït Buddha was not as good as these ascetics. Other Ña beøn ñeán baùi kieán Thaùi Töû Kyø Ñaø, muoán ñöôïc

mua laïi hoa vieân naøy. Ñaây laø hoa vieân maø Thaùi töû Law of Cause and Effect—Phieàn naõo do bôûi yeâu thích nhaát neân ñaâu deã gì chòu nhöôïng baùn laïi. khoâng tin vaøo nhaân quaû—See Two kinds of Caùi giaù maø Thaùi töû ñeà ra laø "gaïch vaøng laùt phuû kín affliction (D). vöôøn." Tu Ñaït Ña tieáp nhaän ñieàu kieän khaéc nghieät Sudden attainment: Immediate attainment in ñoù. Tu Ñaït Ña trôû veà gôõ heát gaïch vaøng trong kho contrast with gradualness—Ñoán ngoä. ra, chôû ñeán hoa vieân cuûa Thaùi töû Kyø Ñaø, vaø baét Sudden death: Baát ñaéc kyø töû—Those who meet ñaàu loùt phuû. Thaùi töû Kyø Ñaø cho raèng chæ huø cho with sudden death by fire or drowning and lose Tu Ñaït Ña sôï maø thoâi, khoâng ngôø

ngöôøi ta ñeán their calmness and utter sincerity. This is one of baùo raèng khaép nôi trong vöôøn ñaõ loùt kín vaøng. the ten types of people who cannot recite the Vaøng ñaõ phuû ñaát, nhöng caây coái vaãn thuoäc quyeàn Buddha's name at near-death time—Nhöõng keû baát sôû höõu cuûa Thaùi töû. Cuoái cuøng Thaùi töû caûm kích ñaéc kyø töû bôûi löûa nöôùc neân khoâng coù ñuû bình tænh taám loøng cuûa Tu Ñaït Ña, neân oâng quyeát ñònh duøng chí thaønh nieäm Phaät. Ñaây laø moät trong möôøi loaïi vaøng laøm kinh phí cho vieäc xaây döïng tònh xaù. Thaùi ngöôøi khoâng theå nieäm Phaät ñöôïc luùc laâm chung— töû Kyø Ñaø coøn cuùng döôøng taát caû caây coái vaø hoa coû See Ten types of people who cannot recite the trong vöôøn, vì theá maø tònh xaù coù teân laø "Kyø Thoï Buddha's name at near-death time. Caáp Coâ Ñoäc Vieân," coù nghóa laø "caây cuûa Kyø Ñaø, Sudden Doctrine: Ñoán giaùo—Sudden teaching. coøn vöôøn cuûa Caáp Coâ Ñoäc." Ñöùc Phaät phaùi Xaù (I) The meanings of 'Sudden doctrine'—Nghóa Lôïi Phaát ñeán troâng coi vieäc xaây caát. So vôùi tònh xaù cuûa 'Ñoán giaùo': A teaching which enables Truùc Laâm thì tònh xaù naøy coøn to roäng vaø trang one to attain Enlightenment immediately. It is nghieâm hôn nhieàu. Tònh xaù Kyø Vieân vaø Truùc Laâm usually associated with the Avatamsaka and laø hai nôi maø Ñöùc Phaät thöôøng ñeán thuyeát phaùp. Zen schools. Sudden teaching expounds the Khi tònh xaù Kyø Vieân saép hoaøn thaønh, moät soá keû abrupt realization of the ultimate truth without ngoaïi ñaïo ñem loøng ñoá kî vaø lo sôï, neân muoán relying upon verbal explanations or cuøng Phaät coâng khai tranh luaän, nhaèm laøm cho progression through various stages of tröôûng giaû Caáp Coâ Ñoäc vaø Thaùi töû Kyø Ñaø thaáy practice—Phaùp moân giuùp haønh giaû töùc thì raèng Phaät khoâng baèng boïn chuùng. Hai beân döïng giaùc ngoä. Phaùp moân naày thöôøng lieân heä ñeán moät beä ñaøi tranh luaän, rung ñoäng caû thaønh Xaù Veä, toâng Hoa Nghieâm hay Thieàn toâng (ñoán giaùo coù ñeán traêm vaïn ngöôøi ñeán tham döï cuoäc tranh khoâng duøng ngoân ngöõ vaên töï). luaän, hoäi tröôøng chaät cöùng. Möôøi ñaïi dieän cuûa (II) Six Patriarch's (Hui-Neng) views on Sudden ngoaïi ñaïo ñeàu laø nhöõng nhaø tranh bieän noåi tieáng. Teaching: Quan ñieåm cuûa Luïc Toå Hueä Naêng Ñöùc Phaät chæ moät mình Xaù Lôïi Phaát. Xaù Lôïi Phaát veà Ñoán Giaùo—According to the Platform trí tueä quaûng ñaïi, bieän luaän thao thao, phaûn baùc Sutra of the Sixth Patriarch's Dharma ñeán möùc ngöôøi ngoaïi ñaïo caâm mieäng heát lôøi, hoaøn Treasure, the Sixth Patriarch, Hui-Neng, toaøn haøng phuïc. Caû hoäi tröôøng hoan hoâ, nhöõng taught—Theo Kinh Phaùp Baûo Ñaøn, Luïc Toå ngöôøi ngoaïi ñaïo vöùt boû quan ñieåm cuûa mình, xin Hueä Naêng daïy: quy-y theo Phaät. Khi tònh xaù môû ra khoùa thuyeát 1) "Good Knowing Advisors, when people of giaûng ñaàu tieân, Ñöùc Phaät daãn theo moät ngaøn hai limited faculties hear this Sudden Teaching, traêm naêm chuïc ñeä töû, taïm rôøi tònh xaù Truùc Laâm ñeå they are like the plants and trees with shallow ñi ñeán tònh xaù Kyø Vieân. Khi ñoaøn ngöôøi ñeán thaønh roots which, washed away by the great rain, Xaù Veä, daân chuùng trong thaønh ñöùng chaät hai beân are unable to grow. But at the same time, the ñöôøng ngheânh ñoùn, chuùc möøng tònh xaù Kyø Vieân Prajna wisdom which people of limited hoaøn thaønh. faculties possess is fundamentally no

different Sudatta-Anathapindika (skt): Tu Ñaït A-na- from the Prajna that men of great wisdom baân-ñaõn (vò ñaïi tröôûng laõo taïi thaønh Xaù Veä)—See possess. Hearing this Dharma, why do they Sudatta. not become enlightened? It is because the Sudden afflictions: Maõnh lôïi phieàn naõo—Firece obstacle of their deviant views is a formidable or sudden afflictions cause by lack of belief on the one and the root of their afflictions is deep. It

is like when thick clouds cover the sun. If the people may misunderstand and slander this wind does not blow, the sunlight will not be Dharma-door and, therefore will cut off their visible. 'Prajna' wisdom is itself neither great own nature, which possesses the seed of nor small. Living beings differ because their Buddhahood for hundreds of ages and own minds are either confused or enlightened. thousands of lifetimes—Naày thieän tri thöùc, Those of confused minds look outwardly to ñôøi sau ngöôøi ñöôïc phaùp cuûa ta, ñem phaùp cultivate in search of the Buddha. Not having moân ñoán giaùo naày, ñoái vôùi haøng ngöôøi ñoàng awakened to their self-nature yet, they have kieán ñoàng haønh phaùt nguyeän thoï trì nhö laø thôø small roots. When you become enlightened to Phaät, coá gaéng tu thaân khoâng daùm lui suït thì the Sudden Teaching, you do not grasp onto quyeát ñònh vaøo quaû vò Thaùnh, nhöng phaûi the cultivation of external things. When your truyeàn trao, töø tröôùc ñeán giôø, thaàm truyeàn trao own mind constantly gives rise to right views, phoù chôù khoâng ñöôïc daáu kín chaùnh phaùp. Neáu afflictions and defilement can never stain you. khoâng phaûi laø haøng ñoàng kieán ñoàng haønh, ôû That is what is meant by seeing your own trong phaùp moân khaùc thì khoâng ñöôïc truyeàn nature—"Naøy thieän tri thöùc, ngöôøi tieåu caên trao, e toån tieàn nhôn kia, cöùu caùnh voâ ích, sôï nghe phaùp moân ñoán giaùo naày ví nhö laø coû ngöôøi ngu khoâng hieåu, cheâ bai phaùp moân naày caây, coäi goác cuûa noù voán nhoû, neáu bò möa to roài traêm kieáp ngaøn ñôøi ñoaïn chuûng taùnh Phaät. thì ñeàu ngaõ nghieâng khoâng theå naøo taêng Sudden-enlightened meditation: Thieàn Ñoán tröôûng ñöôïc, ngöôøi tieåu caên laïi cuõng nhö vaäy, Ngoä. voán khoâng coù trí hueä Baùt Nhaõ cuøng vôùi ngöôøi (I) An overview of the "Sudden enlightened ñaïi trí khoâng sai bieät, nhôn sao nghe phaùp hoï Zen"—Toång quan veà thieàn ñoán ngoä: Zen sect khoâng theå khai ngoä? Vì do taø kieán chöôùng transmitted from Bodhidharma. According to naëng, coäi goác phieàn naõo saâu, ví nhö ñaùm maây Zen master D.T. Suzuki in the Essays in Zen lôùn che kín maët trôøi, neáu khoâng coù gioù thoåi Buddhism, Book I, the differentiation of two maïnh thì aùnh saùng maët trôøi khoâng hieän. Trí schools under the fifth patriarch, by Hui-Neng Baùt Nhaõ cuõng khoâng coù lôùn nhoû, vì taát caû and Shen-Hsiu, helped the further progress of chuùng sanh töï taâm meâ ngoä khoâng ñoàng, taâm pure Zen by eliminating unessential or rather theå beân ngoaøi thaáy coù tu haønh tìm Phaät, chöa undigested elements. Eventually the school of ngoä ñöôïc töï taùnh töùc laø tieåu caên. Neáu khai Hui-Neng survived the other proves that his ngoä ñoán giaùo khoâng theå tu ôû beân ngoaøi, chæ Zen was in perfect accord with Chinese nôi taâm mình thöôøng khôûi chaùnh kieán, phieàn psychology and modes of thinking—Thieàn naõo traàn lao thöôøng khoâng bò nhieãm töùc laø phaùi ñöôïc

truyeàn töø Toå Boà Ñeà Ñaït Ma. Theo thaáy taùnh. Thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp 2) Good Knowing Advisors, those of future I, söï phaân hoùa döôùi thôøi Nguõ Toå Hoaèng Nhaãn generations who obtain my Dharma, should thaønh hai toâng phaùi cuûa Hueä Naêng vaø Thaàn take up this Sudden Teaching. The Dharma Tuù giuùp cô duyeân cho Thieàn phaùt trieån thuaàn door including those of like views and like tuùy hôn baèng caùch töôùc boû nhöõng yeáu toá practice should vow to receive and uphold it khoâng caàn thieát, hoaëc noùi ñuùng hôn, nhöõng as if serving the Buddhas. To the end of their yeáu toá khoâng tieâu hoùa ñöôïc. Roát cuøng phaùi lives they should not retreat, and they will Thieàn Ñoán ngoä cuûa Hueä Naêng toàn taïi vöôït certainly enter the holy position. In this way, qua Thaàn Tuù, chöùng toû Thieàn Ñoán Ngoä öùng it should be transmitted from generation to hôïp moät caùch tuyeät haûo nhaát vôùi neáp taâm lyù generation. It is silently transmitted. Do not vaø caûm nghó cuûa ngöôøi Trung Hoa—. hide away the orthodox Dharma and do not (II) Sudden-enlightened Zen is distinguished by transmit it to those of different views and four characteristics—Thieàn ñoán ngoä coù boán different practice, who believe in other ñaëc tính ñaëc thuø: teachings, since it may harm them and ultimately be of no benefit. I fear that deluded

1) It is not established by words: Baát Laäp Vaên moät caùch töø töø. Hoát nhieân ñaây laø söï suïp ñoå cuûa Töï. böùc töôøng caûn trôû cuoái cuøng ñeå haønh giaû kinh qua 2) It is a special transmission outside the moät tueä giaùc môùi nguyeân. teachings: Giaùo Ngoaïi Bieät Truyeàn. Sudden and gradual realizations: Ñoán Tieäm 3) It directly points to the human mind: Tröïc Chæ Tu Haønh—Two views of realization: Nhôn Taâm. 1) Sudden or Instantaneous realization: Ñoán 4) Through it one sees one's own nature and ngoä—Ngoä töùc thì hoaëc ngay luùc thöïc taäp— becomes a Buddha: Kieán Taùnh Thaønh Phaät. Realization occurs at the time of practice. Sudden enlightenment: Apprehend instantly to 2) Gradual realization: Tieäm ngoä—Chöùng ngoä Buddha-enlightenment—Ñoán ngoä (hoaùt nhieân ñaïi töø töø theo tieán trình tu taäp—Realization ngoä)—The doctrine of "Sudden" Enlighenment occurs gradually as a process continuing over (instantly to apprehend, or attain to Buddha- a period of long line of moments. enlightenment) associated with the Southern Sudden and gradual teachings: Ñoán Tieäm school of Zen in China, in contrast with the giaùo. Northern school of "Gradual" Enlightenment, or (I) The meanings of Sudden and gradual Hinayana or other methods of gradual attainment. teachings—Nghóa cuûa Ñoán Tieäm: Immediate, This school was founded by the sixth patriarch or sudden, attainment, in contrast with Hui-Neng. Immediate awakening or Immediate gradualness. The two schools of Zen, the teaching or practice for awakening for the Gradual and the Sudden, represent different advanced. When one finally breaks down a mental facets of the same teaching adapted to barrier and suddenly penetrates into the meaning different types of people in different location. of reality, the resulting experience is called To praise one school while disparaging the "Sudden enlightenment". A deep intuitive other is therefore a form of crazy attachment, experience such as "sudden enlightenment" is not not appropriate for any

Buddhists—Ñoán giaùo a goal in itself, but rather is called to further ñoái laïi vôùi tieäm giaùo. Ñoán giaùo vaø Tieäm giaùo practice. After a sudden enlightenment, one still laø hai tröôøng phaùi, cuøng tieâu bieåu cho giaùo lyù needs to reveal one's Buddha nature even more. nhaø Phaät, thích hôïp vôùi chuùng sanh tuøy caên cô Although Zen talks about "sudden enlightenment", trình ñoä. Vì vaäy ñeà cao giaùo phaùp naày vaø phæ it seems like realizations are gained in a gradual baùng giaùo phaùp kia laø söï chaáp tröôùc ñieân daïi, manner. What is sudden is the collapsing of the khoâng thích hôïp vôùi ngöôøi Phaät töû. last barrier in a series and the experience of new (II) "Sudden and Gradual Teachings" according to insight—Lyù thuyeát giaùc ngoä baát thaàn do Thieàn the Sixth Patriarch's point of view in the Nam Toâng chuû tröông, ngöôïc laïi vôùi Thieàn Baéc Dharma Jewel Platform Sutra, Chapter Toâng hay phaùi ñaïi giaùc tuaàn töï cuûa Tieåu Thöøa. Four—"Ñoán Tieäm" theo quan ñieåm cuûa Luïc Tröôøng phaùi naày do Luïc toå Hueä Naêng, toå thöù saùu Toå Hueä Naêng trong Kinh Phaùp Baûo Ñaøn, cuûa doøng Thieàn trung Hoa chuû xöôùng. Ñoán ngoä Phaåm thöù Tö: The Master instructed the daønh cho nhöõng baäc thöôïng caên thöôïng trí. Khi assembly: "Good Knowing Advisors, the right cuoái cuøng haønh giaû phaù vôõ ñöôïc böùc töôøng nhaän teaching is basically without a division into thöùc vaø hoát nhieân thaâm nhaäp ñöôïc vaøo yù nghóa 'sudden' and 'gradual.' People's natures cuûa thöïc taïi. Traïng thaùi buøng vôõ ñoät ngoät naøy themselves are sharp or dull. When the ñöôïc goïi laø "Ngoä". Ngoä laø moät kinh nghieäm tröïc confused person who gradually cultivates and giaùc thaâm saâu chöù khoâng phaûi laø cöùu caùnh cuûa töï the enlightened person who suddenly thaân, nhöng noù chæ nhaèm giuùp haønh giaû tieáp tuïc connects each recognize the original mind and coâng phu tu taäp. Sau khi ngoä, haønh giaû vaãn caàn see the original nature, they are no different. phaûi tieáp tuïc laøm hieån loä Phaät taùnh cuûa baûn thaân. Therefore, the terms sudden and gradual are Maëc duø Thieàn toâng noùi veà "ñoán ngoä" nhöng hình shown to be false names. Good Knowing nhö haønh giaû cuõng phaûi thaønh töïu nhöõng ñaïo quaû Advisors, this Dharma-door of mine, from the

past onwards, has been established the first something to attain, or false talk of misfortune with no-thought as its doctrine, no-mark as its and blessing, that is just defilement and substance, and no-dwelling as its basis. No- deviant views. Therefore, this Dharma-door mark means to be apart from marks while in establishes no-thought as its doctrine. Good the midst of marks. No-thought means to be Knowing Advisors, 'No' means no what? without thought while in the midst of thought. 'Thought' means thought of what? 'No' No-dwelling is the basic nature of human means two marks, no thought of defilement. beings. In the world of good and evil, 'Thought' means thought of the original attractiveness and ugliness, friendliness and nature of True Suchness. True Suchness is the hostility, when faced with language which is substance of thought and thought is the offensive, critical, or argumentative, you function of True Suchness. The True should treat it all as empty and have no Suchness self-nature gives rise to thought. It thought of revenge. In every thought, do not is not the eye, ear, nose, or tongue which can think of former states. If past, present, and think. The True Suchness

possesses a nature future thoughts succeed one another without and therefore gives rise to thought. Without interruption, it is bondage. Not to dwell in True Suchness, the eye, ear, forms, and dharmas from thought to thought is to be free sounds immediately go bad. Good Knowing from bondage. That is to take no-dwelling as Advisors, the True Suchness self-nature gives the basis. Good Knowing Advisors, to be rise to thought, and the six faculties, although separate from all outward marks is called ‘no- they see, hear, feel, and know, are not defiled mark.’ The ability to be separate from marks by the ten thousand states. Your true nature is is the purity of the Dharma’s substance. It is eternally independent. Therefore, the to take no-mark as the substance. Good Vimalakirti Sutra says, ''If one is well able to Knowing Advisors, the non-defilement of the discriminate all dharma marks, then, in the mind in all states is called ‘no-thought.’ In primary meaning, one does not move.’”—Toå your thoughts you should always be separate daïy chuùng raèng: “Naày thieän tri thöùc! Xöa nay from states; do not give rise to thought about chaùnh giaùo khoâng coù ñoán tieäm, taùnh ngöôøi töi them. If you merely do not think of hundred coù lôïi ñoän, ngöôøi meâ thì laàn laàn kheá hôïp, things, and so completely rid yourself of ngöôøi ngoä thôøi choùng tu, töi bieát boån taâm, töi thought, then as the last thought ceases, you thaáy boån taùnh, töùc laø khoâng coù sai bieät, do ñoù die and undergo rebirth in another place. That neân laäp ra giaû danh ñoán tieäm. Naày thieän tri is a great mistake, of which students of the thöùc! Phaùp moân cuûa ta ñaây töø tröôùc ñeán nay, Way should take heed. To misinterpret the tröôùc laäp voâ nieäm laøm toâng, voâ töôùng laøm theå, Dharma and make a mistake yourself might voâ truï laøm boån. Voâ töôùng laø ñoái vôùi töôùng maø be acceptable but to exhort others to do the lìa töôùng; voâ nieäm laø ñoái vôùi nieäm maø khoâng same is unacceptable. In your own confusion nieäm; voâ truï laø baûn taùnh cuûa ngöôøi. ÔÛ theá you do not see, and, moreover, you slander gian naøo laø thieän aùc, toát xaáu, cho ñeán nhöõng the Buddha's Sutras. Therefore, no-thought is vieäc oaùn cuøng vôùi thaân, ngoân ngöõ xuùc chaïm, to be established as the doctrine. Good hö doái tranh ñua, vaân vaân, thaûy ñeàu ñem veà Knowing Advisors, why is no-thought khoâng; khoâng nghó traû thuø haïi laïi, trong moãi established as the doctrine? Because there are nieäm khoâng nghó caûnh tröôùc, neáu nieäm tröôùc, confused people who speak of seeing their nieäm hieän taïi, nieäm sau, trong moãi nieäm own nature, and yet they produce thought töông tuïc khoâng döùt goïi laø heä phöôïc. Ñoái treân with regard to states. Their thoughts cause caùc phaùp moãi nieäm khoâng truï, töùc laø khoâng deviant views to arise, and from that, all phöôïc, ñaây laø laáy voâ truï laøm goác. Naày thieän defilement and false thinking are created. tri thöùc! Ngoaøi lìa taát caû töôùng goïi laø voâ Originally, not one single dharma can be töôùng, hay lìa nôi töôùng, töùc laø phaùp theå thanh obtained in the self-nature. If there is tònh, ñaây laø laáy voâ töôùng laøm theå. Naày thieän

tri thöùc! Ñoái treân caùc caûnh, taâm khoâng nhieãm, Suddharma-Pundarika Sutra (skt): Kinh Phaùp goïi laø voâ nieäm. Ñoái treân nieäm thöôøng lìa Hoa—The Lotus Sutra—See Lotus Sutra. caûnh, chaúng ôû treân caûnh maø sanh taâm. Neáu Suddhavasa (p): Taùc Bình—Tònh cö Thieân. chæ traêm vaät chaúng nghó, nieäm

phaûi tröø heát, Suddhavasa-deva (skt): Taùo Bình Thieân Töû— moät nieäm döùt töùc laø cheát, roài seõ sanh nôi Taùc Bình Thieân Töû—One who appeared to khaùc, aáy laø laàm to. Ngöôøi hoïc ñaïo suy nghó Sakyamuni when a prince, leading him to leave ñoù, neáu khoâng bieát caùi yù cuûa phaùp thì töï taâm home—Vò thieân töû hieän ra daãn Thaùi Töû Só Ñaït Ña laàm coøn coù theå, laïi daïy ngöôøi khaùc, töï meâ xuaát gia. khoâng thaáy laïi coøn cheâ bai kinh Phaät, vì theá Suddhipanthaka (skt): Chaâu lôïi baøn ñaø giaø. neân laäp voâ nieäm laøm toâng. Naày thieän tri thöùc! Theá naøo laø laäp voâ nieäm laøm toâng? Chæ vì Suddhisatyatman (skt): Caùi ngaõ thöïc söï thanh mieäng noùi thaáy taùnh, ngöôøi meâ ôû treân caûnh coù khieát—Real immaculate ego. nieäm, treân nieäm laïi khôûi taø kieán, taát caû traàn Suddhodana (skt): Thuû Ñoà Ñaø Na—Baïch Tònh lao voïng töôûng töø ñaây maø sanh. Töï taùnh voán Vöông—Tònh Phaïn Vöông (cha cuûa Thaùi töû Taát khoâng moät phaùp coù theå ñöôïc, neáu coù sôû ñaéc, Ñaït Ña)—A Sanskrit term interpreted as “Pure- voïng noùi hoïa phöôùc töùc laø traàn lao taø kieán, Food,” king of Kapilavastu, husband of neân phaùp moân naày laäp voâ nieäm laøm toâng. Naày Mahamaya, and father of Prince Siddhartha and thieän tri thöùc! Voâ laø voâ vieäc gì? Nieäm laø nieäm was a chieftain of the Sakya tribe. He was the vaät naøo? Voâ ñoù laø khoâng coù hai töôùng, khoâng king of a small kingdom in the foothills of coù caùc taâm traàn lao; nieäm laø nieäm chaân nhö Himalayas, northern India, now is part of Nepal, baûn taùnh. Chaân töùc laø theå cuûa nieäm, nieäm töùc with its capital at Kapilavastu (Kapilavattu-p). laø duïng cuûa chaân nhö, chaân nhö töï taùnh khôûi According to Buddhist legends, he tried to prevent nieäm, khoâng phaûi maét tai muõi löôõi hay khôûi his son so many times from becoming aware of the nieäm, chaân nhö coù taùnh cho neân khôûi nieäm, harsh realities of life, hoping thereby to keep him chaân nhö neáu khoâng coù taùnh thì maét tai saéc attached to worldly concerns, so that he would thanh chính khi aáy lieàn hoaïi. Naày thieän tri follow in his footsteps and become a king. After thöùc! Chaân nhö töï taùnh khôûi nieäm, saùu caên tuy his son became a Buddha and returned home, coù thaáy nghe hieåu bieát maø khoâng nhieãm muoân however, Suddhodana took refuge in the Three caûnh, maø chôn taùnh thöôøng töï taïi neân kinh Jewels and became ordained as a monk, and noùi: “Hay kheùo phaân bieät caùc phaùp töôùng maø eventually became an Arhat—Tònh Phaïn ñöôïc ñoái vôùi nghóa ñeä nhaát khoâng coù ñoäng.” giaûi thích laø “Thöùc AÊn Thanh Tònh,” oâng laø vua Sudden teaching: Ñoán giaùo—See Sudden nöôùc Ca Tyø La Veä, choàng cuûa Hoaøng Haäu Ma Da, Doctrine. phuï vöông cuûa Ñöùc Phaät Thích Ca vaø laø toäc tröôûng cuûa boä toäc Thích Ca. OÂng laø vua moät Suddenly: At once—Immediately—Ngay laäp töùc vöông quoác nhoû, baây giôø laø moät phaàn cuûa Nepal, (ñoán). kinh ñoâ laø Ca Tyø La Veä. Theo truyeàn thuyeát Phaät Suddenly injured: Thình lình bò haïi—Those giaùo, vua Tònh Phaïn ñaõ nhieàu laàn tìm caùch ngaên who are suddenly injured by ferocious beasts. This chaën khoâng cho con mình bieát veà thöïc teá cay ñaéng is one of the ten types of people who cannot recite cuûa ñôøi soáng vôùi hy voïng laø con oâng seõ tieáp tuïc the Buddha’s name at near-death time—Nhöõng keû luyeán aùi cuoäc soáng traàn tuïc vaø theo chaân oâng maø thình lình bò haïi bôûi daõ

thuù. Ñaây laø moät trong möôøi trôû thaønh moät vò vua. Tuy vaäy, sau khi con oâng trôû loaïi ngöôøi khoâng theå nieäm Phaät ñöôïc luùc laâm thaønh moät vò Phaät, oâng cuõng quy-y Tam Baûo vaø chung—See Ten types of people who cannot thoï ñaïi giôùi ñeå trôû thaønh moät Tyø Kheo, roài sau ñoù recite the Buddha's name at near-death time. ñaéc quaû A La Haùn—See Kapilavastu. Suddharasmiprabha-Buddha (skt): Tònh Suden (jap): Sö Suøng Truyeàn (1569-1633), Phaät Quang Phaät. giaùo Nhaät Baûn. Sudharma (skt): Dieäu phaùp—Wonderful dharma.

Sudha (skt): Cam loä—Thieân thöïc—Food of the Avatamsaka Sutra. In seeking enlightenment, he gods include sweet dew, nectar and ambrosia. tried to visit and study with fifty-three spiritual There are two kinds—Thöïc phaåm cuûa chö Thieân advisors and became equal with the Buddha in goàm nöôùc cam loä, nöôùc hoà ñaøo vaø tröôøng sanh baát just one lifetime—Boà Taùt Thieän Taøi Ñoàng Töû töû. Coù hai loaïi: ñöôïc keå ñeán trong Kinh Hoa Nghieâm. Thieän Taøi 1) White-coloured Food for gods of higher ranks: Ñoàng Töû (trong caùc chuøa , beân traùi töôïng Quan Thöïc phaåm cho chö Thieân cao caáp maøu traéng. AÂm Boà Taùt coù ñaët töôïng Thieän Taøi Ñoàng Töû), moät 2) Coloured Food for gods of lower ranks Phaät töû ñöôïc Ñöùc Phaät noùi ñeán trong Kinh Hoa (blue—yellow—red): Thöïc phaåm cho chö Nghieâm. Teân oâng laø Sudhana coù nghóa laø "Thieän Thieân caáp thaáp hôn thì coù nhieàu maøu (xanh, Taøi" vaø lyù do oâng coù teân naày laø vì luùc oâng vöøa vaøng, ñoû). môùi sanh ra thì ñoät nhieân chaâu baùu xuaát hieän trong Sudhaman (skt): Tu Ñaø Tu Ma—A king nhaø cha oâng. OÂng laø nhaân vaät chính trong chöông mentioned in the Maha-Prajna-Paramita sastra— cuoái cuøng vaø cuõng laø chöông daøi nhaát trong Kinh Moät vò vua ñöôïc ñeà caäp tôùi trong Ñaïi Trí Ñoä Luaän Hoa Nghieâm. Trong khi tìm caàu giaùc ngoä, oâng ñaõ (theo Ñaïi Trí Ñoä Luaän, xöa coù vua Tu Ñaø Tu Ma, vieáng thaêm vaø toøng hoïc vôùi 53 vò thieän höõu tri trì giôùi tinh taán, thöôøng theo haïnh noùi thaät. Moät thöùc vaø ñaõ trôû thaønh ngang haøng hay bình ñaúng sôùm côõi xe vaøo vöôøn chôi thì gaëp moät vò Baø La vôùi Phaät trong moät ñôøi (Trong Kinh Hoa Nghieâm, Moân ni tôùi xin boá thí. Vua nhaän lôøi vaø baûo ñôïi ñoù phaåm Nhaäp Phaùp Giôùi: "Ngaøi Vaên Thuø ôû trong khi vua trôû laïi seõ boá thí. Khi vua vaøo vöôøn laïi gaëp khu röøng trang nghieâm coù 500 vò ñoàng töû, maø vua quyû hai caùnh laø Loäc Tuùc, töø khoâng trung bay Thieän Taøi laø moät ngöôøi phaùt taâm trong soá 500 vò tôùi baét vua bay ñi. Ñeán nuùi quyû ôû, noù ñaët vua aáy. Thieän Taøi sau ñoù ñi veà phöông nam tham hoïc trong 99 vò vua khaùc. Vua Tu Ñaø Tu Ma nöôùc maét cuøng 53 vò tri thöùc vaø chöùng nhaäp phaùp giôùi). nhö möa. Loäc Tuùc hoûi vua Tu Ñaø Tu Ma vì côù gì Sudra (skt): Tu Ñaø—Thuû ñaø la—Servants— maø khoùc nhö treû nít, vua Tu Ñaø Tu Ma noùi: Ta Farmers and serfs—The fourth and the lowest khoâng sôï cheát, chæ sôï thaát tín vôùi vò Baø La Moân, caste in India at the time of the Buddha. Sudra is a vaø noùi roõ lyù do cho Loäc Tuùc nghe. Loäc Tuùc beøn person of the lowest of the four original classes or cho veà vaø heïn baûy ngaøy sau phaûi trôû laïi. Vua veà castes whose business was to serve the three nöôùc boá thí cho vò Baø La Moân vaø laäp thaùi töû leân higher classes, i.e. of slaves, servants, labourers, laøm vua. Qua baûy ngaøy vua ñeán gaëp thaùi töû baûo

laø farmers, etc.—Coøn goïi laø Thuû Ñaø La, giai caáp ñeán kyø heïn gaëp Loäc Tuùc, thaùi töû khuyeân vua neân thaáp nhaát trong boán giai caáp ôû AÁn Ñoä vaøo thôøi boû yù ñònh naày, nhöng vua ñoïc ngay baøi keä veà Ñöùc Phaät coøn taïi theá. Giai caáp haï tieän thöù tö vaø haïnh noùi thaät nhö sau: “Haïnh noùi thaät laø ñieàu raên thaáp nhaát trong caùc giai caáp, nhieäm vuï cuûa hoï laø thöù nhaát. Haïnh noùi thaät ñi leân thang trôøi. Noùi thaät phuïc vuï ba giai caáp treân, nhö nhöõng ngöôøi laøm laø baäc ngöôøi lôùn lao. Haïnh noùi sai traùi ñi vaøo ñòa möôùn, lao ñoäng, vaø noâng daân. Aryan chinh phuïc, nguïc. Ta nay giöõ lôøi noùi thaät thaø boû tuoåi thoï ñôøi sai khieán, vaø baét buoäc laøm noâ leä cho ba giai caáp mình, loøng khoâng hoái haän.” Theá roài vua ñeán nôi vöøa keå treân). Noâng noâ hay giai caáp noâng daân vaø gaëp Loäc Tuùc, Loäc Tuùc nghe vua khôûi leân nieàm toâi moïi (hoï laø nhöõng ngöôøi bò daân toäc Nhaõ Lôïi tònh tín, thaû ngay vua cuøng 99 vua khaùc trôû veà). An—See Four castes in India. Sudhana (skt): Thieän Taøi Boà Taùt—Thieän Taøi Sudrsas (skt): Tu Ñaït Thieân—Thieän Hieän. ñoàng töû—Good Wealth Bodhisattva, mentioned in 1) Beautiful appearing: Well being—Welfare— the Flower Adornment Sutra. A disciple that the Well Manifest—Good manifestation— Buddha mentioned in the Avatamsaka Sutra (Kinh Healthy in appearance—Veû ñeïp ñeõ maïnh Hoa Nghieâm). His name means “Good Wealth” khoûe hieän ra beân ngoaøi. and the reason for him to obtain such name was 2) Name of Subhuti: Teân cuûa Ngaøi Tu Boà Ñeà. that when he was born, myriad treasures suddenly 3) The heaven of lovely form in the desire- appeared in his father’s home. The main realm, but said to be above the devalokas: AÙi protagonist in the last and longest chapter of the

Thaân Thieân—Vò Trôøi ôû coõi duïc giôùi coù thaân be better—Khoâng coù töø ngöõ dòch töông ñöông hình tuyeät dieäu. trong Anh ngöõ cho töø “Dukkha “ trong tieáng 4) The seventh Brahmaloka, eighth of the Pali (Nam Phaïn) hay tieáng Sanskrit (Baéc Dhyana heavens: Coõi trôøi thöù baûy trong Phaïm Phaïn), neân ngöôøi ta thöôøng dòch chöõ giôùi Thieân. “Dukkha” dòch sang Anh ngöõ laø “Suffering”. 5) Heaven of Beautiful Presentation, the third Tuy nhieân chöõ “Suffering” thænh thoaûng gaây heaven in the five pure-dwelling heavens: ra hieåu laàm bôûi vì noù chæ söï khoán khoå hay Thieän Hieän Thieân—Coõi Trôøi thöù ba trong ñau ñôùn cöïc kyø. Caàn neân hieåu raèng khi Ñöùc Nguõ Tònh Cö Thieân. Phaät baûo cuoäc soáng cuûa chuùng ta laø khoå, yù Sudrsd (skt): The 7th Brahmaloka, 8th of the Ngaøi muoán noùi ñeán moïi traïng thaùi khoâng thoûa Dhyana Heavens—Thieän Hieän—See Nine maõn cuûa chuùng ta vôùi moät phaïm vi raát roäng, heavens of the fourth dhyana heaven and Four töø nhöõng böïc doïc nho nhoû ñeán nhöõng vaàn ñeà dhyana heavens—See Sudrsas. khoù khaên trong ñôøi soáng, töø nhöõng noãi khoå Sudurjaya (skt): Ground of invincibility—Land ñau naùt loøng chí ñeán nhöõng tang thöông cuûa extremely difficult to conquer—Cöïc Nan Thaéng kieáp soáng. Vì vaäy chöõ “Dukkha” neân ñöõïc ñòa—See Ten grounds (II). duøng ñeå dieãn taû nhöõng vieäc khoâng hoaøn haûo xaûy ra trong ñôøi soáng cuûa chuùng ta vaø chuùng Suffer (v): Chòu khoå. ta coù theå caûi hoùa chuùng cho toát hôn. Suffer a bad reputation: Mang tieáng xaáu. (II) Three main characteristics of Dukkha—Coù ba Suffer death: Khoå vì cheát. ñaëc ñieåm chính

cuûa Khoå: The Buddha Suffer a heavy defeat: Ñaïi baïi—To suffer a big described three main characteristics of loss. Dukkha which we face in our daily lives— Suffer an injustice: Chòu oan—To harbor a Ñöùc Phaät dieãn taû ba ñaëc ñieåm cuûa Khoå trong grievance. cuoäc soáng haèng ngaøy cuûa chuùng ta. Suffer a misfortune or an accident: Bò naïn. 1) The suffering of pain—Khoå vì ñau ñôùn: The Suffer from neuralgia: Ñau daây thaàn kinh. suffering of pain occurs whenever we are Sufferer (n): Ngöôøi ñau khoå. mentally or physically miserable—Khoå vì ñau ñôùn coù nghóa laø khi chuùng ta bò caûm giaùc ñau Sufferer in niraya: Neâ Nhaân—Sufferer in ñôùn theå xaùc hay khoå sôû veà tinh thaàn. hell—Keû toäi ñoà trong choán ñòa nguïc. a) Physical suffering includes headaches and Suffering (a & n): Dukkha (skt)—Ñau khoå—Khoå scraped knees as well as torment of cancer ñeá—Bitterness—Difficulty—Distress—Misery— and heart attacks: Ñau ñôùn veà theå xaùc bao Pain—Suffering—Unhappiness—See Eight winds, goàm nhöùc ñaàu, ñau löng, nhöùc nhoái do beänh and Nine truths or postulates. ung thö hay ñau thaét tim, vaân vaân. (I) An overview of Suffering—Toång quan veà b) Mental suffering occurs whenever we fail to “Khoå”: There is no equivalent translation in get what we want, when we lose something English for the word “Dukkha” in both Pali we are attached to, or when misfortune comes and Sanskrit. So the word “Dukkha” is often our way. We are sad when our career goal translated as “Suffering”. However, this cannot be achieved, we’re depressed when English word is sometimes misleading we part from loved ones, we are anxious because it connotes extreme pain. When the when we are waiting to obtain a letter form Buddha described our lives as “Dukkha”, he our children, etc.—Khoå sôû tinh thaàn laø khi was referring to any and all unsatisfactory khoâng ñaït ñöôïc ñieàu maø chuùng ta mong conditions. These range from minor muoán, khi maát söï vaät maø chuùng ta öa thích disappointments, problems and difficulties to hoaëc khi chuùng ta gaëp nhöõng baát haïnh trong intense pain and misery. Therefore, Dukkha ñôøi. Chuùng ta buoàn khi ngheà nghieäp khoâng should be used to describe the fact that things thaønh ñaït, chuùng ta suy suïp tinh thaàn khi phaûi are not completely right in our lives and could xa lìa nhöõng ngöôøi thaân yeâu, chuùng ta caûm

thaáy lo aâu khi troâng chôø tin töùc thô töø cuûa con tôùi hoaøn caûnh thaân taâm cuûa chuùng ta coù caùi, vaân vaân. khuynh höôùng khoå ñau. Chuùng ta caûm thaáy 2) The suffering of change—Khoå vì söï ñoåi thay: khoå sôû vì moâi tröôøng beân ngoaøi thay ñoåi. Thôøi The suffering of change indicates that tieát thay ñoåi laøm cho chuùng ta caûm thaáy laïnh; activities we generally regard as pleasurable baïn beø thay ñoåi caùch cö xöû laøm cho chuùng ta in fact inevitably change and become caûm thaáy buoàn khoå. painful—Khoå do söï bieán chuyeån hay ñoåi thay a) Our present bodies are the basis upon which coù nghóa laø nhöõng söï vieäc maø chuùng ta thöôøng we experience bad health. If we did not have xem laø haïnh phuùc khoâng bao giôø giöõ nguyeân a body that was receptive to pain, we would traïng nhö theá maõi, chaéc chaén chuùng phaûi bieán not fall ill no matter how many viruses and chuyeån theo caùch naøy hay caùch khaùc vaø trôû germs we were exposed to: Thaân

theå maø thaønh noãi thoáng khoå cho chuùng ta. chuùng ta ñang coù laø cô sôû ñeå cho chuùng ta coù a) When we first buy a new shirt, we like it nhöõng caûm nhaän veà söùc khoûe toài teä. Neáu because it look gorgeous; however, three chuùng ta khoâng coù moät cô theå nhaän bieát ñau years later, we may be suffering or feeling ñôùn vaø nhöùc nhoái thì chuùng ta seõ khoâng bao uncomfortable when we wear it because it is giôø bò beänh taät cho duø chuùng ta coù tieáp caän old and becomes worn out: Khi chuùng ta mua vôùi bieát bao nhieâu vi khuaån hay vi truøng ñi moät caùi aùo môùi, chuùng ta thích noù vì noù troâng nöõa. loäng laãy; tuy nhieân, ba naêm sau chuùng ta seõ b) Our present minds are the basis upon which caûm thaáy khoå sôû hay khoù chòu khi maëc laïi we experience the pain and hurt feelings. If chieác aùo aáy vì noù ñaõ cuõ kyõ raùch sôøn. we had minds that were not contaminated by b) No matter how much we like a person and we anger, then we would not suffer from the feel happy when we are with that person; mental anguish of conflict with others: Taâm however, when we spend too much time with thöùc maø chuùng ta ñang coù chính laø cô sôû ñeå that person, it makes us uncomfortable. Thus, chuùng ta caûm nhaän nhöõng caûm giaùc ñau buoàn happiness was never inherent in the person khoå naõo. Neáu chuùng ta coù moät taâm thöùc maø we like, but was a product of the interaction saân haän khoâng nhieãm vaøo ñöôïc thì chuùng ta between us and that person: Khoâng caàn bieát seõ khoâng bao giôø phaûi chòu caûm giaùc töùc giaän laø chuùng ta thích moät ngöôøi nhö theá naøo vaø khi ñoái nghòch vaø xuùc chaïm vôùi ngöôøi khaùc. chuùng ta caûm thaáy sung söôùng khi ôû caïnh (III)Suffering refers to the fact that the body ngöôøi aáy; tuy nhieân, neáu chuùng ta ôû beân ngöôøi undergoes suffering, the mind endures aáy laâu ngaøy chaày thaùng thì chuùng ta seõ caûm suffering and the environment is one of thaáy khoù chòu. Nhö vaäy söï sung söôùng khoâng suffering—Thaân khoå, taâm khoå vaø caûnh khoå. phaûi laø baûn chaát coù saün trong caùi ngöôøi maø 1) The suffering of the body means that our body chuùng ta caûm thaáy öa thích, maø noù chæ laø keát is not only impure, it is subject to birth, old quaû cuûa söï töông taùc trong moái quan heä giöõa age, disease and death, as well as to heat and chuùng ta vaø ngöôøi aáy. cold, hunger and thirst, and other hardships 3) The pervasive compounded suffering—Khoå that cause us to suffer, preventing us from vì duyeân khôûi: The pervasive compounded being free and happy: Thaân khoå laø thaân naày suffering refers to our situation of having ñaõ nhô nhôùp, laïi bò söï sanh giaø beänh cheát, bodies and minds prone to pain. We can noùng laïnh, ñoùi khaùt, vaát vaû cöïc nhoïc chi phoái, become miserable simply by the changing of laøm cho khoå sôû khoâng ñöôïc töï taïi an vui. external conditions. The weather changes and 2) The suffering of the mind means that when our bodies suffer from the cold; how a friend the mind is afflicted, it is necessarily treats us changes and we become depressed. consumed by the fire of afflictions, bound by Our present bodies and minds compound our the ropes of afflictions, struck, pursued and misery in the sense that they are the basis for ordered about by the whip of afflictions, our present problems—Khoå vì duyeân khôûi noùi defiled and obscured by the smoke and dust

of afflictions. Thus, whoever develops physical sufferings such as pain, old age, afflictions is lacking in wisdom, because the death; as well as mental anxieties—Khoå gaây first person he has caused to suffer is himself: ra bôûi nhöõng nguyeân nhaân tröïc tieáp hay khoå Taâm khoå laø khi taâm ta khôûi phieàn naõo, taát bò khoå, goàm nhöõng noãi khoå xaùc thaân nhö ñau löûa phieàn naõo thieâu ñoát, giaây phieàn naõo troùi ñôùn, giaø, cheát; cuõng nhö nhöõng lo aâu tinh buoäc, roi phieàn naõo ñaùnh ñuoåi sai khieán, khoùi thaàn. buïi phieàn naõo laøm taêm toái nhieãm oâ. Cho neân 2) Viparinama-dukkha (skt)—Hoaïi Khoå Taùnh: ngöôøi naøo khôûi phieàn naõo taát keû ñoù thieáu trí Dukkha as produced by change—Suffering hueä, vì töï laøm khoå mình tröôùc nhaát. due to change—Suffering by loss or 3) The suffering of the environment means that deprivation or change—Khoå gaây ra bôûi nhöõng this earth is subject to the vagaries of the thay ñoåi. weather, scorching heat, frigid cold and 3) Samkhara-dukkha (skt)—Haønh Khoå Taùnh: pouring rain, while sentient beings must toil Dukkha as conditioned states—Suffering due and suffer day in and day out to earn a living. to formations—Suffering by the passing or Tragedies occur every day, before our very impermanency of all things, body and mind eyes: Caûnh khoå laø caûnh naày naéng löûa möa are impermanent—Khoå vì chö phaùp voâ daàu, chuùng sanh vaát vaû trong cuoäc möu sinh, thöôøng, thaân taâm naày voâ thöôøng. moãi ngaøy ta thaáy tröôùc maét dieãn ñaày nhöõng (C) Four kinds of sufferings—Töù Chuûng Khoå— hieän traïng nhoïc nhaèn bi thaûm. Boán noãi khoå cuûa con ngöôøi—Four miseries— (IV) Categories of “Suffering”—Phaân loaïi khoå: Four universal sufferings—The four (A) Two kinds of suffering—Coù hai loaïi khoå—See afflictions that are the lot of every man: Two kinds of suffering. 1) Birth is suffering: Sanh khoå—See (D) (1). 1) Internal sufferings—Noäi khoå: 2) Old age is suffering: Giaø khoå—See (D) (2). a) Physical sufferings—Thaân Khoå: Sufferings 3) Disease (illness) is suffering: Bònh khoå—See from within such as sickness or sorrow—Khoå (D) (3). veà theå chaát töø beân trong nhö bònh hoaïn saàu 4) Death is suffering: Cheát khoå—See (D) (4). ñau. (D) Eight basic causes of suffering—Baùt Khoå: b) Mental suffering—Taâm Khoå: Mental Chuùng sanh coù voâ soá noãi khoå. Tuy nhieân, suffering such as sadness, distress, jealousy, trong “Khoå Ñeá” cuûa Ñöùc Theá Toân coù taùm bitterness, unsatisfaction, unhappiness, etc.— ñieàu ñau khoå caên baûn—Human beings have Khoå veà tinh thaàn nhö buoàn phieàn, ghen gheùt, countless sufferings; however, Sakyamuni ñaéng cay, baát toaïi, khoâng haïnh phuùc, vaân vaân. Buddha explained the eight basic causes of 2) External sufferings—Ngoaïi khoå: Sufferings suffering: from outside circumstances such as 1) Suffering of Birth—Sanh Khoå: Birth is calamities, wars, etc.—Khoå töø hoaøn caûnh beân suffering—While still in the womb, human ngoaøi nhö tai hoïa, chieán tranh, vaân vaân. beings already have feelings and (B) According to The Connected Discourses of consciousness. They also experience pleasure the Buddha, Chapter Esanavaggo (Searches), and pain. When the mother eats cold food, the there are three aspects of Dukkha, or three embryo feels as though it were packed in ice. kinds of duhkha (Pain—Sufferings). All When hot food is ingested, it feels as though it sentient beings experience three types of were burning,

and so on. The embryo, living sufferings—Theo Töông Öng Boä Kinh, Phaåm as it is in a small, dark and dirty place, Taàm Caàu, coù ba loaïi khoå. Chuùng sanh moïi immediately lets out scream upon birth. From loaøi ñeàu kinh qua ba loaïi khoå: then on, all it can do is cry when it feels cold, 1) Dukkha-dukkha (skt)—Khoå Khoå Taùnh: hot, hungry, thirsty, or suffers insect bites. Dukkha as ordinary suffering—Suffering due Sakyamuni Buddha in his wisdom saw all this to pain—Suffering that produce by direct clearly and in detail and therefore, described causes or suffering of misery, Including

