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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

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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

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Anaheim, California Thaùng 11, naêm 2007 Thieän Phuùc

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

Thieän Phuùc

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

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

Note on Language and Abbreviations

(A) Languages: (B) Abbreviations

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

Other signs of reference.

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

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III. Sanskrit/Pali—Phaïn & Ba Li

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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 AÙi Luaän: Talk of love or desire

B Baûo ngöôøi ñoát giaáy tieàn vaøng maõ cho ngöôøi cheát: Tell people to burn paper money for the deceased Boá Ma: Terrorizing Demons

C

Chaêm soùc ñeä töû cuûa chính mình, maø khoâng chaêm soùc hoaëc töø choái chaêm soùc nhöõng ñeä töû khaùc: Take care of one's disciples

Chaân thöïc: Tattvam

Chaân thöïc trí: Tattvajnana

Chaáp nhieãm: Taint interrelated to attachment

Chæ Quaùn Thaäp Ñònh: Ten fields of concentration

Chuù (maät chuù): Tantra

D

Dò sanh taùnh chöôùng: Take the seeing for the real

Duy Thöùc Hoïc: Teaching of the nature of the eight consciousness

Duyeân Chaân Nhö Thieàn: Tathatalambanam

Ña La: Tala

Ña La Boà Taùt: Tara Bodhisattva

Ña Ma La Baït Chieân Ñaøn Höông: Tamalapattra-candana-gandha

Ña Vaên Thieân Vöông: Tamonten

Ñaïi An Thieàn Sö: T'a-An Zen master

Ñaïi Boà Taùt noùi möôøi phaùp: Ten kinds of teaching expounded by Great Enlightening

Beings

Ñaïi Ñoàng: Ta-Tung Zen Master
Ñaïi Haûi Thaäp Töôùng: Ten aspects of the ocean
Ñaïi Hieàn: T'a-Hsien
Ñaïi Hueä Toâng Caûo: Ta Hui Zong Kao
Ñaïi Mai Phaùp Thöôøng: Ta Mei Fa Chang
Ñaïi Nieân Cö Só: Ta Nien
Ñaïi Phöông Quaûng Nhö Lai Bí Maät Taïng Kinh: Tathagata-Garbha-Sutra
Ñaøm Loan: T'an Luan
Ñaøm Thaïnh Vaân Nham: T'an Sheng Yun Yan
Ñan Haø: Tan-Hsia Zen Master
Ñan Haø Töû Thuaàn: Tan Xia Zhi-Chun
Ñao Lôïi Thieân: Tavatimsa
Ñaïo An: Tao-An
Ñaïo Chaân: T'ao-Chen
Ñaïo Chieâu: T'ao-Chiao
Ñaïo Hueä: Tao-Hui Zen Master
Ñaïo Khieâm: Tao-Chien Zen Master
Ñaïo Laâm: Tao-Lin
Ñaïo Nguyeân: Tao-Yuan
Ñaïo Sinh: Tao-Sheng
Ñaïo Thieàn: T'ao Ch'an Zen Master
Ñaïo Tín: Tao-Hsin
Ñaïo Tuyeân: T'ao Hsuan
Ñaïo Öng: Tao-Ying
Ñieän thoaïi: Telephone
Ñieàu ngöï: Tame and control
Ñieàu Phuïc Voïng Taâm: Tame the deluded mind
Ñoaùn vaän meänh: Tell people's fortunes
Ñöùc Sôn Tuyeân Giaùm: Te-Shan-Hsuan-Chien
Ñöùc Thieàu: Te-Shao Zen Master
Ñöùng veà phía naøo: Take side
G
Giaø Nan: Tests for applicants for full orders
Giaû ñaúng löu: Temporal fate
Giaûi Caûnh Thaäp Phaät: Ten forms of Buddha
Giaùo hoùa chuùng sanh: Teaching sentient beings
Giaùo Thoï Thieän Tri Thöùc: Teaching Spiritual Advisor
Giôùi Luaät Maät Toâng: Tantric precepts

Giôùi ngoaïi giaùo: Teachings relating not only to the trailokya, but also the immortal realms

Giôùi noäi giaùo: Teachings relating to the trailokya

Giôùi Sö: Teacher of the discipline

H Haøm Ña Nghóa: Terms with several meanings Hoùa Cheá Nhò Giaùo: Teaching and discipline

Hoûa Tuï Phaät Ñaûnh: Tejorasi-Cakravarti Hoïc moân hoïc cuûa theá tuïc: Take a course of study with the worldly subjects Höõu Thuyeát Voâ Haønh: Talk without practice

K Keå chuyeän daâm duïc: Tell stories of sexual relations Khoâng Giaùo: Teaching of unreality Khoâng moân: Teaching of the immaterial Khoâng töï loä baèng hình töôùng vaø aâm thanh: Tell neither by a visible sign nor by a sound Khoâng töï loä baèng hình töôùng maø baèng nghe aâm thanh: Tell not by a visible sign, but through hearing a sound Kim Cang Thöøa: Tantrayana Kyù taâm: Teaching the Dharma in regard to telling of thought

L Laõo giaùo: Taoism Laáy maïng soáng cuûa ngöôøi khaùc: Take the life of another person Lôøi daïy cuûa Ñöùc Phaät: Teaching of the Buddha Lôïi duïng caùc toå chöùc töø thieän: Take advantage of charitable organizations Löôõi neám vò: Tasting a taste-object with the tongue Ly Caáu Ñòa: Taint interrelated to the persisting attraction of the cause of pain and pleasure

M

Maät Giaùo: Tantric Buddhism

Minh khaûo: Testing conditions of a clear nature

Möôøi aùc nghieäp: Ten evil deeds (acts)

Möôøi AÁn Cuûa Chö Ñaïi Boà Taùt: Ten kinds of definitive mark of Great Enlightening Beings

Möôøi Ba La Maät Cuûa Chö Ñaïi Boà Taùt: Ten transcendent ways possesed by Great Enlightening Beings

Möôøi Baát Hoaïi Tín Cuûa Chö Boà Taùt: Ten kinds of indestructible faith of Great Enlightening Beings

Möôøi Baát Khaû Tö Nghì Cuûa Chö Ñaïi Boà Taùt: Ten kinds of inconceivability of Great

Enlightening Beings

Möôøi Baát Khoâng: Ten kinds of fruitfulness

Möôøi Baát Phoùng Daät: Ten kinds of nonindulgence

Möôøi Baát Thieän Nghieäp Ñaïo: Ten unwholesome courses of action

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X Xuùc Traàn: Tactile object

Y

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innumerable things, purity and pollution; that

T it is just this mind that is the authentic original awakened mind of Buddha. Where else will you go to find it? I've spent the last thirty years here on Mount Kui, eating

Kui-Shan's rice, shitting Kui-Shan's shit, but not practicing Kui-Shan's Zen! I just mind an old water buffalo. If he wanders off the road into T'a-An Zen master: Ñaïi An Thieàn Sö—Zen the grass then I pull him back by his nose ring. If he eats someone else's rice shoots Master T'a-An was born in 793 in Fu-Chou (in then I use the whip to move him away. After modern Fu-Jian Province), was a disciple of Zen such long training period he's become very master Bai-Zhang—Zen Master T'a-An—Thieàn lovable, and he obeys my words. Now he Sö Ñaïi An sanh naêm 793 taïi Phöôùc Chaâu (baây giôø pulls the Great Vehicle, always staying where thuoäc tænh Phuùc Kieán), ñeä töû cuûa Baù tröôïng. I can see him the whole day through, and he * When T'a-An met Bai-Zhang, he bowed and can't be driven away: Sö thöôïng ñöôøng daïy asked: "This student seeks to know Buddha. chuùng: "Caû thaûy caùc ngöôi ñeán Ñaïi An naày How can I do so?" Bai-Zhang said: "It's like tìm caàu caùi gì? Neáu muoán laøm Phaät, caùc riding the ox looking for the ox." T'a-An said: ngöôi töï laø Phaät. Sao laïi gaùnh Phaät sang nhaø "After finding it, then what?" Bai-Zhang said: beân caïnh tìm, luoáng töï nhoïc nhaèn? Ví nhö con "It's like riding the ox and arriving home." nai khaùt nöôùc maø chaïy theo aùnh naéng (aùnh T'a-An then asked: "How does one ultimately naéng gioáng nhö nöôùc, con nai laàm töôûng laø uphold and sustain this?" Bai-Zhang said: nöôùc caém ñaàu chaïy tìm), bieát bao giôø ñöôïc "It's like an oxherd who, grasping his staff, kheá hôïp. Caùc ngöôi muoán laøm Phaät, chæ caàn watches the ox so that he doesn't transgress khoâng coù nhöõng taâm ñieân ñaûo, vin theo, voïng by eating other people's sprouts and grain." töôûng, nghó aùc, caáu duïc, chaúng saïch cuûa Upon receiving this instruction T'a-An sought chuùng sanh, töùc caùc ngöôi laø Phaät chaùnh giaùc nothing further—Khi Ñaïi An gaëp Baù Tröôïng, môùi phaùt taâm, laïi ñeán choã rieâng naøo luaän baøn. leã baùi xong, sö thöa: "Con muoán caàu bieát Sôû dó, Ñaïi An naày ôû taïi nuùi Qui ba möôi naêm, Phaät, theá naøo laø phaûi?" Baù Tröôïng baûo: "Thaät aên côm nuùi Qui, ñaïi tieän nuùi Qui, maø khoâng laø ngöôøi cõõi traâu tìm traâu." Ñaïi An hoûi: "Sau hoïc thieàn nuùi Qui, chæ coi chöøng con traâu. khi bieát thì theá naøo?" Baù Tröôïng noùi: "Thì Neáu noù laïc ñöôøng hay vaøo trong coû, lieàn loâi nhö ngöôøi cõõi traâu veà ñeán nhaø." Ñaïi An laïi noù laïi. Neáu noù aên luùa maï cuûa ngöôøi, lieàn hoûi: "Chaúng bieát tröôùc sau gìn giöõ theá naøo?" ñaùnh ñaäp ñieàu phuïc noù. Ñaùng thöông ñaõ laâu Baù Tröôïng baûo: "Nhö ngöôøi chaên traâu caàm chòu ngöôøi raày raø, hieän giôø noù ñoåi thaønh con roi doøm chöøng khoâng cho noù aên luùa maï cuûa traâu traéng ñöùng tröôùc maët, troïn ngaøy hieän sôø ngöôøi." Sö nhôn ñaây laõnh hoäi yù chæ, chaúng ñi sôø ñuoåi cuõng chaúng ñi. tìm ñaâu nöõa. * Each one of you has a priceless treasure. * Kui-Shan T'a-An addressed the monks, There is light emanating from your eyes saying: "What are you all seeking from me by which illuminates mountains, rivers, and the coming here? If you want to become a great earth. There is light radiating from your Buddha, then you should know that you ears which apprehends all good and evil yourself are Buddha. Why are you running sounds. The six senses, day and night they around from place to place, like a thirsty deer emanate light and this is called the 'light chasing a mirage? When will you ever emanating samadhi.' You yourself can't succeed? You

want to be a Buddha, but you comprehend it, but it is reflected in the four won't recognize that your topsy-turvy great bodies. It is completely supported contradictory ideas; your deluded within and without, and never unbalanced. understandings; your mind which believes in

It's like someone with a heavy load on his this mountain have no ax with which to carve back, crossing a bridge made from a single it."—Hoøa Thöôïng Tuyeát Phong nhôn vaøo nuùi tree trunk, but never losing his step. And now löôïm ñöôïc moät nhaùnh caây hình gioáng con raén, if you ask what is it that provides this support ñeà treân löng moät caâu: "Voán töï thieân nhieân and where is it revealed, then I just say that chaúng nhôø baøo goït," gôûi taëng sö. Sö nhaän, not a single hair of it can be seen. No wonder noùi: "Ngöôi boån saéc ôû nuùi, vaãn khoâng veát dao the monk Zhi-Kong said: 'Searching inside buùa." and out you'll find nothing. Actions in the * A monk asked: "Where is Buddha?" T'a-An causational realm are a big muddle.' Take said: "Not apart from mind." The monk said: care!": Caû thaûy caùc ngöôi, moãi ngöôøi coù hoøn "Then what were the attainments of the ngoïc lôùn voâ giaù, töø cöûa con maét phoùng quang ancestors on Twin peaks?" T'a-An said: "In soi saùng nuùi soâng caây coû, töø cöûa loã tai phoùng the Dharma there is nothing attained. If there quang nhaän laõnh phaân bieät taát caû aâm thanh is anything to be attained, it is that nothing is laønh döõ, saùu cöûa ngaøy ñeâm thöôøng phoùng attained."—Coù ngöôøi hoûi sö: "Phaät ôû choã quang, cuõng goïi laø phoùng quang tam muoäi. naøo?" Sö ñaùp: "Chaúng lìa taâm." Vò Taêng laïi Caùc ngöôi töï chaúng bieát, laïi nhaän boùng trong hoûi: "Ngöôøi treân hai ngoïn coù ñöôïc caùi gì?" Sö thaân töù ñaïi. Noù laø vaät do trong ngoaøi giuùp ñôõ ñaùp: "Phaùp khoâng coù choã ñöôïc, duø coù choã khoâng daùm chinh nghieâng, nhö ngöôøi gaùnh ñöôïc, ñöôïc voán khoâng ñöôïc." naëng ñi qua caây caàu khæ, khoâng daùm ñeå saåy * In 883, he returned to Mount Huang-Bo and chaân. Haõy noùi vaät gì coù theå gìn giöõ ñöôïc? died there. His stupa was constructed on Nhö theá, khoâng coù moät maûnh tô, moät sôïi toùc Mount Lanka and he received the coù theå thaáy. Ñaâu chaúng nghe Hoøa Thöôïng posthumous title "Zen Master Perfect Chí Coâng noùi: "Trong ngoaøi tìm kieám troïn Wisdom.": Naêm 883, sö trôû veà chuøa Hoaøng khoâng ra. Treân caûnh thi vi gom taát caû." Traân Baù vaø thò tòch taïi ñaây. Moân ñoà xaây thaùp thôø sö troïng! treân nuùi Laêng Giaø. Sau khi thò tòch, sö ñöôïc * A monk asked: All actions are the function of vua ban hieäu "Vieân Trí Thieàn Sö". the dharmakaya. What is the dharmakaya?" Tabernacle (n & v): Leàu (choã ôû taïm). T'a-An said: "All actions are the function of Tabbipakkha (p): Antagonistic to something the dharmakaya." The monk asked: "Apart (a)—Choáng ñoái hay khoâng öa caùi gì. from the five skandhas, what is the original Tabbiparita (p): Different from (a)—Khaùc vôùi body?" T'a-An said: "Earth, water, fire, wind caùi gì. (the four elements of form), sensation, Table (n): Caùi baøn. perception, mental action, and consciousness." The monk asked: "Aren't Taboo (a & n): Caám kî. these the five skandhas?" T'a-An said: "They Taca (p): are not the five skandhas."—Coù vò Taêng hoûi: 1) Skin—Da. "Taát caû thi vi laø duïng cuûa phaùp thaân, theá naøo 2) Bark: Voû caây. laø phaùp thaân?" Sö ñaùp: "Taát caû thi vi laø duïng Taccha (p): Real—True

(a)—Thaät. cuûa phaùp thaân.” Vò Taêng hoûi: “Lìa naêm uaån, Tacchaka (p): A carpenter—Thôï moäc. theá naøo laø thaân xöa nay?” Sö ñaùp: “Ñaát, nöôùc, Tackle life problems in the right löûa, gioù, thoï, töôûng, haønh, thöùc.” Vò Taêng hoûi: perspective: Haønh xöû ñuùng tröôùc nhöõng khoù “Caùi aáy laø naêm uaån chöù gì?” Ñaïi An ñaùp: khaên trong cuoäc ñôøi. “Chuùng khoâng laø naêm uaån.” Tactile consciousness: Kaya-vijnana (skt)— * Xue-Feng came to Mount Kui. While living Body consciousness. **See Kaya-vijnana. there he found an unusual stick shaped like a snake. On the back of it he wrote: “This is Tactile object: Phassarammana (p)—Xuùc natural and was not carved.” Xue-Feng gave Traàn—The medium or quality of touch, one of the the stick to T’a-An, who said: “Inhabitants of six gunas—Moät trong luïc traàn, thaân caên tieáp xuùc

vôùi caûnh (traàn), laøm huyeãn hoaëc yù thöùc cuûa con where all Buddhas come forth?” Yuan-Wu said, ngöôøi ñeán möùc laøm nhô baån caû chaân tính (traàn)—“Warm breeze come from the South, but in the See Six sense objects. palace there’s a cold drought.” Upon hearing Tada (p): At that time—Vaøo luùc ñoù. these words, Da-Hui’s past and future were cut Tadagge (p): Henceforth (adv)—Töø ñaây. off—Thieàn sö Ñaïi Hueä Toâng Caûo. Doøng Thieàn thöù hai möôi hai—Thieàn sö Ñaïi Hueä Toâng Caûo Tadaha (p): The same day (n)—Cuøng ngaøy. sanh naêm 1089 taïi Ninh Quoác, moät ñaïi sö ñôøi nhaø Tadyatha (skt): Ñaùt Tha—Ñaøn Nhó—Sôû Vò—Toáng. Ngaøi laø ñeä töû cuûa Vieân Ngoä Thieàn sö. Naêm Whereas—As here follows. möôøi baûy tuoåi xuaát gia taïi chuøa Hueä Vaân, vaø thoï Tagara (skt): Aguru (skt)—Giaø La—Aloes cuï tuùc giôùi naêm möôøi taùm tuoåi. Luùc thieáu thôøi tình wood—Eagle wood—Fragrant shrub—Putchuk, côø oâng gaëp ñöôïc quyeån Vaân Moân Ngöõ Luïc. Sö incense—Sandal incense—Traàm höông (teân goïi thöôøng ñi du phöông vaø tu taäp vôùi caùc vò thieàn sö taét cuûa Ña Giaø Leâ, moät loaïi goã thôm). coù tieáng thôøi baáy giôø. Veà sau sö theo tu vôùi thieàn Taho (jap): Prabhutaratna (skt)—Abundant sö Traïm Ñöôøng. Traïm Ñöôøng bieát khaû naêng xuaát Treasure—Ña Baûo—See Prabhutaratna Buddha. chuùng cuûa sö; tuy nhieân, Traïm Ñöôøng baûo sö laø sö T’a-Hsien: Ñaïi Hieàn—Ta-Hsien (Jap. Daiken), a chöa giaùc ngoä vì trôû ngaïi cuûa kieán thöùc phaøm phu. Korean monk who lived in China during the T’ang Sau khi Traïm Ñöôøng vieân tòch, sö tìm ñeán thieàn sö dynasty, of the Dharmalaksana school, noted for Vieân Ngoä taïi chuøa Thieân Ninh, nôi ñoù oâng gaëp sö his annotations on the sutras and styled the Vieân Ngoä ñang thuyeát phaùp cho chö Taêng Ni. Sö archaeologist—Ngaøi Ñaïi Hieàn, moät vò sö ngöôøi Vieân Ngoä coù nhaéc moät chuyeän veà caùc sö hoûi Ngaøi nöôùc Cao Ly (Ñaïi Haøn), ñaõ soáng beân Taøu vaøo Vaân Moân: “Theá naøo laø choã chö Phaät xuaát thaân?” thôøi ñaïi nhaø Ñöôøng, thuoäc Toâng Phaùp Töôùng, ñaõ Vaân Moân ñaùp: “Nuùi ñoâng treân nöôùc ñi.” Ñoaïn vieát nhieàu kinh sôù goïi laø Coå Tích Kyù. moät ngöôøi trong chuùng hoûi Vieân Ngoä: “Theá naøo laø Ta Hui Zong Kao: Ñaïi Hueä Toâng Caûo (1089- choã chö Phaät xuaát thaân?” Vieân Ngoä ñaùp. “Gioù 1163)—Zen master Ta-Hui-Zong-Kao—Ta-Hui- nam töø nam, nhöng cung ñieän laïi khoâ raùo laïnh Zong-Kao—The Twenty-second Chinese Zen leõo.” Nghe xong sö hoaùt nhieân tænh

ngoä, quaù khöù Generation (Sixteenth after Hui-Neng)—He was vò lai ñeàu döùt haún. born in 1089 in Ning-Kuo, a famous monk in the * Zen master Ta-Hui, one of Yuan-Wu's chief Sung dynasty. He was a disciple of Yuan-Wu. He disciples, played a major role in shaping koan left home at the age of seventeen to live at Hui- practice. He was a great advocate of 'satori,' Yun (Wisdom Cloud) Temple, and received and one of his favorite sayings was: "Zen has ordination there the following year. As a young no words; when you have 'satori' you have man Dahui happened to encounter a copy of the everything." Hence his strong arguments for Record of Yunmen. He often traveled and it, which came, as has already been shown, practiced under various famous Zen masters. from his own experience. Until then, he was Later he studied under a Zen master named Zhan- quite ready to write a treatise against Zen in T'ang. Master Zhan recognized Da-Hui's unusual which he planned to disclaim everything ability; however, told him: "You haven't accredited to Zen by its followers. His experienced enlightenment and the problem is interview with his master Yuan-Wu, however, your ordinarily intellectual understanding!" After rushed all his former determination, making master Zhan died, Da-Hui traveled to Yuan-Wu's him come out as a most intense advocate of residence, T'ian-Ning Temple, where he heard the Zen experience—Thieàn sö Ñaïi Hueä laø the master address the monks. In his talk, Yuan-moät trong nhöõng moân ñoà lôùn cuûa Vieân Ngoä, Wu spoke of an incident in which a monk asked ngöôøi ñaõ ñoùng goùp to lôùn vaøo vieäc hoaøn chænh Yun-Men "What is the place where all Buddhas phöông phaùp coâng aùn thieàn. Ngaøi laø moät tay come forth?" Yun-Men answered, "The water on cöï phaùch taùn döông söï giaùc ngoä, moät trong East Mountain flows uphill." Then someone in the nhöõng lôøi taùn döông cuûa ngaøi laø : "Thieàn audience asked Yuan-Wu, "What is the place khoâng coù ngoân ngöõ. Heã coù chöùng ngoä laø coù

taát caû." Töø ñoù nhöõng chöùng cöù huøng hoàn cuûa seen the mountain's green change to brown ngaøi ñoái vôùi söï chöùng ngoä, nhö ñaõ thaáy, ñeàu four times." The monk then asked: "Where's xuaát phaùt töø kinh nghieäm rieâng tö cuûa mình. the road down off the mountain?" T'a-Mei Tröôùc ñaây, ngaøi ñaõ söûa soaïn ñaày ñuû ñeå vieát said: "Follow the flow of the water." The moät boä luaän choáng laïi Thieàn toâng, trong ñoù monk returned to Yan-Kuang and told him nhaèm töôùc boû nhöõng ñieàu maø caùc Thieàn gia about the monk he'd met. Yan-Kuang said: gaùn gheùp cho Thieàn. Tuy nhieân, sau khi hoûi "When I was at Jiang-Xi, studying with Ma- ñaïo vôùi Thaày mình laø Thieàn sö Vieân Ngoä, taát Tsu, I saw such a monk there. I haven't heard caû nhöõng quyeát ñònh tröôùc kia ñeàu bò suïp ñoå, any news about him since then. I don't know khieán ngaøi trôû thaønh moät bieän giaû haêng say if it's him or not." Yan-Kuang then sent a nhaát cuûa kinh nghieäm Thieàn. monk to invite T'a-Mei to come for a visit. * In 1163 he composed a verse with large T'a-Mei responded to the invitation with a brushstrokes: poem that said: Birth is just so. "A damaged tree stump slumps in the Death is just so. forest. So, as for composing a verse, Mind unchanged as springtime pass. Why does it matter? A woodcutter passes but still doesn't see it. Ta-Hui then throw down the brush and passed Why do you seek trouble by pursuing

it?” away. Trong hoäi Dieâm Quang (choã giaùo hoùa cuûa Naêm 1163, sö goïi ñoà chuùng laïi vieát baøi keä Thieàn sö Teà An) coù vò Taêng vaøo nuùi tìm caây sau. gaäy, laïc ñöôøng ñeán am sö. Vò Taêng hoûi: “Hoøa Sanh cuõng chæ theá aáy Thöôïng ôû nuùi naày ñöôïc bao laâu?” Sö ñaùp: Töû cuõng chæ theá aáy “Chæ thaáy nuùi xanh laïi vaøng boán laàn nhö theá.” Coù keä cuøng khoâng keä Vò Taêng hoûi: “Ra nuùi ñi ñöôøng naøo?” Sö noùi: Laø caùi gì quan troïng “Ñi theo doøng suoái.” Vò Taêng veà hoïc laïi cho Vieát xong keä, sö neùm buùt thò tòch. Thieàn sö Teà An nghe, Teà An noùi: “Ta hoài ôû Ta Mei Fa Chang: Zen master T’a-Mei-Fa- choã Maõ Toå töøng thaáy moät vò Taêng, sau naày Chang—Ñaïi Mai Phaùp Thöôøng Thieàn Sö—Zen khoâng bieát tin töùc gì, coù phaûi laø vò Taêng naøy master T’a-Mei-Fa-Chang was born in 752 in chaêng?” Teà An beøn sai vò Taêng aáy ñi thænh sö Xiang-Yang (now in Hu-bei province), was a xuoáng nuùi. Sö coù baøi keä: disciple of Ma-Tsu-T’ao-Yi—Thieàn sö Ñaïi Mai “Toài taøn khoâ moäc yû haøn laâm sanh naêm 752 taïi Töông Döông (baây giôø thuoäc Kyû ñoä phuøng xuaân baát bieán taâm tænh Hoà Baéc), laø ñeä töû cuûa Maõ Toå Ñaïo Nhaát. Tieàu khaùch ngoä chi du baát coá * Upon his first meeting with the great teacher Dónh nhôn na ñaéc khoå truy taàm.” Ma-Tsu, T’a-Mei asked him: “What is (Caây khoâ gaõy muïc töïa röøng xanh Buddha?” Ma-Tsu said: “Mind is Buddha.” Maáy ñoä xuaân veà chaúng ñoåi loøng Upon hearing these words, T’a-Mei Tieàu phu troâng thaáy naøo ñoaùi nghó experienced great enlightenment—Ban sô Dónh khaùch thoâi thì chôù kieám tìm). ñeán tham vaán Maõ Toå, sö hoûi: “Theá naøo laø * When Ma-Tsu heard that T’a-Mei lived on Phaät?” Maõ Toå ñaùp: “Töùc taâm laø Phaät.” Sö the mountain, he sent a monk to call upon him lieàn ñaïi ngoä. and ask the question: “When you saw Master * During the Zheng-He era (785-820), a monk Ma-Tsu, what did he say that caused you to in Zen Master Yan-Quang Qi-An’s come live on this mountain?” T’a-Mei said: congregation was collecting wood for making “Master Ma-Tsu said to me: ‘Mind is monks’ staffs when he became lost. Coming Buddha.’ Then I came here to live.” The upon Zen master T’a-Mei Fa-Chang’s monk said: “These days Master Ma-Tsu’s cottage, he asked: “Master, how long have teaching has changed.” T’a-Mei said: “What you been living here?” T’a-Mei said: “I have is it?” The monk said: “Now he says: ‘No

mind. No Buddha.’” T’a-Mei said: “That old T’ing-Shan said: “When there is no Buddha fellow just goes on and on, confusing people. within life and death, then there is no life and Let him go ahead and say: ‘No mind. No death.” Jia-Shan said: “When Buddha is Buddha.’ As for me: ‘I still say ‘Mind is within life and death, there is no confusion Buddha.’” The monk returned and reported about life and death.” The two monks this to Master Ma-tsu. Ma-Tsu said: “The couldn’t reach any agreement, so they climb Plum is ripe.” Soon afterward, T’a-Mei’s the mountain to see T’a-Mei Fa-Chang. Jia- reputation spread widely and students Shan raised their question with T’a-Mei and traveled into the mountains to receive his asked: “We’d like to know which viewpoint is instruction—Maõ Toå nghe sö ôû nuùi beøn sai moät most intimate?” T’a-Mei said: “Go now. vò Taêng ñeán thaêm doø. Taêng ñeán hoûi sö: “Hoøa Come back tomorrow.” The next day Jia- Thöôïng gaëp Maõ Toå ñaõ ñöôïc caùi gì, veà ôû nuùi Shan again

came to T’a-Mei and raised the naày?” Sö ñaùp: “Maõ Toå noùi vôùi toâi ‘Töùc taâm laø question of the previous day. T’-Mei said: Phaät,’ toâi beøn ñeán ôû nuùi naày.” Vò Taêng beøn “The one who’s intimate doesn’t ask. The one noùi: “Gaàn ñaây giaùo phaùp Maõ Toå ñaõ thay ñoåi.” who asks isn’t intimate.”—Giaùp Sôn cuøng Ñaïi Mai hoûi: “Ñoåi ra laøm sao?” Vò Taêng ñaùp: Ñònh Sôn ñoàng ñi ñöôøng cuøng noùi chuyeän vôùi “Phi taâm phi Phaät.” Ñaïi Mai noùi: “OÂng giaø nhau. Ñònh Sôn noùi: “Trong sanh töû, khoâng meâ hoaëc ngöôøi chöa coù ngaøy xong, maëc oâng Phaät töùc phi sanh töû.” Giaùp Sôn noùi: “Trong ‘Phi taâm phi Phaät,’ toâi chæ bieát ‘Töùc taâm töùc sanh töû, coù Phaät töùc chaúng meâ sanh töû.” Hai Phaät.’” Vò Taêng trôû veà thöa vôùi Maõ Toå nhöõng ngöôøi leân nuùi leã vaán sö. Giaùp Sôn ñem caâu lôøi sö noùi. Maõ Toå noùi vôùi ñaïi chuùng: “Ñaïi noùi cuûa hai ngöôøi thuaät laïi sö nghe vaø hoûi sö: chuùng! Traùi Mai ñaõ chín.” Töø ñaây nhieàu vò “Chöa bieát choã thaáy cuûa hai ngöôøi ai ñöôïc thieàn khaùch tìm ñeán tham vaán sö. thaân ? Sö baûo: “Moät thaân moät sô.” Giaùp Sôn * Zen Master T’a-Mei entered the hall and hoûi: “Ai ñöôïc thaân?” Sö noùi: “Haõy ñi saùng addressed the monks, saying: “All of you mai laïi.” Saùng hoâm sau Giaùp Sôn laïi ñeán hoûi must reserve your mind and arrive at its root. sö. Sö baûo: “Ngöôøi thaân thì chaúng hoûi, ngöôøi Don’t pursue its branches! Attaining its hoûi thì chaúng thaân.” sources, its end will also be reached. If you * One day, T’a-Mei suddenly said to his want to know the source, then just know your disciples: “When it comes, it can’t be held own mind. When the mind manifests, the back. When it goes, it can’t be pursued.” He innumerable dharmas are thus manifested. paused a moment, when the monks heard the And when the mind manifests, the sound of a squirrel. T’a-Mei said: “It’s just innumerable dharmas are thus manifested. this thing! Not some other thing! Each of you! And when the mind passes away, the myriad Uphold and sustain it well. Now I pass away.” dharmas pass away. Mind does not, however, Upon saying these words T’a-Mei left the dependently arise according to conditions of world (839)—Moät hoâm, sö chôït goïi ñoà chuùng good and evil. The myriad dharmas arise in ñeán baûo: “Ñeán khoâng theå keàm, ñi khoâng theå their own thusness.”—Sö thöôïng ñöôøng daïy tìm.” Sö ngöøng moät luùc, khi nghe tieáng soùc chuùng: “Taát caû caùc ngöôi moãi ngöôøi töï xoay keâu, sö laïi hoûi: “Töùc vaät naày khoâng phaûi vaät taâm laïi taän nôi goác, chôù theo ngoïn cuûa noù. khaùc, caùc ngöôi phaûi kheùo giöõ gìn. Nay ta ñi Chæ ñöôïc goác thì ngoïn töï ñeán. Neáu muoán bieát ñaây.” Noùi xong sö thò tòch (839). goác caàn roõ taâm mình. Taâm naày nguyeân laø coäi Ta Nien: Ñaïi Nieân Cö Só—According to Zen goác taát caû phaùp theá gian vaø xuaát theá gian, taâm Master D.T. Suzuki in the Essays in Zen sanh thì caùc thöù phaùp sanh, taâm dieät thì caùc Buddhism, Book II, Upasaka Zen master Ta-Nien thöù phaùp dieät. Taâm chaúng töïa taát caû thieän aùc, (973-1020), a mandarin during the Sung Dynasty. maø sanh muoân phaùp voán töï nhö nhö.” He was the author of the below poem—Theo * As the monk Jia-Shan and T’ing-Shan were Thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp II, traveling together they had a discussion.

Cö só Thieàn sö Ñaïi Nieân, moät quan chöùc ñôøi nhaø oâng laäp ra ñaõ coù treân 4 trieäu moân ñoà. Moät trong Toáng. Ngaøi laø taùc giaû cuûa baøi thô sau ñaây: nhöõng thaønh coâng lôùn cuûa oâng laø hoøa hôïp ñöôïc An octagonal millstone rushes through the air; caùc trieát hoïc cuûa caùc tröôøng phaùi Phaùp Töôùng, A golden-coloured lion has turned into a cur: Hoa Nghieâm vaø Thieân Thai. Tuy nhieân, taát caû If you want to hide yourself in the North Star, nhöõng coá gaéng cuûa oâng thöïc söï chaám döùt khi Turn round and fold your hands behind the nhöõng ngöôøi Coäng Saûn leân naém quyeàn taïi Trung South Star. Hoa vaøo naêm 1949. Coái xay taùm goùc chuyeån trôøi cao Most Venerable T'ai-Hsu is recognized as the Sö töû loâng vaøng hoùa choù ngao greatest Buddhist leader of the early 20th century Ví muoán caát mình leân baéc ñaåu in China. He was born in 1888. He was trained at Chaép tay veà ngaém choán nam taøo. the T'ien T'ung Shan monastery under the well- Tai (jap): Satya (skt)—Truth—Ñeá (chaân lyù). known monk, Pa-Chi, and then in the Monastery T'ai-Hsu: Thaùi Hö Ñaïi Sö. of Seven Pagodas where he studied the Tripitaka A famous Chinese monk (1889-1947). In 1922 and practiced meditation. He was deeply he formed the Institute of Buddhist Study, which influenced by the teachings of T'ien-T'ai and the played an important role the reviving of the Fa- Avatamsaka school. He was keenly interested in Hsiang tradition in China, and in 1929, he founded giving scientific training to Buddhist monks in the Chinese Buddhist Society. As part of his China and wanted to reform the Buddhist Sangha campaign to modernize Buddhism, he argued that of that country. He was a contemporary of the doctrines of Fa-Hsiang are compatible with celebrated scholars like Kang Yu-Wei, Liang Chi- modern science. He also emphasized the essential Chao, Sun Yat-Sen, Carsun Chang and others. harmony of various Chinese Buddhist traditions by Among the institutions he founded are the reforming the Chinese Buddhism in both the Buddhist Congress of China in 1911, the Buddhist Sangha and lay sections. He was an important Institute of Wuchang in 1912, a preaching hall in a figure in the revitalization of Buddhism in China monastery of the Lu-Shan Hills in 1924, the in the early part of the twentieth century. In 1947, Buddhist International Institute and a Sino- the year he passed away, the Chinese Buddhist Tibetan Buddhist College in 1930 on Mount Chin- Society founded by him had over 4 million Yun, near Chungking and the Young Men's followers. One of his most important Buddhist Association of China in 1945. After the achievements was a harmonious blending of Seconnd World War, he went to Nanking and philosophies from Fa-Hsiang, Hua-Yen and T'ien- became the Chairman of the Buddhist T'ai schools. However, all his effort were Reformation Committee and applied himself to effectively ended when the Communists came to the reformation of the Chinese Sangha. Being of a power in 1949—Thaùi Hö Ñaïi Sö, nhaø sö Trung scholarly bent, he worked zealously in the cause quoác noåi tieáng (1889-1947). Naêm 1922 oâng ñaõ of the education of Buddhists. Early in life at the thaønh laäp Vieän Phaät Hoïc, giöõ moät vai troø quan age of 21, he opened a center of Buddhist troïng trong vieäc phuïc hoài laïi truyeàn thoáng Phaùp education with the help of his teacher, Pa-chi, and Töôùng Toâng ôû Trung Hoa, vaø naêm 1929 oâng saùng undertook research in Buddhism in

collaboration laäp ra Hieäp Hoäi Phaät Giaùo Trung Hoa. Nhö moät with the celebrated lay disciple of the Buddha, phaàn cuûa coâng cuoäc canh taân Phaät giaùo, oâng ñaõ Yang Wen-hui. He later became the Director of tranh luaän raèng giaùo phaùp Phaùp Töôùng Toâng thích the Buddhist Research Vihara at Nanking. From hôïp vôùi khoa hoïc hieän ñaïi. OÂng cuõng nhaán maïnh 1912 to 1916, he was engaged in the comparative ñeán söï hoøa hôïp caàn thieát cuûa nhöõng truyeàn thoáng study of Buddhist literature and philosophy and Phaät giaùo khaùc nhau cuûa Trung Hoa baèng caùch caûi experimental science on the other. He was deeply toå Phaät giaùo Trung Hoa caû Taêng laãn tuïc. OÂng laø interested in the Vijnana-matra (only- nhaân vaät quan troïng trong vieäc phuïc höng Phaät consciousness) philosophy which had also giaùo Trung Hoa vaøo ñaàu theá kyû 20. Vaøo naêm oâng attracted the young non-Buddhist generation of thò tòch 1947, hieäp hoäi Phaät giaùo Trung quoác do China. He wrote books like Evolution Rightly

Explained, The Absolute Meaning of Philosophy Quoác Teá Phaät Giaùo , moät tröôøng Cao Ñaúng Phaät and New Conception about Education, which Giaùo Trung Hoa-Taát taïng treân nuùi Tinh Vaân, gaàn inspired the modern Chinese youth. His views Truøng Khaùnh vaøo naêm 1930, vaø Hoäi Thanh Nieân were propagated through a magazine called Phaät Töû Trung Hoa vaøo naêm 1945. Sau theá chieán Bodhi, which has now changed its name to Hai laàn thöù hai, oâng ñeán Nam Kinh laøm Chuû Tòch UÛy Chao Yin (Ocean Tide Voice). The Most Ban Caûi Caùch Phaät giaùo vaø chuyeân taâm vaøo vieäc Venerable T'ai-Hsu traveled extensively in Indo- caûi caùch Taêng hoäi Trung Hoa. Laø moät hoïc giaû neân China, Formosa, Japan, Europe and America oâng raát nhieät tình vôùi vieäc hoïc haønh cuûa caùc Phaät which helped him to widen his vision. He called töû. Khi môùi vöøa 21 tuoåi, oâng ñaõ môû moät trung taâm an Internation Buddhist Conference in 1924 at the giaùo duïc Phaät giaùo vôùi söï hoã trôï cuûa thaày mình laø Great Grove Monastery in the Lu-Shan Hills, and Pa-Chi vaø baét tay vaøo vieäc nghieân cöùu Phaät giaùo took part in several conferences like the East cuøng vôùi moät cö só noåi tieáng, Döông Vaên Hoäi. Sau Asiatic Buddhist Conference in Japan in 1925 and ñoù oâng laøm Giaùm ñoác Vieän Nghieân Cöùu Phaät in 1938 formed a Buddhist goodwill mission which Giaùo Nam Kinh. Töø naêm 1912 ñeán naêm 1916 , toured India, Burma, Ceylon and Thailand. He oâng lao mình vaøo coâng cuoäc nghieân cöùu so saùnh sent his disciples to India and Ceylon to study giöõa vaên hoïc, trieát hoïc Phaät giaùo vôùi luaän lyù hoïc, Buddhism from the original sources in Sanskrit trieát hoïc vaø khoa hoïc thöïc nghieäm cuûa phöông and Pali. His insistence was more on the Taây. OÂng quan taâm saâu xa ñeán trieát lyù Duy Thöùc understanding of the Buddhist books on their voán cuõng ñaõ thu huùt söï chuù yù cuûa theá heä treû memorization. He also became the President of khoâng thuoäc Phaät giaùo Trung quoác. OÂng vieát the Buddhist Institute of South Fu-Kien. In 1947, nhöõng cuoán saùch nhö "Giaûi Thích Ñuùng Söï Tieán after a most active career which was an Hoùa," "YÙ Nghóa Tuyeät Ñoái cuûa Trieát Hoïc," vaø inspiration to the younger generation, the Most "Quan Nieäm Môùi Veà Giaùo Duïc" ñaõ gaây nhieàu suy Venerable T'ai-Hsu passed away in Shanghai at nghó cho giôùi

treû. Quan ñieåm cuûa oâng ñöôïc truyeàn the age of fifty-nine while he was staying at the baù treân moät taïp chí teân laø “Boà Ñeà”, ngaøy nay Monastery of Jodo Buddha in that city. He will ñöôïc ñoåi teân laø “Haûi trieàu AÂm.” Hoøa Thöôïng Thaùi long be remembered not only as a scholar but as Hö ñi nhieàu nôi, ñeán taän Ñoâng Döông, Ñaøi Loan, an organizer and leader of the movement for Nhaät Baûn, chaâu AÂu, Myõ chaâu, nhôø ñoù ñöôïc môû Buddhist revival in China—Hoøa Thöôïng Thaùi Hö roäng taàm nhìn. OÂng trieäu taäp moät Hoäi nghò Phaät ñöôïc coâng nhaän laø vò laõnh ñaïo Phaät giaùo vó ñaïi Giaùo Quoác Teá vaøo naêm 1924 taïi chuøa Ñaïi Laâm ôû nhaát taïi Trung Hoa trong thôøi gian ñaàu theá kyû 20. Lö Sôn vaø ñaõ tham döï nhieàu hoäi nghò nhö hoäi nghò OÂng sinh naêm 1888 ôû huyeän Suøng Ñöùc, tænh Chieát Phaät Giaùo Ñoâng AÙ taïi Nhaät Baûn naêm 1925. Naêm Giang. OÂng ñöôïc tu hoïc taïi Tu Vieän Thieân Ñoâng 1938, oâng thaønh laäp moät phaùi ñoaøn thieän nguyeän Sôn döôùi söï daãn daét cuûa moät tu só noåi tieáng teân laø Phaät giaùo ñi thaêm AÁn Ñoä, Mieán Ñieän, Tích Lan Pa-Chi, sau ñoù oâng ñeán Thaát Thaùp Töï, taïi ñaây oâng vaø Thaùi Lan. OÂng phaùi ñoà ñeä cuûa mình ñi AÁn Ñoä nghieân cöùu Tam Taïng Kinh Ñieån vaø haønh trì theo vaø Tích Lan ñeå nghieân cöùu Phaät giaùo töø nhöõng taøi phaùp Thieàn. OÂng chòu aûnh höôûng saâu xa cuûa giaùo lieäu goác baèng tieáng Phaïn vaø tieáng Pali. OÂng chuù lyù caùc toâng Thieân Thai vaø Hoa Nghieâm. OÂng heát troïng vaøo vieäc thoâng hieåu kinh saùch hôn laø nhôù söùc quan taâm ñeán vieäc ñaøo taïo tu só Phaät giaùo taïi thuoäc loøng. OÂng cuõng laøm Vieän tröôûng Vieän Phaät Trung Hoa moät caùch coù heä thoáng vaø muoán caûi Hoïc Nam Phuùc Kieán. Naêm 1947, sau quaõng ñôøi caùch Taêng Hoäi Phaät giaùo cuûa nöôùc naøy. OÂng laø hoaït ñoäng tích cöïc, gaây nieàm höùng khôûi cho theá ngöôøi ñoàng thôøi vôùi caùc hoïc giaû Trung Hoa noåi heä treû, Hoøa Thöôïng Thaùi Hö vieân tòch taïi Thöôïng tieáng nhö Khang Höõu Vi vaø Löông Khaûi Sieâu, Haûi vaøo tuoåi 59, trong khi oâng ôû taïi tu vieän Tònh Toân Daät Tieân, Carsun Chang vaø nhieàu ngöôøi Ñoä cuûa thaønh phoá naøy. OÂng seõ coøn ñöôïc töôûng khaùc. trong soá caùc theå cheá do oâng laäp ra coù Ñaïi nhôù laâu daøi khoâng nhöõng nhö moät hoïc giaû maø coøn Hoäi Phaät Giaùo Trung Hoa vaøo naêm 1911, Hoïc nhö moät nhaø toå chöùc vaø laõnh ñaïo phong traøo phuïc Vieän Phaät Giaùo Vuõ Xöông naêm 1912, moät giaûng höng Phaät giaùo taïi Trung Hoa. ñöôøng trong Tu Vieän Lö Sôn naêm 1924, Vieän

Taimitsu (jap): T’ien-T’ai’s Mysticism—Thai affluences or taints that feed the stream of Maät—The mysticism which is handed down by mortality or transmigration: the T’ien-T’ai School—Thai Maät truyeàn töø toâng 1) Desire or the taint of sensuality: Duïc Laäu Thieân Thai—See Two forms of the mystic Hoaëc—Taát caû phieàn naõo trong duïc giôùi, doctrine. ngoaïi töø voâ minh. Taints: Contamination—Veát nhô. 2) Material or phenomenal existence: Höõu Laäu (I) The meanings of Contamination—Nghóa cuûa Hoaëc—Taát caû phieàn naõo trong saéc giôùi vaø voâ Nhieãm Caáu: saéc giôùi ngoaïi töø voâ minh—The taint of 1) Soiled: Contaminated—Impured—Nhieãm existence. Caáu—Nhieãm oâ, nghóa laø khoâng trong saïch. 3) The taint of ignorance: Voâ Minh Laäu Hoaëc— 2) Asava or Samkilesa

(p)—Samklesa (skt)— Voâ minh trong tam giôùi—Ignorance of the Defilements—Impurity—In Buddhism, taints way of escape. mean basic defilements of greed, ill-will (IV) The Buddha's teachings on "Taints" in the (anger) and ignorance (delusion)—Trong Dharmapada Sutra— Nhöõng lôøi Phaät daïy veà Phaät giaùo, veát nhô coù nghóa laø söï caáu oâ (söï oâ "Veát Nhô" trong Kinh Phaùp Cuù: nhieãm hay oâ tröôïc). Nhöõng oâ nhieãm caên baûn 1) Non-recitation is the rust of incantation; non- laø tham, saân vaø si. repair is the rust of houses; sloth is the rust of (II) Tainta and afflictions—Veát nhô vaø phieàn naõo: bodily beauty and shelters; carelessness is the In Buddhism, taints and afflictions are used rust of the cultivator (watcher) (Dharmapada interchangeably—Trong ñaïo Phaät, veát nhô 241): Khoâng tuïng taäp laø veát nhô cuûa kinh (trong taâm) vaø phieàn naõo ñöôïc duøng nhö ñieån, khoâng sieâng naêng laø veát nhô cuûa nghieäp nhau: nhaø, bieáng nhaùc laø veát nhô cuûa thaân theå vaø 1) klesa (skt)—Kilesa (p)—Phieàn naõo: Taint nôi aên choán ôû, phoùng tuùng laø veát nhô cuûa also means delusion or affliction—Deluded, pheùp hoä veä. or afflicted by holding on to the illusory ideas 2) Misconduct is the taint of a woman; stinginess and things of life—Phieàn naõo gaây ra bôûi chaáp is the taint of a donor. Taints are indeed all tröôùc vaøo nhöõng aûo töôûng trong ñôøi soáng, hay evil things, both in this world and in the next voïng nieäm chaáp tröôùc vaøo söï vaät maø mình (Dharmapada 242): Taø haïnh laø veát nhô cuûa baùm víu. ngöôøi ñaøn baø, xan laãn laø veát nhô cuûa söï boá 2) The kilesa or contaminations of attachment to thí; ñoái vôùi coõi naày hay coõi khaùc, thì toäi aùc laïi the pleasures of the senses: Phieàn naõo gaây chính laø veát nhô. neân bôûi duïc laïc caûm thoï bôûi giaùc quan. 3) The worst taint is ignorance, the greatest 3) Kilesa or contaminations of attachment to taint. Oh! Bhikshu! Cast aside this taint and false views: Phieàn naõo gaây neân bôûi baùm víu become taintless (Dharmapada 243): Trong vaøo taø kieán. heát thaûy nhô caáu ñoù, voâ minh caáu laø hôn caû. 4) Kilesa or contaminations of attachment to Caùc ngöôi coù tröø heát voâ minh môùi trôû thaønh moral and ascetic practices: Phieàn naõo gaây haøng Tyø kheo thanh tònh. neân bôûi baùm víu vaøo nhöõng thöïc haønh khoå 4) By oneself the evil is done, by oneself one is haïnh quaù ñaùng. defiled or purified. Purity or impurity depend 5) Kilesa or contaminations of attachment to the on oneself. No one can purify another: Laøm belief in a self: Phieàn naõo gaây neân bôûi baùm döõ bôûi ta maø nhieãm oâ cuõng bôûi ta, laøm laønh víu vaøo ngaõ chaáp. bôûi ta maø thanh tònh cuõng bôûi ta. Tònh hay baát (III) There are three taints—Tam Laäu Hoaëc: Theo tònh ñeàu bôûi ta, chöù khoâng ai coù theå laøm cho Töông Öng Boä Kinh, Phaåm Taàm Caàu, coù ba ai thanh tònh ñöôïc. laäu hoaëc—According to The Connected Taints of delusion: Contamination of illusion— Discourses of the Buddha, Chapter Hoaëc nhieãm—The contamination of illusion—Söï Esanavaggo (Searches), there are three ueá nhieãm cuûa phieàn naõo (tham saân si laøm nhieãm baån chaân taùnh).

Taints of desire: Taints of greed—AÙi nhieãm Tai Situ Rinpoche: One of the main (tham nhieãm). reicarnational lineages of the Karma Kagyupa Taint of earthly things: Illusion—Caáu nhieãm. order of Tibetan Buddhism. Lamas in this order Taint of

existence: Material or phenomenal are considered to be emanations (söï baét nguoàn töø) existence—Höõu Laäu Hoaëc—Taát caû phieàn naõo of Maitreya. The twelfth member of the series, trong saéc giôùi vaø voâ saéc giôùi ngoaïi tröø voâ minh— Bema Tonngak Nyingshe, was born in 1954 in See Three affluences. Beyul in Derge, eastern Tibet. He was enthroned at the age of eighteen months, and fled the Taint of ignorance: Ignorance of the way of country at the age of six following the Chinese escape—Voâ Minh Laäu Hoaëc—Voâ minh trong tam invasion of Tibet. After a period of illness, he giôùi—See Three affluences. settled at Rumtek Monastery in Sikkim. He has Taints of the mind as a result of traveled extensively in the Western countries, and discriminating: Phaân bieät trí töông öng nhieãm— in 1984 he visited Tibet—Moät trong nhöõng doøng According to the Awakening of Faith, the taint on taùi sanh chính cuûa tröôøng phaùi Karma Kagyupa mind following upon the action of cuûa Phaät giaùo Taây Taïng. Vò Laït Ma trong tröôøng discriminating—Theo Khôûi Tín Luaän, söï nhieãm phaùi naøy ñöôïc xem nhö baét nguoàn töø Ñöùc Di Laëc. tröôïc cuûa phaân bieät trí, döïa vaøo caûnh giôùi maø khôûi Vò thöù 12 cuûa doøng truyeàn thöøa laø Bema Tonngak trí thì goïi laø Phaân bieät trí töông öng nhieãm. **See Nyingshe, sanh naêm 1954 taïi Beyul in Derge, Six mental taints. mieàn Ñoâng Taây Taïng. Ngaøi ñaõ ñaêng quang vaøo Taint interrelated to attachment: Chaáp luùc môùi 18 thaùng tuoåi, vaø ñaøo tî khoûi Taây Taïng nhieãm—The taint interrelated to attachment, or vaøo luùc 6 tuoåi theo sau cuoäc xaâm laêng Taây taïng holding the seeming for the real. This is the final cuûa Trung Hoa. Sau moät thôøi beänh hoaïn, ngaøi ñaõ stage of sravakas and pratyeka-buddha, or the ñònh cö taïi Tu Vieän Rumtek ôû Sikkim. Ngaøi du stage of faith of bodhisattvas—Chaáp töông öng haønh raát nhieàu laàn qua caùc xöù Taây phöông, vaø nhieãm hay chaáp nhieãm cho raèng caùi “döôøng nhö” naêm 1984 ngaøi trôû laïi vieáng thaêm Taây Taïng. laø caùi “thaät.” Ñaây laø giai ñoaïn cuoái cuûa Bích Chi Taizokai (jap): Garbhadhatu (skt)—Thai Taïng Phaät Ñòa (Thanh Vaên vaø Duyeân Giaùc) hay Tín Giôùi—See Garbhadhatu. Truï Ñòa cuûa Boà Taùt—See Six mental taints. Tajjani (p): Forefinger—Ngoùn tay troû. Taint interrelated to the particularizing Tajjeti (p): To threaten—Ñe doïa. intelligence: The taint interrelated to the Takai-Kankai (jap): Cao Tænh Quaùn Haûi (1884- “particularizing intelligence” which discerns 1953)—Name of a Japanese Zen master in the things within and without this world, or the stage twentieth century—Teân cuûa moät Thieàn sö Nhaät of spirituality—Phaân bieät trí töông öng nhieãm— Baûn vaøo theá kyû 20. See Six mental taints. Takaoyama (jap): Nuùi Cao Huøng (Nhaät Baûn). Taint interrelated to the persisting Takchaka (skt): Long vöông Ñöùc xoa ca. attraction of the cause of pain and pleasure: Take no action that is contrary to the Ly Caáu Ñòa—The taint interrelated to the persisting attraction of the cause of pain and Buddha’s teachings: Ñöøng haønh ñoäng nhöõng gì pleasure or the stage of purity—Baát ñoaïn töông ngöôïc laïi lôøi Phaät daïy (Phi leã vaät ñoäng). öng nhieãm hay nhieãm chaáp daãn ñeán nhöõng Take advantage of charitable nguyeân nhaân cuûa khoå laïc—See Six mental taints. organizations: Lôïi duïng caùc toå chöùc töø thieän—A Tainting: Contaminating influence of desire— Bhiksu or a Bhiksuni who takes advantage of Duïc

nhieãm. charitable organizations to gather possessions for Tainting influenced by desire: Duïc nhieãm. oneself or even for the monastery, commits an Expression of Regret Offense—Vò Tyø Kheo hay Taisa (skt): Pausa (skt)—Month between the Tyø Kheo Ni naøo lôïi duïng caùc toå chöùc töø thieän ñeå months of December and January—See Twelve quyeân goùp taøi vaät cho mình, hay ngay caû cho töï Months of a Year in India.

vieän, laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm tuïc, laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. hoái. Take advantage of someone: Lôïi duïng. Take delight in: Hoan hyû trong—A Buddhist Take away: Laáy maát. always takes delight in doing good things to Take back: Laáy laïi—To retake. others. Take by force: Ñoaït laáy—To seize—To snatch. Take delight in something: Tìm vui trong ñieàu gì. Take care of: Chaêm nom—Be responsible for— To look after—To care for—Chòu traùch nhieäm veà. Take everything: Ngöôøi gaëp baát cöù vaät gì cuõng laáy—See Four types of people who can be seen Take care of one's disciples: Chaêm soùc ñeä töû as foes in disguise. cuûa chính mình, maø khoâng chaêm soùc hoaëc töø choái chaêm soùc nhöõng ñeä töû khaùc—A Bhiksu or a Take on the final embodiment: Thoï thaân roát Bhiksuni who only takes care of his or her own sau—See Ten kinds of Buddha-work in all worlds disciples, but does not or fail to take care of other in all times of the Buddhas (B) (2). students who come to ask for mentorship, commits Take a flight: Go away to escape the enemy— an Expression of Regret Offense—Vò Tyø Kheo Troán chaïy keû thuø. hay Tyø Kheo Ni naøo chæ chaêm soùc cho ñeä töû cuûa Take food moderately: AÊn uoáng ñieàu ñoä. mình maø khoâng chaêm soùc hay töø choái khoâng chaêm Take hold of one's breath: Naém laáy hôi thôû— soùc nhöõng ñeä töû tìm ñeán mình nhôø laøm y chæ, vò aáy The Sutra of Mindfulness teaches the method of phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. taking hold of one's breath as follows: "Be ever Take charge of something: Take care of mindful when you breathe in and mindful when something—Be responsible for something—Deal you breathe out. Breathing in a long breath, you with something—Chòu traùch nhieäm veà ñieàu gì. know 'I am breathing in a long breath'. Breathing Take the colors of the surroundings: Tuøy out a long breath, you know 'I am breathing out a saéc—Tuøy Saéc Ma Ni—A precious stone that long breath'. Breathing in a short breath, you takes on the colour of its surroundings—Moät loaïi know 'I am breathing in a short breath'. Breathing ngoïc mani khoâng coù maøu saéc rieâng, noù tuøy theo out a short breath, you know 'I am breathing out a maøu saéc cuûa vaät soi vaøo noù maø hieän saéc töôùng short breath.' 'Experiencing a whole breath-body, cuûa mình. I shall breathe in,' thus you train yourself. Take comfort from someone: To get 'Experiencing the whole breath-body, I shall consolation from someone—Ñöôïc ai an uûi. breathe out,' thus you train yourself. 'Calming the activity of the breath-body, I shall breathe in,' Take or conduct the service: Celebrate the thus you train yourself. 'Calming the activity of service—Officiate the service—Haønh leã. the breath-body, I shall breathe out,' thus you Take a course Buddhist studies: Hoïc moân train yourself." Thus when we practice, we should Phaät Hoïc—Monks and Nuns should only study in know how to breathe to

maintain mindfulness, for Buddhist studies, without any exception—Taêng Ni breathing is not only a wonderful tool to prevent neân chæ hoïc moân Phaät Hoïc, khoâng coù ngoaïi leä. dispersion, but it is also a connection between our Take a course of study with the worldly body and our thoughts. Whenever our mind subjects: Hoïc moân hoïc cuûa theá tuïc—A Bhiksu or becomes scattered, we should use our breath as a Bhiksuni who takes a course of study with the means to take hold of our mind again—Kinh Quaùn purpose of being awarded a Bachelor's Degree, a Nieäm daïy veà caùch naém hôi thôû nhö sau: "Tænh Master's Degree, a Ph.D. Degree in engineering, thöùc khi thôû vaøo vaø tænh thöùc khi thôû ra. Khi thôû medicine, pharmacy, or other worldly subjects, vaøo moät hôi daøi, ta bieát laø ta ñang thôû vaøo moät hôi commits an Expression of Regret Offense—Vò Tyø daøi. Khi thôû ra moät hôi daøi, ta bieát laø ta ñang thôû Kheo hay Tyø Kheo Ni naøo hoïc vôùi muïc ñích laáy ra moät hôi daøi. Thôû vaøo moät hôi ngaén, ta bieát laø ta ñöôïc baèng Cöû Nhaân, Cao Hoïc, hay Tieán Só veà kyõ ñang thôû vaøo moät hôi ngaén. Thôû ra moät hôi ngaén, sö, baùc só, döôïc só, hay nhöõng moân hoïc cuûa theá ta bieát laø ta ñang thôû ra moät hôi ngaén. Ta töï tu taäp

'kinh qua troïn veïn hôi thôû nôi thaân khi thôû vaøo.' Take on life however they wish, without Ta töï tu taäp 'kinh qua troïn veïn hôi thôû nôi thaân bound, without hindrance: Tuøy sôû thích maø khi thôû ra'. Ta töï tu taäp laø ta ñang thôû vaøo vaø laøm thoï voâ löôïng voâ ngaïi—See Ten kinds of Buddha- cho söï ñieàu haønh trong thaân theå trôû neân tónh laëng. work in all worlds in all times of the Buddhas (B) Ta töï tu taäp laø ta ñang thôû ra vaø laøm cho söï ñieàu (2). haønh trong thaân theå trôû neân tónh laëng." Nhö vaäy Take a long step (stride): Ñi moät böôùc daøi. khi tu taäp chuùng ta neân bieát xöûa duïng hôi thôû ñeå Take a mean advantage of someone: Lôïi duy trì chaùnh nieäm, bôûi vì hôi thôû laø duïng cuï raát duïng ai moät caùch heøn haï. maàu nhieäm ñeå ñình chæ loaïn töôûng. Hôi thôû laø moâi giôùi giöõa thaân vaø taâm. Moãi khi taâm yù mình phaân Take the mean between the extremes: Chaáp taùn, dong ruoåi, chuùng ta neân duøng hôi thôû ñeå giöõ trung (chaáp ôû giöõa hai cöïc ñoan). noù laïi. Take "no time" in attaining the vision: Baát Take an image (of Buddha) in procession: thôøi giaûi thoaùt—Nhöõng keû lôïi caên khoâng caàn thôøi Haønh töôïng. gian laâu ñeå ñaït ñöôïc giaùc ngoä—See Two kinds of deliverance (D). Take initiative in doing something: Coå xöôùng vieäc gì. Take no notice of one's wrong doing: Laøm ngô tröôùc toäi loãi. Take life: Panaghata (p)—Saùt sanh—To kill the living, or any conscious being; the taking of Take notice: Ñeám xæa—To pay attention to. human life is an offense toward the major Take one's promise to do something: Keep commandments, while taking life of animals one's promise to do something—Giöõ haïnh nguyeän against the less stringent commandments. Suicide laøm gì. also leads to severe penalties—Saùt sanh hay gieát Take over the patriarch position: Truyeàn cheát chuùng höõu tình; laáy maïng soáng cuûa con ngöôøi Thöøa—Handed-down tradition—To take over the laø phaïm giôùi troïng, trong khi gieát cheát suùc vaät laø Patriarch position by having the former Patriarch phaïm giôùi khinh. Töï töû cuõng daãn ñeán nhöõng hình formally recognize the person as

the successor, phaït nghieâm troïng. especially the Zen tradition—Vieäc thay theá vò Toå Take the life of another person: Laáy maïng tröôùc laøm Toå ñôøi sau trong Phaät giaùo, thöôøng laø soáng cuûa ngöôøi khaùc—A Bhiksu or Bhiksuni who ñöôïc Toå tröôùc chính thöùc thöøa nhaän nhö ngöôøi keá takes life of another person by deed, word or thöøa, ñaëc bieät laø Thieàn Toâng. intention, breaks the third of the Four Degradation a) After the Buddha entered Maha-Nirvana, the Offenses. He or she is no longer worthy to remain first Patriarch of Buddhism was one of the a Bhiksu or Bhiksuni and cannot participate in the Buddha great disciples, Maha Kasyapa. activities of the Order of Bhiksus or the Order of According to this Zen tradition, in order to Bhiksunis—Vò Tyø Kheo hay Tyø Kheo Ni naøo become a Patriarch, the highest virtuous cöôùp maïng soáng cuûa ngöôøi khaùc, duø baèng haønh Buddhist Master must receive the Buddha ñoäng, lôøi noùi hay yù ñònh, ñeàu phaïm moät trong boán 'pat‘a bowl,' the bowl which the Buddha used toäi Rôi Ruïng. Vò aáy khoâng coøn xöùng ñaùng laøm Tyø to receive food offering, and ‘robe’ from the Kheo hay Tyø Kheo Ni vaø khoâng theå tham döï vaøo Patriarch before him. Thus, for over 1,000 nhöõng sinh hoaït cuûa giaùo ñoaøn nöõa. years, there were twenty-eight Indian Take lives and eat flesh of animals is like Patriarchs, each having the responsibility to practice and to uphold the proper Dharma of eating our own flesh: Human feelings cannot Buddha. Eventually the twenty-eighth stand this unless one is quite callous—Gieát vaø aên Patriarch named Bodhidharma came to China thòt chuùng sanh töùc laø gieát haïi chuùng ta vaäy. Con and also became the first of Six Patriarchs of ngöôøi khoâng theå caûm nhaän ñieàu naày neáu hoï quaù Zen Buddhism in China. Overall, there were nhaãn taâm—See Eight reasons for not eating 33 official Patriarchs in Zen Buddhism. After animal food. the Sixth Patriarch, Hui-Neng, this tradition of formally passing on Patriarchy was

discontinued. Thus Hui Neng did not pass used with the meaning of declaration of faith in down the Buddha’s patra bowl and robe to his the Buddha, the Dharma and the Sangha. I take highest and most deserving disciples: Sau khi refuge in the Buddha, I take refuge in the Ñöùc Phaät nhaäp dieät, ngaøi Ma Ha Ca Dieáp laø Dharma, I take refuge in the Sangha. From the vò Toå Thieàn Phaät Giaùo ñaàu tieân taïi AÁn Ñoä. without beginning time, we have been taking Theo truyeàn thoáng Thieàn Toâng ñöôïc truyeàn refuge in pleasures. Now as we understand sang töø AÁn Ñoä sang Trung Quoác, ñeå trôû thaønh Buddhism and its practices, we try to break out of Toå, vò naày phaûi nhaän y baùt töø vò Toå tröôùc. these pleasures. Taking true refuge involves a Trong khoaûng hôn 1.000 naêm, coù 28 vò Toå ôû change of our attitude; it comes from seeing the AÁn Ñoä, moãi vò coù traùch nhieâm tu taäp vaø duy worthlessness of worldly affairs we are usually trì Chaùnh phaùp cuûa Phaät. Cuoái cuøng, vò Toå thöù attached to, they only cause us to continue to 28 sang Trung Quoác vaø trôû thaønh vò Sô Toå wander in the cycle of birth and death. Sincere cuûa doøng Thieàn Trung Hoa. Toång coäng Thieàn Buddhists should always seek ultimate refuge in Toâng coù 33 vò Toå. Sau Luïc Toå Hueä Naêng thì the Buddha, His Dharmas and the Sangha (the söï truyeàn thöøa naày chaám döùt. Vì theá Luïc Toå spiritual community that practice

according to the khoâng truyeàn y baùt cho nhöõng vò keá thöøa nöõa. Buddha's teachings)—Thuaät ngöõ "Quy-Y" duøng b) Handed-Down Tradition in the Pureland ñeå chæ söï coâng boá nieàm tin vôùi Phaät, Phaùp vaø Buddhism: Truyeàn Thöøa theo Tònh Ñoä—Töù Taêng. Con quay veà nöông töïa nôi Phaät, con quay Ñöùc Truyeàn Thöøa Toå Tònh Ñoä—See Four veà nöông töïa nôi Phaùp, con quay veà nöông töïa nôi characteristics used to determine a Taêng. Töø thôøi voâ thuûy, chuùng ta ñaõ töøng quy-y vôùi distinguished master in the Pure Land Sect. duïc laïc. Baây giôø bieát ñaïo vaø bieát tu, chuùng ta coá Take part in: Döï phaàn—Tham döï. gaéng ñoaïn tuyeät vôùi nhöõng thöù aáy. Quy-Y chaân Take part in the conversation: Noùi xía voâ. thaät laø moät söï thay ñoåi thaùi ñoä, do thaáy nhöõng chuyeän phuø phieám theá gian maø ta thöôøng hay baùm Take part in worldly amusements but never víu, khoâng coù lôïi ích gì maø chæ khieán chuùng ta for a moment leave meditation: Bodhisattvas quanh quaån maõi trong voøng luaân hoài sanh töû. Phaät take part in amusements and experience pleasure töû thuaàn thaønh luoân tìm kieám söï che chôû nôi Ñöùc and happiness with all sentient beings, but they Phaät, nôi giaùo phaùp cuûa Ngaøi cuõng nhö nôi Taêng never for a moment leave the concentration of giaø (coäng ñoàng tu taäp theo giaùo phaùp cuûa Phaät)— equanimity of Enlightening Beings—Cuøng taát caû See Take refuge in the Triple Gem. chuùng sanh thoï nhöõng duïc laïc, cuøng nhau vui ñuøa, Take refuge in the Buddha: Buddham- maø vaãn chöa töøng taïm trong moät nieäm rôøi boû Boà saranam gacchami (skt)—Quy y Phaät hay veà Taùt bình ñaúng tam muoäi—See Ten kinds of way nöông vôùi Phaät. of adornment of Great Enlightening Beings. Take up and pass on a verbal tradition: Take the refuge in the Buddha, Dharma Nieâm Ngöõ—Phaùp Ngöõ Luïc, moät töø ngöõ ñaëc bieät and Sangha: Veà nöông vôùi Phaät, Phaùp, Taêng— trong nhaø Thieàn. Taking refuge is entrusting ourselves to the guidance of the Three Jewels: the Buddhas, Take a photograph as a souvenir: Chuïp aûnh Dharma and Sangha. By knowing the qualities of laøm kyû nieäm. the Three Jewels and their ability to guide us from Take precautious: Ñeà phoøng—To prevent. the danger of unfortunate rebirths and show us the Take precautions against something: Lieäu path to happiness, we will trust their instructions. tröôùc. Buddhas are those beings who have completely Take precepts to give up killing: Xin giöõ giôùi removed all disturbing attitudes, karma, laø töø boû saùt sanh. obscurations, sufferings and afflictions from their Take property of others for one's own: Laáy mindstreams. The Dharma refuge is the the last cuûa ngöôøi laøm cuûa mình. two of the Four Noble Truths: true cessation and Take refuge in: To turn to and rely on—Dung true path of cessation. That is Dharma refuge is thaân—Quy y—The phrase "Taking Refuge" is the realizations of the path and absence of

suffering and its causes on the mindstreams. Take refuge in the three jewels, accept and Taking refuge in the Sangha means relying on and perfectly observe all moral precepts, and following instructions from those who have maintain a dignified conduct: Thoï Tam Quy, already ordained or lay people who have direct Trì Nguõ Giôùi, Giöõ Oai Nghi—Take refuge in the realization of emptiness through practicing the three jewels (Triratna), accept and perfectly Buddhist laws. Those who take the

refuge in observe all moral precepts, and maintain a Buddha, Dharma and Sangha shall not go to the dignified conduct (an appropriate dignity for a woeful doom. After casting human life away, they monk). In Buddhism, taking refuge in the Three will fill the world of heaven—Quy-y Tam Baûo coù Gems is like having two eyes; observing the five nghóa laø nöông töïa vaø tuaân phuïc theo söï höôùng precepts is like two legs. We always need eyes to daãn taâm linh cuûa chö Phaät, Phaùp vaø Taêng ñoaøn. see the path, and legs to travel on the path to Hieåu raèng ba ngoâi baùu vôùi nhöõng phaåm chaát cao reach the aiming goal—Quy-y Tam Baûo, thoï giôùi quyù vaø khaû naêng daãn daét chuùng ta thoaùt khoûi taùi luaät do Phaät cheá ra, vaø giöõ ñuùng uy nghi cuûa sanh vaøo nhöõng coõi baát haïnh, ñoàng thôøi chæ cho ngöôøi tu Phaät. Quy-y Tam Baûo nhö hai maét, trì chuùng ta thaáy con ñöôøng ñöa ñeán haïnh phuùc. Chö nguõ giôùi nhö hai chaân. Chuùng ta luoân caàn maét ñeå Phaät laø nhöõng baäc ñaõ hoaøn toaøn ñoaïn tröø nhöõng thaáy ñöôøng thaáy neûo, vaø caàn chaân ñeå du haønh ñeán taâm thaùi nhieãu loaïn, söùc maïnh cuûa nghieäp löïc, muïc tieâu ñaõ ñònh. nhöõng u meâ trong taâm thöùc, nhöõng khoå ñau vaø Take refuge in the Triple Gem: Sarana- phieàn naõo. Quy-y Phaùp laø höôùng veà hai Thaùnh ñeá gamana (skt)—Seek refuge in the Triple Gem— sau cuøng cuûa Töù Thaùnh ñeá, töùc laø Dieät Thaùnh Ñeá Go to the Triple Gem for refuge—Take the Three vaø Ñaïo Thaùnh Ñeá, nghóa laø traïng thaùi giaûi thoaùt Refuges—Take refuge in the three Precious vaø con ñöôøng ñi ñeán traïng thaùi giaûi thoaùt ñoù. Noùi Ones—Take refuge in Triratna—Quy-Y Tam caùch khaùc, chaùnh phaùp laø noäi dung cuûa nhöõng Baûo. chöùng ngoä, cuûa con ñöôøng daãn ñeán söï dieät khoå vaø (I) The meanings of Taking Refuge—Nghóa cuûa dieät heát nhöõng nhaân toá ngoïn nguoàn taïo ra khoå Quy-Y: naèm trong doøng taâm thöùc. Quy-y Taêng laø veà 1) To take refuge in the Triratna. An admission nöông hay tuaân theo lôøi chæ daãn cuûa nhöõng vò, ñaõ of a lay disciple, after recantation of his xuaát gia hay vaãn coøn taïi gia nhöng nhôø tu haønh previous wrong belief and sincere repetition theo Phaät phaùp maø chöùng ñöôïc “Khoâng Taùnh”. to the abbot or monk of the Three Refuges— Nhöõng ngöôøi veà nöông vôùi Phaät, Phaùp, Taêng seõ Tin vaøo Phaät giaùo vaø veà nöông nôi ba ngoâi khoâng bò sa vaøo aùc ñaïo. Sau khi maõn kieáp ngöôøi Tam Baûo. Ñöôïc nhaän laøm ñeä töû taïi gia sau seõ ñöôïc sanh veà coõi trôøi. nghi thöùc saùm hoái vaø laäp laïi nhöõng lôøi moät vò Take refuge in the Dharma: Dharman- Taêng veà quy y. saranam-gacchami (skt)—Quy y Phaùp—To take 2) To take refuge in the Triratna, or to commit refuge in the Dharma and receiving the law— oneself to the Triratna, i.e. Buddha, Dharma, Quy-y thoï phaùp hay veà nöông vôùi Phaät Phaùp. Sangha (Buddha, his Truth, and his Order). To Take refuge and receive the five precepts: trust the Triratna (Buddha—Dharma— Tam Quy Nguõ Giôùi—The ceremony which makes Sangha). Those who sincerely take refuge in the recipient an upasaka or upasika. Laymen or Buddha, Dharma and Sangha shall not go to laywomen taking refuge in the Triratna, receiving the woeful realm. After casting human life the Law and accepting the five commandments— away, they will fill the world of heaven: Veà Nghi leã thoï Öu Baø Taéc hay Öu Baø Di Giôùi, trong nöông vôùi Phaät, Phaùp, Taêng. Ngöôøi

thaønh taâm ñoù Phaät töû taïi gia nguyeàn thoï tam quy gìn nguõ quy y Tam Baûo seõ khoâng coøn sa vaøo caùc giôùi. ñöôøng döõ nöõa. Heát kieáp ngöôøi seõ ñöôïc sanh Take refuge in the Sangha: Sangham- vaøo caùc coõi trôøi. saranam-gacchami—Quy y Taêng. 3) Any Buddhist follower must attend an initiation ceremony with the Three Gems, Buddha, Dharma, and Sangha, i.e., he or she

must venerate the Buddha, follow his ngoä. Ñaây cuõng laø cô hoäi ñaàu tieân cho Phaät töû teachings, and respect all his ordained nguyeän tinh taán giöõ nguõ giôùi, aên chay, tuïng disciples. Buddhists swear to avoid deities kinh nieäm Phaät, tu taâm, döôõng taùnh, quyeát and demons, pagans, and evil religious taâm theo daáu chaân Phaät ñeå töï giuùp mình ra groups. A refuge is a place where people go khoûi sanh töû luaân hoài. when they are distressed or when they need (II) The Three Refuges—Tam quy-y: safety and security. There are many types of 1) Take refuge in the Buddha as a supreme refuge. When people are unhappy, they take teacher. To take refuge in the Buddha is a refuge with their friends; when they are confident acceptance of the fact that one can worried and frightened they might take become fully enlightened just as the Buddha: refuge in false hope and beliefs. As they Quy y Phaät vò ñaïo sö voâ thöôïng. Quy-y Phaät approach death, they might take refuge in the laø veà nöông töïa nôi Phaät Baûo, laø vöõng loøng tu belief of an eternal heaven. But, as the taäp, tin töôûng ñeå coù theå trôû neân giaùc ngoä nhö Buddha says, none of these are true refuges Ñöùc Phaät. because they do not give comfort and security 2) Take refuge in the Dharma as the best based on reality. Taking refuge in the Three medicine in life. To take refuge in the Gems is necessary for any Buddhists. It Dharma means understanding the Four Noble should be noted that the initiation ceremony, Truths and basing one’s life on the Noble though simple, is the most important event for Eight fold Path: Quy y Phaùp thaàn y löông any Buddhist disciple, since it is his first step döôïc. Quy-y Phaùp laø veà nöông töïa nôi Phaùp on the way toward liberation and illumination. baûo, laø hoïc hieåu Töù Dieäu Ñeá, laø ñaët troïn cuoäc This is also the first opportunity for a disciple soáng cuûa mình treân con ñöôøng Baùt Chaùnh to vow to diligently observe the five precepts, Ñaïo. to become a vegetarian, to recite Buddhist 3) Take refuge in the Sangha, wonderful sutras, to cultivate his own mind, to nurture Buddha’s disciples. To take refuge in the himself with good deeds, and to follow the Sangha means looking for support, inspiration Buddha’s footsteps toward his own and guidance from all who walk the Noble enlightenment: Ñaõõ laø Phaät töû thì phaûi quy-y eight fold Path: Quy y Taêng ñeä töû tuyeät vôøi ba ngoâi Tam Baûo Phaät Phaùp Taêng, nghóa laø cuûa Phaät. Quy-y Taêng laø veà nöông nôi Taêng cung kính nöông veà vôùi Phaät, tu theo giaùo baûo, laø tìm söï hoã trôï, höôùng daãn tu hoïc Baùt phaùp cuûa Ngaøi, cuõng nhö toân kính Taêng Giaø. Chaùnh Ñaïo töø caùc vò chaân tu. Phaät töû theä nguyeän khoâng quy y thieân thaàn (III) Buddhists’ vows in the three refuges—Nhöõng quyû vaät, khoâng thôø taø giaùo, khoâng theo toån lôøi öôùc nguyeän cuûa Phaät töû trong tam quy-y: höõu, aùc ñaûng. Quy y laø trôû veà nöông töïa. Coù 1) To the Buddha, I return to rely, vowing that nhieàu loaïi nöông töïa. Khi con ngöôøi caûm thaáy all living beings understand the great way baát haïnh, hoï tìm

ñeán baïn beø; khi aâu lo kinh sôï profoundly, and bring forth the bodhi mind (1 hoï tìm veà nöông nôi nhöõng nieàm hy voïng aûo bow): Töï quy y Phaät, ñöông nguyeän chuùng huyeàn, nhöõng nieàm tin voâ caên cöù; khi laâm sanh, theå giaûi ñaïi ñaïo, phaùt voâ thöôïng taâm (1 chung hoï tìm nöông töïa trong söï tin töôûng vaøo laïy). caûnh trôøi vónh cöûu. Ñöùc Phaät daïy, khoâng choã 2) To the Dharma, I return and rely, vowing that naøo trong nhöõng nôi aáy laø nhöõng nôi nöông all living beings deeply enter the sutra töïa thaät söï cung öùng cho ta traïng thaùi thoaûi treasury, and have wisdom like the sea (1 maùi vaø chaâu toaøn thaät söï. Ñoái vôùi ngöôøi Phaät bow): Töï quy y Phaùp, ñöông nguyeän chuùng töû thì chuyeän quy-y Tam Baûo laø chuyeän caàn sanh, thaâm nhaäp kinh taïng, trí hueä nhö haûi (1 thieát. Leã quy-y tuy laø moät hình thöùc toå chöùc laïy). ñôn giaûn, nhöng raát quan troïng ñoái vôùi Phaät 3) To the Sangha, I return and rely, vowing that töû, vì ñaây chính laø böôùc ñaàu tieân treân ñöôøng all living beings form together a great tu hoïc ñeå tieán veà höôùng giaûi thoaùt vaø giaùc assembly, one and all in harmony without

obstructions(1 bow): Töï quy y Taêng, ñöông one does not take refuge in the Dharma, it's nguyeän chuùng sanh, thoáng lyù ñaïi chuùng, nhöùt easier to be reborn in the hungry ghost thieát voâ ngaïi. realms.": Khoâng coù dòp thaân caän Phaùp ñeå tìm ** When listening to the three refuges, Buddhists hieåu vaø phaân bieät chaùnh taø chaân nguïy. Do ñoù should have the full intention of keeping them tham duïc daáy leân, maø tham duïc laø moät trong for life; even when life is hardship, never nhöõng nhaân chính ñeå taùi sanh vaøo coõi ngaï change the mind: Trong luùc laéng nghe ba quyû. Vì theá maø kinh Phaät luoân daïy, "khoâng phaùp quy-y thì loøng mình phaûi nhaát taâm quy y phaùp deã ñoïa ngaï quyû." höôùng veà Tam Baûo vaø tha thieát phaùt nguyeän c) There is not any chance to get blessings from giöõ ba phaùp aáy troïn ñôøi, duø gaëp hoaøn caûnh Buddhas, nor chance to imitate the naøo cuõng khoâng bieán ñoåi. compassion of the Buddhas. Thus, anger (IV) Reasons for taking the three refuges—Lyù do increased, and anger is one of the main taïi sao phaûi quy-y Tam Baûo: causes of the rebirth in hell. Therefore, 1) The three refuges are three of the most Buddhist sutras always say, "if one does not important entrances to the great take refuge in Buddha, it's easier to be reborn enlightenment; for they purify the evil in hell: Khoâng ñöôïc dòp thaân caän vôùi chö Phaät worlds: Tam quy chính laø ba trong nhöõng cöûa chaúng nhöõng khoâng caûm ñöôïc hoàng aân cuûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø quyù ngaøi, maø khoâng coù dòp baét chöôùc ñöùc töø tam aùc ñaïo ñöôïc thanh tònh. bi cuûa caùc Ngaøi. Do ñoù saân haän ngaøy moät 2) There are several problems for a Buddhist taêng, maø saân haän laø moät trong nhöõng nguyeân who does not take refuge in the Three nhaân chính cuûa ñòa nguïc. Vì theá maø kinh Phaät Gems—Ngöôøi Phaät töû maø khoâng quy y Tam luoân daïy, "khoâng quy y Phaät deã bò ñoïa ñòa Baûo seõ coù nhieàu vaán ñeà trôû ngaïi cho söï tieán nguïc". boä trong tu taäp: (V) The Buddhist Initiation Ceremony and a) There is no chance to meet the Sangha for procedures of taking the three refuges—Nghi guidance. Buddhist sutras always say, "If one thöùc vaø phöông thöùc quy-y Tam Baûo: does not take refuge in the Sangha, it's easier 1) To take refuge in the Triratna, a

Buddhist to be reborn into the animal kingdom." Not must first find a virtuous monk who has taking refuge in the Sangha means that there seriously observed precepts and has profound is no good example for one to follow. If there knowledge to represent the Sangha in is no one who can show us the right path to performing an ordination ceremony: Muoán cultivate all good and eliminate all-evil, then quy y Tam Baûo, tröôùc heát ngöôøi Phaät töû neân ignorance arises, and ignorance is one of the tìm ñeán moät vò thaày tu haønh giôùi ñöùc trang main causes of rebirth in the animal realms: nghieâm ñeå xin laøm leã quy y thoï giôùi tröôùc Khoâng coù dòp thaân caän chö Taêng (Taêng Baûo) ñieän Phaät. ñeå ñöôïc chæ daïy daãn daét. Kinh Phaät thöôøng 2) The place for the Buddhist Initiation daïy, "khoâng quy y Taêng deã ñoïa suùc sanh." Ceremony—Khung caûnh leã quy-y: The Khoâng quy-y Taêng chuùng ta khoâng coù göông initiation ceremony must be simple, depend haïnh laønh ñeå baét chöôùc, cuõng nhö khoâng coù ai on the situation of each place. However, it ñöa ñöôøng chæ loái cho ta laøm laønh laùnh aùc, must be solemn. It is led by Buddhist Master neân si meâ phaùt khôûi, maø si meâ laø moät trong who would grace it by standing before the nhöõng nhaân chính ñöa ta taùi sanh vaøo coõi suùc altar decorated with the Buddha's portrait, sanh. with the assistance of other monks and nuns, b) There is no chance to study Dharma in order relatives, and friends—Nghi thöùc quy-y neân to distinguish right from wrong, good from toå chöùc ñôn giaûn, tuøy theo hoaøn caûnh moãi nôi. bad. Thus desire appears, and desire is one of Tuy nhieân, khung caûnh leã caàn phaûi trang the main causes of rebirth in the hungry ghost. nghieâm, treân laø ñieän Phaät, döôùi coù Thaày Therefore, Buddhist sutras always say, "if chöùng tri, chung quanh coù söï hoä nieäm cuûa chö

Taêng ni, caùc Phaät töû khaùc, vaø thaân baèng 3) As a Buddhist disciple, I vow to take refuge quyeán thuoäc. in the inner Sangha: Ñeä töû nguyeän xin töï quy- 3) As for the initiated, he must be clean and y Taêng trong taâm cuûa chính mình. correctly dressed: Veà phaàn baûn thaân cuûa vò (VII)The Buddha's teachings on Taking Refuge in Phaät töû quy-y caàn phaûi trong saïch, quaàn aùo the Dharmapada Sutra—Nhöõng lôøi Phaät daïy chænh teà maø giaûn dò. veà Quy-Y trong Kinh Phaùp Cuù: 4) The Buddhist Initiation Ceremony—Leã quy- 1) Men were driven by fear to go to take refuge y: Under the guidance of the Master, he must in the mountains, in the forests, and in sacred recite three times the penance verses in order trees (Dharmapada 188): Vì sôï haõi baát an maø to cleanse his karmas—Ñeán giôø quy-y, theo ñeán quy-y thaàn nuùi, quy-y röøng caây, quy-y söï höôùng daãn cuûa Thaày truyeàn trao quy-giôùi, mieãu thôø thoï thaàn. phaùt nguyeän taâm thaønh, ba laàn saùm hoái cho 2) But that is not a safe refuge or no such refuge ba nghieäp ñöôïc thanh tònh. is supreme. A man who has gone to such i) As a Buddhist disciple, I swear to follow in refuge, is not delivered from all pain and Buddha's footsteps during my lifetime, not in afflictions (Dharmapada 189): Nhöng ñoù any god, deity or demon: Ñeä töû xin suoát ñôøi chaúng phaûi laø choã nöông döïa yeân oån, laø choã quy-y Phaät, nguyeän khoâng quy-y Thieân thaàn, quy-y toái thöôïng, ai quy-y nhö theá khoå naõo quyû vaät. vaãn coøn nguyeân. ii) As a Buddhist disciple, I swear to perform 3) On the

contrary, he who take refuge in the Buddhist Dharma during my lifetime, not Buddhas, the Dharma and the Sangha, sees pagan, heretic beliefs or practices: Ñeä töû xin with right knowledge (Dharmapada 190): Traùi suoát ñôøi quy-y Phaùp, nguyeän khoâng quy-y laïi, quy-y Phaät, Phaùp, Taêng, phaùt trí hueä chôn ngoaïi ñaïo taø giaùo. chaùnh. iii) As a Buddhist disciple, I swear to listen to the 4) With clear understanding of the four noble Sangha during my lifetime, not evil religious truths: suffering, the cause of suffering, the groups: Ñeä töû xin quy-y Taêng, nguyeän khoâng destruction of suffering, and the eighfold quy-y toån höõu aùc ñaûng. noble path which leads to the cessation of (VI) Take refuge in the inner Dharma—Quy-y vò suffering (Dharmapada 191): Hieåu thaáu boán Phaät trong chính taâm mình: The Buddha had leõ maàu: bieát khoå, bieát khoå nhaân, bieát khoå dieät said: “I am a realized Buddha, you will be the vaø bieát taùm chi Thaùnh ñaïo, dieät tröø heát khoå Buddha to be realized,” meaning that we all naõo. have a Buddha-nature from within. 5) That is the secure refuge, the supreme refuge. Therefore, after having taken the initiation He who has gone to that refuge, is released with the Three Gems, we must repeat the from all suffering (Dharmapada 192): Ñoù laø above vows, addressing this time the inner choã quy-y an oån, laø choã quy-y toái thöôïng. Ai Buddha, Dharma, and Sangha—Ñöùc Phaät ñaõ quy-y ñöôïc nhö vaäy môùi giaûi thoaùt khoå ñau. noùi, “Ta laø Phaät ñaõ thaønh, caùc ngöôøi laø Phaät Take refuge in the Triple Gem for Secret seõ thaønh.” YÙ noùi trong chính chuùng ta tieàm aån Sects: Quy-Y Tam Baûo cho tröôøng phaùi Maät toâng, Phaät taùnh chöa ñöôïc xuaát hieän, neân khi ta ñaõ theo Ngaøi Ban Thieàn Laït Ma ñôøi thöù nhaát bieân quy-y Tam Baûo beân ngoaøi, chuùng ta cuõng soaïn (composed by the first Tibetan Panchen phaûi quy-y Tam Baûo trong taâm cuûa chuùng ta, Lama). vì vaäy chuùng ta phaûi nguyeän: (I) Quy-Y Tam Baûo—Taking Refuge in the 1) As a Buddhist disciple, I vow to take refuge Triple Gem: in the inner Buddha: Ñeä töû nguyeän xin töï 1) With great bless, I arise as my Guru Yidam: quy-y Phaät trong taâm cuûa chính mình. Trong nieàm ñaïi hyû laïc, ñeä töû bieán thaønh Ñöùc 2) As a Buddhist disciple, I vow to take refuge Phaät Boån Sö. in the inner Dharma: Ñeä töû nguyeän xin töï 2) From my clear body masses of light rays quy-y Phaùp trong taâm cuûa chính mình. diffuse into the ten directions: Töø thaân con

trong suoát, voâ löôïng aùnh haøo quang toûa raïng giaûi thoaùt moïi chuùng sanh meï khoûi khoå ñau möôøi phöông. vaø daãn daét hoï ñeán coõi Cöïc Laïc cuûa Phaät quoác 3) Blessing the world and all sentient beings: (ba laàn). Chuù nguyeän hoä trì choán naøy cuøng moïi chuùng 18) Therefore, I shall now practice the profound sanh nôi ñaây. path of Guru-Yidam yoga (three times): Vì 4) All becomes perfectly arrayed with only muïc ñích naøy, ñeä töû xin nguyeän tu taäp phaùp extremely pure qualities: Taát caû bieán thaønh moân thaâm dieäu Du Giaø Ñöùc Phaät Boån Sö (ba toaøn haûo vaø chæ mang nhöõng phaåm haïnh cöïc laàn). kyø thanh tònh. 19) Om-Ah-Hum (three times): Om-Ah-Hum (ba 5) From the state of an exalted and virtuous laàn). mind: Töø traïng thaùi cuûa taâm thöùc sieâu vieät vaø 20) Pure clouds of outer, inner and secret ñöùc haïnh. offerings. Fearsome items and objects to bond 6) I and all infinite, old mother sentient beings: us closely and fields of vision pervade the

Ñeä töû cuøng voâ löôïng chuùng sanh ñaõ töøng laø reaches of space, earth and sky spreading out meï cuûa ñeä töû. inconceivably: Maây thanh tònh cuùng döôøng 7) From this moment until our supreme beân ngoaøi, beân trong vaø bí maät. Duyeân hôïp enlightenment: Töø baây giôø cho ñeán khi Giaùc chuùng con laïi vôùi Ñöùc Boån Sö, quaùn töôûng Ngoä. cuùng döôøng traøn ngaäp taän cuøng hö khoâng, ñaát 8) We vow to go for refuge to the Gurus and the vaø trôøi, traûi roäng khaép cuøng, toät cuøng baát khaû Three Precious Gems: Chuùng con nguyeän xin tö nghì. quy-y Ñöùc Boån Sö vaø Tam Baûo. 21) In essence wisdom-knowledge in aspect inner 9) Homage to the Guru (Namo Gurubhya): Ñeä offerings and various offerings objects as töû xin ñaûnh leã Ñöùc Boån Sö. enjoyments of the six senses they function to 10) Homage to the Buddha (Namo Buddhaya): generate the special wisdom-knowledge of Ñeä töû xin ñaûnh leã Ñöùc Phaät. bliss and voidness: Tinh tuùy chính laø Kim 11) Homage to the Dharma (Namo Dharmaya): Cang Boà Ñeà Giaùc Ngoä, hieån baøy baèng söï Ñeä töû xin ñaûnh leã Phaùp. cuùng döôøng beân trong vaø caùc phaåm vaät cuùng 12) Homage to the Sangha (Namo Sanghaya döôøng coát ñeå phaùt sinh toái thöôïng Kim Cang three times): Ñeä töû xin ñaûnh leã Taêng Giaø (ba Boà Ñeà Giaùc Ngoä cuûa Taùnh khoâng vaø Hyû laïc. laàn). Ñoù cuõng laø nieàm hyû laïc maø luïc caên an truï. 13) For the sake of all mother sentient beings: Vì (II) Hundred Thousand Buddhas in the Pure taát caû chuùng sanh meï. Land—Baùch Thieân Chö Phaät taïi Cöïc Laïc 14) I shall become my Guru Deity: Ñeä töû xin hoùa Quoác: thaønh Ñöùc Phaät Boån Sö. 1) I take safe direction from the Three Precious 15) And place all sentient beings in the supreme Gems; I shall liberate every limited being. I state of a Guru Deity (three times): Vaø xin reaffirm and correct my bodhicitta aim (three nguyeän daãn daét moïi chuùng sanh ñaït ñeán Giaùc times)—Ñeä töû xin quy-y Tam Baûo vaø xin Ngoä toái thöôïng cuûa Ñöùc Phaät Boån Sö (ba nguyeän giaûi thoaùt moïi chuùng sanh höõu tình. laàn). Ñeä töû xin phaùt nguyeän haønh trì ñaït Giaùc Ngoä 16) For the sake of all mother sentient beings, I (ba laàn). shall quickly attain supreme state of a Guru 2) May the surface of the land in every direction Deity in this very life (three times): Vì taát caû be pure, without even a pebble. As smooth as caùc chuùng sanh meï, ñeä töû xin nguyeän nhanh the palm of a child’s hand; naturally polished, choùng ñaït ñeán Giaùc Ngoä toái thöôïng cuûa Ñöùc as is a beryl gem—Xin cho toaøn coõi möôøi Phaät Boån Sö ngay trong kieáp naøy (ba laàn). phöông treân traùi ñaát naøy thaønh thanh tònh, 17) I shall free all mother sentient beings from khoâng coù caû moät haït saïn. Trôn tru nhö loøng suffering and place them in the great bliss of baøn tay treû thô. Saùng boùng töï nhieân nhö phieán Buddhahood (three times): Ñeä töû xin nguyeän ñaù ñaõ maøi nhaün.

3) May divine and human objects of offering ngaøi, chieâm ngöôõng, laéng nghe vaø töôûng nhôù actually arrayed and those envisioned as ñeán ngaøi, ngöôøi ñaõ mang laïi thaät nhieàu lôïi peerless clouds of Samantabhadra offerings— laïc. Xin cho moïi nôi ñeàu traøn ngaäp phaåm vaät 8) Refreshing offerings of water, assorted cuùng döôøng cuûa chö nhaân thieân, tröôùc maët ñeä flowers, fragrant incense, lights, scented töû vaø trong nieàm quaùn töôûng nhö ñaùm maây water, and more—Nöôùc

cuùng döôøng, hoa ñuû tuyeät traàn cuùng döôøng Ñöùc Phoå Hieàn Boà Taùt. loaïi cuùng döôøng hoan hyû chö Phaät. Höông 4) From the heart of the Guardian of the traàm, ñeøn vaø nöôùc thôm vaø vaân vaân. hundreds of deities of Tusita, the Land of Joy, 9) This ocean of clouds of offerings, actually on the tip of a rain-bearing cloud resembling arranged and imagined here—Moät bieån phaåm a mound of fresh, white curd—Töø traùi tim cuûa vaät hieän höõu vaø quaùn töôûng nhö maây cuùng Ñöùc Hoä Phaùp Baùch Thieân Chö Phaät taïi Cöc döôøng. Laïc Quoác bay ra ñaùm maây nhö khoái söõa ñaëc 10) We present to you foremost fields for growing traéng, töôi maùt. a positive force—Ñeä töû xin daâng leân ngaøi, 5) We request you alight and grace this site, baäc Toái Thöôïng Phöôùc Ñieàn. King of the Dharma, Lozang-Dragpa, the 11) Whatever destructive actions of body, speech omniscient, with the pair of your spiritual and mind that we have committed, since sons. Seated on lion-thrones, lotus, and moon beginningless time, and especially the in the sky before us, ennobling, impeccable breaches of our three sets of vows, we openly gurus, we request you remain, with white admit, one by one, with fervent regret from smile of delight—Baäc Toaøn Trí Toáng Laït Ba, our heart—Taát caû moïi nghieäp aùc töø thaân khaåu vò Phaùp Vöông, cuøng caùc chö toân ñeä töû, con yù maø con ñaõ tích tuï töø voâ thæ voâ löôïng kieáp, caàu xin nguôøi thò hieän ra ngay nôi ñaây. Hôõi vaø nhaát laø nhöõng toäi vi phaïm ba giôùi, ñeä töû Ñöùc Boån Sö Toân Kính ñang mæm cöôøi töø bi an xin saùm hoái nhieàu nöõa vôùi loøng thieát tha töø laïc. Toïa treân ngai sö töû, nguyeät luaân vaø nhaät taän ñaùy loøng. luaân trong khoâng gian tröôùc maët ñeä töû. 12) In this degenerate age, you perserved with a 6) For hundreds of eons to further the teachings phenominal amount of study and practice and, as the foremost fields for growing a positive by riding yourselves of the eight childish force for us with minds of belief in the facts— feelings, you made the respites and Con caàu xin ngaøi thöôøng truï laïi voâ löôïng a enrichments of your lives worthwhile, and taêng kyø kieáp ñeå hoaèng hoùa ñaïo phaùp. Vaø laø from the depth of our hearts, we rejoice, O Toái Thöôïng Phöôùc Ñieàn trong loøng tín taâm Guardians, in the towering waves of your suøng kính cuûa con. enlightening deeds—Töø thaâm saâu trong loøng • Your minds have the intellect that con, con hoan hyû, hôõi ñaáng Hoä Phaùp, trong voâ comprehends the full extent of what can be taän ñöùc haïnh cuûa ngöôøi, baäc tinh taán tu hoïc known—Taâm thöùc cuûa ngaøi mang trí hueä vaø haønh trì trong thôøi maït phaùp naøy, vaø mang Toaøn Giaùc Toaøn Trí thaáu hieåu moïi söï vaät vaø laïi cho kieáp soáng yù nghóa khi töø boû taùm ngoïn taát caû moïi phaùp. gioù tö lôïi. • Your speech, with its elegant explanations, 13) In the towering waves of your enlightening becomes an adornment for the ears of those deeds that billow in the skies of your of good fortune—Khaåu ngöõ cuûa Ngaøi truyeàn Dharmakayas, we request you to release a ñaït giaùo phaùp, hoùa thaønh ñoâi hoa tai cuûa rain of profound and vast Dharma to rain nhöõng baäc phuù quí. upon the absorbent earth of us, eager to be • Your bodies are radiantly handsome with tamed in fitting ways—Hôõi baäc Boån Sö glorious renown—Thaân ngaøi ñeïp toûa raïng Thaùnh Trí toân kính, töø ñaùm maây töø bi hình haøo quang löøng laãy. thaønh treân baàu trôøi trí hueä cuûa Phaùp Thaân

7) We prostrate to you whom to behold, hear, or Ngaøi, xin raûi ñaùm möa ñaïo Phaùp roäng lôùn vaø recall is worthwhile—Ñeä töû xin ñaûnh leã nôi

thaâm dieäu, kheá hôïp kyø dieäu vôùi caên cô cuûa ñeä 18) You are Avalokitesvara, a great treasury of töû. compassion. Manjushri, a commander of 14) May whatever constructive forces built up by flawless wisdom. Vajrapani, a destroyer of all this benefit the teachings and those who hordes of demonic forces—Ngaøi laø hieän thaân wander, and may they especially enable the cuûa Ñöùc Quaùn Theá AÂm, nguoàn töø bi traân quí heart of the teachings of the ennobling, lôùn, khoâng nhaèm muïc ñích hieän höõu ñích impeccable Lozang-dragpa to beat ever on— thöïc. Vaø hieän thaân Boà Taùt Vaên Thuø Sö Lôïi, Ñeä töû xin hoài höôùng moïi coâng ñöùc ñaõ tích luõy baäc ñaïi trí toaøn myõ. Cuõng laø ñaáng Kim Cang cho söï lôïi ích hoaèng Phaùp ñeán moïi chuùng Thuû, tieâu dieät ñaùm ma vöông khoâng ngoaïi leä. sanh höõu tình, vaø nhaát laø cho giaùo Phaùp tinh 19) Tsongkhapa, the crown jewel of the erudite tuùy cuûa Toå Toáng Laït Ba toân quyù thöôøng truï masters of the Land of Snow. At your feet, toûa raïng. Lozang-Dragpa, we make you requests (three 15) By directing and offering to the Buddha-fields times)—Hôõi Toå Toáng Laït Ba, vò vua cuûa moïi this base, anointed with fragrant waters, hieàn giaû treân Xöù Tuyeát. Ñeä töû xin quyø ñaûnh strewn with flowers, and decked with Mount leã Toå, Phaùp danh ngöôøi laø Lozang-Dragpa (ba Meru, four islands, the sun, and the mon— laàn). Xin daâng Maïn Ñaø La naøy leân coõi chö Phaät 20) Glorious, precious root guru, come grace the treân Baûo Ñaøn loäng laãy huy hoaøng ñaày hoa, lotus and moon seats at the crowns of our nöôùc ngheä thôm ñeå trang hoaøng nuùi Tu Di, heads—Xin ñaáng Boån Sö toân quyù vaø röïc rôõ boán Ñaïi Chaâu cuøng Nhaät Nguyeät. ñeán ngöï treân toøa sen vaø nguyeät luaân ngöï trò 16) May all those who wander be led to pure treân ñænh ñaàu cuûa con. land—Xin nguyeän moïi chuùng sanh ñöôïc tieáp • Taking care of us through your great daãn veà coõi Cöïc Laïc. kindness—Gìn giöõ hoä trì con trong aùnh ñaïi töø 17) I send forth this mandala to you precious ñaïi bi cuûa ngöôøi. gurus by the force of having made fervent • Direct us to the actual attainments of your requests in this way. From the hearts of the body, speech and mind—Cuùi xin ngöôøi ban ennobling, impeccable father and the pairs of pheùp laønh cho con ñeå con ñaït ñeán thaân khaåu his spiritual sons, hollow beams of white light yù giaùc ngoä cuûa ngöôøi. radiate forth. Their tips combine into one and 21) Glorious, precious guru, come grace the lotus penetrate us through the crowns of our heads. seats at our hearts—Xin ñaáng Boån Sö toân quyù Through the conduit of these white tubes of vaø röïc rôõ ñeán ngöï treân toøa sen vaø nguyeät luaân light, white nectars flow freely, the color of ngöï trò trong traùi tim con. milk, purging us of diseases, demons, • Taking care of us through your great negative forces, obstacles, and constant kindness—Gìn giöõ hoä trì con trong aùnh ñaïi töø habits, baring none. Our bodies become as ñaïi bi cuûa ngöôøi. pure and as clear as a crystal—Ñeä töû xin • Remain steadfast to the core of our daâng maïn ñaø la chaâu baùu naøy leân caùc ngaøi, enlightenment—Xin ngöôøi thöôøng truï ôû theá Ñöùc Boån Sö toân quyù. Nhôø nguyeän löïc vôùi gian hoaèng phaùp cho ñeán khi chuùng con Giaùc loøng thieát tha caàu xin nhö theá. Coät aùnh saùng Ngoä

Boà Ñeà. traéng toûa töø taâm, töø ñaáng Töø Phuï toân kính vaø 22) By this constructive act, may we quickly töø hai ñeä töû, cuoái cuøng nhaäp moät vaø ñi vaøo actualize ourselves as Guru-Buddhas and ñaûnh ñaàu cuûa con. Töø nöôùc Cam Loä traéng, thereafter lead to that state, all wandering maàu nhö söõa ñeà hoà, chaûy doïc theo coät aùnh beings, not neglecting even one—Nguyeän xin saùng traéng daãn ñöôøng, giuùp con taåy saïch moïi coâng ñöùc naøy giuùp cho ñeä töû mau choùng ñaït beänh taät, phieàn naõo, aùc nghieäp, chöôùng ngaïi ñeán taâm giaùc ngoä cuûa Ñöùc Boån Sö vaø xin vaø caùc huaân taäp khoâng soùt chuùt naøo. Thaân con nguyeän daãn daét voâ löôïng chuùng sanh khoâng trôû thaønh thanh tònh vaø trong suoát nhö pha leâ töø ai ñaït ñeán taâm giaùc ngoä cuûa Ñöùc Phaät Boån Sö.

Take refuge in the three Precious Ones: enlightenment; for they purify the evil Seek refuge—Go to the Triple Gem for refuge— worlds—Tam quy chính laø ba trong nhöõng Take the Three Refuges—Quy-Y Tam Baûo—See cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù Take refuge in the Triple Gem. maø tam aùc ñaïo ñöôïc thanh tònh. Take refuge in Triratna: Sarana-gamana 1) There are several problems for a Buddhist (skt)—Tam Quy Y—Take refuge in the three who does not take refuge in the Three Precious Ones—The Three Refuges: Gems—Ngöôøi Phaät töû maø khoâng quy y Tam (I) An overview of the “Taking refuge in Baûo seõ coù nhieàu vaán ñeà trôû ngaïi cho söï tieán Triratna”—Toång quan veà Quy-y Tam Baûo: boä trong tu taäp. (A) The meanings of taking refuges—Nghóa cuûa 2) There is no chance to meet the Sangha for “Quy-y”: guidance. Buddhist sutras always say, “If one 1) Take refuge in the Buddha as a supreme does not take refuge in the Sangha, it’s easier teacher: Quy y Phaät vò ñaïo sö voâ thöôïng. to be reborn into the animal kingdom.” Not 2) Take refuge in the Dharma as the best taking refuge in the Sangha means that there medicine in life: Quy y Phaùp thaàn y löông is no good example for one to follow. If there döôïc. is no one who can show us the right path to 3) Take refuge in the Sangha, wonderful cultivate all good and eliminate all-evil, then Buddha’s disciples: Quy y Taêng ñeä töû tuyeät ignorance arises, and ignorance is one of the vôøi cuûa Phaät. main causes of rebirth in the animal realms: (B) Vows of “Taking refuges”—Nguyeän Quy-y: Khoâng coù dòp thaân caän chö Taêng (Taêng Baûo) 1) To the Buddha, I return to rely, vowing that ñeå ñöôïc chæ daïy daãn daét. Kinh Phaät thöôøng all living beings understand the great way daïy, “khoâng quy y Taêng deã ñoïa suùc sanh.” profoundly, and bring forth the bodhi mind (1 Khoâng quy-y Taêng chuùng ta khoâng coù göông bow): Töï quy y Phaät, ñöông nguyeän chuùng haïnh laønh ñeå baét chöôùc, cuõng nhö khoâng coù ai sanh, theå giaûi ñaïi ñaïo, phaùt voâ thöôïng taâm (1 ñöa ñöôøng chæ loái cho ta laøm laønh laùnh aùc, laïy). neân si meâ phaùt khôûi, maø si meâ laø moät trong 2) To the Dharma, I return and rely, vowing that nhöõng nhaân chính ñöa ta taùi sanh vaøo coõi suùc all living beings deeply enter the sutra sanh. treasury, and have wisdom like the sea (1 3) There is no chance to study Dharma in order bow): Töï quy y Phaùp, ñöông nguyeän chuùng to distinguish right from wrong, good from sanh, thaâm nhaäp kinh taïng, trí hueä nhö haûi (1 bad. Thus desire appears, and desire is one of laïy). the main causes of rebirth in the hungry ghost. 3) To the Sangha, I return and rely, vowing that

Therefore, Buddhist sutras always say, “if all living beings form together a great one does not take refuge in the Dharma, it’s assembly, one and all in harmony without easier to be reborn in the hungry ghost obstructions(1 bow): Töï quy y Taêng, ñöông realms.”: Khoâng coù dòp thaân caän Phaùp ñeå tìm nguyeän chuùng sanh, thoáng lyù ñaïi chuùng, nhöùt hieåu vaø phaân bieät chaùnh taø chaân nguïy. Do ñoù thieát voâ ngaïi. tham duïc daáy leân, maø tham duïc laø moät trong ** When listening to the three refuges, Buddhists nhöõng nhaân chính ñeå taùi sanh vaøo coõi ngaï should have the full intention of keeping them quyû. Vì theá maø kinh Phaät luoân daïy, “khoâng for life; even when life is hardship, never quy y phaùp deã ñoïa ngaï quyû”. change the mind— Trong luùc laéng nghe ba 4) There is not any chance to get blessings from phaùp quy-y thì loøng mình phaûi nhaát taâm Buddhas, nor chance to imitate the höôùng veà Tam Baûo vaø tha thieát phaùt nguyeän compassion of the Buddhas. Thus, anger giöõ ba phaùp aáy troïn ñôøi, duø gaëp hoaøn caûnh increased, and anger is one of the main naøo cuõng khoâng bieán ñoåi. causes of the rebirth in hell. Therefore, (II) The three refuges are three of the most Buddhist sutras always say, “if one does not important entrances to the great take refuge in Buddha, it’s easier to be reborn

in hell: Khoâng ñöôïc dòp thaân caän vôùi chö Phaättaêng theâm theá löïc laán löôùt baïn ñoàng tu laø phaïm chaúng nhöõng khoâng caûm ñöôïc hoàng aân cuûa giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. quyù ngaøi, maø khoâng coù dòp baét chöôùc ñöùc töøTake (v) someone across: Ñoä ai. bi cuûa caùc Ngaøi. Do ñoù saân haän ngaøy moät • Have been taken across: Ñaõ ñoä. taêng, maø saân haän laø moät trong nhöõng nguyeân • Are being taken across: Ñöông ñoä. nhaân chính cuûa ñòa nguïc. Vì theá maø kinh Phaät • Will be taken across: Seõ ñoä (Chöa ñoä). luoân daïy, “khoâng quy y Phaät deã bò ñoïa ñòa Take someone’s life: Kill someone—Gieát hay nguïc”. ñoaït maïng cuûa ai. (III) To take refuge in the Triratna, a Buddhist Take a stride (a long step): Ñi moät böôùc daøi. must first find a virtuous monk who has Take substances that cause inebriation: seriously observed precepts and has profound Uoáng nhöõng chaát laøm say—A Bhiksu or Bhiksuni knowledge to represent the Sangha in who takes any substance that causes inebriation, performing an ordination ceremony: Muoán i.e. beer, wine, or liquor of any kind, except for quy y Tam Baûo, tröôùc heát ngöôøi Phaät töû neân medical use with the permission of the Order, tìm ñeán moät vò thaày tu haønh giôùi ñöùc trang commits an Expression of Regret Offence—Vò Tyø nghieâm ñeå xin laøm leã quy y thoï giôùi tröôùc Kheo hay Tyø Kheo Ni naøo uoáng bia, röôïu nho, ñieän Phaät. caùc loaïi röôïu khaùc, hay nhöõng chaát laøm say, ngoaïi ** See Take refuge in the Triple Gem. tröø tröôøng hôïp uoáng thuoác trò beänh vaø coù pheùp cuûa Take refuge in the Triratna, receiving of the giaùo hoäi, laø phaïm giôùi Ba Daät Ñeà, caàn phaûi phaùt Law: Tam Quy Thoï Phaùp—Admission of a lay loà saùm hoái. disciple, after recantation and repentance of his Take (v) the Three Refuges: Thoï trì Tam Baûo. previous wrong belief and sincere repetition to the Take three refuges and observe five abbot or monk of the three surrenders (to Buddha, Dharma, Sangha)—Veà nöông nôi Tam Baûo, thoï precepts: Thoï tam quy, trì nguõ giôùi—Take phaùp vaø ñöôïc nhaän laøm Phaät töû taïi gia, sau nghi refuge in the three jewels

(Triratna), accept and thöùc saùm hoái. perfectly observe all moral precepts, and maintain a dignified conduct (an appropriate dignity for a Take the responsibility: Chaáp traùch. monk). In Buddhism, taking refuge in the Three Take (v) a rest: An döôõng—To rest—Have a Gems is like having two eyes; observing the five rest—Nghæ ngôi. precepts is like two legs. We always need eyes to Take a scoundrel for an honest man: Töôûng see the path, and legs to travel on the path to keû xaáu laø ngöôøi toát (Nhaän lang vi khuyeån hay laàm reach the aiming goal—Quy-y Tam Baûo, thoï giôùi töôûng soùi laø choù)—To mistake a wolf for a dog. luaät do Phaät cheá ra, vaø giöõ ñuùng uy nghi cuûa Take secretly: Laáy leùn. ngöôøi tu Phaät. Quy-y Tam Baûo nhö hai maét, trì Take the seeing for the real: Dò sanh taùnh nguõ giôùi nhö hai chaân. Chuùng ta luoân caàn maét ñeå chöôùng—This is a common illusion, one of the ten thaáy ñöôøng thaáy neûo, vaø caàn chaân ñeå du haønh ñeán hindrances of the unenlightened—Ñaây laø söï si meâ muïc tieâu ñaõ ñònh. thöôøng tình, moät trong möôøi chöôùng ngaïi cuûa Taking time in attaining to vision: Be slow in ngöôøi chöa giaùc ngoä—See Ten hindrances. attaining to vision—Thôøi giaûi thoaùt—Nhöõng Take shelter from the rain: Ñuït möa. ngöôøi ñoän caên caàn thôøi gian vaø chaäm trong vieäc Take side: Ñöùng veà phía naøo—A Bhiksu or a giaûi thoaùt—See Two kinds of deliverance (D). Bhiksuni who encourages another Bhiksu or Take time to liberate oneself: Thôøi Giaûi Bhiksuni to take side so that he or she can have Thoaùt—The dull who take time or are slow in more power to overtake fellow practitioners, attaining to meditative vision. The other five commits an Expression of Regret Offense—Vò Tyø groups of Arhats who have to bide their time and Kheo hay Tyø Kheo Ni naøo khuyeán khích vò Tyø opportunity for liberation in samadhi—Loaïi caên Kheo hay Tyø Kheo Ni khaùc ñöùng veà phía mình ñeå taùnh ñoän thì phaûi maát thôøi giôø vaø töø töø ñôïi luùc coù cô hoäi môùi coù theå nhaäp ñònh giaûi thoaùt ñöôïc.

Take the trouble: Chaáp nhaän trôû ngaïi Taking the three refuges: Quy y Tam Baûo—Take truth for one’s home: Duøng phaùp laøm See Ten meritorious deeds (III). nhaø—See Ten kinds of mind outstanding like a Taking of what is not given is to be mountain of Great Enlightening Beings. abandoned: Laáy cuûa khoâng cho caàn phaûi töø boû— Take truth for one’s refuge: Duøng phaùp laøm See Eight things that lead to the cutting off of quy y—See Ten kinds of mind outstanding like a affairs. mountain of Great Enlightening Beings. Takka (p): Thought—Reasoning—Söï suy nghó Take truth as one’s reliance: Duøng phaùp laøm y (tö töôûng). chæ—See Ten kinds of mind outstanding like a Takkana (p): Reasoning—Lyù luaän. mountain of Great Enlightening Beings. Takkasila (p): Name of a city in Gandhara, Take truth for one’s salvation: Duøng phaùp where there was a well-known Buddhist laøm cöùu hoä—See Ten kinds of mind outstanding university—Teân cuûa moät thaønh phoá ôû Gandhara, like a mountain of Great Enlightening Beings. nôi ñaõ töøng coù moät tröôøng ñaïi hoïc Phaät giaùo noåi Take up one’s residence: Löu truù. tieáng. Take a vow: To resolve—To take one’s vow—to Takketi (p): vow—Phaùt nguyeän. 1) To argue: Baøn caõi hay tranh luaän. Take one’s vow: To resolve—To take a vow— 2) To reason: Lyù luaän. to

vow—Phaùt nguyeän. 3) To think: Suy nghó. Take what is not given: Laáy cuûa khoâng cho. Takkika (p): A logician—Nhaø lyù luaän. Take wrongly: Laáy loän—To take by mistake. Taksacila (Taxila) (skt): Ñaéc xoa thi la. Taking across: Ñoä thoaùt—Salvation—Saving. Taksaka (skt): Ñaùt Taùc Ca—Ñöùc Xoa Ca—One Taking care of all sentient beings and of the four dragon-kings—Moät trong töù long vöông. inspiring joy in them: Nhieáp khaép chuùng sanh ñeàu laøm cho hoan hyû—See Ten types of Taksasila (p): Ñaùn Xoùa Thi La—Name of a city characteristics of manifestation of a Buddha (9). in Gandhara, modern Taxila in Pakistan, where there was a well-known Buddhist university. Taking in all celestials, humans, demons, According to Nalinnaksha Dutt in Buddhist Sects monks, priests, titans: Caûnh giôùi sôû haønh nhieáp in India, here have been found, among other laáy taát caû trôøi, ngöôøi, ma, phaïm, sa moân, baø la objects, traces of at least 55 stupas, 28 moân, a-tu-la—See Ten kinds of Buddha-work in monasteries and 9 temples. Hsuan-Tsang visited all worlds in all times of the Buddhas (B) (1). this place twice, once in 630, when he came to Taking hold of the merit accruing from the this country and, again in 645, on his return observance of the rules of morality: Chaáp journey. There he saw numerous monasteries but vaøo caùi coâng haïnh phaùt sinh do söï tuaân thuû giôùi all in ruins. The few monks he saw were all luaät ñaïo ñöùc—See Three ties. Mahayanists. The people were adherent to Taking side in opposing Sanghakarman Buddhism. Emperor Asoka sent here his son Procedure: Phe nhoùm ñeå choáng laïi Yeát Ma—A Kunala for quelling disturbances and restoring Bhiksu or a Bhiksuni who uses his or her authority peace to the region. The prince, however, was to force another Bhiksu or Bhiksuni to take his or blinded through the plot of his stepmother her side in opposing the proposal which is about to Tisyaraksita. His eyes were restored later by be realized in a Sanghakarman Procedure, Arhat Ghosa, who was a physician and an commits an Expression of Regret Offense—Vò Tyø occultist. There is a tradition that the ruler of Kheo hay Tyø Kheo Ni naøo duøng quyeàn löïc ñeå Taksasila was exceedingly rich. He was buoäc moät vò Tyø Kheo hay Tyø Kheo Ni khaùc ñöùng contemporary of King Bimbisara, who invited him veà phía mình ñeå choáng laïi phaùp Yeát Ma laø phaïm to meet the Buddha. He came and took ordination giôùi phaùt loä saùm hoái. as a monk, but unfortunately on his way back, he met with an accident and lost his life. He donated

his vast wealth for the construction of stupas over the mouth of the Satrunjaya river, also seems to Buddha’s relics to be distributed later by Emperor have a great Buddhist centre. There are 36 caves Asoka—Teân cuûa moät thaønh phoá ôû Gandhara, maø and a reservoir of about thirty-six square-meters. baây giôø laø Taxila ôû Pakistan, nôi ñaõ töøng coù moät One of the largest caves is known as Ebhal- tröôøng ñaïi hoïc Phaät giaùo noåi tieáng. Theo mandap. It had four octagonal pillars but no Nalinnaksha Dutt trong Caùc Toâng Phaùi Phaät Giaùo cells—Teân cuûa moät ñòa danh Phaät giaùo ôû vuøng taây AÁn Ñoä, caùc nhaø khaûo coå ñaõ tìm thaáy taïi ñaây, trong AÁn Ñoä, caùch Bhavnagar ba möôi daëm veà phía soá nhöõng coå vaät coù ít nhaát 55 thaùp vaø 28 ngoâi töï nam, gaàn cöûa soâng Satrunjaya. Döôøng nhö nôi ñaây vieän, 9 ngoâi

ñeàn. Ngaøi Huyeàn Trang ñaõ vieáng ñaõ töøng laø moät trung taâm Phaät giaùo lôùn. ÔÛ ñaây coù thaêm nôi naøy ñeán hai laàn, moät laàn vaøo naêm 630 36 hang ñoäng vaø moät beå nöôùc lôùn khoaûng 36 meùt khi ngaøi môùi ñeán xöù naøy, vaø moät laàn vaøo naêm 645 vuoâng. Moät trong caùc hang lôùn coù teân laø Ebhal- trong chuyeán trôû laïi ñaây. Taïi ñaây oâng ñaõ tìm thaáy mandap, hang naày coù boán truï baùt giaùc nhöng nhieàu pheá tích cuûa caùc ngoâi töï vieän. Moät vaøi Taêng khoâng coù phoøng. só maø ngaøi gaëp ñeàu thuoäc tröôøng phaùi Ñaïi Thöøa. Talaka (p): A lake—Caùi hoà. Vua A Duïc ñaõ töøng phaùi con trai mình laø hoaøng töû Talantaraka-sastra (skt): Chöôûng Trung Luaän. Kunala ñeán ñaây ñeå deïp loaïn vaø thu hoài trò an cho Talent (n): Taøi naêng. khu vöïc. Tuy nhieân, hoaøng töû Kunala ñaõ bò aâm Talent and fame: Taøi danh. möu cuûa baø keá maãu laø baø Tisyaraksita laøm cho muø caû hai maét. Ñoâi maét cuûa hoaøng töû veà sau naøy Talent-Light-Bright Buddha: Taøi Quang Minh ñöôïc phuïc hoaït nhôø vò A La haùn teân Ghosa cöùu Phaät. chöõa, oâng vöøa laø moät löông y maø cuõng laø moät nhaø Talent-Light Buddha: Taøi Quang Phaät. phaùp thuaät. Theo truyeàn thuyeát thì coù moät vò cai Talent for speaking: Taøi aên noùi. trò xöù Ñaùn Xoùa Thi La raát giaøu coù. OÂng laø ngöôøi Talented man: Nhaân taøi. cuøng thôøi vôùi vua Bình Sa Vöông, ngöôøi ñaõ môøi Talented people are not boastful: Ngöôøi taøi oâng tôùi ra maét Ñöùc Phaät. OÂng tôùi vaø thoï giôùi Tyø cao hôn ngöôøi thì ít noùi (cao giaû baát thuyeát, thuyeát Kheo laøm Taêng só, nhöng khoâng may treân ñöôøng giaû baát cao). Ngöôïc laïi, ngöôøi keùm coûi thöôøng hay veà oâng bò tai naïn qua ñôøi. OÂng ñaõ hieán taøi saûn noùi—Who know speak not, who speak know khoång loà cuûa mình cho vieäc xaây caát thaùp thôø xaù naught. lôïi cuûa Ñöùc Phaät do vua A Duïc phaân phoái veà sau Talented but not virtuous: Coù taøi maø khoâng coù naøy. ñöùc (Höõu taøi voâ haïnh). Takuan (jap): Sö Traïch Am (1573-1645). Taleti (p): To beat—To strike—Ñaùnh hay goõ Tala (skt): Ña La. vaøo. 1) Palm leaf: Laù keø—The palmyra tree or fan-Talisman (n): Thö toâm buøa ngaõi palm. Talismanic (a): Thuoäc veà buøa ngaõi. 2) Tala tree: The fan-palm tree. The tree is described as 70 or 80 feet high, with fruit like Talismanic pearl: Nhö yù chaâu. yellow rice-seeds (resembling the Talismanic pearl of all Buddhas: Nhaát Thieát pomegranate) which is edible. Its leaves Nhö Lai Baûo—The talismanic pearl of all being used for writing, their palm-shaped Buddhas on the Garbhadhatu mandala, lotus on parts being made into fans—Caây Ta La cao the left hand and talismanic pearl on the right khoaûng 70 ñeán 80 boä Anh, vôùi traùi nhö nhöõng hand—Ngoïc baûo chaâu cuûa chö Nhö Lai (trong haït gaïo vaøng, coù theå aên ñöôïc. Laù ñöôïc duøng phaùp giôùi Maïn Ñaø La, Lieân hoa beân tay traùi vaø ñeå vieát, phaàn caùnh xoøe duøng laøm quaït. baûo chaâu beân tay maët). Tala tree: Ta La Thoï—Its edible fruit resembling Ta-Liu-Na Buddha: Phaät Ta Löu Na. the pomegranate, its leaves being used for Talk (n&v): Noùi chuyeän. writing. Talk about the faults of another monk or Talaja (skt): Name of a Buddhist place in west nun who is not present: Noùi loãi cuûa Taêng Ni India, about thirty miles south of Bhavnagar, near

vaéng maët—A Bhiksu or Bhiksuni who talks about Talk may be of the present: That’s how it is the faults of another monk or nun who is not now—Baøn luaän veà vaán ñeà

hieän taïi (söï vieäc naøy present, commits an Expression of Regret xaõy ra trong hieän taïi)—See Three dharmas (L). Offense—Vò Tyø Kheo hay Tyø Kheo Ni naøo noùi Talk in one way and act in another way: Noùi loãi cuûa moät vò Taêng hay Ni khoâng coù maët laø phaïm moät ñöôøng laøm moät neûo. giôùi Ba daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm Talk nonsense: AÊn noùi quaøng xieâng. hoái). Talk sarcastically: Noùi xoû. Talk with laypeople: Noùi chuyeän vôùi cö só— Talk secretly: Noùi leùn. When talking with laypeople in the monastery, a Bhiksu or Bhiksuni should not do the followings— Talk about the shortcomings and Khi noùi chuyeän vôùi cö só, Tyø Kheo hay Tyø Kheo weaknesses of the former monastery: Noùi veà Ni khoâng neân laøm nhöõng chuyeän sau ñaây: nhöõng khuyeát ñieåm vaø yeáu keùm cuûa töï vieän maø 1) Take part in the conversations about worldly mình ñaõ ôû tröôùc ñaây—For some reasons, Bhiksus matters—Tham döï vaøo nhöõng cuoäc noùi or Bhiksunis have to leave their monastery and go chuyeän veà caùc vaán ñeà theá tuïc. to another one. They should not talk about the 2) Listen to tales about shortcomings of other shortcomings and weaknesses of their former temples, or monks or nuns from other monastery in a complaining and reproachful way. temples—Laéng nghe noùi veà nhöõng khuyeát If they do, they commit an Expression of Regret Offense—Vì lyù do gì ñoù maø Taêng Ni phaûi rôûi töï ñieåm cuûa caùc töï vieän khaùc hay chö Taêng Ni ôû caùc töï vieän khaùc. vieän mình ñang ôû ñeå ñi ñeán nôi khaùc. Hoï khoâng 3) Join discussions of blame, criticism or neân noùi nhöõng khuyeát ñieåm vaø yeáu keùm cuûa töï discrimination—Tham gia vaøo caùc cuoäc ñaøm vieän tröôùc ñoù. Neáu laøm nhö vaäy, hoï phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). luaän veà traùch moùc, chæ trích vaø phaân bieät. 4) Rather, he or she should listen deeply to the Talk too much: Vacal or Vagvana (skt)—Noùi huyeân thuyeân—Chattering. laypeople's suffering and using his or her own personal experience and recommend concrete Talk without practice: Höõu Thuyeát Voâ Haønh— methods which will help the laypeople to Talk without real practice. In Budhism, talking transform—Toát hôn, laø vò Tyø Kheo hay Tyø without real practicing is to dig the grave for Kheo Ni ñoù neân laéng nghe nhöõng khoå ñau ourselves—Chæ noùi maø khoâng laøm. Trong Phaät cuûa ngöôøi só, roài duøng kinh nghieäm tu taäp cuûa giaùo chæ noùi maø khoâng haønh laø töï ñaøo huyeät choân mình maø ñeà nghò nhöõng phöông thöùc cuï theå mình. giuùp ngöôøi cö só aáy chuyeån hoùa. Talkative: Noùi Nhieàu—The Buddha's teachings Talk of love or desire: AÙi Luaän—Talk of love on "Talkative" in the Dharmapada Sutra—Nhöõng or desire, which gives rise to improper lôøi Phaät daïy veà "Noùi nhieàu" trong Kinh Phaùp Cuù: conversation—Ham thích lyù luaän hay baøn luaän veà1) A man is not called a learned man because he duïc voïng. Do meâ taâm aùi tröôùc maø ñöa tôùi nhöõng talks much. He who is peaceful, without cuoäc tranh luaän loaïn ñoäng hay ngoân luaän baát hatred and fearless, is called learned and chính. wise: Chaúng phaûi caäy nhieàu lôøi maø cho laø Talk may be of the future: That's how it will ngöôøi coù trí, nhöng an tònh khoâng cöøu oaùn, be—Baøn luaän veà vaán ñeà töông lai (söï vieäc naày khoâng sôï haõi môùi laø ngöôøi coù trí. xaõy ra trong töông lai)—See Three dharmas (L).

(Dharmapada 258). Talk may be of the past: That's how it used 2) A man is not called a guardian of the Dharma to be—Baøn luaän veà vaán ñeà quaù khöù (söï vieäc because he talks much. He who hears little naày xaõy ra trong quaù khöù)—See Three and sees Dharma mentally, acts the Dharma well, and does not neglect the Dharma, is dharmas (L). indeed, a follower in the Dharma: Chaúng phaûi caäy nhieàu lôøi maø cho laø ngöôøi hoä trì Chaùnh phaùp, nhöng tuy ít hoïc maø do thaân thöïc thaáy

Chaùnh phaùp, khoâng buoâng lung, môùi laø ngöôøi temple was offered the royal proclamation. At hoä trì Chaùnh phaùp. (Dharmapada 259). first the temple was made of wood and thatched Talkative mind: Vacalo-manasa (p)—Vacika- roof, was a place for Ms. Döông Thò Caùn stayed citta (skt)—Taâm Ngoân—Talkative or chattering and worshipped Buddhism. The present temple mind. Also understood as silent voices was rebuilt by Most Venerable Chí Thieàn in (tunhibhuto-vaca)—Taâm ngoân hay coøn ñöôïc hieåu 1917—Teân cuûa moät ngoâi chuøa toïa laïc trong thò xaõ laø tieáng noùi thaàm laëng. Raïch Giaù, tænh Kieân Giang, Nam Vieät Nam. Chuøa Talking vainly or idly: Hyù luaän hay noùi chuyeän ñöôïc xaây vaøo ñaàu theá kyû thöù 19. Khi Chuùa voâ boå khoâng ñaâu vaøo ñaâu caû. Nguyeãn AÙnh leân ngoâi, chuøa ñaõ ñöôïc saéc phong laø Saéc Töù Tam Baûo Töï. Nguyeân thuûy chuøa chæ laøm Tama (skt & p): Ñaùp Ma—Ñaùp ma coù nghóa laø baèng goã, maùi lôïp tranh, do baø Döông Thò Caùn aùm, lo, giaän, hay khoå ñau—Darkness, gloom, döïng leân ñeå laøm nôi tu trì. Ngoâi chuøa hieän taïi laø grief, anger, suffering—Söï toái taêm (voâ minh). do Hoøa Thöôïng Chí Thieàn xaây döïng laïi naêm Tamala (skt): Ña ma la (thoï). 1917. Tamalapa (skt): Taùnh voâ caáu. Tambula (p): Betel-leaf—Laù traàu. Tamalapattrachandanagandha (skt): Ña ma Tame (v): Haøng phuïc—To subdue—To la baït chieân ñaøn höông Phaät. subjugate. Tamalapattrachandanagandha-Buddha Tame (v) the body and mind: Ñieàu phuïc thaân (skt): taâm. Ñaït Ma La Baït Chieân Ñaøn Phaät—Tamalapattra Tame and control: Ñieàu ngöï—To tame and and Chandana Fragrance Buddha. control as a master does a wild elephant or horse, Tamalapattra and Chandana fragrance: Ña or as the Buddha brings the passions of men under ma la baït chieân ñaøn höông. control—Thuaàn hoùa nhö chuû thuaàn hoùa voi ngöïa, Tamalapattrachandanagandha-Fragrance- hay Ñöùc Phaät thuaàn hoùa nhöõng duïc voïng cuûa Buddha: Ñaït Ma La Baït Chieân Ñaøn Höông Phaät. chuùng sanh. Tamalapattra-candana-gandha (skt): Ña Ma Tame the deluded mind: Ñieàu Phuïc Voïng La Baït Chieân Ñaøn Höông. Taâm. 1) A Buddha-incarnation of the 11th son of 1) According to the Buddhist Zen, to tame the Mahabhijna, residing north west of our deluded mind we must not have any thing in it universe: Chieân Ñaøn Höông Phaät. (take the mind of non-existence or the empty 2) The name of the Buddha-incarnation of mind): Theo doøng thieàn Phaät giaùo, ñeå ñieàu Mahamaudgalyayana: Teân cuûa vò Phaät maø phuïc voïng taâm, chuùng ta phaûi khoâng boû gì Ñöùc Thích Ca ñaõ thoï kyù cho ngaøi Muïc Kieàn vaøo trong ñoù (voâ taâm). Lieân. 2) According to the Vimalakirti Sutra, when Tamasavana (skt): Ñaùp Maït Toâ Phaït Na—A Upasaka Vimalakirti was sick; obeying the monastery "Dark Forest," possibly that of Buddha's command, Manjusri Bodhisattva Jalandhara where the "fourth synod" under called on

Vimalakirti to enquire after his Kaniska held its sessions—AÙm Laâm Töï Vieän, coù health—Theo Kinh Duy Ma Caät, luùc cö só leõ ôû khu Jalandhara, nôi ñaõ xaõy ra cuoäc keát taäp Duy Ma Caät laâm beänh; vaâng meänh Phaät, Vaên kinh ñieån laàn thöù tö döôùi trieàu vua Kaniska—See Thuø Sö Lôïi Boà Taùt ñeán thaêm cö só: Buddhist Councils (4). a) Manjusri asked: “How does a sick Tamba (p): Copper-colored (a)—Coù maøu ñoàng. Bodhisattva control his mind?”—Vaên Thuø Tam Bao Sac Tu Temple: Tam Baûo Saéc Töù hoûi: “Cö só! Boà Taùt coù beänh phaûi ñieàu phuïc Töï—Name of a temple, located in Raïch Giaù taâm mình nhö theá naøo?” town, Kieân Giang province, South Vietnam. The b) Vimalakirti replied—Duy Ma Caät ñaùp: temple was built in early nineteenth century. * “A sick Bodhisattva should think thus: ‘My When Lord Nguyeãn AÙnh ascended the throne, the illness comes from inverted thoughts and

troubles (klesa) during my previous lives but Laïi caùc phaùp aáy ñeàu khoâng bieát nhau, khi it has no real nature of its own. Therefore, khôûi khoâng noùi noù khôûi, khi dieät khoâng noùi who is suffering from it? Why is it so? noù dieät?’ Boà Taùt coù beänh muoán dieät tröø phaùp Because when the four elements unite to töôûng phaûi nghó raèng: ‘Phaùp töôûng naày cuõng form a body, the former are ownerless and laø ñieân ñaûo, ñieân ñaûo töùc laø beänh lôùn, ta neân the latter is egoless. Moreover, my illness xa lìa noù.’ Theá naøo laø xa lìa? Lìa ngaõ vaø ngaõ comes from my clinging to an ego; hence I sôû. Theá naøo laø lìa ngaõ vaø ngaõ sôû? Laø lìa hai should wipe out this clinging.’—“Boà Taùt coù phaùp. Theá naøo laø lìa hai phaùp? Laø khoâng nghó beänh phaûi nghó theá naày: ‘Ta nay beänh ñaây caùc phaùp trong , ngoaøi, maø thöïc haønh theo ñeàu töø caùc moùn phieàn naõo, ñieân ñaûo, voïng bình ñaúng. Sao goïi laø bình ñaúng? Laø ngaõ bình töôûng ñôøi tröôùc sanh ra, laø phaùp khoâng thaät ñaúng, Nieát Baøn bình ñaúng. Vì sao? Ngaõ vaø coù, laáy ai chòu beänh ñoù. Vì sao? Vì töù ñaïi hoøa Nieát Baøn hai phaùp naày ñeàu khoâng. Do ñaâu hôïp giaû goïi laø thaân, maø töù ñaïi khoâng chuû, maø khoâng? Vì do vaên töï neân khoâng. Nhö theá, thaân cuõng khoâng ngaõ. Laïi nöõa, beänh naày khôûi hai phaùp khoâng coù taùnh quyeát ñònh. Neáu ñaëng ra ñeàu do chaáp ngaõ, vì theá ôû nôi ngaõ khoâng nghóa bình ñaúng ñoù, thì khoâng coù beänh chi neân sanh loøng chaáp ñaém.’ khaùc, chæ coøn coù beänh KHOÂNG, maø beänh * Now that he knows the source of his illness, KHOÂNG cuõng khoâng nöõa.’ he should forsake the concept of an ego and a * A sick Bodhisattva should free himself from living being. He should think of things the conception of sensation (vedana) when (dharma) thus: ‘A body is created by the experiencing any one of its three states union of all sorts of dharmas (elements) (which are painful, pleasurable and neither which alone rise and all, without knowing one painful nor pleasurable feeling). Before his another and without announcing their rise and full development into Buddhahood (that is fall.’ In order to wipe out the concept of before delivering all living beings in his own things (dharmas) a sick Bodhisattva should mind) he should not wipe out vedana for his think thus: ‘This notion of dharma is also an own benefit with a view to attaining nirvana inversion which is my great calamity. So I for himself only. Knowing that the body is should keep from it.’ What is

to be kept subject to suffering he should think of living from? From both subject and object. What beings in the lower realms of existence and does this keeping from subject and object give rise to compassion (for them). Since he mean? It means keeping from dualities. has succeeded in controlling his false views,, What does this keeping from dualities mean? he should guide all living beings to bring It means not thinking of inner and outer theirs under control as well. He should uproot dharmas (i.e. contraries) by the practice of theirs (inherent) illnesses without (trying to) impartiality. What is impartiality? It means wipe out non-existence dharmas (externals equality (of all contraries e.g.) ego and for sense data). For he should teach them nirvana. Why is it so? Because both ego and how to cut off the origin of illness. What is nirvana are void. Why are both void? the origin of illness? It is their clinging Because they exist only by names which have which causes their illness What are the no independent nature of their own. “When objects of their clinging? They are the three you achieve this equality you are free from realms (of desire, form and beyond form). By all illnesses but there remains the conception what means should they cut off their clinging? of voidness which also is an illusion and By means (of the doctrine that) nothing should be wiped out as well.’—Baây giôø ñaõ whatsoever can be found, and (that) if nothing bieát goác beänh, tröø ngay ngaõ töôûng vaø chuùng can be found there will be no clinging. What sanh töôûng, phaûi khôûi phaùp töôûng. Neân nghó is meant by ‘nothing can be found? It means raèng: ‘Thaân naày chæ do caùc phaùp hieäp thaønh, (that) apart from dual views (There is nothing khôûi chæ laø phaùp khôûi, dieät chæ laø phaùp dieät. else that can be had). What are dual views?

They are inner and outer views beyond which hatred, and wherever he may be reborn he there is nothing—Vò Boà Taùt coù beänh duøng will not be hindered by love and wrong taâm khoâng thoï maø thoï caùc moùn thoï, neáu chöa views. His next life will be free from ñaày ñuû Phaät phaùp cuõng khoâng dieät thoï maø thuû obstructions and he will be able to expound chöùng. Duø thaân coù khoå, neân nghó ñeán chuùng the Dharma to all living beings and free them sanh trong aùc thuù maø khôûi taâm ñaïi bi. Ta ñaõ from bondage. As the Buddha has said, there ñieàu phuïc ñöôïc taâm ta, cuõng neân ñieàu phuïc is no such thing as untying others when one is cho taát caû chuùng sanh. Chæ tröø beänh chaáp maø still held in bondage for it is possible to untie khoâng tröø phaùp, daïy cho döùt tröø goác beänh. others only after one is free from bonds—Boà Sao goïi laø goác beänh? Nghóa laø coù phan Taùt coù beänh neân nghó theâm theá naày: ‘Nhö duyeân, do coù phan duyeân maø thaønh goác beänh. beänh cuûa ta ñaây, khoâng phaûi laø thaät, khoâng Phan duyeân nôi ñaâu? ÔÛ trong ba coõi. Laøm theá phaûi coù; beänh cuûa chuùng sanh cuõng khoâng naøo ñoaïn phan duyeân? Duøng voâ sôû ñaéc; neáu phaûi thaät, khoâng phaûi coù.’ Khi quaùn saùt nhö voâ sôû ñaéc thì khoâng coù phan duyeân. Sao goïi theá, ñoái vôùi chuùng sanh neáu coù khôûi loøng ñaïi laø voâ sôû ñaéc? Nghóa laø ly hai moùn chaáp. Sao bi aùi kieán thì phaûi boû ngay. Vì sao? Boà Taùt goïi laø hai moùn chaáp? Nghóa laø chaáp trong vaø phaûi döùt tröø khaùch traàn phieàn naõo maø khôûi ñaïi chaáp ngoaøi; ly caû hai ñoù laø voâ sôû ñaéc. bi, chôù ñaïi bi aùi kieán ñoái vôùi sanh töû coù taâm *

Manjusri, this is how a sick Bodhissattva nhaøm chaùn, neáu lìa ñöôïc aùi kieán thì khoâng coù should control his mind. Top wipe out taâm nhaøm chaùn, sanh ra nôi naøo khoâng bò aùi suffering from old age, illness and death is kieán che ñaäy, khoâng coøn bò söï raøng buoäc, laïi the Bodhisattva's bodhi (enlightened noùi phaùp côûi môû söï raøng buoäc cho chuùng sanh practice). If he fails to do so his practice lacks nöõa. Nhö Phaät noùi: 'Neáu mình bò troùi maø laïi wisdom and is unprofitable. For instance, a ñi môû troùi cho ngöôøi khaùc, khoâng theå ñöôïc; Bodhisattva is (called) courageous if he neáu mình khoâng bò troùi môùi môû troùi cho ngöôøi overcomes hatred; if in addition he wipes out khaùc ñöôïc.' (the concept of) old age, illness and death he * Manjusri, a sick Bodhisattva should thus is a true Bodhisattva—Ngaøi Vaên Thuø Sö Lôïi! control his mind while dwelling in neither the Ñoù laø Boà Taùt coù beänh, ñieàu phuïc taâm mình (state of) controlled mind nor its opposite, that ñeå ñoaïn caùc khoå nhö giaø, beänh, cheát laø Boà of uncontrolled mind. For if he dwells in (the Ñeà cuûa Boà Taùt. Neáu khoâng nhö theá thì choã tu state of) uncontrolled mind, this is stupidity haønh cuûa mình khoâng ñöôïc trí tueä thieän lôïi. and if he dwells in (that of) controlled mind, Ví nhö ngöôøi chieán thaéng keû oaùn taëc môùi laø this is the sravaka stage. Hence a Bodhisattva doõng, coøn vò naøo tröø caû giaø, beänh, cheát nhö should not dwell in either and so keep from theá môùi goïi laø Boà Taùt. both; this is the practice of the Bodhisattva * A sick Bodhisattva should again reflect: Since stage. When staying in the realm of birth and my illness is neither real nor existing, the death he keeps from its impurity, and when illnesses of all living beings are also unreal dwelling in nirvana he keeps from (its and non-existent. But while so thinking if he condition of) extinction of reincarnation and develops a great compassion derived from his escape from suffering; this is the practice of love for living beings and from his attachment the Bodhisattva stage. That which is neither to this false view, he should (immediately) worldly nor saintly is Bodhisattva keep from these feelings. Why is it so? development (into Buddhahood). That which Because a Bodhisattva should wipe out all is neither impure nor pure is Bodhisattva external causes of troubles (klesa) while practice. Although he is beyond the demonic developing great compassion. For (this) love state he appears (in the world) to overcome and (these) wrong views result from hate of demons; this is Bodhisattva conduct. In his birth and death. If he can keep from this love quest of all knowledge (sarvajna) he does not and these wrong views he will be free from seek it at an inappropriate moment; this is

Bodhisattva conduct. Although he looks into this is Bodhisattva conduct. Although he the uncreated he does not achieve practices the five spiritual faculties of the Buddhahood; this is Bodhisattva sravaka stage he discerns the sharp and dull conduct. Although he looks into nidana (or potentialities of living beings; this is the twelve links in the chain of existence) he Bodhisattva conduct. Although he practices enters all states of perverse views (to save the five powers of the sravaka stage he living beings); this is Bodhisattva conduct. strives to achieve the ten powers of the Although he helps all living beings he does Buddha; this is Bodhisattva conduct. not give rise to clinging;

this is Bodhisattva Although he practices the seven Hinayana conduct. Although he keeps from the degrees of enlightenment he discerns the phenomenal he does not lean on the voidness Buddha's all-wisdom (sarvajna); this is of body and mind; this is Bodhisattva conduct. Bodhisattva conduct. Although he practices Although he passes through the three worlds the eightfold noble truth (of Hinayana) he (of desire, form and beyond form) he does not delights in treading the Buddha's boundless injure the Dharmata; this is the Bodhisattva path; this is Bodhisattva conduct. Although conduct. Although he realizes the voidness he practices samathavipasyana which (of thing) he sows the seeds of all merits; this contributes to the realization of bodhi is Bodhisattva conduct. Although he dwells in (enlightenment) he keeps from slipping into formlessness he continues delivering living nirvana; this is Bodhisattva conduct. beings; this is Bodhisattva conduct. Although Although he practices the doctrine of not he refrains from (creative) activities he creating and not annihilating things (dharma) appears in his physical body; this is he still embellishes his body with the Bodhisattva conduct. Although he keeps (all excellent physical marks of the Buddha; this thoughts) from rising he performs all good is Bodhisattva conduct. Although he appears deeds; this is Bodhisattva conduct. Although as a sravaka or a pratyeka-buddha, he does he practices the six perfections (paramitas) he not stray from the Buddha Dharma; this is knows all the mental states of living beings; Bodhisattva conduct. Although he has this is Bodhisattva conduct. Although he realized ultimate purity he appears in bodily possesses the six supernatural powers he form to do his work of salvation; this is refrains from putting an end to all worldy Bodhisattva conduct. Although he sees into streams; this is Bodhisattva conduct. all Buddha lands which are permanently still Although he practices the four infinite states like space, he causes them to appear in their of mind, he does not wish to be reborn in the purity and cleanness; this is Bodhisattva Brahma heavens, this Bodhisattva conduct. conduct. Although he has reached the Although he practices meditation, serenity Buddha stage which enables him to turn the (dhyana), liberation and samadhi, he does not wheel of the Law (to preach the Dharma) and avail himself of these to be reborn in dhyana to enter the state of nirvana, he does not heavens; this is Bodhisattva conduct. forsake the Bodhisattva path; this is Although he practice the four states of Bodhisattva conduct."—Ngaøi Vaên Thuø Sö mindfulness he does not keep for ever from Lôïi! Boà Taùt coù beänh neân ñieàu phuïc taâm mình the karma of body and mind; this is nhö theá, maø khoâng truï trong ñoù, cuõng khoâng Bodhisattva conduct. Although he practices truï nôi taâm khoâng ñieàu phuïc. Vì sao? Neáu truï the four right efforts he persists in physical nôi taâm khoâng ñieàu phuïc laø phaùp cuûa phaøm and mental zeal and devotion; this is phu, neáu truï nôi taâm ñieàu phuïc laø phaùp cuûa Bodhisattva conduct. Although he practices Thanh Vaên, cho neân Boà Taùt khoâng truï nôi the four Hinayana steps to supernatural taâm ñieàu phuïc hay khoâng ñieàu phuïc, lìa hai powers he will continue doing so until he phaùp aáy laø haïnh Boà Taùt. ÔÛ trong sanh töû maø achieves all Mahayana supernatural powers; khoâng bò nhieãm oâ, ôû nôi Nieát Baøn maø khoâng

dieät ñoä haún laø haïnh Boà Taùt. Khoâng phaûi haïnh haïnh Boà Taùt. Duø tuøy theo töôùng hoaøn toaøn phaøm phu, khoâng phaûi haïnh Hieàn Thaùnh laø thanh tònh cuûa caùc phaùp maø tuøy theo choã sôû haïnh Boà Taùt. Khoâng phaûi haïnh nhô, khoâng öùng hieän thaân laø haïnh Boà Taùt. Duø quaùn saùt phaûi haïnh saïch laø haïnh Boà Taùt. Tuy vöôït khoûi coõi nöôùc cuûa chö Phaät troïn vaéng laëng nhö hö haïnh ma maø hieän caùc vieäc haøng phuïc ma laø khoâng maø hieän ra raát nhieàu coõi Phaät thanh haïnh Boà Taùt. Caàu nhöùt thieát trí, khoâng caàu saùi tònh laø haïnh Boà Taùt. Duø chöùng ñaëng quaû Phaät, thôøi laø haïnh Boà Taùt. Duø quaùn saùt caùc phaùp chuyeån Phaùp Luaân, nhaäp Nieát Baøn maø khoâng khoâng sanh maø khoâng vaøo chaùnh vò (chôn boû ñaïo Boà Taùt laø haïnh Boà Taùt vaäy. nhö) laø haïnh Boà Taùt. Quaùn möôøi hai duyeân Tame evil sentient beings at the appropriate khôûi maø vaøo caùc taø kieán laø haïnh Boà Taùt. time: Taát caû chö Phaät ñieàu phuïc nhöõng chuùng Nhieáp ñoä taát caû chuùng sanh maø khoâng meâ sanh aùc chaúng loãi thôøi—See Ten kinds of proper ñaém chaáp tröôùc laø haïnh Boà Taùt. Öa xa lìa maø timing of all Buddhas. khoâng nöông theo söï döùt ñoaïn thaân taâm laø Tame the images and workings of afflictions haïnh Boà Taùt. Tuy ôû trong ba coõi maø khoâng as a crucial step in cultivating the mind: hoaïi phaùp taùnh laø haïnh Boà Taùt. Tuy quaùn Laáy söï chieát phuïc phieàn naõo hieän haønh laøm vieäc ‘Khoâng’ maø gieo troàng caùc coäi coâng ñöùc laø quan yeáu ñeå tu taâm—See Eight crucial elements haïnh Boà Taùt. Duø thöïc haønh voâ töôùng maø cöùu for Pure Land cultivators. ñoä chuùng sanh laø haïnh Boà Taùt. Duø thöïc haønh voâ taùc maø quyeàn hieän thoï thaân laø haïnh Boà Tame the mind: Toàn Taâm—To tame the mind— Taùt. Duø thöïc haønh voâ khôûi maø khôûi taát caû caùc Also called to cultivate the mind, or to maintain haïnh laø haïnh Boà Taùt. Duø thöïc haønh saùu phaùp and watch over the mind, not letting it get out of Ba la maät maø bieát khaép caùc taâm, taâm sôû cuûa control, become egotistical, self-centered, etc. A chuùng sanh laø haïnh Boà Taùt. Duø thöïc haønh saùu man who does not know how to adjust his mind pheùp thaàn thoâng maø khoâng döùt heát laäu hoaëc according to circumstances would be like a corpse phieàn naõo laø haïnh Boà Taùt. Duø thöïc haønh töù in a coffin. Turn your mind to yourself, and try to voâ löôïng taâm maø khoâng tham ñaém sanh veà find pleasure within yourself, and you will always coõi Phaïm theá (Phaïm Thieân) laø haïnh Boà Taùt. find therein an infinite source of pleasure ready Duø thöïc haønh thieàn ñònh, giaûi thoaùt tam muoäi, for your enjoyment. Only when your mind is maø khoâng theo thieàn ñònh thoï sanh laø haïnh under control and put in the right path, it will be Boà Taùt. Duø thöïc haønh töù nieäm xöù maø khoâng useful for yourself and for society. An hoaøn toaøn lìa haún thaân, thoï, taâm, phaùp laø unwholesome mind is not only danger to yourself, haïnh Boà Taùt. Duø thöïc haønh töù chaùnh caàn maø but also to the whole society. Remember all man- khoâng rôøi thaân taâm tinh taán laø haïnh Boà Taùt. made calamities in the world is created by men Duø thöïc haønh töù nhö yù tuùc maø ñaëng thaàn who have not learned the way of mind control or thoâng töï taïi laø haïnh Boà Taùt. Duø thöïc haønh men who don’t know how to tame their minds— nguõ caên maø phaân bieät

raønh reõ caùc caên lôïi ñoän Coøn goïi laø Tu Taâm, nghóa laø gìn giöõ taâm, khoâng cuûa chuùng sanh laø haïnh Boà Taùt. Duø thöïc haønh cho noù phoùng tuùng kieâu ngaïo. Ngöôøi khoâng bieát nguõ löïc maø öa caàu thaäp löïc cuûa Phaät laø haïnh töï ñieàu chænh taâm mình cho hoøa hôïp vôùi töøng hoaøn Boà Taùt. Duø thöïc haønh baûy phaùp giaùc chi maø caûnh cuõng gioáng nhö moät töû thi trong quan taøi. phaân bieät roõ trí tueä cuûa Phaät laø haïnh Boà Taùt. Haõy quay trôû laïi höôùng vaøo taâm mình, coá tìm Duø thöïc haønh baùt chaùnh ñaïo maø öa tu voâ nieàm vui trong chính baûn taâm, baïn seõ luoân tìm löôïng Phaät ñaïo laø haïnh Boà Taùt. Duø thöïc haønh thaáy trong ñoù suoái nguoàn baát taän cuûa söï an vui caùc phaùp chæ quaùn trôï ñaïo maø troïn khoâng ñang saün saøng chôø ñoùn baïn thöôûng thöùc. Chæ khi thieân haún nôi tòch dieät (Nieát Baøn) laø haïnh Boà naøo taâm baïn ñöôïc ñieàu phuïc vaø ñi treân con ñöôøng Taùt. Duø thöïc haønh caùc phaùp baát sanh baát dieät, chaân chính thì taâm aáy môùi höõu duïng cho chính maø duøng töôùng haûo trang nghieâm thaân mình baïn vaø cho xaõ hoäi. Moät caùi taâm baát thieän chaúng laø haïnh Boà Taùt. Duø hieän oai nghi theo Thanh nhöõng nguy hieåm cho chính baïn, maø coøn nguy Vaên, Duyeân Giaùc maø khoâng rôøi Phaät phaùp laø hieåm cho caû xaõ hoäi nöõa. Neân nhôù raèng taát caû

nhöõng tai öông gaây neân bôûi con ngöôøi ñeàu baét coù bieät hieäu laø Ñöôøng Tam Taïng—See Hsuan- nguoàn töø töø nhöõng ngöôøi khoâng kieåm soaùt ñöôïc Tsang. taâm mình hay nhöõng ngöôì khoâng bieát caùch ñieàu Tangible (a): Xuùc chaïm—Xaùc thöïc. phuïc taâm mình. Tangible invisible moral law: Voâ Taùc Giôùi—Tame and pacify sentient beings: Taâm Töï Voâ Bieåu Giôùi—The tangible, invisible moral law Theä Ñieàu Phuïc Chuùng Sanh—Thuaàn thuïc vaø laøm that influences the ordinand when he receives cho chuùng sanh an laïc—According to the Flower visible ordination; i.e. the internal spiritual moral Adornment Sutra, Chapter 38, there are ten law and its influence; the visible grace of which reasons why Great Enlightening Beings smile and the visible ordination is a sign—Theå cuûa ba make a promise in their hearts to tame and pacify nghieäp (thaân khaåu yù) khoâng bieåu hieän maø chæ döïa sentient beings—Theo Kinh Hoa Nghieâm, Phaåm vaøo nhaân duyeân luùc taùc giôùi neân khoâng thaáy 38, coù möôøi lyù do khieán chö Ñaïi Boà Taùt thò hieän khoâng nghe. vi tieáu, taâm töï theä ñieàu phuïc chuùng sanh cho hoï Tangible object: Phottabbayatanam (p)—Ñoái ñöôïc an laïc—See Ten reasons why Great töôïng xuùc chaïm—Xuùc Xöù—Theo Kinh Phuùng Enlightening Beings smile and make a promise in Tuïng trong Tröôøng Boä Kinh, ñaây laø moät trong saùu their hearts to tame and pacify sentient beings. ngoaïi xöù—According to the Sangiti Sutta in the Tame the mind: Toàn Taâm—Also called to Long Discourses of the Buddha, this is one of the cultivate the mind, or to maintain and watch over six external sense-spheres—See Six external the mind, not letting it get out of control, become sense-spheres. egotistical, self-centered, etc.—Coøn goïi laø Tu Tanha (skt): Trishna (skt)—AÙi duïc— Taâm, nghóa laø gìn giöõ taâm, khoâng cho noù phoùng Attachment—Craving—Thirst for sentient tuùng kieâu ngaïo. existence—AÙi duïc, tham aùi, loøng tham muoán daãn Taming heroes: Purusa-damya-sarathi (skt)— ñeán taùi sinh—See Ten armies of mara.

Ñieàu ngöï tröôïng phu—See Ten epithets of a Tanha-kaya (p): Luïc AÙi Thaân—See Six groups Buddha. of craving. Taming the ox: Feeding the ox—Chaên traâu— Tanha samyojana (p): The fetter of craving. See Ten Ox-herding pictures. Tan-Hsia Zen Master: Thieàn Sö Ñan Haø—Tan Taming all sentient beings: Y chæ ñieàu phuïc taát Hsia—A famous Chinese Zen master (739-824), caû chuùng sanh thöïc haønh haïnh Boà Taùt—See Ten a student and dharma succesor of Shih-t'ou His- kinds of reliance of Great Enlightening Beings. ch'ien. He was famous for his natural personality. Tamonten (jap): Vaisravana or Dhanada (skt)— It is said that one time he returned to see Ma-tsu Vessavana (p)—Ña Vaên Thieân Vöông—Baéc thieân and while waiting for Ma-tsu to come out to vöông (Tyø Sa Moân) cai quaûn Daï Xoa La Saùt vaø welcome him, he sat himself astride the neck of a baûo hoä taát caû ñaøn vieät—A form of Kuvera, a god statue of Manjusri and caused outrageous of wealth. A deva who hears much and is well- opposition from all the monks in Ma-tsu's versed—Northern heaven king (yellow color), monastery; however, when Ma-tsu came out, ruler of the yakkhas or spirits—See Fourth greeted him with a smile and the words: "My son, Dhyana Heaven. you are very natural." Another time when he Tana (p): Protection—Söï baûo veä. wandered around the country, once he spent the Tanaya (p): A son (offspring)—Con trai (haäu night in a Zen temple. It was so cold outside, so he dueä). took a wooden buddha statue off the shrine to Tandita (p): Lazy (a)—Giaûi ñaõi. make a fire to warm himself. The abbot (temple priest) told him that as a monk, he should pay T'ang Tripitaka: Ñöôøng Tam Taïng—A name respect to the sacred statue. Tan Hsia said, "If you for Hsuan-Tsang—Töùc ngaøi Tam Taïng Huyeàn say so, I will get the Buddha's relics out of the Trang, vì ngaøi tinh thoâng tam taïng kinh ñieån sau ashes and give them back to you." The abbot khi ñi Thieân Truùc thænh kinh veà neân goïi laø Tam laughed thinking that this is a dull monk. He told Taïng Phaùp Sö, ngaøi soáng vaøo thôøi nhaø Ñöôøng neân

Tan Hsia, "How can you expect to find Buddha's difficult for the mass of Buddhists in the "final relics in wood?" Tan-Hsia burst out laughing and dharma age," so he initiated the method of replied,"Why are you bearing me then for burning practicing of chanting the name of Amitabha the wood?"—Thieàn sö noåi tieáng Trung quoác (739- Buddha: "Namo Amitabha Buddha" (Praise to 824), laø moân ñoà keá vò cuûa Thaïch Ñaàu Hy Thieân. Amitabha Buddha). This practice combined with OÂng noåi tieáng vì thaùi ñoä vaø baûn taùnh töï nhieân cuûa prostrations, chanting the Buddha's name, mình. Ngöôøi ta keå raèng trong moät laàn veà thaêm Maõ visualizations of the Pure Land of Sukhavati, and toå, trong khi ngoài chôø Maõ Toå ra tieáp, oâng beøn making vows to be reborn there—Ñaøm Loan, vò toå nhaûy thoùt leân vai töôïng Vaên Thuø. Chö Taêng trong thöù nhaát cuûa doøng truyeàn thöøa thöù ba cuûa Tònh Ñoä töï vieän cuûa Maõ Toå toû ra giaän döõ, nhöng khi Maõ Toâng Trung Hoa do Boà Ñeà Löu Chi, moät vò sö Toå ra ñoùn thì Ngaøi cöôøi tieáp Ñan Haø maø raèng: ngöôøi AÁn Ñoä truyeàn laïi ((goàm caùc vò toå sau ñaây: "Con cuûa ta, con thaät laø töï nhieân." Moät laàn khaùc Boà Ñeà Löu Chi (Bodhiruci), Ñaøm Loan (T'an- khi oâng gheù laïi moät thieàn vieän, vì trôøi laïnh neân Luan), Ñaïo Xöôùc

(T’ao-Ch’o ?-645), Thieän Ñaïo oâng laáy pho töôïng Phaät treân chaùnh ñieän xuoáng ñoát (Shan-T’ao ?-681), Hoaøi Caûm (Huai-Kan), and ñeå söôûi aám. Sö truï trì traùch oâng baát kính vôùi moät Thieáu Khang (Shao-K’ang)). OÂng laø ngöôøi ñaàu pho töôïng thieâng lieâng, thì oâng traû lôøi raèng oâng tieân ñaõ phaân chia caùch tu taäp Phaät phaùp ra laøm hai ñoát ñeå laáy xaù lôïi, vò sö töôûng oâng ngôø ngheäch, beøn loaïi: loaïi “deã” vaø loaïi “khoù.” Ñaøm Loan caûm thaáy cöôøi maø hoûi vaën laïi oâng laøm sao tìm ñöôïc xaù lôïi raèng tu taäp thieàn ñònh vaø giôùi haïnh trong töï vieän trong pho töôïng goã traû laïi cho sö, Ñan haø beøn cöôøi khoâng coù hieäu quaû, khoâng thích hôïp vaø quaù khoù to maø raèng: “theá sö laïi traùch ta ñoát goã?” khaên ñoái vôùi khoái lôùn Phaät töû trong thôøi maït phaùp, Tanh Khong Giac Ngo Zen Master: Thieàn Sö neân oâng ñaõ baét ñaàu phöông thöùc tu taäp nieäm Phaät. Taùnh Thoâng Giaùc Ngoä—Zen Master Taùnh Thoâng Phöông thöùc naøy phoái hôïp vieäc leã laïy, nieäm Phaät, Giaùc Ngoä—A Vietnamese Zen Master from Gia quaùn töôûng ñeán coõi Tònh Ñoä Cöïc Laïc, vaø nguyeän Ñònh. He was one of the most outstanding seõ vaõng sanh veà coõi nöôùc naøy. disicples of Most Venerable Ñaïo Duïng Ñöùc T’an Sheng Yun Yan: Ñaøm Thaïnh Vaân Nham Quaûng. He was the Dharma heir of the thirty-ninth Thieàn Sö—Zen master Yun-Yan-T’an-Sheng—generation of the Linn Chih Zen Sect. He spent Zen master Yun-Yan-T’an-Sheng was born in 780 most of his life to revive and expand Buddhism in in Jian-Chang. Yun-Yan was a student and Central and East of South Vietnam. He passed dharma successor of Yueh-Shan Wei-Yen, and away in 1842, at the age of 87—Thieàn sö Vieät the master of the great Ch’an master Tung-Shan Nam, queâ ôû Gia Ñònh. Ngaøi laø moät trong nhöõng ñeä Liang-Chieh. According to The Ching-Te-Ch’uan- töû xuaát saéc nhaát cuûa Hoøa Thöôïng Ñaïo Duïng Ñöùc Teng-Lu, Yun-Yan left home at an early age. Quaûng. Ngaøi laø Phaùp töû ñôøi thöù 39 doøng Thieàn Although he studied for about twenty years under Laâm Teá. Haàu heát ñôøi ngaøi, ngaøi chaán höng vaø Bai-Zhang-Huai-Hai he did not attain hoaèng hoùa Phaät giaùo taïi mieàn Trung vaø mieàn enlightenment. After Bai-Zhang passed away, he Ñoâng Nam phaàn. Ngaøi thò tòch naêm 1842, thoï 87 became a disciple of Yao-Shan-Wei-Yan. There tuoåi. his dharma eye opened and he was confirmed by Tanka (jap): Zen master Dan-Xia-Zhi-Chun Yueh-Shan as his dharma successor—Thieàn Sö (Tan-Sia-Tzu-Chun)—Ñôn Haø Töû Thuaàn—See Ñaøm Thaïnh sanh naêm 780 taïi Kieán Xöông. Ñaøm Tan Xia Zhi-Chun. Thaïnh laø moân ñoà vaø laø ngöôøi keá vò Phaùp cuûa T’an Luan (476-542): Ñaøm Loan—T’an-Luan, Döôïc Sôn Duy Nghieãm, vaø laø Thaày cuûa ñaïi Thieàn the first Chinese patriarch of the third line of Sö Ñoäng Sôn Löông Giôùi. Theo Caûnh Ñöùc Truyeàn transmission of the Chinese Pure Land Sect from Ñaêng Luïc, Ñaøm Thaïnh xuaát gia raát sôùm. Ban ñaàu the first patriarch Bodhiruci, an Indian monk. He sö ñeán tham hoïc vôùi Baù Tröôïng Hoaøi Haûi ngoùt hai was the first to divide Buddhist practices into two möôi naêm maø chöa ngoä huyeàn chæ. Baù Tröôïng qui types: the “easy” and the “difficult.” T’an-Luan tòch, sö ñeán tham hoïc vaø trôû thaønh ñeä töû Döôïc Sôn felt that the meditative practices and monastic Duy Nghieãm. Chính nôi ñaây Phaùp Nhaõn cuûa oâng rules are

ineffective, inappropriate and too much

ñöôïc khai môû. OÂng ñöôïc Döôïc Sôn xaùc nhaän laøm Kuang-Chou there is a great rock that the ngöôøi keá vò Phaùp. local governor can't move, is that so?" Yun- * We encounter Yun Yan in examples 70, 72 Yan said: "Not only the governor! Everyone and 89 in Pi-Yan-Lu—Vaân Nham ñöôïc nhaéc in the country together can't move it."—Moät tôùi trong caùc ví duï thöù 70, 72 vaø 89 cuûa Bích hoâm Döôïc Sôn hoûi: "Ngoaøi choã Baù Tröôïng Nham Luïc. ngöôi coøn ñeán ñaâu chaêng?" Sö thöa: "Con * Yao-Shan asked him: "Where have you come töøng ñeán Quaûng Nam." Döôïc Sôn hoûi: "Ta from?" Yun-Yan said: "From bai-Zhang." nghe noùi ngoaøi cöûa thaønh Ñoâng ôû Quaûng Yao-Shan asked: "What did Bai-Zhang say to Chaâu coù moät hoøn ñaù bò Chaâu chuû dôøi ñi his disciples?" Yun-Yan said: "He often said, chaêng?" Sö noùi: "Chaúng nhöõng Chaâu Chuû, duø 'I have a saying which is the hundred tastes hôïp taát caû ngöôøi toaøn quoác dôøi cuõng chaúng are complete.'" Yao-Shan said: "Something ñoäng." salty tastes salty. Something bland tastes * One day, Yao-Shan asked: "I've heard that bland. What is neither salty nor bland is a you can tame lions. Is that so?" Yun-Yan normal taste. What is meant by the phrase, said: "Yes." Yao-Shan said: "How many can 'One hundred tastes are complete?'" Yun- you tame?" Yun-Yan said: "Six." Yao-Shan Yan couldn't answer—Döôïc Sôn hoûi sö: "ÔÛ said: "I can tame them too." Yun-Yan asked: ñaâu ñeán?" Sö thöa: "ÔÛ Baù Tröôïng ñeán." "How many does the master tame?" Yao- Döôïc Sôn hoûi: "Baù Tröôïng coù ngoân cuù gì ñeå Shan said: "One." Yun-Yan said: "One is six. chæ daïy ñoà chuùng?" Sö thöa: "Thöôøng ngaøy Six is one."—Moät hoâm, Döôïc Sôn hoûi: "Ta hay noùi 'Ta coù moät caâu ñaày ñuû traêm vò.'" nghe ngöôi bieát laøm sö töû muùa phaûi chaêng?" Döôïc Sôn hoûi: "Maën laø maën, laït laø laït, khoâng Sö thöa: "Phaûi." Döôïc Sôn hoûi: "Muùa ñöôïc maën khoâng laït laø vò thöôøng, theá naøo moät caâu maáy suaát?" Sö thöa: "Muùa ñöôïc saùu suaát." ñaày ñuû traêm vò?" Sö khoâng ñaùp ñöôïc. Döôïc Sôn noùi: "Ta cuõng muùa ñöôïc." Sö hoûi: * Then Yao-Shan said: "What else did Bai- "Hoøa Thöôïng muùa ñöôïc maáy suaát?" Döôïc Zhang say?" Yun-Yan said: "Once Bai-Zhang Sôn ñaùp: "Ta muùa ñöôïc moät suaát." Sö noùi: entered the hall to address the monks. "Moät töùc saùu, saùu töùc moät." Everyone stood. He then used his staff to * Later, Yun-Yan was at Mount Kui. Kui-Shan drive everyone out. The he yelled at the asked him: "I've often heard that when you monks, and when they looked back at him he were at Yao-Shan you tamed lions. Is that said: 'What is it?'" Yao-Shan said: "Why so?" Yun-Yan said: "Yes." Kui-Shan asked: didn't you tell me this before. Thanks to you "Were they always under control, or just today T've finally seen elder brother Hai." sometimes?" Yun-Yan said: "When I wanted Upon hearing these words Yun-Yan attained them under control they were under control. enlightenment—Hoâm khaùc, Döôïc Sôn hoûi: When I wanted to let them loose, they ran "Baù Tröôïng noùi phaùp gì?" Sö thöa: "Coù khi loose." Kui-Shan said: "When they ran loose thaày thöôïng ñöôøng ñaïi chuùng ngoài yeân, caàm where they were?" Yun-Yan said: "They're gaäy ñoàng thôøi ñuoåi tan heát, laïi goïi: "Ñaïi loose! They're loose!"—Sau sö ñeán Qui Sôn chuùng!" Chuùng xoay ñaàu laïi, thaày baûo'AÁy laø Linh Höïu, Qui Sôn hoûi: "Nghe tröôûng laõo ôû gì?'"

Döôïc Sôn baûo: “Sao khoâng sôùm noùi theá Döôïc Sôn laøm sö töû muùa phaûi chaêng?” Sö ñoù? Hoâm nay nhôn ngöôi thuaät laïi, ta ñöôïc ñaùp: “Phaûi.” Qui Sôn hoûi: “Thöôøng muùa hay thaáy Haûi Huynh.” Ngay caâu noùi aáy, sö tænh coù khi nghæ?” Sö ñaùp: “Caàn muùa thì muùa, caàn ngoä, leã baùi. nghæ thì nghæ.” Qui Sôn hoûi: “Khi nghæ sö töû ôû * One day Yao-Shan asked Yun-Yan: “Besides choã naøo?” Sö ñaùp: “Nghæ! Nghæ!” living at Mount Bai-Zhang, where else have * Yun-Yan was making tea. T’ao-Wu asked you been?” Yun-Yan answered: “I was in him: “Who are you making tea for?” Yun- Kuang-Nan (Southern China).” Yao-Shan Yan said: “There’s someone who wants it.” said: “I’ve heard that east of the city gate of T’ao-Wu then asked: “Why don’t you let him

make it himself?” Yun-Yan said: the monks and instructed him to prepare a “Fortunately, I’m here to do it.”—Sö naáu traø, banquet for the next day because a monk was Ñaïo Ngoâ hoûi: “Naáu traø cho ai?” Sö ñaùp: “Coù leaving. On the evening of the twenty- moät ngöôøi caàn.” Ñaïo Ngoâ hoûi: “Sao khoâng senventh he died. After his death, he received daïy y töï naáu?” Sö ñaùp: “Nay coù toâi ôû ñaây.” the posthumous title “Great Teacher No * Acording to The Ching-Te-Ch’uan-Teng-Lu, Abode.”—Ngaøy hai möôi saùu thaùng möôøi later he went to live on Mount Yun-Yen naêm 841, sö nhuoám beänh. Sau khi taém goäi (Cloud-Crag) in Hu-Nan, from which his xong, sö keâu chuû söï baûo: “Saém söûa trai, ngaøy name derived. After becoming an abbot, Yun- mai coù Thöôïng Toïa ñi.” Ñeán toái ñeâm hai Yan addressed the monks, saying: “There is möôi baûy, sö thò tòch. Sau khi thò tòch sö ñöôïc the son of a certain household. There is no vua ban hieäu “Ñaïi Sö Khoâng Truï”. question that he can’t answer.” T’ong-Shan Tanta (p): String—Thread—Sôïi daây. came forward and asked: “How many classic Tantra (skt): Chuù (maät chuù). books are there in his house?” Yun-Yan said: (A) A Sanskrit term for “thread.” Tantra also “Not a single word.” T’ong-Shan said: “Then means various kinds of texts, or discourse how can he be so knowledgeable?” Yun-Yan attributed to Sakyamuni Buddha, but only said: “Day and night he has never slept.” appeared some time around the seventh T’ong-Shan said: “Can he be asked about a century in India. In Tantric school, tantra certain matter?” Yun-Yan said: “What he means secret texts spoken by the Buddha for answers is not spoken.”—Theo Caûnh Ñöùc a specific person and rewritten by his Truyeàn Ñaêng Luïc, sau khi sö ñeán Hoà Nam, disciples. So “Tantra” means system or truï trì nuùi Vaân Nham (vaùch ñaù maây), huyeän continuum of the Buddha’s secret words on Du, Ñaøm Chaâu. Sö laáy teân nuùi naày laøm teân spiritual development. In Tantric school, mình. Moät hoâm, sö baûo chuùng: “Coù ñöùa treû tantra means secret texts spoken by the nhaø kia, hoûi ñeán khoâng coù gì noùi chaúng Buddha for a specific person and rewritten by ñöôïc.” Ñoäng Sôn Löông Giôùi hoûi: “Trong aáy his disciples. So “Tantra” means system or coù kinh saùch nhieàu ít?” Sö thöa: Moät chöõ continuum of the Buddha’s secret words on cuõng khoâng.” Ñoäng Sôn noùi: “Sao ñöôïc bieát the spiritual development—Phaïn ngöõ coù nhieàu theá aáy?” Sö thöa: “Ngaøy ñeâm chöa nghóa laø “sôïi chæ.” Chuù cuõng coù nghóa laø vaên töøng nguû.” Ñoäng Sôn hoûi: “Laøm moät vieäc baûn, hay nhöõng baøi thuyeát giaûng cuûa Ñöùc

ñöôïc chaêng?” Sö thöa: “Noùi ñöôïc laïi chaúng Phaät Thích Ca Maâu Ni, nhöng chæ xuaát hieän noùi.” vaøo khoaûng theá kyû thöù baûy maø thoâi. Trong * Zen master Yun-Yan asked a monk: “Where Maät giaùo, chuù laø nhöõng lôøi Phaät noùi rieâng cho have you come from?” The monk said: “From töøng ngöôøi vaø ñöôïc caùc ñeä töû ghi cheùp laïi. T’ien-Xiang (heavenly figure).” Yun-Yan Nhö vaäy “Chuù” laø söï taäp hôïp coù heä thoáng hay said: “Did you see a Buddha or not?” The khaéng khít yù höôùng hay maät ngöõ cuûa Phaät veà monk said: “I saw one.” Yun-Yan asked: söï phaùt trieån taâm linh. Trong Maät giaùo, chuù laø “Where did you see him?” The monk said: “I nhöõng lôøi Phaät noùi rieâng cho töøng ngöôøi vaø saw him in the lower realm.” Yun-Yan said: ñöôïc caùc ñeä töû ghi cheùp laïi. Nhö vaäy “Chuù” “An ancient Buddha! An ancient Buddha!”— laø söï taäp hôïp coù heä thoáng hay khaéng khít yù Sö hoûi vò Taêng: “ÔÛ ñaâu ñeán?” Taêng thöa: höôùng hay maät ngöõ cuûa Phaät veà söï phaùt trieån “Theâm höông roài ñeán.” Sö hoûi: “Thaáy Phaät taâm linh. chaêng?” Vò Taêng noùi: “Thaáy.” Sö hoûi: “Thaáy (B) The Buddhist Tantras in outward appearance ôû ñaâu?” Vò Taêng noùi: “Thaáy ôû haï giôùi.” Sö resemble the Hindu Tantras to a marked noùi: “Phaät xöa! Phaät xöa!” degree, but in reality there is very little * On the twenty-sixth day of the tenth month in similarity between them, either in subject 841, he became ill. After giving orders to matter or in philosophical doctrines, or in have the bath readied he called the head of religious principles. This is not to be

questioned at, since the aims and objects of naøy khoâng coù gì ñaùng ngaïc nhieân bôûi vì muïc Buddhists are widely different from those of tieâu vaø ñoái töôïng cuûa nhöõng ngöôøi Phaät giaùo the Hindus.” The main difference is that khaùc xa vôùi muïc tieâu, ñoái töôïng cuûa ngöôøi AÁn Buddhist Tantra is not Saktism. The concept Ñoä giaùo. Söï khaùc bieät chính laø Maät toâng cuûa of Sakti, of divine power, of the creative Phaät giaùo khoâng phaûi laø chuû nghóa thôø thaàn female aspect of the highest God (Siva) or his Sakti. Khaùi nieäm Sakti, khaùi nieäm veà quyeàn emanations does not play any role in naêng thieâng lieâng, veà khaû naêng taïo taùc thuoäc Buddhism, while in the Hindu Tantras, the nöõ tính cuûa vò thaàn cao nhaát, thaàn Siva, hoaëc concept of power (sakti) forms the focus of caùc hieän thaân cuûa thaàn naøy, khoâng coù vai troø interest. The central idea of Tantric gì trong Phaät giaùo, coøn trong maät chuù AÁn Ñoä Buddhism, however, is prajna (knowledge, giaùo thì khaùi nieäm veà quyeàn naêng Sakti laø wisdom). To the Buddhist, sakti is “maya,” tieâu ñieåm cuûa söï chuù yù. YÙ töôûng trung taâm the very power that creates illusion, from cuûa Phaät giaùo Maät toâng laø kieán thöùc hay tueä which only Prajna can liberate us. It is, giaùc. Ñoái vôùi ngöôøi Phaät töû, Sakti laø aûo aûnh, therefore, not the aim of the Buddhist to thöù quyeàn naêng taïo neân aûo töôûng maø ngöôøi ta acquire power, or to join himself to the power thì chæ coù theå thoaùt ra nhôø trí tueä maø thoâi. Do of the universe, either to become their ñoù muïc tieâu cuûa ngöôøi Phaät töû khoâng phaûi laø instrument or to become their master, but, on ñaït ñöôïc quyeàn naêng, hay lieân keát vôùi quyeàn the contrary, he tries to free himself from naêng cuûa vuõ truï ñeå trôû thaønh moät coâng cuï cuûa those powers, which for aeons kept him a caùc quyeàn naêng aáy hoaëc ñeå laøm chuû caùc prisoner

of samsara. He strives to perceive quyeàn naêng aáy, maø traùi laïi, ngöôøi Phaät töû those powers, which have kept him going in phaûi coá taùch mình ra khoûi caùc quyeàn naêng the rounds of life and death, in order to naøy, nhöõng quyeàn naêng maø töø bao laâu nay ñaõ liberate himself from their dominion. giam haõm ngöôøi ta trong luaân hoài sanh töû. However, he does not try to negate them or to ngöôøi Phaät töû coá gaéng nhaän ra nhöõng quyeàn destroy them, but to transform them in the fire naêng voán ñaõ khieán mình ñaém chìm trong of knowledge, so that they may become voøng sinh töû, ñeå thoaùt ra khoûi söï cheá ngöï cuûa forces of enlightenment which, instead of chuùng. Tuy nhieân, ngöôøi Phaät töû khoâng tìm creating further differentiation, flow in the caùch phuû nhaän caùc quyeàn naêng naøy hay huûy opposite direction: towards union, towards dieät chuùng maø laø bieán ñoåi chuùng trôû thaønh wholeness, towards completeness. The söùc maïnh giaùc ngoä, vaø söùc maïnh naøy thay vì attitude of the Hindu Tantras is quite taïo theâm ra söï phaân hoùa, laïi thoåi theo chieàu different, if not contrary. “United with the nghòch laïi ñeå taïo neân söï thoáng nhaát toaøn veïn. Sakti, be full of power,” says the Thaùi ñoä cuûa ngöôøi AÁn Ñoä giaùo thì khaùc haún, Kulacudamani Tantra. “From the union of neáu khoâng noùi laø traùi ngöôïc laïi. “Hôïp nhaát Siva and Sakti the world is created.” The vôùi Sakti ñeå coù ñaày ñuû quyeàn naêng,” maät chuù Buddhist, on the other hand, does not want Kulacudamani ñaõ daïy nhö theá. “Theá giôùi the creation and unfoldment of the world, but ñöôïc taïo ra töø söï hôïp nhaát giöõa thaàn Siva vaø the coming back to the “uncreated, unformed” thaàn Sakti.” Ngöôøi Phaät giaùo thì traùi laïi, state of sunyata. From which all creation khoâng chaáp nhaän söï taïo thaønh vaø hieån loä cuûa proceeds, or which is prior to and beyond all theá giôùi, maø laïi muoán trôû veà vôùi traïng thaùi creation (if one may put the inexpressible into “voâ sinh, voâ töôùng” cuûa söï troáng khoâng human language)—Maät chuù trong Phaät giaùo (sunyata), tình traïng töø ñoù moïi vaät ñöôïc sinh xeùt veà beà maët thì gioáng vôùi maät chuù cuûa AÁn ra, hoaëc tình traïng ñaõ coù tröôùc hoaëc laø cao giaùo ôû möùc ñoä ñaùng keå, nhöng treân thöïc teá laïi hôn moïi söï thaønh taïo (neáu coù theå duøng ngoân coù raát ít söï gioáng nhau giöõa hai loaïi maät chuù ngöõ cuûa loaøi ngöôøi ñeå noùi veà caùi khoâng dieãn naøy, veà caû phöông dieän chuû ñeà, chuû thuyeát taû ñöôïc). trieát hoïc, hay caùc nguyeân taéc toân giaùo. Ñieàu

Tantrayana: Kim Cang Thöøa—After 500 A.D., goàm caùc kinh noùi veà maät taùnh gaéng söùc daïy veà the development of the Tantra in Hinduism moái töông quan noäi taïi cuûa theá giôùi beân ngoaøi vaø furthered the growth of a magical form of theá giôùi taâm linh, söï ñoàng nhaát cuûa taâm vaø vuõ truï. Buddhism, called the “Tantra,” which expected Maät giaùo chaáp nhaän giaùo thuyeát gioáng nhö trong full enlightenment from magical practices. The kinh ñieån Ñaïi Thöøa, nhöng daïy moät soá phöông Tantra became very influential in Nepal, Tibet, thöùc thöïc haønh hoaøn toaøn khaùc bieät. Daàu treân caên China, Japan, Java and Sumatra. Outside India, a baûn vaø muïc tieâu chính yeáu cuûa Boà Taùt ñaïo laø few genuinely new schools developed from the thaønh Phaät ñaïo ñeå laøm lôïi laïc cho chuùng sanh, fusion of the Mahayana with indigenous elements. giaùo ñieån Maät giaùo hay giaùo ñieån Kim

Cang Thöøa Noteworthy among them are, in China and Japan, cuõng nhaán maïnh ñeán nhöõng nghi thöùc, nhöõng daáu the Ch'an (meditation) school, and Amidism, and hieäu, maät chuù, vaø quaùn töôûng—See Esoteric in Tibet the Nyingmapa, who absorbed much of Doctrine, Esoteric method, and Mantrayana. the Shamanism native to Tibet—Sau naêm 500 sau Tantric precepts: Giôùi Luaät Maät Toâng—Like taây lòch, söï phaùt trieån cuûa maät chuù trong AÁn Ñoä the Bodhisattva precepts, tantric precepts also giaùo laøm tieán xa hôn söï lôùn maïnh cuûa hình thöùc make us mindful of actions of body, speech and phaùp thuaät trong Phaät giaùo, ñöôïc goïi laø "Maät mind. They chiefly focus on eliminating the chuù," mong ñôøi söï toaøn giaùc qua tu taäp nhöõng appearance and conceptions of things, which phaùp thöïc haønh maät chuù. Maät chuù gaây ñöôïc nhieàu prevent us from attaining enlightenment. The aûnh höôûng ôû Neùpal, Taây Taïng, Trung Hoa, Nhaät tantric vows are the most difficult to keep purely. Baûn, Java, vaø Sumatra. Ngoaøi AÁn Ñoä, moät soá ít However, the benefit from maintaining them is nhöõng tröôøng phaùi môùi chính thoáng ñöôïc phaùt greater. Tantric vows are taken during some trieån bôûi söï hoøa hôïp cuûa Ñaïi Thöøa vôùi nhöõng yeáu tantric initiations, and thus are found only in the toá baûn xöù. Ñaùng ñöôïc ghi nhaän laø Thieàn toâng vaø Vajrayana tradition, which is a branch of the Di Ñaø giaùo ôû Trung Hoa vaø Nhaät Baûn, vaø tröôøng Mahayana. To take them, we must have taken phaùi Nyingmapa ôû Taây Taïng, pha troän vôùi giaùo refuge, some or all of the vows for individual phaùi Shaman baûn xöù cuûa Taây Taïng. liberation, and the Bodhisattva vows. Then we Tantric Buddhism: Maät Giaùo—The esoteric pledge to keep the tantric vows until we attain method, or Yogacara sect, developed especially enlightenment—Cuõng gioáng nhö giôùi luaät Boà Taùt, in Shingon, with Vairocana as the chief object of giôùi luaät Maät toâng cuõng giuùp cho chuùng ta kieåm worship, and the Mandalas of Garbhadhatu and soaùt nhöõng haønh ñoäng veà thaân, khaåu vaø yù. Giôùi Vajradhatu. The esoteric teaching or Tantric luaät naøy taäp trung vaøo vieäc ñoaïn tröø nhöõng aûo Buddhism, in contrast with the open schools (Hieån töôùng vaø aûo töôûng cuûa vaïn höõu, nhaèm giuùp chuùng giaùo). The Buddhist tantra consists of sutras of a ta ñaït ñöôïc quaû vò Boà Ñeà. Vieäc haønh trì nghieâm so-called mystical nature which endeavor to teach nhaët nhöõng giôùi ñieàu Maät toâng thaät voâ cuøng khoù the inner relationship of the external world and khaên. Tuy nhieân, lôïi laïc ñem laïi do vieäc haønh trì the world of spirit, of the identity of Mind and naøy thì voâ cuøng to lôùn. Caùc giôùi ñieàu Maät toâng universe. Tantric Buddhism adopts the same basic ñöôïc truyeàn thoï qua nhöõng leã quaùn ñaûnh, vaø chæ teachings as in the Mahayana sutras, but taught a coù trong truyeàn thoáng Kim Cang Thöøa maø thoâi, number of very different practices. Though the cuõng laø moät nhaùnh cuûa Ñaïi Thöøa. Ñeå ñöôïc thoï basic outline of the Bodhisattva path and the laõnh giôùi phaùp cuûa Maät toâng thì tröôùc ñoù chuùng ta primary goal of the attainment of Buddhahood for phaûi thoï giôùi quy-y vaø moät soá hay taát caû giôùi ñieàu the benefit of other sentient beings, Tantric ñöa ñeán caù nhaân giaûi thoaùt cuõng nhö nhöõng giôùi teachings or textual sources of Vajrayana also ñieàu cuûa Boà Taùt. Roài chuùng ta phaûi nguyeän giöõ

emphasize the use of esoteric rituals, symbols, nhöõng giôùi ñieàu aáy cho ñeán khi chuùng ta ñaït ñöôïc mantras, and visualizations—Maät giaùo hay Phaät quaû vò giaùc ngoä hoaøn toaøn. giaùo Maät toâng, phaùt trieån ñaëc bieät nôi Chaân Ngoân Tantric sect: Toång Trì Moân—The esoteric sects toâng, thôø Ñöùc Ñaïi Nhaät Nhö Lai, Thai Taïng vaø and methods—Phaùp moân toång trì, töùc laø duøng Kim Cöông Giôùi; ñoái laïi vôùi Hieån giaùo. Maät giaùo

nieäm löïc ñeå thaâu nhieáp vaø chaáp trì chö phaùp body in muddy water. If you look carefully khoâng ñeå cho maát. you see he has just one eye. But as for me, Tantu (p): String—Thread—Sôïi daây. my doctrine has words and phrases, and a Tanu (skt): Deha or Kaya (skt)—Body—Thaân— golden knife can’t cut it open. It is deep, The four kayas or bodies—Boán thaân Phaät—See mysterious, and sublime. A jade woman Kaya. conceives in the night.”—Sö thöôïng ñöôøng, nhaéc laïi Ñöùc Sôn daïy chuùng noùi: “Toâng ta Tan Xia Zhi-Chun: Ñôn Haø Töû Thuaàn—Zen khoâng ngöõ cuù, khoâng moät phaùp cho ngöôøi.” master Tan-Xia-Zhi-Chun (Dan-Xia-Zhi-Chun) Ñöùc Sôn noùi thoaïi theá aáy, ñaùng goïi laø chæ bieát was born in 1064 in Si-Chuan province, one of the vaøo coû tìm ngöôøi, baát chôït toaøn thaân buøn great disciples of Zen master Fu-Rong. He was nöôùc. Chín chaén xem ra, chæ ñuû moät con maét. ordained at the age of twenty. He resided at Neáu laø Ñôn Haø thì khoâng theá. Toâng ta coù ngöõ Mount Tan-Xia—Thieàn sö Ñôn Haø Töû Thuaàn cuù ñao vaøng caét chaúng môû, saâu xa chæ huyeàn sanh naêm 1064 taïi tænh Töù Xuyeân, laø moät trong dieäu, ngoïc nöõ ñeâm mang thai nhöõng ñaïi ñeä töû cuûa Thieàn sö Phuø Dung. OÂng thoï * Tan-Xia entered the hall and said, “At high cuï tuùc giôùi vaøo naêm hai möôi tuoåi. Sö truï taïi nuùi noon is still lacks half. In the quiet night it is Ñôn Haø, thuoäc tænh Töù Xuyeân. still not complete. Households haven’t known * One day he entered the hall and addressed the intimate purpose, always going and the monk, saying, “Within the cosmos, inside coming before the clear moon.”—Sö thöôïng the universe, at the very center, there is a ñöôøng: “Döøng döøng ñuùng ngoï coøn thieáu nöûa, jewel concealed in form mountain. Dharma laëng laëng canh ba vaãn chöûa troøn, saùu cöûa master Zhao says that you can only point at chaúng töøng bieát hôi aám, laïi qua thöôøng ôû tracks and speak of traces of this jewel, and tröôùc traêng trong.” that you cannot hold it up for others to see. * Tan-Xia entered the hall said, “The precious But today I split open the universe, break moon streams its shining light, spreading out apart form mountain and hold it forth for all of vast and clear. The water reflects, but does you to observe. Those with the eye of wisdom not absorb its essence, nor does the moon will see it.” Tan-Xia hit the floor with his staff rend its shining mind. When water and moon and said, “Do you see? A white egret stands are both forgotten, this may be called cut-off. in the snow, but its color is different. It Therefore, it is said: Things rising to heaven doesn’t resemble the clear moon or the water must fall back to earth. What is fully reeds!”—Moät hoâm sö thöôïng ñöôøng thuyeát completed is inevitably lacking. Cast off the phaùp: “Trong caøn khoân giöõa vuõ truï, ôû trong coù desire for reputation and don’ look back. If moät hoøn ngoïc aån taïi hình sôn. Trieäu Phaùp Sö you can do this, you can then walk in the noùi vaäy, chæ coù theå chæ vaøo daáu vaø

noùi veà veát, fantastic diversity. And when you have chöù khoâng theå caàm laáy maø chæ baøy cho ngöôøi. reached this place, have you seen it all? After Ngaøy nay Ñôn Haø môû toaùt vuõ truï ñaäp naùt a long pause Dan-Xia said: If you are not hình nuùi, caàm laáy maø chæ baøy cho moïi ngöôøi devoted to walking among people, then you quan saùt. Nhöõng ngöôøi coù tueä nhaõn coù theå fall into the dirt and mud wearing feathers thaáy ñöôïc." Ñôn Haø caàm gaäy doïng xuoáng saøn and horns."—Sö thöôïng ñöôøng thuyeát: "Traêng noùi: "Coù thaáy khoâng? Coø traéng treân tuyeát saéc saùng chieáu soi ñaàm trong baøy boùng, nöôùc vaãn khaùc, Traêng saùng hoa lau chaúng gioáng khoâng coù yù thaám traêng, traêng khoâng coù taâm nhau." soi nöôùc, traêng nöôùc caû hai ñeàu queân môùi * Tan-Xia entered the hall and said, Te-Shan ñaùng goïi laø ñoaïn. Vì theá noùi: Vieäc leân trôøi spoke as follows: "My doctrine is without caàn phaûi thoåi maát, vieäc thaäp thaønh caàn phaûi words and phrases, and truthfully, I have no deïp maát, neùm vaøng vang tieáng chaúng caàn Dharma to impart to people." You can say xoay nhìn. Neáu hay nhö theá môùi hieåu nhaèm Te-Shan knew how to go into the grass to trong dò loaïi maø ñi. Quyù vò ñeán trong aáy laïi save people. But he didn't soak the whole

thaáu hieåu chaêng? Sö im laëng moät luùc laïi noùi: of the cult of Maitreya. He also established Thöôøng ñi chaúng caát nhaân gian böôùc, mang guidelines for the communal life of his followers. loâng ñoäi söøng laãn ñaát buøn." These guidelines included rites for veneration of * Tan-Xia died in the spring of the year 1117. A the Buddha, such as circumabulation of statues, monument and the master's complete remains methods of expounding the sutras, communal were placed in a stupa south of Mount Hong, meals, and the uposatha ceremonies. Because of now is Wu-Han city, Hubei province—Thieàn his emphasis on the importance of meditation Sö Ñôn Haø thò tòch vaøo muøa xuaân naêm 1117. practice, many people regarded him as one of the Thaùp coát cuûa sö ñöôïc döïng leân ôû phía nam fathers of Dhyana Buddhism in China, while many Hoàng Sôn, baây giôø laø thaønh phoá Vuõ Haùn, tænh others considered him as the actual founder of Hoà Baéc. Chinese Ch'an. It is said that Dharma Master Tao- Tao: Ñaïo—The Way—The path. An had a unique characteristic in that his left arm Tao-An (312-385): Ñaïo An—Tao An, one of the had a great protrusion of flesh, resembling a seal; most important Chinese Buddhist scholar of the 4th thus, many people of the day called him "Seal- century AD (312-385). He was born in Fu-Lieu Holding Great Master."—Ñaïo An, moät trong area of Tsang-Shan region in northern China into nhöõng hoïc giaû Phaät giaùo quan troïng nhaát cuûa a Confucianist family; however, by the age of Trung quoác vaøo theá kyû thöù IV sau Taây lòch (312- twelve he became a novice in the Buddhist 385). Ñaïo An sanh ra taïi ñaát Phuø Lieãu, thuoäc xöù monastic order. Because he was so physically Thöôøng Sôn, ôû mieàn baéc Trung Hoa, trong gia unattractive, not many people at the temple ñình theo Khoảng giaùo, nhöng oâng xuaát gia tu Phaät respected him greatly. Later, he traveled abroad naêm 12 tuoåi. Vì töôùng maïo xaáu neân oâng khoâng to learn Buddhism. He met a great venerable Fu- ñöôïc ngöôøi trong chuøa neå troïng cho maáy. Veà sau Tu-Tzeng. He immediately asked to follow to oâng du phöông hoïc ñaïo, gaëp Ngaøi Phaät Ñoà

Tröøng learn from this great master. Each time Fu-Tu- oâng lieàn xin theo laøm ñeä töû nöông hoïc. Moãi khi Tzeng explained the Sutra he repeated the Phaät Ñoà Tröøng giaûng kinh thì oâng truøng thuaät laïi, teachings. The words and meanings were lôøi giaûng vaø yù nghóa ñeàu dieãn ñaït ñeán möùc sieâu explained and clarified to the highest level, quaàn, laøm cho thính chuùng thaûy ñeàu kinh haõi. OÂng leading the listeners to feel overwhelmed in ñaõ nghieân cöùu nhieàu vaên baûn khaùc nhau cuûa Kinh astonishment at his extraordinary penetration and Baùt Nhaõ vaø thöïc haønh thieàn ñònh. OÂng ñaõ bình knowledge of the Dharma he had leanred. He giaûi nhöõng kinh vaên naày ngay trong nhöõng naêm studied various prajnaparamita texts and the ñaàu trong ñôøi tu taäp cuûa oâng, vaø oâng cuõng chính laø sutras dealing with the practice of dhyana. He hoïc giaû Phaät giaùo ñaàu tieân phoái hôïp giöõa Baùt composed commentaries on these texts very early Nhaõ vaø Thieàn Na, laø ngöôøi khai saùng moät trong on in his life, and he was also the first scholar nhöõng tröôøng phaùi Phaät giaùo Trung quoác ñaàu tieân, who joined the Prajna and Dhyana. He was tröôøng phaùi naày ñöôïc trieån khai töø Kinh Baùt Nhaõ considered the first founder of one of the early Ba La Maät maø oâng ñaõ daøy coâng nghieân cöùu. Hoïc schools of Chinese Buddhism, which developed thuyeát veà “Khoâng toàn taïi caên baûn,” tröôøng phaùi out of his engagement with the Prajnaparamita naày tin raèng caùch duy nhaát ñeå giaûi thoaùt khoûi Sutra. This was the school of fundamental nhöõng raøng buoäc cuûa mình laø baèng caùch giöõ cho nonbeing, which believed that liberation from all tinh thaàn trong “khoâng toàn taïi.” OÂng cuõng laø ngöôøi spiritual fetters can only be attained through the ñaàu tieân laäp ra baûn danh muïc kinh ñieån baèng Hoa mind’s dwelling in nonbeing. He was also the first ngöõ thôøi baáy giôø. OÂng cuõng khai trieån boä luaät one who compiled a catalogue of sutras, listing daønh cho chö Taêng, vì oâng nhaän thaáy Phaät giaùo those already available in Chinese translation. He Trung Quoác chöa coù boä luaät taïng daønh cho chö also developed a set of rules for monks in Taêng vaøo thôøi ñoù. OÂng ñöôïc coi laø ngöôøi ñaàu tieân monasteries, and this activity was prompted by his khôûi xöôùng vieäc thôø Phaät Di Laëc. OÂng cuõng ñaõ laäp realization that China lacked a complete Vinaya- ra quy ñònh nhöõng quy taéc chính veà sinh hoaït Pitaka at that time. He is considered the originator chung cho caùc ñeä töû cuûa mình. Nhöõng sinh hoaït

naày bao goàm nhöõng nghi leã toân vinh Ñöùc Phaät nhö Luùc tröôùc khi vieân tòch, ngaøi ñaõ cho bieát nhuïc thaân ñi voøng quanh caùc töôïng, phöông phaùp giaûi thích seõ khoâng bò hö thoái. Söï vieäc quaû ñuùng nhö theá, kinh ñieån, aên uoááng trong töï vieän, vaø nghi leã boá taùt. nhöng veà sau naày, ngöôøi ta cuõng öôùp vaøo nhuïc Vì bao giôø oâng cuõng xem troïng thieàn ñònh, neân thaân cuûa ngaøi moät soá chaát lieäu ñeå haïn cheá söùc taøn nhieàu ngöôøi coi oâng nhö moät trong nhöõng cha ñeû phaù cuûa thôøi gian. cuûa Thieàn Toâng Trung Hoa, trong khi nhieàu ngöôøi T’ao-Chiao (628-700): Ñaïo Chieâu—T’ao-Chiao khaùc xem oâng nhö laø ngöôøi thaät söï saùng laäp ra (628-700), a Japanese priest, was sent to China in Thieàn toâng Trung Hoa. Ngöôøi ta noùi raèng Ñaïo An 653. He studied under Hsuan-Tsang for more than Phaùp Sö coù moät töôùng laï laø nôi caùnh tay traùi cuûa ten years.

Hsuan-Tsangespecially instructed him ngaøi noåi leân moät cuïc thòt u, gioáng nhö hình caùi aán, in Meditation or Zen and recommended that he neân ngöôøi ñöông thôøi cuõng goïi ngaøi laø “Thuû AÁn propagate its practice to the East (Japan). Before Hoøa Thöôïng.” his departue, he received from his teacher several Tao of Bodhi: The way of Bodhi—The Way of sutras, treatises and commentaries on the works of Enlightenment. Idealism. On his return home, he at once set out to T’ao Ch’an Zen Master: Ñaïo Thieàn—Thích transmit the Idealist doctrine in the monastery of Ñaïo Thieàn, a Vietnamese monk in the fifth Gwangoji—Moät Taêng só Nhaät Baûn ñöôïc göûi sang century A.D. He left home in his young age to live Trung Hoa naêm 653; oâng thoï phaùp vôùi Huyeàn a pure life of a monk. He was able to preach the Trang hôn 10 naêm. Huyeàn Trang ñaëc bieät daïy oâng Tripitaka without any problems. He liked to live veà phaùp Thieàn Quaùn vaø khieán oâng truyeàn baù in the deep forest with high mountains and did not phöông ñoâng, töùc Nhaät Baûn. Tröôùc khi khôûi haønh like to associate with the rich. He always lived an trôû veà Nhaät Baûn, oâng ñöôïc thaày cho nhieàu boä ascetic life of a wandering monk. He passed away kinh, luaän vaø sôù vieát veà Duy Thöùc Luaän. Hoài in around 527 at the age of seventy—Thích Ñaïo höông, Ñaïo Chieâu khôûi söï truyeàn baù Duy Thöùc taïi Thieàn vaøo khoaûng theá kyû thöù naêm sau Taây Lòch, chuøa Nguyeân Höng. ngöôøi Giao Chæ, sôùm xuaát gia soáng ñôøi tònh haïnh Tao-Chien Zen Master: Thieàn sö Ñaïo cuûa moät nhaø sö. Ngaøi coù khaû naêng thuyeát giaûng Khieâm—Zen master Tao-Ch’ien—Zen master kinh Tam Taïng kinh ñieån moät caùch thoâng suoát. Tao-Ch’ien flourished during the Sung dynasty. Ngaøi thích soáng nôi röøng saâu nuùi thaúm vaø khoâng He spent so many years to study Zen without giao thieäp vôùi keû cao sang, maø ngöôïc laïi luoân success with his master. He was disappointed soáng ñôøi cuûa moät nhaø du Taêng khoå haïnh. Ngaøi thò when he was sent on an errand to a distant city. A tòch naêm 527 luùc ñoù ngaøi ñöôïc 70 tuoåi. trip requiring half a year to finish would be a T’ao-Chen: Thieàn Sö Ñaïo Chaân (1579-1638)— hindrance rather than a help to his cultivation. Zen Master Ñaïo Chaân—A Vietnamese Zen Tsung-Yuan, one of his fellow-monks, took pity master from Phuùc Kheâ, Baéc Vieät, in the early and on him and said: “I will accompany you on this middle of the seventeenth century. His secular trip and do all that I can for you. There is no name was Vuõ Khaéc Minh. He was a disciple of reason why you cannot go on with your meditation Zen Master Ñaïo Long. After his master passed even while travelling.” They stayed together. One away, he stayed at Phaùp Vuõ Temple to cultivate. evening, Tao-Ch’ien despairingly implored his He passed away in about 1638. Before his death, friend to assist him in the solution of the mystery he told his disciples that his body would not be of life. Tsung-Yuan said: “I am willing to help you decayed. It happened as he said. However, in every way, but there are five things in which I recently, some new techniques have been applied cannot be of any help to you. These you must look to reduce the decomposition to the body—Thieàn after yourself.” Tao-Ch’ien expressed the desire sö Vieät Nam vaøo ñaàu vaø giöõa theá kyû thöù 17, queâ ôû to know what they were. Tsung-Yuan said: “For Phuùc Kheâ, Baéc Vieät. Tuïc danh laø Vuõ Khaéc Minh. instance, when you are

hungry or thirsty, I can Ngaøi laø ñeä töû cuûa Thieàn sö Ñaïo Long. Sau khi bring drinks and foods to you, but I cannot eat for Thaày cuûa ngaøi thò tòch, ngaøi tieáp tuïc truï taïi chuøa you, for my eating of food or drinking does not fill Phaùp Vuõ tu haønh vaø thò tòch khoaûng naêm 1638. your stomach. You must drink and eat yourself.

Neither can I move my bowels for you. When you oâng ñaõ troøn, töø nay söï ñi chung khoâng coøn yù nghóa want to respond to the calls of nature, you must nöõa. Theá roài hai ngöôøi chia tay nhau. Ñaïo Khieâm take care of them yourself, for I cannot be of any tieáp tuïc cuoäc haønh trình moät mình. Saùu thaùng sau, use to you. And then it will be nobody else but Ñaïo Khieâm trôû veà chuøa cuõ. Sö Phuï laø Ñaïi Hueä yourself that will carry this corpse of yours along Toâng Caûo xuoáng nuùi tình côø gaëp oâng ñang leân this highway." This remark at once opened the chuøa, beøn cöôøi noùi: "Baây giôø thì ñeä töû ñaõ bieát nhö mind of the truth-seeking monk, who, transported theá naøo roài chöù?"—See Ta Hui Zong Kao. with his discovery, did not know how to express Tao of Heaven: Ñaïo Trôøi—According to the his joy. Tsung-Yuan now told Tao-Ch'ien that his Taoists, natural law or cosmic energy is the origin work was done and that his further companionship and law of all things—Ñaïo töï nhieân, lyù töï nhieân, would have no meaning after this. So they parted hay qui luaät töï nhieân. company and Tao-Ch'ien was left alone to Tao-Hsin: Ñaïo Tín (580-651)—Tao-Hsin (580- continue the trip. After the half year, Tao-Ch'ien 651), the fourth patriarch of Zen in China, the came back to his own monastery. Ta-Hui-Zong-student and dharma successor of Seng-Ts'an and Kao, his master, happened to meet him on his way the master of Hung-Jen. Tao Hsin was different down the mountain, and made the following from other patriarchs preceeding him who were remark: "This time you know it all."—Moät Thieàn still strongly influenced by the orthodox sö ñôøi nhaø Toáng, ñeä töû cuûa Thieàn sö Ñaïi Hueä Mahayana tradition and sutras. We can find in his Toâng Caûo. Sau khi hoïc thieàn nhieàu naêm nhöng works paragraphs encouraged disciples to khoâng nhaäp lyù, neân sau ñoù sö ñöôïc phaùi ñi haønh meditate: "Let's sit in meditation, Sitting is the cöôùc ôû phöông xa, ngaøi toû veû thaát voïng. Moät cuoäc basis, the fundamental development of vieãn du keùo daøi ñeán saùu thaùng trôøi chaéc chaén raèng enlightenment. Shut the door and sit! Don't seõ laø moái chöôùng ñaïo hôn laø trôï duyeân cho oâng. continue to read sutras without practicing." One Moät oâng baïn ñoàng haønh teân laø Toâng Nguyeân day Tao Hsin stopped the Third Patriarch Seng- thöông haïi oâng neân noùi: "Toâi seõ theo oâng treân Ts'an on the road and asked: "Honorable Master! ñöôøng haønh cöôùc, seõ laøm nhöõng gì coù theå laøm Please be compassionate to show me the door to ñöôïc ñeå giuùp oâng. Khoâng coù lyù do naøo khieán oâng liberate." The Patriarch stared at him and phaûi boû dôû vieäc tham thieàn, caû ñeán lyù do xeâ dòch." earnestly said: "Who has restrained you, tell me." Theá roài caû hai cuøng leân ñöôøng. Moät ñeâm kia, Ñaïo Tao-Hsin replied: "No Sir, no one has." The Khieâm tuyeät voïng naøi nó ngöôøi baïn giuùp oâng veùn Patriarch then retorted: "So, what do you wish to maøn bí maät cuûa vuõ truï vaø nhaân sinh. Ngöôøi baïn be liberated from now?" This sharp reply ñaùp:

“Toâi saün saøng giuùp oâng baát cöù thöù gì, nhöng thundered in the young monk’s head. As a result, coù naêm ñieàu toâi khoâng theå giuùp oâng. Nhöõng ñieàu Tao-Hsin awaked instantaneously, and prostrated aáy töï oâng phaûi ñaûm ñöôïng laáy.” Ñaïo Khieâm xin the Patriarch in appreciation. Thereafter, he was cho bieát laø nhöõng ñieàu gì. OÂng baïn ñaùp: “Chaúng bestowed with robe and bowl to become the haïn nhö khi oâng maëc aùo hay aên côm, toâi coù theå Fourth Patriarch of the Zen Sect in China. mang aùo hay thöùc aên thöùc uoáng ñeán cho oâng, According to Zen master D.T. Suzuki in the nhöng toâi khoâng theå maëc hay aên duøm oâng ñöôïc, vì Essays in Zen Buddhism, Book I, under Tao-Hsin, toâi aên toâi uoáng khoâng laøm no bao töû oâng ñöôïc. the fourth patriarch, Zen in China was divided into OÂng phaûi töï mình maëc hay aên laáy. Khi oâng ñaïi two branchesThe one known as ‘Niu-T’ou-Ch’an’ tieåu tieän, thì oâng phaûi töï mình ñaïi tieåu tieän laáy, at Mount Niu-T’ou, and was considered not chöù toâi khoâng theå ñaïi tieåu tieän thay oâng ñöôïc. Roát belonging to the orthodox line of Zen. However, heát chính laø oâng, khoâng theå ai khaùc, phaûi mang this branch did not survive long after the passing caùi thaây cheát naày cuûa oâng suoát khoaûng ñöôøng of its founder, Fa-Jung. The other branch was tröôøng naày.” Lôøi nhaän xeùt phuùt choác môû taâm headed by Hung-Jen, and it is his school that has ngöôøi caàu ñaïo; Ñaïo Khieâm möøng quaù vôùi ñieàu survived till today—Toå thöù tö cuûa doøng Thieàn khaùm phaù ñeán khoâng coøn bieát noùi gì ñeå toû nieàm Trung quoác , laø ngöôøi keá vò toå Taêng Xaùn vaø laø vui. Baáy giôø Toâng Nguyeân môùi noùi raèng coâng quaû thaày cuûa Hoaèng Nhaãn. Khaùc vôùi caùc toå Thieàn ñôøi

tröôùc vaãn coøn chòu aûnh höôûng naëng neà cuûa Kinh Sect. In 1159, king Lyù Anh Toâng sent an Imperial ñieån, Ñaïo Tín ñaõ cho thaáy moät xu höôùng ñaëc Order to summon him to the royal palace to treat a tröng veà Thieàn. Moät ñoaïn trong caùc tröôùc taùc cuûa disease of Hoaøng Coâ Thuïy Minh. When he just oâng oâng ñaõ vieát: “Haõy ngoài thieàn ñònh vôùi loøng arrived at the great citadel, Hoaøng Coâ Thuïy Minh haêng haùi, vì Thieàn laø caên baûn laø neàn taûng phaùt was just cured too. Since then, his reputation trieån giaùc ngoä. Haõy ñoùng cöûa laïi vaø ngoài xuoáng! spread so quickly that so many people arrived to Ñöøng tieáp tuïc ñoïc kinh maø khoâng chòu haønh trì study Dharma with him. At that time, he decided nöõa.” Moät hoâm treân ñöôøng ñi gaëp Toå Taêng Xaùn, not to return to the mountain any more. He Ñaïo Tín lieàn thöa: “Xin Hoøa Thöôïng daïy con became a wandering monk traveling along the phaùp moân giaûi thoaùt.” Toå troá maét nhìn baûo: “Ai country to save people. He passed away in troùi buoäc ngöôi?” Ñaïo Tín thöa: “Khoâng ai troùi 1172—Thieàn sö Vieät Nam, queâ ôû Nhö Nguyeät, buoäc.” Toå baûo: “Vaäy thì caàu giaûi thoaùt ñeå laøm Baéc Vieät. Naêm 25 tuoåi ngaøi xuaát gia laøm ñeä töû gì?” Caâu traû lôøi nhö saám seùt aáy ñaõ ñaùnh ñoäng taâm cuûa Thieàn sö Thoâng Bieän. Ngaøi laø phaùp töû ñôøi thöù cuûa vò sö treû, khieán ngaøi lieàn ñaïi ngoä. Ñaïo Tín 9 cuøa doøng Thieàn Voâ Ngoân Thoâng. Naêm 1159, lieàn suïp laïy Toå. Veà sau ngaøi ñöôïc truyeàn y baùt vua Lyù Anh Toâng göûi chieáu chæ trieäu ngaøi veà kinh laøm Toå thöù tö cuûa doøng Thieàn Trung Quoác. Theo trò beänh cho Hoaøng

Coâ Thuïy Minh. Khi ngaøi vöøa Thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp I, ñeán nôi thì Hoaøng Coâ Thuïy Minh cuõng vöøa laønh döôùi traøo Töù Toå Ñaïo Tín, Thieàn chia ra laøm hai beänh. Töø ñoù danh tieáng ngaøi lan roäng ñeán noåi raát ngaønh. Ngaønh ñaàu goïi laø 'Ngöu Ñaàu Thieàn' ôû nuùi nhieàu ngöôøi tìm tôùi caàu phaùp vôùi ngaøi. Nhaân ñoù Ngöu Ñaàu vaø khoâng ñöôïc coi nhö Thieàn chaùnh ngaøi quyeát ñònh khoâng trôû veà nuùi, maø laøm du toâng. Tuy nhieân, ngaønh naày ñaõ sôùm mai moät sau Taêng ñoä ngöôøi. Ngaøi thò tòch naêm 1172. khi vò toå khai saùng ra noù laø Phaùp Dung vieân tòch. Taoism (n): Laõo giaùo—Chinese religion founded Ngaønh sau do Hoaèng Nhaãn thoáng quaûn; ñoù laø by Lao Tzu and based on Tao or way of nature. ngaønh Thieàn coøn toàn taïi ñeán ngaøy hoâm nay. Taoist practitioners traditionally strive for T'ao Hsuan: Ñaïo Tuyeân (702-760)—T'ao-immortality, which, in Buddhism, is a classic Hsuan, a celebrated Chinese master of Vinaya example of deluded attachment to the body—Toân school (702-760), during the T'ang dynasty, the giaùo cuûa Trung Hoa ñöôïc Laõo Töû saùng laäp vaø döïa third generation dharma successor of Shen-hsiu. treân "Ñaïo" hay con ñöôøng töï nhieân. Nhöõng ngöôøi He was the one who brought to Japan in 732 he tu taäp theo Laõo giaùo theo truyeàn thoáng coá gaéng was not only the doctrine of Vinaya, but also the ñaït ñeán tröôøng sanh baát töû, maø theo Phaät giaùo laø Avatamsaka and the Northern school of Zen. It is moät thí duï coå ñieån veà chuyeän luyeán chaáp vaøo said that T'ao-Hsuan also assisted Hsuan-Tsang in thaân. his translations—Nam Sôn Luaät Sö, hay Nam Sôn Taoist (a & n): Thuoäc veà Laõo giaùo—Ngöôøi theo Ñaïi Sö, moät nhaø sö thuoäc phaùi Luaät toâng taïi Trung Laõo giaùo. quoác vaøo ñôøi nhaø Ñöôøng. OÂng laø haäu dueä thuoäc Taoist hermit: Ñaïo só Laõo giaùo. theá heä thöù ba cuûa doøng Thieàn Thaàn Tuù. Vaøo naêm Taoistic (a): See Taoist. 732, oâng chaúng nhöõng laø ngöôøi ñaõ ñöa sang Nhaät Tao-Lin: Thieàn Sö Ñaïo Laâm—A well-known Baûn tröôøng phaùi Luaät Toâng, maø oâng coøn ñöa sang Chinese Zen master during the T'ang dynasty. He ñoù Hoa Nghieâm vaø phaùi Thieàn Baéc Toâng. Ngöôøi was also called Bird's Net from his habit of doing ta noùi raèng Ñaïo Tuyeân cuõng laø ngöôøi trôï giuùp meditation on the branches of trees— Moät thieàn Huyeàn Trang trong coâng vieäc phieân dòch kinh sö noåi tieáng cuûa Trung Hoa vaøo ñôøi nhaø Ñöôøng. ñieån. OÂng cuõng ñöôïc goïi laø Ñieåu Saøo vì oâng hay toïa Tao-Hui Zen Master: Zen Master Ñaïo Hueä (?- thieàn treân caùc caønh caây—See Pai-Yueh-T'ien. 1172)—Ñaïo Hueä Thieàn Sö—A Vietnamese Zen Tao-Sheng (355-434): Ñaïo Sinh—An important master from Nhö Nguyeät, North Vietnam. He left Chinese monk, one of the foremost disciples of home at the age of 25 and became a disciple of Hui-Yuan. He was a great enlightened master Zen master Thoâng Bieän. He was the dharma heir who is best known for his propagation of the of the ninth generation of the Wu-Yun-T'ung Zen

teachings of the Mahayana and particularly the Lotus Sutra (Saddharma-Pundarika-Sutra) and the doctrine of the Buddha-nature. According to Vimalakirti-Nirdesa-Sutra. He did not hand down Buddhist legends, Tao-Sheng was lecturing on the any work; however, his commentaries had a Nirvana Sutra at the time when only the first part significant impact and played an important role in of the Sutra

had been translated into Chinese. the development of Chinese Buddhism. He When he came to passage that said that believed that “everybody without exception, “icchantikas” lack the Buddha-nature, he didn’t including ichchantikas possess Buddha-nature and explain that way, but he said instead that they can become buddhas.” He also advocated the have the Buddha-nature. He reasoned that all notion of sudden enlightenment, which held that sentient beings have the Buddha-nature, there’s Buddhahood is attained all at once in a sudden no exception for “icchantikas”. He lecture in a flash of realization—Ñaïo Sinh, nhaø sö noåi tieáng way opposite to the reading in the first half of the cuûa Trung quoác, moät trong nhöõng ñeä töû noåi tieáng sutra, which outraged other Dharma master of his cuûa ngaøi Hueä Vieãn. OÂng laø moät baäc thaày ñaïi giaùc time. They ganged up and told all the disciples noåi tieáng trong vieäc truyeàn baù giaùo phaùp Ñaïi and good people not to attend any lectures of Tao- Thöøa, ñaëc bieät laø giaùo thuyeát veà Phaät taùnh. Theo Sheng. If they continued to attend Tao-Sheng’s truyeàn thuyeát Phaät giaùo, ngaøi Ñaïo Sinh ñaõ thuyeát lectures, they would fall into hells. So good giaûng kinh Nieát Baøn vaøo thôøi maø chæ coù phaàn ñaàu disciples dare not to go to listen to Tao-Sheng any cuûa kinh boä kinh naøy vöøa môùi ñöôïc dòch sang Hoa more. However, Tao-Sheng did not give up easily, ngöõ. Ñeán ñoaïn noùi raèng xieån ñeà khoâng coù Phaät he continue to lecture. He said: “Fine, if you don’t taùnh thì oâng khoâng giaûng nhö vaäy maø khaúng quyeát come to listen, then I’ll go to lecture to the rocks raèng ngay caû xieån ñeà cuõng coù Phaát taùnh. OÂng lyù and see what they do!” So he went off to Tiger luaän raèng moïi chuùng sanh ñeàu coù Phaät taùnh, Mountain, collected several hundred rocks from khoâng coù ngoaïi leä naøo cho “xieån ñeà.” Caùch lyù all over the area. He set them up in front of him luaän cuûa oâng ñi ngöôïc laïi vôùi nhöõng ñieàu maø phaàn and said: “I invited all of you to come to attend a ñaàu cuûa kinh Nieát Baøn ñaõ noùi, vaø haäu quaû laø oâng sutra lecture. Be good rocks and and sit there nice laøm cho caùc Phaùp sö ñöông thôøi vôùi oâng giaän döõ. and still.” It turned out that the rocks were very Hoï laäp thaønh moät nhoùm vaø baûo ñeä töû cuõng nhö obedient. When Tao-Sheng got to the passage nhöõng tín ñoà thuaàn thaønh khoâng neân nghe Ñaïo about icchantikas not having the Buddha-nature, Sinh thuyeát giaûng nöõa. Ví baèng neáu hoï tieáp tuïc ñi he said “that’s incorrect. Icchantikas have the nghe Ñaïo Sinh thuyeát giaûng, hoï seõ bò rôi vaøo ñòa Buddha-nature too.” He then turned to the rocks nguïc. Vì vaäy maø Phaät töû thuaàn thaønh chaúng ai coøn and asked: “Do you agree?” Surprisingly, all the daùm ñi nghe Ñaïo Sinh thuyeát phaùp nöõa. Tuy rocks nodded their heads in agreement with Tao- nhieân, Ñaïo Sinh khoâng deã daøng ñaàu haøng nhö Sheng. After this incident, all the dharma masters, vaäy, maø oâng vaãn tieáp tuïc thuyeát giaûng. OÂng noùi: including those who were against him spread the “Ñöôïc roài, neáu caùc ngöôøi khoâng tôùi thì ta seõ giaûng news: “When the Venerable Tao-Sheng speaks cho maáy cuïc ñaù naøy xem chuùng laøm gì!” Ñoaïn the dharma, even dull rocks nod their heads.” oâng ñi ñeán Nuùi OÂng Hoã ñeå löôïm vaøi ba traêm hoøn Afterwards, when the Nirvana Sutra had been ñaù raûi raùc khaép nôi. OÂng baøy bieän nhöõng cuïc ñaù fully translated, it turned out that the

sutra itself naøy ngay tröôùc maët oâng vaø noùi: “Ta môøi caùc ngöôi says that icchantikas also have the Buddha-nature. tôùi nghe kinh. Caùc ngöôi phaûi ngoan ngoaõn ngoài This proved that Dharma master Tao-Sheng had yeân ñaây. Nhöõng vieân ñaù toû ra raát ngoan ngoaõn. fully understood the doctrine without having seen Khi Ñaïo Sinh giaûng ñeán ñoaïn noùi veà ‘nhaát xieån the entire sutra. After this incident, even those ñeà’, oâng noùi neáu noùi nhaát xieån ñeà khoâng coù Phaät who opposed him no longer did so, but they came taùnh laø khoâng ñuùng. Nhaát xieån ñeà cuõng coù Phaät to bow to him. He was the founder of the Nirvana taùnh.” Noùi xong oâng quay veà höôùng nhöõng vieân school of early Chinese Buddhism, which was ñaù vaø hoûi xem chuùng coù ñoàng yù hay khoâng? Ngaïc based on the Mahayana Mahaparinirvana-Sutra. nhieân laøm sao, taát caû nhöõng vieân ñaù ñeàu gaät ñaàu He cooperated with Kumarajiva to translate the ñoàng yù vôùi oâng. Sau söï vieäc naøy, ngay caû nhöõng

ngöôøi choáng ñoái oâng cuõng phaûi loan tin raèng: “Khi Ñoäng Sôn hoûi: “Töø ñaâu ñeán?” Sö thöa: “Töø Phaùp sö Ñaïo Sinh thuyeát giaûng, ngay caû nhöõng Thuùy Vi ñeán.” Ñoäng Sôn laïi hoûi: “Thuùy Vi coù hoøn ñaù voâ tri voâ giaùc cuõng phaûi gaät ñaàu.” Veà sau lôøi gì daïy ñoà chuùng?” Sö thöa: “Thuùy Vi cuùng naøy khi kinh Nieát Baøn ñaõ ñöôïc phieân dòch ñaày ñuû, döôøng La Haùn, con hoûi ‘Cuùng döôøng La Haùn, ngöôøi ta môùi bieát raèng ngay caû “nhaát xieån ñeà” La Haùn coù ñeán chaêng?’Thuùy Vi beøn hoûi con: cuõng coù Phaät taùnh. Ñieàu naøy chöùng toû raèng Phaùp ‘Moãi ngaøy oâng aên gì?’” Ñoäng Sôn hoûi: “Thaät sö Ñaïo Sinh ñaõ thoâng hieåu giaùo phaùp ngay khi coù lôøi naày chaêng?” Sö thöa: “Coù.” Ñoäng Sôn chöa ñoïc xong heát boä kinh. Luùc aáy, ngay caû nhöõng noùi: “Chaúng uoång tham kieán baäc ñaït ñaïo.” ngöôøi töøng choáng ñoái oâng cuõng khoâng coøn choáng Ñoaïn Ñoäng Sôn hoûi: Xaø Leâ teân gì?” Sö thöa: ñoái maø laïi ñeán baùi phuïc oâng. OÂng laø ngöôøi ñaõ “Teân Ñaïo Öng.” Ñoäng Sôn noùi: “Haõy nhìn saùng laäp ra phaùi Nieát Baøn, maø giaùo thuyeát caên leân roài noùi laïi.” Sö thöa: “Noùi leân treân töùc baûn döïa treân boä kinh Ñaïi Baùt Nieát Baøn. OÂng ñaõ chaúng teân Ñaïo Öng.” Ñoäng Sôn noùi: “Ngöôi coäng taùc vôùi Ngaøi Cöu Ma La Thaäp ñeå dòch Kinh ñaùp töông tôi vôùi ta luùc ñeán Vaân Nham.” Lieân Hoa vaø kinh Duy Ma Caät. OÂng khoâng ñeå laïi * Yun-Ju asked T’ong-Shan: “What was the taùc phaåm naøo; tuy nhieân, luaän ñieåm cuûa oâng coù First Ancestor’s intention?” T’ong-Sha aûnh höôûng ñaùng keå vaø ñoùng vai troø quan troïng answered: “Behind him as a reed hat.” Yun- trong vieäc phaùt trieån Phaät giaùo Trung quoác. OÂng Ju said: My fault.”—Vaân Cö hoûi Ñoäng Sôn: cho raèng, “moïi thöïc theå, khoâng coù ngoaïi leä, ngay “Theá naøo laø yù Toå Sö?” Ñoäng Sôn ñaùp: “Sau caû nhöõng Xieån ñeà, ñeàu coù baûn taùnh Phaät vaø coù theå naøy Xaø Leâ coù nôi choán ôû yeân, chôït coù ngöôøi hieåu ñöôïc ngay baèng moät ñaïi giaùc baát thaàn vaø trôû ñeán hoûi nhö theá, phaûi ñaùp laøm sao?” thaønh nhöõng vò Phaät.” OÂng cuõng beânh vöïc khaùi * Once, T’ong-Shan said to Yun-Ju: “I heard nieäm ñoán ngoä, cho raèng Phaät taùnh coù theå ñaït ñöôïc that a monk named ‘Great Thought’ was born trong moät aùnh chôùp chöùng ngoä baát thaàn. in the Kingdom of Wie and became the king. Tao-Ying: Ñaïo

Öng Thieàn Sö—Zen master Yun- Is this true or not?" "If his name was 'Great Ju-T'ao-Ying was a noted disciple and Dharma Thought,' then even the Buddha couldn't do heir of Zen Master T'ong-Shan-Liang-Jie. His it." T'ong-Shan agreed. One day T'ong-Shan year of birth was unknown—Thieàn Sö Vaân Cö asked: "Where are you going?" Yun-Ju said: Ñaïo Öng laø moät ñeä töû noåi tieáng vaø Phaùp Töû cuûa "Tramping on the mountain." T'ong-Shan Thieàn Sö Ñoäng Sôn Löông Giôùi. Naêm sanh cuûa said: "How can the mountain endure?" Yun- Ngaøi khoâng ai bieát. Ju said: "How can it not endure?" T'ong-Shan * One day T'ong-Shan asked Yun-Ju: "Where said: "If you go on like this, then you'll have you come from?" Yun-Ju said: "From eventually teach the whole country." Yun-Ju Shui-Wei." T'ong-Shan said: "What teaching said: "No, I won't." T'ong-Shan said: "If you does Shui-Wei convey to his disciples?" go like this, then your disciples will gain a Yun-Ju said: "Once, when Shui-Wei was way of entrance." Yun-Ju said: "No such making offerings to the sacred images, I way." T'ong-Shan said: "No such way? I asked him: 'If you make offerings to the challenge you to show me." Yun-Ju said: "If arhats, will they come or not?' Shui-Wei: there's such a path, then I'll leave you 'Aren't you able to every day?'" T'ong-Shan immediately to go on it." T'ong-Shan said: said: "Did he really say that or not?" Yun-Ju "In the future, a thousand or ten thousand said: "Yes." T'ong-Shan said: "Don't dimiss it people won't be able to grab this disciple."— when a great man appears!" Then T'ong- Ñoäng Sôn hoûi: "Ta nghe Hoøa Thöôïng Tö Ñaïi Shan asked Yun-Ju: "What is your name?" sanh laøm vua nöôùc Nhaät laø thaät giaû?" Sö thöa: Yun-Ju said: "T'ao-Ying." T'ong-Shan said: "Neáu laø Tö Ñaïi, Phaät coøn chaúng laøm, huoáng "Look up and then say it." Yun-Ju said: "If I laø laøm vua." Ñoäng Sôn gaät ñaàu. Moät hoâm, look up, then there's nothing named 'T'ao- Ñoäng Sôn hoûi: "Töø ñaâu ñeán?" Sö thöa: "Ñaïp Ying'" T'ong-Shan said: "You talk just like I nuùi ñeán." Ñoäng Sôn hoûi: "Quaû nuùi naøo neân did when I spoke with T'ao-Wu."—Moät hoâm ôû?" Vaân Cö thöa: "Coù quaû nuùi naøo chaúng neân

ôû." Ñoäng Sôn noùi: "Theá aáy laø caû nöôùc ñeàu bò Tao-Yuan: Dogen—Ñaïo Nguyeân—Name of the Xaø Leâ chieám heát." Vaân Cö noùi: "Chaúng founder of the Soto Zen sect in Japan. He is phaûi." Ñoäng Sôn noùi: "Theá aáy laø ngöôi ñaõ known not only for his religious character but also ñöôïc ñöôøng vaøo?" Vaân Cö noùi: "Khoâng as one of the most prominent philosophers of ñöôøng." Ñoäng Sôn noùi: "Neáu khoâng ñöôøng Japan. He laid down rules of conduct in Zen laøm sao ñöôïc cuøng laõo Taêng gaëp nhau?" Vaân monasteries which were accepted by all followers Cö noùi: "Neáu coù ñöôøng thì cuøng Hoøa Thöôïng of Zen Buddhism in Japan. Among his discourses, caùch nuùi vaäy." Ñoäng Sôn noùi: "Keû naày veà sau the most important is called "The Essence of the ngaøn muoân ngöôøi naém chaúng ñöùng." True Doctrine," which is considered to be one of * Yun-Ju was crossing a river with T'ong-Shan. the most eminent philosophical works in Japan— T'ong-Shan asked: "How deep is it?" Yun-Ju Teân ngöôøi saùng laäp ra Thieàn Taøo Ñoäng cuûa Nhaät said: "It's not wet." T'ong-Shan said: "You Baûn. Ngaøi noåi tieáng khoâng phaûi chæ vì ñaïo haïnh rustic!" Yun-Ju said: "What would you say nghieâm tuùc cuûa oâng laø moät

trong nhöõng trieát gia Master?" T'ong-Shan said: "Not dry."—Sö xuaát chuùng cuûa Nhaät Baûn. OÂng ñaët ra caùc qui ñònh theo Ñoäng Sôn loäi qua suoái. Ñoäng Sôn hoûi: veà giôùi luaät cuûa caùc tu vieän Thieàn toâng vaø ñaõ "Nöôùc caïn saâu?" Sö thöa: "Chaúng öôùt." Ñoäng ñöôïc taát caû caùc tín ñoà cuûa Phaät giaùo Thieàn toâng Sôn baûo: "Keû thoâ." Sö thöa: "Thænh thaày noùi." Nhaät Baûn chaáp nhaän. Trong soá caùc baøi thuyeát Ñoäng Sôn noùi: "Chaúng khoâ." phaùp cuûa oâng thì baøi "Chaùnh Phaùp Nhaõn Taïng" * Yun-Ju built a cottage on nearby San-Feng ñöôïc xem laø moät trong nhöõng cuoán saùch trieát lyù peak. For ten days thereafter he didn't return xuaát saéc cuûa Nhaät Baûn—See Dogen. to the monk' hall. T'ong-Shan asked him: Tapas (skt) Tapa (p): Khoå haïnh—Austerities, "Why haven' you come to meals lately?" renounced by the Buddha in the couse of his Yun-Ju said: "Everyday a heavenly spirit search for Enlightenment as being useless. brings me food." T'ong-Shan said: "I say Tapana (skt): Tieâu Thuïc Ñòa Nguïc—Hell of you're a person. Why do you still have such burning or roasting, the sixth of the eight hot an understanding? Come see me tonight!" hells—Vieâm Nhieät Ñòa Nguïc, ñòa nguïc thöù saùu That evening when Yun-Ju came to see trong baùt nhieät ñòa nguïc (phaïm nhaân bò ñoát chaùy T'ong-Shan, T'ong-Shan called out to him: khi bò haønh hình)—See Eight great hot hells. "Hermit-Ying!" Yun-Ju answered: "Yes?" Tapassi (p): Devoted to religious austerities (a T'ong-Shan said: "Nothing of good and not hermit)—Heát loøng tu haønh khoå haïnh. thinking of evil, what is it?" Yun-Ju went back to his cottage and sat in Zen meditation. Tapati (p): To shine—Chieáu saùng. Because of this the god couldn't find him, and Tap Phuoc Temple: Chuøa Taäp Phöôùc—Name after three days did not come again."—Sö caát of an ancient pagoda, located in Bình Thaïnh thaûo am nôi Tam Phong, traûi qua tuaàn nhaät district, Saigon City, South Vietnam. The pagoda khoâng xuoáng trai ñöôøng. Ñoäng Sôn thaáy laï was built in the late eighteenth century. It was hoûi: "Maáy ngaøy nay sao ngöôi khoâng ñeán thoï offered a "Royal Recognized Taäp Phöôùc Pagoda" trai?" Sö thöa: "Moãi ngaøy coù Thieân Thaàn board by King Gia Long. In the Main Hall stands cuùng döôøng." Ñoäng Sôn baûo: "Ta baûo ngöôi an old set of eighteen Arhats statues made of laø keû vaãn coøn kieán giaûi. Ngöôi raûnh chieàu jacktree wood and worshipped on each side of the laïi." Chieàu, sö ñeán. Ñoäng Sôn goïi: "Öng am Buddha Shrine. The present structure of the chuû!" Sö leân tieáng: "Daï!" Ñoäng Sôn baûo: pagoda results from the reconstruction in 1967. "Chaúng nghó thieän, chaúng nghó aùc laø caùi gì?" There is a great bell of 1.3 meters height, 0.65 Sö trôû veà am ngoài yeân laëng leõ, Thieân Thaàn meter in diameter, on which the Buddha's tìm maõi khoâng thaáy, traûi ba ngaøy nhö theá môùi teaching was carved—Teân cuûa moät ngoâi chuøa coå thoâi ñeán cuùng döôøng." toïa laïc trong quaän Bình Thaïnh, thaønh phoá Saøi * He died in 901 A.D.—Thieàn sö Ñaïo Öng Vaân Goøn, Nam Vieät Nam. Chuøa ñöôïc xaây vaøo cuoái theá Cö thò tòch naêm 901. kyû thöù 18, ñöôïc vua Gia Long ban taëng baûn "Saéc

Töù Taäp Phöôùc Töï." Trong Chaùnh ñieän, hai beân Taraka (p): A star—Tinh tuù (vì sao). baøn thôø Phaät, coù töôïng cuûa 18 vò La Haùn, ñöôïc taïc Taranatha (1575-1634): Name of a scholar and baèng goã mít. Kieán truùc cuûa chuøa hieän nay

laø moâ historian of the Jo-Nang-Pa lineage of Tibetan hình ñöôïc xaây laïi vaøo naêm 1967. Buddhism, which was suppressed as heretical by Tappara (p): Devoted to (a)—Heát loøng phuïc vuï. the fifth Dalai Lama Ngawang Losang Gyatso Tappati (p): To burn—Ñoát chaùy. (1617-1682). His best known work is entitled Tappeti (p): To satisfy—Thoûa maõn. “History of Buddhism in India.”—teân cuûa moät hoïc Tara (skt): Ñaø La Toân—Ta ra—Ngöôøi Nöõ Cöùu giaû vaø söû gia ngöôøi Taây Taïng thuoäc doøng Jo- Ñoä—A Sanskrit term for “Rescuer.” One of the Nang-Pa, truyeàn thoáng bò traán aùp bôûi ñöùc Ñaït Lai most popular buddhas in Tibetan Buddhism. Laït Ma ñôøi thöù naêm vì cho raèng ñoù laø truyeàn According to Tibetan legends, she was born from thoáng ngoaïi ñaïo. Taùc phaåm noåi tieáng cuûa oâng coù tears shed by Avalokitesvara, who was saddened nhan ñeà “Lòch Söû Phaät Giaùo ôû AÁn Ñoä.” by the suffering of sentient beings. In the past life Taranga (skt): Soùng—Waves. she is said to have declared that there are many Tarani (p): A ship—A boat—Chieác thuyeàn hay Buddhas who manifest in male form, but few in taøu. female form. Thus, although she realized that Tarati (p): To cross over—Vuôït qua. gender distinctions only operate on the Tareti (p): To assist (to help over or to make conventional level, she vowed always to appear in cross)—Cöùu giuùp. female form because that would be particularly Taretu (p): Savior (one who helps to cross)— beneficial to women. There are twenty-one main Ngöôøi cöùu ñoä. forms of Tara, each of which has different colors, Tariki (jap): Tha Löïc—A Japanese term for and others iconographic features. In Tibetan “Power of others.” The Pure Land sect believes Buddhism the most popular forms are White Tara, that those who continually recite the name of Green Tara, and Red Tara—Töø Baéc Phaïn chæ Amitabha Buddha, at the time of death, will be “Ngöôøi Nöõ Cöùu Ñoä.” Ñaây laø moät trong nhöõng vò reborn in his Pure Land. Tariki is associated with Phaät phoå caäp nhaát trong Phaät giaùo Taây Taïng. Pure Land traditions, which is based on the notion Theo truyeàn thuyeát Taây taïng, ngaøi sanh ra töø that “in the final dharma age, sentient beings are nhöõng gioït nöôùc maét chaûy ra cuûa Quaùn Theá AÂm no longer capable of bringing about their own Boà Taùt, ngöôøi bò buoàn baõ vì söï ñau khoå cuûa chuùng salvations (liberations), and so must rely on the sanh. Trong kieáp quaù khöù ngöôøi ta noùi ngaøi ñaõ saving grace of Amitabha Buddha.” Tariki is tuyeân boá raèng ñaõ coù nhieàu vi Phaät hieän thaân laøm commonly opposed to “Jiirki” or “own power,” ngöôøi nam, nhöng coù raát ít hieän thaân laøm ngöôøi which involves engaging in meditation and other nöõ. Vì vaäy, duø ngaøi nhaän thöùc raèng phaân bieät giôùi practices aimed at the attainment of liberation. tính chæ coù treân möùc ñoä tuïc ñeá, ngaøi nguyeän Tariki is said by the Pure Land traditions to be an thöôøng xuaát hieän döôùi hình thöùc ngöôøi nöõ vì ñieàu “easy path,” since one is saved by the power of naøy seõ ñaëc bieät coù lôïi cho phuï nöõ. Coù hai möôi Amitabha Buddha, while “Jiriki” is a “difficult moát hình thöùc chính cuûa Ñaø La, moãi hình thöùc ñeàu path” because it relies on personal efforts—Töø coù maøu saéc vaø hình thuø khaùc nhau. Trong Phaät ngöõ Nhaät Baûn coù nghóa laø “tha löïc hay laø söùc giaùo Taây Taïng, nhöõng hình thöùc Ñaø La phoå caäp maïnh cuûa ngöôøi khaùc.” Theo tröôøng phaùi Tònh nhaát laø

Baïch Ñaø La, Bích Ñaø La vaø Xích Ñaø La. Ñoä, nhöõng ai tinh chuyeân trì nieäm hoàng danh Phaät Tara Bodhisattva: Ña La Boà Taùt—Ta La Boà A Di Ñaø, luùc laâm chung seõ ñöôïc vaõng sanh veà Taùt—Said to have been produced from the eye of Taây phöông cöïc laïc. “Tariki” lieân heä vôùi nhöõng Kuan Shi Yin—Boà Taùt Ta La laø moät hình thöùc tröôøng phaùi Tònh Ñoä, döïa treân yù nieäm “trong thôøi cuûa Quan AÂm, ngöôøi ta noùi raèng Boà Taùt Ta La Maït Phaùp chuùng sanh khoâng coù khaû naêng töï mình ñöôïc taïo thaønh bôûi con maét cuûa Quaùn AÂm—See giaûi thoaùt cho chính mình neân phaûi nhôø ñeán aân Tara. ñöùc cuûa Ñöùc Phaät A Di Ñaø.” Tariki hay tha löïc Tara-devi (p): Ñaø la Toân. thöôøng ñoái laïi vôùi Jiriki hay töï löïc, caên baûn lieân

quan ñeán thieàn ñònh vaø nhöõng tu taäp khaùc nhaèm töï (B) There are six tastes or flavours—Coù saùu vò— mình ñaït ñöôïc giaûi thoaùt. Theo Tònh Ñoä Toâng thì See Six tastes or flavours, and Seventy-five “Tariki” laø “Con ñöôøng deã,” vì chuùng sanh seõ dharmas of the Abhidharma Kosa. ñöôïc Ñöùc Phaät A Di Ñaø cöùu ñoä, trong khi Jiriki laø Taste consciousness: Thieät Thöùc—Tongue “con ñöôøng khoù” vì noù tuøy thuoäc vaøo söï coá gaéng consciousness or perception—Gustatory cuûa chính baûn thaân mình. consciousness—The tongue consciousness Tarim: Tyû-Ña—Tö Ñaø—One of the four famous develops immediately through the dominant rivers in India, originated from the North of the condition of the tongue when the tongue faculty lake Anavatapta, then flows to the sea in the focuses on a certain taste. At that very moment, Northeast—Moät trong boán con soâng noåi tieáng ôû we experience and distinguish between tastes and AÁn Ñoä, phaùt nguoàn phía Baéc cuûa hoà A Na Baø Ñaùp desire arises—Thieät thöùc phaùt sinh lieàn khi thieät Ta, chaûy ra bieån höôùng Ñoâng Baéc—See Four caên tieáp xuùc vôùi moät vò naøo ñoù, luùc aáy chuùng ta rivers in India. môùi kinh qua phaân bieät giöõa vò naày vôùi vò khaùc, Taritu (p): One who passes or crosses over— cuõng töø ñoù duïc voïng khôûi sinh—See Six Ngöôøi ñaõ vöôït thoaùt. consciousnesses, Seven consciousnesses, and Tarka (skt): Söï suy ñoaùn hay söï töôûng töôïng— Eight consciousnesses. Speculation or imagination. Taste-desire: Vò duïc—Hankering after the Tarthang Tulku (1935 -): A reincarnate Lama pleasure of food—Heä phöôïc vì thuù vui aên uoáng who fled Tibet in 1959. He was appointed by the (heä phöôïc vì söï ham muoán muøi vò). Dalai Lama as a teacher of Nyingmapa studies at Taste of dharma: Phaùp vò. the Central Institute of Higher Tibetan Studies in Taste-dust: Rasarammana (p)—Taste-dust, one Sarnath in 1962. He traveled to America in 1968 of the six particles which form the material or after giving up his monastic ordination, and medium of sensation—Vò traàn, moät trong luïc traàn. subsequently established the Nyingma Meditation Tasteless: Moät Tö Vò—Valueless, useless, e.g. Center, the Nyingma Institute, and Dharma discussion of the colour of milk by blind people— Publishing, all of which are located in Berkeley, Voâ vò, voâ giaù, voâ duïng, tyû nhö nhöõng ngöôøi muø California, U.S.A.—Vò taùi sanh Laït Ma ñaøo tî maø baøn luaän veà maøu cuûa söõa. khoûi Taây Taïng vaøo naêm 1959. Ngaøi ñöôïc boå Taste-sense-sphere: Vò Xöù—According to the nhaäm laøm ñaïo sö veà nghieân cöùu cuûa tröôøng phaùi Sangiti Sutta in the Long

Discourses of the Nyingmapa taïi Trung Taâm Vieän Cao Hoïc Taây Buddha, this is one of the six external sense- Taïng ôû Sarnath vaøo naêm 1962. Ngaøi du haønh sang spheres—Theo Kinh Phuùng Tuïng trong Tröôøng Myõ vaøo naêm 1968 sau khi töø boû giôùi ñaõ thoï taïi tu Boä Kinh, ñaây laø moät trong saùu ngoaïi xöù—See Six vieän, vaø sau ñoù thaønh laäp Trung Taâm Thieàn Ñònh external sense-spheres. Nyingmapa, Hoïc Vieän Nyingmapa, vaø nhaø xuaát Tasting a flavour with the tongue: See baûn Nyingmapa, taát caû ñeàu toïa laïc ôû Berkeley, Tasting a taste-object with the tongue. California, Myõ quoác. Tasting a taste-object with the tongue: Löôõi Taru (p): A tree—Caây. neám vò. Taruna (p): Young (a)—Treû. 1) Khi löôõi neám vò, hoan hyû khôûi leân, vò aáy ñöôïc Tarusanda (p): A grove of trees—Luøm caây. suy tö—When, on tasting a taste-object with Tasa (p): Movable (a)—Coù theå di chuyeån ñöôïc. the tongue, one investigates a corresponding Tasati (p): To tremble—Run sôï. object productive of pleasure—See Six Ta-Sheng-Ch'i-Hsin-Lun: Ñaïi Thöøa Khôûi Tín pleasurable investigations, Six unpleasurable Luaän—See Treatise of the Awakening of Faith in investigations, and Six indifferent the Great Vehicle. investigations. 2) Löôõi neám vò—ÔÛ ñaây vò Tyø Kheo, löôõi neám Taste (n): Rasa (skt)—Vò. vò, khoâng coù hoan hyû, khoâng coù öu phieàn, an (A) See Five tastes and Five flavors of making truù xaû, chaùnh nieäm, tænh giaùc. Ñaây laø moät ghee.

trong saùu phaùp haèng truù maø Ñöùc Phaät daïy function of it is clear. He descends on earth to trong Kinh Phuùng Tuïng trong Tröôøng Boä impart the light of Truth to mankind and departs Kinh—Here a monk, on tasting a flavour with without any track. He is the embodiment of the tongue, is neither pleased nor displeased, Tathata. When the Buddha is called Tathagata, his but remains equable, mindful and clearly individual personality is ignored; he is treated as a aware. This is one of the six stable states type that appears from time to time in the world. which the Buddha taught in the Sangiti Sutta He is the earthly manifestation of Dharma—Phaïn in the Long Discourses—See Six stable ngöõ coù nghóa laø "Nhö Lai." Danh hieäu cuûa chö states. Phaät, coù nghóa laø söï thaønh ñaït Boà Ñeà, moät traïng Tasteless: Moät Tö Vò—Valueless, useless, e.g. thaùi sieâu thoaùt vöôït qua taát caû nhöõng thaønh ñaït discussion of the colour of milk by blind people— phaøm tuïc. Töø naày coù theå ñöôïc chia laøm hai phaàn, Voâ vò, voâ giaù, voâ duïng, tyû nhö nhöõng ngöôøi muø hoaëc theo bieåu thöùc Tatha+gata, hoaëc maø baøn luaän veà maøu cuûa söõa. Tatha+agata. Trong tröôøng hôïp thöù nhaát noù coù Tasui-Hoshin (jap): Sö Ñaïi Tuøy Phaùp Chaân— nghóa laø "Nhö khöù," vaø trong tröôøng hôïp thöù nhì Zen master Ta-Sui-Fa-Chen, a disciple and noù coù nghóa laø "Nhö Lai." Danh hieäu maø ñeä töû dharma-successor of Zen Master T'a-An in the duøng ñeå goïi Phaät. Ñöùc Phaät cuõng duøng danh hieäu eighth century—Ñeä töû vaø Phaùp töû cuûa Thieàn Sö naày ñeå töï xöng hoâ. Tathagata coøn coù nghóa laø Tröôøng Khaùnh Ñaïi An vaøo theá kyû thöù 8. nhöõng vò Phaät tröôùc ñaây ñaõ ñeán vaø ñi. Theo Kinh Trung A Haøm, ngöôøi ta baûo daáu veát cuûa Nhö Lai Tata (p): Side of a river—Bôø soâng. baát khaû truy taàm, nghóa laø Ngaøi vöôït leân treân taát Tatha caû nhöõng nhò nguyeân cuûa tö töôûng. Theo Kinh 1) (p): Real—Thaät. Phaùp Cuù (254), thì Tathagata coù nghóa laø 'khoâng 2)

(skt): Nhö, nhö thò, nhö nhö hay nhö theá— theå truy taàm daáu tích khoâng trung.' YÙ nghóa cuûa Thus. Nhö Lai laø 'ñaõ ñi nhö theá,' töùc laø khoâng coù daáu Tathagata (skt & p): Nhö Lai (baäc toaøn giaùc, tích, daáu tích aáy khoâng theå xöû duïng phaïm truø tö Ñöùc Phaät)—Thus-Come One—One who has gone töôûng ñeå tö duy vaø truy taàm. Theo Ngaøi Long Thoï thus—The Buddha—An Enlightened One—He trong Trung Quaùn Luaän, baát luaän khôûi nguyeân cuûa who comes and goes in the same way—A Sanskrit chöõ "Nhö Lai" nhö theá naøo, chöùc naêng cuûa noù ñaõ term for "Thus-gone-one." An epithet of Buddhas, raát roõ raøng. Ngaøi giaùng theá ñeå truyeàn thoï aùnh which signifies their attainment of awakening saùng cuûa Chaân Lyù cho theá nhaân vaø sau ñoù ñaõ ra ñi (Bodhi), a transcendental state that surpasses all maø khoâng ñeå laïi daáu veát naøo. Ngaøi laø hieän thaân mundane attainments. This term may be divided cuûa Chaân Nhö. Khi Ñöùc Phaät ñöôïc goïi laø Nhö Lai, into either of the following formulas: tatha+gata, nhaân caùch caù bieät cuûa Ngaøi ñöôïc gaùc qua moät or tatha+agata. In the former case, it means "Nhö beân, maø Ngaøi ñöôïc xem laø moät loaïi kieåu maãu khöù," and in the latter case "Nhö Lai." A title of ñieån hình thænh thoaûng laïi xuaát hieän treân ñôøi. Ngaøi the Buddha, used by his followers and also by laø söï theå hieän treân traàn theá cuûa Phaùp. himself when speaking of himself. Tathagata also 1) One who has attained Supreme means the previous Buddhas have come and gone. Enlightenment—Ñaáng ñaõ ñaït ñöôïc giaùc ngoä According to the Middle Length Collections toái thöôïng. (Majjhimanikaya), Tathagata is a perfect being 2) One who has discovered (come to) Truth— whose foot-prints or tracks are untraceable, who is Ñaáng ñaõ khaùm phaù ra (ñaït ñeán) chaân lyù. above all the dichotomies of thought. According to 3) One of the ten titles of the Buddha, which he the Dhammapada (254), the word Tathagata himself used when speaking of himself or means 'thus gone' or 'so gone,' meaning other Buddhas—Moät trong möôøi danh hieäu 'trackless,' or whose track cannot be traced by cuûa Phaät, thöôøng ñöôïc Phaät duøng khi Ngaøi noùi any of the categories of thought. According to veà Ngaøi vaø chö Phaät. Nagarjuna in the Madhyamaka Philosophy, regardless the origin of the word 'Tathagata,' the

4) Nhöõng chuùng sanh thuoäc haøng Nhö Lai— all concepts and distinctions. A Sanskrit term Those of the Tathagata order—See Five for the innate potential for Buddhahood or orders of beings. Buddha-nature that is present in all sentient 5) See Tathagata, and Three things a Tathagata beings. Tathagatagarbha is the womb where has no need to guard against. the Tathgata is conceived and nourished and Tathagata-apostle: Tathagata-duta or presya matured. Tathagatagarbha also means the (skt)—Nhö Lai Söù—A Tathagata apostle sent to Alayavijnana which fully purified of its habit- do his work—Ngöôøi truyeàn baù kinh phaùp sau khi energy (vasana) and evil tendencies Ñöùc Phaät nhaäp dieät. (daushthulya). According to the Mahayana Tathagata-bala (p): The supreme intellectual Buddhism, everything has its own Buddha- powers of a Tathagata—Trí naêng toái thöôïng cuûa nature in the dharmakaya. Tathagatagarbha is Nhö Lai. the cause of goods as well as evils which creates the various paths of existence. In Tathagata in bonds: Nhö Lai taïi trieàn—The

some texts, Mahayana texts, for example, mind is dharmakaya or tathagata in bonds, which Tathagata-garbha is equated with emptiness is still limited and subject to the delusions and (sunyata) and is based on the notion that since sufferings of life—Taâm laø phaùp thaân hay Nhö Lai all beings, all phenomena lack inherent taïi trieàn, vaãn phaûi chòu meâ môø vaø khoå ñau trong existence (svabhava) and are constantly ñôøi soáng. changing in dependence upon causes and Tathagata who clearly understands the true conditions there is no fixed essence. Thus law: Kuan-Yin who attained Buddhahood in the Buddha-nature is not something that is past—Chaùnh Phaùp Minh Nhö Lai. developed through practices of meditation or Tathagata day: Nhö Lai nhöït—Which is without as a result of meditation, but rather is one's beginning or end and has no limit of past, present most basic nature, which is simply made and future—Thöïc Töôùng Nhöït—Ngaøy giôø trong manifest through removing the veils of quaù khöù, hieän taïi vaø vò lai, laø voâ thuûy voâ chung. ignorance that obscure it. However, Tathagata's dharmakaya: Phaùp thaân Nhö meditation plays a crucial role in our Lai—There are eight special natures of the cultivation life, for it's a main tool that helps Tathagata's dharmakaya—Coù taùm ñaëc tính cuûa us to remove the beginningless veils of Phaùp thaân Nhö Lai—See Eight nature of ignorance so that Buddha-nature can Dharmakaya. manifest. Matrix of Thus-come or Thus-gone Tathagata-duta (skt): Tathagata-presya (skt)— or Tathagata-garbha has a twofold meaning— Tathagata apostle—Nhö Lai Söù—A Tathagata Phaïn ngöõ chæ tieàm naêng Phaät taùnh baåm sinh apostle sent to do his work—Ngöôøi truyeàn baù kinh saün coù nôi moïi chuùng sanh. Nhö Lai Taïng laø phaùp sau khi Ñöùc Phaät nhaäp dieät. caùi thai taïng trong ñoù Nhö Lai ñöôïc mang, Tathagata is eternal: Nhö Lai thöôøng truï—The ñöôïc nuoâi döôõng vaø ñöôïc thaønh thuïc. Nhö Lai Tathagata is always abiding—Nhö Lai thöôøng truï Taïng coøn laø A Laïi Da thöùc ñöôïc hoaøn toaøn khoâng bieán dòch (heát thaûy moïi chuùng sanh ñeàu coù thanh tònh, saïch taäp khí hay naêng löïc cuûa thoùi Phaät taùnh hay taùnh Nhö Lai thöôøng truï khoâng bieán quen vaø caùc khuynh höôùng xaáu. Theo truyeàn dòch). thoáng Ñaïi thöøa, moïi thöïc theå ñeàu chöùa Phaät ôû Tathagata-garbha (skt): Nhö Lai Taïng (Taïng taän saâu trong baûn thaân mình döôùi hình thöùc Phaùp thaân. Nhö Lai Taïng laø nguyeân nhaân cuûa lyù)—Phaùp taùnh—Thusness—True Suchness— thieän cuõng nhö baát thieän, sinh ra nhieàu con Dharma Nature. ñöôøng hieän höõu khaùc nhau, nhö luïc thuù chaúng (A) The meanings of Tathagata-garbha—Nghóa haïn. Trong moät soá giaùo ñieån, chaúng haïn nhö cuûa Nhö Lai Taïng: Tathagata-store— giaùo ñieån Ñaïi Thöøa, Nhö Lai Taïng töông Tathagata-womb—Universal storehouse— ñöông vôùi taùnh khoâng, vaø döïa treân khaùi nieäm The absolute, the true nature of all things taát caû chuùng sanh hay vaïn höõu khoâng coù töï which is immutable, immovable and beyond

taùnh, vaø luoân bieán ñoåi, tuøy thuoäc vaøo nhaân 6) Tathagatagarbha is the womb where the duyeân beân ngoaøi, khoâng coù moät caùi töï taùnh coá Tathgata is conceived and nourished and ñònh. Vì vaäy Phaät taùnh khoâng phaûi laø caùi gì matured: Nhö Lai Taïng laø caùi thai taïng trong ñöôïc phaùt trieån qua thieàn ñònh

hay do keát quaû ñoù Nhö Lai ñöôïc mang, ñöôïc nuoâi döôõng vaø cuûa thieàn ñònh, maø noù laø baûn chaát coá höõu nhaát ñöôïc thaønh thuïc. cuûa chuùng sanh ñöôïc laøm cho hieån loä qua 7) Tathagatagarbha also means the vieäc thaùo gôõ böùc maøn voâ minh che môø noù töø Alayavijnana which fully purified of its habit- baáy laâu nay. Tuy nhieân, thieàn ñònh ñoùng vai energy (vasana) and evil tendencies troø voâ cuøng quan troïng trong ñôøi soáng tu taäp (daushthulya): Nhö Lai Taïng coøn laø A Laïi Da cuûa chuùng ta, vì chính noù laø coâng cuï chính thöùc ñöôïc hoaøn toaøn thanh tònh, saïch taäp khí giuùp ta thanh tònh thaân taâm vaø thaùo gôõ böùc hay naêng löïc cuûa thoùi quen vaø caùc khuynh maøn voâ minh töø voâ thæ ñeå Phaät taùnh ñöôïc hieån höôùng xaáu. loä. Nhö Lai Taïng coù hai nghóa: 8) Tathagatagarbha also means Buddha-nature. 1) Thus-come or Thus-gone or Buddha According to the Mahayana Buddhism, concealed in the Womb (man's nature): Nhö everything has its own Buddha-nature in the Lai hay Phaät ñaõ haøm aån trong thai taïng hay dharmakaya: Nhö Lai Taïng coøn laø Phaät taùnh. nhaân tính. Theo truyeàn thoáng Ñaïi thöøa, moïi thöïc theå 2) The Buddha-nature as it is: Phaät tính trong töï ñeàu chöùa Phaät ôû taän saâu trong baûn thaân mình tính. döôùi hình thöùc Phaùp thaân. (B) Other characteristics of Tathagatagarbha— 9) Tathagatagarbha is the cause of goods as well Nhöõng ñaëc tính khaùc cuûa Nhö Lai Taïng: as evils which creates the various paths of 1) The absolute, unitary storehouse of the existence: Nhö Lai Taïng laø nguyeân nhaân cuûa universe, the primal source of all things: Nôi thieän cuõng nhö baát thieän, sinh ra nhieàu con chöùa ñöïng hay thu nhieáp vaïn phaùp. ñöôøng hieän höõu khaùc nhau, nhö luïc thuù chaúng 2) The sutras of the Buddha's utering, or the haïn. storehouse of the Buddha's teaching: The ** See Eight consciousnesses (II). treasure of Buddha's teaching—Nhöõng lôøi Tathagata-garbha-hrdaya (skt): Mind-daïy cuûa Nhö Lai. nature—Immutable mind-corpus—The self- 3) The Tathagata is in the midst of the delusion existing fundamental pure mind—Nhö Lai Taïng of passions and desires: Chaân nhö ôû trong Taâm—Töï taùnh thanh tònh taâm. phieàn naõo duïc voïng. Tathagata-Garbha-Sutra (skt): Ñaïi Phöông 4) The Tathagata is the source of all things(all Quaûng Nhö Lai Bí Maät Taïng Kinh—Translated created things are in the Tathagatagarbha, into Chinese around 350-431 A.D.—Kinh noùi veà which is the womb that gives birth to them nghóa cuûa Nhö Lai Taïng laø trong phieàn naõo cuûa all), whether compatible or incomaptible, chuùng sanh ñaõ saún coù ñöùc cuûa phaùp thaân Nhö Lai, whether forces of purity or impurity, good or ñöôïc Baát Khoâng ñôøi Ñöôøng dòch sang Hoa ngöõ bad: Chaân nhö ôû trong vaïn phaùp bao haøm caû vaøo khoaûng töø naêm 350 ñeán 431 sau Taây Lòch. hai maët hoøa hôïp vaø khoâng hoøa hôïp, tònh vaø Tathagata of ineffable light: Baát Khaû Tö Nghì baát tònh, toát vaø xaáu. Quang Nhö Lai—Nan Tö Quang Nhö Lai—Voâ 5) The realm of the Tathagatagarbha which is Xöng Quang Nhö Lai—Danh hieäu cuûa Ñöùc A Di another name for the Alayavijnana, is beyond Ñaø Nhö Lai—The ineffable Honoured One, title the views based on the imagination of the of Amitabha Buddha. Sravakas and Pratyekabuddhas and Tathagatajnanadhatu (skt): The world of philosophers: Caûnh giôùi cuûa Nhö Lai Taïng Tathagata-knowledge—Nhö Lai Trí Giôùi (theá giôùi voán laø moät teân khaùc

cuûa A Laïi Da thöùc, caûnh cuûa Nhö Lai trí)—See Ten Inexhaustible Vows. giôùi naày vöôït khoûi nhöõng kieán giaûi ñöôïc ñaët caên baûn treân söï töôûng töôïng cuûa haøng Thanh Tathagata-kaya (skt): Nhö Lai thaân—Buddha- Vaên, Duyeân Giaùc vaø caùc trieát gia. body. The early Mahaynists, whose doctrines are

mostly to be found in the Astadasahasrika 2) Phaùp thaân, coù hai nghóa, moät laø con ngöôøi giaùc Prajnaparamita, along with the school of ngoä thaønh Phaät, vaø hai laø nguyeân lyù sieâu hình cuûa Madhyamika (Nagarjuna) conceived of two vuõ truï töùc chaân nhö. Theo Kinh Kim Cang Baùt kayas: 1) Rupa-kaya or Nirmanakaya, denoting Nhaõ Ba La Maät Ña: “Ai duøng saéc maø thaáy Nhö bodies, gross and subtle, meant for beings in Lai, duøng aâm thanh maø tìm Nhö Lai laø ñi con general, and 2) Dharma-kaya, which was used in ñöôøng khoâng theå thaáy Nhö Lai.” Theo Kinh Thaäp two senses, one being the body of Dharma, i.e, Baùt Thieân Tuïng Baùt Nhaõ Ba La Maät Ña, khoâng collection of practices, which makes a being a theå tìm thaáy Nhö Lai baèng saéc thaân, maø baèng Buddha, and the other the metaphysical principle phaùp thaân. Nhö vaäy theo Phaät giaùo Ñaïi Thöøa thì underlying the universe, the Reality Tathata. The thaân thaät cuûa Nhö Lai laø taùnh khoâng voâ vi, nghóa Vajrachedika-prajna-paramita Sutra says: “He laø thaân vuõ truï sieâu vieät hôn chính saéc thaân cuûa who sees Tathagata by outward appearance, and Nhö Lai. Töø thaân vuõ truï hoaëc voâ vi phôi baøy chính seeks Tathagata in sound, treads the heterodox dieäu duïng cuûa noù laø saéc thaân vaät lyù taïm thôøi hieån path, and cannot perceive the Tathagata.” hieän vì loøng töø bi ñem thoâng ñieäp thoaùt khoå ñeán According to the Astadasasahasrika Prajna- cho moïi ngöôøi. Quan ñieåm nhö vaäy ñöôïc ruùt ra töø paramita Sutra, the Tathagata cannot be seen as a quan ñieåm lyù töôûng cuûa Ñaïi Chuùng Boä ñaõ xem physical body, the cosmic body in the Tathagata. saéc thaân cuûa Ñöùc Phaät laø sieâu nhieân. Tuy nhieân, Thus, the Mahayana finds the true body of the ñaëc ñieåm trong hoïc thuyeát Ñaïi Thöøa laø Ñaïi Thöøa Buddha in the “unconditioned voidness,” i.e. the thaáy thaân thaät cuûa Nhö Lai trong taùnh khoâng hoaëc Cosmic Body which transcends even the Buddha’s chaân lyù tuyeät ñoái, khoâng bò giôùi haïn bôûi yù töôûng physical body. It also believes that the Cosmic phaùp thaân sieâu xuaát khoâng phieàn naõo nhö thaân Body or the unconditioned voidness reveals itself thaät maø Ñaïi Chuùng Boä chuû tröông. Theo kinh as a temporary physical body with the merciful Dieäu Phaùp Lieân Hoa, Nhö Lai laø Ñöùc Phaät baát intention of view conveyingthe truth to beings. dieät vónh vieãn, thoï maïng voâ taän vaø ñaõ hieån hieän Such a view may have been derived from the voâ thöôøng ngaén nguûi. Ñaây chæ laø moät phöông tieän. idealistic view of the Mahasanghikas who Ñieàu naøy cho thaáy quan ñieåm veà thaân Phaät cuûa consider the physical body of the Buddha as tröôøng phaùi Ñaïi Thöøa ñoàng vôùi chaân lyù tuyeät ñoái superhuman. However, the characteristic of the hay taùnh khoâng. doctrine of Mahayana consists in the fact that the Tathagatam (skt): Nhö Lai Thieàn—Tathagata Mahayana finds the true body of the Buddha in Zen—See Tathagata Zen. voidness or absolute truth without being limited to Tathagata-meditation: Tathagata Zen—Nhö the Idea of transcendental undefiled

Cosmic Body Lai Thieàn—See Tathagata Zen. as the true body of the Buddha advocated by the Tathagatanam-anutpada (skt): Phaät tieàn Phaät Mahasanghikas. According to the Saddharma- haäu—The periods before and after the Buddha. pundarika Sutra, Tathagat is the eternal Tathagata-nature: Nhö Lai Taïng—The imperishable Buddha who has immeasurable life, Tathagata-nature, which is the fundamental and displays extinction only as an expedience. universal nature possessed by all the living—See This is shown the Mahayanistic view of the Five Stores of the one Buddha-nature. Buddha-body that the Buddha is identified with the absolute truth or Sunyata—Nhö Lai thaân hay Tathagata's Perfect Vehicle: Nhö Lai Vieân Phaät thaân (thaân cuûa Ñöùc Phaät). Hoïc thuyeát cuûa Thöøa—Nhaát Thaät Vieân Thöøa (trong Kinh Phaùp caùc nhaø Ñaïi Thöøa thôøi khôûi thuûy chuû yeáu ñöôïc Hoa)—In the Lotus Sutra. tìm thaáy trong Kinh Thaäp Baùt Thieân Tuïng Baùt Tathagata is perfectly pure in bodily Nhaõ Ba La Maät Ña, cuøng vôùi tröôøng phaùi Trung conduct: There is no misdeed of the body which Luaän cuûa ngaøi Long Thoï. Caû hai kinh vaø luaän naøy a Tathagata must conceal lest anyone should get ñaõ ñöa ra quan ñieåm veà hai thaân nhö sau: 1) Saéc to hear about it—Nhö Lai thanh tònh hieän haønh veà thaân hoaëc ÖÙng thaân, chæ cho thaân theå, töôùng thoâ thaân, Nhö Lai khoâng coù aùc haïnh veà thaân maø Nhö vaø töôùng teá. Noùi chung laø thaân cuûa con ngöôøi, vaø Lai phaûi gìn giöõ—See Three dharmas (XXVI).

Tathagata is perfectly pure in speech: There schools of Buddhism, whether Patriaichal Zen is no misdeed of the speech in a Tathagata—Nhö (Thieàn toâng) or Pure Land (Tònh ñoä) or Tantrism Lai thanh tònh hieän haønh veà mieäng. Nhö Lai (Maät toâng) are merely expedients "Fingers khoâng coù aùc haïnh veà mieäng maø Nhö Lai phaûi gìn pointing to the moon." The true mind inherent in giöõ—See Three dharmas (XXVI). all sentient beings. Tathagata is perfectly pure in thought: (A) The meanings of Tathagata Zen—YÙ nghóa There is no misdeed of thought in a Tathagata— cuûa Nhö Lai Thieàn: Nhö Lai thanh tònh hieän haønh veà yù. Nhö Lai 1) Tathagata Zen follows the methods and the khoâng coù aùc haïnh veà yù maø Nhö Lai phaûi gìn giöõ— six paramitas taught in Mahayana sutras. All See Three dharmas (XXVI). schools of Buddhism, whether Patriarchal Zen (Thieàn Toâng) or Pure Land (Tònh Ñoä) or Tathagata power: Nhö lai gia trì löïc—Söï gia trì Tantrism (Maät toâng) are merely expedients cuûa Ñöùc Nhö Lai hay tha duyeân—See Three "Fingers pointing to the moon." The true mind powers. inherent in all sentient beings: Thieàn Nhö Lai Tathagatapurvapranihitatva (skt): Nhö Lai theo phöông caùch tu taäp Luïc Ñoä Ba La Maät boån nguyeän (boån nguyeän cuûa Ñöùc Nhö Lai)— ñöôïc daïy trong truyeàn thoáng kinh ñieån Ñaïi Tathagata's original vows. thöøa. Taát caû caùc tröôøng phaùi Thieàn, Tònh Ñoä, Tathagata store: Nhö Lai Taïng—See hay Maät toâng chæ laø nhöõng phöông tieän, laø Tathagata-garbha. nhöõng ngoùn tay chæ traêng, chöù thaät ra thaät Tathagata's Ten Epithets: Thaäp hieäu Nhö Lai. taùnh naèm trong moãi ngöôøi. 1) The Tathagata: Nhö Lai. 2) One of the four Dhyanas. This is the highest 2) The Worthy One (Perfected One): ÖÙng Cuùng. kind of Dhyana practiced by the Mahayana 3) The Fully Self-Awakened One: Chaùnh Bieán believers of Buddhism. The

practitioner has Tri. realized the inner truth deeply hidden in the 4) One who endowed with knowledge and right consciousness, yet he does not remain conduct: Minh Haïnh Tuùc. intoxicated with the bliss thereby attained, he 5) The Well-Farer: The Welcome One—The goes out into the world performing wonderful Happy One—Thieän Theä. deeds of salvation for the sake of other 6) The Knower of the worlds: Theá Gian Giaûi. beings: Moät trong boán loaïi Thieàn ñònh. Ñaây laø 7) The Supreme Matchless Leader, Charioteer loaïi thieàn ñònh cao nhaát maø caùc tín ñoà Phaät of men willing: Voâ Thöôïng Só, Ñieàu Ngöï giaùo Ñaïi Thöøa tu taäp. Vò thieàn giaû ñaõ theå Tröôïng Phu. chöùng chaân lyù töï noäi aån saâu trong taâm thöùc, 8) The Teacher of gods and men: Thieân Nhaân nhöng vò aáy khoâng say ñaém vôùi caùi haïnh phuùc Sö. ñaït ñöôïc ôû ñaáy maø böôùc vaøo trong theá giôùi ñeå 9) The Buddha: The Awakened One—Phaät. thöïc hieän nhöõng haønh ñoäng tuyeät vôøi cuûa söï 10) The Blessed One: The Exalted One—The cöùu ñoä vì haïnh phuùc cuûa chuùng sanh. Lord—Theá Toân. 3) According to Prof. Junjiro Takakusu in The Tathagata Vehicle: Nhö Lai Thöøa. Essentials of Buddhist Philosophy, to Tathagata-wisdom: Trí hueä cuûa Ñöùc Nhö Lai—understand Tathagata meditation, one must Two kinds of Tathagata-wisdom which are both study the history of the meditative teaching of perfect and complete—Hai trí vieân maõn cuûa Ñöùc the Buddha. When we speak of the Tathagata Nhö Lai, caû hai ñeàu vieân maõn—See Two kinds of meditation, we presuppose the rise of Tathagata-wisdom. patriarchal meditation by the advent of Tathagata-womb: Tathagata store—Nhö Lai Bodhidharma in China in 520 A.D. In Taïng—See Tathagata-garbha. Tathagata meditation, the Buddha first taught Tathagata Zen: Tathagatam (skt)—Thieàn Nhö the Threefold Basis of Learning (trisiksa): Higher Discipline (adhi-sila), Higher Lai—Tathagata Zen follows the methods and the meditation (adhi-citta), and Higher Wisdom six paramitas taught in Mahayana sutras. All

(adhi-prajna). In the sixfold perfection of closed nor quite open, looking three to seven wisdom, concentration (samadhi) is one of the meters ahead. You should sit properly but most important factors. The Buddha further your body will move on account of your taught meditation as the ‘basis of action’ breaths. To correct such movement, count (karma-sthana), such as meditation on the ten your in-breath and out-breath as one and universal objects, on impurity, on slowly count as far as ten, but never beyond impermanence, on breaths, etc. The object of ten: Haønh giaû tröôùc tieân phaûi söûa soaïn toïa cuï meditation with the Buddha seems to have cho ñaøng hoaøng, roài ngoài thaúng löng, chaân been to attain first, tranquility of mind, and treùo kieát giaø, maét kheùp vöøa phaûi, khoâng môû then activity of insight. This idea is common cuõng khoâng nhaém kín, vaø nhìn thaúng veà phía to both Hinayana and Mahayana. To intensify tröôùc töø 3 ñeán 7 thöôùc. Haønh giaû phaûi ngoài the original idea and to apply it extensively, thaät ngay ngaén, nhöng thaân mình vaãn coù theå each school seems to have introduced ñieàu hoøa theo hôi thôû. Ñeå ñieàu hoøa hôi thôû, detailed items of contemplation: Theo Giaùo haønh giaû coù theå ñeám hôi thôû ra vaø hôi thôû vaøo Sö Junjiro Takakusu trong Cöông Yeáu Trieát keå laø moät, vaø töø töø ñeám

nhö vaäy cho ñeán Hoïc Phaät Giaùo, ñeå hieåu Nhö Lai Thieàn, hoïc möôøi, khoâng bao giôø neân ñeám xa hôn möôøi. giaû phaûi nghieân cöùu veà lòch söû phaùp moân 2) Although your body may become upright and Thieàn hoïc cuûa Phaät. Khi noùi veà Nhö Lai calm, your thought will move about. You Thieàn, laø aùm chæ söï höng khôûi cuûa Toå Sö must therefore meditate upon the impurity of Thieàn qua söï xuaát hieän cuûa Boà Ñeà Ñaït Ma taïi human beings in illness, death and after Trung Hoa vaøo naêm 520. Trong Nhö Lai death: Tuy thaân ngoài thaúng vaø an ñònh, nhöng Thieàn, tröôùc tieân Ñöùc Phaät daïy veà Tam Hoïc: taâm haønh giaû vaãn coù theå voïng ñoäng. Do ñoù Taêng thöôïng Giôùi (adhi-sila), Taêng thöôïng maø haønh giaû phaûi quaùn söï baát tònh cuûa loaøi Taâm (adhi-citta), vaø Taêng thöôïng Tueä (Adhi-ngöôøi qua beänh, cheát vaø sau khi cheát. prajna). Trong Luïc ñoä Ba La Maät, thieàn ñònh 3) When you are well prepared to contemplate, (samadhi) laø moät trong nhöõng yeáu toá quan you will begin to train yourself by troïng nhaát. Ñöùc Phaät coøn daïy thieàn nhö laø caên concentration on the ten universals. This is a baûn cuûa haønh ñoäng (karma-sthana), nhö quaùn meditative unification of diverse phenomena thaäp bieán xöù, quaùn baát tònh, quaùn voâ thöôøng, into one of the ten universals, that is, blue, quaùn hôi thôû, vaân vaân. Vôùi Phaät, hình nhö chuû yellow, red, white, earth, water, fire, air, ñích cuûa Thieàn phaûi ñaït ñeán tröôùc heát laø söï space, consciousness. In this you must yeân tónh cuûa taâm, töùc chæ, roài sau môùi laø hoaït meditate upon the universe until it becomes ñoäng cuûa trí tueä, töùc quaùn. Caû Tieåu vaø Ñaïi to your eyes one wash of a color or one Thöøa ñeàu ñoàng yù veà ñieåm naày. Ñeå phaùt trieån aspect of an element. If you meditate upon yù töôûng nguyeân thuûy ñoù vaø aùp duïng noù moät water, the world around you will become only caùch roäng raõi, moãi thöøa laïi chi tieát theâm running water: Khi ñaõ saün saøng ñeå quaùn nhöõng ñoái töôïng cuûa thieàn ñònh. töôûng, haønh giaû baét ñaàu chuù taâm vaøo möôøi bieán xöù. Ñaây laø moät loái ñònh taâm veà nhöõng (B) Ordinary method of practicing Tathagata Zen. hieän töôïng sai bieät vaøo moät trong möôøi bieán The below process of meditation is common xöù, töùc xanh, vaøng, ñoû, traéng, ñaát, nöôùc, löûa, to all Buddhist schools including Hinayana as gioù, khoâng vaø thöùc. Trong ñoù haønh giaû quaùn well as Mahayana—Phöông phaùp thoâng veà moät bieán xöù cho ñeán khi maøu saéc hay chaát thöôøng ñeå thöïc taäp Nhö Lai Thieàn. Tieán trình theå bò quaùn hieän roõ raøng tröôùc maét. Thí duï döôùi ñaây laø nguyeân taéc chung cho taát caû caùc nhö haønh giaû quaùn nöôùc, thì caû theá giôùi chung tröôøng phaùi Phaät giaùo bao goàm Tieåu vaø Ñaïi quanh seõ chæ laø doøng nöôùc ñang chaûy. Thöøa: Tathagata of unerring performance: Baát 1) Arrange your seat properly, sit erect, cross- Khoâng Thaønh Töïu Nhö Lai—See Amoghasiddhi. legged, and have your eyes neither quite

Tathagata-yana (skt): Buddhayana—Buddha There is no difference between the two—Töø Phaïn Vehicle or Conveyance—Tathagata-vehicle— ngöõ chæ “thöïc taùnh” vaø thöôøng ñöôïc xem nhö Nhö Lai thöøa—Phaät Thöøa—Buddhism as the töông ñöông vôùi chöõ “taùnh khoâng” (sunyata), vehicle of salvation for all beings. The doctrine of “phaùp thaân” (dharma-kaya). Noù khoâng thay ñoåi, the Hua-Yen school

that all may become Buddha, khoâng lay chuyeån, vaø vöôït ra ngoaøi nhaän thöùc suy which is called “The One Vehicle,” the followers nghó. Nhö Nhö hay tính nhö theá ñoù; khaùi nieäm of this school calling it the “Complete or perfect trung taâm cuûa Phaät giaùo Ñaïi thöøa, chæ caùi tuyeät Doctrine.” This doctrine is also styled in The ñoái, hay baûn taùnh thaät cuûa chö phaùp. Tathata coøn Lotus One Buddha-Vehicle—Coã xe ñöa chuùng coù nghóa laø “Baát bieán” “Baát chuyeån” hay “Thöôøng sanh ñeán quaû vò Phaät. Giaùo thuyeát Nhaát Phaät haèng” naèm ngoaøi moïi khaùi nieäm phaân bieät. Thöøa cuûa toâng Hoa Nghieâm cho raèng taát caû moïi Tathata laø taùnh voán coù cuûa vaïn vaät, khoâng coù beà chuùng sanh ñeàu coù theå thaønh Phaät. Phaät töû trong ngoaøi, khoâng coù hình thöùc, khoâng ñöôïc taïo ra, toâng phaùi naày goïi giaùo thuyeát naày laø “Vieân Giaùo.” khoâng coù baûn taùnh rieâng, khoâng nhò nguyeân. Giaùo thuyeát naày cuõng ñöôïc goïi laø “Phaùp Hoa Nghóa laø Tathata ñoàng nghóa vôùi Phaät taùnh. Nhö Nhaát Phaät Thöøa. Nhö ñöôïc toâng Thieân Thai giaûng laø chaân lyù cöùu Tathata (skt): Nhö nhö (Nhö Lai tính)—Suchness caùnh, nhöng khoâng phaûi laø thaät theå (tattva). Nhö (the real truth of things, thusness, the oneness of coù nghóa laø thaät töôùng cuûa chính taát caû caùc phaùp reality, or the nature of Tathagata, or trong khi theá giôùi hieän töôïng laø töôùng daïng cuûa Buddhahood)—Tathata is a Sanskrit term that caùc phaùp bieåu hieän tröôùc maét. Khoâng theå nhìn refers to the “final nature of reality,” and is thaáy tröïc tieáp hay töùc thôøi ñöôïc thaät töôùng cuûa caùc commonly equated with such terms as phaùp. Chuùng ta phaûi nhìn noù trong caùc hieän töôïng “emptiness” (sunyata), and “truth body” (dharma- luoân luoân bieán chuyeån vaø bieán dò, nhö theá thaät kaya). Suchness; central notion in the Mahayana töôùng voán linh hoaït. Chính caùc hieän töôïng ñeàu laø Buddhism, referring to the Absolute, the true thöïc töôùng cuûa caùc phaùp. Thaät töôùng cuûa caùc phaùp nature of all things. Tathata is also explained as laø Nhö, nghóa laø caùc phaùp nhö laø bieåu hieän cuûa “Immutable” or “Immovable” or “Permanent.” It chuùng, cuõng nhö caùc laøn soùng chuyeån ñoäng khoâng is beyond all concepts and distinctions. Tathata as khaùc vôùi nöôùc vaéng laëng. Chuùng ta thöôøng ñaët the thus-being of all things, without appearance, moái töông phaûn giöõa nöôùc vaéng laëng vaø soùng formless, unmade, devoid of self-nature, ñoäng; nhöng duø chuyeån ñoäng hay tónh laëng, chuùng nonduality. Tathata is similar in meaning with cuõng chæ laø söï bieåu hieän cuûa cuøng moät thöù laø nöôùc Tathagata-garbha, or Dharmakaya, or Buddha- maø thoâi. Nhöõng caùi ñöôïc bieåu hieän hay ñöôïc phaùt nature. The ultimate truth taught in the T'ien-T'ai loä ôû beân ngoaøi khoâng gì khaùc hôn chính laø söï theá School is Thusness (Tathata), not thisness aáy. Khoâng coù gì khaùc bieät naøo giöõa caû hai—See (Tattva). Thusness means the state of things in Tathagata-garbha. themselves, the phenomenal world being the state Tathatalambanam (skt): Duyeân Chaân Nhö of things manifested before us. The true state of Thieàn—This is the dhyana depending upon things cannot be seen directly or immediately. We suchness. This is the third of the four Dhyanas must see it in the phenomena which are ever described in The Lankavatara Sura. The object of changing and becoming. Thus the true state is the

discipline is to realize the suchness of truth by dynamic. The phenomena themselves are keeping thoughts above the dualism of being and identical with the true state of things. The true non-being and also aboe the twofold notion of state of things is Thusness, i.e., things as they are egolessness—Ñaây laø thieàn ñònh döïa vaøo nhö nhö, manifested, just as moving waves are not different thieàn ñònh thöù ba trong töù thieàn ñònh ñöôïc moâ taû from the still water. We generally contrast the still trong Kinh Laêng Giaø. Ñoái töôïng cuûa söï tu taäp laø water with the moving waves, but moving or theå chöùng caùi nhö nhö cuûa chaân lyù baèng caùch giöõ staying they are only the manifestation of one and caùc tö töôûng vöôït leân treân caùi nhò bieân cuûa höõu vaø the same water. What is being manifested or phi höõu, vaø cuõng vöôït leân treân hai yù nieäm veà voâ shown outwardly is nothing but the thing itself. ngaõ.

Tathatavasthana (skt): Truù chaân nhö—Abode Tattva-dris (skt): Kieán Chaân—Perceiving of suchness. truth—To behold truth or ultimate reality—Thaáy Tathatva (skt): Nhö Nhö—Thusness or suchness. ñöôïc chaân taùnh tuyeät ñoái cuûa vaïn höõu. Tatiyajjhanabhumi (skt): Tam Thieàn Thieân— Tattvajnana (skt): Chaân thöïc trí—Knowledge of The third region, equal to a middling absolute truth. chiliocosmos—See Third Dhyana Heaven, and 1) Knowledge of absolute truth, which is Four dhyana heavens. contrasted to knowledge of means (wisdom or Tatksana (skt): Trong cuøng moät khoaûng thôøi knowledge that uses skillful means to save gian—The same moment—At the same others) or Upayajnana—Trí hieåu bieát veà moment—Immediately. chaân lyù tuyeät ñoái, ñoái laïi vôùi phöông tieän trí—See Skillful knowledge. Tatpurusa (skt): Y Chuû Thích—Containing a 2) To know the true nature or to know principal term, such as in “Eye-perception,” thoroughly: Bieát baûn theå chaân thöïc hay bieát where the “eye” is the qualifying term—Coøn goïi hoaøn toaøn. laø Y Só Thích, coù nghóa laø chöùa ñöïng moät töø 3) Wisdom or Knowledge of absolute (ultimate) chaùnh, nhö trong chöõ “nhaõn thöùc,” thì “nhaõn” laø töø truth: Trí chaân thaät: Trí Baùt Nhaõ. chaùnh hay laø sôû y, coøn “thöùc” laø phaùp naêng y— 4) Knowledge of the no-thing, i.e. of the See Six interpretations of compound terms. immaterial or absolute: Voâ Trí. Tatramjjhattata (p): Neutrality of mind—Taâm 5) Sage wisdom, or wisdom of the sage: Thaùnh Xaû—Quaân bình noäi taâm—See Fifty-two mental Trí—Trí duyeân theo chaân nhö thöïc töôùng. states. Chaân trí laø trí thaáy söï vaät nhö thöïc—Intuitive Tatsvabhavaisiya-vinaya (skt): Voluntary wisdom means knowledge of things as they confession or formality of confession—Öng Döõ are. Töï Ngoân Trò—Töï aên naên xin loãi—See Seven 6) Knowledge of absolute truth which is rules given in the Vinaya for settling disputes contrasted to skilful knowledge. True among monks and nuns. knowledge has the ability to analyze and Tatta (p): The real nature—Thöïc taùnh. classify things according to their real Tattered robes: Y aùo raùch röôùi—A Bhiksu or properties: Trí hieåu bieát veà chaân lyù tuyeät ñoái, Bhiksuni who intentionally wears tattered robes in ngöôïc laïi vôùi phöông tieän trí. Chaân trí coù khaû order to arouse pity in a donor, commits an naêng phaân tích vaø phaân loaïi vaïn phaùp theo offence involves Release and Expression of thöïc tính cuûa chuùng. Regret—Vò Tyø Kheo hay Tyø Kheo Ni naøo coá tình Tattvam (skt): Chaân thöïc hay

chaân lyù—Truth— maëc y aùo raùch röôùi ñeå laøm khôi daäy loøng thöông In the Lankavatara Sutra, the Buddha taught: cuûa ñaøn na tín thí laø phaïm giôùi xaû ñoïa (phaûi “Those who are tied to letters will never see My buoâng boû vaø phaùt loà saùm hoái). Truth. The truth is to be detached from letters.”— Tattva (skt): Chaân Thöïc—Chaân tính vaø thaønh Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: “Nhöõng ai bò thöïc (lìa boû meâ tình, döùt heát hö voïng)—Truth— raøng buoäc vaøo vaên töï seõ khoâng bao giôø bieát ñöôïc Reality—True—Real. caùi chaân lyù cuûa Ta. Chaân lyù phaûi ñöôïc taùch rôøi 1) What has actually been or happened: Ñieàu gì khoûi vaên töï”. thöïc söï xaõy ra. Ta-Tung Zen Master: Zen Master T’a-T’ong— 2) Fact: Söï kieän. Thieàn sö Ñaïi Ñoàng—Zen master T’a-T’ong was 3) Matter of fact: Söï vieäc thöïc teá. born in 819. As a young man he left home to study 4) An actual occurrence: Söï vieäc xaõy ra. under a Zen master named Man-Bao-T’ang. 5) Real nature: Chaân taùnh. Sometime later he read the Flower Garland Sutra 6) Reality: Thöïc taïi. and proceeded to study under Shui-Wei-Wu- 7) The real state of a case or circumstance: Xue—Thieàn sö Ñaïi Ñoàng sanh naêm 819. Thuôû Traïng thaùi coù thaät cuûa söï kieän hay tröôøng nhoû sö xuaát gia theo Thieàn sö Maõn Baûo Ñöôøng, hôïp.

sau ñoù ít laâu sö ñoïc Kinh Hoa Nghieâm vaø baét ñaàu monk’s energy is failing and my lips and theo laøm ñeä töû cuûa Thieàn sö Thuùy Vi Voâ Hoïc. tongue are blundering. I don’t have any idle * One day Zhao-Chou came to T’ong-Cheng talk to give you. If you ask me then I will County near Mount T’ou-Tzi. T’ou-Tzi left answer you directly. But there is no mystery the mountain. They met each other on the that can be compared to you, yourself. I won’t road. Zhao-Chou asked him: “Aren’t you the teach you some method to collect wisdom. I host of Mount T’ou-Tzi?” T’ou-Tzi said (like will never say that above or below there’s a a beggar): “Tea, salt, a coin, please help me!” Buddha, a Dharma, something ordinary or Zhao-Chou then proceeded to T’ou-Tzi’s hut something sacred, or that you will find it by on the mountain and sat down inside. Later sitting with your legs crossed. You all T’ou-Tzi returned to the hut carrying a jug of manifest a thousand things. It is the oil. Zhao-Chou said: “Long have I heard of understandings that arise from your own life T’ou-Tzi, but since coming here all I’ve seen that you must carry into the future, raping is an old-timer selling oil.” T’ou-Tzi said: what you sow. I have nothing to give you “You’ve only seen an old-timer seling oil. here, neither overtly nor by inference. I can But you haven’t recognized T’ou-Tzi.” Zhao- only speak to all of you in this manner. If you Chou said: “What is T’ou-Tzi?” T’ou-Tzi have doubts then question me.”: Moät hoâm Sö lifted up the jug of oil and yelled: “Oil! Oil!”: thöôïng ñöôøng baûo chuùng: “Caùc ngöôi ñeán ñaây Moät hoâm Trieäu Chaâu Tuøng Thaåm ñeán huyeän tìm ngoân ngöõ hay ñeïp, goùp lôøi vaên veû, trong Ñoàng Thaønh gaàn nuùi Ñaàu Töû, sö cuõng coù vieäc mieäng quyù coù noùi ra, laõo giaø naày khí löïc yeáu xuoáng nuùi, giöõa ñöôøng hai ngöôøi gaëp nhau maø keùm, moâi löôõi chaäm luït. Neáu caùc ngöôi hoûi khoâng bieát nhau. Trieäu Chaâu hoûi thaêm nhöõng ta, ta tuøy caâu hoûi maø ñaùp. Ñoái ñaùp khoâng coù ngöôøi cö só môùi bieát laø Ñaïi Ñoàng Ñaàu Töû, gì huyeàn dieäu coù theå kòp ñöôïc ngöôi, cuõng lieàn nghòch raèng: “Phaûi chuû nuùi Ñaàu Töû khoâng dính gì ñeán tai

ngöôi. Troïn khoâng noùi chaêng?" Sö ñaùp: "Cho toâi xin tieàn traø muoái." höôùng thöôïng höôùng haï, coù Phaät coù Phaùp, coù Trieäu Chaâu ñi thaúng ñeán am tröôùc, ngoài chôø. phaøm coù Thaùnh. Trong choã caùc ngöôi sanh Sö mang moät bình daàu veà am. Trieäu Chaâu hieåu roài töï mang gaùnh laáy, sau naày töï laøm töï hoûi: "Nghe danh Ñaàu Töû ñaõ laâu, ñeán ñaây chæ chòu. Trong aáy khoâng coù gì cho caùc ngöôi, thaáy oâng giaø baùn daàu." Sö ñaùp: "Thaày chæ chaúng daùm löøa doái caùc ngöôi, khoâng ngoaøi thaáy oâng giaø baùn daàu, laø khoâng bieát Ñaàu Töû." khoâng trong, coù theå noùi ñöôïc na naù. Caùc Trieäu Chaâu hoûi: "Theá naøo laø Ñaàu Töû?" Sö ngöôi laïi bieát chaêng?" ñöa bình daàu leân ñaùp: "Daàu! Daàu!" * Zen master T'a-T'ong resided on Mount * Zhao-Chou asked: "What do you say about T'ou-Tzi for more than thirty years, provoking the one who undergoes the great death, and and advancing Dharma in all directions. thus attains life?" T'ou-Tzi said: "He can't Those who came for his instruction often make the journey at night. He must arrive in overflowed the hall. The master spoke in an the daylight." Zhao-Chou said: "I've long unimposing manner, answering all questions, committed thievery, but you've worse than aiding each person's development, and me.": Trieäu Chaâu hoûi: "Khi ôû trong cheát ñöôïc expressing great meaning with few words: Sö soáng laø theá naøo?" Sö ñaùp: "Chaúng cho ñi ôû nuùi Ñaàu Töû hôn ba möôi naêm, nhöõng thieàn ñeâm, ñôïi ñeán saùng seõ ñeán." Trieäu Chaâu noùi: khaùch qua laïi tham vaán thöôøng ñaày caû thaát. "Ta sôùm laø traéng, y laïi laø ñen." Sö duøng bieän taøi voâ uùy tuøy hoûi lieàn ñaùp, öùng * One day Zen master T'ou-Tzi-T'a-T'ong cô ñoái ñaùp lôøi leõ tinh vi raát nhieàu. entered the hall and addressed the monks, * The Huang-Chao bandit uprising broke out saying: "All of you come here searching for during the Zhong-He era (around the year some new words and phrases, collecting 881). At that time every place experienced brilliant things which you intend to stick in disaster and chaos. Once, a crazed bandit your own mouth and repeat. But this old brandished a knife at the master and said:

"What are you doing living here?" T'ou-Tzi follows: "The temple situated in Vónh Teá hamlet, calmly continued to espouse Dharma. When Taây Xuyeân district, and constructed in the seventh T'ou-Tzi finished speaking the bandit bowed year of the King Thieäu Trò (1854) by the late and took off their own clothes to leave as an Commander, Head of the province, general Tuy offering: Ñôøi Ñöôøng nieân hieäu Trung Hoøa Tónh Töû Doaõn Uaån. The temple stands on the (881), giaëc cöôùp noåi daäy, daân chuùng ly taùn. mountain, its facade faces the province citadel, Moät laàn, coù boïn cuoàng ñoà caàm ñao leân nuùi and its back leans on the side of the mountain. hoûi sö: "ÔÛ ñaây laøm gì?" Sö tuøy nghi thuyeát The temple is very quiet and desert with secular phaùp, boïn chuùng nghe ñeàu baùi phuïc, côûi y trees and plants full of darkness. In the main hall phuïc cuùng döôøng roài giaûi taùn. stand lots of statues of Buddhas and Bodhisattvas, * On the sixth day of the fourth month in the made of precious wood and carved very year 914, the master became slightly ill. The elaborately. From the first Patriarch, Ch'an monks called for a doctor. T'ou-Tzi said to Master Ñoaøn Minh Huyeân, the temple has been the congregation: "The four great

activities of headed by seven Patriarchs up to now. The temple life ebb and flow unceasingly. You mustn't be is historically and architecturally valuable and one concerned. I can take care of myself." After of the most famous temples in Southern saying these words the master sat in a cross- Vietnam—Teân cuûa moät ngoâi chuøa toïa laïc trong legged position and passed away. He thò xaõ Chaâu Ñoác, naèm veà phía taây trung taâm thò xaõ received the posthumous name "Great chöøng 3 daäm. Chuøa ñöôïc giôùi thieäu trong Ñaïi Teacher Compassionate Succor.": Ngaøy saùu Nam Nhaát Thoáng Chí nhö sau: "Chuøa toïa laïc thaùng tö naêm 914, sö hôi nhuoám beänh. Taêng trong thoân Vónh Teá, huyeän Taây Xuyeân, vaø ñöôïc chuùng röôùc thaày thuoác, sö baûo chuùng: "Töù ñaïi quan Toång Ñoác Tuy Tónh Töû Doaõn Uaån xaây vaøo hôïp tan laø pheùp thöôøng, caùc ngöôi chôù lo, ta naêm Thieäu Trò thöù 7 (1847). Chuøa ñöùng treân nuùi, töï giöõ laáy." Noùi xong, sö thò tòch trong tö theá maët tröôùc troâng ra tænh thaønh, phía sau döïa vaøo kieát giaø, ñöôïc vua ban hieäu laø "Töø Teá Ñaïi vaùch nuùi. Caûnh chuøa tænh mòch, nhieàu caây coå thuï Sö". aâm u. Trong chaùnh ñieän chuøa coù nhieàu töôïng Phaät Taught way: Giaùo ñaïo. vaø töôïng Boà Taùt, baèng goã quyù vaø ñöôïc chaïm troã Taunt (v) someone: Khieâu khích ai. coâng phu. Keå töø ñôøi Phaät Thaày Ñoaøn Minh Huyeân ñeán nay ñaõ traûi qua 7 ñôøi truyeàn thöøa. Ñaây laø moät Tavas (skt): Maïnh meõ—Strong—Energetic— ngoâi chuøa coù giaù trò veà maët lòch söû vaø kieán truùc, Strength—Power. vaø cuõng laø moät trong nhöõng ngoâi chuøa noåi tieáng Tavatimsa (p): Trayastrimsa (skt)—Trôøi Ñao nhaát cuûa mieàn Nam Vieät Nam. Lôïi—The thirty-three Heaven or the realm of Tayana (p): Protection—Söï baûo veä. thirty-three gods, where Sakka is the Lord or King of gods—Taàng trôøi ba möôi ba nôi vua trôøi Ñeá Tayati (p): To protect—Baûo veä. Thích ngöï trò. Coõi trôøi Ñao Lôïi coøn goïi laø coõi trôøi Tay Phuong Pagoda: Chuøa Taây Phöông— Tam thaäp tam thieân: coõi trôøi cuûa ba möôi ba vò Name of an ancient pagoda in North Vietnam. It trôøi. Ñaây laø coõi trôøi maø Ñöùc Phaät thuyeát vi dieäu was built at the time of Cao Bien (865-875). The phaùp cho Phaät maãu nghe. Hoaøng haäu Maya sau pagoda is located on Mount Tay Phuong, Thach khi cheát taùi sinh vaøo coõi trôøi naøy—See Xa village, Thach That district, Ha Tay province. Trayastrimsas. Tay Phuong pagoda is not only a famous Tax (n): Thueá. landscape of Ha Tay province but also one of the most beautiful pagodas in Vietnam. During the Tax-collector: Tax-gatherer—Ngöôøi thaâu thueá. period of Chinh Hoa (Le Dynasty), Lord Trinh Tac Tax exemption: Mieãn thueá. ordered to rebuild the pagoda, but shortly Tay An Temple: Taây An Töï—Name of a afterward, it was completely destroyed. In 1788, temple, located in Chaâu Ñoác town, about 3 miles under Tay Son Dynasty, the pagoda was rebuilt on west of the center of Chaâu Ñoác town. It is its old foundation. The pagoda was designed in introduced in 'Ñaïi Nam Nhaát Thoáng Chí' as the shape of a Chinese character of the letter

"Three" with three compartments. Each am, goïi laø Thieáu Laâm tröôïng thaát. Nôi ñaây sö compartment has two layers and eight roofs with tham cöùu vaø tu trì theo Thieàn toâng keát hôïp vôùi eight curly ends. The middle compartment is Tònh Ñoä. Ñoù laø tieàn thaân cuûa chuøa Taây Thieân. higher but smaller than the upper and

lower ones. Naêm 1904, ñoåi Am Thieáu Laâm thaønh Thieáu Laâm Therefore, inside the main hall is bright and airy Töï. Naêm 1911, sö ñoåi teân chuøa thaønh Taây Thieân. everywhere. Tay Phuong pagoda still has a lot of Hieän nay chuøa Taây Thieân laø moät trong nhöõng valuable relics such as sixty-two statues of chuøa coù nhieàu sinh hoaït tu taäp trong tín ñoà. Theo Buddhas and Bodhisattvas, among them there are ñònh kyø coù nhieàu vò Taêng cao haï tu taäp taïi ñaây. 18 statues of Sakyamuni Buddha. A huge bronze Tchakravartin (Balatchakravartin) (skt): bell was casted in 1796, or the fourth Canh Thinh Chuyeån Luaân Thaùnh Vöông. Year—Teân cuûa moät ngoâi chuøa coå ôû mieàn Baéc Tchandrasuryapradipa Buddha (skt): Nhöït Vieät Nam. Chuøa toïa laïc treân nuùi Taây Phöông, Nguyeät Ñaêng Phaät. thuoäc xaõ Thaïch Xaù, quaän Thaïch Thaát, tænh Haø Tchanna (skt): Xa naëc (vieân giöõ ngöïa taïi ñeàn Taây. Chuøa Taây Phöông chaúng nhöõng laø moät thaéng vua Tònh Phaïn). caûnh noåi tieáng cuûa tænh Haø Taây, maø coøn laø moät Tchansuna (skt): Chieâm Thuù Naõ—An ancient trong nhöõng ngoâi chuøa ñeïp nhaát ôû Vieät Nam. Döôùi capital of Vrji, an ancient kingdom north of the trieàu nhaø Leâ, nieân hieäu Chính Hoøa, chuùa Tròng Ganges and southeast of Nepal—Thuû ñoâ coå cuûa Taïc cho truøng tu laïi ngoâi töï vieän, nhöng khoâng laâu vöông quoác Vrji, moät vöông quoác coå naèm veà phía sau ñoù chuøa bò phaù huyû hoaøn toaøn. Vaøo naêm 1788, Baéc AÁn Ñoä vaø phía Ñoâng Nam xöù Neù-Pal. döôùi trieàu Taây Sôn, chuøa ñöôïc truøng tu ngay treân neàn cuõ. Chuøa ñöôïc thieát keá theo hình chöõ “Tam” Tchaturmaharadjakyikas (Caturmaharaja) vôùi ba toøa, moãi toøa coù hai taàng, 8 maùi vaø 8 ñaàu (skt): Töù ñaïi thieân vöông. maùi cong, trong ñoù toøa ôû giöõa cao hôn nhöng laïi Tea and hot water: Traø Thang—Used as nhoû hôn so vôùi toøa thöôïng vaø toøa haï. Chính vì theá offerings to the spirits—Traø vaø nöôùc noùng, duøng maø beân trong chaùnh ñieän raát saùng suûa vaø khoaûng trong caùc buoåi leã cuùng vong ôû caùc töï vieän. khoaùt. Chuøa Taây Phöông vaãn coøn giöõ ñöôïc nhieàu Teach (v): Daïy—Giaûng. di vaät nhö 62 pho töôïng Phaät, trong ñoù coù 18 Teach beings in the realm of desire: Haïnh töôïng Phaät Toå Thích Ca Maâu Ni. Moät caùi chuoâng duïc giôùi vì muoán giaùo hoùa chuùng sanh coõi duïc— ñoàng thaät lôùn ñöôïc ñuùc vaøo naêm 1796, töùc naêm Action in the realm of desire, to teach beings in Caûnh Thònh thöù tö. that realm, one of the ten kinds of action of Great Tay Thien Temple: Taây Thieân Töï—Name of an Enlightening Beings. Enlightening Beings who ancient temple in Hueá, Central Vietnam. In 1902, abide by these can achieve the action of Buddhas Venerable Taâm Tònh, a disciple of Dieäu Giaùc, that has no coming or going—See Ten kinds of came to Thuaän Hoùa hamlet, Döông Xuaân Thöôïng practice of great enlightening beings (II). village, behind Nam Giao ritual place to build a Teach and convert: Transform by instruction— thatched temple, called Shao-Lin house. Right Giaùo hoùa—To teach and convert or transform here he cultivated a combination of Zen and men—Giaùo Hoùa Quaàn Sanh. Buddha-Recitation. This was preformation of Taây Teach the Dharma: Preach the Dharma—To Thieân (Hsi-T’ien) temple. In 1904, he changed its declare the law—Giaûng phaùp—Thuyeát Phaùp. name to Shaolin temple. In 1911, he changed the Teach endlessly for incalculable eons: Trong name of the

temple to Taây Thieân. At present, Taây voâ soá kieáp chaúng ngôùt thuyeát phaùp—See Ten Thieân temple is one of the temples which has a lot aspects of the turning of the great wheel of of religious activities for congregation. teaching. Periodically, many senior monks stay there—Teân Teach and guide untold sentient beings: cuûa moät ngoâi chuøa coå ôû Hueá, Trung Vieät. Naêm Giaùo hoùa ñieàu phuïc vaø daãn daét chuùng sanh—See 1902, sö Taâm Tònh, ñeä töû cuûa Hoøa Thöôïng Dieäu Ten kinds of unimpeded liberation of the Giaùc, ñeán aáp Thuaän Hoøa, laøng Döông Xuaân Buddhas. Thöôïng, phía sau Ñaøn Nam Giao döïng moät thaûo

Teach and influence sentient beings (B) There are five masters or teachers—Nguõ tirelessly: Giaùo hoùa chuùng sanh khoâng nhaøm Sö—Coù naêm loaïi phaùp sö—See Five masters. moûi—See Ten kinds of Buddha-work in all worlds (C) Asarya (skt): Giaùo thoï sö—This is one of the in all times of the Buddhas (A). five reverence-fields which belong to the eight fields for cultivating blessedness—A Xaø Teach a religion: Teach a way—Way of Leâ. Ñaây laø moät trong naêm Kính Ñieàn thuoäc teaching—Giaùo ñaïo. taùm ruoäng phöôùc ñieàn—See Eight fields for Teach the religion of the Buddha: Turn the cultivating blessedness. dharma-cakra—Turn the wheel of dharma— (D) Upadhyaya (skt): Preceptor—Spiritual Chuyeån phaùp luaân. teacher—Thaày daïy—There are eight Teach sentient beings expediently: Phöông teachers—Baùt Sö—Coù taùm vò thaày—See tieän giaùo hoùa chuùng sanh—By the power of their Eight teachers. original vows, the power of great love and Teacher of the commandments: Teacher of compassion, and the power of omniscience, the discipline—Giôùi Sö—Giôùi Hoøa Thöôïng— causing them all to be civilized—Duøng söùc boån Luaät Sö—Thoï giôùi A Xaø Leâ—See Teacher of the nguyeän, söùc ñaïi töø bi, söùc nhöùt thieát trí, phöông discipline. tieän giaùo hoùa ñeàu laøm cho hoï ñöôïc ñieàu phuïc— Teacher of the community: Master of the See Ten kinds of Buddha-work in all worlds in all community—Y chæ A xaø leâ—See Spiritual times of the Buddhas (B) (7). teacher. Teach and tame all sentient beings: Coù theå Teacher of devas and men: Thieân Nhaân Sö— giaùo hoùa ñieàu phuïc chuùng sanh—See Ten kinds of See Teacher of gods and humans and Ten epithets actions of knowledge (10). of a Buddha. Teach and transform: Giaùo hoùa vaø söûa ñoåi. Teacher of the discipline: Master of the Teach the truth: Noùi phaùp nhö thaät—Teaching commandments—Teacher of the the truth is a weapon of enlightening beings, able commandments—Giôùi Sö—Giôùi Hoøa Thöôïng— to break up all clinging. Enlightening Beings who Luaät Sö—Giaùo Thoï A xaø Leâ hay Giaùo Thoï abide by these can annihilate the afflictions, Taêng—Thoï giôùi A Xaø Leâ—Thoï Giôùi Taêng hay vò bondage, and compulsion accumulated by all Taêng laøm pheùp thoï giôùi yeát ma—The teacher of sentient beings in the long night of ignorance— the commandments (to the novice), or the master Noùi phaùp nhö thaät laø khí giôùi cuûa Boà Taùt vì hay and teacher of the rules of the discipline. There phaù taát caû chaáp tröôùc. Chö Boà Taùt an truï nôi phaùp are five virtues of the teacher of the discipline— naày thôøi coù theå dieät tröø nhöõng phieàn naõo, kieát söû Vò Hoøa Thöôïng laøm pheùp truyeàn thuï giôùi cho

ñeä ñaõ chöùa nhoùm töø laâu cuûa taát caû chuùng sanh—See töû. Vò thaày gioûi giaûi thích veà giôùi luaät, nghóa laø Ten weapons of Great Enlightening Beings. bieát ñöôïc söï haønh trì cuûa luaät, kheùo giaûi thích Teach the way: Giaùo ñaïo—Teach a religion— khieán ngöôøi nghe deã hieåu vaø haønh trì theo. Coù The way of teaching, in contrast with the naêm ñöùc cuûa giôùi sö. intuitional way—Giaùo ñaïo ngöôïc laïi vôùi con 1) Obedience to the rules: Trì Giôùi—Tuaân thuû ñöôøng chöùng ngoä baèng tröïc giaùc (Thieàn toâng). giôùi luaät. Teachers (n): Thaày—Thaày Toå. 2) Ten years as a monk (some sects require 20 (A) Three kinds of teachers in Buddhism—Tam years or more): Thaäp Haï—Xuaát gia 10 naêm Sö—Coù ba loaïi thaày trong Phaät giaùo. hay coù möôøi tuoåi haï trôû leân (vaøi toâng phaùi ñoøi 1) Teacher of Vinaya: Luaät Sö. hoûi töø 20 tuoåi haï trôû leân). 2) Teacher of doctrine: Phaùp Sö. 3) Ability to explain the vinaya: Thoâng Hieåu 3) Teacher of the Intuitive school: Thieàn Sö. Luaät Taïng—Khaû naêng giaûi thích giôùi luaät. 4) One of the five to be constantly served—4) Meditation: Thoâng Suoát Thieàn Ñònh. Thaày daïy, moät trong naêm choã ñeå cuùng 5) Ability to explain the Abhidharma: Thoâng döôøng—See Five places for offerings. Suoát Vi Dieäu Phaùp (Kinh Taïng) Khaû naêng giaûi thích kinh phaùp.

** See Five categories of acarya. function relating to power which the Buddha Teacher of doctrine: Phaùp Sö—See Three taught in the Flower Adornment Sutra—Voâ sö löïc kinds of teachers in Buddhism. voâ ngaïi duïng, vì töï giaùc taát caû caùc phaùp, moät trong Teacher of duties: Yeát Ma A Xaø Leâ—Thoï Giôùi möôøi löïc voâ ngaïi duïng maø Ñöùc Phaät ñaõ daïy Taêng hay vò Taêng laøm pheùp thoï giôùi yeát ma—See trong Kinh Hoa Nghieâm—See Ten kinds of Five categories of acarya. unimpeded function relating to power. Teacher's duty: Teacher of duties—Giaùo thoï A Teaching: Marga-dharma (skt)—Dogma— xaø leâ—Sö ñaïo (boån phaän cuûa moät vò thaày hay ñaïo Teachings—Tenets—Ñaïo phaùp—Tín ñieàu—Tín laøm thaày). lyù—There are four teachings, doctrines or schools—Coù boán giaùo—See Four teachings. Teacher of Gods and Humans: Sasta-deva- manusyanam (skt)—Thaày cuûa Trôøi Ngöôøi—Thieân (Original) teaching: Giaùo lyù nguyeân thuûy. Nhaân Sö. Teaching in accordance with the capacity of 1) An Unequaled teacher of Humans and the hearers: AÂn tuøy caên cô ñoä chuùng—See Ten Heavenly beings. He reveals goodness and kinds of Buddha's grace. morality, and he is able to save: Vò giaùo sö Teaching of adaptable philosophies: Tuøy baäc thaày cuûa trôøi vaø ngöôøi. Chuyeån Lyù Moân—The sect or teaching of 2) One of the ten titles (epithets) of a Buddha: adaptable philosophies not revealed by the Moät trong caùc danh hieäu cuûa Phaät. Buddhas and Bodhisattvas, in contrast with the ** See Sasta-deva-manusyanam, and Ten truth as revealed by them—Tuøy theo caên cô cuûa epithets of a Buddha. ngöôøi nghe maø thuyeát phöông tieän (chöa ñöôïc chö Teacher of the Intuitive school: Thieàn Sö— Phaät vaø chö Boà Taùt thuyeát giaûng), ñoái laïi vôùi See Three kinds of teachers in Buddhism. Chaân Thöïc Lyù Moân tuøy theo baûn yù cuûa chö Phaät Teacher of the Law: Phaåm Phaùp Sö—See vaø chö Boà Taùt maø laøm saùng toû thöïc nghóa. Twenty-eight chapters in the Lotus Sutra. Teaching of the bright gate: Phaùp Minh Teacher of the Letter of the Law: Vaên Töï Moân—The teaching which sheds light on Phaùp Sö—Who knows not its

spirit—Ngöôøi giaûng everything, differentiating and explaining them— veà chöõ nghóa trong kinh ñieån, nhöng khoâng bieát Giaùo phaùp toûa ra aùnh saùng treân vaïn höõu, giuùp cho heát tinh thaàn giaùo lyù trong kinh ñieån. chuùng sanh coù theå bieän bieät vaø giaûi thích vaïn höõu. Teacher of men: Nhaân sö. Teaching of the Buddha: Lôøi daïy cuûa Ñöùc Teacher of one's teacher: Patriarch—Toå hay Phaät—Teaching of the Awakened One: "Not to tröôûng laõo, ngöôøi saùng laäp ra toâng phaùi—Founder commit any sin, to do good, to purify one's mind." of a school in Buddhism. Buddha's teaching is so easy to speak about, but very difficult to put into practice. The Buddha's Teacher of the scriptures: Thoï kinh A xaø leâ— teaching is so easy that a child of three knows Thoï Kinh A Xaø Leâ hay vò Taêng daïy kinh cho how to speak, but it is so difficult that even an old ngöôøi khaùc—See Spiritual teacher, and Five man of eighty finds it difficult to practice—Lôøi categories of acarya. cuûa Phaät laø lôøi cuûa moät baäc Tónh Thöùc: "Chôù laøm Teacher of a sect: Toâng sö. caùc ñieàu aùc, neân laøm nhöõng vieäc laønh, giöõ taâm yù Teacher and student: Master and pupil—Sö ñeä thanh saïch." Ñoù laø lôøi chö Phaät daïy. Lôøi Phaät daïy (thaày troø)—Sö ñoà. deã ñeán ñoä ñöùa treû leân ba cuõng noùi ñöôïc, nhöng Teacher of the sutra: Teacher of the canon— khoù ñeán ñoä cuï giaø 80 cuõng khoâng thöïc haønh noãi— Kinh sö. See Dharmaparyaya. Teacher of Vinaya: Luaät Sö—See Three kinds Teaching of the Buddha in the Infinite Life of teachers in Buddhism. Sutra: Giaùo phaùp—Giaùo phaùp cuûa Phaät trong Teacherless power, spontaneously Kinh Voâ Löôïng Thoï—See Four dharmas (IV). awakening to all truth: Voâ sö löïc voâ ngaïi Teaching of Buddha-truth of other worldly duïng—One of the ten kinds of unimpeded happiness in escape from mortality: Xuaát theá

gian giaùo—See Dual division of the Buddha's Teaching the Dharma in regard to telling of teaching (IV). thought: Kyù taâm (daïy phaùp baèng phöông phaùp Teaching of the Buddha viewed as a net to kyù taâm)—According to the Sampasadaniya Sutta catch and save mortals: Giaùo voõng. in the Long Discourses of the Buddha, there are Teaching of Buddhism by symbol: Töôïng four ways of teaching Dhamma in regard to the Phaùp—One of the three periods of the Buddha's telling of thought—Theo Kinh Töï Hoan Hyû trong teachings—Moät trong ba thôøi giaùo cuûa Ñöùc Tröôøng Boä Kinh, coù boán loaïi kyù taâm sai khaùc— Phaät—See Saddharma-pratirupaka. See Four ways of teaching Dhamma in regard to Teaching common to all three vehicles: Tam the telling of thought. Thöøa Thoâng Giaùo—See Five periods of Buddha's Teaching of the dharma through listening teaching (II). and hearing: AÂm Giaùo—Vocal teaching, Teaching dealing with phenomena: Söï Buddha's preaching—Giaùo phaùp duøng aâm thanh giaùo—The characterization by T'ien-T'ai of the ñeå giaûng thuyeát hay giaùo thuyeát cuûa Ñöùc Phaät. Tripitaka or Hinayana teaching—Ñaëc tính Tam Teaching and discipline: Hoùa Cheá Nhò Giaùo— Taïng Kinh Ñieån ñöôïc neâu ra bôûi toâng Thieân Thai The twofold division of the Buddha's teaching Bieät Giaùo vaø Tieåu Thöøa Giaùo Giôùi. into converting or enlightening and discipline, as 1) Teaching dealing with phenomena inside or made by Vinaya School—Luaät Toâng chia moät ñôøi inferior within the three realms of desire, giaùo hoùa cuûa Ñöùc Phaät ra laøm

hai phaàn: Hoùa Giaùo form, and formlessness: Giôùi Noäi Söï Giaùo— vaø Cheá Giaùo. Giaùo thuyeát veà hieän töôïng beân trong tam giôùi 1) The Buddha's teaching on enlightening, (Duïc, saéc, vaø Voâ Saéc). explaining on the cause and effect: Hoùa 2) Teaching dealing with outside or superior to Giaùo—Giaûng chung cho Taêng tuïc veà lyù nhôn those realms; the one deals with the activities quaû. of time and sense, the other transcended 2) The Buddha's teaching on discipline, these but was still involved in the transcient: especially for monks and nuns: Cheá Giaùo— Giôùi Ngoaïi Söï Giaùo—Giaùo thuyeát veà hieän Giaûng veà giôùi phaùp cho haøng xuaát gia. töôïng sieâu vieät beân ngoaøi Tam Giôùi. Teachings of the Elders School: Thöôïng Toïa Teaching derived from external events: Tích Boä—See Theravada Buddhism. Hoùa—Teaching or lessons derived from external Teaching of Emptiness: Giaùo lyù veà Taùnh events, i.e. of the Buddha's life and work, shown Khoâng. in the first fourteen sections of the Lotus Sutra; Teaching of equality: Bình ñaúng giaùo (giaùo lyù the second fourteen sections of that work are bình ñaúng). called his direct teaching—Giaùo thuyeát ñöôïc ruùt Teaching of eternal life: Thöôøng Truï Giaùo— ra töø nhöõng söï kieän beân ngoaøi, thí duï nhö ruùt ra töø See Five periods of Buddha's teaching (II). cuoäc ñôøi vaø coâng haïnh hoaèng hoùa cuûa Ngaøi thì Teachings and evidence: Giaùo Chöùng—The goïi laø "tích hoùa," nhö 14 phaåm ñaàu trong Kinh doctrine and its evidential results, or realization— Dieäu Phaùp Lieân Hoa; coøn 14 phaåm sau laø nhöõng Giaùo thuyeát vaø nhöõng baèng chöùng chöùng ngoä. lôøi daïy tröïc tieáp hay "baûn hoùa"—See Two divisions of the Buddha's teaching. Teaching by images: Töôïng Hoùa—The religion of the image or symbol, the teaching by images or Teachings of Dharma are boundless, I vow symbols, i.e. Buddhism—Toân giaùo cuûa hình to learn them all: Vow to study and learn all töôïng. methods and means without end. Schools and Teaching of the immaterial: School of traditions are manifold, I vow to study them all— unreality—Khoâng moân—The teaching which Phaùp moân voâ löôïng theä nguyeän hoïc. Nguyeän hoïc regards everything as unreal, or immaterial, one heát voâ löôïng phaùp moân—See Four universal of the four divisions made by T'ien-T'ai—Giaùo vows of a Buddha or Bodhisattva. phaùp xem vaïn höõu khoâng coù thöïc chaát, moät trong

boán phaùi cuûa toâng Thieân Thai—See T'ien-T'ai Teaching, practice and realization: four modes of teaching. Instruction, conduct and its realization (evidential Teaching of incompleteness: Baát Lieãu nghóa— results)—Giaùo haïnh chöùng. See Dual division of the Buddha's teaching (V). Teaching of reality: Real teaching—Reliable Teaching on karma: Thuyeát nghieäp baùo. teaching—Höõu giaùo—Thaät giaùo—The real or Teaching of leaving the world: Xuaát theá gian reliable teaching—Giaùo phaùp chaân thöïc cuûa Nhö phaùp. Lai (ñoái laïi vôùi quyeàn giaùo laø giaùo phaùp tuøy caên Teaching of the Lotus and Nirvana sutras cô maø duøng phöông tieän thuyeát phaùp ñoä sanh): 1) The first twelve years of the Buddha's surpasses the eight other schools: Sieâu Baùt— teaching, when he treated the phenomenal as According to the T'ien-T'ai sect, the teaching of real: 12 naêm ñaàu thuyeát phaùp cuûa Phaät, trong the Lotus and Nirvana sutras surpasses the eight ñoù Ngaøi coi theá giôùi hieän töôïng laø hieän

thaät. other schools—Theo toâng Thieân Thai thì giaùo 2) The realistic school as opposed to the thuyeát trong nhöõng Kinh Phaùp Hoa vaø Nieát Baøn teaching of unreality: “Höõu Giaùo” ñeå ñoái laïi vöôït haún giaùo thuyeát cuûa taùm toâng phaùi khaùc— vôùi “Khoâng Giaùo”. See T’ien-T’ai five periods and eight teachings. 3) The Hinayana teaching of the Abhidharma- Teaching Mahayana to those who cling to Kosa school of Vasubandhu, opposed to the Hinayana: Duøng phaùp ñaïi thöøa ñeå ñoä keû öa phaùp Satya-siddhi school Harivarman: Toâng Caâu tieåu thöøa—See Ten meritorious deeds (II). Xaù cuûa Tieåu Thöøa cuûa Ngaøi Theá Thaân ñeå ñoái Teaching and meditation: Buddha's doctrine laïi vôùi toâng Thaønh Thaät cuûa ngaøi Harivarman. and mediatation on it—Giaùo quaùn—Thieàn Giaùo— 4) The Mahayana Dharma-laksana school, The Buddha’s doctrine and meditation on it. The founded in China by Hsuan-Tsang, opposed to teaching of the Ch’an (Zen) sect based on no the Madhyamika school of Nagarjuna: Chæ words, while the teaching of the scriptures based Phaùp Töôùng Toâng hay Duy Thöùc Toâng, ñöôïc its teachings on scriptures only—Giaùo quaùn hay saùng laäp bôûi Ngaøi Huyeàn Trang, ñeå ñoái laïi Thieàn giaùo (giaùo thuyeát cuûa Ñöùc Phaät vaø thieàn vôùi Tam Luaän Toâng cuûa Ngaøi Long Thoï. ñònh). Giaùo phaùp nhaø Thieàn, töùc laø giaùo thuyeát Teachings relating to both the trailokya and xieån döông toâng chæ nhaø Thieàn (tröïc chæ nhaân taâm, the immortal realms: Giôùi ngoaïi giaùo—See kieán taùnh thaønh Phaät). Thieàn Toâng (baát laäp vaên töï, Dual division of the Buddha’s teaching (XI). giaùo ngoaïi bieät truyeàn), trong khi Giaùo Toâng laáy Teachings relating not only to the trailokya, hoïc vaø hieåu kinh ñieån laøm chính yeáu. Teaching of the nature of the eight but also the immortal realms: Giôùi ngoaïi giaùo—Giaùo phaùp chaúng nhöõng khieán haønh giaû consciousness: Duy Thöùc Hoïc—The doctrine thoaùt khoûi tam giôùi maø coøn thoaùt haún sinh töû— which teaches the psychology of the eight See Dual division of the Buddha’s teaching (X). consciousnesses (sight, hearing, smell, taste, Teachings relating to the trailokya: Giôùi noäi touch, mind, Mana and Alaya). These giaùo—Teachings relating to the realms of consciousnesses enable sentient beings to mortality—Giaùo phaùp khieán phaøm phu thoaùt khoûi discriminate between right and wrong of all tam giôùi—See Dual division of the Buddha’s dharmas (thoughts, feelings, physical things, teaching (X). etc)—Giaùo ñieån daïy Taâm Lyù Hoïc, veà taùm thöùc (nhaõn, nhó, tyû, thieät, thaân, yù, Maït na vaø A Laïi Da). Teaching of the right way: Buddhism—Chaùnh Nhöõng thöùc naày giuùp chuùng sanh phaân bieät phaûi giaùo—Giaûng daïy chaân ñaïo. traùi. Teaching of the sage: Holy teaching—Thaùnh Teaching office: Giaûng ñöôøng töï vieän. giaùo. Teaching and practice: Instruction and Teachings of Sakyamuni Buddha and those conduct—Progress of the teaching—Giaùo haïnh. of Amitabha Buddha are interrelated: Giaùo thuyeát cuûa Ñöùc Phaät Thích Ca Maâu Ni trong coõi Ta Baø vaø giaùo thuyeát cuûa Ñöùc Phaät A Di Ñaø nôi

Taây Phöông Cöïc Laïc quan heä vôùi nhau—See Ba The teaching that all is unreal, or the teaching of Lyù Do Haønh Giaû Nieäm Phaät Nguyeän Vaõng Sanh unreality. The Dharmalaksana School divided Taây Phöông Cöïc Laïc Buddha’s teaching into three

periods—oâng phaùi Teaching school: Tröôøng phaùi giaùo thuyeát—See cho raèng vaïn höõu vi khoâng. Phaùp Töôùng Toâng laäp Five great Buddhist schools. ra ba thôøi giaùo. Teaching of a sect: Toâng giaùo. 1) The first period of the Buddha's teaching; the Hinayana period, teaching that things are Teaching sentient beings: Giaùo hoùa chuùng real: Phaùp Höõu Giaùo—Thôøi kyø thuyeát phaùp sanh—Teaching sentient beings is a grove for ñaàu tieân cuûa Ñöùc Phaät, coi taát caû Tieåu Thöøa Enlightening Beings because they do not tire of it. laø thuyeát phaùp Höõu Giaùo. This is one of the ten kinds of grove of Great 2) The second period of the Buddha's teaching, Enlightening Beings. Enlightening Beings who the Prajna period, that things are unreal: Phaùp abide by these can achieve the Buddhas' Khoâng Giaùo—Thôøi kyø thuyeát phaùp thöù nhì unexcelled peaceful, happy action, free from cuûa Ñöùc Phaät; caùc boä kinh Baùt Nhaõ laø thuyeát sorrow and affliction—Ñaây laø vieân laâm cuûa Boà phaùp Khoâng giaùo. Taùt vì khoâng moûi meät, moät trong möôøi loaïi vieân 3) The third period of the Buddha's teaching, the laâm cuûa chö ñaïi Boà Taùt. Chö Boà Taùt an truï trong Hua-Yen and Lotus period of the middle or phaùp naày thôøi ñöôïc ñaïi haïnh an laïc lìa öu naõo voâ transcendental doctrine: Trung Ñaïo Giaùo— thöôïng cuûa Nhö Lai—See Ten kinds of grove of Thôøi kyø thuyeát phaùp thöù ba cuûa Ñöùc Phaät, caùc Great Enlightening Beings. kinh nhö Hoa Nghieâm vaø Phaùp Hoa thuyeát Teaching Spiritual Advisor: Giaùo Thoï Thieän phaùp Trung Ñaïo. Tri Thöùc—This is someone conversant with the Teaching viewed as a net: Dharma-net—Giaùo Dharma and experienced in cultivation. The voõng—Teaching viewed as a net to catch and retreat members can have him follow their save mortals—Giaùo voõng ñeå baét vaø cöùu nhöõng keû progress, guiding them throughout the retreat, or laên troâi trong voøng luaân hoài sanh töû). they can simply seek guidance before and after the retreat. When several persons hold a retreat Teaching of the Vimalakirti and other together, they should ask a spiritual advisor to sutras: ÖÙc Döông Giaùo—See Five periods of lead the retreat and give a daily fifteen-to-thirty- Buddha's teaching (II). minute inspirational talk—Giaùo thoï thieän tri thöùc Teaching and warning: Giaùo giôùi—Duøng khaåu laø vò thoâng hieåu Phaät phaùp vaø coù kinh nghieäm veà nghieäp cuûa Ñöùc Phaät ñeå raên daïy chuùng sanh ñöôøng tu ñeå thöôøng chæ daïy mình; hay mình ñeán khieán hoï tu haønh—See Three sovereign powers ñeå thænh giaùo tröôùc vaø sau khi kieát thaát. Trong for converting others. tröôøng hôïp nhieàu ngöôøi ñoàng ñaû thaát, neân thænh vò Teaching without speech: Voâ Ngoân Thuyeát giaùo thoï naày laøm chuû thaát, moãi ngaøy ñeàu khai thò Ñaïo—The way, or teaching, without speech; the nöûa giôø hoaëc möôøi laêm phuùt—See Good spirit school which teaches that speaking of things is advisor and Three types of good spiritual speaking of nothing, or the non-existent; the advisors. acquisition of truth through contemplation without Teaching and taming sentient beings: Giaùo the aid of words—Loái thuyeát ñaïo khoâng lôøi cuûa hoùa ñieàu phuïc chuùng sanh—See Ten ways of Thoâng Giaùo; tröôøng phaùi daïy raèng noùi veà chö receiving the prediction of Budhahood (B). phaùp töùc laø noùi veà khoâng, quaùn veà söï töôùng caùc Teaching that treats phenomenon as real: phaùp

töùc laø quaùn khoâng. Höõu Töôùng Giaùo—The first twelve years of the Teaching of Zen: Thieàn Giaùo. Buddha's teaching when he treated the 1) The teaching of the Ch'an (Zen) sect: Giaùo phenomenon as real—Möôøi hai naêm ñaàu sau khi phaùp nhaø Thieàn—Giaùo thuyeát xieån döông Phaät thaønh ñaïo, Ngaøi thuyeát "Höõu Töôùng Giaùo". toâng chæ nhaø Thieàn (tröïc chæ nhaân taâm, kieán Teaching of unreality: Doctrine of unreality taùnh thaønh Phaät). (the teaching that all is unreal)—Khoâng Giaùo—

2) The esoteric tradition and the teaching of the Trí thieän xaûo voâ löôïng phöông tieän vaøo Phaät scriptures: Thieàn vaø Giaùo—Thieàn Toâng (baát phaùp—See Ten kinds of technical knowledge of laäp vaên töï, giaùo ngoaïi bieät truyeàn) vaø Giaùo the Buddha teachings. Toâng (laáy hoïc vaø hieåu laøm chính yeáu). Technical knowledge of penetrating the Tear (n): Nöôùc maét. Buddha teachings by one means: Trí thieän Tears of all beings are much more than xaûo moät phöông tieän vaøo Phaät phaùp—See Ten water in the oceans: Nöôùc maét chuùng sanh kinds of technical knowledge of the Buddha nhieàu hôn nöôùc bieån ñaïi döông. teachings. Technical knowledge of the Buddha Technical knowledge of the production of teachings: Phaät Phaùp thieän xaûo trí—According to far-reaching Buddha-teachings: Trí thieän xaûo the Flower Adornment Sutra, Chapter 36, there xuaát sanh Phaät phaùp quaûng ñaïi—See Ten kinds of are ten kinds of technical knowledge of the technical knowledge of the Buddha teachings. Buddha teachings. Once Great Enlightening Technical knowledge of realizing the Beings abide in the ten kinds of sublime mind, Buddha teaching of equality: Trí thieän xaûo they acquire ten kinds of technical knowledge of chöùng nhaäp Phaät phaùp bình ñaúng—See Ten kinds the Buddha teachings—Theo Kinh Hoa Nghieâm, of technical knowledge of the Buddha teachings. Phaåm 36, coù möôøi thöù Phaät phaùp thieän xaûo trí. Ñaïi Technical knowledge of understanding the Boà Taùt an truï trong möôøi taâm thaéng dieäu naày roài Buddha teaching of differentiation: Trí thieän thôøi ñöôïc möôøi thöù Phaät phaùp thieän xaûo trí—See xaûo ngoä giaûi Phaät phaùp voâ sai bieät—See Ten Ten kinds of technical knowledge of the Buddha kinds of technical knowledge of the Buddha teachings. teachings. Technical knowledge of Comprehending the Te Chinh Bon Giac Zen Master: Thieàn Sö Teá most profound Buddha teaching: Trí lieãu ñaït Chính Boån Giaùc—Name of a disciple of Most Phaät phaùp thaäm thaâm—See Ten kinds of technical Venerable Teá Lòch Chính Vaên. He was a royal- knowledge of the Buddha teachings. recognized monk of Thieân Muï and headmonk of Technical knowledge of exposition of all Quoác AÂn temple. In 1837, he started to rebuild kinds of Buddha teachings: Trí thieän xaûo Quoác AÂn temple on a large scale. Then in 1842, tuyeân thuyeát caùc thöù Phaät phaùp—See Ten kinds he and the new headmonk of Quoác AÂn temple of technical knowledge of the Buddha teachings. were granted 500 ounces of silver from king Technical knowledge of nodifference of the Thieäu Trò to accomplish the reconstruction of the boundless Buddha teachings: Trí thieän xaûo voâ temple. His whereabout and when he passed bieân Phaät phaùp voâ sai bieät—See Ten kinds of away were unknown—Teân cuûa moät ñeä töû cuûa technical knowledge of the

Buddha teachings. Hoøa Thöôïng Teá Lòch Chính Vaên (see Teá Lòch Chính Vaên). Ngaøi laø taêng cang chuøa Thieân Muï, Technical knowledge of nonregression in ñoàng thôøi laø truù trì chuøa Quoác AÂn. Naêm 1837, Hoøa the Buddha teachings by one's own mind Thöôïng ñaõ tieán haønh coâng cuoäc truøng tu ñaïi qui and one' own power: Trí thieän xaûo duøng töï taâm moâ chuøa Quoác AÂn. Sau ñoù vaøo naêm 1842, ngaøi ñaõ töï löïc khoâng thoái chuyeån nôi taát caû Phaät phaùp— cuøng vôùi Hoøa Thöôïng Lieãu Thoâng Giaùm Hueä See Ten kinds of technical knowledge of the ñöôïc vua Thieäu Trò caáp cho 500 laïng baïc ñeå hoaøn Buddha teachings. taát vieäc truøng tu chuøa Quoác AÂn. Khoâng ai roõ ngaøi Technical knowledge of penetration of the thò tòch vaøo naêm naøo vaø ôû ñaâu. Buddha teaching of adornment: Trí thieän xaûo Tedjas (skt): Oai ñöùc. thaâm nhaäp trang nghieâm Phaät phaùp—See Ten Tejas (skt) Tejasa (p): Shining—Radiant. kinds of technical knowledge of the Buddha Tejavantu (p): Majestic (a)—Oai nghi. teachings. Tejeti (p): To heat—Laøm cho noùng leân. Technical knowledge of penetrating the Tejo-dhata (skt): Fire element—Hoûa ñaïi. Buddha teachings by innumerable means:

Tejo-dhatu (skt): Fire element—Hoûa ñaïi. 2) While talking on the phone, a Bhiksu or Tejorasi-Cakravarti (skt): Hoûa Tuï Phaät Bhiksuni should sit or stand in an upright Ñaûnh—Quang Tuï Phaät Ñaûnh—Phoùng Quang Phaät manner, not speak too loud or too soft, not Ñaûnh. tease or joke—Khi noùi ñieän thoaïi, Tyø Kheo 1) Indian name of one of the incarnations of hay Tyø Kheo Ni phaûi ngoài thaúng hay ñöùng Sakyamuni: Moät trong nhöõng tieàn kieáp taùi thaúng, khoâng noùi quaù lôùn maø cuõng khoâng quaù sanh cuûa Phaät Thích Ca, teân AÁn Ñoä aâm Haùn nhoû, khoâng choïc gheïo hay ñuøa giôõn qua ñieän laø Ñeá Tuï La, Chöôùc Yeát La, Phaï Lyù Ñeå (maät thoaïi. hieäu laø Thaàn thoâng Kim Cang). 3) A Bhiksu or Bhiksuni should only utilize 2) One of the five kinds of Universal Wise telephone for necessary conversations—Tyø Sovereign (Sakyamuni in the third court of Kheo hay Tyø Kheo Ni chæ neân söû duïng ñieän the Garbhadhatu): Moät trong naêm vò Phaät thoaïi cho nhöõng cuoäc noùi chuyeän caàn thieát Ñaûnh. maø thoâi. 4) Once hearing the person on the other end Tejorasyusnisa (p): Phaät ñaûnh Hoûa tuï (maøu making unnecessary conversation, a Bhiksu vaøng pha ngheä ñaäm). or Bhiksuni should find a way to excuse Tekiccha (p): himself or herself before hanging up the 1) Curable: Coù theå chöõa ñöôïc. phone—Khi nghe ngöôøi beân ñaàu daây beân kia 2) Pardonable: Coù theå tha thöù ñöôïc. noùi chuyeän khoâng caàn thieát, thì vò Tyø Kheo Telepathic (a): Thuoäc veà thaàn giao caùch caûm hay Tyø Kheo Ni neân tìm caùch xin loãi tröôùc khi (vieãn caûm). gaùc oáng ñieän thoaïi. Telepathic knowledge: With telepathic 5) All mobile phones (cellular phones) should be knowledge they are able to know the minds of turned off before starting activities in the others freely, without interference—Tha taâm temple, so there is no annoyance for other thoâng hay bieát taâm ngöôøi töï taïi voâ ngaïi—See Ten people—Taát caû nhöõng ñieän thoaïi di ñoäng neân kinds of path of Great Enlightening Beings (6). ñöôïc taét tröôùc khi baét ñaàu nhöõng sinh hoaït Telepathist (n): Ngöôøi tin ôû thaàn giao caùch caûm. trong töï vieän ñeå khoâng phieàn haø ngöôøi khaùc. Telepathy (n): Thaàn giao caùch caûm. Telephotograph (n): AÛnh chuïp

xa. Telephone: Ñieän thoaïi—Nowadays, telephone is Te Lich Chinh Van Zen Master: Thieàn Sö Teá equiped at almost everywhere. Temples are not Lòch Chính Vaên—Name of a disicple of Most different, so, according to Zen Master Thich Nhat Venerable Trí Haûi. He stayed at Quoác AÂn temple Hanh, monks and nuns have to utilize telephone from 1805 to 1825. In 1822, king Minh Maïng without any exception; however, they should use granted 500 ounces of silver for him to rebuild the it appropriately. That is to say to utilize telephone temple. He passed away in 1825, his magnificent within the Buddha's teachings on conversations stupa was built in the garden of the temple—Teân with people—Ngaøy nay ñieän thoaïi ñöôïc trang bò cuûa moät ñeä töû cuûa Hoøa Thöôïng Trí Haûi (see Trí haàu heát khaép nôi. Chuøa chieàng cuõng khoâng khaùc, Haûi) ôû taïi chuøa Quoác AÂn vaøo khoaûng töø 1805 ñeán vì vaäy, theo Thieàn sö Thích Nhaát Haïnh, chö Taêng 1825. Naêm 1822, Hoøa Thöôïng ñöôïc vua Minh Ni neân söû duïng ñieän thoaïi moät caùch thích ñaùng. Maïng caáp cho 500 laïng baïc ñeå truøng tu chuøa Nghóa laø söû duïng ñieän thoaïi ñuùng nhö lôøi Phaät Quoác AÂn. Ngaøi thò tòch naêm 1825, thaùp moä cuûa daïy veà phöông caùch ñaøm thoaïi vôùi ngöôøi ñoái dieän: ngaøi ñöôïc kieán laäp uy nghi ngay trong saân chuøa. 1) A Bhiksu or Bhiksuni, before picking up the Tell beads: Mala (skt)—Soå chaâu (laàn chuoãi). ringing telephone, should give rise to Tell the Buddha: Baïch Phaät. mindfulness and returning to his or her Tell and indicate: Thuyeát thò. breathing for at least three breaths—Tröôùc Tell people to burn paper money for the khi nhaác oáng ñieän thoaïi ñang reo leân, Tyø Kheo hay Tyø Kheo Ni neân khôûi leân chaùnh deceased: Baûo ngöôøi ñoát giaáy tieàn vaøng maõ cho nieäm, trôû veà theo doõi hôi thôû ít nhaát ba laàn. ngöôøi cheát—A Bhiksu or Bhiksuni who tells other

saying: "This is what you think, this is in your people to burn paper money for the deceased in mind, you thought is like this." And however order to earn money, or even not to earn money much one declares, it is so and not otherwise— but to mislead people into superstitions, commits Moät trong nhöõng loaïi Kyù Taâm, coù haïng töï loä baèng an Expression of Regret Offense—Vò Tyø Kheo hình töôùng, noùi raèng: "YÙ cuûa ngöôi theá naày, yù cuûa hay Tyø Kheo Ni naøo xuùi baûo ngöôøi ñoát giaáy tieàn ngöôi laø nhö vaäy, khoâng phaûi gì khaùc."—See Four vaøng maõ ñeå kieám tieàn, hay ngay caû khoâng kieám ways of teaching Dhamma in regard to the telling tieàn cuõng laø höôùng daãn ngöôøi sai laïc vaøo meâ tín dò of thought. ñoan, ñeàu phaïm vaøo giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Tell neither by a visible sign nor by a sound: Tell people's fortunes: Ñoaùn vaän meänh—A Khoâng töï loä baèng hình töôùng vaø aâm thanh—The third way of teaching Dhamma in regard to telling Bhiksu or Bhiksuni who tells people's fortunes in of thought, one tells neither by a visible sign nor order to earn money, or even not to earn money by a sound uttered, but by applying one's mind but to mislead people into superstitions, commits and attending to something conveyed by sound— an Expression of Regret Offense—Vò Tyø Kheo Moät trong nhöõng loaïi Kyù Taâm, coù loaïi khoâng toû hay Tyø Kheo Ni naøo xem queû ñoaùn vaän meänh ñeå loä baèng hình töôùng, cuõng khoâng toû loä sau khi nghe kieám tieàn, hay ngay caû khoâng kieám tieàn cuõng laø tieáng phaùt ra bôûi

nhaân, phi nhaân hay chö Thieân, höôùng daãn ngöôøi sai laïc vaøo meâ tín dò ñoan, ñeàu maø töï toû loä sau khi nghe tieáng roõ raøng vaø hôïp lyù, phaïm vaøo giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. phaùt ra töø söï suy taàm, tö duy—See Four ways of Tell someone to do something: Ask (bid) teaching Dhamma in regard to the telling of someone to do something—Baûo ai laøm vieäc gì. Tell someone who is not a Bhiksu or thought. Bhiksuni a Degradation Offence of another Tell not by a visible sign, but through Bhiksu or Bhiksuni: Noùi cho ngöôøi naøo ñoù hearing a sound: Khoâng töï loä baèng hình töôùng khoâng phaûi laø Tyø Kheo hay Tyø Kheo Ni veà toäi maø baèng nghe aâm thanh—The second way of Rôi Ruïng cuûa moät vò Tyø Kheo hay Tyø Kheo Ni teaching Dhamma in regard to telling of thought, khaùc—If this happens before the Sangha has not one tells not by a visible sign, but through hearing yet performed the Sanghakarman Procedure to a sound made by humans, non-humans, or affirm that the alleged Bhiksu or Bhiksuni has or devas—Moät trong nhöõng loaïi Kyù Taâm, coù loaïi has not committed that offence, then that Bhiksu khoâng töï toû loä baèng hình töôùng, nhöng töï toû loä sau or Bhiksuni commits a Sangha Restoration khi nghe tieáng phaùt ra bôûi ngöôøi, phi nhaân, hay Offence—Neáu chuyeän naøy xaûy ra tröôùc khi giaùo chö Thieän: “YÙ cuûa ngöôi laø nhö theá, yù cuûa ngöôi hoäi laøm pheùp Yeát Ma ñònh toäi thì vò Tyø Kheo hay laø nhö vaäy, taâm cuûa ngöôi laø nhö theá naày. Neáu coù Tyø Kheo Ni ñi noùi loãi aáy bò toäi Taêng Taøn. toû loä nhieàu ñi nöõa, thì söï toû loä laø nhö vaäy, khoâng phaûi gì khaùc.”—See Four ways of teaching Tell stories of sexual relations: Keå chuyeän Dhamma in regard to the telling of thought. daâm duïc—A Bhiksu or Bhiksuni who tells stories about sexual relations which he or she has seen on Telling little: Ít noùi. films, read in books, or heard others tell and so on, Temeti (p): To make wet—Laøm cho öôùt. commits an Expression of Regret Offense—Vò Tyø Temiyati (p): To become wet—Bò öôùt. Kheo hay Tyø Kheo Ni naøo keå chuyeän daâm duïc Temmu (jap): Hoaøng ñeá Thieân Vuõ (Nhaät Baûn). hoaëc töø phim aûnh, hoaëc töø saùch baùo, hoaëc do Temperament (a): Taùnh khí. ngöôøi khaùc keå laïi, laø phaïm giôùi Ba Daät Ñeà hoaëc (I) Mind and body—Taâm vaø cô theå con ngöôøi: giôùi Ñoïa (phaûi phaùt loà saùm hoái). 1) Man’s mind influences his body profoundly. Tell (v) a story: Recount a story—Keå chuyeän— If allowed to function viciously and indulge in To relate. unwholesome thoughts, mind can cause Tell by a visible sign: Töï loä baèng hình töôùng— disaster, can even cause one’s death. But on The first way of teaching Dhamma in regard to the other hand, a mind imbued with telling of thought, one tells by a visible sign by wholesome thoughts can cure a sick body.

When the mind is concentrated on right and so the characters of human being vary—thoughts with right effort and right Taâm laø moät hieän töôïng vi teá vaø phöùc taïp ñeán understanding, the effects it can produce are noãi khoâng theå tìm ra ñöôïc hai ngöôøi coù cuøng immense. Thus a mind with pure and moät loaïi taâm taùnh. Tö töôûng cuûa con ngöôøi wholesome thoughts leads to a healthy and ñöôïc dieãn dòch qua lôøi noùi vaø haønh ñoäng. relaxed life—Taâm cuûa con ngöôøi aûnh höôûng Haønh ñoäng vaø lôøi noùi laëp ñi laëp laïi nhieàu laàn ñeán cô theå moät caùch saâu

ñaäm. Neáu chuùng ta thaønh thoùi quen vaø cuoái cuøng trôû thaønh taâm deã duoâi ñeå taâm buoâng lung phoùng tuùng vaø taùnh. dung döôõng nhöõng tö töôûng oâ nhieãm, noù coù (II) Six main types of character—Saùu loaïi taâm theå gaây taùc haïi naëng neà, laém khi laøm toån taùnh: The Path of Purification mentions six thöông ñeán taùnh maïng. Nhöng traùi laïi, moät main types of character or temperament caùi taâm thaám nhuaàn tö töôûng trong saïch coù which include many lesser ones. They are theå chöõa trò moät theå xaùc ñau yeáu beänh hoaïn. those disposed to lust, hatred, infatuation, Khi maø taâm ñöôïc vöõng chaéc an truï vaøo nhöõng faith, intellectually and discursiveness. As suy tö chaân chaùnh, vôùi söï noã löïc chaân chaùnh temperaments differ so do the subjects of vaø söï hieåu bieát chaân chaùnh thì aûnh höôûng maø meditation. One comes across these subjects noù taïo ra thaät voâ cuøng lôùn lao. Do vaäy moät of meditation enumrated in the Pali texts, caùi taâm trong saïch, thaém nhuaàn yù töôûng tinh especially in the discourses of the Buddha. khieát seõ ñöa ñeán moät ñôøi soáng laønh maïnh. The Path of Purification, describes forty of 2) Physically, we may be in the best of health, them. They are really like prescriptions for but mentally we are sick, stricken with the various mental disorders that human beings dire diseases of greed, hatred and delusion are heir to—Thanh Tònh Ñaïo ñeà caäp ñeán saùu and delusions of various types. Most of the loaïi taâm taùnh chaùnh yeáu, vaø saùu loaïi naøy bao diseases of mankind have their origin in the goàm nhieàu loaïi taâm taùnh phuï khaùc. Ñoù laø mind. Mind not only makes sick, it also cures. nhöõng loaïi taâm taùnh coù chieàu höôùng tham, An optimistic patient has more chance of saân, si, nieàm tin, trí thöùc, vaø phoùng daät. Vì getting well than a patient who is worried and taâm taùnh khaùc nhau neân ñeà muïc haønh thieàn unhappy. The recorded instances of faith cuõng khaùc nhau. Kinh ñieån Pali vaø nhaát laø caùc healing included cases in which even organic baøi kinh do Ñöùc Phaät thuyeát giaûng coù daïy roõ diseases were cured almost instantaneously— veà caùc ñeà muïc haønh thieàn naøy. Saùch Thanh Veà vaät chaát, chuùng ta coù theå raát khoûe maïnh, Tònh Ñaïo giaûng giaûi 40 phaùp haønh thieàn nhö nhöng veà taâm thaàn chuùng ta beänh hoaïn, beänh vaäy. Caùc ñeà muïc naøy gioáng nhö nhöõng toa tham, saân, si vaø nhieàu loaïi aùm aûnh do taâm thuoác ñeå thích öùng vôùi nhöõng xaùo troän tinh gaây ra. Phaàn lôùn caùc chöùng beänh cuûa nhaân thaàn khaùc nhau maø con ngöôøi thöøa höôûng töø loaïi ñeàu do taâm gaây ra. Taâm khoâng nhöõng nhöõng kieáp soáng quaù khöù—See Six kinds of gaây beänh maø cuõng chöõa ñöôïc beänh. Moät beänh temperament. nhaân laïc quan coù nhieàu hy voïng ñöôïc hoài (III) The Buddha teaches about “Temperament”— phuïc hôn laø ngöôøi luoân lo aâu saàu muoän. Ñöùc Phaät daïy veà “Taùnh Khí”: Nhöõng tröôøng hôïp chöõa beänh nhanh choùng (A) The Buddha teaches about “Temperament” in nhôø coù ñöùc tin ñaõ ñöôïc ghi nhaän trong nhöõng the Majjhima Nikaya—Ñöùc Phaät daïy veà tröôøng hôïp beänh thuoäc veà höõu cô. “Taùnh Khí” trong Kinh Trung A Haøm: In the 3) Mind is such a subtle and intricate Majjhima Nikaya, one of the five original phenomenon that it is not possible to find two collections in Pali, containing the discourses men of the same mind. Man’s thoughts are of the Buddha, there are two discourses in translated

into speech and action. Repetition which the Buddha exhorts the Ven. Rahula of such speech and action gives rise to habits when teaching the Dharma, the doctrine. and finally habits from character. Character is They are devoted wholly to instructions on the result of man's mind-directed activities meditation. In the sixty second discourse, it is

interesting to note that the Buddha gives vaøo thôû ra, bôûi vì phaùp naøy neáu thöïc haønh seven types of meditation to young Rahula, thöôøng xuyeân seõ ñem laïi nhieàu thaønh quaû toát the novice, who, according to the commentary ñeïp vaø nhieàu lôïi ích lôùn. to the discourse, was only eighteen years of (B) The Buddha not only instructed and age when he received them. Here is an encouraged others to practice meditation, but extract from the discourse—Trong Kinh also used to practice it as a way of peaceful Trung A Haøm, moät trong naêm boä kinh cuûa abiding, here and now. Once the Blessed One giaùo ñieån Pali, chöùa ñöïng nhöõng baøi kinh do said: "Monks, I wish to live in solitude for Ñöùc Phaät giaûng daïy, coù 2 baøi trong ñoù Ñöùc three months. Let my only visitor be the one Phaät daïy cho toân giaû La Haàu La. Hai baøi naøy who bring me food." 'Very well, venerable troïn veïn bao goàm nhöõng lôøi chæ giaùo veà phaùp Lord,' replied the monks. At the end of the haønh thieàn. Trong baøi soá 62, Ñöùc Phaät daïy 7 three months the Blessed One addressed the ñeà muïc haønh thieàn cho sa di treû La Haàu La, monks thus: "Monks, if others (those luùc aáy, theo baûn chuù giaûi cuûa baøi kinh, chæ belonging to other faiths) were to ask you môùi 18 tuoåi: 'what meditation did Samana Gautama 1) "Develop the meditation on lovingkindness, frequently practice during the Rains?' You Rahula; for by this ill-will is banished: "Naøy should say 'The Blessed One spent the Rains La Haàu La, haõy phaùt trieån phaùp haønh veà taâm frequently practicing the meditation of töø, bôûi vì phaùp naøy seõ dieät tröø taâm saân haän. mindfulness on in-and-out-breathing.' Herein, 2) Develop the meditation on compassion, monks, mindful I breathe in, mindful I breathe Rahula; for by this cruelty is banished: Naøy out... Monks, one who speaks rightly should La Haàu La, haõy phaùt trieån phaùp haønh veà taâm say 'mindfulness on in-and-out-breathing is bi, bôûi vì phaùp naøy seõ dieät tröø taâm hung baïo. the noble way of life, the brahman sublime 3) Develop the meditation on sympathetic joy, way of life, the Tathagata's way of life— Rahula; for by this aversion is banished: Naøy Chaúng nhöõng Ñöùc Phaät chæ daïy vaø khuyeân La Haàu La, haõy phaùt trieån phaùp haønh veà taâm nhuû ngöôøi khaùc haønh thieàn, maø chính Ngaøi hyû, bôûi vì phaùp naøy seõ dieät tröø taâm ganh tî. cuõng thöôøng xuyeân thöïc haønh ñeå truï taâm 4) Develop the meditation on equanimity, thanh tònh taïi nôi ñaây trong hieän taïi. Moät laàn Rahula; for by this hatred is banished: Naøy La noï, Ñöùc Theá Toân truyeàn daïy: "Naøy chö Tyø Haàu La, haõy phaùt trieån phaùp haønh veà taâm xaû, Kheo, Nhö Lai muoáng soáng vaéng veû moät bôûi vì phaùp naøy seõ dieät tröø taâm thuø haän. mình trong ba thaùng. Chôù neân ñeå ai khaùc ñeán 5) Develop the meditation on repulsiveness, vieáng Nhö Lai ngoaøi ngöôøi ñem daâng vaät Rahula; for by this lust is banished: Naøy La thöïc." Chö Tyø Kheo ñoàng baåm: "Vaâng, chuùng Haàu La, haõy phaùt trieån phaùp haønh veà taùnh con

xin nghe theo Ñöùc Theá Toân.” Sau cuoái ba caùch oâ nhieãm, bôûi vì phaùp naøy seõ dieät tröø taâm thaùng Ñöùc Theá Toân daïy chö Tyø Kheo nhö tham duïc. sau: “ Naøy chö Tyø Kheo, neáu ngöôøi khaùc hoûi 6) Develop the meditation on perception of caùc con, ‘Sa moân Coà Ñaøm thöôøng haønh veà ñeà impermanence, Rahula; for by this pride of muïc gì trong ba thaùng aån cö?’ Caùc con neân self or “I” is banished: Naøy La Haàu La, haõy traû lôøi ‘trong ba thaùng aån cö Ñöùc Theá Toân phaùt trieån phaùp haønh söï tri giaùc veà taùnh caùch thöôøng chuù nieäm hôi thôû vaøo thôû ra.’ Nôi ñaây, voâ thöôøng, bôûi vì phaùp naøy seõ dieät tröø taâm naøy chö Tyø Kheo, vôùi taâm tænh giaùc, Nhö Lai ngaõ maïn, chaáp vaøo caùi ta. hay bieát mình ñang thôû vaøo, vôùi taâm tænh giaùc 7) Develop the concentration of mindfulness on Nhö Lai hay bieát mình ñang thôû ra...Ngöôøi in-and-out-breathing, Rahula; in-and-out-noùi ñuùng phaûi noùi ‘chuù nieäm thôû vaøo thôû ra’ breathing with mindfulness, Rahula, laø loái soáng cao thöôïng cuûa baäc Thaùnh nhaân, developed and frequently practiced bears laø loái soáng cuûa Nhö Lai.” much fruit, is of great advantage.”: Naøy La Haàu La, haõy phaùt trieån phaùp haønh vaøo hôi thôû

(IV) What do we need to do to improve our nhieàu hy voïng thaønh coâng. Neáu coù theå ñöôïc “Temperament”?—Chuùng ta caàn laøm gì ñeå chuùng ta neân haønh thieàn ñeàu ñaën haèng ngaøy, caûi thieän “Taùnh Khí”?: vaøo giôø giaác nhaát ñònh, trong moät thôøi gian 1) If we are engrossed in worldly affairs, in ñaùng keå, vaø khoâng neân noùng loøng troâng chôø routine work, it may not be easy for us to cut keát quaû. Nhöõng bieán ñoåi taâm lyù khoâng dieãn ourselves off and sit down in a quiet place for tieán nhanh choùng. a definite period each day for serious 3) We cannot and need not practice all the forty meditation. But it can be done, if we have the subjects of meditation. What is important is to will. Surely we can devote a short period select the one that suits one best. It helps to every day to meditation, whether it be at seek the guidance of a person who is dawn or just before retiring to bed or experienced in meditation. Books written on whenever the mind is ready, some short meditation also could be useful. It is, period of time, however brief, in which to however, important to recognize honestly collect our thoughts and concentrate—Neáu what our temperament or character is; for chuùng ta coøn dính maéc nhieàu vieäc theá tuïc, until we have done so, we cannot select the khoâng deã gì töï caét lìa hay taùch rôøi khoûi theá söï suitable subject of meditation. Once we have vaø ngoài laïi moät nôi yeân tónh, ñuùng giôø ñuùng chosen it, we should work at it with giaác moãi ngaøy ñeå haønh thieàn moät caùch ñaày confidence. Meditation is a ‘do it yourself ñuû. Nhöng neáu thaät söï muoán, vôùi yù chí maõnh practice.’—Chuùng ta khoâng theå vaø cuõng lieät, chaéc chaén laø moãi ngaøy chuùng ta coù theå khoâng caàn phaûi haønh heát 40 ñeà muïc haønh daønh ra moät ít thì giôø ngaén nguûi ñeå haønh thieàn. Ñieàu quan troïng laø neân choïn ñeà muïc thieàn, hoaëc luùc bình minh hoaëc ngay tröôùc khi naøo thích hôïp nhaát vôùi chuùng ta. Chuùng ta ñi nguû, hoaëc baát cöù luùc naøo maø taâm chuùng ta neân tìm söï giuùp ñôû cuûa moät ngöôøi coù kinh saün saøng laéng ñoïng ñeå ñöôïc taäp trung. nghieäm veà haønh thieàn. Nhöõng saùch vôû vieát veà 2) If we thus try to cultivate a quiet thieàn taäp cuõng höõu ích.

Tuy nhieân, ñieåm quan contemplation day by day, we will be able to troïng laø neân nhaän ñònh taâm taùnh hay taùnh tình perform our duties better and in a more cuûa chính mình moät caùch thaønh thaät, vì neáu efficient way, we will have the courage to khoâng nhö vaäy thì khoâng theå naøo choïn ñuùng face worries and tribulations with a brave ñeà muïc haønh thieàn cho thích hôïp vôùi mình. heart and will find contentment more easily. Moät khi ñaõ choïn xong ñeà muïc chuùng ta neân It is worth trying, only we must have the vöõng tin vaø gia coâng thöïc haønh. Phaùp haønh patience, firm determination and the urge to thieàn laø phöông phaùp "töï mình laøm laáy." make effort, and if we are sincere we may Temperance (n): Tieát ñoä—Töï cheá—Khaéc kyû. well succeed. The meditation should be done, Temperant (a): Tieát ñoä. if possible, regularly at fixed times, for a Temperate (a): Ñieàu ñoä. considerable period, and we must not expect Temple: Sangharama (skt)—Chuøa—Pagoda— quick results. Psychological changes come Monastery. slowly—Neáu ngaøy naøy qua ngaøy khaùc chuùng ta coù theå coá gaéng trau doài taâm an truï nhö vaäy, Temple of the shining heart: Quang Minh Taâm aét chuùng ta coù theå thöïc haønh coâng vieäc naøy Ñieän—Temple of the bright heart; the seat of moät caùch toát ñeïp vaø höõu hieäu hôn, chuùng ta Vairocana, the sun Buddha, in the Vajradhatu seõ coù nhieàu can ñaûm ñeå ñoái ñaàu vôùi nhöõng lo mandala—Choã truï xöù cuûa Ñöùc Ñaïi Nhaät Nhö Lai aâu vaø phieàn toaùi cuûa cuoäc ñôøi moät caùch maïnh ôû Kim Cang Giôùi (Trí moân hay Baát Hoaïi Kim daïn hôn, vaø chuùng ta seõ deã daøng ñaït ñeán Cang Quang Minh Taâm Ñieän). traïng thaùi thoaûi maùi hôn. Ñaây laø moät coâng Temporal (a): Taïm thôøi. trình ñaùng cho chuùng ta thöïc hieän. Chuùng ta Temporal doctrine: Quyeàn Moân—The sects chæ caàn nhaãn nhuïc kieân trì vaø beàn chí coá gaéng which emphasize temporary methods or thöïc haønh, vaø neáu thöïc loøng chuùng ta seõ coù expedients for saving beings—Nhöõng toâng phaùi

nhaán maïnh ñeán vieäc duøng phöông tieän ñeå cöùu ñoä töôïng, ngöôïc vôùi Phaät trí tuyeät ñoái hay thöïc chuùng sanh. trí (thoâng ñaït veà thöïc töôùng cuûa chö phaùp). Temporal ego: Giaû ngaõ. Temporal schools of Mahayana: Quyeàn Ñaïi Temporal fate: Giaû ñaúng löu—Particular fate— Thöøa—The partial schools of Mahayana, in Derived from a previous life's ill deeds contrast with the schools which taught universal (shortened life from taking life)—Haäu quaû ñaëc Buddhahood, e.g. Hua-Yen and T'ien-T'ai bieät cuûa tieàn kieáp nhö gieát ngöôøi thì yeåu meänh—schools—Nhöõng tröôøng phaùi "Thoâng" vaø "Bieät" See Three equal currents. giaùo trong Ñaïi thöøa (Phaùp Töôùng vaø Tam Luaän), Temporal form of a Bodhisattva: Quyeàn ñoái laïi vôùi Thöïc Ñaïi Thöøa nhö nhöõng toâng Hoa Giaû—A Buddha or a Bodhisattva who has Nghieâm vaø Thieân Thai, chuû tröông heát thaûy chuùng assumed a temporary form in order to aid beings. sanh ñeàu coù khaû naêng thaønh Phaät. The power of Buddhas and Bodhisattvas to Temporal teaching: Partial or relative transform themselves into any kind of temporal teaching—Quyeàn Giaùo—Expedient, or functional body in order to aid beings—Moät vò Phaät hay Boà teaching, preparatory to the perfect teaching, a Taùt mang taïm thaân traàn tuïc ñeå

cöùu ñoä chuùng sanh. distinguishing term of the T'ien-T'ai and Hua- Phaät löïc hay Boà Taùt löïc coù theå töï hoùa thaønh baát Yen, i.e. the teachings of the three previous cöù thaân traàn tuïc naøo ñeå cöùu ñoä chuùng sanh. periods of pitaka, general, and different, teachings Temporal goods of the temple: Taøi saûn cuûa which were regarded as preparatory to their own. chuøa. T'ien-T'ai regarded its own teaching as the complete, or final and all-embracing teaching of Temporal (worldly) impure body: Thaân Höõu the Buddha, while that of Madhyamika school of Laäu. Nagarjuna and Dharmalaksana schools were Temporal postulates in regard to the partial and imperfect; in like manner, the three spiritual in the material: Thaéng nghóa theá tuïc schools of Pitaka, Intermediate—Coøn goïi laø Thieân ñeá—Giaû danh phi an laäp ñeá—See Eight truths. Giaùo hay giaùo phaùp phöông tieän taïm thôøi, chuaån Temporal power: Quyeàn theá tuïc (chæ laø taïm bò cho thöïc giaùo. Moät töø phaân bieät cuûa toâng Thieân thôøi). Thai vaø Hoa Nghieâm, coi ba giaùo Taïng, Thoâng vaø Temporal punishment: Hình phaït taïm thôøi. Bieät laø quyeàn giaùo, chuaån bò cho Vieân giaùo hay Temporal and real: Quyeàn thaät—Quyeàn phaùp Thöïc giaùo. Toâng Thieân Thai cho raèng giaùo thuyeát vaø thöïc phaùp. Thieân Thai laø "Vieân Giaùo," bao goàm heát taát caû 1) Temporary—Quyeàn: Phaùp taïm thôøi thích öùng nhöõng lôøi Phaät daïy, trong khi Phaùp Töôùng vaø Tam vôùi nghi cô—Conditional—Functional— Luaän chæ laø Quyeàn giaùo. Toâng naày cuõng xem ba Provisional. giaùo Taïng, Thoâng, Bieät laø quyeàn giaùo. 2) Real—Thöïc: Phaùp cöùu caùnh baát bieán— Temporal vow: Phaùt nguyeän taïm thôøi. Fundamental—Absolute—Perfect. Temporal wisdom: Quyeàn trí—Theá gian Baùt Temporal and real wisdoms: Quyeàn Thöïc Nhò nhaõ—Quyeàn trí hay phöông tieän trí—Trí phöông Trí—The knowledge or wisdom of reality and that tieän töông ñoái vaø taïm thôøi—See Temporal and of relative—Thöïc trí vaø quyeàn trí (Phaät phaùp real wisdoms (1), and Two kinds of wisdom (C). chaúng ra khoûi quyeàn thöïc nhò trí). Temporality (n):Tính taïm thôøi. 1) Temporal wisdom—Thöïc Trí: The knowledge Temporary (a): Taïm thôøi. or wisdom of reality, in contrast with Temporary, expedient or functional knowledge of the relative—Söï hieåu bieát hay teaching: Quyeàn Giaùo—Knowledge of the thoâng ñaït veà thöïc töôùng cuûa chö phaùp, ñoái laïi relative, preparatory to the perfect teaching, a vôùi quyeàn trí laø söï thoâng ñaït veà söï sai bieät distinguishing term of the T'ien-T'ai and Hua- cuûa caùc quyeàn phaùp. Yen, i.e. the teachings of the three previous 2) Real wisdom—Quyeàn Trí: Buddha-wisdom of periods of pitaka, general, and different, teachings the phenomenal, in contrast with knowledge which were regarded as preparatory to their of the fundamental or absolute—Phaät trí hieän

own—Coøn goïi laø Thieân Giaùo hay giaùo phaùp moät trong möôøi caûnh trong thieàn quaùn—See Ten phöông tieän taïm thôøi, chuaån bò cho thöïc giaùo. Moät statges or objects in meditation. töø phaân bieät cuûa toâng Thieân Thai vaø Hoa Nghieâm, Temptation of desire: Messenger of desire— coi ba giaùo Taïng, Thoâng vaø Bieät laø quyeàn giaùo, Tham Duïc Söû—The temptation of desire which chuaån bò cho Vieân giaùo hay Thöïc giaùo. causes clinging to earthly life and things, Temporary

manifestations: Quyeàn hieän— therefore reincarnation—Nhöõng phieàn naõo cuûa Quyeàn Hoùa—Quyeàn Giaû—Hoùa Giaû—The power loøng tham muoán xoâ ñaåy sai khieán thaân taâm höõu of Buddhas and Bodhisattvas to transform tình khieán cho ñaém ñuoái maõi trong voøng luaân hoài themselves into any kind of temporal body in sanh töû. order to aid beings—Phaät löïc hay Boà Taùt löïc coù Temptation and fall: Caùm doã vaø sa ngaõ. theå töï hoùa thaønh baát cöù thaân traàn tuïc naøo ñeå cöùu Tempter (n): Keû caùm doã—Keû xuùi duïc. ñoä chuùng sanh. Tempting (a): Ñaày caùm doã. Temporary plans: Quyeàn Möu—Temporary Ten (jap): Deva (skt)—Gods—Chö Thieân. methods suited to immediate needs. Expedients of Ten actions of knowledge: Thaäp Trí Nghieäp— Buddhas and bodhisattvas for saving all beings— See Ten kinds of actions of knowledge. Nhöõng phöông tieän taïm thôøi thích hôïp vôùi nhu caàu cöùu ñoä chuùng sanh. Quyeàn möu nhaát thôøi cuûa chö Ten admonitions a wise father should Phaät vaø chö Boà Taùt, duøng phöông tieän ñeå cöùu ñoä instruct his daughter: Nghieâm Ñöôøng Huaán chuùng sanh. Nöõ Thaäp Giaùo—In The Buddha and His Teaching, Temporary realms: Phöông Tieän Höõu Dö Ñoä— the Buddha taught: “The marriage festival was The Land of Expediency—Land of Expedient conducted on an elaborate scale. On the wedding Liberation, inhabited by Arhats and lesser day, in addition to a large dowry and an Bodhisattvas—Temporary realms, where the exquisitely rich ornament, a wise father should occupants have got rid of the evils of also gave his daughter the following ten unenlightened views and thoughts, but still have admonitions—Trong Ñöùc Phaät vaø Phaät Phaùp, Ñöùc to be reborn— Choán vaõng sanh cuûa chö A-la-haùn Phaät ñaõ töøng daïy raèng ngoaøi cuûa hoài moân raát quan vaø nhöõng vò Thaùnh coøn keùm baäc Boà Taùt, nhöõng troïng, vaø nhöõng moùn trang söùc quyù giaù, ngöôøi cha baäc ñaõ ñoaïn tröø kieán tö phieàn naõo—See Four khoân ngoan coøn daïy con gaùi möôøi ñieàu sau ñaây: Buddha-realms, and Four realms. 1) Do not carry outside the indoor fire. A wife should never speak ill of her husband and Temporary or transitory existence: parents-in-law to others. Neither should their Paratantra-laksana (skt)—Character of shortcomings nor household quarrels be Dependence upon others—Giaû Höõu Taùnh—See reported elsewhere, for there is no fire that Paratantra-laksana and Three kinds of existence. may be compared to this fire: Khoâng ñem löûa Tempt (v): Caùm doã—Thöû thaùch. trong nhaø ra ngoaøi ngoõ: Ngöôøi vôï khoâng bao Temptability (n): Tình traïng coù theå bò caùm doã. giôø neân noùi xaáu choàng vaø cha meï choàng vôùi Temptable (a): Coù theå bò caùm doã. ngöôøi ngoaøi. Cuõng khoâng neân ñem chuyeän Temptation (n): Söï caùm doã—Quyeán ruõ. xaáu beân nhaø choàng maø thuaät laïi cho ngöôøi 1) To resist temptation: Choáng laïi nhöõng caùm ngoaøi, vì khoâng coù löûa naøo teä haïi hôn löûa doã. naày. 2) To yield or give way to temptation: Sa ngaõ 2) Do not take inside the outdoor fire. A wife vaøo caùm doã. should not listen to the reports and stories of Temptation to be content with the lower other households. In other words, a wife must Nirvana, instead of going to the greater not bring home the slander that she has heard by saying: “So and so said this or that unkind reward: This is one of the ten stages or objects in thing about you.” There is no fire that may be

meditation— Coõi nhò thöøa, haøi loøng vôùi Nieát Baøn compared to this fire: Khoâng ñem löûa ngoaøi thaáp thay vì ñaït ñöôïc Thaùnh quaû cao hôn. Ñaây laø ngoõ vaøo nhaø: Ngöôøi vôï khoâng neân nghe lôøi

noùi xaáu cuûa ngöôøi khaùc. Ngöôøi vôï khoâng neân nguû chöa. Theá thöôøng ngöôøi vôï phaûi thöùc ñem nhöõng lôøi phæ baùng nghe ñöôïc töø haøng khuya daäy sôùm. Tröø khi naøo oám ñau beänh xoùm, ñem veà keå laïi vaø noùi raèng: “Ngöôøi noï hoaïn, khoâng bao giôø nguû ngaøy. ngöôøi kia ñaõ noùi xaáu ñieàu naày hay ñieàu 9) Tend the fire: Parents-in-law and husband khaùc.” Khoâng coù löûa naøo teä haïi hôn löûa naày. should be regarded as flames of fire. One 3) Give only to those that wish to return the should deal carefully with them as one would give. Things should be lent to those who do deal with fire—Coi chöøng cuûi löûa—Phaûi xem return borrowed articles: Chæ cho nhöõng ngöôøi choàng vaø cha meï choàng nhö löûa. Moãi khi coù bieát cho laïi: Ñoà trong nhaø chæ neân cho nhöõng vieäc vôùi cha meï choàng vaø choàng phaûi neân heát ngöôøi naøo möôïn roài bieát traû laïi. söùc thaän troïng nhö phaûi thaän troïng vôùi löûa 4) Do not give to those that do not deserve the vaäy. give. No article should be lent to those who 10) Honour the household divinities. Parents-in- do not return them (borrowed articles): Khoâng law and husband should be regarded as cho nhöõng ngöôøi khoâng bieát cho laïi—Khoâng divinities. It is noteworthy that the Buddha neân cho nhöõng ngöôøi möôïn ñoà roài giöõ luoân himself refers to parents-in-law as divinities chöù khoâng chòu traû laïi. deserving her respect: Toân troïng caùc vò trôøi 5) Give both to kinsmen and friends that give trong nhaø: Cha meï choàng vaø choàng phaûi ñöôïc and do not give. It is to say, poor kinsfolk and toân kính nhö nhöõng vò trôøi trong nhaø. Neân nhôù friends should be helped even if they do not Ñöùc Phaät thöôøng nhaéc ñeán cha meï choàng nhö repay: Ñoái vôùi baø con baïn beø, thì phaûi cho caû nhöõng vò trôøi trong nhaø. hai, duø hoï coù bieát traû laïi hay khoâng. Ten advices regarding the Zen koan from 6) Sit happily. A wife should sit in a becoming T’ui-Yin: Möôøi Lôøi Khuyeân Veà Coâng AÙn Thieàn way. On seeing her parents-in-law or her Cuûa Thoái AÅn—The koan exercise is confused husband, she should stand up as a sign of with so-called meditation, but from all these respect, and not remained seated: Ngoài moät warnings given by an old master regarding the caùch an vui: Phaûi ngoài ñuùng choã thích nghi. exercise it is evident that Zen is not an exercise in Khi thaáy cha meï choàng ñeán phaûi ñöùng daäy ñeå meditation or in passivity. If Zen is to be properly toû loøng kính troïng, chöù khoâng ñöôïc ngoài. understood by its students, this characteristic 7) Eat happily means that before partaking of aspect of it must be fully comprehended. Zen has her meals, a wife should first see that her its definite object, which is ‘to open our minds to parents-in-law and husband are served. She enlightenment’ as we say, and in order to bring should also see that her servants are well about this state of consciousness a koan is held out cared for: AÊn moät caùch an vui—Coù nghóa laø before the mental eye, not to meditate on, nor to tröôùc khi aên côm phaûi coi coù doïn ñaày ñuû cho keep the mind in a state of receptivity, but to use cha meï choàng vaø choàng chöa. Cuõng phaûi coi the koan as a kind of pole with which to leap over chöøng ngöôøi laøm

trong nhaø, phaûi xem coi hoï the stream of relativity to the other side of the coù ñöôïc chaêm soùc ñaày ñuû khoâng. Absolute. And the unique feature of Zen 8) Sleep happily means before sleeping, a wife Buddhism is that all this is accomplished without should see that all doors are closed, furniture restoring to such religious conceptions as sin, is safe, servants have performed their duties, faith, grace, salvation, etc. Therefore, Zen master and parents-in-law have retired. As a rule, a T'ui-Yin had ten advices for those who practice wife should rise early in the morning and, koan as follow—Thöïc taäp coâng aùn laån loän vôùi unless unwell, she should not sleep during the Thieàn ñònh, nhöng theo taát caû nhöõng caûnh giaùc day: Nguû moät caùch an vui: Nghóa laø tröôùc khi naày do moät vò toân tuùc ñeà ra veà vieäc thöïc taäp coâng ñi nguû phaûi quan saùt nhaø cöûa, baøn gheá. Cöûa aùn, thì roõ raøng Thieàn khoâng phaûi laø thöïc taäp Thieàn neûo phaûi then gaøi caån thaän. Phaûi xem coi ñònh hay tö duy hay kham nhaãn thuï ñoäng. Neáu nhöõng ngöôøi laøm trong nhaø coù laøm ñuû boån nhöõng ngöôøi hoïc Thieàn ñeàu hieåu ñuùng ñaén, thì phaän cuûa hoï chöa, vaø cha meï choàng ñaõ ñi phaûi hieåu troïn veïn neùt ñaëc saéc naày. Thieàn coù moät

chuû ñích roõ: "böøng taâm toû ngoä;" vaø ñeå ñi ñeán taâm Buddhahood)—Theo Kinh Hoa Nghieâm, Phaåm traïng naày, phaûi nhìn thaúng coâng aùn baèng ñoâi maét 38, sau khi thaønh töïu tu taäp möôøi ñaïo xuaát sanh cuûa taâm, khoâng tö duy, khoâng chaáp tröôùc, chæ coi Phaät phaùp, chö Boà Taùt seõ ñaït ñöôïc möôøi danh noù nhö moät caây saøo, nhôø ñoù maø nhaûy khoûi doøng hieäu ñaïi tröôïng phu. soâng töông ñoái ñeå qua bôø tuyeät ñoái beân kia. Caùi 1) They are called Beings of Enlightenment ñaëc saéc cuûa ñaïo Phaät Thieàn toâng laø moïi thaønh quaû because they are born of knowledge of khoâng qua trung gian cuûa khaùi nieäm toân giaùo nhö enlightenment: Hieäu laø Boà Ñeà Taùt Ñoûa, vì do toäi loãi, ñöùc tin, aân suûng, cöùu chuoäc, vaân vaân. Vì Boà Ñeà trí sanh ra. theá, maø Thieàn sö Thoái AÅn coù möôøi lôøi khuyeân veà 2) They are called Great Beings because they coâng aùn cho haønh giaû tu thieàn nhö sau. dwell in the Great Vehicle: Hieäu laø Ma Ha 1) Do not calculate according to your Taùt Doûa vì an truï trong Ñaïi Thöøa. imagination: Khoâng tính toaùn theo trí töôûng 3) They are called Foremost Beings because töôïng. they realize the foremost truth: Hieäu laø Ñeä 2) Let not your attention be drawn where the Nhöùt Taùt Ñoûa, vì chöùng phaùp ñeä nhöùt. master raises his eyebrows or twinkles his 4) They are called Superior Beings because they eyes: Khoâng phoùng taâm xao laõng khi minh sö are aware of high laws: Hieäu laø Thaéng Taùt nhöôùng maøy hay nhaém maét. Ñoûa vì giaùc ngoä phaùp thuø thaéng. 3) Do not try to extract meaning from the way 5) They are called Supreme Beings because the koan is worded: Khoâng quy ñònh coâng aùn their knowledge is supreme: Hieäu laø Toái ñeå ruùt ra moät yù nghóa. Thaéng Taùt Ñoûa, vì trí hueä toái thaéng. 4) Do not try to demonstrate on the words: 6) They are called Exalted Beings because they Khoâng boäc baïch baèng lôøi. reveal the unexcelled teaching: Hieäu laø voâ 5) Do not think that the sense of the koan is to thöôïng Taùt Ñoûa, vì khai thò phaùp voâ thöôïng. be grasped where it is held out as an object of 7) They are called Beings of Power because thought: Khoâng

ñaët yù nghóa coâng aùn laøm ñoái they have extensive knowledge of the ten töôïng cho tö töôûng. powers: Hieäu laø Löïc Taùt Ñoûa, vì bieát roäng 6) Do not take Zen for a state of mere passivity: thaäp löïc. Ñöøng coi Thieàn nhö moät traïng thaùi chæ thuï 8) They are called Incomparable Beings ñoäng. because they have no peer in the world: Hieäu 7) Do not judge the koan with dualistic standard laø Voâ Ñaúng Taùt Ñoûa, vì theá gian khoâng saùnh of existence and non-existence: Khoâng phaùn ñöôïc. ñoaùn coâng aùn theo tieâu chuaån "Höõu vaø Voâ". 9) They are called Inconceivable Beings 8) Do not take the koan as pointing to absolute because they become Buddhas in an instant: emptiness: Khoâng coi coâng aùn nhö laø chæ Hieäu laø Baát Tö Nghì Taùt Ñoûa, vì nôi moät ñieåm cho ngoan khoâng (tuyeät ñoái troáng roãng). nieäm maø Thaønh Phaät. 9) Do not ratiocinate on the koan: Khoâng laãm 10) Enlightening beings win these appellations nhaãm coâng aùn. accomplish the Paths of Enlightening Beings: 10) Do not keep your mind in the attitude of Chö Boà Taùt ñöôïc danh hieäu naày thôøi ñöôïc waiting for enlightenment to turn up: Ñöøng thaønh töïu Boà Taùt Ñaïo. ñem loøng chôø ñôïi chöùng ngoä. Ten Ariyan dispositions: Möôøi Thaùnh Cö. Ten appellations of greatness of Great 1) A monk who has got rid of five factors—Vò Enlightening Beings: Möôøi Danh Hieäu Ñaïi Tyø Kheo ñaõ ñoaïn tröø naêm chi: Tröôïng Phu Cuûa Chö Ñaïi Boà Taùt—According to i) Got rid of sensuality: Ñaõ ñoaïn tröø tham duïc. the Flower Adornment Sutra, Chapter 38, after ii) Got rid of ill-will: Ñaõ ñoaïn tröø saân haän. accomplishing cultivating ten ways of generating iii) Got rid of sloth and torpor: Ñaõ ñoaïn tröø hoân the qualities of Buddhahood, Enlightening Beings traàm thuïy mieân. will attain these ten appellations of greatness (See iv) Got rid of worry and flurry: Ñaõ ñoaïn tröø traïo ten ways of generating the qualities of hoái.

v) Got rid of doubt: Ñaõ ñoaïn tröø nghi hoaëc. iv) A monk judges that one thing is to be 2) A monk who possesses six factors—Vò Tyø avoided: Vò Tyø Kheo sau khi suy tö traùnh xa Kheo ñaày ñuû saùu chi: moät phaùp. i) A monk, on seeing object with the eye, he is 5) Panunna-pacceka-sacco (p): Vò Tyø Kheo loaïi neither pleased nor displeased, but remains boû caùc giaùo ñieàu—A monk who has got rid of equable, mindful and clearly aware: Vò Tyø individual beliefs—Whatever individual kheo maét thaáy saéc, khoâng coù yù thích hay beliefs are held by the majority of ascetics khoâng thích, an truù xaû, chaùnh nieäm, tænh giaùc. and Brahmins, a monk has dismissed, ii) A monk, on hearing a sound with the ear, he abandoned, rejected, let go—Baát cöù caùc giaùo is neither pleased nor displeased, but remains ñieàu maø caùc ñaàu ñaø khoå haïnh vaø Baø La Moân equable, mindful and clearly aware: Vò Tyø thöôøng chuû tröông, thì ñeàu bò vò Tyø Kheo loaïi Kheo tai nghe thanh, khoâng khôûi yù thích hay boû, boû qua moät beân, khoâng chaáp nhaän, vaø khoâng thích, truù xaû, chaùnh nieäm, tænh giaùc. phoùng xaû. iii) A monk, on smelling a smell with the nose, he 6) A monk who has quite abandoned quests— is neither pleased nor displeased, but remains Vò Tyø Kheo ñoaïn tröø caùc mong caàu: equable, mindful and clearly aware: Vò Tyø i) A monk has abandoned the quests for sense- Kheo muõi ngöûi höông, khoâng khôûi yù thích hay desires: Ñoaïn tröø caùc mong caàu veà duïc voïng. khoâng thích,

truù xaû, chaùnh nieäm vaø tænh giaùc. ii) A monk has abandoned the quests for rebirth: iv) A monk, on tasting a flavour with the tongue, Ñoaïn tröø caùc mong caàu veà hieän höõu. he is neither pleased nor displeased, but iii) A monk has abandoned the quests for the remains equable, mindful and clearly aware: holy life: Laøm an tònh caùc mong caàu veà phaïm Vò Tyø Kheo löôõi neám vò, khoâng khôûi yù thích haïnh. hay khoâng thích, truù xaû, chaùnh nieäm vaø tænh 7) A monk who is pure of motive: Tyø Kheo vôùi giaùc. taâm tö khoâng treäâ phöôïc. v) A monk, on touching a tangible object, he is i) A monk who has abandoned thoughts: Tyø neither pleased nor displeased, but remains Kheo ñoaïn tröø caùc taâm tö duïc voïng. equable, mindful and clearly aware: Vò Tyø ii) A monk who has abandoned thoughts of Kheo thaân xuùc chaïm, khoâng khôûi yù thích hay sensuality: Ñoaïn tröø caùc taâm tö duïc voïng. khoâng thích, truù xaû, chaùnh nieäm vaø tænh giaùc. iii) A monk who has abandoned ill-will: Ñoaïn tröø vi) A monk, on cognizing a mental object with caùc taâm tö saân haän. the mind, he is neither pleased nor iv) A monk who has abandoned cruelty: Ñoaïn tröø displeased, but remains equable, mindful and caùc taâm tö naõo haïi. clearly aware: Vò Tyø Kheo yù nhaän thöùc phaùp, 8) Passaddha-kaya-sankaro (p): Vò Tyø kheo thaân khoâng khôûi yù thích hay khoâng thích, truù xaû, haønh ñöôïc khinh an—A monk who has chaùnh nieäm vaø tænh giaùc. tranquillized his emotions once he has given 3) A monk who has established the guard by up pleasure and pain with the disappearance guarding his mind with mindfulness: Vò Tyø of former gladness and sadness, he enters into Kheo hoä trì töùc laø thaønh töïu söï hoä trì veà nieäm. a state beyond pleasure and pain which is 4) A monk who practices the Four Supports—Vò purified by equanimity, and this is the fourth Tyø Kheo coù thöïc hieän Töù Y Phaùp: jhana—Vò Tyø Kheo ñoaïn tröø khoå laïc, dieät caùc i) He judges that one thing is to be pursued: Vò hyû öu töø tröôùc, chöùng vaø an truù trong Töù Tyø Kheo sau khi suy tö, thoï duïng moät phaùp. Thieàn. ii) He judges that one thing is to be endured: Vò 9) A monk who is well emancipated in heart. He Tyø Kheo sau khi suy tö nhaãn thoï moät phaùp. is liberated from the thought of greed, hatred iii) A monk judges that one thing is to be and delusion: Vò Tyø Kheo taâm thieän giaûi suppressed: Vò Tyø Kheo sau khi suy tö ñoaïn thoaùt—Vò Tyø Kheo taâm thieän giaûi thoaùt khoûi tröø moät phaùp. tham, saân, si.

10) A monk who is well liberated by wisdom. He cuoán maïnh meõ: aâm thanh ngoït ngaøo, höông vò understands that for him greed, hatred and noàng naøn, yù töôûng ñeïp ñeõ vaø nhöõng ñoái töôïng delusion are abandoned, cut off at the root, deã chòu khaùc tieáp xuùc vôùi saùu giaùc quan cuûa like a sala-tree stump, destroyed and chuùng ta. Nhö keát quaû töï nhieân khi tieáp xuùc incapable of growing again: Vò Tyø Kheo tueä vôùi nhöõng ñoái töôïng naøy laø duïc laïc khôûi leân. thieän giaûi thoaùt: Vò Tyø Kheo tueä thieän giaûi Ñoái töôïng deã chòu vaø taâm tham muoán laø hai thoaùt bieát raèng nôi mình tham, saân, si ñaõ ñöôïc ñieàu caàn thieát ñeå taïo neân duïc laïc. Söï dính ñoaïn tröø, caét taän goác reã, nhö caây ta la bò chaët, maéc vaøo gia ñình, söï saûn, thöông vuï vaø baïn ñeán choã khoâng hieän höõu, khoâng coù khaû naêng beø cuõng taïo neân ñaïo ma quaân thöù nhaát naøy. sinh khôûi trong töông lai.

Thoâng thöôøng, vôùi chuùng sanh höõu tình raát Ten armies of mara: Thaäp Ñaïo Binh Ma— khoù chinh phuïc loaïi ma chöôùng naøy. Nhieàu According to the Nipata Sutta, there are ten ngöôøi choáng ñoái chuùng baèng caùch trôû thaønh armies of mara—Theo Kinh Nipata, coù 10 ñaïo moät nhaø sö hay ni coâ, boû laïi sau löng gia ñình binh ma. vaø moïi löu luyeán dính maéc khaùc. Haønh giaû 1) Sensual pleasure is the first army of Mara. trong kyø aån tu neân taïm thôøi boû laïi ñaèng sau Due to previous good actions in sensual or gia ñình vaø ngheà nghieäp ñeå chieán ñaáu vôùi söùc material realms, we find ourselves reborn in maïnh cuûa luyeán chaáp ñang coät chaët chuùng ta this world. Here, as in other sensual spheres, vaøo saùu loaïi ñoái töôïng (saéc, thanh, höông, vò, beings are faced with a wide assortment of xuùc, phaùp). Moãi khi chuùng ta haønh thieàn, ñaëc appealing sense objects. Sweet sounds, rich bieät laø trong moät kyø aån tu ngaén haïn, chuùng ta smells, beautiful ideas, and other delightful neân ñeå laïi sau löng bieát bao nhieâu laïc thuù. objects touch all our six sense doors. As a Ngay nhö trong khu vöïc giôùi haïn cuûa phoøng natural result of encountering these objects, thieàn, maø coù thöù naøy chuùng ta coøn luyeán aùi desire arises. Pleasant objects and desire are hôn thöù khaùc. Vaøo luùc coù tö töôûng nhö vaäy, the two bases of sense pleasures. Our chuùng ta neân nhaän ra raèng mình ñang ñöông attachments to family, property, business and ñaàu vôùi ma quaân, keû thuø töôùc ñoaït heát söï töï friends also constitute the first army. do cuûa mình. Normally for a sentient being, this army is 2) Dissatisfaction is the second army of Mara. very difficult to overcome. Some humans Dissatisfaction with the holy life, with the fight it by becoming monks and nuns, leaving meditation practice in particular. On a retreat, behind their families and all that they cling to. you may find yourself dissatisfied and bored: Practitioners on retreat leave behind their with the hardness or the height of your family and occupation temporarily, in order to cushion, with the food you are given, with any combat the force of attachment which ties us of the elements of your life during the time of to the six kinds of sense objects. Anytime we practice. Some issues crops up, and as a practice meditation, especially in a short result, you cannot quite immerse yourself in period of time of retreat, we leave behind a the delight of meditation. You may begin to large number of pleasant things. Even with feel that this is actually the fault of the this narrowing in range, though, we still find practice. To combat this discontent, you must that some parts of our environment are more become a person who is delighted in and desirable than others. At this time it is useful devoted to the Dharma (abhirati). Having to recognize that we are dealing with Mara, found and implemented the correct method of the enemy of our freedom—Duïc laïc laø ñaïo practice, you begin to overcome the ma quaân thöù nhaát. Nhôø caùc haønh ñoäng thieän hindrances. Rapture, joy and comfort will laønh ñaõ laøm nôi coõi duïc giôùi trong caùc kieáp arise naturally from your concentrated mind. tröôùc, chuùng ta ñöôïc sanh vaøo theá giôùi naøy. ÔÛ At this time you realize that the delight of the ñaây, trong coõi duïc giôùi khaùc, chuùng sanh phaûi Dharma is far superior to sense pleasures— ñöông ñaàu vôùi nhieàu loaïi duïc laïc coù söùc loâi Baát maõn hay khoâng haøi loøng laø ñaïo ma quaân

thöù hai. Baát maõn vôùi ñôøi soáng tònh haïnh, ñaëc giaû taïi gia cuõng vaäy. Taïi caùc nôi aån cö, ñoà aên bieät laø vôùi vieäc haønh thieàn. Trong moät khoùa thöùc uoáng khoâng gioáng nhö ôû nhaø. Baïn khoâng aån tu, baïn coù theå caûm thaáy baát maõn vaø buoàn coù nhöõng moùn ngoït maø baïn thöôøng thích; chaùn vôùi caùi boà ñoaøn cöùng maø cao, vôùi thöùc khoâng ñuû chua, ñuû maën hay ñaày ñuû höông vò aên vaø vôùi nhöõng yeáu toá nhoû nhaët khaùc trong maø baïn thöôøng quen. Bò khoù chòu bôûi nhöõng khi thieàn taäp. Vaøi vaán ñeà maø mình goùp nhaët, thieáu thoán naøy, baïn khoâng theå taäp trung vaø vì vaø keát quaû laø baïn khoâng caûm thaáy thoaûi maùi vaäy khoâng thaáy ñöôïc giaùo phaùp. vaø thích thuù trong vieäc thieàn taäp. Coù theå baïn 4) Craving is the fourth Army of Mara. baét ñaàu cho raèng ñoù laø do vieäc taäp thieàn maø Sometimes, at a retreat, you are served with ra. Muoán chieán thaéng söï baát maõn naøy, baïn some kinds of food that you are not fond of. phaûi trôû neân moät ngöôøi thích thuù vaø taän tuïy Instead of eating them and going on with trong giaùo phaùp. Khi ñaõ tìm thaáy vaø thöïc haønh practice, you may decide to go out to the ñuùng phöông phaùp, baïn seõ cheá ngöï ñöôïc loaïi village or market place to try to find the food chöôùng ngaïi naøy. An laïc, hoan hyû vaø thoaûi you like. You may or may not get what you maùi töï nhieân seõ ñeán töø caùi taâm ñònh tænh cuûa want. As a result, you may feel comfort or baïn. Luùc aáy baïn seõ caûm thaáy giaùo phaùp deã discomfort in the next sessions of meditation. chòu vaø vöôït troäi hôn nhöõng laïc thuù cuûa traàn The same thing can happen with monks and gian. nuns. At times, a monk's bowl may not be 3) Is food another problem? Perhaps a quite full at the end of his normal alms round, practitioner has to overcome desire and or some of the things most suitable for his diet dissatisfaction, only to be attacked again by have not yet appeared in it. Instead of going Mara's Third Army, hunger and thirst. In the home to the monastery, he may decide to old days and even now, Buddhist monks and continue his alms round. In the next alms nuns have dependent for their food on round, he may get what he is waiting for or he generosity of lay people. The moral practice may not. As a result, he may feel comfort or for a monk to go for an alms round every day discomfort depending on what he may get. in the community or village that support him. Whether one is a monk or not, one might be Sometimes a monk may live in a secluded familiar with this pattern. First come craving, area and take all his support from a small then planning, then moving about to group of families. One day his needs will be materialize these schemes. This whole well taken care of, another day not. The same process can be very exhausting to mind and goes for lay practitioners. At a retreat, the body—Tham muoán laø ñaïo ma quaân thöù tö. food is not quite like home. You do not get Thænh thoaûng, taïi nôi aån tu, baïn ñöôïc cho the sweet things you are fond of; or the sour, nhöõng moùn aên maø baïn khoâng thích. Thay vì salty and rich food you are accustomed to. aên nhöõng moùn aáy roài tieáp tuïc tu taäp, thì baïn Agitated by missing such tastes, you cannot coù theå quyeát ñònh ñi ra ngoaøi laøng hay phoá concentrate and thus are unable to see the chôi ñeå coá gaéng tìm cho cöôïc caùc thöùc aên maø Dharma—Phaûi chaêng ñoà aên thöùc uoáng cuõng baïn thích. Coù theå baïn tìm ñöôïc maø cuõng coù laø moät

vaán ñeà? Coù leõ sau khi cheá ngöï duïc laïc theå khoâng. Keát quaû laø baïn coù theå caûm thaáy vaø baát maõn, haønh giaû coøn phaûi bò ñaïo ma thoaûi maùi hay khoâng thoaûi maùi trong nhöõng quaân thöù ba taán coâng, ñoù laø ñoùi khaùt. Thôøi thôøi thieàn saép tôùi. Töông töï nhö vaäy vôùi chö xöa vaø ngay caû baây giôø, chö Taêng Ni Phaät Taêng Ni. Moät nhaø sö ñi khaát thöïc, ñaõ ñi troïn giaùo tuøy thuoäc vaøo loøng töø thieän cuûa Phaät töû moät quaõng ñöôøng thöôøng leä cuûa mình, nhöng taïi gia. Haèng ngaøy chö Taêng Ni phaûi ñi khaát baùt vaãn chöa ñaày, hay chöa thaáy thöùc aên maø thöïc trong caùc xoùm laøng. Thænh thoaûng coù mình öa thích. Thay vì ñi veà töï vieän thì nhaø sö moät vò soáng aån cö, soáng nhôø vaøo söï hoã trôï cuûa coù theå quyeát ñònh tieáp tuïc ñi khaát thöïc. Trong moät nhoùm gia ñình. Coù ngaøy thì moïi nhu caàu chuyeán khaát thöïc keá tieáp, nhaø sö aáy coù theå ñeàu ñöôïc ñaùp öùng, coù ngaøy thì khoâng. Haønh ñöôïc moùn maø mình thích, maø cuõng coù theå

khoâng. Keát quaû laø nhaø sö seõ caûm thaáy thoaûi and torpor. Devout Buddhists should always maùi hay khoù chòu tuøy thuoäc vaøo thöù maø oâng ta remember that only courageous effort can kieám ñöôïc. Daàu laø nhaø sö hay Phaät töû taïi gia, drive out fear. So does a clear perception of ai trong chuùng ta cuõng ñeàu quen thuoäc vôùi söï the Dharma which comes as a result of effort, daøn traän cuûa ñaïo ma quaân naøy. Tröôùc tieân laø mindfulness and concentration. The Dharma tham aùi ñeán. Tieáp theo laø tính toaùn keá hoaïch is the greatest protection available on earth: roài thöïc hieän keá hoaïch ñaõ döï truø. Toaøn theå faith in, and practice of, the Dharma are tieán trình naøy laøm suy yeáu thaân taâm cuûa haønh therefore the greatest medicines for fear. giaû. Practicing morality ensures that one's future 5) The fifth army of Mara is "sloth, torpor, and circumstances will be wholesome and drowsiness." It is the translation of "Thina" in pleasant; practicing concentration means that Pali. The difficulties caused by sloth and one suffers less from mental distress; and torpor are worth dwelling on, for they are practicing wisdom leads toward Nirvana, surprisingly great. In fact, "Torpor" is the where all fear and danger have been usual translation of the Pali word "thina," surpassed. Practicing the Dharma, you truly which actually means a weak mind, a care for yourself, protect yourself, and act as shrunken and withered, viscous and slimy your own best friend—Ñaïo ma quaân thöù saùu mind, unable to grasp the meditation object laø söï sôï haõi vaø khieáp nhöôïc. Noù taán coâng firmly. As "thina" makes the mind weak, it haønh giaû moät caùch deã daøng ôû nhöõng nôi heûo automatically brings on weakness of body. laùnh, ñaëc bieät khi möùc ñoä tinh taán xuoáng thaáp The sluggish mind cannot keep your sitting sau khi bò daõ döôïi hoân traàm taán coâng. Phaät töû posture erect and firm. Walking meditation thuaàn thaønh neân luoân nhôù raèng chæ coù noå löïc becomes a real drag, so to speak. The duõng caûm, cuõng nhö chæ coù söï hieåu bieát roõ presence of "thina" means that "atapa," the raøng veà giaùo phaùp do keát quaû cuûa söï tinh taán, fiery aspect of energy, is absent. The mind chaùnh nieäm vaø chaùnh ñònh môùi coù theå xua tan becomes stiff and hard; it loses its active sôï haõi maø thoâi. Giaùo phaùp laø söï baûo veä vó ñaïi sharpness—Ñaïo ma quaân thöù naêm laø "daõ nhaát treân

theá gian naøy: tin vaø thöïc haønh giaùo döôïi, hoân traàm vaø thuïy mieân.” Noù ñöôïc dòch phaùp thì giaùo phaùp seõ trôû thaønh nhöõng moân töø thuaät ngöõ “Thina” trong ngoân ngöõ Nam thuoác vó ñaïi nhaát ñeå chöõa trò sôï haõi. Thöïc Phaïn. Nhöõng khoù khaên do hoân taàm vaø thuïy haønh giôùi luaät seõ coù moät töông lai thieän laønh mieân gaây ra raát lôùn lao. Kyø thaät, töø “hoân vaø toát ñeïp; thöïc haønh chaùnh ñònh thì söï lo aâu traàm” ñöôïc dòch töø chöõ “thina” coù nghóa laø saàu muoän seõ giaûm bôùt; vaø thöïc haønh trí tueä seõ taâm yeáu keùm, teo laïi, co ruùt laïi, ñaët cöùng vaø daãn ñeán Nieát Baøn, nôi maø taát caû nhöõng sôï haõi nhaày nhuïa, khoâng theå naém giöõ ñoái töôïng seõ bò taän dieät. Thöïc haønh giaùo phaùp laø thöïc söï thieàn moät caùch chaéc chaén. Vì “Thina” laøm lo cho chính mình, thöïc söï baûo veä chính mình, cho taâm yeáu keùm neân noù cuõng töï ñoäng keùo vaø coù döôïc moät ngöôøi baïn toát nhaát. theo söï yeáu keùm cuûa thaân. Caùi taâm bieáng 7) Doubt is the seventh army of Mara. When a nhaùc khoâng theå giuùp haønh giaû giöõ ñöôïc tö theá practitioner begins to slip in his or her ngoài thaúng thaén vaø vöõng chaéc. Coøn khi ñi practice, he or she will probably begin to lose kinh haønh thì keùo leâ ñoâi chaân moät caùch löôøi self-confidence. Pondering the situation does bieáng. Khi coù söï hieän dieän cuûa hoân traàm thì not usually lead to improvement. Instead, söï haêng say tinh taán vaéng maët. Taâm trôû neân doubt arises and slowly spreads: first as self- cöùng nhaét vaø maát caû taùnh chaát hoaït ñoäng saéc doubt, then as doubt of method of practice. It beùn. may even extend to becoming doubt of the 6) The sixth army of Mara is fear and teacher. Is the teacher competent to cowardliness. It easily attacks practitioners in understand this situation? Perhaps this a remote place, especially if the level of practitioner is a special case and needs a ardent efforts is low after an attack of sloth special new set of instructions. The

experiences narrated by fellow practitioners khoâng thaáu ñaùo, söï hieåu thieáu baèng côù, söï must be imaginary. Every conceivable aspect phoûng ñoaùn. Thí duï nhö khi moät haønh giaû bò of practice becomes dubious. The most daõ döôïi hoân traàm taán coâng, vò aáy khoâng theå equivalent Pali word for “doubt” is chuù taâm lieân tuïc vaøo ñeà muïc ñöôïc ñeå taïo “Vicikiccha.” However, “Vicikiccha,” means ñieàu kieän cho trí tueä phaùt trieån. Neáu haønh giaø more than simple doubt. It is the exhaustion aáy chòu khoù chuù taâm chaùnh nieäm thì vò aáy coù of mind that comes about through conjecture. theå chöùng nghieäm ñöôïc taâm vaø saéc moät caùch A practitioner attacked by sloth and torpor, tröïc tieáp, vaø thaáy roõ chuùng lieân heä nhaân quaû for example, will not be able to muster the vôùi nhau. Tuy nhieân, neáu khoâng chòu quan saùt continuous attention that fosters intuitive thöïc söï thì baûn chaát thaät cuûa taâm vaø saéc vaãn vipassana insight. If such a practitioner were môø toái. Haønh giaû vaãn khoâng theå thaáy ñöôïc mindful, he or she might experience mind and nhöõng gì maø mình chöa thaáy. Baây giôø haønh matter directly, and see that these two are giaû thieáu chaùnh nieäm beøn suy tö vaø lyù luaän: connected by cause and effect. If no actual “Ta phaân vaân khoâng bieát caùi gì hôïp thaønh observation is made, however, the true nature danh vaø saéc. Danh vaø saéc lieân heä vôùi nhau of mind and matter will remain obscure. One nhö

theá naøo?" Khoâng may laø vò aáy chæ coù theå simply cannot understand what one hasn't yet chöùng nghieäm döïa treân nhöõng hieåu bieát noâng seen. Now this unmindful practitioner begins caïn, khoâng thaønh thöïc vaø troän laãn vôùi oùc to intellectualize and reason: "I wonder what töôûng töôïng maø thoâi. Vì taâm khoâng thaáu trieät mind and matter are composed of, what their ñöôïc chaân lyù neân dao ñoäng phaùt sinh, sau ñoù relationship is." Unfortunately, he or she can laø hoang mang, boái roái vaø do döï, ñoù cuõng laø only interpret experiences based on a very moät khía caïnh khaùc cuûa "Vicikiccha." Suy immature depth of knowledge, mixed up with nghó vaø lyù luaän quaù ñoä seõ sanh ra meät moûi vaø fantasy. Since the mind is unable to penetrate kieät queä. into the truth, agitation arises, and then 8) The eighth Army of Mara is conceit and perplexity, indecisiveness, which is another ingratitude. Conceit arises when practitioners aspect of viicikiccha. Excessive reasoning is begin to experience joy, rapture, delight, and exhausting—Nghi ngôø laø ñaïo ma quaân thöù other interesting things in practice. At this baûy. Khi haønh giaû baét ñaàu daõ döôïi hoân traàm point they may wonder whether their teacher trong tu taäp, thì vò aáy seõ baét ñaàu maát daàn töï has actually attained this wondrous stage yet, tin. Suy nghó baên khoaên khoâng laøm cho haønh whether other practitioners are practicing as giaû tieán boä, thay vaøo ñoù noù laøm cho haønh giaû hard as they are, and so forth. Conceit most khôûi leân vaø lan roäng söï nghi ngôø: tröôùc tieân laø often happens at the stage of insight when nghi mình, roài sau ñoù nghi ôû phaùp moân tu taäp. practitioners perceive the momentary arising Nghi ngôø coù theå baønh tröôùng roäng hôn ñeán and passing away of phenomena. It is a vieäc nghi thaày. Luùc aáy haønh giaû coù theå töï hoûi: wonderful experience of being perfectly "Khoâng bieát vò thaày naøy coù ñuû khaû naêng am present, seeing how objects arise and pass töôøng tình traïng cuûa mình khoâng?" Coù leõ away at the very moment when mindfulness haønh giaû naøy laø moät tröôøng hôïp ñaëc bieät caàn alights on them. At this particular stage, a moät loaït nhöõng chæ daãn môùi meû hôn. Trong series of defilements can arise. They are luùc trình phaùp, thì nhöõng ñieàu trình baøy cuûa specifically known as the "vipassana kilesas," haønh giaû naøy ñeàu do töôûng töôïng maø ra. Moïi defilements of insight. Since these khía caïnh coù theå hieåu ñöôïc trong vieäc haønh defilements can become a harmful obstacle, it thieàn cuûa haønh giaû naøy ñeàu trôû neân ñaùng ngôø is important for practitioners to understand vöïc. Tieáng Nam Phaïn cho chöõ "nghi ngôø" laø them clearly. The scriptures tell us that mana "Vicikiccha." Tuy nhieân, chöõ "Vicikiccha" coù or conceit has the characteristic of bubbly nghóa roäng hôn chöõ "nghi ngôø." Ñoù laø traïng energy, of a great zeal and enthusiasm arising thaùi taâm meät moûi do khoâng hieåu troïn veïn, in the mind. One overflows with energy and is

filled with self-centered, self-glorifying dieäu ngay trong hieän taïi, thaáy roõ söï sinh roài thoughts like, "I'm so great, no one can dieät ngay töùc khaéc cuûa caùc ñoái töôïng döôùi compare with me." A prominent aspect of anh saùng chaùnh nieäm. Trong giai ñoaïn ñaëc conceit is "stiffness and rigidity." One's mind bieät naøy, moät loaït phieàn naõo coù theå khôûi leân. feels stiff and bloated, like a python that has

Chuùng ñöôïc ñaëc bieät bieát ñeán vôùi caùi teân just swallowed some other creature. This “phieàn naõo tueä,” bôûi vì chính nhöõng phieàn aspect of mana is also reflected as tension in naõo naøy coù theå trôû thaønh nhöõng trôû ngaïi nguy the body and posture. Its victims get big- haïi cho haønh giaû, neân haønh giaû caàn phaûi hieåu headed and stiff-necked, and thus may find it chuùng moät caùch roõ raøng. Kinh ñieån daïy chuùng difficult to bow respectfully to others. Conceit ta raèng kieâu maïn mang ñaëc tính cuûa moät caùi is really a fearsome mental state. It destroys taâm tinh taán traøn ñaày hyû laïc vaø nhieät taâm cao gratitude, making it difficult to acknowledge ñoä. Khi haønh giaû traøn ñaày naêng löïc, traøn ñaày that one owes any kind of debt to another hyû laïc, caûm thaáy mình thaønh coâng lôùn lao, person. Forgetting the good deeds other have neân coù yù nghó: “Ta thaät laø vó ñaïi, khoâng ai done for us in the past, one belittles them and baèng ñöôïc ta.” Moät khía caïnh noåi baät cuûa denigrates their virtues. Not only that, but one kieâu maïn laø söï thoâ cöùng, ngöng ñoïng, taâm also actively conceals the virtues of others so cuûa haønh giaû seõ ngaøy caøng caêng phoàng vaø that no one will hold them in esteem. All of cöùng nhaét nhö moät con traên vöøa môùi nuoát moät us have had benefactors in our lives, sinh vaät khaùc. Khía caïnh naøy cuûa kieâu maïn especially in childhood and younger days. cuõng taïo neân söï caêng thaúng trong cô theå vaø Our parents, for example, gave us love, trong tö theá cuûa haønh giaû. Naïn nhaân cuûa söï education and necessities of life at a time kieâu maïn coù caùi ñaàu raát to, nhöng caùi coå cöùng when we were helpless. Our teachers gave us nhaét neân khoù loøng coù theå cuùi ñaàu ñeå thi leã ai knowledge. Friends helped us when we got ñöôïc. Kieâu maïn laø moät taâm sôû ñaùng sôï. Noù into trouble. Remembering our debts to those huûy dieät loøng bieát ôn, laøm cho ta khoù coù theå who have helped us, we feel humble and thöøa nhaän ñöôïc raèng mình ñaõ nôï bieát bao grateful, and we hope for a chance to help nhieâu ngöôøi khaùc. Noù khieán chuùng ta queân ñi them in turn. The Buddha taught: there are nhöõng vieäc toát ñeïp maø ngöôøi khaùc ñaõ laøm cho two types of rare and precious people in the chuùng ta tröôùc ñaây. Noù laøm cho chuùng ta xem world. The first types is a benefactor, one thöôøng vò aân nhaân vaø cheâ bai, gieøm pha ñöùc who is benevolent and kind, who helps haïnh cuûa hoï. Khoâng nhöõng theá, ta coøn tìm another person for noble reasons, sparing no caùch che daáu ñöùc haïnh cuûa aân nhaân mình ñeå effort to help beings liberate themselves from khoâng ai coi troïng hoï. Taát caû chuùng ta ñeàu coù the sufferings of samsara. The second type is aân nhaân. Ñaëc bieät laø luùc coøn nhoû. Thí duï nhö the one who is grateful, who appreciates the cha meï chuùng, nhöõng ngöôøi ñaõ ban boá cho good that has been done for him or her, and chuùng ta tình thöông yeâu, söï hoïc haønh vaø who tries to repay it when the time is ripe.”— nhöõng thöù caàn thieát trong ñôøi soáng. Thaày giaùo Ñaïo ma quaân thöù taùm laø kieâu maïn vaø voâ ôn. giuùp chuùng ta kieán thöùc. Baïn beø giuùp ñôõ Kieâu maïn thöôøng khôûi leân khi haønh giaû baét chuùng ta nhöõng luùc khoù khaên. Haõy nhôù nhöõng ñaàu caûm nhaän an laïc, thö thaùi, khinh an, vaø moùn nôï maø chuùng ta ñaõ nhaän töø caùc baäc aân nhöõng khoaùi laïc khaùc trong vieäc haønh thieàn. nhaân naøy. Luoân luoân khieâm

nhöôøng bieát ôn Vaøo thôøi ñieåm naøy, haønh giaû phaân vaân khoâng vaø coá gaéng tìm cô hoäi ñeå giuùp ñôõ caùc baäc aân bieát thaày mình coù ñaït ñöôïc thaønh quaû kyø dieäu nhaân. Ñöùc Phaät daïy: “Coù hai loaïi ngöôøi hieám nhö mình chöa. Khoâng bieát caùc haønh giaû khaùc quyù treân theá gian naøy. Loaïi ngöôøi thöù nhaát laø coù tu taäp tích cöïc nhö mình hay khoâng, vaân loaïi ngöôøi ban ôn, coá gaéng giuùp ñôõ ngöôøi vaân. Kieâu maïn xaûy ra khi haønh giaû nhaát thôøi khaùc vì nhöõng lyù do cao caû, giuùp ñoä thoaùt hoï ôû vaøo giai ñoaïn thaáy ñöôïc söï sanh dieät cuûa khoûi nhöõng khoå ñau cuûa voøng sanh töû luaân caùc hieän töôïng. Ñaây laø moät kinh nghieäm kyø hoài. Loaïi ngöôøi thöù hai laø nhöõng ai ñaõ töøng

chòu ôn, laïi bieát mang ôn vaø tìm caùch ñeàn traû hope of getting donations, reverence, or nhöõng ôn nghóa naøy khi thôøi cô ñeán.” fame, you will never make any progress. 9) The ninth army of Mara is gain, praise, honor Frequent re-examination of motives can be and underserved fame. When you attain some very helpful. If you make genuine, sincere depth of practice, your manner and behavior progress and later succumb to greed for gain, will improve. You will become venerable and you will become intoxicated and negligent. It impressive. You may even start to share the is said that a person who is intoxicated and Dharma with others, or your experience of negligent will continue a life of peacelessness the Dharma may manifest outwardly in and be overcome by much suffering—Ñaïo another way, perhaps in clear expositions of ma quaân thöù chín laø danh lôïi. Khi thöïc haønh the scriptures. People may feel deep faith in thaâm saâu thì taùc phong vaø tö caùch cö xöû cuûa you and may bring you gifts and donations. haønh giaû ñöôïc caûi thieän. Baïn trôû neân khaû kính Word may spread that you are an enlightened vaø khuoân maãu. Coù theå baïn baét ñaàu chia xeû person, that you give great Dharma giaùo phaùp vôùi ngöôøi khaùc, hay kinh nghieäm discourses. At this point, it would be easy for giaùo phaùp cuûa baïn seõ hieån loä ra ngoaøi, coù leõ you to succumb the ninth army of Mara. The söï trình baøy giaùo phaùp roõ raøng cuûa baïn. honor and respect these people direct toward Ngöôøi ta coù theå coù loøng tin saâu xa nôi baïn vaø you could go to your head. You might begin coù theå mang ñeán cho baïn quaø taëng vaø lôïi loäc. to subtly or overtly try to extract bigger and Tieáng ñoàn veà baïn coù theå lan xa raèng baïn laø better donations from your followers. You ngöôøi ñaéc ñaïo, raèng baïn ban boá nhöõng giaùo might decide that you deserve renown phaùp vó ñaïi. Vaøo thôøi ñieåm naøy, baïn deã daøng because you really are superior to other bò ñaïo ma quaân thöù chín ñaùnh guïc. Nhöõng lôøi people. Or, insincere ambition might supplant taùn döông vaø cöû chæ kính troïng cuûa moïi ngöôøi a genuine wish to help others as your ñoái vôùi baïn seõ in saâu vaøo taâm baïn. Baïn coù motivation for teaching, for sharing whatever theå baét ñaàu tìm caùch nhaän ñöôïc quaø taëng, lôïi wisdom you have reached in your own loäc nhieàu hôn vaø quí hôn ôû caùc tín ñoà moät practice. Your reflections might run as caùch kín ñaùo, tinh teá hay thoâ thieån. Baïn coù follows: “Oh, I’m pretty great. I’m popular theå quyeát ñònh raèng mình ñaùng ñöôïc noåi danh with many people. I wonder if anyone else is vì mình thöïc söï cao caû hôn ngöôøi khaùc. Tham as great as I am. Can I get my devotees to voïng baát chaùnh coù

theå vöôït qua khoûi loøng build me a new temple?” Usually the ninth thaønh muoán giuùp ñôõ ngöôøi khaùc, daïy doã hay mara attacks practitioners who have good chia xeû nhöõng hieåu bieát cuûa mình trong tu result in meditation. However, wish for gain taäp. Coù theå baïn thaät söï mong muoán chia xeû can attack any ordinary practitioner. One cho ngöôøi khaùc nhöõng thaønh quaû maø baïn ñaõ might feel proud of one’s practice and begins gaët haùi ñöôïc trong luùc tu taäp, nhöng söï phuïc wishing to be acknowledged as a great vuï vò tha naøy bò taùnh töï kieâu vaø loøng öôùc practitioner. A practitioner who has had an muoán ñöôïc ñeàn buø xöùng ñaùng nhöõng gì mình interesting experience or two, but little depth, ñaõ boû ra. Coù theå baïn suy nghó: “OÂ, mình thaät can become overconfident. He or she may vó ñaïi. Khoâng bieát coù ai ñöôïc nhö mình hay quickly want to step out onto the Dharma khoâng. Mình baây giôø laø hình aûnh quen thuoäc scene and teach other people, thus becoming ñaùng yeâu cuûa moïi ngöôøi. Mình coù theå yeâu the object of admiration and praise. Such caàu Phaät töû xaây cho mình moät ngoâi chuøa person will teach meditation that may not be môùi.” Thöôøng thì ñaïo ma quaân thöù chín taán in accordance with the texts, nor with deep coâng haønh giaû naøo ñaõ ñaït ñöôïc keát quaû toát practical experience. They may actually harm trong thieàn taäp. Tuy nhieân, ñaïo ma quaân naøy their students. To vanquish the ninth mara, coù theå taán coâng baát cöù ngöôøi naøo. Haønh giaû the motivation behind your effort must be coù theå caûm thaáy töï haøo veà söï tu taäp cuûa mình sincere. If you begin practicing only with the vaø öôùc muoán ñöôïc moïi ngöôøi thöøa nhaän mình

laø moät thieàn sö vó ñaïi. Moät haønh giaû coù moät vipassana insight that penetrates into the hay hai söï chöùng nghieäm lyù thuù, nhöng khoâng various levels of the true nature of things will thaâm saâu raát deã bò töï ñaùnh löøa veà nhöõng arise. This is also a form of achievement, but thaønh ñaït cuûa mình. Vò aáy coù theå trôû neân quaù it is not yet the end of the path—Ñaïo ma töï tin. Vò aáy voäi vaøng muoán böôùc nhanh leân quaân thöù möôøi laø khen mình cheâ ngöôøi. taát caû dieãn ñaøi Phaät gaùo ñeå daïy doã ngöôøi khaùc, laøm chuùng ta yù thöùc ñöôïc yeáu toá khoå ñau trong theá vò aáy trôû thaønh ñoái töôïng cuûa söï taùn thaùn cuoäc soáng. Ñau khoå coù maët ngay khi ñöôïc ngôïi khen. Vò aáy coù theå seõ daïy thieàn khoâng sanh ra, trong cuoäc soáng, vaø luùc cheát. Nhöõng theo ñuùng giaùo phaùp, cuõng khoâng do tu taäp kinh nghieäm ñau khoå trong cuoäc soáng thöôøng thaâm saâu maø coù. Nhöõng ngöôøi nhö vaäy seõ laøm khieán chuùng ta coù yù muoáng vöôït thoaùt vaø haïi hoïc troø nhieàu hôn laø mang laïi lôïi laïc cho soáng ñôøi giaûi thoaùt vaø an laïc. Trong khi tu hoï. Muoán thaéng ñaïo ma quaân thöù chín naøy, taäp, cöùu caùnh caên baûn coù theå bò phaù hoaïi bôûi ñoäng cô ñaèng sau söï noã löïc cuûa haønh giaû phaûi nhöõng hieäu quaû phuï cuûa chính vieäc tu taäp. Töï laø thaønh thaät. neáu baïn baét ñaàu haønh thieàn vôùi khen mình cheâ ngöôøi hay töï kieâu töï ñaïi muïc ñích ñöôïc lôïi loäc, kính troïng hay danh thöôøng taán coâng chuùng ta sau khi chuùng coù tieáng, thì baïn seõ khoâng tieán boä chuùt naøo. Baïn ñöôïc moät vaøi lôïi laïc naøo ñoù, coù leõ moät caûm seõ gaët haùi ñöôïc nhieàu lôïi ích neáu baïn thöôøng giaùc raèng giôùi luaät cuûa mình hoaøn haûo, coù theå xuyeân thaåm xeùt laïi ñoäng

cô thuùc ñaåy vieäc vì quaù töï tin neân chuùng ta nhìn moïi ngöôøi haønh thieàn cuûa chính mình, nhöng veà sau laïi chung quanh roài töï khen mình: “Ngöôøi kia ñaàu haøng tham aùi ñeå ñöôïc lôïi loäc, thì baïn seõ chaúng giöõ giôùi luaät. Hoï khoâng ñöôïc trong trôû thaønh nhieãm oâ vaø cheånh maûng. Ngöôøi bò saïch vaø thaùnh thieän nhö mình.” Neáu ñieàu naøy nhieãm oâ vaø cheånh maûng seõ tieáp tuïc cuoäc soáng xaûy ra, chuùng ta ñaõ rôi vaøo laøm naïn nhaân cho baát an vaø ñaày ñau khoå. ñaïo ma quaân thöù möôøi. Töï khen mình cheâ 10) The tenth army of mara is self-exaltation and ngöôøi coù leõ laø loaïi ma quaân maïnh nhaát phaù disparaging others. All of us have some huûy söï tieán boä cuûa chuùng ta. Thôøi Ñöùc Phaät awareness of the fact of suffering. It is coøn taïi theá, Ñeà Baø Ñaït Ña ñaõ coá gieát haïi Ñöùc present in birth, in life and in death. Painful Phaät. OÂng ñaõ quaù töï kieâu töï ñaïi vì moät soá experiences in life often lead us to want to thaàn thoâng ñaït ñöôïc cuûa mình qua thieàn ñònh. overcome suffering and live in freedom and Khi haønh ñoäng sai laàm, oâng ta khoâng coøn peace. In the course of our practice, this chaùnh nieäm, khoâng coøn gì baûo veä ñeå choáng fundamental goal may be undermined by laïi ma quaân. Khi chaùnh nieäm vaø chaùnh ñònh certain by-products of the practice itself. Self- ñöôïc phaùt trieån toát, haønh giaû seõ phaùt khôûi trí exaltation often attacks after some gain in tueä coù theå xuyeân qua nhieàu taàng khaùc nhau practice, perhaps a feeling of maturity in our cuûa baûn chaát thaät cuûa vaïn höõu. Ñaây cuõng laø precepts. We might become quite cocky, moät hình thöùc cuûa söï thaønh töïu, nhöng khoâng looking around and saying, “look at that phaûi laø cöùu caùnh tu taäp cuûa haønh giaû. person. They are not keeping the precepts. Ten aspects of the ocean: Ñaïi Haûi Thaäp They are not as holy as I am, not as pure…” Töôùng—According to the Hua-Yen Sutra, there If this happens, we have fallen victim to the are the ten aspects of the ocean—Theo Kinh Hoa tenth army of mara. Self-exaltation may be Nghieâm, coù möôøi töôùng cuûa bieån caû. the most lethal of all. In the Buddha’s time, 1) Its gradually increasing depth: Saâu laàn laàn Devadatta tried to kill the Buddha. He had (caøng ra xa caøng saâu). grown proud of his psychic powers, his 2) Its unfathomableness: Chaúng theå tôùi ñaùy. attainments in concentration and his position 3) Its universal saltness: Cuøng moät vò maën. as a disciple. Yet when subversive thoughts 4) Its punctual tides: Thuûy trieàu chaúng bao giôø came, he had no mindfulness, no defense quaù haïn. against them. When mindfulness and 5) Its stores of precious things: Coù nhieàu chaâu concentration are well-developed, the baùu.

6) Its enormous creatures: Coù chuùng sanh thaân of awakening, meditations, liberations, lôùn truù nguï. concentrations and such phenomena: Lôøi 7) Its objection to corpses: Chaúng dung chöùa xaùc thuyeát naøo cuõng ñeàu coù theå giuùp phaùt khôûi cheát. nhöõng phaùp caên, löïc, giaùc, ñaïo, thieàn ñònh, 8) Its unvarying level despite all that pours into giaûi thoaùt vaø tam muoäi. it: Nhaän khaép muoân doøng möa luõ ñoå vaøo maø Ten basic prohibitions binding on novice vaãn khoâng taêng giaûm. monks and nuns: Möôøi Giôùi Sa Di—Böôùc ñaàu 9) All other waters lose their names in it: Caùc tieân treân ñöôøng tu taäp—Ten virtues or ten thöù nöôùc khaùc

maát ngay baûn chaát rieâng moät commandments of Sramanera Precepts, the first khi ñaõ chaûy vaøo bieån. step in cultivation the Way. 10) Its vastness of expanse: Roäng lôùn voâ löôïng. 1) Not Killing living beings: Khoâng saùt sanh haïi Ten aspects of the turning of the great vaät. wheel of teaching: Möôøi Caùch Chuyeån Phaùp 2) Not taking what has not been giving: Khoâng Luaân Cuûa Caùc Ñöùc Nhö Lai—Ten aspects of the laáy cuûa neáu khoâng ñöôïc cho. turning of the turning of the great wheel of 3) Not committing Misconduct in sexual matters: teaching by truly awakened Buddhas (The Flower Khoâng taø haïnh. Adornment Sutra)—Theo Kinh Hoa Nghieâm, caùc 4) Not telling lies: Khoâng noùi doái. Ñöùc Nhö Lai coù möôøi caùch chuyeån Phaùp Luaân. 5) Not drinking liquor: Khoâng uoáng röôïu. 1) They are imbued with the knowledge of the 6) Not wearing adornments and perfume: Khoâng four pure fearlessness: Thanh tònh ñaày ñuû boán ñeo trang söùc vaø söùc caùc loaïi nöôùc hoa. trí voâ uùy. 7) Not enjoying singing and dancing: Khoâng ca 2) They produce utterances consonant with the haùt nhaûy muùa. four intellectual powers: Xuaát sanh boán bieän 8) Not sleeping in large raised beds: Khoâng naèm taøi tuøy thuaän aâm thanh. giöôøng cao roäng. 3) They are able to expound the characteristics 9) Not eating out of regulated hours: Khoâng aên of the four truths: Kheùo coù theå khai trieån saùi giôø. töôùng cuûa boán chaân ñeá. 10) Not possessing gold, silver, and other 4) They accord with the unobstructed liberation precious metals and stones: Khoâng caát giöõ of all Buddhas: Tuøy thuaän chö Phaät voâ ngaïi hay sôû höõu quí kim baûo thaïch. giaûi thoaùt. Ten Bodhisattvas' excellent deeds in the 5) They are able to provoke pure faith in the Saha world: Möôøi Ñieàu Laønh Maø Chö Boà Taùt minds of all sentient beings: Coù theå laøm cho Laøm Lôïi Ích Cho Chuùng Sanh ÔÛ Coõi Ta Baø— chuùng sanh phaùt taâm tin thanh tònh. According to the Vimalakirti, Chapter Tenth, 6) Whatever they say is not in vain, being able Vimalakirti said: "As you have said, the to extract the poison arrows of suffering from Bodhisattvas of this world have strong compassion sentient beings: Nhöõng lôøi noùi ra ñeàu khoâng and their lifelong works of salvation for all living luoáng coâng, ñeàu coù theå nhoå tröø teân ñoäc ñau beings surpass those done in other pure lands khoå cho taát caû chuùng sanh. during hundreds and thousands of aeons. Why? 7) They are supported by the power of great Because they achieved ten excellent deeds which compassionate commitment: Ñaïi bi nguyeän are not required in other pure lands—Theo Kinh löïc gia trì. Duy Ma Caät, Phaåm thöù Möôøi, Duy Ma Caät noùi: 8) Their utterances pervade all worlds: Khi phaùt "Boà Taùt ôû coõi Ta Baø naøy ñoái vôùi chuùng sanh, loøng aâm seõ vang voïng khaép cuøng taát caû theá giôùi ñaïi bi beàn chaéc thaät ñuùng nhö lôøi caùc ngaøi ñaõ möôøi phöông. ngôïi khen. Maø Boà Taùt ôû coõi naày lôïi ích cho chuùng 9) Teach endlessly for incalculable eons: Trong sanh trong moät ñôøi coøn hôn traêm ngaøn kieáp tu voâ soá kieáp chaúng ngôùt thuyeát phaùp. haønh ôû coõi nöôùc khaùc. Vì sao? Vì coõi Ta Baø naày 10) The teachings they utter are all able to coù möôøi ñieàu laønh maø caùc Tònh Ñoä khaùc khoâng produce spiritual faculties and powers, ways coù."

1) Charity (dana) to succour the poor: Moät laø 8) The practice of that which is difficult to duøng boá thí ñeå nhieáp ñoä keû ngheøo naøn. attain: Nan ñaéc haïnh—Thöïc haønh nhöõng 2) Precept-keeping (sila) to help those who have haïnh khoù ñaït ñöôïc. broken the commandments: Hai laø duøng tònh 9) The practice of good teaching: Thieän phaùp giôùi ñeå nhieáp ñoä ngöôøi phaù giôùi. haïnh—Haïnh tu haønh thieän phaùp. 3) Patient endurance (ksanti) to subdue their 10) The practice of truth: Chaân thaät haïnh—Haïnh anger: Ba laø duøng nhaãn nhuïc ñeå nhieáp ñoä keû tu haønh theo chaân lyù cuûa Ñöùc Phaät. giaän döõ. Ten bodies of a Buddha: Thaäp Thaân Phaät. 4) Zeal and devotion (virya) to cure their 1) The body of Bodhi: Thaân Boà ñeà. remissness: Boán laø duøng tinh taán ñeå nhieáp ñoä 2) The body of Vows: Thaân Nguyeän. keû giaûi ñaõi. 3) The Transformation body: Thaân Hoùa. 5) Serenity (dhyana) to stop their confused 4) The body of Maintaining with powers: Thaân thoughts: Naêm laø duøng thieàn ñònh ñeå nhieáp ñoä Truï trì. keû loaïn yù. 5) The body Adorned with Marks and 6) Wisdom (prajna) to wipe out ignorance: Saùu Characteristics: Thaân Töôùng haûo Trang laø duøng trí tueä ñeå nhieáp ñoä keû ngu si. nghieâm. 7) Putting an end to the eight distressful 6) The body of Awesome strength: Thaân Theá conditions for those suffering from them: Baûy löïc. laø noùi phaùp tröø naïn ñeå ñoä keû bò taùm naïn. 7) The body produced by mind: Thaân Nhö yù. 8) Teaching Mahayana to those who cling to 8) The body of Blessing and Virtue: Thaân Phöôùc Hinayana: Taùm laø duøng phaùp ñaïi thöøa ñeå ñoä ñöùc. keû öa phaùp tieåu thöøa. 9) The Wisdom body: Thaân Trí. 9) Cultivation of good roots for those in want of 10) The Dharma body: Thaân Phaùp. merits: Chín laø duøng caùc phaùp laønh ñeå cöùu teá Ten bodies of a Thus Come One: Thaäp Thaân ngöôøi khoâng ñöùc. Phaät—See Ten bodies of a Buddha. 10) The four Bodhisattva winning devices for the Ten bonds: Möôøi Ñieàu Raøng Buoäc. purpose of leading all living beings to their 1) Shamelessness: Voâ taøm (coù loãi maø khoâng bieát goals (in Bodhisattva development): Möôøi laø töï hoå theïn). thöôøng duøng töù nhieáp ñeå thaønh töïu chuùng 2) Unblushingness: Voâ quyù (coù loãi maø khoâng sanh.” bieát maéc côû vôùi ngöôøi). Ten Bodhisattva practices: Möôøi Haïnh Cuûa 3) Envy: Taät ñoá (ghen gheùt). Chö Ñaïi Boà Taùt—Thaäp Haïnh Boà Taùt. 4) Meanness: Xan (boûn xeûn heøn haï). 1) The practice of giving joy: Hoan hyû haïnh— 5) Regretlessness: Baát Hoái (khoâng bieát aên naên Laøm cho chuùng sanh hoan hyû. nhöõng toäi loãi ñaõ laøm). 2) Beneficial practice: Nhieâu ích haïnh—Thöôøng 6) Torpidity: Thuøy mieân (hoân meâ hay thaân taâm laøm lôïi laïc cho chuùng sanh. khoâng thöùc tænh). 3) The practice of non-opposition: Voâ saân haän 7) Unstableness: Excitability—Traïo cöû (taâm haïnh—Haïnh khoâng saân haän vôùi chuùng sanh nieäm xao ñoäng). moïi loaøi. 8) Gloominess: Hoân traàm (thaàn thöùc hoân meâ, 4) The practice of indomitability: Voâ taän haïnh— khoâng bieát chi caû). Neát haïnh lôïi tha khoâng bao giôø döùt. 9) Anger: Saân haän. 5) The practice of non confusion: Ly si loaïn 10) Covering sins: Phuù (che daáu toäi aùc). haïnh—Haïnh tu haønh xa lìa si loaïn. Ten branches of evils: Thaäp Chi. 6) The practice of good manifestation: Thieän (A) The three commandments dealing with the hieän haïnh—Haïnh thò hieän laø ngöôøi toát giaùo body: Kaya-karmas

(skt)—Thaân tam—Ba hoùa chuùng sanh. giôùi veà thaân: 7) The practice of nonattachment: Voâ tröôùc 1) Not to kill: Khoâng saùt sanh. haïnh—Haïnh khoâng bao giôø chaáp tröôùc. 2) Not to steal: Khoâng troäm caép.

3) Not to commit adultery: Khoâng taø daâm. 2) Sarvastivadin: Kosa—Abhidharma—Caâu Xaù (B) The four dealing with the mouth: Vac-karmas Toâng. (skt)—Khaåu töù—Boán giôùi veà yù. 3) Satya-siddhi sect : Founded by 4) Not to lie: Khoâng noùi doái. Harivarman—Thaønh Thaät Toâng. 5) Not to insult: Khoâng noùi lôøi hung döõ. II. Four Mahayana Schools: Boán tröôøng phaùi Ñaïi 6) Not to exaggerate: Khoâng noùi lôøi ñaâm thoïc. Thöøa: 7) Not to speak with a double-tongue: Khoâng 4) Madhyamika: Tam Luaän Toâng—After noùi löôõi hai chieàu. Kumarajiva translated the Madhyamika (C) The three dealing with the mind: Moras- Sastra into Chinese, Fa-Lang and Chi-Tsang karmas (skt)—YÙ tam—Ba giôùi veà yù: developed the school in China in the sixth 8) Not to be greedy: Khoâng tham. century A.D.—Sau khi ngaøi Cöu Ma La Thaäp 9) Not to be hatred: Khoâng saân. dòch boä Trung Quaùn Luaän sang Hoa ngöõ thì 10) Not to be ignorant: Khoâng si. ñöôïc caùc vò Phaùp Laõng vaø Caùt Taïng phaùt Ten Buddhas or Bodhisattvas connected trieån tröôøng phaùi naøy vaøo theá kyû thöù 6. with the ten fast days: Thaäp Trai Nhöït Phaät— 5) Dharmalaksana: Phaùp Töôùng Toâng—Also Möôøi ngaøy cuùng chay lieân heä tôùi chö Phaät vaø chö called Yogacara Sect, developed by Hsuan- Boà taùt—See Ten fast days. Tsang and his pupil Kuei-Chi (632-682)— Cuõng ñöôïc goïi laø Du Giaø Toâng—Du Giaø Ten Buddha's powers of understanding or Toâng and Phaùp Töôùng Toâng, ñöôïc ngaøi wisdom: Thaäp Phaät Trí. Huyeàn Trang vaø ñeä töû cuaû ngaøi laø Khuy Cô 1) Perfect understanding of past, present, and phaùt trieån—See Yogacara and future: Tam theá trí. Dharmalaksana. 2) Perfect understanding of Dharma: Phaät phaùp 6) Zen Sect: Chan sect, based on mind-only or trí. intuitive, developed by the first patriarch 3) Unimpeded understanding of the whole Bodhidharma and the sixth patriarch Hui- Buddha realm: Phaùp giôùi voâ ngaïi trí. Neng—Taâm Toâng hay Thieàn Toâng, ñöôïc sô 4) Unlimited or infinite understanding of toå Boà Ñeà Ñaït Ma vaø Luïc Toå. Dharma: Phaùp giôùi voâ bieân trí. 7) Esoteric or Mystical Sect: Chaân Ngoân Toâng— 5) Understanding of Ubiquity: Sung maõn nhöùt The founder of the Esoteric school in China thieát theá giôùi trí. was Subhakara (Shan-Wu-Wei) around 720 6) Understanding of Universal enlightenment: A.D.—Ngöôøi saùng laäp ra Maät Toâng taïi Trung Phoå chieáu nhöùt thieát theá giôùi trí. Quoác laø ngaøi Thieän Voâ UÙy (see Thieän Voâ 7) Understanding of omnipotence or universal UÙy) vaøo khoaûng naêm 720 sau Taây Lòch. control: Truï trì nhöùt thieát theá giôùi trí. III. Three Schools which were founded in China 8) Understanding of omniscience regarding all after the first century A.D.: Ba tröôøng phaùi living beings: Tri nhöùt thieát chuùng sanh trí. ñöôïc thaønh laäp taïi Trung Quoác sau theá kyû thöù 9) Understanding of omniscience regarding laws nhaát sau Taây Lòch: of universal salvation: Tri nhöùt thieát phaùp trí. 8) Hua-yen Sect: The Flower Ornament Sect— 10) Understanding of omniscience regarding all Hoa Nghieâm Toâng—See Hua-Yen. Buddha's wisdom: Tri voâ bieân chö Phaät trí. 9) The Lotus Flower Sect: Law-Flower or Tien Ten Buddhist Sects in China:

Thaäp Toâng— Tai sect—Phaùp Hoa Toâng (Thieân Thai The ten schools of Chinese Buddhism—Möôøi Toâng)—See T'ien-T'ai School in China and Toâng phaùi Phaät giaùo Trung Quoác: T'ien-T'ai School in Japan. I. Three Hinayana Schools: Ba tröôøng phaùi Tieåu 10) Pure Land Sect: Lieân Toâng (Tònh Ñoä Toâng)— Thöøa—These sects did not last long—Nhöõng Amitabha-Lotus—See Pure Land. tröôøng phaùi naøy khoâng toàn taïi laâu daøi. Ten Causes: Thaäp Nhaân—See Ten causes and 1) Vinaya-discipline: Nam Sôn Toâng—Luaät ten effects. Toâng.

Ten causes and conditions when developing harbors all the secrets that belong to the spiritual the Bodhi Mind: Ten causes and conditions of life of the highest Buddhist. If the novice were not Great Bodhisattvas' development of the will for quite fully prepared for the initiation, the secrets enlightenment—Möôøi Nhaân Duyeân Phaùt Taâm Boà would have no signification whatever. They may Ñeà—See Ten kinds of causes of sentient beings' even be grossly misunderstood, and the result will development of the will for enlightenment. be calamitous indeed. For this reason, Maitreya left not a stone unturned to show Sudhana what Ten causes and conditions of sentient the Bodhicitta really meant. There are ten beings' development of the will for characteristics of the Bodhicitta (Essays in Zen enlightenment: Möôøi Nhaân Duyeân Khieán Chuùng Zen Buddhism, vol. III)—Boà Taùt Di Laëc truùt heát Sanh Phaùt Taâm Boà Ñeà—See Ten kinds of causes bieän taøi cuûa ngaøi ñeå taùn döông söï quan troïng cuûa of sentient beings' development of the will for Boà Ñeà taâm trong söï nghieäp cuûa moät vò Boà Taùt. enlightenment. Bôûi vì neáu Thieän Taøi Ñoàng Töû khoâng in ñaäm söï Ten causes and ten effects: Thaäp Nhaân Thaäp kieän ñoù trong loøng, ñaõ khoâng deã gì böôùc vaøo cung Quaû—According to the Surangama Sutra, book ñieän Tyø Loâ Giaù Na. Cung ñieän ñoù taøng aån taát caû Eight, the Buddha reminded Ananda about the ten nhöõng bí maät trong ñôøi soáng taâm linh cuûa ngöôøi causes and ten effects as follows—Theo Kinh Thuû Phaät töû cao tuyeät. Neáu ñoàng töû ñoù chöa ñöôïc choïn Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû kyõ ñeå baét ñaàu, nhöõng bí maät aáy khoâng coù nghóa gì ngaøi A Nan veà thaäp nhaân thaäp quaû nhö sau. heát. Chuùng coù theå bò hieåu laàm nghieâm troïng vaø 1) Habit of sexual desire: Daâm Taäp Nhaân—See haäu quaû coá nhieân laø khoác haïi. Vì lyù do ñoù, Ngaøi Habits of lust. Di Laëc chæ cho Thieän Taøi thaáy ñuû moïi goùc caïnh 2) Habits of greed: Tham Taäp Nhaân—See ñaâu laø yù nghóa ñích thöïc cuûa Boà Ñeà taâm. Boà Ñeà Habits of craving. taâm coù möôøi ñaëc ñieåm sau ñaây: 3) Habits of pride: Maïn Taäp Nhaân—See Habits 1) Bodhicitta rises from a great compassionate of arrogance. heart: Boà Ñeà taâm khôûi leân töø taâm ñaïi bi— 4) Habits of hatred: Saân Taäp Nhaân—See Habits Without the compassionate heart there will be of anger. no Buddhism. This emphasis on Mahakaruna 5) Habits of deceptions: Habits of is characteristic of the Mahayana. We can say deceitfulness—Traù Taäp Nhaân—See Habits of that the whole panorama of its teachings deceptions. revolves on this pivot. The philosophy of 6) Habits of lying: Cuoán Taäp Nhaân—See Habits Interpenetration so pictorially depicted in the of lying. Avatamsaka Sutra is in fact no more than the 7) Habits of resentment: Habits of

animosity— outburst of this life-energy. As long as we Oan Taäp Nhaân—See Habits of resentment. tarry on the plane of intellection, such 8) Habits of views: Habits of wrong views— Buddhist doctrines as Emptiness (sunyata), Kieán Taäp Nhaân—See Habits of views. Egolessness (anatmya), etc., may sound so 9) Habits of injustice: Habits of unfairness— abstract and devoid of spiritual force as not to Uoång Taäp Nhaân—See Habits of injustice. excite anyone to fanatic enthusiasm. Thus 10) Habits of disputation: Habits of litigation— main point is to remember that all the Tuïng Taäp Nhaân—See Habits of disputation. Buddhist teachings are the outcome of a Ten characters of Bodhicitta: Möôøi Ñaëc Ñieåm warm heart cherished towards all sentient Cuûa Boà Ñeà Taâm—Evidently Maitreya exhausted beings and not of a cold intellect which tries his power of speech in order to extol the to unveil the secrets of existence by logic. importance of the Bodhicitta in the career of a That is to say, Buddhism is personal Bodhisattva, for without this being dully experience and not impersonal philosophy— impressed on the mind of the young Buddhist Neáu coù ñaïi bi taâm, chaúng theå laø Phaät phaùp. pilgrim Sudhana, he could not have been led into Coi naëng ñaïi bi taâm (Mahakaruna) laø neùt the interior of the Tower of Vairocana. The Tower chính cuûa Ñaïi Thöøa. Chuùng ta coù theå noùi,

toaøn boä tính chaát cuûa giaùo thuyeát ñoù quay nôi laõnh vöïc ñaïo ñöùc trong ñôøi soáng cuûa quanh caùi truï choát naày. Neàn trieát lyù vieân dung chuùng ta. Noùi roäng hôn, chöøng naøo taát caû ñöôïc mieâu taû raát gôïi hình trong Hoa Nghieâm chuùng ta coøn laø nhöõng loaøi mang söû tính, thöïc söï chính laø caùi buøng vôõ cuûa coâng naêng chuùng ta khoâng troán thoaùt caùi nghieäp ñi tröôùc, sinh ñoäng ñoù. Neáu chuùng ta vaãn coøn daây döa duø ñoù coù nghóa laø gì. Baát cöù ôû ñaâu coù khaùi treân bình dieän trí naêng, nhöõng giaùo thuyeát cuûa nieäm veà thôøi gian, thì coù söï tieáp noái cuûa Phaät nhö Taùnh Khoâng (Sunyata),Voâ Ngaõ nghieäp. Neáu chaáp nhaän ñieàu ñoù, Boà Ñeà taâm (Anatmya), vaân vaân, deã trôû thaønh quaù tröøu khoâng theå sinh tröôûng töø maûnh ñaát chöa gieo töôïng vaø maát heát sinh löïc taâm linh vì khoâng troàng chaéc chaén thieän caên. kích thích noåi ai caùi caûm tình cuoàng nhieät. 3) Bodhicitta comes out of a stock of good merit: Ñieåm chính caàn phaûi nhôù laø, taát caû giaùo Boà Ñeà taâm phaùt sinh töø thieän caên—If the thuyeát cuûa Phaät ñeàu laø keát quaû cuûa moät traùi Bodhicitta comes out of a stock of merit, it tim aám aùp haèng höôùng tôùi taát caû caùc loaïi höõu cannot fail to be productive of all the good tình; chöù khoâng laø moät khoái oùc laïnh luøng things that belong to the Buddhas and muoán phuû kín nhöõng bí maät cuûa ñôøi soáng Bodhisattvas and other great beings. At the baèng lyù luaän. Töùc laø, Phaät phaùp laø kinh same time it must also be the great crusher of nghieäm caù nhaân, khoâng phaûi laø trieát hoïc phi evils, for nothing can withstand the terrible nhaân . blow inflicted by the thunderbolt of the Citta- 2) Raising of the Bodhicitta is not an event of Indra—Neáu Boà Ñeà taâm phaùt sinh töø thieän one day: Phaùt Boà Ñeà taâm khoâng phaûi laø bieán caên, chaéc chaén noù phaûi laø phì nhieâu ñuû taát caû coá trong moät ngaøy—The raising of the caùc ñieàu toát ñeïp cuûa chö Phaät vaø chö Boà Taùt, Bodhicitta requires a long preparation, not of vaø caùc loaøi cao ñaïi. Ñoàng thôøi noù

phaûi laø tay one life but of many lives. The Citta will cöï phaùch dieät tröø caùc aùc tröôïc, bôûi vì khoâng remain dormant in those souls where there is thöù gì coù theå ñöông ñaàu noåi saám chôùp kinh no stock of merit ever accumulated. Moral hoaøng giaùng xuoáng töø löôõi taàm seùt Ñeá Thích merit must be stored up in order to germinate cuûa Boà Ñeà taâm. later into the great overshadowing tree of the 4) The awakening of the Bodhicitta which takes Bodhicitta. The doctrine of karma may not be place in the depths of one's being, is a great a very scientific statement of facts, but all religious event: Phaùt Boà Ñeà taâm dieãn ra töø Buddhists, Mahayana and Hinayana, believe choã uyeân aûo cuûa töï taùnh, ñoù laø moät bieán coá in its working in the moral realm of our lives. toân giaùo vó ñaïi—The intrinsic nobility of the Broadly stated, as long as we are all historical Bodhicitta can never be defamed even when beings we cannot escape the karma that it is found among defilements of every proceded us, whatever this may mean. description, whether they belong to Whenever there is the notion of time, there is knowledge or deeds or passions. The great a continuity of karma. When this is admitted, ocean of transmigration drowns every body the Bodhicitta could not grow from the soil that goes into it. Especially the philosophers, where no nourishing stock of goodness had who are satisfied with interpretations and not ever been secured—Phaùt Boà Ñeà taâm ñoøi hoûi with facts themselves, are utterly unable to moät cuoäc chuaån bò tröôøng kyø khoâng phaûi extricate themselves from the bondage of trong moät ñôøi maø phaûi qua nhieàu ñôøi. Ñoái vôùi birth and death, because they never cut nhöõng ngöôøi chöa heà tích taäp thieän caên, taâm asunder the invisible tie of karma and vaãn ñang nguû vuøi. Thieän caên phaûi ñöôïc doàn knowledge that securely keeps them down to laïi ñeå sau naày gieo gioáng trôû thaønh caây Boà the earth of dualities because of their Ñeà taâm hôïp boùng. Thuyeát nghieäp baùo coù theå intellectualism—Tính chaát cao quyù coá höõu khoâng phaûi laø moät loái trình baøy coù khoa hoïc cuûa Boà Ñeà taâm khoâng heà bò huûy baùng ngay veà caùc söï kieän, nhöng caùc Phaät töû Ñaïi Thöøa duø noù ôû giöõa moïi thöù oâ nhieãm, oâ nhieãm cuûa hay Tieåu Thöøa ñeàu tin töôûng taùc ñoäng cuûa noù tri hay haønh, hoaëc phieàn naõo. Bieån lôùn sinh töû

nhaän chìm taát caû moïi caùi rôi vaøo ñoù. Nhaát laø definite and firm: Khi Boà Ñeà taâm ñöôïc phaùt caùc nhaø trieát hoïc, hoï thoûa maõn vôùi nhöõng loái khôûi, Boà Taùt ñöôïc quyeát ñònh an truï nôi nhaát giaûi thích maø khoâng keå ñeán baûn thaân cuûa söï thieát trí—The Bodhicitta means the thöïc, nhöõng ngöôøi ñoù hoaøn toaøn khoâng theå awakening of the desire for supreme döùt mình ra khoûi söï troùi buoäc cuûa soáng vaø enlightenment which was attained by the cheát, bôûi vì hoï chöa töøng caét ñöùt sôïi daây voâ Buddha, enabling him to become the leader hình cuûa nghieäp vaø tri kieán ñang keàm haõm hoï of the religious movement known as vaø coõi ñaát nhò nguyeân do oùc duy trí cuûa mình. Buddhism. Supreme enlightenment is no 5) Bodhicitta is beyond the assault of Mara the other than all-knowledge, sarvajnata, to Evil One: Boà Ñeà taâm vöôït ngoaøi voøng chinh which reference is constantly made in all the phuïc cuûa Ma vöông—In Buddhism, Mara Mahayana texts. All-knowledge is what represents the principle of dualism. It is he constitutes the essence of

Buddhahood. It who is always looking for his chance to throw does not mean that the Buddha knows every himself against the solid stronghold of Prajna individual thing, but that he has grasped the and Karuna. Before the awakening of the fundamental principle of existence and that Bodhicitta the soul is inclined towards the he has penetrated deep down into the center dualism of being and non-being, and is thus of his own being—Boà Ñeà taâm coù nghóa laø necessarily outside the pale of the sustaining laøm troåi daäy khaùt voïng mong caàu giaùc ngoä toái power of all Buddhas, Bodhisattvas, and good thöôïng maø Phaät ñaõ thaønh töïu, ñeå roài sau ñoù friends. The awakening, however, marks a Ngaøi laøm baäc ñaïo sö cuûa moät phong traøo toân decisive turning-away from the old line of giaùo, ñöôïc goïi laø ñaïo Phaät. Giaùc ngoä toái thought. The Bodhisattva has now an open thöôïng laø nhaát thieát trí (Sarvajnata), thöôøng highway before him, which is well guarded ñöôïc nhaéc nhôû trong caùc kinh ñieån Ñaïi Thöøa. by the moral influence of all his good Nhaát Thieát trí voán laø yeáu tính cuûa ñaïo Phaät. protectors. He walks on straightway, his Noù khoâng coù nghóa raèng Phaät bieát heát moïi footsteps are firm, and the Evil One has no thöù, nhöng Ngaøi ñaõ naém vöõng nguyeân lyù caên chance to tempt him away from his steady baûn cuûa hieän höõu vaø Ngaøi ñaõ vaøo saâu trong progress towards perfect enlightenment— troïng taâm cuûa töï taùnh. Trong Phaät phaùp, Ma vöông töôïng tröng cho 7) The rise of Bodhicitta marks the beginning of nguyeân lyù thieân chaáp. Chính noù laø keû luoân the career of a Bodhisattva: Phaùt Boà Ñeà taâm mong caàu cô hoäi taán coâng laâu ñaøi kieân coá cuûa ñaùnh daáu ñoaïn môû ñaàu cho söï nghieäp cuûa Boà Trí (Prajna) vaø Bi (Karuna). Tröôùc khi phaùt Taùt—Before the rise of the Bodhicitta, the taâm Boà Ñeà, linh hoàn bò loâi keùo tôùi thieân chaáp idea of a Bodhisattva was no more than an höõu vaø voâ, vaø nhö theá laø naèm ngoaøi ranh giôùi abstration. We are perhaps all Bodhisattvas, naêng löïc hoä trì cuûa taát caû chö Phaät vaø Boà Taùt, but the notion has not been brought home to vaø caùc thieän höõu tri thöùc. Tuy nhieân, söï phaùt our consciousness, the image has not been khôûi ñoù ñaùnh daáu moät cuoäc chuyeån höôùng vivid enough to make us feel and live the quyeát ñònh, ñoaïn tuyeät doøng tö töôûng coá höõu. fact. The Citta is aroused and the fact Boà Taùt baây giôø ñaõ coù con ñöôøng lôùn theânh becomes a personal event. The Bodhicitta is thang tröôùc maét, ñöôïc canh chöøng caån thaän now quivering with life. The Bodhisattva and bôûi aûnh höôûng ñaïo ñöùc cuûa taát caû caùc ñaáng the Bodhicitta are inseparable; where the one hoä trì tuyeät dieäu. Boà Taùt böôùc ñi treân con is there the other is. The Citta indeed is the ñöôøng thaúng taép, nhöõng böôùc chaân cuûa ngaøi key that opens all the secret doors of quaû quyeát, Ma vöông khoâng coù cô hoäi naøo Buddhism—Tröôùc khi phaùt Boà Ñeà taâm, yù caûn trôû noåi böôùc ñi vöõng chaõi cuûa ngaøi höôùng nieäm veà Boà Taùt chæ laø moät loái tröøu töôïng. Coù tôùi giaùc ngoä vieân maõn. theå taát caû chuùng ta ñeàu laø Boà Taùt, nhöng khaùi 6) When the Bodhicitta is aroused, the nieäm ñoù khoâng ñöôïc ghi ñaäm trong taâm thöùc Bodhisattva’s hold on all-knowledge is chuùng ta, hình aûnh ñoù chöa ñuû soáng ñoäng ñeå

laøm cho chuùng ta caûm vaø soáng söï thöïc. Taâm benefit all beings spiritually as well as ñöôïc phaùt khôûi, vaø söï thöïc trôû thaønh moät bieán materially. His life lasts till the end of the coá rieâng tö. Boà Taùt baáy giôø soáng traøn leân nhö world spatially and temporarily. If he cannot run leân. Boà Taùt vaø Boà Ñeà taâm khoâng theå taùch finish his work in one life or in many lives, he rieâng. Boà Ñeà taâm ôû ñaâu laø Boà Taùt ôû ñoù. Taâm is ready to be reborn a countless number of quaû thöïc laø chìa khoùa môû taát caû cöûa bí maät times when time itself comes to an end. Nor cuûa Phaät phaùp. is his field of action confined to this world of 8) The Bodhicitta is the first stage of the ours. As there are innumerable worlds filling Bodhisattva's life of devotion and vow: Boà up an infinite expanse of space, he will Ñeà taâm laø giai ñoaïn thöù nhaát trong haïnh manifest himself there, until he can reach nguyeän cuûa Boà Taùt—In the Avatamsaka every being that has any value at all to be Sutra, the chief object of Sudhana's quest delivered from ignorance and egotism—Kinh consists in finding out what is the Hoa Nghieâm moâ taû Boà Taùt nhö laø moät ngöôøi Bodhisattva's life of devotion and vow. It was khoâng heà meät moûi soáng cuoäc ñôøi daâng hieán, through Maitreya that the young Buddhist ñeå laøm lôïi ích heát thaûy chuùng sanh, veà tinh pilgrim came to realize within himself all that thaàn cuõng nhö vaät chaát. Ñôøi soáng cuûa ngaøi he had been searching for among the various traûi roäng ñeán taän cuøng theá giôùi, trong thôøi teachers, philosophers, gods, etc. The final gian voâ taän vaø khoâng gian voâ bieân. Neáu ngaøi confirmation comes from Samantabhada, but khoâng laøm xong coâng nghieäp cuûa mình trong without Maitreya's instruction in the Bodicitta moät ñôøi hay nhieàu ñôøi, ngaøi saún saøng taùi sinh and is admision into the Tower of Vairocana, trong thôøi gian voâ soá, cho ñeán bao giôø thôøi Sudhana could not expect to start really on his gian cuøng taän. Moãi tröôøng haønh ñoäng cuûa career of Bodhisattvahood. The life of ngaøi khoâng chæ giôùi haïn trong theá gian cuûa devotion and vows which stamps a Buddhist chuùng ta ôû ñaây. Coù voâ soá theá giôùi traøn ngaäp as Mahayanist and not as Hinayanist is caû hö khoâng bieân teá, ngaøi cuõng seõ hieän thaân impossible without first arousing the khaép ôû ñoù, cho ñeán khi naøo ñaït ñeán möùc maø Bodhicitta—Trong Kinh Hoa Nghieâm, chuû moïi chuùng sanh vôùi moïi caên cô thaûy ñeàu ñích ñi caàu ñaïo cuûa Thieän Taøi laø coát nhìn ra thoaùt khoûi voâ minh vaø ngaõ chaáp. ñaâu laø haïnh vaø nguyeän cuûa Boà Taùt. Roài nhôø 10) The notion of Bodhicitta is one of the most Ñöùc Di Laëc maø Thieän Taøi tröïc nhaän töø trong important marks which label the Mahayana as mình taát caû nhöõng gì mình saên ñuoåi giöõa caùc distinct from the Hinayana: Khaùi nieäm Boà Ñeà minh sö, caùc ñaïo só, caùc Thieân thaàn, vaân vaân. taâm laø moät trong nhöõng tieâu chæ quan troïng Cuoái cuøng ñöôïc ngaøi Phoå Hieàn aán chöùng, phaân bieät Ñaïi Thöøa vaø Tieåu Thöøa—The nhöng neáu khoâng coù giaùo huaán cuûa Ñöùc Di exclusiveness of the monastic organization is Laëc veà Boà Ñeà taâm vaø ñöôïc ngaøi daãn vaøo laàu a death to Buddhism. As long as this system caùc Tyø Loâ, Thieän Taøi haún laø khoâng mong gì rules, Buddhism limits its usefulness to a thöïc söï böôùc leân söï nghieäp Boà Taùt ñaïo cuûa specific group of ascetics. Nor is this the last mình. Haïnh vaø nguyeän,

xaùc chöùng moät Phaät word one can say about the Hinayana; the töû coù tö caùch laø Ñaïi Thöøa chöù khoâng phaûi laø weightiest objection is that it stops the Tieåu Thöøa, khoâng theå khoâng phaùt khôûi Boà Ñeà growth of the spiritual germ nursed in the taâm tröôùc tieân. depths of every sentient being, which consists 9) The characteristic of Bodhisattvahood born of in the arousing of the Bodhicitta. The Citta the Bodhicitta is that He never know what has its desire never to be nipped by the cold exhaustion means: Ñaëc chaát cuûa Boà Taùt sinh frost of intellectual enlightenment. This ra töø Boà Ñeà taâm laø khoâng bao giôø bieát ñeán desire is too deep-seated, and the meät moûi—The Avatamsaka Sutra describes enlightenment itself must yield to its dictates. the Bodhisattva as one who never becomes The Bodhisattva's untiring activities are the tired of living a life of devotion in order to outcome of this desire, and this is what keeps

the spirit of the Mahayana very much alive— lands, yet neither arriving nor not arriving Tính caùch kheùp kín cuûa toå chöùc Taêng löõ laøm there, because Buddha's body is incorporeal, tieâu hao sinh löïc Phaät phaùp. Khi theá heä ñoù manifesting a body for the sake of sentient ngöï trò, Phaät phaùp haïn cheá ích lôïi cuûa noù beings: Cuõng vaäy, thaân Nhö Lai khaép taát caû trong moät nhoùm khoå tu ñaëc bieät. Noùi ñeán choã, khaép taát chuùng sanh, khaép taát caû phaùp, Tieåu Thöøa, khoâng phaûi chæ chöøng ñoù. Coâng khaép taát caû quoác ñoä, chaúng phaûi ñeán, chaúng kích naëng nhaát maø noùi, Tieåu thöøa chaän ñöùng phaûi chaúng ñeán. Vì thaân Nhö Lai laø khoâng coù söï sinh tröôûng cuûa haït gioáng taâm linh ñöôïc thaân. Vì chuùng sanh maø thò hieän thaân Phaät. vun troàng trong taâm cuûa moïi loaøi höõu tình; 2) The second characteristic of the body of ñaùng leõ phaûi sinh tröôûng trong söï phaùt khôûi Buddha: Töôùng Thaân Thöù Hai cuûa Nhö Lai— Boà Ñeà taâm. Taâm ñoù khaùt voïng khoâng bao giôø Just as space is wide open, is not a form yet bò khoâ heùo vì söông giaù laïnh luøng cuûa caùi can reveal all forms, yet space is without giaùc ngoä trí naêng. Khaùt voïng naày keát chaët goác discrimination or false description, so also is reã, vaø söï giaùc ngoä phaûi thoûa maõn nhöõng yeâu the body of Buddha like this, causing all saùch cuûa noù. Caùc hoaït ñoäng khoâng heà meät beings' mundane and transmundane good moûi cuûa Boà Taùt laø keát quaû cuûa loøng ngöôõng works to be accomplished by illuminating all voïng ñoù, vaø chính caùi ñoù duy trì tinh thaàn cuûa with the light of knowledge, yet without Ñaïi Thöøa voâ cuøng soáng ñoäng. discrimination or false descriptions, having Ten characteristics of the body of Buddha: originally terminated all attachments and Thaäp Töôùng Thaân Nhö Lai—According to The false descriptions—Ví nhö hö khoâng roäng raõi Flower Ornament Scripture, Chapter 37, chaúng phaûi saéc maø hay hieån hieän taát caû saéc. Manifestation of Buddha, enlightening beings see Nhöng hö khoâng kia khoâng coù phaân bieät cuõng ten characteristics of the body of Buddha in khoâng hyù luaän. Thaân cuûa Nhö Lai cuõng vaäy, infinite places—Theo Kinh Hoa Nghieâm, Phaåm vì do trí quang minh khaép chieáu saùng laøm cho Nhö Lai Xuaát Hieän (37), chö Boà Taùt thaáy möôøi taát caû chuùng sanh, theá gian, xuaát theá gian, caùc töôùng thaân Nhö Lai Chaùnh Ñaúng Chaùnh Giaùc ôû taát nghieäp thieän caên ñeàu ñöôïc thaønh

töïu. Nhöng caû caùc xöù. thaân Nhö Lai khoâng coù phaân bieät cuõng khoâng 1) The first characteristic of the body of hyù luaän. Vì töø xöa ñeán nay, taát caû chaáp tröôùc, Buddha—Töôùng Thaân Thöù Nhaát cuûa Nhö taát caû hyù luaän ñeàu ñaõ döùt haún. Lai: 3) The third characteristic of the body of a) Great enlightening beings should see the Buddha—Töôù ng Thaân Thöù Ba cuûa Nhö Lai: body of Buddha in infinite places. They a) When the sun comes out, infinite living should not see Buddha in just one thing, one beings all receive its benefits; it disperses the phenomenon, one body, one land, one being; darkness and gives light, dries up moisture, they should see Buddha everywhere. Just as causes plants and trees to grow, matures space is omnipresent, in all places, material crops, permeates the sky, causes lotuses to or immaterial, yet without either arriving or bloom, allows travelers to see the road, not arriving there, because space is allows people to do their work, because the incorporeal: Ñaïi Boà Taùt phaûi ôû voâ löôïng xöù orb of the sun radiates infinite beams of light maø thaáy thaân Nhö Lai. Vì chö ñaïi Boà Taùt everywhere: Ví nhö maët nhöït moïc leân, voâ chaúng neân ôû moät phaùp, moät söï, moät quoác ñoä, löôïng chuùng sanh ôû chaâu Dieâm Phuø Ñeà ñeàu moät chuùng sanh maø thaáy Nhö Lai. Phaûi khaép ñöôïc lôïi ích. Nhöõng laø phaù toái laøm saùng, bieán taát caû nôi thaáy Nhö Lai. Ví nhö hö khoâng ñeán öôùt thaønh khoâ, sanh tröôûng coû caây, thaønh thuïc khaép taát caû choã saéc phi saéc, chaúng phaûi ñeán, luùa maï, choùi suoát hö khoâng, hoa sen nôû xoøe, chaúng phaûi chaúng ñeán. Vì hö khoâng chaúng coù ngöôøi ñi thaáy ñöôøng, keû ôû nhaø xong coâng thaân. vieäc. Vì maët nhöït khaép phoùng voâ löôïng quang b) In the same manner, Buddha is omnipresent, minh. in all places, in all beings, in all things, in all

b) The sun of knowledge of Buddha is also like those who are awakened by understanding of this, benefitting sentient beings everywhere conditioning, then illumines those who listen by infinite works, destroying evil and to the message, then illumines sentient beings producing good, breaking down ignorance and whose foundation of goodness are sure and creating knowledge, benevolently saving, stable, revealing vast knowledge according to compassionately liberating, causing growth of beings' mental capacities, finally illumining faculties, , powers, and elements of all sentient beings, even reaching those who enlightenment, causing beings to develop are fixated on error, to be a beneficial cause profound faith, enabling them to see for the future, that they may develop to inevitable cause and effect, fostering in them maturity. But the light of the sun of great the celestial eye to see where beings die and knowledge of Buddha does not think, "I will are born, causing their minds to be first illumine the great deeds of Enlightening unimpeded and not destroy roots of goodness, Beings and at the very last shine on sentient causing them to cultivate illumination by beings who are fixated on error." It just knowledge and open the flower of radiates the light, shining equally on all, awakening, causing them to determine to without obstruction or impediment, without fulfill their fundamental task. Why? Because discrimination: Ví nhö maët nhöït moïc leân, Buddhas' immense sun-body of knowledge tröôùc heát chieáu nhöõng nuùi lôùn nhö nuùi Tu Di and wisdom radiates

infinite light, vaân vaân, keá chieáu haéc sôn, keá chieáu cao illuminating everywhere: Nhö Lai trí nhöït nguyeân, sau roát chieáu khaép ñaïi ñòa. Maët nhöït cuõng nhö vaäy, duøng voâ löôïng söï khaép lôïi chaúng nghó raèng ta tröôùc chieáu nôi ñaây roài sau chuùng sanh. Nhöõng laø dieät aùc sanh laønh, phaù chieáu nôi kia. Chæ do nuùi vaø maët ñaát coù cao ngu laøm trí, ñaïi töø cöùu hoä, ñaïi bi ñoä thoaùt, vaø thaáp, neân chieáu coù tröôùc vaø sau. Ñöùc Nhö laøm cho hoï taêng tröôûng caên löïc, giaùc phaàn, Lai Chaùnh Ñaúng Chaùnh Giaùc laïi cuõng nhö khieán hoï sanh loøng tin saâu chaéc, boû lìa taâm oâ vaäy. Ngaøi thaønh töïu voâ bieân phaùp giôùi trí tröôïc, khieán keû thaáy nghe chaúng hö nhaân quaû, luaân, thöôøng phoùng voâ ngaïi trí hueä quang khieán ñöôïc thieân nhaõn thaáy choã thoï sanh sau minh. Tröôùc chieáu chö ñaïi Boà Taùt, keá chieáu khi cheát, khieán taâm voâ ngaïi chaúng hö caên Duyeân Giaùc, keá chieáu Thanh Vaên, keá chieáu laønh, khieán trí toû saùng mau nôû giaùc hoa, khieán chuùng sanh coù thieän caên quyeát ñònh, tuøy theo hoï phaùt taâm thaønh töïu boån haïnh. Vì thaân maët taâm khí cuûa hoï maø thò hieän trí quaûng ñaïi, sau nhöït trí hueä quaûng ñaïi cuûa Nhö Lai phoùng voâ roát chieáu khaép taát caû chuùng sanh, nhaãn ñeán löôïng quang minh chieáu saùng khaép nôi. keû taø ñònh cuõng chieáu ñeán laøm nhôn duyeân 4) The fourth characteristic of the body of lôïi ích thuôû vò lai khieán hoï ñöôïc thaønh thuïc. Buddha—Töôùng Thaân Thöù Tö cuûa Nhö Lai: Nhöng Ñöùc Nhö Lai ñaïi trí nhöït quang chaúng a) When the sun rises, first it lights up the nghó raèng ta phaûi chieáu Boà Taùt ñaïi haïnh, highest mountains such as the Sumeru, then nhaãn ñeán sau roát seõ chieáu taø ñònh chuùng sanh. the lower mountains, then the high plateaus, Hæ phoùng trí quang bình ñaúng chieáu khaép, voâ and finally the whole land; but the sun does ngaïi, voâ chöôùng, voâ phaân bieät. not think, “First I will illuminate here, b) Just as the sun moon appear in their time and afterward I will illuminate there.” It is just impersonally shine on the mountains and because of difference in height of the valleys, so also does the knowledge of mountains and land that there is a succession Buddha shine on all without discrimination, in illumination. The Buddha, similarly, having while the light of knowledge has various developed the boundless orb of knowledge of differences according to the differences in the realm of reality, always radiating the light faculties and inclinations of sentient beings: of unimpeded knowledge, first of all Ví nhö maët nhöït maët nguyeät tuøy thôøi xuaát illumines the high mountains, which are the hieän, nuùi lôùn, hang toái chieáu khaép khoâng Great Enlightening Beings, then illumines rieâng tö. Nhö trí hueä laïi cuõng nhö vaäy, chieáu

khaép taát caû khoâng coù phaân bieät. Tuøy theo * A light called pure, free illumination: Coù chuùng sanh caên khí sôû thích khoâng ñoàng maø quang minh teân laø thanh tònh töï taïi chieáu. trí hueä quang minh coù nhieàu thöù khaùc nhau. * A light called producing great, wondrous 5) The fifth characteristic of the body of sound: Coù quang minh teân laø xuaát ñaïi dieäu Buddha—Töôùng Thaân Thöù Naêm cuûa Ñöùc aâm. Nhö Lai: * A light called understanding all languages a) When the sun comes out, those born blind and gladdening others: Coù quang minh teân laø cannot see it, because they have no faculty of hieån khaép taát caû ngoân ngöõ khieán sanh

hoan vision; yet even though they do not see it, hyû. they are benefitted by the light of the sun. * A light called the realm of freedom showing Why? By this is possible to know the times of the eternal cancellation of all doubts: Coù day and night, and to have access to food and quang minh teân laø thò hieän caûnh giôùi töï taïi döùt clothing to comfort the body and free from haún taát caû nghi ngôø. distress. The sun of knowledge of Buddha is * A light called independent universal also like this; the blind without faith or illumination of nondwelling knowledge: Coù understanding, immoral and heedles, quang minh teân laø trí voâ truï töï taïi chieáu khaép. sustaining themselves by wrong means of * A light called free knowledge forever livelihood, do not see the orb of the sun of terminating all false descriptions: Coù quang knowledge of the Buddha because they have minh teân laø trí töï taïi döùt haún taát caû hyù luaän. no eye of faith, but even though they do not * A light called marvelous sayings according to see it, they are still benefitted by the sun of need: Coù quang minh teân laø tuøy sôû nghi xuaát knowledge. Why? Because by the power of dieäu aâm. Buddha it makes the causes of future * A light called producing free utterances suffering of those beings, physical pains and adorning lands and maturing sentient beings: psychological afflictions, all vanish: Ví nhö Coù quang minh teân laø xuaát aâm thanh töï taïi maët nhöït moïc leân, nhöõng keû sanh manh vì thanh tònh trang nghieâm quoác ñoä thaønh thuïc khoâng nhaõn caên neân troïn khoâng thaáy. Daàu chuùng sanh. khoâng thaáy, nhöng vaãn ñöôïc aùnh saùng maët c) Each pore of the Buddha emits a thousand nhöït laøm lôïi ích. Vì do maët nhöït maø bieát thôøi kinds of light like these—Moãi loå loâng cuûa tieát ngaøy ñeâm, thoï duïng caùc thöù y phuïc, aåm Ñöùc Nhö Lai phoùng ra ngaøn thöù quang minh thöïc, khieán thaân theå maïnh khoûe khoûi beänh nhö vaäy: taät. Nhö Lai trí nhöït laïi cuõng nhö vaäy. Nhöõng * Five hundred lights beam downward, five keû khoâng tin, khoâng hieåu, phaù giôùi, phaù kieán, hundred lights beam upward, illuminating the taø maïng sanh soáng, vì khoâng tín nhaõn neân congregations of Enlightening Beings at the chaúng thaáy ñöôïc chö Phaät trí hueä. Daàu khoâng various places of the Buddhas in the various thaáy, nhöng vaãn ñöôïc söï lôïi ích nôi trí hueä lands: Naêm traêm quang minh chieáu khaép haï cuûa Phaät. Vì do oai löïc cuûa Phaät laøm cho phöông, naêm traêm quang minh chieáu khaép nhöõng chuùng sanh ñoù, caùc söï khoå nôi thaân vaø thöôïng phöông caùc chuùng Boà Taùt ôû choã chö nhöõng phieàn naõo, nhôn khoå vò lai ñeàu ñöôïc Phaät trong taát caû coõi. tieâu dieät. * When the Enlightening Beings see these b) The Buddha has various kinds of light to use lights, all at once they realize the realm of as skillful means to save sentient beings— Buddhahood, with ten heads, ten eyes, ten Ñöùc Nhö Lai coù raát nhieàu quang minh laøm ears, ten noses, ten tongues, ten bodies, ten phöông tieän cöùu ñoä chuùng sanh: hands, ten feet, ten stages, and ten * A light called accumulating all virtues: Coù knowledges, all thoroughly pure. The states quang minh teân laø tích taäp taát caû coâng ñöùc. and stages previously accomplished by those * A light called total universal illumination: Coù Enlightening Beings become more pure upon quang minh teân laø chieáu khaép taát caû. seeing these lights; their roots of goodness

mature, and they proceed toward unexcelled, complete perfect enlightenment. omniscience: Nhöõng Boà Taùt ñoù thaáy quang In this way the Buddha's sun knowledge minh naày ñoàng thôøi ñeàu ñöôïc caûnh giôùi Nhö benefits sentient beings born blind, fostering Lai: möôøi ñaàu, möôøi maét, möôøi tai, möôøi muõi, the full development of basic goodness—Caùc möôøi löôõi, möôøi thaân, möôøi tay, möôøi chön, chuùng sanh nôi aùc ñaïo: ñòa nguïc, ngaï quyû, suùc möôøi ñòa, möôøi trí ñeàu thanh tònh taát caû. Chö sanh ñeàu ñöôïc khoaùi laïc giaûi thoaùt nhöõng Boà Taùt ñoù tröôùc ñaõ thaønh töïu nhöõng xöù, khoå, khi maïng chung ñeàu ñöôïc sanh leân coõi nhöõng ñòa, khi thaáy quang minh naày thôøi laïi trôøi hoaëc nhôn gian. Nhöõng chuùng sanh ñoù thanh tònh hôn, taát caû thieän caên thaûy ñeàu chaúng bieát do nhôn duyeân gì, do thaàn löïc naøo thaønh thuïc, höôùng ñeán nhöùt thieát trí. maø sanh veà ñaây. Haøng sanh manh kia nghó * Those in the two lesser vehicles have all their raèng ta laø Phaïm Thieân, ta laø Phaïm Hoùa. Baáy defilements removed: Haïng truï ôû nhò thöøa giôø Ñöùc Nhö Lai truï trong phoå töï taïi tam thôøi dieät taát caû phieàn naõo. muoäi, phaùt ra saùu möôi thöù dieäu aâm maø baûo * Some other beings, who are blind, their hoï raèng, caùc ngöôi chaúng phaûi laø Phaïm bodies blissful, also become purified in mind, Thieân, Phaïm Hoùa, cuõng chaúng phaûi laø Ñeá gentle and docile, able to cultivate Thích, Hoä Theá laøm ra, maø ñeàu do thaàn löïc mindfulness and knowledge: Ngoaøi ra, moät cuûa Nhö Lai. Nhöõng chuùng sanh ñoù nghe lôøi phaàn sanh manh chuùng sanh, nhôø nhöõng treân ñeàu ñöôïc bieát ñôøi tröôùc vaø ñeàu raát hoan quang minh naày, thaân ñaõ an laïc neân taâm hoï hyû. Vì taâm hoan hyû neân töï nhieân hieän ra maây cuõng thanh tònh nhu nhuyeãn, ñieàu phuïc, kham hoa öu ñaøm, maây höông, maây aâm nhaïc, maây tu nieäm trí. y phuïc, maây loïng, maây traøng, maây phan, maây * The sentient beings in the realms of hells, höông boät, maây chaâu baùu, traøng sö töû laàu caùc hungry ghosts and animals all become blissful baùn nguyeät, maây ca ngaâm khen ngôïi, maây and are freed from pains, and when their lives nhöõng ñoà trang nghieâm, ñeàu cuùng döôøng Ñöùc end are reborn in heaven or the human world. Nhö Lai vôùi loøng toân troïng. Vì nhöõng chuùng Those sentient beings are not aware , do not sanh ñoù ñöôïc tònh nhaõn. Ñöùc Nhö Lai thoï kyù know by what cause, by what spiritual power, voâ thöôïng Boà Ñeà cho hoï. they came to be born there. Those blind ones 6) The sixth characteristic of the body of think, "We are Brahma gods, we are Buddha: Töôùng Thaân Thöù Saùu Cuûa Ñöùc Nhö emanations of Brahma." Then Buddha in the Lai—It is like the moon, with four special concentration of universal freedom, says to extraordinary qualities, the characteristics of them, "You are not Brahma gods, not the body of Buddha similarly has four special emanations of Brahma, nor were you created extraordinary qualities—Ví nhö maët nguyeät by the king-god Indra or the world-guardian coù boán phaùp kyø ñaëc vò taèng höõu, thaân töôùng gods: all this is spiritual power of Buddha." cuûa Ñöùc Nhö Lai laïi cuõng coù boán phaùp kyø Having heard this, those sentient beings, by ñaëc vò taèng höõu: the spiritual power of Buddha, all know their a) The moon outshines all the stars, the body of past life and become very happy. Because Buddha similarly outshines all hearers and their hearts

are joyful, they naturally produce Individual Illuminates, whether they are in clouds of udumbara flowers, clouds of the stage of learning or beyond learning: AÙnh fragrances, music, cloth, parasols, banners, nguyeät che choùi quang minh cuûa taát caû tinh pennants, aromatic powders, jewels, towers tuù, thì töôùng thaân cuûa Ñöùc Nhö Lai che choùi adorned with lion banners and crescents, taát caû haøng Thanh Vaên Duyeân Giaùc, duø höõu clouds of song of praise, clouds of all kinds of hoïc hay voâ hoïc. adornments, and respectfully offer them to b) As time passes, the moon shows waning or the Buddha. Why? Because these sentient waxing, but its original nature has no waning beings have gained clear eyes, and therefore nor waxing. The body of the Buddha the Buddha gives them the prophecy of manifests different life spans according to the

needs of the situation, yet the Buddha-body is do not divide their bodies or have multiple neither increasing nor decreasing: AÙnh bodies, yet they manifest their bodies in nguyeät hay theo thôøi gian maø hieän ra troøn accord with the inclinations of all sentient khuyeát, nhöng aùnh nguyeät töï noù khoâng troøn beings, without thinking that they manifest so khuyeát. Ñöùc Nhö Lai cuõng tuøy theo sôû nghi many bodies—Ví nhö Ñaïi Phaïm Thieân maø thò hieän thoï maïng daøi ngaén chaúng ñoàng, Vöông duøng chuùt phöông tieän hieän thaân khaép nhöng thaân Nhö Lai khoâng taêng giaûm. Ñaïi Thieân theá giôùi. Taát caû chuùng sanh ñeàu c) The moon reflection appears in all clear thaáy Ñaïi Phaïm Thieân Vöông hieän ôû tröôùc waters. In the same manner, the reflection of mình. Nhöng Ñaïi Phaïm Thieân Vöông naày the Buddha-body appears in all vessels of chaúng phaân thaân, cuõng khoâng coù caùc thöù thaân. enlightenment, sentient beings with pure Cuõng nhö vaäy, Ñöùc Nhö Lai khoâng coù phaân minds, in all worlds: Maët nguyeät hieän roõ trong bieät, khoâng hyù luaän, cuõng chaúng phaân thaân, nöôùc ñöùng trong hay nôi ñaïi ñòa. Töôùng thaân cuõng chaúng coù caùc thöù thaân. Nhöng tuøy sôû Ñöùc Nhö Lai ñeàu hieän boùng trong caên khí Boà thích cuûa taát caû chuùng sanh maø thò hieän Phaät Ñeà hay nôi chuùng sanh taâm tònh, hay khaép thaân, cuõng vaãn chaúng nghó raèng hieän ngaàn aáy toaøn theá giôùi. thaân. d) All who see the moon see it right before 8) The eighth charateristic of the body of them, yet the moon has no discrimination and Buddha: Töôùng Thaân Thöù Taùm Cuûa Ñöùc Nhö no arbitrary conception. In the same manner, Lai—A master physician is well versed in all all sentient beings who behold the Buddha- medications and the science of hypnosis, fully body think the Buddha is in their presence uses all the medicines in the land, and, also alone. According to their inclinations, Buddha because of the power of the physician's past teaches them, liberating them according to roots of goodness, and because of using their states, causing them to perceive the hypnotic spells as an expedient, all those who Buddha-body according to their needs and see the physician recover from illness. That potentials for edification, yet the Buddha- master physician, sensing impending death, body has no discrimination, no arbitrary thinks, "After I die, sentient beings will have conceptions; all benefits it renders reach the no one to rely on; I should manifest an ultimate end: Taát caû ngöôøi thaáy maët nguyeät expedient for them." Then the

master ñeàu ñoái tröôùc maët hoï, chöù nguyeät luaân khoâng physician compounds drugs, which he smears phaân bieät khoâng hyù luaän. Cuõng nhö vaäy, taát on his body, and support his body by spell caû chuùng sanh, coù ai thaáy Nhö Lai, ñeàu cho power, so that it will not decay or shrivel after raèng Ñöùc Nhö Lai chæ hieän tröôùc toâi. Nhö Lai death, so its bearing, seeing, and hearing will theo sôû thích cuûa hoï maø thuyeát phaùp, theo ñòa be no different from before, and all cures will vò cuûa hoï khieán ñöôïc giaûi thoaùt, theo choã be effected. The Buddha, the Truly ñaùng hoùa ñoä khieán ñöôïc thaáy Phaät. Nhöng Enlightened One, the unexcelled master thaân Nhö Lai vaãn khoâng phaân bieät, khoâng hyù physician, is also like this, having developed luaän. Nhöõng ñieàu lôïi ích laøm ra ñeàu ñöôïc roát and perfected the medicines of the Teaching raùo. over countless eons, having cultivated and 7) The seventh characteristic of the body of learned all skills in application of means and Buddha: Töôùng Thaân Thöù Baûy Cuûa Ñöùc Nhö fully consummated the power of illuminating Lai—Just as the supreme Brahma god of a spells, is able to quell all sentient beings' billion-world universe simply manifests its afflictions. Buddha's life spans measureless body in the billion worlds, and all beings see eons, the body pure, without any cognition, Brahma before them, yet Brahma does not without activity, never ceasing the works of divide its body and does not have multiple Buddhas; the afflictions of all sentient beings bodies. In the same way the Buddhas have no who see Buddha dissolve away—Ví nhö y discrimination, no flase representations, and vöông kheùo bieát caùc thöù thuoác vaø nhöõng chuù

luaän, ñeàu duøng ñöôïc taát caû nhöõng thöù thuoác böûu chaâu. Neáu ai ñöôïc thaáy chaâu naày thôøi coù ôû Dieâm Phuø Ñeà. Laïi do naêng löïc cuûa maét ñöôïc thanh tònh. Tuøy quang minh naày nhöõng thieän caên ñôøi tröôùc vaø söùc ñaïi minh chieáu ñeán choã naøo thôøi möa ma ni böûu teân laø chuù laøm phöông tieän, neân chuùng sanh ñöôïc an laïc, laøm cho chuùng sanh khoûi khoå vaø ñöôïc thaáy y vöông ñeàu ñöôïc laønh maïnh. Y vöông vöøa yù. Thaân cuûa Ñöùc Nhö Lai laïi cuõng nhö naày bieát maïng saép cheát, nghó raèng sau khi ta vaäy, laø ñaïi böûu tuï, laø taïng ñaïi trí hueä taát caû cheát, taát caû chuùng sanh khoâng nôi nöông töïa. coâng ñöùc. Neáu coù chuùng sanh naøo chaïm phaûi Nay ta phaûi neân vì hoï maø hieän phöông tieän. quang minh cuûa thaân Phaät thôøi ñoàng maøu vôùi Luùc ñoù y vöông cheá thuoác thoa thaân mình thaân Phaät. Neáu ai ñöôïc thaáy thaân Phaät thôøi duøng söùc minh chuù gia trì, neân daàu ñaõ cheát ñöôïc phaùp nhaõn thanh tònh. Tuøy choã naøo maø maø thaân chaúng raõ, chaúng heùo, chaúng khoâ, cöû quang minh cuûa Phaät chieáu ñeán ñeàu laøm cho chæ, nhìn, nghe khoâng khaùc luùc coøn soáng, caùc chuùng sanh khoå khoù baàn cuøng, nhaãn deán phaøm coù chöõa trò ñeàu ñöôïc laønh maïnh. Cuõng ñaày ñuû söï vui Phaät Boà Ñeà. Nhö Lai phaùp thaân nhö vaäy, Ñöùc Nhö Lai Chaùnh Ñaúng Chaùnh khoâng phaân bieät, cuõng khoâng hyù luaän maø hay Giaùc voâ thöôïng y vöông traûi qua voâ löôïng laøm khaép taát caû chuùng sanh laøm Phaät söï lôùn. traêm ngaøn öùc na do tha kieáp tu luyeän phaùp 10) The tenth characteristic of the body of döôïc ñaõ ñöôïc thaønh töïu, tu hoïc taát caû phöông Buddha—Töôùng Thaân Thöù Möôøi Cuûa Ñöùc tieän thieän xaûo

ñaïi minh chuù löïc ñeàu ñöôïc Nhö Lai: vieân maõn ñeán bæ ngaïn. Kheùo töø dieät ñöôïc taát a) In the ocean is a great wish-fulfilling jewel caû beänh phieàn naõo cuûa chuùng sanh, vaø truï thoï called treasury of adornments of all worlds, maïng traûi qua voâ löôïng kieáp. Thaân Phaät thanh fully endowed with a million qualities, tònh, khoâng tö löï, khoâng ñoäng duïng, taát caû eliminating calamities and fulfilling wishes of Phaät söï khoâng heà thoâi nghæ. Chuùng sanh ñöôïc beings wnerever it is. However, this jewel thaáy, caùc beänh phieàn naõo ñeàu ñöôïc tieâu dieät. cannot be seen by beings of little merit. The 9) The Ninth characteristic of the body of supreme wish-fulfilling jewel of the body of Buddha: Töôùng Thaân Thöù Chín Cuûa Ñöùc Nhö Buddha is also like this; called able to Lai—In the ocean there is a great jewel gladden all beings, if any sentient beings see called radiant repository, in which are the body of Buddha, hear the name, and assembled all lights: if any sentient beings praise the virtues, they will all be enabled to touch its light, they become assimilated to its escape forever the pains and ills of birth and color; if any see it, their eyes are purified; death. Even if all beings in all worlds focus whenever the light shines it rains jewels their minds all at once on the desire to see called felicity that soothe and comfort beings. Buddha, they will all be enabled to see and The body of Buddha is also like this, being a their wish will be fulfilled: Ví nhö ñaïi haûi coù treasury of knowledge in which are collected ñaïi nhö yù ma ni böûu vöông teân laø taïng trang all virtues: if any sentient beings come in nghieâm taát caû theá gian. Thaønh töïu ñaày ñuû contact with the light of precious knowledge traêm vaïn coâng ñöùc. Tuøy böûu vöông naày ôû choã of the body of Buddha, they become the same naøo thôøi laøm cho caùc chuùng sanh tai hoaïn tieâu as Buddha in appearance; if any see it their töø, sôû nguyeän ñaày ñuû. Nhöng chaúng phaûi eye of reality is purified; wherever that light chuùng sanh ít phöôùc ñöùc maø ñöôïc thaáy nhö yù shines, it frees sentient beings from the böûu vöông naày. Cuõng vaäy, thaân Ñöùc Nhö Lai miseries of poverty and ultimately imbues teân laø hay laøm cho taát caû chuùng sanh ñeàu them with the bliss of enlightenment, but can ñöôïc hoan hyû. Neáu coù ai thaáy thaân Nhö Lai, perform great Buddha-works for all sentient nghe danh hieäu Nhö Lai, khen coâng ñöùc Nhö beings—Ví nhö ñaïi haûi coù chaâu ñaïi ma ni teân Lai thôøi ñeàu laøm cho thoaùt haún khoå hoaïn sanh laø taïng Tyø Loâ Giaù Na hoïp taát caû quang minh. töû. Giaû söû taát caû theá giôùi, taát caû chuùng sanh Neáu coù chuùng sanh naøo chaïm phaûi quang ñoàng thôøi chuyeân taâm muoán thaáy Ñöùc Nhö minh cuûa chaâu naày thôøi ñoàng moät maøu vôùi

Lai, ñeàu laøm cho ñöôïc thaáy, sôû nguyeän ñöôïc 4) Transference of his good deeds: Thieän caên ñaày ñuû. hoài höôùng. b) The Buddha-body cannot be seen by sentient 5) Services of all Buddhas: Phuïng söï ñaïi söï. beings of little merit unless they can be tamed 6) Realization of the truth of all Buddha-laws: by the spiritual power of Buddha; if sentient Thaät chöùng chö phaùp. beings, because of seeing the body of 7) Manifestation of all patience and endurance: Buddha, plant roots of goodness and develop Quaûng haønh nhaãn nhuïc. them, they are enabled to see the body of 8) Unflagging devotion to his vocation: Tröôøng Buddha for their development. Great

thôøi tu haønh. enlightening beings should see it thus, 9) Perfection of his work: Töï haïnh maõn tuùc. because their minds are measureless, 10) Aiding to all fulfill their vows and accomplish pervading the ten directions, because their their spiritual ends: Linh tha nguyeän maõn. actions are as unhindered as space, because Ten Characteristics of Sravakas in the they penetrate everywhere in the realm of Gandavyuha Assembly: Möôøi Ñaëc Tính Cuûa reality, because they abide in the absolute Thanh Vaên Chuùng Trong Chuùng Hoäi Hoa truth, because they have no birth or death, Nghieâm. because they remain equal throughout past, 1) They are enlightened in the self-nature of present, and future, because they are forever truth and reason: Hoï ñaõ töï ngoä veà töï tính cuûa rid of all false discriminations, because they söï thaät vaø lyù taùnh. continue their eternal vows, because they 2) They have an insight into the limit of reality: purify all worlds, because they adorn each Hoï ñaõ soi toû giôùi haïn cuûa thöïc taïi. Buddha-body: Chaúng phaûi chuùng sanh ít 3) They have entered into the essence of things: phöôùc ñöùc maø thaáy ñöôïc thaân Nhö Lai, chæ töø Hoï ñaõ thaâm nhaäp yeáu taùnh cuûa chö phaùp. thaàn löïc töï taïi cuûa Phaät gia hoä cho keû ñaùng 4) They are out of the ocean of becoming: Hoï ñöôïc ñieàu phuïc. Neáu coù chuùng sanh nhôn ñaõ vöôït ngoaøi bieån sanh töû. thaáy thaân Phaät beøn gieo caên laønh nhaãn ñeán 5) They abide where the Buddha-merit is stored: thaønh thuïc, vì thaønh thuïc neân môùi khieán thaáy Hoï ñaõ an truï trong kho taøng phöôùc ñöùc cuûa ñöôïc thaân Nhö Lai. Chö ñaïi Boà Taùt sôû dó luoân Phaät. thaáy ñöôïc töôùng thaân Ñöùc Nhö Lai laø vì do 6) They are released from the bondage of the taâm löôïng khaép möôøi phöông, vì sôû haønh voâ knots and passions: Hoï ñaõ giaûi thoaùt khoûi söï ngaïi nhö hö khoâng, vì vaøo ñi vaøo khaép phaùp troùi buoäc cuûa nhöõng kieát söû vaø phieàn naõo. giôùi, vì luoân truï nôi chaân thöïc teá, vì voâ sanh 7) They dwell in the house of non-attachment: voâ dieät, vì bình ñaúng truï nôi tam theá, vì lìa Hoï ñaõ cö nguï trong ngoâi nhaø voâ ngaïi. haún moïi phaân bieät, vì an truï theä nguyeän toät 8) They stay in serenity of space: Taâm hoï tòch heát thuôû vò lai, vì nghieâm tònh taát caû theá giôùi, tónh nhö hö khoâng. vì moãi moãi thaân ñeàu trang nghieâm. 9) They have their desires, errors, and doubts Ten characteristics of the “Diamond wiped off by the Buddha: Hoï ñaõ hoaøn toaøn heart”: Möôøi taâm Kim Cang phaùt trieån bôûi Boà döùt saïch nhöõng nghi hoaëc ñoái vôùi Phaät. Taùt—See Ten charateristics of the Diamond Heart 10) They are rightly and faithfully devoted to the as developed by a Bodhisattva. Buddha-ocean: Hoï ñaõ hieán mình moät caùch Ten charateristics of the Diamond Heart as chaân chính vaø trung thaønh cho bieån Phaät trí. developed by a Bodhisattva: Thaäp Kim Cang Ten cherishing desires of Bodhisattvas: Möôøi Taâm—Möôøi taâm Kim Cang phaùt trieån bôûi Boà Taùt. Phaåm Haïnh Cuûa Chö Boà Taùt—See Ten qualities 1) Complete insight into all truth: Giaùc lieãu phaùp of Great Bodhisattvas. taùnh. Ten chief disciples of the Buddha: Thaäp Ñaïi 2) Saving of all creatures: Hoùa ñoä chuùng sanh. Ñeä Töû—Ten great major disciples of the 3) The glorifying of all Buddha-worlds: Trang Buddha—Möôøi ñeä töû lôùn cuûa Phaät—See Ten nghieâm theá giôùi. (chief) disciples of Sakyamuni Buddha.