birth as suffering. The ancient sages had a "Bao veû haøo hoa ñaâu thaáy nöõa. saying in this regard Moät thaân khoâ kieät nghó buoàn teânh!" "As soon as sentient beings escape one b) In old age, many persons become confused womb, they enter another, and mixed up when eating or dressing or they Seeing this, sages and saints are deeply become uncontrollable of themselves. Their moved to such compassion! children and other family members, however The illusory body is really full of filth, close to them, soon grow tired and fed up. The Swiftly escaping from it, we return to our human condition is like that of a flower, ruled Original Nature." by the law of impermanence, which, if it can (The Pure Land Buddhism in Theory and bring beauty and fragrance, also carries death Practice—Most Ven. Thích Thieàn Taâm). and decayin its wake. In truth, old age is Ngay khi coøn trong buïng meï, con ngöôøi ñaõ coù nothing but suffering and the human body has yù thöùc vaø caûm thoï. Thai nhi cuõng caûm thaáy nothing worth cherishing. For this reason, sung söôùng vaø ñau khoå. Khi meï aên ñoà laïnh thì Sakyamuni Buddha said: old age is suffering! thai nhi caûm nhö ñang bò ñoùng baêng. Khi meï Thus, he advised Buddhists to strive to aên ñoà noùng, thai nhi caûm nhö ñang bò thieâu cultivate so they can bear the sufferings of old ñoát, vaân vaân. Thai nhi soáng trong choã chaät age with equanimity—Laém keû tuoåi giaø luù laån, heïp toái taêm nhô nhôùp, vöøa loït loøng ñaõ keâu khi aên maëc, luùc ñaïi tieåu tieän ñeàu nhô nhôùp, khoùc oa oa. Roài töø ñoù khi laïnh, noùng, ñoùi, con chaùu duø thaân, cuõng sanh nhaøm chaùn. Kieáp khaùt, coân truøng caén ñoát, chæ bieát keâu khoùc maø ngöôøi döôøng nhö kieáp hoa, luaät voâ thöôøng thoâi. Hueä nhaõn cuûa Phaät thaáy roõ nhöõng chi chuyeån bieán khi ñaõ ñem ñeán cho höông saéc, tieát aáy, neân ngaøi xaùc nhaän sanh ñaõ laø khoå. noù cuõng ñem ñeán cho veû phai taøn. Xeùt ra caùi Chính vì theá coå ñöùc coù noùi: giaø thaät khoâng vui chuùt naøo, thaân ngöôøi thaät "Vöøa khoûi baøo thai laïi nhaäp thai, khoâng ñaùng luyeán tieác chuùt naøo! Vì theá neân Thaùnh nhaân troâng thaáy ñoäng bi ai! Ñöùc Phaät baûo giaø laø khoå vaø Ngaøi khuyeân Phaät Huyeãn thaân xeùt roõ toaøn nhô nhôùp. töû neân tu taäp ñeå coù khaû naêng bình thaûn chòu Thoaùt phaù mau veà taùnh baûn lai." ñöïng caùi ñau khoå cuûa tuoåi giaø. (Nieäm Phaät Thaäp Yeáu—Hoøa Thöôïng 3) Sickness is suffering: Suffering because of Thích Thieàn Taâm) illness—Beänh khoå. 2) Suffering of old age—Giaø Khoå: a) To have a body is to have disease for the a) Old age is suffering: We suffer when we are body is open to all kinds of diseases. So the subjected to old age, which is natural. As they suffering of disease is inevitable. Those with reach old age, human beings have diminished small ailments which have an

external source their faculties; their eyes cannot see clearly to those dreadful diseases coming from inside. anymore, their ears have lost their acuity, Some people are afflicted with incurable their backs ache easily, their legs tremble, diseases such as cancers or delibitating eating is not easy and pleasurable as before, ailments, such as osteoporosis, etc. In such their memories fail, their skin dries out and condition, they not only experience physical wrinkles, hair becomes gray and white, their pain, they also have to spend large sums of teeth ache, decay and fall out. : Chuùng ta khoå money for treatment. Should they lack the ñau khi chuùng ta ñeán tuoåi giaø, ñoù laø ñieàu töï required funds, not only do they suffer, they nhieân. Khi ñeán tuoåi giaø, caûm quan con ngöôøi create additional suffering for their families: thöôøng heát nhaïy beùn; maét khoâng coøn troâng roõ Coù thaân laø coù bònh vì thaân naày môû cöûa cho nöõa, tai khoâng coøn thính nöõa, löng ñau, chaân moïi thöù bònh taät. Vì vaäy bònh khoå laø khoâng run, aên khoâng ngon, trí nhôù khoâng coøn linh traùnh khoûi. Coù nhöõng beänh nheï thuoäc ngoaïi maãn, da moài, toùc baïc, raêng long. Duø cho böïc caûm, ñeán caùc chöùng beänh naëng cuûa noäi thanh nieân tuaán nhaõ, hay trang thieáu nöõ tieân thöông. Coù ngöôøi vöôùng phaûi beänh nan y nhö dung, khi ñeán tuoåi naày aâu cuõng: lao, cuøi, ung thö, baïi xuïi. Trong caûnh aáy, töï

thaân ñaõ ñau ñôùn, laïi toán keùm, hoaëc khoâng coù fulfill these conditions. At the time of death, tieàn thuoác thang, chính mình bò khoå luïy, laïi when the physical body is generally stricken gaây theâm khoå luïy cho quyeán thuoäc. by disease and in great pain. With the body in b) The sufferings caused by diseases is more this state, the mind is panic-stricken, painful than the sufferings due to old age. Let bemoaning the loss of wealth and property, imagine, even the slightest tootache or and saddened by the impending separation headache is sometimes unbearable. from loved ones as well as a multitude of However, like or dislike, we have no choice similar thoughts. This is indeed suffering. but bearing the suffering of sickness. Even the Sentient beings are born with a cry of pain Buddha, a perfect being, who had destroyed and die with even more pain: Söï khoå trong luùc all defilements, had to endure physical cheát. Taát caû nhaân loaïi ñeàu muoán sanh an suffering caused by disease. The Buddha was nhieân cheát töï taïi; tuy nhieân, raát ít ngöôøi ñaït constantly subjectd to headaches. His last ñöôïc thoûa nguyeän. Khi cheát phaàn nhieàu saéc illness caused him much physical suffering thaân laïi bò beänh khoå haønh haï ñau ñôùn. Thaân was a wound in his foot. As a result of ñaõ nhö theá, taâm thì haõi huøng lo sôï, tham tieác Devadatta's hurling a rock to kill him, his foot ruoäng vöôøn cuûa caûi, buoàn raàu phaûi lìa boû thaân was wounded by splinter which necessiated quyeán, muoân moái daäp doàn, quaû thaät laø khoå. an operation. When his disciples disobeyed Ña phaàn chuùng sanh sanh ra trong tieáng khoùc his teachings, he was compelled to retire to a khoå ñau vaø cheát ñi trong khoå ñau gaáp boäi. forest for three months. In a foreston a couch b) The death is unwanted, but it still comes, and of leaves on a rough ground, facing fiercing nobody knows when it comes. As fruits fall cold winds, he maintained perfect equnimity. from a tree, ripe or old even so we die in our In pain and happiness, He lived with a infancy, prime of mankind, or old age. As the balanced mind: Caùi

khoå veà beänh taät naày noù sun rises in the East only to set in the West. ñau ñôùn hôn caùi ñau khoå do tuoåi giaø gaây ra raát As Flowers bloom in the morning to fade in nhieàu. Haõy suy gaãm, chæ caàn ñau raêng hay the evening. The Buddha taught: “Death is nhöùc ñaàu nheï thoâi maø ñoâi khi cuõng khoâng inevitable. It comes to all without exception; chòu ñöïng noåi. Tuy nhieân, duø muoán hay khoâng we have to cultivate so that we are able to muoán, chuùng ta cuõng phaûi chòu ñöïng caùi beänh face it with perfect equanimity.”: Caùi cheát khoå naày. Thaäm chí Ñöùc Phaät laø moät baäc toaøn chaúng ai môøi maø noù vaãn ñeán, vaø khoâng ai bieát haûo, ngöôøi ñaõ loaïi boû ñöôïc taát caû moïi oâ tröôïc, noù seõ ñeán vaøo luùc naøo. Nhö traùi rôi töø treân maø Ngaøi vaãn phaûi chòu ñöïng khoå ñau vaät chaát caây, coù traùi non, traùi chín hay traùi giaø; cuõng gaây ra bôûi beänh taät. Ñöùc Phaät luoân bò ñau ñaàu. vaäy, chuùng ta cheát non, cheát luùc tuoåi thanh Coøn caên beänh cuoái cuøng laøm cho Ngaøi ñau xuaân hay cheát luùc giaø. Nhö maët trôøi moïc ôû ñôùn nhieàu veà theå xaùc. Do keát quaû cuûa vieäc phía Ñoâng vaø chæ laën veà phía Taây. Nhö hoa Ñeà Baø Ñaït Ña laên ñaù mong gieát Ngaøi. Chaân nôû buoåi saùng ñeå roài taøn vaøo buoåi chieàu. Ñöùc Ngaøi bò thöông bôûi moät maûnh vuïn caàn phaûi Phaät daïy: “Caùi cheát khoâng theå traùnh ñöôïc, noù moå. Ñoâi khi caùc ñeä töû khoâng tuaân lôøi giaùo ñeán vôùi taát caû moïi ngöôøi chöù khoâng chöøa moät huaán cuûa Ngaøi, Ngaøi ñaõ ruùt vaøo röøng ba ai. Chæ coøn caùch tu taäp ñeå coù theå ñöông ñaàu thaùng, chòu nhòn ñoùi, chæ laáy laù laøm neäm treân vôùi noù baèng söï bình thaûn hoaøn toaøn. neàn ñaát cöùng, ñoái ñaàu vôùi gioù reùt laïnh buoát. 5) Parting with what we love is suffering: Theá maø Ngaøi vaãn bình thaûn. Giöõ caùi ñau ñôùn Suffering because of separation from loved vaø haïnh phuùc, Ñöùc Phaät soáng vôùi moät caùi taâm ones—Thöông yeâu xa lìa khoå. quaân bình. a) No one wants to be separated from the loved 4) Death is suffering: Suffering because of ones; however, this is inevitable. We still lose death—Cheát khoå. our loved ones to the demon of death, a) All human beings desire an easy birth and a leaving them helpless and forsaken. peaceful death; however, very few of us can Separation from loved ones, whether in life or

through death, is indeed suffering: Khoâng ai 7) Suffering due to unfulfilled wishes muoán xa lìa ngöôøi thaân thöông; tuy nhieân, ñaây (unattained aims)—Caàu Baát Ñaéc Khoå: laø ñieàu khoâng traùnh ñöôïc. Ngöôøi thaân chuùng a) Unabling to obtain what we wish is suffering: ta vaãn phaûi cheát vaø chuùng ta phaûi xa hoï trong Our greed is like a container without the khoå ñau tuyeät voïng. Caûnh sanh ly töû bieät vôùi bottom. We have so many desires and hopes ngöôøi thaân yeâu quaû laø khoå. in our lives. When we want something and are b) If we listen to the Buddha’s teaching “All able to get it, this does not often leads to association in life must end with separation.” happiness either because it is not long before Here is a good opportunity for us to practice we feel bored with that thing, lose interest in “equanimity.”: Neáu chuùng ta chòu laéng nghe it and begin to want something else. In short, lôøi Phaät daïy “Caûnh ñôøi coù hôïp coù tan” thì ñaây we never feel satisfied with what we have at laø dòp toát cho chuùng ta thöïc taäp haïnh “bình the very moment. The poor hope

to be rich; thaûn". the rich hope to be richer; the ugly desire for 6) Meeting with what we hate is suffering: beauty; the beauty desire for beautier; the Suffering because of confrontation with an childless pray for a son or daughter. Such undesirable person or thing—Oaùn taéng hoäi wishes and hopes are innumerable that no khoå. way we can fulfill them. Thus, they are a a) To endure those to whom we are opposed, source of suffering—Loøng tham cuûa chuùng ta whom we hate, who always shadow and nhö thuøng khoâng ñaùy. Chuùng ta coù quaù nhieàu slander us and look for a way to harm us is ham muoán vaø hy voïng trong ñôøi soáng haèng very hard to tolerate; however, we must ngaøy. Khi chuùng ta muoán moät caùi gì ñoù vaø coù confront this almost daily in our life. There theå ñaït ñöôïc, nhöng noù cuõng khoâng mang laïi are many families in which relatives are not haïnh phuùc, vì chaúng bao laâu sau ñoù chuùng ta of the same mind, and which are constantly caûm thaáy chaùn vôùi thöù mình ñang coù vaø baét beset with disputes, anger and acrimony. This ñaàu mong muoán thöù khaùc. Noùi toùm laïi, chuùng is no different from encountering enemies. ta chaúng bao giôø thoûa maõn vôùi caùi mình ñang This is indeed suffering!: Phaûi chòu ñöïng coù. Ngöôøi ngheøo thì mong ñöôïc giaøu; ngöôøi ngöôøi maø mình khoâng öa, ngöôøi mình gheùt, giaøu mong ñöôïc giaøu hôn; keû xaáu mong ñeïp; ngöôøi thöôøng hay cheá nhaïo phæ baùng vaø xem ngöôøi ñeïp mong ñeïp hôn; ngöôøi khoâng con thöôøng mình quaû laø khoù; tuy nhieân, chuùng ta mong ñöôïc coù con. Nhöõng öôùc mong naày laø phaûi luoân chòu caûnh naày trong cuoäc soáng haèng voâ keå, chuùng ta khoâng theå naøo maõn nguyeän ngaøy. Laïi coù nhieàu gia ñình baø con hoï haøng ñaâu. Theá neân caàu baát ñaéc laø khoå. thöôøng khoâng ñoàng yù kieán, neân thöôøng coù söï b) When we want something but are unable to tranh caõi giaän gheùt buoàn phieàn laãn nhau. Ñoù get it, we feel frustrated. When we expect khaùc naøo söï gaëp gôõ trong oan gia, thaät laø khoå! someone to live or to work up to our b) Thus, the Buddha advised us to try to bear expectation and they do not, we feel them, and think this way "perhaps we are disappointed. When we want others like us reaping the effects of our karma, past or and they don't, we feel hurt: Khi chuùng ta present." We should try to accommodate mong muoán ñieàu gì ñoù maø khoâng ñöôïc toaïi ourselves to the new situation or try to nguyeän thì chuùng ta caûm thaáy thaát voïng buoàn overcome the obstacles by some other means: thaûm. Khi chuùng ta mong muoán ai ñoù soáng Chính vì theá maø Ñöùc Phaät khuyeân chuùng ta hay laøm vieäc ñuùng theo söï mong ñôïi cuûa mình neân coá gaéng chòu ñöïng, vaø suy nghó raèng coù maø khoâng ñöôïc thì chuùng ta caûm thaáy thaát leõ chuùng ta ñang gaët haùi haäu quaû cuûa nghieäp voïng. Khi mong moïi ngöôøi thích mình maø hoï rieâng cuûa mình ôû quaù khöù hay hieän taïi. Chuùng khoâng thích mình caûm thaáy bò toån thöông. ta neân coá gaéng thích nghi vôùi hoaøn caûnh môùi 8) Suffering due to the raging aggregates (all the hoaëc coá gaéng vöôït qua caùc trôû ngaïi baèng moät ills of the five skandhas)—Nguõ AÁm Thaïnh soá phöông tieän khaùc. Suy Khoå: All the illnesses of the five

skandhas is suffering—To have a body means understanding of impermanence, we crave to experience pain and diseases on a daily and cling to objects in the hope that

they may basis. Pain and disease also means suffering. be permanent, that they may yeild permanent The five skandas or aggregates are form, happiness. Failing to understand that youth, feeling, perception, volition and health, and life itself are impermanent, we consciousness. The skandas of form relates to crave them and cling to them. We desperately the physical body, while the remaining four hold onto our youth and try to prolong our life, concern the mind. Simply speaking, this is the yet because they are impermanent by nature, suffering of the body and the mind—Coù thaân they keep changing rapidly and we will surely laø coù bònh ñau haèng ngaøy. Naêm aám laø saéc, one day become old and sick. When this thoï, töôûng, haønh, thöùc. Saéc aám thuoäc veà thaân, occurs, impermanence is the main agent coøn boán aám kia thuoäc veà taâm. Noùi moät caùch which creates occasions for suffering—Traïng ñôn giaûn ñaây laø söï khoå veà thaân taâm hay söï thaùi khoå naõo böùc baùch thaân taâm (taâm duyeân khoå veà söï thaïnh suy cuûa thaân taâm. vaøo ñoái töôïng vöøa yù thì caûm thaáy vui, duyeân a) The suffering of the skandas encompasses the vaøo ñoái töôïng khoâng vöøa yù thì caûm thaáy khoå). seven kinds of suffering mentioned above. Ñöùc Phaät daïy khoå naèm trong nhaân, khoå naèm Our physical bodies are subject to birth, old trong quaû, khoå bao truøm caû thôøi gian, khoå bao age, disease, death, hunger, thirst, heat, cold truøm caû khoâng gian, vaø khoå chi phoái caû phaøm and weariness: Ñieàu thöù taùm naày bao quaùt laãn Thaùnh, nghóa laø khoå ôû khaép nôi nôi. Ñöùc baûy ñieàu khoå keå treân: thaân chòu sanh, giaø, Phaät noùi raèng baát cöù thöù gì voâ thöôøng laø khoå beänh, cheát, ñoùi, khaùt, noùng, laïnh, vaát vaû nhoïc ñau vì voâ thöôøng duø khoâng phaûi laø nguyeân nhaèn. nhaân cuûa khoå ñau, nhöng noù taïo cô hoäi cho b) Our mind, on the other hand, are afflicted by khoå ñau. Vì khoâng hieåu voâ thöôøng neân chuùng sadness, anger, worry, love, hate and ta tham ñaém vaø baùm víu vaøo nhöõng ñoái töôïng hundreds of other vexations. It once happened vôùi hy voïng laø chuùng seõ thöôøng coøn, hoaëc that Prince Siddhartha having strolled through chuùng seõ mang laïi haïnh phuùc vónh vieãn. Vì the four gates of the city, witnessed the khoâng chòu hieåu raèng tuoåi xuaân, söùc khoûe vaø misfortunes of old age, disease and death. ñôøi soáng töï noù cuõng voâ thöôøng neân chuùng ta Endowed with profound wisdom, he was tham ñaém vaø baùm víu vaøo chuùng. Chuùng ta touched by the suffering of human condition baøm víu moät caùch tuyeät voïng vaøo tuoåi xuaân and left the royal palace to find the way of vaø coá gaéng keùo daøi ñôøi soáng, nhöng chaéc liberation: Taâm thì buoàn, giaän, lo, thöông, chaén moät ngaøy naøo ñoù chuùng ta seõ giaø, seõ traêm ñieàu phieàn luïy. Ngaøy tröôùc Thaùi Töû Taát beänh. Khi vieäc naøy xaõy ñeán, voâ thöôøng chính Ñaït Ña ñaõ daïo chôi boán cöûa thaønh, thaáy caûnh laø nhaân toá taïo cô hoäi cho khoå ñau phieàn naõo giaø, beänh, cheát. Ngaøi laø baäc trí tueä thaâm saâu, vaäy caûm thöông ñeán noãi khoå cuûa kieáp ngöôøi, neân 2) The Buddha's teaching on suffering, above ñaõ lìa boû hoaøng cung tìm phöông giaûi thoaùt. all, offers a solution to the fundamental (V) The Buddha's teaching on Suffering—Nhöõng problem of the human condition. According to lôøi Phaät daïy veà Khoå: Buddhism, human existence is distinguished 1) The Buddha

teaches that suffering is by the fact that nothing is permanent: no everywhere, suffering is already enclosed in happiness will last forever, and whatever else the cause, suffering from the effect, suffering there is, there will always be suffering and throughout time, suffering pervades space, death. The first step in the Buddhist path to and suffering governs both normal people and awakening is to recognize this as the foremost saint. The Buddha said that whatever is problem of human existence, to see that all is impermanent is suffering because although duhkha. However, this is not a pessimistic impermanence is not a cause for suffering, it observation, because while acknowledging creates occasions for suffering. For not the ubiquity of duhkha, Buddhism offers a

solution in the form of the Path Leading to the rebirth. Accordingly, Buddhas and those who Cessation of Duhkha. The Buddha himself reach enlightenment do not experience characterized his teaching by saying: “I teach duhkha, because strictly speaking they are not only Duhkha and the cessation of duhkha.” “beings”, nor do they “roll” in the samsara: Duhkha can be experienced in three ways. they will never again be reborn. Duhkha The first is simply the ordinary suffering that characterizes the cosmos as a whole, but its affects people when the body is in pain. predominance varies among the different Ordinary suffering is also mental pain: it is the “spheres of existence.” In the world of Pure grief of not getting what one wants or the Form, where the great gods dwell, there is distress caused by separation from loved ones less suffering than in the world of Sense- or from pleasant conditions. It is also the Desire, inhabited by lesser gods, humans and many other painful situations that one other beings. Just the Buddha when he walked inevitably encounters by virtue of being born, the earth could enter the World of the Sense- ageing and dying. Underlying any happiness Desire, so too can humans enter the World of is the knowledge that whenever there is Pure Form. This is ordinarily accomplished in pleasure or delight, it will not be permanent. meditation, through different kinds of Sooner or later the vicissitudes of life will absorptions (dhyana). The characteristic form bring about a change. There is a Buddhist of suffering in this situation is impermanence, saying that even in laughter there is caused by the meditator’s inability to remain “duhkha,” because all laughter is eternally in trance. To attain more abiding impermanent. This instability underlies the happiness, an individual must strive to second kind of duhkha, which is understand the processes that govern dissatisfaction arising from change. It might movement in the cosmos as a whole, namely, seem that only death can bring about the rebirth and karma, and how they can be cessation of suffering, but in fact death is also affected—Treân heát giaùo Phaùp cuûa Ñöùc phaät a form of suffering. In Buddhism the cosmos ñöa ra moät giaûi phaùp ñoái vôùi vaán ñeà caên baûn extends far beyond the immediate physical veà thaân phaän con ngöôøi. Theo Phaät giaùo, kieáp world perceptible by the senses, and death is soáng con ngöôøi ñöôïc nhaän ra bôûi söï kieän laø merely part of the endless cycle of rebirth. khoâng coù ñieàu gì tröôøng toàn vónh vieãn: khoâng Death in itself offers no respite because coù haïnh phuùc naøo seõ vöõng beàn maõi maõi duø coù actions have consequences in future lives far baát cöù

ñieàu gì khaùc ñi nöõa, cuõng seõ luoân luoân beyond death, just as deeds from previous ñau khoå vaø chia lìa. Böôùc ñaàu tieân treân con lives have affected the present. The third kind ñöôøng cuûa Phaät giaùo ñeå ñi ñeán giaùc ngoä laø of suffering is the inherent interconnectedness phaûi nhaän chaân ra ñieàu naøy nhö laø vaán ñeà of actions and deeds, which exceeds human quan troïng nhaát cuûa kieáp ngöôøi, ñeå thaáy raèng vision and experience. In this sense, suffering taát caû ñeàu laø khoå. Tuy nhieân, ñaây khoâng phaûi applies to the universe in its totality, and no laø moät söï kieän bi quan, bôûi vì trong khi nhaän imaginable beings, humans, gods, demons, bieát söï hieän dieän khaép nôi cuûa 'khoå', Phaät animals or hell beings, are exempt from it. giaùo ñöa ra moät giaûi phaùp trong hình thöùc Con Suffering thus refers not only to everyday Ñöôøng Daãn Ñeán Söï Dieät Khoå. Chính Ñöùc suffering but also to the whole infinite world Phaät moâ taû ñaëc ñieåm giaùo phaùp cuûa Ngaøi of possible and seemingly endless forms of baèng caùch noùi "Nhö Lai chæ daïy veà 'Khoå' vaø suffering. No simple translation can capture söï 'Dieät Khoå'." Ngöôøi ta coù theå caûm nhaän its full significance. The goal of Buddhism is 'khoå' theo ba hình thöùc. Thöù nhaát laø söï ñau the complete and final cessation of every khoå bình thöôøng, noù taùc ñoäng ñeán con ngöôøi form of duhkha, and thereby the attainment of khi cô theå bò ñau ñôùn. Söï ñau khoå bình thöôøng nirvana, the eradication of greed, hatred and cuõng laø söï ñau ñôùn tinh thaàn: ñoù laø söï ñau khoå delusion, which ties beings to the cycle of khi khoâng ñaït ñöôïc ñieàu maø ngöôøi ta ham

muoán, hoaëc buoàn baû do söï xa caùch nhöõng cuûa noù bieán ñoåi trong "nhöõng coõi soáng." ngöôøi thaân yeâu hay nhöõng ñieàu thuù vò. Noù Trong coõi saéc giôùi, ôû ñoù nhöõng vò ñaïi phaïm cuõng laø nhöõng noãi khoå ñau khi ngöôøi ta phaûi thieân cö truù, ôû ñoù ít coù söï khoå hôn ôû coõi duïc ñoái maët vôùi sanh, laõo, beänh, töû. Theo caên baûn, giôùi cuûa loaøi ngöôøi, caùc vò trôøi vaø caùc chuùng duø baát cöù loaïi haïnh phuùc naøo chuùng ta cuõng sanh khaùc ít sinh soáng hôn. Gioáng nhö Ñöùc neân coù söï hieåu bieát raèng baát cöù khi naøo coù Phaät khi Ngaøi ñi treân traùi ñaát, Ngaøi coù theå ñi nieàm vui thuù hoaëc thoûa thích, thì seõ khoâng coù vaøo coõi Duïc Giôùi, nhö vaäy con ngöôøi cuõng coù söï laâu daøi. Khoâng sôùm thì muoän nhöõng thaêng theå ñi vaøo coõi Saéc Giôùi. Thoâng thöôøng söï kieän traàm cuûa cuoäc soáng seõ ñöa laïi söï thay ñoåi. Coù naøy ñöôïc ñaït tôùi trong thieàn ñònh, qua nhieàu moät caâu tuïc ngöõ Phaät giaùo noùi raèng ngay caû giai ñoaïn an chæ ñònh khaùc nhau. Hình thöùc tieáng cöôøi cuõng coù söï khoå ñau trong ñoù, bôûi vì ñaëc tröng cuûa khoå trong tình huoáng naøy laø voâ taát caû tieáng cöôøi ñeàu voâ thöôøng. Tính khoâng thöôøng, ñöôïc taïo neân bôûi söï vieäc haønh giaû beàn vöõng naèm ôû söï khoå thöù nhì, noù laø söï baát khoâng coù khaû naêng ñeå duy trì traïng thaùi nhaäp maõn phaùt sanh töø tính thay ñoåi. ngöôøi ta ñònh vónh vieãn. Ñeå ñaït ñöôïc traïng thaùi haïnh döôøng nhö cho raèng chæ coù caùi cheát môùi coù theå phuùc vónh cöûu hôn, moät ngöôøi phaûi noã löïc hôn mang laïi söï dieät khoå, nhöng thöïc teá thì caùi ñeå hieåu ñöôïc tieán trình chi phoái söï chuyeån cheát cuõng laø moät hình thöùc cuûa ñau khoå. Theo ñoäng trong vuõ truï laø moät khoái troïn veïn, ñoù laø trieát lyù nhaø Phaät, vuõ truï vöôït xa hôn theá giôùi taùi

sinh vaø nghieäp vaø baèng caùch naøo ñoù chuùng vaät chaát gaàn guõi coù theå nhaän thöùc baèng caûm coù theå bò taùc ñoäng. giaùc, vaø söï cheát chæ laø moät phaàn cuûa chu kyø ** See Three kasaya. sinh töû luaân hoài baát taän. Baûn thaân cuûa söï cheát Suffering and afflictions: Pain and afflictions— laø khoâng coøn thôû bôûi vì nhöõng haønh ñoäng coù Khoå ñau vaø phieàn naõo. nhöõng keát quaû trong ñôøi soáng töông lai, vöôït Suffering of being separated from those xa hôn söï cheát, gioáng nhö nhöõng haønh ñoäng töø whom one loves: AÙi bieät ly khoå—See Eight kieáp quaù khöù ñaõ aûnh höôûng ñeán hieän taïi. Loaïi sufferings (5). khoå thöù ba laø moái lieân keát coá höõu cuûa nhöõng Suffering and bitterness: Pain and bitterness— vieäc laøm vaø nhöõng haønh ñoäng vöôït quaù caûm Khoå ñau vaø cay ñaéng. nhaän vaø söùc töôûng töôïng cuûa con ngöôøi. Trong yù nghóa naøy ‘khoå’ aùp duïng cho toaøn theå Suffering of birth: Sanh khoå. vaïn vaät vaø nhöõng chuùng sanh khoâng töôûng, 1) At the moment of birth, both mother and baby con ngöôøi, chö thieân, thuù vaät hoaëc ma quyû suffer. During pregnancy, the mother lose her ñeàu khoâng theå traùnh khoûi ‘khoå’. Nhö vaäy appetite and sleep, she often vomits and feels ‘khoå’ khoâng chæ ñeà caäp ñeán caùi khoå haøng very weary. At birth, she suffers from ngaøy maø coù theå cho toaøn theå theá giôùi voâ taän hemorrhage or her life may be in danger in vaø döôøng nhö nhöõng hình thöùc cuûa söï khoå baát some difficult cases. For the baby, since taän . Khoâng coù moät söï giaûi thích ñôn giaûn naøo embryo, it is shut up in the dark, wet womb coù theå dieãn taû taàm quan troïng cuûa noù. Muïc and narrower than in prison for nine months or tieâu cuûa Phaät giaùo laø söï ñoaïn dieät toaøn boä vaø even longer. When the mother is hungry, it keát thuùc moïi hình thöùc cuûa ‘khoå’ vaø töø ñoù ñaït feel haggard; when she is full, it is squeezed. ñöôïc Nieát Baøn, dieät taän goác tham, saân, si laø A screaming at birth is nothing but a sign of a nhöõng maáu choát troùi buoäc voøng sanh töû luaân long string of suffering days—Trong luùc sanh, hoài. Theo Phaät giaùo, Ñöùc Phaät vaø nhöõng ai caû meï laãn con ñeàu khoå. Khi coù thai, ngöôøi meï ñaït ñöôïc giaùc ngoä ñeàu khoâng coøn phaûi chòu bieáng aên maát nguû, thöôøng hay noân möõa vaø raát ‘khoå’ nöõa, bôûi vì noùi moät caùch chính xaùc hoï ö laø meät moûi. Vaøo luùc laâm boàn, ngöôøi meï khoâng coøn laø ‘ngöôøi’ hoaëc cuõng khoâng coøn ‘bò phaûi chòu khoå vì hao moøn tinh huyeát, vaø trong cuoán’ trong voøng luaân hoài sanh töû nöõa: hoï seõ vaøi tröôøng hôïp coù theå nguy hieåm ñeán taùnh khoâng bao giôø taùi sanh. ‘Khoå’ bieåu thò vuõ truï maïng. Veà phaàn ñöùa treû, töø luùc coøn laø thai nhi nhö laø moät khoái troïn veïn, nhöõng phaàn noåi troäi naèm trong buïng meï baån öôùt vaø chaät heïp hôn

lao tuø trong chín thaùng hay laâu hôn. Luùc meï always attempt to slander us and look for ways to ñoùi thì con phôø phaïc, khi meï no thì con bò doàn harm us—Moät trong baùt khoå, khoå vì phaûi luoân gaëp eùp khoù beà cöïa quaäy. Ñeán ngaøy chaøo ñôøi, thì gôõ ngöôøi mình khoâng thích hay ngöôøi khoâng thích tieáng khoùc chæ laø moät daáu hieäu baùo tröôùc moät mình. Moät ngöôøi hay moät vaät maø chuùng ta khoâng chuoãi daøi khoå ñau phieàn naõo. thích cuõng gioáng nhö moät keû thuø maø chuùng ta gheùt 2) Human beings have countless sufferings; boû. Nhö

vaäy chuùng ta phaûi khoå ñau khi gaëp nhöõng however, Sakyamuni Buddha explained the ngöôøi naày vì chuùng ta nghó raèng hoï luoân tìm caùch eight basic causes of suffering—Chuùng sanh haõm haïi chuùng ta—See Eight sufferings. coù voâ soá noãi khoå. Tuy nhieân, trong “Khoå Ñeá” Suffering of death: Misery of death—Pain of cuûa Ñöùc Theá Toân coù taùm ñieàu ñau khoå caên death—Cheát khoå. baûn—See Eight sufferings. 1) Human beings always feel a very strong Suffering of birth, old age, sickness and attachment to life, even though they are death: Birth is suffering, old age or growing old is stricken by incurable diseases and other great suffering, sickness is suffering, death is pain. Beside, human beings always bemoan suffering—Sanh Laõo Bònh Töû Khoå—See Eight the loss of wealth and property, and are sufferings. saddened by the impending separation from Suffering is bodhi: Phieàn naõo laø Boà ñeà. loved ones as well as a multitude of similar thoughts—Chuùng sanh luoân chaáp vaøo cuoäc Suffering and the cause in the present life: soáng, duø phaûi chòu bao nhieâu laø beänh hoaïn baát Theá gian nhaân quaû—See Two aspects of cause trò vaø ñau ñôùn. Ngoaøi ra, chuùng sanh cuõng and effect. luoân than khoùc vì nhöõng maát maùt taøi saûn vaø Suffering, cause of suffering, extinguishing tieàn cuûa, hoï cuõng luoân buoàn phieàn vì phaûi xa of suffering, and the way to the extinction of lìa nhöõng ngöôøi thaân thöông vaø nhöõng yù nghó suffering: Khoå Taäp Dieät Ñaïo—See Four Noble töông töï. Truths. 2) Human beings have countless sufferings; Sufferings are ceaseless: Thuï Khoå Voâ Giaùn— however, Sakyamuni Buddha explained the See Five untinterrupted hells. eight basic causes of suffering—Chuùng sanh Suffering due to change: Viparinama-dukkha coù voâ soá noãi khoå. Tuy nhieân, trong “Khoå Ñeá” (skt): Hoaïi Khoå Taùnh—One of the three kinds of cuûa Ñöùc Theá Toân coù taùm ñieàu ñau khoå caên suffering, the other two are suffering due to baûn—See Eight sufferings. formations and due to pain. Dukkha as produced Suffering of decay: Viparinamadukkhata (skt)— by change, or suffering by loss or deprivation or Suffering inherent in the changing—Hoaïi Khoå. change—Moät trong ba loaïi khoå, hai loaïi kia laø 1) The suffering of decay of the body due to the haønh khoå vaø khoå khoå. Hoaïi khoå gaây ra bôûi nhöõng contradictions of the four great elements: Noãi thay ñoåi—See Three dharmas (XXIII), Three khoå do söï hoaïi dieät cuûa thaân, khi töù ñaïi luoân kinds of sufferings, and Eight sufferings. laán aùt laãn nhau. Suffering of contact with those whom we 2) The suffering of decay of reaction from joy, dislike or those who dislike us: Suffering etc.: Noãi khoå khi nieàm vui bò huûy hoaïi. because of confronting with an undesirable person 3) One of the three aspects of dukkha, the or thing—Oaùn taéng hoäi khoå (khoâng öa maø cöù maõi suffering of decay, or destruction—Moät trong gaëp)—One of the eight sufferings, suffering of tam khoå, noåi khoå cuûa söï hoaïi dieät—See Eight contact with those whom we dislike or those who sufferings. dislike us, or meeting with the uncongenial (to ** See Eight sufferings and Three Types of have to meet the hateful). An undesirable person Suffering. or thing is similar to an enemy whom we dislike. Suffering of destruction: Hoaïi Khoå—See So we suffer when we encounter those whom we Suffering of decay. dislike, hate or oppose, whom we think that they

Suffering by direct causes: One of the three have many wishes in our life and want to fulfill kinds of suffering—Khoå khoå, moät trong ba loaïi them; however, life is not easy as we think. We khoå—See Three Types of Suffering. cannot fulfill what we wish. So we suffer when Suffering of Disease (sickness): Beänh Khoå. those wishes are denied or cannot be fulfilled— 1) Human beings have countless sufferings; Chuùng ta coù nhieàu öôùc muoán trong ñôøi soáng vaø raát however, Sakyamuni Buddha explained the muoán ñöôïc thoûa nguyeän; tuy nhieân, ñôøi soáng eight basic causes of suffering—Chuùng sanh khoâng deã daøng nhö ta töôûng. Chuùng ta luoân khoâng coù voâ soá noãi khoå. Tuy nhieân, trong "Khoå Ñeá" theå hoaøn thaønh nhöõng öôùc nguyeän naày. Vì theá maø cuûa Ñöùc Theá Toân coù taùm ñieàu ñau khoå caên chuùng ta luoân khoå ñau moãi khi chuùng ta khoâng baûn—See Eight sufferings. ñöôïc thoûa nguyeän—See Eight sufferings. 2) Sentient beings' body is open to illness, and Suffering by impermanency: One of the three illness means suffering. Thus, human beings kinds of suffering—Haønh khoå, moät trong ba loaïi are always subject to illnesses and khoå—See Three Types of Suffering. sufferings—Thaân theå chuùng sanh luoân môû Suffering inherent in the changing: roäng ñoùn chôø beänh hoaïn (coù thaân laø coù beänh), Viparinama-dukkhata (skt)—Hoaïi khoå. maø beänh laø khoå. Vì theá maø con ngöôøi luoân Suffering inherent in the formations: chòu beänh hoaïn vaø khoå ñau. Samskara-dukkhata (skt)—Haønh khoå—See Three Suffering and distracted humanity: Nhaân loaïi dharmas (XXIII). ñang ñau khoå vaø cuoàng loaïn Suffering by loss or deprivation: Viparinama- Suffering due to formations: Samkhara-dukkha (skt)—Dukkha as produced by change— dukkha (skt): Haønh Khoå Taùnh—Dukkha as Suffering due to change—One of the three kinds conditioned states—One of the three kinds of of suffering—Hoaïi khoå, moät trong ba loaïi khoå—suffering, the other two are suffering due to See Three kinds of sufferings. change and due to pain. Suffering by the passing Suffering due to meeting with the or impermanency of all things, body and mind are uncongennial (meeting with what we hate): impermanent—Moät trong ba loaïi khoå, hai loaïi kia Oaùn Taéng Hoäi Khoå—Human beings have laø hoaïi khoå vaø khoå khoå. Haønh khoå laø khoå vì chö countless sufferings; however, Sakyamuni Buddha phaùp voâ thöôøng, thaân taâm naày voâ thöôøng—See explained the eight basic causes of suffering— Three kinds of sufferings. Chuùng sanh coù voâ soá noãi khoå. Tuy nhieân, trong Suffering, Empty, Impermanent, Egoless "Khoå Ñeá" cuûa Ñöùc Theá Toân coù taùm ñieàu ñau khoå (Selfless): Khoå, Khoâng, Voâ thöôøng, Voâ ngaõ. caên baûn—See Eight sufferings. Suffering from emptiness: Khoå Khoâng—See Suffering of old age: Giaø Khoå—One of the Four basic subjects of Buddhist meditation and eight sufferings (moät trong taùm noãi khoå ñau). Four kinds of mindfulness. 1) As we grow old, we continue to suffer from Sufferings from outside circumstances such the degeneration of our body. Our faculties as calamities, wars, etc: Ngoaïi khoå—Khoå töø degenerate, our eyes become blurred, our hoaøn caûnh beân ngoaøi nhö tai hoïa, chieán tranh, vaân ears have lost their acuity, our teeth have vaân—External sufferings—See Two kinds of ached and fallen out, our back becomes bent, suffering. hands and legs tremble, gait becomes

unsteady, our memory becomes weaker and Sufferings from within such as sickness or weaker—Khi chuùng ta giaø, thaân chuùng tieáp sorrow: Thaân Khoå—Khoå veà theå chaát töø beân tuïc chòu caûnh khoå cuûa söï suy thoaùi hay laõo trong nhö bònh hoaïn saàu ñau: Physical hoùa. Luïc caên suy thoaùi, maét môø, tai ñieác, raêng sufferings—See Two kinds of suffering. long, löng coøng, chaân tay run raåy, ñi ñöùng khoù Suffering of frustrated desire: Caàu baát ñaéc khaên vaø trí nhôù yeáu daàn. khoå—Suffering due to unfulfilled wishes 2) Human beings have countless sufferings; (unattained aims or denial of one's desires)—We however, Sakyamuni Buddha explained the

eight basic causes of suffering—Chuùng sanh Human beings have countless sufferings; coù voâ soá noãi khoå. Tuy nhieân, trong "Khoå Ñeá" however, Sakyamuni Buddha explained the eight cuûa Ñöùc Theá Toân coù taùm ñieàu ñau khoå caên basic causes of suffering—Chuùng sanh coù voâ soá baûn—See Eight sufferings. noãi khoå. Tuy nhieân, trong "Khoå Ñeá" cuûa Ñöùc Theá Suffering due to pain: Dukkha-dukkha (skt)— Toân coù taùm ñieàu ñau khoå caên baûn—See Eight Khoå Khoå Taùnh—Dukkha as ordinary suffering— sufferings. Suffering as pain—One of the three kinds of Suffering of separation from our loved ones: suffering, the other two are suffering due to AÙi bieät ly khoå—See Suffering due to separation formations and due to change. Suffering that from loved ones. produce by direct causes or suffering of misery, Suffering of separation from whom we love Including physical sufferings such as pain, old age, dies: Töû bieät ly khoå—See Suffering due to death; as well as mental anxieties—Moät trong ba separation from loved ones. loaïi khoå, hai loaïi kia laø haønh khoå vaø hoaïi khoå. Suffering from sickness: Beänh khoå—See Eight Khoå khoå gaây ra bôûi nhöõng nguyeân nhaân tröïc tieáp sufferings. hay khoå khoå, goàm nhöõng noãi khoå xaùc thaân nhö Suffering state of karma bondage: Nghieäp Heä ñau ñôùn, giaø, cheát; cuõng nhö nhöõng lo aâu tinh Khoå Töôùng—Traïng thaùi khoå gaây neân bôûi söï troùi thaàn—See Three dharmas (XXIII), and Three buoäc cuûa nghieäp. kinds of sufferings. Sufferings and troubles: Khoå ñau phieàn naõo— Suffering or pain: Dukhendriya (skt)—Khoå Khoå naõo. caên—See Twenty two roots. Suffering due to unfulfilled wishes Suffering due to the raging aggregates (all (unattained aims): Caàu Baát Ñaéc Khoå—Human the ills of the five skandhas): Nguõ AÁm Thaïnh beings have countless sufferings; however, Suy Khoå. Sakyamuni Buddha explained the eight basic 1) Suffering of all the ills of the five skandhas— causes of suffering—Chuùng sanh coù voâ soá noãi This is the suffering of a body and mind that khoå. Tuy nhieân, trong "Khoå Ñeá" cuûa Ñöùc Theá Toân are too demanding and almost coù taùm ñieàu ñau khoå caên baûn—See Eight uncontrollable—Ñaây laø söï khoå ñau veà nhöõng sufferings. thaïnh suy cuûa thaân taâm maø chuùng ta khoâng kieåm soaùt ñöôïc neân khoå ñau phieàn naõo. Suffice to do something: Be enough to do 2) Human beings have countless sufferings; something—Coù ñuû ñeå laøm vieäc gì. however, Sakyamuni Buddha explained the Sufficiency of insight: Minh tuùc—Theo Kinh eight basic causes of suffering—Chuùng sanh Hoa Nghieâm, Phaåm 38, coù möôøi minh tuùc cuûa chö coù voâ soá noãi khoå. Tuy nhieân, trong "Khoå Ñeá" Ñaïi Boà Taùt. Chö Boà Taùt an

truï trong phaùp naày cuûa Ñöùc Theá Toân coù taùm ñieàu ñau khoå caên thôøi ñöôïc ñaïi quang minh voâ thöôïng nôi taát caû baûn—See Eight sufferings. Phaät phaùp cuûa Nhö Lai—According to the Flower Suffering resulting from being tied to deeds Adornment Sutra, Chapter 38, there are ten kinds of sufficiency of insight of Great Enlightening and their karma consequences: Nghieäp Heä Beings. Great Enlightening Beings who abide by Khoå Töôùng—Bò buoäc vaøo nghieäp thieän aùc maø these can attain the supreme illumination of all caûm khoå quaû sanh töû—See Six coarser stages. teachings of the Buddhas—See Ten kinds of Suffering resulting from evil conduct: The sufficiency of insight of Great Enlightening physical and mental suffering resulting from evil Beings. conduct, chiefly in previous lives—Khoå quaû, noãi Sufficient (a): Ñaày ñuû—Sung maõn. ñau khoå veà vaät chaát hay tinh thaàn cho nhöõng haønh ñoäng xaáu aùc töø tröôùc. Sufficient inteligence: Ñuû trí khoân. Suffering due to separation from loved ones Sufficient roots of goodness: Thieän caên ñaày ñuû—See Ten kinds of way of adornment of Great (parting with what we love): AÙi Bieät Ly Khoå— Enlightening Beings (10).

Suffocated: Bò ngaït. Suit the capacity of the hearers: Ñöông Cô— Suffragettes: Hoäi ñoøi hoûi nöõ quyeàn. To suit the ability, i.e. of hearers, as did the Sugandhara (skt): Name of a Kashmir monk— Buddha; to avail oneself of an opportunity—Ñöùc Teân cuûa moät nhaø sö ngöôøi Kashmir. Phaät thuyeát phaùp hôïp vôùi caên cô cuûa chuùng sanh khieán hoï ñöôïc an laïc. Sugata (skt): Svagata (skt). 1) Well come or well departed, title of a Suitability: Natural or fundamental quality— Buddha: Toâ Yeát Ña—Nhö Lai Nhö Khöù, danh Original endowment and nature—Cô caên. hieäu cuûa moät vò Phaät. Suitable to the place: Tuøy Phoøng—According to 2) The Blessed One: Thieän Theä—Ñaáng Thieän place; in whatever place; wherever—Tuøy theo nôi Theä, moät danh hieäu cuûa Phaät—Well hay baát cöù nôi naøo. departed—A title of a Buddha. Suited to the occasion: Seasonable occasion— Sugatacetana (skt): Ni Tö Phaät—A disciple who ÖÙng thì phaân bieät (bieän luaän ñuùng luùc ñuùng slighted Sakyamuni in his former incarnation of thôøi)—See Seasonable occasion, and Eight Never-Despite, but who afterwards attained characteristics of a Buddha's speaking. through him to Buddhahood—Moät vò ñeä töû, ngöôøi Sujata (skt): Tu Giaø Ña—Thieän sanh—A ñaõ khinh thò Ñöùc Thích Ca Maâu Ni Phaät trong tieàn generous lady who offered the Buddha some milk kieáp khi Ngaøi coøn laø Thöôøng Baát Khinh Boà Taùt, rice to give him some strength to restore his nhöng veà sau naày nhôø Phaät Thích Ca thoï kyù maø weakened body. Daughter of a land owner in the thaønh Phaät Ni Tö. vilage of Senani near the small city of Uruvela Sugati (skt): Blissing world—Happy fate— during the Buddha's time, present-day Urel Bliss—Caûnh giôùi hoan laïc. village which is situated six miles from the city of Suhada (p): A friend—Ngöôøi baïn. Gaya in the Gaya district of the Bihar state in northeast India. Sujata made a promise to the God Suhajja (p);\: Amity—Friendship—Tình baïn. of the banyan tree near by that she would offer a Suhita (p): Satisfied (a)—Thoûa maõn. meal of milk-rice to the God if she gave birth to a Sui and T'ang Dynasties: Thôøi ñaïi nhaø Tuøy vaø son. Her wish was fulfilled, the son was born, and nhaø Ñöôøng (beân Trung

Hoa). she sent her maid to prepare the place for the Suibi-Mugaku (jap): Zen Master Shui-Wei-Wu- offering. Her maid, finding Siddhartha sitting Xue—Voâ Hoïc Thuùy Vi Thieàn Sö—See Wu-Xue- under the banyan, thought that he was the tree- Shui-Wei. God present in person to receive the offering. She Suicide (n): Immolation—Killing oneself—To brought the news to Sujata, who in great joy, take one's life—Töi vaän—According to Buddhist brought the food in a golden bowl and offered it to doctrine, a man cannot avoid suffering by taking him. This was the only meal of the Buddha his life, nor does he escape from the wheel of life previous to the night of his enlightenment after 49 by so doing. Obtain one's life is difficult; days of his sitting meditation under the Bodhi- therefore, taking one's life is a waste of Tree which is located in the Budha-Gaya village opportunity of enlightenment—Theo giaùo thuyeát in the Bihar state of northeast India. Phaät Ñaø, con ngöôøi khoâng theå traùnh ñöôïc khoå ñau hay luaân hoài sanh töû baèng caùch töi vaän. Ñöôïc thaân ngöôøi laø khoù, vì theá töi vaän laø phí phaïm cô hoäi giaùc ngoä cuûa chính mình. Suigan-Kashin (jap): Zen master Tsui-Yen Ke Chen (Chinese)—Thieàn sö Thuùy Nham Khaû Chaân (Trung Quoác)—See Ts'ui-Yen. Suit (v): Thích hôïp.

that accompanies wholesome-resultant body- consciousness. This "Sukha" rendered as bliss, is born detachment from sensual pleausres; it is therefore explained as unworldly or spiritual happiness (niramisasukha). Though "Piti" and "Sukha" are closely connected, they are distinguished in that "Piti" is a conative factor belonging to the aggregate of mental formations, while "Sukha" is a feeling belong to the aggregate of feeling. "Piti" is compared to the delight a weary traveler would experience when coming (Sujata Temple near Bodhgaya—Thaùp thôø Sujata) across an oasis, "Sukha" to his pleasure after bathing and drinking. "Sukha" helps us Tu Giaø Ña laø moät phuï nöõ quaûng ñaïi, ngöôì ñaõ encountering the hindrances of restlessness and cuùng döôøng baùt chaùo söõa giuùp cho Ñöùc Phaät lôïi worry—Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), söùc sau nhöõng naêm thaùng tu theo khoå haïnh. Naøng laïc laø moät yeáu toá thieàn na coù nghóa laø an laïc hay laø con gaùi cuûa moät ñieàn chuû trong vuøng Senani haïnh phuùc yeân tónh. "Sukha" ñoàng nghóa vôùi gaàn thò traán Öu Laâu Taàn Loa trong thôøi Ñöùc Phaät "Somanassa." Ñaây laø traïng thaùi thích thuù khoâng coøn taïi theá, nay laø laøng Urel caùch thò traán Gaya 6 lieân quan ñeán laïc thuù vaät chaát. "Sukha" naày chính daäm trong quaän Gaya thuoäc tieåu bang Bihar trong laø haäu quaû cuûa söï töø boû thuù vui vaät chaát. Duø nghóa vuøng ñoâng baéc AÁn Ñoä. Naøng Tu Giaø Ña phaùt taâm cuûa "Phæ" vaø "Laïc" lieân heä maät thieát vôùi nhau, höùa seõ daâng cuùng cho vò thaàn caây ña caïnh nhaø moät chuùng vaãn khaùc bieät nhau, "phæ" thuoäc veà haønh böõa aên chaùo söõa neáu nhö naøng sanh ñöôïc con trai. uaån (taïo cho haønh giaû traïng thaùi caûm nghe höùng Loøng mong öôùc cuûa naøng ñöôïc maõn nguyeän sau thuù trong ñeà muïc), coøn "Laïc" laø caûm giaùc giuùp khi naøng haï sanh moät chaùu trai. Naøng sai ngöôøi cho haønh giaû thoûa thích höôûng thoï ñeà muïc. Phæ haàu gaùi söûa soaïn nôi cho coâ ñeán leã baùi taï ôn. Khi ñöôïc so saùnh vôùi moät khaùch löõ haønh ñi trong sa ra ñeán nôi, ngöôøi gaùi thaáy thaùi töû Só Ñaït Ña ngoài maïc meät moûi

thaáy xa xa coù moät oác ñaûo (traïng thaùi döôùi goác caây ña, töôûng Ngaøi laø vò thaàn caây hieän ra vui möøng tröôùc khi thaät söï thoï höôûng). Khi ñeán taän ñeå thoï nhaän leã vaät, beøn chaïy veà thoâng baùo cho Tu oác ñaûo taém röûa vaø uoáng nöôùc thoûa thích laø "Laïc." Giaø Ña. Tu Giaø Ña raát vui möøng, mang thöùc aên Laïc giuùp ta ñoái ñaàu vôùi nhöõng trieàn caùi traïo cöû vaø ñöïng trong baùt vaøng ñeán cuùng döôøng cho Ngaøi. lo aâu trong thieàn na—See Eight winds. Ñaây laø böõa aên duy nhaát cuûa Ñöùc Phaät tröôùc khi Sukha-citta (skt): Taâm An Laïc—According to Ngaøi chöùng ñaïo giaùc ngoä sau 49 ngaøy ngoài thieàn The Avatamsaka Sutra, this is one of the eleven ñònh döôùi coäi caây Boà Ñeà taïi laøng Boà Ñeà Ñaïo minds that lead to enlightenment. The desire to Traøng (Phaät Ñaø Ca Da) trong tieåu bang Bihar, make others happy, which comes from seeing mieàn ñoâng baéc AÁn Ñoä. them suffer all forms of pain—Theo Kinh Hoa Suju (p): Upright (a)—Thaúng ñöùng. Nghieâm, ñaây laø moät trong 11 taâm daãn ñeán giaùc Suka (skt): Moät trong nhöõng danh hieäu cuûa Ñöùc ngoä. Mong laøm cho keû khaùc haïnh phuùc, vì thaáy hoï Phaät—One of the Buddha's epithets. chòu ñöïng ñuû moïi hình thöùc khoå naõo—See Eleven Sukara (p): A pig—Con heo. minds that lead to enlightenment. Sukarika (p): A dealer in swine (pork-butcher)— Sukhavati (skt): An laïc quoác—Cöïc Laïc—Taây Ngöôøi haøng thòt. Phöông Cöïc Laïc—Tònh ñoä (nôi hyû laïc cöïc ñoä)— Sukha (p): Hyû laïc—Happiness—According to the Amitabha's Happy Land—Extremely happy—Abhidharma, "Sukha" is a jhana factor meaning Highest joy—Pure Lands—Western Pure Land— pleasant mental feeling. It is identical with "joy" Land of Ultimate Bliss—Ultimate Bliss—An or "bliss." Sukha is identical with Somanassa, joy, döôõng Quoác—Name of the Land of Ultimate and not with the sukha of pleasant bodily feeling Bliss, or the Pure Land of Amitabha in the West.

A Sanskrit term for "Joyous Land." The paradise quan nieäm raèng nhöõng ai tin töôûng vaø nieäm hoàng of Amitabha Buddha. This is the Pure Land in the danh cuûa Ngaøi, thì khi cheát seõ ñöôïc vaõng sanh vaøo west of Amitabha Buddha, said to be located in Taây phöông cöïc laïc, soáng ñôøi thanh thaûn cho ñeán the west, one of the most important Buddha fields khi nhaäp Nieát Baøn. Ñaây laø taâm ñieåm cho vieäc tu to appear in the Mahayana. By his karmic merit, taäp cuûa tröôøng phaùi "Tònh Ñoä" trong vuøng Ñoâng Buddha Amitabha created and reigned in this Pure AÙ, nôi ngöôøi ta tin töôûng laø nôi coù nhöõng ñieàu kieän Land. The Pure Land sect believes that through lyù töôûng cho vieäc tieán tu thaønh Phaät. YÙ töôûng naøy faithful devotion to Amitabha and through lieân heä vôùi khaùi nieäm thònh haønh raèng thôøi baây giôø reciting his name, after death, one can be reborn laø thôøi maït phaùp, khaû naêng con ngöôøi keùm coûi in the Western Paradise to continue a blissful life khoâng coøn coù theå töï tu töï cöùu laáy mình ñöôïc nöõa. until entering nirvana. It is the central focus of the Vì theá con ñöôøng tu taäp khoân ngoan nhaát laø coá religious practice of the "Pure Land" schools in gaéng tu taäp veà coõi Cöïc Laïc, ñeå coù theå thaønh Phaät East Asia, which believe that it is a place in which trong kieáp keá tieáp. Nhöõng phaåm chaát kyø dieäu cuûa the conditions are optimal for the attainment of coõi thieân ñöôøng naøy ñaõ ñöôïc dieãn taû trong nhieàu Buddhahood. This idea is

connected with the kinh ñieån, phoå thoâng nhaát laø trong Kinh A Di Ñaø, prevalent notion that this is the final of the caû tieåu boån laãn ñaïi boån. Taây phöông Cöïc laïc vöôït degeneration of the dharma, in which the ngoaøi tam giôùi luaân hoài. Ñaây laø moät trong nhöõng capacities of humans have degenerated to such an ñaát chính cuûa Phaät ñöôïc tröôøng phaùi Ñaïi Thöøa extent that it is no longer possible to gain salvation thöøa nhaän. Ñöùc Phaät A Di Ñaø laäp ra Taây Phöông (liberation) through one's own efforts. Thus, the Cöïc Laïc nhôø chính ngay coâng ñöùc tu taäp cuûa Ngaøi. wiser course of action is to cultivate toward rebirth Tröôøng phaùi Tònh ñoä tin raèng vieäc trì nieäm hoàng in Sukhavati, so that one may attain buddhahood danh cuûa Ngaøi cho pheùp tín ñoà vaõng sanh veà Tònh in one's next lifetime. The wondrous qualities of Ñoä soáng ñôøi an laïc cho ñeán khi nhaäp Nieát baøn this paradise are described in several texts, most (Ñöùc Phaät Thích Ca noùi: "ÔÛ veà phöông Taây coù popularly the Sukhavati-Vyuha-Sutra, Smaller and moät coõi nöôùc thanh tònh goïi laø An Laïc hay Cöïc Larger. Sukhavati means the Western Land of Laïc/Sukhavati hay theá giôùi Taây Phöông Cöïc Laïc. Amitabha Buddha, the highest joy, name of the Vò Giaùo Chuû cuûa coõi nöôùc naày hieäu laø A Di Pure Land of Amitabha Buddha in the west. The Ñaø/Amitabha Buddha. A Di Ñaø coù nghóa laø Voâ Western Paradise which is outside the triple realm Löôïng Thoï vaø Voâ Löôïng Quang. Ñöùc Phaät A Di and beyond samsara and retrogression. The Ñaø trong voâ löôïng kieáp veà tröôùc, ñaõ phaùt 48 lôøi Western Paradise is one of the most important of ñaïi nguyeän, trong ñoù nhöõng lôøi nguyeän thöù 18, 19, the Buddha-fields to appear in the Mahayana. vaø 20 chuyeân vì nhieáp thoï vaø tieáp daãn nhöùt thieát Amitabha Buddha created the Pure Land by his chuùng sanh. Do caùc lôøi nguyeän cao quyù naày, Ñöùc karmic merit. The Pure Land sect believes that Phaät A Di Ñaø saùng taïo coõi Tònh, chuùng sanh chæ through faithful devotion to Amitabha and through caàn phaùt taâm chaùnh nieäm, quaùn Phaät nieäm Phaät, recitation of his name, one an be reborn there and tôùi luùc laâm maïng chung thôøi, Ñöùc Phaät vaø Thaùnh lead a blissful life until entering Nirvana—Teân chuùng seõ ñeán tieáp daãn vaõng sanh Cöïc Laïc. Khi moät coõi Phaät, quoác ñoä cuûa Ñöùc Phaät A Di Ñaø, coøn ñeán coõi Tònh, chuùng sanh ôû trong cung ñieän laàu goïi laø Taây Phöông Tònh Ñoä, coøn goïi laø An Döôõng, caùt, hoa vieân toát ñeïp nhieäm maàu, tieáng chim, tieáng An Laïc, Voâ Löôïng Thanh Tònh Ñoä, Voâ Löôïng gioù thaûy ñeàu hoøa nhaõ. Chö Phaät chö Boà Taùt theo Quang Minh Ñoä, Voâ Löôïng Thoï Phaät Ñoä, Lieân thôøi theo choã maø tuyeân daïy dieäu phaùp. Caùc chuùng Hoa Taïng Theá Giôùi, Maät Nghieâm Quoác, hay sanh ñöôïc thanh tònh dieäu laïc, thaân taâm ñeàu khoâng Thanh Thaùi Quoác. Phaïn ngöõ coù nghóa laø "Thieân thoï khoå, chuyeân chí nghe ñaïo haèng khoâng thoái ñöôøng cuûa Ñöùc Phaät A Di Ñaø." Ñaây laø Taây chuyeån. Caùc hieän töôïng ôû coõi Tònh toát ñeïp nhö Phöông Cöïc Laïc cuûa Phaät A Di Ñaø, moät trong theá, moïi phöông dieän coá nhieân ñeàu do tònh thöùc nhöõng vuøng ñaát Phaät quan troïng ñöôïc nhaéc ñeán cuûa chö Phaät vaø chö Boà Taùt sôû hieän, veà phöông trong phaùi Ñaïi Thöøa. Phaät A Di Ñaø laäp ra vaø ngöï dieän khaùc cuõng nhôø taâm thöùc thanh tònh cuûa chuùng trò nhôø coâng haïnh cuûa Ngaøi. Tröôøng phaùi Tònh Ñoä sanh vaõng sanh

coõi aáy tham gia ñoàng theå bieán

hieän maø coù. Khoâng theå duøng chuùt ít caên laønh, in a way that suggests that the sutras were to be phöôùc ñöùc nhôn duyeân maø ñaëng sanh vaøo nöôùc used as guides to visualization meditation, and kia. Nhö vaäy coõi Tònh khoâng phaûi ai cuõng vaõng also gives an impression of a magical and mystic sanh ñöôïc, cuõng khoâng theå boãng nhieân nieäm vaøi world of intense visual, and sonic delight. Presided tieáng “namo” khoâng chí thaønh maø coù theå vaõng over by Dharmakara, who has by now become the sanh ñöôïc. Thaân Nhö Lai khoâng theå thaân caän vôùi Buddha Amitabha, beings may be born in this nhöõng ai coù caên laønh caïn côït. **See Amitabha world purely through devotion to him. It is and Forty-eight vows of Amitabha 18, 19, 20. possible because he can now transfer to them the Sukhavati-ksetra (skt): Tònh ñoä—Name of the immense merit that he has accumulated in order realm of Amitabha Buddha—Pure Land—The to fulfil his vows. Those who wish to be reborn paradise or heaven of Amitabha, situated in the there must be pure in conduct, must think western sky—Teân coõi nöôùc cuûa Ñöùc Phaät A Di continuously of Amitabha, praising him, Ñaø—Taây phöông cöïc laïc, toïa laïc veà höôùng Taây. recounting his virtues, and repeating his name. Sukhavati-vyuha Sutra (skt): Sutra of the They must firmly believe in the efficacy of his Amitabha Buddha—Kinh A Di Ñaø—Voâ Löôïng vow, and must visualize him in his Pure Land. Thoï Kinh—One of the three basic sutras of the Once there, Sukhavati provides the very best Pure Land sect. One was translated into Chinese conditions for spiritual practice, such that by Kumarajiva. This is the short form of Amitabha enlightenment is assured. The Sukhavati-vyuha- Sutra. And another one was translated into Sutras were very popular in Kashmir and Central Chinese by Samghavarman. It exists in two forms: Asia, where indeed they may have originated. The Longer and the Short Form of Amitabha They were transmitted to China at an early period. Sutras. It begins with a dialogue between The Larger Sutra being translated into Chinese in Sakyamuni Buddha and Amitabha Buddha. 223 B.C., where they were highly influential, and Sakyamuni praises Amitabha with his Adorned formed the basis of the Ching-T’u School. The Pure Land, while Amitabha praises Sakyamuni Ching-T’u School was developed to the praise of Buddha that he had achieved unbelievable merits Amitabha and entry to his Pure Land. It is clear and virtues in the Saha world with the five that devotion to Amitabha was general and defilements and all evil worlds—Moät trong ba boä widespread. He is mentioned in the second kinh chuû yeáu cuûa tröôøng phaùi Tònh Ñoä. Moät ñöôïc century by Nagarjuna, who in China is Ngaøi Cöu Ma La Thaäp dòch sang Haùn töï. Vaø moät traditionally regarded as the first Patriarch of the baûn khaùc ñöôïc Ngaøi Khöông Taêng Khaûi dòch sang Pure Land tradition—Tieåu Kinh Tònh Ñoä dieãn taû Haùn töï. Coù hai baûn vaên, moät ngaén moät daøi. Kinh vaø giaûi thích nguoàn goác cuûa Tònh Ñoä cuûa Ñöùc baét ñaàu baèng cuoäc ñoái thoaïi giöõa Phaät A Di Ñaø vaø Phaät A Di Ñaø Voâ Löôïng Quang ‘söï Röïc rôõ voâ Phaät Thích Ca. Ñöùc Thích Ca ngôïi khen Ñöùc Di bieân’, Ngaøi cuõng ñöôïc nhaéc tôùi trong kinh Phaùp Ñaø vôùi coõi Tònh Ñoä trang nghieâm vaø Ñöùc A Di Ñaø Hoa vaø Kinh

Pratyutpanna. Trong Ñaïi Kinh Tònh taùn thaùn Ñöùc Thích Ca thaønh töïu coâng ñöùc khoù Ñoä, vò Boà Taùt Phaùp Taïng tuyeân boá 48 lôøi nguyeän, thaønh töïu nôi coõi Ta Baø nguõ tröôïc aùc theá. trong ñoù Ngaøi cam keát xaây döïng moät coõi Tònh Ñoä The Sukhavati-vyuha-Sutras describe and ñeå cho chuùng sanh coù theå thöïc haønh Phaät Phaùp explain the orgin of the Pure Land of the red moät caùch heát söùc deã daøng. Coõi naøy ñöôïc goïi laø coõi Buddha Amitabha, 'Infinite Radiance', who is also Cöïc Laïc (Sukhavati), ñöôïc moâ taû heát söùc chi tieát mentioned in the Lotus and Pratyutpanna Sutras. nhö caùch kinh naøy ñöôïc soaïn ñeå duøng laøm caåm In the Larger Sukhavati-vyuha-Sutra, the nang suy nieäm quaùn töôûng, vaø cuõng gaây moät aán Bodhisattva Dharmakara takes forty-eight vows, töôïng veà moät theá giôùi thaàn thoâng vaø huyeàn bí vôùi in which he undertakes to build a 'pure land' in söï hoan laïc toät cuøng veà aâm thanh vaø hình aûnh. which beings shall be able to practice the Dharma Theá giôùi aáy ñöôïc chuû trì bôûi Ngaøi Phaùp Taïng, maø with the greatest of ease. This land, called luùc naøy ñaõ trôû thaønh Ñöùc Phaät A Di Ñaø, trong ñoù Sukhavati or 'blissful', is decribed in great detail, chuùng sanh chæ caàn kính ngöôõng Ngaøi laø coù theå ñöôïc sanh ra trong coõi nöôùc aáy. Ñieàu naøy coù theå

xaõy ra ñöôïc vì baây giôø Ngaøi ñaõ hoài höôùng cho hoï Sukhavati all the sounds, even the wind whistling coâng ñöùc bao la maø Ngaøi ñaõ tích tuï qua vieäc thöïc through the leaves, constitute Dahrma teachings. hieän caùc lôøi nguyeän cuûa Ngaøi. Nhöõng ai muoán taùi This last of the three texts, the Amitayur-dhyana sanh veà coõi nöôùc naøy phaûi soáng moät ñôøi soáng tònh Sutra, tells us the origin of the Pure Land doctrine haïnh, phaûi luoân töôûng nhôù ñeán Ñöùc Phaät A Di Ñaø, taught by Sakyamuni Buddha. The reason for the phaûi taùn thaùn Ngaøi, phaûi keå laïi nhöõng coâng ñöùc Buddha to preach this sutra was from the cuûa Ngaøi, vaø nieäm hoàng danh cuûa Ngaøi. Hoï phaûi following story, Ajatasatru, the prince heir- vöõng tin vaøo hieäu quaû lôøi nguyeän cuûa Ngaøi, vaø apparent of Rajagriha, revolted against his father, phaûi hình dung ra Ngaøi trong coõi Tònh Ñoä. Moät khi King Bimbisara, and imprisoned him. His consort, ñöôïc sanh veà coõi Tònh Ñoä, hoï seõ ñöôïc cung caáp Vaidehi, too was confined to a room. Thereupon, nhöõng ñieàu kieän toát nhaát cho vieäc tu taäp taâm linh, the Queen asked the Buddha to show her a better nhôø ñoù maø söï giaùc ngoä ñöôïc baûo ñaûm. Caùc kinh place where no such calamities could be Tònh Ñoä raát ñöôïc phoå bieán taïi vuøng Kashmir vaø encountered. The World-Honored One appeared caùc xöù Trung AÙ, kyø thaät coù leõ laø nôi maø nhöõng before her and showed all the Buddha lands and kinh naøy ñaõ phaùt xuaát. Caùc kinh naøy ñöôïc truyeàn she chose the Land of Amitabha as the best of all. sang Trung Hoa raát sôùm. Kinh A Di Ñaø Ñaïi Boån The Buddha then taught her how to meditate upon ñöôïc dòch sang tieáng Hoa vaøo naêm 223, nôi maø noù it and finally to be admitted there. He instructed coù aûnh höôûng raát lôùn, vaø taïo thaønh cô sôû cho her by his own way of teaching and at the same tröôøng phaùi Tònh Ñoä Trung Quoác. Tröôøng phaùi time by the special teaching of Amitabha. That Tònh Ñoä ñaõ ñöôïc phaùt trieån ñeå taùn thaùn Ñöùc Phaät both teachings were one in the end

could be seen A Di Ñaø vaø vieäc taùi sanh vaøo coõi Tònh Ñoä cuûa from the words he spoke to Ananda at the Ngaøi. Taïi Trung Hoa roõ raøng tín ngöôõng Di Ñaø conclusion of his sermons. “Oh Ananda! ñöôïc baønh tröôùng. Ñöùc Phaät A Di Ñaø ñöôïc nhaéc Remember this sermon and rehearse it to the nhôû vaøo theá kyû thöù 2 bôûi Ngaøi Long Thoï, vò ñöôïc assembly on the Vulture Peak. By this sermon, I xem nhö laø sô toå Tònh Ñoä toâng. mean the name of Amitabha." ” From this we can A Sanskrit term for “Sutra of the Array of the see that the object of the sermon was the Joyous Land,” or “the smaller text of Sukhavati- adoration of Amitabha. Thus, we see that vyuha,” a summary or abridged text of the larger Sakyamuni Buddha’s teaching was after all not one. Indian Buddhist text in two versions, Larger different from that of Amitabha. The smaller and Smaller Sukhavati-vyuha-sutras. The first Sakhavati-vyuha is the main text for reciting of became the doctrinal basis of the East Asian “Pure the Pure Land Sect. With the Pure Land, the Land” traditions, which base their practices on the devotional repetition of the Buddha's name is a forty-eight vows made by Amitabha Buddha in a necessary action of the pious to deepen the faith, past life as the monk Dharmakara. The most without which salvation will never be complete— important of these is the eighteenth vow, which Phaïn ngöõ coù nghóa laø “Kinh A Di Ñaø Tieåu Boån,” promises that anyone who invokes Amitabha’s laø moät baûn toaùt yeáu hay trích yeáu cuûa Ñaïi phaåm name ten times, or desires rebirth in Sukhavati ten Ñaïi Voâ Löôïng Thoï Kinh (Sukhavati-Vyuha). Kinh times, will surely be reborn there. The larger ñieån Phaät giaùo AÁn Ñoä coù hai baûn (Tieåu Boån vaø Sukhavati-vyuha-sutra is set on Vulture Peak, Ñaïi Boån). Boä ñaàu tieân trôû thaønh giaùo thuyeát caên where Sakyamuni Buddha tells Ananda the story baûn cuûa caùc tröôøng phaùi Tònh Ñoä vuøng Ñoâng AÙ, of Amitabha’s past vows and his subsequent maø giaùo thuyeát tu taäp caên cöù theo boán möôi taùm practice, which culminated in his attainment of lôøi nguyeän cuûa Ñöùc Phaät A Di Ñaø trong ñôøi quaù Buddhahood and led to his establishment of the khöù khi coøn laø Tyø Kheo Phaùp Taïng. Nguyeän quan paradise of Sukhavati, in which conditions are troïng nhaát trong caùc nguyeän aáy laø nguyeän thöù 18, optimal for Buddhist practice. The Smaller trong ñoù Ngaøi höùa raèng nhöõng ai nguyeän hoàng Saukhavati vyuha sutra does not mention rebirth danh cuûa Ngaøi hay öôùc nguyeän vaõng sanh Cöïc in Sukhavati at all, but rather emphasizes its Laïc chaéc chaén seõ ñöôïc sanh veà coõi naøy. Trong khi unique characteristics, including the fact that in trong Ñaïi Boån A Di Ñaø Kinh ñöôïc thuyeát giaûng

treân nuùi Linh Thöùu, nôi Ñöùc Phaät Thích Ca giaûng Sukkha (p): Bliss—Happiness—Joy—Pleasure— cho A Nan veà nhöõng nguyeän ñôøi quaù khöù cuûa Ñöùc Laïc (vui söôùng)—See Sukha. Phaät A Di Ñaø ñaõ ñöa ñöùc Phaät naøy leân ñieåm cao Sukla (skt): Sukra (skt)—Thuùc Ly. nhaát laø thaønh töïu Phaät quaû vaø thieát laäp thieân 1) Silvery white: Maøu traéng baïc. ñöôøng Taây phöông Cöïc Laïc, nôi coù ñieàu kieän 2) The waxing half of the moon: Nöûa maûnh thuaän lôïi nhaát cho vieäc tu taäp Phaät phaùp. Tieåu Boån traêng troøn. A Di Ñaø Kinh khoâng heà ñeà caäp ñeán chuyeän vaõng Suklapaksa (skt): Baïch nguyeät—Baïch Phaàn—

sanh Cöïc Laïc gì caû, maø chæ nhaán maïnh veà nhöõng First fortnight of a lunar month. The bright moon, ñaëc ñieåm ñoäc ñaùo bao goàm taát caû nhöõng thanh usually the moon light during the first half of the aâm, ngay caû tieáng gioù qua caønh laù cuõng laø nhöõng month, in contrast with the krsnapaksa dark or tieáng phaùp aâm. Ñaây laø boä choùt trong soá ba kinh, latter half—Nöûa thaùng ñaàu cuûa thaùng aâm lòch (khi Quaùn Voâ Löôïng Thoï Kinh (Amitayr-dhyana-sutra) traêng saùng daàn vaø saùng daàn). Traêng saùng, thöôøng cho chuùng ta bieát nguyeân lai cuûa giaùo lyù Tònh Ñoä chæ aùnh traêng cuûa nöûa thaùng ñaàu, ñoái laïi vôùi haéc do Ñöùc Phaät Thích Ca Maâu Ni thuyeát. Nguyeân do phaàn hay aùnh traêng toái cuûa nöûa thaùng sau (töø ngaøy Ñöùc Phaät thuyeát Kinh A Di Ñaø laø khi thaùi töû A baét ñaàu coù traêng ñeán ngaøy traêng troøn). Xaø Theá noåi loaïn choáng laïi vua cha laø Taàn Baø Sa Suklodana (skt): Thu Caâu Lö Na—A prince of La vaø haï nguïc nhaø vua naày. Hoaøng haäu Vi Ñeà Hi Kapilavastu, younger brother of Suddhodana, and cuõng bò giam vaøo moät nôi. Sau ñoù Hoaøng Haäu father of Tisya, Devadatta, and Nandika—Moät vò thænh Ñöùc Phaät chæ cho baø moät choã toát ñeïp hôn, thaùi töû cuûa thaønh Ca Tyø La Veä, em vua Tònh nôi khoâng coù nhöõng tai bieán xaõy ra nhö vaäy. Ñöùc Phaïn, laø cha cuûa Tisya, Ñeà Baø Ñaït Ña, vaø Theá Toân lieàn hieän thaân tröôùc maët baø vaø thò hieän Nandika. cho thaáy taát caû caùc Phaät ñoä, vaø baø choïn quoác ñoä cuûa Ñöùc Phaät A Di Ñaø coi nhö laø toái haûo. Phaät Suklodana-raja (skt): Baïch Phaïn Vöông—A beøn daïy baø caùch tuïng nieäm veà quoác ñoä naày ñeå sau prince of Kapilavastu, second son of Simhahanu; cuøng ñöôïc thaùc sanh vaøo ñoù. Ngaøi daïy baø baèng younger brother of King Suddhondana (father of giaùo phaùp rieâng cuûa Ngaøi, vaø ñoàng thôøi giaûng giaùo Siddhartha); father of Tisya, Devadatta and phaùp cuûa Phaät A Di Ñaø. Ñöùc Phaät ñaõ caên daën ngaøi Nandika—Hoaøng töû con thöù hai cuûa vua Sö Töû A Nan nhö sau: “Naøy A Nan! Haõy ghi nhôù baøi Giaùp Vöông; em trai vua Tònh Phaïn; laø cha cuûa thuyeát phaùp naày vaø laëp laïi cho ñaïi chuùng ôû Kyø Xaø Ñeá Sa, Ñeà Baø Ñaït Ña, vaø Nan Ñeà Ca. Quaät nghe. Thuyeát giaùo naày, ta goïi ñaáy laø Kinh A Sukra (skt): The planet Venus—Kim tinh (Thaùi Di Ñaø.” Ñoái töôïng cuûa baøi thuyeát phaùp naày cuûa Baïch)—See Seven brilliant ones, and Nine Phaät laø söï toân thôø Phaät A Di Ñaø, vaø töø ñoù chuùng ta luminaries. cuõng thaáy raèng giaùo thuyeát cuûa Ñöùc Phaät Thích Sukravara (skt): Thöù Saùu—Friday—See Seven Ca Maâu Ni cuoái cuøng cuõng khoâng khaùc vôùi giaùo days in a week. thuyeát cuûa Phaät A Di Ñaø. Kinh A Di Ñaø Tieåu Boån Sukshmamati (skt): Dieäu Hueä—Trí hueä tinh laø giaùo tuïng chính yeáu cuûa toâng Tònh Ñoä. Theo dieäu—Exquisite knowledge. Tònh Ñoä toâng, vieäc chuyeân taâm nieäm Phaät laø caàn Suksma (skt): Manju (skt)—Wonderful— thieát ñeå ñaøo saâu ñöùc tin, vì neáu khoâng coù ñöùc tin Supernatural—Profound—Mysterious—Dieäu. naày thì khoâng bao giôø coù söï cöùu ñoä troïn veïn. Sullied charity: Impure charity—Baát tònh thí— Sukha vedana (p): The pleasant feeling—Laïc See Two kinds of dana or charity (B). thoï—See Three dharmas (XXII). Sumana (skt): Toâ Maït Na—Tu Ma Na—A Sukhendriya (skt): Pleasure—Laïc caên—See yellow sweet-smelling flower growing on a bush 3 Twenty two roots. or 4

feet high, perhaps the “great flowered Sukhupapattiyo (p): Three happy rebirths—jasmine.” A plant with light yellow flowers, the Tam Chuûng Laïc Sanh—See Three dharmas “great flowered jasmine”—Moät loaïi caây coù boâng (XXXVI). vaøng thôm, thöôøng moïc thaønh buïi, cao khoaûng 3 hay 4 boä, coù theå laø hoa “laøi”. Coøn goïi laø Tu Maïn

Na, laø teân moät loaøi hoa nhö hoa laøi lôùn raát thôm, Sumeru-Appearance Buddha: Merudvaja- xoøe ra xung quanh nhö caùi loïng, boâng maøu vaøng Buddha (skt)—Tu Di Töôùng Phaät. lôït. Sumeru in the center: Nuùi Tu Di ôû giöõa—See Sumana-Blossom-Light Buddha: Tu Maïn Ñaø Nine concentric mountain ranges and eight seas. Na Hoa Quang Phaät. Sumeru-Kalpa Buddha: Tu Di Sôn Phaät. Sumana Flower Light Buddha: Phaät Tu Ma Sumeru-Lamp Buddha: Tu Di Ñaêng Phaät. Na Hoa Quang. Sumeru-Light Buddha: Meru-prabhasa- Sumati (skt): Tu Ma Ñeà—Of wonderful meaning, Buddha (skt)—Tu Di Quang Phaät. or wisdom, the abode of Amitabha, his Pure Sumeru Mountain: Mount Meru—Nuùi Tu Di— Land—Coøn goïi laø Tu Ma Ñaàu, Taøu dòch laø Dieäu According to the Avatamsaka Sutra, Polar YÙ, Haûo YÙ, bieät danh cuûa coõi Taây Phöông Cöïc Laïc Mountain, or Mount Sumeru, or Sumeru cuûa Ñöùc Phaät A Di Ñaø. Mountain, the central mountain of every world, Sumati-sutra (skt): Tu Ma Ñeà Tröôûng Giaû wonderful height, wonderful brilliancy. It is a Kinh—A sutra about the impermanence of life, mountain formed from gold, silver, gems and preached by the Buddha after the death of crystal. It is 505,000 miles high. Only heavenly Sumati’s son in Rajagaha—Kinh Ñöùc Phaät giaûng beings live there, human beings cannot see or get veà voâ thöôøng sau caùi cheát cuûa con trai gia ñình there. According to Buddhist theory, Mount tröôûng giaû Tu Ma Ñeà (sau khi con trai Tu Ma Ñeà Sumeru contained in a Mustard Seed, and a tröôûng giaû trong thaønh Vöông Xaù cheát, hai oâng baø Mustard Seed contained in Mount Sumeru. In the tröôûng giaû buoàn raàu khoân xieát, nhaân ñoù Phaät world of relativity, it is impossible for Mount thuyeát Kinh Tu Ma Ñeà, noùi veà taát caû caùc phaùp ñeàu Sumeru to be contained in a mustard seed; only voâ thöôøng ñeå khuyeán duï hoï tu). the reverse hypothesis is possible. However, in the Sumatikirti (skt): Toâng Khaùch Ba—The world of the absolute, the realm of those who have reformer of the Tibetan church, founder of the experienced full enlightenment, both hypotheses Yellow Sect. According to the New Record of the can be defended as there is no differentiation with Western Lands, Sumatikirti was born in 1417 in regard to time and space. It is at the top of Indra’s Hsin-Ning, Kan-Su. His sect was founded on strict heaven, or heavens, below them are the four discipline, as opposed to the lax practices of the devalokas; around are eight circles of mountains Red Sect. He is considered to be an incarnation of and between them are the eight seas, the whole Manjusri; others say of Amitabha—Ngöôøi caûi forming nine mountains and eight seas—Theo caùch heä thoáng Chuøa beân Taây Taïng, vò saùng laäp ra Kinh Hoa Nghieâm, nuùi Tu Di laø nuùi trung taâm cuûa toâng phaùi aùo vaøng (Hoaøng Giaùo). Theo Taây Vöïc taát caû caùc theá giôùi, coøn goïi laø Dieäu Cao hay Dieäu Taân Kyù thì Toâng Khaùch Ba sanh naêm 1417 taïi Quang. Nuùi ñöôïc keát thaønh bôûi toaøn vaøng, baïc, Taân Ninh, tænh Cam Tuùc, toâng phaùi

cuûa oâng ñöôïc chaâu baùu vaø löu ly, cao ñeán 505.000 daäm, chæ coù thaønh laäp döïa treân söï tinh chuyeân giöõ giôùi, ñeå ñoái chö thieân cö nguï, chöù con ngöôøi khoâng theå thaáy laïi vôùi söï bieáng nhaùc cuûa Hoàng Giaùo (phaùi aùo ñoû). maø cuõng khoâng theå ñeán ñoù ñöôïc. Theo Phaät giaùo Ngöôøi ta cho raèng Toâng Khaùch Ba laø haäu thaân cuûa thì caû nuùi Tu Di chöùa trong moät haït caûi, vaø haït caûi Vaên Thuø; ngöôøi khaùc laïi cho raèng oâng laø haäu thaân chöùa trong nuùi Tu Di. Trong theá giôùi töông ñoái thì cuûa Ñöùc Phaät A Di Ñaø. haït caûi coù theå chöùa ñöïng trong nuùi Tu Di, chöù Sumedha (p): Teân moät vò aån só giöõ haïnh boà taùt khoâng laøm caùch naøo nuùi Tu Di coù theå chöùa ñöïng ñeå trôû thaønh moät vò Phaät toaøn giaùc. Ñaây laø vò boà ñöôïc trong haït caûi. Tuy nhieân, trong theá giôùi tuyeät taùt tieàn thaân Phaät Thích Ca. ñoái, theá giôùi cuûa nhöõng baäc ñaõ chöùng ngoä, thì caû Sumeru (skt): Toâ Meâ—The central mountain of hai ñeàu ñuùng, vì trong theá giôùi naày khoâng coù bieän every world—Nuùi Tu Di laø trung taâm cuûa moïi theá bieät cuûa thôøi gian vaø khoâng gian. Treân ñænh nuùi laø giôùi—See Sumeru Mountain. coõi Trôøi Ñeá Thích, giöõa chöøng nuùi vaø coõi trôøi naày laø nôi ôû cuûa Töù Thieân Vöông, cung quanh coù taùm nuùi taùm bieån bao boïc, toaøn theå taïo thaønh “cöûu sôn

baùt beå” (chín nuùi naày goàm Trì Song, Trì Truïc, theUllambana Festival. It is an auspicious day for Ñaûm Moäc, Thieän Kieán, Maõ Nhó, Töôïng Tî, Trì monks and nuns, as on that day those who Bieân, Tu Di ôû trung taâm, vaø beân ngoaøi cuøng laø nuùi attended the Rain Retreat become one year older Thieát Vi). in the Order. The age of a monk as monk, the Summarized teaching: Löôïc Giaùo—General years of his ordination, or the years a person has teaching during his first 12 years after his been a monk are counted by the number of enlightenment—Nhöõng lôøi daïy toång quaùt cuûa Ñöùc summer retreats passed. To receive one’s Phaät cho ñeä töû trong 12 naêm ñaàu sau khi Ngaøi monastic age. To add to one’s monastic age on the thaønh ñaïo (trong 12 naêm ñaàu hoaèng hoùa, veà giôùi conclusion of the summer retreat. The precedence luaät thì Ñöùc Phaät chæ noùi moät caùch khaùi quaùt veà of monks and nuns in the Order is determined by “chö aùc maïc taùc, chuùng thieän phuïng haønh, töï tònh the number of summer retreats they have kyø yù, thò chö Phaät giaùo,” chöù Ngaøi khoâng noùi chi attended—“Vassa” laø töø Phaïn ngöõ coù nghóa laø tieát veà giôùi luaät; tuy nhieân, vì coù quaù nhieàu ngöôøi “An Cö Kieát Haï.” Taêng ñoaøn vaâng theo lôøi chæ laøm traùi phaùp, neân sau ñoù Ngaøi noùi veà “Quaûng daïy cuûa Phaät maø toïa vuõ an cö hay an cö kieát haï veà Giaùo,” töùc cheá ra giôùi luaät roõ raøng vaø chi tieát)— muøa möa (ñeå giaûm thieåu söï toån haïi caùc loaøi coân See Dual division of the Buddha’s teaching (XIII), truøng, ñoàng thôøi nhaäp thaát tònh tu). Ba thaùng an cö and Eight T’ien-T’ai classifications of kieát haï moãi naêm vaøo muøa möa (töø 15 thaùng tö ñeán Sakyamuni’s teaching (B). 15 thaùng baûy aâm lòch). Vaøo muøa möa khoù maø di Summarized version: Abbreviated version— chuyeån vaø khoâng muoán laøm toån haïi coân truøng, neân Tieåu Phaåm (phaåm kinh toùm taét). chö Taêng Ni truï laïi moät nôi ñeå duïng coâng tu taäp. Khi chaám döùt muøa an cö kieát haï cuõng truøng vaøo Summarized version of Prajna-paramita- dòp leã Vu

Lan Boàn, ngaøy maø chö Taêng Ni tham döï sutra: Astasahasrika-Prajna-paramita-sutra an cö ñöôïc taêng moät tuoåi ñaïo. Tuoåi cuûa Taêng Ni (skt)—Tieåu phaåm Baùt Nhaõ Ba La Maät Ña Kinh— ñöôïc tính baèng soá an cö kieát haï maø caùc vò ñaõ traûi An abbreviated version of the Maha-Prajna qua. Sau kieát haï an cö, chö Taêng Ni naøo ñaõ nhaäp Paramita Sutra, translated into Chinese by haï ñeàu ñöôïc taêng moät tuoåi ñaïo. Quyeàn ñi tröôùc Kumarajiva in 10 books—Baûn Kinh Ñaïi Baùt Nhaõ cuûa Taêng Ni trong ñoaøn tuøy thuoäc vaøo tuoåi haï laïp. toùm löôïc, ñöôïc Cöu Ma La Thaäp dòch ra Hoa ngöõ, Summer Solstice: Haï Chí—See Eight royal 10 quyeån. days. Summary: Khaùi löôïc. Summing up or conclusion: Nigamana (skt)— Summary of the essentials of a sutra: Ñieån Keát—See Five parts of a syllogism. Laõm—Summary of the essentials of a canonical Summon (v): Trieäu hoài. book—Phaàn toùm löôïc nhöõng ñieåm chính yeáu trong kinh. Sun (n): Aditya (skt)—Maët Trôøi—Nhaät Dieäu— Thaùi döông—The sun, one of the nine luminaries; Summer retreat: Vassa (skt)—Haï an cö—An one of the retinue of the sun ruler shown in the Cö Kieát Haï—“Vassa” is a Sanskrit term for the Eastern part of Garbhadhatu group driving three retreat or rest during the summer rains (based on horses—Maët trôøi, moät trong cöûu dieäu, thuoäc ñoaøn the instruction of the Buddha). Peaceful residing tuøy tuøng cuûa Nhaät Thieân, ñoâng ñoä cuûa Thai Taïng during the summer retreat—The three months of Giôùi—See Seven brilliant ones, and Nine summer retreat every year (from 15th of the Lunar luminaries. fourth month to 15th of the Lunar seventh month)—Monsoon-season (Rain) Retreat—The Sun Buddha: Vairocana (skt)—Vajra-Buddha— period of three months in the monsoon season Ñaïi Nhaät Nhö Lai—Tyø Loâ Giaù Na Phaät—See (Indian rainy season). During the rains it was Vairocana. difficult to move about without injuring the insect Suns in Buddhism: Maët trôøi trong Phaät giaùo— life, so monks and nuns are expected to reside in See Four suns (in Buddhism). one place and devote themselves to their practice. Sunbeam passing a crack: Baïch caâu quaù khích The end of the Rain Retreat coincides with (boùng caâu qua cöûa soå)—Time flies.