Ten circumstances in which Bodhisattvas 8) Bodhisattvas observe sentient beings and develop their compassionate minds: Möôøi seeing that they are trapped enduring Hoaøn Caûnh Khôûi Taâm Ñaïi Bi—According to the sufferings for an extensive period of time to Avatamsaka Sutra, Samantabhadra Bodhisattva develop great compassion: Boà Taùt quaùn thaáy shed light on why Bodhisattvas developed the chuùng sanh bò vöông mang toäi khoå laâu daøi maø compassionate mind as follows—Theo Kinh Hoa khôûi taâm ñaïi bi. Nghieâm, ngaøi Phoå Hieàn Boà Taùt ñaõ khai thò caùc vò 9) Bodhisattvas observe sentient beings and Boà Taùt veà taâm ñaïi bi phaûi quaùn saùt thaáy nhö sau: seeing that they are not fond of wholesome 1) Bodhisattvas observe sentient beings and dharma to develop great compassion: Boà Taùt seeing that they do not have any place to lean quaùn thaáy chuùng sanh khoâng öa thích phaùp on to develop great compassion: Boà Taùt quaùn laønh maø khôûi taâm ñaïi bi. saùt thaáy caùc chuùng sanh khoâng nôi nöông töïa 10) Bodhisattvas observe sentient beings and maø khôûi taâm ñaïi bi. seeing that they are far away and have lost 2) Bodhisattvas observe sentient beings and the Buddha Dharma to develop great seeing that they are not kind and good- compassion: Boà Taùt quaùn thaáy chuùng sanh xa natured to develop great compassion: Boà Taùt maát Phaät phaùp maø khôûi taâm ñaïi bi. quaùn thaáy chuùng sanh taâm taùnh chaúng ñieàu Ten commandments: Thaäp Giôùi Phaïm Voõng thuaän maø khôûi ñaïi bi taâm. Kinh—The Sutra of Brahma Net has another 3) Bodhisattvas observe sentient beings and definition for ten commandments as follow—Kinh seeing that they suffer in poverty without Phaïm Voõng ñònh nghóa thaäp giôùi nhö sau. wholesome karma to develop great 1-5) From 1 to 5: Töø 1 ñeán compassion: Boà Taùt quaùn thaáy chuùng sanh 5—See Five precepts. 6) Not to speak the sins of those in orders: ngheøo cuøng khoán khoå, khoâng coù caên laønh maø Khoâng noùi toäi cuûa chö Taêng Ni trong giaùo khôûi ñaïi bi taâm. ñoaøn. 4) Bodhisatvas observe sentient beings and 7) Not to vaunt (praise) self and depreciate seeing that they sleep soundly in the long others: Khoâng khen mình cheâ ngöôøi. night of binding ignorance to develop great 8) Not to be avaricious: Khoâng xan tham. compassion: Boà Taùt quaùn thaáy chuùng sanh 9) Not to be angry: Khoâng saân giaän. nguû say trong ñeâm daøi voâ minh maø khôûi taâm 10) Not to slander the Triratna: Khoâng huûy baùng ñaïi bi. Tam Baûo. 5) Bodhisattvas observe sentient beings and Ten commandments for novice: Thaäp giôùi— seeing that they carry out wicked actions to Möôøi giôùi Sa Di—See Ten commandments develop great compassion: Boà Taùt quaùn thaáy observed by a novice monk or nun, and Two chuùng sanh laøm nhöõng ñieàu aùc maø khôûi taâm grades of commandments (C). ñaïi bi. Ten commandments observed by a novice 6) Bodhisattvas observe sentient beings and monk or nun: Thaäp thieän nghieäp—Sa Di giôùi. seeing that they are already bound and tied 1) Not to kill: Khoâng saùt sanh. down but are still fond of other bondage to 2) Not to steal: Khoâng troäm caép. develop great compassion: Boà Taùt quaùn thaáy 3) Not to commit adultery: Khoâng taø daâm. chuùng sanh laøm nhöõng ñieàu aùc maø coøn thích 4) Not to lie: Khoâng noùi doái. lao mình theâm vaøo trong caùc söï raøng buoäc 5) Not to drink wine: Khoâng uoáng röôïu. khaùc nöõa,

maø khôûi taâm ñaïi bi. 6) Not to eat food out of regulated hours: Khoâng 7) Bodhisattvas observe sentient beings and aên saùi giôø. seeing that they are drowning in the ocean of 7) Not to use garlands or perfumes: Khoâng aên life and death to develop great compassion: nguõ vò taân vaø khoâng duøng daàu thôm. Boà Taùt quaùn thaáy chuùng sanh bò chìm ñaém 8) Not to sleep on high or broad beds: Khoâng trong bieån sanh töû maø khôûi ñaïi bi taâm. naèm giöôøng cao roäng.

9) Not to take part in singing, dancing or playing 9) Cloud: Nhö maây. musical instrument: Khoâng ca haùt, nhaûy muùa, 10) Lightning: Nhö aùnh ñieån chôùp. ñôøn ñòch. Ten concentrations: Thaäp Ñònh—Thaäp Tam 10) Not to store money, gold, silver or ivory: Muoäi—See Ten concentrations of the Buddhas. Khoâng tích luõy, tieàn baïc, vaøng, baïc, ngoïc ngaø. Ten concentrations of the Buddhas: Thaäp Ten commandments for the ordained: Thaäp Tam Muoäi—According to the Flower Adornment Giôùi Sa Di—See Ten commandments observed by Sutra, Chapter 27, there are ten concentrations of a novice monk or nun. the Buddhas—Thaäp Ñònh cuûa chö Phaät (Kinh Hoa Ten commandments of Sramanera: Ten Nghieâm—Phaåm 27. virtues—Sa Di Thaäp Giôùi—Ten commandments 1) The Great Concentration of Universal Light of Sramanera Precepts, the first step in cultivation includes the following concentrations—Phoå the Way. Ten basic prohibitions binding on novice Quang Ñaïi Tam Muoäi, goàm nhöõng phaùp tam monks and nuns—Möôøi Giôùi Sa Di—Böôùc ñaàu muoäi sau ñaây: tieân treân ñöôøng tu taäp. a) Ten kinds of Inexhaustible Qualities: Möôøi 1) Not Killing living beings: Khoâng saùt sanh haïi phaùp moân voâ taän—See Ten kinds of vaät. Inexhaustible Qualities. 2) Not taking what has not been giving: Khoâng b) Ten kinds of boundless will: Möôøi moân voâ laáy cuûa neáu khoâng ñöôïc cho. bieân taâm—See Ten kinds of boundless will. 3) Not committing Misconduct in sexual matters: c) Ten kinds of knowledge of differentiation of Khoâng taø haïnh. entry into concentration: Möôøi moân nhaäp 4) Not telling lies: Khoâng noùi doái. Tam muoäi sai bieät trí—See Ten kinds of 5) Not drinking liquor: Khoâng uoáng röôïu. knowledge of differentiation of entry into 6) Not wearing adornments and perfume: Khoâng concentration. ñeo trang söùc vaø söùc caùc loaïi nöôùc hoa. d) Ten kinds of knowledge of skills in entry into 7) Not enjoying singing and dancing: Khoâng ca great concentration: Möôøi moân Trí thieän xaûo haùt nhaûy muùa. nhaäp ñaïi Tam muoäi—See Ten kinds of 8) Not sleeping in large raised beds: Khoâng naèm knowledge of skills in entry into great giöôøng cao roäng. concentration. 9) Not eating out of regulated hours: Khoâng aên 2) The Great Concentration of Subtle Light: saùi giôø. Dieäu Quang Ñaïi Tam Muoäi. 10) Not possessing gold, silver, and other 3) The Great Concentration of successive precious metals and stones: Khoâng caát giöõ journeying to the Buddha-lands: Bieán vaõng hay sôû höõu quí kim baûo thaïch. chö Phaät quoác ñoä Ñaïi Tam Muoäi. Ten comparisons of the dependent state of 4) The Great Concentration of the Action of the mind: YÛ Tha Thaäp Duï—According to The Pure Profound Mind: Thanh Tònh Thaâm Taâm Vimalakirti Sutra, the unreality of dependent or Haønh Ñaïi Tam Muoäi. conditioned things, e.g. the body or self, illustrated 5) The Great Concentration of Knowledge of the in ten comparisons—Theo

Kinh Duy Ma caät, söï stores of Adornments of the Past: Bieát Quaù khoâng thöïc cuûa phaùp höõu vi ñöôïc ví vôùi töï thaân Khöù Trang Nghieâm Taïng Ñaïi Tam Muoäi. bieåu hieän trong möôøi thí duï. 6) The Great Concentration of the Treasury of 1) Sea water foam: Nhö boït bieån. Light of Knowledge: Trí Quang Minh Taïng 2) Water bubble: Nhö bong boùng nöôùc. Ñaïi Tam Muoäi. 3) Twinkling flame: Nhö aùnh löûa laäp loøe. 7) The great Concentration of Knowledge of the 4) Plantain: Nhö thaân caây maõ ñeà. Adornments of the Buddhas: Lieãu Tri Nhöùt 5) Illusion: Nhö AÛo. Thieát Theá Giôùi Phaät Trang Nghieâm Tam 6) Dream: Nhö moäng. Muoäi. 7) Shadow: Nhö boùng. 8) Echo: Nhö aâm höôûng.

8) The Great Concentration of Differentiated 8) To show that the nature of nirvana is Bodies of Sentient Beings: Chuùng Sanh Sai ultimately stable and indestructible: Vì chæ Bieät Thaân Ñaïi Tam Muoäi. baøy taùnh nieát baøn roát raùo beàn chaéc, chaúng theå 9) The Great Concentration of Freedom in the hö hoaïi. Elemental Cosmos: Phaùp Giôùi Töï Taïi Ñaïi 9) To show that all things have no birth or origin, Tam Muoäi. yet have the appearance of assemblage and 10) The Great Concentration of the Unimpeded dissolution: Vì chæ baøy taát caû phaùp voâ sanh voâ Wheel: Voâ Ngaïi Luaân Ñaïi Tam Muoäi. khôûi, maø coù töôùng tuï hoïp vaø taùn hoaïi. Ten considerations when Buddhas have 10) Once the Buddhas—Moät khi chö Phaät: done their Buddha-work: Möôøi Nghóa Maø Chö a) Have finished their Buddha-work: Thöïc haønh Nhö Lai Quaùn Saùt Khi Ñaõ Thöïc Haønh Xong Phaät xong Phaät söï. Söï—According to the Flower Adornment Sutra, b) Have fulfilled their vows: Boån nguyeän ñaõ Chapter 38, there are ten considerations when maõ n . Buddhas have done their Buddha-work, they c) Have turned the wheel of teaching: Ñaõ manifest final extinction. These are ten points of chuyeån xong phaùp luaân. consideration because of which the Buddhas d) Have enlightened and liberated those who manifest ultimate extinction in nirvana—Theo could be enlightened and liberated: Ngöôøi Kinh Hoa Nghieâm, Phaåm 38, coù möôøi nghóa maø ñaù n g ñöôï c hoùa ñoä, ñeàu ñaõ hoùa ñoä xong. chö Nhö Lai quaùn saùt khi ñaõ thöïc haønh xong Phaät e) Have made predictions of Buddhahood of the söï. Caùc Ñöùc Nhö Lai vì quaùn saùt möôøi nghóa naày enlightening beings who become honored neân thò hieän nhaäp Nieát baøn. ones, as a matter of course they enter 1) To show that all activities are really unchanging, great, ultimate nirvana: Söï thoï impermanent: Vì chæ baøy taát caû haønh phaùp kyù ñaõ thaønh, theo phaùp phaûi nhö vaäy nhaäp nôi thaät laø voâ thöôøng. baát bieán ñaïi nieát baøn. 2) To show that all created things are unstable: Ten dedications: Thaäp Hoài Höôùng—See Eight Vì chæ baøy taát caû phaùp höõu vi chaúng phaûi laø grades of disciples, and Ten kinds of dedication. phaùp an oån. Ten demonesses mentioned in the Lotus 3) To show that ultimate nirvana is the abode of sutra: Thaäp La Saùt Nöõ—Möôøi La saùt Nöõ ñöôïc peace, without fear: Vì chæ baøy ñaïi nieát baøn noùi ñeán trong Kinh Lieân Hoa—See Ten raksasi laø choã an oån, voâ boá uùy. mentioned in the Lotus sutra. 4) To show those (human and celestial beings) Ten determinations of Great Enlightening attached to the physical body that the physical Beings: Möôøi Phaùt Taâm Cuûa Chö Ñaïi Boà Taùt— body is impermanent, so that they will aspire

According to the Flower Adornment Sutra, to dwell in the pure body of reality: Vì haøng Chapter 38, there are ten determinations of Great nhôn thieân tham ñaém saéc thaân, neân vì hoï maø Enlightening Beings. Enlightening Beings who thò hieän saéc thaân laø phaùp voâ thöôøng, khieán hoï abide by these can attain Buddhas; mind of great phaùt nguyeän truï phaùp thaân thanh tònh. determination and competence—Theo Kinh Hoa 5) To show that the power of impermanence Nghieâm, Phaåm 38, coù möôøi thöù phaùt taâm cuûa chö cannot be overturned: Vì chæ baøy söùc voâ Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thöôøng khoâng theå chuyeån ñöôïc. thôøi ñöôïc taâm ñaïi phaùt khôûi naêng söï voâ thöôïng 6) To show that all created things do not remain cuûa Nhö Lai. as one wishes and are not under one's 1) To liberate all beings: Ñoä thoaùt taát caû chuùng control: Vì chæ baøy taát caû phaùp höõu vi chaúng sanh. töï taïi, chaúng truï theo taâm. 2) To cause all beings to get rid of their 7) To show that all existents are like magical afflictions: Khieán cho taát caû chuùng sanh döùt productions and are not hard and fast: Vì chæ tröø phieàn naõo. baøy taát caû nhöõng hieän höõu ñeàu nhö huyeãn hoùa, chaúng beàn chaéc.

3) To cause all sentient beings to extinguish 2) The Dharma Realm of Bodhisattvas: Boà Taùt their habit energies: Khieán cho taát caû chuùng Phaùp Giôùi—Phaùp giôùi cuûa chö Boà Taùt. sanh tieâu dieät taäp khí. 3) The Dharma Realm of the Conditionally 4) To eliminate all doubts: Döùt tröø taát caû taâm Enlightened Ones: Duyeân Giaùc Phaùp Giôùi— nghi hoaëc. Phaùp giôùi cuûa chö Ñoäc Giaùc Phaät (Duyeân 5) To remove all sentient beings' miseries: Dieät Giaùc). tröø khoå naõo cho taát caû chuùng sanh. 4) The Dharma Realm of Sound Hearers: Thanh 6) To extirpate the difficulties of the states of Vaên Phaùp Giôùi—Phaùp giôùi cuûa chö Thanh woe: Dieät tröø taát caû khoå naïn trong caùc ñöôøng Vaên. döõ. 5) The Dharma Realm of gods: Thieän Phaùp 7) To respectfully follow all Buddhas: Kính Giôùi—Phaùp giôùi cuûa chö Thieân. thuaän taát caû Nhö Lai. 6) The Dharma Realm of humans: Nhaân Phaùp 8) To study what all Enlightening Beings should Giôùi—Phaùp giôùi cuûa con ngöôøi. learn: Kheùo hoïc taát caû sôû hoïc cuûa Boà Taùt. 7) The Dharma Realm of Asuras: A-Tu-La Phaùp 9) To show the enlightenment of all Buddhas at Giôùi—Phaùp giôùi cuûa loaøi A-tu-la. each point in all worlds: ÔÛ choã moãi ñaàu loâng 8) The Dharma realm of animals: Suùc Sanh trong taát caû theá gian thò hieän taát caû thaønh Phaùp Giôùi: Phaùp giôùi cuûa loaøi suùc sanh. chaùnh giaùc cuûa chö Phaät. 9) The Dharma Realm of hungry ghosts: Quyû 10) To beat the drum of the highest teaching in all Phaùp Giôùi—Phaùp giôùi cuûa loaøi ngaï quyû. worlds, to cause all sentient beings to gain 10) The Dharma realm of hell-beings: Ñòa Nguïc understanding in accord with their faculties Phaùp Giôùi—Phaùp giôùi cuûa nhöõng chuùng sanh and inclinations: ÔÛ nôi taát caû theá giôùi ñaùnh ñòa nguïc. ñaïi phaùp-coå laøm cho caùc chuùng sanh tuøy theo ** See Six realms of the samsara (existence) and caên duïc cuûa hoï ñeàu ñöôïc ngoä hieåu. four realms of the saints. Ten dharma realms: Möôøi phaùp giôùi—Luïc Ten "diamond" minds: Thaäp Kim Cang Phaøm Töù Thaùnh and Thaäp Giôùi (I)—See Six Taâm—Ten "diamond" steps of firmness realms of the samsara (existence) and four realms associated with ten bestowings one's merits to of the saints. anothers (these are

associated with the ten Ten directional decisions: Thaäp Phaùt Thuù Taâm. dedications)—Möôøi taâm kim cang lieân heä vôùi 1) The mind of renouncement of the world: Xaû Thaäp Hoài Höôùng. taâm. 1) The Bodhisattvas have the mind of faith: Tín 2) The mind of observance of the Taâm. commandments: Giôùi taâm. 2) Remembrance: Nieäm Taâm. 3) The mind of patience or endurance: Nhaãn 3) Bestowing one's merits on others: Hoài Höôùng nhuïc taâm. Taâm. 4) The mind of zealous progress: Taán taâm. 4) Understanding: Ñaït Taâm—Thoâng trieät phaùp 5) The mind of meditation: Ñònh taâm. tính. 6) The mind of wisdom or perfect 5) Uprightness: Tröïc Taâm. understanding: Hueä taâm. 6) No-retreat: Baát Thoái Taâm. 7) The mind of the will for good for oneself and 7) Mahayana: Ñaïi Thöøa Taâm. others: Nguyeän taâm. 8) Formlessness: Voâ Töôùng Taâm. 8) The mind of protection of the Triratna 9) Wisdom: Tueä Taâm. (Buddha, Dharma, Sangha): Hoä taâm. 10) Indestructibility: Baát Hoaïi Taâm. 9) The mind of joy: Hyû taâm. Ten directions: Möôøi phöông—In all 10) Highest wisdom: Ñænh taâm. directions—In all space—In Buddhism, "ten Ten dharma realms: Thaäp Phaùp Giôùi. directions" means the endless universe in all 1) The Dharma Realm of Buddhas: Phaät Phaùp directions—Trong Phaät giaùo, möôøi phöông coù Giôùi—Phaùp giôùi cuûa chö Phaät. nghóa laø vuõ truï voâ taän trong möôøi phöông.

1) East: Phöông Ñoâng—The first Bodhisattva ích cuûa chuùng sanh maø chö Boà Taùt thò hieän, assembly from the East has come from a phaûn aùnh hình aûnh cuûa chö Phaät, söï xuaát hieän world very far away, beyond "seas of naày chæ khôûi leân töø nhöõng ñieàu kieän (vì chuùng worlds." This symbolizes profound sanh), chöù khoâng coù tính caùch hieän höõu thaät certification into the Dharma realm—Nôi hoäi söï. hoïp ñaàu tieân cuûa chö Boà Taùt töø caùc nôi xa 9) The Direction below: Haï Phöông—This beân ngoaøi theá giôùi ñaïi haûi. Phöông Ñoâng coøn refers to the Paramitas, the Bodhisattva tieâu bieåu cho söï chöùng nhaäp thaâm saâu vaøo practices, their spiritual penetrations and the phaùp giôùi. deeds of the Buddhas—Phöông naày tieâu bieåu 2) South: Phöông Nam—Symbolizes the cho Ba la maät maø vò Boà taùt thöïc haønh, thaàn upholding and maintaining of the Dharma—thoâng vaø nhöõng haïnh cuûa chö Phaät. Tieâu bieåu cho trì giöõ Phaùp giôùi. 10) The Direction Above: Thöôïng Phöông—This 3) West: Phöông Taây—Mount Sumeru and the passage answers questions concerning events transformation-clouds symbolize the of the Buddha's former lives and the ten wonderful loftiness of the four virtues of Paramitas—Nôi ñaây traû lôøi nhöõng caâu hoûi veà Nirvana: permanence, bliss, true self, and tieàn kieáp cuûa Phaät Toå vaø Thaäp ba la maät. purity, which cool and refresh living beings— Ten directional decisions: Thaäp phaùt thuù Nôi coù nuùi Tu Di vaø Vaân-hoùa ñòa, tieâu bieåu taâm—See Ten initial stages of directional cho söï uy nghi kyø dieäu cuûa Töù ñöùc Nieát baøn: decisions. thöôøng, laïc, ngaõ, tònh, laøm töôi maùt chuùng Ten (chief) disciples of Sakyamuni Buddha: sanh moïi loaøi. Ten great disciples of the Buddha—Ten most 4) North: Phöông Baéc—The offering of important students of the Buddha, who are garments is symbolic of still patience and a frequently mentioned in the sutras of the sense of shame. One adorns the Dharma

Mahayana—Thaäp ñaïi ñeä töû cuûa Phaät. Teân hoï Body with such garments—Söï cuùng döôøng thöôøng xuaát hieän trong caùc kinh ñieån Ñaïi thöøa: cuûa y aùo tieâu bieåu cho söï nhaãn nhuïc tónh laëng 1) Sariputra: Xaù Lôïi Phaát—Sariputra was vaø caûm giaùc hoå theïn. Ngöôøi ta duøng nhöõng y distinguished by his wisdom and mentioned in aùo naày laøm trang söùc cho Phaùp thaân. Mahayana sutras as the most important 5) Northeast: Phöông Ñoâng Baéc—The different disciples of the Buddha—Ngöôøi coù trí naêng pavilions symbolize the dual benefits of xuaát saéc, Ngaøi ñöôïc chæ ñònh laø moân ñoà chính compassion and wisdom—Ñaây laø nhöõng tuùp cuûa Phaät ñaõ ñöôïc ñeà caäp trong caùc kinh ñieån leàu tieâu bieåu cho tinh thaàn Bi Trí trong nhaø Ñaïi thöøa (Foremost in wisdom—trí tueä). Phaät. 2) Maudgalyayana: Muïc Kieàn Lieân— 6) Southeast: Phöông Ñoâng Nam—The Maudgalyayana was distinguished by his perfection of light signifies the perfection of supernatural power. He and Sariputra formed wisdom, but not lacking in practice—AÙnh the most important pair of Buddha's disciples saùng toaøn haûo, coù nghóa laø söï toaøn haûo cuûa trí in Mahayana Buddhism—Ñaïi Muïc Kieàn tueä maø khoâng thieáu thöïc haønh. Lieân, ngöôøi noåi baäc vôùi nhöõng khaû naêng sieâu 7) Southwest: Phöông Taây Nam—The blazing nhieân, cuøng vôùi Xaù Lôïi Phaát laøm moät caëp ñaïi flames refer to pure wisdom which exhumes ñeä töû Phaät trong phaùi Ñaïi thöøa (Foremost in the tinder of delusion—AÙnh saùng röïc leân, chæ spiritual or supernatural powers—Thaàn cho trí tueä thanh tònh, bôùi leân vaø ñoát chaùy taát thoâng). caû nhöõng buøi nhuøi phieàn naõo. 3) Mahakasyapa: Ñaïi Ca Dieáp—One who was 8) Northwest: Phöông Taây Baéc—For the sake of considered the first patriarch of the Indian all living beings these Bodhisattvas manifest lineage of Zen—Tröôûng laõo ñaàu tieân thuoäïc reflected images of all Buddhas, to show that doøng Thieàn AÁn ñoä (Foremost in samadhi and such appearances arise only from conditions disciplines—Khoå haïnh ñaàu ñaø). and do not have any actual existence—Vì lôïi

4) Anirudha: A Na Luaät— Anirudha was the 5) Asceticism or selfish Hinayana salvation: Nhò master who intelligently use the heavenly thöøa. eye—Thaày xöû duïng con maét trôøi (Deva 6) The condition of an eunuch: Baát nam. vision—Thieân nhaõn). 7) Thoughts of lust: Duïc töôûng—Tö töôûng daâm 5) Subhuti: Tu Boà Ñeà—Subhuti was the duïc. expounder of the emptiness of existents 8) Endangering the character by improper (Foremost among Arhats in understanding and intimacy: Nguy haïi—Moät mình xoâng voâ nhaø explaining the void of immaterial—Giaûi ngöôøi. khoâng)—Tu Boà Ñeà, oâng laø söù ñoà veà tính hö 9) Contempt: Cô hieàm—Cheâ bai vieäc laøm cuûa khoâng cuûa moïi thöïc theå. ngöôøi. 6) Purna: Phuù Laâu Na—Purna was the principle 10) Breeding animals for slaughter: Suùc döôõng— expounder of the dharma (Foremost in Nuoâi suùc vaät cho vieäc haï thòt. expounding the law—Thuyeát phaùp)—Phuù Ten divine powers of a Tathagata: Thaäp thaàn Laâu Na, Söù ñoà veà chö Phaùp. löïc cuûa Nhö Lai—According to the Lotus Sutra, 7) Katyayana: Ca Chieân Dieân—The master of Chapter 21, there are ten divine powers of a dharma discussions (Foremost in fundamental Tathagata—Theo Kinh Phaùp Hoa, phaåm 21, Ñöùc

principles—Luaän nghóa)—Ca Chieân Dieân, Nhö Lai coù 10 thaàn löïc: thaày tranh bieän vaø bình giaûi. 1) Broad and far-stretched tongue—Töôùng löôõi 8) Upali: Öu Ba Ly—Who was responsible for roäng daøi: In all his preachings, the Buddha put ritual questions and disciplinary (Foremost in forth “his broad and far-stretched tongue till it observing the precepts and maintaining the reached upward to the Brahma world.” This rules for the order—Trì luaät)—Öu Ba Ly, expression may strike us today as strange, but ngöôøi coù uy quyeàn veà nghi thöùc vaø kyû luaät. it comes from an old Indian custom. In 9) Rahula: La Haàu La—He is the only son of the ancient India, to put one’s tongue out was an Buddha and the master of the Esoteric action showing the truth of what one said. Buddhism (Foremost in inconspicuous Through his first divine power, the Buddha practice or Esoteric—Maät haïnh)—La Haàu revealed that all teachings that he had La, con trai duy nhöùt cuûa Phaät vaø laø thaày cuûa preached were true and would be so Maät giaùo. eternally. To use a common expression, he 10) Ananda: A Nan (Hearing and remembering— showed that he was never two-tongued in Ña vaên)—Ananda (skt): A Nan Ñaø— what he preached: Trong taát caû caùc cuoäc Foremost in wide-erudition and was famed in thuyeát giaûng, Ñöùc Phaät ñöa “töôùng löôõi roäng his excellent hearing and memory. He was daøi cuûa Ngaøi chaïm ñeán coõi Phaïm Thieân.” the one who recited the sutra-tripitaka at the Ñieàu naøy khieán chuùng ta laáy laøm laï hoâm nay, first council four months after the death of the nhöng ñaây laø phaùt xuaát töø moät taäp tuïc coå cuûa Buddha—Ña vaên. OÂng laø ngöôøi ñaõ truøng tuïng AÁn Ñoä. Taïi AÁn Ñoä thôøi coå, ñöa löôõi roäng daøi laï kinh ñieån trong laàn kieát taäp ñaàu tieân 4 laø moät ñoäng taùc toû raèng nhöõng gì ngöôøi noùi laø thaùng sau ngaøy Phaät nhaäp dieät—See Ananda. thaät. Qua thaàn löïc ñaàu tieân cuûa Ngaøi, Ñöùc Ten disturbers of the religious life: Thaäp Naõo Phaät muoán thoá loä raèng taát caû nhöõng giaùo lyù Loaïn—Möôøi phieàn naõo hay nhieãu loaïn trong cuoäc Ngaøi ñaõ giaûng laø thöïc vaø seõ maõi maõi laø thöïc. soáng tu haønh. Söû duïng moät töø ngöõ thoâng duïng, Ngaøi muoán 1) Domineering spirit: Haøo theá—Theá löïc. toû raèng Ngaøi khoâng bao giôø noùi hai löôõi trong 2) Heretical ways: Taø nhôn phaùp—Ngoaïi ñaïo taát caû nhöõng gì maø Ngaøi thuyeát. phaùp. 2) Sakyamuni Buddha revealed his divine power 3) Dangerous amusements: Hung hyù—Ñuøa giôõn by radiating a beautiful light from his whole hung aùc. body, shinning everywhere throughout all 4) A butcher’s or other low occupations: Chieân directions of the universe. This mysterious ñaø la—Chuyeân ngheà laøm thòt. phenomenon signifies that the truth is the

light that dispels the darkness of illusion, cuøng luùc vaø buùng ngoùn tay ñoàng thôøi, coù darkness does not exist as a real entity. nghóa laø taát caû giaùo lyù ñöôïc hôïp laïi thaønh Darkness is only a nonlighted state and will moät. disappear when light shines. The same thing 4) When the Buddha made the next move: can be said of illusion. Only the truth has real “snapped their fingers in unison,” with a existence; illusion is unreal. Illusion is born special meaning: “Confirmation.” This action from the state in which our minds do not yet also came from an Indian custom. The realize the truth. Illusion will disappear from Buddhas’ snapping their fingers in unison our

minds when we realize the truth. Truth represent their assurance, “I give my words,” attracts Truth. They blend together and or “I promise to do it.” The description of all become one. The moment Sakyamuni the Buddhas snapping their finger unision Buddha radiated the sacred light from his therefore signifies their solumn promise to body, the other Buddhas also in like manner spread the Law, in other words, their vow to radiated infinite light, which melted into one perform the Bodhivattva practice: Khi Ñöùc great light that shone everywhere throughout Phaät laøm ñoäng taùc keá tieáp laø “buùng ngoùn tay the universe. This means “Truth” will be ñoàng thôøi” vôùi moät yù nghóa heát söùc ñaëc bieät: spread everywhere, or all people from the “Xaùc nhaän.” Ñoäng taùc naøy cuõng phaùt xuaát töø Saha world will eventually become Buddhas: moät taäp tuïc AÁn Ñoä. Chö Phaät buùng ngoùn tay Ñöùc Phaät Thích Ca hieån loä thaàn thoâng cuûa cuøng moät luùc söï hieän dieän söï baûo ñaûm, “Ta Ngaøi baèng caùch phoùng moät aùnh saùng ñeïp töø phaùt bieåu” hay “Ta höùa seõ laøm ñieàu aáy.” Söï treân toaøn boä thaân theå cuûa Ngaøi, chieáu saùng mieâu taû taát caû chö Phaät ñeàu buùng ngoùn tay khaép moïi nôi, khaép suoát moïi phöông cuûa vuõ ñoàng thôøi do ñoù seõ giaûng Phaùp, noùi moät caùch truï. Hieän töôïng thaàn bí naøy coù nghóa laø chaân khaùc, caùi haïnh nguyeän Boà Taùt cuûa chö vò. lyù laø aùnh saùng xua tan boùng toái khoâng hieän 5) When the Buddhas appear to preach, all their höõu nhö moät thöïc theå thöïc söï. Boùng toái chæ laø lands being shaken in six ways: Khi caùc Ñöùc moät traïng thaùi khoâng ñöôïc chieáu saùng vaø seõ Nhö Lai xuaát hieän giaûng phaùp thì quoác ñoä cuûa bieán maát khi aùnh saùng chieáu roïi. Chuùng ta hoï rung chuyeån theo saùu caùch. cuõng coù theå noùi nhö vaäy vôùi aûo töôûng. Chæ coù 6) When the Buddha preaches his teachings, all chaân lyù laø moät hieän höõu thöïc söï; aûo töôûng laø living beings, gods, dragons, yakshas, khoâng thöïc. AÛo töôûng sinh ra töø traïng thaùi gandharvas, asuras, garudas, kimnaras, taâm ta chöa hieåu ñöôïc chaân lyù. AÛo töôûng seõ mahogaras, human and non-human beings, bieán maát khoûi taâm ta khi chuùng ta hieåu ñöôïc and other creatures, by the reason of the chaân lyù. Chaân lyù thu huùt chaân lyù. Chuùng troän divine power of the Buddha, all saw this saha laãn vôùi nhau vaø trôû thaønh moät. Vaøo luùc Ñöùc world the infinite, the boundless, hundred Phaät Thích Ca phoùng linh quang treân thaân theå thousand myriad kotis of Buddhas, seated on cuûa Ngaøi, chö Phaät khaùc cuõng theo caùch nhö the lion throne, under all the Jewel trees, and theá, phoùng aùnh saùng voâ löôïng troän laãn thaønh saw Sakyamuni together with the Tathagata moät aùnh saùng lôùn chieáu khaép moïi nôi trong Abundant Treasures, seated on lion thrones in vuõ truï. Nghóa laø chaân lyù seõ ñöôïc chieáu roïi the midst of the stupa, and also saw the khaép moïi nôi, hay noùi caùch khaùc, moïi ngöôøi infinite, the boundless, hundred thousand ñeàu seõ thaønh Phaät. myriad kotis of Bodhisattva-mahasattvas, and 3) Next, the Buddha drew back his tongue, the four groups of reverently surround coughed simultaneously, and snapped his Sakyamuni Buddha. After beholding this they fingers in unison. The phrase “cough were all greatly delighted, obtaining that simultaneously” means that all the teachings which they had never experienced before: are united into one, and the voices raised in a Khi

chö Phaät thuyeát phaùp thì taát caû chuùng cough signify the preaching of the teaching.: sanh trong caùc coõi töø trôøi, roàng, daï xoa, caøn Keá ñeán Ñöùc Phaät ruùt löôõi vaøo, ñaèng haéng thaùc baø, ca laâu na, khaån na la, ma haàu la giaø,

nhaân, phi nhaân...do thaàn löïc cuûa Ñöùc Phaät, 8) When the Buddhas appear, all the gods in the ñeàu thaáy trong theá giôùi ta baø naøy voâ löôïng, voâ sky sang with exalted voices: “Beyond these bieân, traêm ngaøn vaïn öùc Ñöùc Phaät ngoài treân infinite, boundless, hundreds of thousands of toøa sö töû döôùi taát caû caây baùu. Sau ñoù hoï ñeàu myriads of kotis of asamkhyeya worlds, there vui möøng khi ñaït ñöôïc ñieàu maø töø tröôùc ñeán is a realm named Saha. In its midst is a nay hoï chöa töøng ñöôïc kinh qua. Buddha, whose name is Sakyamuni. Now, for 7) When the Buddhas appear to preach the the sake of all Bodhisattva-mahasattvas, he Lotus Sutra, all creatures, both human and preaches the sutras to save beings.”: Khi Ñöùc non-human beings, were enabled to see the Phaät xuaát hieän, ñoàng thôøi taát caû chö Thieân töø great assembly of Sakyamuni Buddha, hö khoâng caát cao gioïng xöôùng raèng: “Vöôït together with the Tathagata Abundant ngoaøi voâ löôïng voâ bieân traêm ngaøn vaïn öùc a Treasures and many other Buddhas. This state taêng kyø theá giôùi naøy, coù moät coõi teân laø Ta Baø. is called “All creatures universally see the ÔÛ giöõa coõi aáy coù moät vò Phaät teân Thích Ca great assembly of the Buddha surrounded by Maâu Ni. Giôø ñaây Ngaøi vì taát caû Boà Taùt Ma many other Buddhas.” And through this the Ha Taùt maø giaûng kinh ñoä chuùng. Buddha wanted to send to all of us a 9) When the Buddhas appear, another message: “All creatures can equally realize mysterious phenomenon happens: “All gods the Buddha’s teachings.” However, their from afar strewed the Saha world with capacity to understand the teachings of various flowers, incense, garlands, canopies, Buddhism is different. Some can grasp them as well as personal ornaments, gems, and easily, while others find it very difficult to do wonderful things. This phenomenon means so. That’s why tactful means to enlighten that, in the future, the practice of all people people are to be used in various ways will make equal offerings to the Buddha. The according to their differing capacities. This is greatest offering to the Buddha is to make all the present state of human beings, but in an one’s daily practice in accord with the eternal future, all of them will be able to Buddha’s mind: Khi Ñöùc Phaät xuaát hieän, chö attain enlightenment: Khi Ñöùc Phaät xuaát hieän Thieân töø xa raûi vaøo theá giôùi Ta Baø caùc thöù giaûng kinh Phaùp Hoa, taát caû chuùng sanh, nhaân höông, hoa, höông thôm, traøng hoa, loïng, vaø phi nhaân, ñöôïc thaáy ñaïi chuùng hoäi cuûa cuõng nhö caùc ñoà trang söùc, chaâu ngoïc vaø caùc Ñöùc Phaät Thích Ca Mau Ni, cuøng vôùi Ñöùc Ña thöù tuyeät dieäu khaùc. Hieän töôïng naøy coù nghóa Baûo Nhö Lai vaø nhieàu vò Phaät khaùc. Ñaây goïi laø trong töông lai, vieäc tu taäp cuûa taát caû moïi laø “Phoå Kieán Ñaïi Hoäi,” vì taát caû chuùng sanh ngöôøi seõ ñeàu laø nhöõng thöù cuùng döôøng nhö ñeàu thaáy heát ñaïi chuùng cuûa Ñöùc Phaät ñöôïc nhau cho Ñöùc Phaät. Söï cuùng döôøng lôùn nhaát vaây quanh bôûi nhieàu Ñöùc Phaät khaùc, aùm chæ cho Ñöùc Phaät laø laøm cho taát caû moïi ngöôøi tu raèng Ñöùc Phaät coù thaàn löïc ñöa taát caû chuùng taäp haèng ngaøy phuø hôïp vôùi Phaät taâm. sanh cuøng ñeán caûnh giôùi Nieát Baøn trong

töông 10) When the Buddhas appear, all the worlds in lai. Vaø qua ñieàu naøy Ñöùc Phaät muoán gôûi cho the universe will be united without barrier as taát caû chuùng ta moät thoâng ñieäp: “taát caû chuùng one Buddha-land. The Saha world is said to sanh ñeàu coù theå nhaän bieát giaùo lyù cuûa Ñöùc be the realm of illusion, while the Pure Land Phaät nhö nhau.” Tuy nhieân, khaû naêng laõnh hoäi is said to be a beautiful land with no suffering Phaät phaùp cuûa moãi ngöôøi khaùc nhau. Moät soá and hell to be a world of suffering. But if all ngöôøi coù theå deã daøng trong khi raát khoù khaên living beings live perfectly for the sake of the ñoái vôùi nhöõng ngöôøi khaùc. Do ñoù maø phöông truth by means of the Buddha’s teachings, this tieän thieän xaûo ñöôïc Phaät duøng theo nhieàu universe will be united into one Buddha-land caùch khaùc nhau tuøy khaû naêng khaùc nhau cuûa with no distinction between the world of hoï. Ñaây laø tình traïng hieän taïi cuûa con ngöôøi, heaven, the Saha world, and the world of hell. nhöng trong töông lai vónh cöûu, ai naáy ñeàu coù Because the truth is one, all things will tend theå giaùc ngoä thaønh Phaät. toward the truth sometime in the future and

will contribute to creating a world of perfect Ten duties of a Buddhist: Möôøi Boån Phaän Cuûa harmony: Khi Ñöùc Phaät xuaát hieän, taát caû caùc Moät Phaät Töû—According to the Sigalaka Sutra, a theá giôùi trong vuõ truï seõ hôïp nhaát khoâng ngaên Buddhist must perform the following ten duties ngaïi thaønh moät Phaät quoác. Theá giôùi Ta Baø toward his family and society—Theo Kinh Thi Ca ñöôïc goïi laø caûnh giôùi cuûa aûo töôûng, trong khi La Vieät, moät Phaät töû phaûi chu toaøn möôøi boån phaän Tònh Ñoä ñöôïc goïi laø caûnh giôùi ñeïp ñeõ khoâng quan yeáu ñoái vôùi gia ñình vaø xaõ hoäi. coù khoå ñau, vaø ñòa nguïc laø moät coõi ñaïi khoå. 1) Duties of parents toward children: Cha meï Nhöng neáu chuùng sanh soáng hoaøn toaøn vì ñoái vôùi con caùi—See Duties of parents chaân lyù nhôø vaøo Phaät phaùp thì vuõ truï naøy seõ toward children. hôïp nhaát thaønh moät coõi Phaät khoâng coù phaân 2) Duties of children toward parents: Cha meï bieät giöõa coõi trôøi, coõi Ta Baø hay coõi ñòa nguïc, con caùi ñoái vôùi cha meï—See Duties of vaøo moät luùc naøo ñoù trong töông lai, moïi söï children toward parents. tieán ñeán chaân lyù vaø seõ ñoùng goùp vaøo vieäc 3) Duties of the husband toward his wife: Boån saùng taïo moät theá giôùi haøi hoøa toaøn haûo. phaän cuûa choàng ñoái vôùi vôï—See Duties of Ten doors: Thaäp Moân—See Ten doors of the husband toward his wife. connection between noumena or substance and 4) Duties of the wife toward her husband: Vôï phenomena. ñoái vôùi choàng—See Duties of the wife toward Ten doors of connection between noumena her husband. or substance and phenomena: Thaäp Moân— 5) Duties of the head of the family toward Möôøi cöûa noái keát giöõa theá giôùi vaät chaát vaø hieän relatives, kinfolk and neighbors: Ñoái vôùi anh töôïng. chò em, baø con, thaân thích, vaø laùng gieàng— 1) Substance (Lyù) is always present with the See Duties of the head of the family toward phenomena (Söï): Lyù luoân ñi vôùi söï. relatives, kinfolk and neighbors. 2) The phenomena is always present with 6) Duties of the teacher toward his students: substance: Söï luoân ñi vôùi lyù. Thaày ñoái vôùi troø—See Duties of the teacher 3) The phenomena depend on the substance for toward

his students. its existence: Söï tuøy thuoäc vaøo lyù maø toàn taïi. 7) Duties of the students to their teacher: Troø 4) The phenomena can reveal the substance: Söï ñoái vôùi thaày—See Duties of the students to phoâ baøy lyù. their teacher. 5) The phenomena (from is unreal) can 8) Duties of employer toward employee: Chuû disappear in the substance: Söï bieán maát trong ñoái vôùi coâng nhaân—See Duties of employer lyù. toward employee. 6) The phenomena can conceal the substance: 9) Duties of employees toward their employer: Söï coù theå che daáu lyù. Coâng nhaân ñoái vôùi chuû—See Duties of 7) The true substance is the phenomena: Chaân employees toward their employer. lyù chính laø söï. 10) Duties of Buddhist adepts toward monks, 8) The phenomena is the substance: Söï chính laø nuns, and members of other religions—Boån lyù. phaän cuûa Phaät töû ñoái vôùi chö Taêng Ni vaø caùc 9) True reality is not the phenomena: Chaân nhö toân giaùo khaùc: khoâng phaûi laø söï. a) Duties of Buddhist adepts toward monks and 10) The phenomena is not the whole substance: nuns: Ñoái vôùi Taêng Ni—See Duties of Söï khoâng phaûi laø lyù. Buddhist adepts toward monks and nuns. b) Duties of monks and nuns toward lay people: Ten doors of liberation: Thaäp Giaûi Thoaùt Chö Taêng Ni ñoái vôùi Phaät töû taïi gia—See Moân—Möôøi Cöûa Giaûi Thoaùt Cuûa Chö Ñaïi Boà Duties of monks and nuns toward lay people. Taùt—See Ten kinds of doors of liberation of c) Duties of Buddhists toward other religions: Great Enlightening Beings. Ñoái vôùi caùc toân giaùo khaùc—They should not disparage other religions since it could create

more conflicts—Ñoái vôùi toân giaùo thì khoâng Adornment Sutra, Chapter 38, there are ten kinds baøi xích toân giaùo cuûa ngöôøi khaùc, laøm nhö of infinite path of Great Enlightening Beings. vaäy theâm maâu thuaãn vaø cuõng laø ñaøo huyeät Enlightening Beings who abide by these ten choân chính toân giaùo maø mình ñang theo. elements can accomplish the supremely skillful Ten Dwellings: Thaäp Truï—See Ten dwelling cultivation of omniscience of Buddhas—Theo minds. Kinh Hoa nghieâm, phaåm 38, coù möôøi voâ löôïng Ten dwelling minds: Thaäp Tröôûng Döôõng ñaïo haïnh tu taäp cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt Taâm—Ten Dwelling Minds—Ten kinds of well- an truï trong phaùp naày thôøi ñöôïc haïnh tu thieän xaûo nourished heart, essential to entry into the cult of voâ thöôïng nhöùt thieát trí cuûa chö Nhö Lai. the higher patience and endurance: 1) Cultivation without coming or going, because 1) A heart of kindness: Töø taâm. their physical, verbal, and mental doings have 2) A heart of pity: Bi taâm. no actions: Baát lai baát khöù, laø haïnh tu cuûa Boà 3) A heart of joy in progress toward salvation of Taùt, vì ba nghieäp thaân, khaåu, yù ñeàu khoâng others: Hyû taâm. ñoäng taùc. 4) A heart of renunciation: Xaû taâm. 2) Neither existent nor nonexistent cultivation, 5) A heart of almsgiving: Thí taâm. there being no inherent nature: Phi höõu phi 6) A heart of delight in telling the dharma: Haûo voâ, laø haïnh tu cuûa Boà taùt, vì khoâng töï taùnh. ngöõ taâm (loøng noùi söï toát). 3) Cultivation without increase or decrease, 7) The heart of benefitting or aiding others to being in accord with fundamental essence: salvation: Ích taâm (loøng laøm lôïi ích). Baát taêng baát giaûm laø haïnh tu cuûa Boà Taùt, vì 8) A heart of unity or amity: Ñoàng taâm. nhö boån taùnh. 9) A heart of concentration in meditation: Ñònh 4)

Cultivation like an illusion, a dream, a taâm. shadow, an echo, an image in a mirror, a 10) A heart of wisdom: Hueä taâm. mirage in the heat, the moon's image in the water, being free from all clinging: Nhö Ten elements of a body (The Buddha and huyeãn, nhö moäng, nhö aûnh, nhö höôûng, nhö His Teachings): Möôøi thaønh phaàn cuûa thaân (Ñöùc boùng trong göông, nhö aùnh naéng khi trôøi quaù Phaät vaø Phaät Phaùp). noùng, nhö maët traêng trong nöôùc, laø haïnh tu 1) Earth (the element of extension): Pathavi cuûa Boà Taùt, vì rôøi lìa taát caû chaáp tröôùc. (p)—Ñaát hay nguyeân toá coù taùnh duoãi ra. 5) Empty, signless, wishless, nondoing 2) Water (the element of cohesion): Apo (p)— cultivation, clearly seeing the triple world, yet Nöôùc hay nguyeân toá coù taùnh laøm dính lieàn. ceaselessly accumulating virtues: Khoâng, voâ 3) Heat (the element of heat): Tejo (p)—Löûa töôùng, voâ nguyeän, voâ taùc, laø haïnh tu cuûa Boà hay nguyeân toá coù taùnh noùng. Taùt, vì thaáy roõ ba coõi, maø tích chöùa phöôùc ñöùc 4) Wind (the element of motion): Vayo (p)—Gioù chaúng thoâi döùt. hay nguyeân toá coù taùnh chuyeân ñoäng. 6) Inexplicable, inexpressible cultivation beyond 5) Color: Vanna (p)—Maøu saéc. speech, apart from all definitions and 6) Odour: Gandha (p)—Muøi. constructions: Baát khaû thuyeát, voâ ngoân thuyeát, 7) Taste: Rasa (p)—Vò. ly ngoân thuyeát, laø haïnh tu cuûa Boà Taùt, vì xa 8) Nutritive essence: Oja (p)—Baûn taùnh dinh rôøi moïi ñònh nghóa an laäp. döôõng. 7) Cultivation of the indestructible realm of 9) Together with vitality: Jivitindriya (p)—Sinh reality, directly knowing all phenomena: Baát khí. hoaïi phaùp giôùi laø haïnh tu cuûa Boà Taùt, vì trí 10) Body: Kaya (p)—Thaân. hueä hieän bieát taát caû phaùp. Ten elements can accomplish the supreme 8) Cultivation of the ultimate reality of True skillful cultivation of omniscience of Thusness, entering the space of ultimate Buddhas: Möôøi Voâ Löôïng Ñaïo Haïnh Tu Taäp reality of True Thusness: Baát hoaïi chôn nhö Cuûa Chö Ñaïi Boà Taùt—According to the Flower

thöïc teá, laø haïnh tu cuûa Boà Taùt, vì vaøo khaép Ngaøi laø baäc Minh Haïnh Tuùc vì trí tueä vaø ñöùc chôn nhö thöïc teá hö khoâng teá. haïnh troøn ñaày cuûa Ngaøi. 9) Cultivation of vast wisdom, the power of their a) The great perfect mirror wisdom of Aksobhya deeds being inexhaustible: Trí hueä quaûng ñaïi, (A Suùc Beä Phaät): Ñaïi Vieân Caûnh Trí (Cuûa laø haïnh tu cuûa Boà Taùt, vì bao nhieâu vieäc laøm Phaät A Suùc)—The wisdom of the great, naêng löïc voâ taän. perfect mirror is the clear and pure nature of 10) Equal cultivation of the ten powers, four all sentient beings (the eighth consciousness fearlessnesses, and omniscience of Buddha, turned to become the wisdom of Great directly seeing all things without doubt or Perfect Mirror)—Ñaïi Vieân Caûnh Trí laø taùnh confusion: An truï nôi thaäp löïc, töù voâ uùy cuûa thanh tònh cuûa chuùng sanh (chuyeån thöùc thöù Nhö Lai, nhöùt thieát chuûng trí bình ñaúng, laø taùm laøm Ñaïi Vieân Caûnh Trí). haïnh tu cuûa Boà Taùt, vì hieän thaáy taát caû phaùp b) The wisdom of Equality: Bình Ñaúng Taùnh Trí khoâng nghi laàm. (cuûa Phaät Baûo Töôùng)—The impartial Ten entanglements: See Eight entanglements or wisdom of the nature or the universal wisdom evils, and Ten bonds. of Ratnaketu (Baûo Töôùng Phaät). The wisdom Ten entanglements and four bonds: See of equal nature is the mind without disease of Eight entanglements or evils, and Ten bonds.

sentient beings (the seventh consciousness turned to become the Wisdom of Equal Ten epithets of a Buddha: Möôøi danh hieäu cuûa Nature)—Bình Ñaúng Taùnh Trí laø taâm khoâng Phaät: beänh cuûa chuùng sanh (chuyeån thöùc thöù baûy 1) The Perfect One: Tathagata (skt)—Nhö Lai laøm Bình Ñaúng Taùnh Trí). (baäc Toaøn Haûo)—The Thus Come One does c) The wisdom of wonderful contemplation or not come from anywhere, nor does he go the profound observing wisdom of Amitabha anywhere. He exemplifies the nonobstruction (A Di Ñaø Phaät): Dieäu Quaùn Saùt Trí (cuûa Phaät of noumenon and phenomenon—Ngaøi khoâng A Di Ñaø)—The wonderful contemplating and ñeán töø ñaâu vaø Ngaøi cuõng khoâng ñi veà ñaâu. investigating wisdom or the wonderful Ngaøi tieâu bieåu cho lyù söï voâ ngaïi. observing wisdom is seeing without effort of 2) Holy One or Saint: Araht (skt)—ÖÙng Cuùng— sentient beings (the sixth consciousness One Worthy of Offerings. The Buddha is one turned to become the Wonderfully Observing who should receive offerings deserve the Wisdom)—Dieäu Quaùn Saùt Trí laø trí thaáy maø respect from humans and devas of the three khoâng phaûi duïng coâng cuûa chuùng sanh (thöùc realms—Ñöùc Phaät laø baäc xöùng ñaùng nhaän thöù saùu ñöôïc chuyeån thaønh Dieäu Quaùn Saùt cuùng duôøng vaø toân kính töø caùc chuùng sanh Trí). ngöôøi vaø trôøi trong tam giôùi. d) The wisdom that accomplishes what is done. 3) Fully Enlightened: Samyak-sambuddha The perfecting wisdom of Amoghasiddhi (Baát (skt)—Chaùnh Bieán Tri (Ñaïi Giaùc)—The Khoâng Phaät). The wisdom of successful Buddha is one who has proper and universal performance or the perfect wisdom is the knowledge. There is nothing which he does same as the perfect mirror (the first five not know and nothing which he fails to consciousnesses turned to become the understand thoroughly. His knowledge is perfecting wisdom): Thaønh Sôû Taùc Trí (cuûa pervasive—Ñöùc Phaät laø baäc Chaùnh Bieán Tri. Phaät Baát Khoâng hay Vi Dieäu Thanh hay Phaät Khoâng coù thöù gì maø Ngaøi khoâng bieát, cuõng Thích Ca Maâu Ni). Thaønh Sôû Taùc Trí gioáng khoâng coù thöù gì maø Ngaøi khoâng thoâng hieåu. nhö Vieân Caûnh Trí (naêm thöùc ñaàu ñöôïc Söï hieåu bieát cuûa Ngaøi vöôït thaéng taát caû. chuyeån thaønh Thaønh Sôû Taùc Trí). 4) Gifted in knowledge and conduct: 5) Well-gone One: Sugata (skt)—Thieän theä— Vidyacarana-sampanna (skt)—Minh Haïnh The Well-gone One, one who has gone to the Tuùc (baäc coù ñuû trí tueä vaø ñöùc haïnh)—The best place—Baäc Thieän Theä laø baäc luoân ñi Buddha is one who has the Perfect Clarity treân neûo thieän laønh nhaát. and Conduct for the light of his wisdoms—

6) Knower of the world: Lokavid (skt)—Theá 10) Wrong views: Taø kieán. Gian Giaûi—The Knower of the world or the (B) Unsurpassed One is one who understands the 1) Killing: Panatipato (p)—Saùt sanh. world thoroughly—Theá Gian Giaûi laø baäc hieåu 2) Stealing: Adinnadanam (p)—Troäm caép. roõ lyù söï cuûa vaïn höõu. 3) Sexual misconduct: Kamesumicchacaro (p)— 7) Unsurpassable teacher of men: Anuttara- Taø daâm. Pnrusa-damya-sarathi (skt)—Voâ Thöôïng Só 4) Lying: Musavado (p)—Noùi doái. Ñieàu Ngöï Tröôïng Phu—Unsurpassable 5) Filthy language: Sambhappalapo (p)—YÛ ngöõ. teacher of men or the Hero Who Subdues and 6) Double tongue: Pisunavaca (p)—Löôõng thieät. Tames is one who subdues and tames all the 7) Coarse

language: Pharusavaca (p)—AÙc khaåu. living beings in the world—Voâ Thöôïng Só 8) Covetousness: Abhijjha (p)—Tham lam. Ñieàu Ngöï Tröôïng Phu laø baäc cao toät trong 9) Angry speech: Byapato (p)—Noùi lôøi giaän döõ. chuùng sanh, coù khaû naêng ñieàu vaø giaùo hoùa 10) Perverted views: Micchadithi (p)—Si. chuùng sanh treân theá giôùi. Ten exhaustive knowledges of all Buddhas: 8) Teacher of gods and men: Sasta-Möôøi Ñieàu Bieát Heát Taát Caû Caùc Phaùp Khoâng devamanusyanam (skt)—Thieân Nhôn Sö— Thöøa Soùt Cuûa Chö Phaät—According to the Flower The Buddha is the master of the gods in the Adornment Sutra, Chapter 33, there are ten heavens and human beings in the world— exhaustive knowledges of all Buddhas—Theo Thieân Nhôn Sö. Ñöùc Phaät laø baäc Thaày cuûa Kinh Hoa Nghieâm, Phaåm 33, coù möôøi ñieàu bieát trôøi ngöôøi. heát taát caû caùc phaùp khoâng thöøa soùt cuûa chö Phaät. 9) Awakened One: Buddha (skt)—Phaät (Baäc 1) They know all things of the past exhaustively: giaùc ngoä hoaøn toaøn)—See Buddha. Bieát heát taát caû phaùp quaù khöù khoâng thöøa soùt. 10) Sublime One: Lokanatha (skt)—Theá Toân— 2) They know all things of the future Sublime One or the World Honored One is exhaustively: Bieát heát taát caû phaùp vò lai one who is honored by those in the three khoâng thöøa soùt. realms (those in this world and those beyond 3) They know all things of the present the world)—Theá Toân laø baäc cao hôn heát trong exhaustively: Bieát heát taát caû phaùp hieän taïi coõi Ta baø, ñöôïc chuùng sanh trong tam giôùi toân khoâng thöøa soùt. vinh. 4) They know all principles of language Ten even greater things attained by exhaustively: Bieát heát taát caû phaùp ngoân ngöõ Enlightening Beings: Möôøi Phaùp Taêng Thaéng khoâng thöøa soùt. Cuûa Chö Boà Taùt—See Ten greater things of Great 5) They know all sentient beings' minds Bodhisattvas. exhaustively: Bieát heát taát caû taâm chuùng sanh Ten evil actions: Thaäp AÙc—See Ten evil deeds. khoâng thöøa soùt. 6) The know all the various ranks, high, Ten evil deeds (acts): Dasakusala (skt)—Möôøi middling, and low of the roots of goodness of aùc nghieäp (Baát thieän nghieäp)—Ten evil acts—Ten Enlightening Beings: Bieát heát taát caû nhöõng sins: phaàn vò thöôïng trung haï thieän caên cuûa chö Boà (A) Taùt khoâng thöøa soùt. 1) Killing: Saùt sanh. 7) They know all Buddhas' complete knowledge 2) Stealing: troäm caép. and virtues do not increase or decrease: Bieát 3) Sexual misconduct: Taø daâm. heát taát caû trí vieân maõn vaø coâng ñöùc cuûa chö 4) Lying: Noùi doái. Phaät khoâng thöøa soùt. 5) Slander: Noùi lôøi vu khoáng. 8) They know all phenomena come from 6) Coarse language: Noùi lôøi thoâ loã. interdependent origination: Bieát heát taát caû 7) Frivolous chatter: Noùi lôøi voâ ích—Vain talk— phaùp ñeàu töø duyeân khôûi khoâng thöøa soùt. Idle talk. 9) They know all world systems exhaustively: 8) Covetousness: Noùi lôøi nònh hoùt bôï ñôû. Bieát heát taát caû ñaïo theá gian khoâng thöøa soùt. 9) Angry speech: Noùi lôøi giaän döõ.

10) They know all the different phenomena in all cuûa tam muoäi naày coù theå laøm cho taát caû coâng worlds, interrelated in Indra's net: Bieát heát taát haïnh cuûa Boà Taùt ñeàu ñöôïc vieân maõn. caû theá giôùi chuûng, trong taát caû phaùp giôùi 6) The sixth extraordinary unprecedented nhöõng söï sai bieät nhö löôùi Thieân Ñeá khoâng event—Söï kyø dò chöa töøng coù thöù saùu: thöøa soùt. a) They attain a spell called

oceanic treasury of Ten extraordinary, unprecedented events supreme pure light: Ñöôïc Ñaø La Ni teân laø toái occur when Great Enlightening Beings sit thöôïng ly caáu dieäu quang haûi taïng. b) They are able to receive the rain from the on the site of enlightenment: Möôøi Söï Kyø great clouds of teaching of all Buddhas: Coù Dieäu Chöa Töøng Thaáy Khi Chö Ñaïi Boà Taùt Ngoài theå laõnh thoï ñaïi vaân phaùp vuõ cuûa taát caû chö Vaøo Ñaïo Traøng—According to the Flower Phaät Nhö Lai. Adornment Sutra, Chapter 38, there are ten 7) By spiritual powers they produce superb extraordinary, unprecedented events occur when offerings throughout all worlds which they Great Enlightening Beings sit on the site of present to the Buddhas: Duøng söùc oai ñöùc enlightenment—Theo Kinh Hoa Nghieâm, Phaåm hieän ñoà cuùng döôøng thöôïng dieäu ñeán khaép taát 38, coù möôøi söï kyø dieäu chöa töøng thaáy khi chö Ñaïi caû theá giôùi ñeå cuùng döôøng chö Phaät. Boà Taùt ngoài vaøo ñaïo traøng. 8) They rest in highest knowledge and actually 1) The first extraordinary unprecedented event: know the faculties and mental patterns of all Söï kyø laï chöa töøng thaáy thöù nhöùt. sentient beings: An truï trí toái thaéng, ñeàu hieän a) All the Buddhas of the worlds of ten bieát roõ nhöõng caên vaø yù haønh cuûa taát caû chuùng directions appear before them: Taát caû caùc sanh. Ñöùc Nhö Lai trong möôøi phöông theá giôùi ñeàu 9) The ninth extraordinary unprecedented hieän ra tröôùc. event—Ñieàu kyø dò chöa töøng thaáy thöù chín: b) Raise their right hands and praise them as a) They enter a concentration called ‘well unexcelled guides!—Ñoàng giô tay phaûi leân aware’: Nhaäp tam muoäi teân laø ‘thieän giaùc.’ maø khen ngôïi raèng: Laønh thay! Laønh thay! b) The power of which concentration enables Ñaáng Voâ Thöôïng Ñaïo Sö! their bodies to fill all worlds in all spaces and 2) All Buddhas watch over them and give them in all times: Söùc cuûa tam muoäi naày coù theå laøm the power: Taát caû caùc Ñöùc Nhö Lai thaûy ñeàu cho thaân Boà Taùt ñaày khaép taát caû theá giôùi hoä nieäm vaø ban cho oai ñöùc. trong thaäp phöông tam theá. 3) The Enlightening Beings who were their 10) The tenth extraordinary unprecedented colleagues in the past come and surround event—Ñieàu kyø dò chöa töøng thaáy thöù möôøi: them and respectfully present various a) They attain pure illumination and adornments: Chuùng Boà Taùt ñoàng haønh ñôøi unobstructed great knowledge: Ñaït ñöôïc ly tröôùc ñeàu ñeán vaây quanh cung kính cuùng caáu quang minh voâ ngaïi ñaïi trí. döôøng nhöõng vaät trang nghieâm. b) Such knowledge enables their physical 4) The plants and trees and all insentient things actions to penetrate past, present, and future: bend toward the site of enlightenment: Caây Laøm cho thaân nghieäp cuûa chö Boà Taùt vaøo coû cuøng nhöõng loaøi voâ tình trong taát caû theá khaép tam theá. giôùi, ñeàu cong thaân nghieâng boùng höôùng veà phía ñaïo traøng. Ten fast days: Thaäp Trai Nhöït—The ten “fast” 5) The fifth extraordinary unprecedented days of a month based on Lunar calendar are 1, 8, event—Söï kyø dò chöa töøng coù thöù naêm: 14, 15, 18, 23, 24, 28, 29, 30. Eating flesh, a) Great Enlightening Beings enter a hunting, fishing, execution, etc. are forbidden in concentration called observing the cosmos—those days. These are also ten Buddhas or Chö ñaïi Boà Taùt nhaäp tam muoäi teân ‘quaùn saùt Bodhisattvas connected with the ten “fast” phaùp giôùi.’ days—Möôø i

ngaø y aên chay tính theo aâm lòch laø b) The power of such concentration can cause moà ng 1, 8, 14, 15, 18, 23, 24, 28, 29 vaø 30. Trong all enlightening practices to be fulfilled: Söùc nhöõng ngaøy naày aên thòt, saên baén, caâu caù, haønh

hình ñeàu bò caám. Ñaây cuõng laø möôøi ngaøy cuùng 8) Mara-deeds: Ma Söï. chay cho chö Phaät vaø chö Boà taùt: 9) Dhyana: Thieàn Ñònh. 1) Samadhi Buddha 1st day: Ñònh Quang Phaät, 10) Wrong theories: Taø Kieán. ngaøy moàng moät. 11) Arrogance: Taêng Thöôïng Maïn. 2) Medicine Master Buddha 8th day: Döôïc Sö 12) The two vehicles: Nhò Thöøa. Phaät, ngaøy moàng taùm. 13) Bodhisattvahood: Thaäp Boà Taùt. 3) Samantabhadra Bodhisattva 14th day: Phoå Ten foot aura encircling the body: Ten-foot Hieàn Boà Taùt, ngaøy 14. halo around the body—Quanh mình thöôøng coù 4) Amitabha Buddha 15th day: A Di Ñaø Nhö Lai, haøo quang chieáu ra moät taàm—See Thirty-two ngaøy 15. auspicious marks. 5) Avalokitesvara Bodhisattva 18th day: Quaùn Ten-foot halo around the body: Ten foot aura AÂm Boà Taùt, ngaøy 18. encircling the body—Quanh mình thöôøng coù haøo 6) Mahasthama-prapta Bodhisattva 23rd day: Ñaïi quang chieáu ra moät taàm—See Thirty-two Theá Chí Boà Taùt ngaøy 23. auspicious marks. 7) Ksitigarbha (Earth-Store) Bodhisattva 24th Ten forms of Buddha: Giaûi Caûnh Thaäp Phaät— day: Ñòa Taïng Boà Taùt ngaøy 24. All existence discriminated as ten forms of 8) Vairocana Buddha 28th day: Tyø Loâ Giaù Na Buddha. The Hua-Yen school sees all things as Phaät ngaøy 28. pan-Buddha, but dicriminates them into ten 9) Medicine King (Bhaisajya) Buddha 29th day: forms—Toâng Hoa Nghieâm khi laáy trí chaân thöïc Döôïc Vöông Boà Taùt ngaøy 29. ñeå giaûi kieán phaùp giôùi ñaõ laäp ra thuyeát vaïn höõu voâ 10) Sakyamuni Buddha 30th day: Thích Ca Maâu töi thaäp Phaät nghóa laø chuùng sanh ñeàu gioáng nhö Ni Phaät ngaøy 30. Phaät döôùi möôøi hình thöùc: Ten fetters: Dasa-samyojana (skt)—Thaäp Kieát 1) All the living: Chuùng Sanh Thaân. Söû—Personality-belief, sceptical doubt, clinging 2) Countries or places: Quoác Ñoä Thaân. to mere rules and rituals, sensuous craving, ill- 3) Karma: Nghieäp Thaân. will, craving for fine material existence, craving 4) Sravakas: Thanh Vaên Thaân. for immaterial existence, conceit, restlessness, 5) Pratyeka-buddhas: Bích Chi Phaät Thaân. and ignorance)—Thaäp Kieát Söû (möôøi daây troùi 6) Bodhisatvas: Boà Taùt Thaân. buoäc laøm chöôùng ngaïi trong vieäc tu taäp, goàm ngaõ 7) Tathagatas: Nhö Lai Thaân. kieán, nghi hoaëc, giôùi caám thuû, tham duïc, saân haän, 8) Jnanakaya: Trí Thaân. tham saéc duïc, tham voâ saéc duïc, löøa doái, vaø voâ 9) Dharmakaya: Phaùp Thaân. minh—See Samyojana. 10) Space, i.e. each is a corpus of the Buddha: Hö Ten fields of concentration: Chæ Quaùn Thaäp Khoâng Thaân. Ñònh—The T'ien-T'ai's ten fields of meditation or Ten forms of understanding: Thaäp Trí—See concentration—Chæ Quaùn Thaäp Quaùn hay möôøi Ten kinds of knowledge of all Buddhas. quaùn cuûa chæ quaùn (möôøi caûnh sôû ñoái cuûa chæ (A) According to the Hinayana—Theo Phaät giaùo quaùn) cuûa toâng phaùi Thieân Thai: Tieåu Thöøa: 1) Aggregates: Spheres—Entrances—AÁm Giôùi 1) Common understanding: Theá tuïc trí. Nhaäp. 2) Enlightened understanding: Phaùp trí. 2) The five Aggregates: Nguõ AÁm. 3) Understanding of the four noble truths in the 3) Eighteen Spheres: Astadasa-dhatavah (skt)— worldly world: Loaïi trí (trí khoân quaùn

töôûng Thaäp Baùt Giôùi. veà töù ñeá trong duïc giôùi). 4) The twelve entrances: Dvadasayatanani 4) Understanding the nature of all sufferings: (skt)—Thaäp Nhò Nhaäp. Khoå trí. 5) Passion and delusion: Duïc Voïng vaø Phieàn 5) Understanding the causes of all sufferings: Naõo. Taäp trí. 6) Sickness: Beänh Hoaïn. 6) Understanding of how to eliminate all 7) Karma Forms: Nghieäp Chöôùng. sufferings: Dieät trí.

7) Understanding of the path leading to nirvana Buddha said: “Living beings may perform ten where there are no more sufferings: Ñaïo trí. good practices or ten evil practices. What are the 8) Understanding the mind of others: Tha taâm ten? Three are three of the Body, four are of the trí. Mouth and the last three are of the Mind. The 9) Understanding that puts an end to all previous three of the Body are killing, stealing and lust. faith in or for self: Taän trí. The four of the mouth are double-tongued speech 10) Nirvana wisdom: Voâ sanh trí. (duplicitous speech), harsh speech, lies, and a) Nirvana wisdom, or final knowledge attained irresponsible speech. The three of the Mind are by the arhat, his release from the chain of jealousy, hatred, and stupidity. Thus, these ten are transmigration: Toái cöïc trí cuûa baäc A La Haùn, not in accordance (consistent) with the Holy Way ñaõ caét ñöùt phieàn naõo cuûa tam giôùi. and are called ten evil practices. To put an end to b) The knowledge of the bodhisattva of the these evils is to perform the ten good asurance of immortality, or no rebirth: Voâ practices.”—Theo Kinh Töù Thaäp Nhò Chöông, sanh trí cuûa baäc Boà Taùt chöùng bieát roõ raøng laø Chöông 4, Ñöùc Phaät daïy: “Chuùng sanh do möôøi khoâng coøn thoï sanh nôi tam giôùi nöõa. ñieàu maø thaønh thieän, cuõng do möôøi ñieàu maø thaønh (B) According to the Mahayana Buddhism—Theo aùc. Möôøi ñieàu aáy laø gì? Thaân coù ba, mieäng coù Phaät giaùo Ñaïi Thöøa: boán, vaø yù coù ba. Thaân coù ba laø: Gieát haïi, troäm 1) Perfect understanding of past, present and caép, daâm duïc. Löôõi coù boán laø: Noùi löôõi hai chieàu, future: Tam theá trí. noùi lôøi ñoäc aùc, noùi lôøi doái traù, noùi ba hoa. YÙ coù ba 2) Perfect understanding of Buddha-Law of past, laø: Taät ñoá, saân haän, ngu si. Möôøi ñieàu aáy khoâng present and future: Tam theá Phaät phaùp trí. phuø hôïp vôùi con ñöôøng cuûa baäc Thaùnh, goïi laø 3) Unimpeded understanding of the whole haønh vi aùc. Neáu möôøi ñieàu aùc naày ñöôïc chaám döùt Buddha-realm: Phaùp giôùi voâ ngaïi trí. thì goïi laø möôøi ñieàu thieän.” 4) Unlimited or infinite understanding of the Ten good ways for deliverance from whole Buddha-realm: Phaùp giôùi voâ bieân trí. mortality: Thaäp Thieän—See Ten good deeds. 5) Perfect understanding of ubiquity: Sung maõn Ten grades of Bodhisattva’s faith: Thaäp Tín nhöùt thieát trí. Taâm—In the Surangama Sutra, book Eight, the 6) Perfect understanding of universal Buddha reminded Ananda about the ten grades of enlightenment: Phoå chieáu nhöùt thieát theá gian Bodhisattva faith—Trong Kinh Thuû Laêng trí. Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi 7) Perfect understanding of omnipotence or A Nan veà möôøi tín taâm cuûa Boà Taùt. universal control: Truï trì nhöùt thieát theá giôùi 1) The mind that resides in faith and faith which trí. destroys illusions: Tín Taâm Truï—With the 8) Perfect understanding of omniscience mind centered in the middle, they enter the regarding all living beings: Tri nhöùt thieát flow where wonderful perfection reveals chuùng sanh trí. itself. From

the truth of that wonderful 9) Perfect understanding of omniscience perfection there repeatedly arise wonders of regarding the law of universal salvation: Tri truth. They always dwell in the wonder of nhöùt thieát phaùp trí. faith, until all false thinking is completely 10) Perfect understanding of omniscience eliminated and the middle way is totally true. regarding all Buddha wisdom: Tri voâ bieân chö This is called the mind that resides in faith— Phaät trí. Cöù taâm aáy, nöông theo trung ñaïo tieán vaøo, thì Ten good crafts: Thaäp Thieän Xaûo—See Ten vieân dieäu phaùt ra. Töø nôi chaân dieäu vieân, kinds of skill in means of all Buddhas. caøng phaùt caøng chaân dieäu. Dieäu tín thöôøng Ten Good Deeds: Thaäp Thieän Nghieäp—See truï. Taát caû voïng töôûng voâ dö ñeàu döùt heát, Ten wholesome acts. thuaàn laø chaân trung ñaïo. Ñoù goïi laø tín taâm truï. Ten good practices: Thaäp Thieän—According to 2) Rememberance: Unforgetfulness or the mind the Sutra In Forty-Two Sections, Chapter 4, the that resides in mindfulness—Nieäm taâm—

When true faith is clearly understood, then the mind of irreversibility—Ñònh quang phaùt perfect penetration is total, and the three saùng, tính saùng tieán saâu vaøo, chæ coù tieán maø aspects of skandhas, places, and realms are khoâng thoaùi. Ñoù goïi laø baát thoái taâm truï. no longer obstructions. Then all their habits 7) Protection of the Truth or the mind that throughout innumerable kalpas of past and resides in protecting the Dharma: Hoä phaùp future, during which they abandon bodies and taâm truï—When the progress of their minds is receive bodies, appear to them now in the secure, and they hold their minds and protect present moment. These good people can them without loss, they connect with the life- remember everything and forget nothing. This breath of the Thus Come Ones of the ten is called “The mind that resides in directions. This is called the mind that mindfulness.”—Chaân tín roõ raøng, taát caû vieân protects the Dharma—Taâm caøng tieán tôùi, thoâng. Ba thöù aám, xöù, giôùi khoâng theå laøm caøng yeân laønh, giöõ gìn khoâng sai maát. Giao ngaïi. Nhö theá cho ñeán quaù khöù vò lai voâ soá tieáp vôùi khí phaàn cuûa möôøi phöông Nhö Lai. kieáp, boû thaân naày thoï thaân khaùc, bao nhieâu Ñoù goïi laø hoä phaùp taâm truï. taäp khí ñeàu hieän ra tröôùc. Ngöôøi thieän nam ñoù 8) Reflexive powers or the mind that resides in ñeàu coù theå ghi nhôù khoâng soùt. Ñoù goïi laø nieäm Making Transferences: Hoài höôùng taâm truï— taâm truï. Protecting their light of enlightenment, they 3) Zealous progress or the mind that resides in can use this wonderful force to return to the vigor: Tinh taán taâm truï—When the wonderful Buddha’s light of compassion and come back perfection is completely true, that essential to stand firm with the Buddha. It is like two truth brings about a transformation. They go mirrors that are set facing one another, so that beyond the beginningless habits to reach the between them the exquisite images one essential brightness. Relying solely on interreflect and enter into one another layer this essential brightness, they progress toward upon layer. This is called the mind of true purity. This is called the mind of vigor— transference—Giaùc minh giöõ gìn coù theå laáy Dieäu vieân thuaàn chaân, chaân tinh phaùt ra. Töø ñöôïc dieäu löïc xoay töø quang cuûa Phaät, ñeán voâ thuûy taäp khí thoâng moät tinh minh. Chæ do caûnh Phaät maø an

truï. Ví nhö hai göông saùng tinh minh tieán tôùi chaân tònh. Ñoù goïi laø tinh taán choùi ñoái nhau. Chaën giöõ dieäu aûnh choàng chaäp taâm. xen vaøo nhau. Ñoù goïi laø hoài höôùng taâm truï. 4) Wisdom or the mind resides in wisdom: Tueä 9) The nirvana mind in effortlessness or the taâm truï—The essence of the mind reveals mind that resides in precepts: Giôùi taâm truï— itself as total wisdom; this is called the mind With this secret interplay of light, they obtain that resides in wisdom—Taâm tinh, hieän tieàn, the Buddha's eternal solidity and unsurpassed thuaàn laø trí tueä, goïi laø tueä taâm truï. wonderful purity. Dwelling in the 5) Settled firmness on concentration or the mind unconditioned, they know no loss or that resides in samadhi: Ñònh taâm truï—As the dissipation. This is called the mind that wisdom and brightness are held steadfast, a resides in precepts—Taâm saùng suoát bí maät profound stillness pervades. The stage at xoay laïi, ñöôïc thöôøng truï voâ thöôïng dieäu tònh which the majesty of this stillness becomes khoâng gì vöôït noåi cuûa Phaät, an truï vôùi voâ vi constant and solid. This is called the mind that khoâng bò maát soùt. Ñoù goïi laø giôùi taâm truï. resides in samadhi—Giöõ gìn trí saùng, khaép caû 10) Action at will in anything in anywhere or the traïm tòch, tòch dieäu thöôøng yeân laëng. Ñaây goïi mind that resides in vows: Nguyeän taâm truï— laø ñònh taâm truï. Abiding in the precepts with self-mastery, 6) Non-retrogression or the mind that resides in they can roam throughout the ten directions, irreversibility: Baát thoái taâm truï—The light of going anywhere they wish. This is called the samadhi emits brightness. When the essence mind that resides in vows—An truï giôùi töï taïi, of the brightness enters deeply within, they coù theå daïo chôi möôøi phöông, ñeán ñaâu ñeàu only advance and never retreat. This is called theo nhö nguyeän. Ñoù goïi laø nguyeän taâm truï.

Ten Grand Vows: Phaùt Nguyeän Vaên (Thaäp ñaïi 7) They have restful sleep or dream of nguyeän)—See Ten vows of a Bodhisattva. auspicious events or view the supremely Ten great benefits: Thaäp Thaéng Söï—According wonderful body of Amitabha Buddha: Ñeâm to the two Great Masters Chih-I and T'ien-Ju in naèm nghæ yeân oån, hoaëc mô thaáy ñieàm laønh The Pure Land Buddhism, those who invoke the hay thaáy saéc thaân thaéng dieäu cuûa Phaät A Di Buddha's name with utmost sincerity will derive Ñaø. ten great benefits in this very life—Theo hai Ñaïi 8) Their Minds are always joyful and at peace, Sö Trí Giaû vaø Thieân Nhö trong Tònh Ñoä Thaäp their complexions clear and bright, their Nghi Hoaëc Vaán Luaän, ngöôøi naøo chí taâm thoï trì bodies filled with energy and strength; danh hieäu Phaät, hieän ñôøi seõ ñöôïc möôøi ñieàu thaéng whatever they undertake generally meets lôïi. with success: Taâm thöôøng an vui, nhan saéc 1) Day and night they enjoy the invisible saùng nhuaän, khí löïc ñaày ñuû, vieäc laøm coù keát protection of all celestial beings, powerful quaû toát ñeïp. deities and their multitudes of retainers: Ngaøy 9) They are always honored and assisted by ñeâm thöôøng ñöôïc taát caû chö Thieân, ñaïi löïc others, and are gladly accorded the respect thaàn töôùng vaø haèng sa quyeán thuoäc aån hình reserved for the Buddhas: Thöôøng ñöôïc moïi uûng hoä. ngöôøi kính troïng giuùp ñôõ, hoaëc hoan hyû leã baùi 2) Twenty-five great Bodhisattvas, including cuõng nhö kænh Phaät. Avalokitesvara Bodhisattva (Kuan-Yin) and 10) At the time of death, they do not

experience other Bodhisattvas, constantly keep them in fright, as right thoughts manifest themselves; mind and protect them: Thöôøng ñöôïc hai they witness Amitabha Buddha and the möôi laêm vò Ñaïi Boà Taùt nhö Ñöùc Quaùn Theá Sacred Assembly bearing the golden lotus AÂm vaø taát caû Boà Taùt theo thuû hoä beân mình. dais, to welcome and escort them to the Pure 3) They enjoy the continuous aid and protection Land, where they will enjoy peace of Mind of the Buddhas; Amitabha Buddha emits and happiness forever: Khi laâm chung taâm constant light to gather them in: Haèng ñöôïc khoâng sôï haõi, chaùnh nieäm hieän ra, ñöôïc thaáy chö Phaät ngaøy ñeâm hoä nieäm; Ñöùc A Di Ñaø Phaät A Di Ñaø vaø caùc Thaùnh chuùng tay böng thöôøng phoùng aùnh saùng nhieáp thoï ngöôøi aáy. ñaøi vaøng tieáp daãn vaõng sanh veà Cöïc Laïc, 4) No evil demons, ferocious dragons, poisonous cuøng taän kieáp vò lai höôûng thoï söï vui nhieäm snakes or the like can harm them: Taát caû aùc maàu. quyû nhö Daï Xoa, La Saùt ñeàu khoâng theå laøm Ten great disciples: Thaäp Ñaïi Ñeä Töû—See Ten haïi. Taát caû roàng ñoäc, raén ñoäc vaø thuoác ñoäc chief disciples. ñeàu khoâng theå xaâm phaïm. Ten great elements: Thaäp Ñaïi—See Kasina. 5) They do not meet with such calamities as Ten great major disciples of the Buddha: drowning, burning or other violent death; nor Thaäp Ñaïi Ñeä Töû—Ten chief disciples of do they encounter such punishment as being Sakyamuni—Möôøi ñeä töû lôùn cuûa Ñöùc Phaät—See shackled and imprisoned, or sudden death: Ten chief disciples of the Buddha. Khoâng bò nhöõng tai naïn nhö nöôùc troâi, löûa Ten great metaphysical treasuries of Great chaùy, giaëc oaùn, ñao teân, goâng xieàng, tuø nguïc, Enlightening Beings: Möôøi Phaùp Taïng Lôùn Cuûa hoaïnh töû. Chö Ñaïi Boà Taùt—According to the Flower 6) Previous karma is gradually dissipated; the Adornment Sutra, Chapter 27, there are ten great soulsof those whom they have murdered in metaphysical treasuries of Great Enlightening past lives are liberated and no longer seek Beings—Theo Kinh Hoa Nghieâm, Phaåm 27, coù revenge: Nhöõng nghieäp aùc veà tröôùc laàn löôït möôøi Phaùp Taïng lôùn cuûa chö Ñaïi Boà Taùt. tieâu dieät. Nhöõng oan maïng bò ñöông nhôn 1) The first treasury—Phaùp Taïng thöù nhaát: gieát, nhôø coâng ñöùc nieäm Phaät, ñeàu ñöôïc giaûi a) Remembering all Buddhas: Truï ghi nhôù taát caû thoaùt, khoâng coøn theo baùo phuïc. Phaät.

b) Remembering all Buddha teachings: Truï ghi 1) Having a mind strongly turned away from nhôù taát caû Phaät phaùp. worldliness: Asayabala (skt)—Thaâm Taâm 2) Great compassion to pacify all beings: Truï Löïc—Coù taâm döùt khoaùt traùnh xa theá tuïc. ñaïi bi ñieàu phuïc taát caû chuùng sanh. 2) Having a belief growing ever stronger in 3) Knowledge to reveal inconceivable pure Buddhism: Adhyasaya-bala (skt)—Taêng Sinh lands: Truï trí thò hieän baát tö nghì coõi nöôùc Thaâm Taâm Löïc—Coù moät nieàm tin vaøo Phaät thanh tònh. giaùo caøng luùc caøng maïnh. 4) Certain understanding entering deeply into 3) The power of disciplining himself in all the the realm of Buddhahood: Truï trí quyeát ñònh exercises of Bodhisattvahood: Prayoga-bala thaâm nhaäp caûnh giôùi cuûa chö Phaät. (skt)—Phöông Tieän Löïc—Naêng löïc töï tu 5) Enlightenment equal in all features of all trong taát caû moïi tu taäp Boà Taùt ñaïo. Buddhas, past, present and future: Truï Boà Ñeà 4) The intuitive power to understand

the töôùng bình ñaúng cuûa tam theá chö Phaät. mentalities of all beings: Prajna-bala (skt)— 6) Non-impediment and nonattachment: Truï Trí Löïc—Naêng löïc tröïc giaùc ñeå hieåu taâm thöùc bieân teá voâ tröôùc voâ ngaïi. cuûa moïi chuùng sanh. 7) The signlessness of all things: Truï taát caû phaùp 5) The power of making every prayer fulfilled: khoâng töôùng taùnh. Pranidhana-bala (skt)—Nguyeän Löïc—Naêng 8) The equal roots of goodness of all Buddhas, löïc laøm cho moïi lôøi nguyeän ñöôïc thaønh töïu. past, present and future: Truï thieän caên bình 6) The power of working till the end of time: ñaúng cuûa tam theá chö Phaät. Carya-bala (skt)—Haønh Löïc—Naêng löïc vaän 9) The guiding knowledge of the cosmic, haønh cho ñeán khi taän cuøng thôøi gian. nondiscriminatory physical, verbal and mental 7) The power of creating all kinds of action of all Buddhas of past, present and conveyance or yana without ever giving up future: Truï trí tieân ñaïo thaân ngöõ yù phaùp giôùi the Mahayana: Yana-bala (skt)—Thöøa Löïc— voâ sai bieät cuûa tam theá chö Phaät. Naêng löïc taïo ra moïi thöøa maø khoâng bao giôø 10) Contemplation of all Buddhas of all times boû Ñaïi Thöøa. since the time being born till the time of 8) The power of making a world of immaculate passing away all is in the space of an purity in every pore of the skin: Vikurvana- instant—Truï quaùn saùt tam theá chö Phaät töø luùc bala (skt)—Thaàn Bieán Löïc—Naêng löïc taïo thoï sanh ñeán luùc nhaäp Nieát baøn chæ trong moät thaønh moät theá giôùi thuaàn khieát thanh tònh saùt na teá: trong moãi loå loâng cuûa da. a) Being born: Thoï sanh. 9) The power of awakening every being in b) Leaving home: Xuaát gia. enlightenment: Bodhi-bala (skt)—Boà Ñeà c) Going to the site of enlightenment: Ñeán ñaïo Löïc—Naêng löïc thöùc tænh cho moïi chuùng sanh traøng. giaùc ngoä. d) Attaining true awakening: Thaønh chaùnh giaùc. 10) The power of uttering one phrase which e) Turning the wheel of Teaching: Chuyeån phaùp appeals uniformly to the hearts of all beings: luaân. Dharmacakrapravartana-bala (skt)—Chuyeån f) Passing utterly away: Nhaäp Nieát baøn. Phaùp Luaân Löïc—Naêng löïc cuûa söï tuyeân g) All in the space of an instant: Taát caû ñeàu naèm thuyeát; moät phaàn caâu maø keâu goïi ñoàng boä trong khoâng gian trong moät saùt na. nhöõng caùi taâm cuûa moïi chuùng sanh. Ten great powers of a Bodhisattva: Dasa- Ten great powers of a Buddha: Dasa- Bodhisattva-balani (skt)—Thaäp Ñaïi Löïc Boà Taùt—tathagata-balani (skt)—Thaäp Löïc Nhö Lai—Möôøi The ten powers of the Bodhisattva according to ñaïi löïc cuûa Phaät—Nhö Lai Cuï Tuùc Thaäp Löïc. the Avatamsaka Sutra—Möôøi naêng löïc cuûa vò Boà 1) Complete knowledge of what is right or Taùt theo Kinh Hoa Nghieâm. wrong in every condition: The power of knowing from awakening to what is and what is not the case—Knowing right and wrong—

The power to distinguish right from wrong— death, or all previous transmigrations—Tri Tri thò xöù phi xöù trí löïc—Khaû naêng bieát söï lyù tuùc maïng voâ laäu trí löïc—Bieát caùc ñôøi tröôùc laø ñuùng hay chaúng ñuùng. raát xa cuûa chuùng sanh. 2) Complete knowledge of what is the karma of 10) Knowing how to end excesses: Complete every being past, present and future: The knowledge of the destruction of all illusion of power of knowing karmic retributions every kind—The power of knowing from throughout the three periods of time— having cut off all habits

forever—Tri vónh Knowing what karmic effects follow from ñoaïn taäp khí trí löïc—Bieát ñoaïn haún caùc taäp which causes—Tri tam theá nghieäp baùo Trí khí. löïc—Tri Thöôïng Haï Trí Löïc. Ten great qualities that are hard to believe 3) Complete knowledge of all stages of dhyana of all Buddhas: Möôøi Phaùp Quaûng Ñaïi Khoù Tin liberation and samadhi: The power of Cuûa Chö Phaät—According to the Flower knowing all dhyanas, liberations and Adornment Sutra, Chapter 33, there are ten great samadhis—Knowing the various balanced qualities that are hard to believe of all Buddhas— states (four dhyanas, eight states of liberation, Theo Kinh Hoa Nghieâm, Phaåm 33, coù möôøi phaùp three samadhi, etc)—Tri chö Thieân giaûi thoaùt quaûng ñaïi khoù tin cuûa chö Phaät. Tam muoäi. 1) All Buddhas can destroy all demons: Chö 4) Complete knowledge of the powers and Phaät hay dieät tröø taát caû chuùng ma. faculties of all beings: The power of knowing 2) All Buddhas can overcome all false teachers: all faculties whether superior or inferior— Taát caû chö Phaät ñeàu hay haøng phuïc taát caû Knowing the superior or inferior of others— ngoaïi ñaïo. Tri chuùng sanh taâm taùnh Trí löïc. 3) All Buddhas can tame all sentient beings and 5) Complete knowledge of the desires or moral make them happy: Taát caû chö Phaät ñeàu hay direction of every being: The power of ñieàu phuïc vaø laøm chuùng sanh haïnh phuùc. knowing the various realms—Knowing the 4) All Buddhas can go to all worlds and guide desires of others—Tri chuûng chuûng giaûi trí the myriad types of beings there: Taát caû chö löïc—Bieát ñöôïc söï hieåu bieát cuûa chuùng sanh. Phaät ñeàu hay qua ñeán taát caû theá giôùi, hoùa ñaïo 6) Complete knowledge of actual condition of moïi loaøi. every individual: The power of knowing the 5) All Buddhas can knowingly experience the various understanding—Knowing the states of most profound realm of reality: Taát caû chö others—Tri chuûng chuûng giôùi trí löïc—Bieát Phaät ñeàu hay trí chöùng phaùp giôùi thaäm thaâm. heát caùc caûnh giôùi. 6) All Buddhas, by means of nondual body, 7) Complete knowledge of the direction and manifest various bodies, filling the world: Taát consequence of all laws: The power of caû chö Phaät ñeàu hay duøng thaân voâ nhò, hieän knowing where all paths lead—Knowing the nhöõng thaân traøn ñaày theá giôùi. destinations of others, either nirvana or hell— 7) All Buddhas can, with pure voices, produce Tri nhöùt thieát sôû ñaïo trí löïc—Bieát heát phaàn the special knowledges of principle, meaning, haønh höõu laäu cuûa luïc ñaïo. expression, and elocution, and expound truths 8) Complete knowledge of all causes of endlessly, to the unfailing benefit of those mortality and of good and evil in their reality: who accept: Taát caû chö Phaät ñeàu hay duøng Knowing the past—The power of knowing aâm thanh thanh tònh khôûi boán bieän taøi, thuyeát through the heavenly eye without chôn phaùp khoâng döùt, phaøm coù tín thoï thôøi obstruction—Tri thieân nhaõn voâ ngaïi trí löïc— chaúng luoáng coâng. Thaáy bieát taát caû söï vieäc cuûa chuùng sanh. 8) All Buddhas can manifest Buddhas as 9) Complete knowledge of remote lives of all numerous as atoms in all worlds in a single beings, the end of all beings and nirvana: The pore, without end: Taát caû chö ñeàu hay ôû trong power of knowing previous lives without moät loã loâng xuaát hieän chö Phaät ñoàng vôùi theá outflows—Buddha-power to know

life and giôùi vi traàn, khoâng luùc naøo ñoaïn tuyeät.

9) The ninth great quality—Phaùp quaûng ñaïi thöù 3) After the final extinction of all Buddhas, they chín: should—Sau khi chö Nhö Lai nhaäp Nieát Baøn, a) All Buddhas can manifest in a single atom as chö Boà Taùt seõ: many lands as atoms in all worlds: Taát caû chö a) Adorn monuments of the Buddhas: Trang Phaät ñeàu hay ôû trong moät vi traàn thò hieän caùc nghieâm Phaät phaùp. coõi ñoàng vôùi soá taát caû theá giôùi vi traàn. b) Offer all kinds of offerings such as—Duøng taát b) Replete with all kinds of fine adornments: caû caùc thöù cuùng döôøng nhö: Ñaày ñuû caùc thöù trang nghieâm thöôïng dieäu. * Flowers: Caùc thöù hoa. c) Continuously turn the wheel of the sublime * Garlands: Traøng hoa. Teaching therein for the edification of * Incenses: Höông. sentient beings, yet the atom is not enlarged * Perfumes: Höông thoa. and the worlds are not small: Haèng ôû trong ñoù * Aromatic powders: Höông boät. chuyeån dieäu phaùp luaân maø vi traàn chaúng lôùn * Clothes: Y. theá giôùi chaúng nhoû. * Parasols: Loïng. d) They always abide in the realm of reality by * Pennants: Traøng. realizational knowledge: Thöôøng duøng chöùng * Banners: Phan. trí an truï phaùp giôùi. c) Take up and preserve the true teachings of 10) The tenth great quality—Phaùp quaûng ñaïi thöù the Buddhas: Thoï trì vaø thuû hoä chaùnh phaùp möôøi: cuûa Phaät. a) All Buddhas arrive at the pure realm of 4) Should teach and tame all sentient beings so reality: Taát caû chö Phaät ñeàu lieãu ñaït theá giôùi that they may realize supreme perfect thanh tònh. enlightenment: Seõ giaùo hoùa ñieàu phuïc taát caû b) Shatter the darkness of ignorance of the world chuùng sanh khieán hoï ñöôïc voâ thöôïng Boà Ñeà. by means of the light of knowledge: Duøng trí 5) Should adorn all worlds with the supreme quang minh phaù si aùm cuûa theá gian. adornments of the Buddha-lands: Duøng Phaät c) Cause all to gain understanding of the ñoä voâ löôïng trang nghieâm ñeå trang nghieâm Buddha teachings: Laøm cho taát caû ñeàu ñöôïc taát caû theá giôùi. khai hieåu nôi Phaät phaùp. 6) The sixth great undertaking: Ñaïi phaùt khôûi d) Follow the enlightened, and dwell in the ten thöù saùu. powers: Theo doõi chö Nhö Lai an truï trong a) Enlightening beings—Chö Ñaïi Boà Taùt: thaäp löïc. * Should develop great compassion: Neân phaùt Ten great undertakings of Great taâm ñaïi bi. Enlightening Beings: Möôøi Phaùp Ñaïi Phaùt Khôûi * Tirelessly carry out the acts of Enlightening Cuûa Chö Ñaïi Boà Taùt—According to the Flower Beings forever in all worlds for the sake of Adornment Sutra, Chapter 38, there are ten great sentient beings: Vì chuùng sanh maø maõi maõi undertakings of Great Enlightening Beings. thöïc haønh haïnh Boà Taùt khoâng moûi meät. Enlightening Beings who abide by these can be b) Enlightening Beings should do all of the imbued with the supremely great knowledge of above until all sentient beings attain the Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù unsurpassed enlightenment: Chö Boà taùt neân möôøi phaùp ñaïi phaùt khôûi cuûa chö Ñaïi Boà Taùt. Chö laøm nhöõng ñieàu naày cho ñeán khi phaùp giôùi Boà Taùt an truï trong phaùp naày thôøi roát raùo Boà Taùt chuùng sanh ñeàu ñöôïc voâ thöôïng Boà Ñeà. haïnh, ñaày ñuû ñaïi trí voâ thöôïng cuûa Nhö Lai. 7) The Buddhas are infinite, enlightening beings 1) Should serve and honor all Buddhas: Cung should—Chö Phaät voâ löôïng voâ bieân, chö Boà kính cuùng döôøng taát caû

chö Phaät. Taùt neân: 2) Should nourish all roots of goodness of a) Spend inconceivable eons with each and enlightening beings: Tröôûng döôõng taát caû every Buddha, honoring and making offerings thieän caên cuûa chö Boà Taùt. to them: Nôi töøng vò Nhö Lai traûi qua baát tö nghì kieáp, cung kính cuùng döôøng.

b) Spend inconceivale eons with all Buddhas, a) Should expound the truth in all worlds for honoring and making offerings to them: Nôi untold eons: Nôi taát caû theá giôùi trong voâ caùc Ñöùc Nhö Lai cuõng cung kính cuùng döôøng löôïng kieáp, dieãn thuyeát chaùnh phaùp. nhö vaäy. b) Show inconceivable autonomous spiritual 8) After the passing away of the Buddhas, powers: Thò hieän baát tö nghì thaàn thoâng töï taïi. Enlightening Beings should—Sau khi chö c) Doing all these without weariness and Nhö Lai dieät ñoä, chö Boà Taùt neân: deviating from the truth—Laøm nhöõng ñieàu a) Set up a precious monument for the relics of naày khoâng nhaøm moûi cuõng nhö khoâng xa rôøi each one, those monuments to be as high as chaùnh phaùp: untold worlds: Moãi ñöùc Nhö Lai coù bao nhieâu i) Without weariness: Khoâng nhaøm moûi. xaù lôïi, ñeàu xaây baûo thaùp cao roäng baèng baát ii) Without weariness of body: Khoâng nhaøm moûi khaû thuyeát theá giôùi. nôi thaân. b) Make effigies of Buddhas in the same way: iii) Without weariness of speech: Khoâng nhaøm Taïo töôïng Phaät laïi cuõng nhö vaäy. moûi nôi khaåu. c) Present all kinds of precious things for iv) Without weariness of mind: Khoâng nhaøm moûi offerings for inconceivable eons without a nôi yù. thought of weariness—Trong voâ löôïng kieáp v) Without deviating from the truth: Khoâng xa cuùng döôøng khoâng nhaøm moûi: rôøi chaùnh phaùp. * Banners and pennants: Traøng phan. Ten great vows of Samantabhadra * Canopies: Loïng. Bodhisattva: Möôøi Ñaïi Haïnh cuûa Boà Taùt Phoå * Fragrances: Höông. Hieàn—Ten vows of Samantabhadra Bodhisattva: * Flowers: Hoa. 1) First, worship and respect all Buddhas: Nhöùt * Robes: Y. giaû leã kænh chö Phaät. d) Why?—Taïi sao? 2) Second, praise the Thus Come Ones: Nhò giaû * In order to fulfill the teachings of Buddhas: xöng taùn Nhö Lai. Ñeå thaønh töïu lôøi Phaät daïy. 3) Third, make abundant offerings: Tam giaû * In order to honor the Buddhas: Ñeå cuùng quaûng tu cuùng döôøng. döôøng chö Phaät. 4) Fourth, repent misdeeds and hindrances: Töù * In order to edify sentient beings: Ñeå giaùo hoùa giaû saùm hoái nghieäp chöôùng. chuùng sanh. 5) Fifth, rejoice at others' merits and virtues: * In order to preserve the true teaching: Ñeå hoä nguõ giaû tuøy hyû coâng ñöùc. trì chaùnh phaùp. 6) Sixth, request the Buddha to turn the Dharma * In order to reveal and expound the teaching: Wheel: Luïc giaû thænh chuyeån phaùp luaân. Ñeå khai thò vaø dieãn thuyeát. 7) Seventh, request the Buddha to remain in the 9) By these roots of goodness, Enlightening world: Thaát giaû thænh Phaät truï theá. Beings should—Boà Taùt seõ duøng nhöõng thieän 8) Eighth, follow the teachings of the Buddha at caên naày ñeå: all times: Baùt giaû thöôøng tuøy hoïc Phaät. a) Accomplish unexcelled enlightenment: Thaønh 9) Ninth, accommodate and benefit all sentient töïu voâ thöôïng Boà Ñeà. beings: Cöûu giaû haèng thuaän chuùng sanh. b) Gain entry into the state of all Buddhas: Ñöôïc 10) Tenth, transfer merits and virtues universally: nhaäp Phaät ñòa. Thaäp giaû phoå giai hoài höôùng. c) Be equal in essence to all Buddhas: Cuøng vôùi Ten greater things of

Great Bodhisattvas: taát caû Nhö Lai theå taùnh bình ñaúng. Möôøi Phaùp Taêng Thaéng Cuûa Chö Boà Taùt— 10) Great Enlightening Beings also think once According to the Flower Adornment Sutra, they have attained true awakening—Chö Ñaïi Chapter 38, there are ten even greater things Boà Taùt laïi nghó nhö vaày khi hoï ñaõ thaønh attained by Enlightening Beings once they have chaùnh giaùc: attained purity in practice—Theo Kinh Hoa

Nghieâm, Phaåm 38, coù möôøi phaùp Taêng Thaéng cuûa 6) The stage of freedom from the remaining chö Boà Taùt. worldly desires: Ly duïc ñòa. 1) The Buddhas of other realms always protect 7) The stage of complete discrimination in them: Chö Phaät phöông khaùc ñeàu hoä nieäm. regard to wrong views and thoughts: The 2) Their roots of goodness increase, going stage of an arhat—Dó bieän ñòa. beyond any comparison: Thieän caên taêng 8) Pratyekabuddhahood: Bích Chi Phaät ñòa. thaéng sieâu vieät. 9) Bodhisattvahood: Boà Taùt ñòa. 3) They are able to receive the boosting power 10) Phaät ñòa: Buddhahood. of the Buddhas: Kheùo laõnh thoï ñöôïc söùc gia (II) The ten stages of Bodhisattvabhumi: Thaäp trì cuûa chö Phaät. Ñòa Boà Taùt—According to the Flower 4) They always find good people and are relied Adornment Sutra (Avatamsaka Sutra), there on by them: Thöôøng ñöôïc thieän nhôn laøm choã are ten stages or characteristics of a Buddha. nöông töïa. The ten stages of a Mahayana Bodhisattva 5) They remain diligent and are never heedless: development. The Ten Stages of the An truï tinh taán, haèng chaúng phoùng daät. Bodhisattva, originally found in the Dasa- 6) They know all things are equal and not bhumi Sutra of the Avatamsaka School, are different: Bieát taát caû caùc phaùp bình ñaúng simply name sakes for ordinary people who khoâng khaùc. have no experience in the Path of No 7) Their minds always abide in unexcelled great Learning (asaiksa-marga). These compassion: Loøng luoân an truï ñaïi bi voâ Mahayanistic Stages are said to have been thöôïng. profounded in order to distinguish the position 8) They observe things as they really are, of the Bodhisattva from those of the producing sublime wisdom: Quaùn saùt caùc Hinayanistic sravaka and pratyeka-buddha— phaùp thaät ñuùng (nhö thöïc) xuaát sanh dieäu hueä. Möôøi ñòa vò Ñaïi Thöøa Boà Taùt trong Kinh Hoa 9) They are able to practice skillful techniques Nghieâm. Thaäp Ñòa Boà Taùt hay möôøi giai of liberation: Kheùo coù theå tu haønh phöông ñoaïn cuûa Boà Taùt nguyeân lai ñöôïc tìm thaáy tieän thieän xaûo. trong Thaäp Ñòa Kinh cuûa toâng Hoa Nghieâm, 10) They are able to know the Enlightened Ones' chaúng qua chæ duøng nhö nhöõng danh xöng cho power of skill in liberating means: Coù theå bieát nhöõng phaøm phu chöa coù söï chöùng nghieäm söùc phöông tieän cuûa Nhö Lai. trong Voâ Hoïc Ñaïo. Möôøi giai ñoaïn cuûa Ñaïi ** For more information, please see Ten Things Thöøa Giaùo naày ñöôïc coi nhö laø ñöôïc xieån which cause the practices of enlightening döông ñeå phaân bieät ñòa vò cuûa Boà Taùt vôùi ñòa beings to be pure. vò cuûa Tieåu Thöøa Thanh Vaên vaø Duyeân Giaùc: Ten grounds: Thaäp Ñòa—Dasabhumi (skt). 1) Land of joy, or ground of happiness or (I) The "ten stages" of the development of a delight: Paramudita (skt)—Hoan Hyû ñòa. bodhisattva into a Buddha—Thaäp Ñòa Boà Taùt a) The first stage of Joy (or utmost joy) at having (Tam Thöøa): overcome the former

difficulties, realizing a 1) Dry or unfertilized stage of wisdom: partial aspect of the truth, and now entering Unfertilized by Buddha-truth—Worldly on the path to Buddhahood and wisdom—Caøn Hueä Ñòa. enlightenment. In this stage, the Bodhisattva 2) The embryo-stage of the nature of Buddha- attains the holy nature for the first time and truth: Taùnh ñòa. reaches the highest pleasure, having been 3) The stage of patient endurances: Nhaäp nhôn removed from all errors of Life-View ñòa (Nhaãn ñòa)—Baùt Nhaân Ñòa. (darsana-marga) and having fully realized the 4) The stage of freedom from wrong views: twofold sunyata: pudgala and dharma. In this Kieán ñòa. stage, a Bodhisatva feels delight because he 5) The stage of freedom from the first six of is able to pass from the narrow ideal of nine delusions in practice: Baïc ñòa. personal Nirvana to the higher ideal of

emancipation all sentient beings from the duïc giôùi. Trong giai ñoaïn naày vò Boà Taùt ñaït suffering of ignorance: Giai ñoaïn Boà Taùt caûm ñeán giôùi ñöùc vieân maõn vaø hoaøn toaøn voâ thaáy nieàm vui traøn ngaäp vì ñang vöôït thaéng nhieãm ñoái vôùi giôùi haïnh. nhöõng khoù khaên trong quaù khöù, phaàn chöùng b) In the Surangama Sutra, book Eight, the chôn lyù vaø baây giôø ñang tieán vaøo traïng thaùi Buddha told Anana: “The differences enter cuûa Phaät vaø söï giaùc ngoä. Trong giai ñoaïn naày into identity; the identity is destroyed. This is Boà Taùt ñaït ñöôïc baûn taùnh Thaùnh Hieàn laàn called the ground of leaving filth.”: Trong ñaàu vaø ñaït ñeán tònh laïc khi ñaõ ñoaïn tröø meâ Kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc hoaëc ôû kieán ñaïo, vaø ñaõ hoaøn toaøn chöùng ñaéc Phaät baûo ngaøi A Nan: “Tính khaùc nhaäp vaøo hai thöù taùnh khoâng: nhaân vaø phaùp khoâng. Ñaây ñoàng. Ñoàng tính cuõng dieät, ñoù goïi laø ly caáu laø giai ñoaïn maø vò Boà Taùt caûm thaáy hoan hyû ñòa.” khi Ngaøi deïp boû ñöôïc lyù töôûng heïp hoøi cuûa 3) Land of radiance, or ground of emitting light: Nieát Baøn caù nhaân ñi ñeán lyù töôûng cao ñeïp Prabhakari (skt)—Phaùt Quang ñòa. hôn ñeå giuùp cho taát caû chuùng sanh giaûi thoaùt a) The stage of further enlightenment where moïi voâ minh ñau khoå. bodhisatva’s insight penetrates into the b) In the Surangama Sutra, book Eight, the impermanence of all things, or where he Buddha told Ananda: “Ananda, these good gains insight into impermanence (anitya) of men have successfully penetrated through to existence and develops the virtue of patience great Bodhi. Their enlightenment is entirely (kshanti) in bearing difficulties and in actively like the Thus Come One’s. They have helping all sentient beings. In this stage of the fathomed the state of Buddhahood. This is emission of light, after having attained the called the ground of happiness.”: Trong Kinh deepest introspective insight, the Bodhisattva Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät baûo radiates the light of wisdom, gets the ngaøi A Nan: “OÂng A Nan! Ngöôøi thieän nam pefection of forbearance (ksanti) and ñoù, ñoái vôùi ñaïi Boà Ñeà khoân kheùo ñöôïc thoâng becomes free from the errors of Life-Culture ñaït, veà giaùc phaàn thaân vôùi Nhö Lai, cuøng toät (bhavana-marga): Giai ñoaïn Boà Taùt hieåu thaáu caûnh giôùi Phaät. Ñoù goïi laø Hoan Hyû Ñòa.” trieät tính caùch voâ thöôøng cuûa taát caû söï vaät. 2) Land of purity, or ground of leaving filth: Ngaøi thaáy roõ tính chaát taïm bôï cuûa cuoäc ñôøi vaø Vimala (skt)—Land of freedom from

phaùt trieån ñöùc tính kieân nhaãn baèng caùch chòu defilement—Ly Caáu ñòa. ñöïng nhöõng khoù khaên vaø tích cöïc giuùp ñôû sinh a) Negatively speaking, Vimala means ‘freedom linh. Trong giai ñoaïn naày, sau khi ñaõ ñaït ñöôïc from defilement;’ positively speaking, noäi quaùn thaâm saâu, vò Boà Taùt phaùt ra aùnh Vimala means ‘purity of heart.’ This is the saùng trí tueä, ñaït ñöôïc nhaãn nhuïc vieân maõn vaø stage of purity, perfect of discipline, and thoaùt khoûi nhöõng meâ voïng cuûa tu ñaïo. freedom from all possible defilement through b) According to the Surangama Sutra, book practices of dhyana and samadhi. The stage Eight, the Buddha told Ananda: “At the point of purity in which a bodhisattva overcomes all of ultimate purity, brightness comes forth. passions and impurity. In this stage, the This is called the ground of emitting light.”: Bodhisattva reaches the perfection of Theo kinh Thuû Laêng Nghieâm, quyeån Taùm, discipline (sila) and becomes utterly taintless Ñöùc Phaät baûo ngaøi A Nan: “Trong saïch cuøng with regard to morality: Ly caáu theo nghóa toät, saùng phaùt sinh ra thì goïi laø phaùt quang tieâu cöïc laø ‘khoâng bò oâ ueá,’ nhöng theo nghóa ñòa.” tích cöïc laø ‘taâm thanh tònh.’ Ñaây laø giai ñoaïn 4) The blazing land, or the ground of blazing maø vò Boà Taùt thanh tònh, hoaøn thieän ñaïo ñöùc wisdom: Archishmati (skt)—Dieãm Hueä ñòa. cuûa mình, vaø töï giaûi thoaùt khoûi moïi khuyeát a) Archismati is the stage in which the ñieåm baèng caùch thöïc haønh thieàn ñònh. Giai Bodhisattva practices passionlessness and ñoaïn ly caáu laø giai ñoaïn maø vò Boà Taùt lìa boû detachment and burns the twin coverings of moïi phieàn naõo (duïc voïng vaø ueá tröôïc) cuûa defilement and ignorance. This is the stage of

glowing or flaming wisdom where nhaãn tu ñaïo, caùc loaïi voâ minh, nghi kieán cuûa Bodhisattva attains the perfection of bravery tam giôùi, heát thaûy ñeàu thaáy laø khoâng). or effort (virya), thereby increasing the power b) In the Surangama Sutra, book Eight, the of insight more and more. He is able to burn Buddha told Ananda: “No identity or away earthly desires as well as remaining difference can be attained. This is called the false conceptions, develops wisdom and ground of invincibility.”: Trong Kinh Thuû perfects the thirty-seven requisites of Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät baûo enlightenment: Trong giai ñoaïn naày, Boà Taùt ngaøi A Nan: “Taát caû ñoàng vaø khaùc khoâng theå thöïc haønh söï an nhieân töï taïi vaø ñoát boû nhöõng ñeán, ñoù goïi laø cöïc nan thaéng ñòa.” thöù oâ nhieãm vaø voâ minh. Ñaây laø giai ñoaïn maø 6) Land in view of wisdom, or the ground of vò Boà Taùt ñaït ñöôïc söï vieân maõn cuûa tinh taán, manifestation: Abhimukhi (skt)—Hieän Tieàn nhaân ñoù ngaøy caøng taêng naêng löïc quaùn haïnh, ñòa. thieâu ñoát nhöõng duïc laïc traàn theá cuõng nhö a) In this stage, the bodhisattva attains the nhöõng tö töôûng sai laïc coøn naèm trong ñaàu, perfection of wisdom or insight (prajna), trau doài trí naêng cuõng nhö hoaøn thieän ba möôi recognizes that all dharmas are free from baûy phaåm trôï ñaïo ñeå ñaït tôùi giaùc ngoä. characteristics origins, and without distinction b) In the Surangama Sutra, book Eight, the between existence and nonexistence. In this Buddha told Ananda: “When the brightness stage, the Bodhisattva stands face to face with becomes ultimate, enlightenment is full. This Reality. He realizes the sameness of all is called the ground of blazing wisdom.”:

phenomena. Thus, the sign of supreme Trong Kinh Thuû Laêng Nghieâm, quyeån Taùm, wisdom begins to appear; owing to the Ñöùc Phaät baûo ngaøi A Nan: “Saùng cuøng toät roài perfection of the virtue of wisdom and ñöôïc giaùc phaàn vieân maõn thì goïi laø dieãm hueä comprehension of nothingness, Bodhisattva ñòa.” can enter nirvana; however, also retains 5) The land extremely difficult to conquer, or equanimity as to purity and impurity, so he the ground of invincibility: Sudurjaya (skt)— still vow to come back to the world to save Cöïc Nan Thaéng ñòa. beings. This is the stage of the open way of a) The stage of mastery of utmost or final wisdom above definitions of impurity and difficulties, or illusions of darkness, or purity: Giai ñoaïn Boà Taùt ñaït ñöôïc söï vieân ignorance. In this stage, the Bodhisattva maõn cuûa trí hueä, hieåu ra caùc phaùp ñeàu khoâng develops the spirit of sameness and absorbs coù daáu phaân bieät, khoâng coù nguoàn goác, khoâng himself in meditation, gets the perfection of coù toàn taïi vôùi khoâng toàn taïi. Boà Taùt hieåu ñöôïc meditative concentration, in order to achieve quaù trình thaäp nhò nhôn duyeân. Nhôø hieåu ñöôïc an intuitive grasp of the truth, to understand tính hö khoâng vaø hoaøn thieän trí naêng. Trong the four noble truths, to clear away doubt and giai ñoaïn naày, Boà Taùt tröïc dieän vôùi thöïc taïi, uncertainty, to know what is proper and what vaø yù thöùc ñöôïc söï ñoàng nhaát cuûa taát caû caùc is not. During this stage Bodhisattva continues hieän töôïng. Nhôø ñoù maø trí hueä toái thöôïng loù to work on the perfection of the thirty-seven daïng vaø vò Boà Taùt coù theå tòch dieät maõi maõi, requisites of enlightenment: Giai ñoaïn Boà taùt Boà Taùt giöõ maõi bình ñaúng tính ñoái vôùi tònh vaø vöôït thaéng moïi khoù khaên vaø phieàn naõo cuoái baát tònh, nhöng vì caûm thoâng vôùi chuùng sanh, cuøng. Trong giai ñoaïn naày, Boà Taùt phaùt huy Boà Taùt vaãn trôû laïi theá gian. tinh thaàn bình ñaúng ñoàng nhaát vaø ñaém mình b) According to the Surangama Sutra, book vaøo thieàn ñònh, ñaït ñöôïc söï vieân maõn cuûa Eight, the Buddha told Ananda: “With thieàn ñònh nhaèm ñaït ñöôïc nhaän thöùc tröïc giaùc unconditioned true suchness, the nature is veà chaân lyù, hieåu ñöôïc töù ñeá, töø boû moïi hoaøi spotless, and brightness is revealed. This is nghi vaø do döï, bieát phaân bieät ñuùng sai, trong called the ground of manifestation.”: Theo khi vaãn tieáp tuïc hoaøn thieän ba möôi baûy phaåm Kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc trôï ñaïo (trong giai ñoaïn naày Boà Taùt thuaän

Phaät baûo ngaøi A nan: “Voâ vi chaân nhö, tính evolution and involution of the universe. In tònh saùng suoát loä ra, ñoù goïi laø hieän tieàn ñòa.” this stage, he gets rid of discrimination and 7) The far-reaching land, or the ground of has a thorough understanding of the nature of traveling far: Duramgama (skt)—Vieãn Haønh existence, realizing why it is like maya, etc., ñòa. how discrimination starts from our inmate a) The stage of proceeding afar, or far-going, longing to see existence divided into subject which is the position farthest removed the and object, and how the mind and what selfish state of the two Vehicles. He is getting belongs to it are stirred up; he would then above ideas of self, gaining knowledge and practice all that pertains to the life of a good skillful means which enable him to exercise Buddhist, leading to the path

of truth all those great mercy to all beings by helping them who have not yet come to it. This is the proceed the way to enlightenment. After Bodhisattvas' nirvana which is not extinction: passing through this stage, the Bodhisattva Baát Ñoäng Ñòa hay giai ñoaïn khoâng chuyeån rises above the states of the Two Vehicles, ñoäng. Khi vò Boà Taùt ñaït ñeán ñaây, Ngaøi traûi and it's impossible to fall back to lower qua 'voâ sanh phaùp nhaãn' (anutpattika- levels. In this stage, the Bodhisattva acquires dharma-ksanti), töùc laø chaáp nhaän söï baát sanh the knowledge that enable him to adopt cuûa taát caû caùc hieän töôïng. Nôi ñaây Ngaøi tri skillful means for his work of salvation. He nhaän söï tieán hoùa vaø thoaùi hoùa cuûa vuõ truï. has won Nirvana, but without entering it, for Trong giai doaïn naày, vò aáy ñoaïn tröø phaân bieät, he is busily engaged for the emancipation of hieåu thaáu suoát baûn chaát cuûa hieän höõu, hieåu taïi other sentient beings: Boà taùt ñaõ boû xa tình sao hieän höõu gioáng nhö huyeãn aûo, vaân vaân, traïng ngaõ chaáp cuûa nhò thöøa, coù ñaày ñuû nhaän hieåu phaân bieät xuaát phaùt töø söï mong moûi voán thöùc veà mình cuõng nhö ñaït ñöôïc kieán thöùc veà coù cuûa chuùng ta ñeå ñöôïc thaáy töø söï hieän höõu caùc phöông tieän thieän xaûo khieán Boà Taùt coù phaân chia chuû khaùch nhö theá naøo, hieåu taâm loøng ñaïi bi vaø khaû naêng daãn daét tha nhaân tieán vaø nhöõng gì thuoäc veà taâm bò khuaáy ñoäng leân veà neûo boà ñeà. Sau khi ñaõ vöôït qua giai ñoaïn nhö theá naøo; theá roài vò aáy seõ thöïc hieän hieän naày, Boà Taùt vöôït leân treân haøng Nhò Thöøa, vaø taát caû nhöõng gì gaén lieàn vôùi ñôøi soáng cuûa moät seõ khoâng bao giôø rôi trôû laïi vaøo aùc ñaïo. Trong Phaät töû toát, ñeå töø ñoù giuùp ñöa ñeán con ñöôøng giai ñoaïn naày, Boà Taùt ñaõ laõnh hoäi ñöôïc kieán chaân lyù nhöõng ai chöa ñeán ñöôïc. Ñaây laø Nieát thöùc coù theå giuùp Ngaøi giaûi thoaùt, ñaõ chöùng Baøn voán khoâng phaûi laø söï ñoaïn dieät cuûa moät ñaéc Nieát Baøn nhöng vaãn chöa tieán vaøo, vì coøn vò Boà Taùt. baän roän daán thaân vaøo vieäc giuùp cho nhöõng b) In this stage, the Bodhisattva completes the chuùng sanh ñeàu ñöôïc giaûi thoaùt. perfection of vow (pranidhana) and abiding in b) In the Surangama Sutra, book Eight, the the view of "No Characteristic" (alaksana), Budha told Ananda: "Coming to the farthest wanders freely according to any opportunity. limits of true suchness is called the ground of In this stage, the Bodhisattva dwells firmly in traveling far.": Trong Kinh Thuû Laêng the truth of the Middle Way; he reaches the Nghieâm, quyeån Taùm, Ñöùc Phaät baûo ngaøi A stage of attainment of calm unperturbedness Nan: "Cuøng toät ñeán chaân nhö goïi laø vieãn where he no longer be disturbed by anything. haønh ñòa." He gains the ability to transfer his merit to 8) The immovable land: Acala (skt)—Baát Ñoäng other beings and renounce the accumulation ñòa. of further karmic treasures: Trong giai ñoaïn a) The immovable land (the stage of naày vò Boà Taùt thaønh töïu nguyeän vieân maõn vaø immovability), or the ground of immovability. truï trong voâ töôùng, maø du haønh töï taïi tuøy cô. When the Bodhisattva reaches here, he Töø ñaây khoâng coù gì laøm roái ñöôïc söï thanh experiences the anutpattika-dharma-ksanti or tònh cuûa Boà taùt. Trong giai ñoaïn naày, Boà Taùt the acquiescence in the unoriginatedness of truï vöõng vaøng trong Trung Ñaïo, vaø ñaït ñöôïc all phenomena. He knows in detail the khaû naêng truyeàn

thuï nhöõng giaù trò cuûa mình

cho ngöôøi khaùc vaø töø choái tích tröõ theâm the ground of good wisdom. Ananda! All nghieäp. Bodhisattvas at this point and beyond have c) In the Surangama Sutra, book Eight, the reached the effortless way in their Buddha told Ananda: “The single mind of cultivation. Their merit and virtue are true suchness is called the ground of perfected, and so all the previous positions immovability.”: Trong Kinh Thuû Laêng are also called the level of cultivation.”: Theo Nghieâm, quyeån Taùm, Ñöùc Phaät baûo ngaøi A kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc Nan: “Moät taâm chaân nhö goïi laø baát ñoäng ñòa.” Phaät baûo ngaøi A Nan: “Phaùt khôûi ra duïng cuûa 9) The land of good thoughts, or the ground of chaân nhö maø tuøy duyeân öùng hoùa thì goïi laø good wisdom: Sadhumati (skt)—Thieän Hueä thieän hueä ñòa. OÂng A Nan! Ñaây caùc vò Boà taùt, ñòa. töø ñòa vò naày trôû ñi, coâng tu taäp xong, coâng a) In this stage, the Bodhisattva acquires ñöùc vieân maõn, neân cuõng goïi ñòa naày laø tu taäp comprehensive knowledge, unfathomable by ñòa.” ordinary human intelligence. He knows the 10) Land of dharma clouds, or the ground of the desires and thoughts of men and is able to Dharma cloud: Dharmamegha (skt)—Phaùp teach them according to their capacities. This Vaân ñòa. is the stage of wisdom of the bodhisattva is a) The stage of attaining to the fertilizing complete (all-penetrating wisdom). In this powers of the Law-cloud (the Cloud of stage he possesses the finest discriminatory Teaching). Bodhisattva has realized all wisdom, six supernatural powers, four understanding and immeasurable virtue. The certainties, eight liberations, all dharanis. He dharmakaya of the bodhisattva is fully knows the nature of all dharmas and expound developed. In this stage, the Bodhisattva them without problems (without restriction). benefits all sentient beings with the Law just He also knows when, where and how to save as a cloud sends down rain impartially on all other sentient beings. In this stage, the things. His Buddhahood is confirmed by all Bodhisattva preaches everywhere Buddhas. In this he acquires perfection of discriminating between those who are to be contemplation, knows the mystery of saved and those who are not: Trong giai ñoaïn existence, and is consecrated as perfect. In naày, Boà Taùt chöùng ngoä tri thöùc bao quaùt maø fact, this is the stage of the Buddha who is trí hueä thoâng thöôøng cuûa nhaân loaïi khoù coù theå represented by such a Bodhisattva (he attains hieåu ñöôïc. Boà Taùt coù theå bieát ñöôïc nhöõng duïc Buddhahood). In this stage, the Bodhisattva is voïng vaø tö töôûng cuûa ngöôøi khaùc, vaø coù theå able to preach the Dharma to all the world giaùo duïc hoï tuøy theo khaû naêng cuûa moãi ngöôøi. equally, just as the rainclouds pour down Luùc naày trí naêng cuûa Boà Taùt ñaït tôùi toaøn heavy rains during drought: Boà Taùt ñaõ thöïc thieän, Boà Taùt naém ñöôïc möôøi söùc maïnh hieän moïi hieåu bieát vaø phaåm chaát voâ haïn. (dashabala), saùu thaàn thoâng (Abhijna), boán Trong giai ñoaïn naày, Boà Taùt thöïc haønh haïnh xaùc ñònh (four certainties), taùm giaûi thoaùt nguyeän cöùu ñoä ñoàng ñeàu heát thaûy chuùng (eight liberations) vaø caùc Dharani. Luùc naày sanh, gioáng nhö möa rôi treân vaïn höõu khoâng Boà Taùt thoâng bieát veà caùc phaùp vaø giaûng daïy phaân bieät. Phaùp thaân Boà taùt ñaày ñuû. Phaät quaû hoïc thuyeát khoâng ngaên ngaïi, Boà Taùt

cuõng bieát vò cuûa Boà taùt ñöôïc chö Phaät thoï kyù. Trong khi naøo, taïi ñaâu vaø laøm theá naøo cöùu vôùt giai ñoaïn naày, Boà Taùt chöùng ngoä ñöôïc söï chuùng sanh. Trong giai ñoaïn naày, Boà Taùt minh töôûng moät caùch vieân maõn, bieát ñöôïc söï giaûng phaùp khaép nôi, ñoàng thôøi phaùn xeùt huyeàn bí cuûa söï sinh toàn, vaø ñöôïc toân suøng laø nhöõng ngöôøi ñaùng cöùu ñoä vaø nhöõng ngöôøi moät baäc hoaøn myõ. Kyø thaät, ñaây laø ñòa vò cuûa khoâng cöùu ñoä ñöôïc. Ñöùc Phaät bieåu hieän nôi moät Boà Taùt (ñeán ñaây b) According to the Surangama Sutra, book Boà Taùt ñaõ thaønh Phaät). Trong giai ñoaïn naày Eight, the Buddha told Ananda: “Bringing vò Boà Taùt coù theå giaûng phaùp cho taát caû theá forth the function of true suchness is called giôùi moät caùch bình ñaúng nhö nhöõng ñaùm maây

tuoân xuoáng nhöõng côn möa lôùn trong muøa ñaïi (IV) The ten stages of the pratyekabuddha—Thaäp haïn vaäy. Ñòa (Duyeân Giaùc)—Möôøi ñòa vò Duyeân Giaùc b) The with a wonderful cloud of compassionate Thöøa: protection one covers the sea of Nirvana. This 1) The stage of perfect asceticism: Khoå Haïnh cuï is called the ground of the Dharma cloud.”: tuùc ñòa—Giai ñoaïn tu haønh khoå haïnh. Trong Kinh Thuû Laêng Nghieâm, quyeån Taùm, 2) The stage of mastery of the twelve links of Ñöùc Phaät baûo ngaøi A Nan: “Tieáng noùi cuûa causation: Töï giaùc thaäm thaâm thaäp nhò nhôn ñöùc töø bao dung, che chôû nhö maây nhieäm duyeân ñòa—Giai ñoaïn tu taäp vaø thoâng hieåu maàu bao truøm beå Nieát Baøn neân goïi laø phaùp möôøi hai nhôn duyeân. vaân ñòa.” 3) The stage of the four noble truths: Giaùc Lieãu (III) The ten stages for a hearer—Ten Sravaka Töù Thaùnh ñeá ñòa—Giai ñoaïn tu taäp Töù Thaùnh stages—Thaäp Ñòa Thanh Vaên—Möôøi ñòa vò ñeá. cuûa Thanh Vaên Thöøa: 4) The stage of deeper knowledge: Thaäm thaâm 1) The stage of initiation as a disciple by taking Lôïi trí ñòa: Giai ñoaïn trí hueä phaùt trieån thaâm (receiving) the three refuges in the Buddha, haäu. Dharma and Sangha and observing the basic 5) The stage of the eightfold noble path: Baùt five commandments: Thoï Tam Quy ñòa— Thaùnh Ñaïo ñòa—Giai ñoaïn tu taâp Baùt Thaùnh Trong giai ñoaïn naày, haønh giaû baét ñaàu baèng ñaïo. caùch thoï tam quy nguõ giôùi. 6) The stage of the three realms: Giaùc Lieãu 2) The stage of belief or faith-root: Tín ñòa— Phaùp Giôùi (Tam Phaùp Giôùi) ñòa: Giai ñoaïn Giai ñoaïn tin töôûng hay coäi reã tin töôûng. lieãu phaùp trong tam giôùi. 3) The stage of belief in the four noble truths: 7) The stage of the nirvana: Chöùng tòch Dieät ñòa: Tín phaùp ñòa—Giai ñoaïn tín thoï Töù Thaùnh Giai ñoaïn Nieát baøn. Ñeá. 8) The stage of the six supernatural powers: Luïc 4) The stage of an ordinary disciple who observe Thoâng ñòa—Giai ñoaïn ñaït ñöôïc luïc thoâng. the five basic contemplations: Noäi phaøm phu 9) The stage of arrival at the intuitive state: ñòa—Giai ñoaïn tu taäp nguõ ñình taâm quaùn. Trieät Hoøa Maät ñòa—Giai ñoaïn ñi ñeán tröïc 5) The stage of those who pursue the three giaùc. studies (Listening, Reflecting, Cultivating): 10) The stage of mastery of the remaining Hoïc tín giaûi ñòa—Giai ñoaïn Vaên Tö Tu. influences of former habits: Taäp Khí Tieäm 6) The stage of seeing the true way: Nhaäp Nhôn Baïc ñòa: Giai ñoaïn cheá ngöï nhöõng aûnh höôûng ñòa (Nhaãn ñòa)—Giai ñoaïn thaáy ñöôïc chaân lyù. coøn laïi cuûa thoùi quen

trong quaù khöù. 7) Srota-apanna—The stage of a definite Ten grounds of a bodhisattva: Bodhisattva- stream-winner and assure Nirvana—Tu Ñaø bhumi (skt)—Thaäp Ñòa Boà Taùt—See Ten Höôøn (Döï Löu) ñòa: Giai ñoaïn Döï löu hay grounds. Nhaäp löu vaø chaéc chaén ñöôïc ñaïo quaû Nieát Ten habit energies: Möôøi Taäp Khí—According baøn. to the Flower Adornment Sutra, Chapter 38, there 8) Sakrdagamin: The stage of only one more are ten kinds of habit energy of Great rebirth—Tö Ñaø Haøm (Nhaát Lai) ñòa—Giai Enlightening Beings. Enlightening Beings who ñoaïn Nhöùt Lai (chæ coøn taùi sanh moät laàn nöõa abide by these can forever get rid of all afflictive maø thoâi). habit energies and attain Buddhas' habit energies 9) The stage of no-return (no rebirth): A Na of great knowledge, the knowledge that is not Haøm (Baát Lai) ñòa—Giai ñoaïn Baát Lai energized by habit—Theo Kinh Hoa Nghieâm, (khoâng coøn taùi sanh nöõa). Phaåm 38, coù möôøi thöù taäp khí cuûa chö Ñaïi Boà Taùt. 10) Arhatship—The stage of an arhat: A La Haùn Chö Boà Taùt an truï trong phaùp naày thôøi lìa haún taát ñòa—A La Haùn quaû. caû taäp khí phieàn naõo, ñaït ñöôïc trí ñaïi trí taäp khí phi taäp khí cuûa Nhö Lai.

1) The habit energy of determination for Ten hindrances that any Bodhisattva must enlightenment: Taäp khí cuûa Boà Ñeà taâm. overcome before achieving enlightenment: 2) The habit energy of roots of goodness: Taäp Thaäp Chöôùng—See Ten hindrances. khí cuûa thieän caên. Ten illuminations of knowledge of Great 3) The habit energy of edifying sentient beings: Enlightening Beings: Möôøi Trí Quang Chieáu Taäp khí giaùo hoùa chuùng sanh. Cuûa Chö Ñaïi Boà Taùt—According to the Flower 4) The habit energy of seeing Buddha: Taäp khí Adornment Sutra, Chapter 38, there are ten thaáy Phaät. illuminations of knowledge of Great Enlightening 5) The habit energy of undertaking birth in pure Beings. Enlightening Beings who abide by these worlds: Taäp khí thoï sanh nôi theá giôùi thanh can attain the illumination of supreme knowledge tònh. of all Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 6) The habit energy of enlightening practice: 38, coù möôøi trí quang chieáu cuûa chö Ñaïi Boà Taùt. Taäp khí coâng haïnh. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc trí 7) The habit energy of vows: Taäp khí cuûa theä quang chieáu voâ thöôïng cuûa taát caû chö Phaät. nguyeän. 1) The illumination of knowledge of certain 8) The habit energy of transcendence: Taäp khí attainment of supreme perfect enlightenment: cuûa Ba La Maät. Trí quang chieáu quyeát ñònh seõ thaønh chaùnh 9) The habit energy of meditation on equality: ñaúng chaùnh giaùc. Taäp khí tö duy phaùp bình ñaúng. 2) The illumination of knowledge seeing all 10) The habit energy of various differentiations Buddhas: Trí quang chieáu thaáy taát caû Phaät. of state: Taäp khí cuûa nhöõng caûnh giôùi sai bieät. 3) The illumination of knowledge of seeing all Ten hindrances: Thaäp Chöôùng—Ten hindrances sentient beings dying in one place and being that any Bodhisattva must overcome before born in another: Trí quang chieáu thaáy taát caû achieving enlightenment—Möôøi chöôùng ngaïi maø chuùng sanh cheát ñaây sanh kia. baát cöù Boà Taùt naøo cuõng ñeàu phaûi vöôït qua: 4) The illumination of knowledge understanding 1) The common illusions of the unenlightened, the doctrines of all scriptures: Trí quang chieáu taking the seeming for real: Dò sanh taùnh

hieåu taát caû tu-ña-la phaùp moân. chöôùng—Chöôùng ngaïi vì töôûng raèng nhöõng 5) The illumination of knowledge developing caùi khoâng thaät laø thaät. the determination of enlightenment through 2) Common unenlightened conduct: Taø haïnh association with the wise and accumulation of chöôùng. roots of goodness: Trí quang chieáu y chæ thieän 3) Ignorant and dull ideas: AÙm ñoän chöôùng. tri thöùc phaùt taâm Boà Ñeà tích taäp thieän caên. 4) The illusions that things are real and have 6) The illumination of knowledge showing all independent existence: Vi teá hieän haønh phieàn Buddhas: Trí quang chieáu thò hieän taát caû chö naõo chöôùng. Phaät. 5) The lower ideals in Hinayana of nirvana: Haï 7) The illumination of knowledge teaching all thöøa Nieát baøn chöôùng. sentient beings so they may abide in the state 6) The ordinary idea of pure and impure: Thoâ of enlightenment: Trí quang chieáu giaùo hoùa töôùng hieän haønh chöôùng. taát caû chuùng sanh ñeàu khieán an truï Nhö Lai 7) The idea of reincarnation: Teá töôùng hieän ñòa. haønh chöôùng. 8) The illumination of knowledge expounding 8) The continuation of activity even in the inconceivable great means of access to truth: formless world: Voâ töôùng gia haønh chöôùng. Trí quang chieáu dieãn thuyeát baát khaû tö nghì 9) No desire to act for the salvation of others: quaûng ñaïi phaùp moân. Lôïi tha Baát duïc haønh chöôùng. 9) The illumination of knowledge skillfully 10) Non-attainment of complete mastery: Chö comprehending the spiritual powers of all phaùp vò ñaéc töï taïi chöôùng. Buddhas: Trí quang chieáu thieän xaûo bieát roõ taát caû chö Phaät thaàn thoâng oai löïc.

10) The illumination of knowledge fulfilling all 7) Indication of revelation of the power of transcendent ways: Trí quang chieáu ñaày ñuû concentration of all pasts, presents and taát caû caùc Ba La Maät. futures of the transfigurations of the state of Ten incomprehensibles: Thaäp Dieäu—See Ten Buddhahood in the surface of all objects: wonders. Dieãn thuyeát phaùp cuù coù theå laøm cho trong taát Ten indications: Ten indications used by caû nhöõng caûnh giôùi hieän khaép tam theá chö Bodhisattvas in the Flower Adornment Sutra— Phaät thaàn bieán. Thaäp Phaùp Cuù Cuûa Chö Boà Taùt Trong Kinh Hoa 8) Indication of manifestation of the oceans of Nghieâm. eons of various successive transfigurations of 1) Indication of the succession of all Buddhas Buddha in the lands of past, present and and the succession of lands in the atoms of future, equal to the atoms of all the lands: the Buddha-lands throughout all universes: Dieãn thuyeát phaùp cuù coù theå laøm cho trong taát Dieãn thuyeát phaùp cuù thò hieän ñoàng trong phaùp caû Phaät saùt vi traàn hieän khaép tam theá taát caû giôùi taát caû Phaät saùt vi traàn, chö Phaät thöù ñeä Phaät saùt vi traàn soá Phaät, nhöõng thaàn bieán traûi xuaát theá, caùc coõi thöù ñeä thaønh hoaïi. qua voâ löôïng kieáp. 2) Indication of the seeking and following of 9) Indication of the birth of Enlightening Beings virtues of the Buddhas in all Buddha-lands in from the endless power emanating from space throughout the future: Dieãn thuyeát every pore by the ocean of vows of all phaùp cuù coù theå thò hieän ñoàng trong hö khoâng Buddhas of past, present, and future: Dieãn phaùp giôùi taát caû caùc coõi Phaät, taän vò lai kieáp, thuyeát phaùp cuù coù theå laøm cho taát caû loã loâng aâm thanh taùn thaùn coâng ñöùc cuûa Nhö Lai. xuaát sanh aâm thanh ñaïi nguyeän haûi cuûa taát caû 3)

Indication of Buddhas emerging in all tam theá chö Phaät, taän vò lai kieáp, khai phaùt Buddha-lands and showing the ocean of hoùa ñaïo taát caû Boà Taùt. infinitely various doors of enlightenment: 10) Indication of endless manifestation of varied Dieãn thuyeát phaùp cuù coù theå thò hieän ñoàng expositions of truth amid equal adornments of trong hö khoâng giôùi taát caû coõi Phaät, Nhö Lai sites of enlightenment with circles of xuaát theá voâ löôïng voâ bieân thaønh Chaùnh Giaùc Enlightening Beings around lion thrones Moân. equal in extent to the cosmos: Dieãn thuyeát 4) Indication of the hosts of enlightening beings phaùp cuù coù theå laøm cho toøa sö töû cuûa Phaät in the circles of the Buddhas in the Buddha- löôïng ñoàng phaùp giôùi, chuùng hoäi Boà Taùt, ñaïo lands throughout space facing the terrace of traøng trang nghieâm, taän vò lai kieáp chuyeån enlightenment: Dieãn thuyeát phaùp cuù coù theå nhöõng phaùp luaân vi dieäu. thò hieän ñoàng trong hö khoâng giôùi taát caû coõi Ten indications used by Bodhisattvas: Thaäp Phaät, Ñöùc Nhö Lai ngoài ñaïo traøng giöõa chuùng Phaùp Cuù Cuûa Chö Boà Taùt—See Ten indications. hoäi Boà Taùt. Ten inexhaustible treasures: Thaäp Voâ Taän 5) Indication of pervading the cosmos in a Taïng—According to the Flower Adornment Sutra, moment of thought with emanations in the Chapter 18, there are ten inexhaustible treasuries forms of the Buddhas of past, present and attained by enlightening beings once they have future, emitted in every pore: Dieãn thuyeát fulfilled ten vows—Theo Kinh Hoa Nghieâm, phaùp cuù nôi taát caû caùc loã loâng nieäm nieäm xuaát Phaåm 18, coù möôøi voâ taän taïng thaønh ñaït bôûi chö hieän ñoàng tam theá thaân bieán hoùa cuûa taát caû Boà Taùt khi caùc Ngaøi thaønh töïu ñaày ñuû möôøi chö Phaät khaép phaùp giôùi. nguyeän. 6) Indication of the light of magical pervasion of 1) Perception of all the Buddhas: Voâ taän taïng all multitudes of lands in all the oceans in all thaáy khaép chö Phaät. directions equally with one body: Dieãn thuyeát 2) Perfect memory power: Toång trì chaúng queân. phaùp cuù coù theå laøm cho moät thaân ñaày khaép 3) Certain understanding of all the teachings: möôøi phöông taát caû saùt haûi bình ñaúng hieån Quyeát roõ caùc phaùp. hieän. 4) Compassion salvation: Ñaïi bi cöùu ñoä.

5) Various states of concentration: Caùc moân tam 7) The world of Tathagata-knowledge: muoäi. Tathagatajnanadhatu (skt)—Nhö Lai Trí Giôùi 6) Extensive blessings and virtues satisfying the (theá giôùi cuûa Nhö Lai trí). hearts of all beings: Phöôùc ñöùc roäng lôùn laøm 8) The world as the object of thought: thoûa maõn loøng chuùng sanh. Cittalambanadhatu (skt)—Taâm Sôû Duyeân 7) Profound knowledge to expound all truths: Trí Theá Giôùi (theá giôùi laøm ñoái töôïng cuûa yù hueä raát saâu coù khaû naêng giaûi baøy taát caû caùc töôûng). phaùp. 9) The world as the object of Buddha- 8) Spiritual powers gained as a consequences of knowledge: Buddhavishayajnanadhatu (skt)— practice: Baùo ñöôïc thaàn thoâng. Phaät Trí Sôû Nhaäp Caûnh Giôùi Giôùi (theá giôùi 9) Subsistence for immeasurable eons: Truï voâ laøm ñoái töôïng cuûa Phaät trí). löôïng kieáp. 10) The world where this worldly life, the 10) Entry into boundless worlds: Nhaäp voâ bieân Dharma and the Buddha-knowledge are theá giôùi. evolved: Lokavartani-dharmavartani- ** For more information, please see Ten jnanavartani-dhatu (skt)—Theá Gian Chuyeån principles

which help enlightening beings Phaùp Luaân Trí Chuyeån Giôùi (theá giôùi maø ôû ñoù fulfill their great vows. cuoäc ñôøi traàn tuïc naày Phaùp vaø Phaät trí phaùt Ten inexhaustible vows: Dasanishthapada sanh). (skt)—Thaäp Voâ Taän Nguyeän—Ten Inexhaustible Ten Infinities of Phenomena: Ten infinite Vows to be made by the Bodhisattva at the Stage things—Thaäp Voâ Löôïng Söï—According to the of Joy. The vows are called “inexhaustible” Buddha in The Flower Ornament Scripture, the because their objectives are of such nature. Buddha, the one who realizes Thusness, the Because all the ten worlds will never come to an worthy, the truly awake, becomes manifest, not by end, and as long as they continue to exist, the one condition, not by one phenomenon, but by Bodhisattva will never put forward his great vows means of infinite phenomena. It is accomplished with energy and determination—Möôøi lôøi nguyeän by ten infinities of things—Möôøi Voâ Löôïng Söï— voâ taän cuûa moät vò Boà Taùt ôû Hoan Hyû Ñòa. Caùc lôøi Theo Ñöùc Phaät trong Kinh Hoa Nghieâm, Ñöùc Nhö nguyeän ñöôïc goïi laø voâ taän vì ñoái töôïng cuûa chuùng Lai Chaùnh Ñaúng Chaùnh Giaùc, chaúng phaûi do moät thuoäc baûn chaát nhö theá. Vì caû möôøi theá giôùi keå duyeân moät söï, maø Nhö Lai xuaát hieän ñöôïc thaønh döôùi ñaây seõ khoâng bao giôø döùt taän, vaø heã chöøng töïu laø do möôøi voâ löôïng söï. naøo chuùng coøn tieáp tuïc hieän höõu thì vò Boà Taùt vaãn 1) It is accomplished by the mind of seõ thöïc hieän caùc ñaïi nguyeän cuûa mình vôùi naêng enlightenment that took care of infinite löïc vaø söï caû quyeát. sentient beings in the past: Thaønh töïu laø do 1) The world of beings: Sattvadhatu (skt)—Voâ quaù khöù voâ löôïng boà ñeà taâm nhieáp thoï taát caû Sinh Giôùi hay theá giôùi cuûa caùc chuùng sanh. chuùng sanh. 2) This world: Lokadhatu (skt)—Theá giôùi naày. 2) It is accomplished by the infinite supreme 3) Space: Akasadhatu (skt)—Hö Khoâng Giôùi aspirations of the past: Thaønh töïu laø do quaù (khoâng gian, hu khoâng). khöù voâ löôïng chí nguyeän thanh tònh thuø thaéng 4) The world where Dharma 3) It is accomplished by great benevolence and prevails:Dharmadhatu (skt)— Phaùp Giôùi (theá compassion, which infinitely save all sentient giôùi trong ñoù Phaùp laø thuø thaéng). beings in the past: Thaønh töïu do quaù khöù voâ 5) Nirvana-world: Nirvanadhatu (skt)—Nieát Baøn löôïng ñaïi töø ñaïi bi cöùu hoä taát caû chuùng sanh Giôùi (theá giôùi Nieát Baøn). 4) It is accomplsihed by infinite continuous 6) The world where the Buddha is born: commitments of the past: Thaønh töïu laø do quaù Buddhotpadhatu (skt)—Phaät Xuaát Hieän Giôùi khöù voâ löôïng haïnh nguyeän töông tuïc. (theá giôùi maø ôû doù Ñöùc Phaät ra ñôøi). 5) It is accomplished by infinite cultivation of virtues and knowledge tirelessly in the past:

Thaønh töïu laø do quaù khöù voâ löôïng tu caùc 3) It is accomplished by great benevolence and phöôùc trí taâm khoâng nhaøm ñuû. compassion, which infinitely saved all 6) It is accomplished by infinite services of sentient beings in the past: Do quaù khöù voâ Buddhas and education of sentient beings in löôïng ñaïi töø ñaïi bi cöùu hoä taát caû chuùng sanh the past: Thaønh töïu laø do quaù khöù voâ löôïng maø thaønh töïu. cuùng döôøng chö Phaät vaø giaùo hoùa chuùng sanh. 4) It is accomplished by infinite continuous 7) It is accomplished by infinite pure paths of commitments of the past: Do quaù khöù voâ wisdom and means in the past: Thaønh

töïu laø löôïng haïnh nguyeän töông tuïc maø thaønh töïu. do voâ löôïng quaù khöù trí hueä phöông tieän 5) It is accomplished by infinite cultivation of thanh tònh ñaïo. virtues and knowledge tirelessly in the past: 8) It is accomplished by infinite pure virtues of Do quaù khöù voâ löôïng tu caùc phöôùc trí taâm the past: Thaønh töïu laø do quaù khöù voâ löôïng khoâng nhaøm ñuû maø thaønh töïu. thanh tònh coâng ñöùc taïng. 6) It is accomplished by infinite service of 9) It is accomplished by infinite ways of Buddhas and education of sentient beings in adornment in the past: Thaønh töïu laø do quaù the past: Do quaù khöù voâ löôïng cuùng döôøng khöù voâ löôïng trang nghieâm ñaïo trí. chö Phaät giaùo hoùa chuùng sanh maø thaønh töïu. 10) It is accomplished by infinite comprehensions 7) It is accomplished by infinite pure paths of of principles and meanings in the past: Thaønh wisdom and means in the past: Do quaù khöù voâ töïu laø do quaù khöù voâ löôïng thoâng ñaït phaùp löôïng trí hueä phöông tieän thanh tònh ñaïo maø nghóa laøm thaønh thaønh töïu. Ten infinite things: Thaäp Voâ Löôïng Söï—See 8) It is accomplished by infinite pure virtues of Ten Infinities of Phenomena. the past: Do quaù khöù voâ löôïng thanh tònh Ten infinities of things that the coâng ñöùc taïng maø thaønh töïu. 9) It is accomplished by infinite ways of manifestation of Buddha can be adornment in the past: Do quaù khöù voâ löôïng accomplished: Möôøi Voâ Löôïng Traêm Ngaøn Voâ trang nghieâm ñaïo trí maø thaønh töïu. Soá Söï Maø Söï Xuaát Hieän cuûa Ñöùc Nhö Lai Ñöôïc 10) It is accomplished by infinite comprehensions Thaønh Töïu—According to the Flower Ornament of principles and meanings in the past: Do Scripture, Chapter 38, Manifestation of Buddha, quaù khöù voâ löôïng thoâng ñaït phaùp nghóa maø there are ten infinities of things that the thaønh töïu. manifestation of Buddha can be accomplished. Ten initial stages of directional decisions: When these infinite, incalculable aspects of the Thaäp Phaùt Thuù Taâm—Ten initial stages of Teaching are fulfilled, one becomes a Buddha— directional decisions (these minds are associated Theo Kinh Hoa Nghieâm, Phaåm Ly Theá Gian (38), with the ten stages) in which the bodhisattvas coù möôøi voâ löôïng traêm ngaøn voâ soá söï ñöôïc thaønh have the following minds—Möôøi giai ñoaïn phaùt töïu khi coù söï xuaát hieän cuûa Ñöùc Nhö Lai. Voâ taâm ñaàu tieân (nhöõng taâm naày lieân heä ñeán Thaäp löôïng a taêng kyø phaùp moân vieân maõn nhö vaäy maø Truï): thaønh töïu Nhö Lai. 1) The mind of abandoning things of the world: 1) It (the manifestation of Buddha) is Xaû Taâm—Boà taùt xaû boû moïi thöù. accomplished by the mind of enlightenment 2) The mind of keeping moral law: Giôùi Taâm— in the past that took care of infinite sentient Taâm giöõ gìn giôùi luaät. beings: Do quaù khöù voâ löôïng Boà Ñeà Taâm 3) The mind of patience: Nhaãn Nhuïc Taâm— nhieáp thoï taát caû chuùng sanh maø söï xuaát hieän Taâm nhaãn nhuïc. cuûa Ñöùc Nhö Lai ñöôïc thaønh töïu. 4) The mind of zealous progress: Tieán Taâm— 2) It is accomplished by the infinite supreme Taâm tinh taán. aspiration of the past: Do quaù khöù voâ löôïng 5) The mind of Dhyana: Ñònh Taâm—Taâm thieàn chí nguyeän thanh tònh thuø thaéng maø söï xuaát ñònh. hieän cuûa Ñöùc Nhö Lai ñöôïc thaønh töïu. 6) The mind of wisdom: Tueä Taâm—Taâm trí hueä.

7) The mind of resolve: Nguyeän Taâm—Taâm 9) Abiding in attainment of acceptance, fulfilling phaùt theä nguyeän. the forcast of enlightenment: An truï ñaéc 8) The mind of guarding the law: Hoä Taâm— nhaãn, vì vieân maõn thoï kyù. Taâm hoä phaùp. 10) Abiding in the site of enlightenment, fulfilling 9) The mind of joy: Hyû Taâm—Taâm hyû laïc. powers, fearlessness, and all aspects of 10) The mind of spiritual baptism by the Buddha: Buddhahood: An truï ñaïo traøng, vì ñaày ñuû thaäp Ñænh Taâm—Taâm quyeát ñöôïc Phaät thoï kyù. löïc, voâ uùy vaø taát caû Phaät phaùp. Ten kinds of abiding of Great Enlightening Ten kinds of abode: Thaäp Phaùp Truï— Beings: Möôøi Choã An Truï Cuûa Chö Ñaïi Boà According to The Flower Adornment Sutra, Taùt—According to The Flower Adornment Sutra, Chapter 33, there are ten kinds of abode, abiding Chapter 38, there are ten kinds of abiding of Great therein in all things of all Buddhas—Theo Kinh Enlightening Beings. Enlightening Beings who Hoa Nghieâm, Phaåm 33, coù möôøi phaùp truï, ñeå an abide by these can reach the Buddhas' supreme truï taát caû caùc phaùp cuûa chö Phaät. abiding in omniscience—Theo Kinh Hoa Nghieâm, 1) All Buddhas abide in awareness of all realms Phaåm 38, coù möôøi choã an truï cuûa chö Ñaïi Boà Taùt. of reality: Chö Phaät truï nôi giaùc ngoä taát caû Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc an truï phaùp giôùi. nhöùt thieát trí voâ thöôïng. 2) All Buddhas abide in compassion speech: Chö 1) Abiding in the will for enlightenment, never Phaät truï nôi ñaïi bi ngöõ. forgetting it: An truï taâm Boà Ñeà, chöa töøng 3) All Buddhas abide in the fundamental great queân maát. vow: Chö Phaät truï nôi boån ñaïi nguyeän. 2) Abiding in the transcendent ways, not tiring 4) All Buddhas abide in persistence in civilizing for fostering enlightenment: An truï Ba La sentient beings: Chö Phaät truï nôi chaúng boû Maät, vì chaúng nhaøm trôï ñaïo. ñieàu phuïc chuùng sanh. 3) Abiding in the teaching of truth, increasing 5) All Buddhas abide in the principle of absence wisdom: An truï thuyeát phaùp, vì taêng tröôûng trí of selfhood: Chö Phaät truï nôi phaùp khoâng töï hueä. taùnh. 4) Abiding in dispassion, realizing great 6) All Buddhas abide in impartial salvation: Chö meditational concentration: An truï nôi bình Phaät truï nôi bình ñaûng cöùu ñoä chuùng sanh. thaûn voâ tö, vì chöùng ñaïi thieàn ñònh. 7) All Buddhas abide in recollection of truth: 5) Abiding in conformity to—An truï tuøy thuaän: Chö Phaät truï nôi phaùp khoâng queân maát. a) Universal knowledge: Nhöùt thieát trí. 8) All Buddhas abide in the unobstructed minds: b) Austerity: Ñaàu ñaø. Chö Phaät truï nôi taâm khoâng chöôùng ngaïi. c) Contentment: Tri tuùc. 9) All Buddhas abide in the constantly rightly d) Moderation in food, clothing, and dwelling: concentrated minds: Chö Phaät truï nôi taâm Ñieàu tieát trong aên, maëc, vaø ôû. haèng chaùnh ñònh. e) Getting rid of evil: Dieät boû nhöõng ñieàu aùc. 10) All Buddhas abide in equal comprehension of f) Thieåu duïc thieåu söï: Few desires mean few all things without violating the character of concerns. ultimate reality: Chö Phaät truï vaøo khaép taát caû 6) Abiding in deep faith, bearing the true phaùp chaúng traùi töôùng thöïc teá. Teaching: An truï thaâm tín, vì gaùnh vaùc chaùnh Ten kinds of abode of Great Enlightening phaùp. Beings: Möôøi Choã Sôû Truï Cuûa Chö Ñaïi Boà Taùt— 7) Abiding in the company of the enlightened, to According to The Flower Adornment Sutra, learn

the conduct of Buddhas: An truï thaân caän Chapter 38, there are ten kinds of abode of Great caùc Ñöùc Nhö Lai, vì hoïc Phaät oai nghi. Enlightening Beings. Enlightening Beings who 8) Abiding in generation of spiritual powers, to abide by these can reach the supreme abode of fulfill great knowledge: An truï xuaát sanh thaàn Buddhas where there is no obstruction—Theo thoâng, vì vieân maõn ñaïi trí. Kinh Hoa Nghieâm, Phaåm 38, coù möôøi choã sôû truï cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp

naày thôøi ñöôïc choã sôû truï voâ ngaïi voâ thöôïng cuûa 1) They are acceptance of the voice of the Nhö Lai. Teaching: AÂm thanh nhaãn. 1) Duøng ñaïi töø laøm choã sôû truï, vì taâm bình ñaúng 2) Conformative acceptance: Thuaän nhaãn. vôùi taát caû chuùng sanh: The abode of great 3) Acceptance of the nonorigination of all goodwill, being impartial toward all sentient things: Voâ sanh phaùp nhaãn. beings. 4) Acceptance of illusoriness: Nhö huyeãn nhaãn. 2) The abode of great compassion, not slighting 5) Acceptance of being miragelike: Nhö dieäm the uncultivated: Duøng ñaïi bi laøm choã sôû truï, nhaãn. vì chaúng khinh ngöôøi chöa hoïc. 6) Acceptance of being dreamlike: Nhö moäng 3) The abode of great joy, aloof from all nhaãn. vexations: Duøng choã ñaïi hyû laøm choã sôû truï, vì 7) Acceptance of being echolike: Nhö höôûng rôøi taát caû öu naõo. nhaãn. 4) The abode of great equanimity, regarding the 8) Acceptance of being like a reflection: Nhö created and uncreated equally: Duøng ñaïi xaû huyeãn nhaãn. laøm choã sôû truï, vì nôi höõu vi voâ vi ñeàu bình 9) Acceptance of being fanthomlike: Nhö hoùa ñaúng. nhaãn. 5) The abode of transcendent ways, being led by 10) Acceptance of being spacelike: Nhö hö khoâng the aspiration for enlightenment: Duøng taát caû nhaãn. Ba La Maät laøm choã sôû truï, vì laáy Boà Ñeà taâm Ten kinds of action of Great Enlightening laøm ñaàu. Beings: Möôøi sôû haønh cuûa chö Ñaïi Boà Taùt— 6) The abode of universal emptiness, by virtue According to The Flower Adornment Sutra, of skillful analysis: Duøng nhöùt thieát khoâng Chapter 38, there are ten kinds of action of Great laøm choã sôû truï, vì thieän xaûo quaùn saùt. Enlightening Beings. Enlightening Beings who 7) The abode of signlessness, not leaving the abide by these can achieve the action of Buddhas absolute state: Duøng voâ töôùng laøm choã sôû truï, that has no coming or going—Theo Kinh Hoa vì chaúng ra hoûi chaùnh vò. Nghieâm, Phaåm 38, coù möôøi haïnh cuûa chö Ñaïi Boà 8) The abode of wishlessness, examining the Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc experience of taking on life: Duøng voâ nguyeän haïnh voâ lai voâ khöù cuûa Ñöùc Nhö Lai. laøm choã sôû truï, vì quaùn saùt thoï sanh. 1) Hearing the Teaching, out of fondness for 9) The abode of recollection and awareness, by truth: Haïnh nghe chaùnh phaùp, vì öa thích virtue of full development of recognition of chaùnh phaùp. truth: Duøng nieäm hueä laøm choã sôû truï, vì nhaãn 2) Expounding the Teaching to benefit sentient phaùp thaønh töïu vieân maõn. beings: Haïnh thuyeát phaùp vì lôïi ích chuùng 10) The abode of equality of all things, by virtue sanh. of having gained the prediction of 3) Getting rid of covetousness, anger, delusion, Buddhahood: Duøng taát caû phaùp bình ñaúng laøm and fear, by taming their own minds: Haïnh choã sôû truï, vì ñöôïc thoï kyù. rôøi tham, saân, si vaø sôï haõi, vì bieát ñieàu phuïc Ten kinds of

acceptance: Thaäp Nhaãn—Theo töï taâm. Kinh Hoa Nghieâm, Phaåm 29—According to The 4) Action in the realm of desire, to teach beings Flower Adornment Sutra (The Flower Adornment in that realm: Haïnh duïc giôùi vì muoán giaùo Sutra—Chapter 29), there are ten kinds of hoùa chuùng sanh coõi duïc. acceptance. Enlightening Beings who attain these 5) Concentration in the realm of form and ten acceptances will manage to arrive at the formlessness, to foster quick return to stage of unhindered acceptance—Thaäp Nhaãn, coù noncontamination: Haïnh chaùnh ñònh saéc giôùi möôøi loaïi nhaãn. Chö Boà Taùt ñöôïc möôøi nhaãn naày vaø voâ saéc giôùi, vì laøm cho hoï mau xoay trôû thôøi ñöôïc ñeán nôi voâ ngaïi nhaãn ñòa cuûa taát caû Boà laïi. Taùt.

6) Aiming for the meaning of the Teaching, to c) Always cultivating true awareness: Luoân tu quickly attain wisdom: Haïnh xu höôùng phaùp chaùnh nieäm. nghóa vì mau ñöôïc trí hueä. 5) The fifth action of knowledge—Trí nghieäp 7) Action in the realm of life, to freely edify thöù naêm: sentient beings: Haïnh thoï sanh taát caû xöù, vì töï a) Getting rid of haughtiness toward all sentient taïi giaùo hoùa chuùng sanh. beings: Ñoái vôùi taát caû chuùng sanh xa lìa ngaõ 8) Action in all Buddha-lands, honoring all maïn. Buddhas: Haïnh taát caû coõi Phaät, vì leã baùi cuùng b) Thinking of Enlightening Beings as Buddhas: döôøng chö Phaät. Töôûng chö Boà Taùt nhö Phaät. 9) Nirvanic action, not cutting off the continuity c) Valuing the true Teaching as much as one’s of birth and death: Haïnh Nieát baøn, vì chaúng own being: Meán troïng chaùnh phaùp chaúng tieác döùt sanh töû noái tieáp. thaân mình. 10) Fulfilling all qualities of Buddhahood without d) Honoring The Enlightened as though giving up application of the principles of protecting one’s own life: Toân thôø Nhö Lai Enlightening Beings: Haïnh thaønh töïu vieân nhö hoä maïng mình. maõn taát caû Phaät phaùp, vì chaúng boû phaùp haïnh e) Thinking of practitioners as Buddhas: Vôùi cuûa Boà Taùt. ngöôøi tu haønh töôûng laø Phaät. Ten kinds of actions of knowledge: Thaäp Trí 6) The sixth action of knowledge—Trí nghieäp Nghieäp—According to The Flower Adornment thöù saùu: Sutra, there are ten kinds of actions of knowledge. a) Being free from all that is not good in Enlightening Beings who abide by these ten thought, word, and deed: Ba nghieäp thaân, actions of knowledge can attain the supreme khaåu, yù khoâng coù söï baát thieän. action of great knowledge of Buddhas, including b) Praising the excellence of sages and saints: all skillful means of liberation—Theo Kinh Hoa Ca ngôïi caùc baäc Hieàn Thaùnh. Nghieâm, coù möôøi trí nghieäp. Chö Boà Taùt an truï c) According with enlightenment: Tuøy thuaän Boà trong möôøi trí nghieäp naày thôøi ñöôïc taát caû thieän Ñeà. xaûo phöông tieän ñaïi trí nghieäp voâ thöôïng cuûa caùc 7) The seventh action of knowledge—Trí nghieäp Ñöùc Nhö Lai. thöù baûy: 1) Believing in consequences of action and not a) Not denying interindependent origination: denying causality: Tin hieåu nghieäp baùo, Chaúng choái duyeân khôûi. chaúng choái nhôn quaû. b) Getting rid of false views: Xa lìa taø kieán. 2) Not giving up the determination for c) Destroying darkness and attaining light: Phaù enlightenment, always remembering the si aùm, ñöôïc saùng suoát. Buddhas: Chaúng boû Boà Ñeà taâm, thöôøng nieäm d) Illuminating all things: Chieáu roõ caùc phaùp. chö Phaät. 8) The

eighth action of knowledge—Trí nghieäp 3) Attending the wise (good-knowing advisors), thöù taùm: respecting and providing for them, honoring a) Acting in accord with the ten kinds of them tirelessly: Gaàn thieän tri thöùc, cung kính dedication: Tuøy thuaän tu haønh nôi möôøi moân cuùng döôøng, heát loøng toân troïng, troïn khoâng hoài höôùng. nhaøm moûi. b) Thinking of the ways of transcendence as 4) The fourth action of knowledge—Trí nghieäp one's mother: Nôi caùc moân Ba La Maät töôûng thöù tö: laø töø maãu. a) Enjoying the teachings and their meaning c) Thinking of skillful means as one's father: tirelessly: Thích phaùp thích nghóa khoâng Nôi phöông tieän thieän xaûo töôûng laø töø phuï. nhaøm ñuû. d) Entering the house of enlightenment with a b) Getting rid of wrong awareness: Xa lìa taø profound pure mind: Nhaäp nhaø Boà Ñeà vôùi nieäm. thaâm taâm thanh tònh.

9) Diligently accumulating all practices that 4) Activity related to all sentient beings, Able to foster enlightenment, such as charity, teach and transform them all: Taát caû chuùng morality, learning, cessation and sanh nghieäp, vì ñeàu coù theå giaùo hoùa. contemplation, virtue and wisdom: Thí, giôùi, 5) Activity relating to the future, able to take in ña vaên, chæ, quaùn, phöôùc, hueä, taát caû phaùp trôï the whole future: Taát caû vò lai nghieäp, vì ñaïo nhö vaäy thöôøng sieâng tinh caàn chöùa nhieáp thuû toät thuôû vò lai. nhoùm. 6) Activity of all spiritual powers, able to reach 10) Indefatigably cultivating any practices the all worlds without leaving one world: Taát caû followings—Chuyeân tu khoâng moûi meät nhöõng thaàn löïc nghieäp, vì chaúng rôøi moät theá giôùi ñeán haïnh sau ñaây: khaép taát caû theá giôùi. a) That is praised by the Buddhas: Ñöôïc chö 7) Activity of all light, emanating lights of Phaät khen ngôïi. infinite colors, with an Enlightening Being b) That can break through the afflictions and sitting on a lotus seat appearing in each light conflicts of demons: Coù theå phaù chuùng ma tröø beam: Taát caû quang minh nghieäp, vì phoùng phieàn naõo. quang minh voâ bieân maøu, trong moãi quang c) That can remove all obstructions, veils, minh coù toøa lieân hoa ñeàu coù Boà Taùt ngoài kieát shrouds and bonds: Coù theå rôøi lìa chöôùng caùi, giaø treân ñoù. Duøng ñaây ñeå thò hieän. trieàn phöôïc. 8) Activity perpetuating the lineage of the three d) That can teach and tame all sentient beings: treasures, preserving and sustaining the Coù theå giaùo hoùa ñieàu phuïc chuùng sanh. Budhas' teachings after the demise of the e) That can embrace the truth in accord with Buddhas: Taát caû gioáng Tam Baûo chaúng ñoaïn knowledge and wisdom: Coù theå tuøy thuaän trí nghieäp, vì sau khi Ñöùc Phaät dieät ñoä thôøi thuû hueä nhieáp thuû chaùnh phaùp. hoä truï trì nhöõng Phaät phaùp. f) That can purify a Buddha-land: Coù theå 9) Activity of all miraculous transformations, nghieâm tònh coõi Phaät. expounding the truth and teaching the g) That can generate spiritual capacities and sentient beings in all worlds: Taát caû bieán hoùa insights: Coù theå phaùt khôûi thaàn thoâng vaø minh nghieäp, vì ôû taát caû theá giôùi thuyeát phaùp giaùo maãn. hoùa caùc chuùng sanh. Ten kinds of activity of Great Enlightening 10) Activity of all empowerments, instantly Beings: Möôøi Nghieäp Cuûa Chö Ñaïi Boà Taùt— appearing to sentient beings according to their According to the Flower Adornment Sutra, mental inclinations, causing all aspirations to Chapter 38, there are

ten kinds of activity of Great be fulfilled: Taát caû gia trì nghieäp, ôû trong moät Enlightening Beings. Enlightening Beings who nieäm tuøy taâm sôû thích cuûa caù chuùng sanh ñeàu abide by these can achieve the supremely great vì hoï maø thò hieän, laøm cho taát caû nguyeän voïng activity of Buddhas—Theo Kinh Hoa Nghieâm, ñeàu thaønh maõn. Phaåm 38, coù möôøi nghieäp cuûa chö Ñaïi Boà Taùt. Ten kinds of adamantine mind of Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc commitment to universal enlightenment: nghieäp quaûng ñaïi voâ thöôïng cuûa Nhö Lai. Möôøi Taâm Theä Nguyeän Ñaïi Thöøa Nhö Kim 1) Activity related to all worlds, able to purify Cang—According to the Flower Adornment Sutra, them all: Taát caû theá giôùi nghieäp, vì ñeàu coù theå Chapter 38, there are ten kinds of adamantine trang nghieâm thanh tònh. mind of commitment to universal enlightenment. 2) Activity related to all Buddhas, able to Enlightening Beings who abide by these can attain provide offerings to them all: Taát caû chö Phaät the indestructible supreme spiritual knowledge of nghieäp, vì ñeàu coù theå cuùng döôøng. Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù 3) Activity related to all enlightening beings, möôøi thöù taâm theä nguyeän Ñaïi thöøa nhö Kim Cang. planting the same roots of goodness: Taát caû Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc trí ñaïi Boà Taùt nghieäp vì ñoàng gieo thieän caên. thaàn thoâng voâ thöôïng kim cang taùnh cuûa Nhö Lai.

1) The first adamantine mind of commitment to Boà Taùt seõ duøng thieän caên ñaõ gieo hoài höôùng universal enlightenment—Taâm theä nguyeän cuùng döôøng. ñaïi thöøa nhö kim cang thöù nhöùt: b) They cause those roots of goodness to reach a) They think all truths are boundless and everywhere, with no lack: Khieán cuøng khaép inexhaustible: Boà Taùt nghó raèng taát caû phaùp khoâng choã keùm thieáu. chaúng coù bieân teá, chaúng cuøng taän. c) After that they will attain unexcelled b) They should realize these truths thoroughly complete perfect enlightenment: Roài sau ñoù by means of knowledge comprehending past, môùi thaønh voâ thöôïng Boà Ñeà. present and future: Duøng taän trí tam theá ñeàu 6) The sixth adamantine mind: Taâm kim cang giaùc lieãu khaép caû khoâng soùt thöøa. thöù saùu—Seeing all Buddhas and hearing 2) The second adamantine mind—Taâm kim cang their teachings—Ñaïi Boà Taùt thaáy chö Phaät vaø thöù nhì: nghe thuyeát phaùp: a) There are infinite sentient beings even on a a) They become very joyful: Loøng raát hoan hyû. point the size of a hairtip, to say nothing of in b) Not attach to their own bodies or to the bodies all universe: Nôi ñaàu loâng coù voâ löôïng voâ of Buddhas: Chaúng chaáp töï thaân, cuõng chaúng bieân chuùng sanh, huoáng laø taát caû phaùp giôùi. chaáp Phaät thaân. b) No matter how many sentient beings, they c) They understand the body of a Buddha— should calm them and liberate them by means Hieåu thaân Nhö Lai: of unexcelled nirvana: Daàu chuùng sanh ñoâng i) Neither real nor unreal: Chaúng thieät chaúng bao nhieâu ñi nöõa, chö Boà Taùt ñeàu duøng voâ hö. thöôïng nieát baøn maø dieät ñoä hoï. ii) Neither existent nor nonexistent: Chaúng coù 3) The third adamantine mind: Taâm kim cang chaúng khoâng. thöù ba—The worlds of the ten directions are iii) Not of a particular nature, not without nature: measureless, limitless, inexhaustible; they Chaúng taùnh chaúng khoâng taùnh. shall adorn them all with the

finest iv) Not material, not immaterial: Chaúng vaät chaát adornments of the Buddha-lands, with all the chaúng khoâng vaät chaát. adornments being truly real—Möôøi phöông v) Not form, not formless: Chaúng saéc chaúng theá giôùi voâ löôïng voâ bieân khoâng coù ngaèn meù, khoâng saéc. khoâng theå cuøng taän; chö Boà Taùt seõ duøng Phaät vi) Not born, not extinct: Chaúng sanh chaúng dieät. ñoä toái thöôïng trang nghieâm, ñeå trang nghieâm vii) Really without existence yet not destroying taát caû theá giôùi nhö vaäy, bao nhieâu söï trang existence: Chaúng thöïc voâ sôû höõu, cuõng chaúng nghieâm thaûy ñeàu chôn thieät. hoaïi sôû höõu. 4) Sentient beings are measureless, boundless, viii) Chaúng theå duøng taùnh töôùng ñeå chaáp laáy: limitless, inexhaustible; Enlightening Beings Cannot be grasped through any nature or should dedicate all roots of goodness to them characteristic at all. and illumine them with the light of 7) The seven adamantine mind: Taâm kim cang unexcelled knowledge: Taát caû chuùng sanh voâ thöù baûy. löôïng voâ bieân khoâng coù chöøng ngaèn, khoâng a) If any one should—Neáu ai ñoù: theå cuøng taän; chö Boà Taùt seõ ñem taát caû thieän i) Revile or beat Enlightening Beings: Traùch caên hoài höôùng cho hoï, duøng trí quang voâ maéng ñaùnh ñaäp Boà Taùt. thöôïng chieáu dieäu nôi hoï. ii) Cut off their hands or feet: Hoaëc chaët tay chaët 5) The Buddhas are infinite, boundless, chaân. unlimited, inexhaustible—Chö Phaät voâ löôïng iii) Gouge out their eyes: Hoaëc moùc maét. voâ bieân khoâng coù chöøng ngaèn, khoâng theå iv) Or even cut off their heads: Hoaëc caét ñaàu. cuøng taän: b) Enlightening Beings are able to bear it all and a) Enlightening beings should dedicate the roots never become angry or vicious as a result of of goodness, they plant to offer to them: Chö this: Chö Boà Taùt ñeàu thoï nhaãn taát caû söï khoå nhuïc, troïn khoâng sanh loøng saân haïi.

c)They cultivate the practices of Enlightening chö Boà Taùt muoán thaønh voâ thöôïng Boà Ñeà tuøy Beings for countless eons: Tu haïnh Boà taùt yù lieàn thaønh. trong voâ löôïng kieáp. iii) If they wish to annihilate all grasping of d) Taking care of sentient beings, never objects, they can do that at will: Neáu muoán abandoning them: Nhieáp thoï chuùng sanh haèng döùt tröø taát caû thuû duyeân tuøy yù lieàn tröø. khoâng pheá boû. b) Yet they do not annihilate because they want e) Why?—Taïi sao? to reach the ultimate end of enlightenment of i) Enlightening Beings have already observed the Buddhas: Nhöng hoï chaúng döùt vì muoán roát all things to be nondual: Vì chö Ñaïi Boà Taùt raùo Phaät Boà Ñeà. ñaõ kheùo quaùn saùt taát caû caùc phaùp khoâng coù c) They also do not immediately realize hai töôùng. supreme enlightenment, in order to fulfill ii) Their minds are undisturbed: Taâm chaúng loaïn their original vow to carry out the practice of ñoäng. enlightening beings through all worlds and iii) They can give up their own bodies and enlighten sentient beings: Chö Boà Taùt cuõng endure those pains: Coù theå boû thaân mình maø chaúng lieàn chöùng voâ thöôïng Boà Ñeà, vì ñeå nhaãn söï khoå ñoù. thaønh boån nguyeän: taän taát caû theá giôùi haønh 8) The eight adamantine mind: Taâm kim cang ñaïo Boà Taùt giaùo hoùa chuùng sanh. thöù taùm—The ages of the future are infinite, 10) The tenth adamantine mind—Taâm kim cang boundless, inexhaustible, limitless—Vò lai theá thöù möôøi: kieáp voâ löôïng voâ bieân khoâng coù chöøng ngaèn, a) Enlightening Beings

know—Chö Boà Taùt bieát: chaúng theå cuøng taän: i) Buddha is ungraspable: Phaät baát khaû ñaéc. a) They should travel the path of Enlightening ii) Enlightenment is ungraspable: Boà Ñeà baát khaû Beings throughout those ages in one world: ñaéc. Seõ toät soá kieáp ñoù ôû moät theá giôùi tu haïnh Boà iii) Enlightening Beings are ungraspable: Boà Taùt Taùt. baát khaû ñaéc. b) Teaching sentient beings: Giaùo hoùa chuùng iv) All things are ungraspable: Taát caû phaùp baát sanh. khaû ñaéc. c) Do the same in all worlds in the space of the v) Sentient beings are ungraspable: Chuùng sanh cosmos, without fright or fear: Nhö moät theá baát khaû ñaéc. giôùi, taän phaùp giôùi hö khoâng taát caû theá giôùi vi) The mind is ungraspable: Taâm baát khaû ñaéc. cuõng ñeàu nhö vaäy maø loøng khoâng kinh sôï. vii) Action is ungraspable: Haïnh baát khaû ñaéc. d) This is the way the path of Enlightening viii) The past is ungraspable: Quaù khöù baát khaû Beings should be in principle, cultivated for ñaéc. the sake of all sentient beings: Ñaïo Boà Taùt leõ ix) The future is ungraspable: Vò lai baát khaû ñaéc. phaûi nhö vaäy, vì taát caû chuùng sanh maø tu haønh x) The present is ungraspable: Hieän taïi baát khaû vaäy. ñaéc. 9) The ninth adamantine mind—Taâm kim cang xi) All worlds are ungraspable: Taát caû theá gian thöù chín: baát khaû ñaéc. a) Unexcelled complete perfect enlightenment xii) The created and uncreated are ungraspable: is based on the mind: Voâ thöôïng Boà Ñeà do Höõu vi voâ vi baát khaû ñaéc. taâm laøm goác. b) Knowing this, Enlightening Beings—Bieát i) If the mind is pure and clear, one can fulfill vaäy, chö Boà Taùt seõ: all roots of goodness and will surely attain i) Dwell in quiescence: Truï tòch tònh. freedom in enlightenment: Neáu taâm thanh ii) Dwell in profundity: Truï thaäm thaâm. tònh thôøi coù theå vieân maõn taát caû thieän caên, ñaït iii) Dwell in silent extinction: Truï tich dieät. ñöôïc voâ thöôïng Boà Ñeà. iv) Dwell in noncontention: Truï voâ traùnh. ii) If they wish to attain supreme consummate v) Dwell in speechlessness: Truï voâ ngoân. enlightenment, they can do so at will: Neáu vi) Dwell in nonduality: Truï voâ nhò.

vii) Dwell in incomparability: Truï voâ ñaúng. world ceaselessly: Vì taát caû chö Phaät an truï viii) Dwell in essence: Truï töï taùnh. tòch dieät maø duøng taâm ñaïi bi nôi caùc theá gian ix) Dwell in truth: Truï nhö lyù. thuyeát phaùp giaùo hoùa chöa töøng thoâi nghæ. x) Dwell in liberation: Truï giaûi thoaùt. e) Reflecting on this, Enlightening Beings will— xi) Dwell in nirvana: Truï nieát baøn. Suy gaãm nhö vaäy chö Boà Taùt seõ: xii) Dwell in absolute reality: Truï thöïc teá. i) Not abandon sentient beings: Seõ khoâng rôøi boû c) Yet they do not give up—Maø chaúng boû: chuùng sanh. i) Do not give up any of their great vows: ii) Not abandon great compassion: Chaúng boû ñaïi Chaúng boû taát caû ñaïi nguyeän. bi vì. ii) Do not give up the will for omniscience: iii) They have already develop great Chaúng boû taâm nhöùt thieát trí. commitment and have vowed to certainly iii) Do not give up the deeds of Enlightening benefit all sentient beings: Chö Boà Taùt ñaõ theä Beings: Chaúng boû haïnh Boà Taùt. nguyeän quaûng ñaïi, phaùt taâm quyeát ñònh lôïi iv) Do not give up teaching sentient beings: ích taát caû chuùng sanh. Chaúng boû giaùo hoùa chuùng sanh. iv) Accumulate all roots of goodness: Phaùt taâm v) Do not give up the transcendent ways: Chaúng chöùa nhoùm taát caû thieän caên. boû caùc Ba-La-Maät. v) Persist in appropriate dedication:

Phaùt taâm truï vi) Do not give up taming sentient beings: Chaúng thieän xaûo hoài höôùng. boû ñieàu phuïc chuùng sanh. vi) Develop profound wisdom: Phaùt taâm xuaát vii) Do not give up serving Buddhas: Chaúng thöøa sanh trí hueä thaäm thaâm:. söï chö Phaät. vii) Accommodate all sentient beings: Phaùt taâm viii) Do not give up explaining truth: Chaúng boû haøm thoï taát caû chuùng sanh. dieãn thuyeát caùc phaùp. viii) Be impartial toward all sentient beings—Phaùt ix) Do not give up adorning the world: Chaúng boû taâm bình ñaúng vôùi taát caû chuùng sanh: trang nghieâm theá giôùi. ix) They speak truthfully, without falsehood: Noùi d) Why?—Taïi sao? lôøi chôn thieät chaúng hö doái. i) Because Great Enlightening Beings have x) Vow to give all sentient beings the supremely made their great vows: Vì chö ñaïi Boà Taùt ñaõ great teaching: Nguyeän ban cho taát caû chuùng phaùt ñaïi nguyeän. sanh ñaïi phaùp voâ thöôïng. ii) Though they comprehend the characteristics xi) Vow to perpetuate the lineage of all Buddhas: of all things, their great kindness and Nguyeän chaúng döùt chuûng taùnh taát caû chö compassion increase: Duø bieát roõ caû phaùp Phaät. töôùng maø taâm ñaïi töø ñaïi bi caøng taêng tröôûng. xii) As long as all sentient beings are not yet iii)They cultivate measureless virtues: Voâ liberated, are not yet enlightened, and have löôïng coâng ñöùc ñeàu tu haønh ñuû. not yet realized Buddhahood, the iv) Their minds do not abandon sentient beings, Enlightening Beings' great undertaking is not because while things have no absolute completed and they will not give up great existence, ordinary or ignorant beings do not compassion: Chöøng naøo maø taát caû chuùng sanh realize this: Vôùi caùc chuùng sanh loøng khoâng chöa ñöôïc giaûi thoaùt, chöa thaønh chaùnh giaùc, rôøi boû, vì taát caû phaùp ñeàu voâ sôû höõu, phaøm chöa ñuû Phaät phaùp, ñaïi nguyeän Boà Taùt chöa phu ngu meâ chaúng hay chaúng bieát. vieân maõn vaø Boà Taùt seõ khoâng rôøi boû ñaïi bi. v) Enlightening Beings are committed to Ten kinds of adornment of Great enlightening them so that they clearly Enlightening Beings: Möôøi Trang Nghieâm Cuûa comprehend the nature of things: Chö Boà Taùt Chö Ñaïi Boà Taùt (Kinh Hoa Nghieâm—Phaåm 38— seõ khieán chuùng sanh ñöôïc khai ngoä, nôi caùc Ly Theá Gian): According to the Flower phaùp taùnh chieáu roõ phaân minh. Adornment Sutra, Chapter 38, Detachment from vi) All Buddhas rest peacefully in quiescence, the World, there are ten kinds of adornment of yet by great compassion they teach in the Great Enlightening Beings. Enlightening Beings

who abide by these can attain the adornment of all (I) supreme attributes of Buddhas—Chö Boà Taùt an 1-5) See Six great klesas, passions or distressers truï trong phaùp naày thôøi ñöôïc taát caû phaùp trang from 1 to 5. nghieâm voâ thöôïng cuûa Nhö Lai. 6) The illusion of the body or self: Satkayadrsti 1) The adornment of power, being (skt)—AÛo töôûng veà thaân naày hay caùi ngaõ— indestructible: Löïc trang nghieâm, vì chaúng Thaân Kieán. theå hö hoaïi. 7) The extreme view: Bieân Kieán. 2) The adornment of fearlessness, being 8) Wrong views: Taø Kieán. invincible: Voâ uùy trang nghieâm, vì khoâng theå 9) Clinging to wrong views: Kieán Thuû Kieán— deïp phuïc ñöôïc. Chaáp theo taø kieán. 3) The adornment of meaning, explaining untold 10) Clinging to heterodox ascetic views or meaning inexhaustibly: Nghóa trang nghieâm,

clinging to ritual and rules: Giôùi Caám Thuû— vì noùi baát khaû thuyeát nghóa voâ cuøng taän. Chaáp theo taø giaùo hay chaáp theo nghi leã cuùng 4) The adornment of doctrines, contemplating kieán. and expounding the collection of eighty-four (II) According to The Path of Purification, so thousand doctrines without forgetting them: called because they are themselves defiled Phaùp trang nghieâm, vì quaùn saùt dieãn thuyeát and because they defile the states associated khoâng queân maát taùm vaïn boán ngaøn phaùp tuï. with them—Theo Thanh Tònh Ñaïo, goïi laø 5) The adornment of vows, the universal vows phieàn naõo vì töï chuùng ñaõ oâ nhieãm maø coøn undertaken by all Enlightening Beings never laøm oâ nhieãm caùc phaùp töông öng vôùi chuùng: regressing: Nguyeän trang nghieâm, vì khoâng 1) Greed: Tham. thoái chuyeån nôi hoaèng theä cuûa chö Boà Taùt ñaõ 2) Hate: Saân. phaùt. 3) Delusion: Si. 6) The adornment of deeds, cultivating the 4) Deceit: Pride—Maïn. deeds of Universal Good and gaining 5) Doubt: Uncertainty—Nghi. emancipation: Haïnh trang nghieâm, vì tu haïnh 6) Wrong or false view: Taø Kieán. Phoå Hieàn maø xuaát ly. 7) Stiffness of mind: Hoân traàm. 7) The adornment of lands, making all lands one 8) Agitation: Traïo cöû. land: Saùt ñoä trang nghieâm, vì ñem taát caû coõi 9) Consciencelessness: Voâ Taøm. laøm moät coõi. 10) Shamelessness: Voâ Quyù. 8) The adornment of universal voice, showering Ten kinds of animals that will be reborn as the rain of truth throughout all Buddha- a human: Thaäp Loaïi Nhaân Thuù—In the worlds: Phoå aâm trang nghieâm, vì möa phaùp Surangama Sutra, book Eight, the Buddha vuõ cuøng khaép taát caû theá giôùi cuûa chö Phaät. reminded Ananda about the ten kinds of animals 9) The adornment of empowerment, carrying out that will be reborn as a human as follows: innumerable deeds in all ages without cease: “Ananda! If while repaying his past debts by Löïc trì trang nghieâm, vì trong taát caû kieáp thöïc undergoing rebirth as an animal, such a living haønh voâ soá haïnh chaúng ñoaïn tuyeät. being pays back more than he owed, he will then 10) The adornment of mystic manifestations, be reborn as a human to rectify the excess. If he is showing in the body of one being as many a person with strength, blessings, and virtue, then bodies as there are sentient beings, causing once he is in the human realm, he will not have to all sentient beings to perceive them and seek lose his human rebirth after what is owed him is all-knowledge without regressing: Bieán hoùa restored. But if he lacks blessings, then he will trang nghieâm, vì nôi thaân moät chuùng sanh thò return to the animal realm to continue repaying hieän thaân baèng soá taát caû chuùng sanh, khieán taát his debts. Ananda! You should know that once the caû chuùng sanh ñeàu thaáy bieát caàu nhöùt thieát trí debt is paid, whether with money, material goods, khoâng thoái chuyeån. or manual labor, the process of repayment Ten kinds of afflictions: Thaäp Phieàn Naõo. naturally comes to an end. But if in the process he

took the lives of other beings or ate their flesh, people, but among those who are simpletons: then he continues in the same way, passing Loaøi choàn, laø loaïi taàm thöôøng. through kalpas as many as motes of fine dust, 4) When creatures of the venomous category taking turns devouring and being slaughtered in a have paid back their debts, they regain their cycle that sends him up and down endlessly. original

form and are born as people, but There is no way to put a stop to it, except through among those who are hateful: Loaøi ñoäc, laø samatha or through a Buddha's coming to the loaïi baïo ngöôïc. world. Ananda! These are all beings that have 5) When tapeworms and their like have paid finished paying back former debts and are born back their debts, they regain their original again in the human realm. They are involved in a form and are born as people, but among those beginningless scheme of karma and being upside who are lowly: Loaøi giun saùn, laø loaïi ñeâ tieän. down in which their lives are spent killing one 6) When the edible types of creatures have paid another and being killed by one another. They do back their debts, they regain their original not get to meet the Thus Come One or hear the form and are reborn as people, but among proper dharma. They just abide in the wearisome those who are weak: Loaøi ñeå ngöôøi ta aên thòt, dust, passing through a repetitive cycle. Such laø loaïi nhu nhöôïc. people can truly be called pitiful."—Trong Kinh 7) When creatures that are used for clothing or Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc service have paid back their debts, they A Nan veà möôøi loaïi thuù ñöôïc taùi sanh laøm ngöôøi regain their original form and are reborn as nhö sau: "OÂng A Nan! Loaøi suùc sanh traû nôï tröôùc, people, but among those who do hard labor: neáu baét traû quaù phaàn, thì chuùng sinh bò traû trôû laïi Loaøi ñeå cho ngöôøi ta laøm ñoà maëc, laø loaïi lao laøm ngöôøi ñeå ñoøi nôï thöøa. Nhö ngöôøi kia coù söùc ñoäng. vaø phuùc ñöùc, thì chaúng boû thaân ngöôøi, chæ traû laïi 8) When creatures that migrate have paid back nôï cuõ. Neáu voâ phuùc, phaûi trôû laïi laøm suùc sanh ñeå their debts, they regain their original form and traû nôï kia. OÂng A Nan! OÂng neân bieát, neáu duøng are reborn as people among those who are tieàn, hoaëc duøng söùc cuûa loaøi vaät, chuùng traû ñuû thì literate: Loaøi bieát thôøi tieát, laø loaïi coù vaên hoïc. thoâi. Neáu gieát hay aên thòt chuùng, qua bao kieáp gieát 9) When auspicious creatures have paid back nhau, aên nhau, luaân hoài nhö baùnh xe xoay vaàn their debts, they regain their original form and khoâng döùt. Tröø phaùp sa ma tha vaø Phaät xuaát theá, are reborn as people among those who are khoâng theå naøo döùt heát. Caùc loaïi aáy ñeàu do traû heát intelligent: Loaøi baùo tröôùc ñieàm toát, laø loaïi nôï, laïi sinh trong nhaân ñaïo, ñeàu bôûi voâ thuûy thoâng minh. nghieäp ñieân ñaûo sinh nhau, gieát nhau, chaúng gaëp 10) Submissive to human beings: Loaøi phuïc tuøng Phaät, nghe chaùnh phaùp, trong caûnh traàn lao cöù ngöôøi, laø loaïi thoâng thaïo. luaân chuyeån maõi. Thaät ñaùng thöông!" Ten kinds of armor of Great Enlightening 1) You should know that when owls and their Beings: Möôøi Thöù Maëc Giaùp Cuûa Chö Ñaïi Boà kind have paid back their debts, they regain Taùt—According to the Flower Adornment Sutra, their original form and are born as people, but Chapter 38, there are ten kinds of armor of Great among those who are corrupt and obstinate: Enlightening Beings. Enlightening beings who Loaøi chim cöu, khi traû nôï xong, sinh laøm abide by these can wear the supreme armor of ngöôøi, laø loaïi tham nhuõng vaø ngu si cöùng ñaàu. Buddhas and crush all demon armies—Theo Kinh 2) When creatures that are inauspicious have Hoa Nghieâm, Phaåm 38, coù möôøi thöù maëc giaùp cuûa paid back their debts, they regain their chö Boà Taùt. Chö Ñaïi Boà

Taùt an truï trong phaùp original form and are born as people, but naày thôøi maëc ñöôïc maõo giaùp voâ thöôïng cuûa Nhö among those who are abnormal: Loaøi baùo Lai, vaø coù theå xoâ deïp taát caû ma quaân. tröôùc ñieàm xaáu, khi traû nôï xong, sinh laøm 1) They wear the armor of great benevolence, ngöôøi, laø loaøi baát bình thöôøng vaø quyû quyeät. rescuing all sentient beings: Maëc giaùp ñaïi töø, 3) When foxes have paid back their debts, they vì cöùu hoä taát caû chuùng sanh. regain their original forms and are born as

2) They wear the armor of great compassion, abide in the will for enlightenment, to attain enduring all suffering: Maëc giaùp ñaïi bi, vì peace of mind: Mình truï Boà Ñeà taâm cuõng kham chòu taát caû söï khoå. phaûi khieán ngöôøi truï Boà Ñeà taâm, neân taâm 3) They wear the armor of great commitment, ñöôïc an oån. fulfilling all their tasks: Maëc giaùp ñaïi nguyeän, 2) Ultimately free from anger and strife vì taát caû vieäc laøm ñeàu roát raùo. themselves, they should also free others from 4) They wear the armor of dedication, anger and strife, to attain peace of mind: constructing the adornments of all Buddhas: Mình ñöôïc roát raùo rôøi giaän hôøn tranh ñaáu, Maëc giaùp hoài höôùng, vì kieán laäp taát caû söï cuõng phaûi khieán ngöôøi rôøi giaän hôøn ñaáu tranh, trang nghieâm cuûa Phaät. neân taâm ñöôïc an oån. 5) They wear the armor of virtue, benefitting all 3) Free from the state of ordinary ignorance sentient beings: Maëc giaùp phöôùc ñöùc, vì lôïi themselves, they also free others from the ích taát caû chuùng sanh. state of ordinary ignorance, and attain peace 6) They wear the armor of the ways of of mind: Mình rôøi phaùp phaøm ngu, cuõng khieán transcendence, liberating all conscious ngöôøi rôøi phaùp phaøm ngu, neân taâm ñöôïc an beings: Maëc giaùp Ba La Maät, vì ñoä thoaùt taát oån. caû chuùng sanh. 4) Diligently cultivating roots of goodness 7) They wear the armor of wisdom, destroying themselves, they also induce others to the darkness of affliction of all sentient cultivate roots of goodness, and attain peace beings: Maëc giaùp trí hueä, vì döùt toái aùm phieàn of mind: Mình sieâng tu thieän caên, cuõng khieán naõo cuûa taát caû chuùng sanh. ngöôøi sieâng tu thieän caên, neân taâm ñöôïc an oån. 8) They wear the armor of skill in means, 5) Persisting in the path of transcendent ways generating universal roots of goodness: Maëc themselves, they also induce others to abide giaùp thieän xaûo phöông tieän, vì xuaát sanh thieän in the path of transcendent ways, and attain caên phoå moân. peace of mind: Mình truï ñaïo Ba La Maät cuõng 9) They wear the armor of firm stability and khieán ngöôøi truï ñaïo Ba La Maät, neân taâm ñöôïc freedom from distraction of the mind of an oån. universal knowledge, not enjoying other 6) Being born themselves in the house of vehicles: Maëc giaùp nhöùt thieát trí taâm kieân coá Buddha, they should also enable others to be chaúng taùn loaïn vì chaúng thích nhöõng thöøa born in the house of Buddha, to attain peace khaùc. of mind: Mình ñöôïc sanh taïi nhaø Phaät, cuõng 10) They wear the armor of single-minded khieán ngöôøi ñöôïc sanh taïi nhaø Phaät, neân taâm certainty, free from doubts and confusion in ñöôïc an oån. regard to all things: Maëc giaùp nhöùt taâm quyeát 7) Deeply penetrating the real truth of absence ñònh, vì nôi taát caû phaùp lìa nghi hoaëc. of intrinsic nature, they also introduce others Ten kinds of attainment of peace of mind: into the real truth

of absence of inherent Thaäp Taâm An OÅn—Möôøi thöù taâm ñöôïc an oån— nature, and attain peace of mind: Mình thaâm Detachment From The World), Great Enlightening nhaäp phaùp chaân thaät khoâng töï taùnh, cuõng Beings have ten kinds of attainment of peace of khieán ngöôøi ñöôïc thaâm nhaäp phaùp aáy, neân mind which help them attain the peace of the taâm ñöôïc an oån. supreme knowledge of the Buddhas— Theo lôøi 8) Not repudiating any of the Buddhas' Phaät daïy trong Kinh Hoa Nghieâm (Phaåm 38— teachings, they also cause others not to Phaåm Ly Duïc), chö ñaïi Boà taùt coù möôøi thöù taâm an repudiate any of the Buddhas' teachings, and oån nhaèm giuùp hoï ñaït ñöôïc söï an oån ñaït trí voâ attain peace of mind: Mình khoâng phæ baùng thöôïng cuûa chö Nhö Lai According to the Buddha taát caû Phaät phaùp, cuõng khieán ngöôøi khoâng phæ in The Flower Adornment Sutra (Chapter 38. baùng taát caû Phaät phaùp, neân taâm ñöôïc yeân oån. 1) Abiding themselves in the will for 9) Fulfilling the vow of all-knowing enlightenment, they should also induce to enlightenment, they also enable others to

fulfill the vow of all-knowing enlightenment, 8) Their utterances are equal to the minds of all and attain peace of mind: Mình vieân maõn sentient beings: Ngoân aâm phaùt ra ñeàu ñoàng nhöùt thieát trí Boà Ñeà nguyeän, cuõng khieán vôùi taâm cuûa taát caû chuùng sanh. ngöôøi vieân maõn nhöùt thieát trí Boà ñeà nguyeän, 9) They are physically, verbally, mentally equal neân taâm ñöôïc an oån. to the Buddhas of all times, and can 10) Entering deeply into the inexhaustible comprehend the things of all times in a single treasury of knowledge of all Buddhas, they thought: Vì ba nghieäp thaân ngöõ yù ñoàng vôùi taát also lead others into the inexhaustible caû tam theá chö Phaät, trong moät nieäm bieát roõ treasury of knowledge of all Buddhas, and nhöõng phaùp trong tam theá. attain peace of mind: Mình thaâm nhaäp trí taïng 10) Attain concentration of precisely aware cuûa chö Nhö Lai, cuõng khieán ngöôøi thaâm knowledge and are imbued with the ten nhaäp trí taïng voâ taän cuûa chö Nhö Lai, neân powers of the enlightened, from knowledge taâm ñöôïc an oån. of what is so and what is not so up to Ten kinds of attainment of powers of the knowledge of extinction of contaminations: enlightened of enlightening beings: Möôøi Ñöôïc thieän giaùc trí tam muoäi, ñuû Nhö Lai Ñieàu Thaønh Nhö Lai Löïc Cuûa Chö Ñaïi Boà Taùt— thaäp löïc, nhöõng laø thò xöù phi xöù trí löïc ñeán laäu According to the Flower Adornment Sutra, taän trí löïc. Chapter 38, there are ten kinds of attainment of Ten kinds of attainment of wisdom of Great powers of the enlightened of enlightening beings. Enlightening Beings: Möôøi Phaùp Ñöôïc Trí Hueä Enlightening Beings who acquire these ten Cuûa Chö Ñaïi Boà Taùt—According to the Flower powers are called Buddhas, truly awake—Chö Boà Adornment Sutra, Chapter 38, there are ten kinds Taùt coù ñuû möôøi Nhö Lai löïc naày thôøi goïi laø Nhö of attainment of wisdom of Great Enlightening Lai Chaùnh Ñaúng Chaùnh Giaùc theo Kinh Hoa Beings. Enlightening Beings who abide by these Nghieâm, phaåm 38. can attain supreme realizational knowledge of all 1) Attain the powers of the enlightened because Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù they transcend the afflictive activities of all möôøi phaùp ñöôïc trí hueä cuûa chö Boà Taùt. Chö Boà demons: Vì sieâu quaù taát caû nhöõng ma

phieàn Taùt an truï trong phaùp naày thôøi ñöôïc hieän chöùng trí naõo nghieäp neân thaønh Nhö Lai löïc. voâ thöôïng cuûa taát caû chö Phaät. 2) Fulfill all enlightening practices and master 1) Giving freely: Xaû thí töï taïi. all concentrations of enlighening beings: Vì 2) Deeply understanding all Buddha teachings: ñaày ñuû taát caû Boà Taùt haïnh vaø töï taïi du hyù taát Hieåu saâu taát caû Phaät phaùp. caû Boà Taùt tam muoäi. 3) Entering the boundless knowledge of all 3) Accomplish all the far-reaching meditations Buddhas: Nhaäp Nhö Lai trí. of enlightening beings: Ñaày ñuû taát caû Boà Taùt 4) Being able to cut off doubts in all dialogues: quaûng ñaïi thieàn ñònh. Hay ñoaïn nghi trong taát caû vaán ñaùp. 4) Fulfill al the pure means of fostering 5) Penetrating the doctrines of the wise Nhaäp enlightenment: Vieân maõn taát caû phaùp trôï ñaïo nôi nghóa cuûa trí giaû. baïch tònh. 6) Deeply understanding the skillful use of 5) Attain illumination of knowledge of all things words by the Buddhas in all their teachings: and can think and analyze well: Ñöôïc taát caû Hay hieåu saâu ngoân aâm thieän xaûo trong taát caû phaùp trí hueä quang minh kheùo tö duy phaân Phaät phaùp cuûa taát caû chö Phaät. bieät. 7) Deeply understanding how planting a few 6) Their bodies pervade all worlds: Thaân cuøng roots of goodness in the company of Buddhas khaép taát caû theá giôùi. will enable one to fulfill all pure qualities and 7) Can support all by spiritual powers: Coù theå attain the infinite knowledge of Buddhas: duøng thaàn löïc gia trì taát caû. Hieåu saâu choã chö Phaät gieo ít caên laønh taát coù theå ñaày ñuû taát caû phaùp baïch tònh, ñöôïc trí voâ löôïng cuûa Nhö Lai.

8) Accomplishing the inconceivable states of 10) Enlightenment of all Buddhas: Y chæ voâ löôïng Enlightening Beings: Thaønh töïu Boà Taùt baát tö Phaät Boà Ñeà thöïc haønh haïnh Boà Taùt. nghì truï. Ten kinds of benefits for those who sculpt 9) Being able to visit untold Buddha-lands in or paint an image of Earth Store one moment of thought: ÔÛ trong moät nieäm Bodhisattva, either in gold, silver, copper, ñeàu coù theå qua ñeán baát khaû thuyeát coõi Phaät. or iron: Möôøi Lôïi Ích Cho Nhöõng Ai Toâ Veõ Hay 10) Awakening to the enlightenment of all Taïc Töôïng Thôø Ngaøi Ñòa Taïng Boà Taùt— Buddhas, entering all realms of reality, According to the Sutra of the Past Vows of Earth hearing and holding the teachings expounded Store Bodhisattva, Chapter eleven, the Dharma by all Buddhas: Giaùc ngoä chö Phaät Boà Ñeà, Protection of an Earth Spirit, the Earth Spirit Firm nhaäp taát caû phaùp giôùi, vaên trì taát caû phaùp cuûa and Stable spoke to the Buddha and said: “World Phaät noùi, vaøo saâu nhöõng ngoân aâm trang Honored One! As I regard the living beings of the nghieâm cuûa taát caû Nhö Lai. present and future, I see those who make shrines Ten kinds of basis on which Great of clay, stone, bamboo, or wood and set them on Enlightening Beings carry out their pure ground in the southern part of their practices: Thaäp Y Chæ—According to the Flower dwellings. They place within the shrines an image Adornment Sutra, Chapter 38, there are ten kinds of Earth Store Bodhisattva, either sculpted, of basis on which Great Enlightening Beings carry painted, or made of gold, silver, copper, or iron. out their practices—Theo Kinh Hoa Nghieâm, They then burn incense, make offerings, behold, Phaåm 38, coù möôøi y chæ maø chö Ñaïi Boà Taùt ñeàu worship, and praise him. Such people will receive phaûi nöông theo ñeå thöïc

haønh haïnh Boà Taùt. ten kinds of benefits. What are these ten?”—Theo 1) They carry out the practices of Enlightening Kinh Ñòa Taïng Boà Taùt Boån Nguyeän, Phaåm thöù Beings based on honoring all Buddhas: Y chæ Möôøi Moät, ngaøi Kieân Lao Ñòa Thaàn baïch cuøng cuùng döôøng taát caû chö Phaät thöïc haønh haïnh Ñöùc Phaät raèng: “Baïch ñöùc Theá Toân! Con xem xeùt Boà Taùt. chuùng sanh ôû hieän taïi nay vaø veà vò lai sau naày, nôi 2) They carry out the practices of taming all choã saïch seõ ôû phöông nam trong cuoäc ñaát cuûa sentient beings: Y chæ ñieàu phuïc taát caû chuùng mình ôû, duøng ñaát ñaù tre goã maø döïng caát caùi khaùm sanh thöïc haønh haïnh Boà Taùt. caùi thaát. Trong ñoù coù theå hoïa veõ, cho ñeán duøng 3) Associating with all good companions: Y chæ vaøng , baïc, ñoàng, saét ñuùc naén hình töôïng Ñòa gaàn guûi taát caû thieän höõu thöïc haønh haïnh Boà Taïng Boà Taùt, ñoát höông cuùng döôøng, chieâm leã Taùt. ngôïi khen, thôøi choã ngöôøi ñoù ôû ñöôïc möôøi ñieàu lôïi 4) Accumulating all roots of goodness: Y chæ ích. Nhöõng gì laø möôøi ñieàu?” chöùa nhoùm taát caû thieän caên thöïc haønh haïnh 1) First, their lands will be fertile: Moät laø ñaát caùt Boà Taùt. toát maàu. 5) Purifying all Buddha-lands: Y chæ nghieâm tònh 2) Second, their families and homes will always taát caû coõi Phaät thöïc haønh haïnh Boà Taùt. be peaceful: Hai laø nhaø cöûa an oån maõi maõi. 6) Not to abandon all sentient beings: Y chæ 3) Third, their deceased ancestors will be born chaúng lìa boû taát caû chuùng sanh thöïc haønh in the heavens: Ba laø ngöôøi ñaõ cheát ñöôïc sanh haïnh Boà Taùt. leân coõi trôøi. 7) Entering deeply into all transcendent ways: Y 4) Fourth, those still alive will have benefit and chæ thaâm nhaäp taát caû Ba La Maät thöïc haønh will have their lifespan increased: Boán laø haïnh Boà Taùt. nhöõng ngöôøi hieän coøn höôûng söï lôïi ích. 8) Fulfilling vows of Enlightening Beings: Y chæ 5) Fifth, they will obtain what they want: Naêm laø ñaày ñuû taát caû Boà Taùt nguyeän thöïc haønh haïnh caàu chi cuõng toaïi yù caû. Boà Taùt. 6) Sixth, they will not encounter the disasters of 9) Infinite will for enlightenment: Y chæ voâ water and fire: Saùu laø khoâng coù tai hoïa veà löôïng Boà Ñeà taâm thöïc haønh haïnh Boà Taùt. nöôùc vaø löûa.

7) Seventh, they will avoid unforeseen 9) Birth in a body entering contemplative calamities: Baûy laø töø saïch vieäc hö hao. concentration with great knowledge: Nhaäp 8) Eighth, their nightmares will cease: Taùm laø ñaïi trí quaùn saùt tam muoäi thaân maø sanh. döùt haún aùc moäng. 10) The tenth birth of Great Enlightening 9) Ninth, they will be protected by spirits during Beings—Ñieàu sanh thöù möôøi cuûa chö Ñaïi Boà their comings and goings: Chín laø khi ra luùc Taùt: vaøo coù thaàn theo hoä veä. a) When Great Enlightening Beings are born, 10) Tenth, they will encounter many causes of they shake all Buddha-lands: Boà Taùt luùc sanh, Sagehood: Möôøi laø thöôøng gaëp baäc Thaùnh chaán ñoäng taát caû caùc coõi Phaät. Nhôn. b) Liberate all sentient beings: Giaûi thoaùt taát caû Ten kinds of benefits for worshipping the chuùng sanh. image of Earth Store Bodhisattva: Möôøi ñieàu c) Annihilate all states of misery: Dieät töø taát caû lôïi ích cho nhöõng ai leã baùi hình töôïng Ñöùc Ñòa aùc ñaïo. Taïng Boà Taùt—See Ten kinds of benefits for those d) Eclipse all demons: Che choùi taát caû chuùng who sculpt or paint an image of Earth Store ma. Bodhisattva,

either in gold, silver, copper, or iron. e) Innumerable enlightening beings come and gather around them: Chö Boà Taùt ñeán nhoùm Ten kinds of birth of Great Enlightening hoïp. Beings: Möôøi Caùch Sanh Cuûa Chö Ñaïi Boà Taùt— Ten kinds of body of Enlightening Beings: According to the Flower Adornment Sutra, Möôøi Thaân Cuûa Chö Ñaïi Boà Taùt—According to Chapter 38, there are ten kinds of birth of Great The Flower Adornment Sutra, Chapter 38, there Enlightening Beings which they manifest in order are ten kinds of body of Enlightening Beings— to pacify sentient beings—Theo Kinh Hoa Möôøi Thaân Cuûa Chö Ñaïi Boà Taùt theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi caùch sanh cuûa chö Nghieâm, Phaåm 38, chö Ñaïi Boà Taùt coù möôøi thaân. Ñaïi Boà Taùt. Möôøi caùch taùi sanh cuûa ñaïi Boà Taùt, vì (I) Enlightening Beings who abide by these can ñieàu phuïc chuùng sanh maø thò hieän nhö vaäy. attain the supreme action of Buddhas and be 1) Birth with right awareness and right able to enlighten all sentient beings—Chö knowledge, free from folly and delusion: Xa Boà Taùt an truï trong phaùp naày thôøi ñöôïc thaân lìa ngu si, maø sanh vôùi chaùnh nieäm chaùnh tri. voâ thöôïng voâ taän cuûa Nhö Lai: 2) Birth radiating great networks of light beams 1) The noncoming body, not being born in any illuminating the whole universe: Phoùng löôùi world: Baát lai thaân vì chaúng thoï sanh ôû taát caû ñaïi quang minh chieáu khaép ñaïi thieân theá giôùi theá gian. maø sanh. 2) The nongoing body, impossible to find in any 3) Birth in the final existence, never to be world: Baát khöù thaân, vì nôi taát caû theá gian caàu reincarnated: Truï toái haäu höõu, chaúng coøn thoï chaúng ñöôïc. thaân sau maø sanh. 3) The nonreal body, realizing all worlds as they 4) Unborn, unoriginated birth: Baát sanh baát khôûi really are: Baát thaät thaân, vì taát caû theá gian maø sanh. ñöôïc nhö thaät. 5) Birth knowing the triple world to be like an 4) The nonfalse body, showing the world the illusion: Bieát tam giôùi nhö huyeãn maø sanh. truth: Baát hö thaân, vì duøng lyù nhö thaät thò hieän 6) Birth appearing corporeally everywhere in all theá gian. worlds in the ten directions: Khaép hieän thaân 5) The inexhaustible body, never being nôi thaäp phöông theá giôùi maø sanh. annihilated: Baát taän thaân, vì toät thuôû vò lai 7) Birth in a body realizing omniscience: Chöùng khoâng ñoaïn tuyeät. thaân nhöùt thieát chuûng trí maø sanh. 6) The stable body, impossible for demons to 8) Birth in a body emanating the lights of all destroy: Kieân coá thaân vì taát caû chuùng ma Buddhas and awakening all sentient beings: chaúng phaù hoaïi ñöôïc. Phoùng taát caû Phaät quang minh khaép giaùc ngoä taát caû thaân chuùng sanh maø sanh.

7) The imperturbable body, impossible for Phaùp thaân voâ laäu, vì khoâng ngöøng thò hieän demons and false teachers to disturb: Baát thaân cuûa taát caû chuùng sanh. ñoäng thaân vì chuùng ma ngoaïi ñaïo chaúng ñoäng Ten kinds of boundless will: Thaäp Voâ Bieân ñöôïc. Taâm—See Ten kinds of boundless will of Great 8) The formal body, manifesting pure marks of Enlightening Beings. virtue: Cuï töôùng thaân, vì thò hieän töôùng traêm Ten kinds of boundless will of Great phöôùc thanh tònh. Enlightening Beings: Thaäp Voâ Bieân Taâm— 9) The formless body, the forms of all things According to The Flower Adornment Sutra, being ultimately formless: Voâ töôùng thaân, vì Chapter 27, there are ten kinds of boundless will phaùp töôùng roát

raùo ñeàu voâ töôùng. of Great Enlightening Beings—Theo Kinh Hoa 10) The omnipresent body, being the same one nghieâm, Phaåm 27, Thaäp Ñònh, coù möôøi moân voâ body of all Buddhas of all times: Phaät chí bieân taâm cuûa chö Ñaïi Boà Taùt. thaân, vì ñoàng moät thaân vôùi tam theá Phaät. 1) They awaken the boundless will to liberate (II) Enlightening Beings who accomplish these all sentient beings: Phaùt taâm voâ bieân ñoä thoaùt can attain the supreme mind of all Buddhas— taát caû chuùng sanh. Chö Boà Taùt thaønh töïu nhöõng phaùp naày thôøi 2) The boundless will to attend all the Buddhas: ñöôïc thaân voâ thöôïng cuûa Nhö Lai: Phaùt taâm voâ bieân thöøa söï taát caû chö Phaät. 1) Human bodies to teach humans: Thaân ngöôøi 3) The boundless will to provide for all Buddhas: vì giaùo hoùa taát caû loaøi ngöôøi. Phaùt taâm voâ bieân cuùng döôøng taát caû chö Phaät. 2) Nonhuman bodies to teach denizens of hells, 4) The boundless will to see all Buddhas: Phaùt animals, and hungry ghosts: Thaân phi nhôn vì taâm voâ bieân thaáy khaép taát caû chö Phaät. giaùo hoùa ñòa nguïc, suùc sanh vaø ngaï quyû. 5) The boundless will to receive and hold all 3) Celestial bodies to teach the beings of the Buddha teachings without forgetting any: realms of desire, form and formless: Thaân trôøi Phaùt taâm voâ bieân thoï trì taát caû Phaät phaùp vì giaùo hoùa chuùng sanh coõi duïc giôùi, saéc giôùi chaúng queân maát. vaø voâ saéc giôùi. 6) The boundless will to manifest the infinite 4) Learners' bodies to demonstrate the stage of spiritual metamorphoses of all Buddhas: Phaùt learning: Thaân höõu hoïc vì thò hieän baäc höõu taâm voâ bieân thò hieän voâ löôïng thaàn bieán cuûa hoïc. taát caû chö Phaät. 5) Nonlearners' bodies to demonstrate the stage 7) The boundless will not to abandon any of sainthood: Thaân voâ hoïc vì thò hieän baäc A enlightening practices to attain enlightened La Haùn. power: Phaùt taâm voâ bieân vì ñöôïc Phaät löïc neân 6) Individual Illuminates' bodies to teach the chaúng boû taát caû Boà Ñeà haïnh. way to enter the stage of Individual 8) The boundless will to enter into the subtle Enlightenment: Thaân Duyeân giaùc, vì giaùo hoùa realm of all knowledge and explain all cho ñöôïc vaøo baäc Bích Chi Phaät. Buddha teachings: Phaùt taâm voâ bieân nhaäp 7) Enlightening beings' bodies to foster the khaép caûnh giôùi vi teá cuûa nhöùt thieát trí dieãn accomplishment of the Great Vehicle: Thaân thuyeát taát caû Phaät phaùp. Boà Taùt vì laøm cho thaønh töïu Ñaïi thöøa. 9) The boundless will to enter into the 8) Buddhas' bodies, anointed by the water of inconceivable vast realm of Buddhahood: knowledge: Thaân Nhö Lai vì trí thuûy quaùn Phaùt taâm voâ bieân nhaäp khaép caûnh giôùi quaûng ñaûnh. ñaïi baát tö nghì cuûa Phaät. 9) Mentally produced bodies, generated by 10) The tenth boundless will—Taâm voâ bieân thöù adaptive skills: YÙ sanh thaân, vì thieän xaûo xuaát möôøi: sanh. a) To develop profound aspiration for the 10) The uncontaminated reality-body, effortlessly Buddhas' powers of elucidation and receive manifesting the bodies of all sentient beings: all Buddha teachings: Phaùt taâm voâ bieân ham

thích bieän taøi cuûa Phaät vaø laõnh thoï caùc Phaät speak of—Theo Kinh Hoa Nghieâm, Phaåm 38, coù phaùp. möôøi vò Phaät maø chö Boà Taùt hay noùi ñeán. b) To manifest all kinds of free bodies and enter 1) The Buddha of attainment of true the circles of all Enlightened Ones: Thò hieän enlightenment: Thaønh Chaùnh Giaùc Phaät.

nhöõng thaân töï taïi vaøo trong chuùng hoäi ñaïo 2) The Buddha of Vows: Nguyeän Phaät. traøng cuûa taát caû Nhö Lai. 3) The Buddha of rewards of action: Nghieäp Ten kinds of broad knowledge: Thaäp Quaûng Baùo Phaät. Ñaïi Trí—According to The Flower Adornment 4) The Buddha of preservation of true teaching: Sutra, Chapter 36, there are ten kinds of broad Truï trì Phaät. knowledge. When great enlightening beings 5) The Buddha of Nirvana: Nieát Baøn Phaät. persist in the ten kinds of purity, they become 6) The Buddha of the cosmos: Phaùp giôùi Phaät. imbued with ten kinds of broad knowledge—Theo 7) The Buddha of Mind: Taâm Phaät. Kinh Hoa Nghieâm, Phaåm 36, chö Ñaïi Boà Taùt coù 8) The Buddha of concentration: Tam Muoäi möôøi trí quaûng ñaïi. Khi chö Ñaïi Boà Taùt truï nôi Phaät. möôøi phaùp thanh tònh thôøi ñaày ñuû möôøi trí quaûng 9) The Buddha of Fundamental Nature: Boån ñaïi. Taùnh Phaät. 1) Knowledge of all sentient beings' mental 10) The Buddha adapting to Mentalities: Tuøy behavior: Trí bieát taát caû taâm haønh cuûa chuùng Nhaïo Phaät. sanh. Ten kinds of Buddha-action of great 2) Knowledge of the consequences of actions of Enlightening Beings: Möôøi Phaät Nghieäp Cuûa all sentient beings: Trí bieát taát caû nghieäp baùo Chö Ñaïi Boà Taùt—According to the Flower cuûa chuùng sanh. Adornment Sutra, there are ten kinds of Buddha- 3) Knowledge of all Buddha-teachings: Trí bieát action of Great Enlightening Beings. Enlightening taát caû Phaät phaùp. Biengs who abide by these can achieve supreme 4) Knowledge of the profound, occult import of teacherless great action without relying on the all Buddha teachings: Trí bieát lyù thuù thaâm instruction of another—Theo Kinh Hoa Nghieâm, maät cuûa taát caû Phaät phaùp. Phaåm 38, coù möôøi Phaät nghieäp cuûa chö Ñaïi Boà 5) Knowledge of all methods of concentration Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc spells: Trí bieát taát caû moân Ñaø La Ni. nghieäp quaûng ñaïi voâ thöôïng voâ sö chaúng do ngöôøi 6) Knowledge of interpretation of all writings: daïy. Trí bieát taát caû vaên töï bieän taøi. 1) The first Budha-action—Phaät nghieäp thöù 7) Knowledge of the language and speech of all nhaát: sentient beings: Trí bieát taát caû ngoân ngöõ aâm a) Guiding at appropriate times: Tuøy thôøi khai thanh töø bieän thieän xaûo cuûa chuùng sanh. ñaïo. 8) Knowledge of manifestation of their bodies in b) Foster sentient beings with correct cultivation all worlds: Trí hieän thaân mình ôû khaép trong of practice: Laøm cho chuùng sanh tu haønh taát caû theá giôùi. chaùnh phaùp. 9) Knowledge of manifestation of their 2) Causing dream vision because it awakens reflections in all assemblies: Trí hieän aûnh awareness of past roots of goodness: Trong töôïng mình ôû khaép trong taát caû chuùng hoäi ñaïo chieâm bao khieán thaáy laøm cho giaùc ngoä thieän traøng. caên thuôû xöa. 10) Knowledge of embodying omniscience in all 3) Expounding to others scriptures they have not realms of beings: Trí ôû nôi taát caû choã thoï sanh yet heard because it causes growth of ñeàu ñaày ñuû nhöùt thieát trí. knowledge and resolution of doubts: Vì ngöôøi Ten kinds of Buddha: Thaäp Phaät—According maø dieãn thuyeát kinh chöa ñöôïc nghe, vì laøm to the Flower Adornment Sutra, there are Ten cho hoï sanh trí vaø döùt nghi. kinds of Buddha whom Great Enlightening Beings 4) Teaching the way to emancipation to those bound up in regrets because it frees them

from a doubting mind: Vì ngöôøi aên naên bò kieát a) The performance of original vow: Vì boån söû trieàn phöôïc maø noùi phaùp xuaát ly, laø Phaät nguyeän maø laøm. nghieäp, vì laøm cho taâm hoï lìa nghi. b) The mind having no lapse: Taâm Boà Taùt 5) The fifth Buddha-action: Phaät nghieäp thöù khoâng xen hôû. naêm—Manifesting the glorified body of c) Being constantly alert: Thöôøng töï giöõ gìn. Buddha which nurtures past roots of goodness d) Not permitting experiential entry into the for the sake of sentient beings with the absolute state of individual liberation: Chaúng following minds—Hieän thaân töôùng haûo trang cho chöùng nhaäp chaùnh vò nhò thöøa. nghieâm cuûa Nhö Lai laøm taêng tröôûng quaù khöù e) Never speaking of the realm of liberation to thieän caên nôi nhöõng chuùng sanh khôûi nhöõng those who faculties and characteristics are not taâm sau ñaây: yet mature: Neáu coù chuùng sanh caên taùnh chöa a) Stingy minds: Taâm xan laãn. thaønh thuïc thôøi troïn chaúng vì hoï maø noùi caûnh b) Ignorant minds: Taâm meâ môø. giôùi giaûi thoaùt. c) Minds interested in personal salvation: Taâm 9) The ninth Buddha-action: Phaät nghieäp thöù nhò thöøa. chín. d) Malevolent minds: Taâm toån haïi. a) Shedding all the bonds and contaminations of e) Doubting minds: Taâm nghi hoaëc. birth and death: Xa lìa sanh töû kieát laäu. f) Conceited minds: Taâm kieâu maïn. b) Cultivating the practices of enlightening g) Scattered minds: Taâm taùn ñoäng. beings continuously: Tu haïnh Boà Taùt tieáp noái 6) The sixth Buddha-action: Phaät löïc thöù saùu— chaúng döùt. Widely expounding the true Teaching in c) Taking care of sentient beings with great times when true Teaching is difficult to come compassion, causing them to undertake such across. Causing those who hear to attain practice and eventually be liberated: Duøng concentrated knowledge of spiritual powers. taâm ñaïi bi nhieáp thuû chuùng sanh, laøm cho hoï To be able to benefit innumerable sentient khôûi haïnh roát raùo giaûi thoaùt. beings. The resolution of all of the above is d) Not stopping the practices of the deeds of pure—Luùc khoù gaëp chaùnh phaùp, vì chuùng enlightening beings: Chaúng döùt tu haønh haïnh sanh maø roäng thuyeát phaùp. Laøm cho nhöõng ai Boà Taùt. nghe xong lieàn ñöôïc trí Ñaø La Ni vaø trí thaàn 10) The tenth Buddha-action: Phaät nghieäp thöù thoâng. Coù theå laøm lôïi ích cho voâ löôïng chuùng möôøi. sanh. Thaéng giaûi cuûa nhöõng ñieàu treân ñaây a) Realize that their own bodies as well as ñeàu thanh tònh. sentient beings are fundamentally quiescent 7) If anything demonic occurs, being able to and null, yet, not being surprised or afraid, manifest voice equal to space explaining the they still tirelessly cultivate virtue and principle of not harming others, in order to knowledge: Ñaïi Boà Taùt thaáu roõ töï thaân cuøng quell it, causing the awakening of chuùng sanh boån lai tòch dieät, theá nhöng chaúng understanding and causing the majesty of sanh loøng kinh sôï, maø coøn sieâng tu phöôùc trí demons who hear to vanish, because the will khoâng nhaøm ñuû. is extraordinary and the power great: Neáu coù b) Though they know all things have no ma söï khôûi leân, coù theå duøng phöông tieän hieän creation, yet they do not ignore the individual tieáng khaép hö khoâng giôùi thuyeát phaùp chaúng characteristics of things: Daàu bieát taát caû phaùp toån naõo ngöôøi khaùc, duøng ñaây ñeå ñoái trò laøm khoâng taïo taùc, maø cuõng chaúng boû töï töôùng cho hoï ñöôïc khai ngoä. Chuùng ma nghe xong,

cuûa caùc phaùp. oai quang taét maát. Ñaây laø Phaät nghieäp, vì chæ c) Though they are forever aloof of craving for thích oai ñöùc lôùn thuø thaéng. objects, yet they always gladly behold the 8) The eighth Buddha-action: Phaät nghieäp thöù form bodies of Buddhas: Daàu nôi caûnh giôùi lìa taùm. haún tham duïc, maø thöôøng thích chieâm ngöôõng phuïng thôø saéc thaân cuûa chö Phaät.

d) Though they know one is enlightened into the 2) Grace of self-sacrifice in previous lives: AÂn truth without depending on another, yet they hy sinh trong tieàn kieáp. seek omniscience through many kinds of 3) Grace of complete altruism: AÂn vò tha ñeán methods: Daàu bieát ngoä nhaäp caùc phaùp chaúng muoân loaøi. do nôi ngöôøi, maø vaãn duøng nhieàu phöông tieän 4) Grace of descending into all the six states of caàu nhöùt thieát trí. existence for their salvation: AÂn giaùng traàn e) Though they know all lands are like space; cöùu theá. they always enjoy adorning all Buddha-lands: 5) Grace of relief of the living from distress and Daàu bieát caùc quoác ñoä ñeàu nhö hö khoâng, maø mortality: AÂn cöùu khoå vaø vieãn ly sanh töû. thöôøng trang nghieâm taát caû coõi Phaät. 6) Grace of profound pity: AÂn Ñaïi bi. f) Though they always observe that there is no 7) Grace of revelation of himself in human and real person or self, yet they tirelessly teach glorified form: AÂn soi raïng Chaân lyù cho nhaân and enlighten sentient beings: Daàu haèng quaùn loaïi. saùt voâ nhôn voâ ngaõ, maø vaãn giaùo hoùa chuùng 8) Grace of teaching in accordance with the sanh khoâng nhaøm moûi. capacity of his hearers, first Hinayan, then g) Though fundamentally unmoving in the Mahayana doctrine: AÂn tuøy thuaän hoùa chuùng, cosmos of reality, yet they manifest a tröôùc tieân laø giaùo phaùp Tieåu Thöøa roài sau laø multitude of transformations by spiritual giaùo phaùp Ñaïi Thöøa. powers: Daàu nôi phaùp giôùi boån lai baát ñoäng, 9) Grace of revealing his nirvana to stimulate his maø duøng thaàn thoâng trí löïc hieän nhöõng bieán disciples: AÂn soi raïng Nieát baøn cho chuùng ñeä hoùa. töû. h) Though they have already accomplished 10) Pitying thought for all creatures, in that dying omniscience, yet they practice the acts of at 80 instead of 100 he left twenty years of Enlightening Beings without ceasing: Daàu ñaõ his own happiness to his disciples; and also thaønh töïu nhöùt thieát trí, maø vaãn khoâng ngôùt tu the tripitaka for universal salvation: AÂn Ñaïi bi haïnh Boà Taùt. thöông xoùt chuùng sanh maø nhaäp nieát baøn ôû i) Though they know all things are inexplicable, tuoåi 80 thay vì 100 vaø ñeå laïi Tam Taïng kinh yet they turn the wheel of pure Teaching and ñieån phoå cöùu cöùu chuùng sanh. gladden the hearts of all beings: Daàu bieát chö Ten kinds of Buddha whom Great phaùp baát khaû ngoân thuyeát, maø vaãn chuyeån Enlightening Beings speak of: Ñaïi Boà Taùt noùi tònh phaùp luaân laøm cho ñaïi chuùng hoan hyû. möôøi Phaät (Phaåm 38—Kinh Hoa Nghieâm)—Thaäp j) Though they are able to manifest the spiritual Phaät—According to the Flower Adornment Sutra, powers of Buddhas, yet they do not reject Chapter 38, there are Ten kinds of Buddha whom embodiment as enlightening beings: Daàu coù Great Enlightening Beings speak of—Theo Kinh theå thò hieän chö Phaät thaàn löïc, maø chaúng Hoa Nghieâm, Phaåm 38, coù möôøi vò Phaät maø chö nhaøm boû thaân Boà Taùt. Boà Taùt hay noùi ñeán. k) Though they appear to enter ultimate final 1) The

Buddha of attainment of true extinction, they manifest birth in all places, enlightenment: Thaønh Chaùnh Giaùc Phaät. being able to perform these practices, 2) The Buddha of Vows: Nguyeän Phaät. simultaneously carrying out the provisional 3) The Buddha of rewards of action: Nghieäp and the true: Daàu hieän nhaäp ñaïi Nieát baøn, maø Baùo Phaät. thò hieän thoï sanh taát caû xöù, coù theå thöïc haønh 4) The Buddha of preservation of true teaching: caùc phaùp huyeãn thieät. Truï trì Phaät. Ten kinds of Buddha's grace: Thaäp Phaät AÂn— 5) The Buddha of Nirvana: Nieát Baøn Phaät. Möôøi aân Phaät. 6) The Buddha of the cosmos: Phaùp giôùi Phaät. 1) Grace of Initial resolve to universalize 7) The Buddha of Mind: Taâm Phaät. (salvation): AÂn Cöùu ñoä chuùng sanh. 8) The Buddha of concentration: Tam Muoäi Phaät.