Sundara: The Buddha was badly slandered by However, without Buddha recitation or Sundara—Ñöùc Phaät bò naøng Toân Ñaø Lôïi phæ baùng meditation, the mind is not able to focus on a thaäm teä—See Nine distresses. single individual practice and it is difficult to Sundarananda (skt): Sunanda (skt)—Toân Ñaø La achieve one-pointedness of mind. Thus, it is Nan Ñaø—Said to be younger brother of difficult to be reborn in the Pure Land or to Sakyamuni, his wife’s name being Sundari; thus achieve the Buddhahood—Taïp haïnh coù nghóa called to distinguish him from Ananda—Em trai laø ngöôøi thaáy ai tu phaùp moân gì cuõng baét cuûa Ñöùc Phaät, coù vôï teân laø Toân Ñaø Lôïi, neân nguôøi chöôùc theo caû, thay ñoåi lieàn lieàn. Nay tu Tònh ta goïi oâng laø Toân Ñaø La Nan Ñaø ñeå phaân bieät vôùi Ñoä, mai tu Thieàn, moát tuïng kinh. Nay tuïng oâng A Nan Ñaø. kinh naày, mai tuïng kinh khaùc, vaân vaân. Coù nhieàu phaùp tu cho ngöôøi Phaät töû nhö boá thí, in Sundara’s slander: The Buddha was badly kinh, trì giôùi, xaây chuøa. Tuy nhieân, neáu khoâng slandered by Sundara—Ñöùc Phaät bò naøng Toân Ñaø nieäm Phaät hay toïa thieàn thì khoù loøng

ñaït ñöôïc Lôïi phæ baùng thaäm teä—See Nine distresses. nhaát taâm baát loaïn. Do ñoù thaät khoù vaõng sanh Sundari (skt): Toân Ñaø Lôïi. Tònh Ñoä hay thaønh Phaät. 1) Name of a courtesan who defamed the (II) Method of “Sundry Practices—Phaùp moân Buddha in front of a crowd: Teân cuûa moät baø Chuùng Haïnh: quyù phaùi ñaõ huûy baùng Ñöùc Phaät tröôùc ñaùm 1) Seeking rebirth through the power of vows: ñoâng. Nguyeän Löïc Vaõng Sanh—See Rebirth 2) Name of a young child who realized the truth through the power of vows. after hearing the Buddha’s preaching: Teân 2) Achieving rebirth through Mind-power: Taâm moät ñöùa treû do vua Ba Tö Naëc daãn ñeán ñeå Löïc Vaõng Sanh—See Rebirth through Mind- ñöôïc gaëp Phaät, ñöùa beù ñaõ ngoä ñaïo sau khi power. nghe Phaät thuyeát phaùp. 3) Achieving rebirth through spiritual power: 3) Name of an arhat: Teân cuûa moät vò A La Haùn. Thaàn Löïc Vaõng Sanh—See Rebirth through 4) Wife of Sundarananda: Vôï cuûa toân giaû Toân spiritual power. Ñaø La Nan Ñaø. 4) Achieving rebirth through the power of Sunday (n): Chuû Nhaät. accumulated merits: Phöôùc Löïc Vaõng Sun-deva: Nhöït thieân—See Two kinds of devas Sanh—See Rebirth through the power of (A). accumulated merits. Sun disc: Nhaät Luaân—Which is the exterior of ** See Three Methods in the Pure Land the sun palace of the sun ruler—Ngoaïi vieän maët Cultivation. trôøi. Sundry thoughts: Taïp nieäm. Sundry practices: Taïp Haïnh. Sun-face Buddha: Nhaät Dieän Phaät—The “Sun- (I) Taïp Haïnh—Combining practices—Mixed Face” Buddha, whose life is 1.800 years, in cultivation—Sundry practices—Combining contrast with the “Moon-Face” Buddha, whose life practices also referred to as “Mixed is only a day and a night—Nhaät Dieän Phaät vôùi thoï Cultivation.” This refers to cultivators who maïng laø 1.800 naêm, ngöôïc laïi vôùi Nguyeät Dieän mimic others’ practices depending on who is Phaät maø thoï maïng chæ coù moät ngaøy moät ñeâm. practicing what at the time. Thus, they are Sung Pham Zen Master: Thieàn Sö Suøng Phaïm constantly mixing and changing their practices (1004-1087)—Zen master Suøng Phaïm, the by practicing Pureland one day, Zen the next, Dharma heir of the eleventh lineage of the and then another day chanting one Sutra, only Vinitaruci Zen Sect. After leaving home to to switch to a different Sutra the next day, etc. become a monk, he went to see Zen Master Voâ Various practices for a Buddhist such as Ngaïi to study meditation. Sometime later he went practicing charity, distributing free sutras, to India and wandered all over India to study building temple, keeping precepts, etc. dharmas. He went back to Vietnam and stayed at

Phaùp Vaân Temple in Coå Phaùp to expand the could wash off all filth and dirt. Sunita was deeply Buddha Dharma. He passed away in 1087, at the moved. He gladly and whole-heartedly knelt down age of 84—Thieàn sö Suøng Phaïm, ñôøi thöù 11 doøng before the Buddha to become a member of the Tyø Ni Ña Löu Chi. Sau khi xuaát gia sö ñeán tham Sangha—Moät trong nhöõng ñeä töû cuûa Ñöùc Phaät. vaán vôùi ngaøi Voâ Ngaïi ôû Höông Thaønh. Ít laâu sau Moät hoâm, Ñöùc Phaät ñi khaát thöïc trong thaønh Xaù ñoù sö ñi vaân du khaép caùc mieàn xöù Thieân Truùc vaø Veä, nhìn thaáy tieän daân Ni Ñeà ñang gaùnh phaân, trôû veà truï taïi chuøa Phaùp Vaân laøng Coå Phaùp ñeå Phaät muoán cöùu ñoä, nhöng Ni Ñeà töï caûm thaáy mình hoaèng

döông Phaät Phaùp. Sö thò tòch naêm 1087, thoï maåy dô baån, neân khoâng daùm dieän kieán Phaät trang 84 tuoåi. nghieâm, voäi vaøng quay ngöôøi neù traùnh, voâ yù laøm Sung Phuc Pagoda: Suøng Phuùc Töï—See Tay ñoå thuøng phaân, muøi khai thuùi noàng naëc. Ni Ñeà ñoû Phuong Pagoda. maët voäi vaøng phuïc xuoáng xin toäi. Phaât baûo Ni Ñeà Sung-Yuan Hinayana and Mahayana laø Ngaøi muoán Ni Ñeà soáng ñôøi xuaát gia tònh haïnh. Ngaøi noùi trong Phaät giaùo, moïi ngöôøi ñeàu bình Canon: Toáng Nguyeân Nhaäp Taïng Chö Ñaïi Tieåu ñaúng, gioáng nhö nöôùc saïch coù theå taåy tröø moïi oâ Thöøa Kinh—Sutras of the Hinayana and ueá. Ni Ñeà caûm ñoäng voâ cuøng, thaønh taâm baùi laïy Mahayana admitted into the canon during the Ñöùc Phaät ñeå trôû thaønh moät thaønh vieân cuûa Taêng Northern and Southern Sung 960-1127 and 1127- ñoaøn. 1280 A.D., and Yuan 1280-1368 A.D. dunasties— Boä Kinh Taïng ñöôïc nhaän vaøo Kho Kinh Ñieån Sunk in the gloom of reincarnation and Trung Quoác töø AÁn Ñoä, keå caû Tieåu laãn Ñaïi Thöøa, ignorance: Immerse oneself in the gloom of vaøo thôøi Baéc Toáng Nam Toáng (960-1127 vaø 1127- reincarnation and ignorance—Traàm minh (traàm 1280 sau Taây Lòch) vaø thôøi nhaø Nguyeân (1280- luaân trong sanh töû vaø voâ minh). 1368 sau Taây Lòch). Sunk in the water: Traàm moät. Sun-Illuminating Bodhisattva: Nhaät Chieáu Sunken (a): Chìm ñaém. Vöông—See Twenty five Bodhisattvas who Sunken in grief: Chìm ñaém trong saàu muoän. protect all who call Amitabha. Sunlight: Nhaät Quang, moät trong hai vò haàu caïnh Sunirmita or nirmanarati (skt): Laïc Bieán Hoùa cuûa Phaät Döôïc Sö—One of the two atendants by Thieân—Tu Nieát Maät Ñaø—Dieäu Laïc Hoùa Thieân— the side of the Master of Medicine—See Two Hoùa Töï Taïi Thieân—Laïc Hoùa Thieân—The fifth of attendants (B). the six desire heavens, where every form of joy is Sunlight Bodhisattva: Surya-prabhasana attainable at will—Coõi trôøi thöù naêm trong saùu coõi (skt)—Nhaät Quang Boà Taùt—Sunlight Bodhisattva, trôøi duïc giôùi, nôi caùc vò trôøi baèng thaàn thoâng töï taïi one of the two Bodhisattvas who are assistants of bieán ra nhöõng nieàm vui tuyeät dieäu vaø vui thích vôùi the Master of Healing (Döôïc Sö). Sunlight nhöõng nieàm vui aáy. Bodhisattva is the ninth in the Ti-Tsang Court of Sunita (skt): Bi Ñeà—One of the Buddha's the Garbhadhatu group—Moät trong hai Boà Taùt disciples—One day, the Buddha was on his haàu caïnh Phaät Döôïc Sö. Vò Boà Taùt naày ôû ngoâi vò begging rounds in Sravasti when he spotted a thöù chín trong Vieän Ñòa Taïng cuûa Thai Taïng Giôùi. manure carrier named Sunita who belonged to the Sun and moon: Nhaät Nguyeät. Untouchable caste. The Buddha wanted to convert Sun-Moon-Lamp Buddha: Phaät Höõu Nhaät him, but Sunita was so ashamed of his filth and his Nguyeät Ñaêng. low class that he dared not face the dignified Sun-Moon-Light Buddha: Nhaät Nguyeät Ñaêng Buddha. He quickly moved off the path and Minh Phaät (Nhaät Nguyeät Quang Phaät)—The Sun accidentally overturned a bucket of manure. The Moon Light Buddha is an ancient Buddha. foul smell pervaded. Sunita blushed and According to Manjusri Bodhisattva (Manjushri) in immediately knelt down to ask for forgiveness. the Lotus Sutra, Chapter I, this Buddha preached The Buddha told Sunita that he wanted him to lead the proper law for those who sought to be a monastic life. The Buddha said that Buddhism Sravakas and

Pratyekabuddhas, and he also treated everyone as equals, just like pure water, it

preached a suitable Law for the Bodhisattvas. This Sun-ruler: Supra (skt)—Nhaät Thieân Töû—See Buddha also preached the Great-Vehicle sutra Supra. called Innumerable Meanings, the law by which Sun Shang Master: Sö Tænh Thöôøng—bodhisattvas are instructed and which the buddhas According to Most Venerable Thích Thieàn Taâm in watch over and keep in mind. Having preached The Thirteen Patriarchs of Pureland Buddhism, this sutra, he at once, admidst the great assembly, Sun-Shang was the Seventh Patriarch of Chinese sat cross-legged and entered meditation. At this Pureland Buddhism. His given name was Thöùu-Vi, moment, the sky rained beautiful flowers over the a son of the Nhan family of the Tsien-T'ang buddhas and the great assembly. As soon as the Disrict. He lived during the Sung Dynasty. When universal buddha-world shook in various ways, the he turned seven, he encountered a blessed Buddha Sun Moon Light sent forth the circle of opportunity and left home to join the order. When white hair between his eyebrows a ray of light, he was seventeen, he had completed the Bhiksu which illuminated eighteen thousand buddha-lands Precepts. During the Thuaàn Hoøa regin period, he in eastern quarter, just like those that now are became headmaster of Chieâu-Khaùnh Temple. seen—Theo Boà Taùt Vaên Thuø Sö Lôïi trong Kinh Because of his fondness for the past tradition at Phaùp Hoa, Phaåm soá I, Ñöùc Phaät Nhaät Nguyeät Mount Lu, he had a statue of the Amitabha Ñaêng Minh giaûng phaùp rieâng cho nhöõng ai mong Buddha sculpted and gathered fellow Pureland ñöôïc laø Thanh Vaên hay Duyeân Giaùc, vaø Ngaøi cultivators to form a Lotus Congregation. cuõng giaûng phaùp thích hôïp cho chö Boà Taùt. Chính Thereafter, he pricked blood to use as ink to hand- Ngaøi ñaõ thuyeát giaûng boä kinh "Ñaïi Thöøa Voâ write the "Pure Conducts" chapter of the Löôïng Nghóa," töùc laø giaùo phaùp maø chö Boà Taùt Avatamsaka Sutra. Ultimately, this was the reason ñöôïc thuyeát daïy vaø ñöôïc chö Phaät hoä nieäm. Khi for the change of name from Lotus Congregation giaûng kinh naøy xong, Ngaøi lieàn thu nhieáp ñaïi to Pure Conducts Congregation. There were a chuùng, ngoài kieát giaø vaø nhaäp ñònh. Baáy giôø möa total of 120 superiorly educated and highly hoa raûi leân chö Phaät vaø ñaïi chuùng. Ngay khi toaøn influential people who took part in this Buddha coõi Phaät rung ñoäng theo nhieàu caùch khaùc nhau, Recitation Congregation. Additionally, there were ñöùc Phaät Nhaät Nguyeät Ñaêng Minh phoùng haøo several thousand other virtuous and faithful men quang töø voøng loâng traéng giöõa hai caëp chaân maøy and women who called themselves "Pure-Conduct chieáu saùng möôøi taùm ngaøn Phaät ñoä ôû phöông Disciples." The leader among lay people was the Ñoâng, gioáng nhö caùc coõi Phaät ñang ñöôïc thaáy ñaây high ranking imperial magistrate, or Prime vaäy. Minister Wang-Wen-Tan. Specifically as to the Sun and moon losing their order (eclipses): Bhiksus, the Great Master taught and guided more Too early monsoon or too late monsoon—Naïn bôûi than 1,000 monks, all of whom practiced Pureland maët trôøi maët traêng loãi ñoä—See Seven calamities Buddhism. In December of the fourth year of (A). T'ien-His reign period, as usual, the master sat in Sun-Moon-Pearl-Light Buddha: Nhaät Nguyeät the lotus position,

engaging in Buddha Recitation. Chaâu Quang Phaät Moments thereafter, he suddenly said aloud: Sunnato-samadhi (p): The concentration on “Amitabha Buddha is here.” He then sat there in a emptiness—Khoâng ñònh—See Three dharmas perfect erect position and passed away into (XLIV) (B). Nirvana. He was 62 years old—Theo Hoøa Thöôïng Sunnyata (skt): Khoâng—See Sunyata. Thích Thieàn Taâm trong Lieân Toâng Thaäp Tam Toå, Tænh Thöôøng laø vò Toå thöù baûy cuûa Tònh Ñoä Toâng Sunrise exponents: Nhaät Xuaát Luaän Giaû—A Trung Quoác. Ngaøi töï laø Thöùu Vi, ngöôøi ñôøi nhaø title of the founder of the Sutra Sect before the Toáng, con cuûa hoï Nhan ôû quaän Tieàn Ñöôøng. Khi Christian Era—Nhaät Xuaát Luaän Giaû laø teân cuûa vò leân baûy tuoåi, ngaøi gaëp duyeân laønh xuaát gia tu taäp. saùng laäp ra Kinh Boä Toâng, vaøo khoaûng ñaàu kyû Ñeán naêm 17 tuoåi ñaõ thoï xong cuï tuùc giôùi. Trong nguyeân Thieân Chuùa. nieân hieäu Thuaàn Hoøa, ngaøi veà truï trì taïi chuøa

Chieâu Khaùnh. Vì meán vi phong cuûa Loâ Sôn, neân essence, all beings would be stuck in their ngaøi taïo töôïng Phaät A Di Ñaø, keát hôïp baïn sen, present situations, and real change would be thaønh laäp Lieân Xaû. Sau ñoù ngaøi laïi chích maùu taû impossible. Devout Buddhists should try to phaåm “Tònh Haïnh” trong kinh Hoa Nghieâm. Do attain the realization of emptiness in order to nhaân duyeân aáy neân môùi ñoåi teân Lieân Xaû thaønh laø develop the ability to detach on everything, Tònh Haïnh Xaû. Caùc haøng só phu coù ñeán 120 ngöôøi and utilize all the available time to practice döï vaøo hoäi nieäm Phaät. Ngoaøi ra caùc haøng nam nöõ the Buddha-teachings. The more we practice thieän tín khaùc, soá ñoâng coù ñeán haøng vaïn, taát caû the Buddha’s teachings, the more we ñeàu xöng laø “Tònh Haïnh Ñeä Töû.” Trong ñoù coù approach the attainment of wisdom, that is to quan Töôùng Quoác Vöông Vaên Ñaùn laøm hoäi thuû. say the more we are able to reach the “direct Rieâng phaàn Tyø Kheo Taêng, ñaïi sö ñoä ñöôïc hôn realization of emptiness,” and we realize the 1.000 ngöôøi, taát caû ñeàu tu theo moân nieäm Phaät. “emptiness of all things,” the more we can Naêm Thieân Hy thöù tö, ngaøy 12 thaùng gieâng. Theo reach the “perfection of wisdom.”—Chö phaùp thöôøng khoùa, ñaïi sö ngoài kieát giaø nieäm Phaät. Giaây khoâng hay laø hö khoâng, troáng roãng (söï khoâng phuùt sau ñoù, ngaøi boãng noùi to leân raèng: “Ñöùc A Di coù tính chaát caù bieät hay ñoäc laäp), voâ thöôøng, Ñaø Theá Toân ñaõ ñeán.” Roài ngaøi ngoài laëng yeân maø vaø khoâng coù töï ngaõ. Nghóa laø vaïn phaùp khoâng thoaùt hoùa. Ngaøi höôûng thoï 62 tuoåi. coù töï tính, maø tuøy thuoäc vaøo nhaân duyeân, vaø Sunu (p): A son—Con trai. thieáu haún töï taùnh. Vì vaäy moät con ngöôøi noùi Sun-worship (n): Tuïc thôø maët trôøi. laø khoâng coù “töï taùnh” vì con ngöôøi aáy ñöôïc keát hôïp bôûi nhieàu thöù khaùc nhau, nhöõng thöù Sunya (skt): Space—Khoâng—Hö khoâng—See aáy luoân thay ñoåi vaø hoaøn toaøn tuøy thuoäc vaøo Sunyata, and Nine kinds of non-action. nhaân duyeân. Tuy nhieân, Phaät töû nhìn yù nieäm Sunyasamadhi (skt): Ñaïi Khoâng Tam muoäi—A veà “khoâng” trong ñaïo Phaät moät caùch tích cöïc samadhi on the idea that all things are of the same treân söï hieän höõu, vì noù aùm chæ moïi vaät ñeàu Buddha-nature, the highest samadhi practiced by luoân bieán chuyeån, nhôø vaäy môùi môû roäng ñeå bodhisattvas—Nhaát Thieát Nhö Lai Ñònh, loaïi höôùng veà

töông lai. Neáu vaïn höõu coù taùnh chaát thieàn ñònh cao nhaát ñöôïc caùc vò Boà Taùt tu taäp. khoâng bieán chuyeån, thì taát caû ñeàu bò keït ôû Sunyata (skt): Sunnata (p)—Khoâng tính—State nhöõng hoaøn caûnh hieän taïi maõi maõi khoâng thay of emptiness (nothingness—non-existence—non- ñoåi, moät ñieàu khoâng theå naøo xaûy ra ñöôïc. reality—illusory nature of all worldly Phaät töû thuaàn thaønh phaûi coá gaéng thaáy cho phenomena)—Emptiness—Void—Taùnh khoâng. ñöôïc taùnh khoâng ñeå khoâng vöôùng víu, thay (I) An overview of "Sunyata"—Toång quan veà vaøo ñoù duøng taát caû thôøi giôø coù ñöôïc cho vieäc "Taùnh khoâng": Emptiness or void, central tu taäp, vì caøng tu taäp chuùng ta caøng coù theå notion of Buddhism recognized that all tieán gaàn ñeán vieäc thaønh ñaït "trí hueä" nghóa laø composite things are empty (samskrita), caøng tieán gaàn ñeán vieäc tröïc nghieäm "khoâng impermanent (anitya) and void of an essence taùnh," vaø caøng chöùng nghieäm "khoâng taùnh" (anatamn). That is to say all phenomena lack chuùng ta caøng coù khaû naêng phaùt trieån "trí hueä an essence or self, are dependent upon causes ba la maät." and conditions, and so, lack inherent (II) The meaning of "Sunyata"—Nghóa cuûa existence. Thus, a person is said to be empty "Sunyata": of being a "self" because he is composed of 1) The term "Sunyata" terminologically parts that are constantly changing and entirely compounded of "Sunya" meaning empty, dependent upon causes and conditions. void, or hollow, and an abstract suffix "ta" However, the concept of emptiness is viewed meaning "ness". The term was extremely by Buddhists as a positive perspective on difficult to be translated into Chinese; reality, because it implies that everything is however, we can translate into English as constantly changing, and is thus open toward "Emptiness," "Voidness," or "Vacuity." The the future. If things possessed an unchanging concept of this term was essentially both

logical and dialectical. The difficulty in 4) According to Chinese-English Buddhist understanding this concept is due to its Dictionary, "the nature void, i.e., the transcendental meaning in relation to the immaterialityof the nature of all things" is the logico-linguistic meaning, especially because basic meaning of "Sunyata": Theo Trung Anh the etymological tracing of its meaning Phaät hoïc Töø Ñieån, baûn chaát khoâng laø taùnh (sunyata meaning vacuous or hollow within a khoâng vaät theå cuûa baûn chaát caùc hieän töôïng laø shape of thing) provides no theoretical or yù nghóa caên baûn cuûa taùnh khoâng. practical addition to one's understanding of (III) Characteristics of "Sunyata"—Ñaëc taùnh cuûa the concept—Thuaät ngöõ "Sunyata" laø söï keát "Taùnh khoâng: According to other Mahayana hôïp cuûa "Sunya" coù nghóa laø khoâng, troáng sutras, "Sunyata" means the true nature of roãng, roãng tueách, vôùi haäu tieáp töø "ta" coù nghóa emperical Reality. It is considered as beyond laø "söï" (duøng cho danh töø). Thuaät ngöõ raát khoù the Negation or Indescribable. The Buddha maø dòch ñöôïc sang Hoa ngöõ; tuy nhieân, chuùng used a number of similes in the Nikayas to ta coù theå dòch sang Anh ngöõ nhö laø söï troáng point out the unreality of dharmas of every khoâng, söï troáng roãng, hoaëc chaân khoâng. Khaùi kind and it is these similes that have been nieäm cuûa töø "Sunyata" caên baûn thuoäc veà caû later used with great effectiveness in hôïp lyù vaø bieän

chöùng. Thaät khoù ñeå hieåu ñöôïc Mahayana philosophical schools, especially khaùi nieäm “Taùnh khoâng” vì yù nieäm chaân ñeá of Chinese Buddhist thinkers—Theo caùc kinh cuûa noù (thaéng nghóa khoâng, lìa caùc phaùp thì ñieån Ñaïi Thöøa khaùc, taùnh khoâng coù nghóa laø khoâng coù töï taùnh) lieân quan ñeán yù nghóa ngoân baûn chaát ñích thöïc cuûa thöïc taïi kinh nghieäm. ngöõ hoïc, ñaëc bieät vì töø nguyeân hoïc (taùnh Taùnh khoâng vöôït khoûi söï phuû ñònh vaø khoâng khoâng coù nghóa laø troáng roãng hoaëc khoâng coù theå dieãn taû ñöôïc. Ñöùc Phaät cuõng duøng voâ soá gì trong hình daùng cuûa chö phaùp) khoâng cung nhöõng hình aûnh so saùnh trong kinh ñieån Pali caáp theâm ñöôïc gì vaøo yù thöïc tieãn hay lyù ñeå chæ ra söï khoâng thaät cuûa moãi loaò phaùp vaø thuyeát cuûa khaùi nieäm naøy. chính nhöõng hình aûnh naøy, sau naøy ñöôïc duøng 2) According to Dr. Harsh Narayan, Sunyavada moät caùch hieäu quaû trong caùc tröôøng phaùi trieát is complete and pure Nihilism. Sunyata is a hoïc Ñaïi Thöøa, ñaëc bieät laø nhöõng nhaø tö töôûng negativism which radically empties existence Phaät giaùo Trung Hoa ñaõ so saùnh taùnh khoâng up to the last consequences of Negation: Theo vôùi nhieàu hình aûnh vaø maøu saéc linh ñoäng: Tieán só Harsh Narayan, taùnh khoâng laø thuyeát 1) Emptiness implies non-obstruction... like hö voâ thanh tònh hoaøn toaøn, laø thuyeát phuû space or the Void, it exists within many things ñònh, söï troáng roãng khoâng trieät ñeå cuûa chö but never hinders or obstructs anything: “Taùnh phaùp hieän höõu cho ñeán nhöõng heä quaû cuoái khoâng” khoâng chöôùng ngaïi... gioáng nhö hö cuøng cuûa söï phuû ñònh. khoâng troáng khoâng, hieän höõu trong moïi hieän 3) The thinkers of Yogacara school describe töôïng nhöng chöa bao giôø caûn trôû hoaëc “Sunyata” as total Nihilism. Dr. chöôùng ngaïi baát cöù töôùng traïng naøo. Radhakrishnan says that absolute seems to be 2) Emptiness implies omnipresence... like the immobile in its absoluteness. Dr. Murti views Void, it is ubiquitous; it embraces everything Prajna-paramita as absolute itself and said: everywhere: “Taùnh khoâng” nhö nhaát thieát “The absolute is very often termed sunya, as trí... gioáng nhö troáng khoâng, ôû khaép nôi, naém it is devoid of all predicates.”—Nhöõng nhaø tö giöõ vaø bieát heát moïi ñieàu, moïi nôi. töôûng cuûa tröôøng phaùi Du Giaø ñaõ moâ taû taùnh 3) Emptiness implies equality... like the Void, it khoâng nhö laø hoaøn toaøn hö voâ. Tieán só is equal to all; it makes no discrimination Radhakrishnan noùi raèng söï tuyeät ñoái döôøng anywhere: “Taùnh khoâng” nhö söï bình ñaúng... nhö laø baát ñoäng trong tính tuyeät ñoái. Tieán só gioáng nhö Khoâng, bình ñaúng vôùi taát caû, khoâng Murti trí tueä Ba la maät laø moät söï tuyeät ñoái phaân bieät thieân leäch baát cöù nôi naøo. hoaøn toaøn. 4) Emptiness implies vastness... like the Void, it is vast, broad and infinite: “Taùnh khoâng” bieåu

thò taùnh chaát meânh moâng... gioáng nhö khoâng, origination, is in reality the Middle path which voâ bieân, roäng lôùn vaø voâ taän. avoids the two basic views of existence and 5) Emptiness implies formlessness or non-existence. Sunyata is the relative shapelessness... like the Void, it is without existence of things, or a kind of relativity. So, form or mark: “Taùnh khoâng” khoâng coù hình according to the Madhyamika, sunyata does saéc vaø boùng daùng... gioáng nhö khoâng, khoâng not

means absolute non-being, but relative mang daùng daáp hoaëc hình töôùng naøo. being—Baét ñaàu Trung Quaùn Luaän, ngaøi Long 6) Emptiness implies purity... like the Void, it is Thoï ñaõ ñöa ra neàn taûng trieát lyù cuûa mình baèng always pure without defilement: “Taùnh taùm söï phuû ñònh. Khoâng coù sanh dieät, moät, khoâng” bieåu thò söï thanh tònh... gioáng nhö khaùc, ñoaïn, thöôøng, ñi ñeán trong ñònh thöùc khoâng, luoân luoân trong saùng khoâng gôïn phieàn duyeân khôûi. Hay noùi moät caùch khaùc veà caên naõo oâ ueá. baûn thì nôi ñaây chæ coù duy nhaát “khoâng sanh” 7) Emptiness implies motionlessness... like the ñöôïc coi ngang haøng vôùi taùnh khoâng. Trong Void, it is always at rest, rising above the vaøi choã khaùc ngaøi Long Thoï cuõng cho raèng processes of construction and destruction: Duyeân khôûi laø taùnh khoâng. ÔÛ ñaây taùnh khoâng “Taùnh khoâng” bieåu thò söï baát ñoäng... gioáng naèm trong thöïc taïi cuûa lyù Trung Ñaïo naøy vöôït nhö khoâng, luoân luoân ôû traïng thaùi döøng chæ, khoûi hai quan ñieåm caên baûn ñoái ñaõi laø hieän naêng ñoäng nhöng vöôït leân nhöõng tieán trình höõu vaø khoâng hieän höõu. Taùnh khoâng laø söï sanh vaø dieät. hieän höõu töông ñoái cuûa chö phaùp hoaëc laø söï 8) Emptiness impliesthe positive negation... it töông ñoái. Nhö vaäy theo Trung Quaùn Luaän thì negates all that which has limits or ends: taùnh khoâng khoâng coù nghóa laø khoâng hieän höõu “Taùnh khoâng” aùm chæ söï phuû ñònh tích cöïc... tuyeät ñoái maø laø söï hieän höõu töông ñoái. phuû ñònh taát caû nhöõng gì coù giôùi haïn vaø keát 12) Emptiness implies the true nature of empirical thuùc. Reality or what is the same, the form of true 9) Emptiness implies the negation of negation... nature of all phenomena. This subject matter it negates all Selfhood and destroys the of sunyata will cover all the questions clinging of Emptiness: “Taùnh khoâng” aùm chæ concerning the Buddhist outlooks on life and söï phuû ñònh cuûa phuû ñònh... phuû ñònh taát caû world: Taùnh khoâng aùm chæ baûn chaát ñích thöïc Ngaõ chaáp vaø ñoaïn dieät nhöõng chaáp thuû vaøo cuûa thöïc taïi kinh nghieäm hoaëc ñieàu gì ñoù taùnh khoâng. gioáng nhö vaäy, hình thöùc cuûa baûn chaát thaät 10) Emptiness implies unobtainability or cuûa caùc hieän töôïng. Taùnh khoâng bao goàm taát ungraspability... space or the Void, it is not caû nhöõng vaán ñeà lieân quan ñeán quan ñieåm obtainable or graspable: “Taùnh khoâng” aùm chæ cuûa Phaät giaùo veà cuoäc ñôøi vaø theá giôùi. söï khoâng ñaït ñöôïc hoaëc khoâng naém giöõ 13) Nagarjuna claimed Sunyata as the true nature ñöôïc... gioáng nhö khoâng gian hay hö khoâng, of empirical Reality: “With sunyata, all is khoâng löu daáu hoaëc naém giöõ phaùp naøo. possible; without it, all is impossible”—Ngaøi 11) At the beginning of Madhyamika Sastra, Long Thoï ñaõ tuyeân boá raèng Taùnh khoâng nhö Nagarjuna gives the fundamentals of his moät baûn chaát ñích thöïc cuûa thöïc taïi kinh philosophy by means of eight negations. nghieäm: “Vôùi taùnh khoâng, taát caû ñeàu coù theå; There is neither origination, nor cessation, khoâng coù taùnh khoâng, taát caû ñeàu khoâng theå.” neither permanence nor impermanence, 14) In the Prajna-Paramita Sutra, Sunyata refers neither unity nor diversity, neither coming-in to the world of enlightenment, but it also nor going-out, in the law of Pratityasamutpada stated that this world of enlightenment is not (Dependent Origination). Essentially, there is

separate from the world of delusion: “The only non-origination which is equated with world of illusion is identical with the world of Sunyata. Elsewhere he also states that enlightenment (form is identical with void), Pratityasamutpada is called Sunyata. Here and the world of enlightenment is identical Sunyata referring as it does to non- with the world of illusion (void is identical

with form).”—Trong kinh Baùt Nhaõ Ba La Thus, Emptiness is a practical concept for Maät, taùnh khoâng chæ cho theá giôùi tueä giaùc laø cultivation, not a view for discussion. The khoâng theå taùch rôøi ra khoûi theá giôùi voïng only use of the Emptiness is to help us get rid töôûng: “Theá giôùi voïng töôûng laø ñoàng vôùi theá of this world and of the ignorance which binds giôùi tueä giaùc (saéc laø ñoàng nhaát vôùi khoâng), us to it. It has only one meaning which is to theá giôùi tueä giaùc laø ñoàng vôùi theá giôùi voïng help us transcend the world through wisdom— töôûng (khoâng thì ñoàng vôùi saéc).” Thuaät ngöõ ‘Taùnh Khoâng’ ñöôïc xöû duïng ñôn 15) The purpose of Sunyata refers to the giaûn nhö moät phöông tieän ñeå ñi ñeán Nieát Baøn objective of extinguishing linguistic hay Giaûi thoaùt. Veà maët taâm lyù hoïc, ‘Taùnh proliferation and the efforts leading towards Khoâng’ laø söï buoâng boû chaáp thuû. Phaùp thoaïi this objective: “Sunyata corresponds to veà ‘Taùnh Khoâng’ nhaèm ñeå buoâng xaû taát caû ultimate truth, namely, the state in which khaùt aùi cuûa taâm. Veà maët ñaïo ñöùc hoïc, söï phuû linguistic proliferation has been extinguished; ñònh cuûa ‘Taùnh Khoâng’ laø moät hieäu quaû tích and the meaning of Sunyata signifies all cöïc, ngaên chaën Boà Taùt khoâng laøm caùc ñieàu aùc existent relating to our everyday life in which maø noã löïc giuùp ngöôøi khaùc nhö chính baûn Sunyata is an actual established fact.”—Muïc thaân mình. Ñöùc haïnh naày khieán nuoâi döôõng ñích cuûa Taùnh khoâng chæ ra söï ñoaïn dieät veà vaø taêng tröôûng loøng töø bi. Veà maët nhaän thöùc ngoân ngöõ vaø nhöõng noã löïc nhaèm ñöa ñeán söï luaän, ‘Taùnh Khoâng’ nhö aùnh saùng chaân trí tueä ñoaïn dieät naøy: “Taùnh khoâng töông öùng vôùi raèng chaân lyù khoâng phaûi laø thöïc theå tuyeät ñoái. chaân lyù toái haäu, ñöôïc goïi laø traïng thaùi trong Tri thöùc chæ cung caáp kieán thöùc, khoâng cung ñoù ngoân ngöõ cuõng bò ñoaïn taän vaø ‘Taùnh caáp trí tueä chaân thaät vaø tueä giaùc laø vöôït qua khoâng’ nghóa laø taát caû nhöõng phaùp hieän höõu taát caû ngoân töø. Veà maët sieâu hình, ‘Taùnh lieân quan tôùi ñôøi soáng haèng ngaøy chuùng ta laø Khoâng’ nghóa laø taát caû caùc phaùp khoâng coù baûn moät yeáu toá ñöôïc xaùc laäp thaät söï.” chaát, taùnh caùch vaø chöùc naêng coá ñònh. Veà maët 16) The term ‘Emptiness’ or ‘Sunyata’ is mainly tinh thaàn, ‘Taùnh Khoâng’ laø söï töï do, Nieát Baøn used as a means to achieve Nirvana or hoaëc giaûi thoaùt khoûi khoå ñau phieàn naõo. Nhö Salvation. Psychologically, ‘Sunyata’ is vaäy, ‘Taùnh Khoâng’ khoâng phaûi laø lyù thuyeát detachment. The teaching of Sunyata is to suoâng, maø laø naác thang ñeå böôùc leân giaûi empty the mind of cravings. Morally, this thoaùt. Naác thang maø nôi ñoù khoâng caàn phaûi negation has a positive effect, namely, baøn luaän, maø chæ caàn caát chaân böôùc leân. Neáu preventing one from doing evils and making haønh giaû khoâng böôùc, duø chæ moät baäc, thì naác one love oneself and others. It is to foster the thang trôû neân voâ duïng.

Nhö vaäy, ‘Taùnh virtue of compassion. Epistemologically, Khoâng’ töôïng tröng cho moät phöông phaùp tu Sunyata is an unattached insight that truth is taäp hôn chæ laø moät khaùi nieäm ñeå baøn luaän. not absolutely true. It teaches that discursive Coâng duïng duy nhaát cuûa ‘Taùnh Khoâng’ laø knowledge does not provide true wisdom and giuùp cho chuùng ta loaò boû phieàn naõo vaø voâ that enlightenment is the abandonment of minh ñang bao boïc chuùng ta ñeå môû ra nhöõng conceptual thinking. Metaphysically, Sunyata tieán trình taâm linh sieâu vöôït theá giôùi naày means that all things are devoid of definite ngang qua tueä giaùc. nature, characteristic and function, and that ** See Three emancipations. metaphysical views are unintelligible and Sunyatanutpadanishsvabhavadvaya (skt): should be discarded. Spiritually, Sunyata is Khoâng, Voâ Sinh, Voâ Töï Tính, Voâ Nhò— freedom, Nirvana or liberation from suffering Emptiness, No-birth, No self-substance, No- of the world. Emptiness is not a theory, but a duality—In the Lankavatara Sutra, the Buddha ladder that reaches out into the infinite. A taught: “Those Bodhisattva-mahasattvas who have ladder is not there to be discussed, but to be a thorough understanding as regards to the aspect climbed. If one does not even take the first of existence of “Emptiness, No-birth, Non-duality, steps on it, it is no use to have the ladder.

and No self-substance,” will quickly come to the appearances. In fact, the Sunyavadin indulges in realization of the supreme enlightenment.”— condemning all phenomena to be like illusion, Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: “Chö Boà Taùt dream, mirage, sky-flower, son of a barren Ma Ha Taùt naøo thoâng suoát veà khía caïnh hieän höõu woman, magic, etc., which suggest that they are cuûa “Khoâng, Voâ sinh, Voâ töï tính, vaø Voâ nhò” seõ something absolutely unreal. But this is not his nhanh choùng ñaït ñeán theå chöùng toái thöôïng. real object. He indulges in such descriptions Sunyata principle: Law of void—Khoâng lyù simply to emphasize the ultimate unreality of all (about the unreality of the ego and phenomena— phenomena. He emphatically asserts again and veà tính khoâng coù thöïc chaát cuûa caùi ngaõ vaø vaïn again that he is not a nihilist who advocates höõu). absolute negation, that he, on the other hand, Sunyata samadhi (skt): Sunnata-samadhi (p)— maintains the empirical Reality of all phenomena. Emptiness-samadhi—The meditation which He knows that absolute negation is impossible dwells on the Void or the Immaterial—Thieàn ñònh because it necessarily presupposes affirmation. quaùn khoâng töôùng. He only denies the ultimate reality of both 1) Internal sunyata samadhi: Khoâng Ñònh Noäi affirmation and negation. He condemns intellect Ñaïo—See Three samadhis. from the ultimate standpoint only for he knows 2) Sunyata samadhi, limited to the four dhyanas, that its authority is unquestionable in the empirical except the illusion that things have a reality in world. He wants that we should rise above the themselves, as individuals: Khoâng Ñònh categories and the the contradictions of the Ngoaïi Ñaïo: Giôùi haïn trong töù khoâng ñònh— intellect and embrace Reality. He asserts that it is See Four balanced states which transcend the the Real itself which appears. He maintains that world of matter. Reality is the non-dual Absolute, Blissful and beyond intellect, where all plurality is merged. Sunyata school: Khoâng Moân. This is the

constructive side of the dialectic in 1) Sunyata school: The teaching which regards Sunyata which we propose to consider now. Here everything as unreal or immaterial, which intellect is transformed into Pure Experience— also denies that there can be any static Theo phaùi Trung Quaùn Luaän, nhaø khoâng luaän existence, one of the four divisions made by khoâng phaûi laø ngöôøi hay hoaøi nghi trieät ñeå cuõng T'ien-T'ai—Phaùp moân khoâng töôùng hay khoâng phaûi laø ngöôøi theo thuyeát hö voâ reõ tieàn, phuû tröôøng phaùi daïy veà taùnh khoâng thöïc cuûa vaïn ñònh söï hieän höõu cuûa chö phaùp vì lôïi ích cuûa chính phaùp, phaù boû kieán chaáp thöôøng höõu, ngaõ noù hoaëc ngöôøi thích thuù trong vieäc tuyeân boá raèng khoâng, phaùp khoâng, höõu vi khoâng, voâ vi chính ngöôøi aáy cuõng khoâng coù hieän höõu. Muïc tieâu khoâng, moät trong boán toâng phaùi Thieân Thai. cuûa ngöôøi aáy chæ ñôn giaûn cho thaáy raèng taát caû caùc 2) The door to nirvana: Cöûa vaøo Nieát Baøn. phaùp hieän töôïng treân theá giôùi naøy cuoái cuøng ñöôïc 3) A general name for Buddhism: Teân goïi chung xem laø chaân thöôøng, chaân ngaõ vaø chaân laïc, ñoù laø yù cho Phaät Giaùo. nghóa cuûa taùnh khoâng. Do ñoù söï töï maâu thuaãn vaø Sunyata-sunyata (skt): Emptiness of töông ñoái chæ laø söï taïm xuaát hieän theo nhaân duyeân emptiness—Khoâng Khoâng: Khoâng cuûa Khoâng— vaø chöõ nghóa maø thoâi. Kyø thaät, nhaø khoâng luaän See Emptiness of emptiness. thích thuù tuyeân boá caùc phaùp hieän töôïng laø moäng Sunyavadin (skt): Nhöõng nhaø khoâng luaän— aûo, laø giaác mô, aûo töôûng, hoa ñoám, laø con trai cuûa According to the Madhyamikas, the Sunyavadin is ngöôøi ñaøn baø voâ sanh, laø phaùp thuaät, vaân vaân, ñaõ neither a thorough-going sceptic nor a cheap tuyeân boá raèng taát caû chuùng laø tuyeät ñoái khoâng nihilist who doubts and denies the existence of thaät. Nhöng ñaây khoâng phaûi laø muïc tieâu thaät söï everything for its own sake or who relishes in cuûa ngöôøi aáy. Ngöôøi aáy muoán moâ taû ñôn giaûn shouting that he does not exist. His object is nhöng nhaán maïnh ñeán thöïc taïi toái haäu khoâng thaät simply to show that all world-objects when taken cuûa chö phaùp. Ngöôøi aáy khaúng ñònh nhieàu laàn moät to be ultimately real, will be found self-caùch döùt khoaùt raèng ngöôøi aáy khoâng phaûi laø ngöôøi contraditctory and relative and hence mere theo thuyeát hö voâ, hay laø ngöôøi theo chuû tröông

trong boán loaïi nieäm chaâu—See Four classes of phuû ñònh tuyeät ñoái, maø thaät ra ngöôøi aáy vaãn duy trì Thöïc taïi thöïc nghieäm cuûa chö phaùp. Nhaø khoâng "prayer-beads". luaän bieát raèng söï phuû ñònh tuyeät ñoái laø khoâng theå Superior conduct: Haønh vi thuø thaéng—See Five bôûi vì söï caàn thieát cuûa söï khaúng ñònh tröôùc. Ngöôøi superior virtues of a Buddha. aáy chæ phuû nhaän thöïc taïi toái haäu cuûa caû hai söï phuû Superior disciple: Superior pupils—Cao tuùc— ñònh vaø khaúng ñònh maø thoâi. Ngöôøi aáy chæ trích Thöôïng só—The superior disciple who become khaû naêng tri thöùc töø laäp tröôøng toái haäu chæ bôûi bieát spiritually perfect benefitting himself and others. raèng quyeàn löïc cuûa noù laø khoâng theå baùc boû trong Superior-Fragrant Buddha: Phaät Höông theá giôùi thöïc nghieäm. Ngöôøi aáy muoán raèng chuùng Thöôïng. ta neân phaùt khôûi nhöõng phaïm truø ôû treân vaø nhöõng Superior and good people: Beings of the maâu thuaãn cuûa trí naêng vaø

chaáp thuû thöïc taïi. highest virtue. Ngöôøi aáy khaúng ñònh thöïc taïi nhö noù ñaõ xuaát hieän Superior incarnational Buddha-body: Thaéng vaø cho raèng thöïc taïi laø noäi taïi trong söï xuaát hieän ÖÙng Thaân—A T'ien-T'ai term for the the superior vaø roài chuyeån hoùa taát caû chuùng, thöïc taïi laø moät incarnational Buddha-body, i.e. his compensation- thöïc theå khoâng ñoái ñaõi, haïnh phuùc vaø vöôït leân body under the aspect of saving others—Coøn goïi khoûi laäp luaän, nôi maø taát caû ña nguyeân khôûi leân. Ñaây laø moät söï thaønh laäp bieän chöùng trong Taùnhlaø Toân Ñaëc Thaân, moät trong ba thaân Phaät, Phaùp thaân, Baùo thaân, vaø ÖÙng thaân do toâng Thieân Thai khoâng maø chuùng ta neân quan saùt. ÔÛ ñaây, trí thöùc ñöôïc chuyeån thaønh nhöõng Chöùng nghieäm Thuaàn laäp ra. Baùo thaân laïi chia laøm hai Töï Thuï Duïng vaø tònh. Tha Thuï Duïng thaân. Tha Thuï Duïng cuûa baùo thaân ñoái vôùi Töï thuï duïng maø goïi laø Thaéng ÖÙng thaân Supadharita (p): Well considered—Ñöôïc cöùu (Tha thuï duïng thaân vöøa laø baùo thaân maø cuõng laø xeùt kyõ löôõng. öùng thaân). Superficial reality of phenomena: Giaû höõu. Superior, middle, and lower class, grade: Superflous (a): Dö vaät—Rest—Remnant. Thöôïng Trung Haï Phaåm. Superhuman (a): Sieâu phaøm. Superior mind: Taêng Thöôïng Taâm—Taâm taêng Superhuman effort: Noã löïc sieâu phaøm. tröôûng cöôøng thònh hay theá löïc cuûa ñònh taâm, hay Superhuman strength: Iddhipaødaø (p)— taâm sieâu vieät—Advancing or improving mind. Rddhipaøda (skt)—Divine power—Thaàn löïc (naêng Superior monk of a Buddhist monastery: Sö löïc cuûa söï thaùnh thieän). cuï. Superintendent: Ngöôøi giaùm thò. Superior order: Superior class or grade—Superior (a): Caáp treân—Thöôïng haïng. Thöôïng phaåm. Superior ability to lead people to the Superior or perfect wisdom: Trí hueä thuø practice of the Buddha's Teaching: Khaû naêng thaéng—See Five superior virtues of a Buddha. thuø thaéng daãn ñaïo chuùng sanh y ñaïo tu haønh—See Superior in pity for others and devotion to Five superior virtues of a Buddha. their salvation: Bi Taêng Boà Taùt—Boà Taùt ñaïi bi Superior Beings: Hieäu laø Thaéng Taùt Ñoûa vì giaùc taêng thöôïng, vì thöông xoùt chuùng sanh maø truï laâu ngoä phaùp thuø thaéng—Enlightening Beings are trong ñôøi ñeå hoùa ñoä, chöù chaúng moät mình ñaéc quaû called Superior Beings because they are aware of Boà Ñeà—See Two superior kinds of bodhisattvas. high laws—See Ten appellations of greatness of Superior point of view: Kieán giaûi thuø thaéng—Great Enlightening Beings. See Five superior virtues of a Buddha. Superior character or capacity: Thöôïng Caên. Superior preaching ability: Minh thuyeát thuø Superior class: Highest class—Thöôïng boái. thaéng—See Five superior virtues of a Buddha. Superior class of "prayer-beads.": Toái thaéng Superior pupils: Eminent disciples—Superior phaåm—Superior, numbering 108. This is one of disciples—Cao tuùc. the four classes of "prayer-beads."—Ñaây laø moät

Superior rebirth: To be born in the Vairocana Supermundane consciousness: Lokuttara-citta Pure Land—Thöôïng phaåm (sanh vaøo Maät nghieâm (p)—Taâm Sieâu Theá—See Four classes of quoác)—See Three kinds of attainment in the Pure consciousness. Land. (I) The meanings of "Supermundane Superior robe: Thöôïng y—Three superior robes consciousness"—Nghóa cuûa "Taâm sieâu theá": of

monks—Ba loaïi Thöôïng Taêng Giaø Leâ (cao According to the Abhidharma, supermundane nhaát)—See Nine grades of the monk's patched consciousness transcend the world of robe. conditioned things is the unconditioned Superior truth: Paramartha-satya (skt)—Thaéng element, Nirvana, and the types of Nghóa Ñeá—The enlightened truth, as contrast with consciousness that directly accomplish the worldly truth—Chaân ñeá hay chaân lyù cao tuyeät ñoái realization of Nirvana—Theo A Tyø Ñaït Ma laïi vôùi tuïc ñeá hay chaân lyù cuûa theá tuïc. Luaän, taâm sieâu theá coù theå giuùp ta vöôït ra khoûi theá gian danh saéc ñeå ñaït thaúng ñeán caûnh giôùi Superior virtues: Buddha receives the respect Nieát Baøn. of the world because of the five superior virtues— (II) Categories of Supramundane Ñöùc Phaät ñöôïc theá gian toân kính bôûi naêm coâng Consciousness—Phaân loaïi Taâm Sieâu Theá: ñöùc thuø thaéng—See Five superior virtues of a 1) Four kinds of Supramundane Wholesome Buddha. Consciousness: Boán Taâm Thieän Sieâu Theá— Superior vows: Sieâu Theá Nguyeän—Vows that See Eight kinds of supermundane mind (A). are superior to any other vows, i.e. the forty-eight 2) Four kinds of Supramundane Resultant vows of Amitabha Buddha—Theä nguyeän vöôït hôn Consciousness: Boán Taâm Quaû Sieâu Theá—See haún caùc lôøi nguyeän khaùc, yù noùi 48 lôøi nguyeän cuûa Eight kinds of supermundane mind (B). Ñöùc Phaät A Di Ñaø vöôït hôn haún caùc lôøi nguyeän Supermundane mind: Taâm Sieâu Theá Theo A cuûa Tam Theá chö Phaät—See Forty-eight vows of According to the Abhidharma, there are eight Amitabha. kinds of supermundane mind—Tyø Ñaït Ma Luaän, Superior in wisdom; however, chiefly coù taùm loaïi taâm sieâu theá—See Eight kinds of beneficial to self: Trí Taêng Boà Taùt—Boà Taùt ñaïi supermundane mind. trí taêng thöôïng (töï ñoaïn aùc chöùng lyù). Tuy nhieân Supermundane state: Traïng thaùi sieâu vieät. chính yeáu laø töï lôïi nhieàu hôn lôïi tha—See Two Supernatural: Manju (skt)—Suksma (skt)— superior kinds of bodhisattvas. Wonderful—Profound—Mysterious—Dieäu—Sieâu Superior world: Thöôïng ngöôn. nhieân. Superiority (n): Visesa (p & skt)—Söï öu vieät—Supernatural beings: Chuùng sanh sieâu nhaân— Thuø thaéng. The eight classes of supernatural beings in the Superiority over equals and equality with Lotus Sutra or the Eight Vajra Deities—Taùm superiors: Ati-mana (skt)—Quaù maïn—See Ati- chuùng sanh sieâu nhaân trong Kinh Lieân Hoa—See mana and Seven arrogances. Eight Vajra Deities. Superiority over manifest superiors: Manati- Supernatural cause: The eightfold noble path mana (skt)—Maïn quaù maïn—Khôûi taâm kieâu maïn as the cause leading to the extinction of passion cho raèng mình hôn nhöõng ngöôøi hôn mình—See and mortality (Dieät ñeá) in the future life—Xuaát Seven arrogances. theá gian nhaân quaû—See Two aspects of cause and Superlative dharma: Thaéng nghóa phaùp. effect. Superman (n): Sieâu nhaân. Supernatural consciousness of the waning of Super-meditation: Sieâu ñònh. vicious propensities, and the deliverance of Supermundane (a): Sieâu phaøm. mind from passions: Asravaksaya-jnana (skt)— Laäu Taän Thoâng hay khaû naêng chaám döùt nhieãm tröôïc vaø ñöa taâm ñeán choã giaûi thoaùt khoûi moïi duïc

voïng—See Six miraculous or transcendental thoâng hay nguõ thoâng hay nguõ trí chöùng—See powers. Five kinds of supernatural powers. Supernatural creatures: Linh vaät—There are (B) Five kinds of supernatural powers—Nguõ four supernatural creatures—Coù boán linh vaät— Thoâng—Naêm loaïi thaàn thoâng—See Five See Four supernatural creatues. kinds of supernatural powers. Supernatural existence: Dieäu Höõu—The (C) Abhijna or Sadabhijna (skt)—Six absolute reality—Incomprehensible entity, as superknowledges—Six supernatural or contrasted with the superficial reality of universal powers acquired by a Buddha, also phenomena—Caùi “höõu” tuyeät ñoái (caùi höõu phi by an arhat through the fourth degree of höõu, caùi coù maø khoâng phaûi laø coù), ñoái laïi vôùi caùi dhyana—Saùu thaàn thoâng maø chö Phaät hay chö hieän höõu giaû hôïp cuûa vaïn phaùp. A La Haùn ñaït ñöôïc qua töù thieàn—Six miraculous or transcendental powers—Six Supernatural faculties: Abhijna (skt)—Psychic magical penetrations—See Six miraculous or powers—Thaàn Thoâng—See Abhinna. transcendental powers. Supernatural hearing: Thieân nhó thoâng—Deva (D) Supernatural powers that have been acquired Ear. as karma by demons, spirits, nagas, etc. Supernatural insight: Asravaksaya (skt)—Laäu Supernatural powers obtained from former taän thoâng—Clear vision of the saint or clear vision karma, one of the five supernatural powers. in future mortal conditions (deaths and rebirths). According to the Flower Adornment Sutra, The supernatural insight into the ending of the Chapter 38, there are ten kinds of versalities stream of transmigration, one of the six of Great Enlightening Beings: Söùc thaàn thoâng supernatural powers (abhijnanas)—Nhaõn quan cuûa nghieäp baùo, moät trong nguõ thoâng. Coù cuûa moät baäc Thaùnh hay söï thaáy bieát söï cheát vaø taùi ñöôïc nghieäp thoâng laø nhôø coâng ñöùc tu haønh sanh cuûa caùc loaøi höõu tình. Trí tueä sieâu vieät ñöa trong nhieàu ñôøi tröôùc (chö Thieân Long Hoä ñeán chaám döùt luaân hoài sanh töû, moät trong saùu thaàn Phaùp, chö Boà Taùt, chö Thieân ñeàu döïa vaøo tuùc thoâng—See Three insights, and Six miraculous or nghieäp tu haønh cuûa nhöõng ñôøi tröôùc maø coù transcendental powers. ñöôïc söùc thaàn thoâng). Theo Kinh Hoa Supernatural light sent out by a Buddha: Nghieâm, Phaåm 38, coù möôøi moân du hí cuûa From between the Buddha’s eyebrows to chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp illuminate a distant world—Thaàn thoâng quang—naày thôøi ñöôïc ñaïi trí du hyù voâ thöôõng cuûa Nhö AÙnh quang minh sieâu nhieân ñöôïc chö Phaät duøng Lai—See Ten kinds of versalities of Great thaàn löïc phoùng ra (khoaûng giöõa hai mí chaân maøy Enlightening Beings. cuûa Phaät)—See Dual lights (C). Supernatural power to appear at will in any Supernatural or magical powers of pace: To go or fly anywhere without hindrance, to medicine: Y thoâng—See Five kinds of have absolute freedom—Naêng löïc sieâu phaøm coù supernatural powers (A). theå xuaát hieän ôû baát cöù naøo mình muoán, ñi treân boä Supernatural or magic vehicle: The esoteric hay bay boång treân khoâng trung khoâng bò chöôùng sect—Thaàn thoâng thöøa (Chaân Ngoân toâng). ngaïi, hoaøn toaøn töï taïi—See Five supernatural Supernatural power: Magical power—Baùo powers. thoâng—Thaàn thoâng (ñaïi thaàn löïc)—According to Supernatural powers of arhats: Thaàn thoâng—

the Flower Adornment Sutra, Chapter 38, there See Five kinds of supernatural powers (A). are ten kinds of supernatual power. Enlightening Supernatural powers of Bodhisattvas: Ñaïo Beings who abide by these can attain the versality thoâng—See Five kinds of supernatural powers of great knowledge of Buddhas. (A). (A) Pancabhijna (skt)—The five supernatural Supernatural powers in which Buddhas and powers, or five mystical powers—Naêm thaàn bodhisattvas indulge, or take their pleasure: Du hyù thaàn thoâng.