9) The Buddha of Fundamental Nature: Boån 6) They travel to all Buddha-lands, coming and Taùnh Phaät. going without impediment: Du haønh caùc coõi 10) The Buddha adapting to Mentalities: Tuøy Phaät, qua laïi voâ ngaïi. Nhaïo Phaät. 7) With great compassion, they do not abandon Ten kinds of Buddha-work for sentient sentient beings: Ñaïi bi chaúng boû taát caû chuùng beings: Thaäp Phaät Söï—See Ten kinds of sanh. Buddha-work in all worlds in all times of the 8) They manifest transfigured emanation bodies, Buddhas. coming forever: Hieän thaân bieán hoùa haèng khoâng ñoaïn tuyeät. Ten kinds of Buddha-work in all worlds in 9) Their exercise of spiritual powers is all times of the Buddhas: Möôøi thöù Phaät söï cuûa ceaseless: Thaàn thoâng töï taïi chöa töøng thoâi chö Phaät tam theá—Thaäp Phaät Söï—According to nghæ. The Flower Adornment Sura, Chapters 27 and 33, 10) They abide in the cosmos of reality, able to there are ten kinds of Buddha-work in all worlds observe everywhere: An truï phaùp giôùi, hay in all times of the Buddhas. When Great khaép quaùn saùt. Enlightening Beings have caused sentient beings (B) Ten kinds of great Buddha-work, to attain these ten kinds of fulfillment, they also immeasurable, boundless, inconceivable, perform ten kinds of Buddha-work for sentient unknowable to all celestial and human beings—Theo Kinh Hoa Nghieâm, Phaåm 27 vaø 33, worldlings, unknowable even to the past, coù möôøi thöù Phaät söï cuûa chö Phaät tam theá. Ñaïi Boà future and present Buddhist disciples and Taùt laøm cho chuùng sanh ñöôïc möôøi thöù vieân maõn self-enlightened ones, except by the spiritual roài, laïi vì chuùng sanh maø laøm möôøi thöù Phaät söï. power of the Buddhas—Chö Phaät coù möôøi thöù (A) According to the Flower Adornment Sutra— Phaät söï quaûng ñaïi, voâ löôïng voâ bieân, baát tö Chapter 33—Möôøi thöù Phaät söï cuûa chö Theá nghì, maø taát caû theá gian chö thieân vaø ngöôøi Toân nôi taát caû theá giôùi, taát caû theá gian (Kinh khoâng theå bieát ñöôïc. Thanh vaên Ñoäc giaùc Hoa Nghieâm—Phaåm 33). cuõng chaúng bieát ñöôïc, chæ tröø thaàn löïc cuûa 1) If there are sentient beings who think of them Nhö Lai: single-mindedly, the Buddhas appear before 1) The first great Buddha-work—Phaät söï quaûng them: Neáu coù chuùng sanh chuyeân taâm nghó ñaïi thöù nhöùt: nhôù thôøi Phaät hieän ra tröôùc hoï. a) All Buddhas appear to be born in the heavens 2) If there are sentient beings whose minds are of contentment in all worlds throughout the unruly, they explain the Teaching to them: cosmos—Chö Phaät nôi taän hö khoâng khaép Neáu coù chuùng sanh taâm chaúng ñieàu thuaän

thôøi phaùp giôùi taát caû theá giôùi cung trôøi Ñaâu Suaát Phaät vì hoï maø thuyeát phaùp. ñeàu hieän thoï sanh: 3) If there are sentient beings able to develop * Carry out enlightening practices: Tu haïnh Boà pure faith, they will surely cause them to Taùt. acquire immeasurable roots of goodness: Neáu * Perform great Buddha-works: Laøm Phaät söï coù chuùng sanh hay sanh tònh tín, thôøi Phaät laøm lôùn. cho hoï ñöôïc voâ löôïng thieän caên. * In the sphere of operation of infinite forms: 4) If there are sentient beings able to enter the Voâ löôïng saéc töôùng. ranks of truth, they will appear to testify to it, * Infinite powers: Voâ löôïng oai ñöùc. so that they know all: Neáu coù chuùng sanh hay * Infinite lights: Voâ löôïng aùnh saùng. nhaäp phaùp vò, thôøi Phaät ñeàu hieän chöùng, * Infinite sounds: Voâ löôïng aâm thanh. khoâng phaùp naøo chaúng bieát. * Infinite verbal expressions: Voâ löôïng ngoân töø. 5) They teach and influence sentient beings * Infinite concentration: Voâ löôïng tam muoäi. tirelessly: Giaùo hoùa chuùng sanh khoâng nhaøm * Infinite knowledge: Voâ löôïng trí hueä. moûi. b) Taking in all celestials, humans, demons, monks, priests, titans, and so on their great

kindness uninhibited, their great compassion h) Live in a great jewel-adorned mansion and ultimate: Caûnh giôùi sôû haønh nhieáp laáy taát caû perform Buddha-work: Truï nôi laàu caùc trang trôøi, ngöôøi, ma, phaïm, sa moân, baø la moân, a- nghieâm maø laøm Phaät söï. tu-la, vaân vaân, ñaïi töø voâ ngaïi, ñaïi bi roát raùo. i) They may do Buddha-work by spiritual c) Impartially aiding and benefiting all living powers: Hoaëc duøng thaàn löïc maø laøm Phaät söï. beings: Bình ñaúng lôïi ích taát caû chuùng sanh. j) Or by right recollection: Hoaëc duøng chaùnh d) Enabling them to be born in heaven or in the nieäm maø laøm Phaät söï. human realm: Laøm cho hoï coù khaû naêng sanh k) Or by showing miracles: Hoaëc hieän thaàn vaøo coõi trôøi hay coõi ngöôøi. thoâng maø laøm Phaät söï. e) Purifying their senses: Thanh tònh caùc caên cuûa l) Or by manifesting the sun of knowledge: hoï. Hoaëc hieän trí nhöït maø laøm Phaät söï. f) Turning their mind: Ñieàu taâm cuûa hoï. m) Or by revealing the enormous spheres of g) Sometimes explaining three different Buddhahood: Hoaëc hieän caûnh giôùi quaûng ñaïi vehicles of salvation for them: Coù luùc vì hoï cuûa chö Phaät maø laøm Phaät söï. maø noùi ba thöøa sai khaùc. n) Or by showing the immeasurable lights of the h) Sometimes explaining the complete full Buddhas: Hoaëc hieän voâ löôïng quang minh unitary vehicle for them: Cuõng coù luùc vì hoï cuûa chö Phaät maø laøm Phaät söï. maø chæ noùi vieân maõn nhöùt thöøa. o) Or by entering countless great concentrations: i) Saving and liberating all, enabling them to get Hoaëc nhaäp voâ soá tam muoäi quaûng ñaïi maø laøm out of birth and death: Khaép ñeàu teá ñoä cho hoï Phaät söï. ra khoûi sanh töû. p) Or by manifesting emergence from 2) The second great Buddha-work—Ñaïi Phaät söï concentration: Hoaëc hieän töø tam muoäi maø thöù nhì: laøm Phaät söï. a) All Buddhas descend spiritually from the q) The Buddhas, at that time, in the mother’s heaven of contentment into the mother’s womb, wishing to benefit all worldlings, show womb: Chö Phaât töø cung trôøi Ñaâu Suaát giaùng all kinds of appearances to do Buddha- traàn vaøo thai meï. work—Baáy giôø Ñöùc Nhö Lai ôû trong thai meï, b) By means of ultimate concentration they vì muoán lôïi ích taát

caû theá gian neân hieän nhieàu observe the phenomenon of taking on life as caùch ñeå laøm Phaät söï: like an illusion, like a phantom, like a * They may appear to be born: Hoaëc hieän sô reflection, like space, like mirage: Duøng tam sanh. muoäi roát raùo quaùn phaùp thoï sanh nhö huyeãn, * Or appear as children: Hoaëc hieän ñoàng töû. nhö hoùa, nhö boùng, nhö hö khoâng, nhö ma. * Or appear as princes: Hoaëc laøm Thaùi töû. c) They take on life however they wish, without * Or appear as leaving home: Hoaëc hieän xuaát bound, without hindrance: Tuøy sôû thích maø gia. thoï voâ löôïng voâ ngaïi. * Or they may show the appearance of attaining d) Entering the state of noncontention: Nhaäp true enlightenment: Hoaëc thò hieän thaønh phaùp voâ traùnh. chaùnh ñaúng chaùnh giaùc. e) They develop knowledge without attachment; * Or show the appearance of turning the wheel free from desire, clear and pure: Ly duïc thanh of the Teaching: Hoaëc thò hieän chuyeån dieäu tònh. phaùp luaân. f) They develop a vast treasury of wondrous * Or show the appearance of entering final adornments: Thaønh töïu taïng dieäu trang extinction: Hoaëc thò hieän nhaäp ñaïi Nieát baøn. nghieâm quaûng ñaïi. r) In this way, all of them, by various means, g) Take on their final embodiment: Thoï thaân roát perform Buddha-work in all regions, all sau. networks, all circles, all systems, in all worlds: Nhö vaäy ñeàu duøng caùc thöù phöông tieän ôû nôi taát caû phöông, taát caû löôùi, taát caû

voøng, taát caû heä thoáng, taát caû theá giôùi maø laøm their physical features perfect, their Phaät söï. associates pure, yet they have no attachment 3) The third great Buddha-work—Ñaïi Phaät söï to anything: Ñuû Phaät coâng ñöùc hieän sanh phaùp thöù ba: giôùi, thaân töôùng vieân maõn, quyeán thuoäc thanh a) All good works of all Buddhas are already tònh, maø ñoái vôùi taát caû khoâng nhieãm tröôùc. pure, and their knowledge of all life is clear l) With voices adapting to types, they explain and immaculate: Chö Phaät ñaõ thanh tònh taát the truth to the masses, causing them to caû thieän nghieäp, taát caû sanh trí ñeàu ñaõ saùng become disillusioned with worldly things; saïch. they point out to them the results of what they b) So by birth they lead and guide the deluded, are doing: Duøng aâm thanh tuøy loaïi maø vì causing them to open up in understanding and chuùng dieãn thuyeát, cho hoï sanh loøng nhaøm lìa practice all that is good: Duøng sanh phaùp maø phaùp theá, nhö choã sôû haønh thò hieän ñaéc quaû. daïy doã daãn daét quaàn meâ, laøm cho hoï khai ngoä m) Also they use expedient means to teach in thöïc haønh ñuû caùc nghieäp laønh. accord with needs, causing the immature to c) For the sake of sentient beings they appear to develop maturity, causing the mature to attain be born in a royal palace: Vì chuùng sanh maø liberation: Laïi duøng phöông tieän tuøy nghi thò hieän ñaûn sanh nôi vöông cung. giaùo hoùa; keû chöa thaønh thuïc thôøi laøm cho d) All Buddhas have already abandoned all thaønh thuïc; keû ñaõ thaønh thuïc, thôøi laøm cho hoï materialistic desires for palaces and ñöôïc giaûi thoaùt. pleasures; they have no craving or obsession: n) Doing Buddha-work for them to cause them Chö Phaät nôi nhöõng saéc duïc cung ñieän hay kyõ not to regress: Vì hoï maø laøm Phaät söï cho hoï nhaïc ñeàu ñaõ xa lìa khoâng tham nhieãm. chaúng thoái chuyeån. e) Always reflect upon the emptiness and o) Also by virtue of heart of universal love and

essencelessness of all existents, that all compassion they continually explain all kinds comforts and delights are not truly real: of principles to sentient beings and also Thöôøng quaùn caùc coõi roãng khoâng chaúng coù manifest the powers of diagnosis, prescription theå taùnh, taát caû ñoà vui thích ñeàu chaúng coù and occult influence for them, to enable them thaät. to awaken to attain purity of mind: Laïi duøng f) Keeping the pure precepts of Buddhas, taâm töø bi quaûng ñaïi haèng vì chuùng sanh maø ultimately fulfilling them: Trì Phaät tònh giôùi thuyeát phaùp, laïi vì hoï maø thò hieän ba thöù töï roát raùo vieân maõn. taïi, khieán hoï khai ngoä ñöôïc taâm thanh tònh. g) Observing the palace ladies and attendants, p) Though the Buddhas be in the inner palace, they develop great compassion: Quaùn nhöõng seen by all the people, yet they are theâ thieáp vaø keû haàu ngöôøi haï nôi noäi cung maø performing Buddha-work in all worlds: Daàu ôû sanh loøng ñaïi bi. noäi cung moïi ngöôøi ñeàu thaáy, maø vaãn ôû trong h) Observing that all sentient beings are unreal, taát caû caùc theá giôùi laøm Phaät söï. they develop great kindness: Quaùn chuùng q) By means of great knowledge and energy sanh hö voïng chaúng thaät maø sanh loøng ñaïi töø. they manifest the various powers of Buddhas, i) Observing that there is nothing enjoyable in unhindered, inexhaustible: Duøng ñaïi trí hueä, the world, they develop great joy: Quaùn caùc duøng ñaïi tinh taán thò hieän nhöõng Phaät thaàn theá gian khoâng moät gì laø ñaùng thích maø sanh thoâng voâ ngaïi voâ taän. loøng ñaïi hyû. r) They always continue three kinds of skillful j) Their minds gaining freedom in the midst of expedient action: their physical activity is all things, they develop great relinquishment: ultimately pure, their verbal activity is always Vôùi taát caû phaùp taâm ñöôïc töï taïi maø sanh loøng carried out in accord with knowledge, and ñaïi xaû. their mental activity is exceedingly profound k) Imbued with the qualities of Buddhahood, and has no blockage or inhibition; by these they manifest birth in the phenomenal realm, means they benefit living beings: Haèng truï

nôi ba thöù nghieäp phöông tieän thieän xaûo laø h) They are eternally emancipated and are thaân nghieäp roát raùo thanh tònh, ngöõ nghieäp forever lofty paragons of wisdom for the theo trí hueä maø phaùt ra, yù nghieäp thaäm thaâm world: Vónh vieãn ñöôïc xuaát ly, maõi maõi laøm voâ ngaïi. Duøng phöông tieän naày ñeå lôïi ích traøng cao trí hueä cho theá gian. chuùng sanh. 5) The fifth great Buddha-work—Ñaïi Phaät söï 4) The fourth great Buddha-work—Ñaïi Phaät söï thöù naêm: thöù tö: a) All Buddhas have omniscience and already a) All Buddhas show analytic examination and know and see infinite realities. Attaining disenchantment while living in a palace of all perfect enlightenment under the Tree of kinds of adornments, thereupon giving it up Enlightenment, vanquishing all demons: Chö and leaving home, wishing to let sentient Phaät nhöùt thieát trí, nôi voâ löôïng phaùp ñeàu ñaõ beings realize that things of the world are all thaáy bieát, döôùi coäi Boà Ñeà thaønh Chaùnh ñaúng illusions, impermanent, and perishable, and Chaùnh giaùc, haøng phuïc ma quaân. become deeply disillusioned, avoid creating b) Their majesty supreme, their bodies fill all attachments, forever cut off the affliction of worlds: Thaân Phaät sung maõn taát caû theá giôùi. worldly craving, cultivate purifying practices, c) Their deeds of spiritual

power are boundless and benefit living beings: Chö Phaät thò hieän ôû and inexhaustible: Thaàn löïc choã laøm cuûa chö nhöõng cung ñieän trang nghieâm, quaùn saùt Phaät laø voâ bieân voâ taän. nhaøm lìa boû maø xuaát gia, muoán cho chuùng d) They attain mastery of all meanings in the sanh bieát roõ theá phaùp ñeàu laø voïng töôûng voâ sphere of omniscience: Nôi nhöùt thieát trí ñuùng thöôøng hö hoaïi, raát nhaøm lìa chaúng nhieãm nghóa sôû haønh ñeàu ñöôïc töï taïi. tröôùc, döùt haún phieàn naõo tham aùi, tu haïnh e) They have cultivated virtues to thanh tònh lôïi ích chuùng sanh. consummation: Tu caùc coâng ñöùc ñeàu ñaõ vieân b) When the Buddhas leave home, they give up maõn. conventional manners, abide in f) Their seats of enlightenment are fully noncontention, and fulfill the immeasurable adorned and pervade all worlds in the ten virtues of their fundamental vow: Ñöông luùc directions—Toøa Boà Ñeà cuûa Phaät ñaày ñuû trang xuaát gia boû oai nghi theá tuïc, truï trong phaùp voâ nghieâm cuøng khaép möôøi phöông taát caû theá traùnh, ñaày ñuû boån nguyeän voâ löôïng coâng ñöùc. giôùi: c) By the light of great knowledge they destroy * The Buddhas sit on them and turn the wheel the darkness of delusion of the world: Thöôøng of the sublime Teaching: Phaät ngoài treân toøa duøng aùnh saùng ñaïi trí deïp tan boùng toái si meâ naøy chuyeån dieäu phaùp luaân. cuûa theá gian. * Explaining all the undertakings of d) Become unexcelled fields of blessings for all enlightening beings: Noùi taát caû nhöõng haïnh beings: Laøm phöôùc ñieàn voâ thöôïng cho caùc nguyeän cuûa Boà Taùt. theá gian. * Revealing the infinite realms of the Buddhas e) They always extol the virtues of Buddhas for causing the Enlightening Beings to awaken to the benefit of sentient beings, causing them to and enter to them: Khai thò voâ löôïng Phaät plant roots of goodness with the Buddhas: caûnh giôùi cho chö Boà Taùt ñeàu ñöôïc ngoä nhaäp. Thöôøng vì chuùng sanh maø taùn thaùn coâng ñöùc g) They carry out all kinds of pure practices: Tu cuûa Phaät, cho hoï ôû nôi Phaät gieo troàng nhöõng haønh nhöõng dieäu haïnh thanh tònh. coäi laønh. h) Are able to direct and guide all living f) They see truth with the eye of wisdom: Duøng beings—Laïi hay giaùo hoùa taát caû chuùng sanh: maét trí hueä thaáy nghóa chôn thaät. * Cause them to plant roots of goodness: Khieán g) They also extol renunciation for the benefit of hoï gieo caên laønh. sentient beings, its purity and blamelessness: * Cause them to be born in the ground of Laïi vì chuùng sanh maø khen noùi coâng ñöùc xuaát equality of The Enlightened: Khieán hoï ñöôïc gia thanh tònh khoâng loãi. sanh trong ñaát bình ñaúng cuûa Nhö Lai.

* Cause them to continue in the boundless good e) They turn the unobstructed wheel of the practices of Enlightening Beings: Khieán hoï Teaching, being equal to space: Chuyeån voâ truï nôi voâ bieân dieäu haïnh cuûa chö Boà Taùt. ngaïi phaùp luaân, vì ñoàng vôùi hö khoâng. * Cause them to develop all the most excellent f) They turn the wheel of Teaching of non- qualities: Khieán hoï ñöôïc thaønh töïu coâng ñöùc attachment, because they see that all things toái thaéng. are neither existent nor nonexistent: Chuyeån i) To Perform Buddha-work based on the voâ tröôùc phaùp luaân, vì quaùn taát caû phaùp chaúng following—Laøm Phaät söï theo nhöõng söï bieát coù chaúng khoâng. roõ sau: g) They turn the world-illuminating wheel of * The

Buddhas know perfectly all worlds: Bieát Teaching, to cause all sentient beings to roõ taát caû theá giôùi. purify their vision of reality: Chuyeån chieáu * All beings: Bieát roõ taát caû chuùng sanh. theá phaùp luaân, vì laøm cho taát caû chuùng sanh * All Buddha-lands: Bieát roõ taát caû coõi Phaät. ñöôïc tònh phaùp nhaõn. * All phenomena: Bieát roõ taát caû caùc phaùp. h) They turn the wheel of Teaching revealing all * All Enlightening Beings: Bieát roõ taát caû Boà knowledge, pervading all things in all times: Taùt. Chuyeån khai thò nhöùt thieát trí phaùp luaân, vì * All teachings: Bieát roõ taát caû giaùo phaùp. cuøng khaép taát caû tam theá. * All pasts, presents, and futures: Bieát roõ taát caû i) They turn the wheel of Teaching, which is the tam theá. same one of all Buddhas because all Buddha * All disciplines: Bieát roõ taát caû ñieàu phuïc. teachings are not mutually opposed or * All mystic transformations: Bieát roõ taát caû thaàn contradictory: Chuyeån taát caû Phaät ñoàng nhöùt bieán. phaùp luaân, vì taát caû Phaät phaùp chaúng traùi * The inclinations of all sentient beings' minds, nhau. and based on this knowledge perform j) All Buddhas, by means of measureless, Buddha-work: Bieát roõ taát caû taâm sôû thích cuûa countless hundreds of thousands of millions chuùng sanh neân kheùo laøm Phaät söï. of billions of such wheels of Teaching, 6) The sixth great Buddha-work—Ñaïi Phaät söï perform Buddha-work inconceivably thöù saùu: according to the differences in mental a) All Buddhas turn the irreversible wheel of patterns of sentient beings: Taát caû chö Phaät the Teaching, to cause the Enlightening duøng voâ löôïng voâ soá traêm ngaøn öùc na do tha Beings not to backslide: Chö Phaät chuyeån baát phaùp luaân nhö vaäy, tuøy theo taâm haønh sai bieät thoái Phaùp luaân, vì laøm cho chö Boà Taùt chaúng cuûa caùc chuùng sanh maø laøm Phaät söï chaúng thoái chuyeån. theå nghó baøn. b) They turn the immeasurable wheel of the 7) The seventh great Buddha-work—Ñaïi Phaät Teaching to cause all worldlings to know: söï thöù baûy: Chuyeån voâ löôïng phaùp luaân, vì laøm cho taát caû a) All Buddhas enter into all capital cities and theá gian ñeàu bieát roõ. perform Buddha-work for the beings. That c) They turn the wheel of the Teaching, is—Taát caû chö Phaät vaøo nôi taát caû nhöõng awakening all, because they can fearlessly vöông ñoâ thaønh aáp, vì nhöõng chuùng sanh maø roar the lion's roar: Chuyeån khai ngoä phaùp laøm Phaät söï. Ñoù laø: luaân, vì coù theå laøm ñaïi voâ uùy sö töû hoáng. * They enter human capitals: Ñoâ aáp cuûa nhôn d) They turn the wheel of the Teaching, which is vöông. a treasury of knowledge of all truths, to open * Celestial capitals: Ñoâ aáp cuûa Thieân vöông. the door of the treasury of truth and remove * Capitals of water spirits: Ñoâ aáp cuûa Long the obstacle of obscurity: Chuyeån nhöùt thieát vöông. phaùp trí taïng phaùp luaân, vì khai cöûa phaùp * Monster: Ñoâ aáp cuûa Ma vöông. taïng tröø aùm chöôùng. * Cherubium: Ñoâ aáp cuûa Caøn Thaùt Baø vöông. * Titans: Ñoâ aáp cuûa A-tu-la vöông.

* Birds: Ñoâ aáp cuûa Ca-laâu-la vöông. of all kinds of sentient beings—Chö Phaät * Hongoblins: Ñoâ aáp cuûa Khaån-na-la vöông. khaép ôû voâ soá theá giôùi trong bieån taâm sôû thích * Serpents: Ñoâ aáp cuûa Tyø-xaù Xaø vöông. cuûa caùc loaøi chuùng sanh maø: * Ñoâ aáp cuûa La-haàu-la-giaø vöông: Goblins. * Urge them to remembrance the Buddhas: * Demons: Ñoâ aáp cuûa La-saùt vöông. Khuyeân hoï

nieäm Phaät. * And so on: Ñoâ aáp cuûa taát caû chö vöông nhö * Always diligently considering and planting vaäy. roots of goodness: Thöôøng sieâng quaùn saùt vaø b) When they enter the gates of the city, the gieo troàng nhöõng caên laønh. Earth trembles, light shines everywhere—Luùc * Cultivating the practices of Enlightening Phaät vaøo cöûa thaønh thôøi ñaïi ñòa chaán ñoäng, Beings: Tu haïnh Boà Taùt. quang minh chieáu khaép: * Praising the subtlety and supremacy of the * The blind gain vision: Ngöôøi ñui ñöôïc thaáy. Buddhas' appearance, which is hard for any * The deaf are able to hear: Keû ñieác ñöôïc living being to get to meet: Khen Phaät saéc nghe. töôùng vi dieäu ñeä nhöùt, taát caû chuùng sanh ñeàu * The insane regain their sanity: Keû ñieân cuoàng khoù gaëp gôõ. ñöôïc tænh. f) If beings see Buddhas and are inspired with * The naked are clothed, the troubled and faith, when they produced all the suffering all gain peace and happiness: Keû immeasurable good qualities and amass the ngheøo khoå thieáu thoán ñöôïc aám no haïnh phuùc. virtues of Buddhas, all pure: Neáu ai thaáy * All musical instruments spontaneously play, ñöôïc Phaät maø sanh loøng kính tin thôøi phaùt all adornments, used or not, emit marvelous khôûi voâ löôïng phaùp laønh, chöùa Phaät coâng ñöùc sounds that delight all hearers: Taát caû nhöõng ñeàu khaép thanh tònh. ñoà trang söùc, hoaëc ñeo hoaëc chaúng ñeo, ñeàu g) Thus, having extolled the virtues of töï phaùt dieäu aâm, ai nghe cuõng ñeàu vui möøng Buddhas—Khen ngôïi Phaät coâng ñöùc nhö vaäy caû. roài thôøi: c) The Buddhas’ physical forms are pure and * They multiply their bodies to go to all worlds clean, fully endowed with the marks and in the ten directions to let the sentient beings refinements of greatness, so that none ever behold them: Phaân thaân qua khaép möôøi tire of seeing them: Chö Phaät saéc thaân thanh phöông theá giôùi khieán caùc chuùng sanh ñeàu tònh khieán ngöôøi thaáy khoâng sanh nhaøm chaùn. ñöôïc chieâm ngöôõng phuïng thôø. d) They are able to do Buddha-work for the * Meditate on them and contemplate them: Tö benefit of sentient beings—Chö Phaät hay vì duy quaùn saùt veà chö Phaät. chuùng sanh maø laøm Phaät söï: * Attend and serve them: Cung kính cuùng * Whether looking: Hoaëc ñoaùi ngoù. döôøng. * Examining: Hoaëc quaùn saùt. * Plant roots of goodness, gain the good graces * Stretching: Hoaëc co duoãi. of the Buddhas: Troàng thieän caên ñeå ñöôïc chö * Walking or standing still, sitting or reclining: Phaät hoan hyû. Hoaëc ñi, ñöùng, ngoài, naèm. * Increase the family of Buddhas, all beings * Silent or speaking: Hoaëc nín hoaëc noùi. certain to attain Buddhahood: Theâm lôùn Phaät * Whether manifesting occult powers: Hoaëc chuûng ñeå taát caû chuùng sanh ñeàu ñöôïc thaønh hieän thaàn thoâng. Phaät. * Or explaining principles: Hoaëc thuyeát phaùp. h) By these actions, they perform Buddha- * Or giving instructions: Hoaëc daïy baûo. work—Duøng nhöõng haïnh naày maø laøm Phaät * In all these, they are performing Buddha- söï: work for the benefit of sentient beings: Taát caû * Sometimes manifesting physical bodies for nhö vaäy ñeàu vì chuùng sanh maø laøm Phaät söï. sentient beings: Hoaëc vì chuùng sanh maø thò e) All Buddhas, in all the countless worlds, in hieän saéc thaân. the midst of the oceans of mental inclinations

* Sometimes making sublime utterances: Hoaëc them as is expedient, without cease: Hoaëc truï phaùt dieäu aâm. nhöõng thaân haønh baát khaû kieán, tuøy taâm sôû * Sometimes just smiling: Hoaëc chæ vi tieáu. thích sôû nguyeän cuûa chuùng sanh phöông tieän * Causing them to believe, honor, praise, and giaùo hoùa khoâng thoâi nghæ maø laøm Phaät söï. behave courteously: Khieán cho chuùng sanh j) Or they may do Buddha-work seeking kính tin, cuùi ñaàu ñaûnh leã, ca ngôïi khen taëng, omniscience in the form of celestial beings: thaêm vieáng hoûi thaêm, duøng taát caû nhöõng thöù Hoaëc duøng thaân Trôøi caàu nhöùt thieát trí maø naày maø laøm Phaät söïï. laøm Phaät söï. i) All Buddhas, by means of innumerable, k) Or they may do Buddha-work seeking untold, inconceivable such Buddha-works of omniscience in the form of water spirits, all kinds, in all worlds, according to the goblins, cherubim, titans, birds, serpents, inclinations of sentient beings' minds, teach humans, subhumans, and so on: Hoaëc duøng them expediently, by the power of their thaân roàng, daï-xoa, a-tu-la, ca-laâu-la, xaø original vows, the power of great love and vöông, nhaãn ñeán thaân ngöôøi maø laøm Phaät söï. compassion, and the power of omniscience, l) They may do Buddha-work by seeking causing them all to be civilized: Chö Phaät omniscience in the form of Listeners, Solitary duøng voâ löôïng voâ soá baát khaû thuyeát baát khaû Illuminates, or Enlightening Beings: Hoaëc tö nghì nhöõng Phaät söï nhö vaäy, ôû trong taát caû duøng thaân Thanh Vaên, Duyeân Giaùc, thaân Boà theá giôùi tuøy taâm chuùng sanh sôû thích , duøng Taùt caàu nhöùt thieát trí maø laøm Phaät söï. söùc boån nguyeän, söùc ñaïi töø bi, söùc nhöùt thieát m) Sometimes, they do Buddha-work saying trí, phöông tieän giaùo hoùa ñeàu laøm cho hoï there is one Buddha, sometimes saying there ñöôïc ñieàu phuïc. are many Buddhas: Hoaëc noùi moät Phaät hoaëc 8) The eighth great Buddha-work: Ñaïi Phaät söï noùi nhieàu Phaät maø laøm Phaät söï. thöù taùm—All Buddhas may do Buddha- n) Sometimes they do Buddha-work saying work—Taát caû chö Phaät coù theå laøm Phaät söï: practices and all vows of Enlightening Beings a) While dwelling in forest retreats: Hoaëc nôi are one practice and vow; sometimes they do röøng raäm. Buddha-work saying one practice and vow of b) Or in quiet places, or in desolate places: Hoaëc Enlightening Beings are infinite practices and ôû choã tòch tònh. vows: Hoaëc noùi chö Boà Taùt taát caû haïnh taát caû c) Or in Buddhas' dwelling place: Hoaëc ôû choã nguyeän laøm moät haïnh nguyeän maø laøm Phaät cuûa Phaät maø laøm Phaät söï. söï. d) Or they may do Buddha-work while in o) Sometimes they do Buddha-work saying the samadhi: Hoaëc truï trong tam muoäi maø laøm realm of Buddhahood is the world: Hoaëc noùi Phaät söï. caûnh giôùi Phaät laø caûnh giôùi theá gian maø laøm e) Or while alone in a grove: Hoaëc ôû moät mình Phaät söï. nôi vöôøn röøng maø laøm Phaät söï. p) Sometimes they do Buddha-work saying the f) Or while concealing themselves from views: world is the realm of Buddhahood: Hoaëc noùi Hoaëc aån thaân chaúng hieän maø laøm Phaät söï. caûnh giôùi theá gian laø caûnh giôùi Phaät maø laøm g) Or while abiding in knowledge of the ultimate Phaät söï. profundity: Hoaëc truï nôi trí thaäm thaâm maø q) Sometimes they do Buddha-work saying the laøm Phaät söï. realm of Buddhahood is not the world: Hoaëc h) Or while dwelling in the incomparable realm noùi caûnh giôùi

Phaät chaúng phaûi laø caûnh giôùi maø of the Buddhas: Hoaëc truï nôi caûnh giôùi voâ tyû laøm Phaät söï. cuûa chö Phaät maø laøm Phaät söï. r) Sometimes they remain for a day, or a night, i) Or they may do Buddha-work while carrying or a fortnight, or a month, or a year, or up to on various imperceptible physical actions, untold eons to do Buddha-work for the benefit adapting to sentient beings' mentalities, of sentient beings: Hoaëc truï moät ngaøy, hoaëc predilections, and understandings to teach truï moät ñeâm, hoaëc truï nöûa thaùng, hoaëc truï

moät thaùng, hoaëc truï moät naêm, nhaãn ñeán truï k) Sometimes they do Buddha-work preaching baát khaû thuyeát kieáp vì caùc chuùng sanh maø the eternal service of Buddhas: Hoaëc vì tuyeân laøm Phaät söï. noùi taän vò lai theá cuùng döôøng chö Phaät maø 9) The ninth great Buddha-work—Ñaïi Phaät söï laøm Phaät söï. thöù chín: l) Sometimes they do Buddha-work explaining a) All Buddhas are mines that produce pure the Buddhas' turning of the wheel of pure roots of goodness, causing sentient beings to Teaching, causing the hearers to become very engender pure faith and resolution in the joyful: Hoaëc noùi chö Phaät chuyeån tònh Phaùp Buddha-teachings, so their faculties are luaân khieán ngöôøi ñöôïc nghe raát vui möøng maø tamed and they forever detach from the laøm Phaät söï. world: Chö Phaät laø taïng sanh ra thieän caên m) Sometimes they do Buddha-work expounding thanh tònh, laøm cho caùc chuùng sanh ôû trong the sphere of Buddhahood, inspiring people to Phaät phaùp sanh tín giaûi thanh tònh, caùc caên cultivate spiritual practices: Hoaëc vì tuyeân ñieàu phuïc lìa haún theá gian. noùi caûnh giôùi cuûa chö Phaät khieán hoï phaùt taâm b) They cause Enlightening Beings to be full of tu haønh maø laøm Phaät söï. knowledge, wisdom and clarity in regard to n) Sometimes they do Buddha-work expounding the way of enlightenment and not depend on concentration and remembrance of Buddha, another for understanding: Laøm cho chö Boà inspiring people to always delight in visions Taùt ôû nôi ñaïo Boà Ñeà ñuû saùng trí hueä chaúng do of Buddha: Hoaëc vì tuyeân noùi nieäm Phaät tam tha ngoä. muoäi, khieán hoï phaùt taâm thöôøng thích thaáy c) Sometimes they do Buddha-work manifesting Phaät maø laøm Phaät söï. nirvana: Hoaëc hieän Nieát baøn maø laøm Phaät söï. o) Sometimes they do Buddha-work expounding d) Sometimes they do Buddha-work showing the the purification of the senses, diligent search evanescence of all in the world: Hoaëc hieän for the Buddha Way with unflagging spirit: theá gian thaûy ñeàu voâ thöôøng maø laøm Phaät söï. Hoaëc vì tuyeân noùi caùc caên thanh tònh, sieâng e) Sometimes they do Buddha-work explaining caàu Phaät ñaïo taâm khoâng löôøi treã maø laøm Phaät the Buddha-bodies: Hoaëc noùi Phaät thaân maø söï. laøm Phaät söï. p) Sometimes they do Buddha-work visiting all f) Sometimes they do the Buddha-work Buddha-lands and observing the various explaining the flawless fulfillment of virtuous causes and conditions of their environments: qualities: Hoaëc noùi nhöõng coâng ñöùc ñaõ laøm Hoaëc chæ taát caû coõi Phaät, quaùn saùt nhöõng caûnh xong maø laøm Phaät söï. giôùi caùc loaïi nhôn duyeân maø laøm Phaät söï. g) Sometimes they do Buddha-work explaining q) Sometimes they do Buddha-work uniting all the extirpation of the roots of all existences: bodies of living beings into a Buddha-body,

Hoaëc noùi döùt haún nhöõng caên boån maø laøm Phaät causing all lazy and self-indulgent sentient söï. beings to abide by the pure precepts of The h) Sometimes they do Buddha-work causing Enlightened: Hoaëc nhieáp taát caû nhöõng thaân sentient beings to turn away from the world to chuùng sanh ñeàu laøm thaân Phaät, laøm cho follow the Buddha-mind: Hoaëc khieán chuùng nhöõng chuùng sanh löôøi bieáng buoâng lung ñeàu sanh nhaøm rôøi theá gian tuøy thuaän taâm Phaät an truï nôi caám giôùi thanh tònh cuûa Nhö Lai maø laøm Phaät söï. maø laøm Phaät söï. i) Sometimes they do the Buddha-work 10) The tenth great Buddha-work—Ñaïi Phaät söï explaining the inevitable ending of life: Hoaëc thöù möôøi: noùi thoï maïng troïn veà nôi heát maø laøm Phaät söï. a) When Buddhas enter extinction, countless j) Sometimes they do Buddha-work explaining sentient beings mourn and weep, looking at that there is nothing enjoyable in the world: each other in great grief and distress, they Hoaëc noùi theá gian khoâng moät vieäc ñaùng vui say, “The Buddha had great sympathy and maø laøm Phaät söï. compassion, mercifully aiding all worldly

beings, a savior and a refuge for all living c) So that by this merit they may be—Do nhöõng creatures. The emergence of a Buddha is coâng ñöùc naày chuùng sanh coù theå: difficult to encounter, an unexcelled field of * Born in heaven: Sanh vaøo coõi Trôøi. blessings, and now the Buddha has passed * Or among humans: Hay trong nhôn gian. away forever.” Thus they use this to cause * Of noble and properous families: Doøng hoï toân sentient beings to mourn and miss the quí. Buddha, thereby doing Buddha-work: Chö * With ample property: Taøi saûn ñuû ñaày. Phaät luùc nhaäp Nieát baøn, voâ löôïng chuùng sanh * Pure retinues: Quyeán thuoäc thanh tònh. raát lo khoå keâu gaøo khoùc than, nhìn nhau maø * Not enter into evil ways: Chaúng ñoïa aùc ñaïo. noùi raèng: “Ñöùc Nhö Lai coù ñaïi töø ñaïi bi, * Always enter into wholesome ways: Thöôøng thöông xoùt lôïi ích cuûa taát caû theá gian, laøm nôi sanh thieän ñaïo. cöùu, laøm choã veà nöông cho caùc chuùng sanh. * Always get to see Buddhas, fulfill pure ways: Raát khoù gaëp Ñöùc Nhö Lai xuaát theá. Phöôùc Thöôøng ñöôïc thaáy Phaät ñuû nhöõng phaùp laønh. ñieàn voâ thöôïng nay ñaõ maát haún. Chö Phaät * Quickly attain emancipation from the three duøng vieäc nhö vaäy laøm cho chuùng sanh meán realms of existence: Choùng ñöôïc xuaát ly ba tieác buoàn khoùc maø laøm Phaät söï. coõi. b) Also in order to transform and liberate all * Each attain the fruit of their own vehicle celestials, humans, spirits, goblins, titans, according to their aspiration: Ñeàu tuøy sôû cherubim, and so on, according to their nguyeän ñöôïc chöùng quaû nôi thöøa maø hoï ñaõ tu. desires, they pulverize their own bodies to * Recognize and requite their debt to Buddhas: make countless relics, to cause sentient Ñoái vôùi chö Phaät thôøi bieát aân vaø baùo aân. beings to develop faith, honor, respect, and * Forever be a reliance for the world: Troïn laøm joyfully reverence them, and cultivate virtues choã quy-y cho theá gian. to complete fulfillment. They also build * Though the Buddhas be extinct, they are still monuments, variously adorned, in the abodes inconceivable pure fields of blessings for of all kinds of creatures, for religious living beings, with inexhaustible virtues, services; their teeth, nails, and hair are all supreme fields of blessings, causing sentient used to make

monuments, to cause those who beings roots of goodness to be complete and see them to remember the Buddha, the their virtue to be fully developed: Chö Phaät Teaching, and the Community, to believe daàu nhaäp ñaïi Nieát baøn, vaãn laøm phöôùc ñieàn with unswerving faith, sincerely respect and thanh tònh baát tö nghì cho chuùng sanh, laø honor them, and make offerings to them phöôùc ñieàn toái thöôïng coâng ñöùc voâ taän, laøm wherever they are, and cultivate virtues: Laïi cho chuùng sanh ñaày ñuû thieän caên phöôùc ñöùc vì hoùa ñoä taát caû trôøi ngöôøi vaø thieân long baùt vieân maõn. boä, neân tuøy theo sôû thích yù muoán cuûa hoï, maø Ten kinds of causes of Great Enlightening naùt thaân Phaät thaønh ngoïc xaù lôïi voâ löôïng voâ Beings's development of the will for soá baát tö nghì, khieán caùc chuùng sanh phaùt enlightenment: Möôøi Nhaân Duyeân Khieán Boà loøng tin thanh tònh, cung kính toân troïng, hoan Taùt Phaùt Taâm Boà Ñeà—According to the Flower hyû cuùng döôøng, tu caùc coâng ñöùc ñaày ñuû vieân Adornment Sutra, there are ten kinds of causes of maõn, xaây laïi thaùp roài ñem caùc thöù trang Great Enlightening Beings's development of the nghieâm ñaët trong cung ñieän cuûa Trôøi ngöôøi, will for enlightenment—Theo Kinh Hoa Nghieâm, baùt boä thieân long ñeå cuùng döôøng. Raêng, Phaåm 38, coù möôøi nhôn duyeân phaùt taâm Boà Ñeà moùng, vaø toùc cuûa Phaät cuõng ñeàu döïng thaùp cuûa Ñaïi Boà Taùt. cuùng döôøng, laøm cho ngöôøi thaáy ñeàu phaùt taâm 1) They become determined to reach nieäm Phaät, nieäm Phaùp nieäm Taêng, tin meán enlightenment to educate and civilize all khoâng thoâi, thaønh kính toân troïng, cuùng döôøng sentient beings: Vì giaùo hoùa ñieàu phuïc taát caû khaép moïi nôi, tu caùc coâng ñöùc. chuùng sanh maø phaùt taâm Boà Ñeà.

2) They become determined to reach come. Even if we were to cultivate during that enlightenment to remove the mass of period of time, we would find it difficult to suffering of all sentient beings: Vì dieät tröø taát persevere and would only waste our efforts. caû khoå cho chuùng sanh maø phaùt taâm Boà Ñeà. Therefore, we should realize that in following 3) They become determined to reach Buddhism, we should definitely develop the enlightenment to bring complete peace and Bodhi Mind without delay. According to The happiness to all sentient beings: Vì ban cho Amitabha Sutra, "You cannot hope to be reborn in taát caû chuùng sanh söï an laïc maø phaùt taâm Boà the Pure Land with little merit and virtue and few Ñeà. causes and conditions or good roots. Therefore, 4) They become determined to reach you should have numerous merits and virtues as enlightenment to eliminate the delusion of all well as good roots to qualify for rebirth in the Pure sentient beings: Vì döùt söï ngu si cuûa taát caû Land. However, there is no better way to plant chuùng sanh maø phaùt taâm Boà Ñeà. numerous good roots than to develop the Bodhi 5) They become determined to reach Mind, while the best way to achieve numerous enlightenment to bestow enlightened merits and virtues is to recite the name of knowledge on all sentient beings: Vì ban Phaät Amitabha Buddha. A moment of singleminded trí cho taát caû chuùng sanh maø phaùt taâm Boà Ñeà. recitation surpasses years of praticing charity; 6) They become determined to reach truly developing the Bodhi Mind surpasses eons enlightenment to honor and respect all of cultivation. Holding firmly to these two causes Buddhas: Vì

cung kính cuùng döôøng taát caû chö and conditions assures rebirth in the Pure Land." Phaät maø phaùt taâm Boà Ñeà. In the commentary of "Developing the Bodhi 7) They become determined to reach Mind," Great Master Hsing-An encouraged the enlightenment to follow the guidance of the fourfold assembly to remember ten causes and Buddhas and please them: Vì thuaän theo Phaät conditions when developing the Bodhi Mind as giaùo cho chö Phaät hoan hyû maø phaùt taâm Boà follows—Neáu chuùng ta khoâng phaùt Boà Ñeà taâm Ñeà. moät caùch cao roäng, vaø khoâng phaùt nguyeän moät 8) They become determined to reach caùch kieân coá, chuùng ta seõ maõi maõi laên troâi trong enlightenment to see the marks and voøng luaân hoài sanh töû trong voâ löôïng kieáp. Cho duø embellishments of the physical embodiments chuùng ta coù chòu tu haønh ñi nöõa, cuõng chæ laø phí of all Buddhas: Vì thaáy saéc töôùng haûo cuûa taát coâng voâ ích. Vì vaäy chuùng ta neân luoân nhaän roõ caû chö Phaät maø phaùt taâm Boà Ñeà. raèng tu theo Phaät, laø phaûi roäng phaùt taâm Boà Ñeà 9) They become determined to reach ngay chöù khoâng chaàn chöø. Theo Kinh A Di Ñaø, enlightenment to comprehend the vast "Ngöôøi thieåu thieän caên phöôùc ñöùc nhaân duyeân, knowledge and wisdom of all Buddhas: Vì khoâng theå sanh veà coõi nöôùc Cöïc Laïc ñöôïc." Muoán nhaäp trí hueä quaûng ñaïi cuûa taát caû Phaät maø ñöôïc nhieàu caên laønh khoâng chi hôn laø phaùt taâm phaùt taâm Boà Ñeà. Boà Ñeà; muoán ñöôïc nhieàu phöôùc ñöùc khoâng chi 10) They become determined to reach hôn laø trì danh hieäu Phaät. Nhieáp taâm nieäm Phaät enlightenment to manifest the powers and giaây phuùt hôn boá thí nhieàu naêm, chaân thaät phaùt fearlessnesses of the Buddhas: Vì hieån hieän loøng Boà Ñeà hôn tu haønh nhieàu kieáp. Giöõ chaéc hai löïc voâ uùy cuûa taát caû chö Phaät maø phaùt taâm Boà nhaân duyeân naày, quyeát ñònh ñöôïc vaõng sanh Cöïc Ñeà. Laïc. Trong "Phaùt Boà Ñeà Taâm Vaên," Ñaïi Sö Tænh Ten kinds of causes of sentient beings' Am ñaõ khuyeân töù chuùng neân nghó ñeán möôøi nhaân development of the will for enlightenment: duyeân khieán chuùng sanh phaùt taâm Boà Ñeà nhö sau: Möôøi Nhaân Duyeân Khieán Chuùng Sanh Phaùt Taâm 1) Owing to our debt to the Buddha: Vì nghó ñeán Boà Ñeà—If we do not develop the broad and lofty aân Phaät. Bodhi Mind and do not make firm and strong 2) Owing to our debt to the parents: Vì coâng aân vows, we will remain as we are now, in the cha meï. wasteland of Birth and Death for countless eons to

3) Owing to our debt to the teachers: Vì nhôù aân everywhere: Quyeát ñònh giaûi phoå bieán, vì sö tröôûng. phaùt taâm khoâng choã naøo chaúng ñeán. 4) Owing to our debt to the benefactors: Vì 6) Certain understanding of capacity, able to töôûng aân tín thí ñaøn na. receive the support of the power of Buddha: 5) Owing to our debt to other sentient beings: Vì Quyeát ñònh giaûi kham nhieäm, vì hay thoï Phaät bieát aân chuùng sanh. löïc gia trì. 6) Owing to our concerns about sufferings of 7) Certain understanding of strength, able to Birth and Death: Vì lo khoå sanh töû. crush all demon activities: Quyeát ñònh giaûi 7) Owing to the respect for our Self-Nature: Vì kieân coá, vì deïp phaù taát caû nghieäp ma. toân troïng taùnh linh. 8) Certain understanding of clear decision, 8) Owing to the repentance and elimination of

knowing the consequences of all actions: evil karma: Vì saùm tröø nghieäp chöôùng. Quyeát ñònh giaûi minh ñoaùn, vì bieát roõ taát caû 9) Owing to upholding the correct Dharma: Vì nghieäp baùo. hoä trì Chaùnh Phaùp. 9) Certain understanding of presence, able to 10) Owing to seeking rebirth in the Pure Land: Vì manifest spiritual powers at will: Quyeát ñònh caàu sanh Tònh Ñoä. giaûi hieän tieàn, vì tuøy yù hay hieän thaàn thoâng. Ten kinds of certain understanding of Great 10) Certain understanding of succession and Bodhisattvas: Möôøi Thöù Quyeát Ñònh Giaûi Cuûa freedom, receiving the prediction of Chö Ñaïi Boà Taùt—See Ten kinds of certain Buddhahood from all Buddhas, and attaining understanding of Great Enlightening Beings. Buddhahood at will at any time: Quyeát ñònh giaûi thaønh töïu töï taïi, vì ôû choã taát caû chö Phaät Ten kinds of certain understanding of Great ñöôïc thoï kyù vaø tuøy yù tuøy thôøi thaønh Phaät. Enlightening Beings: Möôøi Quyeát Ñònh Giaûi (II) Enlightening beings who abide by these can Cuûa Chö Ñaïi Boà Taùt. attain the supremely powerful certain (I) According to the Flower Adornment Sutra, understanding of Buddhas—Chö Boà Taùt an Chapter 38, there are ten kinds of certain truï trong phaùp naày thôøi ñaït ñöôïc quyeát ñònh understanding of Great Enlightening giaûi ñaïi oai löïc voâ thöôïng cuûa Nhö Lai. Beings—Theo Kinh Hoa Nghieâm, Phaåm 38, 1) Know that all realms of sentient beings coù möôøi thöù quyeát ñònh giaûi (hieåu chaéc chaén) essentially have no reality: Bieát taát caû chuùng cuûa chö Ñaïi Boà Taùt. sanh giôùi boån taùnh khoâng thaät. 1) Certain understanding of the supreme, 2) Know that all realms of sentient beings enter planting roots of goodness of respect: Quyeát the body of one sentient being: Bieát taát caû ñònh giaûi toái thöôïng, vì gieo troàng toân troïng chuùng sanh giôùi ñeàu vaøo thaân moät chuùng thieän caên. sanh. 2) Certain understanding of adornment, 3) Know that all realms of sentient beings enter producing various adornments: Quyeát ñònh the body of an Enlightening Being: Bieát taát caû giaûi trang nghieâm, vì xuaát sanh nhöõng thöù chuùng sanh giôùi ñeàu vaøo thaân moät Boà Taùt. trang nghieâm. 4) Know that all realms of sentient beings enter 3) Certain understanding of breadth and the matrix of enlightenment: Bieát taát caû magnanimity, for their minds are never chuùng sanh giôùi ñeàu vaøo Nhö Lai taïng. narrow or mean: Quyeát ñònh giaûi quaûng ñaïi, 5) Know that the body of one sentient being vì taâm chöa töøng heøn keùm. enters all realms of sentient beings: Bieát moät 4) Certain understanding of quiescence, able to thaân chuùng sanh vaøo khaép taát caû chuùng sanh penetrate the most profound essence of giôùi. things: Quyeát ñònh giaûi tòch dieät, vì hay nhaäp 6) Know that all realms of sentient beings can phaùp taùnh thaäm thaâm. be vessels of the Buddhas' teaching: Bieát taát 5) Certain understanding of universality, their caû chuùng sanh giôùi ñeàu kham laøm phaùp khí determination for enlightenment extending cuûa chö Phaät.

7) Know all realms of sentient beings and 9) Know the enlightenment tree and site of manifest the bodies of celestial beings for enlightenment of one Buddha pervade all them according to their desires: Bieát taát caû worlds: Bieát taát caû theá giôùi, moät caây Phaät Boà chuùng sanh giôùi tuøy theo sôû thích cuûa hoï maø Ñeà, moät Phaät

ñaïo traøng thaûy ñeàu cuøng khaép. vì hoï hieän thaân chö thieân. 10) Know all worlds are pervaded by one 8) Know all realms of sentient beings and message that allows sentient beings to hear it manifest the tranquil, composed behavior of differently, to their delight: Bieát taát caû theá saints and individual illuminates for them, giôùi, moät aâm thanh cuøng khaép laøm cho caùc according to their inclinations: Bieát taát caû chuùng sanh ñeàu rieâng hieåu bieát loøng sanh chuùng sanh giôùi tuøy theo sôû thích cuûa hoï maø hoan hyû. hieän oai nghi tòch tònh cuûa Thanh Vaên hay Ten kinds of certain understanding of the Bích Chi Phaät. realm of sentient beings: Möôøi Thöù Boà Taùt 9) Know all realms of sentient beings and Bieát Roõ Chuùng Sanh Giôùi—According to the manifest to them the bodies of Enlightening Flower Adornment Sutra, Chapter 38, there are Beings adorned with virtues: Bieát taát caû ten kinds of certain understanding of the realm of chuùng sanh giôùi vì hoï maø hieän thaân coâng ñöùc sentient beings. Enlightening beings who abide by trang nghieâm cuûa Boà Taùt. these can attain the supremely powerful certain 10) Know all realms of sentient beings and show understanding of Buddhas—Theo Kinh Hoa them the marks and embellishments and the Nghieâm, Phaåm 38, coù möôøi quyeát ñònh giaûi (hieåu tranquil comportment of Buddhas, and roõ chaéc chaén) bieát chuùng sanh giôùi. Chö Boà Taùt an enlighten sentient beings: Bieát taát caû chuùng truï trong phaùp naày thôøi ñaït ñöôïc quyeát ñònh giaûi sanh giôùi vì hoï maø hieän thaân töôùng haûo oai ñaïi oai löïc voâ thöôïng cuûa Nhö Lai. nghi tòch tònh cuûa Nhö Lai ñeå khai ngoä hoï. 1) Know that all realms of sentient beings (III) Enlightening Beings who abide by these can essentially have no reality: Bieát taát caû chuùng attain Buddhas' supreme great understanding sanh giôùi boån taùnh khoâng thaät. of Buddha-lands—Chö Boà Taùt an truï trong 2) Know that all realms of sentient beings enter phaùp naày thôøi ñöôïc quyeát ñònh giaûi Phaät ñoä the body of one sentient being: Bieát taát caû quaûng ñaïi voâ thöôïng cuûa Nhö Lai: chuùng sanh giôùi ñeàu vaøo thaân moät chuùng 1) Know all worlds penetrate one world: Bieát taát sanh. caû theá giôùi vaøo moät theá giôùi. 3) Know that all realms of sentient beings enter 2) Know one world penetrate all worlds: Bieát the body of an Enlightening Being: Bieát taát caû moät theá giôùi vaøo taát caû theá giôùi. chuùng sanh giôùi ñeàu vaøo thaân moät Boà Taùt. 3) Know the body and lotus throne of one 4) Know that all realms of sentient beings enter Buddha pervades all worlds: Bieát moät thaân the matrix of enlightenment: Bieát taát caû Nhö Lai, moät toøa Lieân Hoa thaûy ñeàu cuøng chuùng sanh giôùi ñeàu vaøo Nhö Lai taïng. khaép taát caû theá giôùi. 5) Know that the body of one sentient being 4) Know all worlds are like space: Bieát taát caû enters all realms of sentient beings: Bieát moät theá giôùi ñeàu nhö hö khoâng. thaân chuùng sanh vaøo khaép taát caû chuùng sanh 5) Know all worlds are endowed with the giôùi. adornments of Buddhas: Bieát taát caû theá giôùi 6) Know that all realms of sentient beings can ñuû Phaät trang nghieâm. be vessels of the Buddhas' teaching: Bieát taát 6) Know all worlds are filled with Enlightening caû chuùng sanh giôùi ñeàu kham laøm phaùp khí Beings: Bieát Boà Taùt ñaày khaép taát caû theá giôùi. cuûa chö Phaät. 7) Know all worlds enter one pore: Bieát taát caû 7) Know all realms of sentient beings

and theá giôùi vaøo moät loã loâng. manifest the bodies of celestial beings for 8) Know all worlds enter the body of a single them according to their desires: Bieát taát caû sentient being: Bieát taát caû theá giôùi vaøo moät chuùng sanh giôùi tuøy theo sôû thích cuûa hoï maø thaân chuùng sanh. vì hoï hieän thaân chö thieân.

8) Know all realms of sentient beings and 5) A mind comprehending all sentient beings, manifest the tranquil, composed behavior of knowing their faculties, inclinations, and habit saints and individual illuminates for them, energies: Taâm cuøng khaép taát caû chuùng sanh, according to their inclinations: Bieát taát caû vì bieát roõ caên duïc taäp khí. chuùng sanh giôùi tuøy theo sôû thích cuûa hoï maø 6) A mind comprehending all knowledge, hieän oai nghi tòch tònh cuûa Thanh Vaên hay knowing the realms of reality everywhere: Bích Chi Phaät. Taâm cuøng khaép taát caû trí hueä, vì tuøy thuaän 9) Know all realms of sentient beings and bieát roõ phaùp giôùi. manifest to them the bodies of Enlightening 7) A mind comprehending all infinities, knowing Beings adorned with virtues: Bieát taát caû the differentiations of the networks of chuùng sanh giôùi vì hoï maø hieän thaân coâng ñöùc illusions: Taâm cuøng khaép taát caû voâ bieân, vì trang nghieâm cuûa Boà Taùt. bieát nhöõng huyeãn voõng sai bieät. 10) Know all realms of sentient beings and show 8) A mind comprehending all non-origination, them the marks and embellishments and the not apprehending any intrinsic nature in tranquil comportment of Buddhas, and anything: Taâm cuøng khaép taát caû voâ sanh, vì enlighten sentient beings: Bieát taát caû chuùng caùc phaùp töï taùnh baát khaû ñaéc. sanh giôùi vì hoï maø hieän thaân töôùng haûo oai 9) A mind comprehending all nonobstruction, nghi tòch tònh cuûa Nhö Lai ñeå khai ngoä hoï. not dwelling on the mind of self or the mind Ten kinds of comprehensive mind of Great of other: Taâm cuøng khaép taát caû voâ ngaïi, vì Enlightening Beings: Möôøi Taâm Cuøng Khaép chaúng truï töï taâm, tha taâm. Cuûa Chö Ñaïi Boà Taùt—According to the Flower 10) A mind comprehending all freedoms, Adornment Sutra, Chapter 38, there are ten kinds manifesting realization of Buddhahood of comprehensive mind of Great Enlightening everywhere in a single instant: Taâm cuøng Beings. Enlightening Beings who abide by these khaép taát caû töï taïi, vì moät nieäm khaép hieän can attain the comprehensive adornments of thaønh Phaät. supreme Buddhahood—Theo Kinh Hoa Nghieâm, Ten kinds of conceited action of Great Phaåm 38, chö Ñaïi Boà Taùt coù möôøi taâm cuøng khaép. Enlightening Beings: Möôøi Maïn Nghieäp Cuûa Chö Boà taùt an truï trong phaùp naày thôøi ñöôïc voâ Chö Ñaïi Boà Taùt—According to the Flower löôïng Phaät phaùp voâ thöôïng cuøng khaép trang Adornment Sutra, Chapter 38, there are ten kinds nghieâm. of conceited action of Great Enlightening Beings. 1) A mind comprehending all spaces, their Enlightening Beings who can get rid of these ten intentions far-reaching: Taâm cuøng khaép taát caû kinds of conceited action will attain ten kinds of hö khoâng, vì phaùt yù roäng lôùn. actions of knowledge—Theo Kinh Hoa Nghieâm, 2) A mind comprehending all realms of reality, Phaåm 38, chö ñaïi Boà Taùt coù möôøi maïn nghieäp. deeply penetrating infinity: Taâm cuøng khaép Chö Boà Taùt lìa ñöôïc möôøi maïn nghieäp naày thôøi phaùp giôùi, vì thaâm nhaäp voâ bieân. ñöôïc möôøi trí nghieäp. 3) A mind

comprehending all past, present, and 1) Not respecting teachers, parents, mendicants, future, knowing them all in a single thought: people on the right Path, people aiming for Taâm cuøng khaép taát caû tam theá, vì moät nieäm the right Path, or honorable fields of ñeàu bieát roõ. blessings, is conceited action: Ñoái vôùi Sö, 4) A mind comprehending the manifestation of Taêng, cha meï, sa moân, baø la moân truï nôi all Buddhas, clearly understand their entry chaùnh ñaïo, hoaëc höôùng veà chaùnh ñaïo, laø into the womb, birth, leaving home, nhöõng phöôùc ñieàn ñaùng toân troïng maø chaúng attainment of enlightenment, teaching cung kính, laø maïn nghieäp. activity, and ultimate nirvana: Taâm cuøng khaép 2) If there are teachers who have attained to taát caû Phaät xuaát hieän, vì ñeàu bieát roõ nôi nhaäp supreme truth, who ride the Great Vehicle of thai, giaùng sanh, xuaát gia, thaønh ñaïo, chuyeån universal enlightenment, who know the way phaùp luaân, nhaäp Nieát baøn. to emancipation, who have attained mental

command and expound the great principles of a) Seeking a high seat for oneself: Töï caàu toøa the scriptures, to be haughty toward them or cao. their teachings and to be disrespectful is b) Declaring onself to a teacher: Töï xöng Phaùp conceited action: Hoaëc coù Phaùp Sö ñöôïc phaùp Sö. toái thaéng, ngoài Ñaïi thöøa, bieát ñaïo xuaát yeáu, c) Declaring onself to be worthy of receiving ñaéc Ñaø La Ni, dieãn thuyeát phaùp quaûng ñaïi offerings: Tö xöng öng thoï nhaän cuùng döôøng. trong kheá kinh khoâng thoâi nghæ. Laïi phaùt khôûi d) Not supposed to work: Chaúng öng laøm vieäc. taâm cao maïn cuõng nhö chaúng cung kính caùc e) Failing to rise to greet old people who have baäc aáy, laø maïn nghieäp. cultivated spiritual practice for a long time: 3) When in an audience hearing the sublime Thaáy böïc tu haønh laâu naêm kyø cöïu, chaúng chòu Teaching expounded, to be unwilling to laud ñöùng daäy tieáp röôùc. its excellence and cause others to believe and f) Being unwilling to serve and make offerings accept it, is conceited action: Trong chuùng hoäi to enlightening beings: Chaúng chòu hoä trì nghe thuyeát dieäu phaùp maø chaúng chòu khen cuùng döôøng chö Boà Taùt. cho ngöôøi khaùc tin thoï, laø maïn nghieäp. 8) Frowning unhappily on seeing people with 4) The fourth conceited action—Maïn nghieäp thöù virtue, speaking to them harshly and looking tö: for faults in them, is conceited action: Thaáy a) Habitually conceiving the illusion of ngöôøi coù ñöùc thôøi nhíu maøy chaúng vui, noùi lôøi superiority: Öa sanh loøng quaù maïn. thoâ loã, tìm toøi loãi laàm cuûa böïc aáy, laø maïn b) Elevating onself and looking down on others: nghieäp. Töï cao vaø khinh ngöôøi. 9) The ninth conceited action: Maïn nghieäp thöù c) Not seeing one's own faults: Chaúng thaáy loãi chín—When seeing intelligent people who mình. know the truth—Khi thaáy ngöôøi thoâng minh d) Not knowing one's own shortcoming: Chaúng am hieåu chaùnh phaùp: bieát mình dôû. a) Not being willing to approach and attend 5) The fifth conceited action—Maïn nghieäp thöù them: Chaúng chòu gaàn guõi. naêm. b) Not respecting and honoring them: Chaúng a) Habitually imagining that one is better than chòu cung kính cuùng döôøng. those who are better than onself: Öa sanh c) Being unwilling to ask them what is good and loøng quaù maïn, töôûng mình gioûi hôn ngöôøi. what is not good, what should be done and b) Not praising virtuous people

who are what should not be done, what acts result in praiseworthy: Chaúng taùn thaùn ngöôøi ñaïo ñöùc various benefits and comforts in the long ñaùng ñöôïc taùn thaùn. night: Chaúng chòu hoûi han gì laø thieän, gì laø baát c) Not being happy when others praise virtuous thieän, nhöõng gì neân laøm, nhöõng gì chaúng neân people: Chaúng vui khi coù ngöôøi taùn thaùn laøm, hoaëc laøm nhöõng coâng haïnh gì maø ñöôïc ngöôøi ñaïo ñöùc. lôïi ích an laïc. d) When seeing someone preach, in spite of d) Being foolish and deluded, stubborn and knowing it is the norm, the rule, the truth, the contentious, swallow by self-importance, word of Buddha, to despise the teaching never able to see the way of emancipation: because of disliking the person, to slander it Laø keû ngu si ngoan coá, chìm trong ngaõ maïn, and incite others to slander it, is conceited chaúng bao giôø thaáy ñöôïc ñaïo giaûi thoaùt. action: Öa sanh loøng quaù maïn. Thaáy coù Phaùp 10) The tenth conceited action—Maïn nghieäp thöù sö vaø ngöôøi thuyeát phaùp, bieát laø phaùp, laø luaät, möôøi: laø chôn thieät, laø lôøi Phaät daïy, maø vì gheùt a) Minds shrouded by conceit: Taâm khinh maïn ngöôøi neân cuõng gheùt phaùp, töï mình huûy baùng, che ñaäy. baûo ngöôøi huûy baùng, ñaây laø maïn nghieäp. b) When Buddhas appear in the world are 7) The seventh conceited action—Maïn nghieäp unable to approach, respect, and honor them: thöù baûy:

Khi chö Phaät xuaát theá chaúng coù theå thaân caän, 4) Conscious knowledge of the vastness of all cung kính, cuùng döôøng. spheres of reality: Trí tuøy giaùc taát caû phaùp c) No new good arises, and goodness from the giôùi roäng lôùn. past evaporates and vanishes: Thieän caên môùi 5) Conscious knowledge of the ultimacy of all chaúng sanh, thieän caên cuõ tieâu maát. realms of space: Trí tuøy giaùc taát caû hö khoâng d) They say what they should not: Noùi nhöõng giôùi roát raùo. ñieàu chaúng neân noùi. 6) Conscious knowledge of all worlds entering e) They contend where they should not: Caõi laïi the past: Trí tuøy giaùc taát caû theá giôùi nhaäp quaù nhöõng ñieàu chaúng neân caõi. khöù theá. f) In the future they will surely fall into a deep 7) Conscious knowledge of all worlds entering pit of danger and: Trong kieáp vò lai taát ñoïa the future: Trí tuøy giaùc taát caû theá giôùi nhaäp vò haàm saâu hieåm naïn. lai theá. g) Will not even encounter Buddha: Chaúng coøn 8) Conscious knowledge of all worlds entering gaëp Phaät. the present: Trí tuøy giaùc taát caû theá giôùi nhaäp h) Much less hearing the Teaching for hundreds hieän taïi theá. of thousands of eons: Trong traêm ngaøn kieáp 9) Conscious knowledge of the infinite chaúng coøn ñöôïc nghe phaùp. undertakings and vows of all Buddhas i) Though because of having once conceived reaching fulfillment in one knowledge: Trí the aspiration for enlightenment they will in tuøy giaùc taát caû Nhö Lai voâ löôïng haïnh nguyeän the end wake up on their own: Chæ do töø tröôùc ñeàu ôû nôi moät trí maø ñöôïc vieân maõn. ñaõ töøng phaùt taâm Boà Ñeà neân troïn töï tænh ngoä. 10) Conscious knowledge that the Buddhas of **See Ten kinds of actions of knowledge. past, present and future all attain Ten kinds of conscious knowledge: Thaäp Tuøy emancipation by own and the same practice: Giaùc Trí—According to the Flower Adornment Trí tuøy giaùc tam theá chö Phaät ñeàu ñoàng moät Sutra, Chapter 38, Great Enlightening Beings haïnh maø ñöôïc xuaát ly. have ten kinds of conscious knowledge. Ten kinds of contemplation of knowledge of

Enlightening Beings who abide by these can attain Great Enlightening Beings: Möôøi Trí Quaùn the illumination of mastery of all truth, their vows Saùt Cuûa Chö Ñaïi Boà Taùt—According to the will be fulfilled, they will be instantly able to Flower Adornment Sutra, Chapter 38, there are understand all Buddhas' techniques and attain true ten kinds of contemplation of knowledge of Great enlightenment—Theo Kinh Hoa Nghieâm, Phaåm Enlightening Beings. Enlightening Beings who 38, Ly Theá Gian, chö ñaïi Boà Taùt coù möôøi trí tuøy abide by these can attain the contemplation of giaùc. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc supreme knowledge of Buddhas—Theo Kinh Hoa taát caû phaùp töï taïi quang minh, sôû nguyeän ñeàu vieân Nghieâm, Phaåm 38, coù möôøi trí hueä quaùn saùt cuûa maõn, trong khoaûng moät nieäm ñeàu hay bieát roõ taát chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày caû Phaät phaùp vaø thaønh chaùnh ñaúng chaùnh giaùc. thôøi ñöôïc trí hueä quaùn saùt voâ thöôïng cuûa chö Nhö 1) Conscious knowledge of the infinite Lai. differentiations of all worlds: Trí tuøy giaùc taát 1) Contemplation of knowledge of skillfully caû theá giôùi voâ löôïng sai bieät. analyzing and explaining all things: Trí hueä 2) Conscious knowledge of the inconceivability quaùn saùt thieän xaûo phaân bieät dieãn thuyeát taát of all realms of sentient beings: Trí tuøy giaùc caû caùc phaùp. taát caû chuùng sanh baát tö nghì. 2) Knowing all roots of goodness of past, present 3) Conscious knowledge of all things, each and future: Bieát roõ tam theá taát caû thieän caên. individual being immanent in the variegated 3) Knowing the practices of all Enlightening manifold, and the variegated manifold being Beings, being able to transform freely: Bieát immanent in each individual unit: Trí tuøy giaùc roõ taát caû Boà Taùt haïnh bieán hoùa töï taïi. taát caû phaùp, moät vaøo nhieàu phaùp, nhieàu vaøo 4) Knowing the meanings of all doctrines: Bieát moät phaùp. roõ nghóa moân cuûa taát caû caùc phaùp.

5) Knowing the powers of all Buddhas: Bieát roõ Nguyeän töï taïi, vì trong caùc coõi tuøy duïc tuøy oai löïc cuûa chö Phaät. thôøi maø thaønh chaùnh giaùc. 6) Knowing all methods of concentration 8) Control of spiritual powers, showing all kinds formulae: Bieát roõ taát caû moân Ñaø La Ni. of great mystical displays: Thaàn löïc töï taïi, vì 7) Expounding truth in all words, entering all thò hieän taát caû ñaïi thaàn thoâng. universes: Nôi taát caû theá giôùi khaép noùi chaùnh 9) Control of doctrine, revealing boundless phaùp. gateways to truth: Phaùp töï taïi, vì thò hieän voâ 8) Knowing all spaces are inconceivable: Nhaäp bieân phaùp moân. taát caû phaùp giôùi. 10) Control of knowledge, in each moment of 9) Knowing all ten directions are inconceivable: thought manifesting the ten powers of Bieát taát caû thaäp phöông baát tö nghì. fearlessness of Buddhas, attaining true 10) Knowing the light of knowledge of all enlightenment: Trí töï taïi, vì trong moãi nieäm Buddha teachings is unobstructed: Bieát taát caû thò hieän Nhö Lai thaäp löïc voâ uùy thaønh chaùnh Phaät phaùp trí hueä quang minh voâ ngaïi. giaùc. Ten kinds of control of Great Enlightening Ten kinds of cultivation of Great Beings: Möôøi Töï Taïi Cuûa Chö Ñaïi Boà Taùt—Enlightening Beings: Möôøi Ñieàu Tu Cuûa Chö According to the Flower Adornment Sutra, Ñaïi Boà Taùt—According to the Flower Adornment Chapter 38, there are ten

kinds of control of Great Sutra, there are ten kinds of cultivation of Great Enlightening Beings. Enlightening Beings who Enlightening Beings. Enlightening beings who abide by these can attain mastery of abide by these can achieve the supreme enlightenment, fulfilling the transcendence, cultivation and practice all truths—Theo Kinh Hoa knowledge, spiritual power of all Buddhas—Theo Nghieâm, Phaåm 38, coù möôøi ñieàu tu cuûa chö Ñaïi Kinh Hoa Nghieâm, Phaåm 38, chö Boà Taùt coù möôøi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi tu töï taïi. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñöôïc ñaïo quaû voâ thöôïng vaø ñaït ñöôïc taát caû caùc vieân maõn taát caû caùc moân Ba-La-Maät, trí hueä thaàn phaùp. löïc, boà ñeà töï taïi cuûa chö Phaät. 1) Cultivate the ways of transcendence: Tu caùc 1) Control of life, being able to remain alive for moân Ba La Maät. untold eons: Maïng töï taïi, vì truï thoï maïng 2) Learning: Tu hoïc. trong baát khaû thuyeát kieáp. 3) Wisdom: Tu hueä. 2) Control of mind, their intellect being able to 4) Purpose: Tu nghóa. enter countless concentrations: Taâm töï taïi vì 5) Righteousness: Tu phaùp. trí hueä hay nhaäp voâ soá tam muoäi. 6) Emancipation: Tu thoaùt ly. 3) Control of facilities, being able to array all 7) Manifestation: Tu thò hieän. worlds with infinite embellishments: Ñoà duøng 8) Diligence: Tu sieâng thöïc haønh chaúng löôøi. töï taïi, vì hay duøng voâ löôïng ñoà trang nghieâm 9) Accomplishment of true awakening: Tu thaønh ñeå trang nghieâm taát caû theá giôùi. chaùnh ñaúng chaùnh giaùc. 4) Control of birth, being able to manifest birth 10) Operation of right teaching: Tu chuyeån chaùnh in all worlds: Thoï sanh töï taïi vì thò hieän thoï phaùp luaân. sanh nôi taát caû theá giôùi Ten kinds of dedication: Expounded by the 5) Control of action, being able to experience Buddhas of past, present and future (The Flower consequences at any time: Nghieäp töï taïi vì Adornment Sutra—Chapter 25)—Thaäp Hoài tuøy thôøi thoï baùo. Höôùng (Kinh Hoa Nghieâm—Phaåm 25—Thaäp Hoài 6) Control of understanding, being able to see Höôùng). Buddha filling all worlds: Giaûi töï taïi, vì thaáy 1) Dedication to saving all sentient beings Phaät ñaày khaép taát caû theá giôùi. without any mental image of sentient beings: 7) Control of will, being able to achieve true Cöùu hoä taát caû chuùng sanh ly chuùng sanh töôùng awakening in any lands whenever desired: hoài höôùng—See Dedication to saving all

sentient beings without any mental image of 10) In terms of incorruptibility: Thieän tri thöùc baát sentient beings. hoaïi. 2) Indestructible dedication: Baát hoaïi hoài Ten kinds of definitive mark of Great höôùng—See Indestructible dedication. Enlightening Beings: Möôøi AÁn Cuûa Chö Ñaïi 3) Dedication equal to all Buddhas: Ñaúng nhöùt Boà Taùt—According to The Flower Adornment thieát chö Phaät hoài höôùng—See Dedication Sutra, there are ten kinds of definitive mark of equal to all Buddhas' dedication. Great Enlightening Beings. Enlightening Beings 4) Dedication reaching all places: Chí nhöùt thieát who abide by these can quickly achieve supreme xöù hoài höôùng—See Dedication reaching all perfect enlightenment and become endowed with places of great enlightening beings. the mark of Buddhas' unexcelled knowledge of 5) Dedication inexhaustible treasuries of virtue: all truths—Theo Kinh Hoa Nghieâm, Phaåm 38, chö Voâ taän coâng ñöùc taïng hoài höôùng. ñaïi Boà Taùt coù möôøi aán.

Boà Taùt duøng möôøi aán naày 6) Dedication causing all roots of goodness to mau thaønh voâ thöôïng chaùnh ñaúng chaùnh giaùc, ñaày endure: Nhaäp nhöùt thieát bình ñaúng thieän caên ñuû trí aán nhöùt thieát phaùp voâ thöôïng cuûa Nhö Lai. hoài höôùng. 1) The first definitive mark—AÁn thöù nhöùt: 7) Dedication equally adapting to all sentient a) Knowing the suffering of pain: Bieát khoå khoå. beings: Ñaúng tuøy thuaän nhöùt thieát chuùng sanh b) Knowing the suffering of disintegration: Bieát hoài höôùng. hoaïi khoå. 8) Dedication with the character of true c) Knowing the suffering of transitoriness: Bieát Thusness: Chôn nhö töôùng hoài höôùng. haønh khoå. 9) Unattached, unbound, liberated dedication: d) Single-mindedly seek the way of Voâ phöôïc, voâ tröôùc giaûi thoaùt hoài höôùng. enlightenment, without becoming lazy: Nhöùt 10) Boundless dedication equal to the cosmos: taâm chuyeân caàu Phaät phaùp chaúng sanh taâm Nhaäp phaùp giôùi voâ löôïng hoài höôùng. giaûi ñaõi. Ten kinds of dedication of roots of goodness e) Carry out practices of enlightening beings, of Great Enlightening Beings: Möôøi thöù thieän unwearied, without fear of apprehension of caên hoài höôùng (Kinh Hoa Nghieâm—Phaåm 38)— anxiety: Thöïc haønh Boà Taùt haïnh khoâng moûi According to the Flower Adornment Sutra, löôøi, chaúng kinh sôï. chapter 38, Enlightening beings who abide by f) Not giving up this great undertaking: Chaúng these can attain supreme dedication of roots of boû ñaïi nguyeän caàu nhöùt thieát trí. goodness—Boà Taùt an truï trong phaùp naày coù theå g) Seeking omniscience steadfastly, not ñöôïc thieän caên hoài höôùng voâ thöôïng. retreating, ultimately attaining unexcelled, 1) They dedicate their roots of goodness to be complete perfected enlightenment: Kieân coá, the same as the enlightened guides in terms baát thoái, roát raùo voâ thöôïng Boà Ñeà. of vows; they dedicate their roots of goodness 2) The second definitive mark: AÁn thöù hai— to develop in this way and none other: Do Seeing that there are sentient beings who are thieän caên ñoàng thieän tri thöùc nguyeän thaønh foolish and deluded to the point of madness, töïu nhö ñaây chôù thaønh töïu khaùc. reviling, attacking, and injuring one another 2) In terms of mind: Thieän tri thöùc taâm. by words and weapons, do not abandon the 3) In terms of action: Thieän tri thöùc haønh. attitude of an enlightening being because of 4) In terms of faculties: Thieän tri thöùc caên. these scenes; they just forbear with tolerance 5) In terms of impartiality: Thieän tri thöùc bình and gentility, concentrate on cultivating the ñaúng. way of enlightenment, abide in the supreme 6) In terms of mindfulness: Thieän tri thöùc nieäm. Path, and enter the state of detachment. The 7) In terms of purity: Thieän tri thöùc thanh tònh. third definitive mark—Boà Taùt thaáy coù chuùng 8) In terms of state: Thieän tri thöùc sôû truï. sanh ngu si cuoàng loaïn, hoaëc duøng lôøi aùc thoâ 9) In terms of fulfillment: Thieän tri thöùc thaønh teä ñeå huûy nhuïc, hoaëc duøng dao gaäy ngoùi ñaù maõn. ñeå laøm toån haïi, troïn khoâng vì vieäc naày maø boû

taâm Boà Taùt, chæ nhaãn nhuïc nhu hoøa chuyeân tu have—Chö Ñaïi Boà taùt nôi voâ thöôïng Boà Ñeà Phaät phaùp, truï ñaïo toái thaéng, nhaäp ngoâi ly ñöôïc: sanh. a) Supreme desire: Söï mong muoán toái thaéng. 3) The third definitive mark: AÁn thöù ba—When b) Profound desire: Söï mong muoán thaäm thaâm. Great Enlightening

Beings hear explanation c) Vast desire: Söï mong muoán roäng lôùn. of the most profound teaching of Buddhas d) Great desire: Söï mong muoán vó ñaïi. relating omniscience, they are able by their e) Complex desire: Nhieàu söï mong muoán. own knowledge to deeply believe and accept f) Insuperable desire: Söï mong muoán khoâng gì it, to understand and enter into it—Chö Ñaïi hôn. Boà Taùt nghe Phaät phaùp thaäm thaâm töông öng g) Unsurpassed desire: Söï mong muoán voâ vôùi nhöùt thieát trí, coù theå duøng töï trí thaâm tín, thöôïng. nhaãn khaû hieåu roõ, xu nhaäp. h) Steadfast desire: Söï mong muoán kieân coá. 4) The fourth definitve mark: AÁn thöù tö—Great i) Desire that cannot be destroyed by any Enlightening Beings also think—Chö Ñaïi Boà demons or false teachers or their cohorts: Söï Taùt cuõng nghó raèng: mong muoán maø chuùng ma ngoaïi ñaïo vaø a) Having made the profound determination to quyeán thuoäc khoâng phaù hoaïi ñöôïc. seek omniscience: Phaùt thaâm taâm caàu nhöùt j) Unyielding desire to seek omniscience: Söï thieát trí. mong muoán caàu nhöùt thieát trí khoâng thoái b) Shall become a Buddha and attain supreme chuyeån. complete perfect enlightenment: Seõ thaønh k) Dwelling in such desire, ultimately never turn Phaät ñöôïc voâ thöôïng Boà Ñeà. back from supreme enlightenment: Boà Taùt an c) All sentient beings are flowing in the world of truï trong nhöõng söï mong muoán naày nôi voâ mundane conditions, suffering immeasurable thöôïng Boà Ñeà roát raùo baát thoái. pains; therefore, they try to set their minds on 7) The seventh mark: AÁn thöù baûy—Great enlightenment, to believe and delight in it, Enlightening Beings carry out enlightening and to cultivate it diligently and steadfastly actions without concern for their own bodies without regressing: Taát caû chuùng sanh löu or lives. No one can discourage or frustrate chuyeån trong theá giôùi höõu vi, chòu voâ löôïng them—Boà Taùt thöïc haønh Boà Taùt haïnh chaúng khoå; chính vì theá maø chö Boà Taùt coá gaéng laøm keå thaân maïng khoâng gì trôû ngaïi ñöôïc. cho hoï phaùt taâm Boà Ñeà thaâm tín hoan hyû, a) Because they proceed with determination sieâng tu tinh taán, kieân coá, baát thoái. toward all-knowledge: Vì phaùt taâm xu höôùng 5) The fifth definitive mark: AÁn thöù naêm— nhöùt thieát trí. Having heard of the boundlessness of b) Because the essence of omniscience is Buddhas' knowledge from innumerable always apparent to them: Vì nhöùt thieát trí Buddhas, are able to make limited taùnh thöôøng hieän tieàn. assessments. Knowing the knowledge of c) Because they have the light of knowledge of Buddhas is boundless and do not try to access all Buddhas: Vì ñöôïc taát caû Phaät trí quang it in limited terms. Everything written or said minh. in all words has limitations and cannot d) Never give up on the enlightenment of comprehend the knowledge of Buddhas— Buddhas and never abandon the wise: Troïn Bieát Nhö Lai trí voâ bieân neân chaúng duøng chaúng boû rôøi Phaät Boà Ñeà, troïn chaúng rôøi boû chöøng ngaèn ño löôøng. Nghe ñöôïc voâ bieân trí thieän tri thöùc. Phaät töø voâ löôïng Phaät, khoâng theå ñaùnh giaù 8) The eighth mark: AÁn thöù taùm—Chö Ñaïi Boà ñöôïc. Taát caû vaên töï theá gian noùi ra ñeàu coù Taùt neáu thaáy thieän nam töû thieän nöõ nhaân xu chöøng ngaèn, ñeàu chaúng bieát ñöôïc Nhö Lai trí höôùng Ñaïi thöøa thôøi—When Great hueä. Enlightening Beings see good men and 6) In regard to unexcelled, complete perfect

women aiming for great Vehicle of universal enlightenment, Great Enlightening Beings enlightenment.

a) Foster the growth of their determination to 2) The demon of afflictions, perpetually seek Buddhahood: Taêng tröôûng taâm caàu Phaät confusing and defiling: Phieàn naõo ma, vì haèng phaùp. taïp nhieãm. b) To stabilize all foundations of goodness: 3) The demon of actions, able to obstruct and Khieán hoï an truï taát caû thieän caên. inhibit: Nghieäp ma, vì hay chöôùng ngaïi. c) Internalize the determination for 4) The demon of mind, which gives rise to pride: omniscience: Khieán hoï nhieáp thuû taâm nhöùt Taâm ma, vì khôûi ngaõ maïn coáng cao. thieát trí. 5) The demon of death, which abandons life: Töû d) Never to turn back the quest for supreme ma, vì boû choã sanh. enlightenement: Khieán hoï baát thoái voâ thöôïng 6) The demon of heaven, being self-indulgent: Boà Ñeà. Thieân ma, vì töï kieâu caêng phoùng tuùng. 9) The ninth definitive mark: AÁn thöù chín— 7) The demon of roots of goodness, because of Great enlightening beings cause all sentient perpetual clinging: Thieän caên ma, vì haèng beings to achieve an impartial mind and chaáp thuû. induce them to cultivate the path of universal 8) The demon of concentration, because of long knowledge. They explain the truth to sentient indulgence in the experience: Ma tam muoäi, beings compassionately and cause them vì töø laâu say ñaém. never turn back on the Path of 9) The demon of spiritual teachers, because of Enlightenment—Boà Taùt laøm cho taát caû chuùng giving rise to feelings of attachment: Thieän tri sanh ñöôïc taâm bình ñaúng, khuyeân hoï sieâng tu thöùc ma, vì khôûi taâm chaáp tröôùc. ñaïo nhöùt thieát trí. Duøng taâm ñaïi bi maø vì hoï 10) The demon of phenomenon of enlightenment, thuyeát phaùp, khieán hoï troïn chaúng thoái chuyeån because of not wanting to relinquish it: Boà Ñeà nôi voâ thöôïng chaùnh ñaúng chaùnh giaùc. phaùp trí ma, vì chaúng chòu xaû lìa. 10) The tenth definitive mark: AÁn thöù möôøi— ** See Ten ways of getting rid of demons' Great Enlightening Beings have the same actions foundations of goodness as all Buddhas. They Ten kinds of demons' actions of Great perpetuate the seed of Buddhahood and Enlightening Beings: Möôøi Ma Nghieäp— ultimately reach omniscient knowledge—Ñaïi According to The Flower Adornment Sutra, Boà taùt duøng tam theá chö Phaät ñoàng moät thieän Chapter 38, there are ten kinds of demons' actions caên. Chaúng döùt chuûng taùnh cuûa chö Phaät, roát of Great Enlightening Beings. Enlightening raùo ñöôïc ñeán nhöùt thieát chuûng trí. Beings should quickly get away from to seek Ten kinds of definitive understanding of enlightened action—Theo Kinh Hoa Nghieâm, worlds of Great Enlightening Beings: Möôøi Phaåm 38, coù möôøi thöù ma nghieäp cuûa chö Ñaïi Boà Quyeát Ñònh Giaûi Cuûa Chö Ñaïi Boà Taùt—See Ten Taùt. Chö Boà Taùt neân mau xa lìa möôøi ma nghieäp kinds of certain understanding of Great naày maø sieâng caàu Phaät nghieäp—See Ten kinds of Enlightening Beings. demons. Ten kinds of demons: Thaäp Ma—According to 1) Cultivating roots of goodness while forgetting the Flower Adornment Sutra, Chapter 38, there the aspiration for enlightenment: Queân maát are ten kinds of demons of great enlightening Boà Ñeà taâm, tu caùc thieän phaùp, ñaây laø ma beings. Enlightening beings should apply nghieäp. appropriate means to

quickly escape these 2) The second demons' actions—Ma nghieäp thöù demons—Theo Kinh Hoa Nghieâm, Phaåm 38, coù nhì: möôøi thöù ma cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt neân a) Giving with ill-will: AÙc taâm boá thí. mau duøng phöông tieän xa rôøi möôøi thöù ma naày. b) Keeping precepts with hatred: Saân taâm trì 1) The demon of the clusters of mental and giôùi. material elements, giving rise to attachments: c) Rejecting people of bad character: Choái boû Nguõ uaån ma, vì sanh caùc chaáp thuû. ngöôøi coù taùnh aùc. d) Rejecting the slothful: Xa keû löôøi bieáng.

e) Slighting the confused: Khinh maïn keû loaïn yù. b) Looking at Enlightening Beings with f) Despising the ignorant: Khinh keû si meâ. malevolent eyes: Nhìn chö Boà Taùt vôùi aùc 3) The third demons' actions—Ma nghieäp thöù nhaõn. ba: c) Looking for faults in enlightening beings: a) Being jealous and stingy with the profound Nhìn ngoù tìm caàu loãi laàm cuûa chö Boà Taùt. teaching: Nôi phaùp thaäm thaâm sanh taâm xan d) Talking of the faults of Enlightening Beings: laãn (ganh gheùt buûn xæn). Noùi loãi laàm cuûa chö Boà Taùt. b) Not explaining the truth to those who are e) Cutting off their support: Ngaên döùt taøi lôïi capable of being enlightened: Khoâng thuyeát cuùng döôøng ñeán chö Boà Taùt. phaùp cöùu ñoä nhöõng ngöôøi coù theå cöùu ñoä ñöôïc. 7) The seventh demons' actions—Ma nghieäp c) Insisting on on explaining it to people without thöù baûy: the capacity for it as long as wealth and honor a) Repudiating true teaching and being averse to are thereby available: Khi ñöôïc taøi lôïi vaø hearing it: Phæ baùng vaø chaúng thích laéng nghe cung kính thì göôïng thuyeát phaùp, daàu ngöôøi chaùnh phaùp. khoâng caàu nghe cuõng nhö khoâng coù khaû naêng b) Immediately criticizing true teaching when nghe. hearing it: Giaû söû coù ñöôïc nghe cuõng lieàn 4) The fourth demons' actions—Ma nghieäp thöù sanh loøng huûy baùng. tö: c) Having no respect for those who expound true a) Not liking to hear about the ways of teaching: Thaáy ngöôøi thuyeát phaùp chaúng transcendence: Chaúng thích laéng nghe caùc sanh loøng toân troïng. moân Ba La Maät. d) Claiming oneself to be right and others all b) Not practicing them even when hearing about wrong: Cho mình ñuùng coøn taát caû ngöôøi khaùc them: Daàu coù nghe noùi ñeán, cuõng chaúng thì sai. maøng ñeán vieäc tu haønh. 8) The eighth demons' actions—Ma nghieäp thöù c) Tending to negligence even when practicing taùm: them: Daàu cuõng tu haønh nhöng laïi giaûi ñaõi. a) Indulging in the study of secular literature: d) Becoming narrow and mean in spirit because Thích hoïc theá luaän xaûo thuaät vaên töø. of laziness, and not seeking supreme b) Expounding the vehicles of individual enlightenment: Vì löôøi bieáng neân chí yù heøn salvation while obscuring the profound keùm chaúng caàu phaùp ñaïi Boà Ñeà voâ thöôïng. Teaching: Xieån döông nhò thöøa che môø Phaät 5) The fifth demons' actions—Nhöõng ma nghieäp phaùp thaäm thaâm. thöù naêm: c) Giving subtle doctrines to unsuitable people: a) Avoiding good companions: Xa thieän tri thöùc. Duøng dieäu nghóa truyeàn daïy cho ngöôøi chaúng b) Associating with bad companions: Gaàn aùc tri ñaùng daïy. thöùc. d) Straying from enlightenment and persisting in c) Craving personal release: Caàu töï giaûi thoaùt. false paths: Xa rôøi Boà Ñeà, truï nôi taø ñaïo. d) Not wanting to accept life: Chaúng thích thoï 9) The ninth demons' actions—Ma nghieäp thöù sanh. chín: e) Wishing for the desirelessness and

tranquility a) Always liking to associate with those who are of nirvana: Chæ chuoäng Nieát baøn ly duïc tòch already liberated and at peace, and giving tònh. them offerings: Thöôøng thích gaàn guõi cuùng 6) The sixth demons' actions—Ma nghieäp thöù döôøng vôùi nhöõng ngöôøi ñaõ ñöôïc giaûi thoaùt an saùu: oån. a) Arousing hatred and anger toward b) Not being willing to approach or edify those enlightening beings: Khôûi taâm saân haän vôùi who have not yet attained liberation or peace: chö Boà Taùt. Chaúng chòu gaàn guûi giaùo hoùa ngöôøi chöa giaûi thoaùt chöa an oån.

10) The tenth demons' actions—Ma nghieäp thöù 9) Entering the great congregation of all möôøi: Buddhas: Vaøo khaép ñaïi hoäi cuûa taát caû chö a) Developing conceit: Theâm lôùn ngaõ maïn. Phaät. b) Having no respect: Khoâng toân kính. 10) Investigating the subtle pronouncements of all c) Often troubling or hurting sentient beings: Buddhas: Quaùn saùt dieäu aâm cuûa taát caû Nhö Laøm nhieàu söï naõo haïi vôùi caùc chuùng sanh. Lai. d) Not seeking genuine knowledge of truth: Ten kinds of development of fearlessness of Chaúng caàu chaùnh phaùp trí hueä chôn thieät. Great Enlightening Beings: Möôøi Phaùp Phaùt e) Being mean and difficult to awaken: Taâm yù Taâm Voâ UÙy Cuûa Chö Ñaïi Boà Taùt—According to teä aùc khoù khai ngoä ñöôïc. the Flower Adornment Sutra, Chapter 38, there Ten kinds of demons of Great Enlightening are ten kinds of development of fearlessness of Beings: Thaäp Ma—See Ten kinds of demons. Great Enlightening Beings. Enlightening Beings Ten kinds of development of boundlessly who abide by these can attain the supreme vast mind of Great Enlightening Beings: fearlessness of great knowledge of Buddhas— Möôøi Phaùp Phaùt Voâ Löôïng Voâ Bieân Quaûng Ñaïi Theo Kinh Hoa nghieâm, Phaåm 38, chö ñaïi Boà Taùt Taâm—According to the Flower Adornment Sutra, coù möôøi phaùp phaùt taâm voâ uùy. Chö Boà Taùt an truï Chater 38, there are ten kinds of development of phaùp naày thôøi ñöôïc taâm voâ sôû uùy ñaïi trí voâ thöôïng boundlessly vast mind of Great Enlightening cuûa Nhö Lai. Beings. Enlightening Beings who abide by these 1) They develop fearlessness annihilating all can attain the boundlessly vast ocean of obstructing actions: Dieät taát caû chöôùng ngaïi knowledge of all Buddha teachings—Theo Kinh phaùt taâm voâ uùy. Hoa Nghieâm, Phaåm 38, coù möôøi phaùp phaùt voâ 2) Preserving the true teaching after the löôïng voâ bieân quaûng ñaïi taâm cuûa chö Boà Taùt. Chö extinction of Buddhas: Sau khi Phaät dieät ñoä Boà Taùt an truï möôøi taâm quaûng ñaïi naày thôøi ñöôïc hoä trì chaùnh phaùp, phaùt taâm voâ uùy. bieån trí hueä quaûng ñaïi voâ löôïng voâ bieân taát caû 3) Conquering all demons: Haøng phuïc taát caû ma Phaät phaùp. quaân, phaùt taâm voâ uùy. 1) Development in the company of all Buddhas: 4) Not begrudging their bodies and lives: Chaúng ÔÛ choã cuûa taát caû chö Phaät, phaùt voâ löôïng voâ tieác thaân maïng, phaùt taâm voâ uùy. bieân quaûng ñaïi taâm. 5) Smashing all the false arguments of heretics: 2) Observing the realms of all sentient beings: Xoâ deïp taát caû ngoaïi ñaïo taø luaän, phaùt taâm voâ Quaùn saùt taát caû chuùng sanh giôùi, phaùt voâ uùy. löôïng voâ bieân quaûng ñaïi taâm. 6) Gladdening all sentient beings: Khieán taát caû 3) Observing all lands, all worlds, all chuùng sanh hoan hyû, phaùt taâm voâ uùy. phenomena: Quaùn saùt taát caû coõi, taát caû theá 7) Causing all congregations to rejoice: Khieán giôùi, taát caû

phaùp giôùi, phaùp voâ löôïng voâ bieân taát caû chuùng hoäi ñeàu hoan hyû, phaùt taâm voâ quaûng ñaïi taâm. uùy. 4) Observing all things as being like space: 8) Taming all spirits, goblins, titans, sprites, and Quaùn saùt taát caû phaùp ñeàu nhö hö khoâng. serpents: Ñieàu phuïc taát caû thieân long baùt boä, 5) Observing the extensive great practices of all phaùt taâm voâ uùy. Enlightening Beings: Quaùn saùt haïnh quaûng 9) Leaving the states of the two lesser vehicles ñaïi cuûa Boà Taùt. of individual salvation and entering the most 6) Correctly remembering all Buddhas of past, profound teaching: Rôøi böïc nhò thöøa nhaäp present and future: Chaùnh nieäm tam theá taát caû phaùp thaäm thaâm, phaùt taâm voâ uùy. chö Phaät. 10) Carrying out enlightening practices tirelessly 7) Observing the results of innumerable actions: for untold eons: Trong baát khaû thuyeát baát khaû Quaùn saùt nhöõng nghieäp baùo baát tö nghì. thuyeát kieáp thöïc haønh haïnh Boà Taùt, taâm 8) Purifying all Buddha-lands: Nghieâm tònh taát khoâng moûi nhaøm, phaùt taâm voâ uùy. caû coõi Phaät.

Ten kinds of diligent practices of Great suffering in place of all sentient beings Enlightening Beings: Möôøi Ñieàu Tu Tinh without wearying: Sieâng tu ñaïi bi, vì bieát caùc Chuyeân Cuûa Chö Ñaïi Boà Taùt—According to the phaùp ñeàu khoâng, thoï khoå cho taát caû chuùng Flower Adornment Sutra, Chapter 38, there are sanh khoâng nhaøm moûi. ten kinds of diligent practices of Great 9) Diligent practice to awaken the ten powers of Enlightening Beings. Enlightening Beings who enlightenment, realizing them without abide by these can attain the supreme practice of obstruction, manifesting them for sentient great knowledge and wisdom of Buddhas—Theo beings: Sieâng tu giaùc ngoä thaäp löïc Nhö Lai, vì Kinh Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù roõ thaáu voâ ngaïi chæ baøy cho chuùng sanh. möôøi ñieàu tu tinh chuyeân. Chö Boà Taùt an truï trong 10) Diligent practice of the non receding wheel of nhöõng phaùp naày thôøi ñöôïc sieâng tu ñaïi trí hueä voâ teaching, proceeding to reach all sentient thöôïng cuûa Nhö Lai. beings: Sieâng tu phaùp luaân baát thoái, vì chuyeån 1) Diligent practice of giving, relinquishing all ñeán taâm cuûa taát caû chuùng sanh. without seeking reward: Sieâng tu boá thí, vì Ten kinds of doors of liberation of Great ñeàu xaû thí taát caû maø khoâng caàu baùo ñaùp. Enlightening Beings: Möôøi Cöûa Giaûi Thoaùt 2) Diligent practice of self-control, practicing Cuûa Chö Ñaïi Boà Taùt—According to the Flower austerities, having few desires, and being Adornment Sutra, Chapter 38, there are ten kinds content: Sieâng tu trì giôùi, vì ñaàu ñaø khoå haïnh, of doors of liberation of Great Enlightening thieåu duïc tri tuùc. Beings. Enlightening Beings who abide by these 3) Diligent practice of forbearance, detaching can attain the supreme door of liberation of from notions of self and other, tolerating all Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù evils without anger or malice: Sieâng tu nhaãn möôøi cöûa giaûi thoaùt cuûa chö Ñaïi Boà taùt. Chö Boà nhuïc, vì rôøi quan nieäm ta vaø ngöôøi (töï tha), Taùt an truï trong phaùp naày thôøi ñöôïc moân giaûi nhaãn chòu taát caû ñieàu khoå naõo, troïn khoâng thoaùt voâ thöôïng cuûa Nhö Lai. sanh loøng saân haïi. 1) Pervading all worlds with one body: Moân giaûi 4) Diligent practice of vigor, their thoughts, thoaùt moät thaân cuøng khaép taát caû theá giôùi. words and deeds never confused, not 2) Showing infinite various forms in all worlds:

regressing in what they do, reaching the Moân giaûi thoaùt thò hieän voâ löôïng nhöõng loaïi ultimate end: Sieâng tu tinh taán, vì thaân ngöõ yù saéc töôùng nôi taát caû theá giôùi. ba nghieäp chöa töøng taùn loaïn, taát caû vieäc laøm 3) Putting all worlds in one Buddha-field: Moân ñeàu chaúng thoái chuyeån maõi ñeán khi roát raùo. giaûi thoaùt ñem taát caû theá giôùi vaøo moät coõi 5) Diligent practice of meditation, liberations, Phaät. and concentrations, discovering spiritual 4) Universally supporting all realms of sentient powers, leaving behind all desires, afflictions, beings: Moân giaûi thoaùt khaép gia trì taát caû and contention: Sieâng tu thieàn ñònh, vì giaûi chuùng sanh giôùi. thoaùt , tam muoäi xuaát hieän thaàn thoâng, rôøi lìa 5) Filling all worlds with the adornment bodies taát caû quyeán thuoäc, duïc laïc, phieàn naõo, vaø of all Buddhas: Moân giaûi thoaùt duøng thaân maõn nguyeän. trang nghieâm cuûa taát caû Phaät ñaày khaép taát caû 6) Diligent practice of wisdom, tirelessly theá giôùi. cultivating and accumulating virtues: Sieâng tu 6) Seeing all worlds in one's own body: Moân trí hueä, vì tu taäp chöùa nhoùm taát caû coâng ñöùc giaûi thoaùt trong thaân mình thaáy taát caû theá giôùi. khoâng nhaøm moûi. 7) Seeing all worlds through one thought: Moân 7) Diligent practice of great benevolence, giaûi thoaùt trong moät nieäm qua taát caû theá giôùi. knowing that all sentient beings have no 8) Showing the emergence of all Buddhas in one nature of their own: Sieâng tu ñaïi töø, vì bieát taát world: Moân giaûi thoaùt thò hieän taát caû Nhö Lai caû chuùng sanh khoâng coù töï taùnh. xuaát theá. 8) Diligent practice of great compassion, 9) Filling all worlds with one body: Moân giaûi knowing that all things are empty, accepting thoaùt moät thaân ñaày khaép caû phaùp giôùi.

10) Showing the free play of spiritual powers of La Maät vaø Töù nhieáp phaùp thôøi phaùt taâm tu all Buddhas in a single instant: Moân giaûi thoaùt haønh nguyeän ñeán bæ ngaïn. trong moät nieäm thò hieän taát caû Phaät du hí thaàn 9) Hearing all sounds of the world, they know thoâng. these are all like echoes and penetrating Ten kinds of ear of Great Enlightening untold profound meanings: Nghe taát caû aâm Beings: Möôøi Tai Cuûa Chö Ñaïi Boà Taùt— thanh trong thaäp phöông theá giôùi, ñeàu bieát chæ According to The Flower Adornment Sutra, laø nhöõng aâm vang, neân nhaäp baát khaû thuyeát Chapter 38, there are ten kinds of ear of Great dieäu nghóa thaäm thaâm. Enlightening Beings. Enlightening beings 10) From the time of their first determination accomplish these will attain the supreme ear of until they reach the site of enlightenment, great wisdom of Buddhas—Theo Kinh Hoa always hear the true Teaching, yet do not Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù möôøi tai. give up the work of transforming sentient Chö Boà Taùt thaønh töïu phaùp naày thôøi ñöôïc ñaïi trí beings: Töø sô phaùt taâm nhaãn ñeán ñaïo traøng, hueä nhó voâ thöôïng cuûa caùc Ñöùc Nhö Lai. thöôøng nghe chaùnh phaùp chöa töøng taïm nghæ, 1) Hearing the voice of praise, they eliminate maø haèng chaúng boû vieäc giaùo hoùa chuùng sanh. craving: Nghe tieáng khen ngôïi thôøi döùt tröø Ten kinds of enjoyment: Möôøi Ñieàu Vui Thích taâm tham aùi. Cuûa Chö Ñaïi Boà Taùt—Ten kinds of enjoyment 2) Hearing the voice of criticism, they eliminate (The Flower Adornment Sutra—Chapter 38— anger: Nghe tieáng huûy baùng thôøi döùt tröø taâm Detachment from the World).

Enlightening Beings hôøn giaän. who abide by these can attain the supreme 3) Hearing explanation of the two lesser enjoyment of truth of all Buddhas—Möôøi Ñieàu vehicles of individual salvation, they do not Vui Thích Cuûa Chö Ñaïi Boà Taùt, theo Kinh Hoa cling to or seek them: Nghe noùi nhò thöøa thôøi Nghieâm, Phaåm 38 (Ly Theá Gian). Boà taùt truï trong chaúng ham chaúng caàu. phaùp naày thôøi ñöôïc phaùp laïc voâ thöôïng cuûa chö 4) Hearing the path of Enlightening Beings, they Nhö Lai. rejoice greatly: Nghe ñaïo Boà Taùt thôøi vui 1) They enjoy right mindfulness because their möøng hôùn hôû. minds are not distracted: Thích chaùnh nieäm vì 5) Hearing of places of pain and trouble, such as taâm chaúng taùn loaïn. the hells, animals and hungry ghosts, they 2) They enjoy knowledge, distinguishing all arouse great compassion and make vows of things: Thích trí hueä vì phaân bieät caùc phaùp. universal salvation: Nghe nhöõng nôi ñau khoå 3) They enjoy visiting all Buddhas, listening to phieàn toaùi nhö ñòa nguïc, suùc sanh, ngaï, quyû the teaching tirelessly: Thích qua ñeán taát caû thôøi phaùt taâm ñaïi bi laäp theä nguyeän cöùu ñoä choã Phaät, vì nghe phaùp khoâng nhaøm. roäng lôùn. 4) They like the Buddhas because they fill the 6) Hearing tell of wonderful things of the human ten directions without bound: Thích chö Phaät, and celestial worlds, they know these are vì ñaày khaép möôøi phöông khoâng bieân teá. impermanent phenomena: Nghe söï thaéng 5) They like enlightening beings because they dieäu cuûa nhôn thieân thôøi bieát ñoù ñeàu laø nhöõng freely appear in infinite ways for the benefit phaùp voâ thöôøng. of sentient beings: Thích Boà Taùt töï taïi, vì taát 7) Hearing praise of the virtues of Buddhas, they caû chuùng sanh duøng voâ löôïng moân maø hieän work diligently to quickly fulfill them: Nghe thaân. taùn thaùn coâng ñöùc cuûa chö Phaät, thôøi sieâng tu 6) They enjoy the doors of concentration tinh taán cho mau ñöôïc vieân maõn. because in one door of concentration they 8) Hearing tell of practices as the six ways of enter all doors of concentration: Thích caùc transcendence and four means of integration, moân tam muoäi vì nôi moät moân tam muoäi nhaäp they determine to practice them and reach taát caû moân tam muoäi. their ultimate end: Nghe noùi ñeán luïc ñoä Ba 7) They enjoy mental command of mnemonic formula because they hold all the doctrines

without forgetting and hand them on to others: 8) They enter all ages as not ages: Nhaäp taát caû Thích Ñaø La Ni vì thoï trì phaùp chaúng queân ñeå kieáp cuøng laø phi kieáp. daïy laïi cho chuùng sanh. 9) They enter nonages as all ages: Nhaäp phi 8) They enjoy unhindered powers of analysis kieáp cuøng laø nhaäp taát caû kieáp. and elucidation, expounding a single saying 10) They enter all ages as one instant: Nhaäp taát inexhaustibly: Thích voâ ngaïi bieän taøi, vì nôi caû kieáp cuøng moät nieäm. moät ñoaïn moät caâu, phaân bieät dieãn thuyeát traûi Ten kinds of entry into concentration of qua baát khaû thuyeát kieáp khoâng cuøng taän. Great Enlightening Beings: Möôøi Phaùp Nhaäp 9) They enjoy attaining true enlightenment, Tam Muoäi Cuûa Chö Ñaïi Boà Taùt—According to manifesting bodies in infinite ways, attaining The Flower Adornment Sutra, Chapter 38, there true enlightenment for the sake of sentient are ten kinds of entry into concentration of Great beings: Thích thaønh chaùnh giaùc, vì taát caû Enlightening Beings. Enlightening Beings who chuùng sanh

maø duøng voâ löôïng moân thò hieän abide by these will attain the Buddhas' supremely thaân ñeå thaønh chaùnh giaùc. skillful methods of concentration—Theo Kinh 10) They enjoy turning the wheel of true Hoa nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù möôøi teaching, destroying all misleading doctrines: phaùp nhaäp Tam Muoäi. Chö Boà Taùt an truï trong Thích chuyeån phaùp luaân, vì deïp tröø taát caû ñaây thôøi ñöôïc phaùp tam muoäi thieän xaûo voâ thöôïng phaùp dò ñaïo. cuûa taát caû chö Phaät. Ten kinds of entanglement: Thaäp trieàn. 1) Entry into concentration in all worlds: Nôi taát 1-8) Eight entanglements or evils: Baùt trieàn—See caû theá giôùi nhaäp tam muoäi. Eight entanglements or evils. 2) Entry into concentration in the bodies of all 9) Anger: Krohda (skt)—Phaãn. sentient beings: Nôi thaân taát caû chuùng sanh 10) Covering: Deceit—Phuù—Che daáu, löøa doái. nhaäp tam muoäi. Ten kinds of entry into ages by 3) Entry into concentration in all phenomena: Enlightening Beings: Möôøi Caùch Nhaäp Kieáp Nôi taát caû phaùp nhaäp tam muoäi. Cuûa Chö Boà Taùt—According to The Flower 4) Entry into concentration seeing all Buddhas: Adornment Sutra, there are ten kinds of entry into Nôi taát caû Phaät nhaäp tam muoäi. ages by Enlightening Beings mentioned by the 5) Entry into concentration and remaining for all Buddha. This means they enter all ages—Theo ages: Truï taát caû caùc kieáp nhaäp tam muoäi. Kinh Hoa Nghieâm. Coù möôøi caùch maø chö Boà taùt 6) Entry into concentration and manifesting nhaäp kieáp ñöôïc Phaät noùi ñeán. Ñieàu naày coù nghóa inconceivable bodies on emerging: Töø tam laø chö Boà Taùt nhaäp vaøo khaép taát caû caùc kieáp. muoäi khôûi hieän baát tö nghì thaân nhaäp tam 1) They enter into past ages: Nhaäp kieáp quaù muoäi. khöù. 7) Entry into concentration in all Buddha bodies: 2) They enter into future ages: Nhaäp kieáp vò lai. Nôi thaân taát caû Phaät nhaäp tam muoäi. 3) They enter into present ages: Nhaäp kieáp hieän 8) Entry into concentration realizing the equality taïi. of all sentient beings: Giaùc ngoä taát caû chuùng 4) They enter into countable ages: Nhaäp kieáp sanh bình ñaúng nhaäp tam muoäi. ñeám ñöôïc. 9) Entry into concentration instantly 5) They enter into uncountable ages: Nhaäp kieáp comprehending all Enlightening Beings' khoâng ñeám ñöôïc. knowledge of concentration: Trong moät nieäm 6) They enter into countable ages as nhaäp trí tam muoäi cuûa taát caû Boà Taùt, nhaäp uncountable ages: Nhaäp kieáp ñeám ñöôïc cuøng tam muoäi. laø kieáp khoâng ñeám ñöôïc. 10) Entry into concentration accomplishing all the 7) They enter into uncountable ages as deeds and vows of Enlightening Beings in countable ages: Nhaäp kieáp khoâng ñeám ñöôïc one instant and never ceasing: Trong moät cuøng laø kieáp ñeám ñöôïc. nieäm duøng voâ ngaïi trí thaønh töïu taát caû Boà Taùt haïnh nguyeän chaúng thoâi nghæ, nhaäp tam muoäi.

Ten kinds of entry into worlds or ten 6) Equanimity in regard to all pure and defiled directions: Möôøi Caùch Nhaäp Theá Giôùi Cuûa Chö lands: Taâm bình ñaúng nôi taát caû caùc quoác ñoä Boà Taùt—According to the Buddha in the Flower tònh ueá. Adornment Sutra, Great Enlightening Beings have 7) Equanimity in regard to understandings of all ten kinds of entry into worlds or ten directions— sentient beings: Taâm bình ñaúng nôi taát caû tri Theo lôøi Phaät daïy trong Kinh Hoa Nghieâm, chö

giaûi cuûa chuùng sanh. Ñaïi Boà Taùt coù möôøi caùch nhaäp theá giôùi hay nhaäp 8) Equanimity in regard to nonconceptualization möôøi phöông theá giôùi. of all practices: Taâm bình ñaúng nôi taát caû caùc 1) They enter defiled worlds: Nhaäp theá giôùi haïnh khoâng phaân bieät. nhieãm. 9) Equanimity in regard to the nondifference of 2) They enter pure worlds: Nhaäp theá giôùi tònh. all Buddhas' powers: Taâm bình ñaúng nôi taát 3) They enters small worlds: Nhaäp theá giôùi nhoû. caû löïc khaùc nhau cuûa chö Phaät. 4) They enter large worlds: Nhaäp theá giôùi lôùn. 10) Equanimity in regard the wisdom of all 5) They enter worlds within atoms: Nhaäp theá Buddhas: Taâm bình ñaúng nôi trí hueä cuûa taát giôùi vi traàn. caû Nhö Lai. 6) They enter subtle worlds: Nhaäp theá giôùi vi teá. Ten kinds of eternal law of all Buddhas: 7) They enter inverted worlds: Nhaäp theá giôùi Möôøi Thöôøng Phaùp Cuûa Chö Phaät—According to ñaûo loän (uùp). the Flower Adornment Sutra, Chapter 33, there 8) They enter upright worlds: Nhaäp theá giôùi are ten kinds of eternal law of all Buddhas—Theo ngöõa. Kinh Hoa Nghieâm, Phaåm 33, coù möôøi thöù thöôøng 9) They enter the worlds where there are phaùp cuûa chö Phaät. Buddhas: Nhaäp theá giôùi coù Phaät. 1) All Buddhas always carry out all the 10) They enter the worlds where there are no transcendent ways: Chö Phaät thöôøng thöïc Buddhas: Nhaäp theá giôùi khoâng Phaät. haønh taát caû nhöõng Ba La Maät. Ten kinds of equanimity of Great 2) All Buddhas are always free from confusion in regard to all things: Chö Phaät thöôøng chaúng Enlightening Beings: Möôøi Taâm Bình Ñaúng meâ laàm nôi taát caû caùc phaùp. Cuûa Chö Ñaïi Boà Taùt—According to the Flower 3) All Buddhas always have universal Adornment Sutra, Chapter 38, there are ten kinds compassion: Chö Phaät thöôøng ñuû ñöùc ñaïi bi. of equanimity of Great Enlightening Beings. 4) All Buddhas always have ten powers: Chö Enlightening beings rest in these will attain the Phaät thöôøng coù ñuû thaäp löïc. supreme great equanimity of Buddhas—Theo 5) All Buddhas always turn the wheel of Kinh Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù Teaching: Chö Phaät thöôøng chuyeån Phaùp möôøi taâm bình ñaúng. Chö Boà Taùt truï nhöõng trong Luaân. phaùp naày thôøi ñöôïc taâm ñaïi bình ñaúng vaø voâ 6) All Buddhas always demonstrate the thöôïng cuûa Nhö Lai. accomplishment of true awakening for the 1) Equanimity in accumulating all virtues: Taâm benefit of sentient beings: Chö Phaät thöôøng vì bình ñaúng chöùa nhoùm taát caû coâng ñöùc. chuùng sanh maø thò hieän thaønh chaùnh giaùc. 2) Equanimity in undertaking all different vows: 7) All Buddhas always gladly lead all sentient Taâm bình ñaúng phaùt taát caû nguyeän sai bieät. beings: Chö Phaät thöôøng thích ñieàu phuïc taát 3) Equanimity in regard to all living beings: Taâm caû chuùng sanh. bình ñaúng nôi taát caû thaân chuùng sanh. 8) All Buddhas always correctly remember the 4) Equanimity in regard to the consequences of truth of nonduality: Chö Phaät taâm thöôøng actions of all living beings: Taâm bình ñaúng chaùnh nieäm phaùp baát nhò. nôi nghieäp baùo cuûa taát caû chuùng sanh. 9) All Buddhas, after having taught sentient 5) Equanimity in regard to all phenomena: Taâm beings, always show entry into nirvana bình ñaúng nôi taát caû caùc phaùp. without remainder, because the realm of the Buddhas has no bounds: Chö Phaät sau khi

giaùo hoùa chuùng sanh thöôøng thò hieän voâ dö unexcelled transcendent energy of the Buddhas— Nieát baøn. Theo lôøi Phaät daïy trong Kinh Hoa Nghieâm, phaåm 10) The realm of all Buddhas are always 38 (Ly Theá Gian), chö Ñaïi Boà taùt coù möôøi söï boundless: Caûnh giôùi cuûa chö Phaät thöôøng sieâng naêng tinh taán giuùp hoï coù ñöôïc ñaày ñuû tinh khoâng bieân teá. taán Ba-La-Maät voâ thöôïng cuûa chö Nhö Lai. Ten kinds of excellence of Great 1) Exertion of energy to educate all sentient Enlightening Beings: Möôøi Thuø Thaéng Cuûa beings: Sieâng naêng tinh taán giaùo hoùa taát caû Chö Ñaïi Boà Taùt—According to the Flower chuùng sanh. Adornment Sutra, Chapter 27, there are ten kinds 2) Exertion of energy to enter deeply into all of excellence. Once Great Enlightening Beings Buddha teachings: Sieâng naêng tinh taán thaâm have attained these ten oceans, they wil also nhaäp taát caû caùc phaùp. attain ten kinds of excellence. After they have 3) Exertion of energy to purify all worlds: Sieâng attained ten kinds of excellence, they will also naêng tinh taán nghieâm tònh taát caû theá giôùi. attain ten kinds of power—Theo Kinh Hoa 4) Exertion of energy to practice all sciences of Nghieâm, Phaåm 27, chö ñaïi Boà Taùt coù möôøi thöù Enlightening Beings: Sieâng naêng tinh taán tu thuø thaéng. Moät khi chö Ñaïi Boà Taùt ñaõ ñaït ñöôïc haønh taát caû sôû hoïc cuûa chö Boà Taùt. möôøi thöù haûi, thì cuõng ñaït ñöôïc möôøi thöù thuø 5) Exertion of energy to eliminate all evils of thaéng. Sau khi ñaõ ñöôïc möôøi thöù thuø thaéng, thôøi sentient beings: Sieâng naêng tinh taán dieät tröø chö Boà Taùt laïi cuõng ñöôïc möôøi thöù löïc. taát caû aùc nghieäp cuûa chuùng sanh. 1) They are foremost among sentient beings: Laø 6) Exertion of energy to stop the miseries of all ñeä nhaát trong taát caû chuùng sanh. vicious cycles: Sieâng naêng tinh taán ngaên döùt 2) They are supremely outstanding among taát caû khoå ñau aùc ñaïo. celestials: Laø sieâu vieät trong haøng chö Thieân. 7) Exertion of energy to destroy all demons: 3) They are most powerful among Brahma- Sieâng naêng tinh taán phaù deïp taát caû ma quaân. kings: Maïnh nhaát trong taát caû Phaïm vöông. 8) Exertion of energy to become pure, clear 4) They have no attachments in any world: Nôi eyes for all sentient beings: Sieâng naêng tinh theá gian khoâng choã nhieãm tröôùc. taán nguyeän vì taát caû chuùng sanh laøm cho maét 5) No one in any world can overshadow them: hoï ñöôïc thanh tònh. Taát caû theá gian khoâng gì che choùi ñöôïc. 9) Exertion of energy to honor (service or to 6) No demons can disturb them: Taát caû chuùng make offerings to) all Buddhas: Sieâng naêng ma chaúng meâ loaïn ñöôïc. tinh taán cuùng döôøng taát caû chö Phaät. 7) They can enter any state of being without 10) Exertion of energy to please all Buddhas: hindrance: Vaøo khaép caùc loaøi khoâng bò Sieâng naêng tinh taán khieán taát caû chö Nhö Lai chöôùng ngaïi. hoan hyû. 8) Wherever they may be born, they know it is Ten kinds of explanation of things of Great not permanent: Moïi nôi thoï sanh bieát chaúng Enlightening Beings: Möôøi Phaùp Thuyeát Giaûng kieân coá. Cuûa Chö Ñaïi Boà Taùt—According to the Flower 9) They attain mastery of all Buddha teachings: Adornment Sutra, there are ten kinds of Taát caû Phaät phaùp ñeàu ñöôïc töï taïi. explanation of things of Great Enlightening 10) They can manifest all spiritual powers: Taát caû Beings. Enlightening Beings who abide by these thaàn thoâng ñeàu hay thò

hieän. can skillfully explain all things—Theo Kinh Hoa ** See Ten Oceans and ten kinds of power. Nghieâm, Phaåm 38, coù möôøi phaùp maø chö Ñaïi Boà Ten kinds of exertion of energy: Möôøi Sieâng Taùt thöôøng hay thuyeát giaûng. Chö Boà Taùt an truï Naêng Tinh Taán Cuûa Chö Boà Taùt—According to trong phaùp naày thôøi coù theå thieän xaûo noùi taát caû the Buddha in The Flower Adornment Sutra, phaùp. chapter 38 (Detachment From The World), Great 1) They say all things arise from conditions: Noùi Enlightening Beings have ten kinds of exertion of taát caû phaùp ñeàu töø duyeân khôûi. energy which help them fully achieve the

2) All things are like magical illusions: Noùi taát 6) All Buddhas expound innumerable facets of caû caùc phaùp thaûy ñeàu nhö huyeãn. vows of enlightening beings: Chö Phaät dieãn 3) All things are free from contradiction: Noùi taát thuyeát voâ löôïng Boà Taùt nguyeän moân. caû phaùp khoâng choáng traùi. 7) All Buddhas expound innumerable facets of 4) All things are boundless: Noùi taát caû phaùp practices of enlightening beings: Chö Phaät khoâng bieân teá. dieãn thuyeát voâ löôïng Boà Taùt haïnh moân. 5) All things are baseless: Noùi taát caû phaùp khoâng 8) All Buddhas expound innumerable facets of y chæ. the ages of becoming and decay of all worlds: 6) All things are indestructible: Noùi taát caû phaùp Chö Phaät dieãn thuyeát taát caû thaønh kieáp-hoaïi döôøng nhö Kim Cang. kieáp moân. 7) All things are THUS: Noùi taát caû phaùp ñeàu 9) All Budhas expound innumerable facets of NHÖ NHÖ. enlightening beings devotedly purifying 8) All things are quiescent: Noùi taát caû phaùp thaûy Buddha-lands: Chö Phaät dieãn thuyeát voâ löôïng ñeàu tòch tònh. Boà Taùt thaâm taâm tònh Phaät saùt moân. 9) All things are emancipation: Noùi taát caû phaùp 10) All Buddhas expound innumerable facets of ñeàu xuaát ly. successive emergence in each age of the past, 10) All things are one, inherently complete: Noùi present and future Buddhas in innumerable taát caû phaùp ñeàu truï moät nghóa boån taùnh thaønh worlds: Chö Phaät dieãn thuyeát voâ löôïng taát caû töïu. theá giôùi tam theá chö Phaät nôi nhöõng kieáp ñoù Ten kinds of exposition of the innumerable thöù ñeä xuaát hieän moân. facets of the Teaching of the Buddhas: Möôøi Ten kinds of expression of the true meaning Moân Dieãn Thuyeát Voâ Löôïng Cuûa Chö Phaät— of the Buddhas' Teaching: Möôøi Thieät Nghóa According to the Flower Adornment Sutra, Phaät Phaùp Cuûa Chö Ñaïi Boà Taùt—According to Chapter 33, there are ten kinds of exposition of the Flower Adornment Sutra, Great Enlightening the inumerable facets of the Teaching of the Beings have ten kinds of expression of the true Buddhas. All Buddhas expound the ways of meaning of the Buddhas' Teaching—Theo Kinh knowledge of all Buddhas—Theo Kinh Hoa Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù möôøi Nghieâm, Phaåm 33, coù möôøi moân dieãn thuyeát voâ caâu thieät nghóa Phaät phaùp. löôïng cuûa chö Phaät. Chö Phaät dieãn thuyeát voâ 1) All things only have names: Taát caû phaùp chæ löôïng nhöùt thieát chö Phaät trí moân. coù danh. 1) All Buddhas expound innumerable facets of 2) All things are like illusions: Taát caû phaùp the realms of sentient beings: Chö Phaät dieãn döôøng nhö huyeãn. thuyeát voâ löôïng giaûi thoaùt moân. 3) All things are like reflections: Taát caû caùc 2) All Buddhas expound innumerable facets of phaùp döôøng nhö boùng. the activities of sentient

beings: Chö Phaät 4) All things only originate conditionally: Taát caû dieãn thuyeát voâ löôïng chuùng sanh haïnh moân. phaùp chæ do duyeân khôûi. 3) All Buddhas expound innumerable facets of 5) All things are pure in action: Taát caû phaùp effects of acts of sentient beings: Chö Phaät nghieäp thanh tònh. dieãn thuyeát voâ löôïng chuùng sanh nghieäp quaû 6) All things are just made by words: Taát caû moân. phaùp chæ vaên töï laøm ra. 4) All Buddhas expound innumerable facets of 7) All things are the ultimate reality: Taát caû teaching sentient beings: Chö Phaät dieãn phaùp thöïc teá. thuyeát voâ löôïng giaùo hoùa chuùng sanh moân. 8) All things are signless: Taát caû phaùp voâ töôùng. 5) All Buddhas expound innumerable facets of 9) All things are the highest truth: Taát caû phaùp purifying sentient beings: Chö Phaät dieãn ñeä nhöùt nghóa. thuyeát voâ löôïng tònh chuùng sanh moân. 10) All things are the realm of reality: Taát caû phaùp laø giôùi phaùp.

Ten kinds of extraordinary thought of concentration of knowledge of the adornments of Great Enlightening Beings: Möôøi Tö Töôûng Buddhas of all worlds—Theo Kinh Hoa Nghieâm, Sieâu Phaøm Cuûa Chö Ñaïi Boà Taùt—According to Phaåm 27 (Thaäp Ñònh), coù möôøi thaân oai ñöùc thanh the Buddha in The Flower Adornment Sutra, tònh chö Boà Taùt ñaït ñöôïc khi vaøo trí theá giôùi Phaät Great Enlightening Beings have ten kinds of trang nghieâm tam muoäi. extraordinary thought which help them attain 1) Emitting unspeakably unspeakable numbers unexcelled skillful thought—Theo Ñöùc Phaät trong of light spheres to illuminate countless kinh Hoa Nghieâm, chö Ñaïi Boà Taùt coù möôøi thöù tö numbers of worlds: Chieáu saùng baát khaû töôûng sieâu phaøm, nhôø ñoù maø chö Boà Taùt ñaït ñöôïc thuyeát baát khaû thuyeát theá giôùi maø phoùng voâ töôûng thieän xaûo voâ thöôïng. löôïng vaàng quang minh. 1) All Great Enlightening Beings think of all 2) Emitting countless numbers of spheres of light roots of goodness as their own roots of of infinite colors to purify all worlds: Laøm cho goodness: Chö Boà Taùt suy töôûng taát caû thieän theá giôùi ñeàu thanh tònh maø phoùng voâ löôïng caên nhö chính thieän caên cuûa hoï. vaàng quang minh voâ löôïng saéc töôùng. 2) They think of all roots of goodness as seeds 3) Emitting countless numbers of light spheres to of enlightenment: Chö Boà Taùt suy töôûng taát pacify living beings: Vì ñieàu phuïc chuùng sanh caû caùc thieän caên laø chuûng töû Boà Ñeà. maø phoùng voâ löôïng vaàng quang minh. 3) They think all sentient beings as vessels of 4) Emanating countless numbers of bodies to be enlightenment: Chö Boà Taùt suy töôûng nôi taát near to all the Buddhas: Vì thaân caän taát caû caû chuùng sanh laø caên khí Boà Ñeà. chö Phaät maø hoùa laøm voâ löôïng thaân. 4) They think of all vows as their own vows: 5) Raining countless numbers of clouds of Chö Boà Taùt suy töôûng nôi taát caû nguyeän laø töï flowers of various wonderful scents to present nguyeän. all Buddhas: Vì thöøa söï cuùng döôøng taát caû chö 5) They think of all truths as emancipation: Chö Phaät maø röôùi voâ löôïng thöù maây hoa höông thuø Boà taùt suy töôûng nôi taát caû caùc phaùp laø xuaát dieäu. ly. 6) Honoring all Buddhas and taming all sentient 6) They think of all practices as their own beings, in each pore producing countless practices: Chö Boà Taùt suy töôûng nôi taát caû kinds of music sounds to present to all caùc haïnh laø töï

haïnh. Buddhas: Vì thöøa söï cuùng döôøng taát caû chö 7) They think that all things as teachings of Phaät vaø ñieàu phuïc taát caû chuùng sanh maø trong Buddha: Chö Boà Taùt suy töôûng nôi taát caû caùc moãi loã chön loâng hoùa laøm voâ löôïng caùc thöù phaùp laø Phaät phaùp. aâm nhaïc. 8) They think of all modes of language as the 7) Magically producing countless numbers of path of verbal expression: Chö Boà Taùt suy various kinds of infinitely free miraculous töôûng nôi taát caû phaùp ngöõ ngoân laø ñaïo ngöõ effects to develop sentient beings: Vì thaønh ngoân. thuïc chuùng sanh maø laøm ra voâ löôïng caùc thöù 9) They think of all Buddhas as benevolent thaàn bieán töï taï. parents: Chö Boà Taùt suy töôûng nôi taát caû chö 8) Crossing countless numbers of worlds in a Phaät laø nhöõng ñaáng töø phuï. single step in order to ask to hear the 10) They think of all Budhas as one: Chö Boà Taùt Teaching from all the variously named suy töôûng nôi taát caû caùc Ñaáng Nhö Lai laø Buddhas of the ten directions: Vì nôi choã taát khoâng hai (laø moät). caû chö Phaät möôøi phöông caàu thænh dieäu phaùp maø moät böôùc vöôït qua voâ löôïng theá giôùi. Ten kinds of extremely pure bodies of 9) Showing a body of immeasurably various power Enlightening Beings: Möôøi Thaân Oai forms, the crown of which none can see, so Ñöùc Thanh Tònh Cuûa Chö Boà Taùt—According to that all who see or hear it wil not have done the Flower Adornment Sutra, Chapter 27, there so in vain: Vì laøm cho taát caû chuùng sanh, are ten kinds of extremely pure bodies of power nhöõng ai nghe thaáy ñeàu chaúng luoáng uoång maø Enlightening Beings gain when they enter

hieän voâ löôïng saéc thaân voâ löôïng thanh tònh 7) The eye of light, seeing the light of Buddha: khoâng ai thaáy ñöôïc ñaûnh. Quang minh nhaõn, vì thaáy quang minh cuûa 10) Uttering countless numbers of worlds to Ñöùc Phaät. reveal countless secret truths to sentient 8) The eye of leaving birth-and-death, seeing beings: Vì khai thò voâ löôïng phaùp bí maät cho nirvana: Xuaát sanh töû nhaõn, vì thaáy Nieát Baøn. chuùng sanh maø phaùt voâ löôïng aâm thanh ngoân 9) The unobstructed eye, its vision without ngöõ. hindrance: Voâ ngaïi nhaõn, vì choã thaáy khoâng Ten kinds of eyes: Thaäp Nhaõn. chöôùng ngaïi. 1) Eyes of flesh: Nhuïc nhaõn—Ordinary eyes— 10) The eye of omniscience, seeing the realm of Worldly eyes. reality in its universal aspect: Nhöùt thieát trí 2) Deva eyes: Thieân nhaõn. nhaõn, vì thaáy phoå moân phaùp giôùi. 3) Wisdom eyes: Hueä nhaõn. Ten kinds of faculties of Great Enlightening 4) Dharma eyes: Phaùp nhaõn. Beings: Möôøi Caên Cuûa Chö Ñaïi Boà Taùt— 5) Buddha eyes: Phaät nhaõn. According to the Flower Adornment Sutra, there 6) Eyes of judgment: Trí nhaõn. are ten kinds of faculties of Great Enlightening 7) Eyes shinning with Buddha-light: Quang minh Beings. Enlightening Beings who abide by these nhaõn. can attain the supreme faculties of fulfillment of 8) Immortal eyes: Xuaát sinh töû nhaõn. great knowledge of Buddhas—Theo Kinh Hoa 9) Unhindered eyes: Voâ ngaïi nhaõn. Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù möôøi caên. 10) Omniscient eyes: Nhöùt thieát trí nhaõn. Chö Boà Taùt an truï trong nhöõng phaùp naày thôøi Ten kinds of eye of Great Enlightening ñöôïc caên ñaïi trí vieân maõn voâ thöôïng cuûa Nhö Lai. Beings: Möôøi Maét Cuûa Chö Ñaïi Boà Taùt—Theo 1) Joyful faculties, seeing all Buddhas, with faith Kinh Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù indestructible: Hoan hyû

caên, vì thaáy taát caû chö möôøi maét. Chö Boà Taùt an truï trong phaùp naày thôøi Phaät vôùi loøng tin chaúng hö hoaïi. ñöôïc ñaïi trí hueä nhaõn voâ thöôïng cuûa Nhö Lai— 2) Hopeful faculties, understanding whatever According to the Flower Adornment Sutra, there Buddha teachings they hear: Hi voïng caên, vì are ten kinds of eye of Great Enlightening Beings. nhöõng Phaät phaùp ñaõ nghe ñeàu toû ngoä taát caû. Enlightening Beings who abide by these attain the 3) Nonregressing faculties, consummating all eye of supreme knowledge of Buddhas. their tasks: Baát thoái caên, vì taát caû taùc söï ñeàu 1) The flesh eye, seeing all forms: Nhuïc nhaõn, roát raùo. vì thaáy taát caû hình saéc. 4) Steadfast faculties, not stopping the practices 2) The celestial eye, seeing the minds of all of Enlightening Beings: An truï caên, vì chaúng sentient beings: Thieân nhaõn, vì thaáy taát caû döùt taát caû Boà Taùt haïnh. taâm nieäm cuûa taát caû chuùng sanh. 5) Subtle faculties, entering the subtle principle 3) The wisdom-eye, seeing the ranges of the of transcendent wisdom: Vi teá caên, vì nhaäp lyù faculties of all sentient beings: Hueä nhaõn, vì vi dieäu Baùt Nhaõ Ba La Maät. thaáy taát caû nhöõng caên caûnh giôùi cuûa taát caû 6) Unceasing faculties, consummating the tasks chuùng sanh. of all sentient beings: Baát höu töùc caên, vì roát 4) The reality-eye, seeing the true characters of raùo söï vieäc taát caû chuùng sanh. all things: Phaùp nhaõn, vì thaáy töôùng nhö thaät 7) Adamantine faculties, realizing the nature of cuûa taát caû phaùp. all things: Nhö Kim Cang caên, vì chöùng bieát 5) The Buddha-eye, seeing the ten powers of taát caû nhöõng phaùp taùnh. the enlightened: Phaät nhaõn, vì thaáy thaäp löïc 8) Indestructible glowing faculties, illuminating cuûa Nhö Lai. all spheres of Buddhahood: Kim Cang quang 6) The eye of knowledge, knowing and seeing dieäm caên, vì chieáu khaép taát caû caûnh giôùi Phaät. all things: Trí nhaõn, vì thaáy bieát caùc phaùp. 9) Undifferentiated faculties, being the same one body as all Buddhas: Voâ sai bieät caên, vì taát caû Nhö Lai ñoàng moät thaân.

10) Unobstructed faculties, deeply penetrating b) Giaû söû coù voâ löôïng voâ bieân chuùng sanh töø the ten powers of the enlightened: Voâ ngaïi teá möôøi phöông ñeán ñem voâ löôïng phaùp ra hoûi, caên, vì thaâm nhaäp möôøi trí löïc cuûa Nhö Lai. nôi taát caû caùc caâu hoûi, chö Boà Taùt khoâng thaáy Ten kinds of fearlessness of Great coù chuùt gì laø khoù ñaùp caû. Enlightening Beings: Möôøi Voâ UÛy Cuûa Chö c) Their minds become fearless and they Ñaïi Boà Taùt—According to the Flower Adornment ultimately reach the Other Shore of great Sutra, Chapter 38, there are ten kinds of fearlessness: Vì thaáy khoâng khoù neân taâm fearlessness of Great Enlightening Beings. ñöôïc voâ uùy, roát raùo ñeán nôi bæ ngaïn ñaïi voâ uùy. Enlightening Beings who abide by these can attain d) They are able to answer any question and the supreme great fearlessness of Buddhas resolve doubts, without timidity: Tuøy choã hoûi without giving up the fearlessness of Enlightening cuûa hoï ñeàu coù theå giaûi ñaùp döùt nghi hoaëc Beings—Theo Kinh Hoa Nghieâm, Phaåm 38, chö khoâng kinh sôï. ñaïi Boà Taùt coù möôøi thöù voâ uùy. Chö Boà Taùt an truï 3) The third fearlessness: Voâ uùy thöù ba. trong phaùp naày thôøi ñöôïc ñaïi voâ uùy voâ thöôïng cuûa a) Great Enlightening Beings know—Chö ñaïi chö Phaät, nhöng cuõng chaúng boû voâ uùy cuûa Boà Taùt. Boà Taùt bieát: 1) The first fearlessness: Voâ uùy thöù

nhöùt. i) All things are empty and are without self: Taát a) Can remember all verbal explanations: Coù caû caùc phaùp laø khoâng vaø voâ ngaõ. theå thoï trì taát caû ngoân thuyeát. ii) Nothing pertaining self: Khoâng coù ngaõ sôû. b) Even if Infinite (hundreds of thousands of) iii) Without creation or creator: Khoâng taïo taùc, people should come from all over and ask khoâng taùc giaû. them about hundred thousand great iv) Without knower: Khoâng tri giaû. principles—Giaû söû coù voâ löôïng voâ bieân chuùng v) Without life: Khoâng maïng giaû. sanh töø möôøi phöông ñeán ñem traêm ngaøn ñaïi vi) Without soul: Khoâng taâm linh. phaùp ñeå hoûi: vii) Without personality: Khoâng caù nhaân. c) They would see nothing difficult to answer viii) Detached from mind: Rôøi taâm. about those questions: Nôi taát caû caâu hoûi cuûa ix) Detached from body: Rôøi thaân. hoï, Boà Taùt khoâng thaáy coù chuùt gì khoù ñaùp caû. x) Detach from sense: Rôøi giaùc quan. d) Their minds become fearless and they xi) Detached sense experience: Rôøi nhöõng caûm ultimately reach the Other Shore of great giaùc cuûa giaùc quan. fearlessness, able to answer any questions xii) Forever leave all views: Thoaùt haún caùc kieán and resolve doubts, without any timidity: Taâm chaá p. ñöôïc voâ uùy, roát raùo ñeán bæ ngaïn ñaïi voâ uùy. xiii) Their minds are like space: Taâm nhö hö Tuøy theo choã hoï hoûi ñeàu coù theå giaûi ñaùp khoâng. quyeát ñoaùn töø söï nghi hoaëc cho hoï khoâng heà b) They reflect that they do not see sentient khieáp sôï. beings in any way harmful to them in term of 2) The second fearlessness: Voâ uùy thöù nhì. physical, verbal, or mental action: Chö Ñaïi a) Great Enlightening Beings attain the Boà Taùt nghó raèng chaúng thaáy chuùng sanh coù unimpeded intellectual powers bestowed by chuùt töôùng toån naõo ñöôïc thaân, ngöõ, yù cuûa hoï. Buddha and arrive at the furthest reaches of c) Enlightening Beings do not see anything as revelation of the secrets intimated by all having any essence at all. Therefore their speech and writing. They think that even if minds become fearless and they ultimately infinite people should come from ten reach the Other Shore of fearlessness: Chö directions and ask them about infinite Ñaïi Boà Taùt chaúng thaáy caùc phaùp coù chuùt taùnh doctrines, they would not see anything töôùng. Vì theá maø coù taâm voâ uùy vaø roát raùo ñeán difficult to answer about those questions: Ñaïi Bæ Ngaïn. Boà Taùt ñöôïc Nhö Lai quaùn ñaûnh voâ ngaïi bieän d) They are firm, stable, and brave, impossible taøi ñeán nôi bæ ngaïn roát raùo taát caû vaên töï ngoân to discourage or break down: Chö Boà Taùt aâm khai thò bí maät. kieân coá, duõng maõnh, chaúng ai trôû hoaïi ñöôïc.

4) The fourth fearlessness: Voâ uùy thöù tö— Chö Ñaïi Boà Taùt thöôøng ñöôïc hoä veä bôûi Kim Enlightening beings are protected and Cang löïc só, Thieân long, Daï xoa, Caøn thaùt baø, sustained by the power of Buddha—Chö Boà A-tu-la, Ñeá Thích, Phaïm vöông, Töù Thieân Taùt ñöôïc Phaät löïc gia hoä vaø nhieáp trì. vöông. Taát caû Nhö Lai luoân hoä nieäm chaúng a) They live according to the conduct of rôøi. Chö Ñaïi Boà Taùt nghó raèng hoï chaúng thaáy Buddhas: Truï trì oai nghi cuûa Phaät. coù chuùng ma, ngoaïi ñaïo hay keû taø kieán naøo b) They reflect that they do not see any conduct coù theå ñeán laøm chöôùng ngaïi haïnh Boà Taùt cuûa in themselves that would provoke the hoï ñöôïc. Vì theá maø taâm hoï voâ uùy vaø roát raùo criticism of others:

Nghó raèng hoï chaúng coù ñaùo Bæ Ngaïn Ñaïi Voâ UÙy. Hoï hoan hyû phaùt chuùt haønh ñoäng naøo laøm cho chuùng sanh noùng taâm thöïc haønh haïnh Boà Taùt. loøng quôû traùch. 7) The seventh fearlessness: Voâ uùy thöù baûy— c) Therefore their minds become fearless and Great Enlightening Beings have developed they teach calmly among the masses: Vì theá the faculty of recollection and are free from taâm hoï voâ uùy, ôû trong ñaïi chuùng an oån thuyeát forgetfulness, as approved by Buddhas. They phaùp. reflect that they do not see any sign of d) Their action is truthful and never forgetfulness of the ways of expressing the degenerates: Vieäc laøm cuûa hoï chôn thaät path of attainment of enlightenment as khoâng bieán ñoåi. explained by the Buddhas. Therefore their 5) The fifth fearlessness: Voâ uùy thöù naêm—The minds become fearless, absorb and hold all physical, verbal, and mental actions of Great Buddhas' true teachings, and carry out the Enlightening Beings are pure, immaculate, practices of Enlightening Beings—Chö Ñaïi harmonious, and free from all evils. They Boà Taùt ñaõ ñöôïc thaønh töïu nieäm caên ñeä nhöùt, reflect that they do not see any physical, taâm khoâng queân maát, ñöôïc Phaät höùa khaû. Chö verbal, or mental action in them that is Boà Taùt nghó raèng Ñöùc Nhö Lai noùi vaên töï cuù blameworthy. Therefore their minds become phaùp thaønh ñaïo Boà Ñeà. Trong ñoù toâi chaúng fearless, and they are able to cause sentient thaáy coù chuùt phaàn queân maát. Vì theá taâm hoï beings to live by the teachings of Buddha— voâ uùy, thoï trì taát caû chaùnh phaùp cuûa Nhö Lai Thaân, khaåu, yù cuûa chö ñaïi Boà Taùt ñeàu thanh vaø thöïc haønh haïnh Boà Taùt. tònh, tinh khieát, ñoàng ñieäu, xa lìa nhöõng ñieàu 8) The eighth fearlessness: Voâ uùy thöù taùm— aùc. Hoï nghó raèng chaúng thaáy thaân, khaåu, yù ba Great Enlightening Beings have already nghieäp coù chuùt phaàn ñaùng quôû traùch. Vì theá attained knowledge and skill in means, taâm hoï voâ uùy, vaø hoï coù theå laøm cho chuùng always strive to edify all sentient beings, sanh an truï nôi Phaät phaùp. have consummated the powers of 6) The sixth fearlessness: Voâ uùy thöù saùu—Great enlightening beings. Their aspiration is Enlightening Beings are always accompanied always focused on perfect enlightenment, yet and guarded by: Powerful thunderbolt- because of compassion for sentient beings, to bearers, Celestial rain spirits, Demigods, perfect sentient beings. They appear to be Celestial musicians, Titans Indra Brahma, born in the polluted world of afflictions, The world-guardian gods. All Buddhas watch noble, with a full retinue, able to satisfy all over them heedfully. They reflect that they their desires at will, leading a pleasant happy do not see that there are any demons, false life. They reflect that although they are teachers, or people with set views that can together with their family and associates, they hinder their practice of the path of do not see anything to be attached to the Enlightening Beings in any way. Therefore extent that they give up their cultivation of their minds become fearless and they the ways of Enlightening Beings, such as ultimately reach the Other Shore of great meditation, liberations, concentrations, fearlessness. They become very joyful and dharani spells, and analytic and expository carry out the deeds of Enlightening Beings— powers. Because Great Enlightening Beings

are already free in the midst of all things and cuûa Thanh Vaên Ñoäc Giaùc. Nghó raèng chaúng töï have reached the Other Shore. They do not thaáy ôû nôi nhò thöøa maø laáy chuùt phaàn xuaát ly. see any object in the world that can disturb Vì theá maø taâm hoï ñöôïc voâ uùy vaø roát raùo ñeán the path of the Enlightening Being. Cultivate nôi Bæ Ngaïn ñaïi voâ uùy. Coù theå khaép thò hieän the practices of Enlightening Beings and vow ñaïo nhöùt thieát thöøa, roát raùo ñaày ñuû bình ñaúng never to stop. Their minds become fearless, Ñaïi thöøa. and they ultimately reach the Other Shore of 10) The tenth fearlessness: Voâ uùy thöù möôøi. great fearlessness. By the power of great a) Great Enlightening Beings always perfect all vows they manifest in all worlds—Chö Ñaïi good and pure qualities—Chö Ñaïi Boà taùt Boà Taùt, trí hueä phöông tieän ñeàu ñaõ thoâng ñaït, luoân. Thaønh töïu taát caû phaùp baïch tònh: chö löïc ñeàu ñaõ roát raùo. Thöôøng xuyeân giaùo i) Be imbued with virtues: Ñaày ñuû thieän caên. hoùa taát caû chuùng sanh. Vì bi maãn chuùng sanh ii) Fully develop spiritual powers: Vieân maõn neân luoân duøng nguyeän taâm khaén chaët nôi thaàn thoâng. Phaät Boà Ñeà. Vì thaønh töïu chuùng sanh neân ôû iii) Ultimately abide in the enlightenment of all ñôøi phieàn naõo ueá tröôïc thò hieän thoï sanh, Buddhas: Roát raùo an truï nôi Phaät Boà Ñeà. doøng hoï toân quyù, quyeán thuoäc vieân maõn, choã iv) Fulfill all practices of Enlightening Beings: mong muoán tuøy taâm ñöôïc toaïi nguyeän, hoan Ñaày ñuû taát caû haïnh Boà Taùt. hyû vui söôùng. Daàu cuøng quyeán thuoäc tuï hoäi v) Receive from the Buddhas the prediction of maø chaúng tham luyeán ñeå boû pheá vieäc tu haønh coronation with omniscience: ÔÛ choã chö Phaät thieàn ñònh, giaûi thoaùt, vaø caùc moân tam muoäi, thoï kyù nhöùt thieát trí quaùn ñaûnh. toång trì, bieän taøi, ñaïo phaùp Boà Taùt. Vì Ñaïi vi) Always teach sentient beings to carry on the Boà Taùt ôû nôi taát caû phaùp ñaõ ñöôïc töï taïi ñeán path of Enlightening Beings: Thöôøng khuyeán Bæ Ngaïn. Tu haïnh Boà Taùt theà chaúng ñoaïn hoùa chuùng sanh thöïc haønh Boà Taùt ñaïo. tuyeät. Hoï chaúng thaáy theá gian coù moät caûnh b) They reflect that they do not see any sign of giôùi naøo laøm meâ loaïn ñöôïc Boà Taùt ñaïo. Taâm even a single sentient being who can be hoï ñöôïc voâ uùy vaø roát raùo ñaùo Bæ Ngaïn. Duøng developed to maturity to whom they cannot ñaïi nguyeän löïc nôi taát caû theá giôùi thò hieän thoï show the masteries of Buddhas in order to sanh. develop them: Nghó raèng chaúng töï thaáy coù 9) The ninth fearlessness: Voâ uùy thöù chín—By moät chuùng sanh ñaùng ñöôïc thaønh thuïc, maø the power of the great determination for chaúng theå thò hieän Phaät töï taïi ñeå thaønh thuïc. omniscience. Great Enlightening Beings c) Therefore their minds become fearless and never forget the determination for they ultimately reach the Other Shore of omniscience. They carry on the practices of great fearlessness: Vì theá taâm hoï voâ uùy vaø roát enlightening beings, riding the Great Vehicle. raùo ñaùo Bæ Ngaïn ñaïi voâ uùy. Demonstrate the tranquil comportment of all d) They do not stop the practices of enlightening saints and Individual Illuminates. They reflect beings, do not give up the vows of that they do not see in themselves any sign of Enlightening Beings, and show the sphere of needing to gain emancipation by means of the Buddhahood to any sentient beings who can lesser vehicles of individual salvation. learn, in order to

teach and liberate them: Therefore their mind become fearless and Chaúng döùt Boà Taùt haïnh, chaúng boû Boà Taùt they ultimately reach the Other Shore of nguyeän, tuøy taát caû chuùng sanh ñaùng ñöôïc giaùo great fearlessness. While able to demonstrate hoùa, hieän caûnh giôùi Phaät ñeå giaùo hoùa hoï. to all the paths of all vehicles of liberation, Ten kinds of feet of Great Enlightening they ultimately fulfill the impartial Great Beings: Möôøi Chaân Cuûa Chö Ñaïi Boà Taùt— Vehicle—Duøng theá löïc cuûa ñaïi taâm nhöùt thieát According to the Flower Adornment Sutra, trí. Chö ñaïi Boà Taùt luoân chaúng queân maát taâm Chapter 38, there are ten kinds of feet of Great nhöùt thieát trí. Ngöï nôi Ñaïi Thöøa thöïc haønh Boà Enlightening Beings. Enlightening Beings who Taùt haïnh. Thò hieän taát caû oai nghi tòch tònh abide by these can attain the supreme feet of

Buddhas, which can reach all worlds in one step— 1) Uddhumataka (p)—Töû thi sình: A bloated Theo Kinh Hoa nghieâm, Phaåm 38, chö ñaïi Boà Taùt corpse. coù möôøi chön. Chö Boà Taùt an truï trong nhöõng 2) Vinilaka (p)—Töû thi ñaõ ñoåi maøu: A livid or phaùp naày thôøi ñöôïc nhöõng chön voâ thöôïng toái discoloured corpse. thaéng cuûa Ñöùc Nhö Lai, khi caát chön moät böôùc laø 3) Vipubhaka (p)—Töû thi ñaõ tan raõ chaûy nöôùc: coù theå ñeán khaép taát caû theá giôùi. A festering corpse. 1) The feet of discipline, fulfilling all higher 4) Vicchiddaka (p)—Töû thi bò ñöùt lìa: A aspirations: Chön trì giôùi, vì ñaïi nguyeän thuø dismembered or dissected corpse. thaéng ñeàu thaønh töïu vieân maõn. 5) Vikkhayitaka (p)—Töû thi bò ñuïc khoeùt: An 2) The feet of energy, assembling all of eaten corpse. enlightenment without regreesing: Chön tinh 6) Vikkhittaka (p)—Töû thi bò vaêng vuïn ra thaønh taán, vì tích taäp taát caû phaùp Boà Ñeà phaàn khoâng töøng maûnh: A scattered-in-pieces corpse. thoái chuyeån. 7) Hata-vikkhittaka (p)—Töû thi raõ rôøi vung vaûy 3) The feet of spiritual knowledge, gladdening taûn maùc: A mutilated and scattered-in-pieces all sentient beings according to their desires: corpse. Chön thaàn thoâng, vì tuøy theo duïc laïc cuûa 8) Lohitaka (p)—Töû thi ñaåm ñaày maùu: A chuùng sanh laøm cho hoan hyû. bloody corpse. 4) The feet of psychic powers, going to all 9) Pulavaka (p)—Töû thi bò doøi töûa ñuïc tan: A Buddha-lands without leaving one Buddha- worm-infested corpse. land: Chön thaàn löïc, vì chaúng rôøi moät coõi Phaät 10) Atthika (p)—Boä xöông: A skeleton. maø qua ñeán taát caû coõi Phaät. Ten kinds of fruitfulness: Möôøi Baát Khoâng Maø 5) The feet of determination, seeking all higher Chö Ñaïi Boà Taùt Ñaït Ñöôïc Khi Chöùng Quang laws: Chön thaâm taâm, vì nguyeän caàu taát caû Minh Taïng Trí—According to the Flower phaùp thuø thaéng. Adornment Sutra, Chapter 27, there are ten kinds 6) The feet of resolute commitment, fulfilling all of fruitfulness Great Enlightening Beings attain their tasks: Chön kieân theä, vì taát caû vieäc laøm when they realize the treasury of light of ñeàu roát raùo. knowledge—Theo Kinh Hoa Nghieâm, Phaåm 27, 7) The feet of accord, not opposing the teachings Thaäp Ñònh, coù möôøi thöù baát khoâng maø chö ñaïi Boà of all the honorable: Chön tuøy thuaän, vì chaúng Taùt ñaït ñöôïc khi chöùng Quang Minh Taïng Trí: traùi lôøi daïy cuûa caùc baäc toân tuùc. 1) Fruitful seeing, because of causing sentient 8) The feet of delight in truth, Tirelessly hearing beings to develop roots of goodness: Kieán baát and holding

all teachings spoken by Buddhas: khoâng, vì laøm cho chuùng sanh phaùt trieån thieän Chön laïc phaùp, vì nghe vaø thoï trì taát caû phaùp caên. cuûa chö Phaät noùi khoâng moûi löôøi. 2) Fruitful hearing, causing sentient beings to 9) The feet of rain of teaching, lecturing to the gain maturity: Vaên baát khoâng, vì laøm cho masses without timidity: Chön phaùp vuõ, vì ñaïi chuùng sanh ñöôïc thaønh thuïc. chuùng thuyeát phaùp khoâng khieáp nhöôïc. 3) Fruitful association, causing sentient beings' 10) The feet of cultivation, getting rid of all evils: minds to be pacified: Ñoàng truï baát khoâng, vì Chön tu haønh, vì taát caû caùc ñieàu aùc ñeàu xa lìa. laøm cho taâm chuùng sanh ñöôïc ñieàu phuïc. Ten kinds of foulness: Möôøi Ñeà Muïc Baát 4) Fruitful aspiration, causing sentient beings to Tònh—According to The Abhidharma, there are do as they say and master the meanings of all ten kinds of foulness, impurities, or corpses in the teachings: Phaùt khôûi baát khoâng, vì laøm different stages of decay. This set of meditation cho chuùng sanh thöïc haønh ñuùng nhö lôøi noùi, subjects is especially recommended for removing thoâng ñaït taát caû phaùp nghóa. sensual lust—Theo Vi Dieäu Phaùp, coù möôøi loaïi töû 5) Fruitful action, causing boundless worlds to thi, baát tònh, hay möôøi giai ñoaïn tan hoaïi cuûa töû be purified: Haïnh baát khoâng, vì laøm cho voâ thi. Ñaây laø nhöõng ñeà muïc haønh thieàn ñöôïc ñeà nghò bieân theá giôùi ñeàu thanh tònh. cho nhöõng ngöôøi ham meâ saéc duïc.

6) Fruitful companionship, cutting off countless 4) They can cause sentient beings to know beings' doubts in the presence of the Buddhas where the world of Buddhahood is: Laøm cho of countless worlds: Thaân caän baát khoâng, vì ôû chuùng sanh bieát coù coõi Phaät. choã voâ löôïng chö Phaät döùt nghi cho voâ löôïng 5) They can cause sentient beings to perceive chuùng sanh. the miracles of Buddha: Laøm cho chuùng sanh 7) Fruitful vows, causing whatever sentient thaáy thaàn bieán cuûa Phaät. beings are thougth of to make excellent 6) They can cause sentient beings to recollect offerings and accomplish undertakings: accumulated deeds: Laøm cho chuùng sanh nhôù Nguyeän baát khoâng, vì theo sôû nieäm cuûa nghieäp ñaõ huaân taäp. chuùng sanh khieán laøm vieäc cuùng döôøng thuø 7) They can cause sentient beings to perfect thaéng thaønh töïu caùc nguyeän. concentration: Laøm cho chuùng sanh ñònh taâm 8) Fruitful skillful methods, causing all to be vieân maõn. able to abide in pure knowledge of 8) They can introduce sentient beings into the unobstructed liberation: Thieän xaûo phaùp baát purity of Buddhahood: Laøm cho chuùng sanh khoâng, vì laøm cho taát caû coù theå truï nôi trí nhaäp Phaät thanh tònh. thanh tònh giaûi thoaùt voâ ngaïi. 9) They can induce sentient beings to aspire to 9) Fruitful showering of the rain of Teaching, enlightenment: Laøm cho chuùng sanh phaùt Boà expediently revealing the practice of Ñeà taâm. universal knowledge to countless beings of 10) They can enable sentient beings to fulfill various faculties and causing them to abide in enlightened knowledge: Laøm cho chuùng sanh the path of Buddhahood: Möa phaùp vuõ baát vieân maõn Phaät trí. khoâng, vì nôi voâ löôïng caên taùnh cuûa chuùng Ten kinds of ghosts that will be reborn as sanh, phöông tieän khai thò haïnh nhöùt thieát trí an animal to continue to pay their debts: khieán truï Phaät ñaïo. Möôøi loaïi ngaï quyû taùi sanh laøm suùc sanh Ñeå traû 10) Fruitful appearance, manifesting

boundless tieáp nghieäp tröôùc—In the Surangama Sutra, book forms, causing all sentient beings to be bathed Eight, the Buddha taught Ananda about ten kinds in illumination: Xuaát hieän baát khoâng, vì hieän of ghosts that will be reborn as an animal to voâ bieân töôùng, laøm cho taát caû chuùng sanh ñeàu continue to pay their debts as follows: “Ananda! ñöôïc soi saùng. When his karma as a ghost is ended, the problem Ten kinds of fulfillment: Möôøi Vieân Maõn— of emotion as opposed to discursive thought is According to the Flower Adornment Sutra, resolved. At that point he must pay back in kind Chapter 27, there are ten kinds of fulfillment what he borrowed from others to resolve those which Enlightening Beings cause sentient beings grievances. He is born into the body of an animal to attain after they obtain ten kinds of extremely to repay his debts from past lives.”—Trong Kinh pure body of power—Theo Kinh Hoa Nghieâm, Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ daïy Phaåm 27 (Thaäp Ñònh), coù möôøi thöù vieân maõn chö oâng A Nan veà möôøi loaïi ngaï quyû ñöôïc taùi sanh Boà Taùt (ñaõ ñöôïc möôøi thaân thanh tònh) coù theå laøm suùc sanh khi traû heát nghieäp ñôøi tröôùc nhö sau: khieán cho chuùng sanh ñöôïc thaønh töïu vieân maõn. “OÂng A Nan! Quyû nghieäp ñaõ heát roài, tình vaø töôûng 1) They can enable sentient beings to see ñeàu khoâng, môùi nôi theá gian cuøng vôùi ngöôøi maéc Buddhas: Laøm cho chuùng sanh ñöôïc thaáy nôï tröôùc, oan noái gaëp nhau, thaân laøm suùc sanh ñeå Phaät. traû nôï tröôùc.” 2) They can induce sentient beings to deeply 1) The strange Ghost—Quaùi quyû: believe in Buddha: Laøm cho chuùng sanh thaâm a) If the craving be the cause of their misdeeds, tín nôi Phaät. they will, after paying for their sins, take the 3) They can induce sentient beings to listen to form of whatever they meet on living the the Teaching: Laøm cho chuùng sanh ñöôïc nghe Hells: Neáu tham aùi laø nguyeân nhaân cuûa haønh phaùp. ñoäng sai traùi, sau khi traû heát toäi, seõ bieán thaønh

hình cuûa baát cöù loaøi naøo maø chuùng gaëp trong b) The retribution of a pestilence ghost found in khi ñoïa ôû ñòa nguïc. degeneration is finished when the b) The retribution of the strange ghost of degeneration is complete, and it is reborn in material objects is finished when the object is the world, usually as a species of tapeworm destroyed and it is reborn in the world, (after expiating their misdeeds in their usually as a species of owl (after expiating realms, are mostly reborn as tapeworms): their misdeeds in their realms, are mostly Loaøi leä quyû, baùo heát, suy maát, sinh ôû theá gian, reborn as owls): Loaøi quaùi quyû, khi ñaõ heát laøm loaøi giun saùn. baùo, vaät maø chuùng nöông bò tieâu hoaïi, sinh ôû 6) Hungry (starved) ghost—Ngaï quyû: theá gian, phaàn nhieàu laøm loaøi chim cöu. a) The cause of their misdeeds is arrogance: 2) The drought ghost—Quyû Phong Baït: Nguyeân nhaân taïo ra aùc nghieäp naày laø kieâu a) The cause of their misdeeds is lust: Nguyeân ngaïo. nhaân taïo ra aùc nghieäp laø daâm duïc. b) The retribution of the ghost which takes shape b) The retribution of the drought ghost of the in gases is finished when the gases are gone, wind is finished when the wind subsides, and and it is then reborn in the world, usually as a it is reborn in the world, usually as a species species of eating animal (after expiating their of weird creature which gives inauspicious misdeeds in

their realms, are mostly reborn as prognostications (after expiating their creatures good for food): Loaïi ngaï quyû, baùo misdeeds in their realms, are mostly reborn as heát, khí tieâu, sinh ôû theá gian, laøm loaøi ñeå unlucky creatures who foretell misfortunes ngöôøi ta aên thòt, nhö gaø, vòt, lôïn. and calamities): Loaïi quyû phong baït, baùo heát, 7) Nightmarish ghost—Yeåm quyû: gioù tieâu, sinh ôû theá gian, phaàn nhieàu laøm loaïi a) The cause of their misdeeds is fraud: Nguyeân chim baùo ñieàm xaáu nhö chim cuù, chim quaï. nhaân taïo ra aùc nghieäp naày laø söï gian laän hay 3) Mei Ghost (animal ghost)—Mî quyû: gian traù. a) The cause of their misdeeds is deceitfulness: b) The retribution of the ghost of prolonged Löøa doái laø nguyeân nhaân taïo ra aùc nghieäp. darkness is finished when the darkness ends, b) The retribution of the Mei ghost of an animal and it is then reborn in the world, usually as a is finished when the animal dies, and it is species of animal used for clothing or service reborn in the world, usually as a species of (after expiating their misdeeds in their fox (after expiating their misdeeds in their realms, are mostly reborn as creatures who realms, are mostly reborn as foxes): Loaïi mî provide material for clothing): Loaïi yeåm quyû, quyû, baùo heát, luùc cheát, sinh ôû theá gian, phaàn baùo heát, u tieâu, sinh ôû theá gian, laøm loaøi ñeå nhieàu laøm loaøi choàn. nguôøi ta maëc, nhö con taèm, con cöøu. 4) Noxious (ku) ghost—Coå Ñoäc Quyû: 8) Naiads—Quyû Voïng Löôïng: a) Hate is the cause of their misdeeds: Saân haän a) The cause of their misdeeds is wrong views: laø nguyeân nhaân taïo ra aùc nghieäp naày. Nguyeân nhaân taïo ra aùc nghieäp naày laø taø kieán. b) The retribution of the Ku ghost in the form of b) The retribution of the ghost which unites with worms is finished when the Ku is exhausted, energy is finished when the union dissolves, and it is reborn in the world, usually as a and it is then reborn in the world, usually as a species of venomous creature (after expiating species of migratory creature (after expiating their misdeeds in their realms, are mostly their misdeeds in their realms, are mostly reborn as venomous creatures): Loaøi coå ñoäc reborn as creatures through whom the future quyû, baùo heát, truøng cheát, sinh ôû theá gian, laøm can be foretold): Loaïi quyû voïng löôïng, baùo loaïi ñoäc haïi nhö raén reát. heát, tinh tieâu, sinh ôû theá gian, laøm loaøi bieát 5) Cruel ghost—Leä quyû: thôøi tieát thöù töï, nhö chim yeán. a) The cause of their misdeeds is 9) Servant Ghost—Quyû Dòch söû: revengefulness: Nguyeân nhaân taïo ra aùc nghieäp naày laø söï baùo thuø.

a) The cause of their misdeeds is unfairness: 4) They grasp roots of goodness, accumulating Nguyeân nhaân taïo ra aùc nghieäp naày laø söï baát the virtues that mark and embellish the coâng. Buddhas: Thuû laáy thieän caên vì chöùa nhoùm b) The retribution of the ghost of brightness and töôùng haûo coâng ñöùc cuûa chö Phaät. intellect is finished when the brightness 5) They grasp great compassion, to extinguish disappears, and it is then reborn in the world, the pains of all sentient beings: Thuû laáy ñaïi usually as a species of auspicious creature bi, vì dieät khoå cho taát caû chuùng sanh. (after expiating their misdeeds in their 6) They grasp great benevolence, to bestow on realms, are mostly reborn as auspicious all beings the happiness of omniscience: Thuû creatures): Loaøi quyû dòch söû, baùo heát, minh laáy ñaïi töø, vì

cho taát caû chuùng sanh nhöõng trí dieät, sinh ôû theá gian, laøm loaøi baùo ñieàm toát laïc. nhö chim phuïng. 7) They grasp the transcendent ways, to 10) Messenger ghost—Quyû Truyeàn toáng: accumulate the adornments of Enlightening a) The cause of their misdeeds is disputation: Beings: Thuû laáy Ba La Maät, vì tích taäp nhöõng Nguyeân nhaân taïo ra aùc nghieäp naày laø söï tranh trang nghieâm cuûa Boà Taùt. caõi. 8) They grasp skill in means, to demonstrate b) The retribution of the ghost that relies on a them everywhere: Thuû laáy thieän xaûo phöông person is finished when the person dies, and it tieän, vì ñeàu thò hieän ôû taát caû moïi nôi. is then reborn in the world, usually as a 9) They grasp enlightenment, to obtain species of domestic animal (after repaying unobstructed knowledge: Thuû laáy Boà Ñeà, vì their former debts, are reborn as domestic ñöôïc trí voâ ngaïi. animals): Loaïi quyû truyeàn toáng, baùo heát, 10) They grasp all things, to comprehend them ngöôøi cheát, sinh ôû theá gian, laøm loaøi tuøng everywhere with clear knowledge: Thuû laáy phuïc ngöôøi nhö meøo, choù. taát caû caùc phaùp, vì ôû moïi nôi ñeàu duøng minh Ten kinds of grasping by which they trí ñeå hieän roõ. perpetuate the practices of Enlightening Ten kinds of great Buddha-work: Möôøi Thöù Beings: Möôøi Ñieàu Thuû Laáy Cuûa Chö Ñaïi Boà Phaät Söï Quaûng Ñaïi Voâ Löôïng Voâ Bieân Baát Tö Taùt—According to the Flower Adornment Sutra, Nghì—Theo Kinh Hoa Nghieâm, Phaåm 33, coù Chapter 38, there are ten kinds of grasping by möôøi Phaät söï quaûng ñaïi, voâ löôïng voâ bieân, baát tö which they perpetuate the practices of nghì, maø taát caû caùc haøng thieân nhôn khoâng theå Enlightening Beings. Enlightening Beings who bieát ñöôïc. Tam theá taát caû Thanh Vaên Ñoäc giaùc abide by these can perpetuate the practices of cuõng chaúng bieát ñöôïc, chæ tröø thaàn löïc cuûa chö Enlightening Beings and attain the Buddhas' Nhö Lai—According to the Flower Adornment supreme state of not grasping anything—Theo Sutra, Chapter 33, there are ten kinds of great Kinh Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù Buddha-work, immeasurable, boundless, möôøi ñieàu thuû laáy, do ñaây maø khoâng döùt haïnh Boà inconceivable, and unknowable to all celestial and Taùt. Chö Boà Taùt an truï nôi möôøi ñieàu thuû laáy naày human worldlings, unknowable even to the past, thôøi coù theå chaúng döùt Boà Taùt haïnh, vaø ñöôïc phaùp present and future Buddhist disciples and self- voâ sôû thuû voâ thöôïng cuûa taát caû Nhö Lai. enlightened ones, except by the spiritual power of 1) Thuû laáy taát caû chuùng sanh giôùi, vì roát raùo giaùo the Buddhas—See Ten kinds of performance of hoùa chuùng sanh: They grasp all realms of Buddha-work. sentient beings, to ultimately enlighten them. Ten kinds of great joy and solace of Great 2) They grasp all worlds , to ultimately purify Enlightening Beings: Möôøi Phaùp Ñaïi Hoan Hyû them: Thuû laáy taát caû theá giôùi vì roát raùo Vaø An UÛi Cuûa Chö Ñaïi Boà Taùt—According to the nghieâm tònh. Flower Adornment Sutra, Chapter 38, there are 3) They grasp Buddha, cultivating the practices ten kinds of great joy and solace of Great of Enlightening Beings as offerings: Thuû laáy Enlightening Beings. Enlightening Beings who Nhö Lai vì tu haïnh Boà Taùt ñeå cuùng döôøng. abide by these can attain unexcelled great joy and

solace of the knowledge and wisdom of true coøn kinh sôï. Taát caû chuùng ma vaø caùc ngoaïi enlightenment—Theo Kinh Hoa Nghieâm, Phaåm ñaïo khoâng phaù hoaïi ñöôïc. 38, coù möôøi phaùp ñaïi hoan hyû vaø an uûi cuûa chö 6) Determined to enable all sentient beings to ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi attain supreme enlightenment; after they ñöôïc trí hueä ñaïi hoan hyû vaø an uûi voâ thöôïng chaùnh attain enlightenment, I shall cultivate the ñaúng chaùnh giaùc. practices of Enlightening Beings in the 1) Determined to follow, serve, and please all company with those Buddhas for as long as Buddhas that emerge in the world throughout they live, faithfully provide them with the futue; thinking of this, they become very offerings appropriate to Buddhas, and after happy: Toät ñôøi vò lai coù bao nhieâu chö Phaät they pass away, set up innumerable xuaát theá ñeàu ñöôïc theo gaàn haàu haï laøm cho monuments to each of them, honor their chö Phaät hoan hyû; suy nghó nhö vaäy taâm raát relics, and preserve the teachings they leave: haân uûy. Laøm cho Taát caû chuùng sanh thaønh voâ thöôïng 2) Determined to honor those Buddhas with the Boà Ñeà. Thaønh Boà Ñeà roài, toâi seõ töø nôi ñöùc best offerings: Ñem ñoà cuùng döôøng voâ thöôïng Phaät ñoù tu haïnh Boà Taùt, troïn ñôøi duøng loøng maø cung kính daâng leân chö Phaät. tin lôùn saém söûa nhöõng ñoà ñaùng cuùng döôøng 3) Determined to make offerings to those chö Phaät ñeå daâng cuùng. Sau khi chö Phaät Buddhas, they will surely teach me, and I will nhaäp dieät, toâi ñeàu döïng voâ löôïng thaùp ñeå faithfully listen with respect and practice cuùng döôøng xaù lôïi vaø thoï trì thuû hoä phaùp cuûa according to the teaching, and will surely Phaät ñeå laïi. always be born in the state of Enlightening 7) I shall array all words with the finest Beings, and thinking this, they become very adornments, filling them with all kinds of happy: ÔÛ choã chö Phaät, luùc cuùng döôøng chö marvels, equally pure. I also cause all kinds Nhö Lai ñoù taát daïy chaùnh phaùp cho toâi, toâi of spiritual powers, sustaining forces, tremors, ñeàu duøng thaâm taâm cung kính nghe nhaän, tu and shining lights to pervade them all: Duøng haønh ñuùng theo lôøi Phaät daïy, nôi böïc Boà Taùt ñoà voâ thöôïng trang nghieâm ñeå trang nghieâm taát ñöôïc ñaõ sanh, nay sanh, seõ sanh. Suy nghó möôøi phöông theá giôùi, laøm cho ñaày ñuû caùc thöù nhö vaäy taâm raát haân uûy. kyø dieäu bình ñaúng thanh tònh. Laïi duøng nhöõng 4) Determined to carry out the practices of söùc ñaïi thaàn thoâng truï trì chaán ñoäng quang Enlightening Beings for untold eons and minh choùi saùng cuøng khaép taát caû. always be with the enlightening beings and 8) I shall put an end to all doubts and confusions Buddhas: Nôi baát khaû thuyeát baát khaû thuyeát of all sentient beings, purify all sentient kieáp thöïc haønh Boà Taùt haïnh, thöôøng cuøng taát beings' desires, open up all sentient beings' caû chö Phaät Boà Taùt ôû chung. minds, annihilate all sentient beings' 5) The fears I had in the past before I set my afflictions, close the doors of the states of heart on supreme enlightenment, fear of not misery for all sentient beings, open the doors being able to live, fear of bad reputation, fear of the states of felicity for all sentient beings, of death, fear of falling into miserable break throught the darkness of all sentient conditions, fear of the authority of the crowd, beings, give lights to all sentient beings, and so on, have all gone since I

set my mind cause all sentient beings to get free from the on enlightenment, so that I no longer fear, am action of demons, and cause all sentient not afraid, cannot be intimidated, and cannot beings to reach the abode of peace: Toâi phaûi be hurt by any demons or cultists: Thuoâ chöa döùt nghi hoaëc cho taát caû chuùng sanh, laøm saïch phaùt taâm Boà Ñeà, coù nhöõng noãi lo sôï, sôï chaúng taát caû duïc laïc cuûa chuùng sanh, môû taâm yù, vaø soáng, sôï tieáng xaáu, sôï cheát, sôï ñoïa vaøo aùc dieät phieàn naõo cho taát caû chuùng sanh, ñoùng ñaïo, sôï oai ñöùc cuûa ñaïi chuùng, vaân vaân. Töø cöûa aùc ñaïo vaø môû cöûa thieän ñaïo cho taát caû khi moät phen phaùt taâm thôøi ñeàu xa lìa chaúng chuùng sanh, phaù haéc aùm vaø ban quang minh

cho taát caû chuùng sanh, khieán cho taát caû chuùng virtue that are impeccably pure of all Buddhas— sanh rôøi ma nghieäp maø ñi ñeán choã an oån. Theo Kinh Hoa Nghieâm, Phaåm 33, coù möôøi coâng 9) The Buddhas are as rare and difficult to meet ñöùc lôùn hoaøn toaøn rôøi loãi thanh tònh cuûa chö Phaät. as the udumbara flower, which one can hardly 1) All Budhas are endowed with great spiritual get to see once in countless ages. In the powers, impeccably pure: Chö Phaät ñuû oai future, when I want to see a Buddha, I will ñöùc lôùn rôøi loãi thanh tònh. immediately be able to do so; the Buddha will 2) All Buddhas are born in the families of the never abandon me, but will always be with enlightened ones of past, present and future, me, allow me to see them, and constantly of people harmonious and good, impeccably expound the teaching to me. After I have pure: Chö Phaät ñeàu sanh nôi nhaø tam theá Nhö heard the teaching, my mind will be purified, Lai, chuûng toäc ñieàu thieän rôøi loãi thanh tònh. free from deviousness, straightforward, and 3) All Buddhas' minds are free from obsession free from falsehood, and I will always see the forever, impeccably pure: Chö Phaät vónh vieãn Buddhas in each moment of thought: Chö teá taâm voâ sôû truï, rôøi loãi thanh tònh. Phaät nhö hoa öu ñaøm hieám vaø khoù gaëp, trong 4) All Buddhas are free from attachment to voâ löôïng kieáp chaúng ñöôïc thaáy moät laàn, toâi anything in the past, present and future, phaûi ôû ñôøi vò lai muoán thaáy Nhö Lai thôøi beøn impeccably pure: Chö Phaät nôi phaùp tam theá ñöôïc thaáy. Chö Nhö Lai thöôøng chaúng boû toâi, ñeàu voâ sôû tröôùc, rôøi loãi thanh tònh. maø haèng ôû choã cho toâi ñöôïc thaáy, thuyeát phaùp 5) All Buddhas know all kinds of natures are one cho toâi khoâng döùt maát, ñaõ nghe phaùp roài taâm nature, coming from nowhere, impeccably yù toâi thanh tònh, xa rôøi xieåm khuùc, chaát tröïc pure: Chö Phaät bieát nhöõng loaïi taùnh, ñeàu laø khoâng hö nguïy, trong moãi nieäm thöôøng thaáy moät taùnh, khoâng töø ñaâu ñeán, rôøi loãi thanh tònh. chö Phaät. 6) All Buddhas' virtues, past, present and future, 10) I shall attain Buddhahood and by the spiritual are inexhaustible, equal to the cosmos, power of the enlightened will show the impeccably pure: Chö Phaät töø quaù khöù ñeán attainment of enlightenment individually to hieän taïi vò lai phöôùc ñöùc voâ taän ñoàng vôùi all sentient beings in all worlds, pure and phaùp giôùi, rôøi loãi thanh tònh. fearless, roaring the great lion's roar, 7) All Buddhas' boundless physical forms pervading the cosmos with my original pervade all lands of the ten directions, universal undertaking, beating the drum of teaching all

sentient beings at the appropriate truth, showering the rain of truth, performing time, with impeccable purity: Chö Phaät voâ the giving of true teaching, perpetually bieân thaân töôùng khaép möôøi phöông coõi, tuøy expounding the truth with physical, verbal thôøi ñieàu phuïc taát caû chuùng sanh, rôøi loãi thanh and mental action, sustained by great tònh. compassion, untiring: Toâi thuôû vò lai seõ ñöôïc 8) All Buddhas acquire the fourfold thaønh Phaät, do thaàn löïc cuûa Phaät nôi taát caû fearlessness, are free from all fears, and roar theá giôùi vì taát caû chuùng sanh ñeàu rieâng thò the great lion's roar among the masses, hieän thaønh chaùnh ñaúng chaùnh giaùc, thanh tònh clearly discerning all things, impeccably pure: voâ uùy, ñaïi sö töû hoáng, do boån ñaïi nguyeän Chö Phaät ñöôïc boán ñöùc voâ uùy lìa nhöõng cuøng khaép phaùp giôùi, ñaùnh ñaïi phaùp coå, möa khuûng boá, ôû trong chuùng hoäi ñaïi sö töû hoáng, ñaïi phaùp vuõ, laøm ñaïi phaùp thí. Trong voâ löôïng phaân bieät raønh reõ taát caû caùc phaùp, rôøi loãi kieáp thöôøng dieãn chaùnh phaùp, ñaïi bi nhieáp trì, thanh tònh. thaân ngöõ yù ba nghieäp khoâng nhaøm moûi. 9) All Buddhas enter final nirvana in untold Ten kinds of great virtue that are ages, and when sentient beings hear their impeccably pure of all Buddhas: Möôøi Coâng names they gain immeasurable benefit, same Ñöùc Lôùn Thanh Tònh Hoaøn Toaøn Rôøi Loãi Cuûa as if the Buddhas were presently existing, Chö Phaät—According to the Flower Adornment impeccably pure: Chö Phaät trong voâ löôïng Sutra, Chapter 33, there are ten kinds of great kieáp nhaäp nieát baøn, chuùng sanh nghe danh

hieäu ñöôïc phöôùc voâ löôïng nhö Phaät hieän taïi enlightenment are a grove for Enlightening coâng ñöùc khoâng khaùc, rôøi loãi thanh tònh. Beings because they succeed to the domain 10) All Buddhas though in untold distant worlds, of the Buddha: Saùu phaùp Ba-La-Maät, töù nhieáp can be seen by sentient beings who correctly phaùp, vaø ba möôi baûy phaåm trôï ñaïo laø vieân meditate on them single-mindedly, laâm cuûa Boà Taùt vì laø caûnh giôùi tieáp noái cuûa impeccably pure: Chö Phaät ôû xa trong voâ Ñöùc Phaät. löôïng theá giôùi, neáu coù chuùng sanh nhöùt taâm 8) The ten powers, four fearlessnesses, eighteen chaùnh nieäm thôøi ñeàu ñöôïc thaáy, rôøi loãi thanh unquie qualities, and all other aspects of tònh. Buddhahood are a grove for Enlightening Ten kinds of grove of Great Enlightening Beings because they do not think of anything Beings: Möôøi Loaïi Vieân Laâm Cuûa Chö Ñaïi Boà else: Thaäp löïc, töù voâ uùy, möôøi taùm phaùp baát Taùt—According to the Flower Adornment Sutra, coäng, nhaãn ñeán taát caû Phaät phaùp ñeàu laø vieân Chapter 38, there are ten kinds of grove of Great laâm cuûa Boà Taùt vì chaúng nieäm nhôù nhöõng Enlightening Beings. Enlightening Beings who phaùp khaùc. abide by these can achieve the Buddhas' 9) Manifesting the autonomous spiritual unexcelled peaceful, happy action, free from capacities of all Enlightening Beings is a sorrow and affliction—Theo Kinh Hoa nghieâm, grove for enlighening beings because they Phaåm 38, coù möôøi loaïi vieân laâm cuûa chö ñaïi Boà use great spiritual powers to turn the wheel of Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc teaching unceasingly and civilize sentient ñaïi haïnh an laïc lìa öu naõo voâ thöôïng cuûa Nhö Lai. beings: Thò hieän taát caû Boà Taùt oai löïc töï taïi 1) Birth and death is a grove for

Enlightening thaàn thoâng laø vieân laâm cuûa Boà Taùt, vì duøng Beings because they do not reject it: Sanh töû ñaïi thaàn löïc chuyeån phaùp luaân ñieàu phuïc laø vieân laâm cuûa Boà Taùt vì khoâng nhaøm boû. chuùng sanh khoâng thoâi nghæ. 2) Teaching sentient beings is a grove for 10) Instantly showing all sentient beings the Enlightening Beings because they do not tire attainment of true enlightenment in all places of it: Giaùo hoùa chuùng sanh laø vieân laâm cuûa is a grove of Enlightening Beings because the Boà Taùt vì khoâng moûi meät. body of reality pervades all worlds in space: 3) Living in all ages is a grove of Enlightening Moät nieäm ôû taát caû xöù vì taát caû chuùng sanh thò Beings because they embrace all great deeds: hieän thaønh chaùnh giaùc laø vieân laâm cuûa Boà Truï taát caû kieáp laø vieân laâm cuûa Boà Taùt, vì Taùt, vì phaùp thaân cuøng khaép hö khoâng taát caû nhieáp nhöõng haïnh lôùn. theá giôùi. 4) Purifying the world is a grove for Ten kinds of guts of Great Enlightening Enlightening Beings because it is where they Beings: Möôøi Buïng Cuûa Chö Ñaïi Boà Taùt— themselves sojourn: Thanh tònh theá giôùi laø According to the Flower Adornment Sutra, vieân laâm cuûa Boà Taùt vì laø choã döøng ôû cuûa Boà Chapter 38, there are ten kinds of guts of Great Taùt. Enlightening Beings. Enlightening Beings who 5) All abodes of demons are agrove for abide by these can acquire the supreme vast guts Enlightening Beings because they conquer of Buddhas, able to contain all sentient beings— them all: Taát caû cung ñieän cuûa ma laø vieân Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi buïng laâm cuûa Boà Taùt, vì haøng phuïc ñöôïc chuùng cuûa chö Ñaïi Boà Taùt. Chö Ñaïi Boà Taùt an truï trong ma. phaùp naày thôøi ñöôïc buïng roäng lôùn voâ thöôïng cuûa 6) Thinking about the teaching they hear is a Nhö Lai, ñeàu coù theå dung thoï taát caû chuùng sanh. grove for Enlightening Beings because they 1) Guts free from deception, their hearts being examine them truthfully: Tö duy phaùp ñaõ pure: Buïng lìa taø vaïy, vì taâm thanh tònh. ñöôïc nghe laø vieân laâm cuûa Boà Taùt, vì ñuùng 2) Guts free from falsehood, being honest by nhö lyù quaùn saùt. nature: Buïng lìa huyeãn nguïy, vì taùnh chaát 7) The six ways of transcendence, four means of chôn thaät. integration, and thirty-seven aids to

3) Nonprevericating guts, having no 5) The habit energy of undertaking birth in pure crookedness: Buïng chaúng hö giaû, vì khoâng worlds: Taäp khí thoï sanh nôi theá giôùi thanh hieåm doái. tònh. 4) Nonswindling guts, having no greed for 6) The habit energy of enlightening practice: anything: Buïng khoâng thi ñoaït, vì khoâng tham Taäp khí coâng haïnh. ñoái vôùi taát caû vaät. 7) The habit energy of vows: Taäp khí cuûa theä 5) Guts cutting off afflictions, being full of nguyeän. wisdom: Buïng döùt phieàn naõo, vì ñaày ñuû trí 8) The habit energy of transcendence: Taäp khí hueä. cuûa Ba La Maät. 6) Pure-minded guts, being free from all evils: 9) The habit energy of meditation on equality: Buïng thanh tònh taâm, vì rôøi caùc ñieàu aùc. Taäp khí tö duy phaùp bình ñaúng. 7) Guts examining food and drink, remembering 10) The habit energy of various differentiations reality: Buïng quaùn saùt aên uoáng, vì nhôù ñeán of state: Taäp khí cuûa nhöõng caûnh giôùi sai bieät. phaùp chôn thaät. Ten kinds of hand of Great Enlightening 8) Guts observing noncreation, being aware of Beings:

Möôøi Tay Cuûa Chö Ñaïi Boà Taùt— interdependent origination: Buïng quaùn saùt voâ According to the Flower Adornment Sutra, taùc, vì giaùc ngoä duyeân khôûi. Chapter 38, there are ten kinds of hand of Great 9) Guts aware of all ways of emancipation, fully Enlightening Beings. Enlightening Beings who developing the will: Buïng ngoä taát caû ñaïo xuaát abide by these can acquire the supreme hands of ly, vì kheùo thaønh thuïc thaâm taâm. Buddhas covering all worlds in the ten 10) Guts rid of the defilement of all extreme directions—Theo Kinh Hoa Nghieâm, Phaåm 38, coù views, enabling all sentient beings to enter möôøi tay cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï into the guts of Buddha: Buïng xa rôøi taát caû trong phaùp naày thôøi ñöôïc tay voâ thöôïng cuûa Nhö caáu nhô bieân kieán, vì laøm cho taát caû chuùng Lai, che khaép taát caû theá giôùi möôøi phöông. sanh nhaäp vaøo buïng Phaät. 1) Hands of deep faith, wholeheartedly Ten kinds of habit energy of Great accepting and ultimately taking up the Enlightening Beings: Möôøi Taäp Khí Cuûa Chö teaching of Buddhas: Tay thaâm tín, vì nôi lôøi Ñaïi Boà Taùt—According to the Flower Adornment noùi cuûa Phaät ñeàu tin saâu vaø roát raùo thoï trì. Sutra, Chapter 38, there are ten kinds of habit 2) Hands of giving, satisfying all those who energy of Great Enlightening Beings. seek, according to their desires: Tay boá thí, coù Enlightening Beings who abide by these can ngöôøi ñeán caàu, tuøy choã hoï muoán ñeàu laøm cho forever get rid of all afflictive habit energies and ñöôïc ñaày ñuû. attain Buddhas' habit energies of great 3) Hands of initiating greetings, extending their knowledge, the knowledge that is not energized right palm to welcome and lead: Tay hoûi by habit—Theo Kinh Hoa Nghieâm, Phaåm 38, coù thaêm tröôùc, vì giô tay maët ñeå nghinh tieáp möôøi thöù taäp khí cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt nhau. an truï trong phaùp naày thôøi lìa haún taát caû taäp khí 4) Hands of honoring Buddhas, tirelessly phieàn naõo, ñaït ñöôïc trí ñaïi trí taäp khí phi taäp khí gathering blessings and virtues: Tay cuùng cuûa Nhö Lai. döôøng chö Phaät, vì chöùa nhoùm nhöõng phöôùc 1) The habit energy of determination for ñöùc khoâng moûi nhaøm. enlightenment: Taäp khí cuûa Boà Ñeà taâm. 5) Hands of learning and skillfulness, cutting off 2) The habit energy of roots of goodness: Taäp the doubts of all sentient beings: Tay ña vaên khí cuûa thieän caên. thieän xaûo, vì ñeàu döùt tröø taát caû nhöõng nghi 3) The habit energy of edifying sentient beings: hoaëc cuûa chuùng sanh. Taäp khí giaùo hoùa chuùng sanh. 6) Hands of fostering transcendence of the triple 4) The habit energy of seeing Buddha: Taäp khí world, extending them to sentient beings and thaáy Phaät. extricating them from the mire of craving: Tay khieán sieâu tam giôùi, vì chö Boà Taùt trao

tay aáy cho chuùng sanh ñeå vôùt hoï ra khoûi buøn 6) The head of not despising others, in all places aùi duïc. always respectful: Ñaàu chaúng khinh tieän 7) Hands of settlement on the Other Shore, ngöôøi, vì ôû taát caû choã ñeàu laø böïc toân thaéng. saving drowning sentient beings from the four 7) The head of transcendent wisdom, nurturing torrents: Tay ñaët nôi bæ ngaïn, vì cöùu chuùng all virtuous qualities: Ñaàu Baùt Nhaõ Ba La sanh ñang ñaém trong boán doøng nöôùc cuoän. Maät, vì tröôûng döôõng taát caû phaùp coâng ñöùc. 8) Hands of generosity with right teaching, 8) The head of union of knowledge and skill in revealing all sublime principles: Tay chaúng

means, everywhere appearing in compatible tieác chaùnh phaùp, vì coù bao nhieâu dieäu phaùp forms: Ñaàu töông öng phöông tieän trí, vì hieän ñeàu ñem khai thò. khaép taát caû thaân ñoàng loaïi. 9) Hands of skillful use of philosophies, quelling 9) The head of teaching all sentient beings, diseases of body and mind with the medicine taking all sentient beings as disciples: Ñaàu of knowledge and wisdom: Tay kheùo duøng giaùo hoùa taát caû chuùng sanh, vì thaâu naïp taát caû nhöõng luaän nghò, vì duøng thuoác trí hueä tröø chuùng sanh laøm ñeä töû. bònh nôi thaân taâm. 10) The head of preservation of the eye of reality 10) Hands always holding jewels of knowledge, of Buddhas, able to perpetuate the seeds of unfolding the light of truth to obliterate the the three treasures: Ñaàu thuû hoä phaùp nhaõn darkness of afflictions: Tay haèng chaáp trì trí cuûa chö Phaät, vì laøm cho Tam baûo chuûng böûu, vì khai phaùp quang minh phaù toái phieàn chaúng ñoaïn tuyeät. naõo. Ten kinds of heart of Great Enlightening Ten kinds of head of Great Enlightening Beings: Möôøi Taâm Ñaïi Boà Taùt—According to the Beings: Möôøi Ñaàu Cuûa Chö Ñaïi Boà Taùt— Flower Adornment Sutra, Chapter 38, there are According to the Flower Adornment Sutra, ten kinds of heart of Great Enlightening Beings— Chapter 38, there are ten kinds of head of Great Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi taâm Enlightening Beings. Enlightening Beings who cuûa chö Ñaïi Boà Taùt. abide by these can attain the supreme head of (I) Enlightening beings who abide by these can knowledge and wisdom of Buddhas—Theo Kinh attain the supreme heart of treasury of light of Hoa Nghieâm,Phaåm 38, coù möôøi ñaàu cuûa Ñaïi Boà great knowledge of Buddhas—Chö Boà Taùt an Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc truï trong phaùp naày thôøi ñöôïc taâm voâ thöôïng ñaàu ñaïi trí hueä voâ thöôïng cuûa Nhö Lai. ñaïi trí quang minh taïng cuûa Nhö Lai: 1) The head of nirvana, as no one can see the 1) A heart of diligence, fulfilling all tasks: Taâm top: Ñaàu Nieát baøn vì khoâng ai thaáy ñöôïc tinh caàn, vì taát caû vieäc laøm ñeàu roát raùo. ñaûnh. 2) A heart of perseverance, accumulating 2) The head of honor, respected by all humans embellishing virtuous practices: Taâm chaúng and celestials: Ñaàu toân kính, vì taát caû nhôn löôøi, vì chöùa nhoùm haïnh töôùng haûo phöôùc thieân ñeàu kính leã. ñöùc. 3) The head of universal higher understanding, 3) A heart of great courage and strength, being supreme in the universe: Ñaàu thaéng crushing all armies of demons: Taâm duõng giaûi quaûng ñaïi, vì toái thaéng trong ñaïi thieân kieän vó ñaïi, vì deïp phaù taát caû ma quaân. theá giôùi. 4) A heart acting according to truth, 4) The head of foremost roots of goodness, extinguishing all afflictions: Taâm thöïc haønh honored by the sentient beings of the three ñuùng lyù, vì tröø dieät taát caû phieàn naõo. worlds: Ñaàu ñeä nhöùt thieän caên, vì tam giôùi 5) A heart of nonregression, never ceasing until chuùng sanh ñeàu toân kính cuùng döôøng. enlightenment is reached: Taâm chaúng thoái 5) The head bearing sentient beings, developing chuyeån, vì nhaãn ñeán quaû Boà Ñeà troïn chaúng an indestructible crown: Ñaàu gaùnh ñoäi chuùng thoâi döùt. sanh, vì thaønh töïu töôùng nhuïc keá treân ñaûnh. 6) A heart of inherent purity, knowing the mind is immovable, not having any attachments:

Taâm taùnh thanh tònh, vì bieát taâm baát ñoäng voâ 4) A mind like the finest jewel, their desires tröôùc. being pure and unpolluted: Taâm nhö Ma Ni 7) A heart of knowledge of sentient beings, Böûu vöông, vì laïc duïc thanh tònh khoâng taïp adapting to their understanding and nhieãm. inclinations to emancipate them: Taâm bieát 5) Taâm nhö Kim Cang, vì quyeát ñònh thaâm nhaäp chuùng sanh, vì tuøy theo choã hieåu bieát vaø sôû taát caû phaùp: A mind like diamond, deeply thích cuûa hoï maø laøm cho hoï xuaát ly. penetrating all truths with certainty. 8) A heart of great kindness, compassion, joy, 6) Taâm nhö Kim Cang Vi sôn, vì chö ma ngoaïi and equanimity, leading into the way of ñaïo chaúng coù theå ñoäng: A mind like the enlightenment, knowing the various adamantine world-surrounding mountains, understandings and inclinations of sentient being invulnerable to disturbance by any beings, and saving them without using demons or false teachers. separate paths: Taâm ñaïi phaïm truï (töø, bi, hyû, 7) A mind like a lotus blossom, which worldly xaû) khieán nhaäp Phaät phaùp, vì bieát nhöõng choã things cannot affect: Taâm nhö lieân hoa, vì taát hieåu bieát vaø sôû thích cuûa chuùng sanh, maø caû theá phaùp chaúng nhieãm ñöôïc. chaúng duøng thöøa khaùc ñeå cöùu ñoä. 8) Taâm nhö hoa öu-ñaøm-baùt, vì trong taát caû kieáp 9) A heart of emptiness, signless, wishlessness, khoù gaëp gôõ: A mind like an udumbara flower, and nonfabrication, seeing the characteristics difficult to encounter through all time. of the triple world without grasping them: 9) A mind like the clear sun, destroying the Taâm khoâng, voâ töôùng, voâ nguyeän, voâ taùc, vì darkness: Taâm nhö tònh nhöït, vì coù theå phaù thaáy töôùng trong tam giôùi maø khoâng chaáp töø chöôùng toái taêm. tröôùc. 10) A mind like space, being immeasurable: Taâm 10) A heart adorned with an indestructible nhö hö khoâng, vì chaúng löôøng ñöôïc. supreme treasury of marks of felicity, (III) Enlightening beings who abide by these can thoroughly invulnerable to all demons: Taâm attain the supreme mind of all Buddhas—Chö trang nghieâm thuø thaéng taïng, vì daáu chuùng ma Boà Taùt an truï trong nhöõng yù naày thôøi ñöôïc yù ñoâng theá maáy cuõng khoâng ñoäng ñöôïc ñeán moät voâ thöôïng cuûa taát caû chö Phaät: sôïi loâng cuûa Boà Taùt. 1) A mind of leadership, generating all roots of (II) Enlightening Beings who abide by these can goodness: YÙ thöôïng thuû vì phaùt khôûi taát caû attain the supreme pure mind of Buddhas— thieän caên. Chö Boà Taùt an truï trong möôøi taâm naày thôøi 2) A stable mind with profound faith steadfast ñöôïc taâm ñaïi thanh tònh voâ thöôïng cuûa Nhö and unwavering: YÙ an truï vì tin saâu kieân coá Lai: baát ñoäng. 1) A mind like the earth, able to hold all roots of 3) A mind of profound penetration, goodness of all sentient beings and make understanding in accord with the teachings of them grow: Taâm nhö nhö ñaïi ñòa, vì coù theå Buddhas: YÙ thaâm nhaäp, vì tuøy thuaän Phaät gìn giöõ vaø laøm lôùn nhöõng thieän caên cuûa taát caû phaùp maø hieåu. chuùng sanh. 4) A mind of insight, knowing the mentalities of 2) A mind like the ocean, with the water of truth all sentient beings: YÙ roõ bieát beân trong, vì of infinite great knowledge of all Buddhas all bieát roõ taâm sôû thích cuûa chuùng sanh. flowing into it: Taâm nhö ñaïi haûi, vì taát caû chö 5) An undisturbed mind, not adulterated with Phaät voâ löôïng voâ bieân ñaïi trí phaùp thuûy ñeàu any

afflictions: YÙ voâ loaïn, vì taát caû phieàn naõo chaûy vaøo. chaúng taïp. 3) A mind like the polar mountain, placing all 6) A clear, clean mind, which externals cannot sentient beings on the supreme transmundane stain or adhere to: YÙ minh tònh, vì caùc traàn foundations of goodness: Taâm nhö Tu Di Sôn chaúng nhieãm tröôùc ñöôïc. vöông, vì ñaët taát caû chuùng sanh nôi choã thieän 7) A mind observing sentient beings well, not caên xuaát theá gian voâ thöôïng. wishing proper timing in dealing with them: YÙ

kheùo quaùn saùt chuùng sanh vì khoâng coù moät 7) Know all things are a treasury of skillfully nieäm loãi thôøi. developing impartiality: Bieát taát caû phaùp laø 8) A mind choosing well what to do, never taïng thieän xaûo xuaát sanh bình ñaúng. making a mistake anywhere: YÙ kheùo löïa choã 8) Know all things are a treasury of constant laøm, vì chöa töøng coù moät choã loãi laàm. vision of all Buddhas: Bieát taát caû phaùp laø taïng 9) A mind closely guarding the senses, taming thöôøng thaáy taát caû chö Phaät. them and not letting them run wild: YÙ giöõ gìn 9) Know all inconceivable eons are a mine of caùc caên, vì ñieàu phuïc chaúng cho buoâng lung realization that all exist like illusions: Bieát taát taùn loaïn. caû baát tö nghì kieáp laø taïng bieát roõ ñeàu nhö 10) A mind skilled in entering concentration, huyeãn truï. entering deeply into the concentration of 10) Know all Buddhas and Enlightening Beings Buddhas, without egoism or selfishness: YÙ are treasuries producing joy and pure faith: kheùo nhaäp tam muoäi, vì thaâm nhaäp Phaät tam Bieát taát caû chö Phaät Boà Taùt laø taïng phaùt sanh muoäi, khoâng ngaõ, khoâng ngaõ sôû. hoan hyû tònh tín. Ten kinds of hidden treasury of Ten kinds of illumination: Möôøi Quang Minh Enlightening Beings: Möôøi Phuïc Taïng Cuûa Chö Choùi Saùng Cuûa Chö Ñaïi Boà Taùt—According to Ñaïi Boà Taùt—According to the Flower Adornment the Flower Adornment Sutra, Chapter 27, there Sutra, Chapter 38, there are ten kinds of hidden are ten kinds of illumination. Great Enlightening treasury of Enlightening Beings. Enlightening Beings who abide in the concentration of the Beings who abide by these can attain the treasury differentiated bodies of all sentient beings will of truth of supreme knowledge of Buddhas, and also acquire ten kinds of illumination—Theo Kinh can tame all sentient beings—Theo Kinh Hoa Hoa Nghieâm, Phaåm 27, coù möôøi thöù quang minh Nghieâm, Phaåm 38, coù möôøi phuïc taïng (kho taøng choùi saùng cuûa chö ñaïi Boà Taùt. Chö Ñaïi Boà Taùt truï aån kín) cuûa chö ñaïi Boà Taùt. Chö ñaïi Boà Taùt aån trong Nhöùt thieát chuùng sanh sai bieät Ñaïi Tam trong nhöõng kho taøng aån kín naày coù theå ñaït ñöôïc muoäi cuõng seõ ñöôïc möôøi thöù quang minh choùi trí hueä voâ thöôïng cuûa chö Phaät vaø ñoàng thôøi coù saùng. khaû naêng thuaàn hoùa chuùng sanh. 1) They acquire the light of all Buddhas because 1) Know all things are a treasury producing they are equal to them: Ñöôïc quang minh cuûa virtuous practices: Bieát taát caû phaùp laø taïng taát caû chö Phaät, vì cuøng Phaät bình ñaúng. khôûi haïnh coâng ñöùc. 2) They acquire the light of all worlds because 2) Know all things are a treasury of right they can beautify them all: Ñöôïc taát caû theá thought: Bieát taát caû phaùp laø taïng chaùnh tö giôùi quang minh, vì coù theå khaép nghieâm tònh. duy. 3) They acquire the light of all beings because 3) Know all things

are a treasury of illumination they go to pacify them all: Ñöôïc taát caû chuùng of mental control: Bieát taát caû phaùp laø taïng ñaø sanh quang minh, vì ñeàu ñeán ñieàu phuïc. la ni chieáu saùng. 4) They acquire the light of immeasurable 4) Know all things are a treasury of intellectual expertise because they preach on the stage of powers and exposition: Bieát taát caû phaùp laø the cosmos of realities: Ñöôïc voâ löôïng voâ uùy taïng bieän taøi khai dieãn. quang minh vì phaùp giôùi laøm tröôøng thuyeát 5) Know all things are a treasury of phaùp. inexpressible accurate awareness of truth: 5) They acquire undifferentiated light because Bieát taát caû phaùp laø taïng baát khaû thuyeát thieän they know that phenomena have no giaùc chôn thaät. differentiation in essence: Ñöôïc voâ sai bieät 6) Know all Buddhas' autonomous spiritual quang minh, vì bieát taát caû phaùp khoâng caùc thöù powers are a treasury of observation of taùnh. revelations: Bieát taát caû Phaät töï taïi thaàn thoâng 6) They acquire the light of expedient means laø taïng quaùn saùt thò hieän. because they have realized freedom desire

for anything: Ñöôïc phöông tieän quang minh, 5) Instantly manifest innumerable various vì nôi ly duïc teá cuûa caùc phaùp maø chöùng nhaäp. Buddha-bodies in all places: Taát caû chö Phaät 7) They acquire the light of truth because their haèng taïi chaùnh ñònh, ôû trong moät nieäm khaép minds are equanimous in the realm of taát caû choã hieän khaép voâ löôïng Phaät thaân. desirelessness: Ñöôïc chôn thieät quang minh, 6) Instantly in all places manifest body, speech vì nôi ly duïc teá cuûa caùc phaùp taâm bình ñaúng. and mind in accord with the various 8) They acquire the light of mystic understandings of sentient beings: Taát caû chö transfigurations pervading all worlds because Phaät haèng taïi chaùnh ñònh, ôû trong moät nieäm they are ceaselessly empowered by the khaép taát caû choã tuøy nhöõng taâm giaûi cuûa caùc Buddha: Ñöôïc thaàn bieán quang minh khaép taát chuùng sanh maø hieän thaân, ngöõ, yù. caû theá gian, vì ñöôïc Phaät gia hoä haèng chaúng 7) Instantly in all places, explain the ultimate döùt. reality of all things, beyond desire: Taát caû chö 9) They acquire the light of proper meditation Phaät haèng taïi chaùnh ñònh, ôû trong moät nieäm because they reach the other shore of khaép taát caû choã noùi chôn teá ly duïc cuûa taát caû freedom of all Buddhas: Ñöôïc thieän tö du phaùp. quang minh, vì ñeán bôø töï taïi cuûa taát caû Phaät. 8) Instantly in all places, expound the inherent 10) They acquire the light of True Thusness of all nature of indepdent origination of things because they can explain everything in everything: Taát caû chö Phaät haèng taïi chaùnh a single point: Ñöôïc nhöùt thieát phaùp chôn nhö ñònh, ôû trong moät nieäm khaép taát caû choã dieãn quang minh, vì nôi trong moät loã chön loâng thuyeát taát caû duyeân khôûi töï taùnh. kheùo noùi taát caû. 9) Instantly in all places manifest immeasurable Ten kinds of immeasurable inconceivable worldly and transcendental great adornments, Buddha-concentrations: Möôøi Phaät Tam Muoäi causing sentient beings always to get to see Baát Khaû Tö Nghì—According to the Flower Buddha: Taát caû chö Phaät haèng taïi chaùnh ñònh, Adornment Sutra, Chapter 28, there are ten kinds ôû trong moät nieäm khaép taát caû choã thò hieän voâ of immeasurable inconceivable Buddha- löôïng söï trang nghieâm quaûng ñaïi cuûa theá gian

concentrations—Theo Kinh Hoa Nghieâm, Phaåm vaø xuaát theá gian, khieán caùc chuùng sanh 28, coù möôøi Phaät Tam muoäi voâ löôïng baát tö nghì. thöôøng ñöôïc thaáy Phaät. 1) All Buddhas while always in correct 10) Instantly in all places, enable sentient beings concentration, instantly reach all places to to master all enlightened teachings, attain expound the sublime Teaching for sentient infinite liberation, and ultimately reach beings everywhere: Taát caû chö Phaät haèng taïi unsurpassed transcendence: Taát caû chö Phaät chaùnh ñònh ôû trong moät nieäm khaép taát caû choã haèng taïi chaùnh ñònh, ôû trong moät nieäm khaép vì khaép chuùng sanh maø noùi roäng dieäu phaùp. taát caû choã khieán caùc chuùng sanh ñeàu thoâng 2) Instantly reach all places to teach all sentient ñaït taát caû Phaät phaùp, ñöôïc voâ löôïng giaûi beings ultimate selflessness: Taát caû chö Phaät thoaùt, roát raùo ñeán bæ ngaïn voâ thöôïng. haèng taïi chaùnh ñònh, ôû trong moät nieäm khaép Ten kinds of immortals: Thaäp Tieân—In the taát caû choã vì caùc chuùng sanh maø noùi voâ ngaõ Surangama Sutra, book Eight, the Buddha told teá. Ananda about the ten kinds of Immortals as 3) Instantly enter the past, present and future in follows: “Ananda! There are people who do not all places: Taát caû chö Phaät haèng taïi chaùnh rely on proper enlightenment to cultivate samadhi, ñònh, ôû trong moät nieäm khaép taát caû choã vaøo but cultivate in some special way that is based on suoát tam theá. their false thinking. Holding to the idea of 4) Instantly enter the immense Buddha-lands in perpetuating their physical bodies, they roam in the ten directions, pervading all places: Taát the mountains and forests in places people do not caû chö Phaät haèng taïi chaùnh ñònh, ôû trong moät go and become one of the ten kinds of nieäm khaép taát caû choã vaøo khaép möôøi phöông Immortals.”—Trong Kinh Thuû Laêng Nghieâm, Phaät ñoä quaûng ñaïi. quyeån Taùm, Ñöùc Phaät ñaõ noùi vôùi oâng A Nan veà

thaäp Tieân nhö sau: “OÂng A Nan! Laïi coù ngöôøi moon. When they have perfected the trong loaøi ngöôøi, khoâng nöông theo chaùnh giaùc tu inhalation of this purity, they are known as tam ma ñòa, rieâng tu theo voïng nieäm, giöõ tö töôûng Immortal of penetrating conduct: Thoâng Haønh toàn taïi, kieân coá hình haøi, daïo choã röøng nuùi, nôi Tieân—Coù ngöôøi hoâ haáp tinh hoa maët trôøi, maët ngöôøi khoâng ñeán vaø trôû thaønh moät trong möôøi loaïi traêng, luyeän maõi cho ñeán khi thaønh hoaøn haûo, Tieân.” goïi laø Thoâng Haønh Tieân. 1) Some living beings with unflagging resolution 7) Some beings with unflagging resolution make make themselves strong with doses of themselves strong through mantras and medicine. When they have perfected this prohibitions. When they have perfected these method of ingestion, they are known as Earth- spells and dharmas, they are known as Traveling Immortals: Ñòa Haønh Tieân—Coù Immortal with Way-conduct: Ñaïo Haïnh ngöôøi tu pheùp hoøa luyeän ñoà aên kieân coá chaúng Tieân—Coù ngöôøi luyeän theo chuù thuaät, luyeän thoâi cho ñeán khi ñaïo aên thaønh hoaøn haûo, goïi maõi cho ñeán khi thaønh hoaøn haûo, goïi laø Ñaïo laø Ñòa Haønh Tieân. Haïnh Tieân. 2) Some of these beings with unflagging 8) Some beings with unflagging resolution make resolution make themselves strong through themselves strong through the use of thought- the use of grasses and herbs. When they have process. When they have

perfected thought perfected this method of taking herbs, they and memory, they are known as Immortals are known as Flying Immortals: Phi Haønh with Illuminating Conduct: Chieáu Haïnh Tieân—Coù ngöôøi luyeän thuoác baèng caây coû, Tieân—Coù ngöôøi tu pheùp taäp trung tö töôûng, luyeän maõi cho ñeán khi thaønh hoaøn haûo, goïi laø luyeän maõi cho ñeán khi thaønh hoaøn haûo, goïi laø Phi Haønh Tieân. Chieáu Haïnh Tieân. 3) Some of these beings with unflagging 9) Some beings with unflagging resolution make resolution make themselves strong through themselves strong through intercourse. When the use of metal and stone. When they have they have perfected the response, they are perfected this method of transformation, they known as Immortal with Essential Conduct: are known as Roaming Immortals: Du Haønh Tinh Haïnh Tieân—Coù ngöôøi tu pheùp luyeän Tieân—Coù ngöôøi hoùa luyeän loaïi kim, loaïi ñaù, giao caàu, luyeän maõi cho ñeán khi caûm öùng kieân coá chaúng thoâi cho ñeán khi thaønh hoaøn thaønh hoaøn haûo, goïi laø Tinh haïnh Tieân. haûo, goïi laø Du Haønh Tieân. 10) Some beings with unflagging resolution make 4) Some of these beings with unflagging themselves strong through transformations resolution make themselves strong through and changes. When they have perfected their movement and cessation. When they have awakening, they are known as Immortals of perfected their breath and essence, they are Absolute Conduct: Tuyeät Haïnh Tieân—Coù known as Space-Traveling Immortals: Khoâng ngöôøi tu luyeän theo bieán hoùa, luyeän maõi cho Haønh Tieân—Coù ngöôøi luyeän tinh khí, ñoäng ñeán khi thaønh hoaøn haûo, goïi laø Tuyeät Haïnh chæ hoâ haáp, kieân coá chaúng thoâi, cho ñeán khi Tieân. thaønh hoaøn haûo, goïi laø Khoâng Haønh Tieân. Ten kinds of impartiality possessed by 5) Some beings with unflagging resolution make Great Enlightening Beings: Möôøi Bình Ñaúng themselves strong by using the flow of saliva. Cuûa Chö Ñaïi Boà Taùt—According to the Flower When they have perfected the virtues of this Adornment Sutra, Chapter 38, there are ten kinds moisture, they are known as Heaven- of impartiality possessed by Great Enlightening Traveling Immortals: Thieân Haønh Tieân—Coù Beings. Enlightening Beings who abide by these ngöôøi luyeän nuoát nöôùc mieáng, luyeän maõi cho principles will attain the supreme impartiality of ñeán khi thaønh hoaøn haûo, goïi laø Thieân Haønh Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù Tieân. möôøi thöù bình ñaúng cuûa chö Ñaïi Boà Taùt. Chö Boà 6) Some beings with unflagging resolution make Taùt an truï phaùp naày thôøi ñöôïc phaùp voâ thöôïng themselves strong with the essence of sun and bình ñaúng cuûa chö Phaät.

1) Impartiality toward all sentient beings: Nôi taát fulfilled, is inconceivable: Daàu thaâm nhaäp taát caû chuùng sanh bình ñaúng. caû phaùp cuõng chaúng laáy dieät ñoä, vì taát caû 2) Impartiality toward all things: Nôi taát caû phaùp nguyeän chöa thaønh maõn, baát tö nghì. bình ñaúng. 6) They cultivate the Path of Enlightening 3) Impartiality toward all lands: Taát caû coõi bình Beings and manifest the appearances of ñaúng. incarnation, birth, leaving home, austere 4) Impartiality toward all determinations: Taát caû practices, going to the site of enlightenment, thaâm taâm bình ñaúng. conquering demons, achieving supreme 5) Impartiality toward all roots of

goodness: Taát enlightenment, teaching and passing away, caû thieän caên bình ñaúng. their spiritual transformation free, unceasing, 6) Impartiality toward all enlightening beings: not abandoning their vow of compassion, Taát caû Boà Taùt bình ñaúng. saving and protecting sentient beings, all of 7) Impartiality toward all vows: Taát caû nguyeän this is inconceivable: Tu Boà Taùt Ñaïo, thò hieän bình ñaúng. giaùng thaân, nhaäp thai, ñaûn sanh, xuaát gia, khoå 8) Impartiality toward all transcendence: Taát caû haïnh, ñeán ñaïo traøng, haøng phuïc chuùng ma, Ba La Maät bình ñaúng. thaønh toái chaùnh giaùc, chuyeån chaùnh phaùp 9) Impartiality toward all practices: Taát caû haïnh luaân, nhaäp ñaïi Nieát Baøn, thaàn bieán töï taïi, bình ñaúng. khoâng thoâi nghæ, chaúng boû bi nguyeän cöùu hoä 10) Impartiality toward all Buddhas: Taát caû Phaät chuùng sanh, baát tö nghì. bình ñaúng. 7) Though they are able to manifest the ten Ten kinds of inconceivability of Great powers of Buddhas and their freedom of Enlightening Beings: Möôøi Baát Khaû Tö Nghì mystical projection, yet they do not give the Cuûa Chö Ñaïi Boà Taùt—According to the Flower mind equal to the cosmos, and teach sentient Adornment Sutra, Chapter 38, there are ten kinds beings, this is inconceivable: Daàu hay thò hieän of inconceivability of Great Enlightening Beings. thaäp löïc thaàn bieán töï taïi cuûa Nhö Lai maø Enlightening Beings who abide by these will chaúng boû taâm khaép phaùp giôùi giaùo hoùa chuùng attain the supreme inconceivable qualities of all sanh, baát tö nghì. Buddhas—Theo Kinh Hoa nghieâm, Phaåm 38, coù 8) They know that in all things signlessness is möôøi Baát Khaû tö nghì cuûa chö Ñaïi Boà Taùt. Chö their sign, their signs are signless, Boà Taùt an truï trong möôøi phaùp Baát Tö Nghì naày nondiscrimination is discrimination, thôøi ñöôïc phaùp baát tö nghì voâ thöôïng cuûa chö discrimination is nondiscrimination, Phaät. nonexistence is existence, existence is 1) All their roots of goodness are nonexistence, inaction is action, action is inconceivable—Taát caû thieän caên baát tö nghì: inaction, nonexplanation is explanation, 2) All their vows are inconceivable: Taát caû theä explanation is nonexplanation, , this is nguyeän baát tö nghì. inconceivable: Bieát taát caû caùc phaùp voâ töôùng 3) Their knowledge that all things are like laø töôùng, töôùng laø voâ töôùng, voâ phaân bieät laø illusions is inconceivable: Bieát taát caû phaùp phaân bieät, phaân bieät laø voâ phaân bieät, phi höõu nhö huyeãn baát tö nghì. laø höõu, höõu laø phi höõu, voâ taùc laø taùc, taùc laø voâ 4) Their arousal of aspiration for enlightenment taùc, phi thuyeát laø thuyeát, thuyeát laø phi thuyeát, and cultivation of enlightening practice baát tö nghì. without losing roots of goodness and without 9) They know their mind is equal to arbitrary notions id inconceivable: Taâm Boà enlightenment, they know enlightenment is Ñeà, tu haïnh Boà Taùt, thieän chaúng maát, khoâng equal to mind, they know mind and choã phaân bieät baát tö nghì. enlightenment are equal to sentient beings, 5) Their not grasping extinction and liberation in yet they do not give rise to confusion of mind, spite of having profoundly penetrated all confusion of thoughts, or confusions of views, things, because all their vows are not this is inconceivable: Bieát taâm cuøng Boà Ñeà

khoâng khaùc, bieát Boà Ñeà cuøng taâm khoâng Ñaïi Boà Taùt vaøo ñöôïc tam muoäi Quaù Khöù Thanh khaùc, Bieát taâm vaø Boà Ñeà cuøng chuùng sanh Tònh Taïng, thôøi nhaän ñöôïc möôøi phaùp quaùn ñaûnh khoâng sai khaùc. Cuõng chaúng sanh taâm ñieân baát tö nghì cuûa Ñöùc Nhö Lai, cuõng ñöôïc, cuõng ñaûo, töôûng ñieân ñaûo, kieán ñieân ñaûo baát tö thanh tònh, thaønh töïu, nhaäp, chöùng, vieân maõn, trì nghì. giöõ, vaø bình ñaúng bieát roõ tam giôùi thanh tònh. 10) From the moment to moment they enter 1) Explanation without violating meaning: Bieän absorption in extinction and exhaust all thuyeát chaúng traùi nghóa. contamination, yet they do not experience 2) Inexhaustibility of teaching: Thuyeát phaùp voâ ultimate reality and do not end roots of taän. goodness with contamination; though they 3) Impeccable expression: Huaán töø khoâng loãi. know all things are free from contamination, 4) Endless eloquence: Nhaïo thuyeát chaúng döùt. yet they know the end and extinction of 5) Freedom from hesitation: Taâm khoâng khuûng contaminations; though they know the boá. principles of Buddhas are identical to the 6) Truthfulness of speech: Lôøi noùi thaønh thöïc. things of the world, and the things of the 7) The trust of the community: Chuùng sanh y world are identical to the principles of töïa. Buddhas, yet they do not form notions of 8) Liberating those in the triple world: Cöùu thoaùt worldly things within the principles of ba coõi. Buddhas, and do not form notions of 9) Supreme excellence of roots of goodness: principles of Buddhas in the things of the Thieän caên toái thaéng. world. All things enter the realm of reality 10) Command of the Wondrous Teaching: Ñieàu because there is nothing entered; they know ngöï Dieäu Phaùp. all things are nondual because there is no Ten kinds of indestructible faith of Great change: ÔÛ trong moãi nieäm nhaäp dieät taän ñònh, Enlightening Beings: Möôøi Baát Hoaïi Tín Cuûa saïch heát taát caû höõu laäu, maø chaúng chöùng thöïc Chö Boà Taùt—According to the Flower Adornment teá, cuõng chaúng heát thieän caên höõu laäu. Daàu Sutra, Chapter 38, there are ten kinds of bieát taát caû phaùp voâ laäu, maø bieát laäu taän cuõng indestructible faith of Great Enlightening Beings. bieát laäu dieät. Daàu bieát Phaät phaùp töùc theá gian Enlightening Beings who abide by these can attain phaùp, theá gian phaùp töùc Phaät phaùp, maø chaúng the supreme indestructible faith of great ôû trong Phaät phaùp phaân bieät theá gian phaùp, knowledge of Buddhas—Theo Kinh Hoa Nghieâm, chaúng ôû trong theá gian phaùp phaân bieät Phaät Phaåm 38, coù möôøi baát hoaïi tín cuûa chö Ñaïi Boà phaùp. Taát caû phaùp ñeàu nhaäp phaùp giôùi vì voâ Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc sôû nhaäp. Bieát taát caû phaùp ñeàu khoâng hai vì baát hoaïi tín ñaïi trí hueä voâ thöôïng cuûa chö Phaät. khoâng bieán ñoåi. 1) Have indestructible faith in all Buddhas: Baát Ten kinds of inconceivable anointment: hoaïi tín ñoái vôùi chö Phaät. Möôøi Phaùp Quaùn Ñaûnh Baát Tö Nghì—Theo Kinh 2) In all Buddhas' teachings: Baát hoaïi tín ñoái vôùi Hoa Nghieâm, Phaåm 27—According to the Flower taát caû Phaät phaùp. Sutra, Chapter 27, there are ten kinds of 3) In all wise and holy mendicants: Baát hoaïi tín inconceivable anointment which Enlightening ñoái vôùi taát caû Thaùnh Taêng. Beings received from the Enlightened. Once 4) In all enlightening beings: Baát hoaïi tín ñoái vôùi Enlightening Beings enter the

concentration taát caû Boà Taùt. called the pure treasury of the past, they receive 5) In all genuine teachers: Baát hoaïi tín ñoái vôùi ten kinds of inconceivable anointment from the taát caû thieän tri thöùc. Enlightened; they also attain, purify, consummate, 6) In all sentient beings: Baát hoaïi tín ñoái vôùi taát enter, realize, fulfil and hold them, comprehend caû chuùng sanh. them equally, the three spheres pure—Thaäp Ñònh, 7) In all great vows of enlightening beings: Baát coù möôøi phaùp quaùn ñaûnh baát tö nghì maø chö Boà hoaïi tín ñoái vôùi ñaïi nguyeän cuûa taát caû Boà Taùt. Taùt nhaän ñöôïc töø nôi Ñöùc Nhö Lai. Moät khi chö

8) In all practices of enlightening beings: Baát Boà Taùt vaãn duøng voâ löôïng thaân thaønh chaùnh hoaïi tín ñoái vôùi taát caû Boà Taùt haïnh. ñaúng chaùnh giaùc. 9) In honoring and serving all Buddhas: Baát hoaïi 9) While cultivating the conduct of Enlightening tín ñoái vôùi söï cung kính cuùng döôøng taát caû chö Beings, if sentient beings should come and Phaät. ask for hands, feet, ears, nose, blood, flesh, 10) In the skillful mystic techniques of bones, marrow, spouse, children, elephant, enlightening beings: Baát hoaïi tín ñoái vôùi horse or royal status, they give up without a phöông tieän thieän xaûo giaùo hoùa ñieàu phuïc taát single thought of sorrow or regret, doing so caû chuùng sanh cuûa Boà Taùt. only to benefit all sentient beings, not seeking Ten kinds of indomitable attitude of Great resulting rewards, beginning with great Enlightening Beings: Möôøi Taâm Chaúng Haï Lieät compassion and ending with great kindness: Cuûa Chö Boà Taùt—According to the Flower Luùc tu Boà Taùt haïnh, neáu coù chuùng sanh ñeán Adornement Sutra, Chapter 38, there are ten xin nhöõng tay, chaân, tai, muõi, maùu, thòt, kinds of indomitable attitude of Great xöông, tuûy, vôï, con, voi, ngöïa, nhaãn ñeán ngoâi Enlightening Beings. Enlightening beings who vua. Taát caû nhö vaäy thaûy ñeàu coù theå boû, abide by these can attain the supreme quality of chaúng sanh moät nieäm taâm lo laéng aên naên, chæ indomitability of Buddhas—Theo Kinh Hoa vì lôïi ích taát caû chuùng sanh chaúng caàu quaû Nghieâm, Phaåm 38, coù möôøi taâm chaúng haï lieät cuûa baùo, laáy ñaïi bi laøm ñaàu vaø ñaïi töø laøm cöùu chö Ñaïi Boà Taùt. Chö Boà taùt an truï trong phaùp naày caùnh. thôøi ñöôïc taát caû Phaät phaùp toái thöôïng khoâng haï 10) All in past, present and future—Trong tam lieät. theá coù: 1) Conquer all celestial demons and their a) All Buddhas: Taát caû chö Phaät. cohorts: Haøng phuïc taát caû caùc thieân ma vaø b) All Buddha teachings: Taát caû Phaät phaùp. quyeán thuoäc cuûa chuùng. c) All sentient beings: Taát caû chuùng sanh. 2) Destroy all false teachings: Phaù taát caû ngoaïi d) All lands: Taát caû quoác ñoä. ñaïo vaø taø phaùp cuûa hoï. e) All worlds: Taát caû theá giôùi. 3) Open sentient beings' minds and edify them f) All times: Taát caû tam theá. with good words, making them happy: ÔÛ nôi g) All realms of space: Taát caû hö khoâng giôùi. taát caû chuùng sanh, duøng lôøi kheùo laønh ñeå khai h) All realms of phenomena: Taát caû phaùp giôùi. thò daïy baûo cho hoï ñeàu hoan hyû. i) All realms of verbal usage: Taát caû ngoân ngöõ 4) Fulfill all transcendent practices throughout thi thieát giôùi. the cosmos: Thaønh maõn taát caû caùc haïnh Ba j) All realms of tranquil nirvana: Taát caû tòch dieät La Maät khaép phaùp giôùi. nieát baøn. 5) Amass all virtues: Tích taäp taát caû phöôùc ñöùc. k) By all means of instantaneous

discernment, 6) Though supreme enlightenment is vast and they will try: Taát caû phaùp nhö vaäy, chö vò hard to accomplish, they try to cultivate phaû i duøng moät nieäm töông öng hueä. practice to bring it to complete * To know: Ñeàu bieát. consummation: Voâ thöôïng Boà Ñeà quaûng ñaïi * To be aware of: Ñeàu hay. khoù thaønh, seõ coá gaéng tu haønh ñeán vieân maõn. * To see: Ñeàu thaáy. 7) Teach and tame sentient beings with the * To realize: Ñeàu chöùng. supreme teaching and the supreme training: * To cultivate: Ñeàu tu. Duøng söï giaùo hoùa voâ thöôïng, söï ñieàu phuïc voâ * To detach from: Ñeàu ñoaïn. thöôïng ñeå giaùo hoùa ñieàu phuïc taát caû chuùng * To have no conceptions of them: Voâ phaân sanh. bieät. 8) Though all worlds are variously different, * Being detached from conceptions: Lìa phaân they still attain enlightenment there in infinite bieät. bodies: Daàu taát caû theá giôùi chaúng ñoàng, chö * Not having various notions: Khoâng caùc thöù sai bieät.

* Having no attributes: Khoâng coâng ñöùc. q) Know all things are inexplicable yet manifest * No objects: Khoâng caûnh giôùi. free speech: Bieát taát caû caùc phaùp baát khaû * They are neither existent nor nonexistent: thuyeát maø hieän ñaïi töï taïi ngoân thuyeát. Chaúng coù chaúng khoâng. r) Realize the state of omniscience: Chöùng baäc * Not one, not dual: Baát nhò (chaúng phaûi hai). nhöùt thieát trí. l) They should know all duality by knowledge s) Manifest great spiritual powers and displays of nonduality: Do trí baát nhò ñeå thoâng hieåu taát in all worlds in order to teach and tame all caû nhöõng gì thuoäc veà nhò nguyeân. sentient beings: Giaùo hoùa ñieàu phuïc taát caû * Know all forms by formless knowledge: Do chuùng sanh neân ôû nôi taát caû theá gian thò hieän trí voâ töôùng bieát taát caû töôùng. ñaïi thaàn thoâng bieán hoùa. * Know all discriminations by Ten kinds of inexhaustible qualities of nondiscriminatory knowledge: Do trí voâ phaân Enlightening Beings: Möôøi Phaùp Moân Voâ Taän bieät bieát taát caû phaân bieät. Cuûa Chö Ñaïi Boà Taùt—According to the Flower * Know all differences by knowledge of Adornment Sutra, Chapter 27, there are ten kinds nondifference: Do trí voâ dò bieát taát caû dò. of inexhaustible qualities of Enlightening * Know all distinctions by nondifferentiating Beings—Theo Kinh Hoa Nghieâm, Phaåm 27 (Thaäp knowledge: Do trí khoâng theá gian bieát taát caû Ñònh), coù möôøi phaùp moân voâ taän cuûa chö Boà Taùt. theá gian. 1) Inexhaustible knowledge of the Buddhas' * Know all worlds by nonworldly knowledge: emergence in the worlds: Chö Phaät xuaát hieän Do trí khoâng theá gian bieát taát caû theá gian. trí voâ taän. * Know all time by timeless knowledge: Do trí 2) Inexhaustible knowledge of metamorphoses khoâng theá bieát taát caû theá. of beings: Chuùng sanh bieán hoùa trí voâ taän. * Know all sentient beings by knowledge of 3) Inexhaustible knowledge of the world's being nonexistence of sentient beings: Do trí khoâng like a reflection: Theá giôùi nhö aûnh trí voâ taän. chuùng sanh bieát taát caû chuùng sanh. 4) Inexhaustible knowledge penetrating deeply * Know all attachments by unattached into the realm of reality: Thaâm nhaäp phaùp knowledge: Do trí khoâng chaáp tröôùc bieát taát giôùi trí voâ taän. caû chaáp tröôùc. 5) Inexhaustible knowledge skillfully dealing * Know all abodes by nonabiding knowledge: with Enlightening Beings: Thieän nhieáp Boà Do trí voâ truï bieát taát caû truï xöù. Taùt trí voâ taän. * Know all defilements by undefiled

6) Inexhaustible knowledge of the knowledge: Do trí khoâng taïp nhieãm bieát taát nonregression of Enlightening Beings: Boà Taùt caû taïp nhieãm. baát thoái trí voâ taän. * Know all ends by endless knowledge: Do trí 7) Inexhaustible knowledge observing the voâ taän bieát taát caû taän. meanings of all principles: Quaùn nhöùt thieát m) Appear physically in all worlds by ultimate phaùp nghóa trí voâ taän. knowledge of the realm of reality: Do trí cöùu 8) Inexhaustible knowledge of skillful caùnh phaùp giôùi bieát taát caû theá giôùi thò hieän maintenance of mental power: Thieän trì taâm thaân. löïc trí voâ taän. n) Make untold statements by speechless 9) Inexhaustible knowledge abiding in the vast knowledge: Do trí lìa ngoân aâm thò hieän baát spirit of enlightenment: Quaûng ñaïi Boà Ñeà khaû thuyeát ngoân aâm. taâm trí voâ taän. o) Enter absence of intrinsic nature by 10) Inexhaustible knowledge abiding by all knowledge of intrinsic nature: Do trí moät töï enlightened teachings and the will power of taùnh nhaäp nôi khoâng töï taùnh. omniscience: Truï nhöùt thieát Phaät phaùp nhöùt p) Manifest various realms by knowledge of one thieát trí nguyeän löïc voâ taän trí. realm: Do trí moät caûnh giôùi hieän caùc thöù caûnh Ten kinds of infinite aids to enlightenment giôùi. of Great Enlightening Beings: Möôøi Voâ

Löôïng Trôï Ñaïo Cuûa Chö Boà Taùt—According to thöøa Nhö Lai löïc tích taäp trôï ñaïo cuõng voâ the Flower Adornment Sutra, Chapter 38, there löôïng. are ten kinds of infinite aids to enlightenment of 10) As the omniscience is infinite, so is Great Enlightening Beings. Enlightening Beings Enlightening Beings' aids to enlightenment: who abide by these can attain the infinite Nhö nhöùt thieát chuûng trí voâ löôïng, Boà Taùt tích knowledge of Buddhas—Theo Kinh Hoa Nghieâm, taäp trôï ñaïo cuõng voâ löôïng nhö vaäy. Phaåm 38, coù möôøi voâ löôïng trôï ñaïo cuûa chö Ñaïi Ten kinds of infinite path of Great Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi Enlightening Beings: Möôøi Voâ Löôïng Ñaïo Cuûa ñöôïc voâ löôïng trí hueä cuûa Nhö Lai. Chö Ñaïi Boà Taùt. 1) As space is infinite, so is Enlightening (I) According to the Flower Adornment Sutra, Beings' development of aids to Chapter 38, there are ten kinds of infinite enlightenment: Nhö hö khoâng giôùi voâ löôïng, path of Great Enlightening Beings—Theo Boà Taùt tích taäp trôï ñaïo cuõng voâ löôïng. Kinh Hoa Nghieâm, Phaåm 38, coù möôøi voâ 2) As the cosmos is infinite, so is Enlightening löôïng ñaïo cuûa chö Ñaïi Boà Taùt. Beings' development of aids to 1) Because space is infinite, so are the paths of enlightenment: Nhö phaùp giôùi voâ bieân, Boà taùt Enlightening Beings: Vì hö khoâng voâ löôïng, tích taäp trôï ñaïo cuõng voâ bieân. neân Boà Taùt ñaïo cuõng voâ löôïng. 3) As the realms of sentient beings are infinite: 2) Because the cosmos is infinite, so are the Nhö chuùng sanh giôùi voâ taän. paths of Enlightening Beings: Vì phaùp giôùi voâ 4) As worlds are infinite: Nhö theá giôùi voâ teá. bieân, neân Boà Taùt ñaïo cuõng voâ löôïng. 5) As number of eons can never be fully told: 3) Because the realms of sentient beings are Nhö kieáp soá thuyeát baát khaû taän. infinite, so are the paths of Enlightening 6) As the languages of sentient beings are Beings: Vì chuùng sanh giôùi voâ taän, neân Boà taùt infinite, so is Enlightening Beings' ñaïo cuõng voâ löôïng. development of aids to enlightenment, 4) Because the worlds are infinite, so are the producing knowledge to comprehend ways

of paths of Enlightening Beings: Vì theá giôùi voâ speaking: Nhö phaùp ngöõ ngoân cuûa chuùng sanh teá, neân Boà Taùt ñaïo cuõng voâ löôïng. voâ löôïng, Boà Taùt trôï ñaïo xuaát sanh trí hueä 5) Because time is infinite, so are the paths of bieát phaùp ngöõ ngoân cuõng voâ löôïng. Enlightening Beings: Vì kieáp soá baát khaû taän, 7) As the embodiment of Buddha is infinite, so is neân Boà Taùt ñaïo cuõng voâ löôïng. Enlightening Beings' aids to enlightenment, 6) Because the languages of all sentient beings extending to all sentient beings, all lands, all are infinite, so are the paths of Enlightening worlds, and all times: Nhö thaân Nhö Lai voâ Beings: Vì phaùp ngöõ ngoân cuûa taát caû chuùng löôïng, Boà Taùt tích taäp trôï ñaïo khaép taát caû sanh voâ löôïng, neân Boà Taùt ñaïo cuõng voâ chuùng sanh, taát caû coõi, taát caû ñôøi, taát caû kieáp löôïng. cuõng voâ löôïng. 7) Because the embodiments of Buddha are 8) As the utterances of Buddha are infinite, infinite, so are the paths of Enlightening Enlightening Beings utter one word pervading Beings: Vì Nhö Lai thaân voâ löôïng, neân Boà the cosmos, heard by all sentient beings, so Taùt ñaïo cuõng voâ löôïng. the aids to enlightenment they develop also 8) Because the uterances of Buddha are infinite, are Infinite: Nhö aâm thanh cuûa Phaät voâ löôïng, so are the paths of Enlightening Beings: Vì Boà taùt phaùt moät aâm thanh cuøng khaép phaùp Phaät aâm thanh voâ löôïng, neân Boà taùt ñaïo cuõng giôùi taát caû chuùng sanh, khoâng ai chaúng nghe voâ löôïng. bieát, trôï ñaïo ñaõ tích taäp cuõng voâ löôïng. 9) Because the power of Buddha is infinite, so 9) As the power of Buddha is infinite, the aids to are the paths of Enlightening Beings: Vì Nhö enlightenment accumulated by Enlightening Lai löïc voâ löôïng, neân Boà Taùt ñaïo cuõng voâ Beings through the power of Buddha are löôïng. infinite too: Nhö Phaät löïc voâ löôïng, Boà Taùt

10) Because omniscience is infinite, so are the thöïc teá, laø haïnh tu cuûa Boà Taùt, vì vaøo khaép paths of Enlightening Beings: Vì nhöùt thieát chôn nhö thöïc teá hö khoâng teá. chuûng trí voâ löôïng, neân Boà Taùt ñaïo cuõng voâ 9) Cultivation of vast wisdom, the power of their löôïng. deeds being inexhaustible: Trí hueä quaûng ñaïi, (II) Enlightening Beings who abide by these ten laø haïnh tu cuûa Boà Taùt, vì bao nhieâu vieäc laøm elements can accomplish the supremely naêng löïc voâ taän. skillful cultivation of omniscience of 10) Equal cultivation of the ten powers, four Buddhas—Chö Boà Taùt an truï trong phaùp naày fearlessnesses, and omniscience of Buddha, thôøi ñöôïc haïnh tu thieän xaûo voâ thöôïng nhöùt directly seeing all things without doubt or thieát trí cuûa chö Nhö Lai. confusion: An truï nôi thaäp löïc, töù voâ uùy cuûa 1) Cultivation without coming or going, because Nhö Lai, nhöùt thieát chuûng trí bình ñaúng, laø their physical, verbal, and mental doings have haïnh tu cuûa Boà Taùt, vì hieän thaáy taát caû phaùp no actions: Baát lai baát khöù, laø haïnh tu cuûa Boà khoâng nghi laàm. Taùt, vì ba nghieäp thaân, khaåu, yù ñeàu khoâng Ten kinds of infinite ways of cultivation of ñoäng taùc. Great Enlightening Beings: Möôøi Voâ Löôïng 2) Neither existent nor nonexistent cultivation, Ñaïo Haïnh Tu Taäp Cuûa Chö Ñaïi Boà Taùt—See Ten there being no inherent nature: Phi höõu phi kinds of infinite path of Great Enlightening voâ, laø haïnh tu cuûa Boà taùt, vì khoâng töï taùnh. Beings. 3) Cultivation without increase or decrease, Ten Kinds of Infinity of The

Buddha's being in accord with fundamental essence: Voice: Möôøi Voâ Löôïng Cuûa AÂm Thanh Cuûa Ñöùc Baát taêng baát giaûm laø haïnh tu cuûa Boà Taùt, vì Nhö Lai—According to the Buddha in The Flower nhö boån taùnh. Adornment Sutra, there are ten kinds of infinity of 4) Cultivation like an illusion, a dream, a the Buddha's voice—Theo lôøi Phaät daïy trong shadow, an echo, an image in a mirror, a Kinh Hoa Nghieâm, aâm thanh cuûa Ñöùc Nhö Lai coù mirage in the heat, the moon's image in the möôøi thöù voâ löôïng. water, being free from all clinging: Nhö 1) It is as infinite as the realm of space because huyeãn, nhö moäng, nhö aûnh, nhö höôûng, nhö it extends to all places: AÂm thanh Phaät nhö boùng trong göông, nhö aùnh naéng khi trôøi quaù Hö Khoâng giôùi voâ löôïng vì aâm thanh aáy traûi noùng, nhö maët traêng trong nöôùc, laø haïnh tu khaép moïi nôi. cuûa Boà Taùt, vì rôøi lìa taát caû chaáp tröôùc. 2) It is as infinite as the cosmos because it 5) Empty, signless, wishless, nondoing pervades everywhere: AÂm thanh Phaät nhö cultivation, clearly seeing the triple world, yet Phaùp Giôùi voâ löôïng, vì khoâng choã naøo maø aâm ceaselessly accumulating virtues: Khoâng, voâ thanh aáy chaúng khaép. töôùng, voâ nguyeän, voâ taùc, laø haïnh tu cuûa Boà 3) It is as infinite as the realm of sentient beings Taùt, vì thaáy roõ ba coõi, maø tích chöùa phöôùc ñöùc because it gladdens all hearts: AÂm thanh Phaät chaúng thoâi döùt. nhö chuùng sanh giôùi voâ löôïng, vì aâm thanh aáy 6) Inexplicable, inexpressible cultivation beyond khieán taát caû taâm hoan hyû. speech, apart from all definitions and 4) It is as infinite as all acts because it explains constructions: Baát khaû thuyeát, voâ ngoân thuyeát, their results and consequences: AÂm thanh ly ngoân thuyeát, laø haïnh tu cuûa Boà Taùt, vì xa Phaät nhö caùc nghieäp voâ löôïng, vì aâm thanh aáy rôøi moïi ñònh nghóa an laäp. giaûi thích quaû baùo cuûa nghieäp. 7) Cultivation of the indestructible realm of 5) It is as infinite as afflictions because it reality, directly knowing all phenomena: Baát removes them all: AÂm thanh Phaät nhö voâ hoaïi phaùp giôùi laø haïnh tu cuûa Boà Taùt, vì trí löôïng phieàn naõo vì aâm thanh aáy coù khaû naêng hueä hieän bieát taát caû phaùp. dieät tröø moïi phieàn naõo. 8) Cultivation of the ultimate reality of True 6) It is as infinite as the speech of sentient Thusness, entering the space of ultimate beings bcause it enables them to hear reality of True Thusness: Baát hoaïi chôn nhö according to their understanding: AÂm thanh

Phaät nhö ngoân aâm cuûa chuùng sanh voâ löôïng, löôïng aâm thanh vi dieäu vang khaép thaäp vì tuøy theo söï hieåu bieát cuûa chuùng sanh maø phöông theá giôùi. laøm cho nghe ñöôïc. 5) The insight of practical knowledge of how to 7) It is as infinite as the inclinations and universally destroy the obessions of all minds: understandings of sentient beings because it Trí minh thieän xaûo phaù hoaïi khaép taát caû taâm observes them all to rescue and liberate them: nhieãm tröôùc. AÂm thanh Phaät nhö duïc duïc giaûi cuûa voâ löôïng 6) The insight of practical knowledge of how to chuùng sanh, vì aâm thanh aáy quaùn saùt cöùu ñoä appear to be born or not to be born by khaép chuùng sanh. expedient means: Trí minh thieän xaûo hay 8) It is as infinite as past, present and future duøng phöông tieän thoï sanh hay chaúng thoï because it has no boundaries: AÂm thanh Phaät sanh. nhö tam theá voâ löôïng vì aâm thanh aáy voâ

bieân 7) The insight of practical knowledge of teá (khoâng coù giôùi haïn). abandoning all objects of perception and 9) It is as infinite as knowledge because it sensation: Trí minh thieän xaûo boû rôøi taát caû distinguishes everything: AÂm thanh Phaät nhö caûnh giôùi thoï töôûng. trí hueä voâ löôïng vì aâm thanh aáy phaân bieät taát 8) The insight of practical knowledge of things caû. are neither form nor formless, are of one 10) It is as infinite as the realm of Buddhahood nature, which is no nature, not discriminating because it enters the cosmos of reality of anything yet able to comprehend all kinds of Buddhahood: AÂm thanh Phaät nhö Phaät caûnh truths and explain them analytically for giôùi voâ löôïng, vì aâm thanh aáy nhaäp vaøo Phaät measureless ages, abiding in the realm of phaùp giôùi. reality and realizing unexcelled, complete Ten kinds of insight of Great Enlightening perfect enlightenment: Trí minh thieän xaûo Beings: Möôøi Thöù Minh Cuûa Chö Ñaïi Boà Taùt— bieát taát caû phaùp chaúng töôùng chaúng voâ töôùng, Ten kinds of insight of Great Enlightening Beings moät taùnh voâ taùnh, voâ phaân bieät maø hay bieát (The Flower Adornment Sutra—Chapter 38)— roõ caùc loaïi phaùp trong voâ löôïng kieáp phaân Chö Ñaïi Boà taùt coù möôøi thöù Minh (Kinh Hoa bieät dieãn thuyeát, truï nôi phaùp giôùi, thaønh voâ Nghieâm—Phaåm 38). thöôïng chaùnh ñaúng chaùnh giaùc. 1) The insight of practical knowledge of the 9) The Insight practical knowledge of consequences of actions of all sentient interdependent origination: Great beings: Trí minh thieän xaûo, bieát taát caû nhöõng enlightening beings know that the birth of all nghieäp baùo cuûa chuùng sanh. sentient beings is fundamentally birthless 2) The insight of practical knowledge of the because they comprehend that birth cannot be grasped; yet they know causes, conditions, quiescence, purity, and nonconceptuality events, objects, actions, birth, extinction, of all realms of sentient beings: Trí minh speech, confusion, freedom from confusion, thieän xaûo bieát caûnh giôùi tòch dieät thanh delusion, freedom from delusion, defilement, tònh khoâng hí luaän cuûa taát caû chuùng sanh. purity, birth and death, nirvana, graspability, 3) The insight of practical knowledge that the ungraspability, attachment, nonattachment, mental objects of all sentient beings are of rest, movement, departure, return, but one character, totally ungraspable, and origination, nonorigination, dissolution, that all things are indestructible: Trí minh emancipation, maturities, faculties, how to thieän xaûo bieát nhöõng caûnh sôû duyeân cuûa taát civilize, they teach beings according to needs, caû chuùng sanh chæ laø moät töôùng, ñeàu baát khaû never forgetting the deeds of all Enlightening ñaéc, taát caû phaùp ñeàu nhö kim cang baát hoaïi. Beings, set their mind on complete perfect 4) The insight of practical knowledge of ability enlightenment for the sole purpose of helping to cause infinite subtle utterances to be heard sentient beings, edify sentient beings without in all worlds: Trí minh thieän xaûo hay duøng voâ tiring, in harmony with what is to be done in

all worlds—Trí minh duyeân khôûi thieän xaûo of omniscience. Their knowledge and bieát taát caû chuùng sanh, sanh voán khoâng sanh, wisdom are broad and vast and unshakable, vì toû thaáu thoï sanh baát khaû ñaéc. Maø bieát nhôn, due to attain true enlightenment—Trí minh duyeân, söï, caûnh giôùi, haïnh, sanh, dieät, ngoân thieän

xaûo nôi Phaät voâ tröôùc, chaúng sanh taâm thuyeát, meâ hoaëc, lìa meâ hoaëc, ñieân ñaûo, lìa nhieãm tröôùc, nôi phaùp voâ tröôùc chaúng sanh ñieân ñaûo, taïp nhieãm, thanh tònh, sanh töû, nieát taâm nhieãm tröôùc, nôi coõi voâ tröôùc chaúng sanh baøn, khaû ñaéc, baát khaû ñaéc, chaáp tröôùc, khoâng taâm nhieãm tröôùc, nôi chuùng sanh voâ tröôùc chaáp tröôùc, truï, ñoäng, ñi, veà, khôûi chaúng khôûi, chaúng sanh taâm nhieãm tröôùc. Chaúng thaáy coù hö maát, xuaát ly, thaønh thuïc, caùc caên, ñieàu chuùng sanh maø thöïc haønh ñieàu phuïc thuyeát phuïc, tuøy theo sôû nghi maø nhieàu caùch giaùo phaùp, nhöng cuõng chaúng boû Boà Taùt ñaïi bi ñaïi hoùa, chöa töøng queân maát coâng haïnh Boà taùt. nguyeän; thaáy Phaät, nghe phaùp, tuøy thuaän tu Vì Boà Taùt chæ vì lôïi ích chuùng sanh neân phaùt haønh; y chæ nôi nhöõng thieän caên cuûa Nhö Lai, taâm voâ thöôïng Boà Ñeà khoâng boû soùt vieäc laøm cung kính cuùng döôøng khoâng thoâi nghæ. Hay vì chuùng sanh. Theá neân Boà Taùt thöôøng giaùo duøng thaàn löïc chaán ñoäng thaäp phöông voâ hoùa chuùng sanh thaân khoâng moûi nhoïc, chaúng löôïng theá giôùi, vì taâm quaûng ñaïi khaép phaùp traùi taát caû choã laøm cuûa theá gian. giôùi. Bieát nhöõng caùch thuyeát phaùp, bieát soá 10) The insight of practical knowledge of equally chuùng sanh, bieát chuùng sanh sai bieät, bieát khoå saving all sentient beings in the ocean of birth sanh, bieát khoå dieät, bieát taát caû haïnh ñeàu nhö and death: Great Enlightening Beings have no boùng töôïng, thaät haønh haïnh Boà Taùt döùt haún attachment to Buddha, to the teaching, to taát caû caên boån thoï sanh. Chæ vì cöùu hoä taát caû lands, to sentient beings, and do not develop chuùng sanh neân thöïc haønh haïnh Boà taùt maø attachments. They do not see that there are khoâng choã laøm, tuøy thuaän chuûng taùnh cuûa taát sentient beings, yet they are carrying on caû chö Phaät maø phaùt taâm quaûng ñaïi nhö nuùi educational activity, civilizing and teaching Tu Di. Bieát taát caû hö voïng ñieân ñaûo vaøo moân ways of liberation; they do not give up the nhöùt thieát chuûng trí. Trí hueä roäng lôùn chaúng practice of Enlightening Beings, with great lay ñoäng ñöôïc, seõ thaønh chaùnh giaùc. ÔÛ bieån compassion and great commitment. Seeing sanh töû bình ñaúng teá ñoä taát caû chuùng sanh. Buddhas and hearing their teachings, they act Ten kinds of instantly creative knowledge of accordingly; trusting the Buddhas, they plant the Buddhas: Möôøi Nieäm Nieäm Xuaát Sanh Trí roots of goodness, ceaselessly honoring and Cuûa Chö Phaät—Ten kinds of instantly creative serving them. They are able to shake infinite knowledge of the Buddhas, according to the worlds in the ten directions by spiritual Flower Adornment Sutra, chapter 33—Möôøi thöù powers; their minds are broad, being equal to nieäm nieäm xuaát sanh trí cuûa chö Phaät theo kinh the cosmos. They know various explanations Hoa Nghieâm, phaåm 33. of truth, they know how many sentient beings 1) All Buddhas can, in a single instant, appear to are there, they know the different among descend from heaven in infinite worlds: sentient beings, they know the birth of Trong moät nieäm, taát caû chö Phaät hay thò hieän suffering, they know the extinction of voâ löôïng theá giôùi, töø coõi trôøi giaùng xuoáng. suffering; while knowing all acts are like 2) All Buddhas can, in a single instant, manifest reflected images, they carry out the deeds of birth as Enlightening

Beings in infinite Enlightening Beings. They sever the root of worlds: Trong moät nieäm, taát caû chö Phaät ñeàu all subjugation to birth. They carry out the hay thò hieän voâ löôïng theá giôùi, Boà Taùt thoï practice of Enlightening Beings for the sole sanh. purpose of saving all sentient beings and yet 3) Manifest renunciation of the mundane and do not practice anything. Conforming the study of the way to liberation in infinite essential nature of Buddhas, they develop a worlds: Taát caû chö Phaät hay thò hieän voâ löôïng mind like an immense mountain. They know theá giôùi, xuaát gia hoïc ñaïo. all falsehood and delusion, and enter the door

4) Manifest attainment of true enlightenment Great Enlightening Beings. Enlightening Beings under enlightenment trees in infinite worlds: who abide by these can attain supremely skillful Taát caû chö Phaät hay thò hieän voâ löôïng theá intellectual powers of Buddhas—Theo Kinh Hoa giôùi, döôùi coäi Boà Ñeà thaønh Chaùnh Ñaúng Nghieâm, Phaåm 38, coù möôøi thöù bieän taøi cuûa chö Chaùnh Giaùc. Ñaïi Boà Taùt. Chö Boà Taùt an trong trong phaùp naày 5) Manifest turning the wheel of the Teaching in coù theå ñaït ñöôïc bieän taøi xaûo dieäu voâ thöôïng cuûa infinite worlds: Taát caû chö Phaät hay thò hieän chö Nhö Lai. voâ löôïng theá giôùi chuyeån dieäu phaùp luaân. 1) The intellectual power of not arbitrarily 6) Manifest education of sentient beings and discriminating among things: Bieän taøi voâ phaân service of the enlightened in infinite worlds: bieät nôi taát caû caùc phaùp. Taát caû chö Phaät ñeàu hay thò hieän voâ löôïng theá 2) The intellectual power of not fabricating giôùi, giaùo hoùa chuùng sanh, cuùng döôøng chö anything: Bieän taøi voâ sôû taùc nôi taát caû caùc Phaät. phaùp. 7) All Buddhas, in a single instant, manifest 3) The intellecual power of not being attached to untold variety of Buddha-bodies in infinite anything: Bieän taøi voâ sôû tröôùc nôi taát caû caùc worlds: Taát caû chö Phaät trong moät nieäm, ñeàu phaùp. hay thò hieän voâ löôïng theá giôùi, baát khaû thuyeát 4) The intellectual power of realizing emptiness: nhieàu loaïi thaân Phaät. Bieän taøi thaáu roõ taùnh khoâng nôi taát caû caùc 8) All Buddhas can, in a single instant, manifest phaùp. all kinds of adornments in infinite worlds, 5) The intellectual power of freedom from the innumerable adornments, the freedom of the darkness of doubt: Bieän taøi khoâng u toái nghi enlightened, and the treasury of omniscience: hoaëc nôi taát caû caùc phaùp. Taát caû chö Phaät, trong moät nieäm, thò hieän voâ 6) The intellectual power of receiving support löôïng theá giôùi, nhieàu thöù trang nghieâm, voâ soá from Buddha in all things: Bieän taøi Phaät gia bò trang nghieâm, taát caû trí taïng töï taïi cuûa Nhö nôi taát caû caùc phaùp. Lai. 7) The intellectual power of spontaneous 9) All Buddhas can, in a single instant, manifest awareness of all truth: Bieän taøi töï giaùc ngoä countless of pure beings in infinite worlds: nôi taát caû caùc phaùp. Taát caû chö Phaät, trong moät nieäm, ñeàu thò hieän 8) The intellectual power of skill in voâ löôïng theá giôùi, voâ löôïng voâ soá chuùng sanh differentiation of expressions of all truths: thanh tònh. Bieän taøi vaên cuù sai bieät thieän xaûo nôi taát caû 10) All Buddhas can, in a single instant—Trong caùc phaùp. moät nieäm, taát caû chö Phaät: 9) The intellectual power of truthfully a) Manifest the Buddhas of past, present and explaining all things: Bieän taøi chôn thaät nôi future in infinite worlds: Ñeàu hay thò

hieän voâ taát caû caùc phaùp. löôïng tam theá chö Phaät. 10) The intellectual power of gladdening all b) With various faculties and characters: Nhieàu sentient beings according to their mentalities: loaïi caên taùnh. Bieän taøi tuøy theo cuûa taát caû chuùng sanh laøm c) Various energies: Nhieàu caùch tinh taán. cho hoï hoan hyû. d)Various practical understandings: Nhieàu thöù Ten kinds of intense profound mind of haïnh giaûi. Great Enlightening Beings: Möôøi Thaâm Taâm e) Attaining true enlightenment in the past, Taêng Thöôïng Cuûa Chö Ñaïi Boà Taùt—According to present and future: ÔÛ trong tam theá thaønh the Flower Adornment Sutra, Chapter 38, there Chaùnh Ñaúng Chaùnh Giaùc. are ten kinds of intense profound mind of Great Ten kinds of intellectual power of Great Enlightening Beings. Enlightening Beings who Enlightening Beings: Möôøi Bieän Taøi Cuûa Chö abide by these can attain the supremely pure Ñaïi Boà Taùt—According to the Flower Adornment intense profound mind of all Buddhas—Theo Kinh Sutra, there are ten kinds of intellectual power of Hoa Nghieâm, Phaåm 38, coù möôøi Thaâm taâm taêng

thöôïng cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï 1) Perpetuating the seed of Buddhas is an organ trong phaùp naày thôøi ñöôïc thaâm taâm taêng thöôïng of Enlightening Beings, manifesting the thanh tònh voâ thöôïng cuûa taát caû chö Phaät. immeasurable spiritual power of the Buddha 1) Not backsliding because they accumulate all teaching: Chaúng döùt Phaät chuûng laø Boà Taùt roots of goodness: Baát thoái chuyeån vì chöùa taïng, vì khai thò Phaät phaùp voâ löôïng oai ñöùc. nhoùm taát caû thieän caên. 2) Causing the seed of the Teaching to grow is 2) Removing doubts because they understand an organ of Enlightening Beings, generating the esoteric sayings of all Buddhas: Rôøi nghi the immense light of knowledge: Taêng tröôûng hoaëc vì hieåu maät ngöõ cuûa taát caû Nhö Lai. phaùp chuûng laø Boà Taùt taïng, vì xuaát sanh trí 3) Holding truth, being born by great vows and hueä quang minh quaûng ñaïi. great deeds: Chaùnh trì vì ñaïi nguyeän ñaïi haïnh 3) Preserving the seed of the spiritual löu xuaát. community is an organ of Enlightening 4) Deeply penetrating all Buddha teachings: Toái Beings, enabling them to gain access to the thaéng vì thaâm nhaäp taát caû Phaät phaùp. irreversible wheel of teaching: Truï trì Taêng 5) Mastering all Buddha teachings: Laøm chuû vì chuûng laø Boà Taùt taïng, vì laøm cho hoï ñöôïc taát caû Phaät phaùp ñeàu töï taïi. phaùp luaân baát thoái. 6) A vast mind which enters into various ways of 4) Awakening those who are rightly stabilized is access to truth: Taâm taêng thöôïng quaûng ñaïi vì an organ of Enlightening Beings, instantly vaøo khaép taát caû phaùp moân. adapting to the time: Giaùc ngoä chaùnh ñònh 7) A leading intense profound mind, chuùng sanh laø Boà Taùt taïng, vì kheùo theo thôøi accomplishing all tasks: Thaâm taâm taêng nghi khoâng sai moät nieäm. thöôïng thöôïng thuû, vì taát caû vieäc laøm ñeàu 5) Fully developing unstable sentient beings is thaønh töïu. an organ of Enlightening Beings, producing 8) A free intense profound mind, adorned by all continuity of causal basis: Roát raùo thaønh thuïc concentrations, spiritual powers, and mystical baát ñònh chuùng sanh laø Boà Taùt taïng, vì laøm transformations: Thaâm taâm taêng thöôïng töï taïi, cho nhôn töông tuïc khoâng giaùn ñoaïn. vì taát caû tam muoäi thaàn thoâng bieán hoùa trang 6)

Conceiving compassion for wrongly stabilized nghieâm. sentient beings is an organ of Enlightening 9) An abiding intense profound mind, embracing Beings, causing thorough development of their past vows: Thaâm taâm taêng thöôïng an causal basis for the future: Vì taø ñònh chuùng truï, vì nhieáp thoï boån nguyeän. sanh phaùt sanh loøng ñaïi bi laø Boà Taùt taïng, vì 10) An unceasing intense profound mind, laøm cho nhôn vò lai ñeàu ñöôïc thaønh töïu. developing all sentient beings to maturity: 7) Fulfilling the indestructible bases of the ten Thaâm taâm taêng thöôïng khoâng thoâi nghæ, vì powers of Budhas is an organ of Enlightening thaønh thuïc taát caû chuùng sanh. Beings, with unopposable roots of goodness Ten kinds of internal organs of Great and that conquer the armies of demons: Vieân Enlightening Beings: Möôøi Taïng Cuûa Chö Boà maõn nhôn baát hoaïi nôi Phaät thaäp löïc laø Boà Taùt—According to the Flower Adornment Sutra, Taùt Taïng, vì ñaày ñuû voâ ñoái thieän caên haøng Chapter 38, there are ten kinds of internal organs phuïc ma quaân. of Great Enlightening Beings. Enlightening 8) The supremely fearless lion’s roar is an organ Beings who abide by these can attain the of Enlightening Beings, gladdening all indestructible internal organs of great knowledge sentient beings: Toái thaéng voâ uùy ñaïi sö töû with supreme virtues of Buddhas—Theo Kinh hoáng laø Boà Taùt taïng, vì laøm cho taát caû chuùng Hoa Nghieâm, Phaåm 38, coù möôøi taïng cuûa chö Boà sanh ñeàu hoan hyû. Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc 9) Attaining the eighteen unique qualities of thieän caên voâ thöôïng, taïng ñaïi trí hueä baát hoaïi cuûa Buddhas is an organ of Enlightening Beings, Nhö Lai. with knowledge penetrating everywhere:

Ñöôïc möôøi taùm phaùp baát coäng cuûa Phaät laø Boà maø hieän sanh nôi coõi khaùc, maø vôùi Phaät phaùp Taùt taïng, vì trí hueä vaøo khaép taát caû xöù. khoâng meâ laàm. 10) Knowing all sentient beings, all lands, all 4) The fourth jewel-like state—Nhö thieät truï thöù things and all Buddhas, is an organ of tö: Enlightening Beings, clearly seeing all in a a) Know how to elicit all principles from one single instant: Bieát roõ khaép taát caû chuùng sanh, principle, for the various meanings of all taát caû coõi, taát caû phaùp, taát caû Phaät laø Boà Taùt principles are ultimately all one meaning: taïng, vì ôû trong moät nieäm ñeàu thaáy roõ. Bieát töø moät phaùp xuaát sanh taát caû phaùp bôûi Ten kinds of jewel-like state in unexcelled nhöõng nghóa cuûa taát caû phaùp roát raùo ñeàu laø complete perfect enlightenment: Möôøi Nhö moät nghóa. Thieät Truï Nôi Voâ Thöôïng Boà Ñeà—According to b) Be able to analyze and explain each of the the Flower Adornment Sutra, Chapter 38, there principles: Coù khaû naêng rieâng bieät dieãn are ten kinds of jewel-like state in unexcelled thuyeát töøng phaùp moät. complete perfect enlightenment. Enlightening 5) The fifth jewel-like state—Nhö thieät truï thöù Beings who abide by these can attain the jewel of naêm: supreme great knowledge and wisdom of a) Know how to reject afflictions: Bieát nhaøm lìa Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù phieà n naõ o. möôøi thöù nhö thieät truï nôi voâ thöôïng Boà Ñeà. Chö b) Know how to stop afflictions: Bieát ngaên döùt Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñaïi trí hueä phieàn naõo. böûu voâ thöôïng cuûa chö Phaät. c) Know how to prevent

afflictions: Bieát phoøng 1) The first jewel-like state—Nhö thieät truï thöù hoä phieàn naõo. nhaát: d) Know how to exterpate afflictions: Bieát ñoaïn a) They go to the Buddhas in countless worlds: tröø phieà n naõo. Chö Ñaïi Boà Taùt ñeàu coù theå qua ñeán choã chö e) Cultivate the practices of Enlightening Phaät nôi voâ soá theá giôùi. Beings: Tu haïnh Boà Taùt. b) Behold all Buddhas: Chieâm ngöôõng chö Phaät. f) Do not experience absolute truth but c) Pay obeisance to all Buddhas: Haàu haï chö ultimately arrive at the further shore of Phaät. ultimate truth: Chaúng chöùng phaùp tuyeät ñoái, d) Serve and honor all Buddhas with offerings: nhöng roát raùo ñaùo bæ ngaïn. Toân vinh vaø cuùng döôøng chö Phaät. g) With expedient skill they learn well what is to 2) The second jewel-like state—Nhö thieät truï be learned: Vôù i phöông tieän thieän xaûo chö Boà thöù nhì: Taùt hoïc gioûi nhöõng caùi caàn hoïc. a) Listen to true teaching from inconceivably h) Cause their past vows to reach fulfillment: many Buddhas: ÔÛ choã baát tö nghì cuûa chö Laø m cho haïnh nguyeän xöa ñeàu ñöôïc thaønh Phaät laéng nghe chaùnh phaùp. maõ n. b) Absorb and remember the true teaching: Thoï i) Without physical fatigue: Thaân chaúng moûi trì ghi nhôù khoâng ñeå queân maát chaùnh phaùp. nhoïc. c) Analyze and ponder the true teaching: Phaân 6) The sixth jewel-like state—Nhö thieät truï thöù bieät vaø tö duy chaùnh phaùp. saùu : d) Increase in awareness and wisdom: Taêng a) Know that all objects of mental tröôûng söï tænh giaùc vaø trí hueä. discriminations of Enlightening Beings have e) Carry out the true teaching everywhere: Thöïc no locations, yet they still say there are haønh chaùnh phaùp khaép moïi nôi. various locations to make more means to save 3) The third jewel-like state: Nhö thieät truï thöù sentient beings: Daàu bieát raèng nhöõng taâm ba—Disappear from this land and appear to phaân bieät cuûa chö Boà Taùt ñeàu khoâng coù xöù be born elsewhere, yet have no confusion sôû, maø vaãn noùi coù nhöõng phöông xöù ñeå laøm about the Buddha teaching—Maát nôi coõi naày theâm phöông tieän cöùu ñoä chuùng sanh.

b) Though they have no discrimination and do c) Enlightening Beings cannot be grasped: Caàu not create anything, yet because they want to Boà Taùt baát khaû ñaéc. tame all sentient beings, they do cultivate d) Phenomena cannot be grasped: Caàu phaùp baát practices and do act: Daàu khoâng phaân bieät, khaû ñaéc. khoâng taïo taùc, nhöng vì muoán ñieàu phuïc taát e) Sentient beings cannot be grasped: Caàu caû chuùng sanh, neân coù tu haønh coù sôû taùc. chuùng sanh baát khaû ñaéc. 7) The seventh jewel-like state: Nhö thieät truï f) Great Enlightening Beings do not—Daàu vaäy thöù baûy—Know all things are of one and the chö Ñaïi Boà Taùt vaãn khoâng: same essence, which is—Bieát taát caû taùnh ñeàu g) Give up the vow to tame sentient beings: ñoàng moät taùnh, nghóa laø: Chaúng boû nguyeän ñieàu phuïc chuùng sanh. a) No essence: Voâ taùnh. h) Enable sentient beings to attain true b) No variety: Khoâng caùc thöù taùnh. enlightenment: Khieán cho chuùng sanh nôi caùc c) No infinity: Khoâng voâ löôïng taùnh. phaùp maø ñaït thaønh chaùnh giaùc. d) No calculability: Khoâng khaû toaùn soå taùnh. i) Why?—Taïi sao? e) No measurability: Khoâng khaû xöùng löôïng * Great enlightening beings are skillful taùnh. observers—Vì chö Ñaïi Boà Taùt kheùo quaùn saùt: f) No form: Khoâng saéc. * Know the mentalities of all sentient

beings: g) No characteristics: Khoâng töôùng. Bieát taát caû chuùng sanh taâm taùnh phaân bieät. h) Whether one or many, all are ungraspable: * Know the perspective of all sentient beings: Hoaëc moät hoaëc nhieàu ñeàu baát khaû ñaéc. Bieát taát caû caûnh giôùi cuûa chuùng sanh. i) Know for certain all of the above are the * Guide sentient beings accordingly, so that norms of—Quyeát ñònh nhöõng ñieàu treân ñaây they can attain nirvana: Tuøy phöông tieän hoùa laø: ñaïo khieán chuùng sanh ñaït ñöôïc Nieát baøn. j) Buddhas' teachings: Ñaây laø Phaät phaùp. * They practice the deeds of Enlightening k) Enlightening beings': Ñaây laø Boà Taùt phaùp. Beings zealously in order to fulfill their vow l) Individual illuminates': Ñaây laø Ñoäc giaùc to enlighten sentient beings: Hoaøn maõn phaùp. nguyeän giaùo hoùa chuùng sanh baèng caùch maïnh m) Hearers': Ñaây laø Thanh vaên phaùp. meõ tu haønh Boà Taùt haïnh. n) Ordinary people's: Ñaây laø phaøm phu phaùp. 9) The ninth jewel-like state—Nhö thieät truï thöù o) What things are good: Ñaây laø thieän phaùp. chín: p) What things are not good: Ñaây laø baát thieän a) Great Enlightening Beings know that tactful phaùp. instructions, manifestation of nirvana, and all q) What is mundane: Ñaây laø theá gian phaùp. means of liberating sentient beings are r) What is supramundane: Ñaây laø xuaát theá gian construed by mind and thought, and are not phaùp. aberrant or false: Chö Ñaïi Boà Taùt bieát thieän s) What is error: Ñaây laø phaùp loãi laàm. xaûo thuyeát phaùp, thò hieän nieát baøn. Vì ñoä t) What is without error: Ñaây laø phaùp khoâng loãi chuùng sanh neân bao nhieâu phöông tieän ñaõ coù, laàm. taát caû ñeàu laø taâm töôûng kieán laäp, chaúng phaûi u) What is contaminated: Ñaây laø phaùp höõu laäu. ñieân ñaûo, cuõng chaúng hö doái. v) What is uncontaminated: Ñaây laø phaùp voâ laäu. b) Enlightening Beings realize that all things are w) What is compounded: Ñaây laø phaùp höõu vi. equal in all times, they do not move from x) What is uncompounded: Ñaây laø phaùp voâ vi. Thusness, yet do not abide in ultimate truth: 8) The eighth jewel-like state: Nhö thieät truï thöù Boà Taùt bieát roõ caùc phaùp tam theá bình ñaúng, taùm. nhö nhö baát ñoäng voâ truï. a) Great enlightening beings find that—Chö Ñaïi c) Enlightening Beings do not see there are any Boà Taùt thaáy raèng: sentient being who ever have received, will b) The Buddhas cannot be grasped: Caàu Phaät receive or do receive teaching: Chö Boà Taùt baát khaû ñaéc.

chaúng thaáy coù moät chuùng sanh ñaõ ñöôïc hoùa undertaking: Taát caû chö Phaät bieát taát caû phaùp ñoä, seõ ñöôïc hoùa ñoä hay nay ñöôïc hoùa ñoä. khoâng choã xu höôùng, maø hay xuaát sanh hoài d) Enlightening Beings know—Chö Boà Taùt bieát höôùng nguyeän trí. roõ: 2) All Buddhas know all things have no body, * Themselves have nothing to practice: Khoâng yet they can produce knowledge of pure choã tu haønh nôi chính hoï. body: Taát caû chö Phaät bieát taát caû phaùp ñeàu * There being nothing at all born or perishing khoâng coù thaân, maø hay xuaát sanh thanh tònh that can be grasped: Khoâng coù chuùt phaùp gì thaân trí. hoaëc sanh hoaëc dieät maø coù theå ñöôïc. 3) All Buddhas know all things are * They still cause their vows not to be in vain fundamentally nondual, yet they can produce by means of all things: Nhö vaãn nöông nôi taát knowledge capable of awareness and caû phaùp khieán sôû

nguyeän chaúng luoáng khoâng. understanding: Taát caû chö Phaät bieát taát caû 10) The tenth jewel-like state—Nhö thieät truï thöù phaùp boån lai khoâng hai, maø hay xuaát sanh khaû möôøi: naêng giaùc ngoä trí. a) Great Enlightening Beings hear from 4) All Buddhas know all things have no self and countless Buddhas predictions of future no being, yet they can produce knowledge to Buddhas, each with different names, living in civilize beings: Taát caû chö Phaät bieát taát caû different ages: Chö Ñaïi Boà Taùt nôi baát khaû tö phaùp voâ ngaõ voâ chuùng sanh, maø hay xuaát nghì voâ löôïng chö Phaät, ôû choã moãi Ñöùc Phaät sanh ñieàu phuïc chuùng sanh trí. nghe voâ löôïng thoï kyù danh hieäu ñeàu khaùc, 5) All Budhas know all things fundamentally kieáp soá chaúng ñoàng. have no marks, yet they can produce b) They listen to this for untold eons and, having knowledge of all marks: Taát caû chö Phaät bieát heard, cultivate practice, not startled or taát caû phaùp boån lai voâ töôùng, maø hay xuaát frightened, not lost or confused because—Töø sanh lieãu ngoä chö töôùng trí. moät kieáp nhaãn ñeán voâ löôïng kieáp, chö Boà Taùt 6) All Buddhas know all worlds have no thöôøng nghe nhö vaäy, nghe roài tu haønh chaúng becoming or decay, yet they can produce kinh chaúng sôï, chaúng meâ chaúng hoaëc vì: knowledge of becoming and decay: Taát caû c) Enlightening Beings know the knowledge of chö Phaät bieát taát caû theá giôùi khoâng coù thaønh Buddhas is inconceivable: Bieát Phaät trí baát hoaïi, maø hay xuaát sanh lieãu ngoä thaønh hoaïi khaû tö nghì. trí. d) The predictions of the Buddhas have no 7) All Buddhas know all things have no creation, ambiguity in their words: Nhö Lai thoï kyù yet they can produce knowledge of the effect khoâng hai lôøi. of action: Taát caû chö Phaät bieát taát caû phaùp e) The extraordinary power of their own active khoâng coù taïo taùc, maø hay xuaát sanh tri quaû commitment: Töï thaân haïnh nguyeän söùc thuø nghieäp trí. thaéng. 8) All Buddhas know all things have no verbal f)Foster perfect enlightenment in all who are explanation, yet they can produce knowledge capable of being taught, fulfilling all their of verbal explanation: Taát caû chö Phaät bieát taát vows, equal in extent to the cosmos: Tuøy nghi caû phaùp khoâng coù ngoân thuyeát, maø hay xuaát thoï hoùa khieán voâ thöôïng Boà Ñeà thaønh maõn sanh lieãu ngoân thuyeát trí. taát caû nguyeän ñoàng phaùp giôùi. 9) All Buddhas know all things have no Ten kinds of knowledge of all Buddhas: defilement or purity, yet they can produce Möôøi Trí Cuûa Chö Phaät—According to the Flower knowledge of defilement or purity: Taát caû Adornment Sutra, Chapter 33, there are ten kinds chö Phaät bieát taát caû phaùp khoâng coù nhieãm of knowledge of all Buddhas—Theo Kinh Hoa tònh, maø hay xuaát sanh tri nhieãm tònh trí. Nghieâm, Phaåm 33, coù möôøi trí cuûa chö Phaät. 10) All Buddhas know all things have no birth or 1) All Buddhas know all things have no aim, yet extinction, yet they can produce knowledge they can produce knowledge of dedicated of birth and extinction: Taát caû chö Phaät bieát

taát caû phaùp khoâng coù sanh dieät, maø hay xuaát 1) Entering concentration in the east and sanh lieãu sanh dieät trí. emerging in the west: Ñoâng phöông nhaäp Ten kinds of knowledge of differentiation of ñònh Taây phöông khôûi. Enlightening Beings: Möôøi Sai Bieät Trí Cuûa Boà 2) Entering concentration in the west and Taùt—Ten

kinds of knowledge of differentiation of emerging in the east: Taây phöông nhaäp ñònh Enlightening Beings mentioned by the Buddha in ñoâng phöông khôûi. The Flower Adornment Sutra (Chapter 38— 3) Entering concentration in the south and Detachment from The World) Enlightening emerging in the north: Nam phöông nhaäp ñònh Beings who rest on these principles will attain the Baéc phöông khôûi. Buddha's unexcelled, far-reaching knowledge of 4) Entering concentration in the north and differentiation—Möôøi trí ñöôïc Phaät daïy trong emerging in the south: Baéc phöông nhaäp ñònh Kinh Hoa Nghieâm, phaåm 38 (Ly Theá Gian). Boà nam phöông khôûi. Taùt naøo an truï nôi phaùp naày seõ ñöôïc trí sai bieät 5) Entering concentration in the northeast and quaûng ñaïi voâ thöôïng cuûa Nhö Lai. emerging in the southwest: Ñoâng baéc phöông 1) Knowledge of differentiations of sentient nhaäp ñònh, taây nam phöông khôûi. beings: Trí sai bieät bieát chuùng sanh. 6) Entering the concentration in the southwest 2) Knowledge of differentiations of faculties: emerging in the northeast: Taây nam phöông Trí sai bieät bieát caùc caên. nhaäp ñònh ñoâng baéc phöông khôûi. 3) Knowledge of differentiations of 7) Entering the concentration in the northwest consequences of actions: Trí sai bieät bieát caùc and emerging in the southeast: Taây baéc haønh ñoäng. phöông nhaäp ñònh, ñoâng nam phöông khôûi. 4) Knowledge of differentiations of forms of 8) Entering the concentration in the southeast birth: Trí sai bieät bieát thoï sanh. and emerging in the northwest: Ñoâng nam 5) Knowledge of differentiations of worlds: Trí phöông nhaäp ñònh taây baéc phöông khôûi. sai bieät bieát theá giôùi. 9) Entering the concentration in the nadir and 6) Knowledge of differentiations of spheres of emerging in the zenith: Haï phöông nhaäp ñònh reality: Trí sai bieät bieát phaùp giôùi. thöôïn g phöông khôûi. 7) Knowledge of differentiations of Buddhas: 10) Entering the concentration in the zenith and Trí sai bieät bieát chö Phaät. emerging in the nadir: Thöôïng phöông nhaäp 8) Knowledge of differentiations of ñònh haï phöông khôûi. phenomena: Trí sai bieät bieát caùc phaùp. Ten kinds of laws of Great Enlightening 9) Knowledge of differentiations of time: Trí sai Beings: Möôøi Phaùp Cuûa Chö Ñaïi Boà Taùt. bieät bieát tam theá. (A) Ten principles (The Flower Adornment 10) Knowledge of differentiations of all ways of Sutra—Chpater 36). Great Enlightening speaking: Trí sai bieät bieát taát caû ñaïo ngöõ Beings who want to quickly fulfill the ngoân. pactices of enlightening beings shold Ten kinds of knowledge of differentiation of diligently practice these ten principles—Möôøi entry into concentration of Great phaùp (Kinh Hoa Nghieâm—Phaåm 36). Chö Ñaïi Boà Taùt muoán mau ñaày ñuû haïnh Boà Taùt Enlightening Beings: Möôøi Moân Nhaäp Tam phaûi sieâng tu möôøi phaùp naày. Muoäi Sai Bieät Trí—According to the Flower 1) In their mind they should not abandon Adornment Sutra, Chapter 27, there are ten kinds sentient beings: Taâm chaúng xa boû taát caû of knowledge of differentiation of entry into chuùng sanh. concentration of Great Enlightening Beings— 2) They should think of Enlightening Beings as Theo Kinh Hoa Nghieâm, Phaåm 10 (Thaäp Ñònh), Buddhas: Ñoái vôùi chö Boà Taùt phaûi xem nhö coù möôøi moân nhaäp tam muoäi sai bieät trí. Phaät.

3) They should never slander any teachings of 6) The law of freedom from false notions, all the Buddhas: Troïn chaúng huûy baùng Phaät arbitrary conceptualization clinging to objects phaùp. permanently ceasing: Voâ phaân bieät phaùp, vì 4) They should know that there is no end to döùt haún phan duyeân phaân bieät. different lands: Bieát caùc quoác ñoä khoâng cuøng 7) The law of birthlessness, being immovable as taän. space: Voâ sanh phaùp, vì döôøng nhö hö khoâng 5) They should be profoundly devoted to baát ñoäng. enlightening practices: Raát coù loøng tin meán 8) The law of uncreated, being detached from nôi Boà Taùt haïnh. appearances of origin, subsistence, and 6) They should not give up the cosmic, annihilation: Voâ vi phaùp, vì lìa nhöõng töôùng spacelike, impartial mind of enlightenment: sanh truï dieät. Chaúng boû taâm bình ñaúng hö khoâng phaùp giôùi 9) The law of basic essence, being inherently Boà Ñeà. pure: Boån taùnh phaùp, vì töï taùnh voâ nhieãm 7) They should contemplate enlightenment and thanh tònh. enter the power of Buddhas: Quaùn saùt Boà Ñeà 10) The law of abandoning all nirvana in which nhaäp Nhö Lai. there is still suffering, to be able to generate 8) They should cultivate unobstructed all practices of Enlightening Beings and carry intellectual and expository powers: Sieâng them uninterruptedly: Xaû boû taát caû Nieát baøn naêng tu taäp voâ ngaïi bieän taøi. höõu dö, vì hay sanh taát caû Boà Taùt haïnh tu taäp 9) They should teach unenlightened beings chaúng döùt. tirelessly: Giaùo hoùa chuùng sanh khoâng nhaøm Ten kinds of liberation of Great moûi. Enlightening Beings: Möôøi Phaùp Giaûi Thoaùt 10) They should live in all worlds without Cuûa Chö Ñaïi Boà Taùt—According to the Flower attachment in their minds: Truï nôi taát caû theá Adornment Sutra, Chapter 38, there are ten kinds giôùi maø taâm khoâng nhieãm tröôùc. of liberation of Great Enlightening Beings. (B) According to the Flower Adornment Sutra, Enlightening Beings who abide by these can chapter 38, Enlightening Beings who abide by perform the supreme deeds of Buddhas and teach these ten laws can attain the supremely great and develop and sentient beings—Theo Kinh Hoa law of Buddhas—Theo kinh Hoa Nghieâm, Nghieâm, Phaåm 38, coù möôøi phaùp giaûi thoaùt cuûa phaåm 38, chö Boà Taùt an truï trong möôøi phaùp chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc phaùp quaûng ñaïi voâ thöôïng cuûa giaûi thoaùt naày thôøi coù theå ra laøm Phaät söï voâ Ñöùc Nhö Lai: thöôïng, giaùo hoùa thaønh thuïc taát caû chuùng sanh. 1) The law of truth, practicing what they teach: 1) Liberation from afflictions: Phieàn naõo giaûi Chôn thieät phaùp, vì nhö thuyeát tu haønh. thoaùt. 2) The second law of detachment from 2) Liberation from false views: Taø kieán giaûi clinging—Phaùp thöù hai, ly thuû phaùp: thoaùt. a) Detaching from the clinger: Lìa naêng thuû. 3) Liberation from all grasping: Giaûi thoaùt b) Detaching from that which is clung to: Lìa sôû nhöõng chaáp thuû. thuû. 4) Liberation from mental and physical 3) The law of noncontention, being free from all elements: Uaån, xöù, giôùi giaûi thoaùt. confusing conflicts: Voâ traùnh phaùp, vì khoâng 5) Liberation from transcending the two lesser meâ laàm gaây goã. vehicles of individual emancipation: Sieâu nhò 4) The law of silent extinction, extinguishing all thöøa giaûi thoaùt. irritations: Tòch dieät phaùp, vì tröø dieät taát caû 6) Liberation by accepting the nonorigination of nhieät

naõo. things: Voâ sanh phaùp nhaãn giaûi thoaùt. 5) The law of dispassion, all covetousness being 7) Liberation by freedom from attachment to all ended: Ly duïc phaùp, vì taát caû tham duïc ñeàu worlds, all lands, all beings, and all things: döùt tröø.

Nôi taát caû theá gian, taát caû coõi, taát caû chuùng 4) The great lion's roar of ultimately firm sanh, taát caû phaùp, lìa chaáp tröôùc giaûi thoaùt. commitment. They will purify all Buddha 8) Liberation in infinite abodes: Voâ bieân truï giaûi lands: Theä nguyeän roát raùo ñaïi sö töû hoáng. Chö thoaùt. Boà taùt seõ nghieâm tònh taát caû coõi Phaät. 9) Liberation rising from the practices of 5) The lion's roar of personally maintaining pure Enlightening Beings into the stage of conduct. They will get rid of all evil ways and nondiscrimination of Buddhas: Phaùt khôûi taát difficult situations: Töï trì tònh giôùi ñaïi sö töû caû haïnh Boà Taùt nhaäp Phaät voâ phaân bieät giaûi hoáng. Chö Boà Taùt seõ tröø dieät taát caû aùc ñaïo vaø thoaùt. caùc naïn xöù. 10) Liberation able to know all pasts, presents, 6) The great lion's roar of tirelessly seeking and future in a single moment: ÔÛ trong moät virtue. They will fully attain adorning nieäm ñeàu coù theå roõ bieát taát caû tam theá giaûi features of body, speech, and mind of all thoaùt. Buddhas: Caàu phöôùc khoâng nhaøm ñaïi sö töû Ten kinds of lion's roar of Enlightening hoáng. Chö Boà Taùt seõ coù ñaày ñuû thaân ngöõ yù Beings: Möôøi Sö Töû Hoáng Cuûa Chö Ñaïi Boà töôùng haûo trang nghieâm cuûa chö Phaät. Taùt—According to the Flower Adornment Sutra, 7) The great lion's roar of tirelessly seeking Chapter 38, there are ten kinds of lion's roar of knowledge. They will fully accomplish the Enlightening Beings. Enlightening Beings who knowledge of all Buddhas: Caàu trí khoâng abide by these can attain the supremely great nhaøm ñaïi sö töû hoáng. Chö Boà Taùt seõ thaønh lion's roar of Buddhas—Theo Kinh Hoa Nghieâm, töïu vieân maõn nhöõng trí hueä cuûa taát caû chö Phaåm 38, coù muôøi sö töû hoáng cuûa chö Ñaïi Boà Taùt. Phaät. Chö Boà Taùt an truï trong möôøi phaùp naày thôøi ñöôïc 8) The great lion's roar of cultivating right ñaïi sö töû hoáng cuûa Nhö Lai. practice to stop affictions. They will 1) Great lion's roar of the determination for annihilate all demons and all the works of enlightenment. They declare to be surely to demons: Tu chaùnh haïnh döùt tröø phieàn naõo ñaïi attain true enlightenment: Ñaïi Boà Ñeà sö töû sö töû hoáng. Chö Boà Taùt seõ dieät taát caû chuùng hoáng. Chö Boà Taùt quyeát ñònh seõ thaønh chaùnh ma cuõng nhö nhöõng ma nghieäp. ñaúng chaùnh giaùc. 9) The great lion's roar of the acceptance of the 2) The great lion's roar of great compassion— non-origination of all things. They realize that Ñaïi bi sö töû hoáng: all things are selfless, without being, without a) Enable those who have not yet transcended life, without personality, empty, signless, the world to transcend: Ngöôøi chöa ñöôïc ñoä wishless, and pure as space: Voâ sanh phaùp thôøi ñöôïc ñoä. nhaãn ñaïi sö töû hoáng. Chö Boà Taùt bieát roõ caùc b) Liberate those who are not yet liberated: phaùp khoâng ngaõ, khoâng chuùng sanh, khoâng Ngöôøi chöa ñöôïc giaûi thoaùt thôøi ñöôïc giaûi thoï maïng, khoâng coù baûn taùnh rieâng, troáng thoaùt. khoâng, voâ töôùng, voâ nguyeän vaø thanh tònh nhö c) Pacify those who are not yet at peace: Ngöôøi hö khoâng. chöa an ñöôïc an. 10) The great lion's roar of doing what one says. d) Enable those who have not yet attained Enlightening beings in their last

life shake all nirvana to attain it: Ngöôøi chöa Nieát baøn ñöôïc Buddha-lands and make them all pure. chöùng Nieát baøn. Thereupon, all Indras, Brahmas, and guardian 3) The great lion's roar of requiting the deities come, praise and entreat them, benevolence of the Buddha. They will 'Please Enlightening Beings, with the truth of perpetuate the seeds of the Buddha, the birthlessness, appear to be born.' The Teaching, and the harmonious Community: Enlightening Beings then observe all sentient Ñaùp ôn Nhö Lai ñaïi sö töû hoáng. Chö Boà Taùt beings in the world by the unobstructed eye seõ laøm cho chuûng taùnh cuûa Tam baûo Phaät, of wisdom and see that there are none who Phaùp vaø hoøa hôïp Taêng khoâng ñoaïn tuyeät. compare to themselves, so they appear to be

born in royal palaces, walk seven steps by Ten kinds of mastery of all Buddhas: Möôøi themselves, and declare in a great lion's roar, Phaùp Töï Taïi Cuûa Chö Phaät—According to the 'I am supreme in the world. I will forever end Flower Adornment Sutra, there are ten kinds of the realm of birth and death.': Toái haäu sanh mastery of all Buddhas—Theo Kinh Hoa Nghieâm, Boà Taùt chaán ñoäng taát caû Phaät ñoä ñeàu laøm cho Phaåm 33, coù möôøi phaùp töï taïi cuûa chö Phaät. trang nghieâm thanh tònh. Baáy giôø taát caû Ñeá 1) The first kind of master—Phaùp töï taïi thöù Thích, Phaïm vöông, Töù Thieân vöông ñeàu ñeán nhöùt: taùn thaùn khuyeán thænh: 'Ngöôõng mong Boà Taùt a) All Buddhas have command of all the duøng phaùp voâ sanh maø thò hieän thoï sanh.' Boà teachings: Chö Phaät nôi taát caû caùc phaùp ñeàu Taùt duøng hueä nhaõn voâ ngaïi quaùn saùt khaép theá ñöôïc töï taïi. gian taát caû chuùng sanh khoâng ai baèng ta, neân b) Clearly comprehend all kinds of bodies of lieàn thò hieän ñaûn sanh nôi vöông cung, töï ñi expression and nuance: Thaáu roõ taát caû söï dieãn baûy böôùc ñaïi sö töû hoáng: Ta laø toái thaéng ñeä taû cuûa thaân. nhöùt ôû theá gian, ta seõ heát haún bieân teá sanh töû. c) Explain all things with unhindered intellect: Ten kinds of magical displays of Great Dieãn thuyeát caùc phaùp bieän taøi voâ ngaïi. Enlightening Beings: Möôøi Phaùp Bieán Hoùa Cuûa 2) The second kind of mastery—Phaùp töï taïi thöù Chö Ñaïi Boà Taùt—According to the Flower nhì: Adornment Sutra, Chapter 38, there are ten kinds a) All Buddhas teach sentient beings without of magical displays of Great Enlightening Beings. ever missing the appropriate timing: Chö Phaät Enlightening Beings who abide by these can giaùo hoùa chuùng sanh chöa töøng loãi thôøi. acquire all means of supreme magical displays— b) Endlessly explaining the right teaching to Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi phaùp them in accord with their state of mind: Tuøy bieán hoùa cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï theo sôû thích mong caàu cuûa hoï maø noùi chaùnh trong phaùp naày thôøi ñöôïc ñaày ñuû taát caû caùc phaùp phaùp. bieán hoùa voâ thöôïng. c) Causing them all to become receptive to 1) Magical display of all sentient beings: Taát caû truth: Ñeàu laøm cho hoï ñieàu phuïc khoâng ñoaïn chuùng sanh bieán hoùa. tuyeät. 2) Magical display of all bodies: Taát caû thaân 3) The third kind of mastery: Phaùp töï taïi thöù bieán hoùa. ba—All Buddhas are able to cause all worlds 3) Magical display of all lands: Khaép caùc coõi throughout space—Chö Phaät coù theå laøm cho bieán hoùa. taän hö khoâng giôùi: 4) Magical display of gifts: Taát

caû cuùng döôøng a) Arrayed in countless different ways: Voâ bieán hoùa. löôïng voâ soá caùc thöù trang nghieâm. 5) Magical display of all voices: Taát caû aâm b) To quake in six ways: Taát caû theá giôùi chaán thanh bieán hoùa. ñoäng saùu caùch. 6) Magical display of all practical undertakings: c) Causing those worlds to rise or fall, To Taát caû haïnh nguyeän bieán hoùa. expand or contract, to combine or dissolve: 7) Magical display of education and civilization Laøm cho theá giôùi ñoù hoaëc caát leân, hoaëc haï of sentient beings: Taát caû giaùo hoùa vaø ñieàu xuoáng, hoaëc lôùn, hoaëc nhoû, hoaëc hieäp, hoaëc phuïc chuùng sanh bieán hoùa. tan. 8) Magical display of all attainment of true d) Without ever harming a single living being: enlightenment: Taát caû thaønh chaùnh giaùc bieán Chöa töøng naõo haïi moät chuùng sanh. hoùa. e) The creatures in those worlds being unaware, 9) Magical display of explanation of all truth: not cognizant of this happening, not even Taát caû thuyeát chaân phaùp bieán hoùa. suspecting it: Chuùng sanh trong theá giôùi ñoù 10) Magical display of all empowerments: Taát caû chaúng hay chaúng bieát, khoâng nghi, khoâng cho gia trì bieán hoùa. laø laï.

4) The fourth kind of mastery—Phaùp töï taïi thöù taát caû Nhö Lai, maø chaúng taïm boû taát caû phaùp tö: giôùi. Möôøi phöông ñeàu rieâng khaùc, moãi moãi a) All Buddhas are able to beautify and purify phöông coù voâ löôïng theá giôùi haûi, moãi theá giôùi all worlds by means of spiritual powers: Chö haûi coù voâ löôïng theá giôùi chuûng; theá maø trong Phaät duøng thaàn löïc ñeàu hay nghieâm tònh taát khoaûng moät nieäm, chö Phaät duøng thaàn löïc caû theá giôùi. khaép chuyeån phaùp luaân thanh tònh voâ ngaïi. b) In the space of an instant manifesting the 7) The seventh kind of mastery: Phaùp töï taïi thöù adornments of all worlds: Trong khoaûng moät baûy—All Buddhas, in order to civilize all nieäm hieän khaép taát caû theá giôùi trang nghieâm. sentient beings, to attain unexcelled complete c) These adornments beyond recounting even in perfect enlightenment in each mental instant. countless eons, all free from defilement, Yet in regard to all elements of Buddhahood, incomparably pure: Nhöõng trang nghieâm naày yet they have not already cognized them, do traûi qua voâ soá kieáp noùi chaúng theå heát. not cognize them, and are not yet to cognize d) All the adornments and purities of all them, and also do not dwell in the state of Buddha-fields they cause to equally enter one learning, yet they know them all, see them field: Nhöõng nghieâm tònh cuûa taát caû coõi Phaät, all, mastering them without hindrance. With ñeàu laøm cho bình ñaúng vaøo trong moät coõi. immeasurable knowledge and freedom, they 5) The fifth kind of mastery: Phaùp töï taïi thöù teach and tame all sentient beings—Chö Phaät naêm—All Buddhas, seeing a single sentient vì muoán ñieàu phuïc taát caû chuùng sanh, trong being capable of being taught—Chö Phaät khi moãi nieäm thaønh voâ thöôïng chaùnh ñaúng chaùnh thaáy moät chuùng sanh coù theå giaùo hoùa ñöôïc: giaùc. Nôi taát caû Phaät phaùp chaúng phaûi ñaõ a) Extend their lives indefinitely for that being: giaùc, hieän giaùc, cuõng chaúng phaûi seõ giaùc, Vì hoï maø truï thoï maïng traûi qua voâ löôïng cuõng chaúng truï nôi baäc höõu hoïc, maø thaáy bieát kieáp. töï taïi khoâng ngaên ngaïi. Vôùi voâ löôïng trí hueä, * Sitting without fatigue of body or mind: Nhaãn vaø voâ löôïng töï taïi, chö Phaät

giaùo hoùa ñieàu ñeán vò lai theá ngoài kieát giaø maø thaân taâm phuïc voâ löôïng chuùng sanh. khoâng moûi. 8) The eighth kind of mastery: Phaùp töï taïi thöù * Concentrating single-mindedly on that being, taùm—Taát caû chö Phaät coù theå laøm—All without ever becoming heedless or forgetful: Buddhas can do: Chuyeân taâm ghi nhôù chöa töøng boû queân. a) The Buddha-work of the ears with their eyes: * Guiding that being by appropriate means, Hay duøng nhaõn xöù laøm nhó xöù Phaät söï. with appropriate timing: Phöông tieän ñieàu b) Can do the Buddha-work of the nose with phuïc chaúng loãi thôøi. their ears: Hay duøng nhó xöù laøm tyû xöù Phaät b) Also do the same for all living beings as they söï. do for one: Nhö vì moät chuùng sanh, chö Phaät c) Can do the Buddha-work of the tongue with vì taát caû chuùng sanh ñeàu cuõng nhö vaäy. their nose: Hay duøng tyû xöù laøm thieät xöù Phaät 6) The sixth kind of mastery: Phaùp töï taïi thöù söï. saùu—All Buddhas can go to all worlds, to the d) Can do the Buddha-work of the body with realms of action of all enlightening ones, their tongue: Hay duøng thieät xöù laøm thaân xöù without ever leaving behind any phenomenal Phaät söï. realms. The ten directions each different, e) Can do the Buddha-work of the mind with the there being in each direction incalculable body: Hay duøng thaân xöù laøm yù xöù Phaät söï. oceans of worlds, there being in each ocean f) With the mind can sojourn in all kinds of of worlds incalculable world systems; by realms, mundane and transcendental in all spiritual powers Buddhas reach all of them in worlds, able to perform immeasurable great a single instant, and turn the wheel of the Buddha-works in each realm: Hay duøng yù xöù unobstructed pure Teaching—Chö Phaät ñeàu trong taát caû theá giôùi truï theá xuaát theá caùc thöù hay qua khaép taát caû theá giôùi, nôi sôû haønh cuûa

caûnh giôùi, trong moãi moãi caûnh giôùi hay laøm c) As in the world of vast arrays of exquisite voâ löôïng Phaät söï quaûng ñaïi. lotus blossoms, so in untold worlds in—Nhö ôû 9) The ninth kind of mastery: Phaùp töï taïi thöù nôi chuùng dieäu lieân hoa quaûng ñaïi trang chín. nghieâm: a) All Buddhas can contain sentient beings in * All universes: Trong khaép phaùp giôùi laïi cuõng each pore of their bodies: Trong moãi loã loâng nhö vaäy. hay dung chöùa taát caû chuùng sanh. * Variously arrayed adornments: Caùc thöù trang b) Each sentient being's body equal to untold nghieâm. Buddha-lands, yet there is no crowding: Moãi * With various realms of objects, various thaân chuùng sanh ñoàng vôùi baát khaû thuyeát coõi shapes and forms: Caùc thöù hình töôùng. Phaät, maø khoâng chaät heïp. * Various manifestations: Caùc thöù thò hieän. c) Each sentient being can pass countless worlds * Various numbers of ages: Caùc thöù kieáp soá. with every step and go on for countless eons: d) As in one instant so in each instant of Moãi chuùng sanh coù theå traûi qua voâ löôïng kieáp immeasurable, boundless, incalculable eons, trong töøng böôùc ñi cuûa caùc Ngaøi. all appearing in one instant, with infinite d) Seeing all the Buddhas emerging in the world abodes in one instant, yet without using the and edifying beings: Ñeàu thaáy chö Phaät xuaát slightest power of expedient means: ÔÛ trong theá giaùo hoùa. moät khoaûng nieäm nhö vaäy, ôû trong taát caû e) Turning the wheel of pure Teaching: Chuyeån nieäm cuûa voâ löôïng voâ bieân a taêng kyø, moät tònh phaùp luaân. nieäm hieän taát caû, moät nieäm truï voâ

löôïng, maø f) Showing untold phenomena of past, future, chöa töøng duøng chuùt söùc phöông tieän naøo. and present: Khai thò baát khaû thuyeát tam theá Ten kinds of mastery of Great Enlightening chaùnh phaùp. Beings: Möôøi Voâ Ngaïi Cuûa Chö Ñaïi Boà Taùt— g) The embodiments of sentient beings in According to the Flower Adornment Sutra, various realms of existence throughout space, Chapter 38, there are ten kinds of mastery of their comings and goings and deportment, Great Enlightening Beings. Enlightening Beings their needs all fully supplied, yet without any who abide by these can attain mastery of the obstruction therein: Trong khaép hö khoâng giôùi supreme knowledge of Buddhas—Theo Kinh Hoa thoï thaân caùc loaøi chuùng sanh maø qua laïi, vaø Nghieâm, Phaåm 38, coù möôøi thöù voâ ngaïi cuûa chö nhöõng ñoà sôû thích maø caùc Ngaøi thoï höôûng Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp voâ ngaïi ñeàu ñaày ñuû caû, nhöng caùc Ngaøi luoân khoâng bò naày thôøi ñöôïc töï taïi trí voâ thöôïng cuûa Nhö Lai. chöôùng ngaïi. 1) The mastery of educating and civilizing all 10) The tenth kind of mastery—Phaùp töï taïi thöù sentient beings: Töï taïi giaùo hoùa ñieàu phuïc taát möôøi: caû chuùng sanh. a) All Buddhas, in the space of an instant, 2) The mastery of illuminating all truths: Töï taïi manifest as many Buddhas as atoms in all chieáu khaép taát caû phaùp. worlds: Chö Phaät trong khoaûng moät nieäm 3) The mastery of cultivating all virtuous hieän taát caû theá giôùi vi traàn soá Phaät. practices: Töï taïi tu taát caû haïnh coâng ñöùc. b) Each Buddhas attaining enlightenment in all 4) The mastery of extensive knowledge: Töï taïi universes, sitting on a lotus lion throne in a trí quaûng ñaïi. world of vast arrays of exquisite lotus 5) The mastery of the discipline of nonreliance: blossoms showing the miraculous powers of Töï taïi caám giôùi voâ sôû y. Buddhas: Moãi moãi Ñöùc Phaät ôû nôi taát caû phaùp 6) The mastery of directing all roots of goodness giôùi, ngöï treân chuùng dieäu lieân hoa quaûng ñaïi to enlightenment: Töï taïi ñem taát caû caùc thieän trang nghieâm theá giôùi sö töû toøa maø thaønh caên hoài höôùng Boà Ñeà. chaùnh ñaúng chaùnh giaùc, vaø thò hieän thaàn löïc 7) The mastery of undiminishing energy: Töï taïi töï taïi. tinh taán baát thoái chuyeån.

8) The mastery of wisdom crushing all demons: tam theá taát caû lôøi Phaät, laø moät lôøi Phaät, quyeát Töï taïi deïp phaù taát caû chuùng ma. ñònh khoâng hai. 9) The mastery of inducing the determination for 8) All Buddhas know that all Buddhas of all enlightenment according to inclinations: Töï times and all the beings they teach are taïi tuøy sôû thích khieán phaùt taâm Boà Ñeà. essentially equal, definitely, without duality: 10) The mastery of manifesting attainment of true Chö Phaät ñeàu bieát tam theá taát caû chö Phaät, enlightenment according to the needs of those cuøng taát caû chuùng sanh ñöôïc giaùo hoùa theå to be taught: Töï taïi tuøy sôû öng hoùa hieän thaønh taùnh bình ñaúng, quyeát ñònh khoâng hai. chaùnh giaùc. 9) All Buddhas know that worldly phenomena Ten kinds of mastery of nondual action of and Buddhist principles are essentially not all Buddhas: Möôøi Ñieàu Voâ Nhò Thöïc Haønh different, definitely, without duality: Chö Phaùp Töï Taïi Cuûa Chö Phaät—According to the Phaät ñeàu bieát theá phaùp vaø Phaät phaùp, taùnh Flower Adornment Sutra, there are ten kinds of khoâng sai khaùc, quyeát ñònh khoâng hai. mastery of nondual

action of all Buddhas—Theo 10) All Buddhas know that the roots of goodness Kinh Hoa Nghieâm, Phaåm 33), coù möôøi ñieàu voâ nhò of all Buddhas of all times are the same one thöïc haønh phaùp töï taïi cuûa chö Phaät. root of goodness, definitely, without duality: 1) All Buddhas can speak words of prediction of Chö Phaät ñeàu bieát taát caû tam theá chö Phaät coù enlightenment, definitively, without duality: bao nhieâu thieän caên ñeàu ñoàng moät thieän caên, Taát caû chö Phaät ñeàu hay kheùo noùi lôøi thoï kyù, quyeát ñònh khoâng hai. quyeát ñònh khoâng hai. Ten kinds of masteries of self-control: Möôøi 2) All Buddhas can satisfy sentient beings Söï Ñieàu Ngöï (Töï Taïi)—According to the according to their wishes, definitely, without Avatansaka Sutra, Chapter 38, there are ten kinds duality: Taát caû chö Phaät ñeàu hay tuøy thuaän of masteries of self-control—Theo Kinh Hoa taâm nieäm cuûa chuùng sanh, laøm cho yù hoï ñöôïc Nghieâm, Phaåm 38, coù möôøi söï töï taïi: thoûa maõn, quyeát ñònh khoâng hai. 1) Ayurvasita (skt): Meänh Töï Taïi—Mastery 3) All Buddhas can manifest be awake to all over the duration of life—Söï ñieàu ngöï veà thôøi truths and expound their meanings, gian cuûa ñôøi soáng. definitively, without duality: Chö Phaät ñeàu 2) Cittavasita (skt): Taâm Töï Taïi—Mastery over hay hieän giaùc taát caû phaùp, dieãn thuyeát yù the mind which can enter into every possible nghóa, quyeát ñònh khoâng hai. form of self-concentration—Söï ñieàu ngöïï caùi 4) All Buddhas have all the wisdom and taâm coù theå ñi vaøo moïi hình thöùc coù theå ñöôïc knowledge of the Buddhas of past, future and cuûa söï tu taäp ñònh. present, definitively, without duality: Chö 3) Parishkara (skt): Taøi Töï Taïi—Power over an Phaät luoân coù ñaày ñuû tam theá Phaät trí hueä, infinite variety of embellishment whereby the quyeát ñònh khoâng hai: Bodhisattva enriches the worlds—Naêng löïc 5) All Buddhas know that all instants, past, veà voâ soá trang nghieâm nhôø ñoù vò Boà Taùt laøm future and present, are one instant, definitely, phong phuù caùc theá giôùi. without duality: Chö Phaät ñeàu bieát tam theá taát 4) Karmavasita (skt): Nghieäp Töï Taïi— caû saùt na laø moät saùt na, quyeát ñònh khoâng hai. Submitting himself to the working of karma 6) All Buddhas know that all past, future and as the case requires—Chòu söï haønh taùc cuûa present Buddha-lands inhere in one Buddha- nghieäp theo tröôøng hôïp ñoøi hoûi. land, definitively, without duality: Chö Phaät 5) Upapatti (skt): Thoï Sanh Töï Taïi—Mastery ñeàu bieát tam theá taát caû coõi Phaät, vaøo moät coõi over births so that He can be born in any Phaät, quyeát ñònh khoâng hai. world—Ñieàu ngöï söï taùi sanh ñeå Ngaøi coù theå 7) All Buddhas know the words of all Buddhas sinh ra trong baát cöù theá giôùi naøo. of all times are the words of one Buddha, 6) Adhimukti (skt): Giaùc Töï Taïi—The power of definitely, without duality: Chö Phaät ñeàu bieát seeing the Buddhas filling up the entire

universe—Naêng löïc nhìn thaáy chö Phaät ñaày 6) All Buddhas can be leaders of sentient khaép vuõ truï. beings: Chö Phaät ñeàu hay vì taát caû chuùng 7) Pranidhana-vasita (skt): Nguyeän Töï Taïi—The sanh maø laøm chuû. power of attaining enlightenment at any 7) All Buddhas perfect pure Buddha-lands: Chö moment and in any place as He wills—Naêng Phaät ñeàu thaønh töïu coõi Phaät thanh tònh. löïc ñaït chöùng ngoä baát cöù luùc naøo vaø baát cöù ôû 8) All Buddhas achieve

omniscient knowledge: ñaâu nhö Ngaøi muoán. Chö Phaät ñeàu thaønh töïu nhöùt thieát chuûng trí. 8) Riddhivasita (skt): Thaàn Löïc Töi Taïi—The 9) All Buddhas develop the physical marks and power of exhibiting all kinds of miraculous refinements of goodness; all who see them works—Naêng löïc thi trieån moïi loaïi thaàn benefit, this effort is not in vain: Chö Phaät thoâng. ñeàu thaønh töïu saéc thaân töôùng haûo, ngöôøi thaáy 9) Dharmavasita (skt): Phaùp Töi Taïi—The ability thaân Phaät ñeàu ñöôïc lôïi ích, coâng chaúng luoáng of teaching Buddhism in all its possible uoång. aspects—Khaû naêng giaûng daïy Phaät phaùp 10) The tenth kind of measureless, inconceivable trong taát caû moïi khía caïnh coù theå coù cuûa giaùo ways of fulfillment of Buddhahood of all lyù nhaø Phaät. Buddhas—Phaùp voâ löôïng baát tö nghì vieân 10) Jnanavasita (skt): Trí Töi Taïi—The power of maõn thöù möôøi: understanding whereby He reveals in every a) All Buddhas are imbued with the impartial thought of His Tathagata' wonderful powers reality of enlightened ones: Chö Phaät ñeàu ñuû and perfect serenity leading to the realization ñaày chaùnh phaùp bình ñaúng. of the Bodhi—Naêng löïc hieåu bieát maø nhôø ñoù b) All Buddhas after having done their Buddha- Ngaøi phaùt hieän trong moãi yù töôûng cuûa Ngaøi work, manifest entry into nirvana: Chö Phaät moät naêng löïc kyø dieäu vaø söï an tònh toaøn haûo sau khi xong Phaät söï, chaúng coù Ñöùc Phaät naøo cuûa Ñöùc Nhö Lai ñeå ñöa ñeán söï theå chöùng Boà chaúng nhaäp Nieát baøn. Ñeà. Ten kinds of mental command of Ten kinds of measureless, inconceivable Enlightening Beings: Thaäp Chuûng Ñaø La Ni— ways of fulfillment of Buddhahood of all Ten kinds of mental command of Enlightening Buddhas: Möôøi Voâ Löôïng Baát Tö Nghì Phaùp Beings mentioned by the Buddha in The Flower Vieân Maõn Cuûa Chö Phaät—Ten kinds of Adornment Sutra (Chapter 38—Detachment from measureless, inconceivable ways of fulfillment of the World)—Möôøi thöù Ñaø-La-Ni cuûa chö Boà Taùt Buddhahood of all Buddhas, according to the ñöôïc Phaät daïy trong Kinh Hoa Nghieâm (Phaåm Flower Adornment Sutra, Chapter 33—Muôøi thöù 38—Ly Theá Gian). voâ löôïng baát tö nghì Phaät phaùp vieân maõn cuûa chö 1) Mental command of retaining what they hear, Phaät theo kinh Hoa Nghieâm, Phaåm 33. as they retain all teachings without forgetting: 1) The pure features of all Buddhas each contain Vaên trì Ñaø La Ni, vì trì taát caû caùc phaùp chaúng a hundred blessings: Chö Phaät moãi töôùng queân maát. thanh tònh ñeàu ñuû traêm phöôùc. 2) Mental command of practice, as they 2) All Buddhas accomplish all Buddha skillfully observe all things as they really are: teachings: Chö Phaät thaûy ñeàu thaønh töïu Phaät Tu haønh Ñaø-La-Ni, vì nhö thieät kheùo quaùn taát phaùp. caû caùc phaùp. 3) All Buddhas perfect all roots of goodness: 3) Mental command of reflection, as they Chö Phaät thaûy ñeàu thaønh töïu taát caû thieän caên. comprehend the nature of all things: Tö duy 4) All Buddhas perfect all virtuous qualities: Ñaø-La-Ni, vì bieát roõ taùnh cuûa taát caû caùc phaùp. Chö Phaät thaûy ñeàu thaønh töïu taát caû coâng ñöùc. 4) Mental command of light of the teachings, as 5) All Buddhas can teach all sentient beings: they allumine the inconceivable attributes of Chö Phaät ñeàu hay giaùo hoùa taát caû chuùng sanh. Buddhahood: Phaùp quang minh Ñaø-La-Ni, vì chieáu baát tö nghì Phaät phaùp.

5) Mental command of concentration, as their 6) To abstain from hurtful words (abusive mind are not distracted as they hear the slander), but speaking loving words is good: teachings of all Buddhas of the present: Tam Khoâng noùi lôøi ñoäc aùc, maø noùi lôøi aùi ngöõ laø toát. muoäi Ñaø-La-Ni, vì ôû khaép choã hieän taïi taát caû 7) To abstain from useless gossiping, but Phaät nghe chaùnh phaùp taâm chaúng loaïn. speaking useful words: Khoâng noùi lôøi voâ ích, 6) Mental command of universal sound, as they maø noùi lôøi höõu ích laø toát. understand inconceivable numbers of 8) To abstain from being greedy and covetous: utterances: Vieân AÂm Ñaø La Ni, vì hieåu roõ baát Khoâng tham lam ganh gheùt ngöôùi laø toát. tö nghì aâm thanh ngöõ ngoân. 9) To abstain from being angry, but being gentle 7) Mental command of all times, as they is good: Khoâng saân haän, maø oân nhu laø toát. expound the inconceivable Buddha teachings 10) To abstain from being attached (devoted) to of all times: Tam Theá Ñaø La Ni, vì dieãn noùi wrong views, but understand correctly is tam theá nhöõng Phaät phaùp baát tö nghì. good: Khoâng meâ muoäi taø kieán, maø hieåu theo 8) Mental command of various intellectual chaùnh kieán laø toát. powers, as they expound boundless Buddha (II) According to the Vimalakirti Sutra, chapter teachings: Chuûng Chuûng Bieän Taøi Ñaø La Ni, ten, the Buddha of the Fragrant Land, vì dieãn noùi voâ bieân nhöõng Phaät phaùp. Vimalakirti said to Bodhisattvas of the 9) Mental command of producing unobstructed Fragrant Land as follows: “As you have said, ears, as they hear all the teachings of untold the Bodhisattvas of this world have strong Buddhas: Xuaát Sanh Voâ Ngaïi Nhó Ñaø La Ni, compassion, and their lifelong works of vì ñeàu coù theå nghe ñöôïc phaùp baát khaû thuyeát salvation for all living beings surpass those cuûa chö Phaät ñaõ noùi. done in other pure lands during hundreds and 10) Mental command of all qualities of thousands of aeons. Why? Because they Buddhahood, as they are firmly established in achieved ten excellent deeds which are not the powers and fearlessnesses of the required in other pure lands.”—Theo Kinh enlightened: Nhöùt thieát Phaät phaùp Ñaø La Ni, Duy Ma Caät, chöông möôøi, phaåm Phaät Höông vì an truï nôi löïc voâ uùy cuûa Nhö Lai. Tích, cö só Duy Ma Caät ñaõ noùi vôùi caùc Boà Taùt Ten kinds of meritorious actions: Möôøi nöôùc Chuùng Höông raèng: “Boà Taùt ôû coõi naøy Nghieäp Laønh. ñoái vôùi chuùng sanh, loøng ñaïi bi beàn chaéc thaät (I) Ten meritorious deeds, or the ten paths of ñuùng nhö lôøi caùc ngaøi ñaõ ngôïi khen. Maø Boà good action according to the Mahayana Taùt ôû coõi naày lôïi ích cho chuùng sanh trong Buddhism—Thaäp Thieän Nghieäp theo Phaät moät ñôøi coøn hôn traêm ngaøn kieáp tu haønh ôû Giaùo Ñaïi Thöøa: coõi nöôùc khaùc. Vì sao? Vì coõi Ta Baø naày coù 1) To abstain from killing, but releasing beings möôøi ñieàu laønh maø caùc Tònh Ñoä khaùc khoâng is good: Khoâng saùt sanh maø phoùng sanh laø toát. coù.”—Theo Kinh Duy Ma Caät, chöông möôøi, 2) To abstain from stealing, but giving is good: phaåm Phaät Höông Tích, cö só Duy Ma Caät ñaõ Khoâng troäm cöôùp maø boá thí laø toát. noùi vôùi caùc Boà Taùt nöôùc Chuùng Höông raèng: 3) To abstain from sexual misconduct, but being “Boà Taùt ôû coõi naøy ñoái vôùi chuùng sanh, loøng virtuous is good: Khoâng taø haïnh maø ñaïo haïnh ñaïi bi beàn chaéc thaät ñuùng nhö lôøi caùc ngaøi ñaõ laø toát. ngôïi khen. Maø Boà Taùt

ôû coõi naày lôïi ích cho 4) To abstain from lying, but telling the truth is chuùng sanh trong moät ñôøi coøn hôn traêm ngaøn good: Khoâng noùi lôøi doái traù, maø noùi lôøi ñuùng kieáp tu haønh ôû coõi nöôùc khaùc. Vì sao? Vì coõi ñaén laø toát. Ta Baø naày coù möôøi ñieàu laønh maø caùc Tònh Ñoä 5) To abstain from speaking double-tongued khaùc khoâng coù."—What are these ten (two-faced speech), but telling the truth is excellent deeds?—Theá naøo laø möôøi?—They good: Khoâng noùi lôøi theâu deät, maø noùi lôøi ñuùng are: ñaén laø toát. 1) Using charity (dana) to succour the poor: Duøng boá thí ñeå nhieáp ñoä keû ngheøo naøn.

2) Using precept-keeping (sila) to help those sanh trong coõi saéc giôùi vaø voâ saéc giôùi, vaø ñöa who have broken the commandments: Duøng haønh giaû ñeán choã giaùc ngoä vaø giaûi thoaùt. tònh giôùi ñeå nhieáp ñoä ngöôøi phaù giôùi. 4) Reverence: Apacayana (p)—Leã baùi— 3) Using patient endurance (ksanti) to subdue Reverence is the cause of noble parentage— their anger: Duøng nhaãn nhuïc ñeå nhieáp ñoä keû Bieát troïng ngöôøi ñaùng kính troïng. Kính troïng giaän döõ. ngöôøi ñaùng kính laø nhaân taïo quaû ñöôïc thaân 4) Using zeal and devotion (virya) to cure their baèng quyeán thuoäc quyù phaùi thöôïng löu. remissness: Duøng tinh taán ñeå nhieáp ñoä keû giaûi 5) Service: Veyyavacca (p)—Phuïc vuï—Service ñaõi. produces larger retinue—Phuïc vuï taïo quaû 5) Using serenity (dhyana) to stop their confused ñöôïc nhieàu ngöôøi theo haàu. thoughts: Duøng thieàn ñònh ñeå nhieáp ñoä keû 6) Transference of merit: Pattidana (p)—Hoài loaïn yù. höôùng phöôùc baùu—Transference of merit acts 6) Using wisdom (prajna) to wipe out as a cause to give in abundance in future ignorance: Duøng trí tueä ñeå nhieáp ñoä keû ngu births—Hoài höôùng phöôùc baùu seõ ñöôïc ñôøi si. soáng sung tuùc vaø phong phuù. 7) Putting an end to the eight distressful 7) Rejoicing in other's good actions, and conditions for those suffering from them: Noùi praising other's good work: Anumodana (p)— phaùp tröø naïn ñeå ñoä keû bò taùm naïn. Hoan hyû vôùi phöôùc baùu cuûa ngöôøi khaùc. 8) Teaching Mahayana to those who cling to a) Rejoicing in other's merit is productive of joy Hinayana: Duøng phaùp ñaïi thöøa ñeå ñoä keû öa wherever one is born: Hoan hyû vôùi phöôùc baùu phaùp tieåu thöøa. cuûa keû khaùc ñem laïi traïng thaùi an vui, baát 9) Cultivation of good roots for those in want of luaän trong caûnh giôùi naøo. merits: Duøng caùc phaùp laønh ñeå cöùu teá ngöôøi b) Rejoicing in other's merit is also getting khoâng ñöùc. praise to oneself: Taùn döông haønh ñoäng cuûa 10) The four Bodhisattva winning devices for the keû khaùc cuõng ñem laïi keát quaû ñöôïc ngöôøi purpose of leading all living beings to their khaùc taùn döông laïi. goals (in Bodhisattva development): Thöôøng 8) Hearing the doctrine: Dhamma-savana (p)— duøng töù nhieáp ñeå thaønh töïu chuùng sanh. Nghe phaùp—Hearing the dhamma is (III) According to Most Venerable Narada, there conductive to wisdom—Nghe phaùp ñem laïi trí are ten kinds of good karma or meritorious tueä. actions which may ripen in the sense- 9) Expounding the doctrine: Dhamma desana sphere—Thaäp Thieän Nghieäp theo Phaät Giaùo (p)—Hoaèng phaùp—Expounding the dhamma Nguyeân Thuûy hay Möôøi Nghieäp Laønh Taïo is also conducive to wisdom—Hoaèng phaùp Quaû Troå Sanh Trong Duïc Giôùi ñöôïc ñeà

caäp cuõng ñem laïi trí tueä. trong Ñöùc Phaät Vaø Phaät Phaùp cuûa Hoøa 10) Straightening one's own views by two parts: Thöôïng Narada: Ditthijjukamma (p)—Cuûng coá chaùnh kieán cuûa 1) Generosity or charity: Dana (skt & p)—Boá mình. thí—Charity yields wealth—Loøng quaûng ñaïi a) Taking the three refuges: Quy-y Tam Baûo— roäng raõi. Ñöùc khoan dung quaûng ñaïi hay taâm Taking the three refuges results in the boá thí taïo quaû nhieàu cuûa caûi. destruction of passions—Quy y Tam Baûo sôùm 2) Morality: Sila (p)—Trì giôùi—Morality gives deïp tan duïc voïng phieàn naõo. birth in noble families and in states of b) Mindfulness: Tænh thöùc—Mindfulness is happiness—Trì giôùi ñem laïi söï taùi sanh trong conducive to diverse forms of happiness— doøng doõi quyù phaùi vaø traïng thaùi an vui. Tænh thöùc ñem laïi haïnh phuùc döôùi nhieàu hình 3) Meditation: Bhavana (p)—Tham thieàn— thöùc. Meditation gives birth in realms of form and Ten kinds of might with enormous power of formless realms—Tham thieàn daãn ñeán söï taùi all Buddhas: Möôøi Löïc Cuûa Chö Phaät—Ten kinds of might with enormous power of all

Buddhas, according to the Flower Adornment phaùp baïch tònh neân thaáy bieát Nhö Lai voâ Sutra, chapter 33—Möôøi thöù löïc cuûa chö Phaät thöôïng trí hueä. theo kinh Hoa Nghieâm, phaåm 33. 4) In quest of all aspects of Buddhahood—Vì 1) Supreme power: Toái thöôïng löïc. caàu moïi phöông dieän cuûa Phaät quaû neân: 2) Measureless power: Voâ löôïng löïc. a) Serve all wise teachers impartially: Bình 3) Grandiose power: Quaûng ñaïi löïc. ñaúng kính thôø chö thieän tri thöùc. 4) Awesome power: Ñaïi oai ñöùc löïc. b) Without seeking anything else: Khoâng caàu gì 5) Power difficult to acquire: Nan hoaïch löïc. khaùc. 6) Undiminishing power: Baát thoái löïc. c) With no ambition to steal the teaching: Khoâng 7) Stable power: Kieân coá löïc. troäm phaùp. 8) Indestructible power: Baát hoaïi löïc. d) With nothing but respect: Chæ toân troïng cung 9) Power inconceivable to any worldlings: Taát kính. caû theá gian baát tö nghì löïc. e) Be able to give up everything they have: Taát 10) Power that all living beings cannot shake: Taát caû sôû höõu thaûy ñeàu boû ñöôïc. caû chuùng sanh voâ naêng ñoäng löïc. 5) If anyone reviles and slanders them, beats or Ten kinds of mind of Great Enlightening wounds them, or even kills them—Neáu coù Beings: Möôøi Taâm Ñaïi Boà Taùt—See Ten kinds chuùng sanh maéng nhuïc huûy baùng, ñaùnh ñaäp of heart of Great Enlightening Beings. caét cheùm laøm thaân Boà Taùt khoå ñau nhaãn ñeán cheát choùc: Ten kinds of mind outstanding like a a) They can accept it all and do not become mountain of Great Enlightening Beings: disturbed or hostile: Boà Taùt ñeàu nhaãn chòu Möôøi Taâm Taêng Thöôïng Nhö Nuùi Cuûa Chö Boà ñöôïc, troïn khoâng sanh loøng loaïn ñoäng hay saân Taùt—According to the Flower Adornment Sutra, haän. Chapter 38, there are ten kinds of mind b) Do not give up their universal vow of great outstanding like a mountain of Great Enlightening compassion: Chaúng thoái boû hoaèng theä ñaïi bi. Beings. Enlightening Beings who abide by these c) Continually make it grow even more can attain the mountain-like outstanding mind of because—Caøng theâm taêng tröôûng hoaèng theä supremely great knowledge of Buddhas—Theo ñaïi bi vì: Kinh Hoa Nghieâm, Chapter 38, coù möôøi taâm taêng * They are truly emancipated from all things: thöôïng nhö nuùi cuûa chö Ñaïi Boà Taùt.

Chö Boà Taùt Boà Taùt nôi taát caû phaùp nhö thaät xuaát ly. an truï trong ñaây thôøi ñöôïc taâm taêng thöôïng nhö * They have perfected relinquishment: Thaønh sôn vöông ñaïi trí voâ thöôïng cuûa Nhö Lai. töïu haïnh xaû. 1) Attentively cultivate the means of * They realize the truth of all Buddhas: Chöùng omniscience: Thöôøng taùc yù sieâng naêng tu taäp ñöôïc taát caû Phaät phaùp. phaùp nhöùt thieát trí. * They have mastered forbearance and 2) Always observe that fundamental nature of gentility: Nhaãn nhuïc nhu hoøa ñaõ töï taïi. all things is empty and ungraspable: Haèng 6) The sixth outstanding mind—Taâm taêng quaùn saùt taát caû phaùp boån taùnh troáng khoâng voâ thöôïng thöù saùu: sôû ñaéc. a) Great Enlightening Beings develop 3) Vow—Nguyeän: overmastering great virtues—Ñaïi Boà Taùt a) To carry out the acts of Enlightening Beings thaønh töïu ñaïi coâng ñöùc taêng thöôïng: over measureless eons: Trong voâ löôïng kieáp i) Virtue overmastering celestials: Thieân taêng thöïc haønh haïnh Boà Taùt. thöôïng coâng ñöùc. b) To cultivate all pure qualities: Tu taát caû baïch ii) Virtue overmastering humans: Nhôn taêng tònh. thöôïng coâng ñöùc. c) By living according to all good and pure iii) Virtue overmastering form: Saéc taêng thöôïng principles, see and know the boundless coâng ñöùc. wisdom of the Buddhas: Do truï nôi taát caû

iv) Virtue overmastering power: Löïc taêng thöôïng all manias because in the past they coâng ñöùc. determined to enable all sentient beings to v) Virtue overmastering dependents: Quyeán get rid of all manias forever and abide in the thuoäc taêng thöôïng coâng ñöùc. realm of Buddhas: Duø thoï ñuû nhöõng phaùp laïc vi) Virtue overmastering desire: Duïc taêng thöôïng maø thöôøng xa lìa caûnh giôùi cuûa chuùng ma. Vì coâng ñöùc. töø quaù khöù Boà Taùt ñaõ phaùt taâm nhö vaày: “Toâi vii) Virtue overmastering kingship: Vöông vò taêng seõ laøm cho taát caû chuùng sanh thaûy ñeàu xa lìa thöôïng coâng ñöùc. caûnh giôùi cuûa chuùng ma maø an truï nôi caûnh viii) Virtue overmastering sovereignty: Töï taïi taêng giôùi Phaät. thöôïng coâng ñöùc. 7) The seventh outstanding mind—Taâm taêng ix) Virtue overmastering felicity: Phöôùc ñöùc taêng thöôïng thöù baûy: thöôïng coâng ñöùc. a) Great Enlightening Beings have already x) Virtue overmastering intelligence: Trí hueä practiced the way of Enlightening Beings taêng thöôïng coâng ñöùc. diligently for immeasurable eons in quest of b) Though they perfect such virtues, they are excelled, complete perfect enlightenment, yet never attached to them, that is they do no they still think of themselves as just having cling to—Daàu thaønh töïu nhöõng coâng ñöùc nhö set their hearts on enlightenment and carry vaäy, nhöng chaúng sanh loøng nhieãm tröôùc nôi out the acts of Enlightening Beings, without nhöõng coâng ñöùc ñoù: fright or fear: Ñaïi Boà Taùt vì ñaõ caàu voâ thöôïng i) They do not cling to enjoyment: Chaúng nhieãm Boà Ñeà, trong voâ löôïng voâ soá kieáp thöïc haønh tröôùc duïc laïc. Boà Taùt ñaïo, Boà Taùt sieâng naêng tinh taán, maø ii) Do not cling to desire: Chaúng nhieãm duïc coøn cho laø toâi nay môùi phaùt taâm voâ thöôïng Boà voïng. Ñeà thöïc haønh haïnh Boà Taùt cuõng chaúng kinh iii) Do not cling to wealth: Chaúng nhieãm tröôùc taøi sôï. saûn. b) Though they are able to attain unexcelled iv) Do not cling to dependents and followers: complete perfect enlightenment in an instant, Chaúng

nhieãm tröôùc quyeán thuoäc ñeä töû. yet for the sake of sentient beings they carry c) They only profoundly delight in truth: Chæ raát out enlightening practices ceaselessly for meán thích nôi phaùp. measureless eons: Daàu coù theå trong khoaûng i) Go according to truth: Ñi theo phaùp. moät nieäm lieàn thaønh voâ thöôïng chaùnh ñaúng ii) Live according to truth: Soáng theo phaùp. chaùnh giaùc, nhöng vì chuùng sanh neân trong voâ iii) Start out according to truth: Xu höôùng theo löôïng kieáp thöïc haønh Boà Taùt haïnh khoâng thoâi phaùp. nghæ. iv) End up according to truth: Roát raùo theo phaùp. 8) The eighth outstanding mind—Taâm taêng v) Take truth as their reliance: Duøng phaùp laøm y thöôïng thöù taùm: chæ. a) Great Enlightening Beings know—Chö Ñaïi vi) Take truth for their salvation: Duøng phaùp laøm Boà Taùt bieát: cöùu hoä. i) All sentient beings are by nature neither vii) Take truth for their refuge: Duøng phaùp laøm harmonious nor good: Taát caû chuùng sanh taùnh quy y. chaúng hoøa chaúng laønh. viii) Take truth for their home: Duøng phaùp laøm ii) All sentient beings are difficult to harmonize: nhaø. Taát caû chuùng sanh ñeàu raát khoù hoøa hôïp. ix) Guard the truth: Gìn giöõ phaùp. iii) Difficult to liberate: Raát khoù ñoä. x) Love the truth: Meán öa phaùp. iv) Heedless and ungrateful: Chaúng bieát ôn vaø xi) Seek the truth: Troâng caàu phaùp. chaúng baùo ôn. xii) Ponder the truth: Suy gaãm phaùp. b) Enlightening beings make great vows for the d) Though enlightening beings experience all sake of all sentient beings—Boà Taùt vì chuùng kinds of delights of truth, they always avoid sanh maø phaùt ñaïi theä nguyeän:

i) Wishing to enable them to attain mental and d) Not a single thing that honors all Buddhas: intellectual freedom and autonomy: Muoán Khoâng moät phaùp cung kính cuùng döôøng chö cho hoï ñeàu ñöôïc taâm yù töï taïi. Phaät. ii) To be unhindered in their actions: Choã laøm voâ e) Not a single thing that has been or will be or ngaïi. is ever attained in complete enlightenment: iii) To give up evil thoughts: Lìa boû aùc nieäm. Khoâng moät phaùp ôû nôi voâ thöôïng Boà Ñeà ñaõ iv) Not to afflict others: Chaúng sanh phieàn naõo thaønh, hieän thaønh, seõ thaønh. ñoái vôùi ngöôøi khaùc. f) Not a single thing that has been or will be or 9) The ninth outstanding mind: Taâm taêng thöôïng is ever explained in complete enlightenment: thöù chín—Great Enlightening Beings also Khoâng coù moät phaùp ñaõ noùi, hieän noùi , hay seõ think—Chö Ñaïi Boà Taùt cuõng nghó: noùi. a) Nobody makes me apsire to enlightenment, g) The teacher and the teaching are both and I do not wait for others to help me ungraspable, yet they do not abandon cultivate practices: Chaúng phaûi ai khaùc khieán unexcelled, complete perfect enlightenment toâi phaùt taâm Boà Ñeà, cuõng chaúng chôø ngöôøi because enlightening beings search out all khaùc giuùp toâi tu haønh. things and find they cannot be grasped. This is b) I aspire to enlightenment of my own accord, how they develop supreme perfect accumulate the qualities of enlightenment, enlightenment: Ngöôøi noùi vaø phaùp ñeàu baát and am determined to work on my own: Toâi khaû ñaéc, nhöng cuõng chaúng boû nguyeän voâ töï phaùt taâm Boà Ñeà, tích taäp Phaät phaùp, theà thöôïng Boà Ñeà, vì Boà Taùt caàu taát caû phaùp ñeàu heïn töï coá gaéng toät kieáp vò lai thöïc haønh Boà voâ sôû ñaéc maø xuaát sanh voâ thöôïng Boà Ñeà. Taùt ñaïo ñeå thaønh voâ thöôïng Boà Ñeà.

h)Although they do not obtain anything, yet c) For this reason now I cultivate the practice of they diligently cultivate dominant good Enlightening Beings—Theá neân nay toâi tu actions and pure curative measures, so that haønh haïnh Boà Taùt: their knowledge and wisdom develop fully, * I should purify my own mind and also purify growing moment by moment to total others' minds: Toâi phaùt taâm thanh tònh töï taâm repletion: Daàu nôi phaùp voâ sôû ñaéc maø sieâng cuõng nhö thanh tònh tha taâm. tu taäp phaùp ñoái trò thieän nghieäp thanh tònh, trí * I should know my own sphere and also know hueä vieân maõn, nieäm nieäm taêng tröôûng ñaày ñuû. the spheres of others: Bieát caûnh giôùi cuûa mình i) Enlightening Beings are not frightened by cuõng nhö caûnh giôùi cuûa ngöôøi. emptiness and do not think, "If all things are * I should be equal in perspective to the null, what is the sense of seeking the path of Buddhas of all times: Phaûi ñeàu bình ñaúng vôùi supreme enlightenment?': Nôi ñaây Boà Taùt caûnh cuûa tam theá chö Phaät. chaúng kinh sôï, chaúng nghó raèng: 'Neáu taát caû 10) The tenth outstanding mind: Taâm taêng thöôïng phaùp ñeàu tòch dieät, thôøi coù nghóa gì maø caàu thöù möôøi—Great Enlightening Beings ñaïo voâ thöôïng Boà Ñeà?' perform this contemplation—Chö Ñaïi Boà Taùt Ten kinds of mind of sympathy and quaùn saùt nhö vaày: compassion (pity): Möôøi Taâm Thöông Xoùt— a) There is not a single thing that cultivate the See Ten minds of sympathy and pity. practice of Enlightening Beings: Khoâng coù Ten kinds of nonattachment of Great moät phaùp tu haïnh Boà Taùt. Enlightening Beings: Möôøi Khoâng Dính Maéc. b) Not a single thing that fulfills the practice of (I) According to the Flower Adornement Sutra, Enlightening Beings: Khoâng coù moät phaùp Chapter 27, Great enlightening beings abide vieân maõn haïnh Boà Taùt. in the concentration of the differentiated c) Not a single thing that teaches and tames all bodies of all sentient beings can attain ten sentient beings: Khoâng moät phaùp giaùo hoùa kinds of non-attachment—Theo Kinh Hoa ñieàu phuïc chuùng sanh. Nghieâm, Phaåm 27, chö Ñaïi Boà Taùt truï trong

nhöùt thieát trí chuùng sanh sai bieät thaân ñaïi tam 10) Non-attachment to all Buddhas: Voâ tröôùc nôi muoäi coù theå ñaït ñöôïc möôøi thöù voâ sôû tröôùc: taát caû chö Phaät. 1) Non-attachment in all lands: Nôi taát caû coõi voâ Ten kinds of nondoing of Great sôû tröôùc. Enlightening Beings: Möôøi Voâ Sôû Taùc— 2) Non-attachment in all places: Nôi taát caû According to the Flower Adornment Sutra, phöông voâ sôû tröôùc. Chapter 27, there are ten kinds of nondoing of 3) Non-attachment in all times: Nôi taát caû kieáp Great Enlightening Beings. Great Enlightening voâ sôû tröôùc. Beings who abide in the concentration of the 4) Non-attachment in respect to all beings: Nôi differentiated bodies of all sentient beings also taát caû chuùng sanh voâ sôû tröôùc. attain ten kinds of nondoing—Theo Kinh Hoa 5) Non-attachment in respect to all phenomena: Nghieâm, Phaåm 27, chö ñaïi Boà Taùt coù möôøi thöù voâ Nôi taát caû phaùp voâ sôû tröôùc. sôû taùc. Chö Ñaïi Boà Taùt an truï trong Nhöùt Thieát 6) Non-attachment in respect in respect to all chuùng sanh sai bieät thaân ñaïi Tam muoäi cuõng ñöôïc Enlightening Beings: Nôi taát caû Boà Taùt voâ sôû möôøi thöù voâ sôû taùc. tröôùc. 1) The nondoing of physical acts: Thaân nghieäp 7) Non-attachment in respect to all Enlightening voâ sôû taùc. Beings' vows:

Nôi taát caû Boà Taùt nguyeän voâ 2) The nondoing of verbal acts: Ngöõ nghieäp voâ sôû tröôùc. sôû taùc. 8) Non-attachment in respect to all 3) The nondoing of mental acts: YÙ nghieäp voâ sôû concentrations: Nôi taát caû tam muoäi voâ sôû taùc. tröôùc. 4) The nondoing of spiritual powers: Thaàn thoâng 9) Non-attachment in respect to all Buddhas: voâ sôû taùc. Nôi taát caû Phaät voâ sôû tröôùc. 5) The nondoing of comprehension of the 10) Non-attachment in respect to all the stages of essencelessness of phenomena: Roõ phaùp voâ enlightenmentNôi taát caû ñòa voâ sôû tröôùc. taùnh voâ sôû taùc. (II) Enlightening Beings who abide by these can 6) The nondoing of knowledge of nondissolution quickly overturn all concepts and attain of the force of actions: Bieát nghieäp chaúng supreme pure wisdom—Chö Boà Taùt an truï hoaïi voâ sôû taùc. trong phaùp naày thôøi coù theå mau chuyeån taát caû 7) The nondoing of nondiscriminatory töôûng vaø ñöôïc trí hueä thanh tònh voâ thöôïng: knowledge: Voâ sai bieät trí voâ sôû taùc. 1) Non-attachment to all worlds: Voâ tröôùc nôi taát 8) The nondoing of knowledge of caû theá giôùi. nonorigination: Voâ sanh khôûi trí voâ sôû taùc. 2) Non-attachment to all sentient beings: Voâ 9) The nondoing of knowing things have no tröôùc nôi taát caû chuùng sanh. destruction: Bieát phaùp khoâng dieät voâ sôû taùc. 3) Non-attachment to all phenomena: Voâ tröôùc 10) The nondoing of following the letter without nôi taát caû caùc phaùp. destroying the meaning: Y ngöõ baát hoaïi nghóa 4) Non-attachment to all actions: Voâ tröôùc nôi voâ sôû taùc. taát caû sôû taùc. Ten kinds of nonindulgence: Möôøi Baát Phoùng 5) Non-attachment to all roots of goodness: Voâ Daät—Ten kinds of nonindulgence (The Flower tröôùc nôi taát caû caùc thieän caên. Adornment Sutra—Chapter 18). When 6) Non-attachment to all place of birth: Voâ enlightening beings persist in nonindulgence, they tröôùc nôi taát caû choã thoï sanh. attain ten kinds of purity (See Ten kinds of purity 7) Non-attachment to all vows: Voâ tröôùc nôi taát A)—Möôøi ñieàu baát phoùng daät theo Kinh Hoa caû nguyeän. Nghieâm, Phaåm 18. 8) Non-attachment to all practices: Voâ tröôùc nôi 1) To keep the behavioral precepts: Giöõ gìn giôùi taát caû haïnh. caám. 9) Non-attachment to all Enlightening Beings: Voâ tröôùc nôi taát caû chö Boà Taùt.

2) To abandon folly and purify the will for 5) If they smell the fragrance and foulness of enlightenment: Xa lìa ngu si, taâm Boà Ñeà people’s clothes, bedding, or bodies, they can thanh tònh. discern their conditions of greed, anger, and 3) Straightforwardness and reject flattery and delusion: Neáu nghe y phuïc, giöôøng nguû vaø deception: Loøng thích ngay thaúng, choái boû thaân theå cuûa chuùng sanh thôm hoâi, thôøi bieát dua nònh. ñöôïc hoï khôûi loøng tham, saân hay si. 4) To earnestly cultivate virtues without 6) If they smell the scents of hidden repositories, regressing: Sieâng tu caên laønh khoâng thoái plants and trees and so on, they can discern chuyeån. them as if they were right before their eyes: 5) To continually reflect on one’s aspiration: Neáu nghe hôi cuûa caây coû, vaân vaân, thôøi bieát Luoân kheùo tö duy taâm mình ñaõ phaùt nguyeän. roõ raøng nhö ñoái tröôùc maét. 6) Not to enjoy association with ordinary people, 7) If they smell scents from the hells below to whether they be householders or monks: the heaven above, they know the past deeds Chaúng thích

gaàn guûi phaøm phu, duø taïi gia hay of the beings there: Neáu nghe muøi cuûa chuùng xuaát gia. sanh treân trôøi ñeán ñòa nguïc thôøi bieát haïnh 7) To do good deeds without hoping for worldly nghieäp quaù khöù cuûa hoï ñaõ gaây taïo. rewards: Tu nhöõng nghieäp laønh maø chaúng 8) If they smell the fragrance of generosity, mong caàu quaû baùo theá gian. morality, learning, and wisdom of Buddhas' 8) To forever leave lesser vehicles and practice disciples, they remain steady in the will for the Path of Enlightening Beings: Lìa haún nhò omniscience and do not let it be distracted: thöøa maø tu theo Boà Taùt haïnh. Neáu nghe hôi boá thí, trì giôùi, ña vaên, trí hueä 9) To gladly practice what is good, not letting cuûa haøng Thanh Vaên thôøi an truï taâm nhöùt goodness be cut off: Thích tu taäp ñieàu laønh, thieát trí chaúng cho taùn ñoäng. chaúng ñeå ñoaïn tuyeät. 9) If they smell the fragrance of all enlightening 10) To always examine one's own perseverance: practices, they enter the state of Buddhahood Luoân kheùo quaùn saùt söùc töông tuïc cuûa mình. by impartial wisdom: Neáu nghe hôi cuûa taát caû Ten kinds of nose of Great Enlightening Boà Taùt haïnh, thôøi duøng trí hueä bình ñaúng Beings: Möôøi Muõi Cuûa Chö Ñaïi Boà Taùt—nhaäp Phaät ñòa. According to the Flower Adornment Sutra, 10) If they smell the fragrance of the sphere of Chapter 38, there are ten kinds of nose of Great knowledge of all Buddhas, they still do not Enlightening Beings. Enlightening Beings who give up the practices of Enlightening Beings: accomplish these will acquire the infinite, Nghe hôi caûnh giôùi trí hueä cuûa taát caû Phaät, boundless nose of Buddhas—Theo Kinh Hoa cuõng chaúng pheá boû nhöõng haïnh Boà Taùt. Nghieâm, Phaåm 38, coù möôøi muõi cuûa chö Ñaïi Boà Ten kinds of observation of Great Taùt. Chö Boà Taùt thaønh töïu nhöõng phaùp naày thôøi Enlightening Beings: Möôøi Quaùn Saùt Cuûa Chö ñöôïc voâ löôïng voâ bieân thanh tònh tyõ cuûa Nhö Lai. Ñaïi Boà Taùt—Ten kinds of observation of great 1) When they smell foul things, they do not enlightening beings. consider them foul: Nghe nhöõng vaät hoâi, (A) According to the Flower Adornment Sutra, khoâng cho ñoù laø hoâi. Chapter 38, there are ten kinds of observation 2) When they smell fragrances, they do not of Great Enlightening Beings. Enlightening consider them fragrant: Khi nghe nhöõng hôi Beings who abide by these can attain the thôm, khoâng cho ñoù laø thôm. supreme great observational knowledge of 3) They smell both fragrance and foulness, their Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, minds are equanimous: Thôm hoâi ñeàu nghe, coù möôøi thöù quaùn saùt cuûa chö Ñaïi Boà Taùt. nhöng taâm Boà Taùt vaãn bình ñaúng. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc 4) Neither fragrance nor foulness, abiding in trí ñaïi quaùn saùt voâ thöôïng cuûa Nhö Lai. relinquishment: Chaúng thôm chaúng hoâi, an truï nôi xaû.

1) Observation knowing all acts, seeing all 2) They see sentient beings are unruly: Thaáy details: Bieát caùc nghieäp quaùn saùt, vì ñeàu thaáy chuùng sanh taùnh chaúng ñeàu thuaän maø khôûi ñaïi moïi vi teá. bi. 2) Observation knowing various tendencies, not 3) They see sentient beings lack virtues: Thaáy grasping sentient beings: Bieát caùc loaøi quaùn chuùng sanh thieáu ñaïo ñöùc maø khôûi ñaïi bi. saùt, vì chaúng chaáp chuùng sanh. 4) They see sentient beings are asleep in 3) Observation

knowing faculties, ignorance: Thaáy chuùng sanh meâ nguû trong si comprehending the nonexistence of faculties: meâ maø khôûi ñaïi bi. Bieát caùc caên quaùn saùt, vì thaáu roõ caùc caên. 5) They see sentient beings do bad things: Thaáy 4) Observation knowing phenomena, not chuùng sanh laøm phaùp baát thieän maø khôûi ñaïi violating the realm of reality: Bieát caùc phaùp bi. quaùn saùt, vì chaúng hoaïi phaùp giôùi. 6) They see sentient beings are bound by 5) Observation seeing the verities of desires: Thaáy chuùng sanh bò troùi buoäc bôûi duc Buddhahood, cultivating the enlightened eye: voïng maø khôûi ñaïi bi. Thaáy Phaät phaùp quaùn saùt, vì sieâng tu Phaät 7) They see sentient beings are sunk in the sea nhaõn. of birth and death: Thaáy chuùng sanh ñaém 6) Observation attaining wisdom, explaining chìm trong bieån sanh töû maø khôûi ñaïi bi. things as they really are: Ñöôïc trí hueä quaùn 8) They see sentient beings chronically suffer saùt, vì thuyeát phaùp ñuùng lyù. from illness: Thaáy chuùng sanh maõi mang bònh 7) Observation accepting the nonorigination of khoå maø khôûi ñaïi bi. things, definitely comprehending the teaching 9) They see sentient beings have no desires for of Buddha: Voâ sanh nhaãn quaùn saùt, vì quyeát goodness: Thaáy chuùng sanh khoâng muoán roõ Phaät phaùp. phaùp laønh maø khôûi ñaïi bi. 8) Observation in the state of nonregression, 10) They see sentient beings have lost the way to destroying all afflictions and transcending the enlightenment: Thaáy chuùng sanh maát neûo Boà three worlds and the stages of the lesser Ñeà maø khôûi ñaïi bi. vehicles: Baát thoái ñòa quaùn saùt, vì dieät phieàn Ten kinds of ocean of Great Enlightening naõo vöôït khoûi tam giôùi nhò thöøa ñòa. Beings: Möôøi Thöù Haûi Cuûa Chö Ñaïi Boà Taùt— 9) Observation in the stage of coronation, by According to the Flower Adornment Sutra, virtue of unshakable mastery of all Buddha Chapter 27, there are ten kinds of ocean of Great teachings: Quaùn ñaûnh ñòa quaùn saùt, nôi taát caû Enlightening Beings. Enlightening Beings who Phaät phaùp ñöôïc töï taïi baát ñoäng. abide in the concentration of freedom in the 10) Observation in concentration with elemental cosmos also attain ten kinds of ocean. hyperconscious knowledge, practicing charity Once Great Enlightening Beings have attained everywhere as Buddhist service: Thieän giaùc these ten oceans, they also attain ten kinds of trí tam muoäi quaùn saùt, vì ra laøm Phaät söï khaép excellence—Theo Kinh Hoa Nghieâm, Phaåm 27, möôøi phöông. coù möôøi thöù haûi cuûa chö ñaïi Boà Taùt. Chö Boà Taùt (B) Ten kinds of observations of sentient beings an truï trong Phaùp giôùi töï taïi ñaïi Tam muoäi cuõng which help Enlightening Beings to arouse seõ ñuôïc möôøi thöù haûi. Chö Ñaïi Boà Taùt moät khi ñaõ their great compassion (The Flower ñöôïc möôøi thöù haûi naày, thôøi laïi cuõng ñöôïc möôøi Adornment Sutra, chapter 38)—Möôøi phaùp thöù thuø thaéng (See Ten kinds of excellence). quaùn saùt chuùng sanh maø Boà Taùt duøng ñeå khôûi 1) They attain the ocean of Buddhas because ñaïi bi taâm (Kinh Hoa Nghieâm, phaåm 38): they see them all: Ñöôïc chö Phaät haûi, vì ñeàu 1) They see sentient beings have nothing to rely xem thaáy. on for support: Quaùn saùt chuùng sanh khoâng 2) They attain the ocean of truths because they nôi nöông döïa maø khôûi ñaïi bi. can comprehend them all by wisdom: Ñöôïc chö phaùp haûi, vì hay duøng trí hueä troïn bieát roõ.

3) They attain the ocean of sentient beings 2) Penetrate all worlds without giving rise to because they pacify them all: Ñöôïc chuùng arbitrary discriminations: Nhaäp taát caû theá giôùi sanh haûi, vì troïn ñieàu phuïc. maø chaúng sanh taâm phaân bieät. 4) They attain the ocean of lands because they 3) Know all realms of space are measureless go to them by all psychic realization of and immaterial, and enter the network of all essenceless, uncreated spiritual powers: Ñöôïc different worlds in the ten directions: Bieát taát chö saùt haûi, vì duøng thaàn thoâng voâ taùnh voâ taùc caû hö khoâng giôùi voâ löôïng voâ ngaïi, vaøo khaép ñeàu qua ñeán. löôùi taát caû theá giôùi sai bieät ôû möôøi phöông. 5) They attain the ocean of virtues because they 4) Skillfully penetrate phenomena because they cultivate them all to perfection: Ñöôïc coâng know them all—Kheùo nhaäp phaùp giôùi vì ñeàu ñöùc haûi, vì taát caû tu haønh troïn vieân maõn. bieát roõ nhö vaäy: 6) They attain the ocean of spiritual powers a) Fluidity: Nhaäp voâ ngaïi. because they are able to manifest them b) Non-annihilation: Nhaäp chaúng ñoaïn. extensively to awaken enlightenment: Ñöôïc c) Non-eternity: Nhaäp chaúng thöôøng. thaàn thoâng haûi, vì hay roäng thò hieän khieán d) Infinity: Nhaäp voâ löôïng. khai ngoä. e) Non-birth: Nhaäp chaúng sanh. 7) They attain the ocean of faculties because f) Nhaäp chaúng dieät: Nondestruction. they know all their various differences: Ñöôïc g) Totality: Nhaäp taát caû. chö caên haûi, vi nhöõng caên taùnh chaúng ñoàng 5) The fifth oceanic knowledge—Trí hueä nhö ñeàu kheùo bieát. haûi thöù naêm: 8) They atain the ocean of minds because they a) Great Enlightening Beings know the roots of know the infinite various different minds of goodness have accumulated, do accumulate, sentient beings: Ñöôïc chö taâm haûi, vì bieát voâ and will accumulate—Chö Boà Taùt bieát thieän löôïng taâm chuûng loaïi sai bieät cuûa taát caû caên ñaõ tích tuï, ñang tích tuï vaø seõ tích tuï cuûa: chuùng sanh. i) The Buddhas: Chö Phaät. 9) They attain the ocean of practices because ii) Enlightening beings: Chö Boà Taùt. they can fulfill them all by willpower: Ñöôïc iii) Listeners: Thanh Vaên. chö haïnh haûi, vì hay duøng nguyeän löïc ñeàu iv) Individual Illuminates: Ñoäc Giaùc. vieân maõn. v) All ordinary people: Taát caû phaøm phu. 10) They atain the ocean of vows because they b) Great Enlightening Beings also know—Chö cause them all to be fulfilled, eternally pure: Boà Taùt cuõng bieát: Ñöôïc chö nguyeän haûi, vì ñeàu laøm cho thaønh i) The roots of goodness have already töïu troïn thanh tònh. accomplished, now being accomplished, and Ten kinds of oceanic knowledge entering to be accomplished by the Buddhas of all into unexcelled, complete perfect times in perfect enlightenmen: Thieän caên maø tam theá chö Phaät ñaõ thaønh, nay thaønh vaø seõ enlightenment: Möôøi Trí Nhö Bieån Nhaäp Voâ thaønh voâ thöôïng Boà Ñeà. Thöôïng Boà Ñeà—Ten kinds of oceanic knowledge ii) The roots of goodness in the teaching and entering into unexcelled, complete perfect civilizing of all sentient beings by the enlightenment (The Flower Adornment Sutra— Buddhas of all times: Thieän caên maø tam theá Chapter 38). Enlightening beings who abide by chö Phaät ñaõ giaùo hoùa vaø ñieàu phuïc chuùng these can attain the ocean of supreme knowledge sanh. of Buddhas—Möôøi Trí nhö bieån nhaäp voâ thöôïng iii) Knowing all these roots of goodness, Boà Ñeà cuûa chö ñaïi Boà Taùt (Kinh Hoa Nghieâm— Enlightening Beings

will do the following— Phaåm 38). Chö Boà Taùt an truï trong phaùp naày thôøi Bieát roõ nhöõng thieän caên naày chu Boà Taùt seõ ñöôïc bieån ñaïi trí hueä voâ thöôïng cuûa taát caû chö laøm nhöõng ñieàu sau ñaây: Phaät. * Deeply believe in them: Thaâm tín. 1) Penetrate all realms of sentient beings: Nhaäp * Approve and aspire to them: Tuøy thuaän. taát caû voâ löôïng chuùng sanh giôùi.

* Cultivate them tirelessly: Nguyeän tu taäp ii) What the names of each Buddha will be: Moãi khoâng moûi nhaøm. Nhö Lai danh hieäu gì. 6) The sixth oceanic knowledge—Trí hueä nhö iii) What worlds they will live in: ÔÛ theá giôùi naøo? bieån thöù saùu: iv) What the names of those worlds will be: a) Moment to moment Great Enlightening Nhöõng theá giôùi aáy teân gì? Beings enter untold eons of the past and know v) How many sentient beings they will liberate: how many Buddhas appear in each eons, no Ñoä ñöôïc bao nhieâu chuùng sanh? matter how unspeakably many they were vi) How long they will live: Thoï maïng bao laâu? they know clearly in each and every eon— vii) Observe throughout the future, knowing all Trong moãi nieäm nhaäp quaù khöù theá baát khaû endlessly, tirelessly: Quaùn saùt toät ñeán vò laïi thuyeát kieáp. ÔÛ trong moät kieáp hoaëc coù traêm ñeàu bieát roõ taát caû chaúng cuøng taän, chaúng öùc Phaät xuaát theá, chö Boà Taùt ñeàu bieát raát roõ nhaøm moûi. nhö moät kieáp vaø taát caû caùc kieáp: 8) The eighth oceanic knowledge: Trí hueä nhö i) Their congregations: Chuùng hoäi ñaïo traøng. bieån thöù taùm—Great Enlightening Beings ii) Their teaching and training methods: Thuyeát enter the present observe and reflect—Chö phaùp vaø phöông phaùp ñieàu phuïc. Ñaïi Boà Taùt nhaäp hieän taïi theá quaùn saùt: iii) The lifespan of all sentient beings: Thoï maïng a) Moment after moment see boundless kinds of daøi vaén. worlds in the ten directions, each having iv) How long their doctrine lasted: Phaùp truï laâu Buddhas who have attained, are attaining and mau. will attain supreme enlightenment—Trong b) They also know if there were sentient beings moãi nieäm thaáy khaép voâ bieân phaåm loaïi möôøi who planted roots of goodness for phöông, nôi baát khaû thuyeát theá giôùi ñeàu coù enlightenment in ages when there were no chö Phaät nôi voâ thöôïng Boà Ñeà ñaõ thaønh, ñang Buddhas: Nhöõng kieáp khoâng Phaät coù nhöõng thaønh vaø seõ thaønh: chuùng sanh gieo caên laønh nôi voâ thöôïng Boà i) As they go to the site of enlightenment: Khi Ñeà cuõng ñeàu bieát roõ. hoï ñi ñeán ñaïo traøng. i) They also know if there are any sentient ii) Sit under the tree of Enlightenment: Ngoài beings who will get to see Buddhas in the döôùi caây Boà Ñeà. future when their roots of goodness ripen: iii) Conquer the demons: Haøng phuïc ma quaân. Neáu coù nhöõng chuùng sanh thieän caên ñaõ thaønh iv) Attain Unexcelled Complete Perfect thuïc nôi ñôøi vò lai seõ ñöôïc thaáy Phaät cuõng ñeàu Enlightenment: Thaønh chaùnh ñaúng chaùnh bieát roõ. giaùc. ii) They tirelessly examine untold eons of the v) Get up and go into the city: Rôøi caây Boà Ñeà ñi past: Quaùn saùt quaù khöù theá baát khaû thuyeát baát vaøo thaønh aáp. khaû thuyeát kieáp nhö vaäy taâm khoâng nhaøm vi) Ascend to the heavens: Leân cung trôøi. moûi. vii) Expound the subtle truth and turn the great 7) The seventh oceanic knowledge—Trí hueä wheel of teaching: Chuyeån ñaïi phaùp luaân. nhö bieån thöù baûy: viii) Manifest spiritual powers: Thò hieän thaàn a) Great

Enlightening Beings penetrate the ages thoâng. of the future, examine and distinguish all ix) Tame sentient beings: Ñieàu phuïc chuùng sanh. ages, measureless, boundless: Nhaäp vò lai theá x) Hand on the teaching of complete quaùn saùt taát caû voâ löôïng voâ bieân kieáp. enlightenment: Phoù chuùc phaùp voâ thöôïng Boà b) Know what ages will have Buddhas and what Ñeà. ages will not: Bieát kieáp naøo coù Phaät, kieáp naøo xi) Give up their lives: Xaû boû thoï maïng. khoâng Phaät. xii) Enter final nirvana: Nhaäp Nieát baøn. c) They know—Hoï bieát: xiii) After they have entered nirvana, their i) How many Buddhas will appear in what ages: teachings are collected and preserve them in Kieáp naøo coù bao nhieâu Nhö Lai xuaát theá. the worlds, the Buddhas' monuments are

adorned and honored in various ways: Ñaõ khaû thuyeát kieáp, trong moãi kieáp cuùng döôøng nhaäp nieát baøn, kieát taäp phaùp taïng khieán coøn ôû cung kính voâ löôïng chö Phaät thò hieän töï thaân laâu taïi theá gian, trang nghieâm Phaät phaùp maát ñaây sanh kia. nhieàu thöù cuùng döôøng. b) They honor the Buddhas, as well as the b) The Enlightening Beings also see—Chö Boà Enlightening Beings and disciples in their Taùt cuõng thaáy: congregations with all kinds of transmundane i) The sentient beings in those worlds offerings: Ñem taát caû ñoà cuùng hôn haún tam encounter the Buddhas' teachings: Taát caû giôùi ñeå cuùng döôøng chö Phaät, cuõng nhö chö chuùng sanh gaëp ñöôïc Phaät phaùp. Boà Taùt, Thanh vaên vaø taát caû ñaïi chuùng. ii) Accept, preserve and repeat them: Nhaän giöõ, c) After the Buddhas pass away—Sau khi chö hoä trì, vaø phuùng tuïng. Phaät nhaäp dieät: iii) Remember and ponder them: Ghi nhôù vaø tö i) They honor their relics with unsurpassed duy. offerings: Duøng ñoà cuùng voâ thöôïng ñeå cuùng iv) Increase in wisdom and understanding: Taêng döôøng xaù lôïi. tröôûng hueä giaûi. ii) Extensively practice charity: Roäng laøm söï boá v) They extend these throughout the ten thí. directions and have no misunderstanding d) Great Enlightening Beings with an about the Buddhas' teachings, because: Quaùn inconceivable mind—Ñaïi Boà Taùt duøng taâm saùt nhö vaäy cuøng khaép möôøi phöông, maø ôû baát tö nghì: nôi Phaät phaùp khoâng sai laàm vì. i) A mind not seeking reward: Taâm chaúng caàu vi) Great Enlightening Beings know the Buddhas baùo. are all like dreams, yet they go to all Buddhas ii) A mind with ultimate determination, a and honor them: Duø bieát raèng chö Phaät nhö determination to provide benefit: Taâm roát moäng, maø vaãn hay ñeán choã chö Phaät cung raùo, taâm mang ñeán lôïi ích. kính cuùng döôøng. e) For untold eons, Great Enlightening Beings, vii) At such times Enlightening Beings do not for the sake of supreme complete perfect cling to their bodies, yet they utlize their enlightenment—Trong voâ löôïng kieáp, chö bodies to cultivate: Baáy giôø Boà Taùt chaúng Ñaïi Boà Taùt vì quaû voâ thöôïng Boà Ñeà: chaáp töï thaân, maø duøng töï thaân ñeå tu taäp. i) Honor the Buddhas: Cuùng döôøng chö Phaät. viii) They do not cling to the Buddhas, yet they ii) Benefit sentient beings: Lôïi ích chuùng sanh. see the Buddhas and hear the teachings: iii) Preserve the true teaching: Hoä trì chaùnh Chaúng chaáp chö Phaät, maø vaãn thaáy vaø vaãn phaùp. laéng nghe giaùo phaùp cuûa chö Phaät. iv) Reveal and expound the true teaching for ix) They do not cling to the world, yet they enter untold

eons: Khai thò dieãn thuyeát chaùnh the world to save sentient beings: Chaúng chaáp phaùp. theá giôùi, maø vaãn nhaäp theá cöùu ñoä chuùng sanh. 10) The tenth oceanic knowledge—Trí hueä nhö x) They do not cling to the congregation: Chaúng bieån thöù möôøi: chaáp chuùng hoäi. a) Great Enlightening Beings wholeheartedly xi) They do not cling to the preaching: Chaúng seek, from all Buddhas, from all Enlightening chaáp vaøo söï thuyeát phaùp. Beings, from all teachers of truth—Chö Ñaïi xii) They do not cling to the age, yet they enter Boà Taùt nôi choã cuûa taát caû chö Phaät, chö Boà all ages tirelessly: Chaúng chaáp kieáp, maø vaãn Taùt, chö Thanh vaên vaø taát caû phaùp sö: ñi vaøo taát caû kieáp khoâng nhaøm moûi. i) The principles expounded by Enlightening 9) The ninth oceanic knowledge—Trí hueä nhö Beings: Phaùp cuûa Boà Taùt ñaõ thuyeát. bieån thöù chín: ii) The principles studied by Enlightening a) Honor countless Buddhas in each age, for Beings: Phaùp cuûa Boà Taùt ñaõ hoïc. untold eons, appearing to die in one place and iii) The principles taught by Enlightening Beings: be born in another: Nôi baát khaû thuyeát baát Phaùp cuûa Boà Taùt ñaõ daïy.

iv) The principle practiced by Enlightening saéc toân nghieâm, coù theå ñöôïc cuùng döôøng ngay Beings: Phaùp cuûa Boà Taùt ñaõ tu haønh. tröôùc baøn thôø Phaät. v) The methods of purification of Enlightening 8) Clothes: Quaàn AÙo—Clothes are often offered Beings: Phaùp cuûa Boà Taùt thanh tònh. to the monks and nuns in monasteries. The vi) The methods of development of Enlightening ceremony usually takes place before the end Beings: Phaùp cuûa Boà Taùt thaønh thuïc. of the summer retreat during the Ullambana vii) The methods of training of Enlightening season—Quaàn aùo thöôøng ñöôïc cuùng döôøng Beings: Phaùp cuûa Boà Taùt ñieàu phuïc. cho chö Taêng Ni trong töï vieän. Nghi thöùc viii) The methods of equanimity of Enlightening daâng y thöôøng ñöôïc cöû haønh vaøo dòp leã Töï Töù Beings: Phaùp bình ñaúng cuûa Boà Taùt. vaøo muøa Vu Lan. ix) The methods of emancipation of Enlightening 9) Musical instruments for ceremonies: Ñaøn Beings: Phaùp xuaát ly cuûa Boà Taùt. daønh cho leã hoäi—Musical instruments for x) The methods of total mental command of ceremonies include the wooden fish, drum, Enlightening Beings: Phaùp toång trì cuûa Boà bell, small bell, and gong. Even though these Taùt. musical instruments originated from China, b) Having obtained these teachings—Ñöôïc phaùp some Buddhist traditions such as Mahayana naày roài thì Boà Taùt seõ: Buddhism schools in China, Korea, Japan and i) They absorb and retain them: Boà taùt thoï trì. Vietnam approve for using them in their ii) Read and repeat them: Tuïng ñoïc. monasteries—Nhöõng nhaïc cuï duøng trong caùc iii) Analyze and explain them, never tiring of leã laïc nhö moõ, troáng, chuoâng, khaùnh, vaø xeøng this: Phaân bieät giaûi thuyeát khoâng nhaøm ñuû. la. Duø nhöõng nhaïc cuï naøy xuaát phaùt töø Trung iv) Causing countless sentient beings to develop Quoác, vaøi truyeàn thoáng Phaät giaùo Ñaïi Thöøa all awareness of the Buddha teachings that taïi Trung Quoác, Ñaïi Haønh, Nhaät Baûn vaø Vieät corresponds to omniscience, to penetrate the Nam chaáp thuaän trong vieäc xöû duïng nhöõng characteristics of reality: Khieán voâ löôïng nhaïc cuï naøy trong caùc töï vieän cuûa hoï. chuùng sanh ôû trong Phaät phaùp phaùt taâm töông 10) Salutation with joined palms: Anjali (skt)— öng vôùi nhöùt thieát trí nhaäp

töôùng chôn thaät. Hôïp Chöôûng—See Anjali. v) Attain nonregression in respect to Ten kinds of oral recitation: Ten variants in Unexcelled, Complete Perfect oral recitation—Thaäp Chuûng Trì Danh—Oral Enlightenment: Nôi voâ thöôïng Boà Ñeà ñöôïc recitation is the most common Pure Land method baát thoái chuyeån. at the present time. According to Most Venerable vi) Enlightening beings continue to cultivate this Thích Thieàn Taâm, there are ten variants in oral way tirelessly for untold eons: Tu haønh nhö recitation—Trì danh laø phaùp tu Tònh Ñoä phoå thoâng vaäy trong voâ löôïng kieáp khoâng nhaøm ñuû. nhöùt hieän nay. Theo Hoøa Thöôïng Thích Thieàn Ten kinds of offerings: Thaäp Cuùng Döôøng— Taâm, coù möôøi caùch trì danh khaùc nhau: According to The Lotus Flower Sutra, there are 1) Reflecting the name recitation: Phaûn Vaên Trì ten kinds of offerings—Theo Kinh Phaùp Hoa, coù Danh—See Reflecting the name recitation. möôøi thöù leã vaät cuùng döôøng: 2) Counting Rosary Beads Recitation: Soå Chaâu 1-6) From (1) to (6): Töø 1 ñeán 6—Luïc Cuùng Cuï— Trì Danh—See Counting Rosary Beads See Six articles for worship. Recitation. 7) Pennants and Banners: Traøng Phan Baûo 3) Breath-by-Breath Recitation: Tuøy Töùc Trì Caùi—Pennants and banners are usually made Danh—See Breath-by-Breath Recitation. of clothes that have been adorning with 4) Continuously Linked Recitation: Truy Ñaûnh adornments of respectable features and Trì Danh—See Continuously Linked colors, can be placed before the Buddha's Recitation. altar—Traøng phan baûo caùi thöôøng laøm baèng 5) Enlightened, Illuminating Recitation: Giaùc vaûi ñöôïc trang trí vôùi nhöõng hình aûnh vaø maøu Chieáu Trì Danh—See Enlightened, Illuminating Recitation.

6) Bowing to the Buddha Recitation: Leã Baùi Trì crude and subtle, those in entry and emerge Danh—See Bowing to the Buddha Recitation. of all concentrations: Ñeán hay töï taïi bieát caùc 7) Decimal Recording Recitation: Kyù Thaäp Trì tam muoäi thoâ teá nhaäp xuaát töôùng sai bieät thaàn Danh—See Decimal Recording Recitation. thoâng bæ ngaïn. 8) Lotus Blossom Recitation: Lieân Hoa Trì 7) Reach the other shore of spiritual powers able Danh—See Lotus Blossom Recitation. to boldly enter the realm of the Enlightened 9) Recitation Amidst Light: Quang Trung Trì and therein produce great vows: Ñeán hay Danh—See Recitation Amidst Light. duõng maõnh nhaäp caûnh giôùi Nhö Lai maø ôû 10) Contemplation of the Buddha Recitation: trong ñoù phaùt sanh ñaïi nguyeän thaàn thoâng bæ Quaùn Phaät Trì Danh—See Contemplation of ngaïn. the Buddha Recitation. 8) Reach the other shore of spiritual powers Ten kinds of other shores of spiritual able to—Ñeán thaàn thoâng bæ ngaïn coù theå: powers of Great Enlightening Beings: Möôøi a) Cause Buddhas to appear and teach, taming Thaàn Thoâng Bæ Ngaïn Cuûa Chö Ñaïi Boà Taùt—Ten beings: Ñeán hay hoùa laøm Phaät, hoùa chuyeån kinds of other shores of spiritual powers of Great phaùp luaân, ñieàu phuïc chuùng sanh. Enlightening Beings, according to the Flower b) Causing them to be born in the family of Adornment Sutra, chapter 27—Möôøi thöù thaàn Buddhas: Khieán sanh vaøo gia ñình hoï Thích. thoâng bæ ngaïn cuûa chö Ñaïi Boà Taùt theo kinh Hoa c) Causing them to enter the vehicle of Nghieâm, phaåm 27. Buddhahood and swiftly attain fulfillment: 1) Reach the other shore of spiritual powers of Khieán nhaäp

Phaät thöøa mau ñöôïc thaønh töïu. the Buddha that extend throughout space and 9) Reach the other shore of spiritual powers able are present everywhere in the cosmos: Ñeán to comprehend all the countless esoteric chö Phaät taän hö khoâng bieán phaùp giôùi thaàn statements and teach in such a way as to thoâng bæ ngaïn. clarify countless aspects of truth: Ñeán hay roõ 2) Reach the other shore of Enlightening bieát baát khaû thuyeát taát caû vaên cuù bí maät maø Beings' ultimately nondiscrimnatory free chuyeån phaùp luaân, khieán voâ löôïng phaùp moân spiritual powers: Ñeán Boà Taùt roát raùo voâ sai ñeàu ñöôïc thanh tònh. bieät töï taïi thaàn thoâng bæ ngaïn. 10) Reach the other shore of spiritual powers able 3) Reach the other shore of spiritual powers of to cause the past, present and future to appear Buddha-work able to initiate the far-reaching in a single instant without depending on the practical commitments of Enlightening Beings numbers of days, nights, months, years, or and enter the gate of realization of Thusness: epochs: Ñeán chaúng nhôø ngaøy ñeâm naêm thaùng Ñeán phaùt khôûi Boà Taùt quaûng ñaïi haïnh kieáp soá, moät nieäm ñeàu coù theå thò hieän khaép nguyeän nhaäp Nhö Lai moân Phaät söï thaàn thoâng tam theá thaàn thoâng bæ ngaïn. bæ ngaïn. Ten kinds of palace of great enlightening 4) Reach the other shore of spiritual powers able beings: According to the Flower Adornment to shake all objects in all worlds and purify Sutra, there are ten kinds of palace of great them all: Ñeán chaán ñoäng taát caû theá giôùi taát caû enlightening beings. Enlightening Beings who caûnh giôùi ñeàu laøm cho thanh tònh thaàn thoâng abide by these can attain coronation by truth and bæ ngaïn. freedom of spiritual powers in all worlds—Möôøi 5) Reach the other shore of spiritual powers able Cung Ñieän Cuûa Chö Ñaïi Boà Taùt (Kinh Hoa to freely know that the inconceivable results Nghieâm—Phaåm 38)—Chapter 38). Chö Boà Taùt an of actions of all sentient beings are all like truï trong ñaây thôøi ñöôïc phaùp quaùn ñaûnh nôi taát caû illusory productions: Ñeán hay töï taïi bieát taát caû theá gian thaàn löïc töï taïi. chuùng sanh nghieäp quaû baát tö nghì ñeàu nhö 1) The determination is a palace of Enlightening huyeãn hoùa thaàn thoâng töï taïi. Beings because they never forget it: Boà Ñeà 6) Reach the other shore of spiritual powers able taâm laø cung ñieän cuûa Boà Taùt vì haèng khoâng to freely know the diferent characteristics, queân maát.

2) The blessing and wisdom of virtuous conduct thoâng ñeàu ñöôïc töï taïi laø cung ñieän cuûa Boà are a palace for Enlightening Beings because Taùt, vì gioûi du hí caùc thieàn, giaûi thoaùt, tam they civilize sentient beings in the realm of muoäi trí hueä. desire: Thaäp thieän nghieäp ñaïo phöôùc ñöùc trí 10) The guarantee that all Buddhas receive of hueä laø cung ñieän cuûa Boà Taùt vì giaùo hoùa coronation as a mornach of all knowledge, chuùng sanh coõi duïc. supremely independent, is a palace of 3) The meditative concentrations of pure Enlightening Beings because they abide benevolence, compassion, joy, and among the adornments of the ten powers and equanimity are a palace of Enlightening perform the autonomous deeds of all Beings because they teach the sentient beings mornachs of truth: Taát caû chö Phaät thoï kyù in the realm of form: Töù phaïm truï thieàn ñònh nhöùt thieát trí, quaùn ñaûnh töï taïi voâ thöôïng laø laø cung ñieän cuûa Boà Taùt vì giaùo hoùa chuùng cung ñieän cuûa

Boà Taùt, vì truï thaäp löïc trang sanh coõi saéc. nghieâm, laøm vieäc töï taïi cuûa Phaùp Vöông. 4) Birth in the heaven of pure abodes is a palace Ten kinds of path of Great Enlightening of Enlightening Beings because no afflictions Beings: Möôøi Ñaïo Cuûa Chö Boà Taùt—Ten kinds can affect them: Sanh Tònh Cö Thieân laø cung of path of Great Enlightening Beings (The Flower ñieän cuûa Boà Taùt, vì taát caû phieàn naõo chaúng Adornment Sutra—Chapter 38). Enlightening nhieãm. Beings who abide by these ten paths can attain the 5) Birth in the formless realm is a palace of path of unexcelled skill in means of all Buddhas— Enlightening Beings because they enable Möôøi ñaïo cuûa chö Ñaïi Boà Taùt (Kinh Hoa sentient beings to escape difficult situations: Nghieâm—Phaåm 38). Chö Boà Taùt an truï trong Sanh voâ saéc giôùi laø cung ñieän cuûa Boà Taùt vì möôøi ñaïo naày thôøi ñöôïc ñaïo phöông tieän thieän khieán taát caû chuùng sanh lìa choã naïn. xaûo voâ thöôïng cuûa taát caû Nhö Lai. 6) Birth in the world of defilement is a palace of 1) One path is a Path of Enlightening Beings Enlightening Beings because they enable all because they do not give up the sole sentient beings to cut off afflictions: Sanh vaøo determination for enlightenment: Nhöùt ñaïo laø theá giôùi taïp nhieãm laø cung ñieän cuûa Boà Taùt, Boà Taùt ñaïo, vì chaúng boû Boà Ñeà taâm ñoäc nhöùt. vì khieán taát caû chuùng sanh döùt phieàn naõo. 2) Two paths are a Path of Enlightening Beings 7) Appearing to abide in a mansion with spouse, because they develop wisdom and skill in children, and retinue, is a palace of means: Nhò ñaïo laø Boà Taùt ñaïo, vì xuaát sanh Enlightening Beings, because they develop trí hueä vaø phöông tieän. their past associates: Thò hieän ôû noäi cung theâ 3) Three paths are a Path of Enlightening Beings töû quyeán thuoäc laø cung ñieän cuûa Boà Taùt, vì because they practice the following dharmas thaønh töïu chuùng sanh ñoàng haïnh thuôû xöa. so they are not attached to the three worlds— 8) Appearing to dwell in the rank of ruler, Tam ñaïo laø Boà Taùt ñaïo vì chö Boà Taùt thöïc celestial world guardian, Indra, or Brahma is haønh nhöõng phaùp sau ñaây vì theá maø chaúng a palace of Enlightening Beings, in order to nhieãm tröôùc tam giôùi: tame beings with the mentality of controllers: a) Emptiness: Khoâng. Thò hieän ôû ngoâi luaân vöông, töù thieân vöông, b) Signlessness: Voâ töôùng. ñeá thích, phaïm vöông laø cung ñieän cuûa Boà c) Wishlessness: Voâ nguyeän. Taùt, vì ñieàu phuïc chuùng sanh taâm töï taïi. 4) Four practices are a Path of Enlightening 9) Persisting in all practices of Enlightening Beings—Töù haïnh laø Boà Taùt ñaïo: Beings, freely exercising spiritual powers and a) Ceaselessly removing the barriers of attaining mastery of them all, is a palace of wrongdoing by repentance: Saùm tröø toäi enlightening beings because they chöôùng khoâng thoâi nghæ. autonomously and skillfully exercise the b) Ceaselessly rejoicing in virtue: Tuøy hyû phöôùc knowledge of meditations, liberations, and ñöùc khoâng thoâi nghæ. concentrations: Taát caû Boà Taùt haïnh du hí thaàn

c) Ceaselessly honoring the enlightened and chuùng sanh ñaùng ñöôïc hoùa ñoä, vì hoï maø bieán request them to teach: Cung kính toân troïng hieän nhieàu thöù cho hoï thích meán chaùnh phaùp. khuyeán thænh Nhö Lai khoâng thoâi nghæ. f) With knowledge of extinction of d) Skillfully practicing dedication ceaselessly:

contamination they actually realize the Thieän xaûo hoài höôùng khoâng thoâi nghæ. ultimate truth, while carrying out the deeds of 5) The five faculties are a Path of Enlightening enlightening beings without ceases: Laäu taän Beings—Nguõ caên laø Boà Taùt ñaïo: trí hieän chöùng thöïc teá khôûi Boà Taùt haïnh a) They rest on pure faith, steadfast and chaúng ñoaïn dieät. imperturbable: An truï tònh tín. 7) Seven remembrances are a Path of b) They generate great energy, finishing their Enlightening Beings—Thaát nieäm laø Boà Taùt tasks: Khôûi ñaïi tinh taán, vieäc laøm roát raùo. ñaïo: c) They are single-minded in right collection, a) They remember Buddhas because they see without wandering attention: Moät beà chaùnh infinite Buddhas in a single pore opening the nieäm, khoâng phan duyeân khaùc laï. minds of all sentient beings: Nieäm Phaät ôû moät d) They know the techniques for entering and loã loâng thaáy voâ löôïng Phaät khai ngoä taát caû emerging from concentration: Kheùo bieát tam taâm chuùng sanh. muoäi, nhaäp xuaát phöông tieän. b) They remember the Teaching because they e) They are able to distinguish spheres of do not leave the assemblies of all Buddhas: knowledge: Hay kheùo phaân bieät caûnh giôùi trí Nieäm Phaùp, chaúng rôøi chuùng hoäi cuûa caùc Ñöùc hueä. Nhö Lai. 6) The six psychic powers are a Path of c) They personally receive the sublime Enlightening Beings—Luïc thoâng laø Boà Taùt Teachings in the asemblies of all Buddhas Ñaïo: and expounded to sentient beings according a) With celestial eye they see all forms in all to their faculties, temperaments and worlds and know where sentient beings die inclinations, to enlighten them: ÔÛ trong chuùng and are born: Thieân nhaõn thaáy roõ nhöõng hình hoäi cuûa taát caû Nhö Lai, thaân thöøa dieäu phaùp, saéc cuûa taát caû theá giôùi, bieát caùc chuùng sanh tuøy caên taùnh duïc laïc cuûa caùc chuùng sanh maø cheát ñaây sanh kia. dieãn thuyeát cho hoï ñöôïc ngoä nhaäp. b) With the celestial ear they hear all Buddhas d) They remember the harmonious Community teaching, absorb and remember their because they continually see enlightening teachings, and expound them widely to beings in all worlds: Nieäm Taêng, luoân noái sentient beings according to their faculties: tieâp thaáy khoâng thoâi döùt, nôi taát caû theá gian Thieân nhó nghe roõ chö Phaät thuyeát phaùp, thoï thaáy Boà Taùt. trì ghi nhôù, roäng vi chuùng sanh tuøy caên cô ñeå e) They remember relinquishment because they khai dieãn. know all enlightening beings' practices of c) With telepathic knowledge they are able to relinquishment increase magnanimous know the minds of others freely, without generosity: Nieäm xaû, bieát raát roõ taát caû Boà taùt interference: Tha taâm thoâng hay bieát taâm haïnh xaû taêng tröôûng, taâm boá thí roäng lôùn. ngöôøi töï taïi voâ ngaïi. f) They remember precepts because they do not d) With recollection of past life they are able to give up the aspiration for enlightenment, and remember all ages of the past and increase dedicate all roots of goodness to sentient roots of goodness: Tuùc maïng thoâng, nhôù bieát beings: Nieäm giôùi, chaúng boû taâm Boà Ñeà, ñem roõ taát caû kieáp soá quaù khöù, theâm lôùn caên laønh. taát caû thieän caên hoài höôùng chuùng sanh. e) With the power of psychic travel they are g) They remember heaven because they always able to appear variously to beings capable of keep in mind the enlightening beings in the being enlightened, to induce

them to delight heaven of happiness who are to become in truth: Thaàn tuùc thoâng, tuøy theo nhöõng Buddhas in the next lifetime: Nieäm thieân,

thöôøng ghi nhôù Boà Taùt Nhöùt Taâm Boå Xöù taïi h) Their minds are always correctly Ñaâu Suaát Thieân cung. concentrated, they enter the door of h) They remember sentient beings because they inconceivable liberation of enlightening teach and tame them with wisdom and skill in beings, and in one concentration they produce means, reaching them all, without all concentrations: Taâm thöôøng chaùnh ñònh, interruption: Nieäm chuùng sanh, trí hueä kheùo nhaäp moân Boà taùt baát tö nghì giaûi thoaùt, phöông tieän giaùo hoùa ñieàu phuïc ñeán khaép taát ôû trong moät tam muoäi xuaát sanh taát caû moân caû khoâng giaùn ñoaïn. tam muoäi. 8) Following the Holy Eightfold Path to 9) Entering the nine successive concentrations is Enlightenment is a Path of Enlightening a Path of Enlightening Beings—Nhaäp cöûu thöù Beings—Tuøy thuaän Boà Ñeà Baùt Thaùnh Ñaïo laø ñeä ñònh laø Boà Taùt ñaïo: Boà Taùt ñaïo: a) They detach from craving and ill-will, and a) They travel the path of right insight, getting expound the truth without inhibition in all rid of all false views: Thöïc haønh ñaïo Chaùnh they say: Rôøi duïc nhieãm saân haïi maø duøng taát kieán, xa lìa taát caû taø kieán. caû ngöõ nghieäp thuyeát phaùp voâ ngaïi. b) They exercise right thought, abandoning b) They extinguish thought and reflection, yet arbitrary conceptions, their minds always teach sentient beings with the thought and follow universal knowledge: Khôûi chaùnh tö reflection of omniscience: Dieät tröø tö duy duy, boû voïng phaân bieät, taâm thöôøng tuøy thuaän (giaùc), maø duøng taát caû trí tö duy (giaùc) giaùo nhöùt thieát trí. hoùa chuùng sanh. c) They always practice right speech, getting rid c) They extinguish reflection, yet teach sentient of faults of speech and following the words of beings with the reflection of omniscience: sages: Thöôøng thöïc haønh chaùnh ngöõ, rôøi loãi Daàu tröø quaùn saùt, maø duøng taát caû trí quaùn saùt ngöõ nghieäp, tuøy thuaän Thaùnh ngoân. giaùo hoùa chuùng sanh. d) They always cultivate right action, teaching d) They give up joy and emotion, yet they are sentient beings to make them peaceful and most joyful when they see all Buddhas: Xaû ly harmonious: Haèng tu chaùnh nghieäp, giaùo hoùa hyû aùi maø thaáy taát caû chö Phaät loøng raát hoan chuùng sanh, khieán cho hoï ñöôïc ñieàu phuïc. hyû. e) They abide by right livelihood, being frugal e) They give up worldly enjoyments and follow and content, careful and correct in behavior, the transcendent enjoyment of the Path of eating, dressing, sleeping, eliminating evil, enlightening beings: Rôøi theá gian laïc maø tuøy and practicing good, all in accord with thuaän Boà Taùt ñaïo xuaát theá laïc. enlightenment, forever getting rid of all f) They enter concentration in the realm of faults: An truï chaùnh maïng, ñaàu ñaø tri tuùc, oai form, yet without abandoning life in the realm nghi thaåm chaùnh, tuøy thuaän Boà Ñeà, thöïc haønh of desire: Nhaäp saéc ñònh maø chaúng boû thoï Thaùnh chuûng, taát caû loãi laàm ñeàu rôøi haún. sanh nôi duïc giôùi. f) They arouse right energy, diligently g) They are unshakable and enter formless cultivating all difficult practices of concentration, yet without abandoning life in enlightening beings, entering the ten powers the realms of desire and form: Nhaäp voâ saéc of Buddhas without hindrances: Khôûi chaùnh ñònh

maø chaúng boû thoï sanh nôi duïc giôùi vaø tinh taán, sieâng tu taát caû khoå haïnh cuûa Boà Taùt, saéc giôùi. nhaäp thaäp löïc cuûa Phaät khoâng chöôùng ngaïi. h) Though they abide in concentration in which g) Their minds always recollect correctly, able all perceptions are extinguished, they do not to remember all messages, eliminating all stop the activity of enlightening beings: Daàu mundane distraction: Taâm thöôøng chaùnh truï trong dieät töôûng ñònh, maø cuõng chaúng döùt nieäm, ñeàu coù theå ghi nhôù taát caû nhöõng ngoân Boà Taùt haïnh. aâm, tröø dieät taâm taùn ñoäng cuûa theá gian. i) Though they abide in concentration in which all sensations are extinguished, they do not

stop the activity of enlightening beings: Daàu i) Instantaneous knowledge of all ages in past, truï trong dieät thoï ñònh, maø cuõng chaúng döùt oà present and future: Trí ôû trong moät nieäm ñeàu Taùt haïnh. bieát tam theá taát caû kieáp soá. 10) Learning the ten powers is a Path of j) Knowledge of extinction of all sentient Enlightening Beings—Hoïc thaäp Phaät löïc laø beings' deisres, compulsions, delusions, and Boà Taùt ñaïo: habits, without abandoning the practices of a) Knowledge of what is so and what is not so: Enlightening Beings: Trí kheùo bieát taát caû Trí kheùo bieát thò xöù phi xöù. chuùng sanh laïc duïc, phieàn naõo, nghi hoaëc, taäp b) Knowledge of the causes and effects, deeds khí ñeàu dieät heát, maø chaúng rôøi boû haïnh Boà and consequences, past, future, and present, Taùt. of all sentient beings: Trí kheùo bieát nghieäp Ten kinds of peerless inconceivable realms baùo nhaân quaû, quaù khöù, vò lai vaø hieän taïi cuûa of all Buddhas: Möôøi Caûnh Giôùi Voâ Tyû Cuûa taát caû chuùng sanh. Chö Boà Taùt—Ten kinds of peerless inconceivable c) Knowledge of the differences in faculties of realms of all Buddhas, according to the Flower all sentient beings and explaining the truth to Adornment Sutra, Chapter 33—Möôøi thöù caûnh them as is appropriate: Trí kheùo bieát caên cô giôùi voâ tæ baát tö nghì cuûa chö Phaät theo Kinh Hoa cuûa taát caû chuùng sanh chaúng ñoàng maø tuøy Nghieâm, Phaåm 33. nghi thuyeát phaùp. 1) Taát caû chö Phaät moät laàn ngoài kieát giaø cuøng d) Knowledge of infinite different natures of khaép möôøi phöông voâ löôïng theá giôùi: All sentient beings: Trí kheùo bieát taát caû chuùng Buddhas, once sitting, pervade infinite worlds sanh coù voâ löôïng taùnh. in the ten directions. e) Knowledge of differences in weak, middling, 2) All Buddhas, uttering one logical statement, and superior understanding of all sentient can express all Buddha teachings: Taát caû chö beings, and means of introducing them to Phaät noùi moät cuù nghóa ñeàu hay khai thò taát caû truth: Trí kheùo bieát taát caû chuùng sanh kieán Phaät phaùp. giaûi sai bieät, maø laøm cho hoï nhaäp vaøo phaùp 3) All Buddhas, emanating one light, can phöông tieän. illuminate all worlds: Taát caû chö Phaät phoùng f) Knowledge of manifesting the appearance moät quang minh ñeàu chieáu khaép taát caû theá and conduct of Buddha throughout all worlds, giôùi. all lands, all times, all ages, without 4) All Buddhas, in one body, can manifest all abandoning the pactics of enlightening bodies: Taát caû chö Phaät ôû nôi moät thaân ñeàu beings: Trí bieát khaép taát caû theá gian, taát caû hay thò hieän taát caû thaân. coõi, taát caû tam theá, taát caû kieáp, hieän khaép hình 5) All Buddhas can show all worlds in one place: töôùng oai nghi

cuûa Nhö Lai, maø cuõng chaúng Taát caû chö Phaät ôû trong moät xöù ñeàu hay thò boû vieäc laøm cuûa Boà Taùt. hieän taát caû theá giôùi. g) Knowledge of all meditations, liberations, 6) All Buddhas can ascertain all things within and concentrations, whether defiled or pure, one knowledge without any impediment: Taát timely or not, expediently producing door of caû chö Phaät ôû trong moät trí ñeàu hay quyeát roõ liberation for enlightening beings: Trí kheùo taát caû caùc phaùp khoâng bò ngaên ngaïi. bieát taát caû thieàn, giaûi thoaùt, vaø caùc tam muoäi, 7) All Buddhas can travel to all worlds in the ten hoaëc caáu hoaëc tònh, thôøi cuøng phi thôøi, chæ laø directions in a single moment of thought: Taát nhöõng phöông tieän xuaát sanh cho Boà Taùt giaûi caû chö Phaät ôû trong moät nieäm ñeàu hay qua thoaùt moân. khaép möôøi phöông theá giôùi. h) Knowledge of distinctions in all sentient 8) All Buddhas can manifest the infinite spiritual beings's death in one place and birth in powers of the enlightened in a single instant: another in the various states of existence: Trí Taát caû chö Phaät ôû trong moät nieäm ñeàu hieän bieát taát caû chuùng sanh ôû trong caùc loaøi cheát Nhö Lai voâ löôïng oai löïc. ñaây sanh kia sai khaùc nhau.

9) All Buddhas can focus on all Buddhas and or ten fields of knowledge that belong only to the sentient beings of past, present and future in a Buddha—Theo Kinh Phaùp Hoa, coù möôøi söï laõnh single instant without confusion of mind: Taát hoäi vieân maõn hay möôøi phaïm vi cuûa kieán thöùc maø caû chö Phaät ôû trong moät nieäm duyeân khaép chæ coù Ñöùc Phaät môùi coù: tam theá Phaät vaø chuùng sanh, taâm khoâng taïp 1) The power to know right and wrong states: loaïn. Naêng löïc bieát caùi ñuùng vaø caùi sai. 10) All Buddhas are in one instant essentially the 2) The power to know the consequences of same as all Buddhas of past, future and karma: Naêng löïc bieát haäu quaû cuûa nghieäp. present: Taát caû chö Phaät ôû trong moät nieäm 3) The power to know all meditations and cuøng vôùi tam theá taát caû Phaät ñoàng moät theå contemplations: Naêng löïc bieát taát caû caùc thieàn khoâng hai. ñònh vaø quaùn chieáu. Ten kinds of penetrations of actions of 4) The power to know the various higher and sentient beings: Möôøi Phaùp Nhaäp Chuùng Sanh lower capacities of living beings: Naêng löïc Cuûa Chö Ñaïi Boà Taùt—Ten kinds of penetrations bieát khaû naêng cao thaáp cuûa chuùng sanh. of actions of sentient beings (utilzed by a great 5) The power to know what living beings enlightening being) in the Flower Adornment understand: Naêng löïc bieát chuùng sanh hieåu Sutra—Möôøi phaùp nhaäp chuùng sanh cuûa chö Boà bieát caùi gì. Taùt trong Kinh Hoa Nghieâm. 6) The power to know the basic nature and 1) They penetrate all sentient beings' past actions of living beings: Naêng löïc bieát baûn actions: Nhaäp taát caû chuùng sanh quaù khöù taùnh vaø haønh ñoäng cuûa chuùng sanh. haïnh. 7) The power to know the causes and effects of 2) They penetrate all sentient beings' future living beings in all worlds: Naêng löïc bieát actions: Nhaäp taát caû chuùng sanh vò lai haïnh. nhaân quaû cuûa chuùng sanh trong moïi caûnh giôùi. 3) They penetrate all sentient beings' present 8) The power to know the results of karma in actions: Nhaäp taát caû chuùng sanh hieän taïi past lives: Naêng löïc bieát keát quaû cuûa nghieäp haïnh. trong nhöõng ñôøi quaù

khöù. 4) They penetrate all sentient beings' good 9) The power to know by supernatural insight: actions: Nhaäp taát caû chuùng sanh thieän haïnh. Naêng löïc bieát baèng trí sieâu phaøm. 5) They penetrate all sentient beings' bad 10) The power of being free from all error, or actions: Nhaäp taát caû chuùng sanh baát thieän infallibility in knowledge: Naêng löïc thoaùt haïnh. khoûi moïi sai laàm, hay khoâng theå sai laàm trong 6) They penetrate all sentient beings' mental caùi bieát. actions: Nhaäp taát caû chuùng sanh taâm haïnh. Ten kinds of performance of Buddha-work: 7) They penetrate all sentient beings' actions of Möôøi Phaät Söï Vì Chuùng Sanh Cuûa Chö Phaät— senses: Nhaäp taát caû chuùng sanh caên haïnh. Ten kinds of performance of Buddha-work for 8) They penetrate all sentien beings' actions of sentient beings of all Buddhas (The Flower understanding: Nhaäp taát caû chuùng sanh giaûi Adornment Sutra—Chapter 33)—Chö Phaät coù haïnh. möôøi ñieàu vì chuùng sanh laøm Phaät söï (Kinh Hoa 9) They penetrate all sentient beings' actions of Nghieâm—Phaåm 33). afflictions and habit energies: Nhaäp taát caû 1) All Buddhas manifest physical forms to do chuùng sanh phieàn naõo taäp khí haïnh. Buddha-work for sentient beings: Chö Phaät vì 10) They penetrate all sentient beings' timely and chuùng sanh maø thò hieän saéc thaân ñeå laøm Phaät untimely actions of teaching and training: söï. Nhaäp taát caû chuùng sanh giaùo hoùa ñieàu phuïc 2) All Buddhas make subtle utterances to do thôøi vaø phi thôøi haïnh. Buddha-work for sentient beings: Chö Phaät vì Ten kinds of perfect comprehension of a chuùng sanh maø phaùt dieäu aâm thanh ñeå laøm Phaät söï. Buddha: According to the Lotus Sutra, there are ten kinds of perfect comprehension of a Buddha,

3) All Buddhas accept things to do Buddha-work 2) Ability to appear before all sentient beings: for sentient beings: Chö Phaät vì chuùng sanh Thaân nghieäp ôû tröôùc taát caû chuùng sanh ñeàu coù maø laáy söï "coù choã thoï" ñeå laøm Phaät söï. theå thò hieän. 4) All Buddhas accept nothing to do Buddha- 3) Ability to undertake birth in all states of work for sentient beings: Chö Phaät vì chuùng being: Thaân nghieäp nôi taát caû caùc loaøi ñeàu coù sanh maø laáy söï "khoâng coù choã thoï" ñeå laøm theå thoï sanh. Phaät söï. 4) Ability to travel in all worlds: Thaân nghieäp du 5) All Buddhas do Buddha-work for sentient haønh taát caû theá giôùi. beings by means of earth, water, fire and air: 5) Ability to go to the assemblies of all Buddhas: Chö Phaät vì chuùng sanh maø duøng ñaát, nöôùc, Thaân nghieäp qua ñeán chuùng hoäi cuûa chö Phaät. löûa, gioù ñeå laøm Phaät söï. 6) Ability to cover all worlds with one hand: 6) All Buddhas magically show all realms of Thaân nghieäp duøng moät tay coù theå che khaép objects to do Buddha-work for sentient taát caû theá giôùi. beings: Chö Phaät vì chuùng sanh maø duøng thaàn 7) Ability to grind the iron surrounding löïc töï taïi thò hieän taát caû caûnh giôùi sôû duyeân mountains of all worlds to dust with one hand: ñeå laøm Phaät söï. Thaân nghieäp coù theå duøng moät tay chaø taát caû 7) All Buddhas do Buddha-work for sentient kim cang vi thieát sôn naùt nhö vi traàn. beings by various names and epithets: Chö 8) Manifesting the formation and disintegration Phaät vì chuùng sanh maø duøng nhieàu thöù danh of all Buddha-lands in one's own body to hieäu ñeå laøm Phaät söï. show sentient beings: Thaân nghieäp ôû trong töï 8) All

Buddhas do Buddha-work for sentient thaân hieän taát caû coõi Phaät thaønh hoaïi chæ baøy beings by means of the realms of objects of cho chuùng sanh. Buddha-lands: Chö Phaät vì chuùng sanh maø 9) Admitting all realms of sentient beings into duøng caûnh giôùi coõi Phaät ñeå laøm Phaät söï. one body: Thaân nghieäp duøng moät thaân dung 9) All Buddhas adorn and purify Buddha-lands thoï taát caû chuùng sanh giôùi. to do Buddha-work for sentient beings: Chö 10) In one's own body manifesting all pure Phaät vì chuùng sanh maø duøng coõi Phaät nghieâm Buddha-lands, with all sentient beings tònh ñeå laøm Phaät söï. attaining enlightenment therein: Thaân nghieäp 10) All Buddhas do Buddha-work for sentient ôû trong töï thaân hieän khaép taát caû coõi Phaät, beings silently, without words: Chö Phaät vì thanh tònh taát caû chuùng sanh, roài ôû trong ñoù chuùng sanh maø duøng söï vaéng laëng khoâng lôøi hieän thaønh ñaïo. ñeå laøm Phaät söï. (II) Enlightening Beings who abide by these can Ten kinds of physical action of Great attain the supreme body of wisdom of Enlightening Beings: Möôøi Thaân Nghieäp Cuûa Buddhas—Chö Boà Taùt an truï trong phaùp naày Chö Ñaïi Boà Taùt—According to the Flower thôøi ñöôïc thaân ñaïi trí hueä voâ thöôïng cuûa Nhö Adornment Sutra, Chapter 38, there are ten kinds Lai: of physical action of Great Enlightening Beings— 1) The body of transcendent ways, due to Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi thaân correctly practicing them all: Ba-La-Maät thaân, nghieäp cuûa chö Ñaïi Boà Taùt. vì ñeàu chaùnh tu haønh. (I) Enlightening Beings who abide by these can 2) The body of four integrative methods, due to attain the supreme action of Buddhas and be not abandoning sentient beings: Töø nhieáp able to enlighten all sentient beings—Chö Boà thaân, vì chaúng boû taát caû chuùng sanh. Taùt an truï trong phaùp naày thôøi ñöôïc Phaät 3) The body of great compassion, due to nghieäp voâ thöôïng cuûa Nhö Lai, ñeàu coù theå accepting immeasurable suffering in place of giaùc ngoä taát caû chuùng sanh: all sentient beings without wearying: Ñaïi bi 1) Filling all worlds with one body: Thaân nghieäp thaân vì thay taát caû chuùng sanh chòu voâ löôïng nôi moät thaân traøn ñaày taát caû theá giôùi. khoå khoâng moûi nhaøm.

4) The body of great benevolence, due to saving Ñoäc giaùc thò hieän Phaät thaân, maø chaúng taêng all sentient beings: Ñaïi töø thaân, vì cöùu hoä taát tröôûng thaân Thanh vaên, thaân Ñoäc giaùc. caû chuùng sanh. 5) In the body of practices of enlightening 5) The body of blessings and virtue, due to beings they show the body of attainment of benefitting all sentient beings: Phöôùc ñöùc enlightenment, without cutting off the body of thaân, vì lôïi ích taát caû chuùng sanh. practices of Enlightening Beings: Nôi thaân Boà 6) The body of wisdom, being of the same one Taùt haïnh thò hieän thaân thaønh chaùnh giaùc maø nature as the bodies of all Buddhas: Trí hueä chaúng ñoaïn thaân Boà Taùt haïnh. thaân vì ñoàng moät taùnh vôùi taát caû Phaät thaân. 6) In the body of attainment of enlightenment 7) The body of reality, being forever free from they manifest cultivation of the body of undergoing birth in conditioned states: Phaùp practices of Enlightening Beings, without thaân, vì lìa haún thoï sanh caùc loaøi. diminishing the body of attainment of 8) The body of expedient means, appearing in enlightenment: Nôi thaân thaønh chaùnh giaùc thò all places: Phöông tieän thaân, vì

taát caû xöù hieän hieän thaân tu haønh Boà Taùt haïnh, maø chaúng tieàn. giaûm thaân thaønh chaùnh giaùc. 9) The body of spiritual powers, manifesting all 7) Show the body of birth and death in the realm mystic transformations: Thaàn löïc thaân, vì thò of nirvana, without clinging to birth and hieän taát caû thaàn bieán. death: Nôi coõi Nieát baøn thò hieän thaân sanh töû, 10) The body of enlightenment, achieving true maø chaúng nhieãm tröôùc sanh töû. awareness at any time, as desired: Boà Ñeà 8) Show nirvana in the realm of birth and death, thaân, vì tuøy thích tuøy thôøi thaønh chaùnh giaùc. yet without finally entering nirvana: Nôi coõi Ten kinds of pleasure of Great sanh töû thò hieän Nieát baøn, maø chaúng roát raùo Bodhisattvas: Möôøi Moân Du Hyù Cuûa Chö Ñaïi nhaäp nôi Nieát baøn. Boà Taùt—According to the Flower Adornment 9) Enter into concentration, yet manifest all Sutra, chapter 38, there are ten kinds of pleasure ordinary action, without relinquishing the of Great Bodhisattvas. Enlightening Beings who correct reception of concentration: Nhaäp tam abide by these can attain the versality of great muoäi maø thò hieän taát caû nghieäp, nhöng chaúng knowledge of Buddhas—Theo Kinh Hoa Nghieâm, boû rôøi tam muoäi chaùnh thoï. Phaåm 38, coù möôøi moân du hí cuûa chö Ñaïi Boà Taùt. 10) In the presence of one Buddha they hear and Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñaïi trí absorb the teaching, not moving physically du hyù voâ thöôõng cuûa Nhö Lai. yet by the power of concentration appearing 1) Make the body of sentient beings the body of physically in the audiences of untold lands, without destroying the body of sentient Buddhas, neither dividing their bodies not beings: Ñem thaân chuùng sanh laøm thaân quoác rising from concentration, continuously ñoä, maø cuõng chaúng hoaïi thaân chuùng sanh. hearing and absorbing the teachings, in this 2) Make the body of lands the body sentient way moment to moment producing untold beings, without destroying the body of lands: concentration-bodies in each concentration- Ñem thaân quoác ñoä laøm thaân chuùng sanh maø body, going on this way, so that the ages of cuõng chaúng hoaïi thaân quoác ñoä. time may be exhausted but the concentration- 3) In the body of Buddha they show the body of bodies of enlightening beings are disciples and self-illumined ones, without inexhaustible: ÔÛ choã moät Ñöùc Phaät nghe diminishing the body of Buddha: Nôi Phaät phaùp thoï trì, thaân chaúng ñoäng maø duøng söùc thaân thò hieän thaân Thanh vaên, thaân Ñoäc giaùc, tam muoäi ôû trong baát khaû thuyeát Phaät hoäi ñeàu maø chaúng giaûm thaân Phaät. hieän thaân maø chaúng phaân thaân cuõng chaúng 4) In the body of disciples and self-illumined khôûi ñònh, maø nghe phaùp thoï trì töông tuïc ones they show the body of Buddha, without chaúng döùt, nieäm nieäm nhö vaäy nôi moãi thaân augmenting the body of disciples and self- tam muoäi ñeàu xuaát sanh baát khaû thuyeát thaân illumined ones: Nôi thaân Thanh vaên, thaân

tam muoäi. Taát caû kieáp coøn coù cuøng taän maø 2) The power to comprehend that all things are thaân tam muoäi cuûa Boà taùt chaúng theå cuøng taän. like phantoms: Naêng löïc nhaäp taát caû caùc phaùp Ten kinds of possession by demons of Great nhö hoùa. Enlightening Beings: Möôøi Ñieàu Bò Ma Nhieáp 3) The power to comprehend that all things are Trì Cuûa Chö Ñaïi Boà Taùt—According to the like illusions: Naêng

löïc nhaäp taát caû caùc phaùp Flower Adornment Sutra, Chapter 38, there are nhö huyeãn. ten kinds of possession by demons of Great 4) The power to comprehend that all things are Enlightening Beings. Enlightening Beings who Buddha's teachings: Naêng löïc nhaäp taát caû caùc can leave these ten can attain the supreme phaù p ñeàu laø Phaät phaùp. supportive power of Buddhas—Theo Kinh Hoa 5) The power to have no attachments to Nghieâm, Phaåm 38, coù möôøi ñieàu bò ma nhieáp trì anything at all: Naêng löïc nôi taát caû caùc phaùp cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt rôøi boû ñöôïc möôøi khoâng nhieãm tröôùc. ñieàu ma nhieáp trì naày thôøi ñöôïc möôøi ñieàu chö 6) The power to clearly understand all things: Phaät nhieáp trì. Naê n g löïc hieåu roõ chö phaùp. 1) Laziness: Taâm löôøi bieáng. 7) The power of the respectful mind never 2) Narrowness and meanness of aspiration: Chí abandoning spiritual teachers: Naêng löïc nôi nguyeän heøn keùm. taát caû thieän tri thöùc haèng chaúng boû rôøi taâm toân 3) Satisfaction with a little practice: Nôi coâng troïng. haïnh chuùt ít laïi cho laø ñuû. 8) The power to cause all roots of goodness to 4) Exclusivity: Laõnh thoï moät haïnh, töø choái reach supreme knowledge: Naêng löïc laøm cho nhöõng haïnh khaùc. taát caû thieän caên thuaän ñeán trí voâ thöôïng Boà 5) Not making great vows: Chaúng phaùt ñaïi Ñeà. nguyeän. 9) The power of deep faith in all Buddhas' 6) Liking to be in tranquil extinction and teachings without rejection: Naêng löïc nôi taát annihilating afflictions, forgetting the Bodhi caû Phaät phaùp thaâm tín chaúng huûy baùng. mind: Thích nôi tòch dieät, döùt töø phieàn naõo, 10) The power of skill in preventing the will for neân queân maát Boà Ñeà taâm. omniscience from backsliding: Naêng löïc laøm 7) Permanently annihilating birth and death: Döùt cho nhöùt thieát trí taâm baát thoái thieän xaûo. haún sanh töû. (II) Enlightening beings who abide by these can 8) Giving up the practices of enlightening attain the Buddhas' ten powers of beings: Boû haïnh Boà Taùt. omniscience—Chö Boà Taùt an truï trong phaùp 9) Not edifying sentient beings: Chaúng giaùo hoùa naày thôøi ñöôïc thaäp löïc nhöùt thieát trí voâ thöôïng chuùng sanh. cuûa chö Phaät. 10) Doubting and repudiating the truth: Nghi baùng 1) Power of the profound mind, not getting chaùnh phaùp. mixed up in worldly feelings: Thaâm taâm löïc ** See Ten kinds of support by Buddhas. vì chaú n g taïp taát caû theá tình. 2) Power of overmastering profound mind, not Ten kinds of powers: Thaäp Löïc Boà Taùt. giving up the ways of enlightenment: Taêng (I) Ten kinds of powers, according to the Flower thöôïng thaâm taâm löïc, vì chaúng boû taát caû Phaät Adornment Sutra, chapter 38. Enlightening phaùp. Beings who abide by these can acquire the 3) Power of means, consummating whatever supreme power of Buddhas—Thaäp Löïc Boà they do: Phöông tieän löïc, vì taát caû coâng haïnh Taùt theo kinh Hoa Nghieâm, phaåm 38 (Ly Theá ñeàu roát raùo. Gian). Chö Boà Taùt an truï trong phaùp naày thôøi 4) Power of knowledge, comprehending the coù ñuû naêng löïc voâ thöôïng cuûa Nhö Lai: activities of all minds: Trí löïc vì bieát taát caû 1) The power to comprehend the inherent taâm haønh. essence of all things: Naêng löïc nhaäp töï taùnh cuûa chö phaùp.

5) Power of vows, fulfilling all aspirations: 2) The power of energy because they never Nguyeän löïc, vì taát caû mong caàu ñeàu laøm cho backslide: Söùc tinh taán, vì haèng

chaúng thoái vieân maõn. chuyeån. 6) Power of practice, continuing forever: Haïnh 3) The power of nonattachment, because they löïc vì cuøng toät thuôû vò lai chaúng döùt. get rid of defiling obsessions: Söùc voâ tröôùc, vì 7) Power of vehicle of liberation, able to lìa caùc caáu nhieãm. produce all vehicles of liberation without 4) The power of silent calm, because they have abandoning the great universal vehicle: Thöøa no disputes about anything: Söùc tòch tònh, vì löïc vì hay xuaát sanh taát caû thöøa maø chaúng boû khoâng tranh luaän nôi taát caû phaùp. ñaïi thöøa. 5) The power to oppose or conform, because 8) Power of miraculous transformations, they are free in the midst of all things: Söùc showing all pure worlds and all Buddhas nghòch thuaän, vì nôi taát caû phaùp taâm töï taïi. appearing in the worlds in each pore: Thaàn 6) The power of the nature of things, because bieán löïc, vì ôû trong moãi loã loâng ñeàu thò hieänthey attain mastery of all truths: Söùc phaùp taát caû theá giôùi thanh tònh, taát caû Nhö Lai. taùnh, vì trong caùc nghóa ñöôïc töï taïi. 9) Power of enlightenment, inspiring all sentient 7) The power of nonobstruction, because their beings to seek enlightenment and become knowledge and wisdom is immensely vast: Buddhas, without end: Boà Ñeà löïc, vì laøm cho Söùc voâ ngaïi, vì trí hueä quaûng ñaïi. taát caû chuùng sanh phaùt taâm thaønh Phaät khoâng 8) The power of fearlessness, because they can ñoaïn tuyeät. explain all truths: Söùc voâ uùy, vì kheùo thuyeát 10) Power of turning the wheel of the teaching, phaùp. explaining one expression of truth in accord 9) The power of intellect, because they can hold with the faculties, temperaments, and all truths: Söùc bieän taøi, vì kheùo thoï trì caùc inclinations of all sentient beings: Chuyeån phaùp. Phaùp Luaân löïc, vì noùi moät caâu phaùp ñeàu xöùng 10) The power of revelation, because their nhöõng caên taùnh duïc laïc cuûa taát caû chuùng sanh. knowledge and wisdom is boundless: Söùc Ten kinds of power possessed by Great khai thò, vì trí hueä voâ bieân. Enlightening Beings: Möôøi Löïc Cuûa Chö Ñaïi Ten kinds of practice of great enlightening Boà Taùt—Ten kinds of power in Chapter 27, beings: Möôøi Haïnh Boà Taùt. Flower Adornemtn Sutra—Möôøi thöù löïc trong (I) Ten kinds of practices, which are expounded Phaåm 27 Kinh Hoa Nghieâm. by the Buddhas of past, present and future (A) To attain these ten kinds of power, (The Flower Adornment Sutra—Chapter 21— Enlightening Beings must—Ñeå ñaït ñöôïc Ten Practices)—Möôøi haïnh Boà Taùt maø chö möôøi thöù löïc naày, chö Boà Taùt phaûi: Phaät ñaõ tuyeân thuyeát trong tam theá theo Kinh 1) Abide in the concentration of freedom in the Hoa Nghieâm, phaåm 21 (Thaäp Haïnh): elemental cosmos: An truï trong Phaùp giôùi töï 1) The practice of giving joy: Hoan hyû haïnh. taïi Ñaïi Tam muoäi. 2) Beneficial practice: Nhieâu ích haïnh. 2) Ten kinds of Ocean: Coù möôøi thöù haûi—See 3) Practice of nonopposition: Voâ vi nghòch Ten kinds of Ocean. haïnh:. 3) Ten kinds of excellence: Coù möôøi thöù thuø 4) Practice of indomitability: Voâ khuaát nhieãu thaéng—See Ten kinds of excellence. haïnh. (B) What are these ten kinds of power?—Möôøi 5) Practice of nonconfusion: Voâ si loaïn haïnh. thöù löïc naøo?: 6) Practice of good manifestation: Thieän hieän 1) The power of courageous strength, because haïnh. they tame worldlings: Söùc duõng kieän, vì ñieàu 7) Practice of nonattachment: Voâ tröôùc haïnh. phuïc theá gian. 8) Practice of that which is difficult

to attain: Nan ñaéc haïnh. 9) Practice of good teachings: Thieän phaùp haïnh.

10) Practice of truth: Chôn thieät haïnh. great Enlightening Beings have ten kinds of (II) According to the Buddha in The Flower precepts which help them attain the unexcelled Adornment Sutra, Chapter 38, Great great transcendent discipline of the Buddhas— Enlightening Beings have ten kinds of Theo lôøi Phaät daïy trong Kinh Hoa Nghieâm, coù practice which help them attain the practice möôøi loaïi giôùi daønh cho chö ñaïi Boà Taùt nhaèm of the unexcelled knowledge and wisdom of giuùp hoï ñaït ñöôïc giôùi quaûng ñaïi Ba-La-Maät voâ Buddhas—Theo lôøi Phaät daïy trong Kinh Hoa thöôïng cuûa chö Nhö Lai. Nghieâm, phaåm 38, chö Boà Taùt coù möôøi thöù 1) Not giving up the determination for haïnh giuùp hoï ñöôïc ñaïi trí hueä voâ thöôïng cuûa enlightenment: Giôùi chaúng boû Boà Ñeà taâm. chö Nhö Lai. 2) Leaving behind the stages of individual 1) Practice dealing with all sentient beings, to salvation: Giôùi xa lìa böïc nhò thöøa. develop them all to maturity: Haïnh vì taát caû 3) Observing and benefiting all sentient beings: chuùng sanh, vì nhôø ñoù maø laøm cho khaép caû Giôùi quaùn saùt lôïi ích taát caû chuùng sanh. ñöôïc thaønh thuïc. 4) Inducing all sentient beings to live by the 2) Practice seeking all truths, to learn them all: teachings of Buddha: Giôùi khieán taát caû chuùng Haïnh caàu taát caû caùc phaùp, vì nhôø ñoù maø tu sanh an truï nôi Phaät phaùp. hoïc taát caû. 5) Cultivating all the sciences of enlightening 3) Practice of all roots of goodness, to cause beings: Giôùi tu taát caû sôû hoïc cuûa Boà Taùt. them all to grow: Haïnh laøm taát caû caùc thieän 6) Not being acquisitive in respect to anything: caên vaø khieán cho chuùng taêng tröôûng. Giôùi voâ sôû ñaéc nôi taát caû phaùp. 4) Practice of all concentration, to be single- 7) Dedicating all roots of goodness to minded, without distraction: Haïnh Tam muoäi enlightenment: Giôùi ñem taát caû thieän caên hoài vì nhôø ñoù maø ñöôïc nhöùt taâm baát loaïn. höôùng Boà Ñeà. 5) Practice of all knowledge, to know 8) Not being attached to any of the incarnations everything: Haïnh thöïc haønh trí hueä vì nhôø ñoù of Buddhas: Giôùi chaúng tham tröôùc taát caû maø khoâng coù chi laø chaúng roõ chaúng bieát. thaân Nhö Lai. 6) Practice of all cultivations, to be able to 9) Reflecting on all things and getting rid of cultivate them all: Haïnh tu taäp taát caû, do ñoù grasping and clinging: Giôùi tö duy taát caû caùc maø khoâng chi laø khoâng tu ñöôïc. phaùp vaø xa lìa nhieãm tröôùc. 7) Practice dealing with all Buddha-lands, to 10) Regulating all their faculties: Giôùi chö caên adorn them all: Haïnh nöông nôi taát caû Phaät luaät nghi (ñieàu tieát luïc caên). saùt (Phaät ñoä—Phaät quoác), vì thaûy ñeàu trang Ten kinds of principle of Great nghieâm. Bodhisattvas: Möôøi Nghóa Cuûa Chö Ñaïi Boà 8) Practice dealing with all good companions, Taùt—See Ten kinds of principle of Great respecting and supporting them: Haïnh toân Enlightening Beings. troïng vaø hoã trôï taát caû thieän höõu tri thöùc. Ten kinds of principle of Great 9) Practice dealing with all Buddhas, honoring Enlightening Beings: Möôøi Nghóa Cuûa Chö Ñaïi and serving them: Haïnh toân kính vaø cuùng Boà Taùt—According to the Flower Adornment döôøng chö Nhö Lai. Sutra, there are ten kinds of principle of Great 10) Practice all supernatural powers, to be able to Enlightening Beings. Enlightening Beings who transform anywhere, anytime to help sentient abide by these can attain the supreme

principle of beings: Haïnh tu taäp thaàn thoâng bieán hoùa, vì omniscience—Theo Kinh Hoa Nghieâm, Phaåm 38, nhôø ñoù maø coù theå bieán hoùa töï taïi ñeå hoùa ñoä coù möôøi nghóa cuûa chö Ñaïi Boà Taùt. Chö Boà taùt an chuùng sanh. truï trong phaùp naày thôøi ñöôïc nhöùt thieát trí voâ Ten kinds of precepts: Thaäp Loaïi Giôùi—Möôøi thöôïng nghóa. loaïi giôùi—Ten kinds of precepts—According to 1) Principle of great learning, steadfastly putting the Buddha in The Flower Adornment Sutra it into practice: Ña vaên nghóa vì kieân coá tu (Chapter 38—Detachment From The World), haønh.

2) Principle of truth, skillfully thinking about it 2) To edify and civilize all sentient beings: and discerning it: Phaùp nghóa, vì kheùo suy Chaúng boû taâm thaâm-ñaïi giaùo hoùa ñieàu phuïc gaãm löïa choïn. taát caû chuùng sanh. 3) Principle of emptiness, the ultimate truth 3) To perpetuate the lineage of Buddhas: Chaúng being emptiness: Khoâng nghóa, vì ñeä nhöùt boû taâm thaâm-ñaïi chaúng döùt chuûng taùnh cuûa nghóa khoâng. Phaät. 4) Principle of silence and calm, being detached 4) To associate with all good spiritual friends: from the clamor and confusion of sentient Chaúng boû taâm thaâm-ñaïi gaàn guûi taát caû thieän beings: Tòch tònh nghóa, vì xa rôøi nhöõng oàn tri thöùc. naùo cuûa chuùng sanh. 5) To honor and service all Buddhas: Chaúng boû 5) Principle of according with truth, realizing taâm thaâm-ñaïi cuùng döôøng taát caû chö Phaät. that past, present and future are equal: Baát 6) To wholeheartedly seek all the virtuous khaû thuyeát nghóa, vì chaúng chaáp taát caû ngöõ qualities of the Great Vehicle of universal ngoân: Principle of inexpressibility, not salvation: Chaúng boû taâm thaâm-ñaïi chuyeân clinging to words. caàu taát caû phaùp coâng ñöùc ñaïi thöøa. 6) Nhö thieät nghóa, vì thaáu roõ tam theá bình ñaúng. 7) To cultivate religious practice in the company 7) Principle of the realm of reality, all things of all Buddhas and maintain pure conduct: being one in essence: Phaùp giôùi nghóa, vì taát Chaúng boû taâm thaâm-ñaïi ôû choã chö Phaät tu caû caùc phaùp ñoàng moät vò. phaïm haïnh, hoä trì tònh giôùi. 8) Principle of true Thusness, as all who realize 8) To associate with all enlightening beings: Thusness enter it: Chôn nhö nghóa, vì taát caû Chaúng boû taâm thaâm-ñaïi thaân caän taát caû Boà Nhö Lai thuaän nhaäp. Taùt. 9) Principle of the limit of reality, realizing 9) To seek the means of applying and preserving ultimate truth: Thieät teá nghóa, vì bieát roõ roát all Buddha teachings: Chaúng boû taâm thaâm ñaïi raùo chôn thieät nghóa cuûa phaùp toái thöôïng. caàu taát caû Phaät phaùp phöông tieän hoä trì. 10) Principle of great ultimate nirvana, 10) To fulfill all practices and vows of extinguishing all suffering yet carrying out Enlightening Beings and develop all qualities the practices of Enlightening Beings: Ñaïi Baùt of Buddhahood: Chaúng boû taâm thaâm-ñaïi Nieát Baøn nghóa, vì dieät taát caû khoå ñeå tu nhöõng thaønh nguyeän taát caû Boà Taùt haïnh nguyeän, haïnh Boà Taùt. chöùa nhoùm taát caû Phaät phaùp. Ten kinds of profound great determinations Ten kinds of profound mind of Great that enlightening beings do not abandon: Enlightening Beings (The Flower Adornment Möôøi Phaùp Chaúng Boû Taâm Thaâm Ñaïi Cuûa Chö Sutra—Chapter 38): Möôøi Thaâm Taâm Cuûa Chö Boà Taùt—Ten kinds of profound great Ñaïi Boà Taùt—See Ten profound mind (B). determinations that

enlightening beings do not Ten kinds of profound penetration of the abandon, according to the Flower Adornment Buddhas's teachings of Great Enlightening Sutra, chapter 38 (Detachment from the World). Beings: Möôøi Thaâm Nhaäp Phaät Phaùp Cuûa Chö Enlightening Beings who abide by these will be Ñaïi Boà Taùt—According to the Flower Adornment able not to abandon all principles of Sutra, Chapter 38, there are ten kinds of profound Buddhahood—Möôøi Phaùp Chaúng Boû Taâm Thaâm penetration of the Buddhas's teachings of Great Ñaïi Cuûa Chö Boà Taùt theo kinh Hoa Nghieâm, Enlightening Beings. Enlightening Beings who phaåm 38 (Ly Theá Gian). Chö Boà Taùt an truï trong abide by these can penetrate the most profound phaùp naày thôøi chaúng boû taát caû Phaät phaùp. essence of the great knowledge and wisdom of 1) They do not abandon the profound great unexcelled, complete perfect enlightenment— determination to fullfil the enlightenment that Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi ñieàu all Buddhas realize: Chaúng boû taâm thaâm-ñaïi thaâm nhaäp Phaät phaùp cuûa chö ñaïi Boà Taùt. Chö Boà thaønh töïu vieân maõn taát caû Phaät Boà Ñeà. Taùt an truï nôi phaùp naày thôøi ñöôïc nhaäp nôi taùnh

thaäm thaâm ñaïi trí hueä voâ thöôïng chaùnh ñaúng all Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 33, chaùnh giaùc. coù möôøi ñieàu chaúng loãi thôøi cuûa chö Phaät. 1) They penetrate all worlds of the past: Nhaäp 1) All Buddhas attain Anuttara Samyak taát caû theá giôùi ñôøi quaù khöù. Sambodhi at the proper time: Taát caû chö Phaät 2) They penetrate all worlds in the future: Nhaäp thaønh chaùnh ñaúng chaùnh giaùc chaúng loãi thôøi. taát caû phaùp giôùi ñôøi vò lai. 2) All Buddhas develop and mature those with 3) They penetrate the numbers, patterns, affinity at the appropriate time: Taát caû chö explanations, and purities of the present: Phaät thaønh thuïc keû coù duyeân chaúng loãi thôøi. Nhaäp taát caû theá giôùi ñôøi hieän taïi, theá giôùi 3) All Buddhas give enlightening beings haïnh, theá giôùi thuyeát, theá giôùi thanh tònh. instructions for the future at proper time: Taát 4) They penetrate the variety of all worlds: caû chö Phaät thoï kyù cho chö Boà Taùt chaúng loãi Nhaäp caùc thöù taùnh cuûa taát caû theá giôùi. thôøi. 5) They penetrate the various actions and 4) All Buddhas show spiritual powers in accord consequences of all sentient beings: Nhaäp caùc with sentient beings' minds at the proper thöù nghieäp baùo cuûa taát caû chuùng sanh. time: Taát caû chö Phaät theo taâm chuùng sanh 6) They penetrate the various practices of all maø thò hieän thaàn löïc chaúng loãi thôøi. Enlightening Beings: Nhaäp caùc thöù haïnh cuûa 5) All Buddhas show Buddha-bodies in accord taát caû Boà Taùt. with sentient beings' understandings at the 7) They know the order of appearance of all proper time: Taát caû chö Phaät theo choã hieåu Buddhas of the past: Bieát quaù khöù taát caû thöù cuûa chuùng sanh maø thò hieän thaân Phaät chaúng ñeä cuûa caùc vò Phaät. loãi thôøi. 8) They know the order of appearance of all 6) All Buddhas persist in great relinquishment at Buddhas of the future: Bieát taát caû vò lai taát caû the proper time: Taát caû chö Phaät truï nôi ñaïi thöù ñeä cuûa caùc vò Phaät. xaû chaúng loãi thôøi. 9) They know the lands and congregations of all 7) All Buddhas go into inhabited places at Buddhas present in the cosmos, their teaching appropriate

time: Taát caû chö Phaät vaøo caùc tuï and training: Bieát hieän taïi thaäp phöông taän hö laïc chaúng loãi thôøi. khoâng phaùp giôùi taát caû Phaät, quoác ñoä, chuùng 8) All Buddhas receive the pure and faithful at hoäi, thuyeát phaùp, ñieàu phuïc. the proper time: Taát caû chö Phaät nhieáp thoï 10) They know principles of the world: Bieát theá caùc chuùng sanh tònh tín chaúng loãi thôøi. gian phaùp. 9) All Buddhas tame evil sentient beings at the a) Principles of Buddhist disciples: Thanh Vaên appropriate time: Taát caû chö Phaät ñieàu phuïc phaùp. nhöõng chuùng sanh aùc chaúng loãi thôøi. b) Principles of Individual Illuminates: Ñoäc giaùc 10) All Buddhas reveal the inconceivable occult phaùp. powers of the enlightened at the proper time: c) Principles of Buddhas: Nhö Lai phaùp. Taát caû chö Phaät hieän baát tö nghì Phaät thaàn d) Even though they know all these principles, thoâng chaúng loãi thôøi. they have no discrimination, and yet expound Ten kinds of pure benevolence of great various principles. They thoroughly penetrate enlightening beings: Möôøi Thanh Tònh Töø Cuûa the realm of reality because there is nothing Chö Ñaïi Boà Taùt—According to the Flower to penetrate: Daàu bieát caùc phaùp ñeàu khoâng Adornment Sutra, there are ten kinds of pure phaân bieät maø thuyeát caùc phaùp, vì ñieàu nhaäp benevolence of great enlightening beings. phaùp giôùi maø khoâng sôû nhaäp nhö choã thuyeát Enlightening beings who abide by these can atain phaùp khoâng heà thuû tröôùc. the supreme, vast, pure benevolence of Ten kinds of proper timing of all Buddhas: Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù Möôøi Ñieàu Chaúng Loãi Thôøi Cuûa Chö Phaät— möôøi thanh tònh töø cuûa chö Ñaïi Boà Taùt. Chö Boà According to the Flower Adornment Sutra, Taùt an truï trong phaùp naày thôøi ñöôïc thanh tònh töø Chapter 33, there are ten kinds of proper timing of quaûng ñaïi voâ thöôïng cuûa Nhö Lai.

1) Impartial pure benevolence, caring for all Enlightening Beings who abide by these attain the sentient beings without discrimination: Thanh supremely great compassion of Buddhas—Theo tònh töø taâm bình ñaúng, vì nhieáp (lo laéng) khaép Kinh Hoa Nghieâm, Phaåm 38, coù möôøi thanh tònh chuùng sanh khoâng löïa choïn. bi cuûa chö Boà Taùt. Chö Boà Taùt an truï trong phaùp 2) Helpful pure benevolence, bringing happiness naày thôøi ñöôïc thanh tònh bi quaûng ñaïi voâ thöôïng by whatever they do: Thanh tònh töø lôïi ích, vì cuûa Nhö Lai. mang laïi lôïi ích cho chuùng sanh baát cöù thöù gì 1) Pure compassion without companion, as they laøm ñöôïc. make their determination indepedently: 3) Pure benevolence taking care of people in the Thanh tònh bi khoâng baïn beø, vì rieâng mình same way as oneself, ultimately bringing phaùt taâm ñoù. about emancipation from birth and death: 2) Tireless pure compassion, not considering it Thanh tònh töø nhieáp ngöôøi ñoàng nhö mình, vì troublesome to endure pain on behalf of all roát raùo ñeàu laøm cho ra khoûi sanh töû. sentient beings: Thanh tònh bi khoâng moûi 4) Pure benevolence not abandoning the world, nhaøm, vì thay theá taát caû chuùng sanh thoï khoå the mind always focused on accumulating chaúng cho laø khoù nhoïc. roots of goodness: Thanh tònh töø chaúng boû theá 3) Pure compassion taking on birth in difficult gian, vì taâm thöôøng duyeân nieäm chöùa nhoùm situations, for the purpose of liberating thieän

caên. sentient beings: Thanh tònh bi thoï sanh ôû xöù 5) Pure benevolence able to bring liberation, naïn, vôùi muïc ñích cöùu ñoä chuùng sanh bò naïn. causing all sentient beings to annihilate all 4) Pure compassion taking on birth on pleasant afflictions: Thanh tònh töø coù theå ñeán giaûi conditions, to show impermanence: Thanh thoaùt, vì khieán khaép chuùng sanh tröø dieät taát caû tònh bi thoï sanh ôû ñöôøng laønh vì thò hieän voâ phieàn naõo. thöôøng. 6) Pure benevolence generating enlightenment, 5) Pure compassion for the sake of wrongly inspiring all sentient beings to seek fixated sentient beings, never give up their omniscience: Thanh tònh töø xuaát sanh Boà Ñeà, vow of universal liberation: Thanh tònh bi vì vì khieán khaép chuùng sanh phaùt taâm caàu nhöùt nhöõng chuùng sanh taø ñònh, maø nhieàu kieáp thieát trí. chaúng boû hoaèng theä. 7) Pure benevolence unobstructed by the world, 6) Pure compassion not clinging to personal radiating great light illuminating everywhere pleasure, giving happiness to all sentient equally: Thanh tònh töø theá gian voâ ngaïi, vì beings: Thanh tònh bi chaúng nhieãm tröôùc söï phoùng ñaïi quang minh bình ñaúng chieáu khaép. vui cuûa mình, vì cho khaép chuùng sanh söï sung 8) Pure benevolence filling space, reaching söôùng. everywhere to save sentient beings: Thanh 7) Pure compassion not seeking reward, tònh töø ñaày khaép hö khoâng, vì cöùu hoä chuùng purifying their mind: Thanh tònh bi chaúng caàu sanh khoâng xöù naøo chaúng ñeán. baùo aân, vì tu taâm trong saïch. 9) Pure benevolence focused on truth, realizing 8) Pure compassion able to remove delusion by the truth of Thusness: Thanh tònh töø phaùp explaining the truth: Thanh tònh bi coù theå tröø duyeân, chuùng phaùp nhö nhö chôn thieät. ñieân ñaûo, vì noùi phaùp nhö thieät. 10) Pure benevolence without object, entering 9) The ninth pure compassion: Thanh tònh bi thöù enlightening beings's detachment from life: chín—Conceive great compassion for sentient Thanh tònh töø voâ duyeân, vì nhaäp Boà Taùt ly beings—Khôûi ñaïi bi nôi chuùng sanh: sanh taùnh. a) Know all things are in essence pure and have Ten kinds of pure compassion of Great no clinging or irritation: Bieát taát caû phaùp boån Enlightening Beings: Möôøi Thanh Tònh Bi Cuûa taùnh thanh tònh khoâng nhieãm tröôùc, khoâng Chö Ñaïi Boà Taùt—According to the Flower nhieät naõo. Adornment Sutra, Chapter 38, there are ten kinds b) Suffering is experienced because of of pure compassion of Great Enlightening Beings. afflictions of adventitious defilements: Vì do

khaùch traàn phieàn naõo neân thoï nhöõng ñieàu 5) The pure discipline of preserving the khoå. aspiration for enlightenment, not liking the c) This is called essential purity , as they explain lesser vehicles of individual salvation: Thanh to them the principle of undefiled pure light: tònh giôùi thuû hoä taâm Boà Ñeà, vì chaúng ham Taâm ñaïi bi naày ñöôïc goïi laø boån taùnh thanh thích tieåu thöøa töï ñoä. tònh vì chuùng sanh maø dieãn thuyeát phaùp voâ 6) The pure discipline of preserving the caáu thanh tònh. regulations of the Buddha, greatly fearing 10) The tenth pure compassion—Thanh tònh ñaïi even minor offenses: Thanh tònh giôùi giöõ gìn bi thöù möôøi: ñieàu cheá qui luaät cuûa Ñöùc Phaät, vì nhaãn ñeán a) Know that all phenomena are like the tracks toäi vi teá cuõng sanh loøng e sôï. of birds in the sky: Bieát chö phaùp nhö daáu 7) The pure discipline of secret protection, chim bay giöõa

khoâng gian. skillfully drawing out undisciplined sentient b) Sentient beings' eyes are clouded by delusion beings: Thanh tònh giôùi aån maät hoä trì, vì kheùo and they cannot clearly realize this: Chuùng cöùu chuùng sanh phaïm giôùi. sanh si loøa chaúng theå quaùn saùt bieát roõ caùc 8) The pure discipline of not doing any evil, phaùp. vowing to practice all virtuous principles: c) Observing this, Enlightening Beings conceive Thanh tònh giôùi chaúng laøm caùc ñieàu aùc, vì theä great compassion, called true knowledge, tu taát caû caùc phaùp laønh. which teaches sentient beings nirvana: Thaáy 9) The pure discipline of detachment all views vaäy, chö Boà Taùt phaùt khôûi taâm ñaïi bi chôn of existence, having no attachment to thieät trí, khai thò cho chuùng sanh phaùp Nieát precepts: Thanh tònh giôùi xa lìa taát caû kieán baøn. chaáp höõu laäu, vì khoâng chaáp nôi giôùi. Ten kinds of pure discipline of Great 10) The pure discipline of protecting all sentient Enlightening Beings: Möôøi Thanh Tònh Giôùi beings, activating great compassion: Thanh Cuûa Chö Ñaïi Boà Taùt—According to the Flower tònh giôùi thuû hoä taát caû chuùng sanh, vì phaùt Adornment Sutra, Chapter 38, there are ten kinds khôûi ñaïi bi. of pure discipline of Great Enlightening Beings. Ten kinds of pure energy of Great Enlightening Beings who abide by these can attain Enlightening Beings: Möôøi Thanh Tònh Tinh the supreme flawless pure discipline of Taán Cuûa Chö Ñaïi Boà Taùt—According to the Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù Flower Adornment Sutra, Chapter 38, there are möôøi thanh tònh giôùi cuûa chö Ñaïi Boà Taùt. Chö Boà ten kinds of pure energy of Great Enlightening Taùt an truï trong phaùp naày thôøi ñöôïc thanh tònh Beings. Enlightening Beings who abide by these giôùi voâ thöôïng khoâng loãi laàm cuûa chö Nhö Lai. can attain the supreme great energy of Buddhas— 1) Pure discipline of the body, guarding Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi phaùp themselves from evil deeds: Thaân thanh tònh tinh taán thanh tònh cuûa chö Ñaïi Boà Taùt. Chö Boà giôùi, vì giöõ gìn ba ñieàu aùc nôi thaân. Taùt an truï trong phaùp naày thôøi ñöôïc ñaïi tinh taán 2) Pure discipline of speech, getting rid of faults thanh tònh voâ thöôïng cuûa chö Nhö Lai. of speech: Ngöõ thanh tònh giôùi, vì xa lìa caùc 1) The physical energy—Thaân thanh tònh tinh loãi nôi lôøi noùi. taán: 3) Pure discipline of mind, forever getting rid of a) Attend Buddhas, enlightening beings, greed, hatred, and false views: Taâm thanh teachers, and elders: Thöøa söï cuùng döôøng chö tònh giôùi, vì maõi maõi xa lìa tham, saân, taø kieán. Phaät, Boà Taùt, vaø caùc sö tröôûng. 4) The pure discipline of not destroying any b) Honoring fields of blessings: Toân troïng phöôùc subjects of study, being honorable leaders ñieàn. among people: Thanh tònh giôùi chaúng phaù taát c) Never retreating: Chaúng bao giôø thoái chuyeån. caû hoïc xöù, vì laøm toân chuû trong taát caû nhôn 2) Pure verbal energy—Ngöõ thanh tònh tinh taán: thieân. a) Extensively explaining to others whatever teachings they learn without wearying: Tuøy

phaùp ñaõ nghe roäng vì ngöôøi maø dieãn thuyeát a) Being carefully observant in all actions: Kheùo khoâng moûi meät. quaùn saùt moïi vieäc laøm. b) Praising the virtues of Buddhahood without b) Consummating them all: Khieán taát caû moïi wearying: Taùn thaùn coâng ñöùc cuûa chö Phaät vieäc ñeàu roát raùo. khoâng moûi meät. c)

Preventing later regret: Chaúng ñeå phaûi aên naên 3) Pure mental energy, able to enter and exit the veà sau. following without cease—YÙ thanh tònh tinh d) Attaining all the uniques qualities of taán, vì kheùo nhaäp xuaát nhöõng haïnh sau ñaây Buddhahood: Ñaït ñöôïc Phaät baát coäng phaùp. khoâng ngöøng nghæ: 9) Pure energy without coming or going—Voâ lai a) Kindness: Töø. voâ khöù thanh tònh tinh taán: b) Compassion: Bi. a) Attaining true knowledge: Ñöôïc trí nhö thaät. c) Joy: Hyû. b) Entering the door of the realm of reality, d) Equanimity: Xaû. body, speech and mind all impartial: Nhaäp e) Meditations: Thieàn ñònh. moân phaùp giôùi, thaân khaåu yù ñeàu bình ñaúng. f) Liberations: Giaûi thoaùt. c) Understanding forms are formless: Hieåu roõ g) Tam muoäi: Concentrations. töôùng töùc voâ töôùng. 4) Pure energy of honesty—Taâm chaùnh tröïc d) Having no attachments: Khoâng chaáp tröôùc. thanh tònh tinh taán: 10) Pure energy developing the light of a) Being free from deceptiveness, flattery, Teaching—Thaønh töïu phaùp quang thanh tònh deviousness, and dishonesty: Khoâng doái traù, tinh taán: xu nònh, taø vaïy vaø hö giaû. a) Transcending all stages: Vöôït quaù caùc ñòa. b) Not regressing in any efforts: Sieâng tu khoâng b) Attaining the coronation of Buddhas: Ñöôïc thoái chuyeån. Phaät quaùn ñaûnh. 5) Pure energy of determination on increasing c) With uncontaminated body manifesting the progress—Taâm taêng thaéng thanh tònh tinh taán: appearances of death and birth: Duøng thaân voâ a) Always intent on seeking higher and higher laäu maø thò hieän töû sanh. knowledge: Thöôøng caàu thöôïng thöôïng trí d) Leaving home and attaining enlightenment: hueä. Xuaát gia thaønh ñaïo. b) Aspiring to embody all good and pure e) Teaching and passing away: Thuyeát phaùp dieät qualities: Nguyeän ñuû taát caû phaùp baïch tònh. ñoä. 6) Unwasteful pure energy—Thanh tònh tinh taán f) Fulfilling such tasks of Universal Good: Ñaày chaúng luoáng boû: ñuû söï Phoå Hieàn nhö vaäy. a) Embodying charity, morality, tolerance, Ten kinds of pure equanimity of learning, and diligence: Nhieáp laáy boá thí, trì enlightening beings: Möôøi Thanh Tònh Xaû Cuûa giôùi, nhaãn nhuïc, ña vaên vaø baát phoùng daät. Chö Ñaïi Boà Taùt—According to the Flower b) Continuing to practice these unceasingly until Adornment Sutra, Chapter 38, there are ten kinds enlightenment: Tieáp tuïc tu haønh nhöõng phaùp of pure equanimity of enlightening beings. naày nhaãn ñeán Boà Ñeà maø khoâng ngöøng nghæ Enlightening beings who abide by these can attain giöõa chöøng. the supremely pure equanimity of Buddhas—7) Pure energy conquering all demons, able to Theo Kinh Hoa Nghieâm, phaåm 38, coù möôøi thanh extirpate greed, hatred, delusion, false views, tònh xaû cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï and all other bonds and veils of afflictions: trong phaùp naày thôøi ñöôïc thanh tònh xaû quaûng ñaïi Haøng phuïc ma quaân thanh tònh tinh taán, vì voâ thöôïng cuûa Nhö Lai. ñeàu coù theå tröø dieät tham, saân, si, taø kieán, trieàn 1) Not becoming emotionally attached to caùi vaø phieàn naõo. sentient beings who honor and support them: 8) Pure energy of fully developing the light of Chaúng sanh loøng aùi tröôùc vôùi taát caû nhöõng knowledge—Thaønh töïu vieân maõn trí hueä chuùng sanh cung kính cuùng döôøng. quang minh thanh tònh tinh taán:

2) Not being angered at sentient beings who has already instructed in the past, but who slight and revile them: Chaúng sanh loøng oaùn cannot be tamed until the enlightening being giaän vôùi nhöõng chuùng sanh khinh maïn huûy reaches Buddhahood: Ñuùng thôøi giaùo hoùa baùng mình. chuùng sanh ñaõ ñöôïc Boà Taùt giaùo hoùa thuôû 3) Always being in the world, but not being tröôùc, nhöng phaûi ñôïi ñeán khi Boà Taùt thaønh affected by the vicissitudes (greed, hatred, Phaät quaû môùi ñoä ñöôïc. anger, pride, wrong views, killing, stealing, 10) The tenth pure joy—Thanh tònh hyû thöù möôøi: adultery, etc) of worldly things: Thöôøng ñi a) Not considering people as higher or lower: trong theá gian, maø chaúng bò caùc phaùp theá gian Khoâng quan nieäm cao haï vôùi chuùng sanh. (tham, saân, si, maïn, nghi, taø kieán, saùt, ñaïo, b) Being free from grasping and rejection: Xa daâm, voïng) laøm nhieãm. rôøi thuû xaû. 4) Instructing sentient beings who are fit for the c) Being aloof from all kinds of discriminatory Teaching at the appropriate times, while not notions: Xa lìa taát caû nhöõng phaân bieät. conceiving aversion for sentient beings who d) Always being rightly concentrated—Haèng truï are not fit for the Teaching: Hoùa ñoä chuùng chaùnh ñònh: sanh hôïp thôøi hôïp luùc; ñoái vôùi chuùng sanh khoù i) Penetrating truth: Nhaäp phaùp nhö thaät. hoùa ñoä cuõng khoâng ñem loøng gheùt boû. ii) Attaining tolerance: Taâm ñöôïc kham nhaãn. 5) Not seeking the states of learning or Ten kinds of pure giving of Great nonlearning of the two lesser vehicles: Chaúng Enlightening Beings: Möôøi Thanh Tònh Thí Cuûa caàu phaùp hoïc vaø voâ hoïc cuûa Nhò thöøa. Chö Ñaïi Boà Taùt—According to the Flower 6) Always being aloof from all desires that are Adornment Sutra, Chapter 38, there are ten kinds conducive to afflictions: Taâm thöôøng xa lìa of pure giving of Great Enlightening Beings. taát caû duïc laïc ñöa ñeán phieàn naõo. Enlightening Beings who abide by these ten 7) Not praising the two lesser vehicles' aversion principles can accomplish the supreme, pure, to birth and death: Chaúng khen haøng nhò thöøa magnanimous giving of Buddhas—Theo Kinh Hoa nhaøm lìa sanh töû. Nghieâm, Phaåm 38, coù möôøi phaùp thanh tònh thí 8) Avoiding worldly talks—Xa lìa taát caû lôøi theá cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp gian: naày thôøi ñöôïc boá thí quaûng ñaïi thanh tònh voâ a) Talk that is not nirvana: Lôøi phi Nieát baøn. thöôïng cuûa Nhö Lai. b) Talk that is not dispassionate: Lôøi phi ly duïc. 1) Impartial giving, not discriminating among c) Talk that is not according to truth: Lôøi chaúng sentient beings: Bình ñaúng boá thí, vì chaúng thuaän lyù. löïa chuùng sanh. d) Talk that disturbs others: Lôøi naõo loaïn ngöôøi 2) Giving according to wishes, satisfying others: khaùc. Tuøy yù boá thí vì thoûa maõn choã nguyeän caàu. e) Talk of individual salvation: Lôøi Thanh Vaên 3) Unconfused giving, causing benefit to be Duyeân Giaùc. gained: Chaúng loaïn boá thí, vì laøm cho ñöôïc f) Talks that obstruct the Path of enlightening lôïi ích. beings: Nhöõng lôøi laøm chöôùng Boà Taùt ñaïo. 4) Giving appropriately, knowing superior, 9) The ninth pure joy—Thanh tònh hyû thöù chín: mediocre, and inferior: Tuøy nghi boá thí, vì a) Waiting for the appropriate times to teach bieát thöôïng, trung, haï. sentient beings whose faculties are mature 5) Giving without dwelling, not seeking reward: and have developed mindfulness and precise

Chaúng truï boá thí, vì chaúng caàu quaû baùo. awareness, but do not yet know the supreme 6) Open giving, without clinging attachment: Môû truth: Chôø ñuùng thôøi hoùa ñoä nhöõng chuùng roäng xaû boá thí, vì taâm chaúng luyeán tieác. sanh ñaõ thaønh thuïc phaùt sanh nieäm hueä, 7) Total giving, being ultimately pure: Taát caû boá nhöng chöa bieát ñöôïc phaùp toái thöôïng. thí, vì roát raùo thanh tònh. b) Waiting for the appropriate times to teach 8) Giving dedicated to enlightenment, sentient beings whom the enlightening being transcended the created and the uncreated:

Hoài höôùng Boà Ñeà boá thí, vì xa rôøi höõu vi voâ 9) The pure joy of teaching all sentient beings to vi. enjoy meditations, liberations and 9) Giving teach to sentient beings, never concentrations, and freely enter and emerge abandoning them, even to the site of from them: Thanh tònh hyû laøm cho taát caû enlightenment: Giaùo hoùa chuùng sanh boá thí, chuùng sanh öa thích thieàn ñònh, giaûi thoaùt, tam vì nhaãn ñeán ñaïo traøng chaúng boû. muoäi, töï taïi du hyù nhaäp xuaát. 10) Giving with its three spheres pure, observing 10) The tenth pure joy—Thanh tònh hyû thöù möôøi: the giver, receiver, and gift with right a) Gladly carrying out all austere practices that awareness, as being like space: Tam luaân accord with the way of Enlightening Beings: thanh tònh boá thí, vì chaùnh nieäm quaùn saùt Loøng öa thích ñaày ñuû coâng haïnh, thuaän taát caû ngöôøi thí, keû thoï, vaø vaät thí nhö hö khoâng. khoå haïnh cuûa Boà Taùt ñaïo. Ten kinds of pure joy of Great Enlightening b) Realizing the tranquil, imperturbable supreme Beings: Möôøi Thanh Tònh Hyû Cuûa Chö Ñaïi Boà calmness and wisdom of the sages: Chöùng Taùt—According to the Flower Adornment Sutra, ñöôïc tònh hueä tòch tònh baát ñoäng cuûa caùc baäc Chapter 38, there are ten kinds of pure joy of Hieàn Thaùnh. Great Enlightening Beings. Enlightening Beings Ten kinds of pure meditation of Great who abide by these can attain the supremely great Enlightening Beings: Möôøi Thanh Tònh Thieàn pure joy of Buddhas—Theo Kinh Hoa Nghieâm, Ñònh Cuûa Chö Ñaïi Boà Taùt—According to the phaåm 38, coù möôøi thanh tònh hyû cuûa chö Ñaïi Boà Flower Adornment Sutra, Chapter 38, there are Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc ten kinds of pure meditation of Great Enlightening thanh tònh hyû quaûng ñaïi voâ thöôïng cuûa Nhö Lai. Beings. Enlightening Beings who abide by these 1) The pure joy of aspiring to enlightenment: can attain the supreme pure meditation of Thanh tònh hyû phaùt Boà Ñeà taâm. Buddhas—Theo Kinh Hoa Nghieâm—Phaåm 38, coù 2) The pure joy of relinquishing all possessions: möôøi thanh tònh thieàn cuûa chö Ñaïi Boà Taùt. Chö Thanh tònh hyû xaû boû taát caû sôû höõu. Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñaïi thanh 3) The pure joy of not rejecting undisciplined tònh thieàn voâ thöôïng cuûa chö Nhö Lai. sentient beings but teaching them and 1) Pure meditation always gladly leaving home, maturing them: Thanh tònh hyû chaúng gheùt boû giving up all possessions: Thanh tònh thieàn chuùng sanh phaù giôùi, maø giaùo hoùa cho hoï thöôøng thích xuaát gia, vì rôøi boû taát caû sôû höõu. ñöôïc thaønh töïu. 2) Pure meditation finding genuine good 4) The pure joy of being able to tolerate evil- companions, to teach the right way: Thanh doing sentient beings and vowing to save and tònh thieàn ñöôïc chôn thieän höõu, vì chæ daïy liberate them: Thanh tònh hyû coù theå thoï nhaãn chaùnh ñaïo.

chuùng sanh taïo aùc maø theä nguyeän cöùu ñoä hoï. 3) Pure meditation living in the forest enduring 5) The pure joy of giving one's life in search of wind and rain and so on, being detached from truth, without regret: Thanh tònh hyû xaû thaân self and possessions: Thanh tònh thieàn an truï caàu phaùp, chaúng sanh loøng hoái tieác. trong röøng thaúm, an nhaãn nhöõng gioù möa, vì 6) The pure joy of giving up sensual pleasures lìa ngaõ vaø ngaõ sôû. and always taking pleasure in truth: Thanh 4) Pure meditation leaving clamorous sentient tònh hyû töø boû duïc laïc, thöôøng thích phaùp laïc. beings, always enjoying tranquil silence: 7) The pure joy of including sentient beings to Thanh tònh thieàn lìa chuùng sanh oàn naùo, vì give up material pleasures and always take thöôøng thích tòch tònh. pleasure in truth: Thanh tònh hyû laøm cho taát 5) Pure meditation with harmonious mental caû chuùng sanh boû duïc laïc vaät chaát, thöôøng activity, guarding the senses: Thanh tònh thieàn thích phaùp laïc. taâm nghieäp ñieàu nhu, vì thuû hoä caùc caên. 8) The pure joy of cosmic equanimity tirelessly 6) Pure meditation with wind and cognition honoring and serving all Buddhas they see. silent, impervious to all sounds and nettles of meditational concentration: Thanh tònh thieàn

remembered: Taát caû Boà Taùt phaûi thöôøng ghi taâm trí tòch dieät, vì taát caû aâm thanh nhöõng nhôù chö Phaät ñaày ñuû Ba La Maät. chöôùng thieàn ñònh chaúng theå laøm loaïn. 7) The seventh pure meditation—Thanh tònh4) All Buddhas' accomplishment of great thieàn thöù baûy: undertakings should always be remembered: a) Aware of the methods of the Path of Taát caû Boà Taùt phaûi thöôøng ghi nhôù ñaïi enlightenment: Giaùc ñaïo phöông tieän. nguyeän thaønh töïu cuûa chö Phaät. 5) All Buddhas' accumulation of virtues should b) Contemplating them all and actually realizing always be remembered: Taát caû Boà Taùt phaûi them: Quaùn saùt vaø hieän chöùng taát caû nhöõng phöông tieän naày. thöôøng ghi nhôù söï chöùa nhoùm coâng ñöùc cuûa chö Phaät. 8) The eighth pure meditation—Thanh tònh thieàn thöù taùm: 6) All Buddhas' embodiment of spiritual practice should always be remembered: Taát a) Pure meditation detached from clinging to its experiences: Rôøi boû tham ñaém. caû Boà Taùt phaûi thöôøng ghi nhôù chö Phaät ñaõ ñuû ñaày phaïm haïnh. b) Neither grasping nor rejecting the realm of 7) All desire: Chaúng tham chaúng boû coõi duïc. Buddhas' actualization of true enlightenment 9) The ninth pure meditation—Thanh tònh thieàn should always be thöù chín: remembered: Taát caû Boà Taùt phaûi thöôøng ghi a) Awakening psychic knowledge: Phaùt khôûi nhôù chö Phaät hieän thaønh chaùnh giaùc. thoâng minh. 8) Taát caû Boà Taùt phaûi thöôøng ghi nhôù voâ löôïng b) Knowing the faculties and natures of all saéc thaân cuûa chö Phaät: The infinity of all Buddhas physical forms should always be sentient beings: Bieát roõ taát caû caên taùnh cuûa chuùng sanh. remembered. 9) The infinity of all Buddhas' spiritual powers 10) The tenth Pure meditation—Thanh tònh thieàn thöù möôøi: should be always remembered: Taát caû Boà Taùt a) Freedom of action: Töï taïi du hyù. phaûi thöôøng ghi nhôù thaàn thoâng voâ löôïng cuûa chö Phaät. b)Entering into the concentration of Buddhas: Nhaäp Phaät tam muoäi. 10) All Buddhas' ten powers of confidence should c) Knowing there is no self: Bieát voâ ngaõ. be always

remembered: Taát caû Boà Taùt phaûi Ten kinds of pure things of Buddhas that thöôøng ghi nhôù thaäp löïc cuûa chö Phaät. should always be remembered by Ten kinds of pure tolerance of Great Enlightening Beings: Möôøi Ñieàu Cuûa Chö Phaät Enlightening Beings: Möôøi Thanh Tònh Nhaãn Maø Chö Ñaïi Boà Taùt Haèng Ghi Nhôù—According Cuûa Chö Ñaïi Boà Taùt—According to the Flower to the Flower Adornment Sutra, Chapter 38, there Adornment Sutra, Chapter 38, there are ten kinds are ten kinds of pure things of Buddhas that of pure tolerance of Great Enlightening Beings. should always be remembered by Enlightening Enlightening Beings who abide by these can attain Beings—Theo Kinh Hoa Nghieâm, Phaåm 38, coù all Buddhas' supreme tolerance of truth, möôøi ñieàu cuûa chö Phaät maø chö Boà Taùt phaûi haèng understanding without depending on another— ghi nhôù. Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi thanh 1) All Buddhas' past events should always be tònh nhaãn cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï remembered by Enlightening Beings: Taát caû trong phaùp naày thôøi ñöôïc phaùp nhaãn voâ thöôïng Boà taùt phaûi thöôøng ghi nhôù veà nhôn duyeân chaúng do tha ngoä cuûa taát caû chö Phaät. quaù khöù cuûa chö Phaät. 1) Pure tolerance calmly enduring slander and 2) All Buddhas' pure superior actions should vilification, to protect sentient beings: Thanh always be remembered: Taát caû Boà Taùt phaûi tònh nhaãn an thoï söï maéng nhuïc, vì thuû hoä caùc thöôøng ghi nhôù haïnh thanh tònh thuø thaéng cuûa chuùng sanh. chö Phaät. 2) Pure tolerance calmly enduring weapons, to 3) All Buddhas' fulfillment of the ways of protect self and others: Thanh tònh nhaãn an transcendence should be always thoï dao gaäy, vì kheùo hoä trì mình vaø ngöôøi.

3) Pure tolerance not arousing anger and 3) Abiding in deep concentration without torpor viciousness, the mind being unshakable: or agitation: Truï nôi thaâm ñònh, chaúng traàm Thanh tònh nhaãn chaúng sanh giaän haïi, vì nôi chaúng ñieäu. taâm chaúng ñoäng. 4) Gladly seeking Buddha-teachings without 4) Pure tolerance not attacking the low, being flagging: Thích caàu Phaät phaùp khoâng löôøi boû. magnanimous when above: Thanh tònh nhaãn 5) Contemplating the teaching heard according chaúng cheâ traùch keû ty tieän, vì ngöôøi treân hay to reason, fully developing skillfully flexible roäng löôïng. knowledge: Quaùn saùt ñuùng lyù nhöõng phaùp 5) Pure tolerance saving all who come for ñöôïc nghe, sanh dieäu trí hueä. refuge, giving up one's own life: Thanh tònh 6) Entering deep meditation and attaining nhaãn coù ai veà nöông ñeàu cöùu ñoä, vì xaû boû psychic powers of Buddhas: Nhaäp thaâm thieàn thaân maïng mình. ñònh vaø ñöôïc thaàn thoâng cuûa chö Phaät. 6) Pure tolerance free from conceit, not slighting 7) Their minds are equanimous, without sense of the uncultivated: Thanh tònh nhaãn xa lìa ngaõ high or low status: Taâm bình ñaúng, khoâng cao maïn, vì chaúng khinh keû chöa hoïc. haï. 7) Pure tolerance not becoming angered at 8) In regard to superior, middling, and inferior injury, because of observation of illusoriness: types of beings, their minds are unobstructed Thanh tònh nhaãn bò taøn haïi huûy baùng chaúng and like the earth, they benefit all equally: saân haän, vì quaùn saùt nhö huyeãn. Khoâng taâm chöôùng ngaïi ñoái vôùi chuùng sanh 8) Pure tolerance not revenging offenses, loaïi thöôïng trung haï, bình ñaúng lôïi

ích nhö because of not seeing self and other: Thanh ñaïi ñòa. tònh nhaãn bò haïi khoâng baùo oaùn, vì chaúng thaáy 9) If they see any beings who have even once mình vaø ngöôøi. made the determination for enlightenment, 9) Pure tolerance not following afflictions, being they honor and serve them as teachers: Neáu detached from all objects: Thanh tònh nhaãn thaáy chuùng sanh daàu chæ moät phen phaùt taâm chaúng theo phieàn naõo, vì xa lìa taát caû caûnh Boà Ñeà, thôøi toân troïng kính thôø xem nhö giôùi. nhöõng baäc thaày. 10) Pure tolerance knowing all things have no 10) They always respect, serve, and support their origin, in accord with the true knowledge of preceptors and tutors, and all Enlightening Enlightening Beings, entering the realm of Beings, wise friends and teachers: Ñoái vôùi universal knowledge without depending on Hoøa Thöôïng vaø A Xaø Leâ thoï giôùi, chö Boà the instruction of another: Thanh tònh nhaãn Taùt, caùc thieän tri thöùc, caùc Phaùp Sö luoân toân tuøy thuaän chôn thieät trí cuûa Boà Taùt bieát taát caû troïng kính thôø. caùc phaùp voâ sanh, vì chaúng do ngöôøi daïy maø (B) According to the Flower Adornment Sutra, ñöôïc nhaäp caûnh giôùi nhöùt thieát trí. Chapter 38, there are ten kinds of pure Ten kinds of pure wisdom of Great wisdom of great enlightening beings. Enlightening Beings: Möôøi Thanh Tònh Trí. Enlightening beings who abide by these can (A) Ten kinds of purity Enlightening Beings attain attain the unobstructed great wisdom of when they persist in nonindulgence (the Buddhas—Theo Kinh Hoa Nghieâm, phaåm 38, Flower Adornment Sutra—Chapter 18)— coù möôøi thanh tònh Hueä cuûa chö Ñaïi Boà Taùt. Möôøi loaïi thanh tònh cuûa chö Ñaïi Boà Taùt. Chö Chö Boà Taùt an truï trong möôøi trí naày thôøi Boà Taùt an truï trong baát phoùng daät thôøi ñaït ñöôïc ñaïi trí hueä voâ ngaïi cuûa chö Nhö Lai. ñöôïc möôøi ñieàu thanh tònh (Kinh Hoa 1) Pure wisdom knowing all causes, not denying Nghieâm—Phaåm 18): consequences: Thanh tònh hueä bieát taát caû 1) Acting in accord with what they say: Thöïc nhôn, vì chaúng choái töø quaû baùo. haønh ñuùng nhö lôøi noùi. 2) Pure wisdom knowing all conditions, not 2) Consummation of attention and discernment: ignoring combination: Thanh tònh hueä bieát taát Nieäm trí ñöôïc thaønh töïu. caû caùc duyeân vì chaúng lô laø söï hoøa hieäp.

3) Pure wisdom knowing nonannihilation and a) Instantly uniting with adamantine knowledge: nonpermanence, comprehending Nhöùt nieäm töông öng Kim Cang trí. interdependent origination truly: Thanh tònh b) Comprehending the equality of all things: hueä bieát chaúng ñoaïn chaúng thöôøng, vì thaáu roõ Bieát roõ taát caû caùc phaùp ñeàu bình ñaúng. thöïc chaát cuûa duyeân khôûi: . c) Attaining the most honorable knowledge of 4) Pure wisdom extracting all views, neither all things: Ñöôïc nhöùt thieát phaùp toái toân trí. grasping nor rejecting characteristics of Ten kinds of purity: Möôøi thöù thanh tònh. sentient beings: Thanh tònh hueä tröø taát caû kieán (A) Ten kinds of purity, according to the Flower chaáp, vì khoâng thuû xaû nôi töôùng chuùng sanh. Adornment Sutra, chapter 36. When Great 5) Pure wisdom observing the mental activities Enlightening Beings are living by ten of all sentient beings, knowing they are principles, they are able to embody ten kinds illusory: Thanh tònh hueä quaùn taâm haønh cuûa of purity. taát caû chuùng sanh, vì bieát roõ nhö huyeãn. 1)

Purity of comprehension of the most profound 6) Pure wisdom with vast intellectual power, truth: Thoâng ñaït thaâm taâm phaùp thanh tònh. distinguishing all truths and being unhindered 2) Purity of association with good associates: in dialogue: Thanh tònh hueä bieän taøi quaûng Thaân caän thieän tri thöùc thanh tònh. ñaïi, vì phaân bieät caùc phaùp vaán ñaùp voâ ngaïi. 3) Purity of preserving the Buddha teachings: 7) Pure wisdom unknowable to demons, false Hoä trì chö Phaät phaùp thanh tònh. teachers, or followers of the vehicles of 4) Purity of comprehension of the realm of individual salvation: Thanh tònh hueä taát caû space: Lieãu ñaït hö khoâng giôùi thanh tònh. ma, ngoaïi ñaïo, thanh vaên, duyeân giaùc chaúng 5) Purity of profound penetration of the realm of bieát ñöôïc, vì thaâm nhaäp Nhö Lai trí, deeply reality: Thaâm nhaäp phaùp giôùi thanh tònh. penetrating the knowledge of all Buddha. 6) Purity of observation of infinite minds: Quaùn 8) The eighth pure wisdom—Thanh tònh hueä thöù saùt voâ bieân taâm thanh tònh. taùm: 7) Purity of having the same roots of goodness a) Seeing the subtle reality body of all Buddhas: as all Enlightening Beings: Cuøng Boà Taùt ñoàng Thaáy phaùp thaân vi dieäu cuûa chö Phaät. thieän caên thanh tònh. b) Seeing the essential purity of all sentient 8) Purity of observation of past, present and beings: Thaáy boån taùnh thanh tònh cuûa taát caû future: Quaùn saùt tam theá thanh tònh. chuùng sanh. 9) Purity of nonattachment to the various ages: c) Seeing that all phenomena are quiescent: Chaúng chaáp tröôùc caùc kieáp thanh tònh. Thaáy taát caû phaùp thaûy ñeàu tòch dieät. 10) Purity of practice of all Buddha Dharmas of d) Seeing that all lands are the same as space: all Enlightening Beings: Tu haønh taát caû Phaät Thaáy taát caû coõi ñoàng nhö hö khoâng. phaùp thanh tònh. e) Knowing all characteristics without (B1)Ten kinds of purity attained by great impediment: Bieát taát caû töôùng ñeàu voâ ngaïi. Enlightening Beings who arouse ten kinds of 9) The ninth Pure wisdom—Thanh tònh hueä thöù spirit (Chapter 38)—Möôøi loaïi thanh tònh chín: (Kinh Hoa Nghieâm—Phaåm 38)— Möôøi a) All powers of mental command, analytic thanh tònh ñaït bôûi chö Ñaïi Boà Taùt khi hoï phaùt abilities, liberative means are ways of khôûi möôøi Taâm (see ten kinds of spirit). transcendence: Taát caû toång trì, bieän taøi, 1) Purity of profound determination, reaching phöông tieän ñeàu laø ñöôøng ñi ñeán bæ ngaïn. the ultimate end without corruption: Thaâm b) Fostering the attainment of all supreme taâm thanh tònh, vì ñeán nôi roát raùo khoâng maát knowledge: Taát caû ñeàu laøm cho ñöôïc nhöùt hö. thieát trí toái thaéng. 2) Purity of physical embodiment, appearing 10) The tenth Pure wisdom—Thanh tònh hueä thöù according to need: Saéc thaân thanh tònh, vì tuøy möôøi: sôû nghi ñeå thò hieän.

3) Purity of voice, comprehending all speech: 10) Purity of full development of the felicitous AÂm thanh thanh tònh vì roõ thaáu taát caû ngöõ characteristics, pure qualities, and all ngoân. fundamental virtues of unexcelled 4) Purity of intellectual powers, skillfully enlightenment: Ñaày ñuû thaønh töïu voâ thöôïng explaining boundless Buddha teachings: Bieän Boà Ñeà, ba möôi hai töôùng vaø traêm phöôùc, taøi thanh tònh vì kheùo noùi voâ bieân Phaät phaùp. phaùp baïch tònh taát caû thieän caên thanh tònh. 5) Purity of wisdom, getting rid of the darkness Ten kinds of

quest for truth of Great of all delusion: Trí hueä thanh tònh vì ñoaïn tröø Enlightening Beings: Möôøi Ñieàu Caàu Phaùp Cuûa taát caû toái aùm ngu si. Chö Ñaïi Boà Taùt—According to the Flower 6) Purity of taking on birth, being imbued with Adornment Sutra, Chapter 38, there are ten kinds the power of freedom of Enlightening Beings: of quest for truth of Great Enlightening Beings. Thoï sanh thanh tònh vì ñaày ñuû söùc töï taïi cuûa Enlightening Beings who abide by these can attain Boà Taùt. great knowledge of all elements of Buddhahood 7) Purity of company, having fully developed without being instructed by another—Theo Kinh the roots of goodness of sentient beings they Hoa Nghieâm, Phaåm 38, coù möôøi ñieàu caàu phaùp worked with the past: Quyeán thuoäc thanh tònh cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp vì thaønh töïu nhöõng thieän caên cho caùc chuùng naày thôøi ñöôïc ñaïi trí hueä taát caû Phaät phaùp chaúng sanh ñoàng haïnh thuôû quaù khöù. do ngöôøi khaùc daïy. 8) Purity of rewards, having removed all 1) Quest for truth with a straightforward mind, obstructions caused by past actions: Quaû baùo being free from dishonesty: Tröïc taâm caàu thanh tònh vì dieät tröø taát caû nhöõng nghieäp phaùp, vì khoâng dua nònh phænh phôø. chöôùng. 2) Diligent quest for truth, being free from 9) Purity of great vows, being one in essence laziness: Tinh taán caàu phaùp, vì xa lìa löôøi with all Enlightening Beings: Ñaïi nguyeän bieáng khinh maïn. thanh tònh, vì cuøng chö Boà Taùt taùnh khoâng 3) Wholly devoted quest for truth, not hai. begrudging their lives: Nhöùt höôùng caàu phaùp, 10) Purity of practices, riding the vehicle of vì chaúng tieác thaân maïng. Universal Good to emancipation: Coâng haïnh 4) Quest for truth to destroy all sentient beings' thanh tònh, vì duøng haïnh Phoå Hieàn maø xuaát afflictions, not doing it for fame, profit, or ly. respect: Vì muoán tröø phieàn naõo cho taát caû (B2) chuùng sanh maø caàu phaùp, vì chaúng vì danh, 1) Purity of determination: Thaâm taâm thanh tònh. lôïi hay söï cung kính. 2) Purity of cutting through doubts: Ñoaïn nghi 5) Quest for truth to benefit self and others, all thanh tònh. sentient beings, not just helping themselves: 3) Purity of detachment from views: Ly kieán Vì lôïi mình, lôïi ngöôøi, cuõng nhö lôïi taát caû thanh tònh. chuùng sanh maø caàu phaùp, chöù chaúng vì tö lôïi. 4) Purity of perspective: Caûnh giôùi thanh tònh. 6) Quest for truth to enter knowledge of wisdom, 5) Purity of the quest for omniscience: Caàu nhöùt not taking pleasure in literature: Vì nhaäp trí thieát trí thanh tònh. hueä maø caàu phaùp, chaúng vì vaên töï. 6) Purity of intellectual powers: Bieän taøi thanh 7) Quest for truth to leave birth and death, not tònh. craving worldly pleasures: Vì thoaùt sanh töû 7) Purity of fearlessness: Voâ uùy thanh tònh. maø caàu phaùp, vì chaúng tham theá laïc. 8) Purity of living by the knowledge of all 8) Quest for truth to liberate sentient beings, Enlightening Beings: Truï taát caû Boà Taùt trí engendering the determination for thanh tònh. enlightenment: Vì ñoä chuùng sanh maø caàu 9) Purity of accepting all the guidelines of phaùp, vì phaùt Boà Ñeà taâm. behavior of Enlightening Beings: Thoï taát caû 9) Quest for truth to resolve the doubts of all Boà Taùt trí thanh tònh. sentient beings, to free them from vacillation:

Vì döùt nghi cho taát caû chuùng sanh maø caàu Ten kinds of reclining of Great phaùp, vì laøm cho hoï khoâng do döï. Enlightening Beings: Möôøi Choã Naèm Cuûa Chö 10)

Quest for truth to fulfill Buddhahood, not Ñaïi Boà Taùt—According to the Flower Adornment being inclined to lesser aims: Vì ñaày ñuû Phaät Sutra, Chapter 38, there are ten kinds of reclining phaùt maø caàu phaùp, vì chaúng thích nhöõng thöøa of Great Enlightening Beings. Enlightening khaùc. Beings who abide by these can atain the supreme Ten kinds of realizational knowledge reclining of the great teaching of Buddhas and be possessed by Great Enlightening Beings: able to awaken all sentient beings—Theo Kinh Möôøi Ñieàu Chöùng Tri Cuûa Chö Ñaïi Boà Taùt— Hoa Nghieâm, phaåm 38, coù möôøi choã naèm cuûa chö According to the Flower Adornment Sutra, Ñaïi Boà Taùt. Chö Boà Taùt an truï trong möôøi choã Chapter 38, there are ten kinds of realizational naèm naày thôøi ñöôïc choã naèm ñaïi phaùp voâ thöôïng knowledge possessed by Great Enlightening cuûa Nhö Lai, ñeàu coù theå khai ngoä taát caû chuùng Beings. Enlightening Beings who abide by these sanh. can attain skillful use of all the teachings—Theo 1) The reclining of silent tranquility, because of Kinh Hoa Nghieâm, Phaåm 38, coù möôøi ñieàu chöùng practicing in accord with principle: Choã naèm tri cuûa nhöõng ñaïi Boà Taùt. Chö Boà Taùt an truï trong tòch tònh, vì thaân taâm yeân laëng. phaùp naày thôøi ñöôïc taát caû phöông tieän thieän xaûo.2) The reclining of meditation, because of 1) They know the unity of all things: Bieát taát caû practicing in accord with the truth: Choã naèm phaùp moät töôùng. thieàn ñònh, vì tu haønh ñuùng lyù. 2) They know the infinity of all things: Bieát taát 3) The reclining of concentration, because of caû phaùp voâ löôïng töôùng. body and mind being supple: Choã naèm tam 3) They know the presence of all things in a muoäi, vì thaân taâm nhu nhuyeãn. 4) The reclining of good works, because of not single instant: Bieát taát caû phaùp taïi moät nieäm. 4) They know the interpenetration of mental having regrets afterward: Choã naèm thieän activities of all sentient beings: Bieát chuùng nghieäp, vì veà sau chaúng aên naên. sanh taâm haønh voâ ngaïi. 5) The reclining of Brahma, because of not 5) They know the equality of faculties of all disturbing self or others: Choã naèm Phaïm sentient beings: Bieát taát caû chuùng sanh caùc thieân, vì chaúng naõo haïi mình vaø ngöôøi. caên bình ñaúng. 6) The reclining of true faith, because of being 6) They know the impassioned habitual unshakable: Choã naèm chaùnh tín, vì chaúng bò activities of all sentient beings: Bieát taát caû khuynh ñoäng. chuùng sanh phieàn naõo taäp khí hieän haønh. 7) The reclining of the right path, because of 7) They know the mental compulsions of all awakening by good companions: Choã naèm sentient beings: Bieát taát caû chuùng sanh taâm söû chaùnh ñaïo, vì thieän höõu khai giaùc. hieän haønh. 8) The reclining of sublime aspirations, because 8) They know the good and bad acts of all of skillful dedication: Choã naèm dieäu nguyeän, sentient beings: Bieát taát caû chuùng sanh thieän vì thieän xaûo hoài höôùng. vaø baát thieän hieän haønh. 9) The reclining of completion of all tasks, 9) They know all enlightening beings' vows and because of having accomplished all that is to practices, mastery, preservation of the be done: Choã naèm taát caû vieäc ñeàu xong, vì teaching, and mystical transfigurations: Bieát vieäc laøm ñeàu hoaøn maõn. 10) The reclining of relinquishment of all effort, taát caû Boà Taùt nguyeän haïnh, töï taïi, truï trì, bieán hoùa. because of thorough training: Choã naèm boû 10) They know all Buddhas'

fulfillment of the ten qua nhöõng coâng duïng vì taát caû ñeàu quen powers and attainment of true enlightenment: thuoäc. Bieát taát caû Nhö Lai ñaày ñuû thaäp löïc thaønh Ten kinds of reliance of Great Enlightening Chaùnh Ñaúng Chaùnh Giaùc. Beings: Möôøi Y Chæ Xöù Cuûa Chö Ñaïi Boà Taùt— Thaäp y chæ xöù cuûa chö Ñaïi Boà Taùt—According to

The Flower Adornment Sutra, chapter 38 10) They take all Buddhas as a reliance because (Detachment from the World), the Great they teach ceaselessly like benevolent Enlightening Being Universally Good told parents: Chö Boà Taùt duøng taát caø Nhö Lai laøm Unversal Wisdom that Offsprings of Buddha, y-chæ, vì chö Nhö Lai nhö caùc ñaáng töø phuï raên Great Enlightening Beings have ten kinds of daïy chaúng döùt. reliance which help them be able to obtain abodes Ten kinds of rules of behavior of great of the unexcelled great knowledge of Buddhas— enlightening beings: Möôøi Luaät Nghi Cuûa Chö Theo Kinh Hoa Nghieâm, phaåm Ly Theá Gian, Boà Ñaïi Boà Taùt—According to the Flower Adornment Taùt Phoå Hieàn baûo Phoå Hueä raèng chö Boà Taùt coù Sutra, Chapter 38, there are ten kinds of rules of möôøi choã y-chæ giuùp chö Boà Taùt ñaït ñöôïc choã soû-y behavior of great enlightening beings. ñaïi trí voâ thöôïng cuûa Nhö Lai. Enlightening beings who abide by these can attain 1) Great Enlightened Beings take the the supreme discipline of great knowledge— determination for enlightenment as a Theo Kinh Hoa Nghieâm, phaåm 38, coù möôøi luaät reliance, as they never forget it: Boà Taùt duøng nghi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong taâm Boà ñeà laøm y-chæ, vì haèng chaúng queân phaùp naày thôøi ñöôïc luaät nghi ñaïi trí voâ thöôïng. maát. 1) Should not slander any enlightening 2) They take spiritual friends as a reliance, teachings: Chaúng huûy baùng Phaät phaùp. harmonizing as one: Chö Boà Taùt duøng thieän 2) Faith in the Buddhas should be indestructible: tri thöùc laøm y-chæ, vì nhôø ñoù maø hoøa hieäp nhö Tín taâm nôi chö Phaät chaúng hoaïi dieät. moät. 3) Should honor and respect all enlightening 3) They take roots of goodness as a reliance, beings: Toân troïng cung kính taát caû Boà Taùt. cultivating, gathering, and increasing them: 4) Should never give up their friendship with Chö Boà Taùt duøng thieän caên laøm y-chæ, vì nhôø wise people: Chaúng boû taâm meán thích taát caû ñoù maø tu taäp taêng tröôûng. thieän tri thöùc. 4) They take the transcendent ways as a 5) Should not think of those who seek individual reliance, fully practicing them: Chö Boà Taùt salvation: Chaúng moùng loøng ghi nhôù nhöõng duøng Ba-La-Maät laøm y-chæ, vì nhôø ñoù maø tu Thanh Vaên Ñoäc Giaùc. haønh ñöôïc ñaày ñuû. 6) Should avoid all regression on the path of 5) They take all truths as a reliance, as they enlightening beings: Xa lìa taát caû nhöõng thoái ultimately end in emancipation: Chö Boà Taùt chuyeån Boà Taùt ñaïo. duøng nhöùt thieát phaùp laøm y-chæ, vì nhôø ñoù maø 7) Should not give rise to any malice toward ñöôïc xuaát ly roát raùo. sentient beings: Chaúng khôûi taát caû taâm toån 6) They take great vows as a reliance, as they haïi chuùng sanh. enhance enlightenment: Chö Boà Taùt duøng ñaïi 8) Should cultivate all roots of goodness to nguyeän laøm y-chæ, vì nhôø ñoù maø Boà ñeà taâm perfection: Tu taát caû thieän caên ñeàu khieán roát taêng tröôûng. raùo. 7) They take practice as a reliance, 9)

Should be able to conquer all demons: Coù consummating them all: Chö Boà Taùt duøng caùc theå haøng phuïc chuùng ma. haïnh laøm y-chæ, vì nhôø ñoù maø khaép ñeàu thaønh 10) Should fulfill all the ways of transcendence: töïu. Laøm cho ñaày ñuû taát caû Ba-La-Maät. 8) They take all Enlightening Beings as a Ten kinds of sitting of Great Enlightening reliance because they have the same one Beings: Möôøi Choã Ngoài Cuûa Chö Ñaïi Boà Taùt— wisdom: Chö Boà Taùt duøng taát caû Boà Taùt laøm According to the Flower Adornment Sutra, y-chæ, vì hoï ñoàng moät trí hueä. Chapter 38, there are ten kinds of sitting of Great 9) They take honoring the Buddhas as a reliance Enlightening Beings. Enlightening Beings who because their faith is purified: Chö Boà taùt abide by these can attain the Budhas' supreme duøng phaùp cuùng döôøng chö Phaät laøm y-chæ, vì sitting of true awareness—Theo Kinh Hoa nhôø ñoù maø tín taâm thanh tònh. Nghieâm, phaåm 38, coù möôøi choã ngoài cuûa chö Ñaïi

Boà Taùt. Chö Boà Taùt an truï nôi möôøi choã ngoài naày 2) The second kind of skill in means—Phöông thôøi ñöôïc choã ngoài chaùnh giaùc voâ thöôïng cuûa Ñöùc tieän thieän xaûo thöù nhì. Nhö Lai. a) All Buddhas know all things—Chö Phaät bieát 1) The sitting of universal mornarchs, promoting taát caû phaùp: all virtuous behavior: Choã ngoài chuyeân luaân i) Have no vision: Ñeàu khoâng choã thaáy. vöông, vì phaùt khôûi möôøi thieän ñaïo. ii) Are unknown to each other: Ñeàu chaúng bieát 2) The sitting of guardian deities, independently nhau. establishing the Buddha teaching in all iii) Have no bondage or release: Khoâng troùi worlds: Choã ngoài Töù Thieân vöông, vì ôû taát caû khoâng môû. theá gian töï taïi an laäp Phaät phaùp. iv) No reception or assembly: Khoâng thoï khoâng 3) The sitting of Indra, king of gods, being nhoùm. superior lords of all sentient beings: Choã ngoài v) No consummation, and independently Ñeá Thích, vì laøm thaéng chuû cho taát caû chuùng ultimately reach the other shore: Khoâng thaønh sanh. töïu töï taïi roát raùo ñeán bôø beân kia. 4) The sitting of Brahma, being in control of b) Meanwhile they know: Tuy vaäy caùc Ngaøi their own and others' minds: Choã ngoài Phaïm cuõng ñeàu bieát. vöông, vì ôû ngöôøi vaø mình taâm ñeàu ñöôïc töï i) The true reality of all things is unvarying, not taïi. different, and they attain freedom: Nôi caùc 5) The sitting of lions, being able to expound the phaùp chaúng rieâng chaúng khaùc maø ñöôïc töï taïi. truth: Choã ngoài sö töû, vì hay thuyeát phaùp. ii) Selflessly, without grasping, not destroying 6) The sitting of right teaching, holding forth by ultimate truth, having reached the state of means of mental command and intellectual great freedom: Khoâng khoâng thoï, chaúng hoaïi powers: Choã ngoài chaùnh phaùp, vì duøng söùc thöïc teá, ñaõ ñöôïc ñeán nôi baäc ñaïi töï taïi. toång trì bieän taøi maø khai thò. iii) They always observe all realms of reality: 7) Steadfast sitting, Vowing to reach the Caùc Ngaøi thöôøng hay quaùn saùt taát caû phaùp ultimate end: Choã ngoài kieân coá, vì theä nguyeän giôùi. roát raùo. 3) The third kind of skill in means: Phöông tieän 8) The sitting of great benevolence, bringing thieän xaûo thöù ba. happness to all evil sentient beings: Choã ngoài a) All Buddhas are forever aloof from all ñaïi töø, vì laøm cho caùc chuùng sanh hung döõ appearances: Chö Phaät lìa boû caùc töôùng. ñeàu haïnh phuùc. b) Their minds do not dwell on anything, yet 9) The sitting of great compassion, tirelessly they know all appearances

without confusion enduring all pains: Choã ngoài ñaïi bi, vì nhaãn or error: Taâm khoâng sôû truï, maø bieát roõ taát caû chòu taát caû ñau khoå chaúng moûi nhaøm. chaúng loaïn laàm. 10) Adamantine sitting, Conquering demons and c) While they know all appearances have no false teachers: Choã ngoài kim cang, vì haøng intrinsic nature of their own, yet they are able phuïc ma quaân vaø ngoaïi ñaïo. to perceive them all in accord with their Ten kinds of skill in means of all Buddhas: essence: Daàu bieát taát caû töôùng ñeàu khoâng töï Möôøi Phöông Tieän Thieän Xaûo Cuûa Chö Phaät— taùnh, maø ñuùng nhö theå taùnh cuûa noù vaãn hay According to the Flower Adornment Sutra, kheùo vaøo. Chapter 33, there are ten kinds of skill in means d) Also manifest the infinite appearances of the of all Buddhas—Theo Kinh Hoa Nghieâm, Phaåm various adornments of innumerable physical 33, coù möôøi phöông tieän thieän xaûo cuûa chö Phaät. bodies and pure Buddha-lands: Cuõng thò hieän 1) All Buddhas know all things are beyond idle voâ löôïng saéc thaân vaø taát caû Phaät ñoä thanh philosophizing, yet can demonstrate the roots tònh. of goodness: Chö Phaät bieát taát caû phaùp ñeàu e) Gather lamps of knowledge and wisdom, and rôøi nhaøn ñaøm hyù luaän, maø vaãn hay khai thò destroy the delusions of sentient beings: thieän caên cuûa chö Phaät.