Supernatural power of interpreting all the Supernatural wisdom: Xuaát theá gian Baùt nhaõ— languages of all beings: Sarva-ruta-kausalya Trí tueä xuaát theá gian—See Two kinds of wisdom (skt)—Giaûi nhöùt thieát chuùng sinh ngoân ngöõ. (A). Supernatural powers obtained from former Supernaturalism: Chuû nghóa sieâu töï nhieân. karma: Baùo Thoâng—Nghieäp Thoâng— Supernaturalist (n): Ngöôøi tin vaøo theá giôùi sieâu Supernatural powers that have been acquired as nhieân. karma by demons, spirits, nagas, etc., one of the Supernature (n): Sieâu töï nhieân. five supernatural powers—Söùc thaàn thoâng cuûa Superorganism (n): Sieâu höõu cô theå. nghieäp baùo, moät trong nguõ thoâng. Coù ñöôïc nghieäp Superstition (n): Meâ tín dò ñoan hay dò ñoan taø thoâng laø nhôø coâng ñöùc tu haønh trong nhieàu ñôøi thuyeát—Strange principles and unorthodox tröôùc (chö Thieân Long Hoä Phaùp, chö Boà Taùt, chö theories—Belief or rite unreasoningly upheld by Thieân ñeàu döïa vaøo tuùc nghieäp tu haønh cuûa nhöõng faith such as venerating the head of tiger, and ñôøi tröôùc maø coù ñöôïc söùc thaàn thoâng). buffalo, the snake and centipede deities, the Supernatural power originating from Lares, consulting fortunteller, reading the deliverance: Naêng löïc sieâu nhieân khôûi leân töø söï horoscope, etc., don’t belong to the Buddhist giaûi thoaùt—See Ten theories that independently teachings. Buddhism means wisdom. And, cause the manifestation of the ideal world (B). Buddhism never accept superstitions; however, Supernatural power of transformation: superstitious beliefs and rituals are adopted to Naêng löïc bieán hoùa sieâu phaøm—There are eight decorate a religion in order to attract the supernatural powers of transformation, multitude. But, after some time, the creeper which characteristics of every Buddha—Coù taùm loaïi is planted to decorate the shrine outgrows and bieán hoùa hay taùm thaàn thoâng bieán hoùa cuûa chö outshines the shrine, with the result that religious Phaät—See Eight supernatural powers of tenets are relegated to the background and transformation. supertitious beliefs and rituals become Supernatural powers and wisdom: Thoâng predominent—Loái meâ tín nhö thôø ñaàu coïp, ñaàu Hueä—Thoâng tueä—Supernatural powers and traâu, hay thôø thaàn raén rít, bình voâi oâng taùo, xin wisdom, the former being based on the latter—xaâm, boùi queû, vaân vaân, khoâng phaûi laø giaùo lyù cuûa Thaàn thoâng vaø trí tueä, moïi pheùp thaàn thoâng ñeàu ñaïo Phaät. Ñaïo Phaät laø ñaïo cuûa trí tueä vaø ñaïo Phaät döïa vaøo trí tueä laøm theå (thoâng cuõng töùc laø tueä). khoâng bao giôø chaáp nhaän meâ tín dò ñoan; tuy nhieân, nhöõng nieàm tin coù tính caùch meâ tín vaø leã Supernatural transformation: Thaàn bieán nghi cuùng kieán ñaõ ñöôïc moät soá ngöôøi ñöa vaøo ñaïo (thaân: physical)—Do thaân nghieäp cuûa Ñöùc Phaät Phaät

nhaèm loâi cuoán quaàn chuùng. Nhöng moät luùc hieän ñuû loaïi thaàn bieán, khieán chuùng sanh khôûi sau thì nhöõng daây leo ñöôïc troàng ñeå trang hoaøng chaùnh tín—See Three sovereign powers for laêng taãm ñaõ leo phuû caû laêng taãm, vaø keát quaû laø converting others. giaùo lyù toân giaùo bò gaït ra nhöôøng choã cho nhöõng Supernatural vehicle: Chaân Ngoân Thöøa— nghi thöùc meâ tín. 1) The True World Vehicle: Mantra Vehicle— Superstitionist (n): Ngöôøi meâ tín dò ñoan. Maät Chuù Thöøa. 2) The supernatural or magic vehicle, i.e. the Superstitious (a): Meâ tín dò ñoan. esoteric sect or Shingon. The supernatural Superstring: Thuyeát sieâu tô trôøi. vehicle, because of immediate attainment of Supersymmetry: Sieâu ñoái xöùng. the Buddha-land through tantric methods: Supervisor of the Buddha Hall: Tri Ñieän—Thaàn Thoâng Thöøa—Teân goïi Chaân Ngoân giaùo, The warden of a temple—Vò Taêng chaêm soùc ñieän töùc thöøa giaùo döïa vaøo söùc gia trì thaàn bieán thôø Phaät. cuûa Nhö Lai. Thöøa theo giaùo phaùp chaân ngoân Supervisor of monks: Karmadana (skt)—Duy maø ñeán ñaát Phaät moät caùch nhanh choùng. Na—Vò sö giaùm vieän—The duty-distributor, or arranger of duties, a supervisor of monks in a

monastery. One of the six main monks—Vò sö taâm, hình töôûng, ñaëc tính, vaân vaân. Vò aáy thöïc phaân phoái vaø giaùm saùt coâng vieäc trong töï vieän. haønh ñöùc haïnh boá thí chæ nhaèm laøm lôïi cho taát caû Moät trong saùu vò sö chính trong töï vieän—See chuùng sanh höõu tình vaø ñöa hoï ñeán traïng thaùi taâm Three main monks in a monastery. linh haïnh phuùc. Vò aáy thöïc haønh trì giôùi maø khoâng Super-worldly paramita in the highest sense ra baát cöù ñieàu kieän hay söï raøng buoäc naøo, aáy laø trì for Bodhisattvas: Paramitas of the supreme giôùi Ba La Maät cuûa moät vò Boà Taùt. Vò aáy bieát ones of Bodhisattvas, relating to the future life for ñöôïc söï khaùc bieät giöõa chuû theå vaø ñoái töôïng, all—Xuaát theá gian thöôïng thöôïng Ba La Maät—In nhöng vaãn yeân laëng chaáp nhaän maø khoâng khôûi leân the Lankavatara Sutra, the Buddha gave three baát cöù yù nghó naøo veà söï gaén boù hay taùch rôøi naøo, kinds of Paramitas, one of them is the super- ñoù chính laø nhaãn nhuïc Ba La Maät cuûa moät vò Boà worldly paramita for Bodhisattvas. The Paramita Taùt. Vò aáy tu taäp moät caùch maïnh meõ suoát ngaøy that are super-worldly in the highest sense are suoát ñeâm, hoøa mình theo moïi ñoøi hoûi cuûa kyõ luaät practiced by a Bodhisattva who understands that maø khoâng khôûi leân caùi taâm phaân bieät naøo, ñoù the world is dualistically conceived, because of chính laø tinh taán Ba La Maät. Vò aáy khoâng chaáp the discriminating mind, and who is detached from vaøo kieán giaûi veà Nieát Baøn cuûa caùc trieát gia vaø erroneous imaginations and wrong attachments of thoaùt khoûi moïi söï phaân bieät, ñoù chính laø Thieàn all kinds, such as mind, form, characters, etc. He ñònh Ba La Maät. Coøn veà Baùt Nhaõ Ba La Maät, vò would practice the virtue of charity solely to aáy khoâng sanh taâm phaân bieät beân trong mình, benefit sentient beings and to lead them a a khoâng nhìn theá giôùi baèng baát cöù loaïi hieåu bieát hay blissful state of mind. To practice morality without phaân taùch naøo, khoâng rôi vaøo nhò bieân maø gaây neân forming any attachment to condition in which he söï chuyeån bieán töø caên baûn cuûa taâm thöùc. Ñoù laø binds himself, this is his sila-paramita.

Knowing khoâng ñoaïn dieät söï vaän haønh cuûa nghieäp trong the distinction between subject and object, and yet quaù khöù, maø coá gaéng tu taäp ñeå taïo ra moät traïng quietly to accept it without waking any sense of thaùi töï chöùng. attachment or detachment, this is the Super-worldly paramita for Sravakas and Bodhisattva's Kshanti-paramita. To exercise Pratyekabuddhas: Paramitas for Sravakas and himself most intently throughout the day and Pratyeka-buddhas relating to the future life for night, to conform himself to all the requirements themselves: Xuaát theá gian Ba La Maät—In the of discipline, and not to evoke a discriminating Lankavatara Sutra, the Buddha gave three kinds mind, this is his Vyria-paramita. Not to cling to the of Paramitas, one of them is the super-worldly philosopher's view of Nirvana and to be free from paramita for Sravakas and Pratyeka-buddhas. discrimination, this is his Dhyana-paramita. As to This is the super-worldly kind of paramitas which Prajna-paramita, it is not to evoke a discriminating is practiced by Sravakas and Pratyekabuddhas mind within oneself, nor to review the world with who, clinging to the idea of Nirvana, are any kind of analytical understanding, not to fall determined to attain it at all costs; they are like into dualism, but to cause a turning at the basis of the worldly people who are attached to the consciousness. It is not to destroy the working of a enjoyment of egotism—Trong Kinh Laêng Giaø, past karma, but to exert oneself in the exercise of Ñöùc Phaät ñöa ra ba loaïi Ba La Maät. Moät trong ba bringing about a state of self-realization, this is loaïi naøy laø "Xuaát theá gian thöôïng thöôïng Ba La Prajna-paramita—Trong Kinh Laêng Giaø, Ñöùc Phaät Maät." Ñaây laø loaïi Ba La Maät sieâu theá gian daønh ñöa ra ba loaïi Ba La Maät. Moät trong ba loaïi naøy laø cho haøng Thanh vaên vaø Duyeân giaùc. Ñaây laø loaïi "Xuaát theá gian thöôïng thöôïng Ba La Maät." Ñaây laø Ba La Maät sieâu theá gian ñöôïc chö Thanh Vaên vaø loaïi Ba La Maät sieâu theá gian trong yù nghóa cao Duyeân Giaùc tu taäp. Chö vò naày chaáp vaøo yù nieäm nhaát ñöôïc thöïc haønh bôûi moät vò Boà Taùt hieåu raèng veà Nieát Baøn vaø quyeát ñaït cho ñöôïc Nieát Baøn theá giôùi ñöôïc quan nieäm moät caùch nhò bieân do bôûi baèng moïi giaù. Hoï cuõng gioáng nhö ngöôøi theá gian caùi taâm phaân bieät vaø vò aáy thoaùt khoûi nhöõng töôûng bò raøng buoäc vaøo söï höôûng thuï quy ngaõ. töôïng sai laàm vaø nhöõng raøng buoäc hö voïng nhö Super-worldly system: Heä thoáng sieâu theá.

Supper (n): Böõa aên toái. taïi voâ thöôïng—See Ten kinds of support of power Supplant (v): Haát caúng. of Great Enlightening Beings. Supplemental ordination: Söï truyeàn giôùi boå Support by the power of Buddhas: Phaät löïc tuùc (truyeàn giôùi laïi khi coù söï khaû nghi veà phong trì—One of the ten kinds of support of power of caùch ñaïo ñöùc cuûa ngöôøi ñöôïc truyeàn giôùi). Great Enlightening Beings. Enlightening Beings who abide by these can gain the support of the Supplicate (v): Khaån caàu—Naøi xin. power of supreme mastery of all truth—Moät trong Supplication (n): Söï khaån caàu—Söï naøi xin. möôøi löïc trì cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt truï Support (v): Cuùng döôøng—To offer—To make trong phaùp naày thôøi nôi taát caû caùc phaùp ñöôïc löïc offerings—To supply—To offer to Buddha— trì töï taïi voâ thöôïng—See Ten kinds of support of Material and spiritual support—Söï uûng hoä

vaät power of Great Enlightening Beings. chaát vaø tinh thaàn—According to the Sangiti Sutta Support by the power of the environment: in the Long Discourses of the Buddha, there are Caûnh giôùi löïc trì—One of the ten kinds of support four supports—Theo Kinh Phuùng Tuïng trong of power of Great Enlightening Beings. Tröôøng Boä Kinh, coù boán y chæ—See Four Enlightening Beings who abide by these can gain supports. the support of the power of supreme mastery of all Support and assist those who understand truth—Moät trong möôøi löïc trì cuûa chö Ñaïi Boà Taùt. the Truth and consider the monks as Chö Boà Taùt truï trong phaùp naày thôøi nôi taát caû caùc teachers: Hoä trì ngöôøi bieát phaùp, hoaëc giaû xem phaùp ñöôïc löïc trì töï taïi voâ thöôïng—See Ten kinds chö Taêng nhö nhöõng vò Thaày—See Eight fields for of support of power of Great Enlightening Beings. cultivating blessedness (III). Support by the power of good: Thieän löïc trì— Support of the Buddhas: Söï hoä trôï cuûa chö One of the ten kinds of support of power of Great Phaät—According to the Flower Adornment Sutra, Enlightening Beings. Enlightening Beings who there are ten kinds of support by Buddhas. If abide by these can gain the support of the power Enlightening Beings can get rid of the ten of supreme mastery of all truth—Moät trong möôøi possessions by demons, they can gain ten kinds of löïc trì cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt truï trong support by Buddhas—Theo Kinh Hoa Nghieâm, coù phaùp naày thôøi nôi taát caû caùc phaùp ñöôïc löïc trì töï möôøi ñieàu ñöôïc chö Phaät nhieáp trì. Neáu chö Boà taïi voâ thöôïng—See Ten kinds of support of power Taùt rôøi boû ñöôïc möôøi ñieàu bò ma nhieáp trì thôøi of Great Enlightening Beings. ñöôïc möôøi ñieàu ñöôïc chö Phaät nhieáp trì—See Ten Support of power of Great Enlightening kinds of support by Buddhas and Ten kinds of Beings: Löïc trì cuûa chö Ñaïi Boà Taùt—According possession by demons. to the Flower Adornment Sutra, Chapter 38, there Supports and columns: Röôøng coät—Keystone. are ten kinds of support of power of Great Support monks: Hoä trì Taêng Giaø—Ñaây laø moät Enlightening Beings. Enlightening Beings who trong taùm ruoäng phöôùc ñieàn theo Kinh Phaïm abide by these can gain the support of the power Voõng—This is one of the eight fields for of supreme mastery of all truth—Theo Kinh Hoa cultivating blessedness (blessings), according to Nghieâm, Phaåm 38, coù möôøi phaùp löïc trì cuûa chö the Brahma Net Sutra—See Eight fields for Ñaïi Boà Taùt. Chö Boà Taùt truï trong phaùp naày thôøi cultivating blessedness (II). nôi taát caû caùc phaùp ñöôïc löïc trì töï taïi voâ thöôïng—Support by the power acts: Nghieäp löïc trì— See Ten kinds of support of power of Great One of the ten kinds of support of power of Great Enlightening Beings. Enlightening Beings. Enlightening Beings who Support by the power of knowledge: Trí löïc abide by these can gain the support of the power trì—Support by the power of knowledge, one of of supreme mastery of all truth—Moät trong möôøi the ten kinds of support of power of Great löïc trì cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt truï trong Enlightening Beings. Enlightening Beings who phaùp naày thôøi nôi taát caû caùc phaùp ñöôïc löïc trì töï abide by these can gain the support of the power of supreme mastery of all truth—Moät trong möôøi

löïc trì cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt truï trong mastery of all truth—Moät trong möôøi löïc trì cuûa phaùp naày thôøi nôi taát caû caùc phaùp ñöôïc löïc trì töï chö Ñaïi Boà Taùt. Chö Boà Taùt truï trong phaùp naày taïi voâ thöôïng—See Ten kinds of support of power thôøi nôi taát caû caùc phaùp ñöôïc löïc trì töï taïi voâ of Great Enlightening Beings. thöôïng—See Ten kinds of support of power of Support by the power of practices: Haïnh löïc Great Enlightening Beings. trì—Support by the power of practices, one of the Support the Sangha: Trôï Taêng—See Eight ten kinds of support of power of Great fields for cultivating blessedness (III). Enlightening Beings. Enlightening Beings who Support by truth of Great Enlightening abide by these can gain the support of the power Beings: Phaùp nhieáp trì cuûa chö Boà Taùt— of supreme mastery of all truth—Moät trong möôøi According to the Flower Adornment Sutra, löïc trì cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt truï trong Chapter 38, there are ten kinds of support by truth phaùp naày thôøi nôi taát caû caùc phaùp ñöôïc löïc trì töï of Great Enlightening Beings. Enlightening Beings taïi voâ thöôïng—See Ten kinds of support of power who abide by these can attain the supreme support of Great Enlightening Beings. of truth of all Buddhas—Theo Kinh Hoa Nghieâm, Support by the power of sentient beings: Phaåm 38, coù muôøi ñieàu ñöôïc phaùp nhieáp trì cuûa Chuùng sanh löïc trì—Support by the power of chö Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi sentient beings, one of the ten kinds of support of ñöôïc phaùp nhieáp trì voâ thöôïng cuûa taát caû chö power of Great Enlightening Beings. Enlightening Phaät—See Ten kinds of support by truth of Great Beings who abide by these can gain the support of Enlightening Beings. the power of supreme mastery of all truth—Moät Supported: Ñöôïc giuùp ñôû. trong möôøi löïc trì cuûa chö Ñaïi Boà Taùt. Chö Boà Supporter (n): Ngöôøi hoä trì—Buddha's Taùt truï trong phaùp naày thôøi nôi taát caû caùc phaùp supporters: Nhöõng ngöôøi hoä trì Phaät. ñöôïc löïc trì töï taïi voâ thöôïng—See Ten kinds of Supporter of the Triple Gem: Hoä Trì Tam support of power of Great Enlightening Beings. Baûo. Support by the power of time: Thôøi löïc trì—Supporting the law, while discoursing on Support by the power of time, one of the ten kinds of support of power of Great Enlightening Beings. immortality: Phuø Luaät ñaøm thöôøng giaùo—The Enlightening Beings who abide by these can gain keeping of the law is necessary to salvation—See the support of the power of supreme mastery of all Dual division of the Buddha's teaching (IX). truth—Moät trong möôøi löïc trì cuûa chö Ñaïi Boà Taùt. Supportive karma: Upatthambaka (p)—Nghieäp Chö Boà Taùt truï trong phaùp naày thôøi nôi taát caû caùc Trôï Duyeân—According to the Abhidharma, phaùp ñöôïc löïc trì töï taïi voâ thöôïng—See Ten kinds supportive karma does not gain an opportunity to of support of power of Great Enlightening Beings. produce its own result (it is to say it does have the Support by the power of truth: Phaùp löïc trì—wholesome or unwholesome nature), but which, Support by the power of truth, one of the ten kinds when some other karma or productive karma is of support of power of Great Enlightening Beings. exercising a productive function, supports it either Enlightening Beings who abide by these can gain by enabling it to produce its pleasant or painful the support of the power of supreme mastery of all results over an extended

time without obstruction truth—Moät trong möôøi löïc trì cuûa chö Ñaïi Boà Taùt. or by reinforcing the continum of aggregates Chö Boà Taùt truï trong phaùp naày thôøi nôi taát caû caùc produced by another karma—Theo A Tyø Ñaït Ma phaùp ñöôïc löïc trì töï taïi voâ thöôïng—See Ten kinds Luaän (Vi Dieäu Phaùp), nghieäp trôï duyeân khoâng ñaït of support of power of Great Enlightening Beings. ñöôïc cô hoäi sanh quaû cuûa chính noù (nghóa laø noù khoâng coù taùnh caùch thieän hay baát thieän), nhöng noù Support by the power of vows: Nguyeän löïc ñeán gaàn vaø naâng ñôõ nghieäp taùi taïo vaø caùc nghieäp trì—Support by the power of vows, one of the ten khaùc baèng caùch laøm cho nhöõng nghieäp naày coù theå kinds of support of power of Great Enlightening taïo neân nhöõng quaû sung söôùng hay khoå ñau—See Beings. Enlightening Beings who abide by these Four types of kamma (karma) (A). can gain the support of the power of supreme

(A) When through the productive function of though a person may have set his mind on wholesome karma, it may—Khi nghieäp thieän rebirth in the Pure Land, if family members ñöôïc trôï duyeân coù theå: weep and lament, thus arousing deep-seated 1) Cause one to be reborn as a human being: feeling of love-attachment, he will certainly Laøm cho moät chuùng sanh ñöôïc sanh vaøo coõi sink into the cycle of Birth and Death, wasting ngöôøi. all his efforts in cultivation! When a patient 2) Contribute to the extension of one's life span: on the verge of death wishes to bathe, dress in Goùp phaàn laøm cho ñôøi soáng keùo daøi hôn. different garments, or change his position or 3) Ensure that one is healthy and wealthy: Baûo sleep quarters, we may comply, while ñaûm söùc khoûe toát vaø giaøu coù. exercising caution and acting in gentle, 4) Well provide with the necessities of life: careful manner at all times. If the patient Cung caáp ñaày ñuû nhöõng thöù caàn thieát cho refuses, or cannot give his consent because he cuoäc soáng. has become mute, we certainly should not go (B) When an unwholesome karma has exercised against his wishes. This is because the patient its productive function, it may—Khi nghieäp on the verge of death is generally in great baát thieän ñöôïc trôï duyeân, coù theå: physical pain. If he is forced to move, bathe or 1) Cause one to be reborn as an animal: Laøm change clothing, he may experience even cho moät chuùng sanh sanh vaøo coõi thuù. greater pain. There are numerous cases of 2) Cause a painful disease: Gaây ra beänh naëng. cultivators who had sought rebirth in the Pure 3) Prevent medicines from working effectively, Land but failed to achieve this goal because thereby prolonging the disease: Laøm cho their relatives moved them around, disturbing thuoác khoâng coøn khaû naêng höõu hieäu khi trò them and destroying their right thought. This beänh do ñoù maø beänh bò keùo daøi. unfortunate development occurs very often. Supporting cause: Y nhaân, moät trong naêm There are also cases of individuals who might nguyeân nhaân—One of the five causes (four have achieved rebirth in the higher realms. elements of earth, water, fire and wind which are However, out of ignorance, others made them the causers or producers and maintainers of suffer physically, by rearranging the positions infinite forms of nature (results)—See Five causes of their hands and feet, for instance, making (A). them irritated and angry. Because of this one Supportive Recitation: Hoä Nieäm

(see Trôï thought of anger, they immediately sank into Nieäm). the evil realms. As an extreme example, King (I) An overview of “Supportive Recitation”— Ajatasatru had earned numerous merits and Toång quan veà Hoä Nieäm: Family members and blessings through cultivation. However, at the relatives of a dying person should always time of death, one of his attendants dozed off remain calm, without weeping or lamenting, and inadvertently dropped a paper fan onto from the time that person becomes gravely ill the king’s face. He became so furious that he until his last moments. Some people, while expired on the spot, to be reborn, it is said, as not crying, still show sorrow and emotion on a pathon. This example should serve as a their faces. This, too, should be avoided, the warning to all of us. At the time of death, the crossroads which separate the living from the cultivator himself should either lie down or sit dead, and the mundane from the up, according to what comes naturally, transcendental. The critical importance and without forcing himself. If he feels weak and danger of this moment can be compared to a can only lie down, forcing himself to sit up for mass of thousand pounds hanging under a appearances’ sake, is dangerous and should hair, his fate is determined by a hair’s be discouraged. Likewise, even though, breadth! At this time, the most important thing according to Pure Land tradition, he should lie is to practice supportive recitation. Even on his right side facing west; if, because of pain, he can only lie on his back or on his left

side facing east, he should act naturally and rôùt caây quaït treân maët, neân giaän roài cheát bò ñoïa not force himself. The patient and his family laøm raén maõng xaø. Göông naày khoâng phaûi laø should understand all this and act accordingly. ñaùng sôï laém sao? Ngöôøi beänh khi laâm chung Supportive recitation by family members or hoaëc ngoài, hoaëc naèm, ñeàu tuøy tieän, chôù neân Dharma friends is most necessary when a gaéng göôïng. Neáu caûm thaáy suy nhöôïc chæ coù patient is on the verge of death. This is theå naèm, maø muoán xem cho ra veû, gaéng because, at that time, he is weak in body and göôïng ngoài daäy, laø ñieàu nguy haïi khoâng neân mind and no longer master of himself. In such laøm. Hoaëc theo leõ, phaûi naèm nghieâng beân maët trying circumstances, not only is it difficult for höôùng veà taây, nhöng vì thaân theå ñau nhöùc those who have not cultivated in daily life to phaûi naèm ngöûa, hay naèm nghieâng beân traùi focus on Amitabha Buddha, even individuals höôùng veà ñoâng, cuõng cöù ñeå töï nhieân chôù neân who have regularly recited the Buddha’s gaéng göôïng. Ñaây chính beänh nhaân phaûi hieåu name may find it difficult to do so in all nhö vaäy maø töï xöû. Coøn ngöôøi thaân thuoäc cuõng earnestness, unless there is supportive phaûi hieåu leõ naày, chaúng neân caàu danh, baét recitation—Theo Hoøa Thöôïng Thích Thieàn ngöôøi beänh naèm nghieâng beân maët höôùng veà Taâm trong Nieäm Phaät Thaäp Yeáu, ngöôøi beänh taây, hay ñöõ daäy maëc aùo traøng söûa theá ngoài töø khi ñau naëng cho ñeán luùc saép taét hôi, thaân kieát giaø. Ñaâu bieát raèng chæ vì caàu chuùt hö baèng quyeán thuoäc phaûi bình tónh ñöøng khoùc danh, maø khieán cho ngöôøi cheát phaûi ñoïa tam loùc. Coù keû tuy khoâng khoùc nhöng laïi loä neùt bi ñoà, chòu voâ löôïng söï khoå! Luùc beänh nhaân saép thöông saàu thaûm, ñoù cuõng laø ñieàu khoâng neân. söûa maõn phaàn,

söï trôï nieäm laø ñieàu raát caàn Bôûi luùc baáy giôø beänh nhaân ñaõ ñi ñeán ngaõ reõ thieát. Bôûi khi aáy, ngöôøi beänh töø tinh thaàn ñeán phaân chia giöõa quyû, ngöôøi, phaøm, Thaùnh; söï theå chaát ñeàu yeáu keùm meâ môø, khoù beà töï chuû. khaån yeáu nguy hieåm khaùc thöôøng, nhö ngaøn Ñöøng noùi keû bình nhöït chöa tu khoâng giöõ noåi caân treo döôùi sôïi toùc. Khi aáy duy chæ coù nhaát caâu nieäm Phaät ñöôïc laâu beàn; maø ngay caû taâm trôï nieäm Phaät laø ñieàu thieát yeáu. Ngöôøi duø ngöôøi bình nhöït laáy caâu nieäm Phaät laøm coù chí nguyeän vaõng sanh, maø bò quyeán thuoäc thöôøng khoùa, neáu khoâng nhôø söùc trôï nieäm thöông khoùc laøm cho khôi ñoäng nieäm tình aùi, cuõng khoù mong ñaéc löïc. taát phaûi bò ñoïa laïc luaân hoài, coâng tu cuõng (II) The meaning of supportive recitation—Nghóa ñaønh luoáng uoång! Laïi khi beänh nhaân gaàn qua cuûa Hoä Nieäm: To guard and care for, protect ñôøi, töï hoï muoán taém goäi, thay y phuïc hay ñoåi and keep in mind—Baûo hoä öùc nieäm (khieán choã naèm, thì coù theå thuaän theo, song phaûi nheï caùi aùc beân ngoaøi khoâng xaâm phaïm thì goïi laø nhaøng caån thaän maø laøm. Nhö hoï khoâng chòu, hoä, khieán ñieàu thieän ôû beân trong ñöôïc naåy nôû hoaëc aù khaåu khoâng noùi ñöôïc, khoâng neân mieãn thì goïi laø nieäm). cöôõng maø laøm. Bôûi ngöôøi saép cheát thaân theå (III) Reasons for Supportive recitation—Lyù do Hoä thöôøng ñau nhöùc, neáu eùp di ñoäng, ñoåi choã Nieäm: Supportive Recitation is recitation naèm hoaëc taém röûa, thay y phuïc thì beänh nhaân performed by one or more Pure Land caøng ñau ñôùn theâm. Nhieàu ngöôøi tu haønh phaùt practitioners alongside a dying person, to nguyeän caàu veà Cöïc Laïc, nhöng khi laâm chung assist him in achieving rebirth in the Pure vì bò quyeán thuoäc di ñoäng nhieãu loaïn, phaù maát Land. Family members and relatives of a chaùnh nieäm, neân khoâng ñöôïc vaõng sanh, vieäc dying person should remain calm, show naày xaûy ra raát thöôøng. Hoaëc keû maïng chung sorrow without weeping or lamenting from coù theå sanh veà coõi laønh, nhöng bò ngöôøi khaùc the time that person becomes gravely ill until khoâng bieát, xuùc chaïm thaân theå, söûa ñoåi tay her or his last moments. We should always chaân laøm cho ñau ñôùn, neân sanh loøng giaän remember that this is the Bardo stage, the töùc. Do moät nieäm ñoù, lieàn ñoïa vaøo aùc ñaïo, most important juncture in any being's life. laøm roàng, raén, coïp, beo, hoaëc caùc loaøi ñoäc This is the period where the dying person is khaùc. Nhö vua A Xaø Theá tu nhieàu phöôùc laønh, standing in front of a crossroads which khi laâm chung bò ngöôøi haàu caän nguû guïc laøm separate demons from humans, and the

mundane from the transcendental. At this image of the Buddha: Thænh töôïng hay hình time the most important thing to do is to recite Phaät Di Ñaø ñöùng ñeå ngay tröôùc choã ngöôøi the supportive recitation together. Even ñang laâm chung ñeå cho ngöôøi aáy thaáy Phaät. though that person already set her or his mind 2) Place a vase of fresh flowers and a burn light on rebirth, may be an upward path; however, incense with soft fragrance. This will help the when the relatives weep and lament would dying person to develop right thoughts. Not to arouse deep-seated feeling of love- burn so much incense to prevent choking: Ñaëc attachment in that person, thus he or she

will moät bình hoa töôi vaø ñoát moät caây neán thôm certainly sink in the cycle of births and deaths, thoang thoaûng muøi höông nhaèm giuùp ngöôøi wasting all her or his whole-life efforts in laâm chung khôûi leân chaùnh nieäm. Khoâng neân cultivation: Hoä nieäm laø phöông thöùc tuïng ñoát quaù nhieàu nhang ñeå khoûi bò ngoäp. nieäm cuûa nhöõng ngöôøi tu theo Tònh Ñoä, giuùp 3) If there is a monk or a nun who guide the cho ngöôøi quaù vaõng ñöôïc vaõng sanh Tònh Ñoä. practice of supportive recitation, that is Thaønh vieân trong gia ñình ngöôøi saép cheát helpful. If not, anybody (the best is about four cuõng nhö baø con phaûi luoân bình tónh, buoàn to five person at a time) can take turns to nhöng khoâng khoùc, töø luùc ngöôøi aáy trôû bònh practice the supportive recitation. Try to naëng cho ñeán luùc laâm chung. Chuùng ta phaûi prevent any crowded gathering around the luoân nhôù raèng ñaây laø giai ñoaïn cuûa thaân trung dying person because the person always aám, giai ñoaïn chuyeån tieáp quan troïng nhöùt needs fresh air to breathe—Neáu coù vò Taêng trong kieáp chuùng sanh. Ñaây laø giai ñoaïn maø hay Ni höôùng daãn thì toát. Neáu khoâng thì ai ngöôøi laâm chung ñang ñöùng tröôùc ngaõ reõ giöõa cuõng coù theå thay phieân nhau tuïng ñöôïc (toát quyû, ngöôøi, phaøm Thaùnh. Trong giai ñoaïn naày nhaát laø moãi laàn töø boán naêm vò laø ñuû). Neân ñieàu quan troïng nhaát neân laøm laø cuøng nhau hoä traùnh co cuïm ñoâng quaù quanh ngöôøi laâm nieäm. Duø cho ngöôøi aáy ñaõ coù yù höôùng sanh veà chung, vì ngöôøi aáy vaãn caàn khoâng khí trong coõi naøo, coù theå laø coõi thieän; tuy nhieân, söï than saïch ñeå thôû. khoùc cuûa ngöôøi thaân laøm khôi daäy nieäm luyeán 4) Participants in the supportive recitation should aùi trong ngöôøi aáy, do vaäy ngöôøi aáy coù theå rôi take turns to recite continuously trôû veà voøng sanh töû, uoång phí moät ñôøi tu. (uninterrupted); each session should last about (IV) Practices of Supportive recitation—Caùch thöïc an hour. Other than reciting the name of haønh Hoä Nieäm: Supportive recitation is Amitabha Buddha, no sounds or voice should recitation performed by one or more Pure be raised: Ngöôøi tham döï neân thay phieân tuïng Land practitioners alongside a dying person, nieäm khoâng cho giaùn ñoaïn; moãi phieân coù theå to assist him in achieving rebirth in the Pure keùo daøi moät tieáng ñoàng hoà. Ngoaøi tieáng nieäm Land. Such Supportive Recitation should Phaät ra khoâng neân khôûi leân baát cöù aâm thanh follow the guidelines of the chief monk. hay tieáng noùi naøo khaùc. Where there is no monk or nun, family 5) The best recitation recommended by the members of the dying person should follow famous master Yin Kuang is only the words of the following procedures—Hoä nieäm ñöôïc “Amitabha Buddha” because at that time the nhöõng ngöôøi theo tröôøng phaùi Tònh Ñoä thöïc dying person is very weak in both body and haønh beân caïnh ngöôøi saép cheát nhaèm giuùp mind: Söï trì nieäm toát nhaát maø Ngaøi AÁn Quang ngöôøi aáy ñöôïc vaõng sanh Tònh Ñoä. Phöông Ñaïi sö ñaõ ñeà nghò laø chæ caàn nieäm luïc töï Di thöùc hoä nieäm phaûi theo söï höôùng daãn cuûa moät Ñaø (Nam Moâ A Di Ñaø Phaät) laø ñuû vì trong luùc vò Taêng chuû leã. Neáu nôi naøo khoâng coù chö naày ngöôøi saép laâm chung raát yeáu veà caû theå Taêng Ni thì gia ñình ngöôøi quaù vaõng neân theo xaùc laãn tinh thaàn. nhöõng phöông thöùc sau ñaây: 6) Before

starting supportive recitation, if the 1) Respectfully place a statue or image of the dying person is still able to talk and respond to standing Amitabha Buddha in front of the questions even with a very weak or soft voice, dying person, so that he or she can see the family members can ask the person about

what kind of recitation the person likes to the Pure Land: Noùi toùm laïi, chuùng ta phaûi trì recite. To do this, we help the dying person nieäm theá naøo cho lôøi nieäm ñöôïc vaøo tai vaø silently recite along with the supportive thaám saâu vaøo taâm thöùc ngöôøi aáy, ñeå khi laâm recitation party. If we recite what the person chung ngöôøi aáy chæ coù moät nieäm Di Ñaø, aáy laø does not like or not his or her habits, we may Taây Phöông Tònh Ñoä. cause uneasiness and destroy the person's Supposition (n): Giaû thuyeát. right thought: Tröôùc khi baét ñaàu tuïng nieäm, Suppress (v): Baõi boû—Giaûi taùn. neáu ngöôøi saép laâm chung vaãn coøn coù theå noùi Suppress demons: Phích Quyû—Dieät quyû. vaø traû lôøi duø raát yeáu, gia ñình neân hoûi xem Suppress something: Put an end to something— ngöôøi aáy muoán hay thích nieäm gì. Laøm nhö Tieâu dieät caùi gì. vaäy laø giuùp cho ngöôøi saép laâm chung coù theå nieäm thaàm theo, vì neáu chuùng ta töï yù tuïng Suppress one's tears: Gaït nöôùc maét. nieäm, thì nhöõng lôøi aáy coù theå khoâng ñuùng sôû Suppressing afflictions with the mind: Duøng thích cuûa ngöôøi aáy cuõng gaây neân khoù chòu vaø Taâm Ñoái trò—See Four basic ways to subdue maát chaùnh nieäm cho ngöôøi saép laâm chung. greed, anger and delusion. 7) When reciting, we should not recite too fast or Suppressing afflictions with noumenon: too loud because by doing this we create Duøng Lyù Ñoái Trò—See Four basic ways to subdue uneasiness for the dying person to catch up greed, anger and delusion. reciting with us: Khi nieäm chuùng ta khoâng neân Suppressing afflictions with phenomena: tuïng quaù nhanh hay quaù lôùn vì laøm nhö vaäy Duøng Söï Ñoái Trò—See Four basic ways to subdue chuùng ta gaây khoù chòu cho ngöôøi saép laâm greed, anger and delusion. chung muoán baét kòp trì nieäm vôùi chuùng ta. Suppressing afflictions with repentance and 8) When reciting, try not to recite too slow or too recitation: Duøng Saùm Tuïng Ñoái Trò—See Four soft because by doing this we prevent the basic ways to subdue greed, anger and delusion. dying person's weakened mind to register the Suppression (n): Söï baõi boû—Söï ñeø neùn—Söï aùp words: Khi tuïng, neân coá ñöøng tuïng quaù chaäm cheá—Söï ñaøn aùp—Söï aùp böùc. hay aâm thanh quaù thaáp vì laøm nhö vaäy chuùng ta caûn ngaên söï thu nhaän aâm thanh nôi caùi taâm Suppression of the self leads to sadness: EÙp quaù yeáu cuûa ngöôøi saép quaù vaõng. mình sanh ra buoàn—See Ten states of Feeling 9) If the person is too weak and is not able to Skandha. hear external recitation, we can recite into the Suppression or universal reception of evil person's ear. This will help keep the person's beings: ÖÙc Chæ Nhieáp Thuû—The suppression or mind clear and steady with only the words of universal reception of evil beings; pity demands Amitabha Buddha or whatever name of the the latter course; to subdue the evil and receive Buddha the person likes: Neáu ngöôøi aáy quaù the good—Raên ñe vaø dung naïp, gioáng nhö chieát yeáu, khoâng theå nghe ñöôïc lôøi tuïng nieäm, phuïc nhieáp thoï. Veà phöông dieän trí tueä thì raên ñe

chuùng ta coù theå nieäm saùt vaøo loå tai ngöôøi aáy vaø cöï tuyeät toäi aùc baïo ngöôïc; veà maët töø bi thì dung ñeå taâm ngöôøi aáy luoân vöõng vaøng trong saùng naïp heát thaûy thieän aùc moät caùch khoâng soùt loït. khi chæ nghe hoàng danh Phaät A Di Ñaø hay Suppressive karma: Upapilaka-kamma (p)— hoàng danh cuûa vò Phaät naøo maø ngöôøi aáy Chöôùng nghieäp. muoán. Supra (skt): Nhaät Thieân Töû—Toâ Lôïi Da—Tu 10) In conclusion, we should try to recite so that Lôïi—Tu Daõ Thieân Töû—Tu yù Thieân Töû—The sun- the name of the Buddha can pass through the ruler, one of the metamorphoses of Kuan-Yin, person's ears and penetrate deep into his or dwelling in the sun as palace, driving a quadriga— her Alaya consciousness, so that when his or Baûo Quang Thieân Töû hay Baûo YÙ Thieân Töû, laø her dying time comes, his Alaya bieán hoùa thaân cuûa Quaùn AÂm Boà Taùt, truï ôû trong consciousness only bears the words of maët trôøi. Amitabha Buddha, he or she will surely go to

Suprabuddha (skt): The King of the Koliya tribe good fruit in the present life—Giaùo thuyeát chæ daïy whose capital was Devadaha which is now part of söï ñaït ñeán nhöõng ñôøi soáng beân ngoaøi theá giôùi traàn Nepal. He was the father of Yasodhara (wife of tuïc, ngöôïc laïi vôùi theá gian thöøa hay giaùo thuyeát Siddhartha before he left home)—Vua cuûa boä toäc chæ daïy veà söï ñaït ñöôïc quaû laønh trong hieän ñôøi. Caâu Ly, kinh ñoâ laø thaønh Devadaha, nay laø moät Supra-mundane wisdom: Xuaát theá gian trí— phaàn cuûa xöù Nepal. OÂng laø cha cuûa coâng chuùa Da The spiritual wisdom. The wisdom of Sravaka or Du Ñaø La (vôï cuûa thaùi töû Só Ñaït Ña tröôùc khi ngaøi Pratyetka-buddha—Trí cuûa baäc Thanh Vaên vaø xuaát gia). Duyeân Giaùc, haõy coøn hö voïng phaân bieät töï Supra-mundane abode: Xuaát Theá Xaù—A töôùng—See Three kinds of wisdom (B). monastery, a hermitage, or an abode away from Supranatural (a): See Supernatural. the world—Nôi cö nguï cuûa ngöôøi xuaát theá (tònh Supranaturalism (n): See Supernaturalism. xaù). Supranaturalist (n): See Supernaturalist. Supra-mundane dharma: Xuaát Theá Phaùp— Supratiehthitatcharitra (skt): An laäp Haïnh. Phaùp xuaát theá gian (thöïc haønh phaùp naày seõ ra khoûi Supremacy (n): Söï toái thöôïng. voøng luaân hoài sanh töû). Supreme (a): Toái thöôïng—Chí toân—Tuyeät Supra-mundane fruit: Xuaát Theá Quaû—The Ñoái—See Beyond compare. fruit of leaving the world. The result in another Supreme adornment: Trang nghieâm toái thöôïng world or Nirvana—Nhôø coâng haïnh xuaát theá tu (thöôøng coù ôû chö Phaät maø thoâi)—According to the haønh maø ñaéc quaû Nieát Baøn. Flower Adornment Sutra, Chapter 33, there are Supra-mundane garment: Xuaát Theá Phuïc— ten kinds of supreme adornment of all Buddhas— The garment of one who has left the world—Y Theo Kinh Hoa Nghieâm, Phaåm 33, coù möôøi thöù toái phuïc cuûa ngöôøi tu xuaát theá. thaéng voâ thöôïng trang nghieâm cuûa chö Phaät—See Supra-mundane karma: Xuaát Theá Nghieäp— Ten kinds of supreme adornment of all Buddhas. The work or position of one who has quitted the Supreme authority: Quyeàn cao. world. The work or position of a monk—Nghieäp Supreme being: Phaïm—Moät Ñaáng sieâu nhaân. cuûa ngöôøi ñaõ xuaát theá gian (Taêng Só). 1) Supreme Being regarded as impersonal: Supra-mundane knowledge: Jnanam-

Brahman (skt)—Phaïm Thieân. lokottaram (skt)—Xuaát Theá Gian Trí—Spiritual a) Celibate and pure: Thanh Tònh. wisdom, or Super-worldly knowledge. b) Giving up desires: Ly Duïc. Supra-mundane mind: Xuaát Theá Taâm—The 2) Enlightening Beings are caled Supreme nirvana, or other world-mind—Voâ Laäu Taâm hay Beings because their knowledge is supreme— taâm Nieát Baøn. Hieäu laø Toái Thaéng Taùt Ñoûa, vì trí hueä toái Supramundane right understanding: Xuaát thaéng—See Ten appellations of greatness of Theá Gian Chaùnh Kieán—Supramundane right Great Enlightening Beings. understanding means the understanding Supreme bodhi: Anuttara-samyuk-sambodhi experienced at the moment of attaining one or the (skt)—Supreme enlightenment—Voâ thöôïng boà other of four stages of realization. This is what is ñeà. known as “penetration.”—Chaùnh kieán sieâu theá 1) The supreme bodhi, or enlightenment, or the ñöôïc tröïc nghieäm ngay ôû khoaûnh khaéc chöùng ñaït enlightening power of a Buddha—Giaùc ngoä moät trong Töù Thaùnh Quaû. Ñaây laø loaïi chaùnh kieán toái thöôïng, chæ söï giaùc ngoä cuûa Phaät. thöôøng ñöôïc goïi laø “theå nhaäp.”—See Two kinds 2) The supreme bodhi or enlightenment of the of right understanding. Buddha: Voâ Thöôïng Boà Ñeà—Giaùc ngoä Boà Supramundane vehicle: Xuaát Theá Gian Ñeà maø Phaät ñaõ ñaït ñöôïc. Thöøa—The Vehicle or teaching for the attainment ** See Three kinds of bodhi. in lives outside this world, in contrast with the Supreme Buddha: Cöùu Caùnh Phaät—The ordinary vehicle or teaching for the attainment of fundamental, ultimate or supreme Buddha, who

has complete comprehension of truth. Buddha in Supreme forms of Buddha enlightenment: his supreme reality—Phaät trong chaân lyù toái Universal and supernatural illumination—Ñaúng thöôïng—See Six stages of Bodhisattva dieäu. developments. Supreme or fundamental meaning: Supreme Supreme Buddha’s Dharma: Voâ thöôïng phaùp reality—Meaning of enlightenment—Ñeä nhaát luaân. nghóa. Supreme condition: Karana-hetu (skt)— Taêng Supreme garment of the field of blessedness: Thöôïng Duyeân hay ñieàu kieän toái cao—See Four Voâ thöôïng phöôùc ñieàn y. Causations. Supreme garment of sensitiveness to the Supreme Deities: Thöôïng Ñaúng Thaàn. shameful: Monk’s robe—Voâ thöôïng taøm quí y Supreme desire: Söï mong muoán toái thaéng—See (aùo caø sa cuûa nhaø sö)—See Kasaya. Ten kinds of definitive mark of Great Enlightening Supreme good: Chí thieän—Highest good. Beings (6). Supreme Great Vigor That All Worlds Supreme dharma: Voâ Thöôïng Phaùp— Delight To See Buddha: Phaät Nhöùt Thieát Theá According to the sastra on the Mha-Prajna Sastra, Gian Nhaïo Kieán Thöôïng Ñaïi Tinh Taán. the supreme dharma is the nirvana—Theo Trí Ñoä Supreme happiness: Ultimate happiness—Cöïc Luaän, Voâ Thöôïng Phaùp coù nghóa laø Nieát Baøn laïc hay haïnh phuùc toái thöôïng—In Buddhism, (trong caùc phaùp khoâng coù phaùp naøo hôn ñöôïc Nieát Nirvana is called the Supreme happiness and this Baøn). happiness is brought about by the complete Supreme Dharmakaya: Cöùu caùnh Phaùp thaân— calming, the utter ceasing of all sensations. Now, The highest conception of Buddha as the absolute. this saying, indeed, confuses us completely, we Supreme enlightened mind: Anuttaram-cittam who have experienced so many pleasant feelings (p)—Taâm Voâ Thöôïng Boà Ñeà—See

Mind of with our sense faculties. In the Anguttara Nikaya, supreme enlightenment. the Venerable Udayi, a disciple of the Buddha, Supreme enlightenment: Anuttara-samyuk- was confronted with this very problem. The sambodhi (skt)—Supreme bodhi—Giaùc ngoä toái Venerable Sariputta addressing the monks said: thöôïng—Cöùu Caùnh Giaùc—The supreme "It is Nibbana, friends, that is happiness; it is enlightenment (that of Buddha), one of the four Nibbana, friends, that is happiness." Then the kinds of enlightenment mentioned in the Venerable Udayi asked: "But what, friend Awakening of Faith—Moät trong boán baäc giaùc theo Sariputta, is happiness, since herein there is no Ñaïi Thöøa Khôûi Tín Luaän, ñaây laø luùc Boà Taùt ñaït feeling?" Sariputta responded: "Just this, friend, is ñeán möùc giaùc ngoä troøn ñaày toät cuøng hay ñaït tôùi happiness, that herein there is no feeling." This ngoâi vò Phaät—See Four apprehensions of the saying of Venerable Sariputta is fully supported Awakening of faith. by the following one of the Buddha in the Supreme enlightenment mind: Taâm giaùc ngoä Samyutta Nikaya: "Whatever is experienced, toái thöôïng. sensed, felt, all that is suffering." Thus, Nibbana Supreme eye: Voâ Thöôïng Nhaõn—The supreme or Supreme happiness is a state realizable in this eye, able to discern the inward significance of all very life. The thinker, the inquiring mind, will not things—Voâ thöôïng nhaõn coù theå bieän bieät yù nghóa find it difficult to understand this state—Trong saâu kín beân trong cuûa vaïn höõu. Phaät giaùo, Nieát Baøn ñöôïc goïi laø haïnh phuùc toái Supreme fact: Nhaát Thaät—The one reality— thöôïng (Paranam sukham) vaø haïnh phuùc naày phaùt The bhutatathata—Ultimate reality—Chaân lyù toái sanh do söï laéng dòu hoaøn toaøn, söï dieät hoaøn toaøn thöôïng. cuûa moïi caûm thoï. Ñaây chính laø lôøi tuyeân boá laøm cho chuùng ta hoaøn toaøn khoù hieåu, vì chuùng ta ñaõ Supreme field of blessednesses: Voâ thöôïng quen caûm thoï nhöõng laïc thoï naày baèng caùc caên cuûa phöôùc ñieàn. chuùng ta. Theo Kinh Taêng Chi Boä, toân giaû Udayi,

moät vò ñeä töû cuûa Ñöùc Phaät cuõng ñaõ ñoái dieän vôùi Supreme Mahayana: Ñaïi thöøa voâ thöôïng. vaán ñeà naày. Moät laàn noï, Toân giaû Xaù Lôïi Phaát goïi Supreme mahayana truth: Ñaïi thöøa voâ thöôïng caùc Tyø Kheo vaø noùi: "Nieát Baøn, naày chö hieàn ñöùc, phaùp. laø laïc, Nieát Baøn chính laø haïnh phuùc." Khi aáy Toân Supreme mara-king: Ma vöông—See Four giaû Udayi beøn hoûi: "Nhöng hieàn giaû Xaù Lôïi Phaát! enemies (maras). Laïc thuù aáy laø theá naøo, vì ôû ñaây khoâng coù thoï?" Xaù Supreme meaning: Ñeä nhaát nghóa ñeá (toái thaéng Lôïi Phaát traû lôøi: "Ngay ñoù chính laø laïc, naày hieàn nghóa ñeá)—Fundamental meaning, the supreme giaû, vì ôû ñaây khoâng coøn thoï." Lôøi giaûi thích naày reality, i.e. enlightenment—Nghóa caên baûn toái cuûa toân giaû Xaù Lôïi Phaát ñaõ ñöôïc xaùc chöùng bôûi lôøi thöôïng cuûa söï lyù hay chaân lyù toái thöôïng, hay söï Phaät daïy trong kinh Töông Öng Boä: "Baát cöù thöù gì giaùc ngoä. ñöôïc caûm thoï, ñöôïc nhaän thöùc, ñöôïc caûm giaùc, taát caû nhöõng thöù ñoù ñeàu laø khoå." Nhö vaäy, haïnh phuùc Supreme mystic enlightenment: Voâ thöôïng toái thöôïng laø moät traïng thaùi coù theå chöùng ñaéc ngay dieäu giaùc—Giaùc theå maø Nhö Lai sôû ñaéc laø khoâng trong kieáp soáng naày. Ngöôøi coù suy tö, coù ñaàu oùc ai hôn ñöôïc vaø khoâng theå

nghó baøn. quan saùt, haún seõ khoâng thaáy khoù hieåu traïng thaùi Supreme nirvana: Voâ thöôïng Nieát Baøn. naày—See Nirvana. Supreme Patriarch of the Sangha Council: Supreme heaven: Supreme heaven with Ñöùc Taêng Thoáng cuûa Hoäi ñoàng Taêng giaø (Vieän Bodhisattvas and Buddhas in eternal Taêng Thoáng). immutability—Ñeä nhaát nghóa thieân vôùi chö Boà Taùt Supreme Peerless Honored One: Voâ thöôïng vaø chö Phaät trong coõi vónh haèng—See Four Toân. classes of deva. Supreme peerless Two-Legged Honored Supreme High atmosphere: Thaéng Cao phong One: Voâ thöôïng Löôõng tuùc Toân. luaân—See Ten types of characteristics of Supreme perfect enlightenment: Anuttara manifestation of a Buddha (8). Samyak-sambodhi (skt)—Supreme Buddhahood— Supreme joy of nirvana: Cöùu Caùnh Laïc (dieäu Unexcelled perfect enlightenment—Supreme laïc cuûa Nieát Baøn). perfect enlightenment or wisdom—Unexcelled Supreme knowledge: Aryajnana (skt)—Holy perfect enlightenment—A Naäu Ña La Tam Mieäu wisdom—Wisdom of Buddha—Söï hieåu bieát toái Tam Boà Ñeà—Voâ Thöôïng Chaùnh Bieán Tri—The thöôïng—Thaùnh Trí. perfect wisdom which comprehends truth that is 1) Supreme wisdom, or the wisdom of a saint, attained only by a Buddha—A Naäu Ña La Tam whereby one is enabled to look into the Mieäu Tam Boà Ñeà (Ñaïo khoâng coù caùi gì lôùn hôn deepest recesses of consciousness in order to ñöôïc laø voâ thöôïng; ñaïo chaân chaùnh, khoâng phaùp grasp the inmost truth hidden away from the naøo laø khoâng bieát ñöôïc goïi laø chaùnh bieán tri). Söï sight of ordinary understanding: Caùi trí tueä toái giaùc ngoä hoaøn toaøn vaø toái thöôïng. Toaøn trí thoâng thöôïng hay trí hueä cuûa baäc Thaùnh, nhôø ñoù hieåu chaân lyù chæ ñaït ñöôïc nôi Phaät—See Three ngöôøi ta coù theå nhìn vaøo nhöõng choã thaâm saâu kinds of bodhi, and Five bodhi or stages of nhaát cuûa taâm thöùc ñeå naém laáy caùi chaân lyù enlightenment. thaâm maät bò che khuaát maø caùi trí taàm thöôøng Supreme power of the Buddha: Toái thöôïng khoâng theå thaáy ñöôïc. löïc—Supreme power of the Buddha. This is one 2) Sage-like or saint-like knowledge: The of the ten kinds of might with enormous power of wisdom of Buddha, or the saints or the sages; all Buddha which the Buddha taught in the the wisdom which is above all Flower Adornment Sutra—Ñaây laø moät trong möôøi particularization, i.e. the wisdom of thöù löïc cuûa chö Phaät maø Ñöùc Phaät ñaõ daïy trong transcendental truth—Phaät trí hay trí cuûa caùc Kinh Hoa Nghieâm—See Ten kinds of might with baäc Thaùnh, trí sieâu vieät vaø vöôït ra ngoaøi moïi enormous power of all Buddhas. söï phaân bieät. Supreme Pure King: Tònh Vöông. Supreme lamp: Voâ thöôïng ñaêng.

Supreme qualities: Phaåm chaát cao tuyeät— vò ñaïo sö voâ thöôïng—See Take refuge in the According to the Flower Adornment Sutra, Triple Gem. Chapter 33, there are ten kinds of supreme Supreme truth: Paramattha-saccam (p)— qualities of all Buddhas—Theo Kinh Hoa Nghieâm, Paramartha-satya (skt)—Ñeä Nhöùt Nghóa Ñeá—Phaåm 33, coù möôøi phaùp toái thaéng cuûa chö Phaät— Chaân ñeá—Chaân lyù cöùu caùnh hay söï thaät toái See Möôøi Phaùp Toái Thaéng Cuûa Chö Phaät. thöôïng—Absolute truth—Ultimate truth—The Supreme reality: reality, in contrast with the seeming; also called 1) Meaning of enlightenment—Supreme or Veritable

truth, sage-truth, surpassing truth, fundamental meaning—Ñeä nhaát nghóa. nirvana; bhutatathata, madhya, sunyata etc. 2) The nirvana—Ñeä Nhöùt Tòch Dieät—Chaân lyù Ultimate truth means the final nature of reality, toái thöôïng, nieát baøn. which is unconditioned (asamskrta) and which Supreme right and balanced state of bodhi: neither is produced nor ceases. It is equated with See Voâ Thöôïng Chaùnh Ñaúng Chaùnh Giaùc. emptiness (sunyata) and truth body (dharma-kaya) and is contrasted with conventional truths Supreme souls: Purusa or Atman (skt)— (samvrti-satya), which are produced and ceased by Permanent person—Spiritual ego—Supreme causes and conditions and impermanence (anitya). spirit—Thaàn Ngaõ. One of the two truths, the highest truth, the 1) The soul, the spiritual ego, or permanent supreme truth or reality, the ultimate meaning, the person, which by non-Budhists was said to paramount truth in contrast with the seeming; also migrate on the death of the body: Caùi thöïc called Veritable truth, sage-truth, surpassing truth, ngaõ maø ngoaïi ñaïo chaáp raèng khi thaân cheát thì nirvana, bhutatathata, madhya, sunyata, etc.— thaàn ngaõ xuaát ra. Chaân ñeá coù nghóa laø baûn chaát toái haäu cuûa thöïc taïi, 2) Purusa is also the Supreme Soul or Spirit, laø voâ vi, laø khoâng sanh khoâng dieät. Noù ngang haøng which produces all forms of existence. vôùi taùnh khoâng vaø chaân thaân, vaø noù traùi laïi vôùi tuïc Supreme stage of Buddhahood: Cöùu Caùnh ñeá, coù sanh coù dieät bôûi nhaân duyeân vaø voâ thöôøng. Vò—The supreem class or stage of Buddhahood, Moät trong hai ñeá, chaân lyù thaâm dieäu, teân goïi ñoái the highest of the five stages of attainment of laïi vôùi tuïc ñeá. Ñeä nhöùt nghóa ñeá coøn goïi laø chaân Buddhahood—Phaät quaû toái thöôïng, giai ñoaïn cao ñeá, Thaéng nghóa ñeá, Nieát baøn, chaân nhö, thöïc nhaát trong naêm giai ñoaïn tieán ñeán Phaät Quaû cuûa töôùng, trung ñaïo, phaùp giôùi, chaân khoâng, vaân vaân Phaät Giaùo Ñaïi Thöøa—See Five flavors of making (theo Ñaïi Thöøa Nghóa Chöông, ñeä nhöùt nghóa ñeá ghee (C). coøn goïi laø chaân ñeá, ñoái laïi vôùi tuïc ñeá hay voïng Supreme supra-worldly knowledge: Jnanam- ñeá)—See Two Truths. lokottaratam (skt)—Xuaát Theá Gian Thöôïng Supreme understanding: Adhimoksha (skt)— Thöôïng Trí—Supreme supra-worldly knowledge Hieåu bieát roõ raøng, khoâng coøn nghi ngôø gì caû—See is the Tathagata-knowledge which is obtained in Fifty-one Dharmas interactive with the Mind. the Kshanti, tranquil and most excellent, and it Supreme vehicle: Ñeä Nhöùt Thöøa—Toái Thöôïng gives birth to the most excellent meaning which Thöøa—The highest vehicle, another name for transcends all doings—Xuaát theá gian thöôïng Mahayana—Giaùo phaùp cao nhaát hay giaùo phaùp thöôïng trí laø Nhö Lai trí thanh tònh coù ñöôïc trong roát raùo nhaát (caùc toâng phaùi ñeàu cho toâng nghóa cuûa söï nhaän bieát veà nhaãn, tòch tònh tuyeät vôøi, vaø noù taïo phaùi mình laø toái thöôïng thöøa). Teân khaùc cuûa Ñaïi ra yù nghóa tuyeät vôøi nhaát vöôït khoûi moïi haønh Thöøa (theo Kinh Hoa nghieâm, ñeä Nhöùt Thöøa hay ñoäng. Ñaïi Thöøa, hay Thaéng Thöøa vöôït treân Nhò Thöøa Supreme of the supreme: Above the cuûa haøng Thanh Vaên, Duyeân Giaùc, vì ñaây laø Toái supreme—Buddha—Voâ thöôïng thöôïng. Thöôïng Thöøa laøm lôïi ích cho heát thaûy chuùng Supreme teacher: Voâ thöôïng sö—Take refuge sanh). **See Mahayana. in the Buddha as a supreme

teacher—Quy y Phaät Supreme And Venerable Dragon-King Buddha: Phaät Long Chuûng Thöôïng Toân Vöông.

Supreme void: Highest void—Ñeä Nhöùt Nghóa hay Toân giaû cuûa Hieàn Kieáp ôû ngoaïi khu phía Khoâng—See Highest void. Nam cuûa Maïn Ñoà La Kim Cang giôùi. Supreme way: Voâ thöôïng ñaïo—Supreme truth Surangama (skt): Thuû Laêng Nghieâm. of the Buddha's teachings—Chaân lyù toái thöôïng Surangama mantra: Chuù Laêng Nghieâm. trong giaùo thuyeát cuûa Ñöùc Phaät. Surangama-samadhi (skt): Surangama- Supreme wisdom: Aryajnana or Prajnaparamita dhyana—Thuû Laêng Nghieâm ñònh—Thuû Laêng (skt)—Tueä ñoä—Xuaát theá gian thöôïng thöôïng trí—Nghieâm Tam Muoäi—Powerful Samadhi. Wisdom of the Buddha—Wisdom leading to the Surangama Sutra (skt): Surangama-samadhi- shore of enlightenment—Supreme wisdom, or the nirdesa (skt)—Kinh Thuû Laêng Nghieâm—Also wisdom of a saint, whereby one is enabled to look called the Sutra of the Heroic One. The sutra into the deepest recesses of consciousness in order emphasizes the power of samadhi, through which to grasp the inmost truth hidden away from the enlightenment can be attained and explained the sight of ordinary understanding. In Buddhism, this various methods of the meditation on emptiness is the wisdom of the Buddha, or the saints or the through the practice of which everyone can sages; the wisdom which is above all realize enlightenment. This profound writing, particularization, i.e. the wisdom of transcendental originally in sanskrit, written in the first century truth. The wisdom of a Buddha that leads people A.D. The sutra was brought to China by to cross the shore of birth and death and come to a Paramartha and translated into Chinese with the complete enlightenment (to the shore of assistance of Wang Yung about 717 A.D. (some enlightenment)—Caùi trí tueä toái thöôïng hay trí hueä said that it was angered the T'ang Emperor that cuûa baäc Thaùnh, nhôø ñoù ngöôøi ta coù theå nhìn vaøo this had been done without first securing the nhöõng choã thaâm saâu nhaát cuûa taâm thöùc ñeå naém laáy permission of the government, so Wang-Yung was caùi chaân lyù thaâm maät bò che khuaát maø caùi trí taàm punished and Paramartha was forced to return to thöôøng khoâng theå thaáy ñöôïc. Trong ñaoï Phaät, ñaây India). It is widely developed and venerated in all laø Phaät trí hay trí cuûa caùc baäc Thaùnh, trí sieâu vieät the Mahayana Buddhist countries. Among other vaø vöôït ra ngoaøi moïi söï phaân bieät. Tueä ñoä hay voâ things, the sutra helps Buddhist followers thöôïng hueä (trí hueä Phaät). Trí tueä daãn daét chuùng exercising Bodhisattva magga. It deals at length sanh vöôït thoaùt bôø meù sanh töû ñeå ñaït ñeán giaùc ngoä with the successive steps for the attainment of Supreme wisdom of Bodhisattvas and supreme enlightenment. It also emphasizes the Buddhas: Xuaát theá gian thöôïng thöôïng trí—Trí power of samadhi, through which enlightenment cuûa chö Phaät vaø chö Boà Taùt, quaùn saùt heát thaûy chö can be attained. In addition, the sutra also explains phaùp baát sanh baát dieät, lìa boû nhò kieán höõu voâ— the various methods of the meditation on See Three kinds of wisdom (B). emptiness through the practice of which everyone Supreme Yana: Ñaïi thöøa—Thöôïng Thöøa—See can realize enlightenment. The sutra also Mahayana. emphasizes the power of samadhi, through which

enlightenment can be attained, and explained the Supreme Zen: Toái thöôïng Thieàn. various methods of emptiness meditation through Sura (skt): the practice of which everyone can realize 1) Wine: Töûu—Alcoholic liquor; forbidden to enlightenment. It describes the tranquilizing monks, nuns and lay-people by the fifth (pacifying) of the mind by exclusion of concepts commandment—Tieáng Phaïn laø Toá La, nghóa arising directly or indirectly from sensory laø röôïu; giôùi thöù naêm trong nhaø Phaät caám tín experiences, the nature of truth realized in ñoà Taêng tuïc khoâng ñöôïc uoáng röôïu. samadhi or deepest contemplation, and the 2) Maireya, or Madya (skt)—Ñaïi Tinh Taán Boà transcendental virtues and powers resulting. The Taùt—A hero bodhisattva, one of the sixteen Surangama Sutra was spoken for Ananda's sake, bodhisattvas of the southern external region precisely because he didn't have sufficient of the Vajradhatu—Moät trong 16 vò Boà Taùt samadhi-power. He had not done the work of

meditation required to develop it. When people Laêng Giaø Ma, hay kinh cuûa baäc "Kieän Töôùng," were in sitting meditating, Ananda would go to kinh nhaán maïnh veà "Tam Muoäi" qua ñoù ñaïi giaùc read a book or write someting else instead. He ñöôïc ñaït tôùi vaø giaûi thích nhöõng phöông phaùp khaùc thought since he was the Buddha's cousin, the nhau veà Thieàn "Taùnh khoâng" ñeå ñaït tôùi ñaïi giaùc. Buddha could certainly help him realize Teân ñaày ñuû laø Kinh Ñaïi Phaät Ñaûnh Thuû Laêng Buddhahood too, and so it did not really matter Nghieâm, laø boä kinh thaâm saâu nguyeân taùc baèng whether he cultivated or not. He ended up wasting tieáng Phaïn, ñöôïc vieát vaøo theá kyû thöù nhaát sau Taây a lot of time. One day, Ananda went out begging Lòch. Kinh Laêng Nghieâm ñöôïc ngaøi Paramartha for food by himself. he took his bowl and went (Chôn Ñeá) ñem sang Trung quoác vaø ñöôïc thöøa from house to house. While he was alone on the töôùng Vöông Doaõn giuùp dòch vaøo khoaûng naêm 717 road he encountered the daughter of Matangi. sau Taây Lòch (coù ngöôøi noùi raèng vì vuï dòch kinh Ananda was particularly handsome, so when khoâng xin pheùp naày maø hoaøng ñeá nhaø Ñöôøng noåi Matangi's daughter saw him, she was immediately giaän caùch chöùc thöøa töôùng Vöông Doaõn vaø truïc attracted to him. But she did not know how to xuaát ngaøi Chôn Ñeá veà AÁn Ñoä). Boä kinh ñöôïc phaùt snare him. So, she went back and told her mother, trieån vaø toân troïng moät moät caùch roäng raõi ôû caùc 'You should absolutely have to get Ananda to nöôùc Phaät Giaùo Ñaïi Thöøa. Cuøng vôùi caùc vaán ñeà marry me. If you do not, I will die.' The mother, khaùc, kinh giuùp Phaät töû tu taäp Boà Taùt Ñaïo. Kinh Matangi, belonged to the religion of the Kapilas, coøn noùi ñaày ñuû veà caùc böôùc keá tieáp nhau ñeå ñaït the 'tawny haired', and she used that religion's ñöôïc giaùc ngoä voâ thöôïng. Kinh cuõng nhaán maïnh mantras and dharma devices to delude Ananda's ñeán ñònh löïc, nhôø vaøo ñoù maø ñaït ñöôïc giaùc ngoä. mind, which were extremely effective. Because Ngoaøi ra, kinh coøn giaûi thích veà nhöõng phöông Ananda did not have any samadhi-power, he could phaùp "Thieàn Taùnh Khoâng" baèng nhöõng phöông not control himself. At that time Ananda was thöùc maø ai cuõng coù theå chöùng ngoä ñöôïc. Kinh Thuû confused as if he had drunk or taken

drugs. He Laêng Nghieâm cuõng nhaán maïnh veà löïc Tam Muoäi, followed the mantra and went to Matangi's nhôø ñoù maø haønh giaû ñaït ñöôïc giaùc ngoä. Kinh giaûi daughter's house, where he was on the verge of lyù nhöõng phaùp Khoâng Quaùn vaø tònh taâm baèng caùch breaking one of the precepts, the precept against loaïi boû nhöõng nieäm khôûi leân duø tröïc tieáp hay giaùn sexual misconduct. The Buddha knew about it as it tieáp. Kinh Thuû Laêng Nghieâm laø Kinh maø Ñöùc was happening. Realizing his cousin was in Phaät ñaëc bieät thuyeát giaûng cho ngaøi A Nan, vì chuû trouble, he quickly spoke the Surangama Matra to yeáu laø ngaøi khoâng coù ñuû ñònh löïc. Vì ngaøi chöa tu break up the mantras of the Kapila and the power taäp thieàn taäp ñuû ñeå phaùt trieån ñònh löïc. Khi ngöôøi of the Surangama matras woke Ananda up from ta ngoài thieàn thì ngaøi laïi ñi ñoïc saùch hay vieát caùi his confusion, and then he wondered how he had gì ñoù. Ngaøi nghó raèng ngaøi laø em hoï vôùi Phaät, chaéc gotten himself into such a situation. When he chaén Phaät seõ giuùp ngaøi thaønh Phaät, neân khoâng heà returned, he knelt before the Buddha, and cried haán gì vôùi vieäc tu hay khoâng tu. Ngaøi ñaõ ñeå phí raát out in distress. "I have relied exclusively on nhieàu thì giôø. Moät ngaøy noï, khi ngaøi ñi ra ngoaøi erudition and have not perfected any strength in khaát thöïc moät mình. Ngaøi laáy baùt vaø ñi töø nhaø naøy the Way. I have no samadhi-power. Please tell me sang nhaø khaùc, vaø trong khi ngaøi ñi moät mình treân how the Buddhas of the ten directions cultivated ñöôøng thì ngaøi gaëp phaûi con gaùi cuûa yeâu nöõ Ma so that they were able to obtain samadhi-power.' Ñaêng Giaø. Vì ngaøi A Nan ñeïp ñeõ moät caùch ñaëc In reply, the Buddha spoke the Surangama Sutra. bieät, neân khi con gaùi cuûa Ma Ñaêng Giaø thaáy ngaøi Thus the sutra is said to describes the tranquilizing lieàn sanh loøng tríu meán. Nhöng coâ khoâng bieát phaûi of the mind by exclusion of concepts arising laøm sao ñeå gaøi baãy ngaøi. Coâ ta chaïy veà noùi directly or indirectly from sensory experiences, chuyeän vôùi meï, 'Meï phaûi laøm sao cho A Nan cöôùi the nature of truth realized in samadhi or deepest con môùi ñöôïc. Neáu khoâng, con seõ cheát maát.' Ma contemplation, and the transcendental virtues and Ñaêng Giaø tu theo giaùo phaùi Kapilas, giaùo phaùi ñeå powers resulting. The sutra was translated into toùc daøi nhö bôøm ngöïa. Baø duøng thaàn chuù raát hieäu Chinese by Kumarajiva—Coøn goïi laø Kinh Thuû nghieäm cuûa giaùo phaùi naøy laøm môø taâm trí cuûa

ngaøi A Nan, vaø loaïi chuù naøy thaät laø hieäu nghieäm. Surpassing earthly ideas: Thaéng Nghóa— Vì A Nan khoâng coù ñònh löïc neân khoâng kieåm soaùt Beyond description which surpasses mere earthly ñöôïc chính mình. Luùc ñoù A Nan lôø môø nhö ngöôøi ideas; superlative; inscrutableKhoâng theå giaûi thích say röôïu hay duøng ma tuùy. Ngaøi theo lôøi chuù maø baèng lôøi hay ñoái laïi vôùi lôøi cuûa theá tuïc maø goïi laø ñi ñeán nhaø con gaùi cuûa Ma Ñaêng Giaø, ôû ñaây suyùt thaéng nghóa (dieäu lyù saâu xa vöôït hôn haún lyù thôøi chuùt nöõa laø ngaøi ñaõ phaù giôùi veà 'daâm duïc'. Ñöùc gian theá tuïc)—. Phaät luùc ñoù bieát roõ söï theå ñang xaûy ra. Thaáy raèng Surpassing evil: Dausthalva (skt)—Extremely ngöôøi em hoï cuûa Ngaøi ñang laâm naïn, neân Ngaøi evil—Quaù aùc. lieàn nieäm thaàn chuù Thuû Laêng

Nghieâm ñeå phaù vôõ Surpassing fruit: Thaéng Quaûû—The surpassing chuù cuûa phaùi Kapila. Uy löïc cuûa thaàn chuù Thuû fruit, i.e. that of the attainment of Buddhahood, in Laêng Nghieâm ñaõ ñaùnh thöùc A Nan qua khoûi côn contrast with Hinayana lower aims; two of these roái loaïn, roài ngaøi môùi töï hoûi taïi laøm sao maø ngaøi fruits are transcendent nirvana and complete laïi laâm vaøo hoaøn caûnh nhö vaäy. Sau khi trôû veà , bodhi—Quaû Thaéng Dieäu hay Phaät quaû, ñoái vôùi ngaøi quyø döôùi chaân Phaät maø khoùc loùc thaûm thieát. Tieåu Thöøa laø Thanh Vaên quaû hay Duyeân Giaùc 'Con ñaõ yû laïi vaøo söï hoïc roäng uyeân baùc cuûa mình quaû; coøn ñoái vôùi Thaäp Ñòa Boà Taùt thì goïi laø Thaéng maø khoâng chòu hoaøn thieän ñònh löïc treân böôùc qua.—See Two surpassing fruits. ñöôøng tu taäp. Con khoâng coù chuùt ñònh löïc naøo heát. Surpassing karma: Thaéng nghieäp. Xin Theá Toân töø bi chæ daïy cho con laøm theá naøo maø möôøi phöông chö Phaät ñaït ñöôïc ñònh löïc." Ñeå ñaùp Surpassing lake: See Surpassing lake of Indra. laïi lôøi thænh caàu cuûa A Nan, Ñöùc Phaät ñaõ thuyeát Surpassing lake of Indra: Thuø Thaéng Trì—Ao Kinh Thuû Laêng Nghieâm. Vì vaäy maø ngöôøi ta noùi Thuø Thaéng hay ao baùu ôû ngay tröôùc cung ñieän cuûa kinh dieãn taû caùch laéng taâm baèng ñi saâu vaøo Thieàn vua Trôøi Ñeá Thích (theo Caâu Xaù Luaän, trong toøa Tam muoäi ñeå gaït boû moïi khaùi nieäm, tröïc tieáp hay thaønh lôùn nôi trôøi Ñeá Thích ñoùng ñoâ, coù ñieän Thuø giaùn tieáp, töø ñoù chaân taùnh hieån baøy. Kinh ñöôïc Thaéng, tröôùc ñieän coù ao Thuø Thaéng, vôùi voâ soá Ngaøi Cöu Ma La Thaäp dòch sang Haùn töï. chaâu baùu ñaày ñuû trang nghieâm, che khaép Thieân Surangamasamadhi-Sutra (skt): Kinh Thuû Laêng cung). Nghieâm Tam Muoäi—See Surangama Sutra. Surpassing merits: Thaéng ñöùc. Suraskandha (skt): Vua loaøi A tu la. Surpassing organ: Thaéng Nghóa Caên—The Surata (skt): Toâ La Ña. intellectual perception, behind the ordinary organs 1) Enjoyment: Amorous pleasures—Khoaùi laïc; of perception, e.g. eyes, ears, etc.—Ñoái laïi vôùi 2) A rich person at the time of the Buddha: Tu traàn caên maø laäp ra thaéng nghóa caên. Thöïc theå cuûa ñaø la (moät tröôûng giaû hoài thôøi Ñöùc Phaät). naêm caên nhaõn, nhó, vaân vaân (nhôø vaøo noù maø coù Surpass: Vikrama (skt)—Leap over—Surpass— taùc duïng phaùt thöùc thuû caûnh, do töù ñaïi chuûng taïo Trascendent—Sieâu—Vöôït troäi—The Buddha's thaønh). halo surpasses that of gods—AÙnh haøo quang cuûa Surpassing palace: Thuø thaéng ñieän (in Indra ñöùc Phaät vöôït troäi cuûa chö Thieân. heaven). Surpass those who are equal to me: Ngaõ Surpassing palace of Indra: Thuø Thaéng Thaéng Maïn—Ñoái vôùi ngöôøi baèng mình, laïi sinh Ñieän—Cung ñieän cuûa vua Trôøi Ñeá Thích. taâm quaù maïn cho raèng mình hôn hoï—See Nine Surpassing progress in dhyana-wisdom: forms of pride. Thaéng Tieán Ñaïo—Surpassing progress in dhyana-Surpassing: Vöôït troäi. wisdom. This stage associates with the stage of an Surpassing action: Thaéng haïnh. Arhat—Haønh vi ngaøy caøng taêng tieán ñeå taêng tröôûng ñònh tueä sau khi ñaõ thaønh töïu giaûi thoaùt Surpassing body as seen by Bodhisattvas: ñaïo. Giai ñoaïn naày lieân heä tôùi giai ñoaïn thaønh töïu Thaéng öùng thaân—Thaân Phaät ñöôïc thò hieän thaønh cuûa baäc A La Haùn—See Four modes of progress. thaân thuø dieäu ñöôïc thaáy nôi chö Boà Taùt—See Two kinds of

transformation-body of a Buddha. Surpassing qualities: Thaéng söï—There are seven surpassing qualities of a Buddha—Coù baûy

loaïi thaéng söï—See Seven surpassing qualities of a Surya (skt): Suriya (p)—Keá Lôïi Da—Tu Lôïi— Buddha. Tu Lôïi Da. Surpassing real: Thaéng nghóa khoâng—Nirvana 1) Sun—Tu lôïi da (maët trôøi). as surpassingly real or transcendental—Tính sieâu 2) The sun-god: Thaàn maët trôøi. vieät hay tính khoâng cuûa Nieát Baøn. 3) Name of a yaksa, the ruler of the sun: Teân Surpassing the sacred immortal truth: Xuaát cuûa moät loaøi Daï Xoa, nguôøi cai quaûn maët trôøi. Thaùnh. 4) The sun or its deities: Nhaät cung thieân töû— Surpassing the sun and moon light Buddha: Noäi thaàn cuûa vua Ñeá Thích—See Twenty Sieâu Nhaät Nguyeät Quang Nhö Lai. devas.. Surpassing the supra-mundane: Xuaát Xuaát Surya-deva (skt): Baûo Quang Thieân Töû— Theá Gian—Surpassing the supra-mundane, the Precious light deva, the sun-prince, a stage of bodhisattvahood above the eighth manifestation of Kuan-Yin, one of the three kings ground—Vöôït qua theá gian phaùp, hay ôû treân ñòa of precious light—Moät trong Tam Quang Thieân thöù taùm cuûa Thaäp Ñòa—See Ten grounds. Töû, töùc Nhaät Thieân Töû, goïi laø Baûo YÙ laø öùng hieän cuûa Ñöùc Quaùn AÂm—See Deva from the three Surpassing three realm Bodhisattva: A lights. Bodhisattva who has surpassed the three realms of desire, form and formlessness—Moät vò Boà Taùt ñaõ Suryamitra (skt): Tuù Lôïi Maät Ña—Thaàn Maët vöôït qua Tam giôùi (duïc giôùi, saéc giôùi vaø voâ saéc Trôøi—The sun-god. giôùi). Surya-prabhasana (skt): Nhaät Quang Boà Taùt—Surpassing truth: Supreme truth—The reality, Sunlight Bodhisattva, one of the two Bodhisattvas in contrast with the seeming; also called Veritable who are assistants of the Master of Healing (Döôïc truth, sage-truth, nirvana; bhutatathata, madhya, Sö). Sunlight Bodhisattva is the ninth in the Ti- sunyata etc.—Ñeä nhaát nghóa ñeá. Tsang Court of the Garbhadhatu group—Moät trong hai Boà Taùt haàu caïnh Phaät Döôïc Sö. Vò Boà Surpassing virtue: Thaéng ñöùc. Taùt naày ôû ngoâi vò thöù chín trong Vieän Ñòa Taïng Surpassingly wonderful body: Thuø Dieäu cuûa Thai Taïng Giôùi—See Moonlight Bodhisattva. Thaân—Surpassingly wonderful body, i.e. Suryarasmi Buddha (skt): Dieäu Quang Phaät— Padmottara, the 729th Buddha of 1000 Buddhas of The 930th Buddha of the present kalpa—Vò Phaät the present kalpa—Saéc thaân thuø dieäu, teân cuûa Thuø thöù 930 trong Hieàn Kieáp. Thaéng Dieäu Thaân Nhö Lai, vò Phaät thöù 729 trong 1000 vò Phaät trong Hieàn kieáp. Surya-Vamsa (skt): Nhaät Chuûng. 1) Nhaät Chuûng: One of the five surnames of Surpassing the world: Sieâu Theá—Superior to Sakyamuni, sun-seed or lineage, his first anything in the world—Vöôït hôn haún moïi thöù treân ancestors having been produced by the sun theá gian naày. from “two stalks of sugar-cane.”—Moät trong Surprise someone: Laøm cho ai ngaïc nhieân. naêm hoï cuûa doøng Thích Ca. Töông truyeàn toå Surupa (skt): Dieäu Saéc—Toâ Laâu Ba—The tieân cuûa doøng hoï Thích Ca ñöôïc sanh ra bôûi wonderful form or body (Buddha’s sambhogakaya maët trôøi töø trong caây mía hai nhaùnh. and his Buddha-land)—Saéc töôùng baùo thaân baùo ñoä 2) Nhaät Chuûng Thieän Sanh: An ancient king of cuûa Phaät laø tuyeät dieäu khoâng theå nghó baøn. Potala and ancestor of the Sakya line—Vò vua Surupakaya Tathagata (skt): Dieäu Saéc

Thaân thôøi coå cuûa Potala vaø laø toå tieân cuûa doøng Nhö Lai—Aksobhya, the Buddha of the East, who Thích Ca. is thus addressed when offerings are made to the Suryavarta-samadhi (skt): Nhaät Luaân Tam hungry ghosts—Ñöùc Phaät A Suùc ôû phöông Ñoâng Muoäi—Nhaät Tuyeàn Tam Muoäi—One of the ñuôïc keå ñeán khi laøm pheùp boá thí cho ngaï quyû— sixteen samadhi mentioned in the Lotus Sutra— See Aksobhya. Moät trong möôøi saùu pheùp tam muoäi ñöôïc keå trong Survey something: Quan saùt moät caùi gì. Kinh Phaùp Hoa.

Susana (p): A cemetery—Nghóa ñòa. Sustained application: Vicara (p)—Saùt—Susanagopaka (p): A cemetery-keeper—Ngöôøi Sustained application—The word “vicara” usually canh giöõ nghóa ñòa. means “examination,” but in Abhidharma it Sasankhata (p): Well prepared—Ñöôïc chuaån bò signifies the “sustained application” of the mind kyõ caøng. on the object. Whereas “vitakka” is the directing of the mind and its concomitants towards the Susanta (skt): Tu Phieán Ña Phaät—A Buddha who object, vicara is the continued exercise of the is entirely pure, or very placid—Teân cuûa Tu Phieán mind on the object—Danh töø “Saùt” coù nghóa laø Ña Phaät, moät vò Phaät cöïc kyø thanh tònh. quan saùt hay doø xeùt. Trong A Tyø Ñaït Ma Luaän (Vi Susiddhi (skt): Toâ Taát Ñòa—A mystic word of the Dieäu Phaùp), “Saùt” coù nghóa laø “lieân tuïc ñaët taâm Tantra School, meaning, “may it be excellently treân ñoái töôïng.” accomplished.”—Moät chöõ bí maät trong Maät Toâng, 1) Vitakka is like a bird’s spreading out its wings coù nghóa laø “mong söï vieäc thaønh coâng myõ maõn.” to fly, vicara is like the bird’s gliding through Susiddhi sutra (skt): Toâ Taát Ñòa Kinh—See the air with outstretched wings: “Taàm” töïa Susiddhi and Susiddhi-karamaha-tantra-sadhano- nhö con chim ñang xoaûi caùnh roäng ra ñeå bay, Payika-Pataka. coøn “Saùt” thì töïa nhö con chim ñang bay löôïn Susiddhi-karamaha-tantra-sadhano-Payika- treân khoâng trung vôùi ñoâi caùnh xoaûi roäng. Pataka (skt): Kinh Toâ Taát Ñòa Yeát La—Also 2) “Vitakka” is like a bee’s diving towards a called “Susiddhikara-sutra,” described various flower, vicara is like the bee’s buzzing above Tantric rituals. The sutra was translated into the flower: “Taàm” töïa nhö con ong bay höôùng Chinese by Subhakarasimha—Coøn goïi laø Kinh Toâ veà caùnh hoa, “Saùt” töïa nhö con ong ñang bay Taát Ñòa, dieãn taû nhöõng nghi thöùc khaùc nhau trong löôïn treân hoa. Phaät giaùo Maät toâng. Kinh ñöôïc Ngaøi Thaâu Ba Ca 3) In practicing meditation, “vicara” serves to La dòch sang Haùn töï. temporarily inhibit the hindrance of doubt: Susidhikara-sutra (skt): Toâ Taát Ñòa Yeát La Trong thöïc taäp thieàn, thì “Saùt” giuùp taïm thôøi Kinh—See Susiddhi and Susiddhi-karamaha- khaéc phuïc hoaøi nghi. tantra-sadhano-Payika-Pataka. ** See Fifty-two mental states. Susikkhita (p): Well-trained—Ñöôïc huaán luyeän Sustained thought: Thought kept up for a long kyõ caøng. time—Töù, tö töôûng ñöôïc duy trì moät thôøi gian Susila (p): Virtuous (a)—Coù ñaïo ñöùc. daøi—See Fifty-two mental states. Suspend (v): Ñình chæ (chöùc vuï)—Treo. Sustaining and inspiring power: Adhisthana Suspended in space: Huyeàn khoâng (treo lô (skt)—Gia Trì Löïc—See Ten spiritual powers of a Buddha. löûng). Suspension (n): Söï ñình chæ chöùc vuï. Susu (p): A boy—Ñöùa treû. Suspension bell: Chuoâng treo. Susuddha (p): Very clean (a)—Thaät

saïch. Suspicious (a): AÙm muoäi—Shady—Fishy— Susukka (p): Very white (a)—Thaät traéng. Doubtful—Underhand—Dark—Distrustful. Suta (p): The treasure of learning—Vaên Taøi— Suspicious mind: Nghi taâm. See Seven Treasures of Enlightened Beings. Sussarata (p): Having a sweet voice (a)—Coù Sutamaya-panna (p): Vaên Hueä—Attaining moral wisdom from reading, hearing and moät gioïng noùi trong treûo eâm dòu. instruction—Attaining wisdom based on Sussati (p): To wither—To be dried—Khoâ heùo. learning—Ñaït ñöôïc vaên hueä qua ñoïc nghe vaø Sussusa (p): Obedience—Söï vaâng lôøi. nhöõng lôøi giaùo huaán—See Three dharmas Sustain (v): Chaáp nhaän moät lôøi ñeà nghò, hay (XXXVII) (B), and Three modes of attaining kham chòu moät vieäc gì. moral wisdom.