Nhoùm ñeøn trí hueä dieät söï toái laàm cuûa chuùng seen, are neither one nor different, are sanh. neither finite nor infinite, are not coming or 4) The fourth kind of skill in means: Phöông tieän going, all being without inherent nature of thieän xaûo thöù tö—All Buddhas abide in the their own, yet they do not contravene the realm of reality; they do not dwell in the past, phenomena of the world. future or present, because in Thusness as such b) Taát caû nhöõng ngöôøi trí ôû trong khoâng töï taùnh, there are no marks of the three time frames of maø thaáy taát caû cuõng nhö töï taïi vôùi caùc phaùp, past, future or present. Yet they can speak noùi roäng caùc phaùp maø thöôøng an truï nôi chôn about the emergence in the world of nhö thaät taùnh: The all-knowers see all things innumerable Buddhas of past, future and in the midst of nonexistence of own-being or present, causing those who hear to see the inherent nature; being independent of things, realms of all the Buddhas—Chö Phaät truï nôi they extensively explain things while always phaùp giôùi , chaúng truï quaù khöù, vò lai hay hieän abiding steadily in the real nature of True taïi, vì trong taùnh nhö nhö khoâng coù töôùng tam Thusness. theá. Daàu vaäy chö Phaät vaãn hay dieãn thuyeát 7) Phöông tieän thieän xaûo thöù baûy—The seventh tam theá voâ löôïng chö Phaät xuaát hieän theá gian, kind of skill in means: laøm cho ngöôøi nghe thaáy khaép caûnh giôùi cuûa a) Chö Phaät ôû trong moät thôøi gian maø bieát taát caû taát caû chö Phaät. thôøi gian: All Buddhas know all times in one 5) Phöông tieän thieän xaûo thöù naêm—The fifth time. kind of skill in means: b) Ñuû thieän caên thanh tònh: Endowed with pure a) Thaân ngöõ yù cuûa chö Phaät khoâng choã taïo taùc, virtues. khoâng lai khoâng khöù, khoâng truï; rôøi nhöõng soá c) Nhaäp chaùnh vò maø khoâng sôû tröôùc: They enter phaùp aáy ñeán nôi taát caû phaùp bæ ngaïn: All the absolute state, yet without any attachment Buddhas, in their physical, verbal, and mental to it. actions, do not create anything, have no d) Nôi taát caû thôøi gian töø ngaøy, thaùng,

naêm, coming or going, and no abiding; beyond all kieáp, ñeán thaønh hoaïi, chaúng truï cuõng chaúng categories, they reach the other shore of all boû: In regard to time frames such as day, things. month, year, eon, becoming, and b) Daàu vaäy caùc Ngaøi vaãn laáy thaân khaåu yù laøm decomposition, they neither remain within taïng taøng tröû caùc phaùp, ñuû voâ löôïng trí, roõ them nor abandon them. suoát nhöõng phaùp theá gian xuaát theá, trí hueä voâ e) Caùc Ngaøi luoân thò hieän hoaëc ngaøy, hoaëc ñeâm, ngaïi, maø thò hieän voâ löôïng thaàn löïc töï taïi ñeå moät ngaøy, baûy ngaøy, nöûa thaùng, moät thaùng, ñieàu phuïc taát caû phaùp giôùi chuùng sanh: Yet moät naêm, traêm naêm, moät kieáp, nhieàu kieáp, they are treasuries of all truths, imbued with baát khaû tö nghì kieáp, voâ löôïng baát khaû thuyeát immeasurable knowledge, comprehending all kieáp, nhaãn ñeán taän vò lai kieáp, vaãn haèng vì kinds of mundane and transmundane things, chuùng sanh chuyeån dieäu phaùp luaân, chaúng their knowledge and wisdom unhindered, ñoaïn chaúng thoái khoâng thoâi döùt: Yet they are manifesting immeasurable autonomous able to show day or night, beginning, middle, spiritual powers, edifying the sentient beings and end, one day, one week, a fortnight, a of all realms. month, a year, a century, an eon, many eons, 6) Phöông tieän thieän xaûo thöù saùu—The sixth inconceivable eons, inexpressible eons, as far kind of skill in means: as all the eons throughout the future always a) Chö Phaät bieát taát caû caùc phaùp chaúng thaáy turning the wheel of the sublime Teaching for ñöôïc, chaúng phaûi moät, cuõng chaúng phaûi khaùc, the sake of sentient beings, without chaúng phaûi löôïng chaúng phaûi voâ löôïng, chaúng interruption, without retreating, without lai chaúng khöù, taát caû ñeàu khoâng coù töï taùnh, pause. nhöng cuõng chaúng traùi vôùi caùc phaùp theá gian: 8) The eighth kind of skill in means: Phöông tieän All Buddhas know that all things cannot be thieän xaûo thöù taùm:

a) All Buddhas always remain in the realm of * No name of enlightening being: Khoâng teân reality, develop the infinite fearlessness of Boà Taùt. the Buddhas as well as their following * No name of Buddha: Khoâng teân Phaät. intellectual powers—Chö Phaät luoân truï nôi * No name of sets, no name of nonsets: Khoâng phaùp giôùi thaønh töïu voâ löôïng Phaät voâ uùy vaø teân soá, khoâng teân phi soá. nhöõng bieän taøi sau ñaây: * No name of birth, no name of extinction: * Countless: Baát khaû soå bieän taøi. Khoâng teân sanh, khoâng teân dieät. * Measureless: Baát khaû löôïng bieän taøi. * No name of existence, no name of * Inexhaustible: Voâ taän bieän taøi. nonexistence: Khoâng teân coù, khoâng teân * Ceaseless: Voâ ñoaïn bieän taøi. khoâng. * Boundless: Voâ bieân bieän taøi. * No name of unity, no name of variety: Khoâng * Unique: Baát coäng bieän taøi. teân moät, khoâng teân nhieàu. * Endless: Voâ cuøng bieän taøi. b) The essential nature of things is * True intellectual powers: Chôn thaät bieän taøi. inexpressible: Theå taùnh caùc phaùp baát khaû b) Yet they appropriately demonstrate and thuyeát. explain—Daàu vaäy caùc Ngaøi vaãn phöông tieän c) All things are without location or position, khai thò: cannot be explained as assembling or * All expressions: Taát caû cuù bieän. dispersing, as one or as many, no * Explanation of all principles: Taát caû phaùp verbalization can reach them, all words fail: bieän. Taát caû caùc phaùp khoâng phöông xöù, chaúng theå c) Delivering untold millions of

discourses using hieäp noùi, chaúng theå tan noùi, chaúng theå nhieàu various doctrines adapted to faculties and noùi, aâm thanh chaúng ñeán, ngoân ngöõ ñeàu döùt. nature, inclinations and understandings, all d) Though the Buddhas speak in various ways ultimately good in the beginning, the middle, according to conventional usage, they do not and the end: Tuøy theo caên taùnh vaø cuøng duïc cling to anything as mental objects, do not giaûi, duøng caùc thöù phaùp moân noùi baát khaû make anything up, and avoid all false thuyeát kheá kinh, sô trung haäu thaûy ñeàu roát conceptual attachments; in this way they raùo. ultimately reach the other shore: Caùc Ngaøi 9) The ninth kind of skill in means—Phöông tieän daàu nöông theo theá tuïc trong caùc thöù ngoân thieän xaûo thöù chín. thuyeát, maø khoâng choã phan duyeân, khoâng choã a) All Buddhas, abiding in the pure realm of taïo taùc, xa lìa taát caû moïi töôûng chaáp hö voïng reality, know all things—Chö Phaät truï tònh ñeå roát raùo ñeán beán bôø beân kia. phaùp giôùi, bieát taát caû caùc phaùp: 10) The tenth kind of skill in means: Phöông tieän * Voán khoâng danh töï: Originally have no thieän xaûo thöù möôøi. names. a) All Buddhas know the fundamental nature of * There being no name of past, present, or all things is null—Chö Phaät bieát taát caû caùc future: Khoâng teân quaù khöù, khoâng teân hieän taïi phaùp boån taùnh tòch tònh: hay vò lai. * Because it has no birth nor manifestation: * No name of sentient beings, no name of Chaúng sanh cuõng chaúng thò hieän. inanimate beings: Khoâng teân chuùng sanh, * It is not form nor sensation: Chaúng saéc chaúng khoâng teân phi chuùng sanh. thoï. * No name of country or land, no name of * It has no name nor categories.”: Chaúng danh noncountry: Khoâng teân quoác ñoä, khoâng teân chaúng soá phi quoác ñoä. * It is not conception: Chaúng phaûi töôûng: . * No name of law or nonlaw: Khoâng teân phaùp * It has no action: Chaúng taïo taùc. khoâng teân phi phaùp. * It is not conditioning: Chaúng phaûi phan duyeân. * No name of virtue or nonvirtue: Khoâng teân * It has no grasping; it is not consciousness: coâng ñöùc, khoâng teân phi coâng ñöùc. Chaúng phaûi chaáp thuû, chaúng phaûi thöùc.

* It has no access; it is not sense mediums: Ten kinds of skillful analytic knowledge of Khoâng nhaäp xöù neân chaúng phaûi xöù. Great Enlightening Beings: Möôøi Trí Thieän * It apprehends nothing; it is not sense Xaûo Cuûa Chö Ñaïi Boà Taùt—According to the elements: Voâ sôû ñaéc neân chaúng phaûi giôùi. Flower Adornment Sutra, Chapter 38, there are b) Yet it does not destroy things because the ten kinds of skillful analytic knowledge of Great original nature has no origination, is like Enlightening Beings. Enlightening Beings who space. All phenomena are empty and abide by these can attain supreme knowledge of quiescent: Nhöng cuõng chaúng hoaïi taát caû caùc Buddhas that skillfully distinguishes all things— phaùp, boån taùnh caùc phaùp voâ khôûi vì nhö hö Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi trí khoâng. Taát caû caùc phaùp thaûy ñeàu khoâng tòch. xaûo phaân bieät cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an * There is no action nor effect: Khoâng nghieäp truï trong phaùp naày thôøi ñöôïc trí phaân bieät caùc quaû. phaùp thieän xaûo voâ thöôïng cuûa taát caû chö Phaät. * No cultivation: Khoâng tu taäp. 1) Skillful analytic knowledge penetrating all * No accomplishment: Khoâng thaønh töïu. lands: Trí xaûo

phaân bieät nhaäp taát caû caùc coõi. * No production: Khoâng xuaát sanh. 2) Skillful analytic knowledge penetrating all * They are not in sets, yet not out of order: abodes of sentient beings: Trí xaûo phaân bieät Chaúng soá chaúng khoâng soá. nhaäp taát caû caùc choã cuûa chuùng sanh. * Not existent or nonexistent: Chaúng höõu chaúng 3) Skillful analytic knowledge penetrating the voâ. mental activities of all sentient beings: Trí * Not born or annihilated: Chaúng sanh chaúng xaûo phaân bieät nhaäp taát caû taâm haønh cuûa caùc dieät. chuùng sanh. * Not defiled nor pure: Chaúng caáu chaúng tònh. 4) Skillful analytic knowledge penetrating the * Not entering or exiting: Chaúng lai chaúng khöù. faculties of all sentient beings: Trí xaûo phaân * Not abiding, not transitory: Chaúng truï chaúng bieät nhaäp caên taùnh cuûa taát caû chuùng sanh. khoâng truï. 5) Skillful analytic knowledge penetrating the * Not edifying, not unedifying: Chaúng ñieàu consequences of all actions of all sentient phuïc, chaúng khoâng ñieàu phuïc. beings: Trí xaûo phaân bieät nhaäp nghieäp baùo * Not beings, not not beings: Chaúng phaûi chuùng cuûa taát caû chuùng sanh. sanh, chaúng phaûi khoâng chuùng sanh. 6) Skillful analytic knowledge penetrating the * Not living, not lifeless: Chaúng thoï maïng, practices of all Buddhist disciples: Trí xaûo chaúng khoâng thoï maïng. phaân bieät nhaäp taát caû haïnh Thanh Vaên. * Not cause, not causeless: Chaúng nhôn duyeân 7) Skillful analytic knowledge pentrating the chaúng khoâng nhôn duyeân. practices of all Individual Illuminates: Trí xaûo c) While knowing this, the Buddhas know all phaân bieät nhaäp taát caû haïnh Ñoäc Giaùc. sentient beings, whether they are rightly 8) Skillful analytic knowledge penetrating the stabilized, wrongly stabilized, or not practices of all Enlightening Beings: Trí xaûo stabilized, and teach them the subtle truth to phaân bieät nhaäp taát caû haïnh Boà Taùt. enable them to reach the other shore, attain 9) Skillful analytic knowledge penetrating the the ten powers and the four fearlessnesses, be practices of mundane things: Trí xaûo phaân able to roar the lion’s roar, be imbued with bieät thaâm nhaäp taát caû thöïc haønh cuûa theá gian universal knowledge, and abide in the realm phaùp. of Buddhahood: Chö Phaät ñeàu bieát roõ nhöõng 10) Skillful analytic knowledge penetrating all thöù naày, caùc Ngaøi cuõng bieát roõ nhöõng chuùng principles and attributes of Buddhahood: Trí sanh chaùnh ñònh, taø ñònh, baát ñònh, neân vì hoï xaûo phaân bieät nhaäp taát caû Phaät phaùp. maø thuyeát phaùp cho hoï ñöôïc ñeán bæ ngaïn, Ten kinds of skillful esoteric sayings of thaønh töïu thaäp löïc, töù voâ uùy, hay sö töû hoáng, Great Enlightening Beings (The Flower ñuû nhöùt thieát trí vaø truï nôi caûnh giôùi cuûa chö Adornment Sutra—Chapter 38): Möôøi Maät Ngöõ Phaät.

Thieän Xaûo Cuûa Chö Ñaïi Boà Taùt—See Ten skillful chapter 33—Möôøi Phaùp Nhanh Choùng Cuûa Chö esoteric sayings of Great Enlightening Beings. Phaät theo kinh Hoa nghieâm, phaåm 33. Ten kinds of speech of Great Enlightening 1) Those who see any Buddha are speedily able Beings: Möôøi Ngöõ Ngoân Cuûa Chö Ñaïi Boà Taùt— to avoid bad disposition: Neáu coù ngöôøi thaáy According to the Flower Adornment Sutra, Phaät thôøi ñöôïc nhanh choùng xa lìa taát caû aùc Chapter 38, there are ten kinds of speech of Great ñaïo. Enlightening Beings. Enlightening Beings who 2) Those

who see any Buddha are speedily able abide by these can attain the supreme subtle to fulfill superior virtues: Neáu coù ngöôøi thaáy speech of Buddhas—Theo Kinh Hoa Nghieâm, Phaä t thôø i ñöôïc nhanh choùng vieân maõn coâng Phaåm 38, coù möôøi ngöõ ngoân cuûa chö Ñaïi Boà Taùt. ñöùc thuø thaéng. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc vi 3) Those who see any Buddha are speedily able dieäu ngöõ voâ thöôïng cuûa Nhö Lai. to develop extensive bases of goodness: Neáu 1) Gentle speech, causing all sentient beings to coù ngöôø i thaáy Phaät thôøi mau ñöôïc thaønh töïu be calm: Nhu nhuyeãn ngöõ, vì laøm cho taát caû thieän caên quaû ng ñaïi. chuùng sanh ñeàu an oån. 4) Those who see any Buddha speedily attain 2) Sweet elixir speech, causing all sentient rebirth in an immaculate heaven: Neáu coù beings to be clear and cool: Cam loà ngöõ, vì ngöôøi thaáy Phaät thôøi mau ñöôïc sanh leân trôøi laøm cho taát caû chuùng sanh ñeàu thanh löông. tònh dieäu. 3) Nondeceptive speech, everything they say 5) Those who see any Buddha can speedily get being true: Baát cuoáng ngöõ, vì bao nhieâu lôøi rid of all doubts and confusion: Neáu coù ngöôøi noùi ñeàu chaân thaät. thaáy Phaät thôøi mau tröø döùt ñöôïc taát caû meâ 4) Truthful speech, not lying even in dreams: laàm. Chôn thieät ngöõ, vì nhaãn ñeán trong chieâm bao 6) The sixth kind of speed—Phaùp nhanh choùng cuõng khoâng voïng ngöõ. thöù saùu: 5) Great speech, being honored by all the gods: a) Those who have already aroused the Quaûng ñaïi ngöõ, vì khaép taát caû chö thieân ñeàu aspiration for enlightenment who see any toân kính. Buddha can soon develop immense resolve, 6) Profound speech, revealing the essence of never to turn back: Neáu coù ngöôøi ñaõ phaùt Boà things: Thaäm thaâm ngöõ, vì hieån thò phaùp taùnh. Ñeà taâm maø ñöôïc thaáy Phaät thôøi mau ñöôïc 7) Steadfast speech, expounding truth thaønh töïu tín giaûi quaûng ñaïi vónh vieãn khoâng inexhaustibly: Kieân coá ngöõ, vì thuyeát phaùp voâ thoái chuyeån. taän. b) Can be able to teach people according to their 8) Straightforward speech, their statements needs: Coù theå tuøy choã ñaùng ñoä maø giaùo hoùa being easy to understand: Chaùnh tröïc ngöõ, vì chuùng sanh. phaùt ngoân deã hieåu. c) If they have not yet aroused the aspiration for 9) Various speech, being spoken according to enlightenment, they will quickly be able to the occasion: Chuûng chuûng ngöõ, vì tuøy thôøi thò arouse the determination for unexcelled, hieän. complete perfect enlightenment: Neáu ngöôøi 10) Speech enlightening all sentient beings, chöa phaùt taâm Boà Ñeà maø ñöôïc thaáy Phaät thôøi enabling them to understand according to mau phaùt taâm voâ thöôïng chaùnh ñaúng chaùnh their inclinations: Khai ngoä taát caû chuùng sanh giaùc. ngöõ, vì tuøy theo choã duïc laïc cuûa hoï maø laøm 7) Those who see any Buddha before having cho hoï hieåu roõ. entered the absolute state will speedily enter absolute state: Neáu ngöôøi chöa nhaäp chaùnh vò Ten kinds of speed of great enlightening maø ñöôïc thaáy Phaät thôøi ñöôïc mau nhaäp chaùnh beings: Möôøi Phaùp Nhanh Choùng Cuûa Chö vò. Phaät—Ten kinds of speed of great enlightening 8) Those who see any Buddha will speedily able beings, according to the Flower Adornment Sutra, to purify all roots of goodness, mundane and

supramundane: Neáu coù ngöôøi ñöôïc thaáy Phaät according to their needs and cause them to thôøi mau ñöôïc thanh tònh taát caû caùc caên theá become free: Duøng söï noùi chuyeän ñuøa taïp vôùi gian vaø xuaát theá gian. chuùng sanh laøm choã sôû haønh, vì tuøy nghi giaùo 9) Those who see any Buddha will speedily hoùa vaø khieán cho chuùng sanh ñöôïc giaûi thoaùt. manage to destroy all obstruction: Neáu coù ai 8) They take spiritual powers as their sphere of ñöôïc thaáy Phaät thôøi mau dieät tröø ñöôïc taát caû action, as they know the realms of the senses chöôùng ngaïi. of all sentient beings: Duøng thaàn thoâng laøm 10) Those who see any Buddha will speedily be choã sôû haønh, vì bieát caûnh giôùi caùc caên cuûa taát able to acquire fearless intellectual powers: caû chuùng sanh. Neáu coù ai ñöôïc thaáy Phaät thôøi mau ñöôïc voâ 9) They take skill in means as their sphere of uùy bieän taøi. action, uniting them with transcendent Ten kinds of sphere of action of Great wisdom: Duøng phöông tieän thieän xaûo laøm choã Enlightening Beings: Möôøi Choã Sôû Haønh Cuûa sôû haønh, vì töông öng vôùi Baùt Nhaõ Ba La Chö Ñaïi Boà Taùt—According to the Flower Maät. Adornment Sutra, Chapter 38, there are ten kinds 10) They take the site of enlightenment as their of sphere of action of Great Enlightening Beings. sphere of action, as they attain universal Enlightening Beings who abide by these can reach knowledge, without stopping the practices of the supreme sphere of action of great wisdom of Enlightening Beings: Duøng ñaïo traøng laøm choã Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù sôû haønh, vì thaønh nhöùt thieát trí maø chaúng döùt möôøi choã sôû haønh cuûa chö Ñaïi Boà Taùt. Chö Boà haïnh Boà Taùt. Taùt an truï trong phaùp naày thôøi ñöôïc choã sôû haønh Ten kinds of spirit when Great Enlightening ñaïi trí hueä voâ thöôïng cuûa Ñöùc Nhö Lai. Beings develop the will for supreme 1) They take right mindfulness as their sphere of enlightenment: Möôøi Taâm Phaùt Khôûi Khi Chö action, as they fulfill the points of Ñaïi Boà Taùt Phaùt Taâm Voâ Thöôïng Boà Ñeà— mindfulness: Duøng chaùnh nieäm laøm choã sôû According to the Flower Adornment Sutra, haønh, vì ñaày ñuû nieäm xöù. Chapter 38, Great Enlightening Beings have ten 2) They take all realms of beings as their sphere kinds of spirit. When they develop the will for of action, as they become truly aware of this supreme enlightenment and attend and serve implications of the Teaching: Duøng nhöõng xu teachers in order to awaken to omniscient höôùng laøm choã sôû haønh, vì xu höôùng phaùp knowledge arouse such spirits will attain all kinds chaùnh giaùc. of purity—Theo Kinh Hoa Nghieâm, Phaåm 38, chö 3) They take wisdom as their sphere of action, ñaïi Boà Taùt coù möôøi phaùt khôûi khi phaùt taâm voâ gaining the joy of Buddhas: Duøng trí hueä laøm thöôïng Boà Ñeà ñeå ñöôïc nhaäp nhöùt thieát chuûng trí, choã sôû haønh, vì ñöôïc Phaät hoan hyû. vaø luùc thaân caän cuùng döôøng thieän tri thöùc. Khi 4) They take the transcendent ways as their nhöõng ñaïi Boà Taùt khôûi taâm nhö vaäy thôøi ñöôïc ñuû sphere of action, as they fulfill omniscience: thöù thanh tònh. Duøng Ba La Maät laøm choã sôû haønh, vì ñaày ñuû 1) A spirit of service: Khôûi taâm cung caáp haàu haï. nhöùt thieát chuûng trí. 2) A spirit of joy: Khôûi taâm hoan hyû. 5) They take the four integrative practices as 3) A spirit of noncontention: Khôûi taâm khoâng their sphere of action, as they educate traùi. sentient beings:

Duøng töù nhieáp phaùp laøm choã 4) A spirit of docility: Khôûi taâm tuøy thuaän. sôû haønh, vì nhôø ñoù maø giaùo hoùa chuùng sanh. 5) A spirit of not seeking anything else: Khôûi 6) They take birth and death as their sphere of taâm khoâng caàu laï. action, as they accumulate roots of goodness: 6) Khôûi taâm nhöùt höôùng thieän taâm: A spirit of Duøng sanh töû laøm choã sôû haønh, vì chöùa nhoùm wholehearted devotion. thieän caên. 7) A spirit of having the same virtues: Khôûi taâm 7) They take bantering with all sentient beings ñoàng coâng ñöùc. as their sphere of action, as they teach them

8) A spirit of having the same vows: Khôûi taâm Ten kinds of spiritual powers of Great ñoàng nguyeän. Enlightening Beings: Möôøi Phaùp Thaàn Thoâng 9) A spirit of being in the presence of Cuûa Chö Ñaïi Boà Taùt—According to the Flower enlightenment: Khôûi taâm Nhö Lai. Adornment Sutra, Chapter 38, there are ten kinds 10) A spirit of cooperation in perfection of action: of spiritual powers of Great Enlightening Beings. Khôûi taâm ñoàng vieân maõn haïnh. Enlightening Beings who abide by these can attain Ten kinds of spiritual friends: Möôøi Loaïi supreme skillful spiritual power of Buddhas, Thieän Höõu Tri Thöùc—Möôøi loaïi thieän höõu tri displaying them variously to all sentient beings to thöùc—According to the Buddha in The Flower make them learn—Theo Kinh Hoa Nghieâm, Phaåm Adornment Sutra (Chapter 38 Detachment From 38, coù möôøi phaùp thaàn thoâng cuûa chö Boà taùt. Chö The World), Great Enlightening Beings have ten Boà Taùt truï trong phaùp naày thôøi ñöôïc thaàn thoâng kinds of spiritual friends who help them along the ñaïi thieän xaûo voâ thöôïng cuûa Nhö Lai, vì taát caû path to enlightenment—Theo lôøi Phaät daïy trong chuùng sanh maø thò hieän nhieàu söï vieäc khieán hoï tu Kinh Hoa Nghieâm, phaåm 38 (Ly Theá Gian), chö hoïc. Ñaïi Boà Taùt coù möôøi loaïi thieän höõu tri thöùc giuùp 1) The power of knowledge of means of hoï treân ñöôøng ñi ñeán ñaïi giaùc. remembering past lives: Phöông tieän trí thoâng 1) Spiritual friends who cause them to persist in ghi nhôù nhöõng ñôøi quaù khöù (tuùc maïng). the determination for enlightenment: Thieän tri 2) The power of knowledge of means of thöùc giuùp chö Boà Taùt an truï Boà ñeà taâm. unhindered clairaudience: Phöông tieän trí 2) Spiritual friends who cause them to generate thoâng thieân nhó voâ ngaïi. roots of goodness: Thieän tri thöùc giuùp chö Boà 3) The power of knowledge of means of Taùt sanh tröôûng thieän caên. knowing the inconceivably many mental 3) Spiritual friends who cause them to practice actions of sentient beings: Phöông tieän trí the way of transcendence: Thieän tri thöùc giuùp thoâng bieát baát tö nghì taâm haønh cuûa chuùng chö Boà Taùt thöïc haønh haïnh cuûa caùc moân Ba sanh. La Maät. 4) The power of knowledge of means of 4) Spiritual friends who enable them to to unobstructed clairvoyant vision: Phöông tieän analyze and explain all truths: Thieän tri thöùc trí thoâng thieân nhaõn quaùn saùt voâ ngaïi. khieán giaûi thoaùt taát caû phaùp. 5) The power of knowledge of means of 5) Spiritual friends who enable them to develop manifesting inconceivable great mystic all sentient beings: Thieän tri thöùc khieán thaønh powers according to the minds of sentient thuïc ñöôïc taát caû chuùng sanh. beings: Phöông tieän trí thoâng tuøy theo taâm 6) Spiritual friends who enable

them to attain chuùng sanh hieän baát tö nghì ñaïi thaàn thoâng definitve analytic and expository powers: löïc. Thieän tri thöùc khieán ñöôïc quyeát ñònh bieän taøi. 6) The power of knowledge of means of 7) Spiritual friends who cause them not to be appearing in infinite worlds with one body: attracted to any world: Thieän tri thöùc khieán Phöông tieän trí thoâng moät thaân hieän khaép voâ chaúng nhieãm tröôùc taát caû theá gian. löôïng theá giôùi. 8) Spiritual friends who cause them to practice 7) The power of knowledge of means of tirelessly in all ages: Thieän tri thöùc khieán entering innumerable worlds in a moment of trong taát caû kieáp tu haønh khoâng nhaøm moûi. thoughts: Phöông tieän trí thoâng moät nieäm vaøo 9) Spiritual friends who establish them in the khaép baát khaû thuyeát baát khaû thuyeát theá giôùi. practice of Universal Good: Thieän tri thöùc 8) The power of knowledge of means of khieán an truï trong Haïnh Phoå Hieàn. producing infinite adornments and adorning 10) Spiritual friends who introduce them to the inconceivable worlds: Phöông tieän trí thoâng reaches of knowledge of all Buddhas: Thieän xuaát sanh voâ löôïng ñoà trang nghieâm ñeå trang tri thöùc khieán nhaäp nôi trí cuûa chö Phaät ñaõ nghieâm baát tö nghì theá giôùi. nhaäp.

9) The power of knowledge of means of 4) The springing of the great golden- winged displaying innumerable emanated bodies: bird—Ñaïi Kim Sí Ñieåu vöông phaán taán: Phöông tieän trí thoâng thò hieän baát khaû thuyeát a) Evaporating the water of covetousness: Laøm thaân bieán hoùa. caïn nöôùc tham aùi. 10) The power of knowledge of means of b) Breaking the shell of delusion: Phaù voû ngu si. manifesting unexcelled complete perfect c) Catching the evil poisonous dragon of enlightenment in untold worlds, in accord affliction: Chuïp baét nhöõng aùc ñoäc long phieàn with the minds of innumerable sentient naõo. beings: Phöông tieän trí thoâng tuøy theo baát tö d) Lifting beings out of the ocean of suffering of nghì taâm chuùng sanh nôi baát khaû thuyeát theá birth and death: Khieán chuùng sanh ra khoûi giôùi thò hieän thaønh voâ thöôïng chaùnh giaùc. bieån khoå sanh töû. Ten kinds of springing of Great 5) The springing of great majestic lion—Ñaïi sö Enlightening Beings: Möôøi Ñieàu Phaán Taán Cuûa töû vöông phaán taán: Chö Ñaïi Boà Taùt—According to the Flower a) Resting secure in fearless: An truï trong ñaïi trí Adornment Sutra, Chapter 38, there are ten kinds voâ uùy. of springing of Great Enlightening Beings. b) Using impartial great knowledge as a Enlightening Beings who abide by these can weapon: Laáy bình ñaúng laøm khí giôùi. achieve the supreme springing of Buddhas in the c) Crushing demons and false teachers: Xoâ deïp midst of all things—Theo Kinh Hoa Nghieâm, chuùng ma vaø ngoaïi ñaïo. Phaåm 38, coù möôøi ñieàu phaán taán cuûa chö Boà Taùt. 6) Springing of spirit and strength, able to Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc nôi destroy the enemy and afflictions on the great taát caû phaùp phaán taán töï taïi voâ thöôïng cuûa chö battlefront of birth and death: Duõng kieän phaán Phaät. taán, vì coù theå ôû trong chieán traän lôùn sanh töû, 1) The springing of a majestic bull, xoâ dieät taát caû phieàn naõo oaùn thuø. overshadowing all dragons, yakshas, 7) The springing of great knowledge—Ñaïi trí kinnaras, gandharvas, and other creatures: phaán taán: Ngöu vöông phaán taán, vì che maùt taát caû thieân a) Knowing the

elements of body, mind, and long baùt boä. sense experience: Bieát thaân taâm vaø caûm giaùc. 2) The springing of a majestic elephant—Töôïng b) Knowing other interdependent productions: vöông phaán taán: Bieát caùc duyeân khôûi. a) Their minds well tamed and gentle all c) Freely explaining all things: Töï taïi khai thò taát sentient beings: Taâm kheùo ñieàu phuïc vaø nhu caû phaùp. nhuyeãn chuùng sanh. 8) The springing of mental command—Ñaø La Ni b) Carrying all sentient beings: Gaùnh vaùc taát caû phaán taán: nhöõng chuùng sanh. a) Retaining teachings by the power of 3) The springing of a great water spirit—Long recollection and awareness—Duøng söùc nieäm vöông phaán taán: hueä thoï trì chaùnh phaùp chaúng queân. a) Producing dense clouds of the great teaching: b) Expounding the teachings according to the Noåi maây daày ñaïi phaùp. faculties of sentient beings: Tuøy theo caên b) Flashing the lightning of liberation: Chieáu taùnh cuûa chuùng sanh maø vì hoï tuyeân thuyeát. ñieån quang giaûi thoaùt. 9) The springing of intellectual powers—Bieän c) Reverberating with the thunder of truth: taøi phaán taán: Chaán saám nghóa nhö thaät. a) Uninhibited and swift analyzing everything: d) Showering the sweet rain of the spiritual Voâ ngaïi vaø choùng phaân bieät taát caû caùc phaùp. faculties and powers, the elements of b) Causing everyone to receive benefit and be enlightenment, meditations, liberations, and happy: Laøm cho taát caû chuùng sanh ñöôïc lôïi concentrations: Röôùi möa cam loà caên, löïc, ích. giaùc phaàn, thieàn ñònh, giaûi thoaùt, tam muoäi.

10) The springing of realization of Thusness— 10) The sublime mind of the infinity of the power Nhö Lai phaán taán: of all Buddhas: An truï taâm thaéng dieäu taát caû a) Fulfilling all aids to the way to omniscience: Phaät löïc voâ löôïng. Nhöùt thieát chuûng trí nhöõng phaùp trôï ñaïo ñeàu Ten kinds of sufficiency of insight of Great thaønh töïu vieân maõn. Enlightening Beings: Möôøi Minh Tuùc Cuûa Chö b) With instantaneous wisdom attaining all that Ñaïi Boà Taùt—According to the Flower Adornment can be attained: Duøng moät nieäm töông öng Sutra, Chapter 38, there are ten kinds of hueä, nhöõng choã ñaùng ñöôïc ñeàu ñöôïc taát caû. sufficiency of insight of Great Enlightening c) Understanding all that can be understood: Beings. Enlightening Beings who abide by these Nhöõng choã ñaùng ngoä taát caû ñeàu ngoä. can attain the supreme illumination of all d) Sitting on a lion throne: Ngoài toøa sö töû. teachings of the Buddhas—Theo Kinh Hoa e) Conquering hostile demons: Haøng phuïc Nghieâm, Phaåm 38, coù möôøi minh tuùc cuûa chö Ñaïi chuùng ma. Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi f) Realizing unexcelled, complete achieve ñöôïc ñaïi quang minh voâ thöôïng nôi taát caû Phaät perfect enlightenment: Thaønh voâ thöôïng phaùp cuûa Nhö Lai. chaùnh ñaúng chaùnh giaùc. 1) Skillfully analyzing all things: Kheùo phaân bieät Ten kinds of sublime mind: Möôøi Taâm Thaéng caùc phaùp. Dieäu—Ten kinds of sublime mind, according to 2) Not grasping or clinging to anything: Chaúng the Flower Adornment Sutra, chapter 36—Möôøi chaáp tröôùc caùc phaùp. Taâm Thaéng Dieäu theo kinh Hoa Nghieâm, phaåm 3) Divorcing all deluded views: Lìa ñieân ñaûo 36. kieán. 1) The sublime mind of both worlds of speech 4) Illuminating all senses with the light of nor nonspeech: An truï taâm thaéng dieäu taát

caû knowledge: Trí hueä quang chieáu caùc caên. theá giôùi ngöõ ngoân phi ngöõ ngoân. 5) Skillfully generating rightly directed energy: 2) The sublime mind in which none of the Kheùo phaùt khôûi chaùnh tinh taán. perceptions and thoughts of sentient bengs 6) Being able to penetrate knowledge of can abide: An truï taâm thaéng dieäu taát caû chuùng absolute truth: Hay thaâm nhaäp chôn ñeá trí. sanh töôûng nieäm khoâng choã y chæ. 7) The seventh sufficiency of insight—Minh tuùc 3) The sublime mind of ultimate realm of space: thöù baûy: An truï taâm thaéng dieäu roát raùo hö khoâng giôùi. a) Extinguishing the actions of afflictions: Dieät 4) The sublime mind of the boundless cosmos: nghieäp phieàn naõo. An truï taâm thaéng dieäu voâ bieân phaùp giôùi. b) Developing the knowledge of extinction and 5) The sublime mind of all the profound esoteric knowledge of birthlessness: Thaønh töïu taän trí principles of Buddhahood: An truï taâm thaéng vaø voâ sanh trí. dieäu taát caû Phaät phaùp thaâm maät. 8) Observing everywhere with the knowledge of 6) The sublime mind of the extremely profound the celestial eye: Thieân nhaõn trí kheùo quan state of nondifferentiation: An truï taâm thaéng saùt. dieäu traïng thaùi thaäm thaâm voâ sai bieät. 9) Knowing the purity of the past by recollection 7) The sublime mind annihilating all doubt and of past states: Tuùc truï nieäm bieát thuôû tröôùc confusion: An truï tam thaéng dieäu tröø dieät taát thanh tònh. caû nghi laàm. 10) Annihilating the contaminations of sentient 8) The sublime mind of the nondifferentiated beings by the spiritual knowledge of ending equality of all worlds: An truï taâm thaéng dieäu contamination: Laäu taän thaàn thoâng trí döùt taát caû theá giôùi bình ñaúng voâ sai bieät. nhöõng laäu cuûa chuùng sanh. 9) The sublime mind of the equality of all Ten kinds of support by Buddhas: Möôøi Ñieàu Buddhas of past, present, and future: An truï Ñöôïc Chö Phaät Nhieáp Trì—According to the taâm thaéng dieäu tam theá chö Phaät bình ñaúng. Flower Adornment Sutra, there are ten kinds of support by Buddhas. If Enlightening Beings can

get rid of the ten possessions by demons, they can Boà Taùt chaúng döùt gioáng Boà Ñeà, ñöôïc chö gain ten kinds of support by Buddhas (see ten Phaät nhieáp trì. kinds of possession by demons)—Theo Kinh Hoa Ten kinds of support of power of Great Nghieâm, coù möôøi ñieàu ñöôïc chö Phaät nhieáp trì. Enlightening Beings: Möôøi Löïc Trì Cuûa Chö Neáu chö Boà Taùt rôøi boû ñöôïc möôøi ñieàu bò ma Ñaïi Boà Taùt—According to the Flower Adornment nhieáp trì thôøi ñöôïc möôøi ñieàu ñöôïc chö Phaät nhieáp Sutra, Chapter 38, there are ten kinds of support trì. of power of Great Enlightening Beings. 1) They are supported by Buddhas in first being Enlightening Beings who abide by these can gain able to aspire to enlightenment: Ban sô coù theå the support of the power of supreme mastery of phaùt taâm Boà Ñeà ñöôïc Phaät nhieáp trì. all truth—Theo Kinh Hoa Nghieâm, phaåm 38, coù 2) In preserving the will for enlightenment life möôøi phaùp löïc trì cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt after life without letting it be forgotten: Trong truï trong phaùp naày thôøi nôi taát caû caùc phaùp ñöôïc nhieàu ñôøi gìn giöõ taâm Boà Ñeà khoâng ñeå queân löïc trì töï taïi voâ thöôïng. maát, ñöôïc chö Phaät nhieáp trì. 1) Support by the power of Buddhas: Phaät löïc 3) In being aware of manias and being able to trì. avoid them: Roõ

bieát ñöôïc ma söï vaø coù theå xa 2) Support by the power of truth: Phaùp löïc trì. lìa, ñöôïc chö Phaät nhieáp trì. 3) Support by the power of sentient beings: 4) In learning the way of transcendence and Chuùng sanh löïc trì. practice them as taught: Nghe caùc moân Ba La 4) Support by the power acts: Nghieäp löïc trì. Maät roài tu haønh ñuùng phaùp, ñöôïc chö Phaät 5) Support by the power of practices: Haïnh löïc nhieáp trì. trì. 5) In knowing the pain of birth and death, yet not 6) Support by the power of vows: Nguyeän löïc rejecting them: Bieát khoå sanh töû maø chaúng trì. nhaøm gheùt, ñöôïc chö Phaät nhieáp trì. 7) Support by the power of the environment: 6) In contemplating the most profound truth and Caûnh giôùi löïc trì. gaining immeasurable reward: Quaùn phaùp 8) Support by the power of time: Thôøi löïc trì. thaäm thaâm ñöôïc voâ löôïng quaû, ñöôïc chö Phaät 9) Support by the power of good: Thieän löïc trì. nhieáp trì. 10) Support by the power of knowledge: Trí löïc 7) In expounding the principles of the two lesser trì. vehicles of salvation for the benefit of Ten kinds of support by truth of Great sentient beings without actually grasping the Enlightening Beings: Möôøi Ñieàu Ñöôïc Phaùp liberation of those vehicles: Vì chuùng sanh Nhieáp Trì Cuûa Chö Boà Taùt—According to the noùi phaùp nhò thöøa, maø chaúng chöùng laáy quaû Flower Adornment Sutra, Chapter 38, there are giaûi thoaùt nhò thöøa, ñöôïc chö Phaät nhieáp trì. ten kinds of support by truth of Great Enlightening 8) In happily contemplating the uncreated Beings. Enlightening Beings who abide by these without dwelling therein and not thinking of can attain the supreme support of truth of all the created and the uncreated as dual: Thích Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù quaùn phaùp voâ vi maø chaúng truï trong ñoù, ñoái muôøi ñieàu ñöôïc phaùp nhieáp trì cuûa chö Boà Taùt. vôùi höõu vi vaø voâ vi khoâng töôûng laø hai, ñöôïc Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc phaùp chö Phaät nhieáp trì. nhieáp trì voâ thöôïng cuûa taát caû chö Phaät. 9) In reaching the realm of birthlessness, yet 1) Knowing all conditioned states are manifesting birth: Ñeán choã voâ sanh maø vaãn impermanent: Bieát taát caû haønh phaùp laø voâ hieän thoï sanh, ñöôïc chö Phaät nhieáp trì. thöôøng. 10) In realizing universal knowledge, yet carrying 2) Knowing all conditioned states are painful: out the practices of enlightening beings and Bieát taát caû haønh phaùp laø khoå. perpetuating the seed of Enlightening Beings: 3) Knowing all conditioned states are identyless Daàu chöùng ñöôïc nhöùt thieát trí maø khôûi haïnh egoless: Bieát taát caû haønh phaùp laø voâ ngaõ.

4) Knowing all phenomena are quiescent 2) The second Buddhas' supreme adornment of nirvana: Bieát taát caû phaùp laø tòch dieät nieát baøn. speech—Ngöõ trang nghieâm toái thaéng voâ 5) Knowing all phenomena arise from conditions thöôïng: and do not come to be without conditions: a) All Buddhas have sixty kinds of vocal sounds: Bieát taát caû phaùp theo duyeân maø phaùt khôûi, Chö Phaät ñeàu ñaày ñuû saùu möôi thöù aâm thanh. khoâng coù duyeân thôøi khoâng khôûi. b) Each sound with five hundred elements: Moãi 6) Knowing that ignorance comes from wrong aâm thanh coù naêm traêm phaàn. thought, and finally old age and death come c) Each element with countless hundreds of from ignorance, so if wrong thought is thousands of pure , clear tones adorning it: extinguished, ignorance is extinguished, and Moãi

phaàn coù voâ löôïng traêm ngaøn aâm thanh finally old age and death are extinguished: tònh duøng ñeå nghieâm haûo. Bieát vì do taø tö duy neân sanh khôûi voâ minh. d) They are able, in the midst of all groups in the Vì do coù voâ minh khôûi neân coù laõo töû phaùt cosmos, without any qualms or fears, to roar khôûi. Moät khi taø tö duy bò dieät, thì voâ minh the great lion's roar, expounding the meaning dieät, voâ minh dieät thì laõo töû cuõng dieät. of the extremely profound teaching of The 7) Knowing the three doors of liberation and Enlightened: Coù theå ôû trong taát caû chuùng generating the vehicle of hearers, realizing khaép phaùp giôùi khoâng sôï haõi, ñaïi sö töû hoáng the state of noncontention and generating the dieãn noùi phaùp nghóa thaäm thaâm cuûa Nhö Lai. vehicle of individual illuminates: Bieát ba moân e) So that all who hear are delighted and are giaûi thoaùt xuaát sanh Thanh vaên thöøa, chöùng edified according to their faculties and phaùp voâ traùnh xuaát sanh Ñoäc giaùc. inclinations: Chuùng sanh ñöôïc nghe khoâng ai 8) Knowing the six transcendent ways and the laø chaúng hoan hyû, tuøy caên duïc cuûa hoï ñeàu four means of integration, generating the ñöôïc ñieàu phuïc. Great Vehicle: Bieát luïc phaùp luïc Ba La Maät 3) The third supreme mental adornment of vaø töù nhieáp phaùp xuaát sanh Ñaïi thöøa. Buddhas—YÙ trang nghieâm toái thaéng voâ 9) Knowing that all lands, all phenomena, all thöôïng: sentient beings and all times are spheres of a) All Buddhas are endowed with the ten knowledge of Buddhas: Bieát taát caû coõi, taát caû powers, the great concentrations: Chö Phaät phaùp, taát caû chuùng sanh, taát caû caû theá laø caûnh ñeàu coù ñaày ñuû thaäp löïc, caùc ñaïi tam muoäi. giôùi cuûa Phaät trí. b) The eighteen unique qualities, adorning their 10) Knowing how to cut off all thoughts, abandon mental activities: Möôøi taùm phaùp baát coäng all grasping, detach from before and after, trang nghieâm yù nghieäp. and accord with nirvana: Bieát döùt taát caû nieäm, c) In their sphere of operation, they comprehend boû taát caû thuû, rôøi tröôùc rôøi sau, tuøy thuaän nieát and master all enlightening principles without baøn. obstruction: Choã coù caûnh giôùi ñeàu thoâng ñaït Ten kinds of supreme adornment of all voâ ngaïi. Buddhas: Möôøi Trang Nghieâm Voâ Thöôïng Toái d) All attain the adornments of the all-inclusive Thaéng Cuûa Chö Phaät—According to the Flower cosmos of their reality as their adornment: Adornment Sutra, Chapter 33, there are ten kinds Taát caû Phaät phaùp ñeàu ñöôïc voâ dö phaùp giôùi of supreme adornment of all Buddhas—Theo trang nghieâm ñeå duøng trang nghieâm. Kinh Hoa Nghieâm, Phaåm 33, coù möôøi thöù toái e) They are able to clearly perceive in a single thaéng voâ thöôïng trang nghieâm cuûa chö Phaät. instant the mental patterns, past, present, and 1) The first Buddhas' supreme physical future, each different, of the beings of the adornement: All Buddhas have all the marks cosmos: Phaùp giôùi chuùng sanh tam theá taâm and refinements of greatness—Thaân Phaät haønh ñeàu rieâng khaùc, maø trong moät nieäm ñeàu trang nghieâm toái thaéng. Chö Phaät ñeàu ñuû ñaày thaáy roõ caû. nhöõng ñaïi nhôn töôùng vaø tuøy hình haûo.

4) The fourth Buddhas' supreme adornment of a) All Buddhas have the reality-body, pure, light—Quang minh trang nghieâm toái thaéng voâ unobstructed: Chö Phaät ñeàu coù phaùp thaân thöôïng: thanh tònh voâ ngaïi. a) All Buddhas are able to emanate

countless b) With ultimate comprehension of all truths: beams of light: Chö Phaät hay phoùng voâ soá Nôi taát caû phaùp thoâng ñaït roát raùo. quang minh. c) Abiding in the cosmos of reality, without b) Each beam of light accompanied by untold bounds: Truï nôi phaùp giôùi khoâng coù bieân teá. webs of light—Moãi moãi quang minh coù voâ d) Though being in the world, not getting mixed löôïng löôùi quang minh: up with the world: Daàu ôû theá gian maø chaúng * Illuminating all Buddha-lands: Chieáu khaép taát taïp vôùi theá gian. caû Phaät ñoä. e) Understanding the true nature of the world: * Destroying the darkness in all worlds: Dieät Roõ thaät taùnh theá gian. tröø ñen toái cuûa taát caû theá gian. f) Acting on transmundane principles: Thöïc * Revealing the emergence of innumerable haønh phaùp xuaát theá. Buddhas: Thò hieän voâ löôïng chö Phaät xuaát g) Beyond the power of speech: Döùt ñöôøng ngoân theá. ngöõ. * Their bodies equal, all pure: Thaân Phaät bình h) Transcending the realms of matter sense: ñaúng thaûy ñeàu thanh tònh. Sieâu uaån xöù giôùi. * Choã laøm Phaät söï ñeàu khoâng luoáng uoång: 7) The seventh Buddhas' supreme adornment of Their Buddha-works all effective. constant subtle light—Thöôøng dieäu quang * Able to cause sentient beings to reach minh trang nghieâm toái thaéng voâ thöôïng: nonregression: Hay laøm cho chuùng sanh ñeán a) All Buddhas have infinite constant subtle baäc baát thoái chuyeån. lights with untold colors of all kinds adorning 5) The fifth Buddhas' supreme adornment of a them: Chö Phaät ñeàu coù voâ löôïng thöôøng smile, free from the delusion and confusion of quang minh vi dieäu, voâ soá nhöõng thöù saéc the world—Lìa si hoaëc cuûa theá gian, hieän vi töôùng duøng laøm nghieâm haûo. tieáu trang nghieâm toái thaéng voâ thöôïng: b) Forming a treasury of light producing infinite a) When the Buddhas smile, zillions of rays of orbs of light illuminating the ten directions light radiate from their faces: Chö Phaät luùc without obstruction: Laøm taïng quang minh, hieän mæm cöôøi, ñeàu ôû nôi mieäng phoùng ra xuaát sanh voâ löôïng quang minh vieân maõn, traêm ngaøn öùc na do tha a taêng kyø quang minh. chieáu khaép möôøi phöông khoâng chöôùng ngaïi. b) Each light having innumerable, inconceivably 8) The eighth Buddhas' supreme adornment of many hues of all kinds, lighting up all the sublime forms—Dieäu saéc trang nghieâm toái worlds in the ten directions: Moãi quang minh thaéng voâ thöôïng: ñeàu coù voâ löôïng baát tö nghì caùc thöù maøu a) All Buddhas have boundless sublime forms: chieáu khaép möôøi phöông taát caû theá giôùi. Chö Phaät ñeàu coù voâ bieân dieäu saéc. c) Among the masses they utter truthful words: b) Delightful sublime forms: Khaû aùi dieäu saéc. Trong ñaïi chuùng phaùt lôøi thaønh thöïc. c) Pure sublime forms: Thanh tònh dieäu saéc. d) Giving innumerable, countless, inconceivably d) Sublime forms that appear in accordance with many sentient beings directions for supreme the mind: Tuøy taâm hieän dieäu saéc. complete perfect enlightenment: Thoï kyù ñaïo e) Forms that outshine all in the realms of voâ thöôïng chaùnh giaùc cho voâ löôïng voâ soá baát desire, form and formlessness: Dieäu saéc che tö nghì chuùng sanh. choùi taát caû ba coõi. 6) The sixth Buddhas' supreme adornment of f) Unexcelled sublime forms arriving at the the reality-body—Phaùp thaân trang nghieâm toái other shore: Dieäu saéc ñeán bæ ngaïn voâ thöôïng. thaéng voâ thöôïng: 9) The ninth Buddhas' supreme

adornment of human character—Chuûng toäc trang nghieâm toái thaéng voâ thöôïng:

a) All Buddhas are born in the family of nguyeän cuûa chö Phaät kieân coá vaø khoâng gì Buddhas of past, present, and future: Chö ngaên trôû phaù hoaïi ñöôïc. Phaät ñeàu sanh trong tam theá Phaät chuûng. b) They do what they say without fail, and there b) Accumulate myriad treasures of virtue, is no duplicity in their words: Moät khi caùc ultimately pure, without fault, impeccable: Ngaøi noùi ra taát thöïc haønh, lôøi noùi khoâng coù Chöùa nhöõng baùu laønh roát raùo thanh tònh hai. khoâng coù laàm loãi, rôøi söï khinh cheâ cuûa theá 2) All Buddhas tirelessly practice the deeds of gian. Enlightening Beings throughout all future c) Being adorned by the most pure, refined acts ages, in order to perfect and fulfill all virtues: among all things: Laø choã trang nghieâm nhöùt Chö Phaät vì muoán vieân maõn taát caû coâng ñöùc cuûa dieäu haïnh thanh tònh thuø thaéng trong taát neân toät kieáp vò lai tu haïnh Boà Taùt chaúng moûi caû caùc phaùp. löôøi. d) Fully accomplishing total knowledge and 3) All Buddhas will go to untold worlds in order character beyond reproach: Thaønh töïu ñaày ñuû to guide a single sentient being, and do the nhöùt thieát chuûng trí, chuûng toäc thanh tònh same for all sentient beings, endlessly: Chö khoâng ai khinh cheâ ñöôïc. Phaät vì muoán ñieàu phuïc moät chuùng sanh, 10) The tenth Buddhas' supreme adornment of cuõng nhö taát caû chuùng sanh, neân trong voâ the qualities of great kindness and löôïng theá giôùi ñieàu phuïc chuùng sanh khoâng compassion—Ñaïi töø ñaïi bi coâng ñöùc trang luùc naøo ñoaïn tuyeät. nghieâm toái thaéng voâ thöôïng: 4) All Buddhas universally regard both faithful a) All Buddhas array themselves with the power and scornful beings with great compassion, of great compassion. Ultimately pure, without impartially, without any discrimination: Ñoái any cravings, their physical actions forever at vôùi hai haïng chuùng sanh kính tín vaø huûy baùng, rest, their minds well liberated, so that none taâm ñaïi bi cuûa chö Phaät vaãn bình ñaúng khoâng tire of seeing them, saving all worldly beings: khaùc. Chö Phaät duøng ñaïi bi löïc trang nghieâm thaân 5) All Buddhas from their initial aspiration to mình, roát raùo thanh tònh khoâng coù nhöõng khaùt their attainment of Buddhahood, never lose aùi, thaân haønh ñaõ döùt haún, taâm ñaõ kheùo giaûi the determination for perfect enlightenment: thoaùt, ngöôøi thaáy khoâng chaùn, ñaïi bi cöùu hoä Chö Phaät töø luùc phaùt sô taâm nhaãn ñeán luùc taát caû theá gian. thaønh Phaät troïn khoâng thoái thaát taâm Boà Ñeà. b) The foremost fields of blessing, the most 6) All Buddhas accumulate immeasurable worthy recipients, mercifully helping all virtues and dedicate them all to omniscience, sentient beings to develop stores of unlimited without any attachment to the world of its virtue and knowledge: Laø phöôùc ñieàn ñeä creatures: Chö Phaät ñem taát caû voâ löôïng coâng nhöùt, laø böïc thoï cuùng voâ thöôïng, thöông xoùt ñöùc laønh ñaõ chöùa nhoùm hoài höôùng taùnh nhöùt lôïi ích cho taát caû chuùng sanh ñeàu laøm cho hoï thieát trí vôùi caùc theá gian troïn khoâng nhieãm theâm lôùn voâ löôïng phöôùc ñöùc trí hueä. tröôùc. Ten kinds of supreme qualities of all 7) The seventh supreme quality—Phaùp toái thaéng Buddhas: Möôøi Phaùp Toái Thaéng Cuûa Chö thöù baûy: Phaät—Theo Kinh Hoa Nghieâm, Phaåm 33, coù möôøi a) All Buddhas learn physical, verbal and phaùp toái thaéng cuûa chö

Phaät—According to the mental practices from Buddhas: Chö Phaät tu Flower Adornment Sutra, Chapter 33, there are hoïc thaân ngöõ yù nôi chö Phaät. ten kinds of supreme qualities of all Buddhas. b) Only carrying out Buddha-practice, not the 1) The first supreme quality—Phaùp toái thaéng thöù practice of the vehicles of individual nhöùt: liberation: Chö Phaät chæ thöïc haønh haïnh Boà a) All Buddhas' great vows are firm and Taùt chaúng phaûi haïnh nhò thöøa. steadfast and cannot be broken: Taát caû ñaïi c) All to be dedicated to omniscience: Hoài höôùng taùnh nhöùt thieát trí.

d) Attain excelled true enlightenment: Thaønh 4) The teaching of omniscience: Noùi phaùp nhöùt töïu voâ thöôïng chaùnh ñaúng Boà Ñeà. thieát trí. 8) The eighth supreme quality—Phaùp toái thaéng 5) The teaching of following the ways of thöù taùm: transcendence: Noùi phaùp tuøy thuaän Ba La a) All Buddhas emanate great light which is Maät. impartially illuminating all places and 6) The teaching of generating the powers of the illuminating all the Buddha teachings: Chö enlightened: Noùi phaùp xuaát sanh Nhö Lai löïc. Phaät phoùng ñaïi quang minh bình ñaúng chieáu 7) The teaching of the interrelation of past, khaép taát caû choã vaø Phaät phaùp. present and future: Noùi phaùp tam theá töông b) Enabling Enlightening Beings' minds to öng. become purified and to fulfill universal 8) The teaching of causing enlightening beings knowledge: Laøm cho chö Boà Taùt taâm ñöôïc not to be regress: Noùi phaùp laøm cho Boà Taùt thanh tònh vieân maõn nhöùt thieát trí. chaúng thoái chuyeån. 9) All Buddhas give up worldly pleasures, 9) The teaching of praising the virtues of without craving or attachment, and wish that Buddhas: Noùi phaùp taùn thaùn coâng ñöùc Phaät. all worldlings would be free from suffering 10) The teaching of the sciences of all and attain bliss, and have no false ideas: Chö Enlightening Beings: Noùi phaùp taát caû Boà Taùt Phaät rôøi boû söï vui theá gian chaúng tham hoïc taát caû nhöõng khoa hoïc cuûa chö Boà Taùt. nhieãm, maø nguyeän khaép theá gian lìa khoå ñöôïc Ten kinds of technical knowledge of the vui khoâng coù hyù luaän. Buddha teachings: Möôøi Phaät Phaùp Thieän Xaûo 10) The tenth supreme quality—Phaùp toái thaéng Trí—According to the Flower Adornment Sutra, thöù möôøi: All Buddhas, out of compassion for Chapter 36, there are ten kinds of technical sentient beings—Vì chuùng sanh maø chö Phaät: knowledge of the Buddha teachings. Once Great a) Undergo all kinds of hardship: Chòu nhöõng söï Enlightening Beings abide in the ten kinds of khoå. sublime mind, they acquire ten kinds of technical b) Preserving the seed of Buddhahood: Giöõ gìn knowledge of the Buddha teachings—Theo Kinh Phaät chuûng. Hoa Nghieâm, Phaåm 36, coù möôøi thöù Phaät phaùp c) Course in the sphere of Buddhahood: Ñi nôi thieän xaûo trí. Ñaïi Boà Taùt an truï trong möôøi taâm caûnh giôùi Phaät. thaéng dieäu naày roài thôøi ñöôïc möôøi thöù Phaät phaùp d) Leave birth and death, and arrive at the stage thieän xaûo trí. of the ten powers: Xuaát ly sanh töû vaø ñaït ñeán 1) Technical knowledge of Comprehending the böïc thaäp löïc. most profound Buddha teaching: Trí lieãu ñaït Ten kinds of teaching expounded by Great Phaät phaùp thaäm thaâm. Enlightening Beings: Ñaïi Boà Taùt noùi möôøi 2) Technical knowledge of the production of far- phaùp—Ten kinds of teaching expounded by Great reaching Buddha-teachings: Trí thieän xaûo Enlightening Beings, according to the

Flower xuaát sanh Phaät phaùp quaûng ñaïi. Adornment Sutra, chapter 38. Enlightening Beings 3) Technical knowledge of exposition of all who abide by these can accomplish the supremely kinds of Buddha teachings: Trí thieän xaûo skillful preaching of the Buddhas—Ñaïi Boà Taùt tuyeân thuyeát caùc thöù Phaät phaùp. noùi möôøi phaùp theo kinh Hoa nghieâm, phaåm 38. 4) Technical knowledge of realizing the Buddha Chö Ñaïi Boà Taùt an truï trong nhöõng phaùp naày thôøi teaching of equality: Trí thieän xaûo chöùng ñöôïc phaùp xaûo thuyeát voâ thöôïng cuûa Nhö Lai. nhaäp Phaät phaùp bình ñaúng. 1) The teaching of profundity: Noùi phaùp thaäm 5) Technical knowledge of understanding the thaâm. Buddha teaching of differentiation: Trí thieän 2) The teaching of enormity: Noùi phaùp quaûng xaûo ngoä giaûi Phaät phaùp voâ sai bieät. ñaïi. 6) Technical knowledge of penetration of the 3) The teaching of variegation: Noùi caùc loaïi Buddha teaching of adornment: Trí thieän xaûo phaùp. thaâm nhaäp trang nghieâm Phaät phaùp.

7) Technical knowledge of penetrating the 8) A tongue that awakens the understanding of Buddha teachings by one means: Trí thieän all sentient beings: Löôõi laøm cho taát caû chuùng xaûo moät phöông tieän vaøo Phaät phaùp. sanh ñöôïc toû ngoä. 8) Technical knowledge of penetrating the 9) A tongue that causes all to praise the Buddha teachings by innumerable means: Trí Buddhas: Löôõi laøm cho chö Phaät hoan hyû. thieän xaûo voâ löôïng phöông tieän vaøo Phaät 10) A tongue that defeats all demons and false phaùp. teachers, destroys all afflictions of birth and 9) Technical knowledge of nodifference of the death, and fosters arrival at nirvana: Löôõi boundless Buddha teachings: Trí thieän xaûo voâ haøng phuïc chuùng ma ngoaïi ñaïo, dieät tröø töû bieân Phaät phaùp voâ sai bieät. sanh phieàn naõo, vaø laøm cho ñeán Nieát baøn. 10) Technical knowledge of nonregression in the Ten kinds of treasury of great knowledge Buddha teachings by one's own mind and possessed by Enlightening Beings: Möôøi Trí one' own power: Trí thieän xaûo duøng töï taâm töï Taïng Quaûng Ñaïi—This is ten kinds of treasury of löïc khoâng thoái chuyeån nôi taát caû Phaät phaùp. great knowledge possessed by Enlightening ** See Ten kinds of sublime mind. Beings when they first attain the concentration of Ten kinds of tireless mind of Enlightening knowledge of the adornments of Buddhas (The Beings: Möôøi Taâm Khoâng Moûi Nhoïc Nhaøm Chaùn Flower Adornment Sutra—Chapter 27)—Ñaây laø Cuûa Chö Boà Taùt—See Ten tireless minds. möôøi moân trí taïng quaûng ñaïi maø chö Boà Taùt ñaït Ten kinds of tongue of Great Enlightening ñöôïc khi coù lieãu tri nhöùt thieát theá giôùi Phaät trang Beings: Möôøi Löôõi Cuûa Chö Ñaïi Boà Taùt— nghieâm Tam muoäi (Kinh Hoa Nghieâm—Phaåm According to the Flower Adornment Sutra, 27). Chapter 38, there are ten kinds of tongue of Great 1) Knowledge illuminating all Buddha-lands: Trí Enlightening Beings. Enlightening Beings who chieáu saùng taát caû coõi Phaät. accomplish these will acquire the supreme tongue 2) Knowledge of the births of all beings: Trí bieát of Buddhas, which covers all Buddha lands—Theo taát caû chuùng sanh. Kinh Hoa Nghieâm, Phaåm 38, coù möôøi löôõi cuûa 3) Knowledge of how to make magical displays chö Ñaïi Boà Taùt. Chö Boà Taùt thaønh töïu nhöõng of past, future and present: Trí laøm söï bieán phaùp naày thôøi ñöôïc löôõi voâ thöôïng

truøm khaép taát hoùa khaép tam theá. caû Phaät ñoä cuûa Ñöùc Nhö Lai. 4) Knowledge of all Buddha-bodies: Trí vaøo 1) A tongue that reveals and explains the acts of khaép taát caû thaân Phaät. infinite sentient beings: Löôõi khai thò dieãn 5) Knowledge comprehending all Buddha thuyeát voâ taän haïnh chuùng sanh. teachings: Trí thoâng ñaït taát caû Phaät phaùp. 2) A tongue that reveals and explains infinite 6) Knowledge embracing all pure phenomena: doors to truth: Löôõi khai thò dieãn thuyeát voâ Trí nhieáp khaép taát caû tònh phaùp. taän phaùp moân. 7) Knowledge of how to cause all beings to 3) A tongue that sings the praises of the infinite enter the reality body: Trí khieán taát caû chuùng virtues of Buddhas: Löôõi taùn thaùn coâng ñöùc sanh nhaäp phaùp thaân. voâ taän cuûa chö Phaät. 8) Pure Knowledge of universal directly 4) A tongue of infinite eloquence: Löôõi dieãn perceiving all things: Trí hieän thaáy taát caû phoå xöôùng töø bieän voâ taän. nhaõn thanh tònh. 5) A tongue that expounds aids to the Path of the 9) Knowledge of total freedom reaching the Great vehicle: Löôõi khai xieån Ñaïi thöøa trôï other shore: Trí taát caû töï taïi ñeán bæ ngaïn. ñaïo. 10) Knowledge establishing all universal 6) A tongue that covers all space: Löôõi truøm principles: Trí an truï taát caû phaùp quaûng ñaïi khaép hö khoâng. khaép heát khoâng thöøa. 7) A tongue that illuminates all Buddha-fields: Ten kinds of truth seal: Möôøi Phaùp AÁn—Ten Löôõi chieáu khaép taát caû coõi Phaät. kinds of truth seal, according to the Flower

Adornment Sutra, chapter 27—Möôøi Phaùp AÁn 3) All Buddhas' separation from the confusion theo kinh Hoa Nghieâm, phaåm 27. of worldly beings is ultimately pure: Chö Phaät 1) Having the same roots of goodness equal in xa rôøi nhöõng meâ laàm theá gian roát raùo thanh all Buddhas of past, present and future: Ñoàng tònh. thieän caên bình ñaúng vôùi tam theá chö Phaät. 4) All Buddhas' adorned lands are ultimately 2) Attaining the reality body with boundless pure: Chö Phaät trang nghieâm coõi nöôùc roát raùo knowledge, same as all Buddhas: Ñoàng ñöôïc thanh tònh. trí hueä phaùp thaân voâ bieân teá vôùi chö Phaät. 5) All Buddhas' followings are ultimately pure: 3) Abiding in nonduality, same as the Buddhas Chö Phaät coù nhöõng quyeán thuoäc roát raùo thanh do: Ñoàng chö Nhö Lai truï phaùp baát nhò. tònh. 4) Seeing the infinite objects of all times as all 6) All Buddhas' families are ultimately pure: equal, same as the Buddhas do: Ñoàng chö Chö Phaät choã coù chuûng toäc roát raùo thanh tònh. Nhö Lai quaùn saùt tam theá voâ löôïng caûnh giôùi 7) All Buddhas physical characteristics and thaûy ñeàu bình ñaúng. refinements are ultimately pure: Chö Phaät saéc 5) Gaining comprehension of the unobstructed thaân töôùng haûo roát raùo thanh tònh. realm of the cosmos of reality, same as that of 8) The nondefilement of the reality-body of all the Buddhas: Ñoàng chö Nhö Lai lieãu ñaït phaùp Buddhas is ultimately pure: Chö Phaät phaùp giôùi voâ ngaïi caûnh giôùi. thaân voâ nhieãm roát raùo thanh tònh. 6) Achieving the ten powers, same as the 9) All Buddhas' omniscient knowledge, without Buddhas, being unhindered in function: Ñoàng obstruction, is ultimately pure: Chö Phaät nhöùt chö Nhö Lai thaønh töïu thaäp löïc thöïc haønh voâ thieát chuûng trí khoâng coù chöôùng ngaïi roát raùo ngaïi. thanh tònh. 7) Having forever cut off opinions and passions, 10) All Buddhas' liberation, freedom, dwelling in the state of

freedom from conflict, accomplishment of their tasks, and arrival at same as the Buddhas: Ñoàng chö Nhö Lai completion are ultimately pure: Chö Phaät giaûi tuyeät haún hai haïnh, truï phaùp voâ traùnh. thoaùt töï taïi choã ñaõ laøm xong ñeán bæ ngaïn roát 8) Ceaselessly teaching sentient beings, same as raùo thanh tònh. the Buddhas do: Ñoàng chö Nhö Lai giaùo hoùa Ten kinds of understanding of truth of chuùng sanh haèng chaúng thoâi nghæ. great enlightening beings: Möôøi Phaùp Minh 9) Having ability to observe adaptive skill in Lieãu Cuûa Chö Ñaïi Boà Taùt—Möôøi Phaùp Minh knowledge and meaning, same as the Lieãu Cuûa Chö Ñaïi Boà Taùt theo kinh Hoa Nghieâm, Buddhas: Ñoàng chö Nhö Lai ôû trong trí thieän phaåm 38. Chö Boà Taùt an truï trong phaùp naày thôøi xaûo, nghóa thieän xaûo hay kheùo quaùn saùt. ñöôïc ñaïi trí minh lieãu phaùp voâ thöôïng cuûa Ñöùc 10) Being equal to all Buddhas, same as all Nhö Lai—Ten kinds of understanding of truth of Enlightened Ones: Ñoàng chö Nhö Lai cuøng great enlightening beings, according to the Flower vôùi taát caû Phaät bình ñaúng khoâng hai. Adornment Sura, chapter 38. Enlightening Beings Ten kinds of ultimate purity of all Buddhas: who abide by these can attain understanding of Möôøi Thanh Tònh Roát Raùo Cuûa Chö Phaät— truth of the supreme great knowledge of Buddhas. According to the Flower Adornment Sutra, 1) Generating and developing roots of goodness Chapter 33, there are ten kinds of ultimate purity in accord with the conventional world is a of all Buddhas—Theo Kinh Hoa Nghieâm, Phaåm way of understanding of truth of 33, coù möôøi ñieàu roát raùo thanh tònh cuûa chö Phaät. unenlightened ordinary people: Tuøy thuaän theá 1) All Buddhas' past great vows are ultimately tuïc sanh tröôûng thieän caên, laø phaøm phu minh pure: Ñaïi nguyeän cuûa chö Phaät thuôû xöa roát lieãu phaùp. raùo thanh tònh. 2) The way of understanding truth of people 2) The religious conduct maintained by all acting according to faith—Tuøy tín haønh nhôn Buddhas is ultimately pure: Chö Phaät giöõ gìn minh lieãu phaùp: phaåm haïnh roát raùo thanh tònh.

a) Attaining undestructible faith: Ñaït ñöôïc baát d) Four special knowledges are fully developed: hoaïi tín voâ ngaïi. Thaønh töïu töù bieän taøi. b) Aware of the essence of things: Toû ngoä töï 9) The individual illuminate's understanding of taùnh cuûa caùc phaùp. truth—Bích Chi Phaät nhôn minh lieãu phaùp: 3) The way of understanding of truth of people a) Naturally being inclined to contemplate practicing in according with truth—Tuøy phaùp uniform interdependent origination: Taùnh haønh nhôn minh lieãu: thích quaùn saùt nhöùt vò duyeân khôûi. a) Diligently practicing the truth: Sieâng tu taäp b) The mind is always tranquil and content: Taâm chaùnh phaùp. thöôøng tòch tònh. b) Always abide in the truth: An truï trong chaùnh c) Having few concerns: Tri tuùc. phaùp. d) Understanding causality: Thaáu roõ nhôn 4) The way people aiming for stream-entering duyeân. understand truth—Döï Löu nhôn minh lieãu e) Awakening on one's own without depending phaùp: on another: Tænh thöùc vieäc do mình maø thaønh, a) Leaving behind erroneous ways: Xa lìa taø chôù chaúng do ngöôøi. ñaïo. f) Accomplishing various kinds of spiritual b) Turning to the eightfold right path: Höôùng veà knowledge: Thaønh töïu caùc moân thaàn thoâng trí Baùt Chaùnh Ñaïo. hueä. 5) The stream-enterer's understanding of truth— 10) The

enlightening being's understanding of Tu Ñaø Hoaøn nhôn minh lieãu: truth—Boà Taùt nhôn minh lieãu phaùp: a) Getting rid of bonds: Dieät tröø nhöõng kieát söû. a) Having vast knowledge: Trí hueä roäng lôùn. b) Putting an end to the contaminations of birth b) All faculties clear and sharp: Caùc caên saùng leï. and death: Döùt laäu sanh töû. c) Always inclined to liberate all sentient c) Seeing the reality: Thaáy chôn thieät ñeá. beings: Thöôøng thích ñoä thoaùt taát caû chuùng 6) The Once-returner's understanding of truth— sanh. Tö Ñaø Haøm nhôn minh lieãu phaùp: d) Diligently cultivating virtue and knowledge to a) Seeing tasting as affliction: Quaùn saùt ham foster enlightenment: Sieâng tu phöôùc trí caùc muoán laø hoïa hoaïn. phaùp trôï ñaïo. b) Knowing no coming or going: Bieát khoâng qua e) Fully developing Buddhas' ten powers, laïi. fearlessnesses and other attributes: Phaùt trieån 7) The Nonreturner's understanding of truth—A Phaät thaäp löïc, voâ uùy vaø caùc coâng ñöùc khaùc Na Haøm nhôn minh lieãu phaùp: cuûa Nhö Lai. a) Not taking pleasure in the world: Chaúng Ten kinds of unexcelled skillful esoteric luyeán tam giôùi. speech of Great Enlightening Beings: b) Seeking to end contamination: Caàu heát höõu According to the Flower Adornment Sutra, laäu. Chapter 38, there are ten kinds of unexcelled c) Not having so much as a single thought of skillful esoteric speech of Great Enlightening attachment to life: Ñoái vôùi phaùp thoï sanhø Beings—Theo Kinh Hoa Nghieâm, Phaåm 38, coù chaúng sanh moät nieäm aùi tröôùc. möôøi xaûo maät ngöõ cuûa chö Ñaïi Boà Taùt. 8) The Saint's understanding of truth—A La 1) The skillful esoteric sayings in all the Haùn nhôn minh lieãu phaùp: discourses of Buddhas: Xaûo maät ngöõ ôû trong a) Attaining the six spiritual powers: Chöùng luïc taát caû Phaät kinh. thaàn thoâng. 2) Skillful esoteric sayings about all places of b) Attaining eight liberations: Ñöôïc baùt giaûi birth: Xaûo maät ngöõ nôi taát caû choã thoï sanh. thoaùt. 3) Skillful esoteric sayings about all c) Reaching nine concentration states: Ñaït ñeán enlightening beings' spiritual manifestations cöûu ñònh. and attainment of enlightenment: Xaûo maät

ngöõ nôi taát caû Boà Taùt thaàn thoâng bieán hieän Xaûo maät ngöõ ôû choã daàu bieát taát caû phaùp toû thaønh ñaúng chaùnh giaùc. ngoä chaúng do ngöôøi khaùc maø chaúng rôøi boû 4) Skillful esoteric sayings about the caùc baäc thieän tri thöùc, ñoái vôùi Nhö Lai caøng consequences of actions of all sentient theâm toân kính, cuøng thieän tri thöùc hoøa hieäp beings: Xaûo maät ngöõ noùi veà nghieäp baùo cuûa khoâng hai. Nôi nhöõng thieän caên thôøi tu taäp chö chuùng sanh. gieo troàng hoài höôùng an truï. Ñoàng moät sôû taùc, 5) Skillful esoteric sayings about the defilement ñoàng moät theå taùnh, ñoàng moät xuaát ly, ñoàng and purity produced by all sentient beings: moät thaønh töïu. Xaûo maät ngöõ nôi taát caû chuùng sanh phaùt khôûi Ten kinds of unimpeded functions of Great nhieãm tònh. Enlightening Beings: Möôøi Voâ Ngaïi Duïng Cuûa 6) Skillful esoteric sayings about how to be Chö Ñaïi Boà Taùt—Ten kinds of unimpeded ultimately unobstructed in the midst of all functions of Great Enlightening Beings, according things: Xaûo maät ngöõ roát raùo voâ chöôùng ngaïi to the Flower Adornment Sutra, Chapter 38— nôi taát caû caùc phaùp. Möôøi Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà Taùt theo 7) Skillful esoteric sayings about how in

every kinh Hoa Nghieâm, phaåm 38. place in space are worlds, some becoming, 1) Unimpeded function relating to sentient some decaying, without any gaps in between: beings: Chuùng sanh voâ ngaïi duïng. Xaûo maät ngöõ nôi taát caû hö khoâng giôùi, moãi 2) Unimpeded function relating to lands: Quoác nôi moãi choã ñeàu coù theá giôùi hoaëc thaønh hoaëc ñoä voâ ngaïi duïng. hoaïi, trong ñoù khoâng coù choã troáng. 3) Unimpeded function relating to phenomena 8) Skillful esoteric sayings about how and principles: Phaùp voâ ngaïi duïng. everywhere in all places in all universes, in 4) Unimpeded function relating to bodies: Thaân all phenomena, even in microscopic points, voâ ngaïi duïng. there are Buddhas manifesting birth, 5) Unimpeded function relating to vows: attainment of Buddhahood, and entry into Nguyeän voâ ngaïi duïng. final nirvana, filling the cosmos, each 6) Unimpeded function relating to realms: Caûnh distinctly seen: Xaûo maät ngöõ nôi taát caû phaùp giôùi voâ ngaïi duïng. giôùi taát caû möôøi phöông nhaãn ñeán choã vi teá, 7) Unimpeded function relating to knowledge: ñeàu coù Nhö Lai thò hieän sô sanh nhaãn ñeán Trí voâ ngaïi duïng. thaønh Phaät nhaäp ñaïi nieát baøn ñaày khaép phaùp 8) Unimpeded function relating to spiritual giôùi, ñeàu phaân bieät thaáy. capacities: Thaàn thoâng voâ ngaïi duïng. 9) Skillful esoteric sayings about seeing all 9) Unimpeded function relating to miracles: sentient beings as equally nirvanic, being Thaàn löïc voâ ngaïi duïng. unchanged, yet not giving up great 10) Unimpeded function relating to powers: Löïc aspirations, causing them to be fulfilled by voâ ngaïi duïng. the vow for omniscience: Xaûo maät ngöõ ôû choã Ten kinds of unimpeded functions relating thaáy taát caû chuùng sanh bình ñaúng nieát baøn vì to bodies of Great Enlightening Beings: khoâng bieán ñoåi maø chaúng boû ñaïi nguyeän, vì Möôøi Thaân Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà Taùt— taát caû trí nguyeän chöa ñöôïc vieân maõn laøm cho Ten kinds of unimpeded functions relating to vieân maõn. bodies of Great Enlightening Beings, according to 10) Skillful esoteric sayings about not abandoning the Flower Adornment Sutra, chapter 38—Möôøi teachers in spite of knowing that truths are not Thaân Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà Taùt theo realized through the agency of another, kinh Hoa Nghieâm, phaåm 38. honoring the enlightened even more, 1) Encompassing the bodies of all sentient becoming one with spiritual friends in beings in one’s own body: Ñem taát caû thaân cultivating, dedicating, and living by virtues, chuùng sanh vaøo thaân mình. with the same actions, the same essence, the same emancipation, the same fulfillment:

2) Merging one’s own body into the bodies of all 4) Instantly knowing, by unhindered knowledge, sentient beings: Ñem thaân mình vaøo thaân taát the action of the minds of all sentient beings: caû chuùng sanh. ÔÛ trong moät nieäm, duøng trí voâ ngaïi, bieát taâm 3) All Buddha-bodies entering one Buddha- haønh cuûa taát caû chuùng sanh. body: Ñem taát caû thaân Phaät vaøo moät thaân 5) Knowing clearly all sentient beings: Bieát roõ Phaät. chuùng sanh. 4) One Buddha-body entering all Buddha- a) Inclinations: Sôû thích duïc laïc. bodies: Ñem moät thaân Phaät vaøo taát caû thaân b) Propensities: Thieân höôùng. Phaät. c) Habits: Taäp khí. 5) Encompassing all lands in one’s own body: d) Afflictions: Phieàn naõo. Ñem taát caû coõi vaøo thaân mình. e)

Giving them remedies in accordance with 6) Pervading all things of all times with one their ailments: Tuøy theo choã thích nghi maø body, showing sentient beings: Ñem moät thaân cho thuoác trò lieäu. ñaày khaép taát caû phaùp tam theá thò hieän cho 6) In a single moment they are able to enter chuùng sanh. into the ten powers of Buddhas: Trong 7) Showing boundless bodies in one body khoaûng moät nieäm hay vaøo ñöôïc thaäp löïc cuûa entering concentration: Nôi moät thaân thò hieän Nhö Lai. voâ bieân thaân nhaäp tam muoäi. 7) By unimpeded knowledge they are able to 8) In one body showing as many bodies as know all ages of past, present, and future and sentient beings attaining enlightenment: Nôi sentient beings therein: Duøng trí voâ ngaïi bieát thaân moät chuùng sanh hieän thaân taát caû chuùng taát caû kieáp tam theá vaø chuùng sanh trong ñoù. sanh maø ñaït thaønh chaùnh giaùc. 8) Moment to moment they manifest the 9) Showing the body of one being in the bodies attainment of enlightenment, showing it to of all beings, showing the bodies of all beings sentient beings endlessly: ÔÛ trong moãi nieäm in the body of one being: Nôi thaân taát caû hieän thaønh chaùnh giaùc, thò hieän cho chuùng chuùng sanh hieän thaân moät chuùng sanh, nôi sanh khoâng ñöùt ñoaïn. thaân moät chuùng sanh hieän thaân taát caû chuùng 9) Know the actions of all sentient beings in the sanh. thought of one sentient being: Nôi moät chuùng 10) Showing the body of reality in the bodies of sanh töôûng bieát taát caû chuùng sanh nghieäp. all beings, showing the bodies of all beings in 10) Understand the language of all sentient the body of reality: Nôi thaân taát caû chuùng beings in the words of one sentient being: Nôi sanh thò hieän phaùp thaân, nôi phaùp thaân thò ngoân aâm cuûa moät chuùng sanh, hieåu lôøi noùi hieän thaân taát caû chuùng sanh. cuûa taát caû chuùng sanh. Ten kinds of unimpeded function relating to Ten kinds of unimpeded function relating to knowledge: Möôøi Trí Voâ Ngaïi Duïng Cuûa Chö lands of Great Enlightening Beings: Möôøi Ñaïi Boà Taùt—Ten kinds of unimpeded function Quoác Ñoä Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà Taùt—relating to knowledge, according to the Flower Ten kinds of unimpeded function relating to lands Adornment Sutra, chapter 38—Möôøi Trí Voâ Ngaïi of Great Enlightening Beings , according to the Duïng Cuûa Chö Ñaïi Boà Taùt theo kinh Hoa Flower Adornment Sutra, chapter 38—Möôøi Quoác Nghieâm, phaåm 38. Ñoä Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà Taùt theo kinh 1) Inexhaustible analytic powers: Voâ taän bieän Hoa Nghieâm, phaåm 38. taøi. 1) Making all lands one land: Taát caû coõi laøm 2) Retention of all dharani concentration moät coõi. formulae: Taát caû toång trì khoâng queân maát. 2) Fitting all lands in a pore: Taát caû coõi vaøo moät 3) Ability to know and explain with certainty the loã loâng. faculties of all sentient beings: Khaû naêng bieát 3) Knowing that the totality of lands is vaø noùi nhöõng caên taùnh cuûa taát caû chuùng sanh. inexhaustible: Bieát taát caû coõi voâ taän.

4) Filling all lands with one body sitting in cross- nöôùc taát caû ñaïi haûi ñeå vaøo moät loã loâng qua laïi legged: Moät thaân ngoài kieát giaø ñaày khaép taát cuøng khaép möôøi phöông theá giôùi maø khoâng caû coõi. laøm xuùc naõo chuùng sanh. 5) Showing all lands in one body: Trong moät 4) Contain untold worlds within their own bodies thaân hieän taát caû coõi. and manifest all spiritual powers: Ñem baát 6)

Shaking all lands without frightening the khaû thuyeát theá giôùi naïp trong thaân mình, thò beings there: Chaán ñoäng taát caû coõi maø chaúng hieän taát caû vieäc laøm do söùc thaàn thoâng. khieán chuùng sanh kinh sôï. 5) Tie up innumerable mountain chainswith a 7) Arraying one land with the adornment of all single hair and carry them through all worlds, lands: Duøng ñoà trang nghieâm taát caû coõi ñeå without frightening sentient beings: Duøng moät trang nghieâm moät coõi. sôïi loâng buoäc baát khaû thuyeát theá giôùi vaø caàm 8) Arraying all lands with the adornment of one ñi du haønh taát caû theá giôùi, maø chaúng laøm cho land: Duøng ñoà trang nghieâm moät coõi ñeå trang chuùng sanh coù loøng kinh sôï. nghieâm taát caû coõi. 6) Make untold ages one age and make one age 9) Pervading all lands with one Buddha and one untold ages, showing therein the differences congregation, showing sentient beings: Ñem of formation and disintegration, without moät Nhö Lai moät chuùng hoäi khaép taát caû Phaät scaring sentient beings: Ñem baát khaû thuyeát ñoä thò hieän cho chuùng sanh. kieáp laøm moät kieáp, moät kieáp laøm baát khaû 10) Showing all sentient beings the infinite thuyeát kieáp, trong ñoù thò hieän söï thaønh hoaïi differentiations of the network of lands filling sai bieät, maø chaúng laøm cho chuùng sanh coù the ten directions—Ñem taát caû caùc coõi thò loøng kinh sôï. hieän cho taát caû chuùng sanh: 7) In all worlds they show various changes and a) All small lands: Taát caû coõi nhoû. devastations by floods, conflagrations, and b) Middle-size lands: Coõi vöøa. gales, without troubling sentient beings: c) Large lands: Coõi lôùn. Trong taát caû theá giôùi hieän thuûy, hoûa vaø phong d) Broad lands: Coõi roäng. tai, nhöõng söï bieán hoaïi maø chaúng naõo haïi e) Deep lands: Coõi saâu. chuùng sanh. f) Upright lands: Coõi ngöõa. 8) When such disasters arise they can safeguard g) Inverted lands: Coõi uùp. the necessities of life of all sentient beings in h) Sideways lands: Coõi nghieâng. all worlds, not letting them be damaged or i) Straight lands: Coõi ngay. lost: Taát caû theá giôùi luùc tam tai hoaïi, ñeàu coù j) Infinite differentiations of the network of theå hoä trì ñoà duøng cuûa taát caû chuùng sanh, lands filling the ten directions: Khaép caùc chaúng ñeå toån hö thieáu thoán. phöông voâ löôïng sai bieät. 9) Can hold inconceivably many worlds in one Ten kinds of unimpeded function relating to hand and toss them beyond untold worlds, miraculous abilities: Möôøi Thaàn Löïc Voâ Ngaïi without exciting fear in the sentient beings: Duïng—Ten kinds of unimpeded function relating Duøng moät tay caàm baát tö nghì theá giôùi neùm ra to miraculous abilities, according to the Flower ngoaøi baát khaû thuyeát theá giôùi, chaúng laøm cho Adornment Sutra, chapter 38—Möôøi Thaàn Löïc chuùng sanh coù yù töôûng kinh sôï. Voâ Ngaïi Duïng theo kinh Hoa Nghieâm, phaåm 38. 10) Explain how all lands are the same as space, 1) Place untold worlds in one atom: Ñem baát causing sentient beings all to gain khaû thuyeát theá giôùi ñeå vaøo moät vi traàn. understanding: Noùi taát caû coõi ñoàng vôùi hö 2) Manifest all Buddha-lands, equal to the khoâng, laøm cho caùc chuùng sanh ñeàu ñöôïc toû cosmos, in a single atom: Trong moät vi traàn ngoä. hieän khaép theá giôùi taát caû coõi Phaät. Ten kinds of unimpeded function relating to 3) Place the water of all oceans in one pore and phenomena and principles: Möôøi Phaùp Voâ travel throghout the universe, without

the Ngaïi Duïng—Ten kinds of unimpeded function sentient beings therein being disturbed: Ñem relating to phenomena and principles, according to

the Flower Adornment Sutra, chapter 38—Möôøi voâ löôïng kieáp vì chuùng sanh maø noùi chaúng Phaùp Voâ Ngaïi Duïng theo kinh Hoa Nghieâm, theå cuøng taän. phaåm 38. Ten kinds of unimpeded function relating to 1) Know that all phenomena are in one power: Möôøi Löïc Voâ Ngaïi Duïng—Ten kinds of phenomenon and one phenomenon is in all unimpeded function relating to power, according phenomena, yet they do not contravene the to the Flower Adornment Sutra, chapter 38— understanding of sentient beings: Bieát taát caû Möôøi Löïc Voâ Ngaïi Duïng theo kinh Hoa Nghieâm, caùc phaùp vaøo moät phaùp, moät phaùp vaøo taát caû phaåm 38. caùc phaùp, maø chaúng traùi taâm giaûi cuûa chuùng 1) Unimpeded function of power relating to sanh. sentient beings, teaching and taming them 2) Elicit all transcendent wisdom, explain them without abandoning them: Chuùng sanh löïc voâ to others, and enlighten them all: Töø Baùt Nhaõ ngaïi duïng, vì giaùo hoùa ñieàu phuïc chaúng boû Ba La Maät xuaát sanh taát caû phaùp, vì ngöôøi rôøi. khaùc giaûi noùi ñeàu laøm cho khai ngoä. 2) Power relating to lands, manifesting untold 3) Know all things are beyond words, yet they adornment and arraying them: Saùt löïc voâ ngaïi enable all sentient beings to understand them: duïng, vì thò hieän baát khaû thuyeát trang nghieâm Bieát taát caû phaùp lìa vaên töï maø khieán chuùng ñeå trang nghieâm. sanh ñöôïc ngoä nhaäp. 3) Power relating to phenomena, causing all 4) Know all things are of one characteristic, yet bodies to enter the bodiless: Phaùp löïc voâ ngaïi they can expound infinite characteristics of duïng, vì laøm cho taát caû thaân vaøo moät thaân. things: Bieát taát caû phaùp nhaäp moät töôùng maø 4) Power relating to oens, cultivating practices hay dieãn thuyeát voâ löôïng phaùp töôùng. unceasingly: Kieáp löïc voâ ngaïi duïng, vì giaùc 5) Know all truths are beyond explanation, yet ngoä thuøy mieân. they explain boundless ways of access to 5) Power of enlightenment, awakening those truth: Bieát taát caû phaùp lìa ngoân thuyeát maø coù who are asleep: Phaät löïc voâ ngaïi duïng, vì theå vì ngöôøi noùi voâ bieân phaùp moân. giaùc ngoä thuøy mieân. 6) Can skillfully operate a pregnant symbol 6) Power of action including all practices of representing all truths: Nôi taát caû phaùp kheùo enlightening beings: Haønh löïc voâ ngaïi duïng, chuyeån Phoå Moân töï luaân. vì nhieáp thuû taát caû Boà Taùt haïnh. 7) Accommodate all things in one principle 7) Power of Buddhas, liberating all sentient without contradiction, expounding it for beings: Nhö Lai löïc voâ ngaïi duïng, vì ñoä thoaùt untold eons without exhausting it: Ñem taát caû taát caû chuùng sanh. phaùp vaøo moät phaùp maø chaúng traùi nhau, trong 8) Teacherless power, spontaneously awakening baát khaû thuyeát kieáp noùi chaúng cuøng taän. to all truth: Voâ sö löïc voâ ngaïi duïng, vì töï giaùc 8) Include all things in the teaching of taát caû caùc phaùp. enlightenment, they enable all sentient beings 9) Power of omniscience, attaining true to gain understanding: Ñem taát caû phaùp vaøo enlightenment by omniscience: Nhöùt thieát trí Phaät phaùp, khieán caùc chuùng sanh ñeàu ñöôïc toû löïc voâ ngaïi duïng, vì duøng nhöùt thieát trí thaønh ngoä. chaùnh giaùc. 9) Know all things have no boundaries: Bieát taát 10) Power of great compassion, not abandoning caû phaùp

khoâng coù bieân teá. sentient beings: Ñaïi bi löïc voâ ngaïi, vì chaúng 10) Know the ultimate nonobstruction of all boû taát caû chuùng sanh. things, like a network of illusions, with Ten kinds of unimpeded function relating to infinite differentiations, explaining to sentient realms: Möôøi Caûnh Giôùi Voâ Ngaïi Duïng Cuûa Chö beings for infinite eons without exhausting it: Ñaïi Boà Taùt, theo Kinh Hoa Nghieâm, Phaåm 38—Bieát taát caû phaùp khoâng ngaèn meù chöôùng ngaïi, Ten kinds of unimpeded function relating to döôøng nhö löôùi huyeãn voâ löôïng sai bieät, trong realms, according to the Flower Adornment Sutra, Chapter 38.

1) Abide in the realm of reality without ñònh, giaûi thoaùt, thaàn thoâng, minh trí, maø ôû taát abandoning the realm of sentient beings: Taïi caû theá giôùi thoï sanh. caûnh giôùi phaùp giôùi maø chaúng boû caûnh giôùi 10) Dwell in the realm of realization of true chuùng sanh. enlightenment adorned by all the deeds of 2) Abide in the realm of Buddhas without Buddhas, yet they manifest the composed, abandoning the realm of demons: Taïi caûnh tranquil comportment of the personally giôùi Phaät maø chaúng boû caûnh giôùi ma quyû. liberated and individually illuminated: Truï 3) Abide in the realm of nirvana without nôi caûnh giôùi Nhö Lai taát caû haïnh trang abandoning the realm of birth and death: Taïi nghieâm thaønh chaùnh giaùc, maø hieän oai nghi caûnh giôùi Nieát baøn maø chaúng boû caûnh giôùi tòch tònh cuûa taát caû Thanh vaên, Bích Chi Phaät. sanh töû. Ten kinds of unimpeded function relating to 4) Enter the realm of omniscience without spiritual capacities: Möôøi Thaàn Thoâng Voâ putting an end to the realm of the nature of Ngaïi—According to the Flower Adornment Sutra, Enlightening Beings: Nhaäp caûnh giôùi nhöùt Chapter 38, there are ten kinds of unimpeded thieát trí maø chaúng döùt Caûnh giôùi Boà Taùt function relating to spiritual capacities. chuûng taùnh. Enlightening Beings who abide by these can 5) Abide in the realm of tranquility and calm penetrate all Buddha-teachings—Theo Kinh Hoa without abandoning the realm of distraction: Nghieâm, Phaåm 38, coù möôøi moân thaàn thoâng voâ Truï nôi caûnh giôùi tòch tònh maø chaúng boû caûnh ngaïi. Chö Boà Taùt an truï trong phaùp naày thôøi coù giôùi taùn loaïn. theå vaøo khaép caû Phaät phaùp. 6) Abide in the spacelike realm where—Truï nôi 1) Show the bodies of all worlds in one body: caûnh giôùi hö khoâng, nôi: Nôi moät thaân thò hieän taát caû theá giôùi thaân. a) There is no coming or going: Khoâng ñi khoâng 2) In the audience of one Buddha they hear the ñeán. teachings spoken in the assemblies of all b) No conceptualization: Khoâng hyù luaän. Buddhas: Nôi chuùng hoäi moät Ñöùc Phaät, thính c) No form: Khoâng töôùng traïng. thoï lôøi thuyeát phaùp trong chuùng hoäi cuûa taát caû d) No essence: Khoâng theå taùnh. chö Phaät. e) No verbalzation: Khoâng ngoân thuyeát. 3) In the mind and thoughts of one sentient f) Yet Enlightening Beings still do not abandon being they accomplish inexpressible, the realm of all sentient beings, conceptual unsurpassed enlightenment and open the representations: Daàu vaäy chö Boà Taùt vaãn minds of all sentient beings: ÔÛ trong taâm khoâng lìa boû caûnh giôùi hyù luaän cuûa taát caû nieäm cuûa moät chuùng sanh, thaønh töïu baát khaû chuùng sanh. thuyeát voâ thöôïng Boà Ñeà, khai ngoä taâm cuûa taát 7) Dwell in the realm of occult powers and caû chuùng sanh.

liberation, yet without abandoning the realm 4) With one voice they manifest the different of specific locations: Truï nôi caûnh giôùi nhöõng sounds of speech of all worlds and enable trí löïc, giaûi thoaùt maø chaúng boû caûnh giôùi cuûa sentient beings each to attain understanding: taát caû nhöõng phöông sôû. Duøng moät aâm thanh hieän ngoân aâm sai bieät 8) Enter the realm of ultimate nonexistence of cuûa taát caû theá giôùi, laøm cho taát caû chuùng sanh sentient beings, yet they do not give teaching ñeàu ñöôïc hieåu roõ. all sentient beings: Nhaäp caûnh giôùi voâ chuùng 5) In a single moment they show the various sanh teá, maø chaúng boû giaùo hoùa taát caû chuùng differences in results of actions of all ages of sanh. the entire past, causing sentient beings all to 9) Dwell in the realm of meditation, liberation, know and see: Trong moät nieäm hieän heát taát spiritual powers, and higher knowledges, caû kieáp quaù khöù coù bao nhieâu nghieäp quaû quiet and peaceful, yet they manifest birth in nhieàu thöù sai khaùc, laøm cho caùc chuùng sanh all worlds: Truï nôi caûnh giôùi tòch tònh thieàn ñeàu ñöôïc thaáy bieát.

6) In one atom appears Buddha-land with knowledge, they manifest all bodies by free boundless adornment: Trong moät vi traàn xuaát will: Xa lìa thöùc thaân, chaúng chaáp trí thaân, hieän coõi Phaät quaûng ñaïi voâ löôïng trang duøng nguyeän töï taïi hieän taát caû thaân. nghieâm. 6) Give up their own bodies to fulfill the 7) Cause all worlds to be fully adorned: Laøm aspirations of others: Xaû boû thaân mình ñeå cho taát caû caùc coõi ñöôïc ñaày ñuû trang nghieâm. thaønh maõn nguyeän cuûa ngöôøi. 8) Penetrate all pasts, presents and futures: Vaøo 7) Edify all sentient beings without giving up khaép caû tam theá. their great vows: Giaùo hoùa khaép chuùng sanh 9) Emanate the great light of truth and show the maø chaúng boû ñaïi nguyeän. enlightenment of all Buddhas, and the acts 8) Cultivate the deeds of Enlightening Beings in and aspirations of sentient beings: Phoùng all ages, yet their great vows never end: ÔÛ taát quang minh ñaïi phaùp, hieän taát caû chö Phaät Boà caû caùc kieáp thöïc haønh Boà Taùt haïnh maø ñaïi Ñeà, taát caû chuùng sanh haïnh nguyeän. nguyeän chaúng döùt. 10) Enlightening beings protect—Chö Boà Taùt thuû 9) Manifest the attainment of true enlightenment hoä: in a minute point (a pore), pervade all a) All living beings: Taát caû chuùng sanh. Buddha-landsby the power of vowing, and b) Saints: Thaùnh. show this to each and every sentient beings in c) Individual Illuminates: Ñoäc giaùc. untold worlds: Nôi moät loã loâng hieän thaønh d) Enlightening Beings: Chö Boà Taùt. chaùnh giaùc, do nguyeän löïc neân ñaày khaép taát e) The ten powers of enlightenment: Thaäp löïc caû Phaät ñoä. ÔÛ voâ löôïng theá giôùi vì moãi chuùng cuûa Nhö Lai. sanh maø thò hieän nhö vaäy. f) The roots of goodness of Enlightening 10) Explain a phrase of teaching, throughout all Beings: Thieän caên cuûa chö Boà Taùt. universes, raising great clouds of true Ten kinds of unimpeded function relating to teaching, flashing the lightning of liberation, vows: Möôøi Nguyeän Voâ Ngaïi Duïng Cuûa Chö Ñaïi booming the thunder of truth, showering the Boà Taùt—Ten kinds of unimpeded function rain of elixir of immortality, fulfilling all relating to vows, according to the Flower sentient beings by the power of great vows: Adornment Sutra, chapter 38—Möôøi Nguyeän Voâ Noùi

moät caâu phaùp khaép taát caû phaùp giôùi, noåi Ngaïi Duïng Cuûa Chö Ñaïi Boà Taùt theo kinh Hoa maây lôùn chaùnh phaùp, choùi ñieån quang giaûi Nghieâm, phaåm 38. thoaùt, noå tieáng saám thieät phaùp, röôùi möa vò 1) Make the vows of all Enlightening Beings cam loà, duøng nguyeän löïc lôùn thaám nhuaàn their own vows: Ñem nguyeän cuûa taát caû Boà khaép taát caû chuùng sanh giôùi. Taùt laøm nguyeän cuûa mình. Ten kinds of unimpeded liberation of the 2) Manifest themselves attaining enlightenment Buddhas: Möôøi Voâ Ngaïi Giaûi Thoaùt Cuûa Chö by the power of the vow of attaining of Phaät—Ten kinds of unimpeded liberation of the enlightenment of all Buddhas: Ñem nguyeän Buddhas, according to the Flower Adornment löïc thaønh Boà Ñeà cuûa taát caû chö Phaät, thò hieän Sutra, chapter 28—Möôøi Voâ Ngaïi Giaûi Thoaùt Cuûa töï mình thaønh chaùnh giaùc. Chö Phaät theo kinh Hoa Nghieâm, phaåm 28. 3) Attain supreme perfect enlightenment 1) All Buddhas can cause the emergence in the themselves in accordance with the sentient world of untold Buddhas in a single atom: Taát beings they are teaching: Tuøy chuùng sanh caû chö Phaät hay ôû nôi moät vi traàn hieän voâ ñöôïc hoùa ñoä, töï mình thaønh voâ thöôïng chaùnh löôïng chö Phaät xuaát theá. ñaúng chaùnh giaùc. 2) All Buddhas can cause untold Buddhas 4) Never end their great vows, throughout all actively teaching to appear in a single atom: eons, without bounds: Ñaïi nguyeän chaúng döùt Taát caû chö Phaät hay ôû nôi moät vi traàn hieän baát nôi taát caû voâ bieân teá kieáp. khaû thuyeát chö Phaät chuyeån tònh phaùp luaân. 5) Detaching from the body of discriminating 3) All Buddhas can cause untold sentient beings consciousness and not clinging to the body of being taught and guided to appear in a single

atom: Taát caû chö Phaät hay ôû nôi moät vi traàn 3) Universal entry into various features of hieän baát khaû thuyeát chuùng sanh ñöôïc giaùo worlds: Vaøo khaép caùc loaïi hình töôùng cuûa theá hoùa ñieàu phuïc. gian. 4) All Buddhas can cause untold Buddha-lands 4) Universal entry into fires: Vaøo khaép hoûa tai. to appear in a single atom: Taát caû chö Phaät 5) Universal entry into floods: Vaøo khaép thuûy hay ôû nôi moät vi traàn hieän baát khaû thuyeát chö tai. Phaät quoác ñoä. 6) Universal entry into Buddhahood: Vaøo khaép 5) All Buddhas can cause untold Enlightening Phaät. Beings receiving predictions of Buddhahood 7) Universal entry into arrays of adornments: to appear in a single atom: Taát caû chö Phaät Vaøo khaép trang nghieâm. hay ôû nôi moät vi traàn hieän baát khaû thuyeát Boà 8) Universal entry into the embodiments of Taùt thoï kyù. boundless virtues of Buddhas: Vaøo khaép thaân 6) All Buddhas can cause all Buddhas of past, voâ bieân coâng ñöùc cuûa Nhö Lai. future and present to appear in a single atom: 9) Universal entry into all kinds of explanations Taát caû chö Phaät hay ôû nôi moät vi traàn hieän of truth: Vaøo khaép taát caû söï thuyeát phaùp. tam theá taát caû chö Phaät. 10) Universal entry into all kinds of offerings to 7) All Buddhas can cause all worlds of past, Buddhas: Vaøo khaép nhöõng söï cuùng döôøng taát present and future to appear in a single atom: caû Nhö Lai. Taát caû chö Phaät hay ôû nôi moät vi traàn hieän Ten kinds of universal observation of Great tam theá taát caû theá giôùi chuûng. Enlightening Beings: Möôøi Phoå Quaùn Saùt Cuûa 8) All Buddhas can cause all past, present and Chö Ñaïi Boà Taùt—According to the Flower

future miracles to appear in a single atom: Adornment Sutra, Chapter 38, there are ten kinds Taát caû chö Phaät hay ôû nôi moät vi traàn hieän of universal observation of Great Enlightening tam theá taát caû thaàn thoâng. Beings. Enlightening Beings who abide by these 9) All Buddhas can cause all sentient beings of can attain universal observation of supreme past, present, and future to appear in a single wisdom of Buddhas—Theo Kinh Hoa Nghieâm, atom: Taát caû chö Phaät hay ôû nôi moät vi traàn Phaåm 38, coù möôøi moân phoå quaùn saùt cuûa chö Ñaïi hieän tam theá taát caû chuùng sanh. Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi 10) All Budha can cause all past, present and ñöôïc ñaïi trí hueä phoå quaùn saùt voâ thöôïng cuûa Ñöùc future Buddha-works to appear in a single Nhö Lai. atom: Taát caû chö Phaät hay ôû nôi moät vi traàn 1) Observe all who come seeking of them, hieän tam theá taát caû Phaät söï. satisfying them without aversion: Phoå quaùn Ten kinds of universal entry of Great saùt taát caû nhöõng keû ñeán caàu xin, vì duøng taâm Enlightening Beings: Möôøi Bieán Nhaäp Cuûa khoâng traùi nghòch ñeå laøm thoûa maõn yù cuûa hoï. Chö Ñaïi Boà Taùt—According to the Flower 2) Observe all immoral sentient beings and Adornment Sutra, Chapter 38, there are ten kinds establish them in the pure precepts of of universal entry of Great Enlightening Beings. Buddhas: Phoå quaùn saùt taát caû nhöõng chuùng Enlightening Beings who abide by these can attain sanh phaïm giôùi, vì an trí hoï trong giôùi thanh the supreme door of liberation of Buddhas—Theo tònh cuûa caùc Ñöùc Nhö Lai. Kinh Hoa Nghieâm, Phaåm 38, coù möôøi phaùp bieán 3) Observe all malicious sentient beings and nhaäp cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong settle them in the power of enlightened phaùp naày thôøi ñöôïc phaùp bieán nhaäp ñaïi trí voâ tolerance: Phoå quaùn saùt taát caû chuùng sanh coù thöôïng cuûa Nhö Lai. taâm toån haïi, vì an trí hoï trong nhaãn löïc cuûa 1) Universal entry among sentient beings: Vaøo caùc Ñöùc Nhö Lai. khaép chuùng sanh. 4) Observe all lazy sentient beings and urge 2) Universal entry into lands: Vaøo khaép quoác ñoä. them to be diligent and not give up hearing the burden of Great Vehicle: Phoå quaùn saùt taát

caû nhöõng chuùng sanh giaûi ñaõi, vì khuyeân hoï 3) They develop a mind of total giving, tinh caàn, chaúng boû gaùnh laáy gaùnh Ñaïi thöøa. relinquishing all they have: Phaùt taâm thí taát 5) Observe all confused sentient beings and get caû, vì ñeàu xaû boû taát caû sôû höõu. them to abide in the state of universal 4) They develop a mind that thinks of knowledge of Buddhas, where there is no omniscience above all, gladly seeking all distraction: Phoå quaùn saùt taát caû nhöõng chuùng Buddha teachings: Phaùt taâm nhôù nhöùt thieát trí sanh loaïn taâm, vì laøm cho hoï an truï nhöùt thieát laøm tröôùc nhaát, vì thích caàu taát caû Phaät phaùp. trí ñòa khoâng taùn ñoäng cuûa caùc Ñöùc Nhö Lai. 5) They develop a mind adorned with virtues, 6) Observe all deluded sentient beings and clear learning all practices of Enlightening Beings: away their doubts: Phoå quaùn saùt taát caû nhöõng Phaùt taâm coâng ñöùc trang nghieâm, vì hoïc taát caû chuùng sanh aùc hueä, vì laøm cho hoï tröø nghi haïnh Boà Taùt. hoaëc. 6) They develop an adamantine mind, so as not 7) Observe all impartial good friends and follow to become heedless wherever they may live: their

instructions to live by the Buddha Phaùt taâm kim cang, vì taát caû choã thoï sanh teachings: Phoå quaùn saùt taát caû nhöõng thieän khoâng queân maát. höõu bình ñaúng, vì thuaän giaùo maïng cuûa thieän 7) They develop an oceanic mind, as all pure höõu maø an truï trong Phaät phaùp. qualities flow in: Phaùt taâm nhö bieån vì taát caû 8) Observe all principles they hear and quickly caùc phaùp thanh tònh ñeàu chaûy vaøo. attain realizational insight into the supreme 8) They develop a mind like a mountain, meaning: Phoå quaùn saùt taát caû phaùp ñaõ ñöôïc enduring all harsh words: Phaùt taâm nhö nuùi nghe, vì mau ñöôïc chöùng thaáy nghóa toái Tu Di, vì taát caû aùc ngoân ñeàu nhaãn thoï. thöôïng. 9) They develop a peaceful mind, giving to all 9) Observe the infinite sentient beings, never sentient beings without fear: Phaùt taâm an oån, abandoning the power of great compassion: vì ban söï voâ uùy cho taát caû chuùng sanh. Phoå quaùn saùt chuùng sanh voâ bieân, vì thöôøng 10) They develop a mind with ultimate chaúng boû rôøi söùc ñaïi bi. transcendent wisdom, skillfully observing that 10) Observe the teachings of all Buddhas and all things have no existence: Phaùt taâm Baùt quickly manage to accomplish universal Nhaõ Ba La Maät cöùu caùnh, vì kheùo quaùn saùt knowledge: Phoå quaùn saùt taát caû Phaät phaùp, vì taát caû caùc phaùp höõu vi. mau ñöôïc thaønh töïu nhöùt thieát trí. Ten kinds of unshakable mind: Möôøi Taâm Ten kinds of Uninersally Good Mind Baát Ñoäng Cuûa Chö Ñaïi Boà Taùt—Ten kinds of developed by Enlightening Beings: Möôøi Taâm unshakable mind, according to the Flower Phoå Hieàn—According to the Flower Adornment Adornment Sutra, chapter 38 (Detachment from Sutra, Chapter 38, there are ten kinds of the World). Enlightening Beings who abide by Uninersally Good Mind developed by these can attain the supreme unshakable mind of Enlightening Beings. Enlightening Beings omniscience—Möôøi Taâm Baát Ñoäng Cuûa Chö Ñaïi establish these minds, they will soon be able to Boà Taùt theo kinh Hoa Nghieâm, phaåm 38 (Ly Theá achieve the skillful knowledge of the Enlightening Gian). Chö Boà Taùt an truï trong phaùp naày thôøi Being Universally Good—Theo Kinh Hoa ñöôïc taâm baát ñoäng nhöùt thieát trí voâ thöôïng. Nghieâm, Phaåm 38, coù möôøi taâm Phoå Hieàn. Nhöõng 1) To be able to give up all possessions: Nôi taát Boà Taùt an truï trong nhöõng taâm naày seõ mau thaønh caû sôû höõu thaûy ñeàu xaû ñöôïc. töïu trí thieän xaûo cuûa Boà Taùt Phoå Hieàn. 2) Pondering and examining all teachings: Tö 1) They develop a mind of great benevolence, duy quaùn saùt taát caû Phaät phaùp. to save all beings: Phaùt taâm ñaïi töø, vì cöùu hoä 3) Recollecting and honoring all Buddhas: Ghi taát caû chuùng sanh. nhôù cuùng döôøng taát caû chö Phaät. 2) They develop a mind of great compassion, to 4) Pledging not to harm living beings: Nôi taát caû bear suffering in place of all beings: Phaùt taâm chuùng sanh theä khoâng naõo haïi. ñaïi bi, vì chòu khoå thay cho taát caû chuùng sanh.

5) Caring for all sentient beings without thaân thò hieän thaân Thanh vaên, thaân Ñoäc giaùc, choosing between enemies and friends: Khaép maø chaúng giaûm thaân Phaät. nhieáp chuùng sanh chaúng löïa oaùn thuø. 4) In the body of disciples and self-illumined 6) Ceaselessly seeking all attributes of ones they show the body of Buddha, without Buddhahood: Caàu taát caû Phaät phaùp khoâng augmenting the

body of disciples and self- thoâi nghæ. illumined ones: Nôi thaân Thanh vaên, thaân 7) Carrying out the practice of Enlightening Ñoäc giaùc thò hieän Phaät thaân, maø chaúng taêng Beings for untold ages without wearying or tröôûng thaân Thanh vaên, thaân Ñoäc giaùc. regressing: Soá kieáp baèng soá chuùng sanh thaät 5) In the body of practices of enlightening haønh haïnh Boà Taùt chaúng moûi nhaøm, cuõng beings they show the body of attainment of khoâng thoái chuyeån. enlightenment, without cutting off the body of 8) Perfecting well-rooted faith, clear faith, practices of Enlightening Beings: Nôi thaân Boà unpolluted faith, pure faith, extremely pure Taùt haïnh thò hieän thaân thaønh chaùnh giaùc maø faith, undefiled faith, faith respecting and chaúng ñoaïn thaân Boà Taùt haïnh. honoring all Buddhas, unregressing faith, 6) In the body of attainment of enlightenment inexhaustible faith, indestructible faith, they manifest cultivation of the body of ecstatic faith: Thaønh töïu höõu caên tín, voâ tröôïc practices of Enlightening Beings, without tín, thanh tònh tín, cöïc thanh tònh tín, ly caáu diminishing the body of attainment of tín, minh trieät tín, cung kính cuùng döôøng taát caû enlightenment: Nôi thaân thaønh chaùnh giaùc thò chö Phaät tín, baát thoái chuyeån tín, baát khaû taän hieän thaân tu haønh Boà Taùt haïnh, maø chaúng tín, voâ naêng hoaïi tín, ñaïi hoan hyû tín. giaûm thaân thaønh chaùnh giaùc. 9) Perfecting means of renunciation and 7) Show the body of birth and death in the realm supreme wisdom: Thaønh töïu ñaïo phöông tieän of nirvana, without clinging to birth and xuaát sanh nhöùt thieát trí. death: Nôi coõi Nieát baøn thò hieän thaân sanh töû, 10) Believing, accepting and not repudiating the maø chaúng nhieãm tröôùc sanh töû. methods of practice of Enlightening Beings: 8) Show nirvana in the realm of birth and death, Nghe taát caû Boà Taùt haïnh thôøi tin thoï chaúng yet without finally entering nirvana: Nôi coõi huûy baùng. sanh töû thò hieän Nieát baøn, maø chaúng roát raùo Ten kinds of versatility of Great nhaäp nôi Nieát baøn. Enlightening Beings: Möôøi Moân Du Hyù Linh 9) Enter into concentration, yet manifest all Hoaït Cuûa Chö Ñaïi Boà Taùt—Enlightening Beings ordinary action, without relinquishing the who abide by these can attain the versatility of correct reception of concentration: Nhaäp tam great knowledge of Buddhas—Theo Kinh Hoa muoäi maø thò hieän taát caû nghieäp, nhöng chaúng Nghieâm, Phaåm 38, coù möôøi moân du hí cuûa chö boû rôøi tam muoäi chaùnh thoï. Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày 10) In the presence of one Buddha they hear and thôøi ñöôïc ñaïi trí du hyù voâ thöôõng cuûa Nhö Lai. absorb the teaching, not moving physically 1) Make the body of sentient beings the body of yet by the power of concentration appearing lands, without destroying the body of sentient physically in the audiences of untold beings: Ñem thaân chuùng sanh laøm thaân quoác Buddhas, neither dividing their bodies not ñoä, maø cuõng chaúng hoaïi thaân chuùng sanh. rising from concentration, continuously 2) Make the body of lands the body sentient hearing and absorbing the teachings, in this beings, without destroying the body of lands: way moment to moment producing untold Ñem thaân quoác ñoä laøm thaân chuùng sanh maø concentration-bodies in each concentration- cuõng chaúng hoaïi thaân quoác ñoä. body, going on this way, so that the ages of 3) In the body of Buddha they show the body of time may be exhausted

but the concentration- disciples and self-illumined ones, without bodies of enlightening beings are diminishing the body of Buddha: Nôi Phaät inexhaustible: ÔÛ choã moät Ñöùc Phaät nghe phaùp thoï trì, thaân chaúng ñoäng maø duøng söùc

tam muoäi ôû trong baát khaû thuyeát Phaät hoäi ñeàu Ten kinds of way of adornment of Great hieän thaân maø chaúng phaân thaân cuõng chaúng Enlightening Beings: Möôøi Ñaïo Trang Nghieâm khôûi ñònh, maø nghe phaùp thoï trì töông tuïc Cuûa Chö Ñaïi Boà Taùt—According to the Flower chaúng döùt, nieäm nieäm nhö vaäy nôi moãi thaân Adornment Sutra, Chapter 38, there are ten kinds tam muoäi ñeàu xuaát sanh baát khaû thuyeát thaân of way of adornment of Great Enlightening tam muoäi. Taát caû kieáp coøn coù cuøng taän maø Beings. Enlightening Beings who abide by these thaân tam muoäi cuûa Boà taùt chaúng theå cuøng taän. can attain the supreme way of great adornment of Ten kinds of virtues of inexhaustible oceans Buddhas, without leaving the Ways of of knowledge of the Buddhas: Möôøi Phaùp Trí Enlightening Beings—Theo Kinh Hoa Nghieâm, Haûi Voâ Taän Cuûa Chö Phaät—According to the Phaåm 38, coù möôøi ñaïo trang nghieâm cuûa chö Ñaïi Flower Adornment Sutra, Chapter 33, there are Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ten kinds of virtues of inexhaustible oceans of ñöôïc ñaïo ñaïi trang nghieâm voâ thöôïng cuûa Nhö knowledge of the Buddhas—Theo Kinh Hoa Lai, cuõng chaúng boû Boà Taùt Ñaïo. Nghieâm, Phaåm 33, coù möôøi thöù phaùp trí haûi voâ taän 1) Without leaving the realm of desire, they cuûa chö Phaät. enter the meditations, liberations, , and 1) The virtue of the inexhaustible ocean of trances of the realms of form and knowledge of the boundless body of reality of formlessness, yet they are not thereby born in all Buddhas: Taát caû chö Phaät voâ bieân phaùp those realms: Ñaïi Boà Taùt chaúng rôøi duïc giôùi thaân phaùp trí haûi voâ taän. maø nhaäp saéc giôùi, voâ saéc giôùi thieàn ñònh, giaûi 2) Of the infinite Buddha-works of all Buddhas: thoaùt vaø caùc tam muoäi, cuõng chaúng nhôn ñaây Voâ löôïng Phaät söï, phaùp trí haûi voâ taän. maø thoï sanh. 3) Of the sphere of the enlightened eye of all 2) Their knowledge appears to enter the path of Buddhas: Chö Phaät caûnh giôùi Phaät nhaõn, phaùp personally liberated saints, yet they do not trí haûi voâ taän. take emancipation by this route: Trí hueä hieän 4) Of the infinite, inconceivable roots of tieàn nhaäp Thanh Vaên ñaïo, nhöng chaúng do goodness of all Buddhas: Chö Phaät voâ löôïng ñaïo naày maø chöùng laáy quaû xuaát ly. voâ soá nan tö thieän caên, phaùp trí haûi voâ taän. 3) Their knowledge appears to enter the path of 5) Of all Buddhas showering all liberating individual illumination, yet they do not cease teachings everywhere: Chö Phaät möa khaép to generate great compassion: Trí hueä hieän taát caû cam loà dieäu phaùp, phaùp trí haûi voâ taän. tieàn nhaäp Bích Chi Phaät ñaïo, maø phaùt khôûi 6) Of all Buddhas extolling the qualities of ñaïi bi chaúng thoâi döùt. enlightenment: Chö Phaät taùn thaùn Phaät coâng 4) Though they have human and celestial ñöùc, phaùp trí haûi voâ taän. retinues surrounding them, hundreds and 7) Of the various undertakings and practices thousands of concubines and troupes of carried out by all Buddhas in the past: Chö singers and dancers, they never for a moment Phaät ngaøy tröôùc ñaõ tu nhöõng nguyeän haïnh. leave

meditation, liberation, and 8) Of the eternal performance of Buddha-work concentration: Daàu coù quyeán thuoäc nhôn by all Buddhas: Chö Phaät laøm Phaät söï voâ thieân vaây quanh, traêm ngaøn theå nöõ ca muùa cuøng taän, phaùp trí haûi voâ taän. haàu haï, maø chöa töøng taïm boû thieàn ñònh, giaûi 9) Of Buddha comprehending the mental thoaùt, vaø caùc tam muoäi. patterns of all sentient beings: Chö Phaät bieát 5) They take part in amusements and roõ taâm haønh cuûa taát caû chuùng sanh, phaùp trí experience pleasure and happiness with all haûi voâ taän. sentient beings, but they never for a moment 10) Of the unsurpassed adornments of virtue and leave the concentration of equanimity of knowledge of all Buddhas: Chö Phaät phöôùc trí Enlightening Beings: Cuøng taát caû chuùng sanh trang nghieâm khoâng ai hôn, phaùp trí haûi voâ thoï nhöõng duïc laïc, cuøng nhau vui ñuøa, maø taän. vaãn chöa töøng taïm trong moät nieäm rôøi boû Boà Taùt bình ñaúng tam muoäi.

6) They have already transcended all worlds and all worldly knowledge, and clearly see all have no attachments to anything, yet they do realms of sentient beings; they are able to be not abandon efforts to liberate sentient truth-knowing teachers for sentient beings, beings: Ñaõ ñeán bæ ngaïn, khoâng coøn chaáp tröôùc yet they make the appearance of ceaseless theá gian phaùp, maø cuõng chaúng boû haïnh cöùu search for truth; though they are actually ñoä chuùng sanh. unexcelled teachers of sentient beings, they 7) They live by the right path, right knowledge, show respect to preceptors and religious and right insight, yet they can appear to enter mentors, because great enlightening beings, false paths, without taking them to be true or by skillful expedients, abide in the path of pure, to cause the sentient beings involved in enlightening beings, yet manifest whatever is them to abandon false principles: An truï trong necessary: Chaúng do ngöôøi daïy maø ñöôïc voâ chaùnh ñaïo, chaùnh trí vaø chaùnh kieán, maø hay ngaïi bieän, trí hueä quang minh, coù theå chieáu roõ thò hieän vaøo taát caû taø ñaïo, chaúng laáy laøm khaép caû Phaät phaùp, ñöôïc thaàn löïc cuûa taát caû thieät, chaúng chaáp laøm tònh, laøm cho chuùng Nhö Lai hoä trì ñoàng moät phaùp thaân vôùi taát caû sanh ñoù xa rôøi taø phaùp. chö Phaät, thaønh töïu taát caû phaùp kieân coá, bí 8) They always maintain the Buddha's pure maät, minh tònh cuûa böïc ñaïi nhaân, an truï nhöõng precepts, and their thoughts, words, and deeds thöøa giaûi thoaùt bình ñaúng, caûnh giôùi chö Phaät are faultless, but because they want to edify ñeàu hieän ra, ñaày ñuû taát caû theá trí quang minh, immoral sentient beings, they appear to soi thaáy taát caû chuùng sanh giôùi, coù theå vì perform the acts of ordinary ignorant people; chuùng sanh maø laøm tri phaùp sö, thò hieän caàu though they are already filled with pure chaùnh phaùp khoâng thoâi döùt, daàu thaät laøm voâ virtues and abide in the course of thöôïng sö cho chuùng sanh maø thò hieän toân Enlightening Beings, yet they appear to live kính a-xaø-leâ. Vì ñaïi Boà Taùt thieän xaûo phöông in such realms as hells, animality, ghosthood, tieän truï Boà Taùt ñaïo, tuøy theo sôû nghi ñeàu vì and in difficulty and poverty, in order to chuùng sanh maø thò hieän. enable the beings therein to gain liberation; 10) The tenth way of adornment—Ñaïo trang really the Enlightening Beings are not born in nghieâm

thöù möôøi: those states: Thöôøng kheùo hoä trì tònh giôùi cuûa (a) Nhö Lai, ba nghieäp thaân, khaåu, yù khoâng laàm i) Their roots of goodness are sufficient: Thieän loãi, vì muoán giaùo hoùa chuùng sanh phaïm giôùi caên ñaày ñuû. neân thò hieän laøm taát caû haïnh phaøm phu. Daàu ii) Their practices are completed: Coâng haïnh roát ñaõ ñaày ñuû phöôùc ñöùc thanh tònh truï böïc Boà raùo. Taùt, maø thò hieän sanh nôi taát caû ñòa nguïc, suùc iii) They are coronated by all Buddhas together: sanh, ngaï quyû, cuøng nhöõng choã hieåm naïn baàn Taát caû Nhö Lai cuøng chung quaùn ñaûnh. cuøng, laøm cho nhöõng chuùng sanh ñoù ñeàu ñöôïc iv) Reach the furthest extent of mastery of all the giaûi thoaùt. Kyø thaät, Boà Taùt chaúng sanh vaøo teachings: Ñeán bæ ngaïn taát caû phaùp töï taïi. nhöõng loaøi ñoù. v) Their heads crowned with the turban of the 9) Without being taught by another, they attain state of nonobstruction: Luïa phaùp voâ ngaïi unhindered intellect and the light of duøng ñoäi treân ñaàu. knowledge, are able to illumine and vi) Their bodies reach all worlds and everywhere understand all Buddha teachings, are they show the body of Buddha that has no sustained by the spiritual power of all resistance: Thaân hình ñeán khaép taát caû theá Buddhas, are one of the same body of reality giôùi, hieän khaép thaân voâ ngaïi cuûa Nhö Lai. with all Buddhas, accomplish all incorruptible vii) Masters of the teachings, they attain supreme mystic states of clarity and purity of great fulfillment: Nôi phaùp töï taïi roát raùo toái thöôïng. people, abide in all equal vehicles of viii) Turn the unimpeded pure wheel of teaching: liberation, are aware of all spheres of Chuyeån phaùp luaân voâ ngaïi thanh tònh. Buddhahood, are endowed with the light of

ix) They have already accomplished all manner Phaät—According to the Flower Adornment Sutra, of freedom of enlightening beings: Taát caû Chapter 33, there are ten kinds of ways of entry phaùp töï taïi cuûa Boà Taùt ñeàu ñaõ thaønh töïu. into universality of all Buddhas—Theo Kinh Hoa (b) But for the sake of sentient beings they Nghieâm, Phaåm 33, coù möôøi thöù Phoå nhaäp phaùp appear to be born in all lands: Nhöng vì chuùng cuûa chö Phaät. sanh neân thò hieän thoï sanh nôi taát caû caùc quoác 1) All Buddhas have immaculate bodies that ñoä. penetrate past, present and future: Taát caû chö (c) They are in the same realm as all Buddhas: Phaät ñeàu coù thaân tònh dieäu vaøo khaép tam theá. Ñoàng moät caûnh vôùi taát caû chö Phaät trong ba 2) All Buddhas are endowed with three kinds of ñôøi. mastery by which they edify beings i) Yet they do not abandon the practices of everywhere—Taát caû chö Phaät ñeàu ñuû ñaày ba Enlightening Beings: Nhöng vaãn chaúng pheá thöù töï taïi maø caùc Ngaøi duøng ñeå giaùo hoùa khaép haïnh Boà Taùt. chuùng sanh: ii) Yet they do not give up the principles of a) Diagnosis: Chaån ñònh. Enlightening Beings: Chaúng boû phaùp Boà Taùt. b) Prescription: Trò lieäu. iii) Yet they do not neglect the works of c) Occult powers: Huyeàn löïc. enlightening beings: Chaúng xao laõng nghieäp 3) All Buddhas are endowed with mnemonic Boà Taùt. powers able to receive and hold Buddha iv) Yet they do not leave the path of teachings: Taát caû chö Phaät ñeàu ñaày ñuû nhöõng Enlightening Beings: Chaúng rôøi ñaïo Boà Taùt.thöù Ñaø La Ni, hay khaép thoï trì taát caû Phaät v) Yet they do not slacken the conduct of phaùp. Enlightening Beings: Chaúng lôi oai nghi Boà 4) All Buddhas are endowed with four

special Taùt. knowledge—Taát caû chö Phaät ñeàu coù ñaày ñuû vi) Yet they do not cut off the grasping of boán trí ñaëc bieät: Enlightening Beings: Chaúng döùt nhöõng chaáp a) Principles: Lyù. thuû cuûa Boà Taùt. b) Meaning: Nghóa. vii) Yet they do not cease the skillful methods of c) Expressions: Söï dieãn ñaït. Enlightening Beings: Chaúng thoâi phöông tieän d) Elocution: Caùch dieãn thuyeát tröôùc ñaïi chuùng. thieän xaûo Boà Taùt. 5) All Buddhas have impartial great compassion viii) Yet they do not stop doing the tasks of and never abandon all sentient beings: Taát caû enlightening beings: Chaúng tuyeät vieäc laøm chö Phaät ñeàu ñaày ñuû bình ñaúng ñaïi bi, haèng cuûa Boà Taùt. chaúng boû lìa taát caû chuùng sanh. ix) Yet they do not tire of the developmental 6) All Buddhas have profound meditation activities of Enlightening Beings: Chaúng concentration and always observe all sentient nhaøm hoaït ñoäng phaùt trieån cuûa Boà Taùt. beings everywhere: Taát caû chö Phaät ñeàu ñaày x) Yet they do not put an end to sustaining ñuû thaäm thaâm thieàn ñònh, haèng khaép quaùn saùt power of Enlightening Beings: Chaúng döøng taát caû chuùng sanh. söùc truï trì cuûa Boà taùt. 7) All Buddhas have roots of goodness (d) Why? Because Enlightening Beings want to beneficial to others, and civilize sentient quickly realize unexcelled, complete perfect beings unceasingly: Taát caû chö Phaät ñeàu ñaày enlightenment, so they examine the ways of ñuû thieän caên lôïi tha, ñieàu phuïc chuùng sanh access to omniscience and cultivate the khoâng thoâi döùt. practices of Enlightening Beings unceasingly: 8) All Buddhas have unobstructed minds, able to Taïi sao? Vì Boà Taùt muoán mau choùng chöùng abide calmly in all universes: Taát caû chö Phaät voâ thöôïng Boà Ñeà neân quaùn moân nhöùt thieát trí ñeàu ñaày ñuû taâm voâ ngaïi, hay an truï trong vaø tu haïnh Boà taùt khoâng thoâi nghæ. khaép phaùp giôùi. Ten kinds of ways of entry into universality 9) All Buddhas have unimpeded spiritual powers of all Buddhas: Möôøi Phaùp Phoå Nhaäp Cuûa Chö and are able to manifest the Buddhas of past,

present and future in one instant: Taát caû chö 10) There are no righteous and well disciplined Phaät ñeàu ñaày ñuû thaàn löïc voâ ngaïi, moät nieäm recluses and brahmins who having realized by hieän khaép tam theá chö Phaät. their own super-intellect: Tin raèng khoâng coù 10) All Buddhas have unobstructed intellect, in a nhöõng baäc tu só xa laùnh choán phoàn hoa, tìm single instant defining sets of ages of past, nôi vaéng veû ñeå haønh thieàn, vaø nhöõng baäc present and future: Taát caû chö Phaät ñeàu ñaày thieän trí ñöùc ñoä cao caû vaø ñaïo haïnh trang ñuû trí hueä voâ ngaïi, moät nieäm laäp khaép tam nghieâm, ñaõ chöùng ñaït ñaïo quaû. theá kieáp. Ten King Sutra: Ju-o-kyo (jap)—Thaäp Vöông Ten kinds of weapon of Great Enlightening Kinh. Beings (The Flower Adornment Sutra— Ten lesser evils: Tieåu Phieàn Naõo Ñòa Phaùp— Chapter 38): Möôøi Khí Giôùi Cuûa Chö Ñaïi Boà See Ten lesser illusions. Taùt—See Ten weapons of Great Enlightening Ten lesser illusions: Upaklesabhumikah—Thaäp Beings. Tieåu Phieàn Naõo Ñòa Phaùp—According to the Ten kinds of well-nourished mind or heart: Kosa Sastra, there are ten lesser evils or illusions Ten kinds of well-nourished heart, essential to or temptations. Minor moral defects arising from entry into the cult of the higher patience and

unenlightenment—Theo Caâu Xaù Luaän, coù möôøi endurance—Thaäp Tröôûng Döôõng Taâm—See Ten taâm sôû khôûi daäy töø söï voâ minh chöa giaùc ngoä: Dwelling Minds. 1) Anger: Phaãn—Töùc giaän. Ten kinds of wrong views: Ten kinds of wrong 2) Hidden sin: Phuù—Che ñaäy toäi loãi. views, according to The Buddha and His 3) Stinginess: Khan (Xan)—Buûn xæn. Teachings of Most Venerable Narada—Möôøi Taø 4) Envy: Taät ñoá—Ghen gheùt. Kieán hay möôøi loaïi taø kieán theo Ñöùc Phaät vaø Phaät 5) Vexation: Naõo—Phieàn Toaùi. Phaùp cuûa Hoøa Thöôïng Narada. 6) Ill-will: Haïi—AÙc yù. 1) There is no such virtue as generosity (There 7) Hate: Haän thuø. is no good effect in giving alms): Khoâng tin 8) Adultation: Daâm loaïn. nôi coâng ñöùc boá thí. 9) Cuoáng: Doái traù—Deceit. 2) There is no such virtue as offering: Khoâng tin 10) Pride: Maïn—Ngaõ maïn coáng cao. nôi coâng ñöùc cuùng döôøng. Ten lesser temptations: Tieåu Phieàn Naõo Ñòa 3) There is no effect or virtue in charitable Phaùp—See Ten lesser illusions. actions or offering gifts to guests: Khoâng tin Ten lines of action: Thaäp Haïnh—Thaäp Haïnh nôi coâng ñöùc cuûa haønh ñoäng boá thí cuùng Boà Taùt—See Ten necessary practices of a döôøng. Bodhisattva and Ten kinds of practice of Great 4) There is neither fruit nor result of good or evil Enlightening Beings. deeds: Khoâng tin nhaân quaû. Ten major obstacles: Ten unwholesome deeds, 5) There is no such belief as this world: Khoâng or evil actions—Möôøi chöôùng ngaïi chính hay thaäp tin coù theá gian naày. aùc nghieäp—See Ten evil deeds (acts). 6) There is no such world beyond—Khoâng tin Ten Major Precepts: Möôøi Giôùi Troïng Cuûa nôi “theá gian tôùi.” Chö Boà Taùt Trong Kinh Phaïm Voõng—The Ten 7) There is no effect to anything done to mother: Major Precepts or the ten weighty prohibitions— Tin raèng nhöõng haønh ñoäng baát hieáu vôùi meï In the Brahma-Net Sutra, the Buddha said to his ñeàu khoâng bò aûnh höôûng gì. disciples, “There are ten major Bodhisattva 8) There is no effect to anything done to father: precepts. If one receives the precepts but fails to Tin raèng nhöõng haønh ñoäng baát hieáu vôùi cha keep (observe/practice) them, he is not a ñeàu khoâng coù aûnh höôûng gì. bodhisattva, nor he is a seed of Buddhahood. I, 9) There are no beings that die and are reborn: too, recite these precepts. All Bodhisattvas have Khoâng tin nôi söï taùi sanh. studied them in the past, will study in the future, and are studying them now. I have explained the

main characteristics of the Bodhisattva precepts. piety, always helping other people to earn You should study and observe them with all your merits and achieve happiness. If instead, he heart.”—Phaät ñaõ daïy chuùng ñeä töû raèng: “coù Möôøi steals the posessions of others, he commits a giôùi troïng cho Boà Taùt. Neáu ai thoï giôùi maø khoâng Parajika offense—Laø Phaät töû, khoâng töï mình giöõ, ngöôøi ñoù khoâng phaûi laø Boà taùt, ngöôøi ñoù cuõng troäm cöôùp, khoâng baûo ngöôøi troäm cöôùp, khoâng coù chuûng töû Phaät. Ngay caû Phaät maø coøn khoâng phöông tieän troäm cöôùp, nhaãn ñeán Phaûi trì tuïng nhöõng giôùi naày. Taát caû chuùng Boà khoâng duøng buøa chuù maø troäm cöôùp; khoâng Taùt ñaõ hoïc giôùi trong quaù khöù, seõ hoïc trong töông nhôn troäm cöôùp, duyeân troäm cöôùp, caùch thöùc lai, hay ñang hoïc trong luùc naày. Ta ñaõ giaûi thích troäm cöôùp hay nghieäp troäm cöôùp. Taát

caû taøi nhöõng ñieåm chaùnh cuûa Boà Taùt giôùi. Maáy oâng phaûi vaät, duø laø cuûa quyû thaàn, töø caây kim ngoïn coû hoïc vaø haønh Boà Taùt giôùi trong chính taâm mình.” ñeàu coù chuû, khoâng ñaëng troäm cöôùp. Laø Phaät 1) First Major Precept on Killing: Giôùi Saùt töû, phaûi luoân coù loøng töø bi hieáu thuaän thöôøng Sanh—A disciple of the Buddha shall not giuùp cho moïi ngöôøi ñöôïc phöôùc ñöùc an vui. himself kill, encourage others to kill, kill by Traùi laïi, laïi sanh taâm troäm cöôùp taøi vaät cuûa expedient means, praise killing, rejoice at ngöôøi, Phaät töû naày phaïm “Boà Taùt Ba La Di witnessing killing, or kill through incantation Toäi.”. or deviant mantras. He must not create the 3) Third Major Precept on Sexual Misconduct causes, conditions, methods, or karma of (not to lust): Giôùi Daâm—A disciple of the killing, and shall not intentionally kill any Buddha must not engage in licentious acts or living creature. As a Buddha’s disciple, he encourage others to do so. He (a monk) ought to nuture a mind of compassion and should not have sexual relations with any filial piety, always divising expedient means female; be she a human, animal, deity or to rescue and protect all beings. If instead, he spirit, nor create the causes, conditions, fails to restrain himself and kills sentient methods, or karma of such misconduct. beings without mercy, he commits a Parajika Indeed, he must not engage in improper offense—Laø Phaät töû, khoâng töï mình gieát, sexual misconduct with anyone. A Buddha’s khoâng xuùi ngöôøi gieát, khoâng phöông tieän hay disciple ought to have a mind of filial piety, khen taëng ai gieát, khoâng thaáy gieát maø tuøy hyû, rescuing all sentient beings and instructing khoâng duøng buøa chuù gieát, khoâng nhôn, duyeân, them in the Dharma of purity and chastity. hay caùch thöùc maø gieát, khoâng nghieäp gieát. Sexual misconduct is also one of the five Phaøm taát caû loaøi höõu tình coù maïng soáng ñeàu basic precepts for householders. If instead, he khoâng ñöôïc coá yù gieát. Laø Phaät töû, phaûi luoân lacks compassion and encourages others to phaùt ñaïi bi taâm vaø loøng hieáu thuaän, laäp theá engage in sexual relations promiscuously, cöùu giuùp taát caû chuùng sanh-, maø traùi laïi töï including with animals and even their phoùng taâm nôõ loøng saùt sanh, Phaät töû naày mothers, daughters, sisters, or other close phaïm “Boà Taùt Ba La Di Toäi.”. relatives, he commits a Parajika offense—Laø 2) Second Major Precept on Stealing: Giôùi Troäm Phaät töû, khoâng töï mình daâm duïc, khoâng baûo Cöôùp—A disciple of the Buddha must not ngöôøi daâm duïc, vôùi taát caû phuï nöõ, caùc loaøi himself steal or encourage others to steal, caùi, loaøi maùi, cho ñeán thieân nöõ, quyû nöõ, thaàn steal by expedient means, steal by means of nöõ cuøng phi ñaïo maø haønh daâm; khoâng nhôn incantation or deviant mantras. He should not daâm duïc, duyeân daâm duïc, caùch thöùc daâm duïc, create the causes, conditions, methods, or hay nghieäp daâm duïc. Laø Phaät töû, ñoái vôùi taát karma of stealing. No valuables or caû khoâng ñöôïc daâm duïc, maø phaûi coù loøng possessions, even those belonging to ghosts hieáu thuaän cöùu ñoä taát caû, phaûi ñem phaùp and spirits or thieves and robbers, be they as thanh tònh maø khuyeân daïy ngöôøi. Daâm giôùi small as a needle or a blade of grass, may be cuõng laø moät trong nguõ giôùi cho Phaät töû taïi gia stolen. As a Buddha’s disciples, he ought to (moät trong naêm ñieàu giôùi cuûa haøng Phaät töû taïi

have a mind of mercy, compassion, and filial gia laø phaûi dieät tröø taø daâm. Moät trong möôøi

giôùi troïng cuûa haøng xuaát gia laø phaûi hoaøn röôïu. Taát caû röôïu ñeàu khoâng ñöôïc uoáng hay toaøn caét ñöùt daâm duïc). Traùi laïi neáu khoâng coù baùn vì röôïu laø nhôn duyeân sanh toäi loãi. Laø taâm töø, laøm cho moïi ngöôøi sanh vieäc daâm Phaät töû phaûi laøm cho taát caû chuùng sanh coù trí duïc, khoâng löïa suùc sanh, cho ñeán haønh daâm hueä saùng suoát, maø traùi laïi ñem söï meâ say vôùi meï, con, chò, em trong luïc thaân, Phaät töû ñieân ñaûo cho taát caû chuùng sanh, Phaät töû naày naày phaïm “Boà Taùt Ba La Di Toäi.” phaïm “Boà Taùt Ba La Di Toäi.”. 4) Fourth Major Precept on Lying and False 6) Sixth Major Precept on Broadcasting the Speech: Giôùi Voïng—A disciple of the Faults of the Assembly (not to discuss the Buddha must not himself use false words and faults of other Buddhists): Giôùi Rao Loãi cuûa speech, or encourage others to lie or lie by Töù Chuùng—A disciple of the Buddha must expedient means. He should not involve not himself broadcast the misdeeds or himself in the causes, conditions, methods, or infractions of Bodhisattva-clerics or karma of lying, saying that he has seen what Bodhisattva-laypersons, or of ordinary monks he has not seen or vice-versa, or lying and nuns, nor encourage others to do so. He implicitly through physical or mental means. must not create the causes, conditions, As a Buddha’s disciple, he ought to maintain methods, or karma of discussing the offenses Right Speech and Right Views always, and of the Assembly. As a Buddha’s disciple, lead all others to maintain them as well. If whenever he hears evil persons, externalists instead, he causes wrong speech, wrong or followers of the Two Vehicles speak of views or evil karma in others, he commits a practices contrary to the Dharma or contrary Parajika offense—Laø Phaät töû, khoâng voïng to the precepts within the Buddhist ngöõ, khoâng baûo ngöôøi voïng ngöõ, khoâng community, he should instruct them with a phöông tieän voïng ngöõ, khoâng nhôn voïng ngöõ, compassionate mind and lead them to duyeân voïng ngöõ, caùch thöùc voïng ngöõ, nghieäp develop wholesome faith in the Mahayana. If voïng ngöõ. Nhaãn ñeán khoâng thaáy noùi thaáy, instead, he discusses the faults and misdeeds thaáy noùi khoâng thaáy, hoaëc thaân voïng ngöõ, taâm that occur within the assembly, he commits a voïng ngöõ. Laø Phaät töû, phaûi luoân luoân chaùnh Parajika offense—Laø Phaät töû, khoâng töï mình ngöõ chaùnh kieán, vaø cuõng laøm cho taát caû chuùng rao loãi cuûa Boà Taùt xuaát gia, Boà Taùt taïi gia, sanh coù chaùnh ngöõ chaùnh kieán, maø traùi laïi Tyø Kheo, Tyø Kheo Ni, khoâng baûo ngöôøi rao laøm cho moïi ngöôøi taø ngöõ, taø kieán, taø nghieäp, loãi; khoâng nhôn rao loãi, duyeân rao loãi, caùch Phaät töû naày phaïm “Boà Taùt Ba La Di Toäi.”. thöùc rao loãi, nghieäp rao loãi. Laø Phaät töû, khi 5) Fifth Major Precept on Drinking or Selling nghe keû aùc, keû ngoaïi ñaïo, cuøng keû nhò thöøa Alcohol Beverages: Giôùi Uoáng Röôïu vaø Baùn noùi nhöõng ñieàu phi phaùp traùi luaät, phaûi luoân Röôïu—A disciple of the Buddha must not coù loøng töø bi giaùo hoùa nhöõng keû aáy, khieán cho drink or trade in alcohol beverages or hoï sanh loøng laønh vôùi Ñaïi thöøa, maø traùi laïi encourage others to do so. He should not Phaät töû töï mình rao noùi nhöõng loãi trong Phaät create the

causes, conditions, methods or phaùp, Phaät töû naày phaïm “Boà Taùt Ba La Di karma of drinking or selling any intoxicant Toäi.” whatsoever, for intoxicants are the causes and 7) Seventh Major Precept on Praising Oneself conditions of all kinds of offenses. As a and Disparaging Others (not to praise onself Buddha’s disciple, he ought to help all and disparage others): Giôùi Töï Khen Mình vaø sentient beings achieve clear wisdom. If Cheâ Ngöôøi—A disciple of the Buddha shall instead, he causes them to have upside-down, not praise himself and speak ill of others, or topsy-turvy thinking, he commits a Parajika encourage others to do so. He must not create offense—Laø Phaät töû, khoâng töï mình uoáng hay the causes, conditions, methods, or karma of baùn röôïu, khoâng baûo ngöôøi uoáng hay baùn, praising himself and disparaging others. As a khoâng duyeân uoáng hay baùn, khoâng caùch thöùc disciple of the Buddha, he should be willing uoáng hay baùn, khoâng nghieäp uoáng hay baùn to stand in for all sentient beings and endure

humiliation and slander, accepting blame and contrary, As a disciple of the Buddha, he letting sentient beings have all the glory. He ought to be compassionate and filial, helping should never display his own virutes and all sentient beings, or even transformation conceal the good points of others, thus beings (deities and spirits) be happy at all causing them suffer slander, he commits a times. If instead, he insults and abuses Parajika offense—Laø Phaät töû, khoâng töï khen sentient beings, or even transformation beings mình cheâ ngöôøi, khoâng baûo ai khen mình cheâ such as dieties and spirits, with harsh words, ngöôøi; khoâng nhôn cheâ ngöôøi, khoâng duyeân hitting them with his fists or feet, or attacking cheâ ngöôøi, khoâng caùch thöùc cheâ ngöôøi, khoâng them with a knife or club, or harbors grudges nghieäp cheâ ngöôøi. Laø Phaät töû, neân saún saøng even when the victim confesses his mistakes nhaän laáy nhöõng khinh cheâ cho taát caû chuùng and humbly seeks forgiveness in a soft, sanh vaø nhöôøng taát caû vieäc toát cho ngöôøi, chöù conciliatory voice, the disciple commits a khoâng bao giôø töï phoâ tröông taøi ñöùc cuûa mình Parajika offense—Laø Phaät töû, khoâng töï mình maø dìm ñieàu hay toát cuûa ngöôøi, neáu khoâng hôøn giaän, khoâng baûo ngöôøi hôøn giaän; khoâng Phaät töû naày phaïm “Boà Taùt Ba La Di Toäi.” nhôn giaän, duyeân giaän, caùch thöùc giaän, 8) Eighth Major Precept on Stinginess and nghieäp giaän. Ngöôïc laïi, phaûi luoân coù loøng töø Abuse of others: Giôùi Boûn Xeûn vaø Lôïi Duïng bi hieáu thuaän, khieán giuùp cho chuùng sanh, cho Ngöôøi Khaùc—A disciple of the Buddha must ñeán loaøi phi chuùng sanh luoân ñöôïc lôïi laïc. not be stingy or encourage others to be stingy. Neáu ñoái vôùi taát caû caùc loaøi chuùng sanh, cho He should not create the causes, conditions, ñeán trong loaøi phi chuùng sanh maø ñem lôøi aùc methods, or karma of stinginess. As a maï nhuïc, coøn theâm duøng tay chaân, dao gaäy Bodhisattva, whenever a destitute person ñeå ñaùnh ñaäp maø vaãn chöa haû daï, cho ñeán naïn comes for help, he should try his best to help, nhaân kia laáy lôøi nhoû nheï xin loãi, caàu saùm hoái not to refuse. Besides, he must try to help taï toäi, nhöng vaãn khoâng heát giaän, Phaät töû naày others understand and practice Dharma. If phaïm “Boà Taùt Ba La Di Toäi.” instead, out of angerand resentment, he 10) Tenth Major Precept on Slandering

the Triple denies all asistance, refusing to help even a Jewel (not to insult the Three Treasures): penny, a needle, a blade of grass, even a Giôùi Huûy Baùng Tam Baûo—A Buddha's single sentence or verse or a phrase of disciple shall not himself speak ill of the Dharma, but instead scolds and abuses that Triple Jewel or encourage others to do so. He person, he commits a Parajika offense—Laø must not create the causes, conditions, Phaät töû, khoâng töï mình boûn xeûn hay lôïi duïng methods, or karma of slandering. As a ngöôøi khaùc, khoâng xuùi ngöôøi boûn xeûn, khoâng devoted Buddhist, when hearing a single nhôn boûn xeûn, duyeân boûn xeûn, caùch thöùc boûn word of slander against the Triple Jewel from xeûn, nghieäp boûn xeûn. Laø moät Phaät töû ñaõ thoï externalists or evil beings, he experiences a Boà Taùt giôùi, khi thaáy ngöôøi baàn cuøng ñeán caàu pain similar to that of hundreds of thousands xin, phaûi baèng moïi caùch giuùp ñôû theo nhu of spears piercing his heart. How then could caàu cuûa hoï, chöù khoâng ñem loøng giaän gheùt he possibly slander the Triple Jewel himself ? khoâng cho moät maûy may; hoaëc coù ngöôøi ñeán As a disciple of the Buddha, we are not only caàu hoïc giaùo phaùp, ñaõ chaúng noùi moät keä moät always revere the Triple Jewel ourselves, but caâu maø coøn maéng ñuoåi, laø phaïm "Boà Taùt Ba we also help others understand and revere the La Di Toäi." Triple Jewel. On the contrary, if a disciple 9) Ninth Major Precept on Anger and lacks faith and filial piety towards the Triple Resentment (not to get angry): Giôùi Giaän Hôøn Jewel, and even assists evil persons or those khoâng nguoâi—A disciple of the Buddha shall of aberrant views to slander the Triple Jewel, not harbor anger or encourage others to be he commits a Parajika offense—Laø Phaät töû, angry. He should not create the causes, khoâng bao giôø töï mình huûy baùng Tam Baûo, conditions, methods, or karma of anger. In the khoâng xuùi ai huûy baùng; khoâng nhôn huûy baùng,

duyeân huûy baùng, caùch thöùc huûy baùng, nghieäp 4) To learn and to teach: Hoïc tu vaø chia xeû. huûy baùng. Laø Phaät töû thuaàn thaønh, moät khi 5) Fearlessness: Voâ uùy. nghe ngoaïi ñaïo hay keû aùc huûy baùng Tam Baûo 6) Perfect observance of the commandments and duø chæ moät lôøi, thì ñau ñôùn chaúng khaùc chi fratenity's regulations: Trì giôùi. traêm ngaøn ñao kieám ñaâm vaøo taâm, huoáng laø 7) Perfect meditation: Toaøn ñònh. töï mình huûy baùng? Laø Phaät töû chaúng nhöõng 8) Perfect understanding of the dharma: Thoâng luoân ñem loøng toân kính Tam Baûo, maø coøn hieåu hoaøn toaøn. khieán cho ngöôøi ngöôøi ñeàu ñem loøng toân 9) Perfect wisdom: Toaøn hueä. kính. Ngöôïc laïi, khoâng coù ñöùc tin vaø loøng 10) Perfect liberation: Toaøn giaùc. hieáu thuaän ñoái vôùi Tam Baûo, laïi coøn giuùp söùc Ten merits or powers commended by the cho nhöõng keû aùc, keû taø kieán huûy baùng nöõa, Buddha to his bhiksus: Thaäp Coâng Ñöùc—See Phaät töû naày phaïm "Boà Taùt Ba La Di Toäi." Ten merits. Ten mental conditions for cultivation of Ten merits of the cultivation of the goodness: Thaäp Ñaïi Thieän Ñòa Phaùp—The ten mindfulness of the body: Möôøi Coâng Ñöùc Cuûa mental conditions for cultivation of goodness in Tu Taäp Thaân Haønh Nieäm—According to the the Kosa Sastra—Möôøi phaùp thieän hay möôøi taâm Kayagatasati-Sutta in the Middle Length sôû trong Caâu

Xaù Luaän: Discourses of the Buddha, cultivation of (A) mindfulness of the body means when walking, a 1) Faith: Tín—Ñöùc tin. person understands that he is walking; when 2) Zeal: Caàn—Sieâng naêng. standing, he understands that he is standing; when 3) Renunciation: Xaû—Khoâng vöôùng maéc. sitting, he understands that he is sitting; when 4) Shame for one's own sins: Taøm—Xaáu hoå ñoái lying, he understands that he is lying. He vôùi loãi laàm cuûa chính mình. understands accordingly however his body is 5) Shame for another's sins: Quyù—Xaáu hoå ñoái disposed. As he abides thus diligent, ardent, and vôùi loãi laàm cuûa ngöôøi. resolute, his memories and intentions based on the 6) No desire: Khoâng tham. household life are abandoned. That is how a 7) No dislike: Khoâng saân. person develops mindfulness of the body. There 8) No harm: Baát toån haïi (ngöôøi vaø vaät). are ten merits of the cultivation of the mindfulness 9) Calmness: Khinh an. of the body—Theo Kinh Tu Taäp Thaân Haønh Nieäm 10) Self-control: Töï chuû—Khoâng buoâng lung trong Trung Boä, tu taäp thaân haønh nieäm laø khi ñi phoùng tuùng. bieát raèng mình ñang ñi; khi ñöùng bieát raèng mình (B) ñang ñöùng; khi naèm bieát raèng mình ñang naèm; khi 1) Feeling: Thoï. ngoài bieát raèng mình ñang ngoài. Thaân theå ñöôïc xöû 2) Perception: Töôûng. duïng theá naøo thì mình bieát thaân theå nhö theá aáy. 3) Contemplation: Tö. Soáng khoâng phoùng daät, nhieät taâm, tinh caàn, caùc 4) Touch: Xuùc. nieäm vaø caùc tö duy veà theá tuïc ñöôïc ñoaïn tröø. Nhôø 5) Desire: Duïc. ñoaïn tröø caùc phaùp aáy maø noäi taâm ñöôïc an truù, an 6) Wisdom: Insight—Tueä. toïa, chuyeân nhaát vaø ñònh tónh. Nhö vaäy laø tu taäp 7) Mindfulness: Nieäm. thaân haønh nieäm. Coù möôøi coâng ñöùc cuûa tu taäp 8) To have the thought arise: Beget—Taùc YÙ. Thaân Haønh Nieäm: 9) Supreme liberation: Thaéng Giaûi. 1) One becomes a conqueror of discontent and 10) Samadhi: Tam Ma Ñòa—See Samadhi. delight, and discontent does not conquer Ten merits: Thaäp Coâng Ñöùc—Möôøi coâng ñöùc— oneself; one abides overcoming discontent The ten merits (powers) commended by the whenever it arises: Laïc baát laïc ñöôïc nhieáp Buddha to his bhiksus: phuïc, vaø baát laïc khoâng nhieáp phuïc vò aáy, vaø 1) Zealous progress: Tinh taán. vò aáy soáng luoân luoân nhieáp phuïc baát laïc ñöôïc 2) Contentment with few desires: Tri tuùc. khôûi leân; khieáp ñaûm sôï haõi ñöôïc nhieáp phuïc, 3) Courage: Kieân trì (baát thoái). vaø khieáp ñaûm sôï haõi khoâng nhieáp phuïc ñöôïc

vò aáy, vaø vò aáy luoân luoân nhieáp phuïc khieáp thaàn nhö vaäy; coù theå thaân coù thaàn thoâng bay ñaûm sôï haõi ñöôïc khôûi leân. cho ñeán Phaïm Thieân; vôùi thieân nhó thanh tònh 2) One becomes a conqueror of fear and dread, sieâu nhaân, coù theå nghe hai loaïi tieáng, chö and fear and dread do not conquer oneself; Thieân vaø loaøi ngöôøi, ôû xa hay ôû gaàn. one abides overcoming fear and dread 6) One understands the minds of other beings, of whenever they arise: Vò aáy kham nhaãn ñöôïc other persons, having encompassed them with laïnh, noùng, ñoùi, khaùt, söï xuùc chaïm cuûa ruoài, one's own mind. He understands the mind of muoãi, gioù, maët trôøi, caùc loaøi raén reát, caùc caùch other beings, of other persons, having noùi khoù chòu, khoù chaáp nhaän. encompassed them with his own mind. He 3) One bears cold and heat, hunger and thirst, understands a mind affected by lust as and contact

with gadflies, mosquitoes, wind, affected by lust and a mind unaffected by the sun, and creeping things; one endures ill- lust; he understands a mind affected by hate spoken, unwelcome words and arisen bodily as affected by hate and a mind unaffected by feelings that are painful, racking, sharp, hate as unaffected by hate; he understands a piercing, disagreeable, distressing, and mind affected by delusion as affected by menacing to life: Vò aáy coù khaû naêng chòu delusion and a mind unaffected by delusion ñöïng ñöôïc nhöõng caûm thoï veà thaân khôûi leân, as unaffected by delusion; he understands a khoå ñau, nhoùi ñau, thoâ baïo, choùi ñau, baát khaû contracted mind as contracted and a distracted yù, baát khaû aùi, ñöa ñeán cheát ñieáng. mind as distracted mind; he understands an 4) One obtains at will, without trouble or exalted mind as exalted and an unexalted difficulty, the four jhanas that constitute the mind as unexalted; he understands a surpased higher mind and provide a pleasant abiding mind as surpassed and an unsurpassed as here and now: Tuøy theo yù muoán, khoâng coù unsurpassed; he understands a concentrated khoù khaên, khoâng coù meät nhoïc, khoâng coù phí mind as concentrated and an unconcentrated söùc, vò aáy chöùng ñöôïc Töù Thieàn, thuaàn tuùy mind as unconcentrated; he understands a taâm tö, hieän taïi laïc truù. liberated mind as liberated and an unliberated 5) One wields the various kinds of supernormal mind as unliberated: Vôùi taâm cuûa vò aáy, vò aáy power: having been one, he becomes many; bieát taâm cuûa caùc chuùng sanh, caùc loaïi ngöôøi; having been many, he becomes one; he taâm coù tham, bieát taâm coù tham; taâm khoâng appears and vanishes; he goes unhindered tham, bieát taâm khoâng tham; taâm coù saân, bieát through a wall, through an enclosure, through taâm coù saân; taâm khoâng saân, bieát taâm khoâng a mountain as though through space; he dives saân; taâm coù si, bieát taâm coù si; taâm khoâng si, in and out of the earth as though it were bieát taâm khoâng si; taâm chuyeân chuù, bieát taâm water; he walks on water without sinking as chuyeân chuù; taâm taùn loaïn, bieát taâm taùn loaïn; though it were earth; seated cross-legged, he taâm ñaïi haønh, bieát taâm ñaïi haønh; taâm khoâng travels in space like a bird; with his hand he ñaïi haønh, bieát taâm khoâng ñaïi haønh; taâm chöa touches and strokes the moon and sun so voâ thöôïng, bieát taâm chöa voâ thöôïng; taâm voâ powerful and mighty; he wields bodily thöôïng, bieát taâm voâ thöôïng; taâm thieàn ñònh, mastery even as far as the Brahma-world: Vò bieát taâm thieàn ñònh; taâm khoâng thieàn ñònh, aáy chöùng ñöôïc caùc loaïi thaàn thoâng, moät thaân bieát taâm khoâng thieàn ñònh; taâm giaûi thoaùt, hieän ra nhieàu thaân, nhieàu thaân hieän ra moät bieát taâm giaûi thoaùt; taâm khoâng giaûi thoaùt, bieát thaân; hieän hình bieán ñi ngang qua vaùch, qua taâm khoâng giaûi thoaùt. töôøng, qua nuùi nhö ñi ngang hö khoâng; ñoän 7) One recollects one’s manifold past lives, that thoå troài leân ngang qua ñaát lieàn nhö ôû trong is, one birth, two births..., a hundred births, a nöôùc; ñi treân nöôùc khoâng chìm nhö ñi treân ñaát thousand births, a hundred thousand births, lieàn; ngoài kieát giaø ñi treân hö khoâng nhö con many aeons of world-contraction, many aeons chim; vôùi baøn tay chaïm vaø rôø maët traêng vaø of world-expansion, many aeons of world- maët trôøi, nhöõng vaät coù ñaïi oai löïc, ñaïi oai contraction and expansion:

“There I was so

named, of such a clan, with such an 4) To abstain from lying, but telling the truth is appearance, such was my nutriment, such my good: Khoâng noùi lôøi doái traù, maø noùi lôøi ñuùng experience of pleasure and pain, such my ñaén laø toát. life-term; and passing away from there, I 5) To abstain from speaking double-tongued reapppeared elsewhere; and there too I was (two-faced speech), but telling the truth is so named, of such an appearance, such was good: Khoâng noùi lôøi theâu deät, maø noùi lôøi ñuùng my nutriment, such my experience of ñaén laø toát. pleasure and pain, such my life-term; and 6) To abstain from hurtful words (abusive passing away from there, I reappeared here. slander), but speaking loving words is good: Thus with their aspects and particulars one Khoâng noùi lôøi ñoäc aùc, maø noùi lôøi aùi ngöõ laø toát. recollects one’s manifold past lives: Vò aáy 7) To abstain from useless gossiping, but nhôù ñeán caùc ñôøi soáng quaù khöù nhö moät ñôøi, speaking useful words: Khoâng noùi lôøi voâ ích, hai ñôøi, vaân vaân, vò aáy nhôù ñeán caùc ñôøi soáng maø noùi lôøi höõu ích laø toát. quaù khöù vôùi caùc neùt ñaïi cöông vaø caùc chi tieát. 8) To abstain from being greedy and covetous: 8) With the divine eye, which is purified and Khoâng tham lam ganh gheùt ngöôùi laø toát. surpasses the human: Vôùi thieân nhaõn thuaàn 9) To abstain from being angry, but being gentle tònh, sieâu nhaân, vò aáy thaáy söï soáng vaø söï cheát is good: Khoâng saân haän, maø oân nhu laø toát. cuûa chuùng sanh. 10) To abstain from being attached (devoted) to 9) One sees beings passing away and wrong views, but understand correctly is reappearing, inferior and superior, fair and good: Khoâng meâ muoäi taø kieán, maø hieåu theo ugly, fortunate and unfortunate, and one chaùnh kieán laø toát. understands how beings pass on according to (II) According to the Vimalakirti Sutra, chapter their actions: Vò aáy bieát roõ raèng chuùng sanh ten, the Buddha of the Fragrant Land, ngöôøi haï lieät, keû cao sang, nguôøi ñeïp ñeõ keû Vimalakirti said to Bodhisattvas of the thoâ xaáu, ngöôøi may maén, keû baát haïnh ñeàu do Fragrant Land as follows: “As you have said, haïnh nghieäp cuûa hoï. the Bodhisattvas of this world have strong 10) By realizing for oneself with direct compassion, and their lifelong works of knowledge, one here and now enters upon salvation for all living beings surpass those and abides in the deliverance of mind and done in other pure lands during hundreds and deliverance by wisdom that are taintless with thousands of aeons. Why? Because they the destruction of the taints: Vôùi söï dieät tröø achieved ten excellent deeds which are not caùc laäu hoaëc, sau khi töï mình chöùng tri vôùi required in other pure lands.” What are these thöôïng trí, vò aáy chöùng ñaït vaø an truù ngay ten excellent deeds?—Theo Kinh Duy Ma trong hieän taïi, taâm giaûi thoaùt, tueä giaûi thoaùt Caät, chöông möôøi, phaåm Phaät Höông Tích, cö khoâng coù laäu hoaëc. só Duy Ma Caät ñaõ noùi vôùi caùc Boà Taùt nöôùc Ten meritorious deeds: Möôøi Thieän Nghieäp. Chuùng Höông raèng: “Boà Taùt ôû coõi naøy ñoái vôùi (I) Ten meritorious deeds, or the ten paths of chuùng sanh, loøng ñaïi bi beàn chaéc thaät ñuùng good action according to the Mahayana nhö lôøi caùc ngaøi ñaõ ngôïi khen. Maø Boà Taùt ôû Buddhism—Thaäp Thieän Nghieäp theo Phaät coõi naày lôïi ích cho chuùng sanh trong moät ñôøi Giaùo Ñaïi Thöøa: coøn hôn

traêm ngaøn kieáp tu haønh ôû coõi nöôùc 1) To abstain from killing, but releasing beings khaùc. Vì sao? Vì coõi Ta Baø naày coù möôøi ñieàu is good: Khoâng saùt sanh maø phoùng sanh laø toát. laønh maø caùc Tònh Ñoä khaùc khoâng coù." Theá 2) To abstain from stealing, but giving is good: naøo laø möôøi?: Khoâng troäm cöôùp maø boá thí laø toát. 1) Using charity (dana) to succour the poor: 3) To abstain from sexual misconduct, but being Duøng boá thí ñeå nhieáp ñoä keû ngheøo naøn. virtuous is good: Khoâng taø haïnh maø ñaïo haïnh 2) Using precept-keeping (sila) to help those laø toát. who have broken the commandments: Duøng tònh giôùi ñeå nhieáp ñoä ngöôøi phaù giôùi.

3) Using patient endurance (ksanti) to subdue Bieát troïng ngöôøi ñaùng kính troïng. Kính troïng their anger: Duøng nhaãn nhuïc ñeå nhieáp ñoä keû ngöôøi ñaùng kính laø nhaân taïo quaû ñöôïc thaân giaän döõ. baèng quyeán thuoäc quyù phaùi thöôïng löu. 4) Using zeal and devotion (virya) to cure their 5) Service: Veyyavacca (p)—Phuïc vuï—Service remissness: Duøng tinh taán ñeå nhieáp ñoä keû giaûi produces larger retinue—Phuïc vuï taïo quaû ñaõi. ñöôïc nhieàu ngöôøi theo haàu. 5) Using serenity (dhyana) to stop their confused 6) Transference of merit: Pattidana (p)—Hoài thoughts: Duøng thieàn ñònh ñeå nhieáp ñoä keû höôùng phöôùc baùu—Transference of merit acts loaïn yù. as a cause to give in abundance in future 6) Using wisdom (prajna) to wipe out births—Hoài höôùng phöôùc baùu seõ ñöôïc ñôøi ignorance: Duøng trí tueä ñeå nhieáp ñoä keû ngu soáng sung tuùc vaø phong phuù. si. 7) Rejoicing in other's good actions, and 7) Putting an end to the eight distressful praising other's good work: Anumodana (p)— conditions for those suffering from them: Noùi Hoan hyû vôùi phöôùc baùu cuûa ngöôøi khaùc. phaùp tröø naïn ñeå ñoä keû bò taùm naïn. a) Rejoicing in other's merit is productive of joy 8) Teaching Mahayana to those who cling to wherever one is born: Hoan hyû vôùi phöôùc baùu Hinayana: Duøng phaùp ñaïi thöøa ñeå ñoä keû öa cuûa keû khaùc ñem laïi traïng thaùi an vui, baát phaùp tieåu thöøa. luaän trong caûnh giôùi naøo. 9) Cultivation of good roots for those in want of b) Rejoicing in other's merit is also getting merits: Duøng caùc phaùp laønh ñeå cöùu teá ngöôøi praise to oneself: Taùn döông haønh ñoäng cuûa khoâng ñöùc. keû khaùc cuõng ñem laïi keát quaû ñöôïc ngöôøi 10) The four Bodhisattva winning devices for the khaùc taùn döông laïi. purpose of leading all living beings to their 8) Hearing the doctrine: Dhamma-savana (p)— goals (in Bodhisattva development): Thöôøng Nghe phaùp—Hearing the dhamma is duøng töù nhieáp ñeå thaønh töïu chuùng sanh. conductive to wisdom—Nghe phaùp ñem laïi trí (III) According to Most Venerable Narada, there tueä. are ten kinds of good karma or meritorious 9) Expounding the doctrine: Dhamma desana actions which may ripen in the sense- (p)—Hoaèng phaùp—Expounding the dhamma sphere—Thaäp Thieän Nghieäp theo Phaät Giaùo is also conducive to wisdom—Hoaèng phaùp Nguyeân Thuûy hay Möôøi Nghieäp Laønh Taïo cuõng ñem laïi trí tueä. Quaû Troå Sanh Trong Duïc Giôùi ñöôïc ñeà caäp 10) Straightening one's own views by two parts: trong Ñöùc Phaät Vaø Phaät Phaùp cuûa Hoøa Ditthijjukamma (p)—Cuûng coá chaùnh kieán cuûa Thöôïng Narada: mình: 1) Generosity or charity: Dana (skt & p)—Boá a) Taking the three refuges: Quy-y Tam

Baûo— thí—Charity yields wealth—Loøng quaûng ñaïi Taking the three refuges results in the roäng raõi. Ñöùc khoan dung quaûng ñaïi hay taâm destruction of passions—Quy y Tam Baûo sôùm boá thí taïo quaû nhieàu cuûa caûi. deïp tan duïc voïng phieàn naõo. 2) Morality: Sila (p)—Trì giôùi—Morality gives b) Mindfulness: Tænh thöùc—Mindfulness is birth in noble families and in states of conducive to diverse forms of happiness— happiness—Trì giôùi ñem laïi söï taùi sanh trong Tænh thöùc ñem laïi haïnh phuùc döôùi nhieàu hình doøng doõi quyù phaùi vaø traïng thaùi an vui. thöùc. 3) Meditation: Bhavana (p)—Tham thieàn— Ten methods of maturing doubts: Möôøi Meditation gives birth in realms of form and Phöông Phaùp Thuaàn Thuïc Nghi Tình—In Po- formless realms—Tham thieàn daãn ñeán söï taùi Shan's Admonitions Regarding the Study of Zen, sanh trong coõi saéc giôùi vaø voâ saéc giôùi, vaø ñöa during the Ming Dynasty, written by Wu-I-Yuan- haønh giaû ñeán choã giaùc ngoä vaø giaûi thoaùt. Lai in the beginning of the seventeenth century, 4) Reverence: Apacayana (p)—Leã baùi— Po-Shan Zen School confirmed that in striving to Reverence is the cause of noble parentage— master Zen, the thing needed is to cherish a strong

desire to destroy a mind subject to birth and death. 3) Not being disturbed by pluralities of objects: When this desire is awakened, the Zen Khoâng dao ñoäng bôûi vaïn vaät. practitioner feels as if he were enveloped in a 4) Being constantly watchful over oneself, blazing fire. He wants to escape it. He cannot just behaving like a cat who is after a mouse: be walking about, he cannot stay quietly in it, he Luoân luoân töï caûnh tænh, nhö meøo rình chuoät. cannot harbour any idle thoughts, he cannot 5) Concentrating one's spiritual energy on the expect others to help him out. Since no moment is koan: Taäp trung taâm löïc vaøo coâng aùn. to be lost, all he has to do is to rush out of it to the 6) Not attempting to solve it intellectually where best of his strength and without being disturbed by there are no such cues in it: Khoâng coá gaéng the thought of the consequence. Once the desire is giaûi quyeát coâng aùn baèng trí naêng trong khi cherished, the next step is more technical in the chaúng coù trình töï luaän lyù naøo trong ñoù. sense that an inquiring spirit is to be awakened 7) Not trying to be merely clever about it: and kept alive, until the final moment of solution Khoâng coá moå xeû noù. arrives. The inquiry is concerned with the whence 8) Not taking it for a state of doing-nothing-ness: of birth and the whither of death, and to be Khoâng coi noù laø moät traïng thaùi voâ haønh. constantly nourished by the desire to rise above 9) Not taking a temporary state of transparency them. This is impossible unless the spirit of for finality: Khoâng coi traïng thaùi saùng toû taïm inquiry is matured and breaks itself out to a state thôøi laø cöùu caùnh. of enlightenment. In this book, Po-Shan Zen 10) Not reciting the koan as if it were the School also mentioned ten methods of maturing Nembutsu practice or a form of Dharani: doubts—Trong Baùc Sôn Tham Thieàn Caûnh Ngöõ, Khoâng ñoïc coâng aùn y nhö tuoàng nieäm Phaät ñöôïc Voâ Dò Nguyeân Lai vieát vaøo ñaàu theá kyû thöù hay tuïng chuù. 17, trong ñoù phaùi Thieàn Baùc Sôn khaúng ñònh Ten minds developed by the Pure Land trong coâng phu chöùng Thieàn, ñieàu caàn thieát laø practitioners: Thaäp Taâm Tònh

Ñoä—Ten Minds nuoâi döôõng moät khaùt voïng maõnh lieät muoán huûy developed by the Pure Land practitioners—In the dieät caùi taâm coøn trong voøng soáng cheát. Khi khaùt Maharatnakuta Sutra, Sakyamuni Buddha told voïng naøy ñöôïc khôi daäy, haønh giaû nghe ra tuoàng Maitreya Bodhisattva: “Ten Minds developed by nhö mình ñang bò moät ngoïn löûa höøng höïc vaây phuû. the Pure Land practitioners cannot be developed Y muoán troán chaïy noù laïi khoâng theå ñöôïc, ñöùng im by ordinary people, nor those who lack virtue and ra ñaáy khoâng theå ñöôïc, suy nghó vôù vaån khoâng theå are beset by afflictions.” What are these ten?— ñöôïc, mong chôø tha löïc cuõng khoâng theå ñöôïc. Ñeå Trong Kinh Ñaïi Baûo Tích, Ñöùc Theá Toân baûo Ngaøi khoûi maát thì giôø, y phaûi vaän heát söùc bình sinh maø Di Laëc Boà Taùt: “Möôøi Taâm cho haønh giaû Tònh Ñoä nhaåy xoå ra, khoâng e deø gì ñeán haäu quaû. Moät khi naày khoâng phaûi haïng phaøm ngu, baát thieän, hay keû khaùt voïng aáy ñöôïc nuoâi döôõng, böôùc keá tieáp coù aùc nhieàu phieàn naõo coù theå phaùt ñöôïc.” Nhöõng gì tính caùch thuû thuaät hôn, theo ñoù, phaûi khôi daäy laø möôøi? nghi tình vaø giöõ vöõng noù trong loøng, cho ñeán phuùt 1) To develop great loving kindness, not to harm choùt khi ñi tôùi moät giaûi ñaùp. Moái nghi tình naày sentient beings: Ñoái vôùi chuùng sanh khôûi loøng nhaém töø choã sinh töø ñaâu ñeán, cheát ñi veà ñaâu, vaø ñaïi töø, khoâng laøm toån haïi. luoân luoân ñöôïc nuoâi döôõng bôûi khaùt voïng muoán 2) To develop great compassion, not to cause vöôït leân treân soáng cheát. Caùi ñoù khoù laém, tröø phi any afflictions to sentient beings: Ñoái vôùi nghi tình ñöôïc thuaàn thuïc vaø töï buøng vôõ thaønh chuùng sanh khôûi loøng ñaïi bi, khoâng laøm böùc moät traïng thaùi chöùng ngoä. Trong boä saùch naày, naõo. phaùi Thieàn Baùc Sôn ñaõ noùi ñeán möôøi phöông phaùp 3) To protect the true Dharma of the Buddha thuaàn thuïc nghi tình nhö sau: without regard for one’s life: Vôùi chaùnh phaùp 1) Not caring for worldly things: Khoâng baän loøng cuûa Phaät, heát loøng hoä trì, khoâng tieác thaân ñeán nhöõng phaùp theá tuïc. maïng. 2) Not getting attached to a state of quietude: 4) To develop Supreme Tolerance of the Khoâng ñaém mình trong traïng thaùi tònh maëc. Correct Dharma, without clinging nor

grasping: Vôùi chaùnh phaùp sanh loøng thaéng dense forest of afflictions: Thaáy chuùng sanh nhaãn, khoâng chaáp tröôùc. luoân bò röøng raäm phieàn naõo che chöôùng maø 5) To be still and peaceful, without seeking gain, sanh loøng thöông xoùt. support nor respect: Taâm ñieàm tónh an vui, 6) Bodhisattvas bring forth a mind of sympathy khoâng tham söï lôïi döôõng, cung kính, toân and pity when seeing all living beings are not troïng. good at contemplating: Thaáy chuùng sanh 6) To seek the Buddha’s wisdom at all times: khoâng kheùo quaùn chieáu maø sanh loøng thöông Taâm caàu chuûng trí cuûa Phaät trong taát caû thôøi xoùt. khoâng queân laõng. 7) Bodhisattvas bring forth a mind of sympathy 7) To be respectful and reverential toward all and pity when seeing all living beings do not sentient beings at all times: Ñoái vôùi chuùng desire wholesome Dharmas: Thaáy chuùng sanh sanh, khôûi loøng toân troïng, cung kính, khoâng khoâng thích muoán phaùp laønh maø ñem loøng cho laø haï lieät. thöông xoùt. 8) To avoid indulging in mundane discussions; to 8) Bodhisattvas bring forth a mind of sympathy resolve to Bodhi-Mind: Khoâng tham

tröôùc theá and pity when seeing all living beings lose all luaän, vôùi phaàn Boà Ñeà sanh loøng quyeát ñònh. Buddhadharma: Thaáy chuùng sanh boû maát 9) To keep the Mind pure, to plant all good Phaät phaùp maø ñem loøng thöông xoùt. roots: Taâm thanh tònh, khoâng taïp nhieãm, sieâng 9) Bodhisattvas bring forth a mind of sympathy troàng caùc caên laønh. and pity when seeing all living beings follow 10) To give up attachment to the marks of the along with the cycle of birth and death: Thaáy Buddhas, while always keeping the Buddhas chuùng sanh laên troâi trong voøng sanh töû maø in mind: Ñoái vôùi chö Phaät, xaû ly caùc töôùng, ñem loøng thöông xoùt. khôûi loøng tuøy nieäm. 10) Bodhisattvas bring forth a mind of sympathy Ten minds of sympathy and pity: Möôøi Taâm and pity when seeing all living beings lose Thöông Xoùt—Ten kinds of minds of sympathy and expedients for liberation: Thaáy chuùng sanh compassion (pity): ñaùnh maát phöông tieän giaûi thoaùt maø sanh loøng 1) Bodhisattvas bring forth a mind of sympathy thöông xoùt. and pity when seeing that all living beings Ten necessary activities of a Bodhisattva: are alone and forlorn with nothing to rely on: Thaäp Haïnh Boà Taùt—See Ten necessary practices Thaáy chuùng sanh coâ ñoäc khoâng choã nöông töïa of a Bodhisattva. maø sanh loøng thöông xoùt. Ten necessary practices of a Bodhisattva: 2) Bodhisattvas bring forth a mind of sympathy Thaäp Haïnh Boà Taùt—In the Surangama Sutra, the and pity when seeing that all living beings are Buddha reminded Ananda about the ten necessary poor and destitude: Thaáy chuùng sanh ngheøo activities, or practices of a Bodhisattva—Trong cuøng tuùng thieáu maø sanh loøng thöông xoùt. Kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ 3) Bodhisattvas bring forth a mind of sympathy nhaéc nhôû ngaøi A Nan veà möôøi haïnh caàn thieát cuûa and pity when seeing that all living beings Boà Taùt: scorched by the fire of three poisons: Thaáy 1) The conduct of happiness—Hoan hyû haïnh: chuùng sanh bò löûa tam ñoäc ñoát chaùy maø ñem a) The practice of joyful service, or giving joy: loøng thöông xoùt. Haïnh hoan hyû tuøy thuaän möôøi phöông. 4) Bodhisattvas bring forth a mind of sympathy b) The Buddha told Ananda: “Ananda! After and pity when seeing all living beings are these good men have become sons of the imprisoned (shut up) in the prison of the Buddha, they are replete with the limitlessly existence (six realms): Thaáy chuùng sanh bò tuø many wonderful virtues of the Thus Come trong luïc ñaïo maø sanh loøng thöông xoùt. Ones, and they comply and accord with 5) Bodhisattvas bring forth a mind of sympathy beings throughout the ten directions. This is and pity when seeing all living beings are called the conduct of happiness.”—Ñöùc Phaät constantly covered and hemmed in by the noùi vôùi A Nan: “OÂng A Nan! Ngöôøi thieän

nam ñoù thaønh Phaät töû roài, ñaày ñuû dieäu ñöùc deluded confusion.”—Ñöùc Phaät baûo A Nan: cuûa voâ löôïng Nhö Lai. Tuøy thuaän möôøi “Taát caû hôïp ñoàng caùc phaùp moân, ñöôïc khoâng phöông chuùng sanh ñeå ban boá ñöùc maàu. Ñoù sai laàm goïi laø ly si loaïn haïnh.” goïi laø hoan hyû haïnh. 6) The conduct of wholesome manifestation— 2) The conduct of benefitting—Nhieâu ích haïnh: Thieän hieän haïnh: a) The practice of beneficial service, or a) The practice of good manifestation, or beneficial practice: Haïnh laøm lôïi ích cho tha appearing in any form at will to save

sentient nhaân, hay thöôøng laøm vieäc lôïi ích cho taát caû beings: Neát haïnh kheùo hieän, nhôø rôøi khoûi chuùng sanh. taùnh ngu si meâ loaïn maø coù theå hieän ra caùc b) The Buddha told Ananda: “Being well able to töôùng ôû trong ñoàng loaïi ñeå cöùu ñoä hoï. accommodate all living beings is called the b) The Buddha told Ananda: “Then within what conduct of benefitting.”—Ñöùc Phaät baûo ngaøi is identical, myriad differences appear; the A Nan: “Khoân kheùo coù theå lôïi ích taát caû characteristics of every difference are seen, chuùng sanh goïi laø nhieâu ích haïnh.” one and all, in identity. This is called the 3) The conduct of non-opposition—Voâ saân haän conduct of wholesome manifestation.”—Ñöùc haïnh: Phaät baûo ngaøi A Nan: “Trong choã ‘ñoàng’ ñoù, a) The practice of never resenting, or non- hieän ra caùc ‘dò.’ Moãi moãi töôùng dò, ñeàu thaáy opposition: Neát haïnh khoâng giaän hôøn; töï giaùc ñoàng. Ñoù goïi laø thieän hieän haønh.” ngoä cho mình, giaùc ngoä cho ngöôøi, chaúng traùi 7) The conduct of non-attachment—Voâ tröôùc nghòch. haïnh: b) The Buddha told Ananda: “Enlightening a) The practice of nonattachment, or unimpeded oneself and enlightening others without practice: Neát haïnh khoâng chaáp tröôùc, nghóa laø putting forth any resistence is called the ôû trong coõi traàn maø chaúng bò nhieãm tröôùc. conduct of non-opposition.”—Ñöùc Phaät baûo b) The Buddha told Ananda: “This continues ngaøi A Nan: “Töï giaùc, giaùc tha ñöôïc khoûi until it includes all the dust motes that fill up choáng traùi, goïi laø voâ saân haän haønh.” empty space throughout the ten directions. In 4) The conduct of endlessness—Voâ taän haïnh: each and every mote of dust there appear the a) The practice of indomitability, or without worlds of the ten directions. And yet the limit in helping others: Laøm vieäc lôïi tha voâ appearance of worlds do not interfere with taän (tuøy cô loaïi cuûa chuùng sanh maø hieän caùi one another. This is called the conduct of non- thaân mình ñeå cöùu ñoä chuùng sanh maõi maõi). attachment.”—Ñöùc Phaät baûo ngaøi A Nan: b) The Buddha told Ananda: “To undergo birth “Nhö vaäy cho ñeán möôøi phöông hö khoâng in various forms continuously to the bounds of ñaày vi traàn, trong moãi vi traàn hieän möôøi the future, equally throughout the three phöông theá giôùi. Hieän vi traàn, hieän theá giôùi, periods of time and pervading the ten maø chaúng löu ngaïi nhau. Ñaây goïi laø voâ tröôùc directions is called the conduct of haïnh.” endlessness.”—Ñöùc Phaät baûo ngaøi A Nan: 8) The conduct of veneration—Toân troïng haïnh: “Xuaát sinh chuûng naày, loaïi khaùc, cho ñeán maõi a) The practice of exalting the paramitas maõi trong töông lai. Bình ñaúng vôùi ba ñôøi, amongst all beings, or the practice of that thoâng ñaït möôøi phöông, goïi laø voâ taän haïnh.” which is difficult to attain: Coøn goïi laø “Nan 5) The conduct of freedom from deluded Ñaéc Haïnh.” Neát haïnh toân troïng Baùt Nhaõ. confusion—Ly si loaïn haïnh: b) The Buddha told Ananda: “Everything that a) The practice of nonconfusion: Lìa khoûi taùnh appears before one is the foremost paramita. ngu si, roái loaïn. This is called the conduct of veneration.”— b) The Buddha told Ananda: “When everything Ñöùc Phaät baûo ngaøi A Nan: “Caùc thöù bieán hieän is equally in accord, one never makes ñeàu laø ñeä nhaát ba la maät ña, ñoù goïi laø toân mistakes among the various dharma doors. troïng haønh.” This is called the conduct of freedom from

9) The conduct of wholesome Dharma—Thieän free body is prone to desire and lust (because phaùp haïnh: with a disease-free body, one tends to be a) The practice of good teaching, or perfecting tempted with desire and lust). This will lead the Buddha-law by complete virtue: Neát haïnh to precept-breaking and retrogression: Nghó pheùp laønh, ñöùc vieân dung ñeå laøm thaønh quy ñeán thaân theå thì ñöøng caàu khoâng bònh khoå, vì taéc cuûa chö Phaät möôøi phöông. khoâng bònh khoå thì duïc voïng deã sinh. b) The Buddha told Ananda: “With such perfect 2) We should not wish that our lives be free of fusion, one can model oneself after all the all misfortune, adversity, or accident because Buddhas of the ten directions. This is called without them, we will be easily prone to pride the conduct of wholesome dharma.”—Ñöùc and arrogance. This will lead us to be Phaät baûo ngaøi A Nan: “Nhö vaäy vieân dung, coù disdainful and overbearing towards everyone theå thaønh töïu quy taéc cuûa caùc Ñöùc Phaät möôøi else. If people’s lives are perfect, everything phöông, ñoù goïi laø thieän phaùp haønh.” is just as they always dreamed, without 10) The conduct of true actuality—Chôn thaät encountering heartaches, worries, afflictions, haïnh: or any pains and sufferings, then this can a) The practice of truth, or manifest in all things easily give way to conceit, arrogance, etc.; the pure, final and true reality: Neát haïnh chôn thus, becoming the breeding ground for thaät cuûa vaïn höõu ñeàu hieän ra trong giai ñoaïn countless transgressions and offenses. Sincere naày. Buddhists should always use misfortunes as b) The Buddha told Ananda: “To then be pure the opportunity to awaken from being and without outflows in each and every way mesmerized by success, fame, fortune, is the primary truth, which is unconditioned, wealth, etc. and realize the Buddha’s the essence of the nature. This is called the teachings are true and accurate, and then use conduct of true actuality.”—Ñöùc Phaät baûo this realization to develop a cultivated mind ngaøi A Nan: “Moãi moãi ñeàu thanh tònh, khoâng seeking enlightenment: ÔÛ ñôøi thì ñöøng caàu meâ laäu. Nhaát chaân voâ vi, tính baûn nhieân. Ñoù khoâng hoaïn naïn, vì khoâng hoaïn naïn thì kieâu goïi laø chaân thaät haïnh.” sa noåi daäy. Neáu nhö chuùng ta cöù soáng maõi ** See Ten kinds of practice of Great trong caûnh thanh nhaøn, nhö yù, khoâng bò ñôøi Enlightening Beings. daèn vaët, laïi chaúng bò vöôùng ít nhieàu söï khoå Ten negations: Thaäp Baát Trung Ñaïo—Ten naõo, öu phieàn, taát taâm seõ sanh ra caùc nieäm negations in five pairs—Möôøi ñieàu phaûn baùc khinh maïn, kieâu sa; töø ñoù maø keát thaønh voâ soá Trung Ñaïo: toäi loãi. Phaät töû chôn thuaàn phaûi nhaân nôi hoaïn 1-2) Neither birth nor death: Baát Sanh Baát Töû— naïn maø thöùc tænh côn tröôøng moäng vaø chieâm Khoâng sanh khoâng cheát. nghieäm ñöôïc lôøi Phaät daïy laø ñuùng. Do ñoù maø 3-4) Neither end nor permanence: Baát Tuyeät Baát phaùt taâm tinh chuyeân tu haønh caàu giaûi thoaùt. Haèng—Khoâng ñoaïn khoâng haèng. 3) We should not wish that our mind cultivation 5-6) Neither identity nor difference: Baát Ñoàng Baát be free of all obstacles because without Dò—Khoâng gioáng khoâng khaùc. obstacles, we would not have opportunities to 7-8) Neither coming nor going: Baát Khöù Baát Lai— excell our mind. This will lead to the Khoâng ñeán khoâng ñi. transgression of thinking that we have 9-10)Neither cause nor effect: Baát Nhaân Baát awakened, when in fact we have not:

Cöùu xeùt Quaû—Khoâng nhaân khoâng quaû. taâm taùnh thì ñöøng caàu khoâng khuùc maéc, vì Ten Non-Seeking Practices: Möôøi Ñieàu Taâm khoâng khuùc maéc thì sôû hoïc khoâng thaáu ñaùo. Nieäm. 4) We should not wish that our cultivation be (A) Content of the ten Non-Seeking Practices: free of demonic obstacles, because our vows Noäi dung cuûa Möôøi Ñieàu Taâm Nieäm. would not be then firm and enduring. This 1) We should not wish (yearn) that our bodies be leads to the transgression of thinking that we always free of diseases, because a disease- have attained, when in fact we have not: Xaây

döïng ñaïo haïnh thì ñöøng caàu khoâng bò ma 2) Turn misfortune and calamity into liberation chöôùng, vì khoâng bò ma chöôùng thì chí (take misfortune and adversity as means of nguyeän khoâng kieân cöôøng. liberation): Laáy hoaïn naïn laøm giaûi thoaùt. 5) We should not wish that our plans and 3) Turn obstacles or high stakes into freedom activities meet with easy success, for we will and ease (take obstacles as enjoyable ways to then be inclined to thoughts of contempt and cultivate ourselves): Laáy khuùc maéc laøm thuù disrespect. This leads to the transgression of vò. pride and conceit, thinking ourselves to be 4) Turn demons or haunting spirits into Dharma filled with virtues and talent: Vieäc laøm thì friends (take demonic obstacles as our good ñöøng mong deã thaønh, vì vieäc deã thaønh thì spiritual advisors): Laáy ma quaân laøm baïn ñaïo. loøng hay khinh thöôøng kieâu ngaïo. 5) Turn trying events into peace and joy 6) We should not wish for gain in our social (consider difficulties as our joy of gaining relations. This will lead us to violate moral experiences or life enjoyments): Laáy khoù principles and see only mistakes of others: khaên laøm thích thuù. Giao tieáp thì ñöøng caàu lôïi mình, vì lôïi mình 6) Turn bad friends into helpful associates (treat thì maát ñi ñaïo nghóa. ungrateful people as our helpful aids): Laáy keû 7) We should not wish that everyone, at all teä baïc laøm ngöôøi giuùp ñôû. times, be on good terms and in harmony with 7) Turn opponents into “fields of flowers” us. This leads to pride and conceit and seeing (consider opponents as our good only our own side of every issue: Vôùi ngöôøi relationships): Laáy ngöôøi choáng ñoái laøm nôi thì ñöøng mong taát caû ñeàu thuaän theo yù mình, giao du. vì ñöôïc thuaän theo yù mình thì loøng taát kieâu 8) Treat ingratitude as worn-out shoes to be caêng. discarded (consider merits or services to 8) We should not wish to be repaid for our good others as ragged slippers): Coi thi aân nhö ñoâi deeds, lest we develop a calculating mind. deùp boû. This leads to greed for fame and fortune: Thi 9) Turn frugality into power and wealth (take aân thì ñöøng caàu ñeàn ñaùp, vì caàu ñeàn ñaùp laø thi frugality as our honour): Laáy söï xaû lôïi laøm aân coù möu ñoà. vinh hoa. 9) We should not wish to share in opportunities 10) Turn injustice and wrong into conditions for for profit, lest the mind of illusion arise. This progress along the Way (consider injustice or leads us to lose our good name and reputation false accusations as our virtuous gate to for the sake of unwholesome gain: Thaáy lôïi enlightenment): Laáy oan öùc laøm cöûa ngoõ ñaïo thì ñöøng nhuùng vaøo, vì nhuùng vaøo thì si meâ haïnh. phaûi ñoäng. Ten norms of practice of Great 10) When subject to injustice and wrong, we Enlightening Beings: Möôøi Phaùp Tu Haønh Cuûa should not necessarily seek the ability to Chö

Ñaïi Boà Taùt—According to the Flower refute and rebut, as doing so indicates that the Adornment Sutra, Chapter 38, there are ten norms mind of self-and-others has not been severed. of practice of Great Enlightening Beings. This will certainly lead to more resentment Enlightening Beings who abide by these can attain and hatred: Oan öùc khoâng caàn bieän baïch, vì the Buddhas' supreme method of practice—Theo coøn bieän baïch laø nhaân ngaõ chöa xaû. Kinh Hoa Nghieâm, Phaåm 38, coù möôøi phaùp tu (B) Thus, the Buddha advised all of us to haønh cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong consider—Luaän Baûo Vöông Tam Muoäi cuûa phaùp naày thôøi ñöôïc phaùp tu haønh voâ thöôïng cuûa Ñöùc Phaät: Nhö Lai. 1) Turn suffering and disease into good 1) Honoring the wise: Cung kính toân troïng chö medicine (consider diseases and sufferings as thieän tri thöùc. miraculous medicine): Laáy bònh khoå laøm 2) Always being alerted by the celestial spirits: thuoác thaàn. Thöôøng ñöôïc chö Thieân caûnh giaùc.

3) Always having shame and conscience before Phuùng Tuïng trong Tröôøng Boä Kinh, coù möôøi Bieán the Buddhas: Tröôùc chö Phaät thöôøng bieát taøm Xöù. quí. 1) Earth-Kasina: Ñòa Bieán Xöù. 4) The fourth norm of practice—Phaùp tu haønh 2) Water-Kasina: Thuûy Bieán Xöù. thöù tö: 3) Fire-Kasina: Hoûa Bieán Xöù. a) Having pity for sentient beings: Thöông xoùt 4) Wind-Kasina: Phong Bieán Xöù. chuùng sanh. 5) Blue Kasina: Thanh Saéc Bieán Xöù. b) Not abandoning birth and death: Chaúng boû 6) Yellow Kasina: Hoaøng saéc Bieán Xöù. sanh töû. 7) Red Kasina: Xích Saéc Bieán Xöù. 5) Carrying tasks through consummation without 8) White Kasina: Baïch Saéc Bieán Xöù. change of mind: Thöïc haønh coâng vieäc ñeán roát 9) Space Kasina: Hö Khoâng Bieán Xöù. raùo maø taâm khoâng bieán ñoäng. 10) Consciousness Kasina (above, below, on all 6) The sixth norm of practice—Phaùp tu haønh thöù sides, individed, unbounded): Thöùc Bieán Xöù saùu: (treân, döôùi, ngang, baát nhò, voâ löôïng). a) Single-mindedly following the enlightening Ten objects in meditation: Thaäp Caûnh—See beings: Chuyeân nieäm theo doõi chuùng Boà Taùt. Ten stages or objects in meditation. b) Aspiring to universal enlightenment: Phaùt taâm Ten objects of thought of a Bodhisattva: ñaïi thöøa. Thaäp Nieäm Xöù—See ten repetition of an c) Diligently learning: Tinh caàn tu hoïc. invocation (Namo Amitabha). 7) The seventh norm of practice—Phaùp tu haønh Ten oceans: Möôøi Thöù Haûi Cuûa Chö Ñaïi Boà thöù baûy: Taùt—See Ten kinds of ocean of Great a) Getting rid of wrong views: Xa lìa taø kieán. Enlightening Beings. b) Earnestly seeking the right Path: Sieâng caàu Ten Oceans of World: Thaäp Haûi Theá Giôùi. chaùnh ñaïo. 8) Destroying demons and the actions of Ten Offerings: Möôøi Moùn Cuùng Döôøng— afflictions: Deïp phaù chuùng ma vaø nghieäpOfferings to the Buddha and Bodhisattvas mean to phieàn naõo. express respect and gratitude to them. It is similar to children paying respect to their parents, as well 9) The ninth norm of practice—Phaùp tu haønh thöù chín: as students showing gratitude toward their a) Knowing the different faculties and teachers—Cuùng döôøng ñeán chö Phaät vaø chö Boà temperaments of sentient beings: Bieát caên Taùt ñeå toû loøng bieát ôn. Ñieàu naày cuõng gioáng nhö taùnh cuûa chuùng sanh. con caùi toû loøng cung kính cha meï, hay nhö hoïc troø b)

Teaching them and enable them to live in the toân kính thaày vaäy: 1) Incense: Höông—To offer incense means to state of Buddhahood: Vì hoï maø thuyeát phaùp cho hoï ñöôïc an truï nôi Phaät ñòa. achieve our inner peace and enrich our 10) The tenth norm of practice—Phaùp tu haønh thöù Dharma perception—Cuùng döôøng höông möôøi: nhang vôùi nghóa ñaït ñöôïc an bình noäi taïi vaø a) Abiding in the infinitely vast cosmos of laøm cho phong phuù söï nhaän bieát veà chö phaùp. 2) Flowers: Hoa—To offer flowers means to reality: An truï trong phaùp giôùi quaûng ñaïi voâ bieân. clean and rid our body of what is unpleasant b) Removing the afflictions and purifying the and to give pleasure to the people around body: Dieät tröø phieàn naõo vaø thanh tònh nôi us—Cuùng döôøng hoa coù nghóa laø mong loaïi thaân. tröø nhöõng thöù khoâng vui nôi thaân vaø cuõng mong höông hoa laøm cho nhöõng ngöôøi quanh Ten objects for the attainment of ta ñöôïc an vui. absorption: Kasinayata-nani (p)—Möôøi Bieán 3) To offer beads means to satisfy and dignify Xöù—According to the Sangiti-Sutta in the Long our appearance: Anh laïc—Chuoãi traøng haït— Discourses of the Buddha, there are ten objects for the attainment of absorption—Theo Kinh

Cuùng döôøng chuoãi anh laïc coù nghóa laø laøm 8) Forgetting the ox and self: Both dead—Ngöôøi vöøa loøng vaø laøm taêng oai nghi töôùng haûo. traâu ñeàu queân. 4) Lamps: Ñeøn—To offer lamps means to 9) Returning to the source: Return whence both brighten our vision and lead us to absolute came—Trôû veà nguoàn coäi. wisdom—Cuùng döôøng ñeøn coù nghóa laø muoán 10) Entering the market place with helping hands: laøm taêng tueä giaùc vaø ñöa chuùng ta ñeán trí tueä Enter the dust—Thoõng tay vaøo chôï (vaøo choán tuyeät ñoái. traàn ai). 5) Fruits: Quaû—To offer fruits means to fulfill Ten Oxen Pictures: Jugyunozu (jap)—One of our wishes and hasten our path toward the most widespread sets of images of the Ch’an Buddhahood—Cuùng döôøng quaû traùi coù nghóa tradition. They depict the levels of increasing laø mong muoán toaïi nguyeän vaø tieán nhanh ñeán realization of a student of Cha’n. In some quaû vò Phaät. depictions, the ox is black at the beginning, 6) Tea: Traø—To offer tea means to freshen our becomes gradually whiter, and then becomes pure breath and distance us from worries—Cuùng white. After this the ox disappears. The sequence döôøng traø coù nghóa laø laøm töôi maùt hôi thôû vaø symbolizes the student’s gradual mastery of xa lìa nhöõng lo aâu. meditation practice, in which the mind is 7) Food: Thöïc phaåm—To offer food means to progressively brought under control and trained. extent the longevity of our lives and facilitate Eventually the training is left behind, and one is our articulation skills—Cuùng döôøng thöïc able to function in the world with a changed phaåm coù nghóa laø mong tröôøng thoï vaø laøm deã perspective—Moät trong nhöõng boä tranh veõ truyeàn daøng nhöõng kinh nghieäm tu haønh. baù roäng raõi nhaát trong nhaø Thieàn. Nhöõng böùc 8) Buddhist music: AÂm nhaïc Phaät—Buddhist tranh naøy veõ laïi nhöõng möùc ñoä taêng tieán cuûa music to rejoyce the whole afflicted world— Thieàn sinh. Trong moät vaøi truyeàn thoáng, khôûi ñaàu Cuùng döôøng aâm nhaïc Phaät mong laøm vui theá laø con traâu ñen, roài töø töø trôû thaønh traéng, vaø roài ñaày phieàn naõo.

hoaøn toaøn traéng. Sau ñoù thì traâu cuõng bieán maát. 9) Folding palms: Chaáp tay—To offer folding Söï lieân tuïc cuûa nhöõng böùc tranh tieâu bieåu cho söï palms means to humble our selves in front of thaønh thaïo töø töø cuûa Thieàn sinh trong thieàn taäp, the Buddhas and Bodhisattvas—Cuùng döôøng trong ñoù taâm ñöôïc kieåm soaùt hay huaán luyeän töø caùi chaáp tay coù nghóa laø baøy toû loøng khieâm töø. Ñeå roài cuoái cuøng khoâng caàn phaûi hoïc nöõa maø nhöôøng toân kính chö Phaät vaø chö Boà Taùt. vaãn thong dong ñi vaøo keû chôï—See Ten Ox- 10) Clothes: Quaàn aùo—To offer clothes means to herding pictures. make us look magnificent and remorse and to Ten Paramitas: Ten perfections—Thaäp ñoä Ba provide us with security—Cuùng döôøng quaàn La Maät. aùo laø mong ñöôïc trang nghieâm ngoaïi töôùng (I) Ten paramitas in Sanskrit texts—Möôøi Ba La cuõng nhö laøm cho chuùng ta caûm thaáy an oån Maät trong kinh ñieån baèng tieáng Phaïn: hôn. According to the Sanskrit language, Paramita Ten Ox-Herding Pictures: Thaäp Ngöu Ñoà— means crossing-over. Ten Paramitas mean the The ten ox-pictures: six things that ferry one beyond the sea of 1) Looking for an ox: Seeking the ox—Tìm traâu. mortality to nirvana. Ten stages of spiritual 2) Seeing its tracks: Finding the tracks—Thaáy perfection followed by the Bodhisattva in his daáu. progress to Buddhahood. The ten virtues of 3) Seeing the ox: First glympse of the ox—Thaáy perfection are not only characteristic of traâu. Mahayana Buddhism in many ways, they also 4) Catching the ox: Ñöôïc traâu. contain virtues commonly held up as cardinal 5) Taming the ox: Feeding the ox—Chaên traâu. by all religious systems. They consist of the 6) Riding the ox home: Côõi traâu veà nhaø. practice and highest possible development. 7) Forgetting the ox, self alone: Ox dies, man Thus, practicing the ten paramitas will lead lives—Queân traâu coøn ngöôøi. the practitioner to cross over from the shore

of the unenlightened to the dock of 6) Prajna-paramita (skt): Wisdom paramita or enlightenment—Ba La Maät, theo Phaïn nhöõ, prajna wisdom (hieåu roõ chôn lyù)—Baùt nhaõ coù nghóa laø ñaùo bæ ngaïn. Möôøi Ba La Maät ñöa hay Trí Hueä Ba La Maät. chuùng sanh qua bieån sanh töû ñeå ñi ñeán Nieát (B) The last four paramitas are mention in some baøn. Möôøi giai ñoaïn hoaøn thieän tinh thaàn cuûa sutras as in the Mahayana-Sutralankara, the chö Boà taùt trong tieán trình thaønh Phaät. Chaúng Mahavyutpatti Sutra, the Dharma-Sangraha nhöõng Thaäp ñoä Ba La Maät laø ñaëc tröng cho Sutra, and the Dasa-bhumika Sutra. They are Phaät Giaùo Ñaïi Thöøa trong nhieàu phöông dieän, mentioned only in some sutras and are not maø chuùng coøn goàm nhöõng cô baûn ñaïo ñöùc explained at great length. The last paramita, chung cho taát caû caùc toân giaùo. Thaäp ñoä bao as a matter of fact, is not necessary—Boán Ba goàm söï thöïc taäp vaø söï phaùt trieån khaû dó cao La Maät coøn laïi (thöù baûy, taùm, chín, vaø möôøi) nhaát. Vì vaäy, thöïc haønh möôøi Ba La Maät seõ chæ ñöôïc noùi ñeán trong vaøi kinh ñieån nhö giuùp haønh giaû vöôït bôø meâ qua ñeán beán giaùc. trong Kinh Ñaïi Thöøa Trang Nghieâm, Kinh (A) Six paramitas—Luïc Ba La Maät: Six chief Danh Nghóa Ñaïi Taäp, Kinh Phaùp Soá Danh paramitas mentioned in many Mahayana Taäp Kinh Dò Baûn, vaø Kinh Thaäp Ñòa.

Nhöõng sutras such as the Lalitavistara Sutra, the Ba La Maät naøy chæ ñöôïc ñeà caäp trong moät soá Mahavastu Sutra, the Astasahasrika Prajna- ít kinh ñieån vaø khoâng ñöôïc giaûi thích nhieàu. paramita Sutra, the Karunapundarika Sutra, Kyø thaät, Ba La Maät thöù möôøi khoâng caàn thieát: the Avadana-Sataka Sutra, the Mahayana- 7) Pranidana-paramita (skt): Nguyeän Ba la sutra-lankara, the Dharma-Sangraha Sutra, maät—Vow paramita or vow for Bodhicitta the Samadhi-Raja Sutra, the Bodhisattva- (Nguyeän tu töø bi vaø hoùa ñoä chuùng sanh ñoàng Bhumika Sutra—Saùu Ba La Maät chính ñöôïc ñaéc quaû vò Phaät). ñeà caäp ñeán trong nhöõng kinh ñieån Ñaïi Thöøa 8) Bala-paramita (skt): Löïc Ba la maät—Power nhö Thaàn Thoâng Du Hyù, Kinh Phaät Baûn Haïnh paramita or strength or manifestations of the Taäp Kinh Dò Baûn, Kinh Baùt Thieân Tuïng Baùt ten powers—(duøng söùc trí hueä khieán cho Nhaõ Ba La Maät, Kinh Töø Bi Lieân Hoa, Kinh chuùng sanh ñaéc nhaäp phaùp Ñaïi thöøa). Soaïn Taäp Baù Duyeân, Kinh Ñaïi Thöøa Trang 9) Upaya-paramita (skt): Phöông tieän Ba la Nghieâm, Kinh Phaùp Soá Danh Taäp Dò Baûn, maät—Expedient paramita or right methods or Kinh Tam Muoäi Vöông, Kinh Boà Taùt Ñòa: means—(hieåu roõ caùch giuùp ích cho chuùng 1) Dana-paramita (skt): Boá thí Ba la maät— sanh ñaùo bæ ngaïn). Giving-paramita or generosity or charity (taøi 10) Jnana-paramita (skt): Trí Ba la maät— thí, phaùp thí, voâ uùy thí)—See Dana. Knowledge paramita or knowledge of the 2) Sila-paramita (skt): Trì giôùi Ba la maät— true definition of all dharmas—Hieåu roõ caùc Holding Precepts Paramita or morality or phaùp, giöõ vöông trung ñaïo. discipline (töï mình giöõ giôùi, khuyeân ngöôøi giöõ (II) The ten paramitas or ten virtues of giôùi vaø phaùt taâm voâ thöôïng). perfection—According to the Yogacara 3) Kshanti-paramita (skt): Nhaãn nhuïc Ba la philosophers all the last four paramitas are maät—Patience paramita or forebearance. regarded as the amplification of the sixth 4) Virya-paramita (skt): Tinh Taán Ba La Maät— paramita—Theo caùc nhaø trieát gia Du Giaø thì Effort—Vigor paramita or enegy or exertion boán thöù Ba La Maät sau cuøng ñeàu ñöôïc xem laø (baát thoái vaø noùi vieát phaùp toái thaéng khieán söï nhaán maïnh cuûa Trí Tueä Ba La Maät: ngöôøi nghe ñöôïc veà coõi Chaùnh giaùc). 1) Dana-paramita (skt): Charity (Almsgiving)— 5) Dhyana-paramita (skt): Thieàn Ñònh Ba La Thí Ba La Maät—Boá thí. maät—Meditation paramita or contemplation 2) Sila (skt): Morality—Holding precepts (luoân giöõ chaùnh ñònh, giaùo hoùa chuùng sanh, (Discipline)—Moral conduct—Giôùi Ba La nhaäp chôn phaùp giôùi). Maät—Trì giôùi. 3) Ksanti (skt): Patience (Forebearance)—Nhaãn Ba La Maät—Nhaãn nhuïc.

4) Virya-paramita (skt): Energy—Zealous the Mahakapi Jataka, the Bodhisattva is a progress—Vigor (Zeal)—Tinh Taán Ba La great monkey leader, who at the attack by Maät—Tinh Taán. men of the Varanasi king, allowed fellow 5) Dhyana-samadhi-paramita (skt): Meditation monkeys to pass off safely by treading on his (Concentration)—Contemplation— body, stretched as the extension of a bridge. Abstraction—Thieàn Ñònh Ba La Maät. In the Sasa Jataka, the Bodhisattva is a young 6) Prajna Wisdom: Trí hueä Ba La Maät. hare who offers his own body in the absence 7) Upaya (skt): Expedients—Adaptability (Skill- of any other thing to offer, just to observe the in-means)—Use of expedient or proper sacred vow. The story of Prince Vessantara,

means—Phöông tieän Ba La Maät. which is widely appreciated, shows Prince 8) Pranidhana (skt): Vows for bodhi and Vessantara in fulfillment of his vow to give helpfulness—Nguyeän Ba La Maät. whatever he is asked to give, not only 9) Bala-paramita (skt): Force of purpose— surrenders the palladium of his father's Strength (Power)—Löïc Ba La Maät. kingdom, but even his own wife and children. 10) Prajna paramita (skt): Knowledge—Real According to the Visuddhimaga, Great wisdom—Trí tueä Ba La Maät. Enlightening Beings are concerned about the (III) Ten paramitas in Pali Buddhist Texts—Möôøi welfare of living beings, not tolerating the Ba La Maät trong kinh ñieån Pali: The sufferings of beings, wishing long duration to canonical Pali texts mention the number of the higher states of happiness of beings and paramitas in the Apadana, the Jataka, the being impartial and just to all beings, by Buddhavamsa and the Cariyapitaka—Nhöõng fulfilling the Paramita-charitable giving they kinh ñieån Pali ñeà caäp ñeán moät soá Ba La Maät fulfill all other paramitas. According to the nhö kinh Thí Duï, Kinh Boån Sanh, Kinh Phaät Apadana, the Bodhisattva gave the gift to the Söû, vaø Kinh Sôû Haønh Taïng: needy. He then observed precepts perfectly 1) Dana-paramita (p)—Boá Thí Ba La Maät: and fulfilled the paramitas in the worldly Paramita-charitable giving: One should help renunciation. He then attained the Supreme other people, as best as one can, to satisfy Enlightenment—Chuùng ta phaûi baèng moïi their needs. When giving charity, one does caùch giuùp ñôû laãn nhau. Khi boá thí, khoâng neân not cherish the thought that he is the giver, aáp uû yù töôûng ñaây laø ngöôøi cho kia laø keû ñöôïc and sentient beings are the receivers, what is cho, cho caùi gì vaø cho bao nhieâu, ñöôïc nhö given and how much is given, thus, in one's vaäy thì kieâu maïn vaø töï phuï seõ khoâng sanh mind no arrogance and self-conceit would khôûi trong ta. Ñaây laø caùch boá thí voâ ñieàu kieän arise. This is an unconditioned alms-giving or hay bi taâm döïa treân caên baûn bình ñaúng. Boá thí compassion on equlity basis. Dana paramita is Ba la maät coøn laø cöûa ngoõ ñi vaøo haøo quang also a gate of Dharma-illumination; for with chö phaùp, vì nhôø ñoù maø trong töøng giaây phuùt, it, in every instance, we cause creatures to be chuùng ta laøm cho chuùng sanh hoan hyû cuõng pleasant, we adorn the Buddhist land, and we nhö laøm trang nghieâm coõi Phaät; nhôø Boá thí Ba teach and guide stingy and greedy living la maät maø chuùng ta chæ daïy vaø höôùng daãn beings. Especially, Bodhisattvas give alms to chuùng sanh lìa boû taùnh tham lam boûn xeûn. all beings, so that they may be happy without Ñaëc bieät, chö Boà Taùt boá thí bình ñaúng cho taát investigating whether they are worthy or not. caû chuùng sanh maø khoâng maøng chuùng sanh coù In the Jataka literature, many stories are xöùng ñaùng hay khoâng. Trong Kinh Boån Sanh found which show how the Bodhisattva keå nhieàu caâu chuyeän veà Boà Taùt hoaøn thaønh fulfilled the Paramita-charitable giving, the boá thí Ba La Maät. Nhö trong moät tieàn kieáp former birth stories of Gautama, when he was cuûa Ñöùc Phaät, luùc ñoù Ngaøi chæ laø moät Boà Taùt, a Bodhisattva, either in human form or non- duø döôùi daïng nhaân hay phi nhaân ñeå thöïc haønh human form, it is written that he practiced haïnh boá thí. Trong Kinh Boån Sanh Ñaïi Kapi such types of Paramita-charitable giving. In coù keå Boà Taùt laø

chuùa cuûa loaøi khæ bò quaân lính

cuûa vua xöù Varanasi taán coâng. Ñeå cöùu ñaøn dishearten the ordinary, he look straight khæ, chuùa khæ laáy thaân mình giaêng laøm caàu toward his goal. Nor does he ever stop until cho ñaøn khæ chaïy thoaùt. Trong Kinh Boån Sanh his goal is reached—Tinh taán, coøn goïi laø tinh Sasa, Boà Taùt laø moät chuù thoû röøng. Ñeå giöõ troïn caàn, cuõng laø moät trong thaát boà ñeà phaàn, nghóa nhö lôøi ñaõ höùa, thoû hieán thaân mình cheát thay laø tinh thuaàn tieán leân, khoâng giaûi ñaõi, vaø cho moät con thoû khaùc. Trong truyeän hoaøng töû khoâng coù taïp aùc chen vaøo. Vì an laïc vaø haïnh Thieän Höõu, ñeå thöïc hieän lôøi nguyeän boá thí ba phuùc cuûa ngöôøi khaùc maø Boà Taùt tu taäp tinh la maät, hoaøng töû khoâng chæ boá thí laàu ñaøi hay taán ba la maät. Tinh taán khoâng coù nghóa laø söùc thaønh quaùch, maø coøn boá thí ngay ñeán vôï con maïnh cuûa thaân theå maø laø söùc maïnh cuûa tinh vaø caû thaân theå töù chi cuûa Ngaøi. Theo Thanh thaàn sieâu vieät, beàn bæ ñeå thöïc hieän haïnh lôïi Tònh Ñaïo, Boà Taùt vì lôïi ích soá ñoâng, thaáy ích cho ngöôøi khaùc. Chính nhôø ôû tinh taán ba la chuùng sanh ñau khoå, muoán cho hoï ñaït ñöôïc maät naøy maø Boà Taùt ñaõ töï noã löïc khoâng meät traïng thaùi an laïc maø nguyeän tu taäp Ba La moûi. Ñaây laø moät trong nhöõng phaåm caùch noåi Maät, khi boá thí Ba La Maät ñöôïc hoaøn thaønh baät cuûa Boà Taùt. Kinh Boån Sanh Ñaïi Taùi Sanh thì taát caû caùc Ba La Maät khaùc ñeàu ñöôïc hoaøn ñaõ moâ taû coù moät chieác taøu bò chìm ngoaøi bieån thaønh. Theo Kinh Thí Duï, Boà Taùt boá thí cho baûy ngaøy, Boà Taùt noã löïc kieân trì khoâng ngöøng nhöõng ai caàn, roài Boà Taùt tu haønh tònh haïnh vaø nghæ cho ñeán cuoái cuøng ngaøi ñöôïc cöùu thoaùt. Ba La Maät cho ñeán vieân maõn. Cuoái cuøng ngaøi Thaát baïi laø böôùc thaønh coâng, nghòch caûnh laøm ñaït ñöôïc giaùc ngoä toái thöôïng, chaùnh ñaúng gia taêng söï noã löïc, nguy hieåm laøm maïnh theâm chaùnh giaùc—See Dana. yù chí kieân cöôøng vöôït qua nhöõng khoù khaên 2) Sila-paramita (p): Giôùi Ba La Maät— chöôùng ngaïi. Boà Taùt nhìn thaúng vaøo muïc ñích Bodhisattvas observe morality to prevent evil cuûa mình, ngaøi seõ khoâng bao giôø thoái chuyeån karma—See Precepts. cho tôùi khi ñaït ñöôïc muïc ñích cuûa mình—See 3) Ksanti-paramita (p): Nhaãn nhuïc Ba La Maät— Six paramitas. See Patience. 5) Nekkhamma-paramita (p): Xuaát ly Ba La 4) Virya-paramita (p): Devotion—Tinh taán Ba Maät—In order to bring morality to perfection, La Maät—Devotion is also one of the seven Bodhisattvas train themselves in renunciation. bodhyanga, vigour, valour, fortitude, virility. Nekkhamma implies both renunciation of For the sake of welfare and happiness of worldly pleasures by adopting the ascetic life others Bodhisattvas constantly exert their and the temporary inhibition of Hindrances by energy or perserverance. Here “Virya” does Jhanas. A Bodhisattva is neither selfish nor not means physical strength though this is an self-possessive but is selfless in his activities. asset, but strength of character, which is far He is ever ready to sacrifice his happiness for superior. It is defined as the persistent effort the sake of others. Though he may sit in the to work for the welfare of others both in lap of luxury, immersed in worldly pleasures, thought and deed. Firmly establishing himself he may comprehend their transitoriness and in this virtue, the

Bodhisattva develops self- the value of renunciation. Realizing thus the reliance and makes it one of his prominent vanity of fleeting material pleasures, he characteristics. The Virya of a Bodhisattva is voluntarily leaves his earthly possessions, and clearly depicted in the Mahajanaka Jataka. wearing the simple ascetic garb, tries to lead Shipwrecked in the open sea for seven days, the Holy Life in all its purity. Here he he struggled on without once giving up hope practices the higher morality to such an extent until he was finally rescued. Failures he that becomes practically selfless in all his views as steps to success, opposition causes actions. No inducement whether fame, him to double his exertion, dangers increase wealth, honor, or worldly gain could induce his courage, cutting his way through him to do anything contrary to his difficulties, which impair the enthusiasm of principles—Ñeå phaïm haïnh thanh tònh, Boà Taùt the feeble, surmounting obstacles, which töø boû gia ñình, soáng ñôøi xuaát ly khoâng nhaø, an

truù trong caùc thieàn ñònh ñeå loaïi töø caùc phieàn haønh ñoäng nhö ngaøi noùi vaø seõ noùi nhö ngaøi naõo vaø chaáp thuû maø soáng theo tinh thaàn voâ haønh ñoäng. Trong truyeän Boån Sanh Hiri vaø ngaõ. Boà Taùt saün saøng hy sinh söï an laïc cuûa Ñaïi Boån Sanh keå veà Boà Taùt tu taäp chaân thaät chính mình vì lôïi ích cuûa ngöôøi khaùc. Maëc duø ba la maät. Ngaøi raát thaønh taâm, toát buïng vaø Boà Taùt ñang soáng moät ñôøi xa hoa, khoaùi laïc ñaùng tin caäy. Boà Taùt chæ noùi ñieàu gì maø ngaøi nguõ duïc, nhöng ngaøi ñaõ hieåu ñöôïc baûn chaát nghó. Lôøi noùi, tö töôûng vaø haønh ñoäng luoân hoøa ngaén nguûi cuûa noù vaø giaù trò cuûa söï xuaát ly. hôïp vôùi nhau. Ngaøi khoâng bao giôø nònh bôï ñeå Ngaøi bieát roõ söï haûo huyeàn cuûa duïc laïc, neân töï caàu söï hoã trôï cuûa ngöôøi khaùc. Ngaøi khoâng ca nguyeän töø boû nhöõng cuûa caûi traàn theá, long tuïng veà mình ñeå caàu ngöôøi ngöôõng moä hay baøo, vaøng baïc, maø chæ ñaép leân mình moät taám vôùi moät yù khoâng toát. Khi traùch vieäc ñaùng quôû y phaán taûo ñôn giaûn cuûa sa moân vaø soáng ñôøi traùch thì ngaøi traùch moät caùch bình ñaúng chöù phaïm haïnh, giaûi thoaùt vaø voâ ngaõ. Khoâng tham khoâng mieät thò, maø traùch vì loøng töø bi thöông ñaém duø ñoù laø danh tieáng, danh döï, vaø söï xoùt. Ngaøi khoâng daáu dieám nhöõng khuyeát thaønh ñaït traàn theá hoaëc baát cöù thöù gì haáp daãn ñieåm thieáu xoùt cuûa mình. Ngaøi ñöôïc taùn meâ hoaëc ngaøi laøm traùi ngöôïc vôùi cuoäc soáng döông laø baäc töø bi, chaân thaät kính troïng lôøi phaïm haïnh. höùa cuûa ngöôøi khaùc nhö lôøi höùa cuûa chính 6) Panna-paramita (p): Trí hueä Ba La Maät—In mình. order to understand clearly what is beneficial 8) Aditthana-paramita (p): Nguyeän Ba La Maät— and what is injurious to beings, Bodhisattvas “Aditthana” is translated as resolute purify their wisdom—Ñeå thoâng hieåu ñöôïc determination. Without this firm ñieàu gì coù lôïi vaø ñieàu gì coù haïi cho chuùng determination, the other perfections cannot be sanh, Boà Taùt thanh tònh hoùa trí tueä cuûa chính fulfilled and they work for the wealth and mình—See Prajna paramita. welfare of beings. It is compared to the 7) Sacca-paramita (p): Chaân thaät Ba La Maät—foundation of a building. This will-power Once Bodhisattvas have promised to give or forces all obstructions out of Bodhisattva path do something they do not break their

promise. and no matter what may come to him, So, “Sacca” is here meant the fulfillment of sickness, grief, or disaster, he never turns his one’s promise. This is one of the salient eyes away from his goal. For instance, the characterisitcs of a Bodhisattva, for he is not Bodhisattva Siddhartha made a firm breaker of his word. He acts as he speaks, he determination to renounce his royal pleasure speaks as he acts. He makes truth his guide and gain enlightenment. Six long years, it was and holds it his duty to keep his word. He a superhuman struggle. He had to endure ponders well before he makes his promise. In manifold hardships and face innumerable the Hiri Jataka and the Mahasutasoma Jataka, difficulties. At a crucial moment, when he Bodhisattva is trustworthy, sincere and most needed their help, his five favorite honest. What he thinks, he speaks. There is disciples deserted him. Yet he did give up his perfect harmony in his thoughts, words and effort. The Bodhisattva is a man of iron deeds. He does not use flattery to win the determination, whose high principles cannot hearts of others, does not exhort himself to be shaken to do good. None could tempt him win their admiration, does not hide his defects to do anything contrary to those principles. As or vainly exhibits his virtues. The praise- occasion demands, he is as soft as a flower worthy he praises without malice. The and as firm as a rock—Töø “Aditthana” ñöôïc blameworthy he blames judiciously, not with chuyeån dòch laø naêng löïc yù chí kieân coá. Khoâng contempt but out of compassion. He honors coù nguyeän ba la maät naøy thì caùc ba la maät the word of others as he honors his own—Khi khaùc khoâng theå hoaøn thaønh ñöôïc. Nguyeän Boà Taùt chaân thaønh höùa moät vieäc gì thì ngaøi seõ ñöôïc xem nhö laø neàn moùng cuûa moät toøa nhaø. thöïc hieän cho baèng ñöôïc. Vì vaäy, chaân thaät ba Chính naêng löïc vaø yù chí naøy khieán Boà Taùt la maät laø moät phaåm haïnh cuûa Boà Taùt. Ngaøi seõ vöôït qua taát caû chöôùng ngaïi nhö beänh hoaïn,

ñau khoå, tai naïn vaø ngaøi khoâng bao giôø luøi without attachment or aversion, without favor böôùc treân ñöôøng Boà Taùt haïnh. Boà Taùt Só Ñaït or disfavor. Here the term is not used in the Ta ñaõ laäp nguyeän kieân coá töø boû caùc thuù vui sense of indifference or neutral feeling. The cuûa hoaøng cung vaø ñi tìm giaûi thoaùt. Traûi qua most difficult and most essential of all saùu naêm daøi tu taäp vaø ñaáu tranh taâm linh, perfections is this equanimity, especially for a ngaøi ñaõ ñoái maët vôùi bieát bao ñau khoå vaø khoù layman who has to live in an ill-balanced khaên, nhöng ngaøi vaãn khoâng lui suït yù chí. world with fluctuating fortunes. Slights and Ngaì laø moät ngöôøi coù yù chí saét ñaù vaø chæ rung insults are the common lot of humanity. So chuyeån bôûi nhöõng yù töôûng cao thöôïng. Khoâng are praise and blame, loss and gain, pain and ai coù theå caùm doã ngaøi laøm ñieàu gì ngöôïc vôùi pleasure. Amidst all such vicissitudes of life a nguyeân lyù ñaïo ñöùc. Taâm ngaøi vöõng nhö ñaù Bodhisattva tries to stand unmoved like a firm nhöng cuõng meàm maïi vaø toát ñeïp nhö moät rock, exercising perfect equanimity—Xaû Ba boâng hoa—See Vow. La Maät coøn goïi laø bình taâm Ba La Maät. Vì xaû 9) Metta-paramita (p): Töø taâm ba la maät—With taâm neân Boà Taùt thi aân maø khoâng caàn ñaùp traû. unshakable kindness, Bodhisattvas are helpful Töø Pali “Upekkha” bao goàm “Upa” coù nghóa to

all. “Ketta” is loving-kindness. In Sanskrit laø voâ tö, coâng baèng vaø ñuùng ñaén, vaø “ikkha” it is Maitri. It is benevolent, goodwill or coù nghóa laø thaáy hoaëc quan ñieåm. Theo töø friendliness, wish for the happiness of all nguyeân hoïc, töø naøy coù nghóa laø quan ñieåm beings without exception. It is “Metta” that ñuùng ñaén, voâ tö vaø khoâng chaáp thuû hoaëc thieân prompts a Bodhisattva to renounce personal vò. Xaû taâm ôû ñaây khoâng coù nghóa laø laïnh luøng deliverance for the sake of others. He is hay traïng thaùi trung laäp. Khoù nhaát vaø caàn permeated with boundless goodwill towards nhaát cho caùc ba la maät khaùc laø xaû taâm naøy, all beings, irrespective of caste, creed, color ñaëc bieät ñoái vôùi cö só soáng trong theá giôùi hoaøn or sex. Since he is the embodiment of toaøn maát quaân bình vôùi nhöõng thay ñoåi baát universal love, he fears none, nor is he feared thöôøng. Söï khinh khi, xuùc phaïm, khen, cheâ, by any. He ever cherishes in his heart ñöôïc, maát, buoàn, vui thöôøng xaõy ra ôû trong boundless goodwill towards all that live—Vôùi ñôøi soáng con ngöôøi. Giöõa nhöõng thaêng traàm taâm töø voâ löôïng, Boà Taùt coù theå giuùp ñôõ taát caû ñoù, Boà Taùt laëng tónh vöõng chaéc nhö taûng ñaù chuùng sanh heát loøng maø khoâng meät moûi. vaø thöïc haønh haïnh xaû taâm ba la maät nheï Tieáng Phaïn “Metta” laø “Maitri”, nghóa laø nhaøng—See Equanimity. nhaân töø, thieän chí vaø thöông xoùt taát caû chuùng Ten Paths Of Emancipation Of Great sanh maø khoâng phaân bieät. Chính töø taâm naøy, Enlightening Beings: Möôøi Ñaïo Ly Sanh Cuûa Boà Taùt coù theå töø boû söï giaûi thoaùt caù nhaân vì Chö Ñaïi Boà Taùt—According to the Flower lôïi ích cho nhöõng chuùng höõu tình khaùc, khoâng Adornment Sutra, Chapter 38, there are ten Paths phaân bieät giai caáp, tín ngöôõng, maøu da vaø giôùi Of Emancipation Of Great Enlightening Beings. tính. Vì Boà Taùt laø bieåu töôïng cuûa töø taâm bao Enlightening Beings who abide by these will la, ngaøi khoâng laøm ai sôï cuõng khoâng ai laøm attain qualities of certainty of Enlightening ngaøi sôï. Ngaøi thöông yeâu taát caû vôùi tình yeâu Beings—Theo Kinh Hoa Nghieâm, Phaåm 38, coù voâ bôø beán. möôøi ñaïo ly sanh cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt 10) Upekkha-paramita (p): Xaû ba la maät—The an truï trong phaùp naày thôøi ñöôïc phaùp quyeát ñònh tenth paramita is equanimity. By reason of cuûa Boà Taùt (see Ten qualities of Great their equanimity, Bodhisattvas do not expect Enlightening Beings). anything in return. The Pali term “Upekkha” 1) Evoking transcendent wisdom, yet always is composed of “Upa”, which means justly, observing all sentient beings: Xuaát sanh Baùt impartially or rightly and “ikkha” means to Nhaõ Ba La Maät, maø luoân quaùn saùt taát caû see, discern or view. The etymological chuùng sanh. meaning of the term is discerning rightly, 2) Detaching from all views, yet liberating all viewing justly or looking impartially, that is, sentient beings bound by views: Xa rôøi nhöõng

kieán chaáp maø ñoä thoaùt taát caû chuùng sanh bò brought the Tendai system to that country in kieán chaáp raøng buoäc. the ninth century: Toå thöù möôøi cuûa toâng phaùi 3) Not minding any appearances, yet not Thieân Thai laø ngaøi Ñaïo Thuùy. Ngaøi ñöôïc xem abandoning sentient beings attached to laø toå thöù möôøi taïi Nhaät Boån, vì ngaøi laø ngöôøi appearances: Chaúng töôûng nieäm taát caû töôùng, ñaõ mang giaùo phaùp Thieân Thai truyeàn qua maø chaúng boû taát caû

chuùng sanh chaáp töôùng. Nhaät vaøo theá kyû thöù chín vaø laø thaày cuûa 4) Transcending the triple world, yet always Tuyeàn Giaùo Ñaïi Sö (sô toå toâng Thieân Thai taïi being in all worlds: Sieâu quaù tam giôùi, maø Nhaät). thöôøng ôû taïi taát caû theá giôùi. Ten peerless states of Great Enlightening 5) Forever leaving afflictions, yet living together Beings: Möôøi Voâ Ñaúng Truï Cuûa Chö Boà Taùt— with all sentient beings: Rôøi haún phieàn naõo, According to the Flower Adornment Sutra, maø ôû chung vôùi taát caû chuùng sanh. Chapter 38, there are ten peerless states (of Great 6) Attaining desirelessness, yet always most Enlightening Beings) which no listeners or compassionately pitying all sentient beings individual illuminates can equal. Enlightening attached to desires: Ñaéc phaùp ly duïc maø Beings who abide by these can attain the peerless thöôøng duøng ñaïi bi thöông xoùt taát caû chuùng state of supremely great knowledge and all sanh nhieãm tröôùc duïc laïc. qualities of Buddhahood—Theo Kinh Hoa 7) Always enjoying tranquility and serenity, yet Nghieâm, Phaåm 38, coù möôøi Voâ ñaúng truï cuûa chö always appearing to be in company: Thöôøng Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi thích tòch tònh, maø luoân thò hieän taát caû quyeán ñöôïc ñaïi trí voâ thöôïng, taát caû Phaät phaùp voâ ñaúng thuoäc. truï. 8) Being free from birth in the world, yet dying 1) Though see absolute truth, they do not grasp in one place and being reborn in another, it as their realization because all their vows carrying on the activities of enlightening are not yet fulfilled: Daàu quaùn trieät thöïc teá beings: Rôøi sanh theá gian, maø cheát ñaây sanh maø khoâng thuû chöùng, vì taát caû nguyeän chöa kia khôûi haïnh Boà Taùt. thaønh töïu vieân maõn. 9) Not being affected by any worldly things, yet 2) Plant all good roots of goodness, equal to all not stopping work in the world: Chaúng nhieãm realities, yet do not have the slightest taát caû phaùp theá gian, maø chaúng döùt taát caû vieäc attachment to them: Gieo taát caû thieän caên laøm cuûa theá gian. ñoàng phaùp giôùi, maø ôû trong ñoù chaúng coù moät 10) Actually realizing full enlightenment, yet not chuùt chaáp tröôùc. abandoning the vows and practices of 3) Cultivating the practices of Enlightening Enlightening Beings: Chö Phaät Boà Ñeà ñaõ thò Beings, know they are like phantoms because hieän ra tröôùc maø chaúng boû taát caû haïnh all things are still and void, yet they have no nguyeän cuûa Boà Taùt. doubt about the way of Buddhahood: Tu Boà Ten paths of good action: Thaäp Thieän Taùt haïnh bieát ñoù nhö hoùa, bôûi taát caû caùc phaùp Nghieäp—See Ten meritorious deeds. ñeàu tòch dieät, maø chaúng nghi hoaëc nôi Phaät Ten patriarchs of the T'ien-T'ai sect: Thieân phaùp. Thai Thaäp Toå—The ten patriarchs of the T'ien- 4) Though free from the false ideas of the world, T'ai sect—Möôøi vò Toå cuûa toâng phaùi Thieân Thai: still are able to focus their attention and carry 1-9) From 1 to 9 already mentioned in the nine out the deeds of Enlightening Beings for patriarchs of the T'ien-T'ai sect: Töø toå thöù innumerable eons, fulfill their great nhaát ñeán toå thöù 9 ñaõ noùi trong Thieân Thai undertakings, and never give rise a feeling of Cöûu Toå—See nine patriarchs of the T'ien- weariness therein: Daàu rôøi nhöõng voïng töôûng T'ai sect. theá gian, nhöng hay taùc yù trong baát khaû thuyeát 10) The ten patriarch was Tao-Sui. He was kieáp thöïc haønh haïnh Boà Taùt ñaày ñuû ñaïi

considered a patriarch in Japan, because he nguyeän, trong khoaûng giöõa troïn chaúng sanh was the teacher of Dengyo Daishi who taâm nhaøm moûi.