Sutavudham (p): What one has learnt— called Hinayana were originally recorded Nghe—See Three dharmas (XXXVIII). in Pali, the Mahayana in Sanskrit. Most Sutena (p): Reproof based on what has been Buddhist sects are founded upon one heard—Nghe—See Three dharmas (XXXIV). particular sutra from which they derive Sutra (skt): Sutta (p)—Tu Ña La—Coøn goïi laø their authority. The T'ien-T'ai and Lotus Toâ Ñaùt Laõm, Toá Ñaùt Laõm, Tu Ña La, Tu Ñan Sects from the Lotus sutra; the Hua-yen La—Tu Ñoá Loä—Tu Ña Lan-Tu Ñan Lan Ña. from the Avatamsaka Sutra. The Zen 1) To sew: Xaâu laïi thaønh daây cho khoûi suùt sects, however, is associated with no ra—To thread—To string together. sutra, and this gives Zen masters freedom 2) A thread: Sôïi chæ hay sôïi daây—A string. to use the scriptures as and when they see 3) Strung together as a garland of flowers: fit or to ignore them entirely. There is a Xaâu laïi thaønh traøng hoa. familiar statement that Zen is a special 4) The Sutra-pitaka, or the first portion of transmission outside the scriptures, with the Tripitaka, but sometimes applied to no dependence upon words and letters. the whole Buddhist Canon—Phaàn thöù This only means that for the Zen sect, nhaát trong Tam taïng, nhöng laém khi aùm truth must be directly grasped and not chæ taát caû kinh Phaät: Buddhist sutras, taken on the authoriry of any thing, even usually introduced by "Thus Have I the sutras. Nowadays, there are two Heard"—Kinh ñieån Phaät Giaùo, thöôøng kinds of Buddhist canon: Mahayana sutras giôùi thieäu baèng "Nhö Thò Ngaõ Vaên"—A and Theravada sutras. Mahayana sutras religious lesson—Kinh Phaät—A Sanskrit totally differ in terms of contents and term for "discourses" or "scripture." form from those of the Pali Canon. It is Literally, sutra means a thread on which said that Mahayana did not appear in jewels are strung. Words spoken by the India until around first century B.C. Buddha or sermons attributed to (several centuries after the death of the Sakyamuni Buddha, and sometimes, less Buddha). The temporal discrepancy is commonly, to one of his immediate explained by their adherents as being due disciples. Sutra-pitaka is one of the three to their being hidden from the masses and in the Buddhist Tripataka. According to only passed on to advanced practitioners. the Buddhism history, in the first Buddhist The Theravada school rejects the Council presided by Mahakashyapa, right Mahayana sutras as foreign sutras that after the death of the Buddha, based on could not have been spoken by the responses of Ananda's to recite Sakyamuni Buddha, but adherents of Buddha sutras. Usually,

sutras begin with Mahayana assert that their texts are the only formula, “Thus have I heard at advanced teachings, while the sutras of one time,” which according to tradition the Pali Canon were spoken for followers was adopted at the “First Buddhist of lesser capacities—Phaïn ngöõ coù nghóa Council” at Rajagrha. The sutras are “baøi giaûng” hay “kheá kinh.” Nghóa ñen Buddhist scriptures, that is, the purported cuûa tieáng Phaïn laø “sôïi chæ xaâu caùc haït dialogues and sermons of Sakyamuni chaâu.” Nhöõng lôøi thuyeát giaûng cuûa Phaät, Buddha. There are said to be over ten hay nhöõng baøi thuyeát phaùp cuûa Ñöùc Phaät, thousand, only a fraction of which have thænh thoaûng, khoâng phaûi thöôøng xuyeân, been translated into English. The so-töø moät ñaïi ñeä töû cuûa Phaät. Kinh laø moät

trong Tam taïng giaùo ñieån cuûa Phaät giaùo. ngaøy Ñöùc Theá Toân nhaäp dieät thì taïng Theo lòch söû Phaät giaùo, thì trong laàn kieát kinh Ñaïi Thöøa môùi xuaát hieän taïi AÁn Ñoä. taäp ñaàu tieân ngay sau khi Phaät nhaäp dieät, Ngöôøi ta giaûi thích sôû dó coù khoaûng caùch ñaïi hoäi do tröôûng laõo Ñaïi Ca Dieáp chuû trì thôøi gian nhö vaäy laø vì thôøi ñoù nhöõng taïng ñaõ döïa vaøo nhöõng caâu traû lôøi cuûa A Nan kinh naøy ñöôïc caát giaáu chôø ngaøy giao laïi maø truøng tuïng laïi nhöõng lôøi Phaät daïy cho nhöõng haønh giaû coù trình ñoä cao. Tuy trong gioû Kinh ñieån. Thöôøng thöôøng, kinh nhieân, tröôøng phaùi Nguyeân Thuûy baùc boû ñöôïc baét ñaàu vôùi moät coâng thöùc duy nhaát: hoaøn toaøn kinh dieãn Ñaïi Thöøa nhö laø “Moät thuôû noï, toâi nghe nhö vaày,” maø theo nhöõng ngoaïi ñieån, coù theå khoâng phaûi do truyeàn thoáng ñaõ ñöôïc ñaïi hoäi kieát taäp Phaät thuyeát, nhöng nhöõng ngöôøi trung kinh ñieån laàn thöù nhaát taïi thaønh Vöông thaønh vôùi Ñaïi Thöøa laïi khaúng quyeát raèng Xaù ñaõ chaáp nhaän nhö vaäy. Kinh laø Thaùnh giaùo ñieån cuûa hoï chæ daønh cho nhöõng Thö cuûa Phaät giaùo, töùc laø nhöõng cuoäc ñoái ngöôøi coù trình ñoä cao, trong khi kinh ñieån thoaïi coù ñònh höôùng, nhöõng baøi thuyeát Pali daønh cho caùc ñeä töû coù trình ñoä thaáp phaùp cuûa Phaät Thích Ca Maâu Ni. Ngöôøi hôn—See Twofold canon (B), and ta noùi coù hôn vaïn quyeån, nhöng chæ moät Twelve sutras. phaàn nhoû ñöôïc dòch ra Anh ngöõ. Caùc kinh Sutra of Amitabha: Sukhaøvati-vyuha-sutra Tieåu Thöøa ñöôïc ghi laïi baèng tieáng Pali (skt)—Kinh A Di Ñaø. hay Nam Phaïn, vaø caùc kinh Ñaïi Thöøa Sutras of the Buddha’s preaching: Buddha ñöôïc ghi laïi baèng tieáng Sanskrit hay Baéc thesaurus—Phaät phaùp taïng. Phaïn. Ña soá caùc toâng phaùi Phaät giaùo ñöôïc Sutras carved in stone: Thaïch Bích Kinh— saùng laäp theo moät kinh rieâng töø ñoù hoï ruùt Sutras cut in stone in 829 A.D. during the ra uy löïc cho toâng phaùi mình. Phaùi Thieân T’ang dynasty in the Ch’ung Hsuan temple, Thai vaø Phaùp Hoa (Nhaät Lieân Toâng ôû Soo-Chow, where Po-Chu-I put up a tablet. Nhaät—Nichiren in Japan) thì duøng Kinh They consist of 69,550 words of the Lotus Phaùp Hoa; Toâng Hoa Nghieâm thì duøng Sutra, 27,092 of the Vimalakirti Sutra, 5,287 Kinh Hoa Nghieâm. Tuy nhieân, Thieàn of the Diamond Sutra, 3,020 of the Unisha- Toâng khoâng lieân heä vôùi kinh naøo caû, ñieàu Vijaja-Dharani-Sutra, 1,800 of Amitabha naày cho pheùp caùc thieàn sö töï do söû duïng Sutra, 6,990 of the Samantabhadra’s caùc kinh tuøy yù khi caùc thaày thaáy thích practices, 3,150 of the Esoteric Reality hôïp, hoaëc coù khi caùc thaày khoâng

duøng boä Dharma (???), and 258 of the Prajna Heart kinh naøo caû. Coù moät caâu quen thuoäc trong Sutra—Kinh khaéc treân vaùch ñaù vaøo khoaûng nhaø Thieàn laø “Baát laäp vaên töï, giaùo ngoaïi naêm 829 sau Taây Lòch, ñôøi nhaø Ñöôøng, taïi bieät truyeàn,” nghóa laø khoâng theo ngoân Truøng Huyeàn Töï, ôû Toâ Chaâu do Baïch Cö Dò ngöõ vaên töï, giaùo lyù bieät truyeàn ngoaøi kinh laøm bia. Kinh Thaïch Bích goàm Kinh Phaùp ñieån. Ñieàu naày chæ coù nghóa laø vôùi Thieàn Hoa 69.550 chöõ, Kinh Duy Ma 27.092 chöõ, Toâng, chaân lyù phaûi ñöôïc laõnh hoäi tröïc Kinh Kim Cang 5.287 chöõ, Kinh Phaät Ñaûnh tieáp vaø khoâng theo uy theá cuûa baát cöù thöù Toân Thaéng Ñaø La Ni 3.020 chöõ, Kinh A Di gì ngay caû uy theá cuûa kinh ñieån. Hieän taïi Ñaø 1.800 chöõ, Kinh Phoå Hieàn Haïnh Phaùp coù hai taïng kinh: kinh Ñaïi Thöøa vaø kinh 6.990 chöõ, Kinh Thöïc Töôùng Phaùp Maät 3.150 Nguyeân Thuûy. Kinh Ñaïi Thöøa coù noäi chöõ, vaø Kinh Baùt Nhaõ Taâm Kinh 258 chöõ. dung hoaøn toaøn khaùc bieät vôùi Nguyeân Sutra chanting: Tuïng kinh. Thuûy. Ngöôøi ta noùi maõi vaøi theá kyû sau

Sutra of the Characteristics of Non-ego: Sutra of Dharma Phrases: Dhammapada Anattalakkhana-sutta (p)—Kinh Voâ Ngaõ (p)—Kinh Phaùp Cuù—See Dharmapada Sutra. Töôùng. Sutra of the Diamond-Cutter of Supreme Sutra of Collected Essentials of the Wisdom: Vajraccedika-prajna-paramita-sutra Buddhas: Chö Phaät Yeáu Taäp Kinh. (skt)—Diamond Sutra—Kinh Kim Cang Baùt Sutras and commandments: Sutras and Nhaõ Ba La Maät Ña—Sutra of the Diamond- morality, or discipline—Kinh Giôùi—Sutras Cutter of Supreme Wisdom, one of the most and commandments; the sutras and morality profound sutras in the Mahayana, an or discipline. The commandments found in independent part of The Vairacchedika the sutras. The commandments regarded as Prajanparamita Sutra. The Diamond Sutra permanent and fundamental—Kinh vaø giôùi shows that all phenomenal appearances are luaät,hay nhöõng giôùi luaät ñöôïc tìm thaáy trong not ultimate reality but rather illusions or kinh ñieån. Nhöõng giôùi luaät ñöôïc coi laø caên projections of one’s mind (all mundane baûn baát hö. conditioned dharmas are like dreams, Sutra of Comparison of the Merits of Rare illusions, shadow and bubbles). Every Occurences: Ke-u-koryo-kudoku-kyo (jap)— cultivator should regard all phenomena and Kinh Hy Höõu Giaûo Löôïng Coâng Ñöùc. actions in this way, seeing them as empty, Sutra of Contemplation of Infinite Life: devoid of self, and tranquil. The work is Quaùn Voâ Löôïng Thoï Kinh—Phaät Thuyeát called Diamond Sutra because it is sharp like Quaùn Voâ Löôïng Thoï Kinh—Quaùn Kinh—An a diamond that cuts away all necessary important Mahayana sutra relating to conceptualization and brings one to the Amitabha Buddha and the Pure Land (there further shore of enlightenment. The are numerous commentaries on it)—Moät perfection of wisdom which cuts like a Kinh Ñaïi Thöøa quan troïng, lieân heä tôùi Phaät A diamond. The sutra ends with the following Di Ñaø vaø tröôøng phaùi Tònh Ñoä (coù nhieàu luaän statement: “This profound explanation is cho boä kinh naày). called Vajracchedika-Prajna-Sutra, for the Sutra describing the blood bath for women diamond is the gem of supreme value, it can in Hades: Huyeát Boàn Kinh—Nöõ Nhaân Huyeát cut every other material

(thought) and lead to Boàn Kinh—Muïc Lieân Chính Giaùo Huyeát Boàn the other Shore." The sutra was translated Ñaïi Thöøa Phaùp Baûo Chö Phaåm Kinh—It is a into Chinese by Kumarajiva. A gatha of the Chinese invention and is called by Eitel "the Diamond Sutra states. placenta tank, which consists of an immense *All phenomena in this world are Like a dream, fantasy, bubbles, pool of blood and from this hell, it is said, no shadows; release is possible;" but there are ceremonies They are also like dew, thunder, and for release from it—Theo Eitel trong Trung lightening; Anh Phaät Hoïc Töø Ñieån, kinh naày dieãn taû hình One must understand life like that. phaït taém maùu cuûa ñaøn baø trong ñòa nguïc. Ñaây Kinh Kim Cang, moät trong nhöõng kinh thaâm laø söï baøy veõ cuûa ngöôøi Taøu. Eitel noùi raèng aùo nhöùt cuûa kinh ñieån Ñaïi Thöøa. Kinh naày laø "Boàn nhao (cuûa ñaøn baø ñeû) naày bao goàm moät moät phaàn ñoäc laäp cuûa Kinh Baùt Nhaõ Ba La hoà maùu khoång loà vaø khoâng ai coù theå thoaùt Maät Ña. Kinh Kim Cang giaûi thích hieän töôïng khoûi ñòa nguïc naày moät khi ñaõ bò loït vaøo, tröø khoâng phaûi laø hieän thöïc, maø chæ laø nhöõng aûo phi coù nhöõng nghi thöùc ñaëc bieät. giaùc hay phoùng chieáu tinh thaàn rieâng cuûa chuùng ta (Baát cöù hieän töôïng vaø söï vaät naøo

toàn höõu trong theá gian naày ñeàu khoâng coù thöïc Lesser Vehicle, such as impermanence and theå, do ñoù khoâng heà coù caùi goïi laø "ngaõ"). desire or craving. The sutra was translated Chính vì theá maø ngöôøi tu taäp phaûi xem xeùt into Chinese by (attributed to) nhöõng hoaït ñoäng tinh thaàn cuûa hieän töôïng sao Kasyapamatanga and Gobharana (Chu-Fa- cho tinh thaàn ñöôïc troáng roãng, côûi boû vaø laéng Lan), the first Indian monks to arrive ñoïng. Noù coù teân Kim cöông vì nhôø noù maø officially in China. It was, however, probably chuùng sanh coù theå caét boû moïi phieàn naõo ueá first produced in China in the Chin dynasty— tröôïc ñeå ñaùo bæ ngaïn. Kinh ñöôïc keát thuùc Giaùo thuyeát coát yeáu cuûa Tieåu Thöøa daïy veà voâ baèng nhöõng lôøi sau: "Söï giaûi baøy thaâm maät thöôøng, duïc voïng vaø khaùt khao. Kinh Boán naøy seõ goïi laø Kinh Kim Cang Baùt Nhaõ Ba La Möôi Hai Chöông ñaàu tieân ñöôïc dòch sang Maät Ña. Vì noù cöùng vaø saét beùn nhö Kim tieáng trung Hoa, kinh chöùa ñöïng nhöõng lyù Cöông, caét ñöùt moïi tö nieäm tuøy tieän vaø daãn thuyeát chính yeáu veà Tieåu thöøa nhö caùc khaùi ñeán bôø Giaùc beân kia." Kinh ñaõ ñöôïc Ngaøi nieäm veà ham muoán hay voâ thöôøng. Kinh ñöôïc Cöu Ma La Thaäp dòch ra Haùn töï: caùc Ngaøi Ca Dieáp Ma Ñaèng vaø Truùc Phaùp *Nhöùt thieát höõu vi phaùp, Lan (nhöõng sö AÁn Ñoä ñaàu tieân ñeán Trung Nhö moäng huyeãn baøo aûnh, Quoác) dòch sang Haùn töï. Tuy nhieân, maõi ñeán Nhö loä, dieäc nhö ñieän, ñôøi Taán môùi ñöôïc in aán vaø löu haønh—See Öng taùc nhö thò quaùn. Twenty difficulties people always encounter. Sutra of the Diamond-Prajna-Paramita: Sutra of the Four Methods of a Vajraccedika-prajna-paramita-sutra (skt)— bodhisattva's preparation: Töù Söï Kinh— Diamond Sutra—Kinh Kim Cang Baùt Nhaõ Ba Kinh noùi veà boán phöông phaùp chuaån bò cuûa La Maät Ña—See Sutra of the Diamond- Boà Taùt. Cutter of Supreme Wisdom. (A) Sutras of the esoteric sect: Bí maät kinh. 1) Preaching the Law: Giaûng kinh phaùp. Sutra of exposition of the dharma through 2) Into complete moral self-control: Vaøo allegories: Avadana—Kinh Thí Duï. giôùi. Sutra

of extensive exposition of principles of 3) Entry into meditation: Vaøo ñònh. truth: Kinh Phöông Quaûng—Kinh Phöông 4) Into wisdom and into clear discernment or Ñaúng—Vaipulya (for Mahayana). clear reasoning: Vaøo hueä cuõng nhö coù Sutra of the Flower of Compassion: Karuna- nhöông lyù luaän saùng suoát. pundarika-sutra (skt)—Hige-Kyo (jap)—Bi (B) Almost the same as the four methods of a Hoa Kinh. bodhisattva's preparation, the four Sutra of the Flower of Dharma: Saddharma- methods of a bodhisattva's preparation pundarika-sutra (skt)—Lotus sutra—Sutra of for preaching the Law: Töù Söï Phaùp the Lotus Flower of the Wonderful Dharma—Moân—Gaàn gioáng nhö Töù Söï Kinh, Töù Söï Kinh Dieäu Phaùp Lieân Hoa—See Lotus Sutra. Phaùp Moân laø boán caùch chuaån bò cuûa Boà Sutra in Forty-two Sections: Töù thaäp Nhò Taùt tröôùc khi giaûng kinh: Chöông Kinh—Dvachatvarimshat-khanda- 1) Entry into meditation: Vaøo thieàn. Sutra—Sutra in Forty-Two Sections— 2) Entry into wisdom: Vaøo hueä. Essential teachings of the Lesser Vehicle, 3) Entry into complete moral self-control: such as impermanence and desire or craving. Vaøo giôùi töï cheá. The first Buddhist written work in Chinese 4) Entry into clear discernment or reasoning language, the essential teachings of the (Bieän taøi): Nhaän thöùc saùng suoát.

Sutra of Great Assembly: Ñaïi Phöông Ñaúng (jap)—Great Prajna Sutra—Ñaïi Baùt Nhaõ Ba Ñaïi Taäp Kinh—The sutra of the great La Maät Ña Kinh. assembly of Bodhisattvas from the ten Sutra of the Great Reliable Brahmana: Ñaïi directions, and of the apocalpytic sermons Kieân Coá Baø La Moân Kinh—Kinh noùi veà moät delivered to them by the Buddha. tieàn kieáp cuûa Thích Ca Maâu Ni—See Great Mahavaipulya-Mahasamnipata-Sutra (skt) is Reliable Brahmana. full name. Translated into Chinese around Sutra Hall: Kinh Ñöôøng. 397-439 A.D., said have been preached by Sutra of the Heroic One: Surangama Sutra the Buddha from the age of 45 to 49, to (skt)—Kinh Laêng Nghieâm—Also called the Buddhas and Bodhisatvas assembled from Sutra of the Heroic One. This profound every region, by a great staircase made writing, originally in sanskrit, written in the between the world of desire and that of first century A.D. The sutra was brought to form—Kinh Phaät thuyeát cho ñaïi chuùng Boà China by Paramartha and translated into Taùt khaép möôøi phöông. Teân ñaày ñuû cuûa Kinh Chinese with the assistance of Wang Yung Ñaïi Taäp, ñöôïc dòch sang Hoa Ngöõ vaøo about 717 A.D. (some said that it was angered khoaûng töø naêm 397 ñeán 439 sau Taây Lòch. the T'ang Emperor that this had been done Ngöôøi ta cho raèng Phaät ñaõ thuyeát boä kinh naày without first securing the permission of the giöõa khoaûng Ngaøi töø 45 ñeán 49 tuoåi. Kinh government, so Wang-Yung was punished thuyeát cho chö Phaät vaø chö Boà Taùt. and Paramartha was forced to return to Sutra of the Great Decease: India)—It is widely developed and venerated Mahaparinirvana-sutra (skt)—Ñaïi Baùt Nieát in all the Mahayana Buddhist countries. Baøn Kinh—See Mahaparinirvana-sutra. Among other things, the sutra helps Buddhist Sutra of the Great Demise: followers exercising Bodhisattva magga. It Mahaparinirvana-sutra (skt)—Daihatsu- deals at length with the successive steps for nehan-kyo (jap)—Great Nirvana Sutra—Kinh the attainment of supreme

enlightenment. It Ñaïi Baùt Nieát Baøn—The sutra or sermon of also emphasizes the power of samadhi, the Great Decease or passing into final through which enlightenment can be attained. Nirvana. A long sutra containing a description In addition, the sutra also explains the various of the Buddha's passing and his teaching—methods of emptiness meditation through the The Paradise Sutra. The sutra also deals with practice of which everyone can realize the doctrine of Buddha-nature, which is enlightenment—Teân ñaày ñuû laø Kinh Ñaïi Phaät immanent in all beings. The sutra was Ñaûnh Thuû Laêng Nghieâm, laø boä kinh thaâm saâu translated into Chinese by Dharmaksema— nguyeân taùc baèng tieáng Phaïn, ñöôïc vieát vaøo Kinh thuyeát veà Phaät nhaäp dieät vaø nhöõõng giaùo theá kyû thöù nhaát sau Taây Lòch. Kinh Laêng lyù cuûa Ngaøi, coøn goïi laø Kinh Thieân Ñöôøng. Nghieâm ñöôïc ngaøi Paramartha (Chôn Ñeá) Kinh cuõng baøn veà lyù thuyeát baûn taùnh Phaät ñem sang Trung quoác vaø ñöôïc thöøa töôùng voán coù ôû moïi thöïc theå. Kinh ñöôïc Ngaøi Ñaøm Vöông Doaõn giuùp dòch vaøo khoaûng naêm 717 Voâ Saùm dòch sang Haùn töï. sau Taây Lòch (coù ngöôøi noùi raèng vì vuï dòch Sutra of Great Extension: Kinh Ñaïi Phöông kinh khoâng xin pheùp naày maø hoaøng ñeá nhaø Quaûng—See Extensive discourses. Ñöôøng noåi giaän caùch chöùc thöøa töôùng Vöông Sutra of Great Prajna-Paramita: Maha- Doaõn vaø truïc xuaát ngaøi Chôn Ñeá veà AÁn Ñoä). prajna-paramita-sutra (skt)—Dai-hannya-kyo Boä kinh ñöôïc phaùt trieån vaø toân troïng moät moät caùch roäng raõi ôû caùc nöôùc Phaät Giaùo Ñaïi

Thöøa. Cuøng vôùi caùc vaán ñeà khaùc, kinh giuùp trong nhöõng baûn vaên ñöôïc bieát roäng raõi nhaát Phaät töû tu taäp Boà Taùt Ñaïo. Kinh coøn noùi ñaày cuûa Theravada vaø ñöôïc töù chuùng cuûa tröôøng ñuû veà caùc böôùc keá tieáp nhau ñeå ñaït ñöôïc giaùc phaùi naày trì tuïng moãi ngaøy: ngoä voâ thöôïng. Kinh cuõng nhaán maïnh ñeán 1) This is what should be done by a man ñònh löïc, nhôø vaøo ñoù maø ñaït ñöôïc giaùc ngoä. who is wise, who seeks the good, and Ngoaøi ra, kinh coøn giaûi thích veà nhöõng know the meaning of the place of peace. phöông phaùp "Thieàn Taùnh Khoâng" baèng Let him be strenuous or determined, nhöõng phöông thöùc maø ai cuõng coù theå chöùng upright, and truly straight. Let him not be ngoä ñöôïc. submerged by the things of the world, Sutra of Hui-Neng: Platform Sutra—Sixth free of cares (ñaïm baïc) and easily Partriarch Sutra—Kinh Phaùp Baûo Ñaøn. contented and joyous. Let his sense be Sutra of a Hundred Collected Stories: Kinh controlled—"Ñaây laø nhöõng gì neân laøm Tuyeån Taäp Baùch Duyeân. cuûa nhöõng keû khoân ngoan, ñi tìm giaûi Sutra of immateriality: Khoâng kinh. thoaùt, vaø bieát thöïc nghóa cuûa nôi yeân tónh. Sutra in the Indian language: Phaïm baûn Ngöôøi ñoù phaûi kieân quyeát, ngay thaúng vaø (kinh ñieån baèng tieáng AÁn Ñoä). thaät thaø; trong khi vaãn dòu daøng, chaêm Sutra of Infinite Life: Kinh Voâ Löôïng Thoï— chuù vaø tröø boû moïi kieâu haõnh; ngöôøi ñoù Long Amitabha Sutra. luoân soáng ñaïm baïc vaø deã baèng loøng, Sutra of Infinite Light: Kinh Voâ Löôïng khieâm nhöôøng, chaêm chæ vöøa phaûi, nhöng Quang. thoâng minh vaø luoân laøm chuû ñöôïc caùc Sutra of Infinite Meaning: Kinh Voâ Löôïng giaùc quan. Nghóa—The sutra was composed as an 2) Let him not desire great possessions even "Introduction to the Wonder Lotua Sutra."

for his family. Let him do nothing that is The sutra stressed that only the infinite mean or that the wise would reprove. doctrine and meaning of the Buddha's May all beings be happy and at their ease teachings can be used to cut off countless ! May they be joyous and live in safety! afflictions. The sutra was translated into All beings whether weak or strong, in Chinese by Dharmagatayasas—Kinh ñöôïc high, middle or low realms of existence, soaïn nhö laø phaàn "Daãn Nhaäp Dieäu Phaùp Lieân small or great, visible or invisible, near or Hoa." Kinh noùi veà giaùo lyù vaø yù nghóa voâ far away, born or to be born—May all löôïng cuûa Phaät phaùp duøng ñeå caét ñöùt voâ bieân beings be hapy at their ease! Let none phieàn naõo. Kinh ñöôïc Ngaøi Ñaøm Ma Giaø Ña deceives another, or despites any beings Gia Xaù dòch sang Haùn töï. in any states! Let none be anger or ill-will Sutra-interpreter: Philosopher—Sastra- wish harm to another! Even as a mother writer—Luaän sö. watches over and protects her child, her Sutra of Kindness: Metta-Sutta (p)—Maitri- only child , so with a boundless mind Sutra (skt)—Kinh Töø Thieän—Sutra on should one cherish all living beings, Kindness composed by the Hinayana school. radiating friendliness over the entire It is one of the most popular texts of the world, above, below, and all around Theravada and recited daily by monks, nuns without limit. So let him cultivate a and lay people in this school. The texts boundless good will towards the entire says—Kinh noùi veà loøng töø thieän soaïn bôûi world, uncramped, free from ill-will or tröôøng phaùi Phaät giaùo Tieåu thöøa. Ñaây laø moät enmity. Standing or walking, sitting or

lying down, during all his walking hours, Kumarajiva—Kinh ñöôïc Ngaøi Cöu Ma La let him establish this mindfulness of Thaäp dòch sang Hoa ngöõ. goodwill, which men call the highest Sutra of the king of Malla: Maït La Vöông state. Abandoning vain discussions, Kinh—The sutra of the king of Malla, whose having a clear vision, free from sense road was blocked by a rock, which his people appetites, he who is made perfect will were unable to remove, but which the Buddha never again know rebirth: Coøn veà chuyeän removed easily by his miraculous powers— gia ñình thì khoâng coù tham voïng lôùn, deã Kinh noùi veà vua haønh Maït La. Thuôû aáy coù haøi loøng, khoâng maõi mieát trong nhöõng moät taûng ñaù lôùn chaén giöõa ñöôøng ñi cuûa quoác muïc ñích xaáu. Ñeå cho tha nhaân, caùc vò vöông, maø khoâng ai coù theå dôøi ñi ñöôïc. Daân hieàn trieát phaûi töï traùch mình. Phaûi caàu trong thaønh khoâng theå di chuyeån ñöôïc. Ñöùc cho moïi ngöôøi ñöôïc yeân bình haïnh phuùc, Phaät beøn hieän thaàn thoâng dôøi hoøn ñaù ñi (nhaân caàu cho taát caû ñöôïc hoaøn toaøn haïnh phuùc. ñoù Phaät thuyeát veà boán löïc ñeå ñoä cho nhaân Caàu cho moïi sanh linh, ñang vaän ñoäng daân vuøng naày)—See Four powers. hay ñang naèm im, ñang boø hay ñang bay, Sutralankara-sastra (skt): Ñaïi Trang nhoû hay vöøa, khoûe hay oám, höõu hình hay Nghieâm Kinh Luaän—15 books composed by voâ hình, gaàn hay xa, Ñaõ thoï sanh hay vaãn Asvaghosa and translated into Chinese by coøn naèm trong thai, taát caû ñeàu ñöôïc haïnh Kumarajiva in 405 A.D.—15 quyeån ñöôïc ngaøi phuùc! Caàu cho ngöôøi ñoù ñöøng bao giôø Maõ Minh Boà Taùt bieân soaïn vaø ngaøi Cöu Ma treâu choïc ngöôøi khaùc. Haõy ñöøng bao giôø La Thaäp dòch sang Hoa ngöõ vaøo khoaûng naêm ai löøa gaït hay khinh mieät ai! Haõy ñöøng 405 sau Taây Lòch. bao

giôø bò thuùc ñaåy bôûi oaùn giaän hay haän Sutra of the Lotus Flower: Dieäu Phaùp Lieân thuø ñeå roài töï mình gaây ra laàm loãi! Gioáng Hoa kinh—Wonderful Law Lotus Flower— nhö moät ngöôøi meï che chôû cho ñöùa con, The Lotus of the True Law. ñöùa con ñoäc nhaát baèng caû cuoäc ñôøi. Ñoái Sutra of the Lotus Flower of the Wonderful vôùi taát caû phaûi giöõ gìn cho loøng mình Dharma: Saddharma-pundarika-sutra (skt)— traùnh moïi ngaên caùch. Baøy toû loøng töø thieän Lotus sutra—Sutra of the Flower of vôùi taát caû moïi ngöôøi, giöõ cho tinh thaàn Dharma— Kinh Dieäu Phaùp Lieân Hoa—See mình khoâng thaønh kieán, khoâng heïp hoøi Lotus Sutra. vôùi treân, döôùi vaø vôùi xung quanh. Khoâng Sutra of the Lucky Kalpa: Bhadrakalpa sutra moät chuùt thuø haèn vaø ñoái ñòch. Ñöùng, ngoài, (skt)—Kinh Hieàn Kieáp. naèm hay ñi. Duø ñaáu tranh choáng söï yeáu Sutras of the Mahayana: Ñaïi Thöøa Phöông meàm nhö theá naøo, cuõng coá giöõ laáy tinh Ñaúng Kinh Ñieån—See Scriptures of the thaàn. Thaùi ñoä naày ñöôïc coi laø loái soáng Mahayana. Thaùnh Thaàn treân maët ñaát. Traùnh sa vaøo taø Sutra of Maintaining the Bodhisattva-State: thuyeát, coá giöõ laáy giôùi luaät vaø thieàn ñònh Kinh Boà Taùt Ñòa Trì. cho trí tueä trieån khai, chieán thaéng nhöõng Sutra of Maitreya’s Ascent and Birth: Kinh côn khao khaùt ñoøi hoûi khoaùi laïc. Thì Di Laëc Haï Sanh. khoâng coøn taùi sanh laàn naøo nöõa trong Sutra of Meditation of the Bodhisattva buïng meï. Universal Virtue: Kinh Phoå Hieàn Boà Taùt. Sutra on the King of the Mahadruma Sutra of One Hundred Fables (Parables): Kinnaras: Ñaïi Thoï Khaån Na La Vöông Sôû Kinh Baùch Duï. Vaán Kinh—Translated into Chinese by

Sutra of Past Deeds as a String of Pearls: Phaät giaùo (Tripitaka), chöùa ñöïng nhöõng baøi Anh Laïc Boån Khôûi Kinh. thuyeát giaûng cuûa Phaät Thích Ca. Taïng kinh Sutra of Past Occurences: Tu Haønh Boån Phaïn hay Ñaïi Thöøa chia laøm naêm phaàn: 1) Khôûi Kinh. Tröôøng Boä Kinh, töông öùng vôùi Tröôøng A Sutra of Perfect Enlightenment: Kinh Vieân Haøm cuûa taïng kinh Pali; 2) Trung Boä Kinh, Giaùc—Sutra Of Perfect Enlightenment, a töông öùng vôùi Trung A Haøm cuûa kinh taïng sutra that indicates the “perfect Pali; 3) Taïp Boä Kinh, töông öùng vôùi Taïp A enlightenment.” It was translated into Haøm trong kinh taïng Pali; 4) Taêng Chi Boä Chinese in 693 by a Tibetan monk named Kinh, töông öùng vôùi Taêng Nhaát A Haøm; 5) Buddhatrata. In it twelve bodhisattvas, among trong kinh taïng Phaïn ngöõ, coù boä kinh goïi laø them Manjusri and Samantabhadra, are Tieåu Boä Kinh, tuy nhieân boä kinh naøy khoânh instructed in the nature of perfect töông öùng vôùi boä Khuaát Ñaø Ca A Haøm trong enlightenment. This sutra had great influence kinh taïng Pali—See Sutra, and Five parts of on both Chinese and Japanese Zen—Kinh noùi correct doctrines. veà “Ñaïi Giaùc Toaøn Haûo. ” Kinh ñöôïc moät Sutras of the Pure Land: Boán boä kinh— nhaø sö Taây Taïng teân Buddhatrata dòch sang There are four sutras of the Pure Land, Hoa ngöõ naêm 693. Möôøi hai vò Boà Taùt trong according to Tz’u-EÂn—Theo Töø AÂn Ñaïi Sö, ñoù coù Vaên Thuø vaø Phoå Hieàn ñaõ nhaän ñöôïc töø coù boán boä kinh laøm baûn kinh cuûa Tònh Ñoä— ñoù nhöõng chæ daãn veà noäi dung ñaïi giaùc toaøn See Four sutras of the Pure Land. haûo. Kinh Vieân Giaùc coù aûnh höôûng quyeát Sutra of Questions and Answers between ñònh tôùi Thieàn

Toâng Trung Quoác vaø Nhaät Mahabrahman and the Buddha: Daibonten- Baûn. o-monbutsu-ketsugi-kyo (jap)—Kinh Ñaïi Sutra Pitaka (skt): Taïng Kinh—Basket of Phaïm Thieân Vöông Vaán Phaät Quyeát Nghi. Writing, a part of the Buddhist canon. Sutra on Questions of King Milinda: Kinh According to tradition, the sutra-pitaka Na Tieân Tyø Kheo—See Milindapanha. contains the discourses of Buddha Sutra Reading Hall: Khaùn Kinh Ñöôøng— Sakyamuni. The Sanskrit or Mahayana Canon Phoøng Ñoïc Kinh. divides them into five sections: 1) Sutra of Reflection on the Practice of Dirghagama (Long Discourse), which Dharma by Bodhisattva Universal Virtue: corresponds to the Digha Nikaya in the Pali Kinh Quaùn Phoå Hieàn Boà Taùt Haønh Phaùp. Canon; 2) Madhyamagama (Middle Length Sutras and regulations of the esoteric sects: Discourses), which corresponds to the Kinh Quyõ—Kinh ñieån vaø nghi quyõ cuûa Maät Majjhima Nikaya in the Pali Canon; 3) giaùo. Samyuktagama (Connected Discourses), Sutras of ripe curds: Thuïc Toâ Kinh—The which corresponds to the Samyutta Nikaya in sutras of ripe curds or cheese, the Prajna the Pali Canon; 4) Ekotarikagama (Increased- group—Boä Kinh Baùt Nhaõ vì coi chuùng nhö laø by-one Discourses), which corresponds to the vò thuïc toâ trong nguõ vò. Anguttara Nikaya in the Pali Canon. 5) The Sutra of Round Realization: Kinh Vieân Sanskrit Canon has a so-called Giaùc. “Ksudrakagama” (Lesser Discourses), Sutra on royal law: Vöông Phaùp Kinh— however, it does not correspond to the Composed by I-Ching—Phaät Vò Thaéng Quang “Khuddaka Nikaya” in the Pali Canon—Taïng Thieân Töû Thuyeát Vöông Phaùp Kinh, ñöôïc Kinh, moät boä phaän trong Tam taïng ñieån leã Ngaøi Nhaát Haønh bieân soaïn.

Sutra school: Kinh toâng—Any school which will save those who encounter difficult bases its doctrines on the sutras, i.e. Hua-Yen, circumstances. They will always encourage T’ien-T’ai, in contrast to schools based on the sentient beings to worship and protect the sastras or philosophical discourses—Kinh sutras and images of the Buddhas—Ñöùc Phaät toâng, baát cöù tröôøng phaùi naøo maø giaùo thuyeát thuyeát baøi kinh naøy taïi thaønh Caâu Thi Na, ba döïa treân kinh ñieån nhö Hoa Nghieâm vaø Thieân thaùng tröôùc luùc Ngaøi nhaäp Nieát Baøn. Vaøo luùc Thai, ñoái laïi vôùi caùc tröôøng phaùi döïa vaøo luaän ñoù Ñöùc Phaät thaät tænh laëng vaø thanh tònh. Ngaøi ñieån. khoâng noùi moät lôøi naøo cho ñeán khi ngaøi A Sutra of small examples: Culla- Nan caàu thænh ñeán laàn thöù ba. Sau ñoù Ngaøi Malinkyaputta sutta (p)—Kinh Tieåu Duï. noùi vôùi A Nan Ña: “Sau khi ta nhaäp dieät, khi Sutra of the story of Angulimala: phaùp saép ñeán hoài taän maït, trong thôøi nguõ Angulimala-Sutra (skt)—Chæ man kinh. tröôïc aùc theá, ma quyû thaïnh haønh. Chuùng seõ Sutra of Three Thousand Dignified Forms laøm Taêng laøm Ni maø phaù huyû phaùp ta. Maëc for Ordained Monks: Kinh Ñaïi Tyø Kheo aùo ñôøi, maø chæ thích may baèng loaïi vaûi toát, Tam Thieân Uy Nghi. khaên choaøng toát, laøm baèng loaïi vaûi coù maøu Sutra on the True Happiness: saéc röïc rôõ. Hoï thích aên thòt, uoáng röôïu; laøm Mahamangala-sutta (p)—Chaân haïnh phuùc toån haïi caùc loaïi chuùng sanh. Taêng chuùng thôøi kinh. naøy thieáu haún loøng bi maãn vaø hoï ganh gheùt Sutra of the Ultimate Extinction of the ngay trong nhoùm cuûa chính hoï. Tuy

nhieân, Dharma: Kinh Taän Maït Phaùp—The Buddha vaøo ñoàng thôøi vaãn coøn coù caùc baäc Boà Taùt, spoke about this sutra when He was in the Bích Chi Phaät vaø A La Haùn ñöôïc toân kính vì city of Kusinagara, three months before He hoï vaãn tinh chuyeân tu haønh giôùi ñöùc tinh entered Nirvana. At that time the Buddha was khieát. Caùc baäc naøy vaãn thöông töôûng ñeán tranquil and silent. He spoke not a word until ngöôøi ngheøo khoù, vaãn ñoaùi hoaøi ñeán ngöôøi Ananda requested three times. He then told giaû caû, vaø giaùo hoùa nhöõng ngöôøi gaëp caûnh Ananda, “After I enter Nirvana, when the khoù khaên. Caùc baäc aáy luoân khuyeán khích dharma is about to perish, during the Evil Age chuùng sanh kính ngöôõng vaø baûo quaûn kinh of the Five Turbidities, the way of demons töôïng cuûa Ñöùc Phaät. will flourish. Demonic beings will become Sutra of Unprecedented Episodes: Abdhuta-Sramanas; they will pervert and destroy my dharma (skt)—Accounts on miracles teachings. They will wear the garb of lay performed by the Buddha—Kinh Vò Taèng people; they will prefer pretty clothes and Höõu Nhaân Duyeân. their precept sashes will be made of Sutra of unreality: Khoâng kinh. multicolored cloth. They will use intoxicants, Sutra-vibhanga (skt): Phaân Bieät Kinh. eat meats, kill other beings; and they will Sutra of the Wise and the Stupid: Kengu- indulge their desire for flavorfull food. They kyo (jap)—Kinh Hieàn Ngu. will lack compassion and they will hear Sutras written in garments: Kinh Y—The hatred and jealousy even among themselves. garment with sutras in which the dead were However, at the same time, there still will be dressed, so called because it had quotations Bodhisattvas, Pratyeka-buddhas, and Arhats from the sutras written on it—AÙo coù ghi cheùp who will reverently and diligently cultivate kinh ñieån treân ñoù, duøng ñeå maëc cho ngöôøi immaculate virtues. These cultivators will cheát. take pity on the poor and the aged, and they

Sutta (p): Kinh—Ghi laïi nhöõng lôøi giaûng cuûa Quang Minh Kinh ñöôïc dòch sang Hoa ngöõ Ñöùc Phaät. Taïng thöù hai trong Tam Taïng vaøo theá kyû thöù saùu vaø hai baûn dòch khaùc veà Pali—See Sutra. sau naày (coù 3 baûn dòch: Ñaøm Voâ Saùm ñôøi Baéc Sutta of the Setting in motion of the Wheel Löông, Nghóa Tònh ñôøi Ñöôøng, Thieân Thai Trí of Doctrine: Dhammacakkappa-vattana-sutta Giaû). Kinh ñöôïc sô toå toâng Thieân Thai laø ngaøi (p)—Chuyeån phaùp luaân kinh. Trí Giaû dòch vaø duøng cho toâng phaùi mình. Sutta of small exemples: Culla Kinh Kim Quang Minh Toái Thaéng Vöông— Malinkyaputta-sutta (skt)—Cuø la kinh. Kinh Ñaïi thöøa cho raèng ñoïc tuïng seõ ñöôïc söï Su-Tung-Po: Toâ Ñoâng Pha—One of the hoä trì cuûa Töù Thieân Vöông. Chính vì theá maø greatest literary stars illuminating the cultural thôøi tröôùc kinh ñoùng moät vai troø quan troïng world of Sung—Moät trong nhöõng ngoâi sao trong vieäc du nhaäp ñaïo Phaät vaøo Nhaät baûn. vaên hoïc lôùn laøm saùng ngôøi theá giôùi vaên hoùa Kinh nhaán maïnh tôùi khía caïnh chaùnh trò cuûa cuûa nhaø Toáng. ñaïo Phaät, vaø vì lyù do ñoù noù ñöôïc nhieät lieät Suvarna (skt): Toá Phöôïc Lyù Naõ, coøn goïi laø höôûng öùng bôûi giai caáp laõnh ñaïo Nhaät. YÙ Toâ Phaït La, Tu Baït Noâ, nghóa laø vaøng—Made töôûng chaùnh cuûa kinh laø ñöùc trí naêng phaân of gold—Of a golden or beautiful colour. bieät thieän aùc. Moïi ngöôøi töø laõnh ñaïo ñeán tieän Suvarnabhumi (skt): Kim Ñòa Quoác—A daân ñeàu phaûi tuaân

theo “aùnh saùng beân trong” country south of Sravasti, to which Akosa sent aáy. missionaries—Moät nöôùc veà phía nam thaønh Suve (p): Tomorrow (adv)—Ngaøy mai. Hoa Töû, vua A Duïc ñaõ göûi ñoaøn truyeàn giaùo Suvinda (skt): Ñaïi A la haùn Toâ Taàn Ñaø. Phaät giaùo ñeán hoaèng phaùp taïi ñaây. Suvisada (p): Very clear—Raát roõ raøng. Suvarnagotra (skt): Toâ Phöôïc La—A Suvisudda (p): Theá giôùi Thieän Tònh. matriarchal kingdom, somewhere in the Suvitthika (p): Having abundant rain (a)—Coù Himalayas, described as the Golden Clan— raát nhieàu möa. Vöông quoác maãu heä, naèm trong vuøng Hi Maõ Suyama (skt): Yama (skt)—Tu Daï Ma—The Laïp Sôn, coøn ñöôïc moâ taû laø boä toäc Hoaøng Yamas or the ruler of the Yama Heaven, who Kim. are in the state of continual happiness—Trôøi Suvarnaprabhasa-Sutra: Kinh Kim Quang Dieäm Ma, coøn goïi laø Tu Dieäm Ma, Tu Vieâm, Minh—The Sutra of Golden Light—Golden Tu Vieâm Ma, Taøu dòch laø Dieäu Thieän hay Light Sutra, translated in the sixth century and Dieäu Thôøi Phaân, teân cuûa Tu Ma Thieân twice later, used by the founder of T’ien-T’ai. Vöông, vò cai quaûn cung trôøi Daï Ma. Coõi trôøi Golden Light Supreme King Sutra, A nôi chuùng sanh thöôøng xuyeân soáng trong Mahayana sutra mentioned that those who traïng thaùi haïnh phuùc—See Six Desire recite it will receive the support and protect Heavens. from the four heavenly kings. That was why it Suyama-heavens: Trôøi Tu Dieäm Ma hay trôøi played a major role in establishing Buddhism Daï ma—Ñaây laø moät trong taùm ñieàu kieän taùi in Japan. It stressed the political aspect of sanh haïnh phuùc khi chuùng ta trì giöõ nguõ giôùi Buddhism and thus was highly regarded by vaø thaäp thieäncuõng nhö boá thí—Reborn in the the Japanese ruling class. The main theme of Suyama-heavens. This is one of the eight the sutra is the virtue of wisdom (inner light) happy conditions in which one may be reborn which discriminates good and evil. Each so that one can keep the five commandments person from the ruler to those in the lowest and the ten good ways and bestows alms— state, must follow this “inner light.”—Kim See Seven Heavens in the Form Realm (A)

and Eight happy conditions in which one may traveled to the U.S.A. in 1958, following be reborn. which he founded several Zen centers, Suzuki, Daisetz Teitaro (1870-1966): A including the San Francisco Zen Center and japanese Buddhist scholar (1870-1966), who the Zen Mountain Center in Tassajara, CA, as one of the best known to the West for his which was the first Soto monastery in the modern interpretations of Zen. He always West. His book: Zen Mind, Beginner’s Mind emphasizes on the intellectual interpretation is one of the most popular books on Zen in of the Zen teachings; however, he was never English—Thieàn sö Nhaät thuoäc Thieàn phaùi confirmed as a Zen master. He studied with Taøo Ñoäng, ñeä töû cuûa Thieàn sö Kishizawa, con the Rinzai master Shaku Soen and reportedly cuûa moät Thieàn sö taøo Ñoäng. OÂng du haønh had an experience of Kensho while sang Myõ vaøo naêm 1958, sau ñoù oâng saùng laäp meditating on the “Wu” koan. He traveled to vaøi trung taâm Thieàn, goàm Trung Taâm Thieàn the U.S.A. and worked with Paul Carus from Cöïu Kim Sôn, vaø Trung Taâm Thieàn treân nuùi 1897 to 1909, after which he returned to Tassajara, California, ñoù cuõng laø Tu Vieän Japan. In 1911 he married Beatrice Lane, and Taøo

Ñoäng ñaàu tieân ôû Taây phöông. Quyeån returned to the U.S.A. briefly in 1936. He saùch cuûa oâng coù töïa ñeà “Taâm Thieàn, Taâm Sô lived in Japan during World War II, and again Cô” laø moät trong nhöõng quyeån saùch Thieàn returned to America form 1950 to 1958. He ñöôïc vieát baèng Anh ngöõ noåi tieáng nhaát. published a number of influential books, and Sva (skt): Svayam (skt)—One’s own—Self— played an important role in the popularization Töï mình. of Zen in the West—Thieàn sö Suzuki (1870- Svabhava (skt): Sabhava (p)—The Own- 1966), moät hoïc giaû Phaät giaùo noåi tieáng Nhaät nature—Töï Taùnh. Baûn, ñöôïc phöông Taây bieát ñeán qua nhöõng lyù A Sanskrit term for “essence” or “inherent giaûi thieàn hieän ñaïi, laø taùc giaû boä Thieàn Luaän. quality.” In Abhidharma, “svabhava” is said OÂng luoân nhaán maïnh trí tueä trong thieàn; tuy to be defining character of a dharma. Thus, nhieân, oâng khoâng bao giôø ñöôïc xaùc nhaän laø softness, for example, is the defining moät thieàn sö. OÂng hoïc thieàn vôùi Thieàn sö charatceristic of water, and hardness of earth. Laâm Teá teân Shaku Soen vaø chöùng ngoä khi Any sort of essence, either for simple atomic ñang thieàn veà coâng aùn “Khoâng.” OÂng du haønh elements or complex wholes, is denied in sang Hoa Kyø vaø laøm vieäc vôùi Paul Carus töø Madhyamaka, which extends the logic of naêm 1897 ñeán naêm 1909, sau ñoù oâng trôû veà selflessness (anatman) to all phenomena. All Nhaät Baûn. Naêm 1911 oâng keát hoân vôùi things without exception are said to lack any Beatrice Lane vaø trôû veà löu laïi Hoa Kyø moät enduring essence or self. Because things are thôøi gian ngaén vaøo naêm 1936. OÂng soáng taïi collections of parts and are produced in Nhaät trong suoát thôøi ñeä nhò theá chieán, vaø trôû dependence upon causes and conditions, they veà soáng taïi Hoa Kyø töø naêm 1950 ñeán naêm do not exist by way of their own nature, but 1958. OÂng xuaát baûn moät soá saùch coù aûnh rather only exist conventionally. Thus their höôûng lôùn vaø ñoùng moät vai troø quan troïng final nature is emptiness (sunyata). This does trong vieäc phoå thoâng hoùa Thieàn cho Taây not mean, however, that things do not exist; phöông. rather, they do exist in the way that they Suzuki, Shunryu (1904-1971): Japanese Soto appear to the cognition of deluded beings. Zen master, a student of Kishizawa Roshi, The term “svabhava” is used in the who was the son of a Soto Zen monk. He Lankavatara Sutra at least in two senses.

When it means “self-substance” making up ngoaøi vaø khoâng keát thaønh chaân taùnh cuûa hieän the substratum of the individual being, it is höõu. synonymous with “atman” and “pudgala.” It Svabhava literally means ‘own being.’ also means the reason or suchness of Candrakirti says that this word has been used existence, in which case it is identical with in Buddhist philosophy in two ways: 1) the “tathata.” Mahayana Buddhism sees all things essence or special property of a thing, e.g., as empty of self-nature, devoid of self ‘heat is the svabhava or special property of sufficient, idependent existence or lasting fire.’ In this world an attribute which always substance. This, however, does not mean that accompanies an object, never parts from it, they do not exist, the existence is purely that, not being indissolubly connected with outside appearance and do not constitute the any thing else, is known as the svabhava,

i.e., true reality—Töø ngöõ Baéc Phaïn coù nghóa laø special property of that object; 2) svabhava “Thöïc chaát” hay “phaåm chaát voán coù” (phaåm (own-being) as the contrary of parabhava chaát coá höõu). Trong Vi Dieäu Phaùp, (other-being). Candrakirti says, “Svabhava is “svabhava” ñöôïc ñònh nghóa nhö laø baûn chaát the own being, the very nature of a thing.” cuûa chö phaùp. Vì vaäy thí duï nhö ‘nhu nhuyeãn’ Nagarjuna says: “That is really svabhava ñöôïc duøng ñeå ñònh nghóa baûn chaát cuûa nöôùc, which is not brought about by anything else, vaø ‘cöùng raén’ ñöôïc duøng ñeå ñònh nghóa baûn unproduced (akrtrimah), that which is not chaát cuûa ñaát. Moïi loaïi thöïc chaát, duø laø moät dependent on, not relative to anything other nguyeân töû ñôn giaûn hay moät toång theå phöùc than itself, non-contingent, unconditioned.”— taïp, ñeàu bò tröôøng phaùi Trung Quaùn choái boû Nghóa ñen cuûa “svabhava” laø “töï kyû.” Nguyeät thöïc chaát, ñieàu naày môû roäng tôùi lyù luaän “voâ Xöùng cho raèng trong trieát lyù Phaät giaùo, chöõ ngaõ” cuûa vaïn höõu. Vaïn höõu khoâng coù töï taùnh naøy ñöôïc duøng baèng hai caùch: 1)Baûn chaát hay vaø khoâng coù ngoaïi leä. Bôûi vì chuùng chæ laø söï ñaëc taùnh cuûa moät söï vaät, thí duï nhö noùng laø töï keát hôïp cuûa nhieàu phaàn vaø ñöôïc sanh ra do taùnh hay ñaëc taùnh cuûa löûa. ÔÛ trong theá giôùi bôûi nhaân duyeân, chuùng khoâng hieän höõu baèng naøy, moät thuoäc taùnh luoân luoân ñi theo moät töï taùnh cuûa chuùng, maø chæ hieän höõu moät caùch vaät, tuyeät ñoái, baát khaû phaân, nhöng khoâng öôùc leä. Vì vaäy baûn chaát cuoái cuøng cuûa chuùng lieân heä moät caùch beàn vöõng vôùi baát cöù söï vaät laø “khoâng.” Tuy nhieân, ñieàu naøy khoâng coù naøo khaùc, ñaây ñöôïc bieát nhö laø töï taùnh hay nghóa laø chuùng khoâng hieän höõu, maø chuùng ñaëc taùnh cuûa vaät aáy; 2) chöõ “svabhava” hay hieän höõu theo caùch chuùng hieän ra trong taâm töï taùnh laø phaûn nghóa cuûa “tha taùnh” meâ môø cuûa phaøm nhaân. Thuaät ngöõ naày ñöôïc (parabhava). Nguyeät Xöùng noùi raèng duøng trong Kinh Laêng Giaø, ít ra theo hai “svabhava laø töï taùnh, caùi baûn chaát coát yeáu nghóa. Khi noù coù nghóa laø caùi “töï taùnh” taïo cuûa söï vaät.” Trong khi ngaøi Long Thoï baûo thaønh theå taùnh cuûa moät höõu theå caù bieät thì noù raèng “Kyø thöïc töï taùnh khoâng do baát cöù moät ñoàng nghóa vôùi “ngaõ” vaø “nhaân.” Noù cuõng coù vaät naøo khaùc ñem laïi, noù laø voâ taùc, noù khoâng nghóa laø lyù do hay söï nhö nhö cuûa hieän höõu, leä thuoäc vaøo baát cöù caùi gì, noù khoâng lieân heä trong tröôøng hôïp naày noù ñoàng nhaát vôùi vôùi baát cöù thöù gì khaùc hôn laø chính noù, noù “tathata.” Phaät giaùo Ñaïi thöøa coi taát caû söï vaät khoâng tuøy thuoäc vaø voâ ñieàu kieän.” ñeàu khoâng coù baûn chaát rieâng (baûn chaát beàn Svabhavalakshana-traya (skt): Tam Töï Tính vöõng), khoâng coù söï toàn taïi ñoäc laäp. Tuy Töôùng—Theo Kinh Laêng Giaø, coù ba hình nhieân, ñieàu naày khoâng coù nghóa laø khoâng coù thöùc cuûa trí coøn ñöôïc goïi laø tam töï tính söï hieän höõu, söï hieän höõu chæ thuaàn laø beà töôùng—According to The Lankavatara Sutra,

there are three forms of knowledge known as attended an unwarranted excitement. He Svanhavalakshana-traya. now bends down and examines it closely 1) Parikalpita (skt)—Voïng Keá Tính (Bieán and finds it to be a piece of rope. This is Keá Sôû Chaáp):

The first of the three Paratantra, relative knowledge. He does Svabhavas is known as the Parikalpita or not know what the rope really is and wrong discrimination of judgment, and thinks it to be a reality, individual or proceeds from rightly comprehending the ultimate. While it may be difficult to nature of objects, internal as well as distinguish sharply between the external, and also relationship existing Parikalpita and the Paratantra from these between objects as independent brief statements or definitions, the latter individuals or as belonging to a genus— seems to have at least a certain degree of Töi tính thöù nhaát ñöôïc goïi laø Bieán Keá Sôû truth as regards objects themselves, but Chaáp, laø söï phaân bieät sai laàm cuûa söï phaùn the former implies not only an intellectual ñoaùn, vaø xuaát phaùt töø söï hieåu ñuùng baûn mistake but some affective functions set chaát cuûa caùc söï vaät, beân trong cuõng nhö in motion along with the wrong judgment. beân ngoaøi vaø hieåu ñuùng moái lieân heä giöõa When an object is perceived as an object caùc söï vaät nhö laø nhöõng caù theå ñoäc laäp existing externally or internally and hay thuoäc cuøng moät loaïi. determinable under the categories of 2) Paratantra (skt)—Y Tha Khôûi Tính: The particularity and generality, the second is the Paratantra, literally, Paratantra form of cognition takes place. “depending on another,” is a knowledge Accepting this as real, the mind based on some fact, which is not, elaborates on it further both however, in correspondence with the real intellectually and affectively, and this is nature of existence. The characteristic the Parikalpita form of knowledge. It may feature of this knowledge is that it is not be after all more confusing to apply our altogether a subjective creation produced modern ways of thinking to the older ones out of pure nothingness, but it is a especially when these were actuated construction of some objective reality on purely by religious requirements and not which it depends for material. Therefore, at all by any disinterested philosophical its definition is “that which arises ones—Töi tính thöù hai laø Y Tha Khôûi depending upon a support or basis.” And Tính, nguyeân nghóa laø phuï thuoäc vaøo caùi it is due to this knowledge that all kinds khaùc, laø caùi trí döïa vaøo moät söï kieän naøo of objects, external and internal, are ñoù, tuy nhöõng söï kieän naày khoâng lieân heä recognized, and in these individuality and ñeán baûn chaát thöïc söï cuûa hieän höõu. Ñaëc generality are distinguished. The tröng cuûa caùi trí naày laø noù hoaøn toaøn Paratantra is thus equivalent to what we khoâng phaûi laø moät saùng taïo chuû quan nowadays call relative knowledge or ñöôïc sinh ra töø caùi “khoâng” suoâng, maø noù relativity; while the Parikalpita is the ñöôïc caáu truùc cuûa moät thöïc tính khaùch fabricationof one’s own imagination or quan naøo ñoù maø noù phuï thuoäc ñeå laøm mind. In the dark a man steps on chaát lieäu. Do ñoù, noù coù nghóa laø “sinh something, and imagining it to be a snake khôûi döïa vaøo moät choã töïa hay moät caên is frightened. This is Parikalpita, a wrong baûn.” (sôû y). Vaø chính do bôûi caùi trí naày judgment or an imaginative construction, maø taát caû caùc loaïi söï vaät, beân ngoaøi vaø

beân trong, ñöôïc nhaän bieát vaø tính ñaëc thuø Parinishpanna, perfected knowledge, and phoå quaùt ñöôïc phaân bieät. Y tha khôûi tính corresponds to the Right Knowledge do ñoù töông ñöông vôùi caùi maø ngaøy nay ta (Samyagjnana) and

Suchness (Tathata) of goïi laø trí hay bieát töông ñoái hay “töông the five Dharmas. It is the knowledge that ñoái tính;” trong khi Y Tha Khôûi laø söï taïo is available when we reach the state of ra söï töôûng töôïng hay taâm cuûa ngöôøi ta. self-realization by going beyond Names Trong boùng toái, moät ngöôøi daãm leân moät and Appearances and all forms of vaät gì ñoù, vì töôûng raèng ñaáy laø con raén Discrimination or judgment. It is suchness neân anh ta sôï haõi. Ñaây laø Y Tha Khôûi, itself, it is the Tathagata-garbha-hridaya, moät phaùn ñoaùn sai laàm hay moät caáu truùc it is something indestructible. The rope is töôûng töôïng ñöôïc keøm theo baèng moät söï now perceived in its true perspective. It kích thích khoâng xaùc ñaùng. Khi nhìn kyõ is not an object constructed out of causes laïi thaáy raèng vaät aáy laø sôïi daây thöøng. Ñaây and conditions and now lying before us as laø Y Tha Khôûi, caùi trí töông ñoái. Anh ta something external. From the absolutist’s khoâng bieát sôïi daây thöøng thöïc söï laø gì vaø point of view which is assumed by the töôûng noù laø moät thöïc tính, ñaëc thuø vaø toái Lankavatara, the rope is a reflection of haäu. Trong khi khoù maø phaân bieät moät our own mind, it has no objectivity apart caùch tinh teá söï khaùc bieät giöõa Bieán Keá Sôû from the latter, it is in this respect non- Chaáp vaø Y Tha Khôûi töø nhöõng ñònh nghóa existent. But the mind out of which the ngaén treân, thì Y Tha Khôûi hình nhö ít ra whole world evolves is the object of the cuõng coù moät möùc ñoä söï thaät naøo ñoù veà Parinishpanna, perfectly-attained maët töï chính caùc ñoái töôïng, nhöng Bieán knowledge—Vieân thaønh thöïc trí töùc laø Keá Sôû Chaáp khoâng chæ bao goàm moät sai caùi bieát toaøn haûo vaø töông ñöông vôùi laàm tri thöùc maø coøn goàm moät soá chöùc Chaùnh Trí (samyagjnana) vaø Nhö Nhö naêng caûm nhaän ñöôïc vaän haønh theo vôùi (Tathata) cuûa naêm phaùp. Ñaáy laø caùi trí coù söï phaùn ñoaùn laàm laïc. Khi moät ñoái töôïng ñöôïc khi ta ñaït tôùi traïng thaùi töï chöùng ñöôïc nhaän thöùc nhö laø moät ñoái töôïng hieän baèng caùch vöôït qua Danh, Töôùng, vaø taát höõu, beân trong hay beân ngoaøi, thì caùi hình caû caùc hình thöùc phaân bieät hay phaùn thöùc nhaän bieát goïi laø Y Tha Khôûi xaõy ra. ñoaùn (vikalpa). Ñaáy cuõng laø Nhö Nhö, Nhaän ñoái töôïng naày laø thöïc, caùi taâm nhaän Nhö Lai Taïng Taâm, ñaáy laø moät caùi gì xeùt kyõ hôn veà noù caû veà maët trí thöùc caû veà khoâng theå bò huûy hoaïi. Sôïi daây thöøng giôø maët caûm nhaän, vaø ñaây laø hình thöùc hieåu ñaây ñöôïc nhaän bieát theo theå dieän chaân bieát goïi laø Bieán Keá Sôû Chaáp. Sau cuøng, thöïc cuûa noù. Noù khoâng phaûi laø moät söï vaät coù theå chuùng ta caøng laøm cho roái ren ñöôïc caáu thaønh do caùc nguyeân nhaân vaø theâm khi aùp duïng nhöõng caùch suy nghó ñieàu kieän hay nhaân duyeân vaø giôø ñaây ngaøy nay cuûa chuùng ta vaøo nhöõng caùch ñang naèm tröôùc maët chuùng ta nhö laø moät suy nghó thôøi xöa khi nhöõng caùch suy nghó caùi gì ôû beân ngoaøi. Töø quan ñieåm cuûa nhaø naøy chæ ñôn thuaàn ñöôïc vaän haønh do Duy Thöùc Tuyeät Ñoái theo nhö Laêng Giaø nhöõng ñoøi hoûi coù tính caùch toân giaùo chöù chuû tröông, sôïi daây thöøng laø phaûn aùnh cuûa khoâng do nhöõng ñoøi hoûi voâ tö coù tính trieát chính caùi taâm cuûa chuùng ta, taùch ra khoûi lyù. caùi taâm thì noù khoâng coù khaùch quan tính, 3) Parinishpanna (skt)—Vieân Thaønh Thöïc veà maët naày thì noù laø phi hieän höõu. Nhöng Trí: The

third form of knowledge is the caùi taâm voán do töø ñoù maø theá giôùi phaùt

sinh, laø moät ñoái töôïng cuûa Vieân Thaønh caùc ngöôi maø ñöôïc côõi môû. (Dharmapada Thöïc hay trí toaøn ñaéc. 276). Svabhava-sunyata (skt): Emptiness of self- Svabuddhabuddhata (skt): The essence of nature—Töï taùnh troáng khoâng—Khoâng cuûa töï Buddhahood—Töï Giaùc Tính (theå tính cuûa taùnh—The emptiness of self-nature. The Phaät tính). nature of emptiness, a central notion in the Svabuddhi (skt): Own intelligence—Töï Trí— Prajnaparamita sutra and in the teaching of By means of his own intelligence the the Mahayana school. According to Zen Bodhisattva causes a revolution in his inmost Master D.T. Suzuki in Essays in Zen abode where his former memory is stored— Buddhism, Book III, in Hsuan-Chuang's Nhôø vaøo trí tueä cuûa chính mình, vò Boà Taùt version of the Mahaprajnaparamita, gaây neân moät söï chuyeån bieán trong truù xöù Svabhava-sunyata is one of the eighteen thaâm saâu nhaát cuûa ngaøi, nôi maø taäp khí xöa forms of emptiness. Svabhava means 'to be cuõ cuûa ngaøi ñöôïc tích taäp. by itself,' but there is no such being it is also Svacitta (skt): Töï taâm—Self-mind—One's empty. Is then opposition of being and non- own mind—One's own heart. being real? No, it is also empty, because each Svacittadrisyamatra (skt): Duy Töï Taâm Sôû term of the opposition is empty—Tính hö Hieän—All is no other than the manifestation khoâng, laø yù töôûng trung taâm cuûa Kinh Baùt of one's own mind—Taát caû chaúng gì khaùc Nhaõ Ba La Maät Ña vaø tröôøng phaùi Ñaïi thöøa. hôn laø söï bieåu hieän cuûa chính taâm mình— Theo Thieàn Sö D.T. Suzuki trong Thieàn Luaän Tam Giôùi Duy Nhaát Taâm—See Taäp III, trong baûn dòch Kinh Baùt Nhaõ cuûa Tribhavacittamatra. Ngaøi Huyeàn Trang, töï taùnh khoâng laø moät Svadhishthana-Chakra (skt): Ñan Ñieàn—It trong 18 hình thöùc cuûa "Khoâng". Töï Taùnh coù lies in the energy channel at the root of the nghóa laø 'noù laø noù,' nhöng khoâng coù caùi noù genitals. Cultivators who are able to naøo nhö theá. Cho neân Khoâng. Vaäy thì ñoái concentrate on this no longer fear of water, nghòch cuûa höõu vaø voâ laø thöïc ? Khoâng, noù acquire various psychic powers, intuitive cuõng khoâng luoân, vì moãi phaàn töû trong ñoái laäp knowledge, complete mastery of his senses. voán laø Khoâng—See Eighteen forms of All greed, hatred, ignorance, arrogance, doubt emptiness. and wrong views are completely Svabodhi (skt): Töï Giaùc Ngoä— eliminated—Ñieåm naèm ôû goác cuûa cô quan Enlightenment derived from one's self—The sinh duïc. Haønh giaû naøo taäp trung ñöôïc vaøo Buddha's teachings on "Self-enlightenment" ñieåm naày seõ khoâng coøn sôï nöôùc, ñaït ñöôïc in the Dharmapada Sutra—You should make nhieàu khaû naêng veà taâm thaàn vaø tröïc giaùc, seõ an effort by yourself! The Tathagatas are laøm chuû hoaøn toaøn caùc giaùc quan, moïi tham only teachers. The Tathagatas cannot set free saân si maïn nghi taø kieán ñeàu bò xoùa saïch—See anyone. The meditative ones, who enter the Chakra. way, are delivered from the bonds of Svagata (skt): Susvagata (skt)—Sa Yeát Ñaø— Mara."—Lôøi Phaät daïy veà "Töï Giaùc Ngoä" Welcome, or well-come, a term of trong Kinh Phaùp Cuù: "Caùc ngöôi haõy töï noã salutation—Thieän lai (lôøi ñeå chaøo hoûi). löïc leân! Nhö Lai chæ daïy cho con ñöôøng giaùc Svaha (skt): Taùt Baø Ha. ngoä, chöù khoâng giaùc ngoä cho ai ñöôïc. Söï troùi 1) So be it!: Sa Baø

Ha—Taùt Baø Ha (Phaûi buoäc cuûa ma vöông seõ tuøy söùc thieàn ñònh cuûa nhö vaäy thoâi!)—A ritual term pronounced at the end of the prayer. A Brahminical

salutation at the end of a sacrifice—Thuaät Sanskrit—Sôû thuoäc thanh hay töø bieåu thò vaät ngöõ ñöôïc duøng trong nghi leã vaøo luùc cuoái chuû caùch. Ñaây laø moät trong taùm tröôøng hôïp cuoäc leã. Chöõ cuoái trong moãi baøi chuù— chuyeån thanh trong Phaïn ngöõ (subanta)—See Hail!—The last word in any mantra. Eight cases of nouns in Sanskrit. 2) A kind of amen; a mystic word indicating Svartha-viruddha (skt): Töï Ngöõ Töông Vi— completion, good luck, nirvana, may evil A manifest contradiction, one of the nine disappear and good be increased: Toâ Ba fallacies of a proposition, i.e. “my mother is Ha—Moät caâu taùn thaùn hay moät maät töï chæ barren.”—Moät trong chín loãi cuûa Minh Nhaân söï hoaøn taát, chuùc laønh, chuùc tieâu tai caùt Toâng Phaùp (ví duï nhö noùi “Meï” ta laø “Thaïch töôøng (söï döõ tan bieán vaø söï laønh xuaát Nöõ,” töùc laø ñaøn baø khoâng sinh nôû gioáng nhö hieän). ñaù. Theá nhöng veà höõu phaùp thì laïi noùi laø “meï Svahetulakshana (skt): Nhaân Töï Tính—Self- ta” töùc laø ngöôøi ñaõ coù con. Vaäy maø ñoái vôùi cause-characteristic, that is, reality. In the naêng bieät thì laïi noùi laø “Thaïch Nöõ,” nhö vaäy Lankavatara Sutra, the Buddha taught: “A coù söï maâu thuaån giöõa höõu phaùp vaø naêng bieät). mere discrimination is the hare’s horn, there Svasakshatkara (skt): Töï Chöùng—Inner are no real signs of selfhood.” —Ñaëc tính töï witness—Inner assurance—Self-realization— laø nguyeân nhaân, töùc laø thöïc tính. Trong Kinh The witness within—Self-attained assurance Laêng Giaø, Ñöùc Phaät daïy: “Phaân bieät suoâng of the truth, such as that of the Buddha (to cuõng gioáng nhö söøng thoû, chöù khoâng coù nhöõng realize enlightenment by oneself)—Töï thaân daáu hieäu thöïc söï cuûa töï tính.” giaùc ngoä hay ñaït ñöôïc chaân lyù nhö Ñöùc Phaät Svaka (skt): Ñaïi la haùn Thuù baùc ca. ñaõ töøng laøm. Svalaksana (skt): Töï Töôùng. Svastika (skt): Phaït Xa La—Hung Töï—Kim 1) Individuality, or individual marks which Cöông Chaáp—Phaït Xa La—Phöôïc Baïch distinguish one class of beings from La—Phaït Trieát Ña—Ba Phaùt Xa La—Phaït another; for instance, matter has its own Trieát Xa La—Good luck—Prosperity— characteristics as distinguished from Diamond club—The thunderbolt—Caùt töôøng mind, and mind from matter, etc.: Töï (chöõ Vaïn)—The svastika on Buddha’s breast, töôùng hay tính ñaëc thuø hay nhöõng töôùng one of the thirty-two marks. The symbol of traïng ñaëc thuø phaân bieät loaïi hieän höõu vôùi the all-conquering power of Buddha—Daáu caùc loaïi khaùc, ví duï, vaät chaát coù nhöõng kieát töôøng treân ngöïc cuûa Phaät, moät trong 32 ñaëc tính rieâng cuûa noù khaùc vôùi taâm, vaø töôùng haûo. Daáu hieäu cuûa söùc maïnh coù khaû taâm coù nhöõng ñaëc tính rieâng cuûa noù khaùc naêng cheá ngöï taát caû cuûa Phaät. vôùi vaät chaát, vaân vaân. Svatantrika-madhyamaka (skt): Trung Quaùn 2) Individuality, or particular, or personal as Töï Quaûn Toâng—A Sanskrit term for “Middle contrast with general or common: “Töï Way Autonomy School.” (Trung Quaùn Töï Töôùng” ñoái laïi vôùi “Coäng Töôùng”. Quaûn Toâng). One of the two main divisions of ** See Two forms (characteristics) of the the Madhyamaka tradition, according to bhutatathata. Tibetan doxographers (the other being

Svalakshana-sunyata (skt): Emptiness of Prasangikas). Its founder is considered by selfhood—Töi Töôùng Khoâng—Khoâng cuûa töi tradition to have been Bhavya (490-570), who töôùng—See Emptiness of selfhood. is said to have favored the use of autonomous Svamivacana (skt): Baùt Chuyeån Thanh—This (svatantra) syllogism in addition to the dialect is one of the eight cases of nouns in of Nagarjuna and Buddhapalita. According to

Tibetan commentaries, he claimed that a Swastika (skt): Svastika—Ueá Khö A Taát Ñeå Madhyamaka philosopher should be able to Ca—Kieát töôøng—The revolving cross—The formulate a thesis and develop an term “Swastika” is Sanskrit term derives from epistemology. Tsongkhapa contends that a prefix “Sw,” meaning good or well, and the key difference between the two divisions of verb “asti,” means “to be.” It symbolizes the Madhyamaka is that the Svatantrikas accept ceaseless activity of the universal life inherent existence conventionally, but principle evolving the cosmos. This is an Prasangikas deny it both ultimately and ancient solar symbol of well-being and good conventionally—Töø Baéc Phaïn duøng ñeå chæ fortune. The ancient sign of the Swastika is “Trung Quaùn Töi Quaûn Toâng.” Moät trong hai interpreted in Buddhism as a symbol of the phaân chi chính cuûa tröôøng phaùi Trung Quaùn. wheel of Buddhist teaching, and in Zen it Theo truyeàn thoáng ngöôøi ta xem Bhavya laø vò symbolizes the “seal of the Buddha-mind.” It saùng laäp ra phaân chi naøy, ngöôøi thích duøng is often found on Buddhist monasteries and tam ñoaïn luaän töi quaûn beân caïnh söi bieän temples—Töø “Swastika” laø Phaïn ngöõ laáy töø chöùng cuûa caùc ngaøi Long Thoï vaø tieáp ñaàu ngöõ “Sw” coù nghóa laø toát laønh, vaø Buddhapalita. Theo bình luaän Taây Taïng, ñoäng töø “asti” coù nghóa “laø nhö vaäy.” Teân chöõ Bhavya tuyeân boá raèng moät nhaø trieát hoïc Vaïn, töôïng tröng cho söi vaän chuyeån (sinh Trung Quaùn coù theå trình baøy coù heä thoáng moät hoaït) khoâng ngöøng cuûa ñôøi soáng vaø vuõ truï. luaän ñeà vaø khai trieån veà nhaän thöùc luaän. Toâng Ñaây laø daáu hieäu maët trôøi thôøi coå töôïng tröng Khaùch Ba laïi tranh luaän raèng söi khaùc bieät chuû cho giaøu coù vaø may maén. Noù cuõng töôïng yeáu giöõa hai phaân chi cuûa tröôøng phaùi Trung tröng cho phaùp luaân trong Phaät giaùo, vaø trong Quaùn laø Svatantrikas chaáp nhaän coù söi hieän nhaø Thieàn noù coù nghóa laø “Phaät taâm aán.”. Daáu höõu öôùc leä, nhöng Prasangikas choái boû caû hai hieäu naøy thöôøng ñöôïc thaáy treân caùc tònh xaù thöù baûn chaát toái haäu cuûa thöïc taïi vaø thöïc taïi hay chuøa chieàn. öôùc leä (hay hieän höõu öôùc leä). Swear (v): Theà nguyeàn—Chöûi theà—Theä Svati (skt): Nistya—Khaùng—Name of one of Nguyeän—To vow—To swear. the twenty eight constellations—See Twenty 1) Devoted Buddhists should be issued from eight constellations. the realm of the Buddha-teaching, always Svayambhu (skt): Töi nhieân—Natural. accomplish the preservation of the Svayambhuvah (skt): Buddha-teaching, vow to sustain the 1) Töi Nhieân Thaønh Phaät Ñaïo—Thaønh Phaät lineage of Buddhas, be oriented toward baèng töi löïc—To become Buddha by rebirth in the family of Buddhas, and seek one’s own power—Independent of omniscient knowledge: Phaät töû chaân Buddhahood. thuaàn theä nguyeän töø Phaät giaùo maø

sanh, 2) Voâ Sö Giaû: Baäc töï hieän höõu, moät trong hoä trì chaùnh phaùp, chaúng ñeå döùt Phaät nhöõng danh hieäu cuûa Ñöùc Phaät—Self- chuûng, ñeå sanh vaøo nhaø nhö Lai caàu nhöùt existing one, one of the epithets of the thieát trí. Buddha. 2) The forty-eight vows of Amitabha to save Sve (p): Tomorrow (adv)—Ngaøy mai. all beings: Töù Thaäp Baùt Nguyeän—Boán Swaha (skt): Taùt ba ha. möôi taùm lôøi theä nguyeän cöùu ñoä chuùng Swallow and drown oneself in the sea of sanh cuûa Ñöùc Phaät A Di Ñaø—See Forty- sorrow: Traàm luaân khoå haûi. eight vows of Amitabha. Swallow insult: Nuoát nhuïc.

Swear to fall into one of the three They are—Queùt nhaø coù naêm coâng ñöùc (Trong unwholesome destinies: Theà seõ bò rôi vaøo Tyø Naïi Da Taïp Söï, Phaät noùi vôùi caùc vò Tyø moät trong ba ñöôøng döõ—Under no Kheo raèng, phaøm laøm ngöôøi queùt nhaø coù naêm circumstances, a Bhiksu or Bhiksuni swears to ñieàu lôïi hôn caû: fall into one of the three unwholesome 1) To purify our own mind: Taâm mình trong destinies. If he or she does so, he or she saïch. commits an Expression of Regret Offense— 2) To help purifying other people's minds: Trong baát cöù tröôøng hôïp naøo, Tyø Kheo vaø Tyø Laøm cho taâm ngöôøi ñöôïc trong saïch. Kheo Ni khoâng theå naøo theà seõ bò rôi vaøo moät 3) To cause all the Devas to have joy: Laøm trong ba ñöôøng döõ. Neáu laøm nhö vaäy laø vò aáy cho chö Thieân hoan hyû. phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt 4) To plant good karma: Vun troàng chính loà saùm hoái). nghieäp. Swear by all the gods: Call ghosts ans spirits 5) After death will be reborn as a Deva: Sau to witness—Xin quyû thaàn chöùng minh. khi meänh chung ñöôïc sanh leân coõi Trôøi. Swearer (n): Ngöôøi theà thoát. Sweepings: Garbage—Phaán taûo. Swearer, Donald K. (1934 -): American Sweeping away false ideas: Ñaøo thaûi taø buddhologist, one of the leading figures on kieán—Pheá boû—To eliminate—The fourth of Theravada Buddhism in Southeast Asia. He the five periods of Buddha's teaching, received his Ph. D. from Princeton University according to T'ien-T'ai, i.e. the sweeping in 1967, and is currently a Professor of away of false ideas, produced by appearance, Religion at Swarthmore College in with the doctrine of the Void, or the reality Pennsylvania. His publications include studies behind the seeming—Ñaây laø thôøi thöù tö trong of classical Theravada, cross-cultural studies, naêm thôøi giaùo thuyeát cuûa Ñöùc Phaät, theo toâng and contemporary Buddhist movements in Thieân Thai thì ñaây laø giai ñoaïn ñaøo thaûi Southeast Asia—Nhaø Phaät giaùo hoïc ngöôøi nhöõng taø kieán hay tình caûm chaáp tröôùc beân Myõ, moät trong nhöõng nhaân vaät haøng ñaàu cuûa ngoaøi baèng lyù "khoâng.". tröôøng phaùi Theravada ôû Ñoâng Nam AÙ. OÂng Sweeping garbage: Phaån taûo—Queùt. ñaäu Tieán Só Trieát taïi ñaïi hoïc Princeton vaøo Sweet: Ngoït ngaøo. naêm 1967, vaø hieän taïi laø giaûng sö Toân giaùo Sweet dew: Amrta (skt)—Amrta (skt)—Toâ hoïc taïi tröôøng ñaïi hoïc Swarthmore thuoäc tieåu Ñaø—Toâ Ma (soma)—Cam Loä. bang Pennsylvania. Saùch xuaát baûn cuûa oâng 1) Sweet dew: Söông Ngoït. bao goàm nhöõng nghieân cöùu veà tröôøng phaùi 2) Ambrosia: Phaán Ong (phaán hoa do ong Theravada coå ñieån, nghieân cöùu veà söï pha troän tích tuï trong toå ñeå aên). ña vaên hoùa, vaø nhöõng phong traøo Phaät giaùo 3) Wine of gods: The alcoholic drink

made ñöông thôøi trong vuøng Ñoâng Nam AÙ. from the plant named “Soma” and Swearword (n): Lôøi noùi chöôi theà. formerly offered to the Brahminical Sweat (n & v): Ñoå moà hoâi. gods—Thaàn Töôu—Moät loaïi thöùc uoáng coù Sweat under one’s armpit: Ñoå moà hoâi röôïu laøm töø moät loaïi caây maø tröôùc ñaây naùch—See Five signs of decay of people ñöôïc duøng ñeå teá leã Phaïm Thieân. when approaching death. 4) The nectar (water) of immortality: The Sweep the floor: Taûo Ñòa—To sweep the nectar from heaven—Nöôùc (maät) Baát Töû. floor, or ground, an act to which the Buddha is 5) Deva-wine—The nectar of gods. There said to have attributed five kinds of merit. are four kinds—Thieân Töôu (röôïu trôøi):

a) Green Ambrosia: Thanh Cam Loä. Swindle and deceive the white-robed: Löøa b) Yellow Ambrosia: Hoaøng Cam Loä. ñaûo vaø gaït gaãm haøng baïch y. c) Red Ambrosia: Hoàng (Xích) Cam Loä. Swindler: keû löøa ñaûo. d) White Ambrosia: Baïch Cam Loä. Swine (n): Con heo Sweet dew of immortality: Baát töû cam loä—A Sword (n): Thanh göôm. baptismal water of the Shingon—Moät loaïi Sword of Buddha-truth: Göôm trí hueä— nöôùc duøng trong leã quaùn ñaûnh cuûa Chaân Phaùp Kieám—Able to cut off the functioning Ngoân toâng. of delusions—Löôõi kieám chaân lyù chaët ñöùt heát Sweet Dew True Words: Cam Loä Thuûy Chaân söï hoaït ñoäng cuûa phieàn naõo. Ngoân (Chuù Cam Loä Thuûy). Sword of knowledge: Trí Ñao—Knowledge Sweet sound: Myõ AÂm. like a sword—Löôõi kieám trí tueä. Trí tueä cuûa 1) Beautiful, and admirable sound: Dieäu ngöôøi tu saéc beùn nhö löôõi kieám (coù khaû naêng AÂm—Tieáng noùi toát. chaët ñöùt khoå ñau phieàn naõo). 2) A king of Gandharvas, or Indra’s Sword of wisdom: Prajnakhadga (skt)—Tueä musicians: Myõ AÂm Caøn Thaùt Baø—Vua kieám hay Göôm trí hueä—The sword of cuûa loaøi Caøn Thaùt Baø. wisdom which cuts away delusion and passion 3) Name of the son of Sudhira and Sumitra, and severs the link of transmigration—Trí tueä converted by Ananda: Teân cuûa con trai coù theå caét ñöùt moïi duïc voïng phieàn naõo nhaèm cuûa Sudhira vaø Sumitra, ngöôøi quy-y ñaàu döùt tuyeät ñöôøng sinh töû luaân hoài neân goïi laø Phaät theo A Nan Ñaø. kieám hueä. Sweetness: Cam Myõ hay söï ngoït ngaøo—This Sycamore (n): Caây sung. is one of the eight waters of merit and virtue Syllogism: Tam ñoaïn luaän (tieàn ñeà—tieåu ñeà or eight kinds of water of virtues, or eight vaø keát luaän). virtues. It is said that these are characteristics Syllogism assuming that all things are real: of water in the lakes and ponds in the Pure Töï Hieän Löôïng—A syllogism assuming that Land of Amitabha Buddha—Ñaây laø moät trong all things are real, i.e. a vase or garment is taùm coâng ñöùc ñöôïc ví vôùi taùm taùnh cuûa nöôùc. real, and not made up of certain elements— Ngöôøi ta noùi ñaây laø taùnh ñaëc thuø cuûa nöôùc Töï hieän löôïng laø do söï khôûi daäy caùi taâm phaân trong nhöõng ao hoà nôi coõi Tònh Ñoä cuûa Ñöùc bieät cho raèng vaïn höõu laø thaät, thí duï nhö caùi Phaät A Di Ñaø—See Eight kinds of water of bình caùi aùo laø caùi bình caùi aùo, chöù khoâng phaûi virtues, or eight virtues, and Eight virtues of do töù ñaïi hôïp thaønh. ** See Nyayapravesa water. Sastra. Swift (active) and enlightened nature and Syllogisms in Buddhist logic: There are eight roots: Caên taùnh nhanh nheïn saùng suoát— kinds of syllogisms in Buddhist logic—Coù Nature and roots should be active (swift) and taùm

phaùp moân hay taùm lyù luaän khoân ngoan enlightened. This is one of the five basic trong lyù luaän Phaät giaùo—See Eight kinds of characteristics of any Zen cultivators—Ñaây laø syllogisms in Buddhist logic. moät trong naêm ñöùc taùnh caên baûn cuûa ngöôøi tu Sylvain Levi: One of the most famous French thieàn—See Five basic characteristics of any Buddhist scholars in the nineteenth century, Zen cultivators. according to Prof. Bapat in the Twenty-Five Swimming float: Floating bag—Lifebuoy— Hundred Years of Buddhism, Sylvain Levi Phuø nang (phao cöùu caáp). who rendered unique service to studies in Swindle (v): Löøa ñaûo—To deceive. Sanskrit Buddhism. He was endowed with a

profound knowledge of the Chinese, Tibetan contained in Vasubandhu's Bhasya on the and Kuchean languages, which enabled him Madhyanta-vibhaga-sutra of Maitreya. These to give the first critical editions of a number works illuminated a dark period of Buddhist of Mahayana texts. In 1892 he published, for history and many eminent scholars like the first time, the first chapter of the Poussin, Stcherbatsky and others became "Buddhacarita" and in the same year interested in the study of Yogacara which was discovered two Chinese translations of the final phase of Buddhist philosophy in "Milinda-panha. In 1905, he came to Nepal, India—Moät trong nhöõng hoïc giaû Phaät giaùo explored its libraries anew and wrote his ngöôøi Phaùp raát noåi tieáng vaøo theá kyû thöù 19, famous "Le Nepal." In 1907, he wrote a theo giaùo sö Bapat trong Hai Ngaøn Naêm critical study of Divyavadana and, in 1911, Traêm Naêm Phaät Giaùo, thì Sylvain Levi laø published fragments of Buddhist texts in the ngöôøi coù coâng lao ñaëc bieät trong vieäc nghieân Kuchean language. In 1912, he wrote an cöùu Phaät giaùo qua tieáng Phaïn. OÂng coù kieán important work on Dhammapada recensions. thöùc thaâm saâu veà tieáng Trung Hoa, Taây Taïng During the same period, he published the vaø Kuchean, nhôø ñoù oâng coù theå cho xuaát baûn Satapancasatika-stotra and in 1912 moät soá kinh saùch cuûa Phaät giaùo Ñaïi Thöøa. discovered a legend of the Karuna-pundarika Naêm 1892, oâng cho xuaát baûn laàn ñaàu tieân, in the Tokharian language. In 1918, he chöông ñaàu cuûa boä Phaät Sôû Haønh Taùn vaø brought out with Th. Stcherbatsky the first cuõng trong naêm naøy, oâng tìm ñöôïc hai baûn Kosasthana of Yasomitra's Sphutartha and in dòch tieáng Trung Hoa cuûa boä Di Lan Ñaø Vaán the following year he discovered the Ñaïo. Naêm 1905 oâng ñeán Neùpal, luïc tìm trong Nairatmya-pariprccha. He also discovered the caùc thö vieän ôû ñaây moät laàn nöõa vaø vieát neân Mahakarma-vibhanga, a Sanskkrit version of cuoán "Le Neùpal" noåi tieáng cuûa oâng. naêm the Cula-kamma-vibhanga-sutta of the 1907, oâng vieát moät baøi nghieân cöùu quan troïng Majjhima-nikaya, and published it with its veà boä Divyavadana vaø naêm 1911, oâng cho in Chinese version in 1932. During 1929-31 he moät soá ñoaïn trong kinh thö Phaät giaùo baèng published with Prof. J. Takakusu three books tieáng Kuchean. naêm 1912, oâng vieát moät cuoán of Hobogirin, and an encyclopedic dictionary saùch quan troïng veà nhöõng choã duyeät söûa of Chinese Buddhist terms, which trong Kinh Phaùp Cuù. Trong thôøi gian naøy oâng unfortunately remained incomplete on xuaát baûn boä Satapancasatika-stotra, vaø vaøo account of the Second World War. Sylvain

naêm 1912 oâng phaùt hieän moät truyeän coå tích Levi's greatest discovery was the Sanskrit thuoäc Bi Hoa Kinh trong ngoân ngöõ Tokharian. texts of the Vijnanavada of Buddhism while Naêm 1918 cuøng vôùi Th. Stcherbatsky, laàn ñaàu that of the Mahayanasutralankara was a tieân oâng cho xuaát baûn taäp Kosasthana trong milestone in Mahayana studies. His edition of boä Yasomitra's Sphutartha, vaø qua naêm sau this text with a French translation and an oâng laïi tìm thaáy boä Nairatmya-pariprccha. exposition of Vijnapada appeared in 1907. OÂng coøn phaùt hieän ra boä Mahakarma- His major discovery was the twin texts, the vibhanga, moät baûn dòch ra tieáng Phaïn cuûa boä Vimsatika and the Trimsatika with their Phaän Bieät Caên Boản Nghieäp Kinh thuoäc Kinh commentaries, which he published in 1925. In Trung Boä vaø ñaõ cho xuaát baûn cuoán saùch naøy 1934 he edited with S. Yamaguchi the vôùi caùc baûn dòch ra tieáng Trung Hoa vaøo naêm Mahayana-vibhaga-tika, a systematic 1932. Trong khoaûng thôøi gian 1929-1931, exposition, of the Yogacara-Vijnaptivada as cuøng vôùi giaùo sö Junjiro Takakusu, oâng ñaõ

xuaát baûn 3 taäp saùch cuûa Hobogirin vaø moät one—Daáu aán phoå quaùt taâm Phaät trong cuoán Töø Ñieån Baùch Khoa veà caùc thuaät ngöõ moïi chuùng sanh. Phaät giaùo baèng tieáng Trung Hoa, tieác thay 2) The seal on a Buddha's heart, or breast; cuoán töø ñieån naøy chöa hoaøn taát thì xaûy ra the Svastika: Chöõ "Vaïn" treân ngöïc cuûa cuoäc theá chieán thöù hai. Söï phaùt hieän lôùn nhaát Phaät. cuûa Sylvain Levi laø nhöõng kinh saùch tieáng Symbol Circle: Samaya-mandala (skt)—Tam Phaïn cuûa Duy Thöùc Toâng, coøn vieäc phaùt hieän Ma Da Maïn Ñaø La—The Symbol Circle is ra baûn tieáng Phaïn cuûa boä Ñaïi Thöøa Trang the circle of the same assembly represented Nghieâm Kinh laø moät söï kieän quan troïng by symbols or an article possessed by each. trong vieäc nghieân cöùu veà Ñaïi Thöøa. Naêm Samaya in Sanskrit means the "original 1907, oâng cho xuaát baûn boä kinh naøy vôùi moät vows," but here it is represented by an article baûn dòch baèng tieáng Phaùp vaø moät baøi giôùi borne by each—Tam Ma Da Maïn Ñaø La laø thieäu veà Duy Thöùc toâng. Moät phaùt hieän quan voøng troøn cuûa cuøng hoäi chuùng naày ñöôïc bieåu troïng khaùc cuûa oâng laø boä ñoâi Nhò Thaäp Tuïng thò baèng nhöõng duïng cuï töôïng tröng cho moãi vaø Tam Thaäp Tuïng cuøng vôùi caùc baûn luaän vò. Tam Ma da trong Phaïn ngöõ coù nghóa laø giaûi veà hai boä saùch naøy, ñöôïc oâng cho xuaát "baûn theä," nhöng ñöôïc trình baøy baèng vaät tieâu baûn vaøo naêm 1925. Naêm 1934, cuøng vôùi S. bieåu cho moãi vò caàm tay—See Four kinds of Yamaguchi, oâng cho xuaát baûn Trung Bieän Mandala. Phaân Bieät Tuïng, moät baûn vaên trình baøy coù heä Symbols of the five elements: Nguõ Ñaïi thoáng veà Du Giaø Duy Thöùc toâng nhö ñöôïc Hình—Bieåu tröng cuûa naêm yeáu toá lôùn. thaáy trong boä Thích cuûa ngaøi Theá Thaân veà 1) Earth as square: Ñaát hình vuoâng. cuoán Trung Bieän Phaân Bieät Kinh cuûa ngaøi Di 2) Water round: Nöôùc hình troøn. Laëc. Caùc taùc phaåm naøy roïi saùng cho moät thôøi 3) Fire triangular: Löûa hình chöõ nhaät. kyø taêm toái cuûa lòch söû Phaät giaùo vaø nhieàu hoïc 4) Wind half moon: Gioù hình baùn nguyeät. giaû xuaát chuùng nhö Poussin, Stcherbatsky, vaø 5) Space is the combination

of the other nhöõng ngöôøi khaùc trôû neân quan taâm ñeán vieäc four: Hö khoâng bao goàm taát caû caùc hình nghieân cöùu Du Giaø Haønh Toâng hay Duy Thöùc treân. Toâng voán laø giai ñoaïn sau cuøng cuûa trieát lyù Symbols and manual signs: Samaya-jnana- ñaïo Phaät taïi AÁn Ñoä. mudra (skt)—Tam Muoäi Da AÁn—See Four Symbol (n & v): wisdom symbols of the Shingon cult. 1) Mudra (skt)—Bieåu töôïng (daáu hieäu)— Symbolical (a): Töôïng tröng. Stamp—Approval—Assurance—Symbolical Buddha: A Buddha made of Emblem—Proof—Seal—Sign— incense and burnt—AÁn Phaät. Symbol—Manual signs indicative of Symbolics (n): Bieåu töôïng hoïc. various ideas—See Mudra. Symbolism (n): Tính chaát töôïng tröng. 2) Lakshanasvabhava (skt)—Sign—Töôùng Symbolist (n): Ngöôøi xöû duïng bieåu töôïng. Töï Taùnh—Daáu hieäu hay caùi töôïng Symbolization (n): Söï töôïng tröng cho. tröng—See Seven types of self-nature. Symbolize (v): Tieâu bieåu cho. Symbol on a Buddha's breast: Svastika Symbology (n): Bieåu töôïng hoïc. (skt)—Phaät Taâm AÁn. Sympathetic (a): Trìu meán. 1) Buddha mind seal: Mind-seal of the Sympathetic understanding: Caûm thoâng. Buddha (the full lotus posture)—The stamp of universal Buddha-heart in every

Sympathize with (s.o., s.o's feelings): Be in sympathy with (s.o., s.o's feelings)—Caûm thoâng. Sympathy (n): Thieän caûm. Synagogical (a): Thuoäc hoäi ñöôøng (Do Thaùi). Synagogue (n): Thaùnh ñöôøng Do Thaùi giaùo. Synchronous offering: Ñaúng Cuùng—Synchronous offering, i.e. the simultaneous beginning of a meal when the master of ceremonies cries that the meal is served— Ñaúng Ñaéc hay nghi thöùc aên cuûa chö Taêng. Sau khi thöùc aên ñöôïc phaân phoái baèng nhau thì vò Duy Na hay vò sö chuû leã xöôùng caâu "Ñaúng Buddha's words—Phaät Ngoân: Cuùng" roài thì chö Taêng môùi baét ñaàu aên. Syncretism (n): Chuû nghóa hoøa ñoàng toân giaùo. Of all dharmas, mind is the forerunner, mind Syncretist (n): Ngöôøi theo chuû nghóa hoøa is chief. We are what we think, we have ñoàng toân giaùo. become what we thought (what we are today Syncretistic (a): Coù tính caùch hoøa ñoàng toân came from our thoughts of yesterday). If we giaùo. speak or act with a deluded mind or evil Synod (n): Coâng nghò—Thöôïng hoäi ñoàng. thoughts, suffering or pain follows us, as the Synodal (a): Thuoäc veà hoäi nghò. wheel follows the hoof of the draught-ox: Synonymous (a): Ñoàng nghóa. Trong caùc phaùp, taâm daãn ñaàu, taâm laø chuû, Synthesis (n): Toång hôïp. taâm taïo taùc taát caû. Neáu ñem taâm oâ nhieãm noùi System of monastic education: Heä thoáng naêng hoaëc haønh ñoäng, söï khoå seõ theo nghieäp giaùo duïc Phaät giaùo. keùo ñeán nhö baùnh xe laên theo chaân con vaät Systematic (a): Thuoäc veà heä thoáng—Coù heä keùo xe (Dhammapada 1). thoáng. Systematic attention: Yonisomanasikara Of all dharmas, mind is the forerunner, mind (p)—Nhö lyù taùc yù—Systematic attention is chief. We are what we think, we have literally means "doing-in-the-mind." It become what we thought. If we speak or act requires constant awareness of the things that with a pure mind or thought, happiness and one meets with in everyday life. "Yoniso" is joy follows us, as our own shadow that never a Pali term which means "by-way-of-womb" leaves: Trong caùc phaùp, taâm daãn ñaàu, taâm instead of only on the surface. Therefore, laøm

chuû, taâm taïo taùc taát caû. Neáu ñem taâm systematic attention means a radical or thanh tònh taïo nghieäp noùi naêng hoaëc haønh reasoned attention—Nhö lyù taùc yù coù nghóa laø ñoäng, söï vui seõ theo nghieäp keùo ñeán nhö “laøm ôû trong taâm.” Nhö lyù taùc yù ñoøi hoûi haønh boùng vôùi hình (Dhammapada 2). giaû phaûi thöôøng xuyeân tænh giaùc treân nhöõng ñoái töôïng maø mình gaëp trong cuoäc soáng haèng Wearing a yellow saffron robe with an ngaøy. Theo chöõ Pali, “Yoniso” coù nghóa laø impure mind. What will the robe do if baèng ñöôøng ruoät, thay vì chæ treân beà maët noâng truthfulness is lacking and discipline or self- caïn. Do ñoù, nhö lyù taùc yù laø söï chuù yù trieät ñeå control is denied?: Maëc aùo caø sa maø khoâng hay söï chuù yù hôïp lyù. rôøi boû nhöõng ñieàu ueá tröôïc, khoâng thaønh thaät

khaéc kyû, thaø chaúng maëc coøn hôn Better bend than break: Nhu thaéng cöông, (Dhammapada 9). nhöôïc thaéng cöôøng. Better go round than fall into the ditch: Thaø ñi He who drops all stain, stands on virtue, voøng maø ñeán ñích coøn hôn ñi thaúng maø teù hoá. learns discipline and speaks the truth. Then the yellow robe will fit him: Rôøi boû nhöõng Tieàn baïc nhö nöôùc trieàu leân xuoáng: Money is ñieàu ueá tröôïc, giöõ gìn giôùi luaät tinh nghieâm, like the tide which ebbs and flows. khaéc kyû vaø chaân thaønh, ngöôøi nhö theá ñaùng maëc aùo caø sa (Dhammapada 10). The fortune-teller talks in the dark: Thaày boùi noùi ñui. Proverbs—Chaâm Ngoân: If you have plenty of money, better give Who keeps company with the wolf will learn alms; don’t spend it on fortune-telling lest you to howl: Gaàn möïc thì ñen, gaàn ñeøn thì saùng. would live with worries: Thöøa tieàn thöøa baïc neân cho, ñöøng coù xem boùi theâm lo vaøo mình. Who laughs the last will laugh the loudest: Cöôøi ngöôøi chôù khaù cöôøi laâu, cöôøi ngöôøi hoâm Honors and position are like a cake in the tröôùc hoâm sau ngöôøi cöôøi. picture; wealth and possessions are like a dream: Coâng danh baùnh veõ, sang giaøu chieâm Who sows the wind will reap the whirlwind: bao. Gieo gioù gaët baõo. When you are in Rome, do as Roman do: When eating a fruit, think of the person who Nhaäp giang tuøy khuùc, nhaäp gia tuøy tuïc. planted the tree: AÊn traùi nhôù keû troàng caây.

When you can’t get what you like, you must Nice words do not cost anything, so choose like what you have: Khoâng neân ñöùng nuùi naøy words that can please one another’s ears: Lôøi troâng nuùi noï. noùi chaúng maát tieàn mua, löïa lôøi maø noùi cho vöøa loøng nhau. When wine is in wit is out: Röôïu vaøo lôøi ra. To become a teacher, one must respect one’s Where there’s a will, there’s a way: Coù chí teacher first: Troïng thaày môùi ñöôïc laøm thaày. thì neân. When you enter a river, follow its shapes; Where the goat is fettered she must browse: when you enter a house, follow the rules of Ta veà ta taém ao ta, duø trong duø ñuïc ao nhaø that house: Nhaäp giang tuøy khuùc, nhaäp gia tuøy vaãn hôn. tuïc.

Better an egg today than a hen tomorrow: Thaø We bear other people’s troubles lightly: Muoái raèng ñöôïc seû treân tay, coøn hôn ñöôïc höùa treân maây ñoå loøng ai naáy xoùt. haïc vaøng. We have gone too far to draw back: Troùt Before you make a friend, eat a bushel of salt with phoùng lao phaûi theo lao. him: Thöùc ñeâm môùi

bieát ñeâm daøi, ôû laâu môùi bieát loøng ngöôøi dôû hay.

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