5) Do not grasp anything because the essence of nhieân vì truï ôû theá gian neân khoâng dính maéc all things is void, yet they do not experience vaøo Nieát Baøn. nirvana because the path of omniscience is 2) Vow-body, i.e. the vow to be born in and from not yet fulfilled: Nôi taát caû phaùp khoâng chaáp the Tusita heaven: Nguyeän thaân—Nguyeän tröôùc, vì taát caû phaùp boån taùnh tòch dieät, maø Phaät—Thaân Phaät nguyeän sanh vaøo coõi trôøi chaúng chöùng nieát baøn vì ñaïo nhöùt thieát trí Ñaâu Suaát. chöa thaønh maõn. 3) Buddha incarnate as a man in the royal 6) Know that all periods of time are not periods palace: Nirmanakaya (skt)—Hoùa thaân—Phaät of time, yet they innumerate periods of time: laø hoùa thaân sanh laøm ngöôøi (laøm thaùi töû nôi Bieát taát caû caùc kieáp ñeàu laø phi kieáp, maø chôn cung vua). thaät noùi taát caû kieáp. 4) The Buddha who still occupies his relics or 7) Know nothing creates anything, yet they do what he has left behind on earth and thus not give up making the way in search of upholds the dharmas: Truù trì thaân—Truï trì Buddhahood: Bieát taát caû caùc phaùp ñeàu voâ taùc, Phaät vaø thaân sau khi thò tòch chæ coøn laïi xaù lôïi maø chaúng boû thöïc haønh ñaïo haïnh caàu taát caû thaân maø truï trì vaøo Phaät phaùp. Phaät phaùp. 5) Endowed with an idealized body with all 8) Know that the realms of desire, form, and Buddha marks and merits: Sambhogakaya formless are only mind, and the past, present (skt)—Töôùng haûo trang nghieâm thaân— and future are only mind, yet they know Nghieäp baùo Phaät—Ñoù laø thaân Phaät coù voâ perfectly well that mind has no measure and bieân töôùng haûo trang nghieâm, laø coâng ñöùc no bounds: Bieát tam giôùi duy taâm, tam theá baùo ñaùp vaïn haïnh nghieäp nhaân. duy taâm, maø bieát roõ taâm ñoù voâ löôïng voâ bieân. 6) Power-body, embracing all with his heart of 9) Carry out enlightening actions for untold eons mercy: Theá löïc thaân (Taâm Phaät)—Laáy caùi for sentient beings one and all, wishing to taâm töø bi cuûa Phaät ñeå nhieáp phuïc taát caû. settle them in the state of omniscience, and 7) At will body, appearing according to wish and yet they never tire or get fed up: Vì chuùng need: Nhö YÙ thaân (YÙ sinh thaân)—Nhö YÙ sanh trong baát khaû thuyeát kieáp thöïc haønh Phaät—Thaân Phaät ñoái vôùi chö vò Boà Taùt thò haïnh Boà Taùt, muoán cho chuùng sanh an truï böïc hieän tuøy theo yù muoán vaø nhu caàu cuûa chuùng nhöùt thieát trí maø chaúng nhaøm moûi. sanh. 10) Though their cultivation of practice is 8) Samadhi body, or body of blessed virtue: completely fulfilled, still do not realize Phuùc ñöùc thaân (Tam muoäi thaân)—Thaân Enlightenment, because they reflect, ‘What I thöôøng truï tam muoäi hay thaân cuûa phuùc ñöùc do is basically for sentient beings, so I should cao nhaát. remain in birh-and-death and help them by 9) Wisdom-body, whose nature embraces all expedient means, to settle them on the wisdom: Trí thaân (Tính Phaät)—Ñaïi vieân trí supreme path of enlightenment?: Daàu tu haønh voán coù nôi chö Phaät. vieân maõn maø chaúng chöùng Boà Ñeà, vì Boà Taùt 10) The absolute Buddha or essence of all life: nghó raèng toâi tu haønh voán laø vì chuùng sanh, Dharmakaya (skt)—Phaùp thaân—Thaân Phaät theá neân toâi phaûi ôû laâu nôi sanh töû phöông tieän tuyeät

ñoái (cuoái cuøng). laøm lôïi ích cho hoï ñeàu an truï Phaät ñaïo voâ Ten perfect characteristics of Buddha: Thaäp thöôïng. cuï thaäp thaân—See Ten perfect bodies of Buddha. Ten perfect bodies of Buddha: Phaät Cuï Thaäp Ten perfect utterances: Möôøi Nieäm Vaõng Thaân—The ten perfect bodies or characteristics of Sanh—At the time of death, one will achieve Buddha—Möôøi thaân toaøn thieän cuûa Phaät: rebirth in the Pure Land with only ten perfect 1) Bodhi-body in possession of complete utterances—Khi laâm chung maø coøn töï taïi nieäm enlightenment: Boà ñeà thaân—Chaùnh Giaùc ñöôïc möôøi nieäm thaønh töïu, töùc laø ñöôïc vaõng sanh. Phaät hay Voâ Tröôùc Phaät. Vì thaønh töïu chaùnh Ten perfecting Mahayana rules: Thaäp Phaùp— giaùc neân khoâng dính maéc vaøo sanh töû; tuy The ten perfecting Mahayana rules:

1) Right belief: Chaùnh tín. moïi caûnh giôùi, sinh thuù (nôi ñeán cuûa caùc loaøi 2) Good conduct: Thieän haïnh. höõu tình, caû thieän laãn aùc thuù). 3) Alertness: Spirit—Tænh giaùc. 4) The world with its various and diverse 4) The joy of the bodhi mind: Vui söôùng phaùt features: Tri theá gian chuûng chuûng taùnh löïc— taâm boà ñeà. Ngaøi bieát theá giôùi vôùi nhieàu ñaëc tính sai bieät. 5) Joy in Dharma: Vui söôùng haønh trì Phaät phaùp. 5) The different inclinations of beings: Tri tha 6) Joy in meditation: Vui trong thieàn ñònh. chuùng sanh duïc löïc—Ngaøi bieát caùc chí höôùng, 7) Pursuing the correct dharma: Haønh trì chaùnh tính caùch sai bieät cuûa caùc loaøi höõu tình. phaùp. 6) The lower and higher faculties of beings: Tri 8) Obedience precepts: Tuaân giöõ giôùi luaät Phaät. chuùng sanh tri caên thöôïng haï löïc—Ngaøi bieát 9) Departing from pride: Döùt boû coáng cao ngaõ caùc caên cao thaáp cuûa caùc loaïi höõu tình. maïn. 7) The defilement of, the purity of, the 10) Comprehending the inner of Buddha emergence from attainments in Absorptions, teaching: Hieåu saâu Phaät phaùp. Deliverances and Concentration: Tri chö Ten perfections: Thaäp Ba La Maät—See Ten Thieàn, giaûi thoaùt tam muoäi löïc—Ngaøi bieát söï paramitas. oâ nhieãm, söï thanh tònh vaø söï xuaát khôûi töø caùc Ten points of consideration when Buddhas caáp ñoä chöùng ñaéc thieàn, giaûi thoaùt vaø ñònh. 8) He remember his former births: Tri maïng tuùc have done their Buddha-work: Möôøi Nghóa trí löïc—Ngaøi nhôù laïi caùc tieàn thaân cuûa Ngaøi. Maø Chö Nhö Lai Quaùn Saùt Khi Ñaõ Thöïc Haønh 9) With his divine eye, he sees other beings' Xong Phaät Söï—See Ten considerations when passing away and arising according to their Buddhas have done their Buddha-work. deeds: Chö höõu tình sinh töû trí löïc hay thieân Ten powers of a Bodhisattva: Dasa- nhaõn trí löïc—Vôùi thieân nhaõn, Ngaøi thaáy söï bodhisattva-balni (skt)—Thaäp Löïc Boà Taùt—See sinh töû cuûa caùc höõu tình theo nghieäp cuûa hoï. Ten kinds of powers. 10) By the destruction of the cankers he enters on Ten powers of a Buddha: Dasa-Tathagata- and abides in the freedom of mind, freedom Balani (skt)—Thaäp Löïc Nhö Lai—Thaäp Phaät Trí through wisdom that are cankerless, having Löïc—According to the Lion's Roar Sutra in the realized them here and now by his own Middle Length Discourses, there are ten powers, superknowledge: Laäu taän trí löïc—Nhôø ñoaïn endowed with which a Tathagata claims the taän laäu hoaëc, Ngaøi theå nhaäp vaø an truù voâ laäu leader's place, roars

his lion's roar in all taâm giaûi thoaùt, tueä giaûi thoaùt, sau khi chöùng assemblies and set rolling the Brahma-Wheel— ñaéc ngay ñôøi naøy baèng chính thaéng trí cuûa Theo Kinh Ñaïi Sö Töû Hoàng trong Kinh Trung Boä, mình. coù möôøi löïc maø ñaày ñuû 10 löïc naày, ñöùc Nhö Lai Ten powers, four fearlessnesses, eighteen tuyeân boá vò trí ngöôøi laõnh ñaïo, tieáng roáng sö töû unique qualities, and all other aspects of hoáng giöõa moïi hoäi chuùng vaø chuyeån Phaïm Luaân: 1) A Tathagata comprehends according to Buddhahood: Thaäp löïc, töù voâ uùy, möôøi taùm reality the possible as possible and the phaùp baát coäng, nhaãn ñeán taát caû Phaät phaùp ñeàu laø impossible as impossible: Tri thò xöù phi xöù trí vieân laâm cuûa Boà Taùt vì chaúng nieäm nhôù nhöõng löïc—Ñöùc Nhö Lai bieát nhö thaät xöù laø xöù, phi phaùp khaùc. Ñaây laø moät trong möôøi loaïi vieân laâm xöù laø phi xöù. cuûa chö ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp 2) He comprehends the result of deeds in the naày thôøi ñöôïc ñaïi haïnh an laïc lìa öu naõo voâ past, present and future: Tri tam theá nghieäp thöôïng cuûa Nhö Lai—The ten powers, four baùo löïc—Ngaøi bieát keát quaû cuûa caùc nghieäp fearlessnesses, eighteen unique qualities, and all trong quaù khöù, hieän taïi, vò lai. other aspects of Buddhahood are a grove for 3) The path leading to all realms: Tri nhaát thieát Enlightening Beings because they do not think of ñaïo trí löïc—Ngaøi bieát con ñöôøng ñöa ñeán anything else. This is one of the ten kinds of grove of Great Enlightening Beings. Enlightening Beings who abide by these can achieve the

Buddhas' unexcelled peaceful, happy action, free 8) Are lamps for all worlds, and so are called from sorrow and affllictions. light: Vì laø ñeøn cuûa taát caû theá gian neân goïi laø Ten powers which Great Bodhisattvas who quang minh. acquired will be called truly awakened: 9) The ninth praise-worthy quality—Phaùp xöng Möôøi Ñieàu Thaønh Nhö Lai Löïc Cuûa Chö Ñaïi Boà taùn choã ngôïi khen thöù chín: Taùt—See Ten kinds of attainment of powers of a) Their aspirations are fulfilled: Taâm chí vieân the enlightened of enlightening beings. maõn. b) They have accomplished salvation: Thaønh töïu Ten Practices: Thaäp Haïnh—See Eight grades of cöùu ñoä. disciples, Ten kinds of practice of Great c) They have done their tasks: Nhieäm vuï ñeàu Enlightening Beings, and Ten necessary practices xong. of a Bodhisattva. d) They abide in unobstructed knowledge: Truï Ten Praises to the Buddhas: Thaäp Giaû Kính— trí voâ ngaïi. Phoå Hieàn Thaäp Nguyeän—See Ten vows of e) Individually know all things, so they are respects of Samantabhadra Bodhisattva. called adepts of the ten powers: Phaân bieät Ten praise-worthy qualities: Möôøi Phaùp Xöng bieát roõ taát caû caùc phaùp neân goïi laø thaäp löïc töï Taùn Choã Khen Ngôïi—According to the Flower taïi. Adornment Sutra, Chapter 27, there are ten 10) Thoroughly comprehend all cycles of the praise-worthy qualities. In the concentration of the Teaching, so they are called all-seers: Vì differentiated bodies of all sentient beings, thoâng ñaït taát caû phaùp luaân neân goïi laø böïc Enlightening Beings are lauded for ten praise- nhöùt thieát kieán. worthy qualities—Theo Kinh Hoa Nghieâm, Phaåm Ten precepts: Thaäp giôùi. 27—Thaäp Ñònh, coù möôøi Phaùp xöng taùn choã ngôïi (I) Ten basic prohibitions binding on novice khen ngôïi. Khi nhaäp vaøo nhöùt thieát trí chuùng sanh Monks and

Nuns—Thaäp Giôùi—Möôøi giôùi cuûa sai bieät thaân ñaïi tam muoäi, chö Boà Taùt seõ truï ñöôïc Sa Di hay Sa Di Ni: möôøi phaùp xöng taùn choã ngôïi khen. (A) The ten commandments (precepts) observed 1) Enter into True Thusness, and so are called by a novice (laity)—Möôøi giôùi Sa Di: Tathagata, those who have arrived at 1) Not to kill living beings (abstinence from Thusness: Nhaäp vaøo chôn nhö neân goïi laø Nhö taking life): Khoâng saùt sanh—Chaúng gieát Lai. maïng soáng. 2) Are aware of all truths, and so called Buddha, 2) Not to steal, or not to take what is not been Enlightened: Vì giaùc ngoä taát caû phaùp neân goïi given (abstinence from taking what is not laø Phaät. given): Khoâng troäm caép—Chaúng laáy cuûa 3) Are praised by all worlds, and so are called khoâng cho. teachers of truth: Vì ñöôïc taát caû theá gian khen 3) Abstinence from unchastity—Khoâng daâm ngôïi neân goïi laø Phaùp Sö. duïc: 4) Know all things, and so are called omniscient: a) Not to commit adultery: Khoâng taø daâm (taïi Vì bieát taát caû phaùp neân goïi laø nhöùt thieát trí. gia). 5) Are resorted by all worlds, and so are called b) Not to commit misconduct in sexual matters refuge: Vì ñöôïc taát caû theá gian quy-y neân goïi (Monks and Nuns): Khoâng coù haønh vi daâm laø choã sôû y. duïc (xuaát gia). 6) Have mastered all teaching methods, and so 4) Not to lie: Abstinence from lying—Khoâng noùi are called the guides: Vì roõ thaáu taát caû phaùp doái—Chaúng noùi laùo. phöông tieän neân goïi laø ñaïo sö. 5) Not to drink liquor, beer or wine: Abstinence 7) Lead all beings into universal knowledge, from taking fermented liquor—Khoâng uoáng and so are called great leaders: Vì daãn taát caû röôïu. chuùng sanh vaøo ñaïo nhöùt thieát trí neân goïi laø ñaïi ñaïo sö.

6) Not to eat food out of regulated hours: 4) Paryupasita (skt)—Cung kính cuùng döôøng chö Abstinence from taking food in unprescribed Phaät: The Buddhas have respectfully served. time—Khoâng aên traùi thôøi: . 5) Sikla-dharma (skt)—Thaønh töïu ñaày ñuû caùc 7) Not to use garlands or perfumes: Khoâng duøng tònh phaùp: Works of purity are well nhöõng chaát kích thích nhö haønh toûi hoaëc daàu accomplished. thôm. 6) Kalyanamitra (skt)—Thaân caän caùc thieän tri 8) The eighth precept—Giôùi thöù taùm: thöùc: There are good friends kindly disposed. a) Not to sleep on high or broad beds: Khoâng 7) Visuddhasaya (skt)—Taâm hoaøn toaøn thanh naèm giöôøng cao neäm roäng. tònh: The heart is thoroughly cleansed. b) Not to wear adornments and perfumes: 8) Vipuladhyasaya (skt)—Taâm quaûng ñaïi ñöôïc Khoâng mang ñoà trang söùc, cuõng nhö khoâng kieân coá: Broad-mindedness is firmly secured. thoa nöôùc hoa. 9) Adhimukti (skt)—Tín caên ñöôïc beàn vöõng: A 9) Not to take part in singing, dancing or playing deep sincere faith is established. musical instrument: Khoâng ca haùt, ñôøn ñòch, 10) Karuna (skt)—Saún saøng taâm ñaïi bi: There is nhaûy muùa. the presence of a compassionate heart. 10) Not to possess or store gold, silver or ivory: Ten principles (The Flower Adornment Khoâng tích tröû vaøng baïc ngoïc ngaø. Sutra—Chpater 36): Möôøi Phaùp Cuûa Chö Ñaïi (II) The Sutra of Brahma Net has another Boà Taùt—See Ten kinds of principle of Great definition for ten commandments as follow— Enlightening Beings. Thaäp Giôùi Phaïm Voõng Kinh—Kinh Phaïm Ten principles of Universally Good of Voõng ñònh nghóa thaäp giôùi nhö sau: Enlightening Beings: Möôøi Phoå Hieàn Haïnh 1-5) From 1 to 5—Töø 1

ñeán 5: Nguõ Giôùi—See Phaùp—Ten principles of Universally Good which Five precepts. Enlightening Beings have (The Flower 6) Not to speak the sins of those in orders: Adornment Sutra—Chapter 38)—Möôøi Phoå Hieàn Khoâng noùi toäi cuûa chö Taêng Ni trong giaùo Haïnh Phaùp maø chö Boà Taùt ñeàu coù (Kinh Hoa ñoaøn. nghieâm—Phaåm 38). 7) Not to vaunt (praise) self and depreciate 1) Vowing to live through all future ages: others: Khoâng khen mình cheâ ngöôøi. Nguyeän truï taát caû kieáp vò lai. 8) Not to be avaricious: Khoâng xan tham. 2) Vowing to serve and honor all Budhas of the 9) Not to be angry: Khoâng saân giaän. future: Nguyeän cung kính cuùng döôøng taát caû 10) Not to slander the Triratna: Khoâng huûy baùng Phaät vò lai. Tam Baûo. 3) Vowing to settle all sentient beings in the Ten preliminary conditions that lead to the practice of Universally Good Enlightening cherishing of the desire for supreme Beings: Nguyeän an truï taát caû chuùng sanh nôi enlightenment: Möôøi Ñieàu Kieän Khôûi Ñaàu Ñöa haïnh cuûa Phoå Hieàn Boà taùt. Ñeán Hoaøi Baûo Giaùc Ngoä Toái Thöôïng—Theo Kinh 4) Vowing to accumulate all roots of goodness: Hoa Nghieâm, coù möôøi ñieàu kieän khôûi ñaàu ñöa ñeán Nguyeän chöùa nhoùm taát caû thieän caên. öôùc voïng giaùc ngoä toái thöôïng—According to the 5) Vowing to enter all ways of transcendence: Avatamsaka Sutra, there are ten preliminary Nguyeän nhaäp taát caû Ba La Maät. conditions that lead to the cherishing of the desire 6) Vowing to fulfill all practices of Enlightening for supreme enlightenment. Beings: Nguyeän ñaày ñuû taát caû Boà taùt haïnh. 1) Kusalamula (skt)—Ñaày ñuû thieän caên: The 7) Vowing to adorn all worlds: Nguyeän taát caû stock of merit is well-filled. trang nghieâm taát caû theá giôùi. 2) Carana (skt)—Tu taäp caùc thieän haïnh: Deeds 8) Vowing to be born in all Buddha-lands: of goodness are well practiced. Nguyeän sanh taát caû coõi Phaät. 3) Sambhara (skt)—Chöùa nhoùm ñaày ñuû caùc tö 9) Vowing to carefully examine all things: löông: The necessary moral provisions are Nguyeän kheùo quaùn saùt taát caû caùc phaùp. well stored up.

10) Vowing to attain supreme enlightenment in thanh tònh nôi ñeä nhò ñòa, vaø muoán vaøo tam all Buddha-lands: Nguyeän nôi taát caû Phaät ñòa neân truï nôi möôøi thaâm taâm: quoác ñoä thaønh voâ thöôïng Boà Ñeà. 1) A purified mind: Taâm thanh tònh. Ten principles (abiding) which help 2) Taâm an truï: A peacefully dwelling mind. Enlightening Beings to fulfill their great 3) Taâm nhaøm boû: A mind of disgust and renunciation. vows: Möôøi Truï Phaùp Giuùp Chö Boà Taùt Vieân 4) Taâm lìa tham: A mind free of greed. Maõn Ñaïi Nguyeän—According to the Flower 5) Taâm baát thoái: An unretreating mind. Adornment Sutra, Chapter 18, there are ten 6) Taâm kieân coá: A solid mind. principles (abiding) which help Enlightening 7) A mind of flourishing brightness: Taâm minh Beings to fulfill their great vows. When thaïnh. Enlightening Beings fulfill these vows, they will 8) A courageous mind: Taâm duõng maõnh. attain ten inexhaustible treasuries—Theo Kinh 9) A vast mind: Taâm roäng. Hoa Nghieâm, Phaåm 18), coù möôøi truï phaùp giuùp 10) A great mind: Taâm lôùn. chö ñaïi Boà Taùt vieân maõn ñaïi nguyeän. Khi chö Boà (B) Ten kinds of profound mind of Great Taùt thaønh töïu nhöõng nguyeän naày thôøi ñöôïc möôøi Enlightening Beings: Möôøi thaâm taâm cuûa chö voâ taän traïng (See ten inexhaustible treasuries).

Ñaïi Boà Taùt—According to the Flower 1) Never wearying in mind: Taâm khoâng nhaøm Adornment Sutra, Chapter 38, there are ten chaùn. kinds of profound mind of Great Enlightening 2) Preparing great adornments: Ñuû ñaïi trang Beings. Enlightening Beings who abide by nghieâm. these can attain the supreme, pure, profound 3) Remembering the superlative will power of mind of omniscience—Theo Kinh Hoa enlightening beings: Nhôù nguyeän löïc thuø Nghieâm, Phaåm 38, coù möôøi thaâm taâm cuûa chö thaéng cuûa chö Boà Taùt. Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp 4) When hearing about the Buddha-lands, naày thôøi ñöôïc thaâm taâm thanh tònh nhöùt thieát vowing to be born in them all: Nghe caùc Phaät trí voâ thöôïng. ñoä ñeàu nguyeän vaõng sanh. 1) A profound mind not stained by any worldly 5) Keep their profounf determination things: Thaâm taâm chaúng nhieãm taát caû phaùp everlasting: Thaâm taâm (Boà Ñeà) laâu daøi taän theá gian. kieáp vò lai. 2) A profound mind not alloyed with the ways of 6) Vowing to develop all living beings fully: the lesser vehicles of individual salvation: Nguyeän troïn thaønh töïu taát caû chuùng sanh. Thaâm taâm chaúng taïp taát caû ñaïo nhò thöøa. 7) Staying through all ages without considering 3) A profound mind comprehending the it troublesome: Truï taát caû kieáp chaúng laáy laøm enlightenment of all Buddhas of past, present, nhoïc. and future: Thaâm taâm thaáu roõ taát caû Phaät Boà 8) Accepting all suffering without aversion: Thoï Ñeà. taát caû khoå chaúng sanh oaùn haän. 4) A profound mind following the path of 9) Having no craving or attachment to any omniscience: Thaâm taâm tuøy thuaän ñaïo nhöùt pleasures: Nôi taát caû söï vui loøng khoâng tham thieát chuûng trí. tröôùc. 5) A profound mind unmoved by any demons or 10) Always diligently protecting the unexcelled heretics: Thaâm taâm chaúng bò taát caû chuùng ma teaching: Thöôøng sieâng gìn giöõ phaùp moân voâ ngoaïi ñaïo laøm ñoäng. thöôïng. 6) A profound mind clarifying the Ten profound minds: Möôøi Thaâm Taâm Cuûa comprehensive knowledge of all Enlightened Chö Ñaïi Boà Taùt. Ones: Thaâm taâm tònh tu trí vieân maõn cuûa taát (A) The Bodhisattva Mahasattva who has already caû Nhö Lai. purified the second ground, and wishes to enter the third ground, should bring forth ten kinds of profound minds—Chö ñaïi Boà Taùt ñaõ

7) A profound mind accepting and holding all Moät nghieäp, duø nhoû bao nhieâu cuõng bao haøm truths heard: Thaâm taâm thoï trì taát caû phaùp ñaõ taát caû moïi nghieäp. Moät vaø taát caû ñeàu töông ñöôïc nghe. giao moät caùch töï do vaø baát tuyeät. 8) A profound mind not clinging to any state of 3) The theory of mutual penetration of dissimilar life: Thaâm taâm chaúng nhieãm tröôùc taát caû choã things. All dissimilar existences have thoï sanh. something in common. Many in one, one in 9) A profound mind imbued with all subtle many, and all in unity: Nhaát Ña Töông Dung knowledge: Thaâm taâm ñaày ñuû taát caû trí vi teá. Baát Ñoàng Moân—Noùi veà söï hoã töông nhieáp 10) A profound mind cultivating all qualities of nhaäp cuûa nhöõng söï theå baát ñoàng. Taát caû Buddhahood: Thaâm taâm tu taát caû Phaät phaùp. nhöõng hieän höõu baát ñoàng ñeàu coù nhöõng ñieåm Ten profound theories: Thaäp Huyeàn Moân—In töông ñoàng. Nhieàu ôû trong moät, moät ôû trong order to elucidate the possibility of the realm of nhieàu vaø taát caû ôû trong nhaát theå. Fact

and fact world perfectly harmonized," the 4) The theory of freedom, i.e., freedom from Hua-Yen School set forth the "Ten Profound ultimate disctinctions, in which all elements Theories."—Ñeå thuyeát minh khaû tính cuûa theá giôùi are mutually identified. It is a universal "Söï Söï Voâ Ngaïi Phaùp Giôùi," toâng Hoa Nghieâm ñaõ identification of all beings. Mutual ñeà ra möôøi Huyeàn Moân. identification is, in fact, self-negation. 1) The theory of co-relation, in which all things Identifying oneself with another, one can have co-existence and simultaneous rise. All synthesize with another. Negating oneself are co-existent not only in relation to space, and identifying oneself with another but also in relation to time. There is no constitute synthetical identification. This is a distinction of past, present and future, each of peculiar theory or practice of Mahayana. It is them being inclusive of the other. Distinct as applied to any theory and practice. Two they are and separated as they seem to be in opposed theories or incompatible facts are time, all beings are united to make over entity often identified. Often a happy solution of a from the universal point of view: Ñoàng Thôøi question is arrived at by the use of this Cuï Tuùc Töông Öng Moân—Noùi veà söï coäng method. As the result of mutual penetration ñoàng lieân heä, trong ñoù vaïn vaät coäng ñoàng and mutual identification. We have the hieän höõu vaø ñoàng thôøi hieän khôûi. Taát caû ñeàu concept "One in All, All in One. One behind coäng ñoàng hieän höõu, khoâng nhöõng chæ quan All, All behind One." The great and small, the heä khoâng gian maø caû trong quan heä thôøi gian; high or low, moving harmoniously together. khoâng coù söï phaân bieät giöõa quaù khöù, hieän taïi Even the humblest partaking of the work in vaø vò lai, moãi thôøi bao haøm caùc thôøi phaàn peace, no one stands separately or khaùc. Maëc duø chuùng coù veû sai bieät trong thôøi independently alone. It is the world of perfect gian, nhöng taát caû ñeàu ñöôïc hôïp nhaát thaønh harmony: Chö Phaùp Töông Töùc Töï Taïi Moân: moät thöïc theå, theo quan ñieåm vieân dung. Noùi veà töï do, nghóa laø vöôït ngoaøi nhöõng sai 2) The theory of perfect freedom in which all bieät kyø cuøng, trong ñoù taát caû caùc phaùp ñeàu hoã beings "broad and narrow" commune with töông ñoàng nhaát. Ñaây laø söï ñoàng nhaát phoå each other without any obstacle. The power bieán cuûa vaïn höõu. Thöïc ra, hoã töông ñoàng of all beings as to intension and extension is nhaát laø töï tieâu huûy. Khi ñoàng nhaát ta vôùi keû equally limitless. One action, however small, khaùc, ta coù theå hoøa hôïp vôùi keû khaùc. Töï tieâu includes all actions. One and all are huûy vaø töï ñoàng hoùa vôùi caùi khaùc taïo thaønh commutable freely and uninterruptedly: moät ñoàng nhaát hoùa toång hôïp. Ñaây laø lyù thuyeát Quaûng Hieäp Töï Taïi Voâ Ngaïi Moân—Noùi veà hay thöïc haønh ñaëc bieät cuûa Ñaïi Thöøa, aùp töï do toaøn veïn, trong ñoù moïi loaøi, thoâng minh duï n g cho baát cöù lyù thuyeát hay thöïc haønh naøo. hay ngu ñoän, ñeàu töông giao vôùi nhau khoâng Hai lyù thuyeát ñoái nghòch hay nhöõng söï kieän chöôùng ngaïi. Naêng löïc cuûa taát caû noäi haøm khoù dung hôïp thöôøng ñöôïc keát laïi thaønh moät. cuõng nhö ngoaïi tröông ñeàu voâ haïn nhö nhau. Thoâng thöôøng do phöông phaùp naøy maø ngöôøi

ta ñi ñeán moät giaûi phaùp eâm ñeïp cho moät vaán nhau. Cuõng vaäy, nhöõng söï kieän thöïc teá cuûa ñeà. Do keát quaû cuûa söï hoã töông nhieáp nhaäp theá giôùi

ñeàu chen laãn vaø chieáu roïi laãn nhau. vaø hoã töông hoøa hôïp, chuùng ta coù khaùi nieäm 8) The theory of elucidating the truth by factual “Moät trong taát caû, taát caû trong moät. Moät ôû illustrations. Truth is manifested in fact and ñaøng sau taát caû, taát caû ôû ñaøng sau moät. Lôùn fact is the source of enlightening: Thaùc Söï vaø nhoû, cao hay thaáp, cuõng vaän chuyeån nhòp Hieån Phaùp Sinh Giaûi Moân—Noùi veà söï thuyeát nhaøng vôùi nhau. Ngay caû nhöõng ñoùng goùp minh chaân lyù baèng nhöõng ñieån hình thaät söï. khieâm nhöôøng nhöùt vaøo coâng cuoäc hoøa ñieäu, Chaân lyù ñöôïc bieåu loä trong söï vaät vaø söï vaät laø cuõng khoâng ai coù theå taùch khoûi hay bieät laäp nguoàn goác cuûa giaùc ngoä. moät mình ñöôïc. 9) The theory of “variously completing ten time- 5) The theory of complementarity by which the periods creating one entity.” Each of past, hidden and the manifested will make the present and future contains three periods thus whole by mutual supply. If one is inside, the making up nine periods which altogether form other will be outside, or vice versa. Both one period, nine and one, ten periods in all. complementing each other will complete one The ten periods, all distinct yet mutually entity: AÅn Maät Hieån Lieãu Caâu Thaønh Moân— penetrating, will complete the one-in-all Noùi veà thuyeát töïu thaønh, nhôø ñoù maø caùi aån principle. All other theories are concerned maät vaø caùi bieåu hieän cuøng taïo thaønh moät toaøn chiefly with the mutual penetration in theå baèng hoã töông chi trì. Neáu caùi naày ôû “horizontal plane,” but this theory is trong thì caùi kia ôû ngoaøi hay ngöôïc laïi. Caû hai concerned with the “vertical connection,” or hoã trôï laãn nhau taïo thaønh moät nhaát theå. time, meaning that all beings separated along 6) The theory of construction by mutual the nine periods, each complete in itself, are, penetration of minute and abstruse matters. after all, interconnected in one period, the Generally speaking, the more minute or one period formed by the nine: Thaäp Theá abstruse a thing is, the more difficult it is to Caùch Phaùp Dò Thaønh Moân: Noùi veà “söï thaønh be conceived.. Things minute or abstruse töïu töø ña thuø cuûa 10 thôøi gian taïo thaønh moät beyond a man’s comprehension must also be thöïc theå.” Quaù khöù, hieän taïi, vaø vò lai, moãi realizing the theory of one-in-many and thôøi ñeàu chöùa ñöïng ba thôøi, nhö theá taïo thaønh many-in-one: Vi Teá Töông Dung An Laäp chín thôøi, chuùng hôïp chung laïi thaønh moät thôøi Moân—Noùi veà söï thaønh laäp baèng hoã töông duy nhaát, chín vaø moät laø möôøi thôøi. Möôøi nhieáp nhaäp cuûa nhöõng vaät chaát vi teá vaø aån aùo. thôøi, taát caû ñeàu khaùc bieät, nhöng nhieáp nhaäp Noùi moät caùch toång quaùt, moät söï theå caøng vi teá laãn nhau, hoaøn thaønh caùi lyù taéc moät-trong-taát- vaø aån aùo, ngöôøi ta caøng khoù maø nhaän ra noù. caû. Taát caû nhöõng lyù thuyeát khaùc, chính yeáu Nhöõng söï theå vi teá hay aån aùo vöôït ngoaøi laõnh lieân heä vôùi söï hoã töông nhieáp nhaäp naày trong hoäi cuûa moät ngöôøi cuõng phaûi theå hieän lyù bình dieän “haøng ngang,” nhöng lyù thuyeát naày thuyeát veà “moät trong nhieàu vaø nhieàu trong laïi lieân heä vôùi moïi “quan heä haøng doïc” hay moät.” thôøi gian, nghóa laø moïi loaøi bò phaân taùch doïc 7) The theory of inter-reflection, as in the region theo chín thôøi, moãi thôøi töï ñaày ñuû ñeå cuoái surrounded by the Indra net (a net decorated cuøng taát caû ñeàu töông quan töông

lieân trong with a bright stone on each knot of the mesh), moät thôøi ñoäc nhaát; moät thôøi ñoäc nhaát ñöôïc where the jewels reflect brilliance upon each hình thaønh baèng chín thôøi kia. other, according to which the real facts of the 10) The theory of completion of virtues by which world are mutually permeating and reflecting: the chief and the retinue work together Nhaân Ñaø La Voõng Caûnh Giôùi Moân: Noùi veà söï harmoniously and brightly. If one is the chief, phaûn chieáu noäi taïi, nhö trong laõnh vöïc ñöôïc all others will work as his retinue, i.e., bao quanh baèng löôùi cuûa trôøi Ñeá Thích (moãi according to the one-in-all and all-in-one maét löôùi laø moät vieân ngoïc thaïch laáp laùnh), ôû principle, they really form one complete ñoù nhöõng haït ngoïc phaûn chieáu röïc rôõ laãn whole, penetrating one another: Duy Taâm

Hoài Chuyeån Thieän Thaønh Moân: Noùi veà söï and all ways of liberation: Nguyeän ñuû Phoå thaønh töïu cuûa nhöõng thieän ñöùc maø nhôø ñoù, Hieàn haïnh tu taäp moân nhöùt thieát chuûng trí. chuû vaø tôù cuøng hoaït ñoäng moät caùch nhòp Ten purposes of conquering of demons: nhaøng vaø xaùn laïn. Neáu caùi naày laø chuû thì taát Möôøi Muïc Ñích Thò Hieän Haøng Ma Cuûa Chö Ñaïi caû nhöõng caùi khaùc seõ hoaït ñoäng nhö laø thaàn Boà Taùt—According to the Flower Adornment töû cuûa noù, nghóa laø theo lyù taéc “nhöùt töùc nhaát Sutra, Chapter 38, there are ten purposes of thieát, vaø nhaát thieát töùc nhöùt.” Chuùng taïo thaønh conquering of demons—theo Kinh Hoa Nghieâm, moät toaøn theå vieân toaøn treân thöïc teá, caùi naày Phaåm 38, coù möôøi muïc ñích thò hieän haøng ma cuûa caùi kia xen laãn nhau. chö Ñaïi Boà Taùt. Ten prohibitions: Thaäp Giôùi—See Ten 1) Because sentient beings in times of confusion precepts. are bellicose, enlightening beings want to Ten pure vows of Enlightening Beings: Möôøi show their spiritual power: Vì chuùng sanh ñôøi Nguyeän Thanh Tònh Cuûa Chö Ñaïi Boà Taùt— nguõ tröôïc thích chieán ñaáu, neân chö Boà Taùt According to the Flower Adornment Sutra, muoán hieån baøy söùc oai ñöùc maø thò hieän haøng Chapter 18, there are ten pure vows of ma. Enlightening Beings—Theo Kinh Hoa Nghieâm, 2) To cut off the doubts of people in celestial Phaåm 18, coù möôøi nguyeän thanh tònh cuûa chö Boà and mundane states who have doubts: Chö Taùt. Thieân vaø theá nhôn coù nhöõng keû hoaøi nghi, vì 1) Vow to develop living beings to maturity, muoán döùt tröø loøng nghi ngôø cho hoï maø thò without wearying: Nguyeän thaønh thuïc chuùng hieän haøng ma. sanh khoâng moûi nhaøm. 3) To civilize and tame the armies of demons: 2) Vow to fully practice all virtues and purify all Giaùo hoùa vaø ñieàu phuïc chuùng ma. worlds: Nguyeän laøm ñuû ñieàu laønh ñeå nghieâm 4) To cause people who like the military to tònh theá giôùi. come and observe demon quelling, so their 3) Vow to serve the enlightened, always minds will be subdued: Vì muoán cho nhöõng engendering honor and respect: Nguyeän thöøa keû thích quaân traän trong haøng Thieân nhôn ñeán söï vaø toân kính Nhö Lai. xem ñeå taâm hoï ñöôïc ñieàu phuïc. 4) Vow to keep and protect the true teaching, 5) To show that no one in the world can oppose not begrudging their lives: Nguyeän hoä trì the powers of enlightening beings: Vì hieån chaùnh phaùp, chaúng tieác thaân maïng. baøy oai löïc Boà Taùt, trong ñôøi khoâng ai ñòch 5) Vow to observe

with wisdom and enter the noåi. lands of the Buddhas: Nguyeän duøng trí quaùn 6) To arouse the courage and strength of all saùt vaøo caùc Phaät ñoä. sentient beings: Vì muoán phaùt khôûi söùc duõng 6) Vow to be of the same essence as all maõnh cuûa taát caû chuùng sanh. Enlightening Beings: Nguyeän cuøng caùc Boà 7) Out of pity for sentient beings of degenerate Taùt ñoàng moät theå taùnh. times: Vì thöông xoùt chuùng sanh trong ñôøi 7) Vow to enter the door of realization of maït theá. Thusness and comprehend all things: Nguyeän 8) To show that even up to the site of vaøo cöûa Nhö Lai vaø bieát roõ caùc phaùp. enlightenment there are still hordes of 8) Vow that those who see them will develop demons who come to create disturbance, and faith and all be benefited: Nguyeän ngöôøi thaáy only this does one finally manage to get sanh tín taâm vaø ñöôïc lôïi laïc. beyond the reach of demons: Vì muoán hieån 9) Vow to stay in the world forever by spiritual baøy ngay ñeán choán ñaïo traøng maø coøn coù ma power: Nguyeän thaàn löïc truï theá taän kieáp vò quaân quaáy nhieãu, töø ñoù veà sau môùi sieâu ñöôïc lai. caûnh giôùi ma. 10) Vow to fulfill the practice of Universal Good 9) To show that the force of afflictions is weak and master the knowledge of all particulars and inferior compared with the mighty power of great compassion and virtue: Vì muoán hieån

baøy nghieäp duïng cuûa phieàn naõo yeáu keùm so Ten qualities of Great Bodhisattvas: Möôøi vôùi ñaïi bi vaø ñöùc haïnh. Phaåm Haïnh Cuûa Chö Boà Taùt—Ten qualities of 10) To do what must be done in a polluted, evil Bodhisattvas—According to the Avatamsaka world: Tuøy thuaän phaùp haønh cuûa theá gian aùc Sutra, Bodhisattvas have ten qualities—Theo tröôïc, maø thò hieän haøng ma. Kinh Hoa Nghieâm, Boà taùt coù möôøi phaåm haïnh: Ten qualities of certainty of Great 1) Their meritorious deeds are of universal Enlightening Beings: Möôøi Phaùp Quyeát Ñònh character and illuminating: Nhöõng haønh vi Cuûa Chö Ñaïi Boà Taùt—According to the Flower coâng ñöùc cuûa hoï mang tính caùch phoå bieán vaø Adornment Sutra, Chapter 38, there are ten toûa saùng (Phoå moân thieän caên quang minh). qualities of certainty of Great Enlightening 2) Their attainment of the Samadhi is full of the Beings. After practicing the ten paths of light of knowledge which is derived from emancipation, Enlightening Beings attain these walking the path of righteousness: Söï thaønh ten qualities of certainty—Theo Kinh Hoa ñaït tam muoäi cuûa hoï ñaày ñuû aùnh saùng cuûa trí Nghieâm, Phaåm 38, coù möôøi phaùp quyeát ñònh cuûa tueä xuaát phaùt töø böôùc ñi treân con ñöôøng chaân chö Ñaïi Boà Taùt. Sau khi ñaõ thaønh töïu möôøi phaùp chaùnh (Chaân thaät ñaïo tam muoäi trí quang). xuaát ly, chö Boà Taùt seõ ñaït ñöôïc möôøi phaùp quyeát 3) They are able to produce the great ocean of ñònh (see Ten paths of emancipation). merit: Hoï coù theå laøm phaùt sinh moät ñaïi döông 1) They are certainly born in the family of coâng ñöùc ((Phöôùc haûi quaûng ñaïi thieän caên). Buddhas: Quyeát ñònh sanh trong chuûng toäc 4) They are never tired of amassing all kinds of cuûa Ñöùc Nhö Lai. purities: Hoï tích taäp taát caû caùc phaùp thanh 2) They certainly live in the realm of Buddhas: tònh khoâng heà meät moûi. Quyeát ñònh an truï trong caûnh giôùi cuûa chö 5) They ever ready to associate with good Phaät. friends and attend upon them with reverence:

3) They certainly know the tasks of enlightening Hoï luoân luoân gaàn guõi vaø thôø kính nhöõng beings: Quyeát ñònh bieát roõ vieäc laøm cuûa chö ngöôøi baïn toát. Boà Taùt. 6) They are not accumulators of wealth and 4) They certainly persist in the transcendent never hesitate to give up their lives for a good ways: Quyeát ñònh an truï trong caùc moân Ba La cause: Hoï khoâng phaûi laø nhöõng ngöôøi caát Maät. chöùa taøi saûn vaø khoâng heà ngaàn ngaïi thí xaû 5) They certainly get to join the assemblies of thaân maïng cuûa mình cho chaùnh phaùp. Buddhas: Quyeát ñònh tham döï trong chuùng hoäi 7) They are free from the spirit of arrogance and cuûa Nhö Lai. like the great earth treat others impartially: 6) They certainly can reveal the nature of Hoï khoâng coøn coáng cao ngaõ maïn, vaø gioáng Buddhahood: Quyeát ñònh coù theå hieån baøy nhö ñaát, hoï ñoái xöû bình ñaúng vôùi taát caû. chuûng taùnh cuûa Nhö Lai. 8) Their hearts being filled with love and 7) They certainly abide in the powers of the compassion; they are always thinking of the enlightened: Quyeát ñònh an truï trong trí löïc welfare of others: Tim cuûa hoï ñaày caû tình cuûa Nhö Lai. thöông yeâu vaø laân maãn, luùc naøo hoï cuõng nghó 8) They certainly enter the enlightenment of ñeán söï lôïi ích cho keû khaùc. Buddhas: Quyeát ñònh thaâm nhaäp Boà Ñeà cuûa 9) They are always friendly disposed towards all chö Phaät. beings in various paths of existence: Hoï luoân 9) They certainly are one and the same body as luoân ñoái xöû thaân thieän vôùi taát caû chuùng sanh all Buddhas: Quyeát ñònh ñoàng moät thaân vôùi trong caùc neûo luaân hoài. taát caû chö Phaät. 10) They are ever desirous of being admitted into 10) Their abode is certainly none other than that the community of Buddhas: Hoï luoân luoân öôùc of all Buddhas: Quyeát ñònh ñoàng moät choã ôû mong ñöôïc tham döï chuùng hoäi cuûa chö Phaät. vôùi taát caû chö Phaät. Ten qualities of the non-learner: Asekha (p)—Möôøi Phaùp (Thaäp Phaùp) Voâ Hoïc—

According to the Sangiti Sutta in the Long 10) Sarvasattvaujohari (skt): Who is associated Discourses of the Buddha, there are ten qualities with Ksitigarbha (Earth Store Ñòa Taïng)— of the non-learner—Theo Kinh Phuùng Tuïng trong Ñoaïn nhöùt thieát chuùng sanh tinh khí. Tröôøng Boä Kinh, coù möôøi Phaùp Voâ Hoïc: Ten real native countries: Möôøi Sinh Ñòa Ñích 1) The non-learner's right view: Voâ Hoïc Chaùnh Thöïc Cuûa Chö Boà Taùt—According to Zen Master Tri Kieán. D.T. Suzuki in Essays in Zen Buddhism, 2) The non-learner's right thought: Voâ Hoïc Bodhisattvas have ten real native countries— Chaùnh Tö Duy. Theo Thieàn Sö D.T. Suzuki trong Thieàn Luaän Taäp 3) The non-learner's right speech: Voâ Hoïc III, chö Boà Taùt coù möôøi sinh ñòa ñích thöïc: Chaùnh Ngöõ. 1) Wherever there is awakening of the 4) The non-learner's right action: Voâ Hoïc Chaùnh Bodhicitta there is the Bodhisattva's native Nghieäp. land, because it belongs to the Bodhisattva- 5) The non-learner's right livelihood: Voâ Hoïc family (see Bodhicitta): Nôi naøo coù taâm Boà Chaùnh Maïng. Ñeà ñöôïc phaùt khôûi, nôi ñoù laø quoác ñoä cuûa Boà 6) The non-learner's right effort: Voâ Hoïc Chaùnh Taùt, vì taâm Boà Ñeà laø quyeán thuoäc cuûa Boà Tinh Taán. Taùt. 7) The non-learner's right mindfulness: Voâ Hoïc 2) Wherever there is deep-heartedness, there is Chaùnh Nieäm. the Bodhisattva's native land, because it is 8) The non-learner's right concentration: Voâ where the family of good friends rises

(see Hoïc Chaùnh Ñònh. Thieän Tri Thöùc): Nôi naøo coù thaâm taâm, nôi ñoù 9) The non-learner's right knowledge: Samma- laø quoác ñoä cuûa Boà taùt, vì ñoù laø nôi xuaát sinh nanam (p)—Voâ Hoïc Chaùnh Trí. caùc thieän tri thöùc. 10) The non-learner's right liberation: 3) Wherever there is the experience of the Samavimutti (p)—Voâ Hoïc Chaùnh Giaûi Thoaùt. Bhumis, there is the Bodhisattva's native Ten raksasi mentioned in the Lotus sutra: land, because it is where all the Paramitas Möôøi La Saùt Nöõ—The ten raksasi or demonesses grow (see Six paramitas): Nôi naøo coù chöùng mentioned in the Lotus Sutra—Möôøi La saùt Nöõ nhaäp caùc truï ñòa, nôi ñoù laø quoác ñoä cuûa Boà ñöôïc noùi ñeán trong Kinh Lieân Hoa: Taùt, vì ñoù laø nôi sinh tröôûng heát thaûy caùc Ba 1) Lamba (skt): Who is associated with La Maät. Sakyamuni—Lam-baø. 4) Wherever the great vows are made, there is 2) Vilamba (skt): Who is associated with the Bodhisattva's native land, because it is Amitabha—Tyø-lam-baø. where deeds of devotion are carried on (see 3) Kutadanti (skt): Who is associated with Ñaïi Nguyeän): Nôi naøo coù phaùt ñaïi nguyeän, Bhaisajya (Döôïc Sö Phaät)—Khuùc Xæ. nôi ñoù laø quoác ñoä cuûa Boà Taùt, vì ñoù laø nôi thi 4) Puspadanti (skt): Who is associated with haønh coâng haïnh. Prabhutaratna (Ña Baûo Nhö Lai)—Hoa Xæ. 5) Wherever there is a great all-embracing love, 5) Makutadanti (skt): Who is associated with there is the Bodhisattva's native land, Vairocana (Ñaïi Nhöït Nhö Lai)—Haéc Xæ. because it is where the four ways of 6) Kesini (skt): Who is associated with acceptance developed: Nôi naøo coù ñaïi töø, nôi Samantabhadra (Phoå Hieàn)—Ña Phaùt. ñoù laø quoác ñoä cuûa Boà Taùt, vì ñoù laø nôi phaùt 7) Acala (skt): Who is associated with Manjusri trieån Töù Nhieáp Phaùp. (see Four elements of (Vaên Thuø)—Voâ-Yeåm-tuùc. popularity, and Four immeasurable minds 8) Maladhari (skt): Who is associated with (1)). Maitreya (Di Laëc)—Trì-Anh-Laïc. 6) Wherever there is the right way of viewing 9) Kunti: Who is associated with Avalokitesvara things, there is the Bodhisattva's native land, (Quaùn AÂm)—Cao-ñeá. because it is where transcendental knowledge takes its rise: Nôi naøo coù chaùnh kieán, nôi ñoù

laø quoác ñoä cuûa Boà Taùt, vì laø nôi trí tueä sieâu realms of being found in one another" because the vieät troåi daäy—See Eight Noble Paths. ten realms exist in the mind of each person in 7) Wherever the Mahayana thrives well, there is each of the ten realms. The seed of the buddha- the Bodhisattva's native land, because it is nature is also possessed by those who are in the where all the skilful means unfold: Nôi naøo worlds of hell and demons, though this seed is Ñaïi Thöøa quaûng baù, nôi ñoù laø quoác ñoä cuûa Boà very difficult to be developed. No matter how Taùt, vì laø nôi heát thaûy caùc phöông tieän thieän difficult it may be, the chance of attaining xaûo ñöôïc vaän duïng (see Mahayana, and buddhahood can be found anywhere, from hells, Upaya). hungry ghosts, animals, asuras, men, and gods, 8) Wherever there is the training of all beings, etc—Trong taâm moãi ngöôøi chuùng ta ñeàu coù möôøi there is the Bodhisattva's native land, caûnh giôùi, saùu giôùi thöôøng nhaân, boán giôùi Thaùnh because it is where the Buddhas are born: Nôi nhaân. Goïi laø Thaäp giôùi hoã cuï vì möôøi caûnh giôùi naøo coù giaùo hoùa chuùng sanh, nôi ñoù laø quoác naøy

coù maët trong nhau. Chuûng töû Phaät taùnh cuõng ñoä cuûa Boà taùt, vì laø nôi heát thaûy chö Phaät hieän höõu trong nhöõng chuùng sanh trong coõi ñòa giaùng sinh. hay a-tu-la, duø haït gioáng naøy raát khoù phaùt trieån. 9) Wherever there are means born of Duø khoù caùch maáy, cô hoäi ñeå ñaït thaønh Phaät quaû transcendental knowledge, there is the ñöôïc tìm thaáy ôû khaép nôi, from ñòa nguïc, ngaï quyû, Bodhisatva's native land, because it is where suùc sanh, a-tu-la, nhôn, vaø thieân, vaân vaân. the recognition obtains that all things are Ten realms of existence: Ten states of unborn: Nôi naøo coù phöông tieän trí, nôi ñoù laø existence—Thaäp Giôùi (möôøi caûnh giôùi hay möôøi quoác ñoä cuûa Boà Taùt, vì laø nôi nhaän bieát raèng baäc chuùng sanh)—See Six realms of the samsara heát thaûy caùc phaùp ñeàu khoâng sinh (see Baát (existence) and four realms of the saints. Sinh, and Baát Dieät). Ten realms of unenlightened: Möôøi Caûnh Giôùi 10) Wherever there is the practicing of all the Chöa Giaùc Ngoä. Buddha-teachings, there is the Bodhisattva's 1) Bodhisattva: Boà Taùt—Bodhisattva who only native land, because it is where all the attains partial enlightenment, not ultimate Buddhas of past, present, and future are born: enlightenment of Buddhahood—Chæ ñaït ñöôïc Nôi naøo coù tu taäp heát thaûy caùc giaùo thuyeát phaàn giaùc chöù chöa toaøn giaùc. cuûa Phaät, nôi ñoù laø quoác ñoä cuûa Boà Taùt, vì laø 2) Arhat: A La Haùn—Arhat who only attains nôi maø heát thaûy chö Phaät trong quaù khöù, hieän partial enlightenment, not ultimate taïi vaø vò lai giaùng sanh. enlightenment of Buddhahood—Baäc chæ ñöôïc Ten realms: Thaäp giôùi—Ten realms of living phaàn giaùc, chöù khoâng phaûi laø toaøn giaùc cuûa beings—See Six realms of the samsara Phaät. (existence) and four realms of the saints. 3) Hearer: Thanh Vaên—Hearer who only 1) Hell: Ñòa nguïc. attained partial enlightenment, not the 2) Hungry ghosts: Ngaï quyû. ultimate enlightenment of Buddhahood—Chæ 3) Animals: Suùc sanh. ñaït ñöôïc phaàn giaùc chöù khoâng toaøn giaùc nhö 4) Asuras: A-tu-la. chö Phaät. 5) Men: Nhôn. 4) Pratyeka-buddha: Duyeân giaùc—Who only 6) Devas: Thieân. attains partial enlightenment, not the ultimate 7) Sravakas: Thanh Vaên. enlightenment of the Buddha—Baäc chæ ñöôïc 8) Pratyeka-buddha: Duyeân Giaùc. phaàn giaùc, chöù khoâng phaûi toaøn giaùc cuûa 9) Bodhisattvas: Boà Taùt. Phaät. 10) Buddhas: Phaät. 5) Heaven: Thieân. Ten realms of being found in one another: 6) Human: Nhaân. Thaäp giôùi hoã cuï—Everyone's mind possesses the 7) Asura: A-tu-la. ten realms, the six of the ordinary people, and the 8) Animal: Suùc sanh. four realms of the saints. They are called "Ten 9) Hungry ghost: Ngaï quyû.

10) Hell: Ñòa nguïc. hieän thoâng ñaït taát caû nhöõng vaên buùt, ñaøm Ten realms or the six stages of rebirth for luaän, côø nhaïc theá gian maø thò hieän ôû thaân ordinary people and the four saints: Möôøi ñoàng töû. Caûnh Vöïc—According to the T'ien-T'ai Sect, the 4) To manifest the shedding of errors and faults whole universe is said to have the constituency of of word, thought, and deed: Vì hieän xa lìa "three thousand," but the theory is quite different nhöõng loãi laàm cuûa ba nghieäp thaân, khaåu yù maø from other pluralistic systems. It is not an thò hieän ôû thaân ñoàng töû. inumeration of all dharmas; nor is it the world 5) To manifest entering concentration,

staying in system of the three chiliocosms. The expression the door of nirvana, and pervading infinite of “three thousand” does not indicate a numerical worlds in the ten directions: Vì hieän moân or substantial immensity, but is intended to show nhaäp ñònh truï nieát baøn khaép cuøng möôøi the inter-permeation of all dharmas and the phöông voâ löôïng theá giôùi maø thò hieän ôû thaân ultimate unity of the whole universe. As the basis ñoàng töû. of “three thousand” the school sets forth a world- 6) To show that their power goes beyond all system of ten realms. That is to say, the world of creatures, celestials, human, and nonhuman: living beings is divided into ten realms or the six Vì hieän söùc maïnh sieâu quaù thieân long baùt boä, stages of rebirth for ordinary people and the four trôøi, ngöôøi, phi nhôn, maø thò hieän ôû thaân ñoàng saints—Theo toâng Thieân Thai, toaøn theå vuõ truï töû. ñöôïc coi nhö laø söï taäp thaønh cuûa “tam thieân,” 7) To show that the appearance and majesty of nhöng lyù thuyeát naày khaùc haún nhöõng heä thoáng ña enlightening beings goes beyond all deities: nguyeân khaùc. Noù khoâng phaûi laø moät loái lieät keâ taát Vì hieän saéc töôùng oai quang cuûa Boà Taùt sieâu caû caùc phaùp, cuõng khoâng phaûi laø theá giôùi heä cuûa quaù long thaàn hoä phaùp maø thò hieän ôû thaân ba ñaïi thieân theá giôùi vuõ truï. Ba nghìn khoâng phaûi ñoàng töû. chæ cho moät tính chaát bao la cuûa danh soá hay baûn 8) To cause sentient beings addicted to sensual theå, maø ñeå noùi leân söï töông dung cuûa taát caû caùc pleasures to joyfully take pleasure in truth: Vì phaùp vaø nhaát theå cöùu caùnh cuûa toaøn theå vuõ truï. muoán laøm cho nhöõng chuùng sanh tham ñaém Vôùi caên baûn “ba nghìn” naày, toâng Thieân Thai ñeà duïc laïc meán thích phaùp laïc maø thò hieän ôû thaân ra moät theá giôùi heä goàm möôøi caûnh vöïc, töùc laø theá ñoàng töû. giôùi cuûa höõu tình ñöôïc chia thaønh möôøi coõi hay 9) To show the reception of truth and Luïc Phaøm Töù Thaùnh—See Six realms of the respectfully make offerings to all Buddhas: samsara (existence) and four realms of the saints. Vì toân troïng chaùnh phaùp, sieâng tu cuùng döôøng chö Phaät maø thò hieän ôû thaân ñoàng töû. Ten reasons Enlightening Beings appear as 10) To show empowerment of Buddhas and being children: According to the Flower Adornment bathed in the light of truth: Vì hieän ñöôïc Ñöùc Sutra, Chapter 38, there are ten reasons Phaät gia bò, ñöôïc phaùp quang minh maø thò Enlightening Beings appear as children—Theo hieän ôû thaân ñoàng töû. kinh Hoa Nghieâm, Phaåm 38, coù möôøi lyù do khieán Ten reasons Enlightening Beings appear to chö ñaïi Boà Taùt thò hieän ôû thaân Ñoàng Töû. 1) Vì hieän ñeå thoâng ñaït taát caû ngheä thuaät khoa live in a royal palace: Möôøi Lyù Do Khieán Chö hoïc theá gian maø thò hieän ôû thaân ñoàng töû: To Ñaïi Boà Taùt Thò Hieän ÔÛ Vöông Cung—Ten manifest the learning of all worldly arts and reasons Enlightening Beings appear to live in a sciences. royal palace, according to the Flower Adornment 2) To manifest the learning of riding military Sutra, chapter 38—Möôøi Lyù Do Khieán Chö Ñaïi arts and various worldly occupations: Vì hieän Boà Taùt Thò Hieän ÔÛ Vöông Cung theo kinh Hoa thoâng ñaït nhöõng ngheà nghieäp vuõ thuaät binh Nghieâm, phaåm 38. traän theá gian maø thò hieän ôû thaân ñoàng töû. 1) To cause roots of goodness of their 3) To manifest the learning of all kinds of colleagues of the past to

develop to maturity: worldly things such as literature, Vì muoán laøm cho nhöõng chuùng sanh ñoàng tu conversation, games, and amusements: Vì

haønh vôùi Boà Taùt ñôøi tröôùc ñöôïc thaønh thuïc cause sentient beings to develop Bodhi Mind— thieän caên maø thò hieän ôû vöông cung. Theo Thieät Hieàn Ñaïi Sö, Toå thöù möôøi moät trong 2) To show the power of roots of goodness of Lieân Toâng Thaäp Tam Toå, coù möôøi lyù do khieán Enlightening Beings: Vì muoán hieån thò söùc chuùng sanh phaùt taâm Boà Ñeà. thieän caên cuûa chö Boà Taùt maø thò hieän ôû vöông 1) Because of remembering of the grace of the cung. Buddha: Vì nghó ñeán ôn Phaät—Take our 3) To show the comforts of great spiritual power Sakyamuni Buddha as an example, from the of enlightening beings to humans and time He first developed the mind to cultivate celestials who are obsessed with comforts: Vì for the Ultimate Bodhi Mind or Buddhahood, nhôn thieân tham ñaém nôi ñoà vui thích maø to aid and rescue sentient beings, he had hieån hieän ñoà vui thích ñaïi oai ñöùc cuûa Boà Taùt endured endless sufferings—Ñöùc Thích Toân, neân thò hieän ôû vöông cung. khi môùi phaùt taâm, vì ñoä chuùng ta, tu Boà Taùt 4) To adapt to the minds of sentient beings in the ñaïo traûi qua voâ löôïng kieáp, chòu ñuû caùc söï polluted world: Vì muoán tuøy thuaän taâm chuùng khoå. sanh ñôøi nguõ tröôïc maø thò hieän ôû vöông cung. a) Luùc ta taïo nghieäp, Ñöùc Phaät xoùt thöông duøng 5) To manifest the spiritual power of ñuû moïi phöông tieän giaùo hoùa, maø ta ngu si Enlightening Beings, able to enter khoâng chòu tin theo: When we create karma, concentration in the heart of the palace: Vì owing to the Buddha's compassion and muoán hieän söùc oai ñöùc cuûa Boà Taùt coù theå ôû mercy, He creates infinite skillful methods to thaâm cung nhaäp tam muoäi maø thò hieän ôû teach and transform us, but because of our vöông cung. ignorance and stupidity we refuse to listen. 6) To enable those who had the same aspiration b) Ta ñoïa aùc ñaïo, Phaät laïi caøng thöông, muoán in the past to fulfill their aims: Vì muoán laøm thay ta chòu khoå, nhöng ta nghieäp naëng khoâng cho chuùng sanh ñoàng nguyeän ôû ñôøi tröôùc ñöôïc theå naøo cöùu vôùt ñöôïc: When we get thoûa maõn yù nguyeän maø thò hieän ôû vöông cung. condemned to the Evil Paths, the Buddha 7) To enable their parents, family and relatives expands his compassion, wanting to take our to fulfill their wishes: Vì muoán khieán cha meï, place of suffering. But because of our heavy gia ñình vaø baø con ñöôïc thoûa nguyeän maø thò karma, it is not possible to rescue us. hieän ôû vöông cung. c) Ñeán khi ta laøm ngöôøi, Phaät duøng phöông tieän 8) To use music to produce the sounds to the khieán ta gieo caên laønh, nhieàu kieáp theo doõi, sublime teaching to offer to all Buddhas: Vì loøng khoâng taïm boû: When we become muoán duøng kyõ nhaïc phaùt ra tieáng dieäu phaùp humans, the Buddha uses various skillful cuùng döôøng taát caû chö Nhö Lai maø thò hieän ôû means influencing us to plant good cultivated vöông cung. karma, following us through infinite 9) To dwell in the subtle concentration while in reincarnations without ever abandoning us. the palace and show everything from the d) Chuùng ta phöôùc moûng nghieäp daày, sanh nhaèm attainment of Buddhahood to final extinction: thôøi maït phaùp, khoù loøng gia nhaäp giaùo ñoaøn, Vì muoán ôû taïi trong cung truï tam muoäi vi khoù loøng maø thaáy

ñöôïc kim thaân Ñöùc Phaät. dieäu, töø thaønh Phaät nhaãn ñeán Nieát baøn ñeàu May maø coøn gaëp ñöôïc Thaùnh töôïng. May maø hieån baøy maø thò hieän ôû vöông cung. ñôøi tröôùc coù troàng caên laønh, neân ñôøi naày nghe 10) To accord with and preserve the teaching of ñöôïc Phaät Phaùp. Neáu nhö khoâng nghe ñöôïc the Buddhas: Vì tuøy thuaän thuû hoä Phaät phaùp chaùnh phaùp, ñaâu bieát mình ñaõ thoï Phaät AÂn. maø thò hieän ôû vöông cung. AÂn ñöùc naày bieån thaúm khoâng cuøng, non cao Ten reasons that cause sentient beings to khoù saùnh. Neáu ta khoâng phaùt taâm Boà Ñeà, giöõ develop Bodhi-mind: Möôøi Lyù Do Phaùt Taâm vöõng chaùnh phaùp, cöùu ñoä chuùng sanh, thì duø Boà Ñeà—According to Great Master Sua-Sen, the cho thòt naùt xöông tan cuõng khoâng ñeàn ñaùp eleventh Patriarch of the Thirteen Patriarchs of ñöôïc: Sentient beings with few virtues and Pureland Buddhism, there are ten reasons that heavy karma, born in the Dharma Ending

Age. It is extremely difficult to become a our parents invest all their hopes we will member of the Sangha. It is impossible to succeed as adults, both in life and religion. witness the Buddha's Golden Body. Unexpectedly, some of us leave home to take Fortunately, owing to our planting good roots the religious path, proclaiming ourselves as in former lives, we still are able to see the Buddha's messenger and, thus are unable to Buddha's statues, still be able to hear and make offerings of food, drink nor can we help learn proper dharma. If we have not heard the our parents with day to day subsistence. Even proper dharma teaching, how would we know if they are living, we are unable to take care that we often receive the Buddha's of them in their old age, and when they die Blessings? For this grace, no ocean can we may not have the ability to guide their compare and no mountain peak can measure. spirits. Upon a moment of reflection, we Thus, if we do not vow to develop Bodhi realize : "Our worlds are now ocean apart, as Mind, or to cultivate the Bodhisattva's Way to grave lies melancholy in tall grass." If this is attain Buddhahood, firmly maintain the the case, such is a great mistake in life, such a proper dharma, vow to help and rescue all mistake is not small in religion either. Thus, sentient beings, then even if flesh is shredded with both paths of life and religion, great and bones are shattered to pieces, it still mistakes have been made; there is no one to would not be enough to repay that great bear the consequences of our transgressions grace. but ourselves. Thinking these thoughts, what 2) Vì nhôù aân cha meï—Because of remembering can we do to compensate for such mistakes? of the grace of the parents: Cha meï sanh ta Cultivate the Bodhisattva Way in hundreds khoù nhoïc! Chín thaùng cöu mang, ba naêm buù and thousands of lifetimes. Vow to aid and môùm. Ñeán khi ta ñöôïc neân ngöôøi, chæ mong rescue all sentient beings in the Three Worlds sao cho ta noái doõi toâng ñöôøng, thöøa töï toå tieân. of the Ten Directions. If this is accomplished, Naøo ngôø moät soá trong chuùng ta laïi xuaát gia, not only our parents of this life, but our laïm xöng Thích töû, khoâng daâng côm nöôùc, parents of many other lives will benefit to chaúng ñôû tay chaân. Cha meï coøn ta khoâng theå escape from the unwholesome paths. And not nuoâi döôõng thaân giaø, ñeán khi cha meï qua ñôøi, just the parents of one sentient being, but the ta chöa theå dìu daét thaàn thöùc cuûa caùc ngöôøi. parents of many sentient

beings will benefit Chöøng hoài töôûng laïi thì: “Nöôùc trôøi ñaø caùch to escape from evil paths. bieät töø dung. Moä bieác chæ haét hiu thu thaûo.” 3) Because of remembering of the grace of the Nhö theá ñoái vôùi ñôøi laø moät loãi lôùn, ñoái vôùi teachers: Vì töôûng nhôù ñeán ôn sö tröôûng— ñaïo laïi chaúng ích chi. Hai ñöôøng ñaõ loãi, khoù Even though our parents give birth to our traùnh toäi khieân! Nghó nhö theá roài, laøm sao physical beings, if not the worldly teachers, chuoäc loãi? Chæ coøn caùch “Traêm kieáp, ngaøn we would not understand right from wrong, ñôøi, tu Boà Taùt haïnh. Möôøi phöông ba coõi ñoä virtue, ethics, etc. If we do not know right khaép chuùng sanh.” Ñöôïc nhö vaäy chaúng from wrong, know how to be grateful, and nhöõng cha meï moät ñôøi, maø cha meï nhieàu ñôøi have shame, then how are we any different cuõng ñeàu nhôø ñoä thoaùt. Ñöôïc nhö theá chaúng from animals? If there were no spiritual nhöõng cha meï moät ngöôøi, maø cha meï nhieàu teachers for guidance, obviously, we would ngöôøi, cuõng ñeàu ñöôïc sieâu thaêng—Childbirth not be able to understand the Buddha- is a difficult and arduous process with nine Dharma. When we do not understand the months of the heavy weight of pregnancy, Buddha-Dharma, the Doctrine of Cause and then much effort is required to raise us with a Effect, then how are we different from those minimum of three years of breast feeding, who are ignorant and stupid? Now that we staying up all night to cater our infantile know a little bit of virtue, how to be grateful, needs, hand feeding as we get a little older. having shame, and somewhat understand the As we get older and become more mature, Buddha-Dharma, where did such knowledge

come from? Moreover, some of us are earnings and profits to provide services to fortunate enough to become Bhiksus and Bhiksus. Does this make sense? Therefore, Bhiksunis, showering ourselves with precepts, Bhiksus must think: “I must be determined to cultivating and understanding the virtuous cultivate for enlightenment, practice to find practices, wearing the Buddhist robe, and the Budhist wisdom so charitable beings and gaining the respect of others. Thus none of sentient beings may benefit from it. If this is this would happen if not for elder masters. not the case, then every seed of rice and Knowing this, if we pray for the “Lesser every inch of fabric shall have their Fruits,” then we can benefit only ourselves. appropriate debts. Reincarnated into the Therefore, we must develop the Great Bodhi realm of animals, debts must be repaid—Keû Mind of a Maha-Bodhisattva to wish to rescue xuaát gia hoâm nay, töø ñoà maëc, thöùc aên ñeán and aid all sentient beings. Only then would thuoác men giöôøng chieáu ñeàu nhôø ñaøn na tín our worldly teachers truly benefit, and our thí. Ñaøn na tín thí laøm vieäc vaát vaû maø vaãn Dharma Masters truly be happy—Ñaønh raèng khoâng ñuû soáng, Tyø Kheo sao ñaønh ngoài cha meï sanh duïc saéc thaân, nhöng neáu khoâng khoâng höôûng thuï? Ngöôøi may deät cöïc nhoïc coù thaày theá gian, aét ta chaúng hieåu bieát nghóa ngaøy ñeâm, maø Tyø Kheo y phuïc dö thöøa, sao nhaân. Khoâng bieát leã nghóa, lieâm só, thì naøo laïi khoâng mang ôn ñaøn na tín thí cho ñaëng? khaùc chi loaøi caàm thuù? Khoâng coù thaày xuaát Thí chuû coù laém ngöôøi quanh naêm nhaø tranh, theá, aét ta chaúng am töôøng Phaät phaùp. Chaúng khoâng giaây phuùt naøo ñöôïc an nhaøn, trong khi am töôøng Phaät

phaùp, naøo khaùc chi haïng ngu Tyø Kheo ôû nôi neàn roäng chuøa cao, thong thaû moâng? Nay ta bieát chuùt ít Phaät phaùp laø nhôø quanh naêm. Ñaøn na tín thí ñaõ ñem coâng cöïc ai? Huoáng nöõa, thaân giôùi phaåm ñaõ nhuaän nhoïc cung caáp söï an nhaøn, thì chö Tyø Kheo phaàn ñöùc haïnh, aùo caø sa theâm raïng veû phöôùc loøng naøo vui ñöôïc? Ñaøn na tính thí phaûi nhín ñieàn. Thöïc ra, taát caû ñeàu nhôø ôn sö tröôûng maø nhuùt taøi lôïi ñeå cung caáp cho chö Tyø Kheo ñöôïc. Ñaõ hieåu nhö theá, neáu nhö ta caàu quaû ñöôïc no ñuû, coù hôïp lyù khoâng? Theá neân Tyø nhoû, thì chæ coù theå lôïi rieâng mình. Nay phaùt Kheo phaûi luoân töï nghó: “Phaûi vaän loøng bi trí, ñaïi taâm, môùi mong ñoä caùc loaøi haøm thöùc. tu phöôùc hueä trang nghieâm, ñeå cho ñaøn na tín Ñöôïc nhö vaäy thì thaày theá gian môùi döï höôûng thí ñöôïc phöôùc duyeân, vaø chuùng sanh nhôø lôïi phaàn lôïi ích, maø thaày xuaát theá cuõng thoûa yù ích.” Neáu chaúng vaäy thôøi nôï naàn haït côm taát vui möøng. vaûi ñeàn ñaùp coù phaân, phaûi mang thaân noâ dòch 4) Because of remembering to be grateful to the suùc sanh ñeå ñeàn traû nôï naàn. benefactors: Vì nghó aân thí chuû—Nowadays, 5) Because of remembering to be grateful to the Bhiksus cultivating the Way are all dependent sentient beings: Vì bieát ôn chuùng sanh—From on the people who make charitable donations, infinite eons to this day, from generation to from clothing, food, to medicine and blankets. generation, from one reincarnation to another, These charitable people work hard, and yet sentient beings and I have exchanged places they don’t have enough to live on. Bhiksus do with each other to take turns being relatives. nothing except enjoy the pleasure these gifts, Thus, in one life, we are family and in how can Bhiksus find comfort in their doing another we are strangers, but in the end we so? People work assiduously to sew robes, not are all connected in the cycle of rebirths. counting all the late nights. Bhiksus have Thus, though it is now a different life, our abundance of robes, how dare we not appearances have changed, having different appreciate them? Laypeople live in huts, names, families, and ignorance has caused us never finding a moment of peace. Bhiksus to forget; but knowing this concept, we live in high, big temples, relaxing all year realize we are all family, so how can we not round. How can Bhiksus be happy in demonstrate gratitude to all sentient beings? receiving such gifts knowing laypeople have Those animals with fur, bearing horns and suffered so? Laypeople set aside their antlers in this life, it is possible we may have

been their children in a former life. Insects Going up to the mountain, getting slashed to such as butterflies, bees, worms, crickets of pieces, i.e., hell. Swallow burning metal balls, this life, may for all we know, be our parents get fried in oil, body deteriorates and burns to of a former life. What about those who ashes. Agonize in fire and scream in pain scream in agony in the realm of Hungry from being frozen. Every day and night Ghosts; and those who cry in sufferings from hundreds and thousands of rebirths occur; the abyss of Hell. Even though our eyes every second of suffering seems like a cannot see and our ears cannot hear, they still million years. At that time, even if realizing pray and ask for our assistance. Therefore, the evil deeds committed, it'' too late to the Bodhisattvas look upon bees and ants as repent and find salvation. When

finally free, their parents of the past; look upon animals as everything is quickly forgotten, continuing to future Buddhas; have great compassion for commit evil deeds as before—Ta cuøng chuùng those in the suffering realms, often finding sanh nhieàu kieáp ñeán nay, haèng ôû trong voøng ways to aid and rescue them; Remember the sanh töû, chöa töøng ñöôïc thoaùt ly, khi ôû coõi kindness of the past, and often think about naày, luùc theá giôùi khaùc, khi sanh thieân caûnh, finding ways to repay such kindness—Ta luùc soáng nhôn gian. Sieâu ñoïa trong phuùt giaây, cuøng chuùng sanh töø voâ thæ ñeán nay, kieáp kieáp, xuoáng leân ngaøn muoân neûo. Cöûa quyû sôùm ñi, ñôøi ñôøi, ñoåi thay nhau laøm quyeán thuoäc neân roài chieàu trôû laïi. AÂm ty nay thoaùt, boãng mai kia ñaây ñeàu coù nghóa vôùi nhau. Vì theá trong vaøo. Leân non ñao röøng kieám, thaân theå ñöùt lìa. moät ñôøi chuùng ta laø quyeán thuoäc, maø ñôøi khaùc Nuoát saét noùng daàu soâi, ruoät gan raõ chaùy. laïi laøm keû laï ngöôøi döng, nhöng cuoái cuøng Khoùc than trong löûa, reân sieát trong baêng. chuùng ta vaãn lieân heä nhau trong voøng sanh töû Muoân laàn soáng cheát noäi trong moät ngaøy ñeâm luaân hoài. Nay duø caùch ñôøi ñoåi thaân, hoân meâ maø giaây phuùt khoå ñau baèng caû theá kyû. Luùc ñaõ khoâng nhôù bieát, song cöù lyù maø suy ra, chaúng bò ñoïa, duø bieát toäi khoå, nhöng aên naên ñaâu coøn theå khoâng ñeàn ñaùp ñöôïc? Vaät loaïi mang loâng, kòp nöõa. Ñeán khi ra khoûi, voäi lieàn queân maát, ñoäi söøng ngaøy nay, bieát ñaâu ta laø con caùi cuûa vaãn gaây toäi taïo nghieäp nhö thöôøng. chuùng trong kieáp tröôùc? Loaøi böôùm, ong, b) Mind and body create suffering—Thaân taâm truøng, deá hieän taïi, bieát ñaâu chuùng laø cha meï taïo khoå: ñôøi tröôùc cuûa mình? Ñeán nhö nhöõng tieáng reân Mind being similar to a hurried distant sieát trong thaønh ngaï quyû, hay gioïng keâu la nôi traveler, is never at peace. coõi aâm ty; tuy ta khoâng thaáy, khoâng nghe, Body never at rest, moving from one house to song hoï vaãn van caàu cöùu vôùt. Cho neân Boà Taùt another. xem ong, kieán laø cha meï quaù khöù. Nhìn caàm Every speck of dust of the universe cannot thuù laø chö Phaät vò lai. Thöông neûo khoå laâu daøi even begin to compare to the constant maø haèng lo cöùu vôùt. Nhôù nghóa xöa saâu naëng, movements of the body. maø thöôøng töôûng baùo aân. The water in the four great oceans is not 6) Because of thinking of the pain and suffering enough to account for the tears cried. of life and death: Vì töôûng khoå sanh töû. If Buddha did not preach such matters, who a) For innumerable lives, I and all sentient would know or hear of this? beings have existed in the cycle of rebirths, If we continue as before, we can’t avoid unable to find enlightenment, sometimes being as we always were, drowning in the living in this world, sometime in another, cycle of life and death. sometimes in Heaven, sometimes as a human, Hundreds and thousands of reincarnations and etc. Condemned to lower realms in seconds, rebirths have occurred, it is too late to have traveling up and down on a thousand paths. regrets. Left the gate of evil in the morning, only to Once each life passed by, there is no time for return in the evening. Today escaping the regrets because it will be too late. The good gate of hell, only to come back tomorrow. hours pass quickly and never again returns.

Losing the opportunity to be a human being is spiritual powers, wisdom, and adorned with easy, yet having the chance to be human is endless merits and virtues, but we are extremely difficult. complete with infinite afflictions, karmic How dark and gloomy hell is, the agonies destinies, and desires binding us tightly?— from eternal separations of loved ones. The Taâm taùnh cuûa chuùng ta cuøng Ñöùc Thích Ca world's hatred and revenge. No one is here to Nhö Lai khoâng hai, khoâng khaùc. Taïi sao Ñöùc take your place. Thích Ca ñaõ thaønh Chaùnh Giaùc, saùng suoát töï Taâm nhö löõ khaùch ruoãi dong. taïi, maø chuùng ta vaãn coøn laø phaøm phu ñieân Thaân dôøi heát nhaø naày ñeán nhaø khaùc, chöù ñaûo hoân meâ. Ñöùc Thích Toân coù ñuû voâ löôïng chaúng bao giôø chòu ngöøng laïi. thaàn thoâng, trí hueä, coâng ñöùc trang nghieâm, Caùt buïi coõi ñaïi Thieân, khoâng tính noåi soá thaân coøn chuùng ta thì ñaày voâ löôïng phieàn naõo, luaân chuyeån. nghieäp duyeân, luïy traàn raøng buoäc. Nöôùc ñaày trong boán bieån, chaúng nhieàu baèng b) The Mind-Nature may be the same, but the gioït leä bieät ly. separation between enlightenment and Neáu khoâng coù lôøi Phaät daïy, thì vieäc naày ai ignorance is oceans apart: This is similar to a thaáy ai nghe? priceless jewel covered in mud; seeing it Neáu cöù luyeán meâ nhö tröôùc, thì e raèng vaãn people will think it rock and sand. The luaân hoài neûo cuõ. Buddha already used infinite wholesome Traêm ngaøn kieáp taùi sanh coù tieác cuõng muoän dharmas to tame and oppose afflictions so the maøng. true nature will shine through. This is similar Moãi kieáp cöù qua ñi, khoâng coù giôø ñaâu maø to washing, cleaning, and drying a priceless nuoái tieác vì luoân muoän maøng. Giôø toát voäi qua jewel and then set high above, it will shine maø chaúng laïi. through. Only this way, it will not be a waste Thaân ngöôøi deã maát khoù tìm. of Buddha's teaching, not disappoint our own AÂm caûnh mòt muø, xoùt noãi bieät ly daøy ñaëc. true nature, and we will fit as a person with Tam ñoà aùc ñaïo, thöông thay noãi thoáng khoå coù Buddhist wisdom—Chuùng ta vaø Phaät, taâm ai thay theá ñöôïc. taùnh tuy vaãn ñoàng moät, nhöng vì meâ ngoä neân c) Therefore, put an end to the origin of life and caùch nhau moät trôøi moät vöïc. Chuùng ta thì ví death; empty out all ignorance and stupidity. nhö haït baûo chaâu voâ giaù bò vuøi döôùi buøn nhô, Help yourself and others to find liberation. bò ngöôøi ta xem nhö caùt ñaù. Phaät ñaõ duøng voâ Finally, to realize the Ultimate löôïng phaùp laønh ñoái trò phieàn naõo ñeå taùnh ñöùc Enlightenment. A thousand lives in Heaven or hieån baøy. Ví nhö haït baûo chaâu ñöôïc röõa saïch, Hell depends on this very moment. At this lau khoâ, treo ñeå treân traøng cao, lieàn phoùng moment, the wise must realize this truth quang röïc rôõ. Chæ coù caùch naày môùi khoâng without hesitation: Vì vaäy cho neân phaûi döùt uoång coâng Phaät giaùo hoùa, chaúng phuï taùnh linh nguoàn sanh töû; phaûi taùt caïn beå duïc si; phaûi töï cuûa chính mình, vaø xöùng ñaùng laø baät ñaïi ñoä, ñoä tha, ñoàng leân giaùc ngaïn. Muoân ñôøi tröôïng phu. sieâu hay ñoïa laø do phuùt giaây naày quyeát ñònh, 8) Because of repentance for karmic khoâng theå naøo beâ treã ñöôïc. obstructions: Vì saùm hoái nghieäp chöôùng—The 7) Because of the respect for the True-Nature— Buddha taught: "To be guilty of a small Vì toân troïng taùnh linh: transgression, must be condemned to hell a) Our Mind-Nature and that of Sakyamuni equal to the life of a

heavenly being in Buddha's are not two and not different. Why Tushita Heaven." If a lesser transgression is has Sakyamuni Buddha already attained already in that way, what about greater enlightenment, greatly shining and free. Yet offenses? In each day, with each movement we are still unenlightened common mortals we violate precepts. When eating and filled with delusions and ignorance. drinking more Buddha's silas are broken. Sakyamuni Buddha is complete with infinite Thus if counted each day, we have already

committed many transgressions, let alone a Buddha taught in The Amitabha Sutra: "With lifetime or infinite lives in the past. If we use little wholesome karma, it is difficult to gain the five precepts to examine, then nine out of rebirth. One must have many merits and ten people have already violated them; only virtues before being born in the Pure Worlds. lesser transgressions are confessed, but the However, having abundance of merits and greater ones will be hidden. The five precepts virtues can never equal the Buddha's name; for laypeople are already practiced in that having abundance of whoelsome karma can way, what about the Sramana, Bhiksu, and never equal developing the Bodhi Mind. Bodhisattva Precepts? Now we must have Therefore, it is necessary to understand that pity for ourselves and for others. With sincere temporarily reciting the Buddha's name is mind and body, tears fall with sounds, greater than making donations for one together with all sentient beings pray for hundred years. . With one development of the repentance. If this is not practiced, then in a great mind or Ultimate Bodhi, leaps over thousand lifetimes and ten thousand cultivation of many lifetimes. Because reincarnations, evil retributions will be reciting Buddha is to continue to vow to be difficult to eliminate. How will liberation Buddha. But if the greater Bodhi mind is not from suffering be found?—Ñöùc Phaät daïy: developed, what is the point of reciting "Duø phaïm moät giôùi nhoû cuõng phaûi ñoïa ñòa Buddha? As for developing the mind to nguïc baèng tuoåi thoï cuûa Töù Thieân Vöông." Loãi cultivate, but do not pray for the Pureland, nhoû coøn phaûi nhö vaäy, huoáng laø loãi naëng. then even if that mind is developed, it is easy Chuùng ta moãi ngaøy, moät cöû ñoäng thöôøng sai to regress. Therefore, planting the Bodhi giôùi luaät. Luùc aên uoáng thöôøng phaïm ñieàu raên. seed, cultivate the tongue to practice Buddha Tính ra trong moät ngaøy cuõng ñaõ nhieàu toäi, Recitation, then the enlightenment fruit will huoáng chi laø troïn ñôøi cho ñeán voâ löôïng kieáp increase naturally. Rely on the vessel of great veà tröôùc. Nay cöù laáy nguõ giôùi ra maø xeùt, thì vows or Amitabha's forty-eight great vows to möôøi ngöôøi ñaõ heát chín ngöôøi phaïm. Phaïm ít enter the magnificent ocean of the Pureland, thì coøn phaùt loà saùm hoái, chöù phaïm nhieàu thì then gaining rebirth to the Western World is che daáu. Taïi gia naêm giôùi coøn nhö theá, huoáng an absolute guarantee—ÔÛ coõi Ta Baø vieäc tu chi laø caùc giôùi Sa Di, Tyø Kheo vaø Boà Taùt. taäp tieán ñaïo raát khoù khaên. Vì khoù khaên nhö Nay ta phaûi phaùt loøng thöông mình, thöông vaäy neân duø tu taäp nhieàu kieáp vaãn chöa thaønh. ngöôøi. Leä rôi theo tieáng, thaân khaåu thieát tha, Veà Taây Phöông Cöïc Laïc haønh trì thì söï thaønh cuøng vôùi chuùng sanh maø caàu saùm hoái. Neáu Phaät deã daøng hôn. Vì deã neân moät ñôøi lieàn ñaéc

coøn chaúng phaùt loà saùm hoái thì muoân kieáp quaû. Chính vì vaäy maø söï tu haønh trong thôøi ngaøn ñôøi, aùc baùo khoù tröø, laøm sao thoaùt khoå maït phaùp naày thaät khoâng gì hôn phaùp moân cho ñöôïc. Tònh Ñoä. Ñöùc Phaät daïy trong Kinh A Di Ñaø: 9) Because of praying to gain rebirth in the "Ít caên laønh, khoù ñöôïc vaõng sanh. Nhieàu Pureland: Vì caàu sanh Tònh Ñoä—Remaining phöôùc ñöùc môùi ñöôïc veà coõi Tònh. Nhöng in this saha World to cultivate and make nhieàu phöôùc ñöùc khoâng gì baèng chaáp trì danh progress is a difficult task. It is so difficult that hieäu; nhieàu caên laønh chaúng chi hôn phaùt taâm so many lifetimes passed, yet enlightenment Boà Ñeà. Cho neân, taïm trì danh hieäu Phaät, is not attained. Going to the Ultimate Bliss or thaéng hôn boá thí traêm naêm; moät phaùt ñaïi taâm, Western Pureland to cultivate and practice, vöôït qua tu haønh nhieàu kieáp. Bôûi vì nieäm then with this right condition the matter of Phaät vaãn mong thaønh Phaät, maø ñaïi taâm khoâng attaining Buddhahood is easy. It is so easy phaùt, thì nieäm Phaät laøm chi? Coøn phaùt taâm ñeå that even in a lifetime of cultivation, one can tu haønh, maø Tònh Ñoä chaúng caàu veà, thì duø cho attain enlightenment. This is why in this coù phaùt taâm roài cuõng deã beà thoái chuyeån". Vì Dharma Ending Age, no other dharma door theá gieo gioáng Boà Ñeà maø caøy löôõi nieäm Phaät surpasses the Pureland Dharma Door. The thì ñaïo quaû töï nhieân taêng tieán. Nöông thuyeàn

Ñaïi Nguyeän vaøo bieån maàu Tònh Ñoä, aét Taây nhòn. Vì theá maø Ngaøi ñaõ coâng vieân quaû maõn, Phöông quyeát ñònh ñöôïc sanh veà. thaønh ñaáng Nhö Lai. Sau khi thaønh Phaät, nhôn 10) Because of upholding the Proper Dharma: Vì duyeân giaùo hoùa ñaõ xong, lieàn vaøo Nieát Baøn. hoä trì Chaùnh Phaùp—Just as Sakyamuni Nay Chaùnh Phaùp ñaõ qua, Töôïng Phaùp laïi heát, Buddha, from infinite eons until now, for our chæ coøn laïi thôøi Maït Phaùp. Tuy coù kinh giaùo, benefit, cultivated the Bodhi ways. He has maø khoâng keû ñaéc thaønh vì nhöõng lyù do sau accomplished tasks that are difficult to ñaây. Thôøi naøy thì taø chaùnh chaúng phaân, thò phi accomplish, tolerated things that are difficult laãn loän, tranh ñua nhaân ngaõ, ñeo ñuoåi lôïi to tolerate. For this reason, he attained the danh. Cho neân Tam Baûo chaúng coøn thieät fullness of all practices, became a Tathagata. nghóa, suy taøn toài teä khoâng theå thoát lôøi. Chuùng After becoming a Buddha, when His time to ta laø Phaät töû, maø khoâng baùo ñöôïc aân Phaät, teach and transform came to an end, He trong khoâng ích cho mình, ngoaøi khoâng ích entered Nirvana immediately. Now, the cho ngöôøi, soáng khoâng ích cho döông theá, Proper Dharma Age has passed and the cheát khoâng ích cho ñôøi sau. Suy nghó nhö vaäy Dharma Semblage Age has ended, there is neân caûm thaáy ñau loøng xoùt daï maø phaùt taâm only left the Dharma Ending Age. Even Boà Ñeà, nguyeän nguyeän ñoä sanh, taâm taâm caàu though many sutra teachings are still Phaät, theà heát baùo thaân, sanh veà Cöïc Laïc. available, no one attains enlightenment for Nhöõng mong sau khi chöùng quaû, trôû laïi Ta Baø many reasons. In this period, right and wrong khieán cho Phaät nhöït raïng soi, Phaùp moân môû are no longer divided, gossips are rampant, roäng, Taêng ñoaøn laøm thanh coõi tröôïc, ngöôøi everyone is fiercely competing with one ngöôøi ñeàu tu ñöùc phöông Ñoâng, kieáp vaän nhôø another, lusting after fame and fortune. ñoù maø

tieâu tröø, vaø Chaùnh phaùp do ñaây ñöôïc Therefore, the Triple Jewels no longer have beàn vöõng. their true meanings. Having deteriorated so Ten reasons enlightening beings leave a greatly that it is unbearable to speak of it. We royal palace: Möôøi Lyù Do Khieán Chö Ñaïi Boà are Buddhists, yet we are unable to show Taùt Xuaát Gia—Ten reasons enlightening beings gratitude to Buddha's blessings. Intrinsically, leave a royal palace, according to the Flower we can't benefit ourselves; extrinsically, we Adornment Sutra, chapter 38—Möôøi Lyù Do Khieán can't benefit others. When alive we do not Chö Ñaïi Boà Taùt Xuaát Gia theo kinh Hoa Nghieâm, benefit the world; when dead we do not phaåm 38. benefit the future. Thinking this way, it hurts 1) To reject living at home: Nhaøm chaùn taïi gia. from the core of our beings. Thus we must 2) To cause sentient beings attached to their develop quickly the Bodhi Mind. Vows after homes give up their attachment: Khieán chuùng vows, vowing to rescue sentient beings and sanh nhaøm chaùn söï tham ñaém taïi gia. thoughts after thoughts praying to Buddha so 3) To follow and appreciate the path of Saints: that once this karmic body ends, we will gain Tuøy thuaän tin meán ñaïo Thaùnh. birth to the Ultimate Bliss World, hoping and 4) To publicize and praise the virtues of leaving wishing once we become enlightened, we home: Tuyeân döông vaø taùn thaùn coâng ñöùc will return to this saha World in order to xuaát gia. influence and lead the Buddha's'sun to shine 5) To demonstrate enternal detachment from brightly, the Dharma Door to open widely, the extreme views: Hieån baøy lìa haún kieán chaáp Sangha to flourish in this turbid world, nhò bieân. everyone cultivates virtues in the East, 6) To cause sentient beings to detach from relying on this the present age will end, and sensual and selfish pleasures: Khieán chuùng the Proper Dharma will be firmly maintained sanh lìa xa duïc laïc vaø ngaõ laïc. as the result—Nhö Ñöùc Theá Toân töø voâ löôïng 7) To show the apearance of transcending the kieáp ñeán nay, vì chuùng sanh maø tu ñaïo Boà world: Hieän töôùng xuaát tam giôùi. Ñeà. Ngaøi ñaõ laøm vieäc khoù laøm, nhòn ñieàu khoù

8) To show indepedence, not being subject to 8) In order to show that enlightening beings' another: Hieän töï taïi chaúng leä thuoäc ngöôøi effort is supreme, continuing to the very last khaùc. life: Vì muoán hieån baøy Boà Taùt khôûi haïnh laø 9) To show that they are going to attain the ten toái thöôïng, neân nhaãn ñeán ñôøi sau cuøng maø powers and fearlessnesses of Buddhas: Vì chaúng boû sieâng naêng tinh taán, neân thò hieän hieån baøy seõ ñöôïc thaäp löïc vaø voâ uùy cuûa caùc khoå haïnh. Ñöùc Nhö Lai. 9) To induce sentient beings to enjoy the state of 10) It is natural that Enlightening Beings in their calm and tranquility and increase roots of final life should do so: Vì haäu thaân Boà Taùt goodness: Vì muoán laøm cho chuùng sanh thích phaûi thò hieän xuaát gia. phaùp tòch tònh, taêng tröôûng thieän caên, maø thò Ten reasons Great Enlightening Beings hieän khoå haïnh. practice austerities: Möôøi Lyù Do Khieán Chö 10) To wait until the time is ripe to develop Ñaïi Boà Taùt Thò Hieän Khoå Haïnh—According to people's immature faculties: Vì muoán chôø the Flower Adornment Sutra, Chapter 38, there ñeá n khi theá nhôn caên taùnh ñöôïc thaønh thuïc, are ten reasons Great Enlightening Beings maø thò hieän khoå haïnh. practice

austerities. Enlightening Beings use these Ten reasons Great Enlightening Beings expendient means of austerities to pacify all show the act of walking seven steps: Möôøi Lyù sentient beings—Theo Kinh Hoa Nghieâm, Phaåm Do Khieán Chö Ñaïi Boà Taùt Thò Hieän Ñi Baûy 38, coù möôøi lyù do khieán chö Ñaïi Boà Taùt thò hieän Böôùc—According to the Flower Adornment Sutra, khoå haïnh. Chö Boà Taùt duøng phöông tieän khoå haïnh there are ten reasons Great Enlightening Beings naày ñeå ñieàu phuïc vaø laøm cho chuùng sanh an laïc. show the act of walking seven steps. For these 1) To develop sentient beings with low ten reasons they show the act of walking seven understanding: Vì muoán thaønh töïu nhöõng steps after birth; they manifest this to pacify chuùng sanh coù trình ñoä hieåu bieát keùm maø thò sentient beings—Theo Kinh Hoa Nghieâm, Phaåm hieän khoå haïnh. 38, coù möôøi lyù do khieán chö ñaïi Boà Taùt thò hieän ñi 2) To remove false views from sentient beings: baûy böôùc. Chö Ñaïi Boà Taùt vì muoán ñieàu phuïc cho Vì muoán tröø taø kieán cho chuùng sanh maø thò chuùng sanh ñöôïc an laïc neân thò hieän ñi baûy böôùc hieän khoå haïnh. nhö vaäy. 3) To show the consequences of action to 1) To manifest the power of enlightening beings: sentient beings who do not believe in Vì hieän Boà Taùt löïc maø thò hieän ñi baûy böôùc. consequences of action: Vì muoán laøm cho 2) To manifest the giving of the seven kinds of nhöõng chuùng sanh chaúng tin nghieäp baùo thaáy wealth: Vì hieän xaû thí baûy thaùnh taøi maø thò ñöôïc nghieäp baùo, maø thò hieän khoå haïnh. hieän ñi baûy böôùc. 4) To do so in accord with the adulterated and 3) To satisfy the wishes of the spirits of the polluted world: Vì muoán tuøy thuaän phaùp phaûi earth: Vì cho Ñòa Thaàn thoûa nguyeän maø thò coù cuûa theá giôùi taïp nhieãm maø thò hieän khoå hieän ñi baûy böôùc. haïnh. 4) To manifest the appearance of transcending 5) To show the ability to endure toil and the three worlds: Vì hieän töôùng sieâu tam giôùi diligently work on the way: Vì muoán cho thaáy maø thò hieän ñi baûy böôùc. khaû naêng chòu ñöïng nhaãn nhuïc maø thò hieän 5) To manifest the supreme walk of the khoå haïnh. enlightening being, beyond the walk of the 6) To cause sentient beings to want to seek the elephant, the bull, or the lion: Vì hieän böôùc truth: Vì muoán laøm cho chuùng sanh thích caàu toái thaéng cuûa Boà Taùt hôn haún böôùc ñi cuûa phaùp maø thò hieän khoå haïnh. töôïng vöông, ngöu vöông, sö töû vöông maø thò 7) For the sake of sentient beings who are hieän ñi baûy böôùc. attached to sensual pleasures and selfish 6) To manifest the characteristics of adamantine pleasure: Vì nhöõng chuùng sanh say ñaém duïc ground: Vì hieän töôùng kim cang ñòa maø thò laïc vaø ngaõ laïc maø thò hieän khoå haïnh. hieän ñi baûy böôùc.

7) To manifest the desire to give sentient beings 5) The Enlightening Beings observe sentient courageous strength: Vì hieän muoán ban cho beings who have long planted roots of chuùng sanh söùc duõng maõnh maø thò hieän ñi baûy goodness and who now are regressing and böôùc. sinking: Baáy giôø Boà Taùt quaùn saùt caùc chuùng 8) To manifest the practice of the seven jewels sanh töø laâu gieo troàng thieän caên, nay cuõng of awakening: Vì hieän tu haønh thaát giaùc böûu ñeàu thoái maát. maø thò hieän ñi baûy böôùc. 6) The Enlightening Beings observe that though 9) To show that

the truth they have realized the seeds sown in the world be few, the fruits does not come from the instruction of another: reaped are many: Boà Taùt quaùn saùt thaáy theá Vì hieän phaùp ñaõ ñöôïc chaúng do ngöôøi khaùc gian chuûng töû gieo troàng duø ít maø ñöôïc quaû daïy neân thò hieän ñi baûy böôùc. raát nhieàu. 10) To manifest supreme peerless in the world: 7) The Enlightening Beings see that all sentient Vì hieän laø toái thaéng voâ tæ ôû theá gian neân thò beings who receive the teaching of Buddha hieän ñi baûy böôùc. will surely gain benefit: Boà Taùt quaùn saùt thaáy Ten reasons why Great Enlightening Beings taát caû chuùng sanh ñöôïc Phaät giaùo hoùa ñeàu smile and make a promise in their hearts to chaéc ñöôïc lôïi ích. 8) The Enlightening Beings see that tame and pacify sentient beings: Möôøi Lyù Do Enlightening Beings who were their Khieán Chö Ñaïi Boà Taùt Thò Hieän Vi Tieáu, Taâm Töï colleagues in past ages have become Theä Ñieàu Phuïc Chuùng Sanh—According to the obsessed with other things and cannot attain Flower Adornment Sutra, chapter 38—Möôøi Lyù the great virtues of the Buddha teaching: Boà Do Khieán Chö Ñaïi Boà Taùt Thò Hieän Vi Tieáu, Taâm Taùt quaùn saùt thaáy trong ñôøi quaù khöù chö Boà Töï Theä Ñieàu Phuïc Chuùng Sanh theo kinh Hoa Taùt ñoàng haønh nhieãm tröôùc vieäc khaùc, neân Nghieâm, phaåm 38, cho hoï ñöôïc an laïc. chaúng ñöôïc coâng ñöùc quaûng ñaïi cuûa Phaät 1) Great Enlightening Beings think that all phaùp. worldlings are sunk in the mire of craving, 9) The Enlightening Beings see that the and no one but Enlightening Beings can celestials and humans who were in the same rescue them: Chö ñaïi Boà Taùt nghó raèng taát caû communities with them in the past still are in theá gian chìm taïi vuõng buøn aùi duïc, tröø chö Boà mundane states, unable to detach from them, Taùt ra, khoâng ai coù theå cöùu hoï ñöôïc. and not tiring of them either: Boà Taùt quaùn saùt 2) All worldlings are blinded by passion and thaáy trong ñôøi quaù khöù, haøng nhôn thieân cuøng afflictions, and only Enlightening Beings have mình taäp hoäi, maø nay vaãn coøn ôû böïc phaøm wisdom: Taát caû theá gian bò duïc voïng phieàn phu, khoâng xaû ly ñöôïc, maø cuõng nhaøm moûi. naõo laøm muø, chæ coù chö Boà Taùt laø coù trí hueä. 10) Then Enlightening Beings are bathed in the 3) Based on this so-called body, Enlightening lights of all Buddhas and are even more Beings will attain the supreme reality-body of joyful: Baáy giôø Boà Taùt ñöôïc quang minh cuûa Buddhas, which fills all times: Chö Boà Taùt do taát caû Nhö Lai chieáu ñeán caøng theâm haân hoan thaân giaû danh seõ ñöôïc phaùp thaân voâ thöôïng vui veû. sung maõn tam theá cuûa caùc Ñöùc Nhö Lai. 4) Then the Enlightening Beings, with Ten reasons related to our daily life which unobstructed eyes, look over all the Brahma lead practitioners desire for enlightenment: heavens and all the controlling heavens, and Möôøi Lyù Do Lieân Heä Ñeán Ñôøi Soáng Khieán Haønh think: These sentient beings all think they Giaû Mong Caàu Giaùc Ngoä—Theo Kinh Hoa have the power of knowledge: Baáy giôø Boà Nghieâm, vaán ñeà öôùc voïng giaùc ngoä toái thöôïng caàn Taùt duøng maét voâ chöôùng ngaïi quaùn saùt taát caû thieát cho haønh giaû, coù möôøi lyù do lieân heä ñeán ñôøi Phaïm Thieân nhaãn ñeán Ñaïi Töï Taïi Thieân soáng khieán haønh giaû mong caàu giaùc ngoä— trong möôøi phöông maø nghó raèng: Nhöõng According to

the Avatamsaka Sutra, the desire for chuùng sanh naày ñeàu töï cho raèng mình coù ñaïi supreme enlightenment is so necessary for trí löïc. practitioners, and there are ten reasons related to

our daily life which lead practitioners desire for 1) Because of the simultaneous rise of all things: enlightenment. Vì vaïn vaät ñoàng thôøi hieän khôûi. 1) Buddha-Jnana (skt): For the realization of 2) Because of the mutual permeation of the Buddha-knowledge—Ñeå chöùng ñöôïc Phaät trí. influence of all things: Vì vaïn vaät hoã töông 2) Dasabala (skt): For the attainment of the ten aûnh höôûng laãn nhau. powers—Ñeå ñaït ñöôïc möôøi oai löïc. 3) Because of the necessity of reciprocal 3) Mahavaisaradya (skt): For the attainment of identification between all beings (mutual self- great fearlessness—Ñeå ñaït ñöôïc ñaïi voâ uùy. negation to agree with each other) for the 4) Samatabuddhadharma (skt): For the realization of harmony: Vì vaïn vaät thieát yeáu attainment of the truth of sameness which hoã töông ñoàng nhaát (töông huûy vaø töông constitutes Buddhahood—Ñeå ñaït ñöôïc phaùp thaønh) ñeå theå hieän söï hoøa ñieäu. bình ñaúng cuûa Phaät. 4) Because of the necessity of unity, or 5) Sarvajagatparitrana (skt): For protecting and harmony, between the leaders and the securing the whole world—Ñeå hoä trì cöùu baït followers for the attainment of a purpose: Vì caû theá gian. chuû vaø baïn thieát yeáu laø nhaát theå, hay hoøa 6) Kritpakaruna (skt): For the purification of a ñieäu, ñeå thaønh töïu muïc ñích. pitying and compassionate heart—Ñeå laøm 5) Because all things have their origin in thanh tònh taâm töø bi. ideation, therefore a similar ideal ought to be 7) Asesajnana (skt): For the attainment of a expected of all: Vì vaïn vaät khôûi nguyeân töø yù knowledge which leaves nothing unknown in theå, do ñoù moät yù nieäm töông ñoàng phaûi ñöôïc the ten directions of the world—Ñeå ñaït ñöôïc phaûn aûnh trong taát caû. voâ phaân bieät trí—Khaép möôøi phöông theá giôùi 6) Because all things are the result of causation khoâng gì laø khoâng bieát ñeán. and therefore are mutually dependent: Vì vaïn 8) Asamga (skt): For the purification of all the vaät laø keát quaû cuûa nhaân duyeân, do ñoù chuùng Buddha-lands so that a state of non- hoã töông phuï thuoäc nhau. attachment will prevail—Ñeå laøm thanh tònh 7) Because all things are indeterminate or Phaät ñoä khieán cho taát caû khoâng coøn vöôùng indefinite in character but mutually maéc. complementary, therefore they are free to 9) Ksanabodha (skt): For the perception of the exist in harmony with all things: Vì vaïn vaät past, present, and future in one moment—Ñeå khoâng ñònh tính nhöng cuøng hoã töông phuï trôi, trong khoaûng moät nieäm maø tri nhaän cuøng do ñoù chuùng töï do hieän höõu trong söï hoøa ñieäu khaép quaù khöù, hieän taïi vaø vò lai: . vôùi taát caû. 10) Dharmacakrapavarta (skt): For the revolving 8) Because of the fact that all beings have the of the great wheel of the Dharma in the spirit nature of Buddha dormant in them: Vì vaïn vaät of fearlessness—Ñeå chuyeån ñaïi phaùp luaân ñeàu coù Phaät taùnh tieàm aån beân trong. trong tinh thaàn khoâng khieáp sôï. 9) Because of the fact that all beings, from the Ten reasons that all things in the real world highest to the lowest, are parts of one and the ought to have harmony among themselves: same Mandala (circle): Vì vaïn höõu, töø toái cao Möôøi Lyù Do Vaïn Höõu Hoøa Ñieäu Trong

Phaùp Giôùi ñeán toái thaáp, ñeàu cuøng chung trong moät voøng Duyeân Khôûi—According to Prof. Junjiro troøn troïn veïn (mandala). Takakusu in The Essentials of Buddhist 10) Because of mutual reflection of all activities, Philosophy, there are ten reasons that all things in as in a room surrounded by mirrors, the the real world ought to have harmony among movement of one image causes the themselves—Theo Giaùo Sö Junjiro Takakusu movement of the thousand reflections: Vì coù trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, coù möôøi lyù söï hoã töông phaûn chieáu taát caû moïi taùc duïng, do khieán vaïn höõu hoøa ñieäu trong phaùp giôùi duyeân nhö trong moät caên phoøng döïng caùc maët kính khôûi. chung quanh, söï vaän ñoäng cuûa moät aûnh töôïng

taïo ra söï vaän ñoäng cuûa haèng nghìn phaûn taâm trí ghi nhôù soá. Nhö theá duø khoâng chuyeân taâm chieáu. cuõng phaûi chuyeân, vì neáu khoâng thì soá muïc maø Ten recitations in one breath: Thaäp Nieäm Kyù mình ñang ñeám seõ bò sai laïc. Ñaây laø moät trong Soá—The “Ten Recitation in One Breath” method nhöõng phöông phaùp raát toát cho nhöõng ai coù taâm was taught by the great Venerable Tsu-Yun, the taùn loaïn. Neân nhôù, khi xöng nieäm danh hieäu Phaät, Third Patriarch of the Thirteen Patriarchs of chaúng neân nghó gì khaùc, cuõng chaúng neân nghi Chinese Pureland Buddhism. Essentially, this hoaëc. Neáu chí taâm thaønh yù nieäm nhö theá, thì moãi method requires the practitioner to recite the caâu nieäm Phaät môùi ñuû söùc dieät ñöôïc toäi naëng Buddha’s name ten times per breath. First, inhale, trong 80 öùc kieáp sanh töû. Neáu chaúng nhö vaäy thì hold breath, and begin reciting ‘Namo Amitabha söùc dieät toäi sanh phöôùc seõ giaûm ñi vaø nghieäp Buddha’ ten times. Next, exhale, then inhale and chöôùng cuõng khoù mau döùt tröø. repeat the process as done previously. If a Ten recollections: Anussati (p)—Möôøi Ñeà Muïc practitioner is short of breath, it is acceptable to Suy Nieäm. divide the segment of ten recitations into two; 1) The recollection of the Buddha: with each breath, recite Amitabha Buddha’s name Buddhanussati (p)—Nieäm Phaät—Suy nieäm five times. There are many advantages to veà Ñöùc Phaät. practicing this method: speech reciting the 2) The recollection of the Dharma: Buddha’s name, ears listening, and mind counting Dhammanussati (p)—Nieäm Phaùp—Suy nieäm the number of recitations. Thus, if able to veà giaùo phaùp. concentrate, it will lead the practitioner to focus 3) The recollection of the Sangha: the mind because if not not focused, the count will Sanghanussati (p)—Nieäm Taêng—Suy nieäm be lost. Therefore, the ultimate goal of this veà Taêng. method is to force the Pureland cultivator into 4) The recollection of Morality: Silanussati achieving ‘singlemindedness’ while engaging in (p)—Nieäm Giôùi—The practice of mindfully Buddha Recitation. This is one of the best recollecting the special qualities of virtuous methods for those who are easily distracted or conduct—Suy nieäm veà Giôùi Luaät. Tænh thöùc have a wandering mind. It is important to veà vieäc tu haønh trì giöõ giôùi luaät. remember while reciting the Buddha’s name, try 5) The recollection of generosity: Caganussati not to think of anything else, and not to be (p)—Nieäm Thí—Which involves mindful doubtful or skeptical. If the practitioner is able to reflection on the special qualities of maintain a

sincere and truthful mind in this way, generosity—Suy nieäm veà Taâm Boá Thí. Tænh then each recitation will eliminate many karmic thöùc veà vieäc tu haønh haïnh boá thí. offenses in eight million past reincarnations. If not 6) The recollection of the devas: Devatanussati practiced this way, the power to eliminate karmic (p)—Nieäm Thieân—Suy nieäm veà chö Thieân— offenses as well as gaining merits will not be as The recollection of the devas, practised by great. Thus, it will be difficult to eliminate many mindfully considering: “The deities are born of one’s karmic offenses—Thaäp laø möôøi, nieäm laø in such exalted states on account of their hôi thôû, kyù soá laø ñeám soá. Ñaây laø phöông phaùp cuûa faith, morality, learning, generosity, and ngaøi Töø Vaân, toå thöù ba cuûa Trung Quoác Tònh Ñoä wisdom. I too possess these same qualities.” Lieân Toâng. Chính yeáu cuûa phöông phaùp naày laø This meditation subject is a term for trong moät hôi thôû, haønh giaû phaûi xöng ñuû möôøi mindfulness with the special qualities of caâu Phaät hieäu. Tröôùc heát hít moät hôi thôû vaøo, one’s own faith, etc., as its objects and with ngöng laïi, nieäm ñuû soá möôøi caâu Phaät hieäu, . Keá the devas standing as witnesses—Thöïc taäp ñeán thôû ra hít vaøo moät hôi khaùc, roài tieáp tuïc nieäm baèng caùch suy nieäm nhö vaày: “Chö Thieân y nhö tröôùc. Neáu ngöôøi hôi ngaén thì coù theå chia ñöôïc sanh ra trong nhöõng traïng thaùi sieâu vieät laøm hai phaàn, moãi hôi chæ nieäm naêm caâu Phaät vì hoï coù nhöõng phaåm haïnh tín, giôùi, boá thí, vaø hieäu thoâi. Phöông phaùp naày coù nhieàu ñieåm lôïi, trí hueä. Ta cuõng coù nhöõng phaåm haïnh aáy.” Ñeà trong khi mieäng nieäm Phaät thì tai nghe tieáng vaø muïc haønh thieàn naày laø ñeà muïc tu thieàn tænh

thöùc veà nhöõng phaåm haïnh ñaëc bieät vôùi söï 2) Thought of sufferings caused by senses: Nieäm chöùng kieán cuûa chö Thieân. thoï. 7) The recollection of peace: Upasamanussati 3) Thought of impermanent mind: Nieäm taâm. (p)—Nieäm Laïc—The contemplation on the 4) Thought of non-self things: Nieäm phaùp. peaceful attributes of Nibbana—Suy nieäm veà 5) Thought of non-stop changeable environment: traïng thaùi thanh bình an laïc. Quaùn chieáu veà Nieäm caûnh giôùi. söï an laïc cuûa Nieát Baøn. 6) Thought of cultivating in a monastery: 8) The recollection of death: Marananussati Thought of tranquility—Nieäm nôi tu haønh (p)—Nieäm Töû—The contemplation on the vaéng veû: . fact that one’s own death is absolutely 7) Thought of cultivating wherever opportunity certain, that the arrival of death is utterly arises, even in a noisy city or district: Nieäm uncertain, and that when death comes one ñoâ aáp. must relinquish everything—Suy nieäm veà söï 8) Thought of names of all Buddhas: Nieäm hoàng cheát. Quaùn töôûng veà caùi cheát laø chaéc chaén, danh chö Phaät. caùi cheát ñeán baát ngôø, vaø khi cheát ngöôøi ta 9) Thought of learning Buddha Dharma: Nieäm phaûi boû heát moïi thöù. hoïc phaùp Nhö Lai. 9) Mindfulness occupied with the body: 10) Thought of riddance of all passion and Kayagatasati (p)—Nieäm Thaân—The delusion: Nieäm ñoaïn chö phieàn naõo. contemplation of the thirty-two repulsive Ten rules which produce no regrets: Möôøi parts of the body, hair of the head, hairs of the Giôùi Baát Hoái—Möôøi giôùi khoâng ñöa ñeán söï hoái body, nails, teeth, skin, flesh, sinews, bones, haän. marrow, etc.—Suy nieäm hay tænh thöùc

veà 1) Not killing: Khoâng saùt sanh. thaân. Quaùn töôûng veà 32 phaàn cuûa thaân theå 2) Not stealing: Khoâng troäm caép. nhö toùc, loâng, moùng, raêng, da, xöông, tuûy, vaân 3) Not committing sexual misconduct: Khoâng taø vaân. daâm. 10) Mindfulness of breathing: Anapanasati (p)— 4) Not lying: Khoâng noùi doái. Nieäm Töùc—The attentiveness to the touch 5) Not telling a fellow-Buddhist's sins: Khoâng sensation of in-breath and out-breath in the noùi loãi cuûa ngöôøi. vicinity of the nostrils or upper lip, whether 6) Not drinking wine: Khoâng uoáng röôïu. the air is felt striking as one breathes in and 7) Not praising oneself and discrediting others: out—Suy nieäm veà hôi thôû. Tænh thöùc veà caûm Khoâng töï cho mình hay vaø cheâ ngöôøi dôû. giaùc xuùc chaïm cuûa nhöõng vuøng phuï caän hai loå 8) Not being mean to other beings: Khoâng heøn muõi hay moâi treân khi khoâng khí aäp ñeán luùc ta haï. thôû vaøo thôû ra. 9) Not being angry: Khoâng saân haän. Ten regal vows: Thaäp nguyeän—See ten great 10) Not defaming the Triratna: Khoâng huûy baùng vows. Tam Baûo. Ten reliances: Thaäp Y Chæ—See Ten kinds of Ten schools of Chinese Buddhism: Thaäp reliance of Great Enlightening Beings. Toâng—Möôøi Toâng phaùi Phaät giaùo Trung Quoác: Ten repetitions of an invocation (Namo 1) Vinaya-discipline: Luaät Toâng—Nam Sôn Amitabha): Thaäp Nieäm Xöù—These ten Toâng. invocations will carry a dying man with an evil 2) Sarvastivadin: Kosa—Abhidharma—Caâu Xaù karma into the Pure Land. A Bodhisattva's ten Toâng. objects of thought or meditation (body, senses, 3) Satya-siddhi sect: Founded by Harivarman— mind, things, environment, monastery, city or Thaønh Thaät Toâng. district, good name, Buddha-learning, riddance of 4) Madhyamika: Tam Luaän Toâng. all passion and delusion): 5) The Lotus Flower Sect: Law-Flower or Tien 1) Thought of the impure body: Nieäm thaân. Tai sect—Phaùp Hoa Toâng.

6) The Flower Ornament Sect: Hua-Yen Sect— nôi moãi choã ñeàu coù theá giôùi hoaëc thaønh hoaëc Hoa Nghieâm Toâng. hoaïi, trong ñoù khoâng coù choã troáng. 7) Dharmalaksana: Phaùp Töôùng Toâng. 8) Skillful esoteric sayings about how 8) Zen Sect, based on mind-only or intuitive: everywhere in all places in all universes, in Taâm Toâng. all phenomena, even in microscopic points, 9) Esoteric Sect: Chaân Ngoân Toâng. there are Buddhas manifesting birth, 10) Amitabha-Lotus or Pure Land Sect: Tònh Ñoä attainment of Buddhahood, and entry into Toâng—Lieân Toâng. final nirvana, filling the cosmos, each Ten Shorter Dharanis: Thaäp Tieåu Chuù (möôøi distinctly seen: Xaûo maät ngöõ nôi taát caû phaùp chuù ngaén)—See Ten small mantras. giôùi taát caû möôøi phöông nhaãn ñeán choã vi teá, Ten sins: Thaäp toäi—See Ten evil deeds. ñeàu coù Nhö Lai thò hieän sô sanh nhaãn ñeán thaønh Phaät nhaäp ñaïi nieát baøn ñaày khaép phaùp Ten skillful esoteric sayings of Great giôùi, ñeàu phaân bieät thaáy. Enlightening Beings: Möôøi Maät Ngöõ Thieän 9) Skillful esoteric sayings about seeing all Xaûo Cuûa Chö Ñaïi Boà Taùt—According to the sentient beings as equally nirvanic, being Flower Adornment Sutra, chapter 38, there are ten unchanged, yet not giving up great skillful esoteric sayings of Great Enlightening aspirations, causing them to be fulfilled by Beings. Enlightening Beings who abide by these the vow for omniscience: Xaûo maät ngöõ ôû choã can master the

unexcelled skillful esoteric speech thaáy taát caû chuùng sanh bình ñaúng nieát baøn vì of the Buddhas—Möôøi xaûo maät ngöõ cuûa chö Ñaïi khoâng bieán ñoåi maø chaúng boû ñaïi nguyeän, vì Boà Taùt theo kinh Hoa Nghieâm, phaåm 38. Chö Boà taát caû trí nguyeän chöa ñöôïc vieân maõn laøm cho Taùt an truï trong phaùp naày thôøi ñöôïc vi maät ngöõ vieân maõn. thieän xaûo voâ thöôïng cuûa Nhö Lai. 10) Skillful esoteric sayings about not abandoning 1) The skillful esoteric sayings in all the teachers in spite of knowing that truths are not discourses of Buddhas: Xaûo maät ngöõ ôû trong realized through the agency of another, taát caû Phaät kinh. honoring the enlightened even more, 2) Skillful esoteric sayings about all places of becoming one with spiritual friends in birth: Xaûo maät ngöõ nôi taát caû choã thoï sanh. cultivating, dedicating, and living by virtues, 3) Skillful esoteric sayings about all with the same actions, the same essence, the enlightening beings' spiritual manifestations same emancipation, the same fulfillment: and attainment of enlightenment: Xaûo maät Xaûo maät ngöõ ôû choã daàu bieát taát caû phaùp toû ngöõ nôi taát caû Boà Taùt thaàn thoâng bieán hieän ngoä chaúng do ngöôøi khaùc maø chaúng rôøi boû thaønh ñaúng chaùnh giaùc. caùc baäc thieän tri thöùc, ñoái vôùi Nhö Lai caøng 4) Skillful esoteric sayings about the theâm toân kính, cuøng thieän tri thöùc hoøa hieäp consequences of actions of all sentient khoâng hai. Nôi nhöõng thieän caên thôøi tu taäp beings. gieo troàng hoài höôùng an truï. Ñoàng moät sôû taùc, 5) Skillful esoteric sayings about the Xaûo maät ñoàng moät theå taùnh, ñoàng moät xuaát ly, ñoàng ngöõ nôi taát caû chuùng sanh phaùt khôûi nhieãm moät thaønh töïu. tònh: defilement and purity produced by all Ten small mantras: Thaäp Chuù. sentient beings:. 1) As-You-Will Jewel King Dharani: Nhö YÙ 6) Skillful esoteric sayings about how to be Baûo Luaân Vöông Ñaø La Ni. ultimately unobstructed in the midst of all 2) Disaster Eradicating Auspicious Spirit things: Xaûo maät ngöõ roát raùo voâ chöôùng ngaïi Mantra: Tieâu Tai Caùt Töôøng Thaàn Chuù. nôi taát caû caùc phaùp. 3) Meritorious Virtue Jewelled Mountain Spirit 7) Skillful esoteric sayings about how in every Mantra: Coâng Ñöùc Baûo Sôn Thaàn Chuù. place in space are worlds, some becoming, 4) Jwun Ti Spirit Mantra: Phaät Maãu Chuaån Ñeà some decaying, without any gaps in between: Thaàn Chuù. Xaûo maät ngöõ nôi taát caû hö khoâng giôùi, moãi

5) The Resolute Light King Dharani of Holy 3) Traveling by projection to the realms of all Limitless Life: Thaùnh Voâ Löôïng Thoï Quyeát sentient beings to enlighten them all by Ñònh Quang Minh Ñaø La Ni. appropriate means: Hoùa hieän qua ñeán taát caû 6) Medicine Master's True Words for Anointing chuùng sanh giôùi, ñeàu phöông tieän khai ngoä. the Crown: Döôïc Sö Quaùn Ñaûnh Chaân Ngoân. 4) Producing embodiments of Enlightening 7) Kuan Shi Yin's Efficacious Response True Beings from the body of Buddhas, producing Words: Quaùn AÂm Linh Caûm Chaân Ngoân. embodiment of Buddha from the body of an 8) The True Words of Seven Buddhas for enlightening being: Nôi thaân Nhö Lai xuaát Eradicating Offences: Thaát Phaät Dieät Toäi hieän thaân Boà Taùt, nôi thaân Boà Taùt xuaát hieän Chaân Ngoân. thaân Nhö Lai. 9) Spirit Mantra For Rebirth in the Pure Land: 5) Manifesting the world in the realm of space, Vaõng Sanh Tònh Ñoä Thaàn Chuù. manifesting the realm of space in

the world: 10) Good Goddess Mantra: Thieän Thieân Nöõ Chuù. Nôi hö khoâng hieän theá giôùi, nôi theá giôùi hieän Ten solemn vows of a Bodhisattva: Thaäp hö khoâng. Nguyeän Boà Taùt—See Ten vows of a Bodhisattva. 6) Manifesting the realm of nirvana in the realm Ten special characteristics of the body of a of birth and death, manifesting the realm of birth and death in the realm of nirvana: Nôi Buddha: Thaäp baát coäng thaân (10 ñaëc taùnh nôi sanh töû hieän Nieát baøn giôùi, nôi Nieát baøn giôùi thaân cuûa moät vò Phaät). hieän sanh töû giôùi. 1) Equal: Bình ñaúng (thaân chö Phaät ñeàu bình 7) Producing verbalizations of all Buddha ñaúng nhö nhau). teachings in the language of one sentient 2) Pure: Thanh tònh. being: ÔÛ trong ngoân ngöõ cuûa moät chuùng sanh 3) Limitless: Voâ taän. xuaát sanh ngoân ngöõ cuûa taát caû Phaät phaùp. 4) Obtained by good deeds: Ñaït ñöôïc thieän tu. 8) Showing all bodies as one body, one body as 5) Dharma-protective: Hoä phaùp. all different bodies: Ñem voâ bieân thaân hieän 6) Imperceptible: Baát khaû giaùc tri. laøm moät thaân, moät thaân hieän laøm taát caû thaân 7) Inconceivable: Baát khaû tö nghì. sai bieät. 8) Quiet: Tòch tónh. 9) Filling all universe with one body: Ñem moät 9) As immense as space: Hö khoâng ñaúng. thaân ñaày khaép taát caû phaùp giôùi. 10) Wise: Trí hueä. 10) In one instant causing all sentient beings to Ten spheres of Great Enlightening Beings: rouse the will for enlightenment, each Möôøi Caûnh Giôùi Cuûa Chö Ñaïi Boà Taùt—According manifesting infinite bodies attaining to the Flower Adornment Sutra, Chapter 38, there enlightenment: ÔÛ trong moät nieäm laøm cho taát are ten spheres of Great Enlightening Beings. caû chuùng sanh phaùt taâm Boà Ñeà, ñeàu hieän voâ Enlightening Beings who abide by these will löôïng thaân thaønh chaùnh ñaúng chaùnh giaùc. attain the supreme sphere of great knowledge of Ten spiritual powers of a Buddha: Thaäp Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù Thaàn Thoâng Löïc—According to the Avatamsaka möôøi caûnh giôùi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt Sutra, the Buddha has ten spiritual powers. He can an truï trong phaùp naày thôøi ñöôïc caûnh giôùi ñaïi trí achieve all these wonders by merely entering into hueä voâ thöôïng cuûa Nhö Lai. a certain Samadhi—Theo Kinh Hoa Nghieâm, Phaät 1) Showing infinite ways of access to the realm coù möôøi thaàn thoâng löïc, Ngaøi coù theå hoùa thaønh taát of reality so that sentient beings can enter: caû nhöõng ñieàu kyø laï aáy baèng caùch nhaäp vaøo tam Thò hieän moân voâ bieân phaùp giôùi, laøm cho muoäi. chuùng sanh ñöôïc nhaäp. 1) The sustaining and inspiring power which is 2) Showing the infinite wonderful arrays of all given to the Bodhisattva to achieve the aim of worlds, so that sentient beings can enter: Thò his life: Adhisthana (skt)—Gia Trì Löïc— hieän taát caû theá giôùi voâ löôïng dieäu trang Naêng löïc ban boá cho Boà Taùt ñeå thaønh töïu nghieâm laøm cho chuùng sanh ñöôïc nhaäp. muïc ñích cuûa ñôøi soáng.

2) The power of working miracles: Vikurvita Ten stages in Bodhisattva-wisdom: Thaäp (skt)—Thaàn Thoâng Löïc—Naêng löïc taïo ra caùc Truï—In the Surangama Sutra, book Eight, the pheùp laï. Buddha reminded Ananda about the Ten Grounds 3) The power of ruling: Anubhava (skt)—Uy or the ten stages (periods) in Bodhisattva-wisdom Ñöùc Löïc—Naêng löïc cheá ngöï. as follows—Trong Kinh Thuû Laêng Nghieâm, 4)

Boản Nguyeän Löïc: Purvapranidhana (skt)— quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà The power of original vow. thaäp truï Boà Taùt nhö sau: 5) The power of goodness practiced in his 1) The purposive stage—The mind set upon former lives: Purva-sukrita-kusalamula Buddhahood or the mind that dwells of (skt)—Tuùc Theá Thieän Caên Löïc—Naêng löïc bringing forth the resolve: Phaùt taâm truï— cuûa nhöõng thieän caên trong ñôøi tröôùc. Ananda, these good people use honest 6) The power of receiving good friends: expedients to bring forth those ten minds of Kalyanamitra-parigraha (skt)—Thieän Tri faith. When the essence of these minds Thöùc Nhieáp Thoï Löïc—Naêng löïc tieáp ñoùn heát becomes dazzling, and the ten functions thaûy baïn toát. interconnect, then a single mind is perfectly 7) The power of pure faith and knowledge: accomplished. This is called the dwelling of Sraddhayajnanavisuddhi (skt)—Thanh Tònh bringing forth the resolve—Do chaân nhö Tín Trí Löïc—Naêng löïc cuûa tín vaø trí thanh phöông tieän maø phaùt möôøi thöù tín taâm naày, tònh. taâm tinh phaùt saùng möôøi thöù duïng xen vaøo, 8) The power of attaining a highly illuminating vieân maõn thaønh moät taâm, goïi laø phaùt taâm truï. faith: Udaradhimuktyavabhasapratilambha 2) Clear understanding and mental control or the (skt)—Ñaïi Minh Giaûi Löïc—Naêng löïc thaønh dwelling of the ground of regulation: Trì ñòa töïu moät tín giaûi voâ cuøng saùng suoát. truï—From within this mind light comes forth 9) The power of purifying the thought of the like pure crystal, which reveals pure gold Bodhisattva: Bodhisattvadhyasayaparisuddhi inside. Treading upon the previous wonderful (skt)—Thuù Höôùng Boà Ñeà Thanh Tònh Taâm mind as a ground is called the dwelling of the Löïc—Naêng löïc laøm thanh tònh taâm töôûng cuûa ground of regulation—Trong taâm phaùt saùng Boà Taùt. suoát nhö trong ngoïc löu ly trong suoát hieän 10) The power of earnestly walking towards all- chaát tinh kim. Laáy dieäu taâm tröôùc thaønh choã knowledge and original vows: ñeå truï. Ñaây goïi laø trì ñòa truï. Adhyasayasarva-jnana-pranidhana-prasthana 3) Unhampered liberty in every direction or (skt)—Caàu Nhaát Thieát Trí Quaûng Ñaïi dwelling of cultivation: Tu haønh truï—When Nguyeän Löïc—Naêng löïc khieán nhieät thaønh the mind-ground connects with wisdom, both höôùng tôùi nhaát thieát trí vaø caùc ñaïi nguyeän. become bright and comprehensive. Ten Sravaka stages: Ten stages for a hearer— Traversing the ten directions then without Thaäp Ñòa Thanh Vaên (möôøi ñòa vò cuûa Thanh Vaên obstruction. This is called the dwelling of Thöøa)—See Ten grounds (III). cultivation—Taâm vaø ñòa ñaõ bieát nhau, ñeàu Ten Stages: Thaäp Ñòa—See Eight grades of ñöôïc toû roõ. Daïo khaép möôøi phöông ñeàu disciples, and Ten grounds. khoâng löu ngaïi. Ñoù goïi laø tu haønh truï. Ten stages of the development of a 4) Acquiring the Tathagata nature or seed or dwelling of noble birth: Sinh quí truï—When bodhisattva into a Buddha: Bodhisattva-bhumi their conduct is the same as the Buddhas' and (skt)—Thaäp Ñòa Boà Taùt—See Ten grounds (A). they take on the demeanor of a Buddha, then, Ten stages for a hearer: Ten Sravaka stages—like the intermediate skandha body searching Thaäp Ñòa Thanh Vaên Thöøa (möôøi ñòa vò cuûa for a father and mother, they penetrate the Thanh Vaên Thöøa)—See Ten grounds (III). darkness with a hidden trust and enter the Ten stages of

Bodhisattvabhumi: See Ten lineage of the Thus Come One. This is called grounds (II). the dwelling of noble birth—Haïnh ñoàng vôùi

Phaät, haáp thuï khí phaàn cuûa Phaät. Nhö caùi thaân vöông). Hình thaønh, ra khoûi thai, thaân laøm trung aám, töï caàu cha meï, aâm tín thaàm thoâng Phaät töû. Ñaây goïi laø phaùp vöông töû truï. hôïp vaøo gioáng Nhö Lai. Ñoù goïi laø sinh quí 10) Baptism as the summit of attainment of the truï. conception of Buddhahood or dwelling 5) Perfect adaptability and resemblance in self- anointing the crown of the head: Quaùn ñænh development and development of others or truï—Reaching the fullness of adulthood, they dwelling with endowment with skill-in- are like the chosen prince to whom the great means: Phöông tieän cuï tuùc truï (phöông tieän king of a country turns over the affairs of ñaày ñuû trong cuoäc töï lôïi lôïi tha)—Since they state. When this Kshatriya King's eldest is ride in the womb of the way and will ceremoniously anointed on the crown of the themselves become enlightened heirs, their head, he has reached what is called the human features are in no way deficient. This dwelling of anointing the crown of the head— is called the dwelling of endownment with Nghi bieåu ñaõ thaønh ngöôøi. Ví duï nhö vieäc skill-in-means—Ñaõ du nhaäp trong ñaïo thai quoác vöông trao vieäc nöôùc cho thaùi töû. Thaùi roài, thì vaâng noái theo doøng giaùc. Nhö caùi thai töû ñaõ tröôûng thaønh, laøm leã quaùn ñaûnh. Ñaây ñaõ thaønh, nhaân töôùng chaúng thieáu. Ñoù goïi laø goïi laø quaùn ñænh truï. phöông tieän cuï tuùc truï. Ten stages of a Mahayana Bodhisattva: Thaäp 6) The whole mind becoming Buddha-like or ñòa Boà Taùt. dwelling of the rectification of the mind: 1) Pramudita (skt): The stage of joy in which one Chaùnh taâm truï—With a physical appearance rejoices at realizing a partial aspect of the like that of a Buddha and a mind that is the truth—Having overcome the former same as well, they are said to be dwelling in difficulties and now entering on the path to the rectification of the mind—Dung maïo vaø Buddhahood—Hoan hyû ñòa. taâm töôùng nhö Phaät, goïi laø chính taâm truï. 2) Vimala (skt): The stage of purity in which one 7) Non-retrogression: Baát thoái truï—Perfect is free from all defilements—Freedom from unity and constant progress or dwelling of all possible defilements—The stage of irreversibility. United in body and mind, they purity—Ly caáu ñòa. easily grow and mature day by day. In this 3) Prabhakari (skt): The stage of further stage, Bodhisattvas realize serenity of mind enlightenment—The stage of the emission of and also achieve unimpeded liberation. This light in which one radiates the light of is called the dwelling of irreversibility—Thaân wisdom—Phaùt quang ñòa. taâm hôïp thaønh, caøng ngaøy caøng theâm lôùn. 4) Arcismati (skt): The stage of glowing wisdom Trong giai ñoaïn naày Boà Taùt chöùng ñöôïc taâm in which the flame of wisdom burns away thanh tònh vaø thöôøng an truï nôi lyù voâ ngaïi giaûi earthly desires—Dieãm hueä ñòa. thoaùt. Ñaây goïi laø baát thoái truï. 5) Sudurjaya (skt): The stage of mastery of 8) As a Buddha-son now, or the stage of youth in utmost or final difficulties—The stage of Buddhahood or dwelling of pure youth: With overcoming final illusions of darkness—Cöïc the efficacious appearance of ten bodies, nan thaéng ñòa. which are simultaneously perfected, they are 6) Abhimukhi (skt): The

stage of the open way said to be at the dwelling of a pure youth— of wisdom above definitions of impurity and Ñoàng chôn truï (Con Phaät vôùi ñuû ñaày Töôùng purity—The stage of the sign of supreme Phaät). Linh töôùng cuûa möôøi thaân ñeàu ñaày ñuû wisdom in which supreme wisdom appears— trong moät luùc, goïi laø ñoàng chôn truï. Hieän tieàn ñòa. 9) As prince of the law or dwelling of a Dharma 7) Duramgama (skt): The stage of proceeding Prince: Completely developed, they leave the afar, getting above ideas of self in order to womb and become sons of the Buddha. This help others—The stage of progression in is called the dwelling of a Dharma Prince— which one rises above the state of two Phaùp vöông töû—(Con tinh thaàn cuûa baäc Phaùp Vehicles—Vieãn haønh ñòa.

8) Acala (skt): The stage of attainment of calm 7) Pride in progress and the delusion that one unperturbedness—The stage of immobility in has attained nirvana: Ngaõ maïn caûnh. which one dwell firmly in the truth of the 8) Temptation to be content with the lower Middle Way—Baát ñoäng ñòa. nirvana: Nhò thöøa caûnh. 9) Sadhumat (skt): The stage of the finest 9) Bodhisattvahood: Boà Taùt caûnh. discriminatory wisdom, knowing where and 10) Buddhahood: Phaät caûnh. how to save—The stage of all penetrating Ten stages of the pratyekabuddha: Thaäp Ñòa wisdom in which one preaches the Law freely Duyeân Giaùc (möôøi ñòa vò Duyeân Giaùc Thöøa)— and without restriction—Thieän hueä ñòa. See Ten grounds (IV). 10) Dharmamegha (skt): The stage of attaining to Ten stages of spiritual development: Möôøi the fertilizing powers of the Law-cloud—The Giai Ñoaïn Phaùt Trieån Taâm Cuûa Toâng Chaân stage of the Cloud of Teaching in which one Ngoân—According to Prof. Junjiro Takakusu in benefits all sentient beings with the Law The Essentials of Buddhist Philosophy, the Mystic (Dharma)—Phaùp vaân ñòa. Doctrine School or the Buddhist Diamond Vehicle Ten stages of mind: Thaäp taâm ñòa—Ten stages Vajrayana is a name given to a higher mystic of mental development—Möôøi giai ñoaïn phaùt doctrine, transcending all Hinayana and trieån taâm. Mahayana doctrines. Such Diamond Vehicle is 1) Four kinds of boundless mind: See Four only represented by Great Master Kobo with his immeasurable minds. proposal of the ten stages of spiritual 2) Ten good qualities of the mind: Thaäp Thieän— development. These stages coming one above the See Ten Good Deeds. other, show the timely progress of the human 3) The illuminated mind: Taâm quang minh—See mind, while those which stand co-ordinated at one Ten grounds (B) (3). time as in 6 and 7, 8 and 9, show the state of the 4) The mind of glowing wisdom: See Ten progressive world—Theo Giaùo Sö Junjiro grounds (B) (4). Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, 5) The mind of mastery: Ñaïi thaéng taâm. Maät giaùo hay Kim Cang Thöøa Phaät Giaùo laø moät töø 6) The mind of the open way: Hieän tieàn taâm— ngöõ duøng ñeå chæ cho toâng chæ bí maät cao sieâu, vöôït See Ten grounds (B) (6). haún caû Tieåu Thöøa vaø Ñaïi Thöøa. Theo Ñaïi Sö 7) The mind of no-rebirth: Voâ sinh taâm. Hoaèng Phaùp, coù möôøi giai ñoaïn phaùt trieån taâm. 8) The mind of inexpressible: Baát khaû tö nghì Nhöõng giai ñoaïn naøo töø thaáp leân cao, cho thaáy söï taâm. tieán trieån cuûa taâm thöùc con ngöôøi theo thôøi gian, 9) The mind of wisdom-radiance: Tueä quang coøn nhöõng giai ñoaïn cuøng phaùt trieån

ñoàng thôøi taâm. nhö trong 6 vaø 7, 8 vaø 9, cho thaáy tình traïng cuûa 10) The mind of perfect receptivity: Thoï vò taâm. theá giôùi höôùng thöôïng. Ten stages of mind-development: Möôøi Giai 1) Various paths of blind life driven by the Ñoaïn Phaùt Trieån Taâm Cuûa Toâng Chaân Ngoân— instinctive impulse. This is the stage of See Ten stages of spiritual development. common people: Dò Sanh Kyø Döông Taâm— Ten stages or objects in meditation: Thaäp Nhöõng neûo ñöôøng cuûa cuoäc soáng muø quaùng caûnh thieàn ñònh—Thaäp Caûnh. do baûn naêng ñieàu khieån. Ñaây laø giai ñoaïn cuûa 1) Life's distress and delusion: Phieàn naõo caûnh. phaøm ngu. 2) Sickness (cause and cure): Bònh hoaïn caûnh. 2) The Vehicle of human beings striving to have 3) Karmic influences: Nghieäp tuôùng caûnh. a moral life, the satge of Confucianism: Ngu 4) Mara affairs (how to overthrow their rules): Ñoàng Trì Trai Taâm (nhaân thöøa)—Coá gaéng Ma caûnh. vöôït leân soáng ñôøi ñaïo ñöùc, nhö tröôøng hôïp 5) The condition of meditation and cuûa Khoång Giaùo. concentration: Thieàn ñònh caûnh. 3) The Vehicle of heavenly beings striving to 6) Various views and doubts that arise: Chö kieán have a supernatural power, the stage of caûnh. Taoism and Brahmanism: Anh Ñoàng Voâ UÙy

Taâm (Thieân thöøa)—Giai ñoaïn chuùng sanh ôû Buddha reminded Ananda about the ten states of coõi trôøi, noã löïc cho moät söùc maïng sieâu nhieân, consciousness—Theo Kinh Thuû Laêng Nghieâm, nhö Laõo giaùo vaø Baø La Moân giaùo. quyeån Chín, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà 4) The Vehicle of the direct pupils of the möôøi thöùc aám ma nhö sau. Buddha, or sravaka, striving for higher 1) Attachment to causes and what which is spiritual life as in Hinayana schools, Kusala, caused: Chaáp nhaân vaø sôû nhaân—Ananda! and the Satyasiddhi schools: Duy Uaån Voâ You should know that the good person has Ngaõ Taâm (Thanh Vaên thöøa)—Ñaây laø thöøa thoroughly seen the formations skandha as cuûa caùc ñeä töû tröïc tieáp cuûa Phaät, vöôn leân ñôøi empty, and he must return consciousness to soáng taâm linh cao ñaúng nhö trong caùc boä phaùi the source. He has ended production and Tieåu thöøa, Caâu Xaù vaø Thaønh Thaät toâng. destruction, but he has not yet perfected the 5) The Vehicle of the self-enlightened ones subtle wonder of ultimate serenity. He can (pratyeka-buddha) enjoying self- cause the individual sense faculties of his enlightenment yet falling into egoism: Baït body to unite and open. He also has a Nghieäp Nhaân Chuûng Taâm (Ñoäc Giaùc thöøa)— pervasive awareness of all categories of Thöøa naày thoï höôûng giaùc ngoä rieâng tö, nhöng beings in the ten directions. Since his coøn vò kyû. awareness is pervasive, he can enter the 6) The doctrine of the three Vehicles, holding perfect source. But is he regards what he is the three Vehicles as real, the stage of San- returning to as the cause of truepermanence Lun and Dharmalaksana schools: Tha Duyeân and interprets this as a supreme state, he will Ñaïi Thöøa Taâm—Cho raèng ba thöøa laø chaân fall into the error of holding to that cause. thaät, giai ñoaïn cuûa Tam Luaän vaø Phaùp Töôùng Kapila the Sankhyan, with his theory of toâng. returning to the Truth of the Unmanifest, will 7) Same as in (6): Giaùc Taâm Baát Sanh Taâm— become his companion. Confused about the Nhö (6). Bodhi of the Buddhas, he will lose his 8) The doctrine of One Vehicle,

holding the one knowledge and understanding. This is the first Vehicle as real, the stage of Hua-Yen and state, in which he concludes that there is a T'ien-T'ai schools: Nhaát Ñaïo Voâ Vi Taâm— place to which to return, based on the idea Nhaát Thöøa, cho raèng chæ coù moät thöøa laø chaân that there is something to attain. He strays far thaät, giai ñoaïn cuûa Hoa Nghieâm vaø Thieân from perfect penetration and turns his back on Thai. the City of Nirvana, thus sowing the seeds of 9) Same as in (8): Cöïc Voâ Töï Taùnh Taâm—Nhö externalism—A Nan! OÂng phaûi bieát, ngöôøi (8). thieän nam ñoù nghieân cuøng haønh aám tieâu 10) The Diamond Vehicle as held by the Shingon khoâng, ñoái vôùi thöùc ñaõ trôû veà choã ñaàu. Ñaõ döùt School. According to the Shingon idea, the sanh dieät, maø ñoái vôùi tòch dieät tinh dieäu chöa Diamond Vehicle stands above all others; it is ñöôïc vieân. Coù theå khieán caùi thaân caên cuûa the supreme Vehicle of mysticism: Bí Maät mình, caên caùch hôïp ly. Vôùi caùc loaïi möôøi Trang Nghieâm Taâm—Toâng chæ cuûa Chaân phöông thoâng bieát. Hieåu bieát ñaõ thoâng hôïp, Ngoân toâng hay Kim Cang Thöøa. Theo quan coù theå vaøo nôi vieân nguyeân. Neáu ñoái vôùi choã ñieåm cuûa Chaân Ngoân toâng, Kim Cang thöøa sôû quy, laäp caùi nhaân chôn thöôøng, cho laø ñöùng treân caùc thöøa khaùc, ñoù laø toái thöôïng thaéng giaûi, thì ngöôøi aáy ñoïa veà caùi chaáp nhaân, thöøa veà Maät Giaùo. sôû nhaân. Thaønh baïn löõ cuûa phaùi Ca Tyø La Ten States of Bodhisattvas: Thaäp Truï—See chaáp "minh ñeá" laø choã sôû quy, meâ Boà Ñeà cuûa Eight grades of disciples, and Ten grounds. Phaät, boû maát tri kieán. Ñoù laø caùi chaáp thöù nhaát Ten states of consciousness: See Ten states of laäp taâm sôû ñaéc, thaønh quaû sôû quy, traùi xa vieân Feeling Skandha. thoâng, ngöôïc vôùi thaønh Nieát Baøn, sinh gioáng ngoaïi ñaïo. Ten states of consciousness-skandha: Thaäp Thöùc AÁm Ma—In the Surangama Sutra, the

2) Attachment to ability that is not actually space in the ten directions arise from there as ability: Chaáp naêng phi naêng—Further, well. He will explain that from which all Ananda, the god person has thoroughly seen things issue forth is the truly permanent body, the formations skandha as empty. He has which is not subject to production and ended production and destruction, but he has destruction. While still within production and not yet perfected the subtle wonder of destruction, he prematurely reckons that he ultimate serenity. He may regard that to abides in permanence. Since he is deluded which he is returning as his own body and about nonproduction, he is also confused may see all beings in the twelve categories about production and destruction. He is sunk throughout space as flowing forth from his in confusion. If he interprets this as a supreme body. If he interprets this as a supreme state, state, he will fall into the error of taking what he will fall into the error of maintaining that is not permanent to be permanent. He will he has an ability which he does not really speculate that the Sovereign God have. Maheshvara, who manifests his (Ishvaradeva) is his companion. Confused boundless body, will become his companion. about the Bodhi of the Buddhas, he will lose Confused about the Bodhi of the Buddhas, he his knowledge and understanding. This is the will lose his knowledge and understanding. third state, in which he makes a false This is the second state, in which he draws

speculation based on the idea that there is a conclusions about the workings of an ability refuge. He strays far from perfect penetration based on idea that he has such an ability. He and turns his back on the City of Nirvana, thus strays far from perfect penetration and turns sowing the seeds of a distorted view of his back on the City of Nirvana, thus sowing perfection—Laïi ngöôøi thieän nam nghieân cuøng the seeds for being born in the Heaven of thaønh aám tieâu khoâng, ñoái vôùi thöùc ñaõ trôû veà Great Pride where the self is considered all- choã ñaàu. Ñaõ döùt sinh dieät, maø ñoái vôùi tòch dieät pervading and perfect—OÂng A Nan! Laïi tinh dieäu chöa ñöôïc vieân. Neáu ñoái vôùi choã sôû ngöôøi thieän nam nghieân cuøng haønh aám tieâu quy, coù caùi choã nöông veà, thì töï nghi thaân khoâng, ñoái vôùi thöùc ñaõ trôû veà choã ñaàu. Ñaõ döùt taâm töø ñoù löu xuaát, möôøi phöông hö khoâng sinh dieät, maø ñoái vôùi tòch dieät tinh dieäu chöa ñeàu do ñoù phaùt khôûi. Cöù nôi sinh khôûi, ñoù laø ñöôïc vieân. Neáu ñoái vôùi choã sôû quy, oâm laøm choã tuyeân löu ra, laøm caùi thaân chaân thöôøng, caùi theå cuûa mình, cuøng taän coõi hö khoâng, cho laø khoâng sinh dieät. ÔÛ trong sinh dieät, ñaõ trong 12 loaïi chuùng sinh, ñeàu laø trong thaân ta chaáp laø thöôøng truù. Ñaõ laàm caùi baát sinh, laïi moät loaïi löu xuaát ra, cho laø thaéng giaûi. Ngöôøi meâ caùi sinh dieät. An truï nôi traàm meâ, cho laø aáy ñoïa veà caùi chaáp naêng vaø phi naêng. Thaønh thaéng giaûi. Ngöôøi ñoù ñoïa veà chaáp thöôøng phi baïn löõ cuûa phaùi Ma Heâ Thuû La, hieän caùi thaân thöôøng. Laøm baïn cuûa trôøi Töï Taïi, meâ Boà Ñeà voâ bieân, meâ Boà Ñeà cuûa Phaät, boû maát tri kieán. cuûa Phaät, boû maát tri kieán. Ñoù laø caùi chaáp thöù Ñoù laø caùi chaáp thöù hai, laäp taâm naêng vi, thaønh ba laäp caùi taâm nhaân y, thaønh quaû voïng chaáp, quaû naêng söï, traùi xa vieân thoâng vaø thaønh Nieát traùi xa vieân thoâng vaø thaønh Nieát Baøn, sinh Baøn, sinh trôøi ñaïi maïn, cho raèng ta truøm khaép ñieân ñaûo vieân. taát caû. 4) Attachment to an awareness that is not 3) Atachment to a wrong idea of permanence: actually awareness: Chaáp tri voâ tri—Further, Chaáp thöôøng phi thöôøng—Further, the good the good person has thoroughly seen the person has thoroughly seen the formations formations skandha as empty. He has ended skandha as empty. He has ended production production and destruction, but he has not yet and destruction, but he has not yet perfected perfected the subtle wonder of ultimate the subtle wonder of ultimate serenity. If he serenity. Based on his idea that there is regards what he is returning to as a refuge, he universal awareness, he formulates a theory will suspect that his body and mind come that all the plants in the ten directions are forth from there, and that all things throughout sentient, not different from human beings. He

claims that plants can become people, and everlasting. He will then fall into the error of that when people die they again become taking what is not production to be plants in the ten directions. If he considers production. Kashyapa and the Brahmans who this idea of unrestricted, universal awareness seek to transcend birth and death by diligently to be supreme, he will fall into the error of serving fire and worshipping water will maintaining that what is not aware has become his companions. Confused about the awareness. Vasishtha and Sainika, who Bodhi of the Buddhas, he will lose his

maintained the idea of comprehensive knowledge and understanding. This is the awareness, will become his companions. fifth state, in which he confusedly pursues the Confused about the Bodhi of the Buddhas, he elements, setting up a false cause that leads will lose his knowledge and understanding. to false aspirations based on speculations This is the fourth state, in which he draws an about his attachment to worship. He strays far erroneous conclusion based on the idea that from perfect penetration and turns his back on there is a universal awareness. He strays far the City of Nirvana, thus sowing the seeds of from perfect penetration and turns his back on a distorted view of transformation—Laïi ngöôøi the City of Nirvana, thus sowing the seeds of thieän nam nghieân cuøng haønh aám tieâu khoâng. a distorted view of awareness—Laïi ngöôøi Ñaõ döùt sinh dieät, maø ñoái vôùi tòch dieät tinh thieän nam nghieân cuøng haønh aám tieâu khoâng. dieäu chöa ñöôïc vieân. Neáu ñoái trong caùi tính Ñaõ döùt sinh dieät, maø ñoái vôùi tòch dieät tinh vieân dung, caùc caên hoã duïng, ñaõ ñöôïc tuøy dieäu chöa ñöôïc vieân. Neáu ñoái vôùi choã bò bieát, thuaän. Beøn ñoái vôùi vieân dung bieán hoùa, taát caû caùi bieát noù khaép vaø hoaøn toaøn. Nhaân caùi bieát phaùt sinh, caàu löûa saùng choùi, öa nöôùc thanh ñoù laäp ra kieán giaûi raèng: “Möôøi phöông thaûo tònh, öa gioù chu löu, xem traàn thaønh töïu, moãi moäc ñeàu goïi laø höõu tình, vôùi ngöôøi khoâng moãi phuïng söï. Laáy caùc traàn aáy, phaùt laøm baûn khaùc. Coû caây laø ngöôøi, ngöôøi cheát laïi thaønh nhaân, laäp cho laø thöôøng truï. Ngöôøi ñoù ñoïa veà möôøi phöông coû caây. Khoâng löïa rieâng caùi caùi chaáp sinh voâ sinh, laø baïn löõ cuûa Ca Dieáp bieán tri.” Cho laø thaéng giaûi. Ngöôøi aáy ñoïa veà Ba vaø Baø La Moân, taâm sieâng naêng eùp xaùc thôø caùi chaáp tri voâ tri. Thaønh baïn löõ cuûa phaùi Ba nöôùc löûa, caàu ra khoûi sinh töû, meâ Boà Ñeà cuûa Tra Tieän Ni, chaáp taát caû coù giaùc, meâ Boà Ñeà Phaät, boû maát tri kieán. Ñoù laø caùi chaáp thöù naêm: cuûa Phaät, boû maát tri kieán. Ñoù laø caùi chaáp thöù chaáp tröôùc thôø phuïng, boû taâm theo vaät, laäp tö, laäp caùi taâm vieân tri, thaønh quaû hö voïng, caùi nhaân voïng caàu, caàu caùi quaû voïng kyù, traùi traùi xa vieân thoâng vaø thaønh Nieát Baøn, sinh xa vieân thoâng vaø thaønh Nieát Baøn, sinh gioáng gioáng bieát ñieân ñaûo. ñieân ñaûo. 5) Attachment to birth that is not actually birth: 6) Attachment to a refuge that is not actually a Chaáp sinh voâ sinh—Further, the good person refuge: Chaáp quy voâ quy—Further, the good has thoroughly seen the formations skandha person has thoroughly seen the formations as empty. He has ended production and skandha as empty. He has ended production destruction, but he has not yet perfected the and destruction, but he has not yet perfected subtle wonder of ultimate serenity. If he has the subtle wonder of ultimate serenity. He attained versality in the perfect fusion and may speculate that there is an emptiness interchangeable functioning of the sense within the perfect brightness, and based on faculties, he may speculate that all things that he denies the myriad transformations, arise from these perfect transformations. He taking their eternal cessation as his refuge. If then seeks the light of fire, delights in the he interprets this as a supreme state, he will purity of water, loves the wind’s circuitous fall into the error of taking what is not a flow, and contemplates the accomplishments refuge to be a

refuge. Those abiding in the on the earth. He reveres and serves them all. Shunyata of the Heaven of Neither Thought He takes these mundane elements to be a nor Non-Thought will become his fundamental cause and considers them to be companions. Confused about the Bodhi of the

Buddhas, he will lose his knowledge and ñoïa veà caùi chaáp tham phi tham. Laøm baïn löõ understanding. This is the sixth state , in cuûa phaùi chaáp A Tö Ñaø Tieân, caàu soáng laâu, which he realizes a state of voidness based on meâ Boà Ñeà cuûa Phaät, boû maát tri kieán. Ñoù laø the idea of emptiness within the perfect caùi chaáp thöù baûy: chaáp tröôùc nôi soáng laâu, laäp brightness. He strays far from perfect caùi nhaân coá voïng, ñeán quaû soáng laâu maø khoå, penetration and turns his back on the City of traùi xa vieân thoâng vaø thaønh Nieát Baøn, sinh Nirvana, thus sowing the seeds of gioáng voïng soáng laâu. annihilationism—Laïi ngöôøi thieän nam nghieân 8) Attachment to truth that is not actually truth: cuøng haønh aám tieâu khoâng. Ñaõ döùt sanh dieät, Chaáp chaân phi chaân—Further, the good maø ñoái vôùi tòch dieät tinh dieäu chöa ñöôïc vieân. person has thoroughly seen the formations Neáu ñoái vôùi vieân minh, hoï chaáp trong vieân skandha as empty. He has ended production minh aáy troáng roãng, phaù boû caùc caùi bieán hoùa, and destruction, but he has not yet perfected laáy caùi vónh dieät laøm choã quy y, sinh thaéng the subtle wonder of ultimate serenity. As he giaûi. Ngöôøi ñoù ñoïa veà caùi chaáp quy voâ quy. contemplates the interconnection of all lives, Laøm baïn löõ cuûa phaùi chaáp “voâ töôûng thieân” he wants to hang on to worldly enjoyments vaø Thuaân Nhaõ Ña, meâ Boà Ñeà cuûa Phaät, boû and is afraid they will come to an end. maát tri kieán. Ñoù laø caùi chaáp thöù saùu, laäp taâm Caught up in this thought, he will, by the vieân hö voâ thaønh quaû khoâng vong, traùi xa power of transformation, seat himself in a vieân thoâng vaø thaønh Nieát Baøn, sinh gioáng lotus flower palace, conjure up an abundance ñoaïn dieät. of the seven precious things, increase his 7) Attachment to an attainable craving: Chaáp retinue of beautiful women, and indulge his tham phi tham—Further, the good person has mind. If he interprets this as a supreme state, thoroughly seen the formations skandha as he will fall into the error of taking what is not empty. He has ended production and the truth to be the truth. Vignakara will destruction, but he has not yet perfected the become his companion. Confused about the subtle wonder of ultimate serenity. In the Bodhi of the Buddhas, he will lose his state of what seems to be perfect knowledge and understanding. This is the permanence, he may bolster his body, hoping eighth state, in which he decides to indulge in to live for a long time in that subtle and worldly enjoyments, based on his wrong perfect condition without dying. If he thinking. He strays far from perfect interprets this as a supreme state, he will fall penetration and turns his back on the City of into the error of being greedy for something Nirvana, thus sowing the seeds for becoming attainable. Asita and those who seek long life a demon of the heavens—Laïi ngöôøi thieän will become his companions. Confused about nam nghieân cuøng haønh aám tieâu khoâng. Ñaõ döùt the Bodhi of the Buddhas, he will lose his sanh dieät, maø ñoái voùi tòch dieät tinh dieäu chöa knowledge and understanding. This is the ñöôïc

vieân. Quaùn saùt caên meänh vôùi traàn caûnh seventh state, in which he sets up the false dung thoâng laãn nhau, sôï phaûi tieâu heát, coá cause of bolstering and aspires to permanent gaéng laøm cho caên caûnh beàn chaéc. Nôi ñoù ngoài worldly existence, based on his attainment to cung Lieân Hoa, bieán hoùa raát nhieàu ñoà quyù the life-source. He strays far from perfect baùu ñeïp ñeõ, buoâng lung taâm mình, sinh thaéng penetration and turns his back on the City of giaûi. Ngöôøi ñoù ñoïa veà caùi chaáp chaân phi Nirvana, thus sowing the seeds for false chaân. Laøm baïn löõ cuûa phaùi Tra Chæ Ca La, thoughts of lengthening life—Laïi ngöôøi thieän meâ Boà Ñeà cuûa Phaät, boû maát tri kieán. Ñoù laø nam nghieân cuøng haønh aám tieâu khoâng. Ñaõ döùt caùi chaáp thöù taùm, phaùt nhaân nghó sai, laäp quaû sinh dieät, maø ñoái vôùi tòch dieät tinh dieäu chöa traàn lao höng thònh, xa traùi vieân thoâng vaø ñöôïc vieân. Neáu ñoái vôùi vieân thöôøng, hoï kieân thaønh Nieát Baøn, sinh gioáng Thieân ma. coá thaân thöôøng truù, ñoàng vôùi caùi tinh vieân 9) Fixed nature Hearers: Ñònh tính Thanh Vaên— haèng chaúng maát, sinh thaéng giaûi. Ngöôøi aáy Further, the good person has thoroughly seen

the formations skandha as empty. He has progress. If he interprets this as a supreme ended production and destruction, but he has state, he will fall and become a fixed-nature not yet perfected the subtle wonder of Pratyeka. Those Enlightened by Conditions ultimate serenity. In his understanding of life, and Solitary Enlightened Ones who do not he distinguishes the subtle and the coarse and turn their minds to the Great Vehicle will determines the true and the false. But he only become his companions. Confused about the seeks a response in the mutual repayment of Bodhi of the Buddhas, he will lose his cause and effect, and he turns his back on the knowledge and understanding. This is the Way of Purity. In the practice of seeing tenth state, in which he realizes a profound suffering, eliminating accumulation, realizing brightness based on fusing the mind with cessation, and cultivating the Way, he dwells perfect enlightenment. He strays far from in cessation and stops there, making no perfect penetration and turns his back on the further progress. If he interprets this as a City of Nirvana, thus sowing the seeds for supreme state, he will fall and become a being unable to surpass his attachment to the fixed nature Hearer. Unlearned Sanghans and brightness of perfect enlightenment—Laïi those of overweening pride will become his ngöôøi thieän nam nghieân cuøng haønh aám tieâu companions. Confused about the Bodhis of khoâng. Ñaõ döùt sinh dieät, maø ñoái vôùi tòch dieät the Buddhas, he will lose his knowledge and tinh dieäu chöa ñöôïc vieân. Neáu ñoái vôùi vieân understanding. This is the ninth state, in which dung thanh tònh giaùc minh, nghieân cuøng phaùt he aspires toward the fruition of cessation, ra thaâm dieäu. Beøn laäp Nieát Baøn, maø chaúng based on perfecting the mind that seeks tieán nöõa, sinh thaéng giaûi. Ngöôøi ñoù bò ñoïa veà responses. He strays far from perfect ñònh tính Bích Chi. Laøm baïn löõ vôùi caùc penetration and turns his back on the City of Duyeân Giaùc, chaúng hoài taâm, meâ Boà Ñeà cuûa Nirvana, thus sowing the seeds for becoming Phaät, boû maát tri kieán. Ñoù laø caùi chaáp thöù enmeshed in emptiness—Laïi ngöôøi thieän nam möôøi, taâm hôïp vôùi vieân giaùc cuûa Duyeân

Giaùc, nghieân cuøng haønh aám tieâu khoâng. Ñaõ döùt sinh thaønh quaû traïm minh, xa traùi vieân thoâng vaø dieät, maø ñoái vôùi tòch dieät chöa ñöôïc vieân. Ñoái thaønh Nieát Baøn, sinh gioáng giaùc vieân minh, vôùi trong meänh minh, phaân bieät tinh, thoâ, chaúng hoùa vieân. thaåm, quyeát, chaân, nguïy. Nhaân quaû baùo ñaùp Ten states of existence: Ten realms of nhau, chæ caàu caûm öùng, traùi vôùi ñaïo thanh existence—Thaäp Giôùi (möôøi caûnh giôùi hay möôøi tònh. Ñoù laø thaáy quaû khoå, ñoaïn taäp nhaân, baäc chuùng sanh)—See Six realms of the samsara chöùng tòch dieät, tu ñaïo lyù, ôû tòch dieät roài thoâi, (existence) and four realms of the saints. chaúng tieán tôùi nöõa, sinh thaéng giaûi. Ngöôøi ñoù Ten states of feeling-skandha: Thaäp Thuï AÁm ñoïa veà ñònh tính Thanh Vaên. Laøm baïn löõ cuûa Ma—According to the Surangama Sutra, the caùc Taêng ít hoïc, Taêng thöôïng maïn, meâ Boà Ñeà Buddha reminded Ananda about the ten states of cuûa Phaät, boû maát tri kieán. Ñoù laø caùi chaáp thöù Feeling Skandha—Theo Kinh Thuû Laêng Nghieâm, chín, coá laøm ñaày ñuû coâng haïnh, caàu quaû tòch Ñöùc Phaät nhaéc oâng A Nan veà möôøi thuï aám ma. dieät, xa traùi vieân thoâng vaø thaønh Nieát Baøn, 1) Suppression of the self leads to sadness: EÙp sinh gioáng bò buoäc nôi caùi khoâng. mình sanh ra buoàn—Ananda! In this situation 10) Fixed nature Pratyekas: Ñònh tính Ñoäc the good person experiences a brilliant light. Giaùc—Further, the good person has As a result of the excessive internal pressure thoroughly seen the formations skandha as in his mind, he is suddenly overwhelmed with empty. He has ended production and such boundless sadness that he looks upon destruction, but he has not yet perfected the even mosquitoes and gadflies as newborn subtle wonder of ultimate serenity. In that children. He is filled with pity and perfectly fused, pure, bright enlightenment, as unconsciously burst into tears. This is called he investigates the profound wonder, he may “overexertion in suppressing the mind in the take it to be Nirvana and fail to make further course of cultivation.” If he understands, then

there is no error. This experience does not ba a taêng kyø kieáp. Ñoù laø vì coâng phu haêng haùi indicate sagehood. If he realizes that and coá tieán coá gaéng quaù. Tænh ngoä thì khoâng loãi. remains unconfused, then after a time it will Chaúng phaûi laø chöùng Thaùnh. Heã chaúng meâ thì disappear. But if he consider himself a sage, caûnh aáy töï tieâu heát. Neáu cho laø Thaùnh thì coù then a demon of sadness will enter his mind. ma Cuoàng vaøo trong taâm phuû. Thaáy ngöôøi laø Then, as soon as he sees someone, he will khoe khoang kieâu ngaïo, ngaõ maïn khoâng ai feel sad and cry uncontrollably. Lacking baèng. Taâm aáy treân chaúng thaáy Phaät, döôùi proper samadhi, he will certainly fall—OÂng A chaúng thaáy ngöôøi. Maát chính ñònh, seõ bò chìm Nan! Ngöôøi thieän nam ñoù, ñöông ôû luùc thuï ñaém. aám chöa bò phaù, ñöôïc raát saùng choùi, taâm aáy 3) Samadhi out of balance brings much reverie: phaùt minh. Bò ñeø eùp quaù phaàn, boãng phaùt Trong ñònh hay nhôù—Further, in this state of buoàn voâ cuøng. Ñeán noãi coi ruoài muoãi nhö con samadhi the good person sees the nhoû, thöông xoùt ñeán chaûy nöôùc maét. Ñoù laø disintegration of the form skandha and duïng coâng ñeø neùn quaù ñaùng. Heã bieát thì understands the feeling skandha. With no new khoâng loãi gì. Khoâng phaûi laø chöùng Thaùnh. Heã

realization immediately ahead of him, and chaúng meâ thì töï tieâu. Neáu cho laø Thaùnh thì coù having lost his former status as well, his ma Bi vaøo trong taâm phuû. Thaáy ngöôøi thì power of wisdom weakens, and he enters an buoàn, than khoùc thaûm thieát. Maát chính thuï vaø impasse in which he sees nothing to seõ bò chìm ñaém. anticipate. Suddenly a feeling of tremendous 2) Praising oneself is being equal to the monotony and thirst arises in his mind. At all Buddhas: Naâng mình leân ngang vôùi Phaät— times he is fixated in memories that do not Further, Ananda, in this state of samadhi, the disperse. He mistakes this for a sign of good person sees the disintegration of the diligence and vigor. This called “cultivating form skandha and understands the feeling the mind but losing oneself due to lack of skandha. At that time he has a sublime vision wisdom.” If he understands, then there is no and is overwhelmed with gratitude. In this error. This experience does not indicate situation, he suddenly evinces tremendous sagehood. But if he considers himself a sage, courage. His mind is bold and keen. He then a demon of memory will enter his mind. resolves to equal all Buddhas and says he can Day and night it will hold his mind suspended transcend three asamkheyas of eons in a in one place. Lacking proper samadhi, he will single thought. This is called “being too certainly fall—Laïi trong ñònh, caùc thieän nam anxious to excel in cultivation.” If he töû thaáy saéc aám tieâu, thuï aám minh baïch, tröôùc understands, then there is no error. This khoâng thaáy caûnh giôùi môùi chöùng, lui laïi thì experience does not indicate sagehood. If he maát ñòa vò cuõ, söùc trí keùm moøn, giuõa chöøng bò realizes that and remains unconfused, then truïy, khoâng thaáy gì caû. Trong taâm boãng nhieân after a time it will disappear. But if he sanh raát khoâ khan, suoát ngaøy nhôù maõi khoâng considers himself a sage, then a demon of tan, laáy laøm sieâng naêng. Ñoù laø tu taâm khoâng insanity will enter his mind. As soon as he tueä, töï maát phöông tieän. Bieát thì khoâng loãi. sees someone, he will boast about himself. Khoâng phaûi laø chöùng Thaùnh. Neáu cho laø He will become extraordinarily haughty, to Thaùnh thì coù ma Nhôù vaøo trong taâm phuû. the point that he recognizes no Buddhas Saùng chieàu taäp trung taâm ôû moät choã. Maát above him and no people below him. Lacking chính ñònh, seõ bò chìm ñaém. proper samadhi, he will certainly fall—OÂng A 4) Wisdom out of balance brings much Nan! Laïi trong caûnh ñònh, caùc thieän nam töû arrogance: Tueä ña cuoàng—Further, in this thaáy saéc aám tieâu, thuï aám minh baïch, thaéng state of samadhi, the good person sees the töôùng hieän tieàn. Caûm kích quaù phaàn, boãng disintegration of the form skandha and sanh taâm maïnh meõ voâ haïn, chí taày caùc Ñöùc understands the feeling skandha. His wisdom Phaät. Cho laø moät nieäm coù theå vöôït khoûi ñöôïc becomes stronger than his samadhi, and he

mistakenly becomes impetuous. Cherishing wilderness and be unwilling to see people. the supremacy of his nature, he imagines that Lacking proper samadhi, he will certainly he is Vairocana Buddha and rests content fall—Laïi trong ñònh, caùc thieän nam töû thaáy with his minor achievement. This is called saéc aám tieâu, thuï aám minh baïch. Söï chöùng môùi “applying the mind, but straying away from chöa ñöôïc, taâm cuõ ñaõ maát. Xem hai choã ñoù, constant examination and becoming töï sinh

gian hieåm. Boãng nhieân taâm sinh lo voâ preoccupied with ideas and opinions.” If he cuøng, nhö ngoài giöôøng saét, nhö uoáng thuoác understands, then there is no error. This ñoäc, loøng chaúng muoán soáng. Thöôøng caàu experience does not indicate sagehood. But if ngöôøi ñeå haïi maïng mình, mau ñöôïc giaûi he considers himself a sage, then a lowly thoaùt. Ñoù laø tu haønh sai maát phöông tieän. demon that is easily satisfied will enter his Bieát thì khoâng loãi. Khoâng phaûi chöùng Thaùnh. mind. As soon as he sees someone, he will Neáu cho laø Thaùnh thì coù ma hay Lo Raàu vaøo announce “I have realized the unsurpassed trong taâm phuû. Tay caàm ñao kieám, töï caét thòt absolute truth.” Lacking proper samadhi, he mình, muoán boû thoï maïng. Hoaëc thöôøng lo will certainly fall—Laïi trong ñònh, caùc thieän buoàn chaïy vaøo röøng ruù, chaúng chòu thaáy nam töû thaáy saéc aám tieâu, thuï aâm minh baïch, ngöôøi. Maát chính ñònh, seõ bò chìm ñaém. tueä löïc nhieàu hôn ñònh, maát duõng maïnh, do 6) Experiencing ease leads to joy: Thaáy an laønh tính hieáu thaéng öa hôn ngöôøi ta, ñeå trong taâm, hay möøng—Further, in this state of samadhi, cho laø mình gioûi ngang vôùi Phaät Tyø Loâ Giaù the good person sees the disintegration of the Na. Ñöôïc chuùt ít ñaõ cho laø ñuû. Ñoù laø duïng form skandha and understands the feeling taâm, boû maát haèng xeùt neùt, ñaém nôi tri kieán. skandha. As he dwells in this purity, his mind Bieát thì khoâng loãi. Khoâng phaûi chöùng Thaùnh. is tranquil and at ease. Suddenly a feeling of Neáu cho laø Thaùnh thì coù ma Heøn, töï laáy laøm boundless joy wells up in him. There is such ñuû, vaøo trong taâm phuû. Thaáy ngöôøi töï noùi: bliss in his mind that he cannot contain it. This “Ta ñöôïc ñeä nhaát nghóa ñeá voâ thöôïng.” Maát is called “experiencing lightness and ease, chính ñònh, seõ bò chìm ñaém. but lacking the wisdom to control it.” If he 5) Passing through danger leads to anxiety: understands, then there is no error. This Thaáy gian hieåm hay lo—Further, in this state experience does not indicate sagehood. But if of samadhi the good person sees the he considers himself a sage, then a demon disintegration of the form skandha and that likes happiness will enter his mind. As understands the feeling skandha. He has not soon as he sees someone, he will laugh. He yet obtain any results, and his prior state of will sing and dance in the streets. He will say mind has already disappeared. Surveying the that he has already attained unobstructed two extremes, he feels that he is in great liberation. Lacking proper samadhi, he will danger. Suddenly he becomes greatly certainly fall—Laïi trong ñònh, caùc thieän nam distraught, as if he were seated on the Iron töû thaáy saéc aám tieâu, thuï aám minh baïch. ÔÛ Bed, or as if he has taken poison. He has no trong caûnh thanh tònh, taâm yeân laønh roài. Boãng wish to go on living, and he is always asking nhieân töï sinh möøng voâ haïn. Trong taâm vui people to take his life so he can be released möøng khoâng theå ngaên ñöôïc. Ñoù laø an laønh, sooner. This is called “cultivating, but not khoâng coù tueä ñeå töï caám. Tænh ngoä thì khoâng understanding expedients.” If he understands, loãi. Khoâng phaûi chöùng Thaùnh. Neáu cho laø then there is no error. This experience does Thaùnh thì coù ma öa Vui Möøng vaøo trong taâm not indicate sagehood. But if he considers phuû. Thaáy ngöôøi thì cöôøi, muùa haùt ngoaøi himself a sage, then a demon of chronic ñöôøng. Töï cho laø ñaõ ñöôïc giaûi thoaùt voâ ngaïi. depression will

enter his mind. He may take Maát chính ñònh, seõ bò chìm ñaém. up knives and swords and cut his own flesh, 7) Viewing oneself as as supreme and arrogant: happily giving up his life. Or else, driven by Thaáy hôn khinh ngöôøi—Further, in this state constant anxiety, he may flee into the of samadhi, the good person sees the

disintegration of the form skandha and Nghi ngoä chuùng sanh, vaøo nguïc voâ giaùn. Maát understands the feeling skandha. He says he chính ñònh, seõ bò chìm ñaém. is already satisfied. Suddenly a feeling of 8) With wisdom comes lightness and ease, unreasonable, intense self-satisfaction may which leads to complacency: Tueä an töï cho laø arise in him. It may include pride, outrageous ñuû—Further, in this state of samadhi, the pride, haughty pride, overweening pride, and good person sees the disintegration of the pride based on inferiority, all of which occur form skandha and understands the feeling at once. In his mind, he even looks down on skandha. In his refine understanding, he the Tathagatas of the ten directions, how awakens completely to subtle principles. much the more so the lesser positions of Everything is in accord with his wishes. He Hearers and Those Enlightened by may suddenly experience limitless lightness Conditions. This called “viewing oneself as and ease in his mind. He may say that he has supreme, but lacking the wisdom to save become a sage and attained great self- oneself.” If he understands, then there is no mastery. This is called “attaining lightness error. This experience does not indicate and clarity due to wisdom.” If he understands sagehood. But if he considers himself a sage, , then there is no error. This experience does then a demon of intense arrogance will enter not indicate sagehood. But if he considers his mind. He will not bow to the stupas or in himself a sage, then a demon that likes temples. He will destroy sutras and images. lightness and clarity will enter his mind. He will say to the danpatis, “These are gold, Claiming that he is already satisfied, he will bronze, clay, or wood. The sutras are just not strive to make further progress. For the leaves or cloth. The flesh body is what is real most part, such cultivators will become like and eternal, but you don’t revere it; instead Uncleaned Bhikshu. He will mislead living you venerate clay and wood. That is totally beings so that they will fall into the Avichi absurd.” Those who have deep faith in him Hell. Lacking proper samadhi, he will will follow him to destroy the images or bury certainly fall—Laïi trong ñònh, caùc thieän nam them. He will mislead living beings so that töû thaáy saéc aám tieâu, thuï aám minh baïch. Trong they fall into the Relentless Heels. Lacking caûnh tinh minh, vieân ngoä tinh lyù, ñöôïc raát tuøy proper samadhi, he will certainly fall—Laïi thuaän. Taâm boãng sinh khoan khoaùi voâ cuøng. trong ñònh, caùc thieän nam töû thaáy saéc aám tieâu, Noùi thaønh Thaùnh, ñöôïc raát töï taïi. Ñoù laø nhaân thuï aám minh baïch. Töï cho mình ñaày ñuû. Boãng tueä ñöôïc khinh thanh. Tænh ngoä thì khoâng loãi. döng ñaïi ngaõ maïn khôûi leân, naøo ngaïo maïn Khoâng phaûi chöùng Thaùnh. Neáu cho laø Thaùnh ngöôøi ngang mình, ngaïo maïn ngöôøi hôn mình, thì coù moät phaàn ma öa Khinh Thanh vaøo trong hoaëc ngaïo maïn taêng leân, hoaëc ngaïo maïn thaáp taâm phuû, töï cho laø ñaày ñuû, chaúng caàu tieán heøn, ñoàng thôøi phaùt ra. Trong taâm daùm khinh nöõa. Nhöõng haïng aáy phaàn nhieàu laø Tyø Kheo möôøi phöông Nhö Lai, huoáng

laø caùc baäc thaáp khoâng coù hoïc hoûi, khieán chuùng sanh nghi ngôø, nhö Thanh Vaên hay Duyeân Giaùc. Ñoù laø khí bò ñoïa nguïc voâ giaùn. Maát chính ñònh, seõ bò boàng boät thaáy mình hôn, khoâng coù tueä ñeå cöùu. chìm ñaém. Tænh ngoä thì khoâng loãi. Khoâng phaûi chöùng 9) Becoming attached to emptiness and Thaùnh. Neáu cho laø Thaùnh thì coù ma Ñaïi Ngaõ slandering precepts: Chaáp khoâng vaø phaùp Maïn vaøo trong taâm phuû. Chaúng leã thaùp mieáu, giôùi—Further, in this state of samadhi, the phaù hö kinh, töôïng Phaät. Baûo caùc cö só: good person sees the disintegration of the “Töôïng laø kim ñoàng, hoaëc laø goã; kinh laø laù form skandha and understands the feeling caây, hoaëc laø vaûi. Nhuïc thaân chaân thöôøng, sao skandha. In that clear awakening, he chaúng töï cung kính, trôû laïi nhöõng chaát goã, thaät experiences an illusory clarity. Within that, laø ñieân ñaûo.” Nhöõng ngöôøi quaù tin theo beøn suddenly he may veer (xoay chieàu) towards phaù boû kinh vaø töôïng Phaät, hay ñem choân. the view of eternal extinction, deny cause and effect, and take everything as empty. The

thought of emptiness so predominates that he enters his mind and bones. Boundless love comes to believe that there is eternal may suddenly well forth from his mind. When extinction after death. This is called “the that love becomes extreme, he goes insane mental state of samadhi dissolving so that with greed and lust. This is called “when an one loses sight of what is right.” If he agreeable state of samadhi enters one’s mind, understands, then there is no error. This lacking the wisdom to control oneself and experience does not indicate sagehood. But if mistakenly engaging in lustful behavior.” If he considers himself a sage, then a demon of he understands, then there is no error. This emptiness will enter his mind. He will slander experience does not indicate sagehood. But if the holding of precepts, calling it a “Small he considers himself a sage, then a demon of Vehicle Dharma.” He will say, “Since desire will enter his mind. He will become an Bodhisattvas have awakened to emptiness, outspoken advocate of lust, calling it the what is there to hold or violate?” This person, Way to Bodhi. He will teach his lay followers in the presence of his faithful danapatis, will to indiscriminately engage in acts of lust, often drink wine, eat meat, and engage in calling those who commit acts of lust his lust. The power of the demon will keep his Dharma heirs. The power of spirits and ghosts followers from doubting or denouncing him. in the Ending Age will enable him to attract a After the ghost has possessed him for a long following of ordinary, naïve people numbering time, he may consume excrement and urine, one hundred, two hundred, five or six or meat and wine, claiming that all such hundred, or as many as one thousand or ten things are empty. He will break the Buddha’s thousand. When the demon becomes bored, it moral precepts and mislead people into will leave the person’s body. Once the committing offenses. Lacking proper person’s charisma is gone, he will run afoul of samadhi, he will certainly fall—Laïi trong the law. He will mislead living beings, so that ñònh, caùc thieän nam töû thaáy saéc aám tieâu, thuï they fall into the Relentless Heels. Lacking aám minh baïch. Trong caûnh minh ngoä, ñöôïc proper samadhi, he will certainly fall—Laïi caùi tính roãng khoâng saùng suoát. Boãng döng trong ñònh, caùc thieän

nam töû thaáy saéc aám tieâu, quay veà caûnh vónh dieät, baùc khoâng coù nhaân thuï aám minh baïch. Tham ñaém nôi caûnh hö quaû, moät maïch vaøo khoâng, khoâng taâm hieän minh. Caûnh ñoù thaâm nhaäp trong taâm coát. Taâm tieàn, cho ñeán sanh caùi hieåu bieát haèng ñoaïn ñoù boãng döng thaáy yeâu voâ cuøng. Yeâu ñeán dieät. Tænh ngoä thì khoâng loãi. Khoâng phaûi cuøng cöïc phaùt cuoàng, beøn laøm nhöõng vieäc chöùng Thaùnh. Neáu cho laø Thaùnh thì coù ma tham duïc. Ñoù laø ñònh caûnh an thuaän nhaäp Khoâng vaøo trong taâm phuû. Cheâ ngöôøi trì giôùi, taâm, khoâng tueä ñeå giöõ, laàm vaøo caùc duïc. Tænh noùi laø tieåu thöøa. Boà Taùt giaùc ngoä khoâng, caàn ngoä thì khoâng loãi. Khoâng phaûi chöùng Thaùnh. gì phaûi trì phaïm. Ngöôøi aáy thöôøng ôû nhaø tín Neáu cho laø Thaùnh thì coù ma Daâm Duïc vaøo taâm ñaøn vieät, uoáng röôïu aên thòt, hay laøm trong taâm phuû. Chuyeân noùi tham duïc laø ñaïo nhöõng söï daâm ueá. Vì söùc ma thu nhieáp caùc Boà Ñeà, giaùo hoùa caùc ngöôøi baïch y bình ñaúng ngöôøi kia, khoâng sinh nghi baùng. Ma quyû laøm daâm, cho haønh daâm laø giöõ phaùp töû. Vì nhaäp taâm ñaõ laâu, hoaëc aên nhöõng ñoà nhô nhôùp, söùc quyû thaàn neân trong ñôøi maït phaùp thu cuõng nhö laø röôïu thòt. Moät maët ñeàu khoâng, nhieáp keû phaøm ngu, cho ñeán haøng nghìn haøng phaù luaät nghi Phaät. Laøm cho ngöôøi bò laàm vaïn. Ma sinh taâm nhaøm chaùn, boû thaân theå maéc toäi. Maát chính ñònh, seõ bò chìm ñaém. ngöôøi aáy. Hoï heát uy ñöùc, bò maéc naïn vôùi nöôùc 10) Becoming attached to existence and indulging vôùi daân. Nghi ngoä chuùng sanh vaøo nguïc voâ in lust: Chaáp coù vaø buoâng daâm—Further, in giaùn. Maát chính ñònh, seõ bò chìm ñaém. this state of samadhi, the good person sees Ten states of the form-skandha: Thaäp Saéc the disintegration of the form skandha and AÁm Ma—According to the Surangama Sutra, understands the feeling skandha. He savors book Nine, there are ten states within the form the state of illusory clarity, and it deeply

skandha—Theo Kinh Laêng Nghieâm quyeån Chín, caûnh giôùi toát. Neáu cho laø Thaùnh lieàn bò quaàn coù möôøi saéc aám ma: taø. 1) Body can transcend obstructions: Thaân ra 3) His essence and souls alternately separate khoûi ngaïi—The Buddha told Ananda that at and unite: Tinh Phaùch Ñaép Ñoåi Hôïp—As the the point, as the person intently investigates person uses his mind to intently investigate that wondrous brightness, the four elements inside and outside, his physical and spiritual will no longer function together, and soon the souls, intellect, will, essence, and spirit will body will be able to transcend obstructions— be able to interact with one another without Ñöùc Phaät baûo oâng A Nan khi ñang trong aáy affecting his body. They will take turns as tinh nghieân dieäu minh, boán ñaïi chaúng xen deät, hosts and guests. Then he may suddenly hear trong giaây laùt thaân coù theå ra khoûi chöôùng the Dharma being spoken in space, or perhaps ngaïi. he will hear esoteric truths being pronounced a) This state is called “the pure brightness simultaneously throughout the ten directions. merging into the environment.” It is a This state is called “the essence and souls temporary state in the course of cultivation alternately separating and uniting, and the and does not indicate sagehood: AÁy goïi laø planting of good seeds.” It is a temporary minh tinh löu daät caûnh hieän tieàn, nhôø coâng state and does not

indicate sagehood. If he duïng taïm thôøi maø ñöôïc nhö vaäy. does not think he has become a sage, then b) If he does not think he has become a sage, this will be a good state. But if he considers then this will be a good state. But if he himself a sage, then he will be vulnerable to considers himself a sage, then he will be the demons' influence—Laïi do taâm aáy, trong vulnerable to the demon's influence: Khoâng ngoaøi tinh nghieân. Khi aáy hoàn phaùch , yù chí, phaûi laø chöùng Thaùnh, ñöøng khôûi taâm cho laø tinh thaàn, thaûy ñeàu xen vaøo, ñaép ñoåi laøm chuû Thaùnh, goïi laø caûnh giôùi toát. Neáu cho laø laøm khaùch, tröø thaân chaáp thoï. Boãng trong hö Thaùnh, thì lieàn bò quaàn taø. khoâng nghe tieáng thuyeát phaùp, hoaëc nghe 2) The light pervades internally and he can möôøi phöông ñoàng toû nghóa bí maät. AÁy goïi laø extract intestinal worms: Trong Thaân Nhaët tinh phaùch ñaép ñoåi hôïp ly, thaønh töïu thieän Truøng—Ananda! As the person uses his mind chuûng. Taïm thôøi ñöôïc nhö vaäy, khoâng phaûi laø to intently investigate that wondrous light, the chöùng Thaùnh, ñöøng khôûi taâm cho laø Thaùnh, light will pervade his body. Suddenly he will goïi laø caûnh giôùi toát. Neáu cho laø Thaùnh, lieàn bò be able to extract intestinal worms from his quaàn taø. own body, yet his body will remain intact and 4) Buddhas appear: Phaät Hieän Ra—When a unharmed. This state is called "the pure light person's mind becomes clear, unveiled, surging through one's physical body." It is a bright, and penetrating, an internal light will temporary state in the course of intense shine forth and turn everything in the ten practice, and does not indicate sagehood. If directions into the color of Jambu-river gold. he does not think he has become a sage, then All the various species of beings will be this will be a good state. But if he considers transformed into Tathagatas. Suddenly he will himself a sage, then he will be vulnerable to see Vairocana Buddha seated upon a the demon's'influence—OÂng A Nan! Laïi do platform of celestial light, surrounded by a taâm aáy, tinh nghieân dieäu minh, trong thaân thousand Buddhas, who simultaneously roãng suoát. Ngöôøi ñoù boãng nhieân laáy ra caùc appear upon lotus blossoms in a hundred loaøi giun saùn ôû trong thaân. Thaân töôùng coøn million lands. This state is called "the mind nguyeân, khoâng bò toån thöông. Ñoù goïi laø tinh and soul being instilled with spiritual minh löu loä hình theå. AÁy chæ laø tinh haïnh, taïm awareness." When he has investigated to the thôøi ñöôïc nhö vaäy. Khoâng phaûi laø chöùng point of clarity, the light of his mind shine Thaùnh, ñöøng khôûi taâm cho laø Thaùnh, goïi laø upon all worlds. This is a temporary state and does not indicate sagehood. If he does not

think he has become a sage, then this will be pure light no longer disperses, he will a good state. But if he considers himself a suddenly be able to see various things appear sage, then he will be vunerable to the in a dark room at night, just as if it were demons' influence—Laïi do taâm aáy, ñöùng daytime, while the objects that were already laëng trong suoát, saùng töø beà trong phaùt ra. in the room do not disappear. This state is Möôøi phöông khaép hoùa thaønh saéc vaøng Dieâm called "refining the mind and purifying the phuø ñaøn. Taát caû caùc gioáng loaïi hoùa ra thaønh vision until one is able to see in the dark." It Nhö Lai. Khi aáy boãng thaáy Ñöùc Tyø Loâ Giaù is a

temporary state and does not indicate Na ngoài treân ñaøi Thieân Quang, nghìn ñöùc sagehood. If he does not think he has become Phaät nhieãu chung quanh. Traêm öùc quoác ñoä a sage, then this will be a good state. But if he cuøng caùc hoa sen ñoàng thôøi xuaát hieän. AÁy goïi considers himself a sage, then he will be laø taâm hoàn linh ngoä nhieãm thaønh. Taâm quang vulnerable to the demons' influence—Laïi do saùng choùi, chieáu caùc theá giôùi. Taïm thôøi ñöôïc taâm ñoù, nghieân cöùu trieät ñeå, tinh quang chaúng nhö vaäy, chöù khoâng phaûi laø chöùng Thaùnh, loaïn. Boãng luùc nöûa ñeâm, ôû trong nhaø toái, thaáy ñöøng khôûi taâm cho laø Thaùnh, thì goïi laø caûnh caùc ñoà vaät, chaúng khaùc ban ngaøy. Maø vaät giôùi toát. Neáu cho laø Thaùnh, lieàn bò quaàn taø. trong nhaø toái cuõng chaúng maát. Ñoù laø teá taâm 5) Space takes on the color of precious things: maät tröøng, xem thaáy roãng suoát. Taïm ñöôïc nhö Hö Khoâng Hoùa Thaønh Saéc Baùu—As the vaäy, chôù khoâng phaûi laø chöùng Thaùnh, ñöøng person uses his mind to intently investigate khôûi taâm cho laø Thaùnh, goïi laø caûnh giôùi toát. that wondrous light, he will contemplate Neáu cho laø Thaùnh, lieàn bò quaàn taø. without pause, restraining and subduing his 7) His body becomes like grass or wood: Thaân mind so that it does not go to extremes. Gioáng Nhö Caây Coû—When his mind Suddenly the space in the ten directions may completely merges with emptiness, his four take on the colors of the seven precious limbs will suddenly become like grass or things or the colors of a hundred precious wood, devoid of sensation even when burned things, which simultaneously pervade by fire or cut with a knife. The burning of fire everywhere without hindering one another. will not make his limbs hot, and even when The blues, yellows, reds, and whites will each his flesh is cut, it will be like wood being be clearly apparent. This state is called whittled. This state is called "the merging of "excessively subduing the mind." It is a external states and blending of the four temporary state and does not indicate elements into a uniform substance." It is a sagehood. If he does not think he has become temporary state and does not indicate a sage, then this will be a good state. But if he sagehood. If he does not think he has become considers himself a sage, then he will be a sage, then this will be a good state. But if he vulnerable to the demons' influence—Laïi do considers himself a sage, then he will be taâm aáy tinh nghieân, dieäu minh, xem xeùt vulnerable to the demons' influence—Laïi do khoâng döøng, ñeø neùn, haøng phuïc, daèn eùp quaù taâm ñoù, tieán vaøo, maõn phaàn vaøo nôi roãng phaàn. Luùc ñoù boãng nhieân möôøi phöông hö khoâng. Chaân tay boãng nhieân gioáng nhö caây khoâng hoùa thaønh baûy saéc baùu, hoaëc traêm saéc coû, löûa ñoát dao caét khoâng heà bieát. Löûa saùng ñoàng thôøi ñaày khaép, chaúng chöôùng ngaïi nhau. thieâu cuõng khoâng noùng, dao caét thòt nhö ñoán Caùc maøu xanh, vaøng, ñoû, traéng ñeàu hieån hieän. caây. Ñoù laø tieâu boû traàn caûnh vaø xoâ deïp töù ñaïi, Ñoù laø coâng löïc ñeø eùp quaù phaàn, taïm ñöôïc nhö moät maët thuaàn tuùy. Taïm thôøi ñöôïc nhö vaäy, vaäy, chöù khoâng phaûi laø chöùng Thaùnh, ñöøng chôù khoâng phaûi laø chöùng Thaùnh, ñöøng khôûi khôûi taâm cho laø Thaùnh, thì goïi laø caûnh giôùi taâm cho laø Thaùnh, thì goïi laø caûnh giôùi toát. toát. Neáu cho laø Thaùnh, lieàn bò quaàn taø. Neáu cho laø Thaùnh, lieàn bò quaàn taø. 6) He can see

things in the dark: Trong Toái Thaáy 8) He sees everywhere turn into Buddha-lands: Vaät—As the person uses his mind to Nhìn thaáy moïi nôi ñeàu thaønh nöôùc Phaät—investigate with clear discernment until the When his mind accomplishes such purity that

his skill in purifying the mind has reached its neân thaáy choã xa, chöù khoâng phaûi laø chöùng ultimate, he will suddenly see the earth, the Thaùnh, ñöøng khôûi taâm cho laø Thaùnh, goïi laø mountains, and the rivers in the ten directions caûnh giôùi toát. Neáu cho laø Thaùnh, lieàn bò quaàn turn into Buddha-lands replete with the seven taø. precious things, their light shining 10) He sees good advisors: Thaáy thieän tri thöùc— everywhere. He will also see Buddhas, As the person uses his mind to investigate to tathagatas, as many as the sands of the the utmost point, he may see a Good and Ganges, filling all of space. He will also see Wise Advisor whose body undergoes pavilions and palaces that are resplendent and changes. Within a brief interval, various beautiful. He will see the hells below and the transformations will occur which cannot be celestial palaces above, all without explained. This state is called “having an obstruction. This state is called “the gradual improper mind which is possessed by a li- transformation of concentrated thoughts of ghost, a mei-ghost, or a celestial demon, and fondness and loathing.” It does not indicate without a reason speaking Dharma that sagehood. If he does not think he has become fathoms wondrous truths.” It does not indicate a sage, then this will be a good state. But if he sagehood. If he does not think he has become considers himself a sage, then he will be a sage, then the demonic formations will vulnerable to the demons’ influence—Laïi do subside. But if he considers himself a sage, taâm ñoù, thaønh töïu thanh tònh, laém coâng tònh then he will be vulnerable to the demons’ taâm. Boãng nhieân thaáy nuùi soâng, ñaát baèng influence—Laïi do taâm aáy, nghieân cöùu tinh möôøi phöông ñeàu thaønh nöôùc Phaät, ñaày ñuû cöïc, thaáy thieän tri thöùc, hình theå dôøi ñoåi, trong baûy moùn baùu, saùng choùi khaép caû. Laïi thaáy choác laùt boãng nhieân thay ñoåi nhieàu caùch. Ñoù haèng sa Phaät ñaày daãy hö khoâng, laàu caùc toát laø taø taâm bò yeâu mò, hoaëc maéc thieân ma vaøo ñeïp. Nhìn xuoáng thaáy ñòa nguïc, xem treân trong taâm phuùc, boãng döng thuyeát phaùp, thoâng thieân cung khoâng chöôùng ngaïi. Ñoù laø taïi ñaït nghóa maàu. Ñaây khoâng phaûi laø chöùng mong thaáy coõi Phaät, tö töôûng laâu ngaøy hoùa Thaùnh, ñöøng khôûi taâm cho laø Thaùnh, ma söï thaønh, chöù khoâng phaûi laø chöùng Thaùnh, ñöøng döùt heát. Neáu cho laø Thaùnh, lieàn bò quaàn taø. khôûi taâm cho laø Thaùnh, goïi laø caûnh giôùi toát. Ten states within the form skandha: Thaäp Neáu cho laø Thaùnh, lieàn bò quaàn taø. Saéc AÁm Ma—See Ten states of the form-skandha. 9) He sees and hears distant things: Nghe ñöôïc Ten states of formation-skandha: Thaäp Haønh xa—As the person uses his mind to AÁm Ma—According to the Surangama Sutra, the investigate what is profound and far away, he Buddha remined Ananda about the ten states of will suddenly be able to see distant places in formation skandha—Theo Kinh Thuû Laêng the middle of the night. He will see city Nghieâm, Ñöùc Phaät ñaõ nhaéc nhôû oâng A Nan veà markets and community wells, streets, and möôøi haønh aám ma. alleys, and relatives and

friends, and he may 1) Two theories on the absence of cause: Nhò hear their conversations. This state is called Chuûng Voâ Nhaân Luaän—Hai thöù voâ nhaân—“having been suppressed to the utmost, the See Two theories on the absence of cause. mind flies out and sees much that had been 2) Four theories regarding pervasive blocked from view.” It does not indicate permanence—Töù Chuûng Bieán Thöôøng—Boán sagehood. If he does not think he has become thöù bieán thöôøng—See Four theories regarding a sage, then this will be a good state. But if he pervasive permanence. considers himself a sage, then he will be 3) Four upside-down theories: Töù Chuûng Ñieân vulnerable to the demons’ influence—Laïi do Ñaûo—Boán thöù ñieân ñaûo—See Four upside- taâm aáy, nghieân cöùu saâu xa. Boãng ban ñeâm töø downs. xa nhìn thaáy laøng xoùm, tænh, chôï, ñöôøng saù, 4) Four theories regarding finiteness: Töù Chuûng thaân toäc, quyeán thuoäc, hoaëc nghe tieáng noùi. Höõu Bieân—Boán thöù höõu bieân—See Four Ñoù laø böùc taâm, ñeø neùn taâm quaù, taâm bay xa, finitenesses.

5) Four kinds of sophistry: Boán thöù kieåu loaïn— phaùp hoûi nghóa, ñaùp: “Toâi nay cuõng sinh, cuõng Further, in his practice of samadhi, the good dieät, cuõng coù, cuõng khoâng, cuõng taêng, cuõng person’s mind is firm, unmoving, and proper giaûm.” Caùc thôøi ñeàu noùi loän xoän, khieán cho and can no longer be disturbed by demons. ngöôøi nghe queân maát chöông cuù. He can thoroughly investigate the origin of all b) Second, this person attentively contemplates categories of beings and contemplate the his mind and finds that everything is source of the subtle, fleeting, and constant nonexistent. He has a realization based on fluctuation. But if he begins to speculate on nonexistence. When anyone comes to ask what he knows and sees, he could fall into him questions, he replies with only one word. error with four distorted, false theories, which He only says “no,” Aside from saying “non,” are total speculation based on the sophistry of he does not speak: Hai laø ngöôøi ñoù xem xeùt immortality—Laïi caùc thieän nam, trong tam taâm kyõ caøng, caùi choã xoay vaàn khoâng coù. ma ñòa, chính taâm yeân laëng kieân coá. Ma Nhaân khoâng maø coù chöùng ñöôïc. Coù ngöôøi ñeán chaúng tìm ñöôïc choã tieän, cuøng toät caên baûn hoûi, chæ ñaùp moät chöõ, khoâng ngoaøi chöõ cuûa caùc loaøi sanh. Xem caùi traïng thaùi u thanh, “khoâng,” khoâng noùi gì caû. thöôøng nhieãu ñoäng baûn nguyeân. Trong tri c) Third, this person attentively contemplates his kieán, khôûi so ño chaáp tröôùc. Ngöôøi ñoù bò ñoïa mind and finds that everything is existent. He vaøo boán thöù ñieân ñaûo, baát töû kieåu loaïn, bieán has a realization based on existence. When keá hö luaän. anyone comes to ask him questions, he a) First, this person contemplates the source of replies with only one word. He only says transformations. Seeing the movement and “yes.” Aside from saying “yes,” he does not flow, he says there is change. Seeing the speak: Ba laø ngöôøi ñoù xem xeùt kyõ caøng caùi continuity, he says there is constancy. Where taâm cuûa mình, caùi gì cuõng coù choã, nhaân “coù” he can perceive something, he says there is maø chöùng ñöôïc. Coù ngöôøi ñeán hoûi chæ ñaùp production. Where he cannot perceive moät chöõ “phaûi.” Ngoaøi chöõ “phaûi” ra khoâng anything, he says there is destruction. He says noùi gì caû. that the unbroken continuity of causes is d)

Fourth, this person perceives both existence increasing and that the pause within the and nonexistence. Experiencing this continuity are decreasing. He says that the branching, his mind becomes confused. When arising of all things is existence and that the anyone comes to ask questions, he tells them, perishing of all things is nonexistence. The “Existence is also nonexistence. But within light of reason shows that his application of nonexistence there is no existence.” It is all mind has led to inconsistent views. If sophistry and does not stand up under someone comes to seek the Dharma, asking scrutiny. Because of these speculations, about its meaning, he replies, “I am both alive which are empty sophistries, he will fall into and dead, both existent and nonexistent, both externalism and become confused about the increasing and decreasing.” He always speaks Bodhi nature: Boán laø ngöôøi ñoù ñeàu thaáy höõu, in a confusing way, causing that person to voâ, vì caùi caûnh phaân hai, taâm cuõng nhieãu forget what he was going to say: Moät laø ngöôøi loaïn. Coù ngöôøi ñeán hoûi laïi ñaùp “cuõng coù” töùc ñoù xem caùi baûn nguyeân bieán hoùa; thaáy caùi laø “cuõng khoâng,” trong “cuõng khoâng” chaúng choã thay ñoåi goïi laø “bieán,” thaáy caùi choã noái phaûi “cuõng coù.” Vì so ño chaáp tröôùc nhieãu nhau goïi laø “haèng,” thaáy caùi choã bò thaáy goïi loaïn hö voâ, neân ñoïa laïc ngoaïi ñaïo vaø meâ laàm laø “sinh;” chaúng thaáy choã bò thaáy goïi laø tính Boà Ñeà. “dieät;” choã töông tuïc khoâng ñoaïn goïi laø 6) The sixteen ways in which forms can exist “taêng;” choã töông tuïc giaùn ñoaïn goïi laø after death: Möôøi saùu thöù höõu töôùng— “giaûm;” moãi caùi coù choã sinh goïi laø “coù;” moãi Further, in his practice of samadhi, the good caùi coù choã dieät goïi laø “khoâng.” Laáy lyù xem person’s mind is firm, unmoving and proper xeùt duïng taâm thaáy rieâng. Coù ngöôøi ñeán caàu and can no longer be disturbed be demons.

He can thoroughly investigate the origin of all death. Seeing that his form is gone, his categories of beings and contemplate the physical shape seems to lack a cause. As he source of the subtle, fleeting and constant contemplates the absence of thought, there is fluctuation. But if he begins to speculate the nothing to which his mind can become endless flow, he could fall into error with the attached. Knowing that his feelings are gone, confused ideas that forms exist after death. he has no further involvements. Those He may strongly identify with his body and skandhas have vanished. Although there is say that form is himself; or he may see still some coming into being, there is no himself as perfectly encompassing all worlds feeling or thought, and he concludes that he is and say that he contains form; or he may like grass or wood. Since those qualities do perceive all external conditions as contingent not exist at present, how can there be any upon himself and say that form belongs to forms of existence after death? Because of him; or he may decide that he relies on the his examinations and comparisons, he decides continuity of the formations skandha and say that after death there is no existence. that he is within form. In all these Expanding the idea, he comes up with eight speculations, he says that forms exist after cases of the nonexistence of forms. From that, death. Expanding the idea, he comes up with he may speculate that Nirvana and cause and sixteen cases of the existence of forms—Laïi effect are all empty, that

they are mere coù thieän nam, trong tam ma ñòa, chính taâm names and ultimately do not exist. Because of yeân laëng kieân coá. Ma chaúng tìm ñöôïc choã those speculations that forms do not exist tieän, cuøng toät caên baûn cuûa caùc loaøi sanh. Xem after death, he will fall into externalism and caùi traïng thaùi u thanh, thöôøng nhieãu ñoäng baûn become confused about the Bodhi nature— nguyeân. Choã löu voâ taän, khôûi so ño chaáp Laïi caùc thieän nam, trong tam ma ñòa, chính tröôùc. Ngöôøi ñoù bò ñoïa vaøo ñieân ñaûo höõu taâm yeân laëng kieân coá. Ma chaúng tìm ñöôïc choã töôùng sau khi cheát. Hoaëc töï kieân coá thaân, noùi tieän. Cuøng toät caên baûn cuûa caùc loaøi sinh. Xem saéc laø ngaõ, hoaëc thaáy ngaõ vieân maõn, truøm caùi traïng thaùi u thanh, thöôøng nhieãu ñoäng baûn khaép quoác ñoä. Noùi ngaõ coù saéc. Hoaëc kia tieàn nguyeân. Trong choã dieät tröø saéc, thuï, töôûng, caûnh duyeân theo ngaõ öùng duïng. Noùi saéc thuoäc khôûi so ño chaáp tröôùc, sau khi cheát ñoïa vaøo ngaõ. Hoaëc ngaõ nöông ôû trong caùi haønh töôùng voâ töôùng ñieân ñaûo. Thaáy saéc dieät, hình khoâng töông tuïc, noùi ngaõ ôû saéc. Ñeàu so ño chaáp sôû nhaân. Xem töôûng dieät, taâm khoâng choã tröôùc raèng sau khi cheát coù töôùng. Nhö vaäy buoäc. Bieát caùi thuï dieät, khoâng coøn noái lieàn. xoay vaàn coù möôùi saùu töôùng. Töø aáy hoaëc Tính aám tieâu tan, duø coù sinh lyù, maø khoâng chaáp raèng roát raùo phieàn naõo, roát raùo Boà Ñeà, thuï töôûng, ñoàng nhö caây coû. Caùi chaát aáy hieän hai tính caùch ñeàu ñi ñoâi, chaúng coù xuùc ngaïi tieàn, coøn khoâng theå ñöôïc, huoáng laø khi cheát nhau. Vì so ño chaáp tröôùc sau khi cheát roài coù maø laïi coøn caùc töôùng? Nhaân ñoù so ño, sau khi töôùng, ñoïa laïc ngoaïi ñaïo, meâ laàm tính Boà Ñeà. cheát, töôùng khoâng coù, nhö vaäy xoay vaàn, coù 7) Eight ideas about nonexistence of forms: Taùm taùm voâ töôùng. Töø ñoù cho raèng: nieát baøn, nhaân thöù voâ töôùng—Further, in his practice of quaû, taát caû ñeàu khoâng, chæ coù danh töø, hoaøn samadhi, the good person's mind is firm, toaøn ñoaïn dieät. Vì so ño chaáp tröôùc sau khi unmoving and proper, and can no longer be cheát, ñoïa laïc ngoaïi ñaïo, meâ laàm tính Boà Ñeà. disturbed by demons. He can thoroughly 8) Eight kinds of negation: Taùm phuû ñònh— investigate the origin of all categories of Further, in his practice of samadhi, the good being and contemplate the source of the person's mind is firm, unmoving and proper subtle, fleeting and constant fluctuation. But and can no longer be disturbed by demons. if he begins to speculate on the skandhas of He can thoroughly investigate the origin of all form, feeling, and thinking, which have categories of beings and contemplate the already ended, he could fall into error with source of the subtle, fleeting and constant the confused idea that forms do not exist after fluctuation. In this state where the skandha of

formation remains, but the skandhas of unmoving and proper and can no longer be feeling and thinking are gone, if he begins to distrubed by demons. He can thoroughly speculate that there are both existence and investigate the origin of all categories of nonexistence, thus contradicting himself, he beings and contemplate the source of the could fall into error with confused theories subtle, fleeting, and constant fluctuation. But that deny both existence and nonexistence if he begins to speculate that there is no after death. Regarding form, feeling and existence after death, he could fall into error

thinking, he sees that existence is not really with seven theories of the cessation of existence. Within the flow of the formations existence. He may speculate that the body skandha, he sees that that nonexistence is not will cease to exist; or that when desire has really nonexistence. Considering back and ended, there is cessation of existence; or that forth in this way, he thoroughly investigates after suffering has ended, there is cessation of the realms of these skandhas and derives an existence; or that when bliss reaches an eightfold negation of forms. No matter which ultimate point, there is cessation of existence; skandha is mentioned, he says that after or that when renunciation reaches an ultimate death, it neither exists nor does not exist. point, there is cessation of existence. Further, because he speculates that all Considering back and forth in this way, he formations are changing in nature, an exhaustively investigates the limits of the “insight” flashes through his mind, leading seven states and sees that they have already him to deny both existence and nonexistence. ceased to be and will not exist again. Because He cannot determine what is unreal and what of these speculations that existence ceases is real. Because of these speculations that after death, he will fall into externalism and deny both existence and nonexistence after become confused about the Bodhi nature— death, the future is murky to him and he Laïi caùc thieän nam, trong tam ma ñòa, chính cannot say anything about it. Therefore, he taâm yeân laëng kieân coá. Ma chaúng tìm ñöôïc choã will fall into externalism and become tieän. Cuøng toät caên baûn cuûa caùc loaøi sinh. Xem confused about the Bodhi nature—Laïi caùc caùi traïng thaùi u thanh, thöôøng nhieãu ñoäng baûn thieän nam, trong tam ma ñòa, chính taâm yeân nguyeân. Ñoái veà sau khoâng coù, khôûi so ño laëng kieân coá. Ma chaúng tìm ñöôïc choã tieän. chaáp tröôùc. Ngöôøi ñoù bò ñoïa vaøo luaän baûy thöù Cuøng toät caên baûn cuûa caùc loaøi sinh. Xem caùi ñoaïn dieät. Hoaëc chaáp caùi thaân maát, hoaëc caùi traïng thaùi u thanh, thöôøng nhieãu ñoäng baûn duïc dieät taän, hoaëc caùi khoå maát, hoaëc cöïc laïc nguyeân. Ñoái trong haønh aám coøn, , vaø thuï maát, hoaëc cöïc xaû maát. Nhö vaäy xoay vaàn töôøng dieät, chaáp caû coù vaø khoâng, töï theå phaù cuøng toät baûy choã hieän tieàn tieâu dieät, maát roài nhau. Sau khi cheát ngöôùi aáy ñoïa vaøo luaän Cu- khoâng coøn nöõa. Vì so ño chaáp tröôùc cheát roài Phi, khôûi ñieân ñaûo. Trong saéc, thuï, töôûng, ñoaïn dieät, neân ñoïa laïc ngoaïi ñaïo, meâ laàm thaáy coù vaø chaúng phaûi coù. Trong caùi haønh aám tính Boà Ñeà. thieân löu, xem khoâng vaø chaúng khoâng. Nhö 10) Five kinds of immediate Nirvana: Naêm Nieát vaäy xoay vaàn cuøng toät nguõ aám, 18 giôùi. Taùm Baøn—See Nirvana and Five kinds of caùi töôùng cu-phi, heã theo ñöôïc moät caùi ñeàu immediate Nirvana. noùi: “cheát roài coù töôùng khoâng töôùng.” Laïi Ten states of thinking-skandha: Thaäp Töôûng chaáp raèng caùc haønh tính chaát hay dôøi ñoåi, taâm AÁm Ma—According to The Surangama Sutra, the phaùt ra thoâng ngoä, coù khoâng ñeàu khoâng, hö Buddha taught Ananda about the ten states of thaät laàm loãi. Vì so ño chaáp tröôùc cheát roài ñeàu thinking skandha—Theo Kinh Laêng Nghieâm, Ñöùc khoâng, haäu lai môøi mòt, khoâng theå noùi ñöôïc, Phaät daïy oâng A Nan veà möôøi töôûng aám ma. ñoïa laïc ngoaïi ñaïo, meâ laàm tính Boà Ñeà. 1) Greed for cleverness and skill: Tham caàu 9)

Seven theories on the cessation of existence: thieän xaûo—Ananda, in the unhindered clarity Baûy choã ñoaïn dieät—Further, in his practice of and wonder that ensues after the feeling samadhi, the good person's mind is firm, skandha is gone, this good person is

untroubled by any deviant mental state and Baøn voâ thöôïng. Ñeán choã ngöôøi thieän nam caàu experiences perfect, bright cencentration. thieän xaûo, traûi toïa cuï noùi phaùp. Trong giaây Within samadhi, his mind craves its perfect phuùt hieän hình, hoaëc oâng Tyø Kheo cho ngöôøi brightness, so he sharpens his concentrated kia thaáy, hoaëc laøm Ñeá Thích, ñaøn baø, hoaëc Tyø thought as he greedily seeks for cleverness Kheo Ni, hoaëc naèm trong nhaø toái, thaân coù aùnh and skill. At that time a demon from the saùng. Ngöôøi tu caàu thieän xaûo treân, ngu meâ, heaven seizes the opportunity it has been laàm cho laø Boà Taùt, tin lôøi noù giaùo hoùa, phieâu waiting for. Its spirit possesses another person ñaõng taâm mình, phaù luaät nghi Phaät, aâm thaàm and uses him as a mouthpiece to expound the laøm söï daâm duïc. Öa noùi nhöõng vieäc tai töôøng Sutra and the Dharma. This person, unaware quaùi gôû, hoaëc noùi Nhö Lai choã ñoù ra ñôøi, hoaëc that he is possessed by a demon, claims he noùi kieáp taän löûa chaùy, hoaëc noùi ñao binh, laøm has reached unsurpassed Nirvana. When he cho ngöôøi ta sôï haõi, khieán cho gia taøi voâ côù comes to see that good person who seeks bò toån haïi. Ñoù laø quyû quaùi laâu naêm thaønh ma, cleverness and skill, he arranges a seat and naõo loaïn ngöôøi aáy. Ñeán khi ma nhaøm chaùn, speaks the Dharma. In an instant, he may boû xaùc ngöôøi, ñeä töû vôùi thaày ñeàu bò naïn vua appear to be a Bhikshu, enabling that person pheùp nöôùc. OÂng phaûi bieát nhö theá môùi mong to see him as such, or he may appear as thoaùt khoûi luaân hoài. Neáu meâ hoaëc maø khoâng Shakra, as a woman, or as a Bhikshuni; or his bieát laø ñoïa nguïc voâ giaùn. body may emit light as he sleeps in a dark 2) Greed for adventure: Tham caàu du lòch— room. The good person is beguiled and Ananda! In the unhindered clarity and wonder fooled into thinking that the other is a that ensues after the feeling skandha is gone, Bodhisattva. He believes the other's this good person is untroubled by any deviant teachings and his mind is swayed. He breaks mental state and experiences perfect, bright the Buddha's moral precepts and covertly concentration. Within samadhi, his mind indulges his greedy desires. The other person craves to roam about, so he lets his subtle is fond of speaking about calamities, thoughts fly out as he greedily seeks for auspicious events, and unusual changes. He adventure. At that time a demon from the may say that a Tathagata has appeared in the heavens seizes the opportunity it has been world at a certain place. He may speak of waiting for. Its spirit possesses another person catastrophic fire or wars, thus frightening and uses him as a mouthpiece to expound the people into squandering their family wealth sutra and the Dharma. This person, unaware without reason. This is a strange ghost that in that he is possessed by a demon, claims he its old age has become a demon. It disturbs has reached unsurpassed Nirvana. When he and confuses the good person. But when it comes to see that good person who seeks to tires of doing so, it will leave the other roam, he arranges a seat and speaks the person's body. Then

both the disciples and Dharma. His own body does not change its the teacher will get in trouble with the law. appearance, but those listening to the Dharma You should be aware of this in advance and suddenly see themselves sitting on jeweled not get caught up in the cycle of lotuses and their entire bodies transformed transmigration. If you are confused and do not into clusters of purple-golden light. Each understand, you will fall into the Relentless person in the audience experiences that state Hells—OÂng A Nan! Ngöôøi thieän nam ñoù, thuï and feels he has obtained something aám hö dieäu, chaúng maéc taø löï, vieân ñònh phaùt unprecedented. The good person is beguiled minh trong tam ma ñòa. Taâm öa meán vieân and fooled into thinking the other is a minh, phaán khôûi tinh thaàn cöùu xeùt, tham caàu Bodhisattva. Lust and laxity corrupt his mind. söï kheùo gioûi. Khi ñoù Thieân ma nhaân dòp tieän He breaks the Buddha's moral precepts and lôïi, nhaäp xaùc ngöôøi, giaûng kinh phaùp. Ngöôøi covertly indulges his greedy desires. The ñoù khoâng bieát laø bò ma nhaäp, noùi ñöôïc Nieát other person is fond of saying that Buddhas

are appearing in the world. He claims that in concentration. Within samadhi, his mind a certain place a certain person is actually a craves spiritual oneness, so he clarifies his transformation body of a certain Buddha. Or concentrated thought as he greedily seeks for he says that a certain person is such and such union. At that time, a demon from the a Bodhisattva who has come to teach heavens seizes the opportunity it has been humankind. People who witness this are filled waiting for. Its spirit possesses another person with admiration. Their wrong views multiply, and uses him as a mouthpiece to expound the and their Wisdom of Modes is destroyed. This Sutra and the Dharma. This person, unaware is a drought ghost that in its old age has that he is actually possessed by a demon, become a demon. It disturbs and confuses the claims he has reached unsurpassed Nirvana. good person. But when it tires of doing so, it When he comes to see that good person who will leave the other person's body. Then the seeks union, he arranges a seat and speaks disciples and the teacher will get in trouble the Dharma. Neither his own body nor the with the law. You should be aware of this in bodies of those listening to the Dharma go advance and not get caught up in the cycle of through any external transformations. But he transmigration. If you are confused and do not makes the minds of the listeners become understand, you will fall into the Relentless "“alightened"”before they listen to the Hells—OÂng A Nan! Laïi ngöôøi thieän nam, thuï Dharma, so they experience changes in every aám hö dieäu, chaúng maéc taø löï, vieân ñònh phaùt thought. They may have the knowledge of minh trong tam ma ñòa. Taâm öa meán phieâu past lives or the knowledge of others' ñaõng, phaán khôûi tinh thaàn cöùu xeùt, tham caàu thoughts. They may see the hells or know all kinh nghieäm. Khi ñoù Thieân ma nhaân dòp tieän, the good and evil events in the human realm. nhaäp xaùc ngöôøi giaûng kinh noùi phaùp. Ngöôøi They may speak verses or spontaneously ñoù khoâng bieát laø mình bò ma nhaäp, noùi ñöôïc recite Sutras. Each person is elated and feels Nieát Baøn voâ thöôïng. Ñeán choã ngöôøi thieän he has obtained something unprecedented. nam caàu du lòch, traûi toïa cuï noùi phaùp. Hình noù The good person is beguiled and fooled into khoâng thay ñoåi. Ngöôøi nghe phaùp

boãng thaáy thinking the other is a Bodhisattva. His thaân mình ngoài treân sen baùu, toaøn theå hoùa thoughts become entangled in love. He thaønh saéc vaøng. Caû chuùng nghe phaùp ñeàu breaks the Buddhas' moral precepts and ñöôïc nhö vaäy, cho laø chöa töøng coù. Ngöôøi covertly indulges his greedy desires. He is nghe ngu meâ, laàm cho laø Boà Taùt, daâm daät caùi fond of saying that there are greater Buddhas taâm mình, phaù luaät nghi Phaät, aâm thaàm laøm and lesser Buddhas, earlier Buddhas and later daâm duïc. Ngöôøi ma öa noùi caùc Phaät öùng theá, Buddhas; that among them are true Buddhas choã ñoù, ngöôøi aáy, laø vò Phaät hoùa thaân ñeán and false Buddhas, male Buddhas and female ñaáy. Ngöôøi ñoù töùc laø vò Boà Taùt aáy ñeán hoùa Buddhas; and that the same is true of trong nhaân gian. Thieän nam thaáy vaäy, taâm Bodhisattvas. When people witness this, their sinh khao khaùt, taø kieán aâm thaàm khôûi leân, initial resolve is washed away, and they chöôûng trí bò tieâu dieät. Ñoù laø Baït Quyû laâu easily get carried away with their wrong naêm thaønh ma, naõo loaïn ngöôøi ñoù. Ñeán khi understanding. This is a Mei-Ghost that in its ma nhaøm chaùn, boû xaùc ngöôøi, ñeä töû vôùi thaày old age has become a demon. It disturbs and ñeàu bò naïn vua pheùp nöôùc. OÂng phaûi bieát confuses the good person. But when it tires tröôùc môùi khoûi luaân hoài. Meâ hoaëc khoâng bieát, of doing so, it will leave the other person's ñoïa nguïc voâ giaùn. body. Then both the disciples and the teacher 3) Greed for union: Tham caàu kheá hôïp— will get in trouble with the law. You should Ananda! In the unhindered clarity and wonder be aware of this in advance and not get that ensues after the feeling skandha is gone, caught in the cycle of transmigration. If you this good person is untroubled by any deviant are confused and do not understand, you will mental state and experiences perfect, bright fall into the Relentless Hells—Laïi ngöôøi

thieän nam, thuï aám hö dieäu, chaúng maéc taø löï, speaks the Dharma. His body has an vieân ñònh phaùt minh trong tam ma ñòa. Taâm awesome spiritual quality which subdues the öa meán thaàm hôïp, caøng chuyeân tinh thaàn cöùu seeker. He makes the minds of those xeùt, tham caàu kheá hôïp. Khi ñoù Thieân ma gathered beside his seat spontaneously nhaân dòp tieän, nhaäp xaùc ngöôøi, giaûng kinh noùi compliant, even before they have heard the phaùp. Ngöôøi ñoù khoâng bieát laø bò ma nhaäp, noùi Dharma. He says to all those people that the ñöôïc Nieát Baøn voâ thöôïng. Ñeán choã ngöôøi Buddha's Nirvana, Bodhi, and Dharma-body thieän nam caàu hôïp, traûi toïa cuï noùi phaùp. Hình are there before them in the form of his own noù vaø nhöõng ngöôøi ngoaøi nghe phaùp khoâng physical body. He says: "The successive dôøi ñoåi chi. Veà beà trong, khieán thính giaû tröôùc begetting of fathers and sons from generation khi nghe, taâm töï khai ngoä. Trong giaây laùt dôøi to generation is itself the Dharma-body, ñoåi, hoaëc ñöôïc tuùc meänh, hoaëc coù tha taâm which is permanent and never-ending. What thoâng, hoaëc thaáy ñòa nguïc, hoaëc bieát caùc vieäc you see right now are those very Buddha- toát xaáu trong nhaân gian, hoaëc noùi keä tuïng lands. There are no other pure dwellings or kinh. Ai naáy ñeàu ñöôïc vui möøng, thaáy chöa golden features. Those people believe and töøng coù. Thieän nam ngu meâ, laàm cho laø Boà accept his words, forgetting their initial Taùt, loøng löu

luyeán theo, phaù luaät nghi Phaät, resolve. They offer up their lives, feeling aâm thaàm laøm tham duïc. Ngöôøi ma öa noùi they have obtained something unprecedented. Phaät coù lôùn nhoû, caùc vò Phaät tröôùc sau, trong They are all beguiled and confused into ñoù caùc Phaät chaân giaû, trai gaùi, Boà Taùt cuõng thinking he is a Bodhisattva. As they pursue vaäy. Thieän nam thaáy vaäy, ñoåi maát baûn taâm, his ideas, they break the Buddha's moral deã vaøo nôi taø ngoä. Ñoù laø Mî Quyû laâu naêm precepts and covertly undulges their greedy thaønh ma, naõo loaïn ngöôøi aáy. Ñeán khi nhaøm desires. He is fond of saying that the eyes, chaùn, ma boû xaùc ngöôøi, ñeä töû vôùi thaày ñeàu bò ears, nose, and tongue are the Pure Land, and naïn vua pheùp nöôùc. OÂng phaûi bieát tröôùc môùi that the male and female organs are the true khoûi luaân hoài. Meâ hoaëc khoâng bieát laø ñoïa place of Bodhi and Nirvana. Ignorant people nguïc voâ giaùn. believe these filthy words. This is a poisonous 4) Greed to analyze things: Tham caàu bieän baïch, ghost or an evil paralysis ghost that in its old phaân taùch—Further, in the unhindered clarity age has become a demon. It disturbs and and wonder that ensues after the feeling confuses the good person. But when it tires of skandha is gone, this good person is doing so, it will leave the other person's body. untroubled by any deviant mental state and Then both the disciples and the teacher will experiences perfect, bright concentration. get in trouble with the law. You should be Within samadhi, his mind craves to know the aware of this in advance and not get caught origins of things, so he exhaustively up in the cycle of transmigration. If you are investigates the nature of physical things and confused and not understand, you will fall their changes from beginning to end. He into the Relentless (Uninterrupted) Hells— intensifies the keenness of his thoughts as he Laïi ngöôøi thieän nam, thuï aám hö dieäu, chaúng greedily seeks to analyze things. At that time maéc taø löï, vieân ñònh phaùt minh trong tam ma a demon from the heavens seizes the ñòa. Taâm öa caên baûn, xem xeùt cho cuøng taän opportunity it has been waiting for. Its spirit söï bieán hoùa cuûa söï vaät, veà tính chaát thuûy possesses another person and uses him as a chung. Taâm aáy caøng tinh saùng, tham caàu bieän mouthpiece to expound the Sutras and the baïch, phaân taùch. Khi ñoù Thieân ma nhaân dòp Dharma. This person, unaware that he is tieän, nhaäp xaùc ngöôøi giaûng kinh noùi phaùp. possessed by a demon, claims he has reached Ngöôøi ñoù khoâng bieát laø bò ma nhaäp, noùi ñöôïc unsurpassed Nirvana. When he comes to see Nieát Baøn voâ thöôïng. Ñeán choã ngöôøi thieän that good person who seeks to know the nam caàu bieän baïch, traûi toïa cuï noùi phaùp. origins of things, he arranges a seat and Thaân noù coù uy thaàn, thuyeát phuïc caùc ngöôøi

caàu, khieán cho döôùi phaùp toïa, duø chöa nghe love for his Dharma and stick to him as if phaùp, töï nhieân taâm ñaõ phuïc. Caùc ngöôøi aáy glued, feeling they have obtained something cho laø Phaät, Boà Ñeà, Nieát Baøn, Phaùp thaân töùc unprecedented. The good person is beguiled laø thaân thòt hieän tieàn cuûa ta. Cha cha, con con and fooled into thinking the other is a thay ñoåi sinh nhau, töùc laø phaùp thaân thöôøng Bodhisattva. Attracted to the other's thinking, truù baát tuyeät. Coõi hieän taïi laø xöù Phaät. Khoâng he breaks the Buddha's moral precepts and coù coõi

tònh naøo rieâng, vaø khoâng coù töôùng saéc covertly indulges his greedy desires. He is vaøng. Ngöôøi nghe tin chòu, boû maát taâm tröôùc, fond of saying, “In a past life, in a certain thaân meänh quy-y, ñöôïc chöa töøng coù. Thieän incarnation, I rescued a certain person who nam ngu meâ, laàm cho laø Boà Taùt, xem xeùt caùi was then my wife, my mistress or my brother. taâm aáy, phaù luaät nghi Phaät, aâm thaàm laøm Now I have come to rescue you again. We tham duïc. Ngöôøi ma öa noùi: maét, tai, muõi, will stay together and go to another world to löôõi ñeàu laø tònh ñoä, nam caên, nöõ caên töùc laø make offerings to a certain Buddha.” Or he choã Boà Ñeà, Nieát Baøn. Caùc ngöôøi nghe khoâng may say, “There is a Heaven of Great bieát, tin lôøi ueá ngoân aáy. Ñoù laø aùc quyû Coå Ñoäc Brilliance where a Buddha now dwells. It is Yeåm Thaéng laâu naêm thaønh ma, naõo haïi ngöôøi the resting place of all Tathagatas.” Ignorant ñoù. Ñeán khi nhaøm chaùn, ma boû xaùc ngöôøi, ñeä people believe his ravings and lose their töû vôùi thaày ñeàu bò naïn vua pheùp nöôùc. OÂng A original resolve. This is a pestilence ghost Nan! OÂng phaûi bieát tröôùc, môùi khoûi luaân hoài. that in its old age has become a demon. It Meâ hoaëc khoâng bieát, ñoïa nguïc voâ giaùn. disturbs and confuses the good person. But 5) Greed for spiritual responses: Tham caàu minh when it tires of doing so, it will leave the caûm—Further, in the unhindered clarity and other person’s body. Then both the disciples wonder that ensues after the feeling skandha and the teacher will get in trouble with the is gone, this good person is untroubled by any law. You should be aware of this in advance deviant mental state and experiences perfect, and not get caught up in the cycle of bright concentration. Within samadhi, his transmigration. If you are confused and do not mind craves revelations from afar, so he understand, you will fall into the Relentless pours all his energy into this intense Hells—Laïi ngöôøi thieän nam, thuï aám hö dieäu, investigation as he greedily seeks for chaúng maéc taø löï, vieân ñònh phaùt minh trong imperceptible spiritual responses. At that time tam ma ñòa, taâm öa caûm öùng, cöùu xeùt tinh vi a demon from the heavens seizes the chaúng döùt, tham caàu minh caûm. Khi ñoù Thieân opportunity it has been waiting for. Its spirit ma nhaân dòp tieän, nhaäp xaùc ngöôøi giaûng kinh possesses another person and uses him as a noùi phaùp. Ngöôøi ñoù khoâng bieát laø bò ma nhaäp, mouthpiece to expound the Sutras and noùi ñöôïc Nieát Baøn voâ thöôïng. Ñeán choã ngöôøi Dharma. This person, completely unaware thieän nam caàu caûm öùng, traûi toïa cuï noùi phaùp. that he is possessed by a demon, claims he Ma coù theå khieán ngöôøi nghe taïm thôøi thaáy has reached unsurpassed Nirvana. When he thaân ngöôøi ñoù nhö caû traêm, nghìn tuoåi. Loøng comes to see that good person who seeks ngöôøi nghe sinh yeâu meán, khoâng rôøi xa ñöôïc, revelations, he arranges a seat and speaks the thaân laøm ñaày tôù, cuùng döôøng boán thöù: aên Dharma. He briefly appears to his listeners in maëc, aùo quaàn, thuoác men, ñoà duøng, chaúng a body that looks a hundred or a thousand ngaïi khoù nhoïc. Khieán ngöôøi nghe thaáy laø years old. They experience a defiling love for Tieân sö, laø thieän tri thöùc, heát söùc meán yeâu, him and cannot bear to part with him. They thieát tha nhö keo sôn, ñöôïc caùi chöa töøng coù. personally act as his servants, tirelessly Thieän nam ngu meâ, laàm cho laø Boà

Taùt, loøng making the Four Kinds of Offerings to him. haèng thaân caän, phaù luaät nghi Phaät, aâm thaàm Each member of the assembly believes that laøm tham duïc. Ma öa noùi: ñôøi tröôùc, ta sinh this person is his former teacher, his original nôi ñoù, ñoä ngöôøi naày, ngöôøi noï, ñöông thôøi laø Good and Wise Advisor. They give rise to vôï, laø anh em vôùi ta. Nay ñeán ñoä nhau. Ñem

nhau veà theá giôùi cuûa ta, cuùng döôøng Phaät ôû disturbs and confuses the good person. But ñoù. Hoaëc noùi rieâng coù trôøi ñaïi quang minh, when it tires of doing so, it will leave the Phaät ôû ñoù, chö Phaät nghæ ôû ñoù. Ngöôøi nghe other person's body. Then both the disciples khoâng bieát, tin laàm lôøi doái traù, queân maát baûn and the teacher will get in trouble with the taâm. Ñoù laø Leä Quyû laâu naêm thaønh ma, naõo law. You should be aware of this in advance loaïn ngöôøi ñoù. Ñeán khi nhaøm chaùn, ma boû and not get caught up in the cycle of xaùc ngöôøi, ñeä töû vôùi thaày ñeàu bò naïn vua transmigration. If you are confused and do not pheùp nöôùc. OÂng A Nan! OÂng phaûi bieát tröôùc, understand, you will fall into the Relentless môùi khoûi luaân hoài. Meâ hoaëc khoâng bieát, ñoïa Hells—Laïi ngöôøi thieän nam, thuï aám hö dieäu, nguïc voâ giaùn. chaúng maéc taø löï, vieân ñònh phaùt minh trong 6) Greed for peace and quiet: Tham caàu tónh tam ma ñòa. Taâm öa thaâm nhaäp, buoäc mình maät—Further, in the unhindered clarity and khoù nhoïc, öa choã vaéng veû, tham caàu tónh wonder that ensues after the feeling skandha mòch. Khi ñoù, Thieân ma nhaân dòp tieän, nhaäp is gone, this good person is untroubled by any xaùc ngöôøi giaûng kinh noùi phaùp. Ngöôøi ñoù deviant mental state and experiences perfect, khoâng bieát laø bò ma nhaäp, noùi ñöôïc Nieát Baøn bright concentration. Within samadhi, his voâ thöôïng. Ñeán choã ngöôøi thieän nam, traûi toïa mind craves deep absorption, so he restrains cuï noùi phaùp. Khieán ngöôøi nghe ñeàu bieát baûn himself with energetic diligence and likes to nghieäp. Goïi moät ngöôøi trong chuùng, baûo: dwell in secluded places as he greedily seeks “Nay ngöôi chöa bieát maø ñaõ hoùa laøm suùc for peace and quiet. At that time a demon sanh.” Roài sai moät ngöôøi ñöùng ñaèng sau ñaïp from the heavens seizes the opportunity it has ñuoâi, laøm ngöôøi aáy ñöùng daäy khoâng ñöôïc. Caû been waiting for. Its spirit possesses another ñaùm ngöôøi nghe ñeàu khaâm phuïc, kính sôï. Coù person and uses him as a mouthpiece to ngöôøi khôûi taâm nghó chi, noù ñaõ bieát. Ngoaøi expound the Sutras and the Dharma. This luaät nghi cuûa Phaät, caøng theâm tinh khoå. Cheâ person, unaware that he is possessed by a bai Tyø Kheo, maéng nhieác ñoà chuùng. Toû loä demon, claims he has reached unsurpassed vieäc ngöôøi, chaúng traùnh hieàm khích. Öa noùi Nirvana. When he comes to see that good caùc vieäc hoïa phuùc chöa ñeán, sau thaáy ñuùng person who seeks seclusion, he arranges a khoâng sai. Ñoù laø Ñaïi Löïc Quyû laâu naêm thaønh seat and speaks the Dharma. He causes all of ma, naõo loaïn ngöôøi ñoù. Ñeán khi nhaøm chaùn, his listeners to think they know their karma ma boû xaùc ngöôøi, ñeä töû vôùi thaày ñeàu bò naïn from the past. Or he may say to someone vua pheùp nöôùc. OÂng A Nan! OÂng phaûi bieát there, “You haven’t died yet, but you have tröôùc, môùi khoûi luaân hoài. Meâ hoaëc khoâng already become an animal.” Then he instructs bieát, ñoïa nguïc voâ giaùn. another person to step on

the first person’s 7) Greed for past lives: Tham caàu tuùc meänh— tail,” and suddenly the first person cannot Further, in the unhindered clarity and wonder stand up. At that point, all in the assembly that ensues after the feeling skandha is gone, pour out their hearts in respect and admiration this good person is untroubled by any deviant for him. If someone has a thought, the demon mental state and experiences perfect, bright detects it immediately. He establishes intense concentration. Within samadhi, his mind ascetic practices that exceed the Buddha's craves more knowledge and understanding, oral precepts. He slanders Bhikshus, scolds so he diligently toils at examining and his assembly of disciples, and exposes probing as he greedily seeks to know past people's private affairs without fear of lives. At that time a demon from the heavens ridicule or rejection. He is fond of foretelling seizes the opportunity it has been waiting for. calamities and auspicious events, and when Its spirit possesses another person and uses they come to pass, he is not wrong in the him as a mouthpiece to expound the Sutras slightest. This is a ghost with great powers and the Dharma. This person, unaware that he that in its old age has become a demon. It is possessed by a demon, claims he has

reached unsurpassed Nirvana. When he nhaäp xaùc ngöôøi giaûng kinh noùi phaùp. Ngöôøi comes to see that good person who seeks ñoù khoâng bieát laø bò ma nhaäp, noùi ñöôïc Nieát knowledge, he arranges a seat and speaks the Baøn voâ thöôïng. Ñeán choã ngöôøi thieän nam, traûi Dharma. There in the Dharma Assembly, toïa cuï noùi phaùp. Ngöôøi nghe boãng nhieân ñöôïc inexplicably, that person may obtain an hoøn ngoïc baùu nôi choã thuyeát phaùp. Ma ñoù enormous precious pearl. The demon may hoaëc coù khi hoùa laøm suùc sinh, mieäng ngaäm sometimes change into an animal that holds ngoïc baùu vaø caùc cuûa baùu nhö laø saùch, buøa, the pearl or other jewels, bamboo tablets, caùc vaät quyù laï, tröôùc ñem trao cho ngöôøi tallies, talismans, letters, and other unusual nghe, roài sau nhaäp xaùc ngöôøi ñoù. Hoaëc caùm things in its mouth. The demon first gives the doã nhöõng ngöôøi nghe, choân döôùi ñaát hoøn ngoïc objects to the person and afterwards minh nguyeät saùng choùi choã aáy. Caùc ngöôøi possesses him. Or he may fool his audience nghe ñöôïc chöa töøng coù. Thöôøng aên toaøn rau, by buying the objects underground and then khoâng aên côm. Hoaëc coù khi moät ngaøy chæ aên saying that a “moonlight pearl” is illuminating moät haït vöøng hay moät haït gaïo, maø thaân theå the place. Thereupon the audience feels they vaãn beùo maïnh, vì söùc ma hoä trì. Cheâ bai Tyø have obtained something unique. He may eat Kheo, maéng nhieác ñoà chuùng, chaúng traùnh only medicinal herbs and not partake of hieàm khích. Keû aáy thích noùi: phöông khaùc coù prepared food. Or he may eat only one kho baùu do caùc vò Thaùnh Hieàn ôû möôøi phöông sesame seed and one grain of wheat a day caát daáu. Theo sau noù thöôøng thaáy coù caùc and still look robust. That is because he is ngöôøi kyø dò. Ñoù laø sôn laâm, thoå ñòa, Thaønh sustained by the power of the demon. He Hoaøng, Xuyeân nhaïc, quyû thaàn laâu naêm thaønh slanders Bhikshus and scolds his assembly of ma. Hoaëc coù toû ra söï daâm duïc, phaù giôùi luaät disciples without fear of ridicule or rejection. Phaät. Vôùi hoïc troø thì aâm thaàm laøm söï nguõ He is

fond of talking about treasure troves in duïc. Hoaëc coù tinh tieán, thuaàn aên caây coû. other locations, or of remote and hidden Nhöõng vieäc laøm khoâng coù nhaát ñònh. Naõo places where sages and worthies of the ten loaïn ngöôøi ñoù. Ñeán khi nhaøm chaùn, ma boû directions dwell. Those who follow him often xaùc ngöôøi, ñeä töû vôùi thaày ñeàu bò naïn vua see strange and unusual people. This is a pheùp nöôùc. OÂng A Nan! OÂng phaûi bieát tröôùc, ghost or spirit of the mountain forests, earth, môùi khoûi luaân hoài. Meâ hoaëc khoâng bieát, ñoïa cities, rivers, and mountains that in its old age nguïc voâ giaùn. has become a demon. The person it possesses 8) Greed for spiritual powers: Tham cöùu thaàn may advocate promiscuity and violate the löïc—Further, in the unhindered clarity and Buddha's precepts. He may covertly indulges wonder that ensues after the feeling skandha in the five desires with his followers. Or he is gone, this good person is untroubled by may appear to be vigorous, eating only wild any deviant mental state and experiences plants. His behavior is erratic, and he disturbs perfect, bright concentration. Within samadhi, and confuses the good person. But when the his mind craves spiritual powers and all demon tires, it will leave the other person's manner of transformations, so he investigates body. Then both the disciples and the teacher the source of transformations as he greedily will get in trouble with the law. You should seeks for spiritual powers. At that time a be aware of this in advance and not get demon from the heavens seizes the caught up in the cycle of transmigration. If opportunity it has been waiting for. Its spirit you are confused and not understand, you will possesses another person and uses him as a fall into the Relentless Hells—Laïi ngöôøi mouthpiece to expound the Sutras and the thieän nam, thuï aám hö dieäu, chaúng maéc taø löï, Dharma. This person, truly unaware that he is vieân ñònh phaùt minh trong tam ma ñòa. Taâm possessed by a demon, also claims he has öa tri kieán, sieâng khoå nghieân taàm, tham caàu reached unsurpassed Nirvana. When he tuùc meänh. Khi ñoù Thieân ma nhaân dòp tieän, comes to see that good person who seeks

spiritual powers, he aranges a seat and speaks tieän, nhaäp xaùc ngöôøi, giaûng noùi kinh phaùp. the Dharma. The possessed person may hold Ngöôøi ñoù khoâng bieát laø bò ma nhaäp, noùi ñöôïc fire in his hands and, grasping a portion of it, Nieát Baøn voâ thöôïng. Ñeán choã ngöôøi thieän put a flame on the head of each listener in nam, traûi toïa cuï noùi phaùp. Ngöôøi aáy hoaëc tay the Fourfold Assembly. The flames on top of naém löûa saùng chia ñeå treân ñaàu caùc ngöôøi their heads are several feet high, yet they are nghe. Löûa saùng daøi hôn vaøi thöôùc treân ñaàu not hot and no one is burned. Or he may walk moãi ngöôøi, maø khoâng thaáy noùng, khoâng bò on water as if on dry land; or he may sit chaùy. Hoaëc ñi treân nöôùc nhö treân ñaát baèng. motionless in the air; or he may enter into a Hoaëc giöõa hö khoâng ngoài yeân chaúng ñoäng. bottle or stay in a bag; or he may pass Hoaëc vaøo trong bình, hoaëc ôû trong ñaõy, hoaëc through window panes and walls without ñi qua töôøng vaùch, khoâng heà chöôùng ngaïi. Chæ obstruction. Only when attacked by weapons ñoái vôùi ñao binh, chaúng ñöôïc töï taïi. Ma töï noùi does he feel ill at ease. He declares himself laø Phaät. Thaân maëc aùo traéng, ñeå caùc Tyø Kheo to be a Buddha and,

wearing the clothing of a laøm leã. Cheâ bai ngöôøi tu thieàn luaät, maéng lay person, receives bows from Bhikshus. He nhieác ñoà chuùng. Phaùt loä vieäc ngöôøi, chaúng slanders dhyana meditation and the moral traùnh hieàm khích. Thöôøng noùi thaàn thoâng töï regulations. He scolds his disciples and taïi. Hoaëc khieán ngöôøi ôû nôi beân thaáy Phaät ñoä. exposes people's private affairs without fear Söùc quyû meâ hoaëc ngöôøi, chaúng phaûi coù chaân of ridicule or rejection. He often talks about thaät. Khen ngôïi nhöõng vieäc haønh daâm, chaúng spiritual powers and self-mastery. He may boû thoâ haïnh. Ñem vieäc oâ nhôùp, cho laø truyeàn cause people to see visions of Buddhalands, phaùp. Ñoù laø Thieân Ñòa Ñaïi Löïc, Sôn tinh, Haûi but they are unreal and arise merely from the tinh, Phong tinh, Haø tinh, Thoå tinh, taát caû caây ghost's power to delude people. He praises coái soáng laâu nhieàu kieáp ñeàu coù theå thaønh tinh the indulgence of lust and does not condemn mî, hoaëc long mî, hoaëc Tieân maõn soá, soáng lewd conduct. He uses indecent means to laïi laøm mî, hoaëc Tieân ñeán luùc cheát, hình transmit his Dharma. This is a powerful khoâng taûn, coù con quaùi chi khaùc nhaäp vaøo nature spirit: a mountain sprite, a sea sprite, a xaùc, laâu naêm thaønh ma, naõo loaïn ngöôøi ñoù. wind sprite, a river sprite, an earth sprite or a Ñeán khi nhaøm chaùn, ma boû xaùc ngöôøi, ñeä töû grass-and-tree sprite that has evolved over vaø thaày ñeàu bò naïn vua pheùp nöôùc. OÂng A long ages. It may be a dragon-goblin; or a Nan! OÂng phaûi bieát tröôùc, môùi khoûi luaân hoài. rishi who has been reborn as a goblin; or Meâ hoaëc khoâng bieát, ñoïa nguïc voâ giaùn. again a rishi who, having reached the end of 9) Greed for profound emptiness: Tham caàu his appointed time, should have died, but thaâm khoâng—Further, in the unhindered whose body does not decay and is possessed clarity and wonder that ensues after the by a goblin. In its old age it has become a feeling skandha is gone, this good person is demon. It disturbs and confuses the good untroubled by any deviant mental state and person. But when it tires of doing so, it will experiences perfect, bright concentration. leave the other person's body. Then both the Within samadhi, his mind craves to enter disciples and the teacher will get in trouble cessation, so he investigates the nature of with the law. You should be aware of this in transformations as he greedily seeks for advance and not get caught up in the cycle of profound emptiness. At that time a demon transmigration. If you are confused and do not from the heavens seizes the opportunity it has understand, you will fall into the Relentless been waiting for. Its spirit possesses another Hells—Laïi ngöôøi thieän nam, thuï aám hö dieäu, person and uses him as a mouthpiece to chaúng maéc taø löï, vieân ñònh phaùt minh trong expound the Sutras and the Dharma. This tam ma ñòa. Taâm thích thaàn thoâng, caùc pheùp person, unaware that he is possessed by a bieán hoùa, nghieân cöùu coäi nguoàn bieán hoùa, demon, claims he has reached unsurpassed tham laáy thaàn löïc. Khi ñoù Thieân ma nhaân dòp Nirvana. When he comes to see that good

person who seeks emptiness, he arranges a chaân, coù muøi höông chieân ñaøn. Hoaëc ñaïi tieåu seat and speaks the Dharma. In the midst of tieän nhö ñöôøng pheøn. Cheâ bai giôùi luaät, khinh the great assembly, his physical form bæ ngöôøi xuaát gia.

Thöôøng noùi khoâng nhaân suddenly disappears, and no one in the khoâng quaû. Moät phen cheát roài laø maát haún, assembly can see him. Then out of nowhere, khoâng coøn thaân sau. Caùc phaøm Thaùnh duø he abruptly reappears. He can appear and ñöôïc khoâng tòch, aâm thaàm laøm söï tham duïc. disappear at will , or he can make his body Ngöôøi thuï duïc cuõng ñöôïc khoâng taâm. Baùc boû transparent like crystal. From his hands and nhaân quaû. Ñoù laø Tinh Khí Nhaät Thöïc, Nguyeät feet he releases the fragrance of sandalwood, thöïc, Kim thaïch, Chæ thaûo, hoaëc laân, phuïng, or his excrement and urine may be sweet as ruøa, haïc traûi qua nghìn muoân naêm chaúng thick rock candy. He slanders the precepts cheát, hoùa ra linh, xuaát sinh trong quoác ñoä, laâu and is contemptuous of those who have left naêm thaønh ma, naõo loaïn ngöôøi ñoù. Ñeán khi the home-life. He often says that there is no nhaøm chaùn, ma boû xaùc ngöôøi, ñeä töû vôùi thaày cause and no effect, that once we die, we are ñeàu bò naïn vua pheùp nöôùc. OÂng A Nan! OÂng gone forever, that there is no afterlife, and phaûi bieát tröôùc, môùi khoûi luaân hoài. Meâ hoaëc that there are no ordinary people and no khoâng bieát, ñoïa nguïc voâ giaùn. sages. Although he has obtained a state of 10) Greed for immortality: Tham caàu soáng laâu—empty stillness, he covertly indulges his Further, in the unhindered clarity and wonder greedy desires. Those who give in to his lust that ensues after the feeling skandha is gone, also adopt his views of emptiness and deny this good person is untroubled by any deviant cause and effect. This is an essence that was mental state and experiences perfect, bright created during an eclipse of the sun or moon. concentration. Within samadhi, his mind Having fallen on gold, jade, a rare fungus, a craves long life, so he toils at investigating its unicorn, a phoenix, a tortoise, or a crane, the subtleties as he greedily seeks for essence endowed it with life, so that it did not immortality. He wishes to cast aside the birth die for a thousand or ten thousands of years and death of the body, and suddenly he hopes and eventually became a spirit. It was then to end the birth and death of thoughts as well, born into this land and in its old age has so that he can abide forever in a subtle form. become a demon. It disturbs and confuses the At that time a demon from the heavens seizes good person. But when it tires of doing so, it the opportunity it has been waiting for. Its will leave the other person’s body. Then both spirit possesses another person and uses him the disciples and the teacher will get in as a mouthpiece to expound the Sutras and trouble with the law. You should be aware of the Dharma. This person, unaware that he is this in advance and not get caught up in the possessed by a demon, claims he has reached cycle of transmigration. If you are confused unsurpassed Nirvana. When he comes to see and do not understand, you will fall into the that good person who seeks long life, he Relentless Hells—Laïi ngöôøi thieän nam, thuï arranges a seat and speaks the Dharma. He is aám hö dieäu, chaúng maéc taø löï, vieân ñònh phaùt fond of saying that he can go places and come minh trong tam ma ñòa. Taâm öa nhaäp dieät, back without hindrance, perhaps traveling ten nghieân cöùu tinh bieán hoùa, tham caàu thaâm thousand miles and returning in the twinkling khoâng. Khi ñoù Thieân ma nhaân dòp tieän, nhaäp of an eye. He can also bring things back from xaùc ngöôøi giaûng kinh noùi phaùp.

Ngöôøi ñoù wherever he goes. Or he may tell someone to khoâng bieát laø bò ma nhaäp, noùi ñöôïc Nieát Baøn walk from one end of the room to the other, a voâ thöôïng. Ñeán choã ngöôøi thieän nam, traûi toïa distance of just a few paces. Then even if the cuï noùi phaùp. Giöõa ñaïi chuùng, hình noù boãng person walked fast for ten years, he could not bieán maát, chuùng khoâng troâng thaáy. Laïi töø nôi reach the wall. Therefore, people believe in hö khoâng hieän ra, coøn maát töï taïi. Hoaëc hieän the possessed person and mistake him for a thaân trong suoát nhö ngoïc löu ly. Hoaëc ñöa tay Buddha. He often says, “All beings in the ten

directions are my children. I gave birth to all nhö Gia Vaên Tra vaø Tyø Xaù Ñoàng töû cuûa Töù Buddhas. I created the world. I am the Thieân Vöông, hoï chöa phaùt taâm, coù söùc ñònh original Buddha. I created this world hö minh thuï höôûng tinh khí; hoaëc coù khi hieän naturally, not due to cultivation.” This may be hình cho ngöôøi tu haønh xem thaáy. Xöng laø a chamunda sent from the retinue of the Chaáp Kim Cang, cho ngöôi soáng laâu. Hieän demon in the Heaven of Sovereignty, or a thaân myõ nöõ, thònh haønh tham duïc. Chöa ñöôïc youthful pishacha from the Heaven of the moät naêm, caân naõo ñaõ khoâ kieät. Noùi chuyeän Four Kings that has not yet brought forth the moät mình. Nghe yeâu mî, ngöôøi khaùc khoâng resolve. It takes advantage of the person’s hieåu. Nhieàu khi bò naïn vua pheùp nöôùc. Chöa luminous clarity and devours his essence and kòp xöõ hình maø ñaõ cheát khoâ. Naõo loaïn ngöôøi energy. Or perhaps without having to rely on cho ñeán cheát. OÂng A Nan! OÂng phaûi bieát a teacher, the cultivator personally sees a tröôùc, môùi khoûi luaân hoài. Meâ hoaëc khoâng being that tells him, “I am a Vajra Spirit who bieát, ñoïa nguïc voâ giaùn. has come to give you long life.” Or the being Ten states within the consciousness transforms itself into a beautiful woman and skandha: Thaäp Thöùc AÁm Ma—See Ten states of engages him in lust, so that within a year his consciousness-skandha. vitality is exhausted. He talks to himself; and Ten states within the feeling skandha: Thaäp to anyone listening he sounds like a goblin. Thoï AÁm Ma—See Ten states of the form- The people around him do not realize what is skandha. happening. In most cases such a person will Ten states within the form skandha: Thaäp get in trouble with the law. But before he is Saéc AÁm Ma—See Ten states of the form-skandha. punished, he will die from depletion. The demon disturbs and confuses the person to the Ten states within the formation skandha: point of death. You should be aware of this in Thaäp Haønh AÁm Ma—See Ten states of formation- advance and not get caught up in the cycle of skandha. transmigration. If you are confused and do not Ten states within the thinking skandha: understand, you will fall into the Relentless Thaäp Töôûng AÁm Ma—See Ten states of thinking- Hells—Laïi ngöôøi thieän nam, thuï aám hö dieäu, skandha. chaúng maéc taø löï, vieân ñònh phaùt minh trong Ten stations of omniscience of all Buddhas: tam ma ñòa. Taâm thích soáng laâu, khoù nhoïc Möôøi Nhaát Thieát Trí Maø Chö Phaät Haèng Truï— nghieàn ngaãm, tham caàu soáng laâu, boû thaân Ten stations of omniscience of all Buddhas, sanh töû phaân ñoaïn, mong ñöôïc thaân bieán dòch, according to the Flower Adornment Sutra, chapter teá töôùng thöôøng coøn. Khi ñoù Thieân ma nhaân 38—Möôøi ñieàu truï nôi nhöùt thieát trí

cuûa chö Phaät dòp tieän, nhaäp xaùc ngöôøi, giaûng kinh noùi phaùp. theo kinh Hoa nghieâm, phaåm 38. Ngöôøi ñoù khoâng bieát laø bò ma nhaäp, noùi ñöôïc 1) All Buddhas instantly know the minds and Nieát Baøn voâ thöôïng. Ñeán choã ngöôøi thieän mental patterns of all sentient beings of past, nam, traûi toïa cuï noùi phaùp. Thích noùi phöông present and future: Chö Phaät ôû trong moät khaùc, qua laïi khoâng coù treä ngaïi. Hoaëc qua nieäm ñeàu bieát taâm taát caû chuùng sanh vaø taâm muoân daëm, nhaùy maét trôû laïi, ñeán phöông xa sôû haønh trong tam theá. laáy ñoà vaät. Hoaëc nôi moät choã, trong moät nhaø, 2) All Buddha instantly know the acts and the khoaûng vaøi böôùc, khieán töø phöông Ñoâng sang resulting consequences of those acts amassed phöông Taây, ñi mau tôùi nhieàu naêm chaúng by all sentient beings in the past, present and ñeán. Vì theá ngöôøi nghe tin, nghi laø Phaät hieän future: Chö Phaät ôû trong moät nieäm ñeàu bieát tieàn. Thöôøng noùi möôøi phöông chuùng sanh tam theá taát caû chuùng sanh chöùa nhoùm caùc ñeàu laø con ta. Ta sinh caùc Ñöùc Phaät. Ta xuaát nghieäp vaø nghieäp baùo. hieän ra theá giôùi. Ta laø oâng Phaät ñaàu, xuaát theá 3) All Buddhas instantly know the needs of all töï nhieân, chaúng nhaân tu maø ñöôïc. Ñoù laø Töï sentient beings and teach and civilize them by Taïi Thieân Ma ôû ñôøi, khieán caùc quyeán thuoäc means of correct diagnosis, prescription, and

occult influence: Chö Phaät trong moät nieäm immeasurable physical forms for their ñeàu bieát taát caû chuùng sanh tuøy sôû nghi maø benefit: Chö Phaät ôû trong moät nieäm ñeàu bieát duøng tam luaân giaùo hoùa ñieàu phuïc. choã hieåu vaø yù muoán cuûa taát caû chuùng sanh, vaø 4) The fourth station of omniscience—Ñieàu truï vì hoï maø thò hieän voâ löôïng saéc thaân. nôi nhöùt thieát trí thöù tö: Ten steps in the nourishment of perfection: a) All Buddhas instantly know the mental Thaäp Tröôûng Döôõng Taâm—Ten steps in the characteristics of all sentient beings in the nourishment of perfection (these minds are cosmos: Chö Phaät ôû trong moät nieäm bieát heát associated with the ten necessary activities) in phaùp giôùi taát caû chuùng sanh choã coù taâm töôùng. which the Bodhisattvas have the following b) Manifest the emergence of Buddhas in all minds—Möôøi giai ñoaïn nuoâi döôõng taâm (nhöõng places: ÔÛ taát caû xöù khaép hieän Phaät xuaát theá. taâm naày lieân heä vôùi Thaäp Haønh): c) Take those beings into their care by 1) The mind of Kindness: Töø Taâm. expedient means: Khieán nhöõng chuùng sanh 2) The mind of Pity: Bi Taâm. naày ñeàu ñöôïc phöông tieän nhieáp thoï. 3) The mind of Joy: Hyû Taâm. 5) All Buddhas instantly manifest expositions of 4) Relinquishing: Xaû Taâm. teaching according to the mental inclinations, 5) Almsgiving: Boá Thí Taâm. desires, and understanding of all sentient 6) Good Discourse: Haûo Ngöõ Taâm (taâm giaûng beings in the cosmos, causing them to become phaùp). civilized: Chö Phaät ôû trong moät nieäm tuøy 7) Benefitting: Ích Taâm (taâm lôïi tha). khaép taâm nhaïo duïc giaûi cuûa taát caû chuùng sanh 8) Friendship: Ñoàng Taâm (taâm keát tuï boà ñeà trong phaùp giôùi maø thò hieän thuyeát phaùp cho quyeán thuoäc). hoï ñöôïc ñieàu phuïc. 9) Dhyana: Thieàn Ñònh Taâm. 6) All Buddhas instantly know the inclinations of 10) Wisdom: Trí Tueä Taâm. the minds of all sentient beings in the cosmos Ten suchnesses: Thaäp Nhö

Thò—According to and manifest spiritual powers for them: Chö the Lotus Sutra, there are ten suchnesses—Theo Phaät ôû trong moät nieäm ñeàu bieát taâm sôû thích Kinh Phaùp Hoa, coù möôøi thöù nhö thò: cuûa taát caû chuùng sanh trong phaùp giôùi maø vì 1) Such a form: Nhö thò töôùng—The existence of ñoù hieän thaàn löïc. all things invariably has form—Söï hieän höõu 7) All Buddhas instantly manifest appearance in cuûa taát caû söï vaät nhaát ñònh coù saéc töôùng. all places according to all the sentient beings 2) Such a nature: Nhö thò taùnh—That which has who may be taught, and explain to them that form invariably has a nature—Caùi gì coù saéc the embodiment of Buddha is not graspable: töôùng thì nhaát ñònh coù moät baûn taùnh. Chö Phaät ôû trong moät nieäm khaép taát caû choã 3) Such an embodiment: Nhö thò theå—That tuøy theo taát caû chuùng sanh ñaùng ñöôïc hoùa ñoä which has a nature invariably has an maø thò hieän xuaát theá, vì hoï maø noùi thaân Phaät embodiment—Caùi gì coù baûn taùnh thì nhaát chaúng neân thuû tröôùc. ñònh coù moät chaát theå. 8) All Buddhas instantly reach all places in the 4) Such a potency: Nhö thò löïc—That which has cosmos, all sentient beings, and their an embodiment invariably has potency—Caùi particular paths: Chö Phaät ôû trong moät nieäm gì coù moät chaát theå thì nhaát ñònh coù naêng löïc. ñeán khaép phaùp giôùi taát caû choã, taát caû chuùng 5) Such a function: Nhö thò taùc—That which has sanh, taát caû luïc ñaïo. potency, it invariably produces various 9) All Buddhas instantly go in response to any outwardly directed functions—Caùi gì coù naêng beings who think of them, wherever they may löïc, nhaát ñònh noù taïo ra nhieàu chöùc naêng be: Chö Phaät ôû trong moät nieäm tuøy caùc chuùng höôùng ngoaïi khaùc nhau. sanh coù ai nhôù töôûng, khoâng choã naøo maø chö 6) Such a primary cause: Nhö thò nhaân— Phaät khoâng ñeán. Innumerable embodied substances exist in 10) All Buddhas know the understanding and the universe. For this reason, their outward- desires of all sentient beings and manifest directed functions are interrelated with all

things. Nothing in the universe is an isolated while the same effect will give an unpleasant existence having no relation to other things. feeling to someone else whose crops have All things have complicated connections with been damaged by it. The function of an effect one another. They are interdependent and leaving a trace or residue is called “such a through their interaction cause various recompense.”—Moät keát quaû khoâng chæ taïo ra phenomena. A cause that produces such moät hieän töôïng maø coøn ñeå laïi moät daáu veát phenomena is called “such a primary hay toàn dö naøo ñoù. Vì duï nhö keát quaû cuûa cause.”—Voâ soá vaät theå hieän höõu trong vuõ truï. vieäc thaønh hình söông muø seõ gaây moät caûm Vì theá caùc chöùc naêng höôùng ngoaïi cuûa chuùng giaùc thích thuù cho ngöôøi naøo ñoù öa thích caùch coù lieân heä hoã töông vôùi taát caû caùc söï vaät. söông muø taïo ra treân caùc oâ kính cöûa soå, trong Khoâng coù caùi gì trong vuõ truï laø moät hieän höõu khi cuõng keát quaû aáy laïi gaây moät caûm giaùc böïc rieâng leû, khoâng coù lieân heä vôùi caùc söï vaät boäi cho moät ngöôøi khaùc, coù nhöõng vuï muøa bò khaùc. Chuùng phuï thuoäc laãn nhau qua taùc ñoäng hö haïi vì söông. Caùi chöùc naêng ñeå laïi moät daáu hoã töông cuûa chuùng, chuùng taïo ra nhieàu hieän veát toàn dö ñöôïc

goïi laø “nhö thò baùo.” töôïng khaùc nhau. Nguyeân nhaân taïo ra nhöõng 10) Such a complete fundamental whole: Nhö thò hieän töôïng nhö theá ñöôïc goïi laø “nhö thò boån maït cöùu caùnh—The nine suchnesses nhaân.” mentioned above occur incessantly in society 7) Such a secondary cause: Nhö thò duyeân hay and in the universe as a whole. They are nguyeân nhaân phuï nhö theá—Even when there interconnected in a complex manner, so that exists a cause, it does not produce its effect in most cases, man cannot discern what is a until it comes into contact with some occasion cause and what is an effect. But those or condition. For instance, there is always suchnesses never fail to operate according to vapor in the air as the primary cause of frost the law of the universal truth, and no one, no or dew. But if it has no secondary cause that thing, and no function can depart from this brings it into contact with the ground or the law. Everything functions according to the leaves of a plant, it does not become frost or Law of the Ten Suchnesses, from form to dew. Such an occasion or condition is called recompense, namely from beginning to end. “Such a secondary cause.’—Ngay caû khi coù This is the meaning of “such a complete moät nguyeân nhaân, nguyeân nhaân aáy cuõng fundamental whole.” Thus, all things, khoâng taïo ra keát quaû neáu noù khoâng tieáp xuùc including man and their relations with one vôùi moät cô hoäi hay ñieàu kieän naøo ñoù. Chaúng another are formed by this law of “The haïn, luùc naøo cuõng coù hôi nöôùc trong khoâng Reality of All Existence.”—Chín nhö thò vöøa khí nhö laø nguyeân nhaân chuû yeáu cuûa söông. keå treân xaûy ra lieân tuïc trong xaõ hoäi vaø trong Moät cô hoäi hay ñieàu kieän nhö theá ñöôïc goïi laø caùi toång theå laø vuõ truï. Chuùng lieân heä vôùi nhau “nhö thò duyeân.” moät caùch phöùc taïp, khieán cho haàu heát tröôøng 8) Such an effect: Nhö thò quaû—When a primary hôïp, con ngöôøi khoâng theå phaân ñònh ñöôïc caùi cause meets with a secondary cause, a naøo laø nhaân, caùi naøo laø quaû. Nhöng caùc nhö phenomenon or effect is produced. This is thò naøy khoâng bao giôø khoâng vaän haønh theo called “such an effect.”—Khi moät nguyeân quy luaät cuûa chaân lyù phoå quaùt vaø khoâng ngöôøi nhaân chuû yeáu gaëp moät duyeân hay moät nguyeân naøo, khoâng söï vaät naøo hay chöùc naêng naøo nhaân phuï thì moät hieän töôïng, hay keát quaû thoaùt khoûi quy luaät naøy. Moïi söï moïi vaät ñeàu ñöôïc taïo neân. Ñaây goïi laø “nhö thò quaû.” vaän haønh theo luaät “Thaäp Nhö Thò, töø töôùng 9) Such a recompense: Nhö thò baùo—An effect cho ñeán baùo, töùc laø töø ñaàu cho ñeán cuoái. Ñaây not only produces a phenomenon but also chính laø yù nghóa cuûa “nhö thò boån maït cöùu invariably leaves some trace or residue. For caùnh” (hay toång theå caên baûn roát raùo töø ñaàu example, the effect of frost forming will give ñeán cuoái). Vì theá, moïi vaät, keå caû con ngöôøi a pleasant feeling to one person who enjoys vaø nhöõng lieân heä giöõa caùc phaùp vôùi nhau ñeàu the patterns it makes on the window panes, ñöôïc thieát laäp bôûi quy luaät “Chö Phaùp Thöïc

Tính” hay “Thöïc Tính cuûa Toaøn Boä Hieän 9) Perfection in Loving-kindness: Coâng haïnh Töø Höõu.” vieân maõn. Ten supernatural powers: Thaäp Thoâng. 10) Perfection in Equanimity: Coâng haïnh Xaû vieân 1) Knowing all previous transmigrations: Tuùc

maõn. Meänh Thoâng. Ten surpassing things: Möôøi Phaùp Vöôït Troäi— 2) Deva hearing: Thieân Nhó Thoâng. Ten things surpassing all the gods of the Thirty- 3) Knowing the minds of others: Tha Taâm Three-Fold Heaven attained by the god-king Thoâng. when he obtained the Mani Jewel (The Folwer 4) Deva vision: Thieân Nhaõn Thoâng. Adornment Sutra—Chapter 27)—Möôøi phaùp vöôït 5) Showing deva powers: Hieän Thaàn Löïc. troäi hôn taát caû chö thieân trong Ba Möôi Ba Coõi 6) Manifesting many bodies or forms: Hieän Ña Trôøi khi vua trôøi nhaän ñöôïc böûu chaâu Ma Ni (Kinh Thaân. Hoa Nghieâm—Phaåm 27—Thaäp Ñònh). 7) Being anywhere instantly: Thaàn Tuùc Thoâng. 1) Color: Saéc töôùng. 8) Power of bringing glory to one's domain: 2) Physical form: Hình theå. Naêng trang nghieâm saùt ñoä—Coù theå laøm cho 3) Manifestation: Thò hieän. quoác ñoä theâm töôi ñeïp. 4) Retinue: Quyeán thuoäc. 9) Manifesting a body of transformation: Hieän 5) Appurtenances: Ñoà duøng. Hoùa Thaân. 6) Voice: AÂm thanh. 10) Power to end evil and transmigration: Laäu 7) Magical powers: Thaàn thoâng. Taän Thoâng. 8) Control: Töï taïi. Ten supernatural powers of a Buddha: Thaäp 9) Intellectual understanding: Trí tueä hieåu bieát. Thaàn Thoâng—Thaäp Thoâng—See Ten spiritual 10) Cognitive function: Trí duïng. powers of a Buddha, and Ten supernatural Ten tenets of the Buddha's teaching: Thaäp powers. Toâng Cöông Yeáu—See Ten tenets of the Hua- Ten supernatural, ubiquitous powers: Thaäp Yen School. Thoâng—See Six supernatural powers, and Ten Ten tenets of the Hua-Yen School: Thaäp supernatural powers. Toâng Cöông Yeáu—According to Prof. Junjiro Ten supreme virtues every Bodhisattva Takakusu in The Essentials of Buddhist practices in order to gain the supreme goal: Philosophy, the Hua-Yen School systematized the Möôøi Ba La Maät. whole teaching of the Buddha into ten tenets— 1) Perfection in Giving: Coâng haïnh Boá Thí vieân Theo Giaùo Sö Junjiro Takakusu trong Cöông Yeáu maõn. Trieát Hoïc Phaät Giaùo, toâng Hoa Nghieâm heä thoáng 2) Perfection in Morality: Coâng haïnh Trì Giôùi hoùa toaøn boä giaùo lyù Phaät giaùo thaønh möôøi toâng vieân maõn. cöông yeáu. 3) Perfection in Wisdom: Coâng haïnh Trí Tueä 1) The existence of both self (atman) and vieân maõn. element (dharma), as admitted by the 4) Perfection in Renunciation: Coâng haïnh Vieãn unusual, almost non-Buddhistic Vatsiputriya Ly vieân maõn. School: Phaùp Ngaõ Caâu Höõu Toâng—Ñöôïc 5) Perfection in Energy: Coâng haïnh Tinh Taán Ñoäc Töû Boä thöøa nhaän. vieân maõn. 2) The existence of element and the non- 6) Perfection in Patience: Coâng haïnh Nhaãn existence of self, the reality of the three time- Nhuïc vieân maõn. periods (past, present, and future), the reality 7) Perfection in Truthfulness: Coâng haïnh Chaân of all elements. This tenet is admitted by the Thaät vieân maõn. Sarvastivada School: Phaùp Höõu Ngaõ Voâ 8) Perfection in Resolution: Coâng haïnh Nguyeän Toâng—Thöïc höõu tính cuûa ba thôøi (quaù khöù, Löïc vieân maõn. hieän taïi vaø vò lai) vaø thöïc höõu tính cuûa caùc phaùp (tam theå thöïc höõu, phaùp theå haèng höõu).

Chuû ñieåm naày laø chuû tröông cuûa Nhaát Thieát Tam Luaän toâng thöøa nhaän. Ñaây laø giaùo lyù cuûa Höõu Boä. Ñaïi Thöøa, phuû nhaän höõu theå cuûa söï töôùng sai 3) All elements devoid of motion hither and bieät vôùi hai hoïc thuyeát cô sôû

treân. thither, the reality of present and unreality of 8) The attribute of Thusness not empty or ‘void.’ past and future, as admitted by the Thusness , though it is without any Mahasanghika School: Phaùp Voâ Khöù Lai determinate character, is possessed with Toâng—Chæ coù hieän taïi laø thöïc höõu, coøn quaù innumerable potentialities from which all khöù vaø vò lai ñeàu khoâng thöïc, ñöôïc Ñaïi determinate ot differentiated dharmas are Chuùng Boä thöøa nhaän. manifested. This tenet is admitted in the final 4) The present possessed of both unreality and doctrine of Mahayana (the T’ien-T’ai School) reality. In the reality of present, the five and in the Awakening of Faith: Chaân Ñöùc Baát aggregates (skandhas), form, perception, Toâng Khoâng—Maëc duø chaân nhö khoâng coù conception, volition, and consciousness are ñònh töôùng, nhöng vaãn coù voâ soá aân ñöùc maø töø real, but the twelve ayatanas including six ñoù bieåu loä taát caû caùc phaùp taát ñònh vaø sai bieät. senses and six sense-organs, and the eighteen Giaùo thuyeát naày ñöôïc Ñaïi Thöøa Chung Giaùo dhatus including six sense-organs, six sense- vaø Ñaïi Thöøa Khôûi Tín Luaän thöøa nhaän. objects and six senses are temporary or 9) The stage in which the distinction between unreal, as admitted by the Prajnaptivada subjective ideation and objective reality School: Hieän Thoâng Giaû Thaät Toâng—Trong removed, the coalescence of subject and thöïc taïi tính cuûa hieän taïi, chæ coù naêm uaån, saéc, object, the stage without specific character, thoï, töôûng, haønh, thöùc laø thöïc, coøn möôøi hai and without sense and thought. All the xöù (saùu caên vaø saùu traàn) vaø 18 giôùi (saùu caên, “Abrupt Doctrines” belong to it, especially saùu traàn, saùu thöùc) ñeàu giaû höõu vaø baát thöïc, the Zen School: Töôùng Töôûng Caâu Tuyeät Giaû Boä thöøa nhaän giaùo thuyeát naày. Toâng—Nôi ñaây söï sai bieät giöõa taâm thöùc chuû 5) The popular truth (laukika or samvrti-satya) quan vaø thöïc taïi khaùch quan hoaøn toaøn bò xoùa as false, but the higher truth (lokottara or boû, chæ coù söï hôïp nhaát chuû vaø khaùch, traïng paramartha-satya) as real as admitted by the thaùi khoâng coù sai bieät vaø khoâng coù taâm töôûng. Lokottaravada School: Tuïc Voïng Chaân Thöïc Taát caû nhöõng ‘ñoán giaùo’ ñeàu thuoäc vaøo ñaây, Toâng—Chaân lyù thöôøng tình trong theá tuïc thì ñaëc bieät laø Thieàn toâng. hö voïng, coøn chaân lyù toái thöôïng thì thöïc höõu, 10) The ‘round and bright doctrine’ in which all Xuaát Theá Boä thöøa nhaän giaùo lyù naày. attributes exist in a harmonious whole, as in 6) All dharmas as nominal or mere names the Round Doctrine of the Avatamsaka (akhyati matra or nama matra). All elements School: Vieân Minh Cuï Ñöùc Toâng—Giaùo lyù are simply names and of no reality, as troøn ñaày vaø trong saùng trong ñoù taát caû nhöõng admitted by the Ekottiya School: Chö Phaùp bieåu hieän ñeàu hieän höõu trong moät toaøn theå Ñaûn Danh Toâng—Taát caû caùc phaùp ñeàu chæ laø nhòp nhaøng nhö ôû Vieân Giaùo cuûa toâng Hoa nhöõng danh töø, khoâng coù tính thöïc taïi, Nhaát Nghieâm. Thuyeát Boä thöøa nhaän giaùo thuyeát naày. Ten theories that independently cause the 7) All dharmas as void, or devoid of specific manifestation of the ideal world: Thaäp Huyeàn character (sarva-dharma sunyata or sarva Duyeân Khôûi—According to The Avatamsaka sunyata), as taught by the Prajnaparamita text School, there are ten theories that independently or as admitted by the San-Lun

(Madhyamika) cause the manifestation of the ideal world—Theo School. This is the teaching of the Mahayana toâng Hoa Nghieâm, coù möôøi phaùp moân huyeàn dieäu denying specific character (laksana abhava) nöông nhau taïo thaønh söï bieåu loä cuûa theá giôùi lyù with the two elementary doctrines: Nhaát töôûng vaø duyeân khôûi: Thieát Giai Khoâng Toâng—Taát caû caùc phaùp (A) The principle of "One-in-all and all-in-one— ñeàu khoâng hay khoâng coù töï tính, nhö ñöôïc Lyù taéc "Moät trong taát caû, taát caû trong moät" giaûng daïy trong kinh Ñaïi Baùt Nhaõ hay ñöôïc

hay "Töông nhaäp töông dung." (moät laø taát caû, Phaät laø toái thöôïng vaø tuyeät ñoái, neân söï taát caû laø moät). chuyeån hoùa cuûa theá giôùi laø theo yù chí cuûa 1) Because all beings as well as all things are Ngaøi. manifested from ideation, the source is one: 9) Because of the function of the Buddha's Vì moïi loaøi cuõng nhö moïi vaät ñeàu ñöôïc hieän profound meditation the transformation of the khôûi do noäi thöùc, neân caên nguyeân laø moät. world is at his will: Vì taùc duïng thieàn ñònh 2) Because all beings as well as all things have thaâm aùo cuûa Phaät, söï chuyeån hoùa cuûa theá giôùi no determinate nature, all move freely, laø tuøy theo yù cuûa Ngaøi. selflessness being the ultimate truth: Vì moïi 10) Because of the supernatural power loaøi cuõng nhö moïi vaät ñeàu khoâng coù baûn tính originating from deliverance, the quyeát ñònh hay vaän haønh töï taïi, neân voâ ngaõ laø transformation of the world is free: Vì naêng chaân lyù toái thöôïng. löïc sieâu nhieân khôûi leân töø söï giaûi thoaùt, söï 3) Because the causation theory means chuyeån hoùa theá giôùi laø töï taïi. interdependence or interrelation, all are co- Ten things that cause enlightening beings to related: Vì lyù duyeân khôûi chæ cho söï töông y regress from the Buddha teachings: Möôøi töông quan, neân taát caû ñeàu coäng ñoàng lieân heä. Ñieàu Thoái Thaát Phaät Phaùp Maø Chö Ñaïi Boà Taùt 4) Because the Dharma-nature (dharmata) or the Neân Traùnh—According to the Flower Adornment Buddha-nature (Buddha-svabhava) is Sutra, Chapter 38, there are ten things that cause possessed in common by all, they have enlightening beings to regress from the Buddha similar liability: Vì taát caû ñeàu coù chung phaùp teachings, which they should avoid. Enlightening taùnh hay Phaät taùnh, neân taát caû ñeàu coù khaû Beings who avoid these ten things will enter the naêng chöùng ñaéc nhö nhau. Enlightening Beings' paths of emancipation— (B) Miscellaneous—Linh Tinh. Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi ñieàu 5) Because the phenomenal world is said to be thoái thaát Phaät phaùp maø chö Boà Taùt neân traùnh. Chö as a dream or illusion, the world of One-Truth Boà Taùt traùnh ñöôïc möôøi ñieàu naày thôøi nhaäp ñöôïc can be molded in any way without restraint: ñaïo ly sanh cuûa Boà Taùt. Vì theá giôùi hieän töôïng ñöôïc cho laø moäng 1) Slighting the wise: Khinh maïn thieän tri thöùc. huyeãn, neân theá giôùi nhaát chaân coù theå baøng 2) Fearing the pains of birth and death: Sôï khoå baïc khaép moïi nôi khoâng bò öôùc thuùc. sanh töû. 6) Because the phenomenal world is said to be 3) Getting tired of practicing the acts of as shadow or image, the world of One-Truth enlightening beings: Nhaøm tu haïnh Boà Taùt. can be molded in any way: Vì theá giôùi hieän 4) Not caring to remain in the world: Chaúng töôïng ñöôïc coi laø boùng môø hay aûo aûnh, neân thích truï theá gian. theá giôùi nhaát chaân baøng baïc khaép nôi. 5) Addiction to

concentration: Say ñaém tam 7) Since the Enlightenment of the Buddha, the muoäi. causes of production are known to be 6) Clinging to roots of goodness: Chaáp laáy thieän boundless, the effects are manifold or caên. limitless, but they do not hinder each other; 7) Repudiating the truth: Huûy baùng chaùnh phaùp. rather they cooperate to form a harmonious 8) Putting an end to the practices of enlightening whole: Vì trong söï giaùc ngoä cuûa Phaät, nhöõng beings: Ñoaïn Boà Taùt haïnh. caên nhaân cuûa hieän khôûi ñöôïc coi nhö voâ haïn, 9) Liking the ways of individual liberation: nhöõng caûm quaû laø vaïn traïng voâ bieân, nhöng Thích ñaïo nhò thöøa. chuùng khoâng chöôùng ngaïi nhau maø laïi coøn 10) Having aversion to Enlightening Beings: coäng taùc ñeå hình thaønh moät toaøn theå nhòp Hieàm haän chö Boà Taùt. nhaøng. Ten things which the Buddha advises any 8) Because the Buddha's Enlightenment is father to educate his daughter before she ultimate and absolute, the transformation of the world is at his will: Vì söï giaùc ngoä cuûa gets married: Möôøi Ñieàu Ñöùc Phaät Khuyeân

Ngöôøi Cha Daïy Con Gaùi—According to the ngöôøi giuùp vieäc trong nhaø ñaõ laøm troøn boån Sigalaka, there are ten things which the Buddha phaän chöa, vaø cha meï choàng ñaõ ñi nguõ chöa. advises any father to educate his daughter before Ngöôøi vôï cuõng phaûi luoân thöùc khuya daäy she gets married—Theo Kinh Thi Ca La Vieät, coù sôùm; tröø khi ñau oám, khoâng neân nguû ngaøy. möôøi ñieàu Ñöùc Phaät khuyeân baát cöù ngöôøi cha naøo 9) Parents-in-law and husband should be cuõng neân daïy doã con gaùi mình tröôùc ngaøy xuaát regarded as fire. A wife should deal carefully giaù. with them as one would deal with fire: Phaûi 1) A wife should not speak ill of her husband xem choàng vaø cha meï choàng nhö löûa. Moãi khi and parents-in-law to others, nor does she coù vieäc vôùi cha meï choàng vaø choàng phaûi heát report shortcomings or household quarrels söùc caån thaän nhö khi laøm vieäc vôùi löûa. elsewhere: Khoâng neân noùi xaáu choàng vaø cha 10) Parents-in-law and husband should be meï choàng vôùi ngöôøi ngoaøi, cuõng khoâng ñem regarded as divinities (The Buddha himself chuyeän xaáu beân choàng maø thuaät laïi cho ngöôøi refers to parents-in-law as divinities): Cha meï ngoaøi. choàng vaø choàng phaûi ñöôïc toân kính nhö 2) A wife should not gossip, nor listen to or nhöõng vò trôøi trong nhaø. discuss stories of other families: Khoâng neân Ten things which Buddhas plant pure ngoài leâ ñoâi maùch, nghe ngoùng nhöõng chuyeän elements in the minds of sentient beings: xaáu cuûa ngöôøi ngoaøi roài ñem veà nhaø baøn taùn. Möôøi Söï Chö Nhö Lai Duøng Ñeå Gieo Phaùp Baïch 3) Things should only be lent to those who do Tònh—Ten things which Buddhas plant pure return them: Ñoà trong nhaø chæ neân ñöa cho elements in the minds of sentient beings which nhöõng ngöôøi naøo möôïn roài traû laïi. are not in vain when they (Truly Awakened 4) No household utensils should be lent to those Buddhas) turn the wheel of teaching)—Möôøi söï who do not return tem: Khoâng neân ñöa cho maø chö Nhö Lai duøng ñeå gieo phaùp baïch tònh vaøo nhöõng ngöôøi möôïn ñoà maø khoâng traû laïi. taâm chuùng sanh khoâng heà luoáng coâng khi quyù 5) A wife should help poor relatives and friends Ngaøi chuyeån ñaïi phaùp luaân. even if they do not have the ability to repay: 1) Because of the power of their

past vows: Vì Phaûi giuùp ñôû thaân baèng quyeán thuoäc ngheøo quaù khöù nguyeän löïc. khoù, daàu hoï coù traû laïi ñöôïc hay khoâng. 2) Because of being sustained by great 6) A wife should always sit in an appropriate compassion: Vì ñaïi bi nhieáp trì. place. On seeing her parents-in-law or 3) Because of not abandoning sentient beings: husband, she should stand up to greet them: Vì chaúng boû chuùng sanh. Phaûi luoân ngoài ñuùng choã thích nghi. Khi thaáy 4) Because of freedom of knowledge able to cha meï choàng ñeán phaûi ñöùng daäy chaøo hoûi. teach according to the the inclinations of 7) Before taking her meals, a wife should first sentient beings: Vì trí hueä töï taïi tuøy sôû thích see that her parents-in-law and husband are cuûa chuùng sanh maø giaûi thích. served. She should also see that her servants 5) Because of the unerring timing: Vì ñuùng thôøi are well cared for: Tröôùc khi aên côm phaûi ñuùng tieát. xem coi coù doïn ñaày ñuû cho cha meï choàng vaø 6) Because of according with suitability and not choàng hay chöa. Ngöôøi vôï cuõng phaûi xem preaching arbitrarily: Vì tuøy sôû thích sôû nghi chöøng chaêm soùc ngöôøi aên keû ôû trong nhaø. khoâng voïng thuyeát. 8) Before going to sleep, a wife should see that 7) Because of knowledge of past, present and all doors are closed, furniture is safe, servants future: Vì kheùo bieát roõ tam theá. have performed their duties, and make sure 8) Because Buddhas are most excellent, without that parents-in-law have retired. A wife peer: Vì thaân Phaät toái thaéng khoâng ai saùnh should also rise early in the morning and, kòp. unless unwell, she should not sleep during the 9) Because their sayings are free and day: Tröôùc khi ñi nguû phaûi quan saùt nhaø cöûa, unfathomable: Vì ngoân töø töï taïi, khoâng ai coù cöûa ñoùng then gaøi caån thaän. Xem coi nhöõng theå löôøng ñöôïc.

10) Because their knowledge is free and Cho Chö Ñaïi Boà Taùt Choùng Nhaäp Ñòa—Ten whatever they say is enlightening: Vì trí hueä things which cause Enlightening Beings to quickly töï taïi, tuøy choã phaùt ngoân thaûy ñeàu ñöôïc khai enter the stages, according to the Flower ngoä. Adornment Sutra, chapter 18 (Clarifying Ten things which cause the practices of Methods)—Möôøi phaùp choùng laøm cho chö Boà Taùt Enlightening Beings to be pure: Möôøi Phaùp nhaäp ñòa theo kinh Hoa Nghieâm, phaåm 18 (Phaåm Khieán Cho Nhöõng Thöïc Haønh Cuûa Chö Ñaïi Boà Minh Phaùp). Taùt Trôû Neân Thanh Tònh—According to the 1) Skillfully fulfilling the twin practices of virtue Flower Adornment Sutra, Chapter 18, there are and knowledge: Kheùo vieân maõn hai haïnh ten things which cause the practices of phöôùc trí. Enlightening Beings to be pure. Once 2) Ability to greatly adorn the path of Enlightening Beings have atained purity in transcendent practices: Coù theå trang nghieâm practice, they also ten even greater things—Theo ñaïo Ba La Maät. Kinh Hoa Nghieâm, Phaåm 18, coù möôøi phaùp khieán 3) Knowledge clearly comprehending, not cho nhöõng thöïc haønh cuûa chö Boà Taùt trôû neân follow others' words: Trí hueä saùng suoát, thanh tònh. Khi chö Boà Taùt ñaõ ñöôïc haïnh thanh chaúng tuøy tha ngöõ. tònh thì cuõng laïi ñöôïc möôøi phaùp to lôùn hôn (See 4) Serving good friends, never abandoning Ten Even Greater Things). them: Phuïc vuï thieän tri thöùc, quyeát khoâng boû 1) Giving up all possessions to satisfy the wishes lìa. of sentient

beings: Xaû boû heát cuûa caûi ñeå laøm 5) Always practicing perseverance, without vöøa yù chuùng sanh. laziness: Thöôøng haønh tinh taán, khoâng giaûi 2) Adhering to pure morality, not transgressing: ñaõi. Trì giôùi thanh tònh, khoâng huûy phaïm. 6) Skillful ability to abide in the psychic powers 3) Being inexhaustibly gentle and tolerant: Nhu of Buddhas: Kheùo an truï Nhö Lai thaàn löïc. hoøa nhaãn nhuïc khoâng cuøng taän. 7) Cultivating roots of goodness without growing 4) Cultivating practices diligently without wearied: Tu caùc caên laønh chaúng sanh moûi regressing: Sieâng tu caùc haïnh, chaúng thoái nhoïc. chuyeån. 8) With a deep mind and incisive knowledge, 5) Being free from confusion and mental adorning oneself with teaching of the Great disturbance, through the power of correct Vehicle: Thaâm taâm lôïi trí duøng phaùp ñaïi thöøa mindfulness: Do chaùnh nieäm löïc taâm khoâng ñeå töï trang nghieâm. meâ loaïn. 9) The mind not dwelling on the teaching of 6) Analyzing and comprehending the each stage: Taâm khoâng truï nôi phaùp moân cuûa inumerable teachings: Phaân bieät roõ bieát voâ caùc ñòa. löôïng phaùp. 10) Being of the same essential nature as all 7) Cultivating all practices without attachment: Buddhas of all times in virtue and liberative Tu taát caû haïnh maø khoâng sôû tröôùc. means: Ñoàng moät theå taùnh vôùi thieän caên 8) Being mentally imperturbable, like a great phöông tieän cuûa tam theá chö Phaät. mountain: Taâm baát ñoäng döôøng nhö nuùi Tu Ten things that Enlightening Beings attain Di. when they abide in the Unimpeded wheel 9) Extensively liberating living beings, like a concentration: Möôøi Phaùp Chö Ñaïi Boà Taùt Ñaït bridge: Roäng ñoä chuùng sanh döôøng nhö caàu Ñöôïc Khi Truï Vaøo Voâ Ngaïi Luaân Tam Muoäi— ñoø. Ten things that Enlightening Beings attain when 10) Knowing that all living beings are in essence they abide in the Unimpeded wheel concentration the same as the Buddhas: Bieát taát caû chuùng (The Flower Adornment Sutra—Chapter 27). sanh cuøng chö Phaät ñoàng moät theå taùnh. Great enlightening beings in this concentration Ten things which cause Enlightening Beings attain ten things that are the same as in all to quickly enter the stages: Möôøi Phaùp Laøm Buddhas, past, present and future—Möôøi phaùp maø

chö Boà Taùt ñaït ñöôïc khi truï vaøo Voâ Ngaïi luaân oai löïc, chö Phaät caûnh giôùi, ñoàng vôùi chö Tam muoäi. Ñaïi Boà Taùt truï trong tam muoäi naày Phaät. thôøi ñöôïc möôøi phaùp ñoàng tam theá chö Phaät. Ten things which Enlightening Beings cause 1) They acquire the same variegated arrays of the Buddhas to rejoice: Möôøi Phaùp Laøm Cho marks and refinements as all Buddhas: Ñöôïc Chö Phaät Hoan Hyû—Ten things which töôùng haûo trang nghieâm ñoàng vôùi chö Phaät. Enlightening Beings cause the Buddhas to rejoice, 2) They are able to emanate networks of pure according to the Flower Adornment, chapter 18— light, the same as all Buddhas: Phoùng ñaïi Chö Boà Taùt coù möôøi phaùp laøm cho chö Phaät hoan quang minh thanh tònh ñoàng vôùi chö Phaät. hyû theo kinh Hoa nghieâm, phaåm 18. 3) They perform miracles and displays of (A) spiritual power to attune and pacify sentient 1) Persevering without regression: Tinh taán baát beings, the same as all Buddhas: Thaàn thoâng thoái. bieán hoùa ñieàu phuïc chuùng sanh ñoàng vôùi chö 2) Not begrudging their physical life: Chaúng tieác Phaät. thaân maïng. 4) Their

boundless physical bodies and universal 3) Not seeking profit or support: Khoâng mong voices are the same as those of all Buddhas: caàu lôïi döôõng. Saéc thaân voâ bieân, thanh aâm thanh tònh ñoàng 4) Knowing all things are like spaces: Bieát taát caû vôùi chö Phaät. caùc phaùp ñeàu nhö hö khoâng. 5) They manifest pure Buddha-lands according 5) Be skillful at contemplation, entering into all to the action of sentient beings, the same as realms of reality: Kheùo quaùn saùt vaøo khaép all Buddhas: Tuøy chuùng sanh nghieäp maø hieän phaùp giôùi. tònh coõi Phaät ñoàng vôùi chö Phaät. 6) Knowing the definitive marks of all things: 6) They are able to remember the speech of all Bieát caùc phaùp aán. sentient beings: Bao nhieâu ngoân ngöõ cuûa taát 7) Always invoking great vows: Luoân phaùt ñaïi caû chuùng sanh ñeàu coù theå nhieáp trì chaúng nguyeän. queân chaúng maát ñoàng vôùi chö Phaät. 8) Developing the light of pure tolerant 7) With inexhaustible intellectual powers they knowledge: Thaønh töïu nhaãn trí. teach in accord with the mentalities of 9) Examining one’s own virtues without sentient beings, developing wisdom in them, exaggeration or underestimation: Quaùn saùt the same as all Buddhas: Bieän taøi voâ taän tuøy phaùp laønh cuûa mình maø loøng khoâng taêng taâm chuùng sanh maø chuyeån phaùp luaân cho hoï giaûm. sanh trí hueä ñoàng vôùi chö Phaät. 10) Cultivating pure practices in accord with the 8) Their lion’s roar is fearless as they enlighten way of nonstriving: Y nöông vaøo voâ taùc moân living beings by innumerable teachings, the maø tu tònh haïnh. same as all Buddhas: Ñaïi sö töû hoáng khoâng (B) khieáp sôï, duøng voâ löôïng phaùp khai ngoä chuùng 1) Abiding securely in nonindulgence: An truï sanh ñoàng vôùi chö Phaät. baát phoùng daät. 9) By great spiritual power they enter past, 2) Abiding securely in acceptance of present and future in a single instant, the nonorigination: An truï voâ sanh nhaãn. same as all Buddhas: Trong khoaûng moät nieäm 3) Abiding securely in great kindness: An truï ñaïi duøng ñaïi thaàn thoâng vaøo khaép tam theá ñoàng töø. vôùi chö Phaät. 4) Abiding securely in great compassion: An truï 10) They are able to show all sentient beings the ñaïi bi. adornment of all Buddhas, the powers of all 5) Abiding securely in the fulfillment of the Buddhas, and the states of all Buddhas, the transcendent ways: An truï ñaày ñuû caùc moân same as all Buddhas: Khaép khai thò cho taát caû Ba La Maät. chuùng sanh chö Phaät trang nghieâm, chö Phaät 6) Abiding securely in the enlightening practices: An truï ñaïi haïnh.

7) Abiding securely in great vows: An truï ñaïi 4) A monk is affable, endowed with gentleness nguyeän. and patience, quick to grasp instruction: Thieän 8) Abiding securely in skillful means: An truï Ngoân Tyø Kheo—Vò Tyø Kheo laø thieän ngoân, phöông tieän thieän xaûo. ñaày ñuû söï nhu hoøa vaø khieâm nhöôøng, nhaãn 9) Abiding securely in dauntless power: An truï naïi vaø nhaän söï chæ trích moät caùch cung kính. duõng maõnh. 5) Whatever various jobs there are to be done 10) Abiding securely in knowledge and wisdom, for his fellow monks, he is skilful, not lax, observing all things have no abode, like using foresight in carrying them out, and is empty space: An truï trí hueä, quaùn saùt chö good at doing and planning: Phuïc Vuï Tyø phaùp voâ truï, nhö hö khoâng. Kheo—Khi naøo coù nhöõng traùch nhieäm caàn

Ten things that give protection: Natha- phaûi laøm ñoái vôùi caùc vò ñoàng phaïm haïnh maø karana-dhanna (p)—Möôøi Hoä Trì Nhaân Phaùp— nieân laïp cao hôn, vò aáy kheùo leùo, khoâng bieáng According to the Sangiti Sutta in the Long nhaùc, suy tö moät caùch ñaày ñuû ñeå laøm, vöøa ñuû Discourse of the Buddha, there are ten things that ñeå toå chöùc. give protection—Theo Kinh Phuùng Tuïng trong 6) Here a monk who loves the Dhamma and Tröôøng Boä Kinh, coù möôøi hoä trì nhaân phaùp: delights in hearing it, he is especially fond of 1) Moral: Patimokkha (p)—Giôùi Boån Tyø the advanced doctrine (abhidhamma) and Kheo—Here a monk is moral, he lives discipline (abhivinaye): AÙi Thuyeát Phaùp Tyø restrained according to the restraint of the Kheo—Vò Tyø kheo öa Phaùp, aùi luyeán noùi discipline, persisting in right behavior, seeing Phaùp, töï mình voâ cuøng hoan hyû ñoái vôùi Thaéng danger in the slightest fault, he keeps to the Phaùp, Thaéng Luaät. rules of training—ÔÛ ñaây, vò Tyø kheo coù giôùi 7) Here a monk who is content with any kind of haïnh, soáng cheá ngöï vôùi söï cheá ngöï cuûa giôùi requisites: robes, alms-food, lodging, boån Patimokkha, ñaày ñuû oai nghi, chaùnh medicine in case of illness: Tri Tuùc Tyø haïnh, thaáy nguy hieåm trong nhöõng loãi nhoû Kheo—Vò Tyø kheo töï mình baèng loøng vôùi caùc nhaët, thoï laõnh vaø tu hoïc trong giôùi phaùp. vaät duïng nhaän ñöôïc nhö y phuïc, aåm thöïc, 2) Learned: Ña Vaên Tyø Kheo—Here a monk saøng toïa, beänh döôïc. who has learned much, and bears in mind, and 8) Here a monk who ever strives to arouse retained what he has learned. In these energy, to get rid of unwholesome states, to teachings, beautiful in the beginning, the establish wholesome states, untiringly and middle and the ending, which in spirit and in energetically striving to keep such good states letter proclaim the absolutely perfected and and never shaking off the burden: Tinh Taán purify holy life, he is deeply learned, he Tyø Kheo—Vò Tyø Kheo soáng tinh taán sieâng remembers them, recites them, reflects on naêng ñoaïn töø caùc aùc phaùp, thaønh töïu caùc them and penetrates them with vision—ÔÛ ñaây thieän phaùp, cöông quyeát, kieân trì tinh taán, vò Tyø kheo nghe nhieàu, gìn giöõ nhöõng gì ñaõ nhaãn trì khoâng pheá boû caùc thieän phaùp. nghe, chaát chöùa nhöõng gì ñaõ nghe. Nhöõng 9) Here a monk who is mindful, with a great phaùp aáy, sô thieän, trung thieän, haäu thieän, capacity for clear recalling things done and nghóa lyù vaên cuù cuï tuùc, ñeà cao ñôøi soáng phaïm said long ago: Chaùnh Nieäm Tyø Kheo—Vò Tyø haïnh, hoaøn toaøn ñaày ñuû thanh tònh, nhöõng Kheo chaùnh nieäm, ñaày ñuû toái thöôïng nieäm vaø phaùp aáy, vò ñaõ nghe nhieàu, ñaõ naém giöõ, ñaõ ghi tænh giaùc, nhôù ñeán vaø ghi nhôù nhöõng ñieàu noùi nhôù nhôø tuïng ñoïc nhieàu laàn, chuyeân lyù quan vaø laøm töø laâu. saùt, kheùo thaønh töïu nhôø chaùnh kieán. 10) Here a monk who is wise, with wise 3) A monk is a friend: Thieän Höõu Tyø Kheo—A perception of arising and passing away, that monk is a friend, associate and intimate of Ariyan perception that leads to the complete good people—Vò Tyø Kheo laø thieän höõu, thieän destruction of suffering: Hueä Trí Tyø Kheo— baïn löõ, thieän baïn ñaûng Vò Tyø kheo coù hueä trí, ñaày ñuû sanh dieät trí,

höôùng ñeán söï quyeát traïch caùc baäc Thaùnh, Nghieâm, Phaåm 38, chö Ñaïi Boà Taùt ñi ñeán ñaïo chôn chaùnh dieät töø moïi ñau khoå. traøng coù muôøi söï. Chö

Ñaïi Boà Taùt duøng möôøi söï Ten things which Great Enlightening ñeán ñaïo traøng naày ñeå giaùo hoùa vaø aûnh höôûng Beings preserve: Möôøi Phaùp Trì Cuûa Chö Ñaïi chuùng sanh. Boà Taùt—According to the Flower Adornment 1) They illuminate all worlds: Chieáu saùng taát caû Sutra, Chapter 38, there are ten things which möôøi phöông theá giôùi. Great Enlightening Beings preserve. Enlightening 2) They cause all worlds to quake: Chaán ñoäng Beings who abide by these can attain the power of taá t caû theá giôùi möôøi phöông. preservation of supreme knowledge of Buddhas— 3) They manifest bodies in all worlds: Hieän thaân Theo Kinh Hoa nghieâm, Phaåm 38, coù möôøi phaùp khaép möôøi phöông theá giôùi. trì cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï nôi 4) They awaken all Enlightening Beings and phaùp naày thôøi ñöôïc naêng löïc truï trì ñaïi trí voâ their colleagues in the past: Giaùc ngoä taát caû thöôïng cuûa Nhö Lai. Boà Taù t vaø taát caû chuùng sanh ñoàng haønh ôû ñôøi 1) They preserve all the virtues they have tröôù c . accumulated: Trì taát caû phöôùc ñöùc thieän caên 5) They manifest all the adornments of the site ñaõ chöùa nhoùm. of enlightenment: Thò hieän taát caû söï trang 2) They preserve all the teachings spoken by all nghieâm nôi ñaïo traøng. Buddhas: Trì phaùp cuûa taát caû Nhö Lai dieãn 6) They manifest various kinds of deportment thuyeát. and all the adornments of the tree of 3) They preserve all similes: Trì taát caû ví duï. enlightenment, showing them according to the 4) They preserve all means of access to true inclinations of the minds of sentient beings: principles: Trì moân lyù thuù cuûa taát caû phaùp. Tuøy sôû thích cuûa caùc chuùng sanh maø vì hoï 5) They preserve all means of generating hieän nhöõng oai nghi nôi thaân vaø taát caû söï mental command: Trì taát caû moân xuaát sanh trang nghieâm nôi caây Boà Ñeà. Ñaø La Ni. 7) They see all the Buddhas of the ten 6) They preserve all means of removing doubt directions: Thò hieän thaáy taát caû Nhö Lai möôøi and confusion: Trì taát caû töø nghi hoaëc. phöông. 7) They preserve means of perfecting all 8) They continually enter concentration with Enlightening Beings: Trì phaùp thaønh töïu taát every step and become Buddhas moment to caû Boà Taùt. moment, without interruption: Moãi böôùc ñi 8) They preserve the equal doors of ñeàu nhaäp tam muoäi, nieäm nieäm thaønh Phaät concentration explained by all Buddhas: Trì khoâng giaùn ñoaïn. moân bình ñaúng tam muoäi cuûa taát caû Nhö Lai 9) The leaders of all creatures, unaware of each noùi. other, produce all kinds of wonderful 9) They preserve the ways of ingress into the offerings: Taát caû chuùng sanh ñeàu saém daâng illumination of all truths: Trì moân chieáu minh nhöõ n g ñoà cuù ng döôøng thöôïng dieäu leân chö ñaïi cuûa taát caû phaùp. Boà Taùt maø chaúng bieát nhau. 10) They preserve the free exercise of spiritual 10) With unobstructive knowledge they observe powers of all Buddhas: Trì naêng löïc thaàn all the Buddhas carrying out the deeds of thoâng du hí cuûa taát caû chö Phaät. Enlightening Beings in all worlds and fulfilling true enlightenment: Duøng trí voâ ngaïi Ten things occur when Great Enlightening quaùn saùt khaép taát caû chö Nhö Lai, nôi taát caû Beings go to the site of enlightenment: Möôøi theá giôùi tu haïnh Boà Taùt maø thaønh Chaùnh Söï Chö Boà Taùt Ñi Ñeán Ñaïo Traøng—According to Ñaúng Chaùnh Giaùc. the Flower Adornment Sutra, Chapter 38, there Ten things occur when Great Enlightening are ten things occur

when Great Enlightening Beings go to the site of enlightenment. Beings sit on the site of enlightenment: Möôøi Enlightening Beings utilize these ten to teach and Söï Xaûy Ra Khi Chö Ñaïi Boà Taùt Ngoài ÔÛ Ñaïo influence sentient beings—Theo Kinh Hoa Traøng—Ten things occur when Great

Enlightening Beings sit on the site of 3) All Buddhas have unbounded, unobstructed enlightenment, according to the Flower ears that can understand all sounds and Adornment Sutra, chapter 38—Khi Ñaïi Boà Taùt utterances: Taát caû chö Phaät coù voâ bieân teá nhó ngoài ôû ñaïo traøng coù möôøi söï xaûy ra theo kinh Hoa voâ ngaïi, ñeàu hay hieãu roõ taát caû aâm thanh. Nghieâm, chöông 38. 4) All Buddhas have unbounded, unobstructed 1) They cause all worlds shake in various ways: noses that can reach the other shore of Laøm chaán ñoäng möôøi phöông theá giôùi. freedom of the Buddhas: Taát caû chö Phaät coù 2) They equally illuminate all worlds: Bình ñaúng voâ bieân teá tyû, hay ñeán bæ ngaïn töï taïi taát caû chieáu saùng taát caû theá giôùi. Phaät. 3) They remove all the sufferings of miserable 5) All Buddhas have universal tongues that utter states: Dieät tröø taát caû khoå ñau trong caùc aùc sublime sounds pervading the cosmos: Taát caû ñaïo. chö Phaät coù quaûng tröôøng thieät, phaùt ra aâm 4) They cause all worlds to be adamantine: Laøm thanh vi dieäu cuøng khaép phaùp giôùi. cho taát caû theá giôùi kim cang hieäp thaønh. 6) All Buddhas have unbounded bodies that 5) They gaze on the lion thrones of all Buddhas: appear to sentient beings in accord with their Hieän khaép taát caû caùc toøa sö töû cuûa chö Phaät. minds: Taát caû chö Phaät coù voâ bieân teá thaân, 6) Their minds are like space, without öùng theo taâm cuûa chuùng sanh, cho hoï ñeàu conceptualization: Taâm voâ phaân bieät nhö hö ñöôïc thaáy. khoâng. 7) All Buddhas have unbounded minds that 7) They manifest comportment as appropriate: dwell on the unobstructed impartial body of Tuøy theo sôû nghi maø hieän oai nghi nôi thaân. reality: Taát caû chö Phaät coù voâ bieân teá yù, truï 8) They rest in adamantine concentration: Tuøy nôi voâ ngaïi bình ñaúng phaùp thaân. thuaän an truï kim cang tam muoäi. 8) All Buddhas have unbounded, unobstructed 9) They receive the pure, sublime place liberation manifesting inexhaustible great sustained by the spiritual power of all spiritual powers: Taát caû chö Phaät coù voâ bieân Buddhas: Thoï dieäu xöù thanh tònh cuûa taát caû teá giaûi thoaùt voâ ngaïi thò hieän söùc ñaïi thaàn Nhö Lai thaàn löïc gia trì. thoâng voâ taän. 10) They can strengthen all sentient beings with 9) All Buddhas have unbounded pure worlds, the power of their own roots of goodness: Söùc manifesting Buddha-lands according to the thieän caên cuûa chö Ñaïi Boà Taùt coù gia bò taát caû pleasures of sentient beings, replete with chuùng sanh. infinite adornment, yet without giving rise to Ten things that pervade the infinite cosmos any obsesion or attachment to them: Taát caû of the Buddhas: Möôøi Phaùp Khaép Cuøng Voâ chö Phaät coù voâ bieân teá theá giôùi thanh tònh, Löôïng Voâ Bieân Phaùp Giôùi Cuûa Chö Phaät—Ten theo sôû thích cuûa chuùng sanh hieän nhöõng Phaät things that pervade the infinite cosmos of the ñoä, ñaày ñuû voâ löôïng nhöõng thöù trang nghieâm, Buddhas, according to the Flower Adornment maø ôû trong ñoù chaúng sanh nhieãm tröôùc. Sutra, chapter 33—Möôøi Phaùp Khaép Cuøng Voâ 10) All Buddhas

have—Taát caû chö Phaät ñeàu coù: Löôïng Voâ Bieân Phaùp Giôùi Cuûa Chö Phaät theo a) Unbounded practical undertakings of kinh Hoa Nghieâm, phaåm 33. enlightening beings: Voâ bieân teá Boà Taùt haïnh 1) All Buddhas have unbounded bodies, with nguyeän. pure forms, entering into all states of being b) Having complete knowledge: Ñöôïc trí vieân without defilement or attachment: Taát caû chö maõn. Phaät coù voâ bieân teá thaân saéc töôùng thanh tònh, c) Spiritual freedom: Du hí töï taïi. vaøo khaép caùc coõi maø khoâng nhieãm tröôùc. d) Ability to master all elements of 2) All Buddhas have unbounded, unobstructed Buddhahood: Thoâng ñaït taát caû Phaät phaùp. eyes that can clearly see all things: Taát caû Ten things surpassing all the gods of the chö Phaät coù voâ bieân teá nhaõn voâ ngaïi, ñeàu hay Thirty-Three-Fold Heaven: Möôøi Phaùp Vöôït thaáy roõ taát caû phaùp. Troäi—Ten things surpassing all the gods of the

Thirty-Three-Fold Heaven attained by the god- taát caû chuùng sanh vaøo taâm Boà Ñeà cuûa chö king when he obtained the Mani Jewel (The Phaät khoâng moûi nhaøm. Folwer Adornment Sutra—Chapter 27)—Möôøi 8) Spending untold eons in each and every world phaùp vöôït troäi hôn taát caû chö thieân trong Ba Möôi carrying out enlightening practices tirelessly: Ba Coõi Trôøi khi vua trôøi nhaän ñöôïc böûu chaâu Ma Nôi moãi moãi theá giôùi traûi qua baát khaû thuyeát, Ni (Kinh Hoa Nghieâm—Phaåm 27—Thaäp Ñònh). baát khaû thuyeát kieáp thaät haønh Boà taùt haïnh 1) Color: Saéc töôùng. taâm khoâng moûi nhaøm. 2) Physical form: Hình theå. 9) Traveling in all worlds tirelessly: Du haønh taát 3) Manifestation: Thò hieän. caû theá giôùi taâm khoâng moûi nhaøm. 4) Retinue: Quyeán thuoäc. 10) Examining and pondering all Buddha 5) Appurtenances: Ñoà duøng. teachings tirelessly: Quaùn saùt tö duy taát caû 6) Voice: AÂm thanh. Phaät phaùp taâm khoâng moûi nhaøm. 7) Magical powers: Thaàn thoâng. Ten titles of a Buddha: Thaäp hieäu Phaät—Thaäp 8) Töï taïi: Control. Hieäu—Möôøi danh hieäu cuûa Ñöùc Phaät. 9) Intellectual understanding: Trí tueä hieåu bieát. 1) Thus Come One: Tathagata (skt)—Nhö Lai— 10) Cognitive function: Trí duïng. One who is completely original in nature. He Ten thousand chances: Vaïn haïnh. appeared in this world, yet he was not really Ten thousand happiness: Vaïn phuùc. here since he was completely free from all Ten Thousand Practices Thus Come One: bondage and attachments—Nhö Lai laø baäc ñaõ Vaïn Haïnh Nhö Lai. hoaøn toaøn phaûn boån hoaøn nguyeân. Baäc aáy duø coù xuaát hieän nôi ñôøi, nhöng ñaõ hoaøn toaøn Ten titles of a Buddha: Möôøi danh hieäu cuûa thoaùt khoûi moïi heä luïy vaø troùi buoäc cuûa traàn Phaät—See Ten epithets of a Buddha. tuïc. Ten tireless minds: Möôøi Taâm Khoâng Moûi 2) One Worthy of Offerings: A-La-haùn—Arhat Nhoïc Nhaøm Chaùn Cuûa Chö Boà Taùt—Enlightening (skt)—ÖÙng Cuùng—One who can take Beings who possess ten tireless minds will attain offerings from all sentient beings, including the tireless supreme knowledge of Buddhas— heavenly beings—Ngöôøi xöùng ñaùng nhaän söï Möôøi taâm ñöôïc Phaät daïy trong Kinh Hoa nghieâm. cuùng döôøng cuûa chuùng sanh vaø chö thieân. Nhöõng Boà Taùt naøo coù ñöôïc möôøi taâm khoâng nhaøm 3) One of Proper and Pervasive Knowledge: moûi seõ ñöôïc ñaïi trí voâ thöôïng khoâng moûi nhaøm

Samyak-Sambuddha (skt)—Chaùnh Bieán Tri— cuûa Nhö Lai. One who has deep and complete 1) Honoring and serving all Buddhas tirelessly: understanding of all dharmas; all knowing— Toân xöng vaø cuùng döôøng chö Phaät taâm khoâng Ngöôøi hieåu bieát thoâng suoát vaïn phaùp. moûi nhaøm. 4) One who possesses all wisdom and virtue: 2) Attending all spiritual teachers tirelessly: Gaàn Vidya-carana-Sampanna (skt)—Minh Haïnh guûi taát caû thieän tri thöùc taâm khoâng moûi nhaøm. Tuùc—One Complete in Clarity and 3) Seeking all truth tirelessly: Caàu taát caû caùc Conduct—The Buddha was praised as not phaùp taâm khoâng moûi meät. only perfect in knowledge, but also perfect in 4) Listening to true teaching tirelessly: Nghe conduct (or not only perfect in conduct, but chaùnh phaùp taâm khoâng moûi meät nhaøm chaùn. also perfect in wisdom)—Ngöôøi coù ñuû ñaày trí 5) Expounding true teaching tirelessly: Tuyeân ñöùc. noùi chaùnh phaùp taâm khoâng moûi nhaøm. 5) One who is always on the path toward 6) Educating and civilizing all sentient beings goodness; never regreesing toward evil: tirelessly: Giaùo hoùa ñieàu phuïc chuùng sanh Sugata (skt)—Thieän Theä—Ngöôøi luoân höôùng taâm khoâng moûi nhaøm. thieän, khoâng bao giôø thoái chuyeån. 7) Placing all sentient beings in the 6) Well Gone One who understands the World: enlightenment of all Buddhas tirelessly: Ñaët Lokavit (skt)—Theá Gian Giaûi—One who has total understanding of theory and practice for

all beings in the three worlds (desire, form, 2) Transcendent discipline, keeping the precepts and formless)—Ñaáng coù hieåu bieát toaøn dieän of Buddhas pure: Giôùi Ba La Maät, vì thanh veà caû lyù thuyeát laãn thöïc haønh cho chuùng sanh tònh Phaät giôùi. trong tam giôùi (duïc, saéc, vaø voâ saéc giôùi). 3) Transcendent tolerance, abiding in the 7) Unsurpassed Knight: Anuttara Purusa- tolerance and forbearance characteristic of Damya-Sarathi (skt)—Voâ Thöôïng Só Ñieàu the enlightened: Giôùi Ba La Maät, vì thanh Ngöï Tröôïng Phu—Taming and Subduing tònh Phaät giôùi. Hero—One who stands the highest among all 4) Transcendent vigor, not regressing whatever beings in the Three Worlds—Ngöôøi ñöùng treân they do: Tinh taán Ba La Maät, vì taát caû choã caû moïi loaøi trong ba coõi. laøm chaúng thoái chuyeån. 8) Teacher of Gods and Humans: Sasta-deva- 5) Transcendent meditation, focusing their Manusyanam (skt)—Thieân Nhôn Sö—One minds on one point: Thieàn Ba La Maät, vì chæ who is the master of all humans and heavenly taäp trung vaøo moät caûnh. beings, teaching them what is right and what 6) Transcendent wisdom, observing all things as is wrong. One who is able to give all sentient they truly are: Baùt Nhaõ Ba La Maät, vì nhö beings the proper view and knowledge so thaät quaùn saùt taát caû chö phaùp. they may gain wisdom to see through 7) Transcendent knowledge, entering into the ignorance, to attain enlightenment—Thaày powers of Buddhas: Trí Ba La Maät, vì nhaäp daïy khaép trôøi ngöôøi, daãn daïy chuùng sanh ñieàu Phaät löïc. quaáy leõ phaûi. Baäc coù theå daïy cho chuùng sanh 8) Transcendent vowing, fulfilling the great chaùnh kieán chaùnh tri thöùc ñeå töø ñoù hoï coù theå vows of Universal Good: Nguyeän Ba La Maät, coù ñöôïc trí tueä hoùa giaûi voâ minh maø ñaït thaønh vì ñaày ñuû nhöõng ñaïi nguyeän Phoå Hieàn. giaùc ngoä. 9) Transcendent spiritual powers, demonstrating 9) Buddha: Buddha-lokanatha—Bhagavan all

autonomous actions: Thaàn thoâng Ba La (skt)—Phaät—One who has attained the Maät, vì thò hieän taát caû coâng duïng töï taïi. Ultimate or Supreme Enlightenment—The 10) Transcendent teaching, penetrating all Awakened One—Vò ñaõ ñaït ñöôïc giaùc ngoä toái Buddhas' teachings: Phaùp Ba La Maät, vì vaøo thöôïng. khaép taát caû Phaät phaùp. 10) World Honored One: Lokanatha (skt)—Theá Ten transferences: Thaäp Hoài Höôùng—See Ten Toân—One who has the most respect by all kinds of dedication. realms of existence—Ñaáng ñöôïc chuùng sanh Ten types of characteristics of manifestation trong caùc coõi kính troïng. of a Buddha: Möôøi Töôùng Xuaát Hieän Cuûa Ñöùc Ten transcendent ways possesed by Great Nhö Lai—According to The Flower Ornament Enlightening Beings: Möôøi Ba La Maät Cuûa Chö Scripture, Chapter Manifestation of Buddha (37), Ñaïi Boà Taùt—According o the Flower Adornment there are ten types of characteristics of Sutra, Chapter 38, there are ten transcendent ways manifestation of Buddha—Theo Kinh Hoa possesed by Great Enlightening Beings. Nghieâm, Phaåm Nhö Lai Xuaát Hieän (37), coù möôøi Enlightening Beings abide by these principles will töôùng xuaát hieän cuûa Ñöùc Nhö Lai. attain the supreme transcendent knowledge of the 1) The first characteristic of the manifestation of Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù a Buddha: Töôùng Xuaát Hieän Thöù Nhaát Cuûa möôøi Ba La Maät cuûa chö ñaïi Boà Taùt. Möôøi Ba La Nhö Lai—It is as a billion-world universe is Maät Cuûa Chö Ñaïi Boà Taùt. Chö Boà taùt an truï trong not formed just by one condition, not by one möôøi Ba La Maät naày thì ñöôïc ñaày ñuû ñaïi trí Ba La phenomenon, it can be formed only by Maät voâ thöôïng cuûa chö Phaät. innumerable conditions, innumerable things. 1) Transcendent giving, relinquishing all they That is to say, the rising and spreading of have: Thí Ba La Maät, vì xaû boû taát caû sôû höõu. great clouds and showering of great rain produce four kinds of atmosphere, continuously making a basis and four kinds of

atmosphere of great knowledge of the * The atmosphere of great knowledge of enlightened—Ví nhö Ñaïi Thieân theá giôùi naày, mental command able to retain memory chaúng phaûi do moät duyeân, chaúng phaûi do moät without forgetting, being able to hold the söï maø ñöôïc thaønh töïu, phaûi do voâ löôïng great clouds and rain of teachings of all duyeân, voâ löôïng söï môùi thaønh, nhöõng laø noåi Budhas: Ñaïi Trí Phong Luaân Ñaø La Ni nieäm giaêng maây lôùn, tuoân xoái möa lôùn, coù boán thöù trì chaúng queân vì hay trì taát caû ñaïi phaùp vaân phong luaân noái tieáp nhau laøm sôû y vaø boán thöù ñaïi phaùp vuõ cuûa Nhö Lai. ñaïi trí phong luaân. * The atmosphere of great knowledge a) Four kinds of atmosphere, continuously make producing tranquility and insight, being able a basis, which produced by the joint actions of to evaporate all afflictions: Ñaïi Trí Phong sentient beings and by the roots of goodness Luaân Xuaát Sanh Chæ Quaùn vì hay tieâu dieät taát of Enlightening Beings, enabling all sentient caû phieàn naõo. beings to get the use of what they need. * The atmosphere of great knowledge of Innumerable of such causes and conditions skillful dedication, being able to perfect all form the universe. It is such by the nature of roots of goodness: Ñaïi Trí Phong Luaân Hoài things, there is no producer or maker, no Höôùng Thieän Xaûo vì hay thaønh töïu taát caû knower or creator, yet the worlds

come to thieän caên. be—Töù Phong Luaân Noái Tieáp Laøm Sôû Y, * The atmosphere of great knowledge ñöôïc taïo neân bôûi coäng nghieäp cuûa chuùng sanh producing undefiled, variegated, magnificient vaø thieän caên cuûa chö Boà Taùt phaùt khôûi, laøm arrays of adornments, causing the roots of cho taát caû chuùng sanh trong ñoù ñeàu tuøy sôû goodness of all beings taught in the past to be nghi maø ñöôïc thoï duïng. Voâ löôïng nhaân duyeân purified, and consummating the power of the nhö vaäy môùi thaønh Ñaïi Thieân theá giôùi. Phaùp untainted roots of goodness of The taùnh nhö vaäy khoâng coù sanh giaû, khoâng coù taùc Enlightened: Ñaïi Trí Phong Luaân Xuaát Sanh giaû, khoâng coù tri giaû, khoâng coù thaønh giaû, Ly Caáu Sai Bieät Trang Nghieâm vì khieán quaù nhöng Ñaïi Thieân theá giôùi vaãn ñöôïc thaønh töïu: khöù nhöõng chuùng sanh ñöôïc hoùa ñoä, thieän caên * The holder, which can hold the great waters: cuûa hoï thanh tònh, thaønh töïu söùc thieän caên voâ Naêng Trì Phong luaân, coù khaû naêng trì ñaïi laäu cuûa Nhö Lai. thuûy. 2) The second characteristic of manifestation of * The evaporator, which can evaporate the a Buddha: Töôùng Xuaát Hieän Thöù Nhì Cuûa great waters: Naêng Tieâu Phong Luaân, coù khaû Nhö Lai—Just as when billion-world universe naêng tieâu ñaïi thuûy. is about to form , the rain falling from the * The structure, which can set up all places: great clouds, call “the deluge,” cannot be Kieán Laäp Phong luaân, coù khaû naêng kieán laäp absorbed or held by any place except the taát caû caùc xöù sôû. universe when it is about to form, in the same * The arrangement, which can arrange and way when the Buddha rouses the clouds of distribute all the goodness: Trang Nghieâm the Great Teaching and showers the rain of Phong Luaân, coù khaû naêng trang nghieâm vaø the Great Teaching those of the two lesser phaân boá caùc ñieàu thieän xaûo. vehicles, whose minds and wills are narrow b) Four kinds of atmosphere of great knowledge and weak, cannot absorb or hold it; this is of The Enlightened. The Buddhas’ attainment possible only for the Great Enlightening of enlightenment in this way is thus by the Beings with the power of mental continuity— nature of things, without production or Ví nhö Ñaïi Thieân theá giôùi luùc saép thaønh laäp, creation, it nevertheless takes place—Töù Ñaïi maây lôùn tuoân möa goïi laø hoàng chuù. Taát caû Trí Phong Luaân. Ñöùc Nhö Lai thaønh Chaùnh phöông xöù chaúng theå thoï, chaúng theå trì, chæ Ñaúng Chaùnh Giaùc nhö vaäy, phaùp taùnh nhö tröø Ñaïi Thieân theá giôùi. Cuõng nhö vaäy, Ñöùc vaäy, voâ sanh voâ taùc maø ñöôïc thaønh töïu: Nhö Lai Chaùnh Ñaúng Chaùnh Giaùc noåi ñaïi phaùp vaân, tuoân ñaïi phaùp vuõ, goïi laø thaønh töï

Nhö Lai xuaát hieän, taát caû haøng nhò thöøa taâm Neáu muoán nghó löôøng, taâm aét cuoàng loaïn. Chæ chí heïp keùm khoâng thoï ñöôïc, khoâng trì ñöôïc, tröø Ñaïi Boà Taùt, chuû cuûa taát caû theá gian, do chæ tröø söùc taâm töông tuïc cuûa chö Ñaïi Boà Taùt. söùc giaùc hueä ñaõ tu töø quaù khöù, nhaãn ñeán moät 3) The third characteristic of manifestation of a vaên moät caâu nhaäp vaøo taâm chuùng sanh ñeàu Buddha: Töôùng Xuaát Hieän Thöù Ba Cuûa Nhö bieát roõ. Lai—Just as sentient beings, by the force of 5) The fifth characteristic of manifestation of a their acts, shower rain from great clouds, Buddha: Töôùng Xuaát Hieän Thöù Naêm Cuûa which do not come from anywhere or go Nhö Lai—It is as when great clouds shower

anywhere, in the same way Great rain. The Buddha's manifestation is also like Enlightening Beings, by the power of their this, producing great clouds of teaching, roots of goodness, rouse the clouds of the showering great rain of teaching—Ví nhö Great Teaching and shower the rain of the maây lôùn tuoân möa, cuõng nhö Ñöùc Nhö Lai Great Teaching, yet it comes from nowhere xuaát hieän noåi ñaïi phaùp vaân, tuoân ñaïi phaùp vuõ. and goes nowhere—Ví nhö chuùng sanh vì do a) There is a great cloud raining called the nghieäp löïc, maây lôùn tuoân möa, ñeán khoâng töø extinguisher, because it can extinguish fire. In ñaâu, ñi khoâng veà ñaâu. Cuõng vaäy, Ñöùc Nhö the same manner, the Buddha's great rain of Lai Chaùnh Ñaúng Chaùnh Giaùc, do söùc thieän teaching also called extinguisher because it caên cuûa chö Boà Taùt, noåi ñaïi phaùp vaân, tuoân can extinguish all sentient beings''afflictions: ñaïi phaùp vuõ, cuõng khoâng ñeán töø ñaâu, ñi chaúng Coù maây lôùn möa lôùn teân laø naêng dieät, dieät ñeán ñaâu. ñöôïc hoûa tai. Cuõng nhö vaäy, Ñöùc Nhö Lai coù 4) The Fourth characteristic of manifestation of ñaïi phaùp vuõ teân laø naêng dieät, hay dieät taát caû a Buddha: Töôùng Xuaát Hieän Thöù Tö Cuûa Nhö phieàn naõo cuûa chuùng sanh. Lai—Just as no beings in the universe can b) There is a great cloud raining called producer, count the drops of rain pouring from great because it can produce floods. In the same clouds, and would go crazy if they tried, for manner, the Buddha's great rain of teaching only overlord god of the universe, by the also called producer because it can produce power of roots of goodness cultivated in the all sentient beings' roots of goodness: Coù past, is aware of every single drop, in the maây lôùn möa lôùn teân laø naêng khôûi, naêng khôûi same way the Buddha produces great clouds ñaïi thuûy. Cuõng nhö vaäy, Ñöùc Nhö Lai coù ñaïi of teachings and showers great rain of phaùp vuõ teân laø naêng khôûi, hay khôûi taát caû teachings that all sentient beings, seekers of thieän caên cuûa chuùng sanh. personal salvation and self-enlightened ones c) There is a great cloud raining called stopper, cannot know, and they would surely go mad if because it can stop floods. In the same they tried to assess them in thought; only the manner, the Buddha's also has a great rain of Great Enlightening Beings , lords of all teaching called stopper because it can stop all worlds, by the power of awareness and sentient beings' delusions of views: Coù maây intellect cultivated in the past, comprehended lôùn möa lôùn teân laø naêng chæ, hay ngaên ñaïi every single expression and phrase, and how thuûy. Cuõng nhö vaäy, Ñöùc Nhö Lai coù ñaïi they enter beings' minds—Ví nhö maây lôùn phaùp vuõ teân naêng chæ, hay ngaên kieán hoaëc cuûa tuoân xoái möa lôùn. Trong Ñaïi Thieân theá giôùi taát caû chuùng sanh. taát caû chuùng sanh khoâng bieát ñöôïc soá. Neáu d) There is a great cloud raining called maker, muoán tính ñeám, chæ luoáng phaùt cuoàng. Duy coù because it can make all kinds of jewels. The Ma Heâ Thuû La, chuû cuûa Ñaïi Thieân theá giôùi, Buddha also has a great rain of teaching do söùc thieän caên ñaõ tu töø quaù khöù, nhaãn ñeán called maker because it can make all jewels moät gioït ñeàu bieát roõ caû. Cuõng vaäy, Ñöùc Nhö of wisdom: Coù maây lôùn möa lôùn teân laø naêng Lai Chaùnh Ñaúng Chaùnh Giaùc noåi ñaïi phaùp thaønh, hay thaønh taát caû caùc baùu ma ni. Cuõng vaân, tuoân ñaïi phaùp vuõ, taát caû chuùng sanh, nhö

vaäy, Ñöùc Nhö Lai cuõng coù ñaïi phaùp vuõ Thanh Vaên Duyeân Giaùc ñeàu khoâng bieát ñöôïc.

teân laø naêng thaønh vì noù hay thaønh taát caû trí cuûa trôøi coõi saéc, keá ñeán thaønh cung ñieän cuûa hueä phaùp böûu. trôøi coõi duïc, keá ñeán thaønh choã cuûa loaøi ngöôøi e) There is a great cloud raining called vaø nhöõng loaøi khaùc. Cuõng nhö vaäy, Ñöùc Nhö distinguisher, because it can distinguish the Lai xuaát hieän, tröôùc heát khôûi nhöõng haïnh trí billion worlds of the universe. The Buddha hueä Boà Ñeà, keá khôûi nhöõng haïnh trí hueä also has a great rain of teaching called Duyeân Giaùc, keá khôûi nhöõng haïnh trí hueä distinguisher because it distinguishes the thieän caên Thanh Vaên, keá khôûi nhöõng haïnh trí inclinations of all sentient beings: Coù maây lôùn hueä thieän caên höõu vi cuûa caùc chuùng sanh möa lôùn teân phaân bieät, hay phaân bieät Tam khaùc. Nhö maây lôùn tuoân nöôùc moät vò vì theo thieân Ñaïi thieân theá giôùi. Ñöùc Nhö Lai cuõng thieän caên cuûa chuùng sanh sai khaùc neân khôûi coù ñaïi phaùp vuõ teân phaân bieät, vì coù khaû naêng caùc loaïi cung ñieän chaúng ñoàng. Ñaïi bi phaùp phaân bieät taát caû taâm sôû thích cuûa chuùng sanh. vuõ nhöùt vò cuûa Ñöùc Nhö Lai tuøy caên khí cuûa 6) The sixth characteristic of manifestation of a chuùng sanh maø coù sai khaùc. Buddha: Töôùng Xuaát Hieän Thöù Saùu Cuûa Nhö 8) The eighth characteristic of manifestation of a Lai— Just as the great clouds rain water of Buddha: Töôùng Xuaát Hieän Thöù Taùm Cuûa Nhö one flavor, yet there are innumerable Lai—When the worlds are beginning, there is differences according to where it rains, in the a great flood filling the billion-world same way Buddha appearing in the world universe, producing enormous lotus flowers, rains water of teaching of one flavor of great called array of jewels of virtues of the compassion, yet his sermons according to the manifestation of Buddha, which cover the needs of the situation are infinitely surface of the waters, their radiance variegated—Ví nhö maây lôùn möa lôùn tuoân illumining all worlds in the ten directions. nöôùc ñoàng moät vò maø tuøy nhöõng choã möa coù Then the overlord god, the gods of the pure voâ löôïng sai bieät. Ñöùc Phaät cuõng vaäy, xuaát abodes, and so on, seeing these flowers, know hieän tuoân ñaïi bi phaùp thuûy ñoàng moät vò, maø for certain that in this eon there will be that tuøy sôû nghi thuyeát phaùp coù voâ löôïng sai bieät. many Buddhas appearing in the world. The 7) The seventh characteristic of manifestation of one-flavored water rained by the great clouds a Buddha: Töôùng Xuaát Hieän Thöù Baûy Cuûa has no distinctions, but because the roots of Nhö Lai—When a billion-world universe first goodness of sentient beings are not the same, forms, the abodes of the heavens in the realm the atmospheres are not the same, and of form are made first, then the abodes of the because of the differences of the heavens in the realm of desire, and then the atmospheres, the worlds are different. The abodes of human and other beings. Similarly manifestation of the Buddha is also like this, Buddha appearing in the world first produces replete with the virtues of all roots of the knowledge of practices of Enlightening goodness, emitting various different types of Beings, then the knowledge of practices of lights of unexcelled great knowledge to save Individual Illuminates, then the knowledge of

different types of sentient beings—Ví nhö luùc practices of listeners, then the knowledge of theá giôùi ban ñaàu saép thaønh laäp, coù ñaïi thuûy practices of conditional roots of goodness of khôûi ñaày khaép ñaïi thieân theá giôùi, sanh hoa other sentient beings. Just as the great clouds sen lôùn teân laø Nhö Lai Xuaát Hieän Coâng Ñöùc rain water of one flavor while the abodes Böûu Trang Nghieâm, che khaép treân maët nöôùc, created are variously dissimilar according to aùnh saùng chieáu taát caû theá giôùi möôøi phöông. the differences in roots of goodness of Luùc ñoù Ma Heâ Thuû La vaø Tònh Cö Thieân thaáy sentient beings, Buddha's spiritual rain of the hoa sen ñoù, lieàn quyeát ñònh bieát trong kieáp one flavor of compassion has differences naày coù bao nhieâu Ñöùc Phaät nhö vaäy xuaát theá. according to the vessels, or capacities of Maây lôùn tuoân möa moät thöù nöôùc ñoàng moät vò sentient beings—Ví nhö Ñaïi Thieân theá giôùi, khoâng coù sai khaùc. Do chuùng sanh thieän caên luùc môùi thaønh laäp, tröôùc heát thaønh cung ñieän chaúng ñoàng neân phong luaân chaúng ñoàng.

Phong luaân sai khaùc neân theá giôùi sai khaùc. ix) There arises an atmosphere called treasury of Cuõng nhö vaäy, Nhö Lai xuaát hieän ñaày ñuû universal light which makes all the jewels of thieän caên coâng ñöùc, phoùng nhieàu thöù quang the billion worlds: Coù Phong luaân teân laø Phoå minh ñaïi trí voâ thöôïng cöùu ñoä nhieàu chuûng Quang Minh Taïng hay thaønh nhöõng ma ni böûu loaïi chuùng sanh khaùc nhau. trong Ñaïi Thieân theá giôùi. a) Atmospheres—Phong Luaân: x) There arises an atmosphere called steadfast i) At that time there arises an atmosphere called root which makes all the wish-fulfilling trees highly purified light which makes the of the billion worlds: Coù phong luaân teân Kieân mansions of the heavens of the realm of form: Coá Caên hay thaønh taát caû nhö yù thoï. Baáy giôø trong ñoù coù phong luaân noåi leân teân laø b) The Buddha's lights of unexcelled great Thieân Tònh Quang Minh hay laøm thaønh cung knowledge: Quang Minh Ñaïi Trí Voâ Thöôïng ñieän chö Thieân coõi saéc. cuûa Phaät—The Buddha emits the light of ii) There arises an atmosphere called array of unexcelled great knowledge, called pure lights, which makes the mansions of the inconceivable knowledge perpetuating the heavens of the world of desire: Laïi coù phong lineage of Buddhas, illuminating all worlds in luaân teân laø Tònh Quang Trang Nghieâm hay the ten directions, giving the Enlightening thaønh cung ñieän chö thieân coõi duïc. Beings the prediction that they will be iii) There arises an atmosphere called firm, coronated by all Buddhas, attain true dense, and indestructible, which makes the enlightenment, and appear in the world. great and small peripheral mountains and the Buddha's water of the one flavor of iron mountains: Laïi coù phong luaân teân laø compassion has no distinction, but because Kieân Maät Voâ Naêng Hoaïi hay thaønh nhöõng ñaïi sentient beings' inclinations are not the same vaø tieåu luaân vi sôn cuøng kim cang sôn. and their faculties and characters are iv) There arises an atmosphere called Supreme different, it produces various atmospheres of High which makes the polar mountains: Laïi great knowledge, enabling the sentient beings coù phong luaân teân laø Thaéng Cao hay thaønh to accomplish the actual manifestation of nuùi Tu Di. Buddhahood; from the sphere of

great v) There arises an atmosphere called knowledge they produce various kinds of immovable which makes the ten great lights of knowledge—Quang minh ñaïi trí voâ mountains: Laïi coù phong luaân teân laø Baát thöôïng teân laø Trí Baát Tö Nghì chaúng döùt Nhö Ñoäng hay thaønh möôøi nuùi lôùn (teân laø Khö Ñaø Lai chuûng, chieáu khaép taát caû theá giôùi möôøi La, Tieân Nhôn, Phuïc ma, Ñaïi Phuïc Ma, Trì phöông, thoï Nhö Lai quaùn ñaûnh kyù cho chö Song, Ni Daân Ñaø La, Muïc Chôn Laân Ñaø, Ma Boà Taùt seõ thaønh Chaùnh Giaùc xuaát hieän ra ñôøi. Ha Muïc Chôn Laân Ñaø, Höông Sôn vaø Tuyeát Nöôùc moät vò ñaïi bi cuûa Nhö Lai khoâng coù Sôn). phaân bieät, vì caùc chuùng sanh sôû thích chaúng vi) There arises an atmosphere called ñoàng, caên taùnh ñeàu khaùc neân khôûi nhieàu thöù stabilization which makes the earth: Coù phong luaân sai khaùc, khieán caùc Boà Taùt thaønh phong luaân teân laø An Truï hay thaønh ñaïi ñòa. töïu phaùp Nhö Lai xuaát hieän, trong ñaïi trí vii) There arises an atmosphere called adornment phong luaân xuaát sanh caùc thöù trí hueä quang which makes the palaces of the earth and sky, minh. of the water and sound spirits: Laïi coù phong i) The Buddha manifesting has another light of luaân teân Trang Nghieâm hay thaønh cung ñieän unexcelled great knowledge, called pure and cuûa ñòa thieân, long cung, caøn thaùt baø cung. undefiled, which makes the untainted viii) There arises an atmosphere called inexhaustible knowledge of The Enlightened: inexhaustible treasury which makes all the Ñöùc Nhö Lai xuaát hieän laïi coù quang minh ñaïi oceans of the billion worlds: Coù phong luaân trí voâ thöôïng teân laø Thanh Tònh Ly Caáu hay teân laø Voâ Taän Taïng hay thaønh taát caû caùc ñaïi thaønh Phaät trí voâ laäu voâ taän. haûi trong Ñaïi Thieân Theá Giôùi.

ii) There is another light of unexcelled great knowledge causing the lineage of the three knowledge, called universal illumination, treasures not to die out, according to those which makes the Buddha's inconceivable who are enlightened by it: Laïi coù quang minh knowledge universally penetrate the realm of ñaïi trí voâ thöôïng teân laø Baát Khaû Cöùu Caùnh reality: Laïi coù quang minh ñaïi trí voâ thöôïng hay thaønh dieäu trí thaäm thaâm cuûa Nhö Lai, teân laø Phoå Chieáu thaønh trí baát tö nghì Nhö Lai tuøy choã khai ngoä laøm cho tam baûo chuûng vónh khaép vaøo phaùp giôùi. vieãn chaúng ñoaïn tuyeät. iii) There is another light of unexcelled great ix) There is another light of unexcelled great knowledge, called sustaining the nature of knowledge, called various adornments, which Buddhahood, which makes the insuperable makes the glorified body of Buddha, power of Buddha: Laïi coù quang minh ñaïi trí gladdening all sentient beings: Laïi coù quang voâ thöôïng teân laø Trì Phaät Chuûng Taùnh hay minh ñaïi trí voâ thöôïng teân laø Chuûng Chuûng thaønh söùc chaúng khuynh ñoäng cuûa Nhö Lai. Trang Nghieâm hay thaønh thaân töôùng haûo iv) There is another light of unexcelled great trang nghieâm cuûa Nhö Lai, khieán taát caû chuùng knowledge, called outstanding and sanh ñeàu hoan hyû. incorruptible, which makes Buddha's fearless x) There is another light of unexcelled great and incorruptible knowledge: Laïi coù quang knowledge, called indestructible, which minh ñaïi trí voâ thöôïng teân laø Hoaùnh Xuaát Voâ makes the inexhaustible, supreme life span of Naêng Hoaïi hay thaønh trí voâ uùy voâ hoaïi cuûa Buddha equal to the cosmos and the realm of Nhö

Lai. space: Laïi coù quang minh ñaïi trí voâ thöôïng v) There is another light of unexcelled great teân laø Baát Khaû Hoaïi hay thaønh thoï maïng thuø knowledge, called all spiritual powers, which thaéng voâ taän ñoàng vôùi hö khoâng giôùi phaùp makes Budha's unique qualities and giôùi cuûa Nhö Lai. omniscience: Laïi coù quang minh ñaïi trí voâ 9) The ninth characteristic of manifestation of thöôïng teân laø Nhöùt Thieát Thaàn Thoâng hay Buddha: Töôùng Xuaát Hieän Thöù Chín Cuûa thaønh nhöõng phaùp baát coäng nhöùt thieát chuûng Nhö Lai—It is like the arising of four trí cuûa Nhö Lai. atmospheres in space that can sustain the vi) There is another light of unexcelled great sphere of water; the sphere of water can knowledge, called producing mystic sustain the earth and prevent it from falling transformation, which makes Buddha's apart. Therefore, it is said that the sphere of knowledge of how to cause the roots of the earth rests on the sphere of water, the goodness produced by seeing, hearing, and sphere of water rests on the atmosphere, the attending Buddha to not be lost or decay: Laïi atmosphere rests on space, and space does coù quang minh ñaïi trí voâ thöôïng teân laø Xuaát not rest on anything, it enables the universe to Sanh Bieán Hoùa hay thaønh trí chaúng hö maát abide. The manifestation of Buddha is also cuûa Nhö Lai, khieán ngöôøi thaáy, nghe, thaân like this, producing four kinds of atmosphere caän ñeàu sanh thieän caên. of great knowledge based on the unimpeded vii) There is another light of unexcelled great light of wisdom, able to sustain the roots of knowledge, called universal accord, which goodness of all sentient beings. The Buddhas makes Buddha's body of endless virtue and benevolently rescue all living beings, knowledge, doing what is beneficial for all compassionately liberate all living beings, beings: Laïi coù quang minh ñaïi trí voâ thöôïng their great benevolence and compassion teân laø Phoå Tuøy Thuaän hay thaønh thaân trí hueä universally aiding all; however, great phöôùc ñöùc cuûa Nhö Lai, vì taát caû chuùng sanh benevolence and great compassion rest on maø laøm lôïi ích. great skill in means; great skill in means rests viii) There is another light of unexcelled great on manifestation of Buddha; the knowledge, called inexhaustible, which manifestation of Buddha rests on the light of makes Buddha's extremely profound, subtle unimpeded wisdom; the light of unimpeded

wisdom does not rest on anything—Y nhö hö a) The benefits of atmospheres—Lôïi ích cuûa khoâng khôûi boán phong luaân giöõ laáy thuûy luaân. phong luaân: Thuûy luaân hay giöõ laáy ñaïi ñòa cho khoûi tan i) The water creatures receive the benefits of hö. Vì theá neân noùi ñòa luaân y nôi thuûy luaân, the water: Loaøi thuûy toäc ñöôïc lôïi ích ôû döôùi thuûy luaân y nôi phong luaân, phong luaân y nôi nöôùc. hö khoâng, hö khoâng khoâng choã y. Daàu khoâng ii) The land creatures receive the benefits of the choã y maø hö khoâng coù theå laøm cho Ñaïi Thieân land: Chuùng sanh treân bôø ñöôïc lôïi ích treân ñaùt theá giôùi ñöôïc an truï. Cuõng nhö vaäy, Ñöùc Nhö lieàn. Lai xuaát hieän y nôi quang minh voâ ngaïi hueä iii) The sky creatures receive the benefits of the phaùt khôûi boán thöù ñaïi trí phong luaân cuûa Phaät sky: Chuùng sanh treân khoâng ñöôïc lôïi ích treân hay giöõ laáy thieän caên cuûa taát caû chuùng sanh. khoâng. Chö Phaät Theá Toân ñaïi töø cöùu hoä taát caû chuùng b) The benefits of the

manifestation of Buddha. . sanh, ñaïi bi ñoä thoaùt taát caû chuùng sanh, ñaïi töø The manifestation of Buddha benefits all ñaïi bi lôïi ích khaép caû. Nhöng ñaïi töø ñaïi bi y sentient beings—Lôïi ích cuûa söï xuaát hieän cuûa ñaïi phöông tieän thieän xaûo, Phöông tieän thieän Phaät: Ñöùc Nhö Lai xuaát hieän lôïi ích taát caû xaûo y Nhö Lai xuaát hieän. Nhö Lai xuaát hieän chuùng sanh: y voâ ngaïi hueä quang minh. Voâ ngaïi hueä i) Those who become joyful on seeing Buddha quang minh khoâng choã y: gain the benefit of joy: Ngöôøi thaáy Phaät sanh a) The atmosphere of great knowledge taking hoan hyû thôøi ñöôïc lôïi ích nôi söï hoan hyû. care of all sentient beings and inspiring joy in ii) Those who abide by the pure precepts gain them: Nhieáp Ñaïi Trí Phong Luaân, nhieáp khaép the benefit of pure conduct: Keû an truï nôi tònh chuùng sanh ñeàu laøm cho hoan hyû. giôùi thôøi ñöôïc lôïi ích nôi tònh giôùi. b) The atmosphere of great knowledge setting iii) Those who abide in the meditation, up right teaching and causing sentient beings concentration, and immeasurable minds gain to take to it: Kieán Laäp Chaùnh Phaùp Ñaïi Trí the benefit of transmundane spiritual powers Phong Luaân, khieán caùc chuùng sanh ñeàu öa of saints: Keû truï nôi caùc thieàn ñònh vaø moân thích. voâ löôïng thôøi ñöôïc lôïi ích nôi Thaùnh xuaát theá c) The atmosphere of great knowledge ñaïi thaàn thoâng. preserving all sentient beings' roots of iv) Those who abide in the lights of the ways of goodness: Giöõ Gìn Thieän Caên Ñaïi Trí Phong entry into the Teaching gain the benefit of the Luaân, giöõ gìn taát caû thieän caên cuûa chuùng non-dissolution of cause and effect: Keû truï sanh. phaùp moân quang minh thôøi ñöôïc ích lôïi nhôn d) The atmosphere of great knowledge quaû chaúng hoaïi. containing all appropriate means, arriving at v) Those who abide in the light of nonexistence the realm where there are no taints or gain the benefit of nondissolution of all truths: contaminations: Phöông Tieän Ñaïi Trí Phong Keû truï voâ sôû höõu quang minh thôøi ñöôïc lôïi ích Luaân, ñuû taát caû phöông tieän thoâng ñaït voâ laäu taát caû phaùp chaúng hoaïi. giôùi. Ten types of people who cannot recite the 10) The tenth characteristic of manifestation of Buddha's name at near-death time: Möôøi Buddha: Töôùng Xuaát Hieän Thöù Möôøi—Once Loaïi Ngöôøi Khoâng Nieäm Phaät Ñöôïc Luùc Laâm the billion-world universe has formed, it Chung—The reason perverse and evil beings benefits countless various sentient beings. In manage to recite the Buddha's name at the time the same way the manifestation of Buddha of death is that they have 'good roots, causes, variously benefits all kinds of beings—Nhö conditions, merits, and virtues' from the past. That Ñaïi Thieân theá giôùi ñaõ thaønh töïu roài, nhieâu ích is why they are able to encounter good spiritual voâ löôïng chuùng sanh. Cuõng vaäy, Ñöùc Nhö advisors, believe in them and act accordingly. Lai xuaát hieän nhieàu thöù lôïi ích cho voâ löôïng How can those who commit evil deeds throughout chuùng sanh. their lives be reborn in the Pure Land with just a

single recitation of the Buddha's name? 1) Those who fail to meet spiritual friends or According to Most Venerable Thích Thieàn Taâm in good advisors and thus have no one to urge the Treatise on The Ten Doubts, question number them to recite: Nhöõng keû khoâng gaëp baïn laønh 20, there are ten types of people who cannot hay thieän höõu tri thöùc neân chaúng ai khuyeân hoï recite the Buddha's name at the time of

death. nieäm Phaät. These are common occurrences which can befall 2) Those who are oppressed by karmic suffering anyone, clergy or laypeople. They are due to and lack both peace of Mind and free time to previous or current karma and occur suddenly and practice Buddha Recitation: Nhöõng keû bò böùc unavoidably. We are not sages who have attained thieát bôûi khoå nghieäp, neân khoâng yeân oån roåi the 'knowledge of previous lives,' and who can raûnh ñeå nieäm Phaät. thus know in advance whether or not we will 3) Those stricken by sudden illness and become encouter karmic retribution at the moment of dumb or speech impaired, which prevents death. Neither do we have the faculty of reading them from actually reciting the Buddha's other people's Minds nor supernatural vision, to name aloud: Nhöõng keû bò truùng phong thình know whether we will die peacefully or not. Thus, lình trôû neân aù khaåu hay khuyeát taät aên noùi neân if we do not recite the Buddha's name in daily khoâng theå nieäm Phaät ñöôïc. life, how will we react if, at the time of death, we 4) Those who are insane and cannot focus the inadvertently meet with one of these calamities? Mind on invoking the Buddha's name: Nhöõng At such time, even if a living Buddha or a keû maát trí neân khoâng theå chuù taâm nieäm Phaät multitude of good spiritual advisors surround us, ñöôïc. they will have no way to save us. Our 5) Those who meet with sudden death by fire or consciousness will then follow our karma and drowning and lose their calmness and utter descend upon the Three Evil Paths, subject to sincerity: Nhöõng keû baát ñaéc kyø töû bôûi löûa eight adversities and enduring many eons of nöôùc neân khoâng coù ñuû bình tænh chí thaønh suffering—Sôû dó haøng phaøm phu nghòch aùc khi nieäm Phaät. laâm chung bieát nieäm Phaät laø do töø tröôùc hoï ñaõ coù 6) Those who are suddenly injured by ferocious caên laønh, phöôùc ñöùc, nhaân duyeân, neân ñôøi naày beasts: Nhöõng keû thình lình bò haïi bôûi daõ thuù. môùi gaëp thieän höõu tri thöùc vaø khôûi loøng tin töôûng 7) Those who encounter wicked teacher and evil phuïng haønh, chöù nhöõng keû moät ñôøi taïo aùc, khi laâm friends at the time of near death, as such chung mong gì coù ñöôïc ñöôïc moät caâu nieäm Phaät friends destroy their faith: Nhöõng keû luùc caän ñeå ñöôïc vaõng sanh? Theo Hoøa Thöôïng Thích töû gaëp thaày taø baïn aùc phaù hoaïi loøng tin. Thieàn Taâm trong Tònh Ñoä Thaäp Nghi Hoaëc Vaán 8) Those stricken by fatal illness and become Luaän, caâu hoûi soá 20, coù möôøi haïng ngöôøi khoâng unconscious when passing away: Nhöõng keû theå nieäm Phaät luùc caän töû. Nhöõng söï kieän naày coù gaëp baïo bònh, hoân meâ baát tænh roài qua ñôøi. theå xaõy ñeán vôùi baát cöù ai, baát keå laø xuaát gia hay 9) Those who are wounded and die suddenly on taïi gia. Chuùng xaõy ra do bôûi nghieäp ñôøi tröôùc hay the battlefield: Nhöõng keû thình lình truùng ñôøi naày (tuùc nghieäp hay hieän nghieäp) vaø xaõy ra thöông cheát traän. baát thaàn khoâng traùnh ñöôïc. Chuùng ta khoâng phaûi 10) Those who lose their lives falling from high laø baäc Thaùnh nhaân chöùng tuùc maïng thoâng, laïi places: Nhöõng keû teù töø treân cao maø vong cuõng chaúng phaûi laø baäc ñuû tha taâm, thieân nhaõn, maïng. bieát mình khi maïng chung cheát toát hay xaáu, maø Ten types of roaming for amusing, or bình thôøi khoâng nieäm Phaät, ñeán khi laâm chung pleasure of Great Enlightening Beings: Möôøi neáu ruûi maéc

phaûi moät trong möôøi aùc duyeân, chöøng Moân Du Hyù Cuûa Chö Ñaïi Boà Taùt—According to ñoù duø coù Phaät soáng hay bao nhieâu thieän höõu tri the Flower Adornment Sutra, chapter 38, there are thöùc cuõng khoâng theå naøo cöùu ñöôïc. Luùc ñoù thaàn ten types of roaming for amusing, or pleasure of thöùc seõ tuøy theo nghieäp maø ñi vaøo choán tam ñoà Great Enlightening Beings. Enlightening Beings baùt naïn, nhieàu kieáp chòu khoå. who abide by these can attain the versality of great knowledge of Buddhas—Theo Kinh Hoa

Nghieâm, Phaåm 38, coù möôøi moân du hí cuûa chö 10) In the presence of one Buddha they hear and Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày absorb the teaching, not moving physically thôøi ñöôïc ñaïi trí du hyù voâ thöôõng cuûa Nhö Lai. yet by the power of concentration appearing 1) Make the body of sentient beings the body of physically in the audiences of untold lands, without destroying the body of sentient Buddhas, neither dividing their bodies not beings: Ñem thaân chuùng sanh laøm thaân quoác rising from concentration, continuously ñoä, maø cuõng chaúng hoaïi thaân chuùng sanh. hearing and absorbing the teachings, in this 2) Make the body of lands the body sentient way moment to moment producing untold beings, without destroying the body of lands: concentration-bodies in each concentration- Ñem thaân quoác ñoä laøm thaân chuùng sanh maø body, going on this way, so that the ages of cuõng chaúng hoaïi thaân quoác ñoä. time may be exhausted but the concentration- 3) In the body of Buddha they show the body of bodies of enlightening beings are disciples and self-illumined ones, without inexhaustible: ÔÛ choã moät Ñöùc Phaät nghe diminishing the body of Buddha: Nôi Phaät phaùp thoï trì, thaân chaúng ñoäng maø duøng söùc thaân thò hieän thaân Thanh vaên, thaân Ñoäc giaùc, tam muoäi ôû trong baát khaû thuyeát Phaät hoäi ñeàu maø chaúng giaûm thaân Phaät. hieän thaân maø chaúng phaân thaân cuõng chaúng 4) In the body of disciples and self-illumined khôûi ñònh, maø nghe phaùp thoï trì töông tuïc ones they show the body of Buddha, without chaúng döùt, nieäm nieäm nhö vaäy nôi moãi thaân augmenting the body of disciples and self- tam muoäi ñeàu xuaát sanh baát khaû thuyeát thaân illumined ones: Nôi thaân Thanh vaên, thaân tam muoäi. Taát caû kieáp coøn coù cuøng taän maø Ñoäc giaùc thò hieän Phaät thaân, maø chaúng taêng thaân tam muoäi cuûa Boà taùt chaúng theå cuøng taän. tröôûng thaân Thanh vaên, thaân Ñoäc giaùc. Ten ultimate great tasks of Great 5) In the body of practices of enlightening Enlightening Beings: Möôøi Ñaïi Söï Roát Raùo beings they show the body of attainment of Cuûa Chö Ñaïi Boà Taùt—Ten ultimate great tasks of enlightenment, without cutting off the body of Great Enlightening Beings, according to the practices of Enlightening Beings: Nôi thaân Boà Flower Adornment Sutra, Chapter 38. Taùt haïnh thò hieän thaân thaønh chaùnh giaùc maø Enlightening Beings who abide by these can chaúng ñoaïn thaân Boà Taùt haïnh. accomplish the ultimate great task of the 6) In the body of attainment of enlightenment knowledge of unexcelled complete perfect they manifest cultivation of the body of enlightenment—Möôøi Ñaïi Söï Roát Raùo Cuûa Chö practices of Enlightening Beings, without Ñaïi Boà Taùt theo Kinh Hoa Nghieâm, phaåm 38. Chö diminishing the body of attainment of Boà Taùt an truï trong phaùp

naày thôøi ñöôïc söï roát raùo enlightenment: Nôi thaân thaønh chaùnh giaùc thò ñaïi trí hueä voâ thöôïng Boà Ñeà. hieän thaân tu haønh Boà Taùt haïnh, maø chaúng 1) Honor and provide for all Buddhas: Roát raùo giaûm thaân thaønh chaùnh giaùc. cung kính cuùng döôøng taát caû Nhö Lai. 7) Show the body of birth and death in the realm 2) Be able to save all sentient beings they think of nirvana, without clinging to birth and of: Roát raùo tuøy nghó nhôù ñeán chuùng sanh naøo death: Nôi coõi Nieát baøn thò hieän thaân sanh töû, coù theå cöùu hoä. maø chaúng nhieãm tröôùc sanh töû. 3) To single-mindedly seek all facets of 8) Show nirvana in the realm of birth and death, Buddhahood: Roát raùo chuyeân caàu taát caû Phaät yet without finally entering nirvana: Nôi coõi phaùp. sanh töû thò hieän Nieát baøn, maø chaúng roát raùo 4) Accumulate all roots of goodness: Roát raùo nhaäp nôi Nieát baøn. chöùa nhoùm taát caû thieän caên. 9) Enter into concentration, yet manifest all 5) Roát raùo tö duy taát caû Phaät phaùp: Contemplate ordinary action, without relinquishing the all Buddha teachings. correct reception of concentration: Nhaäp tam 6) Fulfill all vows: Roát raùo ñaày ñuû taát caû theä muoäi maø thò hieän taát caû nghieäp, nhöng chaúng nguyeän. boû rôøi tam muoäi chaùnh thoï.

7) Accomplish all enlightening practices: Roát 10) Manifesting the Buddhas' physical raùo thaønh töïu taát caû haïnh Boà Taùt. embellishments, power of omniscience, and 8) Serve all genuine teachers: Roát raùo phuïng söï attainment of enlightenment for all beings: Vì taát caû thieän tri thöùc. taát caû chuùng sanh thò hieän chö Phaät, saéc thaân 9) Visit the Buddhas in all worlds: Roát raùo qua töôùng haûo, nhöùt thieát trí löïc, thaønh chaùnh ñeán theá giôùi cuûa chö Phaät. ñaúng chaùnh giaùc. 10) Hear and remember the true teachings of all Ten universals of a Bodhisattva: Thaäp Phoå Buddhas: Roát raùo nghe vaø thoï trì chaùnh phaùp Moân. cuûa chö Phaät. 1) Universal pity and loving-kindness: Töø bi Ten unimpeded functions relating to phoå. sentient beings of Great Enlightening 2) Vow of universal salvation: Hoaèng theä phoå. Beings: Möôøi Voâ Ngaïi Duïng Chuùng Sanh Cuûa 3) Accordant action: Tu haønh phoå. Chö Boà Taùt—Ten unimpeded functions relating to 4) Universal cutting off of delusions: Ñoaïn hoaëc sentient beings of Great Enlightening Beings, phoå. according to the Flower Adornment Sutra, 5) Freedom of entry into all forms of truth: Nhaäp Chapter 38—Möôøi Voâ Ngaïi Duïng Chuùng Sanh phaùp moân phoå. Cuûa Chö Boà Taùt theo Kinh Hoa Nghieâm, phaåm 6) Universal superhuman powers: Thaàn thoâng 38. phoå. 1) Knowing that all sentient beings are void of 7) Universal accordance with conditions of the being: Bieát taát caû chuùng sanh khoâng chuùng receptivity of others: Phöông tieän phoå. sanh. 8) Powers of universal explication of the truth: 2) Knowing that all sentient beings are only Thuyeát phaùp phoå. upheld by thought: Bieát taát caû chuùng sanh chæ 9) Power of universal service of all Buddhas: do töôûng chaáp trì. Cuùng döôøng chö Phaät phoå. 3) Explaining the truth to all sentient beings in a 10) The perfecting of all beings universally: manner appropriate to the time: Vì taát caû Thaønh töïu chuùng sanh phoå. chuùng sanh thuyeát phaùp chöa töøng loãi thôøi. Ten unwholesome courses of action: 4) Magically producing the appearance of all Akusala-kammapathi (p)—Möôøi Baát Thieän realms of sentient

beings: Khaép hoùa hieän taát Nghieäp Ñaïo—According to the Sangiti Sutta in caû chuùng sanh giôùi. the Long Discourses of the Buddha, there are ten 5) Placing all sentient beings inside a pore unwholesome courses of action—Theo Kinh without crowding: Ñeå taát caû chuùng sanh ôû Phuùng Tuïng trong Tröôøng Boä Kinh, coù möôøi Baát trong moät loã loâng maø khoâng chaät heïp. Thieän Nghieäp Ñaïo. 6) Showing all sentient beings other worlds: Vì 1) Taking life: Saùt Sanh. taát caû chuùng sanh thò hieän taát caû theá giôùi 2) Taking what is not given: Troäm Caép. phöông khaùc cho hoï ñeàu ñöôïc thaáy. 3) Sexual misconduct: Taø Daâm. 7) Manifesting the bodies of the celestial beings 4) Lying speech: Voïng Ngoân. Indra, Brahma, and the World Guardians for 5) Slandering: Löôõng Thieät. all sentient beings, etc.: Vì taát caû chuùng sanh 6) Rude speech: AÙc Khaåu. thò hieän nhöõng thaân Trôøi nhö Ñeá Thích, Phaïm 7) Idle chatter: YÛ Ngöõ. Vöông, Töù Thieân Vöông, vaân vaân. 8) Greed: Tham. 8) Manifesting the calm behavior of Buddhas' 9) Hatred or Malevolence: Saân. disciples and Individual Illuminates for all 10) Ignorance or Wrong views: Si Meâ hay Taø sentient beings: Vì taát caû chuùng sanh thò hieän Kieán. Thanh Vaên, Bích Chi Phaät oai nghi tòch tònh. Ten unwholesome courses of action: 9) Manifesting the deeds of Enlightening Beings Akusala-kammapathi (p)—Möôøi Baát Thieän for all sentient beings: Vì taát caû chuùng sanh Ñaïo—According to the Sangiti Sutta in the Long thò hieän Boà Taùt haïnh. Discourses of the Buddha, there are ten

unwholesome courses of action—Theo Kinh 9) Strength: Bala-paramita (skt)—Force of Phuùng Tuïng trong Tröôøng Boä Kinh, coù möôøi Baát purpose—Power—Löïc Ba La Maät. Thieän Nghieäp Ñaïo. 10) Real wisdom: Prajna paramita (skt)— 1) Taking life: Saùt Sanh. Knowledge—Trí tueä Ba La Maät. 2) Taking what is not given: Troäm Caép. ** See Ten Paramitas. 3) Sexual misconduct: Taø Daâm. Ten vows of a Bodhisattva: Thaäp Nguyeän Boà 4) Lying speech: Voïng Ngoân. Taùt—According to The Studies in The 5) Slandering: Löôõng Thieät. Lankavatara Sutra, written by Zen Master D.T. 6) Rude speech: AÙc Khaåu. Suzuki, according to his transcendental insight into 7) Idle chatter: YÛ Ngöõ. the truth of things, the Bodhisattva knows that it is 8) Greed: Tham. beyond all eradicates and not at all subject to any 9) Hatred or Malevolence: Saân. form of description, but his heart full of 10) Ignorance or Wrong views: Si Meâ hay Taø compassion and love for all beings who are Kieán. unable to step out of the dualistic whirlpools of Ten unwholesome deeds: Thaäp aùc—Ten evil "becoming" or not becoming," he directs his vows actions—See Ten evil deeds (acts). towards their salvation and emancipation. His own Ten variants in oral recitation: Thaäp Chuûng heart is free from such attachments as are Trì Danh—See Ten kinds of oral recitation. ordinarily cherished by the unemancipated, but Ten virtues: Ten commandments—Ten that which feels persists, for his insight has not Precepts—Thaäp giôùi haïnh—See Ten Precepts. destroyed this, and hence his Purvapranidhana, his Upayakausalya, his Nirmanakaya. Yet all that he Ten virtues of perfection: Thaäp Ñoä Ba La does for the maturity of all beings in response to Maät—The ten paramitas or ten virtues of their needs, is like the moon reflection in water, perfection. According to the Yogacara showing himself in all forms and appearances he philosophers all the last

four paramitas are preaches to them on the Dharma. His activity is regarded as the amplification of the sixth what is in Mahayana phraseology called paramita—Theo caùc nhaø trieát gia Du Giaø thì boán "Anabhogacarya," deeds that are effortless, thöù Ba La Maät sau cuøng ñeàu ñöôïc xem laø söï nhaán effectless, and purposeless. When the Bodhisattva maïnh cuûa Trí Tueä Ba La Maät: enters upon the first stage called Joy or 1) Charity: Dana-paramita (skt)—Almsgiving— Pramudita, in the career of his spiritual discipline, Boá thí—Thí Ba La Maät. he makes the following solemn vows, ten in 2) Moral conduct: Morality—Holding number, which, flowing out of his most earnest precepts—Discipline—Trì giôùi—Giôùi Ba La determined will, are as all-inclusive as the whole Maät. universe, extending to the extremity of space 3) Forebearance: Ksanti (skt)—Patience—Nhaãn itself, reaching the end of time, exhausting all the nhuïc—Nhaãn Ba La Maät. number of kalpas or ages, and functioning 4) Energy: Virya- paramita (skt)—Zealous uninterruptedly as long as there is the appearance progress—Vigor—Zeal—Tinh Taán—Tinh of a Buddha—Theo Nghieân Cöùu Kinh Laêng Giaø Taán Ba La Maät. cuûa Thieàn Sö D.T. Suzuki, theo trí tueä sieâu vieät 5) Contemplation: Dhyana samadhi—paramita caùc Boà Taùt bieát raèng chaân lyù Boà Taùt vöôït khoûi (skt)—Meditation (Concentration)— moïi söï ñònh tính vaø khoâng heà chòu baát cöù hình Abstraction—Thieàn Ñònh Ba La Maät. thöùc mieâu taû naøo, nhöng vì taâm caùc ngaøi ñaày töø bi 6) Prajna Wisdom: Trí hueä Ba La Maät. ñoái vôùi taát caû chuùng sanh, laø nhöõng keû khoâng theå 7) Expedients: Upaya (skt)—Adaptability (Skill- naøo böôùc ra khoûi vuøng nöôùc xoaùy cuûa höõu vaø phi in-means)—Use of expedient or proper höõu, neân caùc ngaøi höôùng nhöõng nguyeän öôùc maõnh means—Phöông tieän Ba La Maät. lieät cuûa caùc ngaøi ñeán söï cöùu ñoä vaø giaûi thoaùt 8) Vows for bodhi and helpfulness: Pranidhana chuùng sanh. Traùi tim cuûa chính ngaøi thì thoaùt khoûi (skt)—Nguyeän Ba La Maät. nhöõng chaáp tröôùc nhö nhöõng keû chöa chöùng ngoä

thöôøng toân giöõ, maø laïi caûm thaáy kieân ñònh vì trí khieán hoï coù theå tìm thaáy choã an truù toái haäu tueä cuøa caùc ngaøi ñaõ khoâng phaù dieät ñieàu naày, vaø trong trí tueä cuûa caùc baäc toaøn trí. töø ñoù maø coù caùc boån nguyeän, caùc phöông tieän 6) The sixth vow: Nguyeän thöù saùu—To have an thieän xaûo vaø caùc Hoùa Thaân cuûa caùc ngaøi. Nhöng inner perception of the universe, wide and taát caû nhöõng gì maø caùc ngaøi laøm ñeå laøm chín muoài inexhaustible, in all its possible taát caû moïi chuùng sanh ñeå ñaùp öùng yeâu caàu cuûa hoï multitudinousness—Coù moät nhaän thöùc töï noäi vaø cuõng gioáng nhö aùnh traêng trong nöôùc, caùc ngaøi veà vuõ truï roäng raõi vaø voâ taän trong taát caû caùc hieän ra ñuû moïi hình töôùng maø thuyeát phaùp. Hoaït moïi khía caïnh phöùc taïp cuûa noù. ñoäng cuûa caùc ngaøi thuaät ngöõ Ñaïi Thöøa goïi laø Voâ 7) The seventh vow: Nguyeän thöù baûy—To Coâng Duïng Haïnh, nghóa laø nhöõng haønh ñoäng realize the most closely interpenetrating khoâng duïng coâng, khoâng taùc ñoäng, khoâng muïc relationship of each and all, of all and each, ñích. Khi vò Boà Taùt nhaäp vaøo ñòa thöù nhaát goïi laø and to make everyland of beings immaculate Hoan Hyû Ñòa, trong söï nghieäp tu taäp taâm linh, as a Buddha-land—Theå hoäi moái töông quan

ngaøi phaùt ra möôøi lôøi nguyeän bao truøm toaøn boä vuõ hoã töông xaâm nhaäp chaët cheû cuûa moät vaø taát truï, traûi roäng tôùi cuoái choã khoâng gian, ñaït ñeán taän caû, cuûa taát caû vaø moät, vaø laøm cho moïi quoác cuøng cuûa thôøi gian, heát taát caû caùc kieáp vaø vaãn vaän ñoä cuûa chuùng sanh thanh khieát nhö moät quoác haønh khoâng giaùn ñoaïn khi coù Ñöùc Phaät xuaát hieän. ñoä cuûa Phaät. 1) The first vow: Nguyeän thöù nhaát—To honour 8) The eighth vow: Nguyeän thöù taùm—To be and serve all the Buddhas, one and all united with all the Bodhisattvas in oneness of without a single exception—Toân kính vaø intention, to become intimately acquainted phuïng söï heát thaûy chö Phaät, moät vò vaø taát caû, with the dignity, understanding, and psychic khoâng töø ra vò naøo. condition of the Tathagatas, so that the 2) The second vow: Nguyeän thöù hai—To work Bodhisattva can enter any society of beings for the preservation and perpetuation of the and accomplish the Mahayana which is teaching of all the Buddhas—Maõi maõi hoä trì beyond thought—Keát hôïp vôùi heát thaûy chö giaùo phaùp cuûa chö Phaät. Boà Taùt trong söï nhaát theå cuûa yù ñònh, trôû neân 3) The third vow: Nguyeän thöù ba—To be thaân thieát vôùi phaåm chaát, söï hieåu bieát vaø ñieàu present at the appearance of each Buddha, kieän taâm linh cuûa chö Nhö Lai, khieán cho vò wherever and whenever it may be—Coù maët Boà taùt coù theå nhaäp vaøo moïi giôùi chuùng sanh khi moãi Ñöùc Phaät xuaát hieän, duø baát cöù ôû ñaâu maø thaønh töïu Ñaïi Thöøa, laø giaùo phaùp vöôït hay baát cöù luùc naøo. khoûi moïi tö nghì. 4) The fourth vow: Nguyeän thöù tö—To practice 9) The ninth vow: Nguyeän thöù chín—To evolve the proper conduct of Bodhisattvahood which the never-receding wheel whereby to carry is wide and measureless, imperishable and out his work of universal salvation, by making free from impurities, and to extend the himself like unto the great lord of medicine or Virtues of Perfection (paramitas) towards all wish-fulfilling gem—Xoay baùnh xe baát thoái beings—Thöïc haønh Boà Taùt haïnh laø roäng lôùn chuyeån maø töø ñoù thöïc hieän coâng vieäc phoå ñoä voâ löôïng, voâ taän, vöôït khoûi moïi oâ nhieãm, vaø cuûa mình baèng caùch töï laøm cho mình gioáng môû roäng caùc ba la maät hay ñöùc haïnh toaøn haûo nhö vò ñaïi y sö hay nhö vieân ngoïc Mani. ñeán taát caû chuùng sanh. 10) The tenth vow: Nguyeän thöù möôøi—To realize 5) The fifth vow: Nguyeän thöù naêm—To induce the great supreme enlightenment in all the all beings in the most comprehensive sense of worlds, by going through the stages of the term to turn to the teaching of the Buddhahood, and fulfilling the wishes of all Buddhas so that they may find their final beings with one voice, and while showing abode of peace in the wisdom of the all-wise himself to be in Nirvana, not to cease from ones—Ñöa chuùng sanh baèng nhöõng lôøi leõ deã practicing the objects of Bodhisattvahood—hieåu nhaát ñeå ñeán vôùi giaùo lyù cuûa chö Phaät Theå chöùng söï chöùng ngoä toái thöôïng trong moïi theá giôùi baèng caùch vöôït qua caùc Boà Taùt ñòa

vaø thaønh töïu caùc nguyeän öôùc cuûa moïi chuùng 5) All Buddhas can abide in the heaven of sanh baèng moät tieáng noùi, vaø trong khi toû hieän contentment in all worlds, remaining mình ôû trong Nieát Baøn, vaãn khoâng ngöøng thöïc unhindered: Chö Phaät ñeàu hay ôû nôi taát caû hieän caùc muïc ñích cuûa quaû vò Boà Taùt. theá

giôùi truï ôû cung trôøi Ñaâu Suaát voâ chöôùng Ten vows of respects of Samantabhadra ngaïi truï. Bodhisattva: Ten vows of Samantabhadra 6) All Buddhas are able to enter all the pasts, Bodhisattva—Thaäp Ñaïi Haïnh Cuûa Boà Taùt Phoå presents and futures of the cosmos, remaining Hieàn. unhindered: Chö Phaät ñeàu hay nhaäp phaùp giôùi 1) First, worship and respect all Buddhas: Nhöùt taát caû tam theá, voâ chöôùng ngaïi truï. giaû leã kænh chö Phaät. 7) All Buddhas are able to sit at all 2) Second, praise the Thus Come Ones: Nhò giaû enlightenment sites in the cosmos, remaining xöng taùn Nhö Lai. unhindered: Chö Phaät ñeàu hay ngoài phaùp giôùi 3) Third, make abundant offerings: Tam giaû taát caû ñaïo traøng, voâ chöôùng ngaïi truï. quaûng tu cuùng döôøng. 8) All Buddhas are able to observe the mental 4) Fourth, repent misdeeds and hindrances: Töù patterns of all sentient beings in each moment giaû saùm hoái nghieäp chöôùng. of thought, and use their powers of diagnosis, 5) Fifth, rejoyce at others' merits and virtues: prescription, and occult effects to teach and Nguõ giaû tuøy hyû coâng ñöùc. tune them, remaining unhindered: Chö Phaät 6) Sixth, request the Buddha to turn the Dharma ñeàu hay nieäm nieäm quaùn taâm haønh cuûa taát caû Wheel: Luïc giaû thænh chuyeån Phaùp Luaân. chuùng sanh, duøng ba moân töï taïi giaùo hoùa ñieàu 7) Seventh, request the Buddha to remain in the phuïc, voâ chöôùng ngaïi truï. world: Thaát giaû thænh Phaät truï theá. 9) All Buddhas are able to sojourn at the places 8) Eighth, follow the teachings of the Buddha at of innumerable Buddhas with one body, and all times: Baùt giaû thöôøng tuøy hoïc Phaät. in all places, benefitting living beings, 9) Ninth, accommodate and benefit all sentient remaining unhindered: Chö Phaät ñeàu hay beings: Cöûu giaû haèng thuaän chuùng sanh. duøng moät thaân truï ôû voâ löôïng baát tö nghì choã 10) Tenth, transfer merits and virtues universally: chö Phaät vaø taát caû choã lôïi ích cuûa chuùng sanh, Thaäp giaû phoå giai hoài höôùng. voâ chöôùng ngaïi truï. 10) All Buddhas are able to expound true Ten ways in which Buddhas remain teachings spoken by infinite Buddhas, unhindered: Möôøi Truï Voâ Chöôùng Ngaïi Cuûa remaining unhindered: Chö Phaät ñeàu hay khai Chö Phaät—Ten ways in which Buddhas remain thò chaùnh phaùp voâ löôïng chö Phaät noùi, voâ unhindered, according to the Flower Adornment chöôùng ngaïi truï. Sutra, chapter 33—Möôøi ñieàu voâ chöôùng ngaïi truï Ten ways of development of sentient beings: cuûa chö Phaät theo kinh Hoa Nghieâm, phaåm 33. Möôøi Thaønh Töïu Chuùng Sanh Cuûa Chö Ñaïi Boà 1) All Buddhas can travel to all worlds, Taùt—According to the Buddha in The Flower remaining unhindered: Chö Phaät ñeàu hay qua Adornment Sutra (Chapter 38—Detachment From ñeán taát caû theá giôùi, voâ chöôùng ngaïi truï. The World), Great Enlightening Beings have ten 2) All Buddhas are able to abide in all worlds, ways of development sentient beings—Theo lôøi remaining unhindered: Chö Phaät ñeàu hay truï Phaät daïy trong Kinh Hoa Nghieâm, Phaåm 38, chö ôû taát caû theá giôùi, voâ chöôùng ngaïi truï. ñaïi Boà Taùt coù möôøi caùch thaønh töïu chuùng sanh. 3) All Buddhas can walk, stand, sit and recline in 1) Development of sentient beings by giving: all worlds, remaining unhindered: Chö Phaät Duøng boá thí ñeå thaønh töïu chuùng sanh. ñeàu hay ôû nôi taát caû theá giôùi ñi, ñöùng, ngoài, 2) Development of sentient beings by their naèm

voâ chöôùng ngaïi truï. physical bodies: Duøng saéc thaân ñeå thaønh töïu 4) All Buddhas can expound the truth in all chuùng sanh. worlds, remaining unhindered: Chö Phaät ñeàu 3) Development of sentient beings by teaching: hay ôû nôi taát caû theá giôùi dieãn thuyeát chaùnh Duøng thuyeát phaùp ñeå thaønh töïu chuùng sanh. phaùp voâ chöôùng ngaïi truï.

4) Development of sentient beings by 3) They shall adorn all worlds with various cooperation: Duøng ñoàng haïnh ñeå thaønh töïu marvelous webs of light: Duøng caùc thöù löôùi chuùng sanh. quang minh kyø dieäu cuøng khaép trang nghieâm 5) Development of sentient beings by taát caû theá giôùi. nonattachment: Duøng khoâng nhieãm tröôùc ñeå 4) They shall cultivate the practices of thaønh töïu chuùng sanh. Enlightening Beings throughout all future 6) Development of sentient beings by showing ages and fully develop countless sentient the practices of Enlightening Beings: Duøng beings throughout the entire cosmos by khai thò Boà Taùt haïnh ñeå thaønh töïu chuùng means of the supreme methods of teaching sanh. and taming: Toät kieáp vò lai tu haïnh Boà Taùt 7) Development of sentient beings by clearly trong voâ löôïng voâ bieân kieáp seõ duøng phaùp showing all worlds: Duøng thò hieän roõ raøng taát giaùo hoùa ñieàu phuïc voâ löôïng chuùng sanh caû theá giôùi ñeå thaønh töïu chuùng sanh. trong hö khoâng phaùp giôùi cho ñaëng thaønh 8) Development of sentient beings by showing thuïc. the great magnificent qualities of the Buddha 5) They shall cultivate the practices of teachings: Duøng thò hieän oai ñöùc lôùn cuûa Phaät enlightening beings, fulfill the great vows, phaùp ñeå thaønh töïu chuùng sanh. acquire omniscience, and abide therein: Tu 9) Development of sentient beings by various Boà Taùt haïnh, vieân maõn ñaïi nguyeän, ñuû nhöùt manifestations of spiritual powers: Duøng thieát trí and truï trong ñoù. nhöõng thaàn thoâng bieán hieän ñeå thaønh töïu 6) They carry out the practices of Enlightening chuùng sanh. Beings for the sake of all beings in the world, 10) Development of sentient beings by various become a pure light of all truths, and subtle skillful means: Duøng nhöõng phöông illuminate all the teachings of Buddhas: Vì tieän vi maät thieän xaûo ñeå thaønh töïu chuùng chuùng sanh khaép taát caû theá gian maø thöïc haønh sanh. haïnh Boà Taùt, laøm quang minh thanh tònh cuûa Ten ways of developing a mind free from taát caû caùc phaùp, chieáu saùng taát caû Phaät phaùp. doubt by Great Enlightening Beings: Möôøi 7) They should know all things are Buddha Taâm Khoâng Nghi Cuûa Chö Ñaïi Boà Taùt— teachings and explain them to sentient beings According to the Flower Adornment Sutra, according to their mentalities to enlighten Chapter 38, there are ten ways of developing a them all: Bieát raèng taát caû caùc phaùp ñeàu laø mind free from doubt by Great Enlightening Phaät phaùp, tuøy taâm chuùng sanh maø vì hoï dieãn Beings—Theo Kinh Hoa Nghieâm, Phaåm 38, chö thuyeát ñeàu khieán khai ngoä. Ñaïi Boà Taùt phaùt möôøi taâm khoâng nghi. 8) They will attain the way to nonobsruction in 1) They shall take care of all sentient beings by the midst of all things, by knowing that all giving, keeping precepts, tolerance, vigor, obstructions are graspable. Thus their minds meditation, wisdom, benevolence, are free from doubt and they abide in the compassion, joy, and equanimity. When essence

of truth, finally to attain supreme making this determination, they are free from complete perfect enlightenment: ÔÛ nôi taát caû doubt (no doubt can arise in their minds): Chö phaùp ñöôïc moân voâ chöôùng ngaïi vì bieát taát caû Boà Taùt seõ duøng boá thí, trì giôùi, nhaãn nhuïc, chöôùng ngaïi ñeàu voâ sôû ñaéc. Taâm nhö vaäy tinh taán, thieàn ñònh, trí hueä, töø, bi, hyû, xaû maø khoâng coù nghi hoaëc, truï taùnh chôn thaät nhaãn nhieáp phuïc chuùng sanh. Luùc phaùt taâm naày ñeán thaønh voâ thöôïng Boà Ñeà. quyeát ñònh khoâng nghi. 9) They should know that all things are 2) When the future Buddhas appear in the transmundane things, get rid of all false world, they shall serve and honor them in all notions and delusions, and adorn myself with ways: Vò lai chö Phaät xuaát theá, toâi seõ thöøa söï the adornment of unity, their being nothing to cuùng döôøng taát caû. adorn. Here they understand by themselves and not through another: Bieát taát caû caùc phaùp

ñeàu laø phaùp xuaát theá gian, xa lìa taát caû voïng Ten ways of entry into the state of töôûng ñieân ñaûo. Duøng moät trang nghieâm ñeå töï Enlightening Beings: Möôøi Phaùp Nhaäp Boà trang nghieâm. Nôi ñaây töï toû bieát khoâng do Taùt—According to the Buddha in The Flower ngöôøi. Adornment Sutra (Chapter 38—Deatchment From 10) They should realize supreme enlightenment The World). Great Enlightening Beings have ten in regard to all things, by getting rid of all ways of entry into the state of Enlightening false notions and delusions, by attaining Beings—Theo kinh Hoa Nghieâm, phaåm 38, coù instantaneous knowledge, because unity and möôøi phaùp nhaäp Boà Taùt. difference cannot be grasped, by transcending 1) Entering into fundamental vows: Nhaäp boån all categories, by ultimate nonfabrication of nguyeän. false descriptions, by detachment from all 2) Entering into practices: Nhaäp haïnh. words, and by dwelling in the realm of 3) Entering into precepts: Nhaäp giôùi. ineffability: Seõ ôû nôi taát caû phaùp thaønh Toái 4) Entering into ways of transcendence: Nhaäp thöôïng Chaùnh Giaùc, vì lìa taát caû voïng töôûng Ba La Maät. ñieân ñaûo, vì ñöôïc nhöùt nieäm töông öng trí, vì 5) Entering into attainment: Nhaäp thaønh töïu. baát khaû ñaéc hoaëc moät hoaëc khaùc, vì rôøi taát caû 6) Entering into different undertakings: Nhaäp sai soá, vì roát raùo voâ vi, vì rôøi taát caû ngoân thuyeát, bieät nguyeän. vì truï baát khaû thuyeát caûnh giôùi teá. 7) Nhaäp caùc thöù tri giaûi: Entering into various Ten ways of entering enlightenment: Möôøi understanding. Phaùp Nhaäp Nhö Lai Cuûa Chö Boà Taùt—According 8) Entering into adornment of Buddha-lands: to the Buddha in The Flower Adornment Sutra, Nhaäp trang nghieâm Phaät quoác. chapter 38 (Detachment From The World), Great 9) Entering into the command of spiritual Enlightening Beings have ten ways of entering powers: Nhaäp thaàn löïc töï taïi. enlightenment—Theo lôøi Phaät daïy trong Kinh 10) Entering into manifestation of incarnation: Hoa Nghieâm (Phaåm 38—Ly Theá Gian), thì coù Nhaäp thò hieän thoï sanh. möôøi caùch nhaäp Nhö Lai cho chö Boà Taùt. Ten ways by which Enlightening Beings 1) They enter the boundless realization of true explain all pasts, presents and futures: These awareness: Nhaäp voâ bieân thaønh chaùnh giaùc. are ten ways by which Enlightening Beings 2) They enter the boundless turning of the wheel explain all pasts, presents and futures—Chö Boà of teaching:

Nhaäp voâ bieân chuyeån phaùp luaân. Taùt duøng möôøi phaùp naày noùi khaép tam theá—Möôøi 3) They enter the boundless means of liberation: Phaùp “Giaûng Noùi Tam Theá” Cuûa Chö Boà Taùt: Nhaäp voâ bieân phaùp phöông tieän. Möôøi phaùp maø Phaät ñaõ daïy trong Kinh Hoa 4) They enter the boundless different Nghieâm. explanations: Nhaäp voâ bieân aâm thanh sai bieät. 1) They speak of the past of the past: Quaù khöù 5) They enter the boundless taming of sentient theá noùi quaù khöù theá. beings: Nhaäp voâ bieân ñieàu phuïc chuùng sanh. 2) They speak of the future of the past: Quaù khöù 6) They enter the boundless command of theá noùi vò lai theá. spiritual powers: Nhaäp voâ bieân thaàn löïc töï taïi. 3) They speak of the present of the past: Quaù 7) They enter the boundless different khöù theá noùi hieän taïi theá. embodiments: Nhaäp voâ bieân nhöõng thaân sai 4) They speak of the past of the future: Vò lai bieät. theá noùi quaù khöù theá. 8) They enter the boundless concentrations: 5) They speak of the present of the future: Vò lai Nhaäp voâ bieân tam muoäi. theá noùi hieän taïi theá. 9) They enter the boundless powers and 6) They speak of the endless of the future (the fearlessnesses: Nhaäp voâ bieân löïc voâ uùy. future of the future): Vò lai theá noùi voâ taän (vò 10) They enter the boundless revelation of lai theá). nirvana: Nhaäp voâ bieân thò hieän Nieát Baøn. 7) They speak of the past of the present: Hieän taïi theá noùi quaù khöù theá.

8) They speak of the future of the present: Hieän comprehend all things—Möôøi Phaùp Xuaát Sanh Trí taïi theá noùi vò lai theá. Hueä Cuûa Chö Ñaïi Boà Taùt (Kinh Hoa Nghieâm— 9) They speak of the equality of the present: Phaåm 38). Chö Boà Taùt an truï trong phaùp naày thôøi Hieän taïi theá noùi bình ñaúng. nôi taát caû caùc phaùp ñeàu hieåu thaáu taát caû. 10) They speak of past, present and future being 1) They generate knowledge by knowing the the one instant of the present: Hieän taïi theá noùi understandings of all sentient beings: Bieát taát tam theá töùc moät nieäm. caû chuùng sanh tri giaûi chuùng sanh trí hueä. Ten ways of fulfillment of the Buddha 2) They generate knowledge by knowing the teachings of Great Enlightening Beings: various distinctions of all Buddha-lands: Bieát Möôøi Thaønh Töïu Phaät Phaùp Cuûa Chö Ñaïi Boà taát caû coõi Phaät nhieàu thöù sai bieät xuaát sanh trí Taùt—Ten ways of fulfillment of the Buddha hueä. teachings of Great Enlightening Beings, according 3) They generate knowledge by knowing to the Flower Adornment Sutra, chapter 38.: domains of the network of the ten directions: Enlightening Beings who abide by these can Bieát chöøng ngaèn möôøi phöông xuaát sanh trí achieve the supreme great wisdom of Buddhas— hueä. Möôøi Thaønh Töïu Phaät Phaùp Cuûa Chö Ñaïi Boà Taùt 4) They generate knowledge by knowing all theo kinh Hoa Nghieâm, phaåm 38. Chö Boà Taùt an worlds, inverted, upright, and so on: Bieát taát truï trong phaùp naày thôøi ñöôïc thaønh töïu ñaïi trí hueä caû theá giôùi uùp ngöûa vaân vaân xuaát sanh trí hueä. voâ thöôïng cuûa Nhö Lai. 5) They generate knowledge by knowing the 1) Not leaving wise associates: Chaúng rôøi thieän unity, variety, and universality of all things: höõu tri thöùc. Bieát taát caû phaùp moät taùnh, nhieàu taùnh, truï 2) Deeply believing in the words of Buddhas: roäng lôùn xuaát sanh trí hueä. Thaâm tín Phaät ngöõ. 6) They generate knowledge by knowing the 3) Not repudiating truth: Chaúng

huûy baùng chaùnh various physical forms: Bieát taát caû nhieàu loaïi phaùp. thaân xuaát sanh trí hueä. 4) Dedicating unlimited roots of goodness: Duøng 7) They generate knowledge by knowing the voâ löôïng voâ taän thieän caên hoài höôùng. misconceptions and delusions of all 5) Focusing on the infinity of the sphere of worldlings without clinging to them: Bieát taát Buddha: Tin hieåu caûnh giôùi cuûa Ñöùc Nhö Lai caû theá gian ñieân ñaûo moäng töôûng ñeàu voâ sôû voâ bieân teá. tröôùc xuaát sanh trí hueä. 6) Knowing the realms of all worlds: Bieát caûnh 8) They generate knowledge by knowing that all giôùi cuûa taát caû theá giôùi. truths ultimately lead to emancipation by one 7) Not abandoning the realm of cosmic reality: path: Bieát taát caû phaùp ñeàu do moät ñaïo xuaát ly Chaúng boû caûnh giôùi phaùp giôùi. xuaát sanh trí hueä. 8) Avoiding all realms of demons: Xa rôøi taát caû 9) They generate knowledge by knowing the ma caûnh. spiritual power of the enlightened can enter 9) Correctly recollecting the realm of all all universes: Bieát Nhö Lai thaàn löïc hay nhaäp Buddhas: Chaùnh nieäm caûnh giôùi cuûa taát caû taát caû phaùp giôùi xuaát sanh trí hueä. chö Phaät. 10) They generate knowledge by knowing that 10) Seeking the realm of the ten powers of the seed of enlightenment in all sentient Buddhas: Tìm caûnh giôùi thaäp löïc cuûa Nhö beings, past, present, and future, does not die Lai. out: Bieát tam theá taát caû chuùng sanh Phaät chuûng khoâng döùt, xuaát sanh trí hueä. Ten ways of generating knowledge of Great Enlightening Beings: Möôøi Phaùp Xuaát Sanh Trí Ten ways of generating the qualities of Hueä Cuûa Chö Ñaïi Boà Taùt—Ten ways of Buddhahood of Great Enlightening Beings: generating knowledge of Great Enlightening Möôøi Ñaïo Xuaát Sanh Phaät Phaùp Cuûa Chö Ñaïi Boà Beings (The Flower Adornment Sutra—Chapter Taùt—Ten ways of generating the qualities of 38). Enlightening Beings who abide by these can Buddhahood of Great Enlightening Beings,

according to the Flower Adornment Sutra, been put into practice is not lost: Haïnh thuø Chapter 38—Möôøi Ñaïo Xuaát Sanh Phaät Phaùp Cuûa thaéng laø ñaïo xuaát sanh Phaät phaùp, vì coâng Chö Ñaïi Boà Taùt theo kinh Hoa Nghieâm, phaåm 38. haïnh ñaõ tu khoâng hö maát: Haïnh thuø thaéng laø Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc möôøi ñaïo xuaát sanh Phaät phaùp, vì coâng haïnh ñaõ tu danh hieäu ñaïi tröôïng phu (see Ten appellations of khoâng hö maát. greatness)—Enlightening Beings who abide by 10) The potential of enlightenment is a way of these will gain ten appellations of greatness. generating qualities of Buddhahood, causing 1) Following good friends is a way of generating all sentient beings to gladly set their minds on qualities of Buddhahood, because they plant enlightenment and sustain this will by all roots of goodness together: Tuøy thuaän thieän virtues: Nhö Lai chuûng laø ñaïo xuaát sanh Phaät höõu laø ñaïo xuaát sanh Phaät phaùp, vì hoï ñoàng phaùp, vì laøm cho taát caû chuùng sanh thích phaùt gieo caên laønh. taâm Boà Ñeà duøng taát caû phaùp laønh giuùp ñôõ giöõ 2) Profound devotion is a way of generating gìn. qualities of Buddhahood, because they know Ten ways of getting rid of demons' actions the masteries of Buddhas: Thaâm taâm tin hieåu of Great Enlightening Beings: Möôøi Ñieàu Rôøi laø ñaïo xuaát sanh Phaät phaùp, vì

bieát Phaät töï Boû Ma Nghieäp Cuûa Chö Ñaïi Boà Taùt—Ten ways taïi. of getting rid of demons' actions of Great 3) Making great vows is a way of generating Enlightening Beings, according to the Flower qualities of Buddhahood, because their minds Adornment Sutra, Chapter 38. Enlightening become broad: Phaùt theä nguyeän lôùn laø ñaïo Beings who abide by these can escape all xuaát sanh Phaät phaùp, vì taâm hoï roäng raõi. demonic ways—Möôøi Ñieàu Rôøi Boû Ma Nghieäp 4) Recognizing their own roots of goodness ia a Cuûa Chö Ñaïi Boà Taùt theo Kinh Hoa Nghieâm, way of generating qualities of Buddhahood, phaåm 38. Chö Boà Taùt an truï trong möôøi phaùp naày because they know their action is not wrong: thôøi coù theå ra khoûi taát caû ma ñaïo. Nhaãn thoï thieän caên cuûa mình laø ñaïo xuaát 1) Associating with the wise and honoring and sanh Phaät phaùp, vì bieát nghieäp chaúng maát. serving them: Gaàn thieän tri thöùc, cung kính 5) Tirelessly cultivating practice in all ages is a cuùng döôøng. way of generating qualities of Buddhahood, 2) Not elevating themselves or praising because it comprehends the future: Taát caû themselves: Chaúng töï cao töï ñaïi, chaúng töï kieáp tu haønh khoâng nhaøm ñuû laø ñaïo xuaát sanh khen ngôïi. Phaät phaùp, vì bieát ñeán toät thuôû vò lai. 3) Believing in the profound teaching of Buddha 6) Appearing in countless worlds is a way of without repudiating it: Tin hieåu thaâm phaùp generating qualities of Buddhahood, by cuûa Phaät maø chaúng huûy baùng. maturing sentient beings: Voâ soá theá giôùi ñeàu 4) Never ever forgetting the determination for thò hieän laø ñaïo xuaát sanh Phaät phaùp, vì thaønh omniscience: Chaúng bao giôø queân maát taâm thuïc chuùng sanh. nhöùt thieát trí. 7) Not stopping the practices of enlightening 5) Diligently cultivating refined practices, never beings is a way of generating qualities of being lax: Sieâng tu dieäu haïnh, haèng chaúng Buddhahood, by increasing great compassion: phoùng daät. Chaúng döùt Boà Taùt haïnh laø ñaïo xuaát sanh Phaät 6) Always seeking all the teachings for phaùp, vì taêng tröôûng Ñaïi bi. enlightening beings: Thöôøng caàu taát caû phaùp 8) Infinite awareness is a way of generating daønh cho Boà Taùt. qualities of Buddhahood, by pervading all of 7) Always expounding the truth tirelessly: Haèng space in a single moment of thought: Voâ dieãn thuyeát chaùnh phaùp, taâm khoâng nhaøm löôïng taâm laø ñaïo xuaát sanh Phaät phaùp, vì moät moûi. nieäm khaép taát caû hö khoâng giôùi. 8) The eighth way of getting rid of demons' 9) Excellent action is a way of generating actions—Ñieàu rôøi boû ma nghieäp thöù taùm: qualities of Buddhahood, because what has

a) Taking refuge with all the Buddhas in the ten Cuûa Chö Ñaïi Boà Taùt theo Kinh Hoa Nghieâm, directions: Quy y taát caû chö Phaät möôøi phaåm 38. phöông. (I) Ten ways of purifying speech—Möôøi phaùp b) Thinking of them as saviors and protectors: tònh tu ngöõ nghieäp: Nghó ñeán chö Phaät nhö nhöõng vò cöùu hoä. 1) Joyfully listening to the voice of Buddhas: 9) Faithfully accepting and remembering the Tònh tu ngöõ nghieäp, thích laéng nghe aâm thanh support of the spiritual power of the Buddhas: cuûa Ñöùc Nhö Lai. Tin thoï öùc nieäm taát caû chö Phaät thaàn löïc gia 2) Joyfully listening to the explanations of the trì. virtues of Enlightening Beings: Tònh tu ngöõ 10) Equally planting the same roots of goodness nghieäp, nghe noùi coâng ñöùc cuûa Boà

Taùt. with all enlightening beings: Cuøng taát caû Boà 3) Not saying anything unpleasant to sentient Taùt ñoàng gieo caên laønh bình ñaúng khoâng hai. beings: Tònh tu ngöõ nghieäp, chaúng noùi nhöõng Ten ways of knowing the worlds of past, lôøi maø chuùng sanh chaúng thích nghe. present and future of all Enlightening 4) Truly avoiding all faults of speech: Tònh tu ngöõ nghieäp, xa lìa nhöõng loãi laàm cuûa lôøi noùi. Beings: Möôøi Phaùp Bieát Tam Theá Cuûa Chö Boà 5) Joyfully praising the enlightened: Tònh tu ngöõ Taùt—Chö Boà Taùt bieát taát caû nhöõng phaùp trong nghieäp, hoan hyû taùn thaùn Nhö Lai. tam theá—Enlightening beings know all things in 6) Signing the praises of Buddhas aloud at the all times—Ten ways of knowing the worlds of monuments of deceased Buddhas: Tònh tu past, present and future of all Enlightening Beings ngöõ nghieäp, ôû choã thaùp Nhö Lai to tieáng khen mentioned by the Buddha in The Flower ngôïi coâng ñöùc nhö thieät cuûa chö Phaät. Adornment Sutra (Chapter 38—Detachment from 7) Giving teachings to sentient beings with The World)—Möôøi phaùp bieát tam theá cuûa chö Boà profound, pure mind: Tònh tu ngöõ nghieäp, Taùt ñöôïc Phaät giaûng trong Kinh Hoa Nghieâm duøng taâm thanh tònh ban boá chaùnh phaùp cho (Phaåm 38—Ly Theá Gian): chuùng sanh. 1) They know their definitions: Bieát nhöõng an 8) Praising Buddha with music and song: Tònh tu laäp. ngöõ nghieäp, duøng aâm nhaïc ca tuïng ñeå taùn 2) They know their speech: Bieát nhöõng ngoân thaùn Ñöùc Nhö Lai. ngöõ. 9) Listening to the true teaching without 3) They know their deliberations: Bieát nhöõng worrying about one’s body or life: Tònh tu ngöõ luaän nghò. nghieäp, ôû choã chö Phaät laéng nghe chaùnh phaùp 4) They know their rules: Bieát nhöõng quy taéc. chaúng tieác thaân maïng. 5) They know their appellations: Bieát nhöõng 10) Giving oneself up to serve all enlightening xöng taùn. beings and teachers of truth, and receiving the 6) They know their orders: Bieát nhöõng cheá lònh. sublime teaching from them: Tònh tu ngöõ 7) They know their provisional names: Bieát nghieäp, xaû thaân thöøa söï taát caû Boà Taùt vaø caùc nhöõng giaû danh. phaùp sö ñeå laõnh thoï dieäu phaùp. 8) They know their endlessness: Bieát kia voâ taän. (II) Enlightening Beings who abide by these ten 9) They know their quiescence: Bieát kia tòch ways of purifying speech can gain ten kinds dieät. of protection—Chö Boà Taùt an truï trong möôøi 10) They know their total emptiness: Bieát taát caû phaùp tònh tu ngöõ nghieäp naày seõ ñöôïc möôøi laø “khoâng.” ñieàu thuû hoä: Ten ways of purifying speech of Great 1) They are protected by all celestial beings: Enlightening Beings: Möôøi Ñieàu Tònh Tu Ngöõ Ñöôïc thieân vöông cuøng thieân chuùng thuû hoä. Nghieäp Cuûa Chö Ñaïi Boà Taùt—Ten ways of 2) By all nagas: Ñöôïc long vöông vaø long chuùng purifying speech of Great Enlightening Beings, thuû hoä. according to the Flower Adornment Sutra, 3) By all yakshas: Ñöôïc Daï xoa vöông cuøng daï Chapter 38—Möôøi Ñieàu Tònh Tu Ngöõ Nghieäp xoa chuùng thuû hoä.

4) By all Gandharvas: Ñöôïc Caøn thaùt baø vöông 1) Arousing the determination for enlightenment cuøng Caøn thaùt baø chuùng thuû hoä. with extraordinary will: Duøng thuø thaéng 5) By all titans: Ñöôïc A tu la vöông vaø A tu la nguyeän phaùt Boà Ñeà taâm, töï bieát thoï kyù. chuùng thuû hoä. 2) Never giving up the practices of

Enlightening 6) By all Garudas: Ñöôïc Ca laâu la vöông vaø Ca Beings: Troïn chaúng nhaøm boû haïnh Boà Taùt, töï laâu la chuùng thuû hoä. bieát thoï kyù. 7) By all kinnaras: Ñöôïc Khaån na la vöông vaø 3) Continuing to carry out the practices of Khaån na la chuùng thuû hoä. Enlightening Beings in all ages: Taát caû kieáp, 8) By all Maharagas: Ñöôïc Ma haàu la giaø vöông thöïc haønh haïnh Boà Taùt, töï bieát thoï kyù. cuøng Ma haàu la giaø chuùng thuû hoä. 4) Practicing all Buddha teachings: Tu taäp taát caû 9) By all Brahmas: Ñöôïc Phaïm vöông vaø Phaïm Phaät phaùp, töï bieát thoï kyù. chuùng thuû hoä. 5) Having complete faith in the guidance of all 10) By all teachers of truth, beginning with the Buddhas: Nôi taát caû Phaät giaùo, moät beà thaâm Buddhas: Ñöôïc Nhö Nhö Lai Phaùp vöông vaø tín. taát caû phaùp sö thuû hoä. 6) Cultivating all roots of goodness and bringing (III) Having received this protection, great them to fulfillment: Tu taát caû thieän caên ñeàu enlightening beings are able to accomplish khieán thaønh töïu, töï bieát thoï kyù. ten great works—Ñöôïc söï thuû hoä naày roài, chö 7) Placing all sentient beings in the Ñaïi Boà Taùt coù theå thaønh töïu möôøi ñaïi söï. enlightenment of Buddhas: Ñaët taát caû chuùng 1) Gladdening all sentient beings: Laøm cho taát sanh nôi Phaät Boà Ñeà, töï bieát thoï kyù. caû chuùng sanh hoan hyû. 8) Harmonizing and unifying with all spiritual 2) Going to all worlds: Coù theå qua laïi taát caû theá friends: Vôùi taát caû thieän höõu tri thöùc hoøa hieäp giôùi. khoâng hai, töï bieát thoï kyù. 3) Knowing all faculties: Taát caû caên taùnh ñeàu coù 9) Thinking of all spiritual friends as Buddhas: theå roõ bieát. Nôi taát caû thieän tri thöùc töôûng laø Phaät, töï bieát 4) Purifying all devotions: Taát caû thaèng giaûi ñeàu thoï kyù. laøm cho thanh tònh. 10) Perpetually preserving the fundamental 5) Exterminating all afflictions: Taát caû phieàn aspiration for enlightenment with diligence: naõo ñeàu laøm cho ñoaïn tröø. Haèng sieâng thuû hoä boån nguyeän Boà Ñeà, töï bieát 6) Getting rid of all habit energy: Taát caû taäp khí thoï kyù. ñeàu laøm cho xaû ly. (B) 7) Purifying all inclinations: Taát caû duïc laïc ñeàu 1) Having extremely profound inner laøm cho saùng saïch. understanding: Noäi trí giaûi thaäm thaâm. 8) Increasing all profound determinations: Taát 2) Being able to develop the roots of goodness caû thaâm taâm ñeàu laøm cho taêng tröôûng. of enlightening beings as appropriate: Tuøy 9) Causing all to pervade al universes: Taát caû thuaän phaùt khôûi nhöõng thieän caên cuûa Boà Taùt. phaùp giôùi ñeàu laøm cho cuøng khaép. 3) Cultivating extensive great practices: Tu 10) Causing all nirvanas to be clearly seen: Taát quaûng ñaïi haïnh. caû Nieát baøn khaép laøm cho thaáy roõ. 4) Open receiving of the prediction: Hieän tieàn. Ten ways of receiving the prediction of 5) Occult receiving of the prediction: Chaúng Buddhahood: Thaäp Phaùp Thoï Kyù—According to hieän tieàn. the Buddha in The Flower Adornment Sutra 6) Realizing enlightenment by their own minds: (Chapter 38—Detachment From The World). Nhôn töï taâm chöùng Boà Ñeà. Great Enlightening Beings have ten ways of 7) Accomplishing tolerance: Thaønh töïu nhaãn. receiving prediction of Budhahood—Möôøi phaùp 8) Teaching and taming sentient beings: Giaùo thoï kyù. hoùa ñieàu phuïc chuùng sanh. (A) 9) Comprehending the number of all ages: Roát raùo taát caû kieáp soá.

10) Mastery of all practices of Enlightening coù theå dieät tröø nhöõng phieàn naõo, kieát söû ñaõ chöùa Beings: Taát caû Boà Taùt haïnh töï taïi. nhoùm töø laâu cuûa taát caû chuùng sanh. Ten ways of seeing Buddhas of Great 1) Giving is a weapon of enlightening beings, Enlightening Beings: Möôøi Moân Kieán Phaät Cuûa destroying all stinginess: Boá thí laø khí giôùi Chö Ñaïi Boà Taùt—Ten ways of seeing Buddhas of cuûa Boà Taùt, vì coù theå dieät tröø taát caû xan laãn. Great Enlightening Beings, according to the 2) Self-control is a weapon of enlightening Flower Adornment Sutra, chapter 38. Enlightening beings, getting rid of all crime: Trì giôùi laø khí Beings who abide by these always see the giôùi cuûa Boà Taùt, vì vöùt boû taát caû söï huûy phaïm. supreme Buddha—Möôøi Moân Kieán Phaät Cuûa Chö 3) Impartiality is a weapon of enlightening Ñaïi Boà Taùt theo kinh Hoa Nghieâm, phaåm 38. Chö beings, removing all discrimination: Bình Boà Taùt an truï trong möôøi moân kieán Phaät naày thôøi ñaúng laø khí giôùi cuûa Boà Taùt, vì döùt tröø taát caû thöôøng ñöôïc thaáy Ñöùc Nhö Lai voâ thöôïng. phaân bieät. 1) See by nonattachment the Buddha of abiding 4) Wisdom is a weapon of enlightening beings, in the world attaining true enlightenment: Voâ dissolving all ignorance and afflictions: Trí tröôùc kieán, ñoái vôùi Phaät thaønh chaùnh giaùc an hueä laø khí giôùi cuûa Boà Taùt, vì tieâu dieät taát caû truï theá gian. voâ minh phieàn naõo. 2) See the Buddha of vows by production: Xuaát 5) Right livelihood is a weapon of enlightening sanh kieán ñoái vôùi nguyeän Phaät. beings, leading away from all wrong 3) See the Buddha of rewards of action by deep livelihood: Chaùnh maïng laø khí giôùi cuûa Boà faith: Thaâm tín kieán ñoái vôùi nghieäp baùo Phaät. Taùt, vì xa rôøi taát caû taø maïng. 4) See the Buddha of preservation by following 6) Skill in means is a weapon of enlightening the Teaching: Tuøy thuaän kieán ñoái vôùi truï trì beings, manifesting in all places: Thieän xaûo Phaät. phöông tieän laø khí giôùi cuûa Boà Taùt, vì thò hieän 5) See the Buddha of Nirvana by deeply taát caû xöù. entering it: Thaâm nhaäp kieán ñoái vôùi Nieát baøn 7) All afflictions, wrath, and folly are weapons Phaät. of enlightening beings because they liberate 6) See the cosmic Buddha everywhere: Phoå chí sentient beings through afflictions: Tham, saân, kieán ñoái vôùi phaùp giôùi Phaät. si vaø taát caû phieàn naõo laø khí giôùi cuûa Boà Taùt, 7) See the Buddha of mind by peaceful stability: vì duøng moân phieàn naõo ñeå ñoä chuùng sanh. An truï kieán ñoái vôùi taâm Phaät. 8) Birth-and-death is a weapon of enlightening 8) See the Buddha of concentration by infinite beings because they continue enlightening independence: Voâ löôïng voâ y kieán ñoái vôùi practices and teach sentient beings: Sanh töû tam muoäi Phaät. laø khí giôùi cuûa Boà Taùt, vì chaúng döùt haïnh Boà 9) See the Buddha of fundamental essence by Taùt vaø luoân giaùo hoùa chuùng sanh. clear comprehension: Minh lieãu kieán ñoái vôùi 9) Teaching the truth is a weapon of boån taùnh Phaät. enlightening beings, able to break up all 10) See the Buddha of adaptation by universal clinging: Noùi phaùp nhö thaät laø khí giôùi cuûa Boà awareness: Phoå thoï kieán ñoái vôùi tuøy laïc Phaät. Taùt vì hay phaù taát caû chaáp tröôùc. ** See Ten Ways of Getting Rid of Demons. 10) All knowledge is a weapon of enlightening beings because they do not give up the Ten weapons of Great Enlightening Beings: avenues of practice of

enlightening beings: Möôøi Khí Giôùi Cuûa Chö Ñaïi Boà Taùt— Nhöùt thieát trí laø khí giôùi cuûa Boà Taùt, vì chaúng Enlightening Beings who abide by these can boû haïnh moân cuûa Boà Taùt. annihilate the afflictions, bondage, and compulsion accumulated by all sentient beings in Ten wholesome acts: Thaäp Thieän Nghieäp. the long night of ignorance—Theo Kinh Hoa (I) Ten meritorious deeds, or the ten paths of Nghieâm, Phaåm 38, coù möôøi thöù khí giôùi cuûa chö good action according to the Mahayana Ñaïi Boà Taùt. Chö Boà Taùt an truï nôi phaùp naày thôøi Buddhism. They include three good acts of the body, four of the mouth, and another three

of the mind—Thaäp Thieän Nghieäp theo Phaät 6) Transference of merit: Pattidana (p)—Hoài Giaùo Ñaïi Thöøa. Thaäp thieän goàm ba thöù nôi höôùng phöôùc baùu. thaân, boán thöù nôi khaåu vaø ba thöù khaùc nôi yù— 7) Rejoicing or praising in others' good actions See Kaya-karmas-Vac-karmas-Moras- (merit): Anumodana (p)—Tuøy hyû coâng ñöùc— karmas: Rejoicing in others' merit can help you 1) To abstain from killing, but releasing beings eradicate selfishness—Tuøy hyû coâng ñöùc coù is good: Khoâng saùt sanh maø phoùng sanh laø toát. theå giuùp baïn nhoå taän goác taùnh vò kyû. 2) To abstain from stealing, but giving is good: 8) Hearing the doctrine: Dhammasavana (p)— Khoâng troäm cöôùp maø boá thí laø toát. nghe phaùp—Hearing the doctrines can help 3) To abstain from sexual misconduct, but being yourself increase your own wisdom—Nghe virtuous is good: Khoâng taø haïnh maø ñaïo haïnh Phaùp nhaèm töï giuùp mình taêng tröôûng trí hueä. laø toát. 9) Expounding the doctrine: Dhammadesana 4) To abstain from lying, but telling the truth is (p)—Giaûng phaùp—Expounding doctrines can good: Khoâng noùi lôøi doái traù, maø noùi lôøi ñuùng help sentient beings increase wisdom— ñaén laø toát. Thuyeát phaùp nhaèm giuùp chuùng sanh taêng 5) To abstain from speaking double-tongued tröôûng tri hueä. (two-faced speech), but telling the truth is 10) Straightening one's own views: good: Khoâng noùi lôøi theâu deät, maø noùi lôøi ñuùng Ditthijjukamma (p)—Cuûng coá chaùnh kieán— ñaén laø toát. Strengthening one's own views means 6) To abstain from hurtful words (abusive strengthening one's own confidence—Cuûng slander), but speaking loving words is good: coá chaùnh kieán cuõng coù nghóa laø cuûng coá nieàm Khoâng noùi lôøi ñoäc aùc, maø noùi lôøi aùi ngöõ laø toát. tin. 7) To abstain from useless gossiping, but (III)According to the Vimalakirti Sutra, chapter speaking useful words: Khoâng noùi lôøi voâ ích, ten, the Buddha of the Fragrant Land, maø noùi lôøi höõu ích laø toát. Vimalakirti said to Bodhisattvas of the 8) To abstain from being greedy and covetous: Fragrant Land as follows: "As you have said, Khoâng tham lam ganh gheùt ngöôùi laø toát. the Bodhisattvas of this world have strong 9) To abstain from being angry, but being gentle compassion, and their lifelong works of is good: Khoâng saân haän, maø oân nhu laø toát. salvation for all living beings surpass those 10) To abstain from being attached (devoted) to done in other pure lands during hundreds and wrong views, but understand correctly is thousands of aeons. Why? Because they good: Khoâng meâ muoäi taø kieán, maø hieåu theo achieved ten excellent deeds which are not chaùnh kieán laø toát. required in other pure lands." What are these (II) Ten kinds of

meritorious actions (The Buddha ten excellent deeds?—Theo Kinh Duy Ma and His Teachings): Thaäp Thieän (Ñöùc Phaät vaø Caät, chöông möôøi, phaåm Phaät Höông Tích, cö Phaät Phaùp). só Duy Ma Caät ñaõ noùi vôùi caùc Boà Taùt nöôùc 1) Generosity: Dana (p)—Boá thí—Generosity Chuùng Höông raèng: “Boà Taùt ôû coõi naøy ñoái vôùi means yielding wealth—Boá thí laø xaû boû cuûa chuùng sanh, loøng ñaïi bi beàn chaéc thaät ñuùng caûi. nhö lôøi caùc ngaøi ñaõ ngôïi khen. Maø Boà Taùt ôû 2) Keeping precepts (morality): Sila (p)—Trì coõi naày lôïi ích cho chuùng sanh trong moät ñôøi giôùi. coøn hôn traêm ngaøn kieáp tu haønh ôû coõi nöôùc 3) Meditation: Dhyana—Thieàn ñònh— khaùc. Vì sao? Vì coõi Ta Baø naày coù möôøi ñieàu Meditation can help gain higher knowledge laønh maø caùc Tònh Ñoä khaùc khoâng coù.” Theá and emancipation—Thieàn ñònh coù theå giuùp naøo laø möôøi?: ñaït ñöôïc trí tueä vaø giaûi thoaùt. 1) Using charity (dana) to succour the poor: 4) Reverence: Apacayana (p)—Toân kính (leã Duøng boá thí ñeå nhieáp ñoä keû ngheøo naøn. baùi—bieát troïng ngöôøi ñaùng kính). 5) Services: Veyyavacca (p)—Phuïc vuï.

2) Using precept-keeping (sila) to help those sanh trong coõi saéc giôùi vaø voâ saéc giôùi, vaø ñöa who have broken the commandments: Duøng haønh giaû ñeán choã giaùc ngoä vaø giaûi thoaùt. tònh giôùi ñeå nhieáp ñoä ngöôøi phaù giôùi. 4) Reverence: Apacayana (p)—Leã baùi— 3) Using patient endurance (ksanti) to subdue Reverence is the cause of noble parentage— their anger: Duøng nhaãn nhuïc ñeå nhieáp ñoä keû Bieát troïng ngöôøi ñaùng kính troïngKính troïng giaän döõ. ngöôøi ñaùng kính laø nhaân taïo quaû ñöôïc thaân 4) Using zeal and devotion (virya) to cure their baèng quyeán thuoäc quyù phaùi thöôïng löu. remissness: Duøng tinh taán ñeå nhieáp ñoä keû giaûi 5) Service: Veyyavacca (p)—Phuïc vuï—Service ñaõi. produces larger retinue—Phuïc vuï taïo quaû 5) Using serenity (dhyana) to stop their confused ñöôïc nhieàu ngöôøi theo haàu. thoughts: Duøng thieàn ñònh ñeå nhieáp ñoä keû 6) Transference of merit: Pattidana (p)—Hoài loaïn yù. höôùng phöôùc baùu—Transference of merit acts 6) Using wisdom (prajna) to wipe out as a cause to give in abundance in future ignorance: Duøng trí tueä ñeå nhieáp ñoä keû ngu births—Hoài höôùng phöôùc baùu seõ ñöôïc ñôøi si. soáng sung tuùc vaø phong phuù. 7) Putting an end to the eight distressful 7) Rejoicing in other’s good actions, and conditions for those suffering from them: Noùi praising other’s good work: Anumodana (p)— phaùp töø naïn ñeå ñoä keû bò taùm naïn. Hoan hyû vôùi phöôùc baùu cuûa ngöôøi khaùc. 8) Teaching Mahayana to those who cling to a) Rejoicing in other’s merit is productive of joy Hinayana: Duøng phaùp ñaïi thöøa ñeå ñoä keû öa wherever one is born: Hoan hyû vôùi phöôùc baùu phaùp tieåu thöøa. cuûa keû khaùc ñem laïi traïng thaùi an vui, baát 9) Cultivation of good roots for those in want of luaän trong caûnh giôùi naøo. merits: Duøng caùc phaùp laønh ñeå cöùu teá ngöôøi b) Rejoicing in other’s merit is also getting khoâng ñöùc. praise to oneself: Taùn döông haønh ñoäng cuûa 10) The four Bodhisattva winning devices for the keû khaùc cuõng ñem laïi keát quaû ñöôïc ngöôøi purpose of leading all living beings to their khaùc taùn döông laïi. goals (in Bodhisattva development): Thöôøng 8) Hearing the doctrine: Dhamma-savana (p)— duøng töù nhieáp ñeå thaønh töïu chuùng sanh. Nghe

phaùp—Hearing the dhamma is (IV)According to Most Venerable Narada, there conductive to wisdom—Nghe phaùp ñem laïi trí are ten kinds of good karma or meritorious tueä. actions which may ripen in the sense- 9) Expounding the doctrine: Dhamma desana sphere—Thaäp Thieän Nghieäp theo Phaät Giaùo (p)—Hoaèng phaùp—Expounding the dhamma Nguyeân Thuûy hay Möôøi Nghieäp Laønh Taïo is also conducive to wisdom—Hoaèng phaùp Quaû Troå Sanh Trong Duïc Giôùi ñöôïc ñeà caäp cuõng ñem laïi trí tueä. trong Ñöùc Phaät Vaø Phaät Phaùp cuûa Hoøa 10) Straightening one's own views by two parts: Thöôïng Narada: Ditthijjukamma (p)—Cuûng coá chaùnh kieán cuûa 1) Generosity or charity: Dana (skt & p)—Boá mình: thí—Charity yields wealth—Loøng quaûng ñaïi a) Taking the three refuges: Quy-y Tam Baûo— roäng raõi. Ñöùc khoan dung quaûng ñaïi hay taâm Taking the three refuges results in the boá thí taïo quaû nhieàu cuûa caûi. destruction of passions—Quy y Tam Baûo sôùm 2) Morality: Sila (p)—Trì giôùi—Morality gives deïp tan duïc voïng phieàn naõo. birth in noble families and in states of b) Mindfulness: Tænh thöùc—Mindfulness is happiness—Trì giôùi ñem laïi söï taùi sanh trong conducive to diverse forms of happiness— doøng doõi quyù phaùi vaø traïng thaùi an vui. Tænh thöùc ñem laïi haïnh phuùc döôùi nhieàu hình 3) Meditation: Bhavana (p)—Tham thieàn— thöùc. Meditation gives birth in realms of form and formless realms—Tham thieàn daãn ñeán söï taùi

(V) Three good deeds in the body-Four good 7) Absence of people for us to talk about them: deeds in the speech-Three good deeds in the Khoâng coù ai ñeå chuùng ta noùi chuyeän veà hoï— mind—Thaân Tam-Khaåu Töù-YÙ Tam: Khoâng coù vieäc ñaøm luaän vieäc quaáy cuûa ngöôøi 1-3)To keep the body pure with three good khaùc. deeds—Giöõ cho thaân thanh tònh vôùi ba thieän 8) Absence of friends for us to play with; nghieäp: absence of disciples for us to teach, absence 1) Not to kill: Khoâng Saùt Sanh. of servants for to us ask for running errands 2) Not to steal: Khoâng Troäm Cöôùp. (no further creating of karma): Khoâng baïn beø, 3) Not to engage in illicit sex: Khoâng Taø Daâm. khoâng ñeä töû, khoâng keû haàu ngöôøi haï cho 4-7)To keep speech pure with four good deeds— chuùng ta vui chôi, daïy doã hay sai baûo (khoâng Giöõ cho khaåu thanh tònh vôùi boán thieän nghieäp: gaây toäi taïo nghieäp). 4) Not to lie: Khoâng Noùi Doái. 9) No longing for companions: Khoâng ao öôùc coù 5) Not to slander: Khoâng voïng ngöõ hay noùi lôøi baïn ñoàng haønh. theâu deät. 10) Absence of troubles caused by society such as 6) Not to use coarse speech: Khoâng Noùi Lôøi guests, politeness, neat clothes, as well as Ñoäc AÙc. social relations: Khoâng coù nhöõng phieàn phöùc 7) Not to chatter or converse vain talks: Khoâng gaây neân bôûi xaõ hoäi nhö khaùch khöùa, lòch söï, Noùi Lôøi Voâ Ích. quaàn aùo chænh teà, cuõng nhö giao teá xaõ hoäi. 8-10)To keep the mind pure with three good Ten wholesome courses of action: Thaäp deeds—Giöõ cho yù thanh tònh vôùi ba thieän Thieän—Thaäp Thieän Nghieäp—See Ten nghieäp: wholesome acts. 8) Not to be greedy: Khoâng Tham muoán. Ten worlds: Thaäp giôùi—See Ten Realms. 9) Not to be anger: Khoâng Saân Haän. Ten wonders: Ten incomprehensibles—Thaäp 10) Not to have delusion: Khoâng Si Meâ. Dieäu. Ten wholesome advantages of a hermitage: 1) The universe, sphere, or

whole, embracing Nhaøn Cö Thaäp Thieän—Ten wholesome mind, Buddha, and all things as a unity: Caûnh advantages of a hermitage which are absent of the dieäu. following actions—Möôøi lôïi ích thieän laønh cuûa 2) A Buddha's all embracing knowledge arising cuoäc soáng aån daät, trong ñoù thieáu vaéng nhöõng haønh such universe: Trí dieäu. ñoäng sau ñaây: 3) Buddha's deeds, expressive of his wisdom: 1) Absence of sex and passion: Khoâng ham Haïnh dieäu. boùng saéc duïc voïng—Khoâng coù caûnh nam nöõ, 4) His attainment of all the various Buddha töùc khoâng coù loøng ham muoán. stages (thaäp truï vaø thaäp ñòa): Vò dieäu. 2) Absence of temptation to say wrong things. 5) His three laws (Truth, Wisdom and Vision): 3) Absence of enemies, and so of strife: Khoâng Tam phaùp dieäu (Giôùi, Ñònh, Hueä). coù keû thuø—Khoâng coù keû ñoái ñòch: Khoâng noùi 6) His response to appeal (his spiritual response ñieàu taø vaïy—Khoâng coù nhôn duyeân gaây ra or relation to humanity. To him, all beings are lôøi aên tieáng noùi loän xoän, töùc khoâng coù vieäc his children): Caûm öùng dieäu. baøy ñieàu ñaët chuyeän laùo xöôïc. 7) His supernatural powers: Thaàn thoâng dieäu. 4) Absence of conflicts: Khoâng xung ñoät vôùi 8) His preaching: Thuyeát phaùp dieäu. ai—Khoâng sôï vieäc tranh giaønh. 9) His supernatural retinue: Quyeán thuoäc dieäu. 5) Absence of friends to praise or blame: Khoâng 10) The blessing derived through universal coù baèng höõu khen cheâ—Khoâng coù baïn noùi elevation into Buddhahood: Lôïi ích dieäu. chuyeän thò phi, töùc khoâng coù vieäc khen cheâ. Ten wrongs: Thaäp AÙc Nghieäp. 6) Absence of other people for us to pick their (I) Ten Evil Actions: The ten rules which faults: Khoâng coù ai ñeå cho mình böôi moùc loãi produce regrets—Thaäp baát hoái giôùi: Möôøi aùc laàm cuûa hoï—Khoâng thaáy keû loãi laàm. nghieäp: (A) Body—Thaân:

1) Killing: Saùt sanh. chæ ñoát thieâu taát caû taøi saûn vaø cuûa baùu ôû theá 2) Stealing: Troäm caép. gian, traùi laïi löûa giaän aùc khaåu chaúng nhöõng 3) Fornicate or sexual misconduct (commit ñoát maát caû Thaát Thaùnh Taøi (see Thaát Thaùnh sexual intercourse with prostitutes): Taø daâm. Taøi) vaø taát caû coâng ñöùc xuaát theá, maø coøn 4) To drink wine: Uoáng röôïu. theâm chieâu caûm aùc baùo veà sau naày. (B) Speech—Khaåu: 4) Lying: Noùi doái. 5) Lying: Noùi doái. 5) Insulting or coarsing abusive language: Noùi 6) To tell a fellow-Buddhist' sins: Noùi loãi cuûa lôøi maéng chöûi hay noùi lôøi thoâ aùc. ngöôøi Phaät töû. 6) Gossiping and frivolous chattering: Noùi 7) To praise onself and discredit others: Töï cho chuyeän voâ ích hay noùi lôøi trau chuoát. mình hay gioûi vaø cheâ ngöôøi dôû. 7) To slander or Speak with a double-tongue. To 8) Be mean: Heøn moïn. speak ill of one friend to another: Noùi löôõi hai 9) Be angry: Saân haän. chieàu. 10) To defame the Triratna (Buddha, Dharma, (C) Action of Mind: Moras Karma (skt)—YÙ Sangha/Fraternity): Huûy baùng Tam Baûo. Nghieäp. (II) Ten evil actions: Thaäp AÙc Nghieäp—All 8) Greed or covetousness: Libho (skt)—Tham. karmas are controlled by the threefold deed 9) Hatred or loss of temper profanity: Dosa (body, speech, and mind). Three deeds of the (skt)—Saân. body, four deeds of the mouth, and three 10) Ignorance: Moha (skt)—Si. deeds of the mind—Taát caû nghieäp ñöôïc kieåm Ten wrong views: Thaäp Taø Kieán—See Ten soaùt bôûi ba thöù thaân, khaåu, yù. Coù ba nghieäp kinds of wrong views. nôi thaân, boán nghieäp

nôi mieäng, vaø ba nghieäp Ten wrong ways into which Zen nôi yù: practitioners may fall: Ten wrong ways into (A) Action of Body: Kaya Karma (skt)—Thaân which the Yogin may fall—Möôøi Laàm Laïc Thieàn Nghieäp. Giaû Coù Theå Bò Rôi Vaøo—In Po-Shan's 1) Killing: Saùt sanh—Taking the life of any Admonition Regarding the Study of Zen, written beings, including human or animal—Saùt sanh by Wu-I-Yuan-Lai in the beginning of the goàm gieát sanh maïng caû ngöôøi laãn thuù. seventeenth century, in which Po-Shan Zen Sect 2) Stealing: Troäm caép—All forms of acquiring recommended ten methods of maturing doubts for onself that which belongs to another— and ten wrong ways into which the Yogin may Moïi hình thöùc ñem veà cho mình caùi thuoäc veà fall—Theo Baùc Sôn Tham Thieàn Caûnh Luïc, ñöôïc ngöôøi khaùc. Voâ Dò Nguyeân Lai vieát vaøo ñaàu theá kyû thöù 17, 3) Sexual misconduct: Taø daâm—All forms of phaùi Thieàn Baùc Sôn ñaõ ñöa möôøi phöông phaùp sex-indulgence, by action or thoughts wants— thuaàn thuïc nghi tình vaø 10 laàm laïc maø Thieàn giaû Nhöõng ham muoán nhuïc duïc baèng haønh ñoäng coù theå bò rôi vaøo. hay tö töôûng. 1) Intellectualism, wherein the koan is forced to (B) Action of Mouth: Vac Karma (skt)—Khaåu yield up its logical contents: Duy Trí, ôû ñaây Nghieäp—The evil karma of speech is the noù eùp buoäc coâng aùn khoaùc nhöõng noäi dung mightiest. We must know that evil speech is luaän lyù. even more dangerous than fire because fire 2) A pessimistic frame of mind whereby the can only destroy all material possessions and Yogin shuns such environments as are treasures of this world, but the firece fire of unfavorable to quiet contemplation: Moâ daïng evil speech not only burns all the Seven bi quan cuûa taâm trí; noù khieán haønh giaû neù Treasures of Enlightened beings and all traùnh nhöõng hoaøn caûnh khoâng thích yù, troán virtues of liberation, but it will also reflect on vaøo söï maëc nhieân toïa thò. the evil karma vipaka in the future—Khaåu 3) Quietism, by which he tries to suppess ideas nghieäp raát ö laø maõnh lieät. Chuùng ta neân bieát and feelings in order to realize a state of raèng lôøi aùc coøn quaù hôn löûa döõ bôûi vì löûa döõ tranquilization or perfect blankness: Chuû

tröông tònh maëc, noù khieán haønh giaû traán aùp Tend (v) water buffalo: Chaên traâu. caùc yù töôûng vaø caûm giaùc haàu chöùng traïng Tendai: Toâng Thieân Thai (Nhaät Baûn). thaùi tòch tónh hay ngoan khoâng. A Japanese term for "T'ien-T'ai School." The 4) The attempt to classify or criticize according T'ien-T'ai (Tendai) sect was founded in Japan in to his own intellectualistic interpretation all 804 A.D. by Saicho, who was better known as the koans left by the ancient masters: Coá Dengyo-Daishi. He entered the Order young and phaân loaïi hay pheâ phaùn, tuøy theo giaûi thích went for further study to China, where he duy trí rieâng bieät cuûa mình, taát caû nhöõng coâng received instruction in the Dharma from teachers aùn do coå nhaân ñeå laïi. at the famous T'ien-T'ai school. However, after 5) The understanding that there is something returning to Japan, he founded a school in which inside this body of the various combinations, he incorporated other elements of esoteric whose intelligence shines out through the Buddhism and Zen, while maintaining T'ien- several sense-organs: Caùi hieåu bieát cho raèng T'ai's emphasis on the Lotus Sutra as

its was in chaúng coù gì heát trong saéc thaân giaû hôïp naày, China. According to Prof. Junjiro Takakusu in The maø trí thöùc cuûa noù roïi xuyeân qua caùc quan Essentials of Buddhist Philosophy, he received the naêng. T'ien-T'ai doctrine and the Bodhisattva ordination 6) And which by means of the body functions to from Tao-Sui, the mystic doctrines (mantra) from perform deeds good or bad: Vaø trí thöùc naày Shun-Chiao, and the Zen meditation from Hsiu- nöông vaøo saéc thaân maø taïo taùc nhöõng haønh vi Jan. On his return to Japan, he propagated the new thieän hay aùc. doctrine in the temple called Enryakuji on Mount 7) Asceticism, in which the body is uselessly Hiei. This temple soon grew to be an important subjected to all forms of mortification: Chuû center of all Buddhist studies and practices in tröông khoå haïnh, noù luoáng coâng baét saéc thaân Japan. Today, Mount Hiei remains the seat of the chòu moïi hình thöùc eùp xaùc. order in Japan—Töø ngöõ Nhaät Baûn chæ "Toâng 8) The idea of merit by the accumulation of Thieân Thai." Toâng Thieân Thai Nhaät Baûn ñöôïc Ñaïi which the Yogin desires to attain Buddhahood sö Toái Tröøng (Saicho) saùng laäp taïi Nhaät vaøo naêm or final deliverance: Caùi yù töôûng tích chöùa 804. OÂng thöôøng ñöôïc bieát nhieàu qua teân Dengyo- phuùc baùo, nhôø ñoù haønh giaû mong ñaït tôùi Phaät Daishi. OÂng gia nhaäp Taêng ñoaøn khi coøn treû vaø ñi quaû hay giaûi thoaùt roát raùo. ñeán Trung Hoa ñeå nghieân cöùu theâm veà ñaïo Phaät. 9) Libertinism, in which there is no regulation of Taïi ñaây oâng ñöôïc caùc luaän sö cuûa tröôøng phaùi conduct, moral or otherwise: Chuû tröông Thieân Thai noåi tieáng truyeàn daïy Chaùnh Phaùp. Tuy phoùng daät, khoâng chòu gheùp mình vaøo ñaïo nhieân, khi trôû veà Nhaät, oâng saùng laäp ra toâng phaùi haïnh, luaân lyù. maø giaùo lyù cuûa noù ñöôïc tuyeån choïn hôn laø nhöõng 10) Grandiosity and self-conceit: Khoa tröông vaø vò ñi tröôùc ôû Trung Hoa, vì oâng phoái hôïp nhöõng kieâu maïn. yeáu toá khaùc cuûa Maät giaùo vaø Thieàn toâng, trong Ten Wrongnesses: Thaäp Taø—See Ten kinds of khi vaãn giöõ nguyeân söï nhaán maïnh vaøo Kinh Phaùp wrong views, and Ten wrongs. Hoa cuûa toâng Thieân Thai Trung Hoa. Theo Giaùo Tenborin (jap): Turning the dharma-wheel— Sö Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc Chuyeån Phaùp Luaân. Phaät Giaùo, thì Toái Tröøng ñöôïc Ñaïo Toaïi truyeàn Tenchi (jap): Hoaøng ñeá Thieân Trí (Nhaät Baûn). cho hoïc thuyeát Thieân Thai vaø Boà Taùt giôùi, ñöôïc Tend to: Mang laïi—Nuoâi döôõng—Chaên giöõ. Thuaän Giaùo truyeàn cho hoïc thuyeát Chaân Ngoân toâng, vaø Tu Nhieân truyeàn cho Thieàn toâng. Sau Tend the sick: Chaêm soùc ngöôøi beänh—This is moät naêm löu truù ôû Trung Hoa, oâng trôû veà Nhaät one of the eight fields for cultivating blessedness Baûn ñeå truyeàn baù giaùo lyù môùi naày taïi chuøa (blessings), according to the Brahma Net Sutra—Enryakuji treân nuùi Tyû Dueä (Hiei). Ngoâi chuøa naày Ñaây laø moät trong taùm ruoäng phöôùc ñieàn theo Kinh chaúng bao laâu ñaõ phaùt trieån thaønh moät trung taâm Phaïm Voõng—See Eight fields for cultivating quan troïng cho taát caû moïi coâng cuoäc nghieân cöùu blessedness (II).

vaø tu taäp Phaät giaùo taïi Nhaät. Ngaøy nay nuùi Tyû Tender (a): Meàm maïi—Moûi (chaân/tay). Dueä vaãn laø cô sôû cuûa toâng Thieân Thai Nhaät Baûn. Tender care: Chaêm soùc chu ñaùo. In 805 A.D., some two centuries after the Tender horn of a deer:

Loäc nhung. introduction of Buddhism into Japan, the monk Tenderness: Maitri (skt)—Metta (p)— Saicho returned from China with a new form of Affection—Loving kindness—Loøng töø—See Buddhism called “Tendai” (in Chinese, T’ien- Loving-kindness. T’ai; and in Vietnamese, Thieân Thai). This sect focused on the teaching of the Lotus Sutra as the Tenet: final and complete teaching of the Buddha. From 1) Marga-dharma (skt)—Dogma—Teachings— its inception, Tendai has been eclectic. Absorbing Ñaïo phaùp—Tín ñieàu—Tín lyù—There are four both meditative practices of Ch’an and more teachings, doctrines or schools—Coù boán esoteric teachings derived from Tantra. It also giaùo—See Four teachings. positioned itself as the hub of Japanese Buddhism, 2) Hoïc thuyeát—Giaùo ñieàu hay giaùo lyù—establishing Mount Hiei, near Kyoto, as the Catushkotika (skt)—The four tenets held by monastic and academic center of its time. various non-Buddhist schools—Boán thöù caâu Generations of influential monks have obtained chaáp cuûa ngoaïi ñaïo—See four tenets held by their training at the Enryaku-Ji temple at Mount various non-Buddhist schools. Hiei. Tendai still accounts for one-third of Tenet in regard to things as real as the Japanese Buddhists today—Vaøo naêm 805 sau taây result of false reasoning: Phaân bieät phaùp lòch, khoaûng chöøng 2 theá kyû sau khi Phaät giaùo chaáp—Nhìn thaáy söï vaät laø thaät do bôûi söï suy nghó ñöôïc du nhaäp vaøo Nhaät Baûn, sö Saicho töø Trung vaø lyù luaän sai laàm, khi Boà Taùt thaáy ñaïo thì ñoaïn Quoác trôû veà mang theo moät hình thöùc môùi cuûa töø ñöôïc ngay—See Two tenets in regard to Phaät giaùo ñöôïc goïi laø “Tendai” (tieáng Trung Hoa things. laø T’ien-T’ai, vaø tieáng Vieät laø Thieân Thai). Toâng Tenets of a sect: Toâng nghóa. phaùi naøy döïa vaøo giaùo lyù cuûa Lieân Hoa Kinh laø Tenet of a soul: Atma-graha (skt)—Tenet of an giaùo lyù cuoái cuøng cuûa Ñöùc Phaät. Töø söï khôûi ñaàu ego regarding a permanent individual—Nhaân cuûa noù, phaùi Tendai laø ngöôøi choïn loïc, haáp thuï chaáp—Ngaõ Chaáp—Chaáp vaøo Thöôøng ngaõ— nhöõng phöông phaùp thieàn cuûa Thieàn toâng vaø giaùo Permanent personality—The atman—This holding lyù ñaày thaàn bí hôn töø Maät toâng. Noù cuõng ñaët ñòa vò is an illusion—Holding to the concept of the cuûa mình ôû vò trí chuû choát cuûa Phaät giaùo Nhaät reality of the ego. The clinging to the idea of self. Baûn, thaønh laäp truï sôû chính taïi nuùi Hiei, gaàn Ñoâng The false tenet of a soul, or ego, or permanent Kinh, laø trung taâm tu taäp vaø hoïc vieän cuûa thôøi ñoù. individual, that the individual is real, the ego an Nhieàu theá heä chö Taêng coù uy theá ñaït ñöôïc töø söï tu independent unit and not a mere combination of taäp cuûa hoï taïi chuøa Enryaku-Ji treân nuùi Hiei. the five skandhas produced by cause and effect Tendai ngaøy nay vaãn coøn chieám hôn moät phaàn ba disintegrating—Chaáp vaøo khaùi nieäm cuûa moät caùi soá Phaät töû treân toaøn nöôùc Nhaät—See Seven Sects ngaõ thaät. Chaáp vaøo caùi ngaõ thöôøng haèng chöù in Japan, and Eight of the early Japanese Buddhist khoâng phaûi laø söï phoái hôïp cuûa naêm uaån sanh bôûi sects. nhaân duyeân. Tendai-Hokkeshu (jap): Thieân Thai Phaùp Hoa Tenkai (jap): Sö Thieân Haûi (1536-1643), Phaät Toâng (Phaät giaùo Nhaät Baûn). giaùo Nhaät Baûn. Tendaishu (jap): Toâng Thieân Thai Nhaät Baûn— Tenno-Dogo (jap): T’ien-Huang-Tao-Wu— See

Tendai. Thieàn sö Thieân Hoaøng Ñaïo Ngoä. Tendencies of mind: Khuynh höôùng cuûa taâm. Ten-Rin-O (jap): Cakravarti-raja (skt)—Wheel- Tendency: Khuynh höôùng—Xu höôùng—Xu Rolling King—Chuyeån Luaân Vöông. theá—Trend. Tenryuji (jap): Chuøa Thieân Long (Nhaät Baûn). Tendency for settling down in the mind: Tension: Söï caêng thaúng—AÙp löïc—Pressure. Abhinivesa (skt)—Chaáp tröôùc.

Tentai-Shaku (jap): Sakra-devanam-indra ñöôïc do Ngaøi Huyeàn Trang ñôøi Ñöôøng quy ñònh— (skt)—God-Emperor Sakra—Thieân Ñeá Thích. See Five kinds of terms that cannot be translated. Tentativeness: Tính giaû ñònh—Giaû thieát. Terms without equivalent in China: Thöû Tenzin Gyatso (1935 -): The fourteenth Dalai Phöông Sôû Voâ—One of the five kinds of terms Lama, and the first to travel extensively outside which Hsuan-Tsang did not translate but Tibet. Born in a small village in eastern Tibet on transliterated—Nhöõng thöù khoâng coù nôi naày July 6, 1935, he was officially recognized at the (Trung Hoa) neân khoâng dòch ñöôïc maø chæ phieân age of six as the reincarnation of Tupden Gyatso aâm. Moät trong naêm loaïi töø ngöõ chaúng phieân dòch (1876-1933), the thirteenth Dalai Lama. Forced to ñöôïc do Ngaøi Huyeàn Trang ñôøi Ñöôøng quy ñònh— flee his homeland in 1959 following the Chinese See Five kinds of terms that cannot be translated. invasion of Tibet, he formed a government-in- Termination: Söï chaám döùt. exile in the north Indian hill station of Terrestial (a): Earthly—Thuoäc veà traàn theá. Dharamsala. In 1989, he was awarded the Nobel Terrible: Peace Prize in recognition of his efforts to bring 1) Desperate: Keen. about a peaceful solution to the “Tibet Question,” 2) Awe-inspiring: Dreadful—Terrific—Khuûng and, in recent years, he has emerged as one of the khieáp. most influential theoreticians of “Engaged Terrified: Kinh hoàn baït vía (Phaùch taùn cöûu Buddhism.”—Vò Ñaït Lai Laït Ma ñôøi thöù 14, vaø laø tieâu)—Scared to death. vò Ñaït Lai Laït Ma ñaàu tieân du haønh ngoaøi Taây Terrify (v): Laøm thaát kinh. Taïng nhieàu nhaát. Ngaøi sanh ra taïi moät ngoâi laøng Terrifying: Ñaùng sôï. nhoû ôû mieàn Ñoâng Taây Taïng vaøo ngaøy 6 thaùng 7 naêm 1935, ngaøi ñöôïc chính thöùc coâng nhaän laø vò Territorial (a): Thuoäc ñòa phaän quyeàn haønh cuûa taùi sanh cuûa vò Ñaït Lai Laït Ma ñôøi thöù 13 vaøo luùc ai. ngaøi 6 tuoåi. Naêm 1959 ngaøi bò baét buoäc phaûi lìa boû Territorialism: Chuû nghóa theá quyeàn. queâ höông ñeå ñaøo tî sau cuoäc xaâm laêng Taây taïng Terrorist: Keû khuûng boá. cuûa Trung Quoác, ngaøi thaønh laäp chính phuû löu Terrorize the demons: Boá Ma—Scare-demon, vong trong vuøng ñoài nuùi Dharamsala phía Baéc AÁn a term used to call Bhiksu—Laøm cho ma quyû sôï Ñoä. Naêm 1989 ngaøi ñöôïc trao taëng giaûi Nobel haõi, moät töø duøng ñeå goïi Tyø Kheo. Hoøa Bình cho nhöõng noã löïc nhaèm mang laïi moät Terrorizing Demons: Boá Ma—One of the three giaûi phaùp oân hoøa cho vaán ñeà Taây Taïng vaø trong external demons. These are ghosts that like to nhöõng naêm gaàn ñaây ngaøi trôû thaønh moät trong frighten and terrorize people. They usually take nhöõng nhaø lyù luaän coù aûnh höôûng nhaát veà “Phaät the form of tigers, wolves, deadly serpents, Giaùo Nhaäp Theá.” poisonous snakes or other ferocious beasts or Tera (jap): Temple—Chuøa. hallucinatory, diabolic apparitions to scare the Terakoya (jap): Chöùc Töï Tieåu OÁc (thaày giaùo ôû cultivator. Their forms

change and infinitude. Nhaät). They may have no head or many heads, many Term: Thôøi khaéc—Thôøi kyø. hands, many eyes, or a half-human, half-bestial Terms which would be less impressive when body. They may brandish weapons or spit fire. If the practitioner is frightened, he loses his right translated: Vi Sinh Thieän—Muoán laøm caûm ñoäng thought and often goes insane. Faced with these ngöôøi nghe ñeå hoï phaùt thieän taâm neân khoâng phieân occurences, we should reflect that all forms and dòch—See Five kinds of terms that cannot be marks are illusory, and that demons can only translated. destroy the illusory body, not the True Mind. Terms with several meanings: Haøm Ña Meditating this way, we should remain calm and Nghóa—One of the five kinds of terms which unafraid of death, peacefully concentrating on Hsuan-Tsang did not translate but transliterated— Buddha or Mantra Recitation. The demons will Vì nhieàu nghóa neân khoâng dòch ñöôïc maø chæ phieân then retrest of their own accord—Moät trong ba aâm. Moät trong naêm loaïi töø ngöõ chaúng phieân dòch

loaïi ngoaïi ma. Boá ma laø loaøi ma öa khuûng boá laøm mental cataclysm took place. What had been cho ngöôøi kinh sôï. Thöù ma naày thöôøng hoùa hình regarded as most precious was now not worth coïp, soùi, raén, rít, hoaëc caùc loaøi thuù hung döõ kyø laï, a straw—OÂng sanh vaøo naêm 780 sau Taây hay hình aùc quyû gheâ rôïn ñeå doïa nhaùt ngöôøi tu. Lòch, laø moät trong nhöõng ñaïi sö ñôøi nhaø Nhöõng hình töôùng naày bieán huyeãn voâ cuøng, hoaëc Ñöôøng. OÂng laø ñeà taøi cuûa nhieàu coâng aùn. Moät khoâng ñaàu, nhieàu ñaàu, nhieàu tay, nhieàu maét; hoaëc trong nhöõng coâng aùn naày keå laïi chuyeän oâng mình ngöôøi ñaàu thuù, mình thuù ñaàu ngöôøi, hoaëc giaùc ngoä khi thaày oâng (Long Ñaøm) thoåi taét caàm khí giôùi, hoaëc phun löûa ñoû. Neáu haønh giaû caây ñuoác hay “Caây Ñuoác Long Ñaøm.” OÂng kinh haõi, lieàn bò noù phaù laøm maát chaùnh nieäm, laém tòch vaøo naêm 865 sau Taây Lòch. Theo Thieàn khi sanh ñieân cuoàng. Gaëp caûnh naày, neân nghó caùc Sö D.T. Suzuki trong Thieàn Luaän Taäp II, Ñöùc töôùng ñeàu giaû doái, ma chæ coù theå huûy dieät huyeãn Sôn khoâng chæ gioûi veà Kinh Kim Cang maø coøn thaân chôù khoâng theå phaù hoaïi ñöôïc chaân taâm. Suy gioûi caû veà nhöõng ngaønh trieát hoïc Phaät giaùo xeùt nhö theá roài bình tónh khoâng sôï cheát, an nhieân khaùc nhö Caâu Xaù vaø Du Giaø Luaän. Nhöng chuyeân taâm nieäm Phaät hoaëc trì chuù, noù seõ töï ruùt ban ñaàu ngaøi choáng ñoái Thieàn moät caùch quyeát lui—See External demons, and Three types of lieät, vaø chuû ñích ra khoûi vuøng ñaát Chaâu laø ñeå demons (2). tieâu huûy Thieàn. Duø sao, ñaây cuõng laø ñoäng cô Te-Shan-Hsuan-Chien: Ñöùc Sôn Tuyeân ñieàu ñoäng beà maët cuûa taâm thöùc ngaøi; coøn Giaùm—Thieàn sö Ñöùc Sôn Tuyeân Giaùm—Zen nhöõng gì troâi chaûy beân trong chieàu saâu thì master Te-Shan-Hsuan-Chien (780-865). ngaøi hoaøn toaøn khoâng yù thöùc ñeán. Ñònh luaät * He was born in 780 A.D., one of the great taâm lyù veà söï töông phaûn chaéc coù theá löïc vaø Zen master during the T’ang dysnasty. He is ñöôïc taêng cöôøng choáng laïi ñoäng löïc beà maët the subject of several koans. One of which khi ngaøi gaëp moät ñòch thuû hoaøn toaøn baát ngôø tells how he attained enlightenment through döôùi hình thöùc moät chuû quaùn baùn traø. Laàn ñaàu his

master blowing out of a candle. He died in tieân ñoái ñaùp vôùi Suøng Tín veà Ñaàm Roàng, lôùp 865 A.D. According to Zen Master D.T. voû chaéc cöùng cuûa taâm trí Ñöùc Sôn bò ñaäp naùt Suzuki in the Essays in Zen Buddhism, Te- hoaøn toaøn, giaûi toûa taát caû nhöõng theá löïc aån Shan was learned not only in the naáp saâu xa trong taâm thöùc cuûa ngaøi. Roài khi Vajracchedika, but in other departments of ngoïn ñuoác boãng döng bò thoåi taét, taát caû nhöõng Buddhist philosophy such as the Abhidharma- gì ngaøi ñaõ töø choái tröôùc khi coù bieán coá naày soka and the Yogacara. But in the beginning baây giôø ñöôïc laáy laïi voâ ñieàu kieän. Ñoù laø moät he was decidedly against Zen, and the object ñaïi bieán toaøn dieän cuûa taâm trí. Caùi ñaõ töøng of his coming out of Chou district was to ñöôïc traân troïng naày chaúng ñaùng baèng moät annihilate it. This at any rate was the motive coïng rôm. that directed the surface current of his * Te-Shan, who is noted for his swinging a consciousness; as to what was going on staff, was also a student of the Vajracchedika underneath he was altogether unaware of it. Sutra before he was converted to Zen. The psychological law of contrariness was Different from his predecessor, Hui Neng, he undoubtedly in force and was strengthened as was very learned in the teaching of the sutra against his superficialmotive when he and was extensively read in its commentaries, encountered a most unexpected opponent in showing that his knowledge of the the form of a tea-house keeper. His first talk Prajnaparamita was more sytematic than was with Ch'ung-Hsin concerning the Dragon's Hui-Neng". He heard of this Zen teaching in Pool (Lung-T'an) completely crushed the the south, according to which a man could be hard crust of te-Shan's mentality, releasing all a Buddha by immediately taking hold of his the forces deeply hidden in his consciousness. inmost nature. This he thought could not be When the candle was suddenly blown out, all the Buddha's own teaching, but the Evil that was negated prior to this incident One's, and he decided to go down south. In unconditionally reasserted itself. A complete this respect his mission again differed from

that of Hui-Neng. Hui Neng wished to get Ngaøi nghe noùi phaùi Thieàn naày xuaát hieän ôû into the spirit of the Vajracchedika under the phöông Nam, theo ñoù moät ngöôøi coù theå thaønh guidance of the Fifth Patriarch, while Te- Phaät neáu naém ngay ñöôïc baûn tính uyeân Shan's idea was to destroy Zen if possible. nguyeân cuûa mình. Ngaøi nghó ñaây khoâng theå laø They were both students of the lôøi daïy cuûa chính Ñöùc Phaät, maø laø cuûa Ma Vajracchedika, but the sutra inspired them in vöông, roài quyeát ñònh ñi xuoáng phöông Nam. a way diametrically opposite. Te-Shan's first Veà phöông dieän naày, söù meänh cuûa ngaøi laïi objective was Lung-T'an where resided a khaùc vôùi Hueä Naêng. Hueä Naêng thì muoán Zen master called Ch'ung-Hsin. On his way thaâm nhaäp tinh thaàn cuûa kinh Kim Cang döôùi to the mountain he stopped at a tea house söï daãn daét cuûa Nguõ Toå, coøn yù töôûng cuûa Ñöùc where he asked the woman-keeper to give Sôn laø muoán phaù huûy Thieàn toâng neáu coù theå him some refreshments. In Chinese, ñöôïc. Caû hai ñeàu hoïc kinh Kim Cang, nhöng "refreshment" not only means "tien-hsin" caûm höùng cuûa hoï ngöôïc chieàu nhau. Chuû ñích (breakfast), but literally, it means "to ñaàu

tieân cuûa Ñöùc Sôn laø ñi tôùi Long Ñaøm, nôi punctuate the mind.” Instead of setting out the ñaây coù moät Thieàn sö teân laø Suøng Tín. Treân request refreshments for the tired monk- ñöôøng leân nuùi, ngaøi döøng chaân taïi moät quaùn traveller, the woman asked: "“What are you traø vaø hoûi baø chuû quaùn coù caùi gì ñieåm taâm. carrying on your back?” Te-Shan replied: “Ñieåm taâm” trong tieáng Haùn vöøa coù nghóa laø “They are commentaries on the aên saùng, maø cuõng coù nghóa laø “chaám ñieåm Vajracchedika.” The woman said: “The are taâm linh.” Thay vì mang cho du Taêng nhöõng indeed! May I ask you a question? If you can ñoà aên ñieåm taâm theo lôøi yeâu caàu, baø laïi hoûi: answer it to my satisfaction, you will have “Thaày mang caùi gì treân löng vaäy?” Ñöùc Sôn your refreshments free; but if you fail, you ñaùp: “Nhöõng baûn sôù giaûi cuûa kinh Kim Cang.” will have to go somewhere else.” To this Te- Baø giaø noùi: “Thì ra theá! Thaày cho toâi hoûi moät Shan agreed. The woman-keeper of the tea caâu coù ñöôïc khoâng? Neáu Thaày traû lôøi truùng yù house then proposed the following: “I read in toâi xin ñaõi thaày moät böõa ñieåm taâm; neáu thaày the Vajracchedika that the mind is obtainable chòu thua, xin thaày haõy ñi choã khaùc.” Ñöùc Sôn neither in the past, nor in the present, nor in ñoàng yù. Roài baø chuû quaùn traø hoûi: “Trong kinh the future. If so, which mind do you wish to Kim Cang toâi ñoïc thaáy caâu naày ‘quaù khöù taâm punctuate?” This unexpected question from baát khaû ñaéc, hieän taïi taâm baát khaû ñaéc, vò lai an apparently insignificant country-woman taâm baát khaû ñaéc. Vaäy thaày muoán ñieåm caùi completely upset knapsackful scholarship of taâm naøo?” Caâu hoûi baát ngôø töø moät ngöôøi ñaøn Te-Shan, for all his knowledge of the baø queâ muøa coù veû taàm thöôøng aáy ñaõ hoaøn vajracchedika together with its various toaøn ñaûo loän taøi ña vaên quaûng kieán cuûa Ñöùc commentaries gave him no inspiration Sôn, vì taát caû kieán thöùc cuûa ngaøi veà Kim whatever. The poor scholar had to go without Cang cuøng nhöõng sôù giaûi cuûa kinh chaúng gôïi his breakfast. Not only this, he also had to höùng cho ngaøi chuùt naøo caû. Nhaø hoïc giaû ñaùng abandon his bold enterprise to defeat the thöông naày phaûi ra ñi maø chaúng ñöôïc böõa aên. teachers of Zen; for when he was no match Khoâng nhöõng chæ coù theá, ngaøi coøn phaûi töø boû even for the keeper of a rodside tea house, caùi yù ñònh laø khuaát phuïc caùc Thieàn sö, bôûi how could he expect to defeat a professional neáu chaúng laøm gì ñöôïc vôùi moät baø giaø queâ Zen master?—Ñöùc Sôn noåi tieáng veà loái vung muøa thì mong gì khuaát phuïc noåi moät Thieàn sö gaäy, oâng cuõng laø ngöôøi hoïc Kinh Kim Cöông thöïc thuï tröôùc khi qui ñaàu theo Thieàn. Khaùc vôùi tieàn * Even before he saw Ch’ung-Hsin, master of boái cuûa mình töùc Luïc Toå Hueä Naêng, Ñöùc Sôn Lung-T’an, he was certainly made to think hoïc giaùo lyù cuûa kinh ñieån raát nhieàu vaø ñoïc more about his self-imposed mission. When roäng caùc kinh sôù; vaäy kieán thöùc veà kinh Baùt Te-Shan saw Ch'u’g-Hsin, he said: “I have Nhaõ cuûa ngaøi coù heä thoáng hôn cuûa Hueä Naêng. heard people talked so much of Lung-T’an

(dragon’s pool), yet as I see it, there is no nhöng haêng say tìm kieám chaân lyù. Suøng Tín dragon here, nor any pool.""Ch'ng-Hsin hoûi: “Sao khoâng vaøo?” Ñöùc Sôn ñaùp: “Trôøi quietly said: "“You are indeed in the midst of toái.” Toå sö beøn thaép moät

ngoïn ñuoác trao cho Lung-T'an." Te-Shan finally decided to stay Ñöùc Sôn. Luùc Ñöùc Sôn saép söõa ñoùn laáy ñuoác at Lung-T'an and to study Zen under the thì Suøng Tín beøn thoåi taét maát. Nhaân ñoù taâm guidance of its master—Ngay tröôùc khi gaëp cuûa Ñöùc Sôn ñoät nhieân môû roäng tröôùc chaân lyù gôõ Long Ñaøm Suøng Tín, chaéc chaén ngaøi ñaõ cuûa ñaïo Thieàn. Ñöùc Sôn cung kính laøm leã, vaø phaûi xeùt laïi söù meänh cuûa mình. Ñeán khi gaëp Toå sö hoûi: "Thaáy gì?" Ñöùc Sôn ñaùp: "Töø nay Long Ñaøm (caùi ñaàm roàng) Suøng Tín ngaøi noùi: trôû ñi chaúng coøn chuùt nghi ngôø nhöõng thoaïi "Toâi nghe ngöôøi ta noùi nhieàu veà Long Ñaøm; ñaàu naøo cuûa laõo Hoøa Thöôïng nöõa." Saùng hoâm baây giôø thaáy ra thì chaúng coù roàng cuõng chaúng sau, Ñöùc Sôn mang taát caû nhöõng saùch sôù giaûi coù ñaàm gì ôû ñaây heát." Suøng Tín traû lôøi oân veà Kinh Kim Cang maø ngaøi ñaõ coi troïng vaø ñi hoøa: "Quaû thöïc oâng ñang ôû giöõa Long Ñaøm. ñaâu cuõng mang theo, neùm heát vaøo löûa vaø ñoát Cuoái cuøng Ñöùc Sôn quyeát ñònh ôû laïi Long thaønh tro, khoâng chöøa laïi gì heát. Ngaøi noùi: Ñaøm vaø theo hoïc Thieàn vôùi Thieàn sö naày. "Ñaøm huyeàn luaän dieäu cho ñeán ñaâu cuõng * One evening he was sitting ouside the room chaúng khaùc ñaëc moät sôïi loâng vaøo giöõa hö quietly and yet earnestly in search of the khoâng voâ taän; coøn cuøng kieáp taän soá tìm kieám truth. Ch'ung-Hsin said: "Why do you not then choát maùy huyeàn vi nhö ñoå moät gioït nöôùc come in?" Te-Shan replied: "It is dark." xuoáng vöïc saâu khoâng ñaùy, chaúng thaám vaøo Whereupon Ch'ung-Hsin lighted a candle and ñaâu. Hoïc vôùi chaúng hoïc, mình ta bieát." Saùng handed to Te-Shan. When Te-Shan was about hoâm sau, Hoøa Thöôïng Long Ñaøm thöôïng to take it, Ch'ung-Hsin blew it out. This ñöôøng thuyeát phaùp. Ngaøi goïi Taêng chuùng laïi suddenly opened his mind to the truth of Zen noùi: "Trong ñaây coù moät laõo Taêng raêng nhö teaching. Te-Shan bowed respectfully." The röøng göôm, mieäng tôï chaäu maùu, ñaùnh moät master asked: "What is the matter with you?" heøo chaúng ngoaùi coå, luùc khaùc laïi leân choùt nuùi Te-Shan asserted: "After this, whatever chôùn chôû döïng ñaïo cuûa ta ôû ñaáy." propositions the Zen masters may make about * Afterwards, when Te-Shan himself became a Zen, I shall never again cherish a doubt about master, he used to say to an inquirer: them." The next morning Te-Shan took out all "Whether you say 'yes,' you get thirty blows; his commentaries on the Vajracchedika, once whether you say 'no,' you get thirty blows so valued and considered so indispensable just the same." A monk asked him: "Who is that he had to carry them about with him the Buddha?" Te-Shan relpied: He is an old wherever he went, committed them to the monk of the Western country." The monk flames and turned them all into ashes. He continued to ask: "What is enlightenment?" exclaimed: "However deep your knowledge Te-Shan gave the questioner a blow, saying: of abstrue philosohy, it is like a piece of hair "You get out of here; do not scatter dirt placed in the vastness of space; and however around us!" Another monk wished to know important your experience in worldly things, something about Zen, but Te-Shan roared: "I it is like a drop of water thrown into an have nothing to give, begone!"—Veà sau khi unfathomable abyss." The next morning, Zen Ñöùc Sôn ñaõ trôû thaønh moät baäc thaày, ngaøi master Lung-T'an entered the

hall to preach thöôøng noùi vôùi keû hoûi ñaïo: “Duø noùi ñöôïc hay the assembly, said: "Among you monks, there noùi khoâng ñöôïc, nhaø ngöôi cuõng laõnh ba chuïc is a old monk, whose teeth are as sharp as heøo.” Moät vò Taêng hoûi: “Phaät laø ai?” Ñöùc Sôn swords, and mouth is as red as a basin of baûo: “Phaät laø moät laõo Tyø Kheo beân trôøi Taây.” blood, a blow on his head will not make him Vò Taêng laïi hoûi: “Giaùc laø theá naøo?” Ñöùc Sôn turn back; later he will ascend the top of a beøn ñaäp cho ngöôøi hoûi moät gaäy vaø baûo: “Ñi ra sheer mountain to establish my sect.”—Moät khoûi ñaây; ñöøng coù tung buïi quanh ta.” Moät buoåi chieàu, ngaøi ngoài ôû ngoaøi thaát, laëng leõ thaày Taêng khaùc muoán bieát ñoâi ñieàu veà Thieàn,

nhöng Ñöùc Sôn naït noä: “Ta chaúng coù gì maø meaning of Zen as expressing itself in words cho, haõy xeùo ñi.” and yet not in them: Moät hoâm, Phaùp Nhaõn Te-Shao Zen Master: Ñöùc Thieàu Thieàn Sö— thöôïng ñöôøng, coù vò Taêng hoûi: “Theá naøo laø Zen master Te-Shao—Zen master Te-Shao was moät gioït nöôùc ôû nguoàn Taøo?” Phaùp Nhaõn born in 881, was a disciplie and Dharma heir of ñaùp: “Laø gioït nöôùc ôû nguoàn Taøo.” Vò Taêng aáy Fa-Yan-Wen-Yi—Thieàn sö Ñöùc Thieàu sanh naêm môø mòt thoái lui. Sö ngoài beân caïnh hoaùt nhieân 881, laø ñeä töû vaø phaùp töû cuûa Thieàn sö Vaân Ích khai ngoä, bình sanh nhöõng moái nghi ngôø Phaùp Nhaõn. döôøng nhö baêng tieâu, caûm ñoäng ñeán rôi nöôùc * Upon meeting Long-Ya, Te-Shao asked: maét öôùt aùo. Sö trình choã sôû ngoä cho Phaùp “Why can’t the people of today reach the Nhaõn. Phaùp Nhaõn baûo: “Ngöôi veà sau seõ laøm level of the ancient worthies?” Long-Ya said: thaày Quoác Vöông, khieán aùnh ñaïo vaøng cuûa “It’s like fire and fire.” Te-Shao said: “If Toå Sö caøng roäng lôùn, ta khoâng saùnh baèng.” suddenly there’s water, then what?” Long-Ya Treân ñaây cho chuùng ta thaáy, Thieàn khoâng theå said: “Go! You don’t understand what I’m caàu ñöôïc trong ngoân ngöõ vaên töï, daàu Thieàn saying.” Te-Shao also asked Long-Ya: “What vaãn duøng ngoân ngöõ vaên töï ñeå truyeàn ñaït. is the meaning of the ‘sky can’t cover it, the Ngöôøi tu Thieàn naém laáy dieäu lyù Thieàn qua earth can’t contain it’?” Long-Ya said: “It’s ngoân ngöõ, chöù khoâng phaûi trong ngoân ngöõ. just like that.” Te-Shao asked the same * One day he entered the hall to preach. A question repeatedly, but each timeLong-Ya monk asked: “I understand this was an gave the same answer. Finally, when he ancient wise man’s saying ‘When a man sees asked again, Long-Ya said: “I’ve already Prajna he is tied to it; when he sees it not he spoken, now you go find out on your own.”— is also tied to it.’ Noe I wish to know how it is Sö tham vaán Hoøa Thöôïng Tuaàn ôû Long Nha. that man seeing Prajna could be tied to it.” Sö hoûi: “Baäc toân huøng vì sao gaàn chaúng The master said: “You tell me what it is that ñöôïc?” Long Nha ñaùp: “Nhö löûa vôùi löûa.” Sö is seen by Prajna.” The monk asked: “When a hoûi: “Chôït gaëp nöôùc ñeán thì sao?” Long Nha man sees not Prajna, how could he be tied to baûo: “Ngöôi chaúng bieát.” Sö laïi hoûi: “Trôøi it?” The master said: “You tell me if there is chaúng che ñaát chaúng chôû, lyù naày theá naøo?” anything that is not seen by Prajna.” The Long Nha ñaùp: “Neân nhö theá.” Sö khoâng laõnh master then went on: “Prajna seen is no hoäi ñöôïc, lieàn caàu xin chæ daïy. Long Nha baûo:

Prajna, nor is Prajna unseen Prajna; how “Ñaïo giaû! Ngöôi veà sau töï bieát.” could one apply the predicate, seen or * One day, as Fa-Yan resided in the hall, a unseen, to Prajna? Therefore, it is said of old monk asked him: “What is a single drop of that ‘When one thing is missing, the the Cao source?” Fa-Yan said: “A single drop Dharmakaya is not complete; when one thing of Cao source.” The monk dejectedly is superfluous, the Dharmakaya is not retreated. Later, as Te-Shao reflected on this complete; and again when there is one thing exchange while meditating, he suddenly to be asserted the Dharmakaya is not experienced enlightenment, with the complete; when there is nothing to be obstructions of everyday life flowing away asserted, the Dharmakaya is not complete.’ like melting ice. Te-Shao went to Fa-Yan This indeed the essence of Prajna.”—Moät with news of this event. Fa-Yan is reported to hoâm sö thöôïng ñöôøng thuyeát phaùp. Coù moät vò have said: “Later you will be the teacher of Taêng hoûi: “Ngöôøi xöa noùi thaáy Baùt Nhaõ töùc bò kings. I won’t compare with the brilliance of Baùt Nhaõ raøng buoäc, chaúng thaáy Baùt Nhaõ cuõng your attainment on the ancestral way.” This bò Baùt Nhaõ raøng buoäc. Sao ñaõ thaáy Baùt Nhaõ shows that Zen is not to be sought in ideas or maø coøn bò Baùt Nhaõ raøng buoäc laø gì?” Sö hoûi: words, but at the same time it also shows that “OÂng noùi Baùt Nhaõ thaáy caùi gì?” Vò Taêng hoûi: without ideas or words Zen cannot convey “Chaúng thaáy Baùt Nhaõ thì bò raøng buoäc nhö theá itself to others. To grasp the exquisite naøo?” Sö ñaùp: “OÂng noùi Baùt Nhaõ chaúng thaáy

caùi gì?” Roài sö tieáp: “Neáu thaáy Baùt Nhaõ, ñoù Baïch Sa. Luùc ñoù, Thaùi Töû Trung Hieán Vöông chaúng phaûi laø Baùt Nhaõ; chaúng thaáy Baùt Nhaõ, traán ôû Thai Chaâu, nghe danh sö thænh ñeán hoûi ñoù cuõng chaúng phaûi laø Baùt Nhaõ. Baùt Nhaõ laø ñaïo. Sö baûo: “Ngaøy sau laøm chuû thieân haï neân caùi gì maø noùi laø thaáy, vaø chaúng thaáy?” Sö laïi nhôù ôn Phaät phaùp.” tieáp: “Neân ngöôøi xöa noùi: ‘Neáu thieáu moät * He passed away in 972—Sö thò tòch naêm 972. phaùp, chaúng thaønh phaùp thaân; neáu thöøa moät Tesshikaku (jap): Tieh-Tsui-Chiao—Sö Thieát phaùp, chaúng thaønh phaùp thaân; neáu coù moät Chuûy Giaùc (Nhaät Baûn). phaùp ñeå thaønh chaúng thaønh phaùp thaân; neáu Test (n & v): Thöû thaùch. khoâng moät phaùp naøo ñeå thaønh, cuõng chaúng Tests for applicants for full orders: Giaø thaønh phaùp thaân.’ Chö Thöôïng Toïa, ñoù laø Nan—Nhöõng cuoäc khaûo saùt ñeå nhaän Taêng Ni thoï chaân toâng Baùt Nhaõ.” cuï tuùc giôùi. * Another day he entered the hall and declared: 1) Giaø: 16 secondary commandments, deriving “I shall not allow any questioning tonight; from the mandate of Buddha, e.g. against questioners will get thirty blows.” A monk drinking wine—16 giôùi phuï naèm trong giôùi came forward, and when he was about to caám caên baûn cuûa Phaät nhö khoâng uoáng röôïu. make bows, Te-Shan gave him a blow. The 2) Nan: 13 types of moral conduct based on the monk said: “When I am not even proposing a primary laws of human nature, e.g. against question, why should you strike me so?” He murder, ect.—13 giôùi chaùnh naèm trong nhöõng asked: “Where is your native place?” The luaät leä chính yeáu nhö khoâng saùt sanh. monk said: “I come from Hsin-Lo (Korea).” Test the scriptures: Prove the scriptures—Thöùc Te-Shan said: “You deserve thirty

blows even kinh (Hoäi ñoàng keát taäp hoïp laïi ñeå xem xeùt coi before you got into the boat.”—Moät hoâm kinh ñieån in ra coù ñuùng nhö lôøi Phaät daïy hay khaùc, sö thöôïng ñöôøng baûo: “Toái nay khoâng khoâng). ai ñöôïc hoûi, ai hoûi seõ laõnh ba möôi heøo.” Baáy giôø coù moät nhaø sö vöøa böôùc ra laøm leã, ngaøi Testimonial (a): Thuoäc veà lôøi chöùng. beøn ñaùnh. Nhaø sö noùi: “Chöa hoûi caâu naøo, sao Testimony: Chöùng tích—Chöùng ngoân—Chöùng Hoøa Thöôïng laïi ñaùnh?” Sö hoûi: “OÂng ngöôøi minh—Lôøi chöùng—Thanh minh—See Evidence. xöù naøo?” Nhaø sö ñaùp: “ÔÛ Taân La (Cao Li).” Testing condition: Khaûo—There are six types Sö noùi: “Ñaùng laõnh ba chuïc heøo tröôùc khi leân of testing condition—Luïc Chuûng Khaûo—See Six thuyeàn.” types of testing condition. * Te-Shao traveled to reside at the home of Testing conditions caused by adverse T’ien-T’ai Buddhism, a temple named Bai-Sa circumstances: Nghòch khaûo—According to (White Sands) on Mount T’ien-T’ai. There he Most Venerable Thích Thieàn Taâm in The Pure found that the records of the T’ien-T’ai Land Buddhism in Theory and Practice, this is one school were largely lost or in a state of of the six types of testing conditions. Practitioners disrepair because of the social upheaval on the path of cultivation are at times impeded by accompanying the end of the T’ang dynasty. adverse circumstances. Some are prevented from Te-Shao assisted with the retrieval of lost cultivating or frustrated in their practice by T’ien-T’ai doctrinal text from Korea, thus parents, brothers and sisters, wives, husbands or restoring that school in China. The king of the children. Others suddenly develop a chronic kingdom of Wu-Yue invited Te-Shao to disease, from which they never completely reside and teach at the famous lake city of recover. Still others are continually pursued by Hang-Chou and honoured him with the title oponents and enemies looking for ways to harm “National Teacher.”—Sö daïo nuùi Thieân Thai them. Others are slandered or meet misfortunes xem nhöõng di tích cuûa Hoøa Thöôïng Thieàn Sö which land them in prison, subject to torture, or Trí Khaûi, döôøng nhö choã mình ôû cuõ. Sö laïi they are sent into exile. Others, again, victims of ñoàng hoï vôùi Trí Khaûi. Ngöôøi ñöông thôøi goïi jealous competition or calumny, lose all peace of sö laø Haäu Thaân Trí Khaûi. Ban ñaàu sö truï taïi mind. This last occurrence is the most frequent.

Such cases occur because of the power of evil offering him a chance to participate in a business karma. The ancients had a saying: “There are venture which promises a quick profit. These instances of sudden praise and unexpected honors instances, all of which are advantageous under which are underserved, and other instances, not mundane circumstances, are seductive to the deserving of blame, which create major cultivator, and maygradually lead to other opportunities for censure and contempt.”—Theo complications. Ultimately, he may forget his high Hoøa Thöôïng Thích Thieàn Taâm trong Nieäm Phaät aspirations and retrogress. As the saying goes, Thaäp Yeáu, ñaây laø moät trong saùu loaïi khaûo. Treân more lives are lost in a flood than in a fire. Thus, ñöôøng ñaïo, nhieàu khi haønh giaû bò nghòch caûnh laøm on the path of cultivation, favorable circumstances cho trôû ngaïi. Coù ngöôøi bò cha meï, anh em hay vôï should be feared more than unfavorable ones. choàng con caùi ngaên trôû

hoaëc phaù hoaïi khoâng cho Unfavorable events sometimes awaken the tu. Coù vò thaân mang coá taät ñau yeáu maõi khoâng practitioner, making it easier for him to escape laønh. Coù keû bò oan gia luoân theo ñuoåi tìm caùch thoughts of attachment and redouble his efforts in möu haïi. Coù ngöôøi bò vu oan giaù hoïa, khieán cho cultivation. Favorable events, on the other hand, ngoài tuø chòu tra khaûo hoaëc löu ñaøy. Coù vò bò söï may make him quietly retrogress, without being tranh ñua ganh gheùt, hoaëc beâu reâu nhieàu tieáng aware of it. When he suddenly awakens, he may xaáu xa, laøm cho khoù an nhaãn. Ñieàu sau naày laïi discover that he has slipped far down the slope. thöôøng xaõy ra nhieàu nhöùt. Nhöõng caûnh ngoä nhö The ancients have said: “Even two or three theá ñeàu do söùc nghieäp. Lôøi xöa töøng noùi: “Höõu baát favorable circumstances may cause one to be ngu chi döï, höõu caàu toaøn chi huûy,” nghóa laø ‘coù deluded until old age.” This saying is trully a nhöõng tieáng khen, nhöõng vinh döï baát ngôø, khoâng ringing bell to wake cultivators up. Therefore, ñaùng khen maø ñöôïc khen; vaø coù nhöõng söï kieän challenge of favorable events is very subtle, thaät ra khoâng ñaùng khinh cheâ, laïi dieãn thaønh caûnh practitioners need to pay close attention to khinh huûy cheâ bai troïn veïn.’—See Six types of them—Theo Hoøa Thöôïng Thích Thieàn Taâm trong testing condition. Nieäm Phaät Thaäp Yeáu, ñaây laø moät trong saùu loaïi Testing conditions caused by a favorable khaûo. Coù ngöôøi khoâng gaëp caûnh nghòch maø laïi gaëp circumstances: Thuaän khaûo—According to Most caûnh thuaän, nhö caàu gì ñöôïc naáy, nhöng söï thaønh Venerable Thích Thieàn Taâm in The Pure Land coâng ñeàu thuoäc duyeân raøng buoäc chôù khoâng phaûi Buddhism in Theory and Practice, this is one of giaûi thoaùt. Coù vò khi phaùt taâm muoán yeân tu, boãng the six types of testing conditions. Some caûnh danh lôïi saéc thanh chôït ñeán, hoaëc nhieàu practitioner do not encounter adverse ngöôøi thöông meán muoán theo phuïng söï gaàn beân. circumstances, but on the contrary, meet with Thí duï ngöôøi xuaát gia khi phaùt taâm tu, boãng coù keû favorable circumstances, such as having their ñeán thænh laøm toïa chuû moät ngoâi chuøa lôùn; hoaëc wishes and prayers fulfilled. However, such nhö ngöôøi taïi gia, thì coù thô môøi laøm toång, boä successes belong to the category of ‘binding’ tröôûng, hay moät cuoäc laøm aên mau phaùt taøi. Ñaây laø conditions, rather than conditions conducive to nhöõng caûnh thuaän theo duyeân ñôøi quyeán ruû ngöôøi liberation. Thus, just as some practitioners set tu, roài daãn laàn ñeán caùc söï phieàn toaùi khaùc laøm maát their minds to peaceful cultivation, they suddenly ñaïo nieäm. Ngöôøi ta cheát vì löûa thì ít, maø cheát vì encounter opportunities leading to fame and nöôùc laïi nhieàu, neân treân ñöôøng tu caûnh thuaän thaät fortune, ‘beautiful forms and enchanting sounds.’ ra ñaùng sôï hôn caûnh nghòch. Caûnh nghòch ñoâi khi Or else, family members, relatives and supporters laøm cho haønh giaû tænh ngoä, deã thoaùt ly nieäm tham seek to follow and serve them on their retreats. nhieãm, hoaëc phaãn chí lo tu haønh. Coøn caûnh thuaän For example, a monk who has made up his mind laøm cho ngöôøi aâm thaàm thoái ñaïo luùc naøo khoâng to cultivate in earnest may suddenly be requested hay, khi böøng tænh môùi thaáy mình ñaõ laên xa xuoáng to become the abbot of a large temple

complex. doác. Ngöôøi xöa noùi: “Vieäc thuaän toát ñöôïc ba. Meâ Or else, a layman may unexpectedly receive a luïy ngöôøi ñeán giaø.” Lôøi naày ñaùng goïi laø moät tieáng letter inviting him to become a minister heading chuoâng caûnh tænh. Theá neân duyeân thöû thaùch cuûa such and such a government department, or

söï thuaän khaûo raát vi teá, ngöôøi tu caàn phaûi löu yù— thöû thaùch roõ raøng tröôùc maét maø khoâng töï tænh ngoä. See Six types of testing condition. Chaúng haïn nhö moät vò taøi ñöùc khoâng bao nhieâu, Testing conditions of a clear nature: Minh nhöng ñöôïc ngöôøi böng bôï khen laø nhieàu ñöùc khaûo—According to Most Venerable Thích Thieàn haïnh, taøi naêng, coù phöôùc lôùn, roài sanh ra töï kieâu Taâm in The Pure Land Buddhism in Theory and töï ñaéc, khinh thöôøng moïi ngöôøi, laøm nhöõng ñieàu Practice, this is one of the six types of testing caøn dôû, keát cuoäc bò thaûm baïi. Hoaëc coù moät vò ñuû conditions. These are clear ‘testing conditions’ khaû naêng tieán cao treân ñöôøng ñaïo, nhöng bò keû which occur right before the practitioner’s eyes, khaùc gaøn trôû, nhö baûo aên chay seõ bò beänh, nieäm without his realizing their implications. For Phaät trì chuù nhieàu seõ bò ñoå nghieäp, hay gaëp nhieàu instance, a monk of relatively mediocre talents vieäc khoâng laønh, roài sanh ra e deø lo sôï, thoái thaát and virtues becomes the object of adulation, ñaïo taâm. Hoaëc coù nhöõng caûnh töï mình bieát neáu praised for great merit, virtue and talent. He then tieán haønh thì deã röôùc laáy söï loãi laàm thaát baïi, develops a big ego and looks down on everyone; nhöng vì tham voïng hay töï aùi, vaãn ñeo ñuoåi theo. giving rise to thoughtless action resulting in his Hoaëc ñoái vôùi caùc duyeân beân ngoaøi, tuy bieát ñoù laø downfall. Or else we have the case of a layman giaû huyeãn nhöng khoâng buoâng boû ñöôïc, roài töï with the potential to progress far along the Way. chuoác laáy söï buoàn khoå vaøo taâm. Keû deã daõi nheï daï However, he is blocked and opposed by others, thöôøng hay bò phænh gaït. Khi chöa dieät ñöôïc tham who advise him, for example, that vegetarianism voïng thì deã bò ngöôøi khaùc duøng tieàn taøi, saéc ñeïp will make him sick, or that overly diligent mantra hoaëc danh vò loâi cuoán. Cho ñeán neáu coøn taùnh noùng and Buddha Recitation will ‘unleash his evil naûy taát deã bò ngöôøi khích ñoäng, gaùnh laáy nhöõng karma,’ causing him to encounter many untoward vieäc phieàn phöùc vaøo thaân. Ñaây laø nhöõng caïm baãy events. He then develops a cautious, anxious cuûa caû ñôøi laãn ñaïo, xin neâu ra ñeå cuøng nhau attitude, retrogressing in his determination to khuyeân nhaéc, neáu khoâng deø daët nhöõng ñieåm ñoù, achieve the Way. There are also circumstances in seõ vöôùng vaøo voøng chöôùng nghieäp. Ñoái vôùi nhöõng which the practitioner realizes that to advance duyeân thöû thaùch nhö theá, haønh giaû phaûi nhaän ñònh further is to invite failure and defeat, yet, out of cho saùng suoát, vaø sanh loøng quaû quyeát tieán theo ambition or pride, he continues all the same. Or ñöôøng loái hôïp ñaïo môùi coù theå thaéng noù ñöôïc— else, even though the cultivator knows that See Six types of testing condition. external circumstances are illusory and dream- Tesugen (jap): Sö Thieát Nhaõn (1630-1682), Phaät like, he cannot let go of them, and thus brings giaùo Nhaät Baûn. great suffering upon himself. The easy-going and Tevijja-Vacchagotta-sutta (p): Baø sa cuø ña credulous are often duped. When they

have not (Tam Minh Kinh). eliminated greed, it is easy for others to deceive Text (n): Baûn vaên. them with money, sex and fame. It also applies to Text to begin a sutra: Khai Kinh Keä. those who have a temper and too much pride. Textual (a): Thuoäc veà baûn vaên. Easily aroused, they bring a great deal of trouble and anguish upon themselves. These are trappings Texture: Sparsa (skt)—Contact—Touch— and the pitfalls of the outside world, which are Feeling—Xuùc—See Twelve conditions of cause also encounterd within the Order. I bring them up and effect. here as a warning to fellow cultivators. If they are not careful, they will become entangled in the cycle of obstructing karma. The practitioner should develop a clear understanding of these adverse condition and resolve to progress along a path consonant with the Way. Only then will he be able to overcome these obstacles—Theo Hoøa Thöôïng Thích Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, ñaây laø moät trong saùu loaïi khaûo. Ñaây laø söï

